

## Shiva Sutras: Transliteration and Translations

Compiled from translations by Swami Lakshanoo, Mark S.G. Dyczkowski, and Swami Muktananda

### 1. **Caitanyamatma**

*Lakshanoo:* The independent state of supreme consciousness is the reality of everything.

*Dyczkowski:* Consciousness is the Self.

*Muktananda:* Consciousness is the Self.

### 2. **Jnanam bandhaha**

L: Knowing differentiatedly is bondage and not knowing undifferentiatedly is bondage.

D: Knowledge is bondage.

M: Knowledge is bondage.

### 3. **Yonivargah kalasariram**

L: Mayiyamala and karmamala are also bondage.

D: The group of sources constitutes the body of obscuring energies.

### 4. **Jnanadhisthanam matrika**

L: The Universal Mother commands this triple knowledge.

D: The ground of knowledge is Matrika.

M: Matrika (the power of sound inherent in the letters of the alphabet) is the source of limited knowledge.

### 5. **Udyamo bhairavah**

L: That effort—flashing forth of active awareness—that instantaneously makes universal consciousness shine, is Bhairava.

D: Bhairava is upsurge.

M: Effort is Bhairava.

### 6. **Sakticakrasamdhane visvasamharah**

L: By establishing and meditating on the wheel of energies, the differentiated universe comes to an end.

D: When the wheel of energies fuses together, the universe is withdrawn.

**7. Jagratsvapnasusuptabhede turyabhogasambhava**

- L: Such a heroic yogi experiences the expansion state of turiya in the differentiated states of waking, dreaming and deep sleep.
- D: The consciousness which is the expanse of the Fourth State (abides constantly in) various (states) of waking, dreaming, and deep sleep.
- M: (It is possible to) enjoy the bliss of turiya (the fourth or transcendental state) in the different states of waking, dreaming, and deep sleep.

**8. Jnanam jagrat**

- L: External organic knowledge constitutes the waking state.
- D: Knowledge born of sensory perception is the waking state.
- M: Knowledge is wakefulness.

**9. Svapno vikalpah**

- L: Internal perceptions and thoughts compose the dreaming state.
- D: Dreaming consists of thought constructs.

**10. Aviveko mayasausuptam**

- L: Forgetfulness and the negation of awareness is the dreamless state or maya.
- D: Deep sleep is Maya, the lack of discernment.

**11: Tritayabhokta viresaha**

- L: The one who enjoys in the oneness of awareness all of the three states—waking, dreaming, and deep sleep – becomes the master of all organic energies.
- D: The enjoyer of the three states is the Lord of the Heroes.
- M: The supreme Lord is the experiencer of the three states.

**12: Vismaya yogabhumikah**

- L: The predominant sign of such a yogi is joy-filled amazement.
- D: The planes of union are wonder.
- M: Yogic realizations are amazing.

**13: Iccha Sakttiruma kumari**

- L: For such a yogi, his will is one with Lord Siva, unobstructable, completely independent, always given to play.
- D: The virgin is the will, the supreme power.
- M: The power of will is the maiden Uma.

**14: Drisyam sariram**

L: This entire perceived world is his own self / His own body is just like an object to him.

D: The perceptible is His body.

**15: Hridaye cittasamghattad drisyasvapadarsanam**

L: When his thoughts are diverted to the center of God consciousness, then he feels the existence of God consciousness in oneness in the objective world and in the world of negation.

D: By fixing the mind in the heart the yogi has a vision of the perceivable and of dreams.

**16: Suddha-tattva-samdhanadva pasusaktih**

L: Or by aiming at the pure element of Siva, he possesses Siva's unlimited energy.

D: Or the yogi can realize Shiva by contemplating the pure principle.

M: By the awareness of pure being, unbound divine power is attained.

**17. Vitarka atmajnanam**

L: Any inference of such a yogi is knowledge of his own real self.

D: Right discernment is the knowledge of the Self.

M: Right understanding is knowledge of the self.

**17A. Svapadasakti**

D: Energy established in its own abode.

**18: Lokanandah samadhisukham**

L: The joy of his Samadhi is bliss for the whole universe.

D: The bliss of the Light is the joy of contemplation.

M: The bliss of loka is the bliss of Samadhi.

**19: Saktisandhane sarirotpattih**

L: By infusing his energy of will, the embodiment of that which is willed occurs at once.

D: The body comes into being when the energies unite.

**20: Bhutasamdhana-bhutaprithaktva-visvasamghattah**

- L: By the greatness of this achievement of the center of will, the yogi can focus his awareness and heal the sick and suffering, separate elements from his body and be free from limitations of space and time.
- D: The union of the elements, the separation of the elements and the union of the universe.

**21: Suddhavidyodyaccakresatva-siddhih**

- L: Pure knowledge rises and by that knowledge he becomes the master of the universal wheel.
- D: The yogi attains mastery of the wheel by arising of Pure Knowledge.
- M: When pure knowledge arises, lordship over all cosmic power is attained.

**22: Mahahridanusamdhanan mantraviryanubhava**

- L: By the attention continuity of meditation on the great ocean of consciousness, the power of the supreme I is attained.
- D: The yogi experiences the vitality of Mantra by contemplating the Great Lake.
- M: By awareness of the great ocean, the potency of mantra is realized.

## Second Awakening (Laksmanjoo)

### The Second Light called the arising of innate knowledge (Dyczkowski)

**23/1: Cittam mantrah**

- L: Mind is mantra.
- D: The mind is Mantra.

**24/2: Prayatnah sadhakah**

- L: Pauseless effort brings about his attainment of God Consciousness
- D: Effort is that which attains the goal.
- M: A seeker is own who makes an effort.

**25/3: Vidyasarirasatta mantrarahasyam**

- L: The secret essence of mantra is established in the body of the knowledge of oneness
- D: The secret of Mantra is the Being of the Body of Knowledge.

**26/4: Garbhe cittavikaso'visista vidyasvapnah**

- L: When a yogi's mind is satisfied with the expansive body of illusion, then he falls in the world of differentiated perceptions and his knowledge of being is just like that of ordinary living beings.
- D: The expansion of the mind in the womb (of consciousness) is the slumber of (all) particular forms of ignorance.

**27/5: Vidyasamutthane svabhavike khecari sivavastha**

- L: The pure knowledge of God consciousness effortlessly rises and this state of Siva is realized as one with the state of khecari.
- D: When the knowledge innately inherent in one's own nature arises, that is Siva's state—the gesture of) the one who wanders in the Sky of Consciousness.
- M: When pure knowledge arises, khecari, the state of Siva, is easily attained.

**28/6: Gururupayah**

- L: The master (guru) is the means.
- D: The Master is the means.
- M: The Guru is the means.

**29/7: Matrikacakrasambodhah**

- L: The disciple attains the knowledge of the wheel of the hidden mother.
- D: The awakening of the Wheel of Matrika.

**30/8: Sariram havih**

- L: The establishment of I consciousness on the body becomes an offering in the fire of God consciousness.
- D: The body is the oblation.
- M: The body is the offering.

**31/9: Jnanamannam**

- L: Differentiated perception is his food / Knowledge of his own nature is his food.
- D: The yogi's food is knowledge.
- M: Knowledge is food.

**32/10: Vidyasamhare tadutthasvapnadarsanam**

- L: Although he is established in God consciousness in Samadhi, yet not being able to maintain awareness, after a short time he enters into the dreaming state.
- D: The withdrawal of knowledge heralds the vision of dreams that arises from it.

## Third Awakening (Laksmanjoo)

### The Third Light called the vibration of powers (Dyczkowski)

#### 33/1: **Atma cittam**

- L: Individual being is the mind entangled in the wheel of repeated birth and death.
- D: The mind is the Self.

#### 34/2: **Jnanam bandah**

- L: All knowledge is bondage.
- D: Empirical knowledge is bondage.

#### 35/3: **Kaladinam tattvanamviveko maya**

- L: Being unable to possess the undifferentiated knowledge of the 31 elements, you live in those elements, from limited agency (kala) to earth (prithvi), which are the expansion of the energy of illusion (maya Sakti).
- D: Maya is the lack of discernment of the principles beginning with Kala.

#### 36/4: **Sarire samharah kalanam**

- L: You must make all the circles (kalas) in your body enter one into the other from gross to subtle.
- D: The forces are withdrawn from the body.

#### 37/5: **Nadisamhara-bhutajaya-bhutakaivalya bhutaprithaktvani**

- L: The merging of the movements of breathing, controlling the gross elements, diverting attention from all objective senses and directing it towards the center of the movement of the breath, and removing your consciousness from the grip of the elementary field.
- D: The withdrawal of the vital channels, the conquest of the elements, freedom from the elements and the separation of the elements.

#### 38/6: **Mohavaranaatsiddhih**

- L: These powers are brought into existence when a yogi's consciousness is covered by the energy of illusion (maya).
- D: The yogi attains perfection through the obscuring veil of delusion.
- M: By the conquest of the delusion the supreme realization is attained.

**39/7: Mohajayad anantabhogah sahajavidyayayah**

- L: After conquering the field of illusion (maya) by destroying its many impressions, one attains the victory of the pure knowledge of consciousness.
- D: But by conquering delusion and by (his) infinite expanse (the yogi) achieves Innate Knowledge.

**40/8: Jagratdvitiyakarah**

- L: The waking state is another form of his real nature of consciousness.
- D: Waking is the second ray (of consciousness).

**41/9: Nartaka atma**

- L: The dancer in this field of universal dance in his self of universal consciousness.
- D: The Self is the actor.
- M: The Self is the dancer.

**42/10: Rango'ntaratma**

- L: The player is the internal soul.
- D: The stage is the inner Self.
- M: The inner Self is the stage.

**43/11: Preksakanindriyani**

- L: His own organs are spectators.
- D: The spectators are the senses.
- M: The senses are the spectators.

**44/12: Dhivasatsattvasiddhih**

- L: By means of a supreme intellect filled with the awareness of the self, this yogi experiences that he is actually acting.
- D: The pure state is achieved by the power of the (illuminated) intellect.
- M: The truth is realized by pure intellect.

**45/13: Siddhah svatantrabhavah**

- L: The state of absolute independence is already achieved.
- D: (Once this has been achieved) freedom is achieved.
- M: A siddha lives in total freedom.

**46/14: Yatha tatra tathanyatra**

- L: This absolute independence is the same in the external world as it was in Samadhi.
- D: As it is here, so it is elsewhere.
- M: As here, so elsewhere.

**\*46/14A: Visargasvabhavyad abahih sthitestatshitih**

- D: The nature (of consciousness) is emission and so that which is not external abides as such.

**47/15: Bijavadhanam**

- L: Maintain breakless awareness on that supreme energy which is the seed of the universe.
- D: Constant attention to the seed.

**48/16: Asanasthah sukham hrade nimajjati**

- L: Seated in that real posture, he effortlessly dives in the ocean of nectar.
- D: (Comfortably) seated (the yogi) sinks effortlessly into the lake (of consciousness).
- M: The yogi who is established in a steady posture easily becomes immersed in the ocean of the heart.

**49/17: Svamatranirmanamapadayati**

- L: Experiencing that this objective world is the product of his subjective consciousness, he can create anything he desires.
- D: Siva fashions the world by means of His mother.

**50/18: Vidya 'vinase janmavinasah**

- L: When his knowledge of the Self is permanently established, then birth and death are gone forever.
- D: Once (limited) knowledge is destroyed, rebirth is destroyed.

**51/19: Kavargadisuh mahesvaryadyah pasumatarah**

- L: In the world of letters, words and sentences, the eight energies of the Lord, who are the mothers of letters take control and hold him.
- D: Mahesvari and the other mothers of the soul in bondage reside in the gutturals and the other classes of consonants.

**52/20: Trisu caturtham tailavadasecyam**

- L: The fourth state (turiya) must be expanded like oil so that it pervades the others: waking, dreaming, and deep sleep.
- D: The Fourth should be sprinkled like oil into the three.

**53/21: Magnah svacittena praviset**

- L: The yogi who is merged in his self must enter completely with his mind filled with great awareness.
- D: Merged (in his own nature, the yogi) must penetrate (the phonemes) with his mind.

**54/22: Pranasamacare samadarsanam**

- L: When his breath begins to slowly move out toward the external state, then he also experiences the pervasion of God consciousness there.
- D: When the breath moves uniformly one has an equal vision of all things.
- M: Evenness of breath brings equality-consciousness.

**55/23: Madhye 'varaprasavah**

- L: He does not experience the state of God consciousness in the center of these three states.
- D: The emergence of the lower (plane) occurs in the center.

**56/24: Matrasvapratyayasamdhane nastasya punarutthanam**

- L: When a yogi, in coming out of Samadhi, also attempts to maintain awareness of God consciousness in the objective world, then, even though his real nature of is destroyed by the inferior generated of self-consciousness, he again rises in that supreme nature of the self.
- D: That which was destroyed arises once more in the course of the unifying awareness of one's own perception of the individual units of experience.

**57/25: Sivatulyo jayate**

- L: He becomes just like Siva.
- D: He becomes like Siva.

**58/26: Sarira vrittirvratam**

- L: His virtuous behavior is the maintenance of his body.
- D: The activity of the body is the vow.

**59/27: Katha japah**

- L: Ordinary talk of life is the recitation of mantra.
- D: Common talk is his recitation of mantra.

**60/28: Danamatmajnanam**

- L: His only purpose for remaining in his body is to impart his knowledge to others.
- D: Self-knowledge is his boon.

**61/29: Yo'vipastho jnahetusca**

- L: The one who rules the wheel of energies becomes the cause of inserting knowledge in others.
- D: Knowledge and the cause reside in the cosmic nature and the source (of the universe).

**62/30: Svasaktipracayo'sya visvam**

- L: For him, this universe is the embodiment of his collective energies.
- D: The universe is the aggregate of his powers.

**63/31: Sthitilayau**

- L: This universe is the expansion of his energy in objective impressions and in the dissolution of those impressions.
- D: (Such is also the case with) persistence and absorption.

**64/32: Tatpravritavapyanirasah samvettribhavat**

- L: Although he is determined in creating, protecting, and destroying the universe, even then he is not separated from the real state of his subjectivity.
- D: Even when these are operant, (the subject) is not lost because (he is) the perceiving subjectivity.

**65/33: Sukhadukhayorbahirmananam**

- L: He experiences his joy and his sadness just like an object, with "this-consciousness" separate from his being.
- D: The yogi's feeling of pleasure and pain is external.

**66/34: Tadvimuktastu kevali**

- L: Separated from pleasure and pain, he is established in real seclusion.
- D: The one who is free from that is a liberated soul.

**67/35: Mohapratismahatastu karmatma**

- L: The yogi whose God consciousness is destroyed by this state of illusion is dependent on his action.
- D: A compact mass of delusion, the soul is subject to karma.

**68/36: Bhedatiraskare sargantarakarmatvam**

- L: He drives away the field of differentiated perceptions and enters into a new world of God consciousness.
- D: When diversity has been eliminated (the yogis) action is to give rise to another creation.

**69/37: Karana saktih svato'nubhavat**

- L: The power of creation is the experience of every individual.
- D: The power of the sense (is proved) by one's own experience.

**70/38: Tripadadyanuprananam**

- L: Emerging from the state of turiya, insert the absolute bliss of that state into the waking, dreaming, and deep sleep states, and they will become one with that state of turiya.
- D: That which is preceded by the three states vitalizes them.

**71/39: Citta sthitivaccharira karanabayesu**

- L: The awareness of God consciousness should not only be infused in that state where one's mind is established in one-pointedness, but it should also be infused in the establishment of his body, in his organic actions, and in the external objective world.
- D: The same stability of the mind (should permeate) the body, senses, and external world.

**72/40: Abhilasadbahirgatih sambahyasya**

- L: Due to the insatiable and insistent desire to fill in the gap in his nature, his flow and movement are toward the objective world, not subjective consciousness, and so he is carried from one birth to another.
- D: Due to one's craving, that which is transported moves outside.

**73/41: Tadarudhapramitestatksayajiva samksayah**

- L: All desire vanishes in that fortunate person whose consciousness is established in his own real nature. For him, the state of being a limited individual has ended.
- D: Then (when the yogi) is established in pure awareness (his craving) is destroyed and so the individual soul ceases to exist.

**74/42: Bhutakancuki tada vimukto bhuyah patisama parah**

- L: For him, the five elements are only coverings. At that very moment, he is absolutely liberated, supreme and just like Siva.
- D: (The soul) clad in the cloak of elements is not free but, like the Lord, becomes supreme once more.

**75/43: Naisargikah pranasambandhah**

- L: This connection with breathing in and breathing out is his nature.
- D: The link with the vital breath is natural.

**76/44: Nasikantarmadhyasamyamat kimatra, savyapasavyasausumnesu**

- L: If his consciousness is established in the central vein in that force, which is the energy of life (prana), then he remains always the same. For him, there is no difference in traveling in prana, apana, or susumna.
- D: (The movement of the vital breath is stilled) by concentrating on the centre within the nose. Of what use (then) are the left and right channels or Susumna.

**77/45: Bhuyah syatpratimilanam**

- L: This yogi simultaneously and repeatedly experiences the revealing state and the concealing state of the objective world.
- D: May the soul merge with the Lord once again.