From the Agamas: The Self--Meditation's Ultimate Goal
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From the Agamas

The Self--Meditation's Ultimate Goal

"It shines forth with its own brilliance and illumines every thing"

The following text continues the second chapter of the knowledge section of Sarvajnanottara Agama. It deals with gaining a correct understanding of the true nature of the Self, the ultimate goal. The Agama is told to Lord Skanda by Siva Himself.

One who is with one-pointed meditation of such non-dual unity gets himself established within his own Self, always and everywhere. Being established within himself, he directly sees the Lord who is within every soul and within every object and who presents Himself in all the manifested bodies. There is no doubt about the occurrence of such experience.

Within such a yogi who establishes himself in absolute non-dual union with Lord Siva and who keeps himself free from all sorts of differentiating notions, the exalted power of all-knowing gets unfolded in all its fullness.

He who is declared in all the authentic scriptures as unborn, the creator and controller of the universe, the One who is not associated with body evolved from maya, the One who is free from the qualities evolved from maya and who is the Self of all, is indeed Myself. There is no doubt about this non-dual union.

He who does not realize this truth will always remain as an eternally bound soul involved in the repeated phenomenon of being born again and again. He who realizes this truth gets immortalized and attains absolute purity. He becomes one with Lord Siva Himself. There is no doubt about this.

Having become one with the Supreme Self, he who knows the essential nature of the Self in all its dimensions and reality, effortlessly gets liberated from the bonds, even though he may be with bodily existence subjected to all states pertaining to the embodied life, such as waking, dreaming, sleeping and so on.

No other great attainment than the attainment of one's own Self is known here and elsewhere. So, by all means, the refined seeker should meditate on his own Self with the firm resolve: "This Self of mine is indeed He who is the Supreme One."

This Self is neither the in-breath nor the out-breath; nor the specific instruments significantly trained in breath control or meditation. The seeker should always conceive his Self as the knower of all and as the One in its total fullness and perfection.

This Self is neither inside the body nor outside the body. Neither it is at a greater distance nor at a closer point. It is in a supreme space which is beyond the range of 36 tattvas and of the worlds contained in them. The refined seeker should install his mind in that supreme place.

Pervading completely in all directions--across, above, below, outside, inside and so on--the Self always exists in its own state being dissociated from all things. Being self luminous it shines forth with its own brilliance and illumines every thing. The refined seeker should always meditate on his own Self which is of such nature.

The Self is not to be considered as absolutely non-existent. In its own state it is bereft of adjuncts such as body, instruments and so forth. But in its embodied state it is associated with relevant body, instruments, location and enjoyments. In its liberated state, it becomes one with Siva who is eternally free from the constricting adjuncts. The refined seeker should meditate on his own Self as completely dissociated from adherence to such notion of state as existent or non-existent.

The refined seeker should meditate on his own Self as bereft of birth and death, as

self-subsisting being free from any supportive element, as free from any name and form, as not obscured by the constricting bond known as anava mala and as untouched by the three qualities--sattva, rajas and tamas--which evolve from maya.

He should meditate on his own Self as absolutely independent, as the one which does not need any external support for its existence and brilliance, as immeasurable, as incomparable, as of absolute purity in its own essential state and as the Eternal One.

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.