

RAURAVA'GAMAH - VIDYA' PA'DAH

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रौरवागमः

RAURAVA'GAMAH

विद्यापादः

VIDYA'PA'DAH

उपोद्धात प्रकरणम्

UPODGHA'TA PRAKARAN.AM

Raurava'gama - Knowledge Section

Introductory Chapter

शिवविद्यात्मविज्ञान तत्त्वादि शिखरान्वितम् ।

भानुमन्तमिवाभान्तं भाभिरप्रतिमौजसम् ॥ १

तेजोराशिं महाप्राज्ञं रुरुं मुनिवरोत्तमम् ।

प्रसन्नमनसं शान्तं शिवज्ञानैक कारणम् ॥ २

s'ivavidya'tma vijn"na tattva'di s'ikhara'nvitam /

bha'numantam iva'bha'ntam bha'bhirapratimaujasam // 1

tejora's'im maha'pra'jn"am rurum munivarottamam /

prasanna manasam s'a'ntam s'ivajn"na'naika ka'ran.am // 2

The sage Ruru, who was the foremost among the celebrated sages ,whose crest was adorned with a tuft of three strands symbolizing the three basic principles – siva tattva, vidya tattva and atma tattva , who was exceedingly resplendent like the sun, who, having been vitalized by brilliancy, was incomparable in spiritual vibrancy, who was the storehouse of luminosity, who was endowed with the supreme knowledge, who was with settled and pure mind and who was always in a beatific state of composure, was living in a hermitage as the only basic source of Sivajnana.

भार्गवाङ्गिरसात्रेय पौलस्त्याः समरीचयः ।
पप्रच्छुर्विनयानम्रा ऋषयो हृषिताननः ॥ ३

bhargava'n'girasa'treya paulastya'h samaricayah |
papracchur vinaya'namra' r's''ayo hr's''itananah || 3

The sages Bhargava, Angirasa, Atreya and Paulastya who was the son of sage Pulastya came there along with the sage Marici and bowed down with humility before the Sage Ruru who was with delighted face and requested:

भगवञ्छिवविद्यात्म तत्त्वविज्ञानवारिधे ।
यागसंस्कारयोगांश्च विधिवत्प्रब्रवीहि नः ॥ ४

bhagavacchiva vidya'tma tattva vijn''a'na va'ridhe |
ya'gasamska'ra yoga'ms'ca vidhivat prabravi'hi nah || 4

O, Bhagavan!, the great ocean of the knowledge related to the tattvas!, kindly impart to us the details of various sacrifices, sacraments and yoga in a systematic way.

स मन्त्रपूतान् संस्पृश्य पुष्पपूर्णोज्ज्वलाञ्जलीन् ।
हर्षादुद्गत रोमाञ्चः प्राहवाख्यमिदं रुरुः ॥ ५

sa mantrapu'ta'n samspr's'ya pus'pa pu'rn.ojjvala'n''jali'n |
hars''a'dudgata roma'n''cah pra'ha va'khyam idam ruruh || 5

On hearing this, Sage Ruru, being horripilated with delight, took the flowers kept collected there, purified them by touching with his hands charged with siva-mantra and holding his hands with full of those purified flowers in the gesture of salutation, uttered these words of prayer:

सुराधिपं नमस्कृत्य शशाङ्कृतशेखरम् ।
कपालमालिनं देवं प्रणतोऽस्मि सदाशिवम् ॥ ६

suradhipam namaskr'tya s'as'a'n'ka kr'ta s'ekharam /
kapa'la ma'linam devam pran.atosmi sada's'ivam ॥ 6

Having worshipped Lord Sadasiva, who is the Supreme Lord of all the Deities and the celestial beings, whose crest is adorned with the crescent, who is wearing the garland of skulls, who is effulgent and who playfully performs the cosmic functions, I prostrate before Him.

कालेश्वरं महाकालं कालञ्जरनिवासिनम् ।
कालकृत्कालवेत्तारं प्रणतोऽस्मि सदाशिवम् ॥ ७

ka'les'varam maha'ka'lam ka'lan''jara niva'sinam /
ka'lakr't ka'lavetta'ram pran.atosmi sada's'ivam ॥ 7

I prostrate before Lord Sadasiva who is the absolute controller of Time, who Himself becomes the undivided Great Time, who limits Himself within the cosmic time for the sake of cosmic functions regulated by time , who is the creator of time and its divisions and units and who is the knower of time.

सर्वकृत्सर्ववेत्तारं सर्वज्ञमपराजितम् ।
सर्वभूतात्मभूतस्थं प्रणतोऽस्मि सदाशिवम् ॥ ८

sarvkr't sarvavetta'ram sarvajn''am apara'jitam /
sarva bhu'ta'tma bhu'tastham pran.atosmi sada's'ivam ॥ 8

I prostrate before Lord Sadasiva, who is the doer of all and the knower of all, who is the very ability of knowing every thing, who is invincible, who is the indweller of all the objects created by Him and of all the beings embodied by Him.

योऽसृजत्सर्वभूतानि ब्रह्माद्यांश्च सुरासुरान् ।
तमहं लोककर्तारं प्रणतोऽस्मि सदाशिवम् ॥ ९

*yo asr'jat sarva bhu'ta'ni brahma'dya'ms'ca sura'sura'n /
tamaham loka karta'ram pran.atosmi sada's'ivam //*

9

I prostrate before Lord Sadasiva, who created the entire range of beings such as Brahma and other Deities, celestial beings (suras) and the mighty and harsh beings (asuras) and who is the creator and controller of all the worlds.

वरं वरेण्यं वरदं वरिष्ठं वरवाहनम् ।
वनमालाधरं देवं प्रणतोऽस्मि सदाशिवम् ॥ १०

*varam varen.yam varadam varis't'ham vara va'hanam /
vanama'la'dharam devam pran.atosmi sada's'ivam //*

10

I prostrate before Lord Sadasiva, who excels the entire range of Gods, who is the most worthy of adoration, who is the giver of choicest benefits, who is the most distinguished, who has mounted on the royal vehicle, who is adorned with the garland of bilva-leaves and who is the source of luminosity.

प्रीतिमत्प्रीतिदातारं सुप्रियं प्रियदर्शनम् ।
उमापतिं सदाकान्तं प्रणतोऽस्मि सदाशिवम् ॥ ११

*pri'timatpri'tida'ta'ram supriyam priyadars'anam /
uma'patim sada'ka'ntam pran.atosmi sada's'ivam //*

11

I prostrate before Lord Sadasiva, who is abounding in spontaneous bliss, who makes the bliss spring forth within the heart of yogis, who is the perfect state of pure and unconditional love, whose appearance is charming and inspiring to all, who is the beloved of Uma (Sakti), and who is always desired by all beings of all time.

धर्माधर्ममयं देवं सुखदुःखफलोदयम् ।
बन्धमोक्षप्रणेतारं प्रणतोऽस्मि सदाशिवम् ॥ १२

*dharmadharma mayam devam sukhaduhkha phalodayam /
bandha moks" a pran.eta'ram pran.atosmi sada's'ivam //*

12

I prostrate before Lord Sadasiva, who presents Himself as the positive aspects(dharma) as well as the negative aspects(adharma) of the worlds, who is self-luminous, who metes out the pleasurable fruits and painful fruits to all the beings according to their karmic stock and who is keeping in His control the orderly phenomenon leading to the state of bondage and that of liberation.

मनोबुद्धिरहंकार तन्मात्रेन्द्रियगोचरम् ।

प्रधानपुरुषेशानं प्रणतोऽस्मि सदाशिवम् ॥

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*manobuddhirahan'ka'ra tanmatrendriya gocaram /
pradha'na purus"es'a'nam pran.atosmi sada's'ivam //*

13

I prostrate before Lord Sadasiva, who is beyond the reach of mind, intellect(buddhi), the sense of I-ness(ahankara), the five subtle elements and the organs of knowledge and action and who is the Absolute Controller of the inexhaustible cosmic stuff (pradhana) and the embodied beings.

यं ध्यायन्ति महात्मानो मुनयः संशितव्रताः ।

तमोङ्कारपरं सूक्ष्मं प्रणतोऽस्मि सदाशिवम् ॥

१४

*yam dhya'yanti maha'tma'no munayah sams'ita vrata'h /
tamon'ka'ra param su'ks"mam pran.tosmi sada's'ivam //*

14

I prostrate before Lord Sadasiva, whom the highly perfected Sages, who have successfully completed their vows and austerities, meditate on, who is identical with the supreme syllable OM and who is the subtle one.

सूक्ष्मं सर्वगतं नित्यं सर्वविद्येश्वरेश्वरम् ।

सर्वं तत्त्वाश्रयं देवं प्रणतोऽस्मि सदाशिवम् ॥

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*su'ks''mam sarvagatam nityam sarva vidyes'vares'varam /
sarvatattva's'rayam devam pran.atosmi sada's'ivam //* 15

I prostrate before Lord Sadsiva, who is the unmanifest, in whose hold every thing exists, who is eternal, the supreme Lord of Vidyas and Vidyasvaras, who presents Himself in all the tattvas as their energizer and who is the source of enlightenment.

भूमिरापोऽग्निरनिलः खमात्मा चन्द्रभास्करौ ।
मनोबुद्धिरहंकारः परप्रकृतिरेव च ॥ १६
यस्येच्छामनुवर्तन्ते भावाभाव विकारिणीम् ।
तस्मै परम देवाय पराय परमात्मने ॥ १७

*bhu'mira'po agniranilah khama'tma' candra ba'skarau / 16
manobuddhirahan'ka'rah paraprakr'tireva ca //
yasyeccha'manuvartante bha'va'bha'va vika'rin.i'm /
tasmai parama deva'ya para'ya parama'tmane // 17*

It is in perfect conformity with His desire and will that the earth, water, fire, air, space, the individual soul, moon, sun, mind, intellect, the sense of I-ness (ahankara) , the supreme prakruti, all the created objects and all those objects which are yet to be created do their respective function. My salutations to the Supreme Lord of such greatness, who transcends all these and who is the Supreme Self.

नमस्ते कालबोधाय कालान्तक नमोऽस्तु ते ।
कालाधिप नमस्तेऽस्तु सर्वकाल प्रवर्तक ॥ १८

*namaste ka'labodha'ya ka'la'ntaka namo astu te /
ka'la'dhipa namaste astu sarvaka'la pravartaka //* 18

Salutations to You, who are the very embodiment of the knowledge of the event of past, present and future. My salutations to you who put an end to the God of mortal time; to the Presiding Lord of the Time; to You, who set all the divisions of time in their respective movement.

कलासकल रूपेण कलाभिर्विश्वरूपधृत् ।
विश्वेश्वर नमस्तेऽस्तु ह्यादिकाल प्रवर्तक ॥ १९

kala'sakala ru'pen.a kala'bhir vis'varu'pa dhr't |
vis'ves'vara namaste astu hya'dika'la pravartaka || 19

Salutations to You, who are maintaining the worlds in their respective positions through your own aspects and through the forms which have manifested from You and which have been formed of kala-mantras pertaining to You. Salutations to You, the Lord of the entire universe and the wielder of causal Time.

महद्भ्यश्चाति महते महामायातिमायिने ।
सूक्ष्मेभ्योऽप्यतिसूक्ष्माय नमस्कृत्यामितात्मने ॥ २०
देवदेवाय शर्वाय विद्याविद्येश्वरैस्सह ।
शैवं ज्ञानं प्रवक्ष्यामि तच्छृणुध्वं समाहिताः ॥ २१

mahadbhyas'ca'pi mahate maha'ma'ya'ti ma'yine |
su'ks'mebhyopyati suks'ma'ya namaskr'tya'mita'tmane || 20
devadeva'ya s'arva'ya vidya'vidyes'varaisaha |
s'aivam jn'a'nam prvaks'ya'mi tacchr'n.udhvam sama'hita'h || 21

Salutations to Lord Siva , who is greater than the greatest, who Himself becomes the pure maya, who, while being the possessor of maya, transcends the realm of maya, who is exceedingly subtler than the subtlest, who is of the nature of immeasurable greatness, who is the controller of the organs of knowledge and action and who is the bestower of comforts and bliss. Having worshipped Lord Siva of such excellence along with Vidyas and Vidyasvaras who are His retinue Deities, I now proceed to explain the principles enshrined in the Saivagamas. Listen to these with collected mind and one-pointed attention.

इत्युपोद्धात प्रकरणम्
ityupodgha'ta prakaran.am

This is the Introductory Chapter

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रौरवागमः विद्यापादः

पटलः

शिवतत्त्वानि

RAURAVA'GAMAH - VIDYA" PA"DAH

Dviti'yah Pat'alah

SIVATATTVA'NI

The Knowledge-section of the Raurava A'gama

The Second Chapter

The Scheme of S'iva Tattvas

अथापनीत कुपथा श्छिन्नमायातिबन्धनाः।

सुरासुरगुरोः पादौ प्रणम्यविधिवत्स्थिताः ॥

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atha'pani'ta kupatha's' china ma'ya'di bandhana'h /

sura'sura guroh pa'dau pran.amya vidhivasthita'h ॥

1

The sages who have abstracted themselves from the misleading and unfit path and whose fettering bonds of ma'ya', karma and a'n.ava have been severed, prostrated before the feet of the Lord who was the Guru of suras and asuras. They stood before Him with humility observing the rules prescribed in the Scriptures.

suras - souls devoted to the luminous path

asuras - souls addicted to the dark path

तेषां तथोपपन्नानां शिवतत्त्वं च पृच्छताम् ।

पद्मयोनिः प्रसन्नात्मा समुत्थाप्येदमब्रवीत् ॥

२

*tes”am tathopapanna’na’m sivatattvam ca pr’cchata’m /
padmayonih prasanna’tma’ samuttha’pyedam abravi’t //* 2

Having approached the Guru, they requested Him to reveal the scheme of tattvas starting from the s’ivatattva. Thereupon, Lord Brahma, the lotus-born, with his heart and soul full of contentment and purity, stood up and spoke these:

यथाश्रुतं मयापूर्वं अनन्तेशमुखोद्गतम् ।
नन्दीशात्परमेशान नियोगामृतमुत्तमम् ॥ ३
शिवतत्त्वं परं ह्येतदचलं सर्वतोमुखम् ।

*yatha’ s’r’tam maya’pu’rvam anates’a mukhodgatam /
nandi’s’a’t parames’a’na niyoga’mr’tam uttamam //* 3
s’iva tattvam param hyetat acalam sarvatomukham /

“Now I will explain the scheme of tattvas which evolve from the s’ivatattva as it was revealed to me before. The Scripture which enshrines the knowledge of s’ivatattvas was revealed by Anantes’vara to Nandi’kes’vara. As directed by the Supreme Lord S’iva, that Scripture was revealed to me by Nandi’kes’vara. This s’ivatattva is nectarine in nature. It is unexcellable; unchangeable. It is of the nature of reaching the heart of all the souls by virtue of its universal relevancy.

कथं विभिन्नं बहुधा मायाञ्जनविवर्जितम् ॥ ४
एवं पृष्टो महातेजा हसन्नन्दीश्वरो महान् ।
प्रत्युवाच मनोदिव्यं मनो मे नन्दयन्निव ॥ ५

katham vibhinnam bahudha ma’ya’n”jana vivarjitam // 4
evam pr’s”t’o maha’teja’ hasan nandi’s’varo maha’n /
pratyuva’ca manodivyam mano me nandayanniva // 5

I asked Nandi’kes’vara: “How did this s’ivatattva, though being essentially one in nature, get differentiated into manifold body of Scripture?” Having been asked in this way, the Great Lord Nandikes’vara who is with exceeding resplendence, smiled. With His heart full of bliss and brilliance, being in the same way as he is now rejoicing in my heart, answered:

श्रुणुष्वैकमना ब्रह्मन् यत्परं परमेष्ठिनः ।
अचिन्त्यस्याप्रमेयस्य तदेकं बहुधा स्थितम् ॥

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*s'r'n.us"vaika mana'h brahman yatparam parames"t'hinah /
acityasya'prameyasya tadekam bahudha sthitam ॥* 6

“O Brahma!, listen to my instruction with one-pointed mind. The Supreme Knowledge revealed to me by Lord S'iva who is the Guru of Gurus and who is inconceivable and immeasurable, is basically only one. But it comes down to us, flourishes and prevails in many different ways.

परमेशात्पुरावाप्तमिदं ज्ञानामृतं मया ।
तत्समासेन ते वक्ष्ये तत्त्वानां प्रतिसंचरम् ॥
प्रसन्नं परमं शान्तं अजं ईशानं अव्ययम् ।
शिवतत्त्वं सुनिर्वाणं अच्युतं च सनातनम् ॥

७

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*parames'a't pura'va'ptam idam jn"a'mr'tam maya' /
tatsama'sena te vaks"ye tattva'na'm prati san"caram ॥* 7
*prasannam paramam s'a'ntam ajam i's'a'nam avyayam /
s'ivatattvam sunirva'n.am acyutam ca sana'tanam ॥* 8

“This nectarine knowledge was received by me earlier from the Supreme Lord Anantes'vara. Now I will reveal this knowledge to you collectively as well as briefly. This s'ivatattva is the one into which all the categories and evolutes are absorbed back. It is pure, bright and clear. It is identical with the transcendent supreme state. Being free from mutations and modifications, it is of the nature of untainted purity and undisturbed tranquility. It is unborn. Being identical with S'iva Himself, it is in eternal existence. It never gets shrouded by the darkness of untruth and ignorance. It is the exalted state of absolute dissolution, representing the nature of supreme bliss and total oneness with Lord S'iva. Through the continued transmission, it is flourishing from time immemorial.

तस्मात्तेजः सुसंपूर्णं शक्त्यष्टकं समन्वितम् ।
विभिन्नं त्वष्टधा भूयः शिवेच्छाविधिचोदितम् ॥

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अनन्तेशस्ततः पूर्वं ततः सूक्ष्मः शिवोत्तमः ।
 एकनेत्रैकरुद्रो च त्रिमूर्तिश्चानलद्युतिः ॥ १०
 श्रीकण्ठश्च शिखण्डी च सूर्यकोटि समप्रभौ ।
 अष्टावेते महात्मानस्तस्मात्तेजो विनिःसृताः ॥ ११

*tasama'tteja'h susampu'rn.am s'aktyas''t'aka samanvitam /
 vibhinnam tvas''t'adha' bhu'yah s'iveccha' vidhicoditam ॥ 9
 anantes'astatah pu'rvam tatah su'ks''mah s'ivottamah /
 ekantraikarudro ca trimu'rtis'ca'nala dyutih ॥ 10
 s'ri'kan.t'has'ca s'ikhan.d'i' ca su'ryakot'i samaprabhau /
 as''t'a'vete maha'tma'nas tasmattejo vinihsr'ta'h ॥ 11*

From the supreme state of total oneness with S'iva, an effulgent column of light, undivided wholeness in nature, appeared associated with eight Saktis. Next, it got variegated again into eight luminous souls as willed and stimulated by S'iva's Iccha' S'akti. These eight luminous souls are: Anantes'a, Su'ks''ma, S'ivottama, Ekanetra, Ekarudra, Trimu'rti who was as resplendent as fire, S'ri'kan.t'ha and S'ikhan.d'i. All of them were with immeasurable brilliance of ten million suns. They were the eight S'ivas, the Great Vidyesh'varas, who manifested from that luminous column.

तेऽधिकारं प्रकुर्वन्ति शिवेच्छाविधिचोदिताः ।
 तेषामनन्तशक्तीनामनन्तः परमेश्वरः ॥ १२
 अनन्तः परमस्तेषां महतो चक्रवर्तिनाम् ।
 विहितं सर्वकर्तृत्व कारणं परमं पदम् ॥ १३
 ततोऽधिष्ठाय विद्येशो मायां स परमेश्वरः ।
 क्षोभयित्वा स्वकिरणैः सृजते तैजसीं कलाम् ॥ १४

*te adika'ram prakurvanti s'iveccha' vidhicodita'h /
 tes''a'm ananta s'akti'na'm anantah parames'varah ॥ 12
 anantah paramastes''a'm mahato cakravartina'm /
 vihitam sarva kartr'tva ka'ran.am paramam padam ॥ 13
 tato adis''t'ha'ya vidyes'o ma'ya'm sa parames'varah /
 ks''obhayitva svakiran.aih sr'jate taijasi'm kala'm ॥ 14*

These eight S'ivas have been performing their authoritative cosmic functions as impelled and enlightened by S'iva's Ichha' S'akti from within. Anantes'vara is the Supreme Master of eight Vidyes'varas who have been endowed with inexhaustible powers and efficacy for the performance of cosmic functions. Anantes'vara is the most Supreme Lord among the eight Vidyes'varas who are the great emperors of the worlds meant for the perfect souls and mantra-deities. Having been invested with the supreme power of all-doing and all-knowing, Anantes'vara has been installed in the highest position to execute the cosmic deeds. He has been invested with authoritative lordship over the impure realm of ma'ya'. As such, Anantes'vara, with the intention of performing the cosmic deeds related to impure ma'ya', induced a slight shaking in the small portion of the upper realm of impure ma'ya'. By shaking the field of ma'ya' in this way, he created the resplendent kala' tattva through his luminous rays.

कलातत्त्वाद्रागविद्ये द्वे तत्त्वे संबभूवतुः ।
 अव्यक्तं च ततस्तस्माद् गुणांश्चैवासृजत्प्रभुः ॥ १५
 गुणेभ्यो धिषणा जज्ञे याष्टरूपगुणान्विता ।
 बुद्धेश्चाप्यत्र संक्षोभादहंकारो व्यजायत ॥ १६

kala'tattvadra'ga vidye dve tattve sambabhu'vatuh |
avyaktam ca tatastasma'd gun.a'ms'caiva'sr'jat prabhuh || 15
gun.ebhyo dhis'an.a' jajn'e ya's't'aru'pa gun.a'nvita' |
buddhes'ca'pyatra samks''obha'd ahan'ka'ro vyaja'yata || 16

From the kala' tattva, two tattvas – ra'ga and vidya' – originated. From the same kala' tattva, the tattva known as avyakta came into existence. Through S'rikan.t'ha, the Vidyes'vara next to him(in the group of eight Vidyes'varas), he created gun.a tattva from avyakta tattva. Then, buddhi tattva associated with eight forms of dispositional qualities(bha'va) originated from the gun.a tattva. Through the shakings induced by Srikan.t'ha as directed by Anantes'vara and sustained by the buddhi tattva, ahan'ka'ra tattva originated from the buddhi tattva.

अहंकारात्तु सूक्ष्माणि तन्मात्राणीन्द्रियाणि च ।
 भूतादि करणानीकं समस्तं चाप्यजायत ॥ १७
 एवं सुसूक्ष्मां संक्षोभ्य मायां स परमेश्वरः ।
 तत्त्वान्युत्पादयामास यैरोतं जगदातुरम् ॥ १८

ahan'ka'ra'ttu su'ks''ma'n.i tanma'tra'n.i'ndriya'n.i ca |
bhu'ta'di karan.a'ni'kam samastam ca'pyaja'yata || 17
evam susu'ks''ma'm samks''obhya maya'm sa parames'varah |
tattva'nutpa'daya'ma'sa yairotam jagata'turam || 18

From the ahan'ka'ra tattva arose the entire host of evolutes such as the five subtle elements(tanma'tras), cognitive organs(jn''a'ndriyas), conative organs(karmendriyas) and the five gross elements(bhutas). In this way, the Supreme Lord Anantes'vara, having effected a partial shaking and stimulation in the field of subtle ma'ya', created 31 tattvas in which many worlds exist as woven crosswise and lengthwise, extending in all directions.

भुवनानि विचित्राणि नानारूपाकृतीन्यथ ।
 सोऽसृजद्भगवानीशो विषयानन्दभूमयः ॥ १९
 पतयश्चाञ्जनातीताः साञ्जनाश्च पृथग्विधाः ।
 भुवने भुवने वापि तन्नियोगाद्भवस्थिताः ॥ २०
 ऐश्वर्यसंपत्प्रभवविलयानुग्रहैषिणः ।
 यजन्ति विविधैर्यज्ञैर्मन्त्रतन्त्र विशारदाः ॥ २१

bhuvana'ni vicitra'n.i na'na'ru'pa'kr'ti'nyatha |
so asr'jad bhagava'n i's'o vis''a'ya'nanda bhu'mayah || 19
patayas'ca'n''jana'ti'ta'h sa'n''jana's'ca pr'thagvidhah |
bhuvane bhuvane va'pi tanniyoga'dvyavasthitah || 20
ais'varya sampadvibhava vilaya'nugrahais''in.ah |
yajanti vividhairyajn''air mantra tantra vis'a'radah || 21

Bhagava'n Anantes'vara also created many kinds of worlds which differ from one another in nature and substance, which are with different shapes and forms and which serve as the play-fields replete with pleasurable objects befitting the souls living there. Commissioned by Lord S'iva, many deities exist there as their regulating and protecting authorities. These protectors(patayah) are of different kinds, such as those who have transcended the veil of impurity called a'n.ava mala and those who are having the intense desire of wielding authority over the worlds and souls(adhika'ra mala). They are highly proficient in mantras and tantras. With the intense desire to achieve the exalted power of all-knowing and all-doing(sarvajnatva and sarva

kartrutva) and with the intention of doing the fivefold cosmic function – creation, sustenance, dissolution, obscuration and bestowal of grace – they are worshipping Lord S'iva through the performance of concerned yajn"as.

गुरुतन्त्राभ्यनुज्ञाता दीक्षाविच्छिन्न बन्धनाः ।
पशूंश्च दीनबद्धांस्तु मुञ्चन्तोऽपि महेश्वराः ॥ २२
देवदानवगन्धर्व रक्षोयक्षोरगादिषु ।
अण्डान्यनेकरूपाणि दर्शयन्तः पृथग्विधाः ॥ २३

gurutantra'bhyanujn" a'ta di'ks" a' viccihnna bandhna'h |
pas'u'ms'ca di'nabandhamstu munjanto api mahes'vara'h || 22
deva da'nava gandharva raks" a yaks" oraga'dis" u |
an.d'a'nyaneka rupa'n.i dars'ayantah pr'thagvidha'h || 23

They have known well the deep import of the much exalted and great Tantras(Agamas) and they exist there with their fettering bonds severed completely. They have attained the supreme state to be considered on par with the state of Mahes'vara. Being authorized by the Supreme Lord, they liberate the embodied souls who have become helpless because of their fettered state. Moreover, they create countless worlds and planes of existence associated with different forms and structures to benefit the devas, da'navas, gandharvas, ra'ks"asas, yaks"as, uragas and such other beings.

। इति रौरवसूत्रसंग्रहे द्वितीयः पटलः ।

। iti raurvasu'tra san'grahe dviti'yah pat'lah ।

This is the second chapter in the Raurvasu'tra San'graha

ॐ

रौरवागमः विद्यापादः

RAURAVA'GAMAH VIDYA'PA'DAH

तृतीयः पटलः

TR'TI'YAH PAT'LAH

तन्त्रावतार

Tantra'vata'ra

The Transmission of Scriptures

श्रुत्वा महेश्वरं तत्त्वं अजं ईशानं अव्ययम् ।
प्रभवं सर्वतत्त्वानां स्थितिसंहारकारणम् ॥ १
अथ सद्भावमीप्सन्तो मुनयो भृगुनन्दनम् ।
रुरुं प्रणम्य विधिवदूचस्ते वचनं पुनः ॥ २

*s'r'tva' mahes'varam tattvam ajam i's'a'nam avyayam /
prabhavam sarvatattva'na'm sthitisamha'ra ka'rakam ॥ 1
atha sadbha'vam i'psanto munayo bhr'gunandanam /
rurum pran.amya vidhivad u'caste vacanam punah ॥ 2*

Sivatattva is an ever existing principle. It is never created afresh. It is in identical existence with Is'vara. It is the causal source for the origin, sustenance and dissolution of all other tattvas. Having heard the exact nature of such siva tattva, the sages, being desirous of attaining oneness with the Eternal Existence(Siva), bowed down before Ruru, the son of Bhr'gu and spoke these words:

केनावतारितं ह्येतत्तन्त्रं तन्त्रविदां वर ।
गुरवः कथितास्तन्त्रे तत्संख्या च कति स्मृता ॥ ३
मन्त्राणां कियती संख्या मण्डलानां तथैव च ।
तत्त्वानां भुवनानां च यथावद्वक्तुमर्हसि ॥ ४

*kena'vata'ritam hyetat tantram tantravida'm vara /
guravah kathita'stantra tatsamkhya' ca kati smr'ta' // 3
mantra'n.a'm kiyati' samkhya' man.d'ala'na'm tathaiva ca /
tattva'na'm bhuvana'na'm ca yatha'vadvaktumarhasi // 4*

O, the most celebrated Sage among the knowers of the Agamas!, how was this Agama brought down to us through continued transmission? In this Agama, many Gurus have been mentioned. What is the total number of such Gurus? How many mantras and how many mandalas have been enumerated? How many tattvas and worlds are there? Kindly instruct on these details as they really are.

परमेशमुखोद्गीर्णं उत्तमं परमं मतम् ।
गुरुवंशं रुरुधीमान् प्रवक्तुमुपचक्रमे ॥ ५

*parames'amukhodki'rn.am uttamam paramam matam /
guruvams'am rururधि'ma'n pravaktum upcakrame // 5*

Thereupon, Ruru, the most learned and enlightened sage, commenced his instruction on the supreme lineage of Gurus which is considered to be the foremost among many lineages and which has manifested right from the face of Siva.

शिवानलविनिष्क्रान्तं अधूमज्योतिरूपिणम् ।
जगतः कारणं देवं अनन्तेशं परं गुरुम् ॥ ६

*s'iva'nala vini'kra'ntam adhu'majyoti ru'pin.am /
jagatah ka'ran.am devam anantes'am param guruh // 6*

The most supreme Guru, Anantesa, who is the creator-lord of the worlds of impure ma'ya', who manifested from the fire of Siva and who presents himself in the form of resplendent fire bereft of smoke exists in Isvara tattva.

तेनोक्तं परमेशानश्रीकण्ठाय महात्मने ।
सुरासुराणां गुरुणा देव्यै सर्वमुदाहृतम् ॥ ७

देवी च प्राह नन्दीशस्कन्दयोर्गुह्यमुत्तमम् ।
नन्दीशाद् ब्रह्मणावाप्तं शक्रेण च महात्मना ॥

८

*tenoktam parames'a'na s'ri'kan.t'ha'ya maha'tmane /
sura'sura'n.a'm gurun.a' devyai sarvam uda'hr'tam ॥ 7
devi' ca pra'ha nandi's'askandayor guhyam uttamam /
nandi's'a'd brahman.a'va'ptam s'akren.a ca maha'tmana' ॥ 8*

This Agama which is the embodiment of supreme knowledge was transmitted by Anantesa, the supreme Guru, to Srikantha, the Guru of virtuous and non-virtuous beings (suras and asuras). Subsequently, this Agama was transmitted by Srikantha to Uma (a form of Sivasakti). Then, Umadevi revealed the secret and supreme science embodied in this Agama to Nandisa and Skanda. Afterwards, Brahma and Indra received instructions on this Agama from Nandisa.

तस्मादवाप्तमूर्वेण ऋचिहे न ततः पुनः ।

तस्मादवाप्तं रामेण रामाच्चाहमधीतवान् ॥

९

इति वंशः क्रमः प्रोक्तः संक्षेपेण मया द्विजाः ।

शतानि पञ्चशिष्याणां शक्रस्यापि महात्मनः ॥

१०

*tasma'dva'ptamu'rven.a r'cihena tatah punah /
tasma'dava'ptam ra'men.a ra'ma'cca'ham adhi'tava'n ॥ 9
iti vams'ah kramah proktah samks''epen.a maya' dvija'h /
s'ata'ni pan''cas'is''ya'n.a'm s'akrasya'pi maha'tmanah ॥ 10*

And from Indra, the sage U'ru received instructions on this Agama. From U'ru, R'ciha received. From R'ciha, Rama received. I received this Agama from Rama. O, the twice-born Sages!, the lineage of gurus has been told by me very succinctly. For Indra, the great Deity, there were five hundred disciples.

इतरे शास्त्रवक्तारं तन्त्रेऽस्मिन्पारमेश्वरे ।

दशैते गुरवः प्रोक्तास्तन्त्रे दान्ता महौजसः ॥

११

अन्येपि वीरभद्राद्या ब्रह्मान्ता गुरवः स्मृताः ।

संहितापारगाः प्रोक्ता अष्टादश महौजसः ॥

१२

itare s'a'stra vakta'ram tantre asmin pa'rames'vare ।

das'aite guravah prokta's tantre danta' mahaujasah ॥ 11

anyepi vi'rabhadra'dya' brahma'nta'h guravah smr'ta'h ।

samhita'pa'ragah proka' as't'a'das'a mahaujasah ॥ 12

In this Agama related to the Supreme Lord Siva, all others are considered to be the teachers and exponents of the Agamas. These teachers are ten in number. They are well known for the power of self-restraint and they are endowed with great vigor and splendor. Others, from Virabhadra down to Brahma, are also considered as Gurus. Apart from these, there are eighteen teachers (gurus) who are highly proficient in the Agamas and who are with great effulgence and vigor.

मन्त्रतन्त्रविदाः सर्वे वास्तवज्ञा विशारदाः ।

पाशविच्छेत्तये नृणां नित्यमाहितबुद्धयः ॥

१३

ये च ते गुरवः प्रोक्तास्तन्त्रे स्वायंभुवे पुरा ।

एतेषामपि शिष्याणां सहस्रं परिसंख्यया ॥

१४

mantratantra vida'h sarve va'stavajn'a' vis'a'rada'h ।

pa's'avicchettaye nr'n.a'm nityama'hita buddhayah ॥ 13

ye ca te guravah prokta's tantre sva'yambhuve pura' ।

etes'a'mapi s'is'ya'n.a'm sahasram parisamkhyaya' ॥ 14

All of them are the knowers of mantras and tantras; knowers of the exact nature of the Ultimate and Primal Reality. They are perfectly skilled in the performance of cosmic functions. They are with undisturbed and firm resolute in cutting asunder the bonds of the embodied souls. These gurus have already been mentioned in the Svayambhuva Agama. Even for these gurus, there were thousands of disciples.

तन्त्रसंख्या सहस्राणां शतमुक्तं समासतः ।

ब्रह्मणा मण्डलेशानविधियज्ञप्रसिद्धये ॥

१५

भार्गवेणाप्यथैशान तन्त्रानुज्ञातकर्मणा ।
प्रोक्तं पुरा द्वादशभिः सहस्रैर्मन्त्रलक्षणम् ॥

१६

*tantrasamkhya' sahasra'n.a'm s'atamuktam sama'satah /
brahman.a' man.d'ales'a'na vidhiyajn''a prasiddhaye ॥ 15
bha'rgaven.a'pyathais'a'na tantra'nujn''a'ta karman.a' /
proktam pura'dva'das'abhih sahasrair mantralaks''an.am ॥ 16*

This Agama , reduced to one hundred thousand verses, was briefly revealed to these disciples. In order to bestow the complete knowledge related to the mandalas, the presiding deities of such mandalas , yajnas and the specific rules for the performance of such yajnas and mandala worship and the knowledge related to specific rituals authoritatively set forth in the Saiva Tantra ,this Agama was transmitted earlier by Brahma to Bhargava. The characteristics of mantras have been revealed to him through 12,000 verses.

मुद्रासमयतत्त्वार्थ मण्डलेज्यापरिग्रहः ।
उत्तरेऽभिहितः सर्वो मन्त्राणां चैव संग्रहः ॥ १७
सप्तकोट्यस्तु मन्त्राणां शिववक्त्राद्विनिःसृताः ।
याः साधकमहामायापाशविच्छित्तिहेतवः ॥ १८

*mudra'samaya tattva'rtha man.d'lejya'parigraha /
uttare abhihitah sarvo mantra'n.am caiva samgarahah ॥ 17
saptakot'yastu mantra'n.a'm s'ivavaktra'dvinihsr'ta'h /
ya'h sa'dhaka maha'ma'ya' pa's'avicchittihetavah ॥ 18*

The characteristics of ritualistic hand-gestures(mudras), the details of austere duties(samaya), the significant meaning and function of tattvas, features of various mandalas, rituals related to yajnas and such other details have been enshrined and explained in the latter part of this Agama(Rauravottara Agama). Mantras, which are seventy millions in number, streamed forth from the mouth of Siva. These mantras serve as effective instruments for the aspirants(sadhakas) in cutting asunder the bonds evolving from the great ma'ya'.

ता जन्ममृत्युखचितां पितामहकृतामिमाम् ।	
सृष्टिं दृष्ट्वैश्वरीं मूर्तिं प्रविष्टाः पुनरेव हि ॥	१९
अन्तर्हितांस्ताननघान् मन्त्रराजेश्वरः प्रभुः ।	
दधार भगवानीशो लोकानां हितकाम्यया ॥	२०

*ta' janmamr'tyukahcita'm pita'mahakr'ta'm ima'm /
sr's''t'im dr's''t'vais'vari'm mu'rtim pravis''t'a'h punareva hi //
antarhita'msta'n anagha'n mantrara'jes'varah prabhuh /
dadha'ra bhagava'n i's'o loka'na'm hitaka'myaya' //* 20

After observing that the creation done by Pita'maha(Brahma) is associated with the ever-going phenomenon of birth and death, these mantras assumed the distinct forms energized by the rays of Isvari(Sivasakti). With these forms assumed by them, the mantras are guiding and guarding the aspirants. In these mantras, the supreme Lord called Mantra Rajesvara, who is eternally free from the limiting bonds, presents himself in a concealed way. Wishing for the welfare of all the worlds, Lord Siva formulated these mantras and revealed them.

तेषामकल्पयद्देवो मन्त्राध्वर विभूतयः ।	
मण्डलेज्या विधानेन मन्त्रसद्भाव सत्तमः ॥	२१
गुह्यानि मण्डलान्यष्टौ नवनाभादि संज्ञया ।	
अनन्तविजयादीशं शतमन्यत्प्रकीर्तितम् ॥	२२

*tes''a'makalpayad devo mantra'dhvara vibhu'tayah /
man.d'alejya' vidha'nena mantra sadbha'va sttamah //* 21
*guhya'ni man.d'la'nyas''t'au navana'bha'di samjn''aya' /
anantavijaya'di's'am s'atamanyat praki'rtitam //* 22

For the welfare of the worlds, the Supreme Lord brought into existence the everlasting benefits to be accomplished through mantras and yajnas. For the benefit of pure souls (gurus) who are intent on attaining total identity with the mantras, the systematic process of mandala-worship was formulated by Him. These mandalas which belong

to the system of secret science, are primarily eight in number. They are navana'bha, anantavijaya, i's'a and others. Apart from these, there are hundreds of mandalas, the details of which have been set forth well in this Agama.

तेष्विज्यो भगवानेभिर्मण्डली सततं शिवः ।
 ऋषिदेवासुर नरैर्विनिर्मोक्षार्थं काङ्क्षिभिः ॥ २३
 विद्यामण्डलराजानां मण्डलांश विभूतयः ।
 न शक्याः परिसंख्यातुं मन्त्राणां च तदात्मनाम् ॥ २४

tes''vijyo bhagava'nebhira man.d'ali' satatam s'ivah |
r's''ideva'suranarair vinirmoks''a'rtha ka'n'ks''ibhih || 23
vidya'man.d'al raja'na'm man.d'ala'ms'a vibhu'tayah |
na sakya'h parisamkhya'tum mantra'n.am ca tada'tmana'm || 24

In the rituals performed with mandalas, Lord Siva becomes known as Mandali in view of the fact that He occupies these mandalas and presents Himself there eternally. These mandalas of such greatness are worshipped by the sages, celestial beings, asuras, human beings and by all those who are desirous of attaining the final liberation and bliss. The king of Vidyasvaras and Mandalesas and those who have manifested with elegance and greatness as the unfailing associates of Mantresvaras and Mandalesas present themselves in these mandalas through the appropriate mantras. Verily, they are of the nature of these mantras. They are the souls of these mantras. Even for the highly enlightened sages, it is not possible to give the exact number of such mantras.

यावन्तो रुद्र देवाश्च रक्षोयक्षमहेश्वराः ।
 तावन्मन्त्राः समाख्यातास्तेषां संख्या न विद्यते ॥ २५
 देशभाषानिबद्धाश्च दिव्याक्षरपदैर्युताः ।
 सर्वज्ञाः सर्वगाः शुद्धाः सर्वे सर्वज्ञभाविताः ॥ २६

ya'vanto rudradeva's'ca raks''oyaks''a mahes'vara'h |
ta'van mantra'h samakhya'tas tes''a'm samkhya' na vidyate || 25

*des'abha's'a' nibaddhas'ca divya'ks'arapadairyuta'h/
sarvajn'a'h sarvaga'h s'uddha'h sarve sarvajn'a bha'vita'h ॥ 26*

There are as many mantras as there are Rudras, Devas, Rakshasas, Yakshas and Mahesvaras. Their exact number cannot be known. They have been designed and composed in a language suitable to each division of the Earth and other worlds. They have been associated with relevant seed letters and words which are divine, effulgent and vibrant. These Mantras have the power of knowing all. They have the power of reaching all the places and all the divisions of time. They are pure. They are in identical existence with those who have attained the power of knowing all.

न मीमांस्या विचार्या वा मन्त्राः स्वल्पधिया नरैः ।
प्रमाणमागमं कृत्वा श्रद्धातव्यं हितैषिभिः ॥ २७
सर्वे मन्त्रात्मकाः देवाः सर्वे मन्त्रा शिवात्मकाः ।
शिवात्मकं इदं ज्ञात्वा शिवमेवानुचिन्तयेत् ॥ २८

*na mi'ma'ms'a' vica'rya' va' mantra' svalpadhiya' naraih/
prama'n.am a'gamam kr'tva' s'raddhatavyam hitais'ibhih ॥ 27
sarve mantra'tmaka'h deva'h sarve mantra' s'iva'tmaka'h/
s'iva'tmakam idam jn'a'tva' s'ivameva'nucintayet ॥ 28*

They are not to be analyzed and examined either with the doctrines of mimamsa or by those who are with insignificant and erroneous knowledge. Keeping the Agama as the most authoritative text for the unfailing validity of these facts, the mantras should be treated with utmost diligence and sincerity by those who contemplate on the goodness and welfare of all beings.

। इति रौरवसूत्रसग्रहे तृतीयः पटलः ।
। iti rauravasutra samgrahahe tr'ti'yah pat'alah ।

Third Chapter of the Rauravasutra Samgraha

४ अध्व विधिः 4 ADHVA VIDHIH

4 The Features of Metaphysical Path(adhva)

अथाध्वानां प्रसंख्यानं मन्त्रतन्त्रानुवर्तिनाम् ।
वर्णयिष्ये समासेन लोकालोकानुसंचयम् ॥ १

*atha'dhva'na'm prasamkhya'nam mantratantra'nuvartina'm/
varn.ayis"ye sama'sena loka'loka'nusamcayam ॥ 1*

Now, I shall describe briefly the orderly system and the enumeration of adhva'. The adhva' system is associated with successive layers of visible worlds (lokas) and invisible worlds(alokas). These details are now described in conformity with the Agamas replete with mantras.

अथ कालाग्निरुद्रो वै नरकश्चानुपूर्वशः ।
रौरवः कुम्भीपाकश्च अवीचीत्येवमादयः ॥ २

*atha ka'la'gnirudro vai narakas'ca'nupu'rvas'ah/
rauravah kumbhi'pa'kas'ca avi'ci'tyevama'dayah ॥ 2*

The bhuvana(world) which is at the lowest plane of the great universe(brahmanda) is known as Kalagni Bhuvana for which Kalagni Rudra is the governing authority. Above the Kalagni Bhuvana, Naraka Bhuvanas(hellish worlds) are placed successively one above the other. There are many narakas , such as Raurava, Kumbhipaka, Avici and so forth.

पातालानि ततः सप्त पातालपतयातथा ।
हाटकश्च महावीर्यो विद्याविद्येश्वरैः स्मृताः ॥ ३

*pa'ta'la'ni tatah sapta pa'ta'lapataya' tatha' /
ha't'akas'ca maha'vi'ryo vidya'vidyes'varaih smr'ta'h //* 3

Above the plane of narakas are the *patalas*(nether worlds) which are seven in number. The governing lords for the *patalas* are also seven in number. Hatakesvara who is endowed with valor and vigor, is the Supreme Lord of the seven *patalas*. Having well-thought, Anantevara who is the Lord of Vidyas and Vidyeesvara, has commissioned Hatakesvara to be the chief of the lords of *patalas*.

सप्तद्वीपा महीकृत्स्ना समुद्रैः सप्तभिर्वृता ।
नानाजन पदाकीर्णा विचित्ररचनोज्ज्वला ॥ ४

*saptadvi'pa' mahi'kr'tsna' samudraih saptabhirvr'ta'h /
na'na'jana pada'ki'rn.a' vicitra racanojjvala' //* 4

The bhumi(Earth) is placed above the realm of *patalas*. This bhumi is formed with seven islands(dvipas) and surrounded by seven great oceans. It is abundantly populated by various kinds of inhabitants and communities of several kinds of beings. It is brightened with multifarious constructions and structures.

तस्या मध्ये महामेरुः स्थितो ह्यमरपूजितः ।
प्रविष्टः षोडशाधस्ताच्चतुरशीतिरुच्छ्रितः ॥ ५

*tasya'madhye maha'meruh sthito hyamarapu'jitah /
pravis't'ah s'od'as'adhasta'c caturas'i'tirucchritah //* 5

Exactly at its center is the great mount known as Meru whose height is 100 yojanas and which is reverentially worshipped by the celestial beings and gods. The bottom portion of the Mt Meru measuring 16 yojanas has gone below the earth and its upper portion measuring 84 yojanas rises above the earth.

ब्रह्मणोऽण्डं महाशैले राजते चावभासितः ।
 अमरऋषिगन्धर्वविमान नगराकुलम् ॥ ६
 अनेकाकार विन्यास प्रमाणरचनादिभिः ।
 भुवनानि निविष्टानि तस्मिन्नण्डे चतुर्दश ॥ ७

brahman.on.d'am maha's'aile ra'jate ca'vabha'sitah /
amara r's''igandharva vima'na nagara'kulam ॥ 6
aneka'ka'ra vinya'sa prama'n.a racana'dibhih /
bhuvana'ni nivis''t'a'ni tasminnan.d'e caturdas'a ॥ 7

As yoked with this Mt Meru and being irradiated by divine forces, the barhmanda has its shimmering existence. In this brahmanda are placed one above the other 14 bhuvanas inhabited by devas, rishis, gandharvas and other godly beings. These bhuvanas are replete with super structures(vimanas) and cities which are in different shapes, designed with accurate measures and aligned properly.

भूलोकोऽथ भुवर्लोकः स्वर्लोकोऽथ महस्तथा ।
 जनस्तपस्तथा सत्यमेतावान् लोकसंग्रहः ॥ ८

bhu'loko atha bhavarloka' svarloko atha mahastatha' /
janastapastatha' satyam eta'va'n lokasamgrahah ॥ 8

Bhuloka, Bhavarloka, Svarloka, Mahaloka, Janaloka, Tapoloka and Satyaloka – these are the seven upper worlds placed one above the other in this successive order. Including the seven *patalas*, these 14 bhuvanas are contained in the brahmanda.

तेषामुत्पत्ति संहारस्थित्यनुग्रह कारणम् ।
 उमापतिर्महातेजाः परमेश समो गुरुः ॥ ९

tes'a'mutpatti samha'rasthityanugraha ka'ran.am /
uma'patirmaha'teja'h parames'a samo guruh ॥ 9

Lord Umapati(Srikantha) who is with great effulgence, who is the Guru and whose position is on par with that of the Supreme Lord Siva takes responsibility for the five cosmic functions - creation, sustenance, dissolution, obscuration and grace – as far as this brahmanda is concerned.

पद्मजन्माण्डमध्वानमतीत्यानल वर्चसः ।
 शतरद्रा इतिख्याता वीरभद्र पुरःसराः ॥ १०
 श्रीकण्ठाधिष्ठिताः सन्तो देवानां मनसेप्सितम् ।
 ऐश्वर्यं संप्रयच्छन्ति हरन्ति च महौजसः ॥ ११

padmajanma'n.d'am adhva'nam ati'tya'nal varcasah |
s'atarudra' itikhya'ta' vi'rabhadra purah sara'h || 10
s'ri'kan.t'ha'dhis''t'hita'h santo deva'na'm manasepsitam |
ais'varyam samprayacchanti haranti ca mahaujasah || 11

Having transcended the plane of brahmanda, there are 100 Rudras from Virabhadra onwards, who are with fiery resplendence. They are with invincible valor and vigor. Being empowered and enkindled by Srikantha, they generously bestow the divine faculties and lordly powers upon the celestial beings and gods as desired by them. They dissolve all the worlds of brahmanda into their respective causal sources.

पञ्च पञ्चाष्टकं चैव प्रत्यात्मकमथादितः ।
 गुह्यं तथातिगुह्यं च पवित्रं स्थाणु संज्ञितम् ॥ १२
 पैशाचं राक्षसं याक्षं गान्धर्वं चैन्द्रमेव च ।
 सौम्यं त्वथ प्रजेशं च ब्राह्मं चैवाष्टमं ततः ॥ १३
 अकृतं च कृतं चैव भैरवं ब्राह्ममेव च ।
 वैष्णवं त्वथ कौमारमौमं श्रीकण्ठमेव च ॥ १४

pan''ca pan''as''t'akam caiva pratyatmakamatha'ditah |
guhyam tatha'tiguhyam ca pavitram stha'n.u samjn''itam || 12
pais'a'cam ra'ks''asam ya'ks''am ga'ndharvam caindrameva ca |
saumyam tvata prajes'am ca bra'hmam caiva's''t'amam tatah ||

*akr'tam ca kr'tam caiva bhairavam bra'hmam eva ca /
vais''n.avam tvatha kauma'ram aumam s'ri'kan.t'ham eva ca // 14*

Above the plane of brahmanda, there are five layers of bhuvanas one above the other, each layer consisting of 8 worlds. These layers are – guhyashtaka, atiguhyashtaka, guhyati-guhyashtaka, pavitrashtaka and sthanvashtaka. Above these five layers exists a plane called devayonyashtaka in which there are eight worlds – paisaca, rakshasa, ya'ksha, ga'ndharva, aindra, saumya, pra'jes'a and bra'hma. Above the plane of devayonyashtaka, there is a plane called yogashtaka in which there are eight worlds – akr'tam, kr'tam, bhairavam, bra'hmam, vaishnavan, kaumaram, aumam and srikantham.

वामदेवोऽथ भीमश्च उग्रश्चैव भवस्तथा ।
सर्वेशानेश्वरौ चैव एकवीरः प्रचण्डदृक् ॥ १५
ईश्वरोऽथ उमाभर्ता अजेशोऽनन्त एव च ।
ततस्त्वेकशिवश्चैव सर्वेषां मूर्ध्निसंस्थिताः ॥ १६

*va'madevo atha bhi'mas'ca ugras'caiva bhavastatha' /
sarves'a'nes'varau caiva ekavi'rah pracan.d'a dr'k // 15
i's'varo atha uma'bhartā' ajes'o ananta eva ca /
tatastvekas'ivas'caiva sarves''a'm mu'rdhni samsthita'h // 16*

In the region above the gunatattva(that is, within the plane of prakr'ti tattva), there are bhuvanas such as vamadeva, bhima, ugra, bhava, isana, ekavira, pracandadr'k, isvara, umabharta, aja, ananta and ekasiva. These worlds are in the highest region of prakr'ti tattva.

क्रोधेशश्चण्ड संवर्तो ज्योतिः पिङ्गलशूरकाः ।
पञ्चान्तकैकवीरौ च शिखेदश्च तदीश्वराः ॥ १७
अष्टावेते महात्मानो वीरभद्रात्परे स्थिताः ।
श्रीकण्ठानुमताः सर्वे देवानामधिदेवताः ॥ १८

*krodhes'as'can.d'a samvarto jyotih pin'gala s'u'raka'h /
pan''ca'ntakaikavi'rau ca s'ikedas'ca tadi's'vara'h // 17*

as''t'a'vete maha'tma'no vi'rabhadra't pare sthita'h |
s'ri'kan.t'ha'numata'h sarve deva'na'm adhidevata'h || 18

Krodha, Canda, Samvarta, Jyotih, S'uraka, Panchantaka, Ekavira and S'ikheda- these great lords, eight in number, are in the plane above the world of Virabhadra, ruling over the eight worlds existing in their respective names. They carry out the orders issued by Srikantha. They function under the directions of Srikantha. They are the authoritative lords for all the celestial beings and gods.

ऊर्ध्वतेजा तहातेजा वामदेवो भवोद्भवौ ।
एकपिङ्गेशान भुवनेश पुरःसराः ॥ १९
अङ्गुष्टमात्र सहिता महादेवाष्टकाः शिवाः ।
मायाञ्जन विनिर्मुक्ताः परमेशान संमिताः ॥ २०
मण्डलाधिपतिभ्योऽथ तत्त्वमार्गः प्रतिष्ठितः ।
ऊर्ध्वं भोगक्रियायोगे परमेशान भाषिते ॥ २१

u'rdhvateja' maha'teja' va'madevo bhavodbhavau |
ekapin'geks''an.es'a'na bhuvanes'a purah sara'h || 19
an'gus''t'ma'tra sahita' maha'deva's''t'aka'h s'iva'h |
ma'ya'n''jana vinirmukta'h parames'a'na sammita'h || 20
man.d'ala'dhipatibhyo atha tattvama'rgah pratis''t'hitah |
u'rdhvam bhogakriya'yoge parames'a'na bha's''ite || 21

Above the bhuvanas mentioned before, there are eight worlds – urdhvateja, mahateja, vamadeva, bhavodbhava, ekapinga, ekekshana, isana and angushtamatra. These eight bhuvanas are collectively called “mahadevashtaka”. The governing lords of these eight bhuvanas are endowed with the powers and qualities of Siva. They are absolutely free from the darkening taint called maya. They are under the directions and control of Paramesvara. Apart from these lords, there are other authoritative heads known as Mandaladhipas, well installed in the path of tattva-adhva. Above the realm of mahadevashtaka, there is yet another realm of bhuvanas, abundantly replete with enjoyments and activities related to that plane. It is illumined and energized by Paramesa.

मज्जास्थिशुक्लसंघातस्नायु च पितृजं स्मृतम् ।	
रोमाणि लोहितं मांसं मातृकं त्रिकमुच्यते ॥	२२
एतदन्नेन सततं पानेन च विवर्धितम् ।	
सर्वं योनिशरीरं तु षड्भिः श्रितमहाहृदम् ॥	२३
पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।	
शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ॥	२४
पादौ पायुरुपस्थं च करौ वागिन्द्रियं तथा ।	
श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका पुनरेव च ॥	२५
अहंकारस्त्रिधा ज्ञेया बुद्धिरष्टविधा स्मृता ।	
गुणत्रयं च विज्ञेयं प्रधानपुरुषेश्वराः ॥	२६

<i>majja'sthi s'ukla samgha'ta sna'yu ca pitr'jam smr'tam /</i>	
<i>roma'n.i lohitam ma'msam ma'tr'kam trikam ucyate ॥</i>	22
<i>etadannena satatam pa'nena vivardhitam /</i>	
<i>sarvam yoni s'ari'ram tu s''ad'bih s'ritamaha'hradam ॥</i>	23
<i>pr'thivya'pastatha' tejo va'yura'ka's'am eva ca /</i>	
<i>s'abdah spars'as'ca ru'pam ca raso gandhas'ca pan''camah ॥ 24</i>	
<i>pa'dau pa'yurupastham ca karau va'gindriyam tatha' /</i>	
<i>s'rotram tvak caks''us''i' jihva' na'sika' punareva ca ॥</i>	25
<i>ahan'ka'rastridha' jn''eya' buddhiras''t'vidha' smr'ta' /</i>	
<i>gun.atrayam ca vijn''eyam pradha'na purus''es'vara'h ॥</i>	26

For the womb-born souls, marrow, bone, sinew in association with vital fluid – these three originate as related to father. Bodily hairs, vital blood and flesh – these three originate as related to mother. The womb-born bodies always get growth and nourishment through foods and drinks. The womb-born body is comparable to a large and deep pool in which the six streams – marrow, bone, sinew-fluid, bodily hairs, vital blood and flesh – get collected and stored. The womb-born body is associated with tattvas. Earth, water, fire, air and space(bhutas); sound, touch, form, smell and taste(tanmatras); five organs of action- feet, anus, genital organ, hand and organ of speech; five organs of knowledge – ear, skin, eye, tongue and nose.

Then, there are threefold ahankara tattva, eightfold buddhi tattva and threefold guna tattva. Superior to these tattvas, there are pradhana tattva and purusha tattva. All these tattvas perform their respective functions as guided by Isvara.

परतश्च महामाया विद्येशाना व्यवस्थिताः ।
 सर्वविद्या परिवृतः सर्वैश्वर्यवारिधिः ॥ २७
 जगतः प्रलयोत्पत्ति विभूतिनिधिरव्ययः ।
 मायोपरि महामाया सर्वकारणकारणम् ॥ २८

paratas'ca maha'ma'ya' vidyes'a'na' vyavasthita'h |
sarvavidya' parivr'tah sarvais'varya va'ridhih || 27
jagatah pralayotpatti vibhu'ti nidhiravyayah |
ma'yopari maha'ma'ya' sarva ka'ran.a ka'ran.am || 28

Over and above these tattvas, there is the energetic maya tattva which is controlled and put into orderly function by Anantesvara(Vidyeshvara) who is surrounded by all groups of Vidyas. He is the great ocean of lordly powers and faculties. He is the inexhaustible store-house of exalted powers essential for the performance of cosmic functions such as creation, maintenance, dissolution and others. The maya tattva which is under the control of Anantesvara is known as impure maya. Above the range of impure maya, there is supreme and pure maya tattva called Mahamaya which is the primal source of all other sources.

अष्टविद्येश्वरैर्युक्तो वीतमायो निरञ्जनः ।
 सूक्ष्मः सर्वगतो नित्यो देवदेवो महेश्वरः ॥ २९
 अनन्तेशश्च सूक्ष्मश्च तृतीयश्च शिवोत्तमः ।
 एकनेत्रैकरुद्रौ च त्रिमूर्तिश्चानलद्युतिः ॥ ३०
 श्रीकण्ठश्च शिखण्डी च सूर्यकोटिसमप्रभौ ।
 विद्येशास्तु महात्मानः शिवशक्ति समन्विताः ॥ ३१

as't'vidyes'varairyukto vi'tama'yo niran'janah |
su'ks'mah sarvagato nityo devadevo mahes'varah || 29

*anantes'as'ca su'ks''mas'ca tr'ti'yas'ca s'ivottamah /
 ekanetraikarudrau ca trimu'rtis'ca'nala dyutih // 30
 s'ri'kan.t'has'ca s'ikhan'd'i' ca su'ryakot'i samaprabhau /
 vidyes'a'stu maha'tma'nah s'ivas'akti samanvita'h // 31*

In the realm of pure Mahamaya exist eight Vidyasvaras who have transcended the limitations caused by impure maya and who are free from the veiling impurities. Of these eight, Ananta is of very subtle nature. He is all-pervasive; eternal; the most powerful and authoritative Lord of divine beings; great Isvara. Anantesa, Su'kshma, Sivottama, Ekanetra, Ekarudra, Trimurti appearing with fiery effulgence, Srikantha and S'ikhanda who appear with the brilliance of ten million suns – these are the eight Vidyasvaras. They are very great divinely beings. They are always associated with host of Sivasaktis.

तिस्रस्तु शक्तयो ज्ञेयाः कारणस्याव्ययात्मनः ।
 वामा ज्येष्ठा च रौद्री च शक्तयः समुदाहृताः ॥ ३२
 ज्ञानशक्तिः क्रियाशक्तिः शक्तिद्वयमनन्तरम् ।
 ज्ञानशक्तिः शिवा नित्यसृष्टिसंहारकृत्क्रिया ॥ ३३
 सद्यो वामो ऽप्यघोरश्च पुरुषेशान एव च ।
 सकलस्तु शिवो ह्येष निष्कलस्तु सदाशिवः ॥ ३४

*tisrastu s'aktayo jn''eya'h ka'ran.asya'vyaya'tmanah /
 va'ma' jyes''t'ha' ca raudri' ca s'aktayah samuda'hr'ta'h // 32
 jn''a'nas'aktih kriya's'aktih s'aktidvayam anantaram /
 jn''anas'aktih s'iva' nityasr's''t'samha'rakr't kriya' // 33
 sadyo va'mo apyaghoras'ca purus''es'a'na eva ca /
 sakalastu s'ivo hyes''a nis''kalastu sada's'ivah // 34*

It is to be known that there are three Saktis belonging to the Supreme Lord who is the Primal Cause and who is with imperishable and inexhaustible powers. They are Vama, Jyeshtha and Raudri. Apart from these three Saktis, there are two Saktis for the Lord and they are Jnana Sakti and Kriya Sakti. Of these two, Jnana Sakti is of the nature of Siva mantras and Kriya Sakti becomes instrumental for the continued performance of five cosmic functions such as creation, sustenance, dissolution and others. There are

three states for Siva – sakala, nishkala and sakala-nishkala. There are five mantras – sadya, vama, aghora, tatpurusha and isana – which constitute the divine form of Siva. Siva is known as Sadasiva when He is in sakala-nishkala state.

सकलं निष्कलं चैव यो हि वेत्ति सदाशिवम् ।
संसाराद्धि विनिर्मुक्तः शिवमेवाधिगच्छति ॥ ३५
सवज्ञः सर्वकर्ता च शिवः शक्तिसमन्वितः ।
विद्याराजाधिराजेशो जगद् भ्रमयतीच्छया ॥ ३६

sakalam nis''kalam caiva yo hi vetti sada's'ivam /
samsa'ra'ddhi vinirmuktah s'ivameva'dhi gacchati ॥ 35
sarvajn''ah sarvakarta' ca s'ivah s'akti samanvitah /
vidya'ra'ja'dhira'jes'o jagadbhramayati'cchaya' ॥ 36

He who knows the essential nature of sakala, nishkala and sadasiva(sakala-nishkala) states of Lord Siva, becomes absolutely disentangled from the repeating phenomenon of birth and death and ultimately attains the pure state of Lord Siva. He becomes the knower of all; becomes the doer of all. He attains oneness with Lord Siva who is in inseparable union with Sakti. He becomes the Lord of the Supreme Masters of Vidyesvaras. He becomes capable of putting all the worlds into their respective functions simply by his Will.

अपावृत्तः सुसंपूर्णः शुद्धस्त्वात्मा व्यवस्थितः ।
परः परमनिर्वाणो ह्यव्ययः परमः शिवः ॥ ३७

apa'vr'ttah susampu'rn.ah s'uddhastva'tma' vyavasthitah /
parah parama nirva'n.o hyavyayah paramah s'ivah ॥ 37

Having dissociated himself from the bonds of maya and other veiling factors, he becomes absolutely perfect and attains the exalted state wholeness. He becomes established in his own essential state of absolute purity. Having ascended to the highest state of liberation, he remains supreme; becomes imperishable. He becomes the Supreme Lord Siva Himself.

एनं यजन्ति मुनयो गुह्यमन्त्रैर्महामखैः ।
 मन्त्रपुष्पोपहारेण शिवं परममानसम् ॥ ३८
 इष्ट्वा परमसद्भावं शिवतन्त्रविदुत्तमम् ।
 कारणेशानकमलं शिवमभ्येति साधकः ॥ ३९

*enam yajanti munayo guhyamantrair mahamakhaiah /
 mantrapus"popaha'ren.a s'ivam parama ma'nasam // 38
 is"t'va' paramasadbha'vam s'ivatantara viduttamam /
 ka'ran.es'a'na kamalam s'ivamabhyeti sa'dhakah // 39*

The enlightened sages get spontaneously inspired to worship Lord Siva who is always present in the heart-space of every living being, through the secret mantras and great yajnas and through the offerings of flowers designed with the specific mantras. Having systematically worshipped Siva, the aspirant(sadhaka) attains the exalted state of oneness with Him and becomes supreme among the knowers of the Saivagamas. He becomes one with Siva who presents Himself in the heart-lotus of Karanesa(The Lord of all causes).

मन्त्रदीक्षाध्वरस्नातो मन्त्रालङ्कारविग्रहः ।
 ध्यायेत्पञ्चमहामन्त्र तनुमीशानमव्ययम् ॥ ४०
 प्रधानपुरुषेशानं परं हृद्व्योम संस्थितम् ।
 शुद्धस्फटिकसंकाशं अधूमज्यातिरूपिणम् ॥ ४१

*mantradi'ks"a'dhvara sna'to mantra'lan'ka'ra vighrahah /
 dhyayet pan"ca maha'mantra tanumi's'a'nam avyayam // 40
 pradha'na purus"es'a'nam hr'dvyoma samsthitam /
 s'uddhasphat'ika samka's'am adhu'majyoti ru'pin.am // 41*

Having been purified with relevant mantras, diksha and Siva-worship and having transformed his body into a divine frame adorned with various kinds of mantra-nyasa, the sadhaka should meditate on Lord Siva whose divine form is composed of five maha-mantras. Siva is the ultimate Controller- Lord; He is imperishable; He is the eternal Lord of both pradhana and purusha; He is beyond and above the realm of

tattvas. Assuming a pure form which shines forth as a pure crystal and as a pure light bereft of smoke, He presents Himself in the heart-space of all the beings. The sadhaka should meditate on such a pure form of Siva.

सर्वजीवकलाव्यापि सर्वज्ञं सर्वतोमुखम् ।
तत्स्थो लीनस्वतत्त्वेन तां कलां चिन्तयेत्सदा ॥ ४२
सर्वाञ्जन विनिर्मुक्तं शिवशक्तिकलैधितम् ।
आत्मतत्त्वं इदं शुद्धं साधकानां प्रकीर्तितम् ॥ ४३

sarvaji'va kala'vya'pi sarvajn'am sarvatomukham |
tatstho li'nasvatattvena ta'm kala'm cintayet sada' || 42
sarva'n'jana vinirmuktam s'ivas'akti kalaidhitam |
a'tmatattvam idam s'uddham sa'dhaka'na'm praki'rtitam || 43

Keeping himself beyond the entire range of tattvas and being absorbed himself into a state of pure kala, the sadhaka should always meditate upon the transcendent and luminous kala. This luminous kala pervades the entire range of vibrant aspects of all the souls; it is capable of knowing all and it reaches all directions and presents itself everywhere. This supreme kala is absolutely free from all kinds of impurity; it is being nourished and vitalized by the vibrant aspects of Sivasakti. Such kala is known as 'suddha atma tattva' and this is to be essentially realized by the sadhakas.

अणिमादिगुणैर्युक्ता योगैश्वर्यावलम्बिताः ।
यावत्यः कथिता विद्याः सर्वाः शिवकलान्विताः ॥ ४४
शिवशक्तिकलाः सर्वाः एताः सर्वज्ञभाषिताः ।
यो मोक्ष सुखैश्वर्यं धनवीर्यं प्रदाः शुभाः ॥ ४५
विद्यातत्त्वं इदं पुंसां तृतीयं सर्वकामिकम् ।

an.ima.di gun.airyukta' yogais'varya'valambita'h |
ya'vatyah kathita' vidya' sarva'h s'ivakala'nvita'h || 44
s'ivas'akti kala'h sarva'h eta'h sarvajn'a bha's'ita'h |
yo moks'asukhais'varya dhanavi'ryaprada'h s'ubha'h || 45
vidya'tattvam idam pumsa'm tr'ti'yam sarvaka'mikam |

Those kalas which are known as sivasakti kalas are associated with such powers as anima, laghima and other divine powers. They are supported by yogic powers and lordly powers of Isvara. All those vidyas which have been enunciated in the Agamas are in association with sivakalas. The nature of such sakti kalas and siva kalas has been well expounded by Lord Siva, the Knower of all. They are supremely auspicious. They are efficacious in granting the auspicious benefits of yogic powers, bliss of final liberation, happiness, lordly powers and strength. The tattva which is characterized by such sakti kalas and siva kalas is known as 'suddha vidya tattva'. The third one is 'suddha siva tattva', the yielder of all the desired fruits.

शिवतत्त्वविधानज्ञो ज्ञात्वा सिध्यति नेतरः ॥ ४६

शिवात्मविद्या तत्त्वानि त्रीण्येतान्यनुपूर्वशः ।

विदित्वा साधकः क्षिप्रं मन्त्रसिद्धिं अवाप्नुयात् ॥ ४७

s'ivatattva vidha'najn"o jn"atva' siddhyati netarah ॥ 46

s'iva'tmavidya' tattva'ni tri'n.yeta'n yanupu'rvas'ah ॥

viditva' sa'dhakah ks"ipram mantrasiddhim ava'pnuya't ॥ 47

A sadhka should know well and practice the disciplines concerned with the 'suddha siva tattva. Only that sadhaka who realizes the efficacy and the benefits of suddha siva tattva could accomplish the supreme goal. This supreme goal cannot be accomplished by others. There are only three major and important principles(tattvas), suddha atma tattva, suddha vidya tattva and suddha siva tattva. The sadhaka who practices the disciplines concerned with these three important tattvas, attains mastership over all the mantras within the shortest time possible.

परार्धाः पञ्चविख्याता विद्येशवदनोद्गताः ।

विधिक्रिये कालयोगौ शिवश्चेति समासतः ॥

४८

शिवः कला रागविद्ये पुरुषोऽव्यक्तमेव च ।	
गुणाबुद्धिरहंकारस्तन्मात्राणीन्द्रियाणि च ॥	४९
महाभूतानि चाप्यत्र पृथिव्यन्तानि पञ्च च ।	
एषां संख्या समाख्याता शिवतत्त्वार्थकोविदैः ॥	५०

<i>para'rdha'h pan"ca vikhya'ta' vidyes'a vadanodgata'h </i>	
<i>vidhikriye ka'layogau s'ivas'ceti sama'satah ॥</i>	48
<i>s'ivah kala' ra'ga vidye purus"o avyaktam eva ca </i>	
<i>gun.abuddhirahan'ka'ras tanma'tra'n.i'ndriya'n.i ca ॥</i>	49
<i>maha'bhu'ta'ni ca'pyatra pr'thivyanta'ni pan"ca ca </i>	
<i>es"a'm samkhya' sama'khya'ta' s'ivatattvarthakovidaih ॥</i>	50

The verses (sutras) which issued forth from the face of Vidyeshvara are said to be 5 parardhas (one parardha is equal to one hundred millions of trillions) in number. All these verses have been grouped under various titles such as vidhi, kriya, ka'la, yoga and siva. Siva tattva, kala' tattva, ra'ga tattva, vidya' tattva, purusha tattva, avyakta tattva, guna tattva, buddhi tattva, ahankara tattva, five tanmatra tattvas, ten indriya tattvas and five bhuta tattvas – enumeration of such tattvas has been systematically set forth by the knowers of the significant merits of the tattva-adhva as explained in the Saivagamas.

शिवतन्त्र महाविद्या सुसंस्कृतम महाधियः ।	
शिवानल महाज्वाला दग्धबीजाः सुकेवलाः ॥	५१
पारमेशानकिरण प्रकाशीकृत चक्षुषः ।	
साधकाः परमं शान्तं प्रविशन्ति तनुक्षये ॥	५२

<i>s'ivatantra maha'vidya' susamskr'ta maha'dhiyah </i>	
<i>s'iva'nala maha'jva'la' dagdha bi'ja'h sukevala'h ॥</i>	51
<i>pa'rames'a'nakiran.a praka's'i'kr'ta caks"us"ah </i>	
<i>sa'dhaka'h paramam s'a'ntam pravish'anti tanuks"ye ॥</i>	52

The consciousness of such sadhakas gets refined and perfected by the disciplines of yoga and jnana as set forth in the Sivagamas. Their karmic seeds are burnt by the blazing flames of the fire of sivajnana. Their eyes are brightened by the luminous rays of Paramesvara. Such sadhakas, being dissociated from all the limiting adjuncts, get established in their own essential state of purity and enter into the unparalleled state of blissful calmness, when their physical body ceases to exist.

। इति रौरवसूत्रसंग्रहे अध्वपटलश्चतुर्थः ।

iti rauravasutra samgraha adhvapat'alas'caturthah

This is the 4th chapter titled “The Features of the Metaphysical Path” in the Rauravasutra Samgraha

५ मुद्रालक्षणम्

5 MUDRA' LAKS"AN.AM

5 Directions for Holding the Palms and Fingers in Different Positions

अथातः संप्रवक्ष्यामि गुह्या मुद्राः शिवोद्भवाः ।

प्रयुज्यन्ते ऽर्चनाविधौ बलिकर्मजपेषु च ॥

१

*atha'tah sampravks"ya'mi guhya mudra'h s'ivodbhava'h /
prayujyante arcana vidhau balikarma japes"u ca ॥*

1

Now, I will describe the process of holding the relevant mudras which are to be kept secret and which were revealed by Siva Himself. These mudras are to be gestured and shown in the sacred activities such as the flower-offering, offering of rice-ball(bali), incantation and so forth.

नमस्कारो ध्वजश्चैव तथा च शशकर्णिका ।

मुकुला पद्ममुद्रा च तथा चावाहिनी भवेत् ॥

निष्ठुरा कालकण्ठी च लिङ्गमुद्रा तथैव च ।

२

*namaska'ro dhvajas'caiva tatha' ca s'as'akarn.ika' /
mukula' padma mudra' ca tatha' ca'va'hini' bhavet ॥
nis"t'hura' ka'lakan.t'hi' ca lin'gamudra' tathaiva ca /*

2

The mudras which are to be essentially shown are: *namaskara mudra, dhvaja mudra, s'as'a karnika' mudra, mukula mudra, padma mudra, a'va'hani mudra, nishthura mudra, kalakant'hi mudra and linga mudra.*

अथ वक्ष्ये लक्षणानि मुद्राणामनुपूर्वशः ॥	३
नमस्कारेण वन्देत ध्वजेन ध्यानमाचरेत् ।	
शशकर्ण्या नियुज्येत मुकुल्या चासनाकृतिः ॥	४
आसनं कल्पयेदत्र क्रमशः पद्ममुद्रया ।	
आवाहन्यावाहनं च देवेशस्य प्रयोजयेत् ॥	५
निष्ठुरया निरुद्धयेत विघ्नोत्सारणमेव च ।	
कालकण्ठ्या प्रयुञ्जीत शिवपूजाप्रबोधका ॥	६
योजना लिङ्गमुद्रायाः शिवरूपे ह्युदाहताः ।	

<i>atha vaks"ye laks"an.a'ni mudran.a'm anupu'rvas'ah ॥</i>	3
<i>namaska'ren.a vandeta dhvajena dhya'nam a'caret ॥</i>	
<i>s'as'akarn.ya' niyuujyeta mukulya' ca'sana'kr'tih ॥</i>	4
<i>a'sanam kalpayedatra kramas'ah padma mudraya' ॥</i>	
<i>a'va'hanya'va'hanam ca deve'sasya prayojayet ॥</i>	5
<i>nis"t'huraya' niruddhyeta vighnotsa'ran.am eva ca ॥</i>	
<i>ka'lakan.t'hya' prayun"ji'ta s'ivapu'ja' prabodhaka' ॥</i>	6
<i>yojana' lin'gamudra'ya'h s'ivaru'pe hyuda'hr'ta'h ॥</i>	

Now I will describe these mudras with all the essential lineaments, one by one according to the timeless traditional order. The sadhaka should perform the due salutation, holding the namaskara mudra. He should practice meditation, holding the dhvaja mudra. The internal correspondence between the sadhaka and the Deity should be maintained with the holding of sasakarnika mudra. In presenting the relevant seat to the invoked Deity, he should hold mukula mudra. In visualizing the seat mentally, he should hold padma mudra. For invoking the Deity, he should hold a'va'hana mudra. To stabilize the presence of the Deity and to ward off the obstacles, he should hold nishtura mudra. To effect the consummate perfection of the worship of Siva, he should hold kalakanti mudra. To establish total identity between the form of Siva and the devotee, he should hold linga mudra.

नमस्कार मुद्रा

हृद्देशे तु निपीड्येत हस्तयोरुभयोस्तलम् ॥
नमस्कारा तु विज्ञेया मन्त्रिणा मन्त्रवन्दने ।

७

namaska'ra mudra'

hr'ddes'e tu nipi'd'yeta hastayorubhayostalam ॥

7

namaska'ra' tu vijn'eya' mantrin.a' mantra vandane ।

Pressing together the palms of right hand and left hand and holding them in front of the heart(middle of the chest) is namaskara mudra. This mudra is to be shown by the sadhaka (who recites the mantras) at the time of making salutation accompanied with relevant mantra.

ध्वजमुद्रा

वामहस्तस्य ग्रीवायां तर्जनीं दक्षिणेन तु ॥
अङ्गुष्ठं उन्नतं कृत्वा ध्वजेन ध्यानमारभेत् ।

८

dhvaja mudra'

va'mahastasya gri'va'ya'm tarjani.m daks'in.ena tu ॥

8

angus't'ham unnatam kr'tva' dhvajena dhya'nam a'rabeth ।

Touching the left hand kept in front of the neck (heart) with fore finger and keeping the right thumb raised upright is known as dhvaja mudra. The sadhaka should commence the practice of meditation by holding this dhvaja mudra.

शशकर्णिका

मणिबन्धं निपीड्यैव हस्तयोरुभयोरपि ॥	९
अङ्गुष्ठां तर्जनीं चैव त्वेकामेकत्र योजयेत् ।	
उत्तानौ तु करौ कृत्वा दर्शयेच्छशकर्णिकाम् ॥	१०

s'as'akarn.ika'

<i>man.ibandham nipi'd'yaiva hastayorubhayorapi ॥</i>	9
<i>angus't'ha'm tarjani'm caiva tveka'm ekatra yojayet ।</i>	
<i>utta'nau tu karau kr'tva' dars'ayec chas'a karn.ika'm ॥</i>	10

Pressing together both the wrists and both the hands and keeping together the thumb and fore-finger of each hand and keeping the hands raised is known as sasakarnika mudra. The sadhaka should display this mudra to have intimate link with the Deity.

आवाहनी

अञ्जलिं नियतां कृत्वा हृद्देशे तु समाहिताम् ।	
अङ्गुष्ठौ तु निपीड्येते मध्यतो निबिडाङ्गुलिम् ॥	११
आवाहनी प्रयोक्तव्या देवदेवस्य चासने ।	

a'va'hani'

<i>an''jalim niyata'm kr'tva' hr'ddes'e tu sama'hita'm ।</i>	
<i>an'gus't'hau tu nipi'd'yete madhyato nibid'a'n'gulim ॥</i>	11
<i>a'va'hani' prayoktavya' devadevasya ca'sane ।</i>	

Holding the open hands together so as to form a hallow , bringing them together up to the middle of the chest(heart), keeping the thumbs bent so as to touch the palms and keeping all other fingers close together - is avahana mudra. This mudra should be shown while offering a seat for the Deity.

निष्ठुरा

निपीडयेत्तथाङ्गुष्ठौ हस्तयोरुभयोरपि ॥ १२
तयोश्चाभिमुखं कृत्वा निष्ठुरां तु प्रयोजयेत् ।

nis''t'hura'

nipi'd'ayettatha'n'gus''t'hau hastayorubhayorapi ॥ 12
tayos'ca'bhimukham kr'tva' nis''t'hura'm ca prayojayet ।

Nisht'hura mudra is to be shown by keeping the thumbs bent , keeping them pressed within the closed hands and keeping this gesture turned towards the Deity. This mudra should be shown to stabilize the presence of the Deity in the image being worshipped.

कालकण्ठी

अङ्गुष्ठौ तु नतौ कृत्वा हस्तयोरुभयोरपि ॥ १३
उभौ चाभिमुखौ कृत्वा कालकण्ठीं प्रयोजयेत् ।

ka'lakn.t'hi'

an'gus''t'hau tu natau kr'tva hastayorubhayorapi ॥ 13
ubhau ca'bhimukhau kr'tva' ka'lakan.t'hi'm prayojayet ।

Keeping the thumbs of both the hands bent and holding the hands turned towards the sadhaka(towards himself) is known as kalakant'hi mudra. In order to mark the perfect completion of the worship, this mudra is to be shown.

लिङ्गमुद्रा

अङ्गुष्ठं उन्नतं कृत्वा मुष्टिं पाणौ तु दक्षिणे ॥ १४
प्रक्षिपेद्धस्तमध्ये तु वामहस्तस्य मन्त्रवित् ।
दक्षिणे तु तथा पाणौ शेषाः कुर्यात्तथोपरि ॥ १५

लिङ्गमुद्रा महावीर्या विज्ञेया शिवपूजने ।	
एता एव महामुद्राः शिवस्य परमात्मनः ॥	१६
आनुपूर्व्या प्रयोक्तव्या मन्त्राणां च विशेषतः ।	
इत्येताः साधकविधौ गुह्यमन्त्राः प्रकीर्तिताः ॥	१७

lin'gamudra'

<i>an'gus''t'hau unnatam kr'tva' mus''t'im pa'n.au tu daks''in.e</i>	14
<i>praks''ipeddhastamadhye tu va'mahastasya mantravit</i>	
<i>daks''in.e tu tatha' pa'n.au s'es''a'h kurya't tathopari</i>	15
<i>lin'gamudra' maha'vi'rya' vijn''eya' s'ivapu'jane</i>	
<i>eta'eva maha'mudra'h s'ivasya parama'tmanah</i>	16
<i>a'nupu'ravya' prayoktavya' mantran.a'm ca vis'es''atah</i>	
<i>ityeta'h sa'dhaka vidhau guhyamantra'h praki'rtita'h</i>	17

Keeping the right thumb raised upright, clenching the fist of the right hand and placing this clenched fist within the left hand so as to be covered by the fingers of the left hand is said to be the linga mudra. This linga mudra which possesses great vigor should be displayed duly in the worship of Lord Siva. All these mudras mentioned here should be shown in an orderly way while performing the worship of Siva the Supreme Lord, with the accompaniment of relevant mantras specifically formulated for these. These specific and secret mantras have been enunciated here to be recited according to the context by the sadhakas. These mantras have their significant role in the system of Siva-worship.

मुद्रामन्त्राः

ओं नमो नमः नमस्कारः ॥ ओं उपकल्पाय ध्यानाधिपतये ध्वजः ॥
ओं शशकर्णी शशकर्णी ॥ ओं मुकुली मुकुला ॥
ओं पद्मोद्भवे पद्ममुद्रा ॥ ओं अनन्तरूपाय जटिलाय आवाहनी ॥
ओं प्रपीडनाय निष्ठुरा ॥ ओं कालकल्पाशनी हुं फट् कालकण्ठिका ॥
ओं नमः शिवाय शिवतराय नमो नमः लिङ्गमुद्रा ॥
ओं नमः सोमाय उग्राय छठ सर्वमुद्रा हृदयम् ॥

mudra'mantra'h

om namonamh/ namaska'rah //

om upakalpa'ya dhya'na'dhipataye/ dhvajah //

om s'as'akarn.i' / s'as'akarn.i' //

om mukuli/ mukula' //

om padmodbhawe/ padma mudra' //

om anantaru'pa'ya jat'ila'ya/ a'va'hani' //

om prapi'd'ana'ya/ nis't'hura' //

om ka'lakalpa's'ani' hum phat' / ka'lakan.t'hika' //

om namah s'iva'ya s'ivatara'ya namo namah/ lin'gamudra' //

om namah soma'ya ugra'ya chat'ha/ sarvamudra' hr'dayam //

इति मुद्रामन्त्राः समाप्ताः ॥

iti mudra'mantra'h sama'pta'h

। इति श्री रौरवसूत्र संग्रहे मुद्रा पटलः पञ्चमः ।

। iti s'ri' raurava su'tra san'grahe mudra' pat'alah pan'camah ।

This is the 5th chapter titled "Directions for holding the mudras" in the Rauravasutra samgraha

६ पञ्चब्रह्मकला विधिः

6 PAN''CABRAHMA KALA' VIDHIH

6 Directions for Doing the Nya'sa of S'ivakala' Mantras

अथ ब्रह्ममयं गुह्यं शिवकायात्म संस्थितम् ।
कलाभेदं प्रवक्ष्यामि तच्छृणुध्वं यथाक्रमम् ॥ १

*athabrahmamayam guhyam s'ivaka'ya'tma samsthitam /
kala'bhedam pravaks''ya'mi tacchr'n.udhvam yatha'kramam // 1*

Now, I will explain different kala-mantras in due order. These kala-mantras are of the nature of Lord S'iva Himself. These are identical with the divine form of Lord S'iva ; they are to be kept secret. Listen to my instructions.

(कलासंख्या)
(kala'samkhya')
(Number of Kala'mantras)

अष्टौ त्रयोदशाष्टौ च चतस्रः पञ्च एव च ।
पञ्चानामानुपूर्व्येण कलाभिन्ना यथाक्रमम् ॥ २

*as''t'au trayodas'a's''t'au ca catasrah pan''ca eva ca /
pan''ca'na'ma'nupu'rvyen.a kala'bhinna' yatha'kramam // 2*

Eight, thirteen, eight, four and five – these are the total number of kalas pertaining to each of the five brahma mantras set in the order commencing from the sadyoja'ta mantra. These kala mantras have been differentiated in conformity with the brahma mantras.

ताः प्रवक्ष्याम्यशेषेण कलाः शैवागमस्थिताः ।
 सद्यः कलाभिरष्टभिर्वाग्मदेवे त्रयोदश ॥ ३
 अघोरमपि चाष्टाभिश्चतस्रः पुरुषे तथा ।
 ईशानं पञ्चधा भित्त्वा सकलं विन्यसेच्छिवम् ॥ ४
 आचार्ये च शिवेऽग्नौ च कलाः ह्येताः प्रयोजयेत् ।

*ta'h pravks''ya'myas'es''en.a kala'h s'aiva'gamasthita'h/
 sadyah kala'bhiras''t'abhirva'madeve trayodas'a ॥ 3
 aghoramapi ca's''t'a'bhis'catasrah purus''e tatha' /
 i's'a'nam pan''cadha' bhittva' sakalam vinyasecchivam ॥ 4
 a'ca'ryeca s'ive agnau ca kala'h hyeta'h prayojayet /*

Now, I will explain how these kala mantras have been differentiated so as to be identical with the form of S'iva. Such details have been authoritatively expounded in the S'aivagamas. Sadyojata is associated with 8 kala mantras. Vamadeva is associated with 13 kala mantras. Aghora is associated with 8 kala mantras. Tatpuruasha is associated with 4 kala mantras. Is'ana is associated with 5 kala mantras. Having differentiated the five brahma mantras in this order, the sadhaka should identify these kala mantras with the mantra-form of Sadas'iva. These kala mantras are to be identified with the body of Acharya, with the form of S'iva and with Sivagni(fire in the form of Siva, kindled in the fire-pit).

(सद्योजातकलाः)
 (sadyoja'ta kala'h)
 (Kala mantras of Sadyojata)

सद्योजातश्च सद्यश्च भवश्चाभव एव च ॥ ५
 तथानादिभवश्चैव भजस्वेति भवोद्भवौ ।

*sadyoja'tas'ca sadyas'ca bhavas'ca'bhava eva ca ॥ 5
 tatha'na'dibhavas'caiva bhajasveti bhavodbhavau /*

Sadyoja'tam, Sadyoja'ta'ya, Bhava, Abhava, Ana'dibhava, Bajasva, Bhava and Udbhava – these are the eight kala mantras pertaining to Sadyojata.

(वामदेवकलाः)
(va'madeva kala'h)
(Kala mantras of Vamadeva)

वामो ज्येष्ठश्च रुद्रश्च कालश्चैव कलस्तथा ॥ ६
विकरणश्च बलश्चैव विकरणोऽथ बलस्तथा ।
प्रमथो दमनश्चैव मनश्चोन्मन एव च ॥ ७

va'mo jyas't'has'ca rudras'ca ka'las'caiva kalastatha' ॥ 6
vikaran.as'ca balas'caiva vikaran.o atha balastatha' ।
pramatho damanas'caiva manas'conmana eva ca ॥ 7

Vama, Jyes't'ha, Rudra, Ka'la, Kala, Vikarana, Bala, Vikarana, Bala, Pramathana, Sarvabhu'ta damana, Mana and Unmana - these are the thirteen kala mantras paertaining to Vamadeva.

(अघोरकलाः)
(aghora kala'h)
(Kala mantras of Aghora)

अघोरश्चाथ घोरश्च घोरो घोरतरस्तथा ।
सर्वतः सर्व रुद्रश्च रूपश्च हृदयं विदुः ॥ ८

aghoras'ca'tha ghoras'ca ghoroghorataras tatha' ।
sarvatah sarvarudras'ca ru'pas'ca hr'dayam viduh ॥ 8

Aghora, Athaghora, Ghora, Ghoratara, Sarvebhya, Sarvasarvebhya. Namaste astu Rudra, Rupebhya - these are the eight kala mantras pertaining to Aghora Hr'daya Mantra. It is to be known that these kala mantras constitute the chest part of the form of S'iva.

(तत्पुरुषकलाः)
(tatpurus''a kala'h)
(Kala mantras of Tatpuruṣa)

तत्पुरुषो महादेवो रुद्रश्चेति प्रचोदयात् ।
चत्वार्येतानि वक्त्राणि कल्पयेन्नियतः शुचिः ॥ ९

tatpurus''o maha'devo rudras'ceti pracodaya't /
catva'ryeta'ni vaktra'n.i kalpayenniyatah s'ucih ॥ 9

Tatpurus''a'ya vidmahe, Maha'deva'ya dhi'mahi, Tanno Rudrah, Pracodaya't – these are the four kala mantras pertaining to Tatpurus''a. The sadhaka, being purified, should identify these mantras with the faces of Sadasiva, in strict accordance with the directions.

(ईशानकलाः)
(i's'a'na kala'h)
(Kala mantras of I's'a'na)

ईशान ईश्वरो ब्रह्मा शिवश्चेति सदाशिवः ।
मूर्धानं पञ्चधा भित्त्वा शिवस्य परिकल्पयेत् ॥ १०

i's'a'na i's'varo brahma' s'ivas'ceti sada's'ivah /
mu'rdha'nam pan''cadha' bhittva' s'ivasya parikalpayet ॥ 10

I's'a'nas sarva vidya'na'm, Isvarah sarva bhutanam, Brahmadhipatir-brahmanodhipatih, Sivome astu, Sadasivom – these are the five kala mantras pertaining to I's'ana. The sadhaka should differentiate the isana mantra into five in this way and identify them with the head of Sadasiva.

(सद्योजातकलान्यासः)
(sadyoja'takala' nya'sah)
(The nyasa of Sadyojata kala mantras)

सद्यद्वयेन पादौ तु हस्तौ चापि भवाभवौ ।
नासानादिभवश्चैव भजस्वेति च वै शिरः ॥ ११
भवोद्भवौ तु बाहू तु ह्युभावेतौ प्रकीर्तितौ ।
सद्योमूर्तिकलाह्येताः शिवस्य परमात्मनः ॥ १२

sadyadvayena pa'dau tu hastau ca'pi bhava'bhavau /
na's'ana'dibhavas'caiva bhajasveti c vai s'irah ॥ 11
bhavodbhavau tu ba'hu' tu hyubha'vetau praki'rtitau /
sadyomu'rtila'hyeta'h s'ivasya parama'tmanah ॥ 12

The sadhka should identify the kala mantras of Sadyojata with the form of Sadasiva who is the Supreme Self as told here:

sadyojatam prapadyami	- right foot
sadyojataya vai namah	- left foot
bhava	- right hand
abhava	- left hand
anadi bhava	- nose
bhajasva	- head
bhava	- right shoulder
udbhava	- left shoulder

(वामदेवकलान्यासः)
(va'madeva kala' nya'sah)
(The nyasa of Vamadeva kala mantras)

वामदेवं न्यसेद्गुह्ये ज्येष्ठं लिङ्गे प्रकल्पयेत् ।
तस्योरु रुद्रकालौ तु नित्यमेव विनिर्दिशेत् ॥ १३
कलविकरणौ देवौ जानुनी तस्य कीर्तितौ ।

शिवस्य जङ्घे द्वावेतौ बलो विकरणस्तथा ॥ १४

बलः प्रमथनश्चैव स्फिचावेतौ प्रकीर्तितौ ।

दमनश्च कटिः पार्श्वे मनश्चोन्मन एव च ॥ १५

वामदेवकलाः ह्येताः गुह्याङ्गेषु प्रकीर्तिताः ।

*va'madevam nyasedguhye jyes't'ham lin'ge prakalpayet /
tasyoru' rudraka'lau tu nityameva vinirdis'et // 13
kalavikaran.au devau ja'nuni' tasya ki'rtita'h /
s'ivasya janghe dva'vetau balo vikaran.as tatha' // 14
balah pramathanas'caiva sphica'vetau praki'rtitau /
damanas'ca kat'ih pa'rs've manas'conmana eva ca // 15
va'madeva kala'hyeta'h guhya'n'ges'u praki'rtita'h /*

The sadhaka should identify the kala mantras of Vamadeva with those parts of the divine body of Sadasiva, which are known as 'secret parts' as directed here:

vamadevaya	- anus
jyesht'ha'ya	- genital organ
rudraya	- right thigh
ka'la'ya	- left thigh
kala	- right knee
vikarana	- left knee
bala	- right shank
vikarana	- left shank
bala	- right buttocks
pramathana	- left buttocks
sarvabhuta damana	- hip
mana	- right side
unmana	- left side

(अघोरकलान्यासः)
(aghorakala' nya'sah)
(The nyasa of Aghora kala mantras)

अघोरो हृदयमथाघोरो ग्रीवा प्रकीर्तिता ॥ १६
घोरो घोरतरश्चैव तस्यांसौ तु प्रकीर्तितौ ।
सर्वो नाभिश्च विज्ञेयः सर्वोऽस्य जठरं भवेत् ॥ १७
रूपाण्युरसि सर्वाणि पृष्ठे रुद्रं विनिर्दिशेत् ।
अघोरस्य कलान्यासः सकलस्य प्रकीर्तितः ॥ १८

aghorō hr'dayam atha'ghoro griva' praki'rtita'h ॥ 16
ghoro ghorataras'caiva tasya'nsau tu praki'rtitau ।
sarvo na'bhis'ca vijñe'yaḥ sarvo asya jatharaṁ bhavet ॥ 17
rupa'nyurasi sarva'ni pṛṣṭhe ru'draṁ vinirdi'shet ।
aghorasya kala'nya'sah sakalasya praki'rtitah ॥ 18

The nyasa of Aghora kala mantras pertaining to the form of Sadasiva should be done as set forth here:

aghorebhyo	-	heart
atha ghorebhyo	-	neck
ghora	-	right shoulder
ghoratarebhya	-	left shoulder
sarvebhya	-	navel
sarva sarvebhya	-	stomach
namaste astu rudra	-	back
rupebhya	-	chest

(तत्पुरुषकलान्यासः)
(tatpuruṣ'akala' nya'sah)
(The nyasa of Tatpurusha kala mantras)

वक्त्रं तत्पुरुषः पूर्वं महादेवश्च पश्चिमम् ।
रुद्रो दक्षिणतश्चैव प्रचोदश्च तथोत्तरम् ॥ १९

चत्वार्येतानि वक्त्राणि कल्पयेन्नियतः शुचिः ।

vaktram tatpurus''ah pu'rvam maha'devas'ca pas'imam /
rudro daks''in.atas'caiva pracodas'ca tathottaram // 19
catva'ryeta'ni vaktra'n.i kalpayenniyatah s'ucih /

Keeping himself in purity, the sadhaka should perform the nyasa of TatpuruSha kala mantras as told here, meditating on the faces of Sadasiva:

tatpuruShaya vidmahe	- east face
mahadevaya dhimahi	- west face
tanno rudrah	- south face
pracodayat	- north face

(ईशानकलान्यासः)

(i's'a'naka'a nya'sah)

(The nyasa of Isana kala mantras)

ईशानः पूर्वमूर्धानं ईश्वरश्चैव दक्षिणम् ॥ २०

ब्रह्म पश्चिमतश्चैव शिवश्चेति तथोत्तरम् ।

सदाशिवस्तथोर्ध्वं तु पञ्चधा परिकल्पयेत् ॥ २१

i's'a'nah pu'rvamu'rdha'nam i's'varas'caiva daks''in.am // 20

brahma pas'cimatasa'caiva s'ivas'ceti tathottaram /

sada's'ivastathordhvam tu pan''cadha' parikalpayet // 21

The sadhaka should identify the kala mantras of Isana with the five heads of Sadasiva as explained here:

isanas sarva vidyanam	- east head
isvarah sarva bhutanam	- south head
brahmadhipatir brahmano adhipati	- west head
sivome astu	- north head
sadasivom	- upper head

एष इत्थं क्रियाकाले ध्यायिनां सकलः शिवः ।	
यो वेत्त्येवं शिवं देवं क्रियाकाले महेश्वरम् ॥	२२
शिवध्यान समायुक्तः स गच्छति सदाशिवम् ॥	२३

<i>es''a ittham kriya'ka'le dhya'yina'm sakalah s'ivah </i>	
<i>yo vettyevam s'ivam devam kriya'ka'le mahes'varam </i>	22
<i>s'ivadhya'na sama'yuktah sa gacchati sada's'ivam </i>	23

When the nyasa of kala mantras is performed in this way, the effulgent form of Lord Sadasiva constituted of these 38 kala mantras presents itself in the vision of the sadhaka who meditates attentively on such form. He who realizes the pure and auspicious form of Sadasiva, the Great I's'vara, during the time of worship becomes ennobled and energized by the power of meditation and attains absolute oneness with Sadasiva.

इति श्री रौरवसूत्रसंग्रहे पञ्चब्रह्मकलाविधिर्नाम षष्ठः पटलः

| iti rairavasutra samgrahahe pan''cabrahmakala' vidirna'ma s''as''t'hah pat'alah |

This is 6th chapter titled "Directions for Doing the Nyasa of Sivakala Mantras" in the Rauravasutra Samgraha

७ धारणाविधिः

7 DHA'RAN.A' VIDHIH

7 Directions for the yoga-practice of Dha'ran.a'

अथातः संप्रवक्ष्यामि ध्यानमार्गविधिक्रमम् ।
सकलो निष्कलश्चैव द्विविधस्तु शिवः स्मृतः ॥ १
सद्यो वामश्च घोरश्च पुरुषेशान एव च ।
कलाः ह्येताः समाख्याता निधनेशस्य सूरिभिः ॥ २

atha'tah sampravaks''ya'mi dhya'nama'rga vidhikramam /
sakalo nis''kals'caiva dvividhastu s'ivah smr'tah ॥ 1
sadyo va'mas'ca ghoras'ca purus''es'a'na eva ca /
kala'h hyeta'h sama'khya'ta nidhanes'asya su'ribhih ॥ 2

Then, I proceed to speak on a significant discipline of yoga related to the effective process of meditation. Lora S'iva is conceived in two states - formed(sakala) and formless(nishkala). Sadyojata, Vamadeva, Aghora, Tatpurusha and I's'ana – these are the five constitutive kala mantras of the Supreme Lord. This specific yoga discipline has been well expounded by the yogis of great accomplishments devoted to Lord Siva.

निष्कलस्तु परो देवो व्योमव्यापी महेश्वरः ।
प्रधानपुरुषेशानः परात्परतरः स्थितः ॥ ३
सर्वज्ञः सर्वकर्ता च सर्वगः सर्वतोमुखः ।
सर्वभूतात्मभूतस्थः शिवो ध्येयोऽथ शाश्वतः ॥ ४

nis''kalastu paro devo vyoma vya'pi' mahes'varah /
pradha'na purus''es'a'nah para'tparatarah sthitah ॥ 3

*sarvajn''ah sarvakarta' ca sarvagah sarvatomukhah /
sarvabhu'ta'tma bhū'tasthah s'ivodhyeyo s'a's'vatah //*

4

The Great I's'vara who presents Himself in the formless state(nishkala) is the Supreme Lord. He pervades the entire extent of space. He is the Ultimate Lord of pradhana and purusha(prakruti and the controller of the prakruti). He is the Lord, unsurpassed, excelling all other superior Deities. He is the knower of all; doer of all. He presents Himself everywhere and in every object which has taken shape. He reached all directions simultaneously. He encloses Himself within all the created objects of all the worlds and within all the embodied beings. He is absolutely pure, being never delimited by the bonds. Lord Siva of such greatness is to be meditated upon for ever.

प्रत्याहारस्तथा ध्यानं प्राणायामोऽथ धारणा ।
तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते ॥

५

*pratya'haras tatha' dhya'nam pra'n.a'ya'mo atha dha'ran.a' /
tarkas'ca sama'dhis'ca s''ad'an'go yoga ucyate //*

5

Yoga is said to be consisting of six steps – pratyahara, dhyana, pranayama, dharana, tarka and samadhi. Of these steps, dharana is now explained.

(आग्नेयी)
(a'gneyi')
(fire-related dharana)

प्रथमा धारणाग्नेयी नाभिमध्ये तु धारयेत् ।
तस्यां वै धार्यमाणायां पापं निर्दहति क्षणात् ॥

६

*prathama' dha'ran'a'gneyi' na'bhimadhye tu dha'rayet /
tasya'm vai dha'ryama'n.a'ya'm pa'pam nirdahati ks''an.a't //*

6

Among the specific kinds of dharana, agneyi dharana is the first. It should be done at the center of the navel plane. By the continued practice of this dharana, all sinful effects (negative factors which pull back the sadhaka and reinstall him in his undeveloped state)

(सौम्या)
(saumya')
(moon related dharana)

हृदये धारयेद्विद्वान् सौम्यां सोमसृतां कलाम् ।
तस्यां वै धार्यमाणायां सर्वत्राप्यायनं भवेत् ॥ ७

*hr'daye dha'rayedvidva'n saumya'm somasr'ta'm kala'm |
tasya'm vai dha'ryama'na'ya'm sarvatra'pya'yanam bhavet ॥ 7*

Let the sadhka, who has known the effective path of yoga from his Master, fix his concentrated thought at the heart-space and contemplate the steady flow of nectarine kala, streaming forth from the microcosmic moon within. By the continued practice of such dharna known as saumya dharana, nectarine drops get sprinkled profusely over all parts of his body and around the surroundings. By this dharana, the sadhka gets consecrated and established in the highest state of purity.

(ऐशानी)
(ais'a'ni')
(I's'ana related dharana)

ऐशानीं धारयेन्मूर्ध्नि सर्वसिद्धिकरीं नृणाम् ।
यया प्रयान्ति वै क्षिप्रं शिवस्य परमं पदम् ॥ ८

*ais'a'ni'm dha'rayenmu'rdhni sarvasiddhikari'm nr'n.a'm |
yaya' praya'nti vai ks'ipram s'ivasya paramam padam ॥ 8*

Let the sadhka practice ais'a'ni dharana by fixing his thought and breath on the crest plane(sahasrara chakra). This highest kind of dharana is capable of accomplishing everything and it enables the sadhka achieve all those desired by him. Through the continued practice of such dharana, the sadhka reaches the most highest transcendental place of Lord Siva in fraction of a second.

(अमृता)
(amr'ta')
(nectar related dharana)

अमृता धारणा या तु व्यापिनी तु शिवंकरी ।
आप्यायति सर्वत्र सर्वं ज्ञानामृतेन च ॥ ९
ओंकारपूर्विकाह्येता नाभी हृदय संस्थिताः ।
मूर्धन्या च तथा चान्या चामृता सर्वगा शूभा ॥ १०

amr'ta' dha'ran.a' ya' tu vya'pini' tu s'ivam kari' ।
a'pya'yati sarvatra sarvam jn''a'na'mr'tena ca ॥ 9
omka'ra pu'rvika'hyeta' na'bhi' hr'daya samsthita'h ।
mu'rdhanya' ca tatha' ca'nya' ca'mr'ta' sarvaga' s'ubha' ॥ 10

That which is known as amruta dharana is capable of yielding its fruits everywhere by means of its pervasiveness. It instills purity and auspiciousness into everything. It besprinkles the nectarine drops of supreme consciousness and by such sprinkling, it consecrates all parts of the body and of the surroundings. This dharana is to be done at the highest plane 12 digits above the sahasrara. The mantras pertaining to these dharanas are preceded by the OM syllable. These are always present at the heart-space, navel, head and dvadasanta(above sahasrara) and all over the body. These are nectarine in nature, pervasive and most auspicious.

(धारणमन्त्राः)
(dha'ran.a mantra'h)
(mantras for these dharanas)

ओं ज्वलद्दीप्तसहस्रे ज्वालामालिनि वस स्वैरं
दीप्य दीप्य पशुपतिः । आग्नेयी धारणमन्त्रः ॥

om jvalad di'pta sahasre jva'la'ma'lini vasa svairam
di'pya di'pya pas'upatih । a'gneyi' dha'ran.a mantrah ॥

This is the mantra for agneyi dharana.

ओं श्रीं ओं नमः शिवाय प्लावय अमृतायामृत योनये ।
सत्ये सत्ये शान्तब्रह्मणे वरिष्ठयोगं धर धर
प्लावयामृतेन । सौम्यां हृदि धारयेत् ॥

*om s'ri'm om namah s'iva'ya pla'vaya amr'ta'ya'mr'ta yonaye
satye satye s'a'ntabrahman.e varis''t'hayogam dhara dhara
pla'vaya'mr'tena/ saumya'm hr'di dha'rayet ॥*

This is the mantra for saumya dharana.

ओं ओं श्रीयोगरूपायानाश्रिताय सर्वप्रभवे ज्यातीरूपाय
नमः ठ ठ । ऐशानीं शिरसि धारयेत् ॥

*om om s'riyogarupa'ya'na's'rita'ya sarvaprabhava jyoti'ru'pa'ya
namah t'hah t'hah/ ais'a'ni'm s'irasi dha'rayet ॥*

This is the mantra for ais'a'ni dharana.

ओं नमः शिवाय अमृताय पशुतत्त्वानुग्रहायामृतरूपिणे
अमृतीकुरु स्वाहा । अमृता सर्वव्यापिनी ॥

*om namah s'iva'ya amr'ta'ya pas'utattva'nugraha'ya'mr'ta ru'pin.e
amr'ti'kuru sva'ha' / amr'ta' sarva vya'pini' ॥*

This is the mantra for amruta dharana.

। इति रौखसूत्रसंग्रहे धारणविधिः सप्तमः ।

iti rauravasutra samgrahē dha'an.avidhih saptamah

This is the 7th chapter titled “Directions for the yoga-practice of Dharana” in the
Rauravasutra samgraha

८ दीक्षावर्गः

8 DI'KS'A' VARGAH

8 Significance of Various Kinds of Initiation

वचः श्रुत्वा ततस्तस्य रुरोस्तु महात्मनः।
ऊचुः प्राञ्जलयो भूत्वा रुरुं मुनिवरोत्तमम् ॥ १
भगवन् सर्वधर्मज्ञ दीक्षया मुच्यते कथम्।
कथं च शिवतां यान्ति छिन्नमायानिबन्धनः ॥ २

vacah s'r'tva' tatastasya rurostu maha'tmanah |
u'cuh pra'n''jalayo bhu'tva' rurum munivarottamam ॥ 1
bhagavan sarvadharmajn''a di'ks''aya' mucyate katham |
katham ca s'ivata'm ya'nti chinnama'ya' nibandhanah ॥ 2

The exalted Sages, foremost among the mendicants, heard the instructions from Ruru, the great Sage. Folding their hands in the mode of supplication, they asked: O, Bhagavan!, you are the knower of all systems and practices. How are the embodied souls relieved from the bonds through initiation(diks'a)? How do they attain the essential nature of Lord S'iva(sivatva), having severed the mighty bonds of ma'ya'?

रुरुवाच
ruruva'ca

यथा सूर्योदयं प्राप्य तमः क्षिप्रं विनश्यति ।
एवं दीक्षां समासाद्य धर्माधर्मैर्विमुच्यते ॥ ३
यथा सूर्य इमाल्लोकान् प्रकाशयति रश्मिभिः ।
तथा मन्त्राध्वरे देवः शक्तिभिस्तु प्रकाशते ॥ ४

*yatha' su'ryodayam pra'pya tamah ks''ipram vinas'yati /
 evam di'ks'a'm sama'sa'dya dharma'dharmair vimucyate // 3
 yatha' su'rya ima'lloka'n praka's'ayati ras'mibhih /
 tatha' mantra'dhvare devah s'aktibhistu praka's'ate // 4*

Sage Ruru said:

At the very occurrence of rising of the sun, the darkness is dispelled completely and instantaneously. Likewise, upon the performance of relevant di'ks''a, the constricting bonds of the sadhakas considered in terms of merit and demerit(dharma and adharma) get removed totally. Just as the sun illumines all these worlds through his radiant rays, even so Lord Siva illumines the consciousness of the initiated souls through His host of Saktis functioning in the divine path of mantras and di'ks''a.

विस्फुलिङ्गा यथा क्षुद्रा ह्युच्चरन्ति हुताशनात् ।
 एवं शिवस्य देवस्य शक्तयः समुदाहताः ॥ ५
 व्याप्नुवन्ति शरीराणि साधकानां प्रयोजिताः ।
 यथादित्यस्तु भूमिष्ठं रश्मिभिर्हरते मलम् ॥ ६
 एवं शक्तिसमायोगादीक्षितान् हरते विभुः ।

*visphulin'ga' yatha ks''udra' huccaranti huta's'ana't /
 evam s'ivasya devasya s'aktayah samuda'hr'da'h // 5
 vya'pnuvanti s'ari'ra'n.i sa'dhaka'na'm prayojita'h /
 yatha'dityastu bhumi'st'ham ras'mibhir harate malam // 6
 evam s'akti sama'yoga'd di'ks''ita'n harate vibhuh /*

Just as the fiery and tiny sparks shoot up abundantly in all directions from the well enkindled sacrificial fire, even so the multitudes of Saktis arise from Lord Siva. These Saktis exist pervading the body of the sadhakas who have been blessed with di'ks''a. Just as the sun destroys through his rays the impurities accumulated in the ground, even so Lord Siva destroys the seeds of karmic effects and of other bonds of the initiated sadhakas through His perfectly maintained union with Saktis which are His own rays.

जलं जले यथाक्षिप्तं क्षीरे क्षीरं इवार्पितम् ॥ ७
तथैव ह्येकतां याति दीक्षामन्त्रेण मन्त्रवित् ।

jalam jale yatha' ks''iptam ks''i're ks''i'ram iva'rpitam ॥ 7
tathaiva hyekata'm ya'ti di'ks''a'mantren.a mantravit ।

Just as the water poured into water, milk into milk mingles into one and become inseparable from each other, even so the knowers of the nature of mantras attain oneness with the Supreme Being through the power of mantras related to the di'ks''a.

यथा प्रदीप्ते ज्वलने तूलराशिः समर्पितः ॥ ८
दग्धौ निर्याति सर्वत्र न भूयस्तूलतां व्रजेत् ।
एवं वै मण्डलं प्राप्य दीक्षामन्त्रसमूद्भवः ॥ ९
न पुनर्जन्मतां याति दीक्षितो मनुजोत्तमः ।

yatha' pradi'pte jvalane tu'lara's'ih samarpitah ॥ 8
dagdhau nirya'ti sarvatra na bhuyastulata'm vrajet ।
evam vai man.d'alam pra'pya di'ks''a'mantra samudbhavah ॥ 9
na punarjanmata'm ya'ti di'ks''ito manujottamah ।

The heap of dry grass thrown into the blazing fire gets incinerated completely and it never again attains its original state of being dry grass. In the same way, the diligent sadhaka, supreme among the human beings, who is blessed with relevant di'ks''a, reaches the adorable and worthy realm of siva man.d'ala effected through di'ks''a and mantra. Thereafter, he never gets embodied again.

भिन्ने देहे शिवो भूत्वा शिवधर्मैः समन्वितः ॥ १०
शिवधर्ममनुप्राप्य ह्यविभागाय कल्पते ।
यथासमुद्रमासाद्य नदी मिष्टाम्बुवाहिनी ॥ ११
क्षारतोयत्वमायाति प्रभावाद्भि महोदधेः ।

एवं वै भिन्नदेहस्तु शिवतत्त्वमुपागतः ॥
सकृत्समुद्रसंयोगाद्विभागो नैव कल्पते ॥

१२
१३

<i>bhinne dehe s'ivo bhū'tva' s'ivadharmaih samanvitah ॥</i>	10
<i>s'ivadharmam anupra'pya hyavibha'ga'ya kalpate ॥</i>	
<i>yatha' samudram a'sa'dya nadi' mis''t'a'mbu va'hini' ॥</i>	11
<i>ks''a'ratoyatvam a'ya'ti prabha'va'dbhi mahodadhaih ॥</i>	
<i>evam vai bhinna dehasu s'ivatattvam upa'gatah ॥</i>	12
<i>sakr'tsamudra samyoga'd vibha'go naiva kalpate ॥</i>	13

At the cessation of his bodily existence, he becomes Siva Himself, being endowed with the essential features and aspects of Siva. Having gained all the qualities of Siva, he is inseparably united with Siva. The river which flows with sweet and pleasant water reaches deeply into the ocean and attains the qualities of salty water of the same ocean. At the very instant of complete mingling with ocean-water, it attains such nature of salty water owing to the mighty power of the ocean. In the same way, the initiated sadhaka who has shed off his bodily existence attains oneness with Sivatatva. There does not occur any disunion between them.

। इति रौरवसूत्रसंग्रहे दीक्षावर्गपटलोऽष्टमः ।

। iti rauravasūtra samgrāhe dīkṣāvarga paṭalo'ṣṭamaḥ ।

This is the 8th chapter titled "Significance of Various Kinds of Initiation" in the Rauravasūtra Samgraha

९ आत्मसंक्रान्तिः

9 A'TMASAMKRA'NTIH

9 Departure and Absorption of the Soul

अथ विद्यास्त्रविद्धीरः शिवाग्निगुरुपूजकः ।
निमित्तमशुभो दृष्ट्वा गजवाजिरथादिषु ॥ १
अस्त्राणामप्रसादं वा भृशं वा शस्त्रवीक्षितः ।

atha vidya'stravidhi'rah s'iva'gni gurupu'jakah |
nimittam as'ubho dr's't'va' gajava'ji ratha'dis'u || 1
astra'n.a'm aprasa'dam va' bhr's'am va' s'astra vi'ks'itah |

A perfect sadhaka is one who has known well the significance of s'iva'stra related to the science of Sivayoga. He should be systematically worshipping Lord Siva, Sivagni, and Guru. He should be with firm and unassailed resolute. He should have thoroughly studied and contemplated the concepts set forth in the Agamas. Such a sadhaka, having seen inauspicious ominous visions(in his dream) such as elephant, horse, chariot and such others, unfavorable weapons and other bad omens repeatedly, should understand that a proper time for the departure of his soul is fast approaching.

दीर्घानारोग्यसंतप्तो गृहीतो वाथ भूभृता ॥ २
तथा पञ्चात्मकं देहं विद्यामन्त्रात्म संस्कृतम् ।
महाभूतानि ज्ञानाग्नौ जुहुयादस्त्रसंभवे ॥ ३

di'rgha'n a'rogyasamtapto gr'hi'to va'tha bh'u'bhr'ta' || 2
tatha' pan'ca'tmakam deham vidya'mantra'tma samskr'tam |
maha'bh'u'ta'ni jn'na'gnau juhuyad astra sambhave || 3

The sadhaka may be a house-holder or a king . Whatever be his order of life, the physical body of the sadhaka has become resplendent with full growth and sound health. It is of the nature of five cosmic elements(earth, water, fire, air and space). It is well refined with the disciplines of yoga and mantra. On knowing that the departure of his soul is imminent, he should perform fire-ritual making oblations related to the five cosmic elements in the fire of consciousness created by astra mantra.

महीतले शुचिर्भूत्वा मन्त्रयुक्तेन चेतसा ।
 शरदर्भान् परिस्तीर्य रुद्रं ध्यात्वास्त्रविग्रहम् ॥ ४
 जगत्संहारकर्तारं ब्रह्मास्त्रं अपराजितम् ।
 ध्यानी विज्ञानयोगेन चास्त्रं ध्यात्वा विचक्षणः ॥ ५

mahi'tale s'ucirbhu'tva' mantrayuktena cetasa' /
s'aradarbha'n paristi'rya rudram dhya'tva'stra vighram ॥ 4
jagatsamha'ra karta'ram brahma'stram apara'jitam /
dhya'ni' vijn'a'na yogena ca'stram dhya'tva' vicaks'an.ah ॥ 5

Having selected a proper place, he should purify himself well, his consciousness being charged with specific mantras. Having strewed sara-grass and darbha-grass over the selected ground and seated there, he should meditate on Rudra whose form is designed with astra mantra, who is the creator and destroyer of the worlds, who is holding brahma-astra in his hand and who is invincible. The sadhaka who is well trained in meditation and well-skilled in the techniques of yoga should contemplate the form of astra through the yoga of supreme consciousness.

आसनं रुचिरं बध्वा स्वस्तिकं पद्ममेव वा ।
 ऊर्ध्वकाय ऋजुग्रीवो बध्वाधः करकच्छपम् ॥ ६

a'sanam riciram badhva' svastikam padmam eva va' /
u'rdhvakaya r'jugri'vo badhva'dhah karakacchapam ॥ 6

He should assume a fitting and comfortable posture, either svastika or padma. He should keep the upper part of his body erect and keep his neck upright. He should hold his hands below in such a way as to display a specific yoga mudra known as kurma mudra.

दन्तान्नपीडयेदन्तैर्नेत्रे चार्धनिमीलिते ।
विषयोरगसंरुद्धां विगृह्येन्द्रिय वाहिनीम् ॥ ७
निरुद्धप्राणसंचारो नाभेरूर्ध्व वितस्तितः ।
बालसूर्य प्रतीकाशं हृदयं संप्रकाशते ॥ ८

danta'n napi'd'ayed dantair netre ca'rdha nimi'lite ।
vis''ayorga samruddha'm vigr'hyendriya va'hini'm ॥ 7
niruddha pra'n.a samca'ro na'bheru'rdhvam vitastitah ।
ba'lasu'rya prati'ka's'am hr'dayam sampraka's'ate ॥ 8

Let him not press his rows of teeth together and let him keep his eyes half-closed. Having subdued the snake of deep attachment to worldly pleasures (snake which personifies deep attachment), he should restrain his five organs which are the vehicles for the senses related to the five elements. He should regulate the movement of inbreath and outbreath. Six inches above the navel, the heart-lotus shines forth with the brightness of the rising young sun.

मण्डलं तत्र सूर्यस्य तन्मध्ये सोममण्डलम् ।
सोममण्डलमध्ये तु विमलं वह्निमण्डलम् ॥ ९
वह्निमण्डलमध्यस्थं शुद्धस्फटिक सन्निभम् ॥ १०

man.d'alam tatra su'ryasya tanmadhye soma man.d'alam ।
soma man.d'ala madhye tu vimalam vahni man.d'alam ॥ 9
vahniman.d'ala madhyastham s'uddhasphat'ika sannibham ॥ 10

At the center of the heart-lotus, there is the solar region (surya mandala) and at the center of the solar region there is lunar realm (soma mandala). At the center of the lunar realm, there is fiery region (vahni mandala) with its innate purity. At the center of the fiery mandala, the Great Lord Isvara is present. He presents Himself there with a luster comparable to pure crystal.

तस्मिन्साधकचैतन्यं विद्यास्त्रपदगोचरम् ।
तनोत्यस्त्रमयं वह्निदग्धां वेगेन ह्रुदुहाम् ॥ ११
अस्त्रं शिरः कपालं च भित्वा सूर्यं प्रपद्यते ।

*tasmin sa'dhaka caitanyam vidya'strapada gocaram /
tanotyastramayam vahnidagdha'm vegena hr'dguha'm // 11
astram s'irah kapa'lam ca bhitva' su'ryam prapdyate /*

The sadhaka should install his consciousness, perfected and illumined by such specific discipline and astra mantra, at the center of the heart of Isvara. There within that heart-cave it assumes by its own force a form of astra burnt with the pure fire of Siva. This astra-form assumed by the consciousness of the sadhka raises to the head and then to the crest(brahma randhra). Breaking open the crest, it reaches the solar realm of Sivaloka within fraction of a second.

निश्चलं मूर्ध्नि देहस्य ज्योतिः परममन्त्रवित् ॥ १२
अस्त्रमायासमाकृष्टो रौद्रीशक्त्येकवीरयोः ।
मूर्ध्निसंधानयेद्योग धारणाभिश्च निष्क्रमेत् ॥ १३

*nis'calam mu'rdhni dehasya jyotih parama mantravit // 12
astrama'ya' sama'kr's't'o raudri's'aktyeka vi'rayoh /
mu'rdhni samdha'nayed yoga dha'ran.a'bhis'ca nis''kramet // 13*

Upon the head of the sadhaka who is the knower of Supreme Mantra, a motionless luminous light gets formed. At this moment the sadhaka should draw out his soul in the form of astra, contemplating Ekavira Rudra and His Sakti and unite it with the brahma randhra through the process of dharana yoga. The soul drawn out in this way departs from his body.

निष्क्रम्य पादयोराभिः पुनर्मूर्धानमाश्रयेत् ।
मूर्ध्नि तु ततो लोकालोकं बध्वा प्रभिद्य च ॥ १४
प्रकृतिं पुरुषं चैव सूक्ष्मतेजोमयो महान् ।
सर्वभूतात्मको भूत्वा विशेत्सूक्ष्मं महेश्वरम् ॥ १५

*nis''kramya pa'dayora'bhih punarmu'rdha'nam a's'rayet /
mu'rdha'ne tu tato loka'lokam badhva' prabhidya ca // 14
prakr'tim purus'am caiva su'ks''matejomayam maha'n /
sarvabhu'ta'tmako bhu'tva' vis'et su'ks''mam mahes'varam // 15*

All other aspects of the soul depart from various parts of his body such as legs and others and accumulate again in the plane of brahma-randhra. Having departed from the brahma-randhra, the soul associated with all of its essential aspects swiftly passes through the outer region of the brahmanda(vast universe) known as loka-aloka(region of visible and invisible worlds). Getting itself separated from this region and from the dual state of prakr'ti and purusha, the exalted and great soul assumes a resplendent subtle form and becomes identical with all the worlds and existents by means of its pervasiveness. Finally, it enters into the Great Lord, Siva, who is very subtle.

देहस्य देहि दर्भास्त्रं वस्त्रेणाप्यथवासनम् ।
संहारायेति भूतानि हिरण्येति शिरः स्पृशेत् ॥ १६

*dehasya dehi darbha'stram vastren.a'pyatha va'sanam /
samha'rayeti bhuta'ni hiran.yeti s'irah spr's'et // 16*

At this stage, the attending sadhaka (who is an associate of the liberated sadhaka) should keep the body from which the soul has departed upon the stretch of darbha-grass and sara-grass designed in the form of astra and cover it with clothes and offer perfumes. He should touch the head of the body with the accompaniment of mantra “ *samharaya bhuta'ni hiran.ya*”

विद्याधिपेन होमे च ध्यायीत विधिरात्मकः ।
एवमस्त्रसमायोगान्मुच्यते नात्र संशयः ॥ १७

*vidya'dhipena home ca dhya'yi'ta vidhira'tmakah /
evam astrasama'yoga'n mucyate na'tra sams'ayah // 17*

Then the attending sadhaka should offer oblations into the fire with the mantras pertaining to the Lord of Vidyas and contemplate the departed soul as identical with the Supreme Lord, in a systematic way as ordained in the Agama. In this way, the soul gets liberated from the bonds through the process of astra-sama'yoga. There is no doubt about this.

। इति रौरवसूत्रसंग्रहे आत्मसंक्रान्ति पटलो नवमः ।
। iti raurava su'tra samgrahe a'tmasamkra'ni pat'alo navamah ।

This is the 9th chapter titled “ Departure and Absorption of the Soul” in the Raurava Sutra Samgraha

१० मन्त्रार्थवर्णनम्
10 MANTRA'RTHA VARN.ANAM

10 Detailed Exposition of the Significant Meaning of
Vyoma Vya'pi Mantra

अथ संख्या शिवस्योक्ता चाक्षराणां शतत्रयम् ।
अष्टषष्ट्यधिकं शम्भोर्गुह्यमन्त्रं विनिर्गतम् ॥ १

atha san'khya' s'ivasyokta' ca'ks''ara'n.a'm s'atatravam /
as''t'as''as''t'yadhikam s'ambhor guhya mantram vinirgatam ॥ 1

The total number of letters contained in the most secret and the most significant mantra exclusively belonging to Lord Siva, as revealed by Siva Himself, is three hundred and sixty eight.

मन्त्रार्थश्च पुरा प्रोक्ता विद्येशानेन शंभवे ।
स एव बहुधा व्यस्तः समासादुच्यते मया ॥ २

mantra'rthas'ca pura' prokta' vidyes'a'na s'ambhave /
sa eva bahudha' vyastah sama'sa'ducyate maya' ॥ 2

Earlier, this significant meaning of Vyoma Vya'pi was revealed by Lord Anantes'vara to S'ambhu who was one of Mantra-mahes'varas (existing in s'uddhavidya tattva). The same meaning has been maintained successively through oral instruction by various preceptors. Now I will tell you the same meaning very succinctly.

पदविग्रहधात्वर्थ हेतुसाधन वर्जितः ।
व्यपेतपक्षदृष्टान्तः सिद्धवाख्यावभासितः ॥ ३
स्वभाव पुरुषाव्यक्त कर्मजालात्म वादिभिः ।
यो न दृष्टो महामोह तिमिराक्रान्त दृष्टिभिः ॥ ४

padavigraha dha'tvartha hetu sadhana varjitah /
vyapeta paks''a dr's''t'a'ntah siddha va'khya'vabha'sitah // 3
svabha'va purus''a'vyakta karmaja'la'tma va'dibhih /
yo na dr's''t'o maha'moha timira'kra'nta dr's''t'bhih // 4

The significant meaning which I am going to reveal is not conditioned by grammatical rules governing the structure of word, resolution of compound words into their component parts, meaning of the root words, logical reasoning leading to substantiation of the final conclusion and such others. This important meaning is completely delinked from the rules governing logical syllogism containing the subject(paksha) and the illustrative example(drushtanta). This traditional meaning shines forth like the enlightening statements of Siddhas.

Such significant meaning could not be grasped by those in whom the essential nature of the soul still remains unmanifested. It is not realized by those who argue for the supremacy of the host of karmic effects and by those whose visions are shrouded by the darkness of insurmountable delusion.

तस्य देवादिदेवस्य वक्त्रामल विनिर्गतम् ।
 प्रवक्ष्ये शिवसद्भाव परसत्ता प्रकाशकम् ॥ ५

tasya deva'didevasya vaktra'mala vinirgatam /
pravaks''ye s'ivasadbha'va parasatta' prakas'akam // 5

Such impeccable meaning streamed forth from the self-luminous and ever-pure face of the Lord of all Deities, like the flashes of lightning. It is capable of revealing the actual nature of ever-existing and ever-functioning pure qualities of the Supreme Reality.

ओमित्येकाक्षरं ब्रह्म मन्त्रतन्त्रादि लक्षणम् ।
 महदादि विशेषान्त व्यापकं पदमव्ययम् ॥ ६
 ओतं प्रोतं जगत्तेन मात्राभिः सर्वतो भृशम् ।
 त्रिभिः पादैस्तु विभुना सदेवासुर मानुषम् ॥ ७
 देवयज्ञतपो ध्यान दानाध्ययन कर्मसु ।
 ओंकाराद्यन्त संबद्धो मन्त्रविद्धिः प्रकीर्तितः ॥ ८
 तस्मादिहापि प्रणवमग्रे मन्त्रपदं विभोः ।

<i>om ityekaks''aram brahma mantra tantra'di laks''an.am /</i>	
<i>mahata'di vis'es''a'nta vya'pakam padam avyayam //</i>	6
<i>otam protam jagattena ma'tra'bhih sarvato bhr's'am /</i>	
<i>tribhih pa'daistu vibhuna' sadeva'sura ma'nus''am //</i>	7
<i>devayajn''a tapo dhya'na da'na'dhyayana karmasu /</i>	
<i>omka'ra'dyantena sambaddho mantravidbhih praki'rtitah //</i>	8
<i>tasma'diha'pi pran.avam agre mantrapadam vibhoh /</i>	

ओम om

OM is a unique single syllable. It is of the nature of revealing the innate lineaments of the Supreme Reality and of the mantras and the tantras. It pervades the entire range of the existents, from mahat(undivided totality) up to visesha(individualized objects). It denotes a pure plane which is transcendent and indestructible. Through its constituent parts(kalas or matras), all the worlds have been woven crosswise and lengthwise very strongly, extending in all directions. Through its three quarters which are pervasive in nature, it encompasses within its hold all the beings – devas, asuras, human beings and so forth. It is well established by the knowers of the science of mantras that all the activities such as sacrifice meant for various Deities, austere activities, meditation, systematic study of the Scriptures and such others are firmly bound with OM at the beginning and at the end. Therefore, even here it comes first in the most exclusive mantra(composed of vyoma vyapi and others) specifically belonging to the all-pervasive Lord Siva. OM

न्यस्त पश्चात्कलानीक वर्जितं व्योम उच्यते ॥	९
व्योमेत्याकाशसंज्ञेयं निमित्तात्परिभाष्यते ।	
व्यापकत्वात् अमेयत्वाद् व्योम इत्यभिधीयते ॥	१०
तद्वाचयति यस्मात्स भगवान् परमेश्वरः ।	
शक्तिरश्मि समूहेन तस्माद्व्यापी सदाशिवः ॥	११

<i>nyasta pas'ca'tkala'ni'ka varjitam vyoma ucyate //</i>	9
<i>vyometya'ka's'a samjn''eyam nimitta't paribha's''yate /</i>	

vya'pakatva't ameyatva'd vyoma ityabhidhi'yate // 10
tadva'cayati yasma'tsa bhagava'n parames'varah /
s'aktiras'mi samu'hena tasma'd vya'pi' sada's'ivah // 11

व्योमव्यापिने vyomavya'pine

Vyoma is the supreme space which is bereft of the host of form-creating aspects(kalas) with which the Lord gets associated later. The space is significantly called 'vyoma' because of its unique attributes. Because of its pervasive nature and immeasurable vastness, it is called vyoma. Lord Sadasiva shines forth as the core meaning of the term 'vyoma' and hence He is called Bhagavan and Paramesvara. He pervades the entire range of innumerable worlds through his rays of Sakti, which rays are inseparable from Him. Without being pervaded by any external thing, He alone shines forth as the ultimate pervader in whose pervasion all other pervasive categories (such as nivrutti kala and others) are existing. Therefore He is called 'vyoma vya'pi'. Vyoma Vya'pine

तदेव रूपं भगवान् बिभर्ति प्रभुरव्ययः ।
तेन धर्मेण युक्तत्वाद्द्वयोमरूपेति चोच्यते ॥ १२
तस्मै शिवाय महते सर्वगाय महात्मने ।
व्यापिने व्योमरूपाय पराय प्रभवे नमः ॥ १३

tadeva ru'pam bhagava'n bibharti prabhuravyayah /
tena dharmen.a yuktatva'd vyomaru'peti cocyate // 12
tasmai s'iva'ya mahate sarvaga'ya maha'tmane /
vya'pine vyomaru'pa'ya para'ya prabhava namah // 13

व्योमरूपाय vyomaru'pa'ya

The same Lord who is as formless as space assumes forms without losing His all-pervasive nature and by this reason He is called the Absolute Lord(Prabhu) and the Eternal Reality (avyaya). Since He is associated with such nature of assuming forms without losing all-pervasive nature for the benefit of the worlds, He is called 'Vyomaru'pa'. Salutations to such an Absolute Lord who is Siva, who is the Great, who reaches every where being in the same place, who is the Supreme Self, Vya'pi, Vyomaru'pa, Para and Prabhu. Vyomaru'pa'ya

Note: The term Prabhu has been defined in the Agamas as “ the Absolute Lord who is capable of performing actions in a systematic way, of abstaining himself from such actions and of performing such actions in a different order”.

सर्वं निरवशेषं यद्व्योम उक्तं परापरम् ।
ततो यस्माद्भगवता सर्वव्यापी ततो भवः ॥ १४

*sarvam niravas'es'am yad vyoma uktam para'param /
tato yasma'd bahgavata' sarvavya'pi' tato bahavah // 14*
सर्वव्यापिने sarvavya'pine

That which fills up every where without any space or object being left out in the higher levels, middle levels and lower levels is called ‘vyoma’. The Supreme Lord who identical with such all-pervasive space is called ‘Sarva vya’pi’. Sarvavya’pine

शान्तत्वात् सर्वकर्तृत्वभावोपरति कारणात् ।
शिव उक्तो महातन्त्रमन्त्रविद्भिः सदाशिवः ॥ १५
तस्मै शिवाय गुरवे वीतरागकलाय वै ।

*s'a'ntatva't sarvkr'ttatva bha'voparati ka'ran.a't /
s'iva ukto maha'tantravidbhih sada's'ivah // 15*
शिवाय s'iva'ya

Because of being in everlasting calmness and because of remaining free from the attitude of performing all actions related to the fivefold cosmic function for a short duration known as ‘the cosmic sleep’, Lord Sadasiva is called ‘Siva’ by the experts in the mantras and the tantras(Agamas). Salutations to such Siva, who is the Guru and who is eternally free from desire(raga) and the aspects related to embodiment. Siva’ya

अमेयत्वात् अनन्तोऽयं अजत्वाच्च प्रकीर्तितः ॥

१६

ameyatva't ananto ayam ajatva'cca praki'rtitah ॥

16

अनन्ताय ananta'ya

Because of His immeasurable greatness and because of His quality of being eternally unborn, this Lord is well praised as Ananta. Ananta'ya

अनादि शिवसद्भाव युक्तत्वात्परमेश्वरः ।

सर्वेषां स्वामिभावाच्च अनाथ इति शस्यते ॥

१७

ana'di sivasadbha'va yuktatva't parames'varah ॥

sarves'a'm sva'mibha'va'cca ana'tha iti s'as'yate ॥

17

अनाथाय ana'tha'ya

Since He is eternally associated with auspicious state of everlasting existence and since He is in the exalted position of being the Absolute Lord of all the Deities, Devas, Asuras and other beings, Lord Paramesvra is eulogized as Ana'tha. Ana'tha'ya

अनाश्रितस्वाश्रितत्वात् अन्याश्रय विवर्जितः ।

आश्रयो न समत्वाच्च अनाश्रित इति स्मृतः ॥

१८

ana's'ritasvas'ritatva't anya's'raya vivarjitah ॥

a's'rayo na samatva'cca ana's'rita iti smr'tah ॥

18

अनाश्रिताय ana's'rita'ya

Since He is being resorted to by Ana's'rita who is in higher transcendental plane, since He is not in a position to resort to another God and since there is no equal to His nature of being a final and ultimate resort, He is considered to be Ana's'rita. Ana's'rita'ya

वैनाशिकत्वात्सर्वेषां भुवनानां सदाशिवे ।
ध्रुवेति संज्ञितं नाम सदाशिवत्वलक्षणम् ॥

१९

vaina's'ikatva't sarves''a'm bhuvana'na'm sada's'ive /
dhr'veti samjn''itam na'ma sada's'iva laks''an.am //
ध्रुवाय dhr'va'ya

19

At the time of final and total dissolution, all the worlds are absorbed into the ultimate causal source which rests in Sadasiva. One of the important characteristics of being Sadasiva is to remain constant for ever absorbing every thing into Himself. Because of such nature, He is called Dhruva(unchangeable constancy). Dhruva'ya

प्रशस्ति कारणत्वेन शास्यो यस्मान्न कस्यचित् ।
अतीतः शाश्वतत्वाच्च शाश्वतो भगवान् शिवः ॥

२०

pras'asti ka'ran.atvena s'a'syo yasma'n na kasyacit /
ati'tah s'a's'vatatva'cca s'a's'vato bhagava'n s'ivah //
शाश्वताश s'a's'vata'ya

20

The absolute authority in issuing instructions and guidance lies with Him because of His unexcelled eminence and spontaneous compassion. This kind of supreme authority is seeded only within Him and in no other God. But He Himself is beyond all such instructions which are always relevant irrespective of past, present or future. So this Lord who is Bhagavan and Siva is called S'a's'vata. S'a's'vata'ya

योगोऽस्य शिवसद्भावः सदाशिवमनामयम् ।

तसिमन् व्यवस्थितो यस्माद्योगपीठः स उच्यते ॥

२१

अनादिशिवसद्भावयोगयुक्तः सदाशिवः ।

मन्त्रयोगमयेपीठे तत्रस्थस्तेन चोच्यते ॥

२२

yogo asya s'ivasadbha'vah sada's'ivam ana'mayam /
tasmin vyavasthito yasmad yogapi't'hah sa ucyate // 21
ana'dis'ivasadbhava yogayuktah sada's'ivah /
mantrayogamaye pi't'he tatrasthastena ucyate // 22
योगपीठसंस्थिताय yogapi't'ha samsthita'ya

The unique system of yoga exclusively belonging to Siva is known as '*sivasadbha'va yoga*' which is centered on the essential qualities of Sadasiva and on the nature of being eternally free from the three limiting factors – anava, karma and maya. Lord Siva constantly remains established in the yoga of 'sivasadbhava'. He is uninterruptedly seated on the pedestal which is of the nature of mantrayoga(that is, the pedestal designed with mantras). Therefore He is praised as 'Yogapi'tha samsthita'. Yogapi't'ha samsthia'ya

अभ्युत्थितेन योगेन शाश्वतेनानुरञ्जितः ।
 नित्यं योगीति तेनोक्तः शिवस्तत्त्वार्थकोविदैः ॥ २३

abhyutthitena yogena s'a's'vatena'nu ran"jitah /
nityam yogi'ti tenoktah s'ivastattvarthakovidaih // 23
नित्यं योगिने nityam yogine

Being ever-relevant and superior to all other systems of yoga, the specific yoga known as 'sivasadbhava yoga' is always in much exalted state. Being firmly established in this unique yoga, He is always in delighted state. Therefore He is called 'Nitya Yogi' by the experts in knowing the essential nature of tattvas. Nityam Yogine

ध्यानं चिन्ता भावनार्थं कल्पना मनसः क्रिया ।
 मनसः परिपूर्णत्वात्परितृप्तो भवोद्भवः ॥ २४
 स्वस्थत्वात्सुप्रशान्तत्वात् परिनिर्वाणमुत्तमम् ।
 ध्यानाहारं भगवती भवतीत्युपलक्षणा ॥ २५

dhya'nam cinta'bha'vana'rtham kalpana' manasah kriya' /
manasah paripu'rn.tva't paritr'pto bhavodbhavah // 24

*svasthatva't supras'a'ntatva't parinirva'n.am uttamam /
dhya'na'ha'ram bhagavati' bhavati'tyupalaks''n.a' //*

25

ध्यानाहाराय dhya'na'ha'ra'ya

Meditation is a spiritual discipline characterized by uninterrupted contemplation on Reality. It is the ideational exercise of the refined mind. The heart of Siva who is associated with the retinue of Mantresvaras and Mantra Mahesvaras is with fullness of perfection; He remains always in the state of fullness of contentment. The state of being completely free from the worldly entanglements is the most supreme one since it denotes the undisturbed pure state of being constantly absorbed into one's own essential nature and the perfect state of composure. Because of such pure state, there occurs a continued and successive meditation. Since Siva is seated on the yoga-pedestal with such successive meditation, He is adored as Dhyana'ha'ra. Dhya'na'ha'ra'ya

प्रणवपूर्वमुद्दिश्य संशयच्छेद कारणम् ।

ओं नमः शिवाय शान्ताय सर्वस्य प्रभवे तथा ॥

२६

*pran.avapu'rvam uddis'ya sams'ayaccheda ka'ran.am /
om namah s'iva'ya s'a'nta'ya sarvasya prabhava tatha' //*

26

ओं नमः शिवाय सर्वप्रभवे

om namah s'iva'ya sarvaprabhava

Recapitulating what have been detailed earlier with reference to OM, the pranava, it is to be known that His meditation is capable of setting right uncertainty and disorders. On this ground, Lord Siva who is always in a state of calmness is identified with OM and 'namah' (where *na* denotes the dispelling activity and *ma* denotes uncertainty, doubt or disorders). He is the directing and controlling Lord of all gods including Mantresvaras and Vidyasvaras. So He is declared as 'Sarvaprabhu'. Om namah s'iva'ya, Sarvaprabhava

इति संभाव्य देवेशगणः पूर्वमुदाहृतः ।

iti sambha'vya deves'agan.ah pu'rvam uda'hr'tah /

शिवाय si'va'ya

Lord Siva is associated with the retinue of Mantra Mahesvaras, Mantresvaras and Mantras. Whether He is with form or without form, whether He is with a form designed with Sakti kalas or mantra kalas, whether He is associated with or not associated with retinue gods, He is always blissful, compassionate and auspicious irrespective of these states. So He is known as Siva.

S'iva'ya

तनुं पञ्चमहामन्त्रलक्षणं संप्रचक्षते ॥	२७
ईष्ट अग्रे स भगवान् ईशानः प्रभुरव्ययः ।	
जगत्कृत्स्नं महामन्त्र शक्तियोगमरीचिभिः ॥	२८
ईशानमूर्धा तेनायं उक्तो मन्त्रे सकारणम् ।	

<i>tanum pan"ca mahamantra laks"an.am sampracaks"ate ॥</i>	27
<i>i's"t'a agre sa bhagava'n i's'a'nah prabhuravyayah ॥</i>	
<i>jagatkr'tsnam mahamantra s'aktiyoga mari'c'ibhih ॥</i>	28
<i>i's'a'na mu'rdha' tena'yam ukto mantre saka'ran.am ॥</i>	
<u>ईशानमूर्धाय</u> <u>i's'a'na mu'rdha'ya</u>	

It has been vividly explained that the form of Siva is designed with five great brahma mantras. Such a Lord who is called Bhagavan, Prabhu and Avyaya pervades the entire range of worlds through the luminous rays energized with the power of sakti mantras. Therefore He is called I's'a'na. Such a great Lord is eulogized and worshipped in the first and foremost level. Therefore, in the series of these mantras, He is fittingly praised as I's'a'na Mu'rdha.

I's'a'namurdha'ya

महामयोत्थजालेन व्यपेत तनुरीश्वरः ॥	२९
परमं वदति ज्ञानं यत्तत्पूरकमुत्तमम् ।	
सर्वज्ञं शिवसद्भाव प्रकाशकरणं परम् ॥	३०
तेन मन्त्रेण मन्त्रेशो भगवान् परमेश्वरः ।	
प्रयुक्तं पूरयेत्कृत्स्नं तेन तत्पुरुषः स्मृतः ॥	३१

<i>maha'ma'yottha ja'lena vyapeta tanuri's'varah ॥</i>	29
<i>paramam vadati jn"a'nam yattatpu'rakam uttamam ॥</i>	
<i>sarvajn"am s'ivasadbhava praka's'akaran.am param ॥</i>	30

*tena mantren.a mantres'o bhagava'n parames'varah /
prayuktam pu'rayetkr'tsnam tena tatpurus''ah smr'tah //*

31

तत्पुरुषवक्त्राय tatpurus''avaktra'ya

The form of I's'vara is free from the host of tattvas which arise from the cosmic flux known as ma'ya'(these tattvas constitute the body of the bound souls, not the body of I's'vara). Having assumed a fitting form, He reveals the supreme knowledge in the form of Vedas and Agamas. This knowledge gets enshrined in all scriptures. It is the repository of all sciences. It makes clear and vividly manifests the essential nature of 'sivasadbhava', the yoga of Isvara and therefore it is held to be the most supreme one. Lord Siva who is Mantresvara, Bhagavan and Paramesvara remains associated with this vaktra mantra through which the knowledge is revealed. With this mantra He fills up the entire range of the worlds. Therefore, He is called Tatpuruushavaktra. Tatpuruusha vaktra'ya.

अघोर रणशीलत्वात् अघोरः प्रोच्यते बुधैः ।

अघोरं शान्तमित्युक्तं सद्भावो हृदयं प्रभोः ॥

३२

तेन चार्द्रेण युक्तत्वात् अघोरहृदयः शिवः ।

*aghora ran.as'i'latva't aghorah procyate budhah /
aghoram s'a'ntam ityuktam sadbha'vo hr'dayam prabhoh //*

32

tena ca'rdren.a yuktatva't agorahr'dayah s'ivah /

अघोरहृदयाय aghorahr'daya'ya

Aghora means the one who is disposed to fight against the evils and disorders. So He is called Aghora by those who have mastered the Scriptures. Aghoram means the state of undisturbed tranquility and by this strand it denotes the complete awareness of all existing things. This total awareness is identical with the heart of the Supreme Lord. His heart being moistened with spontaneous compassion, He remains associated with this hrudaya mantra. Therefore He is called Aghora hrudaya. Aghora hrudaya'ya.

वामोऽथ विपरीतत्वात्संसारोद्गिरणादपि ॥

३३

सर्वभावेषु गूढत्वाद् गुह्यमित्यभिधीयते ।

देवो दिवि स्थितत्वादीव्यति यस्माच्च तेन वा देवः ॥

३४

परमतिगुह्यो गुह्यो मन्त्रेणैतेन गुह्योऽयम् ।

va'mo atha vipari'tatva't samsa'rodgiran.a'dapi // 33
sarvabhaves"u gu'd'hatva'd guhyam ityabhidhi'yate |
devo divi sthitatva'ddi'vyati yasma'cca tena va' devah // 34
param atiguhyo mantren.aitena guhyo ayam |

वामदेवगुह्याय va'madevaguhyaya

Vama means to remain contrary to and to send forth diverse phases of transmigration. Guhya means to remain concealed in all the worlds and worldly objects and in all beings. Since Siva remains contrary to the path of transmigration and since He conceives and maintains diverse modes of transmigration for the liberation of the souls, He becomes associated with vama and guhya. Since He exists in the highest plane, illumines every thing and sportively performs creation and other activities, He is called Deva. Even though He involves Himself in cosmic activities, He never loses His supremacy and the state of being concealed in every thing. So this secret Lord becomes associated with the guhya mantra. Vamadeva guhyaya

सद्यः प्रसाददानात् क्षिप्रतम आशुरिति च पर्यायाः ॥ ३५
 गहनेन जायतेऽस्मिन् प्रधानपुरुषेश्वरान्तिके घोरे ।
 यस्मात्तस्माद्भगवान् अजात इति चोच्यते देवः ॥ ३६
 सद्योजातेन मन्त्रेण युक्तत्वात्परमेश्वरः ।
 शिवमूर्तिविधानज्ञैः सा मूर्तिरिति पठ्यते ॥ ३७

sadyah prasa'da da'na't ks"ipratama a's'uriti ca parya'ya'h // 35
gahanena ja'yate asmin pradha'napurus"es'vara'ntike ghore |
yasma'ttasma'd bhagava'n aja'ta iti cocyate devah // 36
sadyoja'tena mantren.a yuktatva't parames'varah |
s'ivamu'rtividha'najn"aih sa' mu'rtiriti pat'hyate // 37

सद्योजातमूर्तये sadyoja'tamu'rtaye

Sadya means one who grants the state of well-being instantly. 'kshipratama' and a's'u which mean 'in quickness of time' and 'very quickly' are the terms synonymous with the word 'sadya'. From His space-like existence are created pradhana (unmanifest cosmic stuff), purusha (individual soul) and Mantras and Mantresvaras. Since He creates all, He himself remains uncreated. Therefore, this resplendent Lord is known as Aja'ta. On this ground, the Supreme Lord is

associated with sadyoja'ta mantra. This mantra has been realized to be with features of form by those who have known well the scriptures dealing with the forms of Siva. Sadyojata Mu'rtaye

एतैर्मन्त्रैर्महागुह्यैर्मूर्ति भगवतोऽव्ययाम् ।
निर्गूढां सर्वतत्त्वेषु ध्यायेन्नित्यं समाहितः ॥ ३८

*etairmantrair maha'guhyair mu'rtim bhagavto avyaya'm /
nirgud'ha'm sarvatattves''u dhya'yennityam sama'hitah //* 38
ओं नमो नमः om namo namah

The form of Bhagavan which is constituted of these great and secret mantras is imperishable. In all the groups of tattvas, this form remains ingrained very secretly. The sadhka should always meditate on such form with one-pointed concentration; he should prostrate with such concentrated mind. Om namo namah

दुर्ज्ञेयत्वात्पदार्थानां तत्त्वानां गहनस्य च ।
स्थित्युत्पत्तिविनाशानां गुह्याद्गुह्येति वर्णितः ॥ ३९
गह्यातिशय युक्तत्वात् अतिगुह्यो महेश्वरः ।

*durjn''eyatva't pada'rtha'nam tattva'nam gahanasya ca /
sthityutpatti vina's'a'na'm guhya'dguhyeti varn.itah //* 39
guhya'tis'aya yuktatva't atiguhyo mahes'varah /
गुह्यातिगुह्याय guhya'ti guhya'ya

The exact and essential nature of all the objects and all the tattvas which evolve from the space-like maya, the nature of creation, sustenance and dissolution - all these are not knowable. So they are declared to be very secret among the secrets. Through His power of concealing the things(tirobhava sakti), He maintains this secrecy. Such power of Siva is with highest perfection. Because of this pre-eminent power, He is called Guhyatiguhyaya. Guhyatiguhya'ya

प्रकृतेर्गोपनत्वाद्गोप्ता संसारस्य सदाशिवः ॥

४०

prakr'ter gopanatva'd gopta' samsa'rasya sada's'ivah ॥

40

गोप्त्रे goptre

The repeating process of transmigration is well guarded through prakruti by Sadasiva. Because of such guarding activity, He is called Goptru. Goptre

निधनं नाशो जगतस्तस्य कर्ता महेश्वरः ।

तेनोक्तं निधनेत्येवं जगतः परमेश्वरः ॥

४१

nidhanan na's'o jagatastasya karta' mahes'varah ॥

tenoktam nidhanetyevam jagatah parames'varah ॥

41

निधनाय nidhana'ya

Nidhana means destruction of the world. Mahesvara is the executor of such destruction. Therefore, in this way, the Supreme Lord of the worlds is called Nidhana. Nidhana'ya

Note: The mantra occurring in the 'vyoma vya'pi mantra' at this context is 'anidhanaya'. But, according to this Raurava chapter, the mantra seems to be 'nidhanaya'. This variation could have occurred in the later period. "Anidahanaya" means the One who is indestructible. "Nidhanaya" means the one who performs destruction. Even in the Vyoma Vyapi Stava composed by Bhatta Ramakantha, this mantra appears as "nidhna'ya" only.

सर्वासां एव विद्यानां विद्याराजां तथैव च ।

विधाता परमेशानो यस्मात्तस्मच्छिवो ऽधिपः ॥

४२

sarva'sa'm eva vidya'na'm vidya'ra'ja'm tathaiva ca ॥

vidha'ta' paremes'a'no yasma'ttama'cchiva'dhipah ॥

42

सर्वविद्याधिपाय sarvavidya'dhipa'ya

For all the spiritual disciplines based on mantras, yoga, worship and such others as well as for all the Vidyasvaras (in isvara tattva and sadasiva tattva, the Supreme Lord Siva is the ultimate Authority. Therefore Siva is called Sarva Vidya'dhipa. Sarva Vidya'dhipa'ya

ज्योतिः प्रकाशरूपाणां दर्शनाकृति लक्षणम् ।

अशेषोद्भासकरणाज् ज्यातीरूपः शिवोऽव्ययः ॥

४३

jyotih praka's'a rupa'n.a'm dars'ana'kr'ti laks'an.am /

as'es''odbha'sakaran.a'j jyoti'ru'pah s'ivo avyayah //

43

ज्योतीरूपाय jyoti'ru'pa'ya

Clear visibility is rendered to the form of all the luminous bodies by jyoti(light). Being in the form of self-manifest light, Lord Siva who is imperishable gives light to the light of all luminous objects. Therefore He is called Jyoti'ru'pa. Jyoti'ru'pa'ya

परमेश्वर रुद्राणां स्थितिसंहारकर्मिणाम् ।

कारणेच्छा प्रवृत्तत्वात्परस्तस्मान् महेश्वरः ॥

४४

तस्मै देवादिदेवाय पराय परमाय च ।

याथातथ्य गुणौघेन युक्ताय परमात्मने ॥

४५

parames'vara rudra'n.a'm sthitisamha'ra karmin.a'm /

ka'ran.eccha' pravr'ttatra't parastasma'n mahes'varah //

44

tasmai deva'dideva'ya para'ya parama'ya ca /

ya'tha'tathya gun.aughena yukta'ya parama'tmane //

45

परमेश्वरपराय parames'varapara'ya

The Rudas who belong to the retinue of Paramesvara and who are commissioned to perform creation and sustenance by Him are engaged in the activities allotted to them as directed by the Will (iccha sakti) of the Supreme Lord. Therefore Mahesvara is superior to all Rudras. To such Great Lord who is God of gods, Para, Parama, who is associated with the host of unique and innate attributes and the Supreme Self, this mantra Paramesvara Para'ya belongs. Parames'vara para'ya

चेतना सर्वभूतानां सुखदुःखादिलक्षणा ।

सा चेन्न विद्यते यस्मात्तेन देवो ह्यचेतनः ॥

४६

चेतनानां असंपर्कादचेतन इतीरितः ।

अचेतनो ह्यचिन्त्यत्वात्सूक्ष्मत्वाच्चाप्यचेतनः ॥
चेतनानां अगम्यत्वात् अचेतन इति स्मृतः ।

४७

cetana'sarvabhu'ta'na'm sukhaduhkha'di laks''an.a' /
sa' cenna vidyate yasma't tena devo hyacetanah ॥
cetana'na'm asamparka'd acetana iti'ritah /
acetano hyacintyatva't su'ks''matva'cca'pyacetanah ॥
cetana'na'm agamyatva't acetana iti smr'tah /

46

47

अचेतन अचेतन acetana acetana

In all the beings, citta is present characterized by the feelings of pleasure and pain. With such citta principle(tattva) one could never know the real nature of Siva. Since He is beyond the reach of citta, He is called Acetana(meaning, not to be reached by citta). He remains untouched or unrealized by citta. Even for this reason He is called Acetana. The term 'acetana' denotes inconceivable nature and extreme subtlety. Since He is with such qualities, He is considered as Acetana. Since He is incomprehensible to the imperfect souls, He is conceived as Acetana. Acetana Acetana

द्विरभ्यासपदं चास्य संशयच्छेदकारणम् ॥

४८

व्यामादिष्वपि बोद्धव्यं द्विरभ्यास पदेषु वै ।

व्योमेति पूर्वमेवोक्तं गगनाख्या समासतः ॥

४९

तेन धर्मेण युक्तत्वाद्भगवान् व्योम उच्यते ।

परं व्योमापरं चैव तन्त्रेऽस्मिन् समुदाहृतम् ॥

५०

मायातीतं परं व्योम साञ्जनं त्वपरं स्मृतम् ।

निरञ्जने परे व्योम्नि नित्यस्थः कारणोऽव्ययः ॥

५१

साञ्जनं शक्तिकिरणैरधितिष्ठति शंकरः ।

व्योमव्योमेति तेनोक्तः कारणेन सदाशिवः ॥

५२

dvirabhya'sapadam ca'sya sams'ayaccheda ka'ran.am ॥

48

vyoma'dis''vapi boddhavyam dvirabhya'sa pades''u vai /

vyometi pu'ravamevoktam gagana'khyasama'satah ॥

49

tena dharmen.a yuktatva'd bhagava'n vyoma ucyate /

<i>param vyoma'param caiva tantresmin samuda'hr'tam</i> //	50
<i>ma'ya'ti'tam param vyoma sa'n"janam tvaparam smr'tam /</i>	
<i>niran"jane pare vyomni nityasthah ka'ran.o avyayah</i> //	51
<i>sa'n"janam s'aktikiran.air adhitis"t'hati s'amkarah /</i>	
<i>vyomavyometi tenoktah ka'ran.ena sada's'ivah</i> //	52
<u>व्योमिन् व्योमिन् vyoma vyoma</u>	

The reason for the repetition of the word 'vyoma' two times is to dispel the doubt as to the number and nature of the space(vyoma). The number and nature of the space could be known from the repetition of the word 'vyoma'. Since the Lord Bhagavan is associated with the qualities and attributes of the space, He is called Vyoma. In this Agama, vyoma is stated to be of two kinds – supreme(param) and non-supreme(aparam). The supreme space is beyond the limit of ma'ya' and hence it is unstained by the evolutions of the ma'ya'. In that supreme space, Lord Siva who is the Ultimate Source and ever-existing Reality presents Himself eternally. The non-supreme space is within the limits of ma'ya' and it is stained with evolutions and dissolutions taking place in ma'ya'. Lord Sankara(Siva) presides over this space and regulates its functions through the rays of His Sakti. For all these reasons, Sadasiva is called Vyomin Vyomin(indweller and possessor of space). Vyoma Vyoma

व्यापकत्वाच्च सर्वस्य व्यापी संप्रकीर्तितः ।

vya'pakatva'cca sarvasya vya'pi' sampraki'rtitah /
व्यापि व्यापि vya'pi vya'pi

Since He pervades all through the supreme and non-supreme spaces, He is rightly eulogized with the repetition of the term vya'pi. Vya'pi Vya'pi

रूपिणां परमेशानां ब्रह्मादीनां सदाशिवः ॥

५३

ru'pin.a'm parames'a'na'm brahma'di'na'm sada's'ivah //
 53 |

अरूपि अरूपि aru'pi aru'pi

Lord Sadasiva gives appropriate bodies to the Vidyasvaras and Maha Mantresvaras whose functions are concerned with the pure ma'ya' and for Brahma and others whose functions are concerned with the impure ma'ya'. While giving bodies compatible to the two levels, He himself remains formless. So He is praised with the repetition of the word 'aru'pi'(formless).

Aru'pi Aru'pi

ज्ञानगम्यो महामन्त्रयोगयोगी महेश्वरः ।

स्रष्टृत्वात्सर्वभूतानां सर्वज्ञत्वाच्च कारणात् ॥

५४

अनादिसत्त्वाद्भगवान् प्रथमस्तु निगत्यते ।

jn''a'nagamyo maha'mantra yogayogi' mahes'varah/

sras''tr'tva'tsarvabhuta'na'm sarvajn''atva'cca ka'ran.a'tt//

54

ana'disattva'd bhagava'n prathamastu nigatyate/

प्रथम प्रथम prathama prathama

Lord Mahesvara is the supreme yogi centered on mantrayoga. His state is the foremost to be attained. Sivatva could be attained only by the path of knowledge which is the foremost among the four paths – carya,kriya, yoga and jnana. With the capacity of being the knower of all He creates all existents. He is eternally associated with the foremost disposition known as 'sattva'. In view of all these factors, Lord Bhagavan is called Prathama Prathama.

Prathama Prathama

प्रकाशकरणत्वाच्च तेजस्तेज इति स्मृतः ॥

५५

praka's'a karan.atva'cca tejasteja iti smr'tah//

55

तेजस्तेजः tejastejah

Since He is the primal source of illumination for the souls living in the pure ma'ya and impure ma'ya', Lord Siva is considered as Tejastejah. Tejastejah

सर्वेषां ज्योतिषां आदिनिधिश्च भगवान् शिवः ।

sarves''a'm jyotis''a'm a'dinidhis'ca bhagava'n s'ivah/

ज्योतिर्ज्योतिः jyotirjyotih

Lord Siva is the primal source of light needed for all the luminous objects of the pure ma'ya' and impure ma'ya'. So He is called Jyotirjyotih. Jyotirjyotih

यदिन्धनाग्नि संयोगात्सोमार्कमणिजं च यत् ॥

५६

yadindhana'gni samyoga't soma'rkaman.ijam ca yat ॥

56

अरूप अनग्नि aru'pa anagni

Fire is produced by kindling the fuel. It also comes from the moon-stone, sun-stone and fire-stone. This kind of mundane fire is concerned with the formed objects(rupa). But Siva appears in the form of self-manifest fire, a fire not concerned with formed objects, a fire not produced by external source and therefore He is Aru'pa. The fiery form of Siva is the self-born one. This fire is not produced by external source of fire. So He is Anagni. Aru'pa Anagni

तेजस्तस्मात्सुसंपूर्णं कारणं ज्योतिरुत्तमम् ।

तद् धूमभस्म रहितं तेजसामनुरञ्जकम् ॥

५७

tejastasma't susampu'rn.am ka'ran.am jyotiruttamam ।

tad dhu'mabhasma rahitam tejasa'm anuran''jakam ॥

57

अधूम अभस्म adhu'ma abhasma

The resplendence of Siva fills up everywhere. It is the foremost effulgence which serves as the source of all kinds of fire. Unlike the worldly fire which is concomitant with smoke and ashes, Siva's fiery resplendence is without smoke and ashes. It is this fiery resplendence that gives brightness to all the visible objects. So He is called Adhu'ma Abhasma.

Adhu'ma Abhasma

शैवं परमनिर्वाणं आद्यन्तं ज्योतिषां निधिः ।

अनादि निधनाभावान्नित्यत्वात्तेजसां निधिः ॥

५८

अनादिरिति विज्ञेयं नाम देवस्य शाश्वतम् ।

*s'aivam paramanirva'n.am a'dyantam jyotis''a'm nidhih /
ana'di nidhana'bha'va'n nityatva't tejasa'm nidhih //
ana'diriti vijn''eyam na'ma devasya s'a's'vatam /*

58

अनादे ana'de

The supreme abode of Siva is the ultimate place of the liberated souls. Its whole extent covering the beginning and the end of all is the store-house of all kinds of luminous existent. It is beginningless, endless and imperishable. It is the place where all sources of illuminative knowledge get accumulated. So Lord Siva who is one with this place is called Ana'di. This significant meaning is well ascertained in the Scriptures. Ana'de

नानानेति च यत्प्रोक्तं गुह्यमन्त्रपदं विभोः ॥	५९
परमेश्वर क्षेत्रज्ञ पितामह इति त्रिकम् ।	
ना इति पुरुषस्याख्या प्रथिता परमेश्वरस्य पुरुषस्य ॥	६०
पूरयति पोषयति च यस्मात्तस्माच्छिवः पुरुषः ।	
नानानासंहारः प्रोक्तः पुरुषत्रय कारणस्य देवस्य ॥	६१

na'na'neti ca yatproktam guhyamantrapadam vibhoh //

59

parames'vara ks''etrajn''a pita'maha iti trikam /

na' iti purus''asya'khya' prathita' parames'varasya purus''asya //

60

pu'rayati pos''yati ca yasmattasma'cchivah purus''ah /

na'na'na'samha'rah proktah purus''atraya ka'ran.asya devasya //

61

नाना नाना na'na na'na

In the series of secret mantras(vuoma vya'pi mantras) pertaining to the all-pervasive Lord Siva, the meaning of syllables **na', na', na', na'** is now told. The first three syllables denote three Deities – Rudra(Paramesvara), Vishnu(Kshetrajna) and Brahma(Pita'maha). The fourth **na'** denotes Purusha. Supreme Lord Siva is declared in the Scriptures as Purusha. Because He pervades everywhere and because He strengthens the powers of the three Deities mentioned here, He is called Purusha. The three Deities who are under the control of this primal Lord Purusha are absorbed into Him at the final stage. The first three syllables denote such absorption also. Therefore He is praised as Na',Na', Na',Na'. Na'Na'Na Na'

गुह्ये मन्त्रपदेऽस्मिन् संहारकरपदं प्रोक्तम् ।

guhye mantrapade asmin samha'rakara padam proktam /

धूधू धूधू dhu'dhu' dhu'dhu'

In this series of secret mantras, dhu', dhu', dhu' – the first three syllables denote destruction occurring at three levels - prakruti level, maya level and bindu level. The fourth dhu' denotes the Supreme Lord who directs the concerned Deities to perform such destruction. So He is praised as Dhu', Dhu', Dhu', Dhu'. Dhu' Dhu' Dhu' Dhu'

ओं भूः सत्यवाचित्वान्नित्य पदार्थस्य वाचकः शब्दः ।

शिवमन्त्र पदार्थानां संशयनिवृत्ति हेत्वर्थः ॥

६२

om bhu'h satyava'citva'n nitya pada'rthasya va'cakah s'abdah /

s'ivamantra pada'rtha'na'm sams'ayanivr'tti hetvarthah //

62

ओं भूः om bhu'h

Om Bhu'h – the core meaning of these two terms is 'satya' – eternal existence. As such, these two terms denote the three eternal categories - Pati, pas'u and pa's'a. The content of these two terms is capable of dispelling the doubts concerned with s'ivamantras, words, letters, tattvas, bhavalas and kalas. Because of such significance, He is called Om Bhu'h. Om Bhu'h

ओं भुव इति च प्रोक्तं भुवनानि यथाक्रमम्

शुद्धाशुद्धान्यशेषाणि निधनेशवशानि तु ॥

६३

om bhuva iti ca proktam bhuvana'ni yatha'kramam /

s'uddha's'uddha'nyas'es'a'n.i nidhanes'avas'a'ni tu //

63

ओं भुवः om bhuvah

All the worlds which are existing in all through the tattvas in a systematic order are collectively denoted by the term Om Bhuvah. All these worlds which are pure and impure

according to their location in pure maya and impure maya are under the protection and control of the Supreme Lord known as Nidhanes'a (the Lord of the Deities who destroy the worlds). Because of such significance, He is denoted as Om Bhu'h. Om Bhu'h

ओं सुवः प्रभोः पदमिदं अपरं यत्प्रकीर्तितम् ।
तद्ध्येयं योगिभिर्नित्यं शिवतत्त्वार्थकोविदैः ॥

६४

*om suvah prabhoh padam idam aparam yatpraki'rtitam /
taddhyeyam yogibhirnityam s'ivatattva'rthakovodaih //*

64

ओं सुवः om suvah

Om Suvah – this term exclusively denotes Lord Siva who appears with a form fit for meditation and worship. It has been ascertained by those who are experts in the knowledge of tattvas and other categories related to Siva that the form of Siva is to be meditated upon constantly by the yogis. Such Siva who appears with contemplable form is identified with Om Suvah. Om Suvah

अनिधन इति यत्प्रोक्तं नित्यं वदन्ति देवस्य ।
न विनश्यतीति भगवान् अनिधन इति विशेषतः कथितः ॥

६५

*anidhana iti yatproktam nityam vadanti devasya /
na vinas'yati'ti bhagava'n anidhana iti vis'es''atah kathitah //*

65

अनिधन anidhana

The experts maintain that what has been said as 'anidhana' denotes eternal existence of Lord Siva. Bhagavan never goes out of existence. So He is very significantly declared as Anidhana. Anidhana

संहरति देवदेवः सृजति यस्माच्च सर्वभूतानि ।
शिवतत्त्वविधानज्ञैः रुद्रो निधनोद्भवो रुद्रः ॥

६६

*samharati devadevah sr'jati yasma'cca sarvabhu'ta'ni |
s'ivatattva vidha'najn" aih rudro nidhanodbhavo rudrah ||*

66

निधनोद्भव nidhanodbhava

The Lord of all Deities dissolves all those which have been created, into their causal source and again creates them from the same source ('nidhana' denotes destruction and udbhava denotes creation). It has been explained by those who have known well the essential nature and the functioning order of sivatattva that Lord Siva known as Rudra is the performer of destruction and creation. So Siva(Rudra) is praised as Nidhanodbhava. Nidhanodbhava

शिव सर्वेति यदुक्तं त्वशिवाभावाच्छिवस्य देवस्य ।

s'iva sarveti yaduktam tvas'iva'bha'va'cchivasya devasya |

शिव सर्व s'iva sarva

The specific terms 'siva' and 'sarva' denote that there is not even a taint of imperfection and inauspiciousness in Lord Siva. So He is praised as 'Siva', 'Sarva'. 'Siva', 'Sarva'

परमात्मनि स्थितत्वात्सर्वेषां तेन परमात्मा ॥

६७

parama'tmani sthitatva't sarves"a'm tena parama'tma' ||

67

परमात्मन् parama'tman

Since Lord Siva occupies the body and soul of highly enlightened and perfect yogis and sages, He shines forth as the Great Self of all of them. So He is Parama'tman. Parama'tman

महतां परमेशानां सर्वेषां प्रलयसर्गकर्तृणाम् ।

पूज्येश्वरभावत्वात् तेनेह महेश्वरः शम्भुः ॥

६८

*mahata'm parames'a'na'm sarves"a'm pralayasarga kartr"n.a'm |
pu'jyes'vara bha'vatva't teneha mahes'varah s'ambhuh ||*

68

महेश्वर mahes'vara

Lord Siva is in much exalted state of being Isvara to be worshipped by all the adorable Deities who are with great prowess and who are the performers of periodical dissolution and creation. Therefore He, who bears the name Sambhu, is praised as Mahes'vara. Mahes'vara

महान्भवति सर्वेषां पूज्यत्वाद्योगिनां शिवः ।
देवो दिवि स्थितत्वाच्च महादेवस्ततो भवः ॥

६९

*maha'n bhavati sarves''a'm pu'jyatva'd yogina'm s'ivah /
devo divi sthitatva'cca maha'devas tato bhavah //*

69

महादेव maha'deva

Since Siva is the Lord to be worshipped inevitably by all the yogis and sages, He is claimed to be in the highest position(mahat, mahan). He is called Deva since He is in the space of supreme consciousness. Being Mahan and Deva, He is fittingly worshipped as Maha'deva. Maha'deva

सर्वेश्वरप्रसङ्गादनीश्वरेऽपीश्वराभिधानाच्च ।
सद्भावेश्वरशब्दः सदाशिवे सूरिभिः प्रोक्तः ॥

७०

*sarves'vara prasan'ga'd ani's'vare api's'vara'bhidha'na'cca /
sadbha'ves'vara s'abdah sada's'ive su'ribhih proktah //*

70

सद्भावेश्वर sadbha'ves'vara

Even those who have not ascended to the state of Isvara are called by the specific name Isvara because of their communion with Siva, the Lord of all the beings. To differentiate Siva (Isvara) from those who are figuratively called Isvara, the significant name Sadbha'ves'vara has been given by the enlightened Sages.(Sadbhavesvara means Is'vara who is always immersed in the consciousness of totality of the souls) Sadbha'ves'vara

महतामपि सर्वेषां परमशिवस्तेजसां महातेजः ।

mahata'mapi sarves''a'm paramas'ivastejasa'm maha'tejah /

महातेजः maha'tejah

The effulgence of Siva is highly superior to the brightness of all the great luminous objects and to the resplendence of all the sages and the yogis. Therefore He is praised as Maha'tejah. Maha'tejah

yogi' ca yogina'mapi yoga'dhipatir bhavastasma't ॥

71

योगाधिपते yoga'dhipate

Even for the enlightened yogis He presents Himself as the perfect Yogi with exemplary disciplines and skills. Therefore Lord Siva, known as Bhava, is eulogized as Yoga'dhipati(meaning, the Master of the path of supreme yoga). Yoga'dhipati

मुञ्चति गहननिबन्धान्मायाविषयित्व योक्तृ बन्धेन ।

मायाभिज्ञो भगवान् दीक्षानिपुणेन हस्तेन ॥

७२

मुञ्चति तेन हि गुह्यं मन्त्रपदं मुदा विप्रः ।

mun''cati gahana nibandha'n ma'ya'vis''ayitva yoktr' bandhena /

ma'ya'bhijn''o bhagava'n di'ks''a'nipun.ena hastena ॥

72

mun''cati tena hi guhyam mantrapadam muda' viprah /

मुञ्च मुञ्च mun''ca mun''ca

Lord Bhagava'n who knows well the workings of maya, disentangles the souls from the bond of dense darkness called *a'nava* by binding them with the evolutes of maya. He puts this additional bondage to enable them experience their karmic fruits. He releases the souls with His hand highly skilled in giving the appropriate initiation(diksha). Therefore, the learned sages, being delighted very much, praise Him as Munca Munca. Munca Munca

(Hand, here denotes the Guru who functions as His tool)

प्रथयति पाशान्बहुशः प्रथमेत्यभिधीयते तेन ॥

७३

prathayati pa's'a'n bahu's'ah prathametyabhidhi'yate tena ॥

73

प्रथम प्रथम prathama prathama

He scatters abundantly the objects of enjoyments(*bhogas*) for the sake of the bound souls. (He does so because it is only through the enjoyment of bhogas, the souls could become free from the bondage of karma) Because of such scattering activity, He is praised with the secret words of mantra - Prathama Prathama. Prathama Prathama

शरणार्थिनां अणूनां त्राता महतो भयात्यतः शर्वः ।
शरणाद्वरणाच्च देवः शर्व इति विभाव्यते तज् जैः ॥

७४

s'aran.a'rthina'm an.u'na'm tra'ta' mahato bhaya'tyatah s'arvah /
s'aran.a'd varan.a'cca devah s'arva iti vibha'vyate taj jn''aih ॥
शर्व शर्व s'arva s'arva

74

He is the protector of all those souls which take refuge in Him. He relieves them from the terrific fear born of transmigratory phenomenon. So He is called S'arvah. Since He is the ultimate one to be resorted to(s'arana) and since He gives shelter and protection(varana), the Lord of the space of supreme consciousness is eulogized as S'arva by the knowers of the indescribable Reality(tatjna). S'arva S'arva

भावेन भवतीति च भावयितव्यो भवोद्भवः प्रकृतिकर्ता ।
आमन्त्राणादियुक्तैर्गुह्यपदैः स्तूयते शम्भुः ॥

७५

bha'vena bhavati'ti ca bha'vayitavyo bhavodbhavh prakr'tikarta' /
a'mantra'n.a'di yuktair guhyapadaih stu'yate s'ambhuh ॥
भवोद्भव bhavodbhava

75

Siva assumes various forms according to His own disposition so as to fit the context(bhava). He also assumes forms as desired and as conceived by the yogis and the devotees(udbhava). So the Designer of Prakruti, Siva, is called Bhavodbhava. Lord S'ambhu is praised with these secret words of mantra which are associated with addressing mode and other implications.

Bhavodbhava

सर्वेषां भूतानां संसारवियोजकं परं सूक्ष्मम् ।
सुखमात्यन्तिकं अकृतकं अनुपमं उपयच्छते देवः ॥

७६

sarves''a'm bhu'ta'na'm samsa'raviyajakam param su'ks''mam /
sukham a'tyantikam akr'takam anupamam upayacchate devah ॥
सर्वभूतसुखप्रद sarvabhu'ta sukhaprada

76

The Lord of the space of supreme consciousness grants total liberation from the repeating phenomenon of birth and death for all the embodied souls. At this liberated state, He grants them incomparable bliss which is supreme, inaccessible to the mundane world, infinite and which is ever enjoyable, being not created afresh. So He is praised as Sarvabhu'ta Sukhapradah. Sarvabhu'ta Sukhaprada

सान्निध्यं मन्त्रोऽयं स्मृतमात्रः साधकस्य शिवलिङ्गे ।

कुरुते यस्मात्तस्मात्सान्निध्यकरः शिवः प्रोक्तः ॥

७७

sa'nnidhyam mantroyam smr'tama'trah sa'dhakasya s'ivalin'ge /

kurute yasma't tasma't sa'nnidhyakarah s'ivah proktah //

77

सर्वसान्निध्यकर sarva sa'nnidhyakara

The meaning of this mantra is that even at the very instant of contemplating His form in the mind of sadhaka, He readily offers His vibrant presence in the Sivalinga .Therefore, Lord Siva is praised as Sarvasa'nnidhyakarah. Sarvasa'nnidhyakara

ब्रह्मा विष्णुश्च रुद्रस्योऽपि सर्वस्य कारणं जगतः ।

तेभ्यः परः परज्ञैः परमशिवः प्रोच्यते कर्ता ॥

७८

brahma' vis'n.us'ca rudrasyo api sarvasya ka'ran.am jagatah /

tebhyah parah prajn'aih paramas'vah procyate karta' //

78

ब्रह्मविष्णुरुद्रपर brahama vis'n.u rudrapara

Brahma, Vishnu and Rudra – all these three Gods are responsible for the creation, maintenance and destruction of all the words. Paramasiva is the commissioning Lord of all these three Gods and so He is superior to them. Therefore, He is well praised by the knowers of the Supreme Reality as Brahma Vishnu Rudra Parah. Brahma Vishnu Rudra Para

सूक्ष्माणां सूक्ष्मत्वाद्विकरणधर्मेषु विकरणो भगवान् ।

गुह्येष्वपि गुह्यत्वात् अचिन्त्यभावो ह्यचिन्त्यत्वात् ॥

७९

ज्ञानानां सर्वेषां प्रगमत्वादनर्चितो देवः ।
तस्मादनर्चित इति भगवान् उक्तश्च तन्त्रेऽस्मिन् ॥

८०

su'ks''ma'n.a'n su'ks''matvad
vikaran.a dharmes''u vikaran.o bhagava'n /
gyhyes''vapi guhyatva't
acintyabha'vo hyacintyatva't ॥

79

jn''a'na'm sarves''a'm pragamatva'd anarcito devah /
tasmad anarcita iti bhagava'n uktas'ca tantre asmin ॥
अनर्चित अनर्चित anarcita anarcita

80

With extreme subtleness, He presents Himself within the subtle things. In those objects which undergo changes and modifications, He is present with same changes and modifications without losing His immutability. In those objects which are in concealed state, He is present with the same nature of invisibility. In those objects which are incomprehensible and inconceivable, He remains with the same nature of incomprehensibility and inconceivability. He remains reachable and attainable exclusively to all those who are with perfection and competency gained through the path of knowledge. Because of all such characteristics, the Lord of the space of consciousness remains unreachable solely through exterior worship (anarcita). So, in this Agama, Lord Siva is declared as Anarcita. Anarcita Anarcita

न स्तूयते स्तुतो वा ब्रह्मादिभिरप्यदृष्टपूर्वत्वात् ।
तस्मादसंस्तुत इति भगवान् उक्तश्च तन्त्रेऽस्मिन् ॥

८१

na stu'yate stuto va' brahma'dibhirapyadr's''t'a pu'rvatva't /
tasmad asamstuta iti bhagava'n uktas'ca tantre asmin ॥
asamstuta asamstuta

81

In view of the fact that He remains unseen in his essential state by Brahma and other Gods, that state is praised by nobody or there is no hymn in praise of His essential state. That state is beyond the grasp of mind and words. So, in this Agama, He is declared as Asamstuta. Asamstuta Asamstuta

संस्थाप्यते स्वतो वा नित्यस्थत्वाच्छिवः परे व्योम्नि ।
पूर्वस्थितोऽप्यभिहितः परमेशो मन्त्रतन्त्रज्ञैः ॥

८२

samstha'pyate svato va' nityasthatva'cchivah pare vyomni /
pu'rvasthitopyabhihitah parames'o mantra tantrajn"aih //
पूर्वस्थित पूर्वस्थित pu'rvasthita pu'rvasthita

82

Lord Siva gets Himself eternally established in the supreme space of consciousness, the first and foremost plane in the scheme of transcendental principles. Since He occupies the first and foremost place in meditation, worship and so forth, He is called Pu'rvasthita by the knowers of Mantras and Agamas. Pu'rvasthita Pu'rvasthita

साक्षात्सर्वपशूनां धर्माधर्मादिकं कृतं कर्म ।

साक्षी च सर्वतोऽक्षः पश्यति भगवान् अतः साक्षी ॥

८३

sa'ks"a'tsarva pas'u'na'm dharma'dharma'dikam kr'tam karma /
sa'ks"i' ca sarvato aks"ah pas'yati bhagava'n atah sa'ks"i' //
साक्षिन् साक्षिन् sa'ks"iin sa'ks"iin

83

He evidently and directly sees the meritorious deeds and evil deeds done by all the embodied souls. Therefore He is called 'Sa'kshi'. His eyes are everywhere and He sees everywhere. Hence He is praised as 'Sa'kshi'. Sa'khin Sa'kshin

त्वरितं शिवसायुज्यं प्रयच्छते साधकस्य देवेशः ।

तुरु तुरेति तन्त्रार्थोऽयं क्षिप्रत्वाच्चैव दीक्षायाः ॥

८४

tvaritam s'ivasa'yujyam prayacchate sa'dhakasya deves'ah /
turuturveti tantrartha ayam ks"ipratva'ccaiva di'ks"a'ya'h //
तुरु तुरु turu turu

84

The Supreme Lord of all the Gods grants the state of identical existence with Siva (sivasa'yujya) to the competent sadhakas unhesitatingly and quickly. He grants this exalted state through proper initiations(diksha). The meaning of the terms 'turu, turu'

according to the Agama is quickness of time. Since He grants the supreme state very quickly, He is praised with the words 'туру,туру'. Turu Turu

तेजोमूर्त्यभिधानं पतङ्ग इति मन्त्रलक्षणं प्रोक्तं ।

tejomu'rtyabhidha'nam patan'ga iti mantra laks'an.am proktam /

पतङ्ग पतङ्ग patan'ga patan'ga

In the treatise dealing with the characteristics of mantras, it is said that the specific name for an effulgent form is Patanga. In view of His exceeding resplendence, Siva is called Patanga. Patanga Patanga

पिङ्ग पिङ्गेति तेजस्थं प्रवदन्ति मन्त्रतन्त्रज्ञः ॥

८५

pin'ga pin'geti tejjastham pravadanti mantratantrajn'ah //

85

पिङ्ग पिङ्ग pin'ga pin'ga

Those who have known well the mantras and the Agamas state that the nucleus which is within the cosmic luminosity is denoted by the term 'pinga'. Since Siva is identical with this core substance, He is praised as Pinga Pinga. Pinga Pinga

ज्ञानं शिवपदबोधः सम्यक्चेदं परापरं रूपम् ।

यच्चान्यस्मिन्तन्त्रे न विद्यते सर्वदर्शित्वात् ॥

८६

jn'a'nam s'ivapadabodhah samyakcedam para'param ru'pam /

yacca'nyasmin tantr na vidyate sarva dars'itva't //

86

ज्ञान ज्ञान jn'a'na jn'a'na

The supreme knowledge is the one which brings out and makes known the exact nature of the essential state of Siva. This knowledge is of two kinds – *para* and *apara*. Such kind of knowledge is not explained in the scriptures other than the Agamas. It remains untold in them because of its incomprehensible subtleness and vastness. This supreme knowledge is all-inclusive in nature extending to all systems of thought. So Siva who reveals such knowledge is praised as Jna'na Jna'na. Jna'na Jna'na

यावन्वर्ण विवेकः संयोगविभाग लक्षणः सूक्ष्मः ।
श्रोत्रेन्द्रियार्थपरमः शब्दोऽसौ कारणेशानः ॥

८७

*ya'van varn.a vivekah samyoga vibha'ga laks"an.ah su'ks"mah /
s'rotrendriya'rtha paramah s'abdo asau ka'ran.es'a'nah //*

87

शब्द शब्द s'abda s'abda

The transcendental sound which is related to the investigation of the letters and to the rules of conjunction and separation of words, which is subtle and which transcends the sound audible to the ears is handled by this Primal Lord. In view of this fact, Lord Siva is praised as S'abda S'abda. S'abda S'abda

सूक्ष्मो ह्यचिन्त्यरूपो व्याख्यातः पूर्वमेव तन्त्रेस्मिन् ।
द्विरभिहितः परमशिवः संशयविनिवृत्ति दर्शिभिः सर्वैः ॥

८८

*su'ks"mo hyacintya ru'po vya'khya'tah pu'rvameva tantre asmin /
dvirabhihitah paramas'ivah sams'ayanivr'tti dars'ibhih sarvaih //*

88

सूक्ष्म सूक्ष्म su'ks"ma su'ks"ma

The term 'su'kshma' denotes the subtle form which could not be conceived by the mind. This has already been explained earlier in this Agama. Pramasiva is praised with the repetition of the term 'su'kshma' twice(that is, Su'kshma Su'kshma) by all those who have well understood the Agamic concepts to erase the doubt and to ascertain the truth .

Su'kshma Su'kshma

सर्वज्ञः सर्वपरः सर्वेशः सर्वकृत् स्वतन्त्रश्च ।

सर्वात्मा सर्वेषां प्रभवस्थितिलयकृच्छिवः परमः ॥

८९

*sarvajn"ah sarvaparah sarves'ah sarvakr't svatantras'ca /
sarva'tma' sarves"a'm prabhavasthitilayakr'cchivah paramah //*

89

शिव शर्व s'iva s'arva

Siva is the knower of all; superior to all other Deities; absolute controller of all; doer of all; absolutely independent; He keeps all the souls in His hold and resides within the heart of all souls; performer of cosmic functions such as creation, maintenance and others

for the benefit of all souls; identical with unsullied purity and everlasting bliss; supreme. Because of such greatness, He is called S'iva and S'arva. S'iva S'arva

सर्वमिति निरवशेषं परापरज्ञानमुत्तमं गुह्यम् ।
मायाबन्ध विमोक्षं ददाति सर्वप्रदस्तस्मात् ॥

९०

*sarvamiti niravas'es'am para'parajn'a'nam uttamam guhyam /
ma'ya'bandha vimoks'am dada'ti sarvapradas tasma't*

90

सर्वद sarvada

The term 'sarva' denotes perfect wholeness in which all things exist in their totality. It also denotes para-knowledge and apara-knowledge which is the foremost and secret. Through this knowledge He grants liberation from the bonds of maya and others. Therefore He is praised as Sarvadah(One who reveals all-inclusive knowledge and grants liberation through such knowledge). Sarvada

शिव इति समात्मकत्वाच्छान्तत्वादीश्वरः प्रोक्तः ।
तस्मै शिवाय कुरुते नम इति शान्ताय देवाय ॥
नम इति प्रभुत्वेऽयं धात्वर्थः प्रोच्यते विकारज्ञैः ।
कारण कार्य विभागं कुरुते परमेशयोगं च ॥
युग्मं प्रोक्तं तत्रैकं कारणस्य देवस्य ।
कार्यत्वस्य वियोगं कुरुते विनिवृत्तिहेत्वर्थं ॥

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९२

९३

s'iva iti sama'tmakatva'ccha'ntatva'd i's'varah proktah /

tasmai s'iva'ya kurute nama iti s'a'nta'ya deva'ya

91

nama iti prabhutve ayam dha'tvarthah procyate vikarajn'aih

ka'ran.aka'rya vibha'gam kurute parames'a yogam ca

92

yugmam proktam tatraikam ka'ran.asya devasya /

ka'ryatvasya viyogam kurute vinivr'tti hetvartham

93

शिवाय नमो नमः s'iva'ya namo namah

Lord I's'vara is equally disposed to all beings; He is with everlasting calmness. Because of such qualities He is called Siva. To such Lord Siva who is also called S'a'nta and Deva, salutations are offered with reverence. It has been explained well by those who are proficient in the

knowledge of various patterns of modifications sustained by the root words that the term ‘*nama*’ indicates absolute Lordship. Such meaning is obtained through the implication of root words. In the functional system of the Lord, two states are observed – cause(karana) and effect(karya). The term ‘nama’ is repeated twice in view of the activities of the Lord which are in relation to cause and effect. In the causal state, there is totality of all the objects in subtle state. In the effected state, the objects get variegated. Such variegations are meant for relieving the souls from the karmic bonds. S’iva’ya Namō Namah

एवं ब्रह्मादीनां युग्मायुग्मं पुनर्नमस्कारः ।
कारणकार्यं विभागं छिनत्ति मायाञ्जनं सर्वम् ॥ ९४
अन्यत्संयोगकरं नम इति युग्मं परस्य देवस्य ।

evam brahma’di’na’m yugma’yugmam punarnamaska’rah /
ka’ran.aka’rya vibha’gam chinatti ma’ya’n”janam sarvam ॥ 94
anyat samyogakaram nama iti yugmam parasya devasya /
नमो नमः नमः namo namah namah

In the same way, ‘namah’ is uttered first two times and then one time by Brahma and others. Two ‘namah’ denote the bifurcation into ka’rana and karya – cause and effect. Such bifurcation ultimately cuts asunder all bonds evolved out of maya. Another ‘namah’ denotes the unification of the two states, ka’rana and karya. Therefore ‘namah’ is uttered two times and then one time addressing the Supreme Deva. Namō Namah Namah

अष्टावैते शुद्धाः कार्यामन्त्रे परा नमस्काराः ॥ ९५
प्रणवाश्च नव प्रोक्ता मन्त्रशरीरे शिवस्य सर्वस्मिन् ।
दश चोक्ता मन्त्रपराः शुद्धाः परमा नमस्काराः ॥ ९६
विंशतित्रीणि युतानि सप्तविंशति संप्रदानानि ।
शेषपदानि तु षड्विंशतिः पदानि बद्धानि सर्वतश्चान्तः ॥ ९७

as”t’a’vete s’uddha’h ka’ryamantre para’ namaska’ra’h ॥ 95
pran.ava’s’ca nava prokta’ mantras’ari’re s’ivasya sarvasmin /
das’a cokta’ mantrapara’h s’uddha’h parama’ namaska’ra’h ॥ 96

*vims'ati tri'n.i yuta'ni saptavims'ati samprada'na'ni /
s'es"apada'ni tu s"ad'vims'atih pada'ni baddha'ni sarvatas'ca'ntah // 97*

In this series of secret mantras with which our salutations are raised to the higher realm of tattvas, 8 mantras are concerned with pure actions related to the higher plane(suddha maya). There are 9 pranavas(OM) which are concerned with the mantra-form of Siva, irrespective of higher plane or lower plane. 10 mantras are concerned with Mantresvaras who are in the realm of pure maya. 23 mantras raise our salutations to this higher level. 27 mantras are concerned with the exalted benefits bestowed by Siva. 26 mantras are confined to the last and ultimate plane beyond the range of 36 tattvas.

Note: There are 81 mantras in the series of Vyoma Vya'pi mantras. But in the analysis given in the verses above, the total number of mantras comes to 103. The reason is that some mantras figure in more than one group. Mantras have been classified under 6 groups here. So , there is no anamoly in the total number of mantras. Which are these 8, 9 or 10 mantras among the 81 mantras? Such details could be known directly from one`s own Guru.

तत्त्वानि tattva'ni

त्रिंशत्तत्त्वानि प्रोक्तानि शंकरेण विभागशः ।
अस्मिन्माहेश्वरे तन्त्रे परिसंख्याय तत्त्वतः ॥

९८

*trims'at tattva'ni prokta'ni s'amkaren.a vibha'gas'ah /
asmin ma'hes'vare tantré parisamkhya'ya tattvatah //*

98

The principles(tattvas)

In this Agama revealed by Mahesvara 30 tattvas have been enumerated with their real nature by Siva, classified in an orderly way.

विकाराः षोडश प्रोक्ता दश प्रकृतयस्तथा ।
पुरुषो विद्या रागतत्त्वं शिवतत्त्वं च त्रिंशंकम् ॥

९९

*vika'ra'h s''od'as'a prokta' das'a prakr'tayastatha' /
purus''o vidya ra'ga tattvam s'ivatattvam ca trims'akam //*

99

Sixteen tattvas belong to the vikara category(vikara denotes the tattvas which evolve in a modified way from another tattva). Ten tattvas are related to prakruti category. In addition to these, there are purusha tattva, vidya tattva, raga tattva and siva tattva. So the total number of tattvas is 30.

कलाव्यक्तं गुणा बुद्धिरहंकारस्तथैव च ।
तन्मात्राणि तथा पञ्च एताः प्रकृतयो दश ॥

१००

*kala'vyaktam gun.a' buddhirahan'ka'ras tathaiva ca /
tanma'tra'n.i tatha' pan''ca eta'h prakr'tayo das'a //*

100

Kala' tattva, avyakta(prakruti), guna tattva, buddhi tattva, ahankara tattva, sabda tattva, sparsa tattva, rupa tattva, rasa tattva and gandha tattva – these 10 tattvas are related to prakruti.

इन्द्रियाणि दशैकं च महाभूतानि पञ्च च ।
विकाराः षोडश त्वेते यैस्तु सर्वं इदं ततम् ॥

१०१

*indriya'n.i das'aikam ca maha'bhu'ta'ni pan''ca ca /
vika'ra'h s''od'as'a tvete yaistu sarvam idam tatam //*

101

Eleven tattvas - five organs of knowledge, five organs of action and manas tattva – and the five gross elements – space, air, fire, water and earth are the sixteen tattvas belonging to the vikara category. All the worlds and worldly objects are knit together by these 30 tattvas.

Note: Basically there are 36 tattvas. But in this Agama, only 30 tattvas have been enumerated. This is not contrary to the original scheme. The first five tattvas – siva, sakti, sadasiva, isvara and suddha vidya – have been collectively mentioned in this Agama as Siva Tattva. The kala' tattva mentioned here includes maya tattva and ka'la tattva. So totally 36 tattvas.

उक्तः समासतोऽर्थः परमार्थविदा शिवेन तन्त्रेऽस्मिन् ।
आत्रेयविशुद्धकुलान्वयाय गुरुणा प्रबोधाय ॥

१०२

*uktah sama'sato arthah parama'rthavida' s'ivena tantre asmin /
a'treyavis'uddhakula'nvaya'ya gurun.a' prbodha'ya ॥*

102

Thus, the eternal categories, tattvas, have been expounded by Siva in this Agama, the embodiment of supreme knowledge. These have been succinctly instructed by the Guru who hailed from the pure lineage of A'treya to enlighten the disciples.

इदं पुरा कारणवक्त्रपद्माद्विनिःसृतं तद्बहुधा विभिन्नम् ।

विद्येश्वरैः कारणतुल्यरूपैर्मन्त्रक्रिया मण्डल संप्रयोगैः ॥ १०३

idam pura' ka'ran.avaktrapadma'dvinihsr'tam tadbahudha' vibhinnam /

vidyes'avraih ka'ran.atulya ru'pair mantrakriya'man.d'ala samprayogaih ॥ 103

This Agama issued forth first from the lotus-like face of Siva, who is the Primal Lord. This was further variegated into many parts by Anantesvra whose form is in the perfect likeness of Siva. He made such divisions so as to present the details of mantras, kriyas, mandalas and the techniques of applying these, under various contexts.

कोट्या निबद्धं परमेश्वरेण शैवं पदं मातृगणैरुपेतम् ।

तदेव सर्वं कृतवान्महात्मा भृगूत्तमो द्वादशभिस्सहस्रैः ॥ १०४

kot'ya' nibaddham parames'varen.a s'aivam padam matr'gan.airupetam /

tadeva sarvam kr'tava'nmaha'tma' bhr'gu'ttamo dva'das'abhis sahasraih ॥ 104

This Agama which is centered on the attainments of the state of Siva, which is associated with well-formed groups of letters and which was revealed by Siva was originally composed of 10 millions of verses. All those matters enshrined in these verses were summarised in 12,000 verses by Bhrgu, the foremost among the Gurus.

तदेव बुद्ध्वा निखिलं हि भार्गवात् परापरज्ञानमनुक्रमेण ।

सहस्रमेकं द्विशतं च सोऽवदद् रुरुर्महात्मा जगतो हिताय ॥ १०५

*tadeva buddhva nikhilam hi bha'rgava't para'parajn''a'nam anukramen.a /
sahasramekam dvis'atam ca so avadad rururmaha'tma' jagato hita'ya //*

105

Having understood in a correct order all the essential matters which are concerned with para-knowledge and apara-knowledge set forth in this Agama through instructions from his Guru, the sage Ruru, the enlightened great soul, abridged and retold this Agama in 1200 verses for the benefit of the world.

इदं परमशिवाण्वान्मुनिर्विमथ्य तन्त्रामृतमुत्तमं शिवम् ।
शिवेरितो विदित परापरो रुरुश्चकार तन्त्रार्णवसंग्रहं पुनः । १०६

*idam paramas'iva'rn.ava'n munirvimathya tantra'mr'tam uttamam s'ivam /
s'iverito vidita para'paro rurus' caka'ra tantra'rn.ava samgraham punah //*

106

Having churned the great ocean of Sivagamas revealed by Siva, Anantesvara extracted the auspicious and everlasting nectar of Tantras. The sage Ruru, having realized the sweetness of that nectar in the form of para and apara knowledge, further authored this Tantrarnava Sangraha(abridged version of the ocean of Tantras).

इमं हि यो रौरवसूत्रसंग्रहं पठेदणुर्व्यपगत पाशबन्धनः ।
विभिद्य लोकान् कनकाण्डजन्मनः स याति वै परमशिवान्तिकं बुधा ॥

*imam hi yo rauravasutrasamgraham pat'hedan.uryapagata pa's'abandhanah /
vibhidya loka'n kanaka'n.d'janmanah sa ya'ti vai paramas'iva'ntikam budha' //*

The sadhaka who studies this Rauravasutra San'graha becomes liberated from the bonds of pa's'a, the factors which puts the souls under constricted state; having swiftly pierced through the worlds created by Brahma who manifested from the golden egg, attains the blessed state of being in the proximity of the Supreme Lord, Siva.

ये चात्रासनमन्त्र जातनिरताः संसेवनात्प्राङ्मुखाः
 शम्भोः पादनिपातहृष्टशिरसः प्रत्यग्रतापद्विषः ।
 तेषामाशु निगूढनूपुर रवा चञ्चलन्मेखला
 संभ्रान्तानन पङ्कजोद्यतकरा पर्येति लक्ष्मीः पदम् ॥ १०८

*ye ca'tra'sanamantraja'ta nirata'h samsevana'tpra'n'mukha'h
 s'ambhoh pa'danipa'ta hr's't'a s'irasah pratyagra ta'pavis"ah/
 tes"a'm a's'u nigu'd'hanu'pura rava' can"cacalan mekhala'
 sambhra'nta'nana pan'kajodyatakara' paryeti lakshmi'h padam ॥ 108*

Those who are in the delighted state born of the regular practice of a'sana, mantra and others, who are always disposed to offer services without expecting any reward, who are blissful by placing their head at the feet of S'ambhu, who have become pure being completely relieved from distress and enmity, very quickly reach the abode of Goddess Laks'mi, from whose anklet inscrutable melodious sounds are produced; who is adorned with girdle dangling about her waist; whose face commands reverence and who is holding lotus flowers in her raised hands.

शिवभक्तस्य शान्तस्य महोत्साह रताय च ।
 त्रिवर्षाभ्यन्तरात्सिद्धिर्हस्तमेति न संशयः ॥ १०९

*s'ivabhaktasya s'a'nta'sya mahotsa'ha rata'ya ca/
 trivars"a'bhyantara'tsiddhir hastameti na sams'ayah ॥ 109*

For the devotee of Siva who is in a state of good composure, who is delighted with great enthusiasm born of the study of this Agama, the exalted *siddhi* (adorable divine power) reaches his hands, of its own accord within the span of three years. There is no doubt about this.

व्यक्ताव्यक्त कलापमालमतुलं त्यक्त्वास्पदं जन्मनो
 मोहायास जरादियोगकलिलं मायामयं बन्धनम् ।
 शैवज्ञानपदार्थवारिभिरलं प्रक्षालितात्मा शिवं
 सूक्ष्मं शान्तमजं प्रयाति परमं शम्भोः पदं निष्कलम् ॥ ११०

*vyakta'vyakta kala'pama'lam atulam tyaktva'spadam janmano
moha'ya'sa jara'diyogakalilam ma'ya'mayam bandhanam |
s'aivajn''a'na pada'rthava'ribhiramalam praks''a'lita'tma' s'ivam
su'ks''mam s'a'ntam ajam praya'ti paramam s'ambhoh padam nis''kalam ||*

Having dissociated from the physical body which serves as the storage for the unsurpassed bundles of external and internal organs and from the bondage entwined with delusion, exertion, decrepitude and such others born of ma'ya', the sadhaka gets purified with the water known as quintessence of the subject dealt with in the knowledge-section of the Agama. Then he attains oneness with Siva, the supreme and transcendental state which is ever-pure, subtle, ever-tranquil, and uncreated.

। इति रौरवसूत्र संग्रहे मन्त्रार्थ वर्णनं नाम दशमः पटलः ।

। iti rauravasutrasan'grahе mantra'rthavarn.anam na'ma das'amah pat'alah ।

This is the 10th chapter titled “ Detailed Exposition of the Significant Meaning of Vyoma Vya'pi Mantra”
in the Rauravasutra San'graha

