

१० मन्त्रार्थवर्णनम्
10 MANTRA'RTHA VARN.ANAM

10 Detailed Exposition of the Significant Meaning of
Vyoma Vya'pi Mantra

अथ संख्या शिवस्योक्ता चाक्षराणां शतत्रयम् ।
अष्टषष्ट्यधिकं शम्भोर्गुह्यमन्त्रं विनिर्गतम् ॥ १

atha san'khya' s'ivasyokta' ca'ks''ara'n.a'm s'atatravam /
as''t'as''as''t'yadhikam s'ambhor guhya mantram vinirgatam ॥ 1

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

मन्त्रार्थश्च पुरा प्रोक्ता विद्येशानेन शंभवे ।
स एव बहुधा व्यस्तः समासादुच्यते मया ॥ २

mantra'rthas'ca pura' prokta' vidyes'a'na s'ambhave /
sa eva bahudha' vyastah sama'sa'ducyate maya' ॥ 2

Earlier, this significant meaning of Vyoma Vya'pi was revealed by Lord Anantes'vara to S'ambhu who was one of Mantra-mahes'varas (existing in s'uddhavidya tattva). The same meaning has been maintained successively through oral instruction by various preceptors. Now I will tell you the same meaning very succinctly.

पदविग्रहधात्वर्थ हेतुसाधन वर्जितः ।
व्यपेतपक्षदृष्टान्तः सिद्धवाख्यावभासितः ॥ ३
स्वभाव पुरुषाव्यक्त कर्मजालात्म वादिभिः ।
यो न दृष्टो महामोह तिमिराक्रान्त दृष्टिभिः ॥ ४

padavigraha dha'tvartha hetu sadhana varjitah /
vyapeta paks''a dr's''t'a'ntah siddha va'khya'vabha'sitah // 3
svabha'va purus''a'vyakta karmaja'la'tma va'dibhih /
yo na dr's''t'o maha'moha timira'kra'nta dr's''t'bhih // 4

The significant meaning which I am going to reveal is not conditioned by grammatical rules governing the structure of word, resolution of compound words into their component parts, meaning of the root words, logical reasoning leading to substantiation of the final conclusion and such others. This important meaning is completely delinked from the rules governing logical syllogism containing the subject(paksha) and the illustrative example(drushtanta). This traditional meaning shines forth like the enlightening statements of Siddhas.

Such significant meaning could not be grasped by those in whom the essential nature of the soul still remains unmanifested. It is not realized by those who argue for the supremacy of the host of karmic effects and by those whose visions are shrouded by the darkness of insurmountable delusion.

तस्य देवादिदेवस्य वक्त्रामल विनिर्गतम् ।
 प्रवक्ष्ये शिवसद्भाव परसत्ता प्रकाशकम् ॥ ५

tasya deva'didevasya vaktra'mala vinirgatam /
pravaks''ye s'ivasadbha'va parasatta' prakas'akam // 5

Such impeccable meaning streamed forth from the self-luminous and ever-pure face of the Lord of all Deities, like the flashes of lightning. It is capable of revealing the actual nature of ever-existing and ever-functioning pure qualities of the Supreme Reality.

ओमित्येकाक्षरं ब्रह्म मन्त्रतन्त्रादि लक्षणम् ।
 महदादि विशेषान्त व्यापकं पदमव्ययम् ॥ ६
 ओतं प्रोतं जगत्तेन मात्राभिः सर्वतो भृशम् ।
 त्रिभिः पादैस्तु विभुना सदेवासुर मानुषम् ॥ ७
 देवयज्ञतपो ध्यान दानाध्ययन कर्मसु ।
 ओंकाराद्यन्त संबद्धो मन्त्रविद्धिः प्रकीर्तितः ॥ ८
 तस्मादिहापि प्रणवमग्रे मन्त्रपदं विभोः ।

<i>om ityekaks''aram brahma mantra tantra'di laks''an.am /</i>	
<i>mahata'di vis'es''a'nta vya'pakam padam avyayam //</i>	6
<i>otam protam jagattena ma'tra'bhih sarvato bhr's'am /</i>	
<i>tribhih pa'daistu vibhuna' sadeva'sura ma'nus''am //</i>	7
<i>devayajn''a tapo dhya'na da'na'dhyayana karmasu /</i>	
<i>omka'ra'dyantena sambaddho mantravidbhih praki'rtitah //</i>	8
<i>tasma'diha'pi pran.avam agre mantrapadam vibhoh /</i>	

ओम om

OM is a unique single syllable. It is of the nature of revealing the innate lineaments of the Supreme Reality and of the mantras and the tantras. It pervades the entire range of the existents, from mahat(undivided totality) up to visesha(individualized objects). It denotes a pure plane which is transcendent and indestructible. Through its constituent parts(kalas or matras), all the worlds have been woven crosswise and lengthwise very strongly, extending in all directions. Through its three quarters which are pervasive in nature, it encompasses within its hold all the beings – devas, asuras, human beings and so forth. It is well established by the knowers of the science of mantras that all the activities such as sacrifice meant for various Deities, austere activities, meditation, systematic study of the Scriptures and such others are firmly bound with OM at the beginning and at the end. Therefore, even here it comes first in the most exclusive mantra(composed of vyoma vyapi and others) specifically belonging to the all-pervasive Lord Siva. OM

न्यस्त पश्चात्कलानीक वर्जितं व्योम उच्यते ॥	९
व्योमेत्याकाशसंज्ञेयं निमित्तात्परिभाष्यते ।	
व्यापकत्वात् अमेयत्वाद् व्योम इत्यभिधीयते ॥	१०
तद्वाचयति यस्मात्स भगवान् परमेश्वरः ।	
शक्तिरश्मि समूहेन तस्माद्व्यापी सदाशिवः ॥	११

<i>nyasta pas'ca'tkala'ni'ka varjitam vyoma ucyate //</i>	9
<i>vyometya'ka's'a samjn''eyam nimitta't paribha's''yate /</i>	

vya'pakatva't ameyatva'd vyoma ityabhidhi'yate // 10
tadva'cayati yasma'tsa bhagava'n parames'varah /
s'aktiras'mi samu'hena tasma'd vya'pi' sada's'ivah // 11

व्योमव्यापिने vyomavya'pine

Vyoma is the supreme space which is bereft of the host of form-creating aspects(kalas) with which the Lord gets associated later. The space is significantly called 'vyoma' because of its unique attributes. Because of its pervasive nature and immeasurable vastness, it is called vyoma. Lord Sadasiva shines forth as the core meaning of the term 'vyoma' and hence He is called Bhagavan and Paramesvara. He pervades the entire range of innumerable worlds through his rays of Sakti, which rays are inseparable from Him. Without being pervaded by any external thing, He alone shines forth as the ultimate pervader in whose pervasion all other pervasive categories (such as nivrutti kala and others) are existing. Therefore He is called 'vyoma vya'pi'. Vyoma Vya'pine

तदेव रूपं भगवान् बिभर्ति प्रभुरव्ययः ।
तेन धर्मेण युक्तत्वाद्द्वयोमरूपेति चोच्यते ॥ १२
तस्मै शिवाय महते सर्वगाय महात्मने ।
व्यापिने व्योमरूपाय पराय प्रभवे नमः ॥ १३

tadeva ru'pam bhagava'n bibharti prabhuravyayah /
tena dharmen.a yuktatva'd vyomaru'peti cocyate // 12
tasmai s'iva'ya mahate sarvaga'ya maha'tmane /
vya'pine vyomaru'pa'ya para'ya prabhava namah // 13

व्योमरूपाय vyomaru'pa'ya

The same Lord who is as formless as space assumes forms without losing His all-pervasive nature and by this reason He is called the Absolute Lord(Prabhu) and the Eternal Reality (avyaya). Since He is associated with such nature of assuming forms without losing all-pervasive nature for the benefit of the worlds, He is called 'Vyomaru'pa'. Salutations to such an Absolute Lord who is Siva, who is the Great, who reaches every where being in the same place, who is the Supreme Self, Vya'pi, Vyomaru'pa, Para and Prabhu. Vyomaru'pa'ya

Note: The term Prabhu has been defined in the Agamas as “ the Absolute Lord who is capable of performing actions in a systematic way, of abstaining himself from such actions and of performing such actions in a different order”.

सर्वं निरवशेषं यद्व्योम उक्तं परापरम् ।

ततो यस्माद्भगवता सर्वव्यापी ततो भवः ॥

१४

sarvam niravas'es'am yad vyoma uktam para'param /

tato yasma'd bahgavata' sarvavya'pi' tato bahavah ॥

14

सर्वव्यापिने sarvavya'pine

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

शान्तत्वात् सर्वकर्तृत्वभावोपरति कारणात् ।

शिव उक्तो महातन्त्रमन्त्रविद्भिः सदाशिवः ॥

१५

तस्मै शिवाय गुरवे वीतरागकलाय वै ।

s'a'ntatva't sarvkr'ttatva bha'voparati ka'ran.a't /

s'iva ukto maha'tantravidbhih sada's'ivah ॥

15

tasmai s'iva'ya gurave vi'tara'ga kala'ya vai /

शिवाय s'iva'ya

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

अमेयत्वात् अनन्तोऽयं अजत्वाच्च प्रकीर्तितः ॥

१६

ameyatva't ananto ayam ajatva'cca praki'rtitah ॥

16

अनन्ताय ananta'ya

Because of His immeasurable greatness and because of His quality of being eternally unborn, this Lord is well praised as Ananta. Ananta'ya

अनादि शिवसद्भाव युक्तत्वात्परमेश्वरः ।

सर्वेषां स्वामिभावाच्च अनाथ इति शस्यते ॥

१७

ana'di sivasadbha'va yuktatva't parames'varah ॥

sarves'a'm sva'mibha'va'cca ana'tha iti s'as'yate ॥

17

अनाथाय ana'tha'ya

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

अनाश्रितस्वाश्रितत्वात् अन्याश्रय विवर्जितः ।

आश्रयो न समत्वाच्च अनाश्रित इति स्मृतः ॥

१८

ana's'ritasvas'ritatva't anya's'raya vivarjitah ॥

a's'rayo na samatva'cca ana's'rita iti smr'tah ॥

18

अनाश्रिताय ana's'rita'ya

Since He is being resorted to by Ana's'rita who is in higher transcendental plane, since He is not in a position to resort to another God and since there is no equal to His nature of being a final and ultimate resort, He is considered to be Ana's'rita. Ana's'rita'ya

वैनाशिकत्वात्सर्वेषां भुवनानां सदाशिवे ।
ध्रुवेति संज्ञितं नाम सदाशिवत्वलक्षणम् ॥

१९

vaina's'ikatva't sarves''a'm bhuvana'na'm sada's'ive /
dhr'veti samjn''itam na'ma sada's'iva laks''an.am //
ध्रुवाय dhr'va'ya

19

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

प्रशस्ति कारणत्वेन शास्यो यस्मान्न कस्यचित् ।
अतीतः शाश्वतत्वाच्च शाश्वतो भगवान् शिवः ॥

२०

pras'asti ka'ran.atvena s'a'syo yasma'n na kasyacit /
ati'tah s'a's'vatatva'cca s'a's'vato bhagava'n s'ivah //
शाश्वताश s'a's'vata'ya

20

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

योगोऽस्य शिवसद्भावः सदाशिवमनामयम् ।

तसिमन् व्यवस्थितो यस्माद्योगपीठः स उच्यते ॥

२१

अनादिशिवसद्भावयोगयुक्तः सदाशिवः ।

मन्त्रयोगमयेपीठे तत्रस्थस्तेन चोच्यते ॥

२२

yogo asya s'ivasadbha'vah sada's'ivam ana'mayam /
tasmin vyavasthito yasmad yogapi't'hah sa ucyate // 21
ana'dis'ivasadbhava yogayuktah sada's'ivah /
mantrayogamaye pi't'he tatrasthastena ucyate // 22
योगपीठसंस्थिताय yogapi't'ha samsthita'ya

The unique system of yoga exclusively belonging to Siva is known as '**sivasadbha'va yoga**' which is centered on the essential qualities of Sadasiva and on the nature of being eternally free from the three limiting factors – anava, karma and maya. Lord Siva constantly remains established in the yoga of 'sivasadbhava'. He is uninterruptedly seated on the pedestal which is of the nature of mantrayoga(that is, the pedestal designed with mantras). Therefore He is praised as 'Yogapi'tha samsthita'. Yogapi't'ha samsthia'ya

अभ्युत्थितेन योगेन शाश्वतेनानुरज्जितः ।
 नित्यं योगीति तेनोक्तः शिवस्तत्त्वार्थकोविदैः ॥ २३

abhyutthitena yogena s'a's'vatena'nu ran"jitah /
nityam yogi'ti tenoktah s'ivastattvarthakovidaih // 23
नित्यं योगिने nityam yogine

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

ध्यानं चिन्ता भावनार्थं कल्पना मनसः क्रिया ।
 मनसः परिपूर्णत्वात्परितृप्तो भवोद्भवः ॥ २४
 स्वस्थत्वात्सुप्रशान्तत्वात् परिनिर्वाणमुत्तमम् ।
 ध्यानाहारं भगवती भवतीत्युपलक्षणा ॥ २५

dhya'nam cinta'bha'vana'rtham kalpana' manasah kriya' /
manasah paripu'rn.tva't paritr'pto bhavodbhavah // 24

*svasthatva't supras'a'ntatva't parinirva'n.am uttamam /
dhya'na'ha'ram bhagavati' bhavati'tyupalaks''n.a' //*

25

ध्यानाहाराय dhya'na'ha'ra'ya

Meditation is a spiritual discipline characterized by uninterrupted contemplation on Reality. It is the ideational exercise of the refined mind. The heart of Siva who is associated with the retinue of Mantresvaras and Mantra Mahesvaras is with fullness of perfection; He remains always in the state of fullness of contentment. The state of being completely free from the worldly entanglements is the most supreme one since it denotes the undisturbed pure state of being constantly absorbed into one's own essential nature and the perfect state of composure. Because of such pure state, there occurs a continued and successive meditation. Since Siva is seated on the yoga-pedestal with such successive meditation, He is adored as Dhyana'ha'ra. Dhya'na'ha'ra'ya

प्रणवपूर्वमुद्दिश्य संशयच्छेद कारणम् ।

ओं नमः शिवाय शान्ताय सर्वस्य प्रभवे तथा ॥

२६

*pran.avapu'rvam uddis'ya sams'ayaccheda ka'ran.am /
om namah s'iva'ya s'a'nta'ya sarvasya prabhava tatha' //*

26

ओं नमः शिवाय सर्वप्रभवे

om namah s'iva'ya sarvaprabhava

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

इति संभाव्य देवेशगणः पूर्वमुदाहृतः ।

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

शिवाय si'va'ya

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

S'iva'ya

तनुं पञ्चमहामन्त्रलक्षणं संप्रचक्षते ॥	२७
ईष्ट अग्रे स भगवान् ईशानः प्रभुरव्ययः ।	
जगत्कृत्स्नं महामन्त्र शक्तियोगमरीचिभिः ॥	२८
ईशानमूर्धा तेनायं उक्तो मन्त्रे सकारणम् ।	

<i>tanum pan"ca mahamantra laks"an.am sampracaks"ate ॥</i>	27
<i>i's"t'a agre sa bhagava'n i's'a'nah prabhuravyayah ॥</i>	
<i>jagatkr'tsnam mahamantra s'aktiyoga mari'c'ibhih ॥</i>	28
<i>i's'a'na mu'rdha' tena'yam ukto mantre saka'ran.am ॥</i>	
<u>ईशानमूर्धाय</u> <u>i's'a'na mu'rdha'ya</u>	

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

I's'a'namurdha'ya

महामयोत्थजालेन व्यपेत तनुरीश्वरः ॥	२९
परमं वदति ज्ञानं यत्तत्पूरकमुत्तमम् ।	
सर्वज्ञं शिवसद्भाव प्रकाशकरणं परम् ॥	३०
तेन मन्त्रेण मन्त्रेशो भगवान् परमेश्वरः ।	
प्रयुक्तं पूरयेत्कृत्स्नं तेन तत्पुरुषः स्मृतः ॥	३१

<i>maha'ma'yottha ja'lena vyapeta tanuri's'varah ॥</i>	29
<i>paramam vadati jn"a'nam yattatpu'rakam uttamam ॥</i>	
<i>sarvajn"am s'ivasadbhava praka's'akaran.am param ॥</i>	30

*tena mantren.a mantres'o bhagava'n parames'varah /
prayuktam pu'rayetkr'tsnam tena tatpurus''ah smr'tah //*

31

तत्पुरुषवक्त्राय tatpurus''avaktra'ya

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

अघोर रणशीलत्वात् अघोरः प्रोच्यते बुधैः ।

अघोरं शान्तमित्युक्तं सद्भावो हृदयं प्रभोः ॥

३२

तेन चार्द्रेण युक्तत्वात् अघोरहृदयः शिवः ।

*aghora ran.as'i'latva't aghorah procyate budhah /
aghoram s'a'ntam ityuktam sadbha'vo hr'dayam prabhoh //*

32

tena ca'rdren.a yuktatva't agorahr'dayah s'ivah /

अघोरहृदयाय aghorahr'daya'ya

Aghora means the one who is disposed to fight against the evils and disorders. So He is called Aghora by those who have mastered the Scriptures. Aghoram means the state of undisturbed tranquility and by this strand it denotes the complete awareness of all existing things. This total awareness is identical with the heart of the Supreme Lord. His heart being moistened with spontaneous compassion, He remains associated with this hrudaya mantra. Therefore He is called Aghora hrudaya. Aghora hrudaya'ya.

वामोऽथ विपरीतत्वात्संसारोद्गिरणादपि ॥

३३

सर्वभावेषु गूढत्वाद् गुह्यमित्यभिधीयते ।

देवो दिवि स्थितत्वादीव्यति यस्माच्च तेन वा देवः ॥

३४

परमतिगुह्यो गुह्यो मन्त्रेणैतेन गुह्योऽयम् ।

va'mo atha vipari'tatva't samsa'rodgiran.a'dapi // 33
sarvabhaves"u gu'd'hatva'd guhyam ityabhidhi'yate |
devo divi sthitatva'ddi'vyati yasma'cca tena va' devah // 34
param atiguhyo mantren.aitena guhyo ayam |

वामदेवगुह्याय va'madevaguhyaya

Vama means to remain contrary to and to send forth diverse phases of transmigration. Guhya means to remain concealed in all the worlds and worldly objects and in all beings. Since Siva remains contrary to the path of transmigration and since He conceives and maintains diverse modes of transmigration for the liberation of the souls, He becomes associated with vama and guhya. Since He exists in the highest plane, illumines every thing and sportively performs creation and other activities, He is called Deva. Even though He involves Himself in cosmic activities, He never loses His supremacy and the state of being concealed in every thing. So this secret Lord becomes associated with the guhya mantra. Vamadeva guhyaya

सद्यः प्रसाददानात् क्षिप्रतम आशुरिति च पर्यायाः ॥ ३५
 गहनेन जायतेऽस्मिन् प्रधानपुरुषेश्वरान्तिके घोरे ।
 यस्मात्तस्माद्भगवान् अजात इति चोच्यते देवः ॥ ३६
 सद्योजातेन मन्त्रेण युक्तत्वात्परमेश्वरः ।
 शिवमूर्तिविधानज्ञैः सा मूर्तिरिति पठ्यते ॥ ३७

sadyah prasa'da da'na't ks"ipratama a's'uriti ca parya'ya'h // 35
gahanena ja'yate asmin pradha'napurus"es'vara'ntike ghore |
yasma'ttasma'd bhagava'n aja'ta iti cocyate devah // 36
sadyoja'tena mantren.a yuktatva't parames'varah |
s'ivamu'rtividha'najn"aih sa' mu'rtiriti pat'hyate // 37

सद्योजातमूर्तये sadyoja'tamu'rtaye

Sadya means one who grants the state of well-being instantly. 'kshipratama' and a's'u which mean 'in quickness of time' and 'very quickly' are the terms synonymous with the word 'sadya'. From His space-like existence are created pradhana (unmanifest cosmic stuff), purusha (individual soul) and Mantras and Mantresvaras. Since He creates all, He himself remains uncreated. Therefore, this resplendent Lord is known as Aja'ta. On this ground, the Supreme Lord is

associated with sadyoja'ta mantra. This mantra has been realized to be with features of form by those who have known well the scriptures dealing with the forms of Siva. Sadyojata Mu'rtaye

एतैर्मन्त्रैर्महागुह्यैर्मूर्ति भगवतोऽव्ययाम् ।
निर्गूढां सर्वतत्त्वेषु ध्यायेन्नित्यं समाहितः ॥ ३८

*etairmantrair maha'guhyair mu'rtim bhagavto avyaya'm /
nirgud'ha'm sarvatattves''u dhya'yennityam sama'hitah //* 38
ओं नमो नमः om namo namah

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

दुर्ज्ञेयत्वात्पदार्थानां तत्त्वानां गहनस्य च ।
स्थित्युत्पत्तिविनाशानां गुह्याद्गुह्येति वर्णितः ॥ ३९
गह्यातिशय युक्तत्वात् अतिगुह्यो महेश्वरः ।

*durjn''eyatva't pada'rtha'nam tattva'nam gahanasya ca /
sthityutpatti vina's'a'na'm guhya'dguhyeti varn.itah //* 39
guhya'tis'aya yuktatva't atiguhyo mahes'varah /
गुह्यातिगुह्याय guhya'ti guhya'ya

The exact and essential nature of all the objects and all the tattvas which evolve from the space-like maya, the nature of creation, sustenance and dissolution - all these are not knowable. So they are declared to be very secret among the secrets. Through His power of concealing the things(tirobhava sakti), He maintains this secrecy. Such power of Siva is with highest perfection. Because of this pre-eminent power, He is called Guhyatiguhyaya. Guhyatiguhya'ya

प्रकृतेर्गोपनत्वाद्गोप्ता संसारस्य सदाशिवः ॥

४०

prakr'ter gopanatva'd gopta' samsa'rasya sada's'ivah ॥

40

गोप्त्रे goptre

The repeating process of transmigration is well guarded through prakruti by Sadasiva. Because of such guarding activity, He is called Goptru. Goptre

निधनं नाशो जगतस्तस्य कर्ता महेश्वरः ।

तेनोक्तं निधनेत्येवं जगतः परमेश्वरः ॥

४१

nidhanan na's'o jagatastasya karta' mahes'varah ॥

tenoktam nidhanetyevam jagatah parames'varah ॥

41

निधनाय nidhana'ya

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

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

सर्वासां एव विद्यानां विद्याराजां तथैव च ।

विधाता परमेशानो यस्मात्तस्मच्छिवो ऽधिपः ॥

४२

sarva'sa'm eva vidya'na'm vidya'ra'ja'm tathaiva ca ॥

vidha'ta' paremes'a'no yasma'ttama'cchiva'dhipah ॥

42

सर्वविद्याधिपाय sarvavidya'dhipa'ya

For all the spiritual disciplines based on mantras, yoga, worship and such others as well as for all the Vidyasvaras (in isvara tattva and sadasiva tattva, the Supreme Lord Siva is the ultimate Authority. Therefore Siva is called Sarva Vidya'dhipa. Sarva Vidya'dhipa'ya

ज्योतिः प्रकाशरूपाणां दर्शनाकृति लक्षणम् ।

अशेषोद्भासकरणाज् ज्यातीरूपः शिवोऽव्ययः ॥

४३

jyotih praka's'a rupa'n.a'm dars'ana'kr'ti laks'an.am /

as'es''odbha'sakaran.a'j jyoti'ru'pah s'ivo avyayah //

43

ज्योतीरूपाय jyoti'ru'pa'ya

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

परमेश्वर रुद्राणां स्थितिसंहारकर्मिणाम् ।

कारणेच्छा प्रवृत्तत्वात्परस्तस्मान् महेश्वरः ॥

४४

तस्मै देवादिदेवाय पराय परमाय च ।

याथातथ्य गुणौघेन युक्ताय परमात्मने ॥

४५

parames'vara rudra'n.a'm sthitisamha'ra karmin.a'm /

ka'ran.eccha' pravr'ttatra't parastasma'n mahes'varah //

44

tasmai deva'dideva'ya para'ya parama'ya ca /

ya'tha'tathya gun.aughena yukta'ya parama'tmane //

45

परमेश्वरपराय parames'varapara'ya

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

चेतना सर्वभूतानां सुखदुःखादिलक्षणा ।

सा चेन्न विद्यते यस्मात्तेन देवो ह्यचेतनः ॥

४६

चेतनानां असंपर्कादचेतन इतीरितः ।

अचेतनो ह्यचिन्त्यत्वात्सूक्ष्मत्वाच्चाप्यचेतनः ॥
चेतनानां अगम्यत्वात् अचेतन इति स्मृतः ।

४७

*cetana'sarvabhu'ta'na'm sukhaduhkha'di laks''an.a' /
sa' cenna vidyate yasma't tena devo hyacetanah //*
cetana'na'm asamparka'd acetana iti'ritah /
acetano hyacintyatva't su'ks''matva'cca'pyacetanah //
cetana'na'm agamyatva't acetana iti smr'tah /

46

47

अचेतन अचेतन acetana acetana

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

द्विरभ्यासपदं चास्य संशयच्छेदकारणम् ॥

४८

व्यामादिष्वपि बोद्धव्यं द्विरभ्यास पदेषु वै ।

व्योमेति पूर्वमेवोक्तं गगनाख्या समासतः ॥

४९

तेन धर्मेण युक्तत्वाद्भगवान् व्योम उच्यते ।

परं व्योमापरं चैव तन्त्रेऽस्मिन् समुदाहृतम् ॥

५०

मायातीतं परं व्योम साञ्जनं त्वपरं स्मृतम् ।

निरञ्जने परे व्योम्नि नित्यस्थः कारणोऽव्ययः ॥

५१

साञ्जनं शक्तिकिरणैरधितिष्ठति शंकरः ।

व्योमव्योमेति तेनोक्तः कारणेन सदाशिवः ॥

५२

dvirabhya'sapadam ca'sya sams'ayaccheda ka'ran.am //

48

vyoma'dis''vapi boddhavyam dvirabhya'sa pades''u vai /

vyometi pu'ravamevoktam gagana'khyā' sama'satah //

49

tena dharmen.a yuktatva'd bhagava'n vyoma ucyate /

param vyoma'param caiva tantresmin samuda'hr'tam // 50
ma'ya'ti'tam param vyoma sa'n"janam tvaparam smr'tam /
niran"jane pare vyomni nityasthah ka'ran.o avyayah // 51
sa'n"janam s'aktikiran.air adhitis"t'hati s'amkarah /
vyomavyometi tenoktah ka'ran.ena sada's'ivah // 52
व्योमिन् व्योमिन् vyoma vyoma

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

व्यापकत्वाच्च सर्वस्य व्यापी संप्रकीर्तितः ।

vya'pakatva'cca sarvasya vya'pi' sampraki'rtitah /
व्यापि व्यापि vya'pi vya'pi

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

रूपिणां परमेशानां ब्रह्मादीनां सदाशिवः ॥

५३

ru'pin.a'm parames'a'na'm brahma'di'na'm sada's'ivah // 53
अरूपि अरूपि aru'pi aru'pi

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

Aru'pi Aru'pi

ज्ञानगम्यो महामन्त्रयोगयोगी महेश्वरः ।

स्रष्टृत्वात्सर्वभूतानां सर्वज्ञत्वाच्च कारणात् ॥

५४

अनादिसत्त्वाद्भगवान् प्रथमस्तु निगत्यते ।

jn''a'nagamyo maha'mantra yogayogi' mahes'varah/

sras''tr'tva'tsarvabhuta'na'm sarvajn''atva'cca ka'ran.a'tt//

54

ana'disattva'd bhagava'n prathamastu nigatyate/

प्रथम प्रथम prathama prathama

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

Prathama Prathama

प्रकाशकरणत्वाच्च तेजस्तेज इति स्मृतः ॥

५५

praka's'a karan.atva'cca tejasteja iti smr'tah//

55

तेजस्तेजः tejastejah

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

सर्वेषां ज्योतिषां आदिनिधिश्च भगवान् शिवः ।

sarves''a'm jyotis''a'm a'dinidhis'ca bhagava'n s'ivah/

ज्योतिर्ज्योतिः jyotirjyotih

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

यदिन्धनाग्नि संयोगात्सोमार्कमणिजं च यत् ॥

५६

yadindhana'gni samyoga't soma'rkaman.ijam ca yat ॥

56

अरूप अनग्नि aru'pa anagni

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

तेजस्तस्मात्सुसंपूर्णं कारणं ज्योतिरुत्तमम् ।

तद् धूमभस्म रहितं तेजसामनुरञ्जकम् ॥

५७

tejastasma't susampu'rn.am ka'ran.am jyotiruttamam ।

tad dhu'mabhasma rahitam tejasa'm anuran''jakam ॥

57

अधूम अभस्म adhu'ma abhasma

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

Adhu'ma Abhasma

शैवं परमनिर्वाणं आद्यन्तं ज्योतिषां निधिः ।

अनादि निधनाभावान्नित्यत्वात्तेजसां निधिः ॥

५८

अनादिरिति विज्ञेयं नाम देवस्य शाश्वतम् ।

*s'aivam paramanirva'n.am a'dyantam jyotis''a'm nidhih /
ana'di nidhana'bha'va'n nityatva't tejasa'm nidhih //
ana'diriti vijn''eyam na'ma devasya s'a's'vatam /*

58

अनादे ana'de

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

नानानेति च यत्प्रोक्तं गुह्यमन्त्रपदं विभोः ॥	५९
परमेश्वर क्षेत्रज्ञ पितामह इति त्रिकम् ।	
ना इति पुरुषस्याख्या प्रथिता परमेश्वरस्य पुरुषस्य ॥	६०
पूरयति पोषयति च यस्मात्तस्माच्छिवः पुरुषः ।	
नानानासंहारः प्रोक्तः पुरुषत्रय कारणस्य देवस्य ॥	६१

*na'na'neti ca yatproktam guhyamantrapadam vibhoh // 59
parames'vara ks''etrajn''a pita'maha iti trikam /
na' iti purus''asya'khya' prathita' parames'varasya purus''asya // 60
pu'rayati pos''yati ca yasmattasma'cchivah purus''ah /
na'na'na'samha'rah proktah purus''atraya ka'ran.asya devasya // 61*

नाना नाना na'na na'na

In the series of secret mantras(vuoma vya'pi mantras) pertaining to the all-pervasive Lord Siva, the meaning of syllables **na', na', na', na'** is now told. The first three syllables denote three Deities – Rudra(Paramesvara), Vishnu(Kshetrajna) and Brahma(Pita'maha). The fourth **na'** denotes Purusha. Supreme Lord Siva is declared in the Scriptures as Purusha. Because He pervades everywhere and because He strengthens the powers of the three Deities mentioned here, He is called Purusha. The three Deities who are under the control of this primal Lord Purusha are absorbed into Him at the final stage. The first three syllables denote such absorption also. Therefore He is praised as Na',Na', Na',Na'. Na'Na'Na Na'

गुह्ये मन्त्रपदेऽस्मिन् संहारकरपदं प्रोक्तम् ।

guhye mantrapade asmin samha'rakara padam proktam /

धूधू धूधू dhu'dhu' dhu'dhu'

In this series of secret mantras, dhu', dhu', dhu' – the first three syllables denote destruction occurring at three levels - prakruti level, maya level and bindu level. The fourth dhu' denotes the Supreme Lord who directs the concerned Deities to perform such destruction. So He is praised as Dhu', Dhu', Dhu', Dhu'. Dhu' Dhu' Dhu' Dhu'

ओं भूः सत्यवाचित्वान्नित्य पदार्थस्य वाचकः शब्दः ।

शिवमन्त्र पदार्थानां संशयनिवृत्ति हेत्वर्थः ॥

६२

om bhu'h satyava'citva'n nitya pada'rthasya va'cakah s'abdah /

s'ivamantra pada'rtha'na'm sams'ayanivr'tti hetvarthah //

62

ओं भूः om bhu'h

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

ओं भुव इति च प्रोक्तं भुवनानि यथाक्रमम्

शुद्धाशुद्धान्यशेषाणि निधनेशवशानि तु ॥

६३

om bhuva iti ca proktam bhuvana'ni yatha'kramam /

s'uddha's'uddha'nyas'es'a'n.i nidhanes'avas'a'ni tu //

63

ओं भुवः om bhuvah

All the worlds which are existing in all through the tattvas in a systematic order are collectively denoted by the term Om Bhuvah. All these worlds which are pure and impure

according to their location in pure maya and impure maya are under the protection and control of the Supreme Lord known as Nidhanes'a (the Lord of the Deities who destroy the worlds). Because of such significance, He is denoted as Om Bhu'h. Om Bhu'h

ओं सुवः प्रभोः पदमिदं अपरं यत्प्रकीर्तितम् ।
तद्ध्येयं योगिभिर्नित्यं शिवतत्त्वार्थकोविदैः ॥

६४

*om suvah prabhoh padam idam aparam yatpraki'rtitam /
taddhyeyam yogibhirnityam s'ivatattva'rthakovodaih //*

64

ओं सुवः om suvah

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

अनिधन इति यत्प्रोक्तं नित्यं वदन्ति देवस्य ।
न विनश्यतीति भगवान् अनिधन इति विशेषतः कथितः ॥

६५

*anidhana iti yatproktam nityam vadanti devasya /
na vinas'yati'ti bhagava'n anidhana iti vis'es''atah kathitah //*

65

अनिधन anidhana

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

संहरति देवदेवः सृजति यस्माच्च सर्वभूतानि ।
शिवतत्त्वविधानज्ञैः रुद्रो निधनोद्भवो रुद्रः ॥

६६

*samharati devadevah sr'jati yasma'cca sarvabhu'ta'ni |
s'ivatattva vidha'najn" aih rudro nidhanodbhavo rudrah ||*

66

निधनोद्भव nidhanodbhava

The Lord of all Deities dissolves all those which have been created, into their causal source and again creates them from the same source ('nidhana' denotes destruction and udbhava denotes creation). It has been explained by those who have known well the essential nature and the functioning order of sivatattva that Lord Siva known as Rudra is the performer of destruction and creation. So Siva(Rudra) is praised as Nidhanodbhava. Nidhanodbhava

शिव सर्वेति यदुक्तं त्वशिवाभावाच्छिवस्य देवस्य ।

s'iva sarveti yaduktam tvas'iva'bha'va'cchivasya devasya |

शिव सर्व s'iva sarva

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

परमात्मनि स्थितत्वात्सर्वेषां तेन परमात्मा ॥

६७

parama'tmani sthitatva't sarves"a'm tena parama'tma' ||

67

परमात्मन् parama'tman

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

महतां परमेशानां सर्वेषां प्रलयसर्गकर्तृणाम् ।

पूज्येश्वरभावत्वात् तेनेह महेश्वरः शम्भुः ॥

६८

*mahata'm parames'a'na'm sarves"a'm pralayasarga kartr"n.a'm |
pu'jyes'vara bha'vatva't teneha mahes'varah s'ambhuh ||*

68

महेश्वर mahes'vara

Lord Siva is in much exalted state of being Isvara to be worshipped by all the adorable Deities who are with great prowess and who are the performers of periodical dissolution and creation. Therefore He, who bears the name Sambhu, is praised as Mahes'vara. Mahes'vara

महान्भवति सर्वेषां पूज्यत्वाद्योगिनां शिवः ।
देवो दिवि स्थितत्वाच्च महादेवस्ततो भवः ॥

६९

*maha'n bhavati sarves''a'm pu'jyatva'd yogina'm s'ivah /
devo divi sthitatva'cca maha'devas tato bhavah //*

69

महादेव maha'deva

Since Siva is the Lord to be worshipped inevitably by all the yogis and sages, He is claimed to be in the highest position(mahat, mahan). He is called Deva since He is in the space of supreme consciousness. Being Mahan and Deva, He is fittingly worshipped as Maha'deva. Maha'deva

सर्वेश्वरप्रसङ्गादनीश्वरेऽपीश्वराभिधानाच्च ।
सद्भावेश्वरशब्दः सदाशिवे सूरिभिः प्रोक्तः ॥

७०

*sarves'vara prasan'ga'd ani's'vare api's'vara'bhidha'na'cca /
sadbha'ves'vara s'abdah sada's'ive su'ribhih proktah //*

70

सद्भावेश्वर sadbha'ves'vara

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

महतामपि सर्वेषां परमशिवस्तेजसां महातेजः ।

mahata'mapi sarves''a'm paramas'ivastejasa'm maha'tejah /

महातेजः maha'tejah

The effulgence of Siva is highly superior to the brightness of all the great luminous objects and to the resplendence of all the sages and the yogis. Therefore He is praised as Maha'tejah. Maha'tejah

yogi' ca yogina'mapi yoga'dhipatir bhavastasma't ॥

71

योगाधिपते yoga'dhipate

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

मुञ्चति गहननिबन्धान्मायाविषयित्व योक्तृ बन्धेन ।

मायाभिज्ञो भगवान् दीक्षानिपुणेन हस्तेन ॥

७२

मुञ्चति तेन हि गुह्यं मन्त्रपदं मुदा विप्रः ।

mun''cati gahana nibandha'n ma'ya'vis''ayitva yoktr' bandhena /

ma'ya'bhijn''o bhagava'n di'ks''a'nipun.ena hastena ॥

72

mun''cati tena hi guhyam mantrapadam muda' viprah /

मुञ्च मुञ्च mun''ca mun''ca

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

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

प्रथयति पाशान्बहुशः प्रथमेत्यभिधीयते तेन ॥

७३

prathayati pa's'a'n bahu's'ah prathametyabhidhi'yate tena ॥

73

प्रथम प्रथम prathama prathama

He scatters abundantly the objects of enjoyments(*bhogas*) for the sake of the bound souls. (He does so because it is only through the enjoyment of bhogas, the souls could become free from the bondage of karma) Because of such scattering activity, He is praised with the secret words of mantra - Prathama Prathama. Prathama Prathama

शरणार्थिनां अणूनां त्राता महतो भयात्यतः शर्वः ।
शरणाद्वरणाच्च देवः शर्व इति विभाव्यते तज् जैः ॥

७४

s'aran.a'rthina'm an.u'na'm tra'ta' mahato bhaya'tyatah s'arvah /
s'aran.a'd varan.a'cca devah s'arva iti vibha'vyate taj jn''aih ॥
शर्व शर्व s'arva s'arva

74

He is the protector of all those souls which take refuge in Him. He relieves them from the terrific fear born of transmigratory phenomenon. So He is called S'arvah. Since He is the ultimate one to be resorted to(s'arana) and since He gives shelter and protection(varana), the Lord of the space of supreme consciousness is eulogized as S'arva by the knowers of the indescribable Reality(tatjna). S'arva S'arva

भावेन भवतीति च भावयितव्यो भवोद्भवः प्रकृतिकर्ता ।
आमन्त्राणादियुक्तैर्गुह्यपदैः स्तूयते शम्भुः ॥

७५

bha'vena bhavati'ti ca bha'vayitavyo bhavodbhavh prakr'tikarta' /
a'mantra'n.a'di yuktair guhyapadaih stu'yate s'ambhuh ॥
भवोद्भव bhavodbhava

75

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

Bhavodbhava

सर्वेषां भूतानां संसारवियोजकं परं सूक्ष्मम् ।
सुखमात्यन्तिकं अकृतकं अनुपमं उपयच्छते देवः ॥

७६

sarves''a'm bhu'ta'na'm samsa'raviyajakam param su'ks''mam /
sukham a'tyantikam akr'takam anupamam upayacchate devah ॥
सर्वभूतसुखप्रद sarvabhu'ta sukhaprada

76

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

सान्निध्यं मन्त्रोऽयं स्मृतमात्रः साधकस्य शिवलिङ्गे ।

कुरुते यस्मात्तस्मात्सान्निध्यकरः शिवः प्रोक्तः ॥

७७

sa'nnidhyam mantroyam smr'tama'trah sa'dhakasya s'ivalin'ge ।

kurute yasma't tasma't sa'nnidhyakarah s'ivah proktah ॥

77

सर्वसान्निध्यकर sarva sa'nnidhyakara

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

ब्रह्मा विष्णुश्च रुद्रस्योऽपि सर्वस्य कारणं जगतः ।

तेभ्यः परः परज्ञैः परमशिवः प्रोच्यते कर्ता ॥

७८

brahma' vis'n.us'ca rudrasyo api sarvasya ka'ran.am jagatah ।

tebhyah parah prajn'aih paramas'vah procyate karta' ॥

78

ब्रह्मविष्णुरुद्रपर brahama vis'n.u rudrapara

Brahma, Vishnu and Rudra – all these three Gods are responsible for the creation, maintenance and destruction of all the words. Paramasiva is the commissioning Lord of all these three Gods and so He is superior to them. Therefore, He is well praised by the knowers of the Supreme Reality as Brahma Vishnu Rudra Parah. Brahma Vishnu Rudra Para

सूक्ष्माणां सूक्ष्मत्वाद्विकरणधर्मेषु विकरणो भगवान् ।

गुह्येष्वपि गुह्यत्वात् अचिन्त्यभावो ह्यचिन्त्यत्वात् ॥

७९

ज्ञानानां सर्वेषां प्रगमत्वादनर्चितो देवः ।
तस्मादनर्चित इति भगवान् उक्तश्च तन्त्रेऽस्मिन् ॥

८०

su'ks''ma'n.a'n su'ks''matvad
vikaran.a dharmes''u vikaran.o bhagava'n /
gyhyes''vapi guhyatva't
acintyabha'vo hyacintyatva't ॥

79

jn''a'na'm sarves''a'm pragamatva'd anarcito devah /
tasmad anarcita iti bhagava'n uktas'ca tantre asmin ॥
अनर्चित अनर्चित anarcita anarcita

80

With extreme subtleness, He presents Himself within the subtle things. In those objects which undergo changes and modifications, He is present with same changes and modifications without losing His immutability. In those objects which are in concealed state, He is present with the same nature of invisibility. In those objects which are incomprehensible and inconceivable, He remains with the same nature of incomprehensibility and inconceivability. He remains reachable and attainable exclusively to all those who are with perfection and competency gained through the path of knowledge. Because of all such characteristics, the Lord of the space of consciousness remains unreachable solely through exterior worship (anarcita). So, in this Agama, Lord Siva is declared as Anarcita. Anarcita Anarcita

न स्तूयते स्तुतो वा ब्रह्मादिभिरप्यदृष्टपूर्वत्वात् ।
तस्मादसंस्तुत इति भगवान् उक्तश्च तन्त्रेऽस्मिन् ॥

८१

na stu'yate stuto va' brahma'dibhirapyadr's''t'a pu'rvatva't /
tasmad asamstuta iti bhagava'n uktas'ca tantre asmin ॥
asamstuta asamstuta

81

In view of the fact that He remains unseen in his essential state by Brahma and other Gods, that state is praised by nobody or there is no hymn in praise of His essential state. That state is beyond the grasp of mind and words. So, in this Agama, He is declared as Asamstuta. Asamstuta Asamstuta

संस्थाप्यते स्वतो वा नित्यस्थत्वाच्छिवः परे व्योम्नि ।
पूर्वस्थितोऽप्यभिहितः परमेशो मन्त्रतन्त्रज्ञैः ॥

८२

samstha'pyate svato va' nityasthatva'cchivah pare vyomni /
pu'rvasthitopyabhihitah parames'o mantra tantrajn"aih //
पूर्वस्थित पूर्वस्थित pu'rvasthita pu'rvasthita

82

Lord Siva gets Himself eternally established in the supreme space of consciousness, the first and foremost plane in the scheme of transcendental principles. Since He occupies the first and foremost place in meditation, worship and so forth, He is called Pu'rvasthita by the knowers of Mantras and Agamas. Pu'rvasthita Pu'rvasthita

साक्षात्सर्वपशूनां धर्माधर्मादिकं कृतं कर्म ।

साक्षी च सर्वतोऽक्षः पश्यति भगवान् अतः साक्षी ॥

८३

sa'ks"a'tsarva pas'u'na'm dharma'dharma'dikam kr'tam karma /
sa'ks"i' ca sarvato aks"ah pas'yati bhagava'n atah sa'ks"i' //
साक्षिन् साक्षिन् sa'ks"iin sa'ks"iin

83

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

त्वरितं शिवसायुज्यं प्रयच्छते साधकस्य देवेशः ।

तुरु तुरेति तन्त्रार्थोऽयं क्षिप्रत्वाच्चैव दीक्षायाः ॥

८४

tvaritam s'ivasa'yujyam prayacchate sa'dhakasya deves'ah /
turuturveti tantrartha ayam ks"ipratva'ccaiva di'ks"a'ya'h //
तुरु तुरु turu turu

84

The Supreme Lord of all the Gods grants the state of identical existence with Siva (sivasa'yujya) to the competent sadhakas unhesitatingly and quickly. He grants this exalted state through proper initiations(diksha). The meaning of the terms 'turu, turu'

according to the Agama is quickness of time. Since He grants the supreme state very quickly, He is praised with the words 'туру,туру'. Turu Turu

तेजोमूर्त्यभिधानं पतङ्ग इति मन्त्रलक्षणं प्रोक्तं ।

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

पतङ्ग पतङ्ग patan'ga patan'ga

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

पिङ्ग पिङ्गेति तेजस्थं प्रवदन्ति मन्त्रतन्त्रज्ञः ॥

८५

pin'ga pin'geti tejjastham pravadanti mantratantrajn'ah //

85

पिङ्ग पिङ्ग pin'ga pin'ga

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

ज्ञानं शिवपदबोधः सम्यक्चेदं परापरं रूपम् ।

यच्चान्यस्मिन्तन्त्रे न विद्यते सर्वदर्शित्वात् ॥

८६

jn'a'nam s'ivapadabodhah samyakcedam para'param ru'pam /

yacca'nyasmin tantrē na vidyate sarva dars'itva't //

86

ज्ञान ज्ञान jn'a'na jn'a'na

The supreme knowledge is the one which brings out and makes known the exact nature of the essential state of Siva. This knowledge is of two kinds – *para* and *apara*. Such kind of knowledge is not explained in the scriptures other than the Agamas. It remains untold in them because of its incomprehensible subtleness and vastness. This supreme knowledge is all-inclusive in nature extending to all systems of thought. So Siva who reveals such knowledge is praised as Jna'na Jna'na. Jna'na Jna'na

यावन्वर्ण विवेकः संयोगविभाग लक्षणः सूक्ष्मः ।
श्रोत्रेन्द्रियार्थपरमः शब्दोऽसौ कारणेशानः ॥

८७

*ya'van varn.a vivekah samyoga vibha'ga laks''an.ah su'ks''mah /
s'rotrendriya'rtha paramah s'abdo asau ka'ran.es'a'nah //*

87

शब्द शब्द s'abda s'abda

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

सूक्ष्मो ह्यचिन्त्यरूपो व्याख्यातः पूर्वमेव तन्त्रेस्मिन् ।
द्विरभिहितः परमशिवः संशयविनिवृत्ति दर्शिभिः सर्वैः ॥

८८

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

88

सूक्ष्म सूक्ष्म su'ks''ma su'ks''ma

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

सर्वज्ञः सर्वपरः सर्वेशः सर्वकृत् स्वतन्त्रश्च ।

सर्वात्मा सर्वेषां प्रभवस्थितिलयकृच्छिवः परमः ॥

८९

*sarvajn''ah sarvaparah sarves'ah sarvakr't svatantras'ca /
sarva'tma' sarves''a'm prabhavasthitilayakr'cchivah paramah //*

89

शिव शर्व s'iva s'arva

Siva is the knower of all; superior to all other Deities; absolute controller of all; doer of all; absolutely independent; He keeps all the souls in His hold and resides within the heart of all souls; performer of cosmic functions such as creation, maintenance and others

for the benefit of all souls; identical with unsullied purity and everlasting bliss; supreme. Because of such greatness, He is called S'iva and S'arva. S'iva S'arva

सर्वमिति निरवशेषं परापरज्ञानमुत्तमं गुह्यम् ।
मायाबन्ध विमोक्षं ददाति सर्वप्रदस्तस्मात् ॥

९०

*sarvamiti niravas'es'am para'parajn'a'nam uttamam guhyam /
ma'ya'bandha vimoks'am dada'ti sarvapradas tasma't*

90

सर्वद sarvada

The term 'sarva' denotes perfect wholeness in which all things exist in their totality. It also denotes para-knowledge and apara-knowledge which is the foremost and secret. Through this knowledge He grants liberation from the bonds of maya and others. Therefore He is praised as Sarvadah(One who reveals all-inclusive knowledge and grants liberation through such knowledge). Sarvada

शिव इति समात्मकत्वाच्छान्तत्वादीश्वरः प्रोक्तः ।
तस्मै शिवाय कुरुते नम इति शान्ताय देवाय ॥
नम इति प्रभुत्वेऽयं धात्वर्थः प्रोच्यते विकारज्ञैः ।
कारण कार्य विभागं कुरुते परमेशयोगं च ॥
युग्मं प्रोक्तं तत्रैकं कारणस्य देवस्य ।
कार्यत्वस्य वियोगं कुरुते विनिवृत्तिहेत्वर्थं ॥

९१

९२

९३

s'iva iti sama'tmakatva'ccha'ntatva'd i's'varah proktah /

tasmai s'iva'ya kurute nama iti s'a'nta'ya deva'ya

91

nama iti prabhutve ayam dha'tvarthah procyate vikarajn'aih

ka'ran.aka'rya vibha'gam kurute parames'a yogam ca

92

yugmam proktam tatraikam ka'ran.asya devasya /

ka'ryatvasya viyogam kurute vinivr'tti hetvartham

93

शिवाय नमो नमः s'iva'ya namo namah

Lord I's'vara is equally disposed to all beings; He is with everlasting calmness. Because of such qualities He is called Siva. To such Lord Siva who is also called S'a'nta and Deva, salutations are offered with reverence. It has been explained well by those who are proficient in the

knowledge of various patterns of modifications sustained by the root words that the term ‘*nama*’ indicates absolute Lordship. Such meaning is obtained through the implication of root words. In the functional system of the Lord, two states are observed – cause(karana) and effect(karya). The term ‘nama’ is repeated twice in view of the activities of the Lord which are in relation to cause and effect. In the causal state, there is totality of all the objects in subtle state. In the effected state, the objects get variegated. Such variegations are meant for relieving the souls from the karmic bonds. S’iva’ya Namō Namah

एवं ब्रह्मादीनां युग्मायुग्मं पुनर्नमस्कारः ।
कारणकार्यं विभागं छिनत्ति मायाञ्जनं सर्वम् ॥ ९४
अन्यत्संयोगकरं नम इति युग्मं परस्य देवस्य ।

*evam brahma’di’na’m yugma’yugmam punarnamaska’rah /
ka’ran.aka’rya vibha’gam chinatti ma’ya’n”janam sarvam ॥ 94
anyat samyogakaram nama iti yugmam parasya devasya /
नमो नमः नमः namo namah namah*

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

अष्टावैते शुद्धाः कार्यामन्त्रे परा नमस्काराः ॥ ९५
प्रणवाश्च नव प्रोक्ता मन्त्रशरीरे शिवस्य सर्वस्मिन् ।
दश चोक्ता मन्त्रपराः शुद्धाः परमा नमस्काराः ॥ ९६
विंशतित्रीणि युतानि सप्तविंशति संप्रदानानि ।
शेषपदानि तु षड्विंशतिः पदानि बद्धानि सर्वतश्चान्तः ॥ ९७

*as”t’a’vete s’uddha’h ka’ryamantre para’ namaska’ra’h ॥ 95
pran.ava’s’ca nava prokta’ mantras’ari’re s’ivasya sarvasmin /
das’a cokta’ mantrapara’h s’uddha’h parama’ namaska’ra’h ॥ 96*

*vims'ati tri'n.i yuta'ni saptavims'ati samprada'na'ni /
s'es"apada'ni tu s"ad'vims'atih pada'ni baddha'ni sarvatas'ca'ntah // 97*

In this series of secret mantras with which our salutations are raised to the higher realm of tattvas, 8 mantras are concerned with pure actions related to the higher plane(suddha maya). There are 9 pranavas(OM) which are concerned with the mantra-form of Siva, irrespective of higher plane or lower plane. 10 mantras are concerned with Mantresvaras who are in the realm of pure maya. 23 mantras raise our salutations to this higher level. 27 mantras are concerned with the exalted benefits bestowed by Siva. 26 mantras are confined to the last and ultimate plane beyond the range of 36 tattvas.

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

तत्त्वानि tattva'ni

त्रिंशत्तत्त्वानि प्रोक्तानि शंकरेण विभागशः ।
अस्मिन्माहेश्वरे तन्त्रे परिसंख्याय तत्त्वतः ॥

९८

*trims'at tattva'ni prokta'ni s'amkaren.a vibha'gas'ah /
asmin ma'hes'vare tantré parisamkhya'ya tattvatah //*

98

The principles(tattvas)

In this Agama revealed by Mahesvara 30 tattvas have been enumerated with their real nature by Siva, classified in an orderly way.

विकाराः षोडश प्रोक्ता दश प्रकृतयस्तथा ।
पुरुषो विद्या रागतत्त्वं शिवतत्त्वं च त्रिंशंकम् ॥

९९

*vika'ra'h s''od'as'a prokta' das'a prakr'tayastatha' /
purus''o vidya ra'ga tattvam s'ivatattvam ca trims'akam //*

99

Sixteen tattvas belong to the vikara category(vikara denotes the tattvas which evolve in a modified way from another tattva). Ten tattvas are related to prakruti category. In addition to these, there are purusha tattva, vidya tattva, raga tattva and siva tattva. So the total number of tattvas is 30.

कलाव्यक्तं गुणा बुद्धिरहंकारस्तथैव च ।
तन्मात्राणि तथा पञ्च एताः प्रकृतयो दश ॥

१००

*kala'vyaktam gun.a' buddhirahan'ka'ras tathaiva ca /
tanma'tra'n.i tatha' pan''ca eta'h prakr'tayo das'a //*

100

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

इन्द्रियाणि दशैकं च महाभूतानि पञ्च च ।
विकाराः षोडश त्वेते यैस्तु सर्वं इदं ततम् ॥

१०१

*indriya'n.i das'aikam ca maha'bhu'ta'ni pan''ca ca /
vika'ra'h s''od'as'a tvete yaistu sarvam idam tatam //*

101

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

Note: Basically there are 36 tattvas. But in this Agama, only 30 tattvas have been enumerated. This is not contrary to the original scheme. The first five tattvas – siva, sakti, sadasiva, isvara and suddha vidya – have been collectively mentioned in this Agama as Siva Tattva. The kala' tattva mentioned here includes maya tattva and ka'la tattva. So totally 36 tattvas.

उक्तः समासतोऽर्थः परमार्थविदा शिवेन तन्त्रेऽस्मिन् ।
आत्रेयविशुद्धकुलान्वयाय गुरुणा प्रबोधाय ॥

१०२

*uktah sama'sato arthah parama'rthavida' s'ivena tantre asmin /
a'treyavis'uddhakula'nvaya'ya gurun.a' prbodha'ya ॥*

102

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

इदं पुरा कारणवक्त्रपद्माद्विनिःसृतं तद्बहुधा विभिन्नम् ।

विद्येश्वरैः कारणतुल्यरूपैर्मन्त्रक्रिया मण्डल संप्रयोगैः ॥ १०३

idam pura' ka'ran.avaktrapadma'dvinihsr'tam tadbahudha' vibhinnam /

vidyes'avraih ka'ran.atulya ru'pair mantrakriya'man.d'ala samprayogaih ॥ 103

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

कोट्या निबद्धं परमेश्वरेण शैवं पदं मातृगणैरुपेतम् ।

तदेव सर्वं कृतवान्महात्मा भृगूत्तमो द्वादशभिस्सहस्रैः ॥ १०४

kot'ya' nibaddham parames'varen.a s'aivam padam matr'gan.airupetam /

tadeva sarvam kr'tava'nmaha'tma' bhr'gu'ttamo dva'das'abhis sahasraih ॥ 104

This Agama which is centered on the attainments of the state of Siva, which is associated with well-formed groups of letters and which was revealed by Siva was originally composed of 10 millions of verses. All those matters enshrined in these verses were summarised in 12,000 verses by Bhṛgu, the foremost among the Gurus.

तदेव बुद्ध्वा निखिलं हि भार्गवात् परापरज्ञानमनुक्रमेण ।

सहस्रमेकं द्विशतं च सोऽवदद् रुरुर्महात्मा जगतो हिताय ॥ १०५

*tadeva buddhva nikhilam hi bha'rgava't para'parajn''a'nam anukramen.a /
sahasramekam dvis'atam ca so avadad rururmaha'tma' jagato hita'ya //*

105

Having understood in a correct order all the essential matters which are concerned with para-knowledge and apara-knowledge set forth in this Agama through instructions from his Guru, the sage Ruru, the enlightened great soul, abridged and retold this Agama in 1200 verses for the benefit of the world.

इदं परमशिवाण्वान्मुनिर्विमथ्य तन्त्रामृतमुत्तमं शिवम् ।
शिवेरितो विदित परापरो रुरुश्चकार तन्त्रार्णवसंग्रहं पुनः । १०६

*idam paramas'iva'rn.ava'n munirvimathya tantra'mr'tam uttamam s'ivam /
s'iverito vidita para'paro rurus' caka'ra tantra'rn.ava samgraham punah //*

106

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

इमं हि यो रौरवसूत्रसंग्रहं पठेदणुर्व्यपगत पाशबन्धनः ।
विभिद्य लोकान् कनकाण्डजन्मनः स याति वै परमशिवान्तिकं बुधा ॥

*imam hi yo rauravasutrasamgraham pat'hedan.uryapagata pa's'abandhanah /
vibhidya loka'n kanaka'n.d'janmanah sa ya'ti vai paramas'iva'ntikam budha' //*

The sadhaka who studies this Rauravasutra San'graha becomes liberated from the bonds of pa's'a, the factors which puts the souls under constricted state; having swiftly pierced through the worlds created by Brahma who manifested from the golden egg, attains the blessed state of being in the proximity of the Supreme Lord, Siva.

ये चात्रासनमन्त्र जातनिरताः संसेवनात्प्राङ्मुखाः
 शम्भोः पादनिपातहृष्टशिरसः प्रत्यग्रतापद्विषः ।
 तेषामाशु निगूढनूपुर रवा चञ्चलन्मेखला
 संभ्रान्तानन पङ्कजोद्यतकरा पर्येति लक्ष्मीः पदम् ॥ १०८

*ye ca'tra'sanamantraja'ta nirata'h samsevana'tpra'n'mukha'h
 s'ambhoh pa'danipa'ta hr's't'a s'irasah pratyagra ta'pavis"ah/
 tes"a'm a's'u nigu'd'hanu'pura rava' can"cacalan mekhala'
 sambhra'nta'nana pan'kajodyatakara' paryeti lakshmi'h padam ॥ 108*

Those who are in the delighted state born of the regular practice of a'sana, mantra and others, who are always disposed to offer services without expecting any reward, who are blissful by placing their head at the feet of S'ambhu, who have become pure being completely relieved from distress and enmity, very quickly reach the abode of Goddess Laks'mi, from whose anklet inscrutable melodious sounds are produced; who is adorned with girdle dangling about her waist; whose face commands reverence and who is holding lotus flowers in her raised hands.

शिवभक्तस्य शान्तस्य महोत्साह रताय च ।
 त्रिवर्षाभ्यन्तरात्सिद्धिर्हस्तमेति न संशयः ॥ १०९

*s'ivabhaktasya s'a'nta'sya mahotsa'ha rata'ya ca/
 trivars"a'bhyantara'tsiddhir hastameti na sams'ayah ॥ 109*

For the devotee of Siva who is in a state of good composure, who is delighted with great enthusiasm born of the study of this Agama, the exalted *siddhi* (adorable divine power) reaches his hands, of its own accord within the span of three years. There is no doubt about this.

व्यक्ताव्यक्त कलापमालमतुलं त्यक्त्वास्पदं जन्मनो
 मोहायास जरादियोगकलिलं मायामयं बन्धनम् ।
 शैवज्ञानपदार्थवारिभिरलं प्रक्षालितात्मा शिवं
 सूक्ष्मं शान्तमजं प्रयाति परमं शम्भोः पदं निष्कलम् ॥ ११०

*vyakta'vyakta kala'pama'lam atulam tyaktva'spadam janmano
moha'ya'sa jara'diyogakalilam ma'ya'mayam bandhanam |
s'aivajn''a'na pada'rthava'ribhiramalam praks''a'lita'tma' s'ivam
su'ks''mam s'a'ntam ajam praya'ti paramam s'ambhoh padam nis''kalam ||*

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

। इति रौरवसूत्र संग्रहे मन्त्रार्थ वर्णनं नाम दशमः पटलः ।

। iti rauravasutrasan'grahе mantra'rthavarn.anam na'ma das'amah pat'alah ।

This is the 10th chapter titled “ Detailed Exposition of the Significant Meaning of Vyoma Vya'pi Mantra”
in the Rauravasutra San'graha

