

[From the Agamas: A Meditation on Oneness with Siva](#)

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From the Agamas

## A Meditation on Oneness with Siva

Excerpts from a uniquely lucid ancient text on the unity of God and soul

The following text is from the section on knowledge of Sarvajnanottara Agama. It deals with gaining a correct understanding of the true relationship between the meditator and Lord Siva. The Agama is told to Lord Skanda by Siva Himself.

O Skanda! Next I will explain a specific meditative discipline in all its real characteristics. By practicing this specific discipline, the Supreme Reality which is subtle, which is within the heart of every being and which is eternally free from the association of the entire range of tattvas could be perfectly known even though it is incomprehensible to the human senses. One who knows this specific discipline attains identical existence with Lord Siva. So far this supreme discipline has not been revealed to anybody. Now listen to the instruction on this supreme science of meditation as transmitted from Me.

This supreme discipline has been coming down through the continued lineage of the guru from time immemorial. This is incomprehensible to all those who are affiliated to various systems, both religious and philosophical. This has been formulated for the attainment of complete liberation from the repeated phenomena of birth and death. This is supreme in its kind and concerned with the ultimate benefit of all the souls.

Let the highly refined seeker meditate on Lord Siva in this way, with his mind completely free from modifications and differentiations effected by the limiting bonds: "This Lord Siva who shines forth within the heart of all beings, who is self-luminous, who presents Himself as all souls, worlds and worldly objects, who creates and directs all the tattvas, who is of the nature of all the tattvas evolved by Him from the maya, who is inconceivable, who exists in the highest transcendental plane which is beyond the range of all other planes occupied by other Gods and who

transcends all the tattvas from the Siva tattva to the prithivi tattva, is verily beyond the reach of speech, mind and name. Such a Lord is indeed myself."

That which is formless, which is of the nature of supreme consciousness, which is eternally existing, which is in eternal abode, which is eternally free from the constricting bonds, which is free from mutations, which is indescribable, which is beyond the possibilities of illustrative reasons and parables, which is beyond the classification of genders (male, female and neuter), which is indestructible, which is free from likes and dislikes, which is absolutely beyond the knowable and definable existents, which is inconceivable and whose transcendental existence cannot be doubted is really myself. There is no doubt about this identity.

He who is the supreme Lord, who is of the nature of all mantras, who is one with absolute auspiciousness and purity, who is beyond the entire range of mantras and who is free from the cosmic phenomena of manifestation and absorption is indeed myself. All this world constituted of the seen and the unseen, of the moveable and immovable existents, is pervaded by me. I myself am the Lord of the world. Only from Me all things emerge, flourish and proliferate. The entire range of worlds variegated with innumerably formed objects, all the tattvas from Siva to prithivi in which these worlds of variegated forms exist--all these have their existence only in me.

Even those insignificant things which are actually seen and even those which are heard to have their existence, differentiated as exterior objects and interior objects--all are pervaded by me.

"I am the individual self. Siva who is considered to be the Supreme Self is different from me." He who contemplates in this way being under the spell of ignorance and infatuation will never attain the exalted qualities of Lord Siva characterized by the power of all knowing and that of all doing. "Siva is different from me. Actually I am different from Siva." The highly refined seeker should avoid such sort of vicious notion of difference.

"He who is Siva is indeed myself." Let him always contemplate this non-dual union between Siva and himself.

Dr. S. P. Sabharathnam Sivacharyar, 67, of the Adisaiva priest lineage, is an expert in ancient Tamil and Sanskrit, specializing in the Vedas, Agamas and Silpa Shastras. This excerpt is from his recently completed translation of the revered Sarvajnanottara Agama.

The Vedas and Agamas are the divinely revealed and most revered scriptures, shruti, of Hinduism, likened to the Torah (1200 bce), Bible New Testament (100 ce), Koran (630 ce) or Zend Avesta (600 bce). The oldest portions of the Vedas may date back as far as 6,000 bce. The Saiva Agamas are also ancient, but dating is uncertain.