

## Shiva Sutras: Transliteration and Translations for Book 3

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### 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- D: The forces are withdrawn from the body.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 sahajavidyajayah**

- 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.