RAURAVA’GAMAH - VIDYA’ PA’DAH

Translation by
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The sage Ruru, who was the foremost among the celebrated sages, whose crest was adorned with a tuft of three strands symbolizing the three basic principles – siva tattva, vidya tattva and atma tattva, who was exceedingly resplendent like the sun, who, having been vitalized by brilliancy, was incomparable in spiritual vibrancy, who was the storehouse of luminosity, who was endowed with the supreme knowledge, who was with settled and pure mind and who was always in a beatific state of composure, was living in a hermitage as the only basic source of Sivajnana.
The sages Bhargava, Angirasa, Atreya and Paulastya who was the son of sage Pulastya came there along with the sage Marici and bowed down with humility before the Sage Ruru who was with delighted face and requested:

O, Bhagavan!, the great ocean of the knowledge related to the tattvas!, kindly impart to us the details of various sacrifices, sacraments and yoga in a systematic way.

On hearing this, Sage Ruru, being horripilated with delight, took the flowers kept collected there, purified them by touching with his hands charged with siva-mantra and holding his hands with full of those purified flowers in the gesture of salutation, uttered these words of prayer:
Having worshipped Lord Sadasiva, who is the Supreme Lord of all the Deities and the celestial beings, whose crest is adorned with the crescent, who is wearing the garland of skulls, who is effulgent and who playfully performs the cosmic functions, I prostrate before Him.

I prostrate before Lord Sadasiva who is the absolute controller of Time, who Himself becomes the undivided Great Time, who limits Himself within the cosmic time for the sake of cosmic functions regulated by time, who is the creator of time and its divisions and units and who is the knower of time.

I prostrate before Lord Sadasiva, who is the doer of all and the knower of all, who is the very ability of knowing every thing, who is invincible, who is the indweller of all the objects created by Him and of all the beings embodied by Him.
I prostrate before Lord Sadasiva, who created the entire range of beings such as Brahma and other Deities, celestial beings(suras) and the mighty and harsh beings(asuras) and who is the creator and controller of all the worlds.

varam varen.yam varadam varis”t”ham vara va’hanam/
vanama’la’dharam devam pran.atosmi sada’s’ivam//

I prostrate before Lord Sadasiva, who excels the entire range of Gods, who is the most worthy of adoration, who is the giver of choicest benefits, who is the most distinguished, who has mounted on the royal vehicle, who is adorned with the garland of bilva-leaves and who is the source of luminosity.

pri’timatpri’tida’ta’ram supriyam priyadars’anam/
uma’patim sada’ka’ntam pran.atosmi sada’s’ivam//

I prostrate before Lord Sadasiva, who is abounding in spontaneous bliss, who makes the bliss spring forth within the heart of yogis, who is the perfect state of pure and unconditional love, whose appearance is charming and inspiring to all, who is the beloved of Uma(Sakti),and who is always desired by all beings of all time.

धर्मर्धर्मन्य देवं सुखद्वहलोदयम्।
बन्धमोहक्रणेतां प्रणतोऽस्मि सदाशिवम्॥

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I prostrate before Lord Sadasiva, who presents Himself as the positive aspects(dharma) as well as the negative aspects(adharma) of the worlds, who is self-luminous, who metes out the pleasurable fruits and painful fruits to all the beings according to their karmic stock and who is keeping in His control the orderly phenomenon leading to the state of bondage and that of liberation.

I prostrate before Lord Sadasiva, who is beyond the reach of mind, intellect(buddhi), the sense of I-ness(ahankara), the five subtle elements and the organs of knowledge and action and who is the Absolute Controller of the inexhaustible cosmic stuff (pradhana) and the embodied beings.

I prostrate before Lord Sadasiva, whom the highly perfected Sages, who have successfully completed their vows and austerities, meditate on, who is identical with the supreme syllable OM and who is the subtle one.
I prostrate before Lord Sadsiva, who is the unmanifest, in whose hold every thing exists, who is eternal, the supreme Lord of Vidyas and Vidyesvaras, who presents Himself in all the tattvas as their energizer and who is the source of enlightenment.

It is in perfect conformity with His desire and will that the earth, water, fire, air, space, the individual soul, moon, sun, mind, intellect, the sense of I-ness (ahankara), the supreme prakruti, all the created objects and all those objects which are yet to be created do their respective function. My salutations to the Supreme Lord of such greatness, who transcends all these and who is the Supreme Self.

Salutations to You, who are the very embodiment of the knowledge of the event of past, present and future. My salutations to you who put an end to the God of mortal time; to the Presiding Lord of the Time; to You, who set all the divisions of time in their respective movement.
Salutations to You, who are maintaining the worlds in their respective positions through your own aspects and through the forms which have manifested from You and which have been formed of kala-mantras pertaining to You. Salutations to You, the Lord of the entire universe and the wielder of causal Time.

Salutations to Lord Siva, who is greater than the greatest, who Himself becomes the pure maya, who, while being the possessor of maya, transcends the realm of maya, who is exceedingly subtler than the subtlest, who is of the nature of immeasurable greatness, who is the controller of the organs of knowledge and action and who is the bestower of comforts and bliss. Having worshipped Lord Siva of such excellence along with Vidyas and Vidyesvaras who are His retinue Deities, I now proceed to explain the principles enshrined in the Saivagamas. Listen to these with collected mind and one-pointed attention.

This is the Introductory Chapter
The sages who have abstracted themselves from the misleading and unfit path and whose fettering bonds of ma’ya’, karma and a’n.ava have been severed, prostrated before the feet of the Lord who was the Guru of suras and asuras. They stood before Him with humility observing the rules prescribed in the Scriptures.

suras - souls devoted to the luminous path
asuras - souls addicted to the dark path
Having approached the Guru, they requested Him to reveal the scheme of tattvas starting from the s'ivatattva. Thereupon, Lord Brahma, the lotus-born, with his heart and soul full of contentment and purity, stood up and spoke these:

\[ \text{yatha' s'r'tam maya'pu'rvam anates'a mukhodgatam/} \\
\text{nandi's'a't parames'a'na niyoga'mr'tam uttamam/} \\
\text{s'iva tattvam param hyetat acalam sarvatomukham/} \]

“Now I will explain the scheme of tattvas which evolve from the s'ivatattva as it was revealed to me before. The Scripture which enshrines the knowledge of s'ivatattvas was revealed by Anantes'vara to Nandi'kes'vara. As directed by the Supreme Lord S'iva, that Scripture was revealed to me by Nandi'kes'vara. This s'ivatattva is nectarine in nature. It is unexcellable; unchangeable. It is of the nature of reaching the heart of all the souls by virtue of its universal relevancy.

\[ \text{katham vibhinnam bahudha ma'ya'n”jana vivarjitam//} \\
\text{evam pr’s”t'o maha’teja’ hasan nandi’s’varo maha’n/} \\
\text{pratyuva’ca manodivyam mano me nandayanniva//} \]

I asked Nandi’kes’vara: “How did this s'ivatatva, though being essentially one in nature, get differentiated into manifold body of Scripture?” Having been asked in this way, the Great Lord Nandikes’vara who is with exceeding resplendence, smiled. With His heart full of bliss and brilliance, being in the same way as he is now rejoicing in my heart, answered:
“O Brahma!, listen to my instruction with one-pointed mind. The Supreme Knowledge revealed to me by Lord S’iva who is the Guru of Gurus and who is inconceivable and immeasurable, is basically only one. But it comes down to us, flourishes and prevails in many different ways.

“This nectarine knowledge was received by me earlier from the Supreme Lord Anantes’vara. Now I will reveal this knowledge to you collectively as well as briefly. This s’ivatattva is the one into which all the categories and evolutes are absorbed back. It is pure, bright and clear. It is identical with the transcendent supreme state. Being free from mutations and modifications, it is of the nature of untainted purity and undisturbed tranquility. It is unborn. Being identical with S’iva Himself, it is in eternal existence. It never gets shrouded by the darkness of untruth and ignorance. It is the exalted state of absolute dissolution, representing the nature of supreme bliss and total oneness with Lord S’iva. Through the continued transmission, it is flourishing from time immemorial.
From the supreme state of total oneness with Śiva, an effulgent column of light, undivided wholeness in nature, appeared associated with eight Saktis. Next, it got variegated again into eight luminous souls as willed and stimulated by Śiva`s Iccha Sakti. These eight luminous souls are: Anantas`a, Su`ks`ma, Śivottama, Ekanetra, Ekarudra, Trīmu`rti who was as resplendent as fire, Śri`kan.t`ha and S`ikhan.d`i. All of them were with immeasurable brilliance of ten million suns. They were the eight Śivas, the Great Vidyes`varas, who manifested from that luminous column.
These eight S’ivas have been performing their authoritative cosmic functions as impelled and enlightened by S’iva`s Ichha` S`akti from within. Anantes`vara is the Supreme Master of eight Vidyes`varas who have been endowed with inexhaustible powers and efficacy for the performance of cosmic functions. Anantes`vara is the most Supreme Lord among the eight Vidyes`varas who are the great emperors of the worlds meant for the perfect souls and mantra-deities. Having been invested with the supreme power of all-doing and all-knowing, Anantes`vara has been installed in the highest position to execute the cosmic deeds. He has been invested with authoritative lordship over the impure realm of ma`ya`. As such, Anantes`vara, with the intention of performing the cosmic deeds related to impure ma`ya’, induced a slight shaking in the small portion of the upper realm of impure ma`ya’. By shaking the field of ma`ya’ in this way, he created the resplendent kala’ tattva through his luminous rays.

From the kala’ tattva, two tattvas – ra`ga and vidya’ – originated. From the same kala’ tattva, the tattva known as avyakta came into existence. Through S`rikan.t’ha, the Vidyes`vara next to him( in the group of eight Vidyes`varas), he created gun.a tattva from avyakta tattva. Then, buddhi tattva associated with eight forms of dispositional qualities( bha`va ) originated from the gun.a tattva. Through the shakings induced by Srikan.t’ha as directed by Anantes`vara and sustained by the buddhi tattva, ahan`ka`ra tattva originated from the buddhi tattva.
From the ahan’ka’ra tattva arose the entire host of evolutes such as the five subtle elements (tanma’tras), cognitive organs (jn”a’nendriyas), conative organs (karmendriyas) and the five gross elements (bhutas). In this way, the Supreme Lord Anantes’vara, having effected a partial shaking and stimulation in the field of subtle ma’ya’, created 31 tattvas in which many worlds exist as woven crosswise and lengthwise, extending in all directions.

Bhagava’n Anantes’vara also created many kinds of worlds which differ from one another in nature and substance, which are with different shapes and forms and which serve as the play-fields replete with pleasurable objects befitting the souls living there. Commissioned by Lord S’iva, many deities exist there as their regulating and protecting authorities. These protectors (patayah) are of different kinds, such as those who have transcended the veil of impurity called a’n.ava mala and those who are having the intense desire of wielding authority over the worlds and souls (adhika’ra mala). They are highly proficient in mantras and tantras. With the intense desire to achieve the exalted power of all-knowing and all-doing (sarvajnatva and sarva
kartrutva) and with the intention of doing the fivefold cosmic function – creation, sustenance, dissolution, obscuration and bestowal of grace – they are worshipping Lord S’iva through the performance of concerned yajn”as.

They have known well the deep import of the much exalted and great Tantras (Agamas) and they exist there with their fettering bonds severed completely. They have attained the supreme state to be considered on par with the state of Mahes’vara. Being authorized by the Supreme Lord, they liberate the embodied souls who have become helpless because of their fettered state. Moreover, they create countless worlds and planes of existence associated with different forms and structures to benefit the devas, da’nava, gandharvas, ra’ks”as, yaks”as, uragas and such other beings.

This is the second chapter in the Rauravasu’tra San’graha
Sivatattva is an ever existing principle. It is never created afresh. It is in identical existence with Is'vara. It is the causal source for the origin, sustenance and dissolution of all other tattvas. Having heard the exact nature of such siva tattva, the sages, being desirous of attaining oneness with the Eternal Existence(Siva), bowed down before Ruru, the son of Bhr’gu and spoke these words:

केनाचतारिं होतत्तत्र मनदिविदं वर।
गुरवं कथितात्मनेन तत्संव्यां च कारति स्मृतत।। ३
मन्त्राणं किष्ठीं संव्या मण्डलां तथैव च।
तत्त्वां भुवनां च यथावत्त्वत्त्वमहंसि।। ४
O, the most celebrated Sage among the knowers of the Agamas!, how was this Agama brought down to us through continued transmission? In this Agama, many Gurus have been mentioned. What is the total number of such Gurus? How many mantras and how many mandalas have been enumerated? How many tattvas and worlds are there? Kindly instruct on these details as they really are.

parames’amukhodki’rm.am uttamam paramam matam /
guruvams’am rururdhi’ma’n pravaktum upcakrame //

Thereupon, Ruru, the most learned and enlightened sage, commenced his instruction on the supreme lineage of Gurus which is considered to be the foremost among many lineages and which has manifested right form the face of Siva.

s’iva’nala vini”’kra’ntam adhu’majyoti ru’pin.am /
jagatah ka’ran.am devam  anantes’am param gurum//

The most supreme Guru, Anantesa, who is the creator-lord of the worlds of impure ma’ya’, who manifested from the fire of Siva and who presents himself in the form of resplendent fire bereft of smoke exists in Isvara tattva.
This Agama which is the embodiment of supreme knowledge was transmitted by Anantesa, the supreme Guru, to Srikantha, the Guru of virtuous and non-virtuous beings (suras and asuras). Subsequently, this Agama was transmitted by Srikantha to Uma (a form of Sivasakti). Then, Umadevi revealed the secret and supreme science embodied in this Agama to Nandisa and Skanda. Afterwards, Brahma and Indra received instructions on this Agama from Nandisa.

And from Indra, the sage U’ru received instructions on this Agama. From U’ru, R’ciha received. From R’ciha, Rama received. I received this Agama from Rama. O, the twice-born Sages!, the lineage of gurus has been told by me very succinctly. For Indra, the great Deity, there were five hundred disciples.
In this Agama related to the Supreme Lord Siva, all others are considered to be the teachers and exponents of the Agamas. These teachers are ten in number. They are well known for the power of self-restraint and they are endowed with great vigor and splendor. Others, from Virabhadra down to Brahma, are also considered as Gurus. Apart from these, there are eighteen teachers (gurus) who are highly proficient in the Agamas and who are with great effulgence and vigor.

All of them are the knowers of mantras and tantras; knowers of the exact nature of the Ultimate and Primal Reality. They are perfectly skilled in the performance of cosmic functions. They are with undisturbed and firm resolute in cutting asunder the bonds of the embodied souls. These gurus have already been mentioned in the Swayambhuva Agama. Even for these gurus, there were thousands of disciples.
This Agama, reduced to one hundred thousand verses, was briefly revealed to these disciples. In order to bestow the complete knowledge related to the mandalas, the presiding deities of such mandalas, yajnas and the specific rules for the performance of such yajnas and mandala worship and the knowledge related to specific rituals authoritatively set forth in the Saiva Tantra, this Agama was transmitted earlier by Brahma to Bhargava. The characteristics of mantras have been revealed to him through 12,000 verses.

The characteristics of ritualistic hand-gestures(mudras), the details of austere duties(samaya), the significant meaning and function of tattvas, features of various mandalas, rituals related to yajnas and such other details have been enshrined and explained in the latter part of this Agama(Rauravottara Agama). Mantras, which are seventy millions in number, streamed forth from the mouth of Siva. These mantras serve as effective instruments for the aspirants(sadhakas) in cutting asunder the bonds evolving from the great ma‘ya’.
After observing that the creation done by Pita’maha(Brahma) is associated with the ever-going phenomenon of birth and death, these mantras assumed the distinct forms energized by the rays of Isvari(Sivasakti). With these forms assumed by them, the mantras are guiding and guarding the aspirants. In these mantras, the supreme Lord called Mantra Rajesvara, who is eternally free from the limiting bonds, presents himself in a concealed way. Wishing for the welfare of all the worlds, Lord Siva formulated these mantras and revealed them.

For the welfare of the worlds, the Supreme Lord brought into existence the everlasting benefits to be accomplished through mantras and yajnas. For the benefit of pure souls (gurus) who are intent on attaining total identity with the mantras, the systematic process of mandala-worship was formulated by Him. These mandalas which belong
to the system of secret science, are primarily eight in number. They are navana’bha, anantavijaya, i’s’a and others. Apart from these, there are hundreds of mandalas, the details of which have been set forth well in this Agama.

In the rituals performed with mandalas, Lord Siva becomes known as Mandali in view of the fact that He occupies these mandalas and presents Himself there eternally. These mandalas of such greatness are worshipped by the sages, celestial beings, asuras, human beings and by all those who are desirous of attaining the final liberation and bliss. The king of Vidyasvaras and Manaclesas and those who have manifested with elegance and greatness as the unfailing associates of Mantresvaras and Manaclesas present themselves in these mandalas through the appropriate mantras. Verily, they are of the nature of these mantras. They are the souls of these mantras. Even for the highly enlightened sages, it is not possible to give the exact number of such mantras.

ya’vanto rudradeva’s’ca raks”oyaks”a mahes’vara’h/ ta’van mantra’h samakhya’tas tes”a’m samkhya’ na vidyate// 25
There are as many mantras as there are Rudras, Devas, Rakshasas, Yakshas and Mahesvaras. Their exact number cannot be known. They have been designed and composed in a language suitable to each division of the Earth and other worlds. They have been associated with relevant seed letters and words which are divine, effulgent and vibrant. These Mantras have the power of knowing all. They have the power of reaching all the places and all the divisions of time. They are pure. They are in identical existence with those who have attained the power of knowing all.

They are not to be analyzed and examined either with the doctrines of mimamsa or by those who are with insignificant and erroneous knowledge. Keeping the Agama as the most authoritative text for the unfailing validity of these facts, the mantras should be treated with utmost diligence and sincerity by those who contemplate on the goodness and welfare of all beings.
Now, I shall describe briefly the orderly system and the enumeration of adhva’. The adhva’ system is associated with successive layers of visible worlds (lokas) and invisible worlds (alokas). These details are now described in conformity with the Agamas replete with mantras.

The bhuvana(world) which is at the lowest plane of the great universe (brahmanda) is known as Kalagni Bhuvana for which Kalagni Rudra is the governing authority. Above the Kalagni Bhuvana, Naraka Bhuvanas(hellish worlds) are placed successively one above the other. There are many narakas, such as Raurava, Kumbhipaka, Avici and so forth.
Above the plane of narakas are the *patalas* (nether worlds) which are seven in number. The governing lords for the *patalas* are also seven in number. Hatakesvara who is endowed with valor and vigor, is the Supreme Lord of the seven *patalas*. Having well-thought, Anantevara who is the Lord of Vidyas and Vidyesvara, has commissioned Hatakesvara to be the chief of the lords of *patalas*.

The *bhumi* (Earth) is placed above the realm of *patalas*. This bhumi is formed with seven islands (dvipas) and surrounded by seven great oceans. It is abundantly populated by various kinds of inhabitants and communities of several kinds of beings. It is brightened with multifarious constructions and structures.

Exactly at its center is the great mount known as Meru whose height is 100 yojanas and which is reverentially worshipped by the celestial beings and gods. The bottom portion of the Mt Meru measuring 16 yojanas has gone below the earth and its upper portion measuring 84 yojanas rises above the earth.
As yoked with this Mt Meru and being irradiated by divine forces, the barhmanda has its shimmering existence. In this brahmanda are placed one above the other 14 bhuvanas inhabited by devas, rishis, gandharvas and other godly beings. These bhuvanas are replete with super structures (vimanas) and cities which are in different shapes, designed with accurate measures and aligned properly.

Bhuloka, Bhuvarloka, Svarloka, Mahaloka, Janaloka, Tapoloka and Satyaloka – these are the seven upper worlds placed one above the other in this successive order. Including the seven patalas, these 14 bhuvanas are contained in the brahmanda.
Lord Umapati (Srikantha) who is with great effulgence, who is the Guru and whose position is on par with that of the Supreme Lord Siva takes responsibility for the five cosmic functions - creation, sustenance, dissolution, obscuration and grace – as far as this brahmanda is concerned.

Having transcended the plane of brahmanda, there are 100 Rudras from Virabhadra onwards, who are with fiery resplendence. They are with invincible valor and vigor. Being empowered and enkindled by Srikantha, they generously bestow the divine faculties and lordly powers upon the celestial beings and gods as desired by them. They dissolve all the worlds of brahmanda into their respective causal sources.
Above the plane of brahmanda, there are five layers of bhuvanas one above the other, each layer consisting of 8 worlds. These layers are – guhyashtaka, atiguhyashtaka, guhyati-guhyashtaka, pavitraashtaka and sthanvashtaka. Above these five layers exists a plane called devayonyashtaka in which there are eight worlds – paisaca, rakshasa, ya’ksha, ga’ndharva, aindra, saumya, pra’jes’a and bra’hma. Above the plane of devayonyashtaka, there is a plane called yogashtaka in which there are eight worlds – akr’tam, kr’tam, bhairavam, bra’hman, vaishnavan, kaumaram, aumam and srikantham.

In the region above the gunatattva (that is, within the plane of prakr’ti tattva), there are bhuvanas such as vamadeva, bhima, ugra, bhava, isana, ekavira, pracandadr’k, isvara, umabharta, aja, ananta and ekasiva. These worlds are in the highest region of prakr’ti tattva.
Krodha, Canda, Samvarta, Jyotih, S’uraka, Panchantaka, Ekavira and S’ikheda-these great lords, eight in number, are in the plane above the world of Virabhadra, ruling over the eight worlds existing in their respective names. They carry out the orders issued by Srikantha. They function under the directions of Srikantha. They are the authoritative lords for all the celestial beings and gods.

Above the bhuvanas mentioned before, there are eight worlds – urdhvateja, mahateja, vamadeva, bhavodbhava, ekapinga, ekekshana, isana and angushtamatra. These eight bhuvanas are collectively called “mahadevashtaka”. The governing lords of these eight bhuvanas are endowed with the powers and qualities of Siva. They are absolutely free from the darkening taint called maya. They are under the directions and control of Paramesvara. Apart from these lords, there are other authoritative heads known as Mandalaladhipas, well installed in the path of tattva-adhva. Above the realm of mahadevashtaka, there is yet another realm of bhuvanas, abundantly replete with enjoyments and activities related to that plane. It is illumined and energized by Paramesa.
For the womb-born souls, marrow, bone, sinew in association with vital fluid – these three originate as related to father. Bodily hairs, vital blood and flesh – these three originate as related to mother. The womb-born bodies always get growth and nourishment through foods and drinks. The womb-born body is comparable to a large and deep pool in which the six streams – marrow, bone, sinew-fluid, bodily hairs, vital blood and flesh – get collected and stored. The womb-born body is associated with tattvas. Earth, water, fire, air and space (bhutas); sound, touch, form, smell and taste (tanmatras); five organs of action- feet, anus, genital organ, hand and organ of speech; five organs of knowledge – ear, skin, eye, tongue and nose.
Then, there are threefold ahankara tattva, eightfold buddhi tattva and threefold guna tattva. Superior to these tattvas, there are pradhana tattva and purusha tattva. All these tattvas perform their respective functions as guided by Isvara.

Over and above these tattvas, there is the energetic maya tattva which is controlled and put into orderly function by Anantesvara (Vidyesvara) who is surrounded by all groups of Vidyas. He is the great ocean of lordly powers and faculties. He is the inexhaustible store-house of exalted powers essential for the performance of cosmic functions such as creation, maintenance, dissolution and others. The maya tattva which is under the control of Anantesvara is known as impure maya. Above the range of impure maya, there is supreme and pure maya tattva called Mahamaya which is the primal source of all other sources.
In the realm of pure Mahamaya exist eight Vidyesvaras who have transcended the limitations caused by impure maya and who are free from the veiling impurities. Of these eight, Ananta is of very subtle nature. He is all-pervasive; eternal; the most powerful and authoritative Lord of divine beings; great Isvara. Anantesa, Su’kshma, Sivottama, Ekanetra, Ekarudra, Trimurti appearing with fiery effulgence, Srikantha and S’ikhandi who appear with the brilliance of ten million suns – these are the eight Vidyesvaras. They are very great divinely beings. They are always associated with host of Sivasaktis.

It is to be known that there are three Saktis belonging to the Supreme Lord who is the Primal Cause and who is with imperishable and inexhaustible powers. They are Vama, Jyeshtha and Raudri. Apart from these three Saktis, there are two Saktis for the Lord and they are Jnana Sakti and Kriya Sakti. Of these two, Jnana Sakti is of the nature of Siva mantras and Kriya Sakti becomes instrumental for the continued performance of five cosmic functions such as creation, sustenance, dissolution and others. There are
three states for Siva – sakala, nishkala and sakala-nishkala. There are five mantras – sadya, vama, aghora, tatpurusha and isana – which constitute the divine form of Siva. Siva is known as Sadasiva when He is in sakala-nishkala state.

He who knows the essential nature of sakala, nishkala and sadasiva (sakala-nishkala) states of Lord Siva, becomes absolutely disentangled from the repeating phenomenon of birth and death and ultimately attains the pure state of Lord Siva. He becomes the knower of all; becomes the doer of all. He attains oneness with Lord Siva who is in inseparable union with Sakti. He becomes the Lord of the Supreme Masters of Vidyasvaras. He becomes capable of putting all the worlds into their respective functions simply by his Will.

Having dissociated himself from the bonds of maya and other veiling factors, he becomes absolutely perfect and attains the exalted state wholeness. He becomes established in his own essential state of absolute purity. Having ascended to the highest state of liberation, he remains supreme; becomes imperishable. He becomes the Supreme Lord Siva Himself.
enam yajanti munayo guhyamantrair mahamakhaih/
mantrapus"popaha’ren.a s’ivam parama ma’nasam// 38
is”t’va’ paramasadbha’vam s’ivatantra viduttamam/
ka’ran.es’a’na kamalam s’ivamabhyet sa’dhakah// 39

The enlightened sages get spontaneously inspired to worship Lord Siva who is
always present in the heart-space of every living being, through the secret mantras
and great yajnas and through the offerings of flowers designed with the specific
mantras. Having systematically worshipped Siva, the aspirant(sadhaka) attains the
exalted state of oneness with Him and becomes supreme among the knowers of
the Saivagamas. He becomes one with Siva who presents Himself in the
heart-lotus of Karanesa (The Lord of all causes).

mantradi’ks”a’dhvara sna’to mantra’lan’ka’ra vigrahah/
dhyayet pan”ca maha’mantra tanumi’s’a’nam avyayam// 40
pradha’na purus”es’a’nam hr’dvyoma samsthitam/
s’uddhasphat’ika samka’s’am adhu’majyoti ru’pin.am// 41

Having been purified with relevant mantras, diksha and Siva-worship and having
transformed his body into a divine frame adorned with various kinds of mantra-nyasa,
the sadhaka should meditate on Lord Siva whose divine form is composed of five
maha-mantras. Siva is the ultimate Controller- Lord; He is imperishable; He is the
eternal Lord of both pradhana and purusha; He is beyond and above the realm of
tattvas. Assuming a pure form which shines forth as a pure crystal and as a pure light bereft of smoke, He presents Himself in the heart-space of all the beings. The sadhaka should meditate on such a pure form of Siva.

Keeping himself beyond the entire range of tattvas and being absorbed himself into a state of pure kala, the sadhaka should always meditate upon the transcendent and luminous kala. This luminous kala pervades the entire range of vibrant aspects of all the souls; it is capable of knowing all and it reaches all directions and presents itself everywhere. This supreme kala is absolutely free from all kinds of impurity; it is being nourished and vitalized by the vibrant aspects of Sivasakti. Such kala is known as ‘suddha atma tattva’ and this is to be essentially realized by the sadhakas.
Those kalas which are known as sivasakti kalas are associated with such powers as anima, laghima and other divine powers. They are supported by yogic powers and lordly powers of Isvara. All those vidyas which have been enunciated in the Agamas are in association with sivakalas. The nature of such sakti kalas and siva kalas has been well expounded by Lord Siva, the Knower of all. They are supremely auspicious. They are efficacious in granting the auspicious benefits of yogic powers, bliss of final liberation, happiness, lordly powers and strength. The tattva which is characterized by such sakti kalas and siva kalas is known as ‘suddha vidya tattva’. The third one is ‘suddha siva tattva’, the yielder of all the desired fruits.

A sadhka should know well and practice the disciplines concerned with the ‘suddha siva tattva’. Only that sadhaka who realizes the efficacy and the benefits of suddha siva tattva could accomplish the supreme goal. This supreme goal cannot be accomplished by others. There are only three major and important principles(tattvas), suddha atma tattva, suddha vidya tattva and suddha siva tattva. The sadhaka who practices the disciplines concerned with these three important tattvas, attains mastership over all the mantras within the shortest time possible.
The verses (sutras) which issued forth from the face of Vidyesvara are said to be 5 parardhas (one parardha is equal to one hundred millions of trillions) in number. All these verses have been grouped under various titles such as vidhi, kriya, ka’la, yoga and siva. Siva tattva, kala’ tattva, ra’ga tattva, vidya’ tattva, purusha tattva, avyakta tattva, guna tattva, buddhi tattva, ahankara tattva, five tanmatra tattvas, ten indriya tattvas and five bhuta tattvas – enumeration of such tattvas has been systematically set forth by the knowers of the significant merits of the tattva-adhva as explained in the Saivagamas.
The consciousness of such sadhakas gets refined and perfected by the disciplines of yoga and jnana as set forth in the Sivagamas. Their karmic seeds are burnt by the blazing flames of the fire of sivajnana. Their eyes are brightened by the luminous rays of Paramesvara. Such sadhakas, being dissociated from all the limiting adjuncts, get established in their own essential state of purity and enter into the unparalleled state of blissful calmness, when their physical body ceases to exist.

This is the 4th chapter titled “The Features of the Metaphysical Path” in the Rauravasutra Samgraha
5 MUDRA’ LAKS’AN.AM

5 Directions for Holding the Palms and Fingers in Different Positions

Now, I will describe the process of holding the relevant mudras which are to be kept secret and which were revealed by Siva Himself. These mudras are to be gestured and shown in the sacred activities such as the flower-offering, offering of rice-ball(bali), incantation and so forth.

The mudras which are to be essentially shown are: *namaskara mudra*, *dhvaja mudra*, *s’as’a karnika’ mudra*, *mukula mudra*, *padma mudra*, *a’va’hani mudra*, *nishthura mudra*, *kalakant’hi mudra* and *linga mudra*. 
Now I will describe these mudras with all the essential lineaments, one by one according to the timeless traditional order. The sadhaka should perform the due salutation, holding the namaskara mudra. He should practice meditation, holding the dhvaja mudra. The internal correspondence between the sadhaka and the Deity should be maintained with the holding of sasakarnika mudra. In presenting the relevant seat to the invoked Deity, he should hold mukula mudra. In visualizing the seat mentally, he should hold padma mudra. For invoking the Deity, he should hold a’va’hana mudra. To stabilize the presence of the Deity and to ward off the obstacles, he should hold nishtura mudra. To effect the consummate perfection of the worship of Siva, he should hold kalakanti mudra. To establish total identity between the form of Siva and the devotee, he should hold linga mudra.
Pressing together the palms of right hand and left hand and holding them in front of the heart (middle of the chest) is namaskara mudra. This mudra is to be shown by the sadhaka (who recites the mantras) at the time of making salutation accompanied with relevant mantra.

Touching the left hand kept in front of the neck (heart) with fore finger and keeping the right thumb raised upright is known as dhvaja mudra. The sadhaka should commence the practice of meditation by holding this dhvaja mudra.
Pressing together both the wrists and both the hands and keeping together the thumb and fore-finger of each hand and keeping the hands raised is known as sasakarnika mudra. The sadhaka should display this mudra to have intimate link with the Deity.

Holding the open hands together so as to form a hallow, bringing them together up to the middle of the chest(heart), keeping the thumbs bent so as to touch the palms and keeping all other fingers close together - is avahana mudra. This mudra should be shown while offering a seat for the Deity.
Nisht’hura mudra is to be shown by keeping the thumbs bent, keeping them pressed within the closed hands and keeping this gesture turned towards the Deity. This mudra should be shown to stabilize the presence of the Deity in the image being worshipped.

Keeping the thumbs of both the hands bent and holding the hands turned towards the sadhaka (towards himself) is known as kalakant’hi mudra. In order to mark the perfect completion of the worship, this mudra is to be shown.
Keeping the right thumb raised upright, clenching the fist of the right hand and placing this clenched fist within the left hand so as to be covered by the fingers of the left hand is said to be the linga mudra. This linga mudra which possesses great vigor should be displayed duly in the worship of Lord Siva. All these mudras mentioned here should be shown in an orderly way while performing the worship of Siva the Supreme Lord, with the accompaniment of relevant mantras specifically formulated for these. These specific and secret mantras have been enunciated here to be recited according to the context by the sadhakas. These mantras have their significant role in the system of Siva-worship.

मुद्रामन्त्रा:

ॐ नमो नम:  नमस्कार: || ॐ उपकल्पाय ध्यानाधिपतये  ध्वज: ||
ॐ श्राशकरणी श्राशकरणी || ॐ मुक्ली मुक्ला  ||
ॐ पद्मोवे पद्ममुद्रा  || ॐ अनंतसुत्थाय जितिलाय आवाहनी  ||
ॐ प्रीणामय निष्टु  || ॐ कालकल्पणी हुं फट दक्षाकरणिका  ||
ॐ नम:  शिवाय शिवतराय नमो नम:  लिङ्गमुद्रा  ||
ॐ नम:  सोमाय उप्राय छठ छठ शर्मुद्रा हर्षाम्  ||
This is the 5th chapter titled “Directions for holding the mudras” in the Rauravasutra samgraha.
6的方向：做Sivakala’ Mantras

现在，我将解释不同的kala-mantras按顺序进行。这些kala-mantras是Siva本身的性质。它们与Siva的神圣形式相同；它们要保密。听我的指示。

(कलासंख्या)

(Number of Kala’mantras)

अष्टि त्रयोदशी च चतुः: पश्च एव च ।
 पश्चानामानुपूर्वेण कलाभिन्ना यथाक्रमम् ॥ २

Eight, thirteen, eight, four and five – these are the total number of kalas pertaining to each of the five brahma mantras set in the order commencing from the sadyoja’ta mantra. These kala mantras have been differentiated in conformity with the brahma mantras.
Now, I will explain how these kala mantras have been differentiated so as to be identical with the form of S’iva. Such details have been authoritatively expounded in the S’aiavagamas. Sadyojata is associated with 8 kala mantras. Vamadeva is associated with 13 kala mantras. Aghora is associated with 8 kala mantras. Tatpurusha is associated with 4 kala mantras. Is’ana is associated with 5 kala mantras. Having differentiated the five brahma mantras in this order, the sadhaka should identify these kala mantras with the mantra-form of Sadas’iva. These kala mantras are to be identified with the body of Acharya, with the form of S’iva and with Sivagni (fire in the form of Siva, kindled in the fire-pit).


\[
ta’h pravks”ya’myas’es”en.a kala’h s’aiva’gamasthita’h/
\]

\[
sadyah kala’bhiras”t’abhirva’madeve trayodas’a/
\]

\[
aghoramapi ca’s”t’a’bhis’caturasrah purus”e tatha’/
\]

\[
i’s’a’nam pan”cadha’ bhittva’ sakalam vinyasecchivam/
\]

\[
a’ca’ryeca s’ive agnau ca kala’h hyeta’h prayojayet/
\]

Sadyoja’tam, Sadyoja’ta’ya, Bhava, Abhava, Ana’dibhava, Bajasva, Bhava and Udbhava – these are the eight kala mantras pertaining to Sadyojata.
(वामदेवकला:)
(vāmadeva kala’h)
(Kala mantras of Vamadeva)

Vama, Jyes’t’ha, Rudra, Ka’la, Kala, Vikarana, Bala, Vikarana, Bala, Pramathana, Sarvabhu’ta damana, Mana and Unmana - these are the thirteen kala mantras pertaining to Vamadeva.

(अघोरकला:)
(aghora kala’h)
(Kala mantras of Aghora)

Aghora, Athaghora, Ghora, Ghoratara, Sarvebhyā, Sarvasarvebhya. Namaste astu Rudra, Rupebhya - these are the eight kala mantras pertaining to Aghora Hṛ’daya Mantra. It is to be known that these kala mantras constitute the chest part of the form of Sv’iva.
(तत्पुरुषकला:)
(tatpurus”a kala’h)
(Kala mantras of Tatpurusha)

तत्पुरुषो महादेवो रुद्रश्वेति प्रचोदयात्।
चतवायेतानि वक्त्राणि कल्पयेत्रियतं: शुचि:॥ ९

tatpurus”o maha’devo rudras’ceti pracodaya’t/  
catva’ryeta’ni vaktra’n.i kalpayenniyatath s’uchi/ ॥ ९

Tatpurus”a’ya vidmahe, Maha’deva’ya dhi’mahi, Tanno Rudrah, Pracodaya’t – these are the four kala mantras pertaining to Tatpurus”a. The sadhaka, being purified, should identify these mantras with the faces of Sadasiva, in strict accordance with the directions.

(ईशानकला:)
(i’s’a’na kala’h)
(Kala mantras of I’s’a’na)

ईशान ईश्वरो ब्रह्मा शिवश्वेति सदाशिवः।
मूर्धान पञ्चधा मिथ्या शिवस्य परिकल्पयेत्॥ १०

i’s’a’na i’s’varo brahma’ s’ivas’ceti sada’s’ivah/ 
mu’rdha’nam pan”cadha’ bhittva’ s’ivasya parikalpayet/ ॥ १०

I’s’a’nas sarva vidya’na’m, Isvarah sarva bhutanam, Brahmadhipatir-brahmanodhipatih, Sivome astu, Sadasivom – these are the five kala mantras pertaining to I’s’ana. The sadhka should differentiate the isana mantra into five in this way and identify them with the head of Sadasiva.
The sadhka should identify the kala mantras of Sadyojata with the form of Sadasiva who is the Supreme Self as told here:

- sadyojatam prapadyami - right foot
- sadyojataya vai namah - left foot
- bhava - right hand
- abhava - left hand
- anadi bhava - nose
- bhajasva - head
- bhava - right shoulder
- udbhava - left shoulder

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The sadhka should identify the kala mantras of Sadyojata with the form of Sadasiva who is the Supreme Self as told here:

- sadyadyayena pa’dau tu hastau ca’pi bhava’bhavau
- na’s’ana’dibhavas’caiva bhajasveti c vai s’irah
- bhavodbhavau tu ba’hu’ tu hyubha’vetau praki’rtitau
- sadyomu’rti kala’hyeta’h s’ivasya parama’imanah

These mantras are used in the nyasa of Vamadeva kala mantras:

- Vamadeva kala’nya’sah
va’madevam nyasedguhye jyes”t’ham lin’ge prakalpayet/
tasyoru’ rudraka’lau tu nityameva vinirdis’et//
kalavikaran.au devau ja’nuni’ tasya ki’rtita’h/
s’ivasya janghe dva’vetau balo vikaran.as tatha’//
balah pramathanas’caiva sphica’vetau prak’rtitau/
damanas’ca kat’ih pa’rs’ve manas’conmana eva ca//
va’madeva kala’hyeta’h guhya’n’ges”u prak’rtita’h/

The sadhaka should identify the kala mantras of Vamadeva with those parts of the divine body of Sadasiva, which are known as ‘secret parts’ as directed here:

- vamadevaya - anus
- jyesht’ha’ya - genital organ
- rudraya - right thigh
- ka’la’ya - left thigh
- kala - right knee
- vikarana - left knee
- bala - right shank
- vikarana - left shank
- bala - right buttocks
- pramathana - left buttocks
- sarvabhuta damana - hip
- mana - right side
- unmana - left side
(अघोरकलान्यास:)  
(aghorakala’ nya’sah)  
(The nyasa of Aghora kala mantras)  

अघोरो हृदयमथायोरो ग्रीवा प्रक्रियतता ॥  १६
घोरो घोरतरश्चेव तस्यांसो तु प्रक्रियतता।
सन्तो नाभिश्व विज्ञेयः सवोऽस्म्य जठं भवेत् ॥  १७
रूपाण्युरस्य सर्वाणि पृष्टे रुद्र चिनिदिशेत्।
अघोरस्य कलान्यासः सकलस्य प्रक्रियतत् ॥  १८

aghoro hr’dayam atha’ghoro griva’ praki’rtita’h//  16
ghoro ghoratara’caiva tasya’msa tu praki’rtita’u/
sarvo na’bhisa’ca vijn”eyah sarvo asya jat’haram bhavet//  17
ru’pa’nyurasi sarva’n.i pr’s”t’he rudram vinirdis’et/
aghorasya kala’nya’sah sakalasya praki’rtitah//  18

The nyasa of Aghora kala mantras pertaining to the form of Sadasiva should be done as set forth here:

aghorebhyo               - heart
atha gherebhyo           - neck
ghora                   - right shoulder
ghoraterebhya           - left shoulder
sarvebhya                - navel
sarva sarvebhya          - stomach
namaste astu rudra       - back
rupebhya                 - chest

(तत्पुरुषकलान्यास:)  
(tatpurus”akala’ nya’sah)  
(The nyasa of Tatpurusha kala mantras)  

वक्त्रं तत्पुरुषं: पूर्वं महादेवश्च पश्चिमम्।  १९
स्रोतो दक्षिणतश्च प्रचोद्दश्च तथोत्तरम्।
vaktram tatpurus”ah pu’rvam maha’devas’ca pas’imam/
rudro daks”in.atas’caiva pracodas’ca tathottaram// 19
catva’ryeta’ni vaktra’n.i kalpayenniyatah s’ucihi/

Keeping himself in purity, the sadhaka should perform the nyasa of Tatpurusha kala mantras as told here, meditating on the faces of Sadasiva:

tatpurushaya vidmahe - east face
mahadevaya dhimahi - west face
tanno rudrah - south face
pracodayat - north face

(The nyasa of Isana kala mantras)
i’s’a’nah pu’rvamu’rdha’nam i’s’varas’caiva daks”in.am// 20
brahma pas’cimatas’caiva s’ivas’ceti tathottaram/
sada’s’ivastathordhvam tu pan”cadha’ parikalpayet// 21

The sadhaka should identify the kala mantras of Isana with the five heads of Sadasiva as explained here:

isanas sarva vidyanam - east head
isvarah sarva bhutanam - south head
brahmadhipatir brahmano adhipati - west head
sivome astu - north head
sadasivom - upper head
es”a ittham kriya’ka’le dhya’yina’m sakalah s’ivah/
yo vettyevam s’ivam devam kriya’ka’le mahes’varam// 22
s’ivadhya’na sama’yuktah sa gacchati sada’s’ivam// 23

When the nyasa of kala mantras is performed in this way, the effulgent form of Lord Sadasiva constituted of these 38 kala mantras presents itself in the vision of the sadhaka who meditates attentively on such form. He who realizes the pure and auspicious form of Sadasiva, the Great I’s’vara, during the time of worship becomes ennobled and energized by the power of meditation and attains absolute oneness with Sadasiva.

This is 6th chapter titled “Directions for Doing the Nyasa of Sivakala Mantras” in the Rauravasutra Samgraha
7 धारणाविधि:

7 DHA’RAN.A’ VIDHIH

7 Directions for the yoga-practice of Dha’ran.a’

atha’tah sampravaks”’ya’mi dhya’nama’rga vidhikramam/
sakalo nis”ka’la’ca’va dvividhastu s’ivah smr’tah//
sadyo va’mas’ca ghoras’ca purus”’es’a’na eva ca/
kala’h hyeta’h sama’khya’ta nidhanes’asya su’ribhih//

Then, I proceed to speak on a significant discipline of yoga related to the effective process of meditation. Lors S’iva is conceived in two states - formed(sakala) and formless(nishkala). Sadyojata, Vamadeva, Aghora, Tatpurusha and I’s’ana – these are the five constitutive kala mantras of the Supreme Lord. This specific yoga discipline has been well expounded by the yogis of great accomplishments devoted to Lord Siva.

nis”kalastu paro devo vyoma vy’pi’ mahes’varah/
pradha’na purus”’es’a’nah para’tparatarah sthitah//

Then, I proceed to speak on a significant discipline of yoga related to the effective process of meditation. Lors S’iva is conceived in two states - formed(sakala) and formless(nishkala). Sadyojata, Vamadeva, Aghora, Tatpurusha and I’s’ana – these are the five constitutive kala mantras of the Supreme Lord. This specific yoga discipline has been well expounded by the yogis of great accomplishments devoted to Lord Siva.
The Great I’s’vara who presents Himself in the formless state (nishkala) is the Supreme Lord. He pervades the entire extent of space. He is the Ultimate Lord of pradhana and purusha (prakruti and the controller of the prakruti). He is the Lord, unsurpassed, excelling all other superior Deities. He is the knower of all; doer of all. He presents Himself everywhere and in every object which has taken shape. He reached all directions simultaneously. He encloses Himself within all the created objects of all the worlds and within all the embodied beings. He is absolutely pure, being never delimited by the bonds. Lord Siva of such greatness is to be meditated upon for ever.

Yoga is said to be consisting of six steps – pratyahara, dhyana, pranayama, dharana, tarka and samadhi. Of these steps, dharana is now explained.

Among the specific kinds of dharana, agneyi dharana is the first. It should be done at the center of the navel plane. By the continued practice of this dharana, all sinful effects (negative factors which pull back the sadhaka and reinstall him in his undeveloped state)
Let the sadhka, who has known the effective path of yoga from his Master, fix his concentrated thought at the heart-space and contemplate the steady flow of nectarine kala, streaming forth from the microcosmic moon within. By the continued practice of such dharna known as saumya dharana, nectarine drops get sprinkled profusely over all parts of his body and around the surroundings. By this dharana, the sadhaka gets consecrated and established in the highest state of purity.

Let the sadhaka practice ais’ā’ni dharana by fixing his thought and breath on the crest plane (sahasrara chakra). This highest kind of dharana is capable of accomplishing everything and it enables the sadhaka achieve all those desired by him. Through the continued practice of such dharana, the sadhaka reaches the most highest transcendental place of Lord Siva in fraction of a second.
That which is known as amruta dharana is capable of yielding its fruits everywhere by means of its pervasiveness. It instills purity and auspiciousness into everything. It besprinkles the nectarine drops of supreme consciousness and by such sprinkling, it consecrates all parts of the body and of the surroundings. This dharana is to be done at the highest plane 12 digits above the sahasrara. The mantras pertaining to these dharanas are preceded by the OM syllable. These are always present at the heart-space, navel, head and dvadasanta(above sahasrara) and all over the body. These are nectarine in nature, pervasive and most auspicious.

This is the mantra for agneyi dharana.
ॐ श्री अं नमः शिवाय प्लाय अमृतायामृत योनये ।
सत्ये सत्ये शान्तब्रह्मणे वरिष्टयोगं धर धर
प्लायामृतेन । सौम्यां हृदि धार्येत् ॥

ॐ स्रीं अंनम हस्व्या प्लायाय अमृता यामर्ता योनये
सत्ये सत्ये सांताब्रह्मने वारिष्ट्योगं धरा धरा
प्लायाय अमर्तेना । साँयमः हृदिर धार्येत् ॥

This is the mantra for saumya dharana.

ॐ अं अं श्रीयोगरुपायायानाश्रिताय सर्वप्रभवे ज्ञातीरुपणे
नमः ठ ठ । ऐशानी शिरसि धार्येत् ॥

ॐ स्रीयोगरुपायानाश्रिताय सर्वप्रभवे ज्ञातीरुपणे
नाम हात हात । आसानी म शिरायी धार्येत् ॥

This is the mantra for ais’a’ni dharana.

ॐ नमः शिवाय अमृताय पशुत्तचानुग्रहायामृतरुपिणे
अमृतीकृत स्वाहा । अमृता सर्वव्याप्तिने ॥

ॐ नाम हस्व्या अम्र्ता यास्वृतत्वा नुग्रहा हस्वर्ता रुपिणे
अम्र्ति कुरु स्वाहा । अम्र्ता सर्वव्याप्तिने ॥

This is the mantra for amruta dharana.

| इति रूरवसूर्याय धार्याधियि: सम्म: ।
itī rauravas’tra samgrahe dha’anavidihī saptamah

This is the 7th chapter titled “Directions for the yoga-practice of Dharana” in the
Rauravas’tra samgraha
8 DI’KS”A’ VARGAH

8 Significance of Various Kinds of Initiation

The exalted Sages, foremost among the mendicants, heard the instructions from Ruru, the great Sage. Folding their hands in the mode of supplication, they asked: O, Bhagavan!, you are the knower of all systems and practices. How are the embodied souls relieved from the bonds through initiation(diks”a)? How do they attain the essential nature of Lord S’iva(sivatva), having severed the mighty bonds of ma’ya’?

रुरुवाच

ruruva’ca

यथा सूर्योदयं प्राप्य तम: क्षिप्रं विनम्यति ||
एवं दीक्षा समसाद्य धर्माधिकारिमुच्यते || 3
यथा सूर्ये इमान्तोकान् प्रकाशयिति रश्मिभि: ||
तथा मन्नाध्ये देव: शक्तिभिस्तु प्रकाशते || 4
yatha’ su’ryodayam pra’pya tamah ks”ipram vinas’yati/
evam di’ks’a’m sama’sa’dyā dharma’dharma’ir vimucyate // 3

yatha’ su’rya ima’lloka’n praka’s’ayati ras’mibihīh/
tatha’ mantra’dhvare devah s’aktibhistu praka’s’ate // 4

Sage Ruru said:

At the very occurrence of rising of the sun, the darkness is dispelled completely and instantaneously. Likewise, upon the performance of relevant di’ks”a, the constricting bonds of the sadhakas considered in terms of merit and demerit(dharma and adharma) get removed totally. Just as the sun illumines all these worlds through his radiant rays, even so Lord Siva illumines the consciousness of the initiated souls through His host of Saktis functioning in the divine path of mantras and di’ks”a.

visphulin’ga’ yatha ks”udra’ huuccaranti huta’s’ana’t/
evam s’ivasya devasya s’aktayah samuda’hr’da’h // 5
vya’pnuvanti s’ari’ra’n.i sa’dhaka’na’m prayojita’h/
yatha’dityastu bhu’mis”t’ham ras’mibhir harate malam// 6
evam s’akti sama’yoga’d di’ks”ita’n harate vibhuh/

Just as the fiery and tiny sparks shoot up abundantly in all directions from the well enkindled sacrificial fire, even so the multitudes of Saktis arise from Lord Siva. These Saktis exist pervading the body of the sadhakas who have been blessed with di’ks”a. Just as the sun destroys through his rays the impurities accumulated in the ground, even so Lord Siva destroys the seeds of karmic effects and of other bonds of the initiated sadhakas through His perfectly maintained union with Saktis which are His own rays.
jalam jale yatha' ks”iptam ks”i’re ks”i’ram iva’rpitam//
tathaiva hyekata’m ya’ti di’ks”a’mantren.a mantravit/

Just as the water poured into water, milk into milk mingles into one and become inseparable from each other, even so the knowers of the nature of mantras attain oneness with the Supreme Being through the power of mantras related to the di’ks”a.

yatha’ pradi’pte jvalane tu’lara’s’ih samarpitah//
dagdhou nirya’ti sarvatra na bhu’yastu’lata’m vrajet/
evam vai man.d’alam pra’pya di’ks”a’mantra samudbhavah//
na punarjanmata’m ya’ti di’ks”ito manujottamah/

The heap of dry grass thrown into the blazing fire gets incinerated completely and it never again attains its original state of being dry grass. In the same way, the diligent sadhaka, supreme among the human beings, who is blessed with relevant di’ks”a, reaches the adorable and worthy realm of siva man.d’ala effected through di’ks”a and mantra. Thereafter, he never gets embodied again.
At the cessation of his bodily existence, he becomes Siva Himself, being endowed with the essential features and aspects of Siva. Having gained all the qualities of Siva, he is inseparably united with Siva. The river which flows with sweet and pleasant water reaches deeply into the ocean and attains the qualities of salty water of the same ocean. At the very instant of complete mingling with ocean-water, it attains such nature of salty water owing to the mighty power of the ocean. In the same way, the initiated sadhaka who has shed off his bodily existence attains oneness with Sivatattva. There does not occur any disunion between them.

This is the 8th chapter titled “Significance of Various Kinds of Initiation” in the Rauravasu’tra Samgraha
9 आत्मसंक्रान्ति:

9 A’TMASAMKRA’NTIH

9 Departure and Absorption of the Soul

अथ विद्यास्त्रविद्वीरं: शिवायमुनीपूजकं: ।
निमित्तमशुभो दृष्ट्वा गजवानिष्ठाधिषु ॥ ।
अस्मातामप्रसाद वा भृशं वा शाशवीक्षितं: ।

atha vidya’stravidhī’raḥ s’iva’gni gurupu’jakah/ ।
nimittam as’ubho dr’s”t’va’ gajava’ji ratha’dis”u// ।
astra’n.a’m aprasa’dam va’ bhr’s’am va’ s’stra vi’ks”itah/ ।

A perfect sadhaka is one who has known well the significance of s’iva’stra related to the
science of Sivayoga. He should be systematically worshipping Lord Siva, Sivagni,
and Guru. He should be with firm and unassailed resolute. He should have thoroughly
studied and contemplated the concepts set forth in the Agamas. Such a sadhaka, having seen
inauspicious ominous visions (in his dream) such as elephant, horse, chariot and such others,
unfavorable weapons and other bad omens repeatedly, should understand that a proper time
for the departure of his soul is fast approaching.

dīrgha’n.a’rogyasamtapto gr’hi’to va’tha bhu’bhr’ta’//
tatha’ pan”ca’tmakam deham vidya’mantra’tma samskr’tam/ ।
maha’bhu’ta’ni jn”a’gnau juhuyad astra sambhave// ।
The sadhaka may be a house-holder or a king. Whatever be his order of life, the physical body of the sadhaka has become resplendent with full growth and sound health. It is of the nature of five cosmic elements (earth, water, fire, air and space). It is well refined with the disciplines of yoga and mantra. On knowing that the departure of his soul is imminent, he should perform fire-ritual making oblations related to the five cosmic elements in the fire of consciousness created by astra mantra.

Having selected a proper place, he should purify himself well, his consciousness being charged with specific mantras. Having strewed sara-grass and darbha-grass over the selected ground and seated there, he should meditate on Rudra whose form is designed with astra mantra, who is the creator and destroyer of the worlds, who is holding brahma-astra in his hand and who is invincible. The sadhaka who is well trained in meditation and well-skilled in the techniques of yoga should contemplate the form of astra through the yoga of supreme consciousness.

He should assume a fitting and comfortable posture, either svastika or padma. He should keep the upper part of his body erect and keep his neck upright. He should hold his hands below in such a way as to display a specific yoga mudra known as kurma mudra.
Let him not press his rows of teeth together and let him keep his eyes half-closed. Having subdued the snake of deep attachment to worldly pleasures (snake which personifies deep attachment), he should restrain his five organs which are the vehicles for the senses related to the five elements. He should regulate the movement of inbreath and outbreath. Six inches above the navel, the heart-lotus shines forth with the brightness of the rising young sun.

At the center of the heart-lotus, there is the solar region (surya mandala) and at the center of the solar region there is lunar realm (soma mandala). At the center of the lunar realm, there is fiery region (vahni mandala) with its innate purity. At the center of the fiery mandala, the Great Lord Isvara is present. He presents Himself there with a luster comparable to pure crystal.
The sadhaka should install his consciousness, perfected and illuminated by such specific discipline and astra mantra, at the center of the heart of Isvara. There within that heart-cave it assumes by its own force a form of astra burnt with the pure fire of Siva. This astra-form assumed by the consciousness of the sadhka raises to the head and then to the crest (brahma randhra). Breaking open the crest, it reaches the solar realm of Sivaloka within fraction of a second.

Upon the head of the sadhaka who is the knower of Supreme Mantra, a motionless luminous light gets formed. At this moment the sadhaka should draw out his soul in the form of astra, contemplating Ekavira Rudra and His Sakti and unite it with the brahma randhra through the process of dharana yoga. The soul drawn out in this way departs from his body.
All other aspects of the soul depart from various parts of his body such as legs and others and accumulate again in the plane of brahma-randhra. Having departed from the brahma-randhra, the soul associated with all of its essential aspects swiftly passes through the outer region of the brahmanda(vast universe) known as loka-aloka(region of visible and invisible worlds). Getting itself separated from this region and from the dual state of prakṛti and purusha, the exalted and great soul assumes a resplendent subtle form and becomes identical with all the worlds and existents by means of its pervasiveness. Finally, it enters into the Great Lord, Siva, who is very subtle.

At this stage, the attending sadhaka (who is an associate of the liberated sadhaka) should keep the body from which the soul has departed upon the stretch of darbha-grass and sara-grass designed in the form of astra and cover it with clothes and offer perfumes. He should touch the head of the body with the accompaniment of mantra “samharaya bhu’ta’ni hiran.ya”

Then the attending sadhaka should offer oblations into the fire with the mantras pertaining to the Lord of Vidyas and contemplate the departed soul as identical with the Supreme Lord, in a systematic way as ordained in the Agama. In this way, the soul gets liberated from the bonds through the process of astra-sama’yoga. There is no doubt about this.

This is the 9th chapter titled “Departure and Absorption of the Soul” in the Raurava Sutra Samgraha
10 Detailed Exposition of the Significant Meaning of Vyoma Vya’pi Mantra

The total number of letters contained in the most secret and the most significant mantra exclusively belonging to Lord Siva, as revealed by Siva Himself, is three hundred and sixty eight.

Earlier, this significant meaning of Vyoma Vya’pi was revealed by Lord Ananteshvara to S’ambhu who was one of Mantra-mahesh’varas (existing in s’uddhavidya tattva). The same meaning has been maintained successively through oral instruction by various preceptors. Now I will tell you the same meaning very succinctly.
The significant meaning which I am going to reveal is not conditioned by grammatical rules governing the structure of word, resolution of compound words into their component parts, meaning of the root words, logical reasoning leading to substantiation of the final conclusion and such others. This important meaning is completely delinked from the rules governing logical syllogism containing the subject(paksha) and the illustrative example(drushtanta). This traditional meaning shines forth like the enlightening statements of Siddhas.

Such significant meaning could not be grasped by those in whom the essential nature of the soul still remains unmanifested. It is not realized by those who argue for the supremacy of the host of karmic effects and by those whose visions are shrouded by the darkness of insurmountable delusion.
OM is a unique single syllable. It is of the nature of revealing the innate lineaments of the Supreme Reality and of the mantras and the tantras. It pervades the entire range of the existents, from mahat(undivided totality) up to vivesha(individualized objects). It denotes a pure plane which is transcendent and indestructible. Through its constituent parts(kalas or matras), all the worlds have been woven crosswise and lengthwise very strongly, extending in all directions. Through its three quarters which are pervasive in nature, it encompasses within its hold all the beings – devas, asuras, human beings and so forth. It is well established by the knowers of the science of mantras that all the activities such as sacrifice meant for various Deities, austere activities, meditation, systematic study of the Scriptures and such others are firmly bound with OM at the beginning and at the end. Therefore, even here it comes first in the most exclusive mantra( composed of vyoma vyapi and others) specifically belonging to the all-pervasive Lord Siva.  

न्यास्त पश्चात्कलानीक वर्जितं व्योम उच्चते ।
श्लिष्टीमयी श्लिष्टिविद्याय ॥  ।

न्यास्त पश्चात्कलानीक वर्जितं व्योम उच्चते ।
व्योमेत्यवाकाशसंज्जयं निमित्तात्परिभाष्यते ।

न्यास्त पश्चात्कलानीक वर्जितं व्योम उच्चते ।
व्योमेकवांटु अमेयताब्रु व्योम इत्यभिधीयते ॥

tadachchayati yasmat prarvan parameśvar: ।
śaktirśeṣa muhyate tasmadhyaśamāyī sadāśiva: ॥  ।

न्यास्त पश्चात्कलानीक वर्जितं व्योम उच्चते ॥

vyometya’ka’s’a samjn”eyam nimitta’t paribha’s”yate /
Vyoma is the supreme space which is bereft of the host of form-creating aspects (kalas) with which the Lord gets associated later. The space is significantly called ‘vyoma’ because of its unique attributes. Because of its pervasive nature and immeasurable vastness, it is called vyoma. Lord Sadasiva shines forth as the core meaning of the term ‘vyoma’ and hence He is called Bhagavan and Paramesvara. He pervades the entire range of innumerable worlds through his rays of Sakti, which rays are inseparable from Him. Without being pervaded by any external thing, He alone shines forth as the ultimate pervader in whose pervasion all other pervasive categories (such as nivrutti kala and others) are existing. Therefore He is called ‘vyoma vya’pi’.  Vyoma Vya’pine

The same Lord who is as formless as space assumes forms without losing His all-pervasive nature and by this reason He is called the Absolute Lord (Prabhu) and the Eternal Reality (avyaya). Since He is associated with such nature of assuming forms without losing all-pervasive nature for the benefit of the worlds, He is called ‘Vyomaru’pa’. Salutations to such an Absolute Lord who is Siva, who is the Great, who reaches everywhere being in the same place, who is the Supreme Self, Vya’pi, Vyomaru’pa, Para and Prabhu. Vyomaru’pa’ya
Note: The term Prabhu has been defined in the Agamas as “the Absolute Lord who is capable of performing actions in a systematic way, of abstaining himself from such actions and of performing such actions in a different order”.

सर्व निर्वशेषं यद्वर्गम उक्तं परापरम्।
ततो यस्माद्ध्वर्गता सर्वव्यापी ततो भवः॥ १४

sarvam niravas’es”am yad vyoma uktam para’param/
tato yasma’d bahgavata’ sarvavya’pi’ tato bahayah// 14

सर्वव्यापिने सर्वव्यापिने sarvavya’pine

That which fills up everywhere without any space or object being left out in the higher levels, middle levels and lower levels is called ‘vyoma’. The Supreme Lord who identical with such all-pervasive space is called ‘Sarva vya’pi’.  Sarvavya’pine

शान्तत्वात् सर्वकर्तृत्वभावं परति कारणत।
शिव उक्तो महातत्त्वनिर्भविद्धिः सदाशिवः॥ १५
tasmā śiva’ya gurave vi’tarāga kala’ya vai/

s’a’ntatva’t sarvakr’ttatva bha’voparati ka’ran.a’t/
s’iva ukto maha’tantravidbhīh sada’s’ivah// 15
tasmai s’iva’ya gurave vi’tara’ga kala’ya vai/

Because of being in everlasting calmness and because of remaining free from the attitude of performing all actions related to the fivefold cosmic function for a short duration known as ‘the cosmic sleep’, Lord Sadasiva is called ‘Siva’ by the experts in the mantras and the tantras(Agamas). Salutations to such Siva, who is the Guru and who is eternally free from desire(raga) and the aspects related to embodiment.  Siva’ya
Because of His immeasurable greatness and because of His quality of being eternally unborn, this Lord is well praised as Ananta.

Since He is eternally associated with auspicious state of everlasting existence and since He is in the exalted position of being the Absolute Lord of all the Deities, Devas, Asuras and other beings, Lord Paramesvra is eulogized as Ana’tha.

Since He is being resorted to by Ana’s’rīta who is in higher transcendental plane, since He is not in a position to resort to another God and since there is no equal to His nature of being a final and ultimate resort, He is considered to be Ana’s’rīta.
At the time of final and total dissolution, all the worlds are absorbed into the ultimate causal source which rests in Sadasiva. One of the important characteristics of being Sadasiva is to remain constant for ever absorbing every thing into Himself. Because of such nature, He is called Dhruva (unchangeable constancy).  Dhruva'ya

The absolute authority in issuing instructions and guidance lies with Him because of His unexcelled eminence and spontaneous compassion. This kind of supreme authority is seeded only within Him and in no other God. But He Himself is beyond all such instructions which are always relevant irrespective of past, present or future. So this Lord who is Bhagavan and Siva is called S’a’s’vata.  S’a’s’vata’ya

The text translates to:

At the time of final and total dissolution, all the worlds are absorbed into the ultimate causal source which rests in Sadasiva. One of the important characteristics of being Sadasiva is to remain constant for ever absorbing every thing into Himself. Because of such nature, He is called Dhruva (unchangeable constancy).  Dhruva'ya

The absolute authority in issuing instructions and guidance lies with Him because of His unexcelled eminence and spontaneous compassion. This kind of supreme authority is seeded only within Him and in no other God. But He Himself is beyond all such instructions which are always relevant irrespective of past, present or future. So this Lord who is Bhagavan and Siva is called S’a’s’vata.  S’a’s’vata’ya
The unique system of yoga exclusively belonging to Siva is known as ‘sivasadbhava’ yoga which is centered on the essential qualities of Sadasiva and on the nature of being eternally free from the three limiting factors – anava, karma and maya. Lord Siva constantly remains established in the yoga of ‘sivasadbhava’. He is uninterruptedly seated on the pedestal which is of the nature of mantrayoga (that is, the pedestal designed with mantras). Therefore He is praised as ‘Yogapi’tha samsthita’. Yogapi’tha samsthita’ya

Being ever-relevant and superior to all other systems of yoga, the specific yoga known as ‘sivasadbhava yoga’ is always in much exalted state. Being firmly established in this unique yoga, He is always in delighted state. Therefore He is called ‘Nitya Yogi’ by the experts in knowing the essential nature of tattvas. Nityam Yogine

dhya’nam cinta’bha’vana’rtham kalpana’ manasah kriya’ /
manasah paripu’rn.tva’t paritr’pto bhavodbhavah//
Meditation is a spiritual discipline characterized by uninterrupted contemplation on Reality. It is the ideational exercise of the refined mind. The heart of Siva who is associated with the retinue of Mantresvaras and Mantra Mahesvaras is with fullness of perfection; He remains always in the state of fullness of contentment. The state of being completely free from the worldly entanglements is the most supreme one since it denotes the undisturbed pure state of being constantly absorbed into one’s own essential nature and the perfect state of composure. Because of such pure state, there occurs a continued and successive meditation. Since Siva is seated on the yoga-pedestal with such successive meditation, He is adored as Dhyana’ha’ra. Dhyana’ha’ra

pran.avapu’rvam uddis’ya sams’ayaccheda ka’ran.am/
om namah s’iva’ya sarvaprabhave tatha’

Recapitulating what have been detailed earlier with reference to OM, the pranava, it is to be known that His meditation is capable of setting right uncertainty and disorders. On this ground, Lord Siva who is always in a state of calmness is identified with OM and ‘namah’ (where na denotes the dispelling activity and ma denotes uncertainty, doubt or disorders). He is the directing and controlling Lord of all gods including Mantresvaras and Vidyesvaras. So He is declared as ‘Sarvaprabhu’. Om namah s’iva’ya, Sarvaprabhave

iti sambha’vya deves’agan.ah pu’rvam uda’hr’tah/

śiva’ya
Lord Siva is associated with the retinue of Mantra Mahesvaras, Mantresvaras and Mantras. Whether He is with form or without form, whether He is with a form designed with Sakti kalas or mantra kalas, whether He is associated with or not associated with retinue gods, He is always blissful, compassionate and auspicious irrespective of these states. So He is known as Siva.

S'iva'ya

\[ \text{tanum pan"ca mahamantra laks"an.am sampracaks"ate} // \]

\[ i's"t'a agre sa bhagava'n i's'a'nah prabhuravyayah/ \]

\[ jagatkr'tsname mahamantra s'aktiyoga mari’c’ibhih // \]

\[ i's’a’na mu’rdha’ tena’yam ukto mantle saka’ran.am/ \]

\[ \text{I's'a'na mu’rdha’ya} \]

It has been vividly explained that the form of Siva is designed with five great brahma mantras. Such a Lord who is called Bhagavan, Prabhu and Avyaya pervades the entire range of worlds through the luminous rays energized with the power of sakti mantras. Therefore He is called I’s’a’na. Such a great Lord is eulogized and worshipped in the first and foremost level. Therefore, in the series of these mantras, He is fittingly praised as I’s’a’na Mu’rdha.

I’s’a’namurdha’ya

\[ \text{maha’ma’yottha ja’lena vyapeta tanuri’s’varah} // \]

\[ \text{paramam vadati ja’nam yattatu’rakam uttamam}/ \]

\[ \text{sarvak’nam s’ivasadbhaya praka’s’akaran.am param} /// \]
The form of I’s’vara is free from the host of tattvas which arise from the cosmic flux known as ma’ya’ (these tattvas constitute the body of the bound souls, not the body of I’s’vara). Having assumed a fitting form, He reveals the supreme knowledge in the form of Vedas and Agamas. This knowledge gets enshrined in all scriptures. It is the repository of all sciences. It makes clear and vividly manifests the essential nature of ‘sivasadbhava’, the yoga of Isvara and therefore it is held to be the most supreme one. Lord Siva who is Mantresvara, Bhagavan and Paramesvara remains associated with this vaktra mantra through which the knowledge is revealed. With this mantra He fills up the entire range of the worlds. Therefore, He is called Tatpurushavaktra. Tatpurusha vaktra’ya.

Aghora means the one who is disposed to fight against the evils and disorders. So He is called Aghora by those who have mastered the Scriptures. Aghoram means the state of undisturbed tranquility and by this strand it denotes the complete awareness of all existing things. This total awareness is identical with the heart of the Supreme Lord. His heart being moistened with spontaneous compassion, He remains associated with this hrudaya mantra. Therefore He is called Aghora hrudaya.  Aghora hrudaya’ya.
Vama means to remain contrary to and to send forth diverse phases of transmigration. Guhya means to remain concealed in all the worlds and worldly objects and in all beings. Since Siva remains contrary to the path of transmigration and since He conceives and maintains diverse modes of transmigration for the liberation of the souls, He becomes associated with vama and guhya. Since He exists in the highest plane, illumines everything and sportively performs creation and other activities, He is called Deva. Even though He involves Himself in cosmic activities, He never loses His supremacy and the state of being concealed in everything. So this secret Lord becomes associated with the guhya mantra. Vamadeva guhya’ya

Sadyah prasa’da da’na’t ks”ipratama a’s’uriti ca parya’ya’h
Gahanena ja’yate asmin pradhana’napurus”es’vara’ntike ghore
Yasma’ttasma’d bhagava’n aja’ta iti cocyate devah
Sadyoja’tena mantren.a yuktatva’t parames’varah
S’ivamu’rtividha’najn”aih sa’ mu’rtiriti pat’hyate
Sahyogajatumitaye sadyoja’tamu’rtaye

Sadya means one who grants the state of well-being instantly. ‘ks’ipratama’ and a’s’u which mean ‘in quickness of time’ and ‘very quickly’ are the terms synonymous with the word ‘sadya’. From His space-like existence are created pradhana(unmanifest cosmic stuff), purusha(individual soul) and Mantras and Mantresvaras. Since He creates all, He himself remains uncreated. Therefore, this resplendent Lord is known as Aja’ta. On this ground, the Supreme Lord is
associated with sadyojata mantra. This mantra has been realized to be with features of form by those who have known well the scriptures dealing with the forms of Siva. *Sadyojata Mu’rtaye*

**Etairmantrair maha’guhyair mu’rtim bhagavto avyaya’am/ nirgud’ha’m sarvatattves”u dhya’yennityam sama’hitah //**

अँ नमो नमः:  om namo namah

The form of Bhagavan which is constituted of these great and secret mantras is imperishable. In all the groups of tattvas, this form remains ingrained very secretly. The sadhka should always meditate on such form with one-pointed concentration; he should prostrate with such concentrated mind. *Om namo namah*

**Durjn”eyatva’t pada’rtha’nam tattva’nam gahanasya ca/ sthityutpatti vina’s’a’na’m guhya’dguhyeti varn.itaḥ //**

The exact and essential nature of all the objects and all the tattvas which evolve from the space-like maya, the nature of creation, sustenance and dissolution - all these are not knowable. So they are declared to be very secret among the secrets. Through His power of concealing the things(tirobhava sakti), He maintains this secrecy. Such power of Siva is with highest perfection. Because of this pre-eminent power, He is called Guhyatiguhya. *Guhyatiguhya’ya*
The repeating process of transmigration is well guarded through prakruti by Sadasiva. Because of such guarding activity, He is called Goptru.

\[ prak'r' ter gopanatva’d gopta’ samsa’rasya sada’s’ivah// \]
\[ goptre \]

Nidhana means destruction of the world. Mahesvara is the executor of such destruction. Therefore, in this way, the Supreme Lord of the worlds is called Nidhana.

\[ nidhanan na’s’o jagatastasya karta’ mahes’varah / \]
\[ tenoktam nidhanetyevam jagatah parames’varah// \]
\[ nidhana’ya \]

Note: The mantra occurring in the ‘vyoma vya’pi mantra’ at this context is ‘anidhanaya’. But, according to this Raurava chapter, the mantra seems to be ‘nidhanaya’. This variation could have occurred in the later period. “Anidhanaya” means the One who is indestructible. “Nidhanaya” means the one who performs destruction. Even in the Vyoma Vyapi Stava composed by Bhatta Ramakantha, this mantra appears as “nidhana’ya” only.

\[ sarva’sa’m eva vidya’na’m vidya’ra’ja’m tathaiva ca / \]
\[ vidha’ta’ paremes’a’no yasma’ttama’cchiva’dhipah// \]
\[ sarvavidya’dhipa’ya \]

For all the spiritual disciplines based on mantras, yoga, worship and such others as well as for all the Vidyesvaras (in isvara tattva and sadasiva tattva, the Supreme Lord Siva is the ultimate Authority. Therefore Siva is called Sarva Vidya’dhipa.
jyotih praka’s’a rupa’n.a’m dars’ana’kr’i laks”an.am/
as’es”odbha’sakaran.a’j jyoti’ru’pah s’ivo avyayah//

Clear visibility is rendered to the form of all the luminous bodies by jyoti(light). Being in the form of self-manifest light, Lord Siva who is imperishable gives light to the light of all luminous objects. Therefore He is called Jyoti’ru’pa. Jyoti’ru’pa’ya

parames’vara rudra’n.a’m sthitisamha’ra karmin.a’m/
ka’ran.eccha’ pravr’ttatva’t parastasma’n mahes’varah//
tasmai deva’dideva’ya para’ya parama’ya ca/
y’a’tha’tathya gun.aughena yukt’ya para’ma’tmane//

The Rudas who belong to the retinue of Paramesvara and who are commissioned to perform creation and sustenance by Him are engaged in the activities allotted to them as directed by the Will (iccha sakti) of the Supreme Lord. Therefore Mahesvara is superior to all Rudras. To such Great Lord who is God of gods, Para, Parama, who is associated with the host of unique and innate attributes and the Supreme Self, this mantra Paramesvara Para’ya belongs. Parames’vara para’ya

chetana sambhootanam sukhdu:khilandakshana.
Sa chetna vidhate yasma’then deve huchetan:||

chetanan’A asampa’kchetan itiirit:||
In all the beings, citta is present characterized by the feelings of pleasure and pain. With such citta principle(tattva) one could never know the real nature of Siva. Since He is beyond the reach of citta, He is called Acetana( meaning, not to be reached by citta). He remains untouched or unrealized by citta. Even for this reason He is called Acetana. The term ‘acetana’ denotes inconceivable nature and extreme subtlety. Since He is with such qualities, He is considered as Acetana. Since He is incomprehensible to the imperfect souls, He is conceived as Acetana. Acetana Acetana

dvirabhya’sapadam ca’sya sams’ayaccheda ka’ran.am//
vyoma’dis”vapi boddhavyam dvirabhya’sa pades”u vai//
vyometi pu’ravamevoktam gagana’khya’ sama’satah//
tenadharmena yuktatva’d bhagav’a n vyoma ucyate//
param vyoma’param caiva tantresmin samuda’hr’tam\//

ma’ya’ti’tam param vyoma sa’n”janam tvaparam smr’tam /

niran”jane pare vyomni nityasthah ka’ran.o avyayah\//

sa’n”janam s’aktikiran.air adhitis”t’hati s’amkarah /

vyomavyometi tenoktah ka’ran.en a sada’s’ivah //

The reason for the repetition of the word ‘vyoma’ two times is to dispel the doubt as to the number and nature of the space(vyoma). The number and nature of the space could be known from the repetition of the word ‘vyoma’. Since the Lord Bhagavan is associated with the qualities and attributes of the space, He is called Vyoma. In this Agama, vyoma is stated to be of two kinds – supreme(param) and non-supreme(aparam). The supreme space is beyond the limit of ma’ya’ and hence it is unstained by the evolutions of the ma’ya’. In that supreme space, Lord Siva who is the Ultimate Source and ever-existing Reality presents Himself eternally. The non-supreme space is within the limits of ma’ya’ and it is stained with evolutions and dissolutions taking place in ma’ya’. Lord Sankara(Siva) presides over this space and regulates its functions through the rays of His Sakti. For all these reasons, Sadasiva is called Vyomin Vyomin(indweller and possessor of space). Vyoma Vyoma

vyapakatvach sarvasya vyapi samprakirtitah /

Since He pervades all through the supreme and non-supreme spaces, He is rightly eulogized with the repetition of the term vyapi. Vya’pi Vya’pi

rupinam parames’na’m brahma’di’na’m sada’s’ivah //

ru’pin.a’m parames’a’na’m brahma’di’na’m sada’s’ivah //

aru’pi aru’pi
Lord Sadasiva gives appropriate bodies to the Vidyesvaras and Maha Mantresvaras whose functions are concerned with the pure ma’ya and for Brahma and others whose functions are concerned with the impure ma’ya. While giving bodies compatible to the two levels, He himself remains formless. So He is praised with the repetition of the word ‘aru’pi’ (formless).

Aru’pi Aru’pi

Lord Mahesvara is the supreme yogi centered on mantrayoga. His state is the foremost to be attained. Sivatva could be attained only by the path of knowledge which is the foremost among the four paths – carya, kriya, yoga and jnana. With the capacity of being the knower of all He creates all existents. He is eternally associated with the foremost disposition known as ‘sattva’. In view of all these factors, Lord Bhagavan is called Prathama Prathama.

Prathama Prathama

Since He is the primal source of illumination for the souls living in the pure ma’ya and impure ma’ya, Lord Siva is considered as Tejastejah. Tejastejah

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Lord Siva is the primal source of light needed for all the luminous objects of the pure ma’ya’ and impure ma’ya’. So He is called Jyotirjyotih.  

यदिन्धनाग्रि संयोगात्सोमार्कमणिजं च यत्।। 56

yadindhana’gni samyoga’t soma’rkaman.ijam ca yat।। 56

अरुप अनग्नि  aru’pa anagni

Fire is produced by kindling the fuel. It also comes from the moon-stone, sun-stone and fire-stone. This kind of mundane fire is concerned with the formed objects(rupa). But Siva appears in the form of self-manifest fire, a fire not concerned with formed objects, a fire not produced by external source and therefore He is Aru’pa. The fiery form of Siva is the self-born one. This fire is not produced by external source of fire. So He is Anagni.

Aru’pa  Anagni

तेजस्तस्मात्सुंसूप्ती कारणं ज्योतिरित्तमम्।। 57

tejastasma’t susampu’rn.am ka’ran.am jyotiruttamam/ ।
	tad dhu’mabhasma rahitam tejasa’m anuran’jakam।। 57

अधूरम अभस्म  adhu’ma abhasma

The resplendence of Siva fills up everywhere. It is the foremost effulgence which serves as the source of all kinds of fire. Unlike the worldly fire which is concomitant with smoke and ashes, Siva’s fiery resplendence is without smoke and ashes. It is this fiery resplendence that gives brightness to all the visible objects. So He is called Adhu’ma Abhasma.

Adhu’ma  Abhasma
The supreme abode of Siva is the ultimate place of the liberated souls. Its whole extent covering the beginning and the end of all is the store-house of all kinds of luminous existent. It is beginningless, endless and imperishable. It is the place where all sources of illuminative knowledge get accumulated. So Lord Siva who is one with this place is called Ana’di. This significant meaning is well ascertained in the Scriptures. Ana’di

\[
\text{Na’na’neti ca yatproktam guhyamantrapadam vibhoh} // \quad 59
\]

\[
\text{parames’vara ks”etraj”a pita’maha iti trikam} / \quad 58
\]

\[
\text{na’ iti purus”asya’khya’ prathita’ parames’varasya purus”asya} // \quad 60
\]

\[
\text{pu’rayati pos”yati ca yasmattasma’cchivah purus”ah} / \quad 61
\]

\[
\text{na’na’na’samha’rah proktah purus”attraya ka’ran.asya devasya} // \quad 61
\]

In the series of secret mantras(vuoma vy’pi mantras) pertaining to the all-pervasive Lord Siva, the meaning of syllables na’, na’, na’, na’ is now told. The first three syllables denote three Deities – Rudra(Paramesvara), Vishnu(Kshetrajna) and Brahma(Pita’maha). The fourth na’ denotes Purusha. Supreme Lord Siva is declared in the Scriptures as Purusha. Because He pervades everywhere and because He strengthens the powers of the three Deities mentioned here, He is called Purusha. The three Deities who are under the control of this primal Lord Purusha are absorbed into Him at the final stage. The first three syllables denote such absorption also. Therefore He is praised as Na’,Na’, Na’,Na’. Na’Na’NaNa’
In this series of secret mantras, dhu’, dhu’, dhu’ – the first three syllables denote destruction occurring at three levels - prakruti level, maya level and bindu level. The fourth dhu’ denotes the Supreme Lord who directs the concerned Deities to perform such destruction. So He is praised as Dhu’, Dhu’, Dhu’, Dhu’. Dhu’ Dhu’ Dhu’ Dhu’.

Om Bhu’h – the core meaning of these two terms is ‘satya’ – eternal existence. As such, these two terms denote the three eternal categories - Pati, pas’u and pa’s’a. The content of these two terms is capable of dispelling the doubts concerned with s’ivamantras, words, letters, tattvas, bhuvalas and kalas. Because of such significance, He is called Om Bhu’h. Om Bhu’h.

All the worlds which are existing in all through the tattvas in a systematic order are collectively denoted by the term Om Bhuvah. All these worlds which are pure and impure
according to their location in pure maya and impure maya are under the protection and control
of the Supreme Lord known as Nidhanes’a (the Lord of the Deities who destroy the worlds).
Because of such significance, He is denoted as Om Bhu’h.  

Om Suvaḥ

ॐ सुवः प्रभोः पदमिदं अपरं यत्प्रकीर्तितम् ।
तद्वशेषं योगिभिर्मित्यं शिवतत्वार्थकोविवः ॥ ६४

om suvah prabhoh padam idam aparam yatpraki’rtitam /
taddhyeyam yogibhirnityam  s’ivatattva’rthakovodaih // 64

Om Suvah – this term exclusively denotes Lord Siva who appears with a form fit for
meditation and worship. It has been ascertained by those who are experts in the knowledge of
tattvas and other categories related to Siva that the form of Siva is to be meditated upon
constantly by the yogis. Such Siva who appears with contemplatable form is identified with
Om Suvah.  

Om Suvah

अनिधन इति यत्प्रोक्तं नित्यं वदन्ति देवस्य ।
न विनश्यतीति भगवान् अनिधन इति विशेषत्: कथितः ॥ ६५

anidhana iti yatproktam nityam vadanti devasya /
na vinas’yati’ti bhagava’n anidhana iti vis’es”atah kathitah // 65

Anidhana

The experts maintain that what has been said as ‘anidhana’ denotes eternal existence of Lord
Siva. Bhagavan never goes out of existence. So He is very significantly declared as Anidhana.
Anidhana

संहरति देवदेवं मृजति यस्माच् सर्वभूतानि ।
शिवतत्वार्थान्जः रूपो निधनोद्भवो रूपः ॥ ६६
The Lord of all Deities dissolves all those which have been created, into their causal source and again creates them from the same source (‘nidhana’ denotes destruction and udbhava denotes creation). It has been explained by those who have known well the essential nature and the functioning order of sivatattva that Lord Siva known as Rudra is the performer of destruction and creation. So Siva(Rudra) is praised as Nidhanodbhava. Nidhanodbhava

The specific terms ‘siva’ and ‘sarva’ denote that there is not even a taint of imperfection and inauspiciousness in Lord Siva. So He is praised as ‘Siva’, ‘Sarva’. ‘Siva’, ‘Sarva’

Since Lord Siva occupies the body and soul of highly enlightened and perfect yogis and sages, He shines forth as the Great Self of all of them. So He is Parama’tman. Parama’tman

Lord Siva is in much exalted state of being Isvara to be worshipped by all the adorable Deities who are with great prowess and who are the performers of periodical dissolution and creation. Therefore He, who bears the name Sambhu, is praised as Mahes’vara. Mahes’vara
Since Siva is the Lord to be worshipped inevitably by all the yogis and sages, He is claimed to be in the highest position (mahat, mahan). He is called Deva since He is in the space of supreme consciousness. Being Mahan and Deva, He is fittingly worshipped as Maha’deva.

Even those who have not ascended to the state of Isvara are called by the specific name Isvara because of their communion with Siva, the Lord of all the beings. To differentiate Siva (Isvara) from those who are figuratively called Isvara, the significant name Sadbha’ves’vara has been given by the enlightened Sages. (Sadbhavesvara means Is’vara who is always immersed in the consciousness of totality of the souls)

The effulgence of Siva is highly superior to the brightness of all the great luminous objects and to the resplendence of all the sages and the yogis. Therefore He is praised as Maha’tejah.
yogi’ ca yogina’mapi yoga’dhipatir bhavastasma’t

Even for the enlightened yogis He presents Himself as the perfect Yogi with exemplary disciplines and skills. Therefore Lord Siva, known as Bhava, is eulogized as Yoga’dhipati (meaning, the Master of the path of supreme yoga).

Lord Bhagava’n who knows well the workings of maya, disentangles the souls from the bond of dense darkness called a’nava by binding them with the evolutes of maya. He puts this additional bondage to enable them experience their karmic fruits. He releases the souls with His hand highly skilled in giving the appropriate initiation (diksha). Therefore, the learned sages, being delighted very much, praise Him as Munca Munca.

(Hand, here denotes the Guru who functions as His tool)

He scatters abundantly the objects of enjoyments (bhogas) for the sake of the bound souls. (He does so because it is only through the enjoyment of bhogas, the souls could become free from the bondage of karma) Because of such scattering activity, He is praised with the secret words of mantra - Prathama Prathama.
He is the protector of all those souls which take refuge in Him. He relieves them from the terrific fear born of transmigratory phenomenon. So He is called S’arvah. Since He is the ultimate one to be resorted to (s’arana) and since He gives shelter and protection (varana), the Lord of the space of supreme consciousness is eulogized as S’arva by the knowers of the indescribable Reality (tatjna). S’arva S’arva

Siva assumes various forms according to His own disposition so as to fit the context (bhava). He also assumes forms as desired and as conceived by the yogis and the devotees (udbhava). So the Designer of Prakruti, Siva, is called Bahvodbhava. Lord S’amhbu is praised with these secret words of mantra which are associated with addressing mode and other implications. Bhavodbhava

Sarves”a’m bhu’ta’na’mt samsa’raviyoyakam param su’ks”mam
sukham a’tyantikam akr’takam anupamam upayacchate devah //

Sarvabhuta sukhaprad Sarvabhu’ta sukhaprada
The Lord of the space of supreme consciousness grants total liberation from the repeating phenomenon of birth and death for all the embodied souls. At this liberated state, He grants them incomparable bliss which is supreme, inaccessible to the mundane world, infinite and which is ever enjoyable, being not created afresh. So He is praised as Sarvabhu’ta Sukhapradah.  

The meaning of this mantra is that even at the very instant of contemplating His form in the mind of sadhaka, He readily offers His vibrant presence in the Sivalinga. Therefore, Lord Siva is praised as Sarvasa’nnidhyakarah.  

Brahma, Vishnu and Rudra – all these three Gods are responsible for the creation, maintenance and destruction of all the words. Paramasiva is the commissioning Lord of all these three Gods and so He is superior to them. Therefore, He is well praised by the knowers of the Supreme Reality as Brahma Vishnu Rudra Parah.
With extreme subtleness, He presents Himself within the subtle things. In those objects which undergo changes and modifications, He is present with same changes and modifications without losing His immutability. In those objects which are in concealed state, He is present with the same nature of invisibility. In those objects which are incomprehensible and inconceivable, He remains with the same nature of incomprehensibility and inconceivability. He remains reachable and attainable exclusively to all those who are with perfection and competency gained through the path of knowledge. Because of all such characteristics, the Lord of the space of consciousness remains unreachable solely through exterior worship (anarcita). So, in this Agama, Lord Siva is declared as Anarcita. 

In view of the fact that He remains unseen in his essential state by Brahma and other Gods, that state is praised by nobody or there is no hymn in praise of His essential state. That state is beyond the grasp of mind and words. So, in this Agama, He is declared as Asamstuta.
Lord Siva gets Himself eternally established in the supreme space of consciousness, the first and foremost plane in the scheme of transcendental principles. Since He occupies the first and foremost place in meditation, worship and so forth, He is called Pu’rvasthitah by the knowers of Mantras and Agamas.

He evidently and directly sees the meritorious deeds and evil deeds done by all the embodied souls. Therefore He is called ‘Sa’kshi’. His eyes are everywhere and He sees everywhere. Hence He is praised as ‘Sa’kshi’.

The Supreme Lord of all the Gods grants the state of identical existence with Siva (sivasa’yujya) to the competent sadhakas unhesitatingly and quickly. He grants this exalted state through proper initiations (diksha). The meaning of the terms ‘turu, turu’
according to the Agama is quickness of time. Since He grants the supreme state very quickly, He is praised with the words ‘turu, turu’. Turu Turu

tejomu’rtyabhidha’nam patan’ga iti mantra laks”an.am proktam/

In the treatise dealing with the characteristics of mantras, it is said that the specific name for an effulgent form is Patanga. In view of His exceeding resplendence, Siva is called Patanga. Patanga

pin’ga pin’geti tejastham pravadanti mantratantrajn”ah/

Those who have known well the mantras and the Agamas state that the nucleus which is within the cosmic luminosity is denoted by the term ‘pinga’. Since Siva is identical with this core substance, He is praised as Pinga Pinga. Pinga

jn”a’nam s’ivapadabodhah samyakcedam para’param ru’pam/

The supreme knowledge is the one which brings out and makes known the exact nature of the essential state of Siva. This knowledge is of two kinds – para and apara. Such kind of knowledge is not explained in the scriptures other than the Agamas. It remains untold in them because of its incomprehensible subtleness and vastness. This supreme knowledge is all-inclusive in nature extending to all systems of thought. So Siva who reveals such knowledge is praised as Jna’na Jna’na. Jna’na
ya’van varna vivekaḥ samyoga vibha’ga lakṣ”anah su’kṣ”mah
s’rotrendriya’rtha paramah s’abdo asau ka’raṇ. es’a’nah//

The transcendental sound which is related to the investigation of the letters and to the rules of conjunction and separation of words, which is subtle and which transcends the sound audible to the ears is handled by this Primal Lord. In view of this fact, Lord Siva is praised as S’abda S’abda.

su’ks”mo hyacintya ru’po vya’khya’tah pu’rvameva tantre asmin/
dvirabhihitah paramas’ivah sams’ayanivr’tti dars’ibhih sarvaih//

The term ‘su’kṣhma’ denotes the subtle form which could not be conceived by the mind. This has already been explained earlier in this Agama. Pramasiva is praised with the repetition of the term ‘su’kṣhma’ twice (that is, Su’kṣma Su’kṣma) by all those who have well understood the Agamic concepts to erase the doubt and to ascertain the truth.

Siva is the knower of all; superior to all other Deities; absolute controller of all; doer of all; absolutely independent; He keeps all the souls in His hold and resides within the heart of all souls; performer of cosmic functions such as creation, maintenance and others.
for the benefit of all souls; identical with unsullied purity and everlasting bliss; supreme. Because of such greatness, He is called S’iva and S’arva. S’iva S’arva

sarvamiti niravas’es”am para’parajn”a’nam uttamam guhyam/
ma’ya’bandha vimoks”am dada’ti sarvapradatas tasma’t// 90

s’iva iti sama’tmakatva’ccha’ntatva’d i’s’varah proktah /
tasmai s’iva’ya kurute nama iti s’a’nta’ya deva’ya// 91
nama iti prabhitve ayam dha’tvarthah procyate vikarajn”aih
ka’ran.aka’rya vibha’gam kurute parames’a yogam ca// 92
yugmam proktam tatraikam ka’ran.asya devasya/
ka’ryatvasya viyogam kurute vinivr’tti hetvartham// 93

Lord I’s’vara is equally disposed to all beings; He is with everlasting calmness. Because of such qualities He is called Siva. To such Lord Siva who is also called S’anta and Deva, salutations are offered with reverence. It has been explained well by those who are proficient in the
knowledge of various patterns of modifications sustained by the root words that the term ‘nama’ indicates absolute Lordship. Such meaning is obtained through the implication of root words. In the functional system of the Lord, two states are observed – cause(karana) and effect(karya). The term ‘nama’ is repeated twice in view of the activities of the Lord which are in relation to cause and effect. In the causal state, there is totality of all the objects in subtle state. In the effected state, the objects get variegated. Such variegations are meant for relieving the souls from the karmic bonds. S’iva’ya Namo Namah

एवं ब्रह्मादीनां युग्मायुग्मं पुनर्नमस्कारः।
कारणकार्य विभागं छिन्नति मायाजनम सर्वम्॥ ९४
अन्यतंत्रंसङ्गकरं नम इति युग्मं परस्य देवस्य।

In the same way, ‘namah’ is uttered first two times and then one time by Brahma and others. Two ‘namah’ denote the bifurcation into ka’rana and karya – cause and effect. Such bifurcation ultimately cuts asunder all bonds evolved out of maya. Another ‘namah’ denotes the unification of the two states, ka’rana and karya. Therefore ‘namah’ is uttered two times and then one time addressing the Supreme Deva. Namo Namah Namah

अश्वेते शुद्धः कार्यमित्रे परा नमस्कारः। ॥ ९५
प्राणाश्र्य नव प्रोक्ता मन्त्रशारीरं शिवस्य सर्वस्मिनैं।
दश चोक्ता मन्त्रपरा: शुद्धः परमा नमस्कारः। ॥ ९६
विशिष्टिर्मण्युतानि सप्तविशिष्टि संप्रदानानि।
शोषपदानि तु षड्विशिष्टि: पदानि बद्धानि सर्वतदशान्ति:। ॥ ९७

as”t’a’vete s’uddha’h ka’ryamante para’ namaskara’ra’h//
pran ava’s’ca nava prokta’ mantras’ari’re s’ivasya sarvasmin/
das’a cokta’ mantrapara’h s’uddha’h parama’ namaska’ra’h//
In this series of secret mantras with which our salutations are raised to the higher realm of tattvas, 8 mantras are concerned with pure actions related to the higher plane (suddha maya). There are 9 pranavas (OM) which are concerned with the mantra-form of Siva, irrespective of higher plane or lower plane. 10 mantras are concerned with Mantresvaras who are in the realm of pure maya. 23 mantras raise our salutations to this higher level. 27 mantras are concerned with the exalted benefits bestowed by Siva. 26 mantras are confined to the last and ultimate plane beyond the range of 36 tattvas.

Note: There are 81 mantras in the series of Vyoma Vya’pi mantras. But in the analysis given in the verses above, the total number of mantras comes to 103. The reason is that some mantras figure in more than one group. Mantras have been classified under 6 groups here. So, there is no anomaly in the total number of mantras. Which are these 8, 9 or 10 mantras among the 81 mantras? Such details could be known directly from one’s own Guru.

The principles (tattvas)

In this Agama revealed by Mahesvara 30 tattvas have been enumerated with their real nature by Siva, classified in an orderly way.
Sixteen tattvas belong to the vikara category (vikara denotes the tattvas which evolve in a modified way from another tattva). Ten tattvas are related to prakrti category. In addition to these, there are purusha tattva, vidya tattva, raga tattva and siva tattva. So the total number of tattvas is 30.

Kala tattva, avyakta (prakrti), guna tattva, buddhi tattva, ahankara tattva, sabda tattva, sparsa tattva, rupa tattva, rasa tattva and gandha tattva – these 10 tattvas are related to prakrti.

Eleven tattvas - five organs of knowledge, five organs of action and manas tattva – and the five gross elements – space, air, fire, water and earth are the sixteen tattvas belonging to the vikara category. All the worlds and worldly objects are knit together by these 30 tattvas.

Note: Basically there are 36 tattvas. But in this Agama, only 30 tattvas have been enumerated. This is not contrary to the original scheme. The first five tattvas – siva, sakti, sadasiva, isvara and suddha vidya – have been collectively mentioned in this Agama as Siva Tattva. The kala’ tattva mentioned here includes maya tattva and ka’la tattva. So totally 36 tattvas.
uktah sama’sato arthah parama’rthavida’ s’ivena tantre asmin/
a’treyavis’uddhakula’nvaya’ya gurun.a’ prbodha’ya//  102

Thus, the eternal categories, tattvas, have been expounded by Siva in this Agama, the embodiment of supreme knowledge. These have been succinctly instructed by the Guru who hailed from the pure lineage of A’treya to enlighten the disciples.

idam pura’ ka’ran.avaktrapadma’dvinihsr’tam tadbahudha’ vibhinnam/
vidyes’avraih ka’ran.atulya ru’pair mantrakriya’man.d’ala samprayogaih//  103

This Agama issued forth first from the lotus-like face of Siva, who is the Primal Lord. This was further variegated into many parts by Anantesvra whose form is in the perfect likeness of Siva. He made such divisions so as to present the details of mantras, kriyas, mandalas and the techniques of applying these, under various contexts.

kot’ya’ nibaddham  parames’vare s’aivam padam matr’gan.airupetam/
tadeva sarvam kr’tava’nmaha’tma’ bhr’gu’ttamo dva’das’abhisahasraih//  104

This Agama which is centered on the attainments of the state of Siva, which is associated with well-formed goups of letters and which was revealed by Siva was originally composed of 10 millions of verses. All those matters enshrined in these verses were summariesd in 12,000 verses by Bhrugu, the foremost among the Gurus.
Having understood in a correct order all the essential matters which are concerned with para-knowledge and apara-knowledge set forth in this Agama through instructions from his Guru, the sage Ruru, the enlightened great soul, abridged and retold this Agama in 1200 verses for the benefit of the world.

Having churned the great ocean of Sivagamas revealed by Siva, Anantesvara extracted the auspicious and everlasting nectar of Tantras. The sage Ruru, having realized the sweetness of that nectar in the form of para and apara knowledge, further authored this Tantrarnava Sangraha (abridged version of the ocean of Tantras).

The sadhaka who studies this Rauravasu’tra San’graha becomes liberated from the bonds of pa’s’a, the factors which puts the souls under constricted state; having swiftly pierced through the worlds created by Brahma who manifested from the golden egg, attains the blessed state of being in the proximity of the Supreme Lord, Siva.
Those who are in the delighted state born of the regular practice of a’sana, mantra and others, who are always disposed to offer services without expecting any reward, who are blissful by placing their head at the feet of S’ambhu, who have become pure being completely relieved from distress and enmity, very quickly reach the abode of Goddess Laks”mi, from whose anklet inscrutable melodious sounds are produced; who is adorned with girdle dangling about her waist; whose face commands reverence and who is holding lotus flowers in her raised hands.

For the devotee of Siva who is in a state of good composure, who is delighted with great enthusiasm born of the study of this Agama, the exalted siddhi (adorable divine power) reaches his hands, of its own accord within the span of three years. There is no doubt about this.
vyakta’vyakta kala’pama’lam atulam tyaktva’spadam janmano
moha’ya’sa jara’diyogikalilam ma’ya’mayam bandhanam/
s’aivahn”a’na pada’rthava’ribhiramalam praks”a’lita’tma’ s’ivam
su’ks”mam s’a’ntam ajam praya’ti paramam s’ambhoh padam nis”kalam//

Having dissociated from the physical body which serves as the storage for the unsurpassed bundles of external and internal organs and from the bondage entwined with delusion, exertion, decrepitude and such others born of ma’ya’, the sadhaka gets purified with the water known as quintessence of the subject dealt with in the knowledge-section of the Agama. Then he attains oneness with Siva, the supreme and transcendental state which is ever-pure, subtle, ever-tranquil, and uncreated.

\[\text{This is the } 10^{\text{th}} \text{ chapter titled “Detailed Exposition of the Significant Meaning of Vyoma Vya’pi Mantra” in the Rauravasu’tra San’graha}\]