

Shiva Sutras



Translated by
Jaideva Singh

I SECTION: SAMBHAVOPAYA

1. Characteristic of Atman; Atma is foundational consciousness characterized by absolute freedom of knowledge and action.
2. The bondage of the empirical individual is due to an innate limiting condition, known as anavamala which, in fact, is the ignorance of our essential nature.
3. There are two other limiting conditions, viz., Mayiya and karma mala which contribute to the bondage of the individual.
4. The three limiting conditions are a kind of limited, vitiated knowledge rooted in words which have a tremendous influence on our lives. These words are formed of letters known as Matrka. The Matrka, therefore, forms the basis of all limited knowledge.
5. Sambhava-upaya or emergence of the Bhairava or transcendental consciousness shatters the shackles of ignorance and sets the individual free.
6. When Bhairava-consciousness arises, the entire universe appears as an expression of Siva's Sakti and when the mind of the aspirant is united with that Sakti with intensive awareness, the world as something separate from consciousness disappears. The sixth sutra shows both the effect of Sambhava consciousness and a re-inforcement of that consciousness by Saktopaya.
7. When through grace there is the emergence of Bhairavaconsciousness and through Sakti-Sandhana, it is re-inforced then the rapturous delight of the fourth or transcendental consciousness becomes a constant feature even of the three states of waking, dream and profound sleep. It is not only in meditation but also in the usual, normal course of life that one experiences the delight of the transcendental consciousness.
8. Waking state consists of knowledge gained by the external senses and common to all subjects.
9. The dream state consists of experience generated only by the mind in the form of fancies and reveries which are con-fined only to the dreamer.
10. Deep sleep is a state of complete unawareness. It is a state of delusion brought about by Maya. All the above three states may be considered both from the point of view of the common man and the yogi.
11. One who experiences the delight of Supreme I-consciousness in all the states of consciousness becomes the master of his senses.
12. Such a yogi, in his ascent to the Highest Reality passes through many stations of experience which are full of pleasant surprises.
13. The Iccha or Will of a Yogi who has realized Bhairava-consciousness is Svatantrya-Sakti (Absolute Will power of Siva) that can manifest and withdraw the world.

14. To such a Yogi, all that is observed as an object – whether externally or internally, is an expression of consciousness.
15. Such experience is possible by the absorption of the individual mind into the Universal Consciousness which is the centre and foundation of all reality.
16. When one is mentally united with the pure Siva-principle, he becomes, like Sadasiva, completely free from the limitations of the empirical individual.
17. Full conviction of one's identity with Siva is what is meant by knowledge of Self.
18. In every bit of knowledge, the Yogi feels the delight of I-consciousness. There is the transmission of this delight among those who come in contact with him.
19. Being united with Iccha-Sakti (the Divine Will power) the Yogi can create any kind of body that he desires.
20. By uniting his consciousness with Sakti, the yogi can acquire the power of joining together components in a whole or separating components or joining together events, etc. far removed in space and time.
21. Being united with Iccha Sakti, when the Yogi desires to acquire universal consciousness, he gets established in Suddha vidya, i.e. unmana sakti, and feels as if he is the lord of the whole universe.
22. The Highest Sakti (Para Sakti) is, on account of its depth, transparency etc, like a lake. When an aspirant is united with it, i.e., when he is constantly aware of his identity with it, he has an experience of the potency of the great mantra. Having an experience of it means the feeling of the throb of the supreme I-consciousness as his own inmost Self. This I-consciousness is the generative source of all the mantras i.e., all mantras derive their power from it.

II SECTION - SHAKTOPAYA

1. When the mind broods constantly over the mantra of the Highest Reality i.e., over the Supreme-I consciousness, it gets identified with it. Thus the mind itself becomes the mantra. There is no longer any difference between the practiser of the mantra and the mantra itself. Saktopaya is the technique of jnana. By constant awareness of the .jnana of the real I-consciousness, the mind (Cittam) of the aspirant is transformed into that Supreme I-consciousness itself. Thus he has full realization.
2. It is zealous, spontaneous effort on the part of the aspirant that brings about the communion of his mind with the deity inherent in the mantra.
3. Vidyasartra is a compound word, meaning sabda-rasi - a multitude of words or mantra. The satta or luminous being of the multitude of words consists in supreme I-consciousness which is non-different from the world. So the secret of all mantras is the communion of the

individual mind with the Supreme divine I-consciousness that includes within itself the universe.

If the aspirant's mind is satisfied with mayic limited powers, he has fallen from the high ideal of mantra, for these mayic limited powers are only a form of common inferior knowledge and are illusory like a dream. The ideal of mantra and therefore of Saktopaya is not the acquisition of inferior power, but rather of the Supreme I-consciousness of Siva - a consciousness which includes the universe within itself.

5. On the emergence of spontaneous Supreme knowledge, the aspirant acquires Khecari Mudra which is the state of Siva.

6. Guru is a help in attaining the potency of mudra and mantra, for he expounds the means to the goal. Or the divine grace acts as a guru in affording a favourable opportunity (in acquiring the potency of mantra).

7. All words (vdcaka) and objects (vacya) are the outcome of words which consist of letters (matrka). The collective whole of Matrka arises in the last analysis from the Supreme I-consciousness of Siva. This is the secret of Mdrka-cakra. Knowing that this Supreme I-consciousness is our real Self, one is liberated.

8. All the bodies, gross, subtle etc. which were previously identified with faked I-consciousness are now thrown into the fire of real I-consciousness as oblation.

9. If jnana is interpreted as limited knowledge, then the sutra would mean 'limited knowledge is annam i.e. is devoured by the Yogi.' If jnana is interpreted as svarupa-jnana or knowledge of Self, then annam would mean food that gives satisfaction, and the whole sutra would mean "Self-realization becomes his food i.e. fills him with the highest satisfaction." Bhaskara also gives the above interpretation in his varttikas.

10. On the submergence of suddha vidya, all kinds of vikalpas (thought-constructs) full of a sense of difference arise in the mind.

According to Bhaskara, this sutra means to say that when the knowledge common to the ordinary folk of the world dissolves on the realization of one's real Self, the previously apprehended delusive knowledge of objects of the world is remembered only like a dream.

III SECTION - ANAVOPAYA

1. That which is deeply affected with desire for objects of sense is citta. The constituents of citta are buddhi, ahamkara and manas. In the context of the individuals, it is this citta or the conditioned mind that is knower or atma. The citta is called atma, because by means of sattva, rajas and tamas, it moves on from one form of existence to another. iti atma, that which moves on is atma).

2. The knowledge of this and/or limited individual self is confined to the modes of his psychic apparatus, and his desires are associated with the pleasure of sense objects. Under their influence, he wanders about from one form of existence to another.
3. Man's bondage is due mainly to maya. Maya, in this context, means non-discrimination between the real Self and the pseudo-self constituted by the kancukas like kala (limited efficiency), Vidya (limited knowledge), raga (egoistic desires) etc. and subtle and gross body.
4. One should meditate on the dissolution of all the tattvas successively in their preceding source right up to Siva, i.e. of the gross body into the subtle, and of the subtle into the causal and thus realize the highest tattva, viz., Siva.
5. By means of pranayama, pratyahara, dharana etc. one can acquire the power of dissolving prana and apana in sushumna. control over the elements like earth, water etc. withdrawal of the mind from the elements, and isolation from the elements.
6. By pranayama, dharana etc. one acquires Supernormal powers over the elements, but such powers are the outcome of moha (delusion about the essential nature of the self) which draws a veil over the Highest Reality. By these means, one cannot realize the Highest Reality.
7. When there is complete conquest of maya, there is acquisition of Sahaja Vidya which makes for complete identification with Siva.
8. In one who is at-onement with unmana, the world appears only as a ray of his light. Dualism has completely disappeared in his case.
9. The essential Self is like an actor on the world-stage. He is unaffected by the parts he plays.
10. The inner self i.e. the subtle body, constitutes the stage of the actor of the world-drama.
11. The senses of the yogi are introverted and thus behold the drama of the inmost Self who delights in exhibiting the world drama.
12. Just as an actor can act out the sattva - the inner mental state only through great talent, even so the yogi can give expression to sattva (inner Light) only through the higher spiritual intelligence.
13. Such a yogi attains full freedom to know and control the whole universe.
14. As the Yogi can manifest Freedom in his own body, so can he manifest it elsewhere also.
15. The Yogi should constantly direct his attention to para sakti (the primal power of the Divine) which is the source of the universe.
16. If the Yogi is firmly established in parasakti, he will be easily steeped in the highest bliss of Self without any practice of concentration, meditation, etc.
17. Being established in Suddha vidya, the Yogi can create forms in accordance with the measure of the creative power of his consciousness.

18. So long as Suddha vidya is emergent, there is no further birth of the yogi.
19. The yogi who has attained Sahaja Vidya (Suddha Vidya) should not become heedless. If he is not on the alert, he may be deluded by the deities presiding over letters like other ordinary folk.
20. The Yogi should take care that the fourth state permeates the three states of waking, dream and deep sleep and not only at their initial and even final stage even as oil permeates its receptacle completely.
21. Rejecting the notion of body, etc. as the Self, one should plunge into the fourth state without any thought-construct.
22. When the prana of the yogi who is united with the fourth, i.e. the transcendental consciousness, spreads outside, i.e. when he is actively aware of external objects, he (the yogi) experiences everything as identical with chidananda, with the bliss of Siva-consciousness.
23. In the case of the Yogi experiencing the delight of the fourth state at the initial and final stages of waking, etc. inferior states of mind may arise in the intervening stage. He should, therefore, be on guard and see to it that the intervening stages are also permeated by the transcendental consciousness.
24. When the Yogi joins his real I-consciousness to everything, i.e. when everything appears to him as the expression of Siva, then the transcendental consciousness which had been obscured is revived.
25. When by the continuous practice of the turya state (the fourth state) the Yogi attains the turyatitha state, he becomes similar to Siva.
26. Remaining in the body till the prarabdha karma is exhausted is all the pious act (vrata) that such a yogi observes.
27. Since the I-consciousness of the Yogi is the awareness of the pure, spiritual I, every speech of the yogi amounts to a japa of the divine I.
28. He disseminates knowledge of Self all round. This is his danam or gift.
29. Such a Yogi acquiring mastery over the sakti-cakra that controls the limited empirical individuals is alone competent to enlighten others regarding Reality.
30. Because this Yogi is similar to Siva, so the universe is the unfoldment of his consciousness-power just as it is the expression of the Sakti of Siva.
31. The maintenance and reabsorption of the universe are also an unfoldment of his consciousness-power.
32. Even when there is change in the objective appearance, there is no change in the subject of experiences, for even the experience of change requires an experient.

33. Such a yogi considers pleasure and pain as something external like blue jar, etc., not as an aspect of his I-consciousness. So he is not affected by them.
34. The Yogi that is untouched by any trace of pleasure and pain is known as Kevaii i.e. one who is a knower only as pure consciousness.
35. When, however, an aspirant is under the influence of primal ignorance and does not know his real Self, he is subject to karma and is thus bound to samsara.
36. When the Yogi discards all difference due to the identification of Self with body, prana etc. and there emerges in him the realization of Self as pure consciousness, he can create another form of world according to his desire.
37. The Yogi's power of creativity can be inferred from one's own experience of imaginative creation in dream, etc.
38. In all the three states of waking, dreaming, and deep sleep, one should enliven oneself with the creative bliss of the transcendental consciousness which is the primal condition of all the three states.
39. Just as the internal mental states should be vitalized with the bliss of the fourth or transcendental consciousness, even so the external objects also should be vitalized with the bliss of the transcendental consciousness.
40. Those ordinary empirical individuals whose Self is not identified with the fourth or transcendental consciousness but is rather identified with the subtle and gross bodies, are, on account of anavamala, prompted by desire for various objects. They are extroverted and carried from one form of existence to another.
41. Of the yogi, however, who is established in the fourth or transcendental consciousness, all egoistic desires disappear and then ends his state of a limited empirical individual tied down to the subtle and gross bodies and he now becomes a citpramata, a knower as pure consciousness.
42. With the disappearance of desire, his life of a limited, empirical individual identified with his subtle body comes to an end. He retains the gross body only as an outer covering with which he is not identified in the least. Being completely possessed of the divine I-consciousness he is now like Siva.
43. Even after Self-realization, the yogi has to retain his gross body, because the body is linked with prana, the universal Life Force which is generated from Svatantrya Sakti – the Absolute Free Will of the Divine. So long as this natural link of prana with the body lasts, the Yogi cannot dispense with the body.
44. Nasika or prana-sakti flows in the right, (pingala), left (ida) and middle (susumna) nadis. The internal aspect of prana sakti is samvid (or consciousness), the madhya or the central aspect of this consciousness is the awareness of the divine, transcendental. By constant mindfulness of this I-consciousness, there is nirvyutthana samadhi in all conditions.

45. The soul that had forgotten its essential nature now recognizes its divine nature again. The Yogi who has realized his essential, divine nature, shedding all sense of difference, inwardly feels the universe as dissolved in Siva and outwardly experiences it only as an expression of I-consciousness which is identified with Siva.