1.3. NATURE & SCOPE OF SARVAJÑANOTTARA

AND THE PRESENT STUDY
3.0. NATURE & SCOPE OF SARVAJÑ\'ANOTTARA AND THE PRESENT STUDY

Sarvajñ\'anottara, though not one of the major 28 Āgam\'s, has been considered always as an important in view of the light it throws upon the main concepts of Śaiva Siddhānta. The fact that the Āgama represents the instruction given by Lord Śiva to His son Subramanya is also a reason for the esteem with which it is held by some. The four fold division of categories i.e., Paśu, Paśa, Pati and Śiva (vide Sl. 31 of Yoga pāda) as opposed to the conventional classification into three categories Paśu, Paśa and Pati is something unique to Sarvajñ\'anottara. Its insistence on advaitic contemplation i.e., oneness of Jīva and Śiva as means to liberation is chiefly responsible for the importance it has gained and while dualistic oriented Śaiva Siddhāntins like Aghoraśiva have had to explain away the verses, Śaiva Siddhāntins with advaitic leanings have had to justify the distinctness of the siddhantic view from the School of Advaita Vedānta. The Vyatihara mode of contemplation which is taught specially in Sarvajñ\'anottara, is also supposed to have influenced Śrīkāṇṭhācārya of Śivādvaita school, according to some scholars.

In view of the important teachings, the Sarvajñ\'anottara
contains, scholars have been paying great attention to the work. All the great writers of Śaiva Siddhānta school have quoted extensively from it. Śrī Vidyāranya has quoted a number of passages from Sarvajñānottara in his Tātparyā Dīpika, the commentary on Sūta Samhitā. Aghora Śivācārya, a prolific writer of the 12th century, wrote a commentary on all the four Pādas of Sarvajñānottara. Later Śivāgrayogin wrote an independent commentary on Sarvajñānottara, as he was generally critical of Aghoraśiva's views on the nature of liberated condition. Still later, Mādhava Śivajñāna Swamigal who wrote the extensive commentary on Śivajñānabhodha called 'Śivajñāna Bodha Mapadiam' has devoted as many as six pages to the exposition of the concept of liberation as contained in Sarvajñānottara.

1. Sūta samhitā, p. 430.

2. Eteṣām vacanānām guanārthatāmavalampya mahatā prayasena daitaparataya racitanyekadesinām vyakhyānāntarāni na samañjasanīti sarvajñānottara vyākhyaṃ s mābhiḥ pratipāditam.


3. Śivajñāna Bodha Mapadiam. pp. 132 to 139.
All these facts highlight the importance of the teachings of Sarvajñañottara.

Aghoraśivācārya, a native of chola country, has written both original works and commentaries including one on Sarvajñañottara. That he was an accepted authority on Śaiva Siddhānta is obvious from the fact that Vidyāranya cites his interpretation of Tattva Prakāśikā verses with approval in his Sarva Darśana Saṅgraha. Aghoraśiva himself perhaps thought that his main mission was to refute the tenets of advaitic school and his works bear adequate testimony to this view. Among his views, the primacy of Dīksā and the status of the soul in the state of liberation as that of similarity with Śiva are most important. Though later writers have been strongly critical of his view of liberation, the fact in all other doctrinal matters his views were accepted as authoritative cannot be denied. In his own times, Aghora Śivācārya was honoured by royal houses of Chola and Pandya kingdoms and a vast number of pupils received instruction from him.

In view of what has been said above about the teachings of Sarvajñañottara and the greatness of Aghora Śivācārya as
commentator, it becomes obvious that Sarvajñānottāra and the commentary thereof of Aghorasivācārya are worthy of deep study.

The present work is mainly concerned with the Jñānapāda and the commentary thereon is arranged in two parts. The Part I contains a brief survey of the siddhanta literature along with the general contents of SJO.

It discusses the works, life and date of Aghorasivācārya and his contribution to Siddhanta literature.

A critical study of Yoga-Pāda and Jñānapāda is also attempted here, in this part of the introduction. Attempt has been made to bring out the doctrine and the Philosophical thought as revealed in SJO.

Part II contains the critical edition of SJO along with the commentary of Aghora Śivācārya. It also contain the sloka Index, the Index to the citations in SJO and the Index to the books/Texts where SJO has been quoted.

The critical edition of the text Sarvajñānottarāgama is based on its manuscript.
An analysis of the contents of Sarvajñānottara and the details of the manuscripts that have been examined for the present study are given under:

**SARVAJÑĀNOTTARAGĀMAH:**

I CHAPTER: Yoga-Pādaḥ
II CHAPTER: Jñāna-Pādaḥ

1. Padārthatraya Vicāra Prakaraṇam.
2. Svātma-Sāksātkāropadesa Prakaraṇam.
3. Bhutātma Prakaraṇam
4. Antarātma Prakaraṇam
5. Tattvātma Prakaraṇam
6. Jīvātma Prakaraṇam
7. Mantrātma Prakaraṇam
8. Paramātma Prakaraṇam

III CHAPTER Kriyāpādaḥ

1. Mantra Tantropatti Prakaraṇam.
2. Sthūlavarna Mantroddhāra Prakaraṇam
3. Prasāda Mantroddhāra Prakaraṇam
4. Pramākarana Prakaraṇam
5. Sivarcanā Prakaraṇam
6. Agnikārya Prakaraṇam
7. Bhuparigraha Prakaraṇam
8. Pañcagavyādi Dikṣṭhaṇa Prakaraṇam.
10. Diskha Prakaraṇam
12. Mrtakadiskha Prakaraṇam
14. Lingoddhāraṇa Prakaraṇam
15. Abhiseka Prakaraṇam
17. Sruvādi Prakaraṇam.
19. Pratisthā Prakaraṇam
20. Aha Jirmoddhāra Prakaraṇam
22. Siddhasādhakādi Prakaraṇam.
23. Bhiskācaryādi Prakaraṇam

IV CHAPTER  Caryā Pādah

1. Bhasma śnāna Prakaraṇam
2. Kamandalu Prakaraṇam.
REFERENCE CODE IN THE MAIN TEXT OF THESIS


SUBJECT

Contains Yoga and Jñānapāda with commentary. The Manuscript is incomplete on Bhutātmāprakaranam. The Present thesis is based mainly on this manuscript.

Beginning and End of the MS.

Beginning: Yogapāda pratipārdanārthamāḥ

tagah param pravaskyāmi yogaṁ

yogasyāpyārapdhabārya karmāpteh

malādi skapanopāyatvāt padārtha

sambandāḥ.

End: nāśisyāya pradātavyaṁ nāoutraya kadācana.

evam jñānāmṛtam proktamapraṇaśyam pāsorguha
Palm leaves in grantha. 50 leaves of size 36.5 cm x 3 cm and 8 lines per leaf. (R.E. 47653 French Institute, Pondicherry)
First leaf containing Bhūtātma is incomplete; others in good condition.

**SUBJECT**

Contains Yoga and Jñānapāda, with Aghorasivācārya's commentary.

**Beginning and End of the MS**

**Beginning:** pataḥ param pravaskyāmi yogaṁ
yogasyāpyārapdhabārya karmāpteh
malādi skapanopāyatvāt padārtha
sambandah.

**End:** nāśisyāya pradātavyām nāputrāya
kadācana-avam-jñānāmrtam proktama-
prakāśyam pasorguha.
natesvarāya namah śrī bālikāpura-
nivāsa gurave namah
arunādiśvarāya namah. śrī kālahasti-
śvarāya namah granthah samāptah
3 Palm leaves of size 11.25" x 4.5" and 10 lines per leaf in grantha.

(6728 - Sarsvathi Mahal Library, Tanjavour) Leaves in decaying condition.

Subject:

Contains Yogapāda with Aghoraśivacārya Commentary.

Beginning and End of the Ms.

Beginning:

sārva-jñānottara yogapāda vṛttiḥ
yogapāda pratipādanārthamāh
atathā param pravakyāmi yogāṁ
yogasyāpyārapdhabārya karmāpteḥ
malādī skapanopāyatvāt padārtha
sambandhah

End:

Iti laskadvyādhyāpaka śrimadghovasi-
vācārya viracitāyām srimat sārva-jñānottara
vṛttai
yogaprakaraṇam samāptam
śrimaccidambareśvāya namah
śri kālipuranivasagurave namah.
30 palm leaves of size 37.5 cm x 3. and 9 lines per leaf in grantha. (R.E. 39818 - French Institute, Pondicherry) Leaves in bad condition

**SUBJECT**

Contains Jñānapāda, but incomplete. Also contains bhūtātmā Prakaraṇam in full.

**Beginning and End of the MS**

**Beginning:**

pasu pāśavidhānām hi
śrotumicchāṃi tātvatah
sāmyogaṇa ca tathā tesaṃ
kathayasva mahēśvarah

**End:**

sarvajñāḥ sarvadarśica
paripūrṇah sunirmalāḥ
vimuktah kevalī
Paper Manuscript in Telegu.
125 pages of 24 lines each.
Manuscript appears to be very old
(D. 5550 - G.O.M.L., Madras)
Good condition.

SUBJECT

Contains all the four pādas in verses only.
Beginning and End of the MS.

Beginning: namah sivāya śaktyai ca bindave
śāśvatāya ca /
gurave ca ganesāya kārtikeyāya
dhīmate.
ataḥ param pravaskyāmi etc.

End: ātmanah sūciretáni paresāmasucirbhavet
śrī sarvajñānottare kamandalu prakaranam
iti sarvajñāttarapādah samāpadah
Big size note book of size 11" x 8 5/8 of 166 pages of 18 lines each in Telegu character (D 15595 - G.O.M.L. Madras)

Good condition.

SUBJECT

Contains all the four pādas in verses only.

Beginning and End of the MS.

Beginning: namah śivāya śaktyaś ca bindave śāśvatāya ca /
gurave ca ganesāya kārtikeyāya dhīmate

End: ātmanah suciretaini paresāmaśucih bhavet śivakāma sundari sameta dabhrsabhesvāraya namah.

iti sarvaśānottarapādah samāptah
Paper Manuscript 220 pages of 24 lines each in grantha.
(R.E. 47852 - French Institute, Pondicherry) manuscript in bad condition.

SUBJECT

Contains kriyā and caryāpādas with Aghoraśivācārya commentary. caryāpāda chapter in the thesis is based on this commentary.

Beginning and End of the MS.

Beginning:  
Sṛṅ gurucaranāravindābhyaṁ namah
vrskānāṁ sarabhūtaṁ puspāṁ
samudrānāṁ skīrasāgaram.
tathā ca sarvasāstrānāṁ
sārabhūtam śivāgamāṁ.

End:  
ātamanah śuciretāni paresāmasucih
bhavet kamāndalu prakaranam.
śubhamastu sāmbāśivārpanamastu.
9 leaves of size 30 cm x 3.5 cm.
and 9 lines per leaf in grantha.
(R.E. 66684 - Theosophical Society
Library, Madras - 20)
Commentary clearly visible and
good condition.

SUBJECT

Patyādipadārtha tvāya vicāra
prakaranam.

Beginning and End of the MS:

Beginning: athapatyādi padārthasvarūpajñānasayā
kārtikeyadevasya prasnah.
pasu pāsavidhānaṁ hi śrotumicchāmi tatvatah.
saṁyogaṁca tathā teṣāṁ kathayasva maheśvarah.

End: Īśvarasābdena cānanta vācinānannantādi
dvārena ca.
śivasya suddhadhva-srṣṭi darsayati.
12 Palm leaves of size 19 cm x 3 cm of 7 lines per page in grantha.
(10371 - French Institute, Pondicherry) Good condition.

SUBJECT

Contains verses of Yoga and Jñānapādas. Contains rare material in later portion on certain Āgamas.

Beginning and end of the MS.

Beginning: ekākinastu śāntasyayatacitta virāginah.
       yuktāhāra-vihārasya yukta-cestasya karmasu.

End:    savajñāḥ sarvadarśi ca paripūrṇah sunirmalan
       vimuktaḥ kevalābhūtaḥ sukhamskayamāpunuyāt.
       iti sanajñānottare vidyāpāde mantrātmā
       prekarnam nāma caturthaḥ hariḥ om.
       subhamastu/
       sarvajñānottare jñāna-pādam samāptam.
10 palm leaves of size 25 cm × 7 cm with 7 line per leaf in grantha.
(66815 - Theosophical Society, Library, Madras - 20)
Good condition.

**SUBJECT**

Contains Verses of Yoga Pāda and Jñānapāda first two prakaranas.

**Beginning and End of the MS.**

**Beginning:** ekākinastu śāntasya yatacitum virāgihām,

yuktāhāra vihārasya yukta

cestasya karnasu.

**End:** atah parataram nāsti vijñeyam kutracid guha.

vimalayati sarvabhāvān vimalātmā

vimalabuddhirāmūdhadhih.

Om śrī saccidāndāya namah
15 palm leaves of size 32.5 cm x 3.6 cm of 8 lines each in grantha. (with Ramalinga Gurukkal, Thiruvannâmalai) Incomplete and in bad condition.

**Subject**

Contains verses of Yogapâda only but incomplete.

**Beginning and End of the MS.**

*Beginning:* ekâkinastu śântasya yatacitte-virâginâh.
   yuktâhâra vihârasya yukta
   cestasya karmasu.

*End:* sarvesveva sa śâstresu jñeyaṁ
   vastu catustayam.
   Jñâtvâ tu tatvatasadbhâvâm tantrasârântu
durlabhaṁ iti yogapâda samâptah.
8 palm leaves of size 19 cm x 3.5 cm
8 lines each in grantha (10831 -
French Institute, Pondicherry)
Very old leaves.
Good condition.

**SUBJECT:**
Contains verses of one chapter only
on Svātmāsākṣaḥ ātkāra prakarana of
Jñānapāda. Similar to J.
Beginning and End of the MD.

**Beginning:**
athānyaṁ sampravakṣyāmi upāyaṁ tattvato guha.
agrāhyasyāpi sūkṣmasya sarvagasya ta uśkālaṁ

**End:**
vimalayati sarvabhāvān vimalātma vimalabuddhān
amudhādhiṁ.
sarvaṁ vimalam pasyati vimalo vimalena bhāvena.
śrīmat sarvajñānottarera jñāna-pāde svātmāsātkāraṁ
nāma prakarana dvitiyaṁ. hariḥ om.
Palm leaves of size 15.2 cm x 3.6 cm of 13 lines each. (M.S. 71471-C Theosophical Society Library, Madras) (There are many leaves dealing with Tatva Sivāyoga-sāram, Siddhānta Sarāvali Smṛti and other Āgamas)

SUBJECT

2 lines contains Verses of Jñānāpadā in SJC (The leaves are illegible and hence not used for the thesis.

16 palm leaves of size 35 cm x 5 cm of lines each in grantha. (66558 - Theosophical Society Library, Madras 20) Incomplete and in very bad condition.

SUBJECT:
Contains verses of Ātmasākṣātkāra Prakāraṇam of Jñānapāda. The leaves are illegible and hence not used for the thesis.
Sarvajñānottara printed book of 20 pages in grantha. (Published by Śivāgama Paripālana Saṅgham, Devakottai) along with Tamil Translation of the verses of Jñānāpāda and a commentary of the same in Tamil by Mr. P. Muthiah Pillai.

**SUBJECT:**
Contains verses of Jñānāpāda, Tamil translation of verses and commentary in Tamil.

Beginning and End of the MS.

**Beginning:**

pasu pāśa vidhānaṁ hi śrotumicchāmi tattvatah
saṁyogaṅca tathā tesāṁ kathayasva maheśvarah

**End:**

nāsyāya pradātavyaṁ nabhaktāya kadācana
evaṁ jñānāmṛtaṁ proktāṁ orakāsyamapaśor guha.

paramātma prakāraṇam samāptaṁ