

॥श्रीः॥

SHIVA GĪTĀ



A COMPLETE TRANSLATION RENDERED IN ENGLISH VERSE

SHRĪ CHITRĀPUR MATH, SHRĪVALLĪ



॥ श्री भवानीशङ्करो विजयते ॥
श्री चित्रपुर मठ संस्थानम्
शिरालि (उत्तर कन्नडम्)



स्वस्ति। श्रीमत्परमहंस परिव्राजकाचार्यवर्य पदवाक्यप्रमाण पारावार पारीण्यमादि अप्टाङ्गयोगानुष्ठाननिष्ठ तपश्चक्र वर्ति रमणीयचरण सर्वसर्वसहासञ्चरण समुद्धोषित सच्छिष्य महाजन भक्तचिद्धरण श्रीचरण श्री गौडपादाचार्यप्रवर्तित श्रीमज्जगद्गुरु आद्यशङ्करभगवत्पाद सत्सम्प्रदाय परम्परा प्राप्त सकलनिगमागमसारहृदय वैदिक मार्गप्रवर्तक भक्तियोग वैभवसिंहासनाधीश्वर श्री गोकर्ण क्षेत्रादि प्रतिष्ठापित श्रीमत् राजाधिराज श्रीगुरु सारस्वतमण्डलाचार्य चित्रपुराधीश्वर शरावतीतीरवास श्रीमत् प्रथमपरिज्ञानाश्रम गुरु सत्सम्प्रदाय विलसित श्रीभावामीशङ्कर श्रीराजराजेश्वरी दन्तात्रेय दक्षिणामूर्तिपादपचार्याधक श्री विद्यावरिवस्यासमासक्तचित्त श्रीमत् तृतीयपरिज्ञानाश्रमस्वामी गुरुकरकमलानुग्रहसञ्जात अविच्छिन्नपरम्पराप्राप्त तुरियाश्रमोचित अनुष्ठाननिष्ठ श्रीमठीय साम्प्रदायिक देवताराधनपरायण

श्रीगुरु सद्योजातशङ्कराश्रमस्वामिभिः
विदित नारायण स्मरणपूर्वक शुभाशीर्वादः।

॥ श्रीः ॥

With the growing participation and enthusiasm generated by all the spiritual activities and events organized for the Tercentenary commemoration of the Sri Chitrapur Math, the personal sādhana of sādhaka-s has also deepened. The tapas involved in the various sādhakā anusṭhān-s, with its resultant lessons in discipline, forbearance and sharing has, naturally ignited in the mature sādhaka-s an acute desire to know their Ishṭa Devatā more fully and meaningfully. This garland of Gītā,

each of which is an intimate dialogue between the Giver and the Receiver about the Highest Knowledge, is eminently suited to fulfill this need.

The Gītā - The Song of the Divine - exulting in the Wonder that It is, cajoles, inspires and even challenges the sādhanaka into striving constantly to discover and manifest his own Divinity. At the outset, if the sādhanaka views each Gītā as an important (spiritual) text alone, he can begin its study by learning to recite the shlokas, understanding their meaning and meditating upon them till their Vedāntic orientation becomes evident.

The clear guidelines laid down in the Gītās on various practical aspects of upāsana will help the sādhanaka in fine-tuning personal sādhanā so that, in due course, attention is inevitably drawn to the Awareness behind the words...

The 'flavour' of each of the Gītās is unique. The sādhanaka will do well to ponder upon the situations and

compassions that drove the four principle Seekers to ^{own} ~~own~~ and receive Divine Guidance. Understanding this with sensitivity will enable the Sādhaka to empathize with and relate to each of these ripe shishya-s, imbibe the spirit of the upadesha and thus bring fresh vitality into one's own Sādhanā.

The utter dejection and despondency of Arjuna in the Bhagavad Gītā; the humility and sense of gratitude of Himavān in the Devi Gītā, coupled with his desire to avoid sharing the plight of Dakṣha Prajāpati, who had been graced by Shakti but had failed to recognize Her Shiva-Swaroopa; In the Shiva Gītā the deep anguish of Shri Rāmachandra at the abduction of His wife Sītā by Rāvana and yet, His steely determination to carry out His Kshātra Dharma and to refrain from using spiritualism as an escape route; and finally the

correct approach to the Gurm-Shakti as exemplified in the samvād between Shiva and Shakti in the Gurm-Gītā. Individual sādhanas should be able to develop a rapport, a close identification with any of the above protagonists and receive the upadesha as if it were delivered exclusively for his or her guidance.

We appreciate the effort of the sādhanas who have rendered the original Sanskrit texts in lucid English with love and at the same time, great cautiousness to avoid Siddhānta-Khandana in the course of translation. I accept this seva offered by the small group of dedicated sādhanas with satisfaction and pride and with all reverence and humility place it at the Holy Feet of Our Gurm Parama Poojya Shrimat Parijnānāshrama Swāmiji, whose ever-increasing Presence is Guiding and Inspiring all of us.

By His gracious acceptance of this sevā may the entire
Brahma Vidya Āchārya Paramparā be pleased with us
and bless us all.

my salutations to the Gurm Paramparā,

सद्योजातशङ्कराश्रमः

Camp - Goa

26th June 2007.

SHIVA GĪTĀ

A Complete Translation rendered in English Verse
Archanā Savnāl

SHIVA GĪTĀ

Sanskrit - English

Published by :

SHRĪ CHITRĀPUR MATH

Shirali, Uttar Kannada, Karnataka, India. Pin 581354.

Tel. : 91-08385-258368

E-mail : scmath@ricmail.com

Web. : www.chitrapurmath.net

First Edition : Guru Pūrṇimā 2007

500 Copies

All rights reserved

Photograph by Shrī Kishan Kalliānpur

Cover design by Shrī Prabhākar Wairkar

Printed at Surekha Press, A-20, Shalimar Indl. Estate,
Matunga, Mumbai 400 019.

Tel.: 2409 3877, 2407 3637

॥ अर्पणम् ॥

रुद्राक्षाङ्कितभस्मलेपधरणं ध्याने ध्रुवं शङ्करम् ।
 कैवल्यं निजमौनमज्जितशिवं हंसं चिदाकाशगम् ।
 यं ध्यात्वाशिवतत्त्वमेवकुरुते द्वैतस्यसंहारणम् ।
 सद्योजातगुरुं नमामि सततं श्रीमत्परिज्ञानजम् ॥
 आसक्ताश्रयशङ्कराश्रमगुरुं वन्दे स्वमन्त्रात्मकम् ॥

Donning the Rudrāksha beads, swathed in Bhasma, the divine ash and steady in meditation, therefore to the One Who is Lord Shankara incarnate,

To the One Who is the abode of absolute unity, Kaivalyam,

To the One Who, immersed in His own silence within, is Shiva Himself, the Auspicious One,

To the Supreme Swan Who soars in the vast expansive space of Pure Consciousness,

Upon meditating on Whom, the Shiva Principle alone gathers, consumes and dissolves into Itself all vestiges of duality,

To my Guru Shri Sadyojāta Shankarāshrama, the Shishya of Shrimat Parijnānāshrama, I bow down reverentially at all times.

To my Guru Shri Sadyojāta Shankarāshrama, the refuge of the devoted, to the One Who is the nature of my own Mantra, my own Mantra incarnate; I pay my obeisance with utmost respect.

Acknowledgements

My shāstāng praṇāms to

- *The Lord Bhavanīshankara and to our Guru Paramparā... the sustaining force of our entire Samāja.*
- *Swāmī Īshwarānanda Giriḷ Mahārāja, Samvit Sādhanāyana, Mt. Ābu, Whose 'Gītōpāsana.' provided tremendous inspiration and Whose translations of the Devī Gītā and the Shiva Gītā in Hindi were a comprehensive source of reference.*
- *Parama Pūjya Swāmīḷ, Shrīmad Sadyojāta Shankarāshrama, my Guru, to Whom I owe everything and am indebted to forever. Nothing I do could ever come close to what I receive.*

My grateful thanks to:

- *Shrī Vithal Rājagopal Bhat for going through the works to ensure that they have been faithfully translated.*
- *My father, Shrī Krishnānand Chandāvarkar, who painstakingly compared the Bhagavad Gītā to Ādi Shankarāchārya's and Madhusūdana Saraswatī's commentaries to ensure accuracy.*
- *My mother, Smt Shailajā Chandāvarkar, for her love and encouragement.*
- *My mother-in-law Smt. Sushīla Savnal and my family, friends.*
- *My dear friends Smt Asmitā Mayur Mehtā, Smt. Sheelā Kalāwar, Kum. Sujātā Haldipur and my husband Shrī Amarnāth Savnal who edited the works down to the tiniest detail.*
- *Shrī Prabhākar Wairkar for the cover designs.*
- *Shrī Prabhākar Bhātkhande for giving me an insight into Sanskrit prosody and encouraging me to try my hand at Sanskrit verse.*
- *Shrī Menon Nārāyanan, Shrī P. S. Venugopāl, Shrī Vināyak Angre, Shrī Cyprian Vāz and the team at Surekhā Press.*
- *And last but not the least, my two girls, Vaidehī and Ketakī for their unflinching support.*

Bibliography:

- *The commentaries of H.H. Swāmī Vidyānand Giriḷ Mahārāj of Kailāsh Āshrama, Rishikesh and Swāmī Shivānand, Divine Life Society, Rishikesh, which provided guidance in the making of the Bhagavad Gītā.*
- *C Mackenzie Brown's commentary on -The Devī Gītā, the Song of the Goddess, Shrī Satguru Publications.*

Preface

॥ श्री गुरुभ्यो नमः ॥ ॥ श्री भवानीशङ्कराय नमः ॥

The “Guru Gītāmṛta – Gleanings from the Guru Gītā” by Shrī V. Rajgopal Bhat was first published by the Shrī Chitrāpur Math in September 1969, on the occasion of the Punyatīthi of HH Shrīmat Ānandāshrama Swāmijī. It was reprinted in February 1998, in commemoration of the first Ordination Day of Pūjya Shrīmat Sadyojata Shankarāshrama Swāmijī.

This new reprint has been timed for release on the occasion of Gurupūrṇimā 2007, along with a rich collection of other Gītās – The Bhagavad Gītā, Devī Gītā and Shiva Gītā, rendered in English verse by Smt. Archanā Savnāl.

The inspiration for publishing ‘The Gītā Series’ has come from Pūjya Swāmijī, who felt that it should be available readily to every serious Sādhaka. We are indebted to Him for His blessings, guidance, and suggestions.

The publications committee thanks Shrī V. Rajgopal Bhat for his help in bringing out the reprint of the Guru Gītāmṛta.

Smt Archanā Savnāl’s devotion, inborn talent and creativity, irrepressible zeal, hard work, and perseverance have resulted in the trilogy of the Bhagavad, Devī and the Shiva Gītās in this collection. We thank her for all her efforts.

Shrī Prabhakar Wairkar’s artistic cover design has given an exclusive look to this Collection. We thank him for his help.

We thank Shrī Durgesh S. Chandāvarkar for his generous sponsorship of the Bhagavad Gītā translation, and the young and enthusiastic ‘Australian Sabha of Chitrāpur Sāraswats’ for their financial support to the Devī Gītā and Shiva Gītā. We also thank the sponsor for the Guru Gītāmṛta, who wishes to remain anonymous.

A number of people assisted Smt. Savnāl in bringing this collection to fruition and she has thanked them in her acknowledgement. The publications committee thanks all of them too.

As we approach the Tercentennial Year, and on the August occasion of Gurupūrṇimā 2007, the Publications Committee of the Shrī Chitrāpur Math is happy to present this offering at the lotus feet of Lord Bhavānīshankar, the Guruparamparā and our beloved Gurudeva, His Holiness Shrīmat Sadyojāta Shankarāshrama Swāmijī.

जय गुरुदेव ।

Dr. P. S. Māvinkurve

For the Publications Committee, Shrī Chitrāpur Math

29th July 2007 (सर्वाङ्गित संवत्सर, आषाढपूर्णिमा शके १९२९, मङ्गलपुरः)

Contents

Message from Parama Pūjya Swāmiji		
अर्पणम्	...	iii
Acknowledgements	...	iv
Preface	...	v
श्री चित्रापुर मठः - प्रार्थना	...	viii
विनियोगः	...	ix
करन्यासः	...	ix
हृदयादिन्यासः	...	ix
ध्यानम्	...	ix
Discourse :		
1. The description of the excellence of the devotion to Shiva	...	2
2. The instruction in dispassion	...	16
3. The description of the Virajā Initiation	...	32
4. The manifestation of Shiva	...	44
5. Rāma receives boons	...	62
6. The Yoga of Divine Glories	...	76
7. The Vision of the Cosmic Form	...	98
8. The description of the manifestation of the Piṇḍa – the physical form	...	118
9. The description of the nature of the body	...	142
10. The description of the nature of the individual soul	...	160

11. The description of the journey of the individual soul	...	180
12. Kinds of worship	...	196
13. The description of Liberation	...	212
14. The explanation of the five sheaths	...	226
15. The Yoga of devotion	...	242
16. The description of the aspirant qualified to study the Shiva-Gītā	...	258
Index to Shlokas	...	282
Math Publications	...	316

श्री चित्रापुर मठः श्रीवल्ली

॥ प्रार्थना ॥

॥ ॐ ॥

दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।

अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

परिज्ञानाश्रम श्री गुरु शङ्कर परिज्ञानाश्रम शङ्कर सद्गुरु ।

केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञान गुरु ।

सद्योजात शङ्कर सद्गुरु ॥

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

नन्दन्तु साधकाः सर्वे विनश्यन्तु विदूषकाः ।

अवस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

श्रीदक्षिणामूर्त्तये नमः
॥ अथ श्रीशिवगीता प्रारभ्यते ॥

विनियोगः

ॐ अस्य श्रीशिवगीता माला-मन्त्रस्य श्री अगस्त्य ऋषिः। जगती छन्दः।
श्री सदाशिवः परमात्मा देवता। प्रणवो बीजं। सर्वव्यापक इति शक्तिः।
हीं कीलकं। ब्रह्मात्मसाक्षात्कारार्थं जपे विनियोगः।

अथ करन्यासः

ॐ हां अङ्गुष्ठाभ्यां नमः। ॐ हीं तर्जनीभ्यां नमः। ॐ हूं मध्यमाभ्यां नमः।
ॐ ह्रैं अनामिकाभ्यां नमः। ॐ ह्रौं कनिष्ठिकाभ्यां नमः।
ॐ हः करतलकरपृष्ठाभ्यां नमः।

अथ हृदयादिन्यासः

ॐ हां हृदयाय नमः। ॐ हीं शिरसे स्वाहा। ॐ हूं शिखायै वषट्।
ॐ ह्रैं कवचाय हुं। ॐ ह्रौं नेत्रत्रयाय वौषट्। ॐ हः अस्त्राय फट्।

अथ ध्यानम्

ॐ गुणातीतोपीशस्त्रिगुणसचिवस्त्रयक्षरमयः

त्रिमूर्तिर्यः सर्गस्थितिविलयकर्माणि तनुते।

कृपापारावारः परमगतिरेकः पुनरयं

नमस्तस्मै कस्मै चिदमितमहिम्ने पुरभिदे ॥ १ ॥

दृशिस्वरूपं गगनोपमं परं सर्वात्मकं सात्त्विकमेकमक्षरम्।

अलेपनं सर्वगतं यदद्वयं तदेव चाहं प्रणवं यदुक्तमोम् ॥ २ ॥

रामं कुम्भजचोदितं रसखभागे शङ्करोश्रावयद्

बुद्ध्वा तां सकलोप्सितार्थभरितां व्यासोलिखत्पाद्मके।

शैवाद्वैतवितारिणीं कलिमल-प्रध्वंसिनीं वत्सलां

मन्वे तामनुशीलनेन शिवगीतां शङ्करस्य प्रियाम् ॥ ३ ॥

शिवगीता

अथ प्रथमोध्यायः

शिवभक्त्युत्कर्षनिरूपणम्

सूत उवाच ।

अथातः सम्प्रवक्ष्यामि शुद्धं कैवल्यमुक्तिदम् ।
अनुग्रहान्महेशस्य भवदुःखस्य भेषजम् ॥ १ ॥

न कर्मणामनुष्ठानैर्न दानैस्तपसापि वा ।
कैवल्यं लभते मर्त्यः किन्तु ज्ञानेन केवलम् ॥ २ ॥

रामाय दण्डकारण्ये पार्वतीपतिना पुरा ।
या प्रोक्ता शिवगीताख्या गुह्याद्गुह्यतमापि सा ॥ ३ ॥

यस्याः श्रवणमात्रेण नृणां मुक्तिर्ध्रुवा भवेत् ।
पुरा सनत्कुमाराय स्कन्देनाभिहिता हि सा ॥ ४ ॥

First Discourse

The description of the excellence of the devotion to Shiva

Sūta* said:

1. Now then, I shall speak of that wisdom pure-
Which bestows liberation through absolute unity,
Manifesting due to the Great Lord's grace,
The remedy to cure the world's misery.

2. Not by actions or by spiritual practices,
Or by charity or by austerity done,
But by knowledge alone can a mortal
Attain absolute unity, that Kaivalyam.

3. To Rāma, in the forest of Dandaka,
Long ago, by the Lord of Pārvatī,
Was revealed *that* renowned as Shiva-Gītā,
The most profound of all secrets it be.

4. By listening to that Gītā alone,
Liberation is certain amongst men,
In ancient days, to Sanat Kumār,
By Skanda was it revealed then,

**Sūta- Not a name as much as a nomenclature - any learned person who moved from place to place relating a story or giving discourses was called Sūta. In the Shiva-Gītā, Sūta is also referred to as Sūtātmaja- the Son of Sūta.*

सनत्कुमारः प्रोवाच व्यासाय मुनिसत्तमाः ।
मह्यं कृपातिरेकेण प्रददौ बादरायणः ॥ ५ ॥

उक्तं च तेन कस्मैचिन्न दातव्यमिदं त्वया ।
सूतपुत्रान्यथा देवाः क्षुभ्यन्ति च शपन्ति च ॥ ६ ॥

अथ पृष्टो मया विप्रा भगवान्बादरायणः ।
भगवन्देवताः सर्वाः किं क्षुभ्यन्ति शपन्ति च ।
तासामत्रास्ति का हानिर्यया कुप्यन्ति देवताः ॥ ७ ॥

पाराशर्योऽथ मामाह यत्पृष्टं शृणु वत्स तत् ।
नित्याग्निहोत्रिणो विप्राः सन्ति ये गृहमेधिनः ॥ ८ ॥

त एव सर्वफलदाः सुराणां कामधेनवः ।
भक्ष्यं भोज्यञ्च पेयञ्च यद्यदिष्टं सुपर्वणाम् ॥ ९ ॥

अग्रौ हुतेन हविषा तत्सर्वं लभ्यते दिवि ।
नान्यदस्ति सुरेशानामिष्टसिद्धिप्रदं दिवि ॥ १० ॥

-
5. Sanat Kumār then revealed it to Vyāsa,
Who amongst the sages is most excellent,
And Bādarāyaṇa, in his extreme compassion,
To me that revelation did present.

 6. And he also said that this should not
Be given to just anyone else by me.
Or else, Son of Sūta, all the gods,
Will be agitated and will curse surely.

 7. Then of the blessed Bādarāyaṇa,
O wise ones, ask did I,
Lord, why should all the gods be agitated
And why should they curse, O why?
What could be so damaging to the gods
That off the handle they should fly?

 8. Then Pārāshar said to me: 'O Son,
Of what has been asked, do pay heed,
Those learned ones who maintain sacrificial fires,
Those Brāhmaṇas who perform every household deed,

 9. They alone are the givers of all fruits.
Of the gods, they fulfill their every need...
Whatever is liked by those deities divine,
Which may be eaten, swallow and drunk indeed,

 10. All of this is received in heaven,
Through oblations offered in the sacrificial fire,
There is no other method through which the gods
May receive, in heaven, what they desire.
-

दोग्ध्री धेनुर्यथा नीता दुःखदा गृहमेधिनाम् ।
तथैव ज्ञानवान्विप्रो देवानां दुःखदो भवेत् ॥ ११ ॥

त्रिदशास्तेन विघ्नन्ति प्रविष्टा विषयं नृणाम् ।
ततो न जायते भक्तिः शिवे कस्यापि देहिनः ।
तस्मादविदुषां नैव जायते शूलपाणिनः ॥ १२ ॥

यथाकथञ्चिज्जाताऽपि मध्ये विच्छिद्यते नृणाम् ।
जातं वाऽपि शिवज्ञानं न विश्वासं भजत्यलम् ॥ १३ ॥

ऋषय ऊचुः ।
यद्येवं देवता विघ्नमाचरन्ति तनूभृताम् ।
पौरुषं तत्र कस्यास्ति येन मुक्तिर्भविष्यति ॥ १४ ॥

सत्यं सूतात्मज ब्रूहि तत्रोपायोऽस्ति वा न वा ।
सूत उवाच ।
कोटिजन्मार्जितैः पुण्यैः शिवे भक्तिः प्रजायते ॥ १५ ॥

-
11. If a milk-giving cow were to be stolen
Just as householders would be quite sad,
So also would gods be caused much pain,
By Brāhmaṇas who are wisdom-clad.
12. These thirty deities* cause obstacles,
When they enter into men's objects of interest,
Then because of that, in no embodied soul,
Does devotion to Shiva ever manifest,
Thus defiled, they experience not,
His touch in Whose hand the trident does rest.
13. In the event that devotion arises amongst men,
Midway it meets its doom,
And even if knowledge of Shiva were to manifest,
Lack of faith would prevent its bloom.

The Rishis said:

14. In this manner if amongst the embodied,
The gods were to present such an obstruction,
By what human effort would it be possible,
By which one could achieve liberation?
15. O Son of Sūta, speak the truth!
Is there or is there not a solution here?

Sūta said:

The accumulated virtues over crores of births,
Causes that devotion towards Shiva to appear.

*3 X 10, a round number for 3 X 11: the 12 Ādityas, the 8 Vasus, the 11 Rudras and 2 Ashvins.

इष्टापूर्तादिकर्माणि तेनाचरति मानवः ।

शिवार्पणधिया कामान्परित्यज्य यथाविधि ॥ १६ ॥

अनुग्रहात्तेन शम्भोर्जायते सुदृढो नरः ।

ततो भीताः पलायन्ते विघ्नं हित्वासुरेश्वराः ॥ १७ ॥

जायते तेन शुश्रूषा चरिते चन्द्रमौलिनः ।

शृण्वतो जायते ज्ञानं ज्ञानादेव विमुच्यते ॥ १८ ॥

बहुनाऽत्र किमुक्तेन यस्य भक्तिः शिवे दृढा ।

महापापोपपापौघकोटिग्रस्तोऽपि मुच्यते ॥ १९ ॥

अनादरेण शाठ्येन परिहासेन मायया ।

शिवभक्तिरतश्चेत्स्यादन्त्यजोऽपि विमुच्यते ॥ २० ॥

एवं भक्तिश्च सर्वेषां सर्वदा सर्वतोमुखी ।

तस्यां तु विद्यमानायां यस्तु मर्त्यो न मुच्यते ॥ २१ ॥

-
16. Because of that, men perform Yajnas, build wells
Such acts that in tune with scriptures be,
Thus purified, they then renounce the fruits of all acts,
With a mind that offers all to Shiva devotedly.

 17. From that manifests Shiva's grace,
By which a man then does steady become,
That causes the gods to become afraid,
And withdrawing impediments, away they run.

 18. With that, there arises the desire to listen,
To accounts of Him who wears the moon on His head,
In the listener then arises wisdom,
By wisdom alone is one liberated.

 19. What more can be said here then,
In whom devotion to Shiva is so steady?
Whether seized by crores of major offences
Or even minor ones, he is still made free.

 20. Without respect, or with deceit,
Or in jest or by creating a false impression,
If one were to still be devoted to Shiva,
Even if a Shūdra, one would attain liberation.

 21. This kind of devotion to Shiva is 'all-faced',
It is available to all and continuously,
When it is thus in this manner at hand,
That mortal who does not attain liberty...
-

संसारबन्धनात्तस्मादन्यः को वाऽस्ति मूढधीः ।
नियमाद्यस्तु कुर्वीत भक्तिं वा द्रोहमेव वा ॥ २२ ॥

तस्याऽपि चेत्प्रसन्नोऽसौ फलं यच्छति वाञ्छितम् ।
ऋद्धं किञ्चित्समादाय क्षुल्लकं जलमेव वा ॥ २३ ॥

यो दत्ते नियमेनाऽसौ तस्मै दत्ते जगत्त्रयम् ।
तत्राप्यशक्तो नियमान्नमस्कारं प्रदक्षिणाम् ॥ २४ ॥

यः करोति महेशस्य तस्मै तुष्टो भवेच्छिवः ।
प्रदक्षिणास्वशक्तोऽपि यः स्वान्ते चिन्तयेच्छिवम् ॥ २५ ॥

गच्छन्समुपविष्टो वा तस्याभीष्टं प्रयच्छति ।
चन्दनं बिल्वकाष्ठस्य पुष्पाणि वनजान्यपि ॥ २६ ॥

फलानि तादृशान्येव यस्य प्रीतिकराणि वै ।
दुष्करं तस्य सेवायां किमस्ति भुवनत्रये ॥ २७ ॥

-
22. From the bondages of this world,
Who could be more foolish than he?
If devotion were in accordance to scriptures,
Or if it against the scriptures be,
23. The Lord would still be made pleased,
And He would give the result preferred.
If either water that is abundant,
Or a little water were to be offered,
24. He who would offer that in a manner correct,
To him would be given the worlds three
If that is not possible, then one should offer,
Salutations and circumambulations appropriately.
25. He who does so of the Great Lord,
Shiva would be pleased with him.
If circumambulations were also not possible,
He who meditates on Shiva within,
26. While moving around or while seated,
He is given what he prizes best.
If sandalwood paste and Bilva leaves,
And flowers that grow in the forest,
27. Or fruits of that kind alone
Are offered which beloved to Him be,
What difficulty would he experience,
In the Lord's service in the worlds three?
-

वन्येषु यादृशी प्रीतिर्वर्तते परमेशितुः ।
उत्तमेष्वपि नास्त्येव तादृशी ग्रामजेष्वपि ॥ २८ ॥

तं त्यक्त्वा तादृशं देवं यः सेवेतान्यदेवताम् ।
स हि भागीरथीं त्यक्त्वा काङ्क्षते मृगतृष्णिकाम् ॥ २९ ॥

किन्तु यस्यास्ति दुरितं कोटिजन्मसु सञ्चितम् ।
तस्य प्रकाशते नाऽयमर्थो मोहान्धचेतसः ॥ ३० ॥

न कालनियमो यत्र न देशस्य स्थलस्य च ।
यत्रास्य रमते चित्तं तत्र ध्यानेन केवलम् ॥ ३१ ॥

स्वात्मत्वेन शिवस्याऽसौ शिवसायुज्यमाप्नुयात् ।
अतिस्वल्पतरायुः श्रीभूतेशांशाधिपोऽपि यः ॥ ३२ ॥

स तु राजाहमस्मीति वादिनं हन्ति सान्वयम् ।
कर्तापि सर्वलोकानामक्षय्यैश्वर्यवानपि ॥ ३३ ॥

-
28. Such kinds as are in the forests found,
And dear to the Lord Supreme,
In cultivated areas in villages prime
Those varieties cannot ever be seen!
29. Rejecting a Lord pleased with so little,
He who serves another deity,
Is like the one who desires a mirage
Having rejected the Bhāgīrathī.*
30. But he who is under the influence of
The accumulated sins through a crore of lives,
His mind is so blinded by delusion,
That this perception to him, in no way arrives.
31. Where time, place and the state of affairs,
By their restrictions, do not limit one,
And where the mind remains content,
There then, only through meditation,
32. Through knowledge of Shiva's presence in one's self,
An identification with Shiva, attain does he.
An inferior person, a king a short while,
Experiencing a flicker of kingship and prosperity,
33. He puts to death, the one who says, "I am king!"
And he even destroys his entire family,
Whereas He, Who is the creator of all the worlds,
And is endowed with inexhaustible prosperity,

**Bhāgīrathī* : The river Gangā.

शिवः शिवोऽहमस्मीति वादिनं यं च कञ्चन ।
आत्मना सह तादात्म्यभागिनं कुरुते भृशम् ॥ ३४ ॥

धर्मार्थकाममोक्षाणां पारं यास्यन्ति येन वै ।
मुनयस्तत्प्रवक्ष्यामि ब्रतं पाशुपताभिधम् ॥ ३५ ॥

कृत्वा तु विरजां दीक्षां भूतिरुद्राक्षधारिणः ।
जपन्तो वेदसाराख्यं शिवनामसहस्रकम् ॥ ३६ ॥

सन्तयज्य तेन मर्त्यत्वं शैवीं तनुमवाप्स्यथ ।
ततः प्रसन्नो भगवाञ्छङ्करो लोकशङ्करः ।
भवतां दृश्यतामेत्य कैवल्यं वः प्रदास्यति ॥ ३७ ॥

रामाय दण्डकारण्ये यत्प्रादात्कुम्भसम्भवः ।
तत्सर्वं वः प्रवक्ष्यामि शृणुध्वं भक्तियोगिनः ॥ ३८ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे शिवभक्त्युत्कर्षनिरूपणं नाम प्रथमोऽध्यायः ॥

-
34. He, Shiva, to anyone in the world,
Who would, the words, "I am Shiva," say so,
He would, with His own Self, create an identity,
And make him a part of Himself without much ado.
35. By which spiritual observance, sages reach the pinnacle
Of right action, wealth, desire and liberty,
Of that spiritual observance named Pāshupata,
I shall now speak of quite clearly.
36. Having been initiated in the Virajā Initiation,
Smeared with holy ash and wearing the Rudrāksha bead,
Then reciting the thousand names of Shiva,
Which is recognized as the Vedas' essence indeed,
37. By that, identification with Shiva will be attained,
After abandoning the identification with the mortal body,
And by that the Doer of auspiciousness in this world...
The Lord Shankara, is made happy.
And appearing before you, He will give,
The knowledge of Kaivalyam, absolute unity.
38. To Rāma in the forest of Daṇḍaka,
That which the pot-born one* did convey,
I shall reveal it all in its entirety,
Devoted Yogīs that you are, do attention pay.

*Thus in the Auspicious Padma-Purāṇa, in the Upanishad
called the Shiva-Gītā- the knowledge of Brahman,
the science of Yoga, the dialogue between Shri Shiva and
Rāghava, ends the first discourse named 'The description of the
excellence of the devotion to Shiva.'*

*The sage Agastya.

अथ द्वितीयोऽध्यायः

वैराग्योपदेशः

ऋषय ऊचुः ।

किमर्थमागतोऽगस्त्यो रामचन्द्रस्य सन्निधिम् ।

कथं वा विरजां दीक्षां कारयामास राघवम् ।

ततः किमाप्तवान् रामः फलं तद्वक्तुमर्हसि ॥ १ ॥

सूत उवाच ।

रावणेन यदा सीताऽपहृता जनकात्मजा ।

तदा वियोगदुःखेन विलपन्नास राघवः ॥ २ ॥

निर्निद्रो निरहङ्कारो निराहारो दिवानिशम् ।

मोक्तुमैच्छत्ततः प्राणान् सानुजो रघुनन्दनः ॥ ३ ॥

लोपामुद्रापतिर्ज्ञात्वा तस्य सन्निधिमागमत् ।

अथ तं बोधयामास संसारासारतां मुनिः ॥ ४ ॥

Second Discourse

The instruction in dispassion

The Rishis said:

1. In Rāmachandra's presence,
Why did Agastya ever come?
And how did he initiate Rāghava,
In the Virajā Initiation?
And it would be fit if you would reveal,
What fruit Rāma received when that was done.

Sūta said:

2. When Sitā, daughter of Janaka,
Was carried away by Rāvaṇa,
Because of the pain of separation,
Grieve and lament did Rāghava.
 3. Sleepless was he, oblivious even to himself,
No morsel did he take, day and night,
Raghunandana along with his younger brother,
Wanted to give up his life - such was his plight!
 4. Knowing this, Lopāmudrā's husband,
Then into his presence did come,
And of the worthlessness of the world,
Did the sage give him his instruction.
-

अगस्त्य उवाच ।

किं विषीदसि राजेन्द्र कान्ता कस्य विचार्यताम् ।
जडः किञ्च विजानाति देहोऽयं पाञ्चभौतिकः ॥ ५ ॥

निर्लेपः परिपूर्णश्च सच्चिदानन्दविग्रहः ।
आत्मा न जायते नैव म्रियते न च दुःखभाक् ॥ ६ ॥

सूर्योऽसौ सर्वलोकस्य चक्षुष्टेन व्यवस्थितः ।
तथापि चाक्षुषैर्दोषैर्न कदा चिद्विलिप्यते ॥ ७ ॥

सर्वभूतान्तरात्मापि तद्वद्दृश्यैर्न लिप्यते ।
देहोऽपि मलपिण्डोऽयं मुक्तजीवो जडात्मकः ॥ ८ ॥

दह्यते वह्निना काष्ठैः शिवाद्यैर्भक्ष्यतेऽपि वा ।
तथापि नैव जानाति विरहे तस्य का व्यथा ॥ ९ ॥

सुवर्णगौरी दूर्वाया दलवच्छ्यामलापि वा ।
पीनोत्तुङ्गस्तनाभोगभुग्रसूक्ष्मावलग्रका ॥ १० ॥

Agastya said:

5. Why do you mourn, O King of kings?
To whom does the lady belong, pay thought!
Are you not aware that this body
Is inanimate and with the five elements fraught?

 6. That which is Untainted and Complete,
The epitome of Existence, Consciousness and Bliss...
The Self is not born nor does It ever die,
And therefore does not associate with unhappiness.

 7. Of all the worlds, It is the Sun,
As the witness It exists as the capacity to see,
And yet It is never tainted by,
The limitations that related to seeing doth be.

 8. The Self is not tainted by the material world,
Although within all beings, does it stay,
Whereas the body is a lump of dirt,
And becomes inanimate when life slips away.

 9. And then whether burnt by fire and wood,
Or whether devoured by jackals and such, as a meal,
It is not aware of what happens to it,
So in separation, what pain can it feel?

 10. "She is beautiful and she is fair or,
Like the blade of the Durva grass, dark is she,
Her full and her uplifted breasts,
Seem to break her waist that slender doth be,
-

बृहन्नितम्बजघना रक्तपादसरोरुहा ।
राकाचन्द्रमुखी बिम्बप्रतिबिम्बरदच्छदा ॥ ११ ॥

नीलेन्दीवरनीकाशनयनद्वयशोभिता ।
मत्तकोकिलसँल्लापा मत्तद्विरदगामिनी ॥ १२ ॥

कटाक्षैरनुगृह्णाति मां पञ्चेषुशरोत्तमैः ।
इति यां मन्यते मूर्खः स तु पञ्चेषुशासितः ।
तस्याऽविवेकं वक्ष्यामि शृणुष्वावहितो नृप ॥ १३ ॥

न च स्त्री न पुमानेष नैव चायं नपुंसकः ।
अमूर्तः पुरुषः पूर्णो द्रष्टा देही सजीवनः ॥ १४ ॥

या तन्वङ्गी मृदुर्बाला मलपिण्डात्मिका जडा ।
सा न पश्यति यत्किञ्चिन् न शृणोति न जिघ्रति ॥ १५ ॥

चर्ममात्रं तनुस्तस्या बुद्ध्या वीक्षस्व राघव ।
या प्राणादधिका सैव हन्त ते स्याद्दृणास्पदम् ॥ १६ ॥

-
11. Of large buttocks and heavy thighs,
Her feet like the red lotuses that in the lakes grow,
Her lips, the Bimba fruit and its reflection
Her face, like the full moon, beautiful so.

 12. She is made most attractive by
Her two eyes resembling the lotuses blue,
She walks with the swing of a drunk elephant,
Her voice, lovely as the free and joyous cuckoo,

 13. With glances akin to Kāmadeva's arrows,
She does deign to be gracious to me,"
In this manner who thinks of a woman so,
Governed by the God of Desire, a fool is he,
I shall reveal what is the lack of discrimination,
O King, listen to it most attentively.

 14. It is neither a woman nor a man,
It is not a eunuch as well,
It is Formless, Whole, the Supreme Spirit, the Witness,
The Life Force that in the body does dwell.

 15. The woman, though slender built and gentle is
Inanimate and a dirt endowed mound,
She does not see anything at all,
Nor does she smell or perceive sound.

 16. Her body is made of just skin, O Rāghava,
With a discriminating mind, see that clearly,
That body which is dearer than the life force,
Should therefore be hated most certainly.
-

जायन्ते यदि भूतेभ्यो देहिनः पाञ्चभौतिकाः ।
 आत्मा यदेकलस्तेषु परिपूर्णः सनातनः ।
 का कान्ता तत्र कः कान्तः सर्व एव सहोदराः ॥ १७ ॥

निर्मितायां गृहावल्यां तदवच्छिन्नतां गतम् ।
 नभस्तस्यां तु दग्धायां न काञ्चित्क्षतिमृच्छति ॥ १८ ॥

तद्वदात्मापि देहेषु परिपूर्णः सनातनः ।
 हन्यमानेषु तेष्वेव स स्वयं नैव हन्यते ॥ १९ ॥

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
 तावुभौ न विजानीतो नायं हन्ति न हन्यते ॥ २० ॥

अस्मान्नृपातिदुःखेन किं खेदस्यास्ति कारणम् ।
 स्वस्वरूपं विदित्वेदं दुःखं त्यक्त्वा सुखी भव ॥ २१ ॥

श्रीराम उवाच ।

मुने देहस्य नो दुःखं नैव चेत्परमात्मनः ।
 सीतावियोगदुःखाग्निर्मा भस्मीकुरुते कथम् ॥ २२ ॥

-
17. If the embodied made of the five elements,
Amongst beings, if they did materialise,
And the Self, Absolute and Eternal,
Within those bodies as Consciousness lies,
Then who is the wife and who is the husband?
All are siblings since they from the same womb arise.
18. In a row of houses that are constructed,
It seems that space has been destroyed by its division,
If the row of houses were burnt down, it is seen
That space has not gone to its destruction.
19. Similarly the Self that within bodies lie,
Is Absolute and is the Eternal One,
Even when bodies are destroyed,
It is not brought to destruction.
20. The destroyer believes that he destroys,
The destroyed believes that destroyed is he,
Neither of them truly know that This Self
Neither destroys nor destroyed does It be.
21. Therefore O King, by pain immense,
There is no cause to be so sad,
Having realized your own true Self,
Abandon sorrow and be thou glad.

Shrī Rāma said:

22. O Sage, if the body is no reason to grieve,
And the Supreme Self is no reason to sorrow,
Then how is it that the fire of pain
Of separation from Sītā turns me to ash so?
-

सदाऽनुभूयते योऽर्थः स नास्तीति त्वयेरितः ।
जायतां तत्र विश्वासः कथं मे मुनिपुङ्गव ॥ २३ ॥

अन्योऽत्र नास्ति को भोक्ता येन जन्तुः प्रतप्यते ।
सुखस्य वापि दुःखस्य तद्ब्रूहि मुनिसत्तम ॥ २४ ॥

अगस्त्य उवाच ।

दुर्ज्ञेया शाम्भवी माया तथा सम्मोह्यते जगत् ।
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ २५ ॥

सत्यज्ञानात्मकोऽनन्तो विभुरात्मा महेश्वरः ।
तस्यैवांशो जीवलोके हृदये प्राणिनां स्थितः ॥ २६ ॥

विस्फुलिङ्गा यथा वह्नेर्जायन्ते काष्ठयोगतः ।
अनादिकर्मसम्बद्धास्तद्वदंशा महेशितुः ।
अनादिवासनायुक्ताः क्षेत्रज्ञा इति ते स्मृताः ॥ २७ ॥

-
23. That which is felt by me continuously,
It does not even exist, so you proclaim,
Then O Great Sage how can my faith
In any measure exist in what you claim?
24. If there is no other experiencer here,
Then by what is a being tortured like this?
O Greatest among Sages, please reveal,
Who experiences sorrow or bliss,

Agastya said:

25. Shāmbhavī Māyā is difficult to understand,
The world by Her is deluded,
Know that Māyā is Prakriti- the Illusory Force,
And Maheshvara is the One by illusion subjected...
(Influenced by Māyā), He takes forms
And this entire world by Him is thus pervaded.
26. He is the nature of Truth and of Wisdom,
Maheshvara is Eternal and Magnificent!
In this world in the hearts of all beings,
It is His essence alone that is present.
27. Just as in the union of wood and fire,
Sparks of fire materialise,
So also with the union of beginning-less actions,
Does the Great Lord's essence in beings arise,
Known as 'The Knower of the field' in scriptures,
To beginning-less impressions their association lies.
-

मनो बुद्धिरहङ्कारश्चित्तं चेति चतुष्टयम् ।
अन्तः करणमित्याहुस्तत्र ते प्रतिबिम्बिताः ॥ २८ ॥

जीवत्वं प्राप्नुयुः कर्मफलभोक्तार एव ते ।
ततो वैषयिकं तेषां सुखं वा दुःखमेव वा ।
त एव भुञ्जते भोगायतनेऽस्मिञ्छरीरके ॥ २९ ॥

स्थावरं जङ्गमं चेति द्विविधं वपुरुच्यते ।
स्थावरास्तत्र देहाः स्युः सूक्ष्मा गुल्मलतादयः ।
अण्डजाः स्वेदजास्तद्वदुद्भिज्जा इति जङ्गमाः ॥ ३० ॥

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ३१ ॥

सुख्यहं दुःख्यहं चेति जीव एवाभिमन्यते ।
निर्लेपोऽपि परञ्जयोतिर्मोहितः शम्भुमायया ॥ ३२ ॥

-
28. This group of four - the mind, intelligence,
The ego and the memory,
Are collectively known as the internal organ,
And there alone they reflected be.
29. Having attained the life force, they alone are,
The experiencers of the fruits of every action,
As a result they experience happiness and grief
With all that is related to sense perception,
They alone enjoy every pleasure
While using this body as the support, the foundation.
30. It is said that bodies are of two kinds
The movable and the immovable.
Trees, shrubs, creepers and the like are,
Immovable whose consciousness is intangible.
Those born of eggs or sweat-produced,
Or those that burst forth are movable.*
31. Embodied beings, for a physical form,
Attain a womb or a motionless fate,
Which body is acquired is dependent upon,
One's action, thus the Shruti does state.
32. The individual soul alone believes,
"I am content" or "I am melancholy."
For though swathed in Supreme Light,
It is deluded by the Lord's Illusory Energy.

**Born of eggs: Reptiles and birds*

Sweat produced: lice, insects and vermin

Those that burst forth from the womb : humans and animals

कामः क्रोधस्तथा लोभो मदो मात्सर्यमेव च ।
मोहश्चेत्यरिषड्वर्गमहङ्कारगतं विदुः ॥ ३३ ॥

स एव बद्धयते जीवः स्वप्नजाग्रदवस्थयोः ।
सुषुप्तौ तदभावाच्च जीवः शङ्करतां गतः ॥ ३४ ॥

स एव मायासंस्पृष्टः कारणं सुखदुःखयोः ।
शुक्तौ रजतवद्विश्वं मायया दृश्यते शिवे ॥ ३५ ॥

ततो विवेकज्ञानेन न कोऽप्यत्रास्ति दुःखभाक् ।
ततो विरम दुःखात् त्वं किं मुधा परितप्यसे ॥ ३६ ॥

श्रीराम उवाच ।

मुने सर्वमिदं तथ्यं यन्मदग्रे त्वयेरितम् ।
तथापि न जहात्येतत्प्रारब्धादृष्टमुल्बणम् ॥ ३७ ॥

मत्तं कुर्याद्यथा मद्यं नष्टाविद्यमपि द्विजम् ।
तद्वत्प्रारब्धभोगोऽपि न जहाति विवेकिनम् ॥ ३८ ॥

-
33. Desire, anger, greed, conceit,
Jealousy as well as lack of acumen,
This group of six is the adversary,
Know that within the ego, reside all of them.
34. They alone bind the individual soul,
In the dream and the waking condition.
By the non-presence of the ego in deep sleep,
There the soul attains the Lord's position.
35. Thus he is touched by Māyā, the illusory force,
And like seeing silver in an oyster shell mistakenly,
Māyā causes the world to be seen in Shiva,
This alone is the reason for joy or misery.
36. With the wisdom of discrimination it is seen that
There is none here then that can partake of pain,
Therefore desist from such wretchedness,
Why do you torture yourself so in vain?

Shrī Rāma said:

37. O Sage, all of this is the complete truth,
This, placed before me and that which you say,
But the invisible shroud of the fruits of past deeds,
Does not ever go away.
38. Just as even in a Brāhmaṇa with his ignorance destroyed,
Liquor, when imbibed, causes intoxication,
Similarly, that which is ordained by past deeds,
Does not desert even the one with discrimination.
-

ततः किं बहुनोक्तेन प्रारब्धसचिवः स्मरः ।
बाधते मां दिवारात्रमहङ्कारोऽपि तादृशः ॥ ३९ ॥

अत्यन्तपीडितो जीवः स्थूलदेहं विमुञ्चति ।
तस्माज्जीवासये मह्यमुपायः क्रियतां द्विज ॥ ४० ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे वैराग्योपदेशो नाम द्वितीयोऽध्यायः ॥

39. What more can I say? The God of Love-
Friend of the fruits of my deeds long ago,
He troubles me all day and night
And the same nuisance is caused by my ego.
40. An individual soul gives up his body,
When troubled no end by immense strife.
Therefore, O Brāhmaṇa, give me a solution,
So that I may hold on to life.

Thus in the Auspicious Padma-Purāṇa, in the Upanishad called the Shiva-Gītā- the knowledge of Brahman, the science of Yoga, the dialogue between Shri Shiva and Rāghava, ends the second discourse named 'The instruction in dispassion.'

अथ तृतीयोऽध्यायः

विरजादीक्षानिरूपणम्

अगस्त्य उवाच ।

न गृह्णाति वचः पथ्यं कामक्रोधादिपीडितः ।
हितं न रोचते तस्य मुमूर्षोरिव भेषजम् ॥ १ ॥

मध्येसमुद्रं या नीता सीता दैत्येन मायिना ।
आयास्यति नरश्रेष्ठ सा कथं तव सन्निधिम् ॥ २ ॥

बध्यन्ते देवताः सर्वा द्वारि मर्कटयूथवत् ।
किं च चामरधारिण्यो यस्य सन्ति सुराङ्गनाः ॥ ३ ॥

भुङ्क्ते त्रिलोकीमखिलां यः शम्भुवरदर्पितः ।
निष्कण्टकं तस्य जयः कथं तव भविष्यति ॥ ४ ॥

इन्द्रजिन्नाम पुत्रो यस्तस्यास्तीश-वरोद्धतः ।
तस्याग्रे सङ्गरे देवा बहुवारं पलायिताः ॥ ५ ॥

Third Discourse.

The description of the Virajā Initiation

Agastya said:

1. The one distressed by desire, anger and the rest,
Does not accept words that beneficial be,
He does not like that, which is helpful to him,
Like a man, desiring death, rejects a remedy.
2. Sitā was, by that deceitful demon,
To the ocean's centre, carried away,
Then how can she, O Best among men,
Come now into your presence, pray?
3. Like a troop of monkeys that are bound,
The gods at his door, they keep an eye,
And what can be said of the celestial damsels,
Who with Chāmars* in hand, serve him nigh!
4. Favoured with boons from Shambhu,
He enjoys pleasures of all the worlds three,
Then how can you attain victory over him
Without any difficulty?
5. Whose son is named Indrajit-
As a result of The Lord's boon he has come to be!
The gods, when faced with him in battle,
Have run away on occasion oh so many....

**Chāmars: Plumes made of yak tails.*

कुम्भकर्णाह्वयो भ्राता यस्यास्ति सुरसूदनः ।
अन्यो दिव्यास्त्रसंयुक्तश्चिरजीवी विभीषणः ॥ ६ ॥

दुर्गं यस्यास्ति लङ्काख्यं दुर्जेयं देवदानवैः ।
चतुरङ्गबलं यस्य वर्तते कोटिसङ्घचया ।
एकाकिना त्वया जेयः स कथं नृपनन्दन ॥ ७ ॥

आकाङ्क्षते करे धर्तुं बालश्चन्द्रमसं यथा ।
तथा त्वं काममोहेन जयं तस्याभिवाञ्छसि ॥ ८ ॥

श्रीराम उवाच ।

क्षत्रियोऽहं मुनिश्रेष्ठ भार्या मे रक्षसा हता ।
यदि तं न निहन्मयाशु जीवने मेऽस्ति किं फलम् ॥ ९ ॥

अतस्ते तत्त्वबोधेन न मे किञ्चित्प्रयोजनम् ।
कामक्रोधादयः सर्वे दहन्त्येते तनुं मम ।
अहङ्कारोऽपि मे नित्यं जीवनं हन्तुमुद्यतः ॥ १० ॥

हतायां निजकान्तायां शत्रुणाऽवमतस्य वा ।
यस्य तत्त्वबुभुत्सा स्यात् स लोके पुरुषाधमः ॥ ११ ॥

-
6. Whose brother is named Kumbhakarṇa -
And many a god has he annihilated!
The other one, Vibhishana, is endowed with
Weapons divine and is long-lived.
 7. Whose empire, known as Lankā, is inaccessible,
Unconquerable by gods and demons too,
Whose army is of many divisions,
Number a crore, those divisions do!
O Son of a King, single-handedly,
How can he be conquered by you?
 8. Like a child who desires to hold the moon,
And in his hand he wants it to be,
Similarly, deluded by desire,
Over him you wish to attain victory.

Shrī Rāma said:

9. I am a Kshatriya, O Great Sage,
The demon has carried away my wife,
If very soon I do not kill him,
Then of what consequence is my Kshatriya life?
 10. Therefore your instruction on Reality,
Is of no use at all to me,
Desire, anger and all the rest
Do indeed burn my body,
To end this unbearable life-condition,
My ego labours continuously.
 11. When one's wife has been carried away
Or when one is humiliated by one's enemy,
Forsaking action, if he should desire knowledge,
In this world, he would, a despicable man be.
-

तस्मात् तस्य वधोपायं लङ्घयित्वाम्बुधिं रणे ।
 ब्रूहि मे मुनिशार्दूल त्वत्तो नान्योऽस्ति मे गुरुः ॥ १२ ॥

अगस्त्य उवाच ।

एवं चेच्छरणं याहि पार्वतीपतिमव्ययम् ।
 स चेतप्रसन्नो भगवान्वाञ्छितार्थं प्रयच्छति ॥ १३ ॥

देवैरजेयः शक्राद्यैर्हरिणा ब्रह्मणापि वा ।
 स ते वध्यः कथं वा स्याच्छङ्करानुग्रहं विना ॥ १४ ॥

अतस्त्वां दीक्षायिष्यामि विरजामार्गमाश्रितः ।
 तेन मार्गेण मर्त्यत्वं हित्वा तेजोमयो भव ॥ १५ ॥

येन हत्वा रणे शत्रून्सर्वान्कामानवाप्स्यसि ।
 भुक्त्वा भूमण्डलं चान्ते शिवसायुज्यमाप्स्यसि ॥ १६ ॥

सूत उवाच ।

अथ प्रणम्य रामस्तं दण्डवन्मुनिसत्तमम् ।
 उवाच दुःखनिर्मुक्तः प्रहृष्टेनान्तरात्मना ॥ १७ ॥

-
12. Therefore, crossing the ocean, how may I
Engage him in war and cause his annihilation?
Reveal to me the strategy, O Tiger amongst Sages,
For other than you, my Guru there is none.

Agastya said:

13. If this be your conviction, then you must go,
And take refuge in that Eternal Lord of Pārvatī,
If He, that Auspicious Lord, be pleased with you,
Then all that you desire, bestow will He.
14. Unconquerable by the gods, Indra and the rest,
By Hari and Brahmā too, invincible,
To destroy him without Shankara's grace,
Could it ever be possible?
15. I, who follow the Path of Virajā,
Will therefore now initiate you,
Destroying mortality, be splendour endowed,
When that same path you pursue....
16. By which, your enemy would in combat be killed,
All that you desire, you will attain,
And having enjoyed the pleasures of the world,
A union with Shiva will you gain.

Sūta said:

17. Thereafter, Rāma prostrated before
That sage who amongst all is supreme,
And free from pain, he now spoke,
His inner-self with joy did beam!
-

श्रीराम उवाच ।

कृतार्थोऽहं मुने जातो वाञ्छितार्थो ममागतः ।
पीताम्बुधिः प्रसन्नस्त्वं यदि मे किमु दुर्लभम् ।
अतस्त्वं विरजां दीक्षां ब्रूहि मे मुनिसत्तम ॥ १८ ॥

अगस्त्य उवाच ।

शुक्लपक्षे चतुर्दश्यामष्टम्यां वा विशेषतः ।
एकादश्यां सोमवारे आर्द्रायां वा समारभेत् ॥ १९ ॥

यं वाममाहुर्यं रुद्रं शाश्वतं परमेश्वरम् ।
परात्परं परञ्चाहुः परात्परतरं शिवम् ।
ब्रह्मणो जनकं विष्णोर्वहेर्वायोः सदाशिवम् ॥ २० ॥

ध्यात्वाग्निनाऽवसथ्याग्निं विशोध्य च पृथक्पृथक् ।
पञ्चभूतानि संयम्य ध्यात्वा गुणविधिक्रमात् ॥ २१ ॥

मात्राः पञ्च चतस्रश्च त्रिमात्रा द्विस्ततः परम् ।
एकमात्रममात्रं हि द्वादशान्तव्यवस्थितम् ॥ २२ ॥

Shrī Rāma said:

18. O Sage, fulfilled and content am I,
What I desire, has come to me!
If you, the ocean-quaffer, with me be pleased,
Then would I encounter difficulty?
Therefore, in the Virajā Initiation,
Instruct me, O Most excellent Muni*!

Agastya said:

19. This practice should begin in the bright fortnight,
Especially on the fourteenth or the eighth day,
Or on the eleventh day, or on a Monday,
Or when the star Ārdrā's influence is underway.
20. The One known as Vāma and as Rudra,
The Eternal One, Parameshvara,
Known as Supreme, the One higher than Supreme,
Even higher than that - The Auspicious Shiva,
The creator of Brahmā, Vishṇu and Fire,
And Wind as well- Sadāshiva...
21. Meditating on Him; then with the Fire,**
Invoking the fire within and purifying separately
The five elements and then having composed oneself,
Meditating upon their qualities sequentially...
22. Endowed with the Tanmātrās*** as they are...
Five, four, three, two and then subsequently,
The One Tanmātrā and the Amātrā, the immeasurable
Which as the Dvadashānta, does renowned be,

*Muni : Sage. **Fire : Invoking the seed-mantra Ram.

***Tanmātrā : the inner invisible faculties of sensory perception of vision, touch, smell, hearing and taste.

स्थित्यां स्थाप्यामृतो भूत्वा व्रतं पाशुपतं चरेत् ।
इदं व्रतं पाशुपतं कथयिष्ये समासतः ॥ २३ ॥

प्रातरेवन्तु सङ्कल्प्य निधायग्रिं स्वशाखया ।
उपोषितः शुचिः स्नातः शुक्लाम्बरधरः स्वयम् ॥ २४ ॥

शुक्लयज्ञोपवीतश्च शुक्लमाल्यानुलेपनः ।
जुहुयाद् विरजामन्त्रैः प्राणापानादिभिस्ततः ॥ २५ ॥

अनुवाकान्तमेकाग्रः समिधाज्यचरून्पृथक् ।
आत्मन्यग्रिं समारोप्य याते अग्रेति मन्त्रतः ॥ २६ ॥

भस्मादायाग्रिरित्याद्यैर्विमृज्याङ्गानि संस्पृशेत् ।
भस्मच्छत्रो भवेद्विद्वान्महापातकसम्भवैः ॥ २७ ॥

पापैर्विमुच्यते सत्यमुच्यते च न संशयः ।
अग्रिवीर्यं यतो भस्म वीर्यवान्भस्मसंयुतः ॥ २८ ॥

-
23. Placing the mind in that state and nectar-suffused,
That Pāshupata Rite should be carried out,
Of this Pāshupata Observance,
In a concise form, I shall speak about.

 24. In the morning alone, resolving to perform the rite;
In accordance to one's spiritual line, setting up the fire,
The one who has fasted and is pure and bathed,
And dressed, clad, in white attire,

 25. Donning the white Brāhmanical thread,
And wreaths of flowers of white hue;
He should sacrifice with the Virajā mantras.
The breaths- in and outgoing and others thereafter too...

 26. Offering those breaths in the self's Fire,
While reciting those mantras and focused completely.
Separately offering wood, ghee and oblations*
In the sacrificial fire. Then, with 'Yāte Agni...'

 27. Receiving the ash. Then with 'Agniriti ' and the rest,
He should anoint parts of his body with his touch,
The ash-clad one becomes wise; and those heinous crimes
That arise and cause his downfall and such...

 28. Those sins, he is liberated from,
This is true and uncertainty there is none
Since ash is the Energy of Fire,
Courageous becomes the ash-endowed one.

**Oblation of rice, barley pulse boiled with milk and butter to offer to gods and manes.*

भस्मस्नानरतो विप्रो भस्मशायी जितेन्द्रियः ।
सर्वपापविनिर्मुक्तः शिवसायुज्यमाप्नुयात् ॥ २९ ॥

एवं कुरु महाभाग शिवनामसहस्रकम् ।
इदं तु सम्प्रदास्यामि तेन सर्वार्थमाप्स्यसि ॥ ३० ॥

सूत उवाच ।

इत्युक्त्वा प्रददौ तस्मै शिवनामसहस्रकम् ।
वेदसाराभिधं नित्यं शिवप्रत्यक्षकारकम् ॥ ३१ ॥

उक्तं च तेन राम त्वं जप नित्यं दिवानिशम् ।
ततः प्रसन्नो भगवान्महापाशुपतास्त्रकम् ।
तुभ्यं दास्यति तेन त्वं शत्रून्हत्वाऽप्यसि प्रियाम् ॥ ३२ ॥

तस्यैवास्त्रस्य माहात्म्यात्समुद्रं शोषयिष्यसि ।
संहारकाले जगतामस्त्रं तत्पार्वतीपतेः ॥ ३३ ॥

तदलाभे दानवानां जयस्तव सुदुर्लभः ।
तस्माल्लब्धुं तदेवास्त्रं शरणं याहि शङ्करम् ॥ ३४ ॥

॥ इति श्री पद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे विरजादीक्षानिरूपणं नाम तृतीयोऽध्यायः ॥

-
29. The wise one devoted to bathing in ash,
Resting on ash, his senses in rein,
He is freed from each and every sin,
And a oneness with Shiva does he obtain.
30. O Illustrious One, in this manner,
Shiva's thousand names, recite must you.
I shall reveal it all, (knowing) which,
You will obtain its efficacy too.

Sūta said:

31. Having said this, Agastya gave to him,
The Vedas' essence, their Eternal manifestation-
Shiva's thousand names, the very cause for
Shiva's tangible materialization.
32. And then said: With that, always, O Rāma,
Day and night, those names do reiterate,
Because of which the Pleased Auspicious One,
Will bestow the missile Pāshupata so Great,
By that missile presented, you certainly will
Destroy your enemies and your beloved, locate.
33. By the greatness of that missile alone,
You can cause the ocean to dry out,
Pārvatī's Lord uses the same missile,
When involved in the worlds' rout.
34. Without it, it would be most difficult,
For you, a victory, over demons to win,
Therefore, to obtain that very same missile,
Go to Shiva and seek refuge in Him.

Thus in the Auspicious Padma-Purāṇa, in the Upanishad called the Shiva-Gītā- the knowledge of Brahman, the science of Yoga, the dialogue between Shrī Shiva and Rāghava, ends the third discourse named 'The description of the Virajā Initiation.'

अथ चतुर्थोऽध्यायः

शिवप्रादुर्भावाख्यः

सूत उवाच ।

एवमुक्त्वा मुनिश्रेष्ठे गते तस्मिन्निजाश्रमम् ।

अथ रामगिरौ रामः पुण्ये गोदावरीतटे ॥ १ ॥

शिवलिङ्ग प्रतिष्ठाप्य कृत्वा दीक्षां यथाविधि ।

भूतिभूषितसर्वाङ्गो रुद्राक्षाभरणैर्युतः ॥ २ ॥

अभिषिच्य जलैः पुण्यैर्गौतमीसिन्धुसम्भवैः ।

अर्चयित्वा वन्यपुष्पैस्तद्वद् वन्यफलैरपि ॥ ३ ॥

भस्मच्छत्रो भस्मशायी व्याघ्रचर्मासने स्थितः ।

नाम्नां सहस्रं प्रजपन्नक्तं दिवमनन्यधीः ॥ ४ ॥

मासमेकं फलाहारो मासं पर्णाशनः स्थितः ।

मासमेकं जलाहारो मासं च पवनाशनः ॥ ५ ॥

Fourth Discourse

The manifestation of Shiva

Sūta said:

1. Having spoken thus, the great sage,
Went back to his abode, his own āshrama,
Thereafter in the holy place of Rāmagiri,
On the banks of the Godāvārī, did Rāma...
 2. Consecrate the Shiva-linga and having done that,
He performed the Dīkshā, as is done correctly,
His entire body adorned with ash,
With the Rudrākshas, decorated was he.
 3. Having bathed the linga with the sacred waters,
Borne from the river named Goutamī,
Having worshipped Him with wild flowers and
With forest-fruits, in a manner similarly,
 4. Enveloped with ash, resting on ash,
Sitting on a seat made of tiger skin,
With a mind on no other, night and day,
He recited the thousand names within.
 5. In the first month, he ate just fruits,
In the second month, leaves were his fare,
In the next, he drank water alone,
And in the month after, lived only on air.
-

शान्तो दान्तः प्रसन्नात्मा ध्यायन्नेवं महेश्वरम् ।
हृत्पङ्कजे समासीनमुमादेहार्धधारिणम् ॥ ६ ॥

चतुर्भुजं त्रिनयनं विद्युत्पिङ्गजटाधरम् ।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसुशीतलम् ॥ ७ ॥

सर्वाभरणसंयुक्तं नागयज्ञोपवीतिनम् ।
व्याघ्रचर्माम्बरधरं वरदाभयधारिणम् ॥ ८ ॥

व्याघ्रचर्मोत्तरीयं च सुरासुरनमस्कृतम् ।
पञ्चवक्त्रं चन्द्रमौलिं त्रिशूलडमरूधरम् ॥ ९ ॥

नित्यञ्च शाश्वतं शुद्धं ध्रुवमक्षरमव्ययम् ।
एवं नित्यम्प्रजपतो गतं मासचतुष्टयम् ॥ १० ॥

अथ जातो महानादः प्रलयाम्बुदभीषणः ।
समुद्रमथनोद्भूतमन्दरावनिभृद्ध्वनिः ॥ ११ ॥

-
6. Peaceful, self-restrained, that cheerful soul,
In a balanced posture, meditated thus,
On the Lord, one-half of who is Umā,
On that Great Lord, in his heart-lotus....

 7. As four-armed, as the One with three eyes,
Like lightning His matted hair, burnished and tawny
Shining like a crore of suns did He blaze, but
With the coolness of a crore of moons was He!

 8. As the One endowed with all ornaments,
With a serpent for His sacred thread,
Clad in tiger skin, with gestures depicting
The giving of boons and the removal of dread....

 9. As the One whose upper garment is a tiger skin;
By the gods and demons venerated too,
As the Five-faced One; the moon on His head,
Holding the trident, Trishūl and the drum, Damarū.

 10. As the Eternal, the Everlasting and Pure,
Constant, Imperishable and the Unchanging One,
In this manner, continuously meditating on Him,
Four months went by and thus were done.

 11. As frightful as thundering clouds during Destruction,
A tremendous sound was then discerned,
As the sound that arose when the Mandara mountain
Was dropped into the ocean when it had to be churned...
-

रुद्रबाणाग्निसन्दीप्तभ्रश्यत्त्रिपुरविभ्रमः ।
तमाकर्ण्यथ सम्भ्रान्तो यावत्पश्यति पुष्करम् ॥ १२ ॥

तावदेव महातेजो रामस्यासीत्पुरो द्विजाः ।
तेजसा तेन सम्भ्रान्तो नापश्यत्स दिशो दश ॥ १३ ॥

अन्धीकृतेक्षणस्तूर्णं मोहं यातो नृपात्मजः ।
विचिन्त्य तर्कयामास दैत्यमायां द्विजेश्वराः ॥ १४ ॥

अथोत्थाय महावीरः सज्जं कृत्वा स्वकं धनुः ।
अविध्यन्निशितैर्बाणैर्दिव्यास्त्रैरभिमन्त्रितैः ॥ १५ ॥

आग्रेयं वारुणं सौम्यं मोहनं सौरपावकं ।
विष्णुचक्रं महाचक्रं कालचक्रं च वैष्णवम् ॥ १६ ॥

रौद्रं पाशुपतं ब्राह्मं कौबेरं कुलिशानिलम् ।
भार्गवादिबहुन्यस्त्राप्ययं प्रायुङ्क्त राघवः ॥ १७ ॥

-
12. As the sound of the fiery Rudra's arrows which fall,
When the asuras' three cities were to destruction brought,
Hearing which Rāma was most agitated,
And as he saw omens which he inauspicious thought,
 13. At that instant, a most brilliant light,
Manifested before Rama, O Ones so wise!
By that, bewildered and blinded,
The ten directions were concealed from his eyes.
 14. Blinded for moments, very quickly he was,
That King's son, brought to delusion,
O Lords amongst the wise, he thought and then
Concluded that this was a Demonic illusion.
 15. Thereafter, the great valiant one arose,
And having prepared his own bow,
Released arrows strengthened by
Divine missiles and mantras also...
 16. Āgneya, Vāruṇa, Soumya and,
Mohana and Sourpāvaka,
Vishṇuchakra, Mahāchakra,
Kālachakra and Vaishṇava,
 17. Roudra, Pāshupata and Brāhma,
Koubera and Kulishānila,
Bhārgava and many other missiles,
Were used by Rāghava.
-

तस्मिंस्तेजसि शस्त्राणि चास्त्राप्यस्य महिपतेः ।
विलीनानि महाभ्रस्य करका इव नीरधौ ॥ १८ ॥

ततः क्षणेन जज्वाल धनुस्तस्य कराच्च्युतम् ।
तूणीरं चाङ्गुलित्राणं गोधिकापि महीपतेः ॥ १९ ॥

तद्दृष्ट्वा लक्ष्मणो भीतः पपात भुवि मूर्च्छितः ।
अथाकिञ्चित्करो रामो जानुभ्यामवनिं गतः ॥ २० ॥

मीलिताक्षो भयाविष्टः शङ्करं शरणं गतः ।
स्वरेणाप्युच्चरन्नुच्चैः शम्भोर्नामसहस्रकम् ॥ २१ ॥

शिवं च दण्डवद्भूमौ प्रणनाम पुनः पुनः ।
पुनश्च पूर्वच्चासीच्छब्दो दिङ्मण्डलं ग्रसन् ॥ २२ ॥

चचाल वसुधा घोरं पर्वताश्च चकम्पिरे ।
ततः क्षणेन शीतांशुशीतलं तेज आपतत् ॥ २३ ॥

-
18. The weapons and missiles of the ruler of the Earth,
Disappeared into that light completely,
Just as hail-stones, born of clouds so dense,
Vanish, when they enter into the sea.
19. In the next instant, his bow was ablaze,
That bow did fall from his hand,
The same happened to that Earth-ruler's quiver,
To his arm-guard, and to his finger-guard-band.
20. Seeing that, the frightened Lakshmaṇa,
Onto the ground, unconscious did fall,
Then Rāma fell on his knees to the earth,
Unable to do anything at all.
21. He surrendered to the Doer of Auspiciousness,
As he shut his eyes, fear his shroud,
And then the thousand names of Shiva,
He recited in a voice most loud.
22. Prostrating to the Auspicious One,
Time and again, he fell to the ground.
And once again, as before, a tremendous din,
Swallowed the directions all around.
23. Tremendously agitated was the Earth,
The mountains began to tremble so,
At that instant, rays of light descended,
As cool as the Moon's radiant glow.
-

उन्मीलिताक्षो रामस्तु यावदेतत्प्रपश्यति ।
तावद्दर्शं वृषभं सर्वालङ्कारसंयुतम् ॥ २४ ॥

पीयूषमथनोद्भूतनवनीतस्य पिण्डवत् ।
प्रोतस्वर्णं मरकतच्छायशृङ्गद्वयाञ्चितम् ॥ २५ ॥

नीलरत्नेक्षणं ह्रस्वकण्ठकम्बलभूषितम् ।
रत्नपल्याणसंयुक्तं निबद्धं श्वेतचामरैः ॥ २६ ॥

घण्टिकाघर्घरीशब्दैः पूरयन्तं दिशो दश ।
तत्रासीनं महादेव शुद्धस्फटिकविग्रहम् ॥ २७ ॥

कोटिसूर्यप्रतीकाशं कोटिशीतांशुशीतलम् ।
व्याघ्रचर्माम्बरधरं नागयज्ञोपवीतिनम् ॥ २८ ॥

सर्वालङ्कारसंयुक्तं विद्युत्पिङ्गजटाधरम् ।
नीलकण्ठं व्याघ्रचर्मोत्तरीयं चन्द्रशेखरम् ॥ २९ ॥

24. Then did Rāma, open his eyes,
And when he could see eventually,
It was then that he discerned a bull,
With every ornament, adorned was he.
25. His form was like the butter that arose,
When, for nectar, the churning took place,
His two horns, handsome and curved,
Were set with emeralds and with gold, laced.
26. Like delicate sapphires, were his eyes,
Adorning his neck, a mane did ride,
His saddle was endowed with several gems,
Bound with white plumes on either side.
27. The gurgling sound of his tinkling bell,
All ten directions did it permeate,
There then was seated an image crystal-pure,
Mahādeva, the Lord most Great.
28. He blazed radiantly like a crore of Suns!
And like a crore of moons, cool every ray,
Clad in an attire of tiger skin,
As His sacred thread, a serpent lay.
29. Adorned He was with all ornaments,
Matted hair like lightning- burnished gold!
Blue-throated, a tiger skin for upper garment,
The Moon on His head, did He hold.
-

नानाविधायुधोद्भासिदशबाहुं त्रिलोचनम् ।
युवानं पुरुषश्रेष्ठं सच्चिदानन्दविग्रहम् ॥ ३० ॥

तत्रैव च सुखासीनां पूर्णचन्द्रनिभाननाम् ।
नीलेन्दीवरदामाभामुद्यन्मरकतप्रभाम् ॥ ३१ ॥

मुक्ताभरणसंयुक्तां रात्रिन्ताराञ्चितामिव ।
विन्ध्यक्षितिधरोत्तुङ्गकुचभारभरालसाम् ॥ ३२ ॥

सदसत्संशयाविष्टमध्यदेशान्तरां वराम् ।
दिव्याभरणसंयुक्तां दिव्यगन्धानुलेपनाम् ॥ ३३ ॥

दिव्यमाल्याम्बरधरां नीलेन्दीवरलोचनाम् ।
अलकोद्भासिवदनां ताम्बूलग्रासशोभिताम् ॥ ३४ ॥

शिवालिङ्गनसञ्जातपुलकोद्भासिविग्रहाम् ।
सच्चिदानन्दरूपाढ्यां जगन्मातरमम्बिकाम् ।
सौन्दर्यसारसन्दोहां ददर्श रघुनन्दनः ॥ ३५ ॥

-
30. His ten arms held weapons diverse,
Adorned He was with eyes three,
Youthful, the Person Supreme, and the epitome of...
Existence, Pure Consciousness and Bliss was He.
31. There too, seated in the Lotus posture,
As the full Moon, Her face so fair!
She shone like a wreath of lotuses blue,
As radiant as emeralds just laid bare,
32. Bejeweled She was with ornaments of pearls,
As lovely as the star-bedecked night!
Bent She was, bearing the weight of Her breasts-
High like Vindhya peaks, to the sight.
33. 'Is it there, or is it not,' such was the doubt,
That enveloped the existence of Her tiny waist,
Endowed She was with radiant ornaments,
And anointed with divine sandalwood paste.
34. She was adorned with divine wreaths,
Her eyes were like lotuses blue,
Her tresses curled over Her face,
Her mouth held betel nuts, thus decorated too.
35. From being held in Shiva's embrace,
Her body-hair was erect, full of joy was She!
The image of Existence, Bliss and Consciousness,
The World-Mother, Ambikā She be,
The Delight of Raghu's clan saw,
That form which imbibed the essence of beauty.
-

स्वस्ववाहनसंयुक्तान्नानायुधलसत्करान् ।
बृहद्रथन्तरादीनि सामानि परिगायतः ॥ ३६ ॥

स्वस्वकान्तासमायुक्तान् दिक्पालान्परितः स्थितान् ।
अग्रगं गरुडारूढं शङ्खचक्रगदाधरम् ॥ ३७ ॥

कालाम्बुदप्रतीकाशं विद्युत्कान्त्या श्रिया युतम् ।
जपन्तमेकमनसा रुद्राध्यायं जनार्दनम् ॥ ३८ ॥

पश्चाच्चतुर्मुखं देवं ब्रह्माणं हंसवाहनम् ।
चतुर्वक्त्रैश्चतुर्वेदरुद्रसूक्तैर्महेश्वरम् ।
स्तुवन्तं भारतीयुक्तं दीर्घकूर्चं जटाधरम् ॥ ३९ ॥

अथर्वशिरसा देवं स्तुवन्तं मुनिमण्डलम् ।
गङ्गादितटिनीयुक्तमम्बुधिं नीलविग्रहम् ॥ ४० ॥

श्वेताश्वतरमन्त्रेण स्तुवन्तं गिरिजापतिम् ।
अनन्तादिमहानागान्कैलासगिरिसन्निभान् ॥ ४१ ॥

-
36. Mounted on their own vehicles,
In their hands, shone weapons many and diverse,
All around they stood singing,
Great Rathantara and the rest- the Sāma verse....
37. Accompanied they were by their wives,
The guardians of the directions, all around stood thus,
And foremost, mounted on the eagle Garuda,
Was Viṣṇu with conch, mace and discus...
38. He was as luminous as a dark cloud,
As radiant as lightning was Shriyā by His side,
Reciting His names with a focused mind,
Thus meditating on Rudra, did Janārdana abide.
39. Behind Him, Brahmā, the Four-faced Lord,
Atop his vehicle, the swan was He,
With the four Vedas, the Rudras and Sūktas.
With His four faces, He extolled the Lord Mighty,
Thus stood the long-bearded and matted-haired One
Accompanied by His wife, Bhārati ,
40. With the mantras of the Atharvashiras,
The Lord was eulogized by the Sage-constellation,
And accompanied by Gangā and the other rivers,
Was the personification of blue, the Mighty Ocean.
41. Praised, with the mantra, Shvetāshvatara,
Was the Lord of the Mountain's child- Girijāpati.
And the Great Serpents, Ananta and the rest,
Appeared as Mount-Kailāsa, tall and lofty...
-

कैवल्योपनिषत्पाठान्मणिरत्नविभूषितान् ।
सुवर्णवेत्रहस्ताढ्यं नन्दिनं पुरतः स्थितम् ॥ ४२ ॥

दक्षिणे मूषकारूढं गणेशं पर्वतोपमम् ।
मयूरवाहनारूढमुत्तरे षण्मुखं तथा ॥ ४३ ॥

महाकालं च चण्डेशं पार्श्वयोर्भीषणाकृतिम् ।
कालाग्निरुद्रं दूरस्थं ज्वलद्वावाग्निसन्निभम् ॥ ४४ ॥

त्रिपादं कुटिलाकारं नटद्भृङ्गिरिटिं पुनः ।
नानाविकारवदनान्कोटिशः प्रमथाधिपान् ॥ ४५ ॥

नानावाहनसंयुक्तं परितो मातृमण्डलम् ।
पञ्चाक्षरीजपासक्तान्सिद्धविद्याधरादिकान् ॥ ४६ ॥

दिव्यरुद्रकगीतानी गायत्किन्नरवृन्दकम् ।
तत्र त्रैयम्बकं मन्त्रं जपद्द्विजकदम्बकम् ॥ ४७ ॥

42. They sang the Kailvalyopanishada,
Precious gems and stones, their forms did hold!
And Nandi who stood before the Lord,
Carried in his hand, a staff of gold.
43. To the Lord's south, atop a mouse,
Was Gaṇesh, as massive as a mountain,
And to the Lord's north, atop a peacock,
Was Kārtikeya, the Six-faced One.
44. On either side, were Mahākāla and Chaṇdesha,
Striking terror in every heart!
And resembling the blazing forest-fire,
Kālāgni-Rudra stood slightly apart.
45. Of twisted body and three feet,
Bringiriti over there did dance,
And the crores of Tormentor-chiefs,
With distorted faces, did also prance.
46. Accompanied by their various vehicles,
The group of Mothers, all around did be,
And those endowed with knowledge actualized,
In the five-syllable mantra were engrossed deeply.
47. The assembly of the horse-faced Kinnaras...
The divine Rudraka verses did it sing,
And the twice-born-congregation, the Tryambaka-mantra,
Repeatedly to mind did bring.
-

गायन्तं वीणया गीतं नृत्यन्तं नारदं दिवि ।
नृत्यतो नाट्यनृत्येन रम्भादीनप्सरोगणान् ॥ ४८ ॥

गायच्चित्ररथादीनां गन्धर्वाणां कदम्बकम् ।
कम्बलाश्वतरौ शम्भुकर्णकुण्डलतां गतौ ॥ ४९ ॥

गायन्तौ पन्नगौ गीतं कपालं कम्बलं तथा ।
एवं देवसभां दृष्ट्वा कृतार्थो रघुनन्दनः ॥ ५० ॥

हर्षगद्गदया वाचा स्तुवन् देवं महेश्वरम् ।
दिव्यनामसहस्रेण प्रणनाम पुनः पुनः ॥ ५१ ॥

॥ इति श्री पद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे शिवप्रादुर्भावाख्यश्वतुर्थोऽध्यायः ॥

-
48. Nārada sang and danced in the heavens,
To the accompaniment of his Viṇā,
And Rambhā and the host of celestial damsels,
Did frolic through dance and drama,
49. The Gandharva clan sang aloud-
Chitraratha and all the rest,
And the snakes, Kambala and Ashvatara,
At Shambhu's ears did coil and twist.
50. Two snakes sang songs as well...
Those two named Kapāla and Kambala,
Beholding the assembly of the gods,
Fulfilled was Raghunandana.
51. He praised the Lord Maheshvara,
With a voice shaking with ecstasy,
And reciting the divine thousand names
He paid homage repeatedly.

Thus in the Auspicious Padma-Purāṇa, in the Upanishad called the Shiva-Gītā- the knowledge of Brahman, the science of Yoga, the dialogue between Shri Shiva and Rāghava, ends the fourth discourse named 'The manifestation of Shiva.'

अथ पञ्चमोऽध्यायः

रामाय वरप्रदानम्

सूत उवाच ।

अथ प्रादुरभूत्तत्र हिरण्मयरथो महान् ।
अनेकदिव्यरत्नांशुकिर्मीरितदिगन्तरः ॥ १ ॥

नद्युपान्तिकपङ्काढ्यमहाचक्रचतुष्टयः ।
मुक्तातोरणसंयुक्तः श्वेतच्छत्रशतावृतः ॥ २ ॥

शुद्ध हेमखलीनाढ्यतुरङ्गगणसंयुतः ।
मुक्तावितानविलसदूर्ध्वदिव्यवृषध्वजः ॥ ३ ॥

मत्तवारणिकायुक्तः पट्टतल्पोपशोभितः ।
पारिजाततरुद्भूतपुष्पमालाभिरञ्चितः ॥ ४ ॥

मृगनाभिसमुद्भूतकस्तूरिमदपङ्किलः ।
कर्पूरागरुधूपोत्थगन्धाकृष्टमधुव्रतः ॥ ५ ॥

Fifth Discourse

Rāma receives boons

Sūta said:

1. Thereafter manifested before him,
 A golden chariot of immense size,
 The directions flooded with colourful rays,
 That from inlaid gems did arise.

 2. Fresh mud from the river bank,
 Caked the chariot's great wheels four,
 Festooned with garlands made of pearls,
 Hundreds of white umbrellas, it bore.

 3. The bits of the bridles were made of pure gold,
 And by that were the horses harnessed well,
 Its canopy was lustrously studded with pearls,
 And above, a bull-emblem on a flag did dwell.

 4. Intoxicated elephants adorned the silk
 Of the couches that in the chariot did be,
 And handsome was the chariot made by wreaths
 Of flowers born of the Pārijāt tree.

 5. The fragrance emanating from the Kasturi,
 Which in the navel of the musk-deer is found,
 And scents of camphor, sandalwood and incense
 Attracted bees and they danced around.
-

संवर्तघनघोषाढ्यो नानावाद्यसमन्वितः ।
वीणावेणुस्वनासक्तकिन्नरीगणसङ्कुलः ॥ ६ ॥

एवं दृष्ट्वा रथश्रेष्ठं वृषादुत्तीर्य शङ्करः ।
अम्बया सहितस्तत्र पट्टतल्पेऽविशत्तदा ॥ ७ ॥

नीराजनैः सुरस्त्रीणां श्वेतचामरचालनैः ।
दिव्यव्यजनवातैश्च प्रहृष्टो नीललोहितः ॥ ८ ॥

क्वणत्कङ्कणनिध्वानैर्मञ्जुमञ्जीरशिञ्जितैः ।
वीणावेणुस्वनैर्गीतैः पूर्णमासीज्जगत्त्रयम् ॥ ९ ॥

शुककेकिकुलारावैः श्वेतपारावतस्वनैः ।
उन्निद्रभूषाफणिनां दर्शनादेव बर्हिणः ।
ननृतुर्दर्शयन्तः स्वांश्चन्द्रकान्कोटिसङ्घयया ॥ १० ॥

प्रणमन्तं ततो राममुत्थाप्य वृषभध्वजः ।
आनिनाय रथं दिव्यं प्रहृष्टेनान्तरात्मना ॥ ११ ॥

6. Akin to thundering clouds during Dissolution,
The air was rent with the resonance of instruments diverse!
And in that music of those Viṇās and flutes,
The host of Kinnaras was completely immersed!
7. Shankara then from the bull did alight
Having beholden the chariot so mighty.
And then upon the chariot's silken couch,
Along with Ambā, sit did He.
8. The assembly of gods, waved the lights
And waved the plumes that were so white!
And with the breeze of waving fans,
Nīlahita* was filled with delight!
9. The jingle of their bangles and,
The tinkling of their anklets so sweet,
The music of Viṇās and flutes and songs,
The three worlds were with it, replete!
10. The cooing of the white turtle-doves,
The parrots' and the peacocks' cries,
Awakened the snakes and they raised their hoods,
The peacocks at this sight did rise
And danced and displayed their divided tails,
Studded with crores and crores of eyes.
11. Ensigned with the bull, the Lord Vrishabhadvaja,
Then lifted Rāma, who was prostrate,
And brought him into the chariot divine,
With a heart filled with elation great.

*Nīlahita : Shiva.

कमण्डलुजलैः स्वच्छैः स्वयमाचम्य यत्नतः ।
समाचाम्याथ पुरतः स्वाङ्के राममुपानयत् ॥ १२ ॥

अथ दिव्यं धनुस्तस्मै ददौ तूणीरमक्षयम् ।
महापाशुपतं नाम दिव्यमस्त्रं ददौ ततः ॥ १३ ॥

उक्तश्च तेन रामोऽपि सादरं चन्द्रमौलिना ।
जगन्नाशङ्करं रौद्रमुग्रमस्त्रमिदं नृप ॥ १४ ॥

अतो नेदं प्रयोक्तव्यं सामान्यसमरादिके ।
अन्यन्नास्ति प्रतिघातमेतस्य भुवनत्रये ॥ १५ ॥

तस्मात्प्राणात्यये राम प्रयोक्तव्यमुपस्थिते ।
अन्यदैवत्प्रयुक्तं तु जगत्सङ्क्षयकृद्भवेत् ॥ १६ ॥

अथाहूय सुरश्रेष्ठाँल्लोकपालान्महेश्वरः ।
उवाच परमप्रीतः स्वं स्वमस्त्रं प्रयच्छथ ॥ १७ ॥

-
12. Very diligently did He sip,
From His water-jar, the water clear,
Then having made Rāma drink as well,
Placed him on His lap and drew him near.

 13. Then He gave to him a divine bow,
And a quiver which could never run dry,
The divine missile 'Pāshupata',
Did He give to him, by and by.

 14. Then the Lord with the moon on His head,
To Rāma, most courteously did say,
O King, this missile powerful and fierce,
Causes the world's ruin in a terrible way,

 15. Therefore this should never be invoked,
In a war that is just common-place,
For nothing in the three worlds can ward it off,
There is nothing this missile cannot face.

 16. Only when one's life is at considerable risk,
O Rāma, should it be called upon,
If used at any other time,
The world's destruction would surely dawn.

 17. Then the Great Lord called to Him,
The excellent gods, the worlds' wellbeing who keep,
"Confer unto him your respective missiles!"-
He said to them with a love most deep.
-

राघवोऽयं च तैरस्त्रै रावणं निहनिष्यति ।
तस्मै देवैरवध्यत्वमिति दत्तो वरो मया ॥ १८ ॥

तस्माद्धानरतामेत्य भवन्तो युद्धदुर्मदाः ।
साहाय्यमस्य कुर्वन्तु तेन सुस्था भविष्यथ ॥ १९ ॥

तदाज्ञां शिरसाऽऽगृह्य सुराः प्राञ्जलयस्तथा ।
प्रणम्य चरणौ शम्भोः स्वं स्वमस्त्रं ददुर्मुदा ॥ २० ॥

नारायणास्त्रं दैत्यारिरैन्द्रमस्त्रं पुरन्दरः ।
ब्रह्मापि ब्रह्मदण्डास्त्रमाग्रेयास्त्रं धनञ्जयः ॥ २१ ॥

याम्यं यमोऽपि मोहास्त्रं रक्षोराजस्तथा ददौ ।
वरुणो वारुणं प्रादाद्वायव्यास्त्रं प्रभञ्जनः ॥ २२ ॥

कौबेरं च कुबेरोऽपि रौद्रमीशान एव च ।
सौरमस्त्रं ददौ सूर्यः सौम्यं सोमश्च पावकम् ।
विश्वेदेवा ददुस्तस्मै वसवो वासवाभिधम् ॥ २३ ॥

-
18. With these missiles will Rāvaṇa,
By Rāma be exterminated,
Rāvaṇa has been given a boon by Me,
'By the gods, you will never be annihilated.'
 19. Therefore assume the forms of monkeys,
And engaged in battle arrogantly,
Extend to him your cooperation, by which,
Assured will be your security.
 20. With folded palms did all the gods
Take to heart the Lord's command,
And touching the feet of the Auspicious One,
Their respective missiles to Rāma did hand.
 21. The demon-foe, Viṣṇu, gave the Nārāyaṇa missile,
And the Aindra missile was given by Purandara,
Brahmā gave the Brahmaṇḍāstra,
And the Āgneya missile, by Dhananjaya.
 22. The Yāmya was given by Yama,
The Demon-king, the Mohāstra which does beguile,
Varuṇa gave the Vāruṇa and
Prabhanjana bestowed the Vāyavya missile.
 23. Kubera gave the Koubera,
And Īshāna did confer the Roudra,
The Soura missile was given by the Sun,
The Moon, Soma, the missile Soumya,
Viṣhvedeva gave him the Pāvaka,
And the Vasus, the one named Vāsava.
-

अथ तुष्टः प्रणम्येशं रामो दशरथात्मजः ।
प्राञ्जलिः प्रणतो भूत्वा भक्तियुक्तो व्यजिज्ञपत् ॥ २४ ॥

श्रीराम उवाच ।

भगवन्मानुषेणैव नोल्लङ्घ्यो लवणाम्बुधिः ।
तत्र लङ्काभिधं दुर्गं दुर्जयं देवदानवैः ॥ २५ ॥

अनेककोटयस्तत्र राक्षसा बलवत्तराः ।
सर्वे स्वाध्यायनिरताः शिवभक्ता जितेन्द्रियाः ॥ २६ ॥

अनेकमायासंयुक्ता बुद्धिमन्तोऽग्निहोत्रिणः ।
कथमेकाकिना जेया मया भ्रात्रा च संयुगे ॥ २७ ॥

श्रीशिव उवाच ।

रावणस्य वधे राम रक्षसामपि मारणे ।
विचारो न त्वया कार्यस्तस्य कालोऽयमागतः ॥ २८ ॥

अधर्मे तु प्रवृत्तास्ते देवब्राह्मणपीडने ।
तस्मादायुःक्षयं यातं तेषां श्रीरपि सुव्रत ॥ २९ ॥

24. Thereafter Dasharatha's son Rāma,
Was pleased and to the Lord did pray...
He folded his palms and prostrated low,
And with great devotion did he say...

Shrī Rāma said,

25. The Ocean of salt cannot be traversed,
By a mere man, O Auspicious Lord,
Why, the famed Lankā is difficult to approach,
Or won over by either demon or god!
26. Several crores of demons live there,
Infused with unsurpassed energy,
Engrossed in scriptures is every one of them,
Sense-controlled and Shiva's devotee.
27. Endowed with several illusory powers,
They tend sacrificial fires and wise they be
How can I, single-handedly, triumph over them
With my brother alone for company?

Shrī Shiva said,

28. O Rāma, in the killing of Rāvaṇa,
And in the demons' annihilation,
Do not even spare a thought,
The time has come for their destruction!
29. They are intent on unrighteousness,
Brāhmaṇas and gods, do they torment!
O One of firm resolve, therefore,
Their lives and riches are to destruction sent.
-

राजस्त्रीलङ्घनासक्तं रावणं निहनिष्यसि ।
पापासक्तो रिपुर्जेतुः सुकरः समराङ्गणे ॥ ३० ॥

अधर्मे निरतः शत्रुर्भाग्येनैव हि लभ्यते ।
अधीतधर्मशास्त्रोऽपि सदा वेदरतोऽपि वा ।
विनाशकाले सम्प्राप्ते धर्ममार्गाच्च्युतो भवेत् ॥ ३१ ॥

पीड्यन्ते देवताः सर्वाः सततं येन पापिना ।
ब्राह्मणा ऋषयश्चैव तस्य नाशः स्वयं स्थितः ॥ ३२ ॥

किष्किन्धानगरे राम देवानामंशसम्भवाः ।
वानरा बहवो जाता दुर्जया बलवत्तराः ॥ ३३ ॥

साहाय्यं ते करिष्यन्ति तैर्बद्धा च पयोनिधिम् ।
अनेकशैलसम्बद्धे सेतौ यान्तु वलीमुखाः ॥ ३४ ॥

रावणं सगणं हत्वा तामानय निजां प्रियाम् ।
शस्त्रैर्युद्धे जयो यत्र तत्रास्त्राणि न योजयेत् ॥ ३५ ॥

-
30. You will kill Rāvaṇa definitely,
He dared to offend the wife of a king!
Victory in battle over a sinful foe,
Is very easily done, it is a simple thing.
31. An enemy full of unrighteousness,
Comes one's way quite providentially,
Even if he has studied the scriptures,
Or has delved in the Vedas intently,
When the time of destruction does arrive,
From the path of righteousness, fall does he.
32. The sinful one who at all times,
All the gods, he does torture,
As well as Brāhmaṇas and every sage,
His ruin stands before him for sure.
33. In the city of Kishkindhā, O Rāma,
Endowed with the gods' very essence,
Several monkeys have been born,
Impossible to defeat, and of strength immense.
34. All of them will help you to
Construct over the water-filled seas,
A bridge bound together with several rocks,
Over which shall travel the wrinkle-faced monkeys.
35. Kill Rāvaṇa along with his group,
And bring back your own loved one,
Do not use missiles where you can win
The battle with the use of a weapon.
-

निरस्त्रेष्वल्पशस्त्रेषु पलायनपरेषु च ।
अस्त्राणि मुञ्चन्दिव्यानि स्वयमेव विनश्यति ॥ ३६ ॥

अथवा किं बहूक्तेन मयैवोत्पादितं जगत् ।
मयैव पाल्येते नित्यं मया संहियतेऽपि च ॥ ३७ ॥

अहमेको जगन्मृत्युर्मृत्योरपि महीपते ।
ग्रसेऽहमेव सकलं जगदेतच्चराचरम् ॥ ३८ ॥

मम वक्त्रगताः सर्वे राक्षसा युद्धदुर्मदाः ।
निमित्तमात्रं त्वं भूयाः कीर्तिमाप्स्यसि सङ्गरे ॥ ३९ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे रामाय वरप्रदानं नाम पञ्चमोऽध्यायः ॥

36. If divine missiles were hurled towards
Those who have none or have weapons few,
Or towards those running from combat,
One's own destruction would surely ensue.
37. What more can I say but that,
By Me alone has the world been created,
I alone nourish it continuously,
And by Me is it annihilated.
38. I alone am the world's Death,
Death's Death too I am, O King,
I alone swallow the world whole...
Every animate and inanimate thing!
39. All these demons, arrogant in war,
Have already entered into My jaws,
Therefore be an instrument alone,
And in battle, receive applause.

*Thus in the Auspicious Padma-Purāṇa, in the Upanishad
called the Shiva-Gītā- the knowledge of Brahman, the science of
Yoga, the dialogue between Shri Shiva and Rāghava,
ends the fifth discourse named 'Rāma receives boons.'*

अथ षष्ठोऽध्यायः

विभूतियोगः

श्रीराम उवाच ।

भगवन्नत्र मे चित्रं महदेतत्प्रजायते ।

शुद्धस्फटिकसङ्काशस्त्रिनेत्रश्चन्द्रशेखरः ॥ १ ॥

मूर्तस्त्वां तु परिच्छिन्नाकृतिः पुरुषरूपधृक् ।

अम्बया सहितोऽत्रैव रमसे प्रमथैः सह ॥ २ ॥

त्वङ्कथं पञ्चभूतादिजगदेतच्चराचरम् ।

तद् ब्रूहि गिरिजाकान्त मयि तेऽनुग्रहो यदि ॥ ३ ॥

श्रीशिव उवाच ।

साधु पृष्टं महाभाग दुर्ज्ञेयममरैरपि ।

तत्प्रवक्ष्यामि ते भक्त्या ब्रह्मचर्येण सुव्रत ।

पारं यास्यस्यनायासाद् येन संसारनीरधेः ॥ ४ ॥

दृश्यन्ते पञ्चभूतानि येच लोकाश्चतुर्दश ।

समुद्राः सरितो देवा राक्षसा ऋषयस्तथा ॥ ५ ॥

Sixth Discourse

The Yoga of Divine Glories

Shrī Rāma said:

1. O Auspicious One, a tremendous wonder
Within me, does arise!
You appear before me, crystal pure,
With the Moon on Your head and with three eyes!
2. Your image is of limited form,
In the guise of a man, here You are!
And with the Mother and Your attendants,
You do enjoy all this by far!
3. Of this five-element-animate-inanimate-world,
How can You the catalyst be?
Reveal all this, O Mountain-Child's Lord,
If You should deign to be gracious to me.

Shrī Shiva said:

4. You ask a good question, O Illustrious One!
The gods find this difficult to comprehend too!
O Firm resolved One, I shall reveal all,
Because of your devotion and disciple-view.
By that, in a manner without any effort,
The ocean of Samsāra will be crossed by you.
 5. What is seen as these five elements,
And these worlds that number fourteen,
The seas and rivers and all the gods,
As well as the sages and demonic beings,
-

दृश्यन्ते यानि चान्यानि स्थावराणि चराणि च ।
गन्धर्वाः प्रमथा नागाः सर्वे ते मद्धिभूतयः ॥ ६ ॥

पुरा ब्रह्मादयो देवा द्रष्टुकामा ममाकृतिम् ।
मन्दरं प्रययुः सर्वे मम प्रियतरं गिरिम् ॥ ७ ॥

स्तुत्वा प्राञ्जलयो देवा मां तदा पुरतः स्थिताः ।
तान्दृष्ट्वाथ मया देवाँल्लीलाकुलितचेतसः ।
तेषामपहतं ज्ञानं ब्रह्मादीनां दिवोकसाम् ॥ ८ ॥

अथ तैऽपहतज्ञाना मामाहुः को भवानिति ।
अथाब्रवमहं देवानहमेव पुरातनः ॥ ९ ॥

आसम्प्रथममेवाहं वर्तामि च सुरेश्वराः ।
भविष्यामि च लोकेऽस्मिन्मत्तो नान्योऽस्ति कश्चन ॥ १० ॥

व्यतिरिक्तं च मत्तोऽस्ति नान्यत्किञ्चित्सुरेश्वराः ।
नित्योऽनित्योऽहमनघो ब्रह्मणां ब्रह्मणस्पतिः ॥ ११ ॥

-
6. What is seen as those that move not,
As well as those that animate be,
Gandharvas, Tormentors, and serpents,
All are manifestations of Me.

 7. Long ago Brahmā and the rest of the gods
My form did they desire to see,
And they all came to the Mandar Mount,
The mountain which is most dear to Me.

 8. Then all of them stood before Me
With folded palms, they tributes did pay,
Then seeing those gods and prompted by
A mind, full of life with play,
I captured the wisdom of Brahmā and the rest
Of the gods, and their perception was taken away.

 9. Then I was asked, "Who are You?"
By those whose judgment had from them run,
Thereafter I said to the gods,
"I am the most Ancient, the Primeval One.

 10. I existed earlier, I was the First,
O gods, in the present too do I reside,
I will exist in the future, in this world,
There is none but Me that does abide.

 11. O gods, there is not a single thing,
That does exist apart from Me,
The Constant, the Changing, the Sinless One,
The Lord of the Vedas and Brahmā too I be.
-

दक्षिणाञ्च उदञ्चोऽहं प्राञ्चः प्रत्यञ्च एव च ।
अधश्चोर्ध्वं च विदिशो दिशश्चाहं सुरेश्वराः ॥ १२ ॥

सावित्री चापि गायत्री स्त्री पुमानपुमानपि ।
त्रिष्टुब्जगत्यनुष्टुप् च पङ्क्तिश्छन्दस्त्रयीमयः ॥ १३ ॥

सत्योऽहं सर्वगः शान्तस्त्रेताग्रिगौरवं गुरुः ।
गौरहं गह्वरं चाहं द्यौरहं जगतां विभुः ॥ १४ ॥

ज्येष्ठः सर्वसुरश्रेष्ठो वर्षिष्ठोऽहमपाम्पतिः ।
आर्योऽहं भगवानीशस्तेजोऽहं चादिरप्यहम् ॥ १५ ॥

ऋग्वेदोऽहं यजुर्वेदः सामवेदोऽहमात्मभूः ।
अथर्वणश्च मन्त्रोहं तथा चाङ्गिरसो वरः ॥ १६ ॥

इतिहासपुराणानि कल्पोऽहं कल्पवानहम् ।
नाराशंसी च गाथाहं विद्योपनिषदोऽस्म्यहम् ॥ १७ ॥

-
12. I am the South, the North too I am,
I am the East as well as the West,
I am Above and I am Below,
And the directions in between, O gods best!

 13. I am the Mantras Sāvitrī and Gāyatrī,
Feminine, Masculine and Neuter I am as well,
The metres, Trishtup, Jagatī, Anushtup and Pankti,
Suffused with the Vedas, so do I dwell.

 14. I am Truth; Tranquility; everywhere do I go,
The sacrificial fire, Venerability, the Guru,
The words of the Guru, the impenetrable secret,
I exist as the Sky, the Lord of all the worlds too.

 15. I am the Eldest, Greater than all gods,
I am the Oldest, The Lord of the waters am I,
Highly esteemed, Prosperity endowed,
Luminous, as the origin of all, do I lie.

 16. I am the Rigveda and the Yajurveda,
I am the Sāma Veda, the Self-Born am I
I am the Mantras of the Atharva-veda,
I am the hymns of Angiras, exalted and high!

 17. I am history, the ancient sacred works,
The prescribed law, and the wisdom therein,
The knowledge that exits in the Upanishads,
The epic songs in praise of heroes and men.
-

श्लोकाः सूत्राणि चैवाहमनुव्याख्यानमेव च ।
व्याख्यानानि तथा विद्या इष्टं हुतमथाहुतिः ॥ १८ ॥

दत्तादत्तमयं लोकः परलोकोहमक्षरः ।
क्षरः सर्वाणि भूतानि दान्तिः शान्तिरहं खगः ॥ १९ ॥

गुह्योऽहं सर्ववेदेषु आरण्योऽहमजोऽप्यहम् ।
पुष्करं च पवित्रं च मध्यं चाहमतः परम् ॥ २० ॥

बहिश्चाहं तथा चान्तः पुरस्तादहमव्ययः ।
ज्योतिश्चाहं तमश्चाहं तन्मात्राणीन्द्रियाण्यहम् ॥ २१ ॥

बुद्धिश्चाहमहङ्कारो विषयाण्यहमेव हि ।
ब्रह्मा विष्णुर्महेशोऽहमुमा स्कन्दो विनायकः ॥ २२ ॥

इन्द्रोग्निश्च यमश्चाहं निरृतिर्वरुणोनिलः ।
कुबेरोहं तथेशानो भूर्भुवः स्वर्महर्जनः ॥ २३ ॥

-
18. I am the Shlokas and the brief aphorisms,
Of difficult texts, I am the further explanation,
I am the commentary of sacred texts,
The knowledge, the sacrificial rite and adored oblation.
19. The donation as well as what is received,
This world and that, the Imperishable I be,
The Perishable too, for I am all beings,
Sense-restraint, Mind-control, the Bird-Witness is Me.
20. The Unborn One; the forest-like profound secret,
That within all Vedas, hidden does lie,
Inauspicious planetary conjunctions, auspicious too,
I am the Focal Centre and therefore Supreme am I,
21. I am the Outside, the Inside as well,
I exist in front too, the Imperishable One am I
I am Radiance and I am Darkness,
The Tanmātrās and the senses am I.
22. I am the intellect and Egoism,
The objects of the senses, I am as well,
As Brahmā, Viṣṇu and Mahesha,
Umā, Skanda and Vināyaka, I dwell
23. Indra, Agni and Yama am I,
Niruti, Vāyu and Varuṇa,
Kubera am I and Īshāna as well,
Bhūhu, Bhuvaha, Svaha, Mahaha, Janaha,
-

तपः सत्यं च पृथिवी चापस्तेजोनिलोप्यहम् ।
आकाशोहं रविः सोमो नक्षत्राणि ग्रहास्तथा ॥ २४ ॥

प्राणः कालस्तथा मृत्युरमृतं भूतमप्यहम् ।
भव्यं भविष्यत्कृत्स्नं च विश्वं सर्वात्मकोप्यहम् ॥ २५ ॥

ओमादौ च तथा मध्ये भूर्भुवः स्वस्तथैव च ।
ततोऽहं विश्वरूपोऽस्मि शीर्षं च जपतां सदा ॥ २६ ॥

अशितं पायितं चाहं कृतं चाकृतमप्यहम् ।
परं चैवापरं चाहमहं सर्वपरायणः ॥ २७ ॥

अहं जगद्धितं दिव्यमक्षरं सूक्ष्ममप्यहम् ।
प्राजापत्यं पवित्रं च सौम्यमग्राह्यमग्रियम् ॥ २८ ॥

अहमेवोपसंहर्ता महाग्रासौजसां निधिः ।
हृदि यो देवतात्वेन प्राणत्वेन प्रतिष्ठितः ॥ २९ ॥

-
24. Tapaha and Satyam (the seven worlds),
Earth, Water, Fire and the Wind I be,
Space, Sun and the Moon,
Stars, planets and every luminous body.
25. The Life-breaths and Time as well,
Death, Immortality; the past am I,
That which should be, will be, the entire world,
As the Soul of all do I lie.
26. Therein do I take the Cosmic form
For those who recite the Gāyatrī continuously,
Beginning with Om, Bhurbhuvasvaha in the middle,
And the end which the Shīrsha-mantra doth be.
27. I am that which is eaten and which is drunk,
I am that which is done and not done,
That which is Supreme and that not so-
As the substratum of all, I am the One.
28. I am the support of the world, I am Divine,
The Subtle Cosmic Thread, the Imperishable,
The Yajnas relating to Prajāpati and the Moon,
The Foremost (Perceptible) and the Imperceptible.
29. Through wisdom I alone am the Destroyer,
I consume all - I am the treasure-house of luminosity!
This I do, established in the heart
As the essence of Life -Force and Divinity.
-

शिरश्चोत्तरतो यस्य पादौ दक्षिणतस्तथा ।
यश्च सर्वान्तरः साक्षादोङ्कारोऽहं त्रिमात्रकः ॥ ३० ॥

ऊर्ध्वं चोन्नामये यस्मादधश्चापनयाम्यहम् ।
तस्मादोङ्कार एवाहमेको नित्यः सनातनः ॥ ३१ ॥

ऋचो यजूंषि सामानि यो ब्रह्मा यज्ञकर्मणि ।
प्रणामये ब्राह्मणेभ्यस्तेनाहं प्रणवो मतः ॥ ३२ ॥

स्नेहो यथा मांसपिण्डं व्याप्नोति व्यापयत्यपि ।
सर्वाल्लोकानहं तद्वत्सर्वव्यापी ततोस्म्यहम् ॥ ३३ ॥

ब्रह्मा हरिश्च भगवानाद्यन्तं नोपलब्धवान् ।
ततोऽन्ये च सुरा यस्मादनन्तोऽहमितीरितः ॥ ३४ ॥

गर्भजन्मजरामृत्युसंसारभवसागरात् ।
तारयामि यतो भक्तं तस्मात्तारोऽहमीरितः ॥ ३५ ॥

30. I am the three-syllable Omkāra incarnate,
The head, the upper world, does it signify,
The feet constitute the lower worlds,
And the middle syllable, the middle world does imply.
31. As Omkāra I take one to the upper realms,
And I bring one to the lower (when Puṇya* is spent),
Therefore as Omkāra I alone am,
The Eternal and the One Constant.
32. The hymns of Yajna of the Rig and the Yajur,
And the Sāma are, to the Brāhmaṇas carried by Me,
For I become Brahmā and therefore,
I am known as 'Prajāpati'- the One who carries excellently.
33. Just as fat and body fluids permeate a being,
And with their presence, one is maintained,
Just so, as the All-pervading One, I exist,
And all the worlds are thus sustained.
34. My Origin and End have been pursued in vain,
By Brahmā and Bhagavān-Hari,
The same fate has befallen the other gods,
Therefore, as Ananta, the Limitless, I am known to be.
35. Through womb, birth, old age and death,
Through the world that is an Ocean, a deep sea...
I help the devoted to traverse it all,
I am therefore considered 'Tāra' the Saviour to be.

**Puṇya* : accumulated virtues resulting from good deeds done.

चतुर्विधेषु देहेषु जीवत्वेन वसाम्यहम् ।
सूक्ष्मो भूत्वा च हृद्देशे यत्तत्सूक्ष्मः प्रकीर्तितः ॥ ३६ ॥

महातमसि मग्रेभ्यो भक्तेभ्यो यत्प्रकाशये ।
विद्युद्वदतुलं रूपं तस्माद्वैद्युतमस्म्यहम् ॥ ३७ ॥

एक एव यतो लोकान्विसृजामि सृजामि च ।
विवासयामि गृह्णामि तस्मादेकोऽहमीश्वरः ॥ ३८ ॥

न द्वितीयो यतस्तस्थे तुरीयं ब्रह्म यत्स्वयम् ।
भूतान्यात्मनि संहृत्य चैको रुद्रो वसाम्यहम् ॥ ३९ ॥

सर्वाल्लोकान्यदीशेऽहमीशिनीभिश्च शक्तिभिः ।
ईशानमस्य जगतः स्वदृशं चक्षुरीश्वरम् ॥ ४० ॥

ईशानश्चास्मि जगतां सर्वेषामपि सर्वदा ।
ईशानः सर्वविद्यानां यदीशानस्ततोऽस्म्यहम् ॥ ४१ ॥

-
36. Within bodies classified into four kinds,
As the individual soul, do I reside,
I am therefore regarded as 'Sūkshma',
Since, as the Subtle being, in the heart, I abide.
37. I take the unequalled form of lightning,
For devotees immersed in darkness profound,
And I bring to them light, and therefore
As 'Vaidyut', Lightning, I am renowned.
38. I am the Absolute and I alone create beings,
And I hurl them into My creation,
I move them around and I bring them to Me too,
Therefore I am the Lord, I am the only One.
39. There is no second that does exist,
For as Turiya Brahma*, beyond all am I.
I gather all beings into Me,
And then as Rudra alone do I lie.
40. With all the Governing Powers of Mine,
All the worlds, administer do I,
Hence I am Īshvara, the ruler of the worlds,
The Illuminer of all, the All-seeing Eye.
41. Of all the worlds, I am the Director,
At all times and continuously,
I am the Ruler of every knowledge,
Since Īshāna is Who I be.
-

**Turiya Brahma : the Supreme that transcends everything.*

सर्वभावान्निरीक्षेऽहमात्मज्ञानं निरीक्षये ।
योगं च गमये तस्माद्भगवान्महतो मतः ॥ ४२ ॥

अजस्रं यच्च गृह्णामि विसृजामि सृजामि च ।
सर्वाल्लोकान्वासयामि तेनाहं वै महेश्वरः ॥ ४३ ॥

महत्स्वात्मज्ञानयोगैश्वर्यं यस्तु महीयते ।
सर्वान्भावान्महादेवः सृजत्यवति सोऽस्म्यहम् ॥ ४४ ॥

एषोऽस्मि देवः प्रदिशो नु सर्वाः
पूर्वो हि जातोऽस्म्यहमेव गर्भे ।
अहं हि जातश्च जनिष्यमाणः
प्रत्यग्जनास्तिष्ठतिसर्वतोमुखः ॥ ४५ ॥

विश्वतश्चक्षुरुत विश्वतो मुखो
विश्वतो बाहुरुत विश्वतस्पात् ।
सम्बाहुभ्यां धमति सम्पतत्रैर्-
द्यावाभूमी जनयन्देव एकः ॥ ४६ ॥

वालाग्रमात्रं हृदयस्य मध्ये
विश्वं देवं जातवेदं वरेण्यम् ।
मामात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ ४७ ॥

-
42. I observe every state of being and
Am the cause by which Self-knowledge is perceived,
I propel one towards Union with Me,
Therefore I am Bhagavān, it is accurately believed.
43. I make the worlds fragrant with My presence,
I bring them towards Me continuously,
I hurl them forth and create time and again,
By that, Maheshvara, the Great Lord, do I be.
44. He who is elevated through glorious union with Me,
Having received the knowledge of the Self most high,
He creates and sustains all beings,
Therefore Mahādeva, the Great Lord am I.
45. This Lord I am, all directions I pervade,
In Nature's womb, First-born, Foremost-placed,
The cause of all that is born and that will later exist,
I am 'Sarvatomukha', every-side faced.
46. I have eyes all around, faces all around,
Arms all around, Feet all around do lie,
Like the blacksmith's blow-pipe enriching the flames,
With My arms, I alone create the Earth and Sky.
47. In the heart's core, as subtle as a hair-tip,
Omnipresent, Radiant, All-knowing, the Sought,
The wise who see Me thus in their selves,
Gain Eternal Peace, not the ones who do not.
-

अहं योनिं योनिमधितिष्ठामि चैको
 मयेदं पूर्णं पञ्चविधं च सर्वम् ।
 मामीशानं पुरुषं देवमीड्यं
 निचाय्यमां शान्तिमत्यन्तमेति ॥ ४८ ॥

प्राणेष्वन्तर्मनसो लिङ्गमाहुर-
 यस्मिन्नशनाया च तृष्णाऽक्षमा च ।
 तृष्णां हित्वा हेतुजालस्य मूलं
 बुद्ध्या चित्तं स्थापयित्वा मयीह ।
 एवं ये मां ध्यायमाना भजन्ते
 तेषां शान्तिः शाश्वती नेतरेषाम् ॥ ४९ ॥

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
 आनन्दं ब्रह्म मां ज्ञात्वा न बिभेति कुतश्चन ॥ ५० ॥

श्रुत्वेति देवा मद्वाक्यं कैवल्यज्ञानमुत्तमम् ।
 जपन्तो मम नामानि मम ध्यानपरायणाः ॥ ५१ ॥

सर्वे ते स्वस्वदेहान्ते मत्सायुज्यं गताः पुरा ।
 ततो ये परिदृश्यन्ते पदार्था मद्विभूतयः ॥ ५२ ॥

-
48. Because of Me, the world is filled with five kinds of wombs*,
For, I alone am the One Who in every womb does reign.
As the Ruler, the Supreme, the Radiant, the Praiseworthy,
He who knows Me thus, does utmost peace gain.
49. It is said that in beings 'pain' is characterised by,
Hunger and thirst, desire and non-empathy.
Destroying desire for fruits- the source of entanglement,
Intellectually and placing the consciousness in Me,
Meditating thus, those who worship Me attain
Eternal peace; not those who do not so be.
50. Unable to describe this peace, one's speech
Along with the mind, quietly turns away,
He who knows Me as Supreme Bliss,
Is never overwhelmed by fear's sway.
51. The gods having listened to My revelation-
Of the Supreme Knowledge of Absolute Unity,
Began to recite My several names,
And thus were immersed in meditating upon Me.
52. At the end of their respective godly frames,**
They attained union with Me,
From that, recognize that all that exist,
Are My Divine Glories, My Vibhūtis.
-

* *Egg-born, sweat-born, sprouting or germinating, born of an amnion and spiritual and divine births.*

** *At the end of each Kalpa, complete dissolution takes place and the gods' bodies die too.*

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ ५३ ॥

अणोरणीयानहमेव तद्वन्
महानहं विश्वमहं विशुद्धः ।
पुरातनोऽहं पुरुषोऽहमीशो
हिरण्मयोऽहं शिवरूपमस्मि ॥ ५४ ॥

अपाणिपादोऽहमचिन्तयशक्तिः
पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो
न चास्ति वेत्ता मम चित्सदाऽहम् ॥ ५५ ॥

वेदैरशेषैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ।
न पुण्यपापे मम नास्ति नाशो
न जन्म देहेन्द्रियबुद्धिरस्ति ॥ ५६ ॥

न भूमिरापो न च वह्निरस्ति
न चानिलो मेऽस्ति न मे नभश्च ।
एवं विदित्वा परमात्मरूपं
गुहाशयं निष्कलमद्वितीयम् ।
समस्तसाक्षिं सदसद्विहीनं
प्रयाति शुद्धं परमात्मरूपम् ॥ ५७ ॥

53. In Me alone is everything born,
In Me is everything established and sown,
In Me does Dissolution take place,
That Brahman without a second is Me alone.
54. I am Subtler than the most subtle,
I am Immense, the Cosmos, Pure and Spotless,
The Primeval, the Supreme Being, the Sovereign,
I am the Creator, the image of Auspiciousness.
55. Without arms and feet, I am the Inconceivable Power,
I have no ear, yet I hear; I see with no eye,
I discern all, yet My form is isolated from all,
None knows Me; the Eternal Consciousness am I.
56. Through all the Vedas am I to be known,
The Creator and the Knower of Vedānta is Me,
Untouched by virtue and sin; Indestructible,
I have no birth, senses, intellect, or body.
57. I am not the Earth, Water and Fire,
Neither Air nor even Space do I be,
Hidden in the heart, Undivided, without a second-
The form of the Supreme Self, the Witness who does see,
Transcending Being and Non-being, knowing Me thus,
Then *that* Pure Form of the Supreme Self attains he.
-

एवं मां तत्त्वतो वेत्ति यस्तु राम महामते ।
स एव नान्यो लोकेषु कैवल्यफलमश्नुते ॥ ५८ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे विभूतियोगो नाम षष्ठोऽध्यायः ॥

58. O Rāma, O One of Intelligence great,
He who knows Me thus in reality,
In all the worlds, he alone and no other,
Enjoys the fruit of Absolute Unity.

Thus in the Auspicious Padma-Purāṇa, in the Upanishad called the Shiva-Gītā- the knowledge of Brahman, the science of Yoga, the dialogue between Shri Shiva and Rāghava, ends the sixth discourse named 'The Yoga of Divine Glories'

अथ सप्तमोऽध्यायः

विश्वरूपदर्शनम्

श्रीराम उवाच ।

भगवन्वन्मया पृष्टं तत्तथैव स्थितं विभो ।

अत्रोत्तरं मया लब्धं त्वत्तो नैव महेश्वर ॥ १ ॥

परिच्छिन्नपरीमाणे देहे भगवतस्तव ।

उत्पत्तिः सर्वभूतानां स्थितिर्वा विलयः कथम् ॥ २ ॥

स्वस्वाधिकारसम्बद्धाः कथं नाम स्थिताः सुराः ।

ते सर्वे त्वङ्कथं देव भुवनानि चतुर्दश ॥ ३ ॥

त्वत्तः श्रुत्वापि देवात्र सन्देहो मे महानभूत् ।

अप्रत्यायितचित्तस्य संशयं छेतुमर्हसि ॥ ४ ॥

श्रीशिव उवाच ।

वटबीजे सुसूक्ष्मेऽपि महावटतरुर्यथा ।

सर्वदास्तेऽन्यथा वृक्षः कुत आयाति तद्वद ॥ ५ ॥

Seventh Discourse

The Vision of the Cosmic Form

Shrī Rāma said:

1. What I have asked, remains unaddressed,
O Auspicious One, O One Who all does permeate!
An answer has not been received by me
From You here, O Lord most Great!
2. Limited and therefore measurable,
Is Your body, O Auspicious One,
How can births of all beings take place here,
Or for that matter, their sustenance or destruction?
3. Bound by their respective jurisdictions,
How do all the gods here reside?
How can all the fourteen worlds,
As You, here, thus abide?
4. Even after listening to what You have said,
O Lord, my doubt has grown in might,
That doubt, born of a disbelieving mind,
That You should destroy it, would be right.

Shrī Shiva said:

5. Just as a massive banyan tree,
Within a banyan-seed subtly does stay,
It exists at all times, though imperceptible,
Else, from where could that tree appear, O pray?
-

तद्वन्मम तनौ राम भूतानामागतिलयः ।
महासैन्धवपिण्डोऽपि जले क्षिप्तो विलीयते ॥ ६ ॥

न दृश्यते पुनः पाकात्तत आयाति पूर्ववत् ।
प्रातः प्रातर्यथाऽऽलोको जायते सूर्यमण्डलात् ॥ ७ ॥

एवं मत्तो जगत्सर्वं जायतेऽस्ति विलीयते ।
मय्येव सकलं राम तद्वज्जानीहि सुव्रत ॥ ८ ॥

श्रीराम उवाच ।

कथितेऽपि महाभाग दिग्जडस्य यथा दिशि ।
निवर्तते भ्रमो नैव तद्वन्मम करोमि किम् ॥ ९ ॥

श्रीशिव उवाच ।

मयि सर्वं यथा राम जगदेतच्चराचरम् ।
वर्तते तद्दर्शयामि न द्रष्टुं क्षमते भवान् ॥ १० ॥

दिव्यं चक्षुः प्रदास्यामि तुभ्यं दशरथात्मज ।
तेन पश्य भयं त्यक्त्वा मत्तेजोमण्डलं ध्रुवम् ॥ ११ ॥

-
6. In the same manner in My Body, O Rāma,
Beings are created and destroyed,
Just as a huge block of salt,
When thrown in the water is dissolved,
 7. And is unseen, but when the water is boiled,
It appears to the eye, as it was before.
Just as every morning from the orb of the Sun
Is born splendour and radiance galore,
 8. In that manner alone, from Me does arise,
The entire world and is dissolved also,
In Me everything exists, O Rāma,
O One of Firm resolve, understand it so.

Shrī Rāma said:

9. O Illustrious One, just as is seen in the case-
Though shown the way, if insensitive to directions,
His doubts, towards the indicated path, do remain,
What do I do then, when such is my condition?

Shrī Shiva said:

10. In Me does the entire world exist,
Of things both animate and inanimate,
I will show that form to you, O Rāma,
Though, *that* you will not be able to tolerate...
 11. O Son of Dasharatha, I shall bestow,
Unto you, a vision that is divine,
Having abandoned fear, by that vision you shall,
See the Steady Orb of Radiance Mine!
-

न चर्मचक्षुषा द्रष्टुं शक्यते मामकं महः ।
नरेण वा सुरेणापि तन्ममानुग्रहं विना ॥ १२ ॥

सूत उवाच ।
इत्युक्त्वा प्रददौ तस्मै दिव्यं चक्षुर्महेश्वरः ।
अथादर्शयत्तस्मै वक्त्रं पातालसन्निभम् ॥ १३ ॥

विद्युत्कोटिप्रभं दीप्तमतिभीमं भयावहम् ।
तद्दृष्ट्वैव भयाद्रामो जानुभ्यामवनिं गतः ॥ १४ ॥

प्रणम्य दण्डवद्भूमौ तुष्टाव च पुनः पुनः ।
अथोत्थाय महावीरो यावदेव प्रपश्यति ॥ १५ ॥

वक्त्रं पुरभिदस्तावदन्तर्ब्रह्माण्डकोटयः ।
चटका इव लक्ष्यन्ते ज्वालामालासमाकुलाः ॥ १६ ॥

मेरुमन्दरविन्ध्याद्या गिरयः सप्त सागराः ।
दृश्यन्ते चन्द्रसूर्याद्याः पञ्चभूतानि ते सुराः ॥ १७ ॥

-
12. Neither man nor ever a god,
Would, My Brilliance, be able to face,
With just the physical eye he has,
Without the presence of My grace.

Sūta said,

13. Having spoken thus, the Great Lord,
Then divine vision unto him did confer,
And thereafter showed him His face,
Which to the nether regions be similar....
14. It shone with the light of crores of lightnings,
Formidably brilliant and striking terror!
Seeing that, Rāma, onto the earth,
Fell on his knees due to extreme fear.
15. He paid his respects, prostrate on the ground,
And time and again did eulogise,
Thereafter, the immensely brave one,
Arose and saw before his very eyes,
16. The mouth of the Destroyer of Cities within which,
As insignificant as a sparrow doth be,
Were crores and crores of universes,
Enclosed by wreaths of flames completely!
17. Meru, Mandara, Vindhyaś and the rest
Of the mountains and the Oceans seven,
The Moon, Sun, celestial bodies and gods,
And all those made of five elements were seen then.
-

अरण्यानि महानागा भुवनानि चतुर्दश ।
प्रतिब्रह्माण्डमेवं तद् दृष्ट्वा दशरथात्मजः ॥ १८ ॥

सुरासुराणां सङ्ग्रामान्त्र पूर्वापरानति ।
विष्णोर्दशावतारांश्च तत्तत्कर्माण्यपि द्विजाः ॥ १९ ॥

पराभवांश्च देवानां पुरदाहं महेशितुः ।
उत्पद्यमानानुत्पन्नान्सर्वानपि विनश्यतः ॥ २० ॥

दृष्ट्वा रामो भयाविष्टः प्रणनाम पुनः पुनः ।
उत्पन्नतत्त्वज्ञानोऽपि बभूव रघुनन्दनः ॥ २१ ॥

अथोपनिषदां सारैरर्थैस्तुष्टाव शङ्करम् ॥ २२ ॥

श्रीराम उवाच ।

देव प्रपन्नार्तिहर प्रसीद
प्रसीद विश्वेश्वर विश्ववन्द्य ।
प्रसीद गङ्गाधर चन्द्रमौले
मां त्राहि संसारभयादनाथम् ॥ २३ ॥

-
18. Forests and the serpents great,
And the worlds that number fourteen-
In this manner, by Dasharatha's son,
When every universe was seen,
 19. The battles between the gods and demons,
Of those in the past and in the future too,
O Twice born Ones, the ten incarnations and
Their respective feats, of the Lord Vishṇu,
 20. The destruction of the gods and
The Great Lord's setting ablaze the cities three,
Everything that had been created and
Everything born, was destroyed completely.
 21. Though endowed with the knowledge of the Absolute,
Seeing this, Rāma was as yet swathed in fear,
And that Rāma, the delight of Raghu's dynasty,
His salutations repeatedly did offer.
 22. The Auspicious One's praise, he did commence
With Upanashidic words full of meaning and essence.

Shrī Rāma said,

23. O Radiant One, may You be pleased!
O Destroyer of pain of the surrendered one!
Be pleased, O Ruler of the world,
O, to Whom the world pays its salutation!
Be pleased! O One who supports the Gangā,
O One bedecked with the Moon on His head!
Protect me, the one who has no protector,
From the fears that this Samsāra has bred!
-

त्वत्तो हि जातं जगदेतदीश
 त्वय्येव भूतानि वसन्ति नित्यम् ।
 त्वय्येव शम्भो विलयं प्रयान्ति
 भूमौ यथा वृक्षलतादयोऽपि ॥ २४ ॥

ब्रह्मेन्द्ररुद्राश्च मरुद्गणाश्च
 गन्धर्वयक्षाऽसुरसिद्धसङ्घाः ।
 गङ्गादिनद्यो वरुणालयाश्च
 वसन्ति शूलिंस्तव वक्त्रयन्त्रे ॥ २५ ॥

त्वन्मायया कल्पितमिन्दुमौले
 त्वय्येव दृश्यत्वमुपैति विश्वम् ।
 भ्रान्त्या जनः पश्यति सर्वमेत-
 च्छुक्तौ यथारौप्यमहिं च रज्जौ ॥ २६ ॥

तेजोभिरापूर्य जगत्समस्तं
 प्रकाशमानं कुरुषे प्रकाशम् ।
 विना प्रकाशं तव देवदेव
 न दृश्यते विश्वमिदं क्षणेन ॥ २७ ॥

-
24. From You alone has this world been born,
O One Who Supreme doth be!
In You alone do all the beings,
Reside, at all times, eternally!
In You alone, O Auspicious One,
Does everything get dissolved,
Just as trees, creepers and the rest,
Into the earth are finally absorbed.
25. Brahmā and Indra as well as the Rudras,
And all those that belong to the Marut-set,
The Gandharvas, the Yakshas and the gods
And the ones who, the goal of perfection, have met,
Gangā and all the rivers and,
All the seas and oceans in which waters abide,
O the One who does the trident hold,
In Your mouth-device, do they all reside.
26. O One whose head is bedecked with the Moon,
Fabricated by Your power of illusion,
By You alone does the world reach,
To its state of a visual-condition.
This delusion then does cause one,
To see everything mistakenly,
Just as one sees silver in an oyster,
And considers a rope, a snake to be.
27. Filled and saturated with radiance,
Is this entire world completely,
It shines therefore with that light,
It is You Who that Maker of light doth be,
O God of all the gods who exist,
Without Your radiant light,
In an instant, this entire world,
Would be hidden from one's very sight!
-

अल्पाश्रयो नैव बृहन्तमर्थं
 धत्तेऽणुरेको न हि विन्ध्यशैलम् ।
 त्वद्वक्त्रमात्रे जगदेतदस्ति
 त्वन्माययैवेति विनिश्चिनोमि ॥ २८ ॥

रज्जौ भुजङ्गो भयदो यथैव
 न जायते नास्ति न चैति नाशम् ।
 त्वन्मायया केवलमात्तरूपं
 तथैव विश्वं त्वयि नीलकण्ठ ॥ २९ ॥

विचार्यमाणे तव यच्छरीरम्
 आधारभावं जगतामुपैति ।
 तदप्यवश्यं मदविद्ययैव
 पूर्णाश्चिदानन्दमयो यतस्त्वम् ॥ ३० ॥

पूजेष्टपूर्तादिवरक्रियाणां
 भोक्तुः फलं यच्छसि शस्तमेव ।
 मृषैतदेवं वचनं पुरारे
 त्वत्तोऽस्ति भिन्नं न च किञ्चिदेव ॥ ३१ ॥

-
28. Something large can never be held
By something that is extremely small,
Just as an atom can never hold,
The Mountain Vindhya oh, so tall!
That within the recess of your mouth,
This entire world's existence doth be?!
This too is because of Your Illusory Power
This is my complete certainty.
29. Seeing a snake in a rope,
Just as it can cause apprehension,
When nothing so in the rope abides,
And therefore there cannot be its destruction,
Just so, that which has taken its form
From Your power of Illusion,
That world is created and disappears,
In You, O Blue-throated One!
30. Ruminating upon all of this,
Your body then does become,
The support by which this world,
To existence therefore does come.
But then it is also certain that,
This conclusion arises from my ignorance...
Since You are Full and Complete,
And, of Consciousness and Bliss, the very essence.
31. Worship and acts like digging wells,
Acts that do merits accrue,
To those who perform those meritorious acts,
Fruits that are deserved, are given by You.
But these words too are incorrect,
O Foe of the cities three,
Since nothing can ever exist
Apart from You, separately.
-

अज्ञानमूढा मुनयो वदन्ति
 पूजोपचारादिबलिक्रियाभिः ।
 तोषं गिरीशो भवतीति मिथ्या
 कुतस्त्वमूर्तस्य तु भोगलिप्सा ॥ ३२ ॥

किञ्चिद्दलं वा चुलुकोदकं वा
 यत्त्वं महेश प्रतिगृह्य दत्से ।
 त्रैलोक्यलक्ष्मीमपि तज्जनेभ्यः
 सर्वं त्वविद्याकृतमेव मन्ये ॥ ३३ ॥

व्याप्रोषि सर्वा विदिशो दिशश्च
 त्वं विश्वमेकः पुरुषः पुराणः ।
 नष्टेऽपि तस्मिंस्तव नास्ति हानिर्-
 घटे विनष्टे नभसो यथैव ॥ ३४ ॥

यथैकमाकाशगमर्कबिम्बं
 क्षुद्रेषु पात्रेषु जलान्वितेषु ।
 भजत्यनेकप्रतिबिम्बभावं
 तथा त्वमन्तः करणेषु देव ॥ ३५ ॥

-
32. There are those who intellectuals be,
And deluded in ignorance, they say indeed...
With the rituals observed in worship,
And through sacrificial acts and deeds,
The Mountain Lord is made pleased,
But these words cannot be right,
For how can the One without a form,
Desire pleasure and delight?
33. Just a leaf that might be quite small,
Or a little water, measured in one's hand,
That, if You, O Lord most Great,
Accept, then You do surely grant,
To all those people who worship so,
The wealth of all the worlds three,
This perception is due to ignorance as well,
Thus does my opinion be.
34. You do pervade and permeate all
Directions and quarters in-between,
You are the World, the Absolute One,
The Primeval One, the Being Supreme!
Even at the devastation of the world,
Your destruction would not take place,
Just as if a pot were smashed,
Never destroyed is its inner space.
35. Just as the single orb of the Sun,
That is moving through the sky,
In several vessels that are small,
And in which water does lie,
Is reflected and seems to exist,
In forms that are so many as well,
In the same manner, O Radiant One,
In several hearts, do You dwell.
-

संसर्जने वाऽप्यवने विनाशे
 विश्वस्य किञ्चित्तव नास्ति कार्यम् ।
 अनादिभिः प्राणभृतामदृष्टै-
 स्तथापि तत्स्वप्नप्रवदातनोषि ॥ ३६ ॥

स्थूलस्य सूक्ष्मस्य जडस्य भोगो
 देहस्य शम्भो न चिदं विनाऽस्ति ।
 अतस्त्वदारोपणमातनोति
 श्रुतिः पुरारे सुखदुःखयोः सदा ॥ ३७ ॥

नमः सच्चिदम्भोधिहंसाय तुभ्यं
 नमः कालकालाय कालात्मकाय ।
 नमस्ते समस्ताघसंहारकर्त्रे
 नमस्ते मृषा चित्तवृत्त्यैकभोक्त्रे ॥ ३८ ॥

सूत उवाच ।

एवं प्रणम्य विश्वेशं पुरतः प्राञ्जलिः स्थितः ।
 विस्मितः परमेशानं जगाद रघुनन्दनः ॥ ३९ ॥

-
36. In either creation or sustenance,
 Or destruction of this world too,
 In this there is no action performed
 That *has to be performed* by You,
 Through acts earlier done and now unseen,
 To enjoy its fruits, the life force is borne,
 So to provide a field, You perform your Acts,
 And like a dream, the world to them is thrown.
37. The body by itself is inanimate,
 And neither the Gross nor Subtle body,
 O Auspicious One, can enjoy pleasures,
 Without the Consciousness that within it be.
 O Foe of the cities three, therefore,
 The word has been declared in the Shruti,
 That for the experience of joy and pain-
 You as Consciousness should be ever assigned to the body.
38. Salutations to You Who are the Swan,
 On the Ocean that is the Consciousness!
 Salutation to You, Time amongst times,
 To the One Time incarnate, none less,
 To the One Who does destroy all sin,
 To Him, my salutation!
 Salutation to the Absolute Experiencer,
 Falsely enjoying through a soul's disposition!

Sūta said:

39. Saluting the Lord of the world thus,
 With folded palms he stood before Him,
 And the Delight of Raghu's clan, filled with wonder,
 Spoke to the Supreme Sovereign.
-

श्रीराम उवाच ।

उपसंहर विश्वात्मन्विश्वरूपमिदं तव ।

प्रतीतं जगदैकात्म्यं शम्भो भवदनुग्रहात् ॥ ४० ॥

श्रीशिव उवाच ।

पश्य राम महाबाहो मत्तो नान्योऽस्ति कश्चन ।

सूत उवाच ।

इत्युक्तवैवोपसञ्जहे स्वदेहे देवतादिकान् ॥ ४१ ॥

मीलिताक्षः पुनर्हर्षाद्यावद्रामः प्रपश्यति ।

तावदेव गिरेः शृङ्गे व्याघ्रचर्मोपरि स्थितम् ॥ ४२ ॥

ददर्श पञ्चवदनं नीलकण्ठं त्रिलोचनम् ।

व्याघ्रचर्माम्बरधरं भूतिभूषितविग्रहम् ॥ ४३ ॥

फणिकङ्कणभूषाढ्यं नागयज्ञोपवीतिनम् ।

व्याघ्रचर्मोत्तरीयं च विद्युत्पिङ्गजटाधरम् ॥ ४४ ॥

Shrī Rāma said:

40. O Soul of the World, absorb within Yourself,
This Form of Yours that Cosmic be!
With Your Grace, O Auspicious One,
I have recognized the entire world's unity.

Shrī Shiva said:

41. Behold O Rāma, O Strong-Armed One,
Nothing exists apart from Me!

Sūta said:

Having said this, the gods and the rest...
He dissolved them within His own body.

42. Excessively happy, Rāma shut his eyes,
And when he opened them, he saw before him,
In that instant, on the mountain peak,
Seated on a seat made of a tiger skin...

43. He saw the One with His faces five,
Blue of throat and with eyes three,
Wearing clothes made of tiger skin,
Adorned with ash, His entire body,

44. With serpent-bangles He was bedecked,
The serpents too, His sacred thread,
His upper garment was a tiger skin,
Tawny, lightning-like, matted locks on His head.
-

एकाकिनं चन्द्रमौलिं वरेण्यमभयप्रदम् ।
चतुर्भुजं खण्डपरशुं मृगहस्तं जगत्पतिम् ॥ ४५ ॥

अथाज्ञया पुरस्तस्य प्रणम्योपविवेश सः ।
अथाह रामं देवेशो यद्यत्प्रष्टुमभीप्ससि ।
तत्सर्वं पृच्छ राम त्वं मत्तो नान्योऽस्ति ते गुरुः ॥ ४६ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे विश्वरूपदर्शनं नाम सप्तमोऽध्यायः ॥

45. He sat alone; on His head, the Moon,
Boons and fearlessness, He did confer,
The Four-Armed One, this world's Lord,
In His hands He held the axe and deer.
46. Thereafter with His permission,
Rāma saluted and sat before Him too,
Then the Lord of gods to Rāma said,
Whatever question that you wish to pursue,
O Rāma, all those questions, ask of Me,
For apart from Me, you have no other Guru.

Thus in the Auspicious Padma-Purāṇa, in the Upanishad called the Shiva-Gītā- the knowledge of Brahman, the science of Yoga, the dialogue between Shri Shiva and Rāghava, ends the seventh discourse named 'The Vision of the Cosmic form.'

अथाष्टमोऽध्यायः

पिण्डोत्पत्तिकथनम्

श्रीराम उवाच ।

पाञ्चभौतिकदेहस्य चोत्पत्तिर्विलयः स्थितिः ।
स्वरूपं च कथं देव भगवन्वक्तुमर्हसि ॥ १ ॥

श्रीशिव उवाच ।

पञ्चभूतैः समारब्धो देहोऽयं पाञ्चभौतिकः ।
तत्र प्रधानं पृथिवी शेषाणां सहकारिता ॥ २ ॥

जरायुजोऽण्डजश्चैव स्वेदजश्चोद्भिदस्तथा ।
एवं चतुर्विधः प्रोक्तो देहोऽयं पाञ्चभौतिकः ॥ ३ ॥

मानसस्तु परः प्रोक्तो देवानामेव स स्मृतः ।
तत्र वक्ष्ये प्रथमतः प्रधानत्वाज्जरायुजम् ॥ ४ ॥

शुक्रशोणितसम्भूतवृत्तिरेव जरायुजः ।
स्त्रीणां गर्भाशये शुक्रमृतुकाले विशेषदा ।
योषितो रजसा युक्तं तदेव स्याज्जरायुजम् ॥ ५ ॥

Eighth Discourse

The description of the manifestation of the Piṇḍa – the physical form

Shrī Rāma said:

1. This body, made up of Five Elements,
Its creation, preservation and destruction-
What is the nature of this body, O Lord,
If You would deign to reveal this, O Auspicious One!

Shrī Shiva said:

2. The body is created of the Five elements,
Its essence is of the five and material therefore,
In it, four elements provide the support,
And the Earth, its principle matter, is its core.
 3. It is acknowledged that there are four kinds
Of bodies that material doth be-
Born of an amnion; from eggs; from sweat,
And those that from seeds and earth, break free.
 4. Spiritual beings and gods are a class apart,
In the scriptures it is regarded so.
Amongst births, the amniotic birth is foremost,
I shall speak of it first, therefore.
 5. Born of semen* and of ovum**,
Is the amnion-born-one's disposition,
At a time that is considered favourable,
When semen enters the wombs of women,
And combines with the womens' ova,
That birth is of amniotic origin.
-

बाहुल्याद्रजसः स्त्री स्याच्छुक्राधिक्ये पुमान्भवेत् ।
शुक्रशोणितयोः साम्ये जायते च नपुंसकः ॥ ६ ॥

ऋतुस्नाता भवेन्नारी चतुर्थे दिवसे ततः ।
ऋतुकालस्तु निर्दिष्ट आषोडशदिनावधि ।
तत्रायुग्मदिने स्त्री स्यात्पुमान् युग्मदिने भवेत् ॥ ७ ॥

षोडशे दिवसे गर्भो जायते यदि सुभ्रुवः ।
चक्रवर्ती भवेद्राजा जायते नात्र संशयः ॥ ८ ॥

ऋतुस्नाता यस्य पुंसः साकाङ्क्षं मुखमीक्षते ।
तदाकृतिर्भवेद्गर्भस्तत्पश्येत्स्वामिनो मुखम् ॥ ९ ॥

याऽस्ति चर्मावृतिः सूक्ष्मा जरायुः सा निगद्यते ।
शुक्रशोणितयोर्योगस्तस्मिन्नेव भवेद्यतः ।
तत्र गर्भो भवेद्यस्मात्तेन प्रोक्तो जरायुजः ॥ १० ॥

-
6. A female would form, if the feminine essence*** were in excess,
A male, if the masculine essence* was of a greater quantity,
And if both of them were equal in amount,
Then the result would a eunuch be.
 7. When a monthly course ends and a woman bathes,
She enters into the favourable phase,
From the fourth day until the sixteenth,
Are considered days when conception stays.
Union on uneven days assure a female form,
And males, when union occurs on even days.
 8. If on the sixteenth day the womb be held,
Then would be born a most handsome son,
He would be an emperor of the world,
In this, uncertainty, there can be none.
 9. A woman, when in a suitable phase,
If she, a man's face, with desire see,
Her foetus would take that very form,
It is apt that who she beholds, her husband be.
 10. That which is covered by a delicate skin,
Is called Jarāyu- covered by an amnion,
Within that alone, the semen and ovum,
Come together in a union,
The birth that results from that,
Is called Jarāyuja, the amnion-born-one.

**Shukra : Essence; semen.*

***Rajas : a minute particle, an ovum.*

****Shoṇita : the colour red and therefore identified with blood. Red is the colour of Femininity and activity.*

The words shoṇita and rajas have been translated as the Feminine essence.

अण्डजाः पक्षिसर्पाद्याः स्वेदजा मशकादयः ।
उद्भिज्जास्तृणगुल्माद्या मानसाश्च सुरर्षयः ॥ ११ ॥

जन्मकर्मवशादेव निषिक्तं स्मरमन्दिरे ।
शुक्रं रजःसमायुक्तं प्रथमे मासि तद्द्रवम् ॥ १२ ॥

कललं बुद्बुदं तस्मात् ततः पेशी भवेदिदम् ।
पेशीघनं द्वितीये तु मासि पिण्डः प्रजायते ॥ १३ ॥

कराङ्घ्रिशीर्षकादीनि तृतीये सम्भवन्ति हि ।
अभिव्यक्तिश्च जीवस्य चतुर्थे मासि जायते ।
ततश्चलति गर्भोऽपि जनन्या जठरे स्वतः ॥ १४ ॥

पुत्रश्चेद्दक्षिणे पार्श्वे कन्या वामे च तिष्ठति ।
नपुंसकस्तूदरस्य भागे तिष्ठति मध्यतः ॥ १५ ॥

अतो दक्षिणेपार्श्वे तु शेते माता पुमान्यदि ।
अङ्गप्रत्यङ्गभागाश्च सूक्ष्माः स्युर्युगपत्तदा ॥ १६ ॥

-
11. The egg-born ones are serpents and birds,
The sweat-born ones are mosquitoes and the rest,
The germinates are trees, shrubs and the like,
The sages' and gods' births are divine and blessed.

 12. Compelled by deed-effects of prior births,
Within the womb, the God of Love's shrine,
The infused semen unites with the ovum and,
In the first month, is fluid in form and line.

 13. The five-day-embryo resembles a bubble,
Thereafter a foetus is it known to be,
In the second month, it is endowed with flesh,
Therein is the manifestation of the material body.

 14. Hands, feet, head and other body parts,
In the third month, formed are they,
In the fourth month the distinctiveness
Of the individual soul comes into play,
That causes it to by itself,
In its mother's womb, move and sway.

 15. If a son, he settles in the right side of the womb,
If a daughter, then she remains on the left side,
If a eunuch, then in the womb,
In the middle area does it reside.

 16. Therefore a mother with a son in her womb,
If she should on her right side lay,
Both the body and the body parts of her son,
Would be frail and not formed in the proper way.
-

विहाय श्मश्रुदन्तादीञ्जन्मानन्तरसम्भवान् ।
चतुर्थे व्यक्तता तेषां भावानामपि जायते ॥ १७ ॥

पुंसां स्थैर्यादयो भावा भीरुत्वाद्यास्तु योषिताम् ।
नपुंसके च ते मिश्रा भवन्ति रघुनन्दन ॥ १८ ॥

मातृजं चास्य हृदयं विषयानभिकाङ्क्षति ।
ततो मातुर्मनोऽभीष्टं कुर्याद्गर्भविवृद्धये ॥ १९ ॥

तां च द्विहृदयां नारीमाहुर्दोहृदिनीं ततः ।
अदानादौहृदानां स्युर्गर्भस्य व्यङ्गतादयः ॥ २० ॥

मातुर्यद्विषये लोभस्तदातो जायते सुतः ।
प्रबुद्धं पञ्चमे चित्तं मांसशोणितपुष्टता ॥ २१ ॥

षष्ठेऽस्थिस्रायुनखरकेशलोमविविक्तता ।
बलवर्णो चोपचितौ सप्तमे त्वङ्गपूर्णता ॥ २२ ॥

-
17. Except for a beard, teeth and the like,
Which only after birth and much later arise,
All which forms the appearance of the person,
In the fourth month, manifest lies.

 18. Stability and the like is the nature of men,
Timidity and such, form women's personality,
Whereas, O Raghunandana,
A mixture does a eunuch's nature be.

 19. Born of the mother is the foetus' heart,
The objects of senses, does it yearn for,
What the mother's heart desires, must be fulfilled,
For the optimum development of the child, therefore.

 20. That woman of the two hearts hence,
Is called the two-hearted one, 'Douhridinī',
When the two-hearted one, receives not what she wants
The foetal body and mind attains not maturity.

 21. That object which the mother so desires,
In that same object, the son's greed does dwell,
In the fifth month, the consciousness awakes,
And flesh and blood are nourished well.

 22. In the sixth, bones, sinew and nails,
Hair and body-hair all manifest separately,
With the manifestation of strength and colour,
In the seventh month, the body develops completely.
-

पादान्तरितहस्ताभ्यां श्रोत्ररन्ध्रे पिधाय सः ।
उद्विग्नो गर्भसंवासादस्ति गर्भालयान्वितः ॥ २३ ॥

आविर्भूतप्रबोधोऽसौ गर्भदुःखादिसंयुतः ।
हा कष्टमिति निर्विण्णः स्वात्मानं शोशुचीत्यथ ॥ २४ ॥

अनुभूता महाऽसह्याः पुरा मर्मच्छिदोऽसकृत् ।
करम्भवालुकास्तप्ता दहन्ते चासुखाशयाः ॥ २५ ॥

जठरानलसन्तप्ताः पित्ताख्यरसविप्लुषः ।
गर्भाशये निमग्नं तु दहन्त्यतिभृशं हि माम् ॥ २६ ॥

औदर्यक्रिमिवक्त्राणि कूटशाल्मलिकण्टकैः ।
तुल्यानि च तुदन्त्यार्तं पार्श्वीस्थिक्रकचार्दितम् ॥ २७ ॥

गर्भे दुर्गन्धभूयिष्ठे जठराग्निप्रदीपिते ।
दुःखं मयाऽऽसं यत्तस्मात् कनीयः कुम्भपाकजम् ॥ २८ ॥

23. The foetus draws his legs towards himself,
And with his hands, his ear-lobes he does grasp,
And miserable from having to live in the womb,
He stays in that position, in the womb's clasp.
24. In matters related to womb-related pain,
An understanding of it does he now possess,
Despondent, he thinks, 'Alas, what a difficult time!'
And repeatedly experiences extreme distress.
25. I have experienced several times earlier,
Intolerable pain, mortally wounding, so cruel,
My births, my abodes, have been full of misery and
Burn me as if I have eaten hot sand for gruel.
26. Bile, saliva and other secretions are
Heated by the fire that in the abdomen be.
I, within that womb, immersed in those fluids,
Am burnt in a manner most violently.
27. Like the piercing of the thorns of the cotton plant,
The several worms in the stomach, they do stab,
And the maternal ribs that are on either side,
Like the teeth of a saw, they do jab.
28. The stinking dirt that the womb does hold,
And the fire in the belly that is aflame,
Causes me pain that is so great,
Being cooked in a pot in hell seems tame!
-

पूयासृक्श्लेष्मपायित्वं वान्ताशित्वं च यद्भवेत् ।
अशुचौ कृमिभावश्च त्प्राप्तं गर्भशायिना ॥ २९ ॥

गर्भशय्यां समारुह्य दुःखं यादृङ्मयापि तत् ।
नातिशेते महादुःखं निःशेषं नरकेषु तत् ॥ ३० ॥

एवं स्मरन्पुरा प्राप्ता नानाजातीश्च यातनाः ।
मोक्षोपायमपि ध्यायन्वर्ततेऽभ्यासतत्परः ॥ ३१ ॥

अष्टमे त्वक्सृती स्यातामोजस्तेजश्च हृद्भवम् ।
शुद्धमापीतरक्तं च निमित्तं जीविते मतम् ॥ ३२ ॥

मातरञ्च पुनर्गर्भं चञ्चलं तत्प्रधावति ।
ततो जातोऽष्टमे गर्भो न जीवत्योजसोज्झितः ॥ ३३ ॥

किञ्चित्कालमवस्थानं संस्कारात्पीडिताङ्गवत् ।
समयः प्रसवस्य स्यान्मासेषु नवमादिषु ॥ ३४ ॥

-
29. When pus, blood and phlegm is drunk,
And vomited food is eaten here,
The one nestled in the womb attains the state,
Of worms that are so impure!
30. Having climbed into the bed like womb,
The kind of pain that I have had to face,
Such acute pain would not be mine
Even if immersed in many a hell-place.
31. Recalling in a manner thus,
The experience of many an agony,
He also wonders how freedom may be achieved,
And in this thought is immersed deeply.
32. In the eight month the skin and mobility;
And in the heart, vigour and splendour arise,
The flow of pure blood, rich with minerals,
Nourishes life, is the opinion of the wise.
33. Fickleness being the nature of the womb,
If the mother in the eight month were to miscarry,
The child born then would not live,
Due to its own lack of vitality.
34. Towards the end the womb is unstable,
As one carrying a load for long is weary,
When that phase passes and the ninth month arrives,
That is the time for delivery.
-

मातुरस्रवहां नाडीमाश्रित्यान्ववतारिता ।
 नाभिस्थनाडी गर्भस्य मात्राहाररसावहा ।
 तेन जीवति गर्भोऽपि मात्राऽऽहारेण पोषितः ॥ ३५ ॥

अस्थियन्त्रविनिष्पिष्टः पतितः कुक्षिवर्त्मना ।
 मेदोऽसृग्दिग्धसर्वाङ्गो जरायुपटसंवृतः ॥ ३६ ॥

निष्क्रामन्भृशदुःखार्तो रुदन्नुच्चैरधोमुखः ।
 यन्त्रादेव विनिर्मुक्तः पतत्युत्तानशाय्यधः ॥ ३७ ॥

अकिञ्चित्कस्तथा बालो मांसपेशीसमास्थितः ।
 श्वमार्जारादिदंष्ट्रिभ्यो रक्ष्यते दण्डपाणिभिः ॥ ३८ ॥

पितृवद्राक्षसं वेत्ति मातृवड्ढाकिनीमपि ।
 पूयं पयोवदज्ञानाद्दीर्घकष्टं तु शैशवम् ॥ ३९ ॥

श्लेष्मणा पिहिता नाडी सुषुम्ना यावदेव हि ।
 व्यक्तवर्णं च वचनं तावद्वक्तुं न शक्यते ।
 अतएव च गर्भेऽपि रोदितुं नैव शक्यते ॥ ४० ॥

-
35. Using the umbilical cord as a channel,
The maternal sustenance, downward flows,
Through the umbilical cord which is attached
To the foetal navel, the maternal nourishment goes,
By that, is the child nurtured and sustained,
Thus it lives and thus it grows.
36. The womb-living-one begins to descend,
With the pressure placed by the bone-device,
Enveloped by the amnion is he,
Smearred in blood and fat, his body lies.
37. When moving thus, he is in great distress,
Aloud he cries as he is downward faced,
And when liberated from the womb,
He falls supine and is thus placed.
38. The child is just a mass of flesh,
And he is unable to do anything,
From dogs, cats and other animals with teeth,
With stick in hand do people protection bring.
39. Alas the difficulty the child does face!
No difference between father and demon does he see!
The flesh-eating-female-imp and his mother, the same!
In milk and pus too he sees no dissimilarity!
40. In the channel of the Sushumnā,
As long as the phlegm and mucus lie,
Unable to express himself, he cannot speak,
And that is the sole reason why,
When residing within the womb,
He is unable to weep, unable to cry.
-

दृप्तोऽथ यौवनं प्राप्य मन्मथज्वरविह्वलः ।
गायत्यकस्मादुच्चैस्तु तथाऽकस्माच्च वल्गति ॥ ४१ ॥

आरोहति तरून्वेगाच्छान्तानुद्वेजयत्यपि ।
कामक्रोधमदान्धः सन्न कांश्चिदपि वीक्षते ॥ ४२ ॥

अस्थि मांसशिरालाया वामाया मन्मथालये ।
उत्तानभूतमण्डूकपाटितोदरसन्निभे ।
आसक्तः स्मरबाणार्त आत्मना दह्यते भृशम् ॥ ४३ ॥

अस्थिमांसशिरात्वग्भ्यः किमन्यद्वर्तते वपुः ।
वामानां मायया मूढो न किञ्चिद्वीक्षते जगत् ॥ ४४ ॥

निर्गते प्राणपवने देहो हन्त मृगीदृशः ।
यथा हि जायते नैव वीक्ष्यते पञ्चषैर्दिनैः ॥ ४५ ॥

महापरिभवस्थानं जरां प्राप्यातिदुःखितः ।
श्लेष्मणा पिहितोरस्को जग्धमन्नं न जीर्यति ॥ ४६ ॥

-
41. Arrogant he becomes when youth he attains,
Agitated as he is with the fever of passion,
He may suddenly break into a loud song,
Or may suddenly spring into a wild run.

 42. Or he with swiftness climbs a tree,
Others does he begin to irritate,
Blinded by passion, anger and conceit,
He is impervious to another's state.

 43. Towards a woman's body of bones, flesh and veins
His mind does turn passionately,
Though, like a frog that lies supine,
With its stomach open, truly is she,
But enveloped by Cupid's arrows,
By his own self, is he burned deeply.

 44. For, other than bones, flesh, veins and skin,
What else exists in women's bodies?
But deluded as he is by illusion,
The world's true essence he ne'er sees.

 45. He does not visualize the body's state
Of his beloved one with the eyes like a fawn,
When her life breaths have faded away,
When after her death, five days have gone.

 46. Old age, that contemptible state!
He reaches it and is immersed in pain,
His chest within is drenched in phlegm,
The food he eats is digested in vain.
-

सन्नदन्तो मन्ददृष्टिः कटुतिक्तकषायभुक् ।
वातभुग्नकटिग्रीवः करोरुचरणाबलः ॥ ४७ ॥

गदायुतसमाविष्टः परित्यक्तः स्वबन्धुभिः ।
निःशौचो मलदिग्धाङ्ग आलिङ्गितवरोषितः ॥ ४८ ॥

ध्यायन्नसुलभान्भोगान्केवलं वर्ततेऽचलः ।
सर्वेन्द्रियक्रियालोपाद्भास्यते बालकैरपि ॥ ४९ ॥

ततो मृतिजदुःखस्य दृष्टान्तो नोपलभ्यते ।
यस्माद्धिभ्यन्ति भूतानि प्राप्तान्यपि परारुजम् ॥ ५० ॥

नीयते मृत्युना जन्तुः परिष्वक्तोऽपि बन्धुभिः ।
सागरान्तर्जलगतो गरुडेनेव पन्नगः ॥ ५१ ॥

हा कान्ते हा धनं पुत्राः क्रन्दमानः सुदारुणम् ।
मण्डूक इव सर्पेण मृत्युना नीयते नरः ॥ ५२ ॥

47. His teeth fall off, his sight wavers,
He consumes disagreeable and bitter a remedy,
Body humours bend his waist and neck,
Hands, thighs and feet are bereft of energy.
48. Yoked to disease that enters his body,
By his kith and kin he is cast away!
Unclean and his body is smeared with dirt,
Yet he, as though in a woman's embrace does stay....
49. And dreams of pleasures that are unattainable!
But he remains as he is, restricted in gait,
His senses do not perceive, his body acts not,
Even children laugh at his pitiable state.
50. Ah, the pain that arises in death!
No example exists that describes it!
It causes all beings to be frightened so,
Even when by a dreadful disease hit.
51. Even when surrounded by his kith and kin,
Death does a person duly snatch,
Just as a snake that escapes to the ocean deep,
The eagle does eventually catch.
52. Alas, my wife, my wealth, my sons!
He laments aloud, that frightened soul,
But death does take him away,
Just as a frog by a snake is swallowed whole.
-

मर्मसून्मथ्यमानेषु मुच्यमाणेषु सन्धिषु ।
यद्दुःखं प्रियमाणस्य स्मर्यतां तन्मुमुक्षुभिः ॥ ५३ ॥

दृष्ट्वाक्षिप्यमाणायां सञ्ज्ञया हियमाणया ।
मृत्युपाशेन बद्धस्य त्राता नैवोपलभ्यते ॥ ५४ ॥

संरुध्यमानस्तमसा महच्चित्तमिवाविशन् ।
उपाहूतस्तदा ज्ञातीनीक्षते दीनचक्षुषा ॥ ५५ ॥

अयःपाशेन कालेन स्नेहपाशेन बन्धुभिः ।
आत्मानं कृष्यमाणं तं वीक्षते परितस्तथा ॥ ५६ ॥

हिक्कया बाध्यमानस्य श्वासेन परिशुष्यतः ।
मृत्युनाकृष्यमाणस्य न खल्वस्ति परायणम् ॥ ५७ ॥

संसारयन्त्रमारूढो यमदूतैरधिष्ठितः ।
क्व यास्यामीति दुःखार्तः कालपाशेन योजितः ॥ ५८ ॥

-
53. The life force, having churned the vulnerable spots,
And then from body-joints, it abandons the body,
That pain which one who is close to death feels,
Should be remembered by those seeking liberty.
54. His vision falls on all around him,
And fear causes his discrimination to fly,
Bound as he is by the noose of death,
Not a saviour for him is present nearby.
55. Thus blocked, the darkness causes him
To enter his consciousness and into it to fall,
Then called by his relatives at that point,
With a wretched look he observes them all.
56. The death-noose gripping with an iron hand,
And the attachment-noose, his kith and kin,
Cause him to be pulled both ways and he,
Looks around for help that may come in.
57. But to the one troubled by hiccoughs,
And whose breath has now left him dry,
To the one whom Death draws in a close embrace,
No refuge before him does lie.
58. Atop the mechanism of Samsāra,
By the messengers of Yama governed so,
Bound by the death-noose and miserable,
He asks... where am I being made to go?
-

किं करोमि क्व गच्छामि किं गृह्णामि त्यजामि किम् ।
इति कर्तव्यतामूढः कृच्छ्रदेहात्यजत्यसून् ॥ ५९ ॥

यातनादेहसम्बद्धो यमदूतैरधिष्ठितः ।
इतो गत्वानुभवति या यास्ता यमयातनाः ॥ ६० ॥

तासु यल्लभते दुःखं तद्वक्तुं क्षमते कुतः ।
कर्पूरचन्दनाद्यैस्तु लिप्यते सततं हि यत् ॥ ६१ ॥

भूषणैर्भूष्यते चित्रैः सुवस्त्रैः परिधाय्यते ।
अस्पृश्यं जायतेऽप्रेक्ष्यं जीवत्यक्तं सदा वपुः ॥ ६२ ॥

निष्कासयन्ति निलयात्क्षणं न स्थापयन्त्यपि ।
दह्यते च ततः काष्ठैस्तद्भस्मक्रियते क्षणात् ॥ ६३ ॥

भक्ष्यते वा सृगालैश्च गृध्रकुक्कुरवायसैः ।
पुनर्न दृश्यते सोऽपि जन्मकोटिशतैरपि ॥ ६४ ॥

-
59. What shall I do? Where shall I go?
What do I leave behind or take with me?
Confused thus in what ought to be done,
He lets go his body-breaths in misery.
60. Governed as he is by Yama's envoys,
Bound to a body of agony,
While going from this world of birth and death,
He experiences tremendous misery.
61. The pain of that which he receives here,
To describe it one has no capacity.
By camphor, sandalwood and other fragrances,
That body which was smeared constantly,
62. Adorned by various ornaments,
And attires of kinds diverse,
When the life force from the body has gone,
To touch it and see it, one becomes averse.
63. They get rid of the body from the house,
Not even for a moment do they let it stay,
With wood do they burn it up,
And in an instant in ashes does it lay.
64. Or else it is consumed by jackals,
Or by vultures, by dogs or by crows,
The same body is never seen again,
Though several births pass by- a hundred crores!
-

माता पिता गुरुजनः स्वजनो ममेति
 मायोपमे जगति कस्य भवेत्प्रतिज्ञा ।
 एको यतो ब्रजति कर्मपुरः सरोऽयं
 विश्रामवृक्षसदृशः खलु जीवलोकः ॥ ६५ ॥

सायं सायं वासवृक्षं समेताः
 प्रातः प्रातस्तेन तेन प्रयान्ति ।
 त्यक्त्वान्योऽन्यं तं च वृक्षं विहङ्गाः
 यद्वत्तद्वज्जातयोऽज्ञातयश्च ॥ ६६ ॥

मृतिबीजं भवेज्जन्म जन्मबीजं भवेन्मृतिः ।
 घटयन्त्रवदश्रान्तो बम्भ्रमीत्यनिशं नरः ॥ ६७ ॥

गर्भे पुंसः शुक्रपाताद्यदुक्तं मरणावधि ।
 तदेतस्य महाव्याधेर्मत्तो नान्योऽस्ति भेषजम् ॥ ६८ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीशिवराघवसंवादे पिण्डोत्पत्तिकथनं नामाष्टमोऽध्यायः ॥

-
65. In a world conjured up by illusion,
Who can say with conviction true,
That this is my mother, this my father,
These my own people, this my Guru?
For truly is this world of beings,
A tree like resting place indeed,
A city where one comes and goes,
To experience the fruits of ones deed.
66. Every evening flocks of birds,
Swoop onto a tree and there they stay,
And every morning from the tree,
In every direction, they fly away.
The birds separate from one another,
And they also abandon the tree,
Thus do known ones like relatives and friends,
Become unknown in this tree-world similarly.
67. Birth is the seed-form of death,
And death, of birth, is the seed,
Night and day does a man move thus,
Like a water-wheel and tirelessly indeed.
68. From the period of ones entry into the womb,
Till the time that death arrives,
I have spoken of that which is like a terrible disease,
Besides Me, no remedy before you lies.

Thus in the Auspicious Padma-Purāṇa, in the Upanishad called the Shiva-Gītā - the knowledge of Brahman, the science of Yoga, the dialogue between Shri Shiva and Rāghava, ends the eight discourse named 'The description of manifestation of the Piṇḍa, the physical form.'

अथ नवमोऽध्यायः

देहस्वरूपनिर्णयः

श्रीशिव उवाच ।

देहस्वरूपं वक्ष्यामि शृणुष्वावहितो नृप
मत्तो हि जायते विश्वं मयैवैतत्प्रधार्यते ।
मय्येवेदमधिष्ठाने लीयते शुक्तिरौप्यवत् ॥ १ ॥

अहं तु निर्मलः पूर्णः सच्चिदानन्दविग्रहः ।
असङ्गो निरहङ्कारः शुद्धं ब्रह्म सनातनम् ॥ २ ॥

अनाद्यविद्यायुक्तः सन् जगत्कारणतां ब्रजे ।
अनिर्वाच्या महाविद्या त्रिगुणा परिणामिनी ॥ ३ ॥

रजः सत्त्वं तमश्चेति त्रिगुणाः परिकीर्तिताः ।
सत्त्वं शुक्लं समादिष्टं सुखज्ञानास्पदं नृणाम् ॥ ४ ॥

दुःखास्पदं रक्तवर्णं चञ्चलं च रजो मतम् ।
तमः कृष्णं जडं प्रोक्तमुदासीनं सुखादिषु ॥ ५ ॥

Ninth Discourse

The description of the nature of the body

Shri Shiva said:

1. O King, listen now with attentiveness,
I shall reveal the nature of what is the body,
From Me alone the world is born,
And it is supported only by Me.
It dissolves in Me like the silver in the oyster,
For I alone do its foundation be.
 2. I am Untainted, and I am Complete,
Of Being, Consciousness and Bliss, the representation,
Without attachment, without an ego,
I am Pure, the Eternal and the Absolute One.
 3. Yoked to Beginning-less Illusion as I am,
The cause of this world is truly Me,
My Great Illusive Power is indescribable,
Infused with three Guṇas, the Effect is She.
 4. Rajas, Sattva and Tamas,
As the three Guṇas, are they renowned,
Sattva is indicated by the colour white,
For men, of bliss and wisdom, the ground.
 5. Rajas is the unsteady one, it is thought,
It is the seat of pain and the colour red,
From joy and other sentiments, Tamas stands aloof,
It is black and inanimate.... so it is said.
-

अतो मम समायोगाच्छक्तिः सा त्रिगुणात्मिका ।
अधिष्ठाने च मय्येव भजते विश्वरूपताम् ॥ ६ ॥

शुक्तौ रजतवद्रज्जौ भुजङ्गो यद्वदेव तु ।
आकाशादीनि जायन्ते मत्तो भूतानि मायया ॥ ७ ॥

तैरारब्धमिदं विश्वं देहोऽयं पाञ्चभौतिकः ।
पितृभ्यामशितादन्नात्षट्कोशं जायते वपुः ॥ ८ ॥

स्नायवोऽस्थीनि मज्जा च जायन्ते पितृतस्तथा ।
त्वङ्मांसशोणितमिति मातृतश्च भवन्ति हि ॥ ९ ॥

भावाः स्युः षड्विधास्तस्य मातृजाः पितृजास्तथा ।
रसजा आत्मजाः सत्त्वसम्भूताः स्वात्मजास्तथा ॥ १० ॥

मृदवः शोणितं मेदो मज्जा प्लीहा यकृद्गुदम् ।
हन्नाभीत्येवमाद्यास्तु भावा मातृभवा मताः ॥ ११ ॥

6. That Power endowed with the three Guṇas,
From having yoked Herself to Me,
In Me alone does She find Her support,
And then as the world, manifest does She.

 7. Just as a rope is mistaken for a snake,
And silver, mistakenly, in an oyster lies,
Space and the other Elements,
Because of Illusion, from Me arise.

 8. Through them does the world have its origin,
Thus the essence of the Five Elements forms the body,
Created from food consumed by the parents,
Made of six sheaths, the body does be.

 9. Veins, bones and the virile semen,
From the father do they arise,
The skin, flesh and blood do,
From the mother alone, materialise.

 10. The manifestation of the six sheaths are
Those born of the mother and father too,
Born of the body-fluids, born of the self,
And those which from the spirit and the Self ensue.

 11. The tender ones- blood, fat and marrow,
The spleen, liver and the intestinal tract,
The heart and the navel - all these parts,
Are born of the mother, is the thought in fact.
-

शमश्रुलोमकचस्नायुशिराधमनयो नखाः ।
दशनाः शुक्रमित्यादि स्थिराः पितृसमुद्भवाः ॥ १२ ॥

शरीरोपचितिर्वर्णो वृद्धिस्तृप्तिर्बलं स्थितिः ।
अलोलुपत्वमुत्साह इत्यादि रसजं विदुः ॥ १३ ॥

इच्छा द्वेषः सुखं दुःखं धर्माधर्मो च भावना ।
प्रयत्नो ज्ञानमायुश्चेन्द्रियाणीत्येवमात्मजाः ॥ १४ ॥

ज्ञानेन्द्रियाणि श्रवणं स्पर्शनं दर्शनं तथा ।
रसनं घ्राणमित्याहुः पञ्च तेषां तु गोचराः ॥ १५ ॥

शब्दः स्पर्शस्तथा रूपं रसो गन्ध इति क्रमात् ।
वाक्कराङ्घ्रिगुदोपस्थान्याहुः कर्मेन्द्रियाणि हि ॥ १६ ॥

वचनादानगमनविसर्गरतयः क्रमात् ।
क्रियास्तेषां मनोबुद्धिरहङ्कारस्ततः परम् ।
अन्तःकरणमित्याहुश्चित्तं चेति चतुष्टयम् ॥ १७ ॥

-
12. The moustache, body-hair and sinew,
Veins, nails, the filaments in the body,
The teeth, semen and all steady and strong,
Are those that of the father doth be.

 13. The physical condition, personality growth,
Contentment, strength, increase in body size,
Non-covetousness, enthusiasm and the rest,
You should know that they, from body fluids, arise.

 14. Desire and aversion, pleasure and pain,
The emotions of righteousness and unrighteousness,
Are manifestations of the self as are,
Wisdom, longevity, the senses and industriousness.

 15. The senses of perception are Shravaṇam, the ear,
Sparshaṇam, the skin; and Darshanam, the eye.
Rasanam, the tongue and Ghrāṇam, the nose,
And their field of activity in these five lie...

 16. Sound and touch and the perception of form,
Taste and smell; these are the fields sequentially.
Speech, hands, feet, the excretory organs and genitals,
The senses of action are they declared to be.

 17. Speaking, grasping and walking,
Ejecting and erotic pleasure are serially,
The functions of those senses and beyond that
The mind, intellect and egoism do be,
Along with the fourth- the consciousness,
The internal organ of the body.
-

सुखं दुःखं च विषयौ विज्ञेयौ मनसः क्रियाः ।
स्मृतिभीतिविकल्पाद्या बुद्धिः स्यान्निश्चयात्मिका ॥ १८ ॥

अहं ममेत्यहङ्कारश्चित्तं चेतयते यतः ।
सत्त्वाख्यमन्तः करणं गुणभेदात्त्रिधा मतम् ॥ १९ ॥

सत्त्वं रजस्तम इति गुणाः सत्त्वात्तु सात्त्विकाः ।
आस्तिक्यबुद्धिधर्मैकरुचिप्रकृतयो मताः ॥ २० ॥

रजसो राजसा भावाः कामक्रोधमदादयः ।
निद्रालस्यप्रमादादि वञ्चनाद्यास्तु तामसाः ॥ २१ ॥

प्रसन्नेन्द्रियतारोग्यानालस्याद्यास्तु सत्त्वजाः ।
देहो मात्रात्मकस्तस्मादादत्ते तद्गुणानिमान् ॥ २२ ॥

शब्दश्रोत्रमुखरता वैचित्र्यं सूक्ष्मता धृतिः ।
बलं च गगनाद्वायोः स्पर्शं च स्पर्शनेन्द्रियम् ॥ २३ ॥

-
18. That internal organ perceives objects,
Through which joy and sorrow does one experience.
The mind's functions are recall, fear, indecisiveness,
And the intellect's function involves making decisions.

 19. 'I and mine' is the nature of egoism,
And the consciousness, the seat of sentience it be,
This internal organ is what constitutes the spirit,
And by the Guṇas is differentiated into three.

 20. Sattva, Rajas and Tamas are the Guṇas,
From Sattva arises the Sāttvika thought,
Belief in the Divine, interest in spiritual matters,
Is the natural instinct of the Sāttvika lot.

 21. The Rājas manifestations of the Rājas Guṇa,
Are passion, anger, conceit and the rest,
Excessive sleep, sloth, heedlessness-the like,
And deception and others are from Tamas manifest.

 22. Born of Sattva are the senses at peace,
Non-laziness and a body free of disease,
Since the body is the essence of the Elements,
It receives the essence of these very qualities.

 23. Sound, the organ of the ear, the capacity for speech,
Creativity, subtle perception and fortitude within,
And strength arise from the element of Space.
From Air is born touch and the sense organ - the skin.
-

उत्क्षेपणमवक्षेपाकुञ्चने गमनं तथा ।
प्रसारणमितीमानि पञ्च कर्माणि रूक्षताः ॥ २४ ॥

प्राणापानौ तथा व्यानसमानोदानसञ्ज्ञकान् ।
नागः कूर्मश्च कृकलो देवदत्तो धनञ्जयः ॥ २५ ॥

दशेति वायुविकृतीस्तथा गृह्णाति लाघवम् ।
तेषां मुख्यतरः प्राणो नाभेः कण्ठादधः स्थितः ॥ २६ ॥

चरत्यसौ नासिकयोर्नाभौ हृदयपङ्कजे ।
शब्दोच्चारणनिःश्वासोच्छ्वासादेरपि कारणम् ॥ २७ ॥

अपानस्तु गुदे मेद्रे कटिजङ्घोदरेष्वपि ।
नाभिकन्दे वृषणयोरूरुजानुषु तिष्ठति ॥ २८ ॥

तस्य मूत्रपुरीषादिविसर्गः कर्म कीर्तितम् ।
व्यानोऽक्षिश्रोत्रगुल्फेषु जिह्वाघ्राणेषु तिष्ठति ॥ २९ ॥

-
24. Also the capacity to throw upwards and bring down,
To pull inwards and to move ahead,
As well as to spread all around outside,
These five functions are from the Air element bred.
25. The breaths called Prāṇa and Apāna,
Vyāna, Samāna and Udāna,
As well as Nāga, Kūrma and Krukala,
Devadatta and Dhananjaya.
26. These ten are the modifications of Air,
By which the body functions with dexterity,
Amongst them the most important is Prāṇa,
Between navel and throat it doth present be.
27. Between the two nostrils and in the navel,
And within the lotus of the heart it flows,
The expression of sound, the in-breath and out-breath,
It alone is the cause for all of those.
28. In the excretory organs and the genitals,
In the waist, the shanks and the stomach as well,
Below the navel, in the testicles and thighs,
And in the knees does the Apāna dwell.
29. The excretion of urine and of stools,
Is the Apāna's function it is renowned,
In the eye, the ear and the ankle,
In the tongue and the nose is the Vyāna found.
-

प्राणायामधृतित्यागग्रहणाद्यस्य कर्म च ।
समानो व्याप्य निखिलं शरीरं वह्निना सह ॥ ३० ॥

द्विसप्ततिसहस्रेषु नाडीरन्ध्रेषु सञ्चरन् ।
भुक्तपीतरसान् सम्यगानयन् देहपुष्टिकृत् ॥ ३१ ॥

उदानः पादयोरास्ते हस्तोयोरङ्गसन्धिषु ।
कर्मास्य देहोन्नयनोत्क्रमणादि प्रकीर्तितम् ॥ ३२ ॥

त्वगादिधातूनाश्रित्य पञ्च नागादयः स्थिताः ।
उद्गरादि निमेषादि क्षुत्पिपासादिकं क्रमात् ।
तन्द्रीप्रकृतिशोकादि तेषां कर्म प्रकीर्तितम् ॥ ३३ ॥

-
30. In the holding of the breath during Prāṇāyāma,
Exhalation and inhalation does its function be,
The Samāna, accompanied by fire,
Pervades and permeates the entire body.
31. Seventy two thousand filaments there are,
The Samāna flows within their chasms, unleashed,
It carries the essence of what is eaten and drunk,
And thus is the body well nourished.
32. The Udāna is found in the feet,
And in the hands and all junctures of the body,
In the lifting of the body and at the time of death,
Are its functions manifest and is legendary.
33. Nāga and the rest are secondary Airs,
In the skin and other Dhātus* are they found,
All expulsions from the mouth; all movements of the eyes,
Sneezing, thirst and others... functions, serially bound,
A slothful nature; and unhappiness and the rest,
The secondary Airs' functions are thus renowned.**

**The seven Dhātus are: skin, blood, muscle, fat, bone, marrow and semen.*

*** Functions of the Secondary Airs:*

Nāga : expulsion from the mouth like spitting, coughing etc.

Kūrma: blinking, opening and shutting of the eyes and winking.

Krukala: sneezing, hunger and thirst.

Devadatta: sloth, laziness, excessive sleep.

Dhananjaya: joy, unhappiness etc.

अग्नेस्तु रोचकं रूपं दीप्तिं पाकं प्रकाशताम् ।
अमर्षतीक्ष्णसूक्ष्माणामोजस्तेजश्च शूरताम् ॥ ३४ ॥

मेधावितां तथादत्ते जलात्तु रसनं रसम् ।
शैत्यं स्नेहं द्रवं स्वेदं गात्रादिमृदुतामपि ।
भूमेर्घ्राणेन्द्रियं गन्धं स्थैर्यं धैर्यं च गौरवम् ॥ ६५ ॥

त्वगसृङ्मांसमेदोस्थिमज्जाशुक्राणि धातवः ।
अन्नं पुंसाशितं त्रेधा जायते जठराग्निना ॥ ३६ ॥

मलः स्थविष्ठो भागः स्यान्मध्यमो मांसतां व्रजेत् ।
मनः कनिष्ठो भागः स्यात् तस्मादन्नमयं मनः ॥ ३७ ॥

अपां स्थविष्ठो मूत्रं स्यान्मध्यमो रुधिरं भवेत् ।
प्राणः कनिष्ठो भागः स्यात्तस्मात्प्राणो जलात्मकः ॥ ३८ ॥

तेजसोऽस्थि स्थविष्ठः स्यान्मज्जा मध्यसमुद्भवः ।
कनिष्ठा वाङ्मता तस्मात्तेजोऽबन्नात्मकं जगत् ॥ ३९ ॥

-
34. Fire governs the eye, the body-form and appearance,
The digestion of food and the body's lustre,
Anger, rudeness, acuteness of awareness,
Vitality, brilliance and valour.
35. And intelligence too are the functions of Fire.
Tongue and the sense of taste does Water oversee,
Coolness, lubrication and the fluid content,
Sweat and the softness of the parts of the body.
The Earth governs the nose and the sense of smell,
Stability, courage and body density.
36. The Dhātus are the skin, blood and muscle,
Fat, bone, marrow and semen.
The Fire in the stomach, divides into three,
The food that by a person has been eaten....
37. The gross part of the food turns to dirt,
The centre, into muscle it does become,
The most subtle part forms the mind,
Therefore the mind is the food-endowed one.
38. The gross part of water turns into urine,
Blood is formed from its centre-core,
The subtle form supports the life breaths,
The breaths are the essence of water therefore.
39. The gross portion of oils, forms the bones,
And from the centre part does the marrow arise,
The subtle portion influences speech,
In lustre-water-food, the world's essence lies.
-

लोहिताज्जायते मांसं मेदो मांससमुद्भवम् ।
मेदसोऽस्थीनि जायन्ते मज्जा चास्थिसमुद्भवा ॥ ४० ॥

नाड्योपि मांससङ्घाताच्छुक्रं मज्जासमुद्भवम् ।
वातपित्तकफाश्चात्र धातवः परिकीर्तिताः ॥ ४१ ॥

दशाञ्जलि जलं ज्ञेयं रसस्याञ्जलयो नव ।
रक्तस्याष्टौ पुरीषस्य सप्त स्युः श्लेष्मणश्च षट् ॥ ४२ ॥

पित्तस्य पञ्च चत्वारो मूत्रस्याञ्जलयस्त्रयः ।
वसाया मेदसो द्वौ तु मज्जा त्वन्जलिसम्मितः ।
अर्धाञ्जलिस्तथा शुक्रं तदेव बलमुच्यते ॥ ४३ ॥

अस्थ्यां शरीरे सङ्ख्या स्यात् षष्टियुक्तं शतत्रयम् ।
जलजानि कपालानि रूचकास्तरणानि च ।
नलकानीति तान्याहुः पञ्चधास्थीनि सूरयः ॥ ४४ ॥

-
40. It is from blood that flesh is born
And it is from flesh that fat does grow,
It is from fat that the bones arise,
And from bones arises the marrow.
41. From the muscle groups, the filaments arise,
And the semen is from the marrow grown,
Body-wind, bile and phlegm too,
As the Dhātus of the body, they are also known.
42. If the body-water measured ten enjoined palms,
Then nine is the food-essence of the body then,
Blood would measure eight; Dirt, seven,
And six such measures, would be phlegm.
43. Bile would measure five; urine, four,
The fats are in a measure of three,
Or also in a measure of two,
And marrow, a single measure doth be.
Semen forms a half-measure,
So it is called the body's potency.
44. In the body are several bones,
Three hundred and sixty in number are they,
Into Jalaja, Kapāla, and Rūchaka,
Taraṇa, Nalaka as five kinds they lay,
These are then their classifications,
Thus do all the wise ones say.
-

द्वे शते त्वस्थिसन्धीनां स्यातां तत्र दशोत्तरे ।
रौरवाः प्रसरास्कन्धसेचनाः स्युरुलूखलाः ॥ ४५ ॥

समुद्रा मण्डकाः शङ्खावर्ता वायसतुण्डकाः ।
इत्यष्टधा समुद्दिष्टाः शरीरेष्वस्थिसन्धयः ॥ ४६ ॥

सार्धकोटित्रयं रोम्णां श्मश्रुकेशास्त्रिलक्षकाः ।
देहस्वरूपमेवं ते प्रोक्तं दशरथात्मज ॥ ४७ ॥

तस्मादसारो नास्त्येव पदार्थो भुवनत्रये ।
देहेऽस्मिन्नभिमानेन न महोपायबुद्धयः ॥ ४८ ॥

अहङ्कारेण पापेन क्रियन्ते हन्त साम्प्रतम् ।
तस्मादेतत्स्वरूपं तु विबोद्धव्यं मनीषिणा ॥ ४९ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे देहस्वरूपनिर्णयो नाम नवमोऽध्यायः ॥

-
45. The joints of the bones do number,
Two hundred and an additional ten,
As Rourava, Prasara, Skandasechana,
And Ulūkhala are they classified then.
46. Also as Samudga and as Maṇḍaka,
Shankhāvartā and Vāyasatuṇḍaka they be,
It is acknowledged that these are the eight
Joints of the bones present in the body.
47. Body hairs number a half of three crores,
And three lakhs- the moustache, beard and the hair.
This is the body's essence, O Dasharatha's Son,
And it is what the wise declare.
48. Truly no entity exists in three worlds,
That is so essence-less as is the body,
Intellectuals seek not liberation,
When influenced by pride or vanity....
49. Or when influenced by egoism or sin,
Alas! This being the case that presently lies,
It would bode well if the body's essence,
Was particularly understood by the wise.

*Thus in the Auspicious Padma-Purāṇa, in the Upanishad
called the Shiva-Gītā - the knowledge of Brahman, the science
of Yoga, the dialogue between Shri Shiva and Rāghava,
ends the ninth discourse named
'The description of the nature of the body.'*

अथ दशमोऽध्यायः

जीवस्वरूपकथनम्

श्रीराम उवाच ।

भगवन् कुत्र जीवोऽसौ जन्तोर्देहेऽवतिष्ठते ।

जायते वा कुतो जीवः स्वरूपं चास्य किं वद ॥ १ ॥

देहान्ते कुत्र वा याति गत्वा वा कुत्र तिष्ठति ।

कथमायाति वा देहं पुनर्नायाति वा वद ॥ २ ॥

श्रीशिव उवाच ।

साधु पृष्टं महाभाग गुह्याद्गुह्यतरं हि यत् ।

देवैरपि सुदुर्ज्ञेयमिन्द्राद्यैर्वा महर्षिभिः ॥ ३ ॥

अन्यस्मै नैव वक्तव्यं मयापि रघुनन्दन ।

त्वद्भक्त्याहं परं प्रीतो वक्ष्याम्यवहितः शृणु ॥ ४ ॥

सत्यज्ञानात्मकोऽनन्तः परमानन्दविग्रहः ।

परमात्मा परञ्ज्योतिरव्यक्तो व्यक्तकारणम् ॥ ५ ॥

Tenth Discourse

The description of the nature of the individual soul

Shrī Rāma said:

1. O Auspicious One, where in a being's body,
Does the individual soul stay?
Where does it come from and
What is its nature, tell me pray!
2. At the time of death, where does it go?
Having gone, where does it abide?
How does it enter a body again,
Or does it not come back? Do in me confide!

Shrī Shiva said:

3. You have asked well, O Illustrious One!
That secret which is most profound!
By Indra and the gods is it difficult to grasp,
So also by sages who are highly renowned!
 4. O Raghunandana, do not disclose to anyone else,
That which will be revealed by Me,
Supremely pleased with your devotion,
I shall reveal all, do listen attentively.
 5. The essence of Truth and of Wisdom,
Eternal, the Image of Bliss most Highest,
I am the Supreme Self, the Supreme Flame,
The cause of the world's appearance, though Unmanifest!
-

नित्यो विशुद्धः सर्वात्मा निर्लेपोऽहं निरञ्जनः ।
सर्वधर्मविहीनश्च न ग्राह्यो मनसापि च ॥ ६ ॥

नाहं सर्वेन्द्रियग्राह्यः सर्वेषां ग्राहको ह्यहम् ।
ज्ञाताहं सर्वलोकस्य मम ज्ञाता न विद्यते ।
दूरः सर्वविकाराणां परमाण्वादिकस्य च ॥ ७ ॥

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्दं ब्रह्म मां ज्ञात्वा न बिभेति कुतश्चन ॥ ८ ॥

यस्तु सर्वाणि भूतानि मय्येवेति प्रपश्यति ।
मां च सर्वेषु भूतेषु ततो न विजुगुप्सते ॥ ९ ॥

यत्र सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
को मोहस्तत्र कः शोक एकत्वमनुपश्यतः ॥ १० ॥

एष सर्वेषु भूतेषु गूढात्मा न प्रकाशते ।
दृश्यते त्वग्रथया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ ११ ॥

-
6. I am Constant, Pure, the Self of all,
Yet nothing smears Me, Untainted am I !
I am devoid of all attributes,
Incomprehensible by the mind, do I lie!

 7. I cannot be perceived by the senses,
For the Perceiver of the senses do I be,
I am the Knower of all the worlds,
Yet there is none that ever knows Me!
From all effects and all causes,
From all modifications am I free.

 8. From whence not comprehending Me,
Speech, mind and other senses, turn away,
Then knowing Me as the Blissful, Absolute One,
Fear is kept duly at bay.

 9. He who clearly does perceive,
That all beings exist only in Me,
He is the one who knows Me well,
And towards none feels antipathy.

 10. That all beings are his own self,
He who understands that particularly,
What attachment and what grief can exist,
Where one sees complete unity?

 11. This secret hidden Self is Unmanifest,
This Self which in all beings does lie,
With a subtle, sharply focused intellect it is,
Manifest to those with the subtle perceiving eye.
-

अनाद्यविद्यया युक्तस्तथाप्येकोऽहमव्ययः ।
अव्याकृतब्रह्मरूपो जगत्कर्ताहमीश्वरः ॥ १२ ॥

ज्ञानमात्रे यथा दृश्यमिदं स्वप्ने जगत्त्रयम् ।
तद्वन्मयि जगत्सर्वं दृश्यतेऽस्ति विलीयते ।
नानाविद्यासमायुक्तो जीवत्वेन वसाम्यहम् ॥ १३ ॥

पञ्चकर्मेन्द्रियाण्येव पञ्च ज्ञानेन्द्रियाणि च ।
मनो बुद्धिरहङ्कारश्चित्तं चेति चतुष्टयम् ॥ १४ ॥

वायवः पञ्च मिलिता यान्ति लिङ्गशरीरताम् ।
तत्राविद्यासमायुक्तं चैतन्यं प्रतिबिम्बितम् ॥ १५ ॥

व्यावहारिकजीवस्तु क्षेत्रज्ञः पुरुषोऽपि वा ।
स एव जगतां भोक्ताऽनाद्ययोः पुण्यपापयोः ।
इहामुत्र गतिस्तस्य जाग्रत्स्वप्नादिभोक्तृता ॥ १६ ॥

यथा दर्पणकालिम्रा मलिनं दृश्यते मुखम् ।
तद्वदन्तः करणगैर्दोषैरात्मापि दृश्यते ॥ १७ ॥

-
12. Yoked I am to Beginning-less Illusion,
Yet I am One and I change not,
The Elementary Substance, the Brahman I am,
The world's creator, the Governor of the lot.

 13. Just as through wisdom alone,
The three worlds one in a dream does see,
So also he sees that the entire world,
Exists and dissolves completely in Me.
Endowed with the many faces of Illusion,
As the individual soul do I be.

 14. The five sense organs of action and,
The five sense organs of perception as well,
The mind, intellect and egoism,
And the fourth, the consciousness, they all do dwell,

 15. Along with the five breaths put together,
They constitute the subtle body,
And within this body yoked to Illusion,
The Consciousness does reflected be.

 16. The individual who transacts with the world,
Is called the knower of the field, a man too,
He alone experiences in the world,
The effects of beginning-less sin and virtue,
Experiencing wakefulness, sleep and the rest,
From this world to the other he does move.

 17. Just as dirt on the surface of a mirror,
Causes one's face to dirty seem,
So also the Self appears to be tainted by faults,
Which in the internal organ are seen.
-

परस्पराध्यासवशात्सद्यादन्तःकरणात्मनोः ।
एकीभावाभिमानेन परात्मा दुःखभागिव ॥ १८ ॥

मरुभूमौ जलत्वेन मध्याह्नार्कमरीचिकाः ।
दृश्यन्ते मूढचित्तस्य न ह्यार्द्रास्तापकारकाः ॥ १९ ॥

तद्वदात्मापि निर्लेपो दृश्यते मूढचेतसाम् ।
स्वाविद्याख्यात्मदोषेण कर्तृत्वादिकधर्मवान् ॥ २० ॥

तत्र चान्नमये पिण्डे हृदि जीवोऽवतिष्ठते ।
आनखाग्रं व्याप्य देहं तद्ब्रुवेऽवहितः शृणु ॥ २१ ॥

पुरीतदभिधानेन मांसपिण्डो विराजते ।
नाभेरूर्ध्वमधः कण्ठाद्व्याप्य तिष्ठति यः सदा ॥ २२ ॥

तस्य मध्येऽस्ति हृदयं सनालं पद्मकोशवत् ।
अधोमुखं च तत्रास्ति सूक्ष्मं सुषिरमुत्तमम् ।
दहराकाशमित्युक्तं तत्र जीवोऽवतिष्ठते ॥ २३ ॥

-
18. Between the Self and the internal organ,
The influence that exists due to cohabitation,
Causes one to perceive a oneness there,
And the Supreme Self seems to unhappy become.

 19. A deluded mind seems to perceive,
The rays of the Sun during mid-day,
As a mirage, as water, in a desert land,
Though they scorch and are not moist in any way.

 20. Similarly the deluded mind sees the Self,
As the doer and as endowed with every quality,
He sees the Self as smeared with those faults,
That due to Illusion, in his self do be.

 21. In that physical form which is food-born,
The individual soul in the heart does lie,
How it pervades the body from toe-nail to the top,
Listen carefully, I shall reveal all by and by.

 22. Going by the name of Puritat,
A mass of flesh does present be,
Above the navel and below the throat,
Does it exist constantly.

 23. In its midst, lies the heart,
Like a lotus bud with many a filament,
It faces downwards and within it,
Lies a subtle hollow most excellent,
That hollow is called the 'Daharākāsha',
And within it the individual soul is present.
-

वालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्तयाय कल्पते ॥ २४ ॥

कदम्बकुसुमोद्भुद्धकेसरा इव सर्वतः ।
प्रसृता हृदयान्नाड्यो याभिव्याप्तं शरीरकम् ॥ २५ ॥

हितं फलं प्रयच्छन्ति यस्मात्तेन हिताः स्मृताः ।
द्वासप्ततिसहस्रैस्ताः सङ्ख्याता योगवित्तमैः ॥ २६ ॥

हृदयात्तास्तु निष्क्रान्ता यथार्काद्रश्मयस्तथा ।
एकोत्तरशतं तासु मुख्या विष्वग्विनिर्गताः ॥ २७ ॥

प्रतीन्द्रियं दश दश निर्गता विषयोन्मुखाः ।
नाड्यः कर्मादिहेतूत्थाः स्वप्रादिफलभुक्तये ॥ २८ ॥

वहन्त्यम्भो यथा नद्यो नाड्यः कर्मफलं तथा ।
अनन्तैकोर्ध्वगा नाडी मूर्धपर्यन्तमञ्जसा ॥ २९ ॥

-
24. The imagined hundredth part of a hair-tip,
And into a hundred parts again its division,
Know the individual soul to be as subtle as that,
And the means to reach the Eternal One.
25. Like the saffron filaments that arise,
From the Kadamba flower from every side,
The filaments of the heart spread across
And throughout the body do they abide.
26. They are acknowledged to be the 'appropriate ones,'
Since they mete out the appropriate result of a deed,
Seventy two thousand do they number,
It is declared so by the experts of Yoga indeed.
27. From the heart do they emanate,
Like rays of light from the Sun,
One hundred and one amongst them are chief,
And throughout the body they run.
28. Every sense has ten emanating filaments,
Through which occurs objects' perception,
To experience the fruits of the dream states and the rest,
The filaments arise - a result of actions earlier done.
29. Just as waters are carried away by rivers,
The fruits of deeds do these filaments transmit,
A filament called the 'Anantā' moves upwards,
In a straight course to the head's summit.
-

सुषुप्नेति समादिष्टा तथा गच्छन्विमुच्यते ।
तत्रावस्थितचैतन्यं जीवात्मानं विदुर्बुधाः ॥ ३० ॥

यथा राहुरदृश्योऽपि दृश्यते चन्द्रमण्डले ।
तद्वत्सर्वगतोऽप्यात्मा लिङ्गदेहे हि दृश्यते ॥ ३१ ॥

यथा घटे नीयमाने घटाकाशोऽपि नीयते ।
तद्वत्सर्वगतोऽप्यात्मा लिङ्गदेहे विनिर्गते ।
निश्चलः परिपूर्णोऽपि गच्छतीत्युपचर्यते ॥ ३२ ॥

जाग्रत्काले यथा ज्ञेयमभिव्यक्तविशेषधीः ।
व्याप्नोति निष्क्रियः सर्वान्भानुर्दश दिशो यथा ॥ ३३ ॥

नाडीभिर्वृत्तयो यान्ति लिङ्गदेहसमुद्भवाः ।
तत्तत्कर्मानुसारेण जाग्रद्भोगोपलब्धये ॥ ३४ ॥

इदं लिङ्गशरीराख्यमामोक्षान्न निवर्तते ।
आत्मज्ञानेन नष्टेऽस्मिन् साविद्ये स्वशरीरके ।
आत्मस्वरूपावस्थानं मुक्तिरित्यभिधीयते ॥ ३५ ॥

-
30. It is also acknowledged as the Sushumnā.
The Consciousness which as the individual soul lies,
Which when It moves upwards through the Sushumnā,
Is made free and is known so by the wise.
31. Just as the planet Rāhu, though invisible,
(Is as a shadow)* seen on the Moon's sphere,
Similarly the Self, which pervades everything,
As enclosed in a subtle body, is seen here.
32. Just as if a pot were to be moved,
The space in the pot moves with it,
So also the Self which exists everywhere,
And is Unmoving and Complete,
Seems to move with the subtle body,
When It is perceived in the subtle body to sit.
33. Just as the Sun though himself inactive,
Spreads (through his rays) in the directions ten,
Know that in the waking state, the Consciousness,
Though inactive, pervades the sense-objects then.
34. Based on the actions earlier performed,
Do the dispositions in the subtle body emanate,
They are carried by the filaments to those objects,
Where fruits may be experienced in the awakened state.
35. The subtle body is not destroyed,
Until one does attain liberation,
It is ignorance-yoked and therefore is destroyed
When ignorance is destroyed in Self-realisation,
When in one's own Self, one abides,
That state is called emancipation.
-

* *During the eclipse of the Moon.*

उत्पादिते घटे यद्वद् घटाकाशत्वमृच्छति ।
घटे नष्टे यथाकाशः स्वरूपेणावतिष्ठते ॥ ३६ ॥

जाग्रत्कर्मक्षयवशात्स्वप्नभोग उपस्थिते ।
बोधावस्थां तिरोधाय देहाद्याश्रयलक्षणाम् ॥ ३७ ॥

कर्मोद्भावितसंस्कारस्तत्र स्वप्नरिंसया ।
अवस्थां च प्रयात्यन्यां मायावीवात्ममायया ॥ ३८ ॥

घटादिविषयान्सर्वान्बुद्ध्यादिकरणानि च ।
भूतानि कर्मवशतो वासनामात्रसंस्थितान् ।
एतान्पश्यन्स्वयञ्ज्योतिः साक्ष्यात्मा व्यवतिष्ठते ॥ ३९ ॥

अत्रान्तः करणादीनां वासनाद्वासनात्मता ।
वासनामात्रसाक्षित्वं तेन तत्र परात्मनः ॥ ४० ॥

वासनाभिः प्रपञ्चोऽत्र दृश्यते कर्मचोदितः ।
जाग्रद्भूमौ यथा तद्वत्कर्तृकर्मक्रियात्मकः ॥ ४१ ॥

36. Just as a pot that has been created,
Gives the space inside, the shape of the pot,
When the pot is smashed, that inner space,
To its own expansive essence is brought.
37. At the completion of acts in the waking state,
The pleasures of the dream state do present be,
And the waking state is now concealed
Along with all aspects related to the gross body.
38. Like a magician who wields his illusive power,
That dream state does one go into,
Where tendencies rising from acts earlier done,
Cause him to experience pleasures in that state too.
39. Pots and other insentient things,
The intellect and the other senses that be,
And all living beings, which due to prior deeds,
Exist in the consciousness as many a tendency,
The Self-Illuminating One stands as Witness,
When all these It does see.
40. Here the internal organ and the rest arise
From tendencies and therefore is of tendency-essence,
The Supreme Self's witness-hood in a dream state,
Is also a tendency, in that sense.
41. Here the world is seen through tendencies
That world which is chosen by one's earlier act,
And in the waking state, the world is perceived,
As endowed with doer, object and action in fact.
-

निःशेषबुद्धिसाक्ष्यात्मा स्वयमेव प्रकाशते ।
वासनामात्रसाक्षित्वं साक्षिणः स्वाप उच्यते ॥ ४२ ॥

भूतजन्मनि यद्भूतं कर्म तद्वासनावशात् ।
नेदीयस्त्वाद्द्वयस्याद्ये स्वप्नं प्रायः प्रपश्यति ॥ ४३ ॥

मध्ये वयसि कार्कश्यात्करणानामिहार्जितात् ।
वीक्षते प्रायशः स्वप्नं वासनाकर्मणोर्वशात् ॥ ४४ ॥

इयासुः परलोकं तु कर्मविद्यादिसम्भृतम् ।
भाविनो जन्मनो रूपं स्वप्ने आत्मा प्रपश्यति ॥ ४५ ॥

यद्वत् प्रपतनाच्छयेनः श्रान्तो गगनमण्डले ।
आकुञ्च्य पक्षौ यतते नीडे निलयनाय नीः ॥ ४६ ॥

एवं जाग्रत्स्वप्नभूमौ श्रान्त आत्माऽभिसञ्चरन् ।
आपीतकरणग्रामः कारणेनैति चैकताम् ॥ ४७ ॥

-
42. The Witness of the entire intellect,
Begins to shine by Itself.
The Witness' witness-hood of the tendencies,
Is called 'Svāp'- the One who has attained Oneself.
43. In the birth of a living being,
In childhood, due to the previous life's proximity,
He is influenced by the tendencies of acts done then,
And in dreams, those tendencies does he see.
44. In middle age, due to the forceful presence of
Collected acts, in this very life done,
Influenced by tendencies of those acts,
Typically those are the dreams that are seen by one.
45. Desirous of going to the other world,
As merited by his devotion, wisdom and deeds,
The form of birth he would take in the next life,
Does he himself then behold indeed.
- (Description of Sushupti: the deep-sleep state follows)*
46. Just as an eagle that is long airborne,
And is now tired in the expansive sky,
He folds his wings and he strives to find
A nest where he may rest and lie,
47. Similarly, one who moves in the waking state,
And in the sleep state too and therefore weary,
Puffed with the senses all collected together,
He achieves oneness through his causal body.
-

नाडीमार्गैरिन्द्रियाणामाकृष्यादाय वासनाम् ।
सर्वं ग्रसित्वा कार्यं च विज्ञानात्मा प्रलीयते ॥ ४८ ॥

ईश्वराख्येऽव्याकृतेऽथ यथा सुखमयो भवेत् ।
कृत्स्नप्रपञ्चविलयस्तथा भवति चात्मनः ॥ ४९ ॥

योषितः काम्यमानायाः सम्भोगान्ते यथा सुखम् ।
स आनन्दमयो बाह्यो नान्तरः केवलस्तथा ॥ ५० ॥

प्राज्ञात्मानं समासाद्य विज्ञानात्मा तथैव सः ।
विज्ञानात्मा कारणात्मा तथा तिष्ठन्नथापि सः ॥ ५१ ॥

अविद्यासूक्ष्मवृत्त्यानुभवत्येव सुखं यथा ।
अज्ञानमपि साक्ष्यादि वृत्तिभिश्चानुभूयते ॥ ५२ ॥

तथाहं सुखमस्वाप्सं नैव किञ्चिदवेदिषम् ।
इत्येवं प्रत्यभिज्ञापि पश्चात्तस्योपपद्यते ॥ ५३ ॥

-
48. Attracting the senses and the tendencies,
And within the filament-routes, drawing it through,
The perceiving self, swallows it all,
And along with the world-effect, dissolves it too.
49. In the dissolution of the world,
The content state that it does attain,
When it merges with the Unmanifest Īshvara,
That is the deep-sleep state the self does gain.
50. When having been with the woman who is desired,
The kind of contentment that does abide,
So too, unaware of external and internal perceptions,
Blissful, in a oneness does he reside.
51. The perceiving-self then reaches the wisdom-self,
And that very state then becomes he,
Then there does the causal self stand,
And so Īshvara Himself does the perceiving self be.
52. Through the subtle dispositions of Illusion,
One experiences contentment in deep sleep,
And here one through the dispositions of witness-hood,
Does the experience of Ignorance reap.
53. Therefore, 'Nothing at all did I know,
Truly did I sleep so well and sound!'
It is only after the experience has taken place,
That the recognition of this is in the mind bound.
-

जाग्रत्स्वप्नसुषुप्त्याख्यमेवेहामुत्र लोकयोः ।
 पश्चात्कर्मवशादेव विस्फुलिङ्गा यथानलात् ।
 जायन्ते कारणादेव मनोबुद्ध्यादिकानि तु ॥ ५४ ॥

पयः पूर्णो घटो यद्वन्निमग्नः सलिलाशये ।
 तैरेवोद्भूत आयाति विज्ञानात्मा तथैत्यजात् ॥ ५५ ॥

विज्ञानात्मा कारणात्मा तथा तिष्ठंस्तथापि सः ।
 दृश्यते सत्सु तेष्वेव नष्टेष्व्वायात्यदृश्यताम् ॥ ५६ ॥

एकाकारोऽर्यमा तत्तत्कार्येष्विव परः पुमान् ।
 कूटस्थो दृश्यते तद्दृच्छत्यागच्छतीव सः ॥ ५७ ॥

मोहमात्रान्तरायत्वात्सर्वं तस्योपपद्यते ।
 देहाद्यतीत आत्मापि स्वयञ्ज्योतिः स्वभावतः ।
 एवं जीवस्वरूपं ते प्रोक्तं दशरथात्मज ॥ ५८ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीशिवराघवसंवादे जीवस्वरूपकथनं नाम दशमोऽध्यायः ॥

54. Wakefulness, dream and deep-sleep exist,
In both this world and the other one,
Then like sparks that arise from a roaring fire,
The influence of actions previously done,
The mind, intellect and other senses,
Are brought again to perception.
55. Just as a pot which is filled with water,
When immersed in water is perceived not,
But when lifted is brought into existence again,
So also the perceiving self to existence is brought.*
56. The perceiving self and Īshvara, the causal self,
As standing apart from each other, they seem to be
When in the presence of Illusion's modifications,
And in their absence, the divide disappears completely.
57. Just as the lone sun though still himself,
Appears to move and thus active seem,
Similarly as entering and leaving these various states,
The Supreme Unchanging Spirit is seen.
58. All this occurs in the Self,
Since in the way does stand delusion,
Though the Self is beyond the body and the rest,
And by nature is the Self-Illuminating One,
This then is the essence of the individual soul,
That has been revealed to you, O Dasharatha's son!

*Thus in the Auspicious Padma-Purāna, in the Upanishad
called the Shiva-Gītā- the knowledge of Brahman, the science of
Yoga, the dialogue between Shri Shiva and Rāghava,
ends the tenth discourse named
'The description of the nature of the individual soul.'*

* It is brought to existence after coming out of the deep sleep state.

अथैकादशोऽध्यायः

जीवगत्यादिनिरूपणम्

श्रीशिव उवाच ।

देहान्तरगतिं तस्य परलोकगतिं तथा ।

वक्ष्यामि नृपशार्दूल मत्तः शृणु समाहितः ॥ १ ॥

भुक्तं पीतं यदस्तद्यत्र तद्रसादामबन्धनम् ।

स्थूलदेहस्य लिङ्गस्य तेन जीवनधारणम् ॥ २ ॥

व्याधिना जरया वापि पीड्यते जाठरोऽनलः ।

श्लेष्मणा तेन भुक्तान्नं पीतं वा न पचत्यलम् ॥ ३ ॥

भुक्तपीतरसाभावात्तदा शुष्यन्ति धातवः ।

भुक्तपीतरसेनैव देहे लिम्पन्ति वायवः ॥ ४ ॥

समीकरोति यत्तस्मात्समानो वायुरुच्यते ।

तदानीं तद्रसाभावादामबन्धनहानितः ॥ ५ ॥

Eleventh Discourse

The description of the journey of the individual soul

Shrī Shiva said:

1. Listen to my words most attentively,
O Brave One amongst kings, for I shall reveal to you,
Of the journey that takes place to the other world,
And that which takes place within bodies too.

 2. What is eaten and what is drunk here,
The essence of that creates the relation,
Between the gross body and the subtle body,
By that is life supported and given a foundation.

 3. But when due to disease or old age,
Troubled is the fire which in the belly does dwell,
Then, by the phlegm which is formed,
What is eaten and drunk is not digested well.

 4. By the absence of the essence of what is imbibed,
Then all the Dhātus in the body become dry,
For the body is anointed by the vital breaths,
With the essence which in nourishment does lie.

 5. It is called Sāmāna because it distributes
The essence, to the entire body, equally,
The relationship between the gross and the subtle
Is harmed if the essence deficient be.
-

परिपक्वरसत्वेन यथा गौरवतः फलम् ।
स्वयमेव पतत्याशु तथा लिङ्गं तनोर्ब्रजेत् ॥ ६ ॥

तत्तत्स्थानादपाकृष्य हृषीकाणां च वासनाः ।
आध्यात्मिकाधिभूतानि हृत्पद्मे चैकतां गतः ॥ ७ ॥

ततोर्ध्वगः प्राणवायुः संयुक्तो नववायुभिः ।
ऊर्ध्वोच्छ्वासी भवत्येष तथा तेनैकतां गतः ॥ ८ ॥

चक्षुषो वाथ मूर्ध्नो वा नाडीमार्गं समाश्रितः ।
विद्याकर्मसमायुक्तो वासनाभिश्च संयुतः ॥ ९ ॥

प्राज्ञात्मानं समाश्रित्य विज्ञानात्मोपसर्पति ।
यथा कुम्भो नीयमानो देशादेशान्तरं प्रति ॥ १० ॥

खपूर्ण एव सर्वत्र स आकाशोऽपि तत्र तु ।
घटाकाशाख्यतां याति तद्वल्लिङ्गं परात्मनः ॥ ११ ॥

-
6. And just as a fruit which has reached full size,
And is full of juice and ripe completely,
Falls on its own and with great speed!
The subtle body abandons the gross similarly.

 7. The sense-tendencies and knowledge of the Elements,
And matters which of the Spirit are a part,
Are dragged from their respective abodes,
And come together in the lotus of the heart.

 8. Then along with the other nine Airs,
Prāṇa flows in the upward direction
Then the 'upward breathing one', the individual soul,
Merges with the Airs and they become one.

 9. From the eye or from the top of the head,
And traversing the path of the filament, the Nāḍī ,
Yoked to the effects of performed spiritual acts,
And yoked to every tendency.....

 10. Egged on by the Wisdom-self,
The perceiving self then moves ahead,
Just as a pot that is carried,
And from one place to another is led...

 11. That pot is completely filled with space,
And that space moves too, is the thought,
The Supreme Self, to the subtle body yoked,
Attains the same state as the space in the pot.
-

पुनर्देहान्तरं याति यथा कर्मानुसारतः ।
आमोक्षात्सञ्चरत्येवं मत्स्यः कूलद्वयं यथा ॥ १२ ॥

पापभोगाय चेद्गच्छेद्यमदूतैरधिष्ठितः ।
यातनादेहमाश्रित्य नरकानेव केवलम् ॥ १३ ॥

इष्टापूर्तादिकर्माणि योऽनुतिष्ठति सर्वदा ।
पितृलोकं व्रजत्येष धूममाश्रित्य बर्हिषः ॥ १४ ॥

धूमाद्रात्रिं ततः कृष्णपक्षस्तस्माच्च दक्षिणम् ।
अयनं च ततो लोकं पितृणां च ततः परम् ॥ १५ ॥

चन्द्रलोके दिव्यदेहं प्राप्य भुङ्क्ते परां श्रियम् ।
तत्र चन्द्रसमानोऽसौ यावत्कर्मफलं वसेत् ।
तथैव कर्मशेषेण यथैतं पुनराव्रजेत् ॥ १६ ॥

वपुर्विहाय जीवत्वमासाद्याकाशमेति सः ।
आकाशाद्वायुमागत्य वायोरम्भो व्रजत्यथ ॥ १७ ॥

-
12. Based on actions previously done,
It enters into another body,
Till liberation is attained, it moves so,
Between two shores* as is a fish's journey.

 13. To hell alone would he go,
If to experience the fruit of sin,
Riding within a body of agony,
And as Death's envoys would direct him.

 14. Yajnas and acts like digging wells,
If he throughout his life has done,
Then he would go to the Ancestral world,
By the smoke which from the pyre has arisen.

 15. First the sphere of Smoke, then the sphere of the Night,
And then the Black Fortnight's sphere
Then the Southbound sphere- these are the worlds,
Beyond which the Ancestral world does appear.

 16. He attains a divine body in the sphere of the Moon,
And he experiences supreme prosperity,
There he lives akin to the Moon,
Till the fruits of his good actions exhausted be,
And when those acts have reached an end,
Retracing his steps, back to earth comes he.

 17. Towards being an individual, he again does move,
Abandoning the body, into Space does he go,
From Space he enters the sphere of Air,
And from Air into Water, does he move so.

* *The two shores of birth and death.*

अद्भ्यो मेघं समासाद्य ततो वृष्टिर्भवेदसौ ।
ततो धान्यानि भक्ष्याणि जायते कर्मचोदितः ॥ १८ ॥

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयान्ति यथाकर्म यथाश्रुतम् ॥ १९ ॥

ततोऽन्नत्वं समासाद्य पितृभ्यां भुज्यते परम् ।
ततः शुक्रं रजश्चैव भूत्वा गर्भोऽभिजायते ॥ २० ॥

ततः कर्मानुसारेण भवेत्स्त्रीपुत्रपुंसकम् ।
एवं जीवगतिः प्रोक्ता मुक्तिं तस्य वदामि ते ॥ २१ ॥

यस्तु शान्त्यादियुक्तः सन् सदा विद्यारतो भवेत् ।
स याति देवयानेन ब्रह्मलोकावधिं नरः ॥ २२ ॥

अर्चिर्भूत्वा दिनं प्राप्य शुक्लपक्षमथो व्रजेत् ।
उत्तरायणमासाद्य संवत्सरमथो व्रजेत् ॥ २३ ॥

-
18. And there yoked to a cloud,
He is then converted into rain,
And inspired by actions previously performed,
He materializes as eatable food grain.
19. Whether the embodied ones attain a womb,
Or whether (like trees) attain immobility,
The scriptures say that acts earlier performed,
Will influence the manifestation of the body.
20. He is then converted into food,
And thereafter, by parents*, is he ingested,
Transformed into semen and ovum,
In the womb is he then manifested.
21. Then based on actions earlier performed,
Is formed a woman's or a man's or a eunuch's body,
The journey of the soul has been revealed thus,
I shall speak to you of the journey to liberty.
22. He who is yoked to sense restraint and the rest,
And is immersed in deeds with a spiritual gain,
By the route of the gods goes the man,
And the world of Brahmā does he attain.
23. He becomes a flame and attains the Day,
And then towards the Bright Fortnight does he go,
Approaching the sphere that is North-bound,
Towards the sphere of the Year does he move so,
-

**Parents: who are chosen as a result of actions that have already been performed.*

आदित्यचन्द्रलोकौ तु विद्युल्लोकमतः परम् ।
अथ दिव्यः पुमान् कश्चिद् ब्रह्मलोकादिहैति सः ॥ २४ ॥

दिव्ये वपुषि सन्धाय जीवमेवं नयत्यसौ ।
ब्रह्मलोके दिव्यदेहे भुक्त्वा भोगान् यथेप्सितान् ।
तत्रोषित्वा चिरं कालं ब्रह्मणा सह मुच्यते ॥ २५ ॥

शुद्धब्रह्मरतो यस्तु न स यात्येव कुत्रचित् ।
तस्य प्राणा विलीयन्ते जले सैन्धवखिल्यवत् ॥ २६ ॥

स्वप्रदृष्टा यथा सृष्टिः प्रबुद्धस्य विलीयते ।
ब्रह्मज्ञानवतस्तद्विलीयन्ते तदैव ते ॥ २७ ॥

विद्याकर्मविहीनो यस्तृतीयं स्थानमेति सः ।
भुक्त्वाऽत्र नरकान्धोरान्महारौरवरौरवान् ॥ २८ ॥

पश्चात्प्राक्तनशेषेण क्षुद्रजन्तुर्भवेदसौ ।
यूका मशकदंशादि जन्मासौ लभते भूवि ॥ २९ ॥

-
24. To the sphere of the Sun and then the Moon,
Beyond that to the Lightning's sphere does he ascend,
Then some Being who is most divine,
From Brahmā's sphere does descend.
25. That Being carries the individual soul away,
After placing him in a divine body,
Then in the sphere of Brahmā in that body divine,
All pleasures that he desires, experiences he,
And having stayed there for a little while,
Along with Brahmā, he attains liberty.
26. He who is immersed in the Pure Brahman,
Does not have to travel anywhere,
His breaths and life force dissolve in him,
Just as salt in water melts right there.
27. An entire creation seen in a dream,
Dissolves when one from sleep does arise
So also does everything dissolve for the one,
Who in the knowledge of Brahman is wise.
28. He who journeys on the third route,
For not having performed a spiritual deed,
Having experienced terrible hells,
Hells like Rourava, terrifying indeed,
29. Depending on previous acts performed,
He takes a most insignificant birth,
A louse or a mosquito and the like,
He attains such a form on this earth.
-

एवं जीवगतिः प्रोक्ता किमन्यच्छ्रोतुमिच्छसि ॥ ३० ॥

श्रीराम उवाच ।

भगवन् यत्त्वया प्रोक्तं फलं तु ज्ञानकर्मणोः ।
ब्रह्मलोके चन्द्रलोके भुङ्क्ते भोगानिति प्रभो ॥ ३१ ॥

गन्धर्वादिषु लोकेषु कथं भोगः समीरितः ।
देवत्वं प्राप्नुयात्कश्चित्कश्चिद्रिन्द्रत्वमेति च ॥ ३२ ॥

एतत्कर्मफलं वास्तु विद्याफलमथापि वा ।
तद्ब्रूहि गिरिजाकान्त तत्र मे संशयो महान् ॥ ३३ ॥

श्रीशिव उवाच ।

तद्विद्याकर्मणोरेवानुसारेण फलं भवेत् ।
युवा च सुन्दरः शूरो नीरोगो बलवान् भवेत् ॥ ३४ ॥

सप्तद्वीपां वसुमतीं भुङ्क्ते निष्कण्टकं यदि ।
स प्रोक्तो मानुषानन्दस्तस्माच्छतगुणो मतः ॥ ३५ ॥

30. Thus have I revealed the soul's journey to you,
Is there anything else that you would like to listen to?

Shrī Rāma said:

31. O Auspicious One, as has been revealed by You,
As a result of spiritual acts done,
In the spheres of Brahmā and the Moon,
O Lord, pleasures are experienced by the one.

32. But in the spheres of the Gandharvas,
How can one pleasure attain?
One may attain the state of a god,
Or may the position of Indra gain.

33. Is it the result of any action performed,
Or a result of actions that spiritual be?
O Beloved of the Mountain-Born-One,
In this, immense is my uncertainty.

Shrī Shiva said:

34. Based on spiritual acts performed,
The fruit resulting in such births does be,
A youth who is handsome and brave,
Strong and who from disease is free,
35. Without any difficulty if he should experience,
The pleasures of the Earth made of seven continents,
His joy is greatest amongst humankind,
The pleasures are hundred-fold is the sentiment....
-

मनुष्यस्तपसा युक्तो गन्धर्वो जायतेऽस्य तु ।
तस्माच्छतगुणो देवगन्धर्वस्य न संशयः ॥ ३६ ॥

एवंशतगुणानन्द उत्तरोत्तरतो भवेत् ।
पितृणां चिरलोकानामाजानसुरसम्पदाम् ॥ ३७ ॥

देवतानामथेन्द्रस्य गुरोस्तद्वत्प्रजापतेः ।
ब्रह्मणश्चैवमानन्दः पुरस्तादुत्तरोत्तरः ॥ ३८ ॥

ज्ञानाधिक्यात्सुखाधिक्यं नान्यदस्ति सुरालये ।
श्रोत्रियोऽवृजिनोऽकामहतो यश्च द्विजो भवेत् ॥ ३९ ॥

तस्याप्येवं समाख्याता आनन्दाश्चोत्तरोत्तरम् ।
आत्मज्ञानात्परं नास्ति तस्माद्दशरथात्मज ॥ ४० ॥

ब्राह्मणः कर्मभिर्नैव वर्धते नैव हीयते ।
न लिप्यते पातकेन कर्मणा ज्ञानवान् यदि ॥ ४१ ॥

-
36. Of the man who has been born as a Gandharva,
For having been endowed with austerity,
A hundred-fold more is the joy of the Devagandharva,
In this there is no uncertainty.
37. This hundred-fold quality of joy,
Does sequentially increase and swell,
Of the Ancestors of the Long-Existing spheres,
Of those who, due to acts, as gods now do dwell.
38. Of the natural gods, of their king, Indra,
Of their spiritual preceptor, of Brahmā the Prajāpati,
Their joy which is experienced,
Increases thus, serially.
39. Increased joy arises from increased spiritual acts.
As in the gods' abode, another reason there is none,
The twice born one who listens to scriptures,
And whose sins and desires have from him run,
40. For him too, it is well known,
That his joy is amplified more and more,
O Son of Dasharatha, to the knowledge of the Self,
Nothing superior exists therefore.
41. Actions performed by the knower of Brahman,
Neither cause his rise nor cause his downfall,
The most sinful act smears him not,
Since he is infused with Wisdom and knows All.
-

तस्मात् सर्वाधिको विप्रो ज्ञानवानेव जायते ।
ज्ञात्वा यः कुरुते कर्म तस्याक्षय्यफलं भवेत् ॥ ४२ ॥

यत्फलं लभते मर्त्यः कोटिब्राह्मणभोजनैः ।
तत्फलं समवाप्नोति ज्ञानिनं यस्तु भोजयेत् ॥ ४३ ॥

ज्ञानवन्तं द्विजं यस्तु द्विषते च नराधमः ।
स शुष्यमाणो म्रियते यस्मादीश्वर एव सः ॥ ४४ ॥

उपासको न यात्येव यस्मात्पुनरधोगतिम् ।
उपासनरतो भूत्वा तस्मादास्व सुखी नृप ॥ ४५ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे जीवस्वरूपकथनं नामैकादशमोऽध्यायः ॥

-
42. Therefore the person who knows Brahman,
Is the greatest twice born one,
The man who knows this and serves one such well,
Imperishable merits are by him won.
43. Those merits that are obtained,
When one does a crore of Brāhmaṇas feed,
That is obtained when one serves food,
To the one endowed with wisdom indeed.
44. That lowest among men who would treat,
The wisdom endowed Brāhmaṇa with hostility,
He would die deprived of everything,
For the wise one is the Lord truly.
45. Never can one's downfall occur,
If one should serve the Great Lord well,
Therefore, immersing oneself in reverent worship,
O King, in contentment, do thou dwell.

*Thus in the Auspicious Padma-Purāṇa, in the Upanishad
called the Shiva-Gītā - the knowledge of Brahman, the science
of Yoga, the dialogue between Shri Shiva and Rāghava,
ends the eleventh discourse named*

'The description of the journey of the individual soul.'

अथ द्वादशोऽध्यायः

उपासनाप्रपञ्चनम्

श्रीराम उवाच ।

भगवन्देवदेवेश नमस्तेऽस्तु महेश्वर ।

उपासनविधिं ब्रूहि देशं कालं च तस्य तु ।

अङ्गानि नियमांश्चैव मयि तेऽनुग्रहो यदि ॥ १ ॥

श्रीशिव उवाच ।

शृणु राम प्रवक्ष्यामि देश कालमुपासने ॥ २ ॥

सर्वाकारोऽहमेवैकः सच्चिदानन्दविग्रहः ।

मदंशेन परिच्छिन्ना देहाः सर्वदिवौकसाम् ॥ ३ ॥

ये त्वन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव राजेन्द्र यजन्त्यविधिपूर्वकम् ॥ ४ ॥

यस्मात् सर्वमिदं विश्वं मत्तो न व्यतिरिच्यते ।

सर्वक्रियाणां भोक्ताहं सर्वस्याहं फलप्रदः ॥ ५ ॥

Twelfth Discourse

Kinds of worship

Shrī Rāma said:

1. O Auspicious One! O Lord of gods!
O Great Lord, my obeisance to You!
Tell me how worship is performed,
Where and when it be done too,
The various parts of worship and the rules,
Should Your grace towards me ever ensue.

Shrī Shiva said:

2. I shall reveal all, O Rāma,
Listen now and do pay heed,
To the place and to the time too,
When one may perform a worshipful deed.
 3. Of all forms the essence of Existence and
Consciousness and Bliss....the Absolute One am I,
My essence exists as divided in bodies
In all the gods with their abodes in the sky.
 4. Those devotees who worship other gods,
And endowed with faith completely,
O King amongst kings, they worship Me alone,
Though in a manner inappropriately.
 5. Since the entire world that does exist
Is not at all different from Me,
Of all acts performed I am the Enjoyer,
The giver of all fruits I alone do be.
-

येनाकारेण ये मर्त्या मामेवैकमुपासते ।
तेनाकारेण तेभ्योऽहं प्रसन्नो वाञ्छितं ददे ॥ ६ ॥

विधिनाऽविधिना वाऽपि भक्त्या ये मामुपासते ।
तेभ्यः फलं प्रयच्छामि प्रसन्नोऽहं न संशयः ॥ ७ ॥

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥ ८ ॥

स्वजीवत्वेन यो वेत्ति मामेवैकमनन्यधीः ।
तं न स्पृशन्ति पापानि ब्रह्महत्यादिकान्यपि ॥ ९ ॥

उपासाविधयस्तत्र चत्वारः परिकीर्तिताः ।
सम्पदारोपसंवर्गाध्यासा इति मनीषिभिः ॥ १० ॥

अल्पस्य चाधिकत्वेन गुणयोगाद्विचिन्तनम् ।
अनन्तं वै मन इति सम्पद्विधिरुदीरितः ॥ ११ ॥

-
6. In whatever form these mortal beings,
Should choose to worship Me alone,
In that form I give them their desired fruits,
When towards them My pleasure is shown.

 7. In a correct manner or inappropriately,
Those who worship Me with devotion,
Pleased do I be and bestow fruits,
In this uncertainty there is none.

 8. Even if an extremely sinful man,
Worships Me with exclusive devotion,
He is fit to be called a saint,
For, he has taken the right decision.

 9. Through his self when he knows unity with Me,
When in his mind an otherness does not subsist,
Then sins do not touch him, even if he were to slay
A Brāhmaṇa : the most heinous sin that does exist!

 10. Sampada, Āropa, Samvarga and Adhyāsa -
Are worships that are of four kinds,
And this is declared and acknowledged by
Those people who are of wise minds.

 11. To understand with the help of a quality,
A minute entity's expansiveness,
For example-, 'The mind is not bound by limits,'
The term 'Sampada' describes this process.
-

विधावारोप्य योपासा सारोपः परिकीर्तितः ।
यद्वदोङ्कारमुद्गीथमुपासीतेत्युदाहृतः ॥ १२ ॥

आरोपो बुद्धिपूर्वेण य उपासाविधिश्च सः ।
योषित्यग्रिमतिर्यत्तदध्यासः स उदाहृतः ॥ १३ ॥

क्रियायोगेन चोपासाविधिः संवर्ग उच्यते ।
संहृत्य वायुः प्रलये भूतान्येकोऽवसीदति ॥ १४ ॥

उपसङ्गम्य बुद्ध्या यदासनं देवतात्मना ।
तदुपासनमन्तः स्यात्तद्वहिः सम्पदादयः ॥ १५ ॥

ज्ञानान्तरानन्तरितसजातिज्ञानसन्ततेः ।
सम्पन्नदेवतात्मत्वमुपासनमुदीरितम् ॥ १६ ॥

-
12. That worship which finds base in spiritual texts,
As 'Āropa' is it known throughout,
Just as- 'Regard Omkāra as the Udgītha of the Sāmaveda,'
Is an example where this is brought out.
13. 'Adhyāsa' is the term describing that mode of worship,
When one, with his intelligence, to worship draws near.
'Approaching a woman with a fiery intellect'
Is an example which an explanation does confer.
14. That manner of worship is called 'Samvarga,'
Which connects the Lord's actions with one's own done,
As when Air brings together and swallows all beings,
And everything exists as One in the world's dissolution.*
15. When one approaches the Lord with one's intellect,
And now wise, itself Divine, in the Self it does reside,
That worship is internal and it is done within,
And Sampada and the rest are performed outside.**
16. When this wisdom within is complete,
One experiences uninterrupted unity.
Internal worship is described as such,
And here one is endowed with the essence of Divinity.

* One compares this with deep sleep when the vital breaths draw in all the senses into themselves.

** Sampada and the rest are external forms of worship.

सम्पदादिषु बाह्येषु दृढबुद्धिरुपासनम् ।
 कर्मकाले तदङ्गेषु दृष्टिमात्रमुपासनम् ।
 उपासनमिति प्रोक्तं तदङ्गानि ब्रुवे शृणु ॥ १७ ॥

तीर्थक्षेत्रादिगमनं श्रद्धां तत्र परित्यजेत् ।
 स्वचित्तैकाग्रता यत्र तत्रासीत् सुखं द्विजः ॥ १८ ॥

कम्बले मृदुतल्पे वा व्याघ्रचर्मणि वा स्थितः ।
 विविक्तदेशे नियतः समग्रीवशिरस्तनुः ॥ १९ ॥

अत्याश्रमस्थः सकलानीन्द्रियाणिनिरुध्य च ।
 भक्त्याथ स्वगुरुं नत्वा योगं विद्वान्प्रयोजयेत् ॥ २० ॥

यस्त्वविज्ञानवान्भवत्युक्तमनसा सदा ।
 तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ २१ ॥

विज्ञानी यस्तु भवति युक्तेन मनसा सदा ।
 तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ २२ ॥

-
17. In Sampada and the other external forms,
A firm intellect is needed to achieve the deed,
And during Yajnas, in the performance of certain acts,
With a look alone are they accomplished indeed,
These are the worships which have been discussed,
I shall speak of their divisions, do pay heed.

 18. The twice-born one must abandon the belief,
That for worship, to a spiritual place he must go,
Where his own mind reaches one-pointedness,
That is where bliss exists, this he should know.

 19. On a seat made of wool or of soft silk,
Or on a skin of a tiger must sit he,
In a solitary place with his senses restrained,
With his neck and head in line with his body,

 20. Established as an ascetic of the highest kind,
All his senses completely in control indeed,
Then paying obeisance to his own Guru,
Should the wise one then in Yoga proceed.

 21. He whose perception is incorrect,
Then with a mind that is wayward continually,
His senses can never be controlled,
As a charioteer and his horses unruly.

 22. But he who discriminates and is wise,
Then with a harnessed mind that he can steer,
His senses are always in control,
As trained horses with an excellent charioteer.
-

यस्त्वाविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारमधिगच्छति ॥ २३ ॥

विज्ञानी यस्तु भवति समनस्कः सदा शुचिः ।
य न तत्पदमवाप्नोति यस्माद्भूयो न जायते ॥ २४ ॥

विज्ञानसारथिर्यस्तु मनः प्रग्रह एव च ।
सोऽध्वनः पारमाप्नोति ममैव परमं पदम् ॥ २५ ॥

हृत्पुण्डरीकं विरजं विशुद्धं विशदं तथा ।
विशोकं च विचिन्त्यात्र ध्यायेन्मां परमेश्वरम् ॥ २६ ॥

अचिन्त्यरूपमव्यक्तमनन्तममृतं शिवम् ।
आदिमध्यान्तरहितं प्रशान्तं ब्रह्म कारणम् ॥ २७ ॥

एकं विभुं चिदानन्दमरूपमजमद्भुतम् ।
शुद्धस्फटिकसङ्काशमुमादेहार्धधारिणम् ॥ २८ ॥

-
23. He who discerns not well and is without perception,
And in every way is impure,
He does not attain that Supreme Goal,
And goes towards Samsāra, that is for sure.
24. He who discerns well and is of a perceiving mind,
In him, of purity there is no dearth,
He does attain that Supreme Goal,
And does not have to again take birth.
25. He who is the wise charioteer,
Whose mind is completely in rein,
He transcends that path which is Samsāra,
And My own Supreme State does attain.
26. Regarding the lotus of his heart as clean,
And pure; and without grief and misery,
Here then, as the Lord most Supreme,
He must meditate upon Me.
27. As Unperceivable and Unmanifest,
As Limitless, Immortal and the Auspicious Being,
As devoid of beginning, middle and end,
As Blissful, Absolute, the Cause Supreme,
28. As the One, All-pervading Consciousness,
Formless, Unborn, marvelous by far!
He who is Pure and crystal-like,
One half of whose body is Umā,
-

व्याघ्रचर्माम्बरधरं नीलकण्ठं त्रिलोचनम् ।
जटाधरं चन्द्रमौलिं नागयज्ञोपवीतिनम् ॥ २९ ॥

व्याघ्रचर्मोत्तरीयं च वरेण्यमभयप्रदम् ।
पराभ्यामूर्ध्वहस्ताभ्यां बिभ्राणं परशुं मृगम् ॥ ३० ॥

कोटिमध्याह्नसूर्याभं चन्द्रकोटिसुशीतलम् ।
चन्द्रसूर्याग्निनयनं स्मेरवक्त्रसरोरुहम् ।
भूतिभूषितसर्वाङ्गं सर्वाभरणभूषितम् ॥ ३१ ॥

एवमात्मारणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासात्साक्षात्पश्यति मां जनः ॥ ३२ ॥

वेदवाक्यैरलभ्योऽहं न शास्त्रैर्नापि चेतसा ।
ध्यानेन वृणुते यो मां सर्वदाऽहं वृणोमि तम् ॥ ३३ ॥

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेन लभेत माम् ॥ ३४ ॥

-
29. As the One who sports the tiger-skin,
Whose throat is blue and Who has three eyes,
With matted locks and the Moon on His head,
On Whom as a sacred thread, the serpent lies!
30. Whose upper garment is the tiger's pelt,
Whose lower hands bestow boons and remove fear,
Whose upper hands hold in their grasp,
Parashu, the axe; and Mruga, the deer.
31. Blazing like a crore of mid-day suns,
But as a crore of moons, with a gentle light,
The Moon and Sun and Fire for eyes,
The lotus-faced One, a smile ever so slight,
The entire body covered with ash,
Adorned with ornaments shining bright.
32. Regarding himself as the lower piece of wood,
And the Omkāra as the upper one,
He sees Me when the mind has been churned,
Through the practice of meditation.
33. Not through Vedic study or other scriptures
Or with the mind can I be pursued
But he who chooses Me through meditation,
Is ever with Me imbued.
34. The one who desists not from evil-mindedness,
To the non-content, who cannot collect his 'thought,
To the one whose mind is agitated,
By intelligence alone, I cannot be caught.
-

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।
तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ ३५ ॥

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ ३६ ॥

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
सर्वाध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥ ३७ ॥

एको वशी सर्वभूतान्तरात्मा-
प्येकं बीजं नित्यदा यः करोति ।
तं मां नित्यं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ ३८ ॥

अग्रिर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥ ३९ ॥

-
35. From Whom wakefulness, dream and deep sleep,
And the entire world does arise,
He who knows that Brahma to be Me,
He is set free from all ties.
36. What should be experienced in the three states,
The experiencer and the experienced that does lie,
Of these, the Perceiving Witness and Pure Consciousness,
And the Eternal Auspicious One am I.
37. The Absolute and the Luminous One,
The One Who in all beings does hide,
The Inner-self of every living being,
The One that everywhere does abide,
The One that governs everything,
The One Who in every being does stay,
The Witness, the Giver of Consciousness,
The Absolute, Whom qualities do not overstay.
38. The only One who does govern,
The Inner-Self of all that be,
The Single Seed that does exist,
The One Who acts continually,
Those who see Me thus at all times,
Those ones with resolve that is firm,
For them is Peace that is Eternal,
Not for them who do not so discern.
39. Just as Fire that is only one,
And it enters an object when,
The form that the object is manifest in,
The Fire takes that very form then,
So also am I the only One,
The Self that in every being does lie,
And by the external unhappiness of Samsāra,
Never tainted and never touched am I.
-

वेदेह यो मां पुरुषं महान्तम्
 आदित्यवर्णं तमसः परस्तात् ।
 स एव विद्वानमृतोऽत्र भूयान्-
 नान्यस्तु पन्था अयनाय विद्यते ॥ ४० ॥

हिरण्यगर्भं विदधामि पूर्वं
 वेदांश्च तस्मै प्रहिणोमि योऽहम् ।
 तं देवमीड्यं पुरुषं पुराणं
 निश्चित्य मां मृत्युमुखात्प्रमुच्यते ॥ ४१ ॥

एवं शान्त्यादियुक्तः सन्वेत्ति मां तत्त्वतस्तु यः ।
 निर्मुक्तदुःखसन्तानः सोऽन्ते मय्येव लीयते ॥ ४२ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीशिवराधवसंवादे उपासनाप्रपञ्चनं नाम द्वादशोऽध्यायः ॥

-
40. He who in this very world,
Knows Me to be the Person Supreme,
The One beyond darkness and,
The Sun that does brilliantly gleam,
He alone is the one who is wise,
And here does he immortality gain,
No other path does ever exist,
Where he may such a goal attain.
41. It was I who created in the ancient times,
Brahmā, Hiranyagarbha, the foetus of gold,
By Me was the wisdom of the Vedas,
To that very Brahmā told.
As Worthy of Worship and the Splendorous Being,
As the Supreme and the Ancient One,
He who knows Me to be so, is delivered from
Death's jaws and he attains freedom.
42. Endowed with tranquility and other qualities,
Thus he who knows Me in reality,
Free from the miseries of this Samsāra,
In the end he dissolves only in Me.

*Thus in the Auspicious Padma-Purāṇa, in the Upanishad
called the Shiva-Gītā- the knowledge of Brahman, the science of
Yoga, the dialogue between Shri Shiva and Rāghava,
ends the twelfth discourse named*

'Kinds of worship.'

अथ त्रयोदशोऽध्यायः

मोक्षनिरूपणम्

सूत उवाच ।

एवं श्रुत्वा कौसलेयस्तुष्टो मतिमतां वरः ।

पप्रच्छ गिरिजाकान्तं सुभगं मुक्तिलक्षणम् ॥ १ ॥

श्रीराम उवाच ।

भगवन्करुणाविष्टहृदय त्वं प्रसीद मे ।

स्वरूपं लक्षणं मुक्तेः प्रब्रूहि परमेश्वर ॥ २ ॥

श्रीशिव उवाच ।

सालोक्यमपि सारूप्यं साष्टर्चं सायुज्यमेव च ।

कैवल्यं चेति तां विद्धि मुक्तिं राघव पञ्चधा ॥ ३ ॥

मां पूजयति निष्कामः सर्वदाऽज्ञानवर्जितः ।

स मे लोकं समासाद्य भुङ्क्ते भोगान्यथेप्सितान् ॥ ४ ॥

ज्ञात्वा मां पूजयेद्यस्तु सर्वकामविवर्जितः ।

मया समानरूपः सन्मम लोके महीयते ॥ ५ ॥

Thirteenth Discourse

The description of Liberation

Sūta said:

1. Hearing this, the son of Kausalyā,
The most intelligent one, was made happy,
To the Auspicious One - the Mountain-Child's Beloved,
He asked questions concerning the qualities of liberty.

Shrī Rāma said:

2. May you ever be pleased with Me!
O Lord, whose heart is full of compassion,
O Lord of the gods, do reveal,
The essence, the character of liberation.

Shrī Shiva said:

3. Living in My abode, attaining My form,
Sharing My powers, merging into Me,
And Absolute Unity- know, O Rāghava,
That these are the five kinds of liberty.
 4. The One who worships Me without desire,
And at all times is devoid of ignorance,
He attains My abode; and all those pleasures
To his heart's content, he does experience.
 5. Knowing My form, he who worships Me,
Devoid of every desire within,
From having attained a form like My own,
In My abode, he lives as king.
-

इष्टापूर्तादिकर्माणि मत्प्रीत्यै कुरुते तु यः ।
सोऽपि तत्फलमाप्नोति नात्र कार्या विचारणा ॥ ६ ॥

यत्करोति यदश्नाति यज्जुहोति ददाति यत् ।
यत्तपस्यति तत्सर्वं यः करोति मदर्पणम् ।
मल्लोके स श्रियं भुङ्क्ते मतुल्यं प्राभवं भजन् ॥ ७ ॥

यस्तु शान्त्यादियुक्तः सन्मामात्मत्वेन पश्यति ।
स जायते परञ्जयोतिरद्वैतं ब्रह्म केवलम् ॥ ८ ॥

आत्मस्वरूपावस्थानं मुक्तिरित्यभिधीयते ॥ ९ ॥

सत्यं ज्ञानमनन्तं सदानन्दं ब्रह्म केवलम् ।
सर्वधर्मविहीनं च मनोवाचामगोचरम् ॥ १० ॥

सजातीयविजातीयपदार्थानामसम्भवात् ।
अतस्तद्व्यतिरिक्तानामद्वैतमिति सञ्ज्ञितम् ॥ ११ ॥

6. He who, for My sake, performs such deeds
Such as yajnas and acts that benefit society,
He too receives the fruits of those acts,
There is no room for uncertainty.

 7. Whatever he does, whatever he eats,
What he sacrifices, what he gives as charity,
Whatever austerities he does perform,
He who does all that as an offering to Me,
He attains those powers similar to Mine,
And in My abode enjoys prosperity.

 8. Endowed with tranquility and other qualities,
He who through his own self does see Me,
As the Non-dual, the Brahman, the Absolute One,
He emerges as the Supreme Light, the Paranjyoti.

 9. In one's own Essence to oneself station,
That is called emancipation.

 10. It is Truth, Wisdom, Eternal, Ever Blissful,
It is Brahma, this Absolute Unity!
To mind, speech and senses, Unperceivable,
It is devoid of every quality.

 11. In the non-existence of things that are
Similar as well as those that dissimilar be,
In the absence of comparison therefore,
It is known as Non-Duality.
-

मत्वा रूपमिदं राम शुद्धं यदभिधीयते ।
मय्येव दृश्यते सर्वं जगत्स्थावरजङ्गमम् ॥ १२ ॥

व्योम्नि गन्धर्वनगरं यथा दृष्टं न दृश्यते ।
अनाद्यविद्यया विश्वं सर्वं मय्येव कल्प्यते ॥ १३ ॥

मम स्वरूपज्ञानेन यदाऽविद्या प्रणश्यति ।
तदैक एवं वर्तेऽहं मनोवाचामगोचरः ।
सदैव परमानन्दः स्वप्रकाशश्चिदात्मकः ॥ १४ ॥

न कालः पञ्चभूतानि न दिशो विदिशश्च न ।
मदन्यन्नास्ति यत्किञ्चित्तदा वर्तेऽहमेकलः ॥ १५ ॥

न सन्दृशे तिष्ठति मे स्वरूपं
न चक्षुषा पश्यति मां तु कश्चित् ।
हृदा मनीषा मनसाभिव्लृप्तं
ये मां विदुस्ते ह्यमृता भवन्ति ॥ १६ ॥

-
12. Having opined this state to be so, O Rāma,
And then reflecting upon that state of Purity,
The entire world, animate and inanimate,
The entire world is seen in Me!

 13. Due to Beginningless Illusion
The entire world in Me is seen to lie,
Just as the Gandharvas' city, though not really there,
Is seen to exist in the sky.

 14. By the knowledge of My essence,
When occurs ignorance's destruction,
Then imperceptible to mind and speech,
I exist then as the Only One.
At all times as Supreme Bliss,
Consciousness Incarnate, Self Illumination.

 15. Not Time and not the Five Elements,
Not directions or the other quarters there be,
I exist as the Only One,
Since nothing exists apart from Me.

 16. My essence does not manifest so,
That it is understood easily,
I am not seen by anyone at all,
With the eye, a physical entity,
But the intellect when focused within the heart,
And when the mind too is in accordance as well,
Then those who discover Me,
As immortals do they ever dwell.
-

श्रीराम उवाच ।

कथं भगवतो ज्ञानं शुद्धं मर्त्यस्य जायते ।
तत्रोपायं हर ब्रूहि मयि तेऽनुग्रहो यदि ॥ १७ ॥

श्रीशिव उवाच ।

विरज्य सर्वभूतेभ्य आविरिञ्चपदादपि ।
घृणां वितत्य सर्वत्र पुत्रमित्रादिकेष्वपि ॥ १८ ॥

श्रद्धालुर्मोक्षशास्त्रेषु वेदान्तज्ञानलिप्सया ।
उपायनकरो भूत्वा गुरुं ब्रह्मविदं व्रजेत् ॥ १९ ॥

तमर्थं पुरतः कृत्वा दण्डवत्प्रणमेद्गुरुम् ।
उत्थाय चाञ्जलिं कृत्वां वाञ्छितार्थान्निवेदयेत् ॥ २० ॥

सेवाभिः परितोष्यैनं चिरकालं समाहितः ।
सर्ववेदान्तवाक्यार्थं शृणुयात्सुसमाहितः ॥ २१ ॥

सर्ववेदान्तवाक्यानां मयि तात्पर्यनिश्चयम् ।
श्रवणं नाम तत्प्राहुः सर्वे ते ब्रह्मवादिनः ॥ २२ ॥

Shrī Rāma said:

17. How does the pure knowledge of the Lord,
In a mortal ever arise,
Reveal those secrets, O Hara,
If Your grace upon me lies.

Shrī Shiva said:

18. Detaching himself from all beings,
Right from Brahmā to all manifest,
Developing revulsion all around,
Towards his son, his friend and all the rest,
19. With faith in scriptures bestowing liberation,
With a great desire for scriptural wisdom,
Equipping himself with suitable offerings,
He should approach a Guru Who has realized Brahman.
20. Offering the gifts that he has brought,
Falling prostrate like a stick before the Guru,
Arising, he should with enjoined palms,
Express what he desires too.
21. Pleasing Him with his acts of service,
For a long while with complete dedication,
To the essence of what in the Vedas is said,
He should listen with utmost concentration.
22. The essence of all scriptural revelations-
In Me alone its foundation lies,
(The first step to perceiving this essence)
Is called 'Shravaṇa'- hearing- by the wise.
-

लोहमण्यादिदृष्टान्तर्युक्तिभिर्यद्विचिन्तनम् ।
तदेव मननं प्राहुर्वाक्यार्थस्योपबृंहणम् ॥ २३ ॥

निर्ममो निरहङ्कारः समः सङ्गविवर्जितः ।
सदा शान्त्यादियुक्तः सन्-आत्मन्यात्मानमीक्षते ।
यत्सदा ध्यानयोगेन तन्निदिध्यासनं स्मृतम् ॥ २४ ॥

सर्वकर्मक्षयवशात्साक्षात्कारोऽपि चात्मनः ।
कस्यचिज्जायते शीघ्रं चिरकालेन कस्यचित् ॥ २५ ॥

कूटस्थानीह कर्माणि कोटिजन्मार्जितान्यपि ।
ज्ञानेनैव विनश्यन्ति न तु कर्मायुतैरपि ॥ २६ ॥

ज्ञानादूर्ध्वं तु यत्किञ्चित्पुण्यं वा पापमेव वा ।
क्रियते बहु वाऽल्पं वा न तेनायं विलिप्यते ॥ २७ ॥

-
23. Reflecting on examples in the scriptures,
Like the one that speaks of the 'Lohamaṇi,'
That is acknowledged as 'Manana',
Nourishing and establishing the understanding firmly.
24. Without mineness, without an ego,
Even-minded and from attachment free,
At all times endowed with tranquility and the rest,
And who within himself, the self does see
Through the Yoga of profound meditation,
As 'Nididhyāsana' it is declared to be.
25. When all actions have been dissolved,
Then the Self is revealed before one's eye,
To some this happens in a short while,
And to others when some time has gone by.
26. Collected actions over a crore of births,
Their fruits which are unchangeable too,*
By wisdom are they completely destroyed,
Which even innumerable Yajnas cannot do.
27. Whatever sin or virtuous act was performed,
Before wisdom did arise,
Whether small or large in magnitude,
Never tainted by it is the wise.

* *Sanchita Karmas: past actions, of which the fruits have not yet begun to take effect.*

शरीरारम्भकं यत्तु प्रारब्धं कर्म तन्मतम् ।
तद्भोगेनैव नष्टं स्यान्न तु ज्ञानेन नश्यति ॥ २८ ॥

निर्मोहो निरहङ्कारो निर्लेपः सङ्गवर्जितः ।
सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
यः पश्यन्सञ्चरत्येष जीवन्मुक्तोऽभिधीयते ॥ २९ ॥

अहिनिर्व्वयिनी यद्वद् द्रष्टुः पूर्वं भयप्रदा ।
ततोऽस्य न भयं किञ्चित् तद्वद् द्रष्टुरयञ्जनः ॥ ३० ॥

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य वशं गताः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥ ३१ ॥

मोक्षस्य नहि वासोऽस्ति न ग्रामान्तरमेव वा ।
अज्ञानहृदयग्रन्थिनाशो भोक्ष इति स्मृतः ॥ ३२ ॥

वृक्षाग्रच्युतपादो यः स तदैव पतत्यधः ।
तद्वज्ज्ञानवतो मुक्तिर्जायते निश्चितापि तु ॥ ३३ ॥

-
28. It is acknowledged that the body is,
 A result of actions earlier done,*
 It has to be borne and is only then destroyed,
 It cannot be destroyed by wisdom.
29. Undeluded and without an ego,
 Untainted and from all attachments free,
 He sees himself in every being,
 And all beings in himself sees he.
 He who moves around with a vision like that,
 He is 'Jivanamukta' - liberated while in the body.
30. Just as a snake's cast off skin,
 In a perceiver would have earlier caused fear,
 Now in wisdom, to the one who sees,
 There is no emotion of such dread here.
31. When one is free from all desires,
 And they are completely controlled by him,
 Then does a mortal become immortal,
 Till then he must follow every discipline.
32. Liberation has no special abode,
 One does not move places to acquire it,
 Liberation occurs in the destruction of
 The ignorance-knot which in the heart does sit.
33. Having missed a step on the top of a tree,
 Just as one falls down definitely,
 In the one who is wise, liberation does arise,
 And this takes place most certainly.
-

* *Prārabdha Karma: past actions, the fruits of which have already begun to take effect.*

तीर्थे चण्डालगेहे वा यदि वा नष्टचेतनः ।
परित्यजन्देहमिमं ज्ञानादेव विमुच्यते ॥ ३४ ॥

संवीतो येन केनाशनन्भक्ष्यं वाभक्ष्यमेव वा ।
शयानो यत्र कुत्रापि सर्वात्मा मुच्यतेऽत्र सः ॥ ३५ ॥

क्षीरादुद्धृतमाज्यं यत्क्षिप्तं पयसि तत्पुनः ।
न तेनैवैकतां याति संसारे ज्ञानवांस्तथा ॥ ३६ ॥

नित्यं पठति योऽध्यायमिमं राम शृणोति वा ।
स मुच्यते देहबन्धादनायासेन राघव ॥ ३७ ॥

अतः संयतचित्तस्त्वं नित्यं पठ महीपते ।
अनायासेन तेनैव सर्वथा मोक्षमाप्स्यसि ॥ ३८ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे मोक्षनिरूपणं नाम त्रयोदशोऽध्यायः ॥

-
34. Whether in a holy place or in an outcaste's abode,
Or whether he is or is not consciously aware,
At the time of death, when he abandons his body,
Due to wisdom, liberation alone stands there.
35. When conscious or not; whatever food he imbibes,
Whether edible or inedible it be,
No matter where his place of rest,
As the Self of all, he is always free.
36. Clarified butter when from the milk does arise,
If it were in the milk again to be hurled,
It could never achieve a oneness with the milk again,
So does a wise man live while in the world.
37. He who studies this discourse, O Rāma,
Or listens to it everyday,
O Rāghava, he from every bondage is free,
And this happens in an easy way.
38. Study this daily, therefore, O King,
You who are of controlled mind,
By that, for sure, with great ease,
The state of liberation you will find.

*Thus in the Auspicious Padma-Purāṇa, in the Upanishad
called the Shiva-Gītā- the knowledge of Brahman, the science of
Yoga, the dialogue between Shri Shiva and Rāghava,
ends the thirteenth discourse named
'The description of Liberation'.*

अथ चतुर्दशोऽध्यायः

पञ्चकोशोपपादनम्

श्रीराम उवाच ।

भगवन् यदि ते रूपं सच्चिदानन्दविग्रहम् ।
निश्चलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ॥ १ ॥

सर्वधर्मविहीनं च मनोवाचामगोचरम् ।
सर्वव्यापिनमात्मानमीक्षते सर्वतः स्थितम् ॥ २ ॥

आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परम् ।
अमूर्तं सर्वभूतात्माकारं कारणकारणम् ॥ ३ ॥

यत्तददृश्यमग्राह्यं तद्ग्राह्यं वा कथं भवेत् ।
अत्रोपायमजानानस्तेन खिन्नोऽस्मि शङ्कर ॥ ४ ॥

श्रीशिव उवाच

शृणु राजन् प्रवक्ष्यामि तत्रोपायं महाभुज ।
सगुणोपासनाभिस्तु चित्तैकाग्र्यं विधाय च ।
स्थूलारुन्धतिकान्यायात्तत्र चित्तं प्रवर्तयेत् ॥ ५ ॥

Fourteenth Discourse

The explanation of the five sheaths

Shrī Rāma said:

1. O Auspicious One, if Your form is the essence,
Of Existence, Consciousness and Bliss,
Non-moving, Non-performing, Tranquil and,
Indescribable and Untainted- Spotless,
2. Devoid of every quality,
Grasped neither by mind nor by speech too,
You see Your Own Self since You are All-Pervading
Existing everywhere as You do,
3. The foundation of Self-Knowledge and austerity,
Indicated in the Upanishads as ‘That Brahman’ indeed,
Without a form, the Self of all,
Of all causes and effect, the Original Seed,
4. That which is Unseen and is Imperceptible,
Then how can It be grasped by one’s perception?
Not knowing a solution to my bewilderment,
I am unhappy, O Auspicious One.

Shrī Shiva said:

5. The solution to this, I shall reveal to you,
Listen, O King, O Strong-armed one!
Through the worship of the Lord endowed with qualities,
And attaining one-pointed concentration,
One applies the rule of the Gross-Arundhatikā,*
And directs the consciousness to the Quality-less One.

* *The Sthūla- Arundhatikā Nyāya: Moving from the known to the unknown.*

तस्मिन्नन्नमये पिण्डे स्थूलदेहे तनूभृताम् ।
 जन्मव्याधिजरामृत्युनिलये वर्तते दृढा ।
 आत्मबुद्धिरहंमानात्कदाचिन्नैव हीयते ॥ ६ ॥

आत्मा न जायते नित्यो म्रियते वा कथञ्चन ॥ ७ ॥

सञ्जायतेऽस्ति विपरिणमते वर्धते तथा ।
 क्षीयते नश्यतीत्येते षड्भावा वपुषः स्मृताः ॥ ८ ॥

आत्मनो न विकारित्वं घटस्थनभसो यथा ।
 एवमात्माऽवपुस्तस्मादिति सञ्चिन्तयेद् बुधः ॥ ९ ॥

मूषानिक्षिप्तहेमाभः कोशः प्राणमयोऽत्र तु ।
 वर्ततेऽन्तरतो देहे बद्धः प्राणदिवायुभिः ॥ १० ॥

कर्मेन्द्रियैः समायुक्तश्चलनादिक्रियात्मकः ।
 क्षुत्पिपासापराभूतो नायमात्मा जडो यतः ॥ ११ ॥

-
6. Those embodied ones who are of the flesh,
In that Food-nourished sheath, the gross body,
In that abode where birth and disease,
Old age and death take place firmly,
In that body does he place his sense of 'I'
And he discards not this identity.

 7. To birth the Eternal Self is never brought,
And never can Death be the Self's lot.

 8. The body is born and it undergoes change,
The body also grows in size,
It wastes away and is destroyed in death,
These are the six body-signs as declared by the wise.

 9. The Self is not modified,
Just as space that exists in a pot,
Therefore 'I am the Self and not the body',
Should be the wise person's thought.

 10. Just as molten gold in a crucible thrown,
Takes its shape; the Breath-endowed sheath is found
In a similar way within the gross body,
And by the Prāṇa and the rest of the Airs it is bound.

 11. This one is endowed with the organs of action,
Its functions are hunger, thirst, mobility
And the like. This sheath too does perish,
Void of life, this then cannot be the Self actually.
-

चिद्रूप आत्मा येनैव स्वदेहमनुपश्यति ।
आत्मैव हि परं ब्रह्म निर्लेपः सुखनीरधिः ॥ १२ ॥

न तदश्नाति कञ्चैनम् न तदश्नाति किञ्चन ॥ १३ ॥

ततः प्राणमये कोशे कोशोऽस्त्येव मनोमयः ।
स सङ्कल्पविकल्पात्मा बुद्धीन्द्रियसमाहितः ॥ १४ ॥

कामः क्रोधस्तथा लोभो मोहो मात्सर्यमेव च ।
मदश्चेत्यरिषड्वर्गो ममतेच्छादयोऽपि वा ।
मनोमयस्य कोशस्य धर्मा एतस्य तत्र तु ॥ १५ ॥

या कर्मविषया बुद्धिर्वेदशास्त्रार्थनिश्चिता ।
सा तु ज्ञानेन्द्रियैः सार्धं विज्ञानमयकोशतः ॥ १६ ॥

इह कर्तृत्वाभिमानी स एव तु न संशयः ।
इहामुत्र गतिस्तस्य स जीवो व्यावहारिकः ॥ १७ ॥

-
12. The Self is the essence of Consciousness,
By which one sees one's own body,
The Self is the Brahman Supreme,
Untainted; and of Bliss, it is the Great Sea.
 13. The Self does not eat anybody,
And by anything It cannot eaten be.*
 14. Going inwards into the Breath-endowed sheath,
The Mind-endowed sheath does lie within.
It is the one that thinks for and against,
And with the intellect-sense it can be reined in.
 15. Lust, Anger and Greed as well as,
Delusion and Jealousy,
And Conceit, these are the six in the set,
With 'Mine-ness' and Desire in the same category,
These are the qualities of the Mind-endowed sheath,
Therefore the Mind-endowed cannot the Self be.
 16. Based on the injunctions in the spiritual texts,
The intellect decides what action should be done,
It is considered to be the Wisdom-endowed sheath,
Along with the organs of perception.
 17. It is this sheath that connects with all actions done,
In this there is no uncertainty,
The one who journeys here and in the other world,
Is the same individual soul who transacts in society.

* Therefore the Prāṇamaya Kosha, the Breath-endowed sheath cannot be the Self.

व्योमादिसात्त्विकांशेभ्यो जायन्ते धीन्द्रियाणि तु ।
 व्योमः श्रोत्रं भुवो घ्राणं जलाज्जिह्वाथ तेजसः ।
 चक्षुर्वायोस्त्वगुत्पन्ना तेषां भौतिकता ततः ॥ १८ ॥

व्योमादीनां समस्तानां सात्त्विकांशेभ्य एव तु ।
 जायेते बुद्धिमनसी बुद्धिः स्यान्निश्चयात्मिका ॥ १९ ॥

वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाणि तु ।
 व्योमादीनां रजोऽंशेभ्यो व्यस्तेभ्यस्तान्यनुक्रमात् ॥ २० ॥

समस्तेभ्यो रजोऽंशेभ्यः पञ्च प्राणादिवायवः ।
 जायन्ते सप्तदशकमेवं लिङ्गशरीरकम् ॥ २१ ॥

एतल्लिङ्गशरीरं तु तप्तायः पिण्डवद्यतः ।
 परस्परार्ध्यासयोगात्साक्षी चैतन्यसंयुतः ॥ २२ ॥

-
18. From the Sāttvika aspect of Space and other Elements,
 The organs of perception do arise,
 From Space, the ear; from Earth, the nose,
 From Water, the tongue; from Fire the eyes,
 From Air, the skin; they all are born,
 They are material since their base in the Elements lies.
19. From the collected Sāttvika aspects,
 Of Space and the rest that abide,
 Arise the intellect and the mind.
 The intellect's nature is to decide.
20. The tongue, hands, feet, the excretory organs,
 And the genitals are the organs of action,
 From the separate Rajas aspect of space and the rest,
 These sense organs are formed in succession.
21. From the collected Rajas aspect of the Elements,
 The Five Vital Airs - Prāṇa and the rest arise,
 It is from these seventeen,*
 That the Subtle body does materialize.
22. Like red-hot iron and fire,**
 The state is of the subtle body is similar,
 With each superimposing on the other,
 Harnessed to the Consciousness, it is the witness here.

* Five organs of perception, five organs of action, five vital airs, the mind and the intellect.

** A red-hot iron piece glows like the fire and the fire takes the shape of the iron piece.

तदानन्दमयः कोशो भोक्तृत्वं प्रतिपद्यते ।
विद्याकर्मफलादीनां भोक्तेहामुत्र स स्मृतः ॥ २३ ॥

यदाध्यासं विहायैष स्वस्वरूपेण तिष्ठति ।
अविद्यामात्रसंयुक्तः साक्ष्यात्मा जायते तदा ॥ २४ ॥

द्रष्टान्तःकरणादीनामनुभूतस्मृतेरपि ॥ २५ ॥

अतोऽन्तः करणाध्यासादध्यस्तत्वेन चात्मनि ।
भोक्तृत्वं साक्षिता चेति द्वैधं तस्योपपद्यते ॥ २६ ॥

आतपश्चापि तच्छाया तत्प्रकाशे विराजते ।
एको भोजयिता तत्र भुङ्क्तेऽन्यः कर्मणः फलम् ॥ २७ ॥

क्षेत्रज्ञं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि प्रग्रहं तु मनस्तथा ॥ २८ ॥

-
23. Where this experiencing does take place,
It is acknowledged to be the Sheath of Bliss,
The fruits of spiritual acts and the others,
In this world or the next, the experiencer is this.
24. When this superimposition is dropped,
And each in its nature uniquely does rest,
Then harnessed to the Illusionary Power alone,
The Self as a witness does manifest.*
25. To all experiences as a witness does it dwell,
Those of the internal organ and memory as well.
26. Within the self, experience-ship and witness-hood,
The two conflicting states do arise,
Due to the superimposition on the internal organ,
And the superimposition which over the Self lies.
27. Sunshine as well as shadows exist,
Together in the presence of the Sun indeed,
Consciousness causes the internal organ to enjoy,
And the internal organ experiences the fruits of the deed.
28. Know the Knower of the field to be the chariot's owner,
And one's body itself to be the chariot,
Recognise the mind to be the reins and
Recognise the charioteer as one's intellect.
-

**This takes place in deep sleep. The Ānandamaya-kosha (Bliss-endowed sheath) is experienced only when one is out of deep sleep and says, "I slept well".*

इन्द्रियाणि हयान्विद्धि विषयांस्तेषु गोचरान् ।
इन्द्रियैर्मनसा युक्तं भोक्तारं विद्धि पूरुषम् ॥ २९ ॥

एवं शान्त्यादियुक्तः सन्-उपास्ते यः सदा द्विजः ।
उद्धाट्योद्धाट्यैकमेकं यथैव कदलीतरोः ॥ ३० ॥

वल्कलानि ततः पश्चाल्लभते सारमुत्तमम् ।
तथैव पञ्चकोशेषु मनः सङ्क्रामयन् क्रमात् ।
तेषां मध्ये ततः सारमात्मानमपि विन्दति ॥ ३१ ॥

एवं मनः समाधाय संयतो मनसि द्विजः ।
अथ प्रवर्तयेच्चित्तं निराकारे परात्मनि ॥ ३२ ॥

ततो मनः प्रगृह्णाति परमात्मानमव्ययम् ।
यत्तददृश्यमग्राह्यमस्थूलाद्युक्तिगोचरम् ॥ ३३ ॥

-
29. Know the perception-senses to be the horses and,
 With the sense organs, on objects, do they feed,
 Yoked to the senses and the mind,
 The Supreme Being becomes the experiencer indeed.
30. Endowed with tranquility and the rest*
 The twice born who meditates thus constantly,
 Peeling off one covering after another,
 Just as one would the bark of a banana tree....
31. With the removal of the outer barks,
 The most excellent core within does lie,
 So also the mind, through the five sheaths,
 Should through them inwards sequentially ply,
 Thereafter in the centre of those cases,
 The Essence, the Self, is gained by and by.
32. In this manner having composed the mind,
 The twice born who is in control completely,
 Within the mind should direct the consciousness,
 To the Supreme Self which formless doth be.
33. This is how the mind does grasp,
 The Self Supreme which is Unchangeable,
 And by such words as Unseen, Unperceivable and Subtle,
 That Supreme Self is made perceptible.
-

* the Six treasures (as declared in the treatise *Vivekachūdāmaṇi*):
Shama - mind-control (tranquility); *Dama* - sense-restraint; *Uparatiḥ*
 - objectivity; *Titikshā* - forbearance; *Shraddhā* - faith; *Samādhānam*-
 concentration on Divinity.

श्रीराम उवाच ।

भगवञ्छ्रवणेनैव प्रवर्तन्ते जनाः कथम् ।
वेदशास्त्रार्थसम्पन्ना यज्वानः सत्यवादिनः ॥ ३४ ॥

शृण्वन्तोऽपि तथात्मानं जानते नैव केचन ।
ज्ञात्वापि मन्यते मिथ्या किमेतत् तव मायया ॥ ३५ ॥

श्रीशिव उवाच ।

एवमेव महाबाहो नात्र कार्या विचारणा ॥ ३६ ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते । ३७ ॥

अभक्ता ये महाबाहो मम श्रद्धाविवर्जिताः ।
फलं कामयमानास्ते चैहिकामुष्मिकादिकम् ।
क्षयिष्ण्वल्पं सातिशयं यतः कर्मफलं मतम् ॥ ३८ ॥

तदविज्ञाय कर्माणि ये कुर्वन्ति नराधमाः ।
मातुः पतन्ति ते गर्भे मृत्योर्वक्त्रे पुनः पुनः ॥ ३९ ॥

Shrī Rāma said:

34. People who are wise in the scriptural texts,
Who are truthful and by whom Yajnas are done,
Why do they still not involve themselves,
In Shravaṇa- hearing, O Auspicious One?
35. Even if there exists one who does listen,
Yet the 'Self' he verily does not know,
If knowing it, he may think it unreal,
Does Your Illusive Power create a situation so?

Shrī Shiva said:

36. That is how it is, O Strong-armed one,
In this there is no need to be uncertain.
37. Divine indeed is My Illusive Power
Made of Guṇas and to traverse not easy,
Those who go across this Māyā are,
Those who take sole refuge in Me.
38. O Strong-armed one, those who are devoid of faith,
And those who do not have devotion,
Who, for fruits in this world or the next,
Perform actions with that sole intention,
Those fruits are destructible and small,
And filled with desire, is the opinion.
39. Not knowing this, those who perform such acts,
Are, amongst men, considered lower than low,
They fall into their mother's womb,
And in Death's jaws again and again they go.
-

नानायोनिषु जातस्य देहिनो यस्यकस्यचित् ।
कोटिजन्मार्जितैः पुण्यैर्मयि भक्तिः प्रजायते ॥ ४० ॥

स एव लभते ज्ञानं मद्भक्तः श्रद्धयान्वितः ।
नान्यकर्माणि कुर्वाणो जन्मकोटिशतैरपि ॥ ४१ ॥

ततः सर्वं परित्यज्य मद्भक्तिं समुदाहर ॥ ४२ ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ४३ ॥

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि राम त्वं तत्कुरुष्व मदर्पणम् ॥ ४४ ॥

ततः परतरा नास्ति भक्तिर्मयि रघूत्तम ॥ ४५ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे पञ्चकोशोपपादनं नाम चतुर्दशोऽध्यायः ॥

-
40. Born in several different wombs,
In some or the other embodied one,
Due to accumulated virtues over a crore of births,
For Me arises his devotion.
41. He who is endowed with faith and is my devotee,
He alone wisdom does obtain,
Should he perform other acts over crores of births,
He would not this wisdom attain.
42. Therefore abandon everything completely,
And surrender through your devotion to Me.
43. Take refuge in Me alone,
Having abandoned every form of duty,
Be not sad and do not grieve,
For, from all sin, I will set you free.
44. Whatever you do, whatever you eat,
What you sacrifice, what you give as charity
Whatever austerities you do perform,
O Rāma, do it as an offering to Me.
45. There is no devotion that is greater than,
That to Me, O Best amongst Raghu's clan.

*Thus in the Auspicious Padma-Purāṇa, in the Upanishad
called the Shiva-Gītā- the knowledge of Brahman, the science of
Yoga, the dialogue between Shri Shiva and Rāghava,
ends the fourteenth discourse named*

'The explanation of the five sheaths.'

अथ पञ्चदशोऽध्यायः

भक्तियोगः

श्रीराम उवाच ।

भक्तिस्ते कीदृशी देव जायते वा कथञ्च सा ।
यया निर्वाणरूपत्वं लभते मोक्षमुत्तमम् ।
तद्ब्रूहि गिरिजाकान्त मयि तेऽनुग्रहो यदि ॥ १ ॥

श्रीशिव उवाच ।

यो वेदाध्ययनं यज्ञं दानानि विविधानि च ।
मदर्पणधिया कुर्यात् स मे भक्तः स मे प्रियः ॥ २ ॥

नर्यभस्म समादाय विशुद्धं श्रोत्रियालयात् ।
अग्रिरित्यादिभिर्मन्त्रैरभिमन्त्र्य यथाविधि ॥ ३ ॥

उद्धूलयति गात्राणि तेन चार्चति मामपि ।
तस्मात्परतरा भक्तिर्मम राम न विद्यते ॥ ४ ॥

Fifteenth Discourse

The Yoga of devotion

Shri Rāma said:

1. How does devotion for You arise,
And what kind does it be, O Shining One,
Due to which dissolution is what one does attain,
The most excellent kind of emancipation,
Reveal it, should Your grace be upon me,
O Beloved One of the Daughter of the Mountain!

Shri Shiva said:

2. He who studies the Vedas and performs Yajnas,
And gives in different ways in charity,
With the thought that all he does is offered to Me alone,
He is my devotee and is dear to Me.
 3. One should bring from a learned Brāhmaṇa's home,
Pure ash which from his sacrifice is manifest,
Then in accordance with scriptures, he should empower that ash,
With mantras like 'Agniriti' and the rest.
 4. With that ash he should smear all his body parts,
And he should offer ash too in homage to Me,
In one's devotion to Me, O Rāma,
No greater expression can there be.
-

सर्वदा शिरसा कण्ठे रुद्राक्षान्धारयेतु यः ।
पञ्चाक्षरीजपरतः स मे भक्तः स मे प्रियः ॥ ५ ॥

भस्मच्छत्रो भस्मशायी सर्वदा विजितेन्द्रियः ।
यस्तु रुद्रं जपेन्नित्यं चिन्तयेन्मामनन्यधीः ॥ ६ ॥

स तेनैव च देहेन शिवः सञ्जायते स्वयम् ।
जपेद्यो रुद्रसूक्तानि तथार्थर्वशिरः परम् ॥ ७ ॥

कैवल्योपनिषत्सूक्तं श्वेताश्वतरमेव च ।
ततः परतरो भक्तो मम लोके न विद्यते ॥ ८ ॥

अन्यत्र धर्मादन्यस्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताद्भव्याच्च यत्प्रवक्ष्यामि तच्छृणु ॥ ९ ॥

वदन्ति यत्पदं वेदाः शास्त्राणि विविधानि च ।
सर्वोपनिषदां सारं दध्नो घृतमिवोद्धृतम् ॥ १० ॥

-
5. He who wears the Rudrāksha beads,
On his neck most reverentially,
Immersed in the recitation of the Five Syllable Mantra,*
He is my devotee and is dear to Me.

 6. Covered with ash, resting on ash,
At all times over his senses a mastery,
He who recites the 'Rudram' everyday,
And with a mind on no other, who thinks of Me,

 7. With that very body that is his,
As Shiva Himself he becomes evident,
He who recites the Rudra hymn of praise,
And the Atharvashira which is most excellent,

 8. The aphorisms of the Kaivalyopanishad,
And those of the Shvetāshvatara as well,
A greater devotee than he,
In My abode does not dwell.

 9. That spiritual practice which exists beyond,
Righteousness and deeds done and not done,
Beyond the past and the future too,
Of that I shall speak, to that do listen....

 10. That state of which the Vedas extol,
And also the scriptures, oh so many!
The essence of all the Upanishads,
Like from the curd, the arisen ghee!

**Namaha Shivāya.*

यदिच्छन्तो ब्रह्मचर्यं चरन्ति मुनयः सदा ।
तत्ते पदं सङ्ग्रहेण ब्रवीम्योमिति यत्पदम् ॥ ११ ॥

एतदेवाक्षरं ब्रह्म चैतदेवाक्षरं परम् ।
एतदेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १२ ॥

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १३ ॥

छन्दसां यस्तु धेनूनामृषभत्वेन चोदितः ।
इदमेवावधिः सेतुरमृतस्य च धारणात् ।
मेधसा पिहितं कोशं ब्रह्मणो यत्परं मतम् ॥ १४ ॥

चतस्रस्तस्य मात्राः स्युरकारोकारकौ तथा ।
मकारश्चावसानेऽर्धमात्रेति परिकीर्तिता ॥ १५ ॥

पूर्वत्र भूश्च ऋग्वेदो ब्रह्माष्टवसवस्तथा ।
गार्हपत्यश्च गायत्री गङ्गा प्रातःसवस्तथा ॥ १६ ॥

-
11. Desiring which the sages practice,
Brahmacharya constantly,
That state is that of 'Om',
I speak of that state thus very briefly.
 12. This Letter Itself is Brahman,
And this Letter Itself is Supreme also,
What one desires, one does receive,
When one does this Letter truly know.
 13. This is the Support that is great,
As the Supreme Support It abides,
Truly knowing this Support therefore,
In Brahmā's abode, as king one resides.
 14. Amongst the Vedic hymns that are the cows,
As the Greatest, the Bull, It is considered to be,
It is the Conclusion as well as the Bridge*,
Since It holds the State of Immortality,
The Supreme Brahman is hidden within It,
And by the intellect it does swathed be.
 15. Omkāra consists of four syllables,
The syllable A and the syllable U,
The syllable M as well as the half syllable,
Which is the end of the letter and acknowledged true.
 16. The first one stands for the atmosphere,
The Rigveda, Brahmā and the eight Vasus,
The householder's fire, the Gāyatrī metre,
The Gangā and the morning libations of Soma too.

* *The bridge by which one crosses over the ocean of Samsāra.*

द्वितीया च भुवो विष्णू रुद्रोऽनुष्टुप् यजुस्तथा ।
यमुना दक्षिणाग्निश्च माध्यन्दिनसवस्तथा ॥ १७ ॥

तृतीया च सुवः सामान्यादित्यश्च महेश्वरः ।
अग्निराहवनीयश्च जगती च सरस्वती ॥ १८ ॥

तृतीयं सवनं प्रोक्तमर्थवत्त्वेन यन्मतम् ।
चतुर्थी याऽवसानेऽर्धमात्रा सा सोमलोकगा ॥ १९ ॥

अथर्वाङ्गिरसः संवर्तकोऽग्निर्मरुतस्तथा ।
विराट् सभ्यावसथ्यौ च शतुद्रिर्यज्ञपुच्छकः ॥ २० ॥

प्रथमा रक्तवर्णा स्याद् द्वितीया भास्वरा मता ।
तृतीया विद्युदाभा स्याच्चतुर्थी शुक्लवर्णिनी ॥ २१ ॥

सर्वं जातं जायमानं तदोङ्कारे प्रतिष्ठितम् ।
विश्वं भूतं च भुवनं विचित्रं बहुधा तथा ॥ २२ ॥

-
17. The second stands for the Earth and the Yajur Veda,
The Rudra, the Anushtup metre and Vishṇu,
The Yamunā, the Southern Fire, and
The sacrifices performed in the afternoon too.

 18. The third stands for the heavens and the Sun,
Maheshvara and the Sāma Veda - the Sāmāni,
The Summoning Fire, the Jagatī metre,
And it stands also for the Sarasvatī .

 19. The third also indicates the Savana sacrifice,
These are the meanings... one should consider it so,
The fourth, which is the Letter's conclusion,
Is the half-syllable, to the Moon's abode it does go.

 20. The Atharvāngiras, the world-destroying fire,
And the Maruts does the half-syllable signify,
The Virāt metre, the Sabhya and Avasathya Fire,
The Sutelj and the sacrifice which last does lie.

 21. The first syllable is of the colour red,
And the second is gold such is the view,
The third is the brilliance of lightning,
And the fourth syllable is of a white hue.

 22. All that is born and that is created,
In Omkāra does their foundation rest,
The cosmos that has been created and
The many marvelous abodes that are manifest.
-

जातं च जायमानं यत्तत्सर्वं रुद्र उच्यते ।
तस्मिन्नेव पुनः प्राणाः सर्वमोङ्कार उच्यते ॥ २३ ॥

प्रविलीनं तदोङ्कारे परं ब्रह्म सनातनम् ।
तस्मादोङ्कारजापी यः स मुक्तो नात्र संशयः ॥ २४ ॥

श्रौताग्नेः स्मार्तवहेर्वा शैवाग्नेर्वा समाहतम् ।
भस्माभिमन्त्र्य यो मां तु प्रणवेन प्रपूजयेत् ।
तस्मात्परतरो भक्तो मम लोके न विद्यते ॥ २५ ॥

शालाग्नेर्दाविवहेर्वा भस्मादायाभिमन्त्रितम् ।
यो विलिम्पति गात्राणि स शूद्रोऽपि विमुच्यते ॥ २६ ॥

कुशपुष्पैर्बिल्वदलैः पुष्पैर्वा गिरिसम्भवैः ।
यो मामर्चयते नित्यं प्रणवेन प्रियो हि सः ॥ २७ ॥

पुष्पं फलं समूलं वा पत्रं सलिलमेव वा ।
यो दद्यात्प्रणवेर्मह्यं तत्कोटिगुणितं भवेत् ॥ २८ ॥

-
23. Everything is Rudra, it is said,
All that is born and that is created by far,
From that it is understood that the life breaths too,
Are therefore considered to be Omkāra.
24. Within the Omkāra is dissolved,
The Supreme Brahman that Eternal doth be,
Therefore the one who repeats the Omkāra,
There is no doubt that he is free.
25. The ash from the Shrouta fire or the Smārta fire,
Or from the Shaiva fire that gathered be,
Having empowered it with mantras,
He who with it and the Omkāra worships Me,
In My abode, none other exists,
Who is a greater devotee.
26. The ash from the kitchen or from forest fires,
If brought and then by Omkāra inundated,
If one should smear his body parts with this,
Then a Shūdra too would be liberated.
27. He who worships Me reciting the Praṇava,*
With the Kusha flowers or leaves of the Bilva tree,
Or with flowers that have in the mountains grown,
He who does this everyday is dear to Me.
28. A flower or a fruit or a root,
A leaf or even if it water be,
If one should offer it to Me with the Omkāra,
Then manifold is the offering's potency.
-

* *Omkāra*

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
यस्यास्तद्यध्ययनं नित्यं स मे भक्तः स मे प्रियः ॥ २९ ॥

प्रदोषे यो मम स्थानं गत्वा पूजयते तु माम् ।
स परां श्रियमाप्नोति पश्चान्मयि विलीयते ॥ ३० ॥

अष्टम्यां च चतुर्दश्यां पर्वणोरुभयोरपि ।
भूतिभूषितसर्वाङ्गो यः पूजयति मां निशि ।
कृष्णपक्षे विशेषेण स मे भक्तः स मे प्रियः ॥ ३१ ॥

एकादश्यामुपोष्यैव यः पूजयति मां निशि ।
सोमवारे विशेषेण स मे भक्तो न नश्यति ॥ ३२ ॥

पञ्चामृतैः स्नापयेद्यः पञ्चगव्येन वा पुनः ।
पुष्पोदकैः कुशजलैस्तस्मान्नान्यः प्रियो मम ॥ ३३ ॥

-
29. Non-violence, truth, non-stealing,
Purity and all senses under one's control,
Practicing these, he who studies the Vedas,
He is dear to Me, that devoted soul.
30. In the first part of the evening, who goes to My shrine,
And there does worship Me,
He receives supreme prosperity and,
And thereafter in Me, dissolves completely.
31. On the eight or the fourteenth day,
When there is no moon, or when it shines fully bright,
The one who covers his body with ash,
And worships Me in the night,
He is My devotee and is dear to Me,
Especially if he does this in the dark fortnight.
32. Fasting on the eleventh day,
And on Monday especially if fast should one,
And thereafter worship Me at night,
He is My devotee and comes not to destruction.
33. Should he bathe Me with the Panchāmruta*,
Or with the Panchagavya** too,
Or with nectar of flowers or that of the Kusha,
And the like- all which I dearly value.

* *Panchāmruta*: a mixture of milk, curd, sugar, honey and ghee.

** *Panchagavya*: five products of the cow: milk, curd, butter, liquid and solid excreta.

पयसा सर्पिषा वाऽपि मधुनेक्षुरसेन वा ।
पक्वाम्रफलजेनाऽपि नारिकेलजलेन वा ॥ ३४ ॥

गन्धोदकेन वा मां यो रुद्रमन्त्रं समुच्चरन् ।
अभिषिञ्चेत्ततो नान्यः कश्चित्प्रियतरो मम ॥ ३५ ॥

आदित्याभिमुखो भूत्वा ऊर्ध्वबाहुर्जले स्थितः ।
मां ध्यायन् रविबिम्बस्थमथर्वाङ्गिरसं जपेत् ॥ ३६ ॥

प्रविशेन्मे शरीरेऽसौ गृहं गृहपतिर्यथा ।
बृहद्रथन्तरं वामदेव्यं देवव्रतानि च ॥ ३७ ॥

तद्योगानाज्यदोहांश्च यो गायति ममाग्रतः ।
इह श्रियं परां भुक्त्वा मम सायुज्यमाप्नुयात् ॥ ३८ ॥

ईशावास्यादि मन्त्रान् यो जपेन्नित्यं ममाग्रतः ।
मत्सायुज्यमवाप्नोति मम लोके महीयते ॥ ३९ ॥

-
34. Or with water or with clarified butter,
With the juice of the sugarcane or with honey,
The juice of a ripe mango or,
The milk that in a coconut doth be,
35. Or with water which has sandalwood paste,
And should he the Rudra hymn utter
While bathing Me; then beyond this,
Nothing exists that to Me is more dear.
36. He who stands waist deep in water,
And faces in the direction of the Sun,
He who meditates on Me within the Sun's orb,
Immersed in the Atharvāngiras' recitation,
37. Then as a householder who enters his home,
He enters into My Body,
Brahadrathantaram, Vāmadevya and
Devavrata....(the Sāmaveda hymns many)...
38. Along with those, the Ājyadoha,
He who should sing all this before Me,
(After death) into Me he does merge,
Having enjoyed here supreme prosperity.
39. The hymns of the Īshāvāsya and the rest,
If he should, before Me, recite everyday,
He merges into Me alone,
And in My abode as king does he stay.
-

भक्तियोगो मया प्रोक्त एवं रघुकुलोद्भव ।

सर्वकामप्रदो मत्तः किमन्यच्छ्रोतुमिच्छसि ॥ ४० ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे भक्तियोगो नाम पञ्चदशोऽध्यायः ॥

40. Thus have I revealed to you the Yoga of devotion,
O, the one born in Raghu's family,
It gives one all that one desires,
Is there anything more that you wish to hear from Me?

*Thus in the Auspicious Padma-Purāṇa, in the Upanishad
called the Shiva-Gītā- the knowledge of Brahman, the science of
Yoga, the dialogue between Shri Shiva and Rāghava, ends the
fifteenth discourse named
'The Yoga of devotion'*

अथ षोडशोऽध्यायः

गीताधिकारिनिरूपणम्

श्रीराम उवाच ।

भगवन् मोक्षमार्गो यस्त्वया सम्यगुदाहृतः ।
तत्राधिकारिणं ब्रूहि तत्र में संशयो महान् ॥ १ ॥

श्रीशिव उवाच ।

ब्रह्मक्षत्रविशः शूद्राः स्त्रियश्चात्राधिकारिणः ।
ब्रह्मचारी गृहस्थो वाऽनुपनीतोऽथवा द्विजः ॥ २ ॥

वनस्थो वाऽवनस्थो वा यतिः पाशुपतव्रती ।
बहुनाऽत्र किमुक्तेन यस्य भक्तिः शिवार्चने ॥ ३ ॥

स एवात्राधिकारी स्यान् नान्यचित्तः कथञ्चन ।
जडोऽन्धो बधिरो मूको निःशौचः कर्मवर्जितः ॥ ४ ॥

अज्ञोपहासाऽभक्ताश्च भूतिरुद्राक्षधारिणः ।
लिङ्गिनो यश्च वा द्वेष्टि ते नात्रैवाधिकारिणः ॥ ५ ॥

Sixteenth Discourse

The description of the aspirant qualified to study the Shiva-Gītā

Shrī Rāma said:

1. O Auspicious One, the path of liberation,
Has been explained by You most clearly,
Tell me, who has the right to it?
In this great is my uncertainty.

Shrī Shiva said:

2. A Brāhmaṇa, Kshatriya, Vaishya and a Shūdra,
And a woman too has the right to liberation,
A celibate, a householder or the non-initiate,
Or the initiated- the twice-born one.
 3. The forest dweller or the one not so,
The Pāshupata widower and the Sanyāsī,
What more can be said here,
Of the one who worships Shiva devotedly?
 4. He alone has the right to this,
Not the one with a different orientation.
Not the unintelligent, deaf, dumb and impure
Or the one who has abandoned right action.
 5. He who ridicules the wisdom-less one,
Faithless and within whom hate does lie...
Towards those decorated with Rudrākshas and ash,
Such a one, to this knowledge, does not qualify.
-

यो मां गुरुं पाशुपतं व्रतं द्वेष्टि धराधिप ।
विष्णुं वा न स मुच्येत जन्मकोटिशतैरपि ॥ ६ ॥

अनेककर्मसक्तोऽपि शिवज्ञानविवर्जितः ।
शिवभक्तिविहीनश्च संसारी नैव मुच्यते ॥ ७ ॥

आसक्ताः फलरागेण ये त्ववैदिककर्मणि ।
दृष्टमात्रफलास्ते तु न मुक्तावधिकारिणः ॥ ८ ॥

अविमुक्ते द्वारकायां श्रीशैले पुण्डरीकके ।
देहान्ते तारकं ब्रह्म लभते मदनुग्रहात् ॥ ९ ॥

यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम् ।
विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते ॥ १० ॥

विप्रस्यानुपनीतस्य विधिरेवमुदाहृतः ।
नाऽभिव्याहारयेद् ब्रह्म स्वधानिनयनादृते ॥ ११ ॥

-
6. He who hates Me or hates the Guru,
Or the Pāshupata austerity, O Protector of the Earth,
Or hates Viṣṇu then he can never be free,
Even with the passage of a hundred crore births.
7. Immersed in many a worldly act,
And in the knowledge of Shiva quite empty,
Devoid of devotion to Shiva as well,
This worldly one can never be free.
8. In the desire for fruits those who are immersed
In acts against the scriptural injunction,
These fruits are just for show alone and
These people have no right to liberation.
9. With My grace, the righteous one,
If he should here death attain....
In Kāshī, Dvāraka, Shri Shaila and Puṇḍarīka,
He would the Tāraka* Brahman gain.
10. Whose both hands and both feet
And whose mind is in control,
Endowed with knowledge, austerity and righteous fame,
He alone enjoys the fruit of that Spiritual Goal.
11. The Brāhmaṇa not initiated in the Gāyatrī Mantra,
He must pursue the following norm...
He must not utter Vedic mantras,
Except when the ancestral rites he must perform.
-

* *Tāraka: the One who helps traverse the ocean of Samsāra*

स शूद्रेण समस्तावद् यावद् वेदान्न जायते ।
नामसङ्कीर्तने ध्याने सर्व एवाधिकारिणः ॥ १२ ॥

संसारान्मुच्यते जन्तुः शिवतादात्म्यभावनात् ।
तथा दानं तपो वेदाध्ययनं चान्यकर्म वा ।
सहस्रांशं तु नार्हन्ति सर्वदा ध्यानकर्मणः ॥ १३ ॥

जातिमाश्रममङ्गानि देशं कालमथापि वा ।
आसनादीनि कर्माणि ध्यानं नापेक्षते क्वचित् ॥ १४ ॥

गच्छंस्तिष्ठन् जपन्वाऽपि शयानो वान्यकर्मणि ।
पातकेनापि वा युक्तो ध्यानादेव विमुच्यते ॥ १५ ॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ १६ ॥

-
12. He is comparable to a Shūdra,
As long as the Vedas within him do not arise,*
Till then, in the recitation of the Lord's names,
And in meditation alone his right lies.
13. Due to the state of being one with Shiva,
All beings from Samsāra are made free,
Therefore charity, austerity and the study of the Vedas,
And other acts that similar be,
Are not equal to a thousandth part,
To the act of meditation constantly.
14. Caste, abode and other such paraphernalia,
The place or for that matter, the occasion,
Nyāsa' *and other such similar acts,
Do not hold importance in meditation.
15. Whether walking, standing or reciting mantras,
Whether sleeping or any such activity,
Whether in the company of a sinner,
With meditation alone is he made free.
16. There is no ruin in taking this approach,
And a contrary course does not exist here,
A little practice of this righteous deed,
Protects one from tremendous fear.
-

* *Initiation gives a person the right to the study of the Vedas.*

**Nyāsa: The seating of mantras in the various parts of the body and thus divinizing the body.*

आश्चर्ये वा भये शोके क्षुते वा मम नाम यः ।
व्याजेन वा स्मरेद्यस्तु स याति परमां गतिम् ॥ १७ ॥

महापापैरपि स्पृष्टो देहान्ते यस्तु मां स्मरेत् ।
पञ्चाक्षरीं वोच्चरति स मुक्तो नात्र संशयः ॥ १८ ॥

विश्वं शिवमयं यस्तु पश्यत्यात्मानमात्मना ।
तस्य क्षेत्रेषु तीर्थेषु किं कार्यं वाऽन्यकर्मसु ॥ १९ ॥

सर्वेण सर्वदा कार्यं भूतिरुद्राक्षधारणम् ।
युक्तेनाथाप्ययुक्तेन शिवभक्तिमभीप्सता ॥ २० ॥

नर्यभस्म समायुक्तो रुद्राक्षान्यस्तु धारयेत् ।
महापापैरपि स्पृष्टो मुच्यते नात्र संशयः ॥ २१ ॥

अन्यानि शैवकर्माणि करोतु न करोतु वा ।
शिवनाम जपेद्यस्तु सर्वदा मुच्यते तु सः ॥ २२ ॥

-
17. When surprised or in fear or in grief,
Or when one sneezes or only in pretence,
He who does remember My name,
He goes to That Goal par excellence.

 18. If touched by the greatest sin,
He who, at the time of death, remembers Me,
Or repeats the Five Syllable Mantra,
There is no doubt here, he is free.

 19. By his own Self, to see himself,
And the entire world to Shiva-endowed be,
To him what use are good deeds,
Sacred sites or pilgrimages many?

 20. To the one desirous of devotion to Shiva,
Whether he does or does not practice Yoga intently,
At all times must he wear the Rudrāksha,
And his body be covered by ash constantly.

 21. The one covered with the sacrificial ash,
And the one who the Rudrāksha does wear,
Even if touched by the greatest sin,
He is made free, there is no doubt there.

 22. Whether he does or does not perform,
Actions regarded as Shiva's to be,
He who recites Shiva's names at all times,
He is considered to be free.
-

अन्तकाले तु रुद्राक्षान्विभूतिं धारयेत्तु यः ।
 महापापोपपापौघैरपि स्पृष्टो नराधमः ।
 सर्वथा नोपसर्पन्ति तं जनं यमकिङ्कराः ॥ २३ ॥

बिल्वमूलमृदा यस्तु शरीरमुपलिम्पति ।
 अन्तकालेऽन्तकजनैः स दूरीक्रियते नरः ॥ २४ ॥

श्रीराम उवाच ।
 भगवन्पूजितः कुत्र कुत्र वा त्वं प्रसीदसि ।
 तद्ब्रूहि मम जिज्ञासा वर्तते महती विभो ॥ २५ ॥

श्रीशिव उवाच ।
 मृदा वा गोमयेनापि भस्मना चन्दनेन वा
 सिकताभिर्दारुणा वा पाषाणेनापि निर्मिता ॥ २६ ॥

लोहेन वाऽथ रङ्गेण कांस्यखर्परपित्तलैः ।
 ताम्ररौप्यसुवर्णैर्वा रत्नैर्नानाविधैरपि ॥ २७ ॥

23. If the lowest among the low, at the time of death,
Wears the Rudrāksha or the ash holy,
Though touched by a stream of great sins,
Or smaller sins positioned subordinately,
That man is never taken away,
By those who Death's servants be.

24. If the mud around the roots of the Bilva tree,
Were on his body to be spread,
Then at death, by the envoys of Yama,
He is never away led.

Shri Rāma said:

25. In what forms may You be worshipped,
So You may be pleased, O Auspicious One,
Reveal that - my curiosity in this,
Is great, O All Pervading One!

Shri Shiva said:

26. With mud or with cowdung,
With ash or with the paste of the sandalwood tree.
With sand or with wood or,
With a stone (the image created be),

27. With iron, tin or bell-metal,
With black mineral or brass if it be made,
With bronze or silver or gold or
With gems of several kinds inlaid,

अथवा पारदेनैव कपूरीणाथवा कृता ।
प्रतिमा शिवलिङ्गं वा द्रव्यैरेतैः कृतं तु यत् ॥ २८ ॥

तत्र मां पूजयेत्तेषु फलं कोटिगुणोत्तरम् ।
मृद्धारुकांस्यलोहैश्च पाषाणेनापि निर्मिता ॥ २९ ॥

गृहिणा प्रतिमा कार्या शिवं शाश्वदभीप्सता ।
आयुः श्रियं कुलं धर्मं पुत्रानाप्नोति तैः क्रमात् ॥ ३० ॥

बिल्ववृक्षे तत्फले वा यो मां पूजयते नरः ।
परां श्रियमिह प्राप्य मम लोके महीयते ॥ ३१ ॥

बिल्ववृक्षं समाश्रित्य यो मन्त्रान्विधिना जपेत् ।
एकेन दिवसेनैव तत्पुरश्चरणं भवेत् ॥ ३२ ॥

यस्तु बिल्ववने नित्यं कुटीं कृत्वा वसेन्नरः ।
सर्वे मन्त्राः प्रसिद्ध्यन्ति जपमात्रेण केवलम् ॥ ३३ ॥

-
28. Or if it be made with quicksilver,
Or with camphor if it be done,
With these materials if one were,
An image or a Shiva-linga to fashion,
29. And in them were to worship Me,
By a crore would the fruit serially swell!
Of mud or wood or bell-metal,
Or iron or stone as well...
30. An image made so by the householder,
Who desires that auspiciousness exists eternally,
Will receive long life, prosperity, the family's welfare,
Religious merit and sons sequentially.
31. If in a Bilva tree or in its fruit,
If a man should worship Me,
Acquiring prosperity supreme,
In My abode, as a king lives he.
32. Taking refuge under a Bilva tree,
Who repeats Mantras in the correct way,
The fruits of the rite would be attained,
In the passage of a single day.
33. Having built a hut in a Bilva forest,
If a man should at all times make it his home,
Then all Mantras would reach perfection,
Through the means of repetition alone.
-

पर्वताग्रे नदीतीरे बिल्वमूले शिवालये ।
अग्निहोत्रे केशवस्य सन्निधौ वा जपेत्तु यः ॥ ३४ ॥

नैवास्य विघ्नं कुर्वन्ति दानवा यक्षराक्षसाः ।
तं न स्पृशन्ति पापानि शिवसायुज्यमृच्छति ॥ ३५ ॥

स्थण्डिले वा जले वह्नौ वायावाकाश एव वा ।
गुरौ स्वात्मनि वा यो मां पूजयेत्प्रयतो नरः ।
स कृत्स्नं फलमाप्नोति लवमात्रेण राघव ॥ ३६ ॥

आत्मपूजा समा नास्ति पूजा रघुकुलोद्भव ।
मत्सायुज्यमवाप्नोति चण्डालोऽप्यात्मपूजया ॥ ३७ ॥

सर्वान्कामानवाप्नोति मनुष्यः कम्बलासने ।
कृष्णाजिने भवेन्मुक्तिर्मोक्षश्रीर्व्याघ्रचर्मणि ॥ ३८ ॥

कुशासने भवेज्ज्ञानमारोग्यं पत्रनिर्मिते ।
पाषाणे दुःखमाप्नोति काष्ठे नानाविधान्गदान् ॥ ३९ ॥

-
34. On the mountain top or the bank of a river,
In Shiva's temple or at the foot of a Bilva tree,
At a sacrificial Yajna or in Vishṇu's abode,
He who repeats his mantra intently,
35. The demons, Yakshas and Rākshasas,
They can his destruction never attain,
Sins can never touch him and,
A mergence with Shiva does he gain.
36. On bare land, in water or in fire,
In air or even in space that be,
In one's Guru or in oneself,
If a man should worship Me intently,
O Rāghava, he acquires the entire result,
Even if he performs the worship concisely.
37. No worship is comparable to that of the Self,
O, thou born in the clan of Raghu,
One merges with Me and through worship of the Self,
A low-caste Chāṇḍāla attains unity too.
38. He who sits on a seat of wool,
Everything he desires, he does attain,
A black deer's skin bequeaths liberation,
On a tiger pelt, Moksha he does gain.
39. Wisdom is acquired seated on Kusha grass,
And health, if the seat is made of leaves,
A seat of stone bestows misery and,
A seat of wood assures many a disease.
-

वस्त्रे न श्रियमाप्नोति भूमौ मन्त्रो न सिद्ध्यति ।
प्राङ्मुखोदङ्मुखो वाऽपि जपं पूजां समारभेत् ॥ ४० ॥

अक्षमालाविधिं वक्ष्ये शृणुष्वावहितो नृप ।
साम्राज्यं स्फटिको दद्यात्पुत्रजीवः परां श्रियम् ॥ ४१ ॥

आत्मज्ञानं कुशग्रन्थी रुद्राक्षः सर्वकामदः ।
प्रवालैश्च कृता माला सर्वलोकवशप्रदा ॥ ४२ ॥

मोक्षप्रदा च माला स्यादामलक्याः फलैः कृता ।
मुक्ताफलैः कृता माला सर्वविद्याप्रदायिनी ॥ ४३ ॥

माणिक्यरचिता माला त्रैलोक्यस्य वशङ्करी ।
नीलैर्मरकतैर्वाऽपि कृता शत्रुभयप्रदा ॥ ४४ ॥

सुवर्णरचिता माला दद्याद्वै महतीं श्रियम् ।
तथा रौप्यमयी माला कन्यां यच्छति कामिताम् ॥ ४५ ॥

-
40. A cloth seat does not allow prosperity,
And on bare ground mantras reach not perfection,
One should face the east or north,
When one begins worship or mantra repetition.

 41. I shall speak of the relevance of the rosary,
O King, listen to it most attentively,
The one made of crystal, sovereignty bestows,
Good health for children and supreme prosperity.

 42. The Kusha-knotted one bequeaths Self-realisation,
All desires are fulfilled by the Rudrāksha bead,
A rosary made of coral bestows,
Control over the worlds indeed.

 43. The rosary made of the Āmlakā fruit,
Emancipation in one does it unfurl,
And the rosary that gives knowledge of all,
Is the one that is made of pearl.

 44. The three worlds come under one's control,
When one uses a rosary made of rubies,
And a rosary of sapphires or emeralds,
Creates fear amongst one's enemies.

 45. The rosary made of beads of gold,
Bestows on one great prosperity,
And the daughter that one would desire,
Is bestowed by a silver beaded rosary.
-

उक्तानां सर्वकामानां दायिनी पारदैः कृता ॥ ४६ ॥

अष्टोत्तरशता माला तत्र स्यादुत्तमोत्तमा ।

शतसङ्ख्योत्तमा माला पञ्चाशन्मध्यमा मता ॥ ४७ ॥

चतुः पञ्चाशता यद्वा चाधमा सप्तविंशतिः ।

अधमा पञ्चविंशत्या यदि स्याच्छतनिर्मिता ॥ ४८ ॥

पञ्चाशदक्षराण्यत्रानुलोमप्रतिलोमतः ।

इत्येवं स्थापयेत्स्पष्टं न कस्मैचित्प्रदर्शयेत् ॥ ४९ ॥

वर्णेर्विन्यस्तया यस्तु क्रियते मालया जपः ।

एकवारेण तस्यैव पुरश्चर्या कृता भवेत् ॥ ५० ॥

सव्यपाष्णिं गुदे स्थाप्य दक्षिणं च ध्वजोपरि ।

योनिमुद्राबन्ध एष भवेदासनमुत्तमम् ॥ ५१ ॥

योनिमुद्रासने स्थित्वा प्रजपेद्यः समाहितः ।

यं कञ्चिदपि वा मन्त्रं तस्य स्युः सर्वसिद्धयः ॥ ५२ ॥

-
46. And the one made of quicksilver,
Bestows all desires mentioned earlier.
 47. A rosary made of a hundred and eight beads,
Is regarded as the most excellent to be,
The one with a hundred beads, good,
And the medium rated rosary has beads fifty.
 48. The fifty four beaded one is rated medium too,
And rated low is the one with beads seven and twenty,
The one of twenty five beads is rated low as well,
And if of hundred beads is the rosary....
 49. Then the fifty letters of the alphabet be repeated,
During inhalation and exhalation.
And it should be clearly stated that,
The rosary should never be exposed to another's vision.
 50. The rosary on which the alphabet is thus placed,
If one should, on it, one's mantra chant,
With the rosary being used only once.
The fruits of the rite would be in hand.
 51. Having placed the left heel against the anus,
And on the genitals, the right one,
This then is called the Yoni-mudrā-bandha,
Most excellent is this position.
 52. Sitting in the posture of the Yoni-mudrā,
He who repeats with complete concentration,
No matter what the mantra is,
It reaches complete perfection.
-

छिन्ना रुद्धाः स्तम्भिताश्च मिलिता मूर्च्छितास्तथा ।
सुप्ता मत्ता हीनवीर्या दग्धत्रस्तारिपक्षगाः ॥ ५३ ॥

बाला यौवनमत्ताश्च वृद्धा मन्त्राश्च ये मताः ।
योनिमुद्रासने स्थित्वा मन्त्रानेवंविधान्जपेत् ॥ ५४ ॥

तस्य सिद्ध्यन्ति ते मन्त्रा नान्यस्य तु कथञ्चन ।
ब्राह्मं मुहूर्तमारभ्याऽऽमध्याह्नं प्रजपेन्मनुम् ॥ ५५ ॥

अत ऊर्ध्वं कृते जाप्ये विनाशाय भवेद्ध्रुवम् ।
पुरश्चर्याविधावेवं सर्वकाम्यफलेष्वपि ॥ ५६ ॥

नित्ये नैमित्तिके वाऽपि तपश्चर्यासु वा पुनः ।
सर्वदैव जपः कार्यो न दोषस्तत्र कश्चन ॥ ५७ ॥

यस्तु रुद्रं जपेन्नित्यं ध्यायमानो ममाऽकृतिम् ।
षडक्षरं वा प्रणवं निष्कामो विजितेन्द्रियः ॥ ५८ ॥

-
53. Whether disturbed or obstructed
Stopped, mixed or rigid it be,
Insensible, excited or vigourless,
Distressed, quivering, or filled with hostility,
54. Childlike, youthful or ancient,
Mantras that are so considered by one,
If one should sit in the Yoni posture,
And the repetition of one's mantra is done,
55. By that posture these mantras reach excellence,
Through another posture this cannot be done,
Beginning with the Brahma-muhurta
Upto mid-day one may do the mantra's repetition.
56. Should the mantra repetition be done after that,
That it would be ineffective is a certainty,
But this is in the case of particular rites,
Or when one desires certain fruits specifically.
57. In one's regular or special repetitions,
Or again when it is done as pure austerity,
The mantra repetition can be done at all times,
No detrimental effect does there be.
58. He who daily recites the Rudram,
With his mind on My form meditatively,
Or recites the six-syllable mantra or Omkāra,
Without desire and over his senses a victory,
-

तथाऽथर्वशिरोमन्त्रं कैवल्यं वा रघूत्तम ।
स तेनैव च देहेन शिवः सञ्जायते स्वयम् ॥ ५९ ॥

अधीते शिवगीतां यो नित्यमेतां जितेन्द्रियः ।
शृणुयाद्वा स मुक्तः स्यात्संसारान्नात्र संशयः ॥ ६० ॥

सूत उवाच ।
एवमुक्त्वा महादेवस्तत्रैवान्तरधीयत ।
रामः कृतार्थमात्मानममन्यत तथैव सः ॥ ६१ ॥

एवं मया समासेन शिवगीता समीरिता ।
एतां यः प्रजपेन्नित्यं शृणुयाद्वा समाहितः ॥ ६२ ॥

एकाग्रचित्तो यो मर्त्यस्तस्य मुक्तिः करे स्थिता ।
अतः शृणुध्वं मुनयो नित्यमेतां समाहिताः ॥ ६३ ॥

अनायासेन वो मुक्तिर्भविता नात्र संशयः ।
कायक्लेशो मनःक्षोभो धनहानिर्न चात्मनः ॥ ६४ ॥

-
59. Or recites the Atharvashira or the Kaivalyam,
O, in Raghu's clan the very best!
In the current body that he has,
Shiva Himself becomes manifest.
60. He who with his senses under control,
Studies this Shiva-Gitā constantly,
Or listens to it; there is no doubt at all,
That from this Samsāra he is made free.

Sūta said:

61. Saying this the Great Lord Mahādeva,
Disappeared from that place completely,
And Rāma, too did the same,
Considering himself to be fulfilled entirely.
62. In this manner in a form brief,
Has the Shiva-Gitā been revealed by Me,
He who recites this everyday,
Or listens to it intently,
63. The mortal who is of one-pointed mind,
Within his grasp is liberation,
Therefore, O sages, listen to this,
Everyday and with complete concentration.
64. Without effort he will be liberated,
In this there is no uncertainty,
He does not face bodily troubles,
Disturbance in the mind or loss of prosperity.
-

पीडास्ति श्रवणादेव यस्मात् कैवल्यमाप्नुयात् ।
शिवगीतामतो नित्यं शृणुध्वमृषिसत्तमाः ॥ ६५ ॥

ऋषय ऊचुः ।

अद्यप्रभृति नः सूत त्वमाचार्यः पिता गुरुः ।
अविद्यायाः परं पारं यस्मात्तारयितासि नः ॥ ६६ ॥

उत्पादकब्रह्मदात्रोर्गरीयान् ब्रह्मदः पिता ।
तस्मात्सूतात्मज त्वत्तः सत्यं नान्योऽस्ति नो गुरुः ॥ ६७ ॥

व्यास उवाच ।

इत्युक्त्वा प्रययुः सर्वे सायंसन्ध्यामुपासितुम् ।
स्तुवन्तः सूतपुत्रं ते सन्तुष्टा गोमतीतटम् ॥ ६८ ॥

॥ इति श्रीपद्मपुराणे उपरिभागे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीशिवराघवसंवादे गीताधिकारिनिरूपणं नाम षोडशोऽध्यायः ॥

॥ श्रीशिवगीता सम्पूर्णा ॥

-
65. With listening alone which delivers liberation,
No such dilemmas does one find,
So listen to it daily, O best amongst sages,
O those with the Shiva-Gītā established in the mind!

The Rishis said,

66. From this day onwards, O Sūta,
You are our teacher, father and our Guru,
Traversing Ignorance, we have attained the Supreme Goal,
And this has been done by you.
67. Greater is the father who bestows Brahman,
Than the life-giver who initiates in the Gāyatrī too,
Truly besides you, O son of Sūta,
There is no one else who can be our Guru.

Vyāsa said:

68. Having said this all of them left,
To do their worship which in the evening is done,
They proceeded towards the Gomati river banks,
Content, praising Sūta's son.

*Thus in the Auspicious Padma-Purāṇa, in the Upanishad
called the Shiva-Gītā - the knowledge of Brahman, the science
of Yoga, the dialogue between Shri Shiva and Rāghava, ends
the sixteenth discourse named*

*The description of the aspirant qualified to study
the Shiva-Gītā.*

Thus the Shiva-Gītā concludes

श्लोकानुक्रमणिका

	Discourse	Shloka	Page
अ			
अकिञ्चित्कस्तथा बालो	8	38	130
अग्रिर्यथैको भुवनं प्रविष्टो	12	39	208
अग्रेस्तु रोचकं रूपं	9	34	154
अग्रौ हुतेन हविषा	1	10	4
अचिन्त्यरूपमव्यक्त	12	27	204
अजस्रं यच्च गृह्णामि	6	43	90
अज्ञान मूढा मुनयो	7	32	110
अज्ञोपहासकाऽभक्ता	16	5	258
अण्डजाः पक्षिसर्पाद्याः	8	11	122
अणोरणीयानहमेव तद्वन्	6	54	94
अत ऊर्ध्वं कृते जाप्ये	16	56	276
अतस्त्वां दीक्षयिष्यामि	3	15	36
अतस्ते तत्त्वबोधेन	3	10	34
अतः संयतं चित्तस्त्वम्	13	38	224
अतो दक्षिणपार्श्वे तु	8	16	122
अतोऽन्तः करणाध्यासात्	14	26	234
अतो नेदं प्रयोगक्तव्य	5	15	66
अतो मम समायोगाद्	9	6	144
अत्यन्त पीडितो जीवः	2	40	30
अत्याश्रमस्थः सकला	12	20	202
अत्रान्तःकरणादीनां	10	40	172
अथ जातो महानादः	4	11	46

	Discourse	Shloka	Page
अथ तुष्टः प्रणम्येशं	5	24	70
अथ तेऽपहज्ञाना	6	9	78
अथ दिव्यं धनुस्तस्मै	5	13	66
अथ पृष्टो मया विप्रा	1	7	4
अथ प्रणम्य रामस्तं	3	17	36
अथ प्रादुरभूत्तत्र	5	1	62
अथर्वशिरसा देवं	4	40	56
अथर्वाङ्गिरस	15	20	248
अथवा किं बहूक्तेन	5	37	74
अथवा पारदेनैव	16	28	268
अथातः सम्प्रवक्ष्यामि	1	1	2
अथाहूय सुरश्रेष्ठान्	5	17	66
अथाज्ञया पुरस्तस्य	7	46	116
अथोत्थाय महावीरः	4	15	48
अथोपनिषदां सारैः	7	22	104
अधर्मे तु प्रवृत्तास्ते	5	29	70
अधर्मे निरतः शत्रुः	5	31	72
अधीते शिवगीतां यो	16	60	278
अद्भ्यो मेघं समासाद्य	11	18	186
अद्यप्रभृति नः सूत	16	66	280
अनाद्यविद्ययायुक्त	10	12	164
अनाद्यविद्यया युक्तः सन्	9	3	142
अनादरेण शाठ्येन	1	20	8
अनायासेन वो मुक्तिः	16	64	278

	Discourse	Shloka	Page
अनुग्रहातेन शम्भो	1	17	8
अनुभूता प्रहासह्याः	8	25	126
अनुवाकान्तमेकाग्र	3	26	40
अनेककर्मसक्तोऽपि	16	7	260
अनेककोटयस्तत्र	5	26	70
अनेकमाया संयुक्ताः	5	27	70
अन्तकाले तु रुद्राक्षान्	16	23	266
अन्धीकृतेक्षणस्तूर्णं	4	14	48
अन्यस्मै नैव वक्तव्यं	10	4	160
अन्यत्र धर्मादन्यस्मा	15	9	244
अन्यानि शैवकर्माणि	16	22	264
अन्योऽत्र नास्ति को भोक्ता	2	24	24
अपानस्तु गुदे मेद्रे	9	28	150
अपाणिपादोऽहमचिन्त्य	6	55	94
अपांस्थविष्ठो मूत्रं स्यात्	9	38	154
अपिचेत्सदुराचारो	12	8	198
अभक्ता ये महाबाहो	14	38	238
अभिषिच्य जलैः पुण्यैः	4	3	44
अयः पाशेन कालेन	8	56	136
अर्चिर्भूत्वा दिनं प्राप्य	11	23	186
अचिन्तयरूप	12	27	204
अरण्यानि महानागा	7	18	104
अल्पस्य चाधिकत्वेन	12	11	198
अल्पाश्रयो नैव बृहन्तमर्थं	7	28	108

	Discourse	Shloka	Page
अविद्यासूक्ष्मवृत्त्यानु	10	52	176
अविमुक्ते द्वारकायां	16	9	260
अशितं पायितञ्चाहं	6	27	84
अष्टम्यां च चतुर्दश्यां	15	31	252
अष्टमे त्वक्सृती स्याताम्	8	32	128
अष्टोत्तरशता माला	16	47	274
अस्थ्यां शरीरे सङ्ख्या	9	44	156
अस्थिमांस शिरात्वग्भ्यः	8	44	132
अस्थिमांस शिरालाया	8	43	132
अस्थियन्त्र विनिष्पिष्टः	8	36	130
अस्मान्नृपातिदुःखेन	2	21	22
अहमेको जगन् मृत्युर्	5	38	74
अहमेवोपसंहर्ता	6	29	84
अहङ्कारेण पापेन	9	49	158
अहं जगद्धितं दिव्यम्	6	28	84
अहं ममेत्यहङ्कार	9	19	148
अहं योनिं योनि	6	48	92
अहंतु निर्मलः पूर्णः	9	2	142
अहिनिल्वीयिनी यद्वद्	13	30	222
अहिंसा सत्यमस्तेयं	15	29	252
अक्षमालाविधिं वक्ष्ये	16	41	272
आ			
आकाङ्क्षते करे धर्तुं	3	8	34
आग्नेयं वारुणं सौम्यं	4	16	48

	Discourse	Shloka	Page
आतापश्चापि तच्छाया	14	27	234
आत्मनो न विकारित्वं	14	9	228
आत्मविद्या तपो मूलं	14	3	226
आत्मपूजा समा नास्ति	16	37	270
आत्मस्वरूपावस्थानं	13	9	214
आत्मज्ञानं कुशग्रन्थी	16	42	272
आत्मा न जायते नित्यो	14	7	228
आदित्य चन्द्रलोकौ तु	11	24	188
आदित्याभिमुखो भूत्वा	15	36	254
आरोपो बुद्धिपूर्वेण	12	13	200
आरोहति तरून्वेगा	8	42	132
आविर्भूत प्रबोधोसौ	8	24	126
आश्चर्ये वा भये शोके	16	17	264
आसक्ताः फलरागेण	16	8	260
आसं प्रथममेवाहं	6	10	78
इ			
इच्छाद्वेषः सुखं दुःखं	9	14	146
इतिहासपुराणानि	6	17	80
इत्युक्त्वा प्रददौ तस्मै दिव्यं	7	13	102
इत्युक्त्वा प्रददौ तस्मै शिवनाम	3	31	42
इत्युक्त्वा प्रययुः सर्वे	16	69	280
इदं लिङ्गं शरीराख्य	10	35	170
इन्द्रजिन्नाम पुत्रो	3	5	32
इन्द्रियाणि हयान्विद्धि	14	29	236

	Discourse	Shloka	Page
इन्द्रोग्रिश्च यमश्वाहं	6	23	82
इयासुः परलोकं तु	10	45	174
इष्टापूर्तादि कर्माणि तेनाचरति	1	16	8
इष्टापूर्तादि कर्माणि मत्प्रीत्यै	13	6	214
इष्टापूर्तादि कर्माणि योनु	11	14	184
इह कर्तृत्वाभिमानी	14	17	230
ई			
ईशानश्चास्मि जगतां	6	41	88
ईशावास्यादि मन्त्रान्	15	39	254
ईश्वराख्येऽव्याकृतेऽथ	10	49	176
उ			
उक्तं च तेन कस्मैचिन्	1	6	4
उक्तं च तेन राम त्वं	3	32	42
उक्तश्च तेन रामोऽपि	5	14	66
उक्तानां सर्वकामानां	16	46	274
उत्पादकब्रह्मदात्रोः	16	67	280
उत्पादिते घटे यद्वत्	10	36	172
उत्क्षेपणमवक्षेपा	9	24	150
उदानः पादयोरास्ते	9	32	152
उद्भूलयति गात्राणि	15	4	242
उन्मीलिताक्षो रामस्तु	4	24	52
उपसंहर विश्वात्मन्	7	40	114
उपसङ्गम्य बुद्धया यत्	12	15	200
उपासको न यात्येव	11	45	194
उपासाविधयस्तत्र	12	10	198

	Discourse	Shloka	Page
ऊ			
ऊर्ध्वं चोत्रामये यस्मात्	6	31	86
ऋ			
ऋग्वेदोहं यजुर्वेदः	6	16	80
ऋचो यजूषि सामानि	6	32	86
ऋतुस्ताना भवेन्नारी	8	7	120
ऋतुस्नाता यस्य पुंसः	8	9	120
ए			
एक एव यतो लोकान्	6	38	88
एकाकारोर्यमा तत्तत्	10	57	178
एकाकिनं चन्द्रमौलिं	7	45	116
एकाग्रचित्तो योमर्त्यः	16	63	278
एकादश्यामुपोष्यैव	15	32	252
एकोदेवः सर्वभूतेषु	12	37	208
एकोवशी सर्वभूतान्तर	12	38	208
एकं विभुं चिदानन्द	12	28	204
एतत् कर्मफलं वास्तु	11	33	190
एतदालम्बनं श्रेष्ठं	15	13	246
एतदेवाक्षरं ब्रह्म	15	12	246
एतल्लिङ्गशरीरं तु	14	22	232
एवमात्मारणिं कृत्वा	12	32	206
एवमुक्त्वा महादेवं	16	61	278
एवमुक्त्वा मुनिश्रेष्ठे	4	1	44

	Discourse	Shloka	Page
एवमेव महाबाहो	14	36	238
एवं कुरु महाभाग	3	30	42
एवं चेच्छरणं याहि	3	13	36
एवं जाग्रत्स्वप्नभूमौ	10	47	174
एवं जीवगतिः प्रोक्ता	11	30	190
एवं दृष्ट्वा रथश्रेष्ठं	5	7	64
एवं प्रणम्य विश्वेशं	7	39	112
एवं भक्तिश्च सर्वेषां	1	21	8
एवं मतो जगत्सर्व	7	8	100
एवं मनः समाधाय	14	32	236
एवं मया समासेन	16	62	278
एवं मां तत्त्वतो वेत्ति	6	58	96
एवं स्मरन्पुराप्राप्ता	8	31	128
एवं शतगुणानन्द	11	37	192
एवं शान्त्यादियुक्तःसन् वेत्ति	12	42	210
एवं शान्त्यादियुक्तःसन्नुपासते	14	30	236
एवं श्रुत्वा कौसलेय	13	1	212
एष सर्वेषु भूतेषु	10	11	162
एषोस्मि देवः प्रदिशो	6	45	90
ओ			
ओमादौ च तथा मध्य	6	26	84
औ			
औदार्यक्रिमिवक्त्राणि	8	27	126

	Discourse	Shloka	Page
क			
कटाक्षैरनुगृह्णाति	2	13	20
कथितेपि महाभाग	7	9	100
कथं भगवतो ज्ञानं	13	17	218
कदम्बकुसुमोद्बुद्ध	10	25	168
कमण्डलुजलैः स्वच्छैः	5	12	66
कम्बले मृदुतल्पे वा	12	19	202
कर्मेन्द्रियैः समायुक्त	14	11	228
कर्मोद्भावित संस्कारः	10	38	172
कराङ्घ्रिशीर्षकादीनि	8	14	122
कललं बुद्बुदं तस्मात्	8	13	122
कामः क्रोधस्तथा लोभो मदो	2	33	28
कामः क्रोधस्तथा लोभो मोहो	14	15	230
कालाम्बुदप्रतीकाशं	4	38	56
किञ्चित्कालमवस्थानं	8	34	128
किञ्चिद्दलं वा चुलकोदकं वा	7	33	110
किन्तु यस्यास्ति दुरितं	1	30	12
किमर्थमागतोऽगस्त्यो	2	1	16
किष्किन्धानगरे राम	5	33	72
किं करोमि क्व गच्छामि	8	51	138
किंविषीदसि राजेन्द्र	2	5	18
कुम्भकरणाह्वयो भ्राता	3	6	34
कुशपुष्पैर्बिल्वदलैः	15	27	250
कुशासने भवेज्ज्ञानम्	16	39	270

	Discourse	Shloka	Page
कूटस्थानीह कर्माणि	13	26	220
कृत्वा तु विरजां दीक्षां	1	36	14
कृतार्थोहम् मुने जातो	3	18	38
कैवल्योपनिषत् पाठान्	4	42	58
कैवल्योपनिषत् सूक्तं	15	8	244
कोटिमध्यान्हसूर्याभं	12	31	206
कोटिसूर्यप्रतीकाशं	4	28	52
कौबेरं च कुबेरोपि	5	23	68
क्रियायोगेन चोपासा	12	14	200
क्वणत्कङ्कणनिध्वानै	5	9	64
ख			
खपूर्णा एव सर्वत्र	11	11	182
ग			
गच्छन्समुपविष्टोवा	1	26	10
गच्छंस्तिष्ठन् जपन्वापि	16	15	262
गदायुतसमाविष्टः	8	48	134
गन्धर्वादिषु लोकेषु	11	32	190
गन्धोदकेन वा मां यो	15	35	254
गर्भजन्मजरामृत्यु	6	35	86
गर्भशय्यां समारुह्य	8	30	128
गर्भेदुर्गन्धभूयिष्ठे	8	28	126
गर्भे पुंसः शुक्रपाताद्	8	68	140
गायच्चित्ररथादीनां	4	49	60
गायन्तौ पन्नगौ गीतं	4	50	60

	Discourse	Shloka	Page
गायन्तं वीणया गीतं	4	48	60
गुह्योहं सर्ववेदेषु	6	20	82
गृहिणा प्रतिमा कार्या	16	30	268
घ			
घण्टिकाघर्षरी शब्दैः	4	27	52
घटादि विषयान् सर्वान्	10	39	172
च			
चचाल वसुधा घोरं	4	23	50
चतस्रस्तस्य मात्राः	15	15	246
चतुर्भुजं त्रिनयनं	4	7	46
चतुर्विधेषु देहेषु	6	36	88
चतुःपञ्चशता यद्वा	16	48	274
चन्द्रलोके दिव्यदेहं	11	16	184
चर्ममात्रं तनुस्तस्या	2	16	20
चरत्ससौ नासिकयोः	9	27	150
चक्षुषोवाथ मूर्ध्निवा	11	9	182
चिद्रूप आत्मा येनेव	14	12	230
छ			
छन्दसां यस्तु धेनूना	15	14	246
छिन्नारुद्धा स्तम्भिताश्च	16	53	276
ज			
जठरानलसन्तप्ताः	8	26	126
जन्मकर्मवशादेव	8	12	122

	Discourse	Shloka	Page
जरायुजोण्डजश्चैव	8	3	118
जाग्रत्काले यथाज्ञेय	10	33	170
जाग्रत्स्वप्नसुषुप्त्याख्य	10	54	178
जाग्रत्स्वप्नसुषुप्त्यादि	12	35	208
जाग्रत्कर्मक्षयवशात्	10	37	172
जातिमाश्रममङ्गानि	16	14	262
जातं च जायमानं च	15	23	250
जायते तेन शुश्रूषा	1	18	8
जायन्ते यदि भूतेभ्यो	2	17	22
जीवत्वं प्राप्नुयुः कर्म	2	29	26
ज्ञानमात्रे यथादृश्य	10	13	164
ज्ञानवन्तं द्विजं यस्तु	11	44	194
ज्ञात्वा मां पूजयेद् यस्तु	13	5	212
ज्ञानादूर्ध्वं तु यत्किञ्चित्	13	27	220
ज्ञानाधिक्यात् सुखाधिक्यं	11	39	192
ज्ञानान्तरानन्तरित	12	16	200
ज्ञानेन्द्रियाणि श्रवणं	9	15	146
ज्येष्ठः सर्वसुरश्रेष्ठो	6	15	80
त			
त एव सर्वफलदाः	1	9	4
तत्तत्स्थानादपाकृष्य	11	7	182
ततोर्ध्वगः प्राणवायुः	11	8	182
ततोऽन्नत्वं समासाद्य	11	20	186
ततो मृतिजदुःखस्य	8	50	134

	Discourse	Shloka	Page
ततो मनः प्रगृह्णाति	14	33	236
ततो विवेकज्ञानेन	2	36	28
ततः कर्मानुसारेण	11	21	186
ततः किं बहूनीक्तेन	2	39	30
ततः परतरानास्ति	14	45	240
ततः प्राणमये कोशे	14	14	230
ततः सर्वं परित्यज्य	14	42	240
ततः क्षणेन जज्वाल	4	19	50
तथाथर्वशिरोमन्त्रं	16	59	278
तथाहं सुखमस्वाप्तं	10	53	176
तदलाभे दानवानां	3	34	42
तदविज्ञाय कर्माणि	14	39	238
तदानन्दमयः कोशो	14	23	234
तदाज्ञां शिरसाऽऽगृह्य	5	20	68
तद्दृष्ट्वा लक्ष्मणो भीतः	4	20	50
तद्योगानाज्यदोहांश्च	15	38	254
तदद्वदात्मापि देहेषु	2	19	22
तद्वादात्मापि निर्लेपो	10	20	166
तद्वन्मम तनौ राम	7	6	100
तद् विद्याकर्मणोरेव	11	34	190
तपः सत्यं च पृथ्वी	6	24	84
तमर्थं पुरतः कृत्वा	13	20	218
तस्मात्तस्य वधोपायं	3	12	36
तस्मात्प्राणात्यये राम	5	16	66

	Discourse	Shloka	Page
तस्मात्सर्वाधिको विप्रो	11	42	194
तस्मादसारो नास्त्येव	9	48	158
तस्माद्दानरतामेत्य	5	19	68
तस्मिन्नन्नमये पिण्डे	14	6	228
तस्मिंस्तेजसि शस्त्राणि	4	18	50
तस्य मध्येऽस्ति हृदयं	10	23	166
तस्य मूत्रपुरीषादि	9	29	150
तस्य सिद्धयन्ति ते मंत्रा	16	55	276
तस्याप्येवं समाख्याता	11	40	192
तस्याऽपि चेत्यसन्नौऽसौ	1	23	10
तस्यै वास्त्रस्य माहात्म्यात्	3	33	42
तत्र चान्नमये पिण्डे	10	21	166
तत्र मां पूजयेत्तेषु	16	29	268
तत्रैव च सुखासीनं	4	31	54
तावदेव महातेजो	4	13	48
तासु यल्लभते दुःखं	8	61	138
तीर्थक्षेत्रादिगमनं	12	18	202
तीर्थे चाण्डालगेहे	13	34	224
तृतीया च सुवः सामान्	15	18	248
तृतीयं सवनं प्रोक्त	15	19	248
तेजसोऽस्थिस्थविष्टः	9	39	154
तेजोभिरापूर्यं जगत्समस्तं	7	27	106
तैरारब्धमिदं विश्वं	9	8	144
तं त्यक्त्वा तादृशं देवं	1	29	12

	Discourse	Shloka	Page
तां च द्विहृदयां नारी	8	20	124
त्रिदशास्तेन विध्नन्ति	1	12	6
त्रिपादं कुटिलाकारं	4	45	58
त्रिषुधामसु यद्भोग्यं	12	36	208
त्वङ्कथं पञ्चभूतादि	6	3	76
त्वगसृङ्मांसमेदोस्थि	9	36	154
त्वगादिधातूनाश्रित्य	9	33	152
त्वत्तोहि जातं जगदेतदीशः	7	24	106
त्वतः श्रुत्वापि देवात्र	7	4	98
त्वन्मायया कल्पितमिन्दुमौले	7	26	106
द			
दत्तादत्तमयं	6	19	82
ददर्श पञ्चवदनं	7	43	114
दह्यते वह्निना काष्ठैः	2	9	18
दशेति वायुविकृतिः	9	26	150
दशाञ्जलिं जलं ज्ञेयं	9	42	156
दक्षिणाञ्च उदञ्चोहं	6	12	80
दक्षिणे मूषकारूढं	4	43	58
दिव्यमालाम्बरधरां	4	34	54
दिव्यरुद्रकगीतानि	4	47	58
दिव्यं चक्षुः प्रदास्यामि	7	11	100
दिव्ये वपुषि सन्धाय	11	25	188
दुर्गं यस्यास्ति लङ्काख्यं	3	7	34
दुर्ज्ञेया शाम्भवी माया	2	25	24

	Discourse	Shloka	Page
दुःखास्पदं रक्तवर्णं	9	5	142
दत्तोथ यौवनं प्राप्य	8	41	132
दृष्ट्वाक्षिप्यमाणायां	8	54	136
दृष्ट्वा रामो भयाविष्ट	7	21	104
दृश्यन्ते पञ्चभूतानि	6	5	76
दृश्यन्ते यानि चान्यानि	6	6	78
देवतानामथेन्द्रस्य	11	38	192
देव प्रपन्नार्ति हर प्रसीद	7	23	104
देवैरजेयः शुक्राद्यैः	3	14	36
देहस्वरूपं वक्ष्यामि	9	1	142
देहान्तरगतिं तस्य	11	1	180
देहान्ते कुत्र वायाति	10	2	160
दैवी ह्येषा गुणमयी	14	37	238
दोग्धी धेनुर्यथा नीता	1	11	6
द्रष्टान्तःकरणादीना	14	25	234
द्वितीया च भुवो विष्णु	15	17	248
द्विसप्ततिसहस्रेषु	9	31	152
द्वेशते त्वस्थिसन्धीनां	9	45	158
ध			
धर्मार्थकाममोक्षाणां	1	35	14
धूमाद्रात्रिं ततः कृष्ण	11	15	184
ध्यात्वाग्निनावसथ्याग्निं	3	21	38
ध्यायन्नसुलभान्भोगान्	8	49	134

	Discourse	Shloka	Page
न			
न कर्मणामनुष्ठानैः	1	2	2
न कालनियमो यत्र	1	31	12
न कालः पञ्चभूतानि	13	15	216
न गृह्णाति वचः पथ्यं	3	1	32
न चर्मचक्षुषाद्रष्टुं	7	12	102
न च स्त्री न पुमानेष	2	14	20
न तदश्नाति कञ्चैनं	14	13	230
नद्युपान्तिकम्पकाढ्य	5	2	62
न द्वितीयो यतस्तस्थे	6	39	88
न दृश्यते पुनः पाकात्	7	7	100
न भूमिरापो न च वह्निरस्ति	6	57	94
नमः सच्चिदम्भोधि	7	38	112
नर्यभस्म समादाय	15	3	242
नर्यभस्म समायुक्तो	16	21	264
न सन्दृशे तिष्ठति	13	16	216
नाड्योपि मांससङ्घाता	9	41	156
नाडीभिवृत्तयो यान्ति	10	34	170
नाडी मार्गैरिन्द्रियाणा	10	48	176
नाना योनिषु जातस्य	14	40	240
नाना वाहनसंयुक्तम्	4	46	58
नाना विधायुधोद्भासि	4	30	54
नारायणास्त्रं दैत्या	5	21	68
नाविरतो दुश्चरितान्	12	34	206

	Discourse	Shloka	Page
नाहं सर्वेन्द्रियग्राह्यः	10	7	162
नित्ये नैमित्तिके वापि	16	57	276
नित्यो विशुद्धः सर्वात्मा	10	6	162
नित्यं पठति योऽध्याय	13	37	224
नित्यञ्च शाश्वतं शुद्धम्	4	10	46
निर्गते प्राणपवने	8	45	132
निर्निद्रो निरहङ्कारो	2	3	16
निर्मितायां गृहावल्यां	2	18	22
निर्मम निरहंकारः समः	13	24	220
निर्मोहो निरङ्कारो निर्लेपः	13	29	222
निर्लेपः परिपूर्णश्च	2	6	18
निरस्त्रेष्वलपशस्त्रेषु	5	36	74
निष्कामन् भृशदुःखार्तो	8	37	130
निष्कासयन्ति निलयात्	8	63	138
निःशेषबुद्धिसाक्ष्यात्मा	10	42	174
नीयते मृत्युना जन्तुः	8	51	134
नीराजनैः सुरस्त्रीणां	5	8	64
नीलरत्नेक्षणं ह्रस्व	4	26	52
नीलेन्दीवरनीकाश	2	12	20
नेहाभिक्रमनाशोऽस्ति	16	16	262
नैवास्य विघ्नं कुर्वन्ति	16	35	270
प			
पञ्चकर्मन्द्रियाण्येव	10	14	164
पञ्चभूतैः समारब्धो	8	2	118

	Discourse	Shloka	Page
पञ्चाशदक्षराण्यत्र	16	49	274
पञ्चामृतैः स्नापयेद्	15	33	252
पयसा सर्पिषा वा पि	15	34	254
पयः पूर्णो घटोयद्वन्	10	55	178
पर्वताग्रे नदीतीरे	16	34	270
परस्पराध्यासवशात्	10	18	166
पराभवांश्च	7	20	104
परिपक्वरसत्त्वेन	11	6	182
परिच्छिन्नपरीमाणे	7	2	98
पश्चाच्चतुर्मुखं देवं	4	39	56
पश्चात्प्राक्तनशेषेण	11	29	188
पश्य राम महाबाहो	7	41	114
पादान्तरितहस्ताभ्यां	8	23	126
पाञ्चभौतिकदेहस्य	8	1	118
पापभोगाय चेद्द्रच्छेद्	11	13	184
पापैर्विमुच्यते सत्य	3	28	40
पाराशर्योथ मामाह	1	8	4
पित्तस्य पञ्चचत्वारो	9	43	156
पितृवद्राक्षसं वेत्ति	8	39	130
पीड्यन्ते देवताः सर्वाः	5	32	72
पीडास्ति श्रवणादेव	16	65	280
पीयूष मथनोद्भूत	4	25	52
पुनर्देहान्तरं याति	11	12	184
पुरा ब्रह्मादयो देवा	6	7	78
पुरीतदभिधानेन	10	22	166

	Discourse	Shloka	Page
पुष्पं फलं समूलं वा	15	28	250
पुंसां स्थैर्यादयो भाव	8	18	124
पुत्रश्चेद् दक्षिणेपार्श्वे	8	15	122
पूजेष्टपूर्त्तादिवरक्रियाणां	7	31	108
पूर्वत्र भूश्च ऋग्वेदो	15	16	246
पूयासृक्श्लेषमपायित्वं	8	29	128
प्रणम्य दण्डवद् भूमौ	5	15	102
प्रणमन्तं ततो राम	5	11	64
प्रतीन्द्रियं दशदश	10	28	168
प्रथमा रक्तवर्णा स्याद्	15	21	248
प्रदोषे यो मम स्थानं	15	30	252
प्रविलीनं तदोङ्कारे	15	24	250
प्रविशेन्मे शरीरेसौ	15	37	254
प्रसन्नेन्द्रियतारोग्य	9	22	148
प्राणापानौ तथा व्यान	9	25	150
प्राणायामधृतित्याग	9	30	152
प्राणेष्वन्तर्मनसो लिङ्गमाहुः	6	49	92
प्राणः कालस्तथा मृत्युः	6	25	84
प्रातरेवन्तु सङ्कल्प्यः	3	24	40
प्राज्ञात्मानं समाश्रित्य	11	10	182
प्राज्ञात्मानं समासाद्य	10	51	176
फ			
फणिकङ्कणभूषाढ्यं	7	44	114
फलानि तादृशान्येव	1	27	10

	Discourse	Shloka	Page
ब			
बध्यन्ते देवताः सर्वाः	3	3	32
बहुनात्र किमुक्तेन	1	19	8
बहिश्चाहं तथा चान्तः	6	21	82
बाला यौवनमत्ताश्च	16	54	276
बाहुल्याद्रजसः स्त्री	8	6	120
बिल्वमूलमृदा यस्तु	16	24	266
बिल्ववृक्षे तत्फले वा	16	31	268
बिल्ववृक्षं समाश्रित्य	16	32	268
बुद्धिश्चाहमहङ्कारो	6	22	82
बृहन्नितम्बजघना	2	11	20
ब्रह्मक्षत्रविशःशूद्राः	16	2	258
ब्रह्माहरिश्च भगवान्	6	34	86
ब्रह्मेन्द्र रुद्राश्च मरुद्गणाश्च	7	25	106
ब्राह्मणः कर्मभिर्नैव	11	41	192
भ			
भक्तियोगो मया प्रोक्त	15	40	256
भक्तिस्ते कीदृशी देव	15	1	242
भगवञ्छ्रवणेनैव	14	34	238
भगवन्करुणाविष्ट	13	2	212
भगवन्कुत्र जीवोसौ	10	1	160
भगवन् देवदेवेश	12	1	196
भगवन्नत्र मे चित्रं	6	1	76
भगवन् पूजितः कुत्र	16	25	266

	Discourse	Shloka	Page
भगवन् मानुषेणैव	5	25	70
भगवन् मोक्षमार्गो यः	16	1	258
भगवन् यत्त्वया प्रोक्तं	11	31	190
भगवन् यदि ते रूपं	14	1	226
भगवन् यन्मयापृष्टं	7	1	98
भस्मच्छत्रो भस्मशायी व्याघ्र	4	4	44
भस्मच्छत्रो भस्मशायी सर्वदा	15	6	244
भस्मस्नानरतो विप्रो	3	29	42
भस्मादायाग्निरित्याद्यैर्	3	27	40
भक्ष्यते वा सृगालैश्च	8	64	138
भावाः स्युः षड्विधास्तस्य	9	10	144
भुक्तपीतरसाभावात्	11	4	180
भुक्तं पीतं यदस्त्यत्र	11	2	180
भुङ्क्ते त्रिलोकीमखिला	3	4	32
भूतजन्मनि यद्भूतं	10	43	174
भूषणैः भूष्यते चित्रैः	8	62	138
म			
मत्वा रूपमिदं राम	13	12	216
मत्तवारणिकायुक्तः	5	4	62
मत्तं कुर्याद्यथामद्यं	2	38	28
मध्ये वयसि कार्करयात्	10	44	174
मध्ये समुद्रं या नीता	3	2	32
मनुष्यस्तपसायुक्तो	11	36	192
मनोबुद्धिरहङ्कार	2	28	26

	Discourse	Shloka	Page
मम वक्त्रगताः सर्वे	5	39	74
मम स्वरूपज्ञानेन	13	14	216
मय्येव सकलं जातं	6	53	94
मयि सर्वं यथा राम	7	10	100
मर्मसून्मथ्यमानेषु	8	53	136
मरूभूमौ जलत्वेन	10	19	166
मलः स्थविष्ठोभागः	9	37	154
महत्स्वात्मज्ञानयोगै	6	44	90
महाकालं च चण्डेशं	4	44	58
महातमसि मग्नेभ्यो	6	37	88
महापरिभवस्थानं	8	46	132
महापापैरपि स्पृष्टो	16	18	264
माणिक्यरचिता माला	16	44	272
मातरञ्च पुनर्गर्भं	8	33	128
मातापितागुरुजनः	8	65	140
मातुर्यद्विषये लोभः	8	21	124
मातुरस्त्रवहां नाडी	8	35	130
मातृजं चास्य हृदयं	8	19	124
मानसस्तु परः प्रोक्तो	8	4	118
मासमेकं फलाहारो	4	5	44
मात्राःपञ्च चतस्रश्च	3	22	38
मां पूजयति निष्कामः	13	4	212
मीलिताक्षोः भयाविष्टः	4	21	50
मीलिताक्षः पुनर्हर्षाद्	7	42	114

	Discourse	Shloka	Page
मुक्ताभरण संयुक्ता	4	32	54
मुने देहस्य नो दुःखं	2	22	22
मुने सर्वमिदं तथ्यं	2	37	28
मूर्तस्त्वंतु परिच्छिन्न	6	2	76
मूषानिक्षिप्तहेमाभः	14	10	228
मृगनाभिसमुद्भुत	5	5	62
मृतिबीजं भवेज्जन्म	8	67	140
मृदवः शोणितं मेदो	9	11	144
मृदा वा गोमयेनापि	16	26	266
मेघावितां तथादत्ते	9	65	154
मेरुमन्दरविन्ध्याद्या	7	17	102
मोहमात्रान्तरायत्वात्	10	58	178
मोक्षप्रदा च माला	16	43	272
मोक्षस्य नहि वासोस्ति	13	32	222
य			
यतोवाचो निवर्तन्ते	6	50	92
यतो वाचो निवर्तन्ते	10	8	162
यत्करोति यदश्नाति	13	7	214
यत्करोषि यदश्नासि	14	44	240
यत्तददृश्यमग्राह्यं	14	4	226
यत्फलं लभते मर्त्यः	11	43	194
यत्र सर्वाणि भूतानि	10	10	162
यथाकथञ्चिज्जातापि	1	13	6
यथा घटे नीयमाने	10	32	170

	Discourse	Shloka	Page
यथादर्पणकालिम्ना	10	17	164
यथा राहुरदृश्योपि	10	31	170
यथैकमाकाशगमर्कबिम्बं	7	35	110
यदाध्यासं विहायैष	14	24	234
यदा सर्वे प्रमुच्यन्ते	13	31	222
यदिच्छन्तो ब्रह्मचर्यं	15	11	246
यद्येवं देवता विघ्नं	1	14	6
यद्वत्प्रपतनाच्छ्येनः	10	46	174
यस्त्वविज्ञानवान् भवत्यमनस्कः	12	23	204
यस्त्वविज्ञानवान् भवत्ययुक्त	12	21	202
यस्तु बिल्ववने नित्यं	16	33	268
यस्तु रुद्रं जपेन् नित्यं	16	58	276
यस्तु शान्त्यादियुक्तः सन्	13	8	214
यस्तु शान्त्यादि युक्तः सन्सदा	11	22	186
यस्तु सर्वाणि भूतानि	10	9	162
यस्मात् सर्वमिदं विश्वं	12	5	196
यस्य हस्तौ च पादौ च	16	10	260
यस्याः श्रवणमात्रेण	1	4	2
या कर्मविषया बुद्धिर्	14	16	230
यातनादेह सम्बद्धो	8	60	138
या तन्वङ्गी मृदुर्बाला	2	15	20
याऽस्तिचर्मावृत्तिः	8	10	120
याम्यं यमोपि मोहास्त्रं	5	22	68
ये त्वन्यदेवताभक्ता	12	4	196

	Discourse	Shloka	Page
येन हत्वा रणे शत्रून्	3	16	36
येनाकारेण ये मर्त्या	12	6	198
यो दत्ते नियमेनसौ	1	24	10
योनिमन्ये प्रपद्यन्ते	2	31	26
योनिमन्ये प्रपद्यन्ते	11	19	186
योनिमुद्रासने स्थित्वा	16	52	274
यो मां गुरुं पाशुपतं	16	6	260
यो वेदाध्ययनं यज्ञं	15	2	242
योषितः काम्यमानायाः	10	50	176
यं वाममाहुर्यं रुद्रं	3	20	38
यः करोति महेशस्य	1	25	10
र			
रजसो राजसा भावाः	9	21	148
रजः सत्त्वं तमश्चेति	9	4	142
रज्जौ भुजङ्गो भयदो यथैव	7	29	108
राजस्त्रीलङ्घनासक्तं	5	30	72
राघवोऽयं च तैरस्त्रै	5	18	68
रामाय दण्डकारण्ये पार्वती	1	3	2
रामाय दण्डकारण्ये यत्प्रादात्	1	38	14
रावणस्य वधे राम	5	28	70
रावणेन यदा सीता	2	2	16
रावणं सगणं हत्वा	5	35	72
रुद्रबाणाग्रिसन्दीप्त	4	12	48
रौद्रं पाशुपतं ब्राह्मं	4	17	48

	Discourse	Shloka	Page
ल			
लोपामुद्रापतिर्ज्ञात्वा	2	4	16
लोहमण्यादिदृष्टान्तैर्	13	23	220
लोहिताज्जायते मांसं	9	40	156
लोहेनवाऽथ रङ्गेण	16	27	266
व			
वक्त्रं पुरभिदस्ताव	7	16	102
वचनादानगमन	9	17	146
वटबीजे सुसूक्ष्मेपि	7	5	98
वदन्ति यत्पदं वेदाः	15	10	244
वनस्थो वा वनस्थोवा	16	3	258
वन्येषु यादृशीप्रीतिः	1	28	12
वपुर्विहाय जीवत्व	11	17	184
वर्णेर्विन्यस्तया यस्तु	16	50	274
वल्कलानि ततः पश्चात्	14	31	236
वस्त्रे न श्रियमाप्नोति	16	40	272
वहन्त्यम्भो यथा नद्यो	10	29	168
वाक्पाणिपादपायूप	14	20	232
वायवः पञ्च मिलिता	10	15	164
वालाग्रमात्रं हृदयस्य	6	47	90
वालाग्रशतभागस्य	10	24	168
वासनाभिः प्रपञ्चोत्र	10	41	172
विचार्यमाणे तव यच्छरीरं	7	30	108
विज्ञानसारथिर्यस्तु	12	25	204

	Discourse	Shloka	Page
विज्ञानात्मा कारणात्मा	10	56	178
विज्ञानी यस्तु भवति युक्तेन	12	22	202
विज्ञानी यस्तु भवति समनस्कः	12	24	204
विद्याकर्मविहीनो यः	11	28	188
विधावारोप्य योपासा	12	12	200
विधिनाऽविधिना वापि	12	7	198
विद्युत्कोटिप्रभद्रीसं	7	14	102
विप्रस्यानुपनीतस्य	16	11	260
विरज्य सर्वभूतेभ्य	13	18	218
विश्वतश्चक्षुरुत	6	46	90
विश्वं शिवमयं यस्तु	16	19	264
विस्फुलिङ्गा यथा वह्नेर्	2	27	24
विहायश्मश्रुदन्तादीन्	8	17	124
वृक्षाग्रच्युतपदो	13	33	222
वेदवाक्यैरलभ्योऽहं	12	33	206
वेदेह यो मां पुरुषं	12	40	210
वेदैरशेषैरहमेववेद्यो	6	56	94
व्यतिरिक्तं च मत्तोस्ति	6	11	78
व्याघ्रचर्माम्बरधरं नीलकण्ठं	12	29	206
व्याघ्रचर्मोत्तरीयं च वरेण्यम्	12	30	206
व्याघ्रचर्मोत्तरीयं च सुरासुर	4	9	46
व्याधिना जरया वापि	11	3	180
व्याप्नोषि सर्वा विदिशो	7	34	110
व्यावहारिक जीवस्तु	10	16	164

	Discourse	Shloka	Page
व्योम्नि गन्धर्वनगरं	13	13	216
व्योमादीनां समस्तानां	14	19	232
व्योमादिसात्त्विकांशेभ्यो	14	18	232
श			
शब्दः स्पर्शस्तथा रूपं	9	16	146
शब्दश्रोत्रं मुखरता	9	23	148
शरीराम्भकं यत्तु	13	28	222
शरीरोपचितिर्वर्णो	9	13	146
शान्तो दान्तः प्रसन्नात्मा	4	6	46
शालाग्रेर्दावहेर्वा	15	26	250
शिरश्चोत्तरतो यस्य	6	30	86
शिवलिङ्गं प्रतिष्ठाप्य	4	2	44
शिवालिङ्गनसज्जात	4	35	54
शिवं च दण्डवद्भूमौ	4	22	50
शिवः शिवोहमस्मीति	1	34	14
शुककेकिकुलारावैः	5	10	64
शुक्तौ रजतवद्रज्जौ	9	7	144
शुक्रशोणितसम्भूत	8	5	118
शुक्लपक्षे चतुर्दश्याम्	3	19	38
शुक्लयज्ञोपवीतश्च	3	25	40
शुद्धब्रह्मरतो यस्तु	11	26	188
शुद्धहेमखलीनाढ्य	5	3	62
शृणु राजन् प्रवक्ष्यामि	14	5	226
शृणु राम प्रवक्ष्यामि	12	2	196

	Discourse	Shloka	Page
शृणुवन्तोऽपि तथात्मानं	14	35	238
श्मश्रुलोमकचस्रायु	9	12	146
श्रद्धालुर्मोक्षशास्त्रेषु	13	19	218
श्रुत्वेति देवा मदवाक्यं	6	51	92
श्रौताग्नेः स्मार्तवहेर्वा	15	25	250
श्लेष्मणा पिहिता नाडी	8	40	130
श्लोकाः सूत्राणि चैवाहं	6	18	82
श्वेताश्वतरमन्त्रेण	4	41	56
ष			
षष्ठेस्थिस्नायुनखर	8	22	124
षोडशे दिवसे गर्भो	8	8	120
स			
स एव बाध्यते जीवः	2	34	28
स एव माया संस्पृष्ट	2	35	28
स एव लभते ज्ञानं	14	41	240
स एवात्राधिकारी स्यान्	16	4	258
सजातीयविजातीय	13	11	214
स तु राजाहमस्मीति	1	33	12
सतेनैव च देहेन	15	7	244
सत्यज्ञानात्मकोनन्तो	2	26	24
सत्यज्ञानात्मको नन्तः परमानन्द	10	5	160
सत्योऽहं सर्वगः शान्त	6	14	80
सत्यं सूतात्मज ब्रूहि	1	15	6

	Discourse	Shloka	Page
सत्यं ज्ञानमनन्तं सदा	13	10	214
सत्त्वं रजस्तम इति	9	20	148
सदसत्संशयाविष्ट	4	33	54
सदानुऽभूयते योऽर्थः	2	23	24
सन्नदन्तो मन्ददृष्टिः	8	47	134
सनत्कुमारः प्रोवाच	1	5	4
सप्तद्वीपां वसुमतीं	11	35	190
समस्तेभ्यो रजोशेभ्य	14	21	232
समीकरोति यस्मात्	11	5	180
समुद्रा मण्डकाः शङ्खाः	9	46	158
सम्पदाविषु बाह्येषु	12	17	202
सर्वकर्मक्षयवशात्	13	25	220
सर्वदा शिरसा कण्ठे	15	5	244
सर्वधर्मविहीनं च	14	2	226
सर्वधर्मान् परित्यज्य	14	43	240
सर्वभावान् निरीक्षेहम्	6	42	90
सर्वभूतान्तरात्मापि	2	8	18
सर्ववेदान्तवाक्यानां	13	22	218
सर्वाकारोऽहमेवैकः	12	3	196
सर्वान् कामानवाप्नोति	16	38	270
सर्वाभरणसंयुक्तं	4	8	46
सर्वालङ्कारसंयुक्तं	4	29	52
सर्वाल्लोकान्यदीशेह	6	40	88
सर्वेण सर्वदा कार्यं	16	20	264

	Discourse	Shloka	Page
सर्वे ते स्वस्वदेहान्ते	6	52	92
सर्वं जातं जायमानं	15	22	248
सव्यपार्ष्णिं गुदे स्थाप्य	16	51	274
स शूद्रेण समस्तावद्	16	12	262
साधुपुष्टं महाभाग गुह्याद्	10	3	160
साधुपुष्टं महाभाग दुर्ज्ञेय	5	4	76
सायं सायं वासवृक्षं	8	66	140
सार्धकोटित्रयं रोम्णां	9	47	158
सालोक्यमपि सारूप्यं	13	3	212
सावित्री चापि गायत्री	6	13	80
साहाय्यं ते करिष्यन्ति	5	34	72
सुख्यहं दुख्यहं चेति	2	32	26
सुखं दुःखं च विषयौ	9	18	148
सुरासुराणां सङ्ग्रामा	7	19	104
सुवर्णगौरी दूर्वाया	2	10	18
सुवर्णरचिता माला	16	45	272
सुषुप्तेति समादिष्टा	10	30	170
सूर्योसौ सर्वलोकस्य	2	7	18
सेवाभिः परितोष्यैनं	13	21	218
सञ्जायतेस्तिविपरिणमते	14	8	228
सन्तयज्य तेन मर्त्यत्वं	1	37	14
संरुध्यमानस्तमसा	8	55	136
संवर्तधनघोषाढ्यो	5	6	64
संवीतो येनकेनाश्नन्	13	35	224

	Discourse	Shloka	Page
संसर्जने वाऽप्यवने	7	36	112
संसारबन्धनात्तस्माद्	1	22	10
संसारयन्त्रमारूढो	8	58	136
संसारान्मुच्यते जन्तुः	16	13	262
स्तुत्वा प्राञ्जालयो देवा	6	8	78
स्थण्डिले वा जले वह्नौ	16	36	270
स्थावरं जङ्गमं चेति	2	30	26
स्थित्यां स्थाप्यामृतो	3	23	40
स्थूलस्य सूक्ष्मस्य	7	37	112
स्नायवोस्थीनि मज्जा	9	9	144
स्नेहो यथा मांसपिण्डम्	6	33	86
स्वजीवत्वेन यो वेत्ति	12	9	198
स्वप्नदृष्टा यथा सृष्टिः	11	27	188
स्वस्वकान्ता समायुक्तान्	4	37	56
स्वस्ववाहनसंयुक्तान्	4	36	56
स्वस्वाधिकारसम्बद्धाः	7	3	98
स्वात्मत्वेन शिवस्यासौ	1	32	12
ह			
हन्ता चेन्मन्यते हन्तुं	2	20	22
हर्षगद्गदया वाचा	4	51	60
हा कान्ते हा धनं पुत्राः	8	52	134
हिक्कया बाध्यमानस्य	8	57	136
हितं फलं प्रयच्छन्ति	10	26	168
हिरण्यगर्भं विदधामि	12	41	210

	Discourse	Shloka	Page
हृत्पुण्डरीकं विरजं	12	26	204
हतायां निजकान्तायां	3	11	34
हृदयात्तास्तु निष्क्रान्ता	10	27	168
क्ष			
क्षत्रियोहं मुनिश्रेष्ठ	3	9	34
क्षीरादुद्धृतमाज्यं यत्	13	36	224
क्षेत्रज्ञं रथिनं विद्धि	14	28	234

Shri Chitrapur Math Publications

Books :

Anand Bhodamrat - I Devnagari
 Anand Bhodamrat - II English
 Anugraha
 Atha Devatarchan Vidhi - Devnagari
 Chitrapur Gurucharitra Saramrat (Marballi)
 Chitrapur Guruparampara Charitra (Aroor)
 Guru Poojan
 Manache Shloka (English/Marathi/Kannada)
 Navaratra Nitya Path
 Nitya Devatarchana Vidhi - Kannada
 Om Namo Jyana Deepaya - (Devnagari)
 Om Namo Jyana Deepaya - (Kannada)
 Parijnana Bhodhamrit
 Rathotsava - Kannada
 Sadyojat Swadhyaya Sudha (Hindi)
 Sandhya Vandana - English
 Sankeertan Saar Kannada
 Sartha Mantra Pushpanjali - (Devnagari)
 Sartha Mantra Pushpanjali - Kannada
 Shivanand Lahari
 Stuti Manjiri (Devnagri & Kannada)
 Ta Ma So Ma Jyotirgamaya

Shri Chitrapur Math (Books) - Gita series

Guru Gitamruta
 Bhagavad Gita - in English verse
 Devi Gita- in English Verse
 Shiva Gita- in English verse

Audio Cassettes & CDs

Antarangini - I
 Antarangini - II
 Antarangini - III
 Dhyana Praveshika - Konkani
 Navaratra Nityapath
 SCM - Nitya Nema (2CDs)
 Stotravali - I
 Stotravali - II
 Rudram - free for those performing Rudram seva at Math

Audio CDs only

Antarangini (New 2 CDs)
 Dhyana Praveshika & Ashtamurti Upasana- (English, 2CDs)
 Shri Lalitasahasranaam

Audio Cassettes only

Ashtakasthotravali
 Devi Poojan
 Laghu Sandhya Vandana
 Shiva Poojan

