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**Lesser Known Śaiva Initiations: Critical Edition of the *Vijñānadīkṣā*  
Chapter of the Hitherto Unpublished *Acintyaviśvasādākhyaḡama*,  
One of the Āgamas of the Śaivasiddhānta Tradition and Its Brief  
Presentation**

**SUMMARY:** Various *Śaivāgamas* treat the important rite of *dīkṣā* in a detailed fashion. The account of different types of *dīkṣā* expounded in the *Acintyaviśvasādākhyaḡama* is very interesting and seems to be unique in some ways. The present paper briefly discusses *Vijñānadīkṣā*, one of the lesser known types of *dīkṣā*, accompanied by a critical edition of the chapter of the *Acintyaviśvasādākhyaḡama*.

**KEYWORDS:** Śaiva, initiation, *āgama*, Śivahood, liberation.

The *Acintyaviśvasādākhyaḡama*, composed of nearly 6000 verses, is traditionally considered to be an *upāgama* of the *Cintyāgama*; it has been a text of great authority for the authors of many ritual manuals (*paddhati*) and great *āgamic* compilations, such as the *Dīkṣādarśa* (composed by Nigamajñāna in the 16<sup>th</sup> century). It has many interesting features and treats many less known *dīkṣā* rites, such as the *karmadīkṣā*, *tritattvakarmadīkṣā*, *yogadīkṣā*, *vijñānadīkṣā*, etc. Though it has not been divided into the well known *jñāna*, *yoga*, *kriyā* and *caryā pādas*, it contains all the subject matters pertaining to these sections.

***Dīkṣā***

According to the *āgamas* there are three fundamental realities: the Supreme Lord (*pati*), who is Śiva, the individual selves

(*paśu*) and the inert material world (*pāśa*); while Śiva's power of knowledge and action (*jñānakriyāsvabhāva*) is unlimited and illimitable, that of the individual self is limited. But the self has the same unlimited power of knowledge and action as Śiva<sup>1</sup> which is covered since beginningless time by an impurity called *mala*;<sup>2</sup> since it pertains to the self, it is called *āṇavamala*. Thus obstructed, the self considers himself to be of limited intellect and power, to be always dependent. It wrongly identifies himself with the material psycho-physical body and thus experiences pleasure and pain, repeated births and deaths.<sup>3</sup> As an inevitable consequence and due to its ignorance, the self gets bound by another bondage, *māyā*,<sup>4</sup> and experiences pain and pleasure, which are the fruits of its accumulated *karma*. The *Śivāgamas* declare that, being a substance (*dravya*), this obstructing agent, the *āṇavamala*, can be removed only by the power of grace of Śiva.<sup>5</sup> This act is technically called *dīkṣā* and is performed by Śiva<sup>6</sup> through the medium of

1 चैतन्यं हृक्क्रियारूपं तदस्त्यात्मनि सर्वदा।

(*Mṛgendrāgama*, Vp, 2:5ab)

2 अनादिमलसम्बन्धान्मलिनत्वमणोः स्थितम्।

अनादिमलमुक्तत्वान्निर्मलत्वं शिवे स्थितम्॥

(*Kiraṇāgama*, Vp, 2:2)

अनादिमलसम्बन्धात्किञ्चिज्ज्ञोऽसौ मयोदितः।

अनादिमलमुक्तत्वात्सर्वज्ञोऽसौ ततः शिवः॥

(*Kiraṇatantra*, Vp. 2:2 according to Dominic Goodall, Goodall 1998)

3 पशुरात्माऽस्वतन्त्रश्च चिन्मात्रो मलदूषितः।

सम्मूढो नित्यसंसारी किञ्चिज्ज्ञोऽनीश्वरोऽक्रियः॥

(*Sarvajñānottara*, Vp, 1:4)

अज्ञो जन्तुरनीशोऽयमात्मा यस्मादिद्विजर्षभाः।

सोऽपि सापेक्षयैव स्यात् स्वप्रवृत्तौ घटादिवत्॥

(*Pauṣkarāgama*, Vp, 1:86)

4 पशोरञ्जतया मायायोगो भोगाय कर्मणाम्।

(*Varuṇapaddhati*, 7ab)

5 दीक्षैव मोचयत्यूर्ध्वं शैवं धाम नयत्यपि।

(*Svāyambhuvāgama* as quoted in the comm. *Vilocana* on *Varuṇapaddhati*, 5ab)

6 समयदीश्वरेच्छातो मुक्तिर्नास्त्यन्यथा यतः।

(*Varuṇapaddhati*, 7cd)

the *ācārya*. Once done, the innate power of supreme knowledge and action of the self is restored and it starts manifesting it in all its future activities. According to the *Śaivāgamas*, for some highly evolved and mature selves, technically called *viññānākala* and *pralayākala*, Śiva performs the *dīkṣā* directly whereas it is the *ācārya* who, himself initiated before and practising regularly all the rites prescribed in the *Āgamas*, performs the rite of *dīkṣā* for the ordinary men called *sakala*.<sup>7</sup> Though physically it is the *ācārya* who performs the rite, spiritually it is Śiva who, through the medium of the *ācārya*, executes the entire rite of *dīkṣā*. Varuṇāśiva, one of the earliest Śaiva *ācāryas* (circa 11<sup>th</sup> century), puts all these ideas in his *Varuṇapaddhati* and expresses epigrammatically that “*Dīkṣā* is that act by which the innate Śivahood is manifested along with the destruction of all the three types of bondages”.<sup>8</sup> It is succinctly said in the text that initiation is characterised by “devotion [to Śiva] and non-attachment [towards worldly enjoyment].”<sup>9</sup> The *Kāraṇāgama* states that *dīkṣā* brings forth not only liberation (*mukṭi*) but it also bestows prosperity and removes all diseases.<sup>10</sup>

Now it becomes clear that *dīkṣā* has such a paramount importance in the doctrinal and ritual scheme of Śaivasidhānta system. It is of different types and it is the duty of the *ācārya* who performs the rite to decide which type of *dīkṣā* his disciple deserves, based on

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- <sup>7</sup> विषापहारं कुरुते ध्यानबीजबलैर्यथा।  
कुरुते पाशविक्षेपं शिवत्वं व्यज्यते यया॥ क्रिया सा कथ्यते दीक्षा  
(*Varuṇapaddhati*, 2)
- <sup>8</sup> सपाशत्रयविक्षेपं व्यज्यते यया ।  
क्रिया सा कथ्यते दीक्षा  
(*Varuṇapaddhati*, 2)
- <sup>9</sup> भक्तिवैराग्यलक्षणा *ibid.*  
तस्मात् ज्ञानं च भक्तिश्च वैराग्यमिति चात्मनः।  
दीक्षितस्येह चिह्नानि पशोस्त्वेतानि नाञ्जसा॥  
(*ibid.*, 3)
- <sup>10</sup> नराणां मोक्षसिद्ध्यर्थं सर्वपापहरं परम् ।  
सर्वरोगविनाशार्थं धनधान्यसमृद्धिदम् ।

the disciples behaviour, mental attitude, etc.,<sup>11</sup> and on the intensity of the fall of grace of Śiva, which is called *śaktipāta*.<sup>12</sup>

### Importance of *dīkṣā*

All the *āgamas* and the successive *ācāryas* who had composed ritual manuals seem to be unanimous in holding that *dīkṣā* in one form or another is the prerequisite to attain liberation. For, as the *Ṣaṣṣāhasrikā-gama* puts it, only after *dīkṣā* a person becomes qualified to undertake the religious practices such as worship of the *sandhyā*, worship of Śiva as prescribed in the *Śaivāgamas*, undertake the study of the *Śaivāgamas* and, if interested, undertake the practice of *yoga* as taught in the *Śaivāgamas*. The *Parākhyaḡama* goes so far that *dīkṣā* is the only means to attain liberation and neither knowledge (*jñāna*) nor *yoga* nor ritual conduct (*caryā*) can bring about liberation.<sup>13</sup> According to the *Skandapurāṇa* seeking liberation without *dīkṣā* is comparable to the effort of a blind person to walk without the stick (*danda*) or to the effort of crossing the ocean without the aid of a boat. The *Acintyaviśvasādākhya* puts the greatness of *śaivadīkṣā* in such a way that even all the Vedic *samśkāras* prescribed in the *Smṛti* texts cannot bring forth liberation whereas the *dīkṣā* performed according to the *Śaivāgamas*, even done in a bad manner, will surely bring forth liberation.<sup>14</sup> The text defines *dīkṣā* as that which bestows supreme knowledge and supreme will.<sup>15</sup>

<sup>11</sup> भक्तिश्च शिवभक्तेषु श्रद्धा तच्छासने विधौ।  
अनेनानुमितिः शिष्टहेतोः स्थूलधियामपि। (*Mṛgendrāgama*, Vp, 5:5)

<sup>12</sup> येषां शरीरिणां शक्तिः पतत्यविनिवृत्तये।  
तेषां तल्लीङ्गमौत्सुक्यं मुक्तौ द्वेषो भवस्थितौ॥(*Mṛgendrāgama*, Vp, 5:4)

<sup>13</sup> ज्ञानतो योगतश्चैव चर्यातश्च न मुच्यते ।  
दीक्षया चात्र मुक्तिस्तु सर्वेषां प्राणिनामिह ।

<sup>14</sup> तस्माद्द्वैदिकमार्गेण मलनाशो न विद्यते ।  
शैवागमोक्तमार्गेण दीक्षया मोक्ष एव हि ।

<sup>15</sup> दीयते ज्ञानसद्भावं क्षीयते च मलत्रयम्।  
तथा दीक्षा समाख्याता इच्छाज्ञानप्रदायिका॥  
(*Acintyaviśvasādākhyaḡama*, 8:3)

The *Varuṇapaddhati*<sup>16</sup> very briefly and succinctly defines the types of *dīkṣā* and their special characteristics. There are different types of *dīkṣā*<sup>17</sup>:

*Cākṣuṣīdīkṣā*: That which is done through the eyes: Here the *ācārya* looks at the disciple intently in order to destroy his bondages after meditating on the form of Śiva.

*Sparśadīkṣā*: The *ācārya*, after placing the five *brahmamantras* and the *aṅgamantras* along with the *mūlamantra* on his right hand, touches the disciple from head to foot.

*Vāgdīkṣā*: The *ācārya* utters the *saṃhitā mantras* after intensely meditating on his oneness with Śiva.

*Mānasīdīkṣā*: The *ācārya* performs all the external rites with the *kuṇḍa*, *maṇḍala*, etc., internally.

*Śāstradīkṣā*: The *ācārya* teaches the *Śaivāgamas*; this presupposes the *samayadīkṣā*, which is basic and the entrance, as it were, into the śaiva practices.

*Yogadīkṣā*: The *ācārya* instructs on the various limbs, such as the *dhāraṇā* of the *śaiva yoga* system;<sup>18</sup> this also presupposes the *samayadīkṣā*.

Another classification of the *dīkṣā* is twofold: *jñānavatī*, where all the rites are done mentally, and *kriyāvatī*, which consists in the elaborate performance of the rites externally. The latter is again divided into *nirbīja* and *sabīja*. For the category of disciples to be initiated such as *samayī* and *putraka*, the *nirbījā* type is done while for the *sādha* and the *ācārya*, the *sabījā* type is done. The basic difference between these two is that when one is initiated in the former type, he need

<sup>16</sup> For the basic understanding of *dīkṣā* in the Śaivasiddhānta system, see Ganesan 2006.

<sup>17</sup> चाक्षुषी स्पर्शदीक्षा च वाचिकी मानसी तथा।  
शास्त्री च योगदीक्षा च हौत्रित्यादिरनेकथा॥ (*Varuṇapaddhati*, 15)

<sup>18</sup> For a better understanding of the *śaiva yoga* system one may profitably refer to Ganesan 2009a.

not perform the obligatory daily rites, which are done by the initiating *ācārya* himself during the *dīkṣā*, whereas he who is initiated in the *sabījā* variety has to do all the obligatory rites regularly. Normally, the former is done for women, children, dumb, mentally retarded and for others afflicted by diseases. By *bīja* the rites and conducts of the *samaya* initiate (*samayācāra*) is meant. This, again, is divided into *Śivadharmiṇī* and *lokadharmiṇī*, and *sādhikārā* and *niradhikārā*, etc.

The foremost of all the *dīkṣā* according to Varuṇaśiva is the *nirvāṇadīkṣā*, which mainly consists in the purification, for the disciple, of all the six *adhvans*: *mantra*, *varṇa*, *pada*, *tattva*, *bhuvana* and *kalā*. It mainly consists in invoking all the five *kalās*, *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti* and *śāntyatītā* in the thread called *pāśasūtra*, then removing all these one by one and thereby making the self free from all the three types of bondage and finally bestowing all the divine qualities of Śiva. The *mantras* which are the five *brahmantras*, six *aṅgamantras* and the *mūlamantra*, are pervaded by the eighty-one *padas* of the *vyomavyāpimantra*, which in their turn are pervaded by the fifty-one letters; these letters are pervaded by the thirty-six *tattvas*, which are pervaded by more than two hundred worlds (*bhuvana*), which in their turn are pervaded by the five *kalās*—*nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti* and *śāntyatītā*.

### Less known *dīkṣās*

#### *Jñānadīkṣā*

This subject, though not treated in the ancient ritual manuals such as the *Kriyākāṇḍakramāvali* (better known as *Somaśambhupaddhati*) (11<sup>th</sup> century), *Varuṇapaddhati* (12<sup>th</sup> century), *Kriyākramadyotikā* (12<sup>th</sup> century), is explained in a detailed fashion in such *āgama* texts as the *Rauravāgama*, PIFI 18.3, 58<sup>th</sup> *paṭala*, *Kāmikāgama* (*uttarabhāga*), *Suprabhedāgama*, *Sūkṣmāgama* and in the *Acintya-viśvasādākhyā*. We find many differences in these texts in the treatment of *jñānadīkṣā*. While the *āgamas* referred to above treat the subject

in a slightly elaborate way, the text *Jñānadīkṣottara* is very brief.<sup>19</sup> There is absolutely no reference to external elaborate rites in this text. This *jñānadīkṣā* is performed without much elaborate procedure of drawing *kuṇḍa* and *maṇḍala*. It is one of the variety of *hautrī dīkṣā*.<sup>20</sup> The entire ritual sequence of purification of the six *adhvans*—*mantra*, *pada*, *varṇa*, *tattva*, *bhuvana* and *kalā*—are done by the guru to the disciple mentally and through his yogic visualisation. In the same way he completely cuts asunder, again purely in a mental way, all the bondages of the disciple.

One may discern certain general features of *jñānadīkṣā* in all these texts.

It is generally performed only to those persons who have complete detachment from worldly affairs and are free from desires, who have fully renounced everything and are intensely desirous of liberation (*mokṣa*).

After the *dīkṣā* the disciple offers all his possessions—physical, material and life—at the feet of his guru and fully devotes himself for the study of *āgamas* (especially the portion dealing with doctrines), worship of Śiva and meditation.

After the *dīkṣā* the disciple is taught the *āgamas*, mainly those sections that deal with the doctrines, such as the discussion on the three ultimate realities of Śaivasiddhānta—*pati*, *paśu* and *pāśa*. For, in the present text under study we have a section called *dīkṣottara* that briefly discusses the three ultimate realities (*tripadārtha*), the evolution of the *tattvas*, etc. In the same way, in the 58<sup>th</sup> *paṭala* of the *Rauravāgama*, that deals with the *jñānadīkṣā*, we have the passage, “ शिवज्ञानबोधशास्त्रं दद्यात् पत्यादिचिन्तनम् । 58: 35ab, while the *Kāmikāgama* (*uttara*)<sup>21</sup> and the *Sūkṣmāgama*<sup>22</sup> prescribe the teaching of the concept of *daśakārya*,

<sup>19</sup> Ref. Ganesan and Satyanarayanan 2009.

<sup>20</sup> ज्ञानवती भवत्येका क्रियावत्यपरा स्मृता ।  
विनेज्यानलकर्मादिमनोव्यापारमात्रतः ॥  
दीक्षा ज्ञानवती प्रोक्ता सम्यक्तत्वावबोधजा ।  
(*Rauravāgama*, *Kriyāpāda*, *paṭala* 47, verse 22–23b)

<sup>21</sup> *Kāmikāgama* (*uttara*). IFP T. 298 (II): 201–202.

<sup>22</sup> *Sūkṣmāgama*. IFP T. 112: 554.

which, again, is concerned with the proper understanding and meditation of all the *tattvas*, the self and Śiva.

This clearly shows that the disciple after *jñānadīkṣā* becomes fully qualified for the study and discussion about the doctrinal sections of the *āgamas* and we may say that it is his foremost duty to do so and devote his life for this till the end of his days.

The concept of *jñānadīkṣā* seems to be referred to in other schools of Śaivism, such as the *trika* system. For, in the *Tantrāloka*, 28: 288 the *jñānadīkṣā* is mentioned.

## 2. *Yogadīkṣā*<sup>23</sup>

At the outset it is stated that this *dīkṣā* confers union with Śiva, destroys all unreal existents and illumines the existent. It is called *sahamārga*.<sup>24</sup> He who has an intense longing for attaining Śiva should be given this *dīkṣā*.<sup>25</sup> All the preliminary rites such as drawing and worshipping the *maṇḍala*, worship of the *maṇḍapa*, *agnikārya*, etc. are to be done as before. Vāgīśvara and Vāgīśvarī are then worshipped followed by

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<sup>23</sup> This brief summary is based on the chapter *Yogadīkṣāvidhi* of the *Acintyaviśvasādākhyāgama*, which, again, is so far unpublished. Ref. T. Ganesan: The *Acintyaviśvasādākhyāgama*, critical edition of the text for the first time with a detailed summary and elaborate notes (forthcoming).

<sup>24</sup> असद्भावक्षयकरं ज्ञानसद्भावभावकम् ।  
शिवतत्त्वेति संयोगो योगदीक्षेति कथ्यते ।

(*Acintyaviśvasādākhyāgama*, chapter 26 (*Yogadīkṣāvidhi*), 2cd-3ab)

It is also to be noted that the *Acintyaviśva* interprets the word *yoga* as derived from the verbal root ‘*yujir*’ meaning union, which is nothing but the union with Śiva. The same interpretation is followed by Aghoraśiva in his commentary on the *yogapāda* of the *Sarvajñānottarāgama*.

That the path of *Śivayoga* is the *sahamārga* is very much known in the tradition of *Śivajñānabodha* in the Tamil country and many texts such as the *Civañānacittiyār* explain this path.

<sup>25</sup> अत्यन्तशिवसम्प्राप्तिवाञ्छायुक्तमलोलुपम् ।  
एवंविधगुणैर्युक्तं दीक्षयेच्छिष्यमुत्तमम् ॥

(*Acintyaviśvasādākhyāgama*, chapter 26 (*Yogadīkṣāvidhi*), 4cd-5ab)



the performance of sacraments such as the *garbhādhāna* for the disciple's self. Ten *nāḍīs* beginning from *iḍā* and ending with *śaṅkhinī* and fourteen *prāṇas* beginning from *prāṇa* and ending with *prapañca-ka* are visualised. Among the ten *nāḍīs*, three are most important and, among the three, the *suṣumnā* is the most important, inside which runs the *brahmanāḍī*, that has its course from the *mūlādhāra* at the base of the spinal column and up to the *brahmarandhra* at the top. On its path lie nine centres (*ādhāra*) beginning from the anus (*guda*) and ending with the *brahmarandhra*. The *mūlādhāra* of the form of a four-petalled lotus is visualised and in this way all the centres and the *kāraṇeśvaras* such as Brahmā, three *śaktis*—*icchā*, *jñāna* and *kriyā*, *sūrya*, *soma* and *agni*, etc. are also visualised. At the centre of the *icchāśakti*, Śiva, who is of the form of bliss, is visualised and the entire body of the disciple is visualised to be drenched by that nectar flowing from there. Each of the centres, beginning from the *mūlādhāra*, is visualised along with the form of the *mantra*, which is also visualised to be a brilliant flame. Five cords beginning from *śikhā*, whose names are *bindu-kānta*, *hydānta*, *nābhyanta*, *viṣṇudehaka* and *brahmadeśagata*, are placed where the *tattvas* are laid. *Prokṣaṇa*, *tāḍana*, etc. are done with the *astramantra*. Through *recaka* the *ācārya* enters the self of the disciple and leads it up to *ajapā*. The self of the disciple is dragged and kept within that of the *ācārya* and the sacramentary rites such as the *garbhādhāna* are performed. After discharging Vāgīśvara and Vāgīśvarī, Brahmā is invoked and worshipped. *Nyāsa* of the twenty *tattvas* is done with oblation for each and Brahmā is offered the *brahmaśulka* (an offering ?). The cord from the face (*mukhasūtra*) is removed and offered as oblation. Then Viṣṇu is invoked as before and all the rites are done again with a prayer that Viṣṇu be propitious to the disciple. The *hydantasūtra* is then removed and offered as oblation. Rudra is invoked in the *nābhisūtra* and the rites are repeated. In all these cords the *tattvas* such as *niyati*, *kāla*, etc. are also invoked. In this way Sadāśiva is worshipped. The self of the disciple is now visualised to be pure effulgence. Reciting the *praṇavamāntra* along with the *haṃsamāntra* it is united in the *mūlādhāra*. All the centres

beginning from *mūlādhāra* up to *dvādaśānta* are touched with the tip of the *darbha* grass reciting the same *mantra*. *Abhiṣeka* is performed to the disciple and he is asked to visualise himself to be Śiva (*śivo 'ham*) and he is given the *yoga* cloth (*yogapaṭṭa*) that is thrown over the back and the knees during meditation and other objects.

### 3. *Vijñānadīkṣā*

This *dīkṣā*, again, appears to be unique to the *Acintyaśivasādākhya-gama*. Though the text of this chapter is not free from ambiguities, we can fairly have an overall idea of the rite. Generally different forms of rites in varying degrees are found to make up the *dīkṣā*. Accordingly we have *kriyāvātī*, *hautrī*, *śaḍadhvaśodhanī*, etc. as noted above which consist of many rituals. But in contrast to the *yogadīkṣā* (as briefly explained above) and other forms of *dīkṣās* in the *vijñānadīkṣā*, we do not have any external rite at all. The entire process is completely executed mentally by the *ācārya*. We also note here that the rôle played by the disciple (*śiṣya*) is nothing but sitting quiet before the *ācārya* without external physical act whatsoever. By the various visualisations and mental acts including offering of oblations that the *ācārya* is obliged to perform, the *vijñānadīkṣā* expects a very high order of mental developments, highly developed capacity for visualisation and a strong willed alertness on the part of the *ācārya*.

### Summary of the chapter

The chapter commences with a very brief definition of the *vijñānadīkṣā*: It is a *dīkṣā* which is accompanied by special knowledge (*vijñāna*); it is the best of all *dīkṣās* as it presupposes special knowledge [on the part of the disciple?], appears to be special (*vicitra*) and which gives rise to awakened knowledge (*vijṃbhana*) (v.1–2ab). (Also note the verse 58cd). Further, this *dīkṣā* is very pure among others, where there is no *mantra*, ritual acts and meditations (2cd–3ab). It is also called *vijñānadīkṣā* because due to this the Śivahood [of the disciple] [is manifested] and all his doubts are destroyed (3cd–4ab).

### Qualifications of a disciple

The disciple should possess staunch devotion (*atyantabhakti*), he should exhibit horripilation and tears of joy (*ānandāśru*) just by seeing his guru, always ready to hear with an intense desire [the utterances of guru], ever ready to do any service to his guru, be free from any desire, he should be ready to execute the orders of his guru irrespective of they being either agreeable or otherwise, he should not have any independence regarding his body like a lump of clay at the hands of a potter (*kaulālikamṛdādivat*), if commanded by his guru he should be ready to jump into the ocean or in the river Gaṅgā or to encounter even a tiger or a poisonous snake without any afterthought, he should feel that all his possessions have been thrown in the ocean, he should be an adept in doing all his guru's jobs and should always be engaged himself in his service, he should submit all his wealth and possessions before his guru and be ready to obey his orders, if he is happy he should renounce his mother, father, brother, wife and sons and if commanded by his guru, he should be ready to take back those that are abandoned without any thought (4cd–12ab).

The guru should give *dīkṣā* to such a disciple with compassion. And, that *dīkṣā* is done purely based on mental functions (*manovyāpāramātreṇa*) and which is called *vijñānadīkṣā* (12cd–13). It is done in a pleasing and auspicious site and when the mental states [of both the guru and the disciple?] are in equilibrium of happiness and misery, in which case only the *dīkṣā* becomes effective in annihilating all the miseries of transmigration (14–15ab). The *gurumaṅḍala* is the highest and Śiva resides on top of it. Guru invokes Him by the *mantras* and *nyāsa*, etc. All the holy *tīrthas* reside in the palm of the guru; that at the base of the finger is considered to be *brāhma*, that at the tip of the hand is of the gods and men (?), that at the finger joints is for the gods and sages, that at the small finger is for the men and sages, at the end of the hand is for the *bhūtas* and that at the space between the thumb and index fingers is the one for the manes. Guru should

visualise that all the seven holy waters reside in his hand; his right hand is pervaded by *śivamantra* and the left hand by *śaktimantra*.

The disciple is decorated (?) with sandal paste, flower, incense, etc. and is made to sit in the *sukhāsana* pose fixing his gaze on the guru. The guru visualises the fire kindled in the *mūlādhāra*, he visualises the moon-like nectar as the ghee at the *ājñā* centre, his mind as the *sruka*, intellect as *sruva* and the *kalās* as the *samit* [to be offered in the fire]. By stretching his hands he visualises the *iḍā* as moon and *piṅgalā* as the sun. He purifies the ghee [of moon-like nectar] by the *darbha* grass of *nāda*, recites the *tāramantra* (which is the *praṇavamāntra*) and performs the oblations of knowledge (*jñānāhuti*). The guru performs all these oblations mentally reciting the *mantras* of the five *brahmas* (*pañcabrahma*), such as the *Īśāna*, *Tatpuruṣa*, *Aghora*, *Vāmadeva* and *Sadyojāta*, combining the *mantras* in various orders; he does the oblations at the *mūlādhāra* through the *piṅgalānāḍī* and then through *iḍānāḍī*. Finally, oblations with the *aṅgamantra* and *vāgīśvarīmantra* are performed, and the final oblation is done with the *prāsādamantra*.

After the oblations the guru takes the self of the disciple and makes it united in the *mūlādhāra*; from there it is taken to the *gurumaṇḍala* brimming with supreme bliss through the *brahmanāḍī*. After visualising the self of the disciple as Śiva, it is once again joined in the *mūlādhāra*. Then oblations are again done [mentally] for all the worlds from *tala* to *satyaloka*, for all the *tattvas* from *māyā* to *bhūmi* [*pr̥thivī*], for all the letters from ‘a’ to ‘kṣa’ in the reverse order, for the 96 plus 4 *padas* from *bhava* [that form part of the *vyomavyāpipadamāntra*] and for the *kalās* beginning from *nivṛtti*. After the final oblations the guru, visualising his eyes as made of Śiva and Śakti, gazes at the body of the disciple, takes the self of the disciple and visualises it to have been joined with Śiva at the *gurumaṇḍala*. Then, after reuniting [the self] of the disciple with his body, he visualises him to be of the form of Śiva.

Then the guru visualises all the six *adhvans* to be resolved unto Śiva in the reverse order (*saṁhārakrama*) and he visualises the highest Śiva-state which is beyond speech, unfathomable, bereft of any similarity, unnamable, without beginning and end, and which exists

as completely isolated (*kaivalya*). Then the guru hugs the disciple closely and smells his head as a mark of love. The disciple definitely experiences bliss at that time and also experiences shaking of his body, sweat, horripilation as well as rising of *śivajñāna* in himself. No doubt the disciple is Śiva himself at that time. The guru wears flowers on his head and offers it to the disciple and also performs bath by his own hands.

The chapter concludes with a question: If there is no *vijñānadīkṣā*, how can there be liberation and Śivahood ?

## Conclusion

So far we have seen briefly the rite of *vijñānadīkṣā* as explained in one of the chapters of the *Acintyaviśvasādākhyāgama*. It fully appears to be a mental act and the guru is expected to perform it with so much mental concentration and visualisations. The disciple is expected to possess an intense devotion to his guru and absolute renunciation of all worldly possessions. Thus both the guru and the disciple are expected to be of high order in their spiritual developments and devotion.

## Sources

All four paper transcripts belong to the collections of the French Institute, Pondicherry.

- T. 7A This is a Devanagari paper transcript of a paper manuscript in Grantha script belonging to a private collection. It has 798 pages. It starts with the first *paṭala*, which is *Tantrāvatārapaṭala*, and ends with the *Bhaktapūjanapaṭala*, the 36<sup>th</sup> *paṭala*.
- T. 7B has the rest of the *paṭalas* ending with the *prāyaścittavidhi*, which is incomplete.
- T. 8 This is a Devanagari paper transcript of a Grantha manuscript belonging to M. K. S. Bhattar, Madurai. It begins with the *Tantrāvatārapaṭala* and ends with the *Samayalakṣaṇam*. This paper transcript has the least number of *paṭalas*, only 38, among the available IFP paper transcripts.

- T. 100 This is a Devanagari paper transcript copied from a manuscript No. R 13920 belonging to the Adyar Library, Chennai. It begins with the *Tantrāvatārapaṭala* and ends with the *Prāyaścittavidhi*.
- T. 152 This is a Devanagari paper transcript copied from a manuscript belonging to the GOML, Chennai No. R16787. This contains chapters from the *Tantrāvatārapaṭala* to the *Prāyaścittavidhi*. There are more lacunae in some chapters in this transcript.

The three transcripts—7, 100 and 152—though coming from different regions contain almost the same number of *paṭalas*, with the same subjects and mostly in the same order. Interestingly, all of them end abruptly in the middle of the chapter on *Prāyaścitta*.

Generally, in the *Acintyaviśvasādākhyāgama*, we find more chapters on *yoga*. In the very first *paṭala* itself we observe that more emphasis is laid on the *sanmārga* and *sahamārga*—which are explained as the paths of knowledge and *yoga* respectively. But the text hastens to add that all the four *pādas*—*jñāna*, *yoga*, *kriyā* and *caryā*—should be fully practised to attain both the enjoyments (in this and various other worlds) as well as *mokṣa*. As noted earlier, there are also a few chapters on different types of *dīkṣā*, such as the *karmadīkṣā*, *karmanirvāṇadīkṣā*, *tritattvakarmadīkṣā*, *yogadīkṣā* and *vijñānadīkṣā*, which appear to be special to this *āgama* alone.

The *Acintyaviśvasādākhyāgama* has been extensively utilized by the medieval *Śaivāgama* compilers and commentators. We see in the *Dīkṣādarśa* (a voluminous compilation of *Śaivāgama* passages dealing with every aspect of *śaiva dīkṣā*) and in the *Ātmārthapūjā-paddhati* (another voluminous compilation of *Śaivāgama* passages dealing with every aspect of daily worship of Śiva by the initiated), both from the pen of one of the most prolific Śaiva writers and compilers of the medieval period, Nigamajñānadeśika, large chunks of passages have been incorporated from the *Acintyaviśvasādākhyāgama*. Most of them are on the various aspects of *kriyā*—rituals: such as cleaning the teeth, various types of daily bath (*snāna*), and many intricate rites pertaining to different types of initiation (*dīkṣā*), etc.

In the voluminous commentary composed by Nirmalamāṇi (circa 16<sup>th</sup> century) on one of the most important and authoritative Śaiva-siddhānta ritual manuals, namely, *Kriyākramadyotikā* of Aghoraśiva (circa 12<sup>th</sup> century), we find many passages from the *Acintyaviśvasādākhyāgama* cited as an authority.

From the sheer quantity of passages chosen from this *āgama* in these compendiums and commentaries, it is very clear that the *Acintyaviśvasādākhyāgama* was considered in the medieval period to be one of the fundamental sources and important authorities on every aspect of Śaivasiddhānta ritual system.

॥अचिन्त्यविश्वसादाख्यागमः॥  
॥एकोनचत्वारिंशः पटलः॥  
॥विज्ञानदीक्षाविधिः॥

अतः परं प्रवक्ष्यामि दीक्षां विज्ञानसंयुताम् ।  
विशेषज्ञानपूर्वत्वात् विचित्रत्वाद्<sup>26</sup> विजृम्भणात् ॥१॥  
विज्ञानदीक्षा सा प्रोक्ता दीक्षाणामुत्तमा ।  
मन्त्रहीनक्रियाहीनध्यानहीनादिदीक्षिते<sup>27</sup> ॥२॥  
परिपूर्णत्वसिद्धत्वात्<sup>28</sup> दीक्षाणां तु पवित्रिणी ।  
दीक्षया तच्छिवत्वं<sup>29</sup> हि क्षीयते<sup>30</sup> सर्वसंशयः ॥३॥  
एवं विशिष्टरूपत्वात् विज्ञानाख्येति कीर्तिता<sup>31</sup> ।  
अत्यन्तभक्तिसंयुक्तं<sup>32</sup> गुरुदर्शनमात्रतः ॥४॥

<sup>26</sup> विचित्रत्वाद् ] अ,आ,ई; विचित्तत्वाद्-इ

<sup>27</sup> मन्त्रहीनक्रियाहीनध्यानहीनादिदीक्षिते ] अ,इ,ई; मन्त्रहीनं क्रियाहीनं ध्यान-हीनादिदीक्षिते-आ

<sup>28</sup> परिपूर्णत्वसिद्धत्वात् ] अ,इ; परिपूर्णत्वसिद्धत्वत्वात्-आ;परिपूर्णं च दीक्षित्वात्-ई

<sup>29</sup> दीक्षया तच्छिवत्वं ] आ;दीक्षायतच्छिवत्वं-अ; दीक्षा यतः शिवत्वं-इ;दीक्षये तच्छिवत्वं-ई

<sup>30</sup> क्षीयते ] अ,आ,इ; दीक्षयेत्-ई

<sup>31</sup> कीर्तिता ] इ,ई;कीर्तितः-अ,आ

<sup>32</sup> अत्यन्तभक्तिसंयुक्तं ] अ,ई; अव्यक्तं भक्तिसंयुक्तं-आ;अत्यन्तभक्तिसंयुक्तो-इ

रोमाञ्चितशरीरं<sup>33</sup> च आनन्दाश्रुविलोचनम् ।  
 सर्वदा श्रवणोत्कण्ठं सर्वदा श्रवणोत्सुकम्<sup>34</sup> ॥५॥  
 सर्वदा<sup>35</sup> गुरुशुश्रूषावाञ्छायुक्तमलोलुपम् ।  
 आज्ञापालनसयुक्तं सुखं वा दुःखमेव वा ॥६॥  
 अस्वातन्त्र्यं च तद्देहे कौलालिकमृदादिवत् ।  
 समुद्रपतने चैव जाह्नव्यां पतनेऽपि वा ॥७॥  
 व्याघ्रसर्पादिपतनेऽप्याज्ञा चेद अविचारिणम्<sup>36</sup> ।  
 सर्वस्वं जलधौ क्षिप्तं<sup>37</sup> इति चेतनभावितम्<sup>38</sup> ॥८॥  
 तत्कार्यं तु प्रवीणत्वं कर्तव्येऽतिरतं<sup>39</sup> सदा ।  
 भूमौ निक्षिप्य वित्तादीननुवाज्ञानमार्गणम्<sup>40</sup> ॥९॥  
 मातरं पितरं पुत्रं भ्रातृन् जायामशेषतः ।  
 विसर्जने चेतच्चिन्तं<sup>41</sup> तद्विसर्जनवल्लभम् ॥१०॥  
 विसर्जितानां<sup>42</sup> सर्वेषां स्वीकारं गुरुणोदितम् ।  
 तत्राविचार्य दक्षं तम्<sup>43</sup> एवमादिषु सर्वदा ॥११॥  
 पूर्वोक्तदीक्षासंयुक्तं शिष्यं विज्ञानदीक्षया ।  
 दीक्षयेत् कृपया पूर्णो गुरुः सन्मार्गदायकः<sup>44</sup> ॥१२॥  
 मनोव्यापारमात्रेण या दीक्षा<sup>45</sup> विद्यते क्रमात् ।  
 सा दीक्षा ज्ञानदीक्षा तु विज्ञानाख्या च वै भवेत् ॥१३॥  
 मनोरम्ये शुभे<sup>46</sup> देशे मनोरम्ये तु कालके ।

33 रोमाञ्चितशरीरं ] अ,आ,इ; रोमाञ्चनं शरीरं-ई

34 श्रवणोत्सुकम् ] इ,ई;श्रवणोन्मुखम्-अ; श्रवणोत्सुखम्-आ

35 सर्वदा ] अ,आ,इ; सर्वथा-ई

36 अविचारिणम् ] इ,ई;अविचारणः-अ;अविचारतः-आ

37 क्षिप्तं ] अ,आ,इ; क्षिप्य-ई

38 चेतनभावितम् ] आ;चेतेन भावितम्-अ,इ;भक्तमन्तेन भावितम्-ई

39 कर्तव्येऽतिरतं ] ई;कर्तव्यानितरां-अ; कर्तव्या नितरां-आ;कर्तव्यो नितरां-इ

40 वित्तादीननुवाज्ञानमार्गणम्-अ; वित्तादीन् अन्यवीत् ज्ञानमार्गणम्-आ;वित्तादीन्  
 अनुवाज्ञानमार्गणम्-इ;वित्तादीन् अन्नगादिषु मार्गणम्-ई

41 चेतच्चिन्तं ] अ,ई; चेतद्वित्तं-आ,इ

42 विसर्जितानां ] आ,इ,ई;विसर्जितानां-अ

43 दक्षं तम् ] इ,ई;दीक्षान्तम्-अ,आ

44 सन्मार्गदायकः ] आ,ई;सन्मार्गनायकः-अ;. . . र्गदायकः-इ

45 या दीक्षा ] आ,इ,ई;दीक्षया-अ

46 शुभे ] अ,आ,इ;सुखे-ई



मनोरम्यास्ववस्थासु उभयोः सुखसाम्ययोः ॥१४॥  
 तदानीमेव सा दीक्षा सर्वसंसारनाशिनी ।  
 पञ्चाधारस्थितश्चापि गुरुदेहे व्यवस्थितः<sup>47</sup> ॥१५॥  
 शिरोर्ध्वे मण्डले<sup>48</sup> चैव गुरुमण्डलमुत्तमम् ।  
 सर्वसाक्षिमयं तं तु<sup>49</sup> शिवं परमकारणम्<sup>50</sup> ॥१६॥  
 पश्चाद्गुरुप्रसादेन<sup>51</sup> मन्त्रन्यासादिपूर्वकम्<sup>52</sup> ।  
 गुरोः पाणितले चैव स्थितं सकलतीर्थकम् ॥१७॥  
 अगुष्ठमूले ब्राह्मं<sup>53</sup> हि कराग्रे देवमन्त्रयोः ।  
 देवर्षिभिस्तु<sup>54</sup> संसेव्यम् अङ्गुलीपर्वसन्धिजम् ॥१८॥  
 मनुष्याणामृषीणां च कनिष्ठामूलतीर्थकम् ।  
 हस्तमूले तु भूतानां<sup>55</sup> तीर्थमित्यभिधीयते ॥१९॥  
 तर्जन्यङ्गुष्ठयोर्मध्ये पितृतीर्थं व्यवस्थितम्<sup>56</sup> ।  
 सप्ततीर्थं च तद्धस्ते विद्यमानं विभावयेत् ॥२०॥  
 बिन्दुरूपाणि तीर्थानि भावयित्वा विचक्षणः ।  
 तस्य दक्षिणहस्तं तु<sup>57</sup> शिवमन्त्रेण व्यापितम् ॥२१॥  
 वामं तु शक्तिमन्त्रेण व्यापितं भावयेद्गुरुः<sup>58</sup> ।  
 गन्धैः पुष्पैश्च धूपैश्च दीपैः शिष्यं च कारयेत् ॥२२॥  
 सुखासने समावेश्य<sup>59</sup> तद्दृष्टिगतमानसः ।  
 एवंविधो भवेच्छिष्यो भवेद्गुरुनन्तरम् ॥२३॥  
 मूलाधाराग्निकुण्डोत्थं<sup>60</sup> शिवाग्निं भावयेत्तदा ।

47 गुरुदेहे व्यवस्थितः ] अ,आ,ई; गुरुदेहव्यवस्थितः-इ

48 शिरोर्ध्वे मण्डले ] ई;गुरुर्ध्वे मण्डले-इ;गुरुध्वमण्डले-अ,आ

49 तं तु ] आ,इ,ई;तत्तु-अ

50 परमकारणम् ] अ,इ,ई; परमका . . . -आ

51 पश्चाद्गुरुप्रसादेन ] अ,इ,ई; . . . . प्रसादेन-आ

52 मन्त्रन्यासादिपूर्वकम् ] इ;मन्त्रन्यासादि पूर्ववत्-अ,आ,ई

53 ब्राह्मं ] आ,इ,ई;ब्राह्मं-अ; ब्राह्मं-आ,इ,ई

54 देवर्षिभिस्तु ] अ,इ;देव षड्भिस्तु-आ;देवर्षिस्तु-ई

55 भूतानां ] अ,इ;तीर्थानां-आ,ई

56 तर्जन्यङ्गुष्ठयोर्मध्ये पितृतीर्थं व्यवस्थितम् ] अ,इ,ई; मध्ये . . . . -आ

57 दक्षिणहस्तं तु-em. दक्षिणहस्तेन-अ,आ,इ,ई

58 भावयेद्गुरुः ] अ,आ,ई; भावयेत्-इ

59 सुखासने समावेश्य ] अ,इ,ई; . . . . -आ

60 मूलाधाराग्निकुण्डोत्थं ] अ,आ;मूलाधारेऽग्निकुण्डोत्थं-इ,ई

आज्ञाधारे<sup>61</sup> च सर्पीषि चन्द्रमण्डलभां<sup>62</sup> सुधाम् ॥२४॥  
 शिवमण्डलके चैवं<sup>63</sup> सुवाग्निं स्थाप्य देशिकः ।  
 मनःसुक् बुद्धिसुवं च समिधश्च कलास्तथा<sup>64</sup> ॥२५॥  
 मूलकुण्डलिना<sup>65</sup> बाहुलतामुद्यम्य चोर्ध्वतः ।  
 इडां च पिङ्गलां चापि सोमं सूर्यं<sup>66</sup> च भावयेत् ॥२६॥  
 नादस्वरूपदर्भेण चाज्यशुद्धिं विधाय च ।  
 पूर्वमेवाग्निसिद्धत्वाद् विना चाग्निमुखं तथा ॥२७॥  
 तारशतं जपित्वान्ते<sup>67</sup> शिवं चाप्यन्यसंपुटम् ।  
 पुष्पान्तं मन्त्रमेवं स्यात् ज्ञानाहुतीरनुत्तमाः<sup>68</sup> ॥२८॥  
 ओं हं सं सैं सूर्यः सोहमीशानतत्पुरुषाभ्याम्<sup>69</sup>  
 सोऽहं हौं स्वाहा । ओं ह्रीं हं सः ओं ॥२९॥  
 पिङ्गलानाडिमार्गेण मूलाधारे च होमयेत् ।  
 ओं ह्रीं हं सः ओं हां ईश्वरमयःसोऽहं हौं स्वाहा<sup>70</sup> ॥३०॥  
 इडया च हुनेत् पश्चान्मूलाधारे च होमयेत् ।  
 ओं ह्रीं हं सः<sup>71</sup> सूर्यसोमाग्निः<sup>72</sup> सोऽहं हौं स्वाहा ॥३१॥  
 ओं ह्रीं हं सः हुं अघोरः सोऽहं<sup>73</sup> हुं स्वाहा<sup>74</sup> ।

61 आज्ञाधारे ] ई; आज्ञाध्वाने-अ; आज्ञाध्याने-आ; आज्ञार्धाने-इ

62 चन्द्रमण्डलभां ] आ, ई; चन्द्रमण्डलगां-अ, इ

63 चैवं ] ई; चैव-अ, आ, इ

64 बुद्धिसुवं च समिधश्च ] कलास्तथा ] अ, इ; बुद्धिसूप . . . . -आ; बुद्धिसुवं चापि समिधश्च कलास्तथा -ई

65 मूलकुण्डलिना अ, आ, इ; मूलकुण्डलिनि-ई

66 सोमं सूर्यं ] आ; सोमसूर्य-अ, ई; सोमसूर्या . . . -इ

67 तारशतं जपित्वान्ते ] em.; तारशक्यं जपित्वान्ते-अ; तारशतयन्धवित्वायै-आ; . . . -इ; तारशक्यजपा चैव-ई

68 ज्ञानाहुतीरनुत्तमाः ] अ, आ; ज्ञानाहुतिरनुत्तमा-इ, ई

69 ओं हं सं सैं सूर्यः सोहमीशानतत्पुरुषाभ्याम् सोऽहं हौं स्वाहा ] अ, इ; ओं हं सं से . . . तत्पुरुषाभ्यां सोऽहं हौं स्वाहा-आ; ओं हं हैं से हां रं मं ठं मय सोऽहं हं स्वाहा-ई

70 This half-verse is not found in "इ" manuscript.

71 ह्रीं हं सः ] अ, आ; ह्रीं हं समह ई-इ; ह्रीं हं सह-ई

72 सूर्यसोमाग्निः ] अ; रं सूर्यसोमाग्निः-आ; सूर्यसोमाग्नि सः-इ; रं रं सूर्यसोमाग्निशयः-ई

73 हुं अघोरः सोऽहं ] अ, आ; . . . -इ; हुं अघोराय-ई

74 हुं स्वाहा ] अ; . . . -आ; हं हौं स्वाहा-इ; हौं स्वाहा-ई

ओं ह्रीं हं सः तत्पुरुषाभ्यां सोऽहं स्वाहा ॥३२॥  
 ओं ह्रीं हं सः हिं<sup>75</sup> वामदेवः सोऽहं ह्रीं स्वाहा<sup>76</sup> ।  
 ओं ह्रीं हं सः<sup>77</sup> अघोरवामदेवाभ्यां सोऽहं ह्रीं<sup>78</sup> स्वाहा ॥३३॥  
 ओं ह्रीं हं सः सं सद्योजाताय सोऽहं ह्रीं<sup>79</sup> स्वाहा ।  
 ओं ह्रीं हं सः वामदेवसद्योजाताभ्यां सोऽहं ह्रीं स्वाहा<sup>80</sup> ॥३४॥  
 ओं ह्रीं हं सः शान्तिकलायै सोऽहं ह्रीं स्वाहा<sup>81</sup> ।  
 ओं ह्रीं हं सः सद्योजातवामदेवाघोरतत्पुरुषेशानेभ्यः स्वाहा<sup>82</sup> ॥३५॥  
 एवं विधैश्च मन्त्रैस्तु एकीकृत्य तु होमयेत् ।  
 ओं ह्रीं हं सः सोऽहं ह्रीं स्वाहा<sup>83</sup> ॥३६॥  
 अनेनैव तु मन्त्रेण तृप्त्यन्तं होममाचरेत् ।  
 दशांशमङ्गमन्त्रेण होमयेन्नन्दिकेश्वर ॥३७॥  
 ओं ह्रीं हं सः निवृत्तिकलायै सोऽहं ह्रीं स्वाहा<sup>84</sup> ।  
 ओं ह्रीं सोऽहं ह्रीं स्वाहा । प्रतिष्ठाकलायै सोऽहं ह्रीं स्वाहा ॥३८॥  
 ओं ह्रीं हं सः विद्याकलायै सोऽहं ह्रीं स्वाहा ।  
 ओं ह्रीं हं सः शान्तिकलायै सोऽहं ह्रीं स्वाहा<sup>85</sup> ॥३९॥  
 ओं ह्रीं हं सः शान्त्यतीतकलायै सोऽहं ह्रीं स्वाहा ।  
 वागीश्वर्यास्तु बीजैश्च होमयेन्नन्दिकेश्वर ॥४०॥  
 प्रासादेन तु मन्त्रेण पूर्णाहुतिमथाचरेत् ।  
 शिष्यचैतन्यमाकृष्य मूलाधारे च योजयेत् ॥४१॥

<sup>75</sup> हं सः हिं ] अःहं सं दहिं-आ,इ;वद हिं-ई

<sup>76</sup> वामदेवः सोऽहं ह्रीं स्वाहा ] अ,आ,इ; वामदेवाय सोऽहं स्वाहा-ई

<sup>77</sup> सः ] अ;षट्-आ;सद-इ,ई

<sup>78</sup> सोऽहं ह्रीं ] ई;सौं ह्रीं-अ;हं-आ

<sup>79</sup> ह्रीं ] ई;सौं-अ, आ,इ

<sup>80</sup> This half-verse is found only in 'ई' manuscript and it seems to be essential here.

<sup>81</sup> This half-verse is not found in 'ई' manuscript.

<sup>82</sup> ओं ह्रीं हं सः सद्योजातवामदेवाघोरतत्पुरुषेशानेभ्यः स्वाहा ] अ,आ,ई; सद्योजातवामदेवाघोरतत्पुरुषेशानेभ्यः स्वाहा-इ

<sup>83</sup> This passage एवं विधैश्च मन्त्रैस्तु . . . सोऽहं ह्रीं स्वाहा is not found in 'आ' manuscript.

<sup>84</sup> निवृत्तिकलायै सोऽहं ह्रीं स्वाहा ] अ,आ,ई; निवृत्तिकला. . . ह्रीं स्वाहा -इ

<sup>85</sup> ओं ह्रीं हं सः शान्तिकलायै सोऽहं ह्रीं स्वाहा This half-verse is not found in 'आ' manuscript.

तस्मात् प्रदेशादाकृष्य ब्रह्मनाड्यन्तरात्<sup>86</sup> पुनः ।  
 गुरुमण्डलमध्ये च सदानन्दामृतोज्ज्वले ॥४२॥  
 शिष्यात्मानं च संयोज्य क्रमात् सन्मार्गदायकः<sup>87</sup> ।  
 शिवरूपमिदं ध्यात्वा पुनर्मूले च योजयेत् ॥४३॥  
 तलादिसत्यलोकान्तं<sup>88</sup> भुवनानि च<sup>89</sup> होमयेत् ।  
 मायादिभूमिपर्यन्तं एकत्रिंशच्च तत्त्वकम् ॥४४॥  
 अकारादिकारान्तम् अक्षराणां च होमयेत्<sup>90</sup> ।  
 विलोमेन च तत्सर्वं प्रत्येकं होममाचरेत् ॥४५॥  
 भवादिप्रणवान्तं<sup>91</sup> च चतुष्षण्णवतीपदम् ।  
 ओं ह्रीं हं सः भवः सोऽहं हौं<sup>92</sup> स्वाहा ॥४६॥  
 ओं ह्रीं हं सः भवोद्भवः सोऽहं हौं<sup>93</sup> स्वाहा ।  
 इत्येवमादिहोमं च मनसा जुहुयादुरुः ॥४७॥  
 निवृत्यादिकलाश्वैवं<sup>94</sup> होमयेन्नन्दिकेश्वर ।  
 पूर्णाहुतीः शिवेनैव होमयेच्छिवभाविताः<sup>95</sup> ॥४८॥  
 नेत्रत्रयं गुरुः साक्षात् कृपानन्दोज्ज्वलाकृतिः ।  
 शिवशक्त्यात्मकं<sup>96</sup> बुध्वा शिष्यदेहं निरीक्षयेत् ॥४९॥  
 सन्ततं शिवयागार्थम् अजपामन्त्रसंज्ञितम्<sup>97</sup> ।  
 चन्द्रार्कनाशनं चापि सततं योगवर्धनम् ॥५०॥  
 जाग्रतः स्वप्नतश्चैव<sup>98</sup> तिष्ठतश्च गमागमे ।  
 सन्ततं शिवयागश्च<sup>99</sup> नित्यं तिष्ठति तिष्ठति ॥५१॥

<sup>86</sup> ब्रह्मनाड्यन्तरात् ] ई;ब्रह्मणाघर्यं तरेत्-अ, आ,इ

<sup>87</sup> सन्मार्गदायकः ] अ,आ,इ; सन्मार्गनायकः-ई

<sup>88</sup> तलादिसत्यलोकान्तं ] आ,ई;तलादिसर्वलोकान्तं-अ;तलादिसत्य . . . . -इ

<sup>89</sup> भुवनानि च ] em.;शिवनामानि-अ,आ,इ; भुवनानि-ई

<sup>90</sup> होमयेत् ] ई;होमकम्-अ,आ,इ

<sup>91</sup> भवादिप्रणवान्तं ] अ,आ,इ; वामादिप्रणवान्तं-ई

<sup>92</sup> हौं ] अ,आ,इ;हौं-ई

<sup>93</sup> हौं ] अ,आ,इ; हौं-ई

<sup>94</sup> निवृत्यादिकलाश्वैवं ] आ,इ,ई;निवृत्यादिकलाश्वैव-अ

<sup>95</sup> होमयेच्छिवभाविताः ] अ,आ,ई; होमयेच्छिवभावितम्-इ

<sup>96</sup> शिवशक्त्यात्मकं ] अ,इ,ई; शिवभक्त्यात्मकं-आ

<sup>97</sup> अजपामन्त्रसंज्ञितम् ] अ,आ,इ; जपान्मन्त्रं स संस्मृतम्-ई

<sup>98</sup> स्वप्नतश्चैव ] ई;स्वपतो-अ,इ; स्वप्नतो-आ

<sup>99</sup> शिवयागश्च ] ई;शिवयागं च-अ,आ,इ

शिष्यचैतन्यमादाय गुरुमण्डलमध्यमे ।  
 संयोज्य तत्र संलीनं शिवं शिष्यं<sup>100</sup> च भावयेत् ॥५२॥  
 शिष्यदेहे च संयोज्य शिवमूर्तिं<sup>101</sup> च भावयेत् ।  
 संहारक्रममारभ्य षडध्वानो विशेषतः ॥५३॥  
 सर्वं शिवे निलीनं च<sup>102</sup> कुर्यात् सन्मार्गनायकः ।  
 वाच्यवाचकशून्यं तु मनीवाचामगोचरम् ॥५४॥  
 अप्रमेयमसादृश्यमप्रपञ्चमलक्षणम्<sup>103</sup> ।  
 आद्यन्तशून्यं कैवल्यम असंज्ञकमनन्तकम्<sup>104</sup> ॥५५॥  
 परात्परं मृत्युमानं<sup>105</sup> द्वैताद्वैतविवर्जितम् ।  
 एवं ध्यात्वा महाज्ञानी शिष्यमालिङ्ग्य निर्भरम् ॥५६॥  
 तन्मूर्ध्न्याघ्राय<sup>106</sup> तत्काले<sup>107</sup> अखण्डितवपुः स्मरेत् ।  
 आनन्दस्तस्य तत्रैव जायते च न संशयः ॥५७॥  
 कम्पः स्वेदश्च पुलकः सर्वज्ञानस्य चोदयः ।  
 संपद्यते च तत्रैव शिवरूपीव शिष्यकः<sup>108</sup> ॥५८॥  
 पुष्पमाल्यं च तत्रैव स्वमूर्ध्न्याधाय<sup>109</sup> निक्षिपेत् ।  
 हस्ताभ्यामभिषेकं च कुर्यात् सन्मार्गदायकः<sup>110</sup> ॥५९॥  
 विज्ञानदीक्षाहीनश्चेत् कुतो मोक्षः कुतः शिवः ॥  
 ॥ इत्यचिन्त्यविश्वसादाख्ये विज्ञानदीक्षाविधिरेकोनचत्वारिंशः पटलः ॥

<sup>100</sup> शिष्यं ] अ; शिष्ये-आ; . . . -इ; शिवमन्त्रं-ई

<sup>101</sup> शिवमूर्तिं ] अ,इ,ई; शिवमुक्तिं-आ

<sup>102</sup> शिवे निलीनं च ] ई; शिवेति लीनं च-अ,इ; शिवेति लीनं तु-आ

<sup>103</sup> अप्रमेयमसादृश्यमप्रपञ्चमलक्षणम् ] इ; अप्रमेयमसादिभ्यमप्रपञ्चमलक्षणम् -अ; अप्रमेयमसादिभ्यमप्रपञ्चमलक्षणम्-आ; अप्रमेयमसादृश्यमप्रसन्नमलक्षणम्-ई

<sup>104</sup> असंज्ञकमनन्तकम् ] आ; असंज्ञकमनन्तकम्-अ,ई; संज्ञश्च मा . . . -इ

<sup>105</sup> परात्परं मृत्युमानं ] अ,आ,ई; परात्परत्युमौन-ई

<sup>106</sup> तन्मूर्ध्न्याघ्राय ] em.; तन्मूर्ध्न्याधाय-अ,ई; तन्मूर्ध्नाधाय-आ; -तन्मूर्ध्न्या . . . -इ

<sup>107</sup> तत्काले ] em.; यत्काले-अ,ई; यत्कालेऽपि-आ; . . . -इ

<sup>108</sup> शिवरूपीव शिष्यकः ] इ; शिवरूपी विशिष्यकः-अ; शिवरूपी विशिष्यकः-आ; शिवरूपी च शिष्यकः-ई

<sup>109</sup> स्वमूर्ध्न्याधाय ] अ,इ,ई; स्वमूर्ध्नाधाय-आ

<sup>110</sup> सन्मार्गदायकः ] अ,आ,इ; सन्मार्गनायकः-ई

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