

शिवसूत्राणि

Śivasūtrāṇi

«Śivasūtra-s or The Aphorisms of Śivá»



Sanskrit & Sánscrito (www.sanskrit-sanscrito.com.ar)

Introduction: I am really glad because Śivasūtra-s are now available in PDF format for you. As you surely know, Śivasūtra-s are the corner stone of Non-dual Shaivism of Kashmir (Triká).

It is a celebrated scripture containing profound knowledges in the form of short aphorisms. According to the Rahasyasampradāya (the Secret Tradition), it was written by Śivá Himself on a flat rock. This rock was discovered by the sage Vasugupta, who ultimately made the 77 aphorisms of Śivasūtra-s known to everybody. Well, it is a long story that you yourself can read from the pages under Triká section at the website. May this wisdom be for the good of everybody!.

Important: All that is in brackets and italicized within the translation has been added by me in order to complete the sense of a particular phrase or sentence. In turn, all that is between [...] constitutes clarifying further information also added by me.

(Gabriel, October 2001)

Sanskrit & Sánscrito

First Section: Śāmbhavopāya (the means using the Śivá's viewpoint)

चैतन्यमात्मा ॥१॥

Caitanyamātmā //1//

**Consciousness which is omniscient and omnipotent (caitanyam)
is the Self or true nature of Reality (ātmā).**

ज्ञानं बन्धः ॥२॥

Jñānam bandhaḥ //2//

The *(limited or contracted)* knowledge (jñānam) is bondage (bandhāḥ).

यानिवर्गः कलाशरीरम् ॥३॥

Yonivargaḥ kalāśarīram //3//

The source (yóni) and her progeny (vārgaḥ),
(along with) that whose form (śarīram) is activity (kalā) (are also bondage).

ज्ञानाधिष्ठानं मातृका ॥४॥

Jñānādhiṣṭhānam mātṛkā //4//

The basis (adhiṣṭhānam) of the *(limited and contracted)* knowledge (jñāna)
is the un-understood Mother (mātṛkā).

उद्यमो भैरवः ॥५॥

Udyamo bhairavaḥ //5//

Bhairava [Supreme Being] (bhairavaḥ)
is a sudden flash or elevation of divine Consciousness (udyamaḥ).

शक्तिचक्रसन्धाने विश्वसंहारः ॥६॥

Śakticakrasandhāne viśvasamhāraḥ //6//

Through union (sandhāne) with the collective group (cakrā) of powers (śakti),
(there is) the disappearance (samhāraḥ) of the universe (viśva).

जाग्रत्स्वप्नसुषुप्तभेदे तुर्याभोगसम्भवः ॥७॥

Jāgratsvapnasuṣuptabhede turyābhogasambhavaḥ //7//

(Even) during such different (states of consciousness) (bhede) as waking (jāgrat),
dreaming (svapna) and profound sleep (suṣupta), there is (sāmbhavaḥ)

the delight and enjoyment (ābhoga) of the Fourth State (turya).

ज्ञानं जाग्रत् ॥८॥

Jñānam jāgrat //8//

Knowledge (jñānam) is the waking state of consciousness (jāgrat).

स्वप्नो विकल्पाः ॥९॥

Svapno vikalpāḥ //9//

The dream state of consciousness (svapnaḥ) is thoughts and ideations (vikalpāḥ).

अविवेको मायासौषुप्तम् ॥१०॥

Aviveko māyāsaṣuṣṭam //10//

Non-discernment or lack of awareness (aviveko) is the profound sleep (saṣuṣṭam) of Māyā [delusion] (māyā).

त्रितयभोक्ता वीरिशः ॥११॥

Tritayabhoktā vīreśaḥ //11//

He is a master (isá) of (*bis*) senses (vīrá)¹ who is an enjoyer
(of the aforesaid “ābhoga”² or divine delight) (bhoktā)
in the triad (of waking, dreaming and deep sleep) (tritaya).

¹ Even though “vīrá” literally means “hero”, it is to be understood here as “sense”.

² Vide Aphorism 7.

विस्मयो योगभूमिकाः ॥१२॥

Vismayo yogabhūmikāḥ //12//

The stages (bhūmikāḥ) of Yóga (yóga) are a fascinating wonder (vismayaḥ).

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इच्छाशक्तिरुमा कुमारी ॥१३॥

Icchāśaktirumā kumārī //13//

The Will (icchā) power (śaktiḥ) (of the enlightened Yogī)
is the “Splendor of Śivá” (úmā) that is Kumārī (kumārī).

दृश्यं शरीरम् ॥१४॥

Dṛśyam śarīram //14//

All phenomena (outer or inner) (dṛśyam) are the body (śarīram)
(of the enlightened Yogī).

हृदये चित्तसंघट्टाद्दृश्यस्वापदर्शनम् ॥१५॥

Hṛdaye cittasaṅghaṭṭāddṛśyasvāpadarśanam //15//

Through the union (saṅghaṭṭāt) of the mind (cittā) on the core of Consciousness
(hṛdaye), there is appearance (darśanam) of (all) phenomena (outer or inner) (dṛśya)
(and even) the void (svāpa) (as they are in their essential reality).

शुद्धतत्त्वसन्धानाद्वापशुशक्तिः ॥१६॥

Śuddhatattvasandhānādvāpaśuśaktiḥ //16//

Or (vā) by union (sandhānāt) with the Pure (śuddhā) Principle (tattva),
(the Yogī becomes like one in whom) the (binding) power (śaktiḥ)
(existing in) a limited and conditioned being (pāśu) is absent (a).

वितर्क आत्मज्ञानम् ॥१७॥

Vitarka ātmajñānam //17//

Firm and unwavering awareness (vitarkaḥ)
(that “I am Śivá”) is the knowledge (jñānam) of Self (ātma).

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लोकानन्दः समाधिसुखम् ॥१८ ॥

Lokānandaḥ samāhisukham //18//

The Bliss (that the Yogī feels in abiding as the Knower or Perceiver) (ānandāḥ) of the world (*consisting in subjects and objects*) (loká) is (*his*) delight (sukhám) of Samādhī (samādhī).

शक्तिसन्धाने शरीरोत्पत्तिः ॥१९ ॥

Śaktisandhāne śarīrotpattiḥ //19//

On being united (sandhāne) with the Power (*of Will*) (śakti) (*there is*) production or creation (utpattiḥ) of bodies (śarīra) (*according to the Yogī's desire*).

भूतसन्धानभूतपृथक्त्वविश्वसंघट्टाः ॥२० ॥

Bhūtasandhānabhūtapṛthaktvaviśvasaṅghaṭṭāḥ //20//

(*The other supernormal powers of the enlightened Yogī are: the power of* putting together (sandhāna) (*elements or parts*) in (*all*) existent entities (bhūtá); (*the power of*) separating (pṛthaktva) (*elements or parts*) of them all (bhūtá) (*and the power of*) assembling [saṅghaṭṭa] (saṅghaṭṭāḥ) everything (viśva) (*what has been separated by space and time*).

शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः ॥२१ ॥

Śuddhavidyodayācchakreśatvasiddhiḥ //21//

Full acquisition (siddhiḥ) of mastery (iśatva) over the collective group of powers (cakrá) (*is achieved by the Yogī*) through the emergence (udayāt) of Śuddhavidyā (śuddhavidyā).

महाह्रदानुसन्धानान्मन्त्रवीर्यानुभवः ॥२२ ॥

Mahāhradānusandhānānmantravīryānubhavaḥ //22//

By uniting (anusandhānāt) with the Great (mahā) Lake (hrada),

(the Yogī has) the experience (anubhavaḥ) of the generative source
(virility or potency) (vīrya) of (all) māntra-s (māntra).

Second Section: Śāktopāya (the means using the Śakti's viewpoint)

चित्तं मन्त्रः ॥१॥

Cittaṁ mantraḥ //1//

The mind (of someone who constantly ponders over the Highest Reality) (cittāṁ)
is the Māntra (māntraḥ).

प्रयत्नः साधकः ॥२॥

Prayatnaḥ sādhaḥ //2//

(Zealous and spontaneous) effort (prayatnaḥ) is effective in fulfillment (sādhaḥ).

विद्याशरीरसत्ता मन्त्ररहस्यम् ॥३॥

Vidyāśarīrasattā mantrarahasyam //3//

The (luminous) Existence or Being (of the Perfect I-consciousness) (sattā),
(which consists in words) whose essence (śarīra) is the knowledge
(of the highest non-dualism) (vidyā), is the secret (rahasyam) of the Māntra (māntra).

गर्भे चित्तविकासोऽविशिष्टविद्यास्वप्नः ॥४॥

Garbhe cittavikāso'viśiṣṭavidyāsvapnaḥ //4//

Mental (cittā) satisfaction (vikāsaḥ) in (limited) mayic powers (garbhe)
is a (mere) dream (svapnaḥ) (based upon) inferior (aviśiṣṭa) knowledge (vidyā).

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विद्यासमुत्थाने स्वाभाविके खेचरी शिवावस्था ॥५॥

Vidyāsamutthāne svābhāvike khecarī śivāvasthā //5//

On the spontaneous (svābhāvike) emergence (samutthāne) of the (*Highest*) Knowledge (vidyā), (*occurs*) a movement in the unlimited space of Consciousness (khecarī), (*which is known as*) the state (avasthā) of Śivá (śivá).

गुरुरुपायः ॥६॥

Gururupāyah //6//

The Gurú (gurúḥ) is the means (upāyah).

मातृकाचक्रसम्बोधः ॥७॥

Mātrkācakrasambodhaḥ //7//

(From a pleased Gurú accrues) enlightenment (sambodhaḥ) regarding the group (cakrá) of letters (mātrkā).

शरीरं हविः ॥८॥

Śarīram haviḥ //8//

The body (of a person into whom the aforesaid enlightenment was poured) (śarīram) (*becomes*) an oblation (haviḥ).

ज्ञानमन्नम् ॥९॥

Jñānamannam //9//

The (*limited*) knowledge (jñānam) is the food (annam).

विद्यासंहारे तदुत्थस्वप्नदर्शनम् ॥१०॥

Vidyāsamhāre tadutthasvapnadarśanam //10//

On the submergence (samhāre) of the (*Pure*) Knowledge (vidyā), there is appearance (darśanam) of mental modifications (*like in a dream*) (svāpna)

arising (uttha) because of it (tát) (*that is, "arising because of the previous submergence of the Pure Knowledge"*).

Third Section: Āṇavopāya

[the means using the Āṇu's viewpoint (an Āṇu is a "limited being")]

आत्मा चित्तम् ॥१॥

Ātmā cittam //1//

The individual Self (ātmā) is mind (cittám).

ज्ञानं बन्धः ॥२॥

Jñānam bandhaḥ //2//

(Mind-born) knowledge (jñānam) is bondage (bandháh).

कलादीनां तत्त्वानामविवेको माया ॥३॥

Kalādīnām tattvānāmaviveko māyā //3//

Non-discrimination (avivekaḥ) of such principles (tattvānām) as Kalā (kalā), etc. (ādīnām), (*is*) Māyā (māyā).

शरीरे संहारः कलानाम् ॥४॥

Śarīre saṁhāraḥ kalānām //4//

The dissolution (saṁhāraḥ) of the parts (kalānām) [of the tattva-s or principles of manifestation] in the body [physical, subtle and causal] (śarīre) (should be accomplished by Bhāvanā or creative contemplation).

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नाडीसंहारभूतजयभूतकैवल्यभूतपृथक्त्वानि ॥५॥

Nāḍīsamhārabhūtajayabhūtakeivalyabhūtapṛthaktvāni //5//

(The Yogī should bring about) dissolution (of the vital energy) (samhāra) in the subtle channels (nāḍī), conquest (jayā) of the gross elements (bhūtā), withdrawal (of his mind) (kaivalya) from the gross elements (bhūtā) (and) separation [pṛthaktva] (pṛthaktvāni) from the gross elements (bhūtā) (by means of Bhāvanā or creative contemplation too).

मोहावरणात्सिद्धिः ॥६॥

Mohāvaraṇātsiddhiḥ //6//

Supernatural power (siddhiḥ) (occurs) because of a veil (āvaraṇāt) (drawn by) Māyā or Ignorance (móha).

मोहजयादनन्ताभोगात्सहजविद्याजयः ॥७॥

Mohajayādanantābhogātsahajavidyājayaḥ //7//

(The Yogī acquires) mastery (jayāḥ) of the Natural (sahajā) Knowledge (vidyā) through an all-pervasive and unlimited (anantābhogāt) conquest (jayāt) of Māyā or Ignorance (móha).

जाग्रद्वितीयकरः ॥८॥

Jāgraddvītiyakaraḥ //8//

(The Yogī who has attained to Sahajavidyā or the Natural Knowledge) is awake and watchful (jāgrat), (while) the second one (that is, "the world") (dvītiya) (appears) as (his) effulgence of light (karāḥ).

नर्तक आत्मा ॥९॥

Nartaka ātmā //9//

(This very Yogī) is a Self (ātmā) (that is merely) a dancing actor (nartakaḥ).

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रङ्गोऽन्तरात्मा ॥१०॥

Raṅgo'ntarātmā //10//

The stage (for that Nartaka or dancing actor to play -vide 9th aphorism-) (raṅgaḥ) is (his) inner (antāḥ) soul (ātmā) (which consists of causal and subtle bodies).

प्रेक्षकाणीन्द्रियाणि ॥११॥

Prekṣakāṅdriyāṇi //11//

The senses (of that Nartaka or dancing actor) (indriyāṇi) are the spectators (of his playing) (prekṣakāṇi).

धीवशात्सत्त्वसिद्धिः ॥१२॥

Dhīvaśātsattvasiddhiḥ //12//

By means of (vaśāt) the superior spiritual intelligence (dhi), (there is) the realization (siddhiḥ) of the flashing, subtle and inner vibration of the perfect I-consciousness (sattvā).

सिद्धः स्वतन्त्रभावः ॥१३॥

Siddhaḥ svatantrabhāvaḥ //13//

The state (bhāvāḥ) of being Independent and Free (svatantra) is achieved (siddhaḥ).

यथा तत्र तथान्यत्र ॥१४॥

Yathā tatra tathānyatra //14//

As (yāthā) there (tātra), so (tāthā) elsewhere (anyātra) (that is, "just as that independent Yogī can exhibit Freedom in his own body, he is able to do so in any other place too"; this is the sense).

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बीजावधानम् ॥१५॥

Bijāvadhānam //15//

(That Yogī should give full) attention (avadhānam) to the Seed (in other words, “to the Highest Śákti or the perfect I-consciousness that is the source of the entire manifestation”) (bīja).

आसनस्थः सुखं हृदे निमज्जति ॥१६॥

Āsanasthaḥ sukhaṁ hrade nimajjati //16//

Established (sthaḥ) in the power of the Supreme Śákti (or the perfect I-consciousness, which is as a “seat” for him) (āsana), (the enlightened Yogī) easily (sukhám) plunges (nimajjati) into the Lake (of the divine and immortal Consciousness) (hrade).

स्वमात्रनिर्माणमापादयति ॥१७॥

Svamātrānirmāṇamāpādayati //17//

(That very liberated Yogī can) produce (nirmāṇam āpādayati) (any forms according to) the measure or aspect of the creative Consciousness (which is his “āsana” or “seat” -vide 16th aphorism-) (svamātrā).

विद्याविनाशे जन्मविनाशः ॥१८॥

Vidyāvināśe janmavināśaḥ //18//

As long as Sahajavidyā or Śuddhavidyā (the Natural Knowledge) (vidyā) does not disappear (avināśe), (the possibility of another) birth (janma) (does) disappear (for that sublime Yogī) (vināśaḥ).

कवर्गादिषु माहेश्वर्याद्याः पशुमातरः ॥१९॥

Kavargādiṣu māheshvaryādyāḥ paśumātarāḥ //19//

Māheshvarī (māheshvarī) and other goddesses (ādyāḥ) (who have their sphere of influence) in “ka” (ka) group (vārga), etc. (ādiṣu), and are the mothers (mātarāḥ)

of the limited beings (pásu) (*become their presiding deities*).

त्रिषु चतुर्थं तैलवदासेच्यम् ॥२०॥

Triṣu caturtham tailavadāsecyam //20//

The fourth state of consciousness (*which is a Witness*) (caturtham) should be poured (āsecyam) like (vat) (*a continuous flow of*) oil (tailā) into (*the other*) three (triṣu), (*that is, in waking, dreaming and deep sleep*).

मग्नः स्वचित्तेन प्रविशेत् ॥२१॥

Magnaḥ svacittena praviśet //21//

One should enter (*that fourth state of consciousness -vide aphorism 20-*) (praviśet) by being immersed (*into it*) (magnaḥ) with one's own (svā) mind (cittena), (*which must be devoid of any thought, obviously*).

प्राणसमाचारे समदर्शनम् ॥२२॥

Prāṇasamācāre samadarśanam //22//

When a slow but firm spreading out (samācāre) of the (*Yogī's*) vital energy (prāṇā) (*occurs*), there is equable (samā) vision (darśanam), (*that is, the Yogī realizes the unity underlying all*).

मध्येऽवरप्रसवः ॥२३॥

Madhye'varaprasavaḥ //23//

In the intervening stage, (*that is, neither at the initial nor final stages of waking, dreaming and dream sleep*) (madhye), there is generation (prasavāḥ) of inferior (*mental states*) (āvara).

मात्रास्वप्रत्ययसन्धाने नष्टस्य पुनरुत्थानम् ॥२४॥

Mātrāsvapratyayasandhāne naṣṭasya punarutthānam //24//

When there is union (sandhāne) between the real I-consciousness (svapratyaya) and the objects (mātrā), *(there is also)* reappearance (púnar utthānam) *(of the Bliss of that fourth state of consciousness which had)* disappeared (naṣṭasya) *(due to the arising of the aforesaid inferior states of mind -vide aphorism 23-).*

शिवतुल्यो जायते ॥२५॥

Śivatulyo jāyate //25//

(That superb Yogī who has attained to the fourth state) becomes (jāyate) equal (tulyaḥ) to Śivá (śivá).

शरीरवृत्तिर्व्रतम् ॥२६॥

Śarīravṛttirvratam //26//

Remaining (vṛttiḥ) in the body (śarīra) is *(his)* vow (vratám), *(that is to say, he retains a physical form on account of his enormous compassion to humankind; it is really a pious act on his part).*

कथा जपः ॥२७॥

Kathā japah //27//

(His) conversation (kathā) is the muttering (of a Mántra or prayer) (jápah).

दानमात्मज्ञानम् ॥२८॥

Dānamātmajñānam //28//

Knowledge (jñānam) of Self (ātma) is *(his)* gift (dānám) *(for us all).*

योऽविपस्थो ज्ञाहेतुश्च ॥२९॥

Yo'vipastho jñāhetuśca //29//

He who (yaḥ) is established *(in the group of powers or Śakticakra)* (avipasthaḥ) is really (ca) a means (hetuḥ) of wisdom (jñā).

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स्वशक्तिप्रचयोऽस्य विश्वम् ॥३०॥

Svaśaktipracayo'sya viśvam //30//

The universe (viśvam) is the expansion or unfoldment (pracayaḥ) of his own (svá... ásyā) Power (śakti).

स्थितिलयौ ॥३१॥

Sthitilayau //31//

Both the maintenance (of the universe) (sthíti) and its reabsorption (layau) (are also the unfoldment of his Power).

तत्प्रवृत्तावप्यनिरासः संवेत्तृभावात् ॥३२॥

Tatpravṛttāvapyanirāsaḥ samvetṛbhāvāt //32//

Therefore (tát), even though (ápi) there may be occurrence (of those two previous processes: maintenance and reabsorption of the universe -vide aphorism 31-) (pravṛttau), there is no break (anirāsaḥ) (in the inner state of the great Yogī) because of (his) condition (bhāvāt) as the (Supreme) Knower (samvetṛ).

सुखदुःखयोर्बाहिर्मननम् ॥३३॥

Sukhaduḥkhayorbahirmananam //33//

(This sublime Yogī) considers (manánam) pleasure and pain (sukhaduḥkhayoḥ) as something external (bahís).

तद्विमुक्तस्तु केवली ॥३४॥

Tadvimuktastu kevalī //34//

(As the noble Yogī) is completely free (vimuktaḥ) from that [pleasure and pain] (tát), (he is) alone (kevalī) then (tú), (in short, he has attained to his own Self who is both an “only” Knower and an “only” Mass of Pure Consciousness).

मोहप्रतिसंहतस्तु कर्मात्मा ॥३५॥

Mohapratisamhatastu karmātmā //35//

However (tú), one who is a compact mass (pratisamhataḥ) of delusion (móha) (is merely) involved (ātmā) in actions (kárma).

भेदतिरस्कारे सर्गान्तरकर्मत्वम् ॥३६॥

Bhedatiraskāre sargāntarakarmatvam //36//

When the difference (bhedá) disappears (tiraskāre), (the capacity to) perform (karmatvam) another (ántara) Creation (sárga) (appears in the enlightened Yogī).

करणशक्तिः स्वतोऽनुभवात् ॥३७॥

Karaṇaśaktiḥ svato'nubhavāt //37//

(Anyone can realize his) creative (káraṇa) power (śáktiḥ) from his own (svataḥ) experience (anubhavāt).

त्रिपदाद्यनुप्राणनम् ॥३८॥

Tripadādyanuprāṇanam //38//

(There should be) enlivening (anuprāṇanam) of the three states [manifestation, maintenance and reabsorption] (tripada) by the main one (ādi) (in sum, "by the fourth state of consciousness which is a Witness to the other three ones and is full of transcendental Bliss").

चित्तस्थितिवच्छरीरकरणबाह्येषु ॥३९॥

Cittasthitivaccharīrakaraṇabāhyeṣu //39//

As (in the case) (vat) of the mental (cittá) states (sthítī), (so also regarding) the body (śárīra), organs of sense (káraṇa) and external objects [bāhya] (bāhyeṣu),

*(there should be an “enlivening or vivification”
by infusing them with the Bliss of the fourth state of consciousness).*

अभिलाषाद्वहिरगतिः संवाह्यस्य ॥४०॥

Abhilāṣādbahirgatiḥ saṁvāhyasya //40//

**Because of the desire (abhilāṣāt) there is extroversion (bahirgatiḥ)
of the limited being (saṁvāhyasya)
(who is thus subject to the wheel of Samsāra
or Transmigration from a form of existence to another).**

तदारूढप्रमितेस्तत्क्षयाज्जीवसङ्क्षयः ॥४१॥

Tadārūḍhapramitestatksayāj्jīvasaṅkṣayaḥ //41//

**(Nevertheless), in the case of (the great Yogī) whose awareness (pramiteḥ)
is established (ārūḍha) in That [in the fourth state or Turya] (tāt),
with the removal (kṣayāt) of that (desire) [vide aphorism 40] (tāt)
there is also complete removal (saṅkṣayaḥ)
of (the condition of) limited being (jīvā).**

भूतकञ्चुकी तदा विमुक्तो भूयः पतिसमः परः ॥४२॥

Bhūtakañcukī tadā vimukto bhūyaḥ patisamaḥ paraḥ //42//

**Then (when the desire finally disappears) (tadā),
(that Yogī uses the body which is composed of) gross elements (bhūtā)
as covering (kañcukī), (and on account of his being) completely liberated (vimuktaḥ)
(he is) preeminently (bhūyaḥ) the Highest Reality (pāraḥ) and (consequently) equal
(samāḥ) to the Lord (Śivā) (pāti).**

नैसर्गिकः प्राणसम्बन्धः ॥४३॥

Naisargikaḥ prāṇasambandhaḥ //43//

**The link or association (sambandhaḥ) of the vital energy (prāṇā)
(with the body) is natural (naisargikaḥ).**

नासिकान्तर्मध्यसंयमात् किमत्र सव्यापसव्यसौषुम्नेषु ॥४४॥

Nāsikāntarmadhyasamyamāt kimatra savyāpasavyasauṣumneṣu //44//

(There is vital energy -prāṇaśakti or prāṇā-) in the left subtle channel [Īdā] (savya),
in the right subtle channel [Piṅgalā] (apasavya)
and in Suṣumnā [the middle one] (sauṣumneṣu).

By the intense and constant awareness (samyamāt) of the center
[that is, the perfect I-consciousness] (mādhyā) of the inner aspect (antāḥ)
of (the aforesaid) prāṇaśakti (nāsikā) (the Yogī abides in the constant awareness
of the supreme and perfect I-consciousness for ever).
What else (could one say) (kim) in this respect (ātra)?.

भूयः स्यात्प्रतिमीलनम् ॥४५॥

Bhūyaḥ syātpratimīlanam //45//

(Regarding the enlightened Yogī) there is (syāt) over and over again (bhūyaḥ)
the awareness of the Supreme Self both internally and externally (pratimīlanam).