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PRATYABHIJÑĀHRDAYAM
SĀMSKRĪTA TEXT

WITH

ENGLISH TRANSLATION AND NOTES



BY

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Dedicated with profound respects
to

Swami Lakṣmaṇa Joo

To whom alone I owe

Whatever little I know

• Of Pratyabhijñā philosophy

PREFACE

Pratyabhijñāhṛdayam serves as the best introduction to the Pratyabhijñā philosophy of Kashmir. An English translation of the book by Prof. K. F. Leidecker is already available. My only apology for bringing out another translation of the book is that the one that is available bristles with mistakes, some of which are quite serious. It has been my painful duty to point out a few of the serious mistakes. No one who has not studied this book with a teacher can work away its translation merely with the assistance of a lexicon and grammar. I had the good fortune of studying it with Swami Lakṣmanan Joo who is practically the sole surviving exponent of this system in Kashmir, and who not only embodies within himself the tradition of the school, but has also practised the *yogic* disciplines recommended by it. He has helped me not only by explaining the technical words but also in tracing out the sources of most of the quotations occurring in the book. I am deeply grateful to him for his kind help.

The Saṁskṛta text adopted is that of the Kashmir Saṁskṛta series. The translation is given below each page of the text. It closely follows the original—with a few words here and there in parenthesis to make the sense clearer. A person knowing even a little of saṁskṛta can follow the translation almost word for word. I have tried to make the translation as flawless as possible. Some of the highly technical terms have been used in it as they occur in the original, but their connotation has been elaborately elucidated in the notes.

An introduction containing the chief features of the Pratyabhijñā system has been provided. An analysis of the contents of each *Sūtra* has also been given. Copious notes on difficult and technical words have been added, and a glossary of the technical terms has also been appended at the end.

While the book was at the proof stage, I referred my difficulties in some of the Sūtras to MM. Dr. Gopinath Kaviraja and profited greatly by his illuminating exposition. I have used his suggestions with advantage in some of my notes. I am deeply grateful to him for his kind help. Acharya Pandit Rameshwar Jha was helpful in the clarification of some difficult passages of the text. I, therefore, offer him my heart-felt thanks.

JAIDEVA SINGH

SYSTEM OF TRANSLITERATION

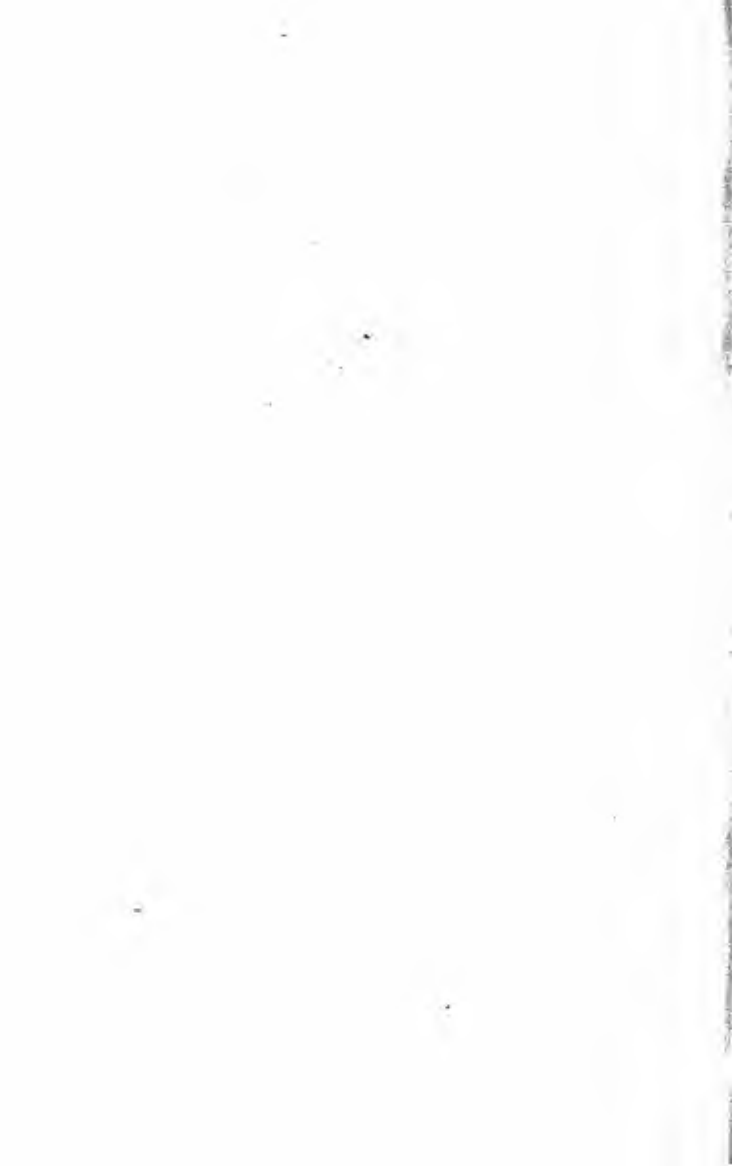
VOWELS

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
a	ā	i	ī	u	ū	r̥	r̄
		ए	ऐ	ओ	औ		
		e	ai	o	au		

CONSONANTS

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa
च	छ	ज	झ	ञ
ca	cha	ja	jha	ña
ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa
त	थ	द	ध	न
ta	tha	da	dha	na
प	फ	ब	भ	म
pa	pha	ba	bha	ma
य	र	ल	व	श
ya	ra	la	va	śa
ष	स	ह	क्ष	त्र
ṣa	sa	ha	kṣa	tra
		ज्ञ		
		jña		

A dot placed above 'm' or 'n' indicates *anusvara*.



INTRODUCTION

Preliminary

The Śaiva religion is perhaps the most ancient faith of the world. Sir John Marshall says in his 'Mohenjo-daro and the Indus Civilization' that excavations in Mohenjo-daro and Harappa reveal an important fact, viz., that Śaivism has a history going back to the Chalcolithic Age or even further still, and that it thus takes its place as the most ancient living faith in the world. It had many offshoots and appeared in different forms in many parts of the world. In India, there are three main forms of this religio-philosophy, viz., the Vira-Śaiva form in Deccan-Karnatak, the Śaiva—Siddhānta in Tamil Nad, and the Advaita Śaiva form in Kashmir. There are some common features in all the three, but there are important differences also. Here we are concerned with the Advait Śaiva Philosophy of Kashmir.

In India, there is no such thing as arm-chair philosophy. Philosophy is not only a way of thought, but also a way of life in this country. It is not born of idle curiosity, nor is it a mere intellectual game. Every philosophy here is a religion, and every religion has its philosophy. The philosopher here was not a tall and spectacled professor dictating his notes to the class or weaving cob-webs of theory in his study, but one who was moved by a deep inner urge to know the secrets of life, who lived laborious days of spiritual discipline and who saw the light by the transformation of his life. Moved by pity for his fellow-men, he tried to interpret the truth he had experienced to the logical reason of man. Thus arose philosophy in this country.

The Advait Śaiva Philosophy of Kashmir was of this type. For centuries, it was imparted as a secret doctrine to the aspirant who had to live it and test it in the laboratory of the Self. In course of time only the cult and the ritual remained; the philosophical background was forgotten. Perhaps, a

select few still knew the philosophical doctrine by oral tradition, but the first thinker known to history, who reduced the main principles to writing was, Vasugupta. He is said to have lived towards the end of the 8th or the beginning of the 9th Century A.D. Since then, philosophical writing had been an active and continued process in Kashmir which went on for nearly four centuries. The literature on this systems has accumulated to such an extent that it would require almost a life—time to study it. Some works of the system have still not been published.

Śaiva Literature

The literature of the Śaiva or Trika system may be broadly divided into three :

- (a) Āgama Śāstra
- (b) Spanda Śāstra
- (c) Pratyabhijñā Śāstra

(a) Āgama Śāstra

This is believed to be a revelation and has been handed down from teacher to pupil. Some of the works under this heading are :

Mālinī Vijaya, Svachchanda, Vijñāna Bhairava, Mṛgendra, Rudra-Yāmala, Śiva-Sūtras. On the Śiva-Sūtras there are the Vṛtti, the Vārtika of Bhaskara and Vardharaja and the Vimarsini commentary by Kṣema-rāja. There are commentaries on some of the *tantras* also.

(b) Spanda Śāstra

This lays down the important doctrines of the system. The main works under this heading are :

The Spanda Sūtras or the Spanda Kārikās. These elaborate the principles of the Śaiva-Sūtras. On these, there are the following commentaries :

Vivṛti by Ramakanṭha, Pradīpikā by Utpala Vaiṣṇava, Spanda Sandoha by Kṣemarāja, and Spanda—nirṇaya by Kṣemarāja.

(c) Pratyabhijñā Śāstra

This contains arguments and counter-arguments, discussions, and reasonings. This interprets the main doctrines of the system to the logical reason of man.

Somananda composed Śiva-dṛṣṭi. Another important

work is *Īśvara-Pratyabhijñā* by Utpala, pupil of Somananda. There are the following commentaries on this :—

Vṛtti by the author himself, *Pratyabhijñā-Vimarśinī* by Abhinavagupta, *Pratyabhijñā-vivṛti-vimarśinī* by Abhinavagupta.

A digest of the *Pratyabhijñā-Śāstra*, named *Pratyabhijñā-hṛdayam* was prepared by Kṣemarāja.

Abhinavagupta's *Tantrāloka* in 12 Volumes and his *Tantrāloka-Sāra* give an exhaustive treatment of all the important doctrines and disciplines of the system.¹

Pratyabhijñā-hṛdayam

As said above, this is a digest of the *Pratyabhijñā* system prepared by Kṣemarāja. He was the brilliant pupil of Abhinavagupta, a versatile genius who was a peerless master of tantra, yoga, philosophy, poetics, and dramaturgy. According to Dr. K. C. Pandey, Abhinavagupta flourished in the 10th Century A.D. Since Kṣemarāja was his pupil, he must have also lived in the 10th Century. He wrote the following works :

Pratyabhijñāhṛdayam, *Spandasandoha*, *Spandanirṇaya*, *Savacchandodyota*, *Netrodyota*, *Vijñānabhairavodyota*, *Śiva-Sūtra-vimarśinī*, *Stava-cintāmaṇi-tikā* *Parāpraveśikā*, *Tattvasandoha*.

Very little is known of the life and parentage of Kṣemarāja. It has been very rightly said that his book, *Pratyabhijñā-hṛdayam* occupies the same place in Śaiva or Trika literature as *Vedāntāsāra* does in Vedānta. It avoids all polemics and gives in a very succinct form the main tenets of the *Pratyabhijñā* system. He says at the very outset of his work :

“इह ये सुकुमारमयोऽकृततीक्ष्णहर्कशास्वपरिच्यमाः शक्तिपातौग्निपित्त-
पारमेस्वरसमावेशाभिलाषिणः कतिचित् भक्तिभाजः तेषामीश्वरप्रत्यभिज्ञोपदेश-
तत्त्वं मनाक् उन्मील्यते ।”

“In this world, there are some devoted people who are undeveloped in reflection and have not taken pains in studying difficult works (like Logic and Dialectics), but who nevertheless aspire after *Samāveśa* with the Highest Lord which

1. I am indebted to J. C. Chatterji's *Kashmir Śaivism* for the historical account given above.

blossoms forth with the descent of Śakti. For their sake the truth of the teachings of Īśvara-pratyabhijñā is being explained briefly."

He regarded Īśvara-pratyabhijñā of Utpalācārya as a very great work on this system, and has provided a ready and easy manual for those who are inclined as a result of Divine grace to know the main principles of 'pratyabhijñā', but are unable to study the great work of Utpalācārya, because of their lack of training in Logic and Dialectics. He has succeeded remarkably well in condensing in a short compass all the important principles of Īśvara-pratyabhijñā and avoided its rigoristic logical discussion. The book is, therefore, of supreme importance for those who want to have an elementary knowledge of 'pratyabhijñā'. He has composed the Sūtras as well as written the commentary.

The word 'pratyabhijñā' means re-cognition. The individual Self or *jīva* is divine or Śiva, but he has forgotten his real nature, and is identified with his psycho-physical mechanism. The teaching is meant to enable him to recognise his real nature, to bring home to him the truth that his real Self is none other than Śiva and to suggest to him the spiritual discipline by which he can attain 'at-one-ment' with Him.

The details of the teaching will be found in the body of the book. Here we may review the main ideas of the system under the following heads :

1. Ultimate Reality 2. The Universe or the World Process. 3. The Individual Self 4. Bondage 5. Liberation.

1. Ultimate Reality

Reality in its ultimate aspect is Cit or Parāśarīvit. Cit or Parāśarīvit is untranslatable in any other language. Generally it is translated 'consciousness'. I have myself done so for want of a better word. But it should be clearly understood that Cit is not exactly consciousness. The word Con-sciousness connotes subject-object relation, knower-known duality. But Cit is not relational. It is just the *changeless principle* of all changing experience. It is Parāśarīvit. It has, so to speak, the *immediacy* of feeling where neither the 'I', nor the 'This' is distinguished. It is the 'coalescence

into undivided unity' of 'I' and 'This'. Perhaps, the word 'sciousness' may, to some extent, express the idea contained in Cīṭ or Parāśarīvit. To use the verb contained in consciousness, the Ultimate Reality or Supreme Self is the Self *Sciring Itself*. In the words of Pratyabhijñā Śāstra, it is, *prakāśavimarśamaya*. The Supreme Self is called Parama Śiva. This is not only *prakāśa*. The word 'prakāśa' again is untranslatable. Literally, it means light, illumination. Just as light makes every thing visible, even so that being there, every thing else is. In the words of Kāthopaniṣad—'Tameva bhāntam anubhāsi sarvaṃ, tasya bhāsā sarvaṃidam vibhāti'. 'It shining, every thing happens to shine. By its light alone does all this appear'. Śāṅkara Vedānta also calls Ultimate Reality 'prakāśa', but the sun is 'prakāśa; even a diamond is 'prakāśa'. What is the difference between the two? The Śaiva philosophy says, "Ultimate Reality is not simply *prakāśa* : it is also *vimarśa*" What is this *vimarśa*? This word again is untranslatable. Perhaps the word 'Sciring' may help. Ultimate Reality is not only Sciousness (*prakāśa*), but a Sciousness that also *scires* itself (*Vimarśa*). It is not simply *prakāśa* lying inert like a diamond, but *surveys* itself. This Sciring or Surveying of itself by Ultimate Reality is called *Vimarśa*. As Kṣemarāja has put it in his Parā-prāveśikā (p-2) it is "akṛtrī-māham iti viśphuraṇam"; it is the *non-relational, immediate* awareness of I. What this 'akṛtrīma-aham' is, we shall see later on. If Ultimate Reality were merely *prakāśa* and not also *vimarśa*, it would be powerless and inert. "Yadi nirvimarśaḥ syāt anīvaro jadaśca prasajyeta" (Parā - prāveśikā, p. 2) It is this pure I—consciousness or *Vimarśa* that is responsible for the manifestation, maintenance and reabsorption of the universe.

Cīṭ *scires* itself as Cidrūpiṇī Śakti. This sciring itself as Cidrūpiṇī Śakti is *Vimarśa*. Therefore, *vimarśa* has been named differently as *parāśakti*, *parāvāk*, *Svāntarya*, *aivarya*, *karṭṛta*, *sphurattā*, *Sāra*, *hṛdaya*, *Spanda*. (See Parā-prāveśikā by Kṣemarāja, p. 2)

It will thus be seen that the Ultimate Reality is not only Universal Consciousness but also Universal Psychic Energy or Power. This All-inclusive Universal Consciousness is also called Anuttara i.e. the Reality than which there is nothing that may

be called higher—the Highest Reality, the Absolute. It is both transcendental (*viśvotīrṇa*) and immanent (*viśvāmaya*).

The Śaiva philosophy has been called Realistic Idealism by some writers. I do not think this is a happy characterization of the Śaiva philosophy. The approach of the Idealists of the West is entirely different from that of the thinkers of the Śaiva philosophy. To characterize it in terms of the Western Idealists is only to create confusion. The word 'idea' has played havoc in Western philosophy, and it would not be right to import that havoc in Śaiva philosophy. Ultimate Reality is not a mere 'idea' whatever that may mean, but Self underlying all reality, the Changeless Principle of all manifestation.

2. Manifestation—the Universe—or the World Process.

Whether we call Ultimate Reality Sciousness or Consciousness, it is not something blank. It has infinite powers, and contains in a potential form all that is ever likely to be. It is the *Śvabhāva* or nature of Ultimate Reality to manifest. If Ultimate Reality did not manifest, it would no longer be consciousness or Self, but something like an object or not-Self. As Abhinavagupta puts it :

“अस्यास्यदेकरूपेण वपुर्मा^३ वेन्महेस्वरः
महेस्वरत्वं संवित्त्वं तदल्पव्यद् घटादिवत् ।”

(Tantr. III Āha. Verse 100)

“If the Highest Reality did not manifest in infinite variety, but remained cooped up within its solid singleness, it would neither be the Highest Power nor Consciousness, but something like a jar”.

We have seen that Ultimate Reality or Parama Śiva is '*prakāśa-vimarśanaya*'. In that state the 'I' and the 'This' are in an undivided unity. The 'I' is the '*prakāśa*' aspect, and the 'This' or Its consciousness of It as itself is the '*vimarśa*' aspect. This *Vimarśa* is *Sōdāntṛya*, Absolute will or *Śakti*. This *Śakti* has been called as 'the Heart of the Supreme Lord' in *Parāprāveśikā* by Kṣemarāja (*hr̥dayam paramēśituh*). But *Śakti* is only another aspect of the Supreme Self. In the Supreme experience, the so-called 'This' is nothing but the Self. There is one Self experiencing Itself. This *Vimarśa* or *Śakti* is not contentless. It contains all that is to be.

यथा न्यग्रोधबीजस्यः शक्तिरूपो महादुमः ।
 तथा हृदयबीजस्यं विश्वमेतच्छरावरम् ।

(quoted by Kṣemarāja in his Parā-prāveśika)

"As the great banyan tree lies only in the form of *potency* in the seed, even so the entire universe with all the mobile and immobile beings lies as a potency in the heart of the Supreme". Another example that is usually given is that of the peacock. Just as a peacock with all its variegated plumage lies as a mere potency in the plasma of its egg, even so the entire universe lies in the *Śakti* of the Supreme. The *Śakti* of the Supreme is called *Citi* or *parā-śakti* or *parā-vāk*.

Parama Śiva has infinite Śakti, but the following five may be considered to be the main ones.

1. *Cit*—the power of Self-revelation by which the Supreme Shines by Himself. In this aspect the Supreme is known as Śiva.

2. *Ānanda*—This is absolute bliss. This is also called *Svātantrya*—absolute Will which is able to do anything without any extraneous aid. (*Svātantryam ānanda-śaktih* : *Tantra-Sāra-Āhn*—1) In this aspect, the Supreme is known as Śakti. In a sense, *Cit* and *ānanda* are the very *Svarūpa* (nature) of the Supreme. The rest may be called His Śaktis.

3. *Ichhā*—the Will to do this or that, to create. In this aspect, He is known as *Sadā-Śiva* or *Sādākhyā*.

4. *Jñāna*—the power of knowing. In this aspect, He is known as *Īśvara*.

5. *Kriyā*—the power of assuming any and every form (*Sarvākāra—Yogitvam Kriyā—Śaktih* : *Tantrāloka—Sāra-Āhn*. 1) In this aspect, He is known as *Sadvidyā* or *Śuddha Vidyā*.

The Universe is nothing but an opening out (*unmeṣa*) or expansion (*prasara*) of the Supreme or rather of the Supreme as Śakti.

The tattoos of the Universal Experience.

We have seen that Param Śiva has two aspects, viz., transcendental (*Viśvottīrṇa*) and immanent or creative (*viśvamaya*). This creative aspect of Parama Śiva is called *Śiva tattoo*.

(1) *Śiva tattva** is the initial creative movement (prathamā spanda) of Parama Śiva. As has been said in Ṣaṭ—trīṃśat-tattva-sandoha :

यदयमनुत्तरमूर्तिनिजेच्छयाखिलमिदं जगत्सष्टम् ।

पश्यन्दे त स्पन्दः प्रथमः शिवतत्त्वमुच्यते तज्ज्ञो ॥ (Page 1 verse 1)

When Anuttara or The Absolute by His *Śvātantrya* or Absolute Will feels like letting go the Universe contained in Him, the first vibration or throb of this Will is known as Śiva.

(2) *Śakti tattva* is the Energy of Śiva. Śakti in her *jñāna* aspect is the principle of negation (*niśēdha-vyāpāra-rupā*). Śakti, at first, negates the 'This' or the objective side of experience in Śiva. The state in which objectivity is negated is called the very void. In Cit or Parā Sarhvit, the 'I' and the 'This' are in an indistinguishable unity. In *Śiva tattva*, the 'This' is withdrawn through the operation of *Śakti tattva*, so that the 'I' side of the experience alone remains. This state is called *Anātrita-Śiva* by Kṣemarāja. As he puts it :

“श्री परमशिवः..... पूर्वं चिदैक्याख्यातिमयानाश्रितशिवपर्यायशून्यादि-
शून्यात्मतया प्रकाशाभेदेन प्रकाशमानतया स्फुरति ।”

Śiva in this state appears as a mere 'I' devoid of any objective content. In order that Śiva may appear as the Universe, a break in the unitary experience becomes a necessary phase. But this is only a passing phase. To the Subjectivity disengaged from the objective content, the Universe is presented again not as an indistinguishable unity but, an 'I-This' in which both are distinguishable but not separable, as they form part of the same Self.

Śakti polarizes Consciousness into Aham and Idam (I and This)—subject and object.

Śakti however, is nothing separate from Śiva, but is Śiva Himself in His creative aspect. She is His *Aham-vimarsā* (I—consciousness), His *unmukhatā*—intentness to create. As Maheśvarānanda puts it beautifully in his *Mahārthamañjarī* (p. 40, Trivendrum Edition).

स एव विश्वमेवितुं ज्ञातुं कर्तुं चोन्मुखो भवन् ।

शक्तिरत्वभावः कथितो हृदयत्रिकोणमधुमांसलोत्सासः ॥

1. The word 'tattva' is untranslatable. It means the 'thatness' of a thing. The nearest English word is 'principle'.

He (i.e. Śiva) Himself full of joy enhanced by the honey of the three corners of his heart, viz., Icchā or Will, Jñāna or Knowledge, Kriyā or action, raising up His face to gaze at (His own splendour) is called Śakti”.

Maheśvarānanda explains this further in the following words :

“यदा स्वहृदयवर्तिनमुक्तरूपमर्षतत्त्वं बहिः कर्तुमुन्मुलो भवति तदा शक्तिरिति व्यवहियते” (p. 40).

“When He becomes intent to roll out the entire splendour of the Universe that is contained in His heart (in a germinal form), he is designated as Śakti”. Śakti is, therefore, his intentness to create.

Śakti is the active or kinetic aspect of Consciousness. An idea parallel to Vimarśa or unmukhatā is found in the Chāndogya—Upaniṣad (6, 2, 1-3).

“सदेव सौम्य इदमग्र आसीदेकमेवाद्वितीयम्.....तदैक्षत, बहु स्याम्, प्रजायेय इति”

At first (logically, not chronologically) there was only ‘Sat’—all alone without a second. He gazed and bethought to Himself ‘May I be many, may I procreate !’

This *Ikṣityva* or *Ikṣitakarma* is parallel to *Vimarśa* or *unmukhatā* but the implications of this *Ikṣitakarma* have not been developed by Śāṅkara Vedānta.

The Śaiva philosophy does not conceive of the Supreme as a logomachist but as an Artist. Just as an artist cannot contain his delight within himself, but pours it out into a song, a picture or a poem, even so the Supreme Artist pours out the delightful wonder of His splendour into manifestation or creation. Kṣemarāja gives expression to the same idea in his commentary on Utpaladeva’s *Stotrāvalī*.

“जानन्दोच्छलिता शक्तिः सृजत्यात्मानमात्मना”

“Śakti thrown up by delight lets Herself go forth into manifestation”.

All manifestation is, therefore, only a process of experiencing out, creative ideation of Śiva.

In Śakti tattva, *ānanda* aspect of the Supreme is predominant.

Śiva and Śakti tattva can never be disjoined; they remain for ever united whether in creation or dissolution —Śiva

as the Experiencing Principle, experiencing Himself as pure-‘I’, and Śakti as profound bliss. Strictly speaking, *Śiva-Śakti tattva* is not an emanation or *ābhāsa*, but the Seed of all emanation.

3. *Sadā—Śiva or Sādākhyā Tattva*

The will (Icchā) to affirm the ‘This’ side of the ‘Universal Experience is known as *Sadāśiva Tattva* or *Sādākhyā Tattva*. In *Sadāśiva*, Icchā or Will is predominant. The experience of this stage is *I am*. Since ‘am’ or ‘being’ is affirmed in this stage, it is called *Sādākhyā Tattva* (‘Sat’ meaning ‘being’) but ‘am’ implies ‘this’ (*I am*, but ‘am’ what?—*I am ‘this’*) The experience of this stage is, therefore, ‘*I am this*’, but the, ‘this’ is only a hazy experience (*asphuta*). The predominant side is still ‘I’. The Ideal Universe is experienced as an indistinct something in the depth of consciousness. That is why this experience is called ‘*nimeṣa*’

(निमेषोऽन्तः सदाशिवः). The ‘This’ (*Idam*) is faintly experienced by ‘I’ (*Aham*) as a part of the One Self; the emphasis is, however, on the ‘I’ side of experience. The ‘This’ (*Idam*) or the universe at this stage is like a hazy idea of the picture that an artist has at the initial stage of his creation. *Rājānaka Ānanda* in his *Vivaraṇa on śaṭ—triśāt—tattva—sādhā* very rightly says :

“तत्र प्रोन्मीलितमात्रचित्रकल्पतया हृदयस्य अस्फुटत्वात् इच्छाप्रधान्यम्”
(p. 3) “In that stage, the ‘This’ side of the Experience is hazy like a picture of an artist which is about to be portrayed and hence which is still in an ideal state (i.e., in the state of an idea). Hence in this state it is Will that is predominant”. That is why *Kṣemarāja* says in his ‘*Pratyabhijñā-hṛdayam*—

“सदाशिवतत्त्वेऽन्तान्छादितास्फुटेदन्तामयं विश्वम्”

i.e. the Universe in *Sadāśiva tattva* is *asphuta* or hazy dominated by a clear consciousness of ‘I’. *Sadā-Śiva tattva* is the first manifestation (*ābhāsa*). For *ābhāsa* or manifestation, there must be a perceiver or knower and perceived or known i.e. a subject and an object. In this universal condition, both are bound to be Consciousness, for there is nothing else than Consciousness. Consciousness in this aspect becomes perceptible to Itself; hence a subject and an object.

4. *Īvara or Aīarya Tattva*

The next stage of the Divine experience is that where *Idam*— the 'This' side of the total experience becomes a little more defined (*sphuta*). This is known as *Īvara Tattva*. It is *unmeṣa* or distinct blossoming of the Universe. At this stage, *jñāna* or knowledge is predominant. There is a clear idea of what is to be created. *Rājānaka Ānanda* says in his *Vivaraṇa*.

“अत्र वेद्यजातस्य स्फुटावभासनात् ज्ञानशक्त्युद्रेकः”

“As at this stage, the objective side of Experience the 'This' or the Universe is clearly defined, therefore *jñāna-śakti* is predominant.” Just as an artist has at first a hazy idea of the picture he has to produce, but later a clearer image of the picture begins to emerge in his view, even so at the *Sadā Śiva* stage, the Universe is just a hazy idea, but at the *Īvara* stage, it becomes clearer. The experience of *Sadā-Śiva* is “I am this”. The experience of *Īvara* is: “This am I.”

5. *Sadvidyā or Śuddhavidyā Tattva*

In the *Sadvidyā tattva*, the 'I' and the 'This' side of Experience are equally balanced like the two pans of an evenly held balance (*samādhyta tulā-puta nyāyena*). At this stage, *Kriyā Śakti* is predominant. The 'I' and 'This' are recognised in this state with such equal clarity that while both 'I' and 'This' are still identified, they can be clearly distinguished in thought. The experience of this stage may be called diversity—in—unity —(*bhedābheda—vimarśanātmaka*) i. e. while the 'This' is clearly distinguished from 'I', it, is still felt to be a part of the 'I' or Self. 'Both 'I' and 'This' refer to the same thing (i.e. they have *samānādhikaraṇa*).

In *Śiva tattva*, there is the I—experience (*Aham vimarśa*); in *Sadāśiva*, there is I—This experience (*Aham—idam Vimarśa*); in *Īvara tattva*, there is This—I experience (*Idamaham Vimarśa*). In each of these experiences, the emphasis is on the first term. In *Śuddha Vidyā tattva*, there is equal emphasis on both. (*Aham Aham—Idam Idam; I am I—This is This*). Since this experience is intermediate between the *para* or the higher and *apara*—the lower in which there is sense of difference, it is called *parāpara daśā*.

It is called *Sad-vidyā* or *Suddha Vidyā*, because at this stage the true relation of things is experienced.

Upto this stage, all experience is ideal i.e. in the form of an idea. Hence it is called the perfect or 'pure order' (*Suddhādhvan*) i.e. a manifestation in which the *svarūpa* or real nature of the Divine is not yet veiled.

II. *The tattoos of the limited Individual Experience*

6—II *Māyā and the five Kañcukas.*

At this stage, *Māyā tattoo* begins its play. From this stage onward there is *Asuddhādhvan* or the order in which the real nature of the Divine is concealed. All this happens because of *Māyā*, and her *Kañcukas*. *Māyā* is derived from the root 'ma', to measure out. That which makes experience measurable i.e. limited and severs 'This' from 'I' and 'I' from 'This' and excludes things from one another is *Māyā*. Upto *Sadvidyā*, the experience was Universal; the 'This' meant 'all-this'—the total universe. Under the operation of *Māyā*, 'this' means merely 'this' different from every thing else. From now on starts *Sañkoca* or limitation. *Māyā* draws a veil (*āvaraṇa*) on the Self owing to which he forgets his real nature, and thus *Māyā* generates a sense of difference.*

The products of *Māyā* are the five *kañcukas* or coverings. We may notice them briefly :

Kālā. This reduces the *Sarva—Kartṛtva* (universal authorship) of the Universal Consciousness and brings about limitation in respect of authorship or efficacy.

Vidyā. This reduces the omniscience (*sarvajñatva*) of the Universal Consciousness and brings about limitation in respect of knowledge.

Rāga. This reduces the all-satisfaction (*pūrṇatva*) of the Universal and brings about desire for this or that.

Kāla. This reduces the eternity (*nityatva*) of the Universal and brings about limitation in respect of time i.e. division of past, present, and future.

* 'मायाविभेदवृद्धिनिजाश्रयतेषु निखिलजीवेषु'

Ṣaṭ - trīṣṭat - tattva - Sandoh - Verse 3, p. 4-

Niyati. This reduces the freedom and pervasiveness (Svatantratā and vyāpakatva) of the Universal, and brings about limitation in respect of cause and space.

III *The Tattoos of the Limited Individual Subject-Object*

12 Puruṣa

Śiva thus subjecting Himself to Māyā and putting on the five Kançukas or cloaks which limit His universal knowledge and power becomes Puruṣa or the individual subject. Puruṣa does not merely mean the human person, but every sentient being that is thus limited.

Puruṣa is also known as Aṅgu which literally means a point. Point does not mean a spatial point here, for Aṅgu being divine in essence cannot be spatial. Puruṣa is called Aṅgu because of the limitation of the divine perfection—
पूर्णत्वाभावेन परमितत्वादङ्गुत्वम्

13. PRAKṚTI

While Puruṣa is the subjective manifestation of the 'I am this' experience of Sadvidyā, Prakṛti is the objective manifestation. According to Trika, Prakṛti is the objective effect of Kalā (नेषमात्रं स्फुटं निम्नं अक्षानं द्युते कला Tantrāl., Āhn. 9)

Prakṛti is the barest objectivity in contrast with Puruṣa who is Vedaka or Subject. Prakṛti exists in a state of equilibrium of her *guṇas*.

There is a difference between the Sāṅkhya conception of Prakṛti and that of Trika. Sāṅkhya believes that Prakṛti is one and universal for all the Puruṣas. Trika believes that each Puruṣa has a different Prakṛti. Prakṛti is the root or matrix of objectivity.

Prakṛti has three *guṇas*—threads or constituents. viz, Sattva, Rajas and Tamas (producing respectively sukh, duḥkha, and moha). Prakṛti is the Sāntā Śakti of Śiva and the *guṇas* Sattva, Rajas, and Tamas are the gross forms of His Saktis of Jñāna, Icchā, and Kriyā respectively.

Puruṣa is the Experient (bhoktā) and Prakṛti is the experienced (bhogyā).

IV. *The Tattvas of Mental Operation*14-16—*Buddhi, Ahankāra, and Manas.*

Prakṛti differentiates into *antaḥkaraṇa* (the psychic apparatus), *indriyas* (senses) and *bhūtas* (matter).

We shall first take up *antaḥkaraṇa*. It means literally the inner instrument i.e. the psychic apparatus of the individual. It consists of the *tattvas* by means of which there is mental operation, viz., *Buddhi*, *Ahankāra*, and *Manas*.

1. *Buddhi* is the first *tattva* of *Prakṛiti*. It is the ascertaining intelligence (*vyavasāyātmikā*). The objects that are reflected in *Buddhi* are of two kinds : (a) external e.g., a jar, the reflection of which is received through the eye etc. (b) internal—the images built out of the *saṁskāras* (the impressions left behind on the mind).

2. *Ahankāra*. This is the product of *Buddhi*. It is the I—consciousness and the power of self-appropriation.

3. *Manas*. It is the product of *Ahankāra*. It co-operates with the senses in building up perceptions, and it builds up images and concepts.

V. *The Tattvas of Sensible Experience*

1. The five powers of sense—perception—*Jñānendriyas* or *Buddhindriyas*. They are the products of *Ahankāra*. The five powers are those of

- (i) smelling (*ghrāṇendriya*)
- (ii) tasting (*rasanendriya*)
- (iii) seeing (*cakṣurindriya*)
- (iv) feeling by touch (*sparsanendriya*)
- (v) hearing (*śravaṇendriya*)

2. The five *karmendriyas* or powers of action. These are also products of *Ahankāra*. These are the powers of

- (i) speaking (*vāgindriya*)
- (ii) handling (*hastendriya*)
- (iii) locomotion (*pādendriya*)
- (iv) excreting (*pāyindriya*)
- (v) sexual action and restfulness (*upasthendriya*)

The *indriyas* are not sense—organs but *powers* which operate through the sense—organs.

3. The five *tanmātras* or primary elements of perception. These are also products of *Ahaṅkāra*. Literally *tanmātra* means 'that only'. These are the general elements of the particulars of sense-perception. They are :

- (i) Sound—as—such (*Śabda-tanmātra*)
- (ii) Feel-as-Such (*Sparśa—tanmātra*)
- (iii) Colour-as-Such (*Rūpa-tanmātra*)
- (iv) Flavour-as-Such (*Rasa-tanmātra*)
- (v) Odour-as-such (*Gandha-tanmātra*)

VIII *The Tattoos of Materiality*

32-36 *The Five Bhūtas.*

The five gross elements or the *pañca Mahābhūtas* are the products of the five *tanmātras*.

- (i) Akāśa is produced from *Śabda-tanmātra*.
- (ii) Vāyu is produced from *Sparśa-tanmātra*.
- (iii) Agni or Teja „ „ *Rūpa-tanmātra*.
- (iv) Āpa „ „ *Rasa-tanmātra*
- (v) Prithivī „ „ *Gandha-tanmātra*.

All manifestation is known as *ābhāsa*—emanation of the Universal Consciousness. Every *ābhāsa* is real at its own level. The *ābhāsa* or appearance in a dream is quite real for the dream—consciousness.

The *ābhāsas* may be divided into (1) sentient (*jīva*) and insentient (*jada*).

The underlying consciousness to which everything is an *ābhāsa* remains unchanged. The *ābhāsas* appear and disappear, but the underlying Consciousness remains unchanged, ever-lasting, and Self-existent.

3. *The Individual Self or jīva*

The individual according to this system is not simply a psycho-physical being but something more. His physical aspect consists of the five *mahābhūtas* or gross elements highly organised. This is known as his *Sthūla-Śarīra*. He has also the psychic apparatus known as *antaḥkaraṇa* (the inner instrument) consisting of *manas*, *buddhi*, and *ahaṅkāra*.

Manas, *buddhi* and *ahaṅkāra* together with the five *tanmātras* form a group of eight which is known as *puruṣastaka*.

This is the *sūkṣma-jarīra* in which the soul leaves the body at the time of death.

There also works in him *prāṇa śakti*. This is the divine *śakti* working both in the universe and the individual. It is by this *prāṇa śakti* that everything is sustained and maintained.

There is also *kundalinī* that is a form or expression of *śakti*. This lies dormant in the normal human being.

Finally there is *caitanya* or Śiva in the centre of his being that is his very Self.

Though intrinsically the Self of man is Śiva, he becomes an *aṣu* or a limited individual because of *āvara mala*.

4. Bondage

The bondage of the individual is due to innate ignorance which is known as *āvara mala*. It is the primary limiting condition which reduces the universal consciousness to an *aṣu* or a limited aspect. It comes about by the limitation of the *icchā Śakti* of the Supreme. It is owing to this that the *jīva* considers himself a separate entity, cut off from the universal stream of consciousness. It is consciousness of self-limitation.

Coming in association with the categories of the *asuddha adhvā* or the order of extrinsic manifestation, he becomes further limited by *māyīya mala* and *kārma-mala*. *Māyīya mala* is the limiting condition brought about by *māyā*. It is *bhīṣma-vedya-prathā*—that which brings about the consciousness of difference owing to the differing limiting adjuncts of the body etc. This comes about by the limitation of the *jñāna śakti* of the Supreme.

It is by these *malas* that the individual is in bondage whirled about from one form of existence to another.

5. Liberation

Liberation according to this system means the re-cognition (*pratyabhijñā*) of one's true nature which means in other words the attainment of *akytrima aham - vimarśa*—the original, innate, pure I—consciousness. The following verse of Utpala—deva gives an idea of pure I—Consciousness.

“अहं प्रत्यवमर्षो यो विमर्शात्मापि वाग्वपुः ।

नासौ विकल्पः, स ह्युक्तो द्वयापेक्षी विनिश्चयः ॥

(Īśvara-pratyabhijñā: Jñānādhikāra, VI Ahnika, 1st Verse)

The pure I—consciousness is not of the nature of *vikalpa*, for *vikalpa* requires a second i.e. all *vikalpa* is relational. The normal, psychological I—Consciousness is relational i.e., the Self-Consciousness is in contrast with the not-Self. The pure I—consciousness is not of this relational type. It is *immediate awareness*. When one has this consciousness, one knows one's real nature. This is what is meant by liberation. As Abhinavagupta puts it (in *Tantrāloka* I. p. 192).

मोक्षो हि नाम नैवान्यः स्वरूपप्रयत्नं हि तत् ।

Mokṣa (liberation) is nothing else but the awareness of one's true nature.

By this real I—consciousness, one attains Cidānanda—the bliss of the cit or Universal Consciousness. The *citta* or the individual mind is now transformed into *Cit* or Universal consciousness. The attainment of this pure I—consciousness is also the attainment of Śiva—Consciousness in which the entire universe appears as I or Śiva.

According to this system, the highest form of *ānanda* or bliss is *jagadānanda*—the bliss of the world in which the whole world appears to the liberated soul as *Cit* or Śiva.

This liberation cannot be achieved by mere logic-chopping or intellectual pyrotechnics. It comes by *Śakti-pāta* (the descent of Divine *Śakti*) or *anugraha* i.e. Divine grace.

Śakti - pāta or Anugraha

Those who, owing to the *samskāras* of previous birth, are very advanced souls receive *tiṛa* or intense *śakti-pāta*. They are liberated without much *Sādhanā* or *praxis*.

Those who are less qualified receive *madhyama śakti-pāta*. This induces them to seek a *guru* or spiritual preceptor, to get initiation and practise *yoga*. In due course, they get liberation.

Those who are still less qualified receive *manda* (moderate) *śakti-pāta*. This creates in them genuine eagerness for spiritual knowledge and meditation. They will also get liberation in course of time.

Upāyas

But grace is not the outcome of caprice. It has to be earned by moral and spiritual discipline. The means of

arning grace have been divided under three broad heads, viz., Sāmbhavopāya, Sāktopāya, and Ānavopāya. These *upāyas* are recommended to get rid of the *malas* so that one may become fit for receiving grace.

Ānavopāya is the means whereby the individual utilizes his own *karana*s or instruments as means for his transformation for Self-realization. It includes disciplines concerning the regulation of *prāṇa*, rituals, concentration on one's chosen deity etc. Ultimately, it brings about Self-realization by the unfolding of *madhya-dhāma* or *śuśumnā*. It is also known as *kriyopāya*, because *Kriyā*-such as repetition of a mantra and the practice of rituals etc.-plays an important part in it. This is also known as *bhedopāya*, because this discipline starts with a sense of *bheda* or difference.

Sāktopāya is concerned with those psychological practices that transform the inner forces, and bring about in the individual *samāveśa* or immersion of the individual consciousness in the divine. In this mostly *mantra śakti* comes into play by which the individual acquires *pralībhā jñāna* or true knowledge; gradually his feeling of duality gets less and less and his consciousness merges in *parā-samvid*. In this discipline one has to meditate something like this "I am Śiva", "The whole universe is only an expansion of my true Self".

In *ānavopāya*, the senses, *prāṇa*, and *manas* are pressed into service; in *sāktopāya*, it is *manas* only that functions actively. It is also known as *jñānopāya*, because mental activities play an important role in it. It is also known as *bhedābhed-upāya*, because it is based both on difference and identity. By this, the *kundalinī* rises up from *mūlādhāra* without much effort for the control of *prāṇa*, and brings about Self-realization.

Sāmbhavopāya is meant for advanced aspirants who by meditating on *Śiva tattva* attain to His consciousness. This is the path of 'constant awareness'. One starts with the analysis of *pañca-kṛtya*, *sādhana* of *vikalpa-kṣaya*, and the practice of the consciousness that the universe is only reflection of *cit*, but later even these have to be given up. This leads easily to pure I—consciousness.

Kṣemarāja says that by the development of the *madhya* or centre, one attains *śiddhānta* or bliss of the Supreme con-

sciousness. This *madhya* is to be conceived separately from the point of view of the above three *upāyas*. From the point of view of the *āṇavopāya* 'madhya' is the *śuṣunnā nādi* between the *idā* and *pingalā* that has to be unfolded. From the point of view of *śāktopāya*, 'madhya' is the *parā-samvid* that has to be reached. From the point of view of *Sāmbhavopāya*, it is *akṛtrima aham* or the pure I—consciousness that is the 'madhya' or centre of everything. It is the *madhya* that has to be attained by one of the above means.

For the unfoldment of *madhya*, *ksemarāja* recommends *vikalpa-kṣaya*, *śakti-saṅkoca*, *śakti - vikāsa*, *vāha-ceheda*, and the practice of *ādyanta-koti*. (for details, see Sūtra 18).

Of these, *vikalpa-kṣaya* is *sāmbhavopāya*, *śakti-saṅkoca* and *vikāsa* are *śāktopāya*, and *vāha-ceheda* and *ādyanta-koti-nibhāna* are *āṇavopāya*.

Pratyabhijñā lays the greatest stress on the meditation on *pañca-kṛtya* and the practice of *vikalpa-kṣaya*. It maintains that the five-fold act of Śiva, viz., *śṛṣṭi*, *sthiti*, *saṁhāra*, *vilaya* and *anugraha* is going on constantly even in the individual. The aspirant should constantly dwell on the esoteric meaning of this five—fold act in order to rise to higher consciousness. The mental perception of the individual with reference to a particular place and time is the *śṛṣṭi* in him, the retention and enjoyment of what he perceives is the *sthiti* or preservation. At the time of the delight of I—consciousness, it is absorbed in consciousness. This is *saṁhāra*. When even after its being withdrawn, its impression is about to rise into consciousness again, it corresponds to *vilaya*. When it is completely absorbed into *Cit* or true Self by the process of *hatha-pāka*, it is *anugraha*. (Sūtra 11 may be consulted for details).

This practice qualifies the aspirant for pure *cidānanda*. Another method is *vikalpa-kṣaya*. The mind is the happy hunting-ground of all kinds of ideas that rise one after another like waves upon the sea. We get involved in these ideas and are unable to get behind them to the placidity of the underlying consciousness. The practice of *vikalpa-kṣaya* is recommended for getting rid of *kṣobha* or mental agitation, and recapturing the underlying consciousness, on the surface of which the *vikalpas* have their play. This cannot be done by

force, for that creates resistance. This can be achieved only by *alert passivity*, by relaxing the *citta* or mind, by not thinking of anything in particular, and yet not losing awareness.

By these practices, one acquires *samāveśa* or immersion into the divine consciousness. In order that this *samāveśa* may be full, perfect and an enduring experience, one has to practise *Krama-mudrā*. (for details of *Krama-mudrā*, see Sutra 19). By *Krama-mudrā*, the experience of identification of the individual consciousness with the universal Consciousness has to be carried out into the experience of the outer world. This system does not believe that *samāveśa* to be complete which lasts only so long as *samādhi* (contemplation) lasts, and disappears after one rises from that state. It believes that that is perfect *samāveśa* in which even after getting up from the contemplative state, it continues, and the world no longer appears as mere 'earth, earthy', but as 'appareled in celestial light', as an expression, and play of the Universal Consciousness, and the aspirant feels himself also as nothing but that consciousness. Then the world is no longer something to be shunned, but an eternal delight (*jagadānanda*). Then does one truly acquire *akṛtrima aham-vimarsa*—pure I—consciousness in which the world does not stand over against the I in opposition but is the expression of that I itself.

This is the conception of *jīvan-mukti* in this system. The world-process starts from the pure I—consciousness of Śiva. At the level of man that I—consciousness gets identified with its physical and psychic coverings, and the world stands over against it as something different *toto caelo*. The task of man is to re-capture that pure I—consciousness in which it and the universe are one.

Surely, such a stage cannot be reached all at once. The system visualizes a hierarchy of experiencers who rise gradually in the evolutionary process to the pure I—consciousness of Śiva.

The normal individual is known as *sakala*. He has all the three *malas-kārma*, *māyīya* and *āṇava*. After many re-births during which he is the plaything of Nature—both physical and psychic, he is seized with psychic fever and tries to know the *whence* and the *whither* of this life. This is the first expression of the *arugraha* of Śiva.

If he is not very cautious and indulges in lower kinds of *yoga*, he may become a *pralayākala*. He is free from *Kārma mala*, and has only *māyīya* and *āṇava mala*, but he has neither *jñāna* nor *kriyā*. This is not a desirable state. At the time of *pralaya* or withdrawal of the universe, every *Sakala* becomes a *pralayākala*.

Vijñānākala is an experient of a higher stage. He has risen above *māyā* but is still below *Śuddha Vidyā*. He is free from the *kārma* and *māyīya mala* but has still *āṇava mala*. He has *jñāna* and *icchā*, but no *kriyā*.

Above the *Vijnānākala* are the experients in successive ascent known as *Mantra*, *Manteśvara*, *Mantra Maheśvara* and *Śiva Pramātā*. These are free from all the three *malas*, but they have varying experience of unity—consciousness. (for details, the chart in Note No. 38 may be seen).

It is only to the *Śiva-pramātā* that every thing appears as *Śiva*.

Pure I—consciousness is the *fons et origo* of the entire world process.

Involution starts from the pure I—consciousness of *Śiva*. Evolution gets back to the same pure I—consciousness, but the pilgrim goes back to his home, enriched with the experience of the splendour of *Śiva* he has had on the way. Veil after veil lifts, and he is now poised in the heart of Reality. He may now well exclaim in the words of *Abhinavagupta* :

स्वतंत्रः स्वच्छात्मा स्फुरति सततं चेतसि शिवः

पराशक्तिश्चेयं करणसरणिप्रान्तमुदिता ।

तदा भोगैकार्त्वा स्फुरति च समस्तं जगदिदम्

न जाने कुत्रायं ध्वनिरनुपतेत् संसृतिरिति ॥

(quoted by *Maheśvarānanda* in *Mahārthamañjarī* p. 25).

"It is *Śiva* Himself, of un-impeded Will and pellucid consciousness, who is ever sparkling in my heart. It is His highest *Śakti* Herself that is ever playing on the edge of my senses. The entire world gleams as the wondrous delight of pure I. consciousness. Indeed I know not what the sound 'world' is supposed to refer to."

ANALYSIS OF CONTENTS

Sūtra 1—The absolute Citi (Consciousness) out of its own free will is the cause of the riddhi of the universe.

Universe in this context means everything from Sadāśiva down to the earth.

Siddhi means bringing into manifestation, maintenance, and withdrawal.

Citi—The absolute consciousness alone is the power that brings about manifestation. *Māyā*, *Prakṛti* is not the cause of manifestation. Inasmuch as it (*Citi*) is the source of both subject, object, and *pramāṇa* (means of proof), no means of proof can prove it (i. e. its own source).

Siddhi may be taken in another sense also. It may mean *bhoga* (experience) and *mokṣa* (liberation). Of these also the absolute freedom of the ultimate divine consciousness is the cause.

The word '*hetu*' in the *sūtra* means not only cause in which sense it has been already interpreted above. It also means 'means'. So *Citi* is also the means of the individual's ascension to the highest consciousness where he becomes identified with the divine consciousness.

Citi has been used in the singular to show that it is unlimited by space, time etc. It has been called *vatantṛa* (of free will) in order to show that it by itself is powerful to bring about the universe without the aid of *Māyā* etc.

Citi is, therefore, the cause of manifestation, the means of rising to Śiva, and also the highest end. This *Sūtra* strikes the key-note of the entire book.

Sūtra 2—By the power of her own free will does she (Citi) unfold the universe upon her own screen.

She brings about the universe by the power of her own free will, and not by any extraneous cause. The universe is already contained in her implicitly, and she makes it explicit.

Sūtra 3—This (i.e. the universe) is manifold because of the differentiation of reciprocally adapted objects and subjects.

The universe appears to be different and manifold because of the differentiation of experients and the objects experienced. These may be summarised thus :

1. At the level of *Sadā-Śiva tattva*, the I-consciousness is more prominent; the experience of the universe is just in an incipient stage. The individual experient who rises to such a level of consciousness is known as Mantra-maheshvara and is directed by Sadāśiva. He has realized *Sadāśiva-tattva* and his experience is of the form—"I am this". The consciousness of this (the universe) is not fully marked out from the 'I' at this level.

2. At the level of *Īvara-tattva*, the consciousness of both 'I' and 'this' is equally distinct. The individual experient who rises to this level is known as Mantrēśvara. The universe is clearly distinct at this stage, but it is identified with the Self. Mantrēśvara is directed by Īśvara.

3. At the level of *Vidyā-tattva*, the universe appears as different from 'I'. There is an experience of diversity, though it is diversity-in-unity. The individual experients of this stage are known as Mantras. They are directed by Ananta-bhattāraka. They have an experience of diversity all round, of the universe as being distinct from the Self (though it may still belong to the Self).

4. The stage of the experient below *Śuddha vidya*, but above *Māyā* is that of *Vijñānākāla*. His field of experience consists of sakalas and pralayākālas. He feels a sense of identity with them.

5. At the stage of *Māyā*, the experient is known as *pralayakevalin*. He has neither a clear consciousness of 'I', nor of 'this', and so his consciousness is practically that of the void.

6. From *Māyā* down to the earth, the experient is sakala who experiences diversity all round. The average human being belongs to this level.

Śiva transcends all manifestation. His experience is that of permanent bliss and identity with every thing from Sadāśiva down to the earth. Actually it is Śiva who flashes forth in various forms of manifestation.

Sutra 4:—*He having contraction of consciousness as His nature, though (quite) conscious (all the while) (appears) as the universe in a contracted form.*

It is Śiva or Cit that by assuming contraction becomes both the universe and the experients of the universe.

Knowledge of this constitutes liberation.

Sūtra 5:—*Citi (universal consciousness) itself descending from (the stage of) Cetana becomes citta (individual consciousness) inasmuch as it becomes contracted by the object of consciousness.*

The universal consciousness itself becomes the individual consciousness by limitation.

The universal consciousness in the process of limitation has either (1) the predominance of *cit* or (2) the predominance of limitation.

In the former case, there is the stage of Vjñānākala when *prakāśa* is predominant, or Śuddha-vidyā-pramātā, when both *prakāśa* and *vimarśa* are predominant, or Īśa, Sadāśiva, Anāśrita-Śiva. In the latter case, there is the stage of Śūnya-pramātā etc.

The universal consciousness itself by assuming limitation becomes individual consciousness. Jñāna, Kriyā and Māyā of the universal consciousness become *sattoa*, *rajas* and *tamas* in the case of the individual.

Sūtra 6:—The *māyā-pramātā* consists of it (i.e. *citta*)

The *māyā-pramātā* also is only *Citta*.

Sūtra 7:—*And (though) he is one, he becomes of two-fold form, three-fold, four-fold and of the nature of seven pentads.*

The *Cit* is Śiva Himself. Consciousness cannot be sundered by space and time, and *jada* or the merely inert can be only an object of experience, not a subject of experience.

Since by limitation it assumes the state of the experient and the object experienced, it is also of two forms. It also becomes three fold as it is covered with the *mala* pertaining to *aṅga*, *māyā*, and *karma*. It is also four fold, because it assumes the nature of (1) *śūnya*, (2) *prāṇa*, (3) *puruṣa*, and (4) the gross body. The seven pentads i.e. the thirty-five *tattvas* below Śiva down to the earth is also its nature. He also becomes seven-fold experients and of the nature of five-fold coverings.

Sūtra 8—*The positions of the various systems of philosophy are only various roles of that (consciousness or Self).*

The positions of the various systems of philosophy are, so to speak, roles assumed by the Self.

1. The Cārvākas, for instance, maintain that the Self is identical with the body characterised by consciousness.

2. The followers of Nyāya practically consider Buddhi to be the Self in the worldly condition. After liberation, they consider Self as identical with the void.

3. The Mīmāṃsakas also practically consider Buddhi to be the Self inasmuch as they believe the I—consciousness to be the Self.

4. The Buddhists also consider only the functions of Buddhi as the Self.

5. Some Vedantins regard Prāṇa as the Self.

6. Some of the Vedantins and the Mādhyamikas regard 'non-being' as the fundamental principle.

7. The followers of Pāñcarātra believe Vāsudeva to be the highest cause.

8. The followers of Sāṅkhya practically accept the position of the Vijñānākālas.

9. Some Vedantins accept Īśvara as the highest principle.

10. The Grammarians consider paśyantī or sadāśiva to be the highest reality.

11. The Tāntrikas consider the Ātman as transcending the universe to be the highest principle.

12. The Kaulas consider the universe as the Ātman principle.

13. The followers of Trika philosophy maintain that the Ātman is both immanent and transcendent.

The Sūtra may be interpreted in another way, viz., the experience of external things as colour etc., and internal experience as pleasure etc. become a means of the manifestation of the essential nature of Śiva or the highest reality.

Sūtra—9—In consequence of its limitation of Śakti, Reality which is all consciousness becomes the mala-covered laṃsārīn.

The Will-power being limited, there arises the āṇava

mala, the *mala* pertaining to the *jīva* by which he considers himself to be imperfect.

Omniscience being limited, there arises knowledge of a few things only. Thus there comes to be *māyīya mala*, which consists in the apprehension of all objects as different.

Omnipotence being limited, the *jīva* acquires *kārma mala*.

Thus due to limitation, *sarva-karṣṭava* (omnipotence) becomes *Kālā* (limited agency) *sarvajñatva* (Omniscience) becomes *vidyā* (limitation in respect of knowledge), *pūrṇatva* (all fulfilment) becomes *rāga* (limitation in respect of desire), *nityatva* (eternity) becomes *Kāla* (limitation in respect of time), *vyāpakatva* (omnipresence) becomes *nīyati* (limitation in respect of space and cause). *Jīva* (the individual soul) is this limited self. When his *Śakti* is unfolded, he becomes *Śiva* Himself.

Sutra—10—Even in this condition (of empirical self), he (the individual soul) does the five kṛtyas like Him (i.e. like Śiva).

Just as *Śiva* does the five-fold act in mundane manifestation as an unfoldment of His real nature, so does He do it in the limited condition of a *jīva*.

The appearance of objects in a definite space and time is tantamount to *sṛṣṭatā* (emanation), their appearance in another space and time and thus their disappearance to the individual soul constitutes *samhartatā* (withdrawal); continuity of the appearance of the objects constitutes *sthāpakatā* (maintenance). Because of the appearance of difference, there is *vilaya* (concealment).

When the object is identical with the light of consciousness, it is *anugraha* (grace).

Sutra 11—He also does the five-fold act of manifesting, relishing, thinking out, plantation of the seed and dissolution. This is so from the esoteric stand-point of the Yogin.

Whatever is perceived is *ābhāsana* or *īryā*. The perception is relished for sometime. This is *rakti* or *sthiti*. It is withdrawn at the time of knowledge. This is *samhāra*.

If the object of experience generates impressions of doubt etc., it becomes in germ the cause of transmigratory existence. This is *bijāvasthāpana* or *vilaya*.

If the object of experience is identified with consciousness, it is the state of *vilāpana* or *anugraha*.

Sutra—12—To be a saṁsārin means being deluded by one's own powers because of the ignorance of that (i.e. authorship of the five-fold act.)

In the absence of the knowledge of the five-fold act, one becomes deluded by one's own powers, and thus transmigrates ever and anon.

While talking of *śakti*, we would do well to realize that the highest Vāk śakti has the knowledge of the perfect 'I'. She is the great *mantra* inclusive of the letters 'a' to 'kṣa', and revealing the empirical experient. At this stage, she conceals the pure distinctionless consciousness and throws up ever new forms different from one another.

The empirical experient deluded by the various powers considers the body, *prāṇa* etc. as the Self. Brāhmi and other *śaktis* bring about emanation and maintenance of difference and withdrawal of identity in the empirical subject (*paśudaśā*).

At the stage of '*pati*', they do the reverse i.e. bring about the emanation and maintenance of identity, and withdrawal of difference. Gradually they bring about the state of '*avikalpa*'. This is known as pure *Vikalpa* power.

The above technique of establishing unity-consciousness is known as '*Śāmbhavopāyaḥ*'.

Now follow *Śāktopāyaḥ* or *Śākta* technique of unity-Consciousness.

Cit-śakti in this context is known as *Vāmeśvarī*. Her sub-species are *khecari*, *gocari*, *dikcari*, and *bhūcari*. These bring about objectification of the universal consciousness. By *khecari śakti*, the universal consciousness becomes an individual subject; by *gocari śakti*, he becomes endowed with an inner psychic apparatus; by *dikcari śakti*, he is endowed with outer senses, by *bhūcari*, he is confined to external objects. By yogic practice, *khecari* brings about consciousness of perfect agency; *gocari* brings about consciousness of non-difference, *dikcari* brings about a sense of non-difference in perception, *bhūcari* brings about a consciousness of all objects as parts of one Self.

There is a third technique known as *āṇavopāyaḥ*. When

the *aiśvarya śakti* of the Lord conceals her real nature in the case of the individual and deludes him by *prāpa* etc., by the various states of waking, dreaming etc, and by the body both gross and subtle, he becomes a *saṁsarin*. When in the yogic process, she unfolds the *udāna śakti*, and the *vyāna śakti*, the individual comes to acquire the experience of *turya* and *turyātīta* states, and becomes liberated while living.

Sūtra—13—Acquiring full knowledge of it (i.e. of the five-fold act of the Self) Citta itself becomes Citi by rising to the status of cetana.

When the knowledge of the five-fold act of the Self dawns on the individual, ignorance is removed. The *Citta* (individual consciousness) is no longer deluded by its own limiting powers; it re-captures its original freedom, and by acquiring a knowledge of its real nature, rises to the status of *Citi* (i. e. universal consciousness).

Sūtra—14—The fire of Citi even when it descends to the (lower) stage, though covered (by māyā) partly burns the fuel of the known (i. e. the objects).

If *citi* is non-differentiating consciousness intrinsically, why is it that it is characterized by a sense of difference at the level of the individual?

The answer is that even at the level of the individual, *Citi* does not completely lose its nature of non-differentiation, for all the multifarious objects as known are assimilated to *Citi* itself i.e. in the knowledge-situation, the objects become a part and parcel of *Citi*. As fire reduces to itself every thing thrown into it, even so, *Citi* assimilates to itself all the objects of knowledge. Only owing to its being covered by *Māyā*, *citi* does not reduce objects of knowledge to itself completely, for owing to the previous impressions (*saṁskāras*), these objects appear again.

Sūtra—15—In the re-assertion of its (inherent) power, it makes the universe its own.

Bala or power means the emergence of the real nature of *Citi*. Then *Citi* manifests the whole universe as identical with itself. This is no the temporary play of *Citi*, it is rather its permanent nature. It is always inclusive, for without this

inclusive nature of *Citi* even body and other objects would not be known. Therefore, the practice recommended for acquiring the power of *Citi* is meant only for the removal of the false identification of oneself with the body etc.

Sūtra—16—When the bliss of Cit is attained, there is the lasting acquisition of that state in which Cit is our only Self, and in which all things that appear are identical with Cit. Even the body etc. that is experienced appears as identical with Cit.

The steady experience of identity with *Cit* means *jīvan-mukti* (liberation even in this physical body). This comes about by the dissolution of ignorance on the recognition of one's true nature.

Sūtra—17—By the development of the centre is acquisition of the bliss of the spirit.

By the development of the centre can the bliss of the spirit be obtained. It is called the centre, because it is the support or ground of every thing in the world. In the individual, it is symbolized by the central *nāḍī* i.e. *suṣumnā*. When the central consciousness in man develops or when the *suṣumnā nāḍī* develops, then is there the bliss of the universal consciousness.

Sūtra—18—Herein (i.e. for the development of the Centre) the means are :

Dissolution of vikalpa; Sankoca-vikāsa of Śakti; cutting of the vāhas; the practice (of the comtemplation) of the Kōti (point) of the beginning and the end.

The first method is *vikalpakṣaya*. One should concentrate on the heart, should not allow any *vikalpa* to arise, and thus by reducing the mind to an *avikalpa* condition, and holding the Self as the real experient in the focus of consciousness, one would develop the *madhya* or consciousness of central reality and would enter the *turya* and *turyātīta* condition. This is the main method of *Pratyabhijñā* for *madhya-vikāsa*.

The other methods do not belong to *Pratyabhijñā* but are recommended for their utility. *Sankoca* and *vikāsa* of *śakti*. *Sankoca* of *śakti* means withdrawing of consciousness that rushes out through the gates of the senses, and turning

it inwardly towards the Self. *Vikāsa* of *śakti* means holding the consciousness steadily within, while the senses are allowed to perceive their objects. Another way of acquiring *śāntoka* and *vikāsa* of *śakti* is the practice of *prasara* and *viśrānti* in the stage of *ūrdhva kundalini*. Emergence from *śamādhi* while retaining its experience is *prasara* or *vikāsa*, and merging back into *śamādhi* and resting in that condition is *viśrānti* or *śāntoka*.

A third method is *vāha-cheda* i. e. cessation of *prāṇa* and *apāna* by repeating inwardly the letters 'ka', 'ha' etc. without the vowels, and tracing the *mantras* back to their source where they are unuttered.

A fourth method is *śyanta-koti-nibhāna* i. e. the practice of fixing the mind at the time of the arising of *prāṇa* and its coming to an end between the *ādi* i. e. the first or heart and the *anta* i. e. the distance of twelve fingers from the heart.

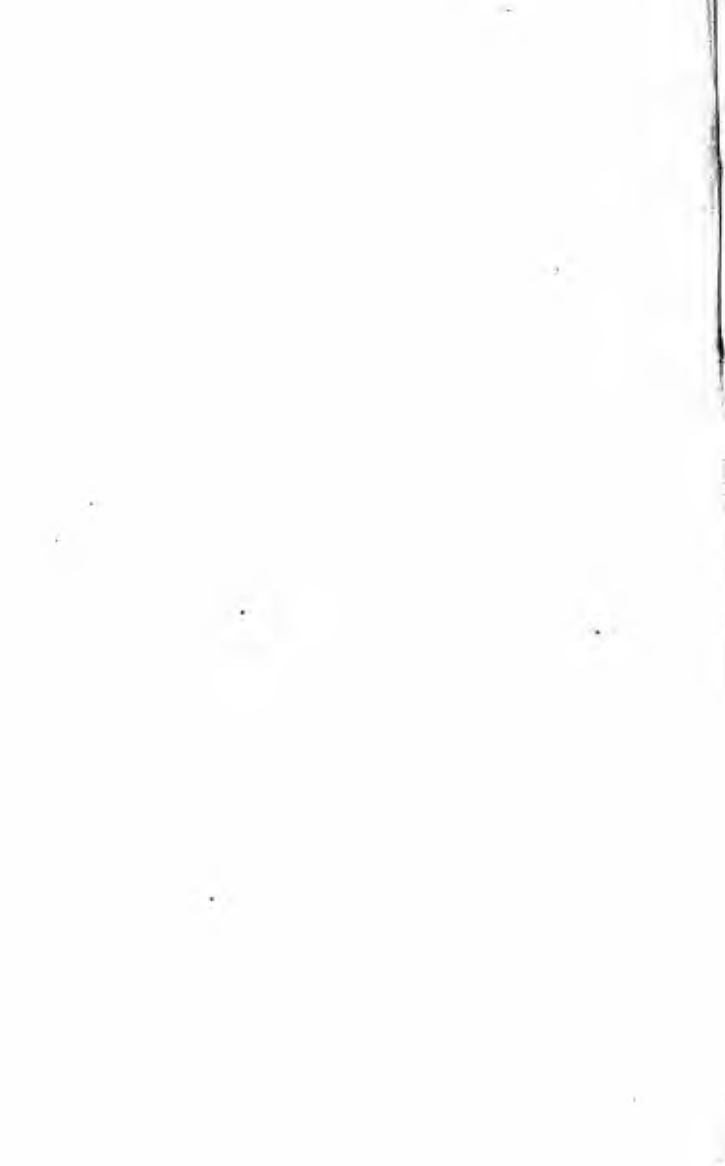
Sutra—19—In vyutthāna which is full of the after-effects of śamādhi, there is the attainment of permanent śamādhi, by dwelling on one's identity with Cit (universal consciousness) over and over again.

Even on the occasion of *vyutthāna*, the yogin sees the entire universe dissolve in *Cit* by the process of *nimilana-śamādhi*. Thus he acquires permanent *śamādhi* by *Kramamudrā*.

Sutra—20—Then (i. e. on the attainment of Kramamudrā), as a result of entering into the perfect I—consciousness or Self which, is in essence cit and ānanda (i. e. consciousness and bliss) and of the nature of the great mantra-power, there accrues the attainment of lordship over one's group of the deities of consciousness that brings about all emanation and re-absorption of the universe. All this is the nature of Śiva.

When one masters *kramamudrā* etc., one enters into the real, perfect I—consciousness or Self, and acquires mastery or lordship over the group of consciousness—deities that bring about emanation and absorption of the universe. The perfect I—consciousness is full of light and bliss. No longer is the individual deluded into considering his body, gross or subtle, *prāṇa* or senses as the 'I', he now considers the divine light within as the real 'I'. This real 'I' is the *śamvit, sadāśiva*

and *Mahेशvara*. This I—consciousness means the resting of all objective experience within the Self. It is also called *Sōdāntarya* or sovereignty of Will, the primary agency of everything and lordship. This consciousness of pure 'I' is the *fons et origo* of all the *mantras*, and therefore it is of great power. It is the universal *Cit* itself. By acquiring this consciousness, one becomes the master of these *śaktis* that bring about the emanation and absorption of the universe.



ओं नमो मङ्गलमूर्तये ।

अथ

प्रत्यभिज्ञाहृदयम् ।

नमः शिवाय सततं पञ्चकृत्यविधायिने ।
चिदानन्दघनस्वात्मपरमार्थावभासिने ॥ १ ॥
शांकरोपनिषत्सारप्रत्यभिज्ञामहोदधेः ।
क्षमेणोद्ध्रियते सारः संसारविषशान्तये ॥ २ ॥

**Om—Adoration to one who is the very embodiment
of bliss and auspiciousness**

NOW (commences)

THE PRATYABHIJNAHRADĀYA

[The secret of Recognition¹]

Adoration to Śiva² who eternally³ brings about the five processes,⁴ who makes manifest the Highest Reality which is at the same time the Highest Value⁵ viz., His Self⁶ (which is also the Real Self of each individual) that is a mass of consciousness and bliss⁷.

Out of the great ocean (of the doctrine) of Recognition which is the quintessence of the secret doctrine⁸ concerning Śaṅkara⁹ is brought out the cream (i.e. the essential part) by Kṣemaraja to nullify the poison of saṁsāra.¹⁰

इह ये सुकुमारमतयोऽकृततीक्ष्णतर्कशास्त्रपरिश्रमाः शक्ति-
पातोन्मिषित-पारमेश्वरसमावेशाभिलाषिणः कतिचित् भक्तिभाजः
तेषाम् ईश्वरप्रत्यभिज्ञोपदेशतत्त्वं मनाक् उन्मील्यते

तत्र स्वात्मदेवताया एव सर्वत्र कारणत्वं सुखोपायप्राप्त्यत्वं
महाफलत्वं च अभिव्यङ्ग्यतुमाह

चित्तिः स्वतन्त्रा विश्वसिद्धिहेतुः ॥ १ ॥

‘विश्वस्य’—सदाशिवादेः भूम्यन्तस्य ‘सिद्धौ’—निष्पत्तौ, प्रका-
शने, स्वित्यात्मनि, परंप्रमातृविश्रान्त्यात्मनि च संहारे, पराशक्ति-

In this world, there are some devoted people, who are undeveloped in reflection and have not taken pains in studying difficult works like Logic and Dialectics, but who nevertheless aspire after *Samāvesa*¹¹ with the highest Lord which blossoms forth with the descent of Śakti.¹² For their sake, the truth of the teachings of *Iśvara-pratyabhijñā** is being explained briefly.

In order to explain the universal causality of the divinity that is the Self (of all), its attainability by easy means, and the high reward, it is said (lit., he says):—

Sutra¹³ 1. **The absolute**¹⁴ *Citi*¹⁵ of its own free will is the cause of the *Siddhi*¹⁶ of the universe.

Commentary

‘Of the universe or *Viśva*-means from *Sadāśiva*¹⁷ etc. down to the earth. (In the matter of) *Siddhi* means ‘in effectuation’ i.e., in bringing about *ṣṛṣṭi* or manifestation, *sthiti* or continued existence, and *saṁhāra* or resting in the

*This is a great and well-reasoned out work on *Pratyabhijñā* by *Utpalācārya* who flourished in the 9th Century A. D. Prof. *Leidecker* translates even *Iśvara-pratyabhijñā*. He is unable to see that what *Kṣemaraja* means to say is that he is giving a summary of the teachings of *Iśvara-pratyabhijñā*.

रूपा 'चित्तिः' भगवती 'स्वतन्त्रा'—अनुत्तरविमर्शमयी शिवभट्टारकाभिन्ना 'हेतुः'—कारणम् । अस्यां हि प्रसरन्त्यां जगत् उन्मिषति व्यवतिष्ठते च, निवृत्तप्रसारायां च निमिषति;—इति स्वानुभव एव अत्र साक्षी । अन्यस्य तु मायाप्रकृत्यादेः चित्प्रकाशभिन्नस्य अप्रकाशमानत्वेन असत्त्वात् न क्वचिदपि हेतुत्वम्; प्रकाशमानत्वे तु प्रकाशकाल्म्यात् प्रकाशरूपा चित्तिरेव हेतुः; न त्वसौ कश्चित् । अत एव देशकालाकारा एतत्सृष्ट्या एतदनुप्राणिताश्च नैतत्स्वरूपं भेत्तुमलम्;—इति व्यापक-नित्योदित-परिपूर्णरूपा इयम्-इत्यर्थलभ्यमेव एतत् ।

Highest Experient¹⁸. (In bringing about all this), the Highest Śakti,¹⁹ viz. the divine consciousness which is absolute and of free will, consists of the highest *vimarsa*²⁰,* and is non-distinct from *Sivabhaktāraka*²¹ is the *hetu* or cause. It is only when (Citi), the ultimate consciousness comes into play that the universe comes forth into being (lit, opens its eyelids), and continues as existent, and when it withdraws its movement, the universe also disappears from view (lit., shuts its eye-lids). One's own experience would bear witness to this fact (lit, in this matter). The other things, viz., Māyā, Prakṛti etc., since they are (supposed to be) different from the light of consciousness can never be a cause of anything (lit., anywhere), for not being able to appear (owing to their supposed difference from consciousness) they are (as good as) non-existent. But if they appear, they become one with the light (of consciousness). Hence *Citi* which is that light alone is the cause. Never is the other one (viz., Māyā, Prakṛti) any cause. Therefore, space, time, and form which have been brought into being and are vitalized by it (Citi) are not capable of penetrating its real nature, because it is all-pervading, eternal (lit, ever risen)²², and completely full (in itself). This is to be understood by the import (of the Sūtra).

* *Vimarsā* is a highly technical term of this system. See note no. 20. Prof. Leidecker translates it as 'reason' (which is the dictionary meaning). This is entirely erroneous. It is not reason which brings about this world, nor is it absolute and of free will.

ननु जगदपि चितो भिन्नं नैव किञ्चित्; अभेदे च कथं हेतुहेतुमद्भावः ? उच्यते । चिदेव भगवती स्वच्छस्वतन्त्ररूपा तत्तदनन्तजगदात्मना स्फुरति,—इत्येतावत्परमार्थोऽयं कार्यकारणभावः । यतश्च इयमेव प्रमातृ-प्रमाण-प्रमेयमयस्य विश्वस्य सिद्धी-प्रकाशने हेतुः, ततोऽस्याः स्वतन्त्रापरिच्छिन्नस्वप्रकाशरूपायाः सिद्धौ अभिनवाद्यर्थप्रकाशनरूपं न प्रमाणवराकमुपयुक्तम् उपपन्नं वा । तदुक्तं त्रिकसारे

It may be objected. Is not the universe also non-existent (lit, nothing whatsoever), different as it is from *Cit* (consciousness). If it be maintained that the universe is non-different (from *Cit*), how can one establish the relation of cause and its effect (between *cit* and *jagat* if they are identical§).

The answer is—It is the divine consciousness alone (*cideva bhagavati*)-luminous, absolute and free-willed as it is which flashes forth in the form of numerous worlds. This is what is meant by the causal relation here. It is used in its highest sense.* Since this (i. e. consciousness) alone is the cause of the *Siddhi* i. e. manifestation of the universe which consists of *pramati*²³ (subjects or knowers), *pramāṇa*²⁴ (knowledge and its means), and *prameya*²⁵ (objects or the known), therefore poor means of proof (*pramāṇa*) whose main function is to bring to light new objects, is neither fit nor qualified to prove the (ultimate) consciousness, (which is ever present) which is absolute, unlimited and self-luminous. This is declared in *Trikasāra* (as follows) :—

§ i. e. In causal relation, the effect is believed to be different from the cause. *Cit* is supposed to be the cause of the universe, but if the universe is non-different from the cause, how can it be its effect? (for the effect must be different from the cause)

* In the highest sense, the causal relation does not mean succession, but simultaneous expression. The flutter of *Cit* is simultaneous manifestation of the universe.

‘स्वपदा स्वशिरश्छायां यद्वल्लङ्घितुमीहते ।
पादोद्देशे शिरो न स्यात्तथेयं वैन्दवी कला ॥’

इति ।

यतश्च इयं विश्वस्य सिद्धौ पराद्वयसामरस्यापादनात्मनि च
संहारे हेतुः, तत एव स्वतन्त्रा । प्रत्यभिज्ञातस्वातन्त्र्या सती, भोग-
मोक्षस्वरूपाणां विश्वसिद्धीनां हेतुः ।—इति आवृत्त्या व्याख्येयम् ।

अपि च ‘विश्वं’—नील-सुख-देह-प्राणादि; तस्य या ‘सिद्धिः’
—प्रमाणोपारोहक्रमेण विमर्शमयप्रमात्रावेशः, सैव ‘हेतुः’—परिज्ञाने

Just as (when) one tries to jump over the shadow of one's
head with one's own foot, the head will never be at the place
of one's foot, so (also) is it with *baindavi Kalā*²⁶.

Since it (consciousness) is the cause of the Siddhi of the
universe—Siddhi (here) meaning *Sāṁhāra* which consists
in bringing about—*Sāmarasya*²⁷ or identity with the highest
non-dual (consciousness), therefore is it called *Svatantrā*²⁸
i.e. free-willed. Its free will being recognized, it becomes
the cause of the *siddhi*§ (i.e. attainment) of the universe, which
siddhi is of the nature of *bhoga* i.e. experience and *mokṣa* i.e.
liberation (from the bondage of limited experience). By
repetition, the *sūtra* can be interpreted in the above sense also.

[Now the word ‘hetu’ is taken in the sense of means]
Again, *vīṭva* or universe means (external objects like) blue
(etc.), (internal feeling like) pleasure, (limited experient)
body, *prāṇa* etc. Its (i.e., of the *Viśva*) *siddhi* (i.e., fulfilment
or establishment) is the *hetu* or means of the awareness of *Citi*.
This *siddhi* consists in the *āneka* or merging in the Self which is
of the nature of *vimarsā* by gradual mounting, beginning with
pramāṇa or knowledge²⁹ (and coming to rest in the *pramātā*

§ Siddhi also means fruition, attainment, perfection. It is in this sense
that the writer now interprets the word ‘Siddhi’.

उपायो यस्याः । अनेन च सुखोपायत्वमुक्तम् । यदुक्तं श्रोत्रिज्ञान-
भट्टारके

‘ग्राह्यग्राहकसंवित्तिः सामान्या सर्वदेहिनाम् ।

योगिनां तु विशेषोऽयं संबन्धे सावधानता ॥’

इति ।

‘चित्तिः’—इति एकवचनं देशकालाद्यनवच्छिन्नताम् अभिदधत्
समस्तभेदवादानाम् अवास्तवतां व्यनक्ति । ‘स्वतन्त्र’-शब्दो
ब्रह्मवादवैलक्षण्यम् आचक्षानः चित्तो माहेश्वर्यसारतां ब्रूते ।
‘विश्व’- इत्यादिपदम् अशेषशक्तित्वं, सर्वकारणत्वं, सुखोपायत्वं
महाफलं च आह ॥ १ ॥

or knower). By ‘means’ is meant here ‘easy means’.* As is
said in the excellent *Vijñānabhairāva* (*Vijñāna—bhairava*,
Verse 106)

“The consciousness of object and subject is common to all the embodied
one. The *Yogis*, however, have this distinction that they are mindful of this
relation” (i.e. the object is always related to the subject; with-
out consciousness, there is no such thing as an object).

Citi (consciousness) used in the singular (in the *sūtra*)
denotes its non-limitation by space, time etc., (and thus),
shows the unreality of all theories of dualism. The word
śatantra (absolute, of free will) (in the *sūtra*) points out the
fact that supreme power is of the essence of *cit*, and thus dis-
tinguishes it from the doctrine of Brahman³⁰. (i.e. Śāṅkara
Vedānta, where the *Cit* is considered to be non-active).
The word *śīṣa* etc. declares that *it* (*Cit*) has unlimited power,
can bring about every thing, is an easy means (for emancipa-
tion), and is the great reward (i.e. it is an end in itself).

* ‘Sukhopāya’ does not mean ‘way to happiness’ as Prof. Leidecker thinks.

ननु विश्वस्य यद्वि चितिः हेतुः, तत् अस्या उपादानाद्यपेक्षया
भेदवावापरित्यागः स्यात्—इत्याशङ्क्य आह

स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति ॥ २ ॥

‘स्वेच्छया’, न तु ब्रह्मादिवत् अन्येच्छया, तयैव च, न तु
उपादानाद्यपेक्षया,—एवं हि प्रागुक्तस्वातन्त्र्यहान्या चित्तमेव न
घटेत—‘स्व भित्तौ’, न तु अन्यत्र क्वापि, प्राक् निर्णीतं ‘विश्वं’ दर्पणे
नगरवत् अभिन्नमपि भिन्नमिव ‘उन्मीलयति’ । उन्मीलनं च अव-

But here a question arises—If *Citi* is the cause of the universe, it would presuppose material cause etc. (in order to bring about this apparently different universe) and (thus there would be) non-abandonment of dualism. Apprehending this (question), he (the author) says :

Sutra 2. By the power of her own will (alone), she (citi) unfolds the universe upon her own screen (i.e. in herself as the basis of the universe).

Commentary

Svecchayā—i.e. by the power of her own will, not by the will of another as (is maintained by) the Brahman doctrine, and similar (systems). Moreover (the phrase) ‘by the power of her own will’ implies (that she brings about the universe) by her power *alone*, not by means of (any extraneous) material cause etc. In this way (i.e. on the pre-supposition of material cause etc.), if the aforesaid absolute, free will is denied to her (i.e. to *Citi*), her *Cit*-ness itself would not be possible (i. e. *Cit* and free will are inseparable).

Swabhittau means on her own screen (i.e. in herself as the basis), not anywhere else. She unfolds the previously defined universe (i.e. from *Sadāśiva* down to the earth) like a city

स्थितस्यैव प्रकटीकरणम् ।—इत्यनेन जगतः प्रकाशिकात्म्येन अवस्थानम् उक्तम् ॥ २ ॥

अथ विश्वस्य स्वरूपं विभागेन प्रतिपादयितुमाह ।

तन्नाना अनुरूपग्राह्यग्राहकभेदात् ॥ ३ ॥

‘तत्’ विश्वं ‘नाना’—अनेकप्रकारम् । कथं ? ‘अनुरूपाणां’—परस्परोचित्यावस्थितानां ‘ग्राह्याणां ग्राहकाणां’ च ‘भेदात्’—वैचित्र्यात् । तथा च सदाशिवतत्त्वे अहन्ताच्छादित-अस्फुटेदन्तामयं यादृशं परापररूपं विश्वं ग्राह्यं, तादृगेव श्रीसदाशिवभट्टारका-

in a mirror, which though non-different from it appears as different.³¹ *Unmilitana* means only making explicit what is already lying (implicit) (in citi). By this is meant the existence of the universe (in citi) as identical with the light (of citi).

Now in order to make clear the nature of the universe by means of analysis, he (the author) says:—

Sutra 3. That (i.e. the universe) is manifold because of the differentiation of reciprocally adapted (*anurūpa*) objects (*grāhya*) and subjects (*grāhaka*).

Commentary

Tat (that) means the universe; ‘nānā’ means manifold. Why (manifold) ? Because of the differentiation (*bheda*) between objects and subjects which are *anurūpa* i.e. in a state of reciprocal adaptation.

[The correspondence or reciprocal adaption of object and subject now follows].

Just as in the *Sadā-Śiva* principle, (there is the experience of) the total universe (*Viśva*) as an object (*grāhya*) of the

धिष्ठितो मन्त्रमहेश्वराख्यः प्रमातृवर्गः परमेश्वरेच्छावकल्पिततथा-
वस्थानः । ईश्वरतत्त्वे स्फुटेदन्ताहन्तासामानाधिकरण्यात्म यादृक्
विश्वं प्राह्यं, तथाविध एव ईश्वरभट्टारकाधिष्ठितो मन्त्रेश्वरवर्गः ।
विद्यापदे श्रीमदनन्तभट्टारकाधिष्ठिता बहुशाखावान्तरभेदभिन्ना
यथाभूता मन्त्राः प्रमातारः, तथाभूतमेव भेदकसारं विश्वमपि
प्रमेयम् । मायोर्ध्वं यादृशा विज्ञानाकलाः कर्तृताशून्यशुद्धबोधात्मानः,
तादृगेव तदभेदसारं सकल-प्रलयाकलात्मक-पूर्वाविस्थापरिचितम्
एषां प्रमेयम् । मायायां शून्यप्रमातृणां प्रलयकेवलिनां स्वोचितं

nature of parā-para i.e. both identical and different, (a stage in which the experience is of the form 'I am this') (in which) the experience is dominated (ācchādita) by the Consciousness of I (ahantā), and (in which the experience of) this-ness (idantā) is (yet) incipient (asphuta), even so there is the group of experients (pramātārs), called *mantramaheshvaras* who are governed by the blessed Lord Sadāśiva,³² and whose existence in that state is brought about by the will of the highest Lord.

Just as in the *Īvara tattva* (principle), the entire universe is apprehended (grāhya) (in the form, "I am this") where both the consciousness of I (ahantā) and that of this (idantā) are simultaneously distinct (sphuta), even so (tathāvidha eva) is (the consciousness of) the group of individual experients, (known as) *mantraīvara*, governed by venerable *Īvara*.³²

In the stage of Vidyā or Śuddha Vidyā, just as there are the experients, called Mantras, of different states together with many secondary distinctions, governed by Anantabhattāraka, even so there is as an object of knowledge (prameya) one universe whose sole essence consists of differentiations³⁴.

Above Māyā (and below Śuddha Vidyā) are the experients, called Vijñānākālas who are devoid of (the sense of) agency (Kartṛtā), and who are of the nature of pure awareness (Śuddha-bodhātmanah). Corresponding to them is their

प्रलीनकल्पं प्रमेयम् । क्षितिपर्यन्तावस्थितानां तु सकलानां सर्वतो
भिन्नानां परिमितानां तथाभूतमेव प्रमेयम् । तदुत्तीर्णशिवभट्टारकस्य
प्रकाशकवपुषः प्रकाशकरूपा एव भावाः । श्रीमत्परमशिवस्य पुनः
विश्वोत्तीर्ण-विश्वात्मक-परमात्मन्दमय-प्रकाशकघनस्य एवंविधमेव
शिवादि-धरण्यन्तम् अखिलम् अभेदेनैव स्फुरति; न तु वस्तुतः
अन्यत् किञ्चित् ग्राह्यं ग्राहकं वा; अपि तु श्रीपरमशिवभट्टारक एव
इत्थं नानावैचित्र्यसहस्रैः स्फुरति ।—इत्यभिहितप्रायम् ॥ ३ ॥

यथा च भगवान् विश्वशरीरः, तथा

object of knowledge or field of experience (*prameya*) which is identical with them (*tadabhedasāram*) (consisting of) *sakalas* and *pralayākālas* known to them (*paricīta*) in their previous states of existence (*purvāvasthā*)³⁵

At the stage of *Māyā*, (are) the experients of void (*Śūnya*) or *pralayakevalins* whose field of experience practically consists of *pralaya* which is quite appropriate to their state.³⁶

(After the *pralayākālas*) are stationed the *sakalas* (from *Māyā*) upto the earth who are different from every thing and limited, and whose field of experience is as limited as themselves (*tathabhūtam*).³⁷

Sivabhattāraka, however, who transcends all this (manifestation), who is constituted only of *prakāśa* (light) has states or modes which are only of the form of *prakāśa* (light),³⁸ Again in blissful *Paramaśiva* (highest *Śiva*) who both transcends the universe and is the universe, who is highest bliss and consists of a mass of *prakāśa* (light i.e. consciousness) flashes the entire universe from *Śiva* down to the earth in identity (with *Parama Śiva*). Actually (in that state), there is neither any other subject (*grāhaka*) nor object (*grāhya*). Rather what is practically meant to be stated (*abhihitaprayam*) is this that the highest blissful *Śiva* alone manifests himself in this way in numerous forms of multiplicity.

As the Lord has the entire universe as his body, so

चितिसंकोचात्मा चेतनोऽपि संकुचितविश्वमयः ॥४॥

श्रीपरमशिवः स्वात्मैक्येन स्थितं विश्वं सदाशिवाद्युचितेन रूपेण अवबिभासयितुः पूर्वं चिदैक्याख्यातिमयानाश्रितशिवपर्याय-
ज्ञान्यातिज्ञान्यात्मतया प्रकाशाभेदेन प्रकाशमानतया स्फुरति; ततः

Sutra 4. The (individual) experient also, in whom citi or consciousness is contracted has the universe (as his body) in a contracted form.*

Commentary

The magnificent highest Śiva desiring to manifest the universe, which lies in Him as identical with Himself, in the form of Sadāśiva and other appropriate forms flashes forth (prakāśamānataya sphurati) at first as non-different from the light (of consciousness) (prakāśābheden) but not experiencing the unity of consciousness (in which the universe is identified with consciousness) (cidaikya—akhyātimaya), § of which state *anāśrita-śiva* is only another name, (anāśrita-Śiva—paryāya) ³⁹, and being (as yet) more void than the void itself (from the point of view of any objective manifestation) ⁴⁰. Then He unfolds Himself in the totality of manifestations viz., worlds (*bhuvan*), entities (*bhāva*), and their respective experiencers (*pramātāras*) which are only a solidified form (*āśyānatā—rūpa*) of Cit-essence. †

* Prof. Leidecker translates it in the following way: "has cetana, which is qualified by the contraction of Cit, been formed of the contracted universe" This hardly makes any sense.

§ Akhyāti is that state which for the time being negates or keeps away from Śiva the consciousness of his full nature (Śiva Sv rūpāpohanam).

† Prof. Leidecker gives a curious translation of this sentence, viz "He is their true nature, while they distinguish themselves by not having lost the savour of cit". Cit—*rasa* does not mean 'the savour of cit,' but the essence of cit, and *āśyānatā* does not mean non-distinction, but solidification, i. e. concrete manifestation of the subtle essence of cit (*cit-rasa*). *Rasa* is sap or juice in this context, and suggests that as liquid juice may be solidified, even so cit may assume concrete manifestation.

चिद्रसाशयानतारूपाशेषतत्त्वभुवन - भाव - तत्तत्प्रमात्राद्यात्मतयापि प्रयते । यथा च एवं भगवान् विश्वशरीरः, तथा 'चितिसंकोचात्मा' संकुचितचिद्रूपः; 'चेतनो' ग्राहकोऽपि वटधानिकावत् संकुचिताशेष-विश्वरूपः । तथा च सिद्धान्तवचनम्

'विग्रहो विग्रही चैव सर्वविग्रहविग्रही ।'

इति । त्रिशिरोमतेऽपि

'सर्वदेवमयः कायस्तं चेदानीं शृणु प्रिये ।

पृथिवी कठिनत्वेन द्रवत्वेऽम्भः प्रकीर्तितम् ॥'

इत्युपक्रम्य

'त्रिशिरोभैरवः साक्षाब्द्याप्य विश्वं व्यवस्थितः ॥'

इत्यन्तेन ग्रन्थेन ग्राहकस्य संकुचितविश्वमयत्वमेव व्याहरति ।

As thus the Lord is universe-bodied (bhagavan viśvaśariraḥ), therefore (the Sutra says), so the (individual) experient also, because of consciousness being contracted, has the body of the entire universe in a contracted form even as the *vata* tree appears in a contracted form in its seed. So does the Siddhanta (the settled doctrine of the system) say :

"One body and embodied really include all the bodies and the embodied".

Trisīromata also declares that the subject or self becomes the universe in a contracted form. Beginning (thus) :

"The body is of the form of all gods;⁴¹ hear now, concerning it, my dear.⁴² It is called earth because of its solidity, and water because of its fluidity," it ends by saying.

"The three-headed⁴³ Bhairava⁴⁴ is present in person (sākṣāt vyavasthitaḥ), pervading the entire universe."

अयं च अत्राशयः—ग्राहकोऽपि अयं प्रकाशकात्म्येन उक्तताम-
युक्त्या च विश्वशरीरशिवंकरूप एव, केवलं तन्मायाशक्त्या अन-
भिष्यक्तस्वरूपत्वात् संकुचित इव आभाति ; संकोचोऽपि विचार्य-
माणः चिदेकात्म्येन प्रथमानत्वात् चिन्मय एव, अन्यथा तु न
किञ्चित् ।—इति सर्वो ग्राहको विश्वशरीरः शिवभट्टारक एव ।
तदुक्तं मयैव

‘अख्यातिर्यदि न ह्याति ह्यातिरेवावशिष्यते ।

ख्याति चेत् ह्यातिरूपत्वात् ह्यातिरेवावशिष्यते ॥’

इति । अनेनेव आशयेन श्रीस्पन्दशास्त्रेषु

‘यस्मात्सर्वमयो जीवः ।’

Here this is the implication. The experient or subject is identical with Śiva whose body is the universe, because light (of consciousness) is his true nature, and because of the reasonings of the Āgamas (just) mentioned; only because of his (Śiva's) *Māyā-Sakti*, he (the experient) appears as contracted, because his real nature is not manifested. Contraction also, on (close) consideration, consists of *cit* (consciousness) only, since it is manifested only as of the nature of *cit*, otherwise (i.e. in the absence of its being manifested, and it can be manifested only when it is of the nature of consciousness), it becomes mere nothing. Thus every subject is identical with revered Śiva whose body is the universe. It has been said by myself (elsewhere).

“If it be said that *akhyāti* or nescience is that which never appears i.e. which is never experienced, then appearance, or knowledge alone remains. If it be said that *akhyāti* does appear i.e. is experienced (in some form), then (obviously) being of the nature of knowledge, knowledge alone remains”.⁴⁵

With this intention, the identity of the *Jīva* (the individual experient), and Śiva (the universal experient) has been declared in Spanda—Śāstra⁴⁶ (in the versa) starting with :

इत्युपक्रम्य

‘तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः ॥’

इत्यादिना शिवजीवयोरभेद एव उक्तः । एतत्तत्त्वपरिज्ञानमेव मुक्तिः, एतत्तत्त्वापरिज्ञानमेव च बन्धः;—इति भविष्यति एव एतत् ॥ ४ ॥

ननु ग्राहकोऽयं विकल्पमयः, विकल्पनं च चित्तहेतुकं; सति च चित्ते, कथमस्य शिवात्मकत्वम् ?—इति शङ्कित्वा चित्तमेव निर्णेतुमाह

“Because the *jīva* is identical with the whole universe”, and concluding with (the line) “Hence whether in the word or object or mental apprehension there is no state which is not Śiva”* [From Spandakārikā of Vasugupta—2nd Nīṣyanda, 3rd and 4th versa.]

Knowledge of this truth alone constitutes liberation; want of the knowledge of this truth alone constitutes bondage. This will be cleared later on (lit., this will come to pass).

An objection might be raised viz., the subject or experient is of the nature of *vikalpa*,⁴⁷ and *vikalpa* is due to *Citta*.⁴⁸ *Citta* being there (i.e. being the nature of the subject), how can he (the subject) be of the nature of Śiva. Apprehending (such an objection), the (author) in order to settle (the connotation of) *Citta* itself, says :

* Prof. Leidecker gives peculiar translation of this “Therefore, if one reflects deeper on the meaning of the words, (one becomes aware that), this is not the condition, not the one that is Śiva” The last sentence—“this is not the condition.....Śiva” is meaningless. Not being able to understand the meaning, he calls the text itself unintelligible in his note on p. 116. The text is not at all unintelligible. The simple meaning is “There is no state which is not Śiva”. Another reading of the last half of this line is—‘na sāvasthā na yā Śivah.’

चितिरेव चेतनपदादवरुडा चेत्यसंकोचिनी चित्तम् ॥५॥

न चित्तं नाम अन्यत् किञ्चित्, अपि तु संव भगवती तत् । तथा हि सा स्वं स्वरूपं गोपयित्वा यदा संकोचं गृह्णाति, तदा द्वयी गतिः ; कदाचित् उल्लसितमपि संकोचं गुणोक्त्य चित्प्राधान्येन स्फुरति, कदाचित् संकोचप्रधानतया । चित्प्राधान्यपक्षे सहजे, प्रकाशमात्र-प्रधानत्वे विज्ञानाकलता ; प्रकाशपरामर्शप्रधानत्वे तु विद्याप्रमा-

Sutra 5. "Citi (universal consciousness) itself descending from (the stage of) Cetana (the conscious stage disposed to apprehend objects) becomes Citta (individual consciousness) inasmuch as it becomes contracted (Sankocini) in conformity with the objects of consciousness (cetya)".

Commentary

Truly speaking *Citta* (individual consciousness) is not anything else, rather it is the exalted *Citi* (universal consciousness) itself. Now, when *Citi* concealing its real nature accepts contraction or limitation, then it has only two aspects. Sometimes it flashes forth with the predominance of *Cit*, subordinating to itself limitation which has made its appearance; sometimes (it appears) with the predominance of limitation. In the case of *Cit* being predominant in its natural state, and there being the predominance of *prakāśa* only (without *Vimarśa*), its pramātr, or experient is *Vijñānākala*.⁴⁹ In the case of both *prakāśa* and *vimarśa* being predominant,* the experient is *vidyāpramātr*.⁵⁰ Even in this state (*prakāśa-parāmarśa-pradhānatve*), as the contraction (of

* Prof. Leidecker has given a very curious translation of this, viz., "But when the (divine) light is being impaired". This neither conveys any sense; nor is it borne out by any linguistic or grammatical consideration. *Prakāśa parāmarśa-pradhānatve* means 'in the case of *prakāśa* and *vimarśa*—both being predominant'. Here 'parāmarśa is a synonym of 'vimarśa'.

तृता । तत्रापि क्रमेण संकोचस्य तनुतायाम्, ईश-सदाशिवानाश्रित-
रूपता । समाधिप्रयत्नोपाजिते तु चित्प्रधानत्वे शुद्धाध्वप्रमातृता
क्रमत्क्रमं प्रकर्ववती । संकोचप्राधान्ये तु शून्याधिप्रमातृता । एवमव-
स्थिते सति, 'चित्तिरेव' संकुचितग्राहकरूपा 'चेतनपदात् अवलुब्धा'-

consciousness) is gradually less, there are the stages of *Īśa*, *Sadāśiva* and *Anāśrita-Śiva*§⁶¹. In the pre-dominance of *cit*, however, acquired through effort of contemplation (*samādhi*), the knowership of the pure path⁶² reaches the highest degree by stages.

Where, however, contraction or limitation is predominant, there occurs the knowership of the Void etc.⁶³

This being the position, *citi* (the universal consciousness) itself, in the form of the limited subject, descending from its stage of *centana* (universal consciousness), disposed towards comprehending objects, being limited by its objects of consciousness, like blue (i.e. external object of consciousness), pleasure (i.e. internal object of consciousness) etc. being limited by

§ Prof. Leidecker has translated 'tanutāyām' as corporeality'. This is simply absurd. The text, very clearly says, 'Saṅkocasya tanutāyām Īśa—sadāśiva—anaśrita-rūpatā' i.e. in the case of the *tanutā* of contraction, there are the states of *Īśa*, *Sadāśiva* and *Anāśrita-Śiva*. If *tanutā* is to be translated as corporeality, as Prof. Leidecker has done, it would mean that the states of *Īśa*, *Sadāśiva* etc. get more and more corporeal. This would be the height of absurdity. *Tanutā* here means attenuation in this context (which is philologically the same word as *tanutā*), not corporeality.

‡ The idea is that *Cit-pradhānata* (predominance of *cit*) is either natural (*sahaje*) or acquired through the effort of *Samādhi* (*Samādhi-prayato-
pājite*). In the predominance of *cit* which is of the natural type, there may be either predominance of *prakāśa* only in which case, the experient is *Vijñānākāla* or there may be predominance of both *prakāśa* and *vimarśa* in which case the experients are the *Vidyā-
pramāṇas*.

In the case of predominance of *Cit* acquired through the effort of *Samādhi*, the *Śuddhōpamāṇas* reach the highest degree by stages.

अर्थग्रहणोन्मुखी सती 'चेत्येन'—नील-सुखादिना 'संकोचिनी' उभय-संकोचसंकुचितैव चित्तम् । तथा च

'स्वाङ्गरूपेषु भावेषु पत्युर्जनं क्रिया च या ।
मायातृतीये ते एव पशोः ससर्वं रजस्तमः ॥'

इत्यादिना स्वातन्त्र्यात्मा चितिशक्तिरेव ज्ञानक्रिया-भायाशक्ति-रूपा पशुदशायां संकोचप्रकर्षात् ससर्व-रजस्तमः-स्वभावचित्तात्मतया स्फुरति; इति श्रीप्रत्यभिज्ञायामुक्तम् । अत एव श्रीतत्त्वगर्भस्तोत्रे विकल्पदशायामपि तात्त्विकस्वरूपसद्भावात् तदनुसरणाभिप्रायेण उक्तम्

'अत एव तु ये केचित्परमायानुसारिणः ।
तेषां तत्र स्वरूपस्य स्वज्योतिषट्त्वं न लुप्यते ॥'

both limitations (i.e. external and internal objects of consciousness) becomes *citta* (individual consciousness). Thus has it been said in the excellent Pratyabhijñā.

"Those that appear in the realities of the own being of *Pati* (the Lord i.e. Śiva) as *Jñāna* and *kriyā*, with *māyā* as the third (principle) become *sattva*, *rajas* and *tamas* in the case of *Paśu* (the individual *jīva*)"⁵⁴ By this and other such statements, (it is clear that) *Citi* (universal consciousness) which is of the nature of absolute freedom and which has the powers of *jñāna*, *kriyā*, and *māyā* becomes owing to excess of limitation in the state of *paśu* (the individual soul) *Citta* (individual consciousness) which is of the nature of *Sattva*, *rajas*, and *tamas*.⁵⁵ This has been stated in Pratyabhijñā (i.e. Īśvara-pratyabhijñā of Utpala-deva).

Because the individual consciousness is, even in the state of *Vikalpa*,⁵⁶ of the nature of the highest real (i.e. Śiva), therefore with a view to finding out that (*ta* i.e. the Highest Real), it has been said in the excellent *Tattva-garbhā-stotra*.

इति ॥ ५ ॥

चित्तमेव तु मायाप्रमातुः स्वरूपम्—इत्याह

तन्मयो मायाप्रमाता ॥ ६ ॥

वेहप्राणपवं तावत् चित्तप्रधानमेव; शून्यभूमिरपि चित्तसंस्कार-
वत्येव; अन्यथा ततो व्युत्थितस्य स्वकर्तव्यानुधावनाभावः स्यात्;—
इति चित्तमय एव मायीयः प्रमाता । अमुनेव आशयेन शिवसूत्रेषु
वस्तुवृत्तानुसारेण

'चेतन्यमात्मा' (१-१)

इत्यभिधाय, मायाप्रमातृलक्षणावसरे पु०

'चित्तमात्मा' (३-१)

"Therefore in all those who are seekers of the Highest Truth, the self-luminous character of their inmost nature never disappears in any condition".

In view of the fact that *citta* is the real nature of *Māyā-pramātr*, it is said—

Sutra—6. The *Mayāpramātr*⁵⁷ consists of it (i. e. *Citta*).

Commentary

Citta is predominant in the sphere of life and body. The sphere of the void also consists of the *saṃskāras* (impressions, dispositions) of the *Citta*, otherwise one who awakes (from the experience of the void) would not be able to follow one's duties. Therefore, *māyāpramātr* consists of *Citta* only. With this purport, in *Śiva-sūtra*, while discussing reality (*vastuvṛtta-anusāreṇa*), having said that universal consciousness (*caitanya*) is the Self, it is again said that 'individual consciousness (*cittam*) is the Self' when the occasion for discussing the characteristics of *māyā-pramātr* arises.

इत्युक्तम् ॥ ६ ॥

अस्यैव सम्यक् स्वरूपज्ञानात् यतो मुक्तिः, असम्यक् तु दुःसंसारः,
ततः तिलश एतत्स्वरूपं निर्भङ्गकुमाह

स चेको द्विरूपस्त्रिमयश्चतुरात्मा
सप्तपञ्चकस्वभावः ॥ ७ ॥

निर्णीतदृशा विदात्मा शिवभट्टारक एव 'एक' आत्मा, न तु
अन्यः कश्चित्; प्रकाशस्य देशकालादिभिः भेदायोगात्; जडस्य तु
ग्राहकत्वानुपपत्तेः । प्रकाश एव यतः स्वातन्त्र्यात् गृहीतप्राणादि-
संकोचः संकुचितार्यग्राहकतामश्नुते, ततः असौ प्रकाशरूपत्व-
संकोचावभासवत्त्वाभ्यां 'द्विरूपः' । आणव-मायीय-कार्ममलावृत्त्वात्

Since *mukti* or liberation is possible only by a correct knowledge of the true nature of the Self, and transmigration (from life to life) (*saṃsāra*) is due to an incorrect knowledge (thereof), therefore is it proposed to analyse the true nature of it (i.e. the Self) bit by bit—

Sutra—7 And (though) he is one, he becomes of two-fold form, threefold, fourfold, and of the nature of seven pentads.

Commentary.

From the point of view of what has already been definitely stated, *Cit* (lit, reality which is of the nature of cit) is the exalted Śiva only. It is but one *ātman* and none other, because the light (of consciousness) cannot be divided by space and time, and the merely inert cannot grasp it at all (i.e. cannot experience it)*

* The meaning is—*jada* or the merely inert can only be an object of experience, not a subject of experience.

'त्रिमयः' । शून्य-प्राण-पुर्यष्टकशरीरस्वभावत्वात् 'चतुरात्मा' । 'सप्तपञ्चकानि'—शिवादिपृथिव्यन्तानि पञ्चत्रिंशत्स्त्वानि 'तस्त्वभावः' । तथा शिवादि-सकलान्त-प्रमातृसप्तकस्वरूपः; चिदानन्देच्छा-ज्ञान-क्रियाशक्तिरूपत्वेऽपि अख्यातिवशात् कला-विद्या-राग-काल-नियतिकञ्चुकवलितत्वात् पञ्चकस्वरूपः । एवं च शिवैकरूपत्वेन, पञ्चत्रिंशत्स्त्वमपरत्वेन, प्रमातृसप्तकस्वभावत्वेन चिदा-

Since consciousness (lit., light of consciousness) itself, through the sovereignty of its free will,⁵⁵ assumes the limitation of *prāṇa* etc. and the state of the experient of limited objects, therefore is it that it is of two-fold form, viz., the manifestor i.e. the light of consciousness, and limited manifestation.

Owing to its being covered by the *mala*⁵⁶ pertaining to *āyu*, *māyā*, and *karma*, it becomes three-fold.

It (also) becomes fourfold, because of its assuming the nature of (1) *Śānya*⁵⁷ (2) *prāṇa* (3) *puryaṣṭaka*⁵⁸ and (4) the gross body.

The seven pentads i.e., the thirty-five *tattoas* (principles), from Śiva down to the earth are (also) its nature (or *sapta* and *pañca* in the sūtra may be taken separately as seven and five). So from Śiva down to *sakala*, the consciousness consists of a heptad of experients. § Though its essential nature is that of *cit* (consciousness), *ānanda* (bliss), *icchā* (will), *jñāna* (knowledge), *kriyā* (action)—a five-fold nature, it becomes of the form of another pentad, limited as it becomes by the coverings of *kalā*, *vidyā*, *rāga*, *kāla*, and *niyati*, owing to *akhyāti* (nescience). Thus only when it is recognized that the one Reality which is Śiva only becomes thirty-five principles,

§ The seven experients are Śiva-pramāṭā, Mantra-maheśvara, Mantreśvara Mantra, Vijñānākāla, Pralaya-kāla, and Sakala.

विशक्तिपञ्चकात्मकत्वेन च अयं प्रत्यभिज्ञायमानो मुक्तिदः;
अन्यथा तु संसारहेतुः ॥ ७ ॥

एवं च

तद्भूमिकाः सर्वदर्शनस्थितयः ॥८॥

‘सर्वेषां’ चार्वाकादिवर्शनानां ‘स्थितयः’—सिद्धान्ताः ‘तस्य’
एतस्य आत्मनो नटस्येव स्वेच्छावगृहीताः कृत्रिमा ‘भूमिकाः’ ।
तथा च

‘चैतन्यविशिष्टं शरीरमात्मा ।’

इति चार्वाकाः

seven experients, a pentad of five powers consisting of *Cit* etc., only then does it become a bestower of (spiritual, liberty; otherwise (i.e. in the absence of this recognition) it is the cause of *samsāra* (passing on from existence to existence).

And so

Sutra—8. The positions of the various systems of philosophy are only various roles of that (Consciousness or Self).

Commentary

The positions i.e. the settled conclusions of all the systems of philosophy, viz., *Cārvāka* and others are, so to speak, this Self's assumed roles accepted of his own accord like the roles accepted by an actor.

Thus the *Cārvākas* maintain that the Self is identical with the body characterized by consciousness. The followers of *Nyāya* etc. consider Self so long as it is in the worldly condition, as practically identical with *buddhi* (intuitive faculty of certain

नैयायिकादयो ज्ञानादिगुणगणाश्रयं बुद्धितत्त्वप्रायमेव आत्मानं संसृती मन्यन्ते, अपवर्गं तु तदुच्छेदे शून्यप्रायम् ।

अहंप्रतीतिप्रत्येयः सुखदुःखाद्यपाधिभिः तिरस्कृतः आत्मा—इति मन्वाना मीमांसका अपि बुद्धावेव निविष्टाः ।

ज्ञानसंतान एव तत्त्वम्—इति सौगता बुद्धिवृत्तिषु एव पर्यवसिताः ।

प्राण एव आत्मा—इति केचित् श्रुत्यन्तविदः ।

असदेव इवमासीत्—इत्यभावब्रह्मवादिनः शून्यभुवमवगाह्य स्थिताः ।

माध्यमिका अपि एवमेव ।

परा प्रकृतिः भगवान् वासुदेवः तद्विस्फुलिङ्गप्राया एव जीवाः—

knowledge) which is the substratum of knowledge, and other qualities. In liberation, when buddhi disappears, they regard Self as almost identical with the void. The followers of Mīmāṃsā are also tied down to *buddhi* inasmuch as they think that what is known in the cognition of 'I' devoid of the *upadhis*⁶² i.e. the limiting conditions of pleasure and pain, is the Self. The followers of Sugata⁶³ also stop with only the functions of *buddhi*, maintaining that the fundamental principle is only a continuum of cognitions. Some of the followers of Vedānta regard *prāṇa* (the vital principle) as the Self.

The Brahmvādins (advocates of the Veda) who consider non-being (*abhāva*) as the fundamental principle on the ground (of the Upaniṣadic dictum) that 'all this was originally non-being', accept the position of the void, and are (thus) landed in it. The Mādhyamikas⁶⁴ are also in the same position.

The Pāñcarātras⁶⁵ (believe) that Lord Vāsudeva is the highest cause (*prakṛti*)⁶⁶; the individual souls are like sparks

इति पाञ्चरात्राः परस्या प्रकृतेः परिणामाभ्युपगमात् अव्यक्ते एव अभिनिविष्टाः ।

सांख्यादयस्तु विज्ञानाकलप्रायां भूमिम् अवलम्बन्ते ।

सदेव इदमग्र आसीत्—इति ईश्वरतत्त्वपदमाभिता अपरे श्रुत्यन्तविदः ।

शब्दब्रह्ममयं पश्यन्तीरूपम् आत्मतत्त्वम्—इति वैयाकरणाः श्रीसदाशिवपदमध्यासिताः । एवमन्यदपि अनुमन्तव्यम् । एतच्च आगमेषु

‘बुद्धितत्त्वे स्थिता बौद्धा गुणेष्वेवाहंताः स्थिताः ।

स्थिता वेदविदः पुंसि अव्यक्ते पाञ्चरात्रिकाः ॥’

इत्यादिना निरूपितम् ।

of him, and so assuming the individual souls as transformation⁶⁷ of the highest cause, they cling to the non-manifest⁶⁸ (as the source of every thing).

The Sāṅkhyas⁶⁹ and others (of similar views) cling to the stage characterized mostly by the Vijñānākālas.⁷⁰

Other knowers of Vedānta cling to Īśvara-principle (as the highest) status, (depending as they do on the Upaniṣadic dictum)—“Being alone was there in the beginning.”

The exponents of Vyākaraṇa,⁷¹ considering Ātman (Self) principle as *śabda-brahman*⁷² in the form of *paśyanti*⁷³ attribute the highest reality to the status of Śrī Sadāśiva. Likewise other systems may also be inferred (to represent only a part of our system). This has also been described in the Āgamas⁷⁴ (in the following verse) :

⁶⁷The Buddhists rest content with the Buddhi principle, the Ārhatas⁷⁵ with the *guṇas*, the Veda-knowers with the Puruṣa, and the Pāñcarātras with *avyakta*.

विश्वोत्तीर्णमात्मतत्त्वम्—इति तान्त्रिकाः ।

विश्वमयम् इति—कुलाद्याम्नायनिविष्टाः ।

विश्वोत्तीर्णं विश्वमयं च—इति त्रिकादि दर्शनविदः ।

एवम् एकस्यैव चिदात्मनो भगवतः स्वातन्त्र्यावभासिताः सर्वा-
इमा भूमिकाः स्वातन्त्र्यप्रच्छादनोन्मीलनतारतम्यभेदिताः । अत एक
एव एतावद्द्वयाप्तिक आत्मा । मितदृष्टयस्तु अंशांशिकासु तदिच्छयैव
अभिमानं ग्राहिताः, येन देहादिषु भूमिषु पूर्वपूर्वप्रमातृव्याप्तिसा-
रताप्रशायामपि उक्तरूपां महाव्याप्तिं परशक्तिपातं विना न
लभन्ते । यथोक्तम्

The Tāntrikas⁷⁶ maintain that the *ātman* principle transcends the universe. Those who are wedded to the sacred texts of *kula*⁷⁷ etc. consider that the *ātman* principle is steeped in the universe (i.e. that the universe is only a form of the *ātman*). The knowers of Trika philosophy, however, maintain that the *ātman* principle is both immanent in the universe and transcends it.

Thus of the one Divine whose essence is consciousness, all these roles are displayed by his absolute will, (and) the differences in the roles are due to the various gradations in which that absolute free will either chooses to reveal or conceal itself. Therefore the Atman is one only, pervading thus far (i.e. revealing himself up to the stage discovered by Trika).

Those of limited vision, however, in various parts are caused to identify themselves with the various (limited) stages by His will on account of which, even though when it is made clear that the extension of the knowledge of the preceding experients is limited to the stage of body etc., they are unable to comprehend the great pervasion (of the *Ātman*) described above (by Trika philosophy) unless the highest Śakti descend upon them (i.e. without the grace of the highest Śakti). As has been said —

‘वैष्णवाद्यास्तु ये केचिद्विद्यारागेण रञ्जिताः ।
न विदन्ति परं देवं सर्वज्ञं ज्ञानशालिनम् ॥’

इति । तथा

‘भ्रमयत्येव तान्माया ह्यमोक्षे मोक्षलिप्सया ।’

इति ।

‘त आत्मोपासकाः शैवं न गच्छन्ति परं पदम् ॥’

इति च ।

अपि च सर्वेषां दर्शनानां—समस्तानां नीलसुखाविज्ञानानां याः
‘स्थितयः’—अन्तर्मुखरूपा विश्रान्तयः ताः ‘तद्भूमिकाः’—चिदानन्द-
घनस्वात्मस्वरूपाभिव्यक्तत्युपायाः । तथा हि यदा यदा बहिर्मुखं रूपं
स्वरूपे विश्राम्यति, तदा तदा बाह्यवस्तूपसंहारः; अन्तः प्रशान्त-

“The Vaiṣṇavas and others who are coloured (i. e. whose minds are coloured) by *Vidyā*,⁷⁸ do not know the highest God, the omniscient, full of knowledge”. Likewise, (it has been said) in Svacchanda tantra, (10th Patal, verse 1141)

“Māyā only whirls these (followers of other systems) round who desire to obtain liberation (mokṣa) in non-liberation (i. e. in those disciplines and scriptures which are incapable of offering liberation)” and also, (it has been said in Netra-Tantra, 8th Patal, verse 30)
“The pursuers of the limited as the Self (e. g. the body as Self, the buddhi as Self etc.) do not reach the highest stage of Śiva”. * Also (There is another interpretation of the *sūtra*: *Darśana* is to be interpreted, not as a system of philosophy, but merely as knowledge; *sthiti*, not as stage, but as inward cessation; *bhūmikā*—not as role, but as means—the whole interpretation is as follows) : The

* Prof. Leidecker's translation—“The worshippers of *Atman* do not reach the highest place” is to say the least, highly misleading. It is not the worshippers of the Self who do not reach the highest stage, but those who consider the body, buddhi etc. as Self.

पवावस्थितिः; तत्तदुदेष्यत्संवित्संतत्यासूत्रणम्;—इति सुष्टि-स्थिति-
संहारमेलनरूपा इयं तुरीया संविद्भट्टारिका तत्तत्सुष्टयादि भेदान्
उद्वमन्ती संहरन्ती च, सदा पूर्णा च, कृशा च, उभयरूपा च अनु-
भयात्मा च, अक्रममेव स्फुरन्ती स्थिता । उक्तं च श्रीप्रत्यभिज्ञा-
टीकायाम्

‘तावदथविलेहेन उत्तष्ठिति, पूर्णा च भवति’

sthitis i.e. the inward *cessation* of all darśanas i.e. all empirical knowledge, e.g., the experience of (an external thing as) colour, like blue, or an (inner) experience like, pleasure etc. becomes a means of the manifestation of the essential nature of *tat* i.e.; Śiva who is of the nature of consciousness and bliss. Even so, whenever the external form (of consciousness) comes to rest in the essential nature (of the knower), there comes to be cessation of the external thing (*samhāra*) i.e. resting in a condition of inner peace, and then stringing together of a continuous series of various experiences (*samvit—santati*) which will be arising anew (*udeśyat*). Thus this venerable *turiya*⁷⁸ (fourth) consciousness whose nature it is to hold together emanation, maintenance and re-absorption flashes fourth ceaselessly (lit, without succession) now sending forth diversities of various emanations (created things), and now with-drawing (them)—always emaciated and yet always full, of both forms (i.e. both emaciated and full) and also not undergoing any of these forms. § It has been said in Śrī Pratyabhijñā tikā—“When re-absorbing the objects, she (Śakti) flashes (lit, rises) (in Her nature), and

§ This exhausts all the four alternatives. The idea is that though *turiya* Sameid goes on projecting things out of herself which (shows that she is perfectly full and rich), and re-absorbing them into herself (which shows that she is depleted and must take back things in order to make up her loss), yet in herself she transcends all these alternatives.

इति । एषा च भट्टारिका क्रमात्क्रमम् अधिकमनुशील्यमाना
स्वात्मसात्करोत्येव भक्तजनम् ॥ ८ ॥

यदि एवंभूतस्य आत्मनो विभूतिः, तत् कथम् अयं मलावृतः
अणुः कलादिवलितः संसारी अभिधीयते ?—इत्याह

चिद्वत्तच्छक्तिसंकोचात् मलावृतः संसारी ॥ ९ ॥

यदा 'चिदात्मा' परमेश्वरः स्वस्वातन्त्र्यात् अभेदव्याप्ति
निमज्ज्य भेदव्याप्तिम् अवलम्बते, तदा 'तदीया इच्छाविशक्तयः'
असंकुचिता अपि 'संकोचवत्यो' भान्ति ; तदानीमेव च अयं 'मलावृतः

she is full."[†] This venerable (power) being resorted to more
and more makes her devotee her own.

If *ātman* (Self) who is as described (above) has (such)
greatness, how is it said to be a *jīva* (aṇu) covered with *mala*,[§]
enclosed with *kalā*[‡] and other *kañcukas*, a *samsārin* (trans-
migrating from one life to another). (In answer to this
question), it is said (lit, he, the author says) :

**Sūtra—9. In consequence of its limitation of
Śakti,§ reality which is all consciousness, becomes
the mala-covered samsārin.**

Commentary

When the highest Lord whose very essence is conscious-
ness, conceals by His will, pervasion of non-duality, and
assumes duality all round, then His will and other powers,

† Prof. Leidecker says that *avalāha* (i.e. licking) is meaningless here and
suggests the reading *avahāta*. But the reading *avalāha* is perfectly
correct. It means licking, devouring i.e. re-absorbing the objects.

§ Prof. Leidecker translates 'cid-vaṭ' as cit-like. The 'vaṭ' suffix does not
connote likeness here, but means 'full of'. *cidvat* means the ultimate Princi-
ple which is all consciousness. Śiva is not *cit*-like but all *cit*. Kṣemarāja
also explains *cidvat* as "*cidātma*" in his commentary on this Sūtra.

संसारी' भवति । तथा च अप्रतिहतस्वातन्त्र्यरूपा इच्छाशक्तिः संकुचिता सती अपूर्णमन्यतारूपम् आणयं मलम् ; ज्ञानशक्तिः क्रमेण संकोचात् भेदे सर्वज्ञत्वस्य किञ्चिज्ज्ञत्वाप्तेः अन्तःकरण-बुद्धीन्द्रियता-पत्तिपूर्वम् अत्यन्तं संकोचग्रहणेन भिन्नवेषप्रधारूपं मायीयं मलम् ; क्रियाशक्तिः क्रमेण भेदे सर्वकर्तृत्वस्य किञ्चित्कर्तृत्वाप्तेः कर्मेन्द्रिय-रूप-संकोचग्रहणपूर्वम् अत्यन्तं परिमिततां प्राप्ता शुभाशुभानुष्ठान-मयं कामं मलम् । तथा सर्वकर्तृत्व-सर्वज्ञत्व-पूर्णत्व-नित्यत्व-व्याप-कत्वशक्तयः संकोचं गृह्णाना यथाक्रमं कला-विद्या-राग-काल-निय-

though essentially non-limited assume limitation. Then only does this (soul) become a transmigratory being, covered with *mala*. Thus the Will-power (of the Absolute) whose sovereignty is unrestricted, assuming limitation, becomes *anu-mala*, which consists in its considering itself imperfect. (In the case of) knowledge-power, owing to its becoming gradually limited in the world of differentiation, its omniscience becomes reduced to knowledge of a few things (only). By assuming extreme limitation beginning with the acquisition of an inner organ, and organs of perception, it acquires *māyīya-mala*⁸² which consists in the apprehension of all objects as different. (In the case of) action-power, its omnipotence, in this world of differentiation, becomes reduced to the doership of a few things (only), and starting with assuming limitation in the form of organs of action, it becomes extremely limited, and acquires *kārma-mala*⁸³ which consists in doing good or evil. Thus by accepting limitation, the *śaktis* (powers) omnipotence, omniscience, perfection, eternity, omnipresence appear respectively as *kālā* (limited agency), *vidyā* (limitation in respect of knowledge), *rāga* (limitation in respect of desire) *kāla* (limitation in respect of time), and *niyatī* (limitation in respect of space and cause).⁸⁴ Thus constituted this (atman or Self) is called *samsarin* (a transmigratory being), poor

तिरूपतया भान्ति । तथाविधश्च अयं शक्तिदरिद्रः संसारी उच्यते ;
स्वशक्तिविकासे तु शिव एव ॥ ९ ॥

ननु संसार्यवस्थायाम् अस्य किञ्चित् शिवतोचितम् अभिज्ञान-
मस्ति येन शिव एव तथावस्थितः ?—इत्युद्धोष्यते । अस्ति ।—
इत्याह

तथापि तद्वत् पञ्च कृत्यानि करोति ॥ १० ॥

इह ईश्वराद्वयदर्शनस्य ब्रह्मावादिभ्यः अयमेव विशेषः, यत्
'सृष्टिसंहारकर्तारं विलयस्थितिकारकम् ।

in Śakti. With the (full) unfoldment of his *śaktis*, however,
he is Śiva himself.

Well, is there is any mark appropriate to Śiva-state by
which the Self even in the *samsārin*—stage may be recognised
as Śiva himself appearing in that condition? It is declared,
"There is", (and so the next sūtra) says :

**Sutra, 10—'Even in this condition (of the empirical
self), he (the individual) does the five kṛtyas (deeds)
like Him (i.e. like Śiva)''**

Commentary

Here, the distinction between the *Īśvarādvaya*⁸⁵ philosophy
from (that of) the *Brahmavādins*⁸⁶ lies in this—that the divine
whose essence is consciousness* always retains his authorship
of the five-fold act which⁸⁷ is in accordance with what has
been stated by the grand *Svacchanda* and other disciplines
(of Śaiva philosophy), viz., (Vide. *Svacchanda Tantra*
1st Patal, 3rd verse) "(I bow to the) Divine who brings about
(1) emanation (*ṣṛṣṭi*), (2) re-absorption (*anāśra*), (3) concealment

* *Cidātman* does not mean *cit*-like as Prof. Leidecker has translated it, but
'whose essence is *cit* or consciousness'.

अनुग्रहकरं देवं प्रणतार्तिविनाशनम् ॥,

इति श्रीमत्स्वच्छन्वादिशासनोक्तनीत्या सदा पञ्चविधकृत्यकारित्वं चिदात्मनो भगवतः । यथा च भगवान् शुद्धेतराध्वस्फारणक्रमेण स्वरूपविकासरूपाणि सृष्ट्यादीनि करोति, 'तथा' संकुचितचिच्छक्तितया संसारभूमिकायामपि 'पञ्चकृत्यानि' विधत्ते । तथा हि

'तदेवं व्यवहारेऽपि प्रभुर्देहादिमाविशन् ।

भान्तमेवान्तरर्थोघमिच्छया भासयेद्बहिः ॥'

इति प्रत्यभिज्ञाकारिकोक्तार्थदृष्ट्या देहप्राणादिपदम् आविशन् चिद्रूपो महेश्वरो बहिर्मुखीभावावसरे नीलादिकमथ नियतदेशका-

(*śiṣya*), (4) maintenance (of the world) (*sthiti*), who dispenses (5) grace (*anugraha*), and who destroys the affliction of those who have bowed down (to Him)".†

Just as the Exalted One (Śiva) by the process of expansion in the extrinsic course²⁸ (i.e. mundane manifestation) bring about emanation etc., which are an unfoldment of his real nature, so does He carry out the five processes even in the condition of *saṁsāra*, by limiting His consciousness—power. So that (as it has been said) (in *Iśvara—pratyabhijñā*, V *Āhnika*, 7th verse).

"This being the position (*śat evam*, here means, *śat evam satī*), even in the empirical state (*vyasāhāre pi*), the Lord entering into the body etc. causes the objects (*lit.* collection of objects) to appear outwardly by His Will though appearing within Himself". [The five fold processes in the condition of the world are shown below].

Thus according to the view-point of *Pratyabhijñā* when the great Lord who is consciousness (*lit.* whose form is consciousness) entering into the sphere of the body, *prā-*

† Curiously enough, Prof. Leidecker has translated 'praṇatārṭi-vināśana' as 'him whom destruction of sorrow is subordinated' which hardly makes any sense.

लाघितया यदा आभासयति, तदा नियतवेशकालाद्याभासांशे अस्य खण्डता; अन्यवेशकालाद्याभासांशे अस्य संहर्तृता; नीलाद्याभासांशे स्थापकता; भेदेन आभासांशे विलयकारिता; प्रकाशक्येन प्रकाशने अनुग्रहीतृता । यथा च सदा पञ्चविधकृत्यकारित्वं भगवतः, तथा मया वितत्य स्पन्दसंबोहे निर्णीतम् ।

एवमिदं पञ्चविधकृत्यकारित्वम् आत्मीयं सदा बृहप्रतिपक्ष्या परिशील्यमानं माहेश्वर्यम् उन्मीलयत्येव भक्तिभाजाम् । अत एव ये सदा एतत् परिशीलयन्ति, ते स्वरूपविकासमयं विश्वं जानाना जीवन्मुक्ता—इत्याम्नाताः । ये तु न तथा, ते सर्वतो विभिन्नं भेयजातं

etc. on the occasion of becoming externalized, makes objects like blue etc. appear in definite space, time etc. then with reference to appearance in definite space, time etc., it is His act of emanation (śraṣṭā). With reference to the appearance of the objects in another space, time etc., it is His act of withdrawal or absorption (sāṁhartā). With reference to the actual (continuity of the) appearance of blue etc., it is His act of maintenance (sthāpakatā). With reference to its appearance as different, it is His act of concealment⁸⁹—(vilayakāritā). With reference to the appearance of every thing as identical with the light (of consciousness), it is His act of grace (anugrahītā)⁹⁰. As to how the Lord is always the author of the five-fold act, I have extensively demonstrated in Spandasandoha. Thus this authorship of the five-fold act occurring within one's own personal experience, if pursued steadily with firm understanding, reveals the Lord's greatness to the devotee. Therefore, those who always ponder over this (five-fold act of the Lord), knowing the universe as an unfoldment of the essential nature (of consciousness), become liberated in this very life. This is what the (sacred) tradition maintains (itiāmnātāḥ). Those who do not ponder like this,

पश्यन्तो बद्धात्मानः ॥१०॥

न च अयमेव प्रकारः पञ्चविधकृत्यकारित्वे, यावत् अन्योऽपि कश्चित् रहस्यरूपोऽस्ति ।—इत्याह

आभासन-रक्ति-विमर्शन-बीजावस्थापन

विलापनतस्तानि ॥ ११ ॥

'पञ्चविधकृत्यानि करोति' इति पूर्वतः संबध्यते । श्रीमन्महा-
ध्वंश्या दृष्ट्या दृगादिवेदोप्रसरणक्रमेण यत् यत् आभाति, तत् तत् सृज्यते ;
तथा सृष्टे पदे तत्र यदा प्रशान्तनिभेवं क्वचित् कालं रज्यति, तदा

seeing all objects of experience as essentially different, remain for ever bound.*

This is not the only mode of the authorship of the five-fold act, there exists another esoteric mode, besides this. So, he says (i.e. it is said) :

Sutra—11 Manifesting, relishing, experiencing as self settling of the seed, dissolution.

Commentary

These i.e. these five-fold acts,³¹ he does—this is (syntactically) connected with the previous. From the point of view of the highest end (mahārthadṛṣṭyā), whatever appears through the successive functioning (lit., expansion) of the goddess of sight and other (perceptual functions) is, (so to speak) emanated (srjyate) (This is ābhāsana or manifesting).

* Prof. Leidecker gives a very curious translation of this "Those, however, who do not likewise behold the totality of objects differentiated everywhere"—This is just the opposite of what is meant. In fact, a comma is implied after *tañhē*. This is the reading adopted by the Kashmir Sanskrit series.

स्थितिदेव्या तत् स्थाप्यते; चमत्कारापरपर्यायविमर्शनसमये
संह्रियते । यथोक्तं श्रीरामेण

समाधिवज्रेणाप्यन्यैरभेद्यो भेदभूधरः ।

परामृष्टश्च नष्टश्च त्वद्भक्तिबलशालिभिः ।'

इति । यदा तु संह्रियमाणमपि एतत् अन्तः विचित्राशङ्काविसंस्कारम् आधत्ते, तदा तत् पुनः उद्भविष्यत्संसारबीजभावमापन्नं विलयपवम् अध्यारोपितम् । यदा पुनः तत् तथा अन्तः स्थापितम् अन्यत वा

An object being thus emanated (i. e. brought forth into appearance), when (the Self) without shutting of the eye relishes it for some time, it is maintained (in experience) till then by the goddess of maintenance. (This relishing of the experience for sometime represents *sthiti* or maintenance). It is withdrawn at the time of *vimarśa* (*vimarśana-samaye*) for which another word is sudden flash of delight (*camkāra*)⁹² (This knowledge of the object represents *samhāra*)⁹³. As it has been said by Rāma.

"The mountain of manifoldness which cannot be split by others even by the thunderbolt of co-contemplation (*Samādhi*, lit. collectedness of consciousness) is experienced as oneself and thus destroyed by those who are endowed with the power that accrues from devotion to you".

However, if at the time of the re-absorption or withdrawal (of the experience of manifoldness or differentiation), it (i. e. the object of experience) generates various *samskāras* (impressions) of doubt etc. inwardly, then it acquires the state of *samsāra* in germ which is bound to spring forth into existence again, and thus it super-poses (on the experient) the state of *vilaya* (concealment of the real nature of the Self). On the other hand while it. (i. e. the world which has been reduced to a germinal form) is being held inwardly and anything else that is experienced at that time, if it is burned to sameness with the fire of consciousness, by the process of

अनुभूयमानमेव हृठपाकक्रमेण अलंग्रासयुक्त्या चिदग्निसाद्भावम् आपद्यते, तदा पूर्णतापावनेन अनुगृह्यते एव । इदं च पञ्चविध-कृत्यकारित्वं सर्वस्य सदा तन्निहितमपि सद्गुरुरूपदेशं विना न प्रकाशते, इति सद्गुरुसपर्येव एतत्प्रचार्यम् अनुसर्तव्या ॥ ११ ॥

यस्य पुनः सद्गुरुरूपदेशं विना एतत्परिज्ञानं नास्ति, तस्य अवच्छादितस्वस्वरूपाभिः निजाभिः शक्तिभिः व्यामोहितत्वं भवति ।
—इत्याह

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता
संसारित्वम् ॥ १२ ॥

'तस्य' एतस्य सदा संभवतः पञ्चविधकृत्यकारित्वस्य 'अपरि-

*haṭhapāka*⁸⁴ and by the device of *alāṅgrāsa*⁸⁵, then by reaching perfection, he (the yogin) enters the state of grace. This kind of the authorship of the five-fold act, though always near at hand to every body, does not become manifest without the instruction of a good *guru* (i.e. a spiritual master). One should, therefore, take to the reverential service of a good *guru* in order that this (i.e. the experience of the five-fold act) may become manifest to him.

He, however, who does not acquire the complete knowledge (of the authorship of the five-fold act) owing to the lack of guidance from a good *guru* remains deluded by his own powers (*śaktis*) which conceal his real Self. Therefore it is said :

Sutra, 12—To be a samsarin means being deluded by one's own powers because of the ignorance of that (authorship of the five-fold act).

Commentary.

'*Tat*' i.e. of that (in the *sūtra*) means the authorship of this five-fold act which is always happening; '*aparijñāne*'

ज्ञाने'-शक्तिपातहेतुकस्वबलोन्मीलनाभावात् अप्रकाशने 'स्वाभिः शक्तिभिः ध्यामोहितत्वं'-विविधलौकिकशास्त्रीयशङ्काशङ्कुकी-लितत्वं यत्, इदमेव 'संसारित्वम्' । तदुक्तं श्रीसर्वबीरभट्टारके

'अज्ञानाच्छङ्कते लोकस्ततः सृष्टिश्च संहतिः ॥

इति ।

'मन्त्रा वर्णात्मकाः सर्वे सर्वे वर्णाः शिवात्मकाः ॥'

इति च । तथा हि-चित्प्रकाशात् अद्यतिरिक्ता नित्योदितमहामन्त्ररूपा पूर्णाह्विमशंमयी या इयं परा वाक्शक्तिः आवि-क्षान्त-रूपा शेषशक्तिचक्रगभिणी, सा तावत् पश्यन्तीमध्यमाविक्रमेण ग्राहक-भूमिकां भासयति । तत्र च परारूपत्वेन स्वरूपम् अप्रथयन्ती माया-

or ignorance means 'not flashing forth' on account of the absence of the manifestation of one's own power which becomes effective through the descent of *Śakti*. (The rest of the sūtra means) —acquiring the condition of a *samsārin* (transmigrant) which is due to delusion (*vyāramohitatvam*) (which means) being nailed by various doubts created by the *śāstras* (scriptural texts), and worldly opinions.

It has been said in the excellent Sarvavīrabhattāraka :

"Through ignorance people are subject to uncertainty and fear; hence follow birth and death". Again,

"The essence of all mantras⁹⁵ consists in letters or sounds, (and) the essence of all letters or sounds is Śiva".

Now then the *vākśakti* (power of speech) (known as) *parā*⁹⁷ (supreme) who is identical with the light of consciousness (i.e. Śiva), who is of the form of great *mantra* that is eternally sounded, who consists of the consciousness of the perfect 'I', who contains within herself (lit, who is pregnant with) the whole assemblage of *śaktis* formed by the sounds beginning with 'a' and ending with 'kṣa',⁹⁸ brings into manifestation the sphere of the (limited)

प्रमातुः अस्फुटासाधारणार्थविभासरूपो प्रतिक्षणं नवनवां विकल्प-
क्रियामुल्लासयति, शुद्धामपि च अविकल्पभूमिं तदाच्छावितामेव-
दर्शयति । तत्र च ब्राह्म्यादिदेवताधिष्ठितककारादिविचित्रशक्तिभिः
ध्यामोहितो देहप्राणादिमेव परिमितम् अवशम् आत्मानं मन्यते
मूढजनः । ब्राह्म्यादिदेव्यः पशुदशायां भेदविषये सृष्टिस्थितौ, अभेद-
विषये च संहारं प्रवृत्त्यः, परिमितविकल्पपात्रतामेव संपादयन्ति ;
पतिदशायां तु भेदे संहारम्, अभेदे च सर्गस्थितौ प्रकटयन्त्यः, क्रमा-
त्क्रमं विकल्पनिर्ह्रासनेन श्रीमद्भैरवमुद्रानुप्रवेशमयीं महतीम् अवि-
कल्पभूमिमेव उन्मीलयन्ति ।

subject or experient through the successive phases of *paśyantī*¹⁰⁰
madhyamā etc. In this state (of the limited experient) she
conceals her real form as *parā* and produces in the empirical
subject (*māyā-pramātuh*) ever-new *vikalpa*-activity¹⁰⁰ every mo-
ment which activity brings into view objects that are obscure
and particular. She manifests also the pure stage of *avikalpa*¹⁰¹
though as veiled by that (*vikalpa*-activity). In these circum-
stances, and deluded by the peculiar *Śaktis* in the form of 'ka'
and other consonants which are presided over by *Brāhmī*¹⁰²
and other deities, the deluded man helplessly considers the
body, *prāṇas* etc. themselves which are limited as the Self.

Brāhmī and the other deities, in the stage of *paśu* (the
bound soul), manifesting emanation and maintenance in respect
of differences, and withdrawal in respect of non-difference,
bring about only fitness for limited *vikalpas*. In the *pati* (lord)
stage, however, these (deities) manifesting withdrawal in respect
of difference and emanation and maintenance in respect
of non-difference,¹⁰⁵ gradually by reducing the *vikalpas*,
(ultimately) disclose the great *avikalpa* stage which consists in
entering into the blissful *bhairava-mudra*,¹⁰⁴ at which stage, they
(the *śaktis*) cause to appear the pure *vikalpa*¹⁰⁵ *śakti* which
is deeply merged in consciousness and bliss (which enables
one to feel like the following) :

‘सर्वो ममायं विभव इत्येवं परिजानतः ।
विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता ॥’

इत्यादिरूपां चिदानन्दावेशमग्नां शुद्धविकल्पशक्तिम् उल्लास-
यन्ति ततः उक्तनीत्या स्थशक्तिय्यामोहिततैव संसारित्वम् ।

किञ्च चित्तिशक्तिरेव भगवती विश्ववभनात् संसारवामाचार-
त्याच्च वामेश्वर्याख्या सती, खेचरी-गोचरी-दिव्चरी-भूचरीरूपैः
अशेषैः प्रमातृ-अन्तःकरण-बहिष्करण-भावस्वभावैः परिस्फुरन्ती,
पशुभूमिकायां शून्यपदविश्रान्ता किञ्चित्कर्तृत्वाद्यात्मक-कलाविशक्त्या-
त्मना खेचरीचक्रेण गोपितपारमाथिकचिद्गगनचरीत्वस्वरूपेण
चकस्ति; भेदनिश्चयाभिमान-विकल्पनप्रधानान्तःकरणदेवीरूपेण

“He who knows that all this glory (of manifestation) is mine (i. e. belongs to the spirit), who realizes that the entire cosmos is his Self, possesses *mahatā*¹⁰⁸ even when the *vikalpas*¹⁰⁷ have their play.” (Īśvara-pratyabhijñā, Āgamādhikāra II Ahnika, 12th verse). Hence the state of a *samsārin* (transmigrant) consists, as explained above, in the delusion brought about by one’s own *śaktis*.

[The above is known as Śāmbhavopāyaḥ or the Śāmbhava technique of attaining unity—consciousness. Below is given the Śāktopāyaḥ or the Śākta-technique.]’

Further, the exalted consciousness—power (*citi-śakti*) known as Vāmeśvari¹⁰⁸, because she emits (i.e. projects) the universe and also because she has to do with the contrary course of *sah-sāra*, displays herself wholly in the condition of the bound subject (*paśu*), as the (empirical) subject in the form of *khecari*¹⁰⁹, as inner organ in the form of *gocari*, as outer organ in the form of *dikcari*, and as objective existents in the form of *bhūcari*. Resting in the stage of the void (i.e. concealing the true nature of the Self and affirming the not-Self), she shines forth, having concealed her highest reality as *cid-gagana-cari* through the *khecari* group which consists in the śakti of *kalā* etc., i.e. of the nature

गोचरीचक्रेण गोपिताभेदनिश्चयाद्यात्मकपारमार्थिकस्वरूपेण प्रकाशते; भेदालोचनादिप्रधानबहिष्करणदेवतात्मना च दिक्चरीचक्रेण गोपिताभेदप्रयात्मकपारमार्थिकस्वरूपेण स्फुरति; सर्वतो व्यवच्छिन्नाभासस्वभावप्रमेयात्मना च भूचरीचक्रेण गोपितसार्वात्म्यस्वरूपेण पशुहृदयव्यामोहिना भाति। पतिभूमिकायां तु सर्वकर्तृत्वादिशक्त्यात्मकचिद्गगनचरीत्वेन, अभेदनिश्चयाद्यात्मना गोचरीत्वेन, अभेदालोचनाद्यात्मना दिक्चरीत्वेन, स्वाङ्गकल्पाद्वयप्रयासारप्रमेयात्मना च भूचरीत्वेन पतिहृदयविकासिना स्फुरति। तथा च उक्तं सहजचमत्कारपरिजनिताकृतकादरेण भट्टवामोदरेण विमुक्तकेयुः -

‘पूर्णविच्छिन्नमात्रान्तर्बहिष्करणभावगाः ।

of limited doership etc. She appears through the *gocari* group in the form of the deity *antah-karaya*¹¹⁰ (the inner psychic apparatus) whose main functions are ascertainment of difference (*bheda-niscaya*), identification (of the Self) with different things (*bheda-abhimāna*), and simple cognition of things as different (*bheda-vikalpana*), by concealing her real nature which consists in the ascertainment of non-difference etc. She also appears through the *dikcari* group, in the form of the deity of the outer senses whose main function is perception of difference and so forth, by concealing her real nature which consists in the manifestation of non-difference. She appears, through the *bhucari* group in the form of knowable objects which have the nature of differentiated appearances all round, by concealing the real nature of Universal Self, and deluding the heart of creatures.*

In the *patis* stage, however, the *Sakti* manifests herself

* Though *cakra* means group, assemblage, or wheel, it suggests an array of forces (like an array of army) in the individual which has to be pierced through before he can ascend to universal consciousness. It is difficult to bring out this subtle suggestion in the translation.

वामेशाद्याः परिज्ञानाज्ञानात्स्युर्मुक्तिबन्धदाः ॥'

इति एवं च निजशक्तिव्यामोहिततैव संसारित्वम् ।

अपि च चिदात्मनः परमेश्वरस्य स्वा अनपायिनी एकैव स्फुर-
त्तासारकर्तृतात्मा ऐश्वर्यशक्तिः । सा यदा स्वरूपं गोपयित्वा पाशवे
पदे प्राणापान-समान-शक्तिदशाभिः जाग्रत्स्वप्न-सुषुप्तभूमिभिः बृह-
प्राण-पुर्यष्टककलाभिश्च व्यामोहयति, तदा तद्व्यामोहितता संसा-

as *cidgaganacārī* whose essence consists in universal doership, as *gocārī* whose essence consists in the ascertainment of non-difference etc, as *dikcārī* whose essence consists in the perception of non-difference etc, as *bhūcārī* whose essence consists in (revealing) objects as non-different like limbs of one-self—all these opening up the heart of *paśi*.

Venerable Dāmodara, who commands unfeigned respect due to (lit, born of) his innate *camatkāra* (bliss), says in the *Vinuktakas* i.e. (independent verses) likewise. "Vāmeśa (Vāmeśvarī) and other goddesses having their sphere in the knowing subject (as *Khecārī*), in his inner organ (as *gocārī*), in the outer senses (as *dikcārī*) and in objective existences (as *bhūcārī*), bring about liberation by full knowledge (*parijñāna*), thus making him whole (*pūrṇa*) and bondage by ignorance (*ajñāna*), thus making him limited (*avacchinna*). So, being a *satisārin* consists in being deluded by one's own *śaktiś*.

[Below is given the *āṇavopāyaś*—the *āṇava* technique of attaining unity—consciousness.]

Again the highest Lord whose essential nature is consciousness has his own *aiśvarya-śakti*¹¹¹ which is unique, unfailing and whose essential nature consists in doership¹¹² which is essentially a *sphurattā* or flashing forth¹¹³ of divine light. When she (i.e. *aiśvaryaśakti*) by concealing her real nature causes delusion in the *paśu* state (i.e. the state of a limited

रित्वम्; यदा तु मध्यधामोल्लासाम् उदानशक्ति, विश्वव्याप्तिसारी
 च ध्यानशक्ति, तुर्यदशरूपां तुर्यातीतदशरूपां च चिदानन्दधनाम्
 उन्मीलयति, तदा देहाद्यवस्थायामपि पतिदशात्मा जीवन्मुक्तिर्भवति ।
 एवं त्रिधा स्वशक्तिव्यामोहितता व्याख्याता । 'चिद्वत्' इति (९)
 सूत्रे चित्प्रकाशो गृहीतसंकोचः संसारी इत्युक्तम्, इह तु स्वशक्ति-
 व्यामोहितत्वेन अस्य संसारित्वं भवति,—इति भङ्गयन्तरेण उक्तम् ।
 एवं संकुचितशक्तिः प्राणादिमानपि यदा स्वशक्तिव्यामोहितो न
 भवति, तदा अयम्

.....शरीरी परमेश्वरः ।'

इत्याम्नायस्थित्या शिवभट्टारक एव,—इति भङ्गया निरूपितं भवति ।
 यदागमः

bound individual) by the phases of *prāṇa*, *apāca*, and *samāna śaktis*,¹¹⁴ by the states of waking, dream and deep sleep, and by the *kalās*¹¹⁵ of the body, *prāṇa* and *puryaṣaka*,¹¹⁶ then this delusion caused by her is the condition of one's being a *samsārin* (transmigrating from life to life). When, however, she unfolds the *uddna-śakti*¹¹⁷ that appears in *madhyandhāma*¹¹⁸ as of the nature of *turya*¹¹⁹ state and *Vyānaśakti*¹²⁰ whose essence is to pervade the universe and which appears as of the nature of *turyāṭita*¹²¹, and both of which are a mass of consciousness and bliss, then even in the state of body etc. one reaches the stage of *pātī*¹²² and attains liberation while still living.

Thus being deluded by one's own *śaktis* (powers) has been interpreted in three ways.

In the *cidcat sūtra*¹²³ (sūtra 9), it has been said that the light of consciousness itself assuming limitation becomes a *samsārin* (an individual migrating from one conditioned existence to another). Here it has been said from a different

'मनुष्यदेहमास्थाय छन्नास्ते परमेश्वराः ।
इति । उक्तं च प्रत्यभिज्ञाटीकायाम्

'शरीरमेव घटाद्यपि वा ये षट्त्रिंशत्तत्त्वमयं
शिवरूपतया पश्यन्ति तेऽपि सिध्यन्ति'

इति ॥ १२ ॥

उक्तसूत्रार्थप्रातिपक्षेण तत्त्वदृष्टि दशयितुमाह

तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन

चेतनपदाध्यारोहात् चितिः ॥ १३ ॥

angle that it becomes a *samsārin* owing to its being deluded by its own powers. It may be observed from another angle that one with limited powers (i.e. an individual soul) in spite of his having *prāya* and other (limitations), when not deluded by one's own powers, becomes, according to the thesis of the sacred tradition, the Lord (Himself) with a body, or in other words, he can be described as the Venerable Śiva Himself. As the Āgama says :

"They are the highest Lord in a veiled form, having entered a human body". It has also been said in a commentary¹²⁴ on the *Pratyabhijñā*. "They also attain to perfection who consider the body or even the jar etc. consisting of the thirty-six *talāt* (principles) as a form of Śiva".

In order to show the essential truth, the meaning of the above *sūtra* has been put conversely (in the following).

Sūtra—13. Acquiring the full knowledge of it (i.e. of the authorship of the five-fold act of the Self), *citta*¹²⁵ itself (i.e. the individual consciousness) by inward movement becomes *citi*¹²⁶ (i.e. universal consciousness) by rising to the status of *cetana*.¹²⁷

पूर्वसूत्रव्याख्याप्रसङ्गेने प्रमेयवृष्ट्या वितत्य व्याख्यातप्रायमेतत् सूत्रम्; शब्दसंगत्या तु अधुना व्याख्यायते । 'तस्य' आत्मीयस्य पञ्च-
कृत्यकारित्वस्य 'परिज्ञाने' सति अपरिज्ञानलक्षणकारणापगमात्
स्वशक्तिव्यामोहिततानिवृत्तौ स्वातन्त्र्यलाभात् प्राक् व्याख्यातं यत्
'चित्तं' तदेव संकोचिनीं बहिर्मुखतां जहत्, 'अन्तर्मुखीभावेन चेतन-
पदाध्यारोहात्,—प्राहकभूमिकाक्रमणक्रमेण संकोचकलाया अपि विग-
लनेन स्वरूपापत्या 'चित्तिर्' भवति; स्वां चिन्मयीं परां भूमिमा-
विशति इत्यर्थः ॥ १३ ॥

ननु यदि पारमार्थिकं चिच्छक्तिपदं सकलभेदकवलनस्वभावं,

Commentary

From the point of view of the knowable object, this *sūtra* has been practically explained already in detail in connexion with the explanation of the previous *sūtra*. From the point of view of the wording, however, it is being explained now.

After full knowledge of *it* (i.e. of the self's authorship of the five-fold act), the causes of the characteristics of the lack of knowledge being removed, the delusion caused by one's own *śakti* (power) having ceased, because of the attainment of *svātantrya*, the *citta* giving up the limiting tendency of extroversion, becoming introverted, rises to the status of *cetana*, that is, gradually it rises to the status of the knowing subject, where by the dissolution of the aspect of limitation, and attaining its real nature, it becomes *citi*. It now enters its highest stage of *cit*—this is the sense.

A question here arises,—If *cit-śakti* in its highest aspect is of such a nature as cancels (lit; devours) all difference‡ it should remain so (i.e. it should retain that nature) even in

‡ Prof. Leidecker reads *Sakala-bheda-kavalana-svalbhāva* as *Sakala-bheda-kavalana-svalbhāva*, and so has given a very incorrect translation of this passage.

तत् अस्य मायापदेऽपि तथाहूपेण भवितव्यं यथा जलवाच्छादित-
स्यापि भानोः भावावभासकत्वम् ।—इत्याशङ्क्य आह

चितिवह्निरवरोहपदे छन्नोऽपि मात्रया
मेयेन्धनं प्लुष्यति ॥ १४ ॥

‘चितिरेव’ विश्वप्रसनशीलत्वात् ‘वह्निः;’ असौ एव ‘अवरोह-
पदे—मायाप्रमातृतायां ‘छन्नोऽपि’—स्वातन्त्र्यात् आच्छादितस्वभावो-
ऽपि’, भूरिभूतिच्छन्नाग्निवत् ‘मात्रया’—अंशेन, नीलपीतादिप्रमे-
येन्धनं ‘प्लुष्यति’—स्वात्मसात् करोति । मात्रापदस्य इदम् आकू-
तम्—यत् कवल्यन् अपि सार्वस्मिन्नेन न प्रसते, अपि तु अंशेन; संस्का-

the *māyā*—sphere (i.e. even in its condition of manifestation of the universe) just as the Sun manifests objects even when it is covered by clouds. (i.e. It is the nature of the Sun to manifest objects, and it does so even when it is covered by clouds. Even so if it is the nature of *citi* to cancel all difference, it should retain this nature even when it is covered by *māyā*. *Citi* is compared to the Sun, *māyā* is compared to clouds) Raising this doubt, the author replies below :

Sutra—14 The fire of *citi* even when it descends to the (lower) stage, though covered (by *māyā*) partly burns the fuel of the known (objects).

Commentary

Citi is (here likened to) fire because it devours (i.e. assimilates to itself) the (phenomenal) universe. It in its stage of descent in the *māyā-pramāṇā* (i.e. experient conditioned by *māyā*), though covered (by *māyā*), because of its (inherent) freedom, partly burns i.e. assimilates to itself the fuel of the objects of knowledge such as blue, yellow etc., in spite of its true nature being veiled, even as fire burns the fuel though

रात्मना उत्थापयति । प्राप्तकृत्वं च सर्वप्रमातृणां स्वानुभवत एव
सिद्धम् । यदुक्तं श्रीमदुत्पलदेवपादैः निजस्तोत्रेषु

वर्तन्ते जन्तवोऽशेषा अपि ब्रह्मेन्द्रविष्णवः ।

प्रसमानास्ततो वन्दे देव विश्वं भवन्मयम् ॥

इति ॥ १४ ॥

covered by copious ashes* (The sense is that since the objects of knowledge are assimilated by consciousness to itself; their difference is annihilated. As *knowledge*, the objects are simply part and parcel of consciousness itself). The intention of using the word *mātrā* (in part, partly) (in the sūtra) is this—Though devouring (the object of knowledge), it does not consume it wholly, but only *partly*, because it again makes it rise by means of the *saṃskāras* (i.e. the impressions of the objects left on the mind). That all experients have the power of devouring (i.e. assimilating objects of experience to consciousness) is proved by one's own experience. As has been (rightly) said by the revered Utpaladeva¹²⁸ in his hymns. "Since all the creatures, even Brahmā, Indra, and Viṣṇu,¹²⁹ go on devouring (i.e. assimilating), therefore, O God, I adore the universe that is of your own form."[§] (Śiva-stotrāvalī by Utpala-deva, 20th stotra, 17th verse).

* *mātrā* here means ashes, not 'great power' as translated by Prof. Leidecker. The ashes are compared to *māyā*; *citī* is compared to 'fire'.

§ The idea is that all conscious beings go on devouring i.e. experiencing objects in various ways i.e. assimilating things to themselves; therefore, I adore the universe which is simply yourself inasmuch as you constantly assimilate it to yourself.

Prof. Leidecker translates 'grasamānāḥ' as 'are being devoured' which is even grammatically indefensible, to say nothing from the point of view of sense.

यदा पुनः करणेश्वरीप्रसरसंकोचं संपाद्य सर्गसंहारक्रमपरि-
शीलनयुक्तिम् आविशति तदा

बललाभे विश्वमात्मसात्करोति ॥ १५ ॥

चित्तिरेव देहप्राणाद्यान्छादननिमज्जनेन स्वरूपम् उन्मग्नत्वेन
स्फारयन्ती बलम्; यथोक्तं

‘तदाक्रम्य बलं मन्त्राः’ ... ।

इति । एवं च ‘बललाभे’—उन्मग्नस्वरूपाश्रयणे, क्षित्यादि-सवा-
शिवान्तं ‘विश्वम् आत्मसात् करोति’—स्वस्वरूपाभेदेन निर्भासयति ।
तदुक्तं पूर्वगुरुभिः स्वभाषामयेषु क्रमसूत्रेषु

When, however, (the aspirant) by accomplishing the *prasara* or forth-going of the (divine) senses adopts the means of the practice of *sarga* or emanation (of the objective existence) and by accomplishing the *sankoca* or withdrawing (of the senses) adopts the means of the practice of *sanhāra*, or withdrawal (of the objective existence)§ then

Sutra -15. In acquiring the (inherent) power, of *citi*, he, the aspirant assimilates the universe to himself.

Commentary

Citi by the submergence of the covering of body, *prāṇa*, etc. and by bringing into prominence her essential nature, by her emergence is, *bala* or power. As has been said, “Then having resorted to that power, the *mantra*:¹⁹⁰ (becoming all-knowing and powerful acquire efficiency)”.

Thus when the power (of consciousness) is gained i.e. when one betakes to one’s real nature that has now emerged,

§ Here, *prasara* and *sankoca* of the senses are connected successively with *sarga* and *sanhāra* of the objective existence. *Sankoca* in this context does not mean contraction or limitation, but closing, withdrawing.

‘यथा वह्निरद्वोभितो दाह्यं दहति, तथा
विषयपाशान् भक्षयेत्’

इति ।

‘न चैवं वक्तव्यम्,—विश्वात्मसात्काररूपा समावेशभूः
कादाचित्की । कथम् उपादेया इयं स्यात् इति; यतो
देहाद्युन्मज्जननिमज्जनवशेन इदम् अस्याः कादाचि-
त्कत्वम् इव आभाति । वस्तुतस्तु चित्तिस्वातन्त्र्याव-
भासितदेहाद्युन्मज्जनात् एव कादाचित्कत्वम् । एषा
तु सदैव प्रकाशमाना; अन्यथा तत् देहादि अपि
न प्रकाशेत । अत एव देहादिप्रमातृताभिमाननि-

one makes the universe from the earth to Sadāśiva one's own i.e. makes the universe appear as identical with his Self. This has been said by the ancient teachers in the ‘kramasūtras’ in their own characteristic language. “Just as fire set ablaze consumes the fuel, even so should one consume the objects of sense which act like fetters”.

It would not be right to say—“The* inclusive role of *citi* when it assimilates to itself the entire universe is only temporary. How then can it (i.e. the inclusive role) be accepted?” (This objection is not valid), for the inclusive nature of *citi* appears as temporary only because of the emergence and immergence of the body etc. In reality, the temporary appearance of the inclusive nature of *citi* is due to the emergence of the body etc. which are brought into manifestation by the sovereign will of *citi* herself. This inclusive role, however, is ever present. Otherwise (i.e. if *citi* were not ever active), even the body etc. would not be manifested (i.e. would not appear as objects of consciousness). Therefore the practice

* Prof. Leidecker's translation of this passage hardly makes any sense.

मज्जनाय अभ्यासः, न तु सदा प्रथमानतासारप्रमा
तृताप्राप्त्यर्थम्,

इति श्रीप्रत्यभिज्ञाकाराः ॥ १५ ॥

एवं च

चिदानन्दलाभे देहादिषु चेत्यमानेष्वपि चिदेकात्म्य-

प्रतिपत्तिदाढ्यजीवन्मुक्तिः ॥ १६ ॥

चिद्वात्मसात्कारात्मनि समावेशरूपे 'चिदानन्दे लब्धे' व्युत्थान-
वशायां बलकल्पतया देहप्राणनीलसुखादिषु आभासमानेषु अपि,
यत्समावेशसंस्कारबलात् प्रतिपादयिष्यमाणयुक्तिकमोपबृंहितात्

(the yogic practice) is recommended in order to remove the
(false) identification of the experient with the body etc., not
for attaining the status of the experiencing consciousness that
by its very nature is always luminous. This is what the
author of the excellent Pratyabhijñā means.

And thus :

Sutra—16. When the bliss of *cit* is attained, there
is lasting consciousness of identity with *cit* even in the
body etc. which are experienced. This state is *jivan-*
mukti (i.e. *mukti* even while one is alive).

Commentary

On the attainment of the bliss of consciousness i.e. on the
attainment of *samāveśa*¹³¹ or contemplative experience of
unity consciousness in which the entire universe is experienced
as identical with the Self, there is firmness in the consciousness
of identity with *cit* in body, *prāṇa*, blue, pleasure¹³² etc. even
when they are experienced like coverings i.e. there is lasting
experience of unity consciousness with *cit* in *vyutthana*¹³³ condi-

चिद्वैकात्म्यप्रतिपत्तिवाह्यम्—अविचला, चिदेकत्वप्रया, सैव 'जीव-
न्मुक्तिः'—जीवतः प्राणान् अपि धारयतो मुक्तिः; प्रत्यभिज्ञातनिज-
स्वरूपविद्राविताशेषपाशराशित्वात् । यथोक्तं स्पन्दशास्त्रे

'इति वा यस्य संवित्तिः क्रीडात्वेनाखिलं जगत् ।

स पश्यन्सततं युक्तो जीवन्मुक्तो न संशयः ॥'

इति ॥ १६॥

अथ कथं चिदानन्दलाभो भवति ?—इत्याह

मध्यविकासाच्चिदानन्दलाभः ॥ १७ ॥

सर्वान्तरतमत्वेन वर्तमानत्वात् तदिभित्तिलग्नतां विना च कस्य-

tion also on account of the force of the impressions (left behind) of the unity-consciousness (produced) during contemplation which is strengthened by the various means to be propounded. That firmness of consciousness of identity with *cit* is *jīvanmukti*, i.e. liberation of one who is still alive i.e. who still retains his vital breaths, which (i.e. liberation) is due to the complete dissolution of the fetters (of ignorance) on the recognition of one's true nature.

As has been said in the Spandaśāstra (i. e. by Vasugupta in the Spandakārikā, niṣyanda II, verse 5) "He who knows thus (i.e. as described before this verse in Spandakārikā) and regards the whole world as a play, (of the Divine), being ever united (with the universal consciousness), is without doubt, liberated even while alive".

How is the bliss of *cit* acquired? Regarding this the Sūtrakāra (the composer of the sūtras) says :

Sutra—17. By the development of the madhya (centre) is there acquisition of the bliss of the cit.

The exalted Samvit (universal consciousness) itself is the centre inasmuch as it is present as the innermost (reality)

चित् अपि स्वरूपानुपपत्तेः संविदेव भगवतो 'मध्यम्' । सा तु माया-
वशायां तथाभूतापि स्वरूपं गृह्यित्वा

'प्राक् संवित्प्राणे परिणता'

इति नोत्वा प्राणशक्तिभूमिं स्वीकृत्य, अवरोहक्रमेण बुद्धिदेहादि-
भुवम् अधिशयाना, नाडीसहस्रसरणिम् अनुसूता । तत्रापि च पलाश-
पर्णमध्यशाखान्यायेन आब्रह्मरन्ध्रात् अधोवक्त्रपर्यन्तं प्राणशक्ति-
ब्रह्माश्रयमध्यमनाडीरूपतया प्राधान्येन स्थिता; तत एव सर्ववृत्ती-
नाम् उदयात्, तत्रैव च विश्रामात् । एवंभूतापि एषा पशूनां
निमीलितस्वरूपैव स्थिता । यदा तु उक्तयुक्तिक्रमेण सर्वान्तरतमत्वे
मध्यभूता संविद्भगवती विकसति, यदि वा वक्ष्यमाणक्रमेण मध्य-

of all and inasmuch as the form or nature of any thing what-
soever cannot be possible without its being attached to it
(i.e. Samvit or universal consciousness) as the ground or
support. In spite of its being so (i.e. in spite of its being the
innermost reality and ground of every possible thing), accord-
ing to the dictum—"at first *samvit* is transformed into *prāṇa*",
it conceals its real nature in the stage of *Māyā* and accepting
the role of *prāṇa-sakti*,¹³⁴ resting in the planes of *buddhi*, body
etc. in a descending order, it has followed the course of the
thousand *nāḍīs*. Even there (i.e. at the stage of the individual
embodiment) it remains principally in the form of the *madhyama
nāḍī*¹³⁵ whose substratum is Brahman in the form of *prāṇa-
sakti*, right from *brahmarandhra*¹³⁶ down to *adhovaktra*¹³⁷ like
the central rib of a *palāśa*¹³⁸ leaf. (It is called *madhyama-
nāḍī* or central *nāḍī*) because all the functions arise from that
and come to rest there. Even though thus constituted, its
nature remains hidden to the *paśū* (i.e. the ignorant *jīvas*).
When, however, the exalted *samvit* (consciousness) which,
being the innermost reality of all forms the centre (*madhya*),
develops by the process of the means described above (i.e.

भूता ब्रह्मनाडी विकसति, तदा 'तद्विकासत् चिदानन्दस्य' उक्त-
रूपस्य 'लाभः'—प्राप्तिर्भवति । ततश्च प्रागुक्ता जीवन्मुक्तिः ॥ १७ ॥

मध्यविकासे युक्तिमाह

विकल्पक्षय-शक्तिसंकोचविकासवाहच्छेदाद्यन्त-
कोटिनिभालनादयद्ग्रहोपायाः ॥ १८ ॥

'इह' मध्यशक्तिविकासे 'विकल्पक्षयादय उपायाः' । प्रागु-
पदिष्टपञ्चविधकृत्यकारित्वाद्यनुसरणेन सर्वमध्यभूतायाः संविदो
विकासो जायते—इति अभिहितप्रायम् । उपायान्तरम् अपि तु

by the practice¹³⁹ of *pancakṛtya*) or when the central *brahma-
nādi*¹⁴⁰ develops¹⁴¹ as is to be described, then because of the
development of that, there comes the attainment of the bliss
of *cit* (the universal consciousness). Then comes liberation
while one is alive as described before.

With reference to the method which brings about the
development of the centre, it is said :

Sutra—18. Herein the means are, dissolution
of *vikalpa*, *sāṅkoca* and *vikāsa* of *śakti*, cutting of the
vāhas, the practice (of the contemplation) of the
koti (point, extremity) of the beginning and the end
etc.

Commentary

Herein i.e. in the unfolding of the central *śakti*, the dis-
solution of *vikalpa*, etc. are the means. It has already been
explained that the unfoldment of *samvid* which forms the
centre of all is achieved by following the authorship of the
five-fold process as already taught. However, another means
is also being mentioned. There is an easy means by which
one can dispense with (lit. shatter) all the fetters of rigorous

उच्यते;—प्राणायाम-मुद्राबन्धादिसमस्तयन्त्रणातन्त्रत्रोटनेन सुखोपा-
यमेव, हृदये निहितचित्तः, उक्तयुक्त्या स्वस्थितिप्रतिबन्धकं विकल्पम्
अकिञ्चिच्चिन्तकत्वेन प्रशमयन्, अविकल्पपरामर्शेन देहाद्यकलुष-
स्वचित्प्रमातृतानिभालनप्रवणः, अचिरादेव उन्मिषद्विकासो तुर्यं-
तुर्यातीतसमावेशदशाम् आसादयति यथोक्तम्

‘विकल्पहानेनैकारुयात्क्रमणेश्वरतापदम् ।’

disciplines like *prāṇdyāma*,¹⁴² *mudrā*,¹⁴³ *bandha*¹⁴⁴ etc. When (an aspirant) keeps his *citta* (individual consciousness) concentrated on the *samvid* or *cit* (lit, heart)* restraining, by the method alluded to, the *vikalpas*¹⁴⁵ that obstruct staying in one's real nature, by not§ thinking of anything whatsoever, and thus by laying hold of *avikalpa* state, he becomes used to the habit of regarding his *cit* as the (real) knower, untarnished by body etc., and so within a short time only, he attains absorption into *turya*¹⁴⁶ and the state transcending *turya* (*turyātīta*)¹⁴⁷ which are on the point of unfolding.

As has been said in *Īśvara-Pratyabhijñā*, (IV A.I, ka, 11)
“By giving up *sikalpa*, and by one-pointedness (of concentration), one gradually reaches the stage of *Hears-ship*.”

* ‘Hṛdaya’ here does not mean the physical heart, but the deepest consciousness. It has been called ‘hṛdaya’ or heart, because it is the centre of reality. It is the light of consciousness in which the entire universe is rooted. In the individual, it is the spiritual centre.

§ Prof. Leidecker translates this in the following way: “by becoming liberated from all sorrow whatsoever, he is banishing *sikalpa* which impedes cheerfulness”. How he has arrived at this interpretation passes all comprehension.

इति श्रीप्रत्यभिज्ञायाम् । श्रीस्पन्देऽपि

'यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम् ॥'

इति । श्रीज्ञानगर्भेऽपि

'विहाय सकलाः क्रिया जननि मानसीः सर्वतो
विमुक्तकरणक्रियानुसृतिपारतन्त्र्योज्ज्वलम् ।
स्थितंस्त्वदनुभावतः सपदि वेद्यते सा परा
दशा नृभिरतन्द्रितासमसुखामृतस्यन्दिनी ॥'

इति । अयं च उपायो मूर्धन्यत्वात् प्रत्यभिज्ञायां प्रतिपादित-
त्वात् आदौ उक्तः । शक्तिसंकोचादयस्तु यद्यपि प्रत्यभिज्ञायां न
प्रतिपादिताः, तथापि आम्नायिकत्वात् अस्माभिः प्रसङ्गात्
प्रवक्ष्यन्ते; बहुबुहि प्रदर्शितेषु कश्चित् केनचित् प्रवेक्ष्यति इति ।

In excellent Spanda also (Spandakārikā, Nī. I, ka. 9)
(it has been said) :

"When (mental) agitation would dissolve, then would ensue the high-
est stage".

So also in Jñāna-garbha, (it has been said) :

"When, O mother, men renounce all mental activities and are poised
in a pure state being free from the bondage of the pursuit of sense-activities,
then by thy grace is that supreme state realized at once which rains down
the nectar of undiminisbal and unparalleled happiness".*

This means has been described first, because it is the
highest and because it has been taught in the Pratyabhijñā
doctrine. The sañkoca of śakti etc., though not taught in
the Pratyabhijñā doctrine, have been, nevertheless, mentioned
by us on account of their belonging to the sacred tradition

* 'Vimukta-karaga-kriyānusṛti-pārtanṛtyojjvalam'
has been translated by Prof. Leidecker as "their dependance ends in
flames, because they devote themselves to the activity of the organ of
those that are saved." This is a deplorable sample of many such meaning-
less translations with which the book is replete.

'शक्तेः संकोच'—इन्द्रियद्वारेण प्रसरन्त्या एव आकुञ्चनक्रमेण उन्मुखीकरणम् । यथोक्तम् आधर्वणिकोपनिषत्सु कठवल्त्यां चतुर्थ-वल्तीप्रथममन्त्रे ।

'पराञ्चि खानि व्यतृणत्स्त्रयंभू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षद्
आवृत्तचक्षुरमृतत्वमश्नन् ॥'

इति । प्रसूताया अपि वा कूर्माङ्गसंकोचवत् प्राससमये हृत्प्रवेशवच्च सर्वतो निवर्तनम् । यथोक्तम्

'तदपोद्धृते नित्योदितस्थितिः ।'

इति ।

and their incidental connexion with it. If many means are described, some one may enter (the state of *samāveśa*) through any one of them. The *saṅkoca* of Śakti means turning in towards the Self, by the process of withdrawal, of that consciousness which is spreading externally through the gates of the senses (towards the objects). As has been said in the first *mantra* of the 4th chapter of Kāṭhāvalli belonging to the *Atharva upaniṣads*.¹⁴⁸

The self-existent one pierced the openings (of the senses) outward
Hence one looks outward, not within one's Self
Some wise man, wishing to taste immortality
With reverted eyes (i. e. introspectively)
beholds (lit. beheld) the immanent Self.

or (the *saṅkoca* of the *śakti* may be the (sudden) turning back from all sides of the externally spread *śakti* like the contraction of the limbs of the tortoise and its withdrawal into the interior on the occasion of fear. As has been said, "It being

'शक्तेर्विकासः' अन्तर्निगूढाया अक्रममेव सकलकरणचक्र-
विस्फारणेन

'अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः ।'

इति । भैरवीयमुद्रानुप्रवेशयुक्त्या बहिः प्रसरणम् । यथोक्तं
कक्ष्यास्तोत्रे

'सर्वाः शक्तीश्चेतसा दर्शनाद्याः

स्वे स्वे वेद्ये यौगपद्येन विष्टवक् ।

क्षिप्त्वा मध्ये हाटकस्तम्भभूत-

स्तिष्ठन्विद्वाधार एकोऽवभासि ॥'

इति । श्रीभट्टकल्लटेनापि उच्यते

'रूपादिषु परिणामात् तत्सिद्धिः ।'

reverted there is resting in the ever-present (ātman).¹⁴⁶⁷ The
vikāsa of Śakti hidden within results from the simultaneous
opening of all the sense-organs.

"The object (of one's aspiration) is to be seen within, while the ex-
ternal sight may be kept steady without closing and opening of the eye-lids".

This bhairavimudrā by means of absorption is external
expansion. As has been said in kaksyāstotra.

"Throwing by will all the powers like seeing etc. simultaneously and on
all sides into their respective objects and remaining (unmoved) within like a
gold pillar, you (O Śiva) alone appear as the foundation of the universe".

Kallata, the great scholar has also said, "That (i.e.
the development of vikāsa or madhya śakti) is accomplished by
transformation (i.e. by viewing the consciousness that considers
itself as outgoing as the same that is inward) even in the pre-

इति शक्तेश्च संकोचविकासो, नासापुटस्पन्दनक्रमोन्मिवत्सूक्ष्म-
प्राणशक्त्या भ्रूभेदेनेन क्रमासादितोर्ध्वकुण्डलिनीपदे प्रसरविश्रान्ति-
वशापरिशीलनम्; अधःकुण्डलिन्यां च षष्ठवक्त्ररूपायां प्रगुणीकृत्य
शक्तिं, तन्मूल-तदग्र-तन्मध्यभूमिस्पशविशः । यथोक्तं विज्ञानभट्टारके

‘वह्नेविषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।

केवलं वायुपूर्णं वा स्मरानन्देन युज्यते ॥’

इति । अत्र वह्निः अनुप्रवेशक्रमेण संकोचभूः, विषस्यानम्
प्रसरयुक्त्या विकासपदम्, ‘विट्लुध्याप्तौ’ इति अर्थानुगमात् ।

sence of forms* etc.” The *saṅkoca* and *vikāsa* of *śakti* cannot be the practice of the condition of expansion and resting of *śakti* in the stage of the *Ūrdhva-Kundalini*¹⁵⁰ gradually brought about by the restraint of the *prāṇa* between the eye-brows which (restraint) is accomplished by the power of the subtle *prāṇa* which develops gradually through the regulation of the vibrations in the cavities of the nose.

In the state of *adhah kundalini*¹⁵¹ whose location is indicated by the sixth organ of *medhrakanda*¹⁵² after strengthening the *prāṇa śakti*, there is entrance or absorption in its root, tip and middle. As has been said in *Vijñāna-bhāṭāraka* (i.e. *Vijñānabhairava*, 68th verse) “One should throw (i. e. concentrate) the delightful *citta* in the middle of *śukhī* and *vīṣa*¹⁵³ whether by itself or permeated by *śāyā* (prāṇic breath), one would then be joined to the bliss of sexual union”.

Here *vahni* represents the stage of *saṅkoca* by the process of the entrance of *prāṇa* (in *medhra-kanda*). The *vīṣa*¹⁵⁴ locus represents the stage of *vikāsa*, by the technique of

* Prof. Leidecker translates ‘*rupādīpā paripāndī*’ as ‘owing to the change in form which is incorrect. The development of *madhya-śakti* is accomplished not by change in form but by the transformation of consciousness.

'बाह्योः'—वामदक्षिणगतयोः प्राणापानयोः 'छेदो'—हृदय-
विश्रान्तिपुरःसरम् अन्तः ककारहकारादिप्रायानच्छवणोच्चारणे
विच्छेदनम् । यथोक्तं ज्ञानगर्भे

'अनच्छककृतायतिप्रसृतपाश्वन्नाडीद्वय-

च्छिदो विधृतचेतसो हृदयपङ्कजस्योदरे ।
उदेति तव दारितान्धतमसः स विद्याङ्कुरो
य एष परमेशतां जनयितुं पशोरप्यलम् ॥

इति ।

'आदिकोटिः' हृदयम्, 'अन्तकोटिः' द्वादशान्तः; तयोः प्राणो-

prasara in accordance with the etymological explanation of the root *vis* to pervade.^{155*}

By both *vāhas* is to be understood *prāṇa* and *apāna* of which one (viz., *apāna*) is concerned with the left and the other (viz., *prāṇa*) is concerned with the right (*nāḍī* or channel of *vāyu*); *cheda* means cessation or pause by the sounding of *anaka*¹⁵⁶ sounds like *ka*, *ha* etc. inwardly before which, however, they should be stopped in the heart. As has been said in *Jñāna-garbha* :

"In the heart-lotus of one whose mind has been controlled, whose two *nāḍīs* (the channels of *vāyu*) (i. e., whose flow of *vāyu* in the two *nāḍīs*) extending on both sides have been stilled by the restraint brought about by sounding vowel-less 'K' and whose blinding darkness has been dispelled, arises that sprout of your knowledge, O, (world mother) which is adequate to produce *paramśāship* even in the *paśu*¹⁵⁷".

The first point is the heart. The last point is the measure

* This is highly mystic. See the notes 153-155 for exposition. Prof. Leidecker's translation of this passage is simply hopeless. It is impossible to work away the translation of such passages without understanding their import from a teacher who is initiated in the tradition of the school.

स्लासविश्रान्त्यवसरे 'निभालनं'—चित्तनिवेशनेन परिशीलनम् ।
यथोक्तं विज्ञानभरवे

'हृद्याकाशे निलीनाक्षः पद्मसंपुटमध्यगः ।
अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात् ॥'

इति । तथा

'यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ।
प्रतिक्षणं क्षीणवृत्तेर्वैलक्षण्यं दिनैर्भवेत् ॥'

इति । आदिपदात् उन्मेषवशानिषेवणम् । यथोक्तम्

'उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ॥'

इति स्पन्दे । तथा रमणीयविषयचर्वणाद्यद्वय संगृहीताः । यथोक्तं
श्रीविज्ञानभरवे एव

of the twelve (a measure of twelve fingers)¹⁶⁸ *Nibhālana* means exercise or practice by fixing the mind at the time of the rising of *prāṇa* and its coming to an end between these two¹⁶⁹ (i.e. between *hṛdaya* and *dvādaśānta*). As has been said in *Vijñānabhairava* (49th verse).

"He whose senses are merged (*nīlinākṣaḥ*) in the ether of the heart, who has entered mentally into the centre of the heart-lotus, who excludes every thing else from consciousness (i. e. who is one-pointed), attains to supreme happiness, O Beautiful one¹⁶⁹."

So also (has it been said in *Vijñāna-bhairava*, 51st verse).
"If one turns one's mind to *śabdādanta* howsoever and wheresoever, the fluctuation of his mind will diminish every moment, and in a few days, he will acquire an extra-ordinary status".

The word *ādi* i.e. *et cetera* refers to the practice of *unmēṣa* condition. As has been said in the *Spanda* (*Spandakārikā* N. 3 Ka 9th). That is to be known as *unmēṣa*¹⁶¹; one may see it for oneself".

‘जग्धिपानकृतोल्लासरसानन्दविजृम्भणात् ।
 भावयेद्भूरितावस्थां महानन्दमयो भवेत् ॥
 गीतादिविषयास्वादासमसौख्यैकतात्मनः ।
 योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता ॥
 यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् ।
 तत्र तत्र परानन्दस्वरूपं संप्रकाशते ।’

इति । एवमन्यदपि आनन्दपूर्णस्वात्मभावनादिकम् अनुमन्तव्यम् ।
 इत्येवमादयः अत्र मध्यविकासे उपायाः ॥ १८ ॥

मध्यविकासाच्चिदानन्दलाभः, स एव च परमयोगिनः

Under this concept are also summed up the tasting etc. of beautiful objects. As is said in the excellent *Vijñānabhairava* (72, 73, and 74 verse).

“When one experiences the expansion of the joy of savour arising from the pleasure of eating and drinking, one should meditate on the perfect condition of this joy, and then one would become full of great bliss.

When a yogis mentally becomes one with the incomparable joy of song and other objects, then of such a concentrated yogis, there is identity with that (i.e. with the incomparable joy), because he becomes one with it.

Wherever the *manas* (the individual mind) finds its satisfaction, let it be concentrated on that. In every such case, the true nature of the highest bliss will shine forth¹⁶².

So also any other *bhāvanā* (meditation) on the Self full of bliss may be inferred. The word, ‘et cetera’ in the *sūtra* refers to such methods for the development of the *madhya* (centre).

From the development of the *madhya* results the attainment of the bliss of the spirit. This (attainment of the bliss of the spirit) indeed is the *samādhi* (at-one-ment) of the highest

समावेशसमापत्यादिपर्यायः समाधिः, तस्य नित्योदितत्वे युवितमाह

समाधिसंस्कारवति व्युत्थाने भूयो भूयश्चिदंख्या-
मशान्नित्योदितसमाधिसाभः ॥१६॥

आसादितसमावेशो योगिवरो व्युत्थाने अपि समाधिरससंस्कारेण
श्रीव इव सानन्दं घूर्णमानो, भावराशिं शरदभ्रलवम् इव चिद्गगन
एव लीयमानं पश्यन्, भूयो भूयः अन्तर्मुखताम् एव समवलम्बमानो,
निमीलनसमाधिक्रमेण चिदंख्यमेव विमृशन् व्युत्थानाभिमतावसरे
अपि समाध्येकरस एव भवति । यद्योक्तं क्रमसूत्रेषु

yogin, known also as *Samāveśa*¹⁸³, *samāpatti* and other such
synonymous terms. For bringing about its permanence
(i.e. the permanence of *Samādhi*), the (following) method
has been mentioned.

Sutra—19 In *vyutthāna* which is full of the after-
effects of *samādhi*, there is the attainment of permanent
samādhi by dwelling on one's identity with *cit* (the
universal, supreme consciousness) over and over again.

Commentary

A great *Yogin* who has attained to *Samāveśa*, is still full
of the *samādhi*-state even on the occasion of what is consi-
dered to be *vyutthāna*, beholding as he does, even in the condi-
tion of *vyutthāna*, the (entire) mass of entities to be dissolving
in the *cit-sky* like a bit of cloud in autumn,* reeling joyfully
owing to the (persisting) after-effect of the savour of *samādhi*,
like one intoxicated, resorting to introversion again and again,
and meditating on his identity with *cit* by the process of
nimlāna-samādhi.¹⁸⁴ As has been said in the *Krama-sūtras*

*This state appears when *dehātma-bhāva* or the delusion of identity
with the body disappears.

‘क्रममुद्रया अन्तःस्वरूपया बहिर्मुखः समाविष्टो
भवति साधकः । तत्रादौ बाह्यात् अन्तः प्रवेशः,
आभ्यन्तरात् बाह्यस्वरूपे प्रवेशः आवेशवशात्
जायते;—इति सबाह्याभ्यन्तरोज्यं मुद्राक्रमः’

इति । अत्रायमर्थः सृष्टि-स्थिति-संहृतिसंविच्चक्रात्मकं क्रमं मुद्रयति,
स्वाधिष्ठितम् आत्मसात् करोति येयं तुरीया चितिशक्तिः; तथा
‘क्रममुद्रया’; ‘अन्तरिति’—पूर्णाहन्तास्वरूपया; ‘बहिर्मुख’—इति,
विषयेषु व्याप्यतः अपि; ‘समाविष्टः’—साक्षात्कृतपरशक्तिस्फारः
‘साधकः’—परमयोगी भवति । तत्र च ‘बाह्याद्’ प्रस्यमानात्

“The sādḥaka (the aspirant practising yogic discipline),
(even) while gazing outward remains in samāveśa by *Krama
mudrā*”¹⁰² which is characterized by inwardness. Owing to
the force of *āveśa*, there takes place in this, first an entrance
from the external into the internal, and (then) an entrance
from the internal into the external. Thus this *mudrā-krama*
is both of the nature of the external and internal.” This is
the meaning of this quotation. *Krama-mudrayā* i.e. by *krama-
mudrā*. *Krama* means the succession of the cyclic conscious-
ness of emanation (*śṛṣṭi*), maintenance (*sthiti*) re-absorption
(*saṁhṛti*). *Mudrā* means *mudrayati* i.e. the *turiyā* (fourth)
power of consciousness (consciously) makes one’s own the
world-process which (already) rests in one’s (highest) Self.
(So the whole thing means)—By *krama-mudrā* i.e. by that
turiyā power of universal consciousness which (consciously)
assimilates to one self the succession of emanation, maintenance
and re-absorption which (already) rests in the (highest)
Self. *Antaḥ-svarūpaya* means by the essential nature of the full
or perfect ‘I’ (The entire sentence means)—The *Sādḥaka*
i.e. the aspirant, the yogin of the highest type becomes *samā-
viṣṭa* i.e. one who has realized the unfolding of the highest
Śakti even while he is extroverted i.e. even while he is busying
himself with sense-objects. (This he is able to do) by

विषयग्रामात् 'अन्तः' परस्यां चिति भूमौ, प्रसनक्रमेणैव 'प्रवेशः'—समावेशो भवति । 'आभ्यन्तरात्' चितिशक्तिस्वरूपात् च साक्षात्कृतात् 'आवेशवशात्'—समावेशसामर्थ्यात् एव 'बाह्यस्वरूपे'—इदन्तानिर्भासे विषयग्रामे, वमनयुक्त्या 'प्रवेशः'—चिद्रसाश्रयान्ता-प्रयनात्मा समावेशो जायते;—इति 'सबाह्याभ्यान्तरः अयं' नित्योदितसमावेशात्मा, 'मुदो'—हृद्यस्य वितरणात्, परमानन्दस्वरूपत्वात्, पाशद्रावणात्, विश्वस्य अन्तः तुरीयसत्तायां मुद्रणात् च

'Krama-mudrā which is of the nature of full consciousness of the perfect self. In this process, there occurs, through the assimilation (lit., devouring) of the totality of the external sense-objects into the internal i.e. into the highest *citi* plane (the plane of highest or universal consciousness), penetration into the inner or *samāveśa* by the very process of assimilation. Again there occurs, through the internal i.e. through the realization of the nature of *citiśakti* by the power of *samāveśa*, a penetration or entrance into the external i.e. into the totality of sense-objects appearing as the this (*idantā*) by the process of externalization (*vamana*). This (*praveśa* or penetration or entrance) is (also) a *samāveśa* of the nature of the manifestation of the solidification of the essence of *cit* (universal consciousness).

His eternally active (*nityodita*) *samāveśa*, which is external and internal at the same time, is of the nature of *mudrā*,* because :

- (1) It distributes *muda* i. e. joy on account of its being

**Mudrā* is etymologically derived in three ways : (1) *mudam rāti* (*dadāti*) i.e. that which gives *mud* or joy (2) *mum drāvayati* i.e. that which dissolves *mu* (bondage) (3) *mudrayati iti* i.e. that which seals up [the universe into *śarīra*].

मुद्रात्मा, क्रमः अपि सृष्ट्यादिक्रमाभासकत्वात् तत्क्रमाभासरूपत्वात्
च 'क्रम' इति अभिधीयते इति ॥ १९ ॥

इदानीम् अस्य समाधिलाभस्य फलमाह

तदा प्रकाशानन्दसारमहामन्त्रवीर्यात्मकपूर्णाहिस्तावेशात्सदा
सर्वसंगसंहारकारिनिजसंविद्धेवताचक्रेश्वरताप्राप्ति
भवतीति शिवम् ॥ २० ॥

नित्योदिते समाधौ लब्धे सति, 'प्रकाशानन्दसारा'—चिदा-

of the nature of the highest bliss; (2) it dissolves (*drāvaṇāt*) all fetters.

(3) it seals up the universe into the being of the inner *turiya* (the fourth or highest consciousness).

It is also called *Krama* (succession, cycle), because (1) it causes emanation *et cetera* to appear in succession (*Krama*) (2) it itself consists in their successive appearance (*krama*).

Now he describes the fruit of the attainment of this *samādhi*.

Sutra—20. Then (i. e. on the attainment of *kramamudrā*) as a result of entering into the perfect I-consciousness or Self which is in essence *cit* and *ananda* (consciousness and bliss) and of the nature of the power of great mantra, there accrues the attainment of lordship over one's group of the deities of consciousness that brings about all emanation and re-absorption of the universe. All this is the nature of *Siva*.

On attaining lasting *samādhi*, there accrues lordship over the group of the deities of consciousness¹⁰⁸ which (*cakra*, or group) always brings about every kind of emanation and

ल्लादंकथना 'महती मन्त्रबीर्वात्मिका'—सर्वमन्त्रजीवितभूता 'पूर्णा'
 पराभट्टारिकारूपा या इयम् 'अहन्ता'—अकृत्रिमः स्वात्मचमत्कारः,
 तत्र 'आवेशात्' 'सदा' कालाग्न्यादेः चरमकलापर्यन्तस्य विश्वस्य
 यो 'सर्गसंहारो'—विचित्रो सृष्टिप्रलयो 'तत्कारि' यत् 'निजं संवि-
 द्देवताचक्रं' 'तद्वैश्वर्यस्य' 'प्राप्तिः'—आसादनं 'भवति', 'प्राकरणिकस्य
 परमयोगिन इत्यर्थः; 'इति' एतत् सर्वं शिवस्वरूपमेव इति उप-
 संहारः—इति संगतिः । तत्र यावत् इदं किञ्चित् संवेद्यते, तस्य
 संवेदेनमेव स्वरूपं; तस्यापि अन्तर्मुखविमर्शमयाः प्रमातारः तत्त्वम्;
 तेषामपि विगलितवेहाद्युपाधिसंकोचाभिमाना अशेषशरीरा सदा-
 शिवेश्वरतैव सारम्; अस्या अपि प्रकाशकसद्भावापादिताशेषविश्व-

re-absorption of the universe beginning with Kālāgni¹⁴⁷, and ending with the last Kalā (phase) (known as śāntā kalā), by entering into the natural bliss of Self-consciousness which is of the essence of *prākāśa* and *ānanda* i. e. consciousness and bliss, which is the very soul of all the mantras (*sarva-mantra-jīvita-bhūtā*), which is perfect (*pūrṇā*) i. e. the highest *vimarśa* (*parā bhattārikā-rūpā*).¹⁴⁸ This lordship accrues to the greatest Yogin referred to in this context. This is the meaning. 'Iti Śivam' is to be construed as—'all this is (really) the form of Śiva—this is the conclusion. This being so, (it is to be understood that) the essence of whatever is cognised (i. e. *prameya*) is cognition (i. e. *pramāṇa*). Of this again, the inwardly turned experients (i. e. *pramātā*) full of self-consciousness are the essential truth.

Of these (experients) too, *sadāśiva-īśvaraship* is the essence in which sense of identification with the limiting adjuncts of body *et cetera* has dissolved and whose body is the whole universe. And the highest reality of this (*Sadāśiva-īśvaraship*) is the blissful great Lord Himself who is full of *comatkāra*¹⁴⁹ or *vimarśa* (the bliss of perfect self consciousness) of the entire

चमत्कारमयः श्रीमान् महेश्वर एव परमार्थः ;—नहि पारमार्थिक-
प्रकाशावेशं विना कस्यापि प्रकाशमानता घटते—स च परमेश्वरः
स्वान्द्रप्रसारत्वात् आदि-क्षान्तामायीयशब्दराशिपरामर्शमश्वत्वेनैव
एतत्स्वीकृतसमस्तवाच्य-वाचकमयाशेषजगदानन्दसद्भावापावनात् परं
परिपूर्णत्वात् सर्वाकाङ्क्षाशून्यतया आनन्दप्रसरनिर्भरः ; अत एव
अनुत्तराकुलस्वरूपात् अकारात् आरभ्य शक्तिस्काररूपहृकला-
पर्यन्तं यत् विश्वं प्रसृतं, अकारस्य प्रसरणमनुरूपत्वात् ; तत्

universe brought about by one-ness of being* (eka-sadbhāva) with *prakāśa* (the substratum of all manifestation)¹⁷⁰.

There cannot indeed be the manifestation of anything unless it shares (lit; enters) the light (the source and substratum of all manifestation) of the Highest Reality. And the Highest Lord is full of the flow of bliss, because of His being free from all desire, because of His being fully perfect, because of His being the essence of absolute freedom, and because of His having attained to the state of full *jagadānanda*¹⁷¹ in having made his own the entire world consisting of indicator or word (*vācaka*) and indicated or object (*vācya*) by reflection (lit; seizing mentally) on the entire assemblage of *non-māyīya*† words¹⁷² from 'a' to 'kṣa'.

Therefore the extended universe beginning with (the letter) 'a' which is the nature of the highest 'akula'¹⁷³ and upto the letter 'ha' indicative of the unfolding or expansion of Śakti—'kṣa' indicating only the *finis* of the expansion—that (universe) flashing forth or vibrating, by virtue of the combination of 'a' and 'ha' and being accepted inwardly

* *eka-sad-bhāva* means one-ness of being with (*prakāśa*), not the 'only reality (in existence)' as Prof. Leidecker thinks.

† Though the text even as accepted by Prof. Leidecker is क्षान्तामायीय-शब्दराशि i. e. क्षान्त + अमायीय शब्दराशि, curiously enough he translates this as the "whole throng of māyīd—sounds from 'a' to 'kṣ a'

अकार-हकाराभ्यामेव संपुटीकारयुक्तया प्रत्याहारन्यायेन अन्तःस्वीकृतं सत् अविभागवेदनात्मकबिन्दुरूपतया स्फुरितम् अनुत्तर एव विश्राम्यति;—इति शब्दराशिस्वरूप एव अप्यम् अकृतको विमर्शः। यथोक्तं

‘प्रकाशस्यात्मविश्रान्तिरहं-भावो हि कीर्तितः ।
उक्ता च सैव विश्रान्तिःसर्वापेक्षानिरोधतः ॥
स्वातन्त्र्यमथ कर्तृत्वं मुख्यमीश्वरतापि च ।’

इति । एवं च अहन्ता सर्वमन्त्राणाम् उदयविश्रान्तिस्यानत्वात् एतद्वलेनैव च तत्तदर्थक्रियाकारित्वात् महती वीर्यभूमिः । तद्रूपम्

‘तदाकम्य बलं मन्त्रा... ..’

इत्यादि

... ..त एते शिवधर्मिणः ॥’

in the manner of *pratyāhāra*,¹⁷⁴ rests in the Highest Reality in the form of *bindu*¹⁷⁵ indicative of the consciousness of non-differentiation. Thus this natural *vimarsa* or inward experience is of the nature of the congregation of words.

As has been said (by Utpaladeva in *Ajāda-pramāṭṭ-siddhi*, verse 22 and 23).

“Resting of all objective experience† within oneself is what is meant by I—feeling.

This ‘resting’ (within oneself), is called.

Sovereignty of Will, primary doership, and lordship because of the cancellation of all relational consciousness, and of dependence on anything outside oneself.‡

† *Prakāśa* here does not mean, the ‘divine light’, but ‘*gbatanukhādi vedyā-prakāśasya*’—all objective experience like jar, pleasure etc.

‡ “*Sarvāpekṣā-nirodhataḥ*” does not mean ‘because ‘perception of the universe is impeded’, as Prof. Leidecker thinks.

इत्यन्तम् श्रीस्पन्दे । शिवसूत्रेषु अपि

‘महाहृदानुसंधानान्मन्त्रवीर्यानुभवः, (१३० २२ सू०)

इति । तदत्र महामन्त्रवीर्यात्मिकायां पूर्णाहस्तायाम् ‘आवेशो’—
वेहप्राणादिनिमज्जनात् तत्पदावाप्त्यवष्टम्भेन देहादीनां नीलादीना-
मपि तद्रसाप्लावनेन तन्मयीकरणम् । तथा हि—देहसुखनीलादि
यत् किञ्चित् प्रथते, अध्यवसीयते, स्मर्यते, संकल्प्यते वा, तत्र सर्वत्रैव

This I—feeling is the stage of great power, for all *mantras* arise from and come to rest in it, and by its power all activities with an object are performed.

It has been said in the excellent Spanda, beginning with (i.e. Spanda *kārikā*, II Niṣyanda, 1st and 2nd verse).

“All *mantras* approaching this power” etc. and closing with.

“All these (*mantra*s) are endowed with the nature or the characteristic mark of Śiva.‡

In Śiva-sūtras also, it is said :

“By investigation§ of the great lake,¹⁷⁶ one acquires the experience of *mantra*—power.”

Here, then the penetration into the perfect Self which is of the nature of great *mantra*-power, is becoming one with it by the immersion of the body, *praṇa* etc. (into it), by steadiness in the achievement of that stage (of perfect Self), and by immersing in its essence the (experience of) body, blue etc. So that then whatever appears e.g., the body, pleasure (inner

‡ Here again Prof. Leidecker has bungled. ‘*Ta ete*’ refers to the *mantra*s. *Śiva dharmasah* means ‘*Śiva*ya *dharma*ḥ [*śrabhādroḥ*] [*asti*] *jeṣām te*’ i.e. having the nature or characteristic mark of Śiva. This does not mean ‘those who walk in the law of Śiva’ as Prof. Leidecker thinks.

Cf. ‘मन्त्रा वर्णात्मका सर्वे, सर्ववर्णाः शिवात्मकाः’ quoted by Kṛemarāja in his commentary on Sūtra-12.

§ Investigation or *anusandhāna* means the consciousness of identity with *Samvit* or the supreme consciousness.

भगवतो चितिशक्तिमयी प्रथा भित्तिभूतं च स्फुरति ;—तदस्फुरणे कस्यापि अस्फुरणात् इति उक्तत्वात् । केवलं तथा स्फुरन्त्यपि सा तन्मायाशक्त्या अवभासितदेहनीलाद्युपरागदत्ताभिमानवशात् भिन्न-भिन्नस्वभावा इव भान्ती ज्ञानसंकल्पाध्यवसायादिरूपतया माया-प्रमातृभिः अभिमन्यते ; वस्तुतस्तु एकं च असौ चितिशक्तिः । यथोक्तम्

‘या चैषा प्रतिभा तत्तत्पदार्थक्रमरूपिता ।
अक्रमानन्तचिद्रूपः प्रमाता स महेश्वरः ॥’

इति । तथा

experience), blue (experience of outer objects) etc., or whatever is known for certain, or remembered, or thought out—in all these cases it is the play of *citi-śakti* which flashes forth as the background (of all experience). It has been (rightly) said, “without its flashing, there is no flashing of anything (whatever).” Only while flashing in this manner, she by her *māyā-śakti* appearing as of this or that nature owing to her assuming the nature (lit ; colour) of manifested body, blue etc., (i.e. owing to her considering herself as the body, blue etc.), is considered by the *māyā*-subjects (i.e. *jīvas* or empirical selves) as knowledge, ideation, resolution etc. In reality, however, this *citi-śakti* is one and the same. As has been said (in *Īśvara-pratyabhijñā*, *Jñānādhikāra*, VII Ahn. verse 1st).

“That consciousness which is coloured (identified) with the succession of different objects (*tal-tal-pādārthakrama*) is nothing other than

The great Lord, the highest knower and of the nature of succession-less* infinite consciousness”. So (also) (it has been said in *Īśvara-pratyabhijñā*, *Jñānādhikāra*, V Ahn, 18th verse).

* Maheshvara would be limited by time, if there is succession in His consciousness. His consciousness is *akrama* (timeless), *ananta* (spaceless).

‘मायाशक्त्या विभोः सैव भिन्नसंवेद्यगोचरा ।
कथिता ज्ञानसंकल्पाध्यवसायादिनामभिः ॥’

इति । एवम् एषा सर्वदशासु एकैव चितिशक्तिः विजृम्भमाणा यदि तदनुप्रवेश-तदवष्टम्भयुक्त्या समासाद्यते, तत् तदावेशात् पूर्वोक्त-युक्त्या करणोन्मीलननिमीलनक्रमेण सर्वस्य सर्वमयत्वात् तत्तत्संहारादौ अपि ‘सदा सर्वसर्गसंहारकारि’ यत् ‘सहजसंवित्तिदेवताचक्रम्’—अमायीयान्तर्बहिष्करणमरीचिपुञ्जः, तत्र ‘ईश्वरता’—साम्राज्यं परभंरवात्मता, तत्प्राप्तिः भवति परमयोगिनः । यथोक्तम्

‘यदा त्वेकत्र संरुढस्तदा तस्य लयोद्भवी ।
नियच्छन्भोक्तृतामेति ततश्चकेश्वरो भवेत् ॥’

“Owing to the māyā-śakti of the Lord, she herself having to do with different knowables is called knowledge, ideation, resolution and by other names.”

Thus it is one and the same *citi-śakti* in all conditions. When, as she unfolds, if by means of entry into and stability of it, she is attained, then by entering into her, and by the means previously described, i.e. by successive unfolding and infolding of the senses, because of everything being of the nature of everything else, even in the re-absorption etc. of every thing, whatever group of natural consciousness-deities there is, e.g. the *non-māyīya* group of inner and external senses, which is ever projecting and ever withdrawing. Over all this the highest *yogin* acquires lordship and *parabhairava*-ship (i.e. becomes the highest *bhairava*).

As has been said (in the *Spandakārikā*, 3rd *Niṣyanda*, 19th verse).

“When one is rooted into the one place i.e. into the *Spandatattva* consisting of the perfect I-consciousness then controlling the *udbhava* (emanation) and *laya* (absorption) of it (i.e. of the *puraṣṭaka* or *Śūkṣmāśarīra*—the subtle body), one acquires the status of a (real) enjoyer, and then becomes the lord of the *śakti* (i.e. of the group of the sense-deities)”.

इति । अत्र एकत्र इति

‘एकत्रारोपयेत्सर्वम्’... ‘...’

इति । चित्तामान्यस्वप्नबभूः उन्मेषात्मा व्याख्यातव्या । तस्य इति अनेन

‘पुर्यष्टकेन संरुद्ध’ .. ‘...’

इति उपक्रान्तं पुर्यष्टकम् एव परास्त्रष्टक्यम्; न तु यथा विवरण-
कृतः ‘एकत्र सूक्ष्मे स्थूले शरीरे वा’ इति व्याकृतवन्तः । स्तुतं
च मया

Here ‘the one place’ (is explained in the following, *spandakārikā*, *Niṣyanda* III, V. 12)

“Every thing should be deposited into the one place (i.e. into the *cit-śakti*)” (Here) “*Ekatra*” or ‘one place’ should be interpreted as the state of the general vibration of *cit*, being of the nature of *unmeṣā*.

Then word ‘*tasya*’* (its) in the verse cited above is to be understood to mean ‘*puryaṣṭaka*’ (subtle body) inasmuch as the previous *Sūtra* (in *Spanda-Kārikā*) begins with ‘held or bound by *puryaṣṭaka* (subtle body)”.§ It is not to be interpreted as ‘in one place, gross or subtle body’, as *Kallatācārya*,† the writer of *Vivarāṇa* has done.

* ‘*Tasya*’ (of it) as interpreted by the text refers to ‘*puryaṣṭaka*’ or the subtle body, but a better interpretation as given by *Svāmi Lakṣmaṇa Joo* is that it refers to ‘*śakti-cakra*’ or the group of *śaktis*, for it is the *Śakti-cakra* that is responsible for *laya* (absorption) and *udbhāsa* (emanation).

§ This does not mean “This *puryaṣṭaka* one must approach and conquer” as Prof. *Leidecker* has interpreted it in his translation.

† *Kallatācārya* was the pupil of *Vanugupta* and wrote a *vṛtti* on the *Spandasūtras*. He flourished in the latter half of the 9th Century A. D.

'स्वतन्त्रश्चित्चक्राणां चक्रवर्ती महेश्वरः ।

संवित्तिदेवताचक्रजुष्टः कोऽपि जयत्यसौ ॥'

इति । इतिशब्द उपसंहारे, यत् एतावत् उक्तप्रकरणशरीरं तत् सर्वं 'शिवम्—शिवप्राप्तिहेतुत्वात्, शिवात् प्रसृतत्वात् शिवस्वरूपाभिन्नत्वात् च शिवमयमेव इति शिवम् ॥

देहप्राणसुखादिभिः प्रतिकूलं संरुध्यमानो जनः

पूर्णानन्दधनामिमां न चिनुते माहेश्वरीं स्वां चितिम् ।

मध्येबोधसुधाब्धि विश्वमभितस्तत्फेनपिण्डोपमं

यः पश्येदुपदेशतस्तु कथितः साक्षात्स एकः शिवः ॥

And it has been lauded by me (in the following verse) :

"He who has become independent ruler¹⁷⁷ (i.e. who is no longer under the control of the senses) of the *cittasāra* and the great lord, being served by the group of sense-objects,¹⁷⁸ is only a rare being that is so victorious".

The word 'iti' in the *sūtra* connotes conclusion. The word 'Śiva' in the *sūtra* means that whatever is the body of the above text (i.e. whatever has been said in the text) is Śiva, because it is a means to the attainment of Śiva. It is Śiva also, because it has come from Śiva, because it is not different from the true nature of Śiva, and because it is indeed Śiva.

Man bound constantly by the body, *prāṇa*, pleasure etc. does not recognise his own *citi* (consciousness) which is of the nature of the great Lord and full of perfect bliss.

But he who, owing to this instruction, beholds in the ocean of the nectar of (spiritual) awareness the universe as a mass of its (i.e. of the ocean of the nectar of awareness) foam on all the sides, is said to be the one Śiva in sooth.

येषां वृत्तः शांकरः शक्तिपातो
 येऽनभ्यासात्तीक्ष्णयुक्तिष्वयोग्याः ।
 शक्ता ज्ञातुं नेश्वरप्रत्यभिज्ञा-
 मुक्तस्तेषामेष तत्त्वोपदेशः ॥

समाप्तमिदं प्रत्यभिज्ञाहृदयम् ॥

कृतिस्तत्रभवन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादपद्मोपजीविनः
 श्रीमतो राजानकक्षेमराजाचार्यस्य ॥

शुभमस्तु ॥

This instruction in the truth has been given for those to whom has accrued the descent of Śakti wrought by Śiva, but who for want of the discipline of serious study are unfit for keen arguments, and are hence incapable of understanding the *Iśvara-pratyabhijñā* (i.e. the *Pratyabhijñā* philosophy by Utpaladeva).

Concluded is this *Pratyabhijñāhṛdya* (The Secret of Recognition).

This work [book] is by the glorious, teacher, Rājānaka Kṣemarāja, dependent on the lotus-feet of the glorious Abhinavagupta, the best among the venerable, great Śaiva teachers.

May there be welfare [for all] !



NOTES

1. Recognition—This is the doctrine which teaches that the individual self (nara or jīva) is identical with the Universal Self (Śiva). He has forgotten his Real Self owing to the limitations of his psycho-physical mechanism. The Śaiva doctrine of Kashmir is called Pratyabhijñā-darśana or the Philosophy of Recognition because it brings home to the individual the truth that once he recognises his Real Self, he will be free from his ego-hood which is the product of his identification of himself with his psycho-physical mechanism, and will thus realize that his Real Self is identical with the Universal Self.

This system is also known as Trika darśana i.e. the system of the triad., viz., (1) Nara, the bound Soul (2) Śakti the divine power and (3) Śiva, the lord who releases the bound soul from his bondage. This is a mystic philosophy, describing all these three conditions.

It is also called Spanda—Śāstra or the system of vibration, because it is to the vibrating energy or Śakti of Śiva that the world-process owes its existence.

2. Śiva—This is derived from the root *ṣi* (to lie), and from the root *śvi* (to cut asunder). Both these meanings are implied in Śiva. Śiva is one 'in whom all things (viz., all objects and subjects) lie'. He is also one who cuts asunder (*tyati papam iti Śivah*) all sins. Śiva is thus both the fundamental ground of all reality and the supreme Benevolence or Good who by His grace saves all. He is the supreme or Absolute both from the metaphysical and soteriological point of view. The name Śiva for the Highest Reality is, therefore, a very happy choice. Śiva is the Highest Reality as well as the Highest Good.

In addition to Pratyabhijñā, Trika, and Spanda, this system is also known as Śaiva-darśana or Bhairava-darśana

i.e., the system positing Śiva as the all-of-reality-and good. As this system is non-dual, it is sometimes called Kashmirian Śaiva philosophy in order to distinguish it from the Śaiva philosophy of the South which is dual.

3. *Satatam*—eternally may be read with *namaḥ* or with *pañcakṛtya-vidhāyine*. In the former case, it would mean 'my eternal adoration to Śiva'. In the latter case it would mean 'my adoration to Śiva who eternally brings about the five processes'. The latter construction is better as it indicates that Śiva's activity is incessant.

4. *Pañcakṛtya* or the five acts brought about by Śiva are :—

(1) *Sṛṣṭi*—Letting go; casting out of oneself. The usual translation 'creation' is misleading. Creation implies that the creator acts upon an external material, and thus brings about the world-process. This translation does not do justice to the Indian point of view, particularly to the point of view of Śaiva philosophy. *Sṛṣṭi* is derived from the root 'sṛj' which means 'to let go', 'to pour forth', 'to cast out'. This implies that the world-process is already implicitly contained in Śiva. He only lets it go or casts it out of himself. He has not to work on an external material in order to bring about the world-process. According to Śaiva philosophy, the world is not a creation, but an emanation; it is a theophany.

(2) *Sthiti*—maintenance (of the world-process).

(3) *Samhāra* or *Samhṛti*—withdrawal or re-absorption. It does not mean destruction. There is no destruction of the world. It is only re-absorbed by Śiva for a time. Destruction is only a metaphorical and secondary sense of *saṁhāra*, not its primary sense.

(4) *Vilaya* or *pidhāna*—concealment of the real nature of the Self.

(5) *Anugraha*—grace.

These five *kṛtyas* imply that Śiva lets go the universe out of himself, imparts existence to it and finally withdraws it into himself only to let it appear again. This makes a cycle which is called a *kalpa*. There is no final end to the world-

process. The cosmic process is repeated from eternity to eternity.

Anugraha is the act of grace by which Śiva brings about the liberation of man. The first four *kṛtyas* are cosmological, the last is soteriological. The five *kṛtyas* are not an artificial mixture of two standpoints—one cosmological and the other soteriological. Rather *anugraha* is the *raison d'être* of the first four *kṛtyas*, it is that for the sake of which the first four *kṛtyas* come into play. It expresses the abounding love of Śiva.

5. *Paramārtha*—Parama+artha : Parama means the Highest; 'artha' means both 'reality' and 'goal or value'. Paramārtha connotes both the Highest Reality and the Highest value. According to Indian thought, the Highest Reality is also the Highest Value of man. In the realization of the Highest Reality consists the meaning and purpose of human life.

6. *Svātma* may mean either one's nature or one's self. In the former case, the line '*cidānandaghana-svātma-paramārthāva-bhāsane*' would mean 'who makes manifest the Highest Reality (which is at the same time the Highest Value) whose nature is *cidānandaghana* i.e., a mass of consciousness and bliss or compact consciousness and bliss. In the latter case, it would mean 'who makes manifest the Highest Reality (which is at the same time the Highest Value), viz., His Self (which is also the Real Self of each individual) that is a mass of consciousness and bliss'. There is a *double entendre* in 'svātma' viz., His Self (the self of Śiva) and the self of each individual the implication being that His Self is identical with the Real Self of each. This translation is preferable, as it is more in line with the general tenor of this system.

7. *Cidānandaghana*—mass of consciousness and bliss. In Śāṅkara Vedānta, the expression used is generally '*saccidānanda*' i.e., *sat* (existence) *cit* (consciousness) and *ānanda* (bliss). In this system, '*sat*' has been dropped as superfluous, for according to it, *cit* or consciousness alone is *sat* or real. *Cit* and *sat*—consciousness and existence or reality are synonymous. There can be nothing outside consciousness

which may be called existent or real. Śaṅkara also says, "Sat eva bodha, bodha eva sattā" i.e., Existence itself is consciousness, and consciousness itself is existence.

8. Upanīsat-up-ni-sad (sit) i.e. sitting down near to or sitting down at the feet of another (i.e., the teacher) to listen to his words. It, therefore, has come to mean 'rahasya' or secret knowledge obtained in this manner. It is equivalent to secret or esoteric doctrine. The word has also been interpreted by Śaṅkara as 'destruction (of ignorance) by revealing the knowledge of the supreme spirit'. Here the word has been used in the sense of 'secret or esoteric doctrine'.

9. Saṅkara—'Śam Karoti iti Śaṅkaraḥ' one who brings about happiness and welfare is Saṅkara. This is another name of Śiva. *Saṅkaropaniṣat*, therefore, means the esoteric doctrine pertaining to Saṅkara or Śiva i.e., the esoteric system known as Śaiva philosophy.

10. Saṁsara—'Saṁsarati it saṁsāraḥ i.e., 'that which is always on the move'; that which is continuous 'pro-cess'. The word 'world' or universe' can hardly do justice to this idea. Etymologically the word 'saṁsāra' also means 'wandering through' (a succession of states) of the jīva or the individual soul. It is in this sense that 'saṁsāra' is called 'viṣa' or poison here. It is not the world *qua* world which is poison, but the 'wandering through' of the jīva as a being disintegrated from Reality, cut off from his Innermost Centre, which is poison. 'Viṣa' is derived from the root 'viṣ' of the third conjugation (*veṣjī*). meaning 'to pervade', hence anything actively pernicious i.e., poison. The root 'viṣ' in the fourth conjugation (*viṣṇāti*) means also 'to separate, to disjoin'. There may be a suggestion here that 'saṁsāra' is 'viṣa' because it disjoins us, disintegrates us from Śiva—(the Highest Reality).

11. *Samāveśa*—This is the noun form of 'sam-ā-viṣ', meaning to enter into. *Samāveśa*, therefore, means mergence or identification. *Samāveśa* with the Highest Lord means identification of the individual Self with the Universal Self. The individual, in this state, feels that he is nothing else than

Śiva. *Samāveśa*, also means taking possession of the individual by the Divine. The outcome is the same, viz., identification with Śiva. According to Abhinavagupta, *āveśa* means the subordination or disappearance of the personal nature of the aspirant and his identification with the divine nature of Śiva.

"*Āveśaśca asvatantrasya svatadrupanimajjanāt. Paratadrupatā Śambhorādyācchaktyavibhāginah*" *Tantrāloka*—I volume I Āhnika, Verse—173.

12. *Śakti* is the energy of Śiva, and, therefore, not different from him. With this, he brings about *pañcākriyā* or the five cosmic processes. *Śakti-pāta* means the descent of *Śakti*. *Śakti-pāta* on an individual means the imparting of *anugraha* or grace to him.

13. *Sūtra*—Lit., 'thread'; hence, it has come to mean that which like a thread runs through or holds together certain ideas; a rule; a formula; a direction. Cp. Latin, *sutura*, English, *suture*.

A *Sūtra* must contain the fewest possible words, must be free from ambiguity, must be meaningful and comprehensive, must not contain useless words and pauses and must be faultless.

14. *Svatantrā*—this is an adjective qualifying *Citi*. This means dependent only on itself and nothing else. It means that it is absolved of all conditions, and is free to do anything it likes. The word *Svatantra*, has therefore, been rendered by two words; viz., absolute, and of its own free-will.

15. *Citi*—This means "universal consciousness" and is feminine gender in Sanskrit. *Citi* and *Cit* are synonymous. They are distinguished from *citta* which means 'individual consciousness'.

16. *Siddhi*—means effectuation which includes (1) *prakāśana* or *sr̥ṣṭi*—emanation (2) *sthiti*—maintenance of what is emanated, and (3) *samhāra*, withdrawal or re-absorption.

17. *Sadā hivadēh bhūmyantasya*—from *Sadāśiva* down to the earth. According to this system, there are 36 *tattvas* or principles. These are divisible into two; viz., the *Suddha adho*, the pure or the supramundane way or course and the *asuddha*

adhvā or the impure i.e. the mundane way or course. The 36 *tattvas* are given below in a descending order from Śiva, the Supreme principle.

Above manifestation

1. Śiva, the Highest Principle or universal consciousness. In this, *cit* or consciousness is predominant.
2. Śakti, Śiva's inseparable conscious energy. In this *ānanda* or bliss is predominant.

Śuddha *addhvā* or Supramundane manifestation

3. *Sadāśiva* i.e. the ever benevolent. In this *tattva ahaṁtā* or I-consciousness and *icchā* or Will are predominant. *Īdāntā* or this-consciousness (i.e. world-consciousness) is not so prominent. The world is in an indistinct state at this stage.
4. *Īśvara*, i.e. the Lord. In this both I-consciousness and world-consciousness are equally prominent, and *jñāna* or knowledge is predominant.
5. *Vidyā* or *Śudhavidyā* or *Sadvidyā* pure, unlimited knowledge. In this there is the consciousness—This (universe) am I, and *kriyā* or action is predominant. The first five—from Śiva to *Sadvidyā*—are called *Śuddha tattvas*, because the relationship of subject and object is a single unit upto this stage i.e. the object is perceived as a part of the subject. These five *tattvas* represent the universal aspect of consciousness.

Aśuddha *addhvā* or mundane manifestation

6. *Māyā*, the universally formative or limiting principle. Some-times, this is not included in the *Kaṅcukas*, as it is a principle superior to the *Kaṅcukas*. This veils the real Self and brings about the consciousness of different objects.
7. *Kalā*, i.e. limitation in respect of authorship or efficacy.
8. *Vidyā*, knowledge i.e. limitation in respect of knowledge.

9. Rāga, inclination, limitation in respect of desire, e.g., I may enjoy this, I may own that etc.
10. Kāla i.e. limitation in respect of time, division of past, present, and future.
11. Niyati—Restriction i.e. limitation in respect of space and cause.
12. Puruṣa—when the Divine by his Māyā veils His real Self and accepts the status of a limited experient, he is known as Puruṣa. At this stage the Sarvakartṛtva or omnipotence of the Divine is reduced to kalā or limited authorship, His sarvajñatva or omniscience is reduced to vidyā or limited knowledge; His pūrṇatva or all-fulfilment is reduced to rāga or want and desire; His nityatva or eternity is reduced to kāla or time-division; His vyāpakatva or omnipresence or all-pervasiveness is reduced to niyati or limitation in space or His svātantrya is reduced to cause-effect relationship. From Kalā to Niyati is generally known as the five kañcukas or coverings, veils of Māyā put on by the Divine.
13. Prakṛti—the root or matrix of objectivity from Buddhi down to earth.
14. Buddhi, the ascertaining intelligence.
15. Ahaṁkāra, the ego-making principle.
16. Manas, the conceptive consciousness.
- 17-21. The five jñānendriyas or organs of perception (audition, touch, vision, taste, and smell).
- 22-26—The five organs of action (karmendriyas)
- 27-31—The five *tanmātras* i.e. the undifferentiated origins of the five perceptions.
- 32-36—The five mahābhūtas the gross-elements, viz., ākāśa (ether), vāyu (air), agni (fire), āpas (water) and bhūmi (earth).

18. Parapramāṭṛ means the Highest Experient. Pramāṭṛ means measurer or the subject of experience. The highest experient is parama-Śiva, the highest Śiva.

19. Parāśakti—the highest Śakti. This is distinguished

from the subsidiary śaktis that pervade the universe and bring about all kinds of things. They are various aspects of the highest Śakti. Śakti means divine consciousness or conscious energy which is non-distinct from Śiva. It is Śiva himself in his active aspect of manifestation and grace.

20. Vimarśa—Vi + mṛś. The root 'mṛś' means to touch. 'Vimṛś' means to touch mentally. It is a highly technical term of this system. Paramaśiva, the ultimate reality is not only prakāśa or luminous consciousness, but also Vimarśa i.e. conscious of its consciousness. Vimarśa is Self-consciousness or pure I—consciousness of the highest Reality. It is this Vimarśa or self-consciousness of reality that brings about the emergence of the universe (sṛṣṭi), its manifestation (sthiti) and its withdrawal (samhāra) into it again as identical with its joy of pure I-consciousness. Vimarśa assumes three moments, viz., going out of itself (sṛṣṭi), manifesting its continued existence (sthiti) and then returning to itself (samhāra) cf. 'Iha khalu parmeśvaraḥ prakāśātmā; prakāśaśca vimarśa-svabhāvaḥ; vimarśo nāma viśvākāreṇa, viśvaprakāśanena, viśvasamhāraṇena ca akṛtrimāham iti viśphuraṇam'.—Parā—Prāveśika, pp 1-2, Kashmir Sanskrit Series. The entire universe is already contained in the highest consciousness or the highest Self even as the variegated plumage of the peacock is already contained in the plasma of its egg (mayūrāndarasa-nyāyena). Vimarśa is the positing of this Self which leads to manifestation.

21. Śiva-bhattāraka—The word 'bhattāraka' is the same as 'bhattāra' which again is the same as the word 'bhatta'. The word bhatta is derived from bhartṛ-lord. The word bhattāra or bhattāraka means venerable lord. This has been attached to Śiva to show reverence.

22. Nityodita—In this system it is generally not the word nitya (eternal) that is used for the foundational consciousness, but nityodita i.e. ever-risen, ever-existent. It is so, because the system wants to emphasize the fact that the eternal consciousness is ever active; there is always spanda or vibration in it.

23. Pramāṭṛ (lit, measurer), subject of knowledge.

24. *Pramāṇa* (lit., instrument of knowledge) means of knowledge, proof.

25. *Prameya* (lit., to be measured, measurable) the known or object of knowledge.

26. *Baindavi Kālā*—paraḥ pramātā. Vetti iti vinduḥ (binduḥ) from the root vid (to know) The highest Self or consciousness which is the knower is known as Bindu. *Bindoriyam iti baindavi*. *Baindavi* means 'of bindu', 'pertaining to bindu'. *Kālā* means śakti. *Baindavi kālā* means the power of knowership of the highest Self or consciousness. Here it means that power of the Self by which it is always the subject, never the object.

27. *Samarasa*—one having the same feeling or consciousness. *Sāmarasya* therefore, means identity of consciousness.

28. *Svatantrā*—Citi or the divine consciousness is called *svatantrā*, because whether it is sṛṣṭi (manifestation), sthiti (maintenance of the manifestation), *samhāra* (withdrawing or reducing to oneness with herself), she is sovereign i.e. does not depend upon any extraneous condition.

29. *Pramāṇopārohakrameṇa*, by gradual mounting, beginning with knowledge etc. From the known or *prameya* one has to mount to *pramāṇa* or knowledge; from knowledge, one has to mount to the *pramātā* or the knower' to the highest Self.

30. *Brahmavāda* (the doctrine of Brahman) refers to Śāṅkara-vedānta in which Brahman is said to be nonactive.

31. *Darpane nagaravat*—Just as a city appearing in a mirror is nothing different from the mirror, but appears as something different, even so the universe appearing in *citi* is nothing different from it, though it appears as different.

32. *Sadāśiva tattva* may be said to be the first principle of manifestation. Out of the Śiva-śakti state emerges *Sadāśiva tattva* where consciousness is of the form, 'I am this'. 'This' (*idantā*) here refers to the total universe. I (*ahantā*) refers to the Divine Experient. It is the absolute or universal I. The first consciousness of the absolute in manifestation is, 'I am this'. The 'this' (*idantā*) or the entire universe is already implicitly contained in the absolute consciousness, but when it

begins to posit the I as the 'this, the 'this' becomes the first glimmer of the universe to be. This is, however, a stage of consciousness where the 'this' aspect is in an incipient, germinal form, greatly dominated by the 'I' aspect (ahantācchādita-asphuta-idantāmayam), where the *vīśva* or universe is both different and non-different (parāpara rūpam) from Sadā-Śiva. In the consciousness, "I am this", existence or being is clearly posited; hence this principle is also known as *sādākhyatattva* (Sat=Being). The system now starts giving a hierarchy of individual experients. Corresponding to the universal experient or Sadā-Śiva is the individual (mystic) experient, designated *mantramahāśvara*, who has realized *Sadā-śiva tattva* and whose experience is, therefore, of the form-'I am this'.

33. *Īvara-tattva* is the next stage of manifestation in which the consciousness of an 'I' and a 'this' is both equally prominent. The ideal universe which is involved in the absolute consciousness becomes more clearly defined as a 'this' at this stage. *Jñāna* is predominant in this *tattva*. Corresponding to this is the individual (mystic) experient known as *Mantraśvara* who has realized the *Īvara-tattva*, whose consciousness is also of the form 'I am this', in which the universe is no longer an indistinct 'this', but is as clearly defined as the consciousness of 'I', and in which the universe is identical with the Self. The consciousness of Sadāśiva is 'Ahamidam'—'I am this'. The consciousness of *Īvara* is 'Idamaham'—'This am I.'

34. *Vidyā* or *Śuddha Vidyā* is the stage when the consciousness of both 'I' (the experient) and the 'this' (the universe) is distinct, and where diversity or *bheda* begins, though there is unity in diversity at this stage. *Kriyā* is predominant in this *tattva*. Corresponding to this, there are the experients called *Mantras* who see diversity, though it is diversity-in-unity. The Lord who rules over these experients is called *Anantabhāttāraka*. The consciousness of this stage is 'Idam-Idam', 'Aham-Aham', the universe is just the universe, the Self is just the Self i.e. the universe is totally distinct from the Self (though it may still belong to Self).

35. *Vijnānākala* is the experient of the stage below

Śuddha Vidyā but above Māyā. Here the experient is devoid of agency; he is pure awareness. His field of experience consists of *sakalas*, and *pralayākalas*. He has a sense of identity with his field of experience (*tadabhedasāram*).

36. In this state, the experient has neither the clear consciousness of *aḥam* (I) nor of *īdam* (this). His I-consciousness is identical with a void like the void that one experiences in deep sleep. He has the feeling of a vague something which is practically nothing.

37. The *sakalas* are the *devas* (gods) and *jīvat* (individual selves) who have no true knowledge of Self, and where consciousness is only that of diversity. The average human being belongs to this level.

38. The suggestion is that in this state *vimarśa* is latent; only *prakāśa* is predominant.

We may now gather up in a tabular form the details of the third sūtra :—

Tattva	The Presiding Deity	The experient	Corresponding field of experience
1. Śiva	Śiva	Śiva Pramātā	All, existence is mere Prakāśa or Śiva
2. Sadāśiva	Sadāśiva bhattāraka	Mantra-maheśvara. The experience of Śiva is clear but there is also a dim experience of the Universe.	Experience of the Universe as parāpara i.e. identical and yet distinct from Śiva.
3. Iśvara tattva	Iśvarabhattāraka	Mantreśvara	Experience of Iśvara and the universe as both distinct and equally matched.
4. Śuddha vidyā tattva	Ananta-bhattāraka	Mantra	Main experience of difference from every thing and yet related to the Self.

- | | | |
|--|---|--|
| 5. Mahāmāyā tattva | Vijñānākala | Experience of pure consciousness, and all the pralayākalaś, and Sakalaś, and devoid of agency. Mere void |
| 6. Māyā-tattva | Pralayākala or Pralayakaveś or Śūnya-Pramāta. | |
| 7. The remaining tattvas upto the earth. | Sakala, from the devaś upto the plant and minerals. | Full of the three malas, bound by cause effect relation, and experiencing everything as different and limited. |

From Vijñānākala upto Sakala, there is no presiding deity, because the operation of Mahāmāyā begins from the stage of Vijñānākala and also because ignorance begins from the Mahāmāyā stage.

39. *Anātrita-Śiva-paryāya* - *anātrita* i.e. unrelated to anything; lit., whose synonym is Śiva who has no objective content yet. This is a state below Śaktitattva and above Sadā-Śiva-tattva. This, however, is only an avasthā, a state, not a tattva. This refers to that phase of reality where Śakti begins temporarily to veil the Self, and thus to isolate the universe from itself producing *akhyāti* ignorance of its real nature.

40. *Śūnyātilānyatayā*—being as yet more void than the void itself. It is called *śūnya* here from the point of view of objective manifestation, from the standpoint of the negation of the universe, i.e. from the point of view of absence of objective content or objectivity.

41. *Sarvadevamayaḥ kāyaḥ*—the universe is considered to be like a body constituted by all the gods. The gods here symbolize both the pramātā and the prameya, all the subjects and objects—the experients and the experienced. Another reading is *Sarva-tattva-mayaḥ kāyaḥ*—the body of the universe is constituted by all the tattvas.

42. *Priye*—dear one or my dear. The Āgama literature is generally in the form of a dialogue between Śiva and his consort Pārvatī. Hence, 'Priye'—O, dear one.

43. *Trisromate*—the mystical doctrines concerning the three-headed Bhairava. The three heads of god, Bhairava are a symbolic representation of the three Śaktis of the Divine, viz., Parā, Parāparā, and Aparā. The Parā is the supreme state in which there is no distinction or difference whatsoever between Śiva and Śakti. Parāparā is that state (of manifestation) in which there is identity-in-distinction. Aparā is that state in which there is complete difference.

44. Bhairava means the terrible one who destroys the weakness of the lower self. This is the name of Śiva. Bhairava is constituted of three letters, bha, ra, and va. The hermeneutic interpretation of Bhairava, therefore, is that 'bha' indicates 'bharāṇa'—maintenance of the universe 'ra' indicates 'ravaṇa'—i.e., withdrawal of the universe, 'va' indicates 'vamaṇa'—ejecting or letting go of the universe, i.e., manifestation of the universe. Thus, Bhairava indicates all the three aspects of the Divine, viz., *Sṛṣṭi* (manifestation), *sthiti* (maintenance) and *Samhāra* (withdrawal).

45. It has not yet been possible to trace the source of this verse. The idea in this verse is expressed in the form of a paradox. But what does 'akhyāti'—nescience or non-knowledge mean? Does it appear or not? In other words—is it experienced or not? If *akhyāti* is never experienced, then it is nothing, and only *khyāti* or knowledge remains. If it is said that *akhyāti* is also a kind of *khyāti*, then *khyāti* or knowledge again remains. So *khyāti* or knowledge cannot be eliminated in any case.

46. The reference is to Spandakārikā, chapter II, verses 3 and 4.

47. *Vikalpa* means difference of perception; an idea as different from other ideas; differentiation. *Vikalpanam* (*Viśeṣaṇa kalpanam*)=ideating a 'this' as different from 'that', differentiation—making activity of the mind. *Vikalpa* is the nature of the individual mind (*citta*)

which goes on making differentiation between one thing and another. Compare the *vivṛti* of Yogarāja on verse II of Parmārthasāra of Abhinavagupta, '*Vikalpohi anyāpohak-lakṣaṇo doṣyam ghatāghatarūpam ākṣipan, aghatāt vyavachinnam ghatam niścīnoti*' p, 33, i.e., *vikalpa* is of the nature of differentiating one thing from another. For instance dividing experience into jar and non-jar, it marks out the jar from the non-jar, and thus ascertains it as a jar. In Yoga-Sūtra of Patañjali, (Sūtra 9 of Samādhi-Pāda). *Vikalpa* mean a mere fancy which has no foundation in reality. That is not the meaning here.

48. Citta means the individual consciousness.

49. Vijñānākala—See note 35.

50. Vidyāpramāṛtā—the experients of vidyā-tattva i.e. Mantra, Mantreśvara and Mantramaheshvara.

51. Īśa, Sadāśiva, Anāśrita-śiva, see notes 32, 33 and 39.

52. Śiva Śakti, Sadāśiva, Īśvara, and Śuddhavidyā are together known as Śuddhādhva—the pure or higher path. Predominance of cit is common to both Vidyāpramāṛtāras and Śuddhādhva—pramāṛtāras, but in the former case it is natural, whereas in the latter, it is acquired through the effort of Samādhi.

53. Sūnya—pramāṛt, etc. See note 36.

54. The meaning of the verse is—what is *jñāna* in the case of Śiva appears as *sattva* in the case of 'paśu' or *jīva* (the individual), what is *kriyā* in the case of Śiva (the universal, Absolute Consciousness) appears as *rajas* in the individual, what is *māyā* in the case of Śiva appears as *tamas* in the individual.

55. Sattva, rajas, and tamas are the three *guṇas* which are the chief characteristics of Prakṛti, the root principle of manifestation. This has been elaborately described by Sāṅkhya, and accepted by practically all systems of Hindu philosophy. *Guṇa* means strand, a constituent, an aspect of Prakṛti. *Sattva* is the aspect of harmony, goodness, enlightenment, and *sukha* or pleasure. *Rajas* is the aspect of movement, activity, and *duḥkha* or commotion. *Tamas* is the aspect of inertia, and *moha* or dullness, indifference.

56. Vikalpa—See note 47.

57. *Māyāpramāṭṛ* is the experient of the impure path—the sphere of limitation. *Māyāpramāṭṛ* includes *pralayākalas* and *sakalas*. See notes 36 and 37, and the tabular form given there.

58. *Svātantrya* is the abstract noun of *Svatantra* which means one's own rule, not conditioned by any thing outside oneself. It is the absolute, spontaneous, free will of the divine consciousness, outside the causal chain, the free, creative act of the Universal consciousness.

59. *Mala* : dust, dirt, impurity, taint; dross. Dross is the best English equivalent. *Mala* is what covers and conceals the pure gold of divine consciousness. It is of three forms, viz., *āṇava mala*, *māyīya mala*, and *kārma mala*. As used in this system, *mala* means those cosmic and individualistic limiting conditions which hamper the free expression of the spirit.

Āṇava-mala is the *mūla-mala*, the primary limiting condition which reduces the universal consciousness to an *aṇu*, a small, limited entity. It is a cosmic limiting condition over which the individual has no control. It is owing to this that the *jīva* (individual soul) considers himself *apūrṇa*, imperfect, a separate entity, cut off from the universal consciousness. The greatness of Siva in this condition is concealed, and the individual forgets his real nature.

Māyīyamala is the limiting condition brought about by *māyā*, that gives to the soul its gross and subtle body. It is also cosmic. It is *bhinna-vedya-prathā*—that which brings about the consciousness of difference owing to the differing limiting adjuncts of the bodies.

Kārma-mala. It is the *vāsanās* or impressions of actions done by the *jñānendriyas* and *karmendriyas* under the influence of *antaḥkaraṇa*. It is the force of these *vāsanās* that carries him from one life to another.

¶ It may be noted that *Vijñānākala* has only *āṇava mala*, *Pralayākala* has two, viz, *āṇava* and *māyīya mala*, and *Sakala* has all the three viz, *āṇava*, *māyīya*, and *kārma mala*.

60. *Śūnya*—the 'Void' is the field of experience of the *pralya-kevalī*, See note 36.

61. *Puryaṣṭaka*—Literally, the city of eight, refers to the subtle body consisting of the five *tanmātras* (i. e., the fundamental undifferentiated essence of the five gross elements) *manas*, *buddhi*, and *aḥkāra*. It is also known as *sūkṣmaśarīra* or *linga-śarīra* which is the vehicle of the *śoṅkhāras*.

62. *Upādhi* (up+ā+dhā) lit., some thing placed near, which affects or limits a thing without entering into it as its constituent.

63. *Sugata* (lit., one who has fared well) is a title of the Buddha. Therefore his followers are known as *Saṅgatas*.

64. The *Mādhyamikas* are the followers of the *madhyama* (the system of the middle way) school of philosophy. They believe in *śūnya* (lit., void) as the fundamental principle.

65. The *Pāñcarātra* or *Bhāgavata* system is the main philosophy of *Vaiṣṇavaism*. On the origin of *Pāñcarātra*, see Sir R.G. Bhandarkar's "Vaiṣṇavaism, Śaivism and Minor Religions systems". The derivation of the word, *Pāñcarātra* is somewhat obscure. Perhaps it refers to some religious rites lasting for five nights. The followers of *Pāñcarātra* are here called *Pāñcarātras*.

66. The word '*prakṛti*' here does not mean the *Prakṛti* or root-matter of the *Sāṅkhyas*. *Parā prakṛti* here means the highest cause. The followers of *Pāñcarātra* system consider *Vāsudeva* both as the material cause and controlling cause of all manifestation.

67. Leidecker believes that *pariṇāma* here does not mean transformation or change, but the *Pāñcarātras* considered *jīva*, etc. to be the *pariṇāma* or transformation of *Vāsudeva*. *Śaṅkara* while criticizing the *Pāñcarātra* system in his commentary on *Brahmasūtra* in *Utapatti*—*asambhavādhi-karaṇam* put its position quite clearly and correctly.

"Teṣam *Vāsudevaḥ parā prakṛtir*—itare *śaṅkarāṇādayaḥ kāryam*."

68. *Kṣhmerāja* seems to have made some confusion here. The *Pāñcarātras* do not consider "*avyakta*" (non-manifest) as the ultimate source, but *Vāsudeva* who is higher than

"*anyakta*". Śaṅkara puts their position quite correctly in his commentary on Brahmasūtras, in Utpatti—*asambhavādhi-karaṇan*. "तत्र यत् तावदुच्यते योजी नारायणः परोऽव्यक्तात् प्रसिद्धः परमात्मा सर्वात्मा स आत्मनात्मानमनेकधा व्यूहावस्थित इति, तन्न निराक्रियते"

69. "Sāṅkhyas" here means 'the followers of Sāṅkhya'

70. See note 32.

71. The Vaiyākaraṇas were the followers of the Grammar School of Philosophy that considered grammar as means of spiritual liberation. Their philosophy has been described under the heading "Paṇini-darśanam" in *Sarva-darśana-Saṅgraha* by Mādhava.

72-73. The philosophy of Vyākaraṇa considers the Absolute or Highest Reality as "Śabda-brahman." Śabda (word) is to them not something unconscious but consciousness itself where thought and word coalesce and are not yet distinguished. Brahman is the eternal word from which emanates everything. According to the Trika system, the universe of objects and so also of thoughts and words is always in Parama-Śiva potentially. This is the stage of the Parāvāc—the highest word which is yet unmanifest. The next stage is that of Paśyantī which is the divine view of the universe in its undifferentiated form, far beyond human experience. Kṣhemarāja means to say that the grammarians go only as far as *paśyantī* but not upto Parāvāc. After the *paśyantī*, there is the *madhyamā*, which marks the next stage of the manifestation of the universe from undifferentiated mass to differentiated particulars. *Madhyamā*, lit., the middle one is thus a link between Paśyantī, the vision of the undifferentiated universe, and Vaikhari, the stage of differentiated particulars, the stage of empirical thought and speech. It is word in a subtle form in the mind or antaḥkaraṇa.

74. The āgamas (here, Śaiva—Āgamas) refer to a group of literature containing the doctrine of the Śaivas. 'Āgama' means tradition, that which is handed down from generation to generation.

75. By Ārhatas (the deserving, the dignified) is here meant the Jains. They maintain that the universe consists of

'paramāṇus' (atoms of matter) which are eternal. They are subject to change or development in-as-much-as they assume different *guṇas* (qualities). The Āgama quoted means to suggest that Jains consider these *guṇas* as the highest reality they have discovered and are unable to go further than the *guṇas*.

76. The followers of "tantra" are known as *tāntrikas*. The word "tantra" has been explained in two ways,

(1) from the root 'tan' to expand—that in which the principles of reality are expanded, are elaborately described is "tantra".

(2) from the root "tantra" to control, to govern—that which teaches how to control the various forces of reality is "tantra".

77. 'Kula' here means 'Śakti' (the divine manifesting power). The reference here is obviously to the Śāktas, the worshippers of Śakti.

78. Vidyā is one of the five Kañcukas—the impure knowledge (aśuddha-vidyā). It is the principle of limitation which does not allow the individual to have a synoptic view of reality.

79. Turīya, the fourth state of consciousness. Micro-cosmically, it is the fourth state of consciousness holding together the waking (jāgrat), dreaming (Svapna) and dreamless sleep (suṣupti). Macro-cosmically, it is the fourth state holding together the three kṛtyas of sṛṣṭi, sthiti, and saṁhāra. "Sṛṣṭi-sthiti-saṁhāra-melan-rūpā-iyam turīyā". Just as a string holds together various flowers in a garland, even so it holds together the other three forms of experience and runs through them all. It is *integral awareness*. But it is other than the three states of waking, dream and sleep. Hence it is called the fourth. When an individual consciously experiences turīyā state, the sense of difference disappears.

80. For *ayu* and *mala*, see note 59.

81. Kalā here means limitation in respect of authorship and efficacy. Regarding kalā and other kañcukas, see note 17.

82. Māyīya-mala—See note 59.

83. Kārma-mala—See note 59.

84. Kalā.....niyati—See note 17.

The whole idea of the limitation of the powers of Śiva may be expressed in a tabular form :

Śakti as existing in Śiva	Śakti as existing in the limitation of man
1. Sarvakartṛtva—omnipotence	Kalā—limited authorship or efficacy.
2. Sarvajñatva—omniscience	Vidyā—limitation in respect of knowledge.
3. Pūrṇatva or Nitya-tripti—perfection or fullness	Rāga—limitation in respect of desire, i.e., desiring this or that particular.
4. Nityatva—eternity	Kāla—limitation in respect of time.
5. Vyāpakatva or Svātantrya	Niyati—limitation in respect— all pervasiveness or freedom of space and cause.

85. "Iśvarādvaya-darśana" means the system of philosophy which *does not believe in any other principle (advaya)* than Iśvara, the Lord. This is the characterization of the Śaiva philosophy of Kashmir which maintains that Śiva is the whole and sole reality. There is 'no second' (advaya), i.e., no other principle than Śiva. He appears both as the world or the field of experience and the experient.

86. Brahmavādins refers to the Vedantists. Literally, it means advocates of the Brahman doctrine.

87. Pañca-vidha-kṛtya—the five-fold act. For details see note 4. In Sūtra 10, the five-fold act is described from the epistemological point of view.

88. Śuddhetara-adhvā=(lit.), (course other than the intrinsic) i.e., the aśuddhādhvā, the non-intrinsic course, the extrinsic manifestation. Śuddhādhvā is the intrinsic or supramundane manifestation; aśuddhādhvā is the mundane or extrinsic manifestation. Sadāśiva, Iśvara, and Śuddhavidyā are in the region of Śuddha-adhvā or supra-

mundane manifestation. The *lattoos* from *māyā* to the five gross elements are in the region of *āsuddha-adhvā*, the extrinsic course or mundane manifestation.

89. This is called 'vilaya', because the real nature of self is veiled in this state.

90. In the matter of knowledge, the object known in a way becomes one with the knowing subject. The actual *pramīti* (knowledge), divested of the accidents, of the *prameya* (the known object), will be found to be one with the *pramātṛ* (the knowing subject).

91. Here the five-fold act is described particularly from the point of view of the esoteric experience of the yogin.

92. *Vimarśana* or *camatkāra* is the experience of 'Ah ! I know this'. It is like the delight of an artistic experience; hence it is called *camatkāra* which means an intuitive flash of artistic experience.

93. The knowledge of the object is called *sañhāra* here, because the object is withdrawn. The object as an object disappears and only its knowledge remains.

94. *Haṭhapāka*: There are two ways by means of which an object of experience is brought to sameness with the real essence of the experient, viz., (1) *lānti-pralāna* and (2) *hāṭhapāka pralāna*. The first one is a slow, gradual process; the second, i.e., *haṭhapāka* is a dogged, persistent process. It is not gradual.

95. *Alaṅgrāsa* : *alan+grāsa* : *alan* means *paripūrṇarūpa-tayā*, *nis-saṅskāratayā*, i.e., fully perfectly, when no impression or germ of *saṅsara* as separate from consciousness is allowed to remain; *grāsa* is *grāsanam* (lit., swallowing)—here it means *svātmasātkarāṇam*—bringing it to sameness with the Self.

96. *Mantras* : *Mantra* is a sacred word or words which, when uttered and meditated upon, become efficacious (in all sorts of ways ; here in bringing about liberation).

97. See notes 72-73.

98. 'a' to 'kṣa'. These include all the letters of the Devanāgarī script. These letters according to the Śaiva philosophy represent various *śaktis*.

99. See notes 72-73.

100. See note 47.

101. *Avikalpa* is the distinction-less consciousness. It is the opposite of *vikalpa*. It is mere awareness without a 'this', or 'that'.

102. *Brāhmī*, lit., means pertaining to *Brahmā*. The other *śaktis* are, *Māheśvari*, *Kaumārī*, *Vaiṣṇavī*, *Vārāhī*, *Indrāṇī*, and *Cāmundā*.

103. The idea is that so long as the soul is in the *pati* (bound) stage, the *śaktis* cause to appear the *syṅgi* and *sthiti*—the emanation and maintenance of *bheda* or difference only, and *samhāra* or complete disappearance of *abheda* or non-difference or one-ness. At this stage, consciousness of difference is created and maintained, and consciousness of oneness is completely withdrawn. At the *pati* stage, when bondage of the soul dissolves, the reverse of the previous condition happens. Here the *śaktis* bring about *syṅgi* and *sthiti*, emanation and maintenance of *abheda*, non-difference or one-ness of all, and *samhāra* or complete withdrawal of *bheda* or difference. *Pati* stage is of two kinds—(1) *andī-siddha* eternally present as in the case of *Śiva* and (2) *Yogī-dasā*—that which appears at the stage of *yogin*. It is the latter which is meant by *pati-dasā* here. Prof. Leidecker has given a very fantastic interpretation of this. See note 173, pp. 138-39 of his translation. The text has been completely misunderstood by him here.

104. *Bhairavamudrā*

Bhairava-mudrā has been defined thus :—

अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषो मेषवर्जितः

इयं सा भैरवीमुद्रा सर्वतन्त्रेषु गोपिता ।

This is a kind of psycho-physical condition brought about by the following practice :

"Attention should be turned inwards; the gaze should be turned outwards, without the twinkling of the eyes. This is the *mudrā* pertaining to *Bhairava*, kept secret in all the *Tantras*."

105. *Suddha (pure) vikalpa*—This is the vikalpa in which the Sādhaka feels—"Sarvo mamāyam vibhavaḥ"—all this glory of manifestation is of (my) Self in which he identifies himself with Śiva. It is a total consciousness and the means for passing into *nirvikalpa* or consciousness free from differentiations. This is why it is called *Suddha vikalpa*.

106. *Maheśatā*—This is an abstract noun of 'Maheśa' which means the great Lord (Śiva). *Maheśatā* or *Māheśvarya*, therefore, means the power or status of the great Lord, Śiva. It connotes the state in which the soul is perfected and identified with Maheśa, the great Lord or Śiva.

107. *Vikalpas*—See note 47.

108. *Vāmeśvari*—The author here gives the reason as to why this *śakti* is known as *vāmeśvari*. The word *vāma* is connected with the verb ('*nam*' which means 'to spit out, emit, eject'. The *Śakti* is called *Vāmeśvari*, because she emits or sends forth the universe out of the Absolute. The word *vāma* also means 'left, reverse, contrary, opposite'. This *śakti* is called *Vāmeśvari* also because while in the Śiva state there is unity—consciousness, in the state of *Saiśāra*, the *contrary* or *opposite* condition happens, viz., there is difference—consciousness, and also because every one considers the body, *prāṇa*, etc., to be his Self. This play on the word *vāma* cannot be retained in the translation.

109. *khecari*, *gocari*, *dikcari* and *bhūcari* are only sub-species of *Vāmeśvari śakti*. *Khecari* is connected with the *pramāṇā*, the empirical subject, the limited experient; *gocari* is connected with his *antaḥkāraṇa*, the inner psychic apparatus; *dikcari* is connected with the *bahishkāraṇa*, the outer senses; *bhūcari* is connected with the *bhāvas*, existents or outer objects. These *śaktis* indicate the processes of the objectification of the universal consciousness. By *khecari śakti*, one is reduced from the position of an all-knowing consciousness to that of limited experient; by *gocari śakti*, he becomes endowed with an inner psychic apparatus, by *dikcari śakti*, he is endowed with outer senses; by *bhūcari*, he becomes confined to *bhāvas* or external objects.

Khecari is one that moves in *kha* or *ākāśa*. *Kha* or *ākāśa* is, here, a symbol of consciousness. The *śakti* is called *khecari*, because her sphere is *kha* or consciousness. *Gocari* is so called, because her sphere is the inner psychic apparatus. The *sanskṛta* word 'go' indicates movement, and thus light-rays, cow, senses are known as 'go', because they are connected with movement. The *antaḥkaraṇa* is the seat of the senses and sets them in motion; it is the dynamic apparatus of the spirit *par excellence*. Hence it is said to be the sphere of *gocari*. *Dikari* is literally the *śakti* that moves in *dik* or space. The outer senses have to do with the consciousness of space. Hence the outer senses are said to be the sphere of *dikari*. The word *bhū* in *bhūcari* means 'existence' (world). Hence existent objects are the sphere of *bhūcari śakti*. The various psycho-physical powers of the individual experient have, here, been described as expressions of various *śaktis*.

110. There are three aspects of *antaḥkaraṇa*, viz., *buddhi*, *ahaṁkāra* and *manas*. *Buddhi* ascertains; *ahaṁkāra* brings about identification of the Self with the body etc., and assimilation of experience with oneself, and *manas* determines a thing as this or that.

111. *aiśvaryaśakti* is the sovereign power of the Lord. This is also His *Svātantrya*—*śakti*, His absolute free Will.

112 and 113. Flashing forth or *sphurattā* is here another name of *prakāśa*. Doership or *karṭṛtā* is another name of *vimarśa*. Regarding the distinction between *prakāśa* and *vimarśa*, see note 20.

114. *prāṇa*, *apāna*, *saṁāna śaktis*.

There are five *prāṇas*—*prāṇa*, *apāna*, *saṁāna*, *udāna*, *vyāna*. These are, however, *vāyus* or vital air. *Prāṇas* are the *vāyus* that carry out the functions of vegetative life. They are distinct from the body. Like vitalism, Indian philosophy maintains that life is some thing different from mere matter. Life is maintained by various *prāṇas*. Breath is the most palpable and concrete expression of *prāṇa*. *Prāṇa* is a comprehensive word covering all the functions of vegetative life.

It is, however, divided into various divisions according to various functions. Roughly, *prāṇa* is the vital *vāyu* that goes out, *apāna* is the vital *vāyu* that goes in downwards towards the anus. *Samāna* is the vital *vāyu* that is said to be located in the interior of the body. It helps in *assimilation* of food, etc. Hence it is known as *samāna*. *Vyāna* means going in all directions. It is everywhere in the body. 'Udāna' means 'going upward'. The meaning of *udāna* and *vyāna* is, however, different in this system, inasmuch as they are, here, treated as *śaktis* not as *vāyu*.

115. *Kalās* means organs or phases, here those phases which bind the soul to the world.

116. *puryaṣṭaka*. This is a synonym of the *sākṣma-śarīra*, the vehicle of the *saṁskāras* which is not cast off at death like the *sthūla-śarīra* or the physical body. 'Puri' means a city and *aṣṭakam* means a group of eight-puryaṣṭaka, meaning the city of the group of eight. This group of eight consists of the *five tanmātras*, *manas*, *buddhi*, and *ahankāra*.

117. *Udāna śakti*. It is the *śakti* which appears when *prāṇa* and *apāna* enter the *suṣumnā* and lose their separate identity. It is then known as *udāna* which moves up through the *madhya-dhāma* or *suṣumnā* and brings about the *tūrya* or fourth state of consciousness.

118. *madhya-dhāma* is the middle *nādi* or *suṣumnā*. There are two *nādis* running in a parallel way on to the *Suṣumnā*. They are not physical but *prāṇic*, and are known as *idā* and *pingalā*. *Prāṇa* flows through the *idā* and *apāna* flows through the *pingalā*. *Suṣumnā* is a *prāṇic nādi* running inside the spinal column. Normally the *prāṇa* and *apāna śakti* alone are active. When, however, through the practice of *yoga*, *prāṇa* and *apāna* currents are equilibrated the '*suṣumnā nādi*' becomes open, and the *udāna* current flows through it and brings about the *tūrya* state of consciousness.

119. *Tūrya* literally means the fourth. Normally man's consciousness functions only in three states, viz., waking (*jāgrat*), dreaming (*svapna*), and dreamless sleep (*suṣupti*). When *udāna śakti* becomes active in the *madhya-dhāma* or

sujumñā, one develops the consciousness of *turya* or the fourth state in which one has unity-consciousness and the sense of difference disappears. This consciousness is full of bliss.

In the first or waking condition, the body, *prāṇa*, *manas* and senses are active. In the second or dreaming condition, the *prāṇa* and *manas* alone are active. In the third or the state of deep sleep, even the *manas* stops functioning, and *ātman* or pure consciousness is in association with mere void. In the *turya* or fourth state, *ātman* is detached from these limitations, and remains pure consciousness and bliss (*cidā-nandaghana*). It is integral awareness in which the sense of difference has disappeared. This state is brought about by *udāna-lakti*.

120. *Vyāna-lakti*—Macrocosmically it pervades the entire universe and microcosmically it pervades the entire body when the *kundalini* becomes awakened, and brings about the *turyātita* condition.

121. *turyātita* means transcending the fourth state. It is a state beyond the *turya*. It is a state where pure consciousness is like an ocean without any ruffle whatsoever, and is full of bliss. It is the consciousness of Śiva himself or one who has reached that stage in which the entire universe appears as his self.

122. *pati*—This refers to the condition in which the individual soul realizes his identity with the universal Self or *pati* or Śiva.

123. In the 9th sutra, the *sahsāritva* has been described from epistemological point of view; here (in the 12th sutra), it has been described from the microcosmic point of view both in the individuals *paśū daśā* (bound state) and *pati daśā* (liberated state).

124. It is not clear as to which *Pratyabhijñā-tīkā* is referred to here. Perhaps it may be the untraced *viṣṭi* on the *Pratyabhijñā-karikās* by Utpalācārya.

125. *Citta* means the limited individual consciousness, the psychological status of the individual.

126. *Citi* means the universal consciousness, the absolute consciousness.

127. *Getana* in this context means the consciousness of the Self.

128. Utapaladeva or Utpalacārya flourished in about 900-950 A.D. This quotation is from his *stotrāvālī* in praise of Śiva.

129. The traditional trinity consists of Brahmā, Viṣṇu, and Śiva. Since in this system, Śiva is mostly the term used for the Absolute, Indra has been substituted for Śiva in the trinity.

130. This is a quotation from the Spanda-kārikā of Vasu-
gupta. The full verse is as follows :

तदाक्रम्य बलं मन्त्राः सर्वशबलशालिनः ।

प्रवर्तन्तेऽधिकाराय करणानीव देहिनाम् ॥

i.e., the *mantras* having resorted to that power (of *citi*) alone become all-knowing and all-powerful and then proceed to achieve their objects, even as the senses of the individual (achieve their objects by the power of the individual, not by themselves).

131. *Samāveśa* means *samādhi* in which there is unity-experience i.e. in which the entire universe appears as Self.

132. *deha-prāṇa-nīla-sukhādiṣu*.

deha-prāṇa are examples of the 'subject' in which *deha* is relatively outer and *prāṇa*, inner; *nīla-sukhādiṣu* are examples of 'object' in which again *nīla* is outer experience, and *sukha* is inner experience.

133. *Vyūthāna* means literally 'rising up', i.e., rising up from the condition of contemplation to every-day normal experience.

134. *Prāṇa-śakti* here means the primal energy, not *prāṇavāyu* or the breath of that name. The transformation of consciousness into *prāṇa* is a step towards its progressive materialization. This *prāṇa* is also known as *mahāprāṇa*.

135. *Madhya*, from the point of view of Śambhu or Śiva is his universal consciousness which is the innermost or central reality of all existence; it is the pure I—consciousness

of Śiva. From the point of view of Sakti, it is *jñāna-kriyā*—knowledge and action—the spiritual urge to know everything and to do everything. From the point of view of *aṅgu* or the individual, it is the *suṣumnā nāḍī* which is in between *idā* and *pingalā nāḍīs* or *samāna*, between *prāṇa* and *apāna*. Here *madhya-nāḍī* refers to *suṣumnā*. The *nāḍīs* and *cakras* referred to in *yoga* are not to be taken as physical constituents like the nerves and ganglia. They are parts of the *prāṇamaya-kośa* the vital sheath in the *sūkṣma-śarīra* (the subtle body). Only their impact in the physical body is felt through the nerves and the ganglia.

136. *Brahma-randhra; adho-vaktra*. According to *yoga*, there are *cakras* or centres of *prāṇa* located in the *prāṇa-maya-kośa*. These are called *cakras*, because they are like wheel in appearance. They absorb and distribute *prāṇa* or vitality to the *prāṇamaya-kośa*, and through it to the physical body. Their names together with the nearest physical organs are given below :

No.	Nearest physical organ	Cakras
1.	Spinal Centre of region below the genitals.	Mulādhāra
2.	Spinal Centre of region above the genitals.	Śvādhiṣṭhāna
3.	Spinal Centre of region of the navel.	Maṇipūra
4.	Spinal Centre of region of the heart.	Anāhata
5.	Spinal Centre of region at the base of the throat.	Viśuddha
6.	Between the eye-brows	Ājñā
7.	Top of the head	Sahasrāra or Brahma-randhra

137. *Adho-vaktra* (lit., the lower organ) is the *medhra-kanda* (मेढ्रकण्ड) which is situated below *mulādhāra* at the root of the rectum.

138. *Palāśa* is the 'butea frondosa' or the Dhāka tree as it is otherwise called. *Suṣumnā* is compared to the mid-rib of the *palāśa* leaf, and *nāḍīs* springing from it are compared to the fine veinlets joined to the midrib of the *palāśa*.

139. "When, however, the exalted *samvit*.....above." This refers to the development from the Śāmbhāvopāya and Śāktopāya points of view.

140. *brahmanādi* is the same as the *madhya-nādi* or *suṣumnā*.

141. "When the central *brahmanādi* develops". This refers to the development from the ānavopāya point of view.

142. *prāṇāyāma* means breath control. There are various methods of breath control in books on *yoga*.

143. *mudrā*—The word literally means 'seal', 'mark'. In *yoga*, it means certain positions of fingers practised in yogic discipline. In a wider sense, it also means control of certain organs that help in concentration; also concentration. See Gherandā—sambhitā—Tṛtiyopadeśaḥ (Lesson Third).

144. *bandha*—This is a yogic practice in which certain organs of the body are contracted or locked.

145. See note 47.

146. *turya* (lit., fourth) is the same as *turiya*. See note 79. It is the state in which there is pure consciousness of *ātman*, and the sense of difference disappears. In this *Udāna śakti* is active.

147. *turyāṭīta*—This is the state higher than *turya*. Unity consciousness that began in *turya* is consummated in *turyāṭīta* in which the whole universe appears as the Self. See Īśvara-pratyabhijñā-vimarśiṇi, Vol. II, pp. 246-247. In *turyāṭīta*, *vyāna śakti* is active.

148. '*katha*' upanishad really belongs to the black Yajurveda. The original reading is 'icchan' (wishing; seeking); the reading here adopted is *aśnan* (eating, tasting). In this context *aśnan* means 'wishing to taste.'

149. There are two states of clear Self-consciousness, viz; *Śāntodita*, and *nityodita*. In the first, there may be diminution of the clarity of self-consciousness some times, but in the second, Self-consciousness is complete and permanent.

150. *Ordhva-Kaundalini*—This is the condition where the *prāṇa* and *apāna* enter the *suṣumnā* and the *kundalini* rises up. *Kundalini* is a distinct *śakti* that lies folded up in three

and half *valayas* or folds in *Mūlādhāra*. When she rises from one-three-fourths of the folds, goes up through *suṣumnā*, crosses *Lambikā* and pierces *Brahmarandhra*, she is known as *Urdhva-Kundalinī*, and this pervasion of hers is known as *vikāsa* or *viṣa*. *Lambikā* is the *prāṇic* cross-road of four *prāṇic* channels, near the palate. The first two channels are for the flow of *prāṇa* for all the *jīvas*. The third channel is that through which the *yogin* rises from *mūlādhāra* by means of *ūrdhva-kundalinī* to *Brahmandhra*, as described here. The fourth channel is for those accomplished *yogins* whose *prāna-vāyu* rises directly to *Brahman-randhra* without having to pass through *mūlādhāra*.

151. *Adhaḥ-kundalinī*. Its field is from *Lambikā* down to one-three-fourths of the folds of *kundalinī* lying folded in the *mūlādhāra*. *Prāṇa* goes down in *adhaḥ-kundalinī* from *Lambikā* towards *mūlādhāra*. This is known as *saṅkoca* or *vahni*.

152. *Ṣaṣṭha-vaktra*. Prof. Leidecker translates *vaktra* as mouth, and thinks that 'sixth month' is unintelligible. *Vaktra* in this context does not mean 'mouth'. It means here simply organ. The ears, eyes, nose, mouth, and the anus are, in this system, known as *pañca-vaktra* or five organs and *meḍhra-kanda* near the root of the rectum, which is below *mūlādhāra* is the *ṣaṣṭha-vaktra*, the sixth organ.

153. *Vahni-viṣa* : *Vahni* refers to *adhaḥ-kundalinī* and *viṣa* to *ūrdhva-kundalinī*. The entrance into the *adhaḥ-kundalinī* is *saṅkoca* or *vahni*; rising into *ūrdhva-kundalinī* is *vikāsa* or *viṣa*. *Vahni* is symbolic of *prāṇa vāyu* and *viṣa* of *apāna vāyu*. When *prāṇa* enters the *suṣumnā* and goes down into *adhaḥ-kundalinī* or *mūlādhāra*, then this condition is known as *vahni*. Entering into the full portion of the root and half of the middle of *adhaḥ-kundalinī* is known as *vahni* or *saṅkoca*. *Vahni* is derived from the root 'vah'—to carry. Since *prāṇa* is carried down upto *mūlādhāra* in this state, it is called *vahni*. The *āveśa* or entering into the remaining half of the *madhya* or middle and full portion of the *agra* or tip of the *adhaḥ-kundalinī* right upto the lowest spot of *ūrdhva-kundalinī* is known as *viṣa*.

154. The word 'viṣa' does not mean poison here. It is derived from the root 'viṣ' to pervade. Viṣa, therefore, refers to *prasara* or *vikāsa*. Poison is also called 'viṣa' because it pervades the whole body.

What is meant to be conveyed is that when the *prāṇa* and *apāna* enter the *suṣumnā*, the *citta* or individual consciousness should be stopped or suspended between the *vahni* and *viṣa* or in other words between the *adhah-kundalini* and the *urdhva-kundalini*.

Vāyupūrṇa—full of *vāyu* means that the *citta* should be restrained in such a way that *vāyu* may neither pass out through the nostrils nor through the male organ and the anus. *Citta* and *vāyu* are inter-connected. Restraint of one brings about the restraint of the other.

When the *citta* can be restrained between the *adhah* and the *urdhva kundalini* in this way, then one has the joy of sexual union. This is 'inverted' *kāma*. Sexual union is external; this union is internal.

155. This refers to the yogic practice of the school. Perfection is accomplished by the development of "madhya" which in the case of *āṇu* or the individual *jīva* means the development of *prāṇa-śakti* in the *suṣumnā* which is in the *madhya* or between the *idā* and *pingalā dādīs*. One way of the development of *madhya* is the *saṅkoca* and *vikāsa* of the *śakti*. The literal translation of *saṅkoca* and *vikāsa* can hardly do justice to the yogic practice indicated by these. *Saṅkoca* connotes the following discipline. Even while mind is going forth towards external objects by means of the senses, even while the senses are actively functioning in grasping form, colour, sound, smell, etc., attention is *withdrawn* from them and *turned towards* the inner reality which is the source and background of all activity.

Vikāsa means *concentration* on the inner reality even while the sense-organs are quite open, e.g., the practice of the *bhairavī mudrā*.

Saṅkoca implies *withdrawal of attention* from external objects;

vikāsa implies concentration of attention on the inner consciousness and not allowing it to go out at all even when the eyes, ears, etc., are open to their respective objects. It means remaining steady within like a gold pillar, even while the senses are directed towards their objects.

Sāṅkoca and *Vikāsa* have to be further developed by the technique of *prasara-viśrānti* at the level of *ūrdhva-kundalinī*. *Prasara* is, here, practically synonymous with *vikāsa* and *viśrānti* with *sāṅkoca*. The yogin develops the *prāṇa-jakti* in the *suṣumnā*, and by restraining it between the eye-brows, he attains to *ūrdhva-kundalinī* level. Here he practises *prasara-viśrānti*.

This practice of *sāṅkoca* and *vikāsa* has to be developed in *adhah-kundalinī* also. Entering completely into the root and half of the middle of *adhah-kundalinī* is known as *sāṅkoca* or *vahni*, and entering into the remaining half and wholly into the tip of the *adhah-kundalinī* right up to the position where the *Urdhva-kundalinī* ends is known as *vikāsa* or *viśa* or *unmīlana samādhi*.

156. *anacka* : *aca* = a, i, u, ṛ, ḷ, e, o, ai, au, i, e, all the the vowels; 'anacka' is sounding ka, ha, etc. without the vowel. The real meaning of the yogic practice of *anacka* sounding is to concentrate on any *mantra* back to the source where it is unuttered.

157. Leidecker has given a very confused translation of this verse. The following points have to be noted in this verse. This is in praise of *jagadambā*—the world-mother; 'tava' (your) refers to 'jagadambā'. 'Anackaka...chido'; 'vidhṛta-cetasah', and 'dāritandhatamasah' are compounds qualifying 'hṛdaya-pankajasya'. 'Vidyāṅkuro' is connected with 'tava'. Or 'dāritandha-tamasah' may be taken 'as qualifying 'tava'.

158. 'dvādaśantaḥ' = a measure of twelve fingers; literally, it means the end of twelve fingers.

159. The *prāṇa* starts at the point of *hṛdaya* (*prāṇollāsa*) and ends (*viśrānti*) at *dvādaśānta*, i.e., at a distance of twelve fingers from it. 'Nibhālana' means fixing the *citta* or mind at the start of *prāṇa* at the heart, and at its cessation at a distance of twelve fingers from the heart.

160. 'Beautiful one' refers to the *devī* (the goddess).

161. *unmeṣa* (lit., unfolding) is a technical term of this yoga. Only half of the verse has been quoted in the text. The full verse is as given below :—

"Eka-cintā-prasaktasya yataḥ syāt—aparodayaḥ. Unmeṣaḥ sa tu vijeyaḥ svayam tam-upalakṣayet". This means while one is engaged in one thought and another arises, then resting mentally at the junction point between the two is known as *unmeṣa*. One can see that for oneself". The nature of mind is to pass successively from thought to thought, but if one rests mentally immediately after one thought and just before another thought arises, one develops the quality of *unmeṣa*. It means resting in the *spanda* between two thoughts or images, i.e., resting in the consciousness which is the background of both the thoughts or images. This is the explanation according to *Śāktopāya*.

According to *Sāmbhāvopāya*, the emergence of the *pāra-mārthīc bhāva* or the highest reality, while one is engaged in meditating on the object of one's devotion is known as *unmeṣa*.

162. Three methods have been recommended here for rising to the highest bliss by concentrating on aesthetic enjoyment, viz., (1) *rasadhāraṇā*—concentrating on the savour of eating and drinking, (2) *śabda-dhāraṇā* concentrating on the aesthetic enjoyment of music, and (3) *mano-saṅkalpa-dhāraṇā*—concentrating on whatever pleases the mind.

163. For the meaning of *samāveśa*, see p. 205 of the first *āhnikā* of the first volume of *Tantrāloka* by Abhinavagupta :

आवेशश्चास्वतंत्रस्य,
स्वतद्रूपनिमज्जनात् ।
परतद्रूपता शम्भो—
राद्याच्छक्त्यभिभाषितः ॥ (V. 172)

Āveśa or *Samāveśa* means merger of the helpless, limited self into and becoming identical with supreme Śiva who is at one with the original Śakti. *Samāveśa* means shedding one's limited nature, getting absorbed into the Supreme, and acquiring its nature.





EXPLANATORY NOTE ON THE DIAGRAM

The whole manifestation is divided into five *Kalās* or phases. The lowest is :

1. NIVṚTTI KALĀ. It is formed mainly of *prithivī tatva* and has 16 *bhuvanas* or planes of existence. The lowest plane of *Nivṛtti Kalā* is called *Kālāgni-rudra bhuvana*. It is this *bhuvana* that *Kṣemaraja* refers to in '*Kālāgnnyādeh*'.

2. PRATIṢṬHĀ KALĀ. This is the second *Kalā* counting from the lowest *Kalā*, viz. *Nivṛtti Kalā*. This consists of 23 *tattvas*, from *jala-tatva* upto *prakṛti tatva*, and contains 56 *bhuvanas*.

3. VIDYĀ KALĀ. This third *Kalā* contains seven *tattvas*, from *puruṣa tatva* upto *māyā tatva*, and 28 *bhuvanas*.

4. ŚĀNTĀ KALĀ. This fourth *Kalā* contains three *tattvas*, viz. *Suddha Vidyā*, *Īvara* and *Sadā-Siva*, and 18 *bhuvanas*.

5. ŚĀNTĀTĪTĀ KALĀ. This fifth *Kalā* is comprised of only *Siva* and *Śakti tatva* and has no *bhuvana*.

Parama Siva transcends all *Kalās*.

The total of *bhuvanas* is 16 + 56 + 28 + 18 i.e. 118.

164. *Nimilana-samādhi* is the inward meditation with closed eyes in which the individual consciousness is absorbed in the universal consciousness. In this even the trace of object as object disappears and it becomes one with *chit*. This is real introversion or *antarmukhatā*, and leads to full I-consciousness or *pūrṇāhanlā*.

165. *Krama-mudrā* or *Mudrā-Krama*. This is defined in the text itself by the *Krama-sūtra*. In this, the mind swings alternately between the internal and the external. The internal appears as the universal consciousness, and the external no longer appears as merely the world, but as the form of Śiva or universal consciousness. *Mudrā*, here is not used in its ordinary sense of certain postures and positions of finger, etc. The sense in which it is used here is given further on in the text itself.

166. *samvit-devatā-cakram*—From the macrocosmic point of view, the *samvit-devatās* are the *khecari-cakram*, *gocari-cakram*, *dik-cari-cakram*, and *bhūcari-cakram* described earlier. From the microcosmic point of view this consists of the internal and external senses.

167. *Kālāgnya-dehī carama-kalā-paryantasya*—from *kālāgni*, the lowest phase of manifestation upto the highest phase of manifestation known as *śāntā-kalā*. *Kalā* here means phase of manifestation. See the annexed chart of manifestation.

168. *parā-bhaktārikā* here refers to the highest *vimarśa*. There are three kinds of *vimarśa*, viz., *para*, *apara* and *parāpara*.

Para is the *vimarśa* of Śiva in which there is *abheda* or complete non-difference; *apara* is the *vimarśa* of *anu* or the empirical individual in which there is *bheda* or difference; *parāpara* is the *vimarśa* of *lokti* in which there is *bhedābheda* in which the sense of difference is transcended ultimately.

169. *Camatkāra* is the wonderful joy of creativity. Here it means *aham-vimarśa*—the bliss of perfect *Self-consciousness* i.e. the bliss of the consciousness of the entire manifestation as *I*. This *aham-vimarśa* is the result of the feeling of one-ness of being with

prakāśa (consciousness-existence). Regarding *prakāśa* and *vimarśa*, see note 19. The ultimate is *prakāśa-vimarśa-maya*. It is both the universe in its manifested and unmanifested state, and also its permanent substratum.

170. *Kṣemarāja* gives here the ascending stages of reality. The first is *samvedanam*-cognition. The second is the experient who has self-consciousness. The third and deeper stage of reality is that of *Sadāśiva* whose consciousness is not identified with the limiting adjuncts of body etc., but whose body is the whole universe. The highest stage of reality is Śiva whose consciousness of Self is inclusive of entire manifestation and identical with his *prakāśa*.

171. *jagadānanda* is a technical word of this system and means the bliss of the Self appearing as the universe. The universe in this system is not a fall from the bliss of the Divine; it is rather the bliss of the Divine made visible. Cf. the following verse of *Abhinavagupta* :

(Verses 50 and 51 of 5th āhnika of *Tantrāloka* Vol. III.)

यत्र कोऽपि व्यवच्छेदो नास्ति यद्विश्वतः स्फुरत्

यदनाहतसंवित्ति परमामृतवृंहितम् ॥

यत्रास्ति भावनादीनां न मुख्या कापि संगतिः ।

सदेव जगदानन्दनस्मभ्यं शंभुरुत्तमान् ॥

That in which there is no division or limitation, for it flashes forth all round, in which the consciousness is intact, i.e. in which it is consciousness alone which expresses itself whether as knower or means of knowledge or as known, that which increases and expands by the nectar of divine joy, in which there is no need for imagination or meditation. Śambhu told me that that was *jagadānanda*. The commentator says :

“जगता निजानन्दाद्यात्मना विश्वेन रूपेणानन्दो यत्र यतश्चेति जगदानन्दशब्दवाच्यम्”

That is *jagadānanda* where the universe appears as a visible form of the bliss of the Self. Śambhu referred to in the above verse was the chief *guru* of *Abhinavagupta* in *Trika* system.

172. According to Tantra there is a correspondence between the *parā-śakti*, the ultimate divine creative power which brings about the sum total of all objects and the *parāvāk* which is the ultimate divine word bringing about the sum total of words. By means of *mantras* which consist of words or letters, one can establish contact with the various *śaktis*. Every word is a *vācaka* or indicator and every object is *vācya* or the indicated. The *vācya* or object is nothing but the intent of the divine word, the divine word made visible.

The divine words or letters are, however, *a-māyīya* out of the scope of *māyā*. Words are of two kinds, viz. *māyīya* (pertaining to *māyā*) and *a-māyīya* (not pertaining to *māyā*). *Māyīya* words are those on which the meaning is imposed by convention; *a-māyīya* words are those which are *nirvikalpaka*, whose meaning is just the *real*, which do not depend on fancy, imposition, supposition or convention, which are *cinmaya*.

173. *akula*:—"kulam śaktir-iti proktam, akulam Śiva ucyate" (Svacchanda tantra) i. e. *kula* is *śakti* and *akula* is *Śiva*. *Kula* (total) or the entire manifestation is *śakti*. One who is not lost in this total (manifestation) is *akula* i. e. *Śiva*. The letter 'a' from the point of view of *māyīkā-cakra* is of the nature of *Śiva*.

174. *pratyāhāra* here does not mean 'withdrawing the *citta* from the elements', as Prof. Leidecker makes out in his note, 227. The word '*pratyāhāra*' has been used here in the technical sense of Samskṛta Grammar which means the 'comprehension of several letters or affixes into one syllable, effected by combining the first letter of a *sūtra* with its final indicative letter'. Thus the *pratyāhāra*, 'aca' means a, i, u, ṛ, l, e, o, for it combines the first letter 'a' and the final indicative letter 'c' of the following sutras—अदृत्, अलृत्, एओह्, ऐओच्

So here the *pratyāhāra* of 'a' the first letter, and 'ha' the final letter would be 'aha', which suggests 'aham', meaning 'I' or Self. 'Aha' includes all the letters of the samskṛta language, and since each letter is indicative of an object,

'aha' suggests the sum-total of all objects, viz., the universe. The entire universe lies in the highest Reality or Śiva in an undifferentiated state.

175. *bindu* : This means a drop, a point, a dot. In the definite calm of the Highest Reality (anuttara), there arises a metaphysical Point of stress. This is known as *bindu*. In this, the universe to be lies gathered up into a point. This *bindu* is known as *ghanibhūtā śakti*—the creative forces compacted into a Point. It is as yet undifferentiated into objects. It is the *cidghana* or massive consciousness in which lie potentially in an undifferentiated mass all the worlds and beings to be manifested. Therefore, the text says that 'a' and 'ha', joined into 'aha', and thus *together* summing up the entire manifestation lie undifferentiated into a Point in the Highest Reality. A point is indicative of non-differentiation. From the point of view of language, the 'bindu' in Samskr̥ta is indicated by *anusvāra*—the nasal sound marked by a dot on a letter. Bindu is thus the *anusvāra*, and this completes 'aha' into 'aham' (ॐ). This *anusvāra*, after having joined, 'a' and 'ha' in oneness shows that all manifestation though appearing emanated and different is actually residing in Śiva, and is not different from Him. 'A' represents Śiva; 'ha' represents Śakti; the *anusvāra* represents the fact that though Śiva is manifested right upto the earth through Śakti, he is not divided thereby; he remains undivided (*avibhāga-vedanātmaka-bindu-rūpatayā*).

176. '*mahāhrada*'—the great or deep lake refers to the Supreme Spiritual awareness. It has been called a great or deep lake, because it is clear, uncovered by anything, infinite and deep.

177. *Cakravartī* has a double sense here—(1) ruler of the *cakra* i.e. circle or group of sense-deities and (2) universal sovereign.

178. When the senses are divinised, they become *samvit-dēvatā-cakra* i.e., *karasēvari*.

GLOSSARY OF TECHNICAL TERMS

A

A—symbol of *Śiva*.

ĀBHĀSANA—appearance; esoteric meaning—'स्फुटि'—emanation.

ADHAH-KUNDALINĪ—the field of *Kundalinī* from *Lambikā* to one-third-forths of its folds in the *Mulādhāra* (see note No. 151.)

ADHO-VAKTRA—*Medhira-Kanda*, situated at the root of the rectum.

ĀDI KOTI—the first edge or point; i.e.—, the heart from which the measure of breath is determined.

AHAM-BHĀVA—I-feeling; I-consciousness.

AHANTĀ—'I'-consciousness; I-ness.

AKHYĀTI—ignorance.

AKULA—*Śiva*.

ALAMGRĀSA—bringing experienced object completely to sameness with the consciousness of the Self, when no impression of *samsāra* as separate from consciousness is allowed to remain.

AMĀYĪYĀ—beyond the scope of *Māyā*; *Amāyīya Śabdā* are the words whose meaning does not depend on convention or supposition, where the word and the object are one.

ANACKA—lit., sounding the consonants without the vowels; esoteric meaning—'concentrating on any *mantra* back to the source where it is unuttered'.

ĀNANDA—bliss, the nature of *Śakti*.

ANANTABHATTĀRAKA—the presiding deity of the *Mantra* experiments.

ANĀŚRITA-ŚIVA—the state of *Śiva* in which there is no objective content yet, in which the universe is negated from Him.

ĀṆAVA MALA—*mala* pertaining to *aṅu* i.e., innate ignorance of the *jīva*; primary limiting condition which reduces

universal consciousness to a *jīva* and brings about sense of imperfection.

ANTA KOTI—the last edge or point; it is *dvādaśānta* a measure of twelve fingers.

ANTARMUKHĪ BHĀVA—introversion of consciousness.

ANUGRAHA—grace.

ANUTTURA—the Highest, the Supreme, the Absolute (lit., one than whom nothing is higher).

APĀNA—the vital *śrīw* that goes in downwards towards the anus.

APARA—lower or lowest.

APAVARGA—liberation.

ĀRHAT—Jaina.

ARTHA—object; end; sense-object; meaning; notion; aim.

ASAT—non-being.

ĀŚYĀNATĀ—Shrunken state; dried state; congealment; solidification.

ĀTMASĀTKR—assimilate to the Self.

ĀTMA—VIŚRĀNTI—resting in the Self.

AVYAKTA—unmanifest.

B

BAHIRMUKHATĀ—extroversion of consciousness.

BAHIRMUKHĪBHĀVA—externalization; extroversion.

BAINDAVĪ KALĀ—*Baindavi*—pertaining to *Bindu* or the Knower *Kalā*—will-power. *Baindavi Kala* is that freedom of Parama Śiva by which the knower always remains the knower and is never reduced to the known.

BALA—*Cid-bala*, power of the true Self or Universal Consciousness.

BANDHA—bondage; yogic practice in which certain organs of the body are contracted and locked.

BHAIRAVA—*Parama Śiva*; the Highest Reality. This is an anacrostic word, 'bha', indicating 'bharana' maintenance of the world, 'ra'; 'raṇā' or withdrawal of the world, and 'va', 'vamaṇa', or projection of the world.

- BHĀVA—existent-both internal and external; object.
- BHOGA—experience, sometimes used in the narrow sense of 'enjoyment'.
- BHOKTĀ—experient.
- BHŪCARI—sub-species of *Vāmeśvari*, connected with the *bhāvas* or existent objects. *Bhū* means existence; hence existent objects are the sphere of 'bhūcari'.
- BHUMIKĀ—role.
- BHUVANA—becoming; place of existence; world; place of being, abode.
- BIJĀVASTHĀPANA—plantation of the seed, esoteric meaning, 'vilaya'—concealment of true nature.
- BINDU—a point; a metaphysical point; *ghanibhūtā śakti*, -the compact mass of *Śakti* gathered into an undifferentiated point ready to create; also *parah pramāṇā*—the highest Self or Consciousness; the *anūsvāra* or nasal sound indicated by a dot on a letter indicating the fact that *Śiva* in spite of the manifestation of the universe is undivided. (See Note No. 175).
- BRAHANĀDI—*śajumnā* or the central *prāṇic nādi*,
- BRAHMARANDHRA—the *Sahasrāva Cakra*.
- BRAHMAVĀDA—in this system—*Śāṅkara Vedānta*.
- BUDDHI—Sometimes the higher mind; the super-personal mind; the ascertaining intelligence.

C

- CAMATKĀRA—bliss of the pure I-consciousness; delight of artistic experience.
- CĀRVĀKA—the materialist.
- CĀRVĀKA DARŚANA—materialistic philosophy.
- CETANA—conscious.
- CETYA—knowable; thinkable; object of consciousness.
- CHEDA—cessation of *prāṇa* and *apāna* by the sounding of *anacka* sounds.
- CIT—the Absolute; foundational consciousness; the unchanging principle of all changes.

GIDĀNANDA—lit., consciousness and bliss, the nature of ultimate reality; the bliss of universal consciousness.

GINTĀ—thought; idea.

CITI—the consciousness—power of the Absolute that brings about the world-process.

CITI-CAKRA—*Samvit-Cakra*—the senses.

D

DARŚANA—seeing; system of philosophy.

DEŚA—space.

DIKCARI—sub-species of *Vameśvari*, connected with the *Bahīṣkarāṇa* or outer senses. *Dik* means 'space'. Outer senses have to do with space; hence they are the sphere of '*dikcari*'.

G

GOCARI—sub-species of *Vameśvari*, connected with the *antaḥkarāṇa* of the experient. '*Go*' means 'sense'; *antaḥkarāṇa* is the seat of the senses; hence *Gocari* is connected with *antaḥkarāṇa*.

GRĀHAKA—knower; subject.

GRĀHYA—known; object.

H

HA—symbol of *Śakti*.

HATHAPAKA—persistent process of assimilating experience to the consciousness of the experient.

HETU—cause.

HETUMAT—effect.

HRDAYA—heart; central consciousness (in *Yoga*).

I

ICCHĀ—Will, the *Śakti* of *Sadāśiva*.

IDANTĀ—'This'-consciousness.

ISVARA-TATTVA—the 4th *tattva* of the system, counting from *Śiva*. In this the consciousness of 'I' and 'This' is equally prominent. The consciousness of *Sadāśiva*

is 'I am this'. The consciousness of *Ivara* is 'This am I.'
Jñāna is predominant in this *talva*.

J

JAGADĀNANDA—the bliss of the Self or the Divine appearing as the universe; the bliss of the Divine made visible.
 (See Note—171).

JAGAT—the world process.

JĀGRAT—the waking condition.

JĪVA—the individual; the individual soul; the empirical self.

JĪVANMUKTI—liberation while one is alive.

JYĀNA—knowledge, the *Śakti* of *Ivara*.

K

KALĀ—limited agency; creativity; phase of manifestation;
 part letter or word (in *ha-kalāparyantam*).

KĀLA—time.

KĀLĀGNI—the lowest *bhuvana* or plane of existence in *Nīṣṭi*
Kalā. (See Note No. 167).

KAṆCUKA—covering.

KĀRAṆA—cause.

KĀRMA MALA—*mala* due to *vāsanā*s or impressions left behind on the mind due to *karma* or action.

KĀRYA—effect.

KHECARI—sub-species of *Vāmesvari Śakti*, connected with the *pramāṭā*, the empirical self. *Khecari* is one that moves in 'kha' or *ākāśa*, symbol of consciousness.

KHYĀTI—*jñāna*; knowledge; wisdom.

KRIYĀ—action, the *Śakti* of *Śuddha-vidyā*.

KULA—*Śakti*.

KULĀMNĀYA—the Śākta system or doctrine.

M

MADHYA—the Central Consciousness—*Saśvit*; the pure I-consciousness; the *Śuṣumnā* or central *prāṇic nādi*.

MADHYADHĀMA—*Śuṣumnā*, the central-*nādi* in the *prāṇa-maya-kola*.

- MADHYAMĀ—*Sabdas* in its subtle form as existing in the mind or *antaḥkāraṇa* prior to its gross manifestation.
- MĀDHYAMIKA—follower of the *madhyamaka* system of Buddhist philosophy.
- MAHĀMANTRA—the great *mantra* i.e., of pure consciousness.
- MAHĀRTHA—the greatest end; the highest value; the kaula discipline.
- MAHEŚVARA—the highest lord, *Parma-Śiva*—the Absolute.
- MĀHEŚVARYA—the power of *Maheśvara*.
- MALA—dross; ignorance which hampers the free expression of the spirit.
- MANTREŚVARA—the experient who has realized *Īvara tattva*.
- MANTRA—the experient who has realized the *Śuddha-vidyā-tattva*; sacred words or formula to be reflected on and chanted.
- MANTRA-MAHEŚVARA—the experient who has realized *Sadā-Śiva tattva*.
- MĀYĀ—from 'mā' to measure, the finitising or limiting principle of the Divine; a *tattva* below *Śuddha vidyā*, the source of the five *kañcukas*; the finitising power of *Parama Śiva*.
- MĀYĀPRAMĀTĀ—the empirical self, governed by *Māyā*.
- MĀYIYA MALA—*mala* due to *Māyā* which gives to the soul its gross and subtle body, and brings about sense of difference.
- MEYA (PRAMEYA)—object.
- MIMĀMSAKA—the follower of the *Mīmāṃsā* system of philosophy.
- MOKSA—liberation.
- MUDRĀ—*mud* (joy) *rā* (to give). It is called *mudrā*, because it gives the bliss of spiritual consciousness or because it seals up (*mudraṅkt*) the universe into the being of the *turiya* consciousness; also, yogic control of certain organs as help in concentration.
- MUDRĀ-KRAMA or KRAMAMUDRĀ—the condition in which the mind by the force of *samāveśa* swings alternately between the internal (Self or Śiva) and the external (the world which now appears as the form of Śiva.)

MUKTI—liberation.

N

NAIYĀYIKA—the follower of Nyāya philosophy; logician; dialectician.

NIBHĀLANA—perception; mental practice.

NIMEṢA—lit., closing of the eye; absorption of the world.

NIMĪLANA—SAMĀDHI—the inward meditative condition in which the individual consciousness gets absorbed into the Universal Consciousness.

NITYATVA—eternity.

NIYATI—limitation by cause-effect relation; spatial limitation.

P

PANCA-KṚTYA—the five-fold act of *syñi*, *sthiti*, *sañhāra*, *vilaya* and *anugraha*.

PĀÑCARĀTRA—the philosophy of Vaiṣṇavism, the follower of such philosophy.

PĀÑCARĀTRIKA—followers of *Pāñcarātra* system.

PARA—highest.

PARĀMARŚA—experience; comprehension.

PARAMA ŚIVA—the Highest Reality; the Absolute.

PARĀPARA—intermediate stage; both identical and different; unity in diversity

PARA-PRAMĀTĀ—the highest Experient; *Parama-Śiva*.

PARĀ-ŚAKTI—highest *Śakti* of the Divine; *Citi*.

PARĀ VĀK—the unmanifest *Śakti* or vibratory movement of the Divine; *Logos*; cosmic ideation.

PARICCHINNA—limited.

PARINĀMA—transformation.

PARAMĀRTHA—highest reality; essential truth; the highest goal.

PĀŚA—bondage.

PAŚU—one who is bound; the individual soul.

PAŚYANTĪ—the divine view of the universe in undifferentiated form; *Vāk Śakti* going forth as 'seeing', as manifest

ting, ready to create in which there is no differentiation between *vācya* (object) and *vācaka* (word).

PATI—lord; *Śiva*.

PRAKĀŚA—lit., light; the principle of Self-revelation; consciousness; the principle by which every thing else is known.

PRAKṚTI—the source of objectivity from *Buddhi* down to earth.

PRALAYĀKALA or PRALAKEVALIN—resting in *māyā tattva*, not cognisant of anything.

PRAMĀNA—means of knowing; proof.

PRAMĀTĀ—the knower, the subject, the experient.

PRAMEYA—object of knowledge; known; object.

PRĀṆA—generic name for the vital *Śakti*; specifically it is the vital *vāyu* in expiration; vital energy; life energy.

PRĀṆĀYĀMA—breath control.

PRASARA—lit., expansion, manifestation of *Śiva* in the form of the universe through His *Śakti*.

PRATH—to expand; unfold; appear; shine.

PRATHĀ—the mode of appearance; the way.

PRATYABHIJÑĀ—re-cognition.

PRATYĀHĀRA—comprehension of several letters or affixes into one syllable effected by combining the first letter of a *sūtra* with its final indicative letter. (see Note No. 174).

PRITHIVĪ—the earth *tattva*.

PŪRṆĀHANTĀ—the perfect I-consciousness, non-relational I-consciousness.

PŪRṆATVA—perfection.

PURYAṢṬĀKA—lit., 'the city of the group of eight'—i.e., the five *tanmātras*, *buddhī*, *ahamkāra* and *manas*; the *sūkṣmasarira* consisting of the above eight constituents.

R

RĀGA—limitation by desire.

RAJAS—the principle of motion, activity and disharmony—a constituent of '*Prakṛti*.

RAKTI—relish; enjoyment esoteric meaning—'sthiti'—maintenance.

S

ŚABDA—word.

ŚABDA-BRAHMA—Ultimate reality in the form of vibration of which human word is a gross representation.

SADĀ-ŚIVA—the third *tattva*, counting from Śiva. At this stage the I-experience is more prominent than the 'this'-experience. This *tattva* is also known as *Sādākhya* inasmuch as 'sat' or being is posited at this stage. *Icchā* or Will is predominant in this *tattva*.

SAHAJA—natural (from the point of view of the Universal Consciousness).

SAKALA—All the *jīvas* from gods down to the mineral who rest in *mūḍhā tattva*. They have no knowledge of the real self and their consciousness is only that of diversity.

ŚAKTI-PĀTA—descent of the divine Śakti; grace.

ŚAKTI-PRASAŚARA—Śakti-vikāśa; emergence from *Samādhi* and retaining that experience.

ŚAKTI-SANKOCA—withdrawal of attention from sense-activity and turning it towards the inner reality. (see Note No. 155).

ŚAKTI-VIKĀSA—concentration of attention on the inner consciousness even when the senses are open to their respective objects. (see Note No. 155).

ŚAKTI-VIŚRĀNTI—Merging back into *Samādhi* and resting in that condition.

SAMĀDHI—collectedness of mind; contemplation.

SAMĀNA—the vital *Vāyu* that helps in assimilation of food etc.

SAMĀPATTI—Sometimes synonym of *Samādhi*, consummation, attainment of spiritual at-one-ment.

SAMARASA—One having the same feeling or consciousness.

SĀMARASYA—identity of consciousness.

SAMĀVEŚA—being possessed by the divine; absorption of the individual consciousness in the divine.

SAUGATA—follower of Buddha.

- SAMHĀRA—withdrawal ; re-absorption.
- SAMŚĀRA—transmigratory existence; world process.
- SAMSĀRIN—a transmigratory being.
- SAMSRTI—transmigratory existence; the world process.
- SAMVIT—consciousness; supreme consciousness.
- SAMVIT-DEVATĀ—from the macrocosmic point of view;
sambit-devatās are *khecari*, *gotari*, *dik-cari* and *bhūcari*.
 From the microcosmic point of view, this consists of
 the internal and external senses.
- SĀNKHYA—the system of philosophy that believes in two
 fundamental realities, viz., *Puruṣa* and *Prakṛti*; the
 follower of such system.
- SANKOCA—contraction; limitation.
- SARVAJÑĀTVA—omniscience.
- SARVAKARTṚTVA—omnipotence.
- ŚĀSANA—*Śāstra*; philosophical text.
- SAṢṬHA-VAKTRA—lit. the sixth organ; *medhra-kānda*, near
 the root of the rectum.
- SAT—existence which is consciousness.
- SATTVA—the principle of being, light and harmony—a
 constituent of *Prakṛti*.
- ŚIVA—the name of the divine in general; good.
- ŚIVA-TATTVA—the first of the thirty-six *tattvas*. Main
 characteristic 'cit'.
- SRSTI—letting go; emanation; manifestation.
- STHITI—maintenance.
- ŚUDDHA-VIDYĀ—(sometimes written briefly as *Vidyā*)—
 the 5th *tattva* counting from *Śiva*. In this *tattva*, the
 consciousness of both 'I' and 'This' is equally prominent.
 Though the universe is seen differently, yet identity
 runs through it as a thread. There is identity in diversity
 at this stage. *Kriyā* is predominant in this *tattva*. The
 consciousness of this stage is 'This is This' : 'I am I'.
- ŚUDDHĀDHVA—the pure path; extra-mundane existence;
 manifestation of the first five *tattvas* viz., *Śiva*, *Śakti*,
Sadāśiva, *Īvara* and *Śuddha-vidyā*.

- ŚUNYA—void; the state in which no object is experienced.
 ŚUNYA-PRAMĀTĀ—having the experience of only void;
pralayākala.
 SUŚUPTI—the condition of dreamless sleep.
 SVAPNA—the dream condition.
 SVARŪPĀPATTI—attaining to one's real nature or true Self.
 SVATANTRA—of absolute will; of unimpeded will.
 SVĀTANTRYA—the absolute Will of the Supreme.
 SVĀTMAŚĀTKR—to assimilate to oneself; to integrate to oneself.
 SVECCHĀ—Śiva's or Śakti's own will, synonymous with
svātantrya.
 SVARŪPA—one's own form; real nature; essence.

T

- TAMAS—the principle of inertia, and delusion—a constituent
 of *Prakṛti*.
 TĀNTRIKA—follower of *Tantra*.
 TANUTĀ—becoming gradually less; reduction; a state of
 subtleness.
 TARKA-ŚĀSTRA—logic and dialectics.
 TATTVA—thatness; the very being of a thing; principle.
 TRIKA—the system or philosophy of the triad—(1) Śiva,
 (2) Śakti, and (3) *nara*—the bound soul.
 TURĪYA—the fourth state of consciousness beyond the state
 of waking, dreaming and deep sleep, and stringing together
 all the states; integral awareness.
 TURYA—lit., the fourth, the state of consciousness beyond the
 three states of waking, dream and dreamless sleep, and
 stringing together all the states; integral awareness.
 TURYĀTĪTA—the state of consciousness transcending the
Turya state.

U

- UDĀNA—the vital *Vāyu* that goes upward; the Śakti that
 moves up in *Suśumati* at spiritual awakening.
 UDVAMANTĪ—lit., vomiting; externalizing; manifesting.
 UNMEṢA—lit., opening of the eye—the start of the world

process; in *Saiva yoga*—unfolding of the spiritual consciousness which comes about by concentrating on the inner consciousness which is the background of ideations or rise of ideas.

UNMĪLANA—unfolding; manifestation.

UPĀDĀNA—material cause.

UPĀDHI—limiting adjunct or condition.

ŪRDHVA-KUNDALINĪ—the risen up *kundalinī* when the *prāna* and *apāna* enter the *Suṣumna*.

V

VĀCAKA—word or indicator.

VĀCYA—object or the indicated.

VĀHA—the *prāna* flowing in the *idā nādi* on the right and *apāna* flowing in the *pingalā nādi* on the left are together known as *Vāha* (lit., flow).

VAHNI—a technical word of *Saiva-Yoga*, meaning 'entering completely' into the root and half of the middle of *adhah-kundalinī*. (from the root, *Vah* to carry).

VAIKHARI—*Śakti* as gross physical word.

VAIṢNAVA—the follower of *Viṣṇu*; follower of *Vaiṣṇava* philosophy.

VĀMEŚVARI—the divine *Śakti* that emits ('vam' to 'emit') or sends forth the universe out of the Absolute, and produces the reverse (*vāma*) consciousness of difference (whereas there is non-difference in the divine).

VIBHŪTI—splendour; power.

VIDYĀ—limited knowledge.

VIGRAHA—individual form or shape; body.

VIGRAHĪ—the embodied.

VYĀNA—the vital *Vāyu* that is everywhere or the pervasive *prāna*.

VIJÑĀNĀKALA—the experient below *Suddha Vidyā* but above *Māya*; has pure awareness but no agency.

VIKALPA—difference of perception; diversity; distinction; option; an idea as different from other idea; ideation; fancy; imagination.

- VIKALPA-KṢAYA—the dissolution of all *vikalpas*.
- VIKALPANAM—the differentiation—making activity of the mind.
- VIKĀSA—unfoldment, development.
- VILĀPANA—dissolution; esoteric meaning—'anugraha'—grace.
- VILAYA—concealment.
- VIMARŚĀ—lit., experience; technically—the Self-consciousness of the Supreme, full of *jñāna* and *kriyā* which brings about the world-process.
- VIMARŚANA—intuitive awareness; esoteric meaning—*samhāra*-absorption.
- VIṢA—a technical word of Śaiva Yoga, meaning 'entering into the remaining half and wholly into the top of *adhah-kundalinī* right upto the position where *urdhva-kundalinī* ends. (from the root *viṣ*, to pervade).
- VIŚVA—the universe; the all.
- VIŚVAMAYA } —immanent.
VIŚVĀTMAKA }
- VIŚVOTTIRNA—transcendent.
- VYĀMOHITATĀ—delusion.
- VYĀPAKATVA—all-pervasiveness.
- VYUTTHĀNA—lit., 'rising', coming to normal consciousness after contemplation.



SAMSKRĀ INDEX

- Abhra-ĵava 91
 Abhāva 67
 Abhāva-braluma-vādin 54
 Akāra 96, 97.
 Abhedā 36, 46, 59, 68.
 Abhedāt 40.
 Abhedālocana 70
 Abhedena 42.
 Abhedā-niścaya 70
 Abhedā-prathātmaka 70
 Abhedā-viścaya 68
 Abhedya 65
 Abhinnaṃnapi bhinnam 39
 Abhijñāna 61
 Abhīmāna 78, 99
 Abhiniviṣṭa 55
 Advaya-prathā 70
 Adhaḥ-Kundalinī 87
 Adhiṣṭhita 41
 Adho-vaktra 81
 Adhyavaśya 99, 100
 Adhavaśyate 98
 Adhyāroha 73, 74.
 Agni 75
 Ahaḥ-bhāva 97
 Ahaḥ-pratīti 54
 Ahaṅtā 40, 97
 Ahaṅtācchādita 40
 Akhil 80
 Akrama 86
 Aikāgrya 83
 Aiśvarya 95
 Aiśvarya-Śakti 71
 Ajñāna 67, 71
 Akiñcit-cintakavā 83
 Akhyāti 43, 52
 Akhyāti-maya 43
 Akṛta 97
 Akṛtrima 95
 Akrama 99
 Akula 96
 Alaṅkāra 66
 Amāyīya 96, 100
 Ambhaḥ 44
 Amokṣa 57
 Anu 59
 Apagama 42
 Artha 57, 73
 Amṛtattva 85
 Amṛta-syandini 84
 Anabhyāsa 103
 Anacka 88
 Ananta 99
 Anaśyini 71
 Anāśrita-rūpatā 48
 Anāśrita-Śiva 43
 Ananta-bhattāraka 41
 Anānya-cetāḥ 89
 Anśena 75
 Anta-Koṭi 88
 Antaḥ 88, 92, 93, 97
 Antaḥ-karāṇa 60, 69, 70, 100
 Antaḥ-prasānta-pada 57
 Antaḥ-svarūpa 92
 Antarātman 85
 Antarlakṣya 86
 Antar-mukhatā 91
 Antar-mukha-rūpa 57
 Antar-mukhi-bhāva 73, 74
 Antar-nigūḍha 86
 Anubhava 35, 98
 Anubhayātmā 58
 Anubhāva 84
 Anubhūyamāna 66
 Anugraha 62
 Anugṛhyate 66
 Anugrahitā 63
 Anupraveśa 86, 100
 Anupraveśa-krama 87
 Anuprāṇita 35
 Anurūpa 40
 Anusandhāna 98
 Anuttara 35, 96, 97
 Anyeccchaya 39
 Apagama 74
 Aparicchīna 36
 Aparijñāna 46, 66, 74
 Apavarga 54
 Apāna 71, 88
 Aprakāśana 67
 Aprathayanti 67
 Apurnash-manyatā 60
 Artha 45, 58
 Artha-kriyā-kāritva 97
 Artha-grahaṇonmukhi 49
 Arthāvabhāsa 68
 Arthaugha 62
 Asama 90
 Asāṅkucita 59
 Asat 54
 Asattva 35
 Asphurāṇa 99
 Asphuṭa 68
 Asphuṭa-idaṅtāmaya 40

- Asādhāraṇa 68
 Aśeṣa-pāsa-rāśi 80
 Aśeṣa-śakti 38
 Aśeṣa-śakti-cakra-garbhīṇī 67
 Aśeṣa-viśva-camatkāra-maya 95
 Aśubha 60
 Avabhāṣita 78
 Avacchāditā 66
 Avacchinna 70
 Avaloha 58
 Avarohakrama 81
 Avaroha-pada 75
 Avasthā 46, 72
 Avasthīti 58
 Avāstavatā 38
 Avāntam 68
 Avibhāga 97
 Avicāla 80
 Avikalpa 83
 Avikalpa-bhūmi 68
 Avikalpa-parāmarśa 83
 Avyakta 55
 Ayogya 51, 103.
 Ābhāṣana 64
 Ābhāṣāśāc 63
 Ābhāṣayati 63
 Ābhyanāra 92, 93
 Ācchādana 77
 Ācchādita-svabhāvaḥ 75
 Ādi 96
 Ādi-kṣānta-rūpa 67
 Ādi-koti 88
 Ādi-pada 89
 Ādyanta-Koti-nibhāṣana 82
 Āgama 45, 55
 Ākāṅkṣā-śūnya 96
 Ākūṣan-krama 85
 Ākūṣa 75
 Āmarā 91
 Āmnāya 56
 Āmnāyakatva 84
 Ānanda 52, 90
 Ānanda-pūrṇa 90
 Ānanda-prasara 96
 Āṇava-mala 51, 60
 Ārhat 55
 Ārti-vināśana 62
 Āsvāda 90
 Āśraya 54
 Āśyāntā 44, 93
 Ātman 50, 51, 53, 54, 56
 Ātmānah 53, 59
 Ātmānam 68
 Ātmopāśaka 57
 Ātmasat 92
 Ātma-śat-śr 77
 Ātma-tatva 55, 56
 Ātma-viśrānti 97
 Āveśa 69, 87, 95, 96, 98, 100
 Āveśa-vaśa 93
 Āvṛtta-cakṣu 85
 Āyati 88
 Iochā 41, 52, 59, 62
 Iochā-śakti 60
 Idam 54
 Idantā 40
 Idantā-nirbhāṣana 93
 Indra 76
 Indriya-dvāra 85
 Iśa 48
 Iśvaratā 97, 100
 Iśvaratā-pada 83
 Iśvaratā-prāpti 94
 Iśvarādvaya-darśana 61
 Iśvara-pratyabhijñā 34, 103
 Iśvara-tattva 41, 55
 Uccāraṇa 88
 Uccheḍa 54
 Utpaladeva 76
 Ustīrṇa 42
 Udaya 81
 Udaya-viśrānti-sthāna 97
 Udbodhita 78
 Udbhava 100
 Udvamanti 58
 Udāna-śakti 72
 Unmajjana 78
 Unmagnatva 77
 Unmeṣa 86
 Unmeṣa-daiś 89
 Unmeśātmā 101
 Unmīṣati 95
 Unmīṣat-vikāsa 83
 Unmilana 56, 67
 Unmilayati 39
 Unmukhikarapa 85
 Upadeśa 66
 Upapanna 36
 Upayukta 36
 Uparāga 99
 Upasamhāra 57, 102
 Upādāna 39
 Upādhi 54
 Upāroha 37
 Upāya 57, 82, 84, 90
 Ubhaya-rūpa 58
 Ubhaya-sankoca 49
 Ullāsa 90
 Ordhva-Kundalīni 87

Ekatra 100, 101
Ekatātman 90

Kakāra 88
Kakārādi-vicitra-śaktibhīḥ 68
Kaṣṭhavallī 85
Kaṣṭhinatva 44
Kaṣṭhuka 52
Karaṇa-cakra 86
Karaṇeśvarī 77
Karaṇamīlana-nimīlana-Krama 100
Karaṇa-Kriyānuṣṭi-pāratantṛya 84
Kartṛtva 97
Kartṛtātma 71
Kartṛatā-śūnya 41
Karma 51
Karmendriya 60
Kalā 52, 60, 69
Kalādi-valitah 59
Kavalayan 75
Kakṣyā-stotra 86
Kādācitkatvam 78
Kādācitki 78
Kāyaḥ 44
Kāraṇa 35
Kārya-Kāraṇa-bhāva 36
Kārma-mala 60
Kāla 38, 52, 57, 60, 63
Kālāgni 95
Kāñcit—Kartṛtva 60, 69
Kāñcit—jātaḥ 60
Kulādi 56
Kūrmanaga—śaṅkoca 85
Kṛtrima 53
Kṛtā 58
Kevala 87
Krama 59, 92, 94, 99
Krama-mudrā 92
Krama-sūtra 77, 91
Kramābhāṣakatva 94
Kramābhāṣa-rūpatva 94
Kṛdātva 80
Kriyā 49, 84
Kriyā—śakti 52, 60
Kṣakāra 96
Kṣānta 96
Kṣānti 42, 77
Kṣānta-vṛtti 89
Kṣānta 91
Kṣobhā 84

Khāni 85
Khecari 69
Khecari-cakra 69
Khyāti 45

Guṇa 54, 55
Gocari 69, 70
Gocari-cakra 70
Gopayitvā 47, 71
Gopita 69, 70
Grāhita-śaṅkoca 72
Grasate 75
Grasana-kramaṇa 93
Grassamānāḥ 76
Grasamānāt 92
Grāhaka 38, 40, 42, 44, 45, 46, 51
Grāhaka-bhūmikā 67, 74
Grāhakatā 51
Grāhya 38, 40, 41, 42
Grāsakatva 76
Ghṛṇamāna 91

Cakravartin 102
Cakreśvara 100
Caturātma 51, 52
Camatkāra 65
Caramakalā 53
Cārvāka 95
Cit 35, 36, 32
Cit-prakāśa 67, 72
Cit-prādhānyena 47
Cit-sāmānya-spandabhūḥ 101
Citi 34, 35, 38, 39, 43, 47, 73, 74, 75,
77, 78, 102
Citi-cakra 102
Citi-bhūmi 93
Citi-śakti 49, 62, 69, 92, 99, 100
Citi-śakti-pada 74
Citi-śakti-mayī 99
Citi-śakti-svarūpa 93
Citta 46, 47, 50, 73, 74, 87
Citta-niveśana 89
Citta-pradhāna 50
Cittamaya 50
Cittvan 39
Citta-hetuka 46
Citta-saṁskāravatī 50
Cidagnisādhbhāva 66
Cidātman 51, 56, 71
Cidātma 51, 59, 62
Cidānanda 69, 82
Cidānanda-ghana 33, 57, 72
Cidānanda-lābha 79, 80
Cidekatva-prathā 80
Cidaikya 43, 91
Cidaikāntya 45, 79, 80
Cidaikāntya-pratipatti 80
Cid-gagana 91
Cid-gagana-carī 69, 70
Cid-gagana-carī-svarūpa 69
Cidrasa 93
Cidrasāśyāntā 44

Cidrūpa 62, 99
 Cidvat 59
 Cinmaya 45
 Cinmayī 74
 Cintā 46
 Cetana 43, 44
 Cetana-pada 47, 48, 73, 74
 Cetasā 86
 Cetya 47, 49
 Cetyamāna 79
 Caitanya 50
 Caitanya-viṣṭa 53

Channa 73, 75
 Cheda 88

Jagat 35, 36, 80
 Jagadānanda 96
 Jagīthi 90
 Jada 51
 Jantvaḥ 76
 Jāgrat 71
 Jīva 45, 46, 54
 Jīvanmukta 80
 Jīvanmukti 72, 79, 82
 Jñāna 49, 52, 54, 57, 99, 100
 Jñāna-garbhā 84, 88
 Jñāna-śakti 60
 Jñāna-santāna 54

Tatpadāvṛpti 98
 Tattva 46, 54
 Tattva-garbhā-stotra 49
 Tattva-dṛṣṭi 73
 Tattvapadeśa 103
 Tadaśra 87
 Tadaśmatā 90
 Tadaśheśāśra 41
 Tadaśāpīlāvāna 98
 Tanaśā 48
 Tanmadhya 87
 Tanmayatva 90
 Tanmayīkaraṇa 98
 Tanmūla 87
 Tamas 49
 Tarka-Śāstra 34
 Tattvika-svarūpa 49
 Tānistrika 36
 Tāratamya 56
 Tirakṣṭa 54
 Turīya 58, 92
 Turīya-sattā 93
 Turīya 83

Turīya-datā 72
 Turīyatīta 83
 Turīyatīta-datā 72
 Tuṣṭi 90
 Trika 56
 Trīkaśāra 36
 Trimaya 51, 52
 Trīśiro-bhairava 44
 Trīśiro-mata 44

Dakṣiṇa 88
 Darpaṇa 39
 Darśana 53, 57
 Darśana-vid 56
 Dabati 78
 Dāmodara 77
 Dārḍhya 80
 Dāritāndha-tamasaḥ 88
 Dāhya 78
 Dikarī 69
 Dik-carī-cakra 70
 Dik-carīva 70
 Duḥkha 54
 Dṛgādi-devī 64
 Deva 62
 Deśa 36, 51, 62, 63
 Deśa 37, 50, 56, 62, 68, 71, 72, 77,
 78, 79, 81, 83, 98, 99, 102
 Dehādi-pramāṭṭābhīmāna 78
 Dehī 98
 Dravātva 44
 Dvādaśānta 88, 89
 Dvirūpa 51

Dharaṇī 42
 Dhāra 85

Nagaravat 39
 Naṣa 53
 Naṣṭa 65
 Nāśi-saśāśra 81
 Nāśi 40
 Nāśi-puṣa 87
 Nija-svarūpa 80
 Nityatva 60
 Nityodita 67, 91, 94
 Nityoditattva 91
 Nityodina-samāveśātmā 93
 Nityodita-sthiti 91
 Nibhāna 83, 89
 Nimajjana 77, 78, 98
 Nimiṣati 35
 Nūnilāna-samādhi 91

Nimilana-svarūpa 8
 Nimeṣa 86
 Niyacchan 100
 Niyati 52, 61
 Nirbhāsayati 77
 Nillnākṣa 89
 Nivartana 85
 Nihita-citta 83
 Nila 57, 63, 75, 79, 98, 99
 Naiyāyika 54
 Nila 57, 63, 75, 79, 98, 99
 Naiyāyika 54

Pañcakṛtya 33, 61, 62, 64
 Pañcakṛtya-kāritva 63, 64, 66, 74, 82
 Pañcakasvarūpa 52
 Pañcatrīṅgai-tattva 52
 Pati 49
 Pati-daiā 68, 72
 Pati-bhūmikā 70
 Pati-hṛdaya-vikāsinā 70
 Pada 62
 Padma-saṃputa 89
 Para-bhāiravāimatā 100
 Para-śakti-pāta 56
 Paramadeva 57
 Parama-pada 17
 Parama-yogin 92, 95, 100
 Parama-śiva 42, 43
 Parama-śiva-bhūttāraka 42
 Paramānanda 93
 Paramānandamaya 42
 Paramārtha 33, 36, 93
 Paramārthānusārin 49
 Parametatā 88
 Parameśvara 41, 59, 71, 72, 73, 96
 Parā 74
 Parādvaya 37
 Parā 85
 Parāñci 85
 Parā-daiā 84
 Parānanda 90
 Parāpara 40
 Parāprakṛti 54, 55
 Parā-bhūttāraka 95
 Parāmarā 96
 Parāmrṣta 65
 Parā-rūpatvena 67
 Parā-vāk-śakti 67
 Parijñāna 37, 46, 66, 71, 73, 74
 Paripāma 55, 86
 Paripūṣya 35, 96
 Parimita 42, 68
 Parimitatā 60
 Pariśilana 77, 87, 89
 Palāśa-parṇa-madhya-śākhā-nyāyena
 81

Pāñcarātra 55
 Pāñcarātrika 55
 Pāraiantrya 84
 Pāramārthika 69, 70, 74, 96
 Pāriva-nādi-dvaya-cchidāḥ 88
 Pāśa-drāvya 93
 Pāśava-pada 71
 Pāśa 75
 Puryaṣṭaka 52, 71, 101,
 Pūṣa 70
 P-ūṣā 58, 95
 Pūṣatva 60
 Pūṣatāpādana 66
 Pūṣānandaghana 102
 Pūṣāhantā 98
 Pūṣāhantāveśa 94
 Pūṣāhantā-svarūpa 92
 Pūṣāharṇ-vimāra 67
 Pṛthivī 44, 52
 Prakṛti 35
 Prakāśa 35, 51, 96, 97
 Prakāśana 36
 Prakāśane 63
 Prakāśamāna 78
 Prakāśānanda-sāra 94
 Prakāśaikyena 63
 Prakāśaikyaghana 42
 Prakāśaikāntayena 45
 Prakāśaika-rūpa 42
 Prakāśaika-vapuṣāḥ 42
 Prakāśaika-sādhbhāva 95
 Prakāśābheden 43
 Prakāśamātra-pradhānatve 47
 Prakāśa-parāmarāsa-pradhānatve 47
 Pratibhā 99
 Pratipatti 63, 80
 Pratipatti-dārḍhya 79
 Pratipādita 84
 Pratyagātman 85
 Pratyabhijñā 33
 Pratyabhijñā (Īśvara-pratyabhijñā)
 84
 Pratyabhijñāta 37, 80
 Pratyabhijñānkāra 62, 79
 Pratyabhijñāntikā 73
 Pratyabhijñāhṛdaya 103
 Pratyāhāra-nyāya 97
 Prathae 98
 Prathā 99
 Prathamāntā-sāra-pramātrā 79
 Pragata 62
 Pramātr 36, 37, 41, 44, 50, 69, 76,
 95, 99
 Pramātrā 78
 Pramātruh 68
 Pramātr-saptaka 52
 Pramāṣa 37
 Pramēya 36, 41, 42, 70, 74
 Pramēyendhana 75

- Paśu 81, 88
 Paśu-daiā 49, 68
 Paśu-bhūmikā 69
 Paśu-hṛdaya 70
 Paśyantī 55, 67
 Pāna 90
 Pralaya 95
 Pralaya-kevalin 41
 Pralaya-kāla 41
 Pralīyeta 84
 Praveśa 92, 93
 Prasāṅga 74
 Prasara 69, 74
 Prasara-jamana-rūpa 96
 Prasara-vīśrānti-daiā 87
 Prasara-krāma 64
 Prasṭatvāt 102
 Prātipakṣya 73
 Prāṇa 37, 50, 51, 52, 54, 62, 68
 71, 77, 79, 81, 88, 98, 102.
 Prāṇa-śakti 81, 86
 Prāṇāyāma 83
 Prāṇolāsa-vīśrānti 89
 Pṛuṣṭā 75
- Phena-pāṇḍa 102
- Bandha 46, 71, 83
 Bala 77, 97
 Bala-lābha 77
 Bahih 62
 Bahirdṛṣṭi 86
 Bahirmukha 57, 92
 Bahirmukhatā 74
 Bahirmukhibhāva 62
 Bahiṣkaraṇa 69, 70, 100
 Bahiṣkaraṇa-devatāimanā 70
 Bāhya 92
 Bāhya-vastu 57
 Bāhya-svarūpa 92, 93
 Bindu 97
 Bījvṣṭūpāna 64
 Buddhi 81
 Buddhi-tattva 34, 81
 Buddhi-vṛtti 54
 Buddhindriya 60
 Bodha-sudhābdhi 102
 Bauddha 55
 Brahma 39
 Brahma-nādi 82
 Brahmācandhra 81
 Brahma-vāda 38
 Brahma-vādin 61
 Brahmā 76
 Brahmāśraya 81
 Brāhmi 68
- Bhakta-jana 59
 Bhakti 65
 Bhagavat 56, 62, 63
 Bhagavati 36, 69, 99
 Bhagavān 54, 62
 Bhaṭṭa kallāṭa 86
 Bhaṭṭa Dāmodara 70
 Bhavanmāya 76
 Bhāva 42, 44, 49, 69, 70
 Bhāvābhāsa-katva 75
 Bhāva-rāsi 91
 Bhitti 80
 Bhittibhāsa 99
 Bhinna 36, 42
 Bhinna-vedya-prathā 60
 Bhinna-saṁvedya-gocara 100
 Bhuvana 44
 Bhūcarī 69
 Bhūcarīvena 70
 Bhūcarī-cakra 70
 Bhūti 75
 Bhūdhara 65
 Bhūmi 31, 55, 56, 74
 Bhūmikā 53, 56, 57
 Bheda 41, 51, 58, 59
 Bheda-kavalana-svabhāva 74
 Bheda-vāda 38, 39
 Bheda-viśaya 68
 Bheda-locana 70
 Bheden ābhāsane 63
 Bhairava-mudrā 68
 Bhairaviya-mudrā 86
 Bhoktṛtā 100
 Bhoga 37
 Bhṛbbhedana 87
- Madhya 81
 Madhye 86
 Madhyama 67
 Madhyama-dhāma 72
 Madhyama-nādi 81
 Madhya-vikāsa 80, 82
 Madhya-śakti 82
 Madhya-śakti-vikāsa 82
 Manas 90
 Mantra 41, 67, 77, 97
 Mantra-mahēvara 41
 Mantrēvara 41
 Mantra-vīrya 98
 Mantra vīryātmikā 95
 Manuṣya-dēha 73
 Manorūḍha 90
 Māla 57
 Mālāvṛta 59
 Mahānandamāya 90
 Mahāphala 38
 Mahāmantra 67

Mahāmantra-vīryātmapa 94
 Mahārtha-dṛṣṭi 64
 Mahāvyaṅgi 36
 Mahāhṛda 98
 Mahēśvara 62, 95, 99, 102
 Mātrayā 75
 Mātrā-pada 75
 Mādhyamika 54
 Mānasā 84
 Māyā 35, 41, 49, 57
 Māyā-daśā 81
 Māyā-pada 75
 Māyā-pramati 50, 99
 Māyā-pramatiṭā 75
 Māyā-śakti 45, 49, 99, 100
 Māyīya 50, 51
 Māyīyaḥ pramāṭā 50
 Māyīya mala 60
 Māheśvari 102
 Māheśvarya 38, 63
 Mīmāṃsaka 54
 Mukti 46, 51, 71
 Muktidāh 53
 Muda 93
 Mudraṅgāt 93
 Mudrā 83
 Mudrātmā 94
 Mudrākrama 92
 Mūrdha-jana 68
 Mūrdhanasyatva 84
 Melana-rūpā 58
 Meyendhana 75
 Meya-jāta 63
 Mokṣa 37, 57
 Mokṣa-lipsā 57

Yantraṅgā 83
 Yukta 80
 Yukti 91, 103
 Yogi 38, 90
 Yaugapadyena 86

Rakti 64
 Rajas 49
 Rajyati 64
 Rājīta 57
 Ramanīya-viṣaya-carvaṅgā 89
 Rasa 90
 Rahasya 64
 Rāga 52, 60
 Rūpa 57, 86

Lagnatā 80

Laukika 67
 Laya 100

Vamaṅga-yukti 93
 Vamaṅgāt 69
 Varna 67, 88
 Varnātmaka 67
 Vahni 75, 78, 87
 Vācaka 96
 Vācya 96
 Vāma 88
 Vāmācāratva 69
 Vāmeśvari 69
 Vāyupūroṅga 87
 Vāsudeva 54
 Vāta 82, 88
 Vāha-ccheda 82
 Vikalpa 68, 69, 83
 Vikalpāna 46
 Vikalpa-kriyā 68
 Vikalpa-śaya 82
 Vikalpa-daśā 49
 Vikalpa-māya 46
 Vikalpa-hāna 83
 Vikāsa 86, 87
 Vigalana 74
 Vigalita-delaḥḍi-upādhi-saḥkocā-
 bhinnāṅgā 95
 Vighra 44
 Vighraḥ 44
 Vicchedana 88
 Vijñāna-bhairava 89
 Vijñāna-bhāttāraka 38, 87
 Vijñānākala 41, 55
 Vijñānākalatā 47
 Vijñānbhaṅga 90
 Vitarāṅga 93
 Vidyā 41, 52, 60
 Vidyānkura 88
 Vidyāpramāṭā 47
 Vidyā-rāga 57
 Vidrāvita 80
 Vidhṛta-cetasah 88
 Vibhava 69
 Vibhinna 63
 Vibhu 100
 Vibhūti 59
 Vimarāṅga 37, 97
 Vimarāṅga 65
 Vimarāṅgamāya 95
 Vimarāṅgamayī 35
 Vimuktaka 70
 Vilaya 61
 Vilaya-kāritā 63
 Vilaya-pada 65
 Vilāpāna 64
 Vivaraṅga-kyt 101

- Vileśa 38
 Vīraṅti 57, 97
 Vīraṅga 82
 Viśva 34, 36, 37, 38, 39, 40, 41, 43,
 44, 45, 63, 77, 95, 96, 102
 Viśva-grasana 75
 Viśvamaya 43, 65
 Viśva-taritra 42, 44
 Viśvadhāra 86
 Viśva-vamaṇā 69
 Viśvātman 69
 Viśvātma-sātkāra 79
 Viśvātma-sātkāra-rūpā 78
 Viśva-vyāpti-sāra 72
 Viśvotīrṇa 42, 56
 Viśva 33, 87
 Viśva-grāma 93
 Viśva-pāla 78
 Viśva 76
 Viśva 86
 Viśva-linga 34
 Viśva-rāga 86
 Vīrya-bhūmi 97
 Ved-vid 55
 Vedya 86
 Vedāntmaka 97
 Vaicitryāt 40
 Vailakṣṇya 38, 89
 Vaiyākaraṇa 55
 Vaiṣṇava 57
 Vyavacchinna 70
 Vyavasthāta 35
 Vyavahāra 62
 Vyākhyā 74
 Vyāna-śakti 72
 Vyāpakatva 60
 Vyāmohita 68
 Vyāmohitātva 66, 67
 Vyāmohitā 66, 71
 Vyutthāna 91
 Vyutthāna-śāś 79
 Vyutthāna 50
 Śakti 66, 67, 71, 85, 86, 87
 Śakti-daridra 61
 Śakti-pāta 34, 67, 103
 Śakti-vikāśa 61, 82, 86
 Śakti-saṅkoca 59, 82, 84
 Śakti-sphāra-rūpa 96
 Śāntā 65, 67
 Śabda 46
 Śabda-brahma 55
 Śabda-rāsi 96
 Śabda-rāsi-svarūpa 97
 Śabda-sāṅgati 74
 Śarira 52, 73
 Śarīrī 72
 Śāṅkara 33, 103
 Śāstrīya 67
 Śiva 33, 42, 46, 52, 61, 94, 95, 102
 Śivāmaka 67
 Śivāmakatva 46
 Śiva-dharmin 97
 Śiva-prāpti-heturva 102
 Śiva-bhaṭṭāraka 35, 42, 45, 51, 72
 Śiva-maya 102
 Śiva-rūpatayā 79
 Śiva-sūtra 50, 98
 Śiva-svarūpābhinnatva 102
 Śuddhādhyā-pramātrī 48
 Śuddha-bodhātmanā 41
 Śuddhetarādhyā 62
 Śuddha-vikalpa-śakti 69
 Śubha 60
 Śūnya 52, 54
 Śūnya-pada 69
 Śūnya-pramāta 41
 Śūnyādi-pramātrī 48
 Śūnya-bhūva 54
 Śūnya-bhūmi 50
 Śūnyādi-śūnyātmatayā 43
 Śaiva 57
 Śrī-spanda 45
 Śrutyaṅta-vid 54, 55
 Śaṭ-triśat-tattva-maya 73
 Śaṅga-vaktra 87
 Sakala 41, 42, 52
 Sat 55
 Satatam 80
 Sattva 49
 Saṅguru 66
 Saṅbhāva 96
 Sadāśiva 34, 43, 48, 55, 77
 Sadāśiveśvaratā 95
 Sadāśiva-tattva 40
 Saṅkoca 45, 47, 48, 49, 51, 60, 77, 85
 Saṅkocātma 43
 Saṅkocini 47, 49, 74
 Saṅkoca-kalā 74
 Saṅkoca-prādhānya 48
 Saṅkoca-bhūṣ 87
 Saṅkocavatyā 59
 Saṅkoca-vikāśa 87
 Saṅkocita 43, 45, 51, 60, 62
 Saṅkucita-śaṅga-viśva-rūpaḥ 44
 Saṅkucita-cidrūpaḥ 44
 Saṅkucita-grāhaka-rūpā 48
 Saṅkucita-śakti 72
 Saparyā 66
 Sapta-pañcaka 52
 Sapta-pañcaka-svabhāva 51
 Śabāhyābhyaṅgāntara 92, 93

- Saṅkhalpa 99, 100
 Saṅkhalpyate 98
 Saṅgapatikāra 97
 Saṅghandha 38
 Saṅghruddha 101
 Saṅghrūḍha 97
 Saṅghvit-cakra 92
 Saṅghvit-santati 38
 Saṅghvitti 38, 80
 Saṅghvitti-devatā-cakra 102
 Saṅghvid 81
 Saṅghvid-devatā-cakra 91, 95
 Saṅghvedana 95
 Saṅghāya 80
 Saṅghsāra 33, 34, 37, 51
 Saṅghsāra-bhāga-bhāva 65
 Saṅghsāra-bhūmikā 62
 Saṅghsāra-lectu 53
 Saṅghsāraṇi 59, 60, 61, 72
 Saṅghsāritva 68, 67, 69, 71, 72
 Saṅghsāra-vānācāra 69
 Saṅghskāra 65, 79
 Saṅghskāratmanā 76
 Saṅghsṛṣṭi 54
 Saṅghsaranā 58
 Saṅghsariṭā 63
 Saṅghsāra 34, 58, 61, 68, 77, 95, 100
 Saṅghsṛṣṭi 67, 92
 Saṅghsriyamāna 65
 Saṅghādā 91, 94
 Saṅghādhi-lābha 91, 94
 Saṅghādhiprayatnopārjite 48
 Saṅghādhi-rasa-saṅghskāra 91
 Saṅghādhi-vajra 65
 Saṅghādhi-saṅghskāravat 91
 Saṅghāna 71
 Saṅghapatti 91
 Saṅghāveśa 34, 79, 83, 91, 93
 Saṅghāveśa-bhāga 78
 Saṅghāveśa-samarthyā 93
 Saṅghāviṣṭa 92
 Sarga 68, 77, 95, 100
 Sarvāntarātmanatva 80
 Sarvāpekṣa-nirodha 97
 Sarvakariṣṭva 60, 70
 Sarvā-kārṇava 38
 Sarvajña 57
 Sarvajñatva 60
 Sarvadevamaya 44
 Sarva-mantra-jivita-bhūta 95
 Sarvamaya 45
 Sarva-vigraha-vigrahi 44
 Sarva-vīra-bhātāraka 67
 Saṅgha 47
 Saṅgha-Gaṅgā 70
 Saṅgha-jagadghvitti-devatā-cakra 103
 Sākṣāt-kṛta 93
 Sākṣāt-kṛta-para-śakti-sphāra 92
 Sākṣī 35
 Sādha 92
 Sādhāya 38
 Sādhya 55
 Sādhānādilukaranyātma 41
 Sāmarasya 37
 Sāmraṅga 100
 Sāram 85
 Sārvātmya-svarūpa 70
 Sārvātmyena 75
 Sāvadhānatā 38
 Siddhi 34, 36, 37
 Siddhānta 33
 Sukha 37, 54, 57, 79, 84, 98, 102
 Sukhopāya 38, 83
 Susupta 71
 Sūkṣma 101
 Sūtra 72, 73, 74
 Sṛṣṭi 58, 61, 62, 67, 68, 92, 94, 95
 Sṛṣṭa 35
 Saukhya 90
 Saugata 54
 Saubhāgya 89
 Sthāpakatā 63
 Sthiti 34, 57, 58, 61, 68, 92
 Sthiti-devī 65
 Sthitayaḥ 53
 Sthūla 101
 Spanda 86
 Spanda-sandoh 63
 Spanda-śāstra 45, 80, 84
 Sphuta-śāntāśāntā 41
 Sphurati 36, 42
 Sphurātā-sāra 71
 Sphuranti 99
 Smarānanda 87
 Smaryate 98
 Sraṣṭā 63
 Sva-cit-pramāṇṛtā 83
 Svachā 36
 Svachanda-śāntāna 62
 Svajyotiṣṭva 49
 Svacantra 34, 35, 36, 37, 38, 102.
 Svapna 71
 Svaprakāśa 36
 Svabala 67
 Svabhāva 52
 Svayambhūta 85
 Svarūpa 47, 50, 51, 52, 57, 67, 71,
 77, 81, 90, 93, 95, 96.
 Sva-svarūpa 66
 Sva-svarūpābheden 77
 Svarūpāpatti 74
 Svarūpa-jñāna 51
 Svarūpāśrayaṅga 77
 Svarūpa-vikāśa 62
 Svarūpa-vikāśa-maya 63
 Sva-śakti 66
 Sva-śakti-vyāmoḥita 72
 Svaśakti-vyāmoḥitatā 69, 72, 74

Sva-sthiti-pratibandhaka	83	Ha-kulā	96
Svāntarya	51, 56, 59, 60, 74, 76, 97	Hakāra	88, 97
Svāntaryāt	75	Haṭhapāka	66
Svāntaryātmā	49	Harṣa	93
Svāntarya-sāra	96	Hānaka-stambha	86
Svāntarya-hāni	39	Hetu	34, 35, 36, 37
Svānubhava	76	Hetuhetumadbhāva	35
Svānga-kalpa	70	Hṛt-praveśa	85
Svātmaikyena	43	Hṛdaya	83, 88
Svātma-camatkāra	93	Hṛdaya-nibhita-cīrtab	83
Svātmahāvanā	90	Hṛdaya-pāṅkajasya	88
Svātmasātkṛ	59, 73	Hṛdaya-viśrānti	88
Svātma-svarūpa	57	Hṛdayākkāśa	89
Svādhiṣṭhita	92		
Svecchayā	39		

ENGLISH INDEX

- Absence 67
 Absolute 35, 36
 Absolute freedom 96
 Absolute will 56
 Absorption 63, 83, 86
 Accepted 98
 Accomplishing 77
 Accomplished 87
 Achievement 98
 Action power 60
 Actor 55
 Activities 98
 Adequate 88
 Adore 76
 After-effects 91
 Application 62
 Agency 41
 Agitation 84
 All-pervading 35
 Appear 35, 61, 62, 72
 Appearance 63
 Apprehend 41
 Apprehension 66
 Appropriate 61
 Ascertainment 70, 71
 Ashes 76
 Aspirant 92
 Assemblage 67, 96
 Assimilate 75, 77, 78
 Assimilation 93
 Assuming 99
 Attainment 74, 82, 91, 94
 Author 69, 79
 Authorship 61, 63, 64, 66, 82
 Awareness 37
 Autumn 91

 Background 99
 Beginning 82
 Behold 85
 Being 55
 Blinding darkness 88
 Bliss 33, 42, 58, 68, 72, 79, 82, 87,
 90, 95, 96
 Blue 75, 79, 98, 99
 Birth 67
 Body 44, 45, 50, 53, 56, 62, 68, 72, 73,
 77, 78, 79, 95, 98, 99, 102
 Bondage 46, 71, 84
 Bound subject 69, 102
 Brought about 87

 Burn 75
 Burned to sameness 65

 Cancellation 97
 Cause 34, 35, 36, 37, 39, 54, 74
 Cavities 87
 Ceaselessly 58
 Centre 81, 82, 89
 Central 82
 Cessation 58, 88
 Characteristics 74
 Cling 55
 Closing 86
 Cloud(s) 75, 91
 Cognition 54, 70
 Comprehend 56
 Conceal 56, 59, 66, 68, 69, 81
 Concealing 47, 70, 71
 Concentrated 83, 90
 Concept 90
 Conclusion 102
 Condition 61, 69, 72, 79
 Congregation 96, 97
 Consciousness 33, 35, 38, 41, 45, 44,
 52, 53, 56, 58, 59, 61, 67, 68,
 72, 79, 85, 89, 92, 94, 95, 96,
 97, 99
 Consciousness of I 41
 Consciousness of perfect I 67
 Consonants 68
 Consume 76, 78
 Continuum of Cognitions 54
 Continued existence 34
 Contemplation 48, 80
 Contemplative experience 79
 Contraction 45, 47, 48, 85
 Contracted 43, 44, 45, 47
 Contrary course 69
 Controlled 88
 Copious 76
 Cosmos 69
 Covered 52, 59, 60, 75, 76
 Covering 77, 79
 Creature (s) 70, 76
 Cutting 82
 Cyclic consciousness 92

 Death 67
 Deep sleep 72

- Deity 70
 Deities 68, 94
 Delightful 87
 Deluded 66, 68, 71, 73
 Deluding 70
 Delusion 67, 69, 71, 72, 74
 Deposit 101
 Descend 56, 75
 Descent of Sakti 67, 103
 Desire 96
 Destroyed 65
 Develop 81, 82
 Development 82
 Device 66
 Devoid 41
 Devote 59, 63
 Devotion 65
 Devouring 76
 Devours 75
 Difference 56, 68, 70, 74
 Different 36, 40, 41
 Differentiation 40, 41
 Differentiated appearances 70
 Diminish 89
 Disappear 54
 Disclose 68
 Discipline 83
 Dispense with 82
 Dipl 88
 Display 58, 69
 Dissolve 91, 93
 Dissolution 64, 74, 82
 Distinct 41
 Distinction 38, 61
 Distribute 93
 Diversities 58
 Divine 56, 61
 Divine consciousness 35, 36
 Divinity 34
 Doership 60, 71
 Doubt (s) 67
 Dominated 41
 Dream 72
 Dualism 38, 39
 Duality 59

 Earth 44, 78
 Effect 36
 Effectuation 34
 Effort 48
 Emanated 58
 Emanated 64, 65
 Emanation 38, 61, 62, 63, 68, 77,
 92, 94
 Embodied 38, 44
 Emergence 77, 78
 Empirical knowledge 58
 Empirical state 62
 Empirical subject 68
 Enclosed 59
 End 82
 Enjoyer 100
 Enter 89
 Entities 43
 Entrance 87, 92, 93
 Entry 100
 Esoteric mode 64
 Essence 38, 59, 61, 67, 71, 93, 94, 95,
 96, 98
 Essential nature 58, 63, 71, 77, 92
 Essential truth 73, 95
 Eternal 33
 Eternally active 93
 Eternally sounded 67
 Eternity 60
 Etymological explanation 88
 Ever present 86
 Excess 49
 Existence 35
 Expansion 62, 87, 90, 96
 Experience 37, 58, 64, 98
 Experiencing consciousness 79
 Experiencing as Self 64
 Experienced 79
 Experienced as oneself 65
 Experiences(s) 41, 42, 43, 44, 45, 46,
 52, 53, 56, 68, 76, 79
 Explicit 40
 Exponent(s) 55
 Extended 96
 External 92, 93
 External expansion 86
 External form 58
 External sight 86
 External thing 58
 Externalize 63
 Externalization 93
 Extraordinary status 89
 Extrinsic course 62
 Extroverted 92
 Extroversion 74
 Evil 60

 Fear 67, 85
 Fetters 78, 82, 93
 Field of experience 42
 Fire 75, 78
 Fire of consciousness 64
 Firmness 79
 Fitness 68
 Five-fold act 61, 63, 64
 Five-fold process 82
 Five processes 33, 62
 Flash forth 58, 99

Flashing forth 96
 Flash of delight 65
 Fluctuation 89
 Fluidity 44
 Foam 102
 Followers 53, 54
 Foot 37
 Force 80
 Form 35, 73
 Foundation 86
 Four-fold 51, 52
 Free 96
 Free will 34, 35, 37, 39, 52
 Free-willed 36
 Fuel 75, 78
 Full consciousness 93
 Function(s) 54, 70
 Fundamental principle 54

Gaze 92
 Glory 69
 Gold pillar 86
 Good 60
 Grace 62, 63, 66
 Gradations 56
 Gradually 87
 Greatness 59, 61
 Ground 81
 Group 70
 Guidance 60

Habit 83
 Happiness 84
 Head 37
 Heart 70, 71, 88
 Heptad 52
 Hidden 86
 Highest cause 35
 Highest experient 35
 Highest lord 59, 96
 Highest Reality 33, 55, 69, 96
 Highest stage 84
 Highest truth 30
 Highest type 92

Ideation 99, 100
 Identical 40, 41, 42, 43, 45, 46, 53, 54,
 63, 78, 79
 Identification 70, 79
 Identity 37, 42, 45, 79, 91
 I—consciousness 100
 I—feeling 97, 98
 Ignorance 66, 67, 71

Immanent 56
 Immanent self 85
 Immergence 78
 Immersion 98
 Immortality 85
 Imperfect 60
 Impression 50, 80
 Incidental connexion 85
 Incipient 41
 Inclusive role 78
 Indicative 96
 Indicated 87
 Independent 102
 Individual 41
 Individual consciousness 50
 Individual soul 55
 Infinite 99
 Infolding 100
 Innate 71
 Inner organ 60, 63, 71
 Innermost reality 81
 Inner peace 48
 Instruction 66, 103
 Intention 76
 Internal 92, 93
 Interior 85
 Intoxicated 91
 Introversion 91
 Introverted 74
 Investigation 98
 Inward cessation 57
 Inward experience 86, 97
 Inward movement 73
 Inwardness 92
 Inwardly 88, 96

Joy 90, 93
 Joyfully 91

Keen arguments 103
 Knowledge 36, 37, 45, 46, 51, 54,
 56, 57, 60, 71, 73, 74, 75, 88,
 99, 100
 Knowledge-power 60
 Knowable 100
 Knowable object(s) 70, 74
 Knower 83
 Knowership 48
 Knowing subject 71, 74

Lack of knowledge 74
 Lasting consciousness 79
 Left 88

- Licters 67
 Liberated 63
 Liberation 37, 46, 51, 54, 57, 71, 72
 82
 Liberty 53
 Life 50
 Light 35, 96
 Limbs 71, 85
 Limitation 47, 48, 49, 52, 59, 60, 72,
 74
 Limited 42, 52, 56, 57, 60, 68, 71
 Limited doership 70
 Limited powers 73
 Limited vision 56
 Limiting adjuncts 95
 Limiting condition 54
 Limiting tendency 74
 Living 72
 Logic 87
 Location 87
 Locus 87
 Lord 100
 Lordship 94, 95, 97, 100
 Luminous 36, 79
- Mass of entities 91
 Maintenance 58, 62, 63, 65, 68, 92
 Manifest 68, 75, 78
 Manifested 45
 Manifesting 64, 68
 Manifestation 34, 36, 52, 58, 67, 70,
 93, 96
 Manifester 52
 Manifolddness 65
 Manifold 40
 Mark 61
 Material cause 39
 Means 37, 38, 57, 58, 77, 80, 82, 84,
 85
 Measure 88
 Meditate 90, 91
 Mental activities 84
 Mental apprehension 46
 Mentally 89
 Merging 37
 Merged 68
 Method 91
 Middle 87
 Mindful 38
 Mode 64
 Multiplicity 42
- Nature 32, 58, 70, 72, 81, 93, 94, 98
 99
 Natural bliss 95
- Néctar 84
 Noctar of awareness 102
 Nescience 45
 Non-abandonment 39
 Non-being 54
 Non-difference 68, 70, 71
 Non-different 40, 48, 71, 102
 Non-differentiation 96, 97
 Non-duality 59
 Non-existent 35, 36
 Non-manifest 55
 Non-liberation 57
 Non-limitation 38
 Non-limited 60
 Nose 87
 Nothing 45
- Object (s) 36, 38, 40, 41, 42, 46, 52
 60, 62, 63, 64, 65, 68, 71, 75
 Objective experience 97
 Objective existences 69, 71
 Objective existents 69
 Objects of sense 78
 Obscure 68
 Obstruct 83
 Occasion 63, 85
 Omnipotence 60
 Omnipresence 60
 Omniscient 57
 One-pointedness 83
 Opening 86
 Openings 85
 Organs of action 60
 Organs of perception 60
 Outer organ 69
 Outer senses 70, 71
 Outward 85, 92
 Outward 85, 92
 Outwardly 62
- Pain 54
 Particular 68
 Partly 67
 Penetration 93, 98
 Pentad 53
 Perception 71
 Perception of difference 70
 Perfect 96
 Perfect I 92
 Perfect I-consciousness 94
 Perfect bliss 102
 Perfect Self 93, 98
 Perfection 60, 66, 73
 Permanence 91
 Permeated 87

- Personal experience 63
 Pervade 56, 72
 Pervading 44
 Pervasion 56, 59
 Phase 72
 Philosophy 61
 Pierce 85
 Place 37, 101
 Pleasure 37, 54, 58, 79, 98, 102
 Point 88
 Poised 84
 Ponder 63
 Power (s) 66, 67, 73, 77, 86, 87, 93
 94, 98
 Positions 53
 Practice 77, 82, 87, 89
 Produce 88
 Predominance 47, 48
 Predominant 47, 48, 50
 Primary doership 97
 Principle(s) 52, 55, 56
 Process 85, 93
 Pure path 48
 Pure stage 68
 Pure state 84
 Pursuers 57
 Pursuit 84
- Realization 93
 Reality 49, 50, 59
 Real form 68
 Real nature 47, 62, 70, 71, 74, 77,
 81, 83
 Re-absorption 58, 61, 65, 92, 94, 95
 Reciprocally adapted 40
 Reciprocal adaptation 40
 Recognise 61, 102
 Recognised 37, 52
 Recognition 33
 Reducing 68
 Reeling 91
 Reflection 96
 Regulation 87
 Relishes 63
 Relishing 64
 Renounce 84
 Resolution 99, 100
 Respective objects 86
 Rest 58, 98
 Resting 34, 69, 86, 87, 97
 Restraining 83
 Restraint 87, 88
 Reward 38
 Reveal 56
 Reverential service 66
 Reverted 86
 Reverted eyes 85
- Rigorous 82
 Right 88
 Role 53, 56, 57, 81
 Root 87
 Rooted 100
 Ruler 102
- Sacred tradition 84
 Savour 90, 91
 Screen 39
 Seal 93
 Secondary distinctions 41
 Seekers 50
 Self 33, 37, 44, 51, 53, 54, 68, 69, 78,
 94
 Self-consciousness 94
 Self-existent 85
 Self-luminous 96
 Self-luminous character 50
 Sending forth 58
 Sense (s) 100
 Sense activities 84
 Sense objects 93
 Sense organs 86
 Sense of identification 95
 Set ablaze 78
 Settled conclusions 53
 Seven pentads 51, 52
 Sexual union 87
 Simultaneous 86
 Simultaneously 86
 Sixth organ 87
 Shadow 37
 Shine forth 69
 Sole essence 41
 Solidification 93
 Solidified form 43
 Solidity 44
 Sounding 88
 Sovereignty 52, 60, 97
 Sovereign will 78
 Space 35, 38, 69
 Sparks 54
 Split 65
 Sprout 88
 Stage (s) 56, 57, 68, 75
 Stability 100
 State (s) 46, 69, 72, 87
 Status 55, 73, 74, 100
 Staying 83
 Steady 86
 Steadiness 98
 Stilled 88
 Strengthening 87
 Subjects (s) 36, 38, 40, 42, 44, 45,
 46, 68
 Submergence 77

- Substratum 54
 Subtle 87
 Succession 92, 94
 Succession-less 99
 Successive appearance 94
 Supreme happiness 89
 Supreme power 38
 Supreme state 84
 Systems 55
 System of philosophy 53
- Taste 85
 Temporary 78
 Theories 38
 Threefold 51, 52
 Throw 87
 Thunderbolt of Contemplation 65
 Time 35, 38, 63
 Tip 87
 Tortoise 85
 Totality 93
 Thinness 41
 Tradition 63
 Transcend 42, 56
 Transformation 35, 56
 Transmigrating being 60
 Transmigration 51
 True nature 51, 75, 90, 102
 Truth 46, 103
 Twofold 52
 Twofold form 51
 Turning back 85
- Uncertainty 67
 Understanding 63, 103
 Undiminished 84
 Unfeigned respect 71
 Unfit 103
 Unfold 72, 82, 100
 Unfolding 92, 96, 100
 Unfoldment 61, 62, 63, 82
 Unparalleled 84
- Unity of consciousness 43, 80
 Universe 34, 35, 36, 39, 40, 41, 42, 43, 44, 45, 46, 50, 72, 75, 76, 77, 78, 79, 86, 93, 94, 95, 96, 102.
 Universe-bodied 44
 Universal causality 50
 Universal consciousness 30
 Universal doership 71
 Unlimited 36
 Unreality 38
 Untarnished 89
- Veiled 68, 75
 Veiled form 73
 Venerable 59
 Vibration (s) 87, 101
 Vitalized 35
 Void 42, 43, 48, 50, 54
 Vowel-less 88
- Waking 72
 Want of discipline 103
 Want of knowledge 46
 Whirl 57
 Whole 71
 Wholly 76
 Will 39, 59, 86
 Will power 60
 Wise man 85
 Withdraw 58
 Withdrawal 63, 65, 68, 77, 85
 Withdrawing 77
 Withdrawn 65
 Word (s) 46, 96, 97
 World (s) 43
 Worldly opinions 67
 World process 92
- Yellow 73

ERRATA

Page	Line	For	Read
4	12	avoided	has avoided
13	8	kancukas	kañcukas
13	16	परमित्वाद्यत्नम्	परमित्वाद्यत्नम्
18	1	carning	earning
22	23	vatantra	svatantra
23	38-40	sutra 4 : <i>He having.... a contracted form.</i>	<i>The individual having contraction on consciousness as his nature has the universe (as his body) in a contracted form.</i>
24	6	<i>contracted by the object...</i>	<i>contracted in accordance with the object.</i>
26	31	plantation	selling
42	15	pralaya	the insensible
43	19	manifestations viz.,	taltoas,
43	21	which	that
46	13	versa	verse
48	9	stages.	stages†
50	9	पुन	पुनः
51	24-25	grasp it at all (i.e. cannot experience it)*	be a subject at all.*
54	3	सुख दुःखाद्यपिभिः	सुखदुःखाद्यपिभिः
57	10	घनस्वात्मस्वरूपानिर्बन्ध- त्पुत्रावाः	घनस्वात्मस्वरूपानिर्बन्धत्पुत्रावाः
58	7	emperical	empirical
58	17	turiya	turiyā
59	21	His will,	His free will,
60	13	anva	ānava
62	9	नीलादिकमथ	नीलादिकमर्थ
65	1	चमत्कारापरपूर्वावविम- रानसमय	चमत्कारापरपूर्वद विमरानसमये
65	7	अन्वत्	अन्वत्
68	29	-mudra	-mudrā
69	13	-pratyabhijnā	-pratyabhijñā
69	14	Āhnika	Āhnika
74	19	the citta giving up	the citta which has been explained before, giving up
75	8	वेन्धन	वेन्धन
76	18	219	129
81	2	गहवित्वा	गृहवित्वा

82	19	extermity	extremity
84	10	तथापि	तथापि
85	25	be the	be) the
96	29	ज्ञानाभाषी-	ज्ञानाभाषी-
98	28	बलशक्त्या	बलशक्त्या:
99	12	śit-śakti	citi-śakti
99	22	Jñānādhikara, VII Ahn.	Jñānādhikāra, VII Ahn.
99	28	Ahn,	Åhn,
100	16	of it,	of her,
100	22	withdrawing. Over	withdrawing—over
101	15	Then word	Then the word
102	22	Lord	Power
103	20	teachers	teachers
106	1	Siva	Śiva
108	13	Śaṅkara	Śaṅkara
108	14	Śāṅkaropaniṣat	Śāṅkaropaniṣat
108	15	Śaṅkara	Śaṅkara
110	9	Supramundans	Supramundane
113	26	knower'	knower
115	11	where	whose
115	20	All, existence	All existence
116	6	read in 3rd col. as	Mere Void
116	10	cause effect	cause-effect
118	9	mean	means
120	23	Śaṅkhyas	Śāṅkhyas
120	32	put	puts
125	29	बहिर्दण्डिनिर्मेषो मेघवर्जितः	बहिर्दण्डिनिर्मेषोऽमेघवर्जितः
126	15	verb ('vam'	verb 'vam
129	24	self	Self
131	32	Dhāka	Ḍhāka
132	26	śakti śakti is	śakti is
136	22	rasadhāraṇā	rasadhāraṇā
139	11	m āyīya	māyīya
139	32	sutras	sūtras
141	17	ALAMGRĀSA	ALAMGRĀSA
143	11	plantation	setting
143	20	BRAHANĀDI	BRAHMANĀDI
144	10 & 15	Vameśvārī	Vāmeśvārī





S.P. 211-2 = 226

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