

Tirumantiram

ENGLISH TRANSLATION OF THE TAMIL SPIRITUAL
CLASSIC BY SAINT TIRUMULAR



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by Satguru Sivaya Subramuniaswami**

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INVOCATION TO VINAYAKA

**He who has the five hands and the elephant's face,
Whose tusk is even as the crescent moon,
The son of Nandi, the Flower of Wisdom,
Him I cherish in thought, His feet adore.**

PAYIRAM: PROEM

(Verses 1 to 112)

1 IN PRAISE OF GOD

1: One Is Many

The One is He, the Two His sweet Grace,
In Three He stood, in all the Four witnessed,
The Five He conquered, the Six He filled,
The Seven Worlds pervades, manifests the Eight
And so remains.

2: Defies Death

The Holy One who all life sustains,
Lord of Her, beloved of all the world,
He who spurned Yama, the Southern Quarter's King
Of Him I sing, His glory and praise.

3: Immortals Adore

He who stands the same to all,
The Pure One, whom immortal Gods adore,
Whom, even they, that daily stand beside, know not,
Him I seek, praise, and meditate.

4: Dispells Gloom

The Truth of Spaces Vast, Seek of the Universe orb,
Our Haven of Refuge, He bade me seek and find,
Him I praised by night and day,
And praising thus, gloom{-}dispelled,
I held firm in this world of strifes.

5: Siva Is Nonpareil

Search where ye will, there's no God like Siva,
None here below to equal Him in glory;
Lotus like, He, of gleaming matted locks,
Golden in splendour, beyond the worlds, apart.

6: Omni-Competent

Without Him, there be Celestials none,
Without Him, penance is not,
Without Him, naught the Three accomplish,
Without Him, I know not the City's Gate.

7: Divine Father

Primal First is He, older than the Co-eval Three
But the Lord is He peerless, unequalled;
Call Him "Father," and Father He to thee,
Inside you He flames in the Lotus of golden hue.

8: Kinder Than Mother

Hotter is He than fire, cooler than water;
And yet none knows of His Grace abounding;
Purer than the child, kinder by far than the mother,
Nearest to Love is He, of the flowing matted locks.

9: All Worship Him

Gold-bewrought, His matted locks fall back and gleam;
Nandi, His name,
My Lord is He, ever by me worshipt;
But none there be whom He worships.

10: Omnium Gatherum

Holding the worlds apart, as the Heavens high He spreads;
Himself the scorching Fire, Sun and Moon,
Himself the Mother that sends down the rains
Himself the mountains strong and oceans cold.

11: Effort And Fruit

Near and far I look; but around the Being First,
No other God, I see, mightier than He;
Himself the effort, and Himself, too, effort's end;
Himself the rains, Himself the clouds rain-laden,
The Nandi named.

12: Beyond Comprehension

The One of the fore-head eye, in Love Supreme, unmoved,
Dead were the countless Devas,
Born were the myriads on earth;
Upward they climbed to lives beyond count,
Yet none did know the Lord was He.

13: Immeasurable

Mal who spanned the earth and Brahma the Lotus seated one,
And others of the Gods fathomed Him not;
There be none to measure Him that measured the Heav'ns
And thus He stood, all visions transcending.

14: Transcends All

Transcended He Brahma on the lotus-seat,
Transcended Mayan, the ocean-hued,
Transcended He, Isan, who transcends all,
Transcended He space infinite, witnessing all.

15: Blossoms As All

Into Brahma did He expand, into Hara did He,
And into the soul of the body He pervades
As the Effulgence Divine, the Dharmic law limitless,
The Eternal and the Everlasting.

16: Confers Wisdom On Gods

He, of the matted locks, the odorous Konrai clustering,
He, of the Divine Consort with forehead divinely gleaming,
He, whom the Immortals and Devas sought,
Wisdom to learn, Ignorance to dispel.

17: Love Profound

Howe'er well the two garlics and musk boil and mix,
Yet will musk's fragrance stand o'ertopping all,
So may all space mix and hold the God as One,
Yet, upwelling, pours forth Isan's love profound.

18: Munificent

The Supreme Lord saw Alagai King's penance devout,
Much pleased, He made the King Lord of all Riches;
Even so, approach the Lord, noble deeds performing;
For thus says the Lord, "Hold this lordship!"

19: Created Universe

He, the Wisdom Primeval, He made the City Ancient
Of the seven meadows, fragrant-spiced;
He fixed the Moon, and to penance inclining,
He abides there, making that His seat.

20: In Mount Kailas

Seek the Abode of the Holy,
Who, of yore, created Birth and Death
A high hill it is, where thunders roar and lightnings flash,
Where fragrant flowers bud and bloom,
His mighty likeness it bears.

21: Comes Speeding

Sing His praise! Oh how quick He comes!
He, the Lord, who in one fell sweep the wild elephant slashed,
The Lord who ends this muddy vesture's mortal coil,
Of the Heavenly Hosts, of Brahma Divine,
Of Mal, hued like the clouds rain-borne.

22: Seek Him, He Seeks You

This Lord of Maya-land that has its rise in the mind,
He, the Being without thought, knows yet all our thoughts;
Some be who groan, "God is not to me a friend;"
But, sure, God seeks those who seek their souls to save.

23: Infinite Grace

The Mighty Lord, the God of Fire, set amidst the seas,
Whom the comprehending souls never deny;
He, the Lord of the Heavenly Beings all,
Who, day and night, pours forth His Divine Grace.

24: Firm In Minds Firm

Sing His praise, Sing of His Holy Feet!

Pour all your treasures at Siva'a Sacred Feet!

And they who shake off the clouded eye and disturbed mind,
With them He ever stood, benignantly firm.

25: Illusions Vanish

The Birthless is He, the Divine Mad, of Compassion vast,

The Deathless is He, the Boundless One, Granter of Joys all,

To Him kneel, and, kneeling, shall find

Naught becomes Maya, the bond immemorial.

26: Attain Grace

Adore the Lord, who in unbroken continuity stood,

The Lord who protecting over all earth expanded,

Transcending all He stood; over the lotus bloom aloft,

In smiling glory He sat; Holy be His feet!

27: He Enters Into You

The Infinite of Lotus-Face, rivalling twilight ineffable,

May ours be His Grace Divine!

And they who thus Nandi daily beseech,

Into their Heart, creeping, He comes! He comes!

28: Your Guide

Beckoning He stood, He, the All-pervading;

But they who, doubt-tossed, in self-contention lost,

They stood withered at the root;

To those who freely give themselves to the Lord on High,

To them is He the certain, immutable Guide.

29: Axle-Pin

Oh! You, the Unseen, only kin to this forlorn slave,

Let me not falter to embrace Your feet!

For to the heart of Your servant, pure and true

You ever stood even as the axle-pin.

30: Yearn For Him

As the Heavens draw the rains;
Even so will my Lord draw me to Him?
Thus, doubting, many ask.
But like to the mother-cow, for my Nandi I yearn
And all the world, all the world know it too!

31: Seek Him In Love

Of the Earth is He, of the sky is He! Well He be!
Of the Heaven is He, of truest Gold is He! Well He be!
Of sweetest song's inmost rapture is He!
Him my love besought, from heart's central core.

32: Sing Of Him

The Lord of Gods, and of ours too,
The Lord who all space pervades,
And the seven Worlds, ocean-bound, transcends;
None do know His nature true,
How then may we sing His Grace Divine?

33: Adore Him

Many the Gods this hoary world adores,
Many the rituals; many the songs they sing;
But knowing not the One Truth, of Wisdom bereft
Unillumined, they can but droop at heart.

34*3Chant His Names Thousand

Like the fragrance of the musk the musk-deer constant emits,
Is the True Path which the Lord to Celestials imparts.
Sitting or moving, I chant the rich essence of His Name,
His thousand Names that are with spark divine.

35: Path Crossed

Even the Path impassable is foot-easy made,
If you the Lord praise and Him adore;
The East and West and directions all
He does transmute--and thus dances He the Lord.

36: Praise And Be Blessed

Oh, Heavenly Father, Nandi, the unsurfeiting nectar sweet,
Oh, Bounteous One, Unequaled, First of Time!
Praise Him ever; and even as you praise,
So thine reward will also be.

37: Throbs Within

Daily I kneel and chant Nandi's holy Name;
Envisioned, He stands, the Fire-Hued One,
Flaming like the moon in sky; into me He comes,
And throbs and breathes through my mortal flesh.

38: Greatness Unceasing

I will not cease to speak of Him, the Great, the Rare,
I will not cease to prate of Him, the Form Unborn,
I will not cease to talk of Nandi, the Mighty,
I will never cease, for pure and great am I then!

39: Adore And Attain Grace

He, the Divine Light, shining bright in devotee's heart,
He, of the Holy Waters, wherein He sports,
Him shall we praise, Him call, "Our Lord,"
And, thus adoring, His Grace attain.

40: In The Heart Of The Pure

Humbled and meek, seek thou the Lord's Feet,
Feet that equal the rays of purest gold serene;
Praise Him with songs of the humble heart
And unpenurious tongue;
To such He comes, the all-fashioning Lord.

41: In Depths Of Devotee's Heart

To them He comes, who, in heart's deep confines
Treasure His Name,
The Lord who consumed the deathly poison of hatred born,
Consorting with Her of the gleaming brow,
Conjoint, like the pairing deer in amity sweet.

42: Grants All

They alone attain His Feet, who seek and praise;
To them He shall grant the world the Four-Headed one made;
Full well the elect come, the world of Maya girdling,
One is He with Her of the shoulders reed-shaped.

43: Eternal Grace

To them that speak of Hara's Holy Feet and weep,
To them that daily muse at the Great One's mighty feet,
To them that, in deep devotion fixed, wait to serve,
To them comes the Eternal's all-filling Grace.

44: Shines In Love

"Glory to the Holy Feet," the Devas chant,
"Glory to the Holy Feet," the Asuras hymn,
"Glory to the Holy Feet," the humans, too, echo,
Thus I gloried Him, and in my love He shone.

45: Divine Path

Except by Fate He decrees this sea-girt world revolves not,
Except by Fate He decrees do joys and age arrive not,
Daily pray to the Light Effulgent;
The Divine Path He'll prove, the Sure Sun He'll be.

46: In Heart's Center

"You of the Twilight Hue! O! Hara! O! Siva!"
Thus, His Holy Feet devotees praise and sing;
He of the Primary Hue, the First, the Infinite
Entered my being, my heart's center held.

47: Bliss Denied

In Home is He, like Holy Men is He,
In Thought is He;
Like the kite concealed in the palm's leafy depths,
Your Bliss is for them alone who muse upon You steadfast.

48: Unflickering Lamp

The Lord of Gods, whom the pious adore,
To Him I bend my knees and His Grace invoke,
The Lord, Our Father, blessing us of earth,
The Lamp that flickers not, Him I seek.

49: Sea Of Bondage

Who, on the Lord, Shakti-Consort, meditate,
And take the way of Pasu-Pasa,
They swim across the foaming sea of Sin,
And, swimming, reach the shore of Pasu-Pasa.

50: Seeking Is All

I'll wreath Him in garland, I'll hug Him to heart;
I'll sing Him His Name and dance with gift of flowers;
Singing and dancing seek the Lord;
This alone I know, only too well I know.

2 GREATNESS OF VEDAS

51: Vedas Proclaim Dharma

No Dharma is, barring what the Vedas say;
Its central core the Vedas proclaim;
And the Wise ones ceased contentious brawls,
Intoned the lofty strains and Freedom's battle won.

52: Truth Of Maker

Brahma spoke the Vedas, but Himself not the goal supreme;
He spoke the Vedas only the great Maker to reveal;
He spoke them for the Holy sacrifices to perform,
He spoke them, the True One to manifest.

53: Moving Mood

In the beauteous Veda, aptly named the Rig,
As the moving mood behind, He stood;
In the trembling chant of the Vedic priests He stood,
Himself the Eye of vision Central.

54: Supreme Path

The Holy Path is naught but the Path Supreme,
Who muse on the Lord, Himself the Path Supreme,
As Material-Immaterial, as Guru Divine,
They reach Siva's Pure Path-so Vedantas all declare.

55: One In Several

Of the One, the Vedas chant in divisions six,
The One who yet in parts divisible does not be,
As divided parts they swam into their ken,
Then upgathered and swelled into the patterned whole.

56: Vedic Sacrifices

Uncaught in the world's web of woman, song and dance,
Such alone seek the holy sacrifice to perform;
But the unpracticed in austerities do but reach
Desire's Abode, misery to find.

3 THE GREATNESS OF THE AGAMAS

57: Agamas From The Fifth Face Of Siva

The Lord that consorts the blue-hued One
Has the Agamas twenty-five and three;
Bowing low, the six and sixty sought
The Fifth-Faced One the Agamas' deep import to expound.

58: Agamas Innumerable

The Sivagamas the Lord by Grace revealed;
In number a billion-million-twenty-eight
In them the Celestials the Lord's greatness gloried;
Him, I too shall muse and praise.

59: Agamic Truths In 18 Languages

In eighteen various tongues they speak
The thoughts which Pandits alone know;
The Pandits' tongues numbering ten and eight

Are but what the Primal Lord declared.

60: Agamas Deep In Content

The Agamas, the Lord by Grace revealed,
Deep and baffling even to the Gods in Heaven;
Seventy billion-millions though they be;
Like writing on the waters, eluding grasp.

61: Agamas Revealed

The Infinite revealing the Infinite Vast
Came down to earth, Siva's Dharma to proclaim,
The immortals, then, Him as Nandi adored,
And He stood forth the Agamas artic'ating.

62: Agamas Transmitted

From Siva the Infinite to Shakti and Sadasiva,
To Maheswara the Joyous, to Rudra Dev and Brahmisa,
So in succession unto Himself from Himself,
The nine Agamas our Nandi begot.

63: Nine Agamas

The Agamas so received are Karanam, Kamigam,
The Veeram good, the Sindam high and Vadulam,
Vyamalam the other, and Kalottaram,
The Subram pure and Makutam to crown.

64: Import Of Agamas

Numberless the Sivagamas composed,
The Lord by His Grace revealed;
Yet they know not the wisdom He taught;
Like writing on water, the unnumbered fade.

65: Revealed Alike In Sanskrit and Tamil

Devoid alike of rain and summer's gift of dew
Even the flashing lake had lost it's vernal bloom
Then did He in Sanskrit and Tamil at once,
Reveal the rich treasure of His Compassion to our Lady Great.

66: Key To Mystery Of Life

Life takes its birth, stands preserved awhile,
And then its departure takes; caught
In that momentary wave of flux, Him we glimpse,
The Lord who in Tamil sweet and northern tongue
Life's mystery revealed.

4 THE GURU HIERARCHY

67: Eight Masters

Seekest thou the Masters who Nandi's grace received
First the Nandis Four, Sivayoga the Holy next;
Patanjali, then, who in Sabha's holy precincts worshipt,
Vyaghra and I complete the number Eight.

68: Eight Nathas

By Nandi's Grace I, His Masters elect,
By Nandi's Grace I Primal First sought;
By Nandi's Grace, what can I perform not?
Nandi guiding, I here below remained.

69: Seven Disciples

By merit of instruction imparting,
Malangan, Indiran, Soman and Brahman,
Rudran, Kalangi and Kancha-malayan,
These seven in my line successive come.

70: Four Nandis

The Four, each in his corner, as Master ruled,
The Four, each his diverse treasure held,
Each in his turn spoke, "Take all I've;"
And thus, Immortals and Masters became.

71: Lord Transcends What He Revealed

The Lord it was who spoke to the Three and to the Four,
He spoke of Death futile and of Birth according;

At once of God and the three Radiant Lights;
Yet His surpassing greatness ne'er fully revealed.

72: Nandis Attain Celestial State

"The Heavens in eight directions may rain,
Yet shall you the Holy rites and pure perform;"
So spoke He of the matted locks and coral hue,
And His Grace conferred on the steadfast Four.

5 HISTORY OF TIRUMULAR

73: In Meekness And Prayer

High on my bowed head Nandi's sacred Feet I bore,
Intoning loud His Name in my heart's deepest core,
Daily musing on Hara wearing high the crescent moon,
Thus I ventured the Agamas to compose.

74: Witnessed Divine Dance

Flashed in my mind the mystic name of Sivagama;
Straight I rose to Arul Nandi's Holy Feet;
These eyes witnessed, enthralled,
The surpassing Dance in Holy Sabh;
Thus I lived and joyed for seven crore Yuga.

75: Lost In Sakti Devotion

Hear O! Indra, what urged me thus?
She the Holy One, Lady of the Universe, rich and vast
In devotion deep and true, Her I adored
And with ardour unceasing, here I pursued.

76: Mystic Truths Flashed

Sadasiva, Tattva, the Muthamil and Veda
Them I sought not while here I stood;
I held them not in the heart; but soon my mind turned,
And indifference abandoning, realised them all.

77: Import Of Siva Dance

This it was, O Malanga, urged me here to come,
The Veda to expound and the Dance Divine's deep import;
These mysteries occult the Lord first unveiled
To Her of the azure hue and jewels bright.

78: Devotion To Sakti

Bright jewelled, the Eternal Bliss named,
She my Saviour, sundering all bonds of birth;
Siva's treasure, Mistress of Avaduthurai cool,
Her Feet I reached and in devotion fast remained.

79: Under The Sacred Bodhi Tree

Fixed in devotion fast I clung to Her Lord-elect,
Rooted firm to Siva who in Avaduthurai smiled;
In devotion fast sought repose under Siva Bodhi's shade,
In devotion fast I chanted
The lyric spell of His countless names.

80: Countless Years In Mortal Body

Remained thus prisoned in mortal coil for ages beyond count;
Remained in space where day nor darkness is;
Remained in places where Devas offered praise,
Remained immutably fix't at Nandi's holy Feet and true.

81: Agamic Truths In Tamil

What availeth thee now to be born,
If to the Lord, the meed of penance you deny?
The Lord made me, my task assigned,
In sweetest Tamil His Glory to expound.

82: Through Ninety Milliion Yugas

While Time's unbroken chain trailed its nine Yuga's length,
Wisdom's Mistress into Nandi's City passed,
And bathed His Feet in Wisdom's loving stream;
And I sat and watched, under the sacred Bodhi tree.

83: From Kailas To Earth

I sought the way countless Devas, Asuras, humans take
To scale the heights; all wisdom conquered;
Thus a Shiv Muni I grew and Siddha true,
Came down here through the cerulean blue.

84: Immortal Body

Of Books that glow and thrill the heart,
The Vedas stand in truth unsurpassed,
The Lord who, the center holding,
Bodied forth the Vedic chants;
Likewise in His Grace to me gave this body-temple to hold.

85: Bliss To Humanity

All the world may well attain the Bliss I have;
Who hold firm to the Heavenly secret the Books impart,
Who chant the hymns that thrill the flesh
And swell the heart,
They, sure, take their place in foremost rank.

86: Garland Of Mantras

The Heavenly Beings with folded hands approach
Nandi the Lord above and free of the bonds of Birth;
Deep in their hearts the Holy Hymns revolve
And, devoutly fixed, chant the immortal strains.

87: Splendour Of Tamil Agamas

In Himself He contained the glowing Fire,
In Himself the Seven Worlds, and yet all space not filling
He contained too the Tamil Sastra, in lone splendour set,
Pregnant of import, deep yet recondite.

88: Baffling Quest Of Brahma And Vishnu

Ayan and Mal, His Head and Foot toiling sought,
Baffled in their quest, again on earth they met;
"I saw not the Foot," Achuth plained,
"The Head I saw," Ayan falsely claimed.

89: Lord Blessed Tirumular

Nandi, by bull, deer and axe ever attended,
Nandi, my Lord, the Cause without Cause,
Creation's limit in His Thought conceived to me revealed,
And on my lowly head He planted His Holy Feet.

90: Basic Spiritual Categories

So impelled, streamed out of me in measures full
The Jneya, the Jnana, and the Jnathuru,
The Maya, and the Parayaya that in Mamaya arise,
The Siva and the Agochara Veeya.

91: From Siva's Seat To Earth

Thus expounding I bore His Word
Down Kailas's unchanging path,
The Word of Him, the Eternal, the Truth Effulgence,
The Limitless Great, Nandi, the Joyous One,
He of the Blissful Dance that all impurity dispels.

92: Form-Formless Sadasiva State

With Nandi's Grace I sought the Primal Cause,
With Nandi's Grace I Sadashiv became,
With Nandi's Grace Truth Divine attained,
With Nandi's Grace I so remained.

93: God Within Vedic Hymns

In the countless measures that are in Veda Rig,
He indwells with His radiant locks;
The Sun and Moon with their splendid argent rays,
In vain they melt the waxing lustre of His glowing locks.

94: Night And Day Yearn For Him

Unceasing, I prattle daily Nandi's name,
By day praise Him in thought and ;by night as well,
Daily I yearn for my Master, the Light-Hued,
The Lord of the uncreated Radiant Flame.

6 IN HUMILITY

95: Infinite Greatness!

Who can know the greatness of our Lord!
Who can measure His length and breadth!
He is the mighty nameless Flame;
Whose unknown beginnings I venture to speak.

96: Poor Qualifications

I know not the way singers sing,
I know not the way dancers dance,
I know not the way seekers seek,
I know not the way searchers search.

97: Power Of Prayer

By words spoken in Truth's luminous accents,
Rising on sweetest music's pious heights
Even Brahma who after Him created this our world,
All, all, seek His imperishable Light.

98: God's Deep Mystery

At the foot of the Sacred Hills, the Rishis and Devas sat,
Seeking Liberation's endless Bliss,
Devoutly praising, yet knowing not,
So this deep Mystery I here expound.

7 THE HOLY HYMNS THREE THOUSAND

99: Path To God

Three Thousand Holy Hymns, Mula in Tamil composed,
Did He, Nandi, reveal for all the world to know,
Wake early at dawn and pour forth the strains
Surely you'll win the splendid soft repose
Of the Bosom of the Lord.

100: General And Specialised Knowledge

In the Holy Three Thousand is the Salvation Finale

Of the diverse works, true and good;
In the Divine Three Thousand, original and wise,
All knowledge is, special and general.

8 THE SPIRITUAL HIERARCHY

101: Seven Holy Orders

Seven are the Holy Order, spiritual and true;
Mula, of the first, from the Himalayas sprung,
In the Tantras Nine and Hymns Three thousand
Propounds the Word of Agama in beauty dight.

102: Heads Of Seven Orders

Kalanga immanent-living, Agora his very next,
Maligai Deva the goodly and the holy Nadhanta,
Paramananta, who the senses conquered and Bhogadeva,
And Mula here breathing--of the Eternal are they all.

103: Hara, Hari And Aya

Limitless youth, the beginning, and end
And measuring out the Time, these four considered
Sankara stands supreme and of His devotees
To Hari and Aya infinite Grace goes.

104: Trinity--One Continuity

He, the Being First, and He, the Emerald-hued,
And He of the glowing, original Lotus-seat--
Are these three separate or one continuous whole?
Thus the world in divisions many wrangle!

105: God Is One

Beyond the Two Karmas is Isa seated,
The seed of this world, the mighty God become;
"This" and "That" is Isa--so the thoughtless contend,
The dross but know the basest sediment low.

106: Nine Aspects Of One Being

Siva the First, then the Three, and the Five following,
With whom flourished Bindu and Nada,
Nine are they all, yet one and the same--
All these but names of Sankara First.

107: Trinity Are Kin

But if we thus the soul of truth probe and bare,
Aya nor Mal to us no alien Beings are
But Indissolubly Kin to Nandi, the Three Eyed
Blessed be ye all by the Heavenly Three.

108: Trinity Are Co-Equals

Lying prostrate I adored the Milk-hued One,
While countless Devas stood around in melting prayers lost;
Then spoke the Lord to me:
"To Vishnu and Brahma are I equal;
Be it Yours to give the world
The Grace of My Feet."

109: All Gods Are But The One Siva

Devas here be none, nor humans that breathe,
Save for Siva's grace, Siva in honeyed-Konrai decked;
No other God could dwell in the silence of your soul,
Other Gods you worship, know they but mortals be.

110: Assign Not Ranks To Trinity

The ignorant know not, from the First did leap
The Light that flamed into Three and Five;
So blindly groping, lost in maze of words,
Isa, Mal and Aya, to graded ranks assign.

111: One And Many

The Supreme is one, Absolute, without lapse,
In descent thereof, Mal and Aya becoming;
Thus He, the One into many ranked;
By conscious choice a Self-deduction made.

112: Siva Is Jeeva

In one Part, He, Sadasiva my Lord;
One heavenly Part in Heaven resides;
One Kingly Part, the spirit that the body heaves;
One His Part to all motion transformed.



PREFACE

Within the Sanatana Dharma, known today as Hinduism, there are three main sects-Saivism, Vaisnavism and Saktism. Long ago the Sanatana Dharma was none other than Saivism. Over the centuries these other sects have evolved until today they are all known collectively by the world as Hinduism. Saivism was the precursor of the many-faceted religion now termed Hinduism, and there was a time when there were no sectarian divisions. There was only Saivism. Today these three sects do exist as important components of the Hindu faith. Saivism, Vaisnavism and Saktism hold such divergent beliefs and attitudes that they are in fact complete and independent religions unto themselves. Though autonomous, they share in common a vast tradition, a belief in karma, reincarnation and the Deities, and a reliance upon the Vedas as their ultimate scriptural authority. Similarly, the Christians, Jews and Moslems-who do not believe in karma or reincarnation-all hold to the Old Testament as a common scripture though they are of different religions. Just as the followers of these religions worship in diverse ways in the church, the mosque or the synagogue, so too have the devotees of Siva, Vishnu and Sakti come to worship separately and uniquely in their own temples. They commonly share the name "Hinduism," while no such common name has evolved to describe the affinity that exists between Christianity, Judaism and Islam, though the relationship is parallel. This is one reason that it is not always understood that within Hinduism there are three major religions which are inaccurately termed sects.

Within our Saivite sect, which has roughly three hundred million followers, there are several denominations or sub-sects, all following diverse theologies yet united in their unanimous recognition of Lord Siva as the Supreme God. These sub-sects are related in a close way with the theologian who first codified or organized the doctrine. They are also associated through various regions and languages. There are six main sub-sects in Saivism. The Saiva Siddhanta Church is of the original Saiva Siddhanta expounded by Saint Tirumular, associated with South India. Of the six sub-sects, it is the oldest and closest to the Advaita found in the Upanishads and

Agamas. A divergent school within Saiva Siddhanta evolved out of the dualistic interpretations made by the philosopher Meykanda Devar in the *Sivajnana Bodham* and its commentary, *Vartika*, one thousand three-hundred years after the original postulations of Saint Tirumular were put forth. This school is also known as Saiva Siddhanta. A second sub-sect is known as the Pratyabhijna Saivism of Kashmir, founded by Vasugupta and known also as Kashmir Saivism. A third Saiva sub-sect is Vira Saivism, founded by Basava Deva in Central India, commonly called Lingayat Saivism. The fourth is Pasupata, founded by Nakulisa and now associated with Gujarat. The fifth is Siddha Siddhanta of North India whose founder is Goraksanath; and the sixth Saiva sub-sect is known as Siva Advaita, founded by Sri Kanta in South India.

It would be difficult to overstate the importance of the *Tirumantiram* in Saiva Siddhanta philosophy. In the first place, it is the earliest full statement of Siddhanta, "the end of ends," composed over 2,000 years ago. It is perhaps the most complete and profound exposition of the subtle theology of Saiva Siddhanta ever written, so filled with the esoteric and the abstruse that it has not through its long history been read or studied outside of the conclaves of scholars-though in the last two decades this trend has shifted and will continue now that a complete English edition is available. Within the context of other Saiva scriptures of South India, the *Tirumantiram* is the tenth of the twelve Tirumurai or "Holy Books." The *Tirumurai* are collected works in the Tamil language written for the most part during the first millennium A.D. by various Saivite saints and then gathered together in the eleventh and twelfth centuries. They constitute what might be looked upon as a Saiva canon and hymnal in which may be found all forms of spiritual expression from the advaitic principles of non-dualism and Self-Realization to devotional praises to God, Siva. The *Tirumurai* have come to be regarded as the very lifebreath of the devotional strength of Saivism. They are second in importance only to the Vedas, Upanishads and Agamas, and they are sung daily in the temples of the Deities throughout South India and elsewhere in the world where Saivites worship. The remaining *Tirumurai* consist of the Devaram hymns of the Samachariyas-Saints Appar, Sundarar, Sambandar and Manikkavasagar-the *Periya Puranam* of Saint Sekkilar, and other works.

The accomplished and scholarly Dr. B. Natarajan, an internationally known Indian economist and planner, has produced this latest English edition of the *Tirumantiram*. It is not merely the latest; it is the only complete translation ever made in English. Dr. B. Natarajan has worked in several capacities for the United Nations as well as in government positions in India. He has written many books and articles on economics and agriculture and is deeply involved in the nascent science of futurology. Now he has dedicated himself to bring the ancient Tamil scriptures into English. Besides the 2Tirumantiram he has undertaken and nearly completed the full works of Saint Thayumanivar. The title of the scripture may be best understood with the help of a few words read from the Introduction: "Tiru in Tamil means 'holy.' The word mantiram (from the Sanskrit mantra) is used in two senses, general and specific. In the general sense it conveys the meaning of devotional prayer composed in special words, e.g. Vedic Hymns. In the special sense a mantra is that which is composed of certain letters arranged in a definite sequence of sounds of which the letters are the representative signs. Here, a mantra may, or may not, convey on its face its meaning. Bija or seed mantras such as Aim, Klim, Hrim have no meaning according to the ordinary use of language. Tirumular uses the word 'mantra' in both senses. The title he gave his book originally was Mantra Malai or 'Garland of Mantras.' Here it conveys the sense of a Book of Prayer. Later in subsequent Tantras he elaborately speaks of special mantras for specific deities and special rituals and expounds in full the meaning of the Primal Mantra OM and Five-lettered Siva Mantra-Namasivaya-and the ways of intoning it in different contexts. Literally 'mantra' is composed of two syllables, Man or 'mind' and Tra or 'opening or liberation.' That is, Mantra is that which leads to blossoming or liberation of mind or heart.

The typewritten manuscript that is here with us tonight is the first complete edition ever available in English, the fruits of years of difficult and subtle translation from the original Tamil. Dr. B. Natarajan has called the Tirumantiram "a book of Tantra, Mantra, Yantra and Yoga, of prayer and philosophy at once. It is the only authentic work in Tamil on Yoga-Kundalini Yoga especially. It expounds the teachings of Agamas as old as the Vedas... It proclaims the oneness of Godhead and the means to God-

becoming by man-Jiva merging in Siva, the Soul in the Oversoul.

Structurally, the Tirumantiram is comprised of nine tantras-books- and a preface. Each tantra covers a different aspect of the Saivite path. The Proem or Preface commences with an invocation to Lord Ganesha in the traditional manner and offers an overview of the work. It may be helpful if we summarize briefly the contents of each tantra.

The First Tantra begins with a synopsis of all that is to follow in the Saint's opus. The topics it covers include: Transitoriness of Body- also of wealth, youth and life-Not Killing, Poverty, Dharma of Rulers, Glory of Giving, In Praise of the Charitable, Siva Knows Those Who Love Him, Learning, Non-learning, Rectitude and others. For those who are familiar with the Holy Kural these subjects will seem familiar, and they are. The topics of this initial tantra and of the great work by Saint Tiruvalluvar are indeed similar.

The Second Tantra deals with the mythology of the Deities, with the cosmology of Hinduism, how the world was created, is sustained and will be destroyed, and of the categories of soul. It also explains the allegorical meanings of some of the important Saivite mythological stories and then delves into such theological matters as the five powers of Siva and the three classifications of souls.

The Third Tantra explores the mystical science of yoga, yama and niyama, pranayama, asana, pratyahara or withdrawal of the senses within, dharana or concentration, dhyana or meditation and samadhi or Self-Realization. It is in essence the same as Patanjali's Astanga Yoga but includes Tirumular's mystic insights into each aspect of this ancient system drawn from his own experience. It is thus an exposition of yoga as Tirumular conceived it and lived it. Here it may be interesting to note that these two sages were contemporaries and are said to have lived at Chidambaram at the same time, so it is not surprising that their approach to yoga is similar.

The Fourth Tantra is a highly esoteric work on mantras and yantras. He explains how to draw certain yantras, including the Tiru Ambala Chakram (the "circle of Chidambaram").

The Fifth Tantra is a very special one. It gives a resume of the

essential features of the Saivite religion. This includes the four forms of Saivism, the four stages, the four relationships the soul has with God, the four realizations attainable and the four aspects of the Descent of Grace. It ends with a delineation of unorthodox paths, conduct to be avoided, and an affirmation of approved margas or religious paths.

The Sixth Tantra covers a variety of aspects of Saivism and is more readable than most of the others. Some of the areas covered are: the Siva Guru, attainment of Grace, renunciation, the signs of sin, penance, jnana and Siva darshan in people, and a description of worthy and unworthy persons.

The Seventh Tantra is a treatise on some advanced and highly technical aspects of Saivism. It is partly written as an exposition of Tirumular's own realizations. It discusses the Lingam, Grace and corresponding attainments, mudras, control of ida and pingala nadis, worlds reached by different classes of yogis on death, and the Sat Guru.

The Eighth Tantra covers many of the important theological elements of Siddhanta and is certainly one of the most inspiring. Among the concepts presented are expositions of: the five sheaths (bodies), the eleven avasthais (states), the three padarthas (pati, pasu and pasam), and how they are essentially one, the 36 tattvas and their elaboration into 96 tattvas, the four states (waking, dreaming, dreamless sleep and turiyam or the "fourth,") and Turiyateetam or the "state beyond the fourth," the three malas, the freeing of the mala fettered soul (Iruvinaiooppu, malaparipaka, and Saktinipata), the mahavakiyam of the Upanishads, advaitic realization where the soul becomes Sivam leaving behind the tattvas, malas and all avastais, the true Siddhanta where knower, known and knowledge become one, the affirmation of Siddhanta and Vedanta as the same, the three gunas, the dasa-karanas, and the extirpation of desire as a necessity for Realization.

The Ninth Tantra is essentially a description of the fruits of realization. This includes an account of the attainment of akasa, the budding up of knowledge, the bliss of true knowledge, the state of liberation, and the Samadhi of Silence. It also contains descriptions of Siva's various dances, the ashram of the Guru and the meeting of

the Guru. These nine tantras end with hymns of praise to Siva and a description of Siva's all-pervading nature.

Even this brief account of the contents of the tantras is sufficient to show that the Tirumantiram contains in its concentrated and concise verbal gems all the fundamental doctrines of Siddhanta. We hope this brief introduction helps us all to comprehend the depths of Gurudeva's thoughts.



TIRUMANTIRAM: FOUNTAINHEAD OF SAIVA SIDDHANTA.

I want to introduce you to Saint Tirumular who is the very fountainhead of Saiva Siddhanta, and to his scripture, the Tirumantiram, considered the final authority on subtle matters of philosophy and theology in Saiva Siddhanta. In fact, it is said to contain the whole of Saiva Siddhanta. Saint Tirumular is a theologian of our faith, but not merely a theologian. He is also a siddhar, an accomplished yogi. Our Hindu scriptures come from such great men, men who have attained to the deepest realizations through their sadhana and their devotion. When their awareness dwells in the superconscious states resident in all men but penetrated intentionally by only a few, and when they speak out from that state, we consider that it is not man himself who has thus spoken but the Divine through man. Saint Tirumular was such a siddhar, and his words are valued as a divine message for mankind.

Those of you who have been on San Marga here on Kauai have seen the beautiful life-size granite statue of Saint Tirumular that arrived here along with the statue of Saint Tiruvalluvar, the author of the Tirukural. In India during Tiruvalluvar's time there was neither paper nor pens, so writing was accomplished with a stylus, the characters being scraped or scratched into a specially prepared leaf, called an Ola leaf. Many ancient scriptures and literature were produced in this manner, and it is amazing that some of the original writings so made still exist today. Certainly no modern day paper would have withstood the centuries so well! The statue of Saint Tirumular shows him sitting in the lotus posture, deep in meditation, while Saint Tiruvalluvar is seated with a small writing table on his lap composing his sacred verses with stylus in hand. His Tirukural speaks on virtuous living. It gives us the keys to happy and harmonious life in the world, but it doesn't give any insights into the nature of God, whereas, the Tirumantiram delves into the nature of God, man and the universe in its depths. Taken together, they speak to all Hindus and offer guidance for every aspect of religious life, the first addressing itself to the achievement of virtue, wealth

and love, while the second concerns itself with attainment of moksha or liberation. The Tirumantiram is a mystical book and a difficult book. The original text is written in metered verse, composed in the ancient Tamil language. Saint Tirumular is the first one to codify Saiva Siddhanta, the final conclusions, and the first one to use the term "Saiva Siddhanta." It is a document upon which the entire religion could stand, if it had to. It is one of the oldest scriptures known to man. I was very happy to find that all my own postulations, gathered from realization, are confirmed in this great work. That is why this book is so meaningful to me-as a verification of personal experience and a full statement of the philosophical fortress erected and protected by our Guru Paramparai.

It takes a bit of meditation to understand the Tirumantiram because you have to know occultism and scripture to catch the meaning. It is composed in rhyme and cloaked in code-when the Five become Six and the Seven become Twelve and so on, all talking about the petals of the chakras and the esoteric bodies of man or the material world components known as tattvas. For these tantras Brahmin priests and shastris from various parts of South India had to be hired to help in deciphering the deeper, more abstruse verses about the kundalini and other mystical subjects. Like all mystical writings one can only understand this scripture by close study with a teacher. Why is that? Because mystics are cautious, protective of their special knowledge that it does not get into the wrong hands. They therefore present their work minus a few important keys that the preceptor or Sat Guru has to fill in for the disciple who has proven himself worthy. It is something like a great chef who might write down all his finest recipes but leave out one or two crucial ingredients to preserve his reputation. Thus, many of the mantras or yantras spoken of in this or other texts are correct as far as they go, but usually leave out a necessary key which makes them work. That does not mean they are useless. It does mean, however, that the fullest use cannot be realized by merely reading or studying from the books.

There is a timeless quality about Saivism-which preceded Hinduism as we know it today-that sets it apart from the modern faiths on the planet such as Christianity and Islam. Of course, we know that the founders of Buddhism, Jainism and Sikhism were all good Hindus. Saivism is so very ancient that it appears among the first civilizations

unearthed by archeologists. It is our belief that Saivism is as old as man himself, the original or seed religion from which all others have sprung forth; and since they are the offspring of Saivism we look upon them as parents look upon their children, with a deep love and a hope that they will do well and a look askance when they don't. There never was a time when Saivism, the Sanatana Dharma, did not exist on the planet. Other religions trace their lineage to a man, to a founder, to a messiah or a theologian. Saivism does not. It has no founder because it was not founded by man. It is coexistent with man. That makes Saivism unique, different from all the religions and sects that followed it. Look into history and you will see it is the only religion without a beginning, without a founder and a date it was founded. Now one of the oldest of the preserved theologies of Saivism available to us today is that of Saint Tirumular. Of course, his was not the first theology, just one of the oldest to be preserved. He did not start anything new. His work is only a few hundred years older than the New Testament. He codified Saivism as he knew it. He recorded its tenets in concise and precise verse form, drawing upon his own realizations of the truths it contained. His work is not an intellectual construction, and it is not strictly a devotional canon either. It is based in yoga. It exalts and explains yoga as the kingly science leading man to knowledge of himself. Yet it contains theological doctrine and devotional hymns. It is the full expression of man's search, encompassing the soul, the intellect and the emotions.

Saint Tirumular's story begins more than two thousand years ago in the Himalayas where the great rishis had gathered in conclave apart from the rest of the world holding fast to the Sanatana Dharma as they pursued their own meditations to ever deeper strata. From time to time these ashram communities would send out members in response to the needs of the world, pilgrims who would travel by foot, taking the Eternal Truths to be taught and reestablished where perhaps superstition or alien religions had gained a foothold. These rishis traveled throughout the known world in those early days, spreading the Sanatana Dharma, Saivism, far and wide. It was a one teaching, but people adapted it to their own understanding and culture and local conditions, and thus the various religions of the world arose. Saint Tirumular was such a Himalayan rishi, a siddhar sent on mission to South India to spread the purest teachings of

Saivism to the people there. Hinduism is a missionary religion. Everyone within it, myself included, is on a mission or is purifying himself through sadhana enough so that he can be given a mission for the religion from some great soul or a God perhaps. This is the pattern within Saivism, and Saint Tirumular's mission was to summarize and thereby renew and reaffirm at one point in time the final conclusions of the Sanatana Dharma, the purest Saiva path, Saiva Siddhanta.

Rishi Sundaranatha, which was his name before he was sent to the South, had to walk all the way. Along the way he halted near the village of Tiruvavaduthurai where he found the body of a cowherd who had died in the fields. The milk cows were wandering around aimlessly, lamenting the death of their master whom they clearly loved. The sight moved Rishi Sundaranatha deeply, inspiring him to relieve the anguish of the cows. An extraordinary miracle occurred, a boon from Lord Siva to help the cows and also to assist the sage in his task. Leaving his physical body hidden in a hollow log, Rishi Sundaranatha used his siddhis or yogic powers to enter and revive the lifeless body of Mulan-that was the cowherd's name. He comforted and cared for the cattle and led them back to the village. Returning to the fields he was unable to find his original physical body! He searched and searched, but it was not to be found. It had simply vanished! The Rishi was deeply perplexed, and he sat in meditation to come to some understanding of these strange happenings. Through his spiritual insight he discerned that it was Lord Siva Himself who had taken his body, leaving him to live thereafter in the body of the Tamil cowherd. He took this to be Siva's message that he should keep the South Indian body and serve in that way. He accepted it all as Siva's will and was thereafter known as Tirumular, or the holy Mular, for everyone realized that some extraordinary change had taken place in their village cowherd. Of course, there were certain advantages. For one thing, he could now fluently speak the language and knew the customs of the South. He stayed there and recorded the wisdom of the Upanishads and Saiva Agamas in the local language, Tamil.

Saint Tirumular began his mission of establishing the purity of the Saivite path soon thereafter when he settled down near Chidambaram, an ancient temple of Lord Siva as Nataraja, the King of Dancers. There he worshipped near a Banyan tree where there

was a Swayambhu Lingam. That Lingam is revered by Saivites even today in a small shrine within the Chidambaram walls, and you can worship there on pilgrimage just as he did so long ago. It was there that he began composing the Tirumantiram. Legend has it that the sage retired to a cave where he would sit in samadhi for a full year without moving. At the end of each year he would break his meditation long enough to speak out a single Tamil verse giving the substance of that year's meditations. Each verse composed in this manner was just four lines long, but the wisdom each contained was boundless. He wrote over 3,000 verses in all. This may not be accurate by the calendar, but it is true to the spirit and quality of the Tirumantiram, which has within it the wisdom of three thousand years of meditation. It is without a doubt the most complete and authoritative scripture ever written. There are few before or since his time qualified to understand all the Tirumantiram says, much less to improve upon it. It is that perfect and that complete.

Today we hear the term "Siddhanta" and various meanings of the word may come to mind. For some perhaps their immediate thought would be Meykanda Devar and his interpretation of Saiva Siddhanta. For others some concept of a philosophy halfway between Advaita-Vedanta and Dvaita, a vague area of unclarity, and for others various literal translations of the word such as "true end," "final end" or "true conclusion." The term "Siddhanta" appears for the first time in the Tirumantiram. The word anta carries the connotation of goal}conclusion, as does the English word "end." Tirumular's specific use of the word was "the teachings and the true conclusions of the Saiva Agamas." And these he felt were identical with Vedanta or "the conclusions of the Upanishads." In fact, he makes it very clear that pure Saiva Siddhanta must be based on Vedanta. Siddhanta is specific, giving the sadhanas and practical disciplines which bring one to the final Truth. Vedanta is general, simply declaring in broad terms the final Truth that is the goal of all paths. There are those who would intellectually divide Siddhanta from Vedanta, thus cutting off the goal from the means to that goal. But our Guru Paramparai holds them to be not different. How can we consider the mountain path less important than the summit to which it leads us? Both are one. Siddhanta and Vedanta are one also, and both are contained in Saiva Siddhanta. That is the conclusion of scripture and the conclusion of my own experiences

as well. The Suddha Siddhanta of Saiva Siddhanta is Vedanta. Vedanta was never meant to stand alone, apart from worship, apart from religious tradition. It has only been taken in that way since Swami Vivekananda brought it to the West. The Western man and Western-educated Eastern man have tried in modern Vedanta to secularize traditional Sanatana Dharma, to take the philosophical conclusions of the Hindu religion and set them apart from the religion itself, apart from Chariya and Kriya-service and devotion. Vedantists who are members of other religions have unintentionally sought to adopt only the highest philosophy of Hinduism to the exclusion of the rich customs, observances and temple worship. They have not fully realized that these must precede yoga for yoga to be truly successful. Orthodox Hindus understand these things in a larger perspective. These same problems of misinterpretation must have existed even in Saint Tirumular's time, for he writes that "Vedanta is Suddha (pure) Saiva Siddhanta." (Verse 1422). "The faultless Jnani is the Lord of endless wisdom in whom has dawned the final Truth of Siddhantam, the cream of pure Vedantam." (Verse 1428).

It may be that Saint Tirumular pioneered the reconciliation of Vedanta and Siddhanta. But what is the Vedanta that Tirumular was referring to? Sankara, with his exposition of Vedanta, was not to come for many centuries. Thus, concepts such as Nirguna and Saguna Brahman being two separate realities rather than one transcendent}immanent God, the absolute unreality of the world, and the so-called differences between the jnana path and the previous stages had not yet been tied into Vedanta. The Vedanta Tirumular knew was the direct teachings of the Upanishads. If there is one thing the Upanishads are categorical in declaring it is Advaita, "Tat Tvam Asi-Thou art That," "Aham Bramasmi-I am Brahman." And when Saint Tirumular says that Siddhanta is based on Vedanta he is using Vedanta to refer to this Advaita, which according to him must be the basis of Siddhanta. This is perhaps one of the most important essentials of Tirumular's Siddhanta to be brought forward into the Siddhanta of today, for it did, in fact, stray from the Rishi's postulations.

That is why we occasionally use the term "Advaita Saiva Siddhanta." It conveys our belief in the Siddhanta which has as its ultimate objective the Vedanta. It sets us apart from the Dvaita Saiva

Siddhanta school of interpretation begun by Meykanda Devar which sees God and the soul as eternally separate, never completely unified. It is not unusual to find two schools, similar in most ways, yet differing on matters of theology. In fact, this has been true throughout history. It has its source in the approach to God. On the one hand you have the rishi, the yogi, the sage or siddhar who is immersed in his sadhana, deep into yoga which brings forth direct experience. His conclusions will always tend toward Advaita, toward a fully non-dual perception. It isn't even a belief. It is the philosophical aftermath of experience. Most Sat Gurus and those who follow the monastic path will hold firmly to the precepts of Advaita Saiva Siddhanta. On the other hand there are the philosophers, the scholars, the pundits. Relying not on experience and ignoring yoga, they must surmise, postulate, arrange and rearrange concepts through an intricate intellectual process in an effort to reason out what God must be like. These are not infrequently the Grahastras and their reasoning leads them to one or another form of Dvaita Saiva Siddhanta. These are both valid schools. They are both traditional schools, and comparisons are odious. But they are very different one from the other, and it is good that we understand those differences.

Of course, we don't believe in controversy between the various theologies of Saivism. Contention, argument and dispute never brought a single person closer to Sivajnana. These kinds of quarrelsome discussions are interesting to the intellect, but have a negative influence on spiritual unfoldment. They should be avoided by every sincere devotee. In their place we must find a common ground. We must work together for the benefit of Saivism as a whole. If differences persist, let them be. Hold to the unifying elements and let Saivism surge forward. We don't want to be like the Christians, busy arguing with each other and unable to work together for the benefit of their religion which has been fragmented into hundreds of partial religions each claiming to be the one and only true whole. Ours is a religion and has always been a religion of acceptance and understanding, able to harmonize differences. That is how we look at these controversies. We accept them, and the mission goes on.

The verses of the Tirumantiram are understandable if you learn how

to study them and meditate within yourself. They are important because they tell about what our religion believes about inner, spiritual matters-about the soul and the world and their relationship to Siva. It is very important to remember that what a person is taught to believe creates his or her attitudes toward others and toward the world and stimulates or suppresses desire. Beliefs create attitudes. We base our values and attachments upon what we were taught to believe, and yet those beliefs may not be precisely known to us though they are the compass of our destiny in this life. As our beliefs guide our spiritual evolution, it behooves us to know what those beliefs are. For example, when the belief is held that God and the soul are coexistent and that God did not create the soul and the two will never merge as one, this causes a certain attitude of indifference toward the practice of yoga and the realization of God. When on the other hand the belief is held that Lord Siva did create the individual soul, the attitude of striving for union through Chariya, Kriya and Yoga persists. I call these philosophies which believe that God is eternally separate from the soul "terminal philosophies."

It has been asked, "If Siva created the soul, then is not the soul different from Siva?" For our answer let us look at nature. When a tree "creates" a fruit, that fruit is not a "something else." It is not different from the tree. The Western idea of creation is a flash of lightening and the world appears as an entity different from the Creator. The truth is more like the example of the tree, though that analogy is only a partial analogy and does not explain how the soul merges with the Absolute. All of creation is the manifestation of Siva's own Being, like the fruit is the natural manifestation of the tree. Thus souls and the world are Siva. My beloved Gurudeva, Yogaswami of Columbuthurai, said some wonderful things about this. He said, "It will not be an overstatement if I say that man is God." He also said, "Nothing exists except the Lord. Everything is His action. Nothing exists apart from God. It is like the waves and the ocean." This is my belief, too.

People who hold to the belief in an eternal Hell where souls burn forever for their sins will have attitudes of a more or less fearful nature. But for those who believe that God created the soul with form and with a superconscious intelligence and that the two will ultimately merge in non-dualistic union, religion has meaning. They want to convert others to it and have the power to do so as a boon

from Lord Siva, God of all the realms.

God Siva created the soul. How did he do this? Was it like a potter shaping clay into a pot? Was it like a carpenter creating a house out of lumber? It was more like the tree. In order to create another tree, the tree sends out its branches and the fruit grows on the branches and the seed grows within the fruit. The fruit drops off and the seed sprouts and a shoot comes out; that shoot becomes a twig, then a sapling, then a small tree, and then a large tree. Finally, the tree is fully matured and sends out its fruits and begins the process all over again. In a similar way Lord Siva has created individual souls. Saint Tirumular assures us of this in one of his many statements about Siva the Creator: Of yore He created the worlds seven, Of yore He created celestials countless, Of yore He created souls without number, Of yore He created all-Himself, As Primal Param, uncreated. TANTRA TWO VERSE 446

We must understand the difference between the Self-God, Parasivam, and the soul. Many people think that the Self is something that you get. You pursue it and after a while you get it, like you get something in the world. But the Self is not separated from you by even the tiniest amount. You cannot go someplace and get it and bring it back. The formless, transcendent Self is never separate from you. It is closer than your heartbeat.

God Siva is called the Primal Soul because He is the perfect form, the original soul who then created individual souls. The individual soul has a beginning, and it has an end, merging with God. It has form as well. All form has a beginning and an end. The Absolute Self, Parasivam, is formless, timeless, endless and beginningless. All things are in the Self, and the Self is in all things. Many people think of the Self as an object to be sought. You start here and you go there, and you get the Self. You pursue it today; and if you don't get it today, you try again tomorrow. It's different than that. It comes from within you more as a becoming of your whole being than something that you pursue and get. And yet you seem to pursue it, and seem to get it. It is very difficult to explain.

The individual soul is different. The soul has a form. The soul is form, a very refined and subtle form, to be sure, but still a form and form obeys the laws of form. The soul has a beginning in Lord Siva

and an end in union with Him. The purpose of life is to know God, your very Self. This is the end of all religions, of all religious effort. This is why we say that religion is this process of lifting ourselves up, attuning our minds to the laws of life so that we become stronger and more mature beings. We become higher beings, living in the higher chakras, and we come closer and closer to God. God doesn't come closer to us. How will God come any closer? He is closer to you right now than your own thoughts. He is nearer than breathing, closer than hands and feet.

I shall explain the soul in yet another way for I see a questioning look in some of your faces. Man has five bodies, each more subtle than the last. Visualize the soul of man as a lightbulb and his various bodies or sheaths as colored fabrics covering the pure white light. The physical body is the outermost body. Next comes the pranic body, then the physical body's subtle duplicate, the astral body. Then there is the mental or intellectual body in which one can travel instantaneously anywhere. Then comes the body of the soul, which I term the actinodic body. This is the body that evolves from birth to birth, that reincarnates into new outer sheaths and does not die when the physical body returns its elements to the earth. This body eventually evolves as the actinic body, the body of light, the Golden Body of the soul. This soul body in its final evolution is the most perfect form, the prototype of human form. Once physical births have ceased, this soul body still continues to evolve in subtle realms of existence. This effulgent, actinic body of the illumined soul, even after Nirvakalpa Samadhi, God-Realization, continues to evolve in the inner worlds until the final merger with Siva.

I like to say, "God, God, God." There is one God only, but man's comprehension of That is helped by consciously exploring the three aspects of the one Divine Being: the Absolute, Pure Consciousness or the Self flowing through all form, and the Creator of all that is.

Lord Siva is the Absolute Self, Parasivam, the timeless, formless, spaceless Reality beyond the mind, beyond all form, beyond our subtlest understanding. Parasivam can only be experienced to be known, and then it cannot be explained. Lord Siva is pure consciousness, the substratum, or Primal Substance of all that exists. He is the Energy within all existence. He is Satchidananda, or Truth, Consciousness and Bliss, the Self that flows through all form.

Lord Siva is the Primal Soul, Mahesvara, the Original and most perfect Being. He is the Source and the Creator, having never been created. He is the Lord of all beings. He created all souls out of Himself, and He is ever creating, preserving and destroying forms in an endless Divine Dance. When I was nine years old, I was taught that Lord Siva is God-God the Creator, God the Preserver, and God the Destroyer. To this day I know and believe that Siva is all of these, Brahma, Vishnu and Rudra. These are the final conclusions of Saivism, the Sanatana Dharma. The Upanishads state it in this way: He is the one God, the Creator. He enters into all wombs. The One Absolute Eternal Existence, Together with His inscrutable maya, Appears as the Divine Lord, and Personal God Endowed with manifest forms. With His Divine Sakti He holds dominion Over all the worlds. At the time of the Creation And Dissolution of the Universe He alone exists. Our Lord is One without a second. With His Divine Sakti He reigns over all the worlds. Within man He dwells, And within all other beings. He projects the universe, He maintains it, And He withdraws it into Himself. He is the Origin and the Support Of all the Gods; He is Lord to all. He sees all and knows all. Thou doth pervade the universe, Thou art consciousness itself, Thou art Creator of Time, Thou art the Primal Being.

Whether He manifests existence out of Himself or withdraws it entirely into His Being, existence is all of Himself, all is of Siva, the Auspicious One. Existence is indeed eternal, yet manifesting and dissolving in natural cycles of time and space. When the scriptures speak of the world or the soul as being eternal, we must understand that it is not any particular part of the world or any single soul that exists forever. Rather it is the existence of that which we call world. When this world ends, worlds and worlds will continue their existence in other parts of this universe. And when a great soul merges forever into Siva, there will be other souls working their way through their karma toward moksha. Similarly, there are always pine trees on the mountain tops. They have been there for millions of years. But those are not the same trees. In this sense we can say that world and soul are eternal, and this is to me the most profound understanding of these references in scripture.

You must all study the great scriptures of our religion. These divine utterances of the siddhars will enliven your own inner knowing. The Tirumantiram is similar to the Tirukural in many ways. You can

teach them both to the children and apply their wisdom to everyday life. You can use them for guidance in times of trouble and confusion, and they will unerringly guide you along the right path. You can read them as hymns after sacred puja in your home shrine or in the temple precincts. Each verse can be used as a prayer, as a meditation, as a holy reminder of the great path that lies ahead. It is a difficult work, but don't be discouraged by that. Just understand that it could easily take a lifetime, several lifetimes, to understand all that is contained in this scripture, that it is for those deep into their personal sadhana. It was given by the saint to those who fully knew of the Vedas and the Agamas, and to understand it you too will have to become more familiar with these other scriptures, slowly obtaining a greater background.

In making our selections from the Tirumantiram we have chosen those verses that would be most readily understood and which, taken as a whole, would offer a good example of the contents of the entire work for those who may never receive the full edition. This has perhaps made it seem a more simple work than it really is in its fullness of over three thousand verses. We can all offer our respects to the translator for his years of effort. Dr. B. Natarajan has had given to him a mission in this life from a previous time, before birth, to present to the modern world in the English language in its pristine purity this Tirumantiram of Rishi Tirumular. He is now fulfilling that mission and has surpassed expectation in the poetic grandeur that flows from his plume. True to his name, Nataraja, Power of Tillai, forced these expressions through his mind. The deed is done. Tirumantiram has been taken from the past and magically transported into the future through the Divine Dancer's own vehicle and namesake, now retired from a worthy career to devote his life to the Divine Will, to the Great Lords of our religion.

So, here it is. Proceed with confidence. Enjoy it. Study it. Meditate upon it. Let it become a part of your inner life, of your understanding of God, man and world. Study it. Meditate upon it. Let it become a part of your inner life, of your understanding of God, man and world.



TANTRA ONE

1 DIVINE INSTRUCTION

113: He Descended From Heaven and Filled Me With Grace

He come down from Heaven, clothed in body,
Karma to match, stretched forth His cool Feet of Grace, planting them firm
On my head; and lo! inside me He stood, melting my yielding heart;
And filled my eyes with peerless bliss, past all compare,
All impurity dispelled.

114: He Planted His Feet on My Heart

All impurity He shattered--our Nandi, Forehead-eyed,
Shattered to pieces before His opening Eye of Grace,
His Eye, at whose radiant light impurity quails;
So transfixed He His Coral Feet on heart of mine,
Crystal turned.

115: Pati (God), Pasu (Soul) and Pasa (World) are Eternal

They speak of the Three--Pati, Pasu and Pasa;
Beginningless as Pati, Pasu and Pasa are:
But the Pasu-Pasa nears not the Pati supreme:
Let but Pati touch! the Pasu-Pasa is as naught.

116: He Shattered Impurities Three--Egoity, Illusion and Karma

Like the spark that within the bamboo indwells,
So, Nandi Lord, from this body-temple flamed;
With sweet compassion gentler than a mother's,
He shattered the Impurities Three
And like unto the sun on the ocean of mercy arose.

117: At His Glance, Impurities Vanish

The sunstone sleeps in cotton enclosed,
The sunstone burns not the fragile stuff;

Let but the sun's rays fall! How it shrivels and flames!
Even so the impure wilts before the Lord's cathartic glance.

118: He Broke Into My Soul's Silent Depths

"All impurities we shall expell," said the Lord in Grace
And saying so, from Sadsiva of the Five Spheres came down,
In the sovereign Sabha through His Five Acts Divine,
He broke into my soul's silent depths, Knowing all.

119: He Made Sensory Consciousness Merge in God Consciousness

Consciousness hanging on to the senses five,
Knowing not its course as on deep waters drifting,--
Consciousness sensory merging in the Consciousness deep,--
Thus He pointed the Way,--He, the Guru Supreme.

120: He Roasted the Seeds of Recurring Births

Like unto the swan that from milk the water parts,
So the Lord, Himself, alone, in this Sabha unique,
Grasped the senses many that scorch like fire,
And thus the Seven Births unto roasted seeds rendered.

121: Sivayogins Attain Turiya State in Mortal Body

Sivayogins are they that the seed destroy,
Who, in waking state, the pure awareness induce;
Who in harmony unbroken, achieve the tranced breath,
When life, senses, body--alike simulate death.

122: Sivayoga is to Attain Self-Lumination

Sivayoga it is to know the Cit-Acit,
And for the Yoga-Penance qualify;
Self-light becoming Self,
To enter undeviating, His lordly domain;
He granted me this--Nandi of the Nine Yogas.

123: He Granted Me Bliss Supreme

He made me see the truth that He pervades all,

Granted me the vision of the world that even Devas know not,
The vision of the Sacred Feet in Holy Sabha's cosmic dance,
Granted me His infinite Grace and the Bliss supreme.

124: Who Are the Siva-Siddhas

Space intermingling with space,
Nectar drowning in nectar,
Light dissolving in light--
The elect are they, the Siva-Siddhas,
Who these splendid visions perceive.

125: Siddhas Ascend the Thirty-Six Tattvas

Siddhas they that Siva's world here visioned,
Nada and Nadanta deep in them realized,
The Eternal, the Pure, reposing in Bliss unalloyed,--
Thirty and Six the steps to Liberation leading.

126: They Walk Into Light of Siva

Ascending thus the steps,
Thirty and six of Freedom's ladder high,
Into the peerless Light of Bliss they walked;
And Siva, the inexplicable, they saw--
Having seen, realized and so stayed.

127: Siddhas Lose Themselves in Divine Impassivity

In Siva they remained, seeing themselves in all,
Remained thus mutely gazing at Siva's works manifold,
In silence witnessing Time's three tenses,
They remained, lost,
While Divine Impassivity spread its sable wings.

128: Nature of Divine Impassivity

In space pure is Impassivity seated,
In space pure It does repose,
Impassivity begins where Vedas end,
Who Impassivity saw, inside Vedas they slept.

129: Sleeping Still They Perceive

Sleeping, in themselves they saw Siva's World,
Sleeping, in themselves they saw Siva's Yoga,
Sleeping, in themselves they saw Siva's Bhoga,
How then describe the minds
Of those who sleeping saw?

130: As Much as You Strive, So Much is His Grace Bestowed

Even as you strive to reach Wisdom's bounds,
Even so on you, Hara, the Being First, His Grace bestows,
In Sabha unique He dances for Uma to behold.
Like a Flaming Ruby in the Flaming Sky.

131: The Glorious Beauty of Divine Dance

Inside the ruby like the emerald flaming
Inside the ruby like the emerald inset,
He dances the Holy Dance in the Sabha of purest gold
What oh the reward, to those who Him adored!

132: Attainment of Deathlessness and Birthlessness

In this world they received the Deathless Way great
In this world they attained the Birthless End great
The Gift unique of inseparateness from the Sabha pure
The ineffable rapture, the glory beyond reach of words.

133: Senses Controlled, They Saw This World and Next

Who there be who, like our Lord, distinct know
The great and the small, the difficult and the facile?
They, unto tortoise, drawing in senses five under the shell,
They heard and saw This and Next, all impurities dispelled.

134: Silentness of Waveless Thought

Like the ghee subtly latent in purest milk,
Into the waveless Thought the Lord in silentness speaks;
They who, in silentness realise, this mortal coil shuffled,
Purity they become, in Limitless Light mingling.

135: When the Five Senses Take Cit's Way, They Reach Cit

When the senses Five, sound commencing, Cit's way take,
Where shall the Cit go but to the Cit?
In space light mingles but with Light,
Note this, as doth salt in the sea vast.

136: Jiva Lies Enclosed in Siva

The fierce rays of the sun beating upon the water,
The incontained salt does in crystal shapes emerge;
Even as that salt is in the water contained,
So does Jiva in Siva lie enclosed.

137: As Atom Merges in the Vast, Jiva Merges in Siva

The tiny atom, swimming the Universe vast,
Merges in the Vast--no separate existence knows;
So the Spirit's plastic stress sweeping through bodies all,
At sight of His Holy Feet, discovers its Ancient Home.

138: Lord's Feet is the Final Refuge of Souls Illumed

The Holy Feet is Siva, if you but know,
The Holy Feet is Siva's world, if you but think,
The Holy Feet is Freedom's bliss, truth to say,
There is the final refuge for souls illumed.

139: Guru's Role in Soul's Illumination

It is but to see the Guru's Holy Form,
It is but to chant the Guru's Holy Name,
It is but to hear the Guru's Holy Word,
It is but to muse the Guru's Holy Being
--Thus it is the soul its illume receives.

140: Seek His Grace, the Senses Get Controlled

Surely then the senses five under your control come,
Surely then the senses five back to their native homes retreat,
Surely then the senses five change their course,
If, alone, you seek the sole felicity of our Lord's perfect Grace.

141: Fill Thy Thoughts With Nandi

All they see is Nandi's Holy Feet twain,
All they think is Nandi's Holy Form divine,
All they chant is Nandi's Name, I trow,
In all their thoughts Nandi's golden Words and wise.

142: Thus They Reached Heaven

Who, in their minds, kept our Nandi's Holy Name,
Nandi, Wisdom's Lord,--they holy became;
As the Lord danced, they beheld Him with eyes enthralled,
While the Vedas sang in praise,
Reached Heaven's sacred shores.

2 TRANSITORINESS OF BODY

143: Dust Into Dust-That is Body's Way

The Vessel's clay was one, but of two Karmas made,
Firm-set, until Fate its grim summons gave;
Then the rains poured and back to clay the vessel turned;
Thus countless hordes perish and pass to the grave.

144: Your Vigil and Wisdom Alone Accompany Departing Soul

This roof of delights, when by use, to pieces falls,
Wife nor children who all enjoyed follow the parting Soul
Only the holy vigils kept and wisdom gained
Remain to save--others dwindle and desert us all.

145: How Soon the Dead are Forgotten

The neighbours gathered wailing loud and long,
Denied him now a name, called him corpse,
And bore him to the burning ghat and the body burnt,
Then a ceremonial dip--and memory dies as the hours lapse.

146: When Body Roof Falls, It Falls Forever

Two pillars support this roof and one single beam,
Thirty and two the rafters extend side ways,

But as the roof above decays and breaks,
Back to its mansion the breath of life fails its way to trace.

147: Body Dead is but a Feed for Ravens

Gangrened the sore, the body that Karma shaped
Grew loose of joints, the roof's beam rotted and fell;
And with finger on nose, they bore the body dead,
A plenteous feast for the ravens to feed.

148: Death Comes Sudden

The rich repast was laid and he dined and joyed,
With damsels sweet in amorous dalliance toyed;
"A little little pain--on the left" he moaned
And laid himself to rest to be gathered to dust.

149: Pomp and Glory Lead But to the Grave

In pride of pomp a stately mansion he built,
In rage of wealth into the palanquin he stept,
In vain excess gave away largesse in crores,
But ne'er his soul sought the Lord's green retreat.

150: Alive They Embraced the Body, Dead They Consigned it to Flames

Lips met lips, bodies licked in close embrace,
And love in surfeit cloyed--then died memories long cherished,
Soon the body on bier was set while mourners mourned;
All passions spent, the body in the leaping flames perished.

151: Nothing Remains, When Life Departs

The pulse failed, the mind lost its axle-hold,
The senses five, that buttered sweets enjoyed, left their home;
The fair-eyed beloved and dear treasures remained to stay,
But the spark of life for ever quitted
The warm precincts of clay.

152: Kith and Kin Wept and Left

The roof to pieces went, the bonds of life broke loose,

The mansion's nine gates closed fast for ever and aye,
Time's painful march fast gaining apace,
One by one weeping they left him as the hours passed by.

153: Final Procession to Grave

Lord was he of our land, sole leader of our place,
Mounted now on palanquin for the ultimate journey's end;
Mourners walked behind, clashing drums beat afore;
Thus did the solemn show, in ample length, extend.

154: The Body Temple Crumbled; the Ninty-Six Tattvas Fled

The thirty and thirty and thirty-six they say,
They that behind temple walls safely dwelt,
They saw the temple walls crash and crumble,
And all alike, without a trace, thence did melt.

155: They Hurried the Body to Flames

Death strikes from life's enchanted cup
Honeyed delights of wife, cherished treasures of heart;
Kinsmen bore him on bier to the common burning ghat,
And the burden discharged hurried home,
Having done their part.

156: Coveting Riches of the Dead Some Remain Back

The body to its final fate consigned,
Friends and kinsmen all dispersed;
But some remained; long had they lusted for the dead man's wealth,
Intent on riches, men deem they could for ever hold,
Panting and pining for what they might carry by stealth.

157: They Too Finally Depart Cleansing Themselves by a Bath

Mourning friends, weeping spouse, dear children all,
They but followed him to the river's edge--not a step beyond;
Then sorrow dropped its mark, quick the pyre was lit,
Then the plunge in water, heart-whole they, graceless band.

158: When Body-Pot Breaks None Cares To Retain It

This universe entire of treasures vast compact,
The Great Potter from watery clay wrought to shape;
If the moulded pot breaks, men keep the pieces still,
But if the vital body cracks, who even a while cares it to keep?

159: Body is Burnt to Ashes; Beyond That We Know Not

Five the segments of the head, six the plaits of hair,
Thirty the joints, eighteen the sides,
Nine the roofs, fifteen the rows--
All to ashes burnt--no more we know besides.

160: Body is Karmic Fruit

Fruit of fig and seeds of green to pieces chopped,
In a pot they placed, mixed and ground to paste;
Seeds of green the fruit of fig consumed,
Loud they wailed, and bore the body in haste.

161: Body is Fragile Frame

No roofing above nor standing ground below,
Two legs to support and a central beam athwart,
Rudely thatched on top but unlined within,
An empty vessel, in Karmic garb enwrapt.

162: The Lute Lay in Dust; the Music Ceased

Deserted the banquet-hall, unlit, unadorned,
Gone the dancer's swaying shape and flashing feet;
Another song now they sang to a wailing tune,
And, seeking fire, flung the body to its consuming heat.

163: What Did the Body Leave Behind?

Three hundred days ago, the foetus emerged,
Naught remains of it now, dear friends, you know;
In twelve years' time it learned to smell the rich odours of life
At seventy it turned to dust--thus briefly ends the show.

164: Lamp Remained; Flame Died

The lamp remains but the flame is out,

Loud the fools lament but the truth ignore;
Night follows day--this they fail to grasp,
And thus immersed fall and moan,
Ever sobbing more and more.

165: Those Who Do Not Adore Lord, Lie Writhing in the Seventh Hell

While the body the Lord of blooming Konrai wrought
And Life worshipping not the Divine,
In the Seventh hell, neglected lie,
Writhing in pain and wordless agony keen,
The kith and kin, widely crying, did shout and howl and sigh.

166: Life's Procession Leads But to Grave

With horse and sword and canopy outspread,
Man fills his fugitive years with pride of life;
But even as the grand cavalcade sweeps past,
Circling from left to right, expires the breath of life.

167: Nothing Can Lure Back the Life that Left

What though the ravens on him feed and way-farers scorn?
What though you feed with parting drops of milk; or many scoff?
For, know that this bag of leather, inflated awhile,
The Great Show-man blows and batters with a smile.

3 TRANSITORINESS OF WEALTH

168: Kingly Regalia, Domains and Riches are Impermanent

Before others seize and away your riches take,
Your elephant and car, your kingship and grace,
Even while life pulses, if you the Lord's asylum seek,
To you thus in fear dazed, the penance true its reward pays.

169: Wealth Waxes and Wanes Like Moon

The radiant moon that life animates into massive darkness turns;
Why then speak of riches which no better fate can meet?
If the Heaven's King, you unwaveringly seek,

Like pouring clouds choicest treasures fall at your feet.

170: Your Shadow is With You, Does it help You? How About Wealth Then?

Foolish they who claim their wealth their own,
Seeing their own shadows to them useless though nearby;
The life that with the body comes as surely departs;
They see not; the light that lends lustre to the seeing eye.

171: The Bee Stores Honey Only to be Appropriated by Others; So is Your Hoarded Wealth

The industrious bee from flower to flower hops,
Seeking, scenting, gathering its store of honey sweet;
But soon the subtle thief digs and steals the hoarded wealth;
Likewise, our earthly treasures the same story repeat.

172: Wealth is a Flood that Ebbs and Flows

Weigh well the pros and cons, and having weighed, waver not,
Lose not your bearings, caught in wealth's eddy;
Fling aside the transient trappings of earthly treasures
And thus when the Pale Sargeant comes, for the great leap be ready.

173: Wealth is a Boat in Dangerous Waters

How fast we cling to stock of cattle and riches gay
Less stable even than the boat which midstream upturns!
They but see the dissolving body and know not
The Binding Knot to salvation eternal.

174: Earthly Treasures are Fleeting

"Joys of life and wife, children and brothers--all ours," they claim
Little knowing how fragile and fleeting these delights be;
But the yearning souls that seek and build on treasure true,
Find support firm and ne'er failing company.

175: Worldly Desires are Never-Ending

Our desires grow, but none the truth to find;
There's one stake to hold but nine exits to leave;

The old familiar faces come smiling to greet and bow;
Deceivers ever, they abandon us without a reprieve.

176: All Your Wealth Cannot Bribe Death Away

When the vital spark leaves this mortal mould,
Bribe be none to lure it back; think, think of the Lord;
Death's loyal servants on restless mission bent,
Do nothing consider that with hot breath you pulse.

4 TRANSITORINESS OF YOUTH

177: Rising Sun Sets; Glowing Youth Fades

They see the sun rises in the east and sets in the west,
Yet blind of eye, the truth they ne'er apprehend,
The tender calf grows, fattens for a while and dies;
But this wonder-pageant of the world they do not comprehend.

178: Even a Life-time is not Enough to Know Him

The years roll; but none the Lord in his bosom holds;
None to probe and perceive Him profound;
Even if Time's thread be to the utmost stretched,
Still they know not the spark that kindles all the lamps around.

179: While Life Still Throbs, Fix Your Mind on Lord

When youth had danced its way to palsied age,
Scarce the chance to fill the years with good deeds more and more;
So while life still throbs, fix your mind on Nandi,
Into whose spreading locks
The holy waters of Ganga eternally pour.

180: Youth is Sugar-cane; Age is Nux Vomica

Time was when fond damsels on him their love bestowed;
Like cane's sugary juice, slow sucked, was he to them,
The idol of wenches with budding breasts and jewelled shapes;
But now the sweetest cane has bitter nux vomica become.

181: Time Fleets, So Center on Lord

The boy grows to youth, and youth as surely to old age decays,
But time's changes teach them not that nothing abides;
And so, in ceaseless pursuit, His Sacred Feet, I seek
Him who, transcending this world, beyond the universe presides.

182: Think of Lord Through Time's Cycles

Day after day we wake to greet the morn,
Day after day we seek the nightly couch;
Even though God, good and great, may frown in wrath,
True devotees ne'er miss His great Love's avouch.

183: Subdue the Senses, Birth Cycle Ends

The five needles thick, this bag of senses holds
The five needles thick in this bestial body roam free;
If the five needles thick you tame and subdue,
No more this bag that life's cycle involves.

184: Deeds in Youth Seal Fate's End

They know not that the radiant Sun we daily see
Measures the arch of life and its span doth appraise;
Heaven we reach or fall into Karma's grip;
Thus our fate is sealed by what we do in spring of youth.

185: The Sixteen Kalas are Within; Why Then the Grave?

The ignorant ponder not even awhile,
The Kalas twice-eight within them stand;
When Death sets his snare-pit for them to fall,
Headlong they drop to utter stupefaction abandoned.

186: Before Youth Passes, Praise Him in Songs

In the days assigned to you, before youth passes,
In songs of praise to the Lord, pour out your heart;
In the days to me assigned, wasting not the minutes away,
In the days to me assigned, I, seeing all, remained apart.

5 TRANSITORINESS OF LIFE

187: The Bud Blossoms and Fades; So is Human Life

They see the sprouting wanton buds on tender twigs
They see how soon they flash their beauty and die;
Yet they seek not the Holy Feet;
Alas they know not when the sure call comes from High.

188: When Death's Summons Come, the Five Senses Desert the Body

One field lay ready and ripe for the Five senses to work,
The Five, that one field watched and tilled;
But when the grim summons came from the Lord of the Five,
All the Five for ever fled and quitted the field.

189: Life's Drum Shatters to Pieces

One this body-drum, two the rhythms keeping time,
Five the masters who, inside, make display;
But when the great king, indwelling, departed,
The drum lay shattered, a heap of inert clay.

190: Body is an Empty Vessel

The Lord of this body frail that to ashes turns, the Lord of Vedanta dance
Nandi He is, who in this crumbling frame disports
They, who know not what an empty vessel this body is,
They know not what the life sustains and supports.

191: Our Days are Numbered

The sun's rays visit all the quarters ten,
But men measuring with their little sense know this not;
They ponder not nor on the deep mystery muse,
These men on earth--their minds in low passions caught.

192: Birth and Death are Two Faces of the Coin

The deed is drawn, the terms clear specified,
Yet torn to shreds it is--of this men think not much;
The shining dark tresses to full grey turn,
Even so birth and death are one--not two.

193: Give in Charity Now and Here

Same the rice of life that in all body-pots boil;
The Five are the fuel that feeds and kindles the burning Three,
Gifts of rice in charity give, lest birth flame anew,
The days missed of such deeds are for ever lost to Thee.

194: Lord is the Light Beyond Visible Reach

The bee, that nectar seeks, flies high for its flower on top
And there, alone, it sucks the fragrant juice;
Even so, they who seek the blessed grace divine,
Aspire for the Light beyond visible reach of eyes.

195: Pray and Perform Noble Deeds-This is the Law of Life Eternal

Perform thou noble deeds, good Karma to shape,
Praise thou the Holy One, the Holy Land to reach;
This is the law we need, this the law for men
ho, blessed with earthly life, seek the Life eternal.

196: Share With Others Before You Eat

Speak not in envy, stray not from the Dharmic way,
Covet not other's riches with lustful greedy glances;
With heart to pity attuned, as you sit down to eat,
Share with others before the feast commences.

6 NOT KILLING

197: Don't Kill Even an Atom of Life

Flowers many to dear, loved Master's worship;
Even one atom of life, kill not:
The lovely garland, the steady flame, the firm will,
The passionate heart--such the worship's crowning part.

198: They Who Kill Reach Hell

The men who shouted, "Kill and stab,"
Them with strong ropes Death's ruffians bind;
And stationing them at the fire-gates of Hell,

The agents yell, "Stand, go; and in the fire pit roast."

7 MEAT EATING--FORBIDDEN

199: Meat Eaters Will Have to Face Hell's Torments

The ignoble ones who base flesh do eat,
Death's agents bind them fast for all to see;
And push them quick into the fiery jaws of hell,
And fling them down there for ever to be.

200: Shun Sinful Living

Killing, theiving, drinking, lusting, lying--
These horrid sins detest and shun; to those
Who Siva's Holy Feet attain and the Bliss eternal,
They come not; such men in Wisdom's bliss ever repose.

8 NOT COMMITTING ADULTERY

201: Seek not the Thorney Date; Ripened Jack-Fruit is at Hand

The dear, wedded wife pines within the home,
But the lusting youth covets the guarded neighbour's mate;
Even as one, declining the luscious ripeness of the jack,
Yearns for the tamer taste of the thorny date.

202: Seek Not the Sour Tamarind: Sweet Mango is at Hand

The sweet, ripe mango, tended with loving care,
They bury deep, deeming it unripe still;
And up the gnarled tamarind they climb for the sour fruit,
Only to break their limbs--they whom the senses beguile.

203: Adulterers Rush to Doom

The king of treasures vast, and the lordly souls
Whose light of wisdom dispels the encircling gloom--
Even such yield to woman's sensuous charms;
Their judgment thus enslaved, they rush to their doom.

49 EVIL WOMEN'S IGNOMINY

204: Pledge not Your Heart to Lust

Fine though the leaves be of the nux vomica tree,
Its wealth of fruit is bitter on tongue, unfit to eat;
To them with rounded breasts and luring smile,
Pledge not your wavering heart in passion's heat.

205: Incontinent Passion Spells Ruin

The worldly folk who seek connubial delights
Are, like eddying water, sucked into whirling pool;
Such is passion, incontinent, fleeting as a dream;
Real it is not; let not its siren spell you befool.

206: Lust Destroys

Decoyed into passion's snare by tender woman's grace,
They fell into her arms and swooned in the warm embrace;
"This is life's crowning glory, fit for the gods to share--"
Thus speaking, they parted leaving not a trace.

207: Sweet Beginning, Bitter End

"What are the joys that in woman's charms we seek or find?"
The truly wise of heart pronounce thus their course:
"In the hand like the sugary juice from crushing mills,
But in the body bitterer than bitterest neem."

208: Irretrievable Loss in Lust

Those unfirm of mind who, in folly vain,
Struggle to plant seeds deep in moss-covered tank--
If such betimes we bind not and restrain,
Irretrievably lost are they in lust of sex, sordid and rank.

10 IN VAIN PURSUIT OF ACCUMULATION

209: Misery of Making a Living

Garments to tatters torn, life a joyless desert becomes;
Loved ones and dear friends forsake, with no more love to spare;

Nothing more to give or ask, void of glory and pomp,
Neglected, like automatons they walk, sad and bare.

210: Pre-Occupation With Filling Stomach-Pit

Even as the day dawns, men strive the stomach-pit to fill;
With needed tools, they seek hard the hungry void to stop;
But our only way is to praise Him whatever the way of life we pursue;
Sure then that pit is filled when, what in us is impure, is swept off.

211: Seek not to Fill Stomach's Pit; Fill the Birth's Pit

To fill the stomach's stony pit, they seek the precious gold;
But little do they know how hard it is to fill births' pit;
Only when true wisdom you attain that pit to rule,
Then that pit is filled, when life is washed clean and rendered fit.

212: Light of Wisdom's Lamp in Good Time

Our kith and kin, unrelenting, like Karma stern,
Unrelaxing us pursue; so, ere life from body goes,
In good time, light thou Wisdom's lamp,
And intent thus, to that new-lit track, keep close.

213: Lord Alone is Refuge from Harrying Births

Him the Six harried, Passion's form assuming,
Him the Five maligned, countless miseries giving,
Him Karma tortured through birth after birth pursuing--
Thus he learned to despise life--in the Lord alone refuge finding.

11 RELATING TO SACRIFICIAL FIRE

214: Prosperity Springs From Sacrifice

Riches from obloquy free, the spreading sky and earth,
The directions all, and the godly hosts who there hold sway,
All flourish in Victory's wake when Brahmins true,
With Vedas commencing, pursue the sacrificial way.

215: They Give Before They Eat

The Vedic Brahmins who holy sacrifices perform,

On Salvation intent, give before they eat;
Even as in knowledge true, supreme they stand,
So in conduct they lead--to the One Goal headed straight.

216: Sacrifices Lead to Heaven

They who invoke our Lord--the Fire within the Fire,
The Brahmins true are they and our goodly support;
Who, night and day, raise the Sacrificial flame
Guiding us along the pure Path to our heavenly port.

217: Karma's Depart When Mantras are Chanted

Morn and eve, when in devotion rapt they chant,
The two damsels (Gayatri and Savitri) with them in smiling grace stand;
Then do the two birds of one seed sprung
Karmas, good and bad, fluttering, in haste depart.

218: Sacrificial Fires Consume Sins

They who know in the sacrificial ghee's steady flame,
All dark things are for ever consumed;
They also know when from Karma's hold we're freed,
That day is our day of abiding wealth,
The holy Fire's truest need.

219: It Scorches Karmic Evils

All sins fly like wick fast consumed in flame,
All diseases fade that Karma brings in its wake;
They fade and fall in the rising sacrificial fire.
And all evils are scorched that our Karmas make.

220: Sacrifices Give Wealth Imperishable

Firmly holding that vast riches are a grievous curse,
They hungered for the Lord who to us richest treasure gave;
Hoping and dreaming they waited for the immortal prize,
All sacrifices performed, the undying wealth to achieve.

221: Lord is the Sacrificial Flame of the Heart

The Pure Flame is He, the immortal Lord is He,

The Radiant Flame who in my heart's core resides;
The Lord whose eyes are the Three Fires,
Who the Seven Worlds transcends,
The Lord of Homa's Cool Flame, and my heart's King besides.

222: He is the Fire Within All Fires

Inside the Fire of the Homa is my Lord,
Inside too is He seated in the flame of the funeral pyre;
The Fire of Homa which scorches Karma's surging sea,
The Fire, that the mighty Churner in the sea begot, still abides.

223: Sacrificial Flame is Undying

In true penance striving, to Vedic rites conforming
They, who everywhere raise the sacrificial flame,
Tireless, unsparing in kindling the Holy Fire--
Theirs the true flame eternal, theirs the undying name.

12 DHARMA OF BRAHMINS

224: Brahmins Stand in Holy Path

Brahmins are they who the six duties perform,
Tend the glowing fire and thrice daily pray,
Stand fixt in the Holy Path and chant the Vedic hymns,
Morn and eve--and thus all life's knots untie.

225: Through Vedanta They Seek the Endless Bliss

Intensely eager, Vedanta's noble doctrine to imbibe,
They merge into Pranava, of the three sounds composed,
And transcending the states of Nadanta, Vedanta and Bodanta
Vision the Lord that is the Finite End,
And there into unending bliss they grow.

226: They Incessant Chant Gayatri and Savitri Mantras

Minds centered in Gayatri holy and Savitri mysterious,
They chant the noble hymns, the heart of Truth to seek;
Mounted on Love's Chariot, lost in Love's sweet ecstasy,
They drown not in Maya--the holy Brahmins meek.

227: They Attain the Manifestness State of God

Deep they pondered on Pranava's great holy way,
By Guru's grace inspired recited the mystic lay,
The rituals performed by the four Vedas prescribed,
And thus attained pure, pristine Manifestness--the spotless Brahmins they.

228: To Sunder Birth's Bonds is to Realize Brahman

The Truth, Penance and the self Him becoming,
The torturing senses, spear-like, piercing,
The unity of life and its kinship realising,
Brahman that is, birth's bonds sundering.

229: Vedanta is to be Rid of Desires

The Brahmins who yearned for Vedanta's mystic truths,
Heard and listened but yielded still to desire's sway;
True Vedanta it is when earth-born desires all are crushed;
Those who Vedanta truly grasped, all desires burnt away.

230: Tuft and Thread Alone do not Make a Brahmin

Do thread and tuft alone prove the Brahmin state?
The thread, then, only a dark bond, the fine tuft, only tresses long;
The true thread Vedantam is, the sacred tuft wisdom proves
These the Brahmins truly see, these virtues to them belong.

231: Attributes of True Brahmins

Of Truth devoid, of pure Wisdom Bereft,
Lacking sense-control, spiritually inert,
Empty of devotion or grasp of Truth divine;
Mad fools are they--not Brahmins, I assert.

232: They Seek Samadhi State

The Holy Path neither Chit nor Achit is;
Along the Guru-led way, they reach the blessed Holy State;
And all action and rituals abandoned,
The Vedic Brahmins glide into Turiya Samadhi State.

233: They Stand Firm in Vedanta Truth

If the Veda-knowing alone true Brahmins be,
Such beings falter not in Vedanta's sublime lore,
All the rest they know as vain trappings base--
Those be the Brahmins who Vedas' depths explore.

234: True Brahmins Bring Prosperity to Earth

The holy Brahmins who the pure life embrace,
And ponder well on truths that mark the Vedas' end,
Their glory wanes not, their king's earthly empire ever grows,
If morn and eve the sacrificial fire they tend.

235: Through Vedanta They Scale the Heights of Siddhanta

When the Light of Vedanta dawns, from Karma are they freed;
Then, up the path to the Light of Nadanta they scale;
When thus they reach the Lord of Bodanta Light,
Salvation they attain--the Nadanta-Siddhanta Grand Finale.

236: They Seek Merger in Lord

When 'You' and 'I' merge in one and the truth they see,
Then seek they the Lord triumphant, seated firm, serene,
Past all babbling words of sweet-sounding praise;
Such alone the true, worshipful grace attain.

237: They Vision Brahma in Aum

The two attachments, Maya and karma, of their own accord departing,
The self that Liberation seeks naught else will take;
And the lotus-seated Brahma most divinely pleased,
Merges in the Om, the sacrificial aviss to partake.

13 DEATH FAIRER THAN THE TYRANT

238: Death Fairer Than the Tyrant

The ignornant king and Death are cast in equal mould;
Nay, truth to tell, more justly than foolish King, Death claims his due;
The Witless tyrant no law obeys but in murderous fury kills
But Death, cast in finer mould, nears not the good men true.

239: Let the Ruler Observe Holy Law

The ignorant king and Death are cast in equal mould;
Nay, truth to tell, more The Holy Law daily in strictness observed,
If he who rules the state fails to seek the Divine Way
Day by day that land decays in folly enveloped,
Day by day that ruler's wealth declines and dwindles away.

240: Ruler's Duty Towards Men of False Garb

What avails the holy garb if the holy life you refuse?
Theirs the truest garb when outer guise and mind accord;
If the king justly rule the state against those who go off the holy way
Then he makes them keep the holy way
And to sure salvation their feet directs.

241: Ruler's Duty to Impious Brahmins

If Brahmins, from folly unredeemed, flaunt the tuft and thread,
That land droops and fades, its ruler's glory runs to waste;
So, scanning deep in Wisdom's light, the King shall clip
The thread and tuft for empty show kept and possessed.

242: Ruler's Duty to Impart Wisdom to Erring Brahmins

The senseless fools donning sacred thread and matted locks,
And with chanting phrases pretend to wisdom unpossessed,
Them, the ruler of state shall, with wise men's help, take and test,
And, for the country's good, impart words in wisdom drest.

243: Ruler's Duty to Protect Cow, Women and Brahmins

The cow, the woman, the sacred Brahmins true,
And men in holy garb whom the Devas acclaim,
These the King shall protect; if that duty he ignores,
Irredeemable his hell shall be, cursed ever his name.

244: Ruler's Share--One-Sixth of the Subject's Produce

If salvation high and treasures true you seek,
Then, awake or asleep, unceasing, the holy way pursue;
Know that of labour done in this sea-girt world,
To the King, in truth, one share in six is due.

245: Ruler's Duty to Defend the Territory

If the ruler exceeding well his state protects,
The subjects, in duty bound, to that same end incline;
When the enemy, in lust of pride, the state invades,
Then, like a leopard, leaps the King to defend his domain.

246: Ruler to Punish Drunkards

Breath in control held, letting inward fire upward rise,
Mind turned to Samadhi moon-sprung nectar--if they drink not,
But, like inebriates, heady liquors madly consume,
Then, such shall by ruler to just punishment be brought.

247: Ruler to Punish Those Who Deviate From Their Professed Faiths

Who, by their professed faiths, do not abide,
Beside the judgment they receive in the life beyond,
In terms of Agamic law by Siva revealed,
Punished they shall be on earth by the just ruler of the land.

14 THE GLORY OF RAINS

248: Vegetation Blooms

The fertilising flood of rains outpouring
Makes trees and plants bloom enriched with sap;
The areca palm, coconut, cane and plantain green,
And vomica to Samadhi's nectar leading--Stand laden rich with crop.

249: Descent of Divine Stream in Yoga

The heaven-sent torrent leaps rushing down rocky eights;
So does the silent divine stream from heart's inner core,
Foamless, pure, clear, crystalline,
Boundless, free--from my Holy Master, e'er pour.

15 THE GLORY OF GIVING

250: Share Your Food With Others

Give freely to all; discriminate not o'er much;
See food served to others ere sitting down to eat;
Heap not perishing gold, eat not in greedy haste;
The crow calls its brood to share its food, howe'er sweet.

16 IN PRAISE OF THE CHARITABLE

251: The Charitable Realize the Self

Who the self realise, seek and adore the Feet of the Lord;
Who the self realise, most freely give in charity;
Who the self realise, Lord of Tattvas become;
Who the self realise, Kin to the Lord in dear amity.

252: Charity is Within Reach of All

Easy to all to offer in worship a green leaf to the Lord,
Easy to all to give a mouthful to the cow,
Easy to all to give a handful, sitting down to eat,
Easy to all, good, kind words on others to bestow.

253: Evils of Hoarding

The food that feeds the needy--that alone true charity is;
True men they who that simple truth do find;
But they who hoard, like water in pool past access,
To eat and gorge--to Charity's ways are they blind.

254: Give Charity When You Have

Dirt driven away, with Wisdom you fill not your mind;
In days of plenty, empty is your charity's exchequer;
What avails it, though wide awake, if hell-fire spreads around,
What avails it, then, if impoverished of heart you are?

255: Give Charity Here and Now

Of yourself knowing little, caring naught for your good,
Unmindful e'en of poverty of tender youth taking no care,
Before Death's stern, relentless summons arrives,
Let noble charities your redeeming goodness declare.

256: By Your Charities Lord Knows You

To him who renounces, no kith or kin has he;
To him condemned to beg, no true delights has he;
To him who charityless is, the Lord denies His Presence;
By the measure of thy charity done, the Lord is known to thee.

257: Charity Leads to Life Eternal

Some in charity overflow; by such noble deeds done,
Noble gods they become in human beings' high esteem;
And the many who hold this fleshly body their dear God,
To them comes Death, saying; "I, your God supreme."

258: Charity and Devotion Twin Escorts to Heaven

Our life's boat across the foaming sea of Karma flies;
Twin the pathways to dispel the labour and the strain;
Glory giving tapas and charity the heavenly escorts,
To us and our dear kin from life's battle vain.

259: Charity is Your Life's Prop

Earthly desires to worldly objects attached,
No end know; but in charity's noble way,
E'en the little things you give, sure props provide;
All the rest meekly take as the Lord's gift for the day.

17 WAY OF THE UNCHARITABLE

260: The Hoarders are Sinners

The ripened nux vomica falls profitless on ground;
Such the barren wealth of those who charities deny;
With usurious greed they bury deep their treasures,
The hardened sinners, true fruit unknowing, thus live and die.

261: Life is Fleeting; Give While You Live

The aeons pass, the unreturning ages go;
The allotted span of life daily dwindles away;
This irksome body, as if squeezed by some power unknown,

Perishes: seeing this yet, they learn not charity's way.

262: Give and Escape Hell

Charity denying, they know not the Lord's Feet to praise,
Nor enter they the precincts of the City of Siva's Grace;
Their ears inclined to those who falsehoods preach,
They stand to sin enslaved, condemned to hell's hot embrace.

263: All Ailments Assail, If in Charity You Fail

Consumption and anaemia, asthma and colic pain--
Such the lot of those who nothing in charity give;
Snake and thunder, sore throat and fleshly ills,
Approach not them that others' needs relieve.

264: End is Nigh; Do not Deny

The Lord adored by all the world, yet they praise not,
To the needy poor, even the smallest bit ye deny,
Nor'll ye tend the garden e'en with one potful of water;
Will ye for ever stand in Hell? Ye whose end is nigh.

265: Loneliness Comes of Denial

Unescorted, alone, the charity-less their last journey make,
And miss their track; journeying thus, in birth-cycle caught
They know not how the binding Karmas to dispel,
And so slip and fall to be irretrievably lost.

266: Compassion Leads to God

They, whose hearts melt in charity, see the Feet of the Lord,
The steadfast of faith attain Swarga's might,
But those sinful ones of charity befeft, helpless, forsaken,
Engulfed in passions low, pass into eternal night.

267: Denial Leads to Misery

Bliss and pain--these two woven into the web of life,
Result from deeds of our own devising;
The bliss of giving they knew, and yet the fools gave not,
The shrivelled of heart, to charity unwise, its glory unknowing.

268: Denial Leads to Sinful State

The Lord of blemishless glory, from death and birth immune,
Permits none to enjoy bliss, unearned by worthy deed;
Giving and gifting--of these always think;
Deny and cause pain;
You stand condemned to the Pasu state indeed.

269: Giving is Aiming True

Seek not wealth that many reckon as life indeed,
Nor waste your days on fools, of wisdom dark,
But turn your feet to the eternal Home and praise the Lord,
Then true bowman you prove, hitting straight the mark.

18 TO BE LOVE-POSSESSED

270: Love and Siva are One

The ignorant prate that Love and Siva are two,
But none do know that Love alone is Siva
When men but know that Love and Siva are the same,
Love as Siva, they e'er remained.

271: Lay Love's Garland at Lord's Feet

He of the leopard's skin, gleaming brighter than gold,
His tender crescent flashing rich with argent ray,
The Great Dancer, with burning ashes smeared thick;
At His Feet, my garland, plaited with Love's incense, I lay.

272: Melt in Love and Possess Him

You may turn your bone to fuel, your flesh to meat,
And let them roast and sizzle to the gold-red blaze;
But unless your heart melts in the sweet ecstasy of Love,
My Lord, my Treasure-trove, you ne'er can possess.

273: Love Hara and See Him

They, of intense love, Hara surely see,
They, of the compassionate heart, see the Holy Feet to praise;

The world-burdened see only life's revolving wheel,
And, in Horror's mazes lost, enter Hell's trackless ways.

274: Love Him, He Loves You

My God, the melter of my heart of love, let all adore;
My God, the Lord of primal Love, First of Beings ever,
My God, who again and again melts my heart, Nandi Lord,
May He render me His Love in foremost measure!

275: He is Enthroned in Love

Praise Him but once, the Pure and Holy One;
For e'er your heavenly escort He'll be,
He, the Lord Siva, deckt in honeyed konrai blooms--
He sat enthroned in my love, steadfast and free.

276: His Love is Unending

Many know not Him who first wrought this world,
And wrapt in infinite Love, born of His lordly Grace;
In this world, evil-ridden, He filled our life
With His love unending, He, the Lord of limitless space.

277: His Love is Blessings All

The Light Refulgent emits beams of purest gold;
Plant that deep and firm in heart; raising worship thus,
If you, in yearning song, seek Isan's Grace,
Then, sure, no end be to His blessings copious.

278: Seek in Love the Heavenly Father

Birth He caused, and Death, too, in its wake;
This mystery we daily see; and yet mankind
Cling in deep desire to life, but call not on Him,
Nor seek Him, saying, "Our Father, great and kind."

279: He is Our Refuge

Inside Love is He; in outer Nature is He; as body also is He;
The past and future is He; the Lord of Rishis is He;
The Precious One who inside Love resides,

Only those, who in Love reside, find in Him the Refuge free.

19 SIVA KNOWS THOSE WHO LOVE HIM

280: Lord Rewards as Merit Befits

What we scorned and what we gained, He knows;
The righteous Lord in Love rewards as merit befits;
Whose, with burning zeal, seek Him with heart of love
To such, well-pleased, He His Grace remits.

281: Lord Blends Life With Love

The Lord fashioned all things for a life of bliss;
Many though the trials that beset this vale of sorrow
Yet this life, the Lord God with His divine Love blends,
In His Divine Love's sweet presence, the life-cycle ends.

282: Divine Light in God-Love

From mind fixt in God's Love, the Divine Light is born;
The tangled skein of the tormenting senses five,
Drag us headlong to sweet ardours of woman's passionate eyes,
That bond sunder; may your thoughts e'er at God's Feet arrive!

283: Surrender in Love

Like the sweet love in sex-act experienced,
So, in the Great Love, let yourself to Him succumb;
Thus in Love sublimed, all your senses stilled,
Bounding in Bliss Supreme, That this becomes.

284: Faith Leads to Liberation

Even the Siddhas, standing close in banded group,
Knew not the Light Supreme in splendorous glow;
But He gave Salvation's bliss and the Vision splendid,
To them whose hearts did in intense faith overflow.

285: His Feet Visioned in Love

I saw the Feet of the Lord, deckt in odorous Konrai blooms,
I saw the Feet of the Lord, dark-dressed in elephant-skin,

I saw the Feet of the Lord, on lotus-blossom enthroned,
I saw the Feet of the Lord, my heart-core's love within.

286: His Love is Inscrutable

My Lord God whom the heavenly beings praise
As one into myriad forms and things outspread,
The Great Lover who inside love savours love's tributes;
Sad indeed that few seek Him, or to Him are led.

287: Seek Him in Love

They who claim that thro' Love they'll find the Lord,
From Birth and Death are they sure free;
Yet in Love they neither seek him nor find,
Nandi, who from Birth and Death is free.

288: Seek Him, He Seeks You

The Lord God knows them who, by night and day,
Seat Him in heart's core, and in love exalted adore;
To them wise with inner light, actionless in trance,
He comes, and, in close proximity, stands before.

289: Be Steadfast in Devotion

It little profits if, intermittent, you pursue the Divine Light;
Unceasing, I will seek the Greatness that has no end,
My Lord, my heart's precious Life and treasured Delight;
In Him to merge is life's supreme baptismal bath.

20 LEARNING

290: True Learning Leads to Liberation

The meaning I knew of life and body in union knit;
In the depth of my being I knew of the Lord of Devas untold;
Denying naught, He stepped straight into my yearning heart;
Thus I gained the Learning Great, freeing us from fleshly fold.

291: Illumined Souls Get the Inner Eye

When the Learned-wise in deep meditation sat,

In their deep, illumined souls was as Inner Eye;
What in contemplation they saw and spoke,
In turn opened others' eyes leading to Wisdom high.

292: Learning Purifies

While yet life subsists, the Lord of existence adore;
In action prove what you learn, all sins to clear;
In accents unfaltering worship the Lord, and thus wise,
A jewelled lamp It'll be, beyond compare.

293: Learning Leads to Renunciation

Men of Learning abandon the fettering, worldly ways;
The firm of mind flourish high on coiling snake-like Kundalini
Night and day, unremitting, praise the Lord,
And so your body, as on herbs alchemised, with glow of youth will be.

294: Pure Knowledge is Guardian Angel

As our Guardian Angel comes the pure Light from high,
As our Guardian Angel, the Pure word in beauty drest,
As our Guardian Angel comes the Pure Fragrance rich,
As our Guardian Angel comes the Pure Knowledge best.

295: Holy Books Help Scale Spiritual Heights

Those who fail to scale the heights with holy books to guide,
If to outer things of life they yield, fruitless is all their lore;
On rod of Vairagya lean, and away fly the Birds of Desire;
And yet, men to Ignorance clinging, in stupor ever lie.

296: Hara Stands Revealed to Truly Learned

To them that search the Holy Books, Hara stands revealed;
Out of the sublimed Fire, sparks of pure knowledge fly;
Those who, thus, the Samadhi's Moon can reach,
To them it'll be a ladder leading to Wisdom high.

297: Lord is No Support to the Ignorant

In life's journey a Support and Elixir rare was He,
An unfailing Guide--but to the ignorant of mind,

No support He--in all the seven Heavenly globes,
Sure prop was He, the Mighty being, Great and Kind.

298: The Truly Learned Attain Bliss

If desire you must, the Lord in desire seize,
If the lord's Grace you get, all things are obtained;
Like the deep-skilled Devas of flaming Light;
The truly learned Heavenly Bliss attained.

299: He Resides in Learned Devotees Hearts

The seas He owns and the mountains high;
His Body shaped of the elements five;
The Lord of Immortals who, through endless ages,
Mounts the fierce Bull, at devotees' heart to arrive.

21 LISTENING AND THUS CONTAINING

300: Listen to Words of Siva's Glory

Listening to Dharma and to the words of the Holy,
Listening to God's valorous acts and the Devas' mantras many,
Listening to loud reports and the deeds peerless of the Lord,
The Lord, gleaming bright as gold--thus attain the Siva State.

301: Listening to Holy Words Leads to Realization

The Lord of Devas, the Supreme Being Divine,
Who is there who knows Him? If any such be,
Chant His praise; listen to the holy words and Him realise!
Who chant His praise and Him realise, stand aloft and free.

302: Obey Siva and Become Deva

At Nandi's bidding, Maya obeys and builds;
At Hara's bidding, Aya obeys and creates;
Who Siva's bidding obey, Devas they become;
If fruits of action you crave, then to attachments you're chained.

303: Adore Siva and Be Immortal

The pious mortals who praise the Supreme Lord,

In time to come, to the Immortals' status rise;
Who fail not in penance, His smiling Grace receive;
Thus the Lord of penances rare awards the Supreme prize.

304: Prayer Brings Grace

The Lord who gave us Birth and Death,
Of Him e'er talk, His name adore, prattle in praise;
Then the abiding Light of His dear presence,
Like fragrance in flower, comes to you in Grace.

305: He Forsakes not His Devotees

To seek Excellence and to Excellent things listen,
And follow Wisdom's true mandate--if to these the mind awake,
And if, then, you slip not nor stray, the Heavenly Lord,
Unhesitant, will be thine for ever--and never forsake.

306: Faith Intense Gives Bliss Eternal

They of intense faith Heavenly Bliss secure,
But the aimless and drifting with mind unfixed on clear goal,
Neither their own self know nor the Bliss attain,
Like children at play content with the mimic rice of sand.

307: Listening to Holy Things is a Sure Prop

Life and body sure support for the soul provide,
Listening to holy things a sure prop and resting place,
Thoughts of Siva's Holy Feet, the one Refuge to seek,
And with that support Supreme to aid, rebirth you wholly efface.

308: A Stone-Cow to Scorners

To them that exalt His name, the first of Beings He;
To them that scorn His Grace, unending sufferings sear;
In rapture lost, if you chant not His Glory great,
He stands, a veritable stone-cow, in silence complete.

309: Unite in Heart and Thought Towards Lord

Heart and tongue in unison met, the Lord cognise,
Though in diverse shapes He be, Him in unity find;

Then, e'en though shaken in life like axle from pin,
Seek the Primal Lord in love and Him to yourself bind.

22 NON-LEARNING

310: The Unlearned are they Who hold not to Truth

Even the unlearned, if blessed with the vision of Truth Supreme,
Them the Lord approves with His benign Eye of Grace;
But if the learned seeming fail to hold the truth,
Unlearned are they indeed, blind to True Love's divine rays.

311: Unlearned Realize not God's Pervasiveness

The truly learned live pursuing the one and only path,
But others say, "Many the paths of knowledge are,"
The God Supreme is in all places present;
They the unlearned are, of God's pervasiveness unaware.

312: God Abides not in the Hearts of Unlearned

Things transitory you fix in heart as abiding joys,
This mortal body frail you deem as enduring stuff;
Though the Lord God all life pervades,
Absent is He and His Light from the hearts of the unlearned.

313: Unlearned Descend to Hell

Of all power bereft, I fell into Karma's griefs,
Learning not Hara's ways, into dark abysmal depths I fell;
I learnt not to stamp the Great Benefactor in my heart,
I learnt only to dance down the primrose path to hell.

314: Unlearned Sport in Carnal Pleasures

Knowing full well that life is a fleeting, vaporous mist,
The truly learned seek the path of Dharma and penance strict,
But the not-learned, in truth, this world's sordid knaves,
Sport in carnal joys, with Karmic misery mixt.

315: Lord is the Fruit of Heavenly Love

The Lord gave us the Heaven-born gift of the Fruit of Love;

His Light mingled with the eyes where it remained;
But inside the earth men sought it in folly vain;
And brooding and writing, they grew thin and pined.

316: Unlearned Do Not See Him

Without knowing the 36 tattvas and their scope
It is not possible to have a vision of the supreme,
Only by knowing the tattvas wisdom can dawn,
Only those are educated who go to the limits of the tattvas and have a vision of reality.

317: Avoid The Unlearned

The fools, of learning devoid, unfit for us even to see
The fools, of learning devoid, their words unfit to hear
The fools, of learning devoid, in fools find their friends,
The fools, of learned devoid, to wisdom come no near.

318: The Truly Learned Have Vision Of Sivajnana

Though learned, fools are they if with Sivajnana they're not acquainted,
If kith and kin they give not up nor strike at root of ignorance
As their eyes turn not to quarters
They alone truly reckon who, wise in love, win the truth.

319: True Learning Brings Light Divine

The being first, even to the immortals the light divine,
The light that devotees seek, the great god supreme
Some proudly claim that learning well, they know him truly well
Yet they catch not of his light the faintest gleam.

23 MIDDLE PATH

320: Middle Path Is Wisdom

Unless you in middle path stand, wisdom you have not,
To those who in middle path stand, hell opens not its gate,
Those that in middle path stand, heavenly beings are they;
In the noble fellowship of the just, I too walked in their way.

321: Gods And Saints Stand In Middle Path

The blue-dark cloud-hued being Vishnu in middle path stood,
The Brahma who chants the Vedas four in the middle path stood,
The wise saintly souls also in middle path stood,
He, our lord supreme - He, in middle path stood.

322: Walk With The Just

Some saintly became, because they in middle path stood,
Some to heavenly beings turned, because they in justice stood,
Some to Siva-state attained, because they in justice stood,
And so in the good company of the just, I, too, unfaltering stood.

323: The Just Adore His Feet

What he creates, none but he destroys;
On their devout heads, the just bore aloft his holy feet;
Who chant the pure name with ardour
And cling thereof, in the society of the just, they meet.

24 ABSTAINING FROM DRINK

324: Drunkards Lose Sense Of Right And Wrong

The cow fed on broth of rice wanders not from tank to tank
The cow denied its drink of broth grows weak and lank
Who swill the toddy neat, from righteousness go astray
Truest drink is Sivananda, the bliss supreme, far and away.

325: Sivananda Wine Brings Eternal Self-Forgetfulness

In sweet rapture lost, soul-hypnotic for the Siva-samadhi state,
The ever-sweet nectar of Sivananda - in the bliss overflow;
On such nectar fed, you lose not the self-bliss pure;
For ever thus you sit and lie the holy feet below.

326: The Wicked Drink In Vama Tantra

Lust and drink, fit for the wicked are they;
In ritual unholy they drink and lose the senses
But the wise drink the nectar streaming from his feet,

Which destroys egoism and bigotry.

327: Drinking In Vama Tantra Worship Leads To Perdition

They drink and perish, who to the vama sect belong.
The lustful ones in sensual delights are wholly lost;
But the pure souls find the light of sacrifices in their inner flame;
They, who his true name chant, approach him fast.

328: Truth Eludes Drunkards

They see not the inner truth, know not the pasu-pasa,
They dwell not in the bounteous lord's divine grace;
In the clear light of wisdom, Sivayoga they seek not,
They, who soak in liquors, truth never can appraise.

329: Followers Of False Religion Neither Seek Nor See Him

The fools who swear by the faith that our senses numbs,
Who yield to the heady joys of drink - they neither seek nor see
Mamaya's home, for the maya's fetters are they bound;
But recovered from maya's hold, they merge in the lord and are free.

330: Wine Stupefies Senses And Destroys Truth

The fumes of wine stupor bring and destroy the truth,
And make us seek the false, delusive joys of lust;
Such advance not to wisdom true, of sweet reason compact,
Will such e'er attain the eternal bliss truest?

331: Joys Of Sivananda Nectar

In meditation lost, rid of the cycle of night and day,
Dead to outward things, they drink not the bliss-nectar
The bliss of the lord's feet that neither night nor day knoweth,
I, caught in maya causing night and day, struggle to reach.

332: True Sakti Worship Seeks Divine Nectar

Sakti seeking, some religious sects ritual drinks consume,
But Sakti dies when the o'er-powered senses swoon;
True Sakti, indeed, in Sivajnanan finds its birth,
To merge in truth-wisdom-bliss - and to other things immune.

333: Sakthi And Siva Are One

If Sakthan his grace imparts, Sakti's grace we have,
If Sakti her grace imparts, Sakthan's grace we gain,
Sakti and Siva, if both in heart we hold,
Then in us, truly, the siddhis eight do shine.

334: Divine Nectar Leads to Siddhis

All Tattvas and egoity past, Truth of self realised,
In truest joy immersed, of false penances void,
Rid of worldly lure, drunk full of Heavenly Bliss,
This indeed is Siddhi true and Sivananda unalloyed.

335: Yogis Seek Ambrosia of the Cranial Moon

The yogis who, breath in control held, yearn for
The nectared delights of Contemplation's Moon,
The eight Siddhis they seek; but witless fools are they
Who to toddy yield and in its heady joys let their senses swoon.

336: Drink Divine Nectar in Samadhi

Open and drink deep the nectar that gushes from the spring;
Unfold the petals of the Holy Master's Lotus Feet;
Lead the Yoga-breath through the spiring channel up
And thus in Samadhi ascending,
Reach the Divine Good in holy meet.

TANTRA ONE ENDS



TANTRA TWO

Verses 337-548

337: The Lord Corrects the Earth's Balance Through Agastya

"Hail! Our Lord Supreme!

This earthly orb from its epicentre sways,

And dangerous on its side swerves"

Thus they bewailed, the Beings Celestial

And the Lord spoke:

"Agastya!

You that sit in tapas hard

Amidst the blazing sacrifice--fire

Hasten to the globe's swerving side

And there be seated, its balance to redress."

338: Agastya--A Pervasive Light

Unfailing at dawn

With the sun that doth in high heavens

Agastya lights the Fire divine;

He is the holy Muni of North

Whence the Primal Fire was born;

And the radiant light, pervasive-all.

339: The Eight Mighty Deeds of Siva--Destruction of Antaka

"Antaka, the Asura

Frightening unto God of Death

Whose name he bore

Armed with boons divine

Harassed worlds all"

--Thus the Celestial Beings moaned to the Lord;

And the Lord,

Lifting high His trident sharp

Pierced him straight to certain death.

340: The Lord Punished Daksha

Daksha, the son of Brahma fatally erred;
Deadly was his sin
To defy the Lord's primacy;
And the Lord smote his head
And consigned it to flames
And then bethought;
"Such like are needed for this world
An object lesson to serve"
And so, fixing a sheep's head to the trunk
Thus let him be.

341: How the Lord Punished Aya and Atchutha

All pervasive are the Lord's feet
All worlds they support
All life they sustain;
That this the Heavenly Beings may know
In mounting anger He nipped Aya's head
And in the skull drained Atchutha's blood
(When they His supremacy defied.)

342: How the Lord Destroyed Jalandhara

The Lord pervades all,
My heart too He fills with joy;
He spoke the Vedas and scriptures all;
Him--the haughty Jalandhara challenged in duel
And the Lord with his toe marked a circle
And into it He saw his final end.

343: The Lord Burnt the Cities Three

The Primal Lord,
Who on His matted crimson locks
Wears Ganga's water sacred,
He destroyed the Cities Three
--Thus say the ignorant;
The Three Cities are the Triple Impurities

It is them He burnt
Who knows this truth thereof?

344: The Lord Unsloughed the Elephant

They lit the Fires Three
The sacrificial blaze roared high;
And from inside it arose
And Elephant of Evil Power,
Whose hide the Lord peeled;
Why the Lord did it, they know not;
Seeking to rival the Lord's might
The Heaven's beings performed a sacrifice unholy
And all those who from that fire arose
The Lord smote for the very fire to consume.

345: The Lord Scorched the God of Death

The Kundalini Fire coiled in Muladhara
Upward He coursed it to Hollow on top;
That Fiery Yoga Way He scorched the God of Death
That was at Kadavoor, the holy shrine here below.

346: The Lord Vanquished Kama, the God of Love

The Lord was seated in Yoga
His thoughts stilled in meditation deep;
Lo! there came Kama
To tempt the Lord with shafts of love.
But the Love-God's wives, the Lord foiled in Yoga Way;
This He did at Korukkai, the shrine divine.

347: The Benevolent Deeds Of The Lord--

How Sakti Won the Lord
"Of a certain will I espouse
My Lord of Divine Feet" thus saying
As Mountain King's daughter incarnate
Sakti performed penances severe;
For all celestial beings to witness,
For all earthly beings to delight,

In adoration intense to Primal Lord Divine.

348: The Lord is not Beyond Reach

Mighty is the Lord
The Flying Fortess He destroyed.
Thus despair not
That He is your reach beyond;
Sure is the Lord to seekers true
In them He abideth, Grace abounding.

349: The Lord Blessed Aya and Mal

The Lord is the Primal One,
He is the Light Effulgent;
Seeking Him they went--Aya and Mal
Girdling the boundless oceans
And across the endless aeons;
And to Atchutha He granted the Disc Divine
And to Brahma, Jnana's Sword Eternal.

350: Lord Blessed Ravana

Of peerless in might and shoulder twenty
Ravana the Giant lifted lofty mount Kailas;
With toe down, the Lord but gently pressed
And lo! the Giant screamed: "Lord Eternal."

351: The Lord Blessed Chandeswara

Dandi, that knew the way of Hereafter
Heaped sands into linga shape
And poured on it in adoration
The five products of his herd of cows;
His father seeing beat the boy
And kicked his fond image off;
Dandi flew into a blind rage
And smote the parent's leg with sword;
And lo! the Lord
Bedecked Dandi with His own garland of flowers forever to sport.

352: The Lord is the Refuge of the Heavenly Beings too

Faces drawn in care
Hearts stricken with grief
The Devas together rushed and cried;
"Lord! we bow to You"
And thus they prayed, prostrating low;
And He of Renown unsurpassed said;
"Arise, fear not."

353: What Befell Celestials at Daksha's Sacrifice

The Heavenly Father walked in boundless fury
Into the raging blaze of Daksha's sacrifice,
And lo! as the Lord in wrath rose
Helter-skelter ran the Devas
Deranged in directions all
--Their depraved worship unconsummated.

354: What Befell Hari

In a vain attempt to quell
The confusion that ensued
Hari rising bragged:
"Not He, but I am the beginning of things"
And so fell into this world below
A prey to Passion's consuming fetters;
Then repentant he performed tapas
And the Lord that has no beginning nor end
Bestowed His Grace on him.

355: To Each According to His Desert--the Way of Siva's Justice

And so it befell at Daksha's sacrifice,
And so indeed it befell;
A wonder though it be,
Verily that is what there befell;
Thus does the Lord lend His Grace
In the knowledge of each according to his desert.

356: Gods Got What They Deserved

And thus it is with Aya, Mal and the rest of Gods;
And thus it is they came to what they are;
And thus it is that they are there;
And thus does the Lord sit serene within
To reward the heart that daily seeks Him true.

357: The Lord Comes to Those Who Seek Him in Yoga Way

While the heavenly Beings sang of Him
As seated in rapture serene,
He came rushing
To me along the highway of bliss that opened up
As from Muladhara the Kundalini fire shot up
To the crimson spheres of Sahasrara
In the way that is yoga.

358: For Want of Hara's Grace They Lost All

Lacking Lord's Grace
Many the high and handsome
That destruction and disfigurement met;
Thus Hari, Brahma, and Daksha
The Sun, Moon and Fire and Indra as well
All these Gods lost
Head, face, nose, hand and shoulder; some limb or other.

359: Self-Seeking Mantra Has Fatal Consequences

If the holy Devas
Who should Upadesa mantra chant,
Instead in self-seeking power evoke
Sacrificial mantras in Japas numberless
That verily will spell
Their own deadly end.

360: The Lord Destroyed Asuras to Protect the Sacrificial Rites of Devas

The Immortal Many prayed to the Lord;
"O Lord ! protect the nine sacrificial pits

For the holy ones to delight"
And the Lord, who bending His Mountain-bow
Sent forth shafts of fire at Asura's city
Destroying the evil ones, never to rise again.

361: Repent and Pray; Lord Blesses

Well may the learned in lores waver
But waver not;
Melt in love for our Primal Lord
And you shall have him sure;
He destroyed the unholy sacrifice of Daksha
And yet turning back
As they repented and prayed
He blessed them all,
He our Lord of holy speech.

362: The Lord Blesses the Two Who for Primacy Contended

When the swelling deluge at the end of Time
Swallowed the black mountain tops
Hari and Brahma fought
For primacy contending;
And then from amidst the floods arose
As an immeasurable mountain of Light
The One Lord, manifesting the Truth,
And thus blessing both.

363: The Lord Saved Mortals

And as high amidst the surging flood
The Lord as Flaming Mountain stood
His primacy for the Gods to know
The mortal ones
Powerless to stand the Fire-Mountain's radiant glow
Rushed to the surging waters in trembling fear;
The Lord then said to them: "Fear not! you shall be saved."

364: Lord is Ocean of Grace

As the Ocean's swell subsided;
The ocean of immortals and Devas sang;
"Praised be Our Lord;"
Little do they know
That He who created the ocean and the firmament
Rises beyond to the Ocean of his benignant grace.

365: To Quell Rising Tides Lord Placed Primal Fire

The Lord, He creates all
Himself the Being Uncreated--
Who is there in the world below
That thinking thus holds Him to heart?
When the oceans ebbed and roared
He placed the Primal Fire to quell the tides;
How compassionate He was!

366: The Lord Severed Head of Brahma Who Sinned

Brahma that is seated on the lotus comely
Sauntered in the Lord's path in manner unseasonable
--The sinful wretch!
The Lord sought Him
And in his severed head gathered alms
In ways the Gods approved.

367: Through Arrogance Mal Lost His Chakra

Filled with arrogance as Guru Supreme
Mal vaunted his egoism about;
Then away flew his heavenly discus,
Atop the Silver Mountains
Of the Lord of Celestial Beings
That created the seven worlds of delight.

368: The Lord Split Power of Chakra

He bestowed on Damodara the divine discus,
But potent far was it for him to hold
And so he prayed to the Lord in fervour
And the Lord split its power in twain.

369: The Lord Split Power of Chakra*

Splitting thus the power of goodly Chakra
One part He gave to Vishnu,
One part He gave to Sakti,
And that part He on His forehead assumed.

370: At Daksha's Sacrifice Chakra Lost Power

At the crescent-bedecked head of Valiant Lord,
That destroyed the depraved sacrifice of Daksha,
Damodara aimed his discus;
And then the doughty Lord sent forth a sneeze;
And lo! a gusty tempest blew
And down fell discus, powerless against Supreme God.

371: Why The Lord Wears Skull and Bone

He is the Lord of all Celestial Beings,
Who wear bejewelled crowns of dazzling beauty;
But the Lord did bedeck Himself in Skull and Bone
How is it?
If He bears not skull and bone.
Dust unto dust will theirs be.

372: Brahma and Mal Seek His Feet

In ignorance gross, Brahma and Mal
Each bragged Himself as Lord Supreme;
Then as a pillar of Fire the Lord stood before them
And they search and scream
In vain His Feet to behold.

373: But I Knew Lord, By His Grace Abounding

Yet I knew the Lord
Through His Grace abounding;
He who fills the seven heavens
He who stood as Pillar of Fire
The seven worlds pervading,
He of the bejewelled throat.

374: Lord is Omnipresent

The Lord is life, body and consciousness
Fire that enveloped the firmament far
Transcending sun and moon
He pervades the Cosmic space--
Holy thus His Form of yore
Support of Universe vast.

375: The Two Saw not His Form Entire

He stood filling Cosmic space
And the two in fear trembled
They went searching His Form entire
The one seeking the crown
The other His Feet
Neither found them.

376: The Two Contended For Primacy

Vishnu, adored of the Devas,
That asked of Mahabali for three feet land
And Brahma
Whom the rishis in hymnal praise please,
The two in ego contended
For primacy to gain.

377: The Lord Animates Within Brahma and Vishnu Also

The four headed God on lotus seated
The comely lord on dark sea sleepeth
They both are of the essence same
Of the One Great who cognises all,
As unto life within the fleshly body.

378: Know God's Truth and Be Blessed Now and Hereafter

Know afore
The Truth of Divine flame that enveloped all
And hold fast unto that;
Then may you receive

The sceptre to hold domain over earth
And the Grace to follow in heaven above.

379: Only in Self-Surrender Will the Lord Be Truly Known

The Lord granted the Sword of Protection
To Beings Celestial that prayed to Him
But they know Him not entire
As I who His vassal became;
He granted me Himself
He granted me Bliss
And His Feet's grace as final prize;
They approach not His Feet thus.

380: Lord Decreed Brahma's Fate

Inscrutable is the Lord
He defies Time's infinite vistas;
The four-headed Brahma prayed;
"Do reveal Yourself
And on this bowed head decree my Fate,"
And the Lord,
Surpassing far the dazzle of the sun at end of Time
Revealed Himself as Light Pure.

381: Act of Creation by the Primal One

Paraparam that has neither Beginning nor End,
In pure Consciousness consorted with Paraparai
And in that Light Pure arose Param;
And from union of Param with Parai immaculate
Was Nada born.

382: Creation Continues

Nada united with Bindu
From the union of Nada-Bindu
Was Siva and Sakti born;
From them evolved the three--
Jnana, Kriya and Iccha;
Iccha then sought union with Bindu.

383: Latent Maya Evolutes

From thence evolved Maya
Latent in Sakti like lustre in crystal
Mighty its power
Beyond power of speech to recount.

384: Evolution of Maan Sakti--the Substratum of Matter

Away in the far distance of Time
Paraparam and Paraparai conjoined
Then did Nada with Bindu;
And further on Sadasiva with Sakti;
Thus was Maan born
The finite support of elements five.

385: Universe of Five Elements--Evolutes

Out of Maan evolved space
From space, ether
From ether, water
From water, earth's hard crust;
Thus they formed in succession
The elements five;
They were for the universe
The nectar unto Flower.

386: Sadasiva is the Source of Creation

Sada-Siva, the He-She, creates universe all,
He has sons five
The Holy One that creates universe all
Himself as lotus-seated Brahma
The Creator became.

387: In the Union of Sadasiva with Maan Sakti Blossomed the Universe

The Holy Nandi that is Sadasiva
And the Sakti that devoluted Maan
Together in looks united in full;
And from that union arose the universe

As unto a blossom gently opening.

388: How the Elements Five Evoluted

From Fire emanated water

From Wind emanated light

From Space emanated sound

From Water emanated earth

This the way the elements five evoluted.

389: The Primal One Created the Universe With Brahma and Vishnu

With Hari who spat out the seven worlds

With Brahma, the four headed maker

The Primal One, the Lord of Celestial Beings

Created, of yore, this universe vast.

390: Creation is an Act of Pure Consciousness by the Primal One

The Supreme One aloft the Mount Kailas

With Hari in the ocean bed

And Brahma on the blooming lotus

Created life

By Consciousness Pure.

391: The Primal One is Narayana and Brahma as Well

He is the First Cause,

All-pervasive in love;

He is Vishnu; He is Brahma,

He is Veda, the Cosmos, the Abiding One.

392: As Light Within Brahma, the Primal One Creates

A rare Ruby--He is easy of reach,

The One Lord--He is easy of love,

He is the light within Brahma;

And now I know why the Creator does it easy so.

393: At the Creation the Compassionate One Pervades All

Space

Death and birth, the Holy One in Grace ordained;
And in that hour when by His Thought
He Commenced the act of Creation
He fills and pervades in eight directions
He, the Compassionate One.

394: The Lord Animates the Body in Justice

The Immaculate One creates all;
And as He created me too,
He animates within me
A support to the body, an heir to karmic ills;
Verily, the Lord is the Just one.

395: Lord is the Refuge of All Departed Life

In the act of creations
He stands adorning death's bones and konrai's blooms,
His resplendent Form out-shines red-hot gold;
A refuge vast of all departed life;
The Lord that performs the act of Becoming.

396: Creation the Play of He-She

He-and-She commenced play
The play of Two produced all;
With seasons changing, diverse the produce;
When He-and-She in holy union join
Complete be the act of creation.

397: The Three Gods Enter Within Us and Know All

The Lord of universe vast enters within and cognises
So does Hari that wields the Chakra;
And so too Brahma on the lotus flower seated;
They Three stood within
As treasure-heap of cognition all.

398: The Five Gods Were Born of Anava Sakti

Out of the union of Anava Sakti with Bindu

The Five Gods were born.

Brahma, Vishnu, Rudra, Sadasiva and Maheswara.

For the five acts to perform--

Creation, preservation, destruction, obscuration and redemption--

As One from the other in causative succession;

Born as they were of the Anava Sakti,

Of Anava they were not rid.

399: Creation the Play of the Ultimate

Out of Ichcha of the Saktis three arose Maya;

And Maya in union with Bindu yielded

The rest of Mayas three (Suddha, Asuddha and Prakriti)

(The Bindu was of Nada born)

And Nada was of Parai born;

And all this in the Creative play of Parasiva, the Unlimate.

400: The Five Gods Were the Primal Family for Five Duties to Perform

From out of Anava Sakti

Arose the Primal Family;

Sadasiva was the First Born;

With Him came the brothers

Maheswara, Rudra, Vishnu and Brahma--

Each to perform on heaven and earth

His allotted function--Creation, Preservation and the rest.

401: Maya Sakti Born of Bindu Performs the Five Acts

From Bindu by Orderly triangle denoted

The honeyed Sakti Tripurai devoluted;

She it is the Compassionate Sadasiva became;

She it is the five merciful deeds performs.

402: Names of Glories of Maya Sakti

She is Manonmani, the ample-bosomed;

Mangali, the ever auspicious;

Varani of elephant form

Arani of haunting forests

Mohini of tempting beauty
Poorani--the Perfect Being,
Cause-Effect conjoint in one
--She, Consciousness beyond Consciousness.

403*36One Sadasiva Became Five

Sadsiva that stood as One
Animated Maheswara;
And then Hara, Hari and Brahma,
Thus did the One become the familial Five.

404: Sadasiva Alone Performs the Five Functions

The One alone created the worlds seven;
The One alone spanned the worlds seven;
The One alone survived the worlds seven;
The One alone pervaded body and life.

405: Of Red Lotus Hue is Our Lord!

Of red lotus hue is our Lord!
Of Crimson fire hue is our Lord!
He sundered the chain of births,
That the dark cloud hued Mal in pasa bound,
And to flower-bedecked Maya-Crowd, consigned.

406: Sadasiva is in the Heart of Even Those Who Doubt Him

He is Nandi the Great;
In directions eight,
He is life pervasive;
He brings body and soul together in birth;
Even in the heart of those who doubt Him, He is;
And from there He seeks them;
This I have known Him oft perform.

407: The One Holy Family Performs All

The One Family creates the worlds seven;
The One Family preserves the worlds seven;
The One Family destroys the worlds seven;

The One Family pervades all life and body.

408: The Act of Genesis

The One Lord and the goodly two (Maya Saktis)
Together stirred and Commingled the Family Impure (of matter)
The Two then besought of the Lord:
"What shall we make? Command us, O Lord"
And the Lord Himself then spells them out.

409: He Pervades All Creation as Life Within

And so,
Through creations four and eighty lakhs of species
He filled as life within;
Then men who in doubt ask: How is it?
Are verily to enveloping darkness condemned.

410: Varieties of Creation

The Sun, Moon, Agni and rest of celestials,
The space, air, fire, water and earth
The sound, word, mind andd the like
All these were of Maya born,
In union with Bindu.

10 SUSTENANCE

411: The Spirit Pervades All

As Light and Darkness He pervaded,
As Fame and Blemish He pervaded,
As Body and Life He pervaded,
As my constant thought He pervaded.

412: He is the Totality

Himself as space and celstials stands,
Himself as body, life and matter stands,
Himself as sea, hill and dale stands,
Himself--all worlds' Lord Supreme.

413: The True Way*

As body, life, and world,
As sea, cloud and cloud-laden sky,
Permeating all, indestructible and continuous
The Lord stands in Majesty
The True way that never closes.

414: Sadasiva is in the Heart of Even Those Who Doubt Him

He is Nandi the Great;
In directions eight,
He is life pervasive;
He brings body and soul together in birth;
Even in the heart of those who doubt Him, He is;
And from there He seeks them;
This I have known Him oft perform.

415: Lord is Diverse*

At the end of aeons,
Once He stands as Pure Light,
Once as the tempestuous typhoon,
Once as incessant rain,
Once as Vishu, floating on the deluge.

416: He Stands in Divine Love*

As love, wisdom and meekness He stands,
As pleasure and pleasureable union He stands,
As Time's Beginning and End He stands,
As Five elements filled He stands in love divine.

417: He Fashions Things Big and Small

Himself fashions worlds all in detail minute
Himself fashions life, conferring birth
Himself fashions things big and small
--The cauldron, the pitcher and the pot
Himself He fashions these and more
--He the Architect Almighty.

418: He is Nandi*

He is Life within; He is the body corporeal;
He is Spirit Pure; He is space Infinite;
He is Light Radiant; He is Consciousness inside;
Animating life in the body
He supports me;
--He is Nandi.

419: He Supports All Worlds

A miracle indeed it is
To sustain the myriad lives in the Universe;
Not less so,
When after total destruction
He draws them unto Himself;
He supports too
That Seventh World
The Path of yoga leads to.

420: He Grants Immortal Body to Those Who Seek Him in Love

Well may you seek Him
Through rituals before fires,
Distant only shall He be;
Seek Him in yearning love
Bend low on ground
Hanker after Him life after life,
The great One Shall Grant you the body immortal.

11 DESTRUCTION

421: Fire is Lord's Shaft*

With fire the Lord burnt all Space
With fire the Lord burnt the Oceans,
With fire the Lord burnt the Asuras
Fire, verily, is the Lord's shaft on hand.

422: Three are His Layas*

Three are His layas--the moments of Repose
Of them one, karpandha--the end of aeons,
I witnessed;
All things fell uprooted in destruction
This orb then was unto a boiling rice pot
Its mountains and valleys alike burnt to ashes.

423: The Fire Spreads*

The earth on which we tread
The snow-clad mountains eight.
The seven seas whose ebbing tides roar,
Over all these and else
The Fire that resides in Muladhara spreads;
And the spreading conflagration turned
Earth and sky seem alike;
--This the truth, imagination none.

424: The Fire Spreads to the Seas Also

From aloft the cloud laden mountains
She descended--
The benign river Ganga;
Into the earth the waters seeped
In directions eight,
Emptying itself eventually
Into the deep pit that is the Ocean,
That Constant sings the praise of Lord
With Chant of "Aum"
--That Ocean too the fire gulped in fury.

425: Four Forms of Death

Four are the forms of death
Daily death is the state of sense loss in sleep;
Fated Death is no-return to waking;
Pure Death is when the Soul reacheth inertia;
Redeemed Death is being in Lord's Grace True.

426: What Transpires in the Four Deaths

In Daily Death, are bodies gross and subtle transcended;
In Fated Death, is the Mayaic body annihilated;
In Pure Death, Mind and cognates merge in Infinite
In Redemption Death, Siva's Grace descends true.

427: Four Forms of Death

When but birth--impediment uprooted,
Daily Death is unto Fated Death
And Fated Death unto Pure Death
And Pure Death unto Redemption Death
In that alone is the Truth--Jiva becoming Siva.

428: Thus Four are the Deaths

Thus are Deaths Four;
The Daily Death in deep Sleep;
The Fated Death that gives the soul a longer rest;
The Pure Death that puts the Soul in primal quiescence;
The Redemption Death that steeps the Soul in Lord's Grace.

429: Void the Beginning and End

Out of Void, a plant (soul) it sprang,
To the Void it returns;
Yet shall it not be Void again;
In that Void, exhausted, it shall die;
That the fate of Hari and Brahma too,
Who the holocaust of Samhara survive not.

430: Scorch Your Karmas

Scorch the gathering Karmas
And exhaust them;
There is One who annihilates them
And the city where He does it
He fashioned the body, He pervades everywhere.
He placed the Mind and cognate tattva group besides,
He gave us Wisdom ample to discriminate.

12 OBSCURATION

431: He is Within You Yet You Know Him Not

He is the One within; He is the Light within;
He moves not a wee bit from within
He and your heart are thus together,
Though, the heart His Form knows not.

432: The Lord Gave This Life

The Lord who gave life so sweet
Imprisoned me in pasas miseries;
A skeletal frame He fashioned,
With flesh and skin He clothed it;
Lighting then the spark of life
To annihilation He hastened me.

433: Even the Three Gods do not Know the Mystery of Life

With Hara, Hari and Brahma assembling
The Primal Lord fashioned this body,
The subtle organs of sense built-in;
Why the Holy One did it,
The three know not the mystery.

434: Adore and Attain

The Lord is the light of our eyes
He loves us
He is the Primal One
--Male, Female and Neuter is He;
Tongues praising and hearts melting,
They seek not the path
That leads to the Celestial Lake.

435: He Dispels the Darkness Within

The Primal Lord blesses all
Denizens of earth below and heaven above;
From the black chamber of the Soul
He dispells darkness;

And within radiates the pure rays of His dazzling light.

436: Dispel Darkness and Give Thine Light

Lord! Your Form fills all the worlds
Yet You are invisible;
How my eyes long to see You!
My senses clamour aloud
In desire contending;
Save me, my Lord;
And bless me with Your grace inscrutable.

437: The Hidden One Will Reveal Himself

I held my Lord in me concealed,
I adored Him in my heart's depths,
Lo! He revealed Himself unto me
And blessed me--here below,
Well may you adore Him
Revealing the rapture abounding and love endearing
That too pleases Him far.

438: One Became Five*

The Sadasiva that stood as one
Animated Maheswara;
And then Hara, Hari, and Brahma
Thus did the One become the familial five.

439: He is the Pure One

He is the Pure One
The Siddha in whom Pasa lies prostrate;
Be firmly seated on land here below
And Seek Him in ways felicitous--
That you may vision the Land Beyond;
Not doing this,
You are like one
Who is seated on the banks of Ganga,
Yet remains unwashed and impure.

440: The Eye Sees Not Itself

One clay, many the receptacles
One God, pervades species all;
The eye sees things several
Yet itself it sees not;
Thus it is, we see not the God in us.

13 ARULAL

441: Life and Death are Acts of God

He is the Wind that Blows in Directions Eight
He is the wavy ocean that girdles the earth,
He is fire, earth and sky;
Know this:
He is the One that binds and unbinds
The body that holds life precious.

442: Lord is the Substance and Architect

Who seeks the luminous Nada atop
And of its sweetness savour
Know of death--no more;
The Lord is the seed of all
Of Sun, Moon and Fire
Of the Universe Vast
That Architect that builds all as well.

443: Potter Fashions as His Fancy Takes

The potter mounts the clay on the wheel
The potter fashions as he conceives
Even as the Potter our Lord Nandi is;
He sways the world, this way and that
The way His Fancy takes.

444: He Dwells in My Thoughts

He is Lord Supreme;
He has bull for His mount;

Mighty demons for army;
Boundless is His munificence
He gifts the world for us;
His goodness alone is goodness;
He is of matted locks;
He dwells in my thoughts.

445: In Love, He Created

In fondness for us He created the seven worlds,
In fondness for us He created the several aeons
In fondness for us He created the five elements;
In fondness for us He created this body and breath.

446: God Created All, Himself the Param Uncreated

Of yore He created worlds seven
Of yore He created celestials countless
Of yore He created species numberless
He who of yore created all
Himself stood as Primal Param uncreated.

447: He Who Created, Sustained As Well

The Primal One created the elements five;
The Primal One created the endless aeons past;
The Primal One created the countless heavenly beings,
The Primal One created and sustained as well.

448: The Pervasive Siva is Here as Well

The infinite spaces of the Seven worlds
He filled in oneness, expanding limitless
Yet is He not easy of reach;
Siva Himself into myriad Jivas pervaded
In this worlds as well, He our Lord.

449: He is the Object of All Knowledge

He is the light within
He is the body without
The precious object, beloved of immortals above,

The Holy Form, adored of saintly beings below,
He is the pupil of your eyes;
He the Object of all Knowledge.

450: The Lord Pervades All in Partiality to None

His is the Cosmic Form that none know
He is the infinite space that fills the universe;
He is the space in the tiny pot too;
Inseparable as water in milk
He pervades all in union close;
Impartial indeed His Goodness;
Unwearied His bliss--I knew.

14 KARU URPATTI

451: God Creates From Within the Womb

He conjoins the tattvas five and twenty
That in life past departed from me;
To my dear life awaken;
Thus He creates, seated within the globular womb
He the Primal One creates
Knowing what I am to be.

452: The Lord Grants Breath and the Child is Born

Above the Muladhara
The Kundalini fire abides;
There in the water-filled womb
The infant lay, its tiny feet entangled;
That the sweet life in patience waiting
Its onward course may seek,
He ordained, releasing the Pranas ten.

453: The Course of Life Was Ordained at Time of Union

When parents two in pleasure united,
Then was ordained, this body,
The sorrow-house of vexing pasa;
When that is to be,

At that hour of union, He ordained;
He, the Heavenly Lord.

454: Through That Union Entered the 25 Tattvas to Make the Infant Body

They who birth's finale saw,
Alone knew how purusha,
Of Tattvas five and twenty
The body Corporeal entered;
None else know,
That which sought woman's birth-pit,
In form twain, rushed within.

455: The Tattvas Remained in the Forehead of the Foetus

The penis pierced; the vagina opened,
And together they rushed in
The Tattvas in groups of Five--
The Elements Five,
The tanmatras Five,
The sense organs Five gross,
And the Five Subtle,
And cognising organs four--Mind, Intellect, Will and Egoity
And in the Centre of Forehead they all lay, concealed.

456: Prana Enters Jiva at Birth

As unto when flower blossoms, the breeze spreads fragrance,
In spaces all around
So does Prana over Jiva extend,
Gently unfolding at the time destined.

457: The Lord Drives in the Tattvas into the Infant Body

The eight constituents of body subtle
That ultimately leave,
The eight and ten Tattvas that sneak in,
With Purusha in them immersed
The orifices nine,
The Kundalini that serpent-like coils,

The life breath twelve-finger breadth long,
--If these, the Divine Charioteer drives not in,
Verily may the infant be less than human (say, pig).

458: The Child With the Three Gunas in Balance is Fit for Rulership

When in sex union,
The male flow in force dominates
The infant is born with Tamasic qualities of Rudra;
When the flow in reverse is,
The Sattvic quality of Hari dominates;
When the two in balance flow,
The Rajasic quality of Brahma prevails;
He is to kingship born
In whom gunas three proportionate sway.

459: Into the Foetus Mayaic Mind was Placed

There two in accord united;
And from their vital flows
Emerged the infant form;
But when into it Jiva,
Who in myriad bodies has dwelt of yore,
Now entered,
Lo! it is dominated by Mind;
Maya subtle pervades it.

460: Jiva Gets Consciousness and Desires

There in the pregnant womb,
The soul lay in Primordial quiescence (Turiya State)
From that State Maya and Her tribe aroused it;
And conferred Consciousness;
And Maya's evolutes eight--Desires and the rest,
Thus say scriptures, holy and true.

461: How the Body is Fashioned

With skeletal bones He erected the frame;
With tendons circuitous He fastened it;

With blood and flesh He cemented it;
Thus did Lord fashion this body-mansion,
For dear life to dwell
Him I seek forth, endearment increasing.

462: The Lord Contains the Fire in Muladhara

He is milky white in hue,
Effulgent is He unto the sun;
He is benignant;
He pervades the entire body
And diffuses His tenderness;
He contained the rage of fire in Muladhara
This He ordained, in ways diverse.

463: The Lord Preserves the Foetus

Even the day, ruinous Karma trailed after Jiva,
He designed ways of preservation numerous;
He surrounded the foetus with water
Kept it safe from burning Muladhara Fire,
He drew charmed circles eddying,
Around the budding life, from Pasa harassing
And so preserved it safe and cool.

464: Breathing and Size of Infant

The Silvery semen welled up
And met the vaginal flow, alike surging,
And lo! then was born the infant
Inhaling eight and exhaling four
Finger-length of breath,
And measuring eight finger-span
Of its own tiny palm.

465: Body of 25 Tattvas

In to the union, the Holy One entered;
Gathering Tattvas five and twenty
Fashioned the (five)-sheathed body;

Munificent indeed was his gift!
A veritable Bundle of Desire He made.

466: After Death, Senses End With Body; Jiva Ends in Nada

The five senses with their foolish ways
Are in this body born;
And there they subside;
So does Jiva
That permeates macrocosm
Surely subside in Nada.

467: The 35 Tattvas Introduced

As on to a leaf-like device
He mounted my life;
And there;
With balance like precision planted,
Subtle senses five;
And other Tattvas thirty;
And thus fashioned a body;
A steaming cauldron with openings nine.

468: Lord Creates

In union's rapture they kneaded the clay
For Him to fashion sorrow's tenement;
The kiln burnt, the pitcher emerged,
With channels nine and Tattvas eighteen.

469: Lord Placed the Six Adharas

You know not the six centers within;
You realise not the great good that wells therein;
You seek not the Siddhis within them;
Know this,
The fleshy body is but of ten senses made.

470: Lord Placed Divine Jnana in Cranium

He fashioned this body,
Into that body He breathed life;

And set gates nine;
And then into the lotus-like cranium
He lit the Fire (of Divine Jnana),
The Lord made these,
And Him I salute in endearment intense.

471: Lord Creates Life From Primal Seed of Causation

The Lord is Limitless Light;
He kindles all life from Primal Womb;
He stirs the liquid-seed of Causation;
He endows it with form expansive;
Him I seek in heaven and earth.

472: Body's Impermanence

In the union of sexes opposite
The light of life is born shielded true;
A bubble it is in Life's watery expanse;
A shadow that spreads on earth below;
Sheathed in the subtle Body-Eight.

473: Lord Gives and Lord Takes Life

Of the eight organs of Body Subtle,
Are senses protean five
And cognitive instruments three--
Mind, will and cognition;
Know the dear Lord
Who fastened this body-bag,
With Desire's sticky glue
Will in time unfasten it too.

474: Lord Gave Means of Redemption

The Lord made the body,
A name and form it assumed;
Then, for Jiva his redemption to seek
He created earth and Tattvas many,
--Thus speak the Vedas.

475: He Placed Jiva in Care of Two Foster-Mothers

None the Grace but Hara's,
None Hara's but the Grace,
And so as He bestows life,
He bestows, too,
The Loving care of foster mother twine,
(Maya and Mamaya.)

476: Then Siva and Sakti Pervaded Jivas

Sakti, the Conjoint Cause of creation,
The Luminous One that dispelled darkness total,
Together created the myriad lives,
Their genus and species,
And having done that, they pervaded them too;
Oh! magnificence non-pareil!

477: He Printed the Sex of the Infant

The seed of life,
As a steady flame in womb burns
It takes shape one of three
Male, female and hermaphrodite;
How the father and mother at union were,
Even so He printed the sex,
Righteous indeed was that Luminous One.

478: Sex Determined at Sexual Union

The masculine flow dominates, the infant is male born,
The feminine dominates, the infant is female born;
When the two are in force equal, a hermaphrodite is born;
When masculine flow gushes in plenty,
The infant born will sway the world entire;
When masculine flow is scanty,
Naught indeed conception is.

479: Age is Determined

If after emission,

The male's breath five finger-length extends,
The infant born lives a hundred years;
When breath to four finger measure stretches,
To age eighty the infant lives;
The Yogi who knows the science of breath control
If in sex act He indulges,
He, the vital flow, accordingly regulates.

480: Birth Imperfections Explained

When after intercourse, the man is short of breath,
The infant born a dwarf will be;
When breath spires feeble,
The issue may, of defective limbs be born;
When breath halts in mid-act
A hunch-back will be born;
All these apply not,
To woman's breathing rhythm.

481: How Deaf, Dumb, and Blind are Born

When at the time of union,
The mother's bowels are heavy exceeding,
A dullard will be born;
If urine exceeds,
A dumb will be born;
If both exceed,
A blind will be born;
Thus is it for the infant born
The mother's condition according.

482: Breathing at Union Decides Sex of Baby

If breath spires leading on nostril right,
The infant born will a male be;
If on the nostril left,
A female will be born;
If the descending current Apana,
Opposes the ascending current Prana,

Twins there shall be;
If in measure equal the breath rhythm runs,
Through nostrils right and left,
Hermaphrodite shall be the baby born.

483: How a Handsome Baby is Born

If in Male and Female breath runs
In measure equable,
The infant born will exceeding handsome be;
When in both breath rhythm falters,
No Conception will there be.

484: How Infant in the Womb Grows

The infant-seed,
The damsel in her womb bore
Nourished by bright milk
That is fed by Sakti in Eye-brow Centre
Grew,
Beaming like the golden rays of rising sun
Inside, it took form appropriate.

485: Maya Fosters the Baby

In months ten, it forms full
And then on earth in time appointed, it lands;
And grows, Maya fostering;
But who knows that Formless Maya!

486: Maya's Hidden Act

He who planted seed, knew it not;
She who received saw it not;
The Creator knew, but he told none;
The Lord who Truth reveals is also there;
Yet I saw not Maya,
How cunning was her stealthy Conduct!

487: In Manhood Jiva Seeks God

Seeking pleasure, the two met;

In pasa's misery was it born and bred;
And having grown to stature
Grew to manhood here below;
Well may it seek the Ancient One
That before all worlds was.

488: How Maya Fosters Babe

The koil bird leaves its egg in the crow's nest;
The crow hatches it, nurses it, suspecting nothing;
It does not move it, does not reject it,
Does not ask why,
So does Maya the young one foster.

489: God Protects Jiva at All Stages

The Lord is the Primal One;
The root, the shoot, the plant and fruit;
Thus He blesses all life;
To each, He grants his life's pleasure,
With each, He stands according.

490: Lord Appears in Prayer and Penance

My Lord is of infinite greatness,
Yet is He within the littleness of this fleshly body;
Beyond the ken of Celestials is He;
Yet in prayer and penance
He himself shall appear before you.

491: Birth is by Lord's Grace

Even unto the salt that from wavy sea emerges,
Out of Tattvas that arose in Para,
Was this body formed;
To be born thus is His Grace indeed!

15 THE THREE CATEGORIES OF JIVAS

492: Play of Sakti-Siva Infuses Divine Spirit

Out of Sakti-Siva Play

Life blossomed;
And Jiva who was in pure Kevala state
Of Turiya quiescence
Was freed and consigned to the folds of Maya,
And the Lord then entered Jiva's thought
And suffused his being with Divine Spirit.

493: The Three Categories From Ten Classes

Vignanars true are of groups four
Pralayakalas are of three;
Sakalars below are another three
Thus are Jivas grouped, ten in all.

494: The Four Classes of Vijnars

Vijnanakalars are of classes four;
Those who are in Kevala (Anava) state,
Next are those who are Self-realised;
Those who reached the state of Eight Vidyaswaras,
And finally are those who rank as the Seven Crores of Manthra Nayakas;
Those who are of Egoity Impure rid
Are the truly realised beings (no more are they Jivas).

495: The Three Classes of Pralaya Kalas

Of the Pralayakalars three,
Are those who Mukti attained;
Another, by malas twine (Egoity and Karma) bound;
Yet another, the Rudras Hundred and Eight;
The Sakalas have all malas three.

496: The Three Classes of Sakalas

Sakalas three are:
Those who have attained Siddhis miraculous,
Those who have attained Mukti (Jivan)
Those who have attained neither
--All powerless to conquer Malas three
And in sound and other senses immersed.

497: Stages of Attainment in Mala Riddance

They who are of five malas hard rid,
Themselves Siva become;
They blemishless become,
They become Siddhas,
Attain state of Mukti Finale,
They uproot Jiva's bondage,
End cycle of births;
They alone are,
Who truth of peerless Tattvas realised.

498: Nine Gradations of Jivas

Vijnanakalas are of gradations three;
Those who in quiescent Anava alone abides; (the Pralayakala among Vijnanas)
So are Pralayakalas of gradations three;
And Sakalas too;
Thus are there nine classes of Jivas,
Evolving in gradations separate.

499: How Sakalas Among Vijnanakalas Attain Siva-State

Vijnanakalas may by karma assume form corporeal;
But by performing holy deeds,
Acquire Celestial frame
And higher Jnana Form;
And Constant striving thus,
Gain wisdom perennial
And in the end Siva Himself become.

500: How Jivas Reach Siva

Rid themselves of Anava entire
And consciousness lost of all Jiva memory,
They Bindu and Nada become,
The highest heavenly goal
Of one-ness with Siva Tattva;
Albeit all three, Sakala and the rest of yore possessed,
The primal impurities triple,

Anava, Maya and Karma.

16 THE WORTHY SOULS

501: Give Freely to Sivajnani

Give a wee bit to Sivajnani,
You shall attain Siddhi, Mukti and heavenly bliss;
Give a world of gold to the witless,
You shall become poor losing all joys.

502: Lord's Devotees are Elevated Souls

Death waits for the moment due
And seizes lives;
But the Lord seizes Death's life;
Such indeed, His Prowess is;
He blesses all who know Him true;
They who sought Him, immortals became.

503: Lord's Feet are unto a Self-Effulgent Lamp

I gave Him not up even while in womb;
I forgot not the truth of His holy Feet;
I gave up falsehood and sought them;
The Feet of Lord of matted locks
Are a Lamp no oil feeds.

504: Lord does Things Appropriate to Those of Tender Love

Those that are destined to be
Let them be;
Those that are destined not to be
Let them not be;
Those that are destined to go
Let them go;
Those that are destined to come
Let them Come;
The Mighty Nandi shows all
And witnesses all:

All things appropriate,
He does
To those of tender love for Him.

17 THE UNWORTHY SOULS

505: Giving to Unworthy is Undesirable

Well may you tender her;
And with fresh grass feed her,
The barren cow can no milk give;
Even so is giving
Unto those who neither good nor holy are;
Unto a crop they are,
Raised in season improper.

506: Do not Give to Those Who Have no Love for God

Give only unto those
Who follow the way of Yoga, Iyama, and Niyama,
And who adore Lord, in constancy abiding;
To give those who have no love for God,
A heinous crime, indeed it is.

507: He Who Gives to Sivajnanis will Become a Jnani

He who gives to Gods, Guru,
And the Goodly ones
Who are of passions rid,
Will a Jnani become,
Imparting Jnana appropriate to disciples several;
For him is not the burning hell,
That is destined for perpetrators
Of deadly sins five,
Who know not consequences dire.

508: Do not Give to Unworthy; the Giver and the Receiver Both Reach Hell

You may give away wealth
As massive as a mountain;

Yet if you give it
To those that adore not our Lord,
You shall with them reach
The Seventh Hell of ineffable pain.

18 HOLY WATERS

509: The Holy Waters are Within Us

Within this body are many Holy Waters;
They take not gentle dips in them
And drive Karma away;
Vainly do they roam hill and dale,
Witless men of confused mind they are!

510: Lord Abides in Jnana Thought

To them who love Him dear,
The Lord will appear delicious cool;
To them steeped in worldly pleasures,
He will appear never;
To Yogis who breath control;
But sure does He
In thoughts abide,
Of Jnanis, who doubt-free see.

511: Men of False Faith do not See Lord Within

The Lord is within them,
Yet they know Him not,
They of faith false;
Limitless the flow of their evil deeds;
Down down the deep drain it goes,
Never its destination to know.

512: Bathe in Ganga and Be Purified

They who adore Him,
Reach His heavenly abode;
Thus it is,

Immortals know Primal Lord;
Bathe in pellucid waters of Sacred Ganga
That from Lord's crest here descend;
You shall holy become,
Saved of impurities sinful.

513: Seek not Lord Elsewhere; He is Within Thee

They dropped gold in sea,
And looked hard for it in pond;
Nothing indeed to match their folly;
Within you is Nandi,
Firm as rock of ages,
Yet they know Him not, and seek Him not
Lacking in Grace, they sure are.

514: Water Within Forms Vital Body Constituent

Water that mixes in body, black urine becomes,
Water that mixes in body, red blood becomes
Water that mixes in body, white semen becomes,
Water that primal arose,
Land, wind and rest of elements became.

19 THE HOLY TEMPLE

515: Dangers of Transplanting Linga

Let them beware who transplant
A Linga at a Shrine 'stablished;
Even before the transplant is completed,
The Kingdom will to disaster fall;
And disease fell chased culprit to sure death;
Thus did He declare,
Nandi, the Divine Protector.

5163*6Dangers of Destruction to Temple

As they move away,
A single stone from temple wall

That shall spell the Crowned King's ruin;
Be he a sage, be he one learned in Vedas,
Sure the crisis; certain the ruin;
--So Ordained Lord.

517: Dangers of Skipping Performance of Puja

Rains fail; epidemics spread;
The mighty king his prowess loses;
All this sure happens,
If worship in Lord's temples falters,
--The Lord who spurned the very God of Death.

518: Dangers of Puja Ceasing

When in Siva's temple worship ceases,
Harm befalls the ruler;
Scanty the rains;
Theft and robbery abound in land,
Thus did my Holy Nandi declare.

519: Puja to be Performed Only by Qualified Priests

If he is but a priest in name
Who, Lord's worship performs,
Deathly wars rage in fury
Fell diseases spread;
Famine stalks land--
Thus did goodly Nandi in truth declare.

20 DARSHAN OF DOWNWARD-LOOKING FACE

520: Manifestation of Downward-looking Face

"Hail our Lord! Our God!
Deathly is might of Padmasura
Save us, help, oh!"
Thus did Celestials to Primal Lord pray!;
And the Primal Lord to the Six-faced God
Of coral hue beckoned;

And said, "Proceed and smite the enemy."

521: Blue Throat of Downward-looking Face

He sports the garland of white skulls,
His spreading locks are matted;
He supports Universe vast,
He fills Space in directions eight,
On the throat of His Downward-directed Face
Darkness suffuses;
They say, "He swallowed poison;"
They are ignorant, they know not truth.

522: The Truth of Lord's Blue-Throat

Ye men!,
Who in this sea-girt globe live
In falsehood and flattery!
Why His throat gleams dark,
He knows who made it so;
When you realize the truth
He will make,
Celestial beings bow to you.

523: The Downward-Looking Face is of Sadasiva

Inside Primal Fire that is Siva
Nandi rises in the centre, gleaming
He pervads worlds all,
His hue is of the twilight sun
Who the world in glory ambulates,
He is the Lord of the Downward-looking Face--
Athomukha.

524: The Face Creates All

The Ancient One of Athomukha
Created Universe vast here below;
In Athomukha He animates all life;
He is Lord of Athomukha Sakti of lotus eye;
He is Lord of Aeons' End.

5253*6It Blossomed Into a Hundred Worlds and Impregnated Them With Energy

Hearken to this,
How Athomukha blossomed into a Gigantic Flower
Then, it transformed itself into a hundred worlds;
And into Limitless Energy
Animating them;
And then as Athomukha,
The Lord remained as their Support as well.

21 ABUSE OF SIVA

526: Abuse of Siva Brings Misery

Those who have Jnana attained,
Rid of all doubts in their thoughts
Seek Him in love intense
Shall reach the World of Celestials;
If the low-born think any the less of Him,
Dismal indeed is their fate--
Unto the parrot in cat's claw.

527: Adore Lord and Attain Jnana

The Devas and Asuras wasted their lives
And finally died;
They attained not Jnana true;
They alone can attain Truth
Who adore Primal Lord in devotion intense.

528: Abuse not Siva Even in Fun

They defied the Lord,
Devas and Asuras,
And they defied themselves one another
And destruction met;
However little, defy not Lord,
Not even for fun,
They snow-ball, one into ten.

529: Dare not Forget Lord However Holy

Learned are they in Vedic lore;
Knowing God is within them,
They bethought themselves to be God
And Plunged into pleasures distracting
Forgetting all thought of God.

22 ABUSE OF GURU

530: The True Disciples are Blessed

The lowly ones
Care not for their parents,
They abuse their kith and kin in words foul
Only those who take to the way of Guru learned,
Are in truth blessed,
None else indeed.

531: Consequences of Abusing Guru

The Guru taught the wisdom
Of One-Letter mantra (Aum);
He who speaks derisive of Him
Will be born a lowly Cur;
And having led a dog's life for a Yuga entire,
He will be a worm born;
And then to dust shall be consigned.

532: Consequences of Abusing the Good

The virtuous wife, devotee true, and Jnani Great
Those who have done exceeding harm to shock them
Their life and wealth will in a year disappear,
True this is,
Upon Holy Nandi, I swear.

533: Do not Abuse Guru

Those who wounded feelings,
Of Holy Guru who taught,

The One-lettered mantra, "AUM"
Will be a dog born,
And after a hundred dog incarnations
Will die a human out-caste.

534: Harm to World by Maltreatment of Gurus

If Gurus who are devout of God
Are caused pain in heart
The country, people and their greatness
Will all as one destroyed be;
The thrones of heavenly king Indra,
And of kings mighty here below,
Will alike Crumble down;
Sure This is,
I swear by our Nandi true.

535: Do not Utter False-hood in Gurus Presence

Utter not falsehood in holy Guru's presence;
Then will goodness and wisdom depart;
Forgotten will be,
The time-honoured path of righteousness,
And all else that to prosperity leads;
The land a prey to famine falls.

536: Jnana Guru is the Real Guru

Who will throw away the precious Gem in hand
And carry a heavy stone instead?
Who will part with milk, curd and ghee on hand
And prefer the bitter poison, fatal?
Such indeed are the Gurus of Karma path;
Will they ever with Jnani compare?

23 ABUSE OF SIVA JNANI (MAHESVARA)

537: Consequences of Abusing Mahesvara

The Lord's devotee lives by alms,

Those who show animus to him,
However humble his condition be,
And those who abuse him as they will,
Shall into lowly hell fall.

538: Blessings of Jnani's Presence

Those who deride Jnani
Are rid of benefits of goodly deeds done;
Those who revere him as holy,
Are rid of harm of evil deeds done;
Those who reach Jnani's presence.
Will verily taste of Siva Bhoga.

24 TO BE POSSESSED OF PATIENCE

539: Patience is the Sheet-anchor of Yogis

In the hearts of those who are firm of mind
Lie the (Varmamus) lizard of Yoga Vairagya
It lay besieging nose and tongue--(in Kesari Mudra)
In the troubled thought that knows but torture,
The only thing that stands still
Is devotional Patience Exceeding.

540: Celestial Beings Worship Lord*

The Lord was seated on His throne;
He was of milk-white hue;
Surrounding Him stood
Celestial Beings in number countless;
Hari and Brahma too,
Whose King He is;
And low they bowed at His Feet,
And prayed for His Grace,
And the Lord blessed,
"They shall on earth prosper high."

541: Lord Grants Grace to Those Who Adore Him

The Lord is of wisdom ripe;
He is our King,
As unto an army they swell,
In directions all to pray;
He creates the fleshly body,
He is the Primal One of Celestial Beings,
If you adore Him in love earnest,
He will His Grace grant.

542: Lord's Patience

Inside home and outside
By force and means gentle
The Lord prepared you--(in patience surpassing)
He dances on the burning ground;
Many and varied are His play.

25 TO SEEK THE COMPANY OF THE HOLY

543: Walk With the Holy

I walk with those who go after God,
I live with those who sing His praise,
The Lord blesses those who seek Him,
With them I consort,
Their feet I seek.

544: Holy Company Saves You From Distress

You may in distress
Unto a tender leaf quiver,
What avails you if you are distressed,
My Heart!
Yet you love not Lord;
Do you go with me,
To where the Lord succours.

545: Holy Company Leads You to Bliss

The Jnanis seek the Lord of Celestials;

They who seek the Company of Jnanis
Will attain Siva Truth;
They indeed Walk in the Path of Virtue
And are truly blessed;
To consort with such
Is indeed Bliss Supreme.

546: The Holy are Kin of Lord

The Holy are kin of Lord
They reach Golden Feet of Father;
He, of flowing matted locks;
Whose fame envelopes worlds all,
He blesses those,
Who seek Him in silentness of their hearts;
Reach the King Almighty,
You shall attain the Regal Goal.

547: Siva Welcomes Devotees of His Devotees

I walked with them--
Devotees of Lord's devotees
And reached the City of Fire-hued Lord
Sporting weapons divine
They who stood at gate saw me,
And announced me to the Lord;
And the Lord said "Come in"
And they all cried "Hail! You are the Refuge."

548: I Joined the Company of the Rich in Grace

The Devout Supreme will in, be;
The Devout Eminent will master eddies of birth,
Devout Dear realizing self will immortal, remain;
With them who are Rich in Grace
I joined to consort.



TANTRA THREE

41 ASHTANGA YOGAM

549: Difficult to Expound is Science of Yoga

Of difficult vast to expound
Is the Science of Breath;
Closing nostril alternate
And counting time in measure appropriate
Thus did Nandi reveal at length
The eight-fold science of yoga great--
Iyama, Niyama and the rest.

550: Yoga Includes Kavacha Nyasa and Mudra

I shall reveal herein,
The ways of Iyama and Niyama,
The secret of Kavacha, Nyasa and Mudra
The paths to reach the Samadhi State;
To course Kundalini Sakti upward,
And to reach Parasakti at Cranium high.

551: Ashtanga Yoga Leads to Samadhi and to Jnana

Waver not, this way and that
Follow the way of eight-limbed Yoga
And reach Samadhi State;
They who tread that blessed path
Shall reach Jnana's peak;
No more are they in this vile flesh born.

552: Eight Limbs of Yoga

Iyama, Niyama, and Asana numberless
Pranayama wholesome and Pratyahara alike,
Dharana, Dhyana and Samadhi to triumph
--These eight are the steely limbs of Yoga.

2 NIYAMAM

553: Perform Niyamas Always

"The heavens may torrents pour
In directions eight;
Yet perform the holy niyamas"

--Thus spake the Lord of matted locks, cool and coral hued
To the Sages Four, in devotion immersed.

554: Ways of Niyama

He does not kill, he does not lie, he does not steal;
Of marked virtues is he; good, meek and just;
He shares his joys, he knows no blemish
Neither drinks nor lusts
--This the man who in Niyama's ways stands.

3 NIYAMA

555: Way of Niyama

The Being First,
The Meaning-Central of Vedas all,
The Light Divine,
The Fire within that Light
He who shares Himself
Half-and-Half with His Sakti
And the Divine Justice thereof
--Them, he in Niyama's path knows.

556: Ten Virtues of Niyama

Purity, compassion, frugal food and patience
Forthrightness, truth and steadfastness
--These he ardently cherishes;
Killing, stealing and lusting, He abhors
--Thus stands with virtues ten
The one who Niyama's ways observes.

557: Further Ten Attributes of Niyama

Tapas, meditation, serenity, and holiness
Charity, vows in Saiva Way and Siddhanta learning
Sacrifice, Siva puja and thoughts pure
--With these ten, the one in Niyama perfects his Ways.

4 ASANAS

558: Prominent Asanas

Numerous are the asanas
With Padmasana to commence;
Six among them are rated high
With Svastika as faultless seventh
He who postures on these asanas seven,
Verily becomes Master, for sure.

559: Padmasana--Lotus Posture

Sit cross-legged with soles of feet upturned
Close draw the feet on thighs opposite,
Stretch then the hands afore on feet
That Padmasana is, famed far on earth.

560: Bhadrasana--Happy Posture

Place the right leg over the left
Stretch the hands over calf of leg
Sit in posture firm and erect
That indeed is Bhadrasana.

561: Kukkudasana--Cock Posture

Lift the feet on to the thighs,
Control breath and on elbows raise your body
Thus seated firm and immobile,
Thou do reach the Kukkudasana.

562: Simhasana--Lion Posture

Stretch the hands over the calf of leg,
Lift the mouth upward,

Fix thy gaze on tip of nose,
Thus do thou Simhasana posture.

563: Important Asanas are Seven

Bhadra, Gomukha, Padma and Simha,
Svastika, Veera, and Sukha
These seven are asanas eminent and ancient;
Numerous as, eight, eighty and hundred, however,
Are asanas in all reckoned.

5 PRANAYAMA

564: Master the Steed of Breath

The Jiva is the master of senses five;
He is the head of the body habitat;
There is a steed he rides to his destined goal;
The masterly one the steed carries,
The feeble one it throws away
--That steed the Prana breath is.

565: Control of Inhalation and Exhalation

A goodly one is Jiva
He has steeds two,
But he knows not how to master them
If the lordly Guru lends His Grace,
The steeds will tame become.

566: Breath Control Activates Body

Faster than bird that steed flies,
Far headier than wine the pleasure it gives;
It infuses vigour, dispells laziness
True we say this, let the wise listen.

567: Breath Control Yields Life Nectar

Let Prana merge in Mind
And together the two be stilled
Then no more shall birth and death be;

Therefore, learn to direct breath
In streams alternating left and right
And in silentness chant "Aum"
Then shall you savor of the nectar of life.

568: Puraka Kumbhaka Resaka Alternated--Cleansing of Nadis

Purakam is to inhale by left nostril matras six and ten
Kumbhakam is to retain that breath for matras four and sixty
Resakam is to exhale thereafter for matras two and thirty
Thus alternate from left to right and right to left
With Kumbhakam in between.

569: Breath Control Makes Body Light as a Carpenter-Bee

If you control the breath within,
However old your body,
Young and crystal-hard it turns
And with the goodly Guru's benign Grace,
Well may you wing your way in heaven
As unto a carpenter-bee.

570: Breath Control Gives Supreme Strength

Wherever you be, there control breath
The body then will perish not
As you inhale, control and exhale in measure prescribed,
Well may you become a triumphant Lord
With the conch of victory,
Your achievement heralding.

571: Knowledge of Science of Breath Leads to Immortality

Inhalation, Exhalation, and Retention both ways
The Science of Breath thus consisting
They know not;
They who know the Science of Breath
Are destined to spurn the God of Death.

572 Effect of Puraka, Kumbhaka Resaka

In Purakam inhale breath deep

To pervade up, down and middle
In Kumbhakam retain it around the navel center;
In Resakam it is absorbed within in due measure
They who practise the Science of Breath thus
Reach the Grace of Lord
Who consumed poison deadly.

573: Time Duration of Inhaling Retaining and Exhaling Breath

Inhaling six and ten matras by left nostril
Retaining four and sixty in the navel
Exhaling two and thirty by the right nostril,
They who control breath thus, chanting Aum
Have verily seen the Light of Truth.

574: How to Practise Pranayama

Inhale deep and steady,
That prana fills the nadis ten;
Exhale slow
That the body does not stir;
Retain prana breath
And downward move Apana breath
Thus sit erect and vanquish Death.

575: Purify Body By Breath Control

The breath within rises
And wanders as it lists;
Control that and purify within;
Then shall your limbs glow red
Your hair turn dark
And God within shall leave you never.

576: Inhale 12 Matras; Retain 4 Matras

The Prana breath
That is damsel within body-house
Runs in and out constant;
If twelve matras inhaled
Eight matras exhaled,

The four matras retained
Shall make you divine in Siva.

577: Learn to Control Breath and Master Death

The elephant that is twelve-matra breath
Is awake night and day;
The mahout (Jiva) knows not elephant;
When mahout learns to control elephant
The elephant knows not night and day;
(In eternity it exists.)

6 PRATYAHARA

578: Blessings of Mind Withdrawal

Step by step, practise mind's withdrawal
And look inward;
One by one many the good you see within;
And may you then meet the Lord,
Now and here below
Whom the ancient Vedas still searches
Everywhere.

579: Retain Breath Below Navel Region

They know not the divine art
Of fixing breath twelve matra long,
Below the navel region;
Once they learn that art
The Lord enters within, shouting in joy.

580: Where Kundalini Is

Two finger length above the anus,
Two finger length below the sex organ
Four finger length below the navel visible,
There within is Kundalini
A flaming fire lambent.

581: Breath Control for Maha Siddha Yoga

If below the nose-tip
You look twelve-finger length,
And then concentrate and meditate (on navel centre),
The mighty Siddha yoga shall yours be
And imperishable shall your body be.

582: When Light Appears

If thus meditating,
Luminescence you glimpse at the Eye-brow centre
Know you are destined for bliss unalloyed;
If at the Throat's Center
Lunar light you behold,
Then will your body,
In divine joy intoxicated be.

583: What Kundalini Yoga is

Close the Muladhara orifice below
Center your thought on Sahasrara orifice above
And on that meditate in oneness;
Fix your dagger like vision on that Void Vast;
Thus practising Yoga,
You shall vanquish Time.

584: Kundalini Yoga Destroys Birth

Two finger length above the anus
Two finger length below the sex organ,
Lies the Kundalini Fire
If you can meditate on the light
That burns there,
You shall be one with Lord,
Who all births destroys.

585: Pratyahara

By thought concentrated,
Know clearly apart
Pasa and Pati Luminescent,
Then destroy that Pasa;

Melt in your heart for Lord,
Attain and contemplate on Jnana,
And look inward toward Him;
These the precious Ways of Pratyahara are.

586: Pranayama Helps Pratyahara

If breath that is exhaled
Is contained within
The thoughts too are contained there
And the Lord shall leave you not.

587: What Pratyahara Can Lead to

In the act of concentrated meditation
All world will be visioned;
Be rid of the despicable darkness
And seek Lord,
If your thoughts be centered firm
You shall Divine Light see
And immortal thereafter be.

7 DHARANA

588: How to Practise Dharana

Let unswerving be your thought
Bind it to Muladhara fast
Look into the Void Inside through spinal shaft
See and yet see not;
Hear and yet hear not;
Thus in meditation sit;
That the sure Way to bar death's way.

589: Lord Dances in Sahasrara

From the peaks of Cranium ranges
The heavenly waterfall
Unceasing cascades
Coursing prana through the spinal channel;

There on the stony arena (of Mount Meru within)
The Lord performs His timeless dance;
That unending Bliss Light,
I witnessed.

590: Kundalini in Reverse

She is the Damsel of the Vedas;
She belongs to the astral land of Cranium;
He is the bridal lord;
He sleeps in the land of Muladhara;
Gently rouse Him,
And make Him meet Her,
You shall then be forever young
Upon lordly Nandi I avow,
This true forever and ever.

591: Practice of Kundalini Yoga

Bind the Muladhara
Raise the Prana breath upward
Through the spinal hollow course it
And within in aptness retain,
And like a stork at stream's head
Sit calm
In singleness of thought;
Well may you live forever and ever.

592: Practice Breath Control in Proper Time-Measure

When Pranayama is in proper time-measure practised
Breath retention will appropriate with Prana stand;
He who trains breath that is Prana,
With him shall Time and Life inseparate remain.

593: Practise Breath Control in Silentness

A bull there is,
In the thoughts of those
Who silentness observe;
They who open their mouth wide

Drive it away wind-ward;
But they who are in silentness wrapped
Drive it to the Lunar Peak;
There with its horns it knocks;
And if the Gates of the Cave do not open,
It turns tail in fear.

594: Longevity Gained by Breath Control

If breath that is forked in and out,
Is on mind directed and centered,
Well may you sleep
In the spacious bed chamber
Of the Body Cave
That has doors two and windows seven.
And long, long may you live there too.

595: Mind Control Through Breath Control

If of the ten Vayus that fill the body
Five by exhalation leave,
What avails you fool!
What though you wake and pray?
They who control breath in measure ordained,
Will sure imprison mind-monkey
Within the body-fortress.

596: Make the Body Immortal

All those who came afore
Have met their final end;
What guarantee is there of any other fate,
For those who come after?
What then there to speak of the millions
And their life to be?
What delusion this!
Will the sandy bank ever hold firm?

597: Dharana is Involution

To contain body's harassing senses five

In elements five,
To contain elements five
In organs cognitive internal,
To contain cognitive organs internal
Into its Primal Reals,
To contain Primal Reals
In the Being Uncreated
That, verily, is Dharana
In stages practised.

8 DHYANA

598: Dhyana is of Two Kinds

The ten--
The five elements and the five senses
Being contained, one by the other,
The internal organ Buddhi
In turn contains the senses;
Thus is Dhyana born;
The Para Dhyana first
That is on Sakti centered,
And Siva Dhyana next
That is by Guru blessed,
These two the Ways of Dhyana Yoga.

599: In Dhyana the Divine Light Appears

Through eye, tongue, nose and ear
And the organ Intellect
There is an Ancient One that pervades as Nada,
Inside the palatal cavity
He shows the Cosmic Light;
He gave the fleshly body,
That we redeemed be.

600: In Dhyana Can Be Seen the Jnana Form of Siva

In the undistracted gaze

Appears the Light
Gaze and gaze to heart's content
And mingle one with it;
The Heavenly Stream will then surge
To the spaces infinite of Void Vast;
Then may the Uncreated Being witnessed be.

601: Alas! They Perform not Dhyana

Even for once they meditate not
On the mystery of Jiva within body;
Even for once they meditate not
On Siva within Jiva;
Even for once they meditate not
On Divine Jnana within Siva;
Even once they meditate not
On the Lotus within the Lunar Sphere.

602: Dhyana Brightens All Lamps Within

Light the Lamp of Mind
And dispel the Darkness of Egoity;
Extinguish the Fire of Wrath
And brighten all lamps within
Thenceforth alike,
The Mind's Lamp is an undying Lamp indeed.

603: Look Within in Dhyana

Well may they practise Yoga eight-thousand year
Still they see not Lord,
Sweet as ambrosia
And dear unto apple of eye;
But if within you seek Him enlightened
He within you is,
Even unto reflection in the mirror.

604: Fruits of Dhyana

If your eyes twain are
On nasal point fixed,

No sorrows befall you;
Perishes not your body;
Agitation none shall you have;
Feelings none;
Seekings none;
None that is "I";
You and Siva one become.

605: Dhyana Leads to Cessation of Birth

Fixing the gaze on nasal point
Retaining the roaming breath within
They who can thus still the nadis,
Will sure reach the Goal
No fear of birth to be for them.

606: Varied Sound Experiences in Dhyana

Bell, sea, elephant, flute, cloud
Bee, dragon-fly, conch, drum, and lute
The subtle sounds of these ten are heard
For them alone
Who have stilled their mind in God.

607: Other Sound Experiences in Dhyana

The roar of sea, the thundering of cloud,
The trumpeting of elephant, the euphony of lute,
The music of the orbs
That glow in firmament vast,
The melody of the flute; the resonance of conch,
All these
The yogi true alone hears.

608: Fruits of God-Realization

Those who realize God,
They alone get qualities godly;
They join company of immortals;
Pasa vanishes;
They become immanent in all life

They hear sounds subtlest,
That emanate
Unto fragrance out of flower.

609: Yoga Leads to Nadanta

Nada's End is Sakti divine
Nada's End is Yoga goodly
Nada's End is goal Finale
Nada's End is Lord Seated.

610: Involution Into Nada is Final Stage

As Kundalini Fire glows in Adharas six,
The Primordial Anava Darkness flees,
In tameness followed by Indriyas Five;
Who involute in Tanmatras, their substrate;
And they in turn in Nada;
Then shall you reach Feet of Lord
That is Refuge of All.

611: The Way to Ascension to Void lies through Meditation

The mystic bed-chamber is day-light eternal
No darkness invades;
There is a way
This body to fire-chamber consigned not be;
The light of this knowledge
Is by meditation prolonged;
The Chamber of Void
Knows not end of Light ever.

612: Perfect Meditation Leads to Immortality

Having abated not in the rules of vows,
The Yogi that has to meditate learned,
Coursing Kundalini through spinal column,
And passing Mandalas Three with felicity equal
He in fleshly body forever lives.

613: Meditation Leads Across the Three Spheres

There is a way of reaching the Mandalas Three.
In each is its respective God;
Be you blessed
By the God appropriate
Then each Mandala leads to the other.

614: To Transcend Mandalas is to be Exalted

In the dark chamber of the drooping heart
Are the Mandalas Three,
He who becomes one with them
And peirces Pasas
Shall know weariness none;
To transcend the three stages of heart
Is exaltation exceeding indeed.

615: Immortality Through Dhyana Yoga

Uprooting the gunas three
He who controlls breath in Muladhara
And courses it alternate
Through nadi left and right,
In time measure prescribed
Will be immortal made
By Him that is King of Beings Heavenly.

616: Deep Meditation on Centers Leads to God

Four finger-length above the tremulous Navel-Center
Is the petalled Heart-Center;
Two finger length still above is the Throat-Center;
Those who can meditate on it in sea-like depth
Sure knew Him;
Him the Lord of Body Corporal.

617: Grace Comes From Dhyana

Transcending Tattvas six and thirty unreal,
Destroying Maya's layers thick,
Transformed into Jnana Pure by Grace
Themselves that Grace inseparable Becoming

They who achieved thus
Were the goodly souls
The Way of Dhyana knew.

9 SAMADHI

618: Samadhi is the Final Goal of Ashtanga Yoga

Samadhi is end of Iyama and the rest
Samadhi is consummation of Siddhis eight
Who persevere in the path from Iyama to the end
Will alone the end Samadhi attain.

619: Vision of Light Resplendent in Samadhi

When in the Meru Peak of Sahasrara
Bindu and Nada flourish
In their union will Samadhi be;
And the Light Resplendent of Endless Jnana
Will then visioned be!

620: In Samadhi Mano-Laya is Reached

Where there is mind absorption,
There life's breath is;
Where there is mind absorption none,
There life none is;
They who, in rapture, sit in mind absorption
Are verily fixed in Yoga of absorption.

621: Mystic Vision in Samadhi

They who sit in Samadhi of Pure Consciousness
Vision the Mystic Woods and the Blooming Pond;
They roam in the royal expanse of Void Vast
And there at the foot of Fertile Mountain Meru,
They bridled their Horse of Breath to a stop.

622: In Samadhi They Vision the Void

On top of Spinal Column in the Center
Is built a habitation unique;

Three the compartments it has
Four the doors;
Within these they sit (in Samadhi);
When through the door on top
They vision the Void
No more the word Death, aye, not even in dream.

623: Vision Lord's Dance in Samadhi

Five the Mystic Regions,
Eight the Mountain Ranges,
Six the Adhara tribes that hold them;
With thought centered on Him
They well see Him there stand;
Partaking of the Grace of His Dancing Feet
They shall immortal be.

624: Samadhi Leads to Siva

Within the locked body
Is trapped the life-breath;
Course it to the Land
That no desire knows;
They who fix their gaze on Goal True
Will reach the Mango Fruit
That in the garden there hangs.

625: Ambrosia in Samadhi Leads to God

There is a way to vision the Lord,
The Celestial Beings churned
But with the mountain dark,
And partook of ambrosia;
But they climbed not
The heights of the Mystic Mountain
And partook not of ambrosia there flows,
For, they possess not
The unwavering mind
That soars in Samadhi high.

626: In Samadhi Oneness in God is Attained

He is our Own
He is the Primal One
He taught the Vedas Four
He is the light that glows within the purest gold
They adored Him in love
They approached Him all desires devoid
And climbed the Mystic Tree High;
Their breath halted in Samadhi
They with Him became One.

627: Vision of Mystic Moon in Samadhi

Beyond the Muladhara
Of triple angle shaped
Where Time and Space mingle,
Aloft that Center,
Opposite the forehead
Hangs the Crescent Moon,
Of myriad shape and peerless beauty.

628: Union With Siva in Samadhi

Bereft of distracting thoughts
Ascending the way of Kundalini
Seeking the Creator that created all,
Him that is Light Beauteous,
Reaching the Mystic Moon in union
He becomes one with the Being Uncreated
--That, in sooth, is Samadhi's tranquility.

629: Tranquility in Samadhi

Samadhi attained, Siva is attained;
Sakti too will be caught in its fold;
Distracting passions will be dispelled;
In equanimity perfect,
Like unto a balance
Will be the mind

All this, for those who in Samadhi sleep.

630: Samadhi Leads to Worship by Gods

He stood as the Peerless Pillar of Light;
When Jiva in Samadhi merges in Him,
Brahma that creates
And Vishnu of the ocean-hue,
Both stand adoring him.

631: Samadhi Transcends Siddhis

To those who are in Samadhi
Many the Yogas that come of themselves
And the Siddhis eight that come unsought;
But, Samadhi none is for those who walk with God
Samadhi none is for those who become one in God.

10 FRUITS OF EIGHT-LIMBED YOGA

632: Lord's Devotees Reach Abode of Gods

They who seek Lord
Of the matted locks bedecked with flowers
Will sure reach Abode of Gods;
"What this devotee of mine seeks,
That I grant"
Thus blesses the Lord
That mounts the Bull
And dances to His Lady's delight.

633: Devotees Reach World of Siva (Siva Loka)

Hold fast unto His Feet,
Adore them with love,
Sing His praise
Study His Sacred lore
Constant think of Him
You shall reach the World of Siva,
Received in full regalia

By the sacred Rishi concourse.

634: Devotees Will Be Elevated

Infinite is Lord's Grace
He elevates His devotee unto Indra,
The Lord of Celestials;
And he shall be received,
In pomp and honour
Drums beating and pipes playing,
All glory and bliss upon him raining.

635: Devotee Welcomed by Celestials

When devotee reaches the World of Siva
He shall be received by Celestial throngs,
"Hail! Here comes our Golden Lord"
Thus shall they welcome;
And he in raptuous pleasures shall revel.

636: The Devotee Hailed as Siva Himself

When he reaches the World of Siva
The Celestials,
Who in directions eight stood
Ask, "Who is he;"
And Hara says: "He is Me;"
And the noble Devas forgather and hail him
As well as they met Siva Himself.

637: Even Celestials Have to Follow the Path of Devotees

Seeking the goodly path
They turn away Death's path;
They walk the path of Truth
They seek the path of Liberation;
Of limitless bounty they are;
Well may the Celestials
In directions eight roam
They perforce have to come
To this earth's way of devotees,

And they Him seek.

638: Devotee's Way is the Seeking of Gods

His (devotee's) is the World of Seeking--
Of Vishnu who sleeps on ocean
Of Brahma who creates worlds twice seven
Of Rudra who brings dissolution of life all,
Of Devas who revel in bubbling nectar.

639: In Samadhi Jiva Unites in Uncaused Being

Transcending Jiva's caused experience limitations
Himself the Causal Tattvas Becoming,
Extinguishing the Causal sources themselves,
Thus do tapasvins unite in the Being Uncaused
That, in truth is Samadhi supreme.

11 THE EIGHT GREAT SIDDHIS

640: Perform Siddhis in Meekness

Pray and seek Lord in directions eight
Adore Lord with constancy in directions eight
Attain Eight Siddhis Great in directions eight
And in meekness perform in directions eight.

641: Nothing Impossible Then

Lord is the Prized Being of Celestials,
I sought His Feet in devotion
All my blemish vanished
And I visioned the Mystic Void
Nothing impossible for me now;
He blessed me with Eight Great Siddhis
And ended my birth to be.

642: Sambhavi and Kechari Mudras for Siddhis

By Muladhara Way,
With Grace of Guru
Vision Sakti,

Seated fragrant and lovely;
Practise Sambhavi and Kechari mudras
You shall attain Siddhis Eight,
That to mighty Siva's goal leads.

643: Power of Transmigration

The Elements, Kalas, Time and Maya
Escape unentangled in them,
That is but Wisdom;
And embrace fast the Truth of Lord
That Uncreated and Unending One;
Then can you transmigrate
Into mortal coils of beings other.

644: Karma Yoga Practices are Inferior to Eight Siddhis

Karma yoga is several, several in number;
Twenty thousand eight hundred kinds they count;
And all they can give is but physical work,
Inferior are they to the Eight Siddhis Great.

645: Twelve Years for Eight Siddhis

On the Moon's nadi to the left (Idakala)
The breath of Prana measures units twelve;
Of this, exhale four;
If the eight saved is within retained,
And that for twelve years continuous practised,
Then shall Siddhis Eight ever abide.

646*36 Subtle Sounds Signifying Siddhis

Abounding in wealth of men around,
You but pave the way for birth again;
Nor can Siddhi be attained
By art, learning, genius and wisdom subtle;
At the end of diverse melodies heard in Yoga
For twelve years long
Does it take Siddhi for fullness to attain.

647: Siddhis in the Seventh, Eighth and Ninth Years

In the seventh year of his practice
The Yogi becomes fleet of foot like wind;
His footfall touches not the ground
He divines the thoughts of other beings;
In the eighth year he becomes eternal young,
For ever bereft of graying hair and wrinkled muscles
In the ninth, he transmigrates into other coils mortal.

648: Siddhis in the Tenth, Eleventh and Twelfth Years

In the tenth year the yogi can expand and contract into space
In the eleventh he can assume form he meditates on;
In the twelfth all eight siddhis complete he masters;
He then gains the powers to roam the worlds
Seven above and seven below
And take one cosmic form spanning space all.

649: The Eight Siddhis Enumerated

Himself the atom, himself the cosmos
Himself light, himself heavy
Himself invisible air,
Himself migrating into mortal bodies other,
Himself possessing prowess of the Truthful One
Himself immanent in all
--These eight are the Siddhis Great.

650: Anima Siddhi to Mukti

The Yogi assumes atom-size,
Into lives of several beings enters,
And then returns to his form original;
Either way is he least affected;
From that stage reached in Anima Siddhi,
He rises further
Into Nada chanting Aum,
And thus toward Mukti hastens.

651: A Year for Anima

Days are counted by astral Nazhigai sixty
And year by days three hundred and sixty;
Do meditate incessant through time thus reckoned,
And pierce the Chakras upward from Muladhara;
At the Navel-Center arises the power of Anima.

652: On the Way to Siva Mukti

They are Siva Muktas
Who turned their thoughts to Siva
Who became Siva-suffused,
Who attained Mukti
By silentness that leads to it;
They abandoned the senses five
In search of Divine Purity
Their thoughts centered on Dance Cosmic.

653: How the Vayus Stand for Yogis

Nine the Vayus in body equal are,
Dananjaya, the tenth superior is,
When the nine in their channels accord
Life and body well accord, too.

654: Importance of Dhananjaya

Dananjaya pervades other the nine Vayus
Within the body it permeates
Nadis two hundred and twenty four
If Dhananjaya does function not thus,
This body will swell and burst.

655: Diseases Appear When Dhananjaya Does not Function

Boils, itches and leprosy
Anaemia, and like diseases
That swellings show
Paralysis, hunchback, arthritis
And diseases of eye that bulging show
All appear
When Dhananjaya in disorder functions.

656: Importance of Kurma Vayu for Eye

When Dananjaya malfunctions
The eye gets diseases like cataract and glaucoma
But Kurma is goodly to the eye;
If Kurma permeates not the eye,
It receives light none.

657: The Three Gods Animate Three Nadis

Through the Nadis that pulsate
In the ear, eye and heart
Animates the one spark of Light Divine
That is God;
The Gods, Rudra, Vishnu, and Brahma
Respective there seated art.

658: Mukti Vision in Center of Nine Nadis

Within the fleshly body
That has gates nine,
There is a Center
Where the Nadis nine meet;
For them who can contain the Nadis nine
Not nine their vision, but several, several.

659: Practice of Kundalini Yoga

Kindle Kundalini Fire
That burns lament in Muladhara
Send it up through Sushumna
The spinal column Central,
Course into it Prana breath
That runs through Nadis Sun and Moon,
That the way to reach
The seven mystic worlds in Cranium
To them we bade this
That are wise to learn.

660: Conquest of Bindu Through Nadi

O! Jiva! you seek woman in lust
And Lo! like a fawn are you caught in net;
And you know how to make
Central Nadi the Way Great,
The seed (Bindu) you kept for sale,
May your own be to consume.

661: Raise Nada and Vision Lord Through Nadi

They who raise Nada within the Nadi
In a flash behold the Being One;
There they bibed the mystica nectar
Vanquishing besieging foes all.

662: Reaching Purna Sakti

Up on the stalk of the Mystic Lotus bud
The Nine Virgins sweet as nectar
Joined the Lady (Kundalini)
One by one they climbed the floors
They reached the victorious top
And there into Perfection transformed.

663: Poorna Sakti as the Supreme Cause Expands

Sakti that is Poorna (Perfection)
Filled Herself into Chambers Three times Seven;
The Nine lovely Virgins became a hundred and five
And as the Cause of Vishnu, Brahma
And the rest of the Gods Five
She expanded pervasive.

664: Poorna Sakti Involute in Nada

The Damsel thus blossomed and expanded;
But if She chooses to hide Herself within,
The elements five and all that expanded out of Her
Will involute in the reverberant primal sound, Nada.

665: Merge in Poorna Sakti

The breath in nadis to Left and Right

When in alternation made to course,
And passes beyond the Adhara barrier Six,
There amidst the Cool Flame
Is seated Sakti of the Lightning Form,
In Her merged you be.

666: Lord Dances in Jiva

Senses controlled,
Thought in oneness centered
If you sit in realization thus,
Prana breath that comes
Circling again and again
Will in Jiva gently merge;
Within that Jiva the Dancer dances
And I stand seeking Him there.

667: Through Nada Yoga I Reached to Sakti

I coursed the breath upward through Sushumna
And to the accompaniment of Nada's sound (Aum)
I sought;
And lo! there the Damsel was
And I had Her
And seized and bound the enemies shielding Her;
And thus I possessed the Jewelled Lamp of Undying Flame
The Lamp that is of salvation's Treasure House.

668: The Eight Siddhis Enumerated

To become tiny as the atom within atom (Anima)
To become big in unshakeable proportions (Mahima)
To become light as vapour in levitation (Lahima)
To enter into other bodies in transmigration (Prapt)
To be in all things, omni-pervasive (Prakamya)
To be lord of all creation in omnipotence (Isavatam)
To be everywhere in omnipresence (Vasitvam)
--These eight are the Siddhis Great.

669: Beyond the Eight Siddhis in the Moon's Nectar

By eight-limbed yoga are Siddhis eight attained
When breath is in accord controlled;
But when Kundalini fire is through the Central Nadi coursed up,
And the Sun's mandala passed
Beyond that is the Moon's
Whence flow the ambrosia that may swilled be.

670: Siddhis Lead to Mukti Only by Sakti's Grace

By eight-limbed yoga way
Not only will Siddhis eight be
And the Goal behind the Siddhis too;
With effortless ease will they all be
If but Tripura Sakti Her Grace grants.

671: Beyond Siddhis is True Goal

They are Siddhas
Who together with Siddhis eight
Attain the Divine;
They reach Para Loka
And within them vision the Dear Lord
Then they reach Him true,
Going beyond the boundaries eight.

672: Siddhis Lead to Kamiya Loka

They who can alternate the course of breath Left and Right,
And send it upward through Spinal Cavity unerring to Mount Meru at top
To them, Kamiya Loka will of itself come;
The world that is reached by Anima and the rest of Siddhis Eight.

673: Anima

Having succeeded in shooting Kundalini to Meru through
The Spinal Cavity
If he perseveres for a year,
He will attain Anima Siddhi;
Lighter than flimsiest cotton wool will he be
Yet invincible will he be.

674: Laghima

If after visioning Thani Nayaki (Adi Sakti)
And the Tattvas that go with Her,
For five years the yogi perseveres steadfast
He attains the Siddhi that is Laghima;
The power to penetrate anywhere at will.

675: Vision in Laghima

When the yogi attains Laghima Siddhi,
He will glow with divine light;
With that glow suffusing milk white radiance
He will vision the heavenly glow
That is Truth.

676: Mahima

A year after attaining Laghima
When Tattvas take their refuge in Sakti of Form Tender,
Will Mahima Siddhi be;
As plain as his palm
It shall be for the yogi to see.

677: Time Transcended in Mahima

Having seen breath transformed into light
No more does Time move; it stops;
While the Past merged into space
Of the Future He becomes the Lord.

678: Finite Attainments Through Mahima Siddhi

Through him all Jnana grows
Through him all world flourishes
Through him all things prosper
Himself in the Grace of Lord stands.

679: Prapti in a Year After Visioning Sakti

He who thus stood in Mahima
Visions the Lady of Tattvas (Tattva Nayaki)
And the Celestial Bhutas,

If the yogi thus perseveres continuous for a year
Then he attains Prapti divine.

680: Time Stops in Prapti

Having visioned the dazzling Light of Sakti,
The Siddha perceives the Cosmos vast
That unto a flower unfolds,
The past merged into Space
And the future Time for ever stops.

681: Experiences in Prapti

No going; No coming;
No death; No aging
No delay in seeing Light of Breath (Nada)
Nothing desired in particular,
Thus it is with Siddhas
Who attained this Siddhi.

682: Prakamya a Year After Prapti

When Prapti is attained
Parasakti resides palpably within;
And all Tattvas flee
When he is for a year thus,
He attains the power to transmigrate into alien bodies.

683: Salvation Easy After Prakamya

They know not how the Being within
Becomes the Light Radiant;
That Light is already within in Muladhara;
With it they can see the Light of Nada above;
Them who thus seek
The Light Above leads to Liberation effortless.

684: Isatva a Year After Prakamya

A year rolls by after the Siddha attains Prakamya
And he perseveres in his adoration
Then he visions Sada Siva Sakti and Her hosts of Bhutas

And attains Isatva.

685: In Isatva Yogi Becomes Moon

At that stage,

The Siddha becomes the rays of the moon
He becomes the moon's kalas in his merge
He himself the moon becomes.

686: Powers Isatva Confers

He acquires the power to create
He acquires the power to preserve
He shall himself be Lord of destruction
He and Isa inextricably one become.

687: After One Year of Isatva Yogi Attains Power to Perceive God in Vasitva

If within the cool kala of the moon
The Siddha contains the elements five
In a year shall he attain
The power rare to perceive the True One.

688: Vasitva Confers Immenence

That power rare to perceive the True One
Is the divine Siddhi that is Vasitva
In beings all that come within his reach
He immanent becomes like God Himself.

689: In Vasitva the Yogi Visions Chit-Sakti

In the days the Siddha stands thus in Vasitva
Radiant as the Sun,
If he attains the rare vision of the True Being,
Golden becomes his body
Dead his sense organs,
And he visions the goodly Sakti
That like a Tender Vine appears.

690: Kamarutatva (Kamavasayitha)

After attaining Vasiṭva Siddhi
The Siddha perseveres in the knowledge of Sakti,
And of Siva who Her body shares;
And then a year thereafter
He attains the powers to visit worlds all,
That hang from the golden stalk of the Cosmic Flower;
Sitting inert like a flag of stone
Attains Siddhi Kamarutattva (Kamavasayitva).

691: What Kamarutatva Leads to

Having attained Kamaru Siddhi
You will receive the power to pervade
As unto the flower's fragrance in Space all
Divine Fragrance yours shall be;
Transformed unto Maya Sakti,
You shall be the Lord of Light we adore.

692: Visions in Kamarutatva

Having visioned the Divine Light
He abides in it as in mother's home;
The myriad worlds having visited,
He sees the Supreme light of Siva
Who has His home amidst ghosts and ghouls.

693: When the Eight Siddhis are Attained

He who has mastered the Siddhis eight high.
Will be the Lord of globe entire,
Gleaming shall be his garland of victory
And His breath shall turn to peerless light.

694: Sakti Pervades Prana After Siddhis are Attained

The Way Prana mingles in Jiva
Is through Sakti of the Tender Vine
Prana pervades the five hundred then the ten.
And then the three nadis
And Sakti pervades Prana entire.

695: Nectar Flows When Breath Pervades Body

Inside the head ambrosia flows like a river
In nadi channels a thousand three hundred and five in number
The adharas are the Way to the thousand petalled Sahasrara;
The twin breaths Idakala and Pingala shows the Way.

696: From Ajna Where Sadasiva Nayaki is, Prana Ascends to Sahasrara of Thousand Petalled Lotus

Above the twin-petalled Center
Is the Seat of Sadasiva Sakti;
As breath in double ascends further
There is the Sahasrara of thousand petalled lotus;
And on it are the Letters Fifty and One
That in time became the Letters Five.

697: Description of Sadasiva Nayaki

Five are Her awe-inspiring faces;
Ten Her weapons deadly;
Without the five-lettered mantra
No ascension is,
From the twin petalled Center to the thousand petalled;
The Five Letters in time the One Letter become (Aum).

698: How to Reach Tattva Nayaki

She is the One Being;
She is the Tattva Nayaki (Lady of the Tattvas)
When breath ascends united through Spinal Cavity
Then will that one breath reach the thousand petalled Sahasrara;
Think of Her,
A thousand year shalt thou live.

699: Prana Merges in Kalaicoursed upwards through Sushumna

Reaches the Kalai Nayaki in Sahasrara;
And there it merges with the letters Fifty and One
And then with the Letters Five
That the final end of Prana art.

700: Prana Reaches Tani Nayaki and Remains Exalted

The life breath that rose with the Tani Nayaki
Filled the nadis five hundred and thirty nine
(Before it upward coursed)
And remained in Sakti, total absorbed.

701: Prana Merges in the Five-Letters

When the precious prana reached Siva
It pervaded the nadis two hundred and thirty three
And in the Letters Five
Where Prana finally merges.

702: How Prana Pervaded the Nadis

The Prana that reaches Sakti
Emanating from the four petalled Muladhara
Where Kundalini fire is,
How Prana Pervaded the Nadis
The Prana that reaches Sakti
Emanating fro

703: Samadhi When Prana Reaches the Ninth Center

When Prana course through adharas six
Then will nectar be;
Then Prana reaches the Seventh Center of the Sun
And further onward proceeds to the Eighth Center of the Moon
In the Ninth Center Prana attains Samadhi.

704: In Samadhi Yogi Visions Light Divine

The Moon and the Sun are in the Uncreated Being
The Yogi that visions the Moon at the mystic junction of Nadis three
Is in Light merged;
He, attains Samadhi,
That had its beginning at the Navel Center.

705: Conduct of Aspirant For Yoga Samadhi

To give up thoughts of women
To think no more of kith and kin

To be meek in learning

To abound in jnana

To be sparing of speech

To listen to deeds of Siddhi

To sit unruffled

--These the ways of the aspirant of yoga samadhi.

706: Prowess of Those Who Attain Samadhi

He vanquishes death and age,

He enters into other bodies at will,

He confers paradise to the dead

He assumes form divine of Gods

He becomes learned in the twenty-one branches of Sivagamic lore

He who has mastered the Science of Breath.

707: Seek Lord Within

Vain is it seeking Lord

Wearing away sole of their feet

In pilgrimage to corners four

Of the seagirt world;

Only those who seek Him in love intense

Shall know the City of Lord.

708: Gods in Successive Adharas and Niradharas

Brahma, Vishnu and Rudra

Maheswara, Sadasiva,

Bindu, Nada, Sakti,

Para Bindu and Para Nada

In that ascending order

They all seek

Feet of Para-Para Beyond.

709: Unalloyed Bliss Beyond the Adhara Yoga

Worshipping the appropriate God at Centers

Ascend above;

There the cranial region is

Where Sakti and Siva reside

Shedding Sixteen Kalas of Mystic Moon;
Ascend yet beyond
There lies the region of Effulgent-Light;
Yet above it is bliss
Defying speech and thought.

710: Lord Himself Appears Before Yogis

They who practise yoga
Through Nadis breath in one flowing Moon and Sun
Become Beings Celestial;
To them who perform it unceasing true
The Lord Himself reveals.

711: Immortality for Yogis Who Have Reached the Ultima Thule

They who control breath
Will pervade all everywhere, unseen;
They who pierce the Mystic Lotus
Sending breath up through spinal column
And taste of its fragrant nectar
Will never death know.

12 KALA UNWAVERING

712: Yoga Leads to Divine Nectar

The Lord of the Fore-head-eye
That showed the path of Love Divine;
Seek Him in love intense;
The Ganga in cranium will in grace flow;
And in love exceeding, He your saviour will be.

713: Anchor Thoughts Firm on Lord

Anchor your thoughts firm on the Lord
Impregnable then you shall be;
Impregnable shall be your cognition organs four;
Impregnable shall be Kalas six and ten of the Moon within;
Impregnable shall be the Prana that is of life breath.

714: Way to Steady Kalas

Straight through Sushumna
The Prana stood unwavering
As a steady flame
And unto a still stone;
They who know
How the Lord stood commingled with Kalas
Know the Way True;
Even those in despair
Will espouse that Way.

715: Steady Prana Breath, Sankara Appears

When life breath is coursed up
Through the single channel Sushumna,
The Lord of Bhuta hordes,
Sankara of matted locks
Appears before you
Mounted on the Sacred Bull.

716: Sadhaka's State in Samadhi

They know not the time that passes in Samadhi
They look forward to the Big Time ahead,
Thus they direct the breath
Through the single channel Sushumna
To the void in cranium
There he stands, all conflicts resolved,
He truly is the Sadhaka.

717: Perform Yoga Penance and Reach Lord

Thus toward that goodly state
Practise yogic penance;
If you succeed in coursing breath
Into the lotus in cranium,
You shall gain the Lord
That remains hidden in Vedas.

718: Stages of Prana's Ascending Course

The breath has stages three
As Prana it courses upward
In single stream through spinal nadi;
And then spreads into cranial space
For the lotus there to blossom
And finally merges into the Divine Flame there.

719: Kundalini Yoga Turns the Body into Temple of Siva

The Kundalini Sakti that thus arose
Made her way aloft through the fleshly coil
And yet within me remained;
And She who created the worlds of Devas
Churned the mystic ambrosia within;
Drinking deep of it
This body became Siva's temple.

720: Know the Mystery of Prana Merging in Nada

The breath that glows within
None knows how it merges
When you know how it merges
Then can you reach the region
Where Nandi holds His sway.

721: Treasure Guru's Guidance for Yoga

As through breath you pierce the adharas
You shall vision clear;
Prana leaving the Kundalini Sakti
On its upward journey through Sushumna;
That you gain through the Guru guiding;
Take that as treasure precious gained.

722: Immortality Through Samadhi Yoga

The breath that arose twelve matras long,
If you control and absorb within,
Well may you live a thousand years on land and sea;
The body perishes not;
True this is,

Upon Lord Nandi I declare.

723: Experiences of Yogi When Prana Ascends

When Prana and Sakti their departure take
One from the other,
The yogi knows it this way;
Seven sounds he hears
Five colors he sees
Three odors he smells,
Two tastes he knows
Thus has the Lord of Light
The symptoms indicated.

13 WAY TO KAYASIDDHI

724: Importance of Preserving Body

If the body perishes, so does Prana
Nor will the Light of Truth be reached;
I learned the way of preserving my body
And so doing, my Prana too.

725: Why I Preserve Body

Time was when I despised the body;
But then I saw the God within
And the body, I realised, is the Lord's temple
And so I began preserving it
With care infinite.

726: Purification of Internal Organs of Body

Churn the intestines in Suddhi practice
Your bowels become clean;
Then control the breath in the heart's region
And make it pervade the nadis entire;
They who can do this
Will gain a body
That no fire can burn.

727: Effect of Practising Yoga at Dawn, Noon and Dusk

As body wax-like suppleness attains,
Practicing yoga in dusk
The phlegm leaves;
At noon leaves the wind that is treacherous;
At dawn practised, the bile leaves;
Thus all poison from body expelled
And you shall know no greying, nor wrinkling.

728: Yoga Leads to Imperishable Body

Three the coils of serpent Kundalini
Ten the Vayus that agitate the body;
Twelve finger-length the Prana breath;
When the two bags of spiration
Are tight controlled,
And you sit in meditation unwavering
The body perishes not ever.

729: How to Live for 166 Years

Breathe by the Right Nadi a hundred and sixty six matra
Breathe by the Left a hundred and sixty six matra
And then reverse the rhythm
If you do it in alternation thus
You shall live long
A hundred and sixty six years.

730: Divine Music in Yoga Practice

In the body-temple where Sakti is seated
If you practise transference of breath from right to left and vice versa,
You can hear the mystic sounds from Forehead Center
And Lord Siva will Himself reveal
Dancing to rhythmic music;
This we declare true
In the name of Sadasiva.

731: In Yoga Practice Soham is Chanted

In the Bindu that is pure by far

Shines the sound "Ha"
In the Nada that abides
Lives the sound "Sa"
Together they become the mantra "Soham"
The yogi who silent chants it while breathing
Sure attains the Holy Way.

732: Course Prana and Apana Through Meditation

Rouse the Prana that resides in the Navel Center
By meditating and chanting Siva mantra;
Retain that breath in the Ajna frontal
Then rouse the apana breath by meditation;
That way you Siva become.

733: Center Thy Thoughts on Muladhara

Two finger length above the anus
Where faecal matter leaves not;
And below the male organ
Is the Linga in Muladhara;
Meditate on that Center;
There resides the Lord of the six adharas;
This my upadesa, rare revealed;
Do take it and vision the Lord.

734: Eternal Youth Through Yoga

They who effect the mystic union
With the azure-hued Sakti within
Will shed greying and wrinkling
And regain youth for all to see;
This I say is true, by Nandi the Great.

735: Continnence Leads to God-hood

If the seminal seed thickens by sexual absention
It shall never be destroyed;
If the body is lightened by austere discipline
Long shall the life be;

If food is eaten sparingly
Many the good that flow;
You may verily become
The Lord of Dark-Hued throat.

736: Yoga Gives Comeliness of Body

If Kundalini that is in Muladhara
Is sent upward often to reach the space in cranium,
Comely your body becomes;
A desire-object for damsels bedecked with flowers
Around which bees swarm humming.

737: Imperishable Life in Yogic Vision

The Lord, of yore, spurned the mighty God of Death
Who ever harasses life;
The Lord rides the Chariot of Fire within;
If you vision His Holy Feet,
Decked with triumphal anklet
You shall for ever live
In the canopied terrace above.

738: Yogi Vibrates With Youthfulness

The Fire I saw in Kundalini radiates Kala four
The Prana I kindled and coursed through Centers seven
Pervades the body entire;
With divine life that suffuses the fleshly body as ambrosia;
I grow unto a tender fawn.

739: Meditate on Appropriate Mantra to Attain Kaya Siddhi

If you in ardor pursue
The search for power to acquire Kaya Siddhi,
You shall flourish far and wide
Like a seed of paddy planted
In a million, million fields;
Do you therefore meditate single-minded
On the mantra that conquers Fate.

14 WHEEL OF TIME OR KALA CHAKRA

740: Ascension of Jiva from Moon's Sphere

Seeking the Mountain Ranges Five (Siva Tattvas)

Here am I in the Moon's Sphere;

Leaving this I reach the Region of the Great Void of Twelve

That lies in the Sphere of Pati Supreme;

And from thence I pass on to the Farthest Beyond

--These I seek to search here.

741: Life Wasted Away in Pursuit of Worldly Knowledge

Knowledge that comes of senses five,

Knowledge that comes of discrimination that is sixth

Knowledge that comes of judgement that is seventh

Knowledge that comes by learning that is eighth,

Knowledge that comes from experience that is ninth

Knowledge that comes from attachment that is tenth

--Thus does knowledge that comes in diverse ways,

But erode life span in succession;

Knowing this not, they perisge

Knowledge that comes of senses five,

Knowledge that comes of discrimination that is sixth

Knowledge that comes of judgement that is seventh

Knowledge that comes by learning that is eighth,

Knowledge that comes from experience that is ninth

Knowledge that comes from attachment that is tenth

--Thus does knowledge that comes in diverse ways,

But erode life span in succession;

Knowing this not, they perish away.

742: Critical Years of Life

Many are the stages when death assails man;

From twenty five to twenty eight;

From thirty to thirty three

From sixty to sixty two

From hundred and beyond

These are the critical ages in man's life span;
When death may visit him.

743: Days Appropriate for Commencing Yoga

The birth day, The first, second, third and the eight day following it
Any one of these is day appropriate for commencing yoga;
Find the day suitable most,
And easy shall be your entry
Into the Mystic House within.

744: Yoga Explained

You who enter the land of yoga practice!
Know that it consists in this
The measure of breath inhaled is twelve angula
Having measured accordingly
Exhale eight matra consciously
The four matras retained
Are in the six adharas to suffuse
And thus breathing examine the Tattvas twenty and five.

745: God is Beyond Adharas and Tattvas

Beyond the Muladhara of the four pointed Center is He;
Beyond the barriers of Tattvas twenty and four is He;
Beyond the twenty and five Tattvas is His Guna
Beyond the six adharas that rise like the spreading banyan tree is He,
Who ever does know Him!

746: The Days it Takes the Yogi to Traverse Adharas and Mandalas

The days that take to pierce the Centers nine are this:
Twentieth day adharas six;
Twenty-fifth day Seventh Center of Fire Mandala
Twenty-sixth day the Eighth Center of Solar Mandala
Twenty-seventh day the Ninth Center of Lunar Mandala
--These the days for yogi's Prana to reach Centers nine.

747: Vision of the Three Mandalas

On the twenty-eighth day
You gain the vision of Mandalas Three, each apart
On the thirty-third day
You gain their collective vision;
Do Center your thoughts further
And vision the tattvas twenty and four
That to Earth and the rest of elements in order belong.

748: Practise Yoga in Time and Order Stated

Thus if in succession and stages
The yogi aspires not
Impossible it be for him to become God;
Much less to near Him;
No other secret the Vedas hold
Trumpet this not;
But in meekness accomplish it.

749: Kindle Kundalini Lamp Within

They who know not this Way to the goal
And try other Ways
Are but fools;
They search with blazing torch
While within them is the hand-lamp
They who can kindle the Kundlini Fire within
Will abide ever in this fleeting world.

750: Journey Through Six Adharas in Two Stages

Unto the girth of the little finger
Is the spinal cord, taut like the string of bow;
There the adharas are
Traversing the first three
Do you reach the Heart's Center.
And, be in constancy fixed;
When you journey further onward
To the three Centers that end with Forehead
You shall firm be

As unto a picture painted.

751: Importance of Spinal Cord in Yoga

Know thou the Consciousness that is Perfection;
The sinners know not its goodness;
This body no doubt is evil Karma's product;
Yet it holds the stalk (Spinal Cord) of the sacred Lotus
That blossoms in the Mystic Regions Three within.
The Lord, of yore, spurned the mighty God of Death
Who ever harasses life;
The Lord rides the Chariot of Fire within;
If you vision His Holy Feet,
Decked with triumphal anklet
You shall for ever live
In the canopied terrace above.

752: Collective Vision of Mandalas End Karma

The Yogi who through the spinal column
Ascends the adharas above
Sees the Mandalas Three together, rapture bound;
Those who say that vision
Saw the end of Karmas;
Those who saw that not;
But die to be born again.

753: Missing the Vision, the Body Perishes

Do you know how this body perishes?
Hear this:
A pretty damsel the man has for wife;
And like the sun his prosperity spreads;
And all bow to him in respect;
A body that waxed in a life like thus
Became a prey for prowling dogs to consume.

754: Those Who Vision Can Become the Dancing Lord

They who knock about
Reach not the Refuge of Blossom Feet;

Containing not the Kundalini fire within
Their body a pray to fire becomes;
They who know the Way
And seek His Victorious Feet
See the Heavenly Dancer
Through their spinal hollow.

755: Seek the Dancing Lord as Goal and Become One With Him

They who sought the Dancer as their goal
Gained many things goodly;
And so stood in the path of the holy scriptures;
Seeking Him within and experiencing His presence
In eagerness they sit
And one with Siva become.

6Seek the Dancing Lord and Become One With Him

They who sought the Dancer as their goal
Gained many things goodly;
And so stood in the path of the holy scriptures;
Seeking Him within and experiencing His presence
In eagerness they sit
And one with Siva become.

756: God Vision at the End of 33 Days of Yoga

Countless are the gains that flow
From single-minded meditation;
Hear yet;
And thus if for Three and thirty days
You well and deep meditate
The Dancer on top of the Mountain of Gold
Will appear,
And You one with Him become.

757: Vision of the Hundred Petalled Lotus of Sahasrara

Knowing the secret of reaching the Dancer,
They meditate on the tenth Center
They see the directions eight in rapturous vision

They glimpse the Lord seated on Lotus,
And attain radiance a hundred fold.

1758: Eternal Life Through Yoga

They who thus attained radiance a hundred fold
Will live a thousand years in body robust;
And they who saw a thousand years thus
May well live a million, trillion years.

759: Thus They Live Through Timeless Aeons

Well may they thus live for aeons and aeons,
And they tire not in their devotion;
And thus see the mind's end
And within see Him as Entity Inseparate;
And as one with Siva they live filled in divinity
And so see countless ages of Life Exalted.

760: Worldly Thoughts do not Lead to Sakti

Some seek to exalt themselves
Pursuing ways worldly;
Some seek the fruits of enjoyment
Knowing not what they do;
Some strive after action
With no thought of goal whatsoever;
But none of them will see
The Sakti of lovely eyes.

761: Worldly Wealth is Perishable

They who see Her not
Wasted away their lives;
They who seek not
Spent away in artful talks;
The riches and possessions of those who see not
Vanished away unseen and untraced.

762: Treasure Within is Imperishable

They who do not see the Treasure that surpasses all,
But seek the treasures that perish,

If within their melting heart they seek inside
They will see the Treasure that dies not.

763: Seek Siva-State

He is the One with the Fore-head eye
He is Birthless
He is Nandi within, Know this;
He in solitariness pervades spaces all
He stands as Siva, the goal unwavering
That state you shall attain
If you but seek.

764: Fruits of Seeking

They who seek
Know death none; evil none;
They who seek
Will become lords of earth;
They who seek
But know this true;
And well may it be told
To those that aspire.

7653*6Seek Lord Through Aum

These the things worthy of telling:
Ahara or the sound "A" that is Siva
Uhara or the sound "U" that is Sakti
Let these in your thought abide
And Mahara or the sound "m"
Let them through thy Spinal Cavity rise upward;
The six adharas will then be reached
And you shall gain the Lord.

766: Know Lord Within and Become One With Him

None know where the Lord resides;
To them who seek Him
He resides eternal within;
When you see the Lord

He and you one become.

767: Way to Become One With Siva

They know not how He and you one become;

This the Way how He and you one become:

Hearken!

He stands in your hearing and sight

He stands in the Mystic Circle within you.

768: Vision the Lord in the Seven Adharas

You know not how to reach His abode;

Transfixing your thoughts within you in the yogic way

The seven circles inside will open

And you shall see the abode of Lord

Sweet as sugar-lump.

769: Vision of Gods in Adharas

TYu may see Him as Brahma and Vishnu

You may see Him as Rudra blue-throat and Mahesa,

You may see Him as Sakti and Sadasiva

You may see Him within you immanent (in Adharas).

15 MEASUREMENT OF LIFE SPAN

770: Breath--Astrology

Put your hand on forehead

And look,

If you see the breath rhythm unchanged

Well and good;

If you see it enlarged,

Death awaits in six months;

If you see it doubled,

In a month shalt life depart.

771: Transcend Nada and Realize God

Nada and God are one in Consciousness

Only they who transcended Nada

Will on God centre;
God appears in the heart
Of them who Nada transcend
This the truth I realized
And so merged in Nada.

772: Course Breath Upward and See Light of Jnana

The breath that is in vain spent
If turned upward to flow
Will give the good that of fixity of mind comes;
The Jnana that comes from cranial spaces will beam;
And the yogi becomes Lord of earth.

773: Importance of Nadi Suddhi for Longevity

None there the Jiva who practices Nadi Suddhi,
Breathing from left to right and right to left;
He who does it visions Sakti;
The senses five his way come;
To a hundred years, he sure lives.

774: Exhalation Measure for Ages 80 and 60

If Prana flows outward
To matra six in length,
Eighty the age you live up to;
If seven, sixty;
These two know clearly.

775: Exhalation for Ages 50 and 33

If to eight matras Prana runs out
Through nostril left
Fifty the age; know you;
If nine, leaving three matras inside,
Thirty and three but the age.

776: Exhalation for Ages 28 and 25

If in matra ten, it flows out in nostril left
Twenty and eight the life here below;

If fifteen,

Then for twenty and five years only do you see him.

777: Kumbhaka of Ten Matras Leads to Concentration

Breathing inward in measure twelve

The ten may you retain inside

And direct into oneness upward;

Thus may you practise

The entire day of thirty naligas!

778: Effect of Ten-Matra Kumbhaka for Three Days

If for two days continuous,

The ten matra of Prana is inside retained,

It will no obstacle from apana encounter;

If for three days this is maintained glowing

Then may you be certain

The ascension through Centers Six come soon.

779: Vision of the First Three Adharas in the Fourth and Fifth Day

If thus the practice is for days four continued,

The four petalled Muladhara will visioned be;

If further continued,

On the fifth day,

The Second and Third adharas visioned art.

780: Collective Vision of Five Adharas on the Fifteenth Day

When ten days thus pass

Two more adharas (Fourth and Fifth)

May visioned together be;

On the fifteenth day,

Shall be the collective vision

On the five together.

781: Visions of the 20th, 25th and 26th Days

On the twentieth day

The Sixth Adhara (Ajna) will visioned be;

On the twenty-fifth day

The Three Mandalas (Sun, Moon and Fire) will visioned be;

On the twenty-sixth day

The Two, Siva and Sakti, will visioned be.

782: Visions of 27th and 28th Day

On the twenty-seventh day

May well be revealed the One Being Supreme

That collectively rises in centers all;

On the twenty-eighth day

May revealed be

The ten centers together

In vision Collective rare.

783: On the 29th Day and 30th Day

If the journey upwards resumes

Ten the days that apana stands as impediment;

If the journey takes thirty days

Seven the days that take the apana to leave.

784: On the 31st Day and 32nd Day

On the thirty-first day of the journey upward,

Three the days that still delay the union

On thirty-second day that Prana takes to reach,

Two the days that are still in the way.

785: Jiva's Union in God on 33rd Day

Thus when Prana reaches the cranial heights

In a month and three days;

From within the fountain of nectar

Nandi bellows aloud;

If in the space within He reveals Himself,

You shall truly be one in Lord.

786: Greatness of Kundalini Yoga

None knows Kundalini that spans high

None knows the science of breath control

They who know it not perish away
I knew the truth that none know.

787: God as Knowledge

The Lord is the Knowledge
He stood as knowledge of elements five--air and the rest;
He stood as knowledge pervading world all and life
Inseparate from them;
If sought within,
That knowledge will in pervasive richness glow.

788: Sakti Grants Grace

That God who is knowledge--All thus
Grants this world that is unreal;
For the goodly ones of high praise
He grants the vision of His Dancing Hall;
The Sakti that grants all this
Is the fragrant flower-bedecked Grace
That is the Consort of Lord.

16 BREATH RHYTHM IN DAYS OF THE WEEK

790: Days of the Week and the Course of Breath

Through Left and Right Nadis
On Fridays, Mondays and Wednesdays
Prana dominates in the nadi that is to left;
On Saturdays, Sundays and Tuesdays
It courses high in the right;
On Thursdays
Prana flows in the left
In the waxing moon's fortnight;
And in the right in the waning moon's fortnight.

791: Breath Rhythm For Glowing Health

If on Fridays, Mondays and Wednesdays
Breathing dominates in nostril left,
The body will no harm know

And it will in health glow;
Thus did Lord Nandi tell us,
In manner delectable.

792: Yogi Corrects the Breath Rhythm

Contra,
Tuesdays, Thursdays, Saturdays and Sundays
Breath flows high on the nostril right;
The Yogi who knows this is God indeed;
If this rhythm in the days stated
Does obtain not,
Let the Yogi force it into nostril right by skill subtle;
Then shall he know nothing but joy.

793: Changing Rhythm on Sundays and Mondays

in Alternate Fortnights
If on a Sunday in a fortnight
The breath runs high on the right nostril,
In the fortnight next it runs high on the left;
If on a Monday in a fortnight
The breath runs high on the left nostril
In the fortnight next it runs low on the right;
Thus do they alternate from fortnight to fortnight
If this rhythm thus obtains,
Prana its strength derives;
Know well this
And according regulate breathing.

794: How to Regulate When Breath Rhythm Changes Course

The breath that rises in the Nadi Right
While its course into the Left changed
May a sudden jolt know
And in fear trembling flow;
Then leave the practice and rest a while;
If on the Right itself it flows
Faster than in rhythm appropriate

Then know the speed and suitable regulate.

795: Yogi Who Regulates Breath Will See Finite Light

The Prana runs helter-skelter
To Right and to Left;
If Yogi gathers it proper
And regulates to reach Kundalini,
He shall stand before the Finite Light;
Thus He said, Nandi Holy.

796: Choose Appropriate Time for Piercing Adharas

The Lord that you search
Is on the Flower Above seated;
Sixteen the Ways of breath control;
The Breath coursing upward in strength
With mind in concentration united,
Pierce the adharas;
The days apt for thus reaching the Centers
And the hour appropriate, know you well.

417 HOSTILE WEEK DAYS

797: Directional Dangers in Days of the Week

On different days of week
The Soola lies in directions different
On Mondays and Saturdays it is in east;
On Tuesdays and Wednesdays in north
On Sundays and Fridays in west.

798: Dangers None if Breath Runs High in Right Nostril

On Thursdays menacing trident is in direction south;
Little effect Soola has
If breath to Left flows low,
No harm befalls if Right dominates;
Much good may actually swell.

799: How to Practise it

Control the spiration
And see that breath is wasted not;
Bind it tight,
Dam the source of Kundalini at Muladhara,
Lock the chimney up in the mouth;
Bolt the cavity above with thy tongue's tip
And sit erect in yoga Samadhi
No more shall be death for you.

800: Technique of Kecari Yoga

On the square plank of Muladhara,
Where Jiva the washerman performs the cleansing act,
Erect bunds that the sluices leak not (apana);
And then let in the heavenly stream for the lake to fill;
Thus sit looking skyward
Be thou rid of impurity, all.

801: Immortality in Yoga Way

Alternating breath's course from left to right and vice versa,
They who can force breath through spinal Sushumna
Shall know tiring none;
They can abolish sleep for ever
And attain God-awareness;
They die not;
Immortal they shall be.

802: Nectar in Kecari Mudra

If skillfully rubbed by the tongue's tip
The mystic nectar will begin to ooze;
When it comes, with care manage it
That you may swim in Moon's Region mystic;
And that which flowed and roared
May preserved be.

803: Vision of Gods in Kecari Mudra

Fan tongue's tip upward in palate centre;
There abides Jiva and Siva;
The Gods Three, and Devas three and thirty crores
Will there appear;
No death shall there be;
A million, billion years this fleshly body will be.

804: Transform Fleshly Stream Into Heavenly Stream

From the lofty peaks of the cranium
Flows the stream that is of the flesh;
It is a heavenly stream;
They know not how to make it so;
They who know that art
Will swill the divine nectar
And be forever, doubt free.

805: Kecari Mudra Leads to Youthfulness

If you can send the breath twain
Into the mouth's upper cavity
You shall then know death none;
And the gates of nectar will open be;
Greying and wrinkling will disappear
For all to see;
Young will the Yogi be
True this, I say, in the name of Nandi Holy.

806: Leakage of Restrained Breath Leads to Evil Consequences

With Nandi to guide
If we upward ascend
We shall meet Lord;
We shall then hold sway over world all;
They who let the restrained breath out
Through the Sun Nadi
And yet meditating sit
Art verily to Evil Fate decreed.

807: Perfect Practice of Kecari Leads to Immortality

They who sat bewildered
Overwhelmed by Karma Evil,
Let them perform the Karma of Tongue
(That Kecari Yoga prescribes);
Then no more is there room for death;
They who seek proliferating Karma
And render life useless,
Will remain unto sugarcane
Of its juicy sweetness pressed away.

808: Erect Posture for Kecari Mudra

The Yogis who thus divine sweetness experienced
If in a bud-like formation
Send tongue upward
Their spinal chord erect as a stiff rod
Then will trickle nectar from within
And body becomes sweet as sugarcane.

809: Chant Sivayanama as You Swill Nectar

Upward twirl
Tongue's interior
Through which saliva flows
And drink of nectar welling up
And remain chanting "Sivaya Nama;"
The waters that breath brings
Streams as unto Ganga flow;
Learn this Way
To the flow of the Heavenly nectar.

810: A Cave Temple Within

Knowing way appropriate
Those who worshipped thus within
Will receive shower of Grace
That is Jnana ripe;
If they but know how to bolt the door within

And check the flowing stream,
Well then may they become
Abiding cave temples within.

811: God's Attributes

He who takes His abode within that temple
Is kindlier than mother for world entire
Good is He, even when harsh,
He is within them too,
Whom He deals harsh;
For those of evil deeds,
He is deadlier than fire itself.

812: God's Abodes

He is seated at the Forehead Center
Of those who perform yoga with Kundalini Fire;
He is in the Golden City
Of those who reach the Flower of cranial spaces;
He is in the imagination
Of those who sing of Him;
He is in the intelligence
Of those who perform deeds rare.

813: He Sat Supreme

He sat like the Moon
Beaming Kalas Sixteen;
In His Mansion that is body,
Art Kala worlds two hundred and twenty four;
And within that Divine Mansion shedding rays,
He sat Supreme in accord within.

814: In Praise of Sakti7There sat Sakti

Kalas enveloping Her too;
There She sat, the Virgin in the midst;
There She sat, the Divine Fawn,
Her Visage shedding rays soft;
There She sat,

Herself too streaming ambrosia down.

815: Guard Nectar From Flowing Out

Within the Golden Regions of Cranium
The sparkling nectar flows in cascades silvery;
There it was inside,
In the astral sphere above;
They who can guard it from flowing out,
Will become eternal young;
That its blessing, for sure, for sure.

816: With Sakti Stood Siva

If Sakti that is unto a tender Vine of Goodness
Resides within in fragrant delight;
Then Lord that is a treasure-house of Tattva Jnana
Also stood in amity within.

817: Prana Reaches Moon's Region

Prana within if made to rise,
Through Sushumna cavity
To blossoming Lotus at cranial heights,
Then opened Moon's Mystic Region;
And there may you for long live.

818: Practise Uddiyana Bandha

As Prana stand in Mystic Moon's Region
Practise Uddiyana Bandha,
And dam the course of downward Apana;
Then in dazzling brightness of sun
The Lord with Kundala in his ear lobe
Stands transfixed in their awareness,
His dance having ceased to a stop.

819: When to do Uddiyana Bandha

The exhaling breath will inside retained be;
The retained breath will from escape prevented be;
In due time,

From the Moon's Region starts ambrosial flow;
When it ceases,
Undo the Uddiyana Bandha.

820*36Open a Wicket Gate Within and See Light

Within the body-bag
If you but open a wicket gate,
The Light will shine inside;
If breath that is controlled spurts there upwards
Then will this dark body
As a temple lamp lustrous bejewelled be.

821: Inexplicable Experiences of Kecari Yoga

Course Prana upward
And retain breath through Kumbhaka
In the mystic regions of Fire and Sun
Around navel and throat;
And there be fixed in thought
What stood there, how possible to say?

822: Distant Vision of Five-Element Combination

Well may described be air in the body
Well may described be earth and water
Well may described be all these elements five;
But when all these together combine,
Well may then be
The power of Vision in cranium distant.

823: Nature of Distant Divine Vision

That Distant Vision I shall here describe:
Having attained Grace of Sakti of collyrium eyes
If thought is centered on the Divine Light that is Lord
Then may you vision worlds all
As in day-light bright.

824*36Reach Nada Through Kundalini

Twelve finger measure below the navel

The light bright as day (Kundalini)
Thus say Vedas;
If with that Light
The Nada Lamp above is lighted
You become the Master
Of Mansion that rises within you.

19 PARIYANGA YOGA

825: Pleasures of Sex Union Will Abide If Breath Control is Properly Practiced

Anointing her body with unguents diverse
Bedecking her tresses with flowers fragrant
Do you enjoy the damsel in passion's union;
If you but know how to shoot
Prana breath through the Spinal Cavity
Your enjoyment never ceases.

826: If Breath is Controlled Delicious Enjoyment For Partners in Sex Union Results

When they seek enjoyment
The breath stands still;
The full breasted damsel and the goodly man
Stand in union exalted;
As liquid silver and gold
Their passion's emissions
In rapture commingles.

827: Duration of Enjoyment Lengthens If Breath is Controlled

In the copulatory yoga that is practised
By the hero and the heroine
Upward they drive the coach of breath
That has its wheels in regions right and left;
There they collect the waters of the heaven
And never the organs tiring know.

828: Restraint of Semen Flow Through Breath Control

This the meaning of that union;
When in the sex act semen flows
The yogi lets it not;
But checks it
And attains within;
And a Master he then becomes.

829: Effect of Restraint of Semen Flow

He becomes master of Jnana all
He becomes master of enjoyment all
He becomes master of himself
He becomes master of senses five.

830: Sex Union Through the Pariyanga Lasts Five Ghatikas and is Bliss

This is Pariyanga Yoga
That lasts five ghatikas;
Beyond in the sixth
The damsel sleeps in the arms of lover
In union blissful
That fills the heart
And passes description.

831: Successful Practitioners Alone Can Resort to Pariyanga Yoga

Unless it be,
He had in success practised
The Pariyanga yoga
Of five ghatika length
No yogi shall
A woman embrace.

832: Lord Siva Practised Pariyanga Yoga

Who may you ask,
Is He that achieved this audacious Yoga;
The lord is He that wears heavenly Ganga on His matted lock;

For ghatika* five

He embraced Sakti of speech ambrosial sweetness

Thinking and thinking not of the act performed.

*070a time span of 24 minutes or nazhi kai

833: The Age of the Couple for Pariyanga Yoga

For practise of this yoga,

Twenty the age apt for damsel

And thirty for lover;

Then does high rapture ensue;

The five senses of woman desert her,

Her mind exhausted becomes,

When she climax reaches;

But no weariness the man knows

Neither does his silvery emission flow.

834: Only Those Who Have Practised Kecari Can Resort to Pariyanga

Lest the silvery liquid into the golden flow,

The artful goldsmith (practitioner) covered it up with yogic breath

The sparks (Kundalini) that flew travelled up by the way of Spinal tube

There above,

He contained them with tongue's tip (Kecari).

835: Pariyanga Yogi is Exalted

The Yogi who is in ecstatic joy

Unexcited performs this yoga with woman

Becomes radiant like the sun,

An acknowledged master in directions ten,

And of Ganas of groups eighteen.

836: Pariyanga Yogi Practiced With Kecari Yoga Also

Espousing Wisdom that is denoted by Budha*, (Mercury)

Who stands middle of sun and saturn

The youthful Yogi who embraced the damsel

Knew joy infinite;

Lest the male silvery liquid flow not

Ahead of female golden one

He had his red mouth buried in the Mystic Moon.

(Note: This Budha spelling is the author's dub on Buddha)

837: Pariyanga Yoga is Yogic Wisdom That Retains the Semen

They who perfect wisdom

And embrace woman in wisdom's beauty

Will know grief none,

Though by woman's side he be;

The liquid silver remains unspent

And flows not into the vaginal bag of woman.

838: Freedom From Sexual Union is Attained by Pariyanga Yoga

This body that melts like wax over fire

(By sexual union)

Will no more indulge in it,

When wisdom dawns;

To those who have attained Wisdom of Void

The liquid silver no exit knows.

839: Vision of Void in Pariyanga Yoga

When You know the Void

And the light in that Void

Your mind shall be strong as a chistle of bronze;

After having tasted of the nectar

I saw the Void

With goodly Nandi guiding;

Beyond, I knew not.

840: Pariyanga Yoga was Expounded by Sadasiva to Sakti

Who are those that rank high above?

Mal, Brahma and Nandi (Rudra) art they;

In the Fourth is that Sadasiva,

Who to the slender-waisted Sakti

This expounded.

841: Immortality for Those Who Unite in Sivasakti in Cranium

If you can get to Sakti and Siva
Inside the Golden Circle within (Cranium)
And then join them in union,
You may live on earth
A million, trillion years.

842: Yogis Offered Themselves Entire to God

Inhaling, exhaling and retaining the breath inhaled
--None knows its technique of control
And those of skill who know it
Offered themselves to Lord entire.

843: Yoga Dispels Worldly Longings

Knowing the way of self-oblation,
If they get into the Mystic Circle
Of Siva and Sakti,
They reach the True Way;
And dark their hair turns
In youthfulness eternal,
And the One Sakti will inward abide;
In due accord
Dispelling worldly longings all.

844: Lotus Cranial

There is a lotus
That neither land nor water knows;
No stalk, no root, the lotus blossomed yet!
City there was none; yet Light there is one!
Neither above nor below is a flower, none had heard of.

20 AMURI DHARANA

845: Effect of Urine Therapy in Yoga

The urinary liquid within the body
Is unto a picot of small well;

Dipped into sea vast
If that is fed once a day
In way appropriate,
Life will know distress none;
Well may you seek it.

846: Goodly Effects of Amuri Dharana

If this divine water clear is inside taken
The body glows in a year;
No harm befalls it;
Prana control will realised be;
The mind will center in Letter "A" (Pranava)
And will uplifted be
And the body into gold will turned be.

847: Consume 100--Pepper Measure (drops) a Day

Drink of this divine-water
A hundred pepper measure
No medicine beyond this, know men;
But rub it clear on crest of head
Your greying vanishes away
And fresh black hair shoots forth.

848: Only the Ignorant Dissuade the Practice

The water on the banks of body
Is unto a mirage on the sea
Away, Away, from it--thus they say
The men who know not truth;
They who can drink the midstream
Rid of foam and wave
That arises first and last,
Will immortal be;
And all greying and wrinkling disappears.

849: Effect of Mixing Ingredients

Oh! damsel of flowing tresses and slender forehead!
Hear you a miracle this!

In this Water hidden in the body
Mix pepper, amla, turmeric, and neem
Soft will your body be;
And dark thine hair on head.

850: Greatness of Amuri Dharana

He the Nandi called it: the Hero's recipe, Heaven's exlixir, and Sakti's potion
Some know it as the Medicament Primus
It is specific that is of radiant light
Hard to describe to world at large.

21 CHANDRA YOGA

851: When Breath Turns Subtle

When Prana ascends to Moon's Kala
It turns subtle (Sukshma)
The two breaths through Ida and Pingala run gross;
They rise and fall unto the kalas that wax and wane;
Pure is that Sukshma (Subtle)
Gross is that runs in the body.

852: Yogi Experiences Kalas of Moon, Sun and Fire

Sixteen the Kalas of Moon
Twelve of the Sun
And Ten of the Fire
The Yogi experiences them all
In the upward journey of Prana through Sushumna
And all that becomes his mystic knowledge.

853: Kalas of Fire Merge into Sun, Which in Turn Merge into Those of Moon

The twelve Kalas of Sun
Absorb Kalas ten of Fire
Together are they absorbed
In Sixteen Kalas of Moon;
Those who have thus learn to merge
In Moon's Kala

Verily become Masters of Earth,
All Kalas entire filled.

854: Kalas of Sun, Moon and Fire Enumerated

Twelve the Kalas of Sun
Sixteen the Kalas of Moon
Ten the Kalas of Fire
Thus are the Kalas in number,
Know you well and true.

855: The Disparate Kalas Merge into One

Ten the Kalas of Fire
Twelve of the scorching Sun
Sixteen that emanate from Moon;
All these Kalas which alike are not,
Into oneness merge.

856: Kalas Enumerated in Total, Including Those of Jiva and Tattva

Ten, twelve and sixteen
Are Kalas that appear in Agni, Sun and Moon;
And Four art Kalas of the Star (Jiva)
The fettering Tattvas six and ninety too
Are Kalas to count.

857: Rouse All Kalas and Reach God

All Kalas from the Left and Right Nadis
Pass through the Central Nadi;
Kindle the Kundalini Fire in Muladhara;
They reach the Cranium at top,
To pay homage at Feet of the Goodly One.

858: Nine Kalas of Nava Chakra

Two each of Kalas,
Fire, Star, Moon and Sun,
And Kala of Parai
Who is unto a Star

Together are the nine beams of Parai
In the Nava Cakra this World below.
*070 Jiva

859: Constituents of Pranava

Earth, Water, Fire, Air, Space
Sun, Moon, Agni and Star
These nine constitute Pranava
The Way that is Great.

860: Transformation into Star of Stars

When moon wanes, the stars twinkle bright
When moon waxes, they do not
Unto stars (innumerable) are Jivas of universe,
Unto Star of Stars is the Divine Manifestness.

861: Mystery of Fifteen Kalas of Moon

In the waxing fortnight Kalas shoot and expand
In the waning fortnight they shrink and small become;
They who can know the mystery of Kalas Fifteen
May well reach the Feet of Lord
Of glory indescribable.

862: Chandra Yoga Described

Rouse Kalas of Fire,
Merge them in Sun,
Merge all in Moon,
Merge Jiva Star
Of senses and sense organs rid,
That verily is Chandra yoga.

863: Know Sixteen Kalas Within Body

They know not the Kalas sixteen within the body
They seek not to reach them
The despicable men!
When Death his trap lays
Then there they fall,

Forever bewildered.

864: In Chandra Yoga Jiva-Star Merges in Siva

When Fire-Kalas pass through Moon's Nadi
The Sun receives them;
Kalas of Fire and Sun together merge in Moon's Kala;
When Kundalini Fire unites in Siva
The Kalas of the Star merge;
And the Jiva who resides in Star,
Becomes life all.

865: Chandra Yoga in Kundalini Yoga

Twelve the female Kalas (of Sun)
Sixteen the male Kalas (of Moon)
Seize them both sitting unmoved,
And consign them to the Kundalini Fire,
In that yoga wells up the ecstasy beyond recount.

866: Practice Nadi Suddhi

Course breath running in Sun's Nadi in the right
To the Moon's Nadi in the left,
And vice versa,
If you can do this erring not
You may live a thousand years
This body well preserved be.

867: The Aspirant Hears Nada Sound in the Ninth Center

In that Ninth Center,
Your heart shall resound
To the triumphant beatings of Sound Divine;
There Lord that is Supreme of Celestials all,
Is in exaltation high,
There you shall stand as Starry Light;
And the Sun shall blow the conch
To announce your arrival.

868: Beyond Nada Sphere is Lord

The Sun and Moon but measure Time;
Into him who has great become,
Rains the nectar of Grace;
When he travels beyond the spheres
And knocks,
There he meets Lord
In His very Abode.

869: Knowledge of Aum Takes to Lord's Presence

The Light of Aum that rises in the navel-lotus
Is Mantra Finite;
None know this;
When they know that mantra secret,
Then is the Son that is Jiva
In the presence of Father that is God.

870: Greatness of Kundalini Yoga

It profits not to tell,
They listen not to advice,
They are deaf-mutes;
If you but learn how to merge,
The Primal Kundalini with the Being Finite
The Holy One will before you appear.

871: Merging Moon's Kalas in Kundalini

The Kundalini serpent consumes Kalas of Moon
The Fire consumes Kalas of Sun, too
If you can resolve the conflict of Serpent and Moon
Merging the Kalas of Moon in Kundalini
The Lord will leave you not, ever ever.

872: Kundalini Devours and Throws Out Moon

The Kundalini that moved up
Devours Moon
Sleep not until it throws it out;
When the Moon comes out
Then may you take your sleep;

Your mind shall then luminous as full moon be
Then the Mystic Moon inside
Will shed its dazzling Kalas full.

873: Time for Sleeping and Eating When Moon is Devoured by Kundalini

Sleep not until the Moon comes out;
Eat not until Moon rises;
Sleep not until Moon moves;
Sleep the Yogi may
When but the Moon moves.

874: By Chandra Yoga Death is Conquered

The Yogis who thus practise incessant
Conquer Death;
They will live in this world aeons beyond;
They are worthy of our obeisance,
They who, this Moon's Yoga in success practises.

8753*6The Yogi Sees Vision of Past, Present and Future

They traverse Spheres of Sun and Moon
And see vision of Past, Present and Future earth;
And in that Full Moon day the nectar ripens;
Until the Moon drops back from Kundalini,
Time stands to a stop.

876: Moon Drops Out With 12 Kalas From Kundalini's Mouth

The waxing Kalas six of Sun
The waning Kalas six of Moon
Woke to life to twelve angula running
And then the Moon dropped out
Who knows this!

877: He Conquers Bindu

If Yogi thus achieves this goal
In the day of Full Moon
The Yogi's semen flows not where it lists;

Devoid of passions, it firm collects in Muladhara;
Chanting Aum in heart's silentness,
He remains Pure, Awareness filled.

878: The Emitted Moon has 16 Kalas Ultimately

To the Six waxing Kalas of the fiery Sun
Will be the Four Kalas of Fire
To these ten Kalas goodly
Will be the Six Kalas of Moon
Thus are they Kalas Sixteen
In the Full Moon emitted.

879: Sun's Kala in Sex Union

In the mingling of male semen and woman's fluid
Emits Sun's Kala,
If Sun's Kala is low, semen ejects quick;
When mind and body balanced stand
Never will they let semen flow.

880: Effects of Chandra Yoga

If with mind centered they course their breath,
In direction of Nada sound
That from Siva's Conch emanates,
The five senses that run blind
Will their restraint meet;
And the interminable bliss of delectable Nectar
Leaves them not ever.

881: Greatness of Chandra Yoga

On the banks of River
Where waters of Nectar flow
Course the Five Pranas
Through central Sushumna,
They who thus remain,
Death do not have;
Good their Kalas arr;
Time-bound they are not.

882: Alternating Breath to Samadhi End

Opening the springs where Nectar wells up
They walk toward the Lotus Feet cool as water;
Sitting in undisturbed Samadhi;
Coursing through the Spinal channel
They alter the breathing right and left.

883: Benefits of Yoga

If breaths of Moon (Ida) and Sun (Pingala)
Course their way through Spinal channel unhindered,
Thine body imperishable shall be;
And abiding joys well up here below,
This the Way of Yoga True.

TANTRA THREE ENDS



TANTRA FOUR

Verses 884--1418

41 AJAPA

884: The One-Letter Mantra of Our Lord

I praise, I laud
Jnana that is our Refuge;
I adore Holy Feet of Lord,
Constant in my thought;
I expound Siva Yoga;
Hearken you!!
I chant the One Letter, Aum
Dear to our Lord.

885: Letters A, U and M

By One Letter, A, He all worlds became;
By Two Letters (A and U), He the Two became--Siva and Sakti;
By Three Letters (A, U and M), He the Light* became;
By Letter M was Maya ushered in.

886: Glory of Chidambaram

Chitambalam is where Devas reside,
Chitambalam is where Devas reside,
Thiru Ambalam is where Devas reside,
The Sabha of the South is where Devas reside.

887: Dances in the Golden Temple

In the Golden Temple is the Atbudha (Wonder) Dance,
In the Golden Temple is the Ananda (Bliss) Dance,
In the Golden Temple is the Anavarata (Eternal) Dance,
In the Golden Temple is the Pralaya (Deluge) Dance,
In the Golden Temple is the Samhara (Dissolution) Dance.

888: One Letter Aum is Divine Dance

That which became Tandava Dance is One Letter Aum
That which became Tandava is Grace-act of Lord
He who performed Tandava is One Being Uncreated
In the Golden Hall is Tandava Dance.

889*36God is Letter A and U

He is the Cosmic Light
He is Tattvas all;
He stands as Letters A and U
He is the Light Divine for Tattva Dance;
He is for Himself the Support All.

890: Variations of Namasivaya

He is the Uncreated Lord, Para Para Great for worlds all
In the Sphere of Muladhara He stands as Na-Ma-Si-Va-Ya
In the Sphere of Fire He stands as Na-Ma-Si-Va-Ya
In the Sphere beyond (Sun) He stands as Na-Ma-Si-Va-Ya
In the Sphere of yoga (Moon) He stands as Ya-Va-Si.

891: Letters A and U are Si and Va

Letters A and U are Si (Siva) and Va (Sakti)
They supreme are;
They are Voids, beyond reach of thought
They are Spaces Vast, of Intelligence Supreme,
Where He His Holy dance performs;
Letters A and U are Refuge Finale and Joy Eternal.

892: Letters Three--Si Va Ya

Letters Si Va Ya are bliss perpetual;
Letters Si and Ya are Jnana;
Si-Va-Ya is unalloyed joy;
Not many know this,
They who realizes this in Joy
Will Him behold in Dance-Joyous (Ananda).

893: Letters Two--A and U Became Five Letters

A and U are Letters Two,
All men of vast knowledge chant;
They are Letters Two
Into One and Five Letters resolve;
In them merge
The Tandava Dance of Dissolution;
In Muladhara Triangle they are,
Ascending high to Adharas rest.

894: Letters A and U are the Agamic Mantra

They are the Sadasiva;
They are the Agamas imperishable;
They are the Godly Goal,
They are the shady Mastwood Tree where bees indwell
They are the dance Holy;
They are the Agamic teachings divine,
They are the Immaculate Purity
Of the Divine Dance Hall.

895: Letters of Engrossing Purity

The Letters Pure are the Agamas;
The Letters Pure are Pati, Pasu Pasa;
The Letters Pure are Grace that is Bliss;
The Letters Pure are Egoity, Maya and Desire;
The Letters Pure are site of Divine Dance.

8963: Lord is All

Himself as His Lord stands;
Himself as His Mountain stands;
Himself as Pervasive Himself stands;
Himself He stands,
As Lord that is Himself.

897: The Lord is Supreme

He is the Lord who stood dancing eternal;
He is the Lord who the holy one is;
He is the Lord who unfolds Jnana's honey-laden Flower;

He is the Lord whose Feet are holy beyond peer.

898: Letters A and U are Feet of Lord

The peerless Feet of Lord are Letters A and U;
The peerless Feet of Lord are Letters Two and Five;
The peerless Feet of Lord are Letters Fifty and One
The peerless Feet are mantras seven times thousand.

899: The Two Became Several

The Seven Thousand mantras became Fifty
And then into the Seven with endings diverse,
Thus of the Seven Thousand mantras chanted,
That are beyond thought,
Have as vital the Seven and Two in the ultimate.

900: All Mantras Contained in Two-Letter Mantra

Seven Thousand mantras there exist;
But none, of this potent divine;
This the mantra that is Siva's Holy Form;
And all mantra is in this contained.

901: Letters A and U are Tattva Dance

He is unto Himself in His Dance;
He stands as A and U;
He is the One for Mayaic Dance of Tattvas;
He dances the Dance, peerless here below.

902: The Dance Transforms Jiva Into Siva

The Dance in Letters Two
It is the Dance joyous;
It is the Dance of dissolution;
It is the Dance that leads to bliss;
It is the Dance that is Siva Linga
It is the alchemy that transforms
The coppery Jiva into golden Siva.

903: Sivaya Nama Purifies and Transforms Jiva

Chant "Sivaya Nama;"
Copper turns into gold;
The Chit Para there exists,
Turns copper into gold
Chant "Srim" and "Krim;"
Copper turns into gold;
The Holy Temple alchemises
Copper into gold.

904: How Tiru Ambala Chakra is Formed

Fashion Tiruvambala Chakra thus;
Draw six lines each, vertical and horizontal,
Thus form squares twenty and five,
And in each inscribing Letters Five
Meditate continuous.

905: Chant Sivaya Nama and Behold Dance

This the way to chant:
Sivaya Nama, Sivaya Nama;
If you chant that way,
No more birth will be;
With Lord's Grace,
You shall behold the Eternal Dance;
And copper (that is Jiva) turns into gold (that is Siva).

906: Chant Sivaya Nama in Silence

This mantra is golden;
Chant it not loud,
Just say it;
Your body glows red,
If you take it in slow,
As you breath in,
Your body becomes gold;
And in time,
Shall you behold the Golden Feet of Lord.

907: Chant Sivaya Nama and Behold Golden Feet

You shall behold the Golden Feet
You shall have children noble;
In the name of that Golden Feet I say,
The copper that is Jiva,
Will become gold that is Siva;
And as you behold the Golden Feet,
You too shall His Form assume;
Center the mantra in your thoughts,
And witness the goodly Dance of Golden Feet.

908: Chant Sivaya Nama and Attain Siddhis

You may easy transmigrate into any body;
The goodly Sakti will your companion be;
If you chant the mantra,
The fiery snake of Pasa will leave you;
That mantra is the secret of the Holy Dance,
Chant it unceasing.

909: Chant Sivaya Nama and Enjoy Bliss of Siva

It is the Sukshma (Subtle) mantra;
Chant it eight thousand times;
You shall see the (Sushumna) Path Subtle,
You may enjoy the bliss of Siva
That is subtlest of all.

910: Sivaya Nama are of the Life-Vowels Five and Seminal Sounds Five

One the Supreme Bliss,
One the Supreme Bliss,
Thus chant the mantra
You shall have Bliss,
Bliss has its source in Letters Five;
A-I-U-E and Aum the life vowels they are;
They become the Five Letter mantra
And joy that is within joy;
Bliss lies in the seed-letters Five;
Hum-Hrim-Ham-Ksam-Am, are they.

911: Two Letters Become Five Letters

The Two Letter mantra is Body of Lord

Chant it inarticulate;

As the Two suffuse your body,

You stand transformed;

The Two Letters that are Lord's Corpus

Become Five Letters that is Jiva;

U-A-I-E-O

The Two Letters that are Lord's Corpus

Become the Five Letters that is Siva Dance

I-O-U-A-E.

912: Dance Vowels Become Five Letter Mantra

The Dance-Letters Si Va Ya become Namasisvaya

The Dance-Letters I, U, A, E and O(m) become Sivaya Nama

The Dance-Letters I, U, A, E and O(m) become Si Va Ya Nama

The Dance-Letters I, U, A, E and O(m) become the stellar mantra Nama Sivaya*

913: The Dance of Ruby

He danced as One, alone

He danced as Two, with Sakti

He danced as several, all life in;

He danced in Three, Sun, Moon and Fire;

He danced in Seven, the worlds that are;

He danced on one Foot;

He danced in Saktis Nine;

He danced in arena that is Space;

He danced the Dance of Ruby.

42 THIRU AMBALA CHAKRA

914: How to Form the Chakra

In the Chakra formed by lines twelve (Six Vertical and Six Horizontal)

Are the squares;

Fix the Mantra,

In the chambers five and twenty formed,
In One the Lord takes His seat.

915: The Configuration of the 121 Lettered Chakra Diagram

In his own Letter "Si", He abides;
The four letters conjoint are great Letters of His name
On the four sides of His Chakra are His own Five letters
In the One letter He abides is Hara's mantra too.

916: Say "Hara Hara" and End Birth Cycle

Say "Hara Hara"
Nothing formidable to you;
They who know not this,
Say not "Hara Hara;"
Say "Hara Hara"
And you shall a Celestial be;
Say "Hara Hara"
You shall no more birth know.

917: The Significance of Letter "Si" in the Chakra

In the eight directions is the letter "Si" in the Chakra
From that One Letter in places eight
Arose the Five Gods,
And the Saktis Nine,
And the Bindu and Nada;
Thus flourishes the Mantra, the Word Pure.

918: Significance of Letter Om

They know not how the Lord
Became conjoint with Her,
Who, on the blooming lotus sits;
They who chant the letter aspirated "O"
Conjoint with the letter unaspirated "m"
May well preserve their life ever.

919: The Five Letters Manifest (Sthula) and Subtle (Sukshma)

The Panchakshara (Five Letters) is the Lord's Abode,

That Panchakshara Manifest (is Namasivaya)
That Subtle is Sivayanama
Thus is He in that Mantra,
Manifest and Subtle.

920: Letter Ma Central in Chakra With 25 Chambers

That Chakra is with six by six lines formed,
The lines inside are five by five
Thus in all into five and twenty chambers divided;
In Center of these is Letter Ma.

921: The Yantra of Six Letters Om Na Ma Si Va Ya

Inscribe Letter 'Ma' in center
Above it describe Letter 'Va'
Surround the two by Letter 'O'
Split them in Center vertically by letter U
Place Letter 'Ya' on top,
Fix letter 'Si' on both sides,
That they look like eyes two,
The Letters 'Na' and 'A' to form the diagram's feet two.

922: A Variation of the Six-Letter Yantra

Describe Letter Pranava (OM)
In the Center on top place 'Si'
On sides two place letters 'Va' and 'Ya'
Inside inscribe Na Ma Si Va Ya
On the outer round figure Letters Si Va Ya Na Ma.

923: How the Five Letters are Filled in the 25-Chamber Chakra

In the row on top of Chakra
Write Si Va Ya Na Ma;
In the squares on row next
Fill Ma Si Va Ya Na
In the row third write Na Ma Si Va Ya
Still below comes Letters in order Ya Na Ma Si Va
In the squares last are Letters Va Ya Na Ma Si
Thus do you fill squares in Chakra

With 'Si' to begin and 'Si' to end.

924: How the 51-Letter Chakra is Formed

In Chambers five and twenty
Enclose letters fifty, two in each;
With letter "A" to begin
And final letter "Ksh" to end;
These with the one letter Om;
Fifty and one in all, the letters fill,
In Chakra's chambers five and twenty.

925: The Yantra for the Mantra Om Hari Hara

At the outer circle describe Hara Hara,
In the inner circle describe Hari Hari,
In the inner most center place Om, the Ajapa,
Mark the ends of circle by Trident sign.

926: Yantra Representing Lord's Abode

Inscribe Bija mantra Hrim
Above each trident sign;
That surrounds the diagram Om
Write Letters Five
In the space betwixt trident signs;
The Chakra thus formed,
Indeed, is Lord's Abode.

927: The Yantra for Mula Chakra

In the Center inscribe our name Mula, that is Om,
Surround it in circles two concentric,
In the space between the circles two
Inscribe the Letters Five,
A, E, U, AE and O
That denote the Five Letters
Si, Va, Ya, Na, Ma.

928: How to Fill in the Mula Chakra

This the Mula Chakra famed,

In space between circles two
Fill entire with Letters Five stated,
Then does Chakra its loveliness take.

929: How to Chant Mula Chakra

As you describe Chakra of this mantra (Om)
The Lord as Guru will instruct you
The way to meditate on it, clear;
Anterior to chanting this mantra
Were the seed-mantras that pertains
To Wind, Water, Fire, Earth and Sky
Yam, Vam, Ram, Lam, and Ham.

930: Sum Saut Sivaya Nama

Conjoin the sixth letter U
To the forty-eighth letter S (a)
Add Bindu letter M (.)
To form the syllable Sum:
In similar fashion
Conjoin the fourteenth letter Au to S (a)
Add Nada letter Ah (:)
To form the syllable Sauh;
Chant then Si Va Ya Na Ma to follow;
Thus when you chant the mantra, full formed
As Sum Sauh Si Va Ya Na Ma,
The triple Pasas in distress howling
Takes to their heels, away, away.

931: Siva and Sakti Interchange Their Bija Mantra States

The Lord is seated in His Consort's Letter (Sauh)
The Lady is seated in Her Lord's Letter (Hum)
When thus the Two are in amity seated
The holy beings comprehend the meaning inner.

932: Linga Chakra

Describe Letter "A"
Above it inscribe "Hara"

Further above Place Letter "E"
Then is Linga Form shaped;
Center your mind on it
And course your breath above,
You shalt vision indeed
The Dance of Divine Light.

933: Au and Sau are Mantras of Siva-Sakti Union

There is Letter Hau
There is Letter Sau
In them are comprehended all;
How they entwined are,
None knows;
They who know this union mystery
Are indeed blessed
Of both, Sakti and Sadasiva.

934: Panchakshara Chakra

Letter-Five is seat of Nandi
Letter-Five is Holy Mantra
Letter-Five is Divine Chakra
Letter-Five is Lord's abode.

935: Chant Letter of Dance--Si

How do you see the Dancer?
Many are the ways;
Chant first Letter of Dance (Si),
Thou with Dancer will one in thought be;
That the way to see the Dancer truly.

936: Chant Om and Rouse Kundalini

Kindle the Fire (Kundalini) where it dormant lies
Chant letter "OM" that in Kundalini is,
The Lord of Vedas stands in there
You His friend in there become.

937: Chant "Ma" of Grace--Sakti

She Herself Grace grants
If upward you lift Kundalini;
She Herself granting Grace
High above in Sahasrara places thee;
There do you chant Her syllable "Ma"
You shall indeed be placed
As unto a gem of ray serene.

938: Lord Revealed His First Letter "Si"

The North beamed in radiant light
There stood Lord of Devas (Indra) crowned in diadem bright;
And the Lord revealed His letter "Si"
Sparkling as rays within gem pure,
It beamed aloft for all to see
Unto a light set on mountain top.

939: The Lord is Uncreated

Himself He stands as the Soft Light Uncreated,
Himself He stands as the Vedas Self-Existent,
Chant His uplifting attributes
Himself He reveals,
The Sage Unborn of Vedas.

940: Lord of Vedas in Letter-Five

He, Lord of Vedas, gave us this birth,
That we might the Lord of Vedas become;
The Lord of Vedas stood within Letter-Five;
The Lord of Vedas is Himself Letter-Five.

941: Five-Letter Form of Siva

His Feet are Letter "Na"
His navel is Letter "Ma"
His shoulders are Letter "Si"
His mouth Letter "Va"
His cranial center aloft is Letter "Ya"
--Thus Five-Letter Form of Siva is.

942: See Lord in Five-Letter

Of greatness thus are Letters two and three,
And in it as His Radiant Form Nandi shone;
See Him as Letter "OM"
Wide He spreads unto Ocean Vast.

943: Power of Five-Letter Mantra

That Mantra spread everywhere
That Mantra its boon grants to lives all,
Do you chant it appropriate,
All hostility that harasses you shall flee;
It is the Mantra that makes you mighty and strong;
That Mantra do you invoke chanting OM.

944: Vision Divine Dance

Chanting Om
Invoke Holy Nandi;
Chanting "Na"
Kindle Kundalini Fire,
The goal to reach;
Make it blaze;
They who know Him thus
Verily saw Divine Dance,
For ever steeped in ecstasy.

945: Fifty-One Letters are Five-Letters Also

In Chakra that is designed
Are Letters Five in places appropriate;
There stands He the Para Para
Who the Fifty One Letters fills.

946: Sivayanama

Inscribe Letters Five Si Va Ya Na Ma;
In the next row place Letters Ya Na Va Si Ma;
Further on place the letters in order thus:
Ma Va Ya Na Si; Si Ya Na Ma Va;

And Va Si Ma Ya Na

Thus do the Five Letters in Chakra permuted stand.

947: Five Letters are the Five Elements and Five Colors

The Letters that stood thus

Are the Elements Five;

The Letters that stood thus

Are the Colors Five;

If Letters stood in order appropriate

He stood within the Letters, for sure.

948: Chakra Leads to Nandi's Grace

Thus stood Chakra;

And thus did it extend,

To the four corners of earth;

And thus did Lord stand in Celestial arena

He, Master of comely Maya Land;

And from Nandi flowed Milk of Grace

As from mother-cow unto calf;

Nandi, who stands high aloft Mount Kailas.

949: Significance of Chakra

Within this Chakra is much good that comes

Within this Chakra are Names Five

This Chakra is Letter-Five of Dancer Divine

This Chakra is where Dance Divine incessant goes on.

950: Yantra for Siva Mantra

In the Space Center (Eye-brow)

There mark letter "A"

At the top of cranium place letter "U"

Surround with letter "ma"

On its "leg" place Bindu letter "Si"

On its "horn" place Nada letter "Va"

This the Siva Mantra,

You clear shall know.

951: Three Ways of Chanting Panchakshara

With "A" and "U" to commence,
And "Si" in center
(That is, as Om Na Ma Si Va Ya),
With "A" and "U" to commence,
And "Va" and rest aspirating in breath regulated,
(That is, as Om Va Si Ya Na Ma)
With "A" and "U" to commence,
And "Si" and rest in order following,
(That is, as Om Si Va Ya Na Ma)
As you thus chant,
The Primal Lord of "Om" appears,
Rejoicing.

952: Lord is in "Aum" Beyond Adharas

Where Adharas end,
"Aum" is;
There shall you see Lord
Who of Himself reveals;
He is Blemishless,
He is Light Divine,
He is Whole Truth,
He is the Alchemic pill,
Of flawless gold.

953: Chant Aum, Nandi Appears

When with "A", chant "U" simultaneous,
Then does melting Mukti there appear;
When "Ma" I chanted,
With me was "Nandi";
How shall I speak of my Father's greatness!

954: Heavenly Letter Ends Birth

The knowledge of Jiva here below
Is unto letters written on water;
There is a Letter in heaven

They seek it not;
Who knows that Letter?
They who know it,
Have birth ended.

955: Mukti is When Aum Appears in Garland of Letters Within

Course breath through central Sushumna,
And be in the center within of the Garland of Letters;
When in the Center of that garland
The Primal Mantra AUM, Vedas speak of appears,
Then is Mukti, sure indeed.

956: Sakti and Siva are on the Mystic Letter Below the Navel

Below the navel is a goodly Letter,
The unholy its greatness know not;
Even the Creator (Brahma) knows it not,
There it is Siva with Sakti, in splendour fullsome all.

957: Ha(m)sa is Hara's Mantra

"Ha" and "Sa" together form Hara's mantra (Hamsa)
But none know the truth of Hamsa;
When that truth any one knows
He shall know Hamsa as beginningless.

958: The Great Mantra Rises in the Heart

There is a Mantra great
That inside heart's lotus rises;
Its roots lie deep in the navel;
They who know it not, come by it not;
They but prayed at sunset
And with loud noise departed.

959: "Aum" Mantra Sustains Life

"Hamsa" Mantra chanted within
In directions all spreads;
It is the Mantra of life, sustaining breath;
It is the Mantra in the lotus of heart;

When constant chanted,
That Mantra in life's center
Is verily unto a mahout's goad,
That elephantine passions control.

960: Chant "Om Sivaya Nama"

In formless space rises Nada,
In Sakti of slender waist rises Bindu,
Together they form, OM
With letter "Ya" in center,
When mantra Si Va Ya Na Ma is incessant chanted,
That mantra (Om Sivaya Nama) spouts Siva Bliss.

961: Aum is Oblation to Siva

If Bindu and Nada conjoint reach
The Mystic Moon inside the head,
The heavenly ambrosia wells up,
The Mantra that rises there (AUM)
Is verily the oblation to Siva.

962: Chant Aum and Be Redeemed

They who chant the Six-Letter Mantra (Om Si Va Ya Na Ma)
Are they who truly know;
They who chant not the Six-Lettered Mantra
Are they who know not;
Even they who chant with other letter none,
May with One-Letter (AUM) redeemed be.

963: Garland of Fifty-One Letters

With Letter "Aum" are vowels fifteen formed;
To Bindu's luminous letter "A"
Add Nada letter "U"
With rest of letters thirteen,
They fifteen vowels are;
Together with consonants,
The Primal letters are
As Fifty and one reckoned.

964: Sakti Expands as Fifty-One Letters

With Letter "A" that is Bindu,
And curled Letter "U" that is Nada,
When together they upward ascend,
Sakti within beams
With kalas six and ten,
And endless expands,
As neck, hands, legs and body entire;
As Letters One and Fifty, too,
Her Form expands.

965: Fifty Letters Come to Five Letters

Letters Fifty are Vedas all,
Letters Fifty are Agamas all,
When source of Letters Fifty are known,
Fifty Letters to Five Letters comes.

966: Five Letters is All

With Five letters He created elements five;
With Five letters He created diverse life;
With Five letters He supported spaces vast,
With Five letters He in Jivas abides.

967: Chant His Name; He Beckons to You

They who continuous chant Lord's Holy name,
In desire high,
For them Karma's miseries fleet away;
The Lord says: "Come unto me"
--He of Matted Locks.

968: Lord in His Five Letters

He is Life's Elixir,
He is Time Eternal,
He is Music's melody,
He is Song too;
The Celestials adore Him fervent;

In their thoughts He stood;
In Five Letters He stood.

969: Chant Five Letters and Be Forever Young

Spaces vast arise from Five Letters great
Temples Holy are Five Letters great
Grace of Lord is Five Letters great
Chant Five Letters great,
You shall ever young be.

970: As One-Letter Lord Pervades All

As Seed-Letter, He pervades Spaces and Beyond,
As Goodly-Letter, He fills world and sustains it,
As Renowned-Letter, He stands as fire, and life,
As one Letter, He stands Resplendent Rare.

971: Chant Sakti's Letter Va

In the sound of Fourth Letter (Va) world takes form,
In the sound of Fourth Letter is World contained,
For them who chant Fourth Letter incessant,
The Fourth Letter is Way Holy.

972: Chant Na Ma Si Va

The lovely Sakti into my heart entered;
There She sat rejoicing;
Chant Na Ma Si Va,
Think of what it brings;
Cling to Her Feet;
Transformed was I;
All my prattle ceased.

973: Na Ma Si Va is Sakti Mantra

This corporeal body is of rice food made,
Offer it into the fire of Om
Chant incessant Na Ma Si Va
That the name of Sakti Finite is;
She, Mistress of Dharma, stands revealed.

974 Lord Dances in the Five Letters

Letters Five are Lord's gift,
In it, central He dances, night and day,
In endearment eternal;
He that assumed, Forms Eight.

975: What "Aum" and "Sivaya" Stand For

Letter "A" is Jiva; "U" is Para
"Ma" is Mala
Thus it is in Three-lettered Word "A U M"
"Si" is Siva; "Va" is Sakti;
"Ya" is Jiva--
Thus it is, in Three Letter-Word Si Va Ya.

976: Chant Om Na Ma Si Va

Letters "Na" and "Ma" to commence,
Letter "Si" in center,
Letter "Va" intoned in breath regulated,
Together with "OM" at beginning of all,
If you even once chant thus,
The Lord of "Ma" (Maya)
Will in your heart be.

977: The Five Letters Can Control the Five Senses

Five the elephants (senses)
In the body-forest roam,
The Five Letters become the goads
For the five elephants,
Only they who can contain
The five (senses) together,
Can, unafraid, reach Primal Lord.

978: Contemplate Si Va Ya

The Five Kalas arose
From letters "A" and rest (A, U, M)
From them arise the Five Letters,

Leave out Letters "Na" and "Ma"
(Thus "Si Va Ya" contemplate)
Nandi in Muladhara you seek;
Those who meet Him there with Parai (Sakti)
Will have actions none more to perform.

979: Si Va Ya Leads to Liberation

Chant Si Va Ya in love
You shall immortal be;
It is Yoga rare and Jnana as well;
With it,
The illumined Jiva receives Grace
And he Siva becomes;
That indeed is liberation true.

980: Five Letters are the Refuge

Realize truth of blissful letters Five,
The Para Para fills your heart;
Truth this is;
And immortal you will be;
Letters Five is your Refuge;
None other, I emphatic say.

981: Aum Si Va Ya is Siva (as Form)

Chanting "A" and "U" in understanding
Along with "Si", "Va" and "Ya" (That is as Om Sivaya)
Is verily Siva's Form,
They who understand "Si", "Va" and "Ya" with "A" and "U"
Have realised "Om Sivaya" as Mantra great.

982: Chant Aum Si Va Ya Nama and Reach Lord

Hold Si, Va and Ya,
And Na and Ma
In heart's center,
And with "Aum";
The Letter Five when thus chanted,
The Lord of "Ma" (Maya) appreciative appears.

983: Chant Namasivaya and Vanquish Karmas; Chant Sivaya Nama and Be One With Sadasiva

In the Five Letters beginning with "Na" (Na Ma Si Va Ya)
Are all actions you seek to do;
In the Five Letters are stubborn Karmas vanquished;
Those who hold in their hearts
The Five Letters with "Si" to begin (Si Va Ya Na Ma).
Will with Primal Sadasiva one be.

984: Chanting "Siva" Takes You to Siva

The Letters "Na" to begin (Na Ma) is Jiva,
The Letters "Si" to begin (Si Va) is Para,
Even they who have tapas none,
By chanting Si Va,
May yet Siva become,
The Lord of Tattvas,
This true, beyond doubt.

985: Chant Aum and Win Senses

Know "A" and "U" together (AUM) in depth
Seek Nandi in Jnana within,
The Five wavering senses,
Your friends become;
Chant AUM and be doubt-free.

986: Aum Denotes Tattva Manifestations of Siva

They know not well Letter Eight ("A") and Two ("U")*
They the ignorant ones, know not what "Eight" ("A") and Two ("U") are;
Eight and Two (AUM) are but Nine;*
That verily is truth of Siddhanta Jnana.

987: Letter Six*

Draw eight lines vertical
And eight lines horizontal,
In central chamber thus formed,
Place Lord's Letter-Six--Om Na Ma Si Va Ya,
In forty and eight squares that remains,

The Sacred Letters distribute,
And there pray.

988: Siva Chakra

Place them all in squares appropriate
The Dhanavar, the Chattar, the Sathirar two,
The two Guard-gods, and the rest of them fifteen,
Bindu, and Nada and Siva Gana Natha,
Thus form Siva Chakra.

989: Knowledge of Siva is Vast

By way of tapas great
They reached Paraparam,
To Him they, their Self surrendered;
And they adored Him saying, "Si Va Ya Na Ma";
But I speak no more than a tiny bit,
Of Lord's Greatness, mighty;
I near Him but a little;
Beyond this, I nothing know.

990: Names of Siva

Siva the First, then the Three, and the Five following,
Nine are they all, yet one and the same,
With them flourished Bindu and Nada--
All these but names of Sankara First.

991: Mark and Chant

Draw lines to denote the universe that is Seed
There mark the Kalas Sixteen,
Then mark the Kalas Twelve
And then the Kalas Ten
That in sacrificial rituals of Brahmins appear
Thus thou mark and chant in Chakra.

992: I Chanted Nama and Lord Appeared

And Lo! within the lotus of my heart,
I beheld Him

And as I saw Him, I rose and met Him;
I then lost my sense of Self,
Betaking to gracious way of Lord Eternal;
In endearment undiminished,
Do chant "Nama."

993: Celestials Chant Lord's Name

The Holy Celestials raining flowers on Him
Meditate on Mantra that confers Grace;
Approaching Him, they chant "Nama";
Thinking of Him dear as apple of their eye
They with Him united stood.

994: Six Letters Aum are the Six Faiths and Savitri Mantra

The Six Letters are the Six religions,
The Six Letters multiplied by four,
Into four-and-twenty proliferated,
That the Letters of Savitri mantra art;
Savitri has the Letter First (that is Aum)
They whom separate meditate on it,
Have no more the birth-travail.

995: Umapathi Chakra

Draw lines eight vertical
And lines eight horizontal;
In chambers thus formed
Distribute letters that each occurs times eight
Repeat it in corners four
Encircle the whole in Om
Meditate thus on Chakra
The Lord of Uma will be yours.

996: Chant Om Na Ma Si Va Ya

Chanting Mantra "Na" to begin and "Ya" to end--Na Ma Si Va Ya,
And prefixing Mantra that has "A" and "U"--"OM"
Those who meditate thus
Will see the Primal Lord inside their head.

997: Sthambana Chakra

On fresh plank of a peepul tree wood

Figure out Five Letter Mantra with "Ma" to begin--Ma, Si, Va, Ya, Na

In similar fashion inscribe it on leaf of palm

Smear it with wax

And warm it gently over fire,

Center thy meditation on it,

Strong the concentration thou attain

Thine enemies rendered actionless, sure (Sthambana*).

998: Mohana Chakra

On a plank of Konrai tree wood

At the lower end

Inscribe "Na" and "Si"

And on palm leaf write letter "Ma"

Smear it with ingredients five,

(Ginger, Pepper, mustard, garlic and asofetida)

Bury it head downward in the hearth's fire

You shall attain powers of Mohana* (Fascination).

999: Uchchadana Chakra

On a plank of portia tree wood

At the north-west corner

Where Aiyandar his temple has,

And on a dark leaden-plate smear poison,

Inscribe mark of Bindu. (dot)

And surround it by "Om"

Then concentrate on the Mantra,

Uchchadana* (the Science of Exorcism) will be yours.

1000: Marana Chakra

Smear a green palm leaf with ingredients five stated

In a triangle Chakra in the cremation ground

Bury it at noon in southeast corner,

Where God Agni stands,

That the Mantric device for Marana*,

(Death) spell for enemies to destroy.

1001: Vasiya* Chakra

Smear palm leaf with yellow arsenic
Inscribe on it letters "A" and "U"
Place it on a bilva plank,
For a receptacle to serve,
And chant the Mantra eighty thousand times.

1002: Akarshana Chakra

Smear palm leaf with silver powder on a Thursday
Inscribe letter "U",
Place it on the plank of white Jamun tree
Face Westward,
And Chant Pranava mantra ("Aum") eight thousand times;
This the way to attain
Power of bringing things and people unto you--Akarshana*.

3 ARCHANA

1003: Flowers for Archana (Worship with Flowers)

Lotus, Lily blue, Lily pink, Lily white,
Flower of areca palm, madhavi creeper, shoe-flower (Mandharam)
Thumbai, vakulam, surapunnai, jasmine,
Shenpagam, padiri, chrysanthum
With these do worship.

1004: Fragrant Ingredients for Worship

The ten unguents to form,
Musk, sandal paste, perfumed kumkum,
Camphor, eagle wood fragrant and the rest
Mix in water of rose and make a paste
Then put it on (Chakra) and worship.

1005: Offer Oblations

Offer oblations in love,
Light lamps golden,

Spread incense of fragrant wood
And lighted camphor in directions all,
Forget your worldly worries, and meditate,
You shall attain rapturous Mukti true.

1006: Results of Worship

Worshipping thus, there is nothing that you cannot attain,
Worshipping thus, you shall come by Indra's wealth
Worshipping thus, you shall attain miraculous Siddhi powers,
Worshipping thus, you shall attain Mukti.

1007: Constant Worship in Mansion of Mind

Even when other men's wives approach them,
They touch them not,
They have mastered passions all,
Their mind is preoccupied perpetually
With offer of oblation diverse,
They worship prostrating low,
Constant chanting Mantra
Thus in the Mansion of Mind they abide.

1008: Kriya is Not Sought by Bhaktas, Yogis and Jnanis

They who have been received by Lord in His Grace
Seek not Kriya Way;
They who desire not to accumulate Karma,
Seek not to perform Kriyas;
They who are Siva Yogins great
They too seek not Kriyas;
They who are in loving devotion surpassing stand
They too seek not Kriyas.

1009: Seek God the Jnana Way

They know not to reach Him by Jnana Divine;
They seek Him by ways of senses, in vain;
If within you, you constant seek Him in right way,
You shall indeed be in Nadanta.

1010: Jnana Dispels Heart's Darkness

Light and Darkness together are in heart;
So does it seek Grace and Ignorance at once;
The knowledge within of Jiva is bereft of Light;
Except those who have Divine Jnana attained,
The rest despair of dispelling Darkness.

1011: Jnana Alone Leads to Union in God

Yourself Himself becoming,
And Himself yourself becoming
And with two none,
And as one Siva Becoming;
(When thus it is),
Those who went the way of Kriya
If they take to Jnana,
They with Siva one become;
They who seek Kriya,
May but Devas be.

1012: Where Om and Other Letters Rise

"Om" rises from under navel
"Va" rises from throat stretched,
"Na" has its seat in forehead,
Bindu and Nada are still above placed.

1013: Be Rid of Na and Ma

Jiva has "Na" and "Ma" for its seats
Siva has "Si" and "Va" that leads you to Him
Be rid of "Na" and "Ma"
And seek Primal One;
He will be yours at once;
The State of Mauna leads to Siva Becoming
That to reach is Liberation True.

1014: Visions in the Seventh, Eighth, Eleventh and Twelfth Centers

Yoga its consummation reaches

In Nectar's flow in Center Seventh;
In the Eighth is revealed the Jnana Light;
Then beyond in the Eleventh
In Paraparam the Supreme;
Then beyond, beyond is Void,
The Dvadasanda Space Infinite.

4 NAVAGUNADAM (NINE SACRIFICIAL PITS)

1015: The Nine Sacrificial Pits are Blessed

To recount greatness of sacrificial pits nine is thus:
In sacrificial pits nine,
Will blaze the blessed fire;
In the sacrificial pits nine
Will arise all things goodly;
Thus shall I speak of sacrificial pits nine.

1016: Shapes of Sacrificial Pits

The sacrificial pit is triangle-shaped;
It is square shaped, pentagon shaped;
And hexagon shaped, triangle upon triangle made;
Other pits that blaze in fire, we later relate.

1017: Pervasiveness of Kundalini Fire

Breath through Sushumna coursing,
Kundalini fire blazed aloft;
Light on top emanated,
Pervaded world,
And engulfed entire cosmic space
That I saw in me, and sought within.

1018: Power of Sacrificial Fire

Becoming the Light within the Light
That from the sacrificial pit arises,
You attain the power,
To create and dissolve worlds twice seven;

The truth that is spread
Over extensive Vedas ancient,
I here state explicit
In one single book.

1019: The Sixteen Kalas are in the Sacred Fire

In the sacrificial pit thus formed,
The sixteen kalas luminous
Will sixteen points occupy;
Those who can see that Fire within
The broiling Pasas will not touch.

1020: The Glow of the Triangular Pit

In the triangular pit within (Muladhara), and without
The Five Letters stand dancing in Fire
The humming orbs of Zodiac, twelve, will appear;
A resplendent Light it is
For those who seek.

1021: Holy Effects of Sacrificial Fire

The head and face will glow in a halo of light,
On the hand, Fire will appear if so they will
The glowing body trembling and shaking
Will give forth the shining Linga
Goodly indeed is worship of sacrificial Fire-pit!
Thus said Sakti Divine.

1022: Sakti Affirms Sacredness of Sacrificial Fire

"Goodly" She said, Our Lady of esteem high;
"That the Word" (Five letter), said She,
Who radiant from head to foot in tenderness stood;
They who do not ask of Her,
Though learned unto roots of learning,
Yet are in confusion distracted.

1023: With Fire in Pit Kundalini Fire Also Shot Forth

The sacrificial pit takes the shape of

Shining-bow and crescent moon;
The tongues of Fire shot forth
Unto mythical serpents from directions eight;
And Kundalini too with its petals four
In me flamed,
Filling my inside with radiant light.

1024: Sacrificial Fire Reaches Dancing Siva

The Fire reached Feet of Dancing Siva,
It flowed as water of worship at His Feet;
It reached the mighty arms eight of Dancer
That fills universe entire;
It reached the fire in the Fore-head eye of Lord.

1025: Sacrificial Fire is Siva Himself

The Three-eyed Lord is Fire entire;
The Lord of self-same eye,
Engulfed universe entire;
With eyes in directions all,
He sees directions eight;
He is Lord, my Father,
And for all lives everywhere.

1026: God Kanda Arose Out of Lord's Fire

Out of my Father arose six orbs of Fire
The six Faces before Him appeared;
The God Kanda in Him is intermingled;
And so is He His Son;
Thus do you in understanding connect.

1027: When Lord is Visioned in Ajna (Eye-Brow Center)

Within the sacrificial pit, that is Muladhara,
Arises the Vedic Fire that is Kundalini,
When controlled breath through Sushumna in unison flows,
The two petals in Ajna Center open;
Then with trembling hands
Folded into one they rise;

They who thus worship and vision,
Are verily Celestials of Light Divine.

1028: Lord is Light Divine

As goodly Light, He pervades worlds all,
Latent as sparkle in gem,
He is immanent in all;
For all those who sought Him as Light of Divine Word
He stood as beacon light on hill top,
And as the light within the eye too.

1029: The Hexagonal Sacrificial Pit Within

This sacrificial pit within
Is a hexagon of six Adhara formed;
In its circle Tattvas six times six,
Trembling arises;
With these Tattvas under your command,
You can ascend into very Heavens high.

1030: Form of Sacrificial God

Three His feet, Seven His hands,
Two His faces, six His eyes,
Seven His tongues, four His horns
Thus does He rise from the Sacrificial Fire Pit
He the one that no end knows.

1031: But He is Endless

For the Endless One, none the Space there is;
For the Endless One, none there to take measure;
For the Endless One, none the words adequate to describe;
Know the Endless One, O! you! "Ya" (Jiva)!

1032: Sacrificial Fire Outside Kindles Kundalini Fire Inside

Decagonal, octagonal, hexagonal and square
Thus are sacrificial pits shaped,
In them blazes fire
As unto a crimson lotus;

Center your thoughts,
The Fire within (Kundalini) pervades the body entire
As unto Siva-Sakti its tongues lapped.

1033: Form of Siva-Sakti in Sacrificial Fire

There, Siva with His consort Parvati appears,
Four the spreading hands,
Five the legs,
Ten the faces,
Ten the eyes
Two the flowery feet
Forty the shining crowns, and
Twenty-five the ears goodly.

1034: Kundalini Fire Blazes with Sacrificial Fire

Five His Faces
Five times Five the Tattvas He measures,
There is Sacrificial Fire Pit open,
That is of sides five;
And so it behooves,
For subtle Kundalini Fire to reach
The Lord that is in Divine Fire--Five-fold (Panchagni)
That verily is to attain Mukti.

1035: Seek Him Through Inner Fire

He is Mukti; He is Light goodly,
In the thoughts of fully learned
He is the Light fulsome;
They who seek Him, desires severed,
Through Light within
Reach the goal
And remain blemishless, ever after.

1036: Unite in Him Through Kundalini Fire

In that Fire Pit within
The Five Kalas of Siva aet;
The ten directions cardinal are there;

The Five elements too are there;
Those who warmed themselves at Fire of Kundalini
Have verily united in God.

1037: Celestials Reached Lord Through Jnana Sacrifices

The sea-girt worlds several,
The Lord redeemed;
That One Being Great, do you seek;
The Celestials in Jnana sacrifice excelled
Verily merged in Him,
That is Truth Unalloyed.

1038: Siva's Form in Sacrificial Fire

Feet two, hands two,
The nose shaped as letter "Ma"
The face as red lotus bloom,
The third eye in Forehead
Thus is Lord,
From Sacrificial Fire Pit arises;
Seek that Holy One within your head.

1039: As Sacrificial Fire Blazed High

Within the Fire the Holy One arose cherubic;
In middle He youthful blossomed;
As the Sacrificial Fire blazed thus,
The sphere of forehead (Ajna Center) broadened and deepened,
And there He was,
His Sakti tender as a vine.

1040: Sacrificial Fire Pervaded Macrocosm; Kundalini Fire Pervaded Microcosm

The Sacrificial Fire Pit spread
Unto Kundalini Fire across Chakras Six
And in two-petalled center (Ajna) ended;
The sacred Fire engulfed worlds seven entire,
From top to bottom unintermittent,
Those who witnessed it,

Have indeed gained all riches great.

1041: Hold Sacrificial Fire As Guru

The Fire that blazeth as riches great
Hold it as Guru Great to reach your goal,
When that Jnana dawns,
The regal powers over world
In earnest seek Jiva.

1042: Tender Kundalini Fire and Live Long7The Fire that rises and spreads everywhere

They seek not in truth and know not;
Those who have tendered it within their body,
Live long, long,
For ten million aeons, as it were.

1043: Kundalini Fire is Parallel to Sacrificial Fire

As in the nine sacrificial pits that transcend Time,
The Yogi in his Nadis raises the fire in Centers nine;
Even as the Seed of Birth trembled in fear of it,
So did the universe vast,
At the mighty yogic achievement.

1044: Shapes of Nine Sacrificial Pits

Of four sides unto Sadhanas four, (Chariya, Kriya, Yoga and Jnana)
Of three sides unto shape of fire,
Of semicircular shape unto the bent bow,
Of circular shape like a bore,
Of six sides unto Adharas within,
Of eight sides like earth's cardinal directions,
Of heart shape unto leaf of Peepul tree,
Of five sides unto letters of Siva Mantra,
Of oval shaped unto the the golden bowl
Thus of yore are shaped,
The nine Sacrificial Fire Pits,
Where you seek Lord Supreme.

5 SAKTI-BHEDA--TIRIPURAI CHAKRA

1045: The Inner Meaning of Six-Pointed Chakra

Mamaya, Maya, Baindava, Vaikari,
Pranava (AUM), the Inner Light (Ajapa)
Thus are Mantras in clusters six,
Where Sakti resides;
There and beyond them
Is Tiripurai.

1046: Manifestations of Tiripurai

Tiripurai, Sundari, Andhari,
Kum-Kum, Pari Parai, Narani,
The dark hued Easi, Manonmani
Thus of forms diverse and hues many,
One Sakti manifests several.

1047: Blessings of Tiripurai

In the Three Cities--(Triangle)--of themselves arose,
Of three forms, the One She is;
Of color gold, red, and white She is,
Knowledge, enjoyment and Mukti she grants.

1048: Tiripurai Grants Grace and Jnana

Tiripurai confers Nada, Nadanta states
She as Para Bindu expands,
And to the cosmic Universes gives rise,
She is Parai, Abhirami, Agochari
She grants Her love of Grace,
And Jnana as well.

1049: Tiripurai's Form

On Her Feet She wears anklets,
She adorns red silk dress,
Her breasts are in corsets contained,
She sports arrows of flowers,
And bow of sugarcane,

And mighty goad-noose strings;
On Her lovely head She wears the diadem
On Her ears She wears Kundalas
Of bluish radiant gems.

1050: Tiripurai as Chandika

Her ears sport Kundalas;
Her brows are shaped like bow that kills
Of ruddy hue is Her Form magnificent,
Necklace of Rudraksha beads, garland of flowers and glowing Crown,
Where the crescent moon beams forth
Thus adorned, She, the Chandika,
Stands supporting directions four.

1051: Tiripurai is Seated on Lotus

Tiripurai who thus stood is Puradhani,
She is Mohini whose beauty wanes not
On the crown of her tresses is Damsel Ganga,
Her eyes perceive Jnana true,
Karidani who attracts in directions four,
She is the Pure, seated on circle of lotus pure.

1052: Tiripurai is Atom Within Atom

On Her fulsome breasts,
She wears garland fragrant,
She is Source of Bliss;
She is Substance Primal,
She is Maya,
She is Uma,
She is Sakti;
She is Maha Parai;
She is all these,
And She is atom within atom;
She is Self-manifest Form divine,
She is Jnana embodied.

1053: Nothing Except Her

None the Celestials that know Her not,
None the tapas rare that is not for Her,
Except Her, Five Gods nothing perform,
Except Her, I know not,
How to reach City Salvation.

1054: What the Wise Say of Her

They who know say, Parasakti is Bliss;
They who know say, She is Formless,
They who know say, all action from Her desire flows;
They who know say, Param is in Her.

1055: Tiripurai is Everywhere

Where Lord is, there His consort Mahadevi is,
Where there is fleshy body, there She is as Life protective;
Where there is space, there She is;
And beyond too;
She is everywhere,
Lordly over things all.

1056: Tiripurai is Power That Sustains

Parasakti, Maha Sakti, She is;
In ways countless She is Power that supports all,
She is Sakti pervasive,
She is Sakti that protects through timeless aeons,
She is Supreme Pleasure that all blessings confers,
This you know not.

1057: She is Support for Devotees' Jnana

From Her emanates all enjoyments,
She is of curly tresses that Grace grants,
She is Para Sakti that shares Siva's Form,
She stands as support
For tender Jnana Vine,
That Her devotees daily in their hearts grow.

1058: Tiripurai Hold Dear in Heart

She is support of life
She is Lady of bouncing breasts,
She adorns fragrant flowers on Her tresses,
She is the One that Celestials seek,
She is the nymph of red coral hue
In faith intense, I hold Her, dear in my heart.

1059: Paraparai With Ten Faces Creates and Moves All

The Parai, Primal Paraparai, with faces ten
All things created, all life diverse;
She moves my mind, intellect, will and thought
She is Sakti, and Mistress of Jnana Divine.

1060: Tiripurai is Mistress of World

She is the Mistress of Worlds,
She rules over my heart,
She performs tapas continuous,
She is lovely as peacock,
She is Virgin, all knowledge-conquered,
In my heart, She stands filled.

1061: She Merged in My Heart

She who thus stands is in jewels bedecked,
With beaming Kalas She entered my heart,
The seven worlds to adore
She entered the Holy Dance arena;
She is Manonmani, the Jewel of Inmost Thought,
She is Ever-Auspicious, (Mangali)
And in me She merged, inseparate ever.

1062: She is Way to Jnana

In the Lotus of heart within
She merged,
She the bejewelled One,
She merged in rapture in Hert Lord
Manonmani, the Jewel of Inmost Thought,
Mangali, the Auspicious Ever,

She is the path to gather Jnana,
Her, they know not.

1063: Adore Her as Siva-Sakti

As light within, She inseparable stands;
The Lady of fragrant flower bedecked tresses
In the Lord, in union, stands;
They who then rise in adoration
Shall Her bounteous Grace receive.

1064: Her Glance Purified My Heart

She is the Lady, compassion embodied
She is Bliss--Beauty (Ananda Sundari)
Unto tamarind fruit encased in cover hard
Is my wavering heart;
Into it She poured Her benignant glance
And made it pure;
She showed me the way to Siva-state
She made me radiant in Jnana
And redeemed me.

1065: She is Cause of Cause

She is, and She is not, they say
Yet She revealed to me Her Form;
She stood filling the Dance arena at Thillai;
They saw not;
She stood as Cause of Cause;
Pervading spheres Three.

1066: She Holds the Book of Knowledge

She stood as body and life,
She--the Parasakti--took me to Siva-State,
She in me entered and stood one in my awareness
She of the ethereal Light,
She that holds the Book of Knowledge in Her Hand Divine.

1067: Adore Her in Song

She that holds the Book of Knowledge in Her Hand Divine
She our Lady, of eyes three,
She of crystal form,
She of comely white lotus,
She chants the Vedas,
She is Parvati,
Bear Her Feet on thy head
And adore with songs devout.

1068: Primal Virgin

Sing Her praise, adore Her Feet
Thus beseech Her and worship Her,
Meditate on Her,
Who is with elephant goad and noose
And cane of sugar;
She, the Primal Virgin Lady.

1069: Chant Her Name and See Past, Present and Future

She created all things diverse,
She is sister of Mal that protects all,
She the bejewelled Lady,
On Lotus of Dharma seated;
Chant Her name as Siva Sakti, times infinite
You will see Her Light,
And all things past, present and future.

1070: She Pervades the Sixteen Kalas

She is the Lady of Tender Form
That pervades Medha and the rest of Kalas sixteen;
She is the Paraparai that shines in Vedas and scriptures holy,
She is the widespread support of all that is,
She is the Grace within Nada and Nadanta.

1071: Grace Transforms

O! Ye who who were blessed by Her Grace
Tell these men,
How this Lady that rules worlds all

Of Divine Jnana filled
Transformed your inconstant thoughts,
And made you realize God-truth;
Her Holy Feet, I adore ever.

1072: Tiripurai Manifested as Varahi

She of the Varahi visage of Divine Boar
She that grants all power and state
She that holds the pestle
That knocks the heart of evil ones,
She that bears the plough
And the rest of insignia,
She of the pearly teeth,
They who meditate on them true,
In their hearts she arose.

1073: Tiripurai as Creative Force

She is Omkari, the Lady of Pranava Form,
Of indelible green hue is Her Form,
As Ankhari of Creative Force She became
And gave birth to the Five Gods
And then lapsed sweet
Into the music of Her mantra "Hrim."

1074: Herself Uncreated, She is Source of Creation

She as supreme Mistress of all creation stood
She the uncreated Being, Tatparai;
She is Worlds Fourteen
That from Bindu created;
She is World of Celestials,
She is Mind and Intellect goodly,
She is Siva-State too.

6 BHAIRAVI MANTRA

1075: Fourteen Mantras

Twelve are Kalas of Primal Bhairavi,
To the Twelveth letter "Ai" denoted,
Add "A"; and "M" letter denoting Maya;
Thus with letters Twelve and Two
From Om to Aim they fourteen are
That Her Mantras
To end of Kalas Sixteen lead.

1076: Bhairavi is Maha Sakti

The end of that letter Fourteenth is Bhairavi
As beginning, middle and end
In the lotus of thought
She rises as Maha Sakti
She is beginning and end of all.

1077: Meditate on Her and Become Light Radiant

The Three Gods are there contained;
They who meditate on Her
Will not go the way of fleshly Jivas, Tattva bound;
They radiant become, the blessed ones
Who on Tiripurai meditate.

1078: Meditate on Her for 27 Days in Kundalini Yoga

She is the Treasure of Blessed Nandi, the Pure One;
Meditate on Her for a month of days twenty seven;
And reach the centers of Fire, Sun and Moon within;
He who thus firm in meditation stands
Becomes Siva Himself.

1079: Worship Bhairavi and Be With Siva

With gait rivalling the cow-elephant
And one with Siva entwined is Tiripurai,
He who meditates constant on Her
Will with Siva Himself be,
The Lord that is Nandi,
The Hero Mighty;
With Him in Golden Mount of Kailas will he be;

All the World will there adore him.

1080: Worship Bhairavi for 27 Days; Her Trident Blesses

She is the Grace that Nandi knows
She expounds the Vedic Dharma in accord;
He who meditates on Her
For a lunar month of twenty seven days,
Will vision Bhairavi,
Her trident blessing him.

1081: Bhairavi's Form

She holds the trident and skull in Her hands
She holds the serpent-sloop and elephant-goad
She has hands four,
She stood one with Siva,
Whose Form neither Brahma nor Vishnu knows,
She of ethereal Form.

1082: Bhairavi Further Described

Of ethereal Form, vine-like,
Vengeful unto those who err,
She is wisdom and knowledge true
She is bedecked in jewels,
She is green as parrot,
Gem-like lustrous is Her Form,
Plaited with precious stones several is Her robe.

1083: Bhairavi Glows in Rapture

Her crown is studded with stones
Brilliant unto a million moon,
She wears Kundalas of radiant gems in her ears
Her glance is unto the gentle doe's
Her eyes are the Sun and Moon;
As of red gold She in rapture glows.

1084: How Bhairavi is Seated

In the center of the eight petalled lotus

Is Supreme Sakti, Arya, the Noble One seated;
Eight the Virgin Saktis
Four and Sixty the fair damsels, surround Her;
So encircling,
They visioned Her Glory.

1085: She Sustains All Worlds

Anklets, bangles, conch, and discus
She wears;
Se is pervasive Supreme,
In eight quarters of globe,
She is Goddess,
She is Parasakti,
She sustains the universe
And its eight cardinal points,
She is possessed of Wealth of Grace
She is seated on Lotus
She who our worship compells.

1086: She is in Mani Mantra Yoga

Smeared in unguents fragrant,
Bedecked with flowers beauteous,
Dressed in clothes new and comely
She is in Mani Mantra Yoga
That spells no word;
There shall you hear the sound of Her conch
For yojanas around;
Thus is Tiripurai, whom you seek.

1087: She is Supreme Cause

Unto many jewels that are of gold made,
Many are the Gods they concieve of;
But she is the Supreme Cause
Whom the three Gods,
Siva, Brahma and Vishnu adore.

1088: She is End of Vedas

She is the Cause Supreme,
She is in Japa, Mantra chanting
She is in Yoga, in Flower Lotus seated
There She controls Her breath
In Puraka, Kumbha, Resaka,
She is Narayani
She is the End of Vedas
That Nandi in compassion to world revealed.

1089: Mudra for Japa

In counting Mantra by way of Japa
Commence not with little finger
Going to third in traditional way;
That you now reverse,
And seek Her;
The Primal Lady of Tamil,
This Nandi revealed as Truth
Of Japa of Saktis Nine.

1090: Nandi Laid Down Laws of Japa

Of Nine Saktis said above
The One is at the Crown,
Counting them in order appropriate
Nandi laid down laws and rules of Japa way
He who of yore expounded
The ways of yoga-eight limbed.

1091: She is in Kundalini Yoga

She of tresses festooned with flowers,
She of eyes pouring compassion,
Protective stands within;
She the tender vine
She that dispells soul's darkness;
With thread-like column of smoke
From sacrificial fire of Kundalini She arose,
Reached the heights of astral sphere

And with ambrosia returned.

1092: Chant Hridaya Mantra and Sikha Mantra

Chant the Mantra,
That is of Her Heart (Hridaya Nama)
And say "Na Ma"
The offering of Prana
That courses through central Sushumna,
Reaches the heights of cranium top.
There, chant Sikha Mantra (Sikhaya Nama).

1093: Perform Nyasa, Kavacha and Mudra

Chant Kavacha Mantra exalted,
Invoke that,
For your body to receive protection;
And then perform Sula Mudra*
And chant Netra mantra,*
Thus worshipping,
Will ever rebirth harass you?

1094: Sula Mudra

Difficult to practice are these Mudras;
Press the little finger in direction reverse,
Hold the ring finger and fore-finger pressed together
And insert the thumb finger in between.

1095: Chant "Sam"

From the mantra "Si"
Take away "i"
Conjoin the Bindu letter "M"
The the mantra "Sam" do you chant
For Pranayama practice to promote.

1096: Devi is in Conch Mudra

Thus chant "Sam" to pervade Jiva's Prana,
And adopt Conch Mudra
That dispells (Ya's) Jiva's Maya;

The Supreme Devi there in center
Shall luminous appear.

1097: She in the Heart of Pure Ones

Bhairavi the Eternal, Neeli the blue-hued,
Nisachari that sojourns in dark,
Into the heart purified of Evils Three--lust, anger and ignorance
She enters
And of Herself Grace confers,
She the consort of Lord Primal,
Seek Her in this world
And She will bless you.

1098: Sakti is Supreme Energy

The Vedas,
The creation diverse, movable and immovable,
The elements five,
The quarters four of globe,
Are all but that Lady of Eyes Three;
The spreading darkness,
The spaces vast,
The life species several,
The Light that is Parapari--
All these are but the Primal Sakti;
As One Energy She pervades all.

1099: Triple Blessings of Bhairavi

She is the Primal Bhairavi,
She is the Virgin in Kundalini,
Those who rouse Her,
Will be body, soul and God in one;
Snapped will be the cycle of births here below;
A form, comely beyond words,
Will theirs be.

1100: She Reveals Siva

The Lady of lovely tresses

Of arched eye-brows,
Her eyes are unto blue water-lily
She is ambrosial Bliss-Behauty (Ananda Sundari)
She does reveal Supreme Siva to us.

1101: How She Redeems

Having revealed Siva,
She spoke to me of blessings that follow,
She made my thoughts doubt-free
She infused joy in me,
She made the divine light shine in me,
And redeemed me too.

1102: She Assumes Manifold Forms

She assumes a million, million forms,
She sports the garland of Kalas sixteen,
She beamed forth the lights three--Fire, Sun and Moon
She the Goodly Lady
On the cool heights of head within stands.

1103: Adore Her and Be Liberated

She the Goodly Lady
The Supreme Mistress of tapas all,
She the Manonmani,
Who by Her Glance of Grace
Dispells Mayaic darkness,
Gently stand and adore Her;
Having adored Her
Births no more shall yours be.

1104: She Enters the Heart in Endearment

She of shoulders slender as bamboo,
She of tresses laden with fragrant blossoms,
She adorns crescent moon for a jewel,
She of matted locks pure,
She holds the trident
She the Beautiful,

She in endearment,
In my heart constant stood.

1105: She Cleanses the Heart

She is Virgin
In Muladhara seated,
She is Mistress peerless,
She is Lady Supreme,
She beckoned me apart
She separated my impurities
She loved my heart,
And there She entered.

1106: She Slumbers in the Heart

From among the Nadis three,
In central Sushumna,
In threadlike slenderness,
She as Virgin Kundalini stood;
She is summum bonum of virtues all;
On Her feet She wears golden anklet,
That in rhythmic music sings;
Thus She entered my heart,
And there slumbers.

1107: She Made Me Slumber No More

As I was steeped in slumber divine,
She, Manonmani, came,
And by Her be-bangled arms drew me close,
And into my mouth transferred,
Her luminous spittle of Grace
And said, "No more shall you slumber, my son."
This, the miracle She performed.

1108: She Contained Desires

She taught me the miracle,
She quelled the terrors of my heart,
She fostered love divine in me,

In the Sushumna that bathes the Moon in full light
She contained my desires and said,
"Fear not."

1109: She Consoles in Soft Speech

Of sweet speech is She;
By rare tapas reached She can be;
Of maiden innocent speech is She;
Jewelled in precious stones is She;
Attired in fine dresses is She;
Those who seek Her Holy Feet
Saying "You are our Refuge,"
She the Goddess
In soft speech consoles.

1110: She is Awesome

She is the Supreme One, Jivas seek,
She is of tapas mighty,
She is of dark tresses,
She is the Causal being,
She is Narani,
She dissolves body, life and pasas at once,
She is the Awesome One;
She dwells in my heart.

1111: She is Kala Radiant

She the Virgin in my heart dwells;
In endearment eternal,
She sports in my heart;
And reaches my head;
And there she shines
With Her Kalas radiant.

1112: She Sought Siva in Mount Meru Within

He who wears the crescent moon on His head,
He who has the Third Eye in His Forehead,
In Him, She, the full-breasted Lady

In union abides,
Looking toward Him,
Who at the crest of Mount Meru within is;
The Flowery Vine, too, there stood.

1113: She United in Siva in Cranium Cavity

She dwells, the Lady Sweet, in my heart
She then entered the four-finger prana* of breath retained
And She joined Siva in union divine
And performed penance rare,
She, the Ancient One.

1114: She is Transcendental End

She is the Beginning,
She is the Beginningless,
She is the Cause
She is the Causeless
She is the Light
She is the Not-light
She is the Bliss that is Beauty Divine,
She is the Lady Supreme
She is Samadhi, the transcendental End
She is Manonmani, the Jewel of the Inmost Mind
She in my sentience entered,
And in my heart abided.

1115: She Dispelled Thoughts of Celestial Status

She abided there,
The bejewelled Lady in my heart,
She in endearment stood there,
Saying "Nama Siva"
She dispelled from me
All thoughts of rank and status
Brahma and the rest enjoy,
She destroyed in me
All speech from ignorance arises.

1116: She Grants Mukti to Tried Devotees

Prattling in ignorance,
They spent their lives away,
Alas! these poor men!
She, Primal One, grants Mukti
To all those
Who in constant devotion seek;
She has eyes three unto fish-shaped,
She has lips red
That warble words sweet,
Her face is compassion full,
That in Grace reveals before me.

1117: She Stands in Mind, Heart and Intellect

In my mind, in my heart, in my intellect
In all three She stood;
She stood in my head, beyond the uluva* center,
She stood within the Bounteous Lord,
She stood as Thought,
Behind Mamaya's concealed Light,
She the Virgin that all created.

*070i.e. in the Sahasrara

1118: The Virgin Bore the Five Gods

She the Virgin Eternal,
And Virgin She ceased to be not
When She made love,
And bore Children Five;
And among them is Siva too
Who Books of Truth composed!
Oh, this Maya!
Dark, dark indeed it is!

1119: Truth is Bliss

Dark is Sakti, Space is Lord,
Truth is Union in God,

Bliss it is for the Holy Ones,
Thus in doubt-free mind,
Adore Lord;
The Primal One,
Will sure bless you.

1120: She Blossoms in Prayerful Heart

She is the Beginning,
She is the Beginningless,
She is the Para Sakti,
She is Para Parai
That Lord's Form shares Half,
She is the bejewelled Lady Supreme,
She is the End of Samadhi,
Manonmani, the Jewel of Inmost Thought,
In my prayerful heart,
She blossomed exuberant.

1121: She is Kindred of Jiva

She is learning above all learning,
She is beginningless Vedas,
This they know not;
She is creation and its diversities,
She is Tattvas,
She is Primal One,
She is kindred of Jiva,
Thus She assured me.

1122: She Severs Karma

She is kindred of Jiva
She resides in the Jiva's spinal Sushumna,
She is Mistress of sweet speech,
She is Spouse of Lord
Whom all praise high,
She is comely one, dear to Siva
She whom I adore,

Severed my Karmas hard.

1123: She is Beginningless

She is light that shines
In those who severed their Karmas hard,
She is Truth of all those who reach Her,
She is Lady that took me into Her vassalage,
The Lord is Her Spouse
Yet Beginningless is She.

1124: She is of Kalas Twelve

She is the Beginning, She is the Beginningless
She is the Cause, She is the Uncaused
She taught Vedas to Vedic Sages.
She is abiding Light Divine,
She is the Self-Manifest Light
She that became Half of Siva's Form,
She, of Kalas twelve, Para Parai.

7 PURNA SAKTI

1125: I Measured All

I measured the limits of space,
Its beginning and end;
I measured the men and women
In spaces everywhere;
I measured the Primal Lord
Of spaces Vast;
I measured His Grace in devotion
And knew all.

1126: Meditate on Muladhara

They know this not;
That Sakti Primordial espoused Siva
And together Perfection are;
She bestows Her Grace

On Her devotees;
She, the Virgin Eternal;
Meditate on Her in Muladhara, where She is
Success indeed shall be
Your yogic feat in breath control.

1127: Indriya, Jiva, Siva and Sakti--All United

The massive elephants five (Indriyas)
The mahout with the goad (Jiva)
The Lord of many splendoured crown (Siva)
Who in the fragrant (Blossom) appears, (Sahasrara)
And the Lady who with Him is in rapturous union,
All in one love-union for ever merged.

1128: How United

In the rapture of that union
My Father enters in love subtle;
In Misery's broth of harassing Pasa,
My Mother Para Sakti
To the very marrow enters.

1129: Siva and Sakti are the Real Father and Mother

Cease talking of "my mother", "my father"
In possessive way of this world;
Your Mother and the timeless Father
Are there in union;
As your unerring guide for you Here-after;
Nandi verily stood,
As Mother and Father in one.

1130: Lady of Jnana Decides Life-Span

On the lovely lotus
That blossoms in cool waters
Is the Four-Headed God;
The years vouchsafed by Him here below
Are no more than a hundred;
The Lady of Jnana seated on blossom appeared;

She is the Mistress of Words, abiding in the tongue
Now it is Her command (how long you live).

1131: When Egoity Disappears

Untroubled by Anava ways,
Inward looking,
Steadying the wavering mind,
Centering it on high,
Thus when they realize praiseworthy Para
They and He for ever one become.

1132: She Illumines the Moon Within

Of Herself She arose
This Mistress of Tattvas,
And illumined the Moon
In the astral sphere within;
Unto a column of treacle
The light of Kundalini bright rises,
Know you, where that Fawn dances!

1133: When Grace Dawns Jnana Arises

In the five senses of Mayaic knowledge,
When Grace of Sakti of True Knowledge enters,
They know the Jnana
That forever abide;
In the thoughts of those
Who intense cherish Her,
She abides for sure.

1134: Seek Her and Transcend Time and Age

In the spaces vast
Where neither night nor day is,
She of fragrant tresses is;
Seek Her;
And in silentness with Grace slumber,
You shall for ever youthful be
Transcending time and age.

1135: Beyond Bindu and Nada, She is

Youthful forever you shall be;
Transcending Bindu and Nada
That approach Her not,
You shall one with Para Sakti be;
And reach the Mukti State Finale,
She, the Tatparai,
All Grace confers.

1136: Parasakti Evolutes into Jnana and Ichcha

Parasakti, who with pervasive Para stood,
Becomes Jnana Sakti and Ichcha Sakti;
And when Kriya Sakti arrives, (from Bindu)
The Dancer immanent becomes in them all.

1137: Siva Was One With Sakti in Primal Act of Creation

As flower and its fragrance
Siva and Sakti stood form resembling
This they know not;
When together they stirred the Primordial Bindu
For creation to commence,
He in Thought was one with Her
Thus it was, My Father stood.

1138: Sakti Devoluted into Bindu and Nada

Siva-Sakti who in Thought,
Thus commenced devolution
As Bindu and Nada expanded;
She wears the orb of moon
As on Her matted locks
She is Sathavi, of Sattva Guna possessed
She is the Beginning and End
Thus is Her Form Divine.

1139: Sakti is in Siva and in Jiva

She is in Siva contained,

She is of ambrosial milk breasted,
She is in Jivas,
Yet they know not the way to Her;
Into them that hold Her in their hearts,
She welled up from within
And unto a bright lamp shed Her light.

1140: The Yogis See Lord

The Lord is my master,
He is Rudra, Fire and Light
He mounts the Bull in splendour surpassing;
Ye who have not seen Him,
Away, from Here!
The Sadhakas have seen Him
He is the support of their heart.

1141: She is on the Flower of Cosmos and Flower of Heart

On the petals of six Adharas is She seated;
On the petals of the Flower of Cosmos,
Of Worlds two hundred and eighteen above is She seated;
She is the Blessed One that is seated on the Flower of Heart
She is the bejewelled one that is on
Earth (Muladhara) below.

1142: Worlds Move in Sakti's Way

The bejewelled one is where Parama is;
She is the Light that shines high
As pennon resplendent,
She is dazzling unto the lightning in the sky,
And all worlds in Sakti's Way whirl.

1143: Sakti is Kundalini Within

In the nine centers within,
That Flower walked,
As nine Saktis were they there;
Kundalini Light through Central passage arose,
And into the Lotus in Sahasrara spread.

1144: Lotuses of Sakti

That Lotus in folds several is Primal Sakti's abode;
The Lotus that lifts soul is in the heart;
When the Lotus in Muladhara is roused,
The Lotus in Sahasrara blossoms.

1145: Sakti Pervades All Adharas

The Spark that arose in triangular Chakra (Muladhara)
Flew and spread in the rest of Adhara Chakras;
And piercing Sahasrara shone bright;
Thus She pervaded in Chakras all.

1146: As Prana Reaches Sakti in Ajna Ambrosial Flows

There She was with faces ten (in Ajna)
And in all directions the breath spread,
And sought the pearly-white light of Her face,
And then flowed ambrosial waters
From Her downward looking face.

1147: Sakti Daily Prays to Lord

Her glances are unto arrows sharp,
She is the Lady Supreme
She is Manonmani
Her waist is slender unto a tender vine
Her tresses are bedecked with flower garlands
Her Form is red gold,
Fragrant by far
Daily She looks at Lord and prays.

1148: Sakti's Pervasiveness

She utters the Vedas Four,
The great Goddess, the Sakti;
She dons robes fine,
Her Feet compass world entire;
She stands elated
Pervading worlds and universes;

She stands adorned
With three lights, Sun, Moon and Fire.

1149: Sakti's Omnipotence

She holds in Her Form
The One Lord of Worlds all,
She creates million, million universes vast
In Her Thought;
She is draped in Cosmic Light,
She beautifies all,
Her I stood adoring.

1150: She Drives Away Death

"Hail, to You"--thus I pray
She is the Mistress of Worlds all,
She is my Mother
She is my Prowess
She is Lady of Tapas rare
She is bejewelled,
Her countenance is
Of passions dispelled;
She is of soft finery
She drives away fearsome death.

1151: She Uproots Karmas

She is of hands bedecked in jewellery,
She is Fountain of Bliss Divine,
She is Beautiful,
She is Tiripurai of Loveliness Perfect,
She is Mount Kailas
That all Karma destroys
She for ever uproots Karmas
Of Her devotees;
She is the Primal One.

1152: She Dispels Illusory Fame

She is damsel of sweet music,

She is tender vine of Void Limitless,
She is of fame infinite,
She is fruit-laden green vine
She drove away Maya
That transitory fame gives,
She of abiding fame,
In my heart entered.

1153: She Created All Life

Eternal existent is our Lord;
When at the beginning the worlds were created,
She Our Para Sakti followed Him,
Through "Heaven and earth"
And breathed life into creation all;
That verily was Sakti's Work.

1154: 2Siva and Sakti Together Grant Grace and Liberation

"This" and "That", they say, is God,
They Know Him not, the True One
They know not,
Who ultimate liberation grants,
They know not
Lady Great of honeyed-flower bedecked tresses,
That Grace confers;
Of muddled thinking they are.

8 SUPPORT-SUPPORTED

1155: Sakti is the Support of Adharas

Kundalini in the four petalled Muladhara
Into Six and ninety Tattvas blossomed
The Adharas four above have petals forty four in all;
Beyond is the Adhara with sidereal petals
Yet beyond (twine) Lotus blossom is Sakti seated;
Herself unto a tender petal
Supports them all.

1156: Sakti is Support-All

She remained the Support-All,
Looking aloft to Her own Divine Light,
She spread Herself over Adharas six;
She held the Vedic Truth in Her Thought;
She centered on Her the Letters Five
She, the Lady Benevolent.

1157: Follow Lady of Divine Light

The Lady Benevolent with Her Spouse remained,
Sharing Her Half with Supreme God
Follow that Lady of Divine Light
And gain Her support;
All sorrows will see their end;
And you become blemishless Pure.

1158: Siva Arises in Sakti

The Lord of Spaces Vast
Abides in loving heart of Lady,
That bedecks honeyed-flowers in Her tresses;
He shares Her in His Form;
And He from Her arises
Himself thus a woman too!

1159: From Female Arises Male

Woman espousing Woman
Strange indeed it is!
From Woman arose Man;
When you know the why of this,
No more will there be talk
Of Sakti from Sivam arising.

1160: As Siva-Sakti She is in My Heart

She is the goodly Truth of silentness
She is graciousness high manifest
She is Pure Light

She is Manomani Sakti;
The Blemishless Light espousing God
Entered in me and delighted me.

1161: Siva-Sakti is Support-All

She is Virgin of Delight
She is Sakti, Manonmani,
As Woman She pervades the world
And supports it,
She is the Mistress of the Five Acts
She is the Fountainhead of Vedas
Her, the Lord in delight espoused.

1162: Siva Stood Entwined With Sakti

With Fore-head eye,
Lord stood in delight;
Lord stood in delight
Seeking to enter our hearts;
Lord stood in delight
For all worlds to delight;
Lord stood in delight with Sakti
Her shoulders in embrace entwined.

1163: She Entered My Sentience

Dagger-breasted She is,
Supple-waisted She is,
Spreading yellow-spotted is Her skin,*
Of Pure speech She is,
Soft-footed unto a feathery peacock She is,
She in my sentience entered,
How Shall I describe it?

1164: She is of Unconquerable Powers

Beyond description is the fiery sphere that envelops Her,
Beyond description it is even for bedazzled Jnanis
She is Supreme Mistress of unconquerable acts
She is Manomani that is beyond grasp.

1165: He is All

Holding the worlds apart, as the Heavens high He spreads;
Himself the scorching Fire, Sun and Moon,
Himself the Mother that sends down the rains,
Himself the mountains strong and oceans cold.

1166: The Humans Who Reach Her are Above Gods

They who reach Her, of Compassion Divine
Well may they be here on earth below
Yet regard them not as humans;
Divine are their qualities;
Serene is their composure
Higher than Celestials are they.

1167: Omniscience and Omnipresence of Sakti

She is Virgin that oversees directions eight,
She is One that pervades there,
She is beginningless Parasakti that everywhere are;
With fragrant flowers in hand,
And songs in their tongue,
The devotees pray and praise Her
In directions eight.

1168: Parasakti is in the Cranium

The moon within shines with virgin rays,
Red in hue is the mansion where She is,
It is in Cranium within the head
Follow Her (Manomani),
Beaming with Kalas ten and six;
You shall reach Parasakti.

1069: She is Multiformed, Praised in Vyamala Agama

Parasakti is Power that supports all
And everywhere;
She resides within head;
She is Sakti of the Night;

She is of Vyamala Agama expounded,
She is Sakti that comes as Guru
Diverse indeed Her Forms, I perceived.

1170: She is Kriya Sakti, Bhoga Sakti and Parasakti

She conceives worlds seven;
She is Yogini Sakti,
She cognizes life and as its support stands;
Of yore she joined Lord in creative union
And became Bhoga Sakti;
And then She was Param Herself (Parasakti)
Undifferentiated from Siva.

1171: Sakti's Union in Bhoga was Yoga

This Sakti
And that Our Lord Great
When together united,
It was Yoga and Bhoga divine;
Manonmani Sakti of fragrant tresses
In that union was verily in Yoga
That in truth it is.

1172: Yoga Sakti Described

The goodly Yoga Sakti's pedestal is Light within;
The goodly Yoga Sakti's visage is toward south;
The goodly Yoga Sakti's navel is Cosmic center;
The goodly Yoga Sakti's feet are sublime exceeding;
--This may you realize.

1173: In Siva-Sakti Union Maya, Bindu and Nada Arise

She Siva high in Cranium
Unites in Kundalini Fire,
With Maya
And finite Bindu and Nada
Sakti rises,
She that is in bejewelled bangles bedecked.

1174: Further Evolutes of Sakti

From Parasakti,
Who thus evolved,
Arises the Eight Saktis;
And of equal Kalas twice seven;
And Bindu that manifests creation entire;
Indeed Her Divine Mutations are,
She remaining Param as ever.

1175: Worship of Vidya Chakra

Mount Parasakti
In Vidya Chakra,
And for seven and twenty days,
Chant Rudra mantra again and again,
The Eight Saktis will there appear,
And the white hued Three-eyed Parasakti too,
With mace, and Her Mudra of yore.

1176: She is Pervasive All

She of Mudras triple, and Jnana perfect,
She is the Tattvas, and the not-Tattvas
She is pervasive-all,
She is Paraparai that ParaParan holds
She is Sakti and Ananda Sakti too,
She indeed is of fragrance intoxicating.

1177: Universe is Her Abode

She is unto fragrant tender vine,
She is virgin with budding breasts
She is radiant kum-kum hued red,
She holds Elephant-goad and noose
Know that universe entire is that Virgin's abode.

1178: Sakti is Mother, Daughter and Spouse

She is Manonmani beyond word and thought,
She is the Lady that has ghosts and Ganas for Her host,

For Hara who all knowledge surpasses,
She is Mother, Daughter and Spouse at once.

1179: She is Cause and Caused

She stands as Spouse,
She stands as Tattvas,
She is the Cause
And the Caused at once,
She is the Ancient
That is enveloped by Bindu perfect,
She possesses the directions ten of this world.

1180: She is Eternal

Ten faces She has, our Parasakti,
She revealed the four Vedas with the six Angas,
She as One pervaded the Adharas six
She as Eternal stood,
Our Lovely bejewelled Lady,
Know you this.

1181: She is Inseparate From Siva

She is virgin of arched eye-brows,
She is Awesome One,
In seven worlds She shone,
She is Arya Devi, holy
She is of breasts ambrosial,
She is Mistress of Over-Soul (Siva),
She knows separateness none
From Her Lord.

1182: She is Jnana in Jiva

She is the Great Lady inseparate stood
She is the lovely vine in Muladhara unites,
With senses centered, and in union absorbed
She in Jnana merging stood
In the Jiva within.

1183: She Drew Me into Divine Rapture

Deep in the core of my heart She stood,
And there dispelled the falsity of senses five,
And in me in union joined,
And into the rapture of tapasvin way
Entranced, drew me;
She, Lady of boundless Bounty.

1184: Bhoga Maha Sakti Confers Grace From Within

The Bounteous Lady, Bhoga Maha Sakti
Her Grace confers;
The sweetness of that Grace,
She from within grants,
They know this not,
The Cosmic Daughter in amity stood in me;
In the Center, where Cranium Flower is,
She in sweetness stood.

1185: She Entered in Union Wondrous and Abiding

The Lady invaded my heart
And there resided
In union perfect intense,
And in wonder abiding,
And in that Cranium Center She was,
That, indeed, is union true.

1186: Adore Her and Vanquish Fate

This and that--thus your desire runs
Get rid of it;
Adore Her
And through Sushumna upward look
Well may you even Fate conquer,
She of the Flower in Sahasrara
In the Spheres Three,
Of Sun, Moon and Fire.

1187: She Ascends the Three Spheres

Three the spheres the Mohini ascends to
At top She appears
In Sphere of Sun of Kalas twelve
With Kalas fourteen She is Mamaya;
And in Moon's Sphere
The Bright One finite appears.

1188: Nada Arises in Moon's Sphere and Reaches the Heart Center

Unto the rays of the Sun
The Nada from Moon Sphere arises,
From there it travels to the root of tongue,
And thence to throat the light goes,
And then to region of heart
Whence arises the articulate sound,
For all this,
The source is the Moon Sphere
(Where Sakti is.)

1189: She Abides in Moon's Sphere, Changeless

That is beginning and end of where She is
--The Kalas twice-eight in the Moon Sphere--
Changes indefinite it none has;
It is of infinite beauty
Reached by Centered Mind,
It is a Center that is fragrant dense
There was She born,
And there in divinity abides.

1190: There She Abides

There She abided, the bejewelled One
There She abided in Center Finite
There She abided as Holy Way
There She abided as Bliss Infinite,
There She abided
All worlds praising her,
And yearning for Her;

There She abided, the Goodly Lady.

1191: In Siva-Sakti Union Arose the Five Gods

The Lady and Her Handsome Lover
Together embracing
Looked inward and out;
The Maya and the Five Sons
With their Saktis arising
Commenced their tasks respective.

1192: Kundalini Subsides in Sakti

With rituals many, they tapas perform
Let them meditate on Her within their body vessel,
The Kundalini light within
Ascending through Sushumna cavity
Will in Her Love subside.

1193: Piercing Chakras, Primal Mantra Arises

She dwells in flowers of Six Adharas
Make them unfold,
And the Primal Mantra in radiance arises,
Precious by far than pearl it is.

1194: Sakti's Attributes

Of pearly white radiance is Her visage,
Three the eyes She has in face each,
She is Sakti, Sakiri, Sahali, Jatadhari
Ten Her hands;
She is the bejewelled Lady
To Paraparan belongs,
Vithaki She is,
In my heart She stood.

1195: She Pervades the Three Spheres

She has Spheres Three
Of Fire, Moon and Sun
She is Head of all three together,

She abandons you not
Even if you forget Her;
She is Light within.

1196: She is the Vine from Visuddha to Sahasrara

The Six Adharas lie concealed within,
There with the white Light of Kundalini Fire,
Siva-Sakti, of honeyed flower bedecked tresses,
Stands, intimate mingled;
She is vine from Visuddha ascends
To ambrosia in Sahasrara.

1197: When Ambrosia Flows

When that vine from Visuddha Adhara
Reaches to the Mark the Guru showed,
Ambrosia flows,
That is Form of Siva of anklet-girt Feet,
That is Bliss Divine;
She spreads it over Adharas six,
In order according,
She, the bejewelled One.

1198: How Yoga Sakti was Seated

The bejewelled One, Kundalini
The Gods that are Three
The Shining garland of Adhara six,
The Kalas twice-eight,
The Jnana Sakti in forehead seated,
The Congregation of Manatreswaras,
All arived to praise Her;
Thus She was, the Yoga Sakti, seated.

1199: Yoga True Path to Mukti

Sakti is the Lady of Sadhaka (Yogi)
She is the Mistress of Mukti
This they know not,
And in vain, in other ways,

Their devotion went;
Wretches they are;
Unto a beaten dog,
They scream and wail.

1200: On Whom She Confers Her Grace

Who shall behold the Feet of that Holy One?
To them who seek Her Presence
And constant meditate,
The Lady of cloud-dark tresses
Revealed Her Holy Feet, Lotus-like,
And placing them on their thoughts,
Blessed them with Her Grace.

1201: Way to Enter Samadhi

Hold Her in your thoughts,
Hold Her on your head,
Hold Her in your presence
Hold Her in Muladhara
Hold Her in meditation
Undistracted by worldly thoughts,
Hold Her in the mystic junction in cranium,
And into Samadhi enter.

1202: In Samadhi, Sakti is in Moon's Sphere

She stands as the goal of
Those who in Samadhi enter,
She of the arched brows
Who resides in Si, Va, and rest (of letters Five);
Chant the Mantra in love endearing
As the First of Saktis Nine
She in your Full Moon Sphere,
Ever abides.

1203: Reach Siva Through Adhara Sakti

Ascend Adharas six in order,
Where She resides,

And daily approach Her,
She of fragrant tresses,
You shall in twinkle master the Vedas Four
That within Her concealed stand.

1204: Conquer Karmas By Devotion to Sakti

You shall conquer fruits of your twin Karmas,
If you but with folded hands,
And devotion pure
Think of Her;
Whose Form is tender unto a flower petal
Who is Virgin Eternal, Kundalini,
Whose eyes are painted in dark collyrium
Who is Sweetness Surpassing.

1205: Worship Sakti and Attain Siva's Attributes

Think of Her;
Think of Her time and again;
Train your mind toward Her and reach Her;
Think of Her, deep in heart
Realize Her;
The Only One in this world;
She will make you bide here below for ever
You may attain eight attributes* of Siva too.

1206: In Loving Constancy Reach Sakti

Unto a turtle, withdraw your senses;
Unto a vassal devoted, be in loving constancy;
Chant "Aum"
And meet Her, of shining fragrant tresses
In your heart's Center She as Light stands,
There She stood, bedecked with Flower,
That is Crescent Moon.

1207: Meet Her Through Sushumna

In Her be-bangled hands beautiful,
She holdsh elephant-goad and noose,

She carries ascetic pitcher and conch
She seeks letters twain,
That is the heart of Rudra mantra
She dances in rapture, in Holy Hall of Heart
Meet Her through Sushumna,
Your breath that way coursing.

1208: All Gods Beseech Her

Brahma, Vishnu, Rudra, Mahesa and Sadasiva
All, prayed at Her Feet,
And their respective states attained;
Kama, God of Love, and his brother Sama,
And Sun, Fire and Moon
All, all, besought Her Feet
And on their heads they bore them.

1209: She Dances as Jnana in Sushumna

She wears the crescent moon, the trident, and the skull,
She is slender vine long,
She is immaculate,
She is bejewelled,
She dances through Sushumna Nadi central
As Jnana Luminous,
She, Beginning of universe all.

1210: Pervasiveness of SivaSakti

From end to end of cosmic universe,
Nothing there is but the Bejewelled Lady;
It is all but Sakti and Siva conjoint
As we see (in Her Form),
Pitcher and serpent together.

1211: Sakti With Siva in Sahasrara

He consumed poison
While He let Celestials consume ambrosia;
Their immortal state shall reach you;
The Joys of tapas shall yours be,

Piercing Chakras

She entered unopened flower above,
With Lord, She there sat,
High in Sahasrara.

1212: Worship Sakti in Yoga Way

That their tapas high may wax
They walk from place to place
And soon perish;
There She is in four petalled Muladhara
Stand there and worship on top of Cranium,
She is of Letter Exalted (Aum)
And beauty surpassing possessed.

1213: Chant Na Ma Si Va

The Beauteous One is She,
The Divine Swan (So-Ham) is She;
There She was in Mantra Aum too;
With those who chant,
Syllable Na-Ma-Si-Va
She, Lady of Niyama,
Constant stood to succour.

1214: She is Immanent as Kala

A crystal statue She is,
Of purest moon's rays,
Of rich pearl's radiance She is,
Of wavy tresses She is,
She immanent stands in Jivas
As Kala pervasive.

1215: She is Immanent in All

The Virgin with Her Lover commingling stood
She stood commingling in all Life and Thought
She stood commingling in all Learning and Wisdom
She stood commingling as Time Eternal.

1216: She is Pervasive Everywhere

She is Eternal Time embodied;
She pervades all thought and love;
She united in Jiva inseparably;
She is Malini (Uma); Makuli (Kundalini)
Mantra Chandika
(That blows away the troubles of Her devotees like a tornado)
She is Protectress,
She with Protector indivisible stands.

1217: She is Siva's Half

Parasakti is the Half of Him,
Who sports golden matted locks,
Who peels the elephant
And dances in triumph;
One their heart,
Ten the hands
Five the bewitching faces
Three the eyes on face each.

1218: She Stood Beyond Tattvas Thirty-Six

The Jiva and Tattvas four times nine
Are there;
Among them are the active group of Five (Senses);
In the body so constituted
She stands as Beginning and End,
Praised by Brahma and the twice-nine Ganas.

1219: She Created Kala Beings

In the Beginning
Fifty-one the Kala Beings created
She stood as their life and soul;
She stood in the Chakra
Of fifty-one letters inscribed;
And He the Lord stood there
By the Jewelled One's side.

1220: She Dwells in Adharas

Two the Centers where the Primal Lord is,
One the Jewelled One
The other the Adharas six;
As the mind the Adharas six reaches
There She in each is with Her presence
Thus She, of the flowing tresses,
In sweetness stood.

1221: The Adharas Get Enlivened

She stood there for me to witness
The seven Centers within me
Were uplifted and enlivened;
The ten breaths within me
As one Prana breath became;
And there She stood,
Chanting (Aum) and awareness imparting.

1222: Sakti Blesses

The Mantra Aum that Jnana imparts within,
Is the way of union in God,
Thus does Siva (contriver) and Sakti (consort of the contriver)
Together in amity arise;
She, the Beloved of Siva, (Sivakami) blesses you.

1223: Sakti Appears in Eye-Brow Center

She is Fire, the Primal Being and Isa
She is Spheres Three,
The Wind and the rest of elements;
She fortifies Jiva,
And renders him youthful,
Flower bedecked She stands
In Jiva's Eye-brow Center.

1224: She is Paraparai

She that stands in Eye-brow center is Manonmani,

She one with Fifty Letters becomes;
She is Para Parai and Parai too;
She is of the Acts Five--
Creation, Preservation, Dissolution, Obfuscation and Redemption.

1225: Her Blessing Leads to Union in Siva

She is vibrant Mohini,
She is amiable Yogini,
They who reach to Her
Stand at Her Feet adoring,
Unite in Siva that in their life is;
Para Siva, too, they ascend to become.

1226: Meditate on Aum in Cranium Top

At the far end of Cranium top
She abides, Ananda Mohini, the Golden Lady;
Meditate on Her in Silentness chanting Aum,
That way lies life's Redemption.

1227: She Appears as Wisdom Subtle

She gave birth to Faiths several,
She is Manonmani, Mangali the Auspicious,
Rare is She for any to know,
To them that seek Her
United in word and thought,
She as Wisdom Subtle appears.

1228: Jnana Way is True Way

She is Wisdom Subtle
Of those with intellect subtle,
Behind it is Lord's Wisdom
That is Jnana;
That Way is the Holy Way,
For those who seek Siva-State,
The Way of Sanmarga (Jnana) is Way True.

1229: Sakti is Mistress of Sanmarga

The (Jnana) Way becomes Sanmarga (Goodly) Way
Drives away all evil ways,
From that goodly Way,
All goodly deeds arises
Of that Sanmarga,
Sakti indeed the Mistress is.

1230: Source--Knowledge of Mukti Finite

None except Sakti, Siva and (I) Jiva know
The Source of Mukti Finite;
When you meditate constant on Sakti
That as Aum ripens,
That the Way sure
To enter the Center aloft Sahasrara.

1231: Seek Sakti and Conquer Fate

Think not of this and that
And waste not your lives;
Those who reach to the Goodly Lady
Of flower bedecked tresses
In the Moon's sphere whence ambrosia flows
And there pray,
Well may they decreed Fate conquer.

1232: She is Conqueror Supreme

Well may they decreed Fate conquer,
Well may they Karmaic Pasa conquer,
Well may they desire-ridden Senses conquer,
Well may all these know
The Lady that conquers all.

1233: Sakti and Siva are in Letters Fifty-One

In letters Fifty and One
Sakti and Siva as one stand;
Thus was it through Time interminable;
That the State how
The Lady of flower laden tresses and Her Lord

Of yore have been,
Verily, verily is this true.

1234: Jnana Through Letters Fifty-One

When Sakti and Siva united
All creation, without seed, arose;
And thus was it with the Fifty-one Letter-Beings,
Acquiring Jnana, Jivas Perfection attained.

1235: She Stood as Ambrosia in Sahasrara

The Perfect Siva and His Lady of Arched Brow
Were there seated;
And the Celestials stood praying
To swill the ambrosia that flowed;
And as Ambrosia there She stood
Radiant as Crescent Moon.

1236: She is Stellar Brilliance

They who reach to the Star Eternal
Became one with Her,
Of tresses, garland-festooned,
With fragrant Ganga and Moon,
And men of holy tapas
Self-realized praying;
Thus She stood in stellar brilliance.

1237: Meet Sakti and Attain Jnana

Standing face to face
With Her that is bejewelled,
With their inner light realizing Her,
And uniting in Her,
In the thoughts of Jivas thus reached
All Jnana appears.

1238: She Appears in the Form Conceived by Devotees

She appears in Form they conceive
She grants the Pure Way

And branches of Knowledge several,
She of doe-like eyes,
And He of handsome visage
Together appear;
Her do you seek.

1239: She Transcends Human Knowledge

Transcending human knowledge,
She stands as Vedic subtlety;
She is Maya, She is Divine Proud
She is damsel red-hued.
She is Sivananda Sundari (Siva-Bliss-Beauty),
She stood as Pure Way,
In Love endearing.

1240: Leave Her Not

The Lady of precious jewels is Pure Way
Leave Her not,
But with Lord
Center Her in your thoughts,
And there in Jnana
You shall absorbed be.

1241: You Will Attain Supreme State

The states of Brahma, Vishnu, Hara, Maheswara
All these but lead to Aum;
If Aum pervaded, you reach to Centers nine within
You shall honey-sweet divine become,
You shall in rapture sing,
You shall reach State of Greatness Surpassing.

1242: Worship Siva-Sakti and be Worshipped by Celestials

The Celestials, Vanavas and Dhanavas*
Will come to you and worship your feet,
And Indra and other Gods too in direction eight;
Seek therefore the way of worship to reach
The Lady of tresses, in flower clusters festooned,

And Her Lord, too.

1243: Sakti Worship is Siva Worship

Chant Her holy Mantra
Worship with flowers fragrant
Burn the incense,
Light the multi-flamed lamp,
Thus perform worship of Parvati;
The oblations that you in archana offer
Are for the Lord of Divine Light as well.

1244: Adore Parasakti Who Holds Parapara

Parapara that is immanent here below
And sustains all,
Eternal and Indestructable is He;
She of yore shared Her Form with Him,
She who holds the lovely parrot in Her hand,
And sports wavy tresses
She, Parasakti
Do adore Her!

1245: Goddess of Wealth Will Bow

She is Uma of dark slender form
She is Supreme mistress of Siva's ardour
She is goodly vine that has eyes three
She is Lady of arched brow;
Do adore Her
And be illumined,
The very Golden Goddess (of Wealth) shall
At your feet be.

1246: Follow Her and Be Rid of Anava

Decked in garland of radiant gems
Parasakti resplendent appears,
Your Anava darkness to dispel;
She sports in love's union intimate
With Lord that is blue-throated;

Let Her be your heart's goal,
And follow Her close.

1247: Siva is Contained in Sakti

Lord is the Light of the World
He is the consort of Sakti
He in me stands
That, my love's greatness is;
He stands in Her too
As one Form inseparate;
With serpent and Ganga on Matted locks
He in Her is contained.

1248: Baffling Mystery of Siva-Sakti Union

Lord Nandi
That has form several,
And permeates life several,
Why does He in this Form (with Sakti)
So open appear?
That He thus sports in joy
With Her of bangled hands,
And Form bejewelled,
Is indeed a mystery, baffle!

1249: Siva-Sakti Union is for Creation

The Lord of peaked matted locks
And Holy Feet,
He conjoins in Maya;
He the Pure One
That holds Ganga on His head
He shares Sakti in Love;
Him, the Great Sakti in bodily union embraced
That all creation in union to arise
She, the Supreme source of Sex-Energy.

1250: Sakti's Grace from Siva Worship

As I realized Him, our Isa

I lost my self;
As I united in Him
I became one with Him;
As I embraced the Lord of worlds all,
I remained in divine fulfillment,
As I entwined at the Primal One's Feet
I received His Sakti's Grace.

1251: Lord's Feet are the Refuge

The great Manonmani is Greatness All
The Holy Feet of Her Lord, the Goal True, they say;
This the learned know;
For those who this truth know,
His Golden Feet exalted are
Life's refuge unailing.

1252: Accessibility of Sakti

My heart seeks Lord in love
He the Sweet One is in seven worlds beyond, they say;
That the reason why
I adore Mother
With flowers fragrant
And heart in melting love.

1253: Sakti Fashions Body-Home and Heavenly Home

She is Mother of Heavenly Home
She is Mistress Supreme,
Manonmani;
She fashions Holy Home
And stands as Lady Divine;
She, Maya, fashioned this body,
And in this Body Home too She abides.

1254: Adore and Be With Siva-Sakti

My Mother and Father in love united;
Had they not,
Will my Mother and Father know me ever?

With my Mother and Father I sit,
And my Mother and Father,
I constant adore.

9 EROLI CHAKRAM (CHAKRA OF RADIANT LIGHT)

1255: From Nada in Muladhara Rises Erol Chakra

In Muladhara Lotus of petals four,
Are Nadas four*
With radiant Bindu arise;
When Nada's radiant Kala everywhere suffuses,
Then does arise Radiant (Erol) Chakra
In Central Kundalini Fire.

1256: Letters in the Chakra Have Great Power

Letters in Kundalini Fire are mighty great
Letters in Kundalini Fire arose to heavens,
Letters in Kundalini Fire form a great Chakra
The Way Letters are placed,
I shall now relate.

1257: How Chakta is Formed

Bindu aforesaid with Nadas four,
In the four petals of that Adhara stand as Letters respective
Chant Letters a hundred and forty four times,
They as Chakra form and lofty arise.

1258: Earth Chakra

Bindu letter conjoining Nada Letter
Together fill Muladhara
When Conjoint Letters are thus repeated
They form Earth Chakra.

1259: Cosmos Chakra Expanded into Five Elements

The Earth Chakra expanded,
When the Bindu and Nada conjoint became
That Adhara (Muladhara) to immense distance lengthened,

As Earth the letters thus expanded.

1260: Elements Earth and Water

The Letters arose as Bindu and Nada,
The Letters expanded as Chakra
The Letters lengthened into Element Earth,
The Letters lengthened as Element Water beyond.

1261: Beyond Appeared Elements Fire, Wind and Sky

As Element Water, Chakra lengthened,
Then further as Element Fire,
Then still further as Element Wind
And further beyond as Element Sky.

1262: Letter for Sky is Ha(m)

To speak of Astral Letter,
In Astral Letter are all other letters contained,
Astral letter is "Ha", that is Sivananda Bliss
That the Astral letter, know this.

1263: Sun Chakra

Know this, thus it is the Chakra,
Of five times five Bindu dot is it made;
With Nada the Chakra commences
With letters in the Chambers placed
Thus it is the Sun Chakra.

1264: Letters of Siva-Sakti and Kundalini

"A", and Letters Five that follow*
These six are Letters of Primal One;
The six letters thus formed,
Are Sakti's Letters
The middle Letter of the first Four (Va) aforesaid
Is Letters of Element Fire
Thus it is with these Letters holy.

1265: The 144 Letters of the Radiant Chakra

The Letters of Chakra radiant are a hundred and forty four
The Letters are but the Six Letter Mantra
Whose Central Letter Va to Fire belongs
That Letter central as radiant Fire flames
Thus are the Letters Six, first and last.

1266: Mystic Moon Sphere Visioned

For the birth and death to end
The finite position is for the Sixteen (Vishddhi) and Two (Ajna) to reach
And so when Kundalini that was at base
Ascends and crosses beyond the third center from it (Anahatha)
Then is visioned the Mystic Sphere of the Moon.

1267: Time Measured by Sun Within and Without

There they are to the Goat's Group belong
The days three hundred and sixty;
There they are in fortnights of days fifteen reckoned;
There they come as in the Centers Sixteen are Two Kundalini ascends
There they come as the 'Sphere of the Mystic Sun' within is reached.

1268: Duration of Day, Month and Year

Across the firmament vast
The Sun travels through Zodiac houses twelve,
In time span reckoned
As thirty naligai's in the day,
And in days reckoned as three hundred and sixty
In the full year round.

1269: Group Distribution of Rasis in Zodiac

The Zodiac houses (Rasis) are in three clusters reckoned,
With the Goat (Mesha)* comes its group of three
With the Plough (Rishabha)* comes its group of three
With the Veena (Mithuna)* comes its group of three
Thus are the Rasis in Zodiac in clusters three reckoned.

1270: How Rasi Chakra is Formed

When the Chakra fills the Zodiac,

The Chakra is by Bindu filled,
And when Nada too therein fills
The Rasi Chakra is in Zodiac fixed.

1271: Formation of Taraka Stellar Chakra

The Bindu letters with Nada letters arise,
When in each Adhara the appropriate letters
Bindu and Nada carry out are placed,
Then the Taraka (Stellar) Chakra appears!

1272: Taraka Chakra is the Support of Sakti

When the Chakra as a Star its form thus assumes,
On that Star does a divine light beam,
When on to this Star, Moon and Sun comes
That Star for Sakti support becomes,
Sakti that supports all.

1273: In That Chakra Arises Dark Smoky Flame

In Chakra, Bindu ascends,
In Bindu, Nada ascends,
In Nada, Flame of Fire ascends,
Beyond, appears a Light that is Dark (smoky).

1274: That Flame Pervaded the Five Elements

That Smoky Light enveloped universe all,
It became light of earth, water, fire, wind and sky,
Thus as it flamed and rose together,
As One Divine Light it pervaded everywhere.

1275: From That Arose Universe Based on Bindu

The universe as diverse worlds expanded,
The universe as firm stood,
The universe is unto Primal Mala
The universe rests on Bindu's strength.

1276: Bindu and Nada Produce Bija

If Bindu and Nada in equal proportions arise,

Bindu and Nada together produced Bija (Seed) Balanced,
If Bindu rises more and Nada less,
The Bija becomes potent far,
Eight times more than Bindu.

1277: Bija--Causal and Caused

Two the Bijas from Nada arise,
One the Bija that ascends upward;
And with Nada alike arises,
The Seed behind as (Caused) Bindu expands.

1278: Bindu Drawn in Visuddha Becomes Seed of Liberation

As the Bindu rose higher and higher,
The Bija (Seed) in vain went;
When Bindu rises equal with Nada,
And is drawn within to pervade the petals sixteen of the (Visuddha adhara)
The Bindu that expands becomes the Seed of Liberation.

1279: From Bindu-Seed Bija Devoluted All

From the Bindu-Seed Bija arose all,
From the Bindu-Seed arose all life
From the Bindu-Seed arose this world,
From Lord's Feet (Nada) arose Bindu-Seed.

1280: Fifty Letters Devoluted From Bindu and Nada

From Bindu and Nada devoluted the letters
From the letters was Chakra formed,
The letters and Chakras within the Body stand
The letters verily are the mantras true.

1281: Pranava is the Mantra Supreme with its Seat in Eye-Brow Center

To speak of mantras and Chakras
There it is one unto the circle of fire,
The Tantras glorify;
Meditate on Pranava that is in the Eye-Brow Center
Through the Tantras reached;

No more thine bondage is.

1282: Pranava Vision is Obtained When Egoity Falls Back

The Mantra that arises in Muladhara Chakra
Leaves not the Eye-Brow Center;
When your egoity falls back
Then may you vision that Mantra.

1283: Vision Pranava in the Chakra

In the Chakra that ends your Pasa
May you vision Pranava,
All your thoughts, it will protect
All directions, you shall perceive
Well shall you reach Truth
That is subtler than the subtle,
If you but know, how to look for it.

1284: Siva's Letter and Sakti's Letter in Pranava Chakra

For the Chakra, thus said,
First letter is "A" of Siva
The letter next is of Sakti, "U"
The Chakra is the earth, fire and the rest of elements four,
Of the Chakra thus formed, more can be said.

1285: Pranava Expands into Six Letter Mantra Aum Na Ma Si Va Ya

The mantra in Chakra arises
Expands as Letters six;
It is Vedic mantra that conjoint with Letters Five
--Aum Nama Sivaya--arises
For those who that way inclined are.

1286: Sakti is the Presiding Deity of Six Letter Mantra

The Holy Sakti is the presiding deity of that Mantra
The Holy Sakti in there is unto fire (Kundalini) are;
If attainment of Her be Sadhaka's goal,
The broiling Pasa nears not.

1287: Siddhis Come of Their Own Accord

The Sthambanam, Maranam and Vasiyam
Are powers there in the Chakra of themselves arise
In the place where the Sadhaka is,
No enemies come,
Thus is for them who seek it within them.

1288: How to Meditate on the Six-Lettered Chakra

Vision the Chakra in Muladhara,
Center the sound 'A' therein
Meditate on benevolent Siva within
And upward course the Prana breath.

1289: How it is Meditated for Worldly Purposes

As a quarter, a half, a three-quarter and one full
The mantra thus in measure composed ascends,
And as it thus ascende,
The obstacles internal perish.
Thus it is for those who chant the mantra enchanting
For attainments worldly.

1290: Chant Nama in Love; You Shall be Light

Chant this mantra
Whose letters to the Dancer Divine Belong,
Inside uluva obstacles vanishing
You shall become the jewelled lamp in the Hall of Dance;
Even now, do arise,
And chant Nama with love in your heart's core.

10 BHAIRAVA CHAKRA

1291: Days Appropriate for Bhairava Chakra Worship

Ten days in the fortnight
Do this Worship perform;
The first six days of the fortnight,
And then the eighth, tenth, twelveth and fourteenth

These the ten days appropriate
(Leave out seventh, ninth eleventh and thirteenth)
Then coursing breath through Right Nostril
Do you worship.

1292: Bhairava Destroys Your Enemy

As you worship Bhairava thus
The God appears with trident and skull,
He blinds the eyes of your enemy
He drinks his life,
And with your enemy's body you may ball play.

1293: Bhairava's Form

The Primal God Bhairava
That comes to bless the Jiva
Holds the skull and trident in His hands,
He holds the drum and the noose too
And the severed head and sword as well.

1294: Adore Bhairava Sincerely

Six His hands,
Blessed His look,
Ruddy Bright is Bhairava's Form
He appears in the hearts of the Pure
As shining Truth;
Do in devotion sincere adore Him.

1295: The Way of Bhairava Worship

Worship Him,
Perform a thousand worships
With dance and drink
With sandal paste, and fragrant incense
With musk, civet scent and unguents several
Worship thus and pray
He your enemy fights.

1296: Wishes Fulfilled by Bhairava Worship

As you pray, fight there shall be
As you the six adharas within ascends
Pray for the ways things should be
And all your wishes fulfilled shall be.
d chant Nama with love in thy heart's core.

10 BHAIRAVA CHAKRA

1291: Days Appropriate for Bhairava Chakra Worship

Ten days in the fortnight
Do thou this Worship perform;
The first six days of the fortnight,
And then the eighth, tenth, twelveth and fourteenth
These the ten days appropriate
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Then coursing breath through Right Nostril
Do thou worship.

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The God appears with trident and skull,
He blinds the eyes of thine enemy
He drinks his life,
And with thine enemy's body thou may ball play.

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As shining Truth;
Do thou in devotion sincere adore Him.

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Perform a thousand worships
With dance and drink
With sandal paste, and fragrant incense
With musk, civet scent and unguents several
Worship thus and pray
He thine enemy fights.

1296: Wishes Fulfilled by Bhairava Worship

As thou pray, fight there shalt be
As thou the six adharas within ascends
Pray for the ways things should be
And all thy wishes fulfilled shalt be.

11 SAMBHAVI MANDALA CHAKRA

1297: How to Form It

To speak of Sambhavi Mandala Chakra
It is like this:
Form Chambers eight,
Within it is the Chamber Central
That verily is the Eye of Tattvas Four
(Sivam, Sakti, Nadam and Bindu)
When we see this Holy State revealed,
We know Worlds all.

1298: Formation of Sambhavi Chakra

The Mandala that is formed by lines twenty horizontal and twenty vertical,
Form Bhupuras two inner and two outer
The innermost Bhupara
Formed of Chambers six and ten.

1299: Sambhavi Chakra Formation

The Mandala is formed of
Lines twenty by twenty,
In Bhupuras four describe Lingas
And Lingas four in corner each too
And place flowers four there.

1300: Chant Five Letters as Form of Fifty-One Letters

The Letters Fifty and One
There remained in form different
Chant Si Va Ya Na Ma pure there
Nothing will you lack then.

1301: Chant Aum Sivaya Nama and Conquer Death

Nothing shall you want;
The Holy Feet will be yours;
Chant the Vedic mantra Aum;
If steadfast you realize it
Death none, thus have they said.

1302: Blessings of Sambhavi

You shall attain wealth
Your favourite God you shall see,
Great state, holy waters of pilgrimage,
Delicious food, pleasant emotions,
And sound sleep, and gold
--All these of by themselves, yours be
As the Lady of the Chakra blesses you.

1303: Proceed the Way of Five Letters

The Five Holy letters yours shall be
Persevere their Way,
If you so proceed,
You shall achieve all you wish
None the enemies,
In the World here below.

1304: Blessings of Sambhavi Worship

For those who bow low to Her,
Enemies none be,
None exalts in glee, over them,
No more will Karma be,
And its untoward manifestations too;
Obstacles too will be none
All things good daily flow
Cool as water you will be.

1305: Sambhavi's Form

Chanting the Letters Five
All may worship the Chakra of Sambhavi,
She is Bliss-Form that none has seen,
She is the earth, the sky, the sun and moon
She is the sentience that pervades body and life.

1306: Sakti Blesses

The mantra Aum that Jnana imparts within,
Is the way of union in God,
Thus does Siva (Contriver) and Sakti (consort of the Contriver)
Together in amity arise;
She, the Beloved of Siva, (Sivakami) blesses you.

12 BHUVANAPATHI CHAKRA

1307: Fifteen Letters of the Chakra

The five letters beginning with "Ka" are golden hued to behold
The six letters beginning with "A" are red-hued
The four letters beginning with "Sa" are pure white
The mantras thus grouped leads to bliss below
And to liberation above.

1308: Meditate on the (Double) Triangular Chakra

This the truth if you but see,
This the true God, none other there is;
Listen, one thing I say

This triangle is great unto the ocean
Center your thoughts on it
Bliss and Mukti shall yours be;
You will Siva-form be.

1309: When Siva Becomes Yoga, Guru Parasakti Assumes Eight Forms

The One Parasakti belongs to Lord as His part,
Her Form is Paravidya
She grants Mukti and Siddhi;
Though one the Parasakti is,
When Siva assumes the form of Yoga Guru,
Parasakti has forms eight indeed.

1310: The Eight Saktis Reunite in Yoga

The eight Saktis belong to the eight-limbed yoga;
When Nadanta is reached,
The eight Saktis mingling one become, (Parasakti)
The Bindu that stood apart disappeared,
These experiences reach not the witless lowly ones.

1311: How to Prepare the Double-Triangle Yantra

That Yantra you establish firm
Worship at that Yantra Raja's feet,
Chant the Mantra, Guru has taught you,
Perform anga nyasas* and meditate
And on copper plate describe
The six-pointed (double) triangle
For your birth to end.

1312: How to Place the Mantra Letters in the Yantra

On the six-pointed diagram
Place Srim, Hrim letters
Above place Rim
Describe a circle the entire diagram to encompass
And place the letters eight times two, inclusive Aum.

1313: More Mantra Letters

In the space above describe petals eight;
Place letter Ha in spaces betwixt petals;
Above Ha place letter U (Hum)
Close to petals,
Place letters Krom and Srom
And to the left of Chakra, place Am and Krom.

1314: With Further Mantra Letters Complete the Yantra

To the right of the Chakra thus formed,
Place Krom and Srom together
Surround the Chakra by Hrim,
Then do you worship the Sakti
That Bhuvanapathi is.

1315: Worship of Yantra

When you perform the Puja to Bhuvanapathi,
Evoke Her in your heart in purity
Surrender your life (symbolic)* at Her Feet, (Prana Prathishtai)
And in glowing meditation sit.

1316: Evoke Bhuaneswari's Form

Her form, pure red; silky Her robe,
In Her hands are the weapons, goad and noose,
In protective pose She gestures,
On the body are dazzling jewels,
Her body shining as gem purest
And radiant Her crown
Thus adorned, She appears.

1317: Puja Ritual

Baring the garment that covers your skin
Laud Her in endearment
Offer the milk-rice oblation with mantra chanting
Turning in directions four, pronounce "Naradaya Svaha"
Remove the food thus offered and serve it.

1318: Pray to Yantra Raja

Before thus serving
Invoke Her within
And place Her firm in the lotus of the heart,
And then pray to Yantra Raja
Who is beyond reach
And hold Him fast within you,
He will grant your wishes all.

13 NAVAKKARI CHAKRA

1319: The Nine Letters of Navakkari Become Eighty-One

I shall speak of Navakkari (Nine-Lettered) Chakra,
The One-lettered, becomes the Nine-lettered
The Nine-lettered expands into Eighty-one lettered;
Navakkari are the nine letters from Klim to Saum.

1320: The Nine Mantras: 1) Srim 2) Hrim 3) Aim 4) Gaum 5) Krim 6) Haum 7) Aum 8) Saum 9) Klim Enumerated for the First Rote

With Klim as mantra-foot
Srim, Hrim, Aim, Gaum
Krim, Haum, Aum, and Saum
Thus in order is the mantra
In the end chant Sivayanama,
At every rotation.

1321: Navakkari Mantra Gives All Blessings

Navakkari is the Chakra on which I practise,
In Navakkari arises all that is goodly,
When you chant the Navakkari Mantra
Deep within you,
The Navakkari Sakti, all blessings, confers.

1322: Blessings of Navakkari Mantra

Jnana and knowledge all, shall yours be;
The Karmas hard will flee from you;

No more will you evil deeds perform;
All boons will be granted to you;
The vision of Divine Light, yours shall be.

1323: Earthly Gifts of Chakra

Inscribe the Chakra on silver, gold or copper,
Meditate on it,
Your actions, all, will succeed;
You shall triumph in the world
The gifts of Chakra shall be as rich
As your meditation on it is deep.

First Round

1324: Chant From Srim to Klim on Chakra

Chant it with Srim to commence and Klim to end,
And thus as you continuous chant,
The first syllable becomes the last syllable
Meditate on the Chakra within
Offering rice grain and Kusa grass,
Thus perform archanas,
She shall appear before you.

1325: Srim Sakti Appears as a Golden Flower of Smoky Hue

The Srim Sakti thus appears
Of Her hue, you shall learn;
She is unto a golden flower of smoky hue;
All your wishes She will fulfill
Do adore, Her Grace to receive.

1326: Srim Sakti Confers Name, Fame and Immortality

All things will fare well with you here below
Kala, God of Death, will bypass your days reckoned,
your name and fame will spread like shafts of light,
Close nearer and nearer to Her
You shall reach Her.

1327: Srim Sakti Confers Blessings Several

Gold, silver and precious stones shall yours be,
Divine Grace and prosperity shall yours be,
The heavenly Devas' celestial life shall yours be,
That you may attain these, do meditate on Her.

1328: You Will Reach Siva by Worship of Srim Sakti

They meditate on Her,
That they immortals become,
The Lord of immortals shall bless you;
He who wears the Ganga and contains Her,
Him you persevere to reach.

Second Round

1329: Chant Hrim Commencing and Srim Ending

The letters in the Chakra you worship
With Hrim commencing and Srim ending;
Meditate on Her, the goodly famed one bedecked in garlands,
You shall see Her
As the cloud-laden flower-garden.

1330: Seek Hrim Sakti Constant; Your Face Will Glow

Meditate on the incomparable Sakti Hrim (Tani Nayaki)
Your face shall glow in consuming attraction
Seek Her constant,
The One who in the Param of Divine Light reposes
Seek Her, the Eternal One.

1331: Seek Hrim Sakti; the Rulers Will Be With You

Meditate on Her, who all blessings are;
The earthly rulers will with you be
Those against you will flourish not;
Praise Her who the Lord's Form shares.

1332: Reach Holy Feet of Hrim Sakti

Chant Her name (Hrim)

Who the mistress of directions eight is;
Attain the life of celestial gods
And so live;
Abandon the way that to this world leads again
Reach the Holy Feet of Tani Nayaki Sakti
And there flourish.

1333: Chant Hrim Sakti's Name in Silentness With Flowers

They flourish at Her Holy Feet
Who chant Her name in silentness;
Who adore Her Feet with flowers
They know the way to reach Her Feet.

Third Round

1334: Chant Aim to Hrim for Aim Sakti Worship

The Chakra expands with Aim to begin
From Aim beginning in Hrim it ends;
She who is dear unto Primal Lord
Her, you meditate as Aim to begin.

1335: Aim Sakti (Vageswari) Will Appear

The Sakti you adore is Vageswari (Goddess of Logos)
Whom all Vedas and Agamas praise
She who is within the grasp of our tongue's chant
Shall reveal Herself to you, face to face.

1336: Hold the Chakra in the Tongue; Vageswari Lends Great Powers

This Chakra that before you appears,
If you hold in your tongue,
Its Mantra assumes the Dancer's Divine Form;
If this Vidya that is in the Golden Hall
Shall come within a human's reach,
Then this man shall conquer all,
The slender Sakti, Her grace conferring.

1337: Future Will Worship Aim Sakti; One of Unalloyed Joy

She of the slender Form is the Truth Divine;
Chant Her mantra and constant meditate;
Your days, in diverse ways rolled on,
Will in steady prosperity ascend thereafter.

1338: You Will Master All Learning

Chant Aim mantra unceasing
All blessings shall follow;
You shall gain the understanding
That is beyond words and meaning of words;
With the blessing of Her, who is Queen of learning,
You shall a master of all Learning be;
No more enemies for you, here below.

Fourth Round

1339: Chant Gaum to Aim--Gaum Sakti Worship

No more enemies
For those who chant from Gaum to Aim
No more malicious glees against you
For those who meditate the Vine (Gaum) on the Chakra,
All creation shall bow to them
With exception none,
No exaggeration this is.

1340: Adore Gaum Sakti and Be Blessed

Adore Sakti who over all Tattvas rule,
All goodly lives will bend before you;
Lust, anger and ignorance with all in terror flee
Your actions all will shining be.

1341: Supreme Powers Conferred on the Gaum Sakti Sadhaka

He alone speaks,
And what he speaks is the final word;
He alone can speak

What he thinks is the right;
He who meditates on Her,
Who witnesses the Dance of Siva,
Is verily the Master of all around.

1342: Gaum Sakti is Mother of All

She is the Mother that all life is
She is the Lady that all life created
Worship at Her Feet, and all things will yours be;
Your Karmas will vanish, you shall holy become.

1343: Remain Close to Gaum Sakti

Holy you shall remain,
Far and wide in this world;
Honoured you shall there walk,
Benevolent you shall be to one and all,
Close to Her, you shall there tarry.

Fifth Round

1344: Chant Krim to Gaum

From Krim to Gaum
That the Chakra, I know of;
Those who meditate deep on it
Will become dear unto that Parasakti,
The Virgin of the sylvan glades;
And they shall shine high in this world.

1345: Blessings of Prosperity by Krimsakti (Parasakti)

When the luminous Parasakti
Within you takes Her abode,
Your heart dances in joy;
Clear vision fills your thoughts;
Rains copious fall,
Wealth and prosperity smile
Thus shall it be for those who meditate on Her.

1346: Kings Shall Respect the Sadhaka of Krim Sakti

Meditate on the Chakra, worship performing
Your obstacles, all, overcome will be;
Kings shall go to you and pay their respect
Your thoughts will glow, no sorrows emanating.

1347: The Sadhaka Shines Bright

Sorrow's fumes will not be;
A golden light will suffuse their body;
Hell none will be, as killing there is none,
Nothing else the refuge for all life on earth,
Nothing else is their crown of glory
For those who meditate on Krim
In Chakra Navakkari.

1348: Ignorance Dies by Worship of Krim Sakti

Those who meditate on Her
Glow in fame in directions all;
They experience not the evils of searing Karma;
Their inner light spreads far and wide;
Their egotiy perished,
The light of differentiated knowledge
Forever snuffed out.

Sixth Round

1349: Chant From Hau(m) to Krim

The Chakra with mantras from Hau(m) to Krim is all light,
Happiness it is to those who meditate on it,
Pure Jnana and clear vision fills their thoughts
Meditating on it is meditating on Panchakshara.

1350: Sadasiva Sakti (Haum) Immanent in All

She (Haum) is the Sadasiva Sakti
She is the light behind the Adho-mukha
(Downward looking face of Lord-Maya;)

She is the One emanating, taste, sight, feel, sound and smell;
She that is immanent in lives all.

1351: Immanence of (Haum) Sakti Further Elaborated

Within Herself She is,
Without, in all World She is,
Within me She is,
Filling it entire
Within earth, water, fire, wind and sky She is;
Within the eye, within the body too
May you behold Her.

1352: Well May We See Haum Sakti

Well may you see all that She does,
Immanent in our lives;
Well may you see Her,
If in your thoughts you hold Her;
Well may you see Her
If in the depths of your heart you make way for Her;
Stand firm,
Seeking Her in your thoughts constant.

1353: Haum Sakti's Pervasiveness

She stands pervading the seven worlds at once;
She stands immanent in all hearts everywhere;
She stands bearing all goodly things of the world
She stands as the Divine Truth
That dispells Karmas hard.

Seventh Round

1354: Chant Au(m) to Hau(m)

Divine Truth it is,
The Chakra from Au(m) to Hau(m) runs,
She Aum is the meaning within
Of that Chakra;

She is Amudeswari, the Self-created
As goodly riches,
She in Chakra's midst stood.

1355: Meditate on Amudheswari (Aum Sakti)

That Amudheswari do hold in your heart
Rouse Kundalini with your breath coursing upward;
Daily will you vision things newer and newer;
Listen to this, your body perishes never.

1356: Consciousness of Time and Space Lost

Having the rising Light in the Chakra visioned
No more the harm that comes to you;
Having lost the sense of Time's beginning,
No more the spatial consciousness will be;
Having seen the Way of Her Grace,
No more the differences in power and pelf will be;
Having reached the Land of Goal
No more the forest of sorrow will be.

1357: Transcendental State of Consciousness of the Sadhaka in Aum Sakti

All the space you sojourn becomes desolate nothingness
All the space you have learned to be
Becomes an interminable Void;
None other place there is;
Not a wee-bit space there is;
Stand unfaltering, where you are,
Firm in Aum Sakti.

1358: Aum Sakti Appears as Light

In the seven seas, seven worlds will you be,
All your wishes granted will be,
If your heart in constancy stands,
When you see Sakti in you firm stands
She appears as the Light Radiant High.

Eighth Round

1359: Ninth Rote--Chant From Saum to Aum

The Chakra that extends
From Sau(m) to Au(m) is light that illumines,
That Chakra luminous is the Truth Eternal;
The Sakti that is unto a shaft of lightning,
Do you meditate and luminous be.

1360: Saum Sakti is Supreme Jnana

To speak of the Eternal Truth
That high above beams,
That verily is Sakti of Slender Form;
Do seek Light that is Truth of Jnana;
They who seek the Light
Will themselves unto Light be.

1361: Saum Sakti is All

She is spaces all, She filled spaces all;
She is the space beyond spaces
She created all, She preserved all,
She is universe all, and lives all.

1362 She is in the Throat Center Too

Immeasurable She is, in universe immense
In the body corporeal She vast spaces filled;
Well may you see many goodly things in Muladhara,
Yet may you not know that She stands
In the very center of your throat (Visuddha).

1363: The Ignorant Know Not Saum Sakti's Greatness

They know not Her pervasiveness in the sea-girt world,
They know not Her immanence in body and life,
They know not Her Anklet, seeking other gods;
Thus are they fated to be.

1364: How to Form the 81-Squared Navakkari Chakra

To speak of that Chakra, of its volition arose,
Mark lines ten (horizontal and vertical)
And thus form nine squares on each line,
In all form squares eighty and one.

1365: Coloring the Chakra

As thou form the Chakra thus,
Colour the outer circle in hues of gold,
Mark the squares red
And the mantra letters green.

1366: Worship of the Chakra

Inscribe the Sakti's letters on bark of tree
Fill Sakti in chambers eighty and one;
Offer hot ghee and rice
Perform homa,
And Prana Oblations.

1367: Effect of the Chakra Worship

Hold to the Sakti (Sri) Chakra in calmness;
As you meditate on it day after day
You shall in felicity be;
And as your name and fame unto Brahma's soar,
One with Siva you in loved union be.

1368: Smear Chakra With Nine Perfumes

Sandal, saffron flower, musk of deer
Fragrant paste, civet scent and ghee
Camphor, bezoar, and rose water
These nine you blend on the Chakra smear.

1369: Chant Mantra a Thousand Thousand Times

To speak of the Worship
That you should perform at Sri Chakra;
That holds the Virgin Sakti as its nodal pull
Worship the mantra with incantations a thousand thousand
Thus do you on it continuous meditate.

Ninth Round

1370: Chant Klim to Begin; Sakti Appears

She beams as divine light in your thoughts
She appears with hands six
She holds in them weapons six--
The torch, the trident, the goad, the noose, bow, and arrow
Chant the Mantra with Klim to begin,
She before you appears.

1371: Klim Sakti's Appearance in Chakra

The Saktis sixty-four surrounding,
The Virgins eight were there too,
With bow and arrow in their hands two
They seated were in the Chakra opposite.

1372*36 Form of Klim Sakti in the Chakra

Bedecked in jewels of gold,
With ear-rings, crown, and apparel fine,
Unto the choicest pearl, and of crimson-hued form,
And on lotus petals seated,
There She is,
For those who on the Chakra meditate.

1373: Sound and Light Appear in the Chakra

If with feeling intense you meditate on Her,
She pervading all, showers Her Grace;
You shall perceive enveloping sound (Nada) and light (Bindu);
From within the Chakras She rises
And blesses you.

1374: Klim Sakti Leads You to the Great Way

She is the Light Divine
That leads you to the Way Great;
She grants you Tattva Jnana
Through the Guru Way,
Having sundered your birth's reckoning.

1375: Klim Sakti; She is the Light of the World

The Luminous One, the dazzling Light,
In soft radiance, Sakti emits Her brilliance divine;
She is of the dark-golden hue of clouds,
She stood as light through world entire.

1376: Klim Sakti's Form

The spreading hands two held lotus blooms,
The blessing hands two in tender grace gestured,
The lovely breasts two were in pearl and coral decked
The comely garments in pure gems interlaced.

1377: Klim Sakti Alone Grants Grace

On the head She wears the jewelled crown,
At the feet the lovely anklets,
Thus does She adorn Herself;
Without Her is Grace none;
In the hearts of those in meekness pray
She appears as Divine Grace,
She grants Liberation
To those in devotion seek Her.

Srim Sakti

1378: Srim Sakti is Surrounded by Sixty Saktis

The Saktis sixty are seated around Her,
The Virgins eight in concealment around Her,
She bears lotus blossoms in hands both;
The Holy Ones in devotion meditate on Her;
--She the treasure of Mantra Srim.

1379: Effect of One Year Meditation on Srim in the Chakra

If on Srim Sakti the treasure of Chakra
You intensely meditate a year,
The burden of your worldly cares drops,
Your thoughts soar high,

Your heart, Sun's brilliance attains,
--This the message of Chakra True.

1380: Srim Sakti is in Muladhara

The full flower that in Muladhara arose
Blossoms into Light Effulgent
Pervading adharas all
The Red Flame reached the Sphere of Fire.

1381: Hrim Sakti is Surrounded by Fifty-Six Saktis

There in the Sphere of Fire She sat;
There She appears in forms fifty and six;
There She is visioned by Saktis fifty and six;
There She is by Saktis fifty and six surrounded.

1382: Hrim Sakti's Form

As One Light Effulgent She is,
From Jewelled Crown to Feet
Lustrous unto pearls She wears Her Form,
The two pendant hands hold parrot and Jnana Mudra,
The two upraised hands bear noose and goad.

1383: Effect of Five Years Chanting Hrim Sakti

Sever your Pasa's roots,
Adore Her in your heart's recesses,
All evil will leave you;
In five years you shall Siva be.

1384: Heavenly Light Arises From Hrim in Chakra

If on Chakra of the merciful Sakti you meditate,
And if your chant in order done,
The Heavenly light will appear,
In that Chakra of the lordly Sakti
Where Mantra Hrim invoked is.

1385: Light Within Will Appear

The light that arises in the Chakra,

Vision it and on it meditate;
The Sakti as the light within will appear;
Verily is She the support of Sushumna,
Adharas and the rest within.

1386: Aim Sakti is Seated in Navel Center

In the lotus sphere of navel center
In the Kalas that rise
Immanent She is, the Aim Sakti;
Meditate,
And there in Nada you firm shall be
Your birth-cycle its end shall see.

1387: Aim Sakti is Vageswari

She is Queen of Speech,
She is decked in garland of gems pure,
She is Queen of Songs,
She is milk-hued,
She is Queen of Jiva,
There was She seated in Navel Center.

1388: Aim Sakti's Form

Then, of yore, with hands two
She Dharma measured,
Now for nonce She holds
The pitcher white of hermit,
They who reach Her
By the Way to Hall of Dance,
Verily behold
The Primal Cause of all.

1389: Aim Sakti is Surrounded by Fifty-Two Saktis

The Causal Saktis are fifty and two,
The Causal Virgins arr they
She the Primal Causal Sakti of all,
In the Chakra immanent stood;
She the Primal Cause as Grace stood.

1390: Effect of Aim Sakti Worship for One Year

If firm-fixed,
This Sakti in your thoughts stands;
Within a year span,
This Flame shall in you merge;
If steadfast in devotion you stand,
You shall vision the Ruby
That dances in the Hall of Spaces Vast.

1391: Gaum (Tattva Nayaki) Sakti is Seated in Heart Center (Anahatha)

That Sakti you visioned in Heart's lotus
This (Gaum) the Queen of Tattvas all,
This day, She, in my thoughts, is sweet seated
That my life's enemy--Death--destroyed be.

1392: Gaum Sakti's Form

The Sakti that was in my mind seated thus
Appeared with hands eight;
Holding flower, parrot, noose, battle-axe and sword;
The shield, bow and the arrow too--
She danced in rapture divine.

1393: How Gaum Sakti was Attired

In rapture She stood
Wearing crown of gold,
Garland of pearls and corals,
Dressed in richly silks,
The rising breasts in gem-laid corset contained,
There She was in glory,
Her Form green-hued.

1394: Gaum Sakti is Surrounded by Forty-Eight Saktis and Eight Vestal Virgins

This green-hued Lady has serving companions six times eight,
And vestal virgins eight that take up her train,
Her breasts are in corset contained,

Her hands pendant in blessing gesture,
Thus the Sweet One appears,
She of waist slender.

1395: Perform Kundalini Yoga Before Gaum Sakti

The Kundalini Fire in Muladhara resides,
Course your breath to unite in Her in Anahatha
And in devotion true the adhara above ascend,
You shall into the heaven within rise,
That is milky white pure (Solar Sphere).

1396: Krim Sakti is in Sun's Sphere

In the mystic sphere
Between Centers, navel and heart,
Is the Koopa (Krim) Sakti seated;
There in the fiery Sphere of Sun;
Unto the cool waters of a well was She.

1397: Krim Sakti's Form

The Sakti thus seated
Has benignant faces ten;
There in Sun's Sphere She gently appears;
She assumes protecting hands four times five,
And to sunder Pasa holds the Trident.

1398: Weapons of Krim Sakti

The trident, mace, fiery sword, shining drum
The gleaming spear that is Jnana,
The arrow, kettle-drum, parrot, the bow, these one side are;
The bugle, flower, noose, battle-axe, knife, conch,
The pendant hands in protecting gesture the other side are!
--These meditate on.

1399: She is Surrounded by Forty-Four Saktis

Four and Forty are Saktis surrounding Her
Four and Forty Saktis that meditate on Her
She is seated within the lotus

She that transcends thoughts all.

1400: Krim Sakti as a Girlish Nymph

She, that transcended thought all,
Wears the diadem of gold
Her corset is of gems, pearls and corals made,
Her silken dress spreads below Her slender waist
Her Feet hold the anklets
Thus, adorned, as a girlish nymph,
She stood before me.

1401: Effect of Worshipping Krim Sakti

This Sakti, there, as She stands constant
Anima, Mahima, and the rest of Occult powers arise;
The Pasas that bind the ancient Jiva are sundered;
And the unitive Light of Jnana dawns
In those who realize Her.

1402: Haum Sakti (Sadasiva Nayaki)--in Ajna Center

The Sakti of the Sadasiva,
Has faces five and hands ten,
Of these, the downward looking face (Athomukha)
Is divine far indeed.

1403: Haum Sakti's Form

The resounding bell, the trident, the skull and the parrot
The serpent that gems hold, the axe, the knife, the ball
The lotus that is lovely unto Her eyes,
The kettle-drum that is held in Her hands
The gem-set garland that adorns Her body,
With these She worship receives.

1404: Haum Sakti is Surrounded by Forty Saktis and Forty Vestal Virgins

With forty Saktis the worship offering,
With forty Virgins making the retinue
The Beloved One is seated in the Chakra;

And there in uninterrupted rapture, they are.

1405: Practise Kundalini Before Haum Sakti

The Fire that burns in the Muladhara
To rouse it and send it upward over adharas,
Do center your mind on the root mantra (Aum)
Your mind-force then lifts it up, heavenward,
Like the clouds over terrestrial sphere.

1406: Aum Sakti Arose as Sivayanama

The Pranava Mantra composed of letters A and U
From terrestrial sphere Muladhara arose
Ascended upward
And as Sivayanama to eye appeared;
Invisible it is not to the naked eye;
Visible it rose, for us to see.

1407: Form of Amudeswari (Aum) Sakti in Moon Sphere

Thus was She seated, Amudeswari,
In the Moon Sphere of ambrosia
In cranium within;
There She was, the ambrosial milk breasted;
Her throat and hands shine unto silver and gold
In Her Hand She held the hermit's pitcher of earth made,
White-hued She is unto the ambrosia.

1408: Aum Sakti Described

Beautious unto ambrosia is Her form,
As crystal pure She rises in me,
Unto a lily She is,
Unto the pearl of deep cool waters She is,
Unto ambrosia rich, immortal She is.

1409: Aum Sakti is Surrounded by 36 Saktis and 36 Vestal Virgins

The goodly Saktis six and thirty
The vestal Virgins* six and thirty

They seek Her that has her home in the lotus bloom,
They seek Her, the Eternal One,
From within the lotus of their bosom.
*070Yoginis (female yogis)

1410: Practise Kundalini for a Year

My thoughts stood still in meditation,
The Kundalini Fire filled the adharas,
I beheld the Light above in Sahasrara,
And as I held it in my heart,
In a year Sakti appeared;
The Sakti that is of luminous Aum.

1411: Effect of Worship of Aum Sakti

Luminous indeed they become
All that are in High Heaven,
Low they bowed before me
All the world, and all the creatures therein,
Unto Narayana was I blessed
With all things goodly;
How can I recount
All that comes of Aum Sakti.

1412: Saum Sakti in Sahasrara

Above the downward looking face of Haum Sakti
Above the Aum Sakti in Lunar Sphere
In Letter U Form
Is the Celestial Garden
There unto the Wishing tree of Kalpaka is Saum Sakti;
She of golden vine-like Form
Is on lotus seated.

1413: Saum Sakti is Maiden Innocence

As you worship that golden vine
The exulting I-ness leaves you;
In the Chakra Sahasrara that represents the spaces vast
You shall see Her, close entwined,

She, the Maiden Innocence.

1414: Saum Sakti is of Surpassing Beauty

For this Maiden Innocence
Beauty is woman's perfection embodied;
For Her the Lord is the father
The world vast is Her tilak;
Surrounded by maidens several
She takes Her place,
In the narrow crevice of Sahasrara.

1415: Saum Sakti is Surrounded by 32 Saktis and 32 Vestal Virgins

Saktis thirty and two surrounding,
Vestal Virgins thirty and two accompanying,
In the spreading petalled lotus within
She sat,
She that has places several.

1416: Saum Sakti Appeared in Me

There they were, the Sadhakas, basking in the Light of the Dancer,
There they were, the Sadhakas visioning Her, the Cause of All
There they were, the Vedas, ancient, seeking Her everywhere,
But this day,
She in me as Her Home
Reigns supreme.

1417: Lord Alone is the Refuge

He who has Her in the home of his heart,
He lacks nothing;
He who has Her in the home of his heart,
He begs not;
He who has Her in the home of his heart
He has peers none among Celestials even;
He who has Her in the home of his heart,
For Him is the Lord that nothing lacks.

1418: Jiva Chakra of 64 Chambers

Sixty and four are the instruments of enjoyments

That tempt Jiva,

Sixty and four are Kalas within Jiva,

Sixty and four are the Chambers of Jiva's Chakra

Sixty and four, where Siva Sakti are.

TANTRA FOUR ENDS



TANTRA FIVE

(Verses 1419-1572)

4 SUDDHA SAIVAM

1419: Four Paths of Saivam

The Lord created earth in wisdom infinite
And He made it abode of man
How shall I sing His Majesty!
He is mighty as Mount Meru,*
From whence He sways the three worlds;
And He is the Four Paths of Saivam* too here below.

1420 School of Suddha Saivam

Those who tread the path of Suddha Saivam
Stand aloft,
Their hearts intent on Eternal Para;
Transcending Worlds of Pure and Impure Maya,
Where Pure Intelligence consorts not with Base Ignorance,
And the lines that divide Real, Unreal and Real-Unreal
Are discerned sharp.

1421 Suddha Saivam is Saiva Siddhanta

Having learned all that learned must be,
Having practised all Yoga that have to be,
They, then, pursue the path of Jnana in gradation sure;
And so pass into the world of Formless Sound beyond;
And there, rid of all impurities,
Envision the Supreme, the Self-created;
They, forsooth, are the Saiva Siddhantins true.

1422 Suddha Siddhanta is Vedanta

Suddha Siddhanta is Vedanta;
They who have scaled the heights of Nada sphere

Have verily had the Vision Unwavering;
Comprehending Tattvas from world of elemental matter
To the Finite End of Jnana (Bhodanta)
They become Perfection in Nadanta;
They verily are the ardent seekers of Jnana.

2 FOUR PATHS OF SAIVA

1423 Path of Chariya-Kriya

They who walk the twin paths of Chariya and Kriya
They ever praise the twin Feet of Lord;
On their limbs they wear holy emblems
The twin rings in ear lobes
The twin rudraksha garland around the neck,
And adopt the twin Mudra
All, in amiable constancy.

1424 Path of Dvadasa Marga Saivam (Yoga)

In the lobes of their ear,
They wear the double ring of gold,
Around their necks
They wear the double string of rudraksha;
Their holy body thus adorned
They sit quiescent, chanting mantras
And feel their way inward
Through the twelve steps in the ladder
Of the Soul's ascension to Siva
Of such are the peerless school of Saivas.

1425 Pure Suddha Saivam (Jnana)

They who transcended the nine spiritual Centers
Verily saw God,
Whom the nine continents seek;
They saw the Continent beyond all continents
They, indeed, are the Pure Suddha Saivas.

1426 Characteristics of Jnani

The Jnani masters all sacred lore on earth,
And the attainments sixty and four
And espies the Land of Mauna
And all other land besides;
He sees the goal of all Vedas
And sees Lord and himself in union one.

3 SAN MARGA SAIVAM

1427 Jnana Path is for Suddha Saivam

The golden emblems of Siva,
And the holy smear of ashes
Apt are they the insignia
Of those in Saiva Path stand;
But the path of Jnani
Is the path that no evil ever crosses
That his emblem, the holy path of Sanmarga (Jnana)
So beloved of Suddha Saiva.

1428 Greatness of Jnani in Suddha Saivam

The blemishless Jnani is king of Wisdom's realm,
He is the Sun, whose beams pierce the massive lore of Vedanta-Siddhanta
His is salvation True
He, the immortal one
And devoted true to Suddha Saiva way.

1429 Conclusions of Suddha Saivam

Nine are the Agamas of yore
In time expanded into twenty and eight,
They then took divisions three*
Into one truth of Vedanta-Siddhanta to accord
That is Suddha Saiva, rare and precious.

1430 Doctrine of Grace in Suddha Saivam

She transcends the worlds of Matter, Pure and Impure,
And the seven states of Turiya awareness

And the categories of Real and Unreal,
She is Paraparai;
She grants the soul deliverance;
She is ever within;
She is the Lord's Divine Grace,
The Arul Sakti that is all pervasive.

1431 Sakti's Grace for Jnani in Suddha Saivam

They transcended Categories Real and Unreal
That cognize neither Chit nor Achit
They attuned themselves to Sivoham meditation,
And in Mukti, in the bliss of Sakti
They were immersed deep,
And there
All Siddhis abounded in surpassing prowess.

1432 Suddha Saiva Strategy

The Self, Para and the Sadasiva that is Lord,
The categories threePati, Pasu and pasa,
The Immaculate Ancient One,
And the Tattvas that bind Jiva
And the goal of Liberation
On All these in accord contemplate
They, of the path of Suddha Saiva.

1433 Vision of Suddha Saivam Path

They fixed their thoughts on Perfection
And lost consciousness of Self's existence
They have reached the End of Vedas;
They followed the Twelve-Way route
To divine rapture
That their vision is,
Those of Suddha Saiva Way.

1434 Way of Jnani

He stills the incessant flow of thought
That even Yoga's severity stills not,

With Jnana he effaces the Self
And in Bhava identifies with Siva;
That in brief is worthy Jnani's story.

1435 Vedanta is Siddhantin's Finite Goal

The Vedantins envision Brahman
Adepts are they in Brahmaic art;
They hold all phenomenon as illusion entire,
Those who envision Nadanta
Are yogis unwavering;
But Siddhanta that accords not with Vedanta,
Is the common Saiva's lot.

1436 God is Beyond Reach of Pasu and Pasa Knowledge

High be the clouds that soar
They never shall touch the heaven's roof;
Varied be the sights that loom
They never shall touch the eye's orbs;
Even so,
Neither Pasu nor Pasa shall reach Him,
Whom contemplation scarce comprehends.

1437 Siddhanta is to Unite With Siva

You and He are not two separate
You and He are but one united;
Thus do you stand,
Freed of all sectarian shackles;
Adore the Feet of Paraparai
And with Siva become One;
That the way Siddhanta fulfills.

4 ULTIMATE GOAL OF KADUM SUDDHA SAIVAM

1438 Suddha Saivam Defined

They are not for outward form and attire,
They are not for pomp and ceremony,

Uprooting all bond and desire,
Abiding in the Immaculate Lord,
They bring to dire destruction
The Soul's egoity and its bondage beginningless
Thus they onward leap
With Siva's light suffused
They, of Suddha Saiva Way.

1439: Teachings of Siddhanta School

The five Tattvas that constitute the body,
The thirty more that together constitute them
And the one Tattva that is yet beyond Pure Maya,
All these they transcend;
The thick layers of primal bondage they dissolve
And of certain, realize the Self
That the way of Siddhantins true.

1440: Goal of Suddha Saivas is to be One With Siva

They tarry not in the Pure Maya Sphere of Siva Tattvas
There they but attain the status of Gods,
But that as a spring board
Their Soul reaches farther out to Siva Him-self
And merging in His union, Self-effacing,
Themselves become Immaculate Siva
They, forsooth, are Suddha Saivas.

1441: I and You Difference Effaced

I sought Him in terms of I and You
But He that knows not I from You
Taught me the truth, "I" indeed is "You"
And now I talk not of I and You.

1442: When This Truth Dawns Then is Union in Siva

When this Truth, beyond words, you perceive
The Siva Tattvas five bend below;
The light of Supreme Jnana dawns,
Illumines the Soul's path

To the Finite goal
Of Sayujya union in Lord.

5 CHARIYA

1443: Chariya is Breath of Suddha Saivam

"O! Kalangi! Kanja Malayaman! Kanduru!
My loved disciples, this you understand;
The practice of Chariya is basic to salvation,
And verily is the breath of Suddha Saiva
In this world below"-
Thus quotes-Mula,
Master of penances many.

1444: Jnana, Yoga, Kriya and Chariya Defined

To be one, Life within Life-that the luminous path of Jnana;
To seek the Light within Life-that the mighty path of Yoga;
To invest idol with Life-that the external way of Kriya
To adore Siva in love-that the basic worship of Chariya.

1445: Temple Worship Essential to Chariya

Wander you through town and villa
Seek Him through shrine and temple
Sing of Him as "Siva, Siva, my Lord"
And thus do you offer worship meek,
And the Lord will make your heart His temple.

1446: Ways of Those Who Follow Four Paths

They who follow path of Chariya are Bhaktas;
In Kriya the devoted souls wear holy emblems,
They who practise Iyama and the rest are Yogis;
And they who reach Siva Jnana are Jnana Siddhas true.

1447: Goals of the Four Paths

Jnanis merge the I in You;
Yogis attain Siddhi and Samadhi;
Those in Kriya miss not daily worship;

And in Chariya they perform pilgrimages many.

1448: Worship in the Four Paths

Kriya is worship of Siva in Form,
Yoga of the Formless One,
Jnana is the advanced path in ripeness of time,
The adoration of the loving heart is Chariya,
Exalted indeed it is.

1449: The Four Paths Were Revealed by Nandi

The Four paths of worship
And the four states of realization they give
And the six schools of Vedanta-Siddhanta
All these are truths
That Nandi from the Golden City descending revealed
For the doubting humanity to redeem.

1450: Ordination Rites for the Four Paths

Samaya is the ordination rite for self-surrender in Chariya
Visesha, the rite for incantation of Siva Mantra in Kriya
Nirvana helps Kalas purification in Yoga
And Abhisheka for Grace to reach in Jnana.

6 KRIYA

1451: God is Everywhere-Seek Him

The One God there is
He pervades the ten directions around,
In which direction can we say is He not?
So, do take refuge under His Holy Feet
Then shall you cross the roaring Sea of Karma,
And safe reach the Shores of Beyond.

1452: True Worship is Worship Within

You may adore Him with sandal, fragrance exceeding,
That grows on peaks atop in forests interior,
You may worship Him with flowers rare,

That bloom in Heaven's gardens
Unless you shed your fleshly attachments
And realize Him in the depths of your heart
You shall never never reach His Holy Feet
That is unto flowers that shed honey dew.

1453: Bhakti Begets Grace

The Lord is your Guide,
Seek His feet as does the yearning calf,
He shall seat you amidst His children of Wisdom;
The Devas, the Beings of Heaven, bow low before Him;
Great is His love, as of the cow to her calf;
And bounteous His Grace, beyond beyond count.

1454: Bhakti's End is Lord's Abode

She fashioned this world
And all universe that fills space in directions eight
Her-He consorts, sharing Himself with Her
To adore Him is the duty of humans here below;
And that which fashions a place in Lord's Abode
Is Bhakti true.

1455: The Four Paths are the Steps in the Ladder to Siva Union

The Bhakta to begin with practises Chariya and Kriya,
Then blessed with grace takes to Yoga pure;
And that way reaches the path of Jnana
And in the end by Guru's grace becomes one with Siva.

1456: Daily I Beseech His Grace

The Lord is resplendent as pure gold
His Feet are unto the lotus bloom
At them I pray: "Lord, Grant me Your Grace!"
And in love I melt and daily adore;
And the Lord that is Light within my bones
Himself does reveal unto me.

7 YOGA

1457: Yoga Way Leads to Realization

They course Kundalini through centers six,
To singleness of aim direct the mind,
Unto a wooden stake they sit immobile,
Impervious to tickle or to thrust,
To the wise yogins who thus set their purpose high,
Lord His Grace grants.

1458: God is Timeless Eternity

Unless you have realized Him as Timeless Eternity
You know Him not, albeit through aeons and aeons of time;
The Gods-Hari of the Ocean bed and Aya, the Creator-
In vain have sought Him through countless vista of Time
He is at the Pinnacle, beyond, beyond their reach.

1459: Yogi Realizes God Within

As from within the flower,
The hidden fragrance wakes to life,
So, out of Jiva blossoms
Siva's divine grace;
Sitting unmoved like painted picture
The yogi realizes Him within
Unto the planted pole is He,
Which the musk-cat embraces, its fragrance to shed.

1460: Seek God Within You

You say, "I have realized God"
Yet you have not seen Him that is but within you;
Nandi abides subtle as fragrance within flower;
Seek Him in singleness of your thought
Then shall your darkness of Impurities vanish
The darkness that is the seed of birth and rebirth interminable.

1461: Yoga Shows the Way

Neither mantra, nor song, nor arts four and sixty

Ever sunders birth and its accursed bonds;
Then did I take to Yoga's way,
And lo! I met the Sun, Moon and Fire on the way to Cranium
And they showed the Supreme Way!

1462: Fruits of Yoga

Do in devotion practise yoga
You shall a true tapasvin become;
You shall the True Word realize;
And of certain, one with Heavenly Beings be;
Yoga devoted is penance true.

1463: Do's and Don'ts in Yoga

Do with care practise yoga
You shall with Immortals be;
Within you shall you glimpse Him;
If you but waver,
Then shall you reach the World of Darkness
Verily, Kundalini Fire that Yoga kindles in thee
Is the Gracious Lord HimSelf.

1464: Fall and Redemption Through Yoga

The monarchs that swayed the sceptre righteous,
The devout anchorites in unnumbered thousands,
How many, how many, thy fell below;
(For having wavered in Yoga practice)
And yet, the myriad Siddhas, Devas and Supreme Beings Three,
All redeemed adore Him
Saying "You, Our Father!"

1465: Sub-divisions in Yoga

The yogi has sub-divisions three in his path;
The yoga-kriya that helps him be the yogi;
The yoga-chariya that of desires deprives him,
And yoga-in-yoga that centers thought on Sun within;
This latter I fixed my heart on.

1466: Stages of Initiation in the Yoga Path

Samaya Diksha in yoga is initiation for diverse yoga efforts;
Visesha Diksha in yoga is for achievement of eight-limbed yoga;
Nirvana Diksha in yoga aids yogi glimpse the Divine;
And when he is granted Abhisheka Ordination
Then is he ripe for Siddha State.

8 JNANA

1467: Jnana Path Most Exalted

Than Jnana,
There is none better an ethical path, here below;
None better a religious faith;
Nothing else than Jnana can confer liberation true;
They that are exalted in Jnana
Are truly exalted among men.

1468: Jnani Transcends Nada

Out of the primal Principle of Sound (Nada)
The Mind springs;
And out of the Mind-Intelligence, Egoity and Will;
They who have mastered these three,
And the Mind's cogitational activity as well,
Verily have mastered Nada
And have truly attained Jnana.

1469: Stages of Attainment Through Jnana

Thus they say:
By devotion the Jiva first sojourns Lord's world;
Then comes to dwell in Lord's proximity;
Further on receives Lord's grace,
And in the end attains Jnana
In Sivohamic I and You union
Jiva shall himself Siva become.

1470: Unitive Attainment of Jnani

Brahmam shall be his impregnable abode,
Universe, his kith and kin;
Diverse paths the world presents
All, all shall be his;
For, verily he has realized
The pure Jnana, free of doubt.

1471: Jnana is Lifeboat

The Lord is of Infinite Grace,
In His Celestial City are Love, Light and Peace eternal,
To them that seek to know His Form
And understand His Attributes
And attain His Holy Feet
To them, this is the Path
This, this the boat to cross Life's turbulent waters.

1472: Jnani Becomes Light Divine

In whose thoughts Jnana ripens and swells,
In his path the Life-Boat appears and greets him;
And thus does he reach the surging waters
Of the Crescent Moon's sphere,
And there, rid of Impurities,
He himself the Effulgent Light becomes.

1473: Jnani's Attainments are Unique

For Jnani
All four paths are;
Not so for the Yogi until he becomes Mauni;
For him is Kundalini Yoga in ardour performed,
Chariya and Kriya too are his.

1474: Attainments at Four Jnana Stages

The Jnani attains all the four stages in Jnana;
Jnana-in-Jnana is to transcend the "I" and "Mine"
Yoga-in-Jnana is to envision the Light of Nadanta;
Kriya-in-Jnana is to seek the liberation by good.

1475: Jnani Attains Unitive Wisdom in the Absolute

He who realizes Jnana in its four divisions
He verily transcends the conflict of virtue and vice;
He has reached the farthest shores of Truth;
He has glimpsed the Mighty Object;
He is the Immaculate, Siddha, Siva Mukta.

1476: Initiation Rites in Jnana

In Jnana are initiation rites four;
Samaya initiates the search for the Self;
Visesha, the search for the Divine;
Nirvana for the descent of Lord's Grace;
Abhisheka for the attainment of Divine Guru's Holy Feet.

9 SANMARGA (PATH OF KNOWLEDGE)

1477: San Marga

They glimpsed the Light of Holy Scriptures,
The revealed word of the Self-Existent Sivam.
They lost the sense of ego,
Became Siddhas of SivaYoga,
And over Death triumphed;
Only they that had thus evolved
Knew meaning inner of Sanmarga.

1478: Nandi Showed Sanmarga Path

The peerless Master Nandi
Of Saivam honoured high,
He showed us a holy path
For Souls' redemption true
It is Siva's divine path, Sanmarga's path
For all world to tread
And for ever be free.

1479: Guru Adoration is Sanmarga

To see him, to adore him, to meditate on him

To touch him, to sing of him,
To bear his holy feet on humbled head,
They that render devotion to Guru
In diverse ways thus,
They indeed walk the Sanmarga path
That to liberation leads.

1480: Sanmarga Gives the Vision True

They that have true Vision none,
Shall never Siva know;
Nor shall even Jivas be;
Nor indeed Siva become;
Never, never their birth's bondage broken be.

1481: Sanmarga Leads to Supreme Grace-Bliss

When you scorch Impurities five
And listen to the Voice of Silence
You become a pure Mukta;
And I and You in one merge;
And by the unsullied Grace Jnana grants
You shall joy of the Bliss Divine;
Verily, then by Sanmarga Path
You become He indeed .

1482: Greatness of Sanmargis

The visage of Sanmargi is Pedestal of Sakti
Where Sanmargi is there God is,
To see assemblage of Sanmargis is to vision Lord,
This I proclaim,
To whatsoever path you do incline.

1483: Sanmarga Path Purest

Alone of all paths
Sanmarga grants God-head through knowledge;
The rest of paths are for un-illuminated;
Renouncing the ways of impurities
And transcending limits of Turiya

It merges I in You;
Verily, Sanmarga is Path Purest.

1484: Other Three Paths Open of Themselves

Unto that rare seeker in Sanmarga path
The rest of three paths, of themselves open;
That alone is True Path union with Siva seeks;
Seek that Path
As Guiding Word scriptures proclaim.

1485: Sanmargi's Vision

The bondage that keeps Jiva an alien to God,
The Karmas that flow from it,
The avastas that the Self experiences,
The Primordial Stuff that is Matter's nucleus,
The Consciousness that entwines it,
The million, million mutations that pervade the universe,
They who see them all and their own Selves
Verily are they the Sanmargis true.

1486: Sanmarga Leads to Svarupa State

Rending the Soul's bonds asunder
Conjoining him to the Lord
Melting the heart that knew no melting
Merging into the Primal Manifestness (Svarupa)
That is Truth Eternal
Sanmarga verily gives Jiva
The rest that knows no commotion ever.

1487: Sanmarga is Only Path to Finite Goal

That alone is Path Divine
The Sanmargis for Goal ordain;
Other Path there is none,
Than this path to the One;
They that straight reach it not,
Through Yoga's Path may yet climb.

10 SAHAMARGA (PATH OF YOGA)

1488: Sahamarga Leads to Sanmarga*3Sahamarga (Yoga) blossoms into Sanmarga,

Through Siddhi it leads to Supreme Mukti;
It is the Path lower to Sanmarga,
Involving myriad birth and death
But eventually landing in Jnana Finite.

1489: Without Sahamarga They Lost All

They that follow not twelve-tiered Path of Sahamarga,
Neither will they know Guru nor God, nor Faith True;
The Goddess of Grace will frown at them;
Salvation shall never their portion be;
And they do lose both-
Their stature and kith.

1490: Fruits of Yoga Samadhi

In Yoga Samadhi is Space Infinite;
In Yoga Samadhi is Light Abiding;
In Yoga Samadhi is Sakti Omnipotent;
They that joy in Yoga Samadhi
Are verily Siddhas great.

1491: Yoga Confers Blessings of Here and Hereafter

Both yoga and bhoga, yogis may have;
Through yoga is attained Siva's Form divine;
Through bhoga all earthly blessings;
Thus may he enjoy both-he, Yogi immortal.

1492: Yoga Leads to Supreme Awareness

Through this path of Sahamarga
The Yogis pierce the Adharas
And the Nadis they purify;
Envision the Kalas sixteen,
And glimpse their heavenly radiance;
And then are they merged in Awareness Supreme

Their organs of sense, internal and external,
All atrophied.

1493: Siva is in Yogi's Thought

He harries and subdues the conflicting senses five
With the sharp sword of his determinate will;
In his thought emerges Lord
Whom the eighteen Ganas seek;
Verily, the yogi deserves our obeisance.

1494: Love Basis of Yoga

Even for the Yogi austere
Who attains the glossy hue of the rich ripe fruit
The Lord is hard of shell unto the wood-apple fruit,
But to them whose hearts ripe in love,
And taste the sweets of divine rapture,
He opens all of Himself
Unto a rich fruit mature.

11 SATPUTRA MARGA (PATH OF KRIYA)

1495: Path of Filial Piety Leads to Jnana

The Path of Filial Piety is the Way of Kriya true;
The Kriya Path leads to Yoga Path;
Transcending both,
And uniting in Sakti of Yoga State
Indeed is consummation of Sanmarga Path.

1496: What Constitutes Kriya Path

To perform Pujas, to read the scriptures holy
To praise the Lord, to chant His holy name,
To practise Tapas, to be truthful,
To bear no envy,
Thyself to cook the offering for Lord with loving care
These and other acts of reverence
Constitute Pure Path of Filial Piety.

1497: All Nature Seeks Flowers; Why Not You?

The humming bees roam unceasing from flower to flower;
The snow-white swans float amidst lotus and blue-bells,
They all, all, seek flowers fragrant;
Yet, you who have beheld all this,
Adore not the Lord with flowers for a while even.

1498: Lord is Our Defence and Refuge

His Holy Feet are our Rock of Refuge;
His commandments, our defence's battlements;
He is verily the finite Shore
For the surging tide of Jivas on earth;
He pervades thus, the seven worlds alike.

1499: Adore Lord in Diverse Ways; He Shall Be Yours

Rise high, bend low, kiss and embrace Lord;
Praise Him, sing Him and pray at His Holy Feet;
That shall your birth's fulfilment be;
In trembling love do adore Him;
He, indeed, shall be beloved unto you.

1500: Approach Lord Through Kriya Path

In reverence I stand and adore mine lord;
In humility I prostrate and praise Him;
And for ever and ever shall I worship the Divine Light of Beauty;
You too shall seek Him with flowers fragrant,
The more you adore Him
The fuller He reveals Himself unto you,
He the Lord of Beings Heavenly.

1501: Kriya Comes of Chariya

Hearken! You, worldly men
That stand in Chariya Path,
It leads to the Kriya Path,
That exalts you;
Then shall your primordial Pasas lie prostrate,
And you live in unending bliss for ever.

12 DASA MARGA (PATH OF DEVOTION)

1502: Ways of Dasamarga

Gently light the lamp,
Gather flowers fragrant,
Humbly ground the holy paste,
Softly sweep,
Sing Lord's Praise,
Count the crystal beads,
Anoint in many ways,
And perform the diverse acts of temple service.

1503: Hold Fast to Chariya Path

This the Primal Being, that the Primal Being
Thus in doubt tossed,
Away they moved farther and farther from It;
They know not this is the true Path,
And worship not;
Do pursue this appointed way,
And seek the King of Kings;
That, in truth, shall quell
All doubts within you swell.

1504: All Worship Began From Chariya

"I meditate on the Moon Nadi on the left,
I shift on to the Sun Nadi on the right"
-The worship the yogins thus
At the Feet of the One perform
And the worship the Celestial Beings
Daily to Lord offer,
All these but begin
In the Path of Chariya ultimate.

1505: Lord Appears in Love Entwined

The Celestial Beings seek Lord

Chanting His glory in names thousand;
They that adore His Holy Feet
In abiding rapture of their hearts,
And hold him as their eyes' apple
Unto them is He sweet melody,
To them He appears in divine love entwined.

1506: Be of Love and See the Lord

What avails it
That you read holy scriptures,
Perform Pujas,
Gather flowers in cluster?
As long as your heart is unto a pebble
Dropped into a dark pool
Over-spread with moss of ignorance,
You can never realize the Lord;
Lord that is in your heart's love;
Lord that is blue-throated;
He, the Pure Light.

13 SALOKAM (IN GOD'S WORLD)

1507: Successive Stages to Finite Beatitude

The four stages of attainment
Saloka, Samipa, Sarupa and Sayujya
Are in gradation reached from Chariya;
The path of Chariya leads to Saloka;
And that in turn to Samipa;
And Samipa shows the way to Sarupa;
And ultimately to Para of Infinite Space (Sayujya)
Beyond which there is state none.

1508: The Four Ordinations in Kriya Worship

In Kriya worship are sacraments four;
Samaya sacrament prepares heart to be a Tabernacle of God;
Visesha sacrament installs the Faith firm;

Nirvana helps realize the Truth of Faith;
Abhisheka confereth the state of Samadhi Supreme.

14 SAMIPAM (IN GOD'S PROXIMITY)

1509: Transformation of World-Knowledge

In Saloka Pasa Jnana (World knowledge) becomes Pasu Jnana (Spiritual knowledge)

In Samipa it becomes Arul Jnana (Grace-knowledge)

In Sarupa it is transformed into Pati Jnana (God-knowledge)

In Sayujya it is for ever dissolved.

15 SARUPAM (IN GOD'S FORM)

1510: Only Jnana-in-Yoga Leads to Sarupa State

The State of Sarupa is, no doubt, reached
Through the eight-pronged yoga way;
But unless it be Sanmarga-in-Yoga,
The Sarupa state cannot be;
The yoga way but leads to bodily Siddhis diverse;
But for the Sarupa state to realize,
None these but the pure way of Jnana-in-Yoga.

1511: Sarupa State by Nearness to God

All things, living and non-living,
As they reach the Golden Mount of Meru
Are themselves into gold transformed;
Even so,
They that reach the world of Master Divine
Attain Form the Light Divine
His, of the King of Kailas.

16 SAYUJYAM (ONE IN GOD)

1512: Stages in the Soul's Pilgrimage

In the Soul's Pilgrimage towards God

The Path of Saivam describes stages four;
It is Saivam, when the Self forges a kindred tie with Siva (in Saloka)
It is Saivam, when the Soul realizes itself and nears God (in Samipa)
It is Saivam, when it leaves Samipa (and reaches Sarupa)
It is Saivam when it enjoys the final bliss of Sivananda,
The inextricable union in Sayujya.

1513: Sayujyam

Sayujya is the state of Jagra-Atita-the Beyond-Consciousness
Sayujya is to abide for ever in Upasantha,
The peace that knows no understanding
Sayujya is to become Siva Himself,
Sayujya is to experience the infinite power of inward bliss,
Forever and ever.

17 SATHINIPADAM (DESCENT OF GRACE)

1514: Wooing of the Soul by the Lady of Grace

In the corner dark of the Chamber of Primal Stuff
There She was-the Virgin Lady of Grace;
Intent on consorting with the Blind Old Man-the Soul immortal,
She rent his veil of night,
Showered full many a favour,
Wooed with temptations diverse,
And lo! to Her bosom took him,
In wedlock holy.

1515: The Infinite Ground of Sakti's Descent

If you meditate on the primal source
Whence the evil senses sprang
You shall know it as Land of Becoming,
The ambrosia of the Realized;
They that have been given the clear vision, nectar sweet,
Are verily the Infinite Ground
Of Sakti's highest seeking.

1516: Arul Sakti Helps Attain Liberation

The Primal Sakti releases Jiva from enveloping gloom,
Rows it across the sea of myriad births,
Grants the Grace Abiding;
And lands it on the shores of Truth's Bliss
United in the Lord of Heavenly Beings,
-Themselves as yet unfree
From Impurity's obscuration.

1517: Grace Illumines

As when groping in a chamber enveloped in thick gloom,
A sudden shaft of light pierces and illumines,
Unto it into the gloom of bewildering Ignorance
Is the Presence of Lord and Lady of Grace,
Lord that is Nandi, worshipped in the blossom of heart.

MANDATARAM (SLOW PACE)

1518: Grace Leads Soul Through Successive Stages

She tempted the Soul with guiles,
Took him to Her bosom,
Shook him from stupor,
Dispelled his Karmaic hordes,
Destroyed them to the roots,
Filled him with rapture
Lifted the veil of his Ignorance
Granted many a favour
And then, then, bestowed on him Her Grace that illumines.

1519: Descent of Grace Snaps Cycle of Births

They that have sported in the waters of Virgin Grace,
No more shall wallow in the filthy waters of virgin's lust;
If they but seek to sport in the Holy Virgin's Waters of Grace,
No more births shall they in future take.

1520: Lord is Soul's Redeemer

He is the Red One (Destroyer)

The Dark One (Preserver)
The White One (Creator)
The Green One (Redeemer)
They who know Him thus, free of doubt
Of a certain shall seek Him;
Remember this;
His are the sinewy arms
That skinned the dark massive elephant
And donned it for a vesture;
Do therefore, seek Him and adore Him.

1521: Siva and Sakti are One and Same

Infinite the passage of Time's Flood
Yet they say, He and His Consort stand one;
For them that adore Him daily in devotion,
He is verily the unfailing proof
Of labour readily rewarded.

1522: Vision of Sakti and Siva in Union

Given unto me was to vision the Light
That shone from the Twain in unison;
It was verily the Light Divine of the Ancient One,
In whose matted locks festooned with flowers,
The bees dance drunk with nectar;
They that waited in patience and prayer
They indeed saw Him-their darkness dispelled.

TIVIRAM (RAPID PACE)

1523: Fruit of Grace

In the garden of the Heavenly Father
Is that Damsel of Grace;
She approaches you,
Reveals the mystery of the births beyond count,
And destroys their very seed;
And then you vision the Primal One;

That, indeed, is the fruit of Her Grace.

1524: They That Adore Sakti Shall Be Granted Things Spiritual

She is the Damsel of the montane regions;
Of shapely breasts and delicate beauty;
If you in devotion adore Her,
She cuts the bonds of birth asunder;
Grants the prowess of mighty tapas;
Scorches the soul's forgetfulness;
And leads you to liberation path.

1525: Light of Grace Illumines Path of Devotee

He is the Lord of all Space in directions eight;
Bear His holy Feet on your head,
And He shall appear to you
With His Consort of Grace
Wreathed in clusters of fragrant blooms
In Her twisted tresses;
And for them who are thus made wise
The Blue Flame of Her floating Grace
Shall, for ever, illumine the Path.

1526: Lord Draws Near When Grace Visits

Seek close,
That soft Flame of Wisdom shall grant you
The peerless gift of Grace;
When you adore Him
Do so, showering blooms at His Feet
As I do,
Then shall He draw near you
Whom nothing can ever near;
He is truly the life pervasive of worlds all.

TIVIRATARAM (MORE RAPID PACE)

1527: When Grace Descends as Guru

When Jiva attains the state of Neutrality
To deeds, good and evil,
Then does divine Grace in Guru form descend,
Removes attributes all,
Implants Jnana that is unto a heavenly cool shade;
The Jiva thus rid of egoity,
And other Impurities Three,
Shall with Siva in union merge.

1528: How to Win Lady of Grace

In the Emptiness Vast where neither night nor day is
The Lady of Long Tresses dances in rapture;
Think of Her, make no sound
And in silence woo Her;
In endearment all
She draws you unto Her bosom,
And grants you Her favours;
Verily, Verily, She is the Paraparai,
The Power Supreme.

1529: Inner Light of Grace

He is the Sun and the Moon
That dispells darkness;
He is the Light on the path,
The Peerless Flame, the Supreme Lord;
The Master that illumined the Light within me;
He entered in me and lighted up the corporeal body;
And then, aye, with me bided for ever and ever.

18 ARUSAMAYA PINAKKAM (A CRITIQUE OF FORMAL RELIGIONS)

1530: The Six Faiths Avail Not

The Six faiths severally congregate,
Yet, not one knows the God within;
Deep into the pit of illusion, their adherents drop,

And fastened hard by familial ties of bondage,
They shake and tremble, in vain impotence.

1531: Formal Faiths Know not God Within

He hides in your heart
Yet does He pervade all;
He is the Munificent One;
The Lord Supreme;
Of austere penance
He is seated on the lotus of our hearts;
The cunning Master-Thief
In stealth enters this hollow abode of human flesh
And then leaves it;
None knows His deep design.

1532: Existence of God is an Act of Faith

Say, Lord is within you and without you
Then sure my Lord is within you and without you;
To them they say,
He is neither within you or without you
Sure is He nowhere for them.

1533: God is Beyond All Formal Faiths

They founded the Six Faiths,
Yet they found Him not;
What the Six Faiths talk of is not He;
Do you yourself in faith seek Him,
And be resolved of doubts all;
And then sure shall you enter your Father's Mansion.

1534: God Can Be Reached Only by Devotion

Proclaim you this:
There is nothing except Siva
No tapas except it be for Him
The Six Faiths are nothing but a dreary waste;
Do seek Nandi of mighty penance;
You shall indeed be redeemed truly.

1535: The Six Faiths Sought not Freedom from Pasas

They of the Six Faiths sought Lord
Only for heavenly state to gain;
They sought not to be rid of bondage thorns,
And so know not to be rid of this world materiality.

1536: Path of Siva Leads to Final Liberation

The Path of Siva alone is Finite Path;
The Other paths but lead to earthly sorrows;
And sure birth in bondage returns to you;
Do you walk in the Holy Path;
And when the One appears,
The triad Impurities that your destruction encompasses
Will, of themselves, meet their own destruction.

1537: The False Paths Lead not to Param

Forsooth,
The Faiths here below are a hundred in number,
In that swollen stream are the Six Faiths too;
These Faiths take not to the goal they boast of;
They are true Faiths never,
They take you not to Path of Param.

1538: Contending Faiths Do Not Help

The contending Paths are unto the braying asses:
The Pure Siva is all-pervasive;
They seek Him not by the right Path,
And so free are not from Impurities;
They shall grow insane
Forever entangled in whirl of birth and death.

1539: To Attain Finite Goal

Those who are assailed by doubts
And those who are freed from doubts
When together commingle,
Drive the wild beasts of Karma twine to caves,

And persevere in the pursuit
Then shall Finite Goal be reached;
They that are rid of the terrors of the wild
Shall see the Path that to Para leads.

1540: God is Distant and Near

He is far away,
He is near at hand
He is rid of ailments,
He is of immortal name Nandi;
Transparent to those that have unwavering vision;
Elusive to those who are tossed in doubt;
Such know not the mysterious purpose
For which the fleshly body is fashioned.

1541: The End of Seeking

To be born and to live again and again here below,
Verily is the curse of all;
It is the seed of Karma twain;
If you but listen to Him that knows
The origin of swirl that is birth and death,
No more shall you seek
The ways of the perishing men.

1542: Lord and Nandi are One

All the holy ones hail Him as Great God, the Supreme Lord,
He that is Nada and bears the name Nandi;
You too shall make no distinction,
But in prayer lift your hands to Him as Being Supreme;
And the Primal One shall as such reveal Himself.

1543: God is Within You; and Yet Far Away

He is Hara, Holy Father, Primal Lord
As implacable Truth He entered heart;
But if hearts of devotees sought alien paths
They know Him not;
Then is He far, far away.

1544: Precious is Hara's Path

The Heavenly Lord, He knows our goal
He is tender hearted;
He is the Effulgent Sun that guides the destiny
Of Heavenly Beings of wisdom great;
Do think of Him in thought unsullied;
He is of crystal pure hue;
Precious the path of Virtue
He for us has laid.

1545: God is Beyond All Religions

This the right path, that the right path
Be not tossed in such frail human doubts;
Seek the Being that is beyond wilderness of doubts
His is the Form that transcends fleshly imperfections.

1546: True and False Faiths

That Path they took
The immortal Devas and the saintly tapasvins;
And so reached Goal True
And merged in one with Siva;
But they that followed froward faiths
Received not His grace;
They lost their way,
And forever wander.

1547: Definition of True Path

He is Light within you;
To know how to reach Him
Is True Path of Becoming;
If you know thus,
You know contradiction none;
That is Path Finite, your Goal's End;
They are but folks poor in spirit
That know not merging in Light Divine.

1548: Worldly Path is not True Path

There is a True Path for the Journey;
They that follow the swampy paths worldly
See but the mirage;
They that avoid the sorrowful path of swirling Karma
Cross evil safe;
And shall sure worship at Lord's Feet.

1549: True Path Leads Straight to Lord's Presence

Walking in the True Path
Your holiness consummates;
The host of thine Karmaic deeds scatters
And they flee away;
Leave you the tortuous path
Of the Karmaic ridden men of world
Onward you journey, straight inside;
Thou shall, for certain, stand
In the Presence of the Lord of Heavenly Beings.

19 NIRAKARAM (DISSENSION REFUTED)

1550: Who Attained Divine Tranquility

The Heavenly Beings, immortal as the mountain Himalayas,
Received the Darshanas that are Six;
"We learned them all and attained the Other World"
-Thus quote they;
But, in sooth,
The Primal Lord is in intimacy within
Of those that have Divine Tranquility attained.

1551: Worship Siva and Siva Become

They who bow their head at the Feet of Lord
Of spreading matted locks and Konrai bloom bedecked,
They shall, like unto Him, become;
But they that yearn not for Him in constant eagerness
Shall be in sorrow immersed,
Sighing eternal here below.

1552: Worship Brings Immortal Life

Despair not!
You that thus sit and bewail
And you that have lost your better nature!
Seek Lord in penance true,
The Heavens' Lord shall wipe your tears away,
And grant you Greatness;
And you shall then know births no more.

1553: Lord is Unto Gentle Rain

Who seeks Finite Truth
They His friend are;
Who does not seek Him
They but know the Worldly Men's Misery-Way,
Enveloped in darkness of bondage
In vain shall they be born again and again;
Who seeks Path True
To them, the Lord is unto richly laden clouds
That drops gentle rain of Heavenly Grace.

1554: Lord Guides the Boat of Life

The Boat of Life
By Divine Wisdom guided
Discharges quick its cargo
At the City Ancient;
Having seen that unerring prospect
These wretched men of ignoble deeds
Think not of His Holy Feet,
In devotion replete.

1555: Lord is Within You

The Only Being, the Eternal Being
Within you He dwells;
When you say so,
These ignorant men laugh low;
Poor folk! if they but seek Him in prayer within

Then shall they meet Him-the Peerless One.

1556: Who Pursued False Faiths

They wake not to Inner Light of Aum within;
And joy not in ego-effaced bliss ensuing
They wot not of approaching death,
They seek not end of recurring birth,
Lo! they pursued the unending path of contending faiths,
And stood forlorn, for ever lost in faith false.

20 INNER FAITHS

1557: Lord Pervades All Six Inner Faiths

He is the Ancient One,
He created the beings of earth and heaven,
In days of yore, in Order Divine;
The Six Faiths seek the Feet
But of the One Primal Peerless God;
And in them all He pervades
In measure appropriate.

1558: All Faiths Lead but to Lord

One, the Great City,
Six, the roads that lead to it;
Thus are Faiths Six;
They that contend, "This true; That false"
Are unto the dog that in ire barks
To its own echo at hilly side.

1559: Come, Stand Apart and Seek Lord

He is the incomparable Lord
Of the magnificent path of Saivam;
He is Nandi of Divine Lustre
That breaths the eternal life of Grace;
Beloved is He of the truly great;
The Lord of all universe, the source of all Joy;

Come, stand apart, seek, realize,
And be redeemed.

1560: "You Are He"-Is the Teaching of True Path

Siva laid the divine path ancient
That leads to the Home Eternal
Seek Him that way;
And know you are He
You shall duly find Him within yourself.

1561: The True Path is Through Kundalini

The Six Faiths that profess the means to Becoming
Are by themselves but blind alleys all;
No good comes by following them alone;
The true path of Becoming for all life to pursue
Is but the path of divine Kundalini Sakti,
The blossom-vine that through Six centers courses.

1562: Lord Ever Guides

Now have I realized the Path of Hara;
In the past I sought Him in narrow paths
And strayed;
Lo! all the while He stood before me
Like a beacon light in firmament
Guiding my voyage
Across the sea of my Soul's longing.

1563: Siva Path is Proven Path

The Path of Siva is the proven path
It led them to Hara;
It is the royal path that renowned Souls had walked;
The Path Divine
That took the devout to Cosmic Space;
That path, do seek,
Enter and persevere.

1564: Vision of Light Effulgent in Saiva Path

Still your wandering thoughts;
Chant sacred syllable "Si"
And so persevere in Path of Hara
You shall envision Primal Light Effulgent.

1565: Vision Through Saiva Path

He that belongs to the Lady of Lightning Form
He that belongs to the Vedic Fire of Brahmins
He that belongs to them that think of Him
He, the Primal Lord
He, the tender shoot of Jnana,
When you glimpse His loving signs,
Then have you walked in Path of Siva.

1566: Adoration of Siva is Bliss

They that discriminated not
Knew not Hara's Path;
Their souls in myriad machinations caught,
The Truth saw not;
They that followed Hara's Path
Of a certain reached His Feet of Grace,
And joyed the Bliss, all senses uplifted.

1567: Saiva Path was Laid by Holy Nandi

The Holy Nandi, the acclaimed Master of Saiva Faith
Has showed a Way-the Master's way of Redemption;
That, divine Path of Saiva
He did chalk out for those here below
To walk in Sanmarga's trail
And be for ever free.

1568: Attune to Infinity

This the right Faith, that the true Faith
When my Lord Nandi thus sees
Mad men in two contend
He smiles in pity;
What though the form of Faith?

What though the place of Birth?
They with mind to infinity attuned
Sure enter the City of God.

1569: Siva is Inclusive of Jiva

Siva has faces five
And with His downward looking visage for Jiva,
He has faces six in all;
The Lord by Himself All
Sports the garland of heads
That verily is the Human Aspect
Of the Godly One.

1570: Lord is Beginning and End

The Primal Lord spanned the worlds seven
He stands as the sea and the myriad life here below,
And with Parasakti pervades all
In Union that no separateness knows
Verily, God is the Beginning and End of All.

1571: The Path of Siva Leads to Bliss

The immortal Beings, Devas and Vidyadaras,
Sought after Him, but knew Him not;
But pursuing the proven path of Siva
I reached His Feet of Grace to adore
And so realized the bliss of Here and Hereafter.

1572: Macrocosm in Microcosm-A Mystery

Baffling indeed is the mystery of Life's Goal
Baffling it is, why into the six systems was it made;
A baffling mystery far,
How into the shedding sheaths of this body microcosm
Got imprinted a veritable macrocosm.



TANTRA SIX

(Verses 1573-1703)

41 DARSHAN OF SIVA GURU

1573: The Holy Guru is God Himself

He taught me the meekness of Spirit,
Infused in me the light of devotion,
Granted me the Grace of His Feet;
And after interrogation holy, testing me entire,
Revealed to me the Real, the Unreal and Real-Unreal;
Of a certain is Siva-Guru Lord Himself.

1574: Power of Guru Presence

Gathering the strands of my fetters
He knotted them together;
And then wrenched them off;
Freeing me thus from my fond body,
Straight to Mukti he led me-
Behold, of such holy potent
Is the Presence of the Guru Divine!

1575: Attainments Through Guru's Grace

The miraculous powers of Siddhis eight,
The immaculate purity of Saktis eight,
The baptismal act supreme that turns Jiva into Siva,
The mystic powers of occult Yoga,
Of Mantra, of Bhakti, and of Jnana,
All these shall you attain
If the Guru but his grace confers.

1576: Guru-Siva Parallelism

He is beyond worlds all
Yet, here below, He bestows His grace abundant

On the good and the devout,
And in love works for salvation of all;
Thus is the Holy Guru
Whose praise is beyond speech
Like unto Siva, the Being Pure.

1577: Compassionate Acts of Holy Guru

The Holy Guru is truly a Deva;
By his divine art he makes me perceive
All things in categories three;
By his sacred precepts sunders the bonds of Pasu-Pasa
And makes me drink of the milk of Mukti
All in benign compassion the Gurupara does.

1578: Discerning Holy Guru

The Guru comes, purifies and grants Godhood,
They see this not,
The witless ones of vision faulty;
But the holy ones take to him
In endearment as unto kith and kin,
And worship him as Lord Himself.

1579: All Good Attainable With Guru's Grace

To dissolve the false in the true,
To derive the omnipotent might of Truth,
To possess the bounty of splendid Siva's Grace,
To realize the fantasy of the famed Siddhis eight
Who learns all these
But with Guru's blessing?

1580: Siva Guru Like Siva Grants Finite Liberation

Siva Jnani is none but Siva Himself;
And they who seek his feet as Siva's
Shall in sooth the wondrous Tattva mukti gain;
They shall no more be in the cycle of births;
Sure their reward, the Liberation Finite.

1581: Guru-God Identity

Guru is none but Siva-thus spoke Nandi;
Guru is Siva Himself-this they realize not;
Guru will to you Siva be,
And your Guide too;
Guru in truth is Lord,
That surpasses speech and thought, all.

1582: Think of Siva and Be Siva

Let all your thoughts be thoughts of Siva,
And the Lord by His Grace shall reveal all;
If your thoughts be Siva-saturated
In you shall He then close abide.

1583: Nandi is Peerless Luminosity

Of Himself He sought me in the Truth's Way
He the Blessed, the King of Kings,
Nandi, mine Father,
But they know not his intent;
To them that rejoice in Him
As the Nandi of heavenly might,
Verily is He the peerless luminosity
Of crimson twilight fire.

1584: Things That Flow From Guru's Grace

The Siddhis that are a veritable treasure-trove,
The Mukti that is salvation finite,
The heavenly Grace that vanquishes doubts and fears
And the Jnana that is essence of Vedas
All these,
When the Guru himself imparts not,
Never, never shall you learn.

1585: Jnana Easy With Sakti's Grace

Bhakti and Resoluteness Spiritual (Vairagya)
Are the seeds of State Transcendental;

In turn, these lead to Sivoham;
And in Sivoham shoots the Jnana for Mukti,
And that shoot yours easy shall be
If Sakti but Her Grace bestows.

1586: When God Reveals Himself

This life of pleasures here below
The Lord for you of yore ordained
That you may the Greater Pleasure attain;
Where your mind reaches to Him in resolve,
Then of Himself, He reveals to you.

1587: Siva Jnana Leads to Sivananda

When you realize the Jnana of Siva
You shall achieve the Siddhis luminous
When you realize the Jnana of Siva,
You shall attain the Mukti resplendent;
When your Jnana of Siva reaches to Siva Supreme,
Then shall it yield the Bliss of Sivananda.

1588: How Tirumular Ended Birth Cycle

All this space infinite
I cognized and realized;
Adoring with devotion replete
I received His Grace Divine;
Now am I past all remembrance of Ignorance exceeding,
For ever have I bidden adieu to birth recurring.

1589: How Tirumular Met the Lord

He is the Lord of all living creation
Yet naught they know of His State Existent;
I cut the tangle that separated Him from me,
And lo! I met the Lord, the seed of all causal phenomenon.

2 GRACE OF GURU'S FEET

1590: Guru Blesses With His Hand on My Head

Rise in loving praise of Lord
And having risen, in piety melt for Him;
Then the godly Guru comes
-He who had scorned Pasa's fetters-
And lays his hand on your head,
And lo! in you wells up
The rapturous Grace of His Holy Feet.

1591: Grace of Feet is Kingdom Won

Even as mine Master granted me the Grace of His Feet,
He had made me the head of all;
And investing me with the regalia-might of Jnana-sword,
He placed on my head the Crown of Grace Abounding,
And thus proclaimed:
"May you forever hold sway over this Land of Deliverance"
-All these He did, descending on earth, here below.

1592: Guru is God in Human Form

He assumed human form,
Discarding divine forms four,*
And Himself as exalted Guru came,
Signifying the Mudra of Jnana;
He, Nandi, my goodly Saviour
Blessed me;
It was He who of yore
Planted His Feet of Grace on me.

1593: Guru United Me in Sivam

There was neither speech, nor feeling
Neither self, nor Over-self;
Like unto a sea where no wave lashes,
He made me unite in Sivam;
And he granted me the Boundless Form
That transcends the states four, Nada and rest,
And lo! it was beyond all words.

1594: Gurupara Worked for My Redemption

My divine preceptor Nandi
Seized life's forms all three;
He assumed the Mudra of Jnana
And drew me to his Feet so godly;
Bereft of speech, I melted in bliss
Thus did He work my redemption eternal.

1595: How Guru Transformed Jiva Into Siva

He cleansed me of my blemishes,
Transformed me into Sivam Supreme,
And immersed me into His bliss infinite;
Bliss that is beyond, beyond words!
The fire of His Grace scorches not
Yet drank dry the three seas of mine impurities;
And annihilating my primal ego to its traces
He granted me His Feet of Grace;
And there does he abide, forever, in me.

1596: Guru's Acts of Grace Beyond Description

Into my bosom, on my eyes, over my head
He gently planted His loving Feet
Nandi, my Lord Supreme;
He laid me the Path,
He showed me the Truth,
He settled the course of my Destiny
Truly, truly, all that I can not describe.

1597: Master Nandi Ended My Birth-Cycle

He placed his haloed Feet on my head
He fixed his benign gaze on me
And he granted me the Form Mighty,
He, mine Nandi Great;
I saw him, my monarch, in Guru Form,
And saw the end of all births to come.

1598: Greatness of Jnana of Holy Feet

Jnana of Holy Feet makes you Siva,

Jnana of Holy Feet takes you to world of Siva,
Jnana of Holy Feet free you from imprisoned impurities,
Jnana of Holy Feet is Siddhi and Mukti too.

1599: When True Enlightenment Comes

When the Master blesses you not thus
With the grace of His Feet on your crown,
The Karma of yore shall distort your thoughts;
Only when the resplendent Lord of milk-white brow
Places his blessed Feet on you,
Only then, are you truly instructed.

1600: Grace of Feet Granted Soul's Liberation

I reached the cool umbrage of His triumphant lotus Feet,
That standing as a crimson pillar of flame,
Defied the grasp even of godly Mal;
And there, the Primal One saw
The eternal denouement of the fleshly cage
That held my soul a hoary captive.

1601: Grace of Feet Exceeds Kingly Greatness

The crowned monarchs at best may sway the worlds three;
But they who reached His Holy Feet
Their joy no bounds shall know;
Know this:
The heavenly beings attired in kingly diadems
But turned his vassals;
And thus became for ever blemishless free.

1602: Truth of Hallowed Feet is End of Vedas

I treasured His hallowed Feet
In the depths of my heart;
And so, shunned the deceitful course of scorching senses,
I swam past the dangerous swirls of twin Karma,
And I tasted the nectar of Truth
-The end of all Vedas.

1603: Lord's Feet is Goal of the Pure

The sages of yore bore full on their crown
The Lord's Feet twain;
They are blissful and hoary
This earth has known;
And the goal of the Pure Ones
That walk the Path of Truth;
May you reach those Feet.

1604: Lord's Feet is All

Verily are they, all mantra and all medicine;
All tantra and all giving;
All beauty and all pure way;
Mine Holy Father's Feet Twain.

3 JNATHRU, JNANA, JNEYA (KNOWER, KNOWLEDGE AND KNOWN)

1605: Goal of Sivananda is Ambrosial Bliss

Do incessant seek the goal of Sivananda,
There the Primordial Pasa enmeshes you not;
When it ever envelops you,
You but throw your egoity out and stand firm;
Yours shall then be the ambrosial bliss eternal.

1606: Knower-Knowledge-Known Relationship

To them that pursue the Object of Knowledge
Shall be vouchsafed Knowledge and its attributes;
The Subject that seeks the Object shall in the Object merge;
They that have cognised the Object of Knowledge
Through Knowledge
Have the Knowledge of union with the Object.

1607: You and He

The two categories-You and He
See them both in you and He;

Offer the flower "you" at the Feet of He;
Then no more be it proper to say: "You and He."

1608: Nandi Redeemed Me in Jneya

He rid me of Tattvas six and thirty,
He elevated me;
And enveloped me in the infinite
Expanse of the Spirit;
He imparted me the State of Permanence
He transformed me into Siva Divine;
And through the Subject-Object identity
Dispelled my ignorance
Thus He redeemed me
He, Nandi of blessed memory.

1609: Knowledge and Ignorance

Even unto the witless here below
That know not knowledge from ignorance,
Was I; He taught the distinction between the two
And made me know my Self;
He transformed me into Para
And intimated me into very Siva;
He, Nandi of hallowed name.

1610: Wonders Nandi Showed

"May you have," He said:
"The vision that eye has seen not,
The message that ear has heard not,
The rapture that cloys not,
The union that had been not,
The Nada that ceases not,
The Bodha that arises at Nada's End,
All these, may you have," He said,
He, the Nandi of immortal fame.

1611: Mauna's Emanations

They that have mastered the Divine (Silentness) Mauna

Shall reach the very bliss of Mukti;
And all Siddhis of themselves seek them
Into the Silent Word would in perfection evolve;
Mastering Mauna thus,
They shall gain the power
For the five divine acts to perform
Creation, Preservation, Dissolution,
Obfuscation and Grant of Grace.

1612: Sunder Bonds of Birth at Feet of Guru

Having achieved divine Mudras* three,
Directed breath into the Centers three,*
And coursed its rhythm in finger-measure four,
-They who sat thus in yoga,
Joyous at lumniscent Guru Feet,
Have for ever sundered bonds all,
And never be born and dead again.

1613: In Jneya is the Primal Form of the Spirit

As he holds Mudras three of divine potent
The Jnani Supreme attains Higher Forms Three;
And in rapturous dance he enters Jneya
And himself the Primal Form of Spirit becomes;
The Jiva that is Jnathru (Knower).

4 RENUNCIATION

1614: God is Reached by Renunciation

Beyond birth and death,
Reached by renunciate tapas
Is He, my Lord of resplendent glory!
Sing His praise! Incessant pray!
The Heaven's Lord shall show you the Dharma's Land.

1615: Renunciation Leads to Light

A myriad times are they born and dead,

In a million folly they forget this;
And in the darkness of Mala are close enveloped;
When at last the hidden Grace of Siva bursts forth,
And chases the Night away,
Then is the moment for the soul to renounce;
When it does then, a radiant Light it becomes.

1616: The Renunciate Lord Sunder's Birth Bonds

He is Dharma, He is birthless, kinless;
In the wilds he abides, by alms he lives;
Know you, He has renounced all;
And to all those who renounce,
He sunders their bonds of birth
You insensate ones! Know thus.

1617: The Renunciate Shall Walk in the Straight Path

He laid the path, and planted the thorns along;
When you from the path deviate
The thorns of temptation shall prick you;
They that deviate not,
Them the thorns prick not.

1618: Stand Steadfast in the Goal of Tapas

Spotting my failings, demanding tribute of me,
The five senses in ambush held me;
That indeed is not of my seeking;
Firm in tapas, I stand;
Seeking the hallowed Feet of the dancing Lord,
That on the sacred bull rides.

1619: When Grace Blossoms, Tapas Ceases

The ploughman ploughed; the heavens poured;
And by the ploughman's ploughing, in time it flowered;
The ploughman then to the ploughwoman left,
As unto her eyes the flowers are,
To watch, and guard and tender;
The ploughman thus for ever ceased

All efforts at ploughing further.

1620: Liberation is for the Renunciate Alone

The Lord renounced all;
He is the Shining Light above;
He is the Friend of all,
Who have surmounted Death's days;
He is devoid of desires;
The guiding light of all those
Who Darkness renounced;
Only to those who abandoned this world,
Will His Feet within reach be.

1621: When Distractions of Senses Cease

One the serpent (Jiva), Five its hoods (Senses)
The Four (Antakaranas) fill the thorny hole of enjoyment;
In its twain body, subtle and gross
It raised its hoods and danced away;
Then into a single hood it merged (Kundalini)
Into the very body within.

1622: None Knows How He Comes

The Primal Lord is the first of Renunciates;
In that thought is little comfort
Not that easy may He come by;
Many, many lives may it take
For Siva's Feet to reach;
Who knows how and when
The Loved One comes?

1623: The Yogi Espied the Mystic Flower in the Cranium

The Mystic Exit opened,
And the nine orifices were sheathed in armour
Of Sakti of lily-wreathed tresses;
The Captain that is the breath of life
Climbed the mast of Negation Bitter,
And looked atop from the cranium roof;

And lo! beheld the budded vine bloom,
As in temple lofty and sacred.

5 TAPAS

1624: Blessings of the Placid Mind

The heart of the holy trembles not in fear,
All passions stilled, it enjoys calm unruffled;
Neither is there death
Nor pain, nor night nor day,
Nor fruits of Karma to experience;
That truly is the state of the desire-renounced.

1625: Only the Blessed Know Greatness of Tapas

The mystery of life, the origin of earth,
The might of pure deeds of tapas
Who knows them all
But they that receive Lord's Grace?
The rest know naught of tapas supreme.

1626: Tapasvin Ends Birth

The Tapasvins many that live by alms
Have no life hereafter;
On them shall be showered
All blessings of Spiritual wealth;
They that perform tapas incessant
Attain the power to end
All births to be.

1627: Tapasvins Remain Impervious to Temptations

Transfixed in mind and tortured in body
Stout of heart, they perform tapas splendidous;
Even though the Celestial King
And others, however mighty, descend to them,
And tempt them,
Their determined thought on Siva firm remains.

1628: Only Tapasvins Can Approach Lord

He hides and yet hides not;
He appears not to the naked eye;
He of the spreading matted locks;
The gold-hued;
None but they of hard tapas may near Him;
Do hasten and Him adore,
He, the mighty one of the white moon crest.

1629: When Mind Reaches Lord, He Reveals

The life of bliss hereafter to be
He made me reach now and here,
He-the Primal One:
When the mind transfixed reaches God,
He of Himself reveals, sure.

1630: Tapas Alone is Imperishable Wealth

Amidst the tumult of raging hatred, they perished,
The kings, their ministers and their elephantine hordes;
But fixing their sights on divine Jnana and universal love,
The tapasvins immortals became, their eyelids batting not.

1631: Inward Look of Tapas Ends Birth

Come apart from the clever argumentation of contending theology,
And for a brief brief while, look inward;
That one look shall drive the nail into the coffin of birth
And forever end its cycle recurring.

1632: When Tapas is Needed

Tapas you need, if Jnana you aspire;
Tapas you need not, when Jnana Samadhi you attain;
Tapas you need not, when you are in Sahamarga of Yoga;
Tapas they seek not, who the Self to transform
Know not.

6 ABUSE OF TAPAS

1633: When You Need not Renounce

You need not pray, if the Soul of Souls enters in you;
You need not adore, if Siva abides true in you;
You need not die, if Samadhi you attain,
You need not renounce, if you go not the way of senses.

1634: To Reach the Actionless State is Above All

You need no shouting
When in understanding you withdraw,
You need no speaking
When in Samadhi you are seated;
You need no baptismal rites
When you stand detached;
You need no meditation,
When you have reached actionless state.

1635: Fruit of Tapas

They who perform tapas true
Shall know the fruit thereof
They who speak truth pure
Shall know its fruit thereof
They who stand in righteous way
Shall enjoy the fruit thereof
They who are great on earth
Shall reap heaven's fruit.

1636: Tapas is the Yearning of Heart

In oneness of mind I did tapas
And witnessed Lord's triumphant Feet;
In eagerness of quest I did tapas
And witnessed Siva-State;
That alone is tapas
That you perform in the yearning of heart;
What avails the tapas of those,
Who thus perform not?

1637: Follow Tapasvins and Meet God

Swimming across the seven seas of the mind
The tapasvins true their heaven reached;
Let them that are tossed in the sea of births about
Listen but to their Commandments holy,
Then can they see Nandi, face to face, for sure.

1638: Light of Tapas is Light of Self

Unsheath your sword of Jnana from mind's scabbard,
Flash it across the bonds of pasa, hacking them twain;
And watch your Self, lest senses five run wild;
Then, shall light that is of tapas born
Become light of the Self.

1639: Tapas Gives Bhakti and Mukti

In intimacy He stands within us;
Pray that He grant you Bhakti;
Prostrate that He grant you Mukti;
Truly, it is tapas that makes Munis divine.

1640: Tapas is the Supreme Means

I gathered the tender leaves and flowers variegated
I wove a garland
All for my Father;
Yet I saw not the gushing waters of Grace;
I scanned the lofty lores of scriptures
And my heart ebbed low;
But I stood in tapas
And touched Cranium heights
Lo! met mine Lord.

1641: Tapas is Single-mindedness

To the devout tapasvins, who in dishevelled locks sit
Lord lets no harm happen,
He His Grace lends;
And you look at tapas
Of those that all trials overcame,
Know you, it is by their oneness of mind in tapas

They blocked the births to come.

1642: They That Shun Tapas Hunger Forever

In fear they ran from the croc' in the river
And on the bank they fell into the embrace of the bear
Thus are they the ignorant of scriptures,
Who from austere tapas run away
For food and in hunger roam for ever.

1643: Tapas is Control of Senses

Inside the body-sack
The tiny calf of senses jumps about
For the fruit to ripe and for the ripened fruit to eat;
They that can tether the lusty legged calf to the yard
Shall no more have pulls within;
Their thoughts will in oneness center.

1644: Tapas is Thought Becoming Siva

If your thoughts be all of Siva
You need no more penance perform;
If your thoughts find a kin
With those that have Siva Bliss tasted,
Then shall you be one with Siva;
Then is truly Siddhi and Mukti;
But your thoughts shall be of all Siva
Only by tapas intense.

47 JNANA FLOWS FROM GOD'S GRACE

1645: Fruits of Lord's Grace

If you have Lord's Grace, you have all riches;
If you have Lord's Grace, you have true Jnana;
If you have Lord's Grace, you have greatness too;
If you have Lord's Grace, you shall be the great God Himself.

1646: Jnana is Beyond Five Siva Tattvas

They go about the world

Exuding Jnana that is beyond Tamil mandalas; Five
Tamil mandalas are but Siva Tattvas;
There it is the blossoming mind
And attainment of Lord's Jnana.

1647: Jnana is Knowledge of Good and Evil

Good and evil, they are two in this world
As they seek God, some Jnanis know them;
As you cognize them two and uproot them
Then shall you perceive Lord's Abode Beyond.

1648: God Grants His Grace of Himself

At the hour ripe He of Himself appears
And blesses you with His Grace;
A Benevolent Force, He stands as life-center of world
Still standing by you, He ends your birth to be,
Lo! He stood before me, and bestowed Mukti on me.

1649: Things That Come of Siva's Grace

By Siva's Grace some become Devas
By Siva's Grace some equal Gods
By Siva's Grace Karmas near not;
When you have Siva's Grace,
You shall enter His Kingdom, indeed.

1650: Grace Decides Your Birth To-Be

The Holy One, the Immaculate One, Mine Father!
I sought His matchless Feet
And lo! Jnana shone forth as a beacon light;
You remain an earthly being
Or a Heavenly Being become;
All, as my Lord's Grace dawns.

1651 Grace Unites Soul in God

They mount the Body-Chariot
And Mind, the Charioteer takes the rein;
It is Illusion's-Chariot

That strange fantasies produces;
And they realize it,
And mount the Chariot of Love instead
And receive Grace of the Pure One,
They shall sure be drawn
In the triumphant Chariot of Unity
And be one in God, obliterating I and He.

1652 Tapasvins Will Receive Grace Even Hereafter

If born in body in the Other World
Tapasvins will pursue tapas there;
And will there reach Lord's Feet
And receive His Grace for sure.

1653 God is Beauty

Form within Sun-Stone is red hot ember,
Form within Moon-Stone is pearly drop of water,
Form within Fire-Stone is crackling fire,
Form of Lord that holds fire aloft
Is Beauty Surpassing.

1654 I shall hold fast unto Nandi

With love and yearning, I seek my Nandi,
Seeking Him, as Siva the Supreme, I will meet Him;
And then will I seize hold of His valorous Feet
And for ever hold to them,
Until He liberation grants.

8 FALSE ROBES

1655 Men of false robes know not Siva

You fools! With false robes you deceive people
Your pretension but helps you gorge yourself fast with food;
Well may you sing and dance and weep and wail
And thus may Siva seek,
Yet never, never shall you glimpse His Feet.

1656 Men of false robes bring famine

When those that have not acquired Jnana
Don the holy robes
And go about the land begging,
And evil ways pursuing,
The rains fail and famine strikes the land;
Better by far, these evil men are de-robed straight.

1657 Let Government lead people in the way of Virtue

A land's weal and woe are in its people
Out of good deeds and evil do they spring;
And so,
If the ruler unceasing leads the multitude in virtue's way,
That land in prosperity waxes ever.

1658 Why they don the Holy Robes

The lowly-born don the robe
That they may the high become;
The high-born don the robe
That they may the Gods become;
To infamy-born are the knaves in robes
That they be disrobed and cast away.

1659 Tapas--True and False

They who perform false tapas enter hell
They shall not become the holy ones;
False tapas is deceit and vain effort
A ruse for worldly enjoyment;
Only by Truth of Jnana can tapas firm abide.

1660 Discerning eyes see through false robe

They don the false robe their bellies to fill;
They don the true robe and receive exalted oblations above;
Even if false robes are donned to simulate the true,
The discerning see through, and make themselves free.

9 ROBES OF TAPAS

1661 True robe befits only true Tapasvins

The true tapasvins are the truly robed;
The sinful are but murderous hunters;
These are not for holy robe entitled;
None but tapasvins true deserve robe true.

1662 The insignia of Siva Yogins

To smear holy ashes is first step to tapas;
Rings of copper in ears, and garland of rudraksha beads around neck
--These too are other emblems to Siva reach;
Thus do the blemishless Siva Yogins for tapas prepare.

1663 Other insignia of Siva Yogin

A waist strip for an under-vest,
A long tunic for body's wrap,
A matted hair lock done in peacock style,
Ashes smeared all over,
A begging bowl of human skull shape
A cowl staff of hard cane
--Thus is Siva Yogi accoutred.

1664 Ten appurtenances of Siva Yogins

Kundala the ears to adorn,
Kamandala the water to hold,
Kandika the neck to fill
A conch to blow, a bowl to beg
And a Kappara to hold the ashes
The correct sandals and Yogic seat
The Yoga sash and Yogic staff
--These ten consist Siva Yogi's appurtenances.

10 HOLY ASHES

1665 Chant "Aum" and unite in Param

Fools know not what thread and tuft are;
Thread is but Vedanta, and tuft is Jnana;
Brahmins true who live in accord thus,
Shall see Jiva in Siva uniting;
Chant sacred mantra "Aum"
And lo! the Two merge forever in One.

1666 Power of Holy Ashes

The sacred ashes of Siva
Who has bones for His garland
Are an armour indeed impregnable;
For them who in joy smear it
Karmas take flight,
And Siva-state comes seeking;
And they shall reach His handsome Feet.

1667 Holy Ashes elevate to Brahma Status

The holy ash shall make you a king
And all regalia shall you have;
They that are in its fire purified
Shall in truth be transformed divine;
Reaching the Feet of the Eternal, the Immaculate
They shall attain Brahma's form
And ever be of Order Divine.

11 ROBES OF JNANA

1668 Jnana is All; not robes

Sans Jnana, robe but leads to hell
Sans robe, Jnana yet leads to Mukti;
When they seek Jnana,
They shall seek Lord and pray,
Their hearts robed in Jnana way.

1669 Perfect Jnanis speak not

They of lowly Jnana in vain assume robes;

Filled with Grace, they of true Jnana covet it not;
The bigots of faiths are of evil Jnana;
The perfect of Jnana speak not.

1670 They Need No Paths

Neither for Siva Jnanis, nor for Siva Yogins
Is it meet superfluous ways to adopt;
In sooth, needless indeed are the sadhanas Four* for them,
When they can see the Peerless One
Within themselves full.

1671 Siva Jnanis are Quiescent

They howl about unto dogs at foot of gallows;
They peck about like vultures at carrion;
They frisk about like monkeys in merriment
They of false Jnana;
But quiescent are the Siva Jnanis true,
Dead to the world, though living in body and senses.

1672 Siva Jnanis alone are of the Holy Order

They truly are of Holy Order
Who have attained Sivajnana;
They truly are of Holy Order,
The rest are not;
Nor their robes holy;
They are never, never by reckoning any.

1673 All becomes the Jnani

Even the gayest attire becomes the Jnani,
Albeit his own robe is of Siva Yogin;
Whatever robe he adopts, that shall aid him to Jnana,
Nothing is becoming him, and not-becoming him.

1674 Jnani is a class apart

The Siva Jnani that seeks deliverance through Jnana
Is a shrine unto himself, unique of status;
He observes mauna, and so is a Mukta and Siddha;

How can other tapasvins be like unto him?

1675 Stages in Liberation process

The annihilating of the Self

The Self becoming He

The identity in Siva

The Mudra setting the state ultra,

All these and the rest they had,

They who received deliverance at Feet of Nandi.

12 SIVA ROBE

1676 Liege-robe of Siva

By Hara's Grace they become His liege-men;

Within the body mansion, they seek His golden throne;

Darkness dispelled, they know of deeds none, good and bad;

Thus they stand steadfast in the liege-robe of Siva.

1677 The robe is not for Soul

The robe is for the body; not for the Soul

When the body falls, the garb with it falls;

Those that know not that the Soul within the body is real,

Are tossed about like a log caught in wavy sea.

1678 They of Siva-Robe are action-less

Sans illusions, sans ignorance, sans intelligence,

Sans the embraces of fish-eyed damsels and their attachment

Themselves as themselves, in solitude remain one in Siva-Sakti;

Thus are they, the Holy ones in Siva's robe.

1679 Why the robe? Seek Nandi Yoga Way

What avails thee, vain men, these holy robes?

Rein fast the fleeting mare of the twin breath;

And seek Nandi, Our Lord Beloved,

You shall attain sure the Bliss you crave.

13 THE UNFIT

1680 Blind leading the Blind

They seek not the Guru that blindness cures
They seek the Guru that cures not blindness;
The blind and the blind in a blind dance shuffled
And the blind and the blind in a deep pit together fell.

1681 They seek Worldly Pleasures

From out of mind, mirror of illusion rises
Think of it, even its shadows they see not
And nothing they do for the fruits of Karma to drop;
The temptations of the backyard drain, they go after.

1682 They know not the Mystery of Body

You beckon them, but they hearken not
The ignorant multitude they are;
The mother's milk flows sweet in the mouth,
But even the dear and near know not
How the mother's breast becomes so;
Verily, it is the Formless Being that shapes this body-form.

1683 Realize Lord in Purity of thought, word and deed

The lips utter one thing;
The mind thinks another;
And the deed does a third,
Thus you behave not;
Gracious Lord! You Rock of Ages!
I know You as the Fire-hued Lord,
And having known that
None dares know me as creature insensate.

1684 Banish False Disciples

These reprobates of the five deadly sins
Full deserve the pious ruler's punishment severe;
When he fails and banishes them not
The land to fell famine a prey falls.

1685 Tapas consumes Karma

They who stand in tapas
Consume away all Karma
In Siva they stand;
Even Celestials know this not;
They who know not Siva in tapas-standing,
Stood in tangle of births to endless sorrow condemned.

1686 Qualities unbecoming Tapasvins

Feeling, thinking, doing
Eating, tasting, hurting
Falling, rising, boasting
These come not
To those who walk in God.

1687 Inner Vision ends Births

They glimpse not the Dawn,
Nor the Spaces Vast;
Nor the Vision in Spaces;
Close your inner eyes hard
And then see;
Behold, there is the Light
That brings not another day!

1688 No Grace for false Disciple

He thinks not of sundering soul's fetters,
Nor of annihilating world's desires;
He strives not to Mukti attain,
Nor aught of Tattvas and the way ahead;
But takes a wayward course,
A disciple exceeding mad;
To him is not the gift of Grace granted.

1689 Other blemishes of false Disciples

He thinks not of ending Fetters Five
Nor of deliverance from incessant lust immersed;

A mean liar, fears neither birth nor death
Verily, a stranger to Grace shall be
He, the disciple false.

14 THE FIT DISCIPLE

1690 They who find the Path

Scriptures to guide them,
The Disciples Fit
Find the blemishless Guru;
They know their job and so find the Path;
The rest are to destruction destined.

1691 Lord! Grant me Your Grace

You, Supreme Lord!
Seeking You, I lost all sense of fear;
Now I wander not,
And seek not another's company;
Shatter, Lord, my Karmas
Uproot them from my very thoughts
And kick them off;
Grant me Your Grace.
Own me,
And make me Your slave forever.

1692 Grace comes to those who contain their Thoughts in God

Even as your frame still pulsates with life,
You envision high
Para the Seed of seeds;
And rally your thoughts to oneness
And stand thus in love and accord;
To such that do, He grants His Grace.

1693 Seek a proper Guru

When you seek a Guru
Seek you one, holy and pure;

And then give him your all--
Your body, life and wealth;
And in constancy learn clear,
Not a moment distracting,
You shall sure reach Siva's State.

1694 Auspicious Days for receiving Instruction

In the asterisms of Swati and Visakha
In the conjunction of Lagnas Vrischika and Kataka,
Of the Guru, the holy precepts you receive;
Except it be them who stand in the path of virtue
The Primal One knows none.

1695 Pure thoughts lead to Grace

When your discipline perfect be,
Your thoughts crystal pure be;
And there the beauteous Lord reside be;
Then shall Karmas all
Rooted deep unto undying weeds,
Disappear;
And you shall glimpse the Grace
Of the valorous Feet of Lord Holy.

1696 Attributes of Good Disciple

A sattvic he is;
His thoughts centered on Finite Truth;
His vision clear through conflicting faiths;
Abhorrent of recurring cycle of births;
Straight in Dharma's path he easy walks;
He, sure, is disciple good and true.

1697 Yet other qualities of Good Disciple

He scans that which divides the Real and the Unreal
He melts in the soul of his being
And with Siva's Grace to guide,
He receives Jnana in devotion true;
And he humbles himself before Lord

And seeks the bliss of His Sakti;
He is the fit one, the disciple good and true.

1698 The Power of Guru's Feet

"Oh! my Holy Master!
Do grace me with your feet on my head,"
--Thus, I prayed, this day;
And as he placed his feet
All births to vanish;
This body that was blessed thus
Received Grace of Arul Sakti
And I became a Jnani ripe,
Forever, blemish devoid.

1699 What comes of touch of Guru's Feet

He is the master of the difficult paths four;
He is the seeker incessant of Jnana divine;
And as he placed his feet on my head,
Higher and higher, my ardour in Jnana soared,
Higher and higher, my love for Gurupara welled up.

1700 Rules of Instruction

Impart divine knowledge only to those fully ripe to receive it,
Taking the disciple gently to the limits of the Infinite Vast;
You facing east or south, your disciple facing west or north
Thus instruct, the Sakti of Lord centered in mind.

1701 How the Jnana Guru Instructs

He humbles before Divine Guru
In postures five ordained;
He bewails his faults,
Praises Master's virtues;
Guru then shows the way of deliverance from mortal prison
And imparts Siva Jnana
He is truly the Guru that is of Sanmarga (Jnana Guru).

1702 True Disciple humbles before the Renunciate Vedantin

Vedanta is the way of renouncing desires;
And so, divert your life's course
And take to Siddhanta-Vedanta Way
And humble your head at the feet of Guru
That has renounced all in the Vedanta way.
Then verily are you disciple true.

1703 Good Disciple follows Guru like a shadow

O! disciple true!
In virtue, truth, compassion, discrimination and love
You pursue the Holy Feet of Guru true
Constant as unto a shadow;
You then gain the nectar of Finite Jnana in its crystal clarity,
And witness the many miracles it brings in train.

TANTRA SIX ENDS



TANTRA SEVEN

(Verses 1704-2121)

1 THE SIX ADHARAS

1704 The Six Adharas and their petals

Piercing the Chakras that are petalled
Four, Six, Ten and Twelve
And the Six and Ten still above;
Lo! Behold then the Twin petalled Center finale;
You have indeed beheld the Holy Feet of the Timeless One.

1705 The Spheres of the upper Adharas

In the Nada sphere is the Twelve petalled Center
In the Nadanta sphere is the Ten and Six petalled Center
Beyond the Nadanta is the Two-petalled Medha Center
Where Parasakti enshrined is;
Enter there in Consciousness Undifferentiated Bodha;
There, above the Medha Center, is the Truth Finale.

1706 Parapara pervades all the Six Adharas

When thus through Adharas
You course Prana breath
Neither Up nor Down do you know
Neither He nor I do you cognise
The mighty Parapara that pervades all
Envelops you,
Bounteous as the celestial Kalpaka tree.

1707 Experience is Adhara Yoga

Ascend Adharas step by step,
Your Nadis purified thus,
You shall have ascended
Into the heavenly effulgence of Medha

Whose twin petals into Kalanta sphere rise;
And then you reach the state of Bodha,
Of Awareness Unitive, senses petrified;
That verily is Yoga--the Saha Marga.

1708 Ascending further above Six Adharas

There you stop not--at Medha's Center--
But evoke Aum,
And beyond Adharas now proceed
And ascend the Adhvas with Prana for support
When thus you practise, to perfection's end,
Your body becomes a doughty receptacle
Of Joy Eternal.

1709 The One Letter "Aum" is beyond the Fifty Letters distributed over the Adharas

In the body where the Centers Six are,
Do seek the Adharas and above,
Over the letters five times ten
Rises the one Letter (Aum) that is basic to all.

1710 The Letters Fifty the subtle in Adharas, and Adharas subtle are in Body

As the Gross body that decays
And the Subtle body that escapes
Are in union unseen,
So are the subtle letters fifty to tattvas that are gross,
So are the Centers Six to the body corporeal.

1711 The Sixteen-Petalled Lotus in Visuddhi Adhara Leads to Knowledge-Bliss

Above the discriminating heart's lotus
Is that jewelled flower
Of ten and six petals;
There, Awareness Pure, turns into Bliss of Siva
And to Jnana (Light of Knowledge) that is Reality Supreme.

2 THE COSMIC LINGAM

1712 Linga or Sadasiva is World manifest

They know not what Linga is
Linga is directions eight
Linga is Kalas, eight times eight
It is as Linga the world emerged.

1713 Sakti in Sadasiva manifested as World

In the World His Sakti He manifested first,
In the World as His Sakti's Form He pervaded
In the World His Sakti's Powers He filled
But He who this World's creation conceived
Was Sadasiva (the Linga).

1714 Sadasiva is the Adhvas too

Worldly joys and heavenly pleasures
Wisdom and miraculous powers
The body and the state beyond
The Tattvas six and thirty
All these Sadasiva granted;
The Adhvas six, too, of Agamas sacred
Are all but He--Sadasiva.

1715 Lord (Sadasiva) protects the Celestials from afar

The countless Devas gloried My Lord
"O! Southern Breeze, fragrant cool" they praised,
"O! Bounteous One," they adored,
But they know not this:
From beyond the Spaces Vast
He His protection granted.

1716 Lord (Sadasiva) is the Light of Life of Gods

The resplendent Brahma, Vishnu, Prajapati
The luminous Sun and Indra
The bright-eyed Devas swarming celestial Spheres
He, indeed, is their Light of Life--

He the Being Uncreated.

1717 Lord is the Golden support of Heart

Pervading all Nature, Siva blesses all;
But they know not the Truth and adore Him not;
To them that adore Him that is immanent
He is the golden stalk of the heart's lotus within.

1718 Sadasiva (Linga)'s Form, manifest and subtle

The Vimana pure is the Sthula Linga
The Sadasiva enshrined is Sukshma Linga
The Bali-peeta is Bhadra Linga
Thus it is for those who Siva's Form seek.

1719 How to fix Linga

Pearls, gems, corals and emerald
Wood of sandal, granite hard, and ashes holy
Siva's Agama, and rice in grain and cooked
When you pour in these and fix the Linga
Haunting indeed is His flavoury fragrance.

1720 How Linga is shaped

Curd, ghee, milk and wax pure
Copper, mercury, fire and conch
Bricks hard, Bilva shapely
And Konrai bloom of golden hue
From these do you shape
The Linga's Form Divine.

1721 Lingas for the Four Varnas

Of crystal made is Linga, Brahmins worship
Of gold, the Kings worship
Of emerald, the Vaisyas worship
Of stone is Linga, Sudras worship.

1722 No one way of worship

They who sought Him in one Special Way

Knew Him not in any way;
And thus it is the Lord
That the eight universes pervades;
Of my heart, too, a temple made.

1723 God is Pervasive

In the Spaces Vast, unknown He pervades,
In the fleshly body He rapturous resides,
He dispells sin and Wisdom's Sunlight spreads
He, the Holy One, that our Refuge is.

1724 Siva's Pervasive Form

The Earth is His flower-bedecked feet
The Heavens, His Ganga-girt crown
His Body fills the Spaces Vast
In continuity unbroken;
Thus did Lord His Form assume
From Time's Eternity, Beginningless First.

1725 Siva's Cosmic Form

The Earth is His Sakti Peeta,
The Heavens the Linga Pure,
The billowing seas His bathing ghat,
The cascading streams on mountain tops
Their cool water laves His crown heavenly,
The countless stars, His garland;
The Eight Directions His limitless raiment.

3 MICROCOSMIC (PINDA) LINGA

1726 Human form is Siva Linga

The Human Form is unto Siva Lingam
The Human Form is unto Chidambaram
The Human Form is unto Sadasivam
The Human Form is unto the Holy Dance, forsooth.

1727 Desire for Births persists

Tired they are not;
Still they want to live
In this fleshly body,
Of earth, water and other matter made;
They seek not to adore Lord
Whom the Elements Five
Together in prayer beseech.

1728 Lord is Master of the sense gates of body

The day the Lord entered this body tabernacle
The Five Senses who their places had taken
Opened the gates;
And showed you the way of redemption;
As unto the mother's home
He in me entered;
And taking charge of the gates, Master became.

1729 Lord opens the sense gates

At the Feet of the Lord
Who this body as His temple chose
Lies the forest of Vedas;
At the Feet of the Lord
Who these gates made His own
Lie the Nadis ten;
He who, our adoration received
Subduing our senses five
In me entered operating the gates wide;
He, My Lord, the Nandi Great.

4 SADASIVA LINGAM

1730 Sadasiva form with Five Faces

His twin Feet are planted on earth below;
The ten hands, the holy in praise sing,
In directions all spread;
Five His Faces that are sought,

Five times three his eyes fiery;
Thus is Sadasiva that you seek
The Pearl that is lustrous, beyond, beyond compare.

1731 Sadasiva comprehends all Nine God-Forms

Brahma, Vishnu, Rudra, Mahesa,
And the Five-faced Lord above,
Bindu, Nada, Sakti Primal, and Siva
--All these are but Sadasiva in general.

1732 When Sakti Evolutes

Within the Becoming Sakti the Kalas repose
Within the Becoming Sakti their rays emanate
Within the Becoming Sakti the Lord His seat takes
Within the Becoming Sakti the directions ten as Space appears.

1733 When Sakti further Devolutes

In that Space thus opened up
The Six Vedangas took their place;
In that Space thus opened up
The Four Vedas took their place;
In that Space thus opened up
The Four Paths beginning with Chariya
Took their place;
In that Space thus opened up
The Saiva Truth the Four Paths comprehended
Took its place.

1734 Sakti Devolutes still further

In that Truth arose the Avastas (States of Awareness) twice five;
In that Truth arose the Rasis (Zodiacal houses) twice six
In that Truth arose the Tattvas (Body Constituents) twice forty-eight;
In that Truth arose the Sadasiva Supreme.

1735 The Five Faces of Sadasiva and their Hues

Central, East, South, North and West
These the Five Faces of Sadasiva;

The Central Face is of crystal hue;
The Eastward Face is crimson unto Kum-Kum
The Southward Face is dark unto thick pitch
The Northward Face is red unto Aratham flower
The Westward Face is white unto milky hue;
Thus did He reveal unto me,
His lowly vassal.

1736 Sadasiva's Form

Five His Faces; thrice five His eyes;
Twice Five His hands number,
Five and Five Weapons He holds;
Thus my dear Lord, my heart entered
And in fullness pervaded.

1737 Sakti is the Kinetic and Siva the potential Aspects of God-head

Sakti is this wide world
Sakti is this universe vast
Sakti-Siva conjoint is the Kinetic and Potential
Sakti is the Formed;
Siva the Formless;
Sakti-Siva Tattvas are six and thirty true.

1738 Sadasiva is Tattva (Truth) Real

Formless is the Tattva primal
Formed, it is the world, animate and inanimate;
A source of pleasure then indeed it is;
Tattva is all and pervasive,
Sadasiva is Tattva (Truth) Real.

1739 Sadasiva is Our Lord

"Sadasiva is our Lord"--
Say this times hundred;
Anything else you try to say,
He will still be beyond it;
He suffers not those Gods

Who themselves exalt;
He, who my heart entered.

1740 Muse on Sadasiva's Form

The dark throat, the up-lifted axe,
The matted red locks, the radiant crescent moon,
The Primal Lord that is Grace abounding,
Him I mused, all dark doubts dispelled.

1741 Names of the Five Faces of Sadasiva

To recount the Five Faces where His Grace abounds
Thus it is:

The Northward Face is Vama
The Westward Face is Satyojata
The Eastward Face is Tatpurusha
The Southward Face is Aghora
The Upward Face is Isana.

1742 How Sakti dwells in the Five faces of Sadasiva

In the shining Isana face is Sakti's Crown;
In the Tatpurusha face is Her Visage
In the Aghora is Her Heart and Waist;
In the Vama face are Her Feet blessed.

1743 Form of Sakti in Sadasiva

The breast, the head, the tresses long,
The eyes, the fore-head mark, the armour
These the Sakti's are
Of growing green hue
As lightning is She, the dazzling crowning Sakti
Fiery bright, Her ten Weapons.

1744 The Five Saktis are seated in Sadasiva

The heart is the divine Jnana Sakti
The head the heavenly Para Sakti
The tresses the Adi Sakti
The colorful armour is Icchha Sakti

In the eyes is the active Kriya Sakti.

1745 Sakti in the First Three Adharas

In the quadrilateral Adhara (Muladhara)

Sakti in firmness stands;

In the hexagonal Adhara (Svadhishana)

Sakti is in sleep;

In the circular Adhara (Manipuraka)

Sakti is in agitation;

Of Sakti's Form is Sadasiva.

1746 Sadasiva is seated in Sahasrara

Whatso be the time you seek the great Nandi,

He stands unique,

His Five Faces glowing unto the evening sun;

Rousing the Kundalini through Yogic breathing

When you upward course through centers nine

Upon the lotus top, He aloft stands.

1747 Sadasiva abides within body

In union inseparable

He ever abides in this fleshly body

That is His nature divine;

His Perfection's Feet upon my head I bore,

And in my heart's deep, I prayed.

1748 Sadasiva is realized in the Body

The shining Truth He is

Him I realized in this world below;

Into my heart's temple here on earth

I brought Him, lo!

Him in union I embraced and prayed

Truth it is, pure and simple;

To Him, the Sun Resplendent, I sang

To music and to measure appropriate.

1749 The Lord is the Source of Light and Energy for Sun,

Moon and Fire

To Sun, Moon and Fire
He lends His fiery rays;
The seven worlds twice he supports;
And in the Center of Spaces Vast
He stands,
He is the Beginning, He is the End,
His own Form, cool as moon.

1750 The Lord is uncreated

He standes
His Form as Uncreated Siva Linga
His Form as Sadasiva Divine
His Form as Sivananda, bliss unalloyed
His Form as Tat-Para Eternal Supreme.

1751 The Lord is the Cosmic sound "Aum"

None knows He is Ahara, the letter "A"
And the pervasive Sakti is Uhara, the letter "U"
The two sounds swelling alternate
Fill the world as Aum in unrelieved entirety.

1752 Linga is Aum

The Linga's Holy Pedestal is the humming Omkara (Aum)
The Linga's Center part is filled with Ahara (A)
The Linga's inner round is with Uhara replete (U)
Linga is Bindu-Nada, Makaram (M) pervaded.

5 ATMA LINGAM

1753 In the Beginning was Aum

Aharam (A) as beginning, all exist
Uharam (U) as beginning, all life exists
If Aharam Uharam are together known
Aharam Uharam is but Linga divine.

1754 Bindu is the Support and Nada the Supported

Bindu is the Support Finite
Nada in Medha as the Supported expanded;
Bindu that is Support is the Pedestal
Nada on to it is conjoint,
That verily is Linga's union.

1755 Siva-Sakti (Linga) is Static, Kinetic, Sadasiva and Unborn Being

Linga that is Sakti-Siva is Static all
Linga that is Sakti-Siva is Kinetic all
Linga that is Sakti-Siva is Sadasiva
Sakti-Siva is Tatpara, the Being Unborn.

1756 Lord is Light and Support

Upon the heavenly letters five times ten
Well may you behold the self-illuminated Light (Aum);
That which thus arises with His Sakti (U)
Like a golden vine that blooms pretty
Is but He that is Ahara (A)--the Support Finite.

1757 Linga Comprises both Bindu and Nada

Bindu and Nada together form Linga
Bindu is the Pedestal, Nada the Linga
With them two as support divine
The Five gods arose, their Five functions to perform.

1758 All the Tattvas are in Linga

The goodly pedestal of Sakti holds the Atma Tattvas
The central part of Sakti holds the Vidya Tattvas;
The Linga of Sakti, the Siva Tattvas
Sadasiva is Sakti's Soul Divine.

1759 Seek Lord within and be Blessed

In my heart He entered,
In my life's being He entered,
He poured His blessing to my heart's fill;
Do with me the Lord seek

He enters your home, and blesses you.

1760 Lord is Sovereign Supreme

The Supreme Parapara is He;
My Father Divine;
He sports the crescent moon;
He rules the universe;
Into the heart's temple of His devotees too he reigns
He the Hara to whom the Immortals in worship bow
He in my heart resides firm.

1761 Lord is tender as Mother-Cow

"He is not the Lord, I am the one"
If you this conceit have,
The world will call you a fool;
Tender as the yearning mother cow,
He in me is enshrined,
With serpent, fire and water in His matted lock
He, in amity, stands,
He the Holy One.

1762 Hold Lord in Heart of Heart

"There He stood," "There He lay"
--Thus the Immortals in directions eight
Adore Him;
But how shall I praise my Lord
Who in my heart's heart ever resides.

6 JNANA LINGAM

1763 Lord is Bounteous

As Form, the Formless and Form-Formless
Thus is Parasiva in all life immanent;
As Guru, too, He stands;
Unto the Kalpaka tree His bounties bestows
He, the Sadasiva.

1764 Sadasiva is Form-Formless

In the Center He is, Sadasiva,
The Four below are the Formed,
(Brahma, Vishnu, Rudra, Mahesa)
The Four above are the Formless
(Bindu, Nada, Sakti, Siva)
Thus are His parts
He, the Parasiva.

1765 Seek Sadasiva

He is the Lord of the Immortals,
He is the Lord with Faces in directions all,
He is the Lord of Four (Brahma, Vishnu, Rudra and Mahesa)
He is Nandi that central stands;
They who adore Him as their Lord
Themselves His ways attain;
Do you, so, seek the Lord's Holy Feet.

1766 Sadasiva Dispels Karmas

Him I prayed,
My Karma to dispel and destroy;
He measures out Time's Eternity
As year, month and day;
Worthy is He of your visioning;
And with His virgin Sakti seek Him;
Even when your folded hands unfold
The One is He to you.

1767 Sadasiva dispenses Divine Justice

The Primal Lord is He,
The God of the Universe is He;
God is He whom the illumined devotees praise;
Great God is He of Justice Divine;
The Pure is He my Lord;
As half-and-half in Para Sakti He is.

1768 Truth of Supreme Siva

Beyond Sakti, inside Para Sakti
Is the Pure Siva State, as Light undimmed
Still beyond and beyond are the Lord's Feet;
This the Truth of the Lord Supreme.

1769 See Siva and Sakti and see All

See that Tender Flame
You will have seen all universe;
Rise and see His World
There you shall forever remain;
See the Expanses Vast
You shall have seen the Lord with Sakti entwined;
The Lord that in your thought resides.

1770 Worship Siva-Sakti and Realize Jnana

The Lord, my Father
His Sakti-Cluster, my Mother
Chant their name in order according
That verily is Jnana Divine;
Above the navel, in my heart,
There with Her He resides
In rapture unceasing.

1771 The Play of Sakti--Sakti activates Jiva

Into the Maya Group--Suddha and Asuddha
They induct the Jiva;
From Pure Turiya State disentangling him,
They his thoughts enter;
And inside him, Siva His habitation takes;
--This the play of Sakti-Siva.

1772 All Creation is Sakti-Siva Play

All the Universe is the play of Sakti-Siva
Sakti is Siva, and Siva is Sakti
Without Sakti and Siva is no manifest creation
It is Sakti and Siva that forever Form assume.

7 SIVA LINGAM

1773 Siva is Immanent and Transcendent

He pervades the roaring waters of the seas
He permeates the spreading winds and flaming fire
Thus is He immanent in all Nature
Yet I know Him not, adore Him not.

1774 Only Way of Knowing Siva is Worship

There is but one way here
Of knowing Him and adoring Him
They who with water and flower chant His name
They shall know Him;
And from them He of the matted lock
Separates not.

1775 Worship Him as the One Being

As the One and Only Being
I saw the Lord,
And full well I adored His Holy Feet,
Subduing my senses five;
And He His blessings granted,
The gracious One, the Lord Primal.

1776 Linga's Nine Aspects

Brahma, Vishnu, Rudra, Mahesa
The five-faced Sadasiva, Bindu and Nada
Sakti and Siva--
All these as Linga His blessings grants,
He is but Nandi that is Para Supreme.

1777 Rouse Kundalini and reach Supreme State

Rouse with the flaming Kundalini
And upward your Prana course;
Halting within the body
The acts of inhalation and exhalation
This, if you, through practice accomplish

You indeed have reached
The Supreme State Divine.

8 SAMPRADAYA (HOLY ORDINATION)

1778 Lord appears as Siva Guru and Baptises the Soul

My body, wealth and life,
He took from me as sacrificial offering,
Through ritual appropriate;
He directed his spiritual glance at me
And dispelled my Karma's network to destruction;
And then He laid His hands on me
And planting His Feet on my head
In a trice imparted Spiritual Awareness
And thus my birth's cycle He ended
He, the Nandi,
Through these acts of Diksha, successive.

1779 Guru works for Disciple's Redemption

Life and body, and Prana breath that fleets after,
Siva the mighty and Chit Sakti that consorts
And Param the Truth Supreme
--All these to attain,
Gurupara my redemption worked.

1780 Guru imparts the Secret Divine

To His west (right), He seated me
"Daily on me meditate"--said He,
"That it is but the Truth that lies seated
Between the crown of the head and the palate of the mouth
This the Word True,
Cherish it as secret divine."

1781 Siva makes Jiva Pure as Himself

Indulging in talk indiscriminate
Aimless I wandered;

--Me, He made pure,
All my impurities cleansed
Me and He, to balance brought
--A barter, all to perfection indeed!

1782 Siva Extricates Jiva from Maya

He is the Lord of all life existent,
His true nature they know not,
He extricated me from Maya that separates,
Lo! then I beheld the Lord that is seed of all.

1783 Siva takes Jiva into Himself

Intent on redemption of my body, wealth and life
He sought me and planted His Feet on my head
And with the Grace of Sakti divine He exorcised
My love for the body fleshly;
And He and I as one He made
Intermingling in union inseparate.

1784 Siva by taking all, Gives All

He marked me out his vassal to-be
My life, possessions and body He took as His own;
But as he it was that all my sustenance gave
How dare I say, He took anything from me?

1785 Ghosts do not know the Truth of Life

This body, the Lord within,
The Prana that is breath,
And the Soul that dwells inside
The truth of all these
That to the perishable body pertains
They who know not,
Unto ghosts of the dead they are.

1786 Know the Finite Truth

They the Awareness have, see worlds all,
They the Awareness have, know sorrows none,

When they that Awareness have truly realized,
They indeed have the Truth Finite seen.

1787 Woken from the Primordial Turiya State,

Wandering in the Bodily State--
Active in the Sakala State
With Tattvas six times six,
On them whose souls have thus roamed,
Nandi His Grace bestowed;
What shall I say of His greatness infinite!

1788 Siva and Jiva are inseparable

There is approach none as I and You;
Like body and life inseparate are We;
Together are We like the heavens and the heavenly beings;
Like the honey and its sweetness that I do savour.

1789 Knower becomes the Known

He and he knows Him not;
If he knows Him, then Knower is he not;
If he knows Him
Then he the Knower and He the Known
Become but one.

1790 Lord's Infinite Bounty

As life and body alike feel
He in me stood in identity full;
Bounteous as He is unto the rains from heavens,
I with the heavenly Lord, one became.

1791 Lord wrought Me to Perfection

Himself as Being Supreme
He stood not apart from me;
That the Lord Knows;
Unto the body and life are We;
This the truth;
He to perfection wrought me

He the Lord of Immortals.

9 PLACING OF GRACE

1792 Truth is Indivisible

Darkness (ignorance) and Light (knowledge)
Are the states two;
Life and body are the forms two;
Dharma and penance are the graces two;
Truth is but the blessing within.

1793 Pray and receive Divine Light

Elusive is He for us to see;
Beyond our Thoughts is He, the Nandi,
Distant is He to touch and feel,
Pray long in the light of your heart,
The darkness that envelops you dispelled stands.

1794 God's Grace Leads to illumination

In the hint of His grace,
All universe shall be revealed to you;
When the darkness of ignorance lifts,
The Great one stands revealed;
When you seek Him,
Your swarming thoughts on Him centered,
You shall see the light of Jnana,
And thus immortal become.

1795 Lord Knows His Devotees in Time

In ignorance my time rolled on;
Yet my Lord will in time know me;
By their light of Knowledge and love intense
He will know them,
He the Bounteous One.

1796 Lord, of Himself, will Know You

Himself will know me,

When my Karmas perish;
I know not when; but Nandi will;
Do melt in piety
And reach divine Consciousness;
Sweet unto honey is our Lord of Immortals.

1797 If I do not Know Lord who else shall?

I have known the Lord from days bygone
But the Celestials knew Him not,
Doubt-tossed were they;
The Lord is the Light
In my fleshly body as Prana pulsates
If I know Him not, who else will?

1798 Grace is All

They know not the measure of Grace
That is pervasive all;
They know not the ambrosial sweetness
That from Grace flows;
They think not of the Five Acts
That Grace subtle performs;
Who knows how all-pervasive is Grace, indeed!

1799 Various Acts of Lord's Grace

To seek the Divine Light
He grants the light of knowledge;
He infuses the organs of sense
With desire
And leads you to enlightenment;
He then seats you
In the midst of the devout and holy;
They who His Grace thus received,
Verily became Siva themselves.

1800 From Birth to Liberation--All Acts of Grace

In His Grace was I born,
In His Grace I grew up;

In His Grace I rested in death;
In His Grace I was in obfuscation;
In His Grace I tasted of ambrosial bliss;
In His Grace, Nandi, my heart entered.

1801 More Acts of Grace

By His Grace was I bathed in the ocean of nectar;
By His Grace He rested His Feet on me
By His grace He granted the fervour of devotion
By His Grace He fed me the bliss that is ambrosial
By His Grace, Nandi my heart entered.

1802 Grace Grants Mukti and Beyond

It was His grace that led me into Pasa
It was His Grace that freed me from that Pasa
It was His grace that in divine love granted Mukti
It was His Grace that granted me the love
For the State beyond Mukti.

1803 Lord is of Infinite Grace

Of infinite Grace is the Lord
Who my birth's bonds sundered;
Of the holiest of holy is Nandi
He is the Dharmic sea;
The Pure One;
The Primal Lord
In amity my heart entered.

1804 Nandi entered my Heart and made me Sivam

In my heart He entered, grace abounding;
Even if He is in there,
Those devoid of Grace know Him not;
Entering the heart,
He filled me with bliss;
As Sivam, he made me
As Nandi my heart entered,
And I blissful became.

1805 Bounties of Lord's Grace

He gave me the intelligence that reasons
He gave me the senses that Maya inscrutable fashions
He gave the five elements
And the diverse sense organs
And the Five Acts of Grace
--All these are but the bounties of His Grace.

1806 All Phenomenon is manifestations of Grace

All manifestations of Nature are His Grace
All animate and inanimate are His Pure Grace
As darkness, as light, the Lord's Grace pervades,
All, all are but the Grace of His Form manifest.

1807 The Nine God Forms are of Siva

Siva, Sakti, the luminous Nada and Bindu
The five-faced Sadasiva holy,
Mahesa, Rudra, Mal and the lotus-seated Brahma
--All these forms nine
He assumes.

1808 Grace Gives Divine Vision

They whose eyes are blind
See not the sun even;
They that have vision divine
See the light everywhere;
They who have not the vision of Grace
See not the Lord that is Truth Subtle;
They that have the vision of Grace
See Hara face to face.

1809 Lord Alone Performs the Five Acts

Himself creates; Himself preserves
Himself destroys; Himself obscures
Himself, all these He does
And grants Mukti after;

Himself the all-immanent Lord.

1810 The Form, Formless and Form-Formless Aspects of Siva

The first four (Siva, Sakti, Nada, Bindu) are His Form-less ones;
The un-moving Form-Formless is the Sadasiva;
The abiding last four (Brahma, Vishnu, Rudra, Mahesa)
Are the Formed ones;
All these and the One beyond too are He.

1811 God is Immanent and Transcendent

One Being is He, immanent in all life
Indestructible He is;
In them He is; but He is not they;
He indwells them as Friend Divine
This His play, He of my heart's desire.

1812 Nadam and Bindu are Devoluted when Siva Activates Pure Maya Sakti

The Immaculate One who in my heart dwells
The Kudilai (Pure Maya) Sakti He activates;
And from that act is Nadam born;
That emanating Kala rays diverse
As seed the imperishable Bindu produces.

1813 The Devolutes of Bindu

The Bindu that thus arose pervades everywhere;
From it rises the Maya per se and the Mahamaya
And from them emanate the immortals and their clans
The Mantras and the Vedas too,
And the countless countless worlds swarming in the spread.

10 LIGHT OF GRACE

1814 Be Born in Grace and Receive Grace

Those who do not take their firm stand on Grace
And in conscious determination steep in it not,
Will never Grace receive;

Nor be freed of Pasas Five;
They will not know greatness that Grace gives;
They will not resolute be;
They alone know Grace who to Grace are born.

1815 Nandi Grants Unending Grace

Nandi the great, Nandi the famed,
Nandi that barred the way of my future birth;
He gave me the ambrosial bliss that never cloys;
He the Lord of a thousand names;
In one word He said, "Bathe eternally
In the unending sea of Grace."

1816 Imparting Grace Siva Grants His Form to Jiva

I danced and sang and wept and lamented
Thus I sought Him, and Siva's greatness saw,
And as I with Him united
He, His indefinable Form granted
And in me pervaded, His Grace imparting.

1817 Nandi Planted His Feet on me and imparted Grace

The birth I took,
The impurities (malas) I bore
He dispelled as but Maya's cloud;
"You are of these rid"--so saying
He planted His Feet on me--
He the Nandi famed;
All unworthy knowledge I gave up,
I prostrated and at His feet prayed.

1818 Light the Lamps of God by Inner Light

Light the Lamp, and see the Void
Before the Lamp all pangs cease
They that have the Light to light the Lamp
Are but the Light, in the Divine Lamp shine.

1819 By Inner Light Unite One in Siva

Interminable are light and darkness
Only to those who have light, will darkness cease;
To the eyes that see light, darkness is not;
So, too, when the inner light dispells darkness
The Jive with Siva one becomes.

1820 Lord is Gracious

Aimless I wandered,
On me He planted His golden Feet,
In purity He entered, and made me pure
In charity He entered, and gave me the bliss of ambrosia
What ho! this gracious act!
In wonder limitless, I stand bedazed.

1821 Grace is the Refuge

There is a Space Vast that is Grace
There is a Refuge Safe that is Lord
In me He entered, my darkness to dispel;
Know Him fully; then indeed, is Siva-State.

1822 Save the Soul

If other gods be born, live and die
Are they the True Ones? Speak;
Let us this body leave, to vultures a prey
And save our Soul--this you should proclaim.

11 SIVA PUJA

1823 Soul is Siva Linga

For the Bounteous Lord
This heart is the sanctum holy,
The fleshly body is temple vast
The mouth is the tower gate;
To them that discern,
Jiva is Sivalinga;
The deceptive senses but the lights that illumine.

1824 Prayer is True Sacrifice

To Nandi of the spreading matted locks
That the sacrificial oblations takes,
We nothing offer;
The sacrifice that we morn and even can give
Are songs of praise that melt His heart;
Let us that sacrifice offer;
Verily, that is sacrifice, milk that is sweet.

1825 Worship Sadasiva and Become Siva

The Lord that with Lady of milky speech consorts
Is the Para Para Supreme;
In Him enshrine Sadasiva
His upward looking Face as Isana consider
And thus your worship perform
You shall Siva Himself become.

1826 Adore the Lord and Behold Him

You can think of Him, you can speak of His Truth
But rare indeed to see the Lord of the Holy Feet;
They can but see the Lord of the Holy Feet
Who adore Him with flower and water.

1827 Celestials Worship Lord with Archana

Why is it the Lord has taken His seat
In the heart of Beings Celestial
That consecrated water and garland of flowers bear?
With offerings five of dishes sweet
And with upachara* rituals two times eight
They humbly prostrating, in archana, worship. evocative

1828 Pray and Receive Grace

The devout are they with flower and water pray
The Lord seeing that bestows His Grace on them
Countless are the sinners that know not how our Lord to approach
Thus they slip by in ignorance deep.

1829 Anoint Feet of Holy is Unto Bathing in Holy Waters

Know the reward of bathing
In the nine waters of the Lord;
Mukti indeed for those
That anoint the feet of holy men
Who in Jnana are upraised;
Thus does Mula proclaim.

1830 My Prayer is to Worship Lord with Archana

Even if in thoughtlessness
I world's ways pursue,
Do grant me this:
That I with water and flower
Unceasing adore You;
This my prayer;
O! Lord of immortals!

1831 Chant the Thousand Names of Lord

The Immortals swarm in hordes seeking Him;
The seas and lands unending,
All that yours shall be,
When you chant unceasing
The thousand names of the Primal Lord,
And the One Sacred name Special.

1832 Lord is in Our Heart

Bathing Him in the five products of cow (Pancha Kavya)
The Celestial beings in hordes seek the Lord
Who knows end none;
Within the honeyed flower that is heart
His Grace stands revealed;
He who the five elements and their attributes created.

1833 Celestials Pray and Receive Lord's Grace

Bearing choicest flowers and water
The heavenly Beings over clouds traverse;

And with Pasa subdued, stand and pray
And unfailing, My Lord's Grace receive.

1834 Enter the Sea of Heart's Faith

In the expanse of waters (Ganga),
With spreading matted locks is Nandi;
Renounce the sea of unbelief;
Enter the sea of heart's faith;
They who adore Him not thus
With hands laden with flowers
Will in the sea of sorrow fall,
And forever immersed be.

1835 Break the Banks of the Sea of Sorrow

Breaking the marshy banks of the sea of sorrow
They adore Him with buds and blossoms;
They who know this not, into error great fall;
But those who know it, will see the Lord
In the crown of their head, seated within.

1836 Adoration is the Way to Reach Lord

There is one way to reach Him
Adore Him with flowers many;
To them that do this,
The Lord by Himself stands revealed;
This the way to the Holy Feet of the three-eyed God;
Adoring Him thus, He fails never to stand before you.

1837 Seek Him In Prayer

"My Lord, the Primal One, the Timeless Eternity,
The Holy One,"
--Thus they adore Him with flowers diverse,
And in love endearing at His Feet worship,
His Grace to receive;
How then do you in prayer seek Him not?

1838 Siva is the Primal One of Plural Three

Laden with flower and water
The Celestial beings seek the earth
And sing the praise of the Pure One;
Who who thinks of His bounteous Grace
Him He blesses,
He, the Primal One of the Plural Three.

1839 Pray and Prosper

You that labour hard
Gather flowers and carry water pure;
Adore the Lord in unfailing piety
And at His shining Feet lay the flowers;
And stand and pray
And unto the rain-laden clouds
Forever prosperous you shall be.

1840 Lord Receives Worship

To perform Lord's worship in manner appropriate
Senses subdue, hasten, and quick at His Feet fall;
And offering water and flower daily worship
He will accept you, thus I said, even in days of yore.

1841 Way to Goal Supreme

Adorn Him with garland of flowers
Place them at His feet
Praise Him as the Lord Primal;
Those that have daily prayed to Him
And yet have known Him not
Let them adore Him with Athi flower, so dear to Him
And pray, their base nature be cleansed of impurities;
--That the way to Goal Supreme.

1842 Nandi is Within

Above the lotus of the heart, beyond
In Bliss abides,
Nandi of the spreading matted locks;
Yet they know not the mantra to muse and chant

That will to Him lead and there abide.

1843 Lord is a Gem-Set Jewel

He is the gem that lies embedded in the cubit of the heart
Until they see Him, they think not of Him;
Into them who cherish and muse on Him over and over
As a gem-set Jewel He shines.

1844 Nandi Dispels Darkness

Nandi of gracious qualities
Is the Chakra (discus) that cuts the Darkness (of impurities)
He takes his abiding seat in my heart,
While the Celestial Beings to whom He bestows His gifts
Come in prayer, beseeching Him from afar.

1845 The Four Dikshas or Ordination Rites

By Samaya Diksha, the Primal Malas their potency lose;
By Vishesha Diksha, the Mantra purification insures;
By Nirvana Diksha, the Kalas purification is effected;
The Abhisheka Diksha is for those
Who the Jnani State has attained.

1846 Seek Him Incessantly--He is Timeless Eternity

Unless they have adored Him through aeons and aeons
They will not have become the Jiva that is Karma devoid;
Hari on the sea, and Aya besides,
Seek Him through ages after ages;
Yet is He beyond reach;
He that shines atop of Time.

12 GURU PUJA

1847 Nandi Imparts Upadesa

Grasping the lotus feet of Nandi that blesses me,
I shall relate the way of Upadesa, (imparting divine knowledge)
That to redemption leads;
Of Puja that is performed;

And of the Way to transcend Adharas six
And to ascend beyond.

1848 Rid Fleshly Desires and Know Him

With the sweet scented sandal
That in the forest recesses grows,
And with flowers rare
That heavenward blossom
You may adore Him;
But unless you know Him,
Your fleshly desires rid
You cannot reach His Feet
That are with honeyed flowers bedecked.

1849 Path of Jnana is Supreme Archana

When you excell in the Path of Jnana
That leads unto the Para Supreme,
The Path of Jnana is all Archana;
Great indeed is constant worship within;
To reach the Lord's Feet is to still actions all.

1850 Pray Thrice a Day

Morn, noon and eventide
Adore the Lord;
Adoring chant the word "Nama"--(I worship)
Chanting, invoke Him in luminaries three--the Sun, Moon, and Fire;
The famed Nandi is the Lord Supreme.

1851 To Feed Jnani is to be Supremely Blessed

A hundred times blessed
Is to perform puja in places holy;
A ten hundred times blessed
Is to worship His Presence;
A hundred, hundred times blessed
Is to feed those their thoughts have stilled;
Blessed, blessed far indeed is to see
That a Jnani is to contentment fed.

1852 Perform Pujas, Nadis Quelled

The Pujas that you perform
When Nadis, sun and moon, active beat
Are for Asuras meet;
The Pujas that you perform
When Nadis sun and moon are quelled
Are alone for Holy Nandi appropriate.

1853 Worship Nandi Beyond the Spheres of Sun and Moon

When beyond the Spheres of Sun and Moon you ascend
There Bindu and Nada are;
Ascending (through Adharas) thus,
Your Awareness crosses
The frontiers of Waking State;
There when you continuous worship Nandi,
That verily is worship Divine.

1854 Cross the Gates of Awareness and Tattvas

Course the Sakti Kundalini,
Transcend the successive gates of Awareness;
Reduce the perishable body to its elemental (tattva) constituents
And then discard them;
Then do you enter the Grace of the Holy One
And there you abide and adore
That indeed is the worship meet for Sadasiva.

1855 Practise Worship where neither Night nor Day is

The worship that you perform
By day and night
Is to the Lord an offering of flower twain;
The worship that you perform
Where neither day nor night is
Is to Him of the flowing matted locks
Acceptance full and replete indeed.

1856 Where Neither Day Nor Night is, there No Maya is

Seated in the sphere where neither day nor night is
The supreme honeyed bliss I imbibed;
Lost in thought to events outside
At the holy Feet of Lord
Where neither day nor night is,
I dispelled the Maya twain,
That with day and night compare.

13 MAHESWARA PUJA (WORSHIP OF DEVOTEES)

1857 Devotees are Walking Temples

The offering you give
To the Lord in the temple steeped high
Reaches not His devotees,
Who the walking temples noble are;
When you offer things
To the walking temples noble,
That sure reaches the Lord
In the temple steeped high.

1858 Feed Tapasvins, Feed All Worlds

The food, Tapasvins of blemishless thought took
Is food, all three worlds took;
The offerings they cheerfully received
Are offerings the three worlds received;
--Thus He proclaimed, Nandi the Great.

1859 Offering to Tapasvins is Oblation to Gods and Ancestors

The things you gave His dear devotee,
Who in Him is seated,
Are verily oblations meet for the Gods Three;
And for ancestors too,
Through generations three times seven;
This for certain shall you know.

1860 Feeding the Tapasvin is superior to feeding Brahmins and Gods

Though you a thousand abodes to holy Brahmins give
Though you a thousand temples for the gods build;
None, none is of merit compare
To a day's feed to a holy devotee given;
This be of certain.

1861 Even the Thought of Feeding Siva Jnanis is most Efficacious

Well may you feed a hundred hundred thousand Brahmins
That the holy thread wear and goodly sacrifices perform;
But holier far is the desire to feed in endearment great
A morsel albeit, to
The Lord's devotee true
Who the holy ashes wears.

1862 Siva Jnanis are Gods on Earth

"You, the Divine Bull ride,
My Lord, My God"
--Those who wear the holy ashes saying thus;
Verily are unto Devas on earth;
They that worship them as the Lord Himself,
--Who the Ganga on His russet matted locks wears,
Will have their Karmas end consummated.

1863 Call Nandi until He Appears

Of resplendent beauty is His Face
Of glowing sheen is His matted locks
He the Nandi famed;
In intense anguish I call His Name
And until He appears before me
I shall not cease to clamour, "My Nandi! My Nandi!"

1864 Worship Siva's Devotee and the World will Rejoice

In this world worship
Siva's devotees, who no death know;
The hanging darkness of ignorance forever disappears.
Unfailing seek the devotee pure

And your obeisance make;
Of a certain will the world rejoice.

1865 Worship without Love for Siva Jnanis Leads Nowhere

With endearment none for holy ones
With pride brimming to full
They Pujas perform;
Thus through ages and ages they tried and perished,
Their faces turned unto agitating churns hard,
Their hearts with egoity extreme filled.

1866 Food for Holy Men is Food for Gods

The food the holy men partake
Is verily food for the gods,
Siva, Vishnu and Brahma;
To partake of the leavings
Of holy men that have realized Truth
Is the way sure to Mukti;
--Thus affirms our Mula in meaning unmistakable.

1867 Give to the Holy Ones and Reach the Golden Land

Depressed are they not;
In holy Tapas they persevere still;
To them give
Your Karmas away to hasten;
You shall that Golden Land reach,
Where Karmas three, past, present and future, exist none.

14 GREATNESS OF HOLY MEN

1868 That Land Prospers where Holy Men are

Where there is a holy man of divine worth
Who pursues the Lord,
--That all space embraces--
There enemies none are;
Rains in abundance fall;

Full the people's contentment
Evil none befalls that land.

1869 The Land of the Holy

There in that Land are they born;
There in that Land in that body they Tapas perform;
There in that Land they reach the Feet of Lord
There in that Land will they His Grace receive.

1870 I am Redeemed when I reach the Goal of Union in Siva

The goal I sought (of union in Siva)
The peaks of mountain high in there, (Sahasrara)
The denizens of heavens,
The immortals celestial,
The hordes of humans from quarters eight
And the Primal One, too,
--If toward me they come,
And in my hands I hold them,
Redeemed am I, forever and ever.

1871 Then I engross All Creation

The universes seven,
The cosmic space beyond,
The life--animate and inanimate--
The gunas three,
The Vedas ancient,
The Gods that create and preserve
And their Primal Lord that is Siva
--All they are but in me.

1872 Lord Can be seen only with Inner Light

Neither male, nor female, nor hermaphrodite,
The light that is within ignorance concealed
Never, never can cognise Him;
Without eyes He sees,
Without ears He hears,
Only those in Knowledge ripe

Have for sure, seen Him.

1873 Lord's Devotees Rule the High Heavens

In the world existent
The Lord's devotees pursue the sure path;
They will rule in the heavens high;
They Siva become;
Whose arms stretch embracing directions eight;
In the nether world are His Feet;
In the peaks of the cosmic universe,
The Crown of His Head rises.

1874 Muse on the Lord and Know no Sorrow

Muse on the Lord;
He resides in your heart;
They who see Him residing within
Know sorrows none;
The heart that knows Him enter in,
Loses its ego,
Well may that be destroyed too;
Do strive that state to reach.

1875 Renounce: God ploughs your Life for a Rich Harvest

He is the Beginning Finite,
He is companion endearing;
He causes dissolution too,
--He, the Lord Primal;
I gave up blame and praise,
And possessions entire;
Then my life, He ploughed
For a harvest abundant.

1876 My Life willed to Siva

He is my mother and father in one
My births seven fold seven are to Siva willed;
--This the document drawn up even in days of yore;
Brahma who this world created wrote it thus;

And Vishnu the cloud-hued witnessed it.

1877 Devotees treasure Lord as Heart's Jewel

In the hearts of the resolute He firm abides;
In the hearts of those who adore, He in accord comports
Those who held the Primal Lord as their heart's Jewel
And so reckoned Him
How can they part from Him, ever?

1878 Lord lifted me to perform His Holy Work

The Celestial Beings bore on their heads
The Nandi of the flowing matted locks;
He on earth raised me high
His holy work to perform;
Higher still will He lift me,
Unto the Golden Kingdom of Purity to rule,
--He of the spreading matted locks.

1879 How Tapasvins Look

In the days of childhood innocence
By their insignia external
I marked out the Holy Ones;
And becoming their devotee, I rejoiced;
Their matted locks tied in signal knot,
Caring not for this world
The Holy ones wander;
They return not to here below;
Immersed are they in the waters of Contemplation Divine
--This their tapas intense.

1880 Seek Devotees; Seek Siva

They who seek the devotees holy in love endearing
Can in depth Siva seek and be near;
The devotees who the Holy One seek
Will in Siva's greatness merged be.

1881 Celestials Seek the Jnanis

Seeking the Holy ones
The eight clans of Celestial Beings
Swarm the earth in endearment surpassing;
The earth seems unto a crowded heaven
For twelve leagues, in directions eight.

1882 Land of Siva Jnanis is Blessed

Where Siva Yoga Jnanis flourish
Misfortunes will not be;
New ways of prosperity dawn;
All things good befall;
A very heaven that land will be;
With rebirths none for its denizens.

1883 Greatness of Siva Yoga Jnanis

They who the Higher Knowledge attained,
Can even create this world;
They who the Higher Knowledge attained,
Can transcend worlds several;
They who the Divine Light perceived
Are verily immortals here below;
They indeed are Siva's devotees true.

15 RULES FOR FEEDING HOLY MEN

1884 Lord cares for Siva Jnanis

Wherever it be
The food that is to them offered,
The Lord's devotees receive as sweet ambrosia;
Even as those who own a lone plot of land
Will unhappy be,
If that land uncared for lies.

1885 Jnanis accept alms to sustain the Body-Temple

The holy ones who have tasted of Lord's inner grace
Will at noon-tide accept alms
To sustain the body temple where the Lord resides;

Of differences they think not;
All desires extinguished,
They in solitude are seated.

16 RULES FOR RECEIVING ALMS

1886 Jnanis harvest the Body-field

In the body-field is the seed;
The field has a fence;
In the crown of the head
The crop ripened;
If without fear they harvest not,
And feed themselves not,
They are but those
Who beg for hunger's sake.

1887 Why Lord Begged

The Lord begged in Brahma's skull,
The Lord begged for Dharma to perpetuate;
The Lord begged in Brahma's skull,
That Brahma to Brahmam become.

1888 Why Devotees Beg

The Lord who the seven worlds created
A beggar they call Him?
Why, though, He begs?
That the holy devotees
Who constant think of Him,
Beg and reach His Feet.

1889 Lord Waits for His Devotees

The Lord stands waiting
For them that come seeking Him;
For the holy ones He waits
His bliss to bestow;
He stands waiting, them to enter;

Can you say "He knows me not."

1890 Devotees Constant Seek Siva

Gnawing hunger, greed and anger
These bodily evils
Siva's devotees possess not;
Neither in this world below,
Nor in the blessed world above
Will they remain;
Seeking Siva and Siva alone
Will they engrossed ever be.

1891 World Seeks to feed; Tapasvins do not Beg for a Living

Though they received the clear light of Jnana,
Yet they perforce seek portals of the bounteous for alms;
To these Tapasvins that beg not for a living,
All the world in reverence repairs.

17 MUDRA VARIATIONS

1892 Significance of Mudra

The Mudra is to transcend avasthas eleven,
Fix awareness on Silent Letter Pranava (Aum)
That the Way is;
And reach the Holy Feet of Nandi;
And all desires worldly quelled
You attain Mukti divine.

1893 Mudras--Sambhavi and Kecari

In the palatal place where the three Turiya states of awareness subsume,
Insert your tongue inward, and there contain it;
Thus practise the Mudras, Sambhavi and Kecari
Divine Jnana's light to flood.

1894 Sambhavi Mudra brings Grace and Kecari Jnana

Sambhavi Mudra brings Nandi's glance
In Grace abounding and birth ending;

Kecari true where Aum is in silence chanted
Is the Mudra that divine Jnana brings;
That the one I practise, as Natha (Guru) divine.

1895 Mauna Mudra Leads to Mukti Final

He who appears in Adharas is Sadasiva;
He who appears in Jnana is the goodly Siva;
In the silence of Mauna Mudra, Siva's form disappears;
That verily is the Mukti Finale, the Ultima Thule.

1896 Mauna is Stillness of Both Thought and Speech

To attain stillness of Speech and Thought at once is mauna
Mauna sans Speech alone
Is but state of dumbness;
Only when Speech and Thought are alike in mauna
Are you in State Suddha (Perfection)
Who but knows
That Suddha state to bring about?

1897 Yoga Mudra and Jnana Mudra

Sambhavi is the lion among Yoga Mudras
That leads certain to Siddhis eight;
When Jnana Mudra you seek
Appropriate indeed is Kecari
That by Vedas lauded high.

1898 Yogi attains Nada State

Yogi attains siddhis eight
He experiences the divine Nada State;
He is of Karma rid
He is of calm mind
He pursues the Four Ends of Human Goal,
He courses the Sakti Kundalini
Through centres six within the body;
That way he reaches the One
And union in Him attains.

1899 Yoga is the Pure Way of Siddhanta-Vedanta

The Yogic way of Dvadasa

But leads to Sodasa Kala Prasada

It sunders desires;

This the pure way of Vedanta-Siddhanta;

To meditate on the Mantra that begins with "Na" (Nama Sivaya)

That verily is Suddha (pure) Saivam.

1900 All Mudras firm up breath

The Mudra that is Mauna

Is the Mudra for those Mukti seek;

The Mudra that is Jnana (Kecari)

Is the Mudra for those who Gurus be;

Mudra that draws nectar of Grace is the Mudra

That is Siddhanta (Sambhave)

Mudras all firm up breath,

That Siva Truth, of yore revealed.

1901 Pure Vision inside Cranium

In the Sushumna Nadi Central

The Lord's Holy Feet will appear;

The lotus center (Sahasrara),

Within a Golden Sphere is;

Beyond, the upward course (of Kundalini) lifts you

To the Moon's Sphere that is white;

And there you vision the Pure One.

18 PERFECT (CAVE WAY) SEPULCHRAL MADE OF SAMADHI

1902 Soul's Journey after Yoga-Samadhi Attained

When the Yogi his mortal coil shuffles,

During the phase the Crescent moon waxes

He (the soul) shall reach the world of Devas;

There for a while abiding,

Into the Sphere of Sun he subsides;

Thence He reaches the Sphere
Where the Souls of Ancestors dwell;
And from there, finally in the Sphere of Moon, he abides.

1903 When Samadhi is not Reached

All these of the Yogi,
This life in Samadhi ended;
When that does happen not,
He will in this world take refuge again,
And by Lord's Grace
Resume Yoga in practice continual
And thus complete the undertaking, unfinished.

1904 Siddha-Hood

Thus in the world they will be
And in Siva Yoga again be;
And as Siva Yogin in Bindu merge,
Many miraculous powers attain,
The Siddha-hood their fleshly body reaching.

1905 Continuity of Yoga through lives

While in the pursuit of Yoga
If Siva Yogins, holy, die,
They reach the World of Tapas
Only to this world return
And to Yoga repair;
Blessed indeed are they,
Whom the Beings Celestial praise high.

1906 Mauna Samadhi Leads to the Unitive State

If Sivayogi gives up life,
In mauna Samadhi he enters
To seek the state unitive;
He will not in another body be born,
Nor as Jivan Mukta return
Conscious of here below;
But with Lord get united in one.

1907 Siddhas even when Dead in Body are Alive in Awareness

Blessed indeed are those who die
If in death they unite one with Lord;
Then, even dead, alive are they;
They who are dead unto the Impurities Three
Are Siddhas true.
Siva they become.

1908 Jnani Shapes Disciple towards God-hood

Who intense seek the Grace of Lord Exalted
Their birth to sunder,
He himself draws them
Into the fold of His devotees dear;
Unto it, the Jnani draws unto him
His disciples, in love abounding,
In his own way subtle,
Toward Godhood, He shapes them.

1909 Jnani Exists in Siva's Pervasiveness

The heart of Siva Jnani overflows in Grace;
He sees Siva everywhere;
He feels His presence pervasive;
Fragmented may be the sky you see;
But all space it engulfs;
Unto it, the Jnani,
Though rid of consciousness here,
One with Siva pervasive exists.

19 SAMADHI RITUALS

1910 Do not Consign Siva Jnani's Body to Fire; Nor Neglect it

If the body of Siva Jnani is to fire consigned,
The people entire will in burning fever suffer;
If his body a prey to dogs and jackals left,
Tumultous war the land will see,
And the people a prey to dogs and jackals be.

1911 Disasters Follow if Jnani's Body is Consigned To Fire

If to fire the Jnani's body is consigned
That will be unto fire the Lord's temple consigned;
No more will rains fall on the land,
Famine shall ravish the world,
Countless kings will their kingdoms lose.

1912 Bury Jnani's Body in Proper Way

Proper indeed is to bury them;
If to fire they are consigned
Destruction dogs the land;
If left to perish, uncared for,
The world its prosperity loses,
A fell prey to devastating fire falls.

1913 Bury Jnani's Body in an Underground Sepulchre

Let the body of Jnani,
When Lord's Grace receives,
Be in a cave seated,
Appropriate in earth's bowels dug;
Then stately rulers and people in land
Receive blessings,
Of Grace infinite.

1914 Samadhi Rituals

Well dig the sepulchre,
Heap the earth five cubits around,
Shape it into a triangle
Three cubits on sides;
And there in Padmasana,
Seat the body.

1915 Samadhi Cave Locations

One's own homestead, roadside, tank bund, riverbed,
Flowery grove, city's common
Forest dense, and mountain valley high

--These the sites appropriate,
For the sepulchre to shape.

1916 Dimension For the Sepulchre Cave

Five feet on four sides all,
Nine feet straight deep,
Three feet each on the triangle's sides
--These the dimensions
Appropriate for the sepulchre to shape.

1917 Samadhi Rituals

In abundance spread the five metals precious
And the nine gems rare;
Upon them place the seat,
Scatter the Kusha grass,
And shower the holy ashes white;
Above that scatter
Turmeric powder that is of color gold
And incenses richly mixed.

1918 Samadhi Rituals (Cont.)

Shape the cave inside into a square,
Upon that lay garlands of honey-dew flowers;
Sandal, musk, civet, and unguents diverse;
And pouring rose's water
Light the ritual lamp, in devotion ecstatic.

1919 Samadhi Rituals (Cont.)

Smear the body entire with ashes white and holy
To form a shroud protective;
Place the body on an Asana (seat) appropriate,
Spangle bright with incenses several and ashes holy;
And thus seated, cover the cave with earth.

1920 Samadhi Rituals (Cont.)

Having covered thus, level the four sides;
Place his sandals and ear rings,

And an image with face and eyes
Decked in dress appropriate;
Offer parched rice, food, and tender coconut.

1921 Samadhi Rituals (Cont.)

Then pour the ashes white and powdered incense,
Shower flowers diverse, Kusha grass and Bilva leaves,
Sprinkle water holy,
And raise a platform three feet by three.

1922 Samadhi Pujas

Upon the platform plant
The sapling of peepal tree, or a Lingam holy,
Arrange the Sannidhi (face) toward north or east
And perform pujas with rituals sixteen,
In devotion endearing.

20 RISE OF BINDU

1923 Devolutes of Bindu

When Creation commenced,
From Para Bindu arose Kundalini
And from Kudilai the Vaindavam in the firmament vast
And the nine gods Brahma and the rest
And their Saktis
And in order corresponding
The Karanas, the Kalas and the sound Vaikari (Nada).

1924 Thirty Six Tattvas Devolute

Bindu attains modification five times five (twenty-five)
Nada attains modification four and six (ten)
The rest two--Sakti and Siva--attain not modification
But activate the other two--Bindu and Nada.

1925 Saktis Devolute from Bindu

Out of the Mamaya
Para Bindu gives rise to--

All these manifestations
Vagesi, Tatparai, Kudilai and Kundalini;
These Saktis four ultimate from Bindu evolve.

1926 Kalas Nada and Karanas Devoluted

The Kalas Nivirti and the rest,
In which repose sounds "A", "U" and "M" composed
There in Nadanta Bindu enters
And into the Karanas that include the Mind
And the internal organs intellectual
Devolute manifesting these
The Bindu its act of creation ceases.

1927 Bindu is the Causal Seed of Five Acts

The Parapara that is the End and the Beginning
Immanent, He expands thus;
As Cause and Effect, too, well He is;
And as Bija
The Five Acts performs.

1928 Bija is the Macro and Micro Causal Seed

By the power of Bija that from Bindu emanated
The world and the cosmic universe arose
From out of Casual (Asuddha) Maya (Stuff of matter)
Arose the elements five--the sky and the rest;
And this Bindu, micro and macro, is.

1929 Bindu is White and Nada Red

The Bindu that shines
Within the body and without (in all Nature)
Is white in hue;
Red is vibrant Nada;
As Sakti and Siva embedded within
Well can they Mukti grant,
If in wisdom activated.

1930 Bindu is Cause-Effect

All-pervasive unto the Param
The Bindu stands;
Veiling all unto a filament vast;
And filling everywhere as the space in pots all;
As Mamaya that is Cause and Effect
It all cosmos pervades.

1931 Bindu is the Seed in the body and Divine Swan in Cosmos

There in the Bindu,
Nandi stands His Grace to bestow;
That it is in their Bija within, they know not;
That Seed as scented flower in the (body) into microcosm blossoms
As a Divine Swan So-ham in the macrocosm it is;
He the Blessed One that is the Causal Seed of all.

1932 Siva is Seed, Bindu is Embryo

Without seed is embryo none,
Except from seed the embryo appears not;
The seed and the embryo are but one, separate never;
Thus are the Bindu and Siva too;
This you should know.

1933 How Food Builds Body, Blood and Mind

The food you partake in divisions three go
To the body, to the mind and to the excreta;
The parts that to the body and the mind go
Verily become the blood, first.

1934 How Bindu is Formed From Food

Out of the seven constituents food breaks into,
(Blood, lymph, bone, skin, flesh, brain and semen)
The Bindu forms in days three
Unto the tiny dew drop on a blade of grass;
And full matures in days three times seven.

1935 Bindu is Transformed into Mind and Kalas

When in the body for three days it remains thus,
It becomes a part of the Mind;
As Kala Bright--Intelligence illumined;
For those immersed in thoughts holy, it is there retained;
For those who in sex intercourse indulge,
It will depart, their mental powers deteriorated.

1936 Waste Bindu, the Body Perishes

They know not the destruction that wasting of Bindu results in;
They resolve not their decay to prevent by will power determined;
They who thus perish in this perishing body
Know not the way they perish;
And give it up not.

21 CONQUEST OF BINDU--REGULATION OF BINDU FLOW

1937 Siva Yogi Sublimates Bindu

Do not look at women
Who intent on lust look at you;
Away from them;
Light the fire of Kundalini;
Melt your heart in divine love;
Uproot the evil desire that sight kindles;
Fix it on the source of Primal Energy
He who does it is verily the Siva Yogi.

1938 Waste Not Bindu

He to lust a slave becomes,
Will in constant fear be;
His body deteriorates,
And his life ebbs away;
He will not Grace receive,
And in Siva Yoga lasts not.

1939 Regulation Days for Sexual Union

Those who wish to sleep with women
Let them observe the periodicity thus:
Of the two phases of the moon,
The first eight days of the waxing moon
For union appropriate are not;
In the six days that remain,
And in the first six days of the waning moon
Can they in union be.

1940 Regulation Days for Practising Yogis

Let those that Yoga practise
Avoid the fifth, the sixth and the eleventh days
After the woman menstruates;
The rest, who the pleasure seek,
Take the six days, in the middle
Of the three weeks that follow.

1941 Duration of Sexual Union and Rules for Release of Bindu

When on union they decide on,
Let it be for muhurtas* four,
Following the injunctions of Kama Sastras,
Let them the sexual act perform;
When the Moon's Kalas (Left Nadi) shine bright,
And breath in Sun Nadi's low runs
Emit Bindu, the breath holding,
Breathing through nostril right, quelling left.

1942 Sublimate Sex Act

Embrace the damsel,
Your five sense organs with her five conjoining;
But, detached your passion for the woman be;
Like the senses that are Godward sublimated
Be calm; excited be not;
Control your breath, senses and mind,
Concentrated be your thought,
Thus emit your Bindu.

1943 Direct your senses Inward

Goodly amour, beauty and youth
Shapely form and coral lips
And breasts that swell,
--When in union with damsel such as she--
You the Bindu emit,
Emit, your senses inward directed.

1944 Determine the Results of the Act

Having emitted,
Examine the laws of conception
The time of union, of pregnancy and delivery
The baby's length of life, and death;
Its character, good and bad,
These you in detail determine.

1945 Seek not Further Union

Having examined these,
Abstain from worldly concerns,
And leave the maiden of shapely breasts;
And further union seek not;
Within months two
Will the baby its form take,
And all the rest you have reckoned follow.

1946 Know the Seed of Seed and Preserve Body

Except for those who plant the seed,
Harvest there be none, future;
Except for those who plant the seed,
Wisdom great there be none;
If they know the Seed of seed for certain
Preserved their body be
Unto the mango fruit kept in vessel suspended.

1947 Lord Settles Fate and longevity of Embryo With Concern

The Lord has concern great
For the seed in womb;

Even in the seed with forethought
He settles its fate and span of life;
Thus, when the Seed itself is the Causal Thought,
To attribute Cause and Effect to factors outside
Is but imagination's figment.

1948 Conserve Bindu and Attain Siddhis

If Bindu stands retained in body
Life ebbs not;
Great strength, energy, intelligence alert,
Tapas, contemplation and Maunam (silent-ness)
And siddhis enduring,
--All these are attained,
--If Bindu be conserved true.

1949 Conservation of Sex Energy Vital for Yoga Practice

Thus conserved, they light the Fire of Kundalini,
And forcing it upward through Nadi Sushumna
Reach the state of illumination;
There they partake of the ambrosia
From the Moon within flows;
Those who do this in unbroken continuity,
Are verily Siva Yogins true.

1950 Conserve Sex Energy and Become Heroes

The Yogi, the Jnani, and the Siddha high
The Bhoga Yogi who is yet the king of Jnanis,
All these, though troubled by passions
Yet savour the ambrosia within; (in the Yogic way)
Heroes, all, they are indeed,
Who the Bindu had conserved.

1951 Burn Bindu in Fire of Kundalini

The fiery Bindu above is Lord's Body (macrocosmic)
The Bindu wasted here below is vital Prana (microcosmic)
If mixing the two, they burn it in the Fire of Kundalini

Then they consume the very ambrosia
--This, the wisdom of Yogis true.

1952 In Yoga Bindu is Divinely Assimilated

In ignorance the folks waste it daily,
And destroyed by senses, in pain weep;
If in wisdom, they conscious perform Yoga supreme,
The Bindu disappears, divinely assimilated.

1953 Lust is Death's Messenger

If you hold women as Death's messengers,
Love's passion vanishes away;
Death there is none;
For ages innumerable will you in Divine Light be,
Your Impurities forever totally rid.

1954 Conquer Bindu and Conquer Time

He that has conquered Bindu has conquered Time;
He that has wasted Bindu has perished before his time;
They know not that Bindu that has been preserved
In time becomes one with Kundalini,
Their breath controlled in the Yogic way.

1955 Embrace Woman after Cleansing Her

If you desire woman's love, intense to excite,
The day before you in sexual union indulge,
Cleanse the woman of her bowel, phlegm and bile,
Then in union embrace her.

1956 Bindu is Assimilated in Body Through Yoga

Direct Prana breath to Bindu and Nada
That in cranium Sphere arises,
Upward through Sushumna Nadi
By devices appropriate;
Thus you reach to the nectar divine;
Hold on to it,
That Bindu in you indissolubly dissolves,

Your illusions to disappear.

1957 Conquest of Bindu Leads to Nada

The ripening of Bindu,
The result full of that ripening,
The dire consequences of wasting it,
And the blessings of retaining it,
The Nada that ensues
And the transformation that Nada effects,
--Those who all these realize
Have verily conquered the Bindu.

1958 Fry Bindu in Kundalini Fire

The Bindu that is Bija (Seed)
Burn it agreeably,
In the Fire that is Kundalini,
That from Muladhara flames;
Course it upward into the Solar Sphere within
And touch the Lunar Sphere beyond;
There, indeed, is the nectar divine.

1959 Bindu Sublimated by Kundalini Yoga Leads to Ambrosial Flow

When the Bindu of the body
Thus perishes (by Yoga)
It is into Divine Bindu transformed
Of the ambrosial Lunar Sphere within;
When the Bindu of the body
Perishes in the fire of Kundalini,
The ambrosial waters flow and fill the body;
Then indeed is Siva Bhoga that is ambrosial sweet;
And thus bathed in divine waters of ambrosia
The Yogi attains Siddhis rare.

1960 In Yoga Way Bindu is not Released

Two bodies in union may unite,
Yet if he emits not Bindu

That union is Yoga way;
That Bhoga is Siva Bhoga;
That the true Bhoga
Where the Yogi emits not
To quell the witless woman's passion.

1961 Bindu is not Emitted

They who stand in Yoga way
Even though with women unite,
Their Bindu, in passion, they emit not;
And the women their life's passion unquenched
Will verily pine and droop,
Yearning still for love,
As lovers new forever do.

1962 Bodily Bindu Becomes Cosmic Bindu

By Kundalini Sakti, Bindu conquer;
Kindle that Fire in Muladhara
Course it upward straight
Through central Nadi, Sushumna;
Reach Nada,
And swill ambrosia there flows;
Your Bindu the Divine Bindu becomes.

1963 Union of Bindu and Nada

When Bindu and Nada unite,
And Kundalini Fire each minute hair root permeates,
All thought devoid,
Siva Himself you Become;
And the Bindu then dies in the Primal Bindu
Of the Body Divine.

1964 Yogi Sublimates Bindu

He who pounds seed and consumes it
Knows not good that of harvest comes;
Different is he,
Who fries it (in Kundalini Fire) and in body absorbs;

The latter, of the seed a meal does not make,
But the Seed of Birth he ends.

1965 Merging of Bodily Bindu in Cosmic Bindu

Coursing upward, Bindu that is Prana vital
Merging it in Divine Bindu
That the "Swan" in cranium (Sahasrara) is,
There, uniting in Nadanta,
The luminous Bindu is in body absorbed.

1966 Absorb Bindu in Body and Become Immortal

The Swan (the macrocosmic), and Prana (the microcosmic)
--Bindu is thus two for all;
Those who realize this
And absorb one in Other
--The Prana (Individual) in the Swan (Cosmic)--
Will eight siddhis attain;
Their body as gold glitters;
They immortal become.

1967 Secret Way of Bindu Conquest

Intone sound "Si" (the first sound of Panchakshara)
In your Prana (life breath)'s silent thought
Merge in "Aum"--the sound cluster of "A, U, M"
Thus ParaSakti reach;
That indeed is the way of Bindu Conquest
--This the Mystic Secret (upadesa)--you hold.

1968 Conquer Bindu and Attain Siva State

This the Mystic Secret
There is none--but this
He alone is; nothing else there is;
The Bindu heavenward ascends,
The Organs Fourteen
(Jnanandriyas five, Karmendriyas five and Antakaranas four)
Their action cease;
Then does Jnana follow;

That verily is Siva State.

1969 Sivoham when Bindu Subsides

In union of Bindu and Nada
Was born this creation vast;
It is beginning and end of all life,
Of great mantras too,
When Bindu subsides,
Then is Sivoham.*

1970 Fry Bindu and End Birth

Fry the Bindu, Mind its balance winning;
Raise it high, to mount of Sushumna;
That way, your interminable Karmas are scorched;
Then the day you pluck away
The Fruit of Fig that holds
The seeds of birth, innumerable.

1971 When Bindu Merges Ambrosia Wells

When Bindu and Nada uniting in one
Enter the Sphere of Moon within,
The heavenly ambrosia wells and flows;
The Mantra (Aum) that arises there
Is the sacrificial offering to Lord Supreme.

1972 Merge Mind in Bindu, Away From Lust

When the Mind in the Bindu merges,
Then the Mind, the ears and all organs besides
Will together rise the Divine Goal to seek;
But when thought and sound and words
That in the Mind arise
Seek lust,
As fluid thick it transformed be.

1973 Jnanis Know Lord's Seat

The Sound (Nada), and the Mind that perceives Sound,
And the place where Mind undistracted discerns Truth,

--These they know not;
That place the Jnanis truly know
That verily is Lord's Seat.

1974 Regions of Five Elements in the body

Earth is, where the legs are (Muladhara);
In the navel (Svatisthana) is the Region of Water;
Below the breast (Manipura) is the Fire;
Above the breast (Anahatha) and below the shoulder (Visuddhi) is Air;
And around the neck and beyond (Ajna) is the Region of Space.

22 THE SUN'S POSITION--THE COSMIC SUN

1975 Sun and Other Gods Adore Lord to Receive Illumination

The fiery Sun and the Celestials rest
Circumnambulate the snow-clad Mountain Meru;
And adore the luminous Lord's Holy Feet in Tapas,
That they might, themselves illumined be.

1976 Sun is the Primal Energy

The Sun is Vishnu;
He is Siva Holy too,
Who as refuge of all creation stands;
He brings prosperity to the seven worlds in accord;
He, the Beginning of lives all.

1977 Worship Sun, Primal Lord Blesses

Chant in love the thousand names of Sun,
He in you as spark divine glows;
The Vedic brahmins pray,
The Celestial immortals his name chant;
It is the Lord Primal verily
Who blesses all.

1978 Primal Lord is Source of All

He stands as the Tattvas for the world,
He stands as Sakti for the world,

He alone is the Being Uncreated (Sambhu),
He for the world is the Moon too,
Of soft light divine.

1979 Position of Sun in the Body

Above the triangle of Muladhara Center,
Above the hexagonal Center of Svadishtana,
Above the twin-circle of Manipura Center,
In the moving Center of sixteen petalled Visuddhi,
There indeed rises the Sun within.

1980 The Sun Confers the Kalas in Adharas

The Sun is within;
When his beams beat
On Muladhara triangle
That receives Kalas four;
When on Visuddhi his shafts fall,
That with Kalas sixteen shines.

1981 Experiences in the Sphere of Sun Within

When you reach the Sphere of Sun
Your worldly thoughts fade into darkness;
The cognitive organs four no more contend--
The Sakti in the light within reveals
The truth of Vedas
But alas! You seek not to understand!

1982 Sun's Route Inside

Below the Earth Center that is Muladhara
The Sun its route takes;
Invisible indeed is he,
Between the Fiery Center (Manipura)
And the Watery Center (Svatishtana) within.

1983 Sun's Course in the Higher Adharas

Breaking through the Earth (Muladhara)
He penetrates beyond into the Adharas that

Are Sky (Visuddhi) and Space (Ajna) within;
He is the very source of joy that dazzles the eye;
He indeed responds to contemplation sweet.

1984 Sun Circumambulates Sahasrara

The sun that penetrates Earth (Muladhara)
His route none knows,
That are but versed in worldly lore;
He circumambulates Mount of Meru, (Sahasrara)
Of the Lord Unconquerable;
--Thus they say;
Only those who have realized Truth
Know His abode real.

23 THE MICROCOSMIC SUN

1985 Vision Sun Within Through Spinal Way

Staring, sitting, walking and lying prostrate
Nandi the benevolent in my thoughts incessant stood;
Destroy your Malas (Impurities)
And ascend the Adharas
Through Sushumna Central;
There shall you vision the Sun
That within shines in brightness nonpareil.

1986 The Self-Realized Reach Sun

They who by Adhara-ascending
Reach and see where the Sun within reposes
They indeed are the self-realized ones;
They who differ from this
And say aught they like,
Are in darkness enveloped,
As when the Sun here, below horizon dips.

1987 Those Who Know the Sun Within is Worthy of Adoration

They penetrate not the Adharas,
Search not the world within,

And know not where in its midst Sun is;
Those who know where he furtive lies
To them my heart
In love melts.

24 MIND'S SUN

1988 Life's Full Moon Within

The luminous Sun dewy cool becomes
When Moon spreads its contending rays;
In the luminosity that commingling emanates,
My yearning Prana as a ray beams,
That verily is my life's Full Moon.

1989 To See the Blending of the Rays of Sun and Moon is Divine

When on Sun, Moon's rays afore fall,
That in order is;
When on Sun, Moon's rays beat,
Divine indeed;
In that mystic land
Where the two shafts mingle
They who the Light see,
Have Siva Himself become.

1990 Full Moon Within

With Kalas three of Sun, Moon and Fire
Arises the Kala from intermingling of their rays
Thus are they, Kalas Four;
When Sun, Moon and Fire mingle their rays,
Then is Full Moon within, know this.

1991*36The Vision of Ethereal Light Within

The Light that shone beyond the orbs two,
Is a Light that none in any realm can perceive;
It is a Light that shone piercing the Cosmic Universe;

Who can near it, who can perceive it!

1992 The Nine Planets Lacking Grace Whirl in Darkness

The nine orbs (planets) go round the earth,
But none of nine, knows Lord;
Well may the nine orbs, Him, propitiate;
Yet His Grace they receive not;
Devoid of bliss, in darkness surrounded they are.

25 JNANA-SUN

1993 Sun's Para Kalas evolved from Bindu Through Para Nada

The Bindu expand into two Aparā and Para
The Aparā becomes the Para Nada
From Para Nada arises the Para Kalas
With those Kalas the Jnana Sun within dawns.

1994 In the Five Kalas Arise the Five Sound Forms

The Sound that arises
When Sun within dawns
Is emanation from Para Nada;
The Sounds Five, Vaikhari and rest
That to Para Bindu belong
Arise in Kalas Five, one in each.

1995 Sadasiva is the Finite Source of Formless and Formed Sounds

He is the Lord of Devas;
He creates the directions ten;
Of yore they hailed Him as Lord of Three;
He is the Lord of the Four too;
In them He stands as Being Central,
Thus verily, the Immortal Celestials say.

1996 Siva Dispels Darkness

He is the Truth,
Unreal He is not;

He is the Lord of the Universe;
My Father;
He is the Sun, Moon and Fire that darkness dispel;
He dispels too the darkness of Karma,
He, the Nandi Holy, to me appeared
The darkness of my low desires to dispel.

1997 Siva is the Light Resplendent

With His peerless rays
He dispelled my darkness;
And the divine fruit's honey within flowed;
Beaming with benevolent rays
As Lord of Kailas, He stood;
Within me too He stood aloft
As Light Resplendent.

1998 He is Supreme Light

His dazzling Light as Wisdom True spreads;
Unhindered, it invades worlds all;
It is the light pervasive, none can fathom;
Who does know it as the Light Supreme!

1999 The Jnana Sun is Within and Without

The Sun that rises in firmament vast
Stands within too shedding rays divine;
In directions eight he traverses constant;
Yet in them that Truth know
He stands for ever fixed within.

2000 Five Centers where the Light of Lord is

In the navel, eye and nose tip,
In the center of eyebrows, and within crown of head
In these five places, Lord resides as Light Divine;
He is the One Lord
The Devas saw as Three,
Brahma, Vishnu and Isa.

2001 Siva is Sun of Jnana

The darkness of contending Pasa,
And the Ignorance vast
These flee fast,
Before the Jnana Light of Siva,
Even as when the luminous Sun rises,
The murky darkness, before him, flees.

2002 Sivaditya is Immanent and Transcendent

In pot to pot the sun appears,
Well may you the pots close,
Yet in them you contain him not;
So, too, when Lord that poison swallowed
This body enters,
There can you contain Him not
He pervades all.

2003 Sivaditya is Space, Light and Darkness

Himself as the Three Lights (Sun, Moon and Fire) in one stands;
Himself as Brahma and Vishnu stands established;
Himself as life and body indistinguishably stands
Himself Space, Light, and Darkness too.

2004 Nine Abodes of Sivaditya

The divine Fire, Sun and Moon,
The earth, water, fire, wind and space
And the creation countless
These the abodes ancient of Siva are;
The Five Gods, (Brahma, Vishnu, Rudra, Mahesa, Sadasiva)
Are in the Vedas that has Angas six.

27 NATURE OF JIVA PRANA

2005 He is Para-Bindu

The One whom I in contemplation realize,
The One Param whom Vedas praise,

The Undying Light in me shines,
Him I beheld, as Divine Swan (Para Bindu).

2006 Cosmic Bindu and Micro-Cosmic Bindu Are Inseparate

Two the swans on the river bank (of life)
The two swans separation know not,
If one Jiva says he is by himself,
Then that foolish swan, Grace receives not.

428 PURUSHA*5

2007 Lord Creates Activating Saktis Jnana and Kriya

Vaikhari and rest of Sounds,
Maya and rest of Impurities,
Purusha and rest of Tattvas illusory
--All these,
Acting on Saktis, Jnana and Kriya,
The Lord True from time immemorial made.

2008 Lord is Atom-Within-Atom

The Lord is the Beginning of all,
He is the Atom-within-the-atom;
Divide an atom within the atom,
Into parts one thousand,
They who can thus divide
That atom within the atom
May well near the Lord,
He, indeed, is the Atom-within-the-atom.

2009 Seek the Jnana Way of Lord

Tiny unto the seed
Of the spreading banyan tree
Is the atom that is Jiva;
If by fire of Jnana
Your way purifies,
The dark Pasas that malign you

May well driven away be;
Seek the Divine way,
The Dancing Lord shows you.

2010 Jiva and Siva Commingling Stand

He within the atom (Jiva),
And the atom (Jiva) within Him
Commingling stand,
They know this not;
The peerless Lord pervades all
Unintermittent, in creation entire.

29 JIVA (SOUL)

2011 Size of Soul

To speak of the size of Jiva
It is like this:
Split a cow's hair soft
Into a hundred tiny parts;
And each part into a thousand parts divide;
The size of Jiva is that one of part
Of the one hundred thousand.

2012 Siva's Infinite Size

Infinite great is my Lord,
Yet within the littleness of this body
He dwells permeating;
He is the Lord Supreme
Whom the Celestials cannot know;
As much as your Tapas is
So much also is He known.

2013 Practise Yoga in Perverserence

You may not for Yoga inclined be,
But if your Guru Illumined teaches you,
You may yet accomplish it;

And so perservere
In lives several;
And seeing you thus practise,
Sivva's Form will in your thought arise.

2014 Guru Illumines You

Harassed are you
By Maya's manifestations;
But when the Guru Illumined
By His grace lights you up
Your troubles entire cease;
The Jiva illumined in Jnana
Will Turiya State reach.

30 JIVA (PASU)

2015 Jnani is the Mature Jiva

The learned cows(Jivas) may wander bellowing,
The power-giddy cows may strut about,
Their insignia displaying;
But precious is a pot's milk (Jnana),
The goodly mature cows (Jnani's) yield;
The rest are but barren cows indeed.

2016 Jivas Graze in the Backwood of Worldly Pleasures

What to do with those cows
In the backwoods of desires graze?
Take them beyond,
And lead them to Feet of Lord;
Discipline them in ways superior;
Thus manage the herd;
Until then, their thoughts turn not
From the backwoods of worldly pleasures.

4 BODHAN (LORD AS GIVER OF LIGHT OF JNANA)

2017 Jiva and Siva are One

Jiva and Siva

Separate are not;

Jiva knows not Siva;

When Jiva knows Siva;

Jiva becomes Siva.

2018 Lord is Light

The Dancing Lord is the Light Benevolent,

He is the Joyous Light for Creation all;

He adorns the many hooded serpent with gemlike shining eyes

He is the Cluster of Lights that oversees all.

2019 Lord is Knowledge and Knower

He is all Knowledge, immune from Ignorance,

Without aid of sensory organs, He is self-Illumined,

Himself as Knowledge and Himself as the Knower too

He is the Jiva as well,

He stands pervasive all.

2020 He is Beyond Tattvas Thirty-Six

To me that knew not the truth of Tattvas six times six,

He taught the truth of Tattvas six times six

He, Nandi Famed;

And when by His Grace I learned the truth of Tattvas six times six

He stood beyond the Tattvas six times six.

2021 Lord is Truth

They know Him not as Grace that is Siva,

They know not the Malas (Impurities) Five to rid of,

They perform penance diverse,

And are in distraction lost,

They seek not the Tattva (Truth),

That is ever New.

2022 Lord Bestows His Grace on the Good

They think not of divine acts, Lord daily performs

They think not of the ministering acts, Lord daily performs;
The Lord daily bestows His Grace on the good,
They who know this not, daily seek Him not--
Entangled in their work-a-day Karmas interminable.

4 IMPORTANCE OF CONTROLLING THE FIVE INDRIYAS (SENSES)

2023 Do Not Delay to Control Senses

Five are the elephants (Senses)
That are in MAST
Their MAST increasing
They do not to the (Divine) Post remain tied;
As the mahout (Jiva) tires,
And the elephants (Senses) too, get their energy exhausted,
Then they turn to Yoga;
Why this way (they delayed) we know not!

2024 Difficulty of Training Senses

Attentively learning holy lore
And coursing breath in Yogic way,
Unless the rider (Jiva) thus trains,
The restless steed (Senses),
Its wayward course it takes;
Firm may the rider on its neck sit
And hard the punishment he administers,
Yet the animal forward moves not.

2025 Harassing Senses Bring Sorrow

Five the Sense Organs,
Five the Sense-birds, (Jnanendriyas)
Five the Fields (Tanmatras)
The Sense-birds seek to feed,
Five the waters (Kanmendriyas),
Five their functions,
Yet are they of one lineage;

And one the hunter (Jiva)
That herds them together;
Nine the exits of body
Where he in sorrow wanders.

2026 Senses are Like Roaming Lions

Five the lions, that roam the forest
The Five seeking their prey, get filled;
And to their caves the Five return;
If the claws and teeth of the Five you pull,
You shall sure the Lord reach.

2027 Senses are Like Ministers that Seek to Usurp the Body-Kingdom

Five are the ministers,
Ninety six (Tattvas) are within they,
The Five and their brood of sons within
Seek you to rule;
If the Five in their fiery passion stand,
Endless indeed is the tribute
That to the Five we are to pay.

2028 Without Sense Control Jiva is Like a Murderous Steed

I praise not daily
The Holy Light;
I speak not of Sakti
That is within there;
I conquer not the senses Five;
Unto a murderous steed headlong that races
Verily, am I.

2029 Control Desires, and Attain Bliss

Countless the holes
In this body's chamber dark;
If with the countless holes (desires) I run,
Faulty will my lot be;
If you run not

With the countless holes of desires,
Countless indeed the bliss you attain.

2030 Strength of Wisdom Leads to Higher Life

Of their Karma's strength is life here below,
Of their prayers' strength is life in heaven above,
Of their wisdom's strength is men's higher life;
Verily, of their strength of Grace
Is their way of life.

4 HOW TO CONTROL SENSES (WAY OF SUBLIMATION)

2031 Lord is a Fisher of Desires

One cubit its depth,
Half cubit its diameter,
Thus shaped round is the body pond;
The Fisherman (Lord) His net spreads;
Many the fish (of desires) He caught;
No more--the troubles I encounter.

2032 Control Senses and Become Immortal

The stirring Indriyas within the body dwell,
He who controls them is immortal verily;
If your thoughts seek the pleasure twain--
Food and sex,
Only that far will they last,
Until your breath lasts.

2033 Not Control But Sublimation of Senses is Wisdom's Way

"Control, control the senses Five,"
--Thus say those who know not;
None, not even the Immortals
The senses Five control;
When you the senses Five control
Verily are you an inert mass;

(There is a way alternate open)
Sublimate them toward the Lord
That Wisdom's Way, I learned.

2034 Mere Control Does Not Avail⁷Loud they roar, the elephants in MAST triple, (Pasas)

I applied the goad of knowledge to them control;
But they romped about and in fury escaped,
They fat became, causing destruction in their train,
And sweet fields of sugarcane (goodly qualities) devastating.

2035 Sublimation is the Way to Grace

If the senses Five you sublimate
Then all worlds are yours;
That is tapas rare;
That is the Lord's Feet too;
That indeed is the way to Grace receive.

2036 Control of Thought is the Key to Control of Senses

Why drivel at length?
Why the mirage think of?
The thought is the seed
Of things all;
Expand your thought
The things too expand;
Contract your thought;
That is all there is to it,
For those who think about it.

2037 Control the Serpentine Thought in the Yoga Way of Kundalini

Knowing well how spent away you are
The Lord comes to dwell in the body
For the soul to lean on;
And He of blemishless fame
To aubdue the five-headed serpent
That in Pasa coiled lay,

Provides the fluted Sushumna
That central stands.

2038 Control Senses By Jnana Yoga

Tie the prancing senses five
To the post of Jnana that illumines;
Thus you attain Grace that is Bliss;
This the Way of Yore, high and true.

2039 Control Thought and Make it a Temple

Daily think of the Living Nandi
Gently control your thoughts distracting,
Course your thoughts through Muladhara,
Then your thoughts a temple become,
From north to south extending.

2040 Control Senses and Bear Your Troubles Gently

The hours sped,
The days many passed away;
Unto the writing on the water
Transitory your possessions are;
Conquer the senses,
Quickly give them up;
Then even if as mountain,
Your troubles roll on you
Well may you bear them, gently indeed.

2041 Redeem the Senses By Intelligence and Prayer

Praise the Holy Form
Of the Pure One;
Praise Him,
The Senses redeeming by intelligence;
In your heart welling up in love,
You shall become one with Him,
--He the Lord of directions four
And of beings, in others all.

2042 Senses Are Very Powerful

None knows that the senses Five,
Within body thoughts engrossing,
Slowly eat you away;
Do not take them lightly
And talk away;
They are verily unto a mountain range
That are by dark clouds capped.

2043 Give Up Nothing; But Sublimate Your Thought Towards God

There is nothing, you need give up;
The Five senses are organs false
That the five cravings to meet arose;
Reach to Him in your thoughts
And praise Him in songs sweet.

434 WAYS OF UNHOLY GURU*5

2044 The Unholy Guru Has Virtues None

A fool he is,
Wisdom none he has;
Truth he has realized not;
Versed is he not in the way
Of Vedas and Agamas;
Humility he has none;
Of God he speaks ill;
Worldly life is his sole concern;
He, verily, is the Guru unholy.

2045 The Unholy is only in Search of Food

Mantra, Tantra, Mahayoga and Jnana,
Bondage, and Mukti
--These they seek to know, the holy ones;
The Gurus unholy
Them, they seek not;
Doubts they clear not;

Food are they in search of,
Verily blind are they.

2046 The Unholy Guru is Bereft of Knowledge

Fool is he,
A big fool is he;
The Way of Becoming he knows not;
A vile fellow that is not of passions rid,
To vile men he teaches things vile;
Bereft of knowledge,
He no teacher exalted is;
--The Guru unholy.

2047 The False Guru is an Enemy to Himself and World

If without driving away
The illusory thoughts
That imagination breeds,
A teacher teaches,
He will in divinity lose faith;
Unto his own self an enemy be;
For the king and the kingdom an evil be;
--Thus has Nandi of yore declared.

2048 The Blind Leading the Blind Together Fall

The blind (the unholy Guru), who lead the blind (foolish disciples)
Will into the eternal pit first fall;
Then the foolish disciples too fall;
And in the end in disorder together they fall,
--The blind that lead and the blind that are led--
Indistinguishably, jumbled in one.

435 WAYS OF HOLY GURU*5

2049 Holy Guru Leads Disciple to Truth

Placing his feet on my head
The Master blesses me;

He is Guru Holy;
He, my self-realization, works;
He takes the Jiva to the State beyond Tattvas;
He subdues my Pasas,
All these he performs
--He that is Truth itself.

2050 What the Holy Guru does for His Disciples

From their Karmas, he extricated his disciples
Blessing them with his feet on their head,
He drove away their evil stars;
The messengers of Death
He kept at bay from them;
The miseries of unending birth
He ended for them.

2051 He Takes Them to the Bourne From Which They Return Not

The black iron, transmuted into gold,
To black iron returns not;
Even unto it,
He who once the Guru's grace received
Does not to birth return.

2052 Holy Guru Does not Exult in Vain Contentions

He liberates you from Pasas;
He removes your Malas, entire;
He makes you seek the Lord in love;
--Such are the Gurus Holy, blemishless;
They who in contention exult
Are no Gurus enlightened.

2053 Holy Guru Assesses Worth of His Disciples

He is a pure being
He is so endearing;
He can give you love,
That is from Malas free;

He is immortal,
He is holy;
He assesses the worth of his disciples;
And on those who are impurity rid,
He bestows his grace;
He, the Master High.

2054 By His Alchemic Touch Jiva Becomes Siva

All that the alchemist touches
Turns into gold;
Even, unto it,
The Jivas blessed by Guru
Siva become,
Freed from Malas Triple.

2055 Holy Guru is Siva in Flesh

The Holy Guru
As Siva Himself stands;
In his presence
Jiva, his self-realization attains
If you, your self-realization seek,
Think of him, within,
As Siva in fleshly body.

2056 Follow Holy Guru and Reach the Great Way

The Way of birth,
The Way of death,
The Way of Maya;
The Way they have not seen
Who the birth's Way saw;
The Great Way that Nandi speaks of
That Way you can reach
If your Holy Guru you follow.

2057 Holy Guru Leads to Lord

He is Guru Holy,
Who, entranced in bliss

The Vedas and Agamas speaks of,
Enters into Siva Yoga;
And all thoughts stilled,
Removes the bondage of Pasa
And leads you to Lord.

2058 Holy Guru Imparts Nature of Truth

He reveals the Real (Sat), the Unreal (Asat) and the Real-Unreal (Sat-Asat);
He takes Chit (Jiva) and Achit (Tattvas) into Siva-Para;
The words the blessed Guru speak
Are blissful,
Beyond Pure (Suddha) and (Asuddha) Impure.

2059 True Disciples Adore Holy Guru

By Pasa's sensations, the Five Malas arise;
Adoring feet of Guru in love intense,
Purified in Turiya Awareness Three
They the Supreme State attain;
They alone are Sadhakas true.

2060 Jiva Subsiding in Silentness in Self Ascends to Siva-State

Powerful are the senses,
From them arise pleasure sensations;
If Jiva, in silence, subsides in Self
And ascends high,
It shall reach Siva-State;
All, but play of Siva and Sakti.

2061 From Jiva's Birth to its Final Emancipation--It is All Lord's Work

Consigning Jiva to birth's sorrows,
Rescuing it by ministrations gentle,
Assigning it positions appropriate,
Baptising it in Jnana,
Redeeming it,
And in Mukti establishing it,

And in the end,
Placing it in Mystic Silentness (Mauna)
--All these are but Lord's work.

2062 Lord's Play in the Arena of Jiva's Body

The fleshly body is arena of Lord's Play,
He imparts to Jiva,
Knowledge clear of Chit and Achit,
Purifies him,
Wipes off the Malas
And consigns him to the Sat (Real),
Unto Himself the Five Acts to perform;
--These the Play of Lord's Grace.

2063 Love for Lord Takes You to Siva State

Beyond the state of Isatva (Siva State)
Nothing there is;
Realizing this,
Continue ever, in love intense, for Lord;
My Lord is the Pure One
Who in love abides;
He it is,
Who illumined directions all.

2064 Divine State Ends Birth's Cycle

In the sphere (of cranium)
Where the garland of scarlet rubies glows,
He the unalloyed Gold,
There stood;
The divine nectar welled up there;
They who swilled it,
Ended their birth's cycle;
They who did not
Remained but to gormandize.

2065 Lord Attaches Mayas to Jiva for Attainment of True Knowledge

The Sat, Asat, and the Sat-Asat to free,
The Pasa's bonds here to sunder,
He activated Mayas Two--Suddha and Asuddha--
And to Jiva, He them attached,
And imparted the peerless Light of Knowledge, too,
He, the Lord.

2066 Siva is the Supreme Guru

The way of Adhara ascending scorches Malas,
The endless chanting of His name dispells Darkness (of Ignorance)
Harass the Pasa, Jiva a heir to,
Thus do you liberation seek;
The Lord, forsooth, is the Guru Supreme.

436 UNHOLY CONDUCT*5

2067 God is Omniscient

Thinking there is none that oversees
They many evil deeds perform;
None the place, in fact,
Where the over-seer is not;
The Lord pervades all, overseeing all;
They who the Over-seer saw,
Abandoned evil deeds all.

2068 Speak Truth

He who this sea-girt world created
He knows all;
Men falsehoods many utter,
Let them the Truth speak;
He will make Celestials revere them
--He, that is of the lustrous dark throat.

2069 Conserve Bindu

They sell the Love of God,
They make a daily business of it;
Pride-filled are they,

They in birth's whirl will be;
They who pound the Seed (Bindu) and consume
Lay waste the body-land;
But, verily, for the God-mad,
Forever no birth will be.

2070 Acquire True Jnana

"North, North" they say;
Nothing there in the north is;
Northward they walk,
Of Jnana bereft;
All the world in the north,
Is in their heart contained,
For those that knowledge truly possess.

2071 Look Inward

He who made this body-mix,
He who this body land holds,
He who within this body shines,
He is Nandi;
Him they seek and search in lands all;
They know not
He within the body stands.

20723*6 Lord Oversees From Within You

Visible to your eyes,
He rises in your very palm;
Over-seeing All,
He in your thoughts stands;
As light within the eyes,
He guides your way;
He is Love Embodied,
That Oversees you ever.

2073 How the Lord is Seated

The Virgin Sakti on one side

The learned ones on one side,
The Tapasvins steadfast on one side,
The Self-Realized beings on one side,
Thus is the Lord seated;
How is it they know not His nature true!

2074 Lord is the Light of Our Eyes

The eye that sees not
Is by cataract (ignorance) covered;
The Lord is the Light Unseen,
Even for those
Whose eye no sight has;
He is the Eye Divine,
Even for those
Who have seen Him not;
They who have seen Him
In the inward eye
Have verily the Truth seen
All illusion rid.

2075 By His Grace Our Thoughts Become Serene

Even as
The lunatic by medicine administered
Lucid becomes,
And his true self realizes;
Even as,
The eye its sight regains,
So, too,
Nandi bestowing His Grace on me
Serene my thoughts became,
To actionless state heightened.

2076 Unholy Men Do Not Think of Attaining Divinity

The directions eight moved,
The Lord pervading them all;
Of this, His Omnipresence, they think not;

From their stupor they wake not;
Drunk are they in their Karmas inebriate;
Lo! all thoughts of Divinity-Becoming
They, forever, abandoned.

2077 They Think of I and You as Two

The two, I and You, in union one stood,
Undifferentiated as One Becoming;
For them is there no more Two, I and You;
They who speak of I and You as two
To them He is I and You, forever two;
He, the Being, One and One above.

2078 They Do Not Know the Inter-Relation of Body and Life

When life ebbs away,
Where the sensations are?
Sentience lost,
The body drops;
Life and body as one flourish
That state, they know not.

2079 Lord is in Awareness, not in Prana

Prana is from pervasive Awareness apart;
When you know what Prana is,
You shall know what Awareness is,
Awareness is Knowledge, (not Prana),
That pervades the body;
He within that Awareness
Is the Lord Great;
That they know not.

2080 Realize the Self

He is the world's axle-pin;
The Light Resplendent;
The Siddha True;
He pervades the elements five,
The earth, sky and the rest;

He is the Lord of Devas
He with Sakti stands;
To praise Him in Words high
Is your Self to realize.

2081 Give Up Worldly Pleasures

He is the peerless Light
He is the end of all;
He is the resplendent Light;
He is the goal of fleshly body
And worlds all,
And the worldly pleasures
To you honey-sweet;
Give them up;
The Lord of limitless goodness
On you His Grace bestows.

2082 Efface the Ego

He is your Beginning;
He is the life in your fleshly body;
He is the God in Mountain Kailas
None knows His design;
When the Primal One sways you,
And your ego entire effaced,
Then shall you reach the Lord,
Above Tattvas all.

2083 Unborn Being Above Tattvas

He is not Indriyas (external sense organs);
Nor the Antakaranas (internal sense organs);
Nor the the Subtle body that life carries;
Out of the mighty Maan
Arose the Maya Inscrutable,
And the Tattvas thirty and six;
Above them all, high at the apex stands
The Being uncreated, the Eternal and the Everlasting.

437 IN COMPASSION FOR MEN'S EVIL LOT*5

2084 Ungodly Ones do not Think of Soul's Liberation

They germinate the seed;
They plant the seedlings;
They think not of their own fleeting life;
Poor are they in spirit;
They know nothing of Karmaic sorrows;
They perish in the blazing fire,
Verily are they such.

2085 What do they get, Who do not Adore Lord

Well do they see
Life in a trice fleets away;
Yet do they in contention stand;
What though these men get?
They stand not in ways righteous,
They adore not His Holy Feet
They know not the Primal One
In love endearing.

2086 They Care Not for Soul's Well-Being

They borrow grain;
They pound it hard,
Feed the base (senses),
And nourish the body;
Thus they wander
Their lives to live;
But in the valley broad
A prey to raging flames
The body finally lies;
This they realize not.

2087 They Stand in Wait for the Burial Heap

In days of yore, the Sages Four
Sought the Holy One in Kailas;

There, under the wild banyan tree
The Supreme One His teachings imparted;
They are of evil speech
Who think not of Him;
Ready to march to the burial heap
They stand in wait.

2088 They Are Distracted by Doubts

Imperishable fame,
And truthful fruit of Tapas full,
The Lord ever bestows
Only on those who endear Him;
Yet the world think
"This the God, That the God;"
Thus distracted
Bruised they fall, hands hitting on rocks.

2089 They Pursue not the Way of Bliss

Born in bliss, grown in bliss
Steeped in thoughts of bliss
This way, they forget;
Instead,
Hankering after food and raiment
In sorrow steeped they are;
And in sorrow steeped, they insensible slumber.

2090 Human Birth is Rare; Yet They Seek Not Lord's Feet

Rare is human birth,
Yet they seek not Lord's Feet,
So rare to reach;
They attained the rare human birth,
Yet missed this Treasure Rare,
They are but crawling creatures, indeed.

2091 They Think Not of Heavenly Pleasures

Ardour of mind, ever fresh youth, and endearment of heart
These considering good,

They in pleasure indulged,
And in acts of love diverse sported;
Lo! They forgot the heavenly bliss
The Lord bestows
And for ever, for ever missed it.

2092 They Sought Not Lord

Thus He is,
Unto the rising sun, His Form;
That He is,
Within the Fire Kundalini resides;
There He is,
In the Lotus of Heart seated;
The True He is,
The Lord, we sought not.

2093 They Dance and Waste Away Their Lives

They unite in Him not,
The Way Guru showed;
They seek Him not,
In aimless talk indulging;
They sing Him not,
His benevolent deeds realizing;
What will they get,
They who dance and wastes away?

2094 They Fall a Prey to Senses

He is the Great Light
That fills my heart;
Melting in love
Daily adore Him,
Unto the end of your days;
If you adore not,
The Five senses havoc cause
Unto the elephants that roam loose.

2095 They Care Not for the Fruit of This Birth

The birds, beasts, and the humans several,
They all, all, in endearment seek Him not;
They who in Tapas intense realized Him
Drink and run in rapture surpassing;
They indeed are the beings
Who have reaped the fruit of their birth here below.

2096 They Seek Not Light

They seek not His Light
In unbroken continuity;
They are unto those
Who cherish not Him that is gold,
The Unrighteous they are;
"O! Lord, the Primal One!
You the Fruit of Wisdom!
The Lord of Celestial Beings!
My Sole Refuge!"
Thus I seek Him, ever and ever.

2097 They Seek Not the Divine Honey

The bees flit from flower to flower
And in rapture incessant gather
The honey sweet;
Of this they think not;
There is a Honey Pure sweeter far
That in their mouth wells up (in Yoga)
None knows that Honey Rare.

2098 They Slip Low Down

Seeking Him not,
I wasted my life away;
In my love
Is the Lord of Celestial Beings;
He is the One Being,
For the worlds all;
Yet in their thoughts

They praise Him not,
Low down they slip.

2099 Death Nears; Yet They Seek Not Peace

The God of Death leaps forward,
Agreeable to him
The fated days too roll away;
You tremble and shake,
What, though, that comes of it?
If Peace you seek,
Dip the ladle of your heart
In the boiling broth of love.

2100 Seek Lord Before Floods of Age Swell

Along the banks of the river (of Life)
The field ripened;
Before the floods (of age) swell,
Seek the Bliss Divine;
Practise Yoga
That takes you to the Mountain top
Where the ambrosial waters flow;
Then no more does greying age seize you.

*2

2101 Their Thoughts Do Not Reach to the Lord

He who knows the Origin of all,
He who knows the Night (end)
That envelops worlds all,
The Luminous Light that self-rises,
He whom the Enlightened held aloft
As the One God Supreme,
Him they know not;
And thus on this world their thoughts still stand.

438 SALUTARY INSTRUCTION*5

2102 Think of Siva's Holy Way

Away forget,

This transient life here below;
Even unto the day your life passes away
Think of Lord;
Flying He comes to you,
And your distracting sorrows end;
Do, therefore, think
Of Siva's Holy Way.

2103 Seek the Holy Path of Hara

Think of Him
As far as your thoughts go;
Speak His truth
As far as you can;
"Lord," they may say, "He is not."
Very much He is, everywhere;
Seek the Holy Path
Of Hara that is good ever.

2104 One the Family, One the God

One the family,
One the God;
Thus intense hold,
No more will death be;
None Other is Refuge,
With confidence you can seek;
Think of Him and be redeemed,
In your thoughts, holding Him steadfast.

2105 Praise Lord and Spurn Death

Praise the benevolent Lord,
He of Mount Kailas;
He as central stood,
In cardinal directions four, our Lord;
With the precious body
That Prana's vital breath holds
Praise the Lord and be redeemed,

The Lord,
Who with His Feet the God of Death spurned.

2106 Seek Lord; No More Births Will Be

Seek the Way
That when this body leaves,
Another body, you enter not;
"When did this human body come to me?"
Of that time you think of;
Verily will you His Grace receive.

2107 Lord is Your Redemption

The Lord who enters into you
And walks with you in the life
Knows sure when you in holiness ripen;
Seek the Lord
Even on the eve of your death;
He will your Redemption be
For the life to be.

2108 Think of Lord unto Your Last Days

If your fleeting life
Is its goodly goal to attain,
Even on death-bed
Think of Lord;
Then will follow Siva's grace,
No more birth will be;
The heavenly world will yours be.

2109 Lord Yearns After Devotees

Praise Our Lord
In devotion congregational;
Sing His praise within,
And at His Feet adore;
Dance within and know Him;
Then He yearns after you,
Like the cow after its calf.

2110 Attaining Celestial Status

When in death
Your life breath upward ascends
Course it through central Sushumna
And seek the Feet of Lord;
Your evil Karmas dire perish;
He of the blemishless fame
Seats you among Beings Immortal.

2111 Devotees Become Celestials

"O! Lord on the bull mounted,
O! God, My Lord--"
The devotees who thus praising
His holy ashes wear,
Celestial Beings, indeed, become;
For them who adore the Feet of Lord,
Who the Ganga on His matted lock wears,
No more Karma further is.

2112 Know Lord and Be in Bliss

Know Our Lord,
And in bliss be;
Be filled with love;
Perform Tapas;
Perfect Jnana True;
You, who has laboured hard,
In worldly pursuits,
Of miserable Pasa entangled.

2113 Ways to Seek the Higher Goal

There is a Tapas High
That you should seek;
There are Feet True
That you should adore;
There is a Way True
That you should adopt;

For all those
That the Higher Goal in earnest seek.

2114 Seek Lord and Be Blessed

On them who seek Him
He, His blessings bestows;
To them, who do not
He sorrows of birth gives;
To those who intense adore Him,
He reveals the Grace of His Holy Feet;
Joining the horde of Devas
They seek and realize Him,
Him, the Fire-hued Lord.

2115 Lord Stands as Ghee in Milk

He is Mukti, Jnana and Nada
That in the three branches of Tamil resound,
Thus they praise Lord
Through time unending;
As the ghee within milk
The Pure One within them stands;
That Light they seek not, and love not.

2116 Cascade of Births

The Pure One, as Creator of all
Many aeons, allotted;
How many they are,
None knows;
Into the cascade of births they leap;
Beyond that,
Of Siva they nothing clear know.

2117 Pray in Pure Heart

Filled with misery
Is life here below;
When to sleep in death
You near,

Praise the Pure One,
Of gem-hued Form;
Unless you in melting heart hail Him
As "Oh, Lord, who in Light Divine abides"
You realize Him not.

2118 Fate of Knaves who Seek the Holy Guru

Some, who, knaves in real are,
Seek the Holy Guru;
If such be there,
Famine strikes the land;
At them even the Lord is appalled;
And to bottomless hell He consigns them;
To meet them
Who the righteous path tread,
That is Siddhi, verily.

2119 Holy Guru Shows the Way

The countless Devas worshipped Siva;
What becomes them
By worshipping Him?
Far better it be,
That you worship the Holy Guru
--Who, having himself worshipped Lord
Shows the Way of Becoming, too;
Sure, indeed, is your Mukti finite.

2120 Hold on to Guru

The humans and Celestials
Inveighed by Pasas
In Karma perish;
Seeing this,
Why not hold to Guru
That is Jnani,
And blemishless Pure
As Param Supreme itself?

No more then to speak of.

2121 Guru is Lord Siva Himself

The Guru who admitted him into his loving Grace,
Is Lord Himself;

He works day by day

For the disciple's Karma to perish;

In the form of Lord

Of flowing russet locks

That wears the dripping Ganga

The Guru appears

And our sorrows ends.

TANTRA SEVEN ENDS



TANTRA EIGHT

(Verses 2122-2648)

41 FIVE DIVISIONS OF THE BODY

2122 Body Bag and Maya Bag

The body is a bag
Many the ingredients it holds;
There is yet another bag within;
It is the Maya bag;
When the Thief (Jiva)
The body bag leaves,
The Maya bag
Unto dust becomes.

2123 Subtle Body

Of the body thus God shaped,
In parts two,
Sukshma (Subtle) is One;
That a body of constituents eight is;
--Sound, touch, shape, taste and smell
Buddhi (Intellect), Man (Mind) and Ahankhara (Egoity)
That the Puriashta body is (subtle).

2124 Five Indriyas and Three Karanas

Of the organs eight thus stated,
First Five are Indriyas (External Sense Organs)
The rest three are Karanas (Internal Sense Organs)
To these attached is primordial Pasa's sentience,
Thus He binds them
And unbinds them,
He, the Lord of Forehead-Eye.

2125 Gross Body

Lymph, blood, flesh, skin, and tendons,
Bones, marrow, fat, brain and semen,
--Of these into one shape made
Is the body gross,
By sorrow harassed.

2126 God is Within the Body

Who knows the greatness of His Holy Feet
Who knows
There within the body He stood!
Who knows this body
Of Tattvas six and ten and eight!
Who knows that
He is its Yeoman Guard!

2127 Twenty-Four Bodily Tattvas (Universals)

The body eight spans* measures
With eyes, legs and hands
That serve to cover it;
In that body of pores and sores
He conjoins Tattvas twenty and four
In love divine;
Thus this body He fashions,
That has four more to speak of.

2128 Jiva Has Five Experiences

The Jiva that as experient spirit stood (in Avastas)
In all bodies, this and four rest (Jagra, Swapna, Sushupti, Turiya and Turiyatita)
Will in Para merge;
Who knows the way it merges
Into Param that pervades all
As unto space in every pot,
Inside and out!

2129 Kala Body Holds Life

If through Adharas six
You unite through central Sushumna,

The nine orifices tightly controlled will be;
The body within of Kalas eighteen formed* will be;
That the body of Jiva will be.

2130 Bodies--Gross, Subtle and Causal Merge In Para

The Gross body with presence prominent,
The Subtle body that invisible takes shape,
And the Causal body that by inference is,
--All these bodies are
That in Lord's Feet merge.

2131 Jiva Incarnates in Many Bodies

As unto the prancing steed
That forward leaps
The Jiva, too, traverses near and far;
As unto those who doff one garment
And another
The Jiva, too, from one to the other body moves.

2132 In the Waking State Dreams are Forgotten;

So it is Through Successive Lives
Even as the snake sloughs off its skin
And another assumes;
Even as the bird its shell leaves
And another life pursues;
In its waking state the Jiva forgets
Happenings of the dream state;
Thus does Jiva from one body to another migrate;
Until with Grace of Hara
It reaches where it is destined to be;
And there experiences
The Karmas two, good and evil.

2133 Cycle of Births and Deaths

Having experienced hell and heaven,
Jiva leaves Subtle body;
Entering Causal body its course continues;

And unto the Yogi that transmigrates
Enters yet another body;
Thus entangled in cycle of birth and death.

2134 The Birth Cycle ends only when Jiva Unites in God

The Jiva that realized
"I" and "You" are one,
Is in Tatpara state;
Its course inherent diverting
Will reach Param;
The rest of Jivas
Reaching their destined abodes
In heaven and earth
Will in sorrow wallow.

2135 Body Substrates of Evolved Beings

Siva is the ground (Dhanu) of Jnani's body,
Jnani's body is Siva's body,
Yogi's body is Nada and Bindu,
Mauni's body is Mukti
Beyond Voids Three.

2136 Body Substrates of Jivas in Three Stages of Evolution

Anava (Egoity) is the (Dhanu) ground of Vijnanis
Maya is the ground of Pralayakalas
Karma is the ground of Sakalas
Siva is the ground of Jnanis True.

2137 Lord is in Body, do not Despise it

Dumb fools are they
Who as Mala (Impurity) despise the body;
Other places as holy
They go about seeking;
They who consider "Good this is"
And in it seek the Lord,
Shall experience macrocosm entire,
In their body tenacious

(That microcosm is.)

2138 God Rejoices in the Body of the Good

Those who are
Of goodly speech, deed and thought,
In their hearts
The Pure One gently sports;
Those who are
Of evil ears, speech, and mind
Emaciated they live, their faces in hunger drawn.

42 GIVING UP BODY*5

2139 Sublimate Speech and Thought Godward

The sweet speech, love intones
The loud sound, airy prana articulates
The mind within fleshly body dwells
--All these you upward course (in Yogic way),
No more, the thoughts of body be.

2140 When Body Perishes, Nothing There Is

The body perishes;
With it, ears and eyes;
Speech and pulse;
Fasts and gifts;
Nothing left, for dying flesh to lean on.

2141 The Pure Will Reach God

The heart that lusts after
Slender-waisted damsels,
Will in distress immersed be;
They, with hearts pure,
Body glowing as lightning
And Will made of iron
Are for Siva's presence destined.

43 AVASTA DIFFERENCES--LOWER AVASTA*5

2142 Where Tattvas Stand in the Four States of Jiva Awareness

In the Waking State (Jagra)
The Tattvas twenty and five
In Eye-Brow Center their position take;
In the Dream State (Swapna)
Tattvas ten and four
In Throat Center their hold take;
In Deep Sleep state (Sushupti)
The Purusha (Soul) stands
Alone in Heart Center;
In Turiya State (Fourth)
He (Purusha) stands
In Center that is Navel.

2143 Siva the Beginning and End of Five Avastas

Of the Five Avastas Jagra commencing
That to Tattvas six and thirty pertain,
The Fourth is the luminous Turiya;
Passing beyond to Turiyatita
The Two in One inseparate merge
The Jiva himself Siva becoming;
This the Order do know,
The Siva that stands in the Beginning
Becomes verily in End of Experience all.

2144 Instruments of Experience

Indriyas ten (five sensory organs and five motor organs)
Their Tanmatras ten (Subtle potent elements of Indriyas)
The Vayus ten (winds) that secret work,
The Antakaranas four (inner seats of thought)
And Purusha, the Experient Jiva,
--All these (instruments of experience)
Are again and again entangled

In the cycle of life's awareness.

2145 The Five Elements Also Are Within Body

Earth is of color, gold pure;

Water is white;

Fire red;

Wind dark;

Space smoky;

Thus the five elements concealed stand within.

2146 Ninety-Six Tattvas

The elements five, too,

To sense organs additional function;

The five permeating each of Malas three,

Gunas three, and Adharas six;

Together with Tattvas thirty and six,

The organs of Avastas

Are six and ninety, in all.

2147 In Waking State Jiva is With Twenty-Four Tattvas

In Jagra State

The Jiva of Tattvas five and twenty

Its position takes

In Eye-Brow center;

With elephants Five, (sensory organs)

Infantry Five (motor organs)

Cavalry Five (internal sense potencies)

And Elements Five,

Inside Soldierly Four (the Antakaranas)

He with Tattvas twenty and four

Stands at the Gate of Waking (Jagra) state;

Thus, Tattvas stand in centers respective.

2148 Know the Relationship Between Body and Jiva

The bodies (Causal, Subtle and Gross) embrace one another,

But the Jiva within body stood,

They know not;

They who the kinship between body and Jiva
Understood not,
Are verily bewildered
Unto the dog that into a kitchen abrupt strays.

2149 Meet God in the Body By the Yoga Way

They know not how To-Be;
Poor are they in Spirit;
Those, who,
Course upward the vital Ajapa*
(Through breathing in Yoga way)
And sublimate the Bindu,
They meet the Lord
That destroyed Kama, the God of Love;
Comely their body becomes
And indestructible here remains.

2150 Lord Placed in Concealment the Sixteen Kalas

and the Fourteen Inner Tattvas
The Tattvas four and ten*
That in me lay concealed,
The Pure One appeared
And in bounty revealed;
The Kalas six and ten
That to me lend grace,
He placed, to none beknown,
My thoughts in Him to center.

2151 Conquer the Five Elements and the Four Karanas

The Earth and Water expanses;
The Fire that blazes in color gold,
The Wind and Space
The Mind, Will, Intellect and Egoity
On their quintessence,
You in succession contemplate;
Then victorious you stand, the elements vanquishing.

2152 Out of the Five Elements are Born the Five Senses

One the child for Space--Sound

Two for Wind--Sound and Touch

Three for Fire--Sound, Touch and Light

Four for Water--Sound, Touch, Light and Taste

Five for Earth--Sound, Touch, Light, Taste and Smell

This was not of yore there, before creation began

Before the Virgin Sakti (Spirit), the Virgin Maya (Matter) loved.

2153 Fourteen Tattvas in Dream State

In Dream State

The Senses Five experienced;

The Tanmatras Five too;

And Antakaranas Four as well;

Having experienced thus in Dream State

The Jiva returned to Jagra State to experience;

There he stood in full knowledge of world.

2154 But Only the Four Intelligence Organs are Involved in Dream Vision

Thus it is, Jiva with Tattvas four and ten

In Dream State stands;

But with the ten sense organs uninvolved

With Antahkaranas Four alone,

And aided by the memory

Of earthly life here below,

He (Jiva) in the Throat-Center,

Dreams visioned.

2155 Deep Sleep in Heart-Center

Leaving the Throat Center there,

Alone, he (Jiva) enters the Heart's-Center

There, Egoity (Ahamkara) lost, Intellect (Buddhi) lost,

Cognition (Mind) lost

In the State that discerns not world,

Consciousness of body bereft,

He (Jiva) reached the Deep Sleep State of Sushupti.

2156 Tattvas in Deep Sleep

Having reached Deep Sleep State of Sushupti,

He with three there remains;

--Chitta (Will), Prana (Vital Breath) and Sentience of Self,

Thus into the Herat-Center Jiva enters

There one with the Subtle Object he stands

(In the state of Sushupti Deep.)

2157 Nada Peaks in Turiya or Fourth State

From Sushupti Center,

He further moves continuing,

Into Turiya Expanse

Leaving thoughts of world below;

On to peaks of Nada (in navel center) he ascends;

There rid of primordial ignorance,

He remains in Mauna (Silentless).

2158 Turiyatita Experience

When with silent letter "M"

The articulate letters "A" and "U" conjoins,

The Five Senses are withdrawn,

As limbs within the tortoise;

Then Jiva is by "Aum" pervaded;

The light Divine beams from within;

The Self its sentience loses;

--This we know not.

2159 State Beyond Turiya--(Turiyatita)

Turiya is in Jagrat experienced;

The foxes fourteen* (Indriyas etc.) of themselves die;

The swiftly steed of Prana flees,

How that State beyond Turiya (Turiyatita) is,

Impossible to state, indeed.

2160 All Jivas Experience These States of Awareness

Contaminated by Primordial Mala (Impurities) Five,
Jivas, all, the Five States of Awareness experience;
Endless indeed are the bodies and organs
That Maya endows;
All Souls, caught in birth and death,
Are by Karma alike struck.

2161 Maya Gives States of Experience For God's Grace to Attain;

Jnanis Reach Mukti Direct
Maya feeds Jiva with Avasta experiences unbroken,
For the Jiva by Lord's Grace
To attain Mukti;
But the Jivas in Jnana born
Them Maya nears not;
And contemplating in Jnana
They direct attain Mukti.

2162 Consciousness Begins With Egoity

In the Primordial Slumber State of Jivas (Kevala State)
Devoid of Awareness,
Egoity is activated;
Then Consciousness springs,
And actions diverse Jiva pursues;
From the State of Kevala
Thus passing out,
He the Five States (Avastas) experiences,
Until he becomes Para Supreme.

2163 Maya Awakens Soul From Primordial (Kevala) Slumber

As with his staff the teacher rouses the pupil
Who in his presence slumbers,
Even unto it,
The benevolent Lord with Maya awakens
The Soul that in prolonged Egoity slumbers.

2164 Life After Death Is

They who say: "After death nothing left;
The Jiva the five states experienced
Forever fled;"
They are verily unenlightened surpassing;
They might as well say:
"The heavenly Ganga Mandakini
That from clouds aloft streams forth
Ends as an empty pot."

2165 In Turiyatita State Tattvas Remain Behind In Body

When the Earthly King, that is Jiva,
Mounting the steeds swift (of consciousness),
At the Lovely City (of Turiyatita) arrives,
The Senses Five
And Tattvas rest that remained behind,
But slept in the body,
That vibrant once was.

2166 Be Freed of Malas to Reach God

In the States Five,
In purity, vision Malas Five
That pure are not;
See, in the Waking State
They trouble you not;
Straight confront them;
Then shall you with Para direct,
Forever and ever be.

44 MID-JAGRAT-AVASTA*5

2167 Maya's Manifestations in the Four States of Consciousness

In the Waking State--
Within the Waking State
Is Tirodayi (obfuscation Sakti) active;
In the Dream State--

Within the Waking State
Is Mamaya (Impure);
In the State of Deep Sleep--
Within the Waking State
Is Kamyā (of self delusion);
In the Fourth Turiya State
Within the Waking State
Is Maya (Pure).

2168 In Turiya, Kalas and Raga Arise

In that Turiya State
Within the Waking State (of Jiva)
Maya rouses the Kalas and Ragas,
Then passing back through the States
Of Sushupti, Dream and Waking
The Jiva to Sakala State returns.

2

2169 Jivas Grope Their Way Back to Sakala Jagra State

The blind one,
Eyes he has; but vision none;
And so gropes for the steps,
He made of yore;
Having found them,
He seizes a stick
And with its aid
Finds the Way;
Even unto it
Do the Jivas with avastas three
Seek to march back their way.

2170 Seated in the Body, Jiva Experiences

The Spider
Standing at the web's center,
Catches prey and feeds;
Even unto it,

The Jiva standing within the body stage,
Where the senses in merriment dance
Experiences the sensations five,
Sound and the rest four.

2171 God Placed the Twenty-Five Tattvas for Jiva

One there is,
Who placed Tattvas five and twenty,
With them in my body I abide;
"Mad is He, Great is He, Birthless is He"
--Thus in endearment I sought Him;
And by the Grace He granted,
Redeemed am I.

2172 Vedanta School Reckons Tattvas Differently As Twenty-Eight

With Tattvas four and twenty,
And Purusha Tattva to add,
Thus are Tattvas five and twenty;
Differently reckoned as five and twenty,
And with Purusha
And the Void (Vyoma) which is not Para,
And Para
Are Tattvas as eight and twenty reckoned,
In the school of Vedanta.

2173 Practise Yoga

Course the breath in ways appropriate
Through Nadis, Idakala and Pingala,
Seat yourself in Asanas (postures) comely,
And agreeably direct the breath within;
Through Muladhara, that is triangle shaped
Upward ascend;
Verily may you see the Feet
Of Lord, that is Timeless Eternity.

2174 Yoga Brings Rapture

The ten Nadis (pulsating nerves invisible)
And the ten Vayus (winds)
Will in ascending breath subside;
Rapturous your state shall be;
Agreeable your taste shall be;
Perfect your mind shall be;
In the your goodly body.

2175 Nandi Guides and Witnesses All

Let them be that are to be;
Let them die that are to die;
Let them leave that are to leave;
Let them enter that are to enter;
The Kingly Nandi makes us see all
And Himself, witnesses all;
All things appropriate He does;
He, of tender love.

2176 Tattvas Are Reckoned As Twenty-Eight In Yet Another Way

The sense organs ten and ten,
The intellectual organs one and three,
The Turiya State,
Time subjectively cognised,
The undifferentiated Void
And the Turiyatita above
--Thus it is as eight and twenty, too
The Tattvas reckoned are.

2177 Breath Control For Ridding Malas

If ten times three hundred and thirty
The breath twelve finger-length
As Prana ascends upward,
The Malas Five subdued are;
So do the Tattvas, according.

2178 By Breath Control Tattvas Subside Within Body

If breath appropriate spirated
Times, four crores and forty eight thousand five hundred,*
Then cessation there shall be for Prana's movement;
It in the ninety-six (Tattvas) subsides;
The ninety-six in turn
In Tattvas five and twenty merge.

2179 Tattvas Differently Counted By Different Schools of Philosophy

Tattvas six and ninety are the over-all;
Out of them, six and thirty are the Tattvas for Saivas;
Eight and twenty for Vedantins;
Four and twenty for Vainavas;
Five and twenty for Mayavadins.

2180 Letter-Sound "A" is Primal Tattva (Truth)

If Jiva can make Tattvas function his way,
He a wise one shall be;
Illumined in Knowledge Divine,
False devotion no more shall be;
The Tattva Supreme is the primal letter-sound.*

2181 Jiva Alone is the Sentient Being

Tattvas Thirty and Six
Are insentient verily (devoid of knowledge)
I am the sentient one;
Yet I knew not Myself;
"You shall know yourself"
--Thus in Grace, Nandi declared;
That I am the Knower,
I have now known.

2182 Transcend Five States of Consciousness and Thirty-Six Tattvas;

Beyond is Union in God
In the Waking State
Are States of experiences five

Malas create;
Disentangling from these states five,
And from Tattvas unreal, thirty and six,
In the holy way Jiva stood,
And one with Him union attained.

2183 Number of Malas for the Five Gods

Five are the Malas
For Brahma on the Lotus Bloom,
Anava (Egoity) and the rest; (Anava, Maya, Karma, Mayeyam and Tirodayi)
Four are the Malas for Vishnu;
Anava and others (Mayeyam devoid)
Three for Rudra,
Anava and Others (Mayeyam and Tirodayi devoid);
Two for Mahesa
Anava and Karma;
One alone for Sadasiva--Anava.

45 ADHVAS (HIGHER STEPS)*5

2184 The Six Higher Steps

Six times six are the Tattvas;
Seven Crores are the Mantras;
Fifty and one are the Varnas (letter-sounds);
Two hundred and twenty four are the Bhuvanas; global constellations;
Eighty and one are the Padas Primal,
Five, the Kalas rare.

2185 Ascend Beyond the Three Spheres

The three Spheres within (Sun, Moon, and Fire)
They ascend and traverse, (in yogic way)
Having traversed,
They with Tattvas five and twenty
In one unite;
Further coursing the breath
Upward through Sushumna

They search;
And having sought,
Self-Consciousness lost,
They there remain.

2186 The Fifth State of Turiyatita

Waking within the Waking State,
And experiencing the rest of States,
The body and breath appropriate trained,
They reach the Turiyatita;
There they witness the felicitous Dance of Lord;
Drinking the fill of bliss
They Siva Become;
All these five, the Grace-fruits of Siva are.

46 SUDDHA JAGRA AND OTHER STATES*5

2187 Bindu Power Permeates Tattvas

The gross body of Waking State,
The subtle body of Dream State,
Together of Tattvas five and twenty
Are of Bindu's Power verily;
That Power permeating Jiva
Penetrates, the Waking and Dream States.

2188 Progression of the States of Consciousness Towards Siva-Goal

They who reach the Turiyatita
Within the Waking State
Actionless lie;
They who reach the Turiya
Within the Waking State
Crawl (towards the Goal);
They who experience the Sushupti (Deep Sleep)
Within the Waking State
Are Jivas yet developing;

They who dream
Within the Waking State
Are Jivas hastening towards goodly Goal.

2189 Chariya, Kriya, Yoga and Jnana--Where They Lead To

The acts of Kriya lead to Siva Tattva;
The practice of prolonged Yoga
Leads to Divine Grace and Knowledge;
Contemplation of Lord's Form, (in Chariya)
Confers blessings many;
In Jnana is comprehended
All Cosmic creation at once.

2190 Devolutes of Paraparam

The Beginningless Param
Thus the order brought about:
Siva, Sakti, and Sadasiva,
The Isa Pure, and the goodly Vidya Tattvas
Bodha, Kalas, Time, Niyati and Mamaya (Impure Maya)
--These devolutes in gradation appropriate
He established,
In wonder surpassing indeed!

2191 Jiva Ascends These Devolutes to Reach Paraparam

The luminous Siva, Sakti and Sadasivam,
The Maheswara, the Pure Vidya, and Ragas,
Kalas, Time (Kala), Knowledge (Bodha), Niyati, and Mahamaya
The Purusha (soul),
Together these twelve
(Art for the Jiva to ascend.)

2192*36Malas Inherent to Jiva

Anava (Egoity), Maya (Ignorance) and Karma (Action)
These the Malas (Impurities) are;
They are like the embryo, the bran and the husk
Are unto the grain of rice;
They touch not the Lord, but apart stand;

Be rid of your Pasas one by one,
And adore the Lord.

2193 Lord is the Cow-Herd (Pasupati); Jiva the Cow (Pasu)

Many the color of cows,
But one the color of milk;
And of peerless hue
Is Lord, the cowherd;
When the cowherd
Who tends the cows
His guiding staff shows,
The cows will not their Master leave.

2194 Jiva a Prey to Tattvas and Pasas

The body, indriyas, mind
The intellect, will, egoity and ignorance
To these the Soul a prey falls;
If the Pasas further sprout in him,
To hell, he speeds fast.

2195 Limitations of Experiences in the Five States of Awareness

In Turiyatita State
The Consciousness of the Self is not;
In Turiya State
The Consciousness of the Self
Through spoken word comprehended
Still burns;
In the Sushupti State that is Maya bound,
The Desire-potency to speak afterward exists;
In the Waking State and the Dream State
Experiences in ways diverse.

2196 Turiyatita State Inner Divisions--Jagra and Sushupti;

But No Dream State
In the five states of Consciousness,
In the Waking State of Turiyatita no dream,

The Subtle body sees;
In the Sushupti State there,
The self experiences the Self (Consciousness withdrawn);
In the Jagra State of Turiyatita
Maya still is.

2197 Tattvas Acting in Waking, Dream and Deep Sleep States

In the Waking State within the Waking State
Are Tattvas, five times five
Out of six times six;
When six out of Tattvas in Waking State leave,
Then is Dream State in Waking;
When further beyond five Tattvas leave,
Then ensues Sushupti
Where the Maya functions.

2198 In Turiya Maya Leaves and Jiva Merges in Bindu

The Purusha (Experient Soul) of Sushupti
When reaches Turiya State
The Maya too leaves,
And if one with Kevala (Primordial) Bindu comes;
Then no more the body its uses has.

2199 In Turiyatita Jiva Becomes Knower and Passes Beyond

to Luminous Siva Turiya State
In that Turiyatita State,
The Soul is the Knower verily;
When he passes beyond
From that Turiyatita State
Where Jiva the Knower is
He merges into Luminous Turiya (Siva Turiya)
That the ultimate state is.

2200 Tattvas and Their Centers of Action

During the Five States of Consciousness
Tattvas five and twenty and ten to add,
Are the instruments thirty and five

In Jagra;
With instruments five and twenty
In the Throat-Center
Is Dream State;
With three
The Purusha is in Sushupti;
When the two (Purusha and Prana)
The Navel-Center reaches
Then is the Turiya State true.

2201 Tattvas of the Subtle Body in the Five States of Consciousness

In Jagra State
All the eight Tattvas
Of the Puriyashta (Subtle) body are;
In Dream State
The three Tattvas
Of the Subtle Body are;
In Sushupti State,
Two of the Subtle Body remain;
In Turiya State,
Only one is behind left,
With Purusha.

2202 Experiences in the Five States of Consciousness Within Jagra

Jagra in Jagra
Pertains to Senses;
Svapna in Jagra
Is of thinking and forgetting;
Sushupti in Jagra
Is seeking inward;
Turiya in Jagra
Is abstaining from seeking;
In the state of Turiyatita
Is Nandi verily.

2203 Four Inner States of the Dream State

To vision in dream

As in Jagra,

Is Jagra-in-Dream State;

To vision and forget

In Dream

Is Dream-in-Dream State.

To vision and non-vision

Is Sushupti-in-Dream State

To infer events

Is Turiya in Dream State.

2204 Sushupti and Its Inner Divisions

Jagra-in-Sushupti

Is to vision it as non-vision;

Dream-in-Sushupti

Is to know it as dream;

Sushupti-in-Sushupti

Is to know that there is no knowledge of it;

Turiya in Sushupti

Is inexplicable Void.

2205 Turiya and Its Inner Divisions7Jagra-in-Turiya

Is (God) Consciousness, external;

Svapna-in-Turiya

Is (God) Consciousness internal;

Sushupti-in-Turiya

Is Void inexplicable;

Turiya-in-Turiya

Is to vision Param Supreme.

2206 Jiva-Knowledge in Relation to Para-Knowledge in the Four States

Jiva-knowledge cognising Para-Knowledge is Jagrat

Jiva-knowledge cognising-ceasing is Dream;

Jiva-knowledge cognising,

Yet knowing it not, is Sushupti;
Jiva-knowledge merging in Para-Knowledge
Is Turiya verily.

2207 Jiva's Experiences in Turiya State

He (Jiva) then pervasive becomes;
Shedding Malas five,
He takes the Form of Jnana;
Experiencing that,
Abandoning his pervasiveness,
He ascends higher,
The Subtle Form of Pranava (Aum)
To assume.

2208 Tattvas in the Inner Divisions of Turiya State

Thirty and Six are Tattvas
In Jagra-in-Turiya;
In Svapna in that Turiya;
And in Sushupti-in-Turiya
In Turiya-in-Turiya
The Body Gross and the Body Subtle
To the Suddha Maya belong;
He who that Turiya-in-Turiya State attains
Master, indeed, Becomes.

2209 New Knowledge

This I knew not,
All these days;
This when I know,
Nothing else I knew;
When I knew,
This the Truth
Then I Knew I am It.

2210 Immanence of Sakti and Siva

As Life of Life,
As Form and Formless,

As Jiva-Sentience and Knowledge-Divine
All pervasive, He stands;
If Sakti and Siva
In world immanent are not,
Verily, verily, all is inert darkness,
In ignorance entire steeped.

2211 Raison D'Etre of Creation

In endearment wondrous
The Lord moved Sakti into Creative activity;
And to primordial Pasas five,
Conjoined Tattvas thirty and six
And fashioned the body organs too,
--That your Malas sundered be.

2212 Jagrat-atita State Leads to Turiya-In-Turiya (Para Turiya)

In Jagrat-atita State
Anava (Egoity), forsooth, is;
Even when the Soul enters
The Turiya state in Jagrat-atita (Turiya-in-Turiya State)
Anava still is of Jagrat-atita state;
Jagrat-atita is,
Where Truth of Para is.

2213 Mala-Contamination is Root of All Evil

By Mala-Contamination
Was Sakti obscured;
By Mala-Contamination
Was Jnana obscured;
By Mala-Contamination
Was Param obscured;
He who is freed
Of Mala-Contamination
Is verily the Enlightened One.

2214 Enemies of Thought For God

In their bewildered thoughts

Are the lions three (lust, anger and ignorance);
In their bouncing thoughts
Are the jackals four (mind, intellect, will and egoity)
In their sensory thoughts
Are the elephants five (taste, sight, touch, sound, smell)
These the foes (internal and external)
Of the contending mind.

2215 Give Up Distractions and Take to the True Way

With streaming eyes eighteen
Your thoughts in distraction wander;
Before you tremble in death,
Take to the True Way;
You shall indeed meet
The mighty Lord of your soul.

2216 Jiva Devoid of Thought in Sushupti

Of the Tattvas in Waking State
Four times five are behind left;
The Tattvas four that Antahkaranas form
In Dream State are;
--These you shake off
And into yourself enter;
Then thoughts devoid
The Soul in Sushupti Stands.

2217 Evolution of Jiva to Para State

The Soul who thus stood
Has verily a Master become;
He enters the Turiya State
And remains in the Eight-fold Yoga;
He then attains Turiyatita State;
And further a while after
He becomes Para the Pure.

2218 Further Evolution to Primal Light

He who thus Isa Became

Reaching Turiyatita State,
As Pure Jnana comprehends worlds all;
Then He further attains the Five Forms,
Sadasiva, Mahesvara, Rudra, Hari and Brahma;
Having experienced those stages,
Jiva becomes Siva;
Then, further attaining Mauna (Divine Silentless) State,
He merges in the Primal Light.

2219 Lord is Within

He is the Lord of Maya Land,
Where the Spheres Three within are;
He is the One whom I see within
And pine incessant for;
He is the Lotus that blooms in the cranium,
With its stalk stemming deep in my heart.

2220 The Dawn of Light Within in Yoga

The birds (Malas) shrilled
Unaware of the shimmering dawn;
Bewildered were they,
Their mother (Sakti) unrecognising;
Beyond Vedas stood He my Lord;
They who knew the Mystic Way (of Yoga)
Reached to Him inside their very head.

2221 I Saw Him Within In the Nine Centres

In contemplation deep I sought
The Lord of worlds all,
In the Nine Centres within;
Distinct I saw Him,
He, the Lord of Celestials all;
Intense I sought Him,
And He in my thoughts unfailing stood.

2222 Kundalini Yoga Experience

As one that kindles the lamp's flame,

So do you,
The Lamp's Flame in Muladhara kindle;
That Lamp in Muladhara lighted,
Encompassing the Sphere of Moon, glows.

2223 God is Inward Where the Five Sense Controlled Meet

If you ask,
How the Heavenly Space within the cranium is,
Where the inward looking Five abide,
Verily it is,
Unto gazing upward into a mirror
(Seeing the self-reflected in crystal purity)
At a junction
Where the Five, in control, meet.

2224 Lord is the Knower; He makes the Jiva Experience

the Five States of Awareness
The knower he is,
Who things unknown knows;
The knower,
Who the Self knows not,
Is knower none;
The Jiva the Five Avastas knows not;
He, Lord, makes him know
To none beknown;
Who indeed does Him know?

2225 Turiya in Turiya is Para Turiya; Beyond is Turiyatita

The visioning of Turiya State
We thus far spoke of;
The Void of Turiya State
Is state rare;
Unimportant indeed,
Are the states Jagra and the rest;
Great, great, by far
Is the Timeless Para Turiya;

Transcending it is Turiyatita;
Rarer even far that State is.

2226 Seek Para Turiya and Reach Siva's State

The World of Maya (Prakriti)
Belongs to Jiva;
To leave that Maya
Is to reach Kevala Maya State;
To be born again and again
As diverse life forms,
Is the State--Sakala;
In Para Turiya is Siva State.

47 KEVALA, SAKALA, SUDDHA*5

2227 Sat, Asat and Sat-Asat Nature of Suddha, Kevala, Sakala States

He who cognises the Self
Is in Suddha State;
He who is not
Is in Kevala;
He who cognises in distracting differences
Is in Sakala;
In Sat (Real), Asat (Unreal) and Sat-Asat (Real-Unreal)
They respective conjoin;
Each according to his cognising state.

2228 Importance of Self-Cognition-Suddha State

Himself unto himself
Is foe and friend;
Himself unto himself
Is the here and hereafter;
Himself his Karmas
He experiences;
Himself unto himself
His master be.

2229 Evolution of the Sakala State of the Soul

The Soul in Kevala State

Inert reposes;

On it the Mamaya (Asuddha Maya) acts;

By the action

The Soul receives powers of cognition;

And then mixing with Desire (Kamiam)

And the Objects of Desire (Mayeyam)

In Pasa it full enters;

That the State of Sakala is.

2230 Who Are the Sakalas?

Sakalas are those

Who in Sakala State are;

Steeped they are in Pasas three;

The peerless Brahma, Hari,

The Celestials numerous,

The humans here below

And all lives unto the tiny worm,

All, all, are Sakalas verily.

2231 Who Are the Pralayakalas

Pralayakalas in Maya (Asuddha) world abide;

Of Maya their bodies are in main;

Of comeliness eternal are they;

The Srikanta

And the eight and hundred Rudras;

--(These the Pralayakalas are.)

2232 Who Are the Vijnanakalas

Vijnanakalas are souls, other numerous,

They reside in the State of Kevala;

They are possessed of Anava (mala)--alone;

The eight Vidyasvaras beginning with Ananta

The (Maha) Mantraresvaras that seven crore number,

--(These the Vijnanakalas are.)

2233 Suddha or Pure State

Of them,
Those who receive Siva's Grace
From Anava mala get liberated;
Transcending the states of Bindu (light) and Nada (sound)
As Aum (Pranava) they become;
And in Siva Pure they merge;
That verily is the Suddha (Pure) State (Avasta).

2234 Four Divisions of Vijnanakalas

When you think of it,
Of these Souls in gradation three,
Vijnanakalas have divisions four.
They are shrouded in Kevala (Asuddha) Maya;
Inclined are they to be gripped by Desire,
Yet, of themselves they leave all;
When the Lord His Grace bestows;
And together the Malas sunders.

2235 When is Suddha State Reached?

Abandoning the illusory Tattvas
Six times six;
Rid of ignorance
The Jiva becomes Siva Himself;
And pervading all Creation
He enters the Void true;
This the Suddha State,
That of himself the Jiva reaches.

2236 How Suddha State is Reached

Eternal is he, Jiva; pervasive too is he;
Immersing him in Eternal Malas five,
The Lord lifts him
From the Primordial Kevala State
And consigns to Sakala State;
Thence,

Freed from unceasing whirl of birth
The Jiva, Suddha State reaches.

2237 Knowledge of Self in Turiya Leads to Suddha State

The Suddha State is the ultimate;
The Jiva that passes through Kevala
When it reaches Turiya
Receives knowledge of Tatpara,
--Who beyond States, Kevala and Suddha, exists--
Thus realizing the Self within.

2238 Involution of Tattvas After Jiva Reaches Suddha State

The Tattvas five times five
Will into the Soul involute;
The Soul, having realized Suddha State,
Will in Suddha Vidya Tattva merge;
The first three of this category
(Suddha Vidya, Isvaram and Sadakyam)
Will in Sakti involute;
Beyond the Sakti is Siva
(Of the Siva Tattva)
Thus involuting, the Soul returns to the Beginning;
This the order (in reverse) of evolving too.

2239 Involution of Tattvas Further Explained

The Tattvas five times five of Purusha
Into the Six (Vidya Tattvas) involute;
They into the three Siva Tattvas higher above involute,
Who in turn merges into Sakti Bindu
Who with Siva (Nada) stands;
--Thus is the ultimate of involution reached
Into Tattvas four and seven.

2240 Souls are Ranked as Vijnanakalas, Pralayakalas, and Sakalas

According to the Number of Malas They Possess
The Kevalas (Vijnanakalas) are inert

With Anava alone possessed;
The Pralayakalas have Maya
In addition;
They see with form unseen;
The Sakalas are Souls
In all three Malas steeped.

2241 Further explained

The Vijnanakalas possess Anava mala alone;
The Pralayakalas have Maya too;
Anava, Maya, and Karma
--All three the Sakalas have
These their Malas are.

2242 Sakalas in Vijnanakalas

The Vijnanakalas
Who stand in Kevala (inert State)
By the power of Bindu,
That in Kevala is,
Become activated as Sakalas within Kevala;
And so attain the truth of Mamaya
Who the power of Mantra holds.

2243 Pralayakalas--108 Rudras

The Pralayakalas in Maya (Suddha) reside;
Yet that Maya affects them not;
They stand with Anava;
With Mamaya's (Asuddha) Kamyas desires that Sakalas possess;
They verily are the Rudras One Hundred and Eight.

2244 Sakalas Have All Three Malas

They who in Malas three enveloped
In worldly life wallow,
Are the Sakalas per se;
Thus are the Devas, the humans,
And the rest of Brahma's creation numerous
Unto the very worm

That life's womb enters;
--All these are Sakalas that crowd the world.

2245 Rid of Malas, Souls Become Suddhas

They who Suddha State reach,
By luminous Grace of Siva
Stand dispelled of Malas triple,
That Sat-Asat are;
And of dark Pasas, one by one;
Having thus rid them entire,
They become Suddhas ever.

2246 Gradations of Suddha States--Suddha-Kevala, Suddha-Sakala,

Suddha-Jagra, and Suddha-Suddha
In Suddha-Kevala-Mukti State
The Jiva stands alone;
When afterward
The Kalas leave,
Then is Suddha-Sakala-Mukti;
When in sound Aum
The Soul as one stands,
Then is Suddha (Kevala) Jagra Mukti;
Still beyond,
The Soul Itself within Itself stands
Then is Suddha-within-Suddha-Mukti State.

2247 Suddha-Kevala-Mukti State Described

Inert without knowledge,
Unaffected by desires,
Goal-less, everlasting,
Unattached to Kalas,
Actionless,
Incapable of daily experiences,
By Malas deceitful infused,
--Thus is Jiva in Kevala-Mukti State.

2248 Pralayakalas That Are Suddhas Among Sakalas

Bindu, Maya and Kriya

They possess;

The power of interminable Jnana Sakti

Is their substrate (Dhanu);

In Bindu they attain Divine Knowledge;

Thus are the Pralayakalas of this world;

Albeit Sakalas,

They are Suddhas here below.

2249 Nine Subtle Divisions For the Soul in the Three States Kevala, Sakala and Suddha

To speak of the subtle divisions

In the three States--Kevala, Sakala and Suddha

It is like this:

Kevala-Kevala, Kevala-Sakala, and Kevala-Suddha,

Sakala-Kevala, Sakala-Sakala, and Sakala-Suddha,

Suddha-Kevala, Suddha-Sakala, and Suddha-Suddha

--Thus are the combinations nine in all

For those in depth see.

2250 Kevala State Subdivisions for Jiva

Kevala-in-Kevala is atita-atita state,

Kevala-Sakala is the Vaindava manifestations in Suddha Maya State;

Kevala-Suddha is the State of holy Vijanankalas,

That State leads Soul to Grace Embodied.

2251 Sakala State Subdivisions for Jiva

Sakala-Kevala is the Jagrat-atita State;

Sakala-Sakala is the Jagrat-within-Jagrat State

Sakala-Suddha is the State of Tat-para (self-illuminated)

All these in the state of Sakala occur.

2252 Suddha State Subdivisions for Jiva

Suddha-Kevala is State of Upasantha

Suddha-Sakala is Turiya expansive state;

Suddha-Suddha is State of Siva-Becoming;

These three belong to Suddha State.

2253 Bliss of Jagratatita State

Jagrat-In-Jagrat, Dream-in-Jagrat;
Sushupti-in-Jagrat and the Turiya-in-Jagrat,
Transcending these states all,
Is Jagratatita that confers Bliss Divine;
The Malas primordial that five are,
Away vanish ever and ever.

2254 In Jagratatita State is Upasantha

In the state of Jagratatita
Anava is rooted entire;
Jagratatita, Para-Avasta (Siva) state is not;
But sure it confers Upasantha
That by Para caused;
Will Jiva, thereafter,
Ever look at Malas and Gunas?

2255 All Higher Experiences Come to Jiva By God's Grace

The states of Bondage (Boddha), of Liberation (Mukti)
Of Turiya, and Suddha-atita
--All these, the Jiva will subtle experience;
By Lord's Grace they come;
And when that knowledge by Grace dawns,
Neither thought nor action
The Jiva any more has.

2256 Lord's Play Takes Jiva To God-Knowledge

The states of Bondage and Liberation
Of Hara's Grace, they come
It is His play
To take Jiva to Suddha goal;
That it might God-Knowledge receive.

2257 Sakalas Can Attain God-Knowledge

They of Five Malas are Sakalas,

They of Five Malas are Pasa bound
They of Five Malas rule
The Celestial world of Svarga
They of Five Malas can (ultimate) attain God-Knowledge.

2258 Experiences in the Five States of Consciousness

In Jiva's Atita State
Anava is;
In Turiya State
Maya permeates;
In Sushupti State,
Are desires for Maya experiences planted;
In Dream State
Functions the Subtle Body with Tattvas eight;
In the Waking State
Activated is the Body Gross.

2259 Malas for Jiva in Different States of Consciousness

In (Kevala) Atita State
Anava is;
In Turiya State
Maya too is;
In Sushupti State
Seed of Karma,
Kamya; an addition is;
In Dream State
Mamaya (Illusory perception) also is;
In Waking State
Tirodayi joins (Obfuscations);
Thus are the Five Malas
To Jiva in Sakala State attached.

2260 Malas Restated

The Jiva in Atita State,
Realizes Primal Para;
The Jiva in Turiya stands in Maya (Suddha),

That has its beginning in Hara;
In Sushupti Karma Mala comes in;
In Dream State Mamaya (Asuddha) envelops,
In Waking State comes Tirodayi, that obfuscates
Thus the Jiva in Sakala State stands.

2261 Condition of Sakala State

They get body-form
And experience enjoyments diverse;
They are by elements pervaded
And conjoined to Mind and rest of cognitive organs;
They get attached to Karmas
They abide in Tanmatras
Thus are they born
--These Jivas in Sakala State.

2262 Sakala Jiva's Journey to Suddha State

They reach the State
When deeds good and bad
Equable become (Iruvinai Oppu);
When Sakti's Grace
On them descends (Sathini Padam);
When on the pedestal of Grace
They thus get seated,
Then with the aid of Guru Holy
They reach the Presence of Sakti's Grace;
Finally rid of the Primordial Mala (Anava)
They reach the State of Suddha
That no birth thereafter gives.

2263 Turiyatita is the State Ultimate

With Tattvas six times six
And Avastas of ten states
He, Jiva, enters the final state
Of Turiyatita,
Then will the Divine Gift be (Mukti);

And Jiva merges into the Light Resplendent;
Which the Five Gods reach;
There, the Siva of Holy Ashes,
Jiva's Refuge Final are.

2264 Self-Realization Only in Turiya State--It Is Not Ultimate

Knowing not the Self,
Jiva deemed body as the Self;
When he saw the Real Self;
He attained Turiya State;
But even in that Turiya State,
If he, Jiva, with Lord united not,
He will again born be, here below.

2265 Only With Turiyatita State Birth Cycle Ends

If in Waking State
The Jiva realizes the Atita State
The Vaindavas (the Tattvas) that Maya caused
Will their malevolence shed;
The birth's whirl will cease;
Goodly Mukti and Siddhi then attained;
Speech and thought cease to be.

2266 Beyond Turiyatita is Void

In the void beyond the Atita State,
Sakti (Water) and Siva (Fire) will appear,
Water and Fire do not together in space appear,
How then does Water and Fire in Void appear?
That way are they mingled
Sakti (Water) and Siva (Fire), there.

2267 36 Tattvas Reckoned as (5) Pure, (7) Pure-Impure and (24) Impure

Of Tattvas,
Six times four are Asuddha (Impure)
Seven are Suddha-Asuddha (Misra or Pure-Impure)
Five with Pure Maya are Suddha (Pure)

These in three divisions are thus parted
As Suddha (Pure), Suddha-Asuddha (Pure-Impure), and Asuddha (Impure)
All these with Jiva at appropriate stages stand.

22683*6The Journey from Kevala to Suddha Through Sakala States Helped by

Siva as Father, Maya (Pure) as Mother and Mamaya (Impure) as Nurse
Parasiva for father;
Maya (Pure) for mother;
Mamaya (Impure) for nurse;
Thus does Jiva
Its birth take,
And journeying the states of Kevala, and Sakala
Final reaches the Suddha State.

48 PARA-AVASTA*5

2269 Mystery of Parting Life From Body

The Lord is the Para;
He is beginningless;
He is beyond five states of experience,
He is the Pure One,
Seated within the heart;
He is birthless;
Why this lovely body and life
He parts--
That mystery, I knew.

2270*36Saktis are Dynamic Aspects of Static Parapara

Sakti in Parapara is Para Sakti;
Sakti in Santhi is Chit Sakti;
Sakti in Paranand is Icca Sakti;
Sakti in luminous Bindu is Jnana Sakti;
Sakti in Maya is Kriya Sakti;
When Jiva these Saktis receive,
Then it reposes integral in the Divine.

2271 Beyond Tattvas is Divine Bliss

They who know Him
Beyond the Tattvas six times six
Truly know Him;
Beyond the Tattvas six times six
They receive His Grace;
They who have Knowledge True
Beyond the Tattvas six times six
Only to them, is He the Divine Bliss;
He the Hara
That is beyond the Tattvas,
Six times six.

2272 When Jiva is Rid of Malas by Siva-Sakti

Transcending the organs five (external)
And the four (internal),
In the (union) within of five (states) avastas,
The Jiva slumbers;
Then does the wondrous Lord
Appearing with Sakti of slender Form
Rid the Jiva of its poisons (Malas),
Forever to rejoice.

2273 Beyond Turiya is Turiya-Turiya or Para Turiya; and Para-atita Turiya

is Further Beyond
In Jagra-Turiya State
The Jiva realizes Self;
Then beyond are States
Turiya-Jagrat, Turiya Svapna, Turiya Sushupti, and Turiya-Turiya
In that Para Turiya State the Jiva is Para;
In the Turiya State still beyond, (Para-Turiya-atita)
Jiva becomes Siva.

2274 In Para-atita Turiya State Jiva Becomes Beyond-Param

In desire bereft of desires,

As Jiva aspires to Para-atita-turiya State
And steadfast perseveres in it,
He becomes Beyond-Param (Siva);
The tapasvins who practise not
Will never Param become;
They are forever fettered
In Pasas several.

2275 Freed of Maya, Jnana Dawns and Bliss Ensues

The Maya we seek to understand
Envelops Soul, inside and out;
The hypnosis it creates baffles thought and word;
When you are freed from it,
Your knowledge becomes purified;
It is transmuted into Sivananda
And becomes a protective roof over you.

2276 From Turiya to Turiyatita

The Jiva was in Turiya State;
Unto a swift steed
Was into the Turiyatita Jagra State led;
The Master
Thus had the (Karmic) jackals chased away;
And the Karmas stood howling,
Disappointed sore.

2277 In Turiyatita State Jiva Becomes Siva

In this Turiyatita Jagrat State
The Lord of Dance with Jiva in union stands
When that union takes place
Maya vanishes away;
That very day Jiva attains Siva Form.

2278 Maya Lights the Path to Turiyya and There Remains

If in Jagra State
Where Jiva is,
He upward, ascends,

Well may Maya serve
A lamp to light his path;
Then, when he reaches Turiya State,
He his Self realizes;
Albeit in that Turiya State
Maya will still be.
(The Soul should further ascend to the Turiyatita State.)

2279 Self-Realization in Turiya State is not the End

Knowing not your Self
You deemed body as Self;
When in Turiya you entered,
You realized the Self;
Even though you realized Self,
Birth's cycle will leave you not;
(Therefore, ascend further upward
Into the Turiyatita State)
And unite in Lord,
Pervasive and Pure.

2280 Beyond Turiya State is Union in Siva7This body is to birth subject,

Turiya State belongs to body and Jiva alike;
These subject to birth and death are;
When on them Grace of Holy Guru descends,
Two there is none,
Jiva in Siva unites one.

2281 Beyond Four States in Turiya is Para Turiya

If Jiva in Turiya State
Having experienced in succession
Jagra, Svapna, Sushupti states within,
Perseveres further,
Then he enters Para Turiya;
There verily Jiva becomes Para.

2282 End of Para Turiya is Siva Turiya

Succeeding Para Turiya Jagra State
Is the Para Turiya Svapna State
That engrosses the universe entire;
Then is Para Turiya Sushupti State
Where Upasantha (Peace beyond understanding) is;
That transcending, Jiva reaches Siva Turiya State.

2283 *End of Para Turiya is Siva Turiya

Succeeding Para Turiya Jagra State
Is the Para Turiya Svapna State
That engrosses the universe entire;
Then is Para Turiya Sushupti State
Where Upasantha (Peace beyond understanding) is;
That transcending, Jiva reaches Siva Turiya State.

2284 Beyond the Ten Avastas in Jiva Turiya, Para Turiya and

Siva Turiya is the Eleventh State of Consciousness of Para Nandi (Siva)
Thus Jiva, who has Para become,
From Jiva Turiya onward
Up to Siva Turiya,
Ten avastas (States) experiences;
Then enters the State Eleventh
Where he merges into Truth of Para Nandi (Siva)
And finally goes beyond,
All eleven States thus ensured.

2285 Further Beyond Para Siva State is Paramam (Brahmam),

Paramparam and Para Maha Sivam
Beyond Para Siva is Paramam (Brahmam);
Beyond Paramam is Paramparam (Para Brahmam);
Thus are states ascending;
From Para Siva Jagra, to Para Siva Svapna, and to Para Siva Sushupti
The Jiva that has Para Siva become reaches
The Finite Truth that is Para Nandi.

2286 Nine Manifestations of Para Siva

Pertaining to Para Siva

Are the (Para) Sakti,
Para Nada and Para Bindu;
And Sadasiva, Brahma, and Hari;
Rudra the Lord of Devas,
And Mahesvara to count.

2287 True Knowledge

Knowing that not
They rule not the (Spiritual) Kingdom;
In pomp and vanity they indulge;
That indeed is sorrow;
They know not, He pervades all;
They know not
The sea-girt seven Worlds
Will a shamble be;
They know not
That Siva with Jiva and Body
Commingling stands.

2288 End Ego-Awareness; Self is Realized;

Perform penances true
That your Future holds;
Know thyself,
And the merciful Lord
His Grace confers;
When my ego awareness ended,
Then I knew my Self;
And bliss am I.

2289 Way of Self-Realization Through Thought Process

Think of gold jewellery,
Thought of gold metal is not;
Think of gold metal
Thought of jewellery is not;
Think of sense organs, Self is not;
Think of Self, sense organs are not.

2290 Sublimation of Thought

Think of wood
Image of toy-elephant recedes;
Think of toy-elephant
Image of wood recedes;
Think of elements five
Thought of Param recedes
Think of Param,
Thought of elements recedes.

2291 Knowledge of Siva, Sakti and Jiva (Si-Va-Ya) is Liberation

Transcending Tattvas
Six times six,
Abandoning
The letters "Na" and "Ma"
Knowledge Becoming,
Jiva thus liberated rises,
As letter "Ya;"
Merging in letter "Va" denoting Sakti
And in letter "Si" denoting Siva
Jiva ("Ya") becomes Si Va Ya
That Mukti is.

2292 Experiences in Para Turiya

The Turiya State holds
The Letters-Five (Panchakshara);
In the Para Turiya Jagra State
Are the letters Fifty and One;
In the Para Turiya Svapna State
Is Nada;
In the Para Turiya Sushupti State
Is Bodha;
Beyond appears Paramam (Brahmam).
In Para Turiya-Turiya State.

2293 Pure (Suddha) Experience and Supreme (Para) Experience Beyond Jiva Experiences

In Sakala condition of Jiva,
These five experiences are by Grace attained;
Then follows the Suddha Avasta (Pure Experience) State;
That in intensity experiencing,
The Para Avasta (Supreme Experience) of Nandi is attained;
Then, as before light darkness flees;
The Five Malas for ever vanish.

2294 State of Suddha Avasta (Pure Experience)

The limited sphere of Tattvas
Five times Five,
And Maya Impure,
--Unreal are they;
Leaving them,
Let Jiva ascend
Into the Sphere of Mamaya (Pure-Impure);
Penetrating it,
Further beyond
In the State of Para-Avasta, (Pure Experience)
That is Pure (Suddha);
There the Soul is All-Existence
And Non-Existence at once.

2295 Lord As Guru Guides the Soul's Journey

As Grace, He stood
As Param, He stood
As Love, He stood;
As one Form merged,
He stood;
He transcended experiences all,
But abandoned me not
He, the Lordly Guru, the Natha,
Of Divine Jnana.

49 TRIPLE GUNAS AND NIRGUNA (SANS GUNA)*5

2296 Gunas experiences in States of Consciousness

Sattvic is Guna in the Waking State,
Rajas in Dream State,
Tamas in Deep Sleep State,
Nirguna, that other three Gunas destroys,
Is attribute of Turiya State Pure.

410COSMIC DIVISIONS*5

2297 Cosmic Space is God's Seat of Throne

In the vast spaces of Cosmos
Are universes numberless
That evolved and separated;
Countless are they
Unto the sands that are
On the shores of seven seas;
Sparkling as a jewel of gold
That dazzles
They form His Seat of Throne
--For Him, the Lord of Celestials.

2298 God is Principle of Bliss Beyond Tattvas

On that Seat of Throne
He sits as Bliss-Principle (Tattva)
Five, His Forms
Thirty-six the Tattvas He pervades;
Nay,
The Tattvas He pervades
Are eight times by far as numerous
As universes in spaces Vast,
Himself beyond Tattvas' end.

411 THE ELEVENTH STATE IS ALSO AVASTA*5

2299 Attainments in Higher Experience (Para Avasta)

In the Fifth State (Jiva Turiyatita) is Ambrosia;

In the Seventh State (ParaTuriya-Jagrat) is Bliss;
Above in Ninth State (ParaTuriya-Sushupti) is Aum;
In the Eleventh State (Siva Turiya)
Illumined the Jiva standeth;
Abiding there He the (Divine) Body, attains;
Listen damsel that is red-mouthed as parrot!
--These the attainments of the Higher States (of Jiva) are.

2300 Tattvas Fade in the Finite Stage

Even in the Atita Turiya State
Six Tattvas formless abide
--The Purusha cum Chitta, and Five formless Tattvas;
In the Sushupti State of Atita Turiya,
The rest eight are;
Only in the Eleventh State, nothing of Tattvas is.

2301 There Nandi Alone Is

When the eleven States are thus cognised,
And the Jiva fixes firm in the Jnana Body
There is none but Nandi;
That Being Immutable
Contemplate in order;
Sure believe, you can the Goal reach.

412 UNITING AND EXITING*5

2302 Beyond Kevala, Sakala and Self-Realization States is Suddha Avasta

The Jiva in its primal condition
Is in the Kevala State;
When it mixes with Tattvas
It departs and enters the Sakala State;
Released from there,
It realizes the Self;
When it transcends all the states three,
It enters the Jagratatita State;

There it is Pure (Suddha).

2303 Vision of Void

Give up anger (Egoity)
As far as you can;
Direct your thoughts (Godward)
As far as it goes;
If with Lord's Grace
You slumber (in contemplation)
Day and night,
Even mountains will break;
And you shall vision the Void interminable.

413 PURE AVASTA (DEVOID OF MALAS)*5

2304 Merge in Silentness, Senses Withdrawn

Deep in the Well of Silentness (Mauna)
Is a turtle--Jiva--(with Malas Five withdrawn)
If from Truth you deviate not,
And in (It) merge entire,
You shall indeed live
A thousand years beyond the turtle.

2305 Experience of Higher States Brings Immortality

Air, fire, water, earth and space,
Hari, Rudra, Mahesvara, Brahma and Sadasiva,
They who transcend these elements and Gods five
And into Higher States enter,
Will never death see;
Thoughts none other will they have
Except be of God.

2306 Jiva Son of Siva

Jiva is the son,
All the hoary scriptures thus say;
That they know not

The Jiva indeed is the Son of Hara;
For, without Jiva,
None the Tattvas five times five be.

2307 In Turiya is bliss Exceeding

Unto being born, living, and dying
Are the experiences three
Of Waking, Dreaming and Deep Sleep States;
When Jiva reaches Turiya State,
And there abides,
Exceeding Pure he becomes,
And infinite bliss he enjoys.

2308 From Turiya State No Return to Tattvas

All within him (Jiva),
And he in all without;
Thus if Jiva
The Turiya State experiences,
No more shall it return
To Tattvas six times six;
Divine Knowledge (Bodha)
It will attain;
And so reach Siva-State.

2309 Yet in Turiya, Karmic Effects Are

Well may you iron
From fire remove;
The iron still retains
The effect of fire (experience);
So too,
Even if sense organs
Are in Turiya State extinguished
The impure effect of Karmic acts
Will still there be.

2310 In Turiyatita State All Malas Disappear Entire

In the burning state of Jagra avasta

Diverse are the (Jiva's) experiences;
Give them up, give them up entire;
And with Grace of Nandi
That is Veda embodied,
You shall reach the Atita State
Bereft of Malas;
Then shall you the very Para be.

2311 Relapse Into Sakala State and Redemption by Grace

Those who have reached
The Suddha Atita-State
If to the Sakala State relapse,
Lord's Grace, them leave not;
Still standing close to Lord,
They enjoy not pleasures of world;
And at the end, Samadhi entering,
They in Lord as one unite;
--All these by Grace ultimate.

2312 All Are Acts of Grace

He parted Himself
In halves two;
He created the cluster of Tattvas
That to body pertain;
He let me be into births and places several;
He took me into inert Arul Kevala State,
And there left me,
The Lord in me uniting.

2313 Power of Grace

The toy whirl of leaves made
The fire wheel of torches made,
The billowy waves of the blue sea,
The curd that stands with the churn
--All these are by some other force moved;
So too, the Jiva pushed by Malas,

Enter hell, heaven and earth
And stand sore troubled;
--All these away vanished
When Grace does descend.

2314 In Jiva-Siva Union All Fade

When that State is attained,
Where the Self becomes Siva,
The Malas, the Pasas diverse,
Gunas and experiences
That arose for the estranged Jiva,
Will all, all, fade,
Even as does the beams of the moon
In the presence of the rising sun.

2315 When Jiva Becomes Pervasive as Siva

Within them,
(Who have attained Siva-State,)
There is fire, water and air;
The sun and the moon are there seated;
Hari, Brahma and Rudra
Are also in their heart.

2316 Attain Jnana and Enter Heavenly Home

He who, the elephants of senses five subdues,
Lights the lamp of Jnana
And entering its radiance,
Drives the darkness within;
For him
It is easy
To ascend the Heavenly Home (Siva Loka).

2317 Dance of Siva Seen Within

The moving breeze
That the Dancing Feet wafts;
The vibrant sound
That the Damaruka drum emits;

The celestial music,
That the chanting Vedas and Agamas produces;
All these in nadis within I experienced.

2318 Self-Knowledge is True Knowledge

The effect of goodly tapas
In past performed,
Can with knowledge
In present be discerned;
Self-knowledge is knowledge true,
The rest is but knowledge demented.

2319 In Actionless Contemplation Divine Message Comes

To be actionless is Siva's bliss;
They who are actionless
Seek not Siva Yoga;
They who are actionless
Will not in world merge;
Only to them who are actionless
Is the Divine message to be.

2320 In Samadhi Jiva Unites in Siva

They who attain Samadhi
They and He one become;
Sundered will be Malas,
Vanished the Jiva-State;
Their body (as Divine Light)
Will in Siva's World be;
They in Siva unite
Devoid of blemishes eight.

2321*36 Pedda or Jiva Mukti

At the eternal Feet of Hara,
The Sakti appears;
And as it appears
The interminable darkness
Of Jiva disappears,

And Light dawns;
And Jiva perserveres incessant
In the way of time-honoured Jnana
And thus reaches the State of Pedda (Jiva) Mukti.

2322 Jiva Knowledge is Doubt-Tossed; Siva Knowledge is Light Divine

As the Sakti aids the Jiva
In Boddha as well as Mukti
Jiva that is doubt-tossed in the first,
Becomes doubt-free in the second;
And in that condition
Sakti grants its divine instrument
Of Jnana to Jiva;
That verily is the abiding Light
That transcends Jiva's flickering light.

2323 By Grace Jiva Becomes Knower

Devoid of knowledge
Are Tattvas thirty and six;
The Self that knows
I know not;
"You shall know"
Thus blessed Nandi;
Then I knew
That I am the Knower.

2324 Jnana Siva and Jnana Sakti Appeared

He who transformed me into Himself,
He, the Lord of Jnana,
The First of Celestials,
The peerless gem's
Light Resplendent;
And She, Sakti-Grace
Of Jnana Pure,
She, the Immaculate
--Them I saw in this fleshly body.

2325 Love, Jnana, and Bliss of Siva-Sakti

Light and Darkness

Are Parai (Sakti), and the Love within Parai;

Transcend the Self;

Beyond is Love that is Grace,

Transcend the Mala Darkness

Beyond is Light that is Jnana;

Transcend them too;

Then is the Gift that is Siva's-Bliss.

2326 Mahavakyam--Samadhi Jnana Finite7In the Bliss of Grace

That Siva-Sakti confers,

Let Jiva

In final Samadhi enter;

If thus as the end of fleshly body

Jiva realizes the inner awareness,

It shall attain the finite Lordly (Siva) State;

--This, the Word Exalted (Mahavakyam).

2327 Tell Them, Who Know and Yet Know Not

No use telling

Those who are in ignorance steeped;

No use telling

Those who are in Jnana filled;

Tell only them

Who know and yet know not;

Then will they know

And Self-realize.

2328 Suddhas Reach Mauna State

Espousing,

The Sat, Asat, and Sat-Asat,

The Jiva becomes

The Chit, Achit, and Siva-Chit;

Those that reach that Turiya State

Where neither Suddha (Pure) or Asuddha (Impure) Maya is,
They verily are the Suddhas (Pure ones);
Transcending the States three,
(Sat, Asat and Sat-Asat)
They reach Silentness, surpassing.

2329 Higher Knowledge is Beyond Self-Knowledge

By himself Jiva knows not;
Yet is he not without (Higher) knowledge;
The knowledge he himself has
Is Sat-Asat;
When the two as Grace descend
Then he knows himself,
And with Siva one becomes.

2330 Master Tattva-Knowledge and Attain God-Knowledge

Only for them who master
The knowledge of Tattvas, (Tattva-Jnana)
Will the Higher Knowledge (God-Knowledge) be;
In that Higher Knowledge,
The Self with Siva one becomes;
Then has begun the Bliss of God-Knowledge.

2331 Self-Knowledge Leads to Jnana-Mudra

When Jiva attains Self-Knowledge,
Then he one with Siva becomes;
The Malas perish;
Birth's cycle ends;
Then will goodly Mukti be;
The lustrous light of Jnana;
And the Impress of Divine Knowledge too (Chin Mudra).

2332 Maunis Receive Jnana Mudra

Jnana (Knowledge) is His Form;
Kriya (Action) is His middle part;
Ichcha (Desire) is His life beat;
--Thus is His Aspect

Of the Uncreated Being (Tatpara);
He is as the seed of
The five acts He performs
(Of creation, preservation, dissolution, obfuscation and redemption)
And so,
The Maunis (in silentness seated) received
The Mudra (Impress of God-Knowledge) that is Jnana.

2333 Lord Acts From Within Jiva

For Jiva,
Jnana Sakti gives Knowledge
Ichcha Sakti gives Desire
Kriya Sakti gives Action
All these are subtle;
He who grants these to Jiva
Is Lord Himself,
And not Jiva;
It is Lord that acts from within Jiva.

2334 Siva Acting Through Mayas is Eternal and Beyond

Action, Desire and Jnana of Jivas
With Siva acting within
Are work of Mamaya and Maya (Impure and Pure);
But beyond the Void of Cause-Effect,
Is Siva,
Eternal and of Peace Exceeding (Santa-atita).

2335 Lord Who is Beyond-Beyond is Yet Life of Life

Immanent is He
In Real, the Unreal and all;
He is Lord
That is the Real, Unreal and Real-Unreal;
Beyond, beyond speech is He;
Hasten and realize,
He will be the Life of your life.

2336 Scorch Desires Worldly

Sakti (Ichcha) infuses desires
And haresses Jiva;
Jnana (Sakti) scorches them
And destroys them;
As She who infuses desires into Jiva
Is within,
Do you scorch your worldly desires,
And attain the State Exalted.

2337 Rid of Malas

They who with Siva unite
Are of Malas Five rid;
They who do not unite thus
Are of dark Malas Five possessed;
Destined are they to be born
On Earth, Heaven and Hell;
None know,
All these from His Grace results.

2338 All Acts Are of Lord's Grace

They who are caught
By forces of Maya twine (Pure and Impure)
Do things according;
They who are caught
By forces of Jnana
Act appropriate;
They who are caught
By forces of world desires
Behave that way;
--All these they do
Are acts of Lord's Grace.

2339 Wealth of Holiness Leads to Union in Siva

They that are possessed of wealth of Holiness
Are not for dark Hell destined;
They that are possessed of wealth of Holiness

Are not for delicious heaven too;
They that are possessed of wealth of Holiness
Depart from Mala's huddle;
They that are possessed of wealth of Holiness
Depart from all things unworthy;
And so Siva become.

2340 Knowledge of What is God's, What is World's Comes from Grace

Ignorant are they
Who do not know
What is God's
And what is World's;
Only they are wise
Who both these know;
When both these they know,
By His Grace,
They shall of His Grace know;
Both these are.

2341 Grace of Sakti Leads to Siva

As fire and heat
Are Siva and Sakti;
With Him as Substance
She, Jiva's awareness espouses;
Darkness and Light She is;
She pervades too Malas Three;
And then by Light of Grace
She makes Jiva the very Siva.

2342 States of Grace-Receiving Differ7As the sun rises,

The lotuses wake;
But some bloom,
And some do not;
That happens
As their differing conditions are;
Even though sun's beams

Alike strike them,
The differing effects
Are result of
Differing states of Grace.

2343 All Forms of Knowledge Proceed From Grace

Bheda (Difference), Abheda (Non-difference)
And Bheda-Abheda (Difference-Non-difference),
Knowledge native,
Knowledge that comes of learning,
And God-Knowledge;
Nada, (Sound)
And the Nada-Beyond-Nada, (the Nadanta that is Beyond-Beyond Sound)
All these come by Grace of the Holy One.

2344 Play of Hara's Grace

Unto the artificial elephant
On stilt played,
Is the play of Hara's Grace;
With the aid of elements (Tattvas), it sways Jiva,
And makes it dance this way and that,
And consigning it to life and worldly ways,
Infuses the Light of Jnana
And finally plants it (Jiva) in Life of Grace;
All, all, the work of Grace.

2345 When Tattvas Are Transcended, Grace Descends and Union in Siva Takes Place

He, Jiva,
Abandoning Tattvas six times six
Realized the Self;
He the Finite became
And pervaded,
He (Jiva) in them (Tattvas) and they in him;
Yet transcending them
He passed into the Beyond;

And as Grace descends on him
He doubt-free Jnana attained
And Siva became.

2346 Mount the Steed of Sivajana and Reach God

The love of Holy Feet
That is beyond reach,
By Grace he reaches;
Then by way appropriate journeying,
He rouses the mighty steed of Sivajana
And mounting it passes beyond,
And so reaching Siva Himself.

2347 The Evolved Souls Who Reached Siva's Grace

Those who reached Siva
Are the Charanars, Siddhas, and Samadhi Yogis
The Jnanis who in God-Truth stood,
The Anandas who in love adored,
And Nathas--all, blessed of Grace Divine.

2348 Suddha State Knows No "I" and "He" Difference

They speak of States two,
"I" and "He"
But there is a State
Where "I" and "He" are undifferentiated;
Those who are in the Higher Kevala (inert) State
Will not the difference cognise;
Effacing Self,
And He and Self as one uniting,
Is the State of Suddha (Pure).

2349 Seek Siva Within the Self

The Great souls that realize Siva
That is Self within,
Will seek forth Siva in the Self;
They who do not reach Siva in the Self,
Will reach Siva never.

2350 Go and Seek Siva in the Proper Way

Lament not
That you know Him not;
Go the proper way
And you shall meet Him;
He who as Lights twine (Sakti and Siva)
Creates all,
As one Light in my heart is united.

2351 God is Immanent and Yet Jiva Sees not

One the clay,
Many the pots made of it;
One the Lord,
Immanent in Creation all;
The eyes see things diverse,
But they see not the eyes;
So too is Lord to Jiva.

2352 Think of Siva and Draw Unto Him

Standing within,
He protects the worlds seven;
The goodly one who in love praises Him,
Close upon Him;
They who think not of Siva
Loud sob in distress;
How can those
Who center not their thoughts in Him
Ever, ever reach Him?

2353 Divine Swan Becoming

They who see not the Self within
Will see not the Goal without;
They who see not the Self within
Will incarnate bodies several;
Unite in Lord, the Self effacing;
And in knowledge undifferentiated

You the "Divine Swan" (I-and-He united) became.

2354 Limits of Human Knowledge

When the Lady of Celestials (Sakti)

In Maya stands,

Is it body or soul

That joys in the bliss?

The men who think they know all,

Know not why they are born, and why they die.

414 DAWN OF JNANA*5

2355 Importance of Self-Knowledge

With knowledge of Self

No harm there be;

Without knowledge of Self

Himself His (Jiva) harm be;

When knowledge

That knows the Self dawns,

Yourself Siva becomes,

Worshipped high.

2356 Lord on His Celestial Throne

There on the Throne leonine,

Adored by the mighty Celestials,

Was Siva Seated;

And the Lady of tresses exuberant,

With bangles of conch-shell

And anklets resounding

Sang "Hail My Lord."

2357 Siva's Form is Jnana

I knew not,

Siva's Form is Jnana;

Nandi by His Grace taught me

Siva's Form is Jnana,

I sought Jnana's Form
And in that knowledge
I remained.

2358 Jnana Alone Knows Jnana

Jnana has no death, nor birth;
Jnana has ground none but Jnana;
It is Jnana that knows Jnana
Thus they conclude, in the ultimate, Vedas all.
ej7
h;
Jnana has ground none but Jnana;
It is Jnana tha

2359: Seat of Jnana Within

Above the flower of the heart, (Visuddha Adhara)
Is a flower of petal sixteen,
There is Jnana Pure,
Sivananda (Siva-Bliss) it is;
When jnana of Self
In it merged
Jiva united in Siva
And as one remained.

2360: Lord Blessed Me

To them that firm-fixed Him in thought
As Grace of Sakti
He hastened;
I praised Him;
The Lord too appeared
His Golden Form revealing;
I held fast to Him knowing Jiva Jnana,
Then are Anima and other Siddhis (eight);
Nandi thus knew
Jiva Jnana as Siva Jnana.

2362 Dividing Line Between Knowledge and Ignorance

"Jnana, Jnana," thus laments this world,
They know not,
Jnana of Jiva is Jnana none; but ignorance;
When Divine Jnana overlays Jiva Jnana,
They both Pure Jnana are;
Thus much is it after all,
Between Knowledge and Ignorance.

2363 Transcend Knowledge and Ignorance and Reach Siva Jnana

Knowledge and Ignorance
Both transcending,
Abandoning senses five,
And immanent becoming,
Himself as Jnana,
And Jnana's pervasiveness
Jiva stands.

2364 Heart of Jnani

The heart of Jnani is Expanse Vast;
The heart of Jnani is Tapas rare;
The heart of Jnani is Lord's abode;
There He stood, in the heart of Jnanis.

2365 Siva Stands Close to Jiva

The Lord He is
Hari, Brahma and Rudra;
He is the Seed
Of the corporeal world;
Distant, and near is He;
He is sugar cane-sweet and ambrosia divine;
Thus He stands close to Jiva.

2366*36 Know Self and Be With God

All these days,
I knew not the Self;
When I knew the Self,

Nothing else I knew;
When I knew the Self,
He left me not
And within me He enquires
Of my welfare in loving care.

2367 Seek Pure Lamp

The Maya's Lamp is flickering,
It burns and dies;
The Pure Lamp steadily burning;
The body's Lamp within heats;
The Distant Lamp I seek.

2368 Seek God

I seek in directions eight and two,
I seek, in goodness, the Feet of Lord
I sing, "Param is my Refuge"
I unite in Him, in mind's fulness.

2369 Jiva's Journey to Liberation is Lord's Play

In the Primal Play of Lord
Were Jivas created;
Enveloped in mighty Malas were they;
Discarding them,
They realized the Self,
And besought the Feet
Of their hoary Lord;
Thus, they Siva became
With birth no more to be.

415 THE SIX ENDS*5

2370 Six Ends Ultimate

The End of Veda (Vedanta)
The End of Siddhanta Exalted,
The End of Nada (Nadanta),

The End of Bodha (Bodhanta)
The End of Yoga (Yoganta)
Of branches eight,
The End of Kalas (Kalanta)
--These the Ends Six, the Ultimates Finale.

2371 Souls Rid of Malas Will Know the Six Ends

The Pure ones of Malas rid
Will the Ends six know;
The Impure ones in Malas bound
Will the Ends Six know not;
They who know not the Ends Six
Will not know Lord,
He that is End and Beginning.

2372 Ends of Vedanta and Siddhanta

"I am the Supreme One," says Vedanta,
"I shall become the Supreme One," says Siddhanta;
In Turiya State they realize the Self
And in Siva Yoga they unite in Parapara Sweet;
Rid of Malas
They the Rare Goal attain.

2373 Truth of Siddhanta

Daily living in Para's thought,
Freed from Tattvas
Beginning with the Five (Sound, taste, smell, touch and sight);
Contemplating beyond
Where the Suddha and Asuddha (Mayas) pursue not,
Reaching thus Para that is Lord,
That, verily, is the Truth of Siddhanta.

2374 The Ultimate State in Jiva's Journey

Beyond Brahma, Vishnu and Rudra,
Beyond Maheswara and Sadasiva,
Beyond Para Bindu and Para Nada,
Beyond Tattvas Thirty and Six,

When all these are transcended,
The Jiva is left alone with Siva.

2375 Nadanta Bodhanta States

Jiva transcending
The tribulations of Tattvas
Six times six,
Reaches the Nadanta;
Ascending still beyond,
It encounters darkness of Anava;
When that is dispelled,
The peerless Divine Jnana dawns;
That indeed is Jnana (Bodha)
That Nadanta beyond reached.

2376 Yoganta State

Seeking Iyama and Niyama
And then going beyond
Enter into Samadhi;
There Jiva reaches Para Siva;
And Param becoming
All desires abandoned,
Realizes Upasantha
That verily is the Truth of Yoganta.

2377 Kalanta State

When the goal is Truth of Kalanta,
This then is the way:
Ascend Kalas (five) Nivritti, and the rest
And Medha and the rest ten and six;
There encounter Bindu;
In it do merge and vivid know
The Truth of Kalanta.

2378 Five Other Ways Dear to Siva

These paths apart,
There are five other,

That lead to the Light
For them who seek;
Dear unto Siva are the Five
--Mantra, Tantra, Serenity (Samadhi Yoga), Upadesa and Jnana.

2379 Tantra, Mantra Upadesa

Beginningless are AgamaVedas
Tantra is to act their way,
Mantras are of the mind and beyond the body;
Upadesa is the teaching of Siva-Jnana.

2380 Jnana

The way of Self-Jnana
Is to be one with Siva;
In the Kalanta
Devotional love disappears;
Sans speech, sans sentience
Jiva becomes Being Great
Unto Nandi Himself,
That is beyond speech and thought.

2381 Serenity in Samadhi

In Samadhi Jiva with Siva
One becomes;
In Kalanta, in Nadanta, in Yoganta
And in Bodhanta and Siddhanta
Is Jnana reached
Of Knowledge, the Known and the Knower
One uniting.

2382 The Six Ends Merge in Jnana

In that Jnana, (Divine Knowledge)
The Six Antas (ends) merge;
That Jnana (Knowledge) in the Knower (Jnani) merges;
When Knowledge in the Knower merges;
Then dawns Mauna (Divine Silentness)
That is Siva-Bliss.

2383 Of the Kalai Sixteen

Unmanai Kala ends in the Sixteenth,
Unmanai Kalanta ends beyond in the Seventeenth;
When Unmanai Kala is reached
Then is Nadanta;
Unmanai Kala is verily a goal great.

2384 Lord Revealed Truth of Vedanta-Siddhanta

Having been blessed by Grace of Sakti,
That Siva espoused,
The Holy Nandi, that is Lord of Celestials,
Granted His Feet;
Beckoning me to Him
He revealed the Truth Exalted
Of Vedanta-Siddhanta,
--Him, the Lord, meditate on.

2385 The Truth of Vedanta-Siddhanta is the Truth of Agamas

To each according to his understanding
The Lord reveals Truth of His Agamas;
Beyond and penetrating
The Prakriti Maya (impure) and Mamaya (pure-impure)
--Is the doctrinal Truth of Vedanta-Siddhanta.

2386 Vedanta and Siddhanta Know No Differences

In the imprint of Vedanta and Siddhanta,
There is difference none;
Bodhanta is Jnana (Divine Knowledge);
Yoganta is Jneya (the Known)
Nadanta is Dawning of Bliss
The finale imprint
Is in Silentness (Mauna) Immersed-to-be.

2387 Tvampada, Tatpada, Asipada Goals

Vedanta goal transcends
The seven Upathis (experiences)

(That are the Caused (Kariya);
Nadanta goal rids of Pasa
And reaches to Thompatha State (Tvam-Pada);
Beyond are Causal (Karana) Upathis seven;
Above which is Tatpada of Para Real,
That Bodha leads to;
Beyond still is Asipada.

2388 Transcendental Nature of Siva

Transcending Universes Seven
And the Beyond
Is the Great Light;
Lord is Light of that Light,
Of yore, He with Parasakti stood;
There He stands lofty, all by Himself,
He, Our Lord.

2389 Lord Engrosses All Existence

Center on Kundalini in Muladhara
That Guru by his power taught,
Perform acts
That lead to God,
Sing in full His holy praise,
Thus worship Him,
Then shall you meet the Being One
Who, existence interminable, engrosses.

2390 God is One Formless Being

They think not of the Being One,
They think not of the Jiva,
They think not of Karmas two, (Good and Bad)
They think not of Mayas two, (Pure and Impure)
The One Being within
Stands as Sentience and fosters,
Formless is He,
He supports all.

2391 Siva's Concern For His Devotees

In His devotees is Siva seated
Into them He brings in
The Saktis that are of Siva
Then in His mighty Presence they (Saktis) act;
There the devotees remain ever
Immersed in Siva Bliss.

2392 Tvam Pada, Tat Pada, Asi Pada (Sayujya)

In the Vedanta Way
The Jiva (Pasu) reaches Tvam Pada State
(The Two--I and He--together are)
Then follows Nadanta the goodly State
Where Pasa is rid;
Then follows Bodhanta that reaches to Tatpada State
Where I and He in one union is;
Siva Sayujya is the Goal Beyond
That follows.

2393 Of the Six Ends Vedanta and Siddhanta Alone Show the Path to Siva-Becoming

Siva-Becoming
Is the goal of Vedanta and Siddhanta
The rest four Ends lead not to Siva-Becoming,
--Siva that is Sadasiva--
And so it is that Vedanta and Siddhanta
Are wondrous Ways indeed.

2394 Jivan Mukti in Siddhanta

In Siddhanta is attained
Jivan Mukti (Liberation in this body);
Those who stood in Siddhanta
Have verily reached the Mukti State;
As Siddhanta-Vedanta
Leads to the Goal of Siva-Becoming,
Siddhanta-Vedanta

Is the Path Exalted.

2395 Beyond Jiva Turiya and Para Turiya is Siva Turiya

In the Vedanta-Siddhanta Way
Beyond Siva aspects in Param and in Jiva
Arises the Jnana
In Pure State of Experience (Turiyatita)
That verily is Siva State ultimate
Only those who in Tapas stood
Realized Siva Truth (Tattva).

2396 All States Are Tattvas or Steps Only to Siva-Sayujya

The Form and Formless States
Are alike Tattvas;
The Bindu, Nada and Sadasiva too
Are Tattvas verily;
So too is Jiva's (Tvam Pada and Tat Pada);
Tattva truly is where Tatpara is in Siva-Sayujya.

2397 Veda and Agama Alike Revealed by God

Veda and Agama alike
Are revelations of God,
That is Truth;
The one is general
The other special;
Their goals two, they say;
Search them both,
For the truly learned,
There is difference none.

2398 Beyond Bliss of Voids is the Bliss of Siva Dance

All transcendental states of bliss
That Jiva experiences
Are, alike, Siva-bliss (Sivanandam);
The Three Higher States of Transcendental Bliss
Are States that come out of the three Voids;
The Bliss that comes of Mudras appropriate

Is the Bliss of Siva's Dance within;
It is the State that fills Soul in rapture.

2399 Kalanta Leads to Siva as Panchantaka

Kalanta and Nadanta
Are Ends (goals) two;
As they are reached
The five Kalas (of Siva Tattva) are attained;
So the Lord that arises there
Is as Panchantaka known
Thus He spake in Vedas and Agamas.

2400 Beyond Kalanta Vedanta-Siddhanta Leads to Yoganta and to Dance-Bliss

Wait not for the day
To vision the Five Kalantas;
Take to the Way of
Vedanta-Siddhanta, that one are;
Then will you reach the Yoganta,
And there will you envision the Feet
Of the Eternal Dancer,
That is Siva.

2401 Truth of Vedanta is Jiva Mingling in Siva

Jiva that is eternal
Freed of Malas Five
Passes beyond Tattvas;
There it realizes the Self Eternal;
Then the Primal Mala of Anava
Withers away,
And with that the Tattva-atita State ensues
There one with Siva becoming is
Like water with milk indistinguishably intermingled;
That, verily, is the Truth of Vedanta.

2402 Tvam-Tat-Asi State is Goal of Vedanta-Siddhanta

Jiva, Para and Siva--the States Exalted

Continuous know;
You then reach the State, Tvam-Tat-Asi;
There, actionless are you;
All Jnana are you;
Thus be merged;
--So says Vedanta-Siddhanta.

2403 Siddhanta Agamas Are Filled With Vedic Wisdom

The mantram "Soham"
That Vedantins intone
Is but Siva Yoga
That is exalted;
Thus said Siddhanta;
Verily is it apparent
That Agamas are scriptures
With Vedic Wisdom filled.

2404 Out of Vedas and Agamas Evolved Vedanta-Siddhanta

Two are the scriptures
That Lord Siva
In the Beginning revealed,
--The Primal Vedas and the Perfect Agamas;
The Vedas and Agamas,
In gradualness appropriate
Evolved Vedanta-Siddhanta
That is great, great indeed.

416 PATI-PASU-PASAM NON-DIFFERENCE*5

2405 Pati, Pasu, and Pasam--All Three Eternal

Beginningless is Jiva that of Knowledge speak
Beginningless is Lord, the source of all Knowledge,
Beginningless is Pasam, that binds knowledge
When God-Knowledge dawns,
No more will birth be.

2406 When Pasas Leave

Countless are Jivas (Pasu)
From Brahma downward;
Three are the Pasas (bonds)
That bind Jivas;
When bonds of Pasa are sundered,
And Jiva-nature altered,
Jivas will cling to Lord
And never leave Him.

2407 Prayer Takes Jiva to States Beyond Three Pasas

Even with Pasas (three),
Attainments three can be;
Daily contemplate on Jnana
That moves you to the goal ultimate,
Unintermittent do pray;
Praying thus,
Yours will be a Light that shall beam
As from a hill-top high.

2408 Why Pasas--To Seek God

He who the bonds made (you bind),
He, Nandi, of spreading matted locks,
In love endearing they (Jnanis) think of;
Thinking, they shrink from Pasas
And Godward seek;
Lo! for this it is why
He placed them (Jivas) in Pasas.

2409 After Pasas Atita Plane

As the poison that has been extracted
No longer ascends the body,
He who the truth of Pasu-Pasa saw and shed them
Will not in them again be,
He stands apart;
He scorches them
In the states of Primal Kevala (inertness)

And living Sakala;
Then enters the Atita Jagrat plane.

2410 To Freedom Eternal From Bondage Eternal

The Lord you seek is Eternal
So too is Jiva and Pasa;
None know the nature of Lord Eternal;
He it is, Nandi,
That granted knowledge
Of Freedom Eternal
From Bondage Eternal
To Saiva Siddhantins that seek Him true.

2411 Pati-Pasu-Pasam Relationship Symbolised in Temple

The Pati (Lord) is the blessed Siva Linga,
The Pasu (Jiva) is the mighty bull in front stands,
The Pasa (Bond) is the altar;
Thus in the temple
The Lord stands
For them that searching see.

2412 Lord Teaches Truth of Pasu-Pasam

The Lord daily teaches you
The truth of Pasu-Pasam;
The Lord leads the Way;
To those who realize truth of Pasu-Pasam
The Lord removes entire
The bonds of Pasu-Pasam,
--But Himself stands untouched by Pasu-Pasam.

2413 Lord Placed Pati-Pasu-Pasam Truth in Suddha Saiva Thought

The truth of
Pati, Pasu and Pasam,
The beatitude of Mukti,
The Way of Liberation
From bonds of Pasu-Pasam,

--All these the Great Nandi of Bliss
That wears the crescent moon
Placed in Suddha Saiva thought,
In praise worthiness surpassing.

2414 The Three Classes of Jivas Created According to Degrees of Knowledge

Everywhere are the three Jivas,
Of knowledge possessed;
The timeless Lord of Divine Knowledge, too,
Is everywhere,
Pervading Jivas three;
And so to each according to his desert,
He created them, three.

2415 How Pasas Arise in the Order of Creation

This the way
The Primal Creation was;
Para,
Acting on Siva-Sakti
Puts Jivas to Kevala Slumber
Then, the Unborn Being
Acting on Sukshma (Subtle) Maya
Rouses them to activity;
Finally, the Para
Acting on Pure Maya
Conjoins Malas to Jivas.

2416 Creation Continues

The act of Creation continues;
With the Suksma Maya that from Para arose
The Five High;
Bindu, Nada, Sakti, and Siva
In the Sukshma also arose the five-faced God
That the Five Acts perform,
(Creation, Preservation, Dissolution, Obfuscation and Redemption)
--He, the Isanan Pure.

2417 Creation Further Continued

Para Siva, Sakti and Nada
Para Bindu, the Five-faced Sadasiva
And Mahesa
And Rudra, Mal and Brahma
--Thus in order were they created,
All by Hara.

2418 Five Acts Eternal

Creation, Preservation, and Dissolution,
(That for Jivas grant rest from birth-and-death whirl)
Obfuscation and Grace
(That redeem Jiva after life below)
These, for Sakala souls He filled;
All these acts Five,
Beginningless His are.

2419 Creation of Tattvas7Tattvas six into six,

He placed in Kundalini
And divided the Maya into categories three
And with the last of them (Prakriti Maya)
Forged the (Tattvic) instruments;
Then were let in the Pasas to Jiva belong
He, the Pati (Lord), who apart is.

2420 Creation of Experiences for Jiva

The Pasu-Pasam thus released,
When it overcomes Jiva
Pati works out his redemption;
And receives him into His Grace,
Having made him experience Karmas two,
He consigns him into hell and heaven;
And as days pass,
Jiva acquires love of God--(Pati-Pasam)
In which am I steeped.

2421 Anava Gives Longing for Pleasures and Maya Supplies Them

In Pasam that binds,
Anava is I-ness;
And possessed of it,
The Jiva longs for Mayaic pleasure experiences;
Then on him descends heavenly Grace;
That indeed the Way
His Holy Feet to reach.

2422 Grace Works Out Purity

Not only is Grace
The means to Lord's Feet,
It is the source too
For desires to end,
And purification to attain;
Even as the cloth's dirt is removed
By earth-dirt (saline earth),
Pati-Pasam Grace works out
Jiva's purity.

2423 Pati-Pasam Leads to Pasu-Pati

Jivas that in Pati-Pasam (Arul Pasam) stand,
Reaches the Para State;
Jivas that in Pasu-Pasam stand,
Are but Pasus (in worldly ways);
As Jivas in Pati-Pasam stand,
Attain Para State,
Jivas in Pati-Pasam continuous standing
Verily become Pasu-Pati (Lord of Jivas).

2424 Siva-Guru Teaches the Four Rishis

The Tapasvins (four) sought of yore
The Way (of Truth) from the Lord;
He, the Gracious One,
Gave them answer by Divine Gesture (Chin mudra);

And as with their hands they held fast to His feet,
They reached the Way of Truth, their Self-realizing.

417 HEAD-AND-FOOT KNOWLEDGE*5

2425 Feet are Grace; Head is Jnana

Neither head nor foot they know
Miscreants they are;
The Feet the Holy say
Are the Grace of Sakti;
The Head the Holy say
Is Jnana
That with First Cause unites;
When to Jiva the Feet of Grace
Shows the Head of Jnana
Then shall Liberation be.

2426 Head and Feet Are Within

They know not
The Head and Foot (of Lord) is within body,
The Head is in Sahasrara (Cranium)
The Foot in Muladhara;
Those who visioned thus in the Yogic way,
Remained in Prayer
Their heads bowed at Lord's feet.

2427 Greatness of Feet

He stood, heaven and earth encompassing,
That the mighty Asuras and Devas
May redemption know;
He who created this world
Is the Great Nandi;
His Feet, on my head, I bore.

2428 Only By God's Grace Jiva Can Know Him

Within my thoughts

Are my Father's Holy Feet;
At my Father's Holy Feet;
Are my thoughts centered
If my Father knows me not,
Neither will I my Father know.

2429 Lord Gave Jnana and Mantra

Beyond, beyond the Light
That defies description,
Is the place where
My loving Lord abides;
He showed me the Light (Jnana)
That is beyond thought;
He taught me the Mantra
That is beyond words;
His Holy Feet, adoring I stood.

2430 Wait and Pray; Lord Will Come to You

The Lord's Holy Feet
In your thoughts hold;
His flower-like Feet
In wisdom adore;
The Lord who carries Sakti on His body
With Ganga muffled in his russet matted locks
Will in time your salvation grant;
Do wait and pray.

2431 Grace is Granted According to Degree of Devotion

In the thoughts of those
Who hold Him steadfast,
Firm He stood, His Feet planted;
--He, the Lord of Celestials;
Those who thought not of Him,
He shunned;
To each according to his devotion
He His Grace grants.

2432 Go the Intense Way and Behold Lord's Feet Even Today

One the heart's lotus
Three the radiant flowers
Two the Father's Feet within;
Those who can discipline the body
In Yogic Kundalini Way
May well behold Him,
Even this day.

2433 Grace Leads to Holy State

Firm He planted His Feet on my head;
My fetters into fragments broke;
My heart's impurities were entire cleansed;
Milky-white pure it became;
The Lord then sought
To take me into His Fold;
What more can I say
Of my Holy State?

2434 God's Love For Man⁷The Lord loves Jivas as His children;

Well may they wallow in dirt and blemish;
He removes them and mends their ways;
Thus is God's love for Man;
To each according to his deeds
In compassion He bestows His care.

418 THREE BLEMISHES*5

2435 The Truly Liberated

Three the blemishes
That harass Jiva alike,
And in darkness enveloped
He lies in stupor;
They who are from them liberated
Are the truly liberated;

Others, entangled in them,
Surely perish.

2436 Experiences in Liberation

Lust, anger and ignorance
I subdued;
And I waxed strong;
An ethereal bliss suffused me;
As though I was within the sound of "Aum"
Of a chiming bell, swinging struck.

419 THREE STATES (PADAS) OF REALIZATION*5

2437 The Three States Lead to Siva-Becoming

Tvam-Padam, Tat-Padam and Asi-Padam
He who has these three states of liberation attained,
Has verily become Para-Para Himself;
No more birth shall be for him;
And when he departs
He shall indeed Siva be.

2438 Tvam-Pada is Beyond Nadanta State

Aim at Bodha State;
Discard elements and their diversities
(That Tattvas are composed of;)
And the ninety and six instruments of experience;
Transcend Nadanta State of glory;
Ascend beyond;
There indeed is the Tvam-Pada State,
The Truth Vedas speak of.

2439 Siva is Beyond the Three Padas

Beyond the States of Tvam-Pada and Tat-Pada
In the state of Asipada, Sakti wondrous stands;
But Siva remains still beyond,
Beyond the reach of speech

In unimaginable immanence
In all, in all.

2440 Asi-Pada Experience

When Jiva and Para
Reach Asi-Pada State
And in pervasive Siva merge,
Then as sweetness compounded
Of milk, honey, and ambrosia
Will He in the Silentness agreeable appear.

2441 Tvam-Tat-Asi

In States, Tvam-Pada, Tat-Pada and Asi-Pada
Jiva stands as Jiva, Para and Siva
In order respective;
Beyond them is the Svarupa Mahavakya (Supreme Word Manifest)
(Tvam-Tat-Asi);
Revealing that Truth,
Nandi accepted me in His Grace.

2442 Yoga Way Also Leads to the Three States

Even some who know not the letters Fifty
Reach the States three above said;
They did by (directing) their breath in Yogic Way
Into Para;
Thus with Siva they one became.

2443 Turiyatita Experience

Transcending even thought of God
Is Atita State;
The sense organs (Indriyas) no more cognise
The Sound and the rest;
Pervasive Jiva becomes;
The Malas three, the Karmas two, the Jiva one,
The experiences (Avasthais) Five,
All these subside;
Thus subsiding, the Beginningless One wakes

Into the Turiyatita Jagra State.

2444 Experiences in Para Turiya

Beyond the Jagra (waking) in Paraturiya State
Is the Dream State within
That leads to Upasantha;
In the Sushupti State (of Para Turiya)
And in Turiya within Para Turiya
Is Siva reached;
Then indeed is Asi-Pada attained.

420 THREE PARAS*5

2445 Parallel Yoga Way

In the encircling Spheres Three within me,
The Primal Lord appears;
I reached Him and was in bliss immersed;
I clung to the tender vine of Kundalini Sakti
That she, Her Grace may shower.

2446 Lord Appears in love in Para Turiya

The Expanse vast of Para
As divine dance arena extended
Nandi there appeared
And stood and filled;
When He came in tender love
As cow that yearns for calf,
Beaming was Jiva,
As lamp upon hill-top placed.

2447 Beyond Para is Parasiva

Beyond Tattvas six times six
Is that Para;
When the unarticulated mantra
Is in Silentness chanted,
Then appears Siva Para,

That is still above;
He is the God
Of whom Vedas speak;
Then shall Divine Rapture well up in you;
Do foster it, and enlarge.

2448 Seek Lord in Intense Divine Desire and Become Siva

Shedding desires (worldly)
In intense (Divine) desire seek Him;
Yours shall be the Heavenly Kingdom of God (Param);
When you in intense (Divine) desire seek Him,
Shorn of desires (worldly),
Then shall the Knowledge of God be;
Only those who in intense (Divine) desire seek Him,
Bereft of desires (worldly),
Will (Param Param) Siva become.

2449 Pati-Pasam Leads to Para, Para Siva and Para Siva-Ananda

Cherish Pati-Pasam (God-love)
That is holy beyond holiness;
Then shall the transcendental Para be;
And then beyond Parasiva reached be;
Then shall the transcendental Siva Bliss (Parasivananda) be;
Jiva Becoming Siva is indeed Knowledge Divine.

2450 Beyond Kalanta is Tat-Para State (God-Union and Not God-Becoming Yet)

Transcend Kalas Five
In the Waking State (of Turiya) appear;
Reach the lonely State of Higher Kevala (inertness)
And there solitary be;
Bereft of sentience,
Ardent enter the (Turiya) atita State;
Then shall you the very Tat-Para be.

2451 In Tat-Para Union is Aum

The Purity State
That Self-Realization brought,
The Expansive State within it,
The Malas that affected Jiva before
All these passing,
Seek the Para-atita State
Where the Tatpara and the time-bound Jiva that Para became
Commingle into one letter
That with "A" begins; "Aum."

421 ATTRIBUTES OF PARA*5

2452 Para Jiva that Had Become Tat-Para, Jiva, Now Merges in Siva Himself

He, Nandi, is within Atita
And Beyond it;
He, Jiva that had Para-Jiva become
Is within Atita
Yet Jnana (Full) without;
The Para Jiva attaining Jnana
And rid of dark Ignorance
Will with God (Pati) One be.

2453 Nature of Pati

The Pati (Lord) has
Neither Beginning nor End;
He is Divine Light Resplendent;
He is seen and yet unseen;
Those who attain Jnana
Of that Para
Are Holy indeed.

2454 He Dances in Void and Lurks Inside the Deep Well of Pranava

Transcending Turiya
And entering Turiyatita,
Is the endless Void;

There vision the mighty Lord
That dances eternal;
They who can peer
Into the deep well of Pranava (Aum) within,
And glimpse Him
Will no more birth have.

2455 Jiva's Purification

In contact with color red
White, too, becomes red;
Unto it it is,
When Jiva purified (white)
Reaches Siva (that is red);
In Jnana's Void
That absorbs universes so unreal,
Siva stands high aloft
As a flag planted on Meru Mountain top.

2456 Lord Accepts Jiva in His Grace

Faded have they,
Kalas and other Tattvas (below);
Sundered were they,
The Mayas two, left behind;
And after taking me into the baptismal font of Jnana,
He made me in Him unite;
Dispelling my fears
He accepted me in His Grace,
He, Nandi Holy.

2457 After Self-Realization is the Light Where No Self is

"Realize the Self,"
--So taught my Nandi;
When I realized the Self,
He placed me in place where the Self is unknown;
There the Light-Form arose,
And He granted me Himself,

Tat-Para I became.

2458 Siva's Immanence and Transcendence

Expanding and contracting,
Earth, water, space and wind,
Sun and Moon,
Pervasive and immanent,
Hara stood;
Supporting the firmament vast.

2459 Sakti Manifestations

From Sat (Siva) arose of Herself, Sakti,
In that State She as Tat-Parai stands;
In the Ichcha (Desire) State
She Para's Form materiality is;
Then Jnana Sakti and other forms
She assumes;
Thus acting in love surpassing
She daily, daily moves this world.

2460 Bindu Sakti Imparts Power to Cognitive Organs

From within Parai
Expanded Bindu Sakti;
From above descending, to here below,
It imparted sentience to the cognitive Organs four,
--This the story of Jivas,
That inherent no sentience has.

2461 Maya, Little Light Leading to Great Light

Then separate arose Maya from Parai
And the Caused Tattvas and experiences six
The body is an heir to;
Feeling, breathing, eating, and sleeping
Are all enjoyments that Maya gives;
She is the little light within,
That kindles the Great Light to reach.

2462 Lord is Splendorous Light in the Void Beyond

The Primal Lord that is Tat-Para
Is Light Resplendent
He is Chit-Para, (Divine Jnana filled)
He is the Divine Sentience
That engrosses universe;
Enter in the Splendorous Light,
In the Void that is beyond words,
No more is there anything to compare.

2463 Risk to Suddha State Even in Turiyatita

The hoary scriptures say,
The expanding Space is His Body;
He wears the crescent moon;
Even after reaching the Turiyatita State,
If Jiva a victim to Causal Experiences (of Suddha Maya) falls.
He will Suddha (Pure) per se not be,
When you ask me.

2464 Pervasive Sakti is Pervasive Siva's Form

Space, air, fire, water and earth
He pervasive fills
He is Tat-Para of love infinite;
Sakti that is manifested
In space, air, fire, water and earth
Is but of His Form Divine.

2465 Contemplate in Yogic Way

To the Yogis of intense Tapas,
Contemplating on Mystic Meru Mount
In the radiant Sphere within,
In their rare Tapas
Siva's Grace, of itself, appears;
Move not from this way;
There is none other too.

422 THREE TURIYAS*5

2466 Three Turiyas--Jiva, Para and Siva; and Their Respective Reaches

Tvam Pada, Tat Pada and Asi Pada

The Turiya beyond (in Jagrat)

Waking, Dreaming and Deep Sleep States

Is Jiva Turiya;

The Turiya beyond

The Waking, Dreaming and Deep Sleep States (in the Jiva Turiya State)

In Para Turiya;

The Turiya further beyond (in the Para Turiya State)

Is Siva Turiya;

In these are reached

Tvam, Tat and Asi States respective.

2467 States of Consciousness in the Three Turiyas

In Jiva Turiya of Waking State

Is Tvam-Pada;

The end of Jiva Turiya is the beginning of Para Turiya Jagrat;

At the end of Para Turiya

Is Para Pada (Tat-Pada)

Three steps beyond,

In the fourth, is Siva Turiya (Asi Pada).

2468 Ten States of Consciousness in All--In the Three Turiyas

The four states of Jiva Turiya

And the four states of Para Turiya

And the four states of Siva Turiya

As the end of one Turiya is the beginning state of next

They really are states Ten.

2469 At the End of Ten is Union in Para Para

The Ten States are in the Turiyas Three;

Them as Ends, you proceed;

At the Final End is identity with Para Para

Connecting the States in the middle two each

(Jiva Turiya and Para Turiya Jagrat into one
And Para Turiya Turiya and Siva Turiya Jagrat into one.)

2470 If You Cannot Reach Turiya Land, Persevere Still

Reach the Turiya Land, and be there;
If you cannot reach it
Think of Lord in the Way scriptures speak of,
You shall reach the Truth
That is beyond beyond words.

2471 The Holy Way

Become Knowledge;
Away with Tattvas six times six
That Asat (unreal) are;
Crush the crowding Maya
With Lord's Grace;
Then will be the Divine Grace abiding;
That way, the holy ones knew.

2472 From Jiva Turiya to Para Turiya

The Fourth States of Jagrat
Is Turiya (Jiva Turiya);
There Jiva attains Tvam-Pada;
The Karmas end;
Again, commencing from Jiva Turiya
Is the Jagrat State in Para Turiya;
Reach Turiya in Para Turiya State,
There indeed is Tat-Pada State.

2473 On to the Third Turiya

As you reached Tvam-Pada and Tat-Pada,
So now enter the third Turiya State (Siva Turiya)
At its end is the Divine Light (Asi-Pada)
The Super-Subtlety (Suksma) that words can conceive not;
Beyond is Siva
Who as Nandi accepted me into His Grace.

423 THREE MUKTIS*5

2474 The Three Muktis Are Direct Experiences With Siva-Form

Jiva-Mukti is the Atita (Beyond Consciousness State);

Para-Mukti is Upasanta (Divine Peace);

Siva-Mukti is Ananda (Divine Bliss);

All three are Svarupa Muktis

That from Nadanta branches

Where Pranava (Aum) as letters Three (A,U,M) are.

2475 Mukti is the Goal of Being One With Siva

They know not the goal of birth,

The Jiva who knows it

Will in Grace be;

Nothing here to be in home or outside,

Thus renouncing all,

Be one with Siva

That verily is Mukti.

2476 Way of So-Ham

Siva Becoming,

The Malas triple perishing,

The Gunas triple perishing,

The Muktis triple attaining,

One with Tattvas uniting

That the way of "So-ham" is;

Unto those who follow this Way

The Immaculate Siva Himself reveals.

2477 All Attainments, Work of Lord

Siddhi and Mukti,

And Suddhi that is Siva Pure,

And Sakti of Pure Bliss,

That extinguishes the Fires Three;

And the Samadhi Exalted

--All these the work of Divine Lord

Who thine bonds sunders.

424 TRIPLE SVARUPA*5

2478 Beyond Triple Muktis is God

As you ascend,
Attenuate Malas Five
And espouse "So-ham"
That is Jnana filled;
And be liberated
Attaining Svarupa Mukti triple;
And in the End,
Vision Truth of Para (Siva) Eternal.

2479 Light in the Three Mansions

Three the Mansions
Three that reside there
In the Three merge the thirty-six (Tattvas)
The Light that rises from within the Three
May well the Jiva vision;
Then ended will birth's cycle be
That endless was.

2480 Lord's Vastness

The worlds tumbled,
The aeons passed,
The three Lights,
Sun, Moon and Fire
One became;
All in Benevolent Lord merged;
Who knows His vastness and greatness!

2481 God's Multiple Forms

The Primal One, the indivisible Great
Himself into several divided;
As Form, Formless and Form-Formless,

And as Guru, and as Sakti-Lord
In Forms numerous
He immanent in Jivas became
And transcendent too.

2482 Jiva Shines in Triple Mukti

In Triple Mukti Jiva receives Light Divine
With light and brilliance infused,
The crystal as a gem shines;
Unto it is Jiva
When he attains Muktis Three
And Grace of Sakti Divine;
Hold to the Feet of Nandi
Who all these Graces ordained.

2483 Beyond Triple Mukti is Mudra of Jnana

With crystalline hue and radiant brilliance,
The Lord stands as a gem of purest ray serene;
Seek Him and reach the Mukti State Three;
Beyond is Void that defies speech,
There contemplate on Aum in Silentness
In that Mudra of Jnana
The final Grace is.

2484 Kundalini Yoga

He is the Light within the heart's crimson lotus;
If the Crimson Lotus within, Nada you reached,
You shall wake Kundalini Sakti;
And closing Muladhara where She imprisoned is,
Ascend upward (through Sushumna in Yogic breathing)
And open wide the gate above at cranium top.

425 MUKKARANAM*5

2485 Jiva, Para and Siva Are One in Three Places

One person in places three functions

Yet may be as three different appear;
Unto this
Are Jiva, Para and Siva;
One are they
But in different places appear.

2486 How to Reach Siva State

Brighten the light within
To merge in the Light (without);
Through Sound potency in "Aum"
Rouse Prana breath within
To merge in the breath without (Cosmic Life);
Coursing it appropriate upward,
Merge the space within into Space without;
Clear shall you the Siva-State vision.

2487 Unmai Sakti Takes Over

He ended the pulsations of Karanas
By a sleight of hand, as it were--My Nandi
As the lovely Manonmani (Sakti) left,
Unmani (Sakti) no less lovely entered,
Do take to Her in Samadhi inward.

426 THREE VOIDS AND TVAM-TAT-ASI*5

2488 Tvam-Tat-Asi

Tvam-Pada, Tat-Pada and Asi-Pada
All three states in Turiya arose;
In all three states one of Three stands
--Jiva, Para and Siva in order respective--
Together are they known
By the expression compounded,
That is, Tvam-Tat-Asi (Maha Vakiam).

2489 Siva Appears Beyond Tvam-Tat-Asi

In the Three States Tvam Tat and Asi

Are the time-honored Malas Three--Kamiya and the rest
In the Three States Tvam Tat and Asi
Are the time-honored Gunas Three--Tamas and the rest
When these Malas and Gunas are seared,
Siva appears;
And as He appears, they fleet away,
As does darkness before moon's beam.

2490*2Tvam-Tat-Asi Becomes Tat-Tvam-Asi

Attain the State of Tvam-Tat-Asi
Through coursing breath (in Yogic Way)
Consider it as the Tenth State of (Turiya) experience;
Endless is that Experience;
Alter that expression so
That Siva (Tat) stands first
(That is Tat-Tvam-Asi, or Tatvamasi)
Thus meditate on it and ascend.

2491 As Tatvamasi, Practise Yoga

Thus altering the expression
Into Tatvamasi with Siva (Tat) first
Fix your thought on bliss of Svarupa;
And gently hold to your heart
The Pranava mantra (that is "Aum");
When Jiva thus practises Yoga
He realizes Truth
And stands, in Grace accepted.

2492 Thom-Tat-Asi is Celestisl Vakya

Tvam-Pada arises in Maya (Sakti)
Tat-Pada in comely Parai (Sakti)
Asi-Pada leads to Santhi (Kala)
That Vakya (expression) is verily of Celestials,
Thom-Tat-Asi by Yogic breathing attained.

2493 Jiva in Different Places and Times

Deva Datta is one and same person;

But through time and place he different appears;
Unto it,
If Jiva transcends time and place,
He and Siva one becomes (So-ham)
In Thom-Tat-Asi,
Jiva in body one with Primal Cause is;
Attaining True Jnana
Jiva becomes Para Siva.

2494 The Three Turiyas in the Three Letters A, U, M (Aum)

The Gunas Three, Tamas and the rest,
The Malas Three, Kamiya and the rest,
No more are;
A, U and the consonant M,
In those letters Three are Turiya Three
All these are of Thom-Tat-Asi, forsooth.

427 THREE VOIDS*5

2495 Beyond Three Voids--Maya, Bodha and Upasanta

Experiencing the seven Caused States
The Maya Void is left behind;
Experiencing the seven Causal States
The Bodha Void is left behind;
Experiencing and sundering the Cause-Caused States (above)
The Upasanta Void is left behind;
Then alone is End Finale.

2496 Tat-Tvam-Asi End of Voids Three

The Maya Void is of Jiva;
The Bodha (Vyoma) Void is of Para;
The Upasanta Void (Vyapta) is
Where Jiva one with Siva-Sakti is;
All three Voids are of Pure Manifestness (Svarupa)
--The End of Tvam-Tat-Asi that is Tat-Tvam-Asi.

2497 Lord is in the Void Beyond the Three Voids

Of Himself, daily,
Nandi that rides the bull
Blesses you,
With impediment none;
And when I reach His Feet,
I cross the Void,
And in that Void
That imagination transcends
I merge.

2498 Paraparam is a Wondrous Land

That Void where Turiyas merge
Defies description
They call it Paramparam;
Thus they say who know not;
As Paramparam they worship it;
Who knows, what wondrous Land it is!

2499 Import of Si-Va-Ya-Na-Ma

The Tattvas six times six left,
And Malas, Anava and Maya devoid,
Denoted by letters "Na" and "Ma"--
Parai to Jiva ("Ya") Her Grace granting,
Into Paran ("Va" Sakti and "Si" Siva) makes it merge,
That indeed is "Si Va Ya Na Ma" (the Five-letter mantra).

2500 Beyond Thought and Form is Truth

For them who realized Truth
That Thought is Form and Form is Thought,
For them is no descent, no ascent, no Void.
Neither Thought, nor Form.

428 CAUSED-CAUSAL EXPERIENCES*5

2501 Transcend All Experiences, Caused and Causal

When Caused Experiences Seven of Jiva

And Causal Experiences Seven of Para
Leave,
Cause and Caused Difference vanish,
Then Jiva becomes Siva for sure.

2502 Final Goal is in Sushupti--Beyond Experiences

Without Caused Experiences six times six leaving,
Without Jagrat, Svapna and other states of Turiya Jagrat Waking leaving,
Without entering that Sushupti State
That is beyond Tattvas six times six,
What avails it
If of Thom Pada Jiva speaks?
He on earth will never, never,
The Final Goal reach.

2503 Interpretation of A-U-M (Aum) and Si-Va-Ya

Letter A is Jiva; U is Para; M is Siva;
In the three States of Mukti;
Si is Siva, Va is Para; Ya is Jiva
Thus the Mantras "Aum" and "Sivaya" are as one interpreted.

2504 Anava (I-ness) leaves only By Grace

As Life of life,
Interminable and imperishable
Beyond travails of Causal Experiences
And Caused Experience opposite,
Is Isa (Siva) vibrant;
Without His Grace abounding,
Anava that makes Jiva tremble
Never, never, leaves.

2505 Parapan is in Void Beyond Experiences

Immanent is Jiva in Caused Experiences Seven,
Immanent is Parasiva in Causal Experiences Seven;
In the Void that defies Cause-Caused description,
Beyond Thought and Word,
Is Parapan.

429 UPASANTAM*5

2506 Seeds Four

Seed of Mukti is Knowledge of Primal One;
Seed of Bhakti is intense adoration meek;
Seed of Siddhi is Self, Siva-Para Becoming;
Seed of Sakti is State of Upasanta.

2507 When Upasanta is

The Seven Caused Experiences lie latent in Maya;
The Seven Causal Experiences lie latent in Void;
When Cause-Caused experiences disappear,
Then is pervasive Upasanta.

2508 Upasanta in Siva Turiya

In (Jagrat) Turiya is Jiva's purification of Self (Atma Suddhi)
In Turiya of the Jagratatita (Para Turiya)
Is Vision of Param;
That extending into Siva Turiya
Is Upasanta pervasive.

2509 Beyond Jiva Turiya and Para Turiya is Upasanta

Removing Anava within,
Entwined with Tattvas six times six,
And realizing Self-knowledge,
--These acts of purification
To Jagrat-Turiya (Jiva Turiya) State belongs;
The Grace of Guru Param dawns
In the Jagratatita Turiya (Para Turiya)
That defies speech;
When that is crossed and Siva Turya is reached,
Then is Upasanta pervasive.

2510 Upasanta State--The Tenth State

Entering into Upasanta experience,
Jiva becomes Siva;
There immersed in Siva-Bliss

Jiva into Siva merges;
Enjoying that Bliss experience
It abides constant there;
That Experience engrosses
All the ten of Jiva
(From Jagrat Upwards to Siva Turiya.)

2511 Shore Beyond

Merged in One with Sakti and Siva,
As cool waters into wavy sea
And realizing Truth of Holy Word,
That is ambrosial sweet
Jiva reaches the Shore Beyond
That indeed defies speech.

430 REFRAINING FROM VAIN SPEECH*5

2512 You Can See Lord Only if You Hold Him in Your Heart

"I shall smite the hare in the moon"
Thus saying
A man unsheaths his jewelled sword;
Unto him are they
Who say,
"We the blue-throated Lord will see,
We know the Way;"
Such shall never see,
As in their hearts they hold Him not.

2513 Lord is Remote and Near

The black-footed Garuda bird
Across the sky passes;
The black-hued serpent in deep well dies;
Stop bragging of your greatness, O heart!
Be unto the river
That into the wavy ocean merges.

2514 Perform Tapas

If you seek your enemies (Malas) to perish,
Why fight at the Gate of Birth?
Silly heroism indeed!
If suitable the Tapas of holy ones are,
He, who all gifts gives,
Will with Celestials seat them.

2515*36 Seek and Be in Bliss

Be not in contentions lost;
Our Lord pervades worlds all
He is Siva--
Thus you hold;
Then the very Heavenly Hosts Eighteen
Will worship at your feet;
Seek Him, seek Him;
You shall in bliss be.

2516 Contemplate on Him

The Lord who is dearer than dearest life in me,
The Pure One who is brighter than purest gold
The Great One, in all life, unvarying glows,
On Him contemplate, in ways appropriate.

2517 Adore Him in All Ways

Standing, sitting and prostrating
Well may you, the Pure One adore;
Though learned you be,
Do conquer your Senses Five,
And quick sunder contending Pasas;
Thus seek Him and know Him,
He in you one will be.

2518 He is Pervasive Knowledge

My Father, My Lord
As subtle Knowledge He stood;
As pervasive Knowledge, engrossing

The Seven Worlds, too, He stood;
He knows melodies all;
Sing His praise,
The Celestials will you in endearment hold.

2519 Think of Him Continuously

He whom even Celestials know not,
Think of Him, in the waking dawn,
Continuous think of Him morn, noon and eventide
If thus you perservere,
You shall become the very Paraparam.

2520 He is of Infinite Grace

As One He pervades the seven worlds all,
He, of yore, His Grace on Jiva conferred;
He, Lord of Grace Infinite;
Goodly is He in Jnana
Of the holy ones of constant heart;
He who is festooned in flower unfading,
He, the Famed One.

2521 Witness Dance of Siva

"Hail, my Father! Hail His golden Feet!"
Thus I praised;
And as I praised,
The radiant lamp
Of life within sparkled;
And then I heard the bewitching sound,
That my body in rapture immersed;
And lo! there was His Dance!

2522 God Vision in Yoga Way

I sought my Nandi within
And there I met Him;
They seek Him not within their hearts,
And so know Him not;
In yogic way I entered within

And ascended Adharas;
And eyes closed in trance
I saw His Form Divine;
And the Seven Worlds too.

2523 Vision of Lord Within

I behold the Little Mount within
In it was Divine Glory,
Abiding Jnana and nectar sweet
For them that realize Him in (love) unfaltering,
He creates the very Heaven within;
He, the Compassionate One.

2524 State of Quiescence

Of Wisdom infinite,
The Tapasvins great in wisdom stood,
Pure as moon's rays they beam;
In Transcendental bliss they are;
Themselves Divine Jnana becoming,
They encompassed in Consciousness
The Universe Cosmic;
And entering Upasanta
They freed themselves of Malas,
And State of Quiescence reached.

2525 Siva Siddha State

They abandoned Muktis three as vain;
They dispelled enticing darkness of Pasa,
They rid themselves of Anava,
They transcended "I" and "mine" consciousness,
They in constancy remained,
They, verily, are Siva Siddhas.

2526 Siddhas Are Like Sadasiva Himself

Siddhas are those who Siva saw;
Soaked in Suddha-Asuddha,
Yet soaked are not;

Muktas are they,
And source of Mukti, too, are they;
Possessed are they of Muladhara prowess
Alike are they unto Sadasiva.

431 EXPERIENCE IN THE EIGHT-PETALLED SPHERE*5

2527 Gods in the Eight Cardinal Points of Earth

Indra, Agni, Yama and Nrudi
Varuna, Vayu, Kubera, and Isanana
They (gods) in order according
Filled the cardinal directions eight.

2528 The Eight Petalled Lotus in Sahasrara

In the Maya-Land of body
Is the Flower of petals eight (pointing to directions eight)
Through the lean stalk of Sushumna,
Contemplate on its radiance,
And ascend upward;
Redeemed are you then.

2529 How the Eight Petalled Lotus Opens

Three the lotus buds there;
Into the three He sends His rays
That Light spreading,
The eight-petalled bloom within opens;
Into them
If the rays of Petals Two (Ajna) penetrates,
This body, into a (heavenly) dream blossoms.

2530 Siva-Sakti in Eight-Petalled Lotus

The six streams (of Adharas)
Into one Pond flow;
Thus in Way subtle
Into Siva-State penetrate;

There indeed is the Precious Truth,
Himself with Sakti stands,
--She of bouncing breasts and tender vine form.

2531 He Blooms Within Petals Eight

The Primal One stood,
As directions eight,
Mountains eight,
Gods eight
And Forms eight;
Reach Him,
Who fills within
From eight to four petalled center;
He Who blooms within petals eight.

2532 Centers Beyond Seventh are Formless States (Niradhara)

The Centers Seven are of Form (Svarupa) possessed;
Transcend them;
And beyond in Eighth is Param;
In Ninth is Paraparam, that is Void;
The exalted Tenth is State of Oneness
Where Anava is finally shed.

2533 God is Timeless Eternity

He lasts through aeons countless;
He is the Sun; He is the Lord;
Within the five Major Aeons
Were many aeons minor
The universe through several aeons passed;
In the aeon above aeons countless,
Was (God) Bhagava, unique.

2534 Seek Him Wherever He is

He is in this world
Yet if He is beyond reach,
Seek Him in Heaven,
Where the elephants roam

And the Celestials wander,
Where fire, rain and wind abide;
In that Space seek Him.

2535 The Eight-Petalled Bloom is Dear to Siva

There on the lofty top of Mount (Meru) within
Is a pond no stream feeds;
And there is a lotus bloom
From no soil mud springs;
Without that bloom,
He decks not Himself
He of matted locks.

2536 Holy Jivas Ever Think of God

When the One and Two (Siva and Jiva) intermingle,
Standing and sitting
Or in worldly talk indulging,
The holy Jivas their senses conquer
And seek Lord;
Remaining or leaving
They blessed ever are.

432 NINE AVASTAS AND NINE ASPIRANTS*5

2537 Souls in the Three Mukti States

Visvan, Dhaisathan and Prajnan
They are in Tvampada State;
Virattan, Hranya Garbhan, Avyakritan
They are in Tat-Pada State;
Idayan, Prajapathyan and Santan of Golden World
They are in Asi-Pada State;
Yet are they all but Abhimanis,
Souls that are aspirants still.

2538 Beyond Ninth State

As nine states beginning with Jagrat are experienced,

Attachment to Malas and Gunas,
That emanate birth, vanish;
In Transcendental Turiya State
Then Void (Satya-Jnana-Podu) succeeds,
Truth and Jnana filled
Where Jiva and Siva one are;
In Turiyas rest
Jiva and Siva are two,
That now in Void is one Manifestness (Svarupa).

2539 Dawn of Sivajnana

As in the thought of Siva
Jiva merges,
The Malas Three,
That to birth gives rise,
Flee away;
At the end of avastas nine
Is Siva-bodha (Awareness or Jnana);
Jiva attains that
And Himself no more is.

2540 Nine Avasta Cluster Beyond

Beyond the nine states aforesaid
Are nine that defy thought;
Of these shall be said in detail below;
Great indeed is the Lord
Who these twice-nine States made.

2541 Lord Spoke of Nine States

The nine states from the five (states of Jiva) evolved
Of them Lord spoke
And world rejoiced;
"My Lord, My Lord"--
Thus I prayed day and night;
And He severed my fetters strong.

2542 Many Paths to God

Many the paths they laid
In Time's Corridor long;
Many the sects
That sought Him to reach;
Think of Him constant, day and night;
He diverse stood in lands many.

2543 Nine Super Tattva Cluster

The Primal Paraparam, Paraparai
Param the Light, Jiva and Tattvas,
The Kala, the Mayas Two and Mukti
These are categories nine
To the Primal One belong.

2544 Grace Abounding

My inconstant thoughts
He constant made,
Clear vision gave;
He created hell and heaven
And endless births too
In Grace Abounding;
Those who these perceive not
Are in Karma's wheel forever caught.

2545 Goal of Siddhanta Philosophy

In the nine states of experience
Jiva as aspirant (abhimani) stands;
The nine categories afterward stated
That to the Primal Lord belong;
When Jiva that stands in states nine
Reaches the Turiya States Three,
Then shall he Siva become;
This the goal of Siddhanta (Philosophy).

433 SUDDHA-ASUDDHAM*5

2546 Mystery of Lord's Abode

At the tip of nose (Ajna Center)
Is the breath, twelve finger-breadth long,
That Lord's abode is;
None knows this;
The Vedas that in expansiveness truths expound,
Of this was hesitant to speak;
Such indeed is Lord's greatness.

2547 Away From Karmas

The Karmas,
The thoughts rights and deeds of Karmas
Are alike the seeds of births to be;
Seeing that,
Away from them;
Will what you do ever after
Reach the Karma Pond?

2548 Make Maya Vanish

When Maya veils Jiva,
The Truth of Vedas remains hidden;
When Maya leaves,
The Truth of Himself reveals;
Those who can make Maya vanish
Merge in God;
No more is body; no more is mind.

2549 Kecari Mudra in Kundalini Yoga

Coursing the Prana Stream into the Eye-brow Center
And opening the uvula cavity
Where phlegm gathers,
Stilling the breath there
In the way Yoga Guru taught,
And warming it in the Fire (Kundalini) within
And restraining it to a measure low
Is to attain divine strength indeed.

2550 Lord is Within; Seek Him not Elsewhere

He who is in the Body-mix
He who rules the Body-Land,
He who within the body beams
He, the Nandi,
Him they seek in lands all;
They know not,
He within the body stands.

2551 Mystery of Muladhara

"Unclean, unclean," the ignorant say
They know not the place "unclean" is,
When they know the (Yogic) mysteries
Of that place "unclean"
Then shall they find,
The human birth itself is unclean.

2552 Muladhara is not Unclean

Uncleanness none is for those
Who ritual discipline observe;
Uncleanness none is for those
Who Hara worship;
Uncleanness none is for those
Who the sacred Fire tend;
Uncleanness none is for those
Who in Vedic Jnana versed are.

2553 When Purity Real Begins

For them that in Yogic Way stand,
Purity in Cranium top begins;
They who are sunk in pit of lust
Will Purity's goal reach not;
Only those who have sent Muladhara Fire
Up into Central Nadi of Sushumna
Will see Purity Real;
Others cannot.

2554 Lord is Real Pure

He is crystal pure, He is fire pure,
He emanates rays of Purity;
Where His source is, they know not,
They who know the Source,
Themselves,
Crystal pure and fire pure become.

2555 Purity in Silentness

Purity in Silentness is the Way of Purity
Purity in Silentness is Lord's name;
Purity in Silentness are Siddhis eight;
Purity in Silentness are the Holy Feet.

2556 Adore Lord and Receive Grace

The Quintessence of Truth is my Holy Father
Only they who adore Him
Are in His Grace accepted;
The rest,
Caught in whirl of misery,
In dark stupor lie.

2557 Renounce Karma and Be Liberated

They know not evil fruits
Karma brings,
They choose not to find Jnana
For liberation from Karma;
"Renounce Karma and be liberated"
--This Vedic teaching they know not;
They who wallow in Karma
Will never the Rich Harvest reap.

434 SCORN OF MUKTI*5

2558 Deny Not God

Those who say,

"There is no Para State to be"
Are for hell state destined;
All world knows this;
They shall begging go from door to door;
With horse's speed,
In search of food they run.

2559 Follow Guru

They follow not the Way
Guru taught;
They seek not the Holy One;
Indulging in frivolous talk, they wander;
They sing not His holy deeds;
They who thus dance about
What will their desert be?

2560 God Responds to Devotion7Into my thoughts He comes and goes;

In the constancy of my thoughts
I held Him as God;
"You my Holy Lord!"
Thus I besought Him;
And in my heart I held Him close;
"What is this here?" He asks.

12561 Lord is the Haven for Soul's Ship

As water from upland
Downward flows,
Truth in body remains not;
That Truth He in me showed;
As the ship in the seas
That seeks the shores,
To my trouble-tossed soul
The Fire-Hued Lord
As sure goal stood.

2562 They Seek Him Not--The Witless Ones

Continuous as thread within lotus stalk
Is Param within;
Yet they seek Him not there;
But wander about everywhere;
Though the Way to reach Him shown
They see it not;
Fools are they;
They roam about,
Only evil destiny action to reach.

2563 They See Him Not

The light within unkindled
They, their lives, end;
These men gather in crowds
And seek Him not;
In fields, forests and hills
Nandi who is immanent in them,
They see not.

2564 Seek God Within Through Kundalini Yoga

North and South, men wander about seeking Him
East and West, Celestials go about looking for Him,
But fix divine Mantra (Aum)
On to Muladhara,
And rouse (Kundalini) Fire, upward to stream;
There shall you as Radiant Light be.

2565 Men of Evil Fate do not Practise Devotion

Even if men of Tapas great,
With gracious looks entreat
The men of Evil Fate
Do not holy Dharana practise
They indulge in angry speech always;
All, all, their intractable Karma,
Themselves have they to undergo.

435 LAKSANATRIYAM*5

2566 Jiva State Beyond the Ninth Defies Expression

Jiva reaches the Void, Upasanta and Nadanta
They say,
That is but to speak in grammatical convention triple--Laksana Traya;
When Jiva reaches Void,
Its state is of total renunciation of attributes all,
When Jiva reaches Upasanta
Its state is of renunciation and adherence yet
When Jiva reaches Nadanta
Its state is of renunciation and non-renunciation at once
The State of Jiva, in Finite Manifestness (Svarupa)
Transcends grammatical conventions all.

2567 Reaching the Goal in One Shot

Jiva strung the bow
Took aim
And with one arrow
Five deadly elephants shot;
He who thus shot
Will behold the Radiant Light
Beaming unto gems several in splendor set.

436 TATTVAMASI VAKYAM*5

2568 Tat-Tvam-Asi is Beyond the Three Muktis

In Jiva Turiya Jiva attains Tvam-Pada;
In Para Turiya beyond is Tat-Pada;
In Siva Turiya still beyond Asi-Pada true;
Further beyond is Truth that is Tat-Tvam-Asi.

2569 Beyond Experiences in the Three Suddha States

Tvam-Pada transcends Tattvas six times six;
That is State Suddha;
Then is Tat-Pada;

That leads to Upasanta;
Then is Asi-Pada where Siva is;
Ultimate is the blessed State
Of Tvam-Tat-Asi that is Tat-Tvam-Asi.

2570 Confluence of Three States Jiva, Para and Siva

The Jiva (Deva Datta) becomes So-Ham
And by the speech of grammatical convention triple
Is in Tvam-Tat-Asi
With attributes thus transferred
There Jiva is Jiva, Para and Siva,
All in one.

2571 Tat-Tvam-Asi of Vedanta is the Same as Thom-Tat-Asi

of Siddhanta-Vedanta
Tvam-Tat-Asi is the same as Thomtasi
The one comes conjoined as the other
The holy concept of (You-being-I) Tat-Tvam-Asi belongs to Vedanta;
The concept of I-Siva-becoming (Thomtasi) is Siddhanta-Vedanta.

2572 Param-Param State Beyond Triple Turiya

The inexplicable Void that is at Turiya end
They call it Param, they who know not;
Nay, that is not so;
There is the Wondrous Land of Param-Param
That rises beyond (the Three Turiya States)
Who knows about that!

2573 Beyond Jiva, Para and Siva States

Transcend beyond Tvam-Pada, Tat-Pada and Asi-Pada
And seek beyond the triple Turiyas
Then is the State-beyond-all-states
The (One) Truth beyond Jiva, Para and Siva.

2574 Supreme Awareness Beyond Siva Turiya State

At the end of Siva Turiya State
Is the Bliss of Manifestness (Svarupa)

There chant within your heart
The Mantra that is Pranava (Aum)
Then appears Siva the Awareness Supreme.

2575 Beyond Suddha Upasanta and Siva States

Merge the experiences five in Nada;
Drop the lowly Malas behind;
Then enter the Suddha State
Thus the onward course pursue;
Beyond the Upasanta State (Para Turiya)
Is the Siva State
Further beyond the reach of thought and word
Is the Lord Param-Param;
Do Him seek.

2576 Nature of Confluent State in Tat-Tvam-Asi

Completeness it has none,
Limit it has none,
Speech it has none;
Attachment it has none,
Possession it has none;
Uncaused, of itself It reveals--
This It's nature is.

2577 Mahavakyam: You Become That

"You Become That"--
Thus the Great Expression (Mahavakyam) stood;
And I became That;
Thus to Siva Becoming
Nandi blessed me;
And as I became That
In Infinite Bliss I was immersed.

2578 From Jiva to "Aum"--Five Stages

Jiva becomes Para;
And that Para-Jiva becomes Siva;
And from that Vedic Lamp of Siva

Arose the light of Paraparan;
And in turn fills as Aum
That no speech could describe.

2579 The Five Lights in the Body in Yoga

When from nose-tip to cranium the Prana breath
Through Mother-Nadi (Sushumna) passes,
To the Fivonce are;
They of Knowledge True
Know Siva
Who stands as Fire and Water (Siva-Sakti) commingled;
Unless the Knower within
Makeonce are;
They of Knowledge True
Know Siva
Who stands as Fire and Water (Siva-Sakti) commingled;
Unless the Knower within
Make Para and then Siva

2582: Jiva Becomes Para and then Siva

He, Nandi, is within Atita
And Beyond it;
He, Jiva, Jnana bereft of,
And enters Atita;
And attains Jnana
And rid of Ignorance dark, Para becomes;
Then will with God (Pati) one be.

2583: Result of Prayer and Penance

Head bowed low,
I worshipped at the Feet
Of the Lord of Celestials;
Lo! the Lord stepped forward and said:
"You shall now see the result
Of all your prayer and penance,
Of yore performed"

And so blessed me,
He the Lord of Fore-head Eye.

2584: Acceptance in Grace

Of Form Pure, Holy, Birthless,
He in me came and said:
"You are in My Grace received;
Be Pure"
Thus He blessed me,
And my blemishes removed;
He of Golden Form,
Heavenly Lord whom Celestials praise.

2585: Immortality Conferred

Renouncing all, I inward entered
And beheld the Light within;
My heart trembled;
I prostrated low;
But Him I forgot never;
And the Lord of Celestials
Freeing me from whirl of births
Immortal made me, here below.

2586: Pervasive Truth Form

The five sense organs external
The four cognitive organs internal
The worlds all, and lives all
All, all, are by Lord swayed;
He is the pervasive Truth Form
That neither hand nor mouth has.

37 VISWA-KRASAM (TOTAL ABSORPTION)

2587: Absolute Union

Even as shadow disappears with body,
Even as bubble returns into water,

Even as flame of camphor leaves traces none,
So is it when Jiva into Param unites.

2588: Total Merging

When body and Jiva
As unbroken unite (in Yoga)
Then shall Grace of Siva Sakti be;
Then does Jiva, Param become;
Jiva that leaves this body,
Pervasive then becomes;
With beginning and end none
In Siva forever it merges.

2589: Tattva Involutes Into Maya

The Tattvas that confuse sense organs five,
And cognitive organs internal
Expanding unintermittent
Finally (in Maya) merge;
This the fate of universe,
Inevitable it is.

2590: When Jiva Becomes Para

Jiva becomes Para;
That Para pervasive stands;
Immanent too in all creation it is;
A mighty Power it is,
That can dissolve and create universes vast;
This was the boon granted to me;
And thus is my state exalted.

2591: When Para Becomes Parasiva

Attaining Divine Knowledge-Form of Turiya State;
And omniscient experience of phenomenal universe
If Para can reach Para-Siva,
Then He belongs to Void,
That is Light.

2592: Three Voids

He absorbed me in totality
As hot iron absorbs water;
Transcending Param-Para State;
He stands engulfing the Three Voids Luminous
There He is, Nandi
That in my heart resides.

2593: Beyond Siva Turiya

As unto the wood-apple
By "elephant" disease consumed,
So are Jiva and Para before Siva;
In the rare state beyond Siva Turiya
Is Supreme Siva
That engrosses worlds all.

2594: No More Knower and Known in Parapara

Paraparan is the end and beginning,
He is Parapara for each and every one;
He absorbed Para and us Jivas;
And at end of Jnana-Jneya relationship
As Jnathru, He, Nandi was;
This, indeed, is our comprehension-beyond.

438 VAYMAI (TRUTH)

2595: When Jiva Becomes Radiant

By holy instructions are impurities rid;
Jiva shines unto gold in fire purified;
Having been of impurities rid,
If Jiva constant thinks of Siva,
Then he becomes a Radiant Flame,
That has passions burnt away.

2596: Knowledge That Knows All

What avails you

If you know all,
But not the Knowledge that knows all?
When you can say,
"I am the Knowledge that knows all"
Then can you well say,
"I am God."

2597: I Met the "Thief"

Tapas I performed
In the montane valley within my head;
Lo! I beheld Lord with his consort Sakti,
I crossed the river of birth in this fleshly body;
And met the "Thief" hiding in Kailas.

2598: Melt in Love of God

He will be Lord of worlds all,
He will be Tattvas for worlds all,
The heavens will rain because of him,
Whose flesh melts in love of God;
-Thus say the Vedas.

2599: How to Receive Grace

How is it they received Lord's Grace? you ask;
(Well it is thus:)
In the battle of life,
Their bewildered thought wandered;
They trained its course;
And freed of darkness,
They sought Lord,
And adored His Holy Feet.

2600: The Truthful Are Beloved of God

Into them that are Truthful
He in Truth merged;
Before them that are untruthful
He never His appearance makes;
At time's End He stands as Lord,

To work redemption of souls all;
True ones sport in True Joy.

2601: Lord Abides in Hearts of the Truthful

He united in those
Who in Truth united,
He the Pure One
Who entered not false hearts;
When Prana upward ascends in Sushumna,
And you meet the Lord,
Then shall verily,
He in your thoughts abide.

2602: When Lord Reveals to the Truthful

When thus He in your thoughts abides,
Meditate on Him day and night;
Then will He in cranium above appear;
And if you give up falsehood and fleshly desires,
The Lord in truth reveals to you.

2603: How to Mount Steed of Truth

Whether you reach Yogic climax or not
Is God's Grace;
That is the Way of Redemption,
Goodly Nandi taught;
If the deceptive senses nine* you subdue,
Well may you mount the steed of Truth.

2604: Lord is the Refuge only of the Truthful

He who entered my Sushumna Nadi,
He who is in my thoughts ever-Nandi
He who is in my body,
He the source of Vedas all
He the Holy One,
That reveals not to men untrue;
He who is the Refuge,
Of only those who their falsehood shed.

2605: Give Up Deceptive Bodily Thoughts

Nandi imprinted
His Holy Feet on my heart;
None have drawn the bolt of His door
And glimpsed Him in;
Give up unreserved,
Thoughts of this deceptive body;
Sorrow's receptacle it is;
Then unbolt the Sushumna door
Rich, indeed, shall your reward be.

2606: Lord Abides in the Heart of the Faithful

Seeking the Way of Redemption
Adore Lord with feeling intense;
Sure, sure, Hara's Grace yours shall be;
In the heart of those who untruth utter not
He shines;
In their midst He abiding stood.

2607: Lord is a Delicious Fruit Within

There is a Fruit Delicious,
From fragrant flower within it ripens;
The birds within the Self
Hinder you from reaching it;
Shoot your arrow,
And drive them away;
Then can you reach Siva State
Lustrous as Pure Red Gold.

2608: Follow Lord and Be Redeemed

Control the senses that tempt,
Sunder the Pasas that corrupt,
Follow Lord,
Who your confusion ends;
If you do so,
Unhesitating my Siva says,

"Be you redeemed;"
And makes your thoughts
Center on Him.

2609: Constant Think of Him and Receive Grace

They who constant think of Him
Will reach into a body,
Glorious and strong;
There, if they adore Lord
In ways appropriate,
They reach the World of Jnana,
Receiving Grace of the Holy One.

439 WAYS OF JNANI

2610: How They Deal With Karma

If Karma from past
Overtakes them,
They exterminate them,
Patiently experiencing them;
But they see,
Future Karma is created not;
They realize the Self,
They are Jnanis,
That have Tattvas cognised;
They train senses five,
In ways goodly.

2611: Tattva Jnanis Crush Karma

The Tattva Jnanis realize the Self;
The Gordian knot of Karma Past
They cut asunder;
Future Karmas they seize and crush,
By Grace of Siva,
Whom they hold,
High on their heads.

2612: No Karma, if Thought and Word are Consistent

Through thought, word and deed
Karmas accumulate;
If thought and word consistent stand
Karma bides not;
Thought and word conquering,
They experience Karmas,
And alter their course,
They the great Jnanis are.

40 SUNDERING OF DESIRES

2613: Conquer Desires

No use prattling of
Breath and Sushumna;
Sunder your desires and passions;
Having sundered,
The Lord's place, easy be.

2614: Lord is in the Desire-Abnegated

In stony houses and stately halls, He is not;
In parlors deep and temples massive, He is not;
In holy garbs He is not;
In the thoughts of those,
Who have desires abnegated, is He,
Fleshly body, though therein be;
He, their liberation granted.

2615: Sunder Desires

Sunder your desires, sunder your desires
Sunder your desires even unto Lord;
The more the desires, the more your sorrows;
The more you give up, the more your bliss shall be.

2616: Jnana Way

The five senses burn you up;

They lead you to destruction's way;
Give up desires and scatter them away;
Reach to the Truth of Jnana;
That the Way to reach Lord.

2617: Perish not in the Flood of Pleasure and Pain

Unto the ocean that foams and rages
At full-moon tide,
Many, many, floods rose and passed away
Through passage of Time;
Caught in floods of pleasure and pain,
Celestials numberless perished;
Caught in the floods of desires
The humans countless sank;
God alone forever stood
In the Ocean of Bliss Eternal.

2618: Jnani's Purified Way

Emancipated from Karmas of past,
Rid of disease of Pasa,
Prolonged activity suspended;
They, the Suddha State reach;
Then transcending the five acts of God
(Of creation, preservation, dissolution, obfuscation and Grace-granting)
His direct Grace, they receive
There they forever immersed are
These, Jnanis, purified ways are.

2619: Jnanis Remain Immortal in God-Love

Realizing Truth in full,
Luminous Siddhi and Mukti they attained;
Sex desire entire devoid,
They achieved mighty Siddhis eight;
As Siva Jnani leaves behind this body,
Divine Grace descends on him;
And then in God-Love, forever, he remains.

2620: Realize the Truth that Jiva is Siva

That this Jiva to become Siva
They in love sought not;
That this Jiva is Siva
That truth they know not;
Knowing not this Jiva is Siva,
They diverse births take,
And into worlds several wander
When Truth they realize not.

2621: Jnanis are not for Becoming Performing Gods

The Five Gods consign Jiva to broiling miseries,
And then cooling him,
Again consign him to fresh birth;
Thus in the whirl of creation endless they them ordain;
The status of these Five Gods
The Jnanis seek not;
But within the fleshly body itself
Through the mystic thread of Sushumna
They enter into union,
One with the Lord.

2622: Seek Nandi Within

You say, redeemed you are;
But you have not seen the Way appropriate;
Nandi merges in fragrant flower within;
Hold Him in your thoughts in vision clear,
Then have you sown the seed
Of birthlessness-to-be.

41 TO BE POSSESSED OF BHAKTI

2623: He is Lord of All

He confers Mukti;
He is Jnana and Mantra;
He is the Father;

He is the Lord of Celestials immortal;
He is the Pure One;
He is the Light that is the Holy Way;
He is the Pasu-Pati (Lord of Jivas)
Whom the devotees in ardour adore.

2624: Be a Devotee of Devotees

To devotees of devotees of Lord
In succession continuous,
I a devotee became;
Giving myself thus,
Into their vassalage I entered;
With the Grace of devotees
I reached His Feet;
Then saying, "He my devotee is"
He accepted me in His vassalage (of Grace).

2625: Lord is Righteous and Bounteous

Cooler than water is He;
Hotter than fire is He;
Who this Ocean of Nandi is-
Who knows?
By far righteous is He;
Than all bounteous beings in world;
Within the heart He stood,
As Umapati (Sakti's Lord) He stood.

2626: Where is That Peerless Pearl?

Well may denizens of seven worlds, all,
Entire try,
They cannot know Him;
Who can say where Lord is?
Unless He of Himself appears
In devotion of His devotees,
Who dares say,
Where that peerless Pearl is!

2627: Year for Lord

As the calf that searches,
And calls for mother-cow,
I, in yearning, sought and cried for my Lord;
He is Hidden Truth of Vedas
Who beyond heavens eternal stood;
In endearness tender,
He entered into me,
In this body fleshly.

2628: Birth and Release are God's Giving

The Jivas in born-condition
Have tasks none to perform,
As of itself their birth comes;
The Jivas in Mukti State too
(By the very condition of that state)
Have nothing to perform;
Lord by His Grace grants states both;
What then is there for devotees to do
(But to hold Lord in their thoughts?)

2629: Reach God the Kundalini Yoga Way

With Prana breath for Seed-Energy,
And the serpent (Kundalini) for body,
To the resounding music of Nada,
Upward I climb to the cool mountain within;
And with fragrant flower there blooms,
I adore Nandi;
None else the God to adore,
My mind I let.

2630: God Grants Protection

Nandi is my Protector in need;
He is Lord of Celestials;
Seek His protection;
And ending birth cycle, be redeemed;

Think constant of Siva's Feet,
He, Divine protection grants,
He, who as Fire stood.

2631: He Protects Good Against Evil

The Dhanavas (of Dark World)
Held the Vanavas (of Luminous World)
In fief;
He the Lord destroyed,
The Three Forts of the Evil Ones;
Him the devotees worshipped,
As Lord of Forests;
And of Mountains Black;
Thus adoring Him in fleshly body,
They in Him united.

2632: Seek Him Within and Without

This birth is a lasting curse to me;
And so, I seek Him in drooping heart
In Mountain and Sky
Within and without;
And in Fire within too;
Thus in holy thought immersed,
I stood.

42 TO BE IN MUKTI

2633: Jiva's Task is to Seek Him

Receiving in full the Grace of Lord in Mukti State,
Purified of Tattvas, the Suddha State attaining,
To perform Tapas thus is Jiva's task;
And so rid of Karmas, in devotion true they stand;
They indeed the Jnanis
In transcendental bliss immersed.

2634: Jiva-Bird Seeks Siva-Fruit

The Jiva-Bird,
With its feet planted firm (on Muladhara),
Seeks the Rich Fruit (that is Siva);
When within the heart that Fruit it seeks,
Lighting the Sushumna lamp
In the Flaming Fire of Kundalini within,
It reaches its goodly goal;
Its four cognitive organs,
Ever seek Him thereafter.

43 EXPERIMENTATION

2635: Divine Experiment

The Mighty Lord, the Great Nandi,
Granted me His Feet of indescribable Bliss;
And in Ocean of Grace immersed me;
Freeing me from illusions all,
And secretly guarding me in safety,
He bore me to the holy banks of Silentness
That indeed was an Experiment Divine.

2636: Seeking Union in God

He is the Wise One;
He fills Vedas rare;
He is the God of countless Gods;
He is of Divine Sense possessed,
The five senses transcending;
With Him who these attributes has
I my union seek.

2637: Dividing Line Between Knowledge and Ignorance

"Jnana, Jnana," thus laments this world,
They know not that Jnana of Jiva
Is Jnana none, but (ignorance);
When Siva Jnana overlays Jiva Jnana,
They both Pure Jnana are;

Thus much is it after all,
Between Knowledge and Ignorance.

2638: Merge in God's Pervasiveness

Into the Goal beyond goals,
Into the Assembly where none assemble,
Into the Knowledge beyond knowledge,
I loosened myself,
In single-minded thought;
I merged in Holy Nandi's Grace,
There in Pervasiveness beyond pervasiveness
Was Siva.

2639: Lord is Immanent

As feel within breeze,
As sweet within sugarcane,
As ghee within milk,
As juice within fruit,
As fragrance within flower,
Immanent is my Lord;
Thus does the Lord pervade all.

2640: Lord is Unto a Hidden Vein of Gold

Seek Siva in love endearing;
As unto the vein of gold
In recesses of a mountain,
My Lord in my thoughts abides;
He Who as Form of Fire stood.

2641: Lord is in the Heart's Temple

Seated in the center of Void,
Nandi descended into my heart's temple,
And there his place took;
And as He descended,
I stood up saying: "My Father Come;"
Thus as I greeted,
Siva in my thoughts instant stood.

2642: Lord Will Make You First of Many

He is of attributes mighty;
The Fruit of Tapas;
All things goodly He is;
In the center of my thoughts He resides;
He is the Great Nandi;
Seek the Holy One in truth unfaltering,
He will place you as the First of Many.

2643: I Found Love Within Me

He was with me
As I searched Him within me;
And continuous there He stood;
My Father, Paraparan,
Pervasive He stands;
And transcending beyond too,
He shows me the Way.

2644: He is Father, Mother, Kith and Kin

He who shows that Way
Is rare for Celestials to reach;
Here below,
Is He as Father, Mother, Kith and Kin;
He is in Siva Loka
The Holy Way leads to;
This the Way, Nandi is.

2645: Unsheath the Sword of Jnana

Unsheath the Sword of Jnana and smite;
That instant you shall know Lord;
Unite in Him,
Who the Lord of Celestials is;
Away then shall you be
From the rabble numerous
That to desire cling.

2646: Be not Separated from Lord

Holding the Sword of Jnana
That Primal Lord gifted me,
None there is to separate me (from Him);
Search did I there further
Leaving traces none;
Then Jiva with Primal Siva one became.

2647: Search Lord in Calmness

Pasa, that seminal seed of birth
Maya, that invisible one,
Karma, that to desire gives birth,
The doubts and fears
That in their train come,
The births numerous,
-All these I scorched;
Thus my thoughts purified,
In calmness I search;
The skilful ones that practise thus
Shall one with Tat-Para be.

2648: Tat-Para Enters Within Jiva

He taught me
The word that is beyond words;
He severed my desires
For learning limitless;
My body, restless as waves,
He in calmness fixed;
In my purified being within
He, the Tatpara, entered.



TANTRA NINE

(Verses 2649-3047)

1 DARSHAN OF GURU MONASTERY

2649: Gurus Have Reached Lord's Feet

Smoke and sound
Oblations and sacrificial offering
In worship spread;
"All these are for my Lord;"
The Gurus who thus meditate,
Who have monasteries founded,
Have verily reached Feet of Lord.

2650: Lord is in the Body

None the habitation the Lord has
But the body-house of Jiva;
Or has the Lord any other home?
Let them find out;
Even after having found out
That Jiva's body is Siva's home
They say, "He (Lord) is outside."

2651: Great Way of Seeking

Having discovered the Great Way of seeking
The flower-decked feet of Siva I reached within;
Beyond seeking is He;
Greatness indeed is where He resides;
He stood as life of the revolving world.

2652: Revelation of Lord's Abode

I shall reveal where He is seated;
And where His mountain is;
I shall reveal where His retreat-cave is

And where that is located;
I shall reveal where His Adharas (triple) are;
And the forest where He is
All these eight I shall reveal
To denizens of world here below.

2653: Lord is in Guru's Monastery

The Guru-face is Lord's pedestal
The monastery is Lord's Holy Land;
The Holy Assembly of blemishless vision
Is Lord's abode;
The heart that performs the Sixteen worships inside
Is Lord's sacred throne;
The Adharas within
Are Lord's astral cave.

2654: Lord's Abode Inside the Body

The Adharas six are His pedestal inward
The Sakti pervasive is His Throne
The universal God within is Siva Himself;
Thus it is,
For these who inward reflect and know.

2655: Jnanis Seek Lord Within the Light of Manifestness

Mayas twine envelope the body of sheaths five
When their end they reach,
The Holy Light of itself appears;
Those who seek the Truth in that Manifestness (Svarupa)
Are the Jnanis, in Silentness Exceeding.

2 DARSHAN OF JNANA GURU

2656: When the Holy Guru Appears

When the Tattvas six and thirty subdued are,
Then shall the Holy Guru appear
For you to adore;

Siva-State too will on you be conferred;
And then will well up the Bliss Ineffable.

2657: Parasivam is Beyond the Three Turiyas

Beyond the Turiyas Three
Is the Light Resplendent;
It is the Parasiva that pervades all;
In that Land
That knows neither contraction nor expansion
Are the Feet of Guru Holy
That, beyond speech, is.

2658: What These Body Organs are for

To bear Nandi's Feet, I was gifted this head;
To praise Nandi Great, I was gifted this mouth;
To vision Nandi Eternal, I was gifted these eyes;
To think of Nandi afar, I was gifted this mind.

2659: At the Thought of Guru's Form Impurities Vanish

At the thought of Garuda's form
The serpent's poison leaves
Its terrors lose;
Unto it,
At the thought of Guru's form
The triple Malas leave instant;
The Jiva then Siva becomes.

2660: When Jiva Becomes Siva

None know where the Lord resides,
To those who seek where the Lord resides
The Lord within them resides;
When they the Lord see,
Jiva becomes Siva.

2661: God is in the Silentness of Perception Beyond Three Turiyas

To perceive the things that appear,

To perceive the things that appear not,
That is Knowledge Higher;
To perceive the things in ways different
As in waking, dreaming and rest of states,
-These three perceptions will there be not,
In the State the Three Turiyas transcended;
There Nandi stands firm, in Silentness Exalted.

2662: Sakti is in Ajna Center

In the Center between the eye-brows
Is the Sphere of the Moon;
There on the flower of petals two
Is Virgin Sakti seated;
Radiant as Crystal is Her Form;
(To vision Her)
Seek you the Guru
Who all bonds sundered.

2663: Siva is in Sahasrathala (North)

Into heart He entered,
For the seven Worlds to rejoice;
Into earth He entered
For the heavens to support;
Into rage He entered
For the eight directions to tremble;
Into wilderness He entered
His abode in North Mountain to be.

2664: Way of Seeking Within Leads to Supreme Attainment

Of five sheaths is the Jiva's body;
Unto a forest is that body
Where the Jiva-bird its abode has;
If the Jiva seeks the Way of Sixteen worships
Then is Jiva's Ten attainments are.

2665: Love Lord and Sever Pasas

Our Holy Nandi

Once He loves, separation Knows not;
Think of His Form
And within you He melts;
Enter into His Essence
And see Him in your heart;
For those who can do this,
The seminal Karmas slumbering die;
The Ego-Consciousness forever perishes.

2666: Lord can be Reached by Earnest Seeking

Reach you may
Our Holy One that is Truth Perfect;
Sunder Pasas strong and away cast them;
Seek Him firm and think constant within;
Reached then shall be
The Holy One that is Dharma.

2667: Think of Him and He Thinks of You

Think of Him,
And He thinks of those who think of Him;
Think of Him, the radiance that is,
Of the Flower that blooms in the Divine Fount within;
Smaller than the split grain may they be,
But if firm they hold Him,
Great they shall sure be.

2668: In Seeking be not Discouraged by Initial Failures

When you seek to reach the Lord
And have a miss,
Take it as the work of your evil Karma in the past,
And so persevere in your devotion fervent;
You shall at last reach the Primal Lord.

2669: How Lord Enters Within

Thinking of Lord
Their inconstancy lost;
Uniting in Lord

Their existence lost;
In their thoughts
Their ego lost;
Thus he entered
Showing the Way Illumined.

2670: Holy Guru Shows the Light in Eye-Brow Center

Unto a lustrous ray of red gem
On to a green stone set
Is the Holy Guru's Jnana precept;
That ray in the eye-brow Center is;
It is the Light within the Light Resplendent.

2671: God's Form

As mouth, eye, body and life
The Yoga-God is;
Beyond earth, water, fire, wind and sky
Void His Form is.

2672: His Love for Sakti and His Devotees

Praise Him as your Pati (Lord)
In all Worlds Parasiva's writ runs;
His one half to the Great Grace lends;
The other half to His devotees gave
For their goal to reach;
He who this world fashioned.

2673: By Grace He Can Be Seen

He is the Lord of Heavens,
By the vast spatial glades surrounded;
Except Him we know Param (supreme) none;
Of the Celestials, Vanavas and Dhanavas,
None have seen Him ever;
Only those who received His Grace
Have seen Him forever.

2674: Grace Gives Clear Vision

He made Jivas renounce
That they the Lord adore;
He made them praise Him in words meek;
That He the Nandi His Grace confers;
No more the other Gods we adore;
Our vision is clear now;
We became the Object
For other Jivas to seek and worship.

3 PRANAVA SAMADHI

2675: Articulate Pranava is Siva's Form; Inarticulate Pranava Sakti's Form

The Sthula (articulate) Pranava (Aum)
Is the mighty key-word to Bliss of Manifestness (Svarupa)
The Sukshma (inarticulate) Pranava
Is Sakti's Divine Manifestness (Svarupa)
The Mudra (Jnana) is the Cause of that Manifestness
The Pranava aloft is the Vedanta Highway.

2676: Greatness of Aum

Aum is the one Word Supreme;
Aum is the Form-Formless;
Aum is the Infinite Diversity;
Aum is Siddhi and Mukti radiant.

2677: In Aum Jiva, Para and Siva Merge

In Aum arose the elements five;
In Aum arose the creation entire;
In the atita (finite) of Aum
The three Jivas merged;
Aum is the Form
Of Jiva, Para and Siva in union.

2678: Aum is Bliss of Brahman, the Universe and the Adharas

That letter-cluster (Aum made up of letters A-U-M)
Is the Bliss of Brahman;

The Subtle One

As visible creation vast expands;

The Adharas, all, comprise its Form;

Thus is it Known to Jnanis of knowledge vast.

2679: Goodly Teaching of Sanmarga

My despairing thoughts

Are in confusion thrown;

The steady thoughts

Lead to vision clear of Light Divine;

The steadfast mind

Is the place, environs and devotion appropriate;

Goodly indeed is Upadesa (teaching) of Sanmarga (Jnana).

26803*6 Ascending Order to Finite Goal Within

To vision the Sixteen-Petalled Center within is Sodasa

It is the Way of Sanmargis;

Beyond is the end of Nine centers,*

Still beyond is Pranava

Ascending further beyond is the End Finite,

Of Jnana (Knowledge) and Jneya (Known) in one.

4 LIGHT

2681: Know Light Within

Know the Light, your Form becomes Light;

Know the Hidden Form; you that Form become;

Know the Light's Form; you that Light become;

That Light within you to melt, He in love stands.

2682: That Light Dispels Soul's Darkness

Easy to enter the Universe of Eight;*

That spreading Light of immense vastness

Dispels the Primordial darkness entire;

In the Mystic Lotus within as day-light it spreads;

Dispelling contending Pasas,

Was my Lord there seated.

2683: The Light Within is the Source of All Light

The luminaries Fire, Sun and Moon
Their luminousness received by Grace of Divine Light;
The Light that gave that Light
Is a Mighty Light of Effulgence Immense;
That Light dispelling my darkness,
In me stood into oneness suffused.

2684: Lord's Form is Light

The Lord is the Effulgent Light,
Birth He has none;
The luminous sun and moon are His eyes;
The lustrous fire is His Fore-Head Eye;
Thus is His Resplendent Form of dazzling Light.

2685: That Light Engrosses the Light of the Five Elements

Below that Light Above
Is the wind, earth, fire, sky and water;
Rousing the Light (of Kundalini) within
You shall in the astral sphere be;
There indeed is the one Light
That engrosses the lights of elements five.

2686: The Light Within is the Blending of All Lights-Jnana, Siva and Pranava

That Light within
Is pure as light of lightning;
It is Light that is great and red;
It is the Light of Param
That beams Jnana;
It is the Light of Adharas six ascended,
It is the Light born of constant thought on Pure Word (Aum)
It is the Light that is blended of these lights all.

2687: The Little Light Within Points to the Effulgent Light

The Effulgent Light stands as a sparkling light concealed
That ever to the shining Lord points;
It is the light of the heart;
It is the rich light that within the body pulsates
Pervading all,
-Thus did the Lord as Light stand.

2688: Divine Light Devours Soul's Darkness

Luminous is that Light;
It is Light that devours Soul's darkness;
It is Light of those who adore Him in Jnana Light;
He devours the poison that with ambrosia arises
From the milky seas
And holds it in His throat ever;
Unto it, is His Light too.

2689: When the Lights of Siva and Sakti Blend in Jiva Light

As unto the Light of Lord
That in Him reposes;
Is the Light of His Sakti Grace,
When the three lights Sun, Moon and Fire
Within shines by Yoga Way,
The Lord, indeed, nears you,
As one Light in your inner Light.

2690: Lord's Light and Jiva's Light Merge Within

The Light within is but Jiva;
The Lord too who stood within was a gemly Light Effulgent;
Flashing as lightning in the astral sphere,
That Light with Sakti's Light and Jiva's Light into one merged.

2691: Dancing in the Darkness of Pasa, Siva Light Enters Ummara Sakti

The Lord that is Light Effulgent,
Entering the dark arena of Pasa
Dances as Light in that darkness;
As the Forehead-Eyed God thus dances,

He as Light Effulgent in Ummara Sakti merged.

2692: Siva's Light Becomes Sakti's Light of Grace

Those who thus went by the Secret Way of Yoga,
Reached Sakti of dark fragrant tresses;
Primal Parai She is;
One with Lord of Celestial's Light She is;
-The Light beyond the Pure Void;
That Light of Her forever dispelled Pasa's creeping darkness.

2693: Even Sceptics Can Reach that Light if they Seek in Devotion

"God there is; God there is none"
Thus the men of world diverse hold;
Will they who hold "Primal there is none,"
Ever reach Siva State?
Even they who say, "We saw not God"
If in devotion stand,
He as Light Effulgent in them is;
He the Light of Astral Sphere (Chidambaram) within.

2694: He Who Receives Siva's Light Becomes Jivan Mukta, Rid of Mayaic Darkness

The light Effulgent that glows afar
Is the Lord that spreads His beams as unto the Sun;
When He the Maya's darkness dispells,
Jiva in this body, a Jnani-Renunciate becomes (Jivan Mukta).

2695: Jiva Purified by Siva's Light Unites in Him

His Holy Form is of shimmering coral-hue;
He wears the holy ashes pure white;
He is crimson as pure gold and coral ripe;
He is the Primal Lord;
When I, dispelled of my darkness,
Shone as coral red,
He, the Dancing Lord,
In me in union stood.

2696: Jiva then Blossoms as Divine Flower

In the Heavens stood Lord;
The Celestials, too, stood there;
Yet they knew Him not,
And bewildered ever stand;
When Pasa's desires
And the odor of Karma Past
Together leave,
The Jiva as a Flower of Divine blossoms.

2697: Seek Himself as Yourself

Himself as Lord
In all things, He alone is;
Himself is Yourself
Thus you seek Him;
The very Heaven is He in this vast earth;
Sweet is He;
May you Him adore.

5 STHULA (ARTICULATE) PANCHAKSHARA

2698: Fifty Letters Become Five

The letters Fifty are Vedas all;
The letters Fifty are Agamas all;
When the secret of letters Fifty is known,
The Fifty letters, Five Letters Became.

2699: Fifty Letters Became Fifty-One

With the letter "A" intoned in commencement,
The letters Fifty, Fifty-One became;
With letter "U" intoned high with letter "A",
And with letter "M", it (A&U&M as AUM) ended;
And again with letter "N" rising,
It became Nandi's name "Aum Nama Sivaya."

2700: Seek the Seminal Mantra Nama Sivaya

In the sixteen letters commencing with "A"
(Of the Shodasa Flower within*)
Is the Parai (Sakti);
In the Unmani Sakti beginning with "U"
Is the light of Lord within;
The Mantra commencing with letter "Si" (Sivaya Nama)
Is Siva and Vedas all;
With letter "Na" commencing
That order reversed
Is Nama Sivaya;
That verily is the seminal Mantra;
That Mantra do seek.

2701: How Aum and the Five Letters are Distributed in the Six Centers

In the six Adharas (centers) within
Are distributed the Five Letters and Aum;
That comprise Aum Nama Sivaya (Na, Ma, Si, Va, Ya);
In the Muladhara is Na
In the Svadhishtana is Ma
In the Navel Center is Si
In the Heart Center is Va
In the Throat Center is Ya
In the Eye-brow Center is Aum.

2702: The Five Letters are the Life's Refuge

When the seven beams of Prana in fury rise,
When the four cognitive senses, their leave take,
And as Death's Hand stretched and seizes,
Life ebbs away;
Then shall the Five Letters above the Soul's refuge be.

2703: Chant Five Letters at Dawn and Dusk

When the Sun and the Moon rise,
They know not the mantra to chant and muse;
Well may they then chant full-mouthed
The Holy Mantra, Five-Lettered,

Wholesome, and praise the Lord;
-The Mantra that is so sacred to Sakti
Who with Siva stands.

2704: Chant Sivaya Nama in God-Love

Chant that mantra Sivaya Nama once,
Your heart welling up in God-Love;
Then will transparent ambrosia within you well up;
They who seek not that pure ambrosia to drink
Will be unto bubbles of a water-fall,
That know rest none from birth's whirl, ever.

2705: The Five Letters Will Close the Gateway to Birth

Take to the Way the Guru showed,
And blot out the reckoning of births;
To them who seek to close the birth's cyclic way
The Five-Letters alone show the Grace-Way.

2706: Blessings of the Five Lettered Mantra-of Siva's Feet and Form

When Karma's miseries harass you,
Chant the Five-Lettered Mantra
Of Nandi pervasive;
If you thus seek Him,
He, the Grace of His Holy Feet confers;
Your devotion shall lead you to Siva Form.

2707: Siva's Five Letter Mantra is the Final Refuge

Think of Him in your heart,
Praise Him as "My Lord"
When Death approaches you, say:
"Lord, You alone are my Refuge;"
Then will you receive
The Grace of Lord in Letters Five seated,
The Lord who resides
In the snow-clad mountain of North (Kailas).

2708: Letters Five Alone Can Dispel Darkness

Knowing not the greatness
Of our Lord's Letters Five,
Will they ever dispel their darkness?
Poor in spirit are they, (who think otherwise);
They will to the nether world consigned be
Surrounded by serpents of diverse species.

6 SUKSHMA (INARTICULATE) PANCHAKSHARA

2709: Sivayanama is Alchemic

In slighting terms they speak of our Lord;
With thoughts centering on the Light
And hearts melting in love
Let them chant His name;
With the alchemic pill of Sivaya Nama
He will turn thy body gold.

2710: Si-Va-Ya-Na-Ma Brings Union of Jiva With Siva-Sakti

The Letters Si Va Ya Na Ma denote
Siva, Sakti, Jiva, Mala and Maya respective;
Chant it, for the five Pasas-Mala to disappear;
When with Siva and Sakti, Jiva unites
(That is when you say Si Va Ya)
The harassing Pasas flee away.

2711: The Five Letters Denote the Five Relations in the Liberation Process

The Five-lettered name of Siva (Sivayanama)
Is Siva-Sakti (Grace);
Si for Siva, Va for Sakti, Ya for Jiva,
Na for Tirodayi and Ma for Maya (impure);
Thus the Five Letters, five relations denote;
As you chant with Si first (that is as Si Va Ya Na Ma)
You are of Karmas freed;
Births no more will be

You shall Para-Siva become.

2712: Siva-Jnana Comes of Si Va Ya

Rid of malas denoted by "Na" and "Ma"

And the primordial Anava too,

By the Grace of Siva-Sakti

Siva-Jnana pure will be;

Repeated chant Si Va Ya;

There verily is Truth of Mala-riddance.

2713: How Through Na Ma Si Va Ya Union in Jiva Occurs in Samadhi

Na Ma and the rest (Na Ma Si Va Ya)

Pervading Jiva in his five states of Consciousness

Waking, dreaming and the rest,

Stand forth as Tirodayi, the Sakti of Obfuscation (Verily)

And She in turn leads to the Pure Sakti that leads to Grace,

Then does Jiva reach the Final state of Turiya in Samadhi;

Thus meditating on Na Ma and the rest,

The Jiva unites in Siva.

2714: Chant Si Va Ya

The Sakti that Grace confers,

And the Lord with Her inseparate,

Together as Siva-Sakti roused Jiva to life;

When you contemplate on Si Va Ya;

Then the Maya within and the rest of Malas three are rid;

That Si Va Ya destroys the hard Karmas too.

2715: Chant Siva Siva and Receive Grace

They who chant not "Siva Siva,"

Are from ignorance freed not

Verily are they beings dumb;

Do say "Siva Siva"

Unintermittent and spontaneous,

In the depths of your heart;

They who thus chant

Are in Siva Jnana Pure;
Theirs shall be the Grace Divine.

2716: "Siva Siva" Leads to Siva State

They chant not "Siva Siva,"
Verily are they of evil Karma;
Chant "Siva Siva"
Your evil karmas per a Deva become;
Yours shall be the Siva-State too.

2717: Chant Na Ma Si Va and End Birth

Hold the letters, "Na Ma" in the tongue
Take the letters "Si Va" into your thought;
No more shall you be in existence entangled;
Your goal too shall be reached;
Ignorance will end,
And with it the whirl of births too.

7 ATI-SUKSHMA (SUPER SUBTLE) PANCHAKSHARA

2718: Bliss From Si Va Ya Siva Siva

Saying Si Va Ya Na Ma,
Center your thoughts,
All perils your vassals will be;
Let the words Si Va Ya Siva Siva
Fill your thoughts unceasing;
Conquering all perils,
Bliss there shall be.

2719: Five-Lettered Holy Word Leads to Samadhi

Penetrating the fiery Sphere of Sun
And passing beyond into the sphere of cloud-laden Meru
By the Adhara Way,
He (the yogi) there in Samadhi slumbers;
And then articulating the Holy Word
He sees the Lord

And is forever absorbed in His thought.

2720: Chant "Si" and Cross the River of Life

All that is spoken in Vedas, Vedangas and Agamas
Are in my Lord's One Letter contained
Freed of doubts,
If that One letter "Si" is consummated,
The boat of life reaches the lovely shore across.

2721: The Five Letters Unwrites Fate's Letters

Ripe they hang
The Letters Five
In Vedas ancient;
They know not the Way
To Slumber-in-Waking;
"Letters we know," they say
Witless are they;
They know not the Letter
That their Fate's Letter unwrites.

8 DARSHAN OF HOLY DANCE

2722: Siva's Sport Divine

Everywhere is the Holy Form;
Everywhere is Siva-Sakti;
Everywhere is Chidambaram;
Everywhere is Divine Dance;
As everywhere Siva is,
Everywhere Siva's Grace is
All, all, His Sport Divine.

2723: Siva's Five Dances

He is Chit-Para of Divine Light,
He dances the Dance of Bliss (Ananda Dance);
He is Nada that is "Aum"
He dances the Dance of Beauty (Sundara Dance);

He dances in Golden Hall (Golden Dance);
He dances in the Golden Tillai (Golden Tillai Dance);
He dances the Dance Wondrous (Atbudha Dance);
Who knows Him ever?

4 SIVANANDA (SIVA-BLISS) DANCE

2724: Ananda Dance is Honey-Sweet

Endless is She,
Sakti of abiding Bliss;
With Her He dances the Ananda Dance
Honey-sweet it is;
You have witnessed it;
And having witnessed it,
Dance transcending knowledge all;
You, then, become the arena
For Lord's Ananda Dance to perform.

2725: It is Bliss

Bliss is His Dance Arena;
Bliss the Song's melody;
Bliss the music's refrain;
Bliss the musical organs;
Bliss for the creation entire,
Bliss too for Lord,
Who the Ananda Dance dances.

2726: It is End of Jnana

The Param that is Light
The Param that Jiva unites in,
The Param that is Sivakami
Who as Sakti in Grace abounds;
And the bliss of faiths all,
-Are all attained,
When Sivananda Dance witnessed,
The Dance that is the end of Knowledge Pure.

2727: Through Five Dances Siva Performs Five Acts

Five are the dances
That He the Form-Formless performs;
The Five dances He dances
The Five acts to perform;
The Five acts He performs
With Sakti-Grace in Him;
And so the Lord dances with Sakti
That is of honey-speech.

2728: Siva's Cosmic Sway

The Universe of Elements Five,
The Universe of Elements Other,
The Universe of Bhoga,
The Universe of Yoga,
The Universe of Time,
The Universe of Mukti,
The Universe of Passions
The Universe of Appetites
-Over these universes
That He created,
Siva His sway holds,
The Five Acts performing;
Alone Seated as Tatpara,
In the Cosmos Entire-Brahmanda.

2729: Jnana-Ananda Dance

The Vedas danced, the Agamas danced;
The melodies danced, the seven universes danced;
The elements danced, and the worlds entire danced;
With Nada Sakti the Lord danced,
The Dance of Divine Knowledge-Bliss (Jnana-Ananda).

2730: Siddha-Lord Dances

In the elements Five,
In the senses Five,

In the sense organs Five,
In the Vedas and Agamas together Five,
(In Kala, and Kala (Time's Eternity))
In the Higher Siva Tattvas Five,
(Suddha Vidya, Iswaram, Sadakyam, Sakti, Sivam)
In all these, intermingling
The Great Siddha-Lord dances.

2731: When the Lord Danced

The Devas, Asuras, Humans, Siddhas and Vidyadharas,
The Primal Three, the Three-and-thirty gods,
The Rishis seven, the Faiths several,
And the creation all, movable and immovable,
-All these danced,
When my Lord danced.

4 SUNDARA (BEAUTY) DANCE

2732: Dance in the Beyond as Compassion Embodied

Beyond, beyond, the universes seven,
High above Sakti and Sadasiva,
The dark-throated Lord,
As compassion embodied,
Danced in rapture
For Uma there to witness.

2733: The Dances of Siva, Eight and Five-Witnessed in Six Adharas

Kodukkotti, Pandarangam, Kodu, Samharam and others,
-These Eight dances He danced,
The Five dances too He danced,
All these you witness in the Nadis (Adharas) six;
In the yogic way;
He danced too in the forests of Deva-daru,
And in Tillai and in Alavanam
-He the King Supreme.

2734: Siva Dances Through Cosmos

At the crest of Cosmos of galaxies vast (Paramandam)
Are the Holy Feet of Parasakti;
At the crest of Cosmos
Is the radiant Light of Isa
Permeating the Cosmos
Is the expansive Nada;
There through the Cosmos vast
Does the Paran dance unceasing.

2735: He Dances in Sushumna and in Jnana that Arises in Yoga

In Yoga
That unto elephant goad subdues the senses,
Is Bodha (Jnana);
There arises in rhythmic cadence
The drum-beat of Thom-Theem;
To that, Sankaran, in accord, dance
Within the central Sushumna Nadi;
When He thus dances, He enters in you,
And there abides, never to leave ever after.

2736: Siva Danced Away From Within Jiva to Jnana

He danced, Jivas to delight;
He danced nine dances,
The nine Saktis to delight;
He danced in forests;
He danced in the thoughts of His devotees;
He danced in the junction of Sushumna within;
He danced in Jnana Endless;
Thus He danced away,
He, my Lord.

2737: Other Places Where He Danced

Saktis Five, Siva forms Five,
Muktis Eight, Primal States Eight,

Siddhis Eight, Siva States Eight,
Suddhis Eight
-In all these Lord dances
His ancient dance.

2738: Categories at the Feet of Dancing Siva

The clouds seven, the sea-girt continents seven,
The bodies seven, the Siva-Suns seven,
The appetites seven, the alleviations (Santis) seven,
All these contained are,
At the Feet of (Dancing) Nandi.

GOLDEN HALL DANCE

2739: The Uncreated Being Dances

In south, north, east, west and crest
In the five faces wondrous therein,
In the void within void of peerless Bliss,
The Tat-Para dances the dance rare.

2740: He Dances, for His Devotees to Witness

Holy Devotees are they,
Who bliss of Hara's Feet attained;
Holy Devotees are they,
Who in Hara entered;
Holy Devotees are they,
Who to Siva's Holy Feet cling;
Holy Devotees are they,
Who witnessed true
The Lord's dance in golden Hall (of the astral sphere).

2741: Effect of Witnessing Siva Dance in Golden Hall

Uncontrolled was I;
He controlled me;
He blessed me with His Holy Feet;
He immersed me in Transcendental Bliss immense

Thus He dances, Our Nandi,
The goodly dancer of Jnana Dance;
Unto a picture He made me sit still
And in me abided.

2742: In Golden Hall He Dances in Intimacy of Jiva

In High Heaven He dances;
In Excellence He dances;
In the Red-Gold Hall
The Valiant Sentinel dances,
In the intimacy of Jiva He dances;
As Tat-Para He dances;
Him I sought in rapture divine
And in love adored.

2743: Siva-Bliss Dance Beyond Description

He dances as a Red Ruby within,
He dances in the flourishing Tillai;
He dances in the Jewelled Hall,
He dances with matted locks;
He dances in the distant Light Divine;
He dances in Sivananda Bliss;
He dances the Pure Gold dance;
Who shall describe Him indeed that thus dances.

2744: Dance Emotions of Devotees

They sob, they fear, they fall, they rise'
Their body exhausted,
Themselves they are unaware of,
Their powers lost;
Thus are they in the Holy Temple dance;
They who in love adore
The Holy Feet of Lord,
Flower-like and golden.

2745: When They Witness Holy Dance

World-seeking you no more hanker after;

No more bewildered are your thoughts;
Sorrows harass not your body within;
Your breath will be trained in the Yogic way;
Your senses controlled from straying away;
All desires are rid;
The heart elates in bliss-seeking;
Thus it is,
When the Holy Dance they witness.

2746: How He Dances in Golden Hall

He dances with Kali;
He dances in the Golden Hall;
He dances with Demons;
He dances in the world;
He dances in water, fire, wind and sky
He dances in the Temple Holy day after day
He, the Lord Supreme.

2747: Siva's Spheres of Dance Within

The central spinal column that is Meru
The Nadis, Ida (Left) and Pingala (Right),
The Jiva's delta-shaped Muladhara
The Sushumna Cavity that is unto Tillai Forest
Where the cool (southerly) breeze from Mount Malaya wafts
All these alike are Siva's Spheres of Dance.

2748: Mystic Frontiers of our Universe

The Land of Mount Meru,
And the Land of South that lies beyond it
Are the Ida, Pingala;
The Holy Hall where the Lord of Crescent Moon dances,
Is the Sushumna
-Thus lie the frontiers of this universe vast.

GOLDEN TILLAI DANCE

2749: Inner Meaning of Golden Tillai Dance

The seven universes as His golden abode,
The five elements, sky and the rest as pedestal
The central Kundalini Sakti as Divine Hall
Thus in rapture He danced,
He that is Cosmic Light.

2750: Dance in the South

In the Center the Guru indicated,
Within the head, He as Bliss danced;
Then moving South
In renewed ecstasy espousing Sakti,
He with Her in Eternal Bliss danced.

2751: Nadanta Dance

The Primal Para danced;
The Fire in His hand danced;
The Holy matted lock danced;
In intoxication of joy He danced;
The crescent moon danced;
The heavenly orbs danced;
Merging in Nada He danced,
The Dance of Nadanta, heavenly.

2752: Dance Cosmic

There in the Holy Hall the Lord danced,
The Jivas to adore;
The dance He dances,
Is the Dance Cosmic;
It is the dance that takes you
To Truth of Siva's realm;
There verily is the limit of Mauna Jnana Bliss.

2753: Dance Ensemble

The universes seven;
The worlds thrice seven;
The religions a hundred and eight

-That the path to God show;
The heavenly states of Bliss four,
-Nada, Nadanta, Natana, Natananta-
The Sakti that is His Half;
With them all,
Para's Holy Feet danced and danced.

2754: Pervasive Dance in the Mystic Centers

Idakalai,* Pingalai,*
The delta-shaped Muladhara
The Central spinal column Meru,
Where (Kundalini) Sakti is
The Sushumna cavity within
That is unto the Tillai Forest
-In all these the Primal One pervaded,
He that is Paraparam.

2755: South the Holy Land

At the Land's End is KanyaKumari;
And then the Kaveri
And other holy waters
The nine "theerthas" comprise;
And the seven sacred hills too;
In that land are born the Veda-Agamas;
Thus blessed,
The South is the Holy Land indeed.

2756: Where He Dances Solo

He dances in Nada
He dances in the States Four*
He dances in Veda
He dances on the Fire's top
He dances in Bodha,
He dances in worlds all
He the Blemishless One,
The Lord of Celestials countless.

2757: He Dances in Holy Ensemble

He dances with the Celestials,
He dances in the Holy Temple,
He dances with the Gods Three,
He dances with the assemblage of Munis,
He dances in song,
He dances in Parasakti
He dances in Jivas
He, the Lord of Dances.

2758: Guru Para Dance in Holy Temple

"I am the Lord of Six Ways to God,
I am the Guru Supreme, religions speak of,"
Thus saying,
He chose the Holy Temple in South*;
And there in resplendence dances,
With peer none to compare.

2759: Siva-State

The Spaces Vast are His dance arena,
Upon that my Paran dances;
The radiance of His twin Feet
Ascendes to heavens high,
And reaches to Five-lettered Nada's point;
He does descend to you and bless you,
His Siva-State confer on you.

2760: Varied Dances

And the dances varied,
With it the foot-work
And the jingle of the anklets
And the songs sung
And the Forms He assumed,
-So, the Guru Para dances;
Seek that dance within
And your birth's cycle forever end.

2761: He Dances as Prana

As Prana that in heart arises
To permeate your hands and feet,
And sense organs all,
-Thus He dances
In the arena of nine gems,
He the Red-Ruby Dancer;
As the Holy Guru He danced in rapture
In places all.

ATBUDHA (WONDER) DANCE

2762: Dance of the Form-Formless (Sadasiva)

The Form that dances
Is Guru's Form,
It is in sooth Formless;
That Formless One shines
As Sakti Tiripurai as well;
She verily is Uma
That is Form-Formless.

2763: The Form-Formless Dancer is Gurupara

The Holy Way is Form-Formless
In the Holy Temple of Chittambala,
The Form that dances there
Is the Form of Guru within,
They who full know,
He is Form-Formless
They receive His Grace Divine
That Jnana Way.

2764: Nadanta Dance in Prana Source

From within the head
In twelve finger-measure
The Prana breath rises high,
That highway you seek;

That the Place where
Our Lord of Nadanta dances;
That verily is the Holy Temple.

2765: Light-Form of the Divine Dancer

The wind, the cloud, lightning, rainbow, sky and thunder
All these in space arise;
Unto it,
Within the rapturous rays blended of Adharas six,
And without them too, separate,
He as Form of Light stands,
In body concealed.

2766: Dance Witnessed by Those Who Transcend Maya and Mamaya

In the elements five, and directions eight,
And above and below,
Beyond the intelligent senses
Is Bliss Divine;
For them to witness
That transcends Maya and Mamaya
The Lord stands and ever dances.

2767: In Dance Siva Blends

The Dancer blends in Sakti of charming bracelets,
The Dancer blends in blemishless Bliss,
The Dancer blends in blemishless Jnana,
The Dancer and His consort in Dance Blend.

2768: Dance for Jiva's Redemption

My Lord and His Sakti
That His Half took
Stood dancing;
That I witnessed;
For the countless Jivas
That are veiled by Maya;
As Redemption He stands,

Dancing, dancing eternal.

2769: Bliss of Siva-Sakti Pair Dance

The Form of Sakti is Bliss-All;
Of equal Bliss is Uma's Form;
Sakti's Form rising in Siva's Form
As one merged and one dance performed;
That peerless dance is bliss Perfect.

2770: Ajna Center is Astral Temple of Lord

Straight within the fore-head
Between the eye-brows
Is the astral space vast;
Peer, peer within there
The luminous Mantra (Aum) will be;
The place where they in yearning sought Him
Is the place where He in yearning is;
That verily is the Holy Temple of Chittambalam
And there did I firm sit.

2771: Seven Pedestals of Siva's Dance

The universe vast,
The Tattvas numerous,
The Sadasiva,
The Sushumna central,
The Sakti Sathavi,
The Sakti Sambhavi
The Sakti Kundalini
(That in Muladhara Plexus is)
-These seven are Siva's pedestals;
On them He dances
He, the Being Transcendental.

2772: The Light of Astral Flower in the Dance Theatre

The shedding light
Of that Astral Flower Within,
Illumines the Dance Arena entire;

Wondrous indeed that Flower is;
Its petals four (in Muladhara)
Into a hundred petals blossomed (in Sahasrathala)
And into ten and two hundred worlds expanded,
In the interminable spaces vast.

2773: Septenary Centers of Cosmic Dance

Seven Crores are the universes vast,
Seven Crores are the life forms varied,
Seven Crores the continents of the sea-girt world,
Seven Crores the Lingas in directions eight
These the Temples where His Cosmic Dance performed are.

2774: Dance in Space

The Space is His Body;
The Muyalaka (Demon) is the Darkness in that space;
The Directions eight are His spreading Hands,
The loving eyes three
Are the lights three (Sun, Moon and Fire);
Thus He dances
In the space arena,
That is Body Cosmic.

2775: Holy Dance Theatre

The Holy Dance arena is the creation countless;
The Holy Dance arena is the Holy Feet of Lord;
The Holy Dance arena is the sphere of Water and Fire,
The Holy Dance arena is the Letter-Five, verily.

2776: Pandaranga Dance at the End of Dissolution

The drums beat, the pipes played,
"Aum", they hummed;
The men danced,
"My Primal Lord!" they said;
The crowd of Ganas in serried ranks praised;
The numerous Bhootas sang
-Thus He danced the Pandaranga,

-The Dance of Dissolution
At end of Tiripurai* conflagration.

2777: Who Witnesses Golden Temple Dance

The Celestials in the universe
And the Celestials Beyond,
And the holy ones in the sea-girt world
All, all, witnessed the Golden Temple dance
Of the Lord of Lotus Feet,
And that adoring
Reached Siva-State.

2778: Rapturous Experience Flowing From Witnessing Holy Dance

At the sight of tamarind
Water in mouth wells up;
As unto it,
Are all those who witness the Holy Dance;
They shed tears of joy;
They melt in love of Lord;
In their hearts,
Ambrosial bliss of Divine Light wells up.

2779: So too: They Who Hear of It

They stagger, their sense lost,
Drunk of Sivananda Bliss;
They who still retain their senses,
Frenzied become;
Thus are they,
Who the Divine Dance witnessed,
In the Holy Arena praised by all;
Even those who hear of it
Are unto those who witness it;
-All rapture is theirs too.

2780: He Dances With Sakti

With fire and drum,

With Rudraksha garland and noose cord,
With elephant's goad, trident and skull,
With frightening blue throat where Jnana is,
With Sakti for His inseparate partner,
He dances the Dance Mighty.

2781: He Dances Inside and Outside the Heart

With the accompaniments eleven
That dance has,
With anklet feet and drum in hand,
The Nada reverberated,
And reached unto Para-Para in High Heaven;
The Holy Nandi that thus danced,
Is verily inside your heart and outside too.

2782: Dance of Divine Bliss

The nine danced,
The sixteen danced,
The loving Faiths six danced,
The seven melodies danced;
The twenty and eight rhythmic beats danced;
The Love (Sakti) too danced;
He danced the Dance of Divine Bliss.

2783: Dance of Seven Melodies

As seven subtle melodies within the seven articulated,
As the seven letters they denote,
As one harmony in the seven musical notes,
He descended and pervaded;
In the seventh state beyond the six adharas
That Jnana yoga crosses
Is Aum Paranjothi, (the Divine Light)
In the dance of seven melodies He danced.

2784: Dance of Triple Pasa-Riddance-Mohanta Dance

The three letters A, U and M (Aum)
The five letters Na, Ma, Si, Va, Ya became;

And as three hundred and sixty rays they became;
Commencing from Muladhara that the waters hold
In through the centers six (Adharas) and spheres three (Sun, Moon, Fire)
That the triple Karanas their end may see,
He in ancient Pasas Triple danced
The Dance of Mohanta (Impurity-riddance).

2785: He is Kalpaka Tree that Grants All Wishes

Above jewelled crowned heads of Celestials,
Are the flowery Feet of Lord,
A precious Jewel is He;
He adorns the rising heart of His loving devotees;
He is Tree Divine (Kalpaka Tharu)
Of Heavenly glades;
He transcends worlds all.

2786: When Creator Dances All Creation Dances

When the Creator dances
The Worlds He created dances;
To the measure He dances in our knowledge,
Our thoughts too dance;
When He in heart endearing dances,
The elements several too dance;
Flaming as Divine Five He dances,
That we witnessed in rapture surpassing.

2787: Primal Dance

"The Primal Dance He danced"
Thus say the holy ones;
None saw Him dance
That Primal Dance of yore;
When that Primal Dance they witness,
They dance indeed in the Grace
Of that Primal Sakti.

2788: He Danced in Asi Pada State

In the nine centers mystic within

The ninth state (Turiyatita) attained;
In the center that is love
His twin feet in Asi-Pada danced;
And as the anguished Sakti within Him danced,
My loving Father together with Her in rapture danced.

2789: Dance of Ananda (Bliss)

The Tattvas danced; Sadasiva danced;
The Thought danced; Siva-Sakti danced;
The creation vast danced; the Vedas danced;
The Lord too danced,
The Dance of Ananda (Divine Bliss).

2790: He Danced for Rishis Patanjali and Vyagrapada

In the splendid Temple (of Chidambaram)
He danced,
For the two Rishis* to witness
He danced, Form, Formless and as Cosmic Form,
Within the Divine Grace of Sakti
He danced,
He the Siddha, the Ananda;
As Form of Grace
He stood and danced.

2791: He Danced in Vedanta-Siddhanta Truth

Siva danced, Sakti danced,
The worldly desires danced;
The space that dances not danced;
The Tattva-Nadanta wondrous danced;
When Siva danced inside of Truth,
That indeed is Vedanta-Siddhanta.

2792: Siva Natana

Nadanta that is end of Nada, (Principle of Sound)
Bodhanta that is end of Bodha (Jnana)
Vedanta that is end of Vedas
Sivananda that is Bliss of Siva,

Sadasivananda that is without end,
In all these, He dances the Siva Natana
He that is Nada Brahman (Lord within the Sound-Principle).

2793: Jnana Dance

The perplexities of the Five Gods
Rudra and the rest to end,
The Jiva bonds standing afar,
In prayer to depart
The Holy Para by Himself dances everywhere;
Holy indeed is the Jnana Dance
That Sivananda Bliss fills.

2794: Dance in the Three Lights

As One Supreme He stood in times of yore,
Redeeming the Celestials countless,
He earned the name of Lord (Vikirtha)
He danced in the luminous Lights Three,
He accepted me in His Grace.

2795: He is Tattvas and Their Goal

The Lord is the beginning of Vedas
He is beyond Nada Tattvas;
(Knowing this not,)
They sought the pleasures of this world
And in them revelled;
He is the Tattvas in order placed
And their Lord too at once;
In that in separateness
He commingling stood.

2796: Dance of Bliss is Union in Siva

"Bliss Bliss," they say;
Witless are they;
None know the Dance of Bliss;
Having witnessed the Dance of Bliss,
The Jiva its separateness ends,

And in Divine Bliss unites.

2797: Signification of Five-Lettered Mantra in Siva Dance

"Leave this, be reformed,"

-Thus to Jivas, gestures one hand in letter "Si;"

"Come unto me, Be united in me"

-Thus to Tapasvins gestures another flower-like hand in letter "Va;"

"Be in, Deva, fear not."

Thus to Celestials gestures, the golden hand in letter "Ya."

The hand that holds fire

Gestures the letter "Na;"

The foot on earth planted in dance

Gestures the letter "Ma;"

(Thus is the entire Five-Letter Mantra

"Si Va Ya Na Ma"

In Divine Dance denoted.)

2798: Further Signification of Dance-Form in Relation to Five Letter Mantra

The hand that holds the drum, (Si)

The hand that sways, (Va)

The hand that offers Refuge, (Ya)

The hand that holds the blazing Fire, (Na)

The lotus-foot, firm, on Anava Mala planted, (Ma)

-Thus of the Divine Dance Form

Si Va Ya Na Ma denotes.

2799: Symbolism of Siva Dance

Hara's drum is creation;

Hara's hand gesturing protection is preservation;

Hara's fire is dissolution;

Hara's foot planted down is Obfuscation (Tirodayi)

Hara's foot, raised in dance, is Grace (Redemption) abiding.

2800: Sakti Witnesses Trinity Dance of Siva

The flaming fire is He;

The sparkling light within is He;

The Sakti of youthful eyes saw Him dance;
She saw the Three Gods merge
Into the One Primal Being;
In rapture She sang Vedas all.

2801: Para Sundara Dance in the Beyond

Nandi, My Father, Lord of Jnana,
In the one-letter mantra Aum, He entered,
Transcending it,
In the spaces beyond He dances,
In comeliness surpassing,
How shall I describe that Para Sundara Dance!

2802: Form of Siva

A lion-hearted Guru is Nandi,
In the Holy Temple He does dance;
None know His Form divine;
Fiery red smeared white it is;
They who see His Form
Reach the haven of Refuge.

2803: Sakti's Grace Dance

Sakti in the Lord
Stands as Tat-Parai;
She forges the bond between Para and Jiva;
Standing as Iccha, Jnana and Kriya
She many acts performs;
And when She, Her Grace lends
You reach Hara's loving Feet.

49 ATTAINMENT OF AKASA (SPACE) WITHIN

2804: How Siva is Within

The Lord is in our heart,
As Aum is He there,
As Fire is He there,

As Order is He there,
As Space in body is He there,
He, the One Being.

2805: How Siva is Without

As the Earth vast,
As the Universe vast,
As the Void Beyond,
-Thus is the Lord pervasiveness all;
Vast indeed is His benevolence,
His Feet support the world entire;
Yet invisible is His Form,
He the Primal Lord.

2806: Siva's Light Merges in Jiva's Light

He is the Light Cosmic,
He is the Light Beyond,
He is the Light that mingles in the Light within;
In the spreading light of space,
That swallows Immensity Vast,
My body-light merged;
Shattering Existence's land-marks, all.

2807: He as Light is Immanent in Brahma and Vishnu

In the delight of the maiden's union
Is the sparkling light of the Primal One;
Immanent in Brahma and Vishnu it was,
Yet they knew it not (and contending stood);
Then He revealed Himself to them
As Light Divine,
Flaming from earth to heaven.

2808: When Siva's Light is Reached

The Light Transcendental
Is knowledge beyond knowledge;
When in it merge in silentness
In the Lights Three (within) that are mighty,

Then is Siva reached;
If His Feet there you leave not,
Long, long may you be.

2809: He Fills Space and Outer-Space

He fills the space;
He is the darling of Celestials;
He wears the serpent;
Having filled the space
He stands as outer-space
He the Fire-Hued.

2810: In Kundalini Yoga Jiva's Thought Merges in Space

As you breathe in the Yogic Way,
You reach the Inner Light,
That is the breath of worlds all;
The Damsel in the Muladhara
Then rises and upward ascends,
Spreading Her day-light brilliance,
And thus uplifted,
My thoughts in space within merged.

2811: Drink of Ambrosia in Space

Move close to Lord,
He leaves you not;
Move close to world,
He leaves you alone;
He the Supreme Lord Nandi;
Move close to the Flashing Light
Within the (mystic) astral space,
And there adore;
You may drink of Ambrosia Divine.

2812: The Cosmic Space of Samadhi

In the Outer Space is universe and the world,
In the Inner Space is Primal Jnana,
In the Space where Siva is is Light Resplendent

In the Space that composes the Cosmos
Is Samadhi's destination.

10 JNANODAYAM (DAWN OF JNANA)

2813: Bliss in Sushupti and the Lord of Bliss in Turiya

In the conjunction of Mind is the Waking State,
Then the Dream, where bliss experienced be;
Beyond it, is (sushupti) where Bliss experience certain is;
Ascend still, there is the Void (Turiya)
Where are only Two-Bliss and Lord of Bliss.

2814: Adore Lord as "Rare" and "Great"

With His hands He peeled the elephant hide,
In His hands He held the skull,
On His crest He adorned the crescent moon,
That Lord I adored;
"Rare; Great is He;"
Beyond that I knew nothing;
Is He black or red?
I have not seen.

2815: Enter Within and Follow Guru's Way

When the Celestials above consumed ambrosia,
He consumed poison;
Follow the Way of Tapas, the holy men taught,
And enter within;
He will give you Jnana, that is pure gold;
So, Siva's Feet do seek.

2816: Kindle Light Within Light

Break open the Kundalini Light
Light the Lamp within;
Kindle the Light within that Light
They who can thus brighten,
The Light within the Light

May reach the Feet of Him,
Who is lustrous Lamp of Jnana.

2817: Know Truth of Tattva Jnana

Where Tattvas are, the Lord of Tattvas is;
Where Tattvas are not, the Lord of Tattvas is not;
When you know the truth of Tattva Jnana,
The Lord of Tattvas will there appear.

2818: Lord Stands in Astral Sphere of the Head

In the astral space that holds Jnana True,
Is the ambrosia that wells up from the fleshly body-mire;
With the spreading matted locks of lustrous golden hue,
With the haunting perfume of the ruddy (astral) flower, He stood.

2819: Brilliance of Lord's Light

Pearl, diamond, coral of three waters,
Gold of purest fineness and gems,
Into the brilliance of all these blended
Is the Light of Lord that in heaven is;
How else to describe that Divine Resplendence!

2820: Lord Himself Removed "I" and "He" Distinction

As I and He, I separate sought;
And as I thus sought,
"I and He are separate are not;"
-Thus the Lord of Primal Jnana Himself granted,
And then no more was the thought of I and He.

2821: Jnana Way is the Truth

The Jnana Way is the Nadanta Way,
The Jnana Way is the Knowledge of Self,
The Jnana Way of yoga is to center on Siva,
The Jnana Way of Silentness
Is the Veda Truth of Nadanta.

2822: Jnana is the Way to Liberation

For them who seek liberation,
Siva Jnana is the life-breath;
For them who seek liberation,
Siva God is the life-breath;
For them who seek liberation
Pranava is the center of divine union;
The Lord is the Knowledge within Knowledge,
Of those who liberation seek.

2823: Lord is the Support Unfailing

For those who can see Him
He is the light of their eyes;
For those who can see Him
He is the ambrosia of the Oceans;
Them who adore Him
The Mighty Nandi never fails;
To them alone who yearn for Him
He stands as Support unfailing.

2824: Even Celestials Are His Vassals

Unto the sound within the one-letter word "Aum" is He
He is the Great Truth the Celestials long for,
He is the Flaming Light that shines afar,
He is Our Lord,
The Immortals who adore His Feet
Are but beings to His inner service devoted.

411 SATYA JNANANANDAM (SAT-CHIT-ANANDA)

2825: In the Seventh Void is Siva-Knowledge-Bliss

All voids as void
As all and nothing,
The three Voids below,
And the three Voids above,
Seeking them,
And knowing not what this Void is like,

In that Supreme Bliss
Is the Tat-Para Jnanananda;
Siva-Knowledge-Bliss
In that He and I one become.

2826: Beyond Three Turiyas and the States They Lead to

In the Turiya First is Thom-Pada State,
In the Turiya Second is Tat-Pada State,
In the Turiya Third is Asi-Pada State,
Beyond is the Subtlety
Immense that transcends Space
There, the Holy Truth of Nandi, verily, is.

2827: The Fourth State of Bliss-A Blend of Six Attributes (Satya-Jnana-Ananda)

Peerless the Bliss that in Satya-Jnana is,
Incomparable is it to the light of pure gem's rays and the like;
Unto Lily Blue, Purity, Beauty, Color, Fragrance and Radiance
-These six, together blended, is
That Bliss-State of Satya-Jnana.

2828: Sakti is Sat, Para Jnana is Chit and Siva is Ananda

To speak of Sakti, Siva and Parajnana-Bliss
Thus are they:
Infinite high is Siva's Bliss (Ananda)
Manifestness (Svarupa) is Sakti (Sat);
Parajnana is that the Holy Guru to Jiva imparts (Chit);
-All three together are unto the Flower
Blended with Six attributes above (Sat-Chit-Ananda).

2829: Satya-Jnana-Bliss is Above the Three States

Unto the Blue Lily blossom that is blended
With Color, Purity, Beauty, Fragrance and Radiance,
It is,
When Jiva into Tat-Para blends;
Then is the State of Siva-Manifestness (Svarupa)
That is of the three States exalted,

And in Him arose Satya-Jnana-Ananda.

2830: Lord is in the Farthest Stretches of Thought

Think of Him as far as your thoughts stretch,
Adore Him in melting love,
Praise Him in songs melodious,
Well may you envelop Him in your heart;
Me too,
My Lord Nandi, His Grace extending,
Led to think of Him
To the farthest reaches of my thought.

2831: Sweetness of Satya-Jnana-Bliss

Milk, honey, juice of fruit
In ambrosial sweetness mixed;
Unto it is when the triple States of Turiya-is crossed,
And Jiva enters in Satya-Jnana-Ananda;
It is a sweetness that permeates
Every root of body's hair.

2832: Satya-Jnana-Ananda is Transcendental

Transcending spheres of immortal Celestials,
Transcending Cosmic Spaces,
Transcending sphere of Nada,
He stood, all by Himself-the Lord;
Sakti with coral lips, pearly teeth and dewy-cool speech,
And the unflickering Light of Parajnana
Following,
He stood (in Satya Jnana Ananda).

2833: How Jnanis Reach Satya-Jnana-Ananda

The Tattvas six times six
That in Eye-brow Center stand
In Waking State,
They left behind;
They rid themselves of Malas;
Were purified in Turiya that is Pure (Suddha);

Freed of the bondage condition (Pedda)
They became Siva;
Beyond that they ascended into
Satya-Jnana-Ananda (Truth-Knowledge-Bliss that is Sat-Chit-Ananda).
They, the Jnanis True.

2834: Svarupa (Manifestness) is in the Fourth Turiya State

Jiva having become Siva
And the triple Malas extinguished,
Ascending into the Triple Voids
In Desire and Not-desire ceased
Pass into the holy state of
Satya-Jnana-Ananda Bliss;
There in that farthest Turiya of Jiva,
The Self-illuminating Manifestness (Svarupa) is.

412 SVARUPA UDAYAM (DAWN OF MANIFESTNESS)

2835: Parsivam is Immanent in Svarupa State

The Holy Master, Parama Guru,
As Para constant pervades interminably all;
In that immanent state,
Extends His Self-illuminating Manifestness;
When Jiva the Final Turiya* State attains.

2836: Parasivam is Pervasive

In that primordial Flood of Waters
(At the time of Dissolution)
As Waters of the earth, the tempestuous Winds
The Fire, the Sky and Earth
He interminably extended in Space;
I know not how to limit Him
And thus adore Him.

2837: Parasiva is Immanent in All Gods

As thus He stood,

The Gods Brahma, Vishnu and others
Who wherever stood
Praise Him as Lord Supreme;
In them all He immanent stood, my peerless Lord,
And beyond them too, He stood,
He, the Lord of Worlds all.

2838: When Jnana Supreme is Attained

Knowing not the foot-prints of Faith's Way,
They the eight causal sins of greed, lust and others commit;
They are egoity possessed;
They who transcend these,
And Jnana attain,
Verily become Lord of Immortals in High Heavens.

2839: Svarupa Siva is of the Triple Turiyas and Beyond

The three gods, Brahma, Vishnu, Rudra
Are of the Primal One;
Yet is He from them separate;
Unto it, the Lord stands
In the Turiyas triple-
Jiva, Para and Siva
(One and yet separate,)
Thus say the scriptures sacred.

2840: Unless Lord Himself Reveals as Guru, He is Beyond Reach

Form He has none,
Yet Form He assumes;
Birth He has none;
Yet is He the seed of all births;
Beyond Formlessness, too, He is,
The elusive Lord;
Unless Himself as Holy Guru reveals
None, Him reach.

2841: Meditation on God's Manifestness

They who meditate on His Svarupa,
See Him as the light within;
They who meditate on His Svarupa,
Will Timeless Eternity attain;
They who meditate on His Svarupa,
Will with Celestials be;
Yet who does seek His Svarupa true
In the world here below?

2842: Behold Transcendental Light (Param Jyoti)

As I clung to the Lord that is Transcendental Light,
The Transcendental Light in me entered and remained;
And as I sank and sank into the Transcendental Light,
I beheld the Transcendental Light,
Himself aloud proclaiming.

2843: Dawn of Svarupa Bliss in Satya-Jnana-Ananda

Manifestness, Form, Attributes and Past

-All absorbed,

Satya-Jnana-Ananda arises (Truth-Knowledge-Bliss)

With the six attributes blending; (flower, purity, beauty, color, fragrance and radiance)

Unto it, arises the Bliss of Holy Guru

Of self-illuminated Manifestness,

In whom the Four* Saktis absorbed are.

2844: Acting on Adi Sakti Svarupa Siva is Aum

He is Bliss beyond speech

He is Silentness

He the Self-illuminated Manifestness;

When He acts on Adi Sakti,

He becomes the letters A, U and M;

And thus as Aum defying description,

He shines as the Light within.

2845: He Stands Concealed in Kalas of Sakti

In the valleys within the cranium I stood,

Adoring Him in penance devout;
And there I discovered Him, the Thief,
With Sakti standing in Kalas concealed;
Discovering Him, I ended my birth's cycle.

2846: Knowledge of the Way of Becoming

I knew the Way of Becoming,
I knew the Way of Seeking the Rare One,
I knew the Way of Entrance to Him;
No more the egoity,
None other the locale
The Primal One I become,
He and I one will be.

13 FATE

2847: Understand Fate's Working; Jnanis are not Thwarted

What though you cut them, chop them,
And with chistle their heads hammer,
Or with cool sandal paste soften them?
All these are but by Fate, Nandi decreed,
Thus realizing they impassive remain,
They, the Holy Jnanis, that Truth perceived.

2848: The Past is Inexorable-Seek the Fair Land

Nothing there is,
Except by your past deeds come;
The heavens cannot decree otherwise;
And so by Muladhara Way
I sought the Lord within the head;
And what I did afore
Took me to the Fair Land of Bliss.

2849: Understanding Logic of Karmaic Law, I Sought Nandi

The sands the river deposits
Are by the river carried away;

To none else is that task apportioned;
(And so)
I sought Nandi
Of holy ashes and erect matted locks,
And with Him inseparate stood, devout intense.

2850: Seek Lord Always

What though the welkin thunders,
What though the seas rise and foam,
What though the fires spread and burn,
What though the tempests roar and blast,
Unconcerned I seek Lord
In devotion intense.

2851: Plough the Field of Jnana

What thought the elephant pursues,
What though the arrow pierces,
What though the wild tiger surrounds,
Deep I plough the field of Jnana
In the Other Land,
Lord has me allotted.

2852: Jnanis Are Unconcerned

If this body to harm comes
There is One to fashion another;
If a land to destruction goes,
There is another land for people to migrate;
If a house to pieces falls,
There is another house to dwell;
-Thus do their thoughts, unconcerned run,
Who Nandi's bounty know.

14 DARSHAN OF SIVA

2853: Siva Reveals in Doubt-Free Thought

Those whose thoughts inseparable in Siva merge,

In their thoughts, Siva reveals;
Those who can vision their thoughts doubt-free,
In their thoughts, Siva is.

2854: He is Subtle Beyond Thought and Speech-Seek and Find Him

Beyond speech and thought
Is hidden that Vedic Object;
Look at it;
It is an Object subtle by far;
It has no coming, nor going, no perishing;
All blessings are
For those who seek Lord true.

2855: The Unknowable Bestows Grace as Hara

As Paran, as Parparan and Beyond
As constant interminable Light Transcendental;
As Support Finite of all,
As One beyond knowledge of Self,
As Hara here below,
He, His Grace showers.

415 DARSHAN OF SIVA SVARUPA (MANIFESTNESS)

2856: Supreme Svarupa Bliss

Beyond Difference and Non-Difference
Is that inviolate Bliss;
In every hair root its ambrosial sweetness floods;
Beyond the initial Manifestness Three it is;
There indeed is the greatness vast of that Supreme Manifestness
That Vedas praise so high.

2857: He is the Fragrance in the Flower Within

He is Sentience, He is Life;
He is union, He is separation;
He is Continuity beyond thought;
He stands in the fragrance of flower within.

2858: Seek Him There Within

He who stands thus
Of Him you think;
Seek His Presence;
He ends the imperfections
Of those who seek Him;
He is the unwritten Veda immutable;
He is of Tapas great
He stands within the head;
For sure it is.

2859: He Blessed Me Saying, "You Know"

My thoughts woke up
In lightning flash within;
And as I woke up,
The self-illuminated Lord, the peerless One,
Of Form golden-hued, Nandi of matted locks
Entered into me and said, "You know;"
And thus saying, in benigance
He cast His glance upon me.

2860: Brahma Turiya Beyond Triple Turiya

Satya-Jnana Bliss is He
It is Sivananda light
That surpasses Thought;
It is Pure Brahma Turiya;
It is Turiya beyond Turiya;
In it arises the Light Transcendental.

2861: Svarupa Siva Beyond Bliss of Satya-Jnana-Ananda

Paran He is not,
Nor the expanding Paraparan is He;
Nor the abiding Object Beyond;
Nor the Vibrant Light above it;
Nor the One who supports all;

He is they and not they;
Hara He is not
Beyond Bliss is He.

2862: Aim of Suddha State

Mukti, Siddhi and mature Jnana attained,
In devotion standing,
In Param standing,
In the mighty Sakti standing
They realize the Tattvas;
Then from that Suddha State
They passes to Sukhananda Bodha State.

2863: Ariya-Turiyatita Beyond; Turiyatita Beyond is Svarupa

Turiyatita is Void
That is beyond words;
When Ariya Turiyatita state still above is reached,
Jiva blossoms shimmering;
Neither folding, nor unfolding;
The Form too is altered;
How to describe it!

16 MUKTI BHEDA AND KARMA NIRVANA

(GRADATIONS OF LIBERATION)

2864: Progression of Soul's Journey to Five Muktis

Jiva reaches to (Jiva) Mukti first;
Then passes on to Param State;
And thence to Siva State;
In the Turiya practised therein,
Is the Primal Self-illumined Manifestness;
And having attained Svarupa,
Is reached the State of Nirvana.
(In Ariya Turiyatita State.)

2865: He is the Finite Goal

He is Param that is reached
By those who desire Him,
Leaving their own desire behind;
He is Lord of Fore-Head Eye
Whom the learned who have learned all,
Still learn about;
He is the Transcendental Light
Whom those who have bonds none
Surround;
He is the One,
Whom those who have reached,
Have ceased to prattle about.

17 SUNYA SAMBHASANA (DIALOGUE OF SYMBOLISM)

2866: Mystery of Lord's Play

Body the gambling board;
Five the dice;
Three the channels
Fifty-one the squares
Thus the Jivas play the game;
He who thus leads them to it,
The mystery of His play
I know not.

2867: Holy Way is Strewn With Thorns

The Holy Way is by thorny bushes covered
They know not how to remove it;
They who know how to remove it
Are they for whom my heart yearns.

2868: Kundalini Yoga

Six are the streets
In their junction are juicy palm trees four;
With ladder difficult to climb,

I ascended the palm's heights;
And there I saw the seas seven.

2869: Abnegation of Desires Leading to Liberation Through Yoga

I sowed the seed of brinjal
And the shoot of balsam-pear arose;
I dug up the dust;
And the pumpkin blossomed;
The gardner-gang prayed and ran;
Full well ripened the fruit of plantain.

2870: Sahasrara Center of Liberation

With the seed of Lord
There is a field
Where the Jiva ripens
That field they know not;
If the Grace of Blue-throated Lord there is,
Easy to enter that field
In Truth it is.

2871: Turiya State

A deep field there is one;
Waste fields two are there;
Another alien field with them lay mingled;
Those that plough the field of heart
For them the field fed with water,
Lay ripe in harvest rich.

2872: Kundalini Yoga

In the Triangular Field,
Are the Ploughs Three;
Yoke the bulls tight with rope;
Drive the ploughshare deep
They who held not their tongue,
Ploughed not in the Center
Closing their legs together,

They plough the waste in vain.

2873: Control of Breath

Two the picottahs, seven the wells;
The elder draws out, the younger waters;
If into fields the water flows not,
And into waste flows,
Verily is it unto the fowl
That the harlot rears.

2874: Tattvas-Lower and Higher

Twenty and four the cows that stray uncontrolled,
Other cows gentler are seven and five;
Well may the gentler ones a whole pot of milk give;
But Jiva has the straying uncontrolled ones alone.

2875: Yoga Way to Transcend Tattvas

Twenty and four the cows that are in calf;
Better far a pitcher of milk from cows that yield;
When you know how to milk the cows of breath (yoga)
The other cows near not.

2876*36Yogic Kecari Mudra For Liberation

In the upper storey of the house of smith
Was a bud-like mass, that unto copper (sheet) expanded;
He shaped it round, folding it in Truth
Thus the smith made it his own.

2877: Sublimate Bindu Within into Para Bindu

In the eroding seed bed
Of Sorrow's field,
Train the flowing water
And dam it tight;
Then plough with the goodly young bull,
And transplant the cucumber seedling;
That shall indeed into goodly seed ripe.

2878: Liberation only for Those who Strive

Strewing the seed,
And applying manure in baskets full,
And ploughing with yoked bulls,
And digging out the weeds,
Thus producing rice,
And cooking in vessels big,
Gently should they consume it;
This they do not;
How then do they the sweet rice crop harvest,
Lying indifferent?

2879: Attaining the Triple Turiya States

The seed for future ripened
The seed ripened over quite a stretch,
For those whom the seed ripened in stages three
The three spaces above, too, ripened.

2880: Do not Cultivate the Waste of Worldly Pleasures

Why they plough the waste, we know not,
They who plough the waste have design none,
They who plough the waste perish,
Unto the young weeds
That waste shoots.

2881: Yoga Leads to Grace

Within the shed where jackals howl,
Rouse your call;
The binding Pasas to Fire Consign;
Thus spend days continuous;
Then the goodly Lady appears
And there in the home, you shall be well.

2882: Experiences in the Mystic Sphere of Sahasrathala

On the mountain it rained,
The young deer leapt;

The rich ripe fruit from bunch above dropped;
Unto the metal on the smith's furnace,
It melted;
And over the heart, He made it flow.

2883: Control Senses

In Brahmin's home are Milk Cows Five
With none to herd them, they stray uncontrolled,
If a cowherd there is, and controlled they are,
The Five Cows will milk in abundance give.

2884: How to be Youthful

The five wild bulls of Jiva,
And the fierce lions thirty,
The two mangoes sweet,
The fraudulent nine
And the mind within,
If yours they become, firm controlled,
The bull, old becomes not;
If not, they put fire to it.

2885: Immortality Through Yoga

The Truth of the Unwritten Book,
The Immaculate Virgin in clarity chanting,
The nectar of Flower, unopened until then,
Gushed forth;
As the Bee its fragrance drank,
Unborn it became.

2886: Sure Death, if Breath is not Controlled

The deceptive one that leaves,
The false seed that enters;
The Five who eat of the broth made
Of the ripe fruit of flourishing Jamun tree;
-All, all, went the burning roof's way.

2887: Body Perishes if Yoga is not Practiced

From the Bamboo Shoot arose a Margosa tree
Close on Margosa was a Palmyrah,
In that Palm is a Snake
Knowing not to drive that Snake and eat it,
The Margosa tree withered away.

2888: How the Body is

Ten the tigers big,
Ten and Five the elephants,
Five the learned
Ten the jesters,
Three that are upright
Six the physicians,
Five the lordly ones,
There they all stand.

2889: Control Breath

Two the bulls in this hamlet,
One the servant for the bulls two;
Control the bulls two, firm,
As one they will then be.

2890: The Perfect Ones Practice Yoga Daily

Level up Mind-Garden in equanimity
In devotion's net, plant the cotton tree
By salvation's rope enter the place of Three,
Daily do they ascend thus,
Who perfection filled are.

2891: The Six Evils Dwell Within and God's Warning to Them

The Owl, the Snake, the Parrot and the Cat,
The Mynah and the Quail
They, all, within dwell;
As the Owl nears the Mynah
The Mouse warns Mynah, screeching loud.

2892: Kundalini Yoga Alone Drives Away Triple Pasas

In the toddy measure* of foul smell
That a derisive laugh draws and (senses) to shambles sends,
He placed the white rats three;
If on the fire* placed, they run;
Else they remain;
Of flesh-born,
How will they ever go?

2893: Libertion Possible Only By Renunciation

They enter the Forest dense,
No more will they see the Sky above,
The Five Steeds together entered,
The Six Camels were closed up, entire;
If they leave the Forest dense,
The Three will near come.

2894: Worldly Desires Lead to Perdition

Food, raiment and phialled unguents,
Necklace, waistband and bangles lovely,
They who (as goal) saw,
Fly away
Unto a garment piece on a high rock laid,
Into the deep pit of six sins they fall
And there immersed are.

2895: Kundalini Removes Obstacles to Reach Sahasrathala

Beyond the Islet beyond to the Mountain on the Bank
They daily thrice journeyed,
To superintend the Field there,
She there is, who moves the Mountain obstacle within stands;
Her place we know not.

2896: Kundalini Unites in Siva

The Kite and Parrot together beat the drum loud
The Shapely Lady her wedding celebrated,
The Form of the holy Element she attained,
In that state, rapturous She remained.

2897: Goal of Jiva is to Seek Liberation

The mating Bird pecked at food
And approaching its partner fed it
Unto it easy is the Goal to reach
For those who eat of Ghee in the melting Fire within
And away the Darkness drive.

2898: Mystic Flower Within

Leaves none, bees none, Flower there is;
Top none, sheath none, root there is;
Bunch none, Flower to pluck there is;
Head none to wear;
The Branch that bent withers not.

2899: The Truly Great Vision the Lord in Cranial Cavity

Visioning the Banyan tree that stands Beyond,
They adore the holy Lord and in Him unite;
Those who transcend the Five Sorrows exceeding
Are the truly great;
Low at Lord's Feet they lie;
And there they remain.

2900: Conquer Senses and Reach Siva

In the Way of Loud Call of Jiva
Is a Forest that stretches two leagues far;
Inside stand Robber that ceases and binds,
If the White Guard chases the Black thieves
And away shout them loud
Then does Jiva the Roof of Safety reach.

2901: Sweet Ambrosia and Bitter Nux Vomica Within the Body

In the tank where bloomed Kotti and Lily
Are Neem and Nux Vomica, too;
They who eat not the Salad of Plantain sweet,
With candy and honey mixed,
Lo! hanker after the fruit of nux vomica.

2902: Sakti Grants Grace to Jiva

As He-Bee and She-Bee

The Lord is seated on the throne

The multi-hued umbrella aloft canopying,

The Lowly Bee, of Pasa embodied,

Drinks of (nectar), the She-Bee by Her glance grants;

That verily is rapture surpassing.

2903: Jivas Graze in the Backwood of Worldly Desires

What to do with those cows

In the backwoods of desires graze?

Take them beyond,

And lead them to Feet of Lord;

Discipline them in ways superior;

Thus manage the herd;

Until then, their thoughts turn not

From the backwoods of worldly pleasures.

2904: Lord in Sahasrathala

In the Water Above, the Lotus blossomed,

In the Water Below, the Lily arose

To those who can see light in the Cross-beam above

The Lord is unto a cool Watermelon,

That fruits even in regions low.

2905: Attaining Liberation in Sahasrathala

Six the Birds in the house of Five,

Hundred the birds at the top of Tree,

Having ascended the Seven Steps high,

You shall sure reach the Home.

2906: Light Dawns in Sahasrathala

Within the Bathing Well,

Where they water draw

The roundly Earth swells

And Water springs;

Bind your breath and with Rope-Work
And center your thoughts;
Well may the Light Divine dawn.

2907: Reach the Holy Temple of Sahasrathala

Seven the circling Seas, eight the Mountain ranges
In the depths of Space is Fire, Rain and Wind
And the Land expansive;
Visioning it, if you dwell in it
That verily a Holy Temple is.

2908: Body Invaded by Indriyas

Embracing in warmth and pregnancy developing,
They made this body and (the couple) left;
The body-pole thus erected;
The bewitching Birds of Deep well invaded;
This way was it made, through lives successive.

2909: Lord's Love is Supreme

Two there are, the wedding drum and the wedding Thali;
Stronger than the wedding drum and thali is the crow-bar;
Stronger than the drum, thali and crow-bar
Is the love that comes of Lord's Grace.

2910: Vision Siva and Attain Golden Form

They who saw the Fish, remain looking at the fish;
They who saw the Hare, are of the Three rid;
He who controlled the battle tumultuous,
See the Hidden Truth,
His form golden becomes.

29113*6 Lord is Hidden Deep Within

In the Tank where Reeds flourished,
In Creepers spread and entwined filled,
The Lord is not unto the stork that on them gently walks
Deep into the Rocky Floor, He dives
For Jiva's redemption to grant.

2912: Yoga Way to Liberation

Of three leagues is the Garden below,
Of half a league is the Forest above,
Frontiers blurring the two routes intermingled;
They who can see the Frontiers clear
Can quick cross the backyard
And reach the Hamlet safe.

2913: No More Karmas if Yoga is Attained

When after Ploughing, Seed is cast,
And copious Rains fall,
And it soaks the Land,
No more will Karmas germinate;
Sure He comes,
The Lord of flourishing matted locks.

2914: Jiva Vanquishes Indriyas by Yoga

The Tiger that leaps twelve leagues crouches,
The Billows of the Hidden Sea soft spreads,
The nectar-sweet rapturous ambrosia wells up,
Thus did Jiva surround the Five that harassed.

2915: Jiva's Journey in Yoga Sea

He boarded a boat and launched into sea,
He traded well and flourished fast;
The goodly man,
To a She-devil gave his heart,
And in spirit lost dropped;
To him as a rich fruit of nectar sweet
Is that Divine Water that flows.

2916: Yoga's Triumph

In the river of Leagues Three
Are Plantain Trees Three;
Ruddy fruits of triple Malas they bore;
They who are with the Lord exceeding,

Hoisted their Flag;
And seeking the Virgin through Central Sushumna,
Inhaled the Flower's fragrance, divine sweet.

2917: Yoga Vanquishes Tattvas

There is an Athi tree with root and top,
At the tip end high is the Bamboo triple crested,
With flag and army are evil spies five times five
Destroyed they shall be,
And the Sacred Conch in victory blow.

2918: Conquer Indriyas and Reach Iruvinai-Oppu and Nalapari Pakam

Pig and Snake, Cow and Monkey
Together were in the lowly Jackal herd;
Joining them not and debasing himself not,
When, in balance, deeds good and bad are equal weighed
The Jiva, tinier than crab's-eye berry,
Its ego's diminution saw.

2919: Freedom From Fetters

Unopened a Bud there is;
Freed from Fetters,
The bud soon blossoms, that you see
Give up desires, the Tattvas perish;
Unless they be from Fetters free,
They see not the Blossom.

2920: Uniqueness of Ambrosial Flow in Cranium

Green that Land, you no water flows,
None know it ever;
The Water that flows rain devoid
Stands not in Land untilled.

2921: Jiva Becomes Siva by Kundalini Yoga

When the Owl gets to the top of Kurunda tree
And realizes desire is the source of world

Then the Snake standing in the Center teaches (Jnana)
And Jiva, Siva becomes.

2922: Iruvinai Oppu Leads to Siva

The Plantain Tree and the Surai Creeper (pepper) together covered space;
The Surai creeper is stronger by far than the Plantain tree, they say;
Cutting down the Plantain tree and Surai creeper together,
The Plantain extending flourishes sure.

2923: Give up Worldly Pursuits and Practice Yoga

Digging not the Earth,
The upland Kurava sails seas
And catches fatty fish;
Let him give it up;
(Rather let him the Earth dig)
There is a way of a Rich Catch,
That is Wealth and Food for all.

2924: Reach Nada by Yoga and Attain Status of God

In the House of Goldsmith a Child flourishes,
A Conch of Call there is;
Blow it and call the Lord in Joy;
To the Potter and the Titled Minister alike
Are granted the high state;
That do you seek.

2925: Indriyas Obstruct the Yoga Journey

The Temple buffalo left the Shed,
It saw the Army and half-way turned;
The Chief held counsel with Minister,
The Citizens closed the Gates,
Five and Four.

2926: The Lord Drives in the Tattvas into the Infant Body

The eight constituents of Body Subtle
That ultimate leave,
The eight and ten Tattvas that sneak in,

With Purusha in them immersed,
The orifices nine,
The Kundalini that serpent-like coils,
The life breath twelve finger-measure (angula) long,
-If these, the Divine Charioteer drives not in,
Verily may the infant less than human be (say, pig).

2927: Pasa Disappears With Guru's Guidance

In the Lagoon that is Moss covered,
Gently walking, the Shy Heron feeds;
When the Marching Warrior's guidance got,
Pasa, to ground laid, fluttered away.

2928: Siva Draws Jiva Unto Himself

On the Peaked Mountain is a Summit High,
Beyond the Summit blows a Gusty Wind;
There blossomed a Flower that its fragrance spread
Within that Flower, a Bee its Nectar imbibed,
There the Lord unto Himself Jiva draws.

2929: Arouse Kundalini to Reach Cranium

Lute and Flute, their melody intermingling,
Siva marched ahead in Cranium within;
Even before the Bargain was struck,
The Land was up there for Him to possess.

2930: Reaching the Moon Sphere-A Mystic Secret

The trade with the One in Ambrosia
None know about,
But those who the Secret Cavern entered;
They know not,
When the Moon rises
No more darkness will be;
Some did reach there and remained ever,
They truly, are the holy beings devout.

2931: Dawn of Jnana in Sahasrathala

The Day dawned, a golden hue it took,
On the banks high, the Mastwood shed its golden pollen;
Thus it is where the Holy Lord abides;
That Sphere the Damsel reached and remained.

2932: Properly Guided Jiva Reaches the Finite State

The tribes of Indriyas to Jiva belong
Each at his gate with swords fight;
If constant guided,
Jiva takes the True Way to Frontier;
From that born none ever return;
From that very plane shall he transcend,
The Five-States-Beyond.

2933: Body No More Counts When Jiva-Siva Union is Effected

When in the Garden,
The Fruit of Mango, ripened, dropped,
What matters if Jackals outside howl?
When the Primal One was by Kundalini Fire reached,
The fleshly body that led to it,
Forever left.

2934: Dawn of Jnana Eternal Day-Light

"Dawn is it"-thus shrilled the Birds,
"Dawn is it"-thus, the flower-like Damsel
Separation fearing, bewailed;
With Her in eternal union the Lord joyed;
And for Jiva no more the dawn
No more the separation.

2935: When Padas Leave Jiva Unites in Siva

A Boat there is in the River Ghat
The Five plant their feet and row;
Thus on the river route they trade;
If in the midst the Rudder wobbles,
That becomes This.
(No more the world trade.)

18 MAUNA SAMADHI (TRANSCENDENTAL SILENTNESS)

2936: Through Samadhi Being Within is Reached

They stood, they sat, they lay
-Thus their state can be described not;
Their thought is in Samadhi's Silentness;
There is a Being Hidden;
They who reach it (Samadhi),
Have reached Him indeed.

2937: Guru Alone Can Show the Way

He is beyond the Signs and Mudras
He is the Cause;
What avails describing Him in Books?
All those are unto excrescence growth on Sheep's neck;
-Unless the Guru himself leads you to Him.

2938: Know the Finite Truth

They that the Truth know, see worlds all,
They that the Truth know, have sorrows none,
When they that the Truth thus saw
They indeed have seen the Truth Finite.

2939: Siva and Sakti are in Samadhi Union

Even in my forgetfulness He stands,
He is Lord of Maya-Land,
He is of Compassion vast,
He ended my birth,
He is of qualities great;
Himself and His Holy Sakti
Sleep in sleepless union.

2940: Lord is Beyond Turiyatita

He is the Light Transcendental*
That shines beyond Turiyas Three,
In the Turiyatita that transcends them,

Beyond waking, dreaming sushupti states;
In that state, defying thought and speech.

2941: Attributes of Siva

Formless is He,
Bodyless is He,
Blemishless is He,
Richless is He,
Harmless is He,
Celestial of celestials is He,
Contentionless is He,
Bhoota-army possessed is He,
Attachmentless is He,
He entered my thoughts.

2942: Bliss of Devotees is Beyond Description

None have seen Him and known Him,
He, the Nandi, within the body is;
All, in directions eight,
Praise Him as Lord;
The unending bliss of His devotees many;
Surpasses universes vast
-How much they joyed Him, little do we know!

2943: Felicity of Union of Jiva and Siva

Tat-Para His is not,
Sadasiva He is not,
Formless is He,
Formed is He not,
Wondrous indeed unto felicity of sex-union enjoyed
Imagination baffling,
He in me in union stood.

2944: Divine Felicity Beyond Words

Thou fools who see with fleshly eyes
Know! To see with inner eye is bliss true;

How can mother tell the daughter
Of the felicity in the union with her husband?
In what terms will she that describe?

2945: Transcendental Union Beyond Word and Speech

As salt in water, in Lord I mixed,
Transcending Param and Paraparam states,
Beyond word and speech I in union merged;
"How was It?"-you ask
"It was It"-I say.

2946: Deceptive Ways of World

Lovely to look at is the fruit of nux-vomica,
Only those who eat know its taste (bitter)
When virgin matures and full woman becomes,
Only then will husband know her qualities diverse.

2947: Jiva Light Merges in Siva Light

Nandi He was, in Street-Center (of Sahasrara),
Samadhi and other ways of union, of themselves went
Into the Light, within navel center rises,
By my Jnana, I merged.

2948: Merging into Void

Undistracted, I sit aloof and meditate,
Doubt-free, I follow the ancient Vedas,
I cross the awesome waste, this life is,
And beyond into the Void, that defies imagination,
I merge.

2949: The Celestials Seek Him Not

His Holy Feet bedecked in unfading blooms
The Celestials seek not;
To the Holy Way they take not;
To the radiance of the lovely lotus within,
They penetrate not,
They seek not to drink of the Divine Ambrosia.

2950: Lord's Gushing Love

When for purposeful union the lovers sit and talk
Of a sudden gushes their passion;
When the Lord of fragrant Konrai flower beholds
Those who determined sit to meet Him,
He His Grace unhesitating grants.

2951: Nature of Union in God

Myself perishing, my wealth perishing,
Body perishing and life perishing,
Heaven perishing and mind perishing,
My ego perishing
-This I knew not (is union in God).

2952: Merging into Finite Reality

Darkness and Space I transcended,
As substance into Substance I merged,
To the Feet of Lord in Grace abounding,
Firm as rock immovable
My thoughts entire went.

2953: Transcendental Awareness

Meditating in oneness, I visioned Paraparam,
Meditating in oneness, I realized Siva-State
Meditating in oneness, I experienced Awareness Transcendental
Meditating in oneness, I witnessed aeons upon aeons.

19 GREATNESS OF LIMITLESSNESS BEYOND

2954: State of Oneness in God

When you have, yourself, limitless become,
Who, in limit, are you to see?
When you have, yourself, He become,
Who are you to think of?
The Eyes that vanquished the God of Love,
Whom are they in longing to look for?

-Tell me, yourself, the real Truth.

2955: Thoughts Stand Still in the Beyond

You dumb ones!
They seek to speak,
Of the One beyond speech!
Can you ever reach the shores
Of the Shoreless Vast?
For them whose thoughts stand still,
Unto the waveless waters,
Unreserved He appears;
He of the matted locks.

2956: Maya Creates No Illusions There

Maya is but mind's work,
It creates the illusions;
When the mind's illusion disappears,
Nothing there left to worry about;
Death will not there be;
Chatter no more;
To seek the Self is Truth Divine.

20 GREATNESS OF THE REALIZED

2957: The Realized Souls Have No Possessions

Mala none; impurity none; pride and prejudice none;
Family none, excellences none; affluence none;
For them who in wisdom
Plant themselves in Nandi
-Firm in His love.

2958: They Become God

Ended the birth; sundered the bonds;
God and I one became;
No more for me the way of rebirth;
I have met Siva the Auspicious.

2959: They Want Nothing

Cane of sugar, rice of fineness, garments of richness
And water of green glades too,
Our Land possesses;
By the Grace of lovely Lady,
That is peacock shaped,
Nothing we want, nothing, indeed.

2960: They are Inseparable in God

None can intimidate me hereafter,
The Lord came and entered my thoughts,
There will I sport and wander in joy;
No more will I with anyone else be.

2961: How They Hastened to the City of God

I freed myself of fetters
The Creator bound me with,
I learned the way of reaching Siva;
I smote Karmas with the sharp sword of mind,
I stood ego lost;
And now I hasten toward the City of God.

2962: Sweetness of Namasivaya Fruit

One the God for worlds all,
One is He, the life of worlds all,
Lovely indeed is Namasivaya Fruit,
Sweet it is to them
Who of it tasted.

2963: Doubt-Free State of the God Realized

The Lord who wears moon and serpent on His matted hair,
He, the jewelled lamp
That accepted me in His service,
The Being Rare,
Neither beginning nor end has,
He entered my thoughts and made me doubt-free.

2964: Their Thought-Free State

Brahma and Vishnu, of yore,
Our Lord created;
And There He remains ever,
None know why;
If renouncing all,
Jiva There appears,
And empties its thoughts,
No more birth in carnal body will be.

2965: Siva-Sakti-Jiva Union

Unless the Heavenly Father and Heavenly Mother love me,
How shall the worldly father and worldly mother knoweth me?
The Father, Mother and I were together seated;
My Father and Mother, I adoring.

2966: Prowess of Redeemed State

The seas vast,
The mountain peaks high,
The denizens of the universe,
And those who hold their sway there,
The Primal Sakti,
And the people in directions eight
-All, all, came within my grasp;
Redeemed am I, high above all.

2967: He is the Totality

Himself as space and Celestials stands,
Himself as body, life and matter stands,
Himself as sea, hill and dale stands,
Himself-all worlds' Lord Supreme.

2968: Their Thought Power

If God of Death comes,
I shall smite him with Sword of Jnana,
If Siva comes,

I am sure to go with Him;
Long back had I sundered Karma,
To birth leads;
Who can stand against Thought,
Of intense devotion born?

2969: They are in Nada and Bindu

Their thoughts are Siva-filled;
They have destroyed Malas three
Suddha Siva they have become;
To Mala's bondage they return not;
Shouts, confusion and fights (of this world),
They indulge not in;
Immersed are they in Nada and Para Bindu.

2970: Long They Live

They who cognize
Neither remembering nor forgetting,
In their thoughts,
The Pure One, who uproots Karmas,
Stand;
Seeking the Pure One,
Who uproots Karmas
They who think of Him, long long live.

2971: Siva Appears as a Tapasvin

"O! Siva, my Great Lord"-thus I hailed Him;
And as a tapasvin the Holy Lord was before me;
He the Desired Lord, who accepted me in His service
Him I stood adoring, the Lord Eternal.

2972: Meek and Intense Prayer Leads to Siva

Him I adored, the Param, the Primal Lord,
Determined I stood, nothing else I seek;
In my body I held Him in union, the First One;
Meek in prayer I stood and I saw my Siva's Being.

2973: In the Presence of Siva

The Lord filled my thoughts,
His Feet I beseeched;
As I thus entered His Presence,
He ended my birth's whirl;
-He the Lord that has Thoughts none;
My Fate He fragmented,
My bonds He sundered.

2974: He Resolved My Contradictions

My contradictions He resolved;
Disease, age and life's reckoning He ended;
Thus He accepted me in His service,
He my Nandi;
My contradictions resolved,
My life's sorrows, I laid low;
And Siva, of Himself appeared.

2975: How Siva Entered in Me

Siva with His Celestial retinue entered in me;
He severed my bonds to births give rises;
He is my Father,
He the Primal Lord that in His service accepted me;
Into Grace my heart entered;
And there, imprisoned, remained.

2976: Bodily Pleasures Ceased to Interest

In this body of pleasures
Unto sugarcane and honey mixed,
Sprouted the Fragrance of Siva Bliss;
In eagerness my heart sought it
And I visioned the Void;
Then did the cane taste bitter
And honey sour.

2977: All My Doings Became Siva's

Having pursued the ways of Chariya and the rest,
And having received the Bounteous Being's Grace,
I stand praising Him ever;
All that I do,
I see as of Siva's doings;
With no more Karma left,
I crossed the sea of births.

2978: Egoity Died and Siva Appeared

Into the thousand petalled lotus (in Sahasrathala),
The Kundalini fire shot up fierce;
And as with the fat of my heart's love, I made it blaze,
She the Sakti appeared,
She the Jewel of worlds all;
The one, he died, my Egoity
And the One, He appeared, my Siva.

2979: Siva-Sakti in the Cranium Sphere

The Six streams (of Adharas)
Into one lake flow;
Thus in Way subtle
Into Siva-State penetrate;
There indeed is the Precious Truth,
Himself with Sakti stands,
-She of bouncing breasts and tender vine form.

2980: Intense Devotion

My heart melting, I moan and rave,
My bones melting, I adore day and night,
My gold, my Guru, my Lord, my God,
Him I eat, bite and chew.

2981: Mind Blossomed into Mukti

The mind blossomed and converged in tapas great;
The mind blossomed and converged in yoga breath;
The mind blossomed and converged for the Jiva;
When the mind blossomed- beyond words to describe,

Then is Mukti Finale.

21 LAUDATION

2982: Lord is in Body Land

Mounting the Chariot of Mind
They seek the Divine Juggler;
Knowing not whether He went,
They bewail;
Wandering in lands and kingdoms far and near,
I saw Him in this fleeting Body-Land.

2983: Glorious Reward of Prayer

Who were they,
Unto mountain on kingly elephant sat,
And to sweet music accompanying, in procession went?
Of yore, they chanted the Primal Lord's name in fervor
And so attained the status exalted.

2984: I See not My Father

The Pearl of pearls,
The Lovely Sun rising at dawn,
The Lord whom all Celestials adore,
My Father;
I see not and rave;
A mad man, they think, I am.

2985: He Entered in Me

He entered in me,
He our Holy Lord,
He entered in me,
He the Lord of Jnana's Flower,
He entered in the hearts of His devotees,
Him I adore, who entered in me.

2986: He is Seen in the Mind-Mirror

He appears not in the glasses of the fleshly eye;

He is in the Lotus of the Heart;
He appears in the glass of Vedic Jnana;
He is in the mind-glass of the righteous that think of Him,
Him I saw in the glass of songs
Listening to that Divine Music,
I enraptured stand.

2987: Chant "Aum" Incessantly

Chant, the Lord's name, a thousand times,
A thousand blessings shall yours be;
They who chant the lovely "Aum" a thousand times,
Are rid of a thousand thousand passions, away.

2988: Ajapa

I praise, I laud
Jnana that is our Refuge;
I adore Holy Feet of Lord,
Constant in my thought;
I expound Siva Yoga;
Hearken you!
I chant the One Letter (Aum),
Dear to our Lord.

2989: Practise Yoga

In ways diverse, do seek Nandi;
Penetrating the Lotus within and going beyond,
You shall reach the Celestial world,
Having drunk of the nectar there, you shall return;
Sweet, sweet exceeding indeed, it is.

2990: Devotees More Rewarded Than Celestials

He came and stood before His devotees,
He the Rare Truth;
Even if the Celestials and their King Indra ask
What will they get, but the music of lovely damsels?
But that which devotees get is beyond all their heaven.

2991: Still Your Thoughts and Be Purified

Unto muddied water these men's minds are,
Unclear in vision,
They see not and say, "This is Lord;"
From the heart's lake within,
Draw a pitcherful,
And keep it in stillness apart;
When you thus purify it,
You shall become Siva.

2992: Yearn For Him

He of the Penance Pure;
Transparent as amla fruit
On palm of those who yearn for Him;
He the Pure One,
Whom Celestials seek in ways righteous;
Him, my Lord, I sought;
And thus ever remained.

2993: The Bounteous One

Thus remaining,
Limitless Jnana I attained;
No more wavering there is;
And as I reach the Holy One,
In the Land where Kundalini Fire burns,
The Bounteous One,
His choicest blessings gives.

2994: He Hides in the Heart

The Bounteous Lord,
The Monarch of Heavenly Kingdom
The Lord of matted locks,
That carried Ganga waters flowing,
The Primal One of Vedas,
Lest them devoid of faith see Him,
He hides in the heart within.

2995: Divine Knight-Errant That Severs Karmas

Unto me my God stretched His Flower-Feet in Grace
They, who adore Him daily in goodness, flourish;
He is the Divine Knight;
He severs my evil stars and Karmas,
Into His Sword of Jnana, my thoughts centered;
And no more cares I possess.

2996: Seek His Feet

Seek His Feet,
They are the Valhalla warriors reach;
Do reach His Feet,
They are the haven of blessed deeds;
Do attain His Feet,
They are the confluence of holy waters;
Thus it is,
For those who constant adore His Feet.

2997: Attain Jnana

In this world,
He pierced the overhanging Darkness of Ignorance;
Himself He has home none;
He is the Holy Preceptor of peerless grandeur;
I ate of the ripe fruit of His Jnana,
And I held on to the sweet Light within.

2998: Goal Ultima

That indeed is State Exalted,
That indeed is where Celestials have abode,
That indeed is where Ganga too flows,
Sacred it is;
It is the State that severs,
Roots of Karmic desires
That of yore come;
It is the Goal Ultima,
Devoutly to be sought for.

2999: How Lord is Seated

The Celestials stand above,
Below them are Tapasvins great;
Below them are humans, by sorrow harassed;
Thus is He seated;
And the bilva garland fresh from forest,
Festoons the fragrant matted locks,
He does for Jiva what is appropriate.

3000: He is in Five-Lettered Mantra

He quaffed poison from oceans arose,
He pervades worlds seven times two,
Birthless is He the Lord,
He is seated where the Lute, the Spring and Forest are,
He is the King that reigns
In Five-Lettered mantra, Eternal.

3001: He is Pervasive in All Elements

Unto Life is He,
Unto Earth is He,
Unto Wind, Sun, Fire and Moon is He,
Unto Water is He,
Unto recurring Dissolution and Creation is He,
He the Lord of Gods in cardinal directions eight,
He the Primal One.

3002: He Confers Blessings According to Degree of Jnana Attainment

In Fire and Sun He pervades,
In Wind He pervades,
In Moon He pervades,
Pervading all,
He gifts the Land True
To their Jnana according.

3003: He is the Object Mighty

Transcending all,

Yet immanent in each,
He stands;
For the world here below in Pasa bound
He is the Object Mighty;
Himself the Parapara Supreme,
For all worlds He gave;
That the Way His Greatness extends.

3004: His Cosmic Existence

His Crown is aloft pearl-like universes vast,
His Form engrosses seven worlds all,
His Feet descend deep unto nether world;
The ignorant know these not,
And delight not.

3005: Primal Lord is Everywhere-Above, Middle and Below

The Primal Lord is Our Lord,
He is the Light Resplendent of Spaces Vast,
He is the Lights Three-Sun, Moon and Fire;
The Primal Lord is beyond universes all,
He is below them and between them too.

3006: Lord Seeks Those Who Seek Him

Great is He, rising above macrocosm vast,
Subtle is He, within the fleshly body to births an heir,
As His devotees see the vision of His Holy Feet,
And walk toward Him,
He goes seeking them,
On their way.

3007: He Created All

All worlds by vast oceans girt
He, my Lord, filled pervasive;
In omniscience over-seeing all;
Of yore He created, all, entire,
And stood diffusing His golden hue,

In worlds everywhere.

3008: He Protects All

Through successive aeons several,
He stood as Paraparan Supreme;
All worlds He stood protecting
And this world too, as Paraparan Supreme;
This they know not;
He stood pervading the Jivas too,
Immanent in them and transcending them.

3009: He Pervades as Prana Breath

He is the Mighty God to adore,
None beside Him are;
He is the Sense, the Feel, the Sound, and Sound's End;
He is the Body, too, of Jiva,
As Prana breath,
He the Lord is immanent in all.

3010: All Emanate From Him Alone

If directions cardinal are all of Siva,
Why speak of someone else, O! you men!
All smoke from Fire emanates,
All creation from our Primal Lord arises.

3011: The Pervasive Siva is Here as Well

The infinite spaces of the Seven worlds
He filled in oneness, expanding limitless;
Yet is He not easy of reach;
Siva Himself into myriad Jivas pervaded
In this world as well, He our Lord.

3012: He is Transcendental and Immanent

Beyond the Kalas Three He stands,
Seek Him;
He is the Lord;
He is the Master of Tattvas,

Priceless is He;
Peerless is He;
Beyond Celestials all is He;
Ageless is He;
Yet is He within you,
You but seek Him.

3013: He Redeems Jiva in Love

He severed Pasas
Of this world Brahma created;
He severed belittling desires
Vishnu to Jiva gives;
He severed Karmas interminable,
In His infinite divinity;
Thus me, the lowly, He redeemed,
And in endearment exceeding held me to Him.

3014: He Spreads Like Flower's Fragrance

The Lord is the Light that moves directions eight;
He is the source of all Sound;
He is the eternal;
As on one land,
The nine universes He pervaded;
Unto the flower's fragrance,
He spread everywhere.

3015: He is Interminal Light Beyond Words

He is and He is not; my Lord;
Break your stony heart and there He is;
Ancient is He, Pure is He, Constant is He, Pure Gem is He;
He is Light beyond speech
Interminable is he.

3016: He is Bounteous

Within heart is He,
Without, too, He says, "I am;"
The inscrutable Lord;

Nandi of fragrant matted locks;
Those who adore Him constant
Their sea of birth He severs;
He, of Bounteous Magnificence.

3017: He Transforms Celestial Beings

The Devas and Danavas* conflicting
Alike adore Him and daily seek Him;
They yearn for Him,
Within their heart and without;
He transforms them into Beings different,
He, the Lamp of Divine Light.

3018: He is Endless Bliss

He appears not in heavenly space,
Yet Form He has;
He is not visible to naked eye,
Yet is He visible to inner eye;
He is the fruit of music;
He is the goodly One;
He is the fruit of all good deeds;
Endless Bliss is He,
He our Lord.

3019: None Knows Him Full Well

The Noble One is He,
A Sea of Joy beloved by all,
He is the Radiance of Pearl pure,
He is Dark-blue Throated,
Him they contemplate over time immeasurable,
The Siddhas holy and Celestials exalted,
Yet full well they know Him not.

3020: Adore Lord

Many are the hues, so is the Lord,
Many are the goodly deeds, so is the pleasure;
Many are the vile deeds, so are the iniquities

They see all these,
Yet they adore not the Lord.

3021: Lord is Benevolent Like Rain

Here He is, there He is, everywhere He is,
In all worlds He is, the Holy Lord;
In darkness He is, Light He is;
In sun He is, in moon He is, everywhere He is;
Benevolent is Lord,
Unto the rain that falls.

3022: He is Cosmic Awareness

He is Sentience, He is Gracious
Wisdom subtle is to know Our Lord;
He is embrace, He is union
In divine awareness,
He stood as Body Cosmic.

3023: His Supreme Might

By His Might He supports worlds seven,
By His Might He is sublter than atom,
By His Might He surpasses
The eight mountain ranges in directions eight,
By His Might, the oceans roar.

3024: Lord Appears in Prayer and Penance

My Lord is of infinite greatness,
Yet is He within the littleness of this fleshly body;
Beyond the ken of Celestials is He;
Yet in prayer and penance
He Himself shall appear to you.

3025: Fruit of Jnana

The shoot of tiny banyan seed,
As a mighty tree within foul body grew,
And rich ripe fruit it bore;
They who ate, forever remained to be;

The fools who did not,
Remained in body,
Tossed about from birth to birth.

22 THE ALL-PERVASIVE

3026: When Jiva Unites in Siva

Siva Bhoga there will be;
Unto it will be added a Light
That suffuses sentient knowledge;
The body by Mayaic experience harassed,
Will yours be, controlled full;
The Jiva's pervasiveness
Will everywhere spread.

3027: Omniscience and Omnipresence in Siva-Jiva Union

There is no one place where I can seek
That Object I have known;
Taking to the astral way,
There as Perfection, will it appear;
Seeking within the body,
There a Living Light will it be;
You then becomes omniscient and omnipresent.

3028: Seek Inner Light and Be One in Lord

In the sea-girt world filled with sorrows,
Seek Inner Light in life here led,
The Lord resides within this body,
May you meet Him ever,
On the waves of Seas High.

3029: His Infinite Compassion For Jiva

He is the Light within the Lights Three-
Sun, Moon and Fire;
He is their Body too
He the Lord of Celestials;
Yet leaving luminosities,

He follows Jivas in expanses vast
In compassion great;
He the One as several proliferates.

3030: Jiva Becomes a Flaming Light

Entangled in crusted Karma;
That with their birth came;
They in the end realized Him,
And golden became;
He is the Spark within the spark of light,
The Being Divine,
If you reach Him,
A flaming Light you shall be.

3031: He is the Spark of Jnana in Ajna

He is the Divine Spark
Inside desires stands;
He is the Divine Spark,
Into the Three Lights-Sun, Moon and Fire-waxes,
He is the Divine Spark,
In the Fore-head Center as our Thought seated,
The Tapasvins great, too, unto Him stand.

3032: His is the Voice that Voices All

He is the Lord,
He is all in directions ten,
He is the seven expansive sea-girt worlds too,
Thus pervading,
He is the Speaker that speaks all.
(Thus the Jiva Siva Becomes.)

3033: He Has No Entry, Exit and Stay

He is unto the Garuda Bird, that in an instant sees all;
He protects the seven worlds entire,
He removes my Karmas,
He, the Pure One, the Birthless One,

He has Going, Coming and Mingling none.

3034: He Pervades All Worlds Alike

He is of the rich matted locks,
He is of hue golden,
Unattached He is,
Yet immanent in all He is,
He is omnipresent, birthless, the Holy God,
Unintermittent He stands,
In all worlds seven.

3035: He is Within the Flower's Fragrance

Sentience He is, Life He is
Union He is, Senses He is
Continuity beyond Thought He is,
Within the Fragrance of the Flower He is.

3036: He Comprehends All

The Holy One,
Devoid of odor of Senses Five,
My Father;
The Bounteous One, all Jnana gives;
In the precious wisdom of Vedic sages
Diverse He stands,
Comprehending all.

3037: He is Light in the Eye of Jivas

He is Heavenly Being
He is beyond the worlds seven;
He is this earth too;
He is cool unto seven ocean waters
That this globe girdles;
He stands in Jivas united,
As Light in their eye.

3038: His Limitless Expansiveness

He stood as Brahma and Vishnu,

He stood as heaven and earth,
He stood stretching
To the farthest mountains and seas seven,
He stood as Ripe Rich Fruit too.

3039: He is Jiva and Master of Jiva

He is Lord of Worlds,
The Holy One, my Father,
He is Master Mahout,
Of Jivas all,
He is Jivas themselves too,
He is the Lord,
Whom all in endearment hold.

3040: He is the Spark of Life and Thought Within

He is Spark of Prana-breath within,
He is the Luminous Sun in firmament high,
He is the Breath of Wind that blows on land,
He is the Thought within all.

3041: He Effected Union With Jiva

In the orderly way of numerals and letters
The Lord created music and melody;
In His Glance, in His Thought, from within,
He effected rapturous union of Jiva and Siva,
Into one Family united.

3042: He is the Center of All

The cardinal directions eight,
The worlds above and worlds below,
In Him centering stood;
Thus, immanent in all, He pervaded all;
He of the flowing matted locks,
Bedecked with fragrant Konrai blooms.

3043: He is One and Many

The Lord is with creation all

None know His coming and going,
He is distant, He is near;
He is constant, He is Sankara,
He is the Primal Being;
Multiple He is, One He is,
He Our Primal Lord.

3044: He Knows All; But None Knows Him

He is Jiva's knowledge,
He is the Ancient One,
Yet none know how He is;
In the universes eight all,
He knows all,
-He the Nandi, Our Lord Primal.

3045: He is Deathless

Water, earth, sky, fire and wind,
The spark of light within the body,
-All these He is;
He is Paraparam, He is Siva, Our Lord,
He is the walking Jiva here below,
Deathless He is.

3046: Tirumular's Songs, Mantras and Instructions Have But One Import

The Three Times Thousand that Mula composed,
The Three Times Hundred Mantras that Mula chanted,
The Three Times Ten Instructions that Mula gave,
These Three that Mula said
Are all, all, of one import.

23 BENEDICTION

3047: Long May They Be

Long may they be, Long may they be, our Nandi's Holy Feet!
Long may they be, Long may they be, the Feet of Him who severed Malas!
Long may they be, Long may they be, the Feet of Him of Divine Jnana;

Long may they be, Long may they be, the Feet of Him who has Mala none.

TANTRA NINE ENDS