

ज्ञान सङ्कलिनी तन्त्र (Jñāna Saṅkalinī Tantra)

version 1.0

translated by

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Preface

Hindu tantras are discourses between Śiva and Śakti, the male and female aspects whose play creates the entire universe. The Jñāna Saṅkalinī Tantra is a brief work of 107 śloka (verses) which outlines the dynamics of this interplay.

Of particular importance in this short work is the emphasis placed on the syllable Om, made up of the three Sanskrit letters A+U+M. These represent Śiva, Śakti and their union and can be represented by the three guṇas or qualities well known as rajas, tamas and sattvas.

In the Jñāna Saṅkalinī Tantra are outlined other important elements of the tantrik cosmology including the correspondence between the macrocosm and the microcosm, the five elements of earth, air, fire, water and aether, and the essential similarity between the individual spirit, the Atma, and the universal spirit, the Paramatma.

The emphasis here is on Jñāna, or pure knowledge. Although the spirit is one and all-pervading, it manifests through a variety of elements (tattvas). Through ignorance, an individual soul (jīva), may take these elements to be himself or herself.

The work here translated is a brief summary of the essential elements of the Hindu tantrik tradition. It is the first in a series of works in Adobe Acrobat format in a Worldwide Tantra Project sponsored by the Adinātha sampradaya. Your assistance and tolerance are much appreciated.

Sanskrit terms use the standard, internationally accepted, transliterated format.

Mike Magee (Lokānāth Mahāraj) 1995

Jñāna Saṅkalinī Tantra

Mahādevī questioned Maheśvara, the Deva of all deva, the World Guru, sitting on the peak of Mount Kailāśa: Speak to me of knowledge! (1)

Devī said—Deva! what is creation and how is creation destroyed? What is the Brahma Jñāna beyond creation and destruction? (2)

Ísvara answered—Creation comes from that beyond words (avyakta) and returns to that beyond words at (the time of) destruction. Brahma Jñāna is the avyakta, beyond creation and destruction. (3)

From the syllable Om̐ comes everything, the fourteen vidyās, mantra, pūja, dhyāna, action and non-action. (4)

The four vedas, the six limbs of veda, mīmāmsa, nyāya, dharma śāstra and purāṇas are the fourteen Vidyās. (5)

For as long as these Vidyās are known, (true) knowledge is not. On knowing Brahma Jñāna one is strong in all other knowledge. (6)

The vedas and the purāṇas are like common whores but the Śāmbhavī Vidyā is concealed like a Kula Śakti. (7)

All knowledge is in the body, all devatās are in the body, all sacred bathing spots are in the body, known through the speech of a guru. (8)

Self-knowledge is the cause of happiness and liberation for a man, not dharma, not karma and not the reciting of mantra. (9)

Just as there is potential for fire in wood, as there is scent in flower and nectar in water, so in the centre of the human frame is Deva, devoid of good or bad. (10)

The Ia is the Ganges and the Piṅgalā is the Yamunā. In the centre of the Ia and the Piṅgalā is the Suṣumnā, the Sarasvatī. (11)

The union of the three is known as the king of bathing places. Whosoever bathes there is released from all badness. (12)

Devī said—Maheśvara, what is Khecarī Mudrā? What is Śāmbhavī Vidyā? What is knowledge of the self? Tell me of that! (13)

Ísvara said—A steady mind without external support, steady breath without restraint, steady seeing without looking, that resembles Khecarī Mudrā. (14)

Like a child or a fool's mind drifts in sleep and dream, even without actually being asleep, so a man who wanders similarly without support knows Śāmbhavī Vidyā (15)

Devī said—Devadeva, Nātha of the Cosmos, Parameśvara, tell me the differences between the different darśanas, each separately. (16)

Ísvara said—The tridandins are devoted to practice of the vedas. The Śaktas worship Prakṛtī, the Buddhists follow the void. (Śūnya). (17)

The Cārvākās, although knowing the tattvas, are atheistic prattlers, denying the existence of the source of all. (18)

Umā said, Lord! Speak of the characteristics of the microcosm! Talk of the five elements and the twenty-five qualities. (19)

Ísvara said—The five qualities of earth (Pṛthvī) according to Brahma Jñāna are bone, flesh, nails, skin and hair. (20)

Knowers of Brahma Jñāna say that semen, blood, marrow, urine and faeces are the five gunas of water. (21)

The knowers of Brahma Jñāna say sleep, hunger, thirst, fatigue and idleness are the five qualities of fire. (22)

According to Brahma Jñāna, holding, shaking, throwing, expanding and contracting are the five qualities of air. (23)

The knowers of Brahma Jñāna say desire, anger, delusion, shame and greed are the five qualities of aether. (24)

Air comes from aether, fire comes from air, water comes from fire, and earth comes from water. (25)

Earth dissolves into water, water dissolves in fire, fire dissolves in air and air dissolves in aether. (26)

Creation comes from the five tattvas and is dissolved into them. Greater than the five tattvas is that which is above them, without stain. (27)

The organs of touch, taste, smell, sight and hearing are the five tattvas of the senses. Mind (manas) is the tattva that gives birth to them. (28)

The entire macrocosm is situated in the centre of the body. That with form is destroyed while that without form is indestructible. (29)

Whoever's mind is fixed on the formless becomes one with the formless. Therefore, by every means, reject that with form. (30)

Devī said—Adinātha, tell me of the seven dhātus. What are they? What is Atmā? What is the inner Atmā (Antarātmā)? What is the Supreme Atmā (Paramātmā)? (31)

Ísvara said—Semen, blood, marrow, fat, flesh, bones and sink are the seven (dhātus) in the body. (32)

The body is Atmā. Mind is the Antarātmā and Paramātmā is the Śūnya (void) where the mind dissolves. (33)

Blood is the mother dhātu and semen is the father dhātu. The Śūnya dhātu produced from vital breath is the foetus. (34)

Devī said—Tell me of the nature of speech. How is it produced and how is it dissolved? (35)

Ísvara said—Vital breath comes from the Avyakta, mind arises from vital breath. Speech comes from mind and is dissolved into mind. (36)

Devī said—Where does the sun dwell? Where does the moon dwell? Where does vital breath dwell? Where does mind dwell? (37)

Ísvara said—The moon is at the root of the palate. The sun is at the root of the navel. Vital breath is above the sun and mind is below the moon. (38)

The Cit is above the sun and the jīva is above the moon. Mahādevī, this is to be learned from the mouth of a guru. (39)

Devī said—Where is Śakti? Where is Śiva? Where is Time? What causes ageing? (40)

Ísvara said—Śakti is within (Pātala). Śiva is without. Time is in aether and causes ageing. (41)

Devī said—What wants to eat? What wants to drink? What stays awake in waking, dream and deep sleep? (42)

Śiva said—Vital breath wants food. Food is consumed by fire. Vital breath is awake during waking, dream and deep sleep. (43)

Devī said—What causes karma? What causes bad deeds. Who does bad deeds? How is one liberated from bad deeds? (44)

Śiva said—The mind does bad deeds. The mind is stained by bad deeds. That mind, having become itself, does neither good nor bad. (45)

Devī said—How does an embodied soul (jīva) become Śiva? What is cause and effect? Speak to me, of your grace! (46)

Ísvara said—Bound by delusion jīva, freed from delusion Sadāśiva. You are cause and effect. Enlightenment is different from you. (47)

Folk subject to Tāmasā want to this sacred place and that sacred place, thinking that Śiva is here, Śakti is elsewhere, mind is somewhere else and vital breath is somewhere else again. (48)

O Beauteous One, they do not realise the sacred place within the body. How then, can they be liberated? (49)

Veda is not veda, the eternal Brahma is veda. Whosoever knows the Brahma Vidyā is a brahmin, skilled in the vedas. (50)

After churning the four Vedas and all the scriptures, the yogis have extracted their essence, leaving pandits to drink the butter milk which remains. (51)

All the scriptures are like dirty leavings with everyone speaking of knowledge. The Brahma Knowledge beyond words is not dirty leavings. (52)

The path of Brahma is the ultimate tapas and not ordinary tapas. Whosoever knows the Upper Semen, he is a deva. (53)

Meditation is not meditation unless the mind is united with Śunya. He who does so becomes happy and liberated, no doubt. (54)

Sacrifice (homa) is not homa unless it is samadhi, in which the vital breaths are sacrificed in the fire of Brahma. That is the true sacrifice. (55)

Good and evil acts give rise to good and evil consequences. Therefore, by every means, a wise man rejects them. (56)

For as long as ignorance prevails, so long does caste and family matter. After knowing Brahma Jñāna, one is free from all distinctions of caste. (57)

Devī said—Śaṅkara, I do not understand this knowledge you have spoken of. Deveśa, remove my doubts! Tell me how the mind is dissolved. (58)

Śaṅkara said—It is said that Brahma Jñāna is like the dreamless sleep in which is dissolved mind, speech and actions. (59)

Brahma Jñāna, it is said, is a state of one-pointedness, without anxieties, peaceful, free of delusion and bestowing a child-like nature. (60)

In the next line I will declare that spoken by the knowers of the truth. Yoga is the rejection of all thoughts and concerns. (61)

One who reaches samādhi for a split second or even half a split second destroys the evil of a hundred births instantly. (62)

Devī said—Deva, what is Śakti and what is Śiva. Tell me about this! Reveal the nature of Jñāna! (63)

Śakti dwells in the moving mind and Siva dwells in the steady mind. He

who is established in the steady mind becomes accomplished while living in the body. (64)

Devī said—Where are the three Śaktis? Where are the six cakras? Where are the twenty one macrocosms? Where are the seven underworlds? (65)

Ísvāra said—The upper Śakti is in the throat, the lower Śakti is in the anus. The middle Śakti is in the navel and the Śakti above these is without description. (66)

The adhāra cakra is in the anus, the Svādhiṣṭhāna is near the penis. I have spoken previously of the distinctions of the cakras. Hail to that above the cakras! (67)

The top half of the body is called Brahmāloka, below that is Pātālloka. The body resembles a tree with the roots at the top and the branches below. (68)

Devī said—Parameśvara, Śiva, Śaṅkara, Íśāna. Speak to me! What are the ten vital breaths and what the ten doors? (69)

Ísvāra said—Prāna is in the heart, āpana is in the anus, samāna is in the navel region and udāna is situated in the throat. (70)

Vyāna is spread throughout the body, Nāga moves upward, Kūrma is situated in the tīrthās. (71)

Kṛkara is in crying, Devadatta is in yawning, Dhananjaya is in singing and roaring. (72)

According to the yogis, these vital breaths have no support. The nine doors are clear and the tenth door is the mind, it is said. (73)

Devī said—Speak to me of the characteristics of the nādis spread throughout the body. Tell me of the ten nādis arising from Kundalini Śakti. (74)

Ísvāra said—Ida, Piṅgalā and Suṣumnā go upwards. Gāndhārī, Hastijihvā and Prasavā move below. (75)

Alambuṣā and Yaśā are situated to the right. Kuhu and Śaṅkhinī are situated to the left. (76)

Various nādis, amounting to seventy two thousand, arise from these ten and exist in the body, it is said. (77)

Only a yogi with knowledge of the nādis is a true yogi. Devī, nāi knowledge gives siddhi for yogis. (78)

Devī said—Bhūtanātha Mahādeva Parameśvara, speak to me! What are the three devas? What are the three bhāvas? What are the three guṇas? (79)

Ísvara said—The Rajabhāva is Brahma. The Satvabhāva is Hari, The Krodhabhāva is Rudra. These three devas are the guṇas. (80)

These three devas, Brahma-Viśṇu-Maheśvara, are one. Whosoever thinks of them as different in nature is never liberated. (81)

Brahma is like semen, Hari is like vital breath and Rudra is like mind. The three devas are the guṇas. (82)

Brahma is compassionate, Hari is pure and Rudra is fiery. The three devas are the guṇas. (83)

With one meaning, they are the same thing, supreme Brahma, the cosmos, all which moves and does not move. Whosoever thinks of them as different in nature is never liberated. (84)

I am creation. I am time. I am Brahma. I am Hari. I am Rudra. I am Śūnya. I am everywhere. I am without distinction. (85)

I am the soul of all, o Devī. I am free from desire, I am aether. I am my pure own nature, without stain, there is no doubt of it. (86)

He who has controlled his senses and courageous is a Brahmachāri and a true pandit, speaking truth, devoted, generous, steady of mind. (87)

The path of Brahma is the root of tapas. Compassion is the root of duty. Therefore, by every means, rest in the path of compassionate duty. (88)

Devī said—Yogeśvara, Jagannātha dear to Umā as life itself, speak of veda, twilight worship, tapas, meditation, and sacrifice. (89)

Isvara said—One thousand aśvamedha and one hundred vājapeya sacrifices are not equal to even a sixteenth fraction of the greatness of Brahma Jñāna. (90)

Travelling to the sacred tirthas and bathing there do not amount to a sixteenth fraction of the greatness of Brahma Jñāna. (91)

No friend, no son, no father and no relatives can ever equal the guru, the revealer of the supreme thing. (92)

Learning, tirthas, and gods and goddesses (devatas) can never equal the guru, the revealer of the supreme thing. (93)

A disciple who has received a single syllable (of a mantra) from a guru can never find anything in the world to repay that debt. (94)

The Brahma Jñāna is secret knowledge and should not be revealed to anyone but a devoted soul. (95)

The wise should reject mantra, pūja, tapas, dhyāna, homa, japa, animal sacrifice, nyāsa, and all acts. (96)

Associating with others has many defects, not associating with others has many qualities. Therefore, by every effort, the wise should reject the company of others. (97)

The letter A is sāttvik, the letter U is rājasik and the letter M is tāmasik, these three are Prakṛti itself. (98)

The indestructible is Prakṛti, Ísvara is Prakṛti and is itself indestructible. From Ísvara came Prakṛti which is triple in nature. (99)

Prakṛti is Śakti, the Māyā, the cause of creation and destruction, the Avidyā, the Mohinī, whose form is Sound. (100)

A is the Ṛgveda, the letter U is the Yajurveda and the letter M is the Sāmaveda. (101)

The Om̐ should be known as the three Nādas. The letter A is Bhūloka, the letter U is Bhuva and the letter M is Svarloka, it is said. In these three letters the tmā manifests. (102-103)

The letter A is earth and yellow in colour, the letter U is like lightning and aether, and the letter M is white and heavenly. For sure the single Om̐ pervades everything and is Brahma itself. (104-105)

Those seated in a steady position, who meditate daily and are free of worries and imaginings, are yogis and not otherwise, Śiva said. (106)

Whoever hears this or reads this every day becomes pure and free of all problems and resides in the Śiva heaven. (107)