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— Translated by Laksman Joo

First Awakening

1. Universal Consciousness is one's own nature.
2. Knowing the individual consciousness as one's own nature and not knowing the Universal Consciousness as one's own nature is bondage
3. Differentiated perception and the field of individual activities are also bondage.
4. This three-fold bondage is attributable to and commanded by the Universal Mother while She remains unknown. Hence the field of ignorance comes into existence through Her and not through any other agency.
5. To get rid of this triple bondage, such effort constitutes (the) means, which is identical with Bhairava
6. With deep contemplation on the wheel of energies, the whole differentiated Universe comes to an end.
7. Such a Yogi, who has accomplished this stage, experiences Turiya (Transcendental God Consciousness) in the other three states also, viz., Jagrat (wakefulness), Swapna (dream) and Sushupti (deep sleep).
8. Common knowledge (arising out of differentiation) constitutes Jagrat (wakefulness).
9. Individual differentiated knowledge in the recess of one's own mind is Swapna (dream)
10. Loss of discrimination in the field of unawareness is Sushupti (deep sleep).
11. The one who has digested (assimilated) all these three states in God Consciousness (Turiya) is the Lord of heroes.
12. The Yogic powers here (in the state of being) comprises indescribable astonishment (wonder).
13. For such a Yogi, any desire is identical with the Supreme Energy (Parvati) of Lord Shiva and hence his desire cannot be checked by any power.
14. For such a Yogi, even the body becomes an extraneous object, or the totality of extraneous objects is (constitutes) his own Universal body.
15. By establishing one's mind in the heart--the Universal consciousness--the whole world of perception appears as one's own nature.
16. Or, by establishing uninterrupted awareness of Pure Supreme Nature, the energy of Shiva is experienced.
17. For such a realized soul, any ordinary thought becomes the means of realizing one's own self.

लोकानन्दः समाधिसुखम्	॥१८॥	18. His being in the ecstatic state of Samadhi bestows Bliss and happiness to the whole humanity or the totality of enjoyment in the universe constitutes (or comprises) his ecstatic state of Samadhi.
शक्तिसन्धाने शरीरोत्पत्तिः	॥१९॥	19. By putting one's mind on Universal energy, any body, internal or external, is formed by his mere will. (Such power is attainable by him in the two other states also, viz., dream and deep sleep).
भूतसंधानभूतपृथक्त्वविश्वसंघट्टाः	॥२०॥	20. Such a Yogi is capable of: a. helping humanity unbounded by space and time, b. casting off his body for specified time periods, c. manifesting his body at various places simultaneously by remaining in God Consciousness.
शुद्धविद्योदयाच्चक्र शत्वसिद्धिः	॥२१॥	21. When such a Yogi abstains from such powers, he attains Lordship over the wheel of Universal energies through the rise of Pure Knowledge.
महाहदानुसंधानान्मन्त्रवीर्यानुभवः	॥२२॥	22.
अथ शाक्तोपायः ।		Second Awakening
चित्तं मन्त्रः	॥१॥	1. Here the mind of a Yogi becomes Mantra.
प्रयत्नः साधकः	॥२॥	2. The cause of attaining this Mantra is one's own effort.
विद्याशरीरसत्ता मन्त्ररहस्यम्	॥३॥	3. The state of totality of knowledge is the secret of Mantra.
गर्भे चित्तविकासोऽविशिष्टविद्यास्वप्नः	॥४॥	4. When a Yogi's mind remains satisfied in cosmic powers, his Samadhi is as good as ordinary dreaming.
विद्यासमुत्थाने स्वाभाविक खेचरी शिवावस्था	॥५॥	5. At the rise of natural (Pure) Supreme Knowledge, the state of Shiva, residing in the ether of God Consciousness, is attained.
गुरुरुपायः	॥६॥	6. For such attainment, the means is the Master - the Guru.
मातृकाचक्रसम्बोधः	॥७॥	7. When the Master is pleased, the disciple attains the Knowledge of the wheel of Universal Mother.
शरीरं हविः	॥८॥	8. For such attainment a Yogi has to offer all his three bodies of wakefulness, dreaming and dreamlessness as oblations into the fire of Universal God Consciousness.
ज्ञानमन्त्रम्	॥९॥	9. For him the differentiated Knowledge is the food he assimilates into undifferentiated knowledge or the undifferentiated knowledge constitutes his food yielding him fullness and peace in his own nature.
विद्यासंहारे तदुत्थस्वप्नदर्शनम्	॥१०॥	10. By out-stepping his own nature of True Knowledge, at the time of entering into God Consciousness, i.e. Turiya, he ill-fatedly enters into dreaming state.

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Third Awakening

1. Here the mind is the nature of individual being.
2. Differentiated knowledge of pain and pleasure is bondage.
3. Ignorance of the essence of Universal action and Universal knowledge is illusion-Maya.
4. So one has to absorb the individuality of principles (Tattwas) in one's own body successively, viz., absorb the five elements into five tanmantras, those in turn into the five organs and finally integrate them in the Supreme God Consciousness.
5. A Yogi must develop the powers of absorbing prana and apana into Sushumna-the middle path-of Lordship over five elements, of isolating one's self from the five elements and residing in the field beyond the five elements.
6. Such powers appear only when the veil of ignorance falls in the way of entering into Pure God Consciousness.
7. By obtaining victory over such an illusion of cosmic powers and by enjoying the state of limitless being, the pure and Supreme Knowledge manifests.
8. For him the state of wakefulness (Jagrat) is secondary (beam) of God Consciousness
9. For him, the actor, who plays in the drama of the universe, is his own self.
10. Movement attributed in this totality of Cosmic dance, is nothing other than the Supreme being.
11. The spectators in this cosmic dance, are one's own cognitive and active organs.
- 12 Purity and completion of this dance is accomplished by establishing the Supreme subtle awareness of intelligence.
13. For him the state of utter freedom exists spontaneously.
14. This kind of freedom obtains for him within and without.
15. Even after such achievement one has to remain aware in contemplating on the sea of universal being.
16. So by being established in such a state one sinks into the ocean of God Consciousness - joyously.
17. Such a Yogi can create or destroy anything by his Supreme Will.
18. When the Supreme Knowledge is well established in an uninterrupted way, the pangs of recurring births and deaths are avoided for good.
19. When the awareness of God Consciousness slackens a bit, the Universal energy disintegrates into innumerable individual energies to carry one away from the kingdom of Universality.

त्रिषु चतुर्थं तैलवदासेच्यम्	॥२०॥	20. So the fourth state of Universal Being, i.e., Turiya, must be made to permeate the three other states, viz., wakefulness, dreaming and dreamlessness.
मग्नः स्वचित्तेन प्रविशेत्	॥२१॥	21. By developing the awareness of one's own nature, he enters and is lost into the Universal God Consciousness.
प्राणासमाचारे समदर्शनम्	॥२२॥	22. After being well established in that state he breathes out that state into the universal activities. Hence the differentiation between the self and the Universe is not recognized.
मध्येऽवरप्रसवः	॥२३॥	23. If one proves a failure in infusing the state of self in the Universe, he ill-fatedly remains satisfied in his own internal nature.
मात्रास्वप्रत्ययसंधाने नष्टस्य पुनरुत्थानम्	॥२४॥	24. When a Yogi, after developing awareness of God Consciousness, Transcends the state of Turiya, he enters into Transcendental God Consciousness.
शिवतुल्यो जायते	॥२५॥	25. Such a Yogi becomes one with Shiva.
शरीरवृत्तिर्व्रतम्	॥२६॥	26. For him the austerity is nothing else than the normal routine of physical life.
कथा जपः	॥२७॥	27. And for such a Yogi the daily routine talk becomes the recitation of real Mantra.
दानमात्मज्ञानम्	॥२८॥	28. Such a Yogi gives as alms to humanity his own knowledge of the self.
योऽविपस्थो ज्ञाहेतुश्च	॥२९॥	29. The Yogi, who commands the entire wheel of cognitive and active organs, is the only means of attaining Knowledge of Transcendental God Consciousness.
स्वशक्तिप्रचयोऽस्य विश्वम्	॥३०॥	30. For him the Whole Universe is the totality of his own energies.
स्थितिलयौ	॥३१॥	31. Living in this world of ignorance or remaining in the transcendental God Consciousness is the totality of one's own energies of Consciousness.
तत्प्रवृत्तावप्यनिरासः संवेत्तृभावात्	॥३२॥	32. Such a Yogi, though apparently engrossed in the daily routine of life, is in no way separated from God Consciousness.
सुखदुःखयोर्बहिर्मननम्	॥३३॥	33. Because such a Yogi perceives the states of pain and pleasure only superficially, they, in no case, affect his state of Supreme-Being-Consciousness.
तद्विमुक्तस्तु क वली	॥३४॥	34. Hence he is liberated from the states of pain and pleasure and is uniquely established in his own nature.
मोहप्रतिसंहतस्तु कर्मात्मा	॥३५॥	35. On the contrary, the one who feels the absence of God Consciousness in the states of pain and pleasure, is an individual soul and a victim of recurring births and deaths.
भेदतिरस्कारे सर्गान्तरकर्मत्वम्	॥३६॥	36. The one who stands aloof from differentiatedness becomes the creator and destroyer of the entire Universe.
करणाशक्तिः स्वतोऽनुभवात्	॥३७॥	37. The energy of creating and destroying the whole universe comes within the experience of such a Yogi just as an ordinary soul possesses the power to create and destroy during his dreaming state.

त्रिपदाद्यनुप्राणानम्	॥३८॥	38. The state of Turiya God Consciousness, that comes into experience in the beginning and at the end of the other three states (waking, dreaming, & deep sleep), should be infused and transmitted into these three states by firmly establishing one's own awareness during these intervals, viz., beginning and end thereof.
चित्तस्थितिवच्छरीरकरणाबाह्येषु	॥३९॥	39. And by developing such a process, a Yogi must transmit the God Consciousness not only into the three states of individuality but into the entire Universe.
अभिलाषाद्बहिर्गतिः संवाह्यस्य	॥४०॥	40. By the slight appearance of individual desire, one is carried far away from the state of God Consciousness.
तदारूढप्रमितेस्तत्त्वयाञ्जीवसंक्षयः	॥४१॥	41. By firmly establishing one's own self in the state of Turiya, all desires disappear and individuality is lost into Universality.
भूतकञ्चुकी तदा विमुक्तो भूयः पतिसमः परः	॥४२॥	42. Such a Yogi is Liberated in life and as his body still exists, his is called Boota-Kanchuki, i.e., having his physical body as a mere covering just like an ordinary blanket. Hence he is Supreme and one with the Universal Self.
नैसर्गिकः प्राणसंबन्धः	॥४३॥	43. After remaining in this state of Universal transcendental God Consciousness, the functions of inhalation and exhalation automatically take place with the object that this whole Universe of action and Cognition is united in God Consciousness.
नासिकान्तर्मध्यसंयमात्किमत्र सव्यापसव्यसौषुम्नेषु	॥४४॥	44. When one contemplates on the center of Universal Consciousness, what else remains there to be sought in the practice of prana, apana and Sushumna?
भूयः स्यात्प्रतिमीलनम्	॥४५॥	45. When a Shiva-Yogi is completely established in God Consciousness, he experiences this state spontaneously within and without or both.