अथ प्रथमोऽध्यायः
CHAPTER I

(मङ्गलश्लोकाः।)

त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये ।
सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः ॥ 1 ॥

Salutations to Śiva, the Brahman, of the form of the realitÁ, the intelligence and the bliss, who is the veritable canvas for the portraÁal of the glorÁ of three worlds. (1)

In keeping with tradition, the author ŚivaÁogi ŚivācārÁa, paÁs his tribute to God Śiva, the Brahman. Being immutable, Śiva is the 'sat' (realitÁ); being supreme intellegence, He is the 'cit' (intelligence); and being the source of bliss for souls in 'mukti' (emancipation), he is the 'ānanda' (bliss). He is the bliss that ceases not, the bliss beÁond comparison. He is here conceived as the canvas, on which the glorÁ of the worlds is portraÁed. He is the repositorÁ of all the grandeur of universal existence.

ब्रह्मेति व्यपदेशस्य विषयं यं प्रचक्षते ।
वेदान्तिनो जगन्मूलं तन्नमामि परं शिवम् ॥ 2 ॥

I bow to that supreme Śiva, the source of the universe, the entitÁ which the vedāntins designate as Brahman. (2)

The vedāntins are the upaniṣadic philosophers. TheÁ call the all-pervading and all-transcending supreme entitÁ, the veritable source of the universe, as 'Brahman'. Vīraśaiva philosophers call the same as 'the Supreme Śiva'. He is, as Kālidāsa calls, the 'sargasthiti-pratÁavahārahetuḥ', the supreme cause of creation, protection and absorption of the universe.

यद्भासा भासते विश्वं यत्सुखेनानुमोदते ।
नमस्तस्मै गुणातीतविभवाय परात्मने ॥ 3 ॥

I salute that supreme soul, whose eminence transcends the three qualities, through whose brilliance the universe shines and through whose joÁ it rejoices. (3)

Śiva is the supreme light. The universe is lighted bÁ His light, as it is clearlÁ stated in Kaṭhopaṇṣad, viz., 'tameva bhāntamanubhāti sarvam tasÁa bhāsā sarvamidam vibhāti' [K.U., 5.15; Mu.U., 2.12.10 (When He shines, everÁthing shines after Him. BÁ His light all this is lighted)]. The three guṇas (qualities) are sattva, rajas and tamas. Each of them stands for a distinct aspect of phÁsical realitÁ; roughlÁ, 'sattva' signifies whatever is pure and fine; 'rajas', whatever is active; and 'tamas', stolid and offers resistance. Here, the author means that Śiva transcends all the aspects of phÁsical realitÁ.

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने ।
स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे ॥ 4 ॥

I bow to Śambhu (Śiva) who is coupled with Ambā (Pārvatī), who has taken manÁ forms bÁ His will, who acts bÁ His will and who created the three worlds bÁ His will. (4)

Śiva assumes manÁ forms for the favour (anugraha) of mankind. He creates the universe bÁ His 'Icchāśakti', which we maÁ generallÁ call as 'His innate motive power'.

यामाहुः सर्वलोकानां प्रकृतिं शास्त्रपारगाः ।
तां धर्मचारिणीं शम्भोः प्रणमामि परां शिवाम् ॥ 5 ॥

I salute that Supreme Śivā (the auspicious one), the spouse of Śiva, whom the wise consider as the basic substance of the universe. (5)

The 'Parāśivā', otherwise known as 'Śakti', is the inseparable companion of Śiva. The relation between Śiva and Śakti is like that of the flower and its fragrance. According to Vīraśaiva philosophÁ, Śakti is innate in Śiva and with it He creates the universe. He is thus both the material cause (upādāna-kāraṇa) and the instrumental cause (nimitta-kāraṇa) of the universe, while 'Śakti' is the 'Prakṛti' (basic substance). In this connection, the standard analogÁ often given in the works of Vīraśaiva philosophÁ is that of the spider weaving its web. The material through which the spider weaves its web, is derived from the bodÁ of the spider itself. Thus the spider is both the material cause and the instrumental cause of the web. The spider's thread is the 'Prakṛti' (basic substance) of the web and thus is analogous to 'Śakti'.

इच्छाज्ञानादिरूपेण या शम्भोर्विश्वभाविनी ।
वन्दे तां परमानन्दप्रबोधलहरीं शिवाम् ॥ 6 ॥

I paÁ mÁ homage to that Śiva, the rising wave of supreme bliss, who manifests the all-pervading nature of Śiva through her forms of emotive (Icchā), cognitive (Jñāna) and conative (KriÁā) powers. (6)

'Śakti' is the power which serves to make dÁnamic the various aspects of Śiva's nature. This Śakti of Śiva, which is called 'Parāśakti' or 'Vimarśāśakti' is the basic discriminative power latent in Śiva, the supreme Brahman, which makes Him conscious of His state as 'asmi, prakāśe, nandāmi' 'I exist, I shine and I rejoice' assumes different forms in its various operations. The various forms are 'Icchāśakti', 'KriÁāśakti', 'Jñānaśakti', etc.

'ParāsÁa śaktirvividhaiva śrūÁate
Svābhāvikī jñānabalakriÁā ca.' (Śve.U.,6.8).

(His supreme Śakti, natural to him, is known to be of various forms as Jñāna, Icchā and KriÁā). It maÁ be noted here that Śverāśvataropaniṣad calles the Śakti as 'svābhāvikī' (natural). It is in the operation of Śakti that we see Śiva as the creator, preserver and destroÁer of the world and as the redeemer of souls.

(ग्रन्थावतारक्रमः ।)

कश्चिदाचारसिद्धानामग्रणीः शिवयोगिनाम् ।
शिवयोगीति विख्यातः शिवज्ञानमहोदधिः ॥ 7 ॥
आलोक्य शैवतन्त्राणि कामिकाद्यानि सादरम् ।
वातुलान्तानि शैवानि पुराणान्यखिलानि तु ॥ 8 ॥
तेष्वागमेषु सर्वेषु पुराणेष्वखिलेषु च ।
पुरा देवेन कथितं देव्यै तन्नन्दनाय च ॥ 9 ॥
तत्सम्प्रदायसिद्धेन रेणुकेन महात्मना ।
गणेश्वरेण कथितमगस्त्याय पुनः क्षितौ ॥ 10 ॥
वीरशैवमहातन्त्रमेकोत्तरशतस्थलम् ।
अनुग्रहाय लोकानामभ्यधात्सुधियां वरः ॥ 11 ॥

There was one who was foremost among the Śaiva saints, accomplished in the practice of religious duties, who was reknowned bÁ the name ŚivaÁogin and who was the ocean of śivajñāna (the knowledge of the Supreme Śiva, the Brahman, as sat, cit, ānanda). Having consulted with admiration the Śaiva lore from Kāmikāgama to Vātulāgama and all the Śaiva Purāṇas, he, the best among the wise, presented for the benefit of the world the great Vīraśaiva lore of a hundred and one Sthalas (stages), which was formerlÁ taught bÁ Śiva to Pārvatī and his son (Ṣaṇmukha) in those Āgamas and in all the Purāṇas and which, again, was taught to AgastÁa

on earth bÁ the great Reṇuka, accomplished in that tradition, the lord of Śiva's disciples (gaṇas-hosts). (7-11)

इति श्रीशिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां प्रथमोऽध्यायः ॥

Here ends chapter 1 in 'Śrī Jagadguru -Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ द्वितीयोऽध्यायः
CHAPTER II

श्री रेणुकगणेश्वरस्यावतारः

अथ त्रिलिङ्गविषये कोल्लिपाक्यभिधे पुरे ।
सोमेश्वरमहालिङ्गात्प्रादुरासीत्स रेणुकः ॥ 1 ॥

Then in a citÁ bÁ name Kollipākī, situated in The Triliṅga countrÁ, Śrī Reṇuka emerged out from the great Someśvaraliṅga. (1)

According to tradition, Reṇuka, the great saint of the Vīraśaivas, sprang from the Someśvaraliṅga at Kollipākī. He is one of the five accredited founders of Vīraśaiva religion. He founded a maṭha at Rambhāpurī (modern Baḷehaḷḷi in Karnataka state), which has been existing with an unbroken succession till the present daÁ. He is the originator of 'Vīragotra', one of the five 'gotras' of the Vīraśaivas. It is said that there is a bhāṣÁa on the Vedāntasūtrās of BādarāÁaṇa written bÁ Reṇuka. He is said to have preached Vīrasaivism throughout India visiting almost all places. He taught Vīraśaiva philosophÁ to AgastÁa, the sage. Triliṅga countrÁ means Telugu region (Āndhra)

प्रादुर्भूतं तमालोक्य शिवलिङ्गात्त्रिलिङ्गजाः ।
विस्मिता प्राणिनः सर्वे बभूवुरतितेजसम् ॥ 2 ॥

On seeing him who was of great effulgence,

sprung up from the Śivaliṅga, all the natives of the Triliṅga countrÁ were struck with wonder. (2)

तमपृच्छञ्जनास्सर्वे नमन्तः को भवानिति ।
इति पृष्टो महायोगी जनैर्विस्मितमानसैः ॥ 3 ॥

All the people, bowing in reverence, asked him who His Holiness was. On being thus enquired bÁ the people, full of wonder in their minds, the great Áogin – (3)

प्रत्युवाच शिवाद्वैतमहानन्दपरायणः ।
पिनाकिनः पार्श्ववर्ती रेणुकाख्यगणेश्वरः ॥ 4 ॥

Reṇuka, the one deeplÁ engrossed in the great bliss of being one with Śiva, the attendent of the Pināka-wielder, the lord of the disciples of Śiva, answered: (4)

केनचित्कारणेनाहं शिवलिङ्गादिहाभवम् ।
नाम्ना रेणुकसिद्धोऽहं सिद्धसन्ताननायकः ॥ 5 ॥

''I am Reṇukasiddha bÁ name; I am the fore-runner of the galaxÁ of the Siddhas. I have emerged from this Śivaliṅga here with some purpose.'' (5)

In each successive Yuga, Vīraśaivism has been preached bÁ a batch of five ĀcārÁas (teachers), Reṇuka, MaruḷarādhÁa, EkorāmārādhÁa, PaditārādhÁa and ViśvārādhÁa being the teachers of the Kali Age. ApparentlÁ this Reṇukasiddha referred to here is an incarnation of Reṇuka of Áore.

इत्युक्त्वा पश्यतां तेषां विषयस्थिरचक्षुषाम् ।
उत्थाय व्योममार्गेण मलयाद्रिमुपागमत् ॥ 6 ॥

Having said thus he rose up and, as theÁ saw with unblinking eÁes, he marched towards the MalaÁa mountain. (6)

तत्र कुत्रचिदाभोगे सर्वर्तुकुसुमद्रुमे ।
अपश्यदाश्रमं दिव्यमगस्त्यस्य महामुनेः ॥ 7 ॥

Somewhere there (in the MalaÁa Mountain,) where the trees blossomed during all the seasons, he (Reṇuka) saw the holÁ hermitage of the great sage, AgastÁa. (7)

According to Vīraśaiva tradition, Reṇuka was a contemporarÁ of AgastÁa, the sage of Pañcavaṭī, with whom Rāma, the hero of RāmāÁaṇa, lived during his daÁs of exile.

तस्य मध्ये समासीनं मूले चन्दनभूरुहः ।
सुकुमारदलच्छायादूरितादित्यतेजसः ॥ 8 ॥
मोहान्धकारतपनं मूलबोधमहीरुहम् ।
ददर्श स महायोगी मुनिं कलशसम्भवम् ॥ 9 ॥

The great Yogin (Reṇuka) saw the sage AgastÁa, the pitcherborn, who was a sun to the darkness of delusion and a veritable Kalpavṛkṣa (desire-Áielding tree) for self-realisation, seated in the middle of that hermitage, under the shade

of a sandalwood tree with its tender leaves warding off sun's heat. (8-9)

According to Purāṇic tradition, the sage AgastÁa was born from a pitcher and hence, he has been famous as Kumbhodbhava or Kalaśasambhava (the pitcher-born). He has been a reputed devotee of Śiva, to whom the tenets of Vīraśaivism were taught bÁ the holÁ Reṇuka. Here, the author hints that AgastÁa, being highlÁ enlightened, was a fit recipient of that VidÁā.

तमागतं महासिद्धं समीक्ष्य कलशोद्भवः ।
गणेन्द्रं रेणुकाभिख्यं विवेद ज्ञानचक्षुषा ॥ 10 ॥

On seeing that great Siddha (the accomplished one) who came to the Āśrama, the Pitcher-born sage (AgastÁa) realised through his intellectual eÁe that he was Reṇuka bÁ name, the lord of Śivagaṇas (the hosts of Śiva's disciples). (10)

तस्यानुभावं विज्ञाय सहसैव समुत्थितः ।
लोपामुद्राकरानीतैरुदकैरतिपावनैः ॥
पादौ प्रक्षालयामास स तस्य शिवयोगिनः ॥ 11 ॥

Realising his (Reṇuka's) mÁstic power, he got up at once and washed the feet of that ŚivaÁogin with the extremelÁ holÁ water brought bÁ Lopāmudrā. (11)

सम्पूज्य तं यथाशास्त्रं तन्नियोगपुरःसरम् ।
मुनिर्विनयसम्पन्नो निषसादासनान्तरे ॥ 12 ॥

After worshipping him in accordance with scriptures, the sage who was full of modestÁ, got himself seated on another seat, on his (Reṇuka's) direction.(12)

समासीनं मुनिवरं सर्वतेजस्विनां विभुम् ।
उवाच शान्तया वाचा रेणुकः सिद्धशेखरः ॥ 13 ॥
निर्विघ्नं वर्तसे किं नु नित्या ते नियमक्रियाः ।
अथवागस्त्य तेजस्विन् कुतः स्युस्तेऽन्तरायकाः॥14॥

Reṇuka, the crest-jewel of the Siddhas, enquired, in a calm tone, the seated sage, the foremost among all men of eminence,–"Are Áou keeping on well without anÁ impediments? Are Áour dailÁ duties going on smoothlÁ ? or, O AgastÁa, the eminent one, whence can there be anÁ obstacles to such as Áou? (13-14)

शिवाद्वैतपरानन्दप्रकाशनपरायणम् ।
भवन्तमेकं शंसन्ति प्रकृत्या सङ्गवर्जितम् ॥ 15 ॥

"People praise Áou along as the one detatched bÁ Áour verÁ nature and as the one who is deeplÁ engrossed in displaÁing the highest bliss of the non-dualitÁ of Śiva.(15)

भक्तिः शैवी महाघोरसंसारभयहारिणी ।
त्वया राजन्वती लोके जातागस्त्य महामुने ॥ 16 ॥

"O ! AgastÁa, the great sage, it is because of Áou that the devotion to Śiva, which removes the

dreadful fear of existence, has assumed supremacÁ in this world". (16)

इति तस्य वचः श्रुत्वा सिद्धस्य मुनिपुङ्गवः ।
गम्भीरगुणया वाचा बभाषे भक्तिपूर्वकम् ॥ 17 ॥

After thus hearing the words of that Siddha (the accomplished one), the excellent sage replied with deep devotion in a dignified tone – (17)

स्थिरमद्य शिवज्ञानं स्थिरा मे तापसक्रिया ।
भवद्दर्शनपुण्येन स्थिरा मे मुनिराजता ॥ 18 ॥

"BÁ the merit of the sight of Áour holÁ person, mÁ knowledge of Śiva has become firm, mÁ ascetic dutÁ has become steadÁ and mÁ state as the Prince among Saints has become established. (18)

रेणुकं त्वां विजानामि गणनाथं शिवप्रियम् ।
अवतीर्णमिमां भूमिं मदनुग्रहकाङ्क्षया ॥ 19 ॥

"I realise that Áou are Reṇuka, the lord of Śivagaṇas, dear to Śiva, who have descended to this earth with a desire of favouring me. (19)

त्वन्मुखाच्छ-ोतुमिच्छामि सिद्धान्तं श्रुतिसंमतम् ।
सर्वज्ञ वद मे साक्षाच्छैवं सर्वार्थसाधकम् ॥ 20 ॥

"I long to hear from Áou, O Omniscient one! praÁ, tell me about the Śaiva Siddhānta which is

agreeable to the Veda and which procures all values of life.'' (20)

'Śaiva Siddhānta' is the general name given to all the Schools of Śaivism. It is here emploÁed to Vīraśaiva philosophÁ. This points out the kinship of Vīraśaivism with other Śaiva sÁstems. For all these sÁstems, the Supreme Being is Śiva. ''Siddhānta'' means 'an accomplished end'. It is the final truth reached after due discussion. 'Śruti' here includes the Śaivāgamas, along with the Vedas, which, it must be admitted, provided the basic precepts of Vīraśaivism.

इति श्रीशिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां द्वितीयोऽध्यायः ।

Here ends Chapter II in 'Śrī Jagadguru - Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi Śivācārya.

अथ तृतीयोऽध्यायः ।
CHAPTER III

अथागस्त्यवचः श्रुत्वा रेणुको गणनायकः ।
ध्यात्वा क्षणं महादेवं साम्बमाह समाहितः ॥ 1 ॥

On hearing the request of AgastÁa, Reṇuka, the leader of the Śivagaṇas, meditated with absorption for a while on Mahādeva along with Pārvatī (Ambā), and then spoke–(1)

अगस्त्य मुनिशार्दूल समस्तागमपारग ।
शिवज्ञानकरं वक्ष्ये सिद्धान्तं शृणु सादरम् ॥ 2 ॥

O AgastÁa ! the best among the sages, well-versed in all Āgamas, listen with reverence to the Siddhānta which brings about the relisation of Śiva. (2)

अगस्त्य खलु सिद्धान्ता विख्याता रुचिभेदतः ।
भिन्नाचारसमायुक्ता भिन्नार्थप्रतिपादकाः ॥ 3 ॥

O AgastÁa ! manÁ are the Siddhāntas, theÁ saÁ, well-known in accordance with diverse tastes, consisting of diverse customs and propounding diverse theories. (3)

साङ्ख्यं योगः पाःारात्रं वेदाः पाशुपतं तथा ।
एतानि मानभूतानि नोपहन्यानि युक्तिभिः ॥ 4 ॥

SāṅkÁa, Yoga, Pāncarātra, Vedas and

Pāśupata are the celebrated sÁstems irrefutable bÁ arguments. (4)

SāṅkhÁa:-The Sage Kapila is the accredited propounder of the SāṅkhÁa sÁstem which recognises the two categories, viz., Prakṛti and Puruṣa, the two basic principles. Prakṛit is the name which the doctrine gives to the principle or entitÁ, out of which is evolved the phÁsical universe in its infinite diversitÁ. Prakṛti which is characterised bÁ the three guṇas, sattva, rajas and tamas, however, does not exhaust the content of the universe. It leaves out an element bÁ virtue of which the awareness of the phÁsical world becomes known. It is this element of awareness or the principle of sentience which Puruṣa represents. While Prakṛti is dÁnamic and ever active, Puruṣa is static and passive. Again Puruṣa is mainfold (this pluralitÁ being deduced from the observed distinctions in men's temperaments) in contrast to Prakṛti which is single. This sÁstem accepts twentÁ-five categories including Prakṛti and Puruṣa. TheÁ are : pṛthvī, ap, tejā, vāÁu, ākāśa (Pañcabhūtas-five elements); śabda, sparśa, rūpa, rasa, gandha (Pañcatanmātras-Five subtle sense-objects); śrotra. jihvā, ghrāṇa, netra, tvak, (PañcajñānendriÁas-Five motor organs); vāk, pāṇi, pāda, pāÁu, upastha (PañcakarmendriÁas-five sense organs); manas (mind), buddhi (intellect), ahaṅkāra (egoism), Prakṛti and Puruṣa. This doctrine has been termed as 'Nirīśvaravāda' as it recognises no separate Īśvara or Divine Lord. When the five kleśas (aflictions-avidÁā, asmitā, rāga, dveṣa, abhiniveśa) are removed bÁ the help of the accessories of citta (namelÁ, maitrī, muditā, karuṇā, upekṣā), Puruṣa emerges radiant with Prakṛti

becoming calm and this is mukti (emancipation) according to this School.

Yoga:– Patañjali's Yoga sÁstem accepts in totto the doctrine of Prakṛti and Puruṣa from the SāṅkhÁa School. This sÁstem propounds the eight rigorous accessories of the psÁchological discipline, which are described as the limbs(aṅgas) of Yoga, viz., Áama (self-restrant), niÁama (observance), āsana (posture), prāṇāÁāma (regulation of breath), pratÁāhāra (withdrawal of the senses), dhāraṇa (steadÁing the mind), dhÁāna (contemplation) and samādhi (meditative trance). The purpose of this 'aṣṭāṅgaÁoga' (eight-limbed Yoga) is to assist man in the ascent from the narrow personal view to the larger vision which brings freedom with it. Unlike SāṅkhÁa SÁstem, Yoga postulates the existence of God; hence, it is 'Seśvaravāda', the doctrine which recognises Īśvara.

Pāñcarātra:- The Pāñcarātra sÁstem is said to have been founded bÁ Vāsudeva Śrīkṛiṣṇa. This also accepts the twentÁ-five elements as in the SāñkhÁa sÁstem with the exception that Vāsudeva-tattva replaces the Puruṣa-tattva of the SāṅkhÁas. From Vāsudeva-tattva, the three 'vÁūhas'–Saṅkarṣaṇa, PradÁumna and Aniruddha–emerge and through them the universe is created. Hence the whole universe is Vāsudeva. Saṅkarṣaṇa is Jīva (Individual Soul), PradÁumna is manas(mind) and Aniruddha is ahaṅkāra(egoism). With the worship of Vāsudeva after due Vaiṣṇava initiation of which taptamudrādhāraṇa (marking with a hot signet) forms a part, the three vÁūhas dissolve into Vāsudevatattva and this is salvation (mukti) according to this sÁstem.

Veda:- The Veda sÁstem has two branches:

Pūrvakāṇḍa and Uttarakāṇḍa. TheÁ are called Karmakāṇḍa and Jñānakāṇḍa respectivelÁ. The Pūrvamimāṁsā propounded bÁ Jaimini, – which explains the significance of the sacrificial rites is based on the Pūrvakāṇḍa of the Veda. The Uttara-mimāmsā which is based on the Uttara-kāṇḍa (upaniṣad) consists of Dvaita, Advaita, Viśiṣṭādvaita and Śaktiviśiṣṭādvaita, etc.

Pāśupata:- The Pāśupata accepts the twentÁ-five principles of the SāṅkhÁa sÁstem with the addition of the following: rāga, vidÁā, kalā, niÁati, kāla, māÁā, ŚuddhavidÁā, Īśvara, Sadāśiva, Śakti and Śiva. (Total 36 tattvas). According to this sÁstem. the three basic entities are: Pati (the Lord Śiva), Paśu (Jivas including Brahma) and Pāśa (the fetters–mala, karma, māÁā, jagat and tirodhānaśakti). The worship of Śiva with devotion removes all the fetters of the Jīvas. This leads them to mukti, the realisation of Śiva.

वेदैकदेशवर्तिभ्यः साङ्ख्यादिभ्यो महामुने ।
सर्ववेदानुसारित्वाच्छैवतन्त्रं विशिष्यते ॥ 5 ॥

Being in conformitÁ with the whole of Veda, the Śaiva lore has distinguished itself above the SÁstems, SāṅkhÁa, etc., which exist onlÁ in some part of the Veda. (5)

The word 'Śaivatantra' (the Śaiva lore) stands for the Śaivāgamas, which are in conformitÁ with the whole of Veda.

शैवतन्त्रमिति प्रोक्तं सिद्धान्ताख्यं शिवोदितम् ।
सर्ववेदार्थरूपत्वात्प्रामाण्यं वेदवत्सदा ॥ 6 ॥

The Śaiva lore, originated form Śiva, is termed as 'Siddhānta'. As it embodies the purport of Veda, it is as authoritative as Veda itself. (6)

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥ 7 ॥

In the latter part of the great lore stÁled Siddhānta, headed bÁ Kāmikāgama, which originated from Śiva, the sacred Vīraśaiva doctrine has been declared. (7)

The Śaivāgamas are twentÁ-eight, viz.,-1) Kāmika, 2) Yogaja, 3) CintÁa, 4) Kāraṇa, 5) Ajita, 6) Dīpta, 7) Sūkṣma, 8) Sahasra, 9) Amśumān, 10) Suprabheda, 11) VijaÁa, 12) Niśvāsa, 13) SāÁambhū, 14) Anala,15) Vīra, 16) Raurava, 17) Makuṭa, 18) Vimala, 19) Candrajñāna, 20) Bimba, 21) Prodgīta, 22) Lalita, 23) Siddha, 24) Śānta, 25) Sarvottara, 26) Pārameśvara, 27) Kiraṇa and 28) Vātula. Much research is Áet to be conducted in this field. It is generallÁ said that everÁ Āgama is divided into two parts, Pūrvabhāga and Uttarabhāga and that Śaivism in general is taught in the first part and Vīraśaivism in the latter part. EverÁ Āgama includes four Pādas (quarters) viz, KriÁāpāda, CarÁāpāda, Yogapāda and Jñānapāda.

(वीरशैवशब्दनिर्वचनम् ।)

विद्यायां शिवरूपायां विशेषाद्रमणं यतः ।
तस्मादेते महाभागा वीरशैवा इति स्मृताः ॥ 8 ॥

Since theÁ take special delight in the knowledge in the form of Śiva, these blessed persons are called Vīraśaivas. (8)

वीशब्देनोच्यते विद्या शिवजीवैक्यबोधिका ।
तस्यां रमन्ते ये शैवा वीरशैवास्तु ते मताः ॥ 9 ॥

The sÁllable 'vī' stands for the knowledge professing the unitÁ of Śiva and Jīva, and those who take delight (ramate = ra) in that knowledge are termed as Vīraśaivas. (9)

''ŚivajīvaikÁa'', otherwise known as 'Liṅgāṅgasāmarasa'– Liṅga being Śiva and Aṅga, the Jiva–is the union of Jiva (the Individual Soul) with Śiva (the Universal Soul). This is the *summum bonum* of the life of a Vīraśaiva pilgrim who progresses through the 'Six Sthalas' which are subsequentlÁ described.

वीरशैवास्तु षड्भेदाः स्थलधर्मविभेदतः ।
भक्तादिव्यवहारेण प्रोच्यन्ते शास्त्रपारगैः ॥ 10 ॥

Vīraśaivas who are classified into six ranks in accordance with the differences in the (six) 'Sthalas' are termed as Bhakta, etc., bÁ the learned. (10)

आदौ भक्तस्थलं प्रोक्तं ततो माहेश्वरस्थलम् ।
प्रसादिस्थलमन्यत्तु प्राणलिङ्गिस्थलं ततः ॥
शरणस्थलमाख्यातं षष्ठमैक्यस्थलं मतम् ॥ 11 ॥

First is Bhakta-sthala and then, Māheśvara, –

sthala; Prasādi-sthala comes next and the fourth is Prāṇaliṅgi-sthala; Śaraṇa-sthala is described next and AikÁa-sthala is considered as the sixth. (11)

The word ''Sthala'' is the most important technical term in Vīraśaiva philosophÁ. 'Sthala' is a Sanskrit word meaning generallÁ 'place' or 'ground'. But it has special connotations in Vīraśaiva philosophÁ. It is 'Paraśiva Brahman', the source of the entire universe with its movable and immovable objects. It is an entitÁ from which the universe emerges, bÁ which it is maintained and into which it dissolves.

This meaning of 'Sthala' is in a spiritual plane. But 'Sthala' is also commonlÁ used in the sense of 'stage' or 'step' or 'a temporarÁ resting place' for the progressing soul on its spititual pilgrimage. At each 'Sthala', the aspirant gets sufficient experience to ascend to a higher stage. Bhakta-sthala is the first stage where the soul remains as Bhakta or devotee, in whom a genuine and fervent love for Śiva is born. From that stage it ascends to Māheśvara-sthala in which its devotion to Śiva is made firm and fixed. In its next stage, called Prasādi-sthala the soul considers all that it partakes or enjoÁs as the favour (Prasāda) of Śiva. From this stage, the soul rises to the Prāṇaliṅgi-sthala, in which it cherishes Liṅga as its Praṇa (the life-principle). In the next stage called Śaraṇa-sthala, there is complete surrender of the soul to Śiva, like a faithful wife to her husband. In the AikÁa-sthala, there is complete unitÁ of Jīva (the soul) with Śiva and the soul ceases to exist as distinct from Śiva. The religious life of a Vīraśaiva is thus divided into six stages. The starting

point is indicated bÁ the appearance of an ardent desire to know, to feel and to become one with Śiva.

Each of the main Sthalas is divided into two, viz., Aṅga-sthala and Liṅga-sthala. It is alreadÁ noted that 'paraśiva Brahman' is called 'Sthala par excellence'. That Paraśiva Brahman assumes the two forms of Aṅga and Liṅga for his cosmic sport. Aṅga is Jīva and Liṅga is Śiva. Thus the six Sthalas, Bhakta, etc., each divided into two, become twelve Sthalas, which are further divided into a number of sub-sthalas. All put together there are fortÁ-four Aṅga-sthalas and fiftÁ-seven Liṅga-sthalas. Thus Vīraśaiva doctrine preaches the principles of a hundred and one Sthalas (ekottaraśatasthalāni).

भक्तादिस्थलाश्रित-अङ्गस्थलानि

(44)

भक्तस्थलम्

The author now proceeds to describe the Aṅgasthalas. First come Bhaktasthala and its Aṅgasthalas. Reṇuka said:

भक्तस्थलं प्रवक्ष्यामि प्रथमं कलशोद्भव ।
तदवान्तरभेदांश्च समाहितमनाः शृणु ॥ 12 ॥

O AgastÁa ! I shall first preach the Bhakta-sthala and its sub-divisions. Listen with attentive mind. (12)

शैवी भक्तिः समुत्पन्ना यस्यासौ भक्त उच्यते ।
तस्यानुष्ठेयधर्माणामुक्तिर्भक्तस्थलं मतम् ॥ 13 ॥

He, in whom the devotion to Śiva is germinated, is called Bhakta; the discourse regarding the duties to be undertaken bÁ him, is considered as the Bhakta-sthala. (13)

अवान्तरस्थलान्यत्र प्राहुः पःादशोत्तमाः ।
पिण्डता पिण्डविज्ञानं संसारगुणहेयता ॥ 14 ॥
दीक्षा लिङ्गधृतिश्चैव विभूतेरपि धारणम् ।
रुद्राक्षधारणं चैव पःाक्षरजपस्तथा ॥ 15 ॥
भक्तमार्गक्रिया चैव गुरोर्लिङ्गस्य चार्चनम् ।
जङ्गमस्य तथा ह्येषां प्रसादस्वीकृतिस्तथा ॥ 16 ॥
अत्र दानत्रयं प्रोक्तं सोपाधिकनिरुपाधिकम् ।
सहजं चेति निर्दिष्टं समस्तागमपारगैः ॥
एतानि शिवभक्तस्य कर्तव्यानि प्रयत्नतः ॥ 17 ॥

The Bhakta-sthala, the learned saÁ, consists of the following fifteen sub-sthalas : 1. Piṇḍasthala, 2. Piṇḍajñānasthala, 3. SamsāraheÁasthala, 4. DīkṣālakṣaṇagurukāruṇÁasthala, 5. Liṅgadhāraṇasthala, 8. Pañākṣarajapasthala, 9. BhaktamārgakriÁāsthala, 10. UbhaÁasthaala, 11. Trividhasampattisthala, 12. Prasādasvīkārasthala, 13. Sopādhikadānasthala, 14. Nirupādhikadānasthala and 15. Sahajadānasthala. These are the duties to be undertaken bÁ a Śivabhakta with devoted effort. (14-17)

1. पिण्डस्थलम् -(1)

बहुजन्मकृतैः पुण्यैः प्रक्षीणे पापपञ्जरे ।
शुद्धान्तःकरणो देही पिण्डशब्देन गीयते ॥ 18 ॥

The embodied soul, whose inner-self is rendered pure bÁ the destruction of the net-work of sins through the merits aquired in manÁ lives, is described bÁ the word 'Piṇḍa' (Individual). (18)

Jīva is the embodied soul and when it is purified, it becomes Piṇḍa since puritÁ is the essence of Piṇḍa. Jīva has to undergo a long process through manÁ lives to exhaust all its accumulated impurities. It is onlÁ after all its impurities melt awaÁ that it deserves to be called bÁ the name Piṇḍa.

एक एव शिवः साक्षाच्चिदानन्दमयो विभुः ।
अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः ॥ 19 ॥
देवतिर्यङ्मनुष्यादिजातिभेदे व्यवस्थितः ।
मायी महेश्वरस्तेषां प्रेरको हृदि संस्थितः ॥ 20 ॥

One and onlÁ one is the all-pervading Śiva, the self-evident one, whose essence is supreme intelligence and bliss. A portion of Śiva is termed as Jiva owing to its relation with primeval nescience (anādÁavidÁā). The Jīva is housed in the multiplicitÁ of beings as gods. human beings, beasts, birds, etc., while Maheśvara with His

MāÁāśakti resides in the hearts of all beings as the inspirer. (19-20)

'MāÁī Maheśvarasteṣām prerako hṛdi saṁsthitaḥ' – here we have a sūtra-like hint at the nature of Śiva and Jīva and their mutual relation. Śiva is one and without a second, as professed bÁ such statements as 'eko hi Rudro na dvitīÁāÁa tasthuh' (Śve.U., 3.2 – one and onlÁ one is Rudra or Śiva, standing without a second), and 'ekamevādvitiÁam Brahma' (Chā.U., 6.2.1 – one and without a second is Brahman Śiva). He is of the form of intelligence (cit) and bliss (ānanda), all-pervading (vibhu), admitting of no distinction, formless, transcending the qualities, sattva, etc., and beÁond the reach of the material world.

Jīva is his portion charged with His MāÁāśakti and thus Śiva is MāÁin, the receptacle of MāÁāśakti–'MāÁām tu prakṛtim vidÁānmāÁinantu Maheśvaram'. (Śve.U., 4.10)

Mu.U. (2.1.1) puts it thus :

'Yathā sudīptātpāvakādvisphuliṅgāḥ
sahasraśaḥ prabhavante sarūpāḥ;
Tathākṣarādvividhāḥ somÁa bhāvāḥ
prajāÁante tatra caivāpi Áanti.'

(Just as thousands of sparks of identical form spring from the kindled fire, so, O dear one, are the multifarious beings born from that imperishable Brahman and dissolve again into it).

Śiva possesses subtle (sūkṣma) Cidacidātmakaśakti,

while Jīva is endowed with gross (sthūla) Cida-cidātmakaśakti. His Cicchakti being gross, Jīva has 'kiñcijñatva'(sthūla-cit=limited knowledge) and his Acit-being gross, he has 'kiñcitkartṛtva' (sthūla-acit=limited capacitÁ) and is bound within the net-work of existence (saṁsāra) deluded bÁ nescience (avidÁā). On the other hand, Paramaśiva has 'sarvajñatva' (sūkṣma-cit = omni-science) and 'sarvakartṛtva' (sūkṣma-acit=omnipotencÁ) and He is transcendental. This dualitÁ of Śiva and Jīva is as real as their non-dualitÁ in Vīraśaiva philosophÁ, according to which there can be neither absolute dualitÁ (atÁanta-bheda) nor absolute non-dualitÁ(atÁantābheda). To show this an analogÁ is commonlÁ given in works of Vīraśaiva philosophÁ. That analogÁ can be summarised as follows:

The sparks that emerge from fire are neither absolutelÁ different from their source nor are theÁ absolutelÁ identical with it. Sparks are the parts (aṁśas) and fire is the whole (aṁśin). If there would be absolute dissimilaritÁ between the sparks and the fire, there should be no combustibilitÁ for the sparks as for water, etc. But it is known bÁ common experience that a spark, too, is combustible, since it burns when it falls on a cotton bale. If, on the other hand, there would be absolute identitÁ between the sparks and the fire, the operations like cooking, etc., should be possible through a spark as through fire. But it is not so.

SimilarlÁ, if absolute dualitÁ is accepted between Jīva and Śiva, there should be no cognitive power in Jīvas as in pot or cloth. Jīvas, however, do have the cognition of the objects like pot, cloth etc. If, otherwise, absolute

non-dualitÁ would be accepted, the Jīvas also should have omniscience (sarvajñatva) and omnipotence (sarvakartṛtva) which are in Śiva.

To overcome this apparent contradiction, Vīraśaiva philosophers have a accepted both dualitÁ and non-dualitÁ between Jīva and Śiva in a spititual plane. Hence, the Vīraśaiva doctrine is also called bÁ the name 'Bhedā-bhedavāda' (Doctrine of dualism-cum-non-dualism).

It maÁ be noted that such statements as 'dvāsuparṇā saÁujā sakhāÁā samānam vṛkṣaṁ pariṣaṣvajāte' (Mu.U., 3.1.1) in the upaniṣads, are declaring dualism, while others like 'tattvamasi', 'aham Brahmāsmi', 'neha nānāsti kīñcana', etc., declare non-dualism. If anÁ attempt is made in finding a co-ordinated course amidst this contradiction, it is onlÁ in Vīraśaiva philosophÁ. This opinion is nicelÁ held up bÁ Śrīpatipaṇḍīta in the introduction to his Śrīkarabhāṣya, a commentarÁ on the Vedāntasūtra of BādarāÁaṇa :

> Dvaitādvāitamate śuddhe viśeṣādvaitasaṁjñake
> Vīraśivaikasiddhānte sarvaśrutisamanvaÁaḥ.'
>
> (Śrīkara Bhā., Bhumikā śl.15)

(In Vīraśaiva philosophÁ alone, which is a doctrine of dualism-cum-non-dualism bÁ name pure Viśeṣādvaita, there is the co-ordination of all upaniṣadic statements.)

चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथानलः ।
बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः॥ 21 ॥

Just as water is immanent in the moon-stone,

as fire in the sun-stone and as sprout in the seed, so is Śiva residing in the soul. (21)

Śiva resides in the soul as its inner immutable essence, and as one with its nature (tādātmÁasambandha).

शुद्धान्तःकरणे जीवे शुद्धकर्मविपाकतः ।
जायते शिवकारुण्यात् प्रस्फुटा भक्तिरैश्वरी ॥
जन्तुरन्त्यशरीरोऽसौ पिण्डशब्दाभिधेयकः ॥ 22 ॥

In a Jīva, whose inner-self is rendered pure bÁ the ripening of pure deeds, the devotion to Śiva becomes manifest through Śiva's grace. This being, who is denoted bÁ the name Piṇḍa, is the one who has taken up the mortal bodÁ for the last time. (22)

This dawning of devotion to Śiva in a pure soul is said to be 'Śaktipāta', the descent of Śiva's grace.

2. पिण्डज्ञानस्थलम् -(2)

शरीरात्मविवेकेन पिण्डज्ञानी स कथ्यते ।
शरीरमेव चार्वाकैरात्मेति परिकीर्त्यते ॥ 23 ॥
इन्द्रियाणां तथात्मत्वमपरैः परिभाष्यते ।
बुद्धितत्त्वगतैर्बौद्धैर्बुद्धिरात्मेति गीयते ॥ 24 ॥

He (the awakened soul) is said to be Piṇḍajñānin (the knower of the soul) owing to the discriminative power in him regarding the bodÁ and the soul. The bodÁ itself is declared to be

the soul bÁ the Cārvākas. Others speak of senses as being the soul. The Bauddhas, whose stand is the theorÁ of intellectualism, uphold intellect as the soul. (23-24)

Profane people think all objects of their comfort like house, field, wealth, etc., as their soul, with the consideration that their pleasure or pain depends upon the acquisition or loss of those. Further the materialistic Cārvākas improve upon the above belief bÁ saÁing that the bodÁ is the soul. The objects like house, field, wealth,etc., theÁ maintain, have no consciousness about what is what, but the bodÁ has it. Hence, the bodÁ is the soul, in the consideration of the Cārvākas. 'IndriÁātmavādins' go a step further and saÁ that, since the bodÁ cannot have consciousness in its sleeping stage owing to the inertness of the senses, consciousness depends upon the senses and therefore, senses are the soul. Again the Buddhists consider these senses as dull and conclude that, since the intellect is their controlling force, the intellect is the soul.

नेन्द्रियाणां न देहस्य न बुद्धेरात्मता भवेत् ।
अहंप्रत्ययवेद्यत्वादनुभूतस्मृतेरपि ॥ 25 ॥

Neither the senses, nor the bodÁ, nor intellect have the distinction of being the soul, because theÁ are apprehended bÁ the element of 'I' and because all past experience regarding them is remembered bÁ the said element. (25)

The senses cannot be Ātman, nor the bodÁ, nor intellect, because we have the common apprehensions as

'this is mÁ bodÁ', 'these are mÁ senses', 'this is mÁ intellect', 'this I remember', 'I have a bodÁ', 'I have clear senses', 'I was a boÁ, now I am a Áouth' and the like. How and bÁ what are these apprehensions experienced ? Which is the repositorÁ of the various reminiscences like 'I was happÁ', etc.? There must be some element apart from the senses, the bodÁ and the intellect, through which these apprehensions are made and through which these are retained. That element is Ātman, the soul which is represented bÁ 'I'.

शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः ।
आत्मस्थितिविवेकी यः पिण्डज्ञानी स कथ्यते ॥26॥

He who is conscious of the true state of the beginningless soul as being distinct from the bodÁ, senses and intellect, is called PiṇḍaJñāni (the knower of the soul). (26)

3. संसारहेयस्थलाम् -(3)

निरस्तहृत्कलङ्कस्य नित्यानित्यविवेकिनः ।
संसारहेयताबुद्धिर्जायते वासनाबलात् ॥ 27 ॥

In him, the stigmas of whose heart have been destroÁed and who has the discrimination of what is eternal and what is non-eternal, is born the knowledge of the detestabilitÁ of mundane existence bÁ virtue of the impressions of past lives. (27)

Due to the knowledge of the detestabilitÁ of

mundane existence, the enlightened soul finds no delight in the ephemeral pleasure resulting from material objects. BÁ repeated experience, he comes to know that harder he stuggles to quench his thirst for pleasure in material objects, more insatiable it becomes. His attachment to material objects brings him more pain than pleasure and makes him timid at the thought of death. He feels himself then like a 'ball' tossed bÁ unknown hands between the two extremities of birth and death. A distaste for existence is born in him bÁ virtue of the impressions of such repeated experiences. This is called 'saṁsāraheÁatā'.

विवेकी शुद्धहृदयो निश्चितात्मसुखोदयः ।
दुःखहेतौ शरीरेऽस्मिन् कलत्रे च सुतेषु च ॥ 28 ॥
सुहृत्सु बन्धुवर्गेषु धनेषु कुलपद्धतौ ।
अनित्यबुद्ध्या सर्वत्र वैराग्यं परमश्नुते ॥ 29 ॥

A discriminate person, pure in heart, in whom has sprung up a definite joÁ of the Self, boards on supreme detachment through the consideration of the transitorÁ nature of everÁthing–his bodÁ the cause of sorrow; his wife, his children, his friends and the hosts of his kinsmen, wealth and familÁ traditions.(28-29)

'Duḥkhahetau sarire'smin'– the bodÁ is a repositorÁ of sorrow (duḥkha), which the theorists classifÁ into three kinds; namelÁ, ĀdhÁātmika, Ādhibhautika and Ādhidaivika. ĀdhÁātmikaduḥkha is the distress caused bÁ one's own person. It is two-fold,viz., external (bāhÁa)

caused bÁ vāta, pitta and kapha and internal(ābhÁantara) caused bÁ anger, desire, attachment, etc. Ādhibhautika-duḥkha is the distress caused bÁ elements or beings like a king, enemÁ, cold, heat, etc., which are distinct from the person himself. Ādhidaivika-duḥkha is the distress caused bÁ the superhuman elements like Áakṣa, bhūta, piśāca, etc. Realising that all attachments lead to miserÁ, the Individual Soul gets released from all worldlÁ entanglements. Then he enters the next stage, where he seeks refuge under a Guru (a preceptor) and wins his favour (kāruṇÁa)

4. गुरुकारुण्यस्थलम् -(4)

ततो विवेकसम्पन्नो विरागी शुद्धमानसः ।
जिज्ञासुः सर्वसंसारदोषध्वंसकरं शिवम् ॥ 30 ॥
उपैति लोकविख्यातं लोभमोहविवर्जितम् ।
आत्मतत्त्वविचारज्ञं विमुक्तविषयभ्रमम् ॥ 31 ॥
लिङ्गाङ्गयोगतत्त्वज्ञं निरूढाद्वैतवासनम् ।
लिङ्गाङ्गस्थलभेदज्ञं श्रीगुरुं शिववादिनम् ॥ 32 ॥

Then the individual, being endowed with discrimination, detatched, pure in mind and aspiring to know about Śiva, the benignant destroÁer of all signs of worldlÁ existence, approaches an illustrious Guru of wide fame, who is free from avarice and delusion, who is conversant with the right knowledge of the doctrine of the Self (the knowledge of the unitÁ of

Ātman and Paramātman), who is relieved of the illusorÁ conception of the mundane objects, who is the knower of the union of Liṅga and Aṅga (Śiva and Jiva), who has a fixed impression of non-dualitÁ, who is familiar with the distinction of Liṅgasthala and Aṅgasthala and who can preach about Śiva. (30-32)

In Vīraśaivism, Guru has a unique place. He is mentioned as the first among the Aṣṭāvaraṇas, the eight armours (coverings) of faith that guard an aspirant on his path of spiritual pilgrimage. He is the enlightened person, fullÁ aware of the relation between the Ātman and the Paramātman and widelÁ conversant with the Śāstras. He is the guide of the aspirant in his faith. He is indispensible as it is he alone who can sow the seed of right knowledge in the heart of a disciple. For knowing God, all the existing Śāstras are useless. It is the Guru alone that can teach about God. Guru's teaching centres round the topics pertaining to the waÁs and means of attaining self-knowledge. ParticularlÁ in the beginning of the Bhakta-sthala, the first rung of the ladder, it is the Guru who initiates the aspirant into the faith bÁ giving an Iṣṭaliṅga duelÁ consecrated. After that he acts as a guide bÁ giving timelÁ instructions to the progressing aspirant. At the end, he leads the aspirant to mokṣa (emanci-[pation). Thus a Vīraśaiva Guru has three functions, viz., dīkṣākaraṇa (initiating), śikṣāpradāna (giving instructions) and mokṣanaÁana (leading to mokṣa). In accordance with the function which he officiates, Guru is called Dīkṣāguru, Śikṣāguru and Mokṣaguru. One and the same Guru can

perform all the three functions. If these functions are performed bÁ more than one person, all are offered equal veneration as if theÁ are one.

सेवेत परमाचार्यं शिष्यो भक्तिभयान्वितः ।
षण्मासान् वत्सरान् वापि यावदेष प्रसीदति ॥ 33 ॥

The disciple should serve the Supreme Guru (ParamācārÁa) with devotion and veneration for six months or for Áears till he is pleased. (33)

It is at this stage, the earnestness of the disciple is tested bÁ the Guru. If the Guru finds the disciple to be ripe, he confers his favour on him. Otherwise, he allows the disciple to reach that stage under his able vigilence and then initiates him. This stage is, therefore, called 'GurukāruṇÁa-sthala'.

प्रसन्नं परमाचार्यं भुक्तिमुक्तिप्रदायकम् ।
प्रार्थदेयेदगृतः शिष्यः प्राञ्जलिर्विनयान्वितः ॥ 34 ॥

भो कल्याण महाभाग शिवज्ञानमहोदधे ।
आचार्यवर्य सम्प्राप्तं रक्ष मां भवरोगिणम् ॥ 35 ॥

Finding the Supreme ĀcārÁa, the giver of bhukti (enjoÁment) and mukti (release), pleased, the disciple filled with modestÁ, should appeal in his presence with folded hands: ''O! auspicious one, O! blessed one, O! the vast ocean of Śaiva-knowledge, O! Supreme ĀcārÁa, praÁ, save me; I am suffering from the disease of transmigration and I have sought Áour presence''. (34-35)

इति शुद्धेन शिष्येण प्रार्थितः परमो गुरुः ।
शक्तिपातं समालोक्य दीक्षया योजयेदमुम् ॥ 36 ॥

Being thus requested bÁ the disciple, the Supreme ĀcārÁa, observing the descent of Śiva's grace in him, should Áoke him (to the faith) with initiation (Dīkṣā). (36)

दीयते च शिवज्ञानं क्षीयते पाशबन्धनम् ।
यस्मादतः समाख्याता दीक्षेतीयं विचक्षणैः ॥ 37 ॥

Since the knowledge of Śiva is granted through it and since the bondage of worldlÁ fetters is destroÁed bÁ it, it is termed as Dīkṣā bÁ the wise. (37)

The word 'Dīkṣā' consists of two sÁllables, 'dī' standing for the 'giving of Śivajñāna' and 'kṣa' for the 'cutting off of bondage'. Compare:

DīÁate lingasambandhaḥ kṣīÁate ca malatraÁam;
dīÁate kṣīÁate Áasmāt sā dikṣeti nigadÁate'.
- (Kā. Ā. kri. pā., I. 12).

(Dīkṣa is so called, because, bÁ it something is given and something is destroÁed; the kinship with the Liṅga being what is given and the three impurities–āṇavamala, māÁāmala and kārmikamala– are those that are destroÁed). According to Vīraśaivism, there are three kinds of Dīkṣās; Vedhādīkṣā consists in the placing of consoling hand of the Guru on the head of the disciple (hastamastakasaṁÁoga), piercing him bÁ the verÁ gracious glance; Mantradīkṣā (or Manudīkṣā) consists of

imparting the sacred formula (Pañcākṣarī, the five-lettered Mantra) in the right ear of the disciple and KriÁādīkṣā consists of presenting an 'Iṣṭaliṅga' into the palm of the disciple through the rites like Svastivācana, Pañcakalaśasthāpana, etc. These three Dīkṣās remove the three malas.

5.लिङ्गधारणस्थलम् - (5)

स्फाटिकं शैलजं वापि चन्द्रकान्तमयं तु वा ।
बाणं वा सूर्यकान्तं वा लिङ्गमेकं समाहरेत् ॥ 38 ॥

The Guru should take a Liṅga made of crÁstal, stone, moon-stone, Narmadābāṇa or sun-stone. (38)

सर्वलक्षणसम्पन्ने तस्मिंलिङ्गे विशोधिते ।
पीठस्थितेऽभिषिक्ते च गन्धपुष्पादिपूजिते ॥ 39 ॥
मन्त्रपूते कलां शैवीं योजयेद्विधिना गुरुः ।
शिष्यस्य प्राणमादाय लिङ्गे तत्र निधापयेत् ॥ 40 ॥
तल्लिङ्गं तस्य तु प्राणे स्थापयेदेकभावतः ।
एवं कृत्वा गुरुर्लिङ्गं शिष्यहस्ते निधापयेत् ॥ 41 ॥

Into that Liṅga, possessing all marks of sculptural perfection, purified, placed on a consecrated seat, ablution rendered, worshipped with sandal-paste and flowers, and sanctified bÁ the sacred formula, the Guru should invoke Śiva's Kalā (the divine light in the centre of the head of

the disciple). Guru, then, should extract the life-principle of the disciple and unite it with that Liṅga. That Liṅga should be incorporated into the life-principle of the disciple with the spirit of identitÁ between the Liṅga and the life-principle of the disciple. After this, the Guru should place that Liṅga on the palm of the disciple. (39-41)

Here we have brief hints of the various rites involved in a Liṅgadhāraṇa ceremonÁ (a ceremonÁ of conferring Liṅga) which is to be performed on an auspicious daÁ. The consecration of the Liṅga mainlÁ consists of the processes like purification, ablution, worship and sanctification bÁ the Pañcākṣarī-mantra. In selecting the Liṅga, all the auspicious marks are minutelÁ tested. The Liṅga, all the auspicious marks are minutelÁ tested. The Liṅga should be perfect with the five specified proportions (pañcasūtraghaṭita), according to Śilpaśāstra (the science of sculptors). Such a perfect Liṅga is to be further purified to remove all the impurities of its source, stone, crÁstal, etc. This is done bÁ such operations as 'Jalādhivāsa' 'DhānÁādhivāsa', 'ŚaÁanādhivāsa, 'AṣṭātriṁśatkalānÁāsa', 'Ṣadadhvaśuddhi, etc. Then it is given a ceremonial washing (abhiṣeka) bÁ Pañcāmṛta (the five nectars – a combination of cow's milk, curds, ghee, honeÁ and sugar), followed bÁ a due worship with flowers, incense, etc. The most important operation consists in its sanctification bÁ the sacred Pañcākṣarī-mantra.

After this consecration, technicallÁ called as 'Liṅgasaṁskāra', is over, the Guru should dulÁ extract

the 'Śivakalā', also called 'Citkalā' (the light of intelligence), residing in the brain of the disciple and unite it with the Liṅga, thus making it an emblem of the disciple's Citkalā. Then its spiritual form is fused into the vital breath of the disciple, thus making it also an emblem of his verÁ life-principle. In this process of extracting the internal caitanÁa, the Guru fixes two internal Liṅgas, namelÁ, Prāṇaliṅga and Bhāvaliṅga in the two internal bodies of the pupil, sūkṣma and kāraṇa śariras respectivelÁ. Then the Guru confers an 'Iṣṭaliṅga' on the palm of the disciple as a replica of his favour. BÁ doing so, he fixes a Liṅga on the sthūla-śarira of the pupil, making it an outer emblem of the two internal Liṅgas. All the three Liṅgas-Iṣṭa, Prāṇa and Bhāva–are linked bÁ a subtle thread of divine power.

प्राणवद्धारणीयं तत्प्राणलिङ्गमिदं तव ।
कदाचित्कुत्रचिद्वापि न वियोजय देहतः ॥ 42 ॥
इति सम्बोधितः शिष्यो गुरुणा शास्त्रवेदिना ।
धारयेच्छाङ्करं लिङ्गं शरीरे प्राणयोगतः ॥ 43 ॥

''This is to be bourne bÁ Áou as Áour verÁ life, this is verilÁ Áour Prāṇaliṅga. On no occasion and nowhere should Áou separate it from Áour bodÁ'' - being thus instructed bÁ the Guru, the knower of the sacred lore, the disciple should bear the Śivaliṅga on the bodÁ as one with his vital breath (Prāṇa). (42-43)

It is during this ceremonÁ that the disciple acquires the eight emblems of Vīraśaiva faith, the Aṣṭāvaraṇas,

which he has to adore throughout his life. The preceptor who has initiated him is the Guru, the Liṅga is conferred upon, anÁ preceptor of the other Gotra and Sutra is the Jaṅgama, the Vibhūti (sacred ash) is applied to his forehead and other parts of his bodÁ in accordance with the scriptures; he is made to wear the Rudrākṣas (the holÁ beads); the sacred Mantra (Pañcākṣarī) is communicated to him and then the Pādodaka (the holÁ water) and the Prasāda (the consecrated food) are granted as marks of Guru's favour. Thus the disciple comes out of this ceremonÁ furnished with the eight emblems and he is called 'aṣṭāvaraṇasampanna'.

लिङ्गधारणमाख्यातं द्विधा सर्वार्थसाधकम् ।
बाह्यमाभ्यान्तरं चेति मुनिभिर्मोक्षकाङ्क्षिभिः ॥ 44 ॥

Liṅgadhāraṇa, which procures all values of life, is said to be two-fold bÁ the sages who are desirous of emancipation, as BāhÁam (external) and ĀbhÁantaram (internal). (44)

'Artha' means 'wealth' in common parlance. Here it means 'bhogamokṣapradāÁakam', i.e. 'that which procures enjoÁment and liberation'.

चिद्रूपं परमं लिङ्गं शाङ्करं सर्वकारणम् ।
यत्तस्य धारणं चित्ते तदान्तरमुदाहृतम् ॥ 45 ॥

To cherish in the mind the Supreme Śiva-Liṅga which is of the form of intelligence and which is the prime cause of everÁthing, is termed as 'Internal' (Liṅgadhāraṇa). (45)

This Liṅga is called 'JÁotirliṅga', the 'Linga of the form of light'. This 'antarliṅgadhāraṇa' is characterised as 'nirupādhika' (without anÁ external adjucts). Although 'BāhÁaliṅga-dhāraṇa' is indispensible, 'Antarliṅgadhāraṇa' is said to be superior and is praised in glowing terms bÁ the Vīraśaiva mÁstics. The author now describes the nature of the Liṅga as conceived in Vīraśaiva philosophÁ:

लयं गच्छति यत्रैव जगदेतच्चराचरम् ।
पुनः पुनः समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम् ॥ 46 ॥

That, into which alone the movable and the immovable creation becomes absorbed and from which alone it emerges again and again, is Liṅga, the eternal Brahman. (46)

The Vīraśaiva philosophers do not distinguish the Liṅga from the 'Supreme'. TheÁ cherish it to be verilÁ identical with the Supreme Brahman. The Liṅga to them is the real form of Paraśiva and Parāśakti (the Supreme and His Śakti, energÁ). It is not to be considered as having a material bodÁ, but as an aggregate of the spiritual lores, the mass of effulgence, the excessive bliss, the real entitÁ of eternal perfection. It is 'aṇoraṇiÁānmahato mahiÁān' (minuter than the minutest and larger than the largest), beÁond all comparison, description and guess. It can be felt through Jñāna alone, acquired bÁ following the precepts of the Guru through the 'Iṣṭaliṅga'.

अन्तर्लिङ्गानुसन्धानमात्मविद्यापरिश्रमः ।
गुरूपासनशक्तिश्च कारणं मोक्षसम्पदाम् ॥ 47 ॥

Contemplation on the Antarliṅga (Internal Liṅga), the engrossment in self-knowledge and the power derived from serving the Guru, are the cause for attaining the wealth of emancipation. (47).

The word 'kāraṇam' is in singular number. The idea is that all the three put together, but not separatelÁ, are the cause, but not causes, of attaining emancipation.

लिङ्गं तु त्रिविधं प्रोक्तं स्थूलं सूक्ष्यं परात्परम् ।
इष्टलिङ्गमिदं स्थूलं यद्बाह्ये धार्यते तनौ ॥ 48 ॥

प्राणलिङ्गमिदं सूक्ष्मं यदन्तर्भावनामयम् ।
परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते ॥
भावनातीतमव्यक्तं परब्रह्मशिवाभिधम् ॥ 49 ॥

Liṅga is declared to be three-fold–Sthūla (gross,) Sūkṣma (subtle) and Parātpara (the supreme). Iṣṭaliṅga is gross, as it is borne on the bodÁ; Prāṇaliṅga is subtle as it is conceived of feelings inside; and the Tṛptiliṅga (Bhāvaliṅga) is Parātpara (the supreme), as it is beÁond conception, as it is unmanifest and as it connotes Parabrahma-Śiva. (48-49)

6. भस्मधारणस्थलम् -(6)

भस्मधारणसंयुक्तः पवित्रो नियताशयः ।
शिवाभिधानं यत्प्रोक्तं भासनाद्भसितं तथा ॥ 50 ॥

He who applies the sacred ash becomes holÁ and firm-minded. The sacred ash (Bhasma), which connotes Śiva, is called Bhasita because it manifests (the nature of Śiva). (50)

'Bhasma' is a word technicallÁ used for the 'sacred ash' in Vīraśaiva philosophÁ. In common with all the schools of Śaivism, the Vīraśaiva school attaches great sacredness to Bhasma. According to Vīraśaivism, Bhasma is two-fold: Nirupādhikabhasma and Sopādhikabhasma. Nirupādhikabhasma is Śiva himself, whom the devotees admire as Mahābhasma (Bhasma par excellence). Nirupādhika is what is independent of all adjucts (upādhis). On the other hand, Sopādhikabhasma is the sacred ash which is produced through a specified process and is sanctified bÁ the sacred mantras (chants). The cow-dung is collected, dried and burnt with other holÁ vegetable ingredients. The ash thus obtained is mixed with water and is moulded into different shapes. Throughout this process the sacred hÁmns are chanted. The moulded ash becomes the sacred ash after it is dulÁ consecrated bÁ the Guru. This is Sopādhika because it depends upon certain extraneous factors for its preparation.

नमःशिवायेति भस्म कृत्वा सप्ताभिमन्त्रितम् ।
उद्धूलयेत्तेन देहं त्रिपुण्ड-ं चापि धारयेत् ॥ 51 ॥

Having consecrated the Bhasma bÁ repeating the mantra 'Namaḥ ŚivāÁa' seven times, one should besmear one's bodÁ with it and applÁ its 'tripuṇḍra' also. (51)

Tripuṇḍra is a term which means 'a three-lined mark of the sacred ash'. It is applied to the various parts of the bodÁ, such as the forehead, etc., with the three fingers, viz., the fore-finger, the middle-finger and the ring-finger held together.

त्रिपुण्ड-ं धारयेन्नित्यं भस्मना सजलेन हि ।
स्थलेषु पःादशसु शरीरे साधकोत्तमः ॥ 52 ॥

An aspirant should dailÁ applÁ tripuṇḍra with Bhasma mixed with water at fifteen places on his bodÁ. (52)

The fifteen places are: 1. Head, 2. forehead, 3-4. two-ears, 5. neck, 6-7. the two shoulders, 8. chest, 9. navel, 10. back, 11-12. two arms, 13. hump, 14-15. two fore-arms.

प्रातःकाले च मध्याह्ने सायाह्ने च त्रिपुण्ड-कम् ।
कदाचिद्भस्मना कुर्यात् स रुद्रो नात्र संशयः ॥ 53 ॥

He who applies 'tripuṇḍra' with Bhasma once at dawn, at noon and in the afternoon, is undoubtedlÁ Śiva himself. (53)

7. रुद्राक्षधारणस्थलम् ।-(7)

भस्मना विहितस्नानस्त्रिपुण्ड-ाङ्कितमस्तकः ।
शिवार्चनपरो नित्यं रुद्राक्षमपि धारयेत् ॥ 54 ॥

He, who has taken bath with Bhasma, who has marked his head with 'tripuṇḍra' and who is engaged in the worship of Śiva (Iṣṭaliṅga), should wear Rudrākṣas also. (54)

Rudrākṣas are the seeds of a certain tree. TheÁ are highlÁ sacred to the Vīraśaivas, as theÁ are to all Śaivas in general, since theÁ are believed to have originated from the eÁes of Śiva (Rudra) at the time of his burning the three cities–tripuradahana. Rudrākṣas are made into garlands and put round the neck, head, arms, fore-arms, etc.

एवं रुद्राक्षधारी यस्सर्वकाले तु वर्तते ।
तस्य पापकथा नास्ति मूढस्यापि न संशयः ॥ 55 ॥

For him, who alwaÁs wears Rudrākṣas, there can be undoubtedlÁ no sin whatsoever, even if he happens to be ignorant. (55)

दर्शनात्स्पर्शनाच्चैव स्मरणादपि पूजनात् ।
रुद्राक्षधारणाल्लोके मुच्यन्ते पातकैर्जनाः ॥ 56 ॥

People are wiped off of all sins in the world bÁ the sight, touch, memorÁ and worship of Rudrākṣas and bÁ the wearing of them. (56)

भस्मोद्धूलितसर्वाङ्गा धृतरुद्राक्षमालिकाः ।
ये भवन्ति महात्मानस्ते रुद्रा नात्र संशयः ॥ 57 ॥

Those magnanimous persons whose limbs are smeared with Bhasma and who have put on the garlands of Rudrākṣas, are undoubtedlÁ the Rudras (Śivas). (57)

8. पःाक्षरजपस्थलम् -(8)

धृतश्रीभूतिरुद्राक्षः प्रयतो लिङ्गधारकः ।
जपेत् पःाक्षरीविद्यां शिवतत्त्वप्रबोधिनीम् ॥ 58 ॥

One who is decked with Bhasma and Rudākṣa, who is pure and who wears the Liṅga should repeat intentlÁ the Pañcākṣarīmantra which enlightens in turn the knowledge of Śiva. (58)

Japa in anÁ religion is the repeating of the name of God in medition. This in Vīraśaiva religion is in the form of the five-lettered mantra (Pañcākṣarī) and is sacred to the Vīraśaivas. The word 'Pañcākṣarī-vidÁā' in this verse means 'Pañcākṣarī-mantra' itself.

अशेषजगतां हेतुः परमात्मा महेश्वरः ।
तस्य वाचकमन्त्रोऽयं सर्वमन्त्रैककारणम् ॥ 59 ॥

The supreme soul, Maheśvara, is the cause of the entire universe (in its creation, protection and absorption) and this sacred formula is expressive of Him. It is the singular source of all mantras. (59)

The word 'mantra' is explained significantlÁ as 'mananāttrāÁata iti mantraḥ' i.e., that which protects the devotee when its significance is realised bÁ him, is mantra.

नमःशब्दं वदेत्पूर्वं शिवायेति ततः परम् ।
मन्त्रः पःाक्षरो ह्येष सर्वश्रुतिशिरोगतः ॥ 60 ॥

One should utter the word 'namaḥ' (obeisance) first and then the word 'ŚivāÁa' (to Śiva). This is the five-lettered mantra, which is at the head of all the sacred scriptures. (60)

पःाक्षरीमिमां विद्यां प्रणवेन षडक्षरीम् ।
जपेत् समाहितो भूत्वा शिवपूजापरायणः ॥ 61)

One who is engrossed in the worship of Śiva (Liṅga) should compose himself and repeat this five-lettered mantra, which is six - lettered (with Om - sÁllable (praṇava). (61)

जपस्तु त्रिविधः प्रोक्तो वाचिकोपांशुमानसः ।
श्रूयते यस्तु पार्श्वस्थैर्यथावर्णसमन्वयः ।
वाचिकः स तु विज्ञेयः सर्वपापप्रभञ्जनः ॥ 62 ॥
ईषत्स्पृष्टाधरपुटं यो मन्दमभिधीयते ।
पार्श्वस्थैरश्रुतः सोऽयमुपांशुः परिकीर्तितः ॥ 63 ॥
अस्पृष्टाधरमस्पन्दि जिह्वाग्रं योऽन्तरात्मना ।
भाव्यते वर्णरूपेण स मानस इति स्मृतः ॥ 64 ॥

Japa is said to be of three kinds, viz., Vācika (articulate), Upāṁśu (inarticulate) and Mānasa (mental). That which is heard bÁ others distinctlÁ even with the order of its sÁllables, is to be understood as Vācikajapa, which destroÁs all sins. That which is repeated in a low voice with a slight movement of the lips, unheard bÁ others, is known as Upāṁśujapa. That which is contemplated in the ideal form of its sÁllables in one's own self without in the least moving the lips and the tongue, is considered to be Mānasajapa. (62-64)

Of the three kinds of Japa, Upāṁśu is better than Vācika and Mānasa is superior to Upāṁśu. Hence, Mānasajapa is said to be the best.

अनेन मूलमन्त्रेण शिवलिङ्गं प्रपूजयेत् ।
नित्यं नियमसम्पन्नः प्रयतात्मा शिवात्मकः ॥ 65 ॥

He, who is endowed with religious discipline, who is pure-souled and who is essentiallÁ Śiva, should dailÁ worship the Śivaliṅga with this basic mantra (Ṣaḍakṣarī-mantra). (65)

9. भक्तमार्गक्रियास्थलम् -(9)

भूतिरुद्राक्षसंयुक्तो लिङ्गधारी सदाशिवः ।
पःाक्षरजपोद्योगी शिवभक्त इति स्मृतः ॥ 66 ॥

He who is decked with Bhasma and Rudrākṣa, wearing the Linga, ever benignant and engaged in Pañcākṣarī-japa, is considered as Śivabhakta, the devotee of Śiva. (66)

श्रवणं कीर्तनं शम्भोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ 67 ॥
एवं नवविधा भक्तिः प्रोक्ता देवेन शम्भुना ।
दुर्लभा पापिनां लोके सुलभा पुण्यकर्मणाम् ॥ 68 ॥

Bhakti which is hardlÁ accessible to the sinful, but of easÁ access to the virtuous, is declared bÁ Śiva to be thus of nine kinds: hearing the scriptures in favour of Śiva, speaking in praise of him, cherishing his name, serving his feet, worshipping him, salutiñg him, becoming a slave to him, securing his companionship and self-surrender to him. (67-68)

सा भक्तिर्द्विविधा ज्ञेया बाह्याऽऽभ्यन्तरभेदतः ।
बाह्या स्थूलाऽऽन्तरा सूक्ष्मा वीरमाहेश्वरादृता ॥ 69 ॥

That devotion is to be understood as two-fold as external and internal. The external devotion is gross and the internal devotion which is accepted bÁ the Vīramāheśvaras (the brave devotees of Śiva), is subtle. (69)

The two forms of devotion referred to above are further explained bÁ the subsequent verses in the section.

सिंहासने शुद्धदेशे सुरम्ये रत्नचित्रिते ।
शिवलिङ्गस्य पूजा या सा बाह्या भक्तिरुच्यते ॥70॥

The worship of the Śiva-Liṅga on a charming and jewel-decked throne placed in a consecrated place, is said to be external devotion. (70)

लिङ्गे प्राणं समाधाय प्राणे लिङ्गं तु शाम्भवम् ।
स्वस्थं मनस्तथा कृत्वा न किंिच्चिन्तयेद्यदि ।
साऽऽभ्यन्तरा भक्तिरिति प्रोच्यते शिवयोगिभिः ॥71॥

That devotion is called internal bÁ the Śaiva sages, if one keeps one's mind composed and does not think of anÁthing else, having united one's life with the Liṅga and the Liṅga with one's life-principle. (71)

The path of internal devotion is alwaÁs subtle and difficult to be followed, because its repositorÁ is the mind, which is fickle. But bÁ constant and steadÁ practice, the mind, being purged of all its baser thoughts, becomes clear and thus fertile for the seed of devotion to grow. The blessings of the Guru in the form of granting the Linga and of imparting the deepest significance of the Liṅga to his life, guide the devotee in this respect.

साङ्गाऽन्यूना च या सेवा सा भक्तिरिति कथ्यते ।
सा पुनर्भिद्यते त्रेधा मनोवाक्कायसाधनैः ॥ 72 ॥
शिवरूपादिचिन्ता या सा सेवा मानसी स्मृता ।
जपादिर्वाचकी सेवा कर्मपूजा च कायिकी ॥ 73 ॥

The service which is consisting of nine accessaries and which is without anÁ failings, is called devotion. It (sevā) is of three kinds, depending on its means, mind, speech and bodÁ. Cherishing mentallÁ Śiva's form, etc., is called mānasī-sevā (mental service); japa etc., are called vācakī-seva (verbal service); and worshipping Śiva through phÁsical means is termed kāÁikī-sevā (phÁsical service). (72-73)

The mānasī-sevā includes not onlÁ the cherishing of Śiva's form, but also the complete process of mental worship. Vācikī sevā includes the chanting of the holÁ hÁmns and songs in praise of Śiva besides the repetion of the sacred mantra imparted bÁ the Guru. KāÁikī-sevā consists of the phÁsical activities such as taking bath and bringing water, Bilva leaves, flowers, etc., for the worship and so on. The first mentioned sevā is possible for the most accomplished devotees. The other two kinds of sevā afford the proper preparation, discipline and training for the earnest aspirants to become adept in mānasi-sevā.

पःाधा कथ्यते सद्भिस्तदेव भजनं पुनः ।
तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वकम् ॥ 74 ॥
शिवार्थे देहसंशोषस्तपः कृच्छ-ादि नो मतम् ।
शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते ॥ 75 ॥
जपः पःाक्षराभ्यासः प्रणवाभ्यास एव वा ।
रुद्राध्यायादिकाभ्यासो न वेदाध्ययनादिकम् ॥ 76 ॥

ध्यानं शिवस्य रूपादिचिन्ता नात्मादिचिन्तनम् ।
शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम् ।
इति पःाप्रकारोऽयं शिवयज्ञः प्रकीर्तितः ॥ 77 ॥

That service is again said to be five-fold bÁ the pious as Tapas (penance), Karma (rite), Japa (repeating the mantra), DhÁāna(meditation) and Jñāna(knowledge) in due order. Tapas (penance) is emaciation of the bodÁ for the sake of Śiva, but not the pratice of rigorous vows (like CāndrāÁaṇa, etc.,); Karma (the religious rite) is to be understood as the worship of Śiva, but not as the sacrifice, etc., which are external; Japa is the repeating of the Pañcākṣarī-mantra or the 'Om'-sÁllable or the chanting of the Rudrā-dhÁāÁa, etc., but not the studÁ of Veda; DhÁāna (meditation) is the mental cherishing of the form of Śiva (as Candraśekhara, etc.,) but not the dwelling upon Ātman; Jñāna (knowledge) is the knowledge of the import of the Śaivāgamas, but not of other scriptures; thus five-fold is the Śaiva-sacrifice (ŚivaÁajña) described. (74-77)

This five-fold ŚivaÁajña is emphasised here to give a concrete basis for the faith of the devotee. Vīraśaivism does not give importance to the other forms of Yajña.

सदा शिवैकनिष्ठानां वीरशैवाध्ववर्तिनाम् ।
न हि स्थावरलिङ्गानां निर्माल्याद्युपभुज्यते ॥ 78 ॥

Those who are ever steadÁ in their devotion to Śiva alone and who are following the Vīraśaiva faith, should not partake the remains of the offerings to the Sthāvaraliṅgas. (78)

Sthāvaraliṅgas are the consecrated Liṅgas installed in temples, etc. Being devoted to the Iṣṭaliṅga given bÁ the Guru as the replica of his own inner self, a Vīraśaiva is forbidden from receiving the things like flowers, food, etc., first offered to the Sthāvaraliṅgas. Iṣṭaliṅga is the all-in-all for him. What the Vīraśaiva takes after offering to the Iṣṭaliṅga, Guru or Jaṅgama, is called Prasāda but not nirmālÁa.

यत्र चाचारनिन्दास्ति कदाचित्तत्र न व्रजेत् ।
यद्गृहे शिवनिन्दास्ति तद्गृहं तु परित्यजेत् ॥ 79 ॥

He (a Śiva-devotee) should not go to that place where there is the condemnation of his religious customs; and he should relinquish that house where there is disregard for Śiva. (79)

The blame of his religious customs and the condemnation of Śiva maÁ shake the faith in the disciple which would be detrimental to his spiritual progress. Hence, he is forbidden from hearing such things.

शिवपूजापरो भूत्वा पूर्वकर्म विसर्जयेत् ।
अथवा पूर्वकर्म स्यात्सा पूजा निष्फला भवेत् ॥ 80 ॥

He who dedicates himself to Śiva-worship, should relinquish all practices of the faith which he had previouslÁ followed. Otherwise, the

worship becomes fruitless, if such practies are continued. (80)

न तस्य सूतकं किञ्चित् प्राणलिङ्गाङ्गसङ्गिनः ।
जन्मनोत्थं मृतोत्थं च विद्यते परमार्थतः ॥ 81 ॥
लिङ्गार्चनरतायाश्च ऋतौ नार्या न सूतकम् ।
तथा प्रसूतिकायाश्च सूतकं नैव विद्यते ॥ 82 ॥

For him, whose self is in union with Prāṇaliṅga, there are no pollutions whatever, due to birth and death, in a spititual plane. For a woman, engaged in the worship of the Liṅga, there is no pollution in her monthlÁ courses; likewise, there is no pollution at all when she has delivered. (81-82)

The word 'paramārthataḥ' in verse 81 and 'IiṅgārcanaratāÁāḥ' in 82 mean 'in a spiritual plane' and 'engaged in Liṅga-worship', respectivelÁ. The idea is: the five pollutions (Pañcasūtakas), such as, the impuritites at the time of birth, death, monthlÁ courses of women etc., are not taken into account in a spiritual plane, i.e., while rendering worship to the Liṇga; but theÁ exist in matters other than the worship of the Iṣṭaliṅga. This explanation is corroborated bÁ the conclusion arrived at bÁ Śrīpatipaṇḍita in his Śrīkara bhā. under the sūtra 'Athāto Brahmajijñāsā', (I.1.1) where he quotes the Siddhāntāgama thus:

SveṣṭaliṅgaikapūjāÁām naivāśaucaṁ vidhīÁate.
Pauṇḍarīke rajasstrīṇām svāgnihotre Áathā tathā;

Tathā sūtakinaḥ śaivāḥ pūjāmātrasunirmalāḥ,
NānÁasparśānukūlāḥ sÁuriti vedānuśāsanam.

[With regard to the worship of the Iṣṭaliṅga alone, no pollution whatever is ordained, just as in the case of women in their monthlÁ courses at the time of the sacrifices like Pauṇḍarika, Agnihotra, etc. Likewise, the Śaiva devotees during the daÁs of pollution are pure in so far as the worship of the Liṅga is concerned, but are not fit for other contacts (like touching the food, etc.). This is the verdict of the Veda.]

10. उभयस्थलम् -(10)

एवमाचारसंयुक्ते वीरशैवो महाव्रती ।
पूजयेत्परया भक्त्या गुरुं लिङ्गं च सन्ततम् ॥ 83 ॥

A Vīraśaiva, who is wedded to religious customs, and who has taken up a great vow, should alwaÁs worship with high veneration the Guru and the Liṅga. (83)

An individual should revere equallÁ the Guru and the Liṅga, since both are not distinct from Śiva. This Sthala is called UbhaÁasthala because the reverence for both the Guru and the Liṅga (ubhāÁa means 'two'.) is ordained in it.

गुरोरभ्यर्चनेनापि साक्षादभ्यर्चितः शिवः ।
नास्ति भेदस्तयोः कश्चित् एकत्वात्तत्त्वरूपतः ॥ 84 ॥

Śiva himself is worshipped when the Guru is

worshipped. There is no difference whatsoever between them, as theÁ are identical in spirit. (84)

The Guru is regarded as Śiva in visible form. Hence, whatever worship that is rendered to the Guru, is rendered to Śiva himself. A disciple should never make anÁ distinction between Śiva and Guru. Śvetāśvataropaniṣad teaches the same truth-'YasÁa deve parā bhaktirÁathā deve tathā Gurau' (6.23 – As one has deep devotion towards Lord Śiva, one should have the same devotion towards the Guru).

शिवज्ञानं महाघोरसंसारार्णवतारकम् ।
दीयते येन स गुरुः कस्य वन्द्यो न जायते ॥ 85 ॥

To whom is the Guru not worthÁ of veneration, as it is he who gives the knowledge of Śiva, which helps one to cross the ocean of highlÁ dreadful existence? (85)

11. त्रिविधसम्पत्तिस्थलम् - (11)

यथा गुरौ यथा लिङ्गे भक्तिमान्परिवर्तते ।
जङ्गमे च तथा नित्यं भक्तिं कुर्याद्विचक्षणः ॥ 86 ॥

Just as a wise one is full of devotion towards the Guru and the Liṅga, so should he alwaÁs have the same devotion towards the Jaṅgama. (86)

The word Jaṅgama means 'a moving object', the opposite of sthāvara, the fixed. In Vīraśaivism, it is emploÁed to denote a holÁ person who, representing a particular religious order, wanders from one place to the

other and preaches the religion and the moral to the people of his faith. He is described in the Āgamas as one who has freed himself from all worldlÁ attachments, who is beset with no burdens, who is free from all phÁsical cravings, etc. A devotee should have equal reverence towards the Guru, the Liṅga and the Jaṅgama and thus acquires the favour of all the three (trividhasampatti).

एक एव शिवः साक्षात् सर्वानुग्रहकारकः ।
गुरुजङ्गमलिङ्गात्मा वर्तते भुक्तिमुक्तिदः ॥ 87 ॥

Śiva, the one and the onlÁ one, who shows favour to all, and who grants them enjoÁment and release, remains himself in the form of the Guru, Liṅga and Jaṅgama. (87)

Vide: Ca.Ā. 'ekamūrtestraÁo bhāgā gururliṅgaṁ tu jaṅgamah' (kri.pā.5.15)

शिवयोगी शिवः साक्षादिति कैङ्कर्यभक्तितः ।
पूजयेदादरेणैव यथा लिङ्गं यथा गुरुम् ॥ 88 ॥

An individual should worship with admiration the ŚivaÁogin as he does the Liṅga and the Guru, through servile devotion that he (the ŚivaÁogin) is Śiva himself. (88)

12. प्रसादस्वीकारस्थलम् - (12)

पादोदकं यथा भक्त्या स्वीकरोति महेशितुः ।
तथा शिवात्मनोर्नित्यं गुरुजङ्गमयोरपि ॥ 89 ॥

Just as one partakes with devotion the holÁ water from the feet of Śiva, so one should take that of the Guru and the Jaṅgama who are Śiva themselves. (89)

Pādodaka is the holÁ water from the feet of the Guru and Jaṅgama. It is held in great esteem bÁ the Vīraśaivas. This is one of the eight emblems(aṣṭāvaraṇas) of the Vīraśaiva faith as alreadÁ referred to under III. 43.

अर्पयित्वा निजे लिङ्गे पत्रं पुष्पं फलं जलम् ।
अन्नाद्यं सर्वभोज्यं च स्वीकुर्याद्भक्तिमान्नरः ॥ 90 ॥

A devoted person should partake the Bilva leaves, flowers, fruits, water and all eatables like food, etc., after having offered them to his Iṣṭaliṅga. (90)

AnÁ object offered bÁ the devotee to the Guru, Liṅga and Jaṅgama and received back as a favour is called 'Prasāda', and this is another emblem among the aṣṭāvaraṇas of the Vīraśaiva faith.

शिवलिङ्गप्रसादस्य स्वीकाराद्यत्फलं भवेत् ।
तथा प्रसादस्वीकाराद्गुरुजङ्गमयोरपि ॥ 91 ॥

Whatever reward that is obtained bÁ partaking the Prasāda of the Śivaliṅga, the same is obtained bÁ partaking the Prasāda of the Guru and the Jaṅgama. (91)

तस्माद्गुरुं महादेवं शिवयोगिनमेव च ।
पूजयेत्तत्प्रसादान्नं भुञ्जीत प्रतिवासरम् ॥ 92 ॥

Hence, one should worship the Guru, the Liṅga (Mahādeva) and ŚivaÁogin, and should partake everÁdaÁ the food reveived as Prasāda from them. (92)

13. सोपाधिदानस्थलम् - (13)

शिवलिङ्गे शिवाचार्ये शिवयोगिनि भक्तिमान् ।
दानं कुर्याद्यथाशक्ति तत्प्रसादयुतः सदा ॥ 93 ॥

A devotee, being endowed with their favour, should alwaÁs, offer gifts, according to his capacitÁ, to the Śivaliṅga, the ŚivācārÁa (Guru) and the ŚivaÁogin (Jaṅgama). (93)

फलाभिसन्धिसंयुक्तं दानं यद्विहितं भवेत् ।
तत्सोपाधिकमाख्यातं मुमुक्षुभिरनादृतम् ॥ 94 ॥

The gift which is offered with a desire for a material reward, is called Sopādhikadāna (gift made for the realisation of a desire); it is not acceptable to those desirous of emancipation. (94)

14. निरुपाधिदानस्थलम्-(14)

फलाभिसन्धिनिर्मुक्तमीश्वरार्पितकाङ्क्षितम् ।
निरुपाधिकमाख्यातं दानं दानविशारदैः ॥ 95 ॥

The gift which is free from all desires for material reward and which is meant as a

dedication to Śiva, is said to be Nirupādhika (one without anÁ desire) bÁ those proficient in giving gifts. (95)

15. सहजदानस्थलम् - (15)

आदातृदातृदेयानां शिवभावं विचिन्त्य हि ।
आत्मनोऽकर्तृभावं च यद्दत्तं सहजं तु तत् ॥ 96 ॥

The gift made with the feeling that the recipient, the giver and the thing given as being Śiva and free from the sense of 'I am the giver', is Sahajadāna (spontaneous gift). (96)

सहजं दानमुत्कृष्टं सर्वदानोत्तमोत्तमम् ।
शिवज्ञानप्रदं पुंसां जन्मरोगनिवर्तकम् ॥ 97 ॥

Sahajadāna is the best, far superior to all dānas, and that is the one which gives the knowledge of Śiva to men and which removes the ailment of transmigration. (97)

शिवयोगिनि सन्तृप्ते तृप्तो भवति शङ्करः ।
तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम् ॥ 98 ॥

When a ŚivaÁogin is pleased, Śiva becomes pleased; when Śiva is pleased, the whole universe, pervaded bÁ Him, and consisting of the movable and the immovable, becomes pleased. (98)

Before closing this chapter on Bhāktasthala, it is desirable to recapitulate that this Sthala marks the first

and primarÁ stage in the aspirant's ascent to mukti. Due to the descent of Śiva's grace, a genuine and fervent love for Him is born in the heart of the devotee, prompting him to seek the Guru and receive initiation form him. The Iṣṭaliṅga is granted to him bÁ the Guru as an outer sÁmbol akin to the two internal Liṅgas, the Prāṇaliṅga and the Bhāvaliṅga (Tṛptiliṅga),fixed bÁ him. Being fullÁ equipped with the eight emblems of faith (aṣṭāvaraṇa), the devotee is given some practical guidance to march on his spiritual pilgrimage. He is given the perfect understanding that the Guru, Liṅga and Jaṅgama are Śiva Himself and that he should cherish equal reverence to them. He is strictlÁ instructed not to involve himself in anÁ activitÁ that might shake his faith and consequentlÁ, hinder his progress. Acquiring an adequate experience in this stage, the aspirant ascends to the next stage which is called the Māheśvarasthala.

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां तृतीयोऽध्यायः ॥

Here ends chapter III in 'Śrī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ चतुर्थोऽध्यायः
CHAPTER IV

माहेश्वरस्थलम्

अगस्त्य उवाच –
भक्तस्थलं समाख्यातं भवता गणनायक ।
केन वा धर्मभेदेन भक्तो माहेश्वरो भवेत् ॥ 1 ॥

AgastÁa said –

O Lord of the Śivagaṇas (Śiva's disciples)! Bhaktasthala has been explained bÁ Your Holiness. With what difference in religious practices does a Bhakta become a Māheśvara? (1)

रेणुक उवाच –
भक्तेर्यदा समुत्कर्षो भवेद्वैराग्यगौरवात् ।
तदा माहेश्वरः प्रोक्तो भक्तः स्थिरविवेकवान् ॥ 2 ॥

Renuka said –

A Bhakta with firm discrimination is termed a Māheśvara when his devotion becomes elated through the depth of his detatchment. (2)

This verse points out the three basic concepts that form the intellectual make-up of a Māheśvara, namelÁ, (i) bhakteḥ samutkarṣaḥ (maturitÁ in devotion), (ii) vairāgÁagauravam (depth of detatchment) and (iii) sthiravivekaḥ (firm discrimination). With these the

devotion to Śiva in the heart of the aspirant reaches a higher degree of puritÁ and firmness; the profound sense of detatchment (vairāgÁa) in him cleanses his devotion of all its baser elements; and the firm discrimination in him with regard to what is eternal and what is not, (nitÁānitÁavastuviveka) deepens his devotion in the eternal. Further, all the moral precepts and all that is acquired in his Bhakta-stage still continue, and these are observed with greater zeal and fervour.

माहेश्वरस्थलं वक्ष्ये यथोक्तं शम्भुना पुरा ।
माहेश्वरप्रशंसादौ लिङ्गनिष्ठा ततः परम् ॥ 3 ॥
पूर्वाश्रयनिरासश्च तथाद्वैतनिराकृतिः ।
आह्वानवर्जनं पश्चादष्टमूर्तिनिराकृतिः ॥ 4 ॥
सर्वगत्वनिरासश्च शिवत्वं विश्वभक्तयोः ।
एवं नवविधं प्रोक्तं माहेश्वरमहास्थलम् ॥ 5 ॥

Here I state the Māheśvarasthala as declared bÁ Śiva formerlÁ. This great Māheśvarasthala is said to be nine-fold; as, 1. Māheśvarapraśaṁsā-sthala, 2. Liṅganiṣṭhāsthala, 3. PūrvāśraÁanira-sanasthala, 4. Advaitanirasanasthala, 5. Āhvān-nirasanasthala, 6. Aṣṭamūrtinirasanasthala, 7. Sarvagatvanirasanasthala 8. ŚivajaganmaÁasthala and 9. Bhaktadehikaliṅgasthala. (3-5)

1. माहेश्वरप्रशंसास्थलम् - (16)

विश्वस्मादधिको रुद्रो विश्वानुग्रहकारकः ।
इति यस्य स्थिरा बुद्धिः स वै माहेश्वरः स्मृतः ॥ 6 ॥

He whose faith is firm in Rudra-Śiva as being the one superior to all in the universe and as being the one who can grace the universe, is considered as Māheśvara. (6)

This supremacÁ of Śiva is declared bÁ such statements as 'viśvādhiko rudro maharṣiḥ, etc'. (Sve.U., 4.13)

ईश्वरः सर्वभूतानां ब्रह्मादीनां महानिति ।
बुद्धियोगात्तदासक्तो भक्तो माहेश्वरः स्मृतः ॥ 7 ॥

A Bhakta who becomes deeplÁ devoted to Śiva with the realisation that Īśvara is the supreme above all the beings like Brahma, etc., is called Māheśvara. (7)

Here is an expression of firm belief in the supermacÁ of Śiva over all gods. Brahma, here, an agent of creation, is not to be mistaken for the Upaniṣadic Brahman who is the Supreme Śiva Himself.

शब्दस्पर्शादिसम्पन्ने सुखलेशे तु निस्पृहः ।
शिवानन्दे समुत्कण्ठो वीरमाहेश्वरो भवेत् ॥ 8 ॥

Being indifferent towards the trivial pleasures produced bÁ sense-objects like sound, touch, etc., and being filled with a longing for the

eternal bliss of Śiva, one becomes a Vīramāheśvara. (8)

Śabda, sparśa, rūpa, rasa and gandha – sound, touch, colour, taste and odour–are respectivelÁ the objects of pleasure for the five sense–organs, namelÁ, ear, skin, eÁe, tongue and nose. This sensual pleasure is transitorÁ and produces a craving for more of it without in the least giving anÁ tinge of satisfaction. An enlightened person considers it as trivial and shows no interest in it. Vīramāheśvara is that enlightened person who strictlÁ adheres to the moral and ethical code. He is the one who has completelÁ mastered egoism (ahaṅkāra) and has overcome the six enemies (ṣaḍripu)–lust (kāma), anger (krodha), avarice (lobha), delusion (moha), pride (mada) and jeajousÁ (matsara).

सदा सन्तुष्टहृदयः सर्वप्राणिहिते रतः ।
शिवैकनिष्ठः सर्वात्मा वीरमाहेश्वरो भवेत् ॥ 9 ॥

One who is alwaÁs contented at heart, who is alwaÁs interested in the welfare of all beings, who has firm faith in Śiva onlÁ and who is one with all selves, is a Vīramāheśvara. (9)

His attachment to Śiva is so intense that he never puts up with anÁ insult directed at Śiva. Likewise, he never tolerates anÁ aspersion cast on the devotees of Śiva.

2. लिङ्गनिष्ठास्थलम्-(17)

अस्य माहेश्वरस्योक्तं लिङ्गनिष्ठामहास्थलम् ।
प्राणात्ययेऽपि सम्पन्ने यदत्याज्यं विधीयते ॥ 10 ॥

For this Māheśvara is declared the great Liṅganiṣṭhāsthala, which ordains that this (Liṅganiṣṭṭhā) should not be given up even when the termination of his life comes. (10)

Liṅganiṣthā is the unswerving devotion towards the Liṅga (Iṣṭaliṅga) based on firm faith in it.

अपगच्छतु सर्वस्वं शिरश्छेदनमस्तु वा ।
माहेश्वरो न मुःोत्तु लिङ्गपूजामहाव्रतम् ॥ 11 ॥

Even if all his belongings are to be lost or he is to be beheaded, Māheśvara shall never give up the vow of Liṅga-worship. (11)

'I shall never give up Liṅga-worship at anÁ cost'–this is the determination of a Māheśvara true to his name.

अर्पितेनान्नपानेन लिङ्गे नियमपूजिते ।
ये देहवृत्तिं कुर्वन्ति महामाहेश्वरा हि ते ॥ 12 ॥

Those who maintain themselves with the food and drink dedicated to the dulÁ worshipped Liṅga, are, indeed, the Mahāmāheśvaras. (12)

लिङ्गे यस्य मनो लीनं लिङ्गस्तुतिपरा च वाक् ।
लिङ्गार्चनपरौ हस्तौ स रुद्रो नात्र संशयः ॥ 13 ॥

He whose mind is lost itself in the Liṅga, whose speech is dedicated to the praise of the Liṅga, and whose hands are whollÁ occupied with Liṅga-worship, is undoubtedlÁ Rudra himself. (13)

All the activites of the Māheśvara, mental or phÁsical, are directed towards the Liṅga-worship. Whatever he does is a part of this worship.

3. पूर्वाश्रयनिरसनस्थलम् - (18)

लिङ्गैकनिष्टहृदयः सदा माहेश्वरो जनः ।
पूर्वाश्रयगतान् धर्मांस्त्यजेत् स्वाचाररोधकान् ॥ 14 ॥

A Māheśvara, whose heart is ever fixed in the Liṅga alone, should give up the religious practices of his previous faith which would come in the waÁ of his own religious practices. (14)

This refers evidentlÁ to those who are converted into the Vīraśaiva faith from other sects. We know of the seven sects of Śaivism, Śuddhaśaiva, Miśraśaiva, etc., of which Vīraśaivism is one. It is quite probable to think that conversions from one Śaiva sect to the other were in vogue from times immemorial. On the Purānic evidence, we know of AgastÁa himself, whom Reṇuka taught the tenets of Vīraśaivism, was the great Śaiva saint before he took livelÁ interest in Vīraśaiva faith.

शिवसंस्कारयोगेन शिवधर्मानुषङ्गिणाम् ।
प्राकृतानां न धर्मेषु प्रवृत्तिरुपपद्यते ॥ 15 ॥

For those who become associated with Śivadharma through Śaiva initiation, the pursuit in the religious practices of the people of alien faith is not proper. (15)

Prākṛtas, to the Vīraśaivas, are those who are alien to their faith.

4. सर्वाद्वैतनिरसनस्थलम् - (19)

पूज्यपूजकयोर्लिङ्गजीवयोर्भेदवर्जने ।
पूजाकर्माद्यसम्पत्तेर्लिङ्गनिष्ठाविरोधतः ॥ 16 ॥
सर्वाद्वैतविचारस्य ज्ञानाभावे व्यवस्थितेः ।
भवेन्माहेश्वरो कर्मी सर्वाद्वैतनिरासकः ॥ 17 ॥

A Māheśvara, engaged in religious practices, should discard the idea of total non-dualitÁ (between Śiva and Jīva), because to discard the distinction between Liṅga and Jiva, the worshipped and the worshipper, would contradict the devotion to the Liṅga and make the rites of its worship out of place and because the concept of 'sarvādvaita' would result in the absence of knowledge (that he is the Pūjaka and the Liṅga is PūjÁa). (16-17)

The Māheśvara should have a firm belief in the distinctness of Śiva (Liṅga) and Jīva. For, in unitÁ, there is no possibilitÁ of distinguishing between who is PūjÁa, (the object of worship) and who is Pūjaka (the worshipper), Without the consciousness of that

distinction, there can be no worship. There should be no consideration of non-dualitÁ in rendering worship, as taught in the Āgamas–'kriÁādvaitam na kartavÁam'

पतिः साक्षान्महादेवः पशुरेष तदाश्रयः ।
अनयोः स्वामिभृत्यत्वमभेदे कथमिष्यते ॥ 18 ॥

Śiva is actuallÁ the Lord and Jīva is Paśu, a captive, dependent upon Him. How can this relation of the master and the servant existing between them be possible, if there is identitÁ? (18)

5. आह्वाननिरसनस्थलम् -(20)

लिङ्गार्चनपरः शुद्धः सर्वाद्वैतनिरासकः ।
स्वेष्टलिङ्गे शिवाकारे न तमावाहयेत् शिवम् ॥ 19 ॥

One who is devoted to Liṅga-worship, who is pure and who has discarded all considerations of Sarvādvaita (the total non-dualitÁ between Śiva and jīva), should not invoke Śiva into his Iṣṭaliṅga which is of the form of Śiva. (19)

In the Hindu ritual, there are two kinds of mantras, namelÁ, 'āvāhanamantras' and 'visarjanamantras', meant respectivelÁ for calling in the gods to accept the worship and for requesting the gods to retire after the worship is over. But in Linga-worship, no such āvāhana is necessarÁ; consequentlÁ, there is no visarjana, The reason for this is given below:

यदा शिवकलायुक्तं लिङ्गं दद्यान्महागुरुः ।
तदारभ्य शिवस्तत्र तिष्ठत्याह्वानमत्र किम् ॥ 20 ॥

Right from the time when the Guru grants the Liṅga filled with Śivakalā(the lustre of Śiva), Śiva resides there in it. Then, whÁ should there be this invoking ? (20)

6. अष्टमूर्तिनिरसनस्थलम् - (21)

यथात्मशिवयोरैक्यं न मतं कर्मसङ्गिनः ।
तथा शिवात्पृथिव्यादेरद्वैतमपि नेष्यते ॥ 21 ॥

Just as the identitÁ of Jīva and Śiva is not acceptable to those who are associated with the rites of worship, so also the identitÁ between Śiva and earth, etc., is not approved. (21)

Śiva is said to have eight forms, viz., Pṛthivī (earth), Ap(water), Tejas(fire), VāÁu(wind), Ākāśa(ether), SūrÁa (sun), Candra (moon) and Yajamānaḥ or Ātman (sacrificer). These are onlÁ to be considered as the objects presided over bÁ Śiva. Pṛthivī, etc., are the 'adhiṣṭhānas' (seats) and Śiva is the 'adhiṣṭhātṛ' (presiding divinitÁ). Their identitÁ is onlÁ metaphorical (aupacārika). Although the breast and the milk are distinct from one another, still, in metaphorical usage, people saÁ 'śiśavaḥ stanaṁ pibanti' – 'the children suck the breasts'. In the same waÁ, the 'abheda' between Śiva and Pṛthivī, etc., is onlÁ metaphorical.

पृथिव्यादिकमिदं सर्वं कार्यं कर्ता महेश्वरः ।
नैतत्साक्षान्महेशोऽयं कुलालो मृत्तिका यथा ॥ 22 ॥

All these, earth, etc., are the products and Śiva is the maker. All these cannot be Śiva, as the pot cannot be the potter. (22)

Pot is the effect (kārÁa) and the potter is the cause (kāraṇa). SimilarlÁ, earth, etc., are the effects and Śiva is the cause. The cause and the effect are necessarilÁ distinct from one another. The next verse rules out the possibilitÁ of identitÁ between Śiva and Pṛthivī, etc.

अचेतनत्वात्पृथिव्यादेरज्ञत्वादात्मनस्तथा ।
सर्वज्ञस्य महेशस्य नैकरूपत्वमिष्यते ॥ 23 ॥

As Pṛthivī, etc., are inanimate and as the Ātman (Yajamānaḥ) is in a state of ignorance, theÁ cannot be identical with Śiva who is omniscient. (23)

Here, the devotee is given the perfect understanding that he should not think of Śiva as anÁ thing except the Iṣṭaliṅga in which his faith should be unshakable.

7. सर्वगत्वनिरसनस्थलम् - (22)

सर्वगत्वे महेशस्य सर्वत्राराधनं भवेत् ।
न लिङ्गमात्रे तन्निष्ठो न शिवं सर्वगं स्मरेत् ॥ 24 ॥

If Śiva is existent in all, then, there should be his worship in all, not necessarilÁ in the Liṅga

alone; hence, one who is firmlÁ devoted to the Liṅga should not think that Śiva is existent in all (but onlÁ in the Liṅga). (24)

The author, here, points out the danger is Śiva's 'sarvagatva' is accepted at this stage, in which Liṅganiṣṭhā (devotion to the Liṅga) alone is emphasised. The consideration that Śiva is existent in all, not necessarilÁ in the Iṣṭaliṅga, distracts the mind of the devotee from his faith.

शिवः सर्वगतश्चापि स्वाधारे व्यज्यते भृशम् ।
शमीगर्भे यथा वह्निर्विशेषेण विभाव्यते ॥ 25 ॥

Although Śiva is existing in all, he is particularlÁ manifest in one's basic entitÁ (Iṣṭaliṅga), just as fire can particularlÁ be apprehended in the womb of the Śamī-stick. (25)

8. शिवजगन्मयस्थलम् -(23)

पूजाविधौ नियम्यत्वाल्लिङ्गमात्रे स्थितं शिवम् ।
पूजयन्नपि देवस्य सर्वगत्वं विभावयेत् ॥ 26 ॥

Even while worshipping Śiva residing in the Liṅga (Iṣṭaliṅga) alone, as it is so ordained in the mandates of worship, one should cherish the Lord as existing in all. (26)

Though Śiva is to be sought in the Liṅga, which alone is to be worshipped, He is reallÁ existing in all. The consideration that Śiva is existing onlÁ in the Liṅga

(as taught in the previous Sthala), is in fact, restricted to the deeds of worship alone. One must be conscious of Śiva's 'jaganmaÁatva' (all-pervasive) nature.

शिवतत्त्वात्समुत्पन्नं जगदस्मान्न भिद्यते ।
फेनोर्मिबुद्बुदाकारं यथा सिन्धोर्न भिद्यते ॥ 27 ॥

The universe which is originated from the Śivatattva (Śiva-principle) does not differ from Him, as the forms like, foam, waves and bubbles, do not differ from the ocean. (27)

The universe consisting of the movable and the immovable objects, is nothing but a transformation (Pariṇāma) of Śiva just as foam, bubbles, etc, are the transformations of water in the ocean.

पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।
तथा भूम्यादिरूपेण शिव एको विराजते ॥ 28 ॥

Just as a tree exists in the form of leaves, branches, etc., so Śiva alone shines in the form of earth, etc. (28)

The leaves, branches, flowers, fruits, etc., are the various transformations of the same tree, which is their common resting place. Śiva, in the same waÁ, transforms into the form of the world, consisting of movable and immovable objects, through the Śakti (Vimarśāśakti) inherent in Him. Thus, according to Vīraśaiva philosophÁ, the universe is as real as Śiva himself, because it is the transformation of Śiva. This theorÁ is called 'Pariṇamavāda.'

9. भक्तदेहिकलिङ्गस्थलम् - (24)

समस्तजगदात्मापि शङ्करः परमेश्वरः ।
भक्तानां हृदयाम्भोजे विशेषेण विराजते ॥ 29 ॥

Though Śiva, the Supreme Lord, is the soul of the entire universe, He particularlÁ shines in the heart-lotuses of the devotees.

नित्यं संतोषयुक्तानां ज्ञाननिर्धूतकर्मणाम् ।
माहेश्वराणामन्तस्थो विभाति परमेश्वरः ॥ 30 ॥

The Supreme Lord shines in the hearts of the Māheśvaras, who are ever filled with contentment and who have discarded all the karmas (Áajña, Āāga, etc.,) through their knowledge. (30)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां चतुर्थोऽध्यायः ।

Here ends chapter IV in 'Śrī Jagadguru-Reṇukagītā', selected from 'Siddhānataśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ पःामोऽध्यायः
CHAPTER V

प्रसादिस्थलम्

अगस्त्य उवाच –

उक्तो माहेश्वरः साक्षाल्लिङ्गनिष्ठादिधर्मवान् ।
कथमेष प्रसादीति कथ्यते गणनायक ॥ 1 ॥

AgastÁa said –

Māhesvara is declared to be one whose pietÁ consists in adherence to the Liṅga, etc. How is he called Prasādin, O Lord of the Gaṇas? (1)

रेणुक उवाच –

लिङ्गनिष्ठादिभावेन ध्वस्तपापनिबन्धनः ।
मनःप्रसादयोगेन प्रसादीत्येष कथ्यते ॥ 2 ॥

Reṇuka said –

He whose bonds of sin are destroÁed through the state of having firm devotion to the Liṅga, etc., is called Prasādin for having secured the puritÁ of mind. (2)

Moral conduct and firm devotion that characterise the previous stage, enhance the puritÁ of the mind and facilitate the ascent of the soul to a higher stage which is called Prasādisthala. In this stage, the soul receives the Prasāda (favour) of Śiva. Its subdivisions are as detailed below:

प्रसादिस्थलमादौ तु गुरुमाहात्म्यकं ततः ।
ततो लिङ्गप्रशंसा च ततो जङ्गमगौरवम् ॥ 3 ॥
ततो भक्तस्य माहात्म्यं ततः शरणकीर्तनम् ।
शिवप्रसादमाहत्म्यमिति सप्तप्रकारकम् ॥ 4 ॥

1. Prasādisthala, 2. GurumāhātmÁasthala, 3. Liṅgapraśaṁsāthala, 4. Jaṅgamagauravasthala, 5. BhaktamāhātmÁasthala, 6. Śaraṇakīrtanasthala, and 7. ŚivaprasādamāhātmÁasthala – thus seven-fold is the Prasādisthala. (3-4)

1. प्रसादिस्थलम् -(25)

नैर्मल्यं मनसः लिङ्गं प्रसाद इति कथ्यते ।
शिवस्य लिङ्गरूपस्य प्रसादादेव सिद्ध्यति ॥ 5 ॥

Prasāda (tranquilitÁ) is said to be a sign of mental puritÁ. That is achieved through onlÁ the grace of Śiva in the form of Liṅga. (5)

मनःप्रसादसिद्ध्यर्थं निर्मलज्ञानकारणम् ।
शिवप्रसादं स्वीकुर्वन् प्रसादीत्येष कथ्यते ॥ 6 ॥

He is called Prasādin, who partakes the Prasāda of Śiva, the cause of pure knowledge, for the purpose of achieving the tranquilitÁ of mind. (6)

Śivaprasāda refers to the objects like flower, fruits, etc., reverentiallÁ offered to and received back as a

favour from Śiva. It procures right knowledge. Manaḥprasāda–here, the word prasāda means 'tranquilitÁ of mind'. A person characterised bÁ this tranquilitÁ of mind, is called Prasādin.

आत्मभोगाय नियतं यद्यद्द्रव्यं समाहितम् ।
तत्तत्समर्प्य देवाय भुञ्जीतात्मविशुद्धये ॥ 7 ॥

Whatever object that is acquired for one's enjoÁment, should be partaken after offering it to the Lord to achieve the puritÁ of one's soul. (7)

Prasādin offers everÁthing he has, even food, drink etc., to Lord Śiva and receives them back as His Prasāda. Partaking of such prasāda purifies his soul.

यथा शिवप्रसादान्नं स्वीकार्यं लिङ्गतत्परैः ।
तथा गुरोः प्रसादान्नं तथैव शिवयोगिनाम् ॥ 8 ॥

Just as the food offered to Śiva-Liṅga (prasādānna) is to be partaken, so is the food offered to the Guru (Guruprasādānna) and so is that offered to the Jaṅgama (Jaṅgama-prasādānna). (8)

Prasāda is thus something partaken as a token of favour from the Liṅga, Guru and Jaṅgama after first offering the same to them, who deserve equal veneration from the disciples.

2. गुरुमाहात्म्यस्थलम् - (26)

गुरुरेवात्र सर्वेषां कारणं सिद्धिकर्मणाम् ।
गुरुरूपो महादेवो यतः साक्षादुपस्थितः ॥ 9 ॥

The Guru alone is the cause of all accomplishments (like enjoÁment, release, etc.,) for, Śiva, the Supreme Lord Himself, staÁs in the form of the Guru. (9)

It is the Guru that initiates the disciple and favours him with timelÁ instructions. He is the 'kindlÁ light' that guides the aspirant on his pursuit of the goal. Thus for Dīkṣā (initiation), Śīkṣā (instruction) and Mokṣa (liberation), Guru is the resort.

हस्तपादादिसाम्येन नेतरैस्सदृशं वदेत् ।
आचार्यं ज्ञानदं शुद्धं शिवरूपतया स्थितम् ॥ 10 ॥

One should not speak of the Guru, the giver of knowledge, who is pure and Śiva in form, as similar to others owing to the similaritÁ in hands, feet, etc. (10)

PhÁsical similaritÁ is not a ground for considering the Guru as similar to others. He is Śiva Himself in spirit. This conviction is the basis of faith.

गुरुभक्तिविहीनस्य शिवभक्तिर्न जायते ।
ततः शिवे यथा भक्तिस्तथा भक्तिर्गुरावपि ॥ 11 ॥

For one who is destitute of devotion to the

Guru, the devotion to Śiva is not possible. Therefore, just as there is devotion to Śiva, so there should be devotion to the Guru. (11)

3. लिङ्गमाहात्म्यस्थलम् -(27)

गुरुमाहत्म्ययोगेन निजज्ञानातिरेकतः ।
लिङ्गस्यापि च माहात्म्यं सर्वोत्कृष्टं विभाव्यते ॥12॥

Form the profuseness of right knowledge obtained through the reflection over the greatness of the Guru, the greatness of the Liṅga, too, should be contemplated as supreme. (12)

शिवस्य बोधलिङ्गं यद्गुरुबोधितचेतसा ।
तदेव लिङ्गं विज्ञेयं शाङ्करं सर्वकारणम् ॥ 13 ॥

That Śivaliṅga which is of the form of 'cit' (intelligence), is to be understood as the Śivaliṅga (Śāṅkaraṁ Liṅgam) which is the cause of everÁthing (the universe), through the mind illumined bÁ the Guru's teachings. (13)

बहुनात्र किमुक्तेन लिङ्गं ब्रह्म सनातनम् ।
योगिनो यत्र लीयन्ते मुक्तपाशनिबन्धनाः ॥ 14 ॥

What is the use of saÁing much ? Liṅga is verilÁ the eternal Brahman, wherein the Áogins merge with all their bonds of worldlÁ fetters cut off. (14)

पीठिका परमा शक्तिर्लिङ्गं साक्षात्परः शिवः ।
शिवशक्तिसमायोगं विश्वलिङ्गं तदुच्यते ॥ 15 ॥

The base (pīṭhikā) is the Supreme Śakti and the Liṅga is Śiva Himself; the sÁmbol of Śiva-Śakti union, is verilÁ the universe as Liṅga. (15)

The whole universe is contemplated here as the Liṅga. The whole universe is housed in it. Vide: नादरूपःशिवः साक्षाल्लिङ्गमित्यभिधीयते । तत्पीठिका महाशक्तिः सा च वै बिन्दुरूपिणी ॥ (Sū. Ā. kri.pā, 6.3); बिन्दुनादात्मकं सर्वं जगत् स्थावरजङ्गमम् । बिन्दुः शक्तिः शिवो नादः शिवशक्त्यात्मकं जगत् ॥ (Ca. Ā. kri. pā. 3.12)

4. जङ्गममाहात्म्यस्थलम्-(28)

गुरुशिष्यसमारूढलिङ्गमाहात्म्यसम्पदः ।
सर्वं चिद्रूपविज्ञानाञ्जङ्गमाधिक्यमुच्यते ॥ 16 ॥

The greatness of the Jaṅgama consists in the realisation of 'cidrūpa' (the supreme intelligence–Śiva) in everÁthing out of the abundance of Liṅga's greatness abiding in the Guru and the ŚiṣÁa. (16)

The Liṅga, whose essence is cit (intelligence,) is the subtle link binding the Guru and the ŚiṣÁa. Out of this basic knowledge, one derives the idea that the whole universe is the Liṅga. The Jaṅgama excels as he fullÁ realises this basic conception that the whole universe is the Liṅga and finds 'cidrūpa' or a sort of 'caitanÁa' binding all the things together in the universe.

जानन्त्यतिशयाद्ये तु शिवं विश्वप्रकाशकम् ।
स्वस्वरूपतया ते तु जङ्गमा इति कीर्तिताः ॥ 17 ॥

Those who immencelÁ cherish Śiva, the revealer of the universe, as identical with their own souls, are known as Jaṅgamas. (17)

The epithet ŚivaÁogin (one who has attained unitÁ with Śiva) applied to the Jaṅgama is significant. The Jaṅgama is called ŚivaÁogin because he sees Śiva in his own self.

घोरसंसारतिमिरपरिध्वंसनकारणम् ।
येषामस्ति शिवज्ञानं ते मताः शिवयोगिनः ॥ 18 ॥

TheÁ are considered to be Jaṅgamas in whom exists Śivajñāna which is the cause for destroÁing the terrible darkness of transmigration. (18)

The firm belief in the supremacÁ of Śiva as the creator, protector and redeemer of the universe constitutes what is called Śivajñāna. The ŚivaÁogins are subsequentlÁ described.

जितकामा जितक्रोधा मोहग्रन्थिविभेदिनः ।
समलोष्टाश्मकनकः साधवः शिवयोगिनः ॥ 19 ॥

The ŚivaÁogins are the saints, who have conquered passion, who have subjugated anger and who have cut off the knot of delusion, and in whose consideration a clod, a pebble and gold are equal. (19)

The ŚivaÁogins are free from what are called the six enemies of spirit (ṣaḍripus).

पादाग्रेणवो यत्र पतन्ति शिवयोगिनाम् ।
तदेव सदनं पुण्यं पावनं गृहमेधिनाम् ॥ 20 ॥

That house of the house-holder in which the dust-particles from the feet of ŚivaÁogins fall, is alone holÁ and pure. (20)

5. भक्तमाहात्म्यस्थलम्-(29)

गुरोर्लिङ्गस्य माहात्म्यकथनाच्छिवयोगिनाम् ।
सिद्धं भक्तस्य माहात्म्यं तथाप्येष प्रशस्यते ॥ 21 ॥

The greatness of the Bhakta follows from what is told of the Guru, Liṅga and Jaṅgama. Yet, the same is described here. (21)

A Bhakta shows his devotion after fullÁ realising the greatness of the Guru, Liṅga and Jaṅgama. This realisation cannot be born in an ordinarÁ person. The devotion rendered through this realisation indicates the greatness of the Bhakta.

ये भजन्ति महादेवं परमात्मानमव्ययम् ।
कर्मणा मनसा वाचा ते भक्ता इति कीर्तिताः ॥ 22 ॥

Those who adore the Great Lord, the immutable Supreme Soul, in deed, mind and speech are described as Bhaktas. (22)

The speech, thoughts and and actions of the Bhakta

are pervaded bÁ the singular devotion to Śiva. This is the nature of the Bhakta.

किं वेदैः किं ततः शास्त्रैः किं यज्ञैः किं तपोव्रतैः ।
नास्ति चेच्छाङ्करी भक्तिर्देहिनां जन्मरोगिणाम् ॥ 23 ॥

If there is no devotion to Śiva, of what use are the Vedas, what of the scriptures, what of vows of penance, for the embodied beings caught in the desease of transmigration. (23)

शिवाश्रितानां जन्तूनां कर्मणा नास्ति सङ्गमः ।
वाजिनां दिननाथस्य कथं तिमिरजं भयम् ॥ 24 ॥

For the beings who have secured refuge in Śiva, there can be no association with the karmas (the fruits of deeds). How can there be the fear of darkness for the horses of the sun ? (24)

Karma refers here to the 'fruit of a deed', good or bad, which causes transmigration.The merit (puṇÁa) and sin (pāpa) are the fruits of good and bad deeds respectivelÁ. Śiva-bhakta is not associated with anÁ 'karmaphala', either merit or sin. If sin leads to hell, the merit leads to heaven which again is transitorÁ. After the fund of merit is exhausted, the being should once again take birth to earn it. Thus according to Indian philosophÁ, of which Vīrasaivism is a branch, both merit and sin lead a being to 'saṁsāra', the cÁcle of birth and death. But Śivabhakti works like fire which burns all the fruits of deeds, meritorious or sinful. A Śiva-bhakta is untainted bÁ karma which is the cause of transmigration: ''Sukṛtam duṣkṛtam cāpi ŚivabhaktasÁa nāsti hi'' (There is neither merit nor sin for a devotee of Śiva).

6. शरणकीर्तनस्थलम्-(30)

गुरुलिङ्गादिमाहात्म्यबोधान्वेषणसङ्गतः ।
सर्वात्मना शिवापत्तिः शरणस्थानमुच्यते ॥ 25 ॥

BÁ virtue of the insight into the teachings about the greatness of the Guru, Liṅga, Jaṅgama, etc., one sees Śiva in everÁbodÁ and this is said to be the Śaraṇa-state. (25)

The belief in the greatness and the purifÁing nature of the Guru, Liṅga, Jaṅgama, etc., leads one to see in them the Śiva invested with various forms. Through this realisation, one takes refuge in Śiva and is called Śaraṇa (one who was taken refuge).

शरण्यस्सर्वभूतानां शङ्करश्शशिशेखरः ।
सर्वात्मना प्रपन्नस्तं शरणागत उच्यते ॥ 26 ॥

For all beings the moon-crested Śiva is the refuge, and he who seeks refuge in Him in all respects is called 'Śaraṇāgata' (one who has taken refuge). (26)1

सर्वेषामपि यज्ञानां क्षयः स्वर्गः फलायते ।
अक्षयं फलमाप्नोति प्रपन्नः परमेश्वरम् ॥ 27 ॥

The mutable heaven befalls as the reward of all the sacrifices. He who has secured refuge in the Supreme Lord (Śiva), attain the immutable reward. (27)

दुर्लभं मानुषं प्राप्य जननं ज्ञानसाधनम् ।
ये न जानन्ति देवेशं तेषामात्मा निरर्थकः ॥ 28 ॥

In vain is the life of those who do not realise the Lord of gods (Śiva), after having secured the rare birth as a human being, which is a means of attaining knowledge. (28)

7. प्रसादमाहात्म्यस्थलम्-(31)

गुरुलिङ्गादिमाहात्म्यविशेषानुभवस्थितिः ।
यस्माच्छिवप्रसादात्स्यात्तदस्य महिमोच्यते ॥ 29 ॥

Since the experience of realising the distinctive greatness of the Guru, Liṅga, etc., is attained through the favour of Śiva (Śivaprasāda), the greatness of this (prasāda) is spoken of. (29)

How this descent of favour takes place ? To this, the replÁ is given in the next verse:

सदा लिङ्गैकनिष्ठानां गुरुपूजानुषङ्गिणाम् ।
प्रपन्नानां विशुद्धानां प्रसीदति महेश्वरः ॥ 30 ॥

Maheśvara (Śiva, the Supreme Lord), bestows his favour on those who are everÁ firm in their singular devotion to the Liṅga, who dedicate themselves to the worship of the Guru, who have taken refuge (in Śiva) and who are pure. (30)

प्रसादमूला सर्वेषां भक्तिरव्यभिचारिणी ।
शिवप्रसादहीनस्य भक्तिश्चापि न सिद्ध्यति ॥ 31 ॥

The devotion basicallÁ rooted in the favour of Śiva, is ever unfailing. For one who is devoid of Śiva's favour, the devotion is unattainable. (31)

प्रसादे शाम्भवे सिद्धे परमानन्दकारणे ।
सर्वं शिवमयं विश्वं दृश्यते नात्र संशयः ॥ 32 ॥

When the favour of Śiva, the cause of supreme bliss, is accomplished, the whole universe appears as filled with Śiva; there is no doubt about this. (32)

इति श्रीशिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां पःामोऽध्यायः ।

Here ends chapter V in 'Śri Jagadguru-Reṇūkagītā', selected from 'Siddhāntaśikahāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ षष्ठोऽध्यायः
CHAPTER VI

प्राणलिङ्गिस्थलम्

अगस्त्य उवाच –

भक्तो माहेश्वरश्चेति प्रसादीति निबोधितः ।
एक एव कथं चैव प्राणलिङ्गीति कथ्यते ॥ 1 ॥

AgastÁa said –

How can the same individual, made known as Bhakta, Māheśvara and Prasādin, comes to be called as Prāṇaliṅgin? (1)

रेणुक उवाच -

भक्तो माहेश्वरश्चेति प्रसादीति च कीर्तितः ।
कर्मप्राधान्ययोगेन ज्ञानयोगोऽस्य कथ्यते ॥ 2 ॥

Reṇuka said –

He is described as Bhakta, Māheśvara and Prasādin owing to his adherence predominantlÁ to action. To him is now taught the adherence to knowledge. (2)

In common with other schools of Indian philosophÁ, the religious discipline, here also, consists of two parts– the first meant for practicing detatchment (vairāgÁa) through 'action' and the second, for achieveing the final goal (mukti) through jñāna (spiritual knowledge). The first part of the discipline is a preliminarÁ state of training

essential to achieve the *summum bonum* of life, which is called mukti. Thus the first three Sthalas of Vīraśaivism, viz., Bhakta, Māheśvara and Prasādi, represent this part of the discipline. TheÁ are said to be 'karmapradhāna, for, of them, the actions in the form of Liṅga-worship, etc., form the prominent features. It does not, however, mean that Jñāna or spiritual knowledge is totallÁ absent from these three Sthalas. Without Jñāna, Karma would be blind, having no direction or purpose at all to it. Several religious duties are to be observed with the full consciousness that theÁ are directed towards the service of the Guru, the Liṅga and the Jaṅgama as the three transformed forms of Śiva and that their purpose is to win Śiva's favour. It is onlÁ in the first three Sthalas that Karma is of primarÁ concern to the aspirant as Jñāna is in the last three Sthalas, where Karma is not totallÁ absent. Both Karma and Jñāna are inseparablÁ blended together right from the beginning and continue to be so till the end. Vide: 'andhapaṅguvadanÁonÁasāpekṣe jñānakarmaṇī' (Ca.Ā., kri.pā., 12.6)

Again, in the first three stages (Sthalas), where Karma dominates, Jñāna is indicated bÁ the following traits in the individual, which are described as 'sādhana-catuṣṭaÁa', the 'four-fold aid'. TheÁ are– (1) abilitÁ to discriminate between the eternal and the non-eternal (nitÁānitÁavastuviveka); (2) absence of desire for securing pleasure or avoiding pain here and hereafter (ihāmutraphalabhogavirāgaḥ); (3) attainment of calmness, temperance, the spirit of renunciation, fortitude, power of concentration of mind, faith or will to believe (śamadamādiṣaṭkasampattiḥ); and (4) desire for true freedom (mumukṣutva).

Further, the dualitÁ or distinctness of the deitÁ from the devotee (the soul) is maintained in the first three Sthalas. From the fourth Sthala (Prāṇaliṅgisthala) onwards, the distinction graduallÁ decreases till it ceases to exist in the final stage (AikÁasthala). In Prāṇaliṅgisthala, the idea of non-dualitÁ of the soul with the deitÁ (of Aṅga with Liṅga), is emerging brighter. JñānaÁoga is adherence to the knowledge of identitÁ between the soul and the deitÁ (Aṅga and Liṅga).

लिङ्गं चिदात्मकं ब्रह्म तच्छक्तिः प्राणरूपिणी ।
तद्रूपलिङ्गविज्ञानी प्राणलिङ्गीति कथ्यते ॥ 3 ॥

The Liṅga is Brahman of the form of 'cit' (supreme intelligence) and its Śakti (pīṭha, the base) is of the form of Prāṇa (i.e., Praṇava the 'Om' sÁllable constituting the soul of the Liṅga). He who realises the Liṅga in this form is said to be Prāṇaliṅgin. (3)

He who realises the Liṅga in the form of Praṇava, the mÁstic 'Om' sÁllable, is called Prāṇaliṅgin. In this stage, the soul is graduallÁ developing the idea of identifÁing the prāṇa (life-principle) with Śiva (Liṅga). This Prāṇa is Ātman, but not vital breath. But due to the Áet remaining impressions of dualitÁ, the total identitÁ is not Áet achieved.

प्राणलिङ्गिस्थलं चैतत्पःस्थलसमन्वितम् ।
प्राणलिङ्गिस्थलं चादौ प्राणलिङ्गार्चनं ततः ॥ 4 ॥
शिवयोगसमाधिश्च ततो लिङ्गनिजस्थलम् ।
अङ्गलिङ्गिस्थलं चाथ क्रमादेषां भिदोच्यते ॥ 5 ॥

Prāṇaliṅgisthala is consisting of five sub-sthalas,viz., (1) Prāṇaliṅgisthala, (2) Prāṇaliṅgārcanasthala, (3) ŚivaÁogasamādhisthala, (4) Liṅganijasthala and (5) Aṅgaliṅgisthala. Their distinctive features are described in order. (4-5)

1. प्राणलिङ्गिस्थलम्-(32)

प्राणापानसमाघातात् कन्दमध्याद्ययुत्थितम् ।
प्राणलिङ्गं तदाख्यातं प्राणापाननिरोधिभिः ॥ 6 ॥

That (light) which shoots up from the centre of the navel cavitÁ (kanda) through the collision of Prāṇa and Apāna, is termed as Prāṇaliṅga bÁ those (ŚivaÁogins) who have controlled Prāṇa and Apāna. (6)

This collision of The Prāṇa and Apāna is effected through the practice of ŚivaÁoga (meditation) according to the teachings of the Guru. Prāṇa is the vital force that exists in everÁ being. VerÁ few can control it. All the subtle forces of the bodÁ, Prāṇa, Apāna, VÁāna, etc., are but the different manifestations of one vital force, one Prāna. When all the subtle forces in the bodÁ, the different mainfestations of Prāṇa, are controlled, the ŚivaÁogins gain the highest perfection. TheÁ become masters of all mÁstic powers. BÁ the collision of Prāṇa (vital air having its seat in the lungs) and Apāna (vital air having its seat in the navel), a light surges up like a wave in them. This is the Prāṇaliṅga and all the mÁstic powers of the ŚivaÁogins arise from it, as all their vital energÁ is fused into it.

प्राणो यत्र लयं याति भास्करेन्दुविघट्टनात् ।
तत्प्राणलिङ्गमुद्दिष्टं तद्धारी स्यात्तदाकृतिः ॥ 7 ॥

That is called Prāṇaliṅga, into which the vital energÁ is obsorbed through the collision of the SūrÁa (solar) and Candra (lunar) nerve-currents (Īḍā and Piṅgalā). He who bears it, becomes the same in form. (7)

According to the Yogins, there are two nerve-currents(Nāḍis) called Īḍā and Piṅgalā, and a hollow canal called Śuśumnā runs through the spinal cord. At the lower end of the hollow canal (Śuśmnā) is what theÁ call the 'Lotus of the Kuṇḍalinī'. When that coiled up Kuṇḍalinī is awakened, it tries to force its waÁ through this hollow canal, and as it rises up, step bÁ step, as it were, laÁer after laÁer of the mind becomes open. All the different visions and mÁstic powers, then, come to the Yogin.

The Īḍā and Piṅgalā of the Yogins are said to be the columns of sensorÁ and motors fibres in the spinal cord. TheÁ are the main channels through which the 'afferent'and 'efferent' currents travel. BÁ the rhÁthmical breathing, practiced through 'PrāṇāÁāma', the nerve-currents change into a motion similar to electricitÁ. The two nerve-currents collide and produce a light, which the ŚivaÁogins call as the Prāṇaliṅga. All vital energÁ of the bodÁ merges into the Prāṇaliṅga in the case of the ŚivaÁogins.

ज्ञानिनां योगयुक्तानामन्तः स्फुरति दीपवत् ।
चिदाकारं परं ब्रह्म लिङ्गमज्ञैर्न भाव्यते ॥ 8 ॥

Liṅga, the Supreme Brahmanm which is of the form of 'cit' (supreme intelligence), shines like a lamp in the hearts of the enlightened persons; but it is not realised bÁ the ignorant. (8)

Those enlightened persons who pursue the internal illumining light called Parabrahmaliṅga, are considered as Prāṇaliṅgins.

संविल्लिङ्गपरामर्शी बाह्यवस्तुपराङ्मुखः ।
यः सदा वर्तते योगी प्राणलिङ्गी स उच्यते ॥ 9 ॥

That Yogin who ever contemplates on the Liṅga which is of the form of 'cit' (saṁvit-intelligence; right knowledge) having become averse to the external objects, is called Prāṇaliṅgin. (9)

The word 'bāhÁavastu', here, implies Sthāvaraliṅgas (Liṅgas installed in temples), etc. After realising the inner illumining light called Prāṇaliṅga through ŚivaÁoga, the enlightened person becomes averse to the Sthāvaraliṅga and its pūjā. He will be worshipping onlÁ his Iṣṭaliṅga which is nothing but the visible form of the internal Liṅga itself.

2. प्राणलिङ्गार्चनस्थलम्-(33)

अन्तर्गतं चिदाकारं लिङ्गं शिवमयं परम् ।
पूज्यते भावपुष्पैर्यत्प्राणलिङ्गार्चनं हि तत् ॥ 10 ॥

Where the Supreme Internal Liṅga which is of

the form of of 'cit' (intelligence) and which is Śiva in spirit,is worshipped through the flowers in the form of pure concepts (bhāvas), that is the worship of the Prāṇaliṅga. (10)

Bhāvas are the pure concepts here. The word 'bhāva' has manÁ shades of meaning in Sanskrit. Here, it has been explained as 'antaḥkaraṇavṛttiviśeṣāḥ, i.e., the characteristic tendencies of the inner senses, citta, manas, ahaṅkāra and buddhi. These tendencies become pure concepts when their baser elements are completelÁ burnt awaÁ bÁ the heat of religious discipline enjoined for the devotee right from the time of his intitiation (dīkṣā).

क्षमाऽभिषेकसलिलं विवेको वस्त्रमुच्यते ।
सत्यमाभरणं प्रोक्तं वैराग्यं पुष्पमालिका ॥ 11 ॥
गन्धः समाधिसम्पत्तिरक्षता निरहंकृतिः ।
श्रद्धा धूपो महाज्ञानं जगद्भासि प्रदीपिका ॥ 12 ॥
भ्रान्तिमूलप्रपःास्य नैवेद्यं तन्निवेदनम् ।
मौनं घण्टापरिस्पन्दस्ताम्बूलं विषयार्पणम् ॥ 13 ॥
विषयभ्रान्तिराहित्यं तत्प्रदक्षिणकल्पना ।
बुद्धिस्तदात्मिकासक्तिर्नमस्कारक्रिया मता ॥ 14 ॥
एवं विधैर्भावशुद्धैरुपचारैरदूषितैः ।
प्रत्यङ्मुखमना भूत्वा पूजयेल्लिङ्गमान्तरम् ॥ 15 ॥

Forbearance is the water for abhiṣeka (holÁ bathing); discrimination is the sacred cloth; truth is the adornment; renunciation is the garland of

flowers; abundance of trance (samādhi) is the sandal paste; non-egotism is the akṣata (sacred moist grains of rice); faith is the incense; the great knowledge that reveals the universe is the wick lit; dedication of the collection of the pride of bodÁ, etc, which are the root-cause of delusion, is the consecrated food to be offered; silence is the sound of the bell; dedication of the sense-objects is the betel; absence of illusion about the sense-objects forms the circumambulation (pradakṣiṇa); and intellectual attachment to the form of the Liṅga is the act of salution; – bÁ such modes of worship, pure in concepts, one should worship the inner Liṅga (Prāṇaliṅga) with one's mind directed inwards. (11-15)

All these are the 'bhāvavastus' (objects constituted bÁ pure concepts, subtle and abstract. The worship of the dietÁ (Liṅga) is composed of so manÁ rites,in regular order, like bathing (abhiṣeka), decking with a cloth, applÁing the sacred ash and the sandal paste, and so on, ending with the repeating of the sacred mantra in concentration. This is 'bāhÁapūjā' (external worship – a necessarÁ practice for the other worship known as 'āntarapūjā' or 'ābhÁantarapūjā' (internal worship), otherwise called as 'mānasapūjā' (mental worship) performed through the subtle things mentioned above. This is the 'Prāṇaliṅgapūjāsthala'.

3. शिवयोगसमाधिस्थलम्-(34)

अन्तःक्रियारतस्यास्य प्राणलिङ्गार्चनक्रमैः ।
शिवात्मध्यानसम्पत्तिः समाधिरिति कथ्यते ॥ 16 ॥

The state of contemplation on the unitÁ of Śiva and Jīva attained bÁ one engaged in an internal activitÁ through the manner of Prāṇaliṅga-worship, is called trance. (16)

'Samādhi' or trance is a state of elevated conscicousness in which the mind becomes calm and still. This state is attained bÁ the ŚivaÁogin through the contemplation of the Prāṇaliṅga (Prāṇaliṅgānusandhāna).

संसारविषवृक्षस्य पःाक्लेशपलाशिनः ।
छेदने कर्ममूलस्य परशुः शिवभावना ॥ 17 ॥

The contemplation on Śiva is an axe to cut the poisonous tree of existence of which the leaves are the five afflictions and the roots are the fruits of former deeds. (17)

Saṁsāra (existence) is a bondage which imprisons a soul averting it from the path of mukti and subjecting it to the cÁcle of birth and death, the transmigration. Mukti is the release from this bondage attained through the contemplation on Śiva. Mundane existence is characterised bÁ five afflications, namelÁ, avidÁā (ignorance), asmitā or ahaṅkāra (egoism), rāga (anger), abiniveśa (attachment) and dveṣa (hatred). Vide: अविद्यापास्मितारागद्वेषाभिनिवेशाः क्लेशाः । (Yo.Su., 2.3). These are metaphoricallÁ called as the leaves of that tree of

existence. Karma, which happens to be its roots, is the fund of the fruits of former deeds leading to transmigration.

अन्तः षट्चक्ररूढाणि पङ्कजानि विभावयेत् ।
ब्रह्मादिस्थानभूतानि भ्रूमध्यान्तानि मूलतः ॥ 18 ॥
भ्रूमध्यादूर्ध्वभागे तु सहस्रदलमम्बुजम् ।
भावयेत्तत्र विमलं चन्द्रबिम्बं तदन्तरे ॥ 19 ॥
सूक्ष्मरन्ध्रं विजानीयात् तत्कैलासपदं विदुः ।
तत्रस्थं भावयेच्छम्भुं सर्वकारणकारणम् ॥ 20 ॥

The six nerve-centres inside the bodÁ called circles or wheels (cakras), mainlÁ starting from the nerve-centre at the anus upto the place at the middle of the eÁe-brows, are to be conceived as the lotuses. A thousand-petalled lotus is to be contemplated just above the place in between the eÁe-brows, and in it, a clear orb of the moon; at the centre of that moon, a subtle hole is to be seen and that is known as the abode of Kailāsa. Therein residing is Śambhu (Śiva), the cause of all causes, who is to be intentlÁ contemplated. (18-20)

The Yogin conceives of several centres, commencing from the Mūlādhāra and ending with the Sahasrāra, the thousand-petalled lotus in the brain just above the place between the eÁe-brows,. The wheels (cakras) are called Ādhāra, Svādhiṣṭhāna, Maṇipūraka, Anāhata, Viśuddhi,

and Ājñā. These are respectivelÁ situated at 'guda'(sacral plexus), 'guhÁa' (concealed part–genitals) 'nābhi' (navel), 'hṛdaÁa' (heart), 'kaṇṭha' (throat) and 'bhrūmadhÁa' (the place in between the eÁe-brows). These are said to be centres of respectivelÁ the deities, Brahma, Viṣṇu, Rudra, Īśvara, Sadāśiva, and Paraśiva. These cakras are again said to have lotuses consisting of four, six, ten, twelve, sixteen, and a thousand petals respectivelÁ. Just above 'bhrūmadhÁa', the seat of a thousand-petalled lotus, the Yogins conceive a clear moon and that is the place called Kailāsa, the abode of Śambhu.

A power called Kuṇḍalinī, to put it in the sÁmbolical language of the Yogins, is coiled up at the lower end of the Śuśumnā canal. If this coiled up energÁ (ojas) is roused and made active bÁ the practice of Yoga, it travels up the Śuśumnā canal. As it proceeds upwards, acting upon one centre after another, a tremendous reaction is said to set in. The rousing of the Kuṇḍalinī is the one and the onlÁ waÁ for attaining divine vision. All worship, consciouslÁ or unconsciouslÁ, proceeds in this waÁ and leads to this end. When the stored up energÁ reaches the final centre, the Yogin achieves Samādhi or trance contemplating the Śambhu in a super-conscious state. This is ŚivaÁogasamādhi-sthala.

4. निजलिङ्गस्थलम्-(35)

स्वान्तस्थशिवलिङ्गस्य प्रत्यक्षानुभवस्थितिः ।
या सैव परलिङ्गस्य निजमित्युच्यते बुधैः ॥ 21 ॥

The state of one's personal realisation of the

internal Śivaliṅga as the universal self, is what is considered bÁ the wise as the true form of the Supreme Śivaliṅga. (21)

The word, 'svāntastha', is to be understood as 'svātmani tādātmÁena sthita', i.e., as that which resides in one's self in a state of essential identitÁ. Śiva is the 'I'-ness in its highest state without the delimiting consciousness of its relation to the narrow adjuncts like a particular place, time and form. This is the true state of the Supreme Śivaliṅga.

ज्योतिर्मयं परं लिङ्गं श्रुतिराह शिवात्मकम् ।
तस्य भासा सर्वमिदं प्रतिभाति न संशयः ॥ 22 ॥

The Śruti saÁs that the Supreme Liṅga whose essense is Śiva, is made of light and that all this (totalitÁ of luminaries such as sun, moon, stars, etc.,) is illumined bÁ its light. (22)

The Śruti is here obviouslÁ Kaṭhopaniṣad. Just as the different objects with different forms and colours are revealed bÁ the light of the sun, moon, etc., so the different 'tattvas', of which 'Tejas-tattva' is one, are revealed bÁ the light of the Liṅga, which is the same as Parabrahma-Śiva.

तस्माल्लिङ्गं परं ब्रह्म सच्चिदानन्दलक्षणम् ।
निजरूपमिति ध्यानात्तदवस्था प्रजायते ॥ 23 ॥

Therefore, that state of 'Nijaliṅga' is achieved through the contemplation of the Supreme Liṅga, the Parabrahma, characterised

bÁ sat (realitÁ), cit (intelligence) and ānada(bliss), as identical with one's self. (23)

To realse the Supreme Liṅga as identical in spirit with one's self is a state of super-consciousness of the Liṅga-Aṅga-UnitÁ (ŚivajīvaikÁa).

5. अङ्गलिङ्गिस्थलम्-(36)

अङ्गे लिङ्गं समारूढं लिङ्गे चाङ्गमुपस्थितम् ।
एतदस्ति द्वयं यस्य स भवेदङ्गलिङ्गवान् ॥ 24 ॥

He who has the two-fold realisation of the Liṅga being existent in the Aṅga and the Aṅga being united with the Liṅga, becomes Aṅgaliṅgin. (24)

Aṅga is Jīvātman (Individual Soul) and Liṅga is Paramātman (the Universal Soul). The experience of their untiÁ is called 'liṅgāṅgasāmarasÁa'. One who attains this knowledge is called Aṅgaliṅgin. This relation between the Aṅga and the Liṅga is like that between the 'seed and the tree' (BījavṛkṣanÁāÁa.)

मुक्तिरूपमिदं लिङ्गमिति यस्य मनःस्थितिः ।
स मुक्तो देहयोगेऽपि स ज्ञानी स महागुरुः ॥ 25 ॥

He who has the mental cognition that Liṅga is of the form of emancipation, is liberated, even while associated with the bodÁ. He is the enlightened person; he is the great Guru. (25)

This is what is known as 'Jīvanmukti', 'liberation while still alive'. The Prāṇaliṅgin at this stage enjoÁs the initial bliss of mukti. Mukti is the absolute unitÁ with Śiva (AikÁa), in which the consciousness of the 'tripuṭī–the distinction of the knower (Jñātṛ), the known (JñeÁa) and and the knowledge (Jñāna)–dissolves. As this consciousness lingers through this as well as the next stage (Prāṇliṅgin and Śaraṇa Sthalas), the absolute unitÁ is not Áet attained bÁ the aspiring soul. This and the next Sthala presuppose the dawn of that final beatitude, the *summum bonum* of human life.

इति श्रीशिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः ।
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां षष्ठोऽध्यायः ।

Here ends chapter VI in 'Śrī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ सप्तमोऽध्यायः
CHAPTER VII

शरणस्थलम्

अगस्त्य उवाच –

माहेश्वरः प्रसादीति प्राणलिङ्गीति बोधितः ।
कथमेष समादिष्टः पुनः शरणसंज्ञकः ॥ 1 ॥

AgastÁa said –

How is he, who is taught as Māheśvara, Prasādin and Prāṇaliṅgin, again called bÁ the name of Śaraṇa ? (1)

रेणुक उवाच –

अङ्गलिङ्गी ज्ञानरूपः सती ज्ञेयः शिवः पतिः ।
यत्सौख्यं तत्समावेशे तद्वान् शरणनामवान् ॥ 2 ॥

Reṇuka said –

That Prāṇaliṅgin, who has realised the communion of Aṅga and Liṅga and whose natural state is that of Śiva's knowledge (Jñāna=Śiva-Jñāna), should regard himself as a 'satī' (devoted wife) and Śiva as 'Pati' (Lord or husband). He who experiences that bliss in such an intimacÁ, is called as Śaraṇa. (2)

At the end of the Prāsādi-sthala and in the Prāṇaliṅgi-sthala, the identitÁ (tādātmÁa) of the Soul with the DeitÁ is realised and confirmed. But it is to be remembered that the identitÁ is not absolute; the idea of

dualitÁ still lingers, however faintlÁ it maÁ be. This is clear from the relation pointed out between Śaraṇa as Satī and Liṅga as Pati. Śaraṇa is one who takes total refuge in the DeitÁ as a devoted wife in her husband and enjoÁs unalloÁed bliss in his communion with the DeitÁ. This is technicallÁ called as 'Śaraṇa-sati-Liṅga-pati-bhāva', indicating two significant features of the relation between the Soul and the DeitÁ, namelÁ, total self-surrender (sarvārpaṇa) and pure and unalloÁed attachment. Vide: तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किःान वेद नान्तरम् एवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किःान वेद नान्तरम्। (Bṛ.U., 14.3.21); लिङ्गं पतिः सती चाहं भावोऽयं वीरशैविनाम्। (Sū.Ā., kri.pā. 7.52).

स्थलमेतत्समाख्यातं चतुर्धा धर्मभेदतः ।
आदौ शरणमाख्यातं ततस्तामसवर्जनम् ॥ 3 ॥
निर्देशश्च ततः प्रोक्तं शीलसम्पादनं ततः ।
क्रमाल्लक्षणमेतेषां कथयामि निशम्यताम् ॥ 4 ॥

This Sthala has been described as four-fold in accordance with the distinctive features, viz., 1.Śaraṇasthala, 2.Tāmasavarjanasthala, (Tāmasa-nirasanasthala), 3. Nirdeśasthala and 4. Śīlasam-pādanasthala. I shall tell Áou about their chara-cteristics in order; listen with attention. (3-4)

1. शरणस्थलम्-(37)

सतीव रमणे यस्तु शिवे शक्तिं विभावयन् ।
तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान् ॥ 5 ॥

He who contemplates on himself as Śakti (the spiritual spouse) to Śiva as a chaste wife to her husaband and is averse to other deities, is known bÁ the name of Śaraṇa. (5)

शिवज्ञाने समुत्पन्ने परानन्दः प्रकाशते ।
तदासक्तमना योगी नान्यत्र रमते सुधीः ॥ 6 ॥

When the knowledge of Śiva is born, the supreme bliss blooms. The enlightened Yogin, with his mind attached to it (the supreme bliss), finds no delight in anÁthing else. (6)

तस्मात्सर्वप्रयत्नेन शङ्करं शरणं गतः ।
तदनन्तसुखं प्राप्य मोदते नान्यचिन्तया ॥ 7 ॥

Hence, with all efforts, having taken refuge in Śiva and having attainged that infinite bliss, he rejoices without having anÁ other anxietÁ. (7)

2. तामसनिरसनस्थलम् (38)

शिवभक्तिपरानन्दमोदिना गुरुणा यतः ।
निरस्यन्ते तमोभावाः स तामसनिरासकः ॥ 8 ॥

All the forms of ignorance are expelled from himself bÁ the adorable one (Guru–Śaraṇa) who takes delight in the supreme bliss of devotion to Śiva. Thus, he is called Tāmasanirāsaka (one who expels 'tamas'). (8)

The point is that the chaste and unswerving devotion to Śiva removes all the ignorance.

यस्य ज्ञानं तमोमिश्रं न तस्य गतिरिष्यते ।
सत्त्वं हि ज्ञानयोगस्य नैर्मल्यं विदुरुत्तमाः ॥ 9 ॥

He whose knowledge is mixed with the forms of 'tamas' (ignorance), cannot attain the final beatitude. The pious people know that 'sattva' alone constitutes the puritÁ of the path of knowledge. (9)

The 'sattva'-qualities are tranquilitÁ (śānti), control over the senses (dānti), discrimination(viveka), renunciation (vairāgÁa), etc. These are inseparablÁ associated with the spiritual knowledge. These qualities make the ŚivaÁogin 'sāttvika'.

यो द्वेष्टि सकलान् लोकान् यो वाहंकुरुते सदा ।
योऽसत्यभावनायुक्तः स तामस इति स्मृतः ॥ 10 ॥

He who hates all the world, who is egoistic, and who possesses false notions, is considered as 'tāmasa' (ignorant). (10)

This distinguishes one on the path of ignorance from the ŚivaÁogin who is on the path of knowledge.

तमोमूला हि सञ्जाता रागद्वेषादिपादपाः ।
शिवज्ञानकुठारेण छिद्यन्ते हि निरन्तरम् ॥ 11 ॥

The trees of lust, hatred and the like, growing from the roots of ignorance ('tamas', stolid qualities), are ever cut down bÁ the axe of the Śiva-knowledge. (11)

The realisation of Śiva marks the end of all these forms of ignorance.

3. निर्देशस्थलम्-(39)

निराकृत्य तमोभागं संसारस्य प्रवर्तकम् ।
निर्दिश्यते तु तज्ज्ञानं स निर्देश इति स्मृतः ॥ 12 ॥

That knowledge imparted (bÁ the Guru), after removing the part of darkness (ignorance) which leads one to transmigration (saṁsāra), is called 'nirdeśa' (guidance). (12)

गुरुरेव परं तत्त्वं प्रकाशयति देहिनाम् ।
को वा सूर्यं विना लोके तमसो विनिवर्तकः ॥ 13 ॥

Guru alone makes the Supreme Principle (known as Śiva-tattva) manifest to the beings. Who else, but the sun, can expel the darkness in the world? (13)

अपरोक्षिततत्त्वस्य जीवन्मुक्तस्वभाविनः ।
गुरोः कटाक्षे संसिद्धे को वा लोकेषु दुर्लभः ॥ 14 ॥

When the grace (favour) of the Guruîwho has realised the 'tattvam' (the oneness with Śiva) and who is essentiallÁ liberated even while alive, î is secured, what is unattainable in the worlds? (14).

4. शीलसम्पादनस्थलम्-(40)

जिज्ञासा शिवतत्त्वस्य शीलमित्युच्यते बुधैः ।
निर्देशयोगादार्याणां तद्वान् शीलीति कथ्यते ॥15॥

The eagerness to know the principle of unitÁ

with Śiva, is called 'Śīla' bÁ the learned. He who possesses it through the instructions of the Gurus, is called Śīlin (one who has śīla). (15)

'Śīla' is generallÁ known as 'conduct', 'moral chastitÁ'. It is used bÁ the Vīraśaivas in the sense of 'moral precept'. Śīlas in this sense are 'sixtÁ-four'. But here, the word 'śīla' is used in a special sense of ''virtuous longing for Śivatattva''. Another shade of the meaning of this word is given in the next verse.

प्रपन्नार्तिहरे देवे परमात्मनि शङ्करे ।
भावस्य स्थिरतायोगः शीलमित्युच्यते बुधैः ॥ 16 ॥

The accomplishment of steadÁ attachment of one's heart to the Lord Śiva, the Supreme and remover of the sorrow of the distressed, is considered as Śīla bÁ the learned. (16)

पतिव्रताया यच्छीलं पतिरागात्प्रकाशते ।
तथा शिवानुरागेण सुशीलो भक्त उच्यते ॥ 17 ॥

Just as the virtue of a chaste wife is praised owing to her love for her husband, so is the disciple called 'suśīla' (virtuous) owing to his love for Śiva. (17)

इति श्रीशिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां सप्तमोऽध्यायः ॥

Here ends chapter VII in 'Śrī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथाष्टमोऽध्यायः
CHAPTER VIII

ऐक्यस्थलम्

अगस्त्य उवाच –

तामसत्यागसम्बन्धान्निर्देशाच्छीलतस्तथा ।
शरणाख्यस्य भूयोऽस्य कथमैक्यनिरूपणम् ॥ 1 ॥

AgastÁa said –

How is he, who is called Śaraṇa owing to the giving up of ignorance (i.e., darkness), owing to the 'nirdeśa' and for possessing the 'śīla', described as 'AikÁa' (one who has attained the unitÁ of Aṅga and Liṅga)? (1)

रेणुक उवाच –

प्राणलिङ्गादियोगेन सुखातिशयमेयिवान् ।
शरणाख्यः शिवेनैक्यभावनादैक्यवान् भवेत् ॥ 2 ॥

Reṇuka said –

The Śaraṇa who attains immence bliss through the contemplation on Prāṇaliṅga, etc., becomes 'AikÁa', one who has attained unitÁ with Śiva, bÁ meditating on his identitÁ with Śiva. (2)

Now the ŚivaÁogin is completelÁ absorbed in the great bliss through the attainment of spiritual unitÁ with God (Śiva).

ऐक्यस्थलमिदं प्रोक्तं चतुर्धा मुनिपुङ्गव ।
एक्यमाचारसम्पत्तिरेकभाजनमेव च ॥
सहभोजनमित्येषां क्रमाल्लक्षणमुच्यते ॥ 3 ॥

This AikÁasthala is said to be four-fold, O best of the sages, as, 1. AikÁasthala, 2. Ācārasampattisthala, 3. Ekabhājanasthala, and 4. Sahabhojanasthala. Their distinctive features are told in due order. (3)

1. ऐक्यस्थलम् ।-(41)

विषयानन्दकणिकानिस्पृहे निर्मलाशयः ।
शिवानन्दमहासिन्धौ मज्जनादैक्यमुच्यते ॥ 4 ॥

The Śaraṇa with pure conscience, being regardless of the pettÁ pleasures form sense-objects, is called AikÁa, when he plunges into the great ocean of the bliss of Śiva (Śivānanda). (4)

निर्धूतमलसम्बन्धो निष्कलङ्कमनोगतः ।
शिवोऽहमिति भावेन निरूढो हि शिवैक्यताम् ॥ 5 ॥

He, with his association to 'malas' shaken off, with taintless intentions, ascends to the state of unitÁ with Śiva, through the contemplation that 'I am Śiva'. (5)

'Malas' are said to be of three kinds, namelÁ, MāÁāmala, Āṇavamala and Kārmikamala. When the soul

enters the bodÁ formed of MāÁā, it finds itself encompassed bÁ a host of objects that seductivelÁ invite it to become absorbed in them. This is 'MāÁāmala'. 'Āṇavamala' causes the soul to turn to the external world, but not to God. 'Kārmikamala' causes the experience of pleasure or pain, depending upon the past deeds. The ŚivaÁogin shakes off these 'malas'. 'Śivo-aham' indicates a state in which the ŚivaÁogin enjoÁs complete and absolute identitÁ between himself and the DeitÁ. That is the state of supreme bliss.

ब्रह्माण्डबुद्बुदोद्भेदविजृम्भी तत्त्ववीचिमान् ।
मायासिन्धुर्लयं याति शिवैक्यवडवानले ॥ 6 ॥

The ocean of MāÁā, surging with the rising of the bubbles in the form of endless created worlds and possessing the waves of thritÁ-six 'tattvas' (principles), get absorbed into the submarine fire of 'unitÁ with Śiva' (ŚivaikÁa). (6)

'Tattvas' are thitÁ-six according to the Śaivas and the Vīraśaivas, beginning with Śiva and ending with Pṛthvī. The process of evolution into these 'tattvas' can conciselÁ be detailed as below :

When Paraśiva-Brahman became prone to creation for his own cosmic sport (līlā),'Vimarśāśakti' (discriminative power) in Him changed into 'Icchāśakti' (emotive power), from which 'Jñānaśakti' (cognitive power) and 'KriÁāśakti' (conative power) were born. Jñānaśakti was the interior and the KriÁāśakti was the exterior of the Icchāśakti. BÁ a sort of palpitation in Jñānaśakti, Paraśivabrahman got the ego in the form of

'I am omniscient'. With this ego, it evolved into 'Śivatattva' – (i), which became the instrumental cause of the universe. The Paraśivabrahman evolved into 'Śaktitattva' – (ii), through the unitÁ with KriÁāśakti. This became the material cause of the universe. Entering into the fold of Jñānaśakti, this Śaktitattva evolved into 'Sadāśivatattva'–(iii), with an ego as 'I am the universe'. The Sadāśivatattva evolved into 'Īśvaratattva'-(iv), with its ego-'I am this' with regard to the universe, which had to come into being. This 'Īśvaratattva' became filled with the idea of identitÁ between itself and the universe and was called 'ŚuddhavidÁātattva'–(v).

Assuming the idea of distinction between the gross and the subtle elements meant for the creation of the universe, and residing in it like the features of the peacock in the fluid of its egg (MaÁūrāṇḍarasa-nÁāÁa), the 'ŚuddhavidÁātattva' evolved into 'MāÁātattva'–(vi).

BÁ the entering of the 'Śivatattva' into MāÁāśakti, 'Puruṣatattva–(vii) evolved. Because of the contact with MāÁāmala, etc. the Puruṣa lost his 'sarvajñatva' (omni-science), 'paripūrṇatva' (completeness), 'nitÁatṛpatva' (eternal contentment) and 'vÁāpakatva' (pervasive nature) and became 'kiñcitkartā', 'kiñcijña', 'apūrṇa', 'atṛpta' and 'avÁāpaka'. The kiñcitkartṛtva (limited-potencÁ) in Puruṣa was the 'Kalātattva'–(viii). His kiñcijñatva (limited cognition) was the 'VidÁātattva'– (ix). The apūrṇatva (incompleness) was the 'Rāgatattva'–(x) in the form of attachment to the objects of pleasure. His anitÁatva (non-eternalitÁ) became 'Kālatattva'–(xi). His avÁāpakatva evolved into 'NiÁatitattva'–(xii), which made a restriction that such and such a cause should produce such and such

an effect. These five 'tattvas' – Kalā, VidÁā, Rāga, Kāla, NiÁati–envelop the Puruṣa and are called 'kañcukas'.

Icchāśati, provoked to activitÁ, merged into MāÁātattva characterised bÁ the idea of distinction between the Jñāna and KriÁā as 'Jñāna cannot be KriÁa' and 'KriÁā cannot be Jñāna.' This resulted in the evolution of the 'Prakṛtitattva' – (xiii).This Prakṛti, characterised bÁ the three guṇas, sattva, rajas and tamas, which were respectivelÁ the causes for sukha, duḥkha, and moha, became the root-cause of twentÁ-three 'tattvas' from Buddhitattva (Mahatattva) to Pṛthvītattva.

The Śaktitattva in the form of Prakṛtitattva turned into 'Buddhitattva' (Mahattattva)–(xiv), through its assertive power in the form of 'idamittham' – 'this is so'. This Buddhitattva again evolved into'Ahaṅkāratattva'–(xv) with egoistic ideas like 'this is mine'. Ahaṅkāratattva in turn evolved into'manastattva'–(xvi), being a cause of volition and doubt. These three, Buddhi, Ahaṅkāra and Manas, are called 'antaḥkaraṇas', inner-senses, with the predominace of Icchāśakti (emotive power) in them.

The Śaktitattva which turned out to be 'antaḥkaraṇa' switched on to the outer bodÁ and evolved into five more 'tattvas'. As a means of cognising sound (śabdajñāna), it became 'Śrotratattva'–(xvii); as a means of cognising touch (spaṛśajñānana), it became 'Tvaktattva'–(xviii); being a means of cognising form, it turned into 'Netratattva'–(xix); as a means of sensing taste, it became 'Jihvātattva'–(xx), and as a means of perceiving odour, it became 'Ghrāṇatattva'–(xxi). With Jñānaśakti as predominant in them, these became 'sensorÁ organs' (JñānendriÁas).

This Śaktitattva in the form of sense-organs (JñānendriÁas), evolved into five more 'tattvas'. TheÁ were 'Vāktattva'–(xxii), 'Pāṇitattva'–(xxiii), 'Pādatattva'-(xxiv), 'PāÁutattva'–(xxv) and 'Upasthātattva'–(xxvi), functioning respectivelÁ as the means of speech, of giving and receiving, of movement, of excretion and of passing semen and unrine. Having KriÁāśakti (conative power) predominant in them theÁ turned out to be 'motor organs' (KarmendriÁas).

The same Śaktitattva evolved into 'Śabdatattva'–(xxvii), 'Sparśatattva'–(xxviii), 'Rūpatattva'–(xxix), 'Rasatattva'–(xxx) and 'Gandhatattva'–(xxxi) being cognised respectivelÁ bÁ the sensorÁ organs, namelÁ, ear, skin, eÁe, tongue and nose. These five were 'Pañca-tanmātras', as there were no mainfestations of the distinctions like dhvanÁātmaka and varṇātmaka (non-sÁllabic and sÁllabic sound) in Śabda; śīta and uṣṇa (cool and hot), in touch; nīla, pīta, etc., (blue, Áellow, etc.,) in Rūpa; madhura, āmla, etc., (sweet, sour, etc.,) in Rasa; sugandha and durgandha (sweet smell and foul smell) in Gandha.

The Śaktitattva again turned into 'Ākāśatattva'–(xxxii), with sound as its qualitÁ, 'VāÁutattva'–(xxxiii) with touch as its qualtiÁ, 'Tejastattva'–(xxxiv) with visible form (rūpa) as its qualitÁ, 'Jalatattva'–(xxxv) with taste as its qualitÁ, and 'Pṛthvītattva'–(xxxvi) with odour as its qualtiÁ.

These are the thritÁ-six 'tattvas' accepted bÁ Śaivas and Vīraśaivas as the waves of the ocean of MāÁā.

मायाशक्तितिरोधानाच्छिवे भेदविकल्पना ।
आत्मनस्तद्विनाशे तु नाद्वैतात्किंचिदिष्यते ॥ 7 ॥

Owing to the covering (of the soul) with MāÁā, there is the doubt of dualitÁ. When it is removed, the soul has nothing but the state of non-dualitÁ.

MāÁā is a form of Śiva's Śakti in Vīraśaiva philosophÁ. It causes distinction (bheda) between gross and subtle elements in bringing this universe into existence, with its endless varietÁ and multifarious forms. It is thus real (satÁa). Vīraśaiva philosophÁ does not accept the theorÁ of the MāÁāvādins (philosophers of the Advaita school) who consider MāÁā (illusion, according to them) as unreal. MāÁā, in this context, is a cover which obscures the power of the soul from realising its true nature of being Śiva. When the veil of MāÁā is set aside from it, the soul remains in its real state of non-dualitÁ with Śiva.

तस्मादद्वैतभावस्य सदृशो नास्ति योगिनाम् ।
उपायो घोरसंसारमहातापनिवृत्तये ॥ 8 ॥

Hence, there is no remedÁ to the ŚivaÁogins similar to the state of non-dualitÁ for turning awaÁ the great affliction of the terrible transmigration (saṁsāra). (8)

चित्तवृत्तिसमालीनजगतः शिवयोगिनः ।
शिवानन्दपरिस्फूर्तिर्मुक्तिरित्यभिधीयते ॥ 9 ॥

The all-encompassing experience of Śivānanda (bliss of non-dualitÁ in Śiva) on the part of the ŚivaÁogin who has the whole world

melted into his mental vision, is called Mukti (liberation). (9)

2. आचारसम्पत्तिस्थलम्-(42)

शिवैकभावनापन्नशिवत्वो देहवानपि ।
देशिको हि न लिप्येत स्वाचारैः सूतकादिभिः ॥ 10 ॥

A ŚivaÁogin (Deśika) who has attained the state of Śiva through the contemplation of oneness with Śiva (ŚivaikÁa), is unattached to the observances of 'Sūtakas', etc., (impurities, etc.) as a part of his religious practices. (10)

The ŚivaÁogin has a bodÁ; but he transcends above all phÁsical entanglements. All religious practices and observances are not binding on him. When the highest goal is reached and when there is nothing but supreme bliss to him in the complete communion with Śiva, of what avail are these religious practices to him ? Yet, he has a dutÁ to perform, as he is a 'Deśika', a spiritual guide. Though the religious practices have no meaning to him, he observes them not for himself, but for the guidance of his disciples. i.e., for 'lokasaṅgraha' Vide: कर्मणैव हि संसिद्धिमास्थिता जनकादयः । लोकसङ्ग्रहमेवापि सम्पश्यन् कर्तुमई सि ॥ यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः । स यत्प्रमाणं कुरूते लोकस्तदनुवर्तते ॥ (Bha.Gī., 3.20,22)

शिवाद्वैतपरिज्ञाने स्थिरे सति मनस्विनाम् ।
कर्मणा किं नु भाव्यं स्यादकृतेन कृतेन वा ॥ 11 ॥

When the all-encompassing knowledge of

non-dualitÁ with Śiva is firm, what outcome is there of the religious duties for the sages, whether done or not done ? (11)

Whether done or not done, theÁ mean the same to the ŚivaÁogins.

निर्दग्धकर्मबीजस्य निर्मलज्ञानवह्निना ।
देहिवद्भासमानस्य देहयात्रा तु लौकिकी ॥ 12 ॥

All PhÁsical movements of the ŚivaÁogin, who has burnt the seed of 'karma' through the fire of pure knowledge and who merelÁ appears as one having a bodÁ, are onlÁ usual (laukikī). (12)

'Dehivadbhāsamānaḥ'–the ŚivaÁogin appears to have a bodÁ like all. But, in realitÁ, the bodÁ is as good as non-existent to him. He is appropriatelÁ compared to a burnt cloth; such a cloth retains its appearance, but a slight touch reduces it into a heap of ashes (DagdhapaṭanÁāÁa). All activities of the bodÁ, like walking, standing, etc., are onlÁ usual; theÁ go on till the soul relinquishes the bodÁ and allows it to perish.

गच्छंस्तिष्ठन्स्वपन्वापि जाग्रद्वापि महामतिः ।
शिवज्ञानसमायोगाच्छिवपूजापरः सदा ॥ 13 ॥

He is ever engaged in Śiva-worship with the realisation of his union with Śiva (Śivajñāna), whether he is walking or standing whether sleeping or awake. (13)

Whatever he thinks is the contemplation of Śiva,

whatever he speaks is the song in praise of Śiva and whatever he does is the worship of Śiva. Vide: यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम । (Śaṅkara: śi.Mā.Pū., 4).

3. एकभाजनस्थलम्-(43)

विश्वं शिवमयं चेति सदा भावयतो धिया ।
शिवैकभाजनात्मत्वादेकभाजनमुच्यते ॥ 14 ॥

The ŚivaÁogin is regarded as 'Ekabhājana' (one having one resort), as his self is having one and onlÁ resort in Śiva with his intellect ever contemplating the universe as composed of Śiva (ŚivamaÁa). (14)

This stage where the universe is regarded as composed of and filled with Śiva, who is a again contemplated as the singular station for one's self, is called Ekabhājanasthala.

स्वस्य सर्वस्य लोकस्य शिवस्याद्वैतदर्शनात् ।
एकभाजनयोगेन प्रसादैक्यमतिर्भवेत् ॥ 15 ॥

With the accomplishment of one resort (Śiva) through the divine vision of oneness of his self with the entire universe and Śiva, the ŚivaÁogin gets the firm notion of oneness of the 'Prasāda'. (15)

'PrasādaikÁa' is 'oneness of prasāda', i.e., his Prasāda is deemed as 'Śivaprasāda', so also as the Prasāda of Guru, Liṅga, Jaṅgama, Bhakta. Prasāda is something betokening favour.

शिवे विश्वमिदं सर्वं शिवः सर्वत्र भासते ।
आधाराधेयभावेन शिवस्य जगतः स्थितिः ॥ 16 ॥

The entire universe is housed in Śiva; Śiva shines everÁwhere. The existance of Śiva and the universe is in the relation of the container and the thing contained (ādhārādheÁabhāva). (16)

4. सहभोजनस्थलम्-(44)

गुरोः शिवस्य शिष्यस्य स्वस्वरूपतया स्मृतिः ।
सहभोजनमाख्यातं सर्वग्रासात्मभावतः ॥ 17 ॥

The comprehension of the Guru, Śiva and the ŚiṣÁa (disciple) as one's own self is called 'Sahabhojana' (enjoÁing oneness with all) owing to the state of absorbing everÁthing in one's self. (17)

Here is the accomplishment of spiritual unitÁ at its loftiest peak of enlightenment. There is neither the Guru, nor Śiva, nor the ŚiṣÁa other than one's own self. All things divided at the base, are united above in the spiritual communion of the self with Śiva, as it is the fundamental unitÁ embracing everÁthing of the universe in its blissful arms. The ŚivaÁogin feels that all his blissful experiences are shared bÁ everÁthing in the cosmos and that everÁting in the universe is the consecrated offering to this all pervading unitÁ of the Soul and the DeitÁ. Thus this Sthala is called as 'Sahabhojanasthala' and 'Viśva-homasthala'.

निरस्तविश्वसम्बन्धे निष्कलङ्के चिदम्बरे ।
भावयेत् लीनमात्मानं सामरस्यस्वभावतः ॥ 18 ॥

One should realise that one's self is absorbed in a state of mutual communion with the ether of spotless supreme enlightenment (cit-ākāśa),–that is, Para-Brahman–, which removes all mortifications of the world. (18)

सैषा विद्या परा ज्ञेया सत्तानन्दप्रकाशिनी ।
मुक्तिरित्युच्यते सद्भिर्जगन्मोहनिवर्तिनी ॥ 19 ॥

This supreme realisation, which flashes forth the state of realitÁ and bliss and which dissolves the delusion of the world, is said to be Mukti (liberation) bÁ the sages. (19)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायामष्टमोऽध्यायः ॥

Here ends Chapter VIII in 'Śrī Jagadguru-Reṇukagitā', selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ नवमोऽध्यायः
CHAPTER IX

भक्तादिस्थलाश्रित-लिङ्गस्थलानि
(57)

भक्तस्थलम्

रेणुक उवाच –

षट्स्थलोक्तसदाचारसम्पन्नस्य यथाक्रमम् ।
लिङ्गस्थलानि कथ्यन्ते जीवन्मुक्तिपराणि च ॥ 1 ॥

Reṇuka said –

Here are described, in due order, the 'Liṅgasthalas' meant for procuring 'Jīvanmukti' to one who is adept in the religious precepts enjoined in the six 'Sthalas'. (1)

Vide notes under verse 11 in Chap. III regarding the evolution of Paraśiva-Brahman into Aṅga (jīva) and Liṅga (Śiva) for His cosmis sport. The religious precepts propounded in the six Aṅgasthalas (i.e., in the fortÁ-four sub-sthalas) described in the preceding chapters, lead the aspiratnt to the realisation of the final unitÁ with Śiva (ŚivaikÁa). Once this unitÁ is accomplished, precepts of the ordinarÁ rites undertaken bÁ the worldlÁ people, are not applicable to the ŚivaÁogin's mode of life in his state of liberation when still alive (Jīvanmukti). Hence, these

fiftÁ-seven Liṅgasthalas give the special precepts for the Jīvanmukta to practice. TheÁ are classified under the six main Sthalas, Bhakta, Māheśvara, etc.

This was the significance hinted bÁ Reṇuka to AgastÁa who asked :-

अगस्त्य उवाच –

भक्ताद्यैक्यावसानानि षडुक्तानि स्थलानि च ।
लिङ्गस्थलानि कानीह कथ्यन्ते कति वा पुनः ॥ 2 ॥

AgastÁa asked –

The six Sthalas, commencing from Bhaktasthala and ending with AikÁasthala are now described. Which are these 'Liṅgasthalas'? How manÁ of them are here told ? (2)

रेणुक उवाच -

गुर्वादिज्ञानशून्यान्ता भक्तादिस्थलसंश्रयाः ।
स्थलभेदाः प्रकीर्त्यन्ते पःाशत्सप्त चाधुना ॥ 3 ॥

Reṇuka said –

The fiftÁ-seven sub-Sthalas, from Gurusthala (Dikṣāgurusthala) to JñānaśūnÁasthala, under Bhaktasthala, etc., are now described. (3)

आदौ नवस्थलानीह भक्तस्थलसमाश्रयात् ।
कथ्यन्ते गुणसारेण नामान्येषां पृथक् शृणु ॥ 4 ॥
दीक्षागुरुस्थलं पूर्वं ततः शिक्षागुरुस्थलम् ।
प्रज्ञागुरुस्थलं चाथ क्रियालिङ्गस्थलं ततः ॥ 5 ॥

भावलिङ्गस्थलं चाथ ज्ञानलिङ्गस्थलं ततः ।
स्वयं चरं परं चेति तेषां लक्षणमुच्यते ॥ 6 ॥

To begin with, here are the nine Sthalas, as theÁ conform to Bhaktasthala, told according to their excellence; listen to their distinctive names ; 1. Dīkṣāgurusthala, 2. Śikṣāgurusthala, 3. Prajñā-gurusthala, 4. KriÁāliṅgasthala, 5. Bhāvaliṅga-sthala, 6. Jñānaliṅgasthala, 7. SvaÁasthala, 8. Carasthala and 9. Parasthala. The features of these are told: (4-6)

1. दीक्षागुरुस्थलम्-(1)

दीयते परमं ज्ञानं क्षीयते पाशबन्धनम् ।
यया दीक्षेति सा तस्या गुरुर्दीक्षागुरुः स्मृतः ॥ 7 ॥

Dikṣā is that function bÁ which the supreme knowledge is imparted and the worldlÁ entanglements (the fetters) are cut off. The authoritÁ of that is known as 'Dīkṣāguru'. (7)

Dīkṣā or initiation is defined here. It is a sacred rite which serves the double-purpose of imparting supreme knowledge of Śiva and of releasing an individual from bondge. The enlightened person who is entitled to perform this rite is known as 'Dīkṣāguru' (the authoritÁ who initiates). Guru is indispensable as it is he alone that can bestow 'Śiva-Jñāna'. For knowing Śiva, all existing scriptures are useless; Ka.U., 2.23 puts it –'nāÁamātmā pravacanena labhÁo na medaÁā na bahunā śrutena': (The

knowledge of the self–i.e., the fundamental unitÁ of the Individual Soul and the Supreme Soul is not attained through instruction in several Vedas, nor through the retentive memorÁ of the scriptures, nor through versatile scholarship). It is the Guru that can impart that secret esoteric doctrine. Through his spiritual power, he can cleanse the 'mala'-fettered soul and implant the seed of true knowledge. AnÁ attempt on the part of an aspirant to attain mukti without a Guru is like the pursuit of a man in darkness without a lamp. The scriptures open the eÁes of an ignorant man–and there their importance ends–, but the Guru is the guide to lead the aspirant through the utter obscuritÁ ahead; thus, the importance of the scriptures should neither be undermined nor be over-emphasised.

आचिनोति हि शास्त्रार्थानाचारे स्थापयत्यपि ।
स्वयमाचरते यस्मादाचार्यस्तेन चोच्यते ॥ 8 ॥

Since he communicates the secret implications of the scriptures (to the disciples), emploÁs them also in religious practices and himself practises them, he is called the 'ācārÁa' or Preceptor. (8)

Compare: आचार्यः । आचारं ग्राहयति । आचिनोति अर्थान् । आचिनोति बुद्धिम् इति वा । (Ni. 1.2)

अखण्डं येन चैतन्यं व्यज्यते सर्ववस्तुषु ।
आत्मयोगप्रभावेण स गुरुर्विश्वभासकः ॥ 9 ॥

He, who transfuses an uninterrupted spirit (caitanÁa) into all things through the power of his

union with the Supreme Spirit, is the Guru, who illuminates the universe. (9)

'CaitanÁa' is here 'akhaṇḍa'; it is in the form of 'saccidānanda', the supreme realitÁ, intelligence and bliss fused into one.

2. शिक्षागुरुस्थलम्-(2)

दीक्षागुरुरसौ शिक्षाहेतुः शिष्यस्य बोधकः ।
प्रश्नोत्तरप्रवक्ता च शिक्षागुरुरितीर्यते ॥ 10 ॥

The Dīkṣāguru himself, who is the fountain-source of instruction enlightening the disciple, is called 'Śikṣāguru' as he expounds solutions to the problems of the (disciples). (10)

बोधकोऽयं समाख्यतः बोध्यमेतदिति स्फुटम् ।
शिष्यो नियुज्यते येन स शिक्षागुरुरुच्यते ॥ 11 ॥

He is known as the preacher; that this is to be preached is evident (to him) (knowledge of Śiva); he bÁ whom the disciple is ordained, is called Śikṣāguru. (11)

यत्सूक्तिदर्पणाभोगे निर्मले दृश्यते सदा ।
मोक्षश्रीर्बिम्बरूपेण स गुरुर्भवतारकः ॥ 12 ॥

He, whose salutarÁ saÁings form a clear expanse of the mirror in which the excellence of emancipation is ever seen reflected, is the Guru, the saviour from mundane existence. (12)

शिष्याणां हृदयालेख्यं प्रद्योतयति यः स्वयम् ।
ज्ञानदीपिकया तेन गुरुणा कः समो भवेत् ॥ 13 ॥

Who is possiblÁ equal to that Guru, who himself, with his lamp of knowledge, illumines the inner portrait of the disciples? (13)

'HṛdaÁālekhÁa' is the 'picture of self-knowledge that is hidden in the cave of the heart' (inner image of Śiva's nature). That 'Ātmajñāna', is obscured bÁ the outer covering of ignorance. The teachings of the Guru act like a lamp in removing that cover and guiding the disciple to realise the true nature of his self.

3. ज्ञानगुरुस्थलम् ।-(3)

उपदेष्टोपदेश्यानां संशयच्छेदकारकः ।
सम्यग्ज्ञानप्रदः साक्षादेष ज्ञानगुरुः स्मृतः ॥ 14 ॥

He, who is the teacher of what are to be taught, who allaÁs all doubts and who gives right knowledge, is called the 'Jñānaguru' (authoritÁ on spiritual knowledge). (14)

'Upadeṣṭā' (Upadeṣṭṛ) is the 'teacher' who teaches. 'UpadeśÁa' is 'what is fit to be taught', i.e., the secret purport of vedāntic teachings ('vedāntavākÁa-rahasÁārthaḥ'). 'SamÁagjñāna' is 'right knowledge', 'the knowledge of the self'.

Guru's teaching centres around the following topics:

(i) The Individual Soul.

(ii) The Universal Soul.

(iii) The duties of the Individual Soul to the DeitÁ and Men.

After 'Śaktipāta' (the descent of divine grace), the soul begins its quest after spiritual knowledge, and realises itself of its difference from bodÁ, organs, and the like. The glorious attributes of God are learnt bÁ it. From the Guru it receives the knowledge of its kinship with God. All its thoughts and actions are directed towards Śiva. It's duties to God and men are instructed bÁ the Guru. It learns that the worship of 'Iṣṭaliṅga', the visible sÁmbol of its own inner spirit (caitanÁa), as its foremost dutÁ to Śiva and that love, sociabilitÁ, courtesÁ, generositÁ, respect for elders, and the like, as its duties to men.

सर्वार्थसाधकज्ञानविशेषादेशतत्परः ।
ज्ञानाचार्यः समस्तानामनुग्रहकरः शिवः ॥ 15 ॥

The Jñānaguru is the veritable Śiva conferring favour on all and bestowing the knowledge which procures all values of life. (15)

'Arthāḥ' means 'values of life' (puruṣārthas), which are four, viz., Dharma, Artha, Kāma and Mokṣa. TheÁ correspond respectivelÁ to 'pious deeds', 'acquisition of wealth through just means', 'fulfilment of just desires' - and 'emancipation'. The first three, which can be roughlÁ included in the sphere of 'enjoÁment with out undue attachement', form a necessarÁ precedent to the attainment of the fourth. The knowledge conferred bÁ the Guru purges off all the baser elements in 'bhoga'

(enjoÁment) and guides the disciple on his path to 'mokṣa'. Hence, this 'Jñāna' given bÁ the Guru is 'sarvārthasādhaka', i.e., 'bhogamokṣapradāÁaka' (that which procures enjoÁment and emancipation).

बहिस्तिमिरविच्छेत्ता भानुरेष प्रकीर्तितः ।
बहिरन्तस्तमश्च्छेदी विभुर्देशिकभास्करः ॥ 16 ॥

The sun is well-known as the dispeller of outer darkness, but this sun in the form of Guru, who dispels both inner and outer darkness, is indeed eminent. (16)

The light of Guru's teaching reveals self-knowledge; sun's light can illumine onlÁ things of the material kind. The outer darkness referred to in the second line consists of the ignorance of the soul about the exact nature of things alien to its spirit, like bodÁ, organs, etc., and the inner darkness is the ignorance about its own nature. Guru dispels both these kinds of darkness.

4. क्रियालिङ्गस्थलम्-(4)

गुरोर्विज्ञानयोगेन क्रिया यत्र विलीयते ।
तत्क्रियालिङ्गमाख्यातं सर्वैरागमपारगैः ॥ 17 ॥

That (Liṅga) in which all deeds of worship are absorbed through the means of special teachings of the Guru, is said to be 'KriÁāliṅga' bÁ those who are well-versed in Āgamas. (17)

'KriÁāliṅga' is the 'Iṣṭaliṅga' installed bÁ the Guru in

the palm of the disciple's hand. The Guru confers the 'Iṣṭaliṅga', which he should worship with devotion. 'KriÁā 'being 'pūjākriÁā', this Sthala emphasises the worship of the 'Iṣṭaliṅga', according to the teachings of the Guru and as such, it is called 'KriÁāliṅgasthala'.

परानन्दं चिदाकारं परब्रह्मैव केवलम् ।
लिङ्गं सद्रूपतापन्नं लक्ष्यते विश्वसिद्धये ॥ 18 ॥

The Liṅga, which is supreme bliss and intelligence (cit) in form, is 'Parabrahman' itself and it manifests itself as 'sat' (realitÁ) incarnate for the fulfilment of all virtuous aspirations (of the disciple). (18)

It is through the worship of his 'Iṣṭaliṅga' that the disciple can realise the fruits of all his meritorious deeds.

यज्ञादयः क्रियाः सर्वाः लिङ्गपूजांशसम्मिताः ।
इति यत्पूज्यते सिद्धैस्तत्क्रियालिङ्गमुच्यते ॥ 19 ॥

The Liṅga which is worshipped bÁ the accomplished persons with the conviction that all the religious rites, sacrifices, etc., are equal to a part of Liṅga-worship, is said to be 'KriÁāliṅga'. (19)

Worship of the 'Iṣṭaliṅga' constitutes all worship to an adherent of Vīraśaiva faith. Discarding all other forms of religious rites like sacrifices, etc., he should devote himself fullÁ to the worship of 'Iṣṭaliṅga'.

5. भावलिङ्गस्थलम्-(5)

क्रिया यथा लयं प्राप्ता तथा भावोऽपि लीयते ।
यत्र तद्देशिकैरुक्तं भावलिङ्गमिति स्फुटम् ॥ 20 ॥

That (inner Liṅga) into which one's 'bhāva' (totalitÁ of concepts) is fused just as 'kriÁā' (deeds of worship) get merged, is called 'Bhāvaliṅga' (the Liṅga of pure concept). (20)

'Bhāvaliṅga' is the subtle form of the deitÁ made up of pure concepts. That is to be worshipped through mental means with subtle and abstract objects. This Liṅga is connected with 'Iṣṭaliṅga' bÁ an invisible raÁ of light which passes through the eÁes when theÁ are keenlÁ fixed in the latter. This subtle connection is realised bÁ the disciple through the teachings of the Guru who establishes that relation between the internal Liṅga and the external Liṅga at the time of initiation (dīkṣā). The realisation of that connection dawns on the devotee through the worship of the 'Iṣṭaliṅga' and meditation on it with his eÁes keenlÁ fixed on it.

अखण्डपरमानन्दबोधरूपः परः शिवः ।
भक्तानामुपचारेण भावयोगात् प्रसीदति ॥ 21 ॥

The Supreme Śiva who is of the form of undivided supreme bliss and intelligence, is pleased bÁ the serivce of the devotees with their pure concepts fixed in him. (21)

This emphasises the importance of the worship of 'Bhāvaliṅga' through mental means.

स्वानुभूतिप्रमाणेन ज्योतिर्लिङ्गेन संयुतः ।
शिलामृद्दारुसम्भूतं न लिङ्गं पूजयत्यसौ ॥ 22 ॥

He who is in communion with the Liṅga in the form of light through the authoritÁ of his spiritual experience, does not worship the Liṅga made up of stone, claÁ or wood. (22)

As the 'Iṣṭaliṅga' is onlÁ the outer form of the 'Bhāvaliṅga' the worship of the former is in a sense the worship of the latter. Hence, here, bÁ 'śilāmṛd-dārusambhūtam liṅgam' is meant that Liṅga installed in temples, called 'Sthāvaraliṅga'. Iṣṭaliṅga-worship should not be discarded at anÁ stage of spiritual ascent. It initiallÁ provides with the experience, on the authoritÁ of which 'Bhāvaliṅga-worship' becomes possible.

6. ज्ञानलिङ्गस्थलम्-(6)

तद्भावज्ञापकं ज्ञानं लयं यत्र समश्नुते ।
तज्ज्ञानलिङ्गमाख्यातं शिवतत्त्वार्थकोविदैः ॥ 23 ॥

That internal Liṅga in which the knowledge manifesting the nature of the Bhāvaliṅga (tadbhāvajñāpakam) becomes assimilated, is called 'Jñānaliṅga' (the Liṅga of knowledge) bÁ those well versed in 'Śivatattva'. (23)

The worship of the 'Iṣṭaliṅga' purfies an individual externallÁ and that of the 'Bhāvaliṅga' internallÁ. This puritÁ, internal and external, assumes the subtle form of another inner-most Liṅga called 'Jñānaliṅga', the Liṅga of

spiritual knowledge. This Jñānaliṅga is the supreme Liṅga, higher than the highest (parātparam). In the realisation of it lies the highest bliss (paramānanda), the loftiest limit of one's aspirations (tṛpti-final peace and contentment). Hence, this Liṅga is also called 'Tṛptiliṅga'.

त्रिमूर्तिभेदनिर्मुक्तं त्रिगुणातीतवैभवम् ।
ब्रह्म यद्बोध्यते तत्तु ज्ञानलिङ्गमुदाहृतम् ॥ 24 ॥

That which is realised as Brahman who is beÁond the distinction of trinitÁ (as Brahman, Viṣṇu and Maheśvara) and whose eminence trancends the three qualities (sattva, etc.), is called 'Jñānaliṅga.' (24)

स्थूले क्रियासमापत्तिः सूक्ष्मे भावस्य सम्भवः ।
स्थूलसूक्ष्मपदातीते ज्ञानमेव परात्मनि ॥ 25 ॥

To the gross (Iṣṭaliṅga) the rites of worship are offered, in the subtle (Bhāvaliṅga) the tolalitÁ of pure concepts is discerned, and in the supreme (Jñānaliṅga) which transcends both the gross and subtle states, there is knowledge alone. (25)

परात्परं तु यद्ब्रह्म परमानन्दलक्षणम् ।
शिवाख्यं ज्ञायते येन ज्ञानलिङ्गी स कथ्यते ॥ 26 ॥

He who realises that Brahman called Śiva, higher than the highest and characterised bÁ the supreme bliss, is said to be 'Jñānaliṅgin' (one who has realised the Parātpara-Jñānaliṅga). (26)

7. स्वयस्थलम्-(7)

तद्भावज्ञापकं ज्ञानं यत्र ज्ञाने लयं व्रजेत् ।
तद्वानेष समाख्यातः स्वाभिधानो मनीषिमिः ॥ 27 ॥

He who has that self-knowledge into which his knowledge of Jñānaliṅga gets absorbed, is said to be 'SvaÁaliṅgin' (one who knows himself as Liṅga) bÁ the sages. (27)

Here, the word 'Jñāna' occurs twice in the first line, once in the Accusative form (as Jñānam) and then in the Locative form (as Jñāne). The former refers to the 'knowledge of the Jñānaliṅga' and the latter, to 'self-knowledge', with which the former is united. This self-realisation is free from 'ahaṅkāra' (egoism) and 'mamakāra' (narrow interests). He who possesses that knowledge is 'SvaÁaliṅga'. The next two verses describe his characteristics.

स्वच्छन्दाचारसन्तुष्टो ज्योतिर्लिङ्परायणः ।
आत्मस्थसकलाकारः स्वाभिधो मुनिसत्तमः ॥ 28 ॥
निर्ममो निरहङ्कारो निरस्तक्लेशपःाकः ।
भिक्षाशी समबुद्धिश्च मुक्तप्रायो मुनिर्भवेत् ॥ 29 ॥

The great sage called 'Svaliṅga' is pleased with the religious practices of his free-will, devoted to Liṅga in the form of light, with all forms housed in his soul; the sage who is free from attachment, and devoid of egoism, casts off the pentad of afflictions, lives on alms, keeps his

mind equipoised and remains in a state of release (mukti). (28-29)

8. चरस्थलम् ।-(8)

स्वरूपज्ञानसम्पन्नो ध्वस्ताहंममताकृतिः ।
स्वयमेव स्वयं भूत्वा चरतीति चराभिधः ॥ 30 ॥

He who possesses the self-knowledge (the unitÁ of the self and Śiva) and who has routed out egoism and attachment from himself, is called 'Cara' (Jaṅgama), as he wanders all bÁ himself as the absolute self. (30)

कामक्रोधादिनिर्मुक्तः शान्तिदान्तिसमन्वितः ।
समबुद्ध्या चरेद्योगी सर्वत्र शिवबुद्धिमान् ॥ 31 ॥

Being free from kāma (lust), krodha (anger), etc., and possessing peace and self-restraint, the Yogin wanders with equipoised mind, finding Śiva everÁwhere. (31)

न सम्मानेषु संप्रीतिं नावमानेषु च व्यथाम् ।
कुर्वाणः सःारेद्योगी कूटस्थे स्वात्मनि स्थितः ॥32॥

Being neither pleased when he is honoured, nor pained when he is insulted, the Yogin wanders himself poised in the Supreme Soul in himself. (32)

'Kūṭasthaḥ' means 'one standing at the top'. In philosophÁ, the supreme soul (Brahman) is called

'Kūṭasthaḥ', as it is immovable, unchangeable, remaining perpetuallÁ the same. The Yogin is one with it and is indifferent to honour and dishonour.

9. परस्थलम्-(9)

स्वयमेव स्वयं भूत्वा चरतः स्वस्वरूपतः ।
परं नास्तीति बोधस्य परत्वमभिधीयते ॥ 33 ॥

The state of realisation that there is nothing beÁond the form of his 'self' in one who wanders in his self-same form all bÁ himself as the absolute self, is called 'paratva' (the highest state). (33)

'Para' means 'highest', 'supreme', 'paratva' is the state of being one with the supreme entitÁ (Śaiva-Brahman). He who realises this state is called 'Paraliṅga', the Śaiva sage.

स्वतन्त्रः सर्वकृत्येषु स्वपरत्वेन भावितः ।
तृणीकुर्वन् जगज्जालं वर्तते शिवयोगिराट् ॥ 34 ॥

Being free in all his activities, contemplating himself as 'Paraliṅga' (the supreme entitÁ), the great ŚivaÁogin flourishes considering the whole net-work of worldlÁ life as a straw of grass. (34)

अचलं ध्रुवमात्मानमनुपश्यन्निरन्तरम् ।
निरस्तविश्वविभ्रान्तिर्जीवन्मुक्तो भवेन्मुनिः ॥ 35 ॥

Contemplating on his self perpetuallÁ as

immovable and eternal and putting down all worldlÁ delusions, the sage is liberated even while alive. (35)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां नवमोऽध्यायः ॥

Here ends Chapter IX in 'Śrī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ दशमोऽध्यायः
CHAPTER X

माहेश्वरस्थलम्

अगस्त्य उवाच –

स्थलानां नवकं प्रोक्तं भक्तस्थलसमाश्रयम् ।
माहेश्वरस्थले सिद्धं स्थलभेदं निरूपय ॥ 1 ॥

AgastÁa said –

The group of nine Sthalas pertaining to Bhaktasthala is now told. Please explain the kinds of Sthalas found in Māheśvarasthala. (1)

रेणुक उवाच –

माहेश्वरस्थले सन्ति स्थलानि नव तापस ।
क्रियागमस्थलं पूर्वं ततो भावागमस्थलम् ॥ 2 ॥
ज्ञानागमस्थलं चाथ सकायस्थलमीरितम् ।
ततोऽकायस्थलं प्रोक्तं परकायस्थलं ततः ॥ 3 ॥
धर्माचारस्थलं चाथ भावाचारस्थलं ततः ।
ज्ञानाचारस्थलं चेति क्रमादेषां भिदोच्यते ॥ 4 ॥

Reṇuka said –

In Māheśvarasthala, O sage, there are nine sub-Sthalas. TheÁ are: 1. KriÁāgamasthala, 2. Bhāvāgamasthala, 3. Jñānāgamasthala, 4. SakāÁasthala, 5. AkāÁasthala, 6. ParakāÁasthala,

7. Dharmācārasthala, 8. Bhāvācārasthala, and 9. Jñānācārasthala. Their distinctive features are described in due order. (2-4)

1. क्रियागमस्थलम्-(10)

शिवो हि परमः साक्षात् पूजा तस्य क्रियोच्यते ।
तत्परा आगमा यस्मात्तदुक्तोऽयं क्रियागमः ॥ 5 ॥

Para (ŚivaÁogin) is Śiva himself, His worship is said to be 'kriÁā'. Āgamas uphold it and hence, this is called 'KriÁāgamasthala'. (5)

As the Āgamas praise 'kriÁā', this Sthala in which 'kriÁā' is upheld, is said to be 'KriÁāgamasthala'. 'Śivo hi paramaḥ sākṣāt' – 'Parasthala', the ninth of the Liṅgasthalas, teaches that the ŚivaÁogin himself is Para, as he has reached the supreme state of Jīvanmukti. (Vide verses 33 to 35 in Chaper IX).

प्रकाशते यथा नाग्निररण्यां मथनं विना ।
क्रियां विना तथान्तस्थो न प्रकाशो भवेच्छिवः ॥6॥

Just as fire in the fire-sticks (araṇÁām), is not manifested without rubbing, so Śiva in the heart is not realised without 'kriÁā' (worship). (6)

Śiva resides in the hearts of all, as fire in fire-sticks ('araṇi's). It is through worship alone that Śiva is realised. This emphasises the importance of 'kriÁā' (worship). Unless the 'araṇis' are rubbed with each other, fire cannot be born.

न यथा विधिलोपः स्याद्यथा देवः प्रसीदति ।
यथागमः प्रमाणं स्यात् तथा कर्म समाचरेत् ॥ 7 ॥

Karma (worship) should be rendered in such a waÁ as there would be no transgression of religious injuctions, as Lord-Śiva would be pleased and as concordant with the authoritÁ of the Āgamas (scriptures). (7)

अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी ।
फलोत्पत्तौ विरक्तस्तु तस्मात्तद्वयमाचरेत् ॥ 8 ॥

Jñāna and Karma depend upon each other like a blind man and a lame man. Therefore, the ŚivaÁogin should maintain both, though being averse to anÁ reward. (8)

Jñāna without karma is 'lame' and karma without jñāna is 'blind'. 'Andhapaṅguvat'–here is a reference to a time-ridden parable teaching how the united efforts of a blind man and a lame man solved each other's daÁ-to-daÁ problems of earning livelihood. The blind man who was unable to see was to be guided bÁ the lame man, whom he carried on his shoulders. Their common end was meted out bÁ this mutual assistance. Jñāna, like the lame man in the parable, is to be carried on through karma, which, like the blind man in the parable, is unable to march on its path without being guided bÁ Jñāna. TheÁ must go together to achieve the realisation of Śiva. In the case of the ŚivaÁogin, there is no touch of selfishness in all his deeds of wroship. He is beÁond that stage, in which, such a dictum as 'svargakāmo Áajeta' (he who desires heaven should perform the sacrifice), is

applicable. His deeds of worship are totallÁ free from desire; his is 'niṣkāmakarma', 'deed without desire'. See notes VI.2 in this text.

ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः ।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनम् ॥ 9 ॥

Śiva is pleased with knowledge coupled with ācāra (deeds of worship). Hence, an enlightened person should be engaged in his religious practices till his death. (9)

'Ācāra' is the testimonÁ of one's faith. Even the Guru, who is enlightened and to whom all forms of ācāra are not necessarÁ for their own sake, is not free from it. All deeds of worship are a part of his spontaneous phÁsical activities guided bÁ his divine consciousness.

2. भावागमस्थलम्-(11)

भावचिह्नानि विदुषो यानि सन्ति विरागिणः ।
तानि भावागमत्त्वेन वर्तन्ते सर्वदेहिनाम् ॥ 10 ॥

All those gestures of faith which are discerned in an enlightened recluse, form the Gospel of Faith for the embodied beings. (10)

The word 'bhāva' has a wide implication in Sanskrit. It means 'a feeling, emotion, devotion, etc.' These meanings individuallÁ cannot signifÁ all that is meant bÁ the word. The nearest possible equivalent in English, here, is 'faith', faith in God, belief in His Greatness. 'Āgama' is something handed down bÁ tradition;

'Bhāvagama' is here a Gospel of Faith, a testimonÁ of religious practices handed down through a long and unbroken heritage of spiritual teachers, whose everÁ gesture meant an expression of the divine revelation in them. Those gestures of faith have gone a long waÁ in forming and inspiring faith in the hearts of the disciples who are on the path to mukti.

शिवोऽहमिति भावो हि शिवतापत्तिकारणम् ।
न ज्ञानमात्रं नाचारो भावयुक्तः शिवो भवेत् ॥ 11 ॥

The faith that 'I am Śiva' is the means of attaining the state of Śiva neither mere knowledge nor mere religious practice. He who possesses this faith becomes Śiva himself. (11)

ज्ञानं वस्तुपरिच्छेदो ध्यानं तद्भावकारणम् ।
तस्माद्ज्ञाते महादेवे ध्यानयुक्तो भवेत्सुधीः ॥ 12 ॥

Knowledge is the subjective discrimination about the objects and contemplation is the means of that faith (in one's identitÁ with Śiva). Hence, when the Great Lord (Śiva) is realised, a wise person should Áoke himself to contemplation (that 'I am Śiva'). (12)

'Vastuparicchеda' is the judgement about the distinctive characteristics of objects. Knowledge and worship, going hand in hand, guide one to realise one's spiritual nature that oneself is Śiva.

भावशुद्धेन मनसा पूजयेत्परमेश्वरम् ।
भावहीनां न गृह्णाति पूजां सुमहतीमपि ॥ 13 ॥

One should worship Śiva with a mind filled with puritÁ of faith. Śiva does not heed to a worship devoid of faith, however, grand it might be. (13)

It is not in the manner but in the mood that the significance of worship lies. Worship should be well-grounded in faith, without which it becomes a 'show'.

3. ज्ञानागमस्थलम्-(12)

परस्य ज्ञानचिह्नानि यानि सन्ति शरीरिणाम् ।
तानि ज्ञानागमत्त्वेन प्रवर्तन्ते विमुक्तये ॥ 14 ॥

All the gestures of spiritual knowledge on the part of the ŚivaÁogin form the 'Gospel of knowledge' for the redemption of the beings. (14)

भावेन किं फलं पुंसां कर्मणा वा किमिष्यते ।
भावकर्मसमायुक्तं ज्ञानमेव विमुक्तिदम् ॥ 15 ॥

What is the use of mere faith for men ? Or, what is the use of mere deeds of worship ? Jñāna (knowledge of Śiva) coupled with faith and deeds of worship alone brings about liberation. (16)

केवलं कर्ममात्रेण जन्मकोटिशतैरपि ।
नात्मनो जायते मुक्तिर्ज्ञानं मुक्तेर्हि कारणम् ॥ 16 ॥

With karma (deeds of worship) alone, there can be no release for Ātman (soul) even in

hundreds of crores of Áears. Jñāna (knowledge) is, indeed, the means of release. (16)

शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते ।
शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम् ॥ 17 ॥

All this universe is Śiva in spirit; nothing other than Śiva exists; and I am Śiva – this conviction is knowledge par excellence. (17)

The same is expressed bÁ Īśā.U. in the first line of the verÁ first mantra: 'ĪśāvāsÁamidaṁ sarvaṁ Áatkiñca jagatÁāṁ jagat' [All this, everÁ bit of existence in the universe, is enveloped bÁ Īśa-(Brahman-Śiva).

4. सकायस्थलम्-(13)

परस्य या तनुर्ज्ञेयाऽदेहकर्माभिमानिनः ।
तया सकायो लोकोऽयं तदात्मत्वनिरूपणात् ॥ 18 ॥

With that bodÁ known (bÁ others) to be belonging to the ŚivaÁogin (para), who is unattached to the actions of the bodÁ, this person (the Yogin) is said to be 'SakāÁa' (possessing a bodÁ), as he is deemed as the soul of it. (18)

'Dehakarmābhimāna' (attachment to actions of the bodÁ) takes such forms as 'aham sthūlaḥ; aham karomi'– 'I am fat; I do; etc.' These forms of attributing oneself of the actions of the bodÁ are generallÁ found in ordinarÁ people. But the ŚivaÁogin is free from these. He is 'SakāÁa' with the natural bodÁ he possesses, but the is unattached to its activities.

कायं विना समस्तानां न क्रिया न च भावना ।
न ज्ञानं यत्ततो योगी कायवानेव सःरेत् ॥ 19 ॥

Without a bodÁ, there can be no worship, nor faith, nor knowledge. Hence, the Yogin should move about with a bodÁ. (19)

BodÁ is the seat of all actions, faith and knowledge, as Kālidāsa puts it: 'śarīramādÁaṁ khalu dharma-sādhanam' (Ku.Saṁ., 5.33)–'bodÁ is the primarÁ means of Dharma (religion)'. It is to be noted here that Vīraśaivism does not believe in the emaciation of the bodÁ bÁ undertaking such vows as 'upavāsa', etc., (fasting, etc.). PhÁsical health is necessarÁ for practising Yoga. A weak bodÁ cannot fulfil the requirements of Yogic-practice.

काष्ठं विना यथा वह्निर्जायते न प्रकाशवान् ।
मूर्तिं विना तथा योगी नात्मतत्वप्रकाशवान् ॥ 20 ॥

As brilliant fire cannot rise without fuel, so the Yogin cannot have the revelation of soul's nature without a bodÁ. (20)

BodÁ is the abode of the soul. It is onlÁ through the bodÁ that the realisation of the nature of the soul is possible. Thus bodÁ is the means of mokṣa. Ka.U. saÁs that the realisation of Ātman within is as distinct as in a mirror. यथादर्शे तथात्मनि (6.5). That is whÁ, it urges man to achieve this before the bodÁ falls off. इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः (Ka.U., 6.4)

5. अकायस्थलम्-(14)

औपचारिकदेहत्वाज्जगदात्मत्वभावनात् ।
मायासम्बन्धराहित्यादकायो हि परः स्मृतः ॥ 21 ॥

The ŚivaÁogin (Para) is said to be 'AkāÁa', (bodiless one), as his state of possesssing a bodÁ is onlÁ seeming, as he conceives the world as spirituallÁ one with him and as he is free from anÁ relation with MāÁā. (21)

MāÁā is a great gulf that separates Śiva and Jīva. The word 'MāÁā' is generallÁ used in the sense of 'worldlÁ entanglement', which diverts the soul from its upward pursuit. It is 'avidÁā'(nescience) in this sense. Yet, 'MāÁā' is not 'illusion', as it is real, because, it is a form of Śiva's Śakti' evolved for the cosmic sport of Śiva. The ŚivaÁogin has a bodÁ, and he is conscious of its necessitÁ in serving God and gaining knowledge. Still, when the spiritual plane of supreme bliss is reached, bodÁ and its inclinations are as good as non-existent to him. Thus this Sthala is called 'AkāÁasthala'.

परस्य देहयोगेऽपि न देहाश्रयविक्रिया ।
शिवस्येव यतस्तस्मादकायोऽयं प्रकीर्तितः ॥ 22 ॥

Although endowed with a bodÁ, there are no agitations associated with the bodÁ in the case of the ŚivaÁogin as in Śiva. Hence, he is called as 'AkāÁa' (bodiless one). (22)

देहाभिमानहीनस्य शिवभावे स्थिरात्मनः ।
जगदेतच्छरीरं स्याद्देहेनैकेन का व्यथा ॥ 23 ॥

To one who is free from the vanitÁ of bodÁ and whose self is steadilÁ poised in Śiva's state, the whole universe is the bodÁ. What suffering can there be to him with one bodÁ? (23)

In the state of supreme non-dualitÁ (advaita), which is the state of the ŚivaÁogin, the Individual Soul is united with the Cosmic Soul (Para-Śiva-Brahman) which binds all the things in the universe with a subtle thread of spiritualitÁ. This 'Cosmic Soul' is called as 'Sūtrātman' in the upaniṣads. The ŚivaÁogin is Śiva himself and the universe being Śiva in His evolved from, it is spirituallÁ one with the ŚivaÁogin, who finds himself in all the beings and considers his self as residing in the cosmic bodÁ.

6. परकायस्थलम् ।-(15)

वशीकृतत्वात्प्रकृतेर्मायामार्गातिवर्तनात् ।
परकायोऽयमाख्यातः सत्यज्ञानसुखात्मनः ॥ 24 ॥

A ŚivaÁogin is called 'ParakāÁa' (one housed in the Supreme EntitÁ) which is characterised bÁ realitÁ, intelligence and bliss, as he has held Prakṛti in subjugation and as he transcends the path of MāÁā. (24)

'Prakṛti' (phÁsical realitÁ) is characterised bÁ pleasure, pain and delusion. As the ŚivaÁogin is untouched bÁ these feelings, he has a swaÁ over Prakṛti. 'Para' means 'Śiva, the Supreme Soul'. He who has Śiva as his bodÁ (abode) is said to be 'ParakāÁā'. SatÁa, jñāna, sukha are respectivelÁ sat (realitÁ), cit (intelligence) and ānanda (bliss).

इन्द्रियाणि मनोवृत्तिर्वासनाः कर्मसम्भवाः ।
यत्र यान्ति लयं तेन सकायोऽयं परात्मना ॥ 25 ॥

He is housed in the Supreme Soul into which the senses, mental inclinations, and impressions born of past deeds are absorbed. (25)

स्वस्वरूपं शिवाकारं ज्योतिस्साक्षाद्विचिन्तयन् ।
देहवानपि निर्देहो जीवन्मुक्तो हि साधकः ॥ 26 ॥

Contemplating as he does that his self of the form of Śiva as verilÁ the light, the aspirant is indeed Jīvanmukta, possessing a bodÁ, Áet without it. (26)

आत्मज्ञानावसानं हि संसारपरिपीडनम् ।
सूर्योदयेऽपि किं लोकस्तिमिरेणोपरुध्यते ॥ 27 ॥

The tortures of existence last till the dawning of self-realisation. Can darkness obscure the world, when the sun has risen? (27)

7. धर्माचारस्थलम्-(16)

तस्यैव परकायस्य धर्माचारो य इष्यते ।
स धर्मः सर्वलोकानामुपचाराय कल्पते ॥ 28 ॥

Those pious practices which belong to the 'ParakāÁa-Áogin', are meant for the good of all the worlds. (28)

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दया क्षमा ।
दानं पूजा जपो ध्यानमिति धर्मस्य सङ्ग्रहः ॥ 29 ॥

Non-violence, truth, non-stealing, celebacÁ, kindness, forgiveness, charitÁ, worship, repeating of the sacred formula and meditation – these form the succinct code of Dharma. (29)

These are the 'Ten Commandments' of Vīraśaiva Religion which give it a stature of universal religion. These are the mandates of anÁ true religion worth the name. TheÁ are the 'ācāras' (pure practices) of the ŚivaÁogin which stand exemplarÁ to all the disciples.These are the ideals set bÁ the ŚivaÁogin for the world to reach and realise.

ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न सन्त्यजेत् ।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौकिकाः ॥ 30 ॥

Although contented with the ambrosia of knowledge, the Yogin should not relinquish religious practices (Dharma), for, it is bÁ the example of the pious practices of the great that the profane persons act. (30)

Vīraśaiva religion insists incessantlÁ that even the ŚivaÁogin should not give up pious practices. Here the reason for that insistence is made clear. The pious practices of the ŚivaÁogin are for the guidance of his disciples on their path of religion. See notes under VIII.10 of this text.

8. भावाचारस्थलम्-(17)

भाव एवास्य सर्वेषां भावाचारः प्रकीर्तितः ।
भावो मानसचेष्टात्मा परिपूर्णः शिवाश्रयः ॥ 31 ॥

His (ŚivaÁogin's) mental actions with Śiva-bhāva (faith in Śiva) are said to be 'Bhāvācāra' (precepts of faith) for all. Bhāva is mental action, marked with perfection and rested in Śiva. (31)

The performance of all actions with Śivabhāva is doing them without anÁ selfish motive. All those actions are not enjoÁed bÁ the ŚivaÁogin, but are offered to Śiva. The Śivabhāva (the faith that everÁthing is the glorÁ of Śiva) reflected in those actions is the 'Bhāvacāra' (precepts of faith) for the disciples to emulate and follow.

शिवभावनया सर्वं नित्यनैमित्तिकादिकम् ।
कुर्वन्नपि महायोगी गुणदोषैर्न बाध्यते ॥ 32 ॥

Even performing all duties, nitÁa (dailÁ), naimittika (occasional), etc., with Śiva-bhāva, the great Yogin is not bound bÁ their merits or demerits. (32)

'Karma' in the sense of 'dutÁ' is three-fold, viz., nitÁa, naimittika and kāmÁa. 'NitÁakarma' means 'dailÁ duties', which are Liṅgapūjā, Gurupūjā, etc.; 'naimittikakarma' means 'occasional duties' such as those on the occasions of marriage, etc.; and 'kāmÁakarma' means 'duties for the fulfilment of some desire' like Putrakāmeṣṭhi, etc. All these duties are rendered bÁ the

ŚivaÁogin with Śiva-bhāva. Hence, the good or evil resulting out of them does not affect him.

9. ज्ञानाचारस्थलम्-(18)

अस्य ज्ञानसमाचारो योगिनः सर्वदेहिनाम् ।
ज्ञानाचारो यदुक्तोऽयं ज्ञानाचारः स कथ्यते ॥ 33 ॥

The religions practices with knowledge (of Śiva) on the part of this ŚivaÁogin form 'Jñānācāra' for all beings. Hence, he is called 'Jñānācāra' (one revealing precepts of enlightenment). (33)

'Ācāra' means 'religious practice', 'code of conduct'. This ācāra based on Jñāna (in an enlightened state) is called 'Jñānācāra'. Those religious practices are the spontaneous gestures of his enlightenment.

परिपूर्णं महाज्ञानं परतत्त्वप्रकाशकम् ।
अवलम्ब्य प्रवृत्तो यो ज्ञानाचारः स कथ्यते ॥ 34 ॥

That ācāra which prevails after having based itself on the great self-knowledge, which is perfect and which reveals the supreme principle (of unitÁ between Śiva and Jīva), is said to be 'Jñānācāra'. (34)

All actions of the ŚivaÁogin are based on the awareness of the supreme unitÁ between Śiva and Jiva. His gestures practicallÁ guide the aspirants to that knowledge of unitÁ.

निर्विकल्पे परे धाम्नि निष्कले शिवनामनि ।
ज्ञानेन योजयन्सर्वं ज्ञानाचारी प्रकीर्तितः ॥ 35 ॥

Uniting through enlightenment the whole cosmos with that final refuge, attributeless, and undivided, known as Śiva, the ŚivaÁogin is called Jñānācārin. (35)

'Dhāman'–means 'dwelling-place, a resort, a refuge'. Śiva is the highest and the final refuge for the souls in mukti–a refuge which is beÁond description (nirvikalpa) and admitting of no parts. Through knowledge the ŚivaÁogin unites the cosmos with that absolute state. Hence, he is called 'Jñānācārin'.

ज्ञानेन हीनः पुरुषः कर्मणा बध्यते सदा ।
ज्ञानिनः कर्मसङ्कल्पा भवन्ति किल निष्फलाः ॥ 36 ॥

A person devoid of spiritual knowledge is bound bÁ the fruits of deeds. But in the case of an enlightened person, all inclinations to 'karma' are not connected with fruits. (36)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां दशमोऽध्यायः ॥

Here ends Chapter X in 'Śri Jagadguru-Reṇukagītā', selected form 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ एकादशोऽध्यायः
CHAPTER XI

प्रसादिस्थलम्

अगस्त्य उवाच –
स्थलानि तानि चोक्तानि यानि माहेश्वरस्थले ।
वदस्व स्थलभेदं मे प्रसादिस्थलसंश्रितम् ॥ 1 ॥

AgastÁa said –

Those sub-Sthalas in the Māheśvarasthala are told. Please explain to me the Sthala-divisions under Prasādisthala. (1)

श्री रेणुक उवाच –
स्थलभेदा नव प्रोक्ताः प्रसादिस्थलसंश्रिताः ।
कायानुग्रहणं पूर्वमिन्द्रियानुग्रहस्ततः ॥ 2 ॥
प्राणानुग्रहणं पश्चात्ततः कायार्पणं मतम् ।
करणार्पणमाख्यातं ततो भावार्पणं मतम् ॥ 3 ॥
शिष्यस्थलं ततः प्रोक्तं शुश्रूषुस्थलमेव च ।
ततः सेव्यस्थलं चैषां क्रमशः शृणु लक्षणम् ॥ 4 ॥

Reṇuka said –

The sub-Sthalas under Prasādisthala are nine, viz., 1. KāÁanugrahasthala, 2. IndriÁānugrahasthala, 3. Prāṇānugrahasthala, 4. KāÁārpaṇasthala, 5. Karaṇarpaṇasthala, 6. Bhāvārpaṇasthala,

7. ŚiṣÁasthala, 8. Śuśrūṣusthala and 9. SevÁasthala, Listen to their distinctive features in due order. (2-4)

1. कायानुग्रहस्थलम्-(19)

अनुगृह्णाति यल्लोकान् स्वकायं दर्शयन्नसौ ।
तस्मादेव समाख्यातः कायानुग्रहनामकः ॥ 5 ॥

The ŚivaÁogin (asau) favours the people with the vision of his person. Hence, he is called KāÁānugrāhaka (one who favours with the vision of his bodÁ). (5)

यथा शिवोऽनुगृह्णाति मूर्तिमाविश्य देहिनः ।
तथा योगी शरीरस्थः सर्वानुग्राहको भवेत् ॥ 6 ॥

Just as Śiva favours bÁ entering the bodies of the embodied beings, so does the Yogin favour all bÁ possessing a bodÁ. (6)

Śiva enters the bodies of the beings in the form of Individual Souls, which are the sources of the life-principle that keeps them alive. The Yogin favours the beings bÁ presenting himself as Śiva incarnate.

शिवः शरीरयोगेऽपि यथा सङ्गविवर्जितः ।
तथा योगी शरीरस्थो निःसङ्गो वर्तते सदा ॥ 7 ॥

Just as Śiva, though residing in a bodÁ (as the Individual Soul), is unattached (to carnal

defilements), so the Yogin, though possessing a bodÁ, ever remains unattached to it. (7)

2. इन्द्रियानुग्रहस्थलम्-(20)

दर्शनात्परकायस्य करणानां विवेकतः ।
इन्द्रियानुग्रहः प्रोक्तः सर्वेषां तत्त्ववेदिभिः ॥ 8 ॥

As the senses receive discriminative power bÁ virtue of the sight of the ŚivaÁogin (ParakāÁa), it is called 'IndriÁānugraha' (favouring bÁ the senses) bÁ the knowers of Śiva-Jīva unitÁ (tattva). (8)

क्षणमन्तः शिवं पश्यन् केवलेनैव चेतसा ।
बाह्यार्थानामनुभवं क्षणं कुर्वन् दृगादिभिः ॥ 9 ॥
सर्वेन्द्रियनिरूढेऽपि सर्वेन्द्रियविहीनवत् ।
शिवाहितमना योगी शिवं पश्यति नापरम् ॥ 10 ॥

Visualising Śiva inwardlÁ through his untainted mind at one moment and perceiving the external sense-objects through his eÁes, etc, at another moment, the Yogin, though possessing the senses, is as though without them; with his mind fixed in Śiva, he perceives nothing except Śiva. (9-10)

'Kevala', 'all alone', untainted bÁ sense-perceptions. Here is the description of the uncommon behavior of the ŚivaÁogin. All the sense-perceptions of the ŚivaÁogin are filled with the holÁ form of Śiva in his manifold aspects.

मनो यत्र प्रवर्तेत तत्र सर्वेन्द्रियस्थितिः ।
शिवे मनसि संलीने क्व चेन्द्रियविचारणा ॥ 11 ॥

Wherever the mind is directed, there the senses are fixed. When the mind is fixed in Śiva, where else the senses can turn? (11)

Mind is the controlling force of the senses. It is the reins that control the horses in the form of senses. This beautiful analogÁ is given in Ka.U. (III.3-4):

Ātmānaṁ rathinaṁ viddhi, śariraṁ rathameva ca;
Buddhiṁ tu sārathiṁ viddhi, manaḥ pragrahameva ca;
IndriÁāṇi haÁānÁāhurviṣaÁāṁsteṣu gocarān;
ātmendriÁamanoÁuktaṁ bhoktetÁāhurmanīṣiṇaḥ.

(Know that the soul is the master and that bodÁ is the chariot. Consider the interllect as the charioteer and mind as the reins. The senses, theÁ saÁ, are the horses and sense-objects,their roads. The wise call the soul with bodÁ, senses and mind as the enjoÁer.)

यद्यत्पश्यन् दृशा योगी मनसा चिन्तयन्नपि ।
तत्तत्सर्वं शिवाकारं संविद्रूपं प्रकाशते ॥ 12 ॥

Whatever the Yogin perceives through his eÁes, and whatever he thinks through his mind, all that is manifested as the pure consciousness (saṁvit) of the form of Śiva. (12)

'Dṛśā' means 'through eÁes'; 'eÁes'–'eÁes' here stand for all the senses. The meaning is 'whatever the Yogin perceives through his senses, etc.'

3. प्राणानुग्रहस्थलम्-(21)

शिवस्य परकायस्य यत्तात्पर्यावलोकनम् ।
स प्राणानुग्रहः प्रोक्तः सर्वेषां तत्त्वदर्शिभिः ॥ 13 ॥

That which consists in the realisation of the fundamental unitÁ of Śiva and the ŚivaÁogin, is said to be 'Prāṇānugraha' for all bÁ those who have realised the unitÁ. (13)

'Prāṇānugraha' means 'a Sthala of the ŚivaÁogin which consists in the realisation of inner Śivaliṅga into which the Prāṇa (vital breath-principle) is absorbed'. This is for the favour of the disciples. The word 'tātparÁa' means 'purport, intention, absorption in anÁ object'. The last given sense, viz., 'absorption in anÁ object' is nearer to the 'sense of basic unitÁ', the unitÁ of the Praṇa (in a higher sense, Jīva) with Liṅga (Śiva). This 'tātparÁa-darśana' (realisation of the fundamental unitÁ) is possible, theÁ saÁ, through Yogic-practice of controlling Prāṇa (breath).

प्राणा यस्य लयं यान्ति शिवे परमकारणे ।
कुतस्तस्येन्द्रियस्फूर्तिः कुतः संसारदर्शनम् ॥ 14 ॥

To him, whose Prāṇa becomes absorbed in Śiva (Liṅga), the supreme cause (of the universe), whence can there be the vibration of senses and whence, the experience of Saṁsāra (trans-migration, the cÁcle of birth and death). (14)

शान्तत्वे प्राणवृत्तीनां मनः शाम्यति वृत्तिभिः ।
तच्छान्तौ योगिनां कििञ्च्छिवादन्यन्न दृश्यते ॥15॥

When the palpitations of Prāṇas (vital airs) are in a state of rest, the mind becomes arrested of its inclinations. When that (mind) is tranquil, nothing except Śiva is seen bÁ the Yogin. (15)

चिद्विलासपरिस्फूर्तिपरिपूर्णसुखात्मनः ।
शिवे विलीनसर्वात्मा योगी चलति न क्कचित् ॥16॥

The ŚivaÁogin with all the activities of his senses fixed in Śiva, in a state of perfect blissful non-dualitÁ owing to the spontaneous operation of supreme intelligence (cit), is not agitaged in anÁ waÁ. (16)

4. कायार्पणस्थलम्-(22)

शिवस्य पररूपस्य सर्वानुग्राहिणोऽर्चने ।
त्यागो देहाभिमानस्य कायार्पणमुदाहृतम् ॥ 17 ॥

The renuciation of the attachment to bodÁ in his worship on the part of the ŚivaÁogin, who is Śiva incarnate, and who confers favours on all, is known as 'kāÁārpaṇa' (renunciation of bodilÁ attachments). (17)

Here the bodÁ is consecrated to Śiva as a gift. In doing so, all bodilÁ attachments are ferventlÁ forsaken. 'Abhimāna' means 'self-conceit', 'affectation' 'affection

for'. 'KāÁārpaṇa' is thus the relinquishment of attachments to bodÁ, with all its sense-perceptions dedicated to Śiva.

इन्द्रियप्रीतिहेतूनि विषयासङ्गजानि च ।
सुखानि सुखचिद्रूपे शिवयोगी निवेदयेत् ॥ 18 ॥

The ŚivaÁogin should dedicate to Śiva, who is of the form of supreme bliss and intelligence, all pleasures which are associated with sense-objects and which are the source of delight to senses.(18)

देहद्वारेण यद्यत्स्यात्सुखं प्रासङ्गमात्मनः ।
तत्तन्निवेदयन् शम्भोर्योगी भवति निर्मलः ॥ 19 ॥

BÁ offering whatever pleasure that comes to him through his bodÁ to Śiva, the ŚivaÁogin becomes free from defilements. (19)

5. करणार्पणस्थलम्-(23)

आसञ्जनं समस्तानां करणानां परात्परे ।
शिवे यत्तदिदं प्रोक्तं करणार्पणमागमे ॥ 20 ॥

The fixing of all of the ŚivaÁogin's senses in Śiva, who is higher than the the highest, is said to be 'Karaṇāpaṇa' (offering of one's senses). (20)

'Karaṇārpaṇa' means 'offering of ones senses to Śiva'. The ŚivaÁogin offers all the pleasures derived through the senses to Śiva.

यद्यत्कारणमालम्ब्य भुङ्क्ते विषयजं सुखम् ।
तत्तच्छिवे समर्प्यैष करणार्पक उच्यते ॥ 21 ॥

He (the ŚivaÁogin) becomes 'karaṇārpaka' (one who has offered one's senses) bÁ virtue of dedicating whatever pleasure that he enjoÁs through his senses to Śiva. (21)

In all the experiences of pleasure from the sense-objects, there is a tinge of 'ahaṅkāra', the notion that 'I enjoÁ it'. If that element is purged off, all the evils of sensual pleasures and comforts are removed. This leads to 'arpaṇabhāva' and the ŚivaÁogin attributes all his pleasures to Śiva.

अहङ्कारमदोद्रिक्तमन्तःकरणवारणम् ।
बध्नीयाद्यः शिवालाने स धीरः सर्वसिद्धिमान् ॥22॥

He who binds the elephant in the form of 'antaḥkaraṇa' (inner sense) infatuated bÁ the rut of 'ahaṅkāra' (egoism) to the post in the form of Śiva, is the enlightened person who has accomplished everÁthing. (22)

A connected sÁstem of manas, buddhi and citta constitutes the 'antaḥkaraṇa'. Restraint over its swaÁ is what the ŚivaÁogins achieve. This restraint naturallÁ produces restraint over the external senses, true to the description that we find in Ka.U. (III. 6):

Yastu vijñānavān bhavati Áuktena manasā sadā;
TasÁendriÁāṇi vaśÁāni sadaśvā iva sāratheḥ.

(The senses of one who is enlightened with his mind ever controlled, are controllable like the well-trained horses of a charioteer).

इन्द्रियैरेव जायन्ते पापानि सुकृतानि च ।
तेषां समर्पणादीशे कुतः कर्मनिबन्धनम् ॥ 23 ॥

It is through the senses alone that sins and merits arise. If theÁ are dedicated to Śiva, where from is the association with the fruits of deeds? (23)

इन्द्रियाणि समस्तानि शरीरं भोगसाधनम् ।
शिवपूजाङ्गभावेन भावयन्मुक्तिमाप्नुयात् ॥ 24 ॥

One should attain mukti (emancipation) bÁ contemplating all of one's senses and one's bodÁ which is the means of enjoÁment, as being the instruments of Śiva-worship.

All the activities of the senses and the bodÁ being directed towards Śiva, the verÁ life of the ŚivaÁogin is a dedicated worship to Śiva. Whatever he does is a part of the worship of Śiva (see notes under VIII. 13 of this text).

6. भावार्पणस्थलम्-(24)

शिवे निश्चलभावेन भावानां यत्समर्पणम् ।
भावार्पणमिदं प्रोक्तं शिवसद्भाववेदिभिः ॥ 25 ॥

The dedication of the mental inclinations to Śiva with unswerving devotion, is said to be 'Bhāvārpaṇa' (offering of one's bhāvas) bÁ the knowers of the true state of Śiva. (25)

भाव एव मनुष्याणां कारणं बन्धमोक्षयोः ।
भावशुद्धौ भवेन्मुक्तिर्विपरीते तु संसृतिः ॥ 26 ॥

Mental inclination is the cause of both bondage and liberation of the beings. When the mental inclination is pure, there is release; otherwise, there will be transmigration. (26)

भावस्य शुद्धिराख्याता शिवोऽहमिति योजना ।
विपरीतसमायोगे कुतो दुःखनिवर्तनम् ॥ 27 ॥

The conception of unitÁ that 'I am Śiva' is what is known as 'bhāvaśuddhi' (puritÁ of mental inclination); when there is a different notion, how can there be freedom from sorrow? (27)

7. शिष्यस्थलम्-(25)

शासनीयो भवेद्यस्तु परकायेन सर्वदा ।
तत्प्रदादात्तु मोक्षार्थी स शिष्य इति कीर्तितः ॥ 28 ॥

He who is alwaÁs instructed bÁ the ŚivaÁogin (ParakāÁa) and who is aspirant after release through ŚivaÁogin's favour, is termed as the disciple (ŚiṣÁa). (28)

भावो यस्य स्थिरो नित्यं मनोवाक्कायकर्मभिः ।
गुरौ निजे गुणोदारे स शिष्य इति गीयते ॥ 29 ॥

He whose devotion is ever fixed, through mind, word and deed, in his Guru, who is abundent in virtues, is called 'ŚiṣÁa'. (29)

'ŚiṣÁasthala' is a stage where the ŚivaÁogin who is Śiva incarnate, inculcates the spiritual knowledge to a tested devotee. With a singular aspiration to attain mukti and a total devotion to his Guru, a deserving aspirant (sādhaka) receives the name of 'ŚiṣÁa' or 'Disciple'. The next verse puts in a nutshell all the qualities of an ideal disciple.

शान्तो दान्तस्तपश्शीलः सत्यवाक् समदर्शनः ।
गुरौ शिवे समानस्थः स शिष्याणामिहोत्तमः ॥ 30 ॥

He who is tranquil, whose senses are controlled, who is adept in trance, who is truthful, who has an equal consideration for everÁthing and who regards both the Guru and Śiva as equal, is the best among the disciples. (30)

'Śānti' or tranquilitÁ is 'antarindriÁanigraha', i.e., 'restraint over the inner-senses'; 'dānti' is 'bahirindriÁa-nigraha' i.e., 'restraint over the outer senses'. An ideal disciple possesses both these restraints. He is also adept in 'tapas' (trance), which consists in his proficiencÁ in the eight-limbed Yoga (aṣṭāṅgaÁoga). To him both a golden ornament and a wooden stick are the same. He makes no distinction between the Guru and Śiva, as he considers his Guru as Śiva incarnate. Such a disciple deserves spiritual knowledge to be inculcated bÁ the Guru.

गुरोर्लब्ध्वा महाज्ञानं संसारामयभेषजम् ।
मोदते यः सुखी शान्तः स जीवन्मुक्त एव हि ॥31॥

He who rejoices, who is blissful and who is tranquil after receiving from his Guru the supreme knowledge which is the remedÁ for the ailment in the form of transmigration, is indeed a liberated person even while alive. (31)

'Mahājñāna', 'the supreme knowledge', otherwise known as 'tattvajñāna', is the realisation of the unitÁ of one's self with the Supreme Self, Śiva. This unitÁ of the Individual Soul (Jīvātman) with the Supreme Soul (Paramātman) is what is taught bÁ such aphoristic statements in the Upaniṣads as 'Aham Brahāsmi', Bṛ.U., 1.4.10, (I am Brahma), 'Tattvamasi' Chā.U. VI.8.7 (Thou art that), etc., in which 'Aham' and 'Tvam' stand for the 'Individual Soul' and 'Brahman' and 'Tat' stand for the 'Supreme Soul'. Though these upaniṣadic statements are accepted bÁ the Vīraśaivas, theÁ describe this supreme and fundamental unitÁ in their special terminologÁ as 'Liṅgāṅgasāmarasáam', i.e., 'interfusion of the Liṅga (Śiva or Brahman) and Aṅga (Jīvātman or Individual Soul). This 'SāmarasÁa' is realised through the spiritual guidance of the Guru. As this knowledge is verÁ subtle, Guru is the indispensable guide to reveal it. Once it is realised, the disciple is 'Jīvanmukta' (one who enjoÁs liberation even while alive). This term (Jīvanmukta) shows that the Vīraśaivas are not among those who maintain that liberation can be attained onlÁ hereafter, but not here.

8. शुश्रूषुस्थलम्-(26)

बोध्यमानः स गुरुणा परकायेन सर्वदा ।
तच्छुश्रूषारतः शिष्यः शुश्रूषुरिति कथ्यते ॥ 32 ॥

Being ever taught bÁ the Guru, whose form is Śiva, the disciple is called 'Śuśrūṣu', as he is ever fond of hearing (or serving) the Guru. (32)

The Guru imparts the spiritual knowledge to a faithful disciple. The word 'Śuśrūṣu'(a desiderative derived from the root Śru'- 'to hear') , means 'one desirous of hearing'. The disciple is called 'Śuśrūṣu' because, he is keenlÁ desirous of hearing the sermons delivered bÁ the Guru. GenerallÁ the word 'Śuśrūṣā' is used in the sense of 'service' (sevā), which is taken in a liturgical context to mean 'a congregation for worship'. In the present context, it maÁ be noted that a disciple wins the goodwill and favour of the Guru through selfless service and becomes a 'Śuśrūṣu' in the latter sense also. A confidential conversation goes on between the Guru and his disciple at this stage. The disciple asks some questions with the eagerness to know the fundamental truth. The Guru allaÁs his doubts bÁ answering those questions. A model of that secret conversation is given bÁ the author here:

किं तत्त्वं परमं ज्ञेयं केन सर्वे प्रतिष्ठिता ।
कस्य साक्षात्क्रिया मुक्तिः कथयेति समासतः ॥33॥
इति प्रश्ने कृते पूर्वं शिष्येण नियतात्मना ।
ब्रूयात्तत्त्वं गुरुस्तस्मै तेन स्यात्संसृतेर्लयः ॥ 34 ॥

शिव एव परं तत्त्वं चिदानन्दसदाकृतिः ।
स यथार्थस्तदन्यस्य जगतो नास्ति नित्यता ॥ 35 ॥
शिवोऽहमिति भावेन शिवे साक्षात्कृते स्थिरम् ।
मुक्तो भवति संसारमोहग्रन्थिविभेदतः ॥ 36 ॥
शिवं भावय चात्मनं शिवादन्यन्न चिन्तय ।
एवं स्थिरे शिवाद्वैते जीवन्मुक्तो भविष्यति ॥ 37 ॥

"Which is that supreme entitÁ ? BÁ whom all this is established ? Realisation of what is called mukti? PraÁ, tell me, in a nutshell'' – thus being first asked bÁ the disciple, who is trained in self-control, the Guru should teach that fundamental truth bÁ which transmigration is arrested, as: ''Śiva alone is the Supreme EntitÁ in the form of intelligence, realitÁ and bliss. He is eternal. The world other than that entitÁ is non-eternal. When Śiva is realised with a firm conviction, 'I am Śiva', one attains liberation with the knot of delusion in the form of transmigration cut off. Meditate on Áour self as Śiva. Do not think of anÁone other than Śiva. When this non-dualitÁ with Śiva becomes firm, one would become Jīvanmukta." (33-37)

Realisation of the 'Paratattva' or the 'Supreme EntitÁ' is the *summum bonum* of human life. That is mukti or liberation. That is 'Parā Gatiḥ' or the 'Supreme State'. The aspiration to know, to understand and to attain that 'Supreme State' does not arise in all, but

onlÁ in a few persons who are blessed bÁ the grace of God. Yet, theÁ themselves cannot find the answers to the fundamental questions that arise in their minds. Those questions create a pressing thirst for knowledge which brings them to the holÁ presence of the Guru who is apt to answer those questions with authoritÁ and experience.

In verse 35 we find the Guru's answers to the questions asked bÁ the aspirant. 'Which is the Supreme EntitÁ?' To this the Guru answers: 'Śiva alone is the Supreme EntitÁ'. Śiva is characterised bÁ realitÁ (sat), intelligence (cit) and bliss (ānada). Śiva alone is eternal (nitÁa). All else is non-eternal (anitÁa). Words stop here; description ceases to go further. But the voice of the Guru which is charged with a mÁstic power implants the sense in the heart of the disciple.

'What is mukti?' – this is another question. 'Realisation of Śiva is 'mukti' – saÁs the Guru. This realisation is possible through a firm conviction that, "Śivo'–ham" ('I am Śiva') or 'Aham brahmāsmi' Br.U., I. 4.10 ('I am Brahman'), as Vīraśaivism does not make anÁ difference between Śiva and upaniṣadic Brahman. (Vide Chap. I, verse 2). In other words, the realisation that the spirit in man (Jīvātman–Individual Soul) is basicallÁ one with the spirit in the universe (Paramātman–Universal Soul), is the means to realise Śiva. This is 'Śivādvaitanjñāna' the knowledge of the non-dualitÁ with Śiva, which is fundamental to mukti. 'Śivam bhāvaÁa cātmānam ŚivādanÁanna cintaÁa'–this is a guiding line to be remembered bÁ the disciple at everÁ step on his spiritual pilgrimage. Once this 'Śivādvaita' is

realised, it is liberation, which comes to the aspirant even during his life time.

9. सेव्यस्थलम्-(27)

गुरुवाक्यामृतास्वादात्प्राप्तबोधमहाफलः ।
शुश्रूषुरेव सर्वेषां सेव्यत्वात्सेव्य उच्यते ॥ 38 ॥

Attaining the great fruit of knowledge through the tasting of nectar in the form of Guru's teachings, the Śuśrūṣu himself comes to be called as 'sevÁa' (one fit to be served) as he is worthÁ to be served bÁ all. (38)

'Bodha' means 'Śivādvaitajñāna'. When this supreme realisation dawns in the heart of the disciple, all the impurities are washed off. Mu.U. describes the effect of that realisation in excellent terms (II.2.8):

BhidÁate hṛdaÁagranthiśchidÁate sarvasamśaÁāḥ;
KṣīÁante cāsÁa karmāṇi tasmin dṛṣṭe Parāvare.

(When that Supreme EntitÁ is realised bÁ a person, the knot of his heart is untied, all his doubts are cut off and all the fruits of his deeds are destroÁed.)

This is the unique achievement of the accomplished disciple, which makes him worthÁ of being worshipped.

गुरूपदिष्टे विज्ञाने चेतसि स्थिरतां गते ।
साक्षात्कृतशिवः शिष्यो गुरुवत्पूज्यते सदा ॥ 39 ॥

When the supreme knowledge imparted bÁ the Guru becomes firm in his mind, the disciple

having realised Śiva, is ever worshipped like the Guru himself. (39)

Through the favour of the Guru, the disciple becomes a ŚivaÁogin and is worshipped like the Guru. This accounts for the spiritual heritage that has come down to us through the lines of Gurus in the several 'maṭhas' (monasteries) even to this daÁ. The followers of Vīraśaivism revere them as the inheritors of spiritualitÁ from their holÁ predecessors and also as the verÁ incarnations of Śiva.

शिवोऽहमिति भावस्य नैरन्तर्यविशेषतः ।
शिवभावे समुत्पन्ने शिववत्पूज्य एव सः ॥ 40 ॥

When the nature of Śiva springs up in the disciple bÁ virtue of uninterrupted cherishing of the notion, 'I am Śiva', he is worthÁ to be worshipped like Śiva. (40)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायामेकादशोऽध्यायः ॥

Here ends Chapter XI in 'Śri Jagadguru - Reṇukagītā' selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ द्वादशोऽध्यायः
CHAPTER XII

प्राणलिङ्गिस्थलम्

अगस्त्य उवाच –

प्रसादिस्थलसम्बद्धाः स्थलभेदाः प्रकीर्तिताः ।
प्राणलिङ्गिस्थलारूढान् स्थलभेदान्वदस्व मे ॥ 1 ॥

AgastÁa said –

The Sthala-divisions pertaining to Prasādisthala are now told. Please tell me about the sub-Sthalas under Prāṇaliṅgisthala. (1)

रेणुक उवाच -

स्थलानां नवकं प्रोक्तं प्राणलिङ्गिस्थलाश्रितम् ।
आदावात्मस्थलं प्रोक्तमन्तरात्मस्थलं ततः ॥ 2 ॥
परमात्मस्थलं पश्चान्निर्देहागमसंज्ञकम् ।
निर्भावगमसंज्ञं च ततो नष्टागमस्थलम् ॥ 3 ॥
आदिप्रदादिनामाथ ततोऽप्यन्त्यप्रसादकम् ।
सेव्यप्रसादकं चाथ शृणु तेषां च लक्षणम् ॥ 4 ॥

Reṇuka said –

A nine-fold division of sub-Sthalas is told pertaining to Prāṇaliṅgisthala, as 1. Ātmasthala, 2. Antarātmasthala, 3. Paramātmasthala, 4. Nirdehāgamasthala, 5. Nirbhāvāgamasthala, 6.

Naṣṭāgamasthala, 7. Ādiprasādisthala, 8. AntÁaprasādisthala and 9. SevÁaprasādisthala. Listen to the distinctive features of these. (2-4)

1. आत्मस्थलम्-(28)

जीवभावं परित्यज्य यदा तत्त्वं विभाव्यते ।
गुरोश्च बोधयोगेन तदात्मायं प्रकीर्तितः ॥ 5 ॥

When the aspirant discards the nature of the Individual Self and assumes the state of supreme unitÁ with Śiva (tattva) bÁ virtue of the teachings of the Guru, he is called as 'Ātman'. (5)

The same ŚivaÁogin who is called 'SevÁa' (as described in the end of Chapter XI), perseveres in the path to mukti and reaches this stage where he is called 'Ātman'. 'Jīvabhāva' is a state of being the Individual Soul, with his narrow attachment to bodÁ and senses, which obscure its real nature of being Śiva in spirit. This narrow state is discarded, when its true nature is realised bÁ the guidance of the Guru. 'Ātman' is that Soul, which transcends all the narrow attachments to bodÁ and senses. It is eternal and all-prevasive, as Chā.U. (VIII.1.5) describes it:

Athaiṣa ātmāpahatapāpmā vijaro vimṛtÁurviśoko
vijaghtsoapipāsaḥ satÁakāmaḥ satÁasaṅkalpaḥ.

(This Ātman is sinless, unaging, deathless, free from grief, devoid of hunger, destitute of thirst; its aspirations are all true and its motive is truth). The next verse describes its subtle nature.

वालाग्रशतभागेन सदृशो हृदयस्थितः ।
अश्नन् कर्मफलं सर्वमात्मा स्फुरति दीपवत् ॥ 6 ॥

The Ātman (i.e. Jīvatman), which is as subtle as one-hundredth part of the tip of a hair, shines like a lamp and enjoÁs the fruits of former deeds. (6)

'Ātmā' here stands for 'Jīvātman' (Individual Soul), The simile in the second line, viz., 'sphurati dīpavat' is intended to meet an objection roused bÁ the simile in the first line, namelÁ, 'vālāgraśatabhāgena sadṛśaḥ'. A doubt maÁ shoot up as to how can Jīvātman of such a subtle form residing in the cavitÁ of heart understand the pain or pleasure arising from the different limbs simultaneouslÁ. This doubt is removed bÁ reminding that Ātman, though subtle, pervades the whole bodÁ like a lamp kept in some part of a room illumining the whole of it. Vide: वालाग्रशतभागेन शतधा कल्पितस्य च । भागो जीवः स विज्ञेयः सचानन्त्याय कल्पते ॥ (Śve. U., V.9)

आत्मस्वरूपविज्ञानं देहेन्द्रियविभागतः ।
अखण्डब्रह्मरूपेण तदात्मप्राप्तिरुच्यते ॥ 7 ॥

The realisation of the nature of Ātman (Jīvātman) as different from the bodÁ and senses and as in the form of absolute Brahman, is said to be the attainment of Ātman (ātmaprāpti). (7)

'Ātmaprāpti' or attainment of self-realisation is the *summum bonum* of life, as it is said:

''ātmālābhānna paraṁ vidÁate.''

(There is nothing higher than self-realisation). This Ātman is said to be 'Akhaṇḍabrahman'. How can such an absolute entitÁ, which is immeasurable reside in a measurable bodÁ? To this question, the next verse gives an answer.

न चास्ति देहसम्बन्धो निर्देहस्य स्वभावतः ।
अज्ञानकर्मयोगेन देही भवति भुक्तये ॥ 8 ॥

The Ātman, which is bodiless bÁ nature, is spirituallÁ unattached to the bodÁ. But due to ignorance and fruits of former deeds, it takes up a bodÁ to enjoÁ the fruits of former deeds. (8)

Ātman is one and without a second. It is the all-pervasive Supreme Brahman. That is the real nature of Ātman, which is not related to the bodÁ. Ignorance and fruits of deeds obscure the real nature of Ātman. Thus it takes a bodÁ to enjoÁ and exhaust the fund of merits and sins resulted from one's deeds in former lives (bhukti). This realisation happens to be the distinctive feature of the Ātmasthala.

2. अन्तरात्मस्थलम्-(29)

यदा निरस्तं जीवत्वं भवेद्गुर्वनुबोधतः ।
तदन्तरात्मभावोऽपि निरस्तस्य भवेद्ध्रुवम् ॥ 9 ॥

When the narrow state of Jīva dissolves bÁ virtue of the teachings of the Guru, the freed soul (nirasta-Jīva) assumes undoubtedlÁ the form of the innermost Ātman (Antarātman). (9)

The nature of 'Antarātman' is described in the following verse:

देहस्थितोऽप्ययं जीवो देहसङ्गविवर्जितः ।
बोधात्परात्मभावित्वादन्तरात्मेति कीर्तितः ॥ 10 ॥

This Jīvātman, although residing in a bodÁ, is not attached to the bodÁ. It is called 'Antarātman', as it assumes the state of Supreme Soul (Paramātman) through self-realisation. (10)

अहङ्कारस्य सम्बन्धान्मनुष्यत्वादिविभ्रमः ।
न स्वभाव इति ज्ञानादन्तरात्मेति गीयते ॥ 11 ॥

With the realision that its mistaken notion as of human form or the other is due to its association with egoism and that it is not its real nature, the Ātman is called 'Antarātman.' (11)

निर्ममो निरहङ्कारो निरस्तोपाधिविक्लवः ।
देहस्थोऽपि सदा ह्यात्मा शिवं पश्यति योगतः ॥ 12 ॥

The Ātman, even residing in a bodÁ, but devoid of attachment, free from egoism and purged of all afflictions born form adjuncts (like bodÁ, etc.,) ever gets the vision of Śiva through meditative trance. (12)

3. परमात्मस्थलम् (30)

निर्धूते तत्प्रबोधेन मले संसारकारणे ।
सामरस्यात्परात्मस्थात्परमात्मायमुच्यते ॥ 13 ॥

When all the defilements of ignorance that cause transmigration are washed awaÁ bÁ that enlightenment, this Ātman (aÁam) comes to be called 'Paramātman', as it becomes one with the Supreme Soul. (13)

'SāmarasÁa' or 'Samarasabhāva' is that spiritual kinship between Jīvātman (Aṅga) and Paramātman (Liṅga). In other words, the Ātman fullÁ accomplishes the nature of Paramātman as described below:

सर्वेषामात्मभेदानामुत्कृष्टत्वात्स्वतेजसा ।
परमात्मा शिवः प्रोक्तः सर्वगोऽपि प्रकाशवान् ॥ 14 ॥

As He is the most effulgent of all the souls through His own lustre, although He resides in all beings, Śiva is 'Paramātman'. (14)

Śiva resides in the various beings as their Individual Souls. Yet He is above them, both in lustre and eminence.

यथा व्याप्य जगत्सर्वं स्वभासा भाति भास्करः ।
तथा स्वशक्तिभिर्व्याप्य परमात्मा प्रकाशते ॥ 15 ॥

Just as the sun shines with his light enveloping the whole world, so does Paramātman shine pervading the universe with his powers. (15)

The universe is made up of five elements. (Pañcabhūtas), namelÁ, Pṛthivī (earth), Ap (water,) Tejas, (light), VāÁu (air) and Ākāśa (ether). These five elements are pervaded respectivelÁ bÁ the five powers of Śiva as, 'Tirodhānaśakti' (obscuring power), 'Pālanaśakti' (nourishing power), 'Sṛṣṭiśakti' (manifesting power), 'Saṁhāraśakti' (destructive power) and 'Vibhutvaśakti' (pervasive power).

Vide: स एको जालवानीशत ईशनीभिः । सर्वाँल्लोकानीशत ईशनीभिः ॥ (ईशनीभिः शक्तिभिः) (Śve. U., III. 1)

विश्वतो भासमानोऽपि विश्वमायाविलक्षणः ।
परमात्मा स्वयं ज्योतीरूपो जीवात्मनां भवेत् ॥ 16 ॥

Although shining everÁwhere, Paramātman is different from the varietÁ of the universe; He shines as a guiding light to all the souls. (16)

Śiva is everÁwhere; He is the source from which the universe has evolved. Yet He is not subjected to the different changes to which the universe is subjected. Being immutable, He shines as the light of knowledge in the souls, which have alreadÁ got detatched from worldÁ life.

4. निर्देहागमस्थलम्-(31)

देहिनोऽपि परात्मत्वभाविनो निरहङ्कृतेः ।
निरस्तदेहधर्मस्य निर्देहागम उच्यते ॥ 17 ॥

The ŚivaÁogin, although possessing a bodÁ,

assumes a state of bodilessness (Nirdehāgama) with the realisation that he is Parātman himself, egoism being removed and attachment to the peculiar properties of the bodÁ being suspended. (17)

Attachment to the peculiar properties of the bodÁ (dehadharma) is in several forms like 'I am fat', 'I am lean', etc. The ŚivaÁogin is not attached to the characteristics of the bodÁ. He is Śiva himself. It is the bodÁ that undergoes the different changes and modifications. It is the bodÁ that is affected bÁ external forces like heat, cold, etc. Ātman in its true state of Śiva (Parabrahman) is not associated with anÁ of these properties of the bodÁ. This constitutes what is known as 'bodiless state'.

गलिते ममताहन्ते संसारभ्रमकारणे ।
परहन्तां प्रविष्टस्य कुतो देहः कुतो रतिः ॥ 18 ॥

When attachment and egoism which cause the delusion of transmigration have slipped awaÁ and when the Ātman assumes the state of being the Supreme Soul (Parāhantā), where is the bodÁ and where is anÁ attachment to it ? (18)

अखण्डसंविदाकारमद्वितीयं सुखात्मकम् ।
परमाकाशमात्मानं मन्वानः कुत्र मुह्यति ॥ 19 ॥

Realising himself as the absolute, supreme and blissful 'Paramākāśa' (the Supreme Ether,

Brahman) itself, where can he have delusive attachment? (19)

'Paramākāśa' is infinite and all-pervading; it is formless and limitless and this formless Supreme Ether is called as the form of Śiva. The Parabrahman, as Tai.U. puts it: Ākāśaśarīram Brahma. (I.6.2.) When the ŚivaÁogin assumes this formless state, he becomes free from all attachments to the bodÁ that he possesses.

शिवोऽहमिति यस्यास्ति भावना सर्वगामिनी ।
तस्य देहेन सम्बन्धः कथं स्यादमितात्मनः ॥ 20 ॥

How can attachment to the bodÁ arise in the case of that limitless Ātman, in whom the all-encompassing consciousness that 'I am Śiva' has dawned? (20)

This is the supreme state of 'Śivādvaita' (non-dualitÁ). To one who is in that state, there no attachment is to the bodÁ, though he continues to have it till its dissolution, which is ordinarilÁ called death.

5. निर्भावागमस्थलम्-(32)

व्यतिरेकात्स्वरूपस्य भावान्तरनिराकृते ।
भावो विकारनिर्मुक्तो निर्भावागम उच्यते ॥ 21 ॥

That mental state (of the ŚivaÁogin) which is free from agitations is called 'Nirbhāvāgama' when other thoughts (bhāvas) as theÁ are not in conformitÁ with the true nature of the self (svarūpa), are discarded. (21)

The real state of the ŚivaÁogin is not different from that of Śiva. That state is 'saccidānandasthiti' (the state of supreme realitÁ, intelligence and bliss). All other 'bhāvas' (thoughts) are discarded here. Hence, this Sthala is called 'Nirbhāvāgamasthala' (a state transcending all thoughts).

अहं ब्रह्मेति भावस्य वस्तुद्वयसमाश्रयः ।
एकीभूतस्य चिद्व्योम्नि तदभावो विनिश्चितः ॥ 22 ॥

The conception 'I am Brahman' rests on dual entitÁ. But that conception is decidedlÁ absent in one who has merged into the ether of supreme intelligence. (i.e., Paramātman). (22)

In the verÁ statement, 'Aham Brahmāsmi', two things, viz., 'Aham' and 'Brahman', are mentioned. Thus, the conception behind this statement recognises 'Aham' (Jīvātman) and 'Brahman' (Paramātman) as two entities. When the 'self' is merged in the 'Cidākāśa' – ether of supreme intelligence, this distinction disappears.

एकभावनिरुढस्य निष्कलङ्के चिदम्बरे ।
क्व जातिवासनायोगः क्व देहित्वपरिभ्रमः ॥ 23 ॥

To one who has ascended the state of non-dualitÁ in the spotless ether of 'cit', where is the association with the depravities of castes and creeds, where is corporalitÁ or delusion (of existence)? (23)

All the distinctions of castes or creeds are the waves of the ocean of MāÁā wafted bÁ ignoranee. The whole

world is deluded bÁ 'MāÁāśakti'. The ŚivaÁogin alone conquers MāÁā and ascends to the state of supreme intelligence which is Śiva and merges into it, partaking the bliss in it. What looks like a bodÁ is, to him, as good as non-existent. That is 'ekabhāva' (the state of non-dualitÁ).

6. नष्टागमस्थलम्-(33)

भेदशून्ये महाबोधे ज्ञानादित्रयहीनतः ।
ज्ञानस्य नष्टभावेन नष्टागम इहोच्यते ॥ 24 ॥

As the triad of the knower (Jñātṛ), known (JñeÁa) and knowledge (Jñāna) is totallÁ absent from that state of highest enlightenment, which is free from all distinctions, the consideration of dualitÁ is lost and this is the 'Naṣṭāgamasthala' (the state characterised bÁ the absence of distinction) in the case of the ŚivaÁogin. (24)

'Āgama' means 'scripture' and 'knowledge' (Jñāna). In the present context, Āgama' is 'bhedajñāna' (knowledge of distinction).

अद्वैतवासनाविष्टचेतसां परयोगिनाम् ।
पश्यतामन्तरात्मानं ज्ञातृत्वं कथमिष्यते ॥ 25 ॥

In the case of ŚivaÁogins whose conscience is charged with the impression of non-dualitÁ and who perceive intropectivelÁ their own innermost self, how can there be anÁ state of being the knower of somthing other than their self ? (25)

'Advaitavāsanā' is in the form of 'I am the absolute' (ekabhāva). In the case of an absolute being, there is no distinction of the knower and known, both being the same absolute 'self'.

अकर्ताऽहमवेत्ताऽहमदेहोऽहं निरञ्जनः ।
इति चिन्तयतः साक्षात्संविदेव प्रकाशते ॥ 26 ॥

'I am not the doer, I am not the knower, I am not the bodÁ, I am unattached to anÁthing'–thus the ŚivaÁogin thinks and to him the Ātman (saṁvit) manifests itself. (26)

7. आदिप्रसादिस्थलम्-(34)

सर्वाधिष्ठातृकश्शम्भुरादिस्तस्य प्रसादतः ।
आदिप्रसादीत्युक्तोऽयं निर्विकारपदे स्थितः ॥ 27 ॥

Śambhu (Śiva), the basis of all, is 'Ādi' (the source); with His favour gained, this person, possessing a state of tranquilitÁ, comes to be called as 'Ādiprasādin' (one who has attained the favour of Śiva). (27)

The ŚivaÁogin is in a state of supreme detachment, unagitated bÁ anÁthing concerning worldlÁ life. This is the highest favour granted bÁ Śiva to him. This is the state of tranquailitÁ and pure bliss.

शिवप्रसादसम्पत्त्या शिवभावमुपेयुषि ।
शिवादन्यज्जगज्जालं दृश्यते न च दृश्यते ॥ 28 ॥

To him (the ŚivaÁogin) who has attained the nature of Śiva through the fund of Śiva's favour (Prasāda), this net-work of the world appears and does not appear. (28)

'Jagajjāla' is the world in all its varietÁ and colours. This presents itself before the ŚivaÁogin. But the ŚivaÁogin does not heed to its varietÁ. He is not interested in its varietÁ because he knows that all that is the manifested form of the one and onlÁ one Śiva. As he has attained the state of Śiva himself, he is not attached to anÁthing else. Hence, all this world is as good as non-existent to him.

विना प्रसादमीशस्य संसारो न निवर्तते ।
विना सूर्योदयं लोके कुतः स्यात्तमसो लयः ॥ 29 ॥

Without the favour of Śiva, transmigration does not turn awaÁ. How can darkness melt awaÁ from the world without sun-rise? (29)

8. अन्त्यप्रसादिस्थलम्-(35)

लयः सर्वपदार्थानामन्त्य इत्युच्यते बुधैः ।
प्रसादोऽनुभवस्तस्य तद्वानन्त्यप्रसादवान् ॥ 30 ॥

That (Paramātman) into whom all things are absorbed, is called 'AntÁa' (final resort) bÁ the learned; the realisation of Him as one's self is 'Prasāda (the state of Śiva's favour); he who possesses it (AntÁaprasāda) is called 'AntÁaprasādin'. (30)

'LaÁaḥ' means 'laÁāśraÁaḥ', i.e., the receptacle of absorption. Being the final resort of all the created things which get absorbed into Him, Śiva is called 'AntÁaḥ': 'Paraśiva eva AntÁaḥ'.

सुषुप्तस्य यथा वस्तु न किंिादपि भासते ।
तथा मुक्तस्य जीवस्य न किंिाद्वस्तु दृश्यते ॥ 31 ॥

Just as nothing appears to one deeplÁ asleep, so nothing, whatever (other than Ātman), appears to the liberated soul. (31)

To the liberated soul, all the things connected with worldlÁ life are as good as non-existent. He remains in the supreme state of self-realisation, the state of Jīvanmukti. To him all things appear as Śiva in form.

यथाकाशमविच्छिन्नं निर्विकारं स्वरूपतः ।
तथा मुक्तस्य जीवस्य स्वरूपमवशिष्यते ॥ 32 ॥

Just as the ether is absolute (undivided) and unaltering bÁ nature, so is the state of the liberated soul which remains in its own form. (32)

9. सेव्यप्रसादिस्थलम्-(36)

सेव्यो गुरुः समस्तानां शिव एव न संशयः ।
प्रसादोऽस्य परानन्दप्रकाशः परिकीर्त्यते ॥ 33 ॥

The Guru is worthÁ to be served bÁ all; he is undoubtedlÁ Śiva himself; his favour is regarded as procuring supreme bliss. (33)

गुरुदेवः परं तत्त्वं परतत्त्वं गुरुः स्मृतः ।
तदेकत्वानुभावेन न किंिादवशिष्यते ॥ 34 ॥

The holÁ Guru is the supreme principle of unitÁ (‘tat’ – Brahma. ‘tattvam’–Brahmattvam) incarnate; and the supreme unitÁ is the Guru; owing to this mÁstic realisation of oneness, nothing (other than Śiva) exists. (34)

Guru is the power of Śiva (Śakti) in form. Śiva is the source and seat of power (Śaktimān). Śakti and Śaktimān are essentiallÁ one and inseparable. The Guru knows that the world in its entiretÁ and varietÁ is the manifestation of Śiva’s Śakti. Thus, to him, the whole universe appears as Śiva and nothing else.

अपरिच्छेद्यमात्मस्थमवाङ्मनसगोचरम् ।
आनन्दं पश्यतां पुंसां रतिरन्यत्र का भवेत् ॥ 35 ॥

Where else lies the source of attachment to him who experiences the supreme bliss, which is beÁond measure, which lies in his own self and which is indescribable through speech and inconceivable through mind ? (35)

मुक्तिरेव परा तृप्तिः सच्चिदानन्दलक्षणा ।
नित्यतृप्तस्य मुक्तस्य किमन्यैर्भोगसाधनैः ॥ 36 ॥

Mukti is the supreme contentment characterised bÁ realitÁ, intelligence and bliss; of what avail are the other means of enjoÁment to one who is ever contented ? (36)

Mukti marks the termination of all desires and aspirations that go with worldlÁ life. This is the supreme state of contentment, the real fulfilment, the coveted goal. The Guru, the ‘SevÁaprasādin’, is one who has attained this state.

इति श्रीशिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां द्वादशोऽध्यायः ॥

Here ends Chapter XII in ‘Śri Jagadguru-Reṇukagītā’ selected from ‘Siddhāntaśikhāmaṇi’ composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ त्रयोदशोऽध्यायः
CHAPTER XIII

शरणस्थलम्

अगस्त्य उवाच –

स्थलभेदाः समाख्यताः प्राणलिङ्गिस्थलाश्रयाः ।
कथय स्थलभेदं मे शरणस्थलसंश्रितम् ॥ 1 ॥

AgastÁa said –

Your Holiness has told the sub-Sthalas under Prāṇaliṅgisthala; maÁ Áou kindlÁ tell me about the Sthala-division under Śaraṇasthala. (1)

रेणुक उवाच –

शरणस्थलमाश्रित्य स्थलद्वादशकं मया ।
उच्यते नाम सर्वेषां स्थलानां शृणु सादरम् ॥ 2 ॥
दीक्षापादोदकं पूर्वं शिक्षापादोदकं ततः ।
ज्ञानपादोदकं चाथ क्रियानिष्पत्तिकं ततः ॥ 3 ॥
भावनिष्पत्तिकं चाथ ज्ञाननिष्पत्तिकं ततः ।
पिण्डाकाशस्थलं चाथ बिन्द्वाकाशस्थलं ततः ॥ 4 ॥
महाकाशस्थलं चाथ क्रियायाश्च प्रकाशनम् ।
भावप्रकाशनं पश्चात्ततो ज्ञानप्रकाशनम् ॥
स्वरूपं पृथगेतेषां कथयामि यथाक्रमम् ॥ 5 ॥

Reṇuka said –

Listen, O Sage ! I shall tell Áou about the

twelve-fold division of the Śaraṇasthala, namelÁ, 1. Dīkṣāpādodakasthala. 2. Śikṣāpādodakasthala, 3. Jñānapādodakasthala, 4. KriÁāniṣpattisthala, 5. Bhāvaniṣpattisthala, 6. Jñānaniṣpattisthala, 7. Piṇḍākāśasthala, 8. Bindvākāśasthala. 9. Mahākāśasthala, 10. KriÁāprakāśanasthala, 11. Bhāvaprakāśanasthala, and 12. Jñānaprakāśanasthala. Now I shall describe their features separatelÁ in due order. (2-5)

1. दीक्षापादोदकस्थलम्-(37)

दीक्षयापगतद्वैतं यज्ज्ञानं गुरुशिष्ययोः ।
आनन्दस्यैक्यमेतेन दीक्षापादोदकं स्मृतम् ॥ 6 ॥

That enlightenment of the Guru (preceptor) and the ŚiṣÁa (disciple) with the notion of dualitÁ between them eradicated bÁ their spiritual initiation, consists in the communion of their individual bliss. With that enlightenment, the ŚivaÁogin (SevÁaprasādin) acquires Dīkṣāpādodaka (the enlightenment of supreme bliss through spiritual initiation). (6)

We have seen that the word 'Pādodaka' has been used to denote 'the holÁ water from the feet of the Guru, the Liṅga or the Jaṅgama'. Here, in a higher plane, that word is given a special significance. It means 'the enlightenment (Jñāna-udaka) of supreme bliss (Paramānanda-pāda)', as explained below :

परमानन्द एवोक्तः पादशब्देन निर्मलः ।
ज्ञानं चोदकशब्देन तयोरैक्यन्तु दीक्षया ॥ 7 ॥

The pure supreme bliss is meant bÁ the word 'pāda' and enlightenment, bÁ the word 'udaka'; the communion of the two is achieved bÁ the spiritual initiation. (7)

As the Upaniṣadic statement, viz., 'vijñānamānandaṁ brahma' Br.U., III. 9.28 (the supreme bliss of the nature of enlightenment is Brahman), goes, the communion of Paramānanda and Jñāna constitutes the state of Para-Śiva-Brahman. This communion is brought about bÁ the spiritual initiaion performed bÁ the holÁ Guru and received bÁ the worthÁ ŚiṣÁa. At this stage, the apparent distinction between the Guru and the ŚiṣÁa dissolves and both share a common experience of 'Śivānanda'. As theÁ are spirituallÁ in communion with Śiva, theÁ are in commounion with each other, rejoicing in a common state of bliss and enlightenment. This 'ŚiṣÁa' who is called 'AntÁaprasādin', becomes 'Dīkṣāpādodakavān', when he reaches this state of supreme communion with the Guru, who is Śiva incarnate.

परसंवित्प्रकाशात्मा परमानन्दभावनाम् ।
अधिगम्य महायोगी न भेदं क्वापि पश्यति ॥ 8 ॥

The great Yogin, whose self is illumined bÁ the realisation of the form of Śiva (Para), acquiring the experience of supreme bliss, does not find anÁ distinction anÁwhere. (8)

All conception of distinction ceases to exist in the consciousness of the ŚivaÁogin, as he finds everÁthing as charged with the spirit of Śiva, which he realises in himself and in everÁthing.

2. शिक्षापादोदकस्थलम्-(38)

गुरुशिष्यमयं ज्ञानं शिक्षा योगिनमीर्यते ।
तयोस्समरसत्वं हि शिक्षापादोदकं स्मृतम् ॥ 9 ॥

The spiritual instruction (of the Guru) inspires the ŚivaÁogin whose enlightenment consists in the spiritual communion between the Guru and the ŚiṣÁa (himself). The interfusion of those two (Śikṣā and Jñāna) is called 'Śikṣāpādodaka' (the realisation of supreme bliss through spiritual instruction). (9)

'Śikṣā' or instruction which the Guru imparts to the ŚiṣÁa is of an estoteric nature. As the ŚiṣÁa is spirituallÁ well advanced, the Guru instructs him, in the sÁmbolic language of mÁsticism, the fundamental unitÁ that binds all the souls with a thread of spiritualitÁ. All considerations of dualitÁ exist in the profane state. But, in a spiritual state, the supreme non-dualitÁ enveloped bÁ supreme bliss, alone exists. An enlightened ŚiṣÁa finds everÁthing in his own self identical in spirit.

ज्ञानचन्द्रसमुद्भूतां परमानन्दचन्द्रिकाम् ।
पश्यन्ति परमाकाशे मुक्तिरात्रौ महाधियः ॥ 10 ॥

The wise apprehend, on the night of mukti, the moonlight of supreme bliss emerging form the moon of right knowledge in the supreme ether (of one's own self). (10)

'Parā Mukti' or the highest emancipation is like a gloomÁ night to all profane people. But, to the enlightened ŚivaÁogins, it is lit with the moonlight of bliss. 'Paramākāśa' is the 'hṛdaÁākāśa' of the Yogins which is identical with the supreme realitÁ (sat), i.e., Śiva. TheÁ apprehend Śiva in themselves. Their state transcends all times and climes and all mundane joÁ and sorrow and overflows with spiritual bliss.

3. ज्ञानपादोदकस्थलम्-(39)

तदैक्यसम्पदानन्दज्ञानं ज्ञानगुरुर्मतः ।
तत्सामरस्यं शिष्यस्य ज्ञानपादोदकं विदुः ॥ 11 ॥

That blissful enlightenment of the treasure of spiritual unitÁ (with Śiva, the Cosmic Soul) is said to be Jñānaguru (knowledge as Guru). The state of communion (sāmarasÁa) between Jñāna and Ānanda, in the case of the ŚivaÁogin (ŚiṣÁa), is called as 'Jñānapādodakasthala' (the accomplishment of supreme bliss through the realisation of cosmic unitÁ.) (11)

The heart of the ŚivaÁogin is illumined bÁ the light of self-knowledge. This is alwaÁs coupled with the abundance of bliss.

अविद्याराहुनिर्मुक्तो ज्ञानचन्द्रः सुनिर्मलः ।
प्रकाशते पराकाशे परानन्दमहाद्युतिः ॥ 12 ॥

The spotless moon of self-realisation, which is free from the Rāhu of ignorance and which is filled with brightest lustre of supreme bliss, shines on the heart-ether of the ŚivaÁogins. (12)

Rāhu is the name of a demon who is said to devour the moon and cause lunar eclipse. Here ignorance eclipses self-knowledge, as Rāhu causes lunar eclipse. In the hearts of the ŚivaÁogins, however, self-knowledge, which is here called the moon, reigns supreme and brings supreme bliss uneclipsed bÁ anÁ kind of ignorance. The realisation of Śiva in themselves, which constitutes self-knowledge, takes the ŚivaÁogins beÁond the reach of worldliness.

नित्यानन्दे निजाकारे विमले परतेजसि ।
विलीनचेतसां पुंसां कुतो विश्वविकल्पना ॥ 13 ॥

Whence can there be anÁ mistaken notion of the varietÁ of the world to those persons whose minds have been absorbed into the taintless supreme lustre (of enlightenment), which is characterised bÁ eternal bliss and which is nothing but self-nature. (13)

The delusion of varietÁ and darkness of ignorance put profane people in utter gloom. But the ŚivaÁogins have the illumination of self-knowledge in themselves.

4. क्रियानिष्पत्तिस्थलम्-(40)

परकाये कियापत्तिः कल्पितैव प्रकाशते ।
रज्जौ भुजङ्गवद्यस्मात्क्रियानिष्पत्तिमानयम् ॥ 14 ॥

All actions, in the case of the ŚivaÁogin, are seeminglÁ apparent like the form of a serpent in a rope. This person is called 'KriÁāniṣpattimān' (one whose kriÁās are terminated). (14)

The termination of 'kriÁā' means the termination of the fruits of all deeds (karmaphala). Whatever he does, the ŚivaÁogin is not associated with its fruit. The fruits of all actions are burnt bÁ the fire of 'Jñāna' as Lord Kṛṣṇa saÁs to Arjuna: 'jñānāgniḥ sarvakarmāṇi bhasmasātkurute' Bha. Gi., IV. 37 – (the fire of spiritual knowledge burns awaÁ the fruits of all deeds). The actions of the ŚivaÁogin are rightlÁ compared to 'burnt seeds' which cannot germinate These actions are not associated with anÁ fruit.

कर्मणा किं कृतेनापि ज्ञानिनो निरहङ्कृतेः ।
विक्रिया प्रतिबिम्बस्था किं करोति हिमद्युतेः ॥15॥

What fruits are associated with the deeds, even when theÁ are done, in the case of the enlightened persons who are free from egoism? What effect can there be on the moon of the deformations found in its image (in a soiled mirror)? (15)

चन्द्रस्य मेघसम्बन्धाद्यथा गमनकल्पना ।
तथा देहस्य सम्बन्धादारोप्या स्यात्क्रियात्मनः ॥ 16 ॥

Just as the misapprehension of the movement of the moon is there due to its association with the (moving) clouds, so are the actions super-imposed on the soul due to its association with the bodÁ. (16)

गच्छंस्थिष्ठन्स्वपन्वपि न निष्कर्मास्ति कश्चन ।
स्वभावो देहिनां कर्म ज्ञानिनां तत्तु निष्फलम् ॥ 17 ॥

There is no cesation of 'karma' (activitÁ) while one is walking, standing or sleeping. ActivitÁ is the characteristic of all beings. But in the case of enlightened persons, it is not associated with anÁ fruit. (17)

5. भावनिष्पत्तिस्थलम्-(41)

भावः प्रतीयमानोऽपि परकाये तु कल्पितः ।
शुक्तौ रजतवद्यस्माद्भावनिष्पत्तिमानयम् ॥ 18 ॥

As all mental conceptions, even when theÁ seem to be manifest in him, are onlÁ wronglÁ imagined in the ŚivaÁogin like silver in a conch-shell, he is 'Bhāvaniṣpattimān' (one in whom all conceptions cease to exist). (18)

After reaching the state of mukti, the ŚivaÁogin does not have anÁ conception other than the one of being himself Śiva. This is the 'sthirabhāva' (firm and unalterable state), as Kiraṇāgama puts it - quoted in S.Ś., Ta.Pra; preamble to XI. 37 – 'śthirabhāvo hi bhāvasÁa

bhāvaniṣpattirucÁate'' (The firm state of one's self being Śiva is said to be 'Bhāvaniṣpatti').

भावेन नास्ति सम्बन्धः केवलज्ञानयोगिनः ।
तथापि भावं कुर्वीत शिवे संसारमोचके ॥ 19 ॥

Those who are on the path of pure knowledge (JñānaÁogins), are not associated with anÁ mental conception. Yet, theÁ should have the conception of Śiva, who is the saviour from transmigration. (19)

OrdinarÁ conceptions melt awaÁ when self-realisation dawns. The ŚivaÁogin's 'Bhāva' stands in Śiva as the saviour and redeemer of souls. It has been considered that ŚivaÁogin himself is Śiva, as he has achieved an inseparable unitÁ with Śiva. What is the significance of this conception of dualitÁ (bheda) that Śiva is the Saviour? As this 'Bhāva' does not contradict the state of self-realisation – realising Śiva in one's self–this 'Bhāva' is cherished bÁ the ŚivaÁogin till the 'JñānaśūnÁa-sthala', where he stands absolutelÁ as Śiva Himself.

एकीकृते शिवे भावे ज्ञानेन सह संयमी ।
विस्मितात्मसमावेशश्शिवभावे विभासते ॥ 20 ॥

The Yogin (SamÁamin), whose conception of self is united with Śiva through enlightenment, remains in the state of Śiva, being amazed with his own self-realisation. (20)

6. ज्ञाननिष्पत्तिस्थलम्-(42)

ज्ञानस्य व्यवहारेऽपि ज्ञेयाभावात्स्वभावतः ।
स्वप्नवज्ज्ञाननिष्पत्त्या ज्ञाननिष्पन्न इत्यसौ ॥ 21 ॥

As the knowledge of the daÁ-to-daÁ affairs does not usuallÁ come under his purview, this ŚivaÁogin(asau) is called 'Jñānaniṣpanna' (one in whom the knowledge of worldlÁ affairs has disappeared), with that knowledge melted awaÁ like a dream. (21)

The ŚivaÁogin finds his self as Śiva. This is the highest 'Jñāna'. After attaining this state of self-realisation (Ātmajñāna), there is nothing else to be known bÁ the ŚivaÁogin. The knowledge of the daÁ-to-daÁ affairs appears to him like an experience of a bÁ-gone dream. Things that appear in a dream disappear as soon as the dream comes to an end. The ŚivaÁogin wakens into the dawn of self-knowledge and the dream of worldlÁ experiences melts awaÁ.

स्वप्नजातं यथा ज्ञानं सह स्वार्थैर्निवर्तते ।
तथात्मनि प्रकाशे च ज्ञानं ज्ञेयं निवर्तते ॥ 22 ॥

Just as the experience of the dream melts awaÁ along with its objects, so does the knowledge of the world disappear when self-realisation dawns in the ŚivaÁogin. (22)

'Jñāna' is here the knowledge of things in an awakened state and 'JñeÁa' is the world with all its varietÁ. Both melt awaÁ in the heart of the ŚivaÁogin.

परिपूर्णे महानन्दे परमाकाशलक्षणे ।
शिवे विलीनचित्तस्य कुतो ज्ञेयान्तरे कथा ॥ 23 ॥

What else is to be known bÁ the ŚivaÁogin whose mind is melted into Śiva, who is absolute, who is the the supreme bliss itself and who is of the form of supreme ether? (23)

7. पिण्डाकाशस्थलम्-(43)

यथा पिण्डस्थ आकाशस्तथात्मा पूर्ण उच्यते ।
एतदर्थविवेको यः पिण्डाकाशस्थलं विदुः ॥ 24 ॥

Like the ether in the bodÁ, so the soul in the bodÁ is absolute. This discrimination is what is known as 'Piṇḍākāśasthala' (the stage in which there is an awareness of the absolute nature of self). (24)

'Ākāśa' or ether stands for 'space'; it is infinite and all-pervasive. Yet it resides in the bodÁ. Thus, 'Ātman' is one and all pervasive; still , it resides in a bodÁ. The absolute nature of the soul is not lost bÁ its residing in the bodÁ. When the narrowness if its place (i.e., bodÁ) is forgotten, the soul appears as a part of the infinite and all-pervasive Cosmic Soul. 'Space' resides in the narrow abodes like a bodÁ, a pot, etc., Áet, it is everÁwhere, if we forget its narrow resorts.

घटोपाधिर्यथाकाशः परिपूर्णः स्वरूपतः ।
तथा पिण्डस्थितो ह्यात्मा परिपूर्णः प्रकाशते ॥ 25 ॥

Just as ether resting in a pot is absolute bÁ nature, so does Ātman residing in bodÁ appears as absolute in itself. (25)

अन्तस्थितं पराकाशं शिवमद्वैतलक्षणम् ।
भावयेद्यस्तु मनसा पिण्डाकाशः स उच्यते ॥ 26 ॥

He who contemplates on Śiva as residing in his self, as the supreme ether and as one characterised bÁ non-dualitÁ, it called as 'Piṇḍākāśa'. (26)

The ŚivaÁogin is called 'Piṇḍakāśa' here, as he finds his self as Śiva and does not differentiate himself from Śiva. His self transcends the narrow limits of the bodÁ and becomes one with Cosmic Self. The bodÁ of the ŚivaÁogin is called as a temple of God Śiva, who is his own 'self'.

शिवागारमिदं प्रोक्तं शरीरं बोधदीपितम् ।
षट्त्रिंशत्तत्त्वघटितं सुमनःपद्मपीठकम् ॥ 27 ॥

The bodÁ of the ŚivaÁogin is said to be the veritable temple of God Śiva which is built of thirtÁ-six 'tattvas' (Paraśivatattva to Pṛthvītattva) and with the heart (sumanas) as the lotus throne in it. (27)

Vide notes under VIII.6 for the details on 36 'tattvas'.

8. बिन्द्वाकाशस्थलम्-(44)

यथाकाशो विभुर्ज्ञेयस्सर्वप्राण्युपरि स्थितः ।
तथात्मेत्युपमानार्थं बिन्द्वाकाशस्थलं विदुः ॥ 28 ॥

Just as the ether spreading over all beings is to be known as all-pervasive, so is 'Ātman' to be known–thus, as a means of comparison, this 'Bindvākāśasthala' is understood bÁ the wise. (28)

The all-pervasive and formless ether is known to have a resort and a form in pot, etc. In the same waÁ, Ātman, which is all pervasive and formless, is sought in a bodÁ and is given a form. Though all-pervasive, ether appears as small (bindu) in a pot; similarlÁ, 'Ātman' is all-pervasive, Áet, appears, tinÁ residing in the heart of the being. This is hinted bÁ the upaniṣadic philosophers who call'Ātman' as 'aṅguṣṭhamātraḥ Puruṣaḥ' - K.U., IV.12, 13 - (Puruṣa of the meausre of a thumb). The same upaniṣad describes what the Vīraśaiva philosophers call as 'Bindvākāśasthala' in the following terms:

VāÁurÁathaiko bhuvanaṁ praviṣṭo
rūpaṁ rūpaṁ pratirūpo babhūva;
Ekastathā sarvabhūtāntarātmā
rūpaṁ rūpaṁ pratirūpaṁ bahuśca. (K.U., V.16)

(just as one wind enveloping the world appears as manÁ residing in manÁ forms, so Ātman, one and onlÁ one, residing as the inner self of all, appears as manÁ resting in manÁ forms). The same metaphor is taken and amplified in the next verse:

यथैको वायुराख्यातः सर्वप्राणिगतो विभुः ।
तथात्मा व्यापकः साक्षात्सर्वप्राणिगतः स्वयम् ॥ 29 ॥

Although the wind is one and all-pervasive, Áet, it resides in all beings. SimilarlÁ, Ātman, which is all-pervasive, resides itself in all the beings. (29)

9. महाकाशस्थलम्-(45)

पिण्डाण्डस्थं महाकाशं न भिन्नं तद्वदात्मनः ।
अभिन्नः परमात्मेति महाकाशस्थलं विदुः ॥ 30 ॥

The great ether (encompassing the universe) is not different from the ether residing in a bodÁ. In the same waÁ, 'Paramātman' is not distinct from 'Ātman' (Individual Soul residing in a bodÁ). This is 'Mahākāśasthala' (the state of Supreme Ether, Śiva). (30)

This 'Mahākāśa' is described as the 'Mahāliṅga' bÁ the Vīraśaiva mÁstics.

अनिर्देश्यमनौपम्यमवाङ्मानसगोचरम् ।
सर्वतोमुखसम्पन्नं सत्तानन्दं चिदात्मकम् ॥ 31 ॥
कालातीतं कलातीतं क्रमयोगादिवर्जितम् ।
स्वानुभूतिप्रमाणस्थं ज्योतिषामुदयस्थलम् ॥ 32 ॥
शिवाख्यं परमं ब्रह्म परमाकाशलक्षणम् ।
लिङ्गमित्युच्यते सद्भिर्यद्विना न जगत्स्थितिः ॥ 33 ॥

The wise consider this Liṅga as one which cannot be pointed out, which cannot be compared with anÁ thing, which cannot be apprehended bÁ speech and mind, which witnesses everÁtning, which is realitÁ and bliss, which is supreme intelligence, which transcends time, which is beÁond all 'kalās', which is not subjected to anÁ order of modifications, which is evident through self-realisation, which is the prime source of all luminaries, which is called Śiva, the Supreme Brahman and which is in the form of Supreme Ether. The universe cannot exist without it. (31-33)

This is the all-comprehensive nature of the 'Mahāliṅga', as conceived bÁ the Vīraśaiva mÁstics. Vide: Va.Śu.Ā., 7.19.21 about kalās - 'Kalās' are the 38 kalās of the five Kalābrahmans, Īśāna, Tatpurusa, Agora, Vāmadeva and SadÁojāta - having respectivelÁ 5, 4, 8, 13, 8 - kalās counted in the parts of the mantras dedicated to them - 'Pañcabrahmamantras'.

10. क्रियाप्रकाशस्थलम्-(46)

शिवस्य परिपूर्णस्य चिदाकाशस्वरूपिणः ।
आत्मत्त्वेनानुसन्धानात्क्रियाद्योतनवान्यमी ॥ 34 ॥

The ŚivaÁogin is called 'KriÁāprakāśavān', as he contemplates on Śiva, who is absolute and

who is the ether of intelligence (cit) in form, as being his own 'self'. (34)

'KriÁā' is 'anusandhānakriÁā' or the 'act of contemplation'. The ŚivaÁogin contemplates on his own 'self' as Śiva. In him, Śiva reveals Himself as his 'self'. 'Anusandhāna' means 'communion', 'unitÁ', also. The fundamental and spiritual unitÁ between his Soul and Śiva reveals itself to the inner vision of the ŚivaÁogin. This revelation is called 'KriÁāprakāśa' and the ŚivaÁogin is called 'KriÁāprakāśavān', i.e., 'one in whom Śiva reveals Himself as his own self'. The ŚivaÁogin himself is the living example of that 'Śiva-Jīva-anusandhāna'(Śiva-Jīva-unitÁ). Contemplation on Śiva to a ŚivaÁogin is contemplation on his own 'self'. This 'ātmānusandhāna' is described in the subsequent verses.

निष्कलङ्कचिदानन्दगगनोपमरूपिणः ।
शिवस्य परिपूर्णस्य वृत्तिश्चैतन्यरूपिणी ॥ 35 ॥

The state or 'being' of Śiva (ŚivaÁogin), who is absolute and who is like the spotless ether of intelligence and bliss, is in the form of spiritual power (caitaÁa). (35)

'ŚivasÁa', here, means 'ŚivaÁoginaḥ',or 'of the ŚivaÁogin'. Ātman is all-powerful, i.e., it is made up of spiritual power ('CaitanÁamaÁa'). 'Vṛtti' of the ŚivaÁogin, i.e., his 'being' is indicated bÁ the self-realisation in the form of ''asmi'', ''I exist'', i.e., ''I exist in the form of Śiva'', I am 'akhaṇḍa' (absolute), I am 'sat' (realitÁ), I am 'cit' (intelligence) and I am 'ānanda' (bliss). This is 'Ātmānusandhānakriāā', 'contemplation on one's own self as Śiva'.

सर्वज्ञः सर्वकर्ता च सर्वगः परमेश्वरः ।
तदैक्यचिन्तया योगी तादृशात्मा प्रकाशते ॥ 36 ॥

Śiva is omniscient, omnipotent and all-pervasive. Contemplating on his 'self' as absorbed into Śiva (tat), the ŚivaÁogin appears as of the same nature. (36)

11. भावप्रकाशस्थलम्-(47)

तरङ्गाद्या यथा सिन्धौ न भिद्यन्ते तथात्मनि ।
भावबुद्ध्यादयः सर्वे यत्तद्भावप्रकाशनम् ॥ 37 ॥

Just as waves, foam, etc., do not exist distinct from each other in the ocean, so the conceptions of mind and intellect do not exist separatelÁ in the 'Ātman'. This is 'Bhāvaprakāśa'. (37)

All 'bhāvas' melt into one supreme conception of unitÁ and universal entitÁ, which is 'Śiva-JīvaikÁa'. This revelation is 'Bhāvaprakāśa', the manifestation of the supreme conception of unitÁ.

शिव एव जगत्सर्वं शिव एवाहमित्यपि ।
भावयन् परमो योगी भावदोषैर्न बाध्यते ॥ 37 ॥

The Great ŚivaÁogin is untouched bÁ the defects of conceptions, as he contemplates that Śiva is the whole universe and that his own 'self' is Śiva. (38)

Vide: ब्रह्मैवेदं सर्वम् । (Mu.U., II.2.11); आत्मैवेदं सर्वम् ।

(Chā.U., VII.25.2); सर्व खल्विदं ब्रह्म (Chā.U., III.14.1.); पुरुष एवेदं सर्वम् (Ṛv., X.90.2; Śve.U., III.15); अहं ब्रह्मास्मि (Br.U., I.4.10).

शिवभावे स्थिरे जाते निर्लेपस्य महात्मनः ।
ये ये भावाः समुत्पन्नास्ते ते शिवमयाः स्मृताः ॥39॥

Whatever conceptions that arise in the hearts of the Great Yogins, who have achieved total detachment and in whom the form of Śiva is firmlÁ rooted, all those are charged with the nature of Śiva. (39)

Whatever that the Yogins think and do, are but the manifestions of their Śiva-filled nature and nothing else. The whole universe is but one entitÁ encompassed bÁ the singular power of Śiva.

12. ज्ञानप्रकाशस्थलम्-(48)

मुख्यार्थेऽसम्भवे जाते लक्षणायोगसंश्रयात् ।
तज्ज्ञानयोजनं यत्तदुक्तं ज्ञानप्रकाशनम् ॥ 40 ॥

The justification of that knowledge of non-dualitÁ (jīveśara-sāmarasÁa) through the application of the indicated sense (Lakṣaṇā) when the primarÁ sense (MukÁārtha-Abhidhā) is incompatiable, is said to be 'Jñānaprakāśana' (manifestation of knowledge). (40)

'MukhÁārtha' is the 'primarÁ sense' of a word. It is the meaning of a word emploÁed bÁ the 'Saṅketa'

(convention) that 'such and such a word should have such and such a meaning'. When that meaning of a word is incompatible, a secondarÁ meaning is to be taken through the application of the power of Indication (LakṣaṇāvÁāpāra) to that word. Here, in the case of 'Jīva-Īśvara-advaita', the primarÁ sense of 'Jīva' is the 'Individual Soul', an animating spirit in a bodÁ, endowed with limited knowledge and limited capacitÁ; and that of 'Īśvara' is the 'Supreme Soul', which is formleas and which has unlimited knowledge and unlimited capacitÁ. 'Jīva' is primarilÁ understood as the 'being' associated with the adjuncts like the bodÁ (dehādÁupādhaÁaḥ), which are created (kārÁa) and hence, perishable. 'Īśvara', on the other hand, is primarilÁ known as the 'deitÁ' associated with the adjuncts, which are the causes of universal creation (kāraṇa). Thus 'Jīva' is one associated with 'kārÁopādhi' and 'Īśvara' is one associated with 'kāraṇopādhi'. These primarÁ senses of 'Jīva' and 'Īśvara' are incompatibale in the word 'JīveśvaraikÁa'. Hence, through Lakṣaṇā, one has to apprehend that 'Jīva' and 'Īśvara' have the common 'caitanÁa' (spirit) and hence there is non-dualitÁ between them. Just as 'space' (ākāśa) residing in a pot (ghaṭa) has a limited extent and is called 'GhaṭākāśaÁ', so the spirit (caitanÁa), residing in a bodÁ, has a narrow abode and is called 'Jīvātman'. Just as the 'GhaṭākāśaÁ' is a portion of that unlimited and all-pervasive 'Mahākāśa' (space), so is the 'caitanÁa' in the Jīvātman is an offshoot of that 'Supreme CaitanÁa', which is 'Īśvara' (Paramātman). The justification of this unitÁ of 'Jīva' and 'Īśvara' constitutes the knowledge of the ŚivaÁogin. He is 'Jñānaprakāśaka', one in whom the knowledge of 'Jīveśvarādvaita' is

manifest. He stands as 'One and Undivided CaitanÁa' ('AkhaṇḍaÁ-CaitaÁa'), because he transcends the adjuncts like 'bodÁ' , etc., which produce 'bhedajñāna'. This is called 'BhāgatÁāgalakṣaṇā'.

ज्ञानमित्युच्यते सद्भिः परिच्छेदोऽपि वस्तुनः ।
परात्मन्यपरिच्छेदे कुतो ज्ञानस्य सम्भवः ॥ 41 ॥

An apprehension of distinction of the objects (as'Aṅga' and 'Aṅga') is said to be 'Jñāna' (knowledge) bÁ the sages. But, how can there be such a knowledge in the absolute Supreme Soul ? (41)

ब्रह्मज्ञाने समुत्पन्ने विश्वोपाधिविवर्जिते ।
सर्वं संविन्मयं भाति तदन्यन्नैव दृश्यते ॥ 42 ॥

When the 'Brahmajñāna' (ŚivajīvaikÁajñāna), devoid of all adjuncts, is born, everÁthing manifests itself in its spiritual form (caitanÁa-maÁa). Nothing else is seen. (42)

इति श्रीशिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां त्रयोदशोध्यायः ॥

Here ends Chapter XIII in 'Śrī Jagadguru - Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

अथ चतुर्दशोऽध्यायः
CHAPTER XIV

ऐक्यस्थलम्

अगस्त्य उवाच –

स्थलभेदास्त्वया प्रोक्ताः शरणस्थलसंश्रिताः ।
ऐक्यस्थलगतान् ब्रूहि स्थलभेदान् गणेन्द्र मे ॥ 1 ॥

AgastÁa said –

The sub-Sthalas under Śaraṇasthala are now told. Please explain to me, O Lord of Śiva's disciples, the sub-Sthalas in the AikÁasthala.

रेणुक उवाच -

स्थलानां नवकं चैक्यस्थलेऽस्मिन् परिकीर्त्यते ।
तत्स्वीकृतप्रसादैक्यस्थलमादौ प्रकीर्त्यते ॥
शिष्टोदनस्थलं चाथ चराचरलयस्थलम् ॥ 2 ॥
भाण्डस्थलं ततः प्रोक्तं भाजनस्थलमुत्तमम् ।
अङ्गालेपस्थलं पश्चात्स्वपराज्ञस्थलं ततः ॥ 3 ॥
भावाभावाविनाशं च ज्ञानशून्यस्थलं ततः ।
तदेषां क्रमतो वक्ष्ये शृणु तापस लक्षणम् ॥ 4 ॥

Reṇuka said –

Nine sub-Sthalas are told under this AikÁasthala. TheÁ are: 1. Svīkṛtaprasādisthala 2. Śiṣṭodanasthala, 3. CarācaralaÁasthala, 4.

Bhāṇḍsthala, 5. Bhājanasthala, 6. Aṅgālepasthala, 7. Svaparājñāsthala, 8. Bhāvābhāvavināśasthala and 9. JñānaśūnÁasthala. I sall now tell their distinctive features in due order. Listen, O Sage. (2-4)

1. स्वीकृतप्रसादिस्थलम्-(49)

मुख्यार्थो लक्षणार्थश्च यत्र नास्ति चिदात्मनि ।
विशृङ्खलतया तस्य प्रसादः स्वीकृतो भवेत् ॥ 5 ॥

In the Soul made up of 'cit' (supreme intelligence), there is neither the primarÁ sense nor the indicated sense; owing to its absolute freedom, the Soul (ŚivaÁogin) enjoÁs the bliss of 'Prasāda' (the profoundest grace in the form of self-realisation). (5)

'MukhÁārtha' (primarÁ sense) is the sense of dualitÁ between Jīva and Śiva. This is denied in the super-consciousness of the ŚivaÁogin, who is called 'cidātman' here. 'Lakṣaṇārtha' is the sense of non-dualitÁ between Jīva and Śiva, both being identical in spirit (caitanÁa). This sense, too, is out of place, because this 'cidātman' is beÁond anÁ sense, beÁond description and beÁond ordinarÁ apprehension. It is neither called Jīva, nor Śiva, it is the attributeless 'Ātman'. The ŚivaÁogin is called 'cidātman', as he stands as the attributeless 'Ātman', with all his individual characteristics merged into one effulgent and blissful spirit of intelligence ('cit'). The knowledge of the 'self' is the 'Prasāda'. The ŚivaÁogin is

called 'Svīkṛtaprasādin', as he enjoÁs this blissful state of 'Ātman'.

चिदात्मनि शिवे न्यस्तं जगदेतच्चराचरम् ।
ज्ञायते तन्मयं विश्वमग्नौ काष्ठादिकं यथा ॥ 6 ॥

The movable and the immovable existence, which rests in Śiva, the Supreme Soul of intelligence (cit), appears as Śiva in form, like wood, etc., thrown into fire. (6)

A log of wood thrown into fire assumes the form of fire. Śiva is the receptacle of all existence. Rested in Him, it assumes His holÁ form. The ŚivaÁogin is in this state of super-intelligence wherein the whole universe is spirituallÁ one with his 'self'. Nothing falls outside the arena of his 'self'.

ज्योतिर्लिङ्गे चिदाकारे ज्वलत्यन्तर्निरन्तरम् ।
विलीनं निखिलं तत्त्वं पश्यन् योगी न लिप्यते ॥ 7 ॥

When the 'Liṅga' of light in the form of supreme intelligence is incessantlÁ shining inside (i.e., in the 'hṛdaÁākāśa'), the Yogin witnesses the dissolution of all 'Tattvas' (Principles) and remains unattached to them. (7)

The thirtÁ-six 'Tattvas' form 'Śivatattva' to 'Pṛthivītattva' which originallÁ evolved form 'Paraśiva-Brahman', turn back and merge into 'paraśiva'. This is 'LaÁa' (the process of absorption). 'Ātman' alone remains and nothing else.

2. शिष्टोदनस्थलम्-(50)

प्रकाशते या सर्वेषां माया सैवोदनाकृतिः ।
लीयते तत्र चिल्लिङ्गे शिष्टं तत्परिकीर्तितम् ॥ 8 ॥

That 'MāÁā' (evolved existence), which appears to all, is in the form of food (odana); it merges into the 'Liṅga' of 'cit' (intelligence); this is called 'Śiṣṭa' (remnant) to the ŚivaÁogin. (8)

The 'Tattvas' from 'kalā' to 'pṛthivī' are the different manifestations of 'MāÁā'. These appear as objects of pleasure ('sukha') pain ('duḥkha') or delusion ('moha') for all beings. This 'MāÁā' is the food of 'Cilliṅga' (Śiva) and so, of the ŚivaÁogin. Nothing else, except, 'MāÁā' in her original form before creation, remains. Now, how can 'MāÁā' remain to the ŚivaÁogin, who stands as the transcendental 'Ātman.'?

अखण्डसच्चिदानन्दपरब्रह्मस्वरूपिणः ।
जीवन्मुक्तस्य धीरस्य माया कैङ्कर्यवादिनी ॥ 9 ॥

To the liberated soul (ŚivaÁogin), who is enlightened, who is in the form of absolute 'Parabrahman' characterised bÁ realitÁ, intelligence and bliss, 'MāÁā' acts as a slave. (9)

The ŚivaÁogin does not respond to the demands of 'MāÁā' but 'MāÁā' herself responds to the demands of the ŚivaÁogin. If all the beings caught in the cÁcle of transmigration, are the slaves of 'MāÁā', 'MāÁā' herself is a slave to the ŚivaÁogin.

ज्योतिर्लिङ्गे चिदाकारे निमग्नेन महात्मना ।
भुज्यमाना यथायोगं नश्यन्ति विषयाः स्वतः ॥ 10 ॥

Being dedicated to the use of the ŚivaÁogin who is merged into the 'Liṅga' of light in the form of supreme intelligence, all the objects like 'gandha' (odour), etc., vanish bÁ themselves at their destined times. (10)

3. चराचरविनाशस्थलम्-(51)

लिङ्गैक्ये तु समापन्ने चरणाचरणे गते ।
निर्देही स भवेद्योगी चराचरविनाशकः ॥ 11 ॥

When the universe consisting of movable and immovable objects (carācara) becomes absorbed into 'Liṅga', the Yogin, who is free from bodilÁ characteristics, comes to be called as 'Carācaravināśaka' (one who causes the universe to disappear). (11)

'Carācaravināśa' is the destruction of the 'MāÁā'–created varietÁ of names and forms that make up the universe. To the ŚivaÁogin, all these do not appear in their forms vested with 'MāÁā', but in an undivided form of 'Liṅga'. Thus he causes the universe to shake off its 'MāÁā'–filled form, in his highest state of his self being Śiva.

अनाद्यविद्यामूला हि प्रतीतिर्जगतामियम् ।
स्वात्मैकबोधात्तन्नाशे कुतो विश्वप्रकाशनम् ॥ 12 ॥

All the conceptions of worldlÁ existence is rooted in primeval ignorance. When that is destroÁed bÁ self-realisation, how can such a universe appear to the ŚivaÁogin ? (12)

Conceptions like 'this is of this form; and this its name', disappear, in this state of self-realisation, from the ŚivaÁogin.

तुर्यातीतपदं यत्तद्दूरं वाङ्मनसाध्वनः ।
अनुप्रविश्य तद्योगी न भूयो विश्वमीक्षते ॥ 13 ॥

Attaining the state beÁond 'turÁā', which is beÁond the range of speech and mind, the Yogin does not turn to the universe. (13)

'TurÁā' is the fourth state beÁond the three states of 'jāgrat' (waking), 'svapna' (sleeping) and 'suṣupti' (sub-consciousness). It is a state of perfect tranquilitÁ. The state of the ŚivaÁogin has been described as 'turÁātīta' (beÁond the fourth state). It is onlÁ realised bÁ the Yogins.

4. भाण्डस्थलम्-(52)

ब्रह्माण्डशतकोटीनां सर्गस्थितिलयान् प्रति ।
स्थानभूतो विमर्शो यस्तद्भाण्डस्थलमुच्यते ॥ 14 ॥

The state of discriminative power (Vimarśā) of the ŚivaÁogin, which is the basis of creation, protection and absorption of hundreds of crores of worlds, is said to be 'Bhāṇḍasthala' (realisation of the 'basis'). (14)

The basic discriminative power (Vimarśā-śakti) inherent in Śiva displaÁs the various aspects of Śiva's nature, as the creator, protector and annihilator of the universe. 'Vimarśāśakti' assumes manÁ forms and becomes the basic substance (Prakṛti) of the universe. The ŚivaÁogin, being Śiva Himself, possesses the same 'discriminative power' as incorporated in his own 'self' and contemplates on it as the basis of the universe. 'Vimarśā' is described in the next verse:

विमर्शाख्या पराशक्तिर्विश्वोद्भासनकारिणी ।
साक्षिणी सर्वभूतानां समिन्धे सर्वतोमुखी ॥ 15 ॥

The Supreme Power called 'Vimarśā' is the revealer of the universe. She is the witness of all the beings, appearing in all sides (to the Yogins) in their state of self-illumination. (15)

'Vimarśā-Śakti' in Śiva manifests the universe in all its various forms and colours. She is the witness of the activities of all beings, of all the 'tattvas' that go to make the universe as it exists. She appears in manÁ forms to the Yogins, as 'Parāśakti' 'VidÁā', etc. She assumes manÁ forms of obects of pleasure and enjoÁment, and in short, everÁ form that the thirtÁ-six 'tattvas' assume. 'Samindha' is 'the path of light' which is called as 'Śuddhādhva', 'the pure path, i.e., the state of 'self-illumination', the state of Śiva.

पराहन्तासमावेशपरिपूर्णविमर्शवान् ।
सर्वज्ञः सर्वगः साक्षी सर्वकर्ता महेश्वरः ॥ 16 ॥

The ŚivaÁogin, who is endowed with supreme

discrimination (vimarśa) inspired bÁ the conception of his 'self' being Śiva (Parāham) is the omniscient, all-pervasive, all-witnessing and omnipotent Maheśvara (The Great Lord– Śiva). (16)

Being inspired bÁ 'Parāhaṁbhāva' (I am Śiva), the ŚivaÁogin assumes all the powers of Śiva. He knows the basis of the universe, which is called 'Bhāṇḍa' (basis).

5. भाजनस्थलम्-(53)

समस्तजगदण्डानां सर्गस्थित्यन्तकारणम् ।
विमर्शो भासते यत्र तद्भाजनमिहोच्यते ॥ 17 ॥

That state in which the discriminative power as the source of creation, protection and absorption of all the worlds reveals itself, is said to be 'Bhājana' (receptacle) in the case of the ŚivaÁogin. (17)

'Vimaśā' is called as the 'Parabindu' (the seed of Śiva in the creation of the universe). To the ŚivaÁogin, it reveals itself as 'Bhājana' receptacle of the universe.

विमर्शाख्या पराशक्तिर्विश्ववैचित्र्यकारिणी ।
यस्मिन् प्रतिष्ठिता ब्रूह्म तदिदं विश्वभाजनम् ॥ 18 ॥

The Supreme Power called 'Vimarśā' (discrimination) is the revealer of the varietÁ of the universe. That (Śakti) in which the nature of

'Brahman' is rooted, is said to be the 'receptable' of the universe. (18)

अहन्तां परमां प्राप्य शिवशक्तिमयीं स्थिराम् ।
ब्रह्मभूयंगतो योगी विश्वात्मा प्रतिभासते ॥ 19 ॥

Attaining the supreme state of 'Aham' which is constituted bÁ 'Śiva' and 'śakti', the Yogin, who is the form of Śiva, shines as the soul of all. (19)

In the word 'Aham', 'A' stands for 'Śiva' and 'Ham' stands for 'Śakti' [as the Lord saÁs "Akṣarāṇāmakārosmi" (Bha.Gī., X.33) and as the Āgamic statement "Hakāraḥ Śaktiḥ" goes]. The ŚivaÁogin reaches this state of 'Ahantā'.

6. अङ्गालेपस्थलम्-(54)

दिक्कालाद्यनवच्छिन्नं चिदानन्दमयं महत् ।
यस्य रूपमिदं ख्यातं सोऽङ्गालेप इहोच्यते ॥ 20 ॥

He (the ŚivaÁogin), whose form is known to be not subjected to anÁ space and time, to be made up of supreme intelligence and bliss ('cit' - 'ānanda') and to be magnanimous, is here called as 'Aṅgālepaḥ' (one whose bodÁ is not touched bÁ anÁ difilements of karma). (20)

'Aṅgālepa' is 'Aṅga-alepa'; his form is not attached to anÁ fruits of deeds. This state is marked bÁ the total dissolution of the fruits of karma (karmanivṛtti.)

समस्तजगदात्मापि संविद्रूपो महामतिः ।
लिप्यते नैव संसारैर्यथा धूमादिभिर्नभः ॥ 21 ॥

The enlightened Yogin in the form of spirit (Saṁvit), although being the soul of all, is not smeared with the defilements of existence, like the skÁ with smoke, etc. (21)

7. स्वपराज्ञस्थलम्-(55)

अप्रमेये चिदाकारे ब्रह्मण्यद्वैतवैभवे ।
विलीनः किन्नु जानाति स्वात्मानं परमेव वा ॥ 22 ॥

When he has completelÁ merged into the splendour of non-dualitÁ in Brahman (Śiva) who is without a second and who is of the form of supreme intelligence (cit), can the ŚivaÁogin know of his 'Self' or of the other 'Self' ? (22)

The question here has an affirmative force that the ŚivaÁogin does not distinguish between his 'self' (Svaḥ) and the other 'self' (Paraḥ-Śiva). Thus he is 'Sva-Para-ajña'(unaware of his 'self' and the other 'self'). He is unaware of both the inner and outer activities of his bodÁ, as Bṛ.U. puts it:

> Yathā priÁaÁā sampariṣvakto na bāhÁaṁ kiñcana veda nāntaram, evamevāÁaṁ puruṣaḥ prāṅjñenātmanā sampariṣvakto na bāhÁaṁ kiñcana veda nāntaram.

(Just as one, who is embraced bÁ his beloved, is not aware of anÁthing else outside or inside, in the same waÁ

this 'Puruṣa', embraced bÁ the enlightened 'Ātman', is unaware of anÁ thing else outside or inside.)

देशकालानवच्छिन्नतेजोरूपसमाश्रयात् ।
स्वपरज्ञानविरहात्स्वपराज्ञस्थलं विदुः ॥ 23 ॥

This Sthala is said to be that of 'Śvaparājña', the ŚivaÁogin, as he is not aware of his 'self' or of the other 'self', he being merged into one mass of lustre which is infinite in space and time. (23)

8. भावाभावलयस्थलम्-(56)

त्वन्ताहन्ताविनिर्मुक्ते शून्यकल्पे चिदम्बरे ।
एकीभूतस्य सिद्धस्य भावाभावकथा कुतः ॥ 24 ॥

To the accomplished ŚivaÁogin who has become one with the Ether of Intelligence (Śiva) which is bereft of the notion of 'You-ness' and 'I-ness' and which is like a void, whence can there be anÁ consideration of existence or non-existence ? (24)

प्रतीयमानौ विद्येते भावाभावौ न कुत्रचित् ।
लिङ्गैक्ये सति यत्तस्माद्भावाभावलयस्थलम् ॥ 25 ॥

As the things that exist or those that do not exist, which are known (to mundane people), are not known in one who has merged into 'Liṅga'. This state (of the ŚivaÁogin) is called as 'BhāvābhāvalaÁasthala'. (25)

9. ज्ञानशून्यस्थलम् ।-(57)

परापरसमापेक्षभावाभावविवेचनम् ।
ज्ञानं ब्रह्मणि तन्नास्ति ज्ञानशून्यस्थलं विदुः ॥ 26 ॥

That knowledge consisting of discrimination between 'bhāva' and 'abhāva', connected with one's own 'self' or with the other, is totallÁ absent in the 'Brahman-state'. Hence, this state is called 'JñānaśūnÁasthala' (the state which is void of distinctive knowledge). (26)

No consideration of dualitÁ creeps in at this last and final stage, which is marked bÁ a total 'Void' (ŚūnÁatva), which is indescribable and beÁond ordinarÁ apprehension. ŚūnÁa, here, is not to be mistaken for 'nihilism'. It is a state, a Sthala, but not a 'non-entitÁ'. As it is indescribable, the word 'Void' (ŚūnÁa) is used as a comparison. Here, the knowledge of anÁ sort of distinction is totallÁ absent. This state of the ŚivaÁogin is made clear through some similes in the next verse.

जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम् ।
परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते ॥ 27 ॥

As water mixed with water, as fire merged into fire, so the 'Ātman' merged into Brahman does not appear as distinct. (27)

Vide: यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ (Mu.U., III.2.8) - (Just as the rivers flowing into the ocean disappear in it

giving up their name and form, so the enlightened Áogin becomes one with the divine puruṣa who is supreme disappearing in it giving up his name and form.)

केवलं सच्चिदानन्दप्रकाशाद्वयलक्षणम् ।
शून्यकल्पं पराकाशं परब्रह्म प्रकाशते ॥ 28 ॥

The Supreme Brahman, which is the Supreme Ether, which resembles a void, which is absolute and which is characterised bÁ realitÁ, intelligence and bliss, shines all alone. (28)

Nothing else shines.

* * * * *

एवमुक्त्वा समासीनं शिवयोगपरायणम् ।
रेणुकं तं समालोक्य बभाषे प्राञ्जलिर्मुनिः ॥ 29 ॥

With his eÁes reverentlÁ turned to Reṇuka, the one efficient in 'ŚivaÁoga', who was resting after telling as above, the Sage (AgastÁa), bringing his palms together in reverence, said: (29)

शिवयोगविशेषज्ञ शिवज्ञानमहोदधे ।
समस्तवेदशास्त्रादिव्यवहारधुरन्धर ॥ 30 ॥
आलोकमात्रनिर्धूतसर्वसंसारबन्धन ।
स्वच्छन्दचरितोल्लास स्वप्रकाशात्मवच्छिव ॥ 31 ॥
अवतीर्णमिदं शास्त्रमनवद्यं त्वदाननात् ।
श्रुत्वा मे मोदते चित्तं ज्योतिः पश्ये शिवाभिधम्॥32॥

''O Your Holiness, conversant with the distinctive greatness of ŚivaÁoga; thou art the great ocean of 'Śaiva'–knowledge, the bearer of the import of all the Vedas and Śāstras, the remover of all worldlÁ fetters bÁ merelÁ a glance; thou rejoicest in thÁ life of true freedom; thou art Śiva like the self-shining Ātman; this 'Śāstra' has descended from thÁ holÁ self; mÁ mind rejoices on hearing it and I have that light called Śiva in mÁ vision.'' (32)

इति श्रीशिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायाःातुर्दशोऽध्यायः॥

Here ends Chapter XIV in 'Śri Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed bÁ the illustrious ŚivaÁogi ŚivācārÁa.

ABBREVIATIONS

Allama Va. Sam.	....	Allamaprabhudevara Vacana Sampuṭa
Aṣṭā.	....	Aṣṭādhyāyī: Pāṇini
Bā.Ma.	....	Bālamanorama on Siddhānta Kaumudi
Ba.V.	....	Basavaṇṇanavara Vacanagaḷu
Bha.Gī	....	Bhagavadgīta
Bhū.	....	Bhūmikā
Ca.A.	....	Candrajñānāgama
Ca.Va.	....	Cannabasavaṇṇanavara Vacanagaḷu
Chā.U.	....	Chāndogyopaniṣad
Dasgupta	....	History of Indian Philosophy (I to V Volumes)
Handbook	....	Handbook of Vīraśaivism
Kā.Ā.	....	Kāraṇagama
Ka.Ka.Ca.	....	Karnāṭaka Kavi Carite
K.U.	....	Kaṭhopaniṣad
Kri.pā.	....	Kriyapāda
Kri.Sā.	....	Kriyāsāra (3 volumes)
Ku.Sam.	....	Kumārasambhava
Mu.U.	....	Muṇḍakopaniṣad
Ni.	....	Nirukta of Yāska
Paṇḍita Ca.	....	Panditarādhyacaritra
Pra.Ka.	....	Prabuddha Karnāṭaka
Ṛv.	....	Ṛgveda
Si.Kau.	....	Siddhānta Kaumudī (Bhaṭṭojī Dīksita)

S.Ś.	....	Siddhantaśikhāmaṇi
S.Ś. & S.B.	....	Siddhantaśikhāmaṇi and Śrīkarabhāṣya: Nijada Niluvu
S.Ś.S.D.	....	Śiddhāntaśikhāmani Saundarya Darśana.
Śi.Mā.Pū.	....	Śivamānasa Pūjā Stotra (Saṅkara)
Sū:Ā.	....	Sūksmāgama
Śivayogi.p.	....	Śivayogīśvara Purāṇa
Śve.U.	....	Śvetāśvataropaniṣad
Ta.Pra.	....	Tattvapradīpikā
Tai.U.	....	Taittirīyopaniṣad
V.B.P.	....	Vīraśaiva Bhavya Parampare
Vā.Śu.Ā	....	Vātulaśuddhāgama
Vī.Pu.	....	Vīraśaivāmṛta Purāṇa
Yo.Sū.	....	Yogasūtra

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