

Siva Sutras

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## Siva Sutras

Subject: Siva Sutras

Language: Sanskrit

Author: Vasugupta (875-925 CE)

Reference: Ksemaraja (11th Century)

Reference: English Translation with Commentary: Jaideva Singh, 1979

Reference: Monier Williams Sanskrit-English Dictionary.

Reference: Siva Sutras Jaideva Singh

Verses in Sanskrit font, Translation of verses, Commentary, Flow Charts, Montages...: V. Krishnaraj

Before the advent of Kashmir Saivism, Saiva Siddhanta [Primer in Saiva Siddhanta](#) was prevalent in Kashmir. Then came along Vasugupta who presented Siva Sutra of 78 verses as an alternative to Saiva Siddhanta. They were based on Monistic Agamas and advocated a three-way Marga (pathway) to Moksha (liberation). His follower Ksemaraja made commentaries on Siva Sutra and gave details as to how Siva Sutra came about. It was of divine origin, a dream revelation made to Vasugupta (875-925 CE) by none other than Siva Himself. Upon instruction from Siva, Vasugupta found a tablet with inscription of Siva Sutras on the Mahadevagiri Hill. Authors believe the other version which says that Siva came in Vasugupta's dream and gave him a rendering of the entire Siva Sutras and instructed him to spread Monistic Saivism among his worthy followers.

### A short Biography of Jaideva Singh

Jaideva Singh was born in 1893 in the small town of Shoratgarh, Uttar Pradesh. His grandfather rebelled against the British in 1857. He was beheaded by the British. At that time Jaideva's father was two years old. His mother fled to escape the British. In the course of time, Jaideva received M.A in philosophy with distinction in Benares. Annie Besant coming to know of his erudition changed his Rajput given name from Jaibhaksa to Jaideva after a famous poet. Jaideva was only 5' 6" tall disproportional to his towering intellectual stature. Jaideva being a meat eater as normal for his Rajput caste, became a vegetarian after exposure to spiritual master Baby Bhagavandas. He even gave up drinking milk.

In 1962 at age 69, he took interest in Kashmir Saivism. He met Swami Lakshmanjoo. With his extensive knowledge of Sanskrit and oral tradition of Kashmir Saivism from Gopinatha Kaviraj and Lakshmanjoo, he published Siva -Sutras, Spanda-Karikas with Sanskrit, English texts with exposition....

His books were translated into European and Indian languages. His last book A Trident of Wisdom was published posthumously by SUNY Press. He died on May 27, 1986 at ripe old age of 93.

"Jaideva Singh was a great scholar in musicology, philosophy and Sanskrit. He was awarded Padma Bhushan by the Government of India in 1974. After retirement he dedicated the later part of his life to the study of Kashmir Saivism. He published several books in Hindi and English translations of Kashmir Saiva texts, such as Siva-Sutras, Spanda-Karika, Pratyabhijnahridayam, Vijnanabhairava."

Siva Sutras are revealed wisdom affirming the identity of Siva with the individual self (soul or Monad). These Siva Sutras were revealed to Vasugupta by Siva Himself. Ksemaraja wrote the exposition and commentary on these verses. This piece is based on them.

**Siva is the Hypostasis, Bliss, Spanda, the fountainhead and repository of Rudra and the soul.**

Victorious Divine wholesome Consciousness of Samkara is a non-dual Reality though it appears as dual and is the springhead and repository of Rudra and the individual soul. He is the hypostatic Reality from which the universe issues forth as His form. His unencumbered Free Will emanates His divine power, the radiant mass of Bliss and the unexcelled immortal **Spanda**.

Samkara (Siva) is the origin and repository of Rudra, the individual souls and the universe. Rudras are free of Anava Malam (ஆணவ மலம்) and thus are capable of Sristi, Sthiti and Samhara (Creation, Maintenance, and Destruction). Of the five functions of Siva, He is directly involved in Tirobhava and Anugraha (obscuration and Grace). Sristi, Sthiti and Samhara, Tirobhava and Anugraha are the five functions. Tirobhava = Vilaya = Obscuration.

**Spanda: Kashmir Saivism** is of the belief that Siva dances, pervades, vibrates, and pulsates in the individual souls, matter and universe. All is Siva. Spandex is a long-chain elastic Polymer that can expand and contract. Likewise, **Spanda** in Sanskrit is quickening, quivering, vibration, throbbing, expansion and contraction.... Spanda Sakti consisting of Unmesa and Nimesa is Sakti of Siva. Nimesa = closing of eyes; Unmesa = opening of eyes. Opening of eyes is centrifugal force of creation; closing of eyes is the centripetal journey of soul to Siva. Though they appear as sequential elements, they are concurrent in Siva. This is a divine energy; it appears to be spent by Siva and or Sakti and yet it does not diminish. Spanda is pulsation, quivering, motion, quickening in the womb.... The universe emerges from Spanda power of Siva. Siva on one hand and souls and universe on the other hand are one. Sivasakti and the universe are same. **Spanda power** has its hypostasis in Siva and manifests the 36 Tattvas **TATTVAS-36**, which are the building blocks of the universe and beings. The world is the stage for the Spanda Energy of vibration according to Kashmir Saivism; the same is called in South India the Dance of Siva on the Cosmic Stage; the Lord dances in all elements; all his acts are dance, pulsation, vibration or orbital motion down to subatomic particle; when the dance stops, the world ends with Nimesa; with Unmesa, the dance starts again and the universe pulsates with life. There appears to be some variance with Sankaracharya's Vedic philosophy in that Spanda theory espouses that this world is NOT an illusion but a reality.

Anuttara Spanda Tattva:

Anuttara: 1) The Super-Supreme; the Highest; Parama Siva or Supreme Siva; The Absolute; the One, The First, the Foremost. 2) The vowel 'a'.

In Tamil, Tiruvalluvar describes God as follows.

**அகர முதல எழுத்து எல்லாம் ஆதி**

**பகவன் முதற்றே உலகு.** Verse 1.

As all letters start from the First Letter, A (அ) , this world starts from the First Primal God.

Siva is the hypostasis from whom all emerge and into whom all subside. This is invocation of Siva for the successful completion of the work.

#### Presentation of Siva Sutras divested of confusion. --Ksemaraja

Having found confusion in the exposition of Siva Sutras on account of inconsistency in the Sacred tradition of the teachers, I interpret the Siva Sutras in accordance with their true meaning.

Vasugupta (875-925 CE) received revelations of Siva Sutras. Abhivanagupta (950 - 1020 CE / 975-1025 CE) was the teacher of Ksemaraja (beginning of 11th Century) who wrote among other works, Siva-Sutra-Vrtti, Siva-Sutra Vimarsini (Reflections on the Aphorisms on Siva).

#### Vasugupta rejects false doctrines and learns traditional doctrines from Siva Yogis.

There on the mountain was Vasugupta, a Mahan (a Great man) and a devotee of Mahesvara, who owing to devotion to Mahesvara and divine Grace did not accept the teachings of NAgabodhi and Siddhas, given to inferior doctrines. His heart became pure by good traditional teaching by Yoginis and Siddhas connected to the Supreme Lord.

NAgabodhi and Siddha are the Buddhist teachers. Yoginis and Siddhas are female and male Yogis serving Lord Siva.

#### Non-difference between man and Lord. Siva Consciousness pervades all.

Siva commanded Vasugupta to seek the Siva Sutras on a stone tablet in the nearby mountain.

Siva revealed the aphorisms of Siva Sutras to Vasugupta. The first teaching is that Nara (man) and Isvara (The Supreme Lord) are non-different and Consciousness of Siva alone is the Self of the matter and beings in the universe.

#### Siva Sutras

##### 1- śāmbhavopāya - Universal consciousness

Verse 1.1. चैतन्यमात्मा । = चैतन्यम् आत्मा । चैतन्यम् = caitanyam;  
आत्मा = ātmā = Universal Consciousness = Self. Self is endowed with  
Chaitanyam (Universal Consciousness). Krishnaraj  
Awareness which has absolute freedom of all knowledge and activity is the Self  
or nature of Reality. --Jaideva Singh.

Caitanyamatma = Caitanyam + Atma. Chaitanyam is the transcendental aspect of Chittam or Cit in man. Chaitanyam is Universal Consciousness having absolute Jnana Sakti and Kriya Sakti (Knowledge and Action Power attributable to Siva only). Self is Siva or Reality. Sankara's Parabrahman is attributeless; Kashmir Saivism's Parabrahman is with attributes; Svatantriya (Self-dependence: Absolute Freedom; plus Vimarsa or self-consciousness; plus Jnana and Kriya, absolute Knowledge and Action.)

AnAsrita Siva: Siva<sup>1</sup> Tattva is number one; Sakti<sup>2</sup> Tattva comes next; Sadasiva<sup>3</sup> Tattva comes third. AnAsrita Siva is a transitional state or Avastha between Sakti<sup>2</sup> Tattva and Sadasiva<sup>3</sup> Tattva. Sakti casts a spell on Siva, hides the universe temporarily from Him (Sadasiva), and thus creates a temporary ignorance about His nature. Siva is the repository of Consciousness and the Universe. Aham (I) and Idam (This) are subject and object remaining in a potential state in Him. Sadasiva Tattva manifests the Universe. Initially Siva does not feel non-different from Consciousness. Later, He does not experience the unity of Consciousness wherein Consciousness and the Universe are identical (Cidaikya AkhyAti Maya = Consciousness-ignorance-illusion).

AkhyAti = non-apprehension, ignorance.

There is a story to illustrate this point. Goddess Sakti sneaks behind Siva and covers His eyes with Her palms. Siva is Consciousness and the universe, a case of Subject and object, Aham and Idam ('I' and This). When Sakti covers His eyes, Siva is temporarily out of contact and touch with and sight of His universe. It is 'more void than void itself', according to Ksemaraja. Siva is removed from matter; there is no objective content; the universe is negated from Him. This is the state of AnAsrita Siva.

Consciousness of Siva is Prakasa or Light which is the basis of all lights, without which nothing is visible; thus Universe is visible because of His Prakasa.

**Caitanyam** of Siva refers to a state of consciousness that has an eternal and absolute relationship to Omniscient knowledge, omnipotent activity.

**SvAtantriya**: Free Will. It includes Creative power of the supreme Reality, Vimarsa, Jnana and Kriya (self-consciousness, Knowledge and Action). Siva is unlike the Parabrahman of Vedanta who is attributeless.

**Malam**: Impurity. Mala is the impurity that shrouds consciousness so much that the latter appears stunted, contracted, and diminished in the individual soul. There are three Malas: Anava Mala, MAya Mala, and Karma Mala.

**Anava Mala**: Anava Mala contracts the consciousness to that of the embodied soul. Anava Malam is like the cataract that conceals the effulgence and greatness of Siva from the individual soul which forgets its organic connection with Siva.

**MAYa Mala**: Maya Mala gives the soul its body both gross and subtle. [Primer in Saiva Siddhanta](#)

**Kanma Mala**: Karma Mala means that the impurity is derived by actions of the embodied soul under the influence of Antahkarana or the Inner Organ. Its origin is Karma, Vasanas and Samskaras.

Atma = Self is Consciousness, unfettered by any limitations and has Spanda, the creative pulsations or vibrations. The Highest Consciousness is the Knower called Bindu. [BINDU](#). The Knower, the Knowledge and the Known are all aspects of Consciousness. The I-Consciousness is Sakti of Siva, the cause of manifestation. There is no means of proof for the existence of Consciousness, because the very means of proof owe their existence to It.

The self is single and pervasive and not many.

1-2 ज्ञानमं बन्धः jñānam bandhah = (Limited) knowledge bondage.

(Limited) Knowledge is bondage. (Faustian knowledge is bondage.)

Krishnaraj

jñānam = (Limited) knowledge. Bandhah = bondage.

Ajnana or ignorance of one's real nature which is a kind of shrunken or limited knowledge is the cause of bondage (of the empirical self). --Jaideva Singh.

Ajnanam is ignorance of the real nature of the soul. Limited knowledge is the cause of bondage.

Limited knowledge is not realizing one's non-difference from Siva. Ajnanam or non-knowledge is not knowing one's own real nature. Other synonym for Ajnanam is Anava Malam that is responsible for Samsara or MAya Mala, which in its turn is the cause of Karma or Kanma Malam. Siva Himself is afflicted with this limitation and goes by the name Anasrita Siva.

**AnAsrita Siva**: Siva<sup>1</sup> Tattva is the First and Foremost of all Tattvas and has the Consciousness and the universe in a potential state within Him. Sakti<sup>2</sup> Tattva is the agent to manifest the universe. Siva through

the intermediation of Sakti<sup>2</sup> manifests the universe in Sadasiva<sup>3</sup> Tattva. Sakti interposes between Herself<sup>2</sup> and Sadasiva<sup>3</sup> Tattva and prevents Siva to experience the world of matter and thus Siva is in a state of AkhyAti or ignorance about the universe. AkhyAti is not actually ignorance in strict sense but lack of experience of the universe, though Siva is replete with Knowledge (KhyAti). This, termed Cidaikya-AkhyAti-Maya, casts a spell by preventing Siva to experience the world. **My explanation:** Siva is Prakasa and I-Consciousness and Sakti is Vimarsa and the creator of the world. Siva's light is prevented from shining on object by Sakti. Light is knowledge. What does it mean? Sakti is creating the world, which is immanent and not yet manifest. Siva's Light is useful only when there is an object or world to shine on. Without object, Light has no function. Siva cannot experience the world or object unless the object is created by Sakti so that His light can shine on it and Siva can see and experience the object. This transient intermediate state of Siva (and inexperience) between Sakti and Sadasiva Tattvas is called **AnAsrita Siva**. The common analogy given for this condition is as follows. Sakti surreptitiously comes from behind Siva, and covers His eyes so that He does not see and experience the universe momentarily. Siva is disconnected from the world. This is the moment when Siva knows Aham ( 'I' ), but Sakti has not produced the universe Idam (That). Idam is waiting to be made. The universe is immanent and imminent inside Sakti and will be manifest soon. That gap between the feeling of Aham and Idam is AkhyAti or lack of experience of objects by Siva. This limitation extends to MAYApramAta (MAYa-afflicted Pralyakalar and Sakalar class souls).

Anava Malam is twofold: Paurusa and Bauddha (Purusa-related and Buddhi-related). Paurasa Anava Mala inherent in the individual self and Bauddha Anava Malam is inherent in Buddhi.

MahAmAyA is the self-veiling power of Siva. It is twofold: AparA and ParA. AparA state, wherein abide Vijanakalars, prevails between Suddhavidya<sup>5</sup> and MAYA<sup>6</sup>. **Vijanakalars have knowledge without the pure complete I-Consciousness. ParA MahAmAyA state abides at the lower level of MahAmAya wherein stay Vidyasvaras with full consciousness. Vijanakalar in the interphase between Suddha vidya and MAYA is free of MAYA and Kanma Malas and yet is afflicted by Anava Malam. Primer in Saiva Siddhanta.**

The self-veiling power of Siva projects in the individual soul as Malam.

Siva<sup>1</sup>, Sakti<sup>2</sup>, Sadasiva<sup>3</sup>, Isvara<sup>4</sup>, **Sadvidya or Suddhavidya<sup>5</sup>, MāyA<sup>6</sup>**, Kāla<sup>7</sup>, Niyati<sup>8</sup>, Kalā<sup>9</sup>, Vidya<sup>10</sup>, Rāga<sup>11</sup>, Purusa<sup>12</sup> Prakrti Tattva<sup>13</sup>, Buddhi<sup>14</sup>, Ahamkara<sup>15</sup>, Manas<sup>16</sup>, hearing<sup>17</sup> tactile sense<sup>18</sup>, vision and color<sup>19</sup>, tasting<sup>20</sup>, smell<sup>21</sup>, speech<sup>22</sup>, grasp<sup>23</sup>, ambulation<sup>24</sup>, evacuation<sup>25</sup>, procreation<sup>26</sup>, sound<sup>27</sup>, palpation<sup>28</sup>, form<sup>29</sup>, taste<sup>30</sup>, odor<sup>31</sup>, ether<sup>32</sup>, air<sup>33</sup>, fire<sup>34</sup>, water<sup>35</sup> Earth<sup>36</sup>.

Pasu is a limited individual conditioned by knowledge derived from sense organs and the experience from them. He has no knowledge of the Higher Self; he mistakes the non-self as the Self. The ignorance is reciprocal. Pasu considers non-self as Real Self and Real Self as non-self. Ajnana is not complete absence of knowledge; it is limited, imperfect and not whole (Sankucitajnana).

1-3 योनिवर्गः कलाशरीरम् yonivarga kalāśārīram = योनि = Yoni = the womb, the source, māyā. वर्गः = vargah = class of tattvas. योनिवर्गः = yonivargah = māyā and its progeny of tattvas. कला = kalā = activity. शरीरम् = form, body.

Source of class of elements are of the form of activity. Krishnaraj

yonivarga = Source of class of elements. kalāśārīram = the form of activity.

Yonivarga is Māyīya Mala and Kalāśārīram is Kārma Mala. --Jaideva Singh.

Yonivarga refers to MAYīya Malam. KalAsariram refers to KARma or Kanma Malam. These two Malas or impurities are the cause of bondage.

The MAYA<sup>6</sup> associated class of elements construct the body, the world, and all other limited Tattvas down to earth. MAYA is the mother of all downstream Tattvas and she is Yoni, the womb or source. KALA

is concerned with activities. Sariram is body or form. Body engaged in activities makes Karma and thus KalAsariram is Kanma or Karma Malam. MAYA Mala confers the five Kancukas, the five jackets which restrain, oppress and limit the soul, which upon wearing these 5 jackets earns the name Purusa<sup>12</sup>.

கலை, வித்தை, ஆராகம், நியதி, காலம் (Kala, Vidya, RAga, Niyati, and KAlam = Learning, Knowledge, Desire, Order, and Time) are the five Kankucas (பஞ்ச கஞ்சகம்) or the Five Jackets. Purusa sporting these five jackets has limited Learning, Knowledge, Desire, Order and Time.

- 1) Limitation of Kala is limitation of agency or efficacy.
- 2) Limitation of Vidya is limitation of knowledge.
- 3) Limitation of RAga is limitation of satisfaction of desires.
- 4) Limitation of KAla is limitation of your time on earth and subjection to past, present and future.
- 5) Limitation of Niyati is limitation in the sense you are subject to externally imposed order.

The opposite of all these five Restrictive Jackets is Caitanya, Freedom of the Self with respect to Knowledge, Action....

Verse 1.4. ज्ञानाधिष्ठानं मातृका jñānādhiṣṭhānam mātṛkā ज्ञान = jñāna = knowledge; अधिष्ठान = adhiṣṭhāna = basis, place, seat. मातृका = mātṛkā = mother or power of sound, letters....

The Base of knowledge is Matrika. Krishnaraj

It is the un-understood Mother or power of Sound inherent in the alphabet that is the basis of the limited knowledge (in the form of Anava, Māyīya and Kārma Mala). --Jaideva Singh.

The cause of the limited knowledge is Anava, Maya, and Karma Malas. Sounds, letters or alphabets are called the mother because they are the origin of the universe. We derive limited knowledge from the mother (Sound or Syllables) in the form of three Malas which put a crimp on the development of real knowledge that the souls and the universe are one with Siva. Limited knowledge makes us feel inadequate, incomplete, inefficient, incompetent.... Anava Mala makes us feel that our body (non-self) is the Self and Self is non-self. It is the I, My, Mine and Mineness, all attributable to the body and not to the Soul. MAYīya Mala or Maya Mala is the impurity that sees difference among people and objects, and does not see non-difference between Siva, souls and the universe. Karma Mala makes us do things that are good, bad and indifferent, thus enabling us to accumulate unwanted Karma. MATriKA is the presiding Mother of Sanskrit alphabets 'a' to 'ksa' and thus the Mother of the Universe which proceeds from letters. Such a Mother is beyond comprehension and thus is unknown or inapprehensible. The 'ka' suffix in MATriKA is the unknowable. When people do not know Her, they whirl around in unworthy worldly activities; when they come to know Her, she confers liberation or Moksa. These two states are called Vilaya or obscuration and Anugraha or Grace of liberation.

There are three Saktis; you may say that Mother has three aspects: Ghora, MahAghora and Aghori. Ghora and Mahaghora are the two obscuring Saktis leading worldly people to a life of pleasure and ease and preventing them from taking the spiritual path. Aghori on the other hand takes the deserving people on the path of liberation.

The presiding deities of letters as depicted by Kashmir Saivism. In addition, this chart shows the origin of the Sanskrit letters according to Kundalini Chakras.



These vowel sounds originate from Visuddha Chakra.

The presiding diety of 'A' Varga Vowels = Yogisvari or Mahalakshmi.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः
a	ā	i	ī	u	ū	r	ṛ	l	ḷ	e	ai	o	au	an	aḥ

Ka-Kha-Ga-Gha-Na-Ca-Cha-Ja-Jha-Na-Ta-Tha. sounds take origin in Anahata Chakra. (12)

The presiding Deity of Kavarga-Ka Series- is Brāhmī

presiding dieties-vargas-plus

Gutturals	क	ख	ग	घ	ङ
	ka	kha	ga	gha	ṅa

The presiding Deity of Cavarga-Ca Series- is Mahesvari

Palatals	च	छ	ज	झ	ञ
	ca	cha	ja	jha	ña

The presiding Deity of Tavarga-Ta Series-- is Kaumārī

Cerebrals (Cacuminals)	ट	ठ	ड	ढ	ण
	ṭa	ṭha	ḍa	ḍha	ṇa

Ḍa-Ḍha-Ṇa-Ta-Tha-Da-Dha-Na-Pa-Pha sounds take origin in Manipura Chakra. (10)

The presiding Deity of Tavarga-Ta Series-- is Vaishnavī

Dentals	त	थ	द	ध	न
	ta	tha	da	dha	na

The presiding Deity of Pavarga-Pa Series- is Vārāhī

Labials	प	फ	ब	भ	म
	pa	pha	ba	bha	ma

Ba-Bha-Ma-Ya-Ra-La sounds take origin in Vadhsthana Chakra. (6)

The presiding Deity of Yavarga-Ya Series-- is Aindrī or Indrānī

Semivowels	य	र	ल	व
	ya	ra	la	va

Va-Ṣ-Ṣ-Ṣ sounds take origin in Muladhara Chakra. (4)

The presiding Deity of Savarga-Sa Series-- CAmunDA

Sibilants	श	ष	स
	śa	ṣa	sa

Ha-Kṣa: ह-क्ष

sounds take origin in Ajna Chakra. (2)  
These letters are Brahmabijas.

<b>Vowels</b> origin of Sounds in Visuddha Chakra.	<b>Ka to Tha</b> 12 letters Origin of Sounds in Anahata Chakra.	<b>Da to Pha</b> 10 letters Origin of Sounds in Manipura Chakra.	<b>Ba to La</b> 6 letters Origin of sounds in Svadhsthana Chakra.	<b>Va to Sa</b> 4 letters Origin of Sounds in Muladhara Chakra.	<b>Ha and Kṣa</b> (Brahmabijas) Origin of sounds in Ajna Chakra.
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Human beings are alphabets and words. How would I know and name you without sound and letters of your name? Without words we would be animals. Sound and words in turn keep us as human beings but prevent us from ascending higher in the spiritual path. Human world operates on words; Spiritual world transcends letters, syllables, words and thoughts. The Supreme Consciousness, of which we are a contracted form, operates in silence without words. To go there we have to go from sound to silence. There is a space or a gap between two thoughts where there is silence and no mental activity. That gap is the superconsciousness of Siva. When you abide in that silent gap and remain in it, you are in touch with the Consciousness of Siva. This is the SambhopAya (Sambhava = union + UpAya = ways) or the path of Sambhu or Siva, the path of absorption in Siva Consciousness. It is 'Sambhava or SamAvesa or absorption of individual consciousness in the Divine Consciousness.' according to Jaideva Singh.

The goddesses presiding over letters in Kashmir Saivism are compared to goddesses presiding over them in Tantric texts. Note the differences below.

Kashmir Saivism. Presiding Goddesses or Saktis	Tantric Texts: Goddesses or Saktis of A-Ka-Tha Triangle.
Vowles: Mahalakshmi or Yogesvari	Vowels: VAmA devi
Ka Varga or Ka Series: ka, kha, ga, gha,ṇa: Brahmi	Consonants: ka, kha, ga, gha,ṇa; ca, cha, ja, jha, ṇa; ṭa, ṭha, ḍa, ḍha,,ṇa; ta. The presiding deity is Jayestha.
Ca-Varga or Ca Series: ca, cha, ja, jha, ṇa: Mahesvari	
Ta-Varga or ṭa Series:ṭa, ṭha, ḍa, ḍha,,ṇa: Kaumari	Consonants: tha, da, dha, na; pa, pha, ba, bha, ma; ya, ra, va; śa, ṣa. The presiding Deity is Raudri.
Ta-Varga: ta, tha, da, dha, na: Vaishnavi	
Pa-Varga: pa, pha, ba, bha, ma: VArAhi	
Ya-Varga: ya, ra, la, va: Aindri or Indrani	
Sa-Varga: śa, ṣa, ha, kṣa: CAmundi.	

The A-ka-Tha Triangle is seen below.

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Letters germinate from Bindu, meaning that the Universe evolves from Bindu. The letters are oriented in the anticlock-wise direction with letter "A" starting at 6 O' clock position.

There are four Saktis: Amba, Jyestha, Raudri, and VAmA in Kashmir Saivism.

Amba is obstructionist to spiritual progress.

Jayestha is Sivamayi, facilitates and leads to Liberation.

VAmA manifests the world.

Raudri is obstructionist for and destroyer of the wicked.

VAmA in Kashmir Saivism is VAmesvari, the presiding deity of all Saktis. Vam means 'Vomit' because she vomits the universe out of Herself. VAmA also means 'Left', opposite, reverse. She is VAmesvari because Siva is Consciousness and she is the universe.

Again note the functional aspects of VAmA, Jayestha and Raudri in Kashmir Saivism and Tantrism or Goddess worship.

Kashmir Saivism	Tantra and Sakta: The goddess
VAmA manifests the world.	VAmA manifests the world (Vowels); Srsti
Jayestha = Sivamayi facilitates and leads to Liberation.	Jayestha maintains the world (Ka to Ta); Sthiti.
Raudri is obstructionist and destroyer of the wicked	Raudri is the destroyer of the world. (Tha to Sa); Samhara

Kashmir Saivism is a little different from other texts as it relates to TriPuraSundari. Vama, Jayestha, and Raudri (Goddesses) preside over the alphabets as different from Kashmir Saivism. VAmA presides over creation; Jayestha, maintenance; Raudri Destruction. VAmA the goddess of creation presides over all vowels as opposed to Mahalakshmi in case of Kashmir Saivism. VAmA is the male dwarf incarnation in Vaishnavism. (VAmA: Could she be the female counterpart of Vama, the dwarf incarnation of Vishnu?) Jayestha in Tantra is the goddess presiding over maintenance and the alphabets from Ka to Ta. Raudri is the Goddess in charge of destruction in Tantra and presides over letters Tha to Sa.

The KalAs are aspects of Sakti. They are subtle, while the objective world is gross. There are 5 KalAs: Nivr̥tti, Pratishta, vidya, SAn̥ti and SAn̥tyatita. When the Universe unfolds and comes down to the last Tattva Earth, the manifesting centrifugal power stops its operation, comes to a dead end and begins to ascend. Ascension is going from matter to Spirit. The prototypical matter is the base, the Earth<sup>36</sup> and the Spiritual Peak is Siva<sup>1</sup> Tattva

A supernal world under the regency of *Kālākkini*; காலாக்கினி புவனம் (Bhuvana).

The five KalAs are listed here from Gross to Subtle forms: Nivirtti, pirathitcai, vitthai, santhi, santhiyathitthai--

நிவிர்த்திகலை, பிரதிட்டாகலை, வித்தியாகலை, சாந்திகலை, சாந்தியதீதகலை

பஞ்சகலை pañca-kalai. These are known as Pancha-Kalai or five Spheres of Action of Siva.

Nivr̥rti-Kalai = நிவிர்த்திகலை. It is the sphere of action of the Energy of Siva which emancipates the soul from bondage.

Piratitta-Kalai = பிரதிட்டாகலை. Siva Sakti takes the Jivama (the individual soul) to Mukti or liberation.

VittiyA-Kalai = Vidya = வித்தியாகலை. It is the Energy of Siva which gives the liberated souls, knowledge through actual realization of seven kinds: Kāla<sup>7</sup>, Niyati<sup>8</sup>, Kalā<sup>9</sup>, Vidya<sup>10</sup>, Rāga<sup>11</sup> Purusa<sup>12</sup> and Mayai..

SAnti-Kalai = சாந்திகலை. It is the Sphere of action of Siva which calms down all the turbulent elements in fully ripe souls.

SantiyatIta-Kalai சாந்தியதீதகலை. It is the Sphere of action of Siva whereby Siva removes all afflictions in the realized and tranquil soul who has experiential Spiritual Knowledge and who relinquished desire and aversion.

These spheres of action of Siva correspond to Vaks (Sound or word): Vaikari, Madhyama, Pasyanti, Sukshma, and Ati-Suksma.

**Tantra and Goddess worship different from Kashmir Saivism.**

Sabdabrahman (Sound Brahman) is Clinical Brahman or God or Goddess, meaning that He or She is not the impalpable, invisible entity but the palpable, visible entity which is the entire breathing pulsating universe. Everything you see, hear, feel, taste, and touch, the forces of nature, the universe beyond this earth are all goddess. **Kamakala** is that Sabdabrahman with three saktis: creation, maintenance and destruction. It is the abode of power (Sakti--AbalAlayam = AbalA + Alayam = Sakti + abode). This Sakti is represented by an inverted triangle, the sides being Will, Action and Knowledge (Iccha, Kriya and Jnana). These three entities cannot be put in any other form except a triangle. They are distinct in its parts and yet parts of the whole. The triangle has three corners occupied by three Bindus: VAhini Bindu, fire; Chandra Bindu, Moon; Surya Bindu (Sun). These lines are also called Sakti Vama (creation), Sakti Jyesthi (maintenance) and Sakti Raudri (destruction). The Saktis "sprout from three Bindus." The associated deities are Brahma, Vishnu and Rudra with their respective spouses; gunas, Rajas, Sattva and Tamas; and related portfolios. The lines of the triangle are formed by 48 letters of Sanskrit alphabet starting with Vowels **A**. The 16 Vowels form one line; the 2nd line is that of 16 consonants starting with **Ka**; the 3rd line is that of 16 Consonants starting with **Tha**; thus, the triangle is called **A-Ka-Tha Triangle**. These lines are also called Vama line, Jyestha line, and Raudri line. The line of Fire is Rajasic Vama line; the line of Moon is Sattvic Jyesta line; the line of Sun is Tamasic Raudri line. This inverted triangle has A at its apex, Ka at the right corner and Tha at the left corner. The remaining alphabets, ha, la, ksha are in the inside corners of the triangle. Sabdabrahman is represented by this triangular kamakala (AbalAlaya = Abode of Sakti).

1-5 उद्यमो भैरवः udyamao bhairavaḥ. उद्यमः = udyamah = Ascension or elevation (of consciousness); भैरवः = bhairavaḥ = Bhairava = Siva. The upsurge (of consciousness) is Bhairava. Krishnaraj

**Udyamah** = Ascension. **bhairavah** = Siva.  
Efflorescence of Consciousness is Bhairava or Siva--Jaideva Singh.

It is the sudden rise of Siva Consciousness. It is immersion of individual consciousness in Siva Consciousness known as Sambhava or SamAvesa (identical guise with Siva). Bhairava is a composite word meaning as follows: Bha = Bharana = maintenance of the world; Ra = Ravana = withdrawal of the world; Va = Vamana = projection of the world. It means Srsti, Sthiti and Samhara (Creation, maintenance and Destruction. --Jaideva Singh.

This sudden emergence of Divine power in the individual soul is awakening or opening of eyes (Unmesa). In SAMbhava Yoga, there is a precipitous emergence of Bhairava Consciousness in the individual consciousness.

1-6. शक्तिचक्रसंधाने विश्वसंहारः śakticakrasandhāne viśvasamhārah. शक्तिचक्रसंधाने = śakticakra-sandhāne = the wheel of śakti-union = union with the wheel of śakti; विश्वसंहारः = viśvasamhārah = universe disappearance.

Universe disappears with union with the wheel of Saktis. Krishnaraj

By union with the collective whole of Saktis through intensive and fixed awareness, there is the disappearance of the universe as something separate from consciousness.--Jaideva Singh.

Union with Sakti's Power is realization by SaktopAya (the Path of Sakti), a step towards SambhavopAya, which is realization of I-Consciousness of Siva. The disappearance of the universe is absorption of matter into consciousness and becoming one with it. This reminds us of Kundali Sakti, who, when she rises from Muladhara to Sahasrara Chakra, absorbs all matter from various chakras and helps the aspirant take the spirit alone to Sahasrara Chakra. Matter dies; Flesh dies; Spirit alone rises to unite with Siva Consciousness.

1-7. जाग्रत्स्वप्नसुषुप्तभेदे तुर्याभोगसंभवः । jāgratsvapnasuṣuptabhede turyābhogasambhavaḥ.

Experience of Turya in three different states of wakefulness, dream and deep sleep. Krishnaraj

जाग्रत् = Jāgrat = Consciousness in waking state. स्वप्न = Svapna = Dream State of consciousness. सुषुप्ति = Suṣupti = Deep Sleep state of Consciousness with no thoughts or ideation. भेद = Bheda = difference. तुर्य = Turya = Turiya, the 4th state of consciousness, being the witness of the preceding three states. आभोग = Abhoga = rapturous experience. संभवः = Sambhavah = happening;

Even during the three states of consciousness in waking, dreaming and profound sleep the rapturous experience of I-consciousness of the fourth state abides. --Jaideva Singh

**Swami Shankarananda:** 1.7 The bliss of turiya, or the fourth state of Consciousness, arises even during the different states of waking, dream and deep sleep.

Turya or Turiya is the fourth state of consciousness marked by union of individual consciousness with I-Consciousness of Siva. Turya appears like a thread of experience of ecstasy going through all three states

of waking, dream sleep and deep sleep in the perfected Yogi. Turya is the unchanging witness of all three changing states of individual consciousness. In awake state all our senses, mind, Buddhi ... work; in dream state, mind and PrAna operate; In deep sleep, only our PrAna or breath operates. Turya is the only entity that operates as a witness, unchanging reality and background of all events in our life in unobtrusive fashion. It is our job to bring it to the forefront so that it embraces and takes possession of the individual consciousness and becomes the guiding light and leading part of our lives. Turya is Prakasa, Vimarsa, and SAKshi Caitanya.

1.8. ज्ञानं जाग्रत् jñānam jāgrat. Knowledge (is obtained in) awake state.

Krishnaraj

ज्ञानम् = jñānam = Knowledge; जाग्रत् = jāgrat = state of wakeful consciousness.

Senses are the doorways by which the individual obtains knowledge of the external world in the awake state. The objects appear same to all. --Jaideva Singh

1-9. स्वप्नो विकल्पाः svapno vikalpāḥ. = Dream Sleep is thought waves or ideation. Krishnaraj

स्वप्नः = Svapnaḥ = Dream Sleep. विकल्प = Vikalpa = thought waves in the mind when one is not in contact with the external world.

In dream sleep, there is no sensory reach to the external world. It is all due to generation of thought waves by the mind without external sensory input. --Jaideva Singh

1-10. अविवेको मायासौषुप्तम्। aviveko

māyāsaṣṣuṣṭam = Lack of awareness is Delusion of Deep sleep. Krishnaraj

अविवेकः = avivekaḥ = lack of awareness.

मायासौषुप्तम् = māyāsaṣṣuṣṭam = delusion of Deep Sleep.

Sutras 1-8 to 1-10: In connection with Yogi, these states have different interpretations.

**Jagrat has four states:**

**The First state:** We are awake to the world of happenings in awake state; For the Yogi it is **Abuddha**, meaning unawakened state in the spiritual sense. This is **Jāgrat-Jāgrat**, awakening in the waking state.

Here the objective aspect (Prameya) is dominant for the Pramātā (the knower).

**The second state** is Jāgrat-Svapna, dream in waking state. The object recedes to the background of consciousness and the Pramāna or Knowledge comes to the forefront of consciousness. For the Yogi this is **Buddha** or awakened state.

The third state is Jāgrat-Suṣupti, Deep sleep in awake state. The Yogi is awake to the subject and asleep to the object. The subject comes to the forefront of Consciousness; the object recedes. This is Prabuddha or Well-awakened state.

The fourth state is Jāgrat-Turya, Turya consciousness in awake state. There is dominance of Consciousness; the yogi is in Suprabuddha state, the perfectly awakened state.

All the above states are Jāgrat-Avasthā, collectively known as Pindaṣṭha relating to matter or objects according to Yogis. Pinda = rice ball, human body (made of food), Flesh thus corporeal body, matter. The Jnanis, accomplished in union with siva Consciousness call these above states Sarvatobhadra--Entire objective universe in Siva's blessedness.

**Svapna or Dream State and its sub-states.** Dream universe is made of thought waves or Vikalpas. It is Abahya, meaning there is no exterior in this dream universe; it is all internal propagation of thought waves; there is no connection between the external world and the world of dreams; it is all confined to the mind of the dreamer.

The first is Svapna-Jāgrat, awake state in dream. It is phantasmagoria; it is Gata-agata (Going and Coming; Appearance and Disappearance). This dream world is vivid.

The second is Svapna-Svapna, Dream within a Dream. It is Suvikṣipta (Scattered, Distraction, Chaos, Disorder).

The third is Svapna-Suṣupti. It is Samgata, meaning that the dream events and objects put together well and connected with each other.

The fourth one is Svapna-Turya. In this state there is complete hold on the self-consciousness, self-awareness and self-knowledge so the dreamer knows he is dreaming. It is Susamāhita, meaning that the dreamer is put together or integrated well.

According to Yogis, all these four Svapna series comes under the term, Padaṣṭha meaning that he stands on his own feet--abides in his own Self in all these conditions. Thus Gata-agata, Suvikṣipta, Samgata, and Susamāhita are the four phases of Padaṣṭha state. For the Jnani, these four states come under the term VyApti or pervasion, meaning the Jnani's experience is a pervasion of his being in the four dream states.

**The Suṣupti (Deep Sleep) state has four phases. You go from Void to Waxing experience of object to Waning experience of object to going into a state of Bliss and the world of I-Consciousness of Siva.**

The first is Suṣupti-Jāgrat, wakefulness in deep sleep. It is Uḍita, meaning risen, ascended, being above, tall, lofty. You have risen above the world of impressions and entered the world of negation of impressions. You left the world of impressions and are going towards Siva. You have no thoughts, no impressions and enter Void (Sunya).

The second is Susupti-Svapna, dreaming in Deep Sleep. In this state you are somewhat conscious, travel in the world of subjective consciousness and gather impressions and awareness (Objective experience) which accumulate and become thicker and stronger; this state is known as Vipula meaning thick, abundant, numerous. Objective experience is waxing.

The Third is Susupti-Susupti, Deep Sleep in Deep Sleep. Here the objective experience is waning; you are subdued and tranquil. This is Santa or peace. There is no agitation in the peaceful background state of subjective consciousness and awareness. Here peace does not translate into subjective Bliss.

The fourth is Susupti-Turya, the 4th state in Deep Sleep. You are aware of your subjective consciousness and remain in a state of Bliss and enter into a state of Samadhi (Intense contemplation of God and identifying with Him). This state is called Suprasanna, meaning Grace, Blessedness, brightness and



serenity. This Bliss, one experiences but is not aware of. The Sadhaka enters the Realm of I-Consciousness of Siva.

**Susupti** (Deep Sleep) for worldly people is one of unconsciousness, lack of objective experience and Absolute silence (**TU**snim-bhAva); for Yogis it is one of consciousness, meaning that they are established in their own consciousness (**RU**pastha = possessed of form or shape); for Jnanis, it is one of Great Pervasion (**MahA**vyApti), wherein there is absolutely no dearth of objectivity or impressions.

Siva has three energies: ParA Sakti, ParApara Sakti, and AparA Sakti (Supreme, middling and inferior Saktis). ParA Sakti abides in Turya; ParAparasakti in Deep Sleep; AparA Sakti in wakefulness and dream sleep.

Turya is above the state of PramAtri. **PramAtri** is agitation or activity in subject and object (subjective consciousness and the object); both are engaged in reciprocal activity. This is like a preceptor immersed in teaching activity engages his mind and uses objects to explain and illustrate his talk--Show and Tell. That is subject and object activation. That is **PramAtri**. When the same preceptor stays home, remains free and is not using objects, there is only subjective consciousness and no objects. This is **Pramiti**. Turya state is unanimated state of all energies.

Worldly people have not experienced Turya apart from the three states of wakefulness, dream sleep and deep sleep. Since they have not enjoyed it, they called it the 4th state. The Yogins call **Turya RU**AtItA, that which is beyond form. Turya surpasses the physical self and establishes one's own self. For illumined Jnanis Turya is **Pracaya** (Whole, Totality, accumulation), wherein the entire universe gathered together in one place. **RU**AtItA = transcendence beyond subject and object.

Turya is a state of equilibrium between individual consciousness and the universal Consciousness of Siva. Turiya has three phases: Turya-JAgrat, Turya-Svapna, and Turya-Susupti.

**The First one** is **Turya-JAgrat**, Wakefulness in Turya, whereby the mind is ablated and the function does not exist. This state is beyond the mind, (Manonmanam = Ecstatic, State of Mindlessness, beyond the reach of human mind). There is no mind, no thought or thought waves; it is complete cessation of mind. The Yogi found the gap between two thoughts where in there is silence and the I-consciousness of Siva. Once it transcends this phase, there is advent of **Unmani**, which is a state when mind ceases to exist; in other words the manasness of the Manas or mind ceases to exist. Unmani is mandatory state for Yogi; no Unmani, no Yogi. When Unmani state is attained, the Citta is free from the mind (that keeps it attached to the world) and floats freely in Ether --I-Consciousness of Siva. Imagine the free-floating astronauts; the Yogis are "Ethernauts with no fear of cosmic radiation. Yogi on his ascent goes from AUM to Bindu, Ardachandra, Nada, Mahanada, Anji, Samani and **Unmani** as depicted in Tantras.

**Seven Saktis: Unmani<sup>1</sup>, Samani<sup>2</sup>, Anji<sup>3</sup>, Mahanada<sup>4</sup>, Nada<sup>5</sup>, Ardachandra<sup>6</sup>, and Bindu<sup>7</sup>. Here the depiction is descent from 1 to 7 & development of Tattvas (Tattva-Srsti).**

**The second** is **Turya-Svapna**, Dream Sleep in Turya, whereby the Yogi crosses the Rubicon of limited knowledge to unlimited Knowledge and thus it is called **Ananta** (unlimited).

**The third** is Turya-Susupti, Deep Sleep in Turya, wherein the Yogi as an unlimited being sees the Divine Sakti in all disparate things (SarvArtham).

There is no entity such as Turya-Turya

Turyatita is the ultima Thule of Human Spiritual Experience, wherein there is seamless merger or union of individual consciousness and the I-consciousness of Siva. This is the resolute and full realization for the yogi. The Jnani calls it MahAPracaya (Great Totality). Once Turyatita is attained there is no more Yoga; the Sadhaka reached pinnacle, peak, apex, acme, summit, zenith; there is nothing left to climb. To this one, everything is Sivamayam; everything is Siva. Turyatitia pervades all states in the perfected Jnani.

1-11. त्रतयभोक्ता वीरेशः। tritayabhoktā vīreśah. He who enjoys the three states is the master-hero of the senses. Krishnaraj

त्रतय = tritaya = Triad. भोक्ता = bhoktā = Enjoyer. वीरेशः = vīreśah = Master of Senses.

Being the enjoyer of the rapture of I-consciousness in the triad of waking, dreaming and deep sleep, he is verily the master of his senses.--Jaideva Singh.

In fourth state, Turya, the individual consciousness dissolves in I-Consciousness of Siva and the result is experience of the Bliss of Divine consciousness. The senses come under the control of Jnani. The senses transmute into powers when the Jnani experiences the fourth state. The Yogis who have not experienced Turya consciousness will not be able to acquire full control over the Indriyas.

1-12. विस्मयो योगभूमिकाः | vismayo yogabhūmikāh. Wonder is the groundswell of Yoga. Krishnaraj

विस्मयः = Vismayah = wonder , surprise , amazement , bewilderment.

योगभूमिकाः = yogabhūmikāh = a step, degree of Yogas = Stages of Yoga.

(भूमि = Bhūmi = Earth, stage.)

The stations and stages of yoga constitute a fascinating wonder. Jaideva Singh.

The stations and stages of Yoga constitute a fascinating wonder. --Jaideva Singh.

It is a wonder for the Yogi to behold the expansion of the senses, transmutation into powers under the control of the I-Consciousness and expansion of experience of many objects. The Yogi's experience transcends those obtained in Muladhara or Ajna Chakras. [Kundalini Power](#). Thus the Yogi ascends to Sahasrara Chakra and beyond for his unique experience.

1-13. इच्छा शक्तिरुमा कुमारी | icchā śaktirumā kumārī. Will Power (of Yogi) is Uma, Kumari. Krishnaraj

इच्छा शक्ति = icchā śakti = Will Power. उमा = Umā = umā, consort of Siva; Splendor of Siva; कुमारी = kumārī = maiden.

The will power of the Yogi who is in communion with Siva is Uma, who is Kumari. -Jaideva Singh.

Ksemaraja says that this verse indicates Abhedha, Bheda-abhedha and Bheda (Non-difference, Difference-Non-difference and Difference.) With regards to individual consciousness and Siva Consciousness, these conditions depict Monistic identity, Identity with a difference and dualistic difference respectively.

1) Abhedha = Non-difference with I-Consciousness. The Will power of the Yogi is portrayed as Uma, the Free Will or Svatantrya Sakti of Siva. Uma is the consort of Siva. This Free Will called Kumari projects the universe and later absorbs it into Herself. All powers are deemed female with regards to Siva. There is

non-difference between Siva and His powers and affirms SambhavopAya. [SambhavopAya](#) = Śāmbhava Upāya. (the means or path of Sambhava or SamAvesa = Immersion or union of individual soul in Siva Consciousness). Sambhava = State of coming together. SamAvesa = Identical guise; Dress alike; Look alike; becoming non-different with Siva. [Kashmir Saivism](#)

2) Bheda-Abheda = Difference-Non-difference. [Kumari](#) is Iccha Sakti and means **destroyer** of **MAYa**, which keeps our consciousness contracted and our body limited. Iccha Sakti (will) is the same as that of Siva (Abedha) as opposed to difference (Bedha) forced on us by Maya. There is Bhedam or difference between contracted human consciousness and Siva-Consciousness. Kumari destroys Maya and liberates us so that the individual consciousness becomes identical with I-Consciousness of Siva; that is Abhedam, non-difference. We have to meditate on Sakti to go from Difference to Non-difference. We are dual with Siva in the phenomenal existence and become no-dual with Siva in liberation; that is Bhedam-Abhedam, difference-non-difference. This is the path of Sakti or [SaktopAya](#). We have to move from Asuddha Vikalpa to Suddha Vikalpa. Vikalpa = train of thoughts. Suddha = Pure. [Suddha Vikalpa involves Mantra Sakti, Sat-tarka and Suddha Vidya. Mantra Sakti](#): Here the Cittam (the mature mind) in its perfection brings about meditation and reflection on the Highest Reality enshrined in the Mantra and identifies with the deity of the Mantra. Mechanical repetition of Mantra has no value. The I-Consciousness of Siva is Sakti of Siva. Meditating on Sakti is SaktopAya, which is primarily based on Mantras. Sakti is the essence or the soul of Mantra. Mantras are letters, syllables, phonemes.... Thus Mantra is the body and Sakti (power) of Sakti. These Saktis are called Matrika. A Guru is necessary for initiation into Mantra, induction of Caitanya Sakti or power of consciousness into the Mantra and instructions in Matrika. [Kashmir Saivism](#).

3) Bheda = Difference. Uma forsakes all attachments, engages in meditation and pines for union with Siva. The Yogi puts in the same effort by his will and desires for union with Siva. This is in accord with AnavopAya. [AnavopAya](#) is the [pathway of action for the individual soul, Anu](#). This soul (Purusa with Kancukas) is the least spiritually developed one. This path involves Kriya (action) on the part of the striving soul (KriyopAya). It is also called [BhedopAya](#) because the premise is based on the difference between Aham and Idam. Aham is the aspirant soul and subject; Idam is the object and the universe; thus, there is a duality. An experience of duality by an individual is a lower status in the spiritual advancement. To attain monistic feeling of higher spirituality, one has to work to accomplish it: This yogic effort consists of Control of breathing and the organs of senses, contemplation, Mantra Japa, Sthana Prakarpana.... Contemplation on the form of Siva is lower form of Anavopaya; contemplation on the formless Siva is the higher form of Anavopaya. Sthana Prakarpana is to imagine the whole spectrum of Siva's Universe in any of its individual aspects in the duration of one breath. One example is to think of the location of the sun at dawn, dusk, noon.... This is higher form. The lower form is to concentrate on the midpoint in the forehead (Ajna Chakra), the pit of the throat (Visuddha Chakra), and the heart (Anahata Chakra) in the body. These Chakras are the reference points for those who are familiar with Kundalini yoga. [Kundalini Power](#) Anavopaya demands support from mental and psychical props (breathing control, contemplation etc. to attain the goal.

Sense organs: One has to focus one's sight on a particular object without blinking and with unbroken awareness until the object vanishes from sight. That point is the center. Dhyana: Contemplation on a lotus in your heart or the meaning of a Mantra like Soham, Hamsa and the like.

1-14 दृश्यं शरीरम् । dr̥śyaṁ śarīram. = His body is the universe. Krishnaraj दृश्यं = dr̥śyaṁ = The observed. शरीरम् =
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śarīram = the body.  
All observed phenomena outer or inner are like his own body. -Jaideva Singh.

Whatever that is observed either inside or outside is his body. My body is It, That, He, and She. Sadasiva Tattva professes the same notion. In waking hours, the body (Deha) operates; in dream sleep, only the mind (Dhi) operates; in deep sleep, only the breath (Prana) operates and thus it is void or Sunya. In all these observed entities inside and outside and in all states of consciousness, the Yogi sees undifferentiated consciousness. He sees unity in diversity. As the multi-colored peacock abides in the homogeneous plasma of the peacock's egg, diversity of this universe abides in the undifferentiated consciousness.

14th to 20th Sutras describe limited supernormal powers acquired by the Yogi who is united with Iccha Sakti. --Jaideva Singh.

1-15. हृदये चित्तसंघट्टाद् दृश्यस्वापदर्शनम् । hr̥daye cittasaṁghaṭṭād dṛśyasvāpadarśanam.  
By dissolving the mind in the Heart of Consciousness, there is perception of Void.-- Krishnaraj  
हृदये = hr̥daye = Heart of Consciousness. चित्तसंघट्टाद् = cittasaṁghaṭṭād = by association of or union with the mind. दृश्यस्वापदर्शनम् = dṛśyasvāpadarśanam = observable appearance of Void.  
When the mind is united to the core of consciousness, every observable phenomenon and even the void appear as a form of consciousness. --Jaideva Singh.

Hṛdaya is literally heart; it is core, essence or center of Consciousness. It is bringing the mind to dwell in the heart of Consciousness. Once mind and Consciousness are united, there is an observance of Void or Singularity, where there is non-difference among all things.  
Once the Will Power (Iccha Sakti) is developed and deployed, the body and the entire universe of objects appear as consciousness to the Yogi. If the human mind (Citta) dissolves in universal consciousness (Cit), the yogi observes that the universe is an expression or projection of that Consciousness. Saktopaya is dissolution of individual consciousness in the universal consciousness; this union results in dissolution of difference between subject and object and object and object; all are one; there is universal homogeneity or oneness. In Sunya or Void, there is no awareness of object. Void is hierarchically above Unmana Sakti. Unmana<sup>1</sup> is the stage when there is no sound, no motion, no change in Siva Tattva. Unmana<sup>1</sup> is closing of the eyes, Nimesha (= shutting the eye, Nivṛti, involution, retrograde movement of the pure soul, Dissolution.). Unmana<sup>1</sup> of Siva Tattva is the one who exhibits Herself as the Consciousness descending from Sunya (Void) to DharA (Foundation, Earth<sup>36</sup>) and names Herself Samana<sup>2</sup>. Unmani is Sivapada, beyond KAla (Time) and KAlA (parts; without KAla = undivided). Nirvana Sakti is Unmani. When Samani is disunited from Manas and devoid of all attachment to all worldly things, it becomes Unmani<sup>1</sup>. Having reached Unmani, one does not return. Think of this: Unmani is Zero from which all numbers proceed; Unmani is Zero into which all numbers subside.  
Below are the Saktis in descending order. Unmana is in Siva Tattva. Sunya or Void is above it.

Sunya<sup>0</sup> Unmana<sup>1</sup> Samana<sup>2</sup> Vyapini<sup>3</sup> Anjani<sup>4</sup> Mahanada<sup>5</sup> Nada<sup>6</sup>  
Nirodhini<sup>7</sup> Ardhashandra<sup>8</sup> Bindu<sup>9</sup> Ma-kAra<sup>10</sup> U-kAra<sup>11</sup> A-kAra<sup>12</sup>.

14th to 20th Sutras describe limited supernormal powers acquired by the Yogi who is united with Iccha Sakti. --Jaideva Singh.

1.16. शुद्धतत्त्वसंधानाद् वा अपशुशक्तिः । śuddha-tattva-sandhānād vā apaśuśaktiḥ. Or Meditation on Siva Tattva guarantees freedom from the power of bondage of Pasu. Krishnaraj.

वा = vā = Or; शुद्धतत्त्व = śuddhatattva = Pure Tattva (Siva Tattva). संधानात् = sandhānāt = by constant awareness; अपशुशक्तिः = apaśuśaktiḥ = apaśu śakti. (The one in whom is absent the power that keeps the Pasu or individual soul in bondage). Or by constant awareness of the Pure Principle, he becomes like one in whom the binding power existing in the limited self is absent. Jaideva Singh.

Suddha Tattva refers to Siva Tattva the First Tattva above Sakti and Sadasiva Tattvas. Or By constant awareness or contemplation of the Pure Principle Siva Tattva, one becomes Sadasiva Tattva, A-Pasu Sakti (The one in whom is absent the power that keeps the Pasu or individual soul in bondage). Sadasiva Tattva is the beginning of the unfolding of the universe in the downstream cascade of Tattvas in Pravrtti. Pasu has three Malams. When the soul ascends to attain oneness with Siva, Sadasiva Tattva is the penultimate way station before union with Siva-Sakti.

Mahanada (Great Sound or Great Melody) residing in Sadasiva Tattva moves strongly from its Siva Form and makes the Very First Sound (The Big Bang) in the Universe in the creation of the universe.

Mahanada has one Kalā: Urdhva Gamini (Upward going, mover, propeller.) Sadasiva Tattva is the giver of Grace to the returning or ascending pure souls and thus Urdhva Gamini propels the pure soul upwards to Unmani -complete liberation. This is Nivṛtti as opposed to Pravṛtti.

14th to 20th Sutras describe limited supernormal powers acquired by the Yogi who is united with Iccha Sakti. --Jaideva Singh.

1-17. वितर्क आत्मज्ञानम् । vitarka ātmajñānam

Knowledge of the Self is unwavering awareness. Krishnaraj

वितर्क = vitarka = Unwavering awareness (J.Singh); ~~reasoning, deliberation, consideration; purpose, intention; instructor in divine knowledge;~~

आत्मज्ञानम् = ātmajñānam = knowledge of the Self.

Unwavering awareness (that I am Siva) constitutes the knowledge of the Self. --J.Singh.

The 16th verse teaches that the objective world is in essence Siva; the 17th verse teaches that the subject is also Siva. This is to be realized not by Tarka or logical reasoning, not by Vikalpa or thought-construct, but by Vitarka or an awareness in which all Tarka has disappeared by an indomitable, irresistible conviction of the Self being Siva. --J.Singh.

14th to 20th Sutras describe limited supernormal powers acquired by the Yogi who is united with Iccha Sakti. Jaideva Singh.

1.18. लोकानन्दः समाधिसुखम् । lokānandah samādhisukham. Delight in Samadhi confers Bliss to the world. Krishnaraj

लोक = loka = the world = subject and object; आनन्दः = Ananda = Bliss. समाधिसुखम् = samādhisukham = Delight in awareness. ~~intense absorption or a kind of trance.~~ -J. Singh.

The delight that the Yogi feels in abiding in his nature as the knower in respect of both the subject and object in the world, is his delight of Samadhi. J. Singh.

Loka or the world consists of the perceiver (subject) and the perceived object. The Yogi enjoys the delight of continuous awareness of a perceiver or knower. It is knowing that the Self is the knower and the subject of every knowledge.

The Self is Cit or Cid and has Ananda and thus is Cidananda-Consciousness-Bliss. Perceiving the external world is perceiving objects of non-self. Looking within is self-knowledge; it is experiencing the Bliss and the joy of I-consciousness. This bliss and joy radiate to every one around the Yogi.

14th to 20th Sutras describe limited supernormal powers acquired by the Yogi who is united with Iccha Sakti.

1-19. शक्तिसन्धाने शरीरोत्पत्तिः । śaktisandhāne śārīrotpattiḥ. Union with the Will of Sakti creates Body.-Krishnaraj

शक्तिसन्धाने = śaktisandhāne = union with Iccha Sakti or Will;

शरीरोत्पत्तिः = śārīrotpattiḥ = Creation of the body.

When the one-pointedness in the Yogi is fully united with Iccha Sakti (Will Power), then he can acquire the power of creating any kind of body according to his desire.-J.Singh.

By union with Divine Iccha Sakti in Samadhi (Complete mental absorption in I-Consciousness of Siva), the Yogi acquires the supernormal ability to create any body. Samadhi in previous verse involves control of breath. By uniting with Iccha Sakti of Siva in Samadhi, the Yogi can create any kind of body. Yogi in union with Divine Iccha Sakti or ParA Sakti develops supernormal powers.

Siva induces in the Yogi the feeling of Prakasa and Ananda by jumpstarting the flow of energy in the Ida and Pingala Nadis and by arousing SamAna Sakti which brings about equilibrium between left-nostril-Negative-Inspiratory-ApAna-Ida-Soma-Lunar and right-nostril-Positive-Expiratory-Prana-Pingala-Surya-Solar Nadis. Ida is Lunar and cool; Pingala is Solar and hot. Both the Lunar (Soma-Apana) and the Solar (Surya-Prana) should be functional for the Susumna Nadi to become active in the Yogi, which is necessary for Samadhi or union with the Divine. Agni and Soma (Fire and Moon) are symbols of Prana and Apana Saktis and breaths. Surya-Soma (Sun and moon) are symbols of Prana and Apana Saktis and breaths. In SaktopAya (Sakti's path for union) Lunar Soma is symbolic of Jnana or knowledge and Solar Surya, Kriya Sakti (Action power). In relation to SAMbhavopAya Surya-Sun is PrakAsa and Soma-Moon is Vimarsa. When Yogi dreams, Siva appears in Susumna-Madhya Nadi and reveals Yogi's desired objects according to his wish. In the waking hours, the Yogi prays to Siva to perceive desired objects. When the Yogi immerses himself in Samadhi, PrAna and ApAna come to a standstill. When he emerges out of Samadhi, he regains Prana and Apana and realizes his desired objects fulfilled by his union with Siva. By this union the Yogi gains supernormal powers.

Swami Satyananda Saraswati says that Susumna (Madhya Nadi), Ida and Pingala Nadis come to a confluence at Ajna Chakra and proceed to Sahasrara Chakra. This is where the individual ego is subsumed by the cosmic ego and thereby there is no I and Him; there is no duality. If there is duality,



**Samadhi and Oneness do not take place.** The little individual ego gets absorbed and homogenized and finds oneness with all egos and Cosmic Ego; there is no differentiation between I, You and He. This is an essential prerequisite before Sahasrara Chakra can be awakened in the aspirant.

14th to 20th Sutras describe limited supernormal powers acquired by the Yogi who is united with Iccha Sakti. Jaideva Singh.

**1.20. भूतसंधान-भूतपृथक्त्व- विश्वसंघट्टाः** bhūtasandhāna bhūtaprthaktva viśvasamghaṭṭāḥ. Yogi has the power of Synthesis, Analysis and Joining. Krishnaraj

**भूत** = bhūta = The Elements; **संधान** = sandhāna = Coming together, Joining, Uniting; **भूतपृथक्त्व** = bhūtaprthaktva = Disjunction of the component elements; **विश्व** = viśva = all, everything; **संघट्टाः** = samghaṭṭāḥ = joining. Krishnaraj

The other supernormal powers of the Yogi are 1) the power of joining or putting together elements or parts in all existents i.e. synthetical power; 2) the power of separating elements of existents i.e. analytical power and 3) the power of bringing together everything (removed by space and time. --Jaideva Singh.

Vasugupta talks about the supernatural attributes of perfected Yogi. Let me give you an example.

Science can bring Hydrogen and oxygen (elements) together (bhūtasandhāna) and produce water, which can also be broken down (bhūtaprthaktva) back into its component parts. Here the entities for union and separation are different. Bringing elements (bhūtasandhāna) together means uniting elements or augmentation to promote growth; separation of elements (bhūtaprthaktva) means eliminate factors or elements to effect a cure of the physical ailments. viśvasamghaṭṭāḥ is bringing together disparate things separated by Time and Space to make them into objects created by his knowledge. All this is Yogic Sadhana (accomplishment).

The Yogi can go without food and water for a long time. He has control over them. He can bring together elements in his body to synthesize nutrients to sustain his body; that is synthetic power. He can also effectively remove or separate elements from his body or object; that is analytic power. He can visualize things removed in Time and Space. He can bring back to his memory and consciousness past events removed in Time and Space.

Siddhas are the yogins who possess eight siddhis or supranormal powers. Siddhas have attained liberation (jivanmukti) while living. His body is secure from Time or death; he can choose his death at will at a time and place of his choice. They are the gurus and spiritual preceptors. Among Saivites, Siva is the Supreme Siddha; Siddhi is attaining the powers of siddhahood. The Supranormal powers are impediments to Samādhi, which is becoming one with ONE. The Siddhis are eight: Anima, Mahima, Gharima, Laghima, Prapti, Prakamya, Isatva, Vashistva, (and Kāmarutattva.) Note some texts do not mention Gharima or Kamarutattva.

**Major Siddhis which are possessed by Mother Goddess, Bhagavan, Bhagavati, Isvari or Isvara and to a lesser degree by the Siddha. The Yogi obtains these powers by communion with Iccha Sakti of the Divine, also known as Spanda Sakti, which is the creative power of I-Consciousness necessary for unfolding of Tattvas. The Yogi's Yogic eyes open (Unmesa) giving him all these powers, when he is spiritually perfected.**

1. Anima. (smallness): Supernatural power of becoming as small as an atom, atomization
2. Mahima. (largeness): The supernatural power of increasing size at will

3. Gharima. The supernatural power of making one self heavy at will
4. Laghima. (lightness): The supernatural power of levitation
5. Prāptih. Supernatural power to obtain everything
6. Prākāmya. Capacity to accomplish anything desired
7. Isitva. Supremacy or superiority considered as a super natural power
8. Vashistva. The supernatural power of subduing all to one's own will

---Definitions as found in Tamil Lexicon, Madras University

Kāmarutattva (consummation of all desires)

Minor Siddhis (some are common to major and minor siddhis)		
1.ability to apprehend Siddhas.	2.absence of passion or Raga.	3.acquisition of desired objects.
4.alchemy.	5. clairaudience.	6 clairvoyance.
7.control of mind.	8.Death upon demand	9.destroy diseases and miseries and control desires.
10.divining a hidden treasure	11.jump like a frog.	12.Karmic dissolution by multiple births in multiple bodies in one lifetime.
13.knowledge of his past life.	14.Knowledge of past, present and future.	15.knowledge of stars and planets.
16.levitation	17.mastery of the elements and Prana.	18. Metamorphosis.
19. migration and animation of a dead body and transplanting his soul, migration into another living body.	20.move to any place of his liking.	21.omnipotence and omniscience.
22.prophecy.	23.sporting with the gods.	24. tolerance of heat and cold.
25. tolerance of hunger and thirst.	26.transcend dualities like pain and pleasure.	27.Prapti.
28.touch distant objects.	29.predict future.	30.conversant with animal talk.

14th to 20th Sutras describe limited supernormal powers acquired by the Yogi who is united with Iccha Sakti. --J.Singh

1.21. शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः। śuddhavidyodayāccakreśatva siddhiḥ. *Suddhavidya confers mastery of the wheel of Saktis.* Krishnaraj  
 शुद्धविद्योदयात् = śuddhavidyodayāt = Through the appearance of  
 Suddhavidya . चक्रेशत्व सिद्धिः cakreśatva siddhiḥ = Mastery of the Wheel  
 (of Energies.)  
 Full acquisition of mastery over the collective whole of the Saktis through the

appearance of **Suddhavidya**. Jaideva Singh.

The Yogi merges his consciousness with Sakti to obtain Universal Consciousness, Suddhavidya appears and gives him the power of Siva in the form of mastery over the Wheel of energies. Here **Suddhavidya** is not Suddha Vidya<sup>5</sup> Tattva among **Siva**<sup>1</sup>, **Sakti**<sup>2</sup>, **Sadasiva**<sup>3</sup>, **Isvara**<sup>4</sup>, **Sadvidya**<sup>5</sup>, **Māyā**<sup>6</sup>, **Kālā**<sup>7</sup>, **Niyati**<sup>8</sup>, **Kalā**<sup>9</sup>, **Vidya**<sup>10</sup>, **Rāga**<sup>11</sup>, **Purusa**<sup>12</sup> **Prakṛti Tattva**<sup>13</sup>, **Buddhi**<sup>14</sup>, **Ahamkara**<sup>15</sup>, **Manas**<sup>16</sup>, hearing<sup>17</sup> tactile sense<sup>18</sup>, vision and color<sup>19</sup>, tasting<sup>20</sup>, smell<sup>21</sup>, speech<sup>22</sup>, grasp<sup>23</sup>, ambulation<sup>24</sup>, evacuation<sup>25</sup>, procreation<sup>26</sup>, sound<sup>27</sup>, palpation<sup>28</sup>, form<sup>29</sup>, taste<sup>30</sup>, odor<sup>31</sup>, ether<sup>32</sup>, air<sup>33</sup>, fire<sup>34</sup>, water<sup>35</sup>, earth<sup>36</sup>.

**Suddhavidya** in this context is the **Unmana** Avastha (state). The Yogi acquires universal Consciousness. Below are the Saktis in descending order. **Unmana** is in Siva Tattva. **Sunya** or **Void** is above it.

**Sunya**<sup>0</sup> **Unmana**<sup>1</sup> **Samana**<sup>2</sup> **Vyapini**<sup>3</sup> **Anjani**<sup>4</sup> **Mahanada**<sup>5</sup> **Nada**<sup>6</sup>  
**Nirodhini**<sup>7</sup> **Ardhachandra**<sup>8</sup> **Bindu**<sup>9</sup> **Ma-kAra**<sup>10</sup> **U-kAra**<sup>11</sup> **A-kAra**<sup>12</sup>.

Exposition by Jaideva Singh.

14th to 20th Sutras describe limited supernormal powers acquired by the Yogi who is united with Iccha Sakti. The 21st Sutra describes the power of universal consciousness or cosmic consciousness acquired by the Yogi. After acquiring this power, the Yogi realizes the entire universe as his Self in one sweep, not in bits. In Sutra 14, it has been shown that the yogi feels his identity with every object. His consciousness is of the form Ahamidam (Aham + Idam) or 'I am This' with regard to every object separately. The 21st Sutra says that when the Yogi acquires universal consciousness, his consciousness is of the form of Ahameva Sarvam i.e. 'I myself am all.'

#### 1.22. महाह्रदानुसंधानात्मन्त्रवीर्यानुभवः।

mahāhṛdānūsandhānānmantravīryānubhavaḥ. Immersion in the Great Lake (of Divine Power) results in experience of the seminal energy of Mantras. Krishnaraj

**महाह्रद** = mahāhṛda = The Great Lake; **अनुसंधानात्** = anusandhānāt = by mental union; **मन्त्रवीर्यानुभवः** = mantravīryānubhavaḥ = Mantra Vīrya Anubhavaḥ = Experience of seminal source or origin (I Consciousness) of Mantras.

By uniting with the Great lake, the infinite reservoir of Divine power, he has the experience of the Supreme I-Consciousness, which is the generative source (Vīrya) of all Mantras. Jaideva Singh.

Great lake is euphemism for 'the Supreme Consciousness with Iccha Sakti which projects the universe from the most subtle to gross objects' -J. Singh. Supreme Consciousness, Synonyms: I-Consciousness, ParA-samvit, ParAsakti, ParAhanta, parAvAk and SvAtantrya. The Supreme Consciousness is the fountainhead wherefrom there is a cascade of **Khecari**, **Gocari**, **Dikcari** and **BhUcari**. **Khecari** Chakra is the wheel of limited experiencer (PramAta, the man) contracted and limited in comparison to the I-Consciousness. **Gocari** Chakra refers to the inner Organ (Anatahkarana) of man. **Dikcari** Chara refers to the outer senses which communicate with the outer world of man. **BhUcari** Chakra refers to external objects. Here is a descent and contraction of I-Consciousness to Man, his Inner Organ, his sense organs and the outer world of objects. Kha is Ether and thus Khecari the human consciousness moves in the sphere of Ether. Gocari indicates movement and is the seat of the senses. Dikcari denotes directions or

space as the senses are exploring the world around them. BhUcari refers to the objects in the outer world.

Khecari Sakti abides in PramAtA or the subject who when pure is led to liberation and who, when impure, remains under the influence of MAyA.

The First section deals with SambhavopAya, the path of Sambhu-Siva to acquire the Supreme I-Consciousness, which is the source of Mantras.

## 2- śāktopāya - The path of Sakti = The emergence of innate knowledge

2.1. चित्तं मन्त्रः । cittam mantrah. चित्तम् = cittam = mind; मन्त्रः = mantrah. The mind becomes Mantra. Krishnaraj  
cittam = Cognizing faculty. mantram = Mantra is the sound-body of a god; Mantra = (Man = is to think or meditate + Tra = is to protect or liberate.) Mantras are syllables, phonemes, quasi-morpheme and its series, morphemes, single word, words, phrases, sentences, verses, and passages. Magical formula used to address god. Awareness of one's identity with God.--Krishnaraj  
By intensive awareness of one's identity with the Highest Reality enshrined in a Mantra and thus becoming identical with that Reality, the mind itself becomes Mantra. --Jaideva Singh.

Cittam is part of Antahkarana or the Inner Organ, which is a product of Supreme Consciousness as depicted below.

The Supreme Consciousness is the fountainhead wherefrom there is a cascade of Khecari, Gocari, Dikcari and BhUcari. Khecari Chakra is the wheel of limited experiencer (PramAta, the man) contracted and limited in comparison to the I-Consciousness. Gocari Chakra refers to the inner Organ (Antahkarana) of man.

**Chittam (சித்தம்):** Chitta in Sanskrit. Chittam is a chronicler and repository of mental impressions and experiences. It is said to be a seat of consciousness, sub-consciousness and superconsciousness. Since there is no equivalent word in English, Chittam is variously called Consciousness, Soul, Memory Bank, Contemplative faculty, Inner man, Repository of Experiences, Storehouse of Vasanas, Samskaras and Gunas. Chittam is the corporeal equivalent of Cosmic Witness. Vasana means fragrance, that clings to the clothes; Vasanas are the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions, and knowledge derived from memory. It is the fragrance left from the past life that clings on to our psyche in this birth. Samskaras are impression on the mind of acts done in a former existence. At present, we are made of Vasanas and Samskaras meaning that our present life and behavior are a continuum from the past life remaining true to our past-life behavior. Our body, mind, soul and psyche follow the script written by Vasanas and Samskaras. Consider your DNA inherited from your parents; likewise you inherit your Vasanas, Samskaras and Gunas from your past life. In the dream sleep, Buddhi, Ego and Mind are in abeyance because there is no external world but Chittam is functional and draws images and experiences from its own memory bank; it is a subjective world; the senses do not perceive; the organs do not respond; Buddhi does not churn; that is dream. (Sleepwalking or somnambulism is a sign of CNS immaturity in children.) If one experiences a dream that is not of this world, it is from the memory from previous life ( Pūrva Janma Smaranam). Chittam is man in his essence. Chittam makes the Inner Man. It is said that one should keep one's Chittam squeaky clean. Chittam is the radiating light of the soul of man. Chittam is Sum of man. You are what Chittam is. When you see an

apple, your Inner Organ (Chittam) has to morph itself to the shape, size, color, odor, taste... of an apple; then only you see an apple in its completeness. You see an apple; you (your Chittam) become an apple; you hear music, you become the music. All that happens in your Chittam. [Chittam is the seat of deep contemplation. Whatever is contemplated in depth in Chittam, that it becomes; that a man becomes.](#) Chittam becomes the repository of Sattva, Rajas and or Tamas in one mode or any of its combinations, one becoming more dominant than others. Chittam is a sage, a warrior, a killer.... If Chittam becomes the repository of malignant behavior such as murder, extreme greed etc, they leave a permanent imprint and never leave a person. Chittam is what makes a man a Buddha, a Jesus Christ, a Sankaracharya, a Lincoln, a Gandhi, a Hitler, a Madof.... (Jan 18, 2008). Sattva (Virtue) is in the dominant mode in the first five people; Tamas or darkness is in the dominant mode in the last two persons. If you don't give in to the onslaught of distracting thoughts and keep Siva constantly in your Chittam, Sivam you become. Thence all your actions are His. Chittam is Sukshma Sarira or subtle body. Chittam is not listed as one of the Tattvas [TATTVAS-36](#) along with [Buddhi<sup>14</sup>](#), [Ahamkara<sup>15</sup>](#), [Manas<sup>16</sup>](#). It is said that Chittam is part of [Prakrti Tattva<sup>13</sup>](#). Vedanta considers Antahkarana as fourfold, while Sankhya and and Yoga Sastras consider it as threefold; Siddha Siddhanta, one of the Inner Religions in Saivism considers Antahkarana as fivefold: Chaitanya (Higher Consciousness), Chitta, Buddhi, Ahamkara, and Manas. There are deities who preside over these faculties: [Vishnu-Achuta over Chitta](#); [Brahman over Buddhi](#); [Siva over Ahamkara](#); [Moon over the Manas](#).

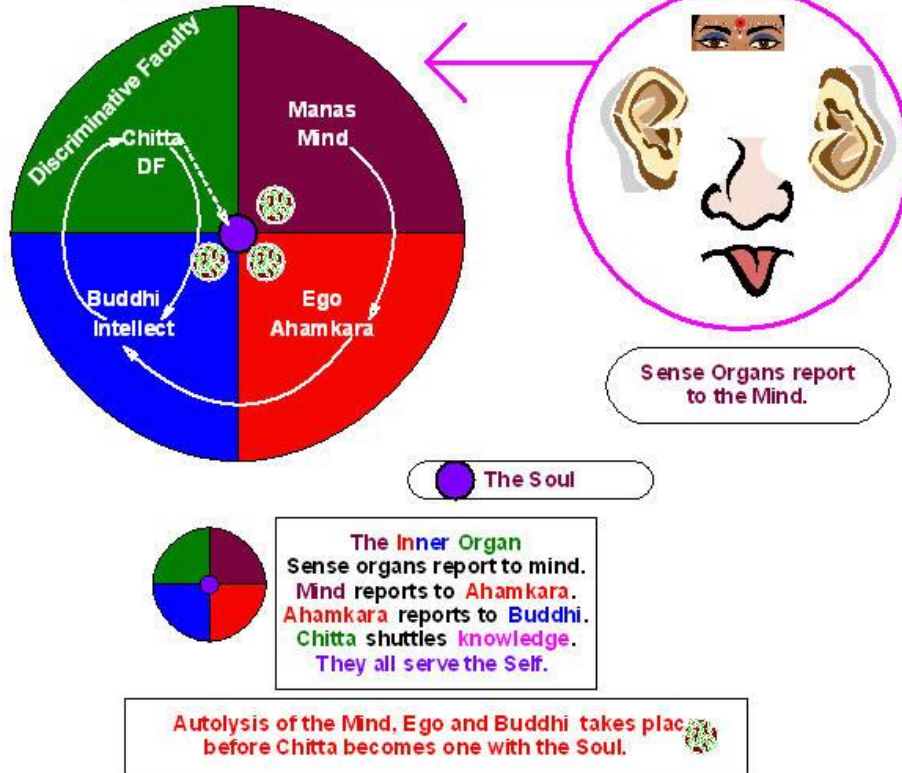
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The Inner Organ  
Antahkarana

Mind, Buddhi and Chitta are a three-way switch. When one is operative the other two are turned off.

The Mind, Ahamkara, Buddhi and Chitta serve the central self

In Pratyabhijna, the Mind, Ego, Buddhi undergo autolysis and Chitta abides in the Self.



Bhagavan Krishna tells Arjuna in Bhagavadgita:

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥३- ४२॥

indriyāṇi parāṇy āhur indriyebhyaḥ param manah

manasas tu parā buddhir yo buddheḥ paratas tu saḥ 3.42

indriyāṇi = the sense organs [Ear, Skin, Eyes, Tongue and Nose; Larynx, Hands, Feet, Anus, and Genitals] parāṇi = superior; āhuḥ = it is said; indriyebhyaḥ = to the sense organs; param = superior; manah = mind; manasah = to the mind; tu = moreover. however; parā = superior; buddhiḥ = intellect; yaḥ = which; buddheḥ = to the intellect; parataḥ = superior; tu = however; saḥ = That One (the Supreme Self, Atma).

3.42: It is said that the senses are great, greater than the senses is the mind,



greater than the mind is the buddhi and greater than the buddhi is THAT, the Supreme Self, Atma.

Saiva Siddhantist says, soul is the ever-awake knowing entity in wakefulness, deep sleep and dream sleep. The sense organs receive their respective stimuli (eyes perceive color and form, ears receive sound.) and pass them on to Antahkarana, the inner organ which consists hierarchically of Chitta (consciousness), Buddhi (Intellect), Ahamkara (Ego), and Manas (the Mind) and Chitta supersedes Buddhi, Ahamkara, and Manas. Perception received by the inner organ reaches the soul, as the wave rolls to the shore.

Antahkarana is the expression of Saksin (Atman, Soul, Witness) and is compared to a ray which radiates from the Witness, Atman or Self. This emanation is called Vrttis or ripples. Perceptions are compared to the waves reaching the Self. Thus the waves travel to and from the Witness. Chitta (Chitta) is like the RAM memory, remembering and forgetting; The forgetting is called Apohana and recall is known as Smrti. Chitta obtains knowledge from Buddhi and keeps it in storage. Apohana or forgetting is to move the knowledge to the back burner from the front of consciousness. It is not really forgetting; it is in storage. Smrti or remembering or recollection is to move the knowledge from the back to the front. Thus Chitta is the shuttle moving memory from the forefront to the back and vice versa. In practical sense, Apohana is storage and Smrti is recollection.

[More on Apohana and Smrti](#). Antahkarana is the inner organ or the repository of Manas, Buddhi and Chitta. Chitta is a shuttle and moves knowledge back and forth from the front burner of consciousness or Buddhi to back burner and vice versa. When knowledge shuttles via the shuttle-express (Chitta) to the front of consciousness, you call it Smrti or remembrance; when knowledge is put in storage and not remembered, it is called Apohana (loss or forgetting); but it is available upon demand. Impressions; analytical interpretation; and storage and recall are the respective functions of Manas, Buddhi and Chitta, which work like gears in the car; when one gear is on, the other two gears are disabled. The Buddhi is less subtle than Chitta, makes decisions and instructs the Mind which works in collaboration with the five Janendriyas (sense organs = eyes, ears, nose, tongue and skin). Mind serves as the blackboard whereon the sense organs register their impressions, which are converted as concepts by the mind and presented to Buddhi, which rejects most of them and keeps some as nuggets of knowledge. Buddhi-Chitta keeps moving the knowledge back and forth between the front and back of the consciousness as Smrti and Apohana with the help of Chitta. Remember that Chitta, Buddhi, Ego, Mind are one entity with different functions (Functional Polymorphism); thus the name is according to its function. Example. Father is a son, a husband, an uncle, a father-in-law.... He is one person; his functions are according to his title; he cannot mix his roles; when he plays one role, the other roles are switched off.

Antakarana (Inner Organ as depicted below) is operational in two modes: External knowledge Acquisition ([Abhijna](#)) and internal Self-Knowledge ([Pratyabhijna](#)) acquisition. In Abhijna knowledge acquisition, knowledge proceeds from the gross to the subtle, from the sense organs to Chitta via Mind, Ego, and Buddhi. Sense organs report to Mind which reports to Ahamkara, which reports to Buddhi, which reports to Chitta. As we proceed from Sense Organs to Witness, we are moving from a world of matter via the Mind, Ego, Buddhi and Chitta to a world of Self, Pure Consciousness or Witness. Mind and others are matter, while Witness is Spirit. We are moving from matter to Spirit. In this centripetal movement, the perfected one realizes that he (the individual self) is one with the Witness or Self. Tat Tvam Asi = That Thou Art = That you are. That Knowledge is Pratyabhijna (Spontaneous Recognition). We need the Mind, Ego, Buddhi and Chitta to arrive at Saksin or Witness. These are aids or way stations. Each entity churns and propels knowledge from one to the next. This churning is called Vritti. Once all entities have performed their functions, they undergo autolysis, self-destruction, immolation, a sort of psychic apoptosis (programmed death). By the way, these four entities are functional and not

anatomical entities. You cannot have matter enter the realm of Spirit. The matter has to die; Mind has to die; Ego has to die; Buddhi has to die. The flesh dies and Spirit rises. Chitta has the remembrance power (smṛti). All Vrittis dissolve and matter is reabsorbed by Kundali as the Kundalini Sakti rises through the Chakras. This is the power needed for the Yogis to dissolve in the Witness and become one with It. As Sakti moves from one matter to the next to go to Spirit, each encounter with matter evokes a response, 'Neti Neti, Not this, Not this. Once each entity is studied and rejected, Sakti arrives at the Real Thing, Witness or Self. This is It. In Pratyabhijna mode, it turns itself inward and obtains Self-Knowledge. Abhijna is outbound, while Pratyabhijna is inbound.

Abhijna is to know God exists by knowledge; Pratyabhijna is to know Him by direct experience and knowing, Tat Tvam Asi. I am that Siva. It is realization of the ever-present Reality. It is finding Anuttara, the One not having a superior or the Ultimate Reality.

In Pratyabhijna mode, it turns itself inward and obtains Self-Knowledge. Abhijna is to know external objects; Pratyabhijna is to know oneself as the Self, Witness or the Universal soul.

In Kashmir Saivism, Pratyabhijna means Spontaneous Recognition. You are in spiritual search; your Guru says what you are searching is you; you and the object of your search are one; you and Self are one; Individual self and the Universal Self are one; You and Siva are one. One's true self is nothing but Siva. What is the purpose of all this discussion? It is all about meditation. It is becoming one with the object of your meditation.

In successful Mantra meditation, Mind dissolves in Buddhi and Buddhi dissolves in Chitta. Chitta dissolves in the Self, Witness or I-Consciousness. This is essential for proper meditation. This sequential process has four parts to it: meditation by the mind, chanting of mantra by Buddhi, contemplation by Chitta, eventual dissolution in the Self. It goes from thought-initiation to application to contemplation to dissolution. Chitta keeps you in the 'groove'. You need Chitta to keep meditation, concentration and contemplation in sync. Mind is a mechanical meditator; Buddhi is a fickle meditator; Chitta is a serene meditator. Your aim is to graduate to and dissolve in Chitta meditation and the self. Mind meditation and Buddhi meditation are out-bound meaning the thoughts are out-bound in the world of happenings; you are in the world of Nama and Rupa, names and forms. Chitta meditation is inbound in the sense it is in step with the Atman, the Inner Soul, the Witness. At this juncture the Chitta goes into Smṛti mode (remembrance) and engages in deep contemplation.

For successful [Mantra Meditation](#), an aspirant must have the following qualities.

[Santi = Serenity](#). Mind must be brought under control and trained not to chase after sense-objects under the false belief that they provide happiness.

[Dantah = Control of Sense-organs](#). One must strive to prevent the sense organs from exploring the world of sense objects and assaulting the mind with sensual experiences.

[Param uparatah = Withdrawal of mind](#). Mind is trained to forget the sense enjoyments of the past and desist from fancied sensual imageries.

[Shanti Yuktah = forbearance](#). One should train oneself not to be disturbed and distracted by frustrations of daily living.

*Notes from Jaideva Singh --Siva Sutras, page 84-85--with my input.*

Citta is consciousness that ponders over the Highest Reality. See the Diagram: Citta the individual consciousness communes with the I-Consciousness, which Singh says has the characteristics of [Prasada](#), [Pranava](#) and [Mantra](#). Manana is contemplation on I-Consciousness and TrAna is protection from rebirth. Thus Mantra is contemplation to sever transmigration of the soul. The contemplating mind, the deity and the Mantra become one entity. Sakti is the soul of Mantras. Citta is not mere mind but shows hunger for communion with the I-Consciousness of Siva. PrAsAda is Mantra Sauh (SAUH) and contains within it all manifestations.

**Sauh** = S + Au + H. S is SAT, existence from **Earth**<sup>36</sup> to **MāyA**<sup>6</sup>. See below the 31 Tattvas from Earth to Maya excluding the first five Tattvas.

#### SAUH Mantra

S = MāyA<sup>6</sup>, Kāla<sup>7</sup>, Niyati<sup>8</sup>, Kalā<sup>9</sup>, Vidya<sup>10</sup>, Rāga<sup>11</sup>, Purusa<sup>12</sup> Prakrti Tattva<sup>13</sup>, Buddhi<sup>14</sup>, Ahamkara<sup>15</sup>, Manas<sup>16</sup>, hearing<sup>17</sup> tactile sense<sup>18</sup>, vision and color<sup>19</sup>, tasting<sup>20</sup>, smell<sup>21</sup>, speech<sup>22</sup>, grasp<sup>23</sup>, ambulation<sup>24</sup>, evacuation<sup>25</sup>, procreation<sup>26</sup>, sound<sup>27</sup>, palpation or touch<sup>28</sup>, form<sup>29</sup>, taste<sup>30</sup>, odor<sup>31</sup>, ether<sup>32</sup>, air<sup>33</sup>, fire<sup>34</sup>, water<sup>35</sup> Earth<sup>36</sup>.

S + Au = **SAU** = Sadasiva<sup>3</sup>, Isvara<sup>4</sup>, Sadvidya<sup>5</sup>.

H = Visarga (h) symbol, : Upper dot is Siva; lower dot is Sakti. Siva<sup>1</sup>, Sakti<sup>2</sup>

When S + Au are added, **SAU** is formed, representing Sadasiva<sup>3</sup>, Isvara<sup>4</sup>, Sadvidya<sup>5</sup>. What is left is Visarga 'ḥ' (:); the upper dot is Siva and the lower dot is Sakti. Thus **SAUH** represents all 36 Tattvas and is Parama Siva, Source and Origin of the entire universe.

The Mantra **Sauh** is **Hṛdaya Bija** (Seed of the Heart). Mantra and I-consciousness of Siva are one and thus pervasion into Mantra is pervasion into I-Consciousness.

**Pranava** is mystic syllable. There are four kinds: Siva Pranava (**Hum**); Sakti Pranava (KAmabija: klIm/Kleem); Maya Pranava (Hrim); and Vedic Pranava (AUM). **MANTRA**

Mantra is the sound-body of a deity; Mantra = (Man = is to think or meditate + Tra = is to protect or liberate.)

**MANTRA**. Mantra protects the chanter from rebirth.

2.2. प्रयत्नः साधकः । prayatnaḥ sādhaḥ.

Effort is effective. Krishnaraj

प्रयत्नः = prayatnaḥ = Effort, Exertion, Endeavour;

साधकः = sādhaḥ = Effective, efficient.

Zealous and spontaneous close application is effective in fulfillment. --Jaideva Singh.

2.3. विद्याशरीरसत्ता मन्त्ररहस्यम् । vidyāśarīrasattā mantrarahasyam. The secret of Mantra is Being (Siva) with the body of knowledge. Krishnaraj

विद्या = vidyā = knowledge. शरीर = śarīra = body. सत्ता = sattā = Being. मन्त्ररहस्यम् = mantrarahasyam = the secret of Mantra.

The luminous being of the perfect I-consciousness inherent in the multitude of words whose essence consists in the knowledge of the highest non-dualism is the secret of Mantra. Jaideva Singh.

The secret of Mantra is Siva with the body of knowledge. In other words, the secret of Mantra lies in the effulgent I-consciousness of Siva. Mantra is the sound-body of a god; thus the words in the Mantra constitute the body of God. --Krishnaraj

Mantra is the sound-body of a god; Yantra depicts the sound-body in a diagram. Mantra = (Man = is to think or meditate + Tra = is to protect or liberate.) Yantra = instrument, engine, apparatus, amulet with mystical diagram endowed with protective occult powers. Sanskrit letters are strung together like a wheel called Matrikachakra. The first letter is 'a' and the last letter is 'h'; 'a' is dynamic Siva in starting creation and 'h' is resting Siva in that creation has come to a standstill. The first letter and the last letter encompass all the letters between them. Letters 'a' and 'ha' are combined with a terminal 'm' resulting in 'Aham', which is the Mantra of Siva. All the vowels abide in Siva; all the consonants from ka to sa abide in Sakti and thus Her Mantra is Ksa--क्ष. Below you will see Mantra Hamsa; Ha (the vowel) is Siva and Sa (the consonant) is Sakti.

Mantras are solar (Saura) and masculine; lunar (Vidya, Saumya) and feminine, and neuter. Neuter and masculine Mantras terminate in Namah, Hum, Phat; feminine in Tham or Svaha. Ajapa (A + Japa = No + Chant) is the primal Mantra. This chantless Mantra pervades the breath going in and out, the subtle sound 'sah' going in and the subtle sound 'ham' going out. (Sa = Siva, Vishnu, Lakshmi, or Gauri [Parvati or Sakti]; Ham = I am; so = Parvati.) As one chants this subtle-sound Mantra 'soham', a derivative of 'sah-ham,' 'Hamsa' comes into being by inversion and is the personification of Vital Air or life-breath. Sa (Sah) is Sakti and Ha is Siva. Soham, Hamsa and AUM (Pranava) are equipotent. Hamsah is the union of male and female and the universe is Hamsah, according to Woodroffe. Anataratma, Guru, Hamsah and Parama Siva are all the same. Parama Siva is seated on Hamsa Pita, which is Mantramaya. The Guru-Siva is in the white Lotus of a thousand petals--Sahasrara Chakra, within which is a triangle enclosing two Bindus making the Visarga. There in the empty void is Parama Siva. Bindu is the circle O, the void is the Brahmapada or space within Bindu. Tirumular says that AUM, though a three-letter word, is one-letter Mantra. Soham is the unintonated sound of normal breathing, meaning 'I am He.' Hamsa, meaning 'Swan' as in RamaKrishna Parma-Hamsa, stands for an ascetic --Hamsan. All of us including all air-breathing living beings recite this Mantra 'Soham' unknowingly for a lifetime. The west says that normal breathing is an unconscious act, while conscious breathing of inspiration and expiration becomes an efficacious Mantra (Hamsah).

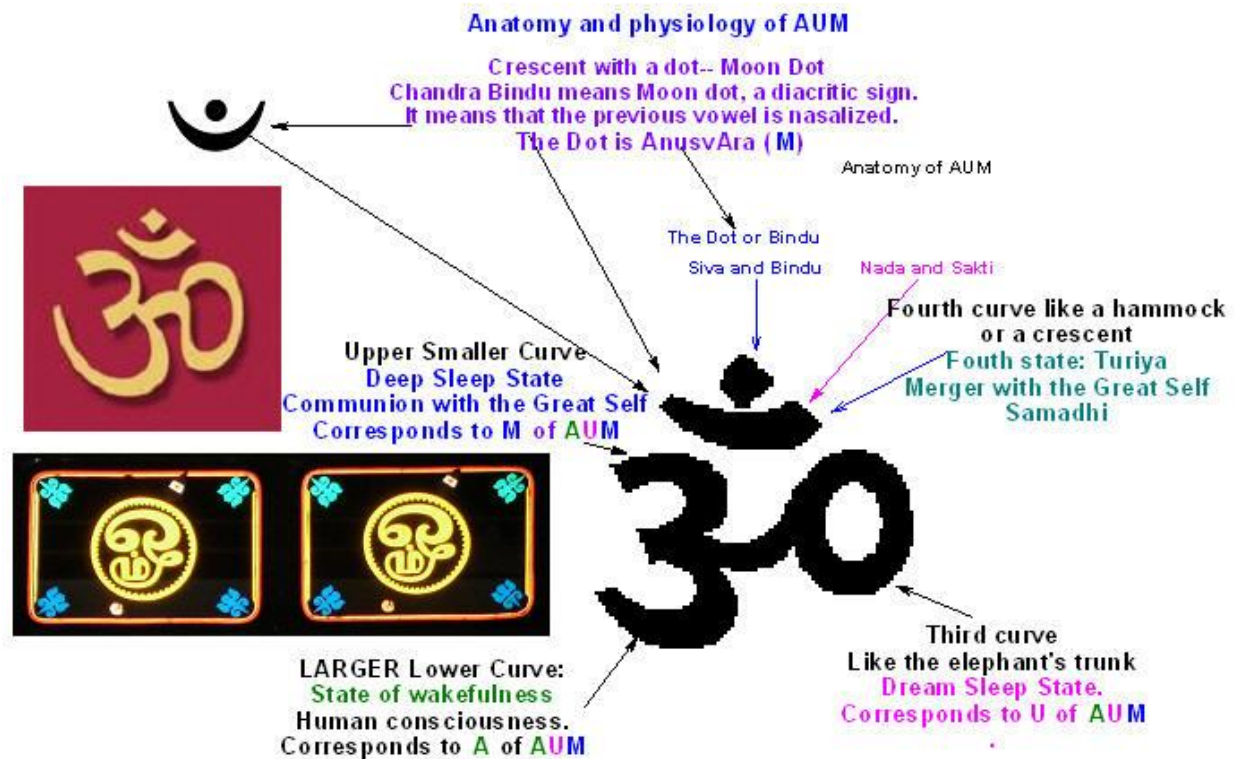
This chantless Mantra (Ajapa Japa) is called Ajapa Gayatri. As you are breathing this chantless Soham in and out, you are identifying your individual self with the Great Self of the Supreme Being. Every breath (and the Mantra) that you take pervades the whole universe of your body. This life giving force or Mantra has the Great Self as the basis. Every time you chant a Mantra, it leads the individual soul to the Great Soul-- the Source, the Essence. All Mantras inclusive of Sakti, Vishnu and Siva Mantras and many but not all rituals are Tantric in origin; that is the reason why Tantra is called Mantra Sastra. Devi or Sakti says that all Sastras that is in opposition to Sruti, Smrti, and Oneness (Siva and Sakti in Saiva tradition, Vishnu and MahaLakshmi in Vaishnava tradition); Bhairava, Gautama, Kapala, Sakala and the like are created by her Maya power for bewilderment of those devoid of Her Grace.

We do not consider a genuine check or bill (like Re 500 note or \$100 bill) as mere paper; it has the value and the beneficiary's name written on the face of the check. In like manner Mantras are not mere letters, syllables and words. Mantra is the manifestation of Sakti and thus is Cit Sakti, which is part of Sat, Cit, Ananda; She having Cit Sakti is Citrupini, the form of Consciousness. By dedicated chanting and meditation one can awaken the Mantra Caitanya, the consciousness in a Mantra. That awakening gives Sadhaka Mantra Siddhi which imbibes the powers and goodness of the presiding deity of the specific Mantra. Now there is a concordance between Mantra Caitanya and Sadhaka's consciousness, resulting in transfer of the power of Mantra to the Sadhaka. This transfer of power is also seen in Guru-Sisya tutelage. The communion with Mother Goddess in Her Mantra form (Mantramayi) is Mantra Vidya and Sadhana, the latter is of three forms: S. Anavopaya, S. Saktopaya, and S. Sambhavopaya .

Swami Vishnu Devananda says that there are six criteria characteristic of a Mantra, slightly modified by the author. 1. It was originally revealed to a Seer, Sage or Rishi who has attained Siddhi. 2. It has a presiding deity. 3. It has a specific meter. 4. It has a Bija, seed or essence as its hypostasis. 5. It carries sakti or power. 6. It is like a jewel box whose lock has to be opened (by the aspirant) by prolonged repetition so that the aspirant receives self realization and vision of the Ishta Devata.

Mantras are syllables, phonemes, quasi-morpheme and its series, morphemes, single word, words, phrases, sentences, verses, and passages. Examples of Phonemes are **hrim**, **hram**, and **hrum** ending in 'm' (or 'n'), which can be intonated as long as one's breath can sustain it. **HRIM** = H = Siva. R = Sakti Prakrti. I = Mahamaya. Terminal M is Chandrabindu (Moon-Dot). Chandrabindu = Nada and Bindu = Nada-Progenetrix of the Universe and Bindu-Brahman as Isvara and Isvari (Isvaratattva). There is another interpretation of HRIM: H = gross body; R = subtle body; I = causal body; M = Turiya state. Sakti is the causal body of the subtle and gross bodies of all living beings. Another interpretation of HRIM. HA, Ra, I, Ma. Ha = AkAsa; Ra = Agni; I = Ardhanarisvara; M = Nadabindu (Moon-dot).

Take the letter Ka. It is a combination of a generic consonant and a vowel: k + a (क् + अ) = Ka--क. A vowel is interminable and so a terminator M (Chandrabindu) is added; thus Ka becomes Kam. The M sound vibrates intranasally. Here is the anatomy of Aum with M terminator.



Man has three levels of normal consciousness: Wakefulness, Dream sleep, and Deep sleep. The fourth state is attained by Yogi, wherein he merges with the Great Self, becoming one with One.



#### 2.4. गर्भे चित्तविकासोऽविशिष्टविद्यास्वप्नः । garbhe cittavikāso'viśiṣṭa vidyāsvapnaḥ.

Womb-induced (Mahamaya) opening of the mind (in a Yogi) is common ignorance as seen in a dream. (Awakening of Supernormal abilities of Yogi is common knowledge like a dream and a play of Mahamaya.) Krishnaraj

गर्भे = garbhe = in the Womb; Māyā depicted as Womb of the universe; चित्त-विकासः = citta-vikāsaḥ = opening or expansion of mind, satisfaction mind; अविशिष्ट विद्या स्वप्नः = aviśiṣṭa vidyā svapnaḥ = common knowledge like a dream.

This is merely common knowledge --limited, inferior, impure knowledge. This is mere dream--confusion full of strange fancies based on a sense of difference. --Jaideva Singh.

Garbha is womb; here it refers to Mahamaya, the Great Maya or the womb of the universe or Primal ignorance.

The Yogi's mental eyes open, when his individual consciousness merges with the I-Consciousness. At that time, the Yogi gets expansion of the mind and experiences some supernormal powers as follows. He sees light in Bhrumadya -- between the eyebrows in the third eye. He hears NAdā, the primal unstruck sounds; he sees many different forms even in the darkness; he feels many tastes on the tongue without food in the mouth. All these paranormal experiences are the new skills that the Yogi acquires but are an indication that the Yogi is still anchored to his body; these phenomena are impediments to spiritual progress. They are the play acts of Mahamaya and are limited impure knowledge of the Yogi; it is like a dream.. Superior knowledge is Spiritual knowledge.

#### 2.5. विद्यासमुत्थाने स्वाभाविके खेचरी शिवावस्था ।

vidyāsamutthāne svābhāvike khecarī śivāvasthā. With the awakening of Knowledge, there is a spontaneous attainment of Ethereal Siva Consciousness of the state of Siva. Krishnaraj

विद्यासमुत्थाने = vidyāsamutthāne = upon awakening or emergence of Knowledge. स्वाभाविक = svābhāvika = spontaneous; खेचरी = khecarī = Sky of consciousness; Ether of Consciousness; शिवावस्था = śivāvasthā = Siva's state.

On the emergence of spontaneous Supreme Knowledge, occurs that state of movement in the vast unlimited expanse of consciousness which is Siva's state i.e. the Supreme State of Reality. --Jaideva Singh.

Khecarī. Kha is Ether or Space, which is a symbol of consciousness. There is a very famous Temple Town for Siva in the name of Natraraja in South India. The town is called Chidambaram. Chidambaram = Cit + Ambaram = Consciousness + Ether, sky, or atmosphere = Ether Consciousness. Likewise Khecarī is Ether of consciousness. There is Khecarī Mudra that refers to the state of universal consciousness, that is Siva. Khecarī Mudra. The accomplished ones feel the flow of Amrit (Nectar or ambrosia) from the Bindu center at the back of the head corresponding to the tuft (कुटुम्बि) of the priests or the posterior fontanel (which is barely open in infants and closed in adults). Inside Bindu, Moon secretes Amṛta or nectar. This nectar comes down from Bindu Visarga and has its origin in Sahasrara Chakra, the abode of Cosmic Consciousness. The Universal Pure Consciousness becomes dilute as it comes down and individual consciousness takes shape in Bindu Visarga. Between Bindu and Vishuddha Chakra, there is a repository for the nectar in the vicinity of nasopharynx. This nectar should not be mistaken for postnasal drip. This reservoir, Lalana Chakra or Talumula is stimulated by the long tongue (Khecharī Mudra) that folds back into the nasopharynx and can occlude the Ida and Pingala Nadis (posterior Choanae-opening in the back of the nostrils). The stimulation helps the Lalana Chakra empty the nectar into the Vishuddha



Chakra, which processes the nectar and separates the pure form from the poison. The pure form promotes health, longevity, and regeneration of the body. Vishuddha Chakra neutralizes the poison. Khechari Mudra involves folding back of the tongue released from its anterior anchor by cutting the frenulum at the bottom of the tongue and pulling the tongue over many months to elongate it so that it can fold back and reach the openings at the back of the nose. This Mudra helps the tongue taste the nectar from the Bindu Visarga and Lalana reservoir. Yogis say that they can live on air and nectar.

2.6. गुरुपायः | gururupāyah. Guru is the means. Krishnaraj  
गुरुः = Gururḥ = Spiritual preceptor; उपायः = Upāyah = Means.  
The Guru who has attained Self-Realization can alone help the aspirant in acquiring it. -- Jaideva Singh.

In Kashmir Saivism, Pratyabhijna means Spontaneous Recognition. You are in spiritual search; **your Guru says what you are searching is you**; you and the object of your search are one; you and Self are one; Individual self and the Universal Self are one; You and Siva are one. One's true self is nothing but Siva. **Guru**: Ignorance is the mire of humanity; the one who rescues us from Avidya or Ignorance is **Guru**. **Gu** is Ignorance and **Ru** is light, the light that removes the darkness of ignorance. The medium of removal is Supreme Spiritual knowledge; the mediator is the Guru. He sheds light where there is darkness. Since Guru is the purveyor of spiritual knowledge and the dispeller of spiritual darkness, he is second only to Brahman. There are variations in the interpretation of Guru, considered in its parts: **g**, **r**, **u**. The **g** has a function of granting of Siddhis (supernatural powers); the **r** has the function of expunging the sins; the **u** portrays the latent unmanifested energy of Vishnu. Guru

2.7. मातृकाचक्रसम्बोधः = mātrkācakrasambodhah. Enlightening knowledge of the wheel of letters. Krishnaraj  
मातृकाचक्र = mātrkācakra = The Wheel of letters; the Wheel of mother;  
सम्बोधः = sambodhah = enlightenment.  
(From the pleased Guru) accrues enlightenment regarding the group of letters.--Jaideva Singh.

The letter 'a' is Anuttara-- the highest, Parama Siva, Kula of Akula (body of Siva), Cit Sakti, Aham; 'aa--ā' is Ananda Sakti. 'a', 'aa--ā' and 'i' together form the triangular 'e'. MATrika Cakra is the aggregate of Anuttara ('a'), Ananda ('aa--ā'), Ichha ('i'), and other saktis. aa--ā is formed from a; ii--ī from i; uu=ū from u and so on. All these vowels proceed from Siva. The consonants proceed from Visarga of Siva. Mantras lacking initial letter a and the final letter ma (aham) are like autumnal clouds without rain (useless). -- J.Singh.

Here is a table that depicts the creative Saktis from whom the letters and Tattvas are created. Antahstha (Inner abidance) letters (ya ra la va) is a term applied to the semivowels, as standing between the consonants and vowels. They are produced by Niyati (ya), KAla ra), RAga and Vidya (la), and

Maya and Kalā (va) respectively, which are the Kancukas. ऌ ऍ S-- श ष स represent Suddha Vidya, Isvara and Sadasiva Saktis. Sa is Amṛta and is concerned with manifestation of the universe.

ऌ ऌ ॠ ॠ letters called amṛta do not produce anything. Ha is visarga Sakti of Siva and causes vibration inside every creature. This chantless Ajapa Mantra pervades the breath going in and out, the subtle sound 'sah' going in and the subtle sound 'ham' going out. (Sa = Siva, Vishnu, Lakshmi, or Gauri [Parvati or Sakti]; Ham = I am; so = Parvati.) As one chants this subtle-sound Mantra 'soham', a derivative of 'sah-ham,' 'Hamsa' comes into being by inversion and is the personification of Vital Air or life-breath. Sa (Sah) is Sakti and Ha is Siva. Soham, Hamsa and AUM (Pranava) are equipotent. Hamsah is the union of male and female and the universe is Hamsah, according to Woodroffe. Anataratma, Guru, Hamsah and Parama Siva are all the same. Parama Siva is seated on Hamsa Pita, which is Mantramaya.

#	Sakti	letters	Tattvas
1	a	ka kha ga gha ṇa	Earth, Water, Fire, Air, Ether: 5 Gross Elements
1	अ	क ख ग घ ङ	

2	ī	ca cha ja jha ṇa	Sound, Taste, Form, Touch, Smell: 5 Tanmatras
2	ई	च छ ज झ ञ	
3	ṛ	ṭa ṭha ḍa ḍha	Generation, Evacuation, ambulation, Grasp, Speech: 5 Motor Organs
3	ॠ	ट ठ ड ढ ण ण	
4	l	ta tha da dha na	Ears, Tongue, Eyes, Skin, Nose: 5 organs of Sense.
4	ॡ	त थ द ध न	
5	u	pa pha ba bha ma	Mind, Ego, Buddhi, Prakṛti, Puruṣa: Limited experient.
5	उ	प फ ब भ म	

2.8. सरीरं हविः śarīram haviḥ. Body is oblation. Krishnaraj  
सरीरं = śarīram = body; हविः = haviḥ = Oblation.  
(Of such a person) the body becomes an oblation (to be offered in the fire of the highest consciousness). Jaideva Singh.

The body consisting of five elements, senses, Tattvas, and the Antahkarana is offered in the fire of Consciousness. It means that the aspirant has established in his mind that the consciousness is the Self and not the body. Krishna Bhagavan in Bhagavadgita states, 4.27: Others offer the functions of their senses and the breath (prāṇa) into the fire of yoga of self-restraint, illuminated by wisdom.

BG 9.16: I am the **ritual**, I am the **sacrifice**, I am the **oblation**, I am the medicinal herb, I am the **mantra**, I am certainly the melted butter, **I am the fire**, and I am the **offering**.

2.9. ज्ञानमन्नम् । jñānam annam.

Knowledge is food. Krishnaraj

ज्ञानम् = jñānam = knowledge; अन्नम् = annam = food.

Self-Knowledge is the food for the mind.

2.10. विद्यासंहारेतदुत्थस्वप्नदर्शनम् । vidyāsamhāre taduttha svapna darśanam. Knowledge dies; dreams rise. Krishnaraj

विद्यासंहारे = vidyāsamhāre = on the annihilation of Knowledge; तदुत्थ-स्वप्न-दर्शनम् = taduttha svapna darśanam = enters into visualization of a dream.

On the submergence of Suddhavidya, there is appearance of thought-construct arising from it. -Jaidev Singh.

Vidyasamhare tadutthasvapna-darsanam

10. By out stepping his own nature of true knowledge, at the time of entering into Godconsciousness, i.e. Turya, he ill-fatally enters into dreaming state.

Bhāskara gives an interesting interpretation. The delusive knowledge of the objects of the world (Faustian knowledge in modern idiom) dies and is remembered as a dream. Faustian knowledge is displaced by Spiritual Knowledge.

### 3. ānavopāya -The transformations of the individual

3.1. आत्मा चित्तम् ātmā cittam. Individual self is mind. Krishnaraj

आत्मा = ātmā = the individual self, Monad;

चित्तम् = cittam = mind.

The individual self is mind (constituted by Buddhi, Aham, and Manas). --Jaideva Singh.

The Inner Organ consists of Mind, Ahamkara, Buddhi and Cittam. See the explanation and the diagram attached to Sutra 2.1.

The individual self is depicted as Citta (interpreted as mind) in Siva Sutra. Pratyabhijna philosophy depicts mind as part of Anatahkarana or the Inner Organ, consisting of Mind or Manas; Egoism or Ahamkara; Intellect or Buddhi and Determinative Faculty or Chittam. Mind, Ego, Buddhi, and Chittam are functional entities of one organ. When one is working it inhibits the function of others. Chittam stands at the top of hierarchy and communes with the soul or self.

### Cit, Citta and Chaitanyam

Citta is equated with atma or individual soul. Pristine Atma (CIT) is Consciousness in its tranquil essential state. Atma (Citta) is an ever-moving entity having an affinity to Sattva, Rajas and Tamas in the contracted phenomenal existence. Buddhi is Sattvic; Manas is fickle and Rajasic; Ahamkara is Tamasic and obscures the nature of the real Self. Characterization of Buddhi, Manas and Ahamkara here is a little different from that of Pratyabhijna philosophy as depicted above in the diagram elsewhere. The Great universal Self becomes limited, contracted and reduced to a particle of an atom and so is called anu or the individual self. Anu also indicates that the individual soul is afflicted with Anava Malam.

The Universal Consciousness Cit or Chaitanya with gazillion candle power transforms and contracts to one candle power in man. **Chaitanya or CIT is the transcendental aspect of Chittam in man.** Chaitanya is Universal Consciousness having absolute Jnana Sakti and Kriya Sakti (Knowledge and Action Power attributable to Siva only). Self is Siva or Reality.

**Chaitanya** of Siva refers to a state of consciousness that has an eternal and absolute relationship to Omniscient knowledge, omnipotent activity.

**3.2. ज्ञानं बन्धः** jñānam bandhah. Limited knowledge is the cause of bondage.

Krishnaraj

**ज्ञानं** = jñānam = knowledge; **बन्धः** bandhah = bondage. (limited) knowledge is bondage.

(Of this limited, empirical self) mind-born knowledge is a source of bondage.--Jaideva Singh.

There are two kind of knowledge of the individual soul: **Para Vidya** and **Apara Vidya**. **Para Vidya** is Supreme Knowledge, concerned with merging individual consciousness with Universal Consciousness and leads to liberation. **Apara Vidya** is Faustian Knowledge fit and adequate only for buying milk for consumption (satisfaction of senses) and leads to bondage, birth, death and rebirth.

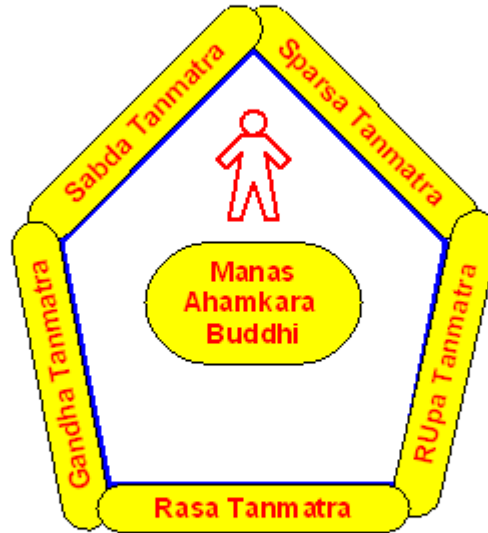
Apara vidya according to Bhagavad Gita, 5.22: Certainly, the accompanying pleasures from contacts with sense objects are seats of sorrow. They have a beginning and an end, O Kaunteya, and the wise do not take any pleasure in them.

Go to next page

Sensual man deposits his Vasanas (Fragrance), clinging tendencies in his Subtle Body, which in the next life acquires corporeality. Thus, the cycle goes on from birth to birth.

Puryastaka = the City of Eight  
(the eight constituent parts of the subtle body)  
aka: Suksma Sarira or Subtle Body

puryastaka



3.3. कलादीनां तत्त्वानामविवेको माया । kalādinām tattvānām aviveko māyā. We live in Māyā without discriminating knowledge. Krishnaraj

कलादीनां = kalādinām = Of kalā; तत्त्वानाम् = tattvānām = of the Tattvas. अविवेकः माया = avivekaḥ māyā = absence of discrimination from (the effects of ) Māyā.

The non-discrimination of the Tattvas like Kalā... is Māyā.--Jaideva Singh.

**MAYa** is the Mother of Tattvas ranging from **KaLA** to Earth. See the list of Tattvas or the building blocks (Tattvas) of man, beings and universe. [TATTVAS-36](#)

Siva<sup>1</sup>, Sakti<sup>2</sup>, Sadasiva<sup>3</sup>, Isvara<sup>4</sup>, Sadvidya<sup>5</sup>, **MāyA**<sup>6</sup>, Kālā<sup>7</sup>, Niyati<sup>8</sup>, **Kalā**<sup>9</sup>, Vidya<sup>10</sup>, Rāga<sup>11</sup>, Purusa<sup>12</sup> Prakrti Tattva<sup>13</sup>, Buddhi<sup>14</sup>, Ahamkara<sup>15</sup>, Manas<sup>16</sup>, hearing<sup>17</sup> tactile sense<sup>18</sup>, vision and color<sup>19</sup>, tasting<sup>20</sup>, smell<sup>21</sup>, speech<sup>22</sup>, grasp<sup>23</sup>, ambulation<sup>24</sup>, evacuation<sup>25</sup>, procreation<sup>26</sup>, sound<sup>27</sup>, palpation<sup>28</sup>, form<sup>29</sup>, taste<sup>30</sup>, odor<sup>31</sup>, ether<sup>32</sup>, air<sup>33</sup>, fire<sup>34</sup>, water<sup>35</sup>, Earth<sup>36</sup>.

MAYa, the mother of Misery begets KaLA, limited spiritual knowledge (**KaLA = variable aptitude of the soul to spiritual knowledge. Cognition**); Vidya, limited discriminating knowledge; RAgA, limited fulfillment of desire and all other distal Tattvas right down the line. Sense organs and motor organs by nature generate karma and consequently bondage. Limited knowledge (Vidya) is the cause of bondage. MAYa has contextual meanings: **MAYa Sakti**; **MahA MAYa**; **MAYa Tattva**, **MAYa Malam**, **MAYa Granthi**, **MAYeyam**

**MAYa Sakti** is Siva's power of manifestation and produces **Purusa**<sup>12</sup> and **Prakrti**<sup>13</sup> which together evolve Antahkarana and matter. As the visible and gross power of I-Consciousness, MAYa Sakti confers liberation to the contracted soul.

**MahAmAYa** is the self-veiling power of Siva. It is twofold: **AparA** and **ParA**. The locus of **Apara MahAmAYa** is below Suddha Vidya and above MAYa. The locus of **ParA MahAmAYa** is in the lower stratum of Suddha Vidya.

**AparA** state, wherein abide Vijñanakalāras, prevails between Suddhavidya<sup>5</sup> and MAYa<sup>6</sup>. In **AparA** state, there is Prakāsa and no Vimarsa. Vijñanakalāras have knowledge without the pure complete I-Consciousness. In **ParA MahAmAYa** stay Vidyesvaras with full consciousness. Vijñanakalāras in the interphase between Suddha Vidya and MAYa is free of MAYa and Kāma Malas and yet is afflicted by Anava Malam.

**MAYa Tattva** is the 6th Tattva, the cause of limited knowledge; it veils pure consciousness, and is the material cause of distal Tattvas and the source of Kāncukas, Prakrti and insentient Tattvas.

**MAYa** or **MAYiya Malam** is the impurity, and limitation due to MAYa and gives the soul the gross and subtle bodies. This impurity induces duality in man. Example. This is mine; that is yours. This is my friend; that is my enemy. This impurity interferes with the need to reintegrate with Siva, who appears many and different from your perspective. (**KArma Mala is the Gross (Sthula) Mala**; **MAYiya Mala is Subtle (Sukṣma)**; **Anava Mala is the subtlest (Para) impurity**).

**MAYa Granthi** is MAYa-induced knot of sentience and insentience. The sentient soul is tied to the insentient entities. This knot consists of the soul, the Kāncukas, the subtle body, and the physical body. MAYa Granthi is the cause of bondage because it causes one to think that the non-self (Kāncukas and the bodies) is the Self.

**MAYeyam**: Suddha-Asuddha Tattvas or Vidya Tattvas, are known as Māyēyam: **MāyA**<sup>6</sup>, **Kālā**<sup>7</sup>, **Niyati**<sup>8</sup>, **Kalā**<sup>9</sup>, **Vidya**<sup>10</sup>, **Rāga**<sup>11</sup>, **Purusa**<sup>12</sup>

3.4. शरीरे संहारः कलानाम् । śārīre samhāraḥ kalānām. Dissolution of Tattvas in the body. Krishnaraj

शरीरे = śārīre = in the body. संहारः = samhārah = dissolution, absorption, annihilation. कलानाम् = kalānām = of many parts.

Dissolution of various parts of the Tattvas in the body (gross, subtle and

causal) should be practiced by Bhāvanā.-- J.Singh.

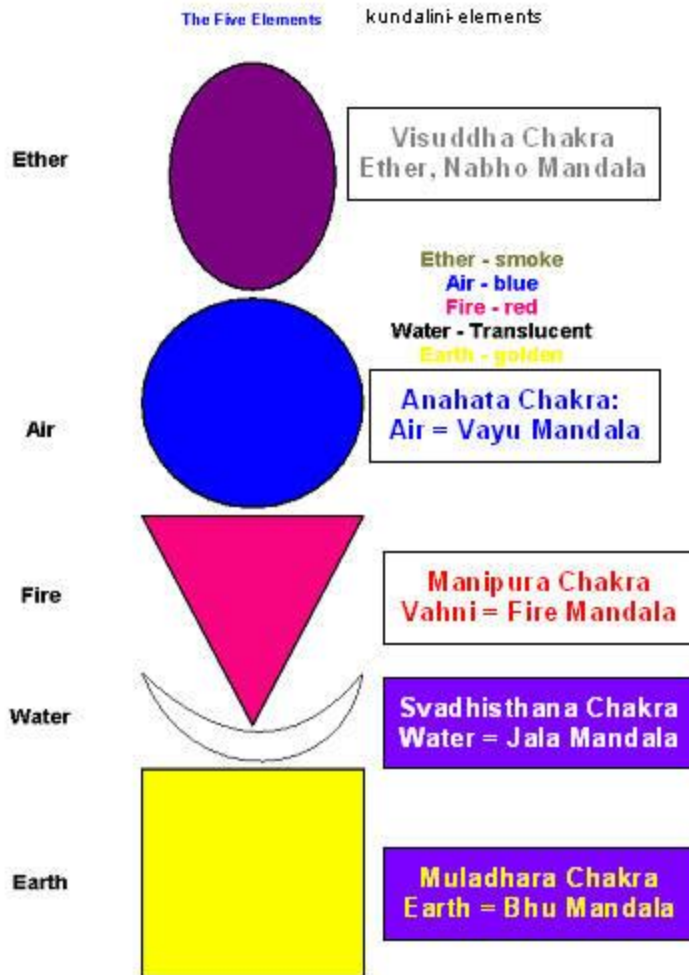
Here is the depiction of Dissolution of the Tattvas in Kundalini Yoga.

Goddess Kundali has two states, one on earth at human level in the body and one at Supreme level. The lower Kundali stays coiled in Muladhara chakra. She is Paramatma (Supreme Soul or Atman) at higher level. When all Tattvas have manifested right down to the last tattva, the earth, Her creative energy ceases to act and She goes to rest and sleep in the Muladhara chakra as Kundalini Sakti (static aspect of Sakti). Tattvas are the building blocks of individual souls, body and the universe (water, fire, air, earth etc.). When one is born he or she is the manifestation of the Tattvas [TATTVAS-36](#), the soul and the elements of the living body. Kundali is the One who constructs your body, mind and soul and She is the One who deconstructs the same. (You have seen proudly and visibly pregnant ladies in the West (Lordosis of pregnancy) sporting a T-shirt that says, "Under Construction.") When she settles down in the base of the spine, the construction project is over and you are alive to the world of matter. When you are alive to the world of spirit, she wakes up from sleep, deconstructs, demolishes and absorbs all material elements from your body and mind and takes the pure soul to its source. This is the descent and ascent of Kundalini Sakti. You are taken from matter to spirit in the ascent and Vice Versa.

When she is resting, it is the ascent of the flesh and descent of the spirit. When she is active, spirit is rising and flesh is dying. Let me explain the last statements. Siva's consciousness is like the sun. The earth is at an optimal distance from the sun so that it can sustain life without fear of incineration or freezing. As the sun's rays go through many layers that filter harmful rays, Sakti plays the modulating role. The rays emerge from Siva and go to Bindu (and Nada) which makes the building blocks of the universe and beings with the help of Maya and Sakti. To mention a few, the building blocks (Tattvas) are the soul, the body, the water, earth, air... There are 36 of them. [TATTVAS-36](#). What is out there in the cosmos is present in human body. The [Emerald Tablet](#) of Hermes Trismegistus is a short work which coins the well known term in occult circles "[As above, so below](#)." The actual text of that [maxim](#), as translated by Dennis W. Hauck is "[That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing.](#)"<sup>[12]</sup> The tablet also references the three parts of the wisdom of the whole universe, to which Hermes claims his knowledge of these three parts is why he received the name Trismegistus (thrice great, or Ao-Ao-Ao meaning "greatest"). - Wikipedia.



## Kundalini Chakras and the Associated Elements



The Kundalini Chakras from Sahasrara to Muladhara centers are the home for the building blocks of the human body. Ajna Chakra is the home for the mind, Vishuddha for Ether, Anahata for air, Manipura for fire, Svadhishthana for water and Muladhara for earth. All the elements are assigned a shape and color: Earth is yellow and square; Water is translucent and crescent-shaped; Fire is red and triangular; Air is blue and circular; Ether is smoky and oval. There are presiding deities in charge of the building blocks at each center. Actually the five elements are the origin of the Chakras. When the Kundali ascends, she is going back to the source; spirit is rising. The source is pure Consciousness which cannot be contaminated with matter, the Tattvas. She has to take (consumes) the lock, stock and barrel meaning that she absorbs all the Tattvas and the presiding deities into her (involution, destruction of matter). She absorbs all the elements as depicted in the diagram. The Christian equivalent concept is dying to the flesh and gaining the spirit. Man is a very dilute and contracted form of Siva meaning that there is a great divide between Siva's pure Consciousness and human consciousness, not to speak of animal consciousness. Man is Mini-Siva. Siva is

MAX; man is mini. I am Mini Me talking to Mini you. Siva's Pure Consciousness is like the sun and human consciousness is like the candle. Man has Pasas and Malas (bondage and impurities). Siva does not tolerate or invite impure souls to merge with him. He is pure metal and we are a slurry. Slurry must undergo repeated purification process before it becomes pure metal. That removal of impurity happens as Kundali absorbs them and rises from one Chakra to the next above it.

Sakti has two aspects; Static and Dynamic. A car battery on the shelf is Static Sakti or power. When the battery is connected to the car's ignition and turned on, it becomes dynamic. When Kundalini Devi rests in Muladhara, she is **static** and when she is roused (turning the ignition keys) she becomes **dynamic**.

Tantras say that the Yogi should use the key to open the lock on the door and force the door open, wake up Kundalini in Muladhara and join her in the voyage of spirit. One source tells that Bhuvaneshvari, one of the Mahavidyas, cuts the knots of the Chakras and thus rises with the Sadhaka and Kundalini to merge with Siva.

Cosmic Sakti is an aggregate (**Samashti**) of all Saktis, while kundalini Sakti in a body is the component part of the aggregate or individual power (**Vyashti**). Look at the **Pomegranate fruit**: The whole fruit is an aggregate (Samashti) of all individual fleshy seeds (Vyashti). In Hindu religion, Isvara (controller of the universe) is compared to pomegranate fruit (*Punica granatum*). The seeds are the individual souls. The

whole fruit is an aggregate (Samasthi) of all individual fleshy seeds (Vyasthi) (Each seed is enclosed in red fleshy juicy aril.) Bindu is the aggregate (Samasthi) of Siva-Sakti, Tattvas, matter, people and personalities, while each individual (Vyasthi) is part of that aggregate. Bindu's prolific energy produces all conceivable things in the universe ranging from blade of grass to Brahma. As you notice here, the whole universe is one giant organism, all interconnected. If you hurt one part of the organism, be it matter or a living thing, you hurt yourself, the Supreme Being, everybody and everything else. Now you see the beauty in Hinduism.

### 3.5. नाडीसंहार-भूतजय-भूतकैवल्य-भूतपृथक्त्वानि । nādī samhāra-bhūtajaya-bhūtakeivalya-bhūtaprthaktvāni.

Dissolution of breath in Nadi, Victory over elements, withdrawal of the mind from senses and separation from the elements are characteristics of a Yogi. Krishnaraj

नाडीसंहार = nādī samhāra = Dissolution of Prana in Nadi; भूतजय = bhūtajaya = Victory over Elements;

भूतकैवल्य = bhūtakeivalya = withdrawal of the mind from the Elements; भूतपृथक्त्वानि = bhūtaprthaktvāni = Separation from the Elements.

Dissolution of the flow of Prana in the nerve channels into the Susumna, control over the elements, withdrawal of the mind from the elements and separation from the elements (are to to be brought about by the Yogi by means of BhAvanA). Jaideva Singh.

Nāda is flow and Nādi is flow channel. Energy (Prana) flows in Nadis. 72,000 Nadis pervade the whole body. These are not anatomical like arteries, veins, lymphatic channels or nerves. They are subtle and thus are called Yoga Nadis. What a Nadi for the Yogi is Meridian in English, Pinyin in Chinese Medicine, Keiraku in Japan, and Kyungrak in Korea. Prana and Qi of China flow in the channels or Meridians, which are interconnected. The Chinese call them Acupuncture points along the meridians, the pathways of qi, vital energy. [Go to Kundalini Power for more information on Nadis.](#)

[Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi are AnavopAya and Kriya Yoga.](#)

nādī samhāra = Dissolution of Prana in Nadi. Dissolution is redirection of energy into the Susumna Nadi, the most important of all Nadis. = [Prānayama](#) (See below)

bhūtajaya = Victory over Elements.

bhūtakeivalya = withdrawal of the mind from the Elements. = [PratyahAra](#) (see below)

bhūtaprthaktvāni = Separation from the Elements. Kundalini Sakti absorbs all Tattvas as the Yogi ascends from one Chakra to the one above.

[Woodroffe states, It is not to be supposed that simply because the Serpent Fire has been aroused that one has thereby become a Yogi or achieved the end of Yoga.](#) Though much is here gained, it is not until the Tattvas of this centre are also absorbed, and [complete knowledge of the Sahasrara is gained, that the Yogi attains that which is both his aim and the motive of his labour, cessation from rebirth](#) which follows on the control and concentration of the Chitta on the Sivasthanam, the Abode of Bliss.

The aim of the various kinds of yogas is to destroy ego and find one's true identity, that is Atman; and the result is the experience, [Kaivalya](#), bliss and liberation. Kaivalya is the state of absolute freedom and splendid isolation; Purusa detaches itself from prakriti. Before one experiences Kaivalya or Samadhi, one should make sure that one meets certain qualifications, known as Angas (which means limbs or body parts):

(1) [Yama](#) (don'ts): sexual abstinence (celibacy), ahimsa (noninjury), no lies, no theft, no greed.

(2) **Niyama** (dos): meditation on Brahman or Isvara; silence (mauna); study of Vedas (svādhyāya), Upanishads, and moksha-promoting books; repeating of mantra OM; Tapas (ascetic practice); Sauca (clean body and mind) ; Santosha (contentment); Isvara Pranidhāna (submission to God, God-Pleasing actions).

(3) **Asana**\*: body positions and postures.

(4) **Prāṇayama** = **nāḍī samhāra**. breath control . Dissolution of PrAna and apAna in Susumna. Redirection of energy from other Nadis to Susumna Nadi.

(5) **Pratyahara** = **bhūtakaivalya** (withdrawal): Katha Upanishad (2.1.1)says, 'The Self is not to be sought through the senses. The Self-caused pierced the openings of the senses outward; therefore one looks outward and not within oneself. some wise man, however, seeking life eternal, with his eyes turned inward, saw the self'. It is like the tortoise withdrawing its limbs simultaneously. Pratyahara means no contact between senses and objects of senses. This should come natural to him. The main point here is to direct the energy flow into Susumna Nadi up to **Dvadasanta**. The energy (sakti) goes through channels from Muladhara chakra at the base of the spine (Adhara Chakra or Support) to the Sahasrara plane at the crown by channels known as Nadis, which are subtle and not physical. Below Muladhara Chakra, there are Chakras of lower order, responsible for animal and human instinct, and intellect. Kundalini's purpose is for the Yogi to attain Samadhi. All the senses including the sexual impulse are suppressed and sublimated into **prana** or energy that ascends the **Susumna Nadi** from Muladhara Chakra to Sahasrara chakra where goddess Kundalini and the Yogi achieve Mithuna (union) with Siva. **The Yogi's soul departs the body and escapes through Brahma Randhra, the anterior fontanel area, to merge with Brahman. This area is said to be 12 inches above the crown and is called Dvātasāntam (Dvatasantam / dvadasanta), where absorption of Yogi's consciousness into the Pure Universal I-Consciousness of the Lord takes place. It is Turiya and Turiyatita state, 4th and 5th state of consciousness. Brahma Randhra (anterior fontanel area on the top of the head) in the skull is the entry and exit point for the soul. If you look at the top of baby's (infant) head, you will see pulsations: that is anterior fontanel and Brahma Radhra. The Sadhakas or aspirants have to follow the eight point observance, known as Ashtanga Yoga.**

(6) **Dharana**: **bhūtajaya**. concentration and focus of mind on an object or idea . The Yogi obtains control over the elements.

(7) **Dyana**: meditation.

(8) **Samādhi**: Convergence, one-pointedness, Subject and object (Yogi) unity.

**Pranayama** is Control of Breathing. **PrAna + Yama** = **Breathing Restraint** = Breathing Regulation = Control of Breathing. Pranayama consists of **Puraka**, **Kumbhaka** and **Rechaka**: **Inspiration**, **Retention** and **Exhalation** of breath. You inhale through the left nostril by occluding the right nostril with the thumb and exhale through the right nostril by occluding the left nostril with the pinkie and the fourth finger.

**Kundalini Power**. KASHmir Saivism states that

Go to commentary on Sutra 1.20 to read the special powers a Yogi obtains from Samadhi.

3.6. मोहावरणात् सिद्धिः । Mohāvaraṇāt siddhiḥ. मोहावरणात् =

Mohāvaraṇāt = on account of the veil of delusion; सिद्धिः = siddhiḥ = power.

Power is due to the veil of delusion (and is to be avoided in the interest of Higher attainment of Siva Consciousness). Krishnaraj  
Supernormal power is due to a veil drawn by ignorance. --Jaideva Singh.

The special supernormal powers of Yogi such as reading the thoughts of others, levitation etc. are brought about by the veil of MAYA. This is minor achievement compared to Realization of the Self. One should not mistake supernormal powers as union with I-Consciousness. These powers are actually an impediment to realization. They are symptoms and signs of advancement in yoga but not of realization.

3.7. मोहजयादनन्ताभोगात्सहजविद्याजयः । mohajayād anantābhogāt sahajavidyājayaḥ. मोहजयात् = mohajayāt = conquest of delusion; अनन्त = ananta = infinite; आभोग = ābhoga = expansion; सहजविद्याजयः = sahajavidyājayaḥ = mastery of natural knowledge.  
Conquest of delusion and mastery of Sahaja Vidya lead to infinite expansion. Krishnaraj  
By an all pervasive conquest of delusive Māyā is there mastery of the natural, inherent knowledge of Reality. -  
-Jaideva Singh.

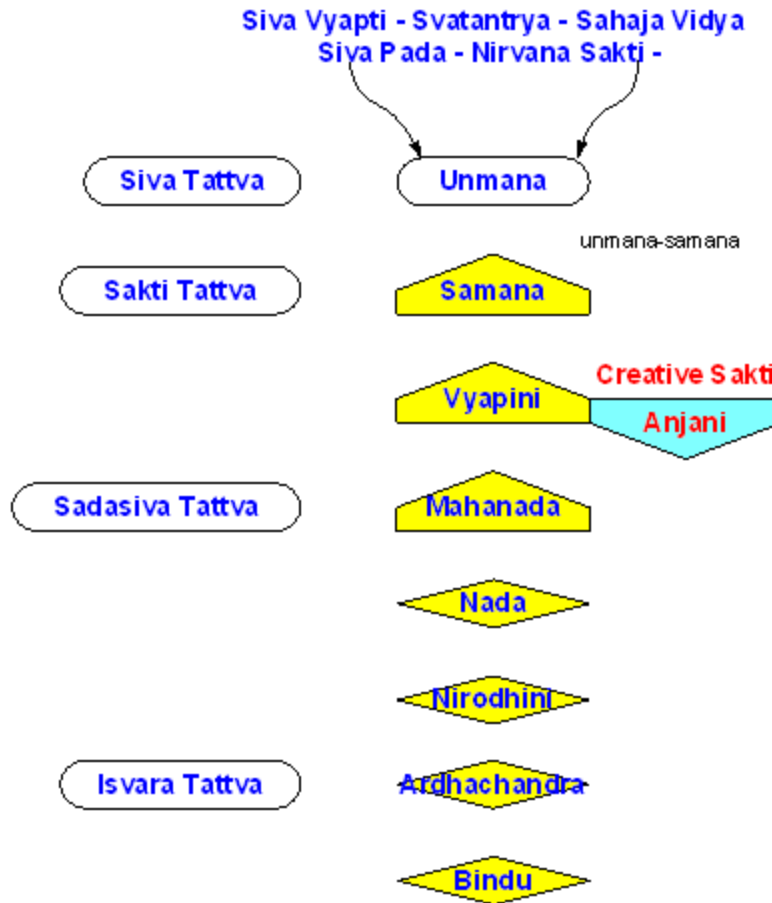
Delusion must be conquered. One should master the natural knowledge meaning the knowledge with reference to AnavopAya, so that we can graduate to SAKtopAya. Sahaja Vidya is the nature of Unmana which is attained by conquering delusion. Sahaja Vidya is another name for Unmana. By not identifying the Self with the bonds is at the stage of Samana. Superior to Samana is Unmana.

Unmana stage is the highest and confers the knowledge of the Highest Self. One becomes omniscient. It is Siva-Vyapti, pervasion in Siva. The inferior state is Atma Vyapti, pervasion in the Self, which is establishing oneself in consciousness without Kriya Sakti. When Atma rises to Unmana at the level of Siva<sup>1</sup> Tattva and enters the state of Siva, it is Siva Vyapti.

There are several levels between Anu and Unmana. Up to Samana, mind rules. Samana is at the stage of Sakti<sup>2</sup>Tattva.

By vanquishing delusion (Moha) one obtains Atma Vyapti, the stage of Pure Consciousness of his own; there is no pervasion yet into I-consciousness of Siva at the level of Samana or Atma Vyapti. When the mental consciousness or the mind drops or dies, the divine consciousness dawns. This is when one experiences Cidanandaghana (Consciousness-Bliss-Mass = Massive Consciousness Bliss), Svatantriya Sakti and Siva Vyapti. Such high realization is not possible by AnavopAya, but possible in SAKtopAya.

Go to next page.



**Unmana<sup>1</sup>** is the stage when there is no sound, no motion, no change in Siva Tattva. **Unmana<sup>1</sup>** is closing of the eyes, **Nimesha** (= shutting the eye, Nivrtti, involution, retrograde movement of the pure soul, Dissolution.). **Unmana<sup>1</sup>** of **Siva Tattva** is the one who exhibits Herself as the Universe descending from Sunya (Void) to DharA (Foundation, Earth<sup>36</sup>) and names Herself **Samana<sup>2</sup>**. **Unmani** is Sivapada, beyond KAla (Time) and KAla (parts; without KAla = undivided). Nirvana Sakti is Unmani. When Samani is disunited from Manas and devoid of all attachment to all worldly things, it becomes **Unmani<sup>1</sup>**. Having reached Unmani, one does not return. Think of this: **Unmani** is Zero from which all numbers proceed; **Unmani** is Zero into which all numbers subside.

**Samana<sup>2</sup>**

**Samana<sup>2</sup>** of **Sakti Tattva**, thinks the Thinkables and opens her eyes (**Unmesha** = opening the eyes, looking up. Upward motion of the eyelids = Creation). **Samana<sup>2</sup>** belongs to the downstream pathway of Tattvas. The Thinkables become things later on. Samana is in Sakti Tattva. Samani has seven KalAs (Inner Force, displays of power): Sarvajna, SarvagA, DurgA, Savarna, SphrhanA, Amrta, Amrta-SambhavA, **Vyapini<sup>3</sup>**. Nirvana Sakti is **SamanApada** or **Samani**, the life and origin of all being (SarvesAm YonirUpini). **Vyapini<sup>3</sup>**

**Samana<sup>2</sup>** calls Herself **Vyapini<sup>3</sup>** when She withdraws the Thinkables into Herself. She abides in Sakti Tattva. **Vyapini<sup>3</sup>** belongs to and is involved in the Involution, retrograde or upstream pathway of Tattvas, Kundali, and the pure individual soul. **Nirvana KAla** (KAla = Inner Force) is Vyapini Tattva or Sakti SvarUpa.

**Anjani<sup>4</sup>**

**Samana**<sup>2</sup> calls Herself **Anjani**<sup>4</sup> residing in **Sakti Tattva** and carries out the function of creation with regard to Thinkables. She belongs to downstream cascade of Tattvas in the creation of the universe of beings and matter. **Anjan** means generation, begetting, becoming prolific. In a downstream creation of the Tattvas **Samana** becomes **Anjani**. In upstream ascent of the soul, **Anjani** becomes silent and inactive. As you see **Samani**<sup>2</sup> calls Herself **Vyapini**<sup>3</sup> (pervasion power) when our soul goes upwards to merge with Siva. She calls Herself **Anjani**<sup>4</sup>, when our soul descends down to be born with a body. **Vyapini**<sup>3</sup> is the Dissolution force after we die and takes us to merge with Siva; we dissolve in Siva in a pure state. **Anjani**<sup>4</sup> is the Creative force that gives our soul a body and puts us on the earth.

**Mahanada**<sup>5</sup>

**Mahanada**<sup>5</sup> (Great Sound or Great Melody) residing in **Sadasiva Tattva** moves strongly from its Siva Form and makes the Very First Sound in the Universe. Mahanada has one KalA: Urdhva Gamini (Upward going, mover, propeller.) Sadasiva Tattva is the giver of Grace to the returning pure souls and thus Urdhva Gamini propels the pure soul upwards to Unmani --complete liberation. This is Nivr̥tti as opposed to Prav̥rtti.

**NAda**<sup>6</sup>

**NAda**<sup>6</sup>, one Form of Sakti as others, also called **Sadasiva Tattva** fills the whole universe with Nadanta. Here the Aham and Idam are equal. Nada has four KalAs: Indhika, DipikA, RocikA, and MocikA and possibly RecikA.

**Nirodhini**<sup>7</sup>

**Nirodhini**<sup>7</sup>, another Sakti resting in **Sadasiva Tattva**, ceases to operate in its universal scope of Nada and does so limitedly. **Nirodhini**<sup>7</sup> is limited Nada. Nirodhini Sakti has five KalAs (power): Rundhini, Rodhini, Raudri, **Jnana Bodha**, TamopahA. Rundhini and Rodhini are obstructing Saktis that prevent lower experients such as Brahma and other Devatas attempting to enter into the higher state of Nada. Simply put, they are Bouncers or Obstructors and **Facilitators**. They deny Anugraha or Grace to the undeserving. KalA **Jnana Bodha** confers wisdom to the deserving and KalA **Tamopaha** dispels darkness in the deserving. These kalAs are known as Sarvadeva-NirodhikA (All gods Obstructors). They prevent the fall of Devas from higher station and the rise of undeserving deities to a higher station.

**Ardhachandra**<sup>8</sup>

**Ardhachandra**<sup>8</sup>, residing in **Isvara Tattva**, is operational in the creation of the Speakables. Ardhachandra has five KalAs: JyotsnA, JyotsnAvati, KAnti, SuprabhA and VimalA. They are Sarvajna-pada-samsthita (Knower of All knowledge). Thinkables, having been thought, become Speakables before they become objects.

**Bindu**<sup>9</sup>

**Bindu**<sup>9</sup> is Para Sakti Herself of the nature of inseparable illumination (Prakasa) in regard to the whole range of the Speakables. She resides in Isvara Tattva.

**3.8. जाग्रद् द्वितीयकरः।** jāgrad dvitīyakarḥ. जाग्रत् = jāgrat = awake; द्वितीय = dvitīya = the second one; करः = karaḥ = ray He is awake to the fact that this world is a ray of His light. Krishnaraj.

(He is) one who is always awake i.e. who is always at -one-ment with Unmanā and in whom the world appears as his effulgence of light.  
Jaideva Singh.

Singh: having obtained the pure Vidya (UnmanA), and having obtained perfect identification with it, he is ever awake (jagrat).

Being awake means remaining always in the state of UnmanA. Consciousness is the hypostasis of all manifestations. There is Saktiman, the possessor of Sakti. Sakti is the manifest world. This world is not mere This or Idam; but is a ray of His light.

Bhaskara says that the Jagrat, being Jnana Sakti, grasps by its hand the Universe as non-different from Jnana.

**3.9. नर्तक आत्मा ।** nartaka ātmā. नर्तक = nartaka = Dancer; आत्मा = ātmā = Self or Soul. The attained Self is dancer and actor on the world stage. Krishnaraj.

Such a one who has realized his essential spiritual nature is a Self that is only an actor (on the world stage). Jaideva Singh.

The Self is dancer and actor. The embodied soul that acquired Sahaja Vidya and rose to UnmanA level continues to play his role in the drama of life in the world stage without any attachment.

Siva is Nataraja, the Lord of Dance. All his acts are dance. The Universe is His stage. He dances in the atom. His dance never stops. When it does, the universe comes to a stop. When he starts His dance, the universe is back again alive.

**3.10. रङ्गोऽन्तरात्मा ।** raṅgo'ntarātmā. रङ्ग = raṅga = the stage. आन्तरात्मा = antarātmā = inner self. The inner self is the stage. Krishnaraj  
The inner soul constitutes the stage (of the Self that is the actor).  
Jaideva Singh.

The inner soul of a person is the stage wherein the dance and drama of life takes place and leave a residue of Vasanas deposited in the subtle soul. The Vasanas of karma determine the future course and heredity, environment and ancestry of the said soul in the next birth.

**3-11. प्रेक्षकाणि इन्द्रियाणि ।**  
prekṣakāṇi indriyāni. The senses are the spectators. Krishnaraj  
**prekṣakāṇi** = spectators; indriyāni = senses.  
The senses are the spectators (of his acting). -  
Jaideva Singh.



The actor is the embodied self. His senses may be directed outward or inward. Ordinary mortals have their senses turned loose on the outer world. The Yogi who attained UnmanA state turns his senses inside and sees the Self.

3.12. धीवशात्सत्त्वसिद्धिः | dhīvaśāt sattvasiddhiḥ. धीवशात् = dhīvaśāt = through higher spiritual intelligence; सत्त्वसिद्धिः = sattvasiddhiḥ = Realization of the inner Light of the Self. Spiritual intelligence confers Realization of Self. Krishnaraj  
Through higher spiritual intelligence, there is the realization of the Light of the Self. Jaideva Singh.

3.13. सिद्धः स्वतन्त्रभावः | siddhaḥ svatantrabhāvaḥ. सिद्धः = siddhaḥ = is achieved; स्वतन्त्रभावः = svatantrabhāvaḥ = the state of being Free. Freedom is attained. Krishnaraj.  
Freedom is achieved. Jaideva Singh.

Freedom is knowledge and action. Svatantrya Sakti is the power of absolute Freedom attributed to Siva and Sakti (Kali). She is ParA Sakti.

3.14. यथा तत्र तथान्यत्र | yathā tatra tathānyatra. यथा = yathā = as; तत्र = tatra = there (body); तथा = tathā = so; अन्यत्र = anyatra = in another place.  
The Yogi manifests Freedom here in his body as well as elsewhere. Krishnaraj.  
As the Yogi can manifest Freedom in his own body, so can he elsewhere. Jaideva Singh.

The Yogi acquires supernormal powers. His svatantrya Sakti enables him to perform feats impossible for others.

3-15. बीजावधानम् | = bījāvadhānam. बीज = bīja = Seed; अवधानम् = avadhānam = attention, attentiveness, intentness.  
Direct Attention to the source of the universe. Krishnaraj  
He should give full attention to the active Light of consciousness, the source of the world. --Jaideva Singh.

ParA Sakti (Kali) is the source of the universe. The Yogi must provide attention to Her, the source of the universe.

3.16. आसनस्थः सुखं हृदे निमज्जति । āsanasthaḥ sukhaṁ hrade nimajjati. आसनस्थः = āsanasthaḥ = Seated (in the highest power of Sakti); सुखं = sukham = with ease. हृदे = hrade = in the lake. निमज्जति = nimajjati = from Nimajj = to sink, immerse, submerge. With the seat of his mind turned inward with ease, the Yogi is immersed in the lake of I-consciousness. Krishnaraj. Established in the highest power of divine Sakti, he is, with ease, steeped in the ocean of immortality. Jaideva Singh.

Chair is euphemism for a responsible position as in 'Chair of Physics'. Likewise Seat or Asana is euphemism to 'establishment in the highest power of divine Sakti', whereby his mind is turned inward and maintains constant awareness of ParA Sakti. The Yogi is immersed in the ocean of bliss, immortality and I-Consciousness.

3.17. स्वमात्रनिर्माणं आपादयति svamātrā nirmānam āpādayati. स्वमात्रा = svamātrā = the measure of consciousness; निर्माणं = nirmānam = creation, production; आपादयति = āpādayati = produces, effects. Yogi's consciousness gels and creates objects. Krishnaraj. He can bring about forms in accordance with that measure or aspect of consciousness which is creative and in which he is established. Jaideva Singh.

The Yogi attains the power of Suddha Vidya and develops the ability to create beings and objects according to his desire, as his consciousness gels.

3.18. विद्याऽविनाशे जन्मविनाशः । vidyā avināśe janma vināśaḥ. विद्या = vidyā = Sahaja Vidya; अविनाशे = avināśe = non-destruction; जन्म = janma = birth; विनाशः = vināśaḥ = destruction, end. With intact Suddha Vidya, Yogi is free of birth. Krishnaraj. So long as Suddha Vidya does not disappear, the possibility of another birth from him vanishes completely.--Jaideva Singh.

Vidya refers to Suddha Vidya. The soul of Yogi who attained the state of Suddha Vidya does not undergo transmigration meaning the soul will not be born in a corporeal state again in the world. At last he is free of transmigration. He is Jivan Mukta, meaning that he is liberated while alive.

3.19. कवर्गादिषु माहेश्वर्याद्याः पशुमातरः kavargādiṣu māheśvaryādyāḥ paśumātaraḥ कवर्गादिषु kavargādiṣu = in the Ka series and other letters; माहेश्वर्याद्याः = māheśvaryādyāḥ = mahesvari and other deities; पशुमातरः = paśumātaraḥ = who are the mothers of the pasus (embodied limited beings with Malas - we the people). Mahesvari and her cohorts presiding over letters like Ka and other groups are the mothers of limited beings.-- Krishnaraj. Mahesvari and others who have their field of operation in 'Ka' group and other group of letters and are the mothers of limited beings (become their governing deities). Jaideva Singh.

Pasu = animal; here it means individual soul in Sakala state.

Mother Goddess is the origin of 50 letters, words.... The vowels are Bija (Seed letters) and Siva; the Consonants are Yoni and Sakti. The letters have eight varga, classes or series: 1) Vowels, 2) Ka-series, 3) Ca-series, 4) Ṭa-series, 5) Ta-series, 6) Pa-series, 7) Ya-series and 8) Sa-series. Each series has a presiding deity: Yogisvari or Mahalakshmi for Vowels, Brahmi for ka-series, Mahesvari for ca-series, Kaumari for ṭa-series, Vaishnavi for ta-series, Varahi for pa-series, Aindri for ya-series, and Camunda for sa-series. The deities assume the form of the letters. They are aspects of one goddess Matrika or Mahesvari, who has influence over limited beings, who are subjected to 'wonder, joy, fear, attraction, aversion' and myriad other psychic moods. She veils the unlimited independent, omniscient, omnipotent I-Consciousness from the embodied beings, so much so they become limited, dependent, stunted, Parviscient (antonym of Omniscient), and Parvipotent (antonym of Omnipotent). Matrika has the power to delude people, though they have risen to the level of Suddha Vidya with the knowledge of Sahaja Vidya. This delusion by words can bring the aspirant to lower levels. The aspirant can be beguiled and seduced by sensuous and erotic words and dark forces, so much so the minds, moods and behavior are altered to the detriment of the aspirant, who falls a victim to sensual pursuits and pleasures.

Continued in the next page

These vowel sounds originate from Visuddha Chakra.

The presiding diety of 'A' Varga Vowels = Yogisvari or Mahalakshmi

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः
a	ā	i	ī	u	ū	r̥	r̄	l̥	l̄	e	ai	o	au	am	ah

Ka-Kha-Ga-Gha-Na-Ca-Cha-Ja-Jha-Na-Ta-Tha. sounds take origin in Anahata Chakra.

The presiding Deity of Kavarga--Ka Series-- is Brāhmī

presiding dieties--vargas

Gutturals	क	ख	ग	घ	ङ
	ka	kha	ga	gha	ṅa

The presiding Deity of Cavarga--Ca Series-- is Mahesvari

Palatals	च	छ	ज	झ	ञ
	ca	cha	ja	jha	ña

The presiding Deity of Tavarga--Ta Series-- is Kaumārī

Cerebrals (Cacuminals)	ट	ठ	ड	ढ	ण
	ṭa	ṭha	ḍa	ḍha	ṇa

Ḍa-Ḍha-Na-Ta-Tha-Da-Dha-Na-Pa-Pha sounds take origin in Manipura Chakra.

The presiding Deity of Tavarga--Ta Series-- is Vaishnavī

The Sanskrit letters taken from  
sanskrit-sanskrito.com

Dentals	त	थ	द	ध	न
	ta	tha	da	dha	na

The presiding Deity of Pavarga--Pa Series-- is Vārāhī

Labials	प	फ	ब	भ	म
	pa	pha	ba	bha	ma

Ba-Bha-Ma-Ya-Ra-La sounds take origin in Vadhsthana Chakra.

The presiding Deity of Yavarga--Ya Series-- is Aindrī or Indrānī

Semivowels	य	र	ल	व
	ya	ra	la	va

Va-Ṣ-Ṣ-Ṣ sounds take origin in Muladhara Chakra.

The presiding Deity of Savarga--Sa Series-- CAmundā

Sibilants	श	ष	स
	śa	ṣa	sa

Ha-Kṣa sounds take origin in Ajna Chakra.  
These letters are Brahmabijas.

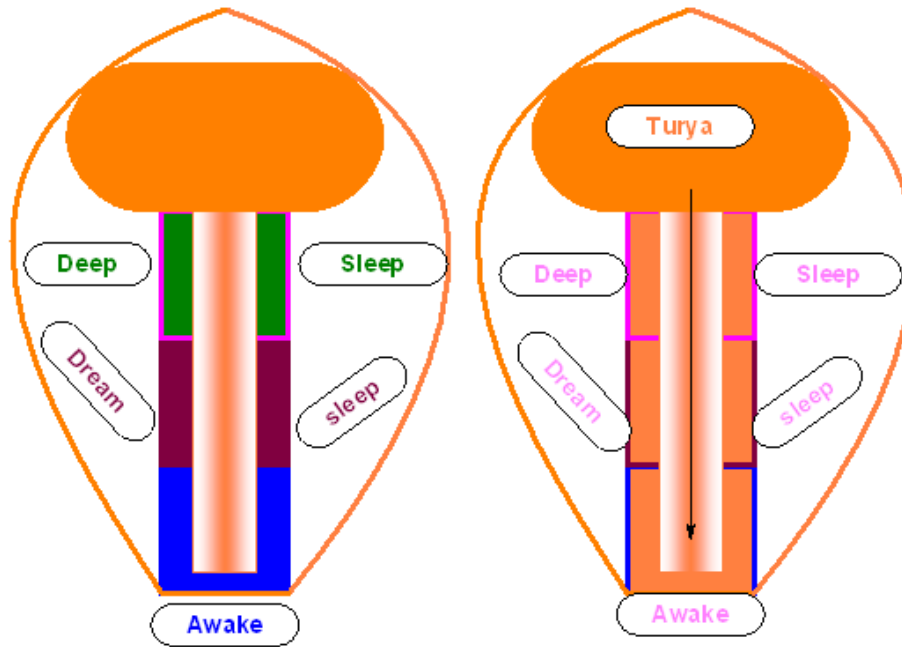
<b>Vowels</b> origin of Sounds in Visuddha Chakra.	<b>Ka to Tha</b> 12 letters Origin of Sounds in Anahata Chakra.	<b>Da to Pha</b> 10 letters Origin of Sounds in Manipura Chakra.	<b>Ba to La</b> 6 letters Origin of sounds in Svadhsthana Chakra.	<b>Va to Sa</b> 4 letters Origin of Sounds in Muladhara Chakra.	<b>Ha and Kṣa</b> (Brahmabijas) Origin of sounds in Ajna Chakra.
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3.20. त्रिषु चतुर्थं तैलवद् आसेच्यम् trisu caturtham tailavadāsecyam. त्रिषु = trisu = in the three states (of waking, dream and deep sleep); चतुर्थम् = caturtham = the fourth one (Turya or Atmic state of consciousness); तैलवद् = tailavad = like oil; आसेच्यम् = asecyam = poured in. Turiya pours into Deep Sleep, Dream Sleep, and Awake State like oil which become identical with Turiya. Krishnaraj. The 4th state of Atmic consciousness should be poured like (uninterrupted flow of) oil in the three states (of waking, dreaming and deep sleep). Jaideva Singh.

The 4th state of Atmic consciousness should be poured like (uninterrupted flow of) oil in the three states (of waking, dreaming and deep sleep). --Jaideva Singh.

Verse 3.20 Siva Sutra.  
Turiya pours into Deep Sleep, Dream Sleep and Awake state like oil,  
so much so the three states become identical with Turya in Yogi.

Turya-oil



Turya, the fourth state is the state of Bliss and I-Consciousness in Suddha Vidya having Sahaja Vidya. This Bliss and I-Consciousness should pour forth in the lower three states so much so they become identical with Turya. The lower three states become a sheath to receive the sword of Turya Bliss and I-Consciousness. When the aspirant goes from one state to the next, the interphase enjoys the bliss of Turya and bliss is absent in the three intervening states. The Yogi upon holding the Turya state firmly, facilitates diffusion of Turya into initial, intermediary and final stages in each of the three states (in addition to the interphases).

3.21. मग्नः स्वचित्तेन प्रविशेत् । magnaḥ svacittena praviśet. मग्नः = magnaḥ = to sink, submerge; स्वचित्तेन = svacittena = with own Citta/mind; प्रविशेत् = praviśet = gain entry. Take a plunge with your thought-free mind with awareness into I-Consciousness. -- Krishnaraj. One should enter it by being plunged into it with an awareness of the inner I without a thought construct. Jaideva Singh.

Citta is the agent that enters the Self, the I-Consciousness. The individual consciousness merges with the I-Consciousness. Between two thoughts there is a period or gap where is no thought; that gap is called Nirvikalpa, which is the I-Consciousness. One should take a dive into the gap with awareness and become one with the I-Consciousness. This is SAKtopAya, the way of Sakti, that is immersion into Turya, the 4th state of Consciousness by silencing the thoughts, by separating from the body and breath and by awareness of I-consciousness.

3.22. प्राण समाचारे समदर्शनम् prāṇa samācāre samadarśanam. प्राण = prāṇa = Of the Vital breath; समाचारे = samācāre = proper pervasion; समदर्शनम् = samadarśanam = equality in awareness of all. Proper pervasion of Vital breaths confers awareness of all as expression of I-Consciousness. -- Krishnaraj. Pervasion of Ida and Pingala breaths into Susumna Consciousness in Turya state persists in normal consciousness and the Yogi feels that he and the universe are expression of the same Universal Consciousness. With proper pervasion of breaths and advent of consciousness, there is awareness of equality among all. When the Prāṇa of the Yogi properly and slowly spreads out, he has an awareness of all being the same i.e. he has unity consciousness. Jaideva Singh.

There are PrAna an ApAna breaths, one of exhalation and one of inhalation. In the 4th state, the two breaths dissolve in Susumna Nadi (Madhya Nadi). When the Yogi awakens from Samadhi and attains normal consciousness, he resumes Prana and ApAna breaths. This is PrAnasamAcAra. When he resumes his normal consciousness, he does not forgo the delight and unity of consciousness of the 4th state. By its persistence, the Yogi feels that he and everything else in the universe are the expression of the same universal consciousness. (J.Singh). This is SAMbovopAya, the path of Sambhu or Sambhava.

3.23. मध्येऽवरप्रसवः । madhye'vara prasavaḥ. मध्ये = madhye = in the middle or intervening period or stage; अवर = avara = inferior; प्रसवः = prasavaḥ = generation. Inferior states of mind arises in the intervening periods. --Krishnaraj. In the intervening stage, there arises inferior states of mind.--Jaideva Singh.

Between initial and final stages of transcendental consciousness in waking, dream, deep sleep and Turiya, there is the intervening stage of inferior states of mind characterized by normal life. The ones who want to remain in the highest state of transcendental consciousness should guard against falling into a rut of mundane pleasures.

3-24. मात्रास्वप्रत्यय संधाने नष्टस्य पुनरुत्थानम् mātrāsvapratyaya sandhāne naśṭasya punarutthānam. मात्रा = mātrā = objects; स्वप्रत्यय संधाने = svapratyaya sandhāne = on the union of real I-Consciousness; नष्टस्य = naśṭasya = of the lost; पुनरुत्थानम् = punarutthānam = rising again. Transcendental Consciousness rises again though lost or intercepted by objects. -- Krishnaraj  
When the real I-Consciousness is joined to the objects, the transcendental state of consciousness which had disappeared appears again. --Jaideva Singh.

In the inferior states (the consciousness of ordinary people), there is no Turya. The Yogi is capable of regenerating Turya again. The Yogis are susceptible to chase objects of worldly enjoyment. The Yogi who remains fixed in SAdhana, keeps his mind on the highest Reality. When his mind wanders to other objects, he immediately brings the mind back to God consciousness and always thinks of Siva. Siva exists in whatever objects his mind comes to rest.

3.25. शिवतुल्यो जायते । śivatulyo jāyate.  
शिवतुल्यो = śivatulyo = like Siva; जायते  
jāyate = becomes. Yogi becomes like Siva. --  
Krishnaraj.  
(Such a Yogi) becomes like Siva. Jaideva  
Singh.

Going from Turya to Turyatita, the Yogi becomes like Siva, who is a mass of consciousness, Bliss, and absolute Freedom. When the yogi is in his body, he is like Siva; when his body drops, he is veritable Siva.

3.26. सरीरवृत्तिर्ब्रतम्  
। śārīravṛttirbratam. शरीरवृत्तिः = śārīravṛttih = living in the body; ब्रतम्  
= vratam = observance of pious act or vow. Living in the body is  
observance of a pious act. -- Krishnaraj. Remaining in the body is all  
his observances of a pious act (Vratam). --  
Jaideva Singh.

Living and remaining in his body and performing activities are pious acts or observance of vows. As long as Prana and Apana exist, he should continue living the worldly life in his body. The higher powers do not come to those who wear external marks of piety. Body is wood; Mantra is a pair of friction sticks (Arani); PrAna is fire; Atma is flame; Sky (Ambara) is Siva. Prana-Fire is kindled by Mantra-fire-sticks; Prana-Fire in the form of UdAna goes up in Susumna out into the Siva-sky. The flame of the Self burns the body-wood and becomes one with Siva.



3.27. कथा जपः। kathā japaḥ कथा = kathā  
 = conversation; जपः = japaḥ = muttering  
 prayers. [His] Conversation is Japa or  
 muttering prayers. -- Krishnaraj. His  
 conversation constitutes muttering of  
 prayer.--Jaideva Singh.

Ordinary conversation of Yogi is muttering prayer. He is like Siva. Every breath of the Yogi is a Mantra, Soham.

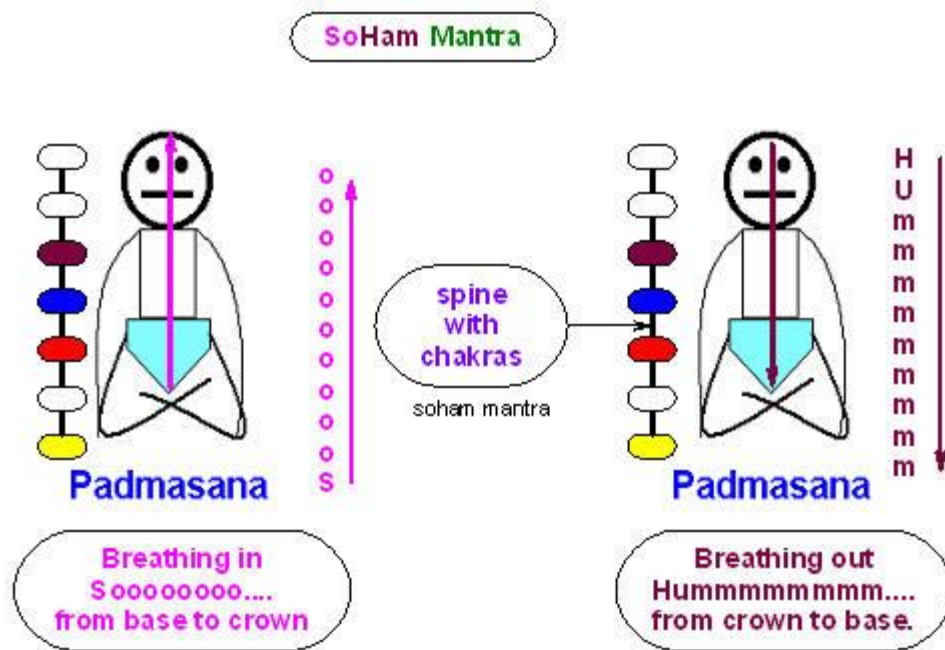
Mantras are solar (Saura) and masculine; lunar (Vidya, Saumya) and feminine; and neuter. Neuter and masculine Mantras terminate in Namah, Hum, Phat; feminine in Tham or Svaha. Ajapa (A + Japa = No + Chant) is the primal Mantra. This chantless Mantra pervades the breath going in and out, the subtle sound 'sah' going in and the subtle sound 'ham' going out. (Sa = Siva, Vishnu, Lakshmi, or Gauri [Parvati or Sakti]; Ham = I am; so = Parvati.) As one chants this subtle-sound Mantra 'soham', a derivative of 'sah-ham', 'Hamsa' comes into being by inversion and is the personification of Vital Air or life-breath. Sa (Sah) is Sakti and Ha is Siva. Soham, Hamsa and AUM (Pranava) are equipotent. Hamsah is the union of male and female and the universe is Hamsah, according to Woodroffe. Anataratma, Guru, Hamsah and Parama Siva are all the same. Parama Siva is seated on Hamsa Pita, which is Mantramaya. The Guru-Siva is in the white Lotus of a thousand petals--Sahasrara Chakra, within which is a triangle enclosing two Bindus making the Visarga. There in the empty void is Parama Siva. Bindu is the circle O, the void is the Brahmapada or space within Bindu. Tirumular says that AUM, though a three-letter word, is one-letter Mantra. Soham is the unintonated sound of normal breathing, meaning 'I am He.' Hamsa, meaning 'Swan' as in RamaKrishna Parma-Hamsa, stands for an ascetic --Hamsan. All of us including all air-breathing living beings recite this Mantra 'Soham' unknowingly for a lifetime. The west says that normal breathing is an unconscious act, while conscious breathing of inspiration and expiration becomes an efficacious Mantra (Hamsah).

This chantless Mantra (Ajapa Japa) is called Ajapa Gayatri. As you are breathing this chantless Soham in and out, you are identifying your individual self with the Great Self of the Supreme Being. Every breath (and the Mantra) that you take pervades the whole universe of your body. This life giving force or Mantra has the Great Self as the basis. Every time you chant a Mantra, it leads the individual soul to the Great Soul-- the Source, the Essence. All Mantras inclusive of Sakti, Vishnu and Siva Mantras and many but not all rituals are Tantric in origin; that is the reason why Tantra is called Mantra Sastra. Devi or Sakti says that all Sastras that is in opposition to Sruti, Smrti, and Oneness (Siva and Sakti in Saiva tradition, Vishnu and MahaLakshmi in Vaishnava tradition); Bhairava, Gautama, Kapala, Sakala and the like are created by her Maya power for bewilderment of those devoid of Her Grace.

Ajapa Japa or Ajapa Gayatri. Soham Mantra

Breath is life and thus must be a Mantra. Yes it is. There is a Mantra just for those who believe that nature has the right answers. It is good for everybody. You perform your daily activities without conscious awareness of your breath or beating heart. This automatic and autonomic breathing is such that it can vary its rate depending on the needs of the body. The Mantra is Soham (So + Ham). This is the Mantra you chant throughout your life whether you know it or not. Ajapa (A + Japa = No + Chant) is the primal Mantra. This chantless Mantra pervades the breath going in and out, the subtle sound 'so' going in and the subtle sound 'ham' going out. Make yourself comfortable in Padmasana sitting position (Lotus position). This Mantra is not chanted loud as said earlier. Take a slow, deep and sustained breath as if

you are doing it from the base of the spine to your crown and say to yourself 'sa'. Example: Soooooooooooooooooooo.... The breath that your inhale starts at the Muladhara Chakra and ends in Brahma Randhra. As you breath in and say 'sa', your chest expands and the Prana (life force) rises from below. When you are done with inspiration and the silent mental chanting of 'sa', you exhale the breath with the silent mental sound 'Hum'. Example: Hummmmmmmmmmmmm....Exhalation is from the top of the head to the base of the spine in a slow, steady and sustained manner. The duration of inhalation and exhalation is according to your comfort level. You may do this for ten minutes each session twice a day. [MANTRA](#)



3.28. दानमात्मज्ञानम्। dānam ātmajñānam.

दानम् = dānam = Charity or gift;

आत्मज्ञानम् = ātmajñānam = knowledge of the self.

Knowledge of the Self is gift. -- Krishnaraj

Knowledge of Self is the gift that he disseminates (all around).-- Jaideva Singh.

Atma is Self and Universal Consciousness. Jnana is Knowledge and Realization.

3.29. योऽविपस्थो ज्ञाहेतुश्च । yo'vipastho jñāhetuśca. यः yah = who;

अविपस्थ = avipastha = is established (in Sakti Chakra); ज्ञाहेतुः = jñāhetuḥ

= (he) is means of wisdom. च = ca = surely.

The Yogi established in Sakti Chakra has the wisdom to impart to others.-- Krishnaraj.

He who is established in the group of Saktis (who has acquired mastery over the Saktis) serves, indeed, as an agency of wisdom. --Jaideva Singh.

**avipastha** = Avi + pa + sthah. Avi is sheep + protector + seated. --Jaideva Singh. The seat of the protector of sheep. Sheep is euphemism for individual souls, as in Christianity. Siva is Pasupati, chief of animals or cows, euphemism for individual souls. Avipa here refers to the deities presiding over Sanskrit letters. Sutra 3.19. **paśumātaraḥ** = who are the mothers of the Pasus (embodied limited beings with Malas --we the people). Animals have no speech and cannot rise to human level. We have speech but cannot rise to divine level unless we merge our individual consciousness with I-Consciousness. For that to happen, we need spiritual knowledge. The one who has Knowledge can awaken others roiling in spiritual ignorance. The Yogi who has control over the group of Saktis presiding over the letters is enlightened and capable of enlightening others by his knowledge, so that we rise from human to divine level.

3.30. स्वशक्तिप्रचयोऽस्य विश्वम् । svaśakti pracayo'sya viśvam. स्व = sva = his; सक्ति = śakti = power; प्रचयः = pracayaḥ = expansion, elaboration, growth; अस्य = asya = his; विश्वम् = Viśvam = universe.  
This universe is an expansion of his Power. -- Krishnaraj. The universe is the unfoldment (expansion) of his power. --Jaideva Singh.

The universe is expansion of His consciousness. His consciousness gels into universe. He has Jnana or Wisdom, which shows as multiple forms in the universe. The world is an expression and a form of His consciousness. Siva is Netra (literal meaning is eye).

**Siva is Niyāntritānām trāḍam (= the protector of fettered or limited beings). The etymological interpretation is as follows.**

**Netra:** **Netr** = leading, guiding, one who leads or will lead. Thus a leader should have the eye first to see where He is going and then lead the limited human beings.

(*netṛ*), m. leader, guide, conductor. a master, owner.

**netra:** m. a leader, guide.

**Niyāntritānām trāḍam = protector of fettered beings.**

**niyantrita** = restrained = limited restrained beings (We, the people); human beings with Malas or impurities.

*ni-yantrita* mfn. restrained, checked, **fettered**, Kāv

- dammed up, embanked [Rājat.](#)
- restricted to a certain sense (as a word) [Kpr.](#)
- governed by, depending on (instr. or comp.) [Sāh.](#) [Kathās.](#) [Vedāntas.](#)

**trāṇa**

*trāṇa* mfn. protected Pāṇ. 8-2, 56

- n. **protecting, preserving, protection**, defence, shelter, help (often ifc.) ChUp. Mn. MBh. &c
- protection for the body, armour, helmet &c.

From this interpretation you can see that Siva is the protector of fettered beings. Not only Siva is the protector of the fettered beings but also a leader and a guide.

Siva is Netra (The Eye) not because He is the physical eye but because He and His Grace reveal Him or make His concealed latent Being seen by the limited being who turns around to see Him. His eye of

wisdom opens the eye of the limited being and thus see Him. Siva is the eye of all eyes. He and His Eye are the cynosure of all eyes. His Eyes are leading and so you follow the Leading Eyes.

3.31. स्थितिलयौ = sthītilayau. स्थिति = sthiti = maintenance, preservation; लयः = layaḥ = Lysis, dissolution, absorption, reversal to a potential state. Maintenance and dissolution are His power --Krishnaraj.

Maintenance of the manifested state and its absorption are also an enfoldment of his power. --Jaideva Singh.

Sanskrit 'Laya' and English 'Lysis' are cognate words. Maintenance, dissolution and recycling are like the cars being maintained and used, shredded and recycled to make new cars.

3.32. तत्प्रवृत्तावप्यनिरासः संवेत्तृभावात् । tat pravṛttāvapyanirāsaḥ samvetṭr-bhāvāt. तत्प्रवृत्तावपि = तत् प्रवृत्तौ अपि tat pravṛttau api = despite creation, maintenance and destruction; अनिरासः = anirāsaḥ = interruption; संवेत्तृ-भावात् = samvetṭr-bhāvāt = due to the state of the knower. Despite maintenance and destruction, there is no interruption in awareness due to the state of the knower. -- Krishnaraj  
In spite of the maintenance and dissolution of the world occurring one after another, there cannot be break in the awareness of the Yogi, because of his being the knower or Subject. --Jaideva Singh.

3.33. सुखदुःखयोर्बहिर्मननम् sukha duḥkhaḥyorbahirmananam. सुख-दुःखयोः = sukha-duḥkhaḥyoraḥ = of happiness and misery; बहिर्मननं = bahirmananam = viewed as external.

Happiness and misery are external in the view of the Yogi. -- Krishnaraj. The Yogi considers pleasure and pain as something external. --Jaideva Singh.

Pleasure and pain are experiences of Antahkarana made of Mind, Ego, and Buddhi. Yogi is detached from Antahkarana and Puryastaka made of subtle body.

3.34. तद्विमुक्तस्तु केवली । tadvimuktastu kevalī. तद्विमुक्तः = tadvimuktaḥ = Free from that; तु = tu = then; केवली = kevalī = not connected with anything else, isolated, absolute (established in his real self). Free of pain and pleasure, Yogi is alone (with his real self). --Krishnaraj.  
Being completely free from the influence of pleasure and pain, he is rather alone fully established in his real self as sheer consciousness.-- Jaideva Singh.

3.35. मोहप्रतिसंहतस्तु कर्मात्मा । mohapratisaṁhatastu karmātmā. मोह = moha = delusion; प्रतिसंहतः = pratisaṁhataḥ = closely compacted. तु = tu = but; कर्मात्मा = karmātmā = soul laden with good and evil deeds. The deluded is in the vise of karma. --Krishnaraj. But one who has become a compact mass of delusion is involved in good and evil deeds. --Jaideva Singh.

3.36. भेदतिरस्कारे सर्गान्तरकर्मत्वम् । bheda tiraskāre sargāntara karmatvam. भेद = bheda = difference; तिरस्कार = tiraskāra = disappearance, concealment; सर्ग = sarga = created life; अन्तर = antara = another; कर्मत्वम् = karmatvam = performance, creation. Upon advent of non-difference, Yogi is a creator. --Krishnaraj. On the disappearance of difference, there accrues (to the Yogi) the capacity to create a different kingdom of nature and variety of life. --Jaideva Singh.

Bheda is difference and refers to different kinds of worldly and or spiritual experience of Sakalars, Pralayakalars, Vijnanakalars, who are at different stages of spiritual development and who have varying amount of impurities in them. Mantras (Spiritually developed soul in this context), Mantresvaras and Mantramahesvaras are spiritualized souls, capable of creating other worlds according to their desire. The Yogi can induce fear in gods by his curse or dispel fear by his grace. They are so powerful even among gods.

Liberated and bound souls and their stations and experiences.

Experients or class of soul	Tattva appropriate to their spirituality	Field of experience
Mantramahesvara	Sadasiva Tattva	Sadasiva Tattva
Mantresvara	Isvara Tattva	Isvara Tattva
Mantra	Suddha Vidya Tattva	Suddha Vidya
Vijnanakalar (Anava Mala)	Mahamaya Tattva	Experiencer of pure consciousness, all Pralayakalars and Sakalars.
Pralayakalar (Anava and MAYa Malam)	MAYa Tattva	Mere Void
Sakalar (The above + Kanma Malam)	Tattvas ranging from Kāla <sup>7</sup> to Earth <sup>36</sup> .	have three Malas: Anava, MAYa, and Kanma Malas. Bound souls
Aspirants doing Japa	Point of Concentration	Relevance
Anava Japa	on the junction of PrAna and ApAna	Prana, Apana and the confluence point
SAkta Japa	on the junction point of PramAna and Prameya	Pramana, Prameya and their origin point

SAmbhava Japa	on the junction point of PrakAsa and Vimarsa.	PrakAsa, Vimarsa and the Junction point.
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3.37. करणशक्तिः स्वतोऽनुभवात् । karanaśaktiḥ svato'nubhavāt.  
करणशक्तिः = karanaśaktiḥ = Creative power; स्वतः = svataḥ = of one's own; अनुभवात् = anubhavāt = from experience.  
Creative power rises from one's own experience. --Krishnaraj.  
One can realize the capacity of creativity from one's own xperience. -- Jaideva Singh.

3.38. त्रिपदाद्यनुप्राणनम् tripadādyanuprāṇanam. त्रिपद = tripada = of the three states; आदि = ādi = Chief, principal, pre-eminent; अनुप्राणनम् = anuprāṇanam = enlivening, animate, quicken, vitalize.  
One should vitalize the three states with Turiya. Krishnaraj  
Of the three states, there should be enlivening by the main one (which is svAtantrya Sakti full of creative bliss). Jaideva Singh.

Turya vitalizes the lower three states. Turya state has nothing to compare with. Turya is compared with sexual bliss with zillion times more intensity. One should experience the bliss of I-Consciousness in whatever joyous acts one experiences by touch, sight, taste, and sound by way of sexual bliss, seeing beautiful sights, tasting delicious foods, and hearing melodious songs.

3.39. चित्तस्थितिवच्छरीरकरणबाह्येषु । cittasthīvat śarīra karaṇa bāhyeṣu. चित्तस्थिति = cittasthiti = the state of citta or mind; वत् = vat = like; शरीर = śarīra = body; करण = karaṇa = organs of sense; बाह्ये = bāhye = External. The state of mind permeates the body, organs and the whole world. -- Krishnaraj.  
As in the case of the states of the mind, so also in the case of the body, organs of sense, and external things, there should be vitalization with the bliss of the transcendental consciousness.-- Jaideva Singh.

The Yogi's mind is bathed in transcendental consciousness, which permeates and pervades his body, his organs and the whole world. He feels the bliss in the mind, body and all around him. He is Ananda and Svatantrya Sakti and thereby has the ability to create objects according to his desire.



3.40. अभिलाषाद्वहिर्गतिः संवाह्यस्य । abhilāṣādbahirgatiḥ saṁvāhyasya.  
 अभिलाषात् = abhilāṣāt = because of need, desire; बहिर्गतिः = bahirgatiḥ  
 = extroversion; संवाह्यस्य = saṁvāhyasya = the bound soul is shunted from  
 one existence to another.  
 The bound embodied soul having desire for external objects undergoes birth  
 and rebirth. --Krishnaraj  
 On account of a feeling of want and desire, there is extroversion of the  
 empirical individual who is carried forward from one form of existence to  
 another. --Jaidev Singh.

Desire generates Karma, which its turn is the perpetuator of transmigration of the soul; thus desire  
 clothes the soul with body, Kancukas and Tattvas from one form of being to another form of being.  
 samvāha = setting in motion. The soul is set in motion to acquire corporeality going from one existence  
 to another existence.  
 bahirgata = gone out or forth, externally manifested. In this context the person shows interest and  
 desire for external objects.

3.41. तदारूढप्रमितेस्तत्क्षयाज्जीवसंक्षयः । tadārūḍhāpramites tatksayāj jīvasaṁkṣayaḥ. तदारूढप्रमितेः =  
 tadārūḍhāpramiteḥ = one's awareness is fully established in that (Turya); तत्क्षयात् = tatksayāt = with the  
 ending of that (desire); जीवसंक्षयः = jīvasaṁkṣayaḥ = the ending of the state of Jiva.  
**Established in THAT (Turiya) and having ended of that (desire), Jiva state comes to an end--** Krishnaraj.  
 Of the Yogi whose awareness is firmly established in the 4th state of Turya, there is ending of the state of the  
 empirical individual with the ending of desire-- Jaideva Singh.

jīvasaṁkṣayaḥ = termination of identification of the subject with the subtle body. a mark of immanent  
 liberation.

3.42. भूतकञ्चुकी तदा विमुक्तो भूयः पतिसमः परः Bhūtaḥcukī tadā vimukto bhūyaḥ patisamaḥ paraḥ.  
 भूतकञ्चुकी = bhūtaḥcukī = one with body clad in Kankuas; तदा = tadā = then; विमुक्तो = vimuktaḥ =  
 liberation; भूयः = bhūyaḥ = abundantly; पतिसमः = patisamaḥ = equal to Pathi or Siva; परः = paraḥ =  
 perfect.  
 Though clad in Kancukas, he is liberated and perfect like Siva --Krishnaraj.  
 Then ending of desire, he uses the body of gross elements as covering and being liberated is pre-eminently  
 like Siva, the perfect reality -- Jaideva Singh.

Though the Yogi remains in the body, the Kancukas are mere covering and never touches his self replete  
 with I-consciousness; the Yogi is liberated while living in the body (Jivan Mukti). He remains like the  
 sword in the sheath. He is equal to Siva. He lives in the body because he has to, until his death by natural  
 causes.

3.43. नैसर्गिकः प्राणसंबन्धः । naisargikaḥ prāṇasambandhaḥ. Connection with vital breath is natural-- Krishnaraj.

नैसर्गिकः = naisargikaḥ = natural; प्राणसंबन्धः = prāṇasambandhaḥ = connection with Prana, Vital Air, universal Life Force.

The link of the universal Life force (with the body) is natural-- Jaideva Singh.

3.44. नासिकान्तर्मध्यसंयमात् किमत्र सव्यापसव्यसौषुम्नेषु । nāsikā antarmadhya saṁyamāt kimatra savyāpasavya sauṣumneṣu. नासिका = nāsikā = nose, Prana Sakti; अन्तर्मध्य = antarmadhya = inside the center ( inner consciousness); संयमात् = saṁyamāt = intensity of repeated inner awareness; किमत्र = kimatra = about this matter; सव्य = savya = left; अपसव्य = apasavya = right; सौषुम्नेषु = sauṣumneṣu = Susumna Nadi.

Contemplate on the center of I-Consciousness within the nose; of what use are the Ida, Pingala and Susumna Nadis-- Krishnaraj.

In all the channels, Ida, Pingala and Susumna, there is Prana Sakti. By constant practice of awareness of Reality that is in the center of the inner state of Prana Sakti, there abides the awareness of that central Reality viz., the supreme I-consciousness under all circumstances, and in all conditions--Jaideva Singh.

3.45. भूयः स्यात् प्रतिमीलनम् । bhūyah syāt pratimīlanam. भूयः = bhūyah = again and again; स्यात् = syāt = there is; प्रतिमीलनम् = pratimīlanam = inward and outward awareness of the Divine. The yogi experiences both internal and external awareness of the Divine-- Krishnaraj. In the case of this yogi, there is over and over again the awareness of the Divine both inwardly and outwardly-- Jaideva Singh.

Nimilana Samadhi: The Yogi is communion with the I-consciousness. having come out of Nim,ilana Samadhi, he experiences that the universe is an expression of the Divine; that is Unmilana Samadhi. Nimilana and Unmilana together constitute Pratimilana.  
End.

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