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PART SEVEN

The Sahasrara

39. When the actions of the Yogi are, through the service of the Lotus feet of his Guru, in all respects good, then he will see above it (i.e., Ajna-cakra) the form of the Mahanada, and will ever hold in the Lotus of his hand the Siddhi of Speech. The Mahanada, which is the place of dissolution of Vayu is the half of Siva, and like the plough in shape, is tranquil and grants boons and dispels fear, and makes manifest pure Intelligence (Buddhi).

Half of Siva: the meaning is that Siva is Hakara; if the upper part of Ha is removed, the remaining portion of the letter has the form of an Indian plough.

Mahanada = Maha-nada

40. Above all these, in the vacant space wherein is Sankhini Nadi, and below Visarga is the Lotus of a thousand petals. This Lotus, lustrous and whiter than the full Moon, has its head turned downward. It charms. Its clustered filaments are tinged with the colour of the young Sun. Its body is luminous with the letters beginning with A, and it is the absolute bliss.

Vacant space: elsewhere called the parama-vyoma = supreme ether.

Lotus of a thousand petals = Sahasrara

Absolute bliss = kevalananda-rupam = lit., Brahman bliss

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41. Within it (Sahasrara) is the full Moon, without the mark of the hare, resplendent as in a clear sky. It sheds its rays in profusion, and is moist and cool like nectar. Inside it (Candra-mandala), constantly shining like lightning, is the Triangle and inside this, again, shines the Great Void which is served in secret by all the Suras.

42. Well concealed, and attainable only by great effort, is that subtle Bindu (Sunya) which is the chief root of Liberation and which manifests the pure Nirvana-Kala with Ama-Kala. Here is the Deva who is known to all as Parama-Siva. He is the Brahman and the Atma of all beings. In Him are united both Rasa and Virasa, and He is the Sun which destroys the darkness of nescience and delusion.

43. By shedding a constant and profuse stream of nectar-like essence, the Bhagavan instructs the Yati of pure mind in the knowledge by which he realizes the oneness of the Jivatma and the Paramatma. He pervades all things as their Lord, who is the ever-flowing and spreading current of all manner of bliss known by the name of Hamsah Parama (Parama-hamsah).

Mark of the hare = the man in the moon.

Triangle = the A-ka-thadi triangle.

Great Void = sunya = bindu.

Suras = devas.

Nirvana-Kala and Ama-Kala: There are seventeen Kalas (digits) of the moon, but the nectar-dropping Ama and the Nirvana-kala are only at this stage revealed.

Rasa and Virasa = the bliss of liberation and that arising from the union of Siva and Sakti.

Nescience = ajnana.

Delusion = moha.

Yati = someone whose mind rests intently upon the Devata of his worship.

June 9.

[Isa Upanishad](#) translated
by F. Max Müller. June 4.

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44. The Saivas call it the abode of Siva; the Vaisnavas call it Parama Purusa; others again, call it the place of Hari-Hara. Those who are filled with a passion for the Lotus feet of the Devi call it the excellent abode of the Devi; and other great sages (Munis) call it the pure place of Prakrti-Purusa.

Saivas = worshippers of Siva.

Vaisnavas = worshippers of Visnu.

Hari-Hara = Visnu and Shiva.

Devi = Sakti.

Prakrti-Purusa = Sakti-Siva.

45. That most excellent of men who has controlled his mind and known this place is never again born in the Wandering, as there is nothing in the three worlds which binds him. His mind being controlled and his aim achieved, he possesses complete power to do all which he wishes, and to prevent that which is contrary to his will. He ever moves towards the Brahman. His speech, whether in prose or verse, is ever pure and sweet.

Mind = citta.

Wandering = samsara.

Brahman = lit. kha, which could also mean "air" or "ether."

46. Here is the excellent (supreme) sixteenth Kala of the Moon. She is pure, and resembles (in colour) the young Sun. She is as thin as the hundredth part of a fibre in the stalk of a lotus. She is lustrous and soft like ten million lightning flashes, and is down-turned. From Her, whose source is the Brahman, flows copiously the continuous stream of nectar (or, She is the receptacle of the stream of excellent nectar which comes from the blissful union of Para and Parâ).

Para and Parâ = bindu-rupa Siva and Sakti.

47. Inside it (Ama-kala) is Nirvana-kala, more excellent than the excellent. She is as subtle as the thousandth part of the end of a hair, and of the shape of the crescent moon. She is the ever-existent Bhagavati, who is the Devata who pervades all beings. She grants divine knowledge, and is as lustrous as the light of all the suns shining at one and the same time.

48. Within its middle space (i.e., middle of the Nirvana-kala) shines the Supreme and Primordial Nirvana-Sakti; She is lustrous like ten million suns, and is the Mother of the three worlds. She is extremely subtle, and like unto the ten-millionth part of the end of a hair. She contains within Her the constantly flowing stream of gladness, and is the life of all beings. She graciously carries the knowledge of the Truth (Tattva) to the mind of the sages.

Nirvana-Sakti = Samanapada or Samani Sakti.

Stream of gladness = Prema.

49. Within Her is the everlasting place called the abode of Siva, which is free from Maya, attainable only by Yogis, and known by the name of Nityananda. It is replete with every form of bliss, and is pure knowledge itself. Some call it the Brahman; others call it Hamsa. Wise men describe it as the abode of Visnu, and righteous men speak of it as the ineffable place of knowledge of the Atma, or the place of Liberation.

Abode of Siva = Siva-padam = state of Siva.

Pure knowledge itself = suddha-bodha-svarupam.

Righteous men = sukrtinah.

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