5. The Divine Realisation of the Supreme Destiny

OM honour to Śiva.

There are three ways for the sage which lead to dissolution:

(the method of the) nāthā-ritual: (by which the soul leaves) through the fontanel.

(the method of the) madhya(ma)-ritual: (by which the soul leaves) through the tip of the nose.

(the method of the) uttama-ritual: (by which the soul leaves) through the mouth.

(All) these three (methods) do not lead to rebirth again, if one has mastered the Knowledge of the Unmanifest World (Nīṣkāla-Jīvā). There is what is called Supreme Isolation (Parema-Kaivalya), according to the sage.

It is the Seat of the Inconceivable (Acintya-pada). Inconceivable (Acintya) means that it cannot be comprehended by thought. It is called the Place of the Inconceivable (Acintya-pada). Therefore it is the summit of the knowledge of the adept. It has been known since olden times among the Saivite and Buddhist priests. Thus there is no-one who knows except the wise men, no-one to be admired for the knowledge of those who have knowledge, but only Saivites and Buddhists, they should be followed in their knowledge. For they know what is (worth) knowing, including what has contents and what has not. That is the threefold way. It is completely forbidden. Do not teach it to a pupil. That is forbidden.

But the inexpressible, homogeneous ruler over the world, who is.

Kāla niⁿ ahurip pāgē³³ tan salah sthāna.

Maṅkāna paran in maṭi. Yan kēna de niṅ añāṅkūlkēn⁵⁹ jāṅkā, pithih⁶⁰ in³¹ mukta nīkē.⁶² laṅvān amārga vunuvana. Ika ta pada,

²⁸ 26 KBJV omits ta. 28 KBJV inserts ikaṅ bhavana. 29 For KBJV cf note 15. 30 KBJV adds. 31 KBJV in. 32 D/K/KBV vibhūnira. 33 KBJV apāṅga. 34 D/K/KBV kaṅ, though D and K have usually ikaṅ. 35 K aṭi; KBJV rā. 36 KBJV riṅ gahā. 37 D OMkāra; K has here: ṭatiṅsāra. Nkara ta Saṃ Hyañ Okāra. KBJV: sākāṅ mukktaka Saṃ Hyañ Okāra. 38 KBJV in. 39 KBJV omits. 40 D/K both have yen instead of the meaning kēna: KBJV on the other hand has yen. Even K māndhurū tūkēna di amārga: KBJV in susāmā; KBJV māndhurū astañ nadi susūmā. 42 KBJV in. Even KBJV adds: 47 KBJV in. 49 Zec divides kady aṅgūn iṅ aṅgūn in. 47 KBJV att ika. 46 KBJV pāṅca. 49 Zec divides kady aṅgūn iṅ, for it seems most probably from aṅgūn. Cf āṅgana, from āṅgana (?), "looks like it." (Zoetemde, Bārasa Parwa, p. 168). There are in fact Mod. Tel. equivalents: aṅgēnāp and aṅgēkē, of which the latter has the meaning of "it looks like it." 50 KBJV ulū. 51 KBJV. 42 KBJV in. 52 KBJV apa. 53 D devāṁbarayoga. 54 KBJV in. 55 D añāṅkūlkēn; KBJV añāṅkūlkēn. 56 D añāṅkūlkēn; KBJV añāṅkūlkēn. 56 D añāṅkūlkēn. 57 KBJV in. 58 Caṅkēna. 59 KBJV in. 60 D añāṅkūlkēn; K/KBV añāṅkūlkēn. 61 D añāṅkūlkēn. 62 D añāṅkūlkēn; K/KBV añāṅkūlkēn. 63 KBJV omits ajaran in vōn tiṅgāl ika. 64 KBJV parallel again.

³ He who is One. See for Saṃ Hyañ Tùŋgāl in this connection Week, 1937, p. 43.
⁴ ekaṅ in the sense of bhūvanā.
⁵ The different syllables will become one sound: A-U-MA will become OM.
⁶ Central vein. In Hindu belief there are three main veins, called ways (mārga), susūmā, iṅā and ṭīṅgal. See Introduction D, Chapter 5.
⁷ nirakāra, in fact: no longer expressed by the sacred syllables.
⁸ Translated in the OJ. See also Text note 58.
⁹ añāṅkūlkēn, KBJV cites the root añāṅkū, apparently meaning "to take, to use" from Balinese texts only, which are not relevant to this kind of inter-literature. Professor Zoetemde kindly drew my attention to the root añāṅkū, (Skt añāṅka, gaud, which through añāṅka would have come to be cited as añāṅka. The difficulty would seem the change from añāṅka to añāṅka. The verbal form añāṅkādē, however, could easily have been considered as originating from añāṅka. The change from añāṅka to añāṅka is common, vide: ayaṅ - ayaṅ; maṅa - maṅa, etc.

Upama niń sarva tumuvuh salanuńa kabeń kadya dyun mesi bańu. 74 Bhāttāra kadi sthrya hanēń akāśa. Dēlēni 77 sira sańke 78 sor, tuńgal juga sira. 79 Tathāśpnyan ikan dyun seva sēvahakē rī 80 sira, yady astun salaka koti niyata kvehva nikań dyun. 81 Niyata kasēvyan 82 de nira. Tonēn ikan toyeń hāta, an muńgu in nata, niyata pada mesi sthrya-bimbā 83 ikan toyeń dyun. Maśikāna ta 84 Bhāttāra hanēń hati niń rāt kabeń. Tan hana kakurutam de nira, hībēk juga sira 85 ri hati niń sarva-bhāva. Nāhan paupanama.

I tēnāh niń agni mesi sthrya. I tēnāh niń sthrya mesi candra. I tēnāh niń candra mesi śūlka. I tēnāh niń śūlka mesi Sīva. 86


65 D salus; KBJV saūn; 66 KBJV ri kuvuń; 67 KBJV always reads so; 68 K/KBJV vaveraēna, 69 K/KBJV amnalai; 70 KBJV i; 71 KBJV t; 72 KBJV omits yan. 73 KBJV barī-barī. 74 KBJV vēkas sira. 75 K anudikāla; KBJV anudika. 76 KBJV toγa; 77 KBJV de; 78 K sukuhn; 79 KBJV tuńgal-tuńgal sira tan a śve; 80 KBJV semalēna ri. 81 KBJV krehana. 82 KBJV semalēna sira. 83 D surya-rimba; K/KBJV surya-rimba. 84 K/KBJV oni tā. 85 K cēkē sira; KBJV iśkēkē pada mesi sira ańku sarva-bhāva, tan ana kateran de nira, nāhan paupanama. 86 Translation of śoka see Introduction D, Ch. 5. 87 KBJV omits ampru candra. 88 KBJV śoka uńgūhan. 89 K sukuhn aśarēpan; KBJV sukuhn taravaṇ; 90 K/KBJV pāmēśtan. 91 D ānabhyāśa. 92 K ya tiśā let. 93 KBJV paṇrasa ańga. 94 KBJV nārikanā; 95 KBJV kaśpatana. 96 K/KBJV sań arēp. 97 K abhāsa; KBJV aśaḥbhāsa. 98 KBJV puti. 99 KBJV inserts ta. 100 D/K yatma, though in other places

the fontanel. It is the same, say they who know that it is one. They who do not know it well 10 say that it is either the cavity of the heart or the sky. It is not like that. It is one. Do not realize it only at its place 34 at the bottom of your throat by thinking of the top of the sacred sound OM on a level (with it). 35 Do not be careless and do not teach it to a pupil who is not a suitable person. Guard it, do not let it be lost. Do not be light-hearted (about it). This is the advice 36 of the adepts of olden times, (of the time of our) forebears, 12 in times gone by. Be sure of it: do not be careless.

All that grows and exists is to be compared to vessels filled with water. The Lord is like the sun in the sky. Look at him from below, he is only One. But suppose that a thousand vessels were made to reflect his light; suppose the number of the pots to be even a hundred-thousand or a million vessels. No doubt (all of these) would reflect his light. Look at the water in the vessels, which are standing on earth: it is clear that they all equally contain the image of the sun, (all) the waters within the vessels. Thus is the Lord in the hearts of all men. There is nothing wanting, the hearts of all beings are filled only with Him. That is an example.

In the centre of the fire is the sun. In the centre of the sun is the moon. In the centre of the moon is the brightness (śukśa). In the centre of the brightness is Śiva.

The navel is the fire, the heart is the sun, the bile is the moon, the lungs are the brightness, the carotid vein is Śiva. There is the place of the insubstantial, there is the seat of the limbless, which has no form, no colour, which is spotless, which has no virtues, no guilt, which is empty, clear, which is the Void without residue. That is the aim of the sage, of him who knows how to aspire after it. He is called Paramāyogi. 10 It is a sign that the training is successful when the body is, so to speak, a body without feeling. It is only happy in itself. It will be like that at the time of your death later on. When it is found, it should be constantly borne in mind by him who desires to practice the (right act of) dying. Do not deviate, it is like aiming at the point of

19 savos, KBW see s.v. savos and ēdje (III, 220; III, 301). Thus: be known differently as wrongly.
20 abhāsā, from abhāsa, KBW I, 252; "cease demanding which outcome".
21 adu tuńṭīṭi, bringing its top onto a level with something.
22 vēkas in the sense of pāvākas.
23 ruhruruhruru would seem here to have the sense of the Ind. leluhru.
24 The supreme yogi.
Mankâna paran in jînâ-parama, tinit in kaprànântikan.

Hayva tan prayatna 300 den iîêt. Sakîn samâra hayva dava de niî runasa. Apan hana kali niî pâméa, Ikaâ samaîke paskuhâ-dâhkhân, ikaâ aûga sinâra, apan pâsitâh 101 niî pagave riî kuna.102

Aîhî in saî vruh,103 saî vruh ri patnâira,104 riî luzi tan vîneh anââsir, prayatna hayva vîneh asêru 105 vêtumâ. Tutur pinaka-kâîchî, tan tutur vîpara, Kaivalya-Jînâ-Nîrnâna jêg ahu niî luzi tan vîneh asêru.


a thorn, like threading the eye of a needle. Thus is the way of the Supreme Knowledge,18 which is followed at the time of death.

Do not be negligent in remembering it. When departing from the body do not consider too long. For there is a (proper) moment (for the body) to fly away. Good or ill fortune by which the body is struck,17 is determined18 by one’s deeds in former (incarnations).

But he who knows about death should know that he must not let his respiration flow out groaning. Take care that it will not be allowed to go out loudly. The (right) doctrine should serve as a lock, not the doctrine concerning worldly activity, only the unsullied Knowledge of Complete Isolation (Kaivalya-Jînâ-Nîrnâna) is the reason why the respiration will not flow out loudly.

The sacred sound of Om descends upside down into the heart, starting with the top of the sign of the resonance (nâda), which meets at the top of the bottom of the throat.19 The sound Om above and the sound Om in the heart travel by way of nirajîhâna.20 That is the highest yoga, which has as its purpose the annihilation of active thoughts. If it goes astray, it will result again in rebirth, in punar-blâva.21 When the fixation (dhâranâ)22 of the state of nirajîhâna occurs satisfactorily and becomes one, not torn asunder by thoughts of external objects, it becomes one with the sound Om at the bottom of the heart. Its uniting takes place there. That is taught in what is called the Knowledge of the Sacred Sound Om (San Hyaâ Prañânu-Jînâ).

It is the road to Release. After the mixing is complete23 one should follow it. For (then) it does not take long to enter death. When release takes place here, it is liberated24 at the end of the gall-bladder, where it serves as the resonance of the sacred sound Om. When there is no clear sign, release takes place through the susumh-vein, (while) the

29 Jînâ-Parama, note the OF syntax.
30 âsrê from âsê, to strike.
31 pûritah from pûtah, order, command.
32 The lowest part of the (written) sign of Om is considered as first reaching the bottom of the throat.
33 nirajîhâna is not found in the dictionaries, Skt or OF. GNP 45-47 has atêk kanirajîhâna, hayâna vîpâra (not translated by Dr. Singhal), while it is connected with the same kind of yoga related to death. But see Ch. 20-21.
34 Already translated in the OF as fooma-smrâk.
35 Referring to dhâranâ-yoga. Cf. GNP 45-47, where dhâranâ and prânâyâma are also mentioned in connection with kanirajîhâna.
36 When the sacred sound Om is ready to be pronounced.
37 Prâyê = lîtyaîr. KBW III, 754-755, and Zlex s.v.
Sañ Hyañ Nāda. Hayva pinurança. Hila-hila. Salakunira\textsuperscript{122} juga tinü-tën.\textsuperscript{123} Asin apadañ tinüt, sangvanira\textsuperscript{124} prañina.

Yan hana katun kady àlcása nirvama, ya sañ pinarañ iñ sódhya sañ pændjita. Hayva nolih\textsuperscript{125} sa-svabhañ nañ tati. Yan tolhëñ, bala, tan ñëkën\textsuperscript{126} avasana.\textsuperscript{127} Yade apy adrive\textsuperscript{128} putra-putri,\textsuperscript{129} tuvi tan aĩñ-enëñëna\textsuperscript{130} juga, ya ika pingaka-pantara.\textsuperscript{131} Hilañ-lit iñ taraju ri vit niñ hati kasthinañ Bhāṭṭārka nākā. Sira sinnahā Parama-Kaivalya. Ika vit niñ jñāna, sūnya-nirvama, vit niñ bāya-sābā-hiçëp. Ikañ bāya-sābā-hiçëp hayvënuñiña, hilañkēna pisān. Muvah de niñ aṁnte pāthicīñan iñ tuttur nirvama, mutka\textsuperscript{132} ñike sārā.

Yan iñ ñusunna\textsuperscript{133} tērus napadañ kady àlcása nirvama, mutka\textsuperscript{134} riñ dvādasāṅgula, paran.\textsuperscript{135} Sañ Hyañi Ñīmn. Ika ta pādra tātēn,\textsuperscript{136} ya ri sori, ya ri rūhur.\textsuperscript{137} Tuṅgal ika. Kaliñānira: yan katon nįrnalakēsā,\textsuperscript{138} malēr sumuñsañ Sañ Hyañi Prājavā ri vit niñ hati, īkēna aṁdaniña malēr umarēp mīn. Yann katon kady àlcása riñ dvādasāṅgula, malēr umarēp mīndulhur\textsuperscript{139} tuñčiñ Sañ Hyañi Nāda ri vit niñ hati. Ika pānchēranta, Asin katon aṁsūnya-ypad,a, ya paranā.

Kunāñ, yan akveñ vanā tinanta, hayva tinüt ika, lagi tan īlāñ lētuñ niñ hiçëp. Ora kēna\textsuperscript{140} tañvan katēmē Sañ Hyañi Paramārthīra, yan maṅkēna. Apan kanurcan iñ lara niñ pati ika. Ereñēñ iñ dhārana kuññēlīka, Ikañ parama-rahañsa.\textsuperscript{141} Tan tātēn havana iñ trēñña ika. Hayva kveh iñ hiçëp.\textsuperscript{142} Amuraka pāpa riñ kapralīnañ tan apahos

\textsuperscript{122} KBJ\textsuperscript{143} tinot. 123 KBJ\textsuperscript{144} sañğahaniña. 124 KBJ\textsuperscript{145} ta tolh. 125 KBJ\textsuperscript{146} tatañ kōrē. 126 D bhavasa. 127 KBJ\textsuperscript{147} ñdiapi drevia. 128 K putra papatni. 129 K/KBJ\textsuperscript{148} aĩñ-enëñ. 130 KBJ ikañ pingaka-pantara. 131 KBJ\textsuperscript{149} omit mutka. 132 KBJ\textsuperscript{150} susumma-nañi. 133 KBJ\textsuperscript{151} mutka. 134 K patara. 135 D pañthañ. 136 KBJ\textsuperscript{152} iñstead of ri. 137 KBJ\textsuperscript{153} yan katon kadi akasa nirvama. 138 KBJ\textsuperscript{154} niñ duñur. 139 D hōra kēna; K/KBJ\textsuperscript{155} era kēna. 140 D pañthañsa. 141 KBJ\textsuperscript{156} niñ dēp. 142 KBJ\textsuperscript{157} iñ teka. 143 KBJ\textsuperscript{158} kāpuñāntikan. 144 KBJ\textsuperscript{159} resonance goes by way of the fontanel. Do not check\textsuperscript{160} it. That is forbidden. Whatever its progress, it should be followed. Whatever is bright should be followed, (for) all its places mean Release.

If there is (something) visible like the spotless sky, that should be the aim of the intentions of the wise man. Do not look back at the world with all that is in it.\textsuperscript{161} If you look back, it is evil, and you will not reach the end. Even if one has sons and daughters, even then\textsuperscript{162} one should not think of them, (for) that will cause delay.\textsuperscript{163}

(As) the pointer of a balance at the bottom of the heart is the seat of the Lord, it is called the Supreme Equilibrium (Parama Keiñalaya). That is the origin of knowledge, it is the Spotless Void (Sānya Nirvama), the cause\textsuperscript{164} of bāya-sābā-hiçëp.\textsuperscript{165} As for this bāya-sābā-hiçëp, do not pay attention to it; eliminate it altogether. Then, as one takes care to keep a pure mind, (the soul) will presently be liberated.

When it is continually shining like the pure sky in the susunna, Release is taking place through the place of twelve finger-breadths (above the head),\textsuperscript{166} that is called Sañ Hyañi Ñīmn (the Divine Soul). Follow that likewise; whether below or above, it is One. It means: when it is visible (like) the pure sky, the sacred sound OM is fixed upside down at the bottom of the heart, (and) there its sign of resonance is placed face down. When it is visible like the sky in the place of twelve finger-breadths (above the head), (then) the top of the sacred resonance (Sañ Hyañi Nāda) is placed upwards at the bottom of the heart. That then is the (distinctive) sign for you. Wherever the place of Utter Void (Atiññya-ypad,a) is visible, that you should follow.

However, when many colours are visible, you should not follow it, (for) then the defilement of thought has not yet left you. (Then) it is not yet possible to meet Sañ Hyañi Paramārthīra (Absolute Reality), if it is like that. For the mind is overpowered by the sorrow of dying. Wait in fixation of the mind. The opening\textsuperscript{167} is the supreme secret. You should not follow the way of craving. Do not indulge in (too)

\textsuperscript{125} pinurança, from parañ = pērañ (pron). Zīek s.v.
\textsuperscript{126} sa-svabhañ nañ tati.
\textsuperscript{127} tēn.... jyō.
\textsuperscript{128} antara.
\textsuperscript{129} cāla, origin.
\textsuperscript{130} The OJ triñkāti: breath-speech-thought.
\textsuperscript{131} What is indicated is the space above the head at a distance of twelve finger-breadths (Hocylla, 1966, s.v.), though Giris, 1926, p. 47 translates "kaññanañi."
The test of the moment is to ask yourself, 'Is this worth the effort?'

If the answer is yes, then you can proceed. If the answer is no, then you should reconsider.

The key is to have a clear goal and a clear path to achieve it. If you do not have a clear goal or a clear path, then you may need to reassess your priorities and focus on what is truly important.

Remember, the most important thing is not to get stuck in the past. Instead, focus on the future and what you can do to make it better.

Best of luck to you in your endeavors!
the Highest Reality (the purest, unconditioned, truth).

Keep on meditating on the Highest Reality with the help of the Supreme Lord.

In meditation, the Supreme Lord is very close to you, and you are very close to the Supreme Lord.

To reach this state, you must practice meditation with complete concentration and focus.

When you achieve this state of meditation, you will feel a deep sense of peace and tranquility.

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