**Title**  
KIRANAGAMA Part I Translation by Dr. Sabharathnam

**Language**  
ENGLISH

**Script**  
ENGLISH

**Courtesy**  
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**Publication**  
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**Source**
KIRANAGAMA, part 1

ידיהפדיה 1
קרנפדה 174

copy
Chapter on the soul, in the knowledge-section of the
Kiranagama mahatanttra.

Kailasa Ekavastham somaṃ samarchasekham Ṛ
Haraṃ dyatiś havittārkṣyaasattulīpurvamidam vacah

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

Garuda:—

joyānāhakapālāvakanaha bandhalkeprīcakṣāna
jaya pravaha vireśa samruddha-pradāhaka

Garuda:—

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

jayā pratikhaśamānthe mahatmasitīnāsana

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

jayācyutaśrutiṃhramiśa kalakūta balaśaha

jayā sū vantamahatopa-saśiśegavaidharana

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

jayā dānuvanodyāna munipati vimoṣaka

jayā nyttamahāamūhakrīdāvikṣobhādānā

Victory to the Lord who, in the forest of dāruñjaya, infuriated the spouses of the sages; victory to the Lord who, even at the beginning of his great dance, sportively shook all the worlds and appeared dreadful.
victory to the Lord who, in the guise of Bhairava with his frightening gestures alarmed both the celestial beings and the demons; victory to the Lord who showed the torrents of blood in the face of Rāvana, the king of the heartless demons.

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

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

Jayapramayu santapamahajala tamahara

Jay a patalamuloraha lokalo kapa pradaakahara

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

Notes

mahajala - The five kinds of constraints which are the effects of delusion. They are (i) ignorance (avidya), (ii) egoity (asmita), (iii) desire (rāga), (iv) identification (alakṣṇā) and (v) aversion (dveṣa).

aloka - This refers to the regions occupied by its eight kinds of celestial groups - Paisaka to Pitāmaha. See the Sāṅkhya-sūtra, verse 93.

The term dāhaka 2 implies all other four activities - creation, maintenance, obliteration and grace.
O, Lord! I am your devotee and I am frightened (with the hazards of continuous transmigration). In order to annihilate this fearness kindly impart to me the Śivajñāna by obtaining which alone all the embodied souls are relieved from the bondage and attain the final beatitude.

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

See Bhad "Śivajñāna padena kaula mahaivratādi nirāsak" (KV. p. 8).

bhaktasya mama bhitasya:—

"Khajale bhaktah savakah i bhākatātāca bhaktah
tasya yadyapi dīkṣaya samśārabhūtātman aprakārīnām, tavāpi
nidyanairmitikādi karma-cetotātāt-ānukṣayām i taddhāstā
tadānuvāsitāne iviparitamuktaṁ eva punarapi samśārat-
bhitotātmatātya eva" (KV. p. 7)
Bhagavān -

evamuktā hanaḥ prāha praśphuraccandrasaṅkarah
bhadrakāmyaṁ tiṣyāṁ paśchāt sanku jñānam mahodayam
kiranākhyāṁ mahatāntreṇa paśūntasukhaṇḍam
kriyāni gūḍhākāṁ sukhāṁ paśūntodakāṁ ṣ(phutam
paśu-pāśa-bateṣṭa-viśeṣa-viśeṣa prateṣṭaḥ
kriyā-caṅga-samapetam yogabhiṣā-ṣanantakam

Thereupon, the Lord, having been implored by Garuda,
shook his head resplendent with its crescent and spoke these
words: "What is requested for by you is auspicious one. Now
3 important to you an important and great Śuṣṭiṣṭa
(Suṣṭiṣṭa Śāstra); it is capable of bestowing on its disciple
the greatest and perfect accomplishments (siddhis). The
name of that great Scripture is the KIRANĀGAMA. It
procures for the aspirants the highest kind of nectar of
Bliss; for all people irrespective of castes it rewards with
liberation; it is devoid of discrepancies; each and every
word of it is full of clarity and sense; it imparts its
knowledge of paśu, pāśa, viśeṣa, jñāna and viśeṣa;
it also explains with equal stress about kriyā and caṅga;
its greatness of Yoga is set forth in many of its chapters.
Verse 11: Bhatta Ramanavami takes the eleventh verse to be the primary aphorism because of its statement form (pratijñānāyā). Similarly, he takes the first verse of the second chapter of the Matanga-pārnamāsurasāgama to be the primary verse. Generally, a statement (pratijña) should include all the following characteristics: name and form of the scripture, enumeration of its contents, authenticity, rightful claimant, competency for the study of the scripture, the relationship of the teacher and the taught and the fruits derived from its study of the scripture. A close study of these verses (11-13) will show reveal the fact that the above-mentioned characteristics are suggestively enumerated.

Verse 13: (i) paśu - three kinds of souls; (ii) pāśa - three kinds of samsāra on the basis of which, the souls are classified into three; (iii) pāti - the lords of pure māyā and impure māyā; (iv) jñānam - śivaśakti; (v) vicāra - investigation.

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

The Karṇāyāgama expounds six-fold subject matter - i) paśu, ii) pāśa, iii) pāti, iv) jñāna, v) vicāra and vi) the section dealing with kriyā, cauṣṭa and yoga.
Ganadha-

yadyevam paśūtabat - kīṁśo baddhyate katham?
mucyate kathamākhyāti samdeha - vinivartaye

Ganaḍa:

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

Ganaḍa's doubts concerning the soul are due to the
various views posited by Saṅgata, Cārvāka, Saṁkhya,
Naiyāyika, Vedāntin, etc. Jaiminiyaś, Pāncaratrikas, etc.

Bhagavān-

paśūnityo keśūnto jīvo nisṛṣeṣu nityoṣu prabhū

The Lord said:

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

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

(i) The soul is eternal in the sense that it has no origin even though it passes through different states limited by time. This view is to refute the Buddhists who consider the soul to be momentary and consequently perishable.

(ii) The view that the soul is without form is to rebut the theory of the materialist who identifies the soul with the body. The soul exists as different from the body and the senses.

(iii) In stating that the soul is ajīva, the Agama does not mean that the soul is completely ignorant. Since its knowledge is shrouded and impeded by mala, it is said to be ajīva. The implication is that the soul has limited knowledge. This view is to refute the Sāṁkhya conception of the soul.

(iv) The soul is nirvikāra in the sense that it is with limited action. To be intelligent and active is the nature of the soul. Since the soul's creative power is manifold by ātāma mala, it is with limited constrained actions. But it is not absolutely actionless. This view also refutes the Sāṁkhya theory.

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

1. See the Tallur-saṅgraha, verse 2.8 and Askara Sāṁcayya's Commentary thereon.

2. K.V., p. 16.
(VII) The Saṁkhya held that the soul is always independent. This view is rebutted here by stating that the soul is without lordship (apatkri). It is not independent and it is always guided by God. (VII) If the size of the soul is variable with the size of the body as the Jains held, then the soul is liable to contract and expand and thereby to undergo transformation. But mutability is possible only for inert substances. In order to negate these imperfections it is stated here that the soul is all pervasive.¹

This verse suggestively speaks of the plurality of the souls, by saying that the souls exist in the middle and upper regions of maya and that they are after the means of enjoyments. The souls existing in the middle and upper parts of maya are respectively the pralayakalas and the vigñanakalas and the souls contemplating on the means of enjoyments are sakalas.²

³ See the Śatakāraṇasamgraha, verse 19 and its commentary thereon, and the Tattvāratanārtha, verse 3 and the Aghora Śivācārya's commentary.

⁴ For more details, see K.V. pp. 11-12.
tasyāsuddhaṣya sambandham samāyati śivāt-kalā
tayod-balita sāmārthya vidyādyotita-gocaraḥ
rāgena rāṇitāśāmapi pradhānena guṇatmanā
buddhyādi karanaṇīka-sambandh Śakti-buddhyādi pāsūk
lato niyati samīślesāt - svājīte viniyampate
kālena kālasanikhyāna-kāyam- bhoga-vimohitāḥ.

So the soul associated with impurity (mala), the bondage of kala tattva is brought about by Śiva (through Anantaśvara). Because of the bondage of kala, its conative power of the soul is manifested (partially); obscuration being partially removed by kala tattva, the soul then comes under the influence of viḍyā tattva. Then the soul is chained with rāga tattva, which induces it to feel intense attachment. Again the soul is bound by uppāyā, which is in the form of its gross worlds and in which the three guṇas (satva, rajas and tamas) are latent. After the bondage of uppāyā, buddhi tattva and other tattvas like sensory and conative organs bind the soul. Then the soul which is phenomenalised in this way for empirical experience becomes restricted by niyati tattva. Because of the bondage of niyati tattva, the soul is confined to the fruits of its own karmas procured by it in its previous births. Through kala tattva which is reckoned
as 'long after' (ciram) and 'near future' (kritram),
the soul gets deluded and experiences pleasures and pains. 12

Notes.

The sequence of bondage is explained in these verses.
Though the note of kāla tallam is hardly mentioned, it
is not the last evolute of impure māyā. In fact, it is the
first evolute of impure māyā. The order of the evolutes of
impure māyā are: kāla, niyati, kala, vidya, nāga etc.
Since kāla, vidya and nāga are of direct consequence to the
soul they are mentioned first. Kāla tallam and niyati tallam
commence their operations only after the evolution of other
tallams (i.e., up to nāga tallam).

To understand the evolutions of these tallams, subtle
differences between the tallams kāla and the functional
characteristics of these tallams, following works may be
consulted: i) the Matavighñāparanamāsagama (vidya kāla) with
Bhātā Rānakarṇā’s commentary. ii) the Pāvamanagama (kāla
with Umāpati Sivācārya’s commentary. iii) the Siyāga śāsya
and (iv) Sūtra Maññītiyama
by Śivajñāna muni.
evam tattvakalābaddhak - kiścin dehasamyutah
māyābhoga - parisvaktatanmayah - sahajāvrtah

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

Note.

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

"Utarnām māyāṃ ganastho jyūn māyādaro tiraskatāh
yādī tammayatam tesa māyābhogam raujyitāh"

- Śiśu Sāyānabhinivātāma.

No [a]

tataḥ sukhadikam katuṣṭam bhogam bhāvīte svakarmatah

After its embodiment, the soul experiences all pleasures and pains which are the consequences of its previous good and evil deeds.
Due to the passage of time, when equality occurs in the karmic influences of the soul, the impetuous descent of grace occurs (as a consequence of karma-samya). On the ground of the descent of Śakti, when the soul is initiated according to the grade of Śaktipāta by a preceptor, the soul gets over its limitedness and becomes omniscient like Śiva; thereafter it is not fettered by its bonds; it regains its own essential nature of Śivatva. It does not get again plunged in transmigration.

Notes.

The difference between two kinds of initiations is implied here. If it is of *sadyo nivāraṇa dīnāḥ*, the soul is disembaled from its limitedness. It attains omniscience and omnipotence. If it is of *asadyo nivāraṇa dīnāḥ*, it gains its essential nature of Śivatva, only after shedding its gross body.
The soul in its *sakala* state being bound by *kala* and other tattvas in due order, is released from the bonds in the order (of *karma-sāmya, malaparipāca, ākritiṇīfata* and *dīkṛa*). The soul is said to exist in these states: *kavala, sakala* and *śuddha*. The soul whose essential nature is intelligence itself and whose bondage is due to *mala*, gets release on account of the grace of the Lord who is essentially and eternally free from *mala*. Thus the nature of the soul is expounded to you. What else do you want to be imparted?

11 iti śūnatapriyaḥ kriyāryāhye mahātmanīcchidāpyāde
   brahmatah prathamah 11

(Thus is the chapter on the soul, the first of its knowledge-section of the Kūrṇāgama mahātantra)

*Notes*

The release of the soul is brought about, in due the due order. Considering the indications of the manifestation of the soul the preceptor accomplishes for it proper initiation.
In the śakalavasthī, souls are enveloped with mala and they have no body of any kind. They exist along with añāna, having all the characteristics of That Impurity (mala). In the śakalavasthī, souls experience whatever is related to them according to their previous karma. In this state, souls are insentient. So they are limited to experience one thing at a time. Souls are endowed with five kinds of bodies all arising from māyā. Kāraṇa, kāsika, gūna, jīvam and śūleśa are the five kinds of bodies with which souls become associated. In the sūdhaśvasthī, the released souls experience the eternal and ineffable bliss granted to them by the Lord.

Bhāṭṭa Ramacaritamāha's explanation for these states bears a new light. He says that kavala means pralaya kavala and viñāna kavala; sakala means the souls under bondage, and the sūdha means those who are initiated and exist in the embodied state and those who exist in released state.

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

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5. Śiśuṣaprabhakālakā - verse 144
6. Śiśuṣaprabhakālakā - verse 144
7. Śiśuṣaprabhakālakā - verse 145
ATHA MĀYĀ-PATĀLAH
(Then, the chapter on māyā).

Gauda:

tvajātmā malināk pravto nirmalāk kila Śaṅkara
nimittamanyor-būhi śuddhā-suddhāsvaṁyayok ||

Gauda :-

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

Notes

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

'na śyaktāṁ nīyama yuktā'—on the basis of this logical order, he demands the reason.

2-4

Bhagavān -

anādimalasambandhāṁ - malinātvāṁ anau sthitam
anādimalamukta-tvāṁ - nirmalātvām sthitam śive
āditalavām yada siddham nimittam kalpyate eva
Tadbhūtam sthitam labhyāṁ śuddhā-suddhātm ye tathātvak ||
The Lord said:

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

Notes:

Only for an incident or a thing which has a beginning at a particular time, reasons are set forth. (adittam hi vantam
nimittamani visyate - kv. p. 84). Tattvānām - the nature of being pure and impure. Bhalā Rāmakṛṣṇa deduces, that since the association of mala with the soul is beginningless, mala also has to be considered as beginningless. Mala is an innate impurity; it is not an adventitious one.
Ganadha -

Kinnimetam punabaddho bandhanatmā kaladina. 19
sa mahāntaraḥ prakto vyāpakaśca tvaya vibho
vyāpakratā sa sarvatā striīto māyodare katham
parasparā vinudhaatvat - kathameta - bhavisyati 11

Ganada -

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

Notes:

There are two kinds of reasons—karana nimitta and prayojana nimitta. Both these reasons are demanded here for the souls bondage are demanded here. When the soul is already impure why should the soul be again fettered with multitudes of chains like kala lattia, etc.? Ganada raises the second objection considering the previous statement: ‘vyāpi mayedarantastho’ (pasupātaka. 14).
These verses answer the first question as to why the soul gets fettered again. For the attainment of release, souls' mala should be extirpated. To effect this, soul is provided with body according to its merit and demerit. If the soul is not provided with body, there is no place for the experience of bhogas and consequently no place for the disentanglement from the bonds of maya, karma and mala. On account of mala, the bondage of karma and maya occurs. The ninth verse indicates that even pralayakalas and vijnanakalas are provided with body bhogas and bodies.

The analogy of dirty garment to explain the soul's bondage appears in many of the Vedic texts. The *Sivajna jyotihya* takes up this analogy and explains the basic purpose for the provision of all the talismans. While the Vedic texts declare that the Lord sportively creates all these worlds and sportively executes all other activities, the Vedic texts penetrate further and affirm that even His sportive activities are meant only for the release of the souls. He does not engage Himself in aimless sportive activities. Removal of the pollution of the soul is His prime motive. See the *Purnaprajna nanda Bodham* (Verse 49).
That which is said to be 'the interior of maya' is truly the part ranging from kala-tattva to puruṣa-tattva. The statement that 'in that interior part of maya the soul abides' really means that the soul is provided with a subtle body constituted by all the tattvas from kala to puruṣa as discriminated from the gross body. (so there is no contradiction).

Gaudiya -

Tvayi śādhi manālo prakto māyayasya sā trivatāni vā
Gurūstadbhaviṣṭe vā mala bṛhi kimatmakah

Gaudiya -

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

1 See the Pāṇḍu-śrī-vaiṣṇava-puruṣa-vaṁśa, IV, 186-107.
Note

An amplified discussion on the nature of ānava mārtha starts from these pertinent questions versus. Different systems hold different views on the shrouded and impeded nature of the soul. Some say that ānava māra is nothing but Śrṇvatiśāṇa; for some others it is the absence of knowledge. Moreover, by various systems ānava māra is characterised as darkness of the soul, as an attribute of the soul, as aṇḍita arising out of brāṇyati, as māyā and karma and as śivaśakti.

Here, Gauda raises these questions from the stand points of Śāṅkhyas, Naiyāyikas and Advaitins. Similar objections and refutations are set forth in the Mahābhārataśāṅkunāgama, also (Chapters 7 and 8); also, in the Pauruṣārāṇyāgama ( ).
Bhaga

sahajos normalo mayakaryam—agamiko-mala; 2nd
maya no mokhti prakto svatah kuryak prakasika
yatah kramaena samastita caityanyodyotikatmanah;
malam vicyama cidvyaktyevadese bhavatgaroh
shita prakasika karyam-matkavatena samastita
prakaso vyaktyabodha malaabodhena cauryah
vyaktirnornormalah prkto sphuta-dipandhakaranat
mayaiki mokshityukta vicyam eva da bhogatah.

The Lord said:

Mala is the innate impurity of the soul. Maya and
its evolutes (and karma) are adventitious impurities
of the soul. It is said that maya does not delude the
soul. By itself, it is essentially of illuminating nature.
When the evolutes of maya adjoin the soul (in due order),
maya is capable of affecting the cognitive power of
the soul. Because of its association with the soul,
mala's obscuration is partially unveiled and there occurs
a partial manifestation of the true intelligence of
the soul. Mayas partially manifests the knowledge of
the soul and mala exists, exhibiting its nature of
obscuring the soul. By the word 'vyakti', it is meant
illumination (manifestation) and by the word 'mala',
it is meant obscuration (which veils itself and the essential nature of the soul). Maya and mala (which are the limiting adjuncts of the soul) are like a bright lamp and darkness respectively. Sometimes, Maya also is termed mehiri, because it affords multitudes of enjoyments (through its brilliance) and makes the soul to experience the worldly concerns.

Notes.

The difference between mala and Maya is clearly explained in these verses. These refute the Sankhyas who held that only Maya does the double role of veiling and unveiling. While Anava is an innate imparity, Maya is an adventitious. Both Anava and Maya differ in character and functions. Maya and its avatara help to soul, by standing apart from it, by partially manifesting its cognitive, creative and affective activities. But Anava obscures the intelligence of the soul.
yatya yatya shitasyasya svakamaphalakhetate

mayottanam bandhanam tasya sanimittam pravastate

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

Note:
yatya yatya... i.e. in the words of kala tattva to bhitvar tattva. This verse refutes the view that karma may be taken to be the cause for the soul's manaced condition. Karma is the cause only for the bondage raised through maya (maya).
If it be asked that since all the bonds are only due to māya, where is the necessity for another innate impurity mala, the answer is that only the existence of mala necessitates the bonds of māya and karma. Pāśūtva (the state of subject to mala) exists in the soul and the soul in its turn (is forced to be) in the cosmic path of adhīna.

By what has been said above, it is to be noted that there exists mala having different characteristics. The innate impurity of the soul is denoted by different names—pāśūtva, mala, ajñāna, tīrūkāraka, tamās,
avidya, avidhi, munccha, etc. Even in other religious systems the impurity of the soul is established and designed by different synonyms like avidya, etc. 28

Note

These verses suggestively speak of the difference between aamava mala and avidya. Avidya, according to Siva Suddhaanta is an attribute of aamava but not an attribute of the soul.

(21 - 22 (a))

ātatsadbhavat paśiṇaḥ paśyah sādhyo bodhyo mātāstivaḥ
paśyādi-uvitayo jāste tasya bheda yajnavasthitah
male sati bhavatyajataḥ bhoktāram ca na kevalam.

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

Notes.

Buddhah: the soul which is rendered imperfect by mala is to be sublimated through ṛīṣya; Buddhah: for the same reason it is to be incultated by the preceptor; māntākṣaḥ - that is, kau, in this Śaiva religion (Paramesvara Darśana); brāhma - for the sake of remained.

The power of experience owes to the soul only due to the existence of mala. It is to be noted here that mala is the rūpātā kāryaṇa of bhūtāta.

Gauda -

yadā yadā samīśitāḥ pāśyo malaḥ sya pāśuṣaṅgaḥ
ātmanah kim na dharmaḥ sau yuktāḥ kalpaṁ malaḥ

Gauda -

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

* * *

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

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

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

chārmanah - svabhavah; possessive of the nature of.

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

"ajñānatmanastu tasya jñānābhivyagamah, evaḥ samayān nīpāntara poviṇāmaḥ—syād-āmalakādāriva." (Kv.6.44)

The soul cannot be considered like fruit and trees in which this kind of 'nīpāntara poviṇāma' takes place.

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

Ekāmin kūyate jñānam anyasyam tattvākārama:
Bhāṣṭā Rāmānandaśa explanation is as follows:

"ekāmin nīpāda sa sajñānamupadgato na anyasminī su rasāt (1) upāpannamah naṣṭamītye avam śaradaśūrīyalya
yatatātāka nīpāntara poviṇāmaḥ syātmanah." (Kv.6.45)

Material takes place only in the potency of māla. Cf. Tattvopakāśika, verse 9, Agkara Svaśāya.

Commentary.
Garudah -

Tayascanadi sambandhat - viśeṣo na viśkutivatāh
saḥaja prakṣaye prāpta tasya nāśo na kām bhavet!

Garuda -

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

Notes -

Garuda raises once an objection based on the same view as of rūpaṁtara kaṇināma. Since the soul and mala are beginninglessly co-existent, and mala is connate with the soul, it is impossible for the soul to be severed from mala. If at all it is separated, then in that case also, the defect of rūpaṁtara kaṇināma occurs to the soul. Moreover, mala and the soul being pervasive, two pervasive and existent cannot be separated. Destruction of mala entails the destruction of the soul also.
Though both the mala and the soul are pervasive, destruction is caused only to the potency of mala; by means of mantra and dhāraṇā the complete destruction of the capacity of mala is effected here. Just as the scorching power of fire is arrested by the power of mantra (and not the fire itself), in the same way, the complete destruction of the virility of mala is effected. It is figuratively said that the soul is severed from mala. (The implication is that the soul is released from the power of mala). Having affected the destruction of the power of mala, the soul is illumined to be indifferent towards worldly attachments.

Notes:

Anava mala is one but it has infinite capacities.
It is only to the potency of mala that the destruction occurs.
As such, it is true that: "neti neti" (nityātā).
When the destruction of verdigris, which is connate to the copper, takes place, there does not occur the destruction of copper also. The destruction of mala, which is connate to the soul, is as same as the destruction of green rust of the copper. Even though there occurs the destruction of husk of paddy grain, the rice as such does not get destroyed. In the same way as the power of poison alone is curbed by the mystic power of mantras and the poison as such does not get annihilated, so also only the potency of mala is destroyed. If the seed of kataka-tree is thrown into turbid water, it removes its
and makes the water clear. What else is rid off from the water except its turbidity? Even so, śīnajñāna affects the removal of the potency of mala.

Notes:

Muddy water analogously stands for the impure soul. The seed of katara tree (cleaning nut-plant) stands for śīnajñāna or dīcchā which leads to śīnajñāna. It may appear that the Kīranāgama employs too many analogies superficially.

Since each analogy is indicative of a distinct characteristic of the removal of the potency of mala, these are not obviously furnished. The cater analogy shows that the soul, severed from the power of mala, continues to exist without its co-presence of mala; its husk-rice analogy shows that the disentangled soul would never come into contact with śīnajñāna mala; its poison-mantra analogy indicates that āṇava mala awaits the chance to show its influence over the mala-released person.

The cleaning nut-analogy shows that the pāṭijñāna of the soul always keeps down the potency of mala.

शोष्पि भृक्तित्वा-भृवेन्ना लक्ष्यस्या पारसांगताः।
तदाभववाण्ना भृक्तित्वाय भृवाय अभिधयदात् ॥

Iti śūnmatānirūkhye mahātantra vidyāfode mayāpāto durthiyah.

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

[This is the chapter on Maya, the second of the knowledge-section of the Kīranāgama mahātantra]
 ATHA KARMAPAṬALAH
(Then, The chapter on Karma)

Gandha -

Bhoṣṭītvam malaṭām prakāṣṭam abhilāṣāṁ na kīṁ bhavat 1
sa ca rāgādāte bhoṣṭi bhoṣṭītvā cā mālene kīṁ II

Gandha -

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

Notes:

The question is raised by Gandha on the basis of the statement announced earlier: "nīgma rājītaśyāpi (kiśan kaśi paṭalā: ) abhilāśaḥ, rūva naṃ rāga tattva. What is the necessity for both mala and rāga tattva?"

R - 3(a)

Bhadraṇa -

Bhoṣṭītvam nāma yatprakāṣṭam anādimalakāraṇam 1
abhilāśasastanau satyāṁ sa tānuḥ kena kētunā II
nāgoṣpi sanimittatvāt pravṛttah punyasya tu 1

The Lord said:

Verily, what is said as bhoṣṭi is due to a primary cause mala which is eternal. If it be said
that desire or attachment (*abhilāsa*) exists in the embodied soul, then, by which reason the soul gets embodied? (There should be some reason for its embodiment.) So, even the rāga tattva exists in the soul due to a cause.

**Note:**

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

3(b) - 4(a)

cau rayam ṛī bijamāvēksya yathā nigala bandhanam ।
lathā pasutramāvēksya rāgatattvam pravartate ॥

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

**Note:**

bijam - Rese, cause; reason. On account of theft only (or such other crimes) the act of chaining a person (thief) takes place. A person who is free from criminal accusation cannot be arrested. Even so, rāga tattva proceeds to bind the soul which is exalted by mala. On account of pasutra only, rāga tattva operates.
etamādasya bhoktītīm tamulbhogo'nya kathaya
paśutvena hi bhoktītīm māyābandhāsanusthitāni
śvahakārātmakā bhogah karmatassamśiṣṭah pado
nānyathā sya vinindhiṁ bhoga-bhoktītīm-bhandhanam

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

Gauḍa -

yadetā- karma deśe 'bhojati bhoganiśāhānīm
Karmārjanam 'tanau satyaṁ śrītikale tanuk kutaḥ

Gauḍa -

Oh, Lord of celestial beings! This bond of karma is said to be the cause of enjoyments. Only an embodied
soul can earn merits and demerits of karmas. If so, whence it was the body furnished for the soul at the time of first creation?

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

7(b) - 3 (a)

Bhagavan -

yathā sādīrmalastasya karmāppayāri anādikam
yadāyādi na samiddham vaicitrayam kena kelumā
tasmād anādikam karma māyāpyayām bhavet-tathā
tathā sādīrśīvah kartā sanyasya jāgatarśūtakah

The Lord said -

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

vaicitryam - differences in the structure of bodies and in

Mala. karma and maya - all these three are, according
to Sāiva Siddhānta are beginningless. Though they are eternal,
mala is common; karma and maya are adventitious.

3(b) - 10(a)

Ganadah -

Śivaḥ karoti tvayā prakṣa-ba-kathāṁ gamyate prabhō
vaikaranyāt - amūntatvāt - karativam yugyate kathām!

Ganudah -

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

A discussion on the nature of Pāti begins here.
Two objections are advanced from the standpoint of
Jaiminiyas and Saugatas as to the lordship of Brahman.

10(b) - 11

Bhagavan -

yatāṁ kālo friyāntoṣa pi duryate phalasādhakah
śravaṁ śravanti friyāntaṁ pi kriyate karāmicchayā
cchayaṁ karāṇam tasya yatā sadyogino mātā.
The Lord said:

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

The analogy of time, quoted very often by the Saṅkhya school, maintains the view that even a formless existent can indulge in activities. So also is it also easier for such comparison:

12 -

Salyāksiptakāro dūta
Ryaktāhirās pri kāryakah!

vyāpāro naiva dūtyeta
kāryam eva pratiyate

It is seen that a magnet, though it is without any organs of sense or action, exhibits its attracting power through drawing towards it iron filaments. Its way of performance is, however, not perceived; only its action as such is cognised. (Likewise, the functions of Lord Śiva should be realised.)
Those which appear gross and diverse are all effects; in no other way they get affected. (It is so) because we see that these effects are produced like pot. So these must be one intelligent being to bring about these effects.

If it be said that the cause for these effects is karma, it is not so. Because, karma is inert.

Note:

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

"astiketaraḥ... acetanam" This is a karmakārya
aranāma consisting of three members - prātiṣṭhā, keta and āsānta. This proof for the existence of God is based on the reality of the world.

The analogy of pot and pot-maker is has been illustratively explained by Bhārata Rāmakṛṣṇa in his commentary on the Paramāryanirāsakūkā. (Verse:
The Lord, being a causal agent, is said to be in the forms of niskala, sthula (sakala) and sakala-niskala. He is designated with respect to these three forms as Śanta, Śeśa and Sañāśīva.

The Transcendent Lord, on account of His infinite compassion towards souls, descends and assumes the status of kṣaya, ādeṣa and adikāra and takes on the respective forms of Śanta, Sañāśīva and Śeśa. There are only functional differences belonging to the same entity.

Gauda -

niskalassā kalāyaṇi jñeyya-sakaloṣṭi kumām karoh i
dvidha bhagavato yojno viruddhassā parastaram

Gauda -

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

named jñāna, is taken up for discussion from this verse onwards. 

But it may reasonably be presumed that all the discussion on the 4th 
notion of jñāna is well set in this and the succeeding chapters. 

The cogitability of the three states of the Lord is questioned by Yajur- 

veda.

16

Bhagavan -

pasossantaripatana mantā-saktiṣa ca sarvadā
tiskało laxyate saktiṣa sûksmaṁ viśaṅkarant

The Lord said -

The soul, due to the descent of grace and

various processes of initiations and its cognitive and

conative power being consummated thereby, is capable of

perceiving the incorporeal aspect of the Lord. 

Knowing the subtle aspect of the Lord is like the

subtle subjugation of poison, which is effected

and cognised by a person through incantation.

x

Notes:

This verse explains that the invisible form of the Lord

is cognisable by the soul which has been vivified by

saktipata and dikṣā. Strictly speaking, niskalana is

not beyond the scope of soul's suprana knowledge.

To illustrate this; the analogy of the subjugation of poison

is employed here.
Even though the Lord is said to be in "sakala" form, He is not to be considered on par with the soul, since He is devoid of parts constituted by the evolutes of maya. The tattvas like kala etc., being the evolutes of impure maya are not attributed to Lord Siva because He is eternally free from impurity (like ānava, etc.). But Siva's Kalās are in the form of mantras; and mantras in their turn are of the nature of Siva.

His divine body is fashioned by these Śivamantras and His divine organism is composed by appending the thirty-eight Kalāmantras. If He does not assume in this way the mantra-made divine form, there is no place for the emergence of the line of preceptors and other traditions.
19(6)-20

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

21

As the means of bestowing grace and to fulfill the desires of the aspirants, these things are being acted upon by the Lord. They are mudra, mandala and mantra.
The Lord in His sakala form, who makes the entire Agamic corpus flourish, is realised through meditation.

22

"dvādāśa bhagavato yojayo hinduḥ premāna nisakalāḥ
bhiṣaccharitamāparṣāt kalāhānamitīṣamāṃtāṃ"

Apart from the above two aspects (nisakala and sakala), there exists sakala-nisakala form of the Lord (having the two characteristics of visible and non-visible). Since it is with form, it is not nisakala. If it be said that the Lord in His sakala aspect, likes to take a form of guna nature, it is to be remembered that whichever form He takes, it is free from kalās (pertaining to mayā).
23

svamīśāsťhitassāksāt yoginām yoga-kāraṇam
yogī na lakṣyāhūnatām na nādi na ca dhāraṇām

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

24

purīśām anugrahārtham tu paraś pyaparatāṁ gataṁ
nāda- bindu- kha- mantrānāṁ śakti- bija- kalāntāgakī

Even though the Lord is of absolute and transcendent
nature, He becomes immanent in order to bestow grace
upon all the embodied souls. He presents Himself in
His forms of nāda, bindu, paramākāśa, mantra,
(anu), śakti, bija and kalā.
yogi yogafakārajñā- svarojañātivāt - phalapradah\n
icchāṅgihra- kartaviṇāt - laya-bhoga dhikāri eva\n
In the same way as an omniscient yogin, knowing the
longings of an aspirant grants his requirements, so the Lord
bestows grace upon His devotees. He is capable of
bestowing grace with the help of His affective Energy
(Geṣha-sakti). Because of His differences in His
diligence He becomes Laya-śiva, Bhoga-śiva and
Adhikāra- śiva.
Trividhakā kṛṣṇa-lakṣadēna darśito nāma-bhūtakāḥ
Tārās dhanurā vidyānāṁ pṛthī samprutrayātīsau
Tena prerita-mātrāste jagat-kurvam-adhāstanaṁ
Suddha-dhāvari śivah-karta pṛkto janatasāte prabhuḥ

Because of the differences incurred in his cosmic activities, He seems to exist in three different aspects. The difference is in regard to the designations only. Indeed, there is no difference in the ultimate Reality. Lord Tārāna instigates Ananta, the Lord of Vidyāśātras who exist in Tārāna-tattva. As soon as they are instigated by Tārāna, they create the worlds pertaining to impure maya. Śiva is said to be the Lord of Śuddhādhiṣṭāna and Ananta is said to be the Lord of Āśuddhādhiṣṭāna.
yathā bhūmikādāveṇa niyuktassvamsaptaprabhuh
tathā sarvanāma sarvanāsa sarvatrajñānāśas tācchakta-prabhodhitaḥ
śarvajñānāśuddhadhāśaś ca sarvajñānā-prakāśakaḥ
[ iti suṁatākhyaḥ mahātānī vidyāpāde karma-phalasthānīyāh ]

In the same way as the ministers and other functionaries do the mediate activities of a king who appoints them more or less in his own rank, so Anantaśvara and others act only as vicereants of Śiva. They are illumined by Śivasakti. Anantaśvara is omniscient. His body is composed of pure māyā. He imparts the Agamic Scriptures to other Vidyāśvaras and deities.

(This is the Chapter on Karma, the third of the Knowledge-section of the Kāranāgama-mahātānī.)
ATHA PATIPATALAH
(Came into Chapter on Pati.)

Gaṇḍaḥ -
śivaśakti-prahārvacca kilānantaḥ prābhudhikṣati
prabodhikā tu sā jāktissāvagā pratiḥāryate
anyeṣāṁ samākṣēṣāś cāpi bodham sa kuruṁ na kim
yogānāṁ upākāritve rāgāṁ samucchāvastadā

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

When the sun shines, the blossoming of lotus flowers does not take place evenly, even though they get contact with the rays of the sun. Some flowers are fully blossomed while some others are still in the state of bud and some others get withered. This unevenness in the blossoming of lotus does not indicate that the sun has likes and dislikes. Even so, there is no place for partiality in Śiva and Śakti.

The power of omniscience dawns on Anantaśivāna because of the power of Śivasakti. The lordship is committed to Anantaśivāna because of his residual impurity called adhikāra mala. Without the command of Śakti, there is no place for the existence of Anantaśivāna.
Since Ananta is an embodied and matured soul, the power of omniscience (svajñātva) is not to be ascribed to him. Because, a body is of the nature of māyā and it comes into effect because of the residual karma. An empirical body (māyātma), its relevant organs perceive only their relevant objects for which they are purposely meant. If it be said that because of his specific designation, namely Ananta, he has the power of knowing everything at a time, it cannot be so. He can hear the sounds coming forth from a long distance which an ordinarily embodied soul cannot hear. (What can be accepted is that his capacity is somewhat more than that of an ordinary soul).
Bhagavān -

Suddhayonimayam tasya upamuktam - akṣamayaḥ
lasyaima pāsamuktatvāt - jñānām kena nivāyate
tatstān sarvasvam yadvat tadgataṁ na bādhate
bādhate jnantam evam na tadvataḥ pārasāṅcayaḥ.

The Lord said -

The body of Ananta is said to be composed of pure maya; it is not a product on account of karma (as it is in the case of ordinary soul). Since the bonds of karma and maya have been severed by Ananta, he is said to be free from these hindrances (of maya and karma). So, by what means his omniscience can be obstructed? In the same way as the existence of poison inside a snake does not afflict it, so the Bond of Bonds (like kala, etc.) in Ananta does not affect him, though he is ordained to deal with impure maya (i.e. bonds).
Just like a medicinal creeper (chinnna), though it is mutilated often, by clinging to another tree begins to sprout well, so also Aranta's body does not get decay because of his existence in a place of specific characteristics (i.e. isvara-tattva). Even though a person is bitten by snake and is breathing his last, he is relieved from the deadly effect of poison by the power of mantra. He resorts to a place of his desire and sustaining his body continues to live there. (i.e., his body survives under the influence of mantra).
Even so Ananta's body, due to the power of Sivakšiti, exists for a long time reaching the place of pure consciousness. (His body is an effect due to Sivakšiti and not due to karma). It is to be known that He is untouched by the impurities just like the lotus-leaf is with water drops.

In the same way as a person gets perfect knowledge by the study of scriptures and by taking a nectarine substance sustains his embodied state for a long time, so Ananta, by the power of Siva's icchākšiti and benefitted by the scriptural knowledge imparted to Him by Siva, is able to sustain His body.
yathā bhesaja-sāmanītyāt - asaktānāṁ balāṁ varām ।

evam tacchakti-sāmanītyāt - anantaśya balāṁ varām ।

tena sāmanītya yogena yonim praraṇati kṣaṇat ।

Just as a weak persons attain enormous strength by
the power of medicament, so also Ananta gets supreme
power of cognition and creation by the power of Śivasakti.

Because of the attainment of the power of Śivasakti
he instigates āṣuddha maya very quickly. (With the help of
delegated power, Ananta does his five-fold cosmic
activities concerned with impure māyā.)

15-16

Gurudāk -

anantaḥ pranakaḥ prakto māyāyāḥ prakaraṇa kim ।

svata eva viśeṣāyat jagatṣayam viśeṣāyī ।

jagatṣayāṇyāt prakta cādavikārāḥ kañcodayāḥ ।

vikārat- sañcanaśaḥ syāt viśeṣāya jagatkathām ।

gurudā -

It is said. Ananta is one who has lordship over
āṣuddha māyā. But when māyā itself is capable of—
undergoing modifications and the worlds are being evolved out because of perturbations in māyā, where is the necessity for an evolver as such, namely Ananta? As māyā is said to be the matrix of the worlds it naturally follows that its perturbances give rise to the evolution of kala and other tattvas (and the corresponding bhūrnas). But anything which undergoes a change is subject to complete destruction. In that case māyā gets completely annihilated. Then, how is the universe evolved again when the matrix, māyā, gets destroyed?

17-18:

Bhagavān -

acetanatvāt - prasyā tā pravajñethanā hotānā
tvānta na vitarkastvāt - ananta syāh pravastakāh
vāyuvyādyātyodanāṃ uparyo vikāraḥ prakāriḥ
akṣobhyatvāt - tatā- māyā tadvikalāḥ kalādayakāh

The Lord said -

Since māyā is a non-intelligent entity, it needs a stimulating agent for its evolutionary processes. This evolution is meant for the attainment of the principal
Object of the soul (mukti). Maya itself, being absolutely inert, is not capable of evolving into tattvas and bhuvanas. Therefore, Ananta is said to be its evolver. Ocean gets evolved into tides on its upper parts only because of the wind-force. (It does not get perturbed all through its parts). Even so, maya is not agitated fully; only a part of it gets evolved and gives rise to the outcome of kala and other tattvas.

19-20

nāyugadha-kāya- kartātra  kṣobha-syāh  agā māyāmā
tacchānti prabhā teta nityam kāyakam bhavat 1
utra vihita-vat kṣobha-sā kāranam jagatāsthita 1
yathā māyā johika ivāpya tatah kāyagane saṁvani 1

If it be said that an agent is not needed for this agitation of negligible measure, it is not so. A distinguished personage is necessary for its stimulation. Induced by the power of that powerful agent, maya, the assumptive energy of the Lord, is able to make the worlds and
tattvas eternally. Maya is said to be pervasive and excitable. It exists as the primary cause of the worlds. 6
Maya is said to be encompassing its evolute like kala and other tattvas and the worlds of adhura.

81 - 82

Shārīrī karaṇikāṁ uṣṭhyasa sthūla kṣobhya tatāsmyataṁ
tatāyakarikāṁ saktiṁ kriyākhyā suṣṭhastāṁ
tāthā sthūlasūkṣmaśu paścita nyagrodhā-līyangatā
kāraṇāṁ tena sa jñeya sthūlasya jaya samantataṁ

Since Maya exists pervading all of its evolute like kala tattvas, etc., it is well inferred that Maya is always to be excitable. The potency of Maya which produces its effects is termed 'jñeya kriyā sakti'. It is in its subtle state. Although it exists in a subtle state, it is the sole material cause for all the effects in their gross state. It is just like a seed of banyan tree which consists in itself the potency of the great tree. Therefore, by all means, Maya is said to be the primary cause for the manifested universe and tattvas.
From māyā arise tattvas like kāla, kāla, niyati, etc. Thenvidyā tattva arises from kāla and vāga tattva arises from vidyā. After the emergence of kāla tattva etc., from asuddha māya, mūlaprakṛti (sūkṣma) arises from kāla tattva. From mūlaprakṛti, the three guṇas—sattva, rajas and tāmas—come into existence. From guṇa tattva arises buddhi tattva and from buddhi tattva, ahaṅkāra tattva arises. Then manas, sensory organs and motor organs emanate from ahaṅkāra tattva. The five tattvas of sound, touch, form, taste and smell also arise from ahaṅkāra tattva. The five gross elements from ākāśa to earth come out from the five tattvas. All these tattvas from kāla to pitṛiḥ are brought into existence by Ananta (as directed by Śiva).
Thus, even though the essential cause is one (ekā), it exists as differentiated into two – pure and impure. Because of these pure and impure characteristics, it should not be thought that there are two essential causes. Both the pure and impure mayas are excited by one primordial power. Effects like kāla etc., and the worlds pertaining to these lattras have their essential cause (known as) māyā. Thus, what is now well expounded (i.e., evolution of lattras) is realised to be effects. This evolution always takes place because of an agent who has a certain form. Only an agent associated with form can stimulate asuddha māyā; for suddha māyā, an agent possessing a body is not necessary. In this way both the pure and impure mayas are opposed in character. These effects like kāla and other lattras, as explained earlier, are of the nature of impure māyā.
27-29% 

Though these are of the nature of impure maya, it should not be thought that there are finally resolved into one single primordial principle (bindu). Only for the maturation of mala (puruṣāntara) of the soul, these are brought into existence as of having different characteristics. Just like various parts are closely connected with a cart-wheel, these tattvas are evolved to bind the soul (i.e. all these tattvas are fitted to the soul). Thus all these are evolved out by Ananta in order to make the souls to have subtle and gross bodies. Unless the souls are given empirical bodies to occupy, there is no place for the attainment of release or for
enjoys to no place for the performance of rituals by
based on scriptural knowledge or for a preceptor
who imparts all these truths. Lord Samābhū who
is self-willed (independent) and who is all powerful
does all these activities (through Ananta). Sānta, the
Supreme Lord is the bestower of grace on all the embodied
souls through saktipāta and dīkṣā. Siṃsakti bestows
grace on all and the entire universe exists under the
control of Siṃsakti.

(This is the chapter on Sakti, the fourth of the
knowledge-section of the Kīranāgama mahātantra)
ATHA ŚAKTIPĀTA PAṬALAH

( 24th, the chapter on Śaktipāta )

Ganadhā

Śaktipātat- bhavedīkṣā ripāto na vikulitvatah
Śrasya samavatāvat- sawavādā sthitā paśau
Sthitāvat- sarvada Śaktiḥ bhavacchaktiḥ na kīm bhaveti
Kālo vā jīvacak paṅko yadi kālaśīvase kīm

Ganudā -

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

upacāreṇa labdhanām pravṛttiṇiḥ kṛṣṇo dṛṣṭate
yathā punān, vibhūrgantaḥ nityaḥ puno vinasīranyak
pāśacchedo yathā prakto mantitāḥ - Bhagavān-Sūrya

Devam sarūnīpateh brahmaḥ praktaśūryagame

The Lord said:

Even in empirical usage, applicability of figurative usage is well seen. Even though a man is spiritually pervasive, it is said that he has gone to a certain place. (All-pervading soul cannot displace its existence). Even though spiritually he is eternal, it is said that he is mortal. Though his embodiment continues, it is said that he has been relieved of his bonds through initiation. Lord Sūrya, who transcends all, is said that he is the Master of mantas (i.e., he shines forth with his form constituted of mantas). These are only figurative usages. In the same way, indeed, sarūnīpata is explained figuratively in all the Śirasāgamas. The word 'descent' should be understood in the secondary sense.
riṇādā yadā substantiam sustinentem ṭhātā ēkā bāhaye
acchāntini pādāḥ pi prakto bhavābhaya pradātah

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

6-7

tasmādyāyataḥ yatayam kathāḥ śūnya desaikampratī
guruṣya jgrataśeṣeyān suptan dandaṁ bāhaye
śīvaḥ pi mahanidrāyām suptan Śaktiḥ prabāhaye
yadā suvaruṣaśeṣenaṁ patiḥeti tadocayet

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

\[
\text{tasmācchārtinīpātasya nipātaśtriḥ vacakha}
\text{\; tānripātasya tātkālam karmanastulyataiva hi}
\]

Therefore the word nipāta here denotes actually an upliftment of the soul on which Sakti has descended. The proper time for the occurrence of the onset of grace is verily the time when there arises equality in one's own karmas.
Samatvam tatkalham gamyam nyaurdi kaśchit katham
anaśivam samatvam hi yasmādāle tadaiva sā ||
svaṇīpam dyotayatāśu bodhiścīrah-balema tu ā

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

karmāṁśo yo dhīkaḥ pūrvaśvogastavitaraṁ punah ā
samatve sāti yo bhogah katham tasya puṣyati ā
misram vā bhaktakam karma samabhogastadā na hi ā

Out of meritorious and reckless karmas, that which has the high potency of yielding its fruits comes first
to be experienced; next comes the remaining kamma for experience. If the two opposed fruits of karmas are of equal strength, how could it be possible for the soul to experience their fruits? (Out of the three kinds of karmas, namely jati-prada, bhoga-prada and aihi-prada) the experience of bhogas results only on the ground of aggregate potencies of all the karmas. Without the presence of one (of the three kinds of karmas), other two cannot yield their consequences. There is no place for enjoyment if only one is divided and melted out.
vaktavyaścādhikah kaścit anyatā na sarvētām | adhikaryūna- sambandho aryakulatrānā jāyate ||
adhikaryūna- śūnyātvacchārtmanā jagacchati ||
svapāta iti mantavyātasya bhavātirakṣanā ||

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

anādibījaṃ samibhātāte cāhī kalamaṇapekṣate

kālaścīrī iti pranitastayyānāśca bhagavān sivah

yatā kaśiccāle laukye kaśicā labāmānuṣya prabālā oṣṇaḥ
taggāṣṭi ki sa sivatādavat - sāmakālāmānuṣyaḥ

ahāvātātassatamavasya yugaparātirnanyati

Only the time (kāla tattva) is powerful in moulding the soul to be favoured by Śakta. Since the soul is beginninglessy associated with the bonds of kārmas, Lord Siva takes into consideration a proper time which makes the kārmas ripe. Time is said to be diverse in its nature and Lord Siva is its knower of its diversity. In the same way as a marksmen awaits a proper time to shoot at a suspended object that oscillates, so Siva, though He is an intelligent entity, expects a proper time in which the kārama-sāmya takes place. If there does not prevail the role of time to affect the equality of kārama, then it would mean that all the souls would get release simultaneously. (Release here means kārama-mukti otherwise known as vijnāna-kevalita).
17

नर्मदा-सत्तानापेशा क्रमो यदि साना नेर्यते ।
प्रभुलोकी सूव ज्योत्य। प्रभुवने किमित्तामने ।

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

18-19

प्रभुविता ज्ञानविश्वासाय-गौतावत-हतिनाप्रभुसः
रत्न काले प्रभुवने यत्पदमबोधे यत्काह ॥

Lordship is of the nature of omniscience. Because the Time is of the nature of non-intelligence (acetana) it is without Lordship. If it be said that the Time has Lordship (considering its nature of bringing forth fruits, leaves, flowers, etc.) it is not so. (Time serves only as an auxiliary cause).
Even though the sun shines forth, without the intervention of proper time, the blossoming of lotus does not take place. Though the time factor plays a prominent role, it is generally said that only the sun makes the lotus to blossom.

20

kālo'śpi yogyāta sa cet - yogyātasya vyapārātah  
ekāsati vaiḥnāma sa samābodham kārti cet

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

21 - 22

vaiḥnāmāpyadosaśasyat - vibhūtiṁnaḥ bhū bādhyate  
evam yadyāpi tulyatvāṁ kāmaṁ kāle eva saḥ  
tathāpi prabhūtāṁ sākṣāt śaktipātasya samśīritah  
evam sākṣāt sākṣaṁyogāḥ prakto hyuddesāta mayā

There is no fault if it be held that one Sivasakti becomes many. Since Sakti is all pervasive, the
The statement is not contradictory. Though it is only sakti that enlivens the soul, equality of karma is due to the factor of time only. Even if it is so, Lord Siva exists as a sole cause for the descent of grace. Thus the nature of saktinipata is illustratively told by me.

Srīmad -

Evam taczaktisamīyogadīkṣā yadi ca samīstita  

dīhkottara kāleṣṭi tirobhavah pradĭkyate ā  

(tirobhavakāri-saktisyadi tasya na nivr̄thah)  

tathā karoti sa svāmī yatnā sar nānyaḥ bhavet ā  

Guṇḍa -

Thus, as expounded by you, initiation (dīkṣā) takes place on account of saktinipata. But at times,
even after initiation (which entails in Śiva), obscuration is well seen. If obscuration prevails even in an initiated person, for him there is no place for release. Only when obscuration is fully withdrawn, the specific character of saktinātā is said to have taken place.


Śravaṇa -

tiṣṭhānāgatānāṁ sa purnānāṁ sivecchayā ā
na tiṣṭhānākantatvat - ucyate smin tiṣṭhika 1

tiṣṭhānāya pāto na yata yataḥ nigraha dharmī 1

iṇās sanna tamāh kālas-tenāṣ tāmānāṁ prakāśayet 1

The Lord said -

Due to the power of Śiva's cchāsakti, obscuration is seen in the subtle consciousness of the soul whose māla is not ripe. It is said that saktinātā exists not to cause obscuration but to bestow grace. Sakti's
descent is not for obscuration since it is of the nature of grace. (But why does the obscuration prevail even after 7th initiation?) It is so because the maturation of mala has not taken place in its fullest measure. (Sakti's enlightening power depends on the degree of maturation of mala.)

27

yadi prakasam vividhutat sa sahitah punitabodhini
yadi savatmanairas yami dirgitos pi tishita

If the initiated person's mala gets fully matured, then anugraha sahle, which is of the nature of awakening the consciousness of the soul, dawns on him very quickly like lightning. So, even if one is given by all means the highest kind of initiation, he still remains obscured.
drivedhe jpi tirobhāva sthāna-prāptaḥ kuśatāh-bhavet

tata sthitasya tasyaḥ vāsana saiva jayate 80

tadyuktasya vīmokṣṣayāt ātmanto nivikalpakahān

amena kramayogena tirobhāva-gata-bhavet

Though tirobhāva exists in two different modes
(i.e. before and after initiation), existence in the worlds of
piśāca, etc. occurs to a person because of tirobhāva
which exists even after initiation. (If expiatory rites are
performed to annihilate the demerit arisen out of
difference in worship, etc.) the lingering taints (vāsana)
like devotion to Śiva, occur to the soul residing in
the world of kravya, etc. On attaining the effect of
initiation given in due order, the soul residing in the
world of kravya or piśāca, becomes entitled to get release.
Then it shines forth in its absolute purity. So even after
initiation which takes place in the order (of karma-sāmya,
mahaparipāka and saktinipāta) obscuration occurs to a
person (on account of violating the rules and difference
in daily worship).
based on the grade of karmasamya, kantipata occurs in
two ways - manda and mand-bhava. Anugrahakshi does not
change again into tirudhama. It is not like the
transformation of milk into curd. In whichever way
siva, the possessor of saktis, turns towards his functions,
sakti also acts in the same way and thus it seems to
occupy different places of existence. Swasakti grants
release to the souls by making them born in the graded
castes like brahmin, etc.

this is the chapter on kantipata, the fifth of the
knowledge section of the kumaragama mahatantia
ATHA DĪKṢĀKARMA-PĀTALĀH
(Then, the chapter on dīkṣā)

Gaurī

sauṇāngāhakah prontah sivah paramakāranaḥ

dvijāyati ye varnāḥ nyūnādikataya sthitah

saṁskāro jī niḥkhaivaṁ syat phalanevaṁ na kim shreyat

saṁskāro na tathāvesam nyūnādikā- gatii kahom

Gaurī

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

na jatērṇa-saṁsāya satāṁkārah prāṇino mātah
yadi jatēstadekasmin dūkṣito khaśa dūkṣanaṁ
prāptam tēna jatētic yadatvāna tāmātāh
cinmātānugrahah bhrōkṣṭa-saṁsāra-nugrahak-ācchāvah

The Lord said:

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

sanarnigaha-kartiṣṭvāt bāla-bālia-bhoginām ।
kariṣṭvāj lastinaḥ deva sa ca samākāra pravacakaḥ ।
samākāra-panaiva muktisyaḥ - procca lāmba yada tada ।
śāyā-jñāna-vidhi māraddinām - upāyaṁ atelita ।

Ganapati

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

Bhagavan

ye yatā samiṁśhitāstāṁkṣya tātāṁstāyakṣaṁ pasādakṣeśaṁ ।
keśiḥañ śāyā-kriyāyogāś-taśām muktisthāneḥ hi ।
śāyāyogāstathā cānye caṣyāyogāstathāḥ pare ।
reṣāmevaṁ yado tāṁ syān-mokṣam tāṁśivā yojayet ।
The Lord said:

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

9-10(a)

anyathā śūtimāhanāḥ, syāt śūtimekāta śūgame
lakṣadāvānānā kāścit syāt tāmāyāṁ niyamasthitānā
savañcagāhakatvenā śhityupāya vivaṁśya
namasaṁkīrtanādevā yathā kāścit- prasādyate
dūrasāstra- mantaṃmuṣṭyāistu tādāvat- karmasayastvaṁ

(All means are leading to the goal of mukti). If this is not so, there arises a breach in the law of existence.

In the Śūragamic scriptures, rules pertaining to these paths are ordained. If the means are not provided for, then is no way to be reach the end. Therefore those steady
Obsevances of religious obligations are meant only for the attainment of mukti. Mindful of these different means, the Lord exists bestowing grace on all. In the same way as by mere calling by names of persons standing at a distance, some persons are able to be favoured by them, so the initiated persons are able to make ineffect their bonds of karmas by incantation of important mantras (like Brahma mantra and Anga mantra).

Gaundha

aisapāsa-vilego yadi devasya dikṣaya
jatayān antarispattau kātan-agāt-vapajaisyaitukh.

Gaundha

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

jahayam ghatanispathau yathā ca labhim bhramatiyapi
puRvasamishkāra-samisiddhati - tāthā vapi vidam śrayam
aneka-bhavikam karma dagdhabajamiṁa-paśchāti
bhavasyadapi samruttam yenaś labdhaham idam vapha
karmanā taddhi-brīghena kṣayamāyātyasamśayaḥ

The Lord said -

In the same manner as even after a pot is taken out, the potter's wheel keeps on whirling round, so his body continues to exist (even after death) due to the residual force of karma. Just like a seed that is burnt is made ineffective for further growth, so the karma acquired over a series of births is destroyed by the power of mantras. The karma to follow is also destroyed by them. The karma by which the present body is caused is destroyed only by experiencing its consequences. There is no doubt with regard to the cause for the existence of body (even after initiation).
The initiated one gets release, shedding his body (if it is of āsādyo nirvāṇa dīkṣā). If the initiation is of the kind of āsādyo nirvāṇa dīkṣā which is always accomplished by proper rituals and mantras pertaining thereto, he remains harnessed, with Śiva.

16-18

Gaudākha

Pāsamuktasya yaściḥkaṃ svalpamābyatī kīm na tatū dīkṣāte bhaktiḥkūṇo na ca cihnaṃ kvaicit-sphuṭam

sphuṭam yatā kvaicit-dṛṣṭām tathāpī ugalīcānātāḥ

prāgukto yogyaktasya tadukto grāha-pūrvaḥ

vikhyāttasya no grāhas-tathā mūntatayāpi ca

mahānātra virodhassyat - kalnaṃ tadvrihi me hara

Gaudā
d

Nothing of the symptoms that appear for a person released from bonds is seen outwardly in āsādyo nirvāṇa dīkṣā. If it be said that it is seen by his devotion to god, etc., the same indication has already been seen.
when Sakti descended on him. (So devotion is not to be taken as a consequence of diva). Thus with regard to indications, there arises a defect of devotion (Cuyabhisara dose). Moreover it is said that the soul is harnessed with Sivatva. In that case it means that the soul is of the nature of being grasped. Since it has already been told that the soul is pervasive, the act of grasping as such, is not possible. If it is really grasped, then it would mean that the soul has certain concrete form. O, Lord Hari! Thus there arises a contradiction (How is it to be reconciled?).
Bhagavan -

tacciknam varanā nisthamī takkarmanyavikalpam 1

tataḥ tasya katham caicaita- svalpenāpyanumiyate 2

tacciknamādirantāna yadi tasya supūrṣkārān 3

dyalbicārah katham tasya vāsanāhita-caicāraḥ 4

The Lord said -

The supposed indication is still shrouded (or situated) by the lingering impurity, mala. Even his karmas stand unaltered (and he has to experience its fruits). When he is so, how could the indication like omniscience be conceived in him *even in the least measure? When these indications are fully effected, he attains complete perfection. When his consciousness stands shrouded by vāsana, how does, then, his alleged defect of donation arise?
The lingering impurity is due to his habitual acts; it always goes after one's own usual practices. In the same way as sand is grasped from either (both being passive) and by the word 'prison', the sense conceives the power of death, so by the power of mantra the soul remains to be grasped. It must be understood that the relation between the soul and mantra is like the relation between word and its sense.

(This is the chapter on divyā, the sixth of the knowledge-section of the Kīrtiśākrama mahātata.)
ATHA MANTRAPATALAH
(Then the chapter on mantras)

Gauda

mantrānām kīṁ sīva vācyasaktīsyādanaśpi vā
trayamekātā vācyāṁ vā virodhosā brajyate ॥

Gauda -

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

Bhagavān

sīva nimiṭṭhakhetu saktyāṁ sau prapatyayāṁ ॥
trayamekātā vācyamapyaṁ na pyekona vinetarati ॥

The Lord said:

Being an efficient cause, Siva directs Mantheśvaras through His Sakti. Therefore it should be understood that all the three—Siva, Sakti and Mantheśvaras, exist—
as the expressed sense of mantas. Without the presence of one, other two do not exist with regard to its functional characteristics of mantas.
When a cook is asked to prepare food, he cooks
the nice collecting the fuels like fire-wood, etc. Even
so, agency is with Śiva; the nature or purpose of cause
is with mantriśivas and instrumentality is with Śakti.
Thus all the three are intimately associated with mantras.

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

yathā tantiṇgatam geyam paūreṣam vyajyate sphuṭam
sainākṣṭistahāṅgirī vyanakti saṅkalpāṁ kriyāṁ

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

It is said that Mantraśvaras, one of the nature of kāraṇatvā of mantras, let Śiva alone be its expressed sense of mantras; or let Sakti also, since it is the inherent power of Śiva, be its expressed sense. Why should Mantraśvaras be considered along with Śiva and Sakti?

Bhagavān

mantramāṁ chedanam prakāram bandhanam kālam

Śiva's nature of constraining and binding the senses of mantras

tādanam chedanam tāpśyōpaśānam nīgalāṅgalam

in the mind of Śiva, agony and hell, suffering in pain

evamādīṁ cāryaṁ tāna teṣāṁ kimātmanah

by the performance of these actions, what is the mind?

Sakti niyāmikā teṣāṁ aśūnāmiti bodhini

Sakti, the controller, makes them lost in enlightenment

tasmāt kalyāṇavastarkṣya nuktrā śivavijñānakah

therefore, with the help of the functions of Śiva's knowledge of Śiva

The Lord said -

The functions of mantras are manifold. Different mantras are designed for different purposes like breaking down, confining, piercing, killing, flogging,
creating dissention, contentment, desiccation, freeing, chaining, etc. Thus there are so many functions assigned to mantras. How do the souls get benefitted by these mantras of variegated nature? For them, Sakti is the guiding or governing power. Siva-Sakti instructs Manteśvaras. Therefore, with regard to the sense, Manteśvaras are also considered along with Siva and Sakti. These Manteśvaras, relieved completely even from adhkāra-māla stand to be absorbed by Siva.

98-10(a)

Gaurīdaka

Sva evodita mantra yatālyamika kurvate
kimakṣam prakarṇanti neti tā uḍa ma sphutam
Gaurīdaka -

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

There is no reason for considering the fruits of previous karmas. It is to be observed that Mantricāvaras are not taking into account the consequences of merit and demerit. It is seen that a dying person (whose death occurs according to the āyukta-karma) is made to continue his state of embodiment by the power of mantras. So it is ascertained by the scriptural statements (that mantras are not related to the law of karmas). What is to be understood is that only the initiated person's activities are directed or urged by the mantras. The consequences of previous karmas having already been in
effect, as it is evident from the souls' embodiment in castes, from brahmin to the lowest caste. So it is clear that Mantresvaras do not consider the effects of previous deeds. Mantresvaras consider only the prescribed rules of employing mantras, their purity and perfection and their auspiciousness.

\[\text{Gauda}\]

\[\text{ekasyottapamam dri} \text{tra distayanyasya naiva tat} i\]

\[\text{ahicaracca - mantranam shrutam karma katham na tat} ii\]

\[\text{Gauda -}\]

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

mantenaṁ niyata saktiśādhanām niyataṁ yataḥ
karma-karma-karaṇa yeś tra vaikalyānāhī tatphalaṁ
dūrāṇī sa-karaṇa yaśmin kurute dhārma rādhakam
tatāpi saktimātmayāṁ mantaḥ prakhya-papantī te
na hi cintāyastu te mantaṁśāla-sukṣma-vinaśīrāṁ
kṛpanākṣaṁ akṣīrīvete bhavanti vidhikoditaṁ

The Lord said -

For the reason that the limiting power (niyata sakti) always constraint the mantras, it is to be realised that where the activities accompanying a particular employment of mantras are completely carried out, these result the expected result. If there are some discrepancies, the expected results do not come out. Where the preparatory rites are perfectly done, these the mantras are capable of bringing about the desired effect. Even in the case of abhicāra, the effect is only due to the power of mantras and not due to the power of previous karma. Mantras make well-known their own capacities. The nature
of mantras is not to be comprehended from one standpoint. They are subtle; gross; unterminable. Augmented by the prescribed rules they change their forms very quickly. They become to possess the forms of various colours like red, black, white, etc.

गणुदा

नित्यात्रम् यदि मंत्रार्थं रूपाभेदं कथम् स्थितं ॥

रूपाभेदं यदाति तेषां अनित्यात्रम् ब्रसत्यते ॥

गणुदा

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

kamadastē tathāivokta vinipānukarīṇah,

yādṛstita sādhakasya-cāha tathāṣaś tmanām prakuravat

ya sa leṣām ca cichaktāsā nyalā naiva jāyate

svatāro jaṁ bhairīṣṭo mantrānāṁ nabhavat-pāta

The Lord Said:

Since these mantras, appearing in similarity with
certain resplendent forms, yield all the desired purposes,
they are thus supposed to have (different forms). Whatever
figure an aspirant likes to contemplate on, the mantra
makes itself to appear in the guise of that form. The
indwelling power of the mantra is the Lord cīt-sākṣī (without
whose impelling power the form of mantra cannot be
manifested. Essentially, these forms of mantras are
seen outwardly (with respect to mantras); these are like
various disguises of an actor.
231-232

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

232

Gauda

adhavād vāasyatāḥ vījanakatvāc cātiva sa
yadyadhāna kalpate tasya vījanakatvam tadāhatam

Gauda -

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

yeyam porinatéyoneh pāśūrām bandhakāro 'ham
vibhūtimohini tyajya tadatitaśivo yatah
sauvago jatāh uvacassakandhāduddhuram śikhi sthitah
distot te ladvadenvyaṃ Buddhavadatra vā parah

The Lord said:

The path of adhra evolves out of mayā for the sake of binding the souls. Leaving behind the pure mayā (vibhūti) and impure mayā (mohini) Śiva exists as Transcendent Brahman. In the same way as fire is seen only above the upper outer side of the stem of a the tree, so Śiva, being supreme and pure, exists beyond these two mayas even though he pervades them.
Since Siva is eternally associated with His characteristics like omniscience, etc., He is extolled to be more supreme than the released souls who experience the highest bliss. Though He is all-pervasive, His adhīva-form is figuratively ascribed. For all the embodied souls; Tattvas from Brähmi to Siva contain all the worlds material or worlds for the sake of enjoyment of the embodied souls. During the process of initiation, souls are to be consecrated in due order by contemplating as though they are experiencing Bhogas concerned with all the worlds of Bhūramaadhvā. Each material place is superior to the preceding one.
tāvadyāvat - sivāsthamāni niyato syam śive layah
laya gamanam puṁsaḥ praktaṁ tasya vibhūtvāḥ niyata
yatā śūlakṛiś uvānapatiḥ gataṁ tādvyapadiśyata
śivatadvat - puṁ vyapadiśyeta tatraśajpi sivātāṁ gataḥ ni
[iti sūmat - kīramārya mahātāṁ svā ṛṣiḥ āryāḥ mantrapatikāsāṣṭamah]

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

[This is the chapter on maṇḍūkā, the seventh of the
knowledge-section of the kīrana-gama mahātāṁśa]
ATHA BHUVANAPATALAHH
(Cover the chapter on the worlds of Bhuvanadha)

Gandah

kṣīṇāhyadhāvā rūcitāh pūrvān bhuvanaissvala Saṅkara
bhuvanānām yatā samistānā prāmāṇena vada prabhā

Gandha -

G. Lord Saṅkara! Earlier, tatvās from pithi to nāda with their respective worlds were pointed out. How do all these worlds have their existence in all these tatvas? Explain to me about these worlds with their magnitude (or extent).

2 - 4

Bhagavan -

adhaḥ Kālāntaka rudraḥ samastasthāna-madhyagah
padmaścordhramadhyo's nantasa-tathā jnye karmavartinch
śiṅgalah kālaḥ krodhesa jalo jalo bhālah
dhanadāśōSaṅkaraścaita rudrakotya samānto
dadhūpo Bhagavan kālastadudūpo yaddhisamjutaḥ
tadāpastivatastēkṣṇāḥ kālasyanām vibhūtimān
The Lord said -

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

5-6

latagratam kotiavākhyatam tajyālā daśakotayāḥ|
neśāmabhām tadurdhvaṃ tu pañcaśaktoirmatam tatah
śrakotyandabhātirāca āhalyonnati-vistaraḥ
koṭayassaptadaśakāḥ kalagnerbhuvanām mahat

The residence of Kalagnirudra is about one crore of yoganis in its height. The blare of his fiery figure is
about ten crores of yojanas. Its smoke, Niralamba by name, covers a height of five crores of yojanas. The thickness of the lower cosmic wall is one crore of yojanas. Thus the region from the lower cosmic wall upto the great Kālagnirudra bhumana measures seventeen crores of yojanas.

7-13

Tadūrdhvaram paraṇā ghoṇak kṣudragantu samāśrayak 1
catvārīnīṣatsamadhikam 5 satam teṣām prajājitam 11
dvātrimiṣat-taka-nājano rājalakṣmīvarāstrayak 1
ravaro jñuināścānya tamaḥ śūtospa da punah 11
santāpah kamālaśāca kambalo niśasūrakah 1
śūchimukhah kumāśśāca kahgatalavāno jahara 11
kumbhāpa kośāhiṣāca tāptāṅgūrāsudāhakat 1
tāptāṅgūrāsac kumātraṇubalakāh paraśānak 11
ucchvaśāca nivuccvāsastathā yugmamahāhiḥ 11
śāltalī kumāpayākhyah kṛṣṇīnām nīcaya jahara 11
lokastambhāśca vijñāṇa ghoṇā vaivairini tathā 1
catvārīkṣmaṇaśāca raurava 1
catvārīnīṣatvāmīnaśāca raurava 11
astākṣrāśāya jahara kumbhāpākāśa raurava 11
catvārīnīṣac caṇḍasthami catvārīnīṣacchhatam matam 11
Above the region of Kalagniudra are the worlds of narakas (hells) of dreadful nature which form the ultimate resorts of evil-doers. On the whole, there are one hundred and forty narakas, of which thirty-two narakas are prominent. Out of the thirty-two narakas, twenty-nine narakas are called Rajanaraka and the remaining three are called Rajarajasevana. The names of the thirty-two narakas are as follows: Rauraka, Atiguna, Tama, Sita, Urya, Santapa, Kamala, Kambala, Milasudhaka, Susumukha, Kuma, Khadga, Tālavana, Kumbhipaka, Ambauja, Vīgāra, Dālakṣṇa, Lānyaśana, Kampa, Trikulepa, Palāsana, Ucchvāsa, Ninucvāsa, Yugma, Mahādhana, Salamati, Ksulpibāsa, Kṣūnicayā, Lokastambha, Viśripīra, Vaitarini, and Avici. One hundred and sixteen narakas are equally distributed in four directions, twenty-nine occupying each direction and thus forming a square. The narakas of this square belong to Rajanaraka group. Above this square plane are three layers of naraka bhūvanas, each one consisting of eight narakas. In the lower most layer of eight narakas Avici is important; in the middle layer consisting of eight narakas Kumbhipaka is important; and in the uppermost layer consisting of eight narakas Rauraka exists in its positivity. Thus the distribution and formation of one hundred and forty naraka bhūvanas should be understood.
The intermediate space between the planes of narakas measures ninety lakhs of yoganas. The height of each plane of naraka is about one lakh of yoganas. Above the planes of narakas exists a space called Nirālamba extending up to the height of thirty thousand yoganas. The world existing above the space of Nirālamba is called the Kūsmānda bhuvana. Its height is about nine lakhs of yoganas. The Lord of this bhuvana is Kūsmānda. In his mansion Kūsmānda is seated by surrounded by beautiful ladies and dreadful Rudras of mighty vigour. The next region that exists above the Kūsmānda bhuvana is called the Pātala loka consisting of seven pātalas. Each pātala consists of three sections one above the other inhabited by three kinds of beings - dānava, nāga and asura. Pātala loka is under the control of Haṭhaka[lwara].
The lower most Patala is called Ahāra, which is of the nature of Jambunada gold. (As said earlier), Dānavas, Nāgas and Āsuras are living there with long-lasting pleasures and enjoyments. In the lower section are the Dānavas whose names are Sanjukarna, Mahānāda and Namuci. In the middle section are the Nāgas who are in
in the company of nāga kanyas and who live there without any trace of misery. They are Ananta, Galika and Melaphutia.

In the uppermost section are the asuras whose names are Vīkaṭa, Śūladanta and Lohitākṣa. All these dānavas, nāgas and asuras live there surrounded by retinues and ladies of their own respective nature. They are endowed with multifarious enjoyments. Above the plane of Rākṣasa exists Pātalā which is of the nature of ruby. Prahlāda, Bhāgavāna and Vahrujihvā are the three dānavas residing in the lower section surrounded by the ladies of their own group. In the middle section are the chiefs of nāgas whose names are Vāsuki, Śāṅkhāpāla and Dhūtarāṣṭha. They are of dreadful nature and being endowed with splendid wealth they live there happily. Vidyumāli, Taṭījihvā and Hiranyākṣa are the names of the three asuras residing in the uppermost section.

$25(b) - 28(a)$

vītālam nāma pātalam indhanilamayam tataḥ ||
śūrdaloja nākaṇārasca tānākākhyasca dānavāḥ ||
aliṅgapa bala bhogadhyas tasmin sarpa mahayasaḥ ||
kambalo svetavastatra padmacāno bhuvanigamah ||
yamadamiṣṭrojanadhāstra vītālākṣaṣa bhūṣanah ||
ramantī bhogasamanphannāstī sarhasa samāyutah ||
Above the plane of Pātala exists the pātala named Vītalaka which is of the nature of sapphire. Śīyūpāla, Andhakāla and Taraka are the three dānavas residing in the lower section of Vītalaka. They are endowed with everlasting vigour and enjoyments. The nāgas endowed with high splendour and residing in the middle section are Kambala, Svetara and Padma. Yamaḍānīṣṭhṛa, Ugraḍānīṣṭhṛa and Vīṭālākṣṇa are the three asuras residing in the upper most section associated with various kinds of enjoyments and surrounded by thousands of ladies.

28(c)-30
subhagastrikalobhāma, lato 'nyatya-tāravābhūtim. H
sūtale kāladeswarāca, dāitya nāmamayoparadhā
karkotakah padmanāga dhvanānādhat padānalah
mahodara mahākāyo mahābhāurapalataka
lāṁā tiṣṭhante niḍdhika nirdvandvā niḥkhyāmanah.
They are with mighty vigour and they live there freed from misery, pairs of opposites (like heat-cold etc.) and fear. They are immortals.

31-32
mahātālam tu yannāma nādiḥkalviṁiṁayaṁ tataḥ 1
dundubhisrākākhyāśca suphajo ma balavītaḥ 11
dhanājāyassyakālaśca bhadro nāma j bhimānakaḥ 1
jvalāśya vāmanograśca vasanyugī nātipriyāḥ 11

The next pātalā named Mahātāla is of the nature of silver. The mighty danaevas residing in the lower part are Dundubhi, Tānaka and Sūparṇa. The proud nāgas residing in the middle part are Dhanājāya, Sakēla and Bhadra. Asuras who appear dreadful and who are fond of pleasures residing in the upper part are Jvalāśya, Vāmana and Ugra.

33-35(a)
pātalām nāma yaccāṇyaḥ savaratnānācitom bhavet 1
saṅkhodaro byadbhago jvalāmalo maḥāsurah 11
dundāsano durmukhaśca svetabhado maholagah 1
mehanādoś tāhārasaśca bhūmo bhimapārākramah 11
vicitraśvaṛya sampāṇnāśa-sudhānna-rasa-samyutah 1
The next region named Pātala is embellished with all kinds of diamonds. Śanikhotāra, Bhadhrkopa and Jvalāmāla are the dānavas of the lower section. Dundarana, Durinukha and Svetabhadra are the nagas in the middle section. Meghānāda, Akrāsa and Bhīma are the asuras in the upper section. All these inhabitants are endowed with multifarious wealth, nectarine food and nectarine drink.

35-38(a)

anyadrasātalām naṁ saueṣāmuparishhitam II
muktapalamayi bhūmistasmin bhuvana bhūṣita I
dirghikodyānapuṣpadhyāyā hemaprabhāra-torana II
lakṣayamānāmsaṁyuktā siddhadānaya samākula I
taṁste ca baltī nuddho karunā vāmanena tu II
 takṣako nāgarājaśca lakṣitākṣaśca rākṣasaḥ  I

Above all these pātālas exists Rasātala which is of the nature of pearl and which is embellished with ornaments. It is full of lengthy gardens abounding in various kinds of flowers; it is full of ornamental arches and golden ramparts. Those who live there are enriched with nectarine food and are surrounded by beautiful ladies.
They are innervated with the accomplished spiritual liquid. Bali, who was once impeded by
Vamana (an incarnation of Hari) is the danava of
lower section; Takṣaka is the nāga of the middle section
and Rohitākṣa is the asura who lives in the upper
part of Rasātala.

38(c) - 40

उद्धवम् कृष्णं पतालम् अर्तालक्षणितम् तताह�
निहता दनवं ये तु पुराक्षणितम् प्रतियुगीये
तस्ति लक्ष्मणकामिनिः श्रीपिता हात्तिकाणिताः
पताला कन्याकोर्धवे तु दसालक्षणितम् तताः
तस्योद्धवम् नवालक्ष्णितुम् स्नितम् वै हात्तिकेलवरम्

Above the last pātāla (namely, Rasātala) is a region
extending up to eight laks of yojanas. At the termination
of each yuga, these danavas, nagas and asuras are
absorbed and at the beginning of each yuga they are
again created. Above the last pātāla, at a height of
ten laks of yojanas is established the residence of
Hātākelvaram, measuring nine laks of yojanas. The
aforementioned danavas, nagas and asuras are
under the control of Hātākelvaram.
The mansion of Hāṭhakaśīvara is embellished with gold and diamonds. He is seated there surrounded by beautiful damsels, shining forth with his ornaments. He exists there endowed with various kinds of enjoyments. Those who contemplate on him and do incantation attain the same pleasures as endowed with Hāṭhakaśīvara. Since he violently breaks down to pieces all the worlds under his control at the end of each kalpa, he is called Hāṭhaka. Thus the seven pātalas exist with the aforementioned extent. Above the region of pātalā-loka, the hinder part of the earth measures two crores and eighty-eight lakhs of yojanas. So, it is said that the total height from the Kālaṅginudhālohastra to the mid-center of the earth is equal to fifty crores of yojanas.
(Now a description of Bhuloka is given)

The earth is surrounded by the seven continents (dvāpas) and seven oceans. The seven continents (dvāpas) are:

Jambu, Śaka, Kuśa, Krauñca, Sālmali, Gomedha, and Puṣkara. The names of the seven oceans are: Kṣīra, Keśa, Sañfi, Ikṣu, Mādya, Payonidhi, and Svādīdaka.

With regard to these dvāpas and oceans, it is said that each one is twice the size of the previous one. (Thus, if the extent of Jambu dvāpa is one lakh of yoganas, that of Śaka is two lacks and so on). Jambu dvāpa is about one lakh of yoganas in extent. It consists of nine divisions. At its centre is the great mount Meru.
The mount Meru is equipped with golden treasure and its head (summit) is like a shell or shallow dish. Its height is about one lakh of yojanas. About sixteen thousands of yojanas of Meru has gone deep into earth; the rest of it, measuring eighty-four thousands of yojanas is above the earth plane. Meru has three peaks of iron, gold and diamond. Out of these peaks different colours, that which is of silver belongs to Viṣṇu (Krṣṇa); that of gold is owned by Brahma and that of diamond belongs to Śaṅkara. Below their seat residence is the place where the immortals live.
Around the Mount Meru, in quarters and sub-quadrants are the cities of specific colours owned by the dik-pālakas. In the east is Amāvatsi of golden colour belonging to Indra. In the south-east is Tījavati of lotus-red colour belonging to Agni. In the south is Vairavati of black colour belonging to Yama. In the south-west is Rasovati of black-red colour belonging to Nirṛiti. In the west is Suddhavati of yellow-white colour belonging to Varuna. In the north-west is Gandavati of green colour belonging to Vāyu. In the north is Mahodasa of the colour of all kinds of diamonds belonging to Kubera. In the north-west is Yasovati of white colour belonging to Īśana.

55 (61) - 59

munoścara ca nairṛtyāṁ niśṭaṁ krṣṇa-lokavat ||
vāmavyāṁ suddhavatīkhyā vāruṇasyendu samvitāḥ
vāyave gandhavatīkhyā vairivaravatātmikā
uttare suvaratlākhyā kubheraṁ mahodasaṁ
yasovatī niśtaṁ suklā harasyesānagocare ||
Kadambo mandara jñaya jambūṣa gandhamādana ।
aivaśke vilūke jeyassupārśive ca vaṣṇo matah ॥
sarāṁsyapāramānāyatra pūrvacāllumāradakam ।
mānasam deśaṁe jñayam ēśottamam pāsāme matah ॥
mahābhadrāmnitārattas-tataścāinkaṅkham vanam ।
mandanaṁ tu vaiśkrāyajam ēśhita-saṁjñam kramāt-sākham ॥

On the four directions of Menu, there are four great mountains. The mountain Mandara is in the east, Gandhamādana is in the south, Vipula is in the west, and Supāśva is in the north. (These four mountains are collectively called Viṣkambha mountains.) Each mountain has got its own significant tree. Mandara has got the Kadambo tree; Gandhamādana has got the Jambū tree; Vipula has got the Āvattākha tree and Supāśva has got the Vaṣṇo tree. In the same way, each mountain has got its own garden and lake. Mandara has got a garden named Caitraṅgalī and a lake Amṛndaka; Gandhamādana has got a garden Nandana and a lake Mānasa; Vipula has got a garden Vaiśkrāja and a lake Śitōda; Supāśva has got a garden Dhūta and a lake Mahābhadrā.
60-63(a)

lati daksinato mevahi srilamatanagatiyam

nigadhau hemakuta daica himavanit vizisthog

mesonullataes dunam titayam caphi samishitam

vitaliśvete giriścārva śringaśavināmacāpah

sahasadvaya vitiśnāssamudravindhaya maha

mālyavān puvrta mesorhatī togeda vaśikhyāga

sahasavistitastārksya gangahāpyām paścime lati

To the south of Mena, there are three mountains—Nigadhā, Hemakūta and Himavān. To the north of Mena are the three mountains—Nilā, Śveta and Śrīga, stretching up to the ocean and having a breadth of two thousands of yojanas.

To the east of Mena, the mount extends up to one thousand yojanas and to the west of Mena, the mount Gandhāra exists.

63(b) - 67(a)
	nagānāgāntaram yacca taddeśo varṣa ucyate

himavan sindhumadhyastham bhūratam caphati srātām

sahasra navā samikhyātām varṣām kīṁputraskām lati

 tadavādhamakūtaṣṭasrūtān bhamadvīgīh

dīgham taceva samākhyātam tatastaddhāri samijñakam

utara hemakūtāya daksine nīgadhasya ca
The intermediate region between two mountains is called Varṣa. The region between Himācala and the southern ocean is called Bharata Varṣa whose extent is about nine thousand yojanas and which is like a bow. The region between Himācala and Hamakūṭa is called Kimpurusa Varṣa whose extent is about nine thousand yojanas. The region between Nisadhaka and Hamakūṭa is called Hari Varṣa extending upto nine thousand yojanas. The region lying in the east of Mēṣu is called Bhadrāśva, which extends between Mālyavan and the eastern ocean.

67(8) - 71

meroḥ paścimato ṣr̥yam kētumālam tu tādāsam

gandhāryādassamudravya madhye madhye ilāiyam

sumerosā ca devārīkṣu navasā hasa viśītam

sumerosai pārśvatacāṣṭau sarasāni ca tātputaka

pañam hiraṇyakām lāmāt dīṅgam kimpurusaṁ yathā

sumerockeṣu kāmyo nilāśvetādhi madhyagah

suraṅgānuṣṭhitāmayormadhya jāṭaṅgrodarśakēṁ yathā

suraṅgānuṣṭhitā jñayo jalaḥerdakeṣina kaihū
candrārādhavattu tat jñayam hirānakaṁ kūrītami yathā
To the west of Meu and between Gandhamādana and the eastern ocean lies Katumala vara. Alavīta vara also lies between Gandhamādana and the eastern ocean. On the side of Meu, lying between Svīrga and Śvētā mountains is Hiranyākṣa vara which, like Kumāruṣa, extends up to nine thousand yojanas. Kāmya vara is to the north of Meu and it lies between Nīla and Śvētā mountains. Kum vara is the one which has Śvīrga on its north and the ocean on its south. It is like the half-moon. Then, a description of Bharata vara (follows):

73-74

Bharata tatravarghayam navakhandaayutam tadah
indrasamjñyah kāserusca tāmavarno galāsūtam
nāgasaumyaśca gāndhawvo vārunaśca kumārika
atassudānāh kanyākhye dvīpe vānacatīṣṭhayam
saṣaṇi mlecchayuktiṁ balaśārīcayutam ca yat
b Caitrātana sahasrāṇi samuccāraśaṇāni tu

Bharata vara consists of nine divisions. They are: Indra, Kaśeṣu, Tāmavarna, Galāsūtāṁ, Nāga, Saumya, Gāndhawo, Vāruna and Kumāri. Upto the extent of Kumāri dvīpe, people belonging to the four principal
Castes are inhabiting. On the rest of the land extending about five hundred crores of yojanas, barbarians and other people live.

75-78

mahendrado malayassahyasa sukthin- sukaptavathah
vindhyaśca pariśṭhaśca saśaiti kulaśaptavatāḥ
anvāk himavatāḥ krāsaśatāni nava tasya hi 
atikramya tatha jñyāni dātipi sūkhadāni tu 
aniṁśadhastam samākkhyātyāśca malayam- saṅkhasamjñyakam 
kumudam vānasamjñāṃ ca malaye malayācalāḥ
	tat y pāde hemaśa lankāpuri krūrālayā maṭaḥ 

evanī samāśataḥ prakrtam jambudīpamidam khaṇa

There are seven kulaśaptavatas in Bharata Varsa. They are Mahendra, Malaya, Sahya, Sukthin, Kṣaśa, Vindhya and Pariśṭha. Being in front of Meru and Kṣaśa ocean and distributed through the extent of nine hundred yojanas are upa-divāpas which are capable of giving pleasures to all. Malaya, Saṅkha, Kumuda and Vāsa are the important upa-divāpas. Malayācalā is in Malaya divāpa at the foot of which lies the golden hued Lankha. It is the place for dreadful persons. Thus, a short account of Jambu-divāpa is given.
Jambu dvipa is about one lakh of yojanas in its extent. The kṣāra ocean (ocean of salt) encircling Jambu is also of the same extent. Beyond the kṣāra ocean is kṣira (milky ocean), its extent being twice that of kṣāra. Dadhi (ocean of curd), whose extent is twice that of kṣira, lies beyond the milky ocean. Savā (ocean of clarified butter) lies beyond dadhi and its extent is twice that of dadhi. Beyond savā lies ikṣu (ocean of cane-juice), its extent being twice that of savā. Beyond ikṣu is madya (ocean of wine), its extent being twice that of ikṣu. Sūrādūdaka (ocean of pure water) is beyond madya. Similarly, the seven dvipas are to be known in due order. Jambu, Śāka, Kuṣā, Kraushaca, Śālmali, Gomeda and Puṣkara are the seven dvipas. Their extents correspond to the extents of
The extent of golden region is about ten crores of yoganas. It is meant for the sports of celestial beings. Beyond this golden region exists the mountain Lokáloka (i.e. Camayala giri) extending up to ten thousands of yoganas. Beyond this mountain lies a place which is full of darkness. Beyond this dark place is Mátanga in its coral brightness. The total extent of Lokáloka, dark place and Mátanga measures thirty-five crores nineteen lakhs and forty thousands of yoganas (35,19,40,000). The thickness of the encircling wall of macrocosm is about one crore of yogana.
Thus, horizontally on all sides from the centre of Bhūloka to the cosmic wall, the extent measures fifty crores of yojanas. Above Bhūloka are Bhuvaloka, Suvaraloka, Mahaloka, Janaloka, Tapaloka and Satyaloka. The total height from Bhūloka to Bhuvaloka is about fifteen lakhs of yojanas. The height of Mahaloka is about two crores and fifty lakhs of yojanas and that of Janaloka is about eight crores of yojanas. Tapaloka has the height of twelve crores of yojanas and the height of Satyaloka measures sixteen crores of yojanas. The world of Brahma is above Satyaloka and its height is about three crores of yojanas. The world of Viṣṇu, measuring a height of three crores of yojanas is above the world of Brahma.
Hara is above the world of Viśnu and its height is about 129 four coves of yojanas. The thickness of the cosmic wall measures one cove of yojanas. Thus, it may be seen, that from Bhūlaka to Hara-loka, the total height measures fifty coves of yojanas.

91-93

śrī lokeṣu tisthante bhāskarādyā grahāśubhāḥ
divasanti surassiddhā vimūnastha mahavyasaḥ
dhūlokaśyāvadandam tu paścāsatkotaya maha
kalāgnimāditak kritā tadvatsaṅkhyaṁdviśuṣṭita
dhūloka-dhāraka nirdvāsata-saṁkhyā viṅkāṭānā
ṣaṅkṣāro disamghāgo daśasvāṁkhyāṁ sitādāvirme

In these lokas exist auspicious planets like Sun, Moon, etc. Resplendent devas and siddhas also live there seated in heavenly cars. The extent from Bhūlaka to the cosmic wall measures fifty coves of yojanas. Beginning from its Kalāgniudra-khūvāna, each śhūvana whose magnitude has been explained earlier, is placed one above the other. There are one hundred Rudras who sustain the whole Brahmānda. In each direction ten Rudras exist sustaining that particular direction.
Kapalītē Kyāgo Buddhako vajradehaḥ Pramardanaḥ
vibhūtrir avyayassāta pinākī trīdaśadhīpaḥ
indravīryam samākramya siddhāstapījita dasā
ginirudha hūtāī ca pinigalāh Khādago karaḥ
jvalano dahana bahūrībhasmāntaka- Kṣayāntakaḥ
āgneyūyam samāshītāstvatā pījitaśtena anāh rudravat

Kapalītē, Aja, Buddha, Vajradeha, Pramardana, Vibhūti,
Aavya, Śāsta, Pinākī and Trīdaśadhīpa- these are the
names of ten Rudras who sustain the eastern direction.
They are being worshipped by Indra, the dik-pālaka of that
direction and other devas. Agnipadha, Hūtāī, Pinigala,
Khādaka, Hara, Jvalana, Dhana, Bahūrī, Bhasmāntaka
and Kṣayāntaka- these are the names of ten Rudras
taking possession of the south-east direction. They are
worshipped by Agni, the dik-pālaka of that direction.

yāmnya matyukhaṇo dhāta vidhāta karīśamītānakaḥ
samītā ca viyokta ca dharmo dharma-patiśmṛtyah
yamaṇya balamākṛitamya yamenaiśa pūjitaḥ
nirūtānmaṇo kanta kūrṇaśaśśūbhayaṇakaḥ
udhvaśeṣṭo vīrūpāya dhūmralokita-damśtravaḥ
nirūtr balamākṛitamya nirūtānmaṇaṁ pūjitaḥ

It appears that the text is a translation from Sanskrit to a Pali dialect.
Yama, Mṛtyu, Hara, Dhāta, Viḍhāta, Karṣi, Samyuktā, 13
Vijyottā, Dharma and Dharmapati - these are the names of
ten Rudras sustaining southern direction and controlling its
vigram of Yama. They are worshipped by Yama, the dik-pālaka
of that direction. Nivrīti, Mārana, Hasta, Keśadhiṅi,
Vāyūnāka, Indraśeṣha, Vinīfāka, Dhūme, Lohita
and Dhanjītri - these are the names of ten Rudras who
sustain the south-west direction and control the vigram of
Nivrīti. They are worshipped by Nivrīti, the dik-pālaka of that direction.

100 - 102
Balaśeṣeśeśeśeśaiva pāhasta mahābalah 1
Svetaśeśeśeśeśeśeśeśeśa pāhakhaśeśeśa dīnghabāhurjālāntakah 1
Badabāmukhaśeśeśeśeśa ca varunena su-pūjitaḥ 1
Sigāo lagnavāyuvegarasūkṣmaśeśeśeśeśa kṣayaṁtakah 1
paṁcāntakah paṁcaśiṁkah kapaṁti meghavahakah 1
vayoh-bhūjāssada hṛte dasasudra mahābalah 1

Śeśa, Laghu, Vāyuvega, Sūkṣma, Tārkā
Bala, Alibala, Pāhakha, Mahābala, Sveta,
Balaśeṭhā, Dīnghabāhu, Ḫalāntaka, Badabāmukha
and Bhūma - these are the names of ten Rudras of the
western direction. They are worshipped by Varuna, the
dik-pālaka of that direction. Śeśa, Laghu, Vāyuvega,
Sūkṣma, Trīkṣṇa, Kṣayāntaka, Paṁcāntaka, Paṁcaśīrka, Kafardi and Meghavāhana—these are the name of ten Rudras who sustain the Brahmānda in north-west direction and who are loved and worshipped by Vāyu, the dīk-pālaka of that direction.

103-105

Jatāmakuṭādhārī ca nānāradhārasya pariḥ

nidhiṣṭā rūpaṁ dhanyasaumyadehaḥ praśādaṁ kaś yakt

praśādaṁ kha lakṣmīrām praśādarṣaśaśmadvarāh

vidyādhītaṁ sarvajña jñānabhūk — vedapāragah

suraśāstra jyeṣṭhā ca bhūtāpalo balibriyāh

cānāmāśyā Rudha Isamiṣṭā ime daśāṁ

Jatāmakuṭādhārī, Nānāradhārā, Nidhiṣṭā, Rūpaṁ, Dhanya, Saumyadeha, Praśādaṁ kaś, Praśāda, Lakṣmīrām, and Praśāda—these are the names of ten Rudras of northern direction. They are worshipped by Kulhara, the dīk-pālaka of that direction. Vidyādhīta, Śī, Sarvajña, Jñānabhūk, Veda-pāraga, Suraśa, Śauva, Jyeṣṭhā, Bhūtāpalo and Balibriya—these are the names of ten Rudras of north-east direction. Śīna, the dīk-pālaka of that direction is in friendly attitude with them (i.e., he worships them).
Jayanta, Palaka, Vīra, Kapālapsa, Upādhyāya, Sudhisa, Ugra, Śava, Subhra and Lokita - these are the names of ten Rudras of lower direction, being worshipped by Visnu. The dir-palaka of that direction - These Rudras are endowed with pleasures and they are free from death. Samibhu, Vibhu, Guṇādhyaśaka, Trayaksa, Tīrthaśvandita, Samvāha, Visvāha, Nabhā, Libṣu and Tīrloka - these are the names of ten Rudras of upper direction protected by Brahma to whom these ten Rudras are the presiding deities.
Then comes jala-mandala which is ten times higher than prithvi-mandala. There are eight bhuvanas in jala-tattva which are termed guhyāṣṭaka. The names of the bhuvanas are: Amalaka, Prabhāra, Naimīsa, Puṣkara, Āsādhī, Dīndimundī, Bhāralkūṭa and Lakula.

113-114

Tējastattvam tadūrdhavan tu tējovibha janākañāni
Hariscandraḥ ca śīśailam ṣaḷpamśrīuktakāśvanam
Madhyamam ca mahākālam kētānam bhūrnavān tattvāt
atīguhyāṣṭakaṁ kyeta-tejastattve pratisthitam

Above the jala tattva is tejas tattva mandala, inhabited by luminous beings: Hariscandra, Śīśaila, Tālpa, Amārakēśava, Madhyama, Mahākāla, Kētāra and Bhurana—these are the names of eight bhuvanas of tejas tattva. These bhuvanas are called atīguhyāṣṭaka.

113-114

Vāyutattvam sthūtam tasmād-dasadṛṣṭvayā tajjasam
Gaja tattvāṁ karaṇāñāṁ nākhalam nākhalam tathā
Vimalam cattākāśam ca mahāndraṁ bhīmamāṣṭakaṁ
guhyādguhyāṣṭakam kyeta vāyuvāranamasthitam
In vāyu tattva mangala which is ten times higher than tājas tattva exist eight bhuvanas, collectively called 'gukṣād-gukṣātara'. The names of the eight bhuvanas are: Gaya, Kuṇḍaketa, Nākha, Nakhala, Vimala, Amāhāra, Mahendra and Bhīma.

115-116

tadūrdhvaṃ bhuvati vyoma pañcamam niśta vyāgitam |
vastrapādam rudrakotin avimuktam mahālayam II |
gokarnam bhadrakarnam ca suvarnākṣam śīrṇisanyājikam III |
paurāṇītakam tadadhī vyoma tattva pratisthitam II |

Above vāyu tattva exists vyoma tattva which is devoid of form and ten times higher than vāyu tattva.

The names of eight bhuvanas which have their existence in vyoma tattva are: Vastrapāda, Rudrakoti, Avimukta, Mahālaya, Gokarna, Bhadrakarna, Suvarṇākṣa and Śīrṇī. These eight bhuvanas are called Paurāṇītaka.

117-119 (a)

dasaḥ̄ kṣamānyā suṣadhanikāla-samyājikam I |
chagalanāmām divamām ca māyotani mandalāvaram II |
kālōjanaḥvaram caiva jaṅkuraḥvaram śīrṇisanyāram I |
śīrṇisanyāram ca viṣṇūtām - ahaṅkāre pratisthitam II |
śīrṇisanyājikātī khyātām tadūrdhvam buddhi samyājikam I
Ten times higher than vyoma tattva is ahaṅkāra tattva in which the following eight bhuvanas named "Sthānayaṅtaka" exist: Chalaganda, Dvaramanda, Mākota, Manḍalesvara, Kalāṅjanapura, Śāmkukarṇa, Śrākeśvara and Śīleśvara. Buddha tattva is above ahaṅkāra tattva.

119(b) - 120(a)

pāścām rākṣasam yākṣam gāndhavam cāndraśaṁyakam
prāpesam brāhmaṇaṁyam ca devayonaṅtakam matam

Pāścāc, Rākṣasa, Yākṣa, Gāndhava, Indra, Saṁyja, Prājñapa and Brāhma - these are the names of eight bhuvanas called devayonaṅtakam existing in buddhi tattva.

120(c) - 121

buddhi tattvārtatātā gauṇam tattādau cākṣtam bravet
kṛtam ca bhairavam brāhmaṇam vaishnavam ca kumārakam ca
cuntam caśīkantiḥ savījanam ca gauṇam yogśtakam matam

Above buddhi tattva exists gūpa tattva, ten times higher than buddhi tattva. Akṛta, Kṛta, Bhairava, Brahmā, Vaiṣṇava, Kumāraka, Āuma (uma) and Śīkantika - these are the names of eight bhuvanas named yogśtakam existing in gūpa tattva.
tatos vyaktam pradhānam ca mahādevāstakālayam  
krodhesaścandasaśmavanta jyotih pingalaśūrakau  
pañcāntakaśāṅkavarīsūca Śīkhasāca sātyāstūnaḥ  
avyaktat-āgatalakṣavya satadha vyāpta samsthitam  
mahātejopādī na varadhaśčārakapīngalau  
jyotih pingekṣanaśānau bhuvaneśvara eva ca  
avigstā-māhākā sakti rāgastā viyasaśiyutakā  
tathāvam punaśo jñeyak pradhāṇā-gaṇapālabakāh

(   )

Avyaktā tatlana (prakṛti) (is ten times higher than 
guna tatlana). The eight bhuvanās, called Mahādevaśtaka 
existing in avyaktā tatlana are: Krodhesa, Candā, 
Samvatsa, Iyoti, Pingalasūraka, Pañcāntaka, Ekaśīra 
and Śīkhasa. Hundred times higher than avyaktā tatlana 
exists rāga tatlana. In this tatlana, there are ten bhuvanās. 
They are: Mahātejga, Vāmadeva, Bhava, Ulbha, 
Ekapinglela, Iyoti, Pingekṣa, Śīna, Bhuvaneśvara 
and Angushtramatra. The presiding deities of these worlds 
are endowed with virility and vigour. Purna tatlana 
exists along with rāga tatlana. It is There as the protecting 
agent of avyaktā.
126-128 (a)

Nāga tattvāc ca vidyākhyām asuddhiḥ pakṣamahām i
vāmadevaś ca śūkṣmaścāh ugrāścāh balasyūkahāh i
śaivasānaikāvīśaścāh pracaśčaśeṣvānah punah i
umābhanta hāyoś nanta ekācāiva śīvak punah i
vidyā tatvān sūtāh hyeto rudrāścateśalotkatah i

Above nāga tattva is vidyā tattva which is impure and of the nature of deluding the soul. There are fourteen Bhūvaras in this tattva. They are: Vāmadeva, Aśīva, Ugra, Bhava, Śiva, Śāna, Ekāvi, Pracaśa, Tāvra, Umābhanta, Aja, Anantā, Eka and Śīva. Rudras who are the presiding deities of these worlds are endowed with abounding vigour and they exist in vidyā tattva.

128(b) - 130(a)

Tatāh kālo niyatā̄n̄hye samputa vyāpya lakṣadhā i
yamo hālahalaścāiva krodhana baḍabāṃkhaḥ i
uccuṣaśeśo paraścando mātargo ghatavāpasah i
adhaśtu samsthitaḥ hyeto tebhyaśūpaśalamo sūtāh i

Hundred thousands times higher than vidyā tattva are kāla tattva and niyati tattva which are co-existent: Yama, Hālahala, Krodhana, Baḍabāṃkha, Uccuṣma,
These are the names of ten Bhuvanas of Kāla and nitya tattvas. The presiding deities (śālagrama) of these Bhuvanas exist in Kāla tattva.

130b-132

Kāla tattvāt- kāla jñeyā lakṣāyata paricchada
vamā jyeṣṭha ca raudrī ca kālī kalavikarāni
balavikarāni caiva. Balapramathāni tattā
damanī sauvakhūtanām tadādhvam ātmanā manomāni
bhuvanās samayuktaḥ kalātattve ujavasthitāḥ

Ten thousand lakhs of times higher than Kāla (and
nitya) is Kāla tattva, which consists of nine Bhuvanas:
Vāma, Jyeṣṭha, Raudrī, Kālī, Kalavikarāni, Balavikarāni,
Balapramathāni, Sauvakhūtanām and Manomāni.
The presiding deities of these worlds are associated with
their respective Bhuvanāśvaras.
tatascedbhavā bhavemāya koṭyāvyāpita vistaraś

Gaharasa kṛṣṇamā ca tato haukaraṇ̄d-vihāray axa

daseśvarāsa ca devastraścana gopatiḥ punah

tehyūdhvapata samisthānaḥ kṣemūsā ucyate

brahmāsvāmi ca vidyēśa visveśsāca śivasthā

anantākāśāḥ hyete māyātattva nivāsīnāḥ

Persuading one crore & times higher than kāla tattra

exists māyā tattra which consists of thirteen bhuvanās.

In its upper section, there are eight bhuvanās: Gaharasa,
Anāma, Hari, Hara, Daseśvara, Devesa, Tākṣaṇa and
Gopati. In the lower section of māyā tattra, there are
five bhuvanās - Kṣemūsā, Brahmāsvāmi, Vidyēśa,
Visveśa and Śiva. The presiding deities of these
bhuvanās are with infinite greatness.

lato vidyā ca ya śuddhā koṭyāyuṭagata matā

anantascaiva sūkṣmaśca rivaścottama samajñītāh

ekaṁtaiścaraṇdaṇā ca triṁūrtaṇiḥpasaṅgatāh

sūkṣmaśca śikhandiśca vāmādya navabrataḥ

dharmādyéca ca ṛṣiṣųvata bhavaçeśvara samajñītāh.
niyatiṣca pratistā ca vidyā santistalāvai ca
ūśīrā ke śīlāhyetātastattvaṃ sadāśivam 1

tatīa brahmānda saṅghātām punassakティdvayan bhavet

tatāsta niṣkalam tattvān nirguṇam nirmalam śivam

ātāndriyam śhivam sūddham ugyātām śuṅjabākasām

evamadhyā saṁākyoṣaś śruṇtastārksya te maya

[iti svāmat- kṣiraṇākhye mahatantīte vidyāpāde bhavaratābalo'śtamaḥ]

Rewading ten thousand crores ¥ times higher than maya
tattva exists vidyā tattva which is pure. In sūddha-vidyā-tattva
there are twenty-five bhūvanas: Ananta, Sūksma, Sivottama,
Ekandha, Ekadha, Trimūrti, Sūkṣma, Sīkhandi
(Aśa vidyāśvara bhūvanas); Vāma, Jyeṣṭha, Raundī, Kāli,
Kalāikaranī, Bakāikanāni, Balāpanatāmā, Suvākālādaāmāni,
Mānominī (Navašakti bhūvanas); four bhūvanas of seven
crores of mantias; four bhūvanas of Dharma, Vaiśyāya,
Aśvāyaka and Jāna.

Īśvara tattva exists above sūddha-vidyā tattva.

Niyati, Pratiṣṭā, Vidyā and Śānti are the names of
four bhūvanas of Īśvara tattva.

Sadāśiva tattva exists above Īśvara tattva. There
are six bhūvanas in Sadāśiva tattva. They are: Īśāna,
Tatpurusa, Aghoṣa, Vāmadeva, Sadyojāta and Sadāśiva.
The configuration of bhūvanas terminates in sadāśiva tattva.
Above ēkaśiva tattva exist two ēkaśī ṭattvas—pṛthiśa ēkaśī and dvitiśa ēkaśī. The īśā tattva existing above ēkaśī ṭattvas is known as īśā tattva which is formless, devoid of attributes, free from impurity, auspicious, beyond the reach of senses, eternal, pure, pervasive and associated with the characteristics of void. Thus, O, Takṣaṇya, O the nature of worlds distributed over the ṭattvas has been explained to you.

[This is the chapter on Bhūvamā, the eighth of the knowledge-section of the Kīranāgama mahātāntika]
ATHA SIVATATTVA PATALAH

(Then the chapter on 'Siva Tattva')

Gauda:-

Sivatattvam katham sānyam yacchāntam nākṣatramatāḥ
prajāṣam caīcāvijñānātī labdhāvānā kättvāna

Gauda:-

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

Note:

Gauda, thus raises the questions concerned with the nature of Sivatattva which has been described by the Lord, (at the end of previous chapter) as

2-3

Bhavan:-

grahakātivā śūnyo grahakātivāt kumārakī
majāchārmaissuvāsānyah pasūnāḥ pāśakandhataḥ
nākṣatramathūrṇavānīrvedam. anyātātāyaśa tyā ti
gnahiśādarat gocarat tathāśau sātvaśugnānāt
The Lord said:

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

Notes:
The word grahakata should be understood in two different modes. With regard to Simatatta, it denotes the nature of absorbing power. And with regard to soul, it denotes the soul's nature of being grasped from within tattva to Simatatta. The word 'sunya' should not be taken as to mean the nihilistic point of view. To accentuate this sense, an illustration is given. Even though a house is there, it is said to be void when there are no persons or things inside the house. In the same spirit the sunyata of Simatatta should be understood.
Others hold the view that the states like bindu, nāda, etc., are of the nature of void. It is not true. In order to effect the existence of intelligence in the souls these states like bindu, nāda, etc., are there. (So, if they are non-existent, they cannot affect the knowledge of sound). Moreover, they are being activated eternally. Siva-tattva is beyond the reach of external senses, it is abnormally subtle, and it is the state in which subtle Sivasakti exists being absorbed in it. That which is said 'subtle Sivasakti' is to be known as Jñānasakti. Through the realisation of Jñānasakti, one can know Siva-tattva.

When Siva-tattva remains cognizable through Jñānasakti, how can it be said that it is void. Since intuition is possible for manas, what is beyond the reach of external senses organs can be intuited by manas. It is very common that feelings like hunger, thirst, etc., even though these are beyond the reach of external organs, are experienced by manas.
Notes

The following verses of the Pāñcarātra (II:188-20) may be compared:

"aparasmītyā kāryātmā yadā kīndunivāsantaḥ
dā labhāyate kāmarśāgām śivatattvam tadā
tattvavānvedām samatraśādāh lakṣaṇam
kānti svadik-kāyāśakti kīlayātmakam auyayam
vyāpāthe nityamācaḥ samatōnīkhaipīrṇam"

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

7-8

Gaṇḍa -

"anuktinā vikalpatthā vikalpa mānasassatā ca
samānahata jñeyam samānahato api jñeyam
ajñatlī deśikatattvam kāthām dīkṣām kāntyasya
jñeyāk saṅvāte sāmānavāyam samājñeyo ra ca saṅvātu"

Intuition is affected through manas, a distinct cognition (svikalpa-jñāna) and this distinct cognition is due to manas, the internal organ.
That which is associated with manas can be realised through mental perception and that which is without any form lies beyond the range of manas. Since Sivatattva is far and far above manas tattva, how can it be perceived through manas? Without cognising this (Sivatattva) how can a preceptor do the purification of Sivatattva during the process of initiation? A thing is said to be known only when it is completely known. Sivatattva is not known completely.

Notes:
Gauda's objection here is that since manas tattva is an evolute of prakṛti or avyakta, it cannot reach Sivatattva. Manas belongs to impure māyā and Sivatattva is the place where even the pure māyā exists absorbed in its very subtle state. So manas is rendered ineffective in cognising Sivatattva. Secondly he objects to the purificatory process (dikṣā). In 'tattva sādhana', the soul is mentally taken up to Sivatattva and ruminated as though it experiences kriyās concerned with Sivatattva. Since Sivatattva is beyond the reach of manas, how can this purificatory activity can be executed?
Bhagavān -

Kṣudgatyanubhavo yātā vikalpastātā no brahvi
vastuṣrayo vā vikalpasyā tadvastū ghatatam ca.

The Lord said.

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

10 - 11

vikalpo mānasassākkṣmasākkṣmasakti layam gato. 1
lagatastvanyaricchinnastu nontam tadvirajitam 11
jñām cittendriyaśelasa karīta hyātmak kriyā. 1
iha sādhyoś tra māntavyo vibhūtabhakadharmaiḥ.

Distinctive knowledge due to manas is very subtle. Sivatattva is the state in which the subtle Śivasaṅkti has gone deep into Śiva (i.e., has been absorbed into Śiva). A thing which involves everything into itself and stands severed from all of its attributes, adjuncts, it is said to be an absolute, free from its conditioned state.
(The soul is capable of knowing through mental perception. The soul indulges in activities and attains the position of lordship when its sakti operates in co-ordination with its sense organs. It apprehends through its mental vigour. The possibility of knowing sakti is thus maintained here. Lord Siva, who is of pervasive nature, is always with the unique virtue of being in the form of pure consciousness.

Note:

It is maintained here that sakti is cognizable through mental perception (mānasa pratyakṣa; not bhāgyendriya pratyakṣa). The soul which uses instruments appropriate to enjoyment and release, intuiti Siva by means of its intelligence energy which is informed by Sivasakti. In intuiting Siva the soul is protected by Sivasakti from the residual impression of pāpa which inhibits the soul. Sivasakti and the mental mode illuminated by Sivasakti help the soul in cognizing the nature of sakti.

* See the Jñānāmytam, verse 71.

and the Jhuanamandham, verse 603.
(There is no fault if one does not know a substance completely). With regard to the perceptual knowledge of a tree, only its features presented by its external forms are acquired. Its interior features such as its sap or juice are not perceived. In the same manner atma is partially known through the cognitive power of the soul.

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

Sāśṭhām ca sa kathām vātā niṣkale vāgvanajitah

Sakalo vātā và tāvām sañjñapānā tataṣdalah!

Gauḍā -

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

Nota -

Gauḍā now turns His attention towards the revelatory activity of the Lord. In His niṣkale form He is shines forth without any organism fashioned by mantras. So how can He reveal the Scriptures? Without the organ of speech, how can He impart the Scriptures which are of the nature of sounds and speech. This is the first doubt. If you say that He reveals the Scriptures assuming His sakala form, there also the doubt lingering. Since the evolution of the gross element (bhūtakāla) which is the source of sound, has not taken place at that time, there is no scope for sakala or speech. So how can the Lord reveal the Scriptures? This is the second doubt.
Bhagavan -

niskalah kim na kalpyosu yasya kalayam kalatim jugat
yathaj tah kruta tatha sastham na kim prabhuk
yadyasau sakala naiva tatha naiva guumakramah
kintupadesena vina tado bhavati nisphalam
yadyasau na bhavet-tarksyatada na syat-guumakramah

The Lord said -

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

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

( This is the chapter on Sivatattva, the ninth of the Knowledge-section 
of the Kiranagama mahatantia )
ATHA TANTRĀVATĀRA PĀṬALĀH
(Then, the chapter on the transmission of the Scriptures)

Garudah.

Kimartham tāni vaśtīdah kasmīm kāle kiyantī vā i
kena teṣām brahīyam āsramātāḥ brahīkā me ii

Garuda

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

2-4

Bhagavan

tāni vaśtī sa muktayātthām na reuktissādhanādētā i
sādhanaṁ tatra samisiddham tadārthām tāni sasbravit ii
śrīyamantānanamevaśākṣvāṁ cintya dasātmajān i
jñānamekam vikajyati teṣāṁ tatasāṃhiyāvadat ii
kāmikāṁ brahavākhyāya śudhākhyāya yogajāṁ
dīptiśāavyāpi cintyamānuḥ kālākhyāya kārānām ii
ajitāṁ suśīvākhyāya tvāyāśpi sudīptakām i
śūkrānāṁ tu suśūkmaśāavyāya kālasyāpi sarvakām ii
suprabhāt yaddēśāya amśūśāavyā cātiśmān i
śevam prāthamikāḥ praktaḥ pramānayo gurukramāḥ ii
The Lord said -

The Lord revealed the scriptures only for the purpose of accomplishing release. Without the specific means release is not be attained. Means are well provided in the scriptures so as to make the souls to adopt the means and thereby to attain release. He revealed the scriptures immediately following the creation from Suddhadhāvā (i.e., pure māyā). He Lord created ten Śivas from His own Self in Sadasaiva Tattva and He divided the one single scripture into the same number (i.e. ten) and transmitted these ten scriptures to ten Śivas of Sadasaiva Tattva. Out of these ten, the Kāmikāgama was related to Pranava (Śiva); the Yogāja to Sūdhākhyā; the Cintyā to Dīptā; the Kāranāgama to Kārana. The Ajjāgama was not revealed to Śūdra; the Dīptāgama to Tṣa; the Sūkṣmāgama to Sūkṣma; the Sahasrāgama to Kāla; the Suprabhājāgama to Devasā; and the Amūmānī to Amūśu. Thus the first transmission of the Āgamas is told. Now how does each Āgama come down through the line of preceptors is explained.
Pranāvāt, Trikalaḥ praṣa Kāmikām, Trikalaḥdāhyāy Ocean 1
Sudhākhyāy, Yogājām, Tantamī Praśma samājīnāstatah, Praśma 1
Dīptam, Kāmasādācintyastu Gopāliśca, Tato Mrīkā 1
Kāraṇāmī, Kāraṇācchakovāh, Tataḥ Praśma Prajāpatī 1
Ajitānā, Sūṣivāt, Prajaṭām, Umasādācintyatah, Praśma 1
Tato Dīptam, Tumūntistu Tataḥ Prajaṭā Hutasanāḥ 1
Sūṣiṃānā, Sūṣiṃādākhaḥ, Prajaṭātasmāt Prajaṭā Prakṣeṇjanaḥ 1
Kalasamśāstānāḥ, Sahasākhyāmī, Brūna Dharmastalāk Khaṇḍa 1

Trikalā, received instruction on the Kāmikāgama, from 1
Prasana and Harā, from Trikala; Prasama, received 1
the Yogājā, from Sudhākhyā, and Praśku, from Prasama. 1
Gopaṭi, received the Cintyāgama (also called Aṃśika) 1
from Dīptam and Aṃśika, received from Gopaṭi; 1
Savarudra, received the Kāraṇāgama, from Kāraṇa and 1
Prajaṭā or Prajaṭā, from Sarvudra. Umesā, received the Ajitāgama 1
from Sūṣiva and Acyuta, from Umesā. Triṃurti 1
received the Dīptāgama, from Īśa and 1
Hutasanā, from Triṃurti. Phraṇa received the Sūṣma-gama 1
from Sūṣma and Prajaṭā, from Phraṇa. Phūna 1
received the Sahasāgama, from Kāla and Dharma 1
from Phūna.
Vighneśa received the Suprabha (Suprabhādāgama)
from Devīśa and Śāśi from Vighneśa. Ugra received
Arjumām from Anāśu and Ravi (Āditya) from Ugra.
Thus the account of the first ten Agamas of Saivīc group
(Siva bheda) is clearly related to you, O, Gauḍa.
Earlier, the Lord created eighteen Rudras endowed with
intelligence and He imparted to them the Sivagamas
of the same number (i.e. eighteen). To the Rudra named
Anadi Rudra, He revealed the Vijayagama, the
supreme scripture.
पामेश्या महातन्त्र चरितम् सुरूपस्य श्रवणात् ।
निश्वासं यदाद्वारायस्य ग्रेद्दिताम् नाम सुलिनं ॥
मुखालिमः प्राश्नांशयं विनोस्विद्धामतो मताम् ॥
स्वानिष्ठया संतानां सर्वं समुपे श्रवनेश्चक्तिमार्गम्।
संखोहसमानार्त्याया भ्रधाम स्वरात्रमो मताम्।
निद्धामाया स्वयंभूक्तम् विराजम् तेजयम् तेजासस्मयम्।

The Paramāśvara mahātānta was related to Śrīnāpā, ।
the Nīśvāsāgama to Daśārha; to Prodayagama ।
to Śūlīn; the Mukhālimāgama to Praśanta; the ।
Śiddhāgama to Bindu; the Santānagama to Śvanisītha; ।
the Simhagama (Śravakāgama) to Saumyeśa; ।
the Candrāhāsāgama to Ananta; the Bhadragama ।
(Vimalāgama) to Savatman; the Śrīyambhūvāgama ।
to Nidhanāsī; the Vīrāgama to Tajara.

17-18

सनवाय महामहेश्या श्रीहक्यहा सा मकुतम् ।
िदमि द्वापिका इत्यताम् ललितम् कालयस्या तै ॥
अग्नयं यस्स तदायम्यासे विरास्यापि पुनः पराम ।
तै जातासहाजञानार्वस्याक्षे धनः पुनास्यानु ॥
The Ravanāgama to Brahmaneṣa; the Makutāgama to Śiva; the Āgama, namely the Kirtināgama, was related to Daśākṛtī; the Lalitāgama to Ālaya; the Agneyāgama to Vṛama; the Parāgama (Vatula) to Śiva. These Āgamas, which come under the group ‘Rudra bheda,’ were revealed by the Lord along with the Āgamas of Sādvic group (Śiva bheda). Now how do these Āgamas of Raudra group come down through the line of preceptors is explained:

19-22

प्राप्तसंसर्गः समिन्धत्तु 'विजयाम' परामेश्वरः।
सृणिज्ञात परमेश्वरस्तु समप्राप्तो र्युसानां मुनिः।
दशाक्रत्सः निस्रामिः प्राप्तः ति सालसमक्ष्याः।
प्रेक्षितमु नृत्र समिवर्धत्तु कःकः भयो मुनिष्टानाः।
प्राप्तांतर मुखलिंगां ति दाहिचिर्माणा यो मुनिः।
बिन्दु समिन्धाः यत्र भद्रम मृदत्स्वप्रक्ष्णश्वरः गारः।
स्वराविर्मित्त्वा संतानान्ति समप्राप्तसिसामपरायणाः।
नारायणां ति यत्राण्वयमि निर्मिहेऽप्राप्तान्त मुनिः।

Parameśvara received the Vijayagama from Anādirudra.
Uṣana received the Parameśvaragama from Śrīrūpa.
Pāravi (Sālarasamkṣa) received the Nisrāgama from Daśākṛtī.
Kaca (Kavaca) received the Prodgītāgama.
Śrī Śulin. Dādhicci, a sage, received the
Mukhabimba from Praśanta. Candāvara, a gana, 160
received the Siddhāgama from Bindu; Śaṃśāpāyana
received the Santānāgama from Śuvarṣṭīka. Nyāśimha
received the Nānasimhāgama (Sauvottāgama) from Saumya.

23-25

anatācandrahāsami tu pāptō devapūrṇitakha
bhadrān sauvatmadavattā vinākhaḍu mahāganakha
svāyambhuvantāt nidhanat samprāptāh padmōasmhavah
vinājan tejasah prāptakha prajārakṣana tatparah
sauvavami brahmaṇesāttu samprāptāh nandikaśeṣaḥ
īśānānma suchānā prāptā mahādevo balāśeṣaḥ

Bhāṣapati received the Candrahāsagama from Ananta;
Vinākhadra, a mahāgana, received the Bhadhāgama
from Sauvatmadāva. Padmāsmhavā received the
Svāyambhuvāgama from Nidhanesā. Prajāpati
received the Vināgama from Tejasā. Nandikesvāra
received the Ruvaśāgama from Brahmaṇeṣa. Mahādeva
received the Mākuṭāgama from Iśāna (Śiva).
A sage called Samudrdhaka received the Kiranāgama from Dvapītā; Bhairava received the Lalitāgama from Alaya; Hultabhūk (Hutasana) received the Agneyāgama from Vyoma; Mahākāla received the Samabhiṣay (otherwise called Parāgama) from Śiva.

Thus the varieties of the Śrāvānas which are associated with differently formed characteristics are expounded by me with regard to the primary varieties (mulāgamas) of the Śrāvānas, there exist secondary varieties (upāgamas) also. The variety of Agama corresponding to each different Agama is said to be its secondary variety (upāgama).
These Scriptures which were in elaborated form were transmitted at times in very much shortened form to the sages and devas. Therefore there exist 15 different groups of Agamas. These differences are due to the differences in reflections or views of the taught. Again in the same way, it should be noted that these different types of Agamas find place because of the different types of persons who received instructions on these Agamas. Since these differences are assigned figuratively, differences are notified only in regard to the scriptures. Indeed, the differences in their effects or fruits are not to be thought of. In accomplishing the final result, there is no difference. All the Scriptures yield the same fruit.

(This is the chapter on the transmission of the Scriptures, the tenth of the knowledge-section of the Kharṇāgama mahātantra.)
**ATHA MATKROTPATTI PATALAH**

(Then the chapter on the origin of letters)

Janardanah -

\[ \text{Jananjalarah kathomi bhinnam jnana-vam tata-paksha maya.} \]

\[ \text{etadvisi mahadeva jnana-ala:mam yat} \text{ } \]

Janardana -

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

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Bhagavan -

\[ \text{ekam rāda-tattvam jnana-mohinitya: Shitam pramā} \]

\[ \text{sa dikha ādina va-khaśya kala-śaya maha-śrava} \]

\[ \text{paktam saran parambhakma cedite tākṣaryayuk} \]

\[ \text{ṣṭhitam vyaktaśa vāgrān bhūmikandaśa khaṇḍasāk} \]

\[ \text{nava khaṇḍasāśaśaścānyak bhūmikandaśaśaścānyak} \]

\[ \text{daśāśaśaścānyak niyaśaśaścānyak tāmca khaṇḍa vyavasthit} \]

\[ \text{tāmca khaṇḍa vyavasthit} \]
The Lord said:

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

5-7

Khanda-drayam catuṣṭrayam saṣam kuta-ḥyayāḥ śhitām |
svam jīvam satāndhatām vanna-sakti uśtedatah II
matvā matkā saiva saṁkhyajñānāṁ śveda-ā |
tanakārya-yatīhūsastā saavan vyāpya vyavasthita II
śravijñānā-prabhedaṁ śhitairā namah-kedāhā |
āśamunā labha śrīnā rudra-śadaṁ parā sät II

The next two sections are formed of eight letters each one consisting of four letters (i.e., ya, na, la, va, and sa, sa, ra, ha).
The remaining section is called `kūta', having only one letter (`ka'). Thus it should be understood that its potency of one single syllable gets differentiated into fifty letters. Since these letters, like a mother, give birth to uncountable words, they are called mātrākāśāra. These letters assume various forms of scriptures like Sānkhya Sāstra, Dharma Sāstra, Tarka, Kāvyā, Pūchāsa, etc. These fifty letters exist pervading all these kinds of scriptures. Like the primal root of a lotus plant, the basic sound exists as one (undifferentiated) but its affected state the supreme sound assumes various names and forms, and therefore there arises the differentiation as Śiva-ūcchā and Rudra-ūcchā.

8 - 10

Labhīdāt- jñānalabdhesaḥ pi bhāntah pūnta śṛṅkale na hi
gadya padyādi kāvyā ye geya desānugāsa ca ye
Ujāpindakalā-kūta mantrasvasti ūmigata
Śaktirūgāśvarā lañya vānimayam nyāya samsthita
Bījnayā mātrā saiva sarvanamantralaya para
Varnaya vāheda svaṁ jñānalabdha mayā tava
Samudaya lañya śākuyo na śākuyo uttikēdine
(iti śāmata-kūtamāṣya mohatantre vidyāpade
mātrakāśāya pūntalak śādasaḥ)
Because of the differences in affected forms, the differentiation in Saktas is postulated. It is figuratively held that they are of two different groups. Indeed there is no difference. Whichever forms of prose, verse, epics, etc and whichever scriptures are formed according to the nature of various parts of the land, they are only due to the potency of mantra (matika) which proceeds in the form of bija, binda, kala, krita, etc. Vagbhata is the Sakti of matika who exists pervading the speech. It is to be understood clearly that the same matika Sakti is the repository of all kinds of the supreme mantras. Thus the nature of the differentiation in scriptures is explained to you by me.

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

(C This is the chapter on the origin of letters, the elements of the knowledge-section of the Kiranagama mahatantra.)
ATHA YANTRODDHĀRA-PĀṬALĀH
(Then the chapter on yantroddhāra)

Gaurāh -
mātrikatmadisamāsiddhā savamamtrālaya pañca
vihitāstūrā ye mantraṣṭeṣāni me lāyānam vada.

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

2-4

Bhagavān -
same madhye dharābhāge sugandhakummojavala
kramācchāvārā nyasettatra navakanda vikāpasah
santimuddhyāya tameva pājya purvaś sugandhikāh
udvīte sambarān paścat acāyo manthangrahah
dodasacchadagamī padmanā dvātrimśaddalantii va
karnikāyām nyaset-kūtām kalayugmānta samāśāla

The Lord said -
On the surface of an even ground splendid with fragrant flowers (a square diagram with four entrances
Should be drawn). There, one should spiritually transmit the power of letters which are ninefold (as explained earlier). At the centre of the diagram Āñāna-Sakti should be worshipped with necessary paraphernalia like flowers, water, sandal paste, etc. The preceptor (who has transfigured his body in the form of Viṣṇu; i.e., who has a mantra-nyāsa on the various parts of his body), should also worship the daily Samhāra in the proper place of the diagram. (Three circles should be drawn, their centre being the place of Āñāna-Sakti) and around the space between the first and the second circles, sixteen petals should be drawn; around the space between the second and the third, thirty-two petals should be drawn). At the exact centre of the diagram Ācārya should inscribe the letter kāti, joined with the two letters belonging to Ṛṣabha.

5-8a

udabhijā samāyuktam ondhacandra vihūṣṭam 1
nādaśakti samāyuktam sivalījamidam pam 2
rittāmamitāmaḥ susūkhā janatāmātānānām samāyах 3
nyasāt-kramāddalajñānāt manasodātakāmi pānāh 4
kramādagnilankāvṛttai vyāpākāmi tu nyasēftari 5
etacchakram yajyastu satataṁ māti māti vā 6
gamdhādyaitārkhitāmpī kurvākramātāsimvan vṛjet 7
The seed-letter corresponding to Rudra should be associated with these letters and the whole single mulamantra should be adorned with hindu and half-moon. (The mulamantra, he belonging to Lord Mritunjaya, according to this agrama pattern, see esoterically suggested in those verses is to be known as kshimum.)

This supreme mantra is known as 'Sivaliya' and it is endowed with the potency of sound. Even at the very instant of knowing this auspicious mantra, which is of the nature of cintamani, it is capable of bestowing the desired affect upon the aspirant (who is properly initiated into this kind of yantra-worship). There is no doubt about this.

Then one should inscribe all the sixteen sounds on the sixteen petals in due order. In the same way, the letters from ka to sa (thirty-two letters) should be inscribed on the thirty-two petals. The remaining letters of the consonant group, ha, should be written around this thirty-two petalled lotus. If one worships this diagram according to the prescribed rules daily or once in a month with deep devotion and necessary paraphernalia, he, breaking through the power of the god of death, attains Sivala.
The central letter (mūla mantra) is variegated by joining with it the second, fourth, sixth, twelfth, and the sixteenth svaras. The five mantras formed in this way are called aniga mantras. Combining the usual brahma svaras (kṣaṇa) with kṣma the five brahma mantras are formed; the names of ganeśvaras should be preceded by the letter kṣma combined with the second swara; the names of loka pālas should be preceded by the letter kṣma combined with the third swara; the names of daśayudha (ten weapons) should be preceded by the letter kṣma combined with the fourth swara.
Now, observe the bija mantras formed out of mātrika in a different manner pertaining to Vidyāśāras. The seed-letter of Ananta is formed by the combination of ha, na, and ī, associated with hindu. The seed-letter pertaining to Śūkra is formed by the combination of ha, na, ī, and hindu; the seed-letter of Śūktama is formed by the combination of ha, na, and hindu; the seed-letter of Āتا, is formed by the combination of ha, na, and hindu. The seed-letter of Ekautra is formed by the combination of ha, na, ī, and hindu; the seed-letter of Trimūrti is formed by the combination of
ma, la, ū, and hindu; the seed-letter of Śivānta is formed by the combination of ja, u, hindu and sah. The seed-letter of Śikhandi is formed by the combination of ha, i, and hindu. The hoja mantras significantly formed for Vidyeśvaras are thus concisely instructed to you.

18 8-20

kūṭāmikāraśamitam hindunā hūṣitaṁ śaśvat 11
gāyati caiva sāntī kintu nēkhaviseṣanam 1
ōnkarādi namotāmīcā jñātva mantraṁ prayojaye 11
śātva suddhaṁ ātmanam mantraṁ suciḥ pūjājojanādīrakāh 1
śavyapāpyaṅgallo do yo bhaveducchitaṁ saṁsābhavah 11

īti śūmat-śanāsthe mahātarṣe vidyāpade
yantāvatāro dvādaśāh pātalāsamāptah 11

11 vidyāpadeśamāptah 11

For Gāyatri mantra, the letter Kūṭa should be combined with the fourth swara and adorned with hindu; for Sānti mantra, the letter Kūṭa should be combined with nēpha, the fourth swara and adorned with hindu. All these mantras should be preceded by the syllable OM and followed by 'namah'. One should recite these mantras only after attaining purity through bath, etc.
He should do japa before taking meals. The incantation of mantra would not yield good results and it is a blemish on the part of an aspirant if he recites mantra without taking bath or after taking meals.

(This is the chapter on Yantra-vatana, the twelfth of the knowledge-section of the Kavanaga-maha-yantra.)

II Here ends the knowledge-section II
ATHA KRIYĀPADĀH
SNĀNAVIDHIH

[Then, the KRIYĀPADĀ, the chapter on the rules pertaining to ceremonial baths]

Gauda—

snānam kātividham puñcatam kairmanhār kātkāmara vā
etadbrihi samāsena sūdetādām tripurentaka 1

Gauda—

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

prathamam vārṇam snānam dvitiyam śākṣa samajñakam-
māhendram ca tīrtham gāttasthitam mārutāṁ bhavet ।
pañcamam mātrama udāstiḥ samāyaḥ idānāṁ ucchate kramat ॥

The Lord said-

(There are five kinds of ceremorial baths). First is known as vārṇa-snāna; second, śākṣa snāna; third, māhendra snāna; fourth māruta snāna and fifth is known as mātrama snāna. Thus the varieties of baths are mentioned in the scriptures. Now I explain these in due order.

3(5) - 5

nadiṇada- jyākaśādhi - khatādiṣu ca vāraṁ ca

śatā gatau sastē purastāṁ sarvaṁ yāhāt- prasodhitām

gāhītraśādyaṁ sadyamantāna prasayet-purusena taḥ

samādhyaghrāmamantāna prasayet-purusena taḥ

īśeṣodāhītya khadgena savam gṛṣya ca samplaveḥ ॥
After the process of malasana, one should engage himself in vichitana. Having done acamana, one should again take the clay and divide into three parts with Vidyā mantra. Being north-faced, muttering astamangala, he should fashion sivatirtha by employing bhakna mantras. Out of the three parts of clay, first two parts should be besmeared or over his body and the remaining part should be sprinkled in the water.

Note:

acamana - slipping of water taken in the right palm gesticulated or gajāna mudra so as to cover a grain of mudga. Acamana should always be done three times.
Having finished the bathing with all perfection and sincerity and disembarking himself, he should do acamana with all care. He should take the water with pramara mantra and sip it three times and should cleanse his lips two times.

He should touch his head, followed parts like nose, ears etc., navel and crest (sukha) in due order (with śraddha mantra) and again doing acamana, should worship sandhya with the accompaniment of holy water-offering (arghya).
Cleansing Himself, (this kind of activity being known as samayana) with samhita mantra, he should sprinkle the consecrated water drops upon himself with simamantira. Ideating the water as of black colour (being indicative of his inner impurities) he should throw it away with ajeya mantra and then do acamana. Then having done nyasa (sakalikanana) and encircling himself with water, he should do tarpana with appropriate mantras designed for this activity. For this manner, tarpana should be done by wearing the sacred thread so as to hang down towards the left part of the body (this mode of wearing known as pracinavali).
He should make the water to drip down the space between the fore-finger and the thumb; for the deities libations should be done making the water to roll down through the big finger tips; and for the sages, libations should be done by making the water to drip through the space between the fingers. For the manas, deities and sages, mantras should end in evadhya, evadhya and namah respectively. Then making the right palmar cistern to form a container with krodaya mantra, offer libations of water three times. Then filling the palm with flowers and water offer them to the Sun-god and then worship Siva, the indwelling Almighty of the Sun. Then recite the mantra pertaining to Suya hundred times or according to his convenience. Circumambulating himself three times he should then prostrate and praise the Sun-god. After finishing all these rituals, he should absorb the power of mantras from the water (collected in the aṣṭāṅga vessel) into his Heart, reciting the krodaya mantra.

Vaunasaṇāṇa is to be done in this way. Then listen to the procedure of śhrama-ṣāṇā.
Collecting the cow-dung from the forest with sadajata mantra, one should knead it with vamaadova mantra; it should be inflamed with agora mantra and should be consecrated by sprinkling it with vaaktaa mantra. Having taken it with trana mantra and deposit it in a new receptacle (sampaata) reciting all the Brahma-mantras. This process is known as Phasma kalfana.

Having finished malasana and jalaanana, or before jalaanana, one should take ordinary bath (warm bath without any mantra) and then should engage himself in dharmasana. From head to foot, in due order, one should bestow the Phasma over his body with astra mantra and then with the employment of Sivamantika and Kumkhamudra he should sprinkle the Phasma on himself. Then wearing a pure and white godly garment one should do acamarni as before.
Mahendranāma is that which is done in and during the shower of rain. While doing Mahendranāma one should recite five Brahma mantras from about Vajayagnāna. Walking seven steps behind the cows so as to be covered by the dust arising from the heads of the cows is known as Vajayagnāna. One should recite Tatpurusa mantra during Vajayagnāna.

The bath done with the employment of Sambhuta mantras is known as mantrasnaṇa. In this way, here in the Scriptures, five kinds of bath have been explained for the sake of accomplishing good effect. Having taken bath in the manner prescribed above one should worship Lord Siva either in stūpa or stambhā.

(This is the chapter on the rules of bath, the first of the kriyāpāda of the Kīranagama mahātantra.)
ATHA Pujāvidhīh Paṭalāh

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

Gauḍaḥ -

pujā samāścitrā deva sa kathām līṅgamaśūtaḥ
sphuṭaṁ me bruhi devaśa śṭhāṇḍile vā kathāṁ brahma

Gauḍa -

O, Lord. The performance of worship was indicated earlier. Explain to me vividly how the worship of the Lord who presents himself in the image of Līṅgā or Śṭhāṇḍila ( ) is performed (according to the scriptural injunctions).
Bhagavān -

Stānam pravivya suddhātmā dawśināmumīnāsmitah
rucirāsana-samsthastu prnopāyātāvānātah
latīstham ghihitvā cāssīstāmāśa cayādāndhi māyāgam
kstva kāyam dhaheptīścāt - sānavāsaṁ cintya tayāsam

Having attained (both the physical and mental) purity, the worshipper should enter the place of worship (prajāsthāna) through the west-entrance and seated himself in an appropriate and cordial posture on the right side of the Lord (i.e. in pedestal where linga is to be placed) He should do pranāyāma three times. He should mentally grasp the soul from its seat (bhikraka) and take it to the place of bindu (i.e mahabindu, known as avadānā) through the process of ṛcaka. Contemplating on the effulent image of Śivasstra and raising the fire known as kalāgni from his right toe (through udbhava mudra) he should mentally incinerate his physical body.
Imagining as though his physical body (which so far has been an outcome of the consequences of his previous merit and demerit) has been brought to dust, he should bring back his soul to its seat (bhrdaya) with pranava mantra. He should meditate on its radiant white spot shining forth with its own effulgence. Contemplating on pranava and with a display of kumbha mudra he should (mentally) sprinkles the drops of nectar over his newly created physical body so as to make it as the body having all the lineaments of buddha arya. Then he should do this process three times. Then he should do karanyasa. For karanyasa, first he should purify his hands with astimantia and then he should transmit the power of brahma mantra and angamantia to the various part of his body. He should assign sautilmantia gajatri mantra and swamantra to his palms. Having done karanyasa and anganyasa in this way, he should make his body as though it is of thirty-eight kala mantras.
Sūrānsi pāricalkhaṇa pāncika Śarvakānaitaka kalpayet

catirāni vadāman-nyaya vartāmanthana kriyayet

pūrṇādassamānabhyā yāvaduttara-gocaram

aṣṭadhā kalpayedghoram ṛṣyārāśiśvāvanukramat

nākāhin ca caitrodarāni prāśa-nyasadvānam trayodasā

ghyam litgam tataścorya janumī jānīvaiva dhavyam

spicau dvē ca kat e purīvān nyasahsadyām tatjaśtādha

ādvyastā pāradarśaśaktīm tatājīmin vajapakāmin nyaset

padān pānī tathā nelām śūrā bāhūn nyaset- kramāt

ādvyastā pāradarśaśaktīm tatājīmin vajapakāmin nyaset

Around his head he should assign the five kala maṇṭās

pertaining to Śaṅkha; then east to north in due order, he should contemplate the four kala maṇṭās of tātaścorya maṇṭā around his face.

He should place eight kala maṇṭās of aghoramanaṇa over ṛṣyāra, āck, shoulders, navel, stomach and tender parts. The thirteen kala maṇṭās of vamadvara are to be placed over the following parts: anus, penis, thighs, knees, shank, buttocks (sīra), hip, and two sides. The eight kala maṇṭās of sadhyaśala maṇṭā are to be placed on the feet, hands, two nostrils, head, and two fore-arms. On the two sides of his body, he should place aṣṭadhakṣaṇa. And through vyapāra mudrā, he has to contemplate as though he has attained the divine form of lord Śiva.
After doing the mātrī-nyāsa in His own body, the aspirant should proceed to do internal worship (in His heart, navel and the central place between His eye-brows). Having brought the suitable flowers mentally, He should slap the hands three times with astramāṇtra and should close the eight directions (as digbandhāna) with karacā-māṇtra. Then He should purify the vessel (meant for aṇgaṇya) with astramāṇtra. After filling the vessel with pure water, transmit the power of prāśāda māṇtra into it. Then He makes the aṇgaṇya-water as nectarous one by gesticulating the chenu-mudrā (accompanied with proper māṇtra). Then sprinkle the divine aṇgaṇya-water on on all the articles collected for the purpose of worship. Then placing a flower on His own head (as atma-puja), proceed to do the purification of linga.
Having arranged the pure water-kalasas in a prescribed pattern.

Then filling the small earthen vessels with well-purified water and placing them on suitable pedestals (i.e., on certain designs), he should mix a small quantity of auspicious water with the purified water contained in the earthen vessels. Having arranged the pure water-kalasas in a prescribed pattern, the flowers offered during the previous worship. Rules pertaining to the removal of offered flowers (nūmālya) are not applicable to the lingas of specific lineaments. (for the awkward linga is of general characteristics. Removal of flowers is to be done within a short time). The top of the linga should never lie without any flower (or leaf). Then, placing the removed flowers (nūmālya) in the east north-east direction (for the sake of Candesastra), offer the fresh flower immediately to the Lord. Cleanse the image twice with
asha-mantika and then cleanse the pedestal
(meant for bath) and again the linga with interspersed devotion.

19-21

Kalpaniyam tatah pitham - aśesādhwa-vinimritam
-catunyugamahapādam - pāthicālattvam - kandakam
śrīva kantakam
kāla-tattvānta-nalai-kam - pañcāśadāya-karikam
māyatattvam bhadrami - śuddhabhidalāja-sohitam
vidyēśvaradala-channam - śaktikesa-samyutam
śivaśaktidvāyārabdhakam karṇikālajaraśhitam

Then the pedestal or seat of the Lord should be formed
of six adhvas. The Śivāsana consists of four great
legs which represent the four yugas. Its root is pāthicālattvam.
it is with a stem rising upto kāla-lattvam. Its paricarp
is imputed with fifty seed letters and having adorned
with theoms of fifty dispositions (bhūvas) or bhūvanas.
māya-lattvam is its midst between the stem and the flower.
The resplendent lotus flower is of the nature of śuddha-vidyā.
The lotus flower is with eight petals of eight vidyēśvaras.
The filaments (kesa) of the flower represent Śakti Lattvam.
Its paricarp, imputed with the with and governed by
fifty seed letters is fashioned of Śiva Lattvam and
two Śakti Lattvam.
Thus having constructed the lotus-seat made of mātikākṣaras, which the aspirant should design for logs that represent dhāma, jñāna, vairāgya and iṣṭayā on the four corners (south-east, south-west, north-west and north-east) with the accompaniment of seven vowels belonging to neuter group. (The place where the root of the lotus-stem is consequently designed represents adhāra-sakti)

Above the plane of adhāra-sakti, ananta-stāna, i.e. to be
contemplated and above the plane of anantasana, kamalasana, is to be designed. On its pericarp encompassed by the petals of anantacakra the remaining deities are to be contemplated. The name of nine sivasaktis are: Vama, Jyestha, Raudri, Kali, Kalavikaranī, Balavikaranī, Balakamalakriyā, Samadhita-damani and Manomani. There is another group of nine sivasaktis whose names are: Vilbuk, Jñani, Kriyā, Vaca, Nāgēśi, Jvalini, Vama, Jyestha and Raudri. Vama, Jyestha, etc., belonging to the prior group are to be worshipped in successive order (vishvanavana); and Vilbuk, Jñani etc., belonging to the other group are to be worshipped in the reverse order (vishvanavana).

With regard to matrikāyasaras, twenty-four letters from ka to lha are the filaments distributed equally over the bottom of eight petals. Nine letters from ya ma to ha are the seeds occupying the area of pericarp. Then the figure of Lord Sadasiva is to be contemplated with brahmākāyasaras and all the thirty-eight kalamātras are to be appended to each brahma mantra.
Then invoke the resplendent Lord with sadyojatamānta; immobilise Him with Vāmadeva māntika; render His presence with aghora māntika; offer offerings like arghya are to be made with tattvamāntika. The image of the Lord (Śukra) is to be worshipped with ānāmāntika. Then, worship of lagāṅga and bhogāṅga is to be done in due order. Then the ceremonial bath (abhiṣeka) of the Lord should be performed in with the following things in the order of mention: milk, curd, ghee, honey, etc. While doing abhiṣeka the image should be rubbed and cleaned again and again regularly. Bathing, smeared of sandal-paste, offering ornaments etc. are to be done one by one with five brahma mantras. Having done this, āvarana-pūjā is to be done and then the aspirant should proceed to do the worship of deities pertaining to sādhya-mantras.