PRATYABHIJÑĀHRDAYAYAM
SAMSKRTA TEXT
WITH
ENGLISH TRANSLATION AND NOTES

BY
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MOTILAL BANARSIDASS
DELHI :: PATNA :: VARANASI
Dedicated with profound respects

to

Swami Lakṣamaṇa Joo

To whom alone I owe

Whatever little I know

Of Pratyabhijñā philosophy
PREFACE

Pratyabhijñāḥṛdayam 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 Lakshaman 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**

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A dot placed above 'm' or 'n' indicates *anusvāra*. 
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 Vīra-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, Svacchanda, Vijñāna Bhairava, Mṛgendra, Rudra-Yāmala, Śiva-Sūtras. On the Śiva-Sūtras there are the Vṛtti, the Vārtika of Bhaskara and Vardharaja and the Vimarsinī 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, Pradipikā by Utpala Vaiṣṇava, Spanda Sandoha by Kṣemaraja, 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 Iśvara-Pratyabhijñā by Utpala, pupil of Somananda. There are the following commentaries on this:—

Vṛtti by the author himself, Pratyabhijñā-Vimarśini by Abhinavagupta, Pratyabhijñā-vivṛti-vimarśini 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:

Pratyabhijñā-hṛdayam, Spandasandoha, Spandandayā, Savacchandodyota, Netrodyota, Vijñānabhairavodyota, Śiva-Sūtra-vimarśini, Stava-cintāmaṇi-tīkā Parāprāvesikā, 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 Vedāntārtha 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 ते सुकु मार मयोक्तलीकृतस्तरकांक्षश्च्यक्ष्यात् िपिल- पारसमेभसरभविलिकापि: कतिपयति भक्तिमाज: तेषामिष्वस्यत्सन्निषोष्णेत- तत्तव मनान्न उपमिलये !"

"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 Samāveda with the Highest Lord which

¹. I am indebted to J. C. Chatterji's Kashmir Shaivism for the historical account given above.
blossoms forth with the descent of Śakti. For their sake the
thought 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 rigorous logical discussion. The book is, therefore,
of supreme importance for those who want to have an elemen-
tary 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 rec-
ognise 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

1. Ultimate Reality

Reality in its ultimate aspect is Cit or Parāśaṁvit. Cit
or Parāśaṁvit 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 Parāśaṁvit. 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 Cit or Parāsaṁvit. To use the verb contained in consciousness, the Ultimate Reality or Supreme Self is the Self Sciring Itself. In the words of Pratyabhijña śāstra, it is, prakāśavimardhamaya. 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 everything visible, even so that being there, everything else is. In the words of Kaṭhopaniśad—'Tameva bhāntam anubhāti sarvam, tasya bhāsā sarvamidam 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 vimāraśa". What is this vimāraśa? 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 (Vimāraśa). It is not simply prakāśa lying inert like a diamond, but surveys itself. This Sciring or Surveying of itself by Ultimate Reality is called Vimāraśa. As Kṣemarāja has put it in his Parā-prāveśikā (p-2) it is "ākṛtirmāham iti visphuraṇam"; it is the non-relational, immediate awareness of I. What this 'ākṛtir-māham' is, we shall see later on. If Ultimate Reality were merely prakāśa and not also vimāraśa, it would be powerless and inert. "Yadi nirvimāraham iti visphuraṇam, api atimāhad i śūnyam jādaśca prasajyeta" (Parā - prāveśikā, p. 2) It is this pure I—consciousness or Vimāraśa that is responsible for the manifestation, maintenance and reabsorption of the universe.

Cit scires itself as Cidrūḥpiṇi Śakti. This sciring itself as Cidrūḥpiṇi Śakti is Vimāraśa. Therefore, vimāraśa has been named differently as parāśakti, parāśak, Svātantrya, aśwarya, kartṛvya, sphaṛattā, Sāra, hydya, 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 transcendent (viśvottōra) and immanent (viśvamaya).

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 Svabhāva 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:

"अस्यास्यदेवकृपण वृप्य चेन्महेस्वरः
महेस्वरस्वः सबिल्लं तदवशयद् चात्तिवित् ।"

(Tantr. III Āhn. 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-vimarśamaya'. 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 Svātantrya, Absolute will or Śakti. This Śakti has been called as 'the Heart of the Supreme Lord' in Parāprāvesikā by Kṣemarāja (ḥṛdayam paramesituh). 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,
“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 Ćiti or parā-śakti or parā-vāk.

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

1. Ćiti—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. (Śvātantryam ānanda-śaktih : Tantra-Sāra-Āhn—1) In this aspect, the Supreme is known as Śakti. In a sense, Ćiti and ānanda are the very Svārāpa,(nature) of the Supreme. The rest may be called His Śaktis.

3. Īcchā—the Will to do this or that, to create. In this aspect, He is known as Śadā-Śiva or Śadākhyā.

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 (unmesa) or expansion (prasara) of the Supreme or rather of the Supreme as Śakti.

The tattvas of the Universal Experience.

We have seen that Param Śiva has two aspects, viz., transcendental (Viśvottirṇa) and immanent or creative (viśvamaya). This creative aspect of Parama Śiva is called Śiva tattva.
(1) \textit{Siva tattva*} is the initial creative movement (prathama spanda) of Parama Siva. As has been said in \textit{Saṭ—trimśat-tattva-sandroha}:

\begin{quote}
\textit{वज्रसम्भूतिविज्ञानयात्रितिमिदं  जगत्कथाम्} ।

\textit{पत्रसूबे स स्पन्दः प्रथमं सिववत्तसम्भूतः सदोः} \textit{॥} (Page 1 verse 1)
\end{quote}

When Anuttara or The Absolute by His \textit{Swātantra} or Absolute Will feels like letting go the Universe contained in Him, the first vibration or throb of this Will is known as Siva.

(2) \textit{Sakti tattva} is the Energy of Siva. Sakti in her jñāna aspect is the principle of negation (niśedha-vyāpāra-rupa). Sakti, at first, negates the ‘This’ or the objective side of experience in Siva. The state in which objectivity is negated is called the very void. In Cit or Parā Samvit, the ‘I’ and the ‘This’ are in an indistinguishable unity. In \textit{Siva tattva}, the ‘This’ is withdrawn through the operation of \textit{Sakti tattva}, so that the ‘I’ side of the experience alone remains. This state is called \textit{Anāśrita-Siva} by Kṣemarāja. As he puts it:

\begin{quote}
“\textit{स्री परमसिवः}.............. \textit{पूर्वे सिववत्तविज्ञानयात्रितिविज्ञानयात्रितिमिदं बृहस्तितमत्तरं प्रकाशमिश्रिते प्रकाशमात्रत्वं स्पर्शितं} ॥”
\end{quote}

Siva in this state appears as a mere ‘I’ devoid of any objective content. In order that Siva 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.

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

Sakti however, is nothing separate from Siva, but is Siva Himself in His creative aspect. She is His \textit{Aham-vimāriśa} (I—consciousness), His \textit{unmukhata}—intentness to create. As Maheśvarānanda puts it beautifully in his Mahārāthamārjari (p. 40, Trivendrum Edition).

\begin{quote}
\textit{स एव विवशमेवितु नान्तु कर्तु चोर्णात्मको भवन् ।}

\textit{शक्तित्वमायः कष्टिते हुमार्थः कणमपूर्वमांसलोल्लासः} ॥
\end{quote}

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., Ichā 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:

“यत्र स्वरूपद्वयितमुकतफलस्यमर्थते व बहि: कतर्मुमन्मुखो भवति तदा शक्तिरिति व्यवहितायते” (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, there fore, 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 इदमघ्न आतीर्वितवयवतिन्तयमू...सदेखत, बहुं स्याम्, प्रजापेय 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 Ikṣitvā or Ikṣitakarma is parallel to Vimarśa or unmukhatā but the implications of this Ikṣitakarma have not been developed by Śaṅkara 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.

“आनन्दोष्टखिता शक्ति: सृजतः सज्जत्यात्मानमात्रम्”

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

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

In Śakti tattva, ānanda aspect of the Supreme is pre- dominant.

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 Sādākhya Tattva

The will (Icchā) to affirm the ‘This’ side of the ‘Universal Experience is known as Sadāśiva Tattva or Sādākhya 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 Sādākhya 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 ‘nimēga’.

(निमेग: सदाशिव:). 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 sat—trimūrti—tattva—sandoha very rightly says:

“तत्र प्रोप्रोक्तमात्रविश्वार्थक्षितम् हद्माकर्षण अस्मुद्द्वलात् इत्भाप्राधारणम्”
(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 ‘Pratyabhijānaṁ—

“सदाष्टिः तत्त्वप्रश्नाविश्वार्थक्षितास्मदेवतामयभिष्म"”
i.e. the Universe in Sadāśiva tattva is asphuta or hazy diminished by a clear consciousness of ‘I’. Sadā-Śiva tattva is the first manifestation (ābhāsa). For ābhāsa or manifestation, there must be a perceive 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. Īśvara or Aiśarya Tattva

The next stage of the Divine experience is that where Īdam—the ‘This’ side of the total experience becomes a little more defined (sphuta). This is known as Īśvara 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 वेदात्मतया स्यूदात्मायामानात् शान्तिश्चूढ़ेकः"

"As at this stage, the objective side of Experience the ‘This’ or the Universe is clearly defined, therefore jñāna-lakti 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 Īśvara stage, it becomes clearer. The experience of Sadā-Śiva is "I am this”. The experience of Īśvara is: "This am I."

5. Sadvidyā or Śuddhavidyā Tattva

In the Sadvidyā tattva, the ‘I’ and th: ‘This’ side of Experience are equally balanced like the two pans of an evenly held balance (समाद्वृत्ता तुलः-पुत्र न्यायेः). At this stage, Kriyā Sakti is predominant. The ‘I’ and ‘This’ are recongnised 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 —(bheda-bheda—vimarsanātmaka) 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 samānādhiśa). In Śiva tattva, there is the I—experience (Aham vimaṁśa); in Sadāśiva, there is I—This experience (Aham—idam Vimaṁśa); in Īśvara tattva, there is This—I experience (Idamaham Vimaṁśa). 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 aparā—the lower in which there is sense of difference, īt is called para-para dasā.
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' (Suddhādhvān) i.e. a manifestation in which the *svarūpa* or real nature of the Divine is not yet veiled.

II. *The tattvas of the limited Individual Experience*

6—II Māyā and the five Kaṇcukās.

At this stage, *Māyā tattva* begins its play. From this stage onward there is Asuddhādhvān or the order in which the real nature of the Divine is concealed. All this happens because of Māyā, and her Kaṇcukās. Māyā is derived from the root ‘ma’, to measure out. That which makes experience measurable i.e. limited and sever’s ‘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 *Saṅkoca* 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 kaṇcukās or coverings. We may notice them briefly:

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

*Vidyā*. This reduces the omniscience (sarvajñātva) 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.

* ‘मायाविभेदकुञ्जिनिजातिविशेषु निशिलजीवेनु’

Śaṭ - trिनित- tattva- Sandoh - Verse 5, 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 Tattvas of the Limited Individual
Subject-Object

12 Puruṣa

Śiva thus subjecting Himself to Māyā and putting on the five Kancukas 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 Aṇu which literally means a point. Point does not mean a spatial point here, for Aṇu being divine in essence cannot be spatial. Puruṣa is called Aṇu because of the limitation of the divine perfection—पूर्णत्वाभिन्न परमित्तत्वादिशुभम

13. PRAKRṛTI

While Puruṣa is the subjective manifestation of the I am this experience of Sadvidyā, Prakrṛti is the objective manifestation. According to Trika, Prakrṛti is the objective effect of Kalā (वेयमात्र शुचेतन निन्द्यं च्यानं चुरले कला Tantrāl., Āhn. 9)

Prakrṛti is the barest objectivity in contrast with Puruṣa who is Vedaka or Subject. Prakrṛti exists in a state of equilibrium of her gūṇas.

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

Prakrṛti has three gūṇas—threads or constituents. viz, Sattva, Rajas and Tamas (producing respectively sukh, duḥkha, and moha). Prakrṛti is the Śāntā Śakti of Śiva and the gūṇas Sattva, Rajas, and Tamas are the gross forms of His Saktis of Jñāna, Ichhā, and Kriyā respectively.

Puruṣa is the Experient (bhoktā) and Prakrṛti is the experienced (bhogyā).
IV. The Tattvas of Mental Operation

14-16—Buddhi, Ahamkara, and Manas.

Prakriti differentiates into antahkarana (the psychic apparatus), indriyas (senses) and bhutas (matter).

We shall first take up antahkarana. 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, Ahamkara, and Manas.

1. Buddhi is the first tattva of Prakriti. It is the ascertaining intelligence (vyavasaytmika) 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 saniskaras (the impressions left behind on the mind).

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

3. Manas. It is the product of Ahamkara. It cooperates 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—Jnanendriyas or Buddhindrayas. They are the products of Ahamkara,

   The five powers are those of
   
   (i) smelling (ghranaendriya)
   (ii) tasting (rasanendriya)
   (iii) seeing (cakurindriya)
   (iv) feeling by touch (sparshanendriya)
   (v) hearing (sravaendriya)

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

   (i) speaking (vagindriya)
   (ii) handling (hastendriya)
   (iii) locomotion (padendriya)
   (iv) excreting (payvindriya)
   (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 Ahaṃkāra. 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 Tattvas 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) Prithivi „ „ Gandha-tanmātra.

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

The abhāsas may be divided into (1) sentient (jīva) and insentient (jāda).

The underlying consciousness to which everything is an abhāsa remains unchanged. The abhāsas 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 ahaṃkāra.

Manas, buddhi and ahaṃkāra together with the five tanmātras form a group of eight which is known as puryaṭṭaka.
This is the sūkṣma-larīra in which the soul leaves the body at the time of death.

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

There is also kundalinī that is a form or expression of sakti. 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 āṣu or a limited individual because of āṇava mala.

4. Bondage

The bondage of the individual is due to innate ignorance which is known as āṇava mala. It is the primary limiting condition which reduces the universal consciousness to an āṣu or a limited aspect. It comes about by the limitation of the Ichā 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 aiśuddha adhvā or the order of extrinsic manifestation, he becomes further limited by māyiya mala and kārma-mala. Māyiya mala is the limiting condition bought about by māya. It is bhinna-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 sakti 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 akyṛtrima aham - vimāraśa—the original, innate, pure I—consciousness. The following verse of Utpala—deva gives an idea of pure I—Consciousness.

"अहं प्रत्यक्षमाः यो विद्वाचालमाधि बालम्।
नासै विकलपः स हृदर्ती इत्यापेति विनिभयः।।
(Iśvara-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).

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 Sakti-pāta (the descent of Divine Śakti) or anugraha i.e. Divine grace.

Śakti - pāta or Anugraha

Those who, owing to the saṃskāras of previous birth, are very advanced souls receive tīra or intense saktipāta. They are liberated without much Śādhanā or praxis.

Those who are less qualified receive madhyama sakti-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) saktipāta. 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
caring grace have been divided under three broad heads, viz., Śāmbhavopāya, Śāktopāya, and Āṇavopāya. These upāyas are recommended to get rid of the malas so that one may become fit for receiving grace.

Āṇavopāya is the means whereby the individual utilizes his own karaṇas 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 śūtumna. 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.

Śāktopāya is concerned with those psychological practices that transform the inner forces, and bring about in the individual samāveṣa or immersion of the individual consciousness in the divine. In this mostly mantra sākṣī comes into play by which the individual acquires prātiṣṭha jñāna or true knowledge; gradually his feeling of duality gets less and less and his consciousness merges in parā-saṃvid. 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 āṇavopāya, the senses, prāṇa, and manas are pressed into service; in śāktopāya, 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 mūlādāhāra without much effort for the control of prāṇa, and brings about Self-realization.

Śāmbhavopāya is meant for advanced aspirants who by meditating on Śiva tatva attain to His consciousness. This is the path of ‘constant awareness’. One starts with the analysis of pāñca-kyāya, sādhanā of vikalpa-kyāya, 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 ciddānanda 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 āpanvopāya—madhya— is the sūsumnā nādi between the idā and pingalā that has to be unfolded. From the point of view of śāktopāya, “madhya” is the parā-sanvid that has to be reached. From the point of view of Śāmbhavopāya, 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-echeda, and the practice of ādyanta-koti. (For details, see Sūtra 18).

Of these, vikalpa-kṣaya is śāmbhavopāya, śakti—saṅkoca and vikāsa are śāktopāya, and vāha-echeda and ādyanta-koti-nibhādana are āpanvopāya.

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., sṛṣṭi, sthiti, saṁkhāra, 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 sṛṣṭi 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 saṁkhāra. 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 Cīt or true Self by the process of hatha-pāka, it is anugraha. (Sutra 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 samāveṣa or immersion into the divine consciousness. In order that this samāveṣa 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 samāveṣa 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 samāveṣa in which even after getting up from the contemplative state, it continues, and the world no longer appears as mere 'earth, earthy', but as 'apparelled 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 atyātrima aham-vimarśa—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 indentified 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, māyā and āpava. After many rebirths 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 anugraha of Śiva.
If he is not very cautious and indulges in lower kinds of yoga, he may become a pralayākāla. He is free from Kārma mala, and has only mayīya and āpava 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 pralayākāla.

Vijñānākāla 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 āpava mala. He has jñāna and icchā, but no kriyā.

Above the Vijnānākāla 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:

स्वतः: स्वच्छात्मा स्फुरति सततं बैतलिक शिवः
पराशक्तिः पूर्वकरणसरणिमुद्रिता ।
तदा भोगकालमें स्फुरति च समस्तं ज्ञातिदेहम्
न जाने कुञ्जायं भवितस्तुपतेत् संस्वरितिस्तु।

(quoted by Maheśvarānanda in Mahārthamañjarī p. 25).

"It is Śiva Himself, of un-impeled 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 siddhi 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 indentified 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 vatantra (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.

Sutra 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 experiencers 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 ofĪśvara-tattva, the consciousness of both ‘I’ and ‘this’ is equally distinct. The individual experient who rises to this level is known as Mantrasvāra. The universe is clearly distinct at this stage, but it is identified with the Self. Mantrasvāra 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 experiencers 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 belowŚuddha vidya, but above Māyā is that ofVijñānākala. His field of experience consists of sakalas and pralayākalas. He feels a sense of identity with them.

5. At the stage of Māyā, the experient is known aspralaya kevalin. 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 Citt that by assuming contraction becomes both the universe and the experients of the universe. Knowledge of this constitutes liberation.

Sutra 5:—Citt (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 cît or (2) the predominance of limitation.

In the former case, there is the stage of Vijnānākala when prakāśa is predominant, or Śuddha-vidyā-pramātā, when both prakāśa and vimarśa are predominant, or Isā, Sadāsiva, 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 Maya of the universal consciousness become sattva, 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 Citt is Śiva Himself. Consciousness cannot be sundered by space and time, and jāda 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 āpu, māyā, and karma. It is also four fold, because it assumes the nature of (1) śūnya, (2) prāṇa, (3) puryaśṭaka, 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 Cārvākās, for instance, maintain that the Self is indentical 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 Mimāṃsakas also practically consider Buddhi to be the Self inasmuchas 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 Iśvara as the highest principle.

10. The Grammarians consider pāśyanti 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 Sutra 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.

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

The Will-power being limited, there arises the ḫama-
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 māyiya mala, which consists in the apprehension of all objects as different.

Omnipotence being limited, the jīva acquires kārma mala.

Thus due to limitation, sarva-kārtyata (omnipotence) becomes Kalā (limited agency) sarvajñātāta (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 kṛṣyas 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 saṁhāryatā (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 amagraha (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 Yogan.

Whatever is perceived is ābhāṣana or śrṣṭi. The perception is relished for sometime. This is rakti or sthiti. It is withdrawn at the time of knowledge. This is saṁhāra.

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 \textit{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 \textit{sakti}, we would do well to realize that the highest Vāk \textit{sakti} has the knowledge of the perfect ‘T’. 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. Brāhma and other \textit{saktis} bring about emanation and maintenance of difference and withdrawal of identity in the empirical subject (paśudaśa).

At the stage of ‘\textit{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 ‘Śāmbhavopāyah’.

Now follow \textit{Śāktopāyah} or \textit{Śakta} technique of unity—Consciousness.

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

There is a third technique known as \textit{ānapopāyaḥ}. When
the aśāṃśa sakti of the Lord conceals her real nature in the case of the individual and deludes him by prāṇa etc., by the various states of waking, dreaming etc., and by the body both gross and subtle, he becomes a saṁsārin. When in the yogic process, she unfolds the udāna sakti, and the vyāna sakti, the individual comes to acquire the experience of turya and turīṭīta 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 citta 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, citta does not reduce objects of knowledge to itself completely, for owing to the previous impressions (sārīṇskāraas), 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 not 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 Citi is attained, there is the lasting acquisition of that state in which Citi is our only Self, and in which all things that appear are identical with Citi. Even the body etc. that is experienced appears as identical with Citi.

The steady experience of identity with Citi means jivan-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 nādi i.e. susumnā. When the central consciousness in man develops or when the susumnā nādi 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 Šakti; cutting of the vāhas; the practice (of the contemplation) of the Koti (point) of the beginning and the end.

The first method is vikalpa-kṣaya. 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 turyātita 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 sakti means holding the consciousness steadily within, while the senses are allowed to perceive their objects. Another way of acquiring saktocca and vikāsa of sakti is the practice of prasara and viśrānti in the stage of ārđhaa kundalini. Emergence from samādhi while retaining its experience is prasara or vikāsa, and merging back into samādhi and resting in that condition is viśrānti or saktoca.

A third method is vāha-cecheda 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 ādyanta-koti-nibhālana 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 samādhi, there is the attainment of permanent samādhi, by dwelling on one’s identity with Cīt (universal consciousness) over and over again.

Even on the occasion of vyutthāna, the yogin sees the entire universe dissolve in Cīt by the process of nimilana-samādhi. Thus he acquires permanent samādhi by Krama-mudrā.

Sutra—20—Then (i.e. on the attainment of Krama-mudrā), 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 krama-mudrā 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 whithin as the real ‘I’. This real ‘I’ is the samvit, sadāśiva
and Mahesvara. This I—consciousness means the resting of all objective experience within the Self. It is also called Svātantrya 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 saktis that bring about the emanation and absorption of the universe.
अं नमो महामूर्तिये ।
एषः प्रत्यभिज्ञाहदयम् ।

नमः शिवाय सततं पञ्चकुल्यविवाहिने ।
चिदानन्दघनस्वात्मपरमार्थविवाहिने ॥ १ ॥
शांकरोपनिषतसारप्रत्यभिज्ञामहोदये ।
क्षेमेणोद्धिते सारः संसारविषशान्ति ॥ २ ॥

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

NOW (commences)

THE PRATYABHIJNAHRAKADAśA

[ The secret of Recognition

Adoration to Śiva who eternally brings about the five processes, 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.

Out of the great ocean (of the doctrine) of Recognition which is the quintessence of the secret doctrine concerning Śaṅkara is brought out the cream (i.e. the essential part) by Kṣemarāja to nullify the poison of saṃsāra.
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 Samāvēsa with the highest Lord which blossoms forth with the descent of Śakti. For their sake, the truth of the teachings ofĪśvara-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):—

Sutra 1. The absolute of its own free will is the cause of the Siddhi of the universe.

Commentary

‘Of the universe or Viśva-means from Sadāśiva etc. down to the earth. (In the matter of) Siddhi means ‘in effectuation’ i.e., in bringing about srṣṭi or manifestation, sthiti or continued existence, and sanhāra 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 Īśvara-pratyabhijñā. He is unable to see that what Kṣemarāja means to say is that he is giving a summary of the teachings of Īśvara-pratyabhijñā.
रूपा ‘चिति.’ भगवती ‘स्वलन्त्रा’—अनुत्तरविमार्गस्य शिवभक्तका-रक्षित्वा च ‘हेतु’—कारणम्। अस्यां हि प्रसरस्यां जयतू ऊनिषिति व्यवहित्थौ च, निबृत्तप्रसरायं च निमित्तति।—इति स्वानुभव एव अत्र साक्षी। अन्यस्य तु मायाप्रकृत्यां चित्रकाशाभिन्नस्य अप्रकाश-मानसबिन्नस्य अस्त्यात् न क्वचित्वि हेर्नुस्मि; प्रकाशमानसेव तु प्रकाशे-काल्यात्मु प्रकाशरूपां चित्रितेव हेतु; न तवसी कहिचत। अत एव वेशकालकारां एतसुसृत्ता एतवनुप्रागतात्थवै नैतित्तवहयं भेतुमलम्;—इति ध्यापक-निर्योविता—परिपुरुषरूपा इमम् इत्यचित्यत्थमेव एतत्।

Highest Experient. (In bringing about all this), the Highest Sakti, viz. the divine consciousness which is absolute and of free will, consists of the highest vimarsa,* and is non-distinct from Śivabhāttāraka 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), and completely full (in itself). This is to be understood by the import (of the Sūtra).

* Vimarsa 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.
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 (cidea bhagavatī)-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 pramātṛ (subjects or knowers), pramāṇa (knowledge and its means), and prameya (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 Trikāśāra (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.
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.²⁹

Since it (consciousness) is the cause of the Siddhi of the universe—Siddhi (here) meaning Saṁhāra which consists in bringing about—Sāmarasya²⁷ or identity with the highest non-dual (consciousness), therefore is it called Svatantrā²⁸ 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, viśva 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 āveta or merging in the Self which is of the nature of viṃśa by gradual mounting, beginning with pramāṇa or knowledge²⁹ (and coming to rest in the pramātā

²⁷ Siddhi also means fruition, attainment, perfection. It is in this sense that the writer now interprets the word ‘Siddhi’.
or knower). By 'means' is meant here 'easy means'. As is said in the excellent Vijñānabhattachāraka (Vijñāna—bhairava, Verse 106)

"The consciousness of object and subject is common to all the embodied ones. The Yāgis, however, have this distinction that they are mindful of this relation" (i.e. the object is always related to the subject; without 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 svaśāntara (absolute, of free will) (in the sūtra) points out the fact that supreme power is of the essence of cit, and thus distinguishes it from the doctrine of Brahman30. (i.e. Śāṅkara Vedānta, where the Cit is considered to be non-active). The word vīśva etc. declares that it (Cit) has unlimited power, can bring about every thing, is an easy means (for emancipation), and is the great reward (i.e. it is an end in itself).

*‘Sukhopaya’ does not mean ‘way to happiness’ as Prof. Leidecker thinks.
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 presupposition of material cause etc.), if the aforesaid absolute, free will is denied to her (i.e. to Citi), her Citi-ness itself would not be possible (i.e. Citi and free will are inseparable).

Svabhittau 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
in a mirror, which though non-different from it appears as different.\textsuperscript{33} \textit{Unmilana} 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**

\textit{Tat} (that) means the universe; ‘nānā’ means manifold. Why (manifold) ? Because of the differentiation (bheda) between objects and subjects which are anūrūpa 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
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 mantramahēśvaras who are governed by the blessed Lord Sadāśiva, and whose existence in that state is brought about by the will of the highest Lord.

Just as in the Īśvara 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) mantreśvara, governed by venerable Īśvara.

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 differentiations.

Above Māyā (and below Śuddha Vidyā) are the experients, called Vijnānākalas who are devoid of (the sense of) agency (Kartiṛtā), and who are of the nature of pure awareness (Śuddha-bodhātmānāḥ). Corresponding to them is their
object of knowledge or field of experience (**p**rameya) which is identical with them (**tadabheda**sāram) (consisting of) sakalas and **pralaya**kālas known to them (**paricita**) in their previous states of existence (**purvavasthā**).

At the stage of Māyā, (are) the exerpients of void (**Śunya**) or **pralaya**kevalins whose field of experience practically consists of **pralaya** which is quite appropriate to their state.

(After the **pralaya**kālas) 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 (**tathabhūtan**).

Śivabhāttāraka, 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).

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
Sutra 4. The (individual) experiency 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) (prakāśābhedan) but not experiencing the unity of consciousness (in which the universe is identified with consciousness) (cidaikya—akhyātimaya),§ of which state anāśrita-siva is only another name, (anāśrita-Śiva—paryāya)⁹, 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 (bhūvan), entities (bhāva), and their respective experiencents (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 Citi, 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 Svrūpāpohanam).

‡ 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". Citi—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.
As thus the Lord is universe—bodied (bhagavan viṣ-vaśarirah), therefore (the Sutra says), so the (individual) experiencent 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”.

Triśiromata 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; hear now, concerning it, my dear. It is called earth because of its solidity, and water because of its fluidity,” it ends by saying.

“The three-headed Bhairava is present in person (sākṣāt vyavasthitah), pervading the entire universe.”
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”.

With this intention, the identity of the Jīva (the individual experient), and Śiva (the universal experient) has been declared in Spanda—Śāstra (in the versa) starting with:
“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 Niṣyanda, 3rd and 4th vers.]

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, and vikalpa is due to Citta. 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’.
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 Citi, subordinating to itself limitation which has made its appearance; sometimes (it appears) with the predominance of limitation. In the case of Citi being predominant in its natural state, and there being the predominance of prakāśa only (without Vimarśa), its pramātṛ, or experient is Vijñānākāla.\footnote{In the case of both prakāśa and vimarśa being predominant,* the experient is vidyāpramātā. Even in this state (prakāśa-parāmarśa-pradhānātve), as the contraction (of * Prof. Lekdecker 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-pradhānātve means 'in the case of prakāśa and vimarśa—both being predominant'. Here parāmarśa is a synonym of 'vimarśa'.}
consciousness) is gradually less, there are the stages of Ḫa, Sadāśiva and Anāśrita-Śiva§. In the pre-dominance of citi, 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

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§ Prof. Leidecker has translated ‘tanutāyām’ as corporeality’. This is simply absurd. The text, very clearly says, ‘Saṅkacasya tanutāyām Ḫa—sadāśiva-anāśrita-rū upatā’ i.e. in the case of the tanutā of contraction, there are the states of Ḫa, Sadāśiva and Anāśrita-Śiva. If tanutā is to be translated as corporeality, as Prof. Leidecker has done, it would mean that the states of Ḫa, 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 Citi-pradhānavatva (predominance of cit) is either natural (saṃjāi) or acquired through the effort of Samādhi (Samādhi-pratyatnopañjita). 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 Viṣṇaṅkaka or there may be predominance of both prakāśa and simartha in which case the experients are the Viṣṇa- śramādītas.

In the case of predominance of Citi acquired through the effort of Samādhi, the Sudhāpasramādītas reach the highest degree by stages.
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 (tat i.e. the Highest Real), it has been said in the excellent Tatāva-garbha-stotra.
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-pramāṭr, it is said—

Sutra—6. The Mayapramatr⁵⁷ 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 *samskāras* (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, māyā-pramāṭṭ consists of *Citta* only. With this purport, in Śiva–sūtra, while discussing reality (vastuvṛttta-anusāreṇa), having said that universal consciousness (*caityant) is the Self, it is again said that ‘individual consciousness (*cittam) is the Self’ when the occasion for discussing the characteristics of māyā-pramāṭr arises.
Since mukti or liberation is possible only by a correct knowledge of the true nature of the Self, and transmigration (from life to life) (samsāra) 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.
Since consciousness (lit., light of consciousness) itself, through the sovereignty of its free will, assumes the limitation of āprāna etc. and the state of the experient of limited objects, therefore it is that it is of two-fold form, viz., the manifest i.e. the light of consciousness, and limited manifestation.

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

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

The seven pentads i.e., the thirty-five tattvas (principles), from Śiva down to the earth are (also) its nature (or sapta and pañca in the śūtra 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,
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 samāra (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
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\textsuperscript{62} i.e. the limiting conditions of pleasure and pain, is the Self. The followers of Sugata\textsuperscript{63} 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 prāya (the vital principle) as the Self.

The Brahmavādins (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 Mādhyamikas\textsuperscript{64} are also in the same position.

The Pāncarātras\textsuperscript{65} (believe) that Lord Vāsudeva is the highest cause (prakṛti)\textsuperscript{66}; the individual souls are like sparks
of him, and so assuming the individual souls as transformation of the highest cause, they cling to the non-manifest (as the source of every thing).

The Sāṅkhya and others (of similar views) cling to the stage characterized mostly by the Vijñānakalas.

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, considering Ātman (Self) principle as sabda-brahman in the form of paśyanā with the highest reality to the status of Śrī Sādāśiva. Likewise other systems may also be inferred (to represent only a part of our system). This has also been described in the Āgamas (in the following verse):

"The Buddhists rest content with the Buddhi principle, the Ārhatas with the guṇas, the Veda-knowers with the Puruṣa, and the Pāñcarātras with asyakta".
The Tāntrikas maintain that the ātman principle transcends the universe. Those who are wedded to the sacred texts of kula 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 gradatious 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 experiens 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 —
"The Vaiśṇavas and others who are coloured (i.e. whose minds are coloured) by Viṣṇu, do not know the highest God, the omniscient, full of knowledge". Likewise, (it has been said) in Svācchanda 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 śūtra: Darśana is to be interpreted, not as a system of philosophy, but merely as knowledge; sthiti, not as stage, but as inward cessation; bhūmi—not as role, but as means—the whole interpretation is as follows) : The

* Prof. Leidecker's translation—"The worshippers of Śiva 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.
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 (saṁvit—santati) which will be arising anew (udaṣyat). Thus this venerable *turīya*79 (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 *turīya* Sansvid 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.
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 (ānu) covered with mala, ⁸⁰ enclosed with kalā ⁸¹ and other kaṇḍikās, a saṁsārīn (trans-migrating from one life to another). (In answer to this question), it is said (lit, he, the author says):

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

Commentary

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

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

§ Prof. Leidecker translates ‘cid-vat’ as cit-like. The ‘vat’ suffix does not connote likeness here, but means ‘full of’. cidvat means the ultimate Principle which is all consciousness. Śiva is not cit-like but all cit. Kṣemarāja also explains cidvat as “cidāmd” in his commentary on this Sūtra.
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 ahu-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 māyiya-mala 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 which consists in doing good or evil. Thus by accepting limitation, the saktis (powers) omnipotence, omniscience, perfection, eternity, omnipresence appear respectively as kalā (limited agency), vidyā (limitation in respect of knowledge), rāga (limitation in respect of desire) kāla (limitation in respect of time), and niyati (limitation in respect of space and cause). Thus constituted this (atman or Self) is called samsarin (a transmigratory being), poor
in Śakti. With the (full) unfoldment of his saktis, however, he is Śiva himself.

Well, is there is any mark appropriate to Śiva-state by which the Self even in the saṁsārin—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 empirial self), he (the individual) does the five kṛtyas (deeds) like Him (i.e. like Śiva)”**

**Commentary**

Here, the distinction between the Iśvarādvaya philosophy from (that of) the Brahmavādins lies in this—that the divine whose essence is consciousness always retreats his authorship of the five-fold act which 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 (śrīśrī), (2) re-absorption (śrīkara), (3) concealment

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* Cidātman does not mean cit-like as Prof. Leidecker has translated it, but ‘whose essence is cit or consciousness’.
Just as the Exalted One (Śiva) by the process of expansion in the extrinsic course (i.e. mundane manifestation) bring about emanation etc., which are an unfolding of His real nature, so does He carry out the five processes even in the condition of sāṁsāra, by limiting His consciousness—power

Thus according to the viewpoint of Pratyabhijñākārikā when the great Lord who is consciousness (lit., whose form is consciousness) entering into the sphere of the body, prāh

† Curiously enough, Prof. Leidecker has translated ‘praṇatārti-vināśana’ as ‘him whom destruction of sorrow is subordinated’ which hardly makes any sense.
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 (sraṣṭṛtā). With reference to the appearance of the objects in another space, time etc., it is His act of withdrawal or absorption (samaḥhartṛtā). With reference to the actual (continuity of the) appearance of blue etc., it is His act of maintenance (sthāpakaḥtā). With reference to its appearance as different, it is His act of concealment—(vilayakāritā). With reference to the appearance of everything as identical with the light (of consciousness), it is His act of grace (anugraḥitṛtā). 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,
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—II Manifesting, relishing, experiencing as self settling of the seed, dissolution.

Commentary

These i.e. these five-fold acts,91 he does—this is (syntactically) connected with the previous. From the point of view of the highest end (mahārthaśtyā), whatever appears through the successive functioning (lit., expansion) of the goddess of sight and other (perceptual functions) is, (so to speak) emanated (sṛjyate) (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 tathā. This is the reading adopted by the Kashmir Sanskrit series.
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 (vimarsana-samaye) for which another word is sudden flash of delight (camtkāra)⁹³ (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 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 saṃskāras (impressions) of doubt etc. inwardly, then it acquires the state of saṃsāra 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
and by the device of *alamāgrāsa*\textsuperscript{95}, 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 everybody, 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 *sāṁsārin* 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'
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 śūtra means) —acquiring the condition of a saṁsārin (transmigrant) which is due to delusion (vyāmohitatvam) (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 mantras consists in letters or sounds, (and) the essence of all letters or sounds is Śiva".

Now then the vāksakti (power of speech) (known as) para (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 saktis formed by the sounds beginning with ‘a’ and ending with ‘kṣa’ brings into manifestation the sphere of the (limited)
subject or experient through the successive phases of *pasyanti*\(^{99}\) *madhyama* etc. In this state (of the limited experient) she conceals her real form as *parā* and produces in the empirical subject (*maya*-pramāṭuḥ) ever-new *vikalpa*-activity\(^{100}\) every moment 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 circumstances, and deluded by the peculiar *śaktis* in the form of ‘*ka*’ and other consonants which are presided over by Brāhma\(^{102}\) and other deities, the deluded man helplessly considers the body, *prāpa* etc. themselves which are limited as the Self.

Brāhma 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,\(^{103}\) 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 परिजातः।
विश्वात्मनो विकल्पानां प्रसर्चिति महेशशातः॥

इत्याबिध्यं चिवान्न्यावेशणमनरो शृङ्खलिकपस्तिमम् उल्लासं
यतः उक्ततीत्या स्वाभित्वयामोहिनतैव संसारित्वम्।

किच चित्ताशक्तिरेण भगवती विश्ववनात् संसारस्वात्माचारः
त्यां बामेश्वराणि सती, लेचरी-गोचरी-विकारी-भूचरीरूपः:
अद्वैत: प्रमात्र: अन्तःकरण-वाहिककरण-भावस्वभावः: परिस्फुरती, पशुमुःकियाँ शृङ्खलनिविष्टान्ता किंचित्कर्तुः त्यान्तमक-कलाविश्वक्यातः
लेचरीमृत्रेण गोपितार्मार्थकिबुद्धगनचरीतिर्वरूपम्
चक्षितः; सेवनस्वयामामान-विकल्पनाध्यायातः:करणवेदीरूपे॥

"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 mahelata even when the sākalpa have their play." (Īśvara-pratyabhijñā, Āgamādhikāra II Añnīka, 12th verse). Hence the state of a sāṁsārin (transmigrant) consists, as explained above, in the delusion brought about by one’s own sakti.

[The above is known as Śāmbhavopāya or the Śāmbhava technique of attaining unity—consciousness. Below is given the Śāktopāya or the Śaṅkta-technique.]

Further, the exalted consciousness—power (citi-sakti) known as Vāmeśvari, because she emits (i.e. projects) the universe and also because she has to do with the contrary course of samsāra, displays herself wholly in the condition of the bound subject (pāśu), as the (empirical) subject in the form of khecarī, as inner organ in the form of gocarī, as outer organ in the form of dīkcarī, and as objective existents in the form of bhūcarī. 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-carī through the khecarī group which consists in the sakti of kāla etc., i.e. of the nature
of limited doership etc. She appears through the gočari group in the form of the deity antah-karaṇa (the inner psychic apparatus) whose main functions are ascertaining of difference (bheda-niścaya), identification (of the Self) with different things (bheda-abhimāna), and simple cognition of things as different (bheda-vikalpa), 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 bhāscari 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 pati 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.
as cidgaganacari whose essence consists in universal doership, as gocari whose essence consists in the ascertainment of non-difference etc, as dikcarī whose essence consists in the perception of non-difference etc, as bhūcarī whose essence consists in (revealing) objects as non-different like limbs of one-self—all these opening up the heart of pati.

Venerable Dāmodara, who commands unfeigned respect due to (lit, born of) his innate camathāra (bliss), says in the Vinuktaṅkas i.e. (independent verses) likewise. “Vāmeśa (Vāmeśvarī) and other goddesses having their sphere in the knowing subject (as Khecarī), in his inner organ (as gocari), in the outer senses (as dikcarī) and in objective existences (as bhūcarī), 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 saṁsārin consists in being deluded by one’s own śaktis.

[Below is given the ānavopāyaḥ—the ānava technique of attaining unity—consciousness.]

Again the highest Lord whose essential nature is consciousness has his own aśivarya-sakti111 which is unique, unfailing and whose essential nature consists in doership112 which is essentially a spharattā or flashing forth113 of divine light. When she (i.e. aśivarya-sakti) by concealing her real nature causes delusion in the patu state (i.e. the state of a limited
bound individual) by the phases of praṇa, apāca, and samāna saktis,\textsuperscript{114} by the states of waking, dream and deep sleep, and by the kalās\textsuperscript{115} of the body, praṇa and purvyaṣṭaka,\textsuperscript{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 udāna-sokti\textsuperscript{117} that appears in madhyadhāma\textsuperscript{118} as of the nature of turya\textsuperscript{119} state and Vyāna-sakti\textsuperscript{120} whose essence is to pervade the universe and which appears as of the nature of turyālita\textsuperscript{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 pati\textsuperscript{122} and attains liberation while still living.

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

In the cidevat sūtra\textsuperscript{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
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 pṛāṇa 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 commentary\(^\text{124}\) on the Pratyabhijñā. "They also attain to perfection who consider the body or even the jar etc. consisting of the thirty-six *talātas* (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).

**Sutra—13.** Acquiring the full knowledge of it (i.e. of the authorship of the five-fold act of the Self), *citta*\(^\text{125}\) itself (i.e. the individual consciousness) by inward movement becomes *citi*\(^\text{126}\) (i.e. universal consciousness) by rising to the status of cetana.\(^\text{127}\)
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 sakti (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 it highest stage of citi—this is the sense.

A question here arises,—If cit-sakti 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-svabhāva as Sakala-bheda-kabalana-svabhāva, and so has given a very incorrect translation of this passage.
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-pramātā (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
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 smāskāras (i.e. the impressions of the objects left on the mind). That all experiencers 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 Viśṇu,119 go on devouring (i.e. assimilating), therefore, O God, I adore the universe that is of your own form.”§ (Śiva-stotrāvali by Utpala-deva, 20th stotra, 17th verse).

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* bhūti here means ashes, not ‘great power’ as translated by Prof. Leidecker.

The ashes are compared to māyā; citi 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 ‘grasmānāḥ’ as ‘are being devoured’ which is even grammatically indefensible, to say nothing from the point of view of sense.
When, however, (the aspirant) by accomplishing the *prāśara* 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 *saṅkōca* or withdrawing (of the senses) adopts the means of the practice of *saṅhāra*, 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 *mantras*, (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, *prāśara* and *saṅkōca* of the senses are connected successively with *sarga* and *saṅhāra* of the objective existence. *Saṅkōca* in this context does not mean contraction or limitation, but closing, withdrawing.
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,
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 samāveda\textsuperscript{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, praṇā, blue, pleasure\textsuperscript{132} etc. even when they are experienced like coverings i.e. there is lasting experience of unity consciousness with cit in vyutthana\textsuperscript{133} condi-
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)
of all and inasmuchas the form or nature of any thing whatsoever 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), according to the dictum—"at first samvit is transformed into prápa", it conceals its real nature in the stage of Māyā and accepting the role of prápa-sakti, resting in the planes of buddhi, body etc. in a descending order, it has followed the course of the thousand nādis. Even there (i.e. at the stage of the individual embodiment) it remains principally in the form of the madhyama nādi whose substratum is Brahman in the form of prápa-sakti, right from brahmarandhra down to adho-vakra like the central rib of a palāśa leaf. (It is called madhyama-nādi or central nādi) because all the functions arise from that and come to rest there. Even though thus constituted, its nature remains hidden to the pālus (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.
by the practice\textsuperscript{139} of \textit{pancakṣṛtya}) or when the central \textit{brahmānādi}\textsuperscript{140} develops\textsuperscript{141} as is to be described, then because of the development of that, there comes the attainment of the bliss of \textit{cīt} (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:

\textbf{Sutra—18. Herein the means are, dissolution of vikālpa, saṅkoca and vikāsa of sakti, 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 \textit{sakti}, the dissolution of \textit{vikālpa}, etc. are the means. It has already been explained that the unfolding of \textit{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
disciplines like prāṇāyāma,142 mudrā,143 bandha144 etc. When (an aspirant) keeps his citta (individual consciousness) concentrated on the samvid or cit (lit, heart)* restraining, by the method alluded to, the vikalpas145 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 turya146 and the state transcending turya (turyātīta)147 which are on the point of unfolding.

As has been said in Ḡṛṣṭa-Paryāśhijñā, (IV A.I, ka, 11)
"By giving up sīkalpa, and by one-pointedness (of concentration), one gradually reaches the stage of Ḡṛṣṭa-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 sīkalpa which impedes cheerfulness”. How he has arrived at this interpretation passes all comprehension.
In excellent Spanda also (Spandakārika, Ni. I, ka. 9) (it has been said):

“When (mental) agitation would dissolve, then would ensue the highest 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 undiminished 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 saṅkoca of sakti etc., though not taught in the Pratyabhijñā doctrine, have been, nevertheless, mentioned by us on account of their belonging to the sacred tradition.

* ‘Vimukta-karaṇa-kriyānusṛti-pārtantryojjvalam’ 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 meaningless translations with which the book is replete.
and their incidental connexion with it. If many means are described, some one may enter (the state of samāvēla) through any one of them. The saṅkocā 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 Kaṭhavallī 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. behold) the immanent Self.

or (the saṅkocā of the sakti may be the (sudden) turning back from all sides of the externally spread sakti 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
reverted there is resting in the ever-present (ätman). The *vikāśa* 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 external sight may be kept steady without closing and opening of the eye-lids".

This *bhairavamudrā* by means of absorption is external expansion. As has been said in kākṣyāstotra.

"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 *vikāśa* 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-
The sanākoca and vikāsa of śakti cannot the practice of the condition of expansion and resting of śakti in the stage of the Ōrdhva-Kundalini gradually brought about by the restraint of the prāṇa between the eyebrows 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 adhaḥ kundalini whose location is indicated by the sixth organ of meḍhrakanda after strengthening the prāṇa śakti, there is entrance or absorption in its root, tip and middle. As has been said in Vijñāna-bhattāraka (i.e. Vijñānabhārava, 68th verse) “One should throw (i.e. concentrate) the delightful citta in the middle of vahni and vija whether by itself or permeated by sāyu (prāṇic breath), one would then be joined to the bliss of sexual union”.

Here vahni represents the stage of sanākoca by the process of the entrance of prāṇa (in meḍhra-kanda). The vija locus represents the stage of vikāsa, by the technique of

* Prof. Leidecker translates 'rupādiṣu paripāmāti' as 'owing to the change in form' which is incorrect. The development of maḍhya-śakti is accomplished not by change in form but by the transformation of consciousness.
prasara in accordance with the etymological explanation of the root viṣ 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 (nādi or channel of vāyu); cheda means cessation or pause by the sounding of anāka¹⁵⁶ 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 nādis (the channels of vāyu) (i.e., whose flow of vāyu in the two nādis) extending on both sides have been stillled 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 paramādhiṣhip even in the padā¹⁵⁷".

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

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¹⁵⁵* 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.
of the twelve (a measure of twelve fingers). Nibbālana means exercise or practice by fixing the mind at the time of the rising of prāṇa and its coming to an end between these two (i.e. between hṛdaya and dvādaśānta). As has been said in Vijñānabhairava (49th verse).

"He whose senses are merged (nīlīnākṣah) 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 one."

So also (has it been said in Vijñāna-bhairava, 51st verse).

"If one turns one's mind to dvādaśānta 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 unnāga condition. As has been said in the Spanda (Spandakārikā N. 3 Ka 9th). That is to be known as unnāga; one may see it for oneself".
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 yogi mentally becomes one with the incomparable joy of song and other objects, then of such a concentrated yogi, 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 forth”162.

So also any other bhāvanā (meditation) on the Self full of bliss may be inferred. The word, ‘et cetera’ in the śūtra 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
yogin, known also as Samāveśa, 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 Yogan who has attained to Samāveśa, is still full of the samādhi-state even on the occasion of what is considered to be vyutthāna, beholding as he does, even in the condition 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 nimīlana-samādhi. As has been said in the Krama-sūtras

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*This state appears when dehitam-bhāna or the delusion of identity with the body disappears.
The sādhaka (the aspirant practising yogic discipline), (even) while gazing outward remains in samāvēsa by krama mudrā which is characterized by inwardness. Owing to the force of āvesa, there takes place in this, first an entrance from the external into the internal, and (thēn) 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 kramamudrā. Krama means the succession of the cyclic consciousness of emanation (śrṣṭi), maintenance (sthitī) 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-svarūpāya means by the essential nature of the full or perfect ‘I’ (The entire sentence means)—The Sādhaka i.e. the aspirant, the yogin of the highest type becomes samāviṣṭa 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
‘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 citsakti 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

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*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 mū (bondage) (3) mudrayati iti i.e. that which seals up [the universe into turiya].
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 attain-ment 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 consciousness164 which (cakra, or group) always brings about every kind of emanation and
re-absorption of the universe beginning with Kālāgni\textsuperscript{167}, 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 bhattacharika-rūpā).\textsuperscript{168} This lordship accrues to the greatest Yojin referred to in this context. This is the meaning. ‘Iti Śiva’ 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. ārya) is cognition (i.e. pramāṇa). Of this again, the inwardly turned experiants (i.e. pramāṇas) full of self-consciousness are the essential truth.

Of these (experiants) too, sadāśiva-īśavaraship 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-īśavaraship) is the blissful great Lord Himself who is full of tamatkāra\textsuperscript{169} or vimarśa (the bliss of perfect self consciousness) of the entire
universe brought about by one-ness of being* (eka-sadbhāva) with prakāśa (the substratum of all manifestation)\textsuperscript{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\textsuperscript{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\textsuperscript{†} words\textsuperscript{172} from ‘a’ to ‘kṣa’.

Therefore the extended universe beginning with (the letter) ‘a’ which is the nature of the highest ‘akula’\textsuperscript{173} and up to 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

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\* 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 śaṁśāmīyayuddharaśi i.e. śānta + amāyīyayuddharaśi, curiously enough he translates this as the 'whole throng of māyā—sounds from 'a' to 'kṣ a'
in the manner of pratyāhāra, rests in the Highest Reality in the form of ānudāna indicative of the consciousness of non-differentiation. Thus this natural vimāra or inward experience is of the nature of the congregation of words.

As has been said (by Utpaladeva in Ajada-pramāsī-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 'bhutana-prakāśa'—all objective experience like jar, pleasure etc.

§ "Sarvāpēkṣā-nirodhataḥ" does not mean 'because 'perception of the universe is impeded', as Prof. Leidecker thinks.
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 (mantras) are endowed with the nature or the characteristic mark of Śiva.”

In Śiva-sūtras also, it is said:

“By investigation§ of the great lake, 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

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† Here again Prof. Leidecker has bungled. ‘*Ta etc* refers to the *mantras*. Śiva dharmīṣaḥ means ‘Śivasya dharmāḥ [svabhāvāḥ] [asti] jatām 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. “म्न्ना वर्णितमा सर्वेऽः सर्वेष्वः शिवावर्तकः” quoted by Kṣemarāja in his commentary on Sūtra-12.

§ Investigation or anusandhāna means the consciousness of identity with Samvit or the supreme consciousness.
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 *cit-sakti* 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-sakti* 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 *cit-sakti* is one and the same. As has been said (in Iśvara-pratyabhijñā, Jñānādhiṣṭara, VII Ahn. verse 1st).

"That consciousness which is coloured (identified) with the succession of different objects (tat-tat-padārthakrama) 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 Iśvara-pratyabhijñā, Jñānādhiṣṭara, V Ahn, 18th verse).

* Maheśvara would be limited by time, if there is succession in His consciousness. His consciousness is *akrama* (timeless), *ananta* (spaceless).
"Owing to the mâyā-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 cīti - sakti 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-māyā 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 Niśyanda, 19th verse).

"When one is rooted into the one place i.e. into the Spandatattva consisting of the perfect I-consciousness then controlling the adhikāra (emanation) and laya (absorption) of it (i.e. of the puryaśṭa or Śūkṣmaśāntira—the subtle body), one acquires the status of a (real) enjoyer, and then becomes the lord of the sakra (i.e. of the group of the sense-deities)"."
Here ‘the one place’ (is explained in the following, spandakārikā, Nīṣyanda III, V. 12)

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

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

* ‘Tasya’ (of it) as interpreted by the text refers to ‘puryāṣṭaka’ or the subtle body, but a better interpretation as given by Śvāmi Laksamaṇa Joo is that it refers to ‘śakti-cakra’ or the group of śaktis, for it is the Śakti-cakra that is responsible for leya (absorption) and udbhava (emanation).

§ This does not mean ‘This puryāṣṭaka one must approach and conquer’ as Prof. Leidecker has interpreted it in his translation.

† Kallatācārya was the pupil of Vasugupta and wrote a vṛtti on the Spandāsūtras. He flourished in the latter half of the 9th Century A. D.
And it has been lauded by me (in the following verse):

"He who has become independent ruler (i.e. who is no longer under the control of the senses) of the citisakra and the great lord, being served by the group of senses, is only a rare being that is so victorious".

The word ‘iti’ in the sutra connotes conclusion. The word ‘Śiva’ in the sutra 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, prāpa, 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.
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 Īśvara-pratyabhijñā (i.e. the Pratyabhijñā philosophy by Utpaladeva).

Concluded is this Pratyabhijñāhṛdaya (The Secret of Recognition).

This work [book] is by the glorious, teacher, Rājānaka Kṣemaraja, dependent on the lotus-fect 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 jiva) 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 śī (to lie), and from the root śvī (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 (śyati pācām iti Śivāḥ) 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—externally may be read with namah or with pānca-kratya-viḍhāyine. 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. Paṇcakṛtya or the five acts brought about by Śiva are:

(1) Srṣṭi—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. Srṣṭi is derived from the root ‘srj’ 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) Sthitī—maintenance (of the world-process).

(3) Saṁhāra or Saṁhṛti—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) Anupraha—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 *kṛyas* are cosmological, the last is soteriological. The five *kṛyas* 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 *kṛyas*, it is that for the sake of which the first four *kṛyas* 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. *Śvātma* may mean either one’s nature or one’s self. In the former case, the line ‘*cīdānandaghana-śvātma-paramārthāvabhāsane*’ would mean ‘who makes manifest the Highest Reality (which is at the same time the Highest Value) whose *nature* is *cīdānandaghana* 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 ‘śvātma’ 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. *Cīdānandaghana*—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. Upaniṣat-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. Śaṅkara—'Śam Karoti iti Śaṅkaraḥ' one who brings about happiness and welfare is Śaṅkara. This is another name of Śiva. Śaṅkaropaniṣat, therefore, means the esoteric doctrine pertaining to Śaṅkara or Śiva i.e., the esoteric system known as Śaiva philosophy.

10. Samsara—'Sāṁsaratī iti sāṁsāraḥ 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 'sāṁsāra' also means 'wandering through' (a succession of states) of the jīva or the individual soul. It is in this sense that 'sāṁsāra' 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 'viṣa' of the third conjugation (veṛṣṭi). meaning 'to pervade', hence anything actively pernicious i.e., poison. The root 'viṣ' in the fourth conjugation (viṣṇāṭi) means also 'to separate, to disjoin'. There may be a suggestion here that 'sāṁsāra' is 'viṣa' because it disjoins us, disintegrates us from Śiva—(the Highest Reality).

11. Samāvela—This is the noun form of 'samā-ṇiṣṭ', meaning to enter into. Samāvela, therefore, means mergence or identification. Samāvela 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 asvatāntrasya svaradrupanimaṇjanāt. Paramatrupatā Śambhorādyācchaktyavidhāginaḥ” 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 pāṇḍikṛtya or the five cosmic processes. Śakti-pāta means the descent of Śakti. Śakti-pāta on an individual means the imparting of anugrahā 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 srūti—emanation (2) sthitī—maintenance of what is emanated, and (3) saṁbhāra, withdrawal or re-absorption.

17. Sadā śvādeh bhūmyantasa— from Sadāśiva down to the earth. According to this system, there are 36 tatvās or principles. These are divisible into two; viz., the Šuddha adheśa, the pure or the supramundane way or course and the asuddha
adhva 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 addhva or Supramundans manifestation**

3. Sadāśiva i.e. the ever benevolent. In this tattva ahaṅtā or I-consciousness and icchā or Will are predominant. Idaṅtā 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 Śadhavidyā 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 tattva, because the relationship of subject and object is a single unit up to this stage i.e. the object is perceived as a part of the subject. These five tattvas represent the universal aspect of consciousness.

**Asuddha addhva or mundane manifestation**

6. Māyā, the universally formative or limiting principle. Some-times, this is not included in the Kañcukas, as it is a principle superior to the Kañcukas. 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 Sarvakartrtva or omnipotence of the Divine is reduced to kāla or limited authorship, His sarvajñātva 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 svātantra is reduced to cause-effect relationship. From Kāla to Niyati is generally known as the five kañcukas or coverings, veils of Māyā put on by the Divine.
13. Pṛakṛti—the root or matrix of objectivity from Buddhi down to earth.
14. Buddhi, the ascertaining intelligence.
15. Ahaṃkāra, the ego-making principle.
16. Manas, the conceptional consciousness.
17-21. The five jānendriyas 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 mahaḥbhūtas the gross-elements, viz., ākāśa (ether), vāyu (air), agni (fire), āpas (water) and bhūmi (earth).

18. Parapramātṛ means the Highest Experient. Pramātṛ 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. Vimārṣa—Vi +mṛṣ. The root ‘mṛṣ’ means to touch. ‘Vimṛṣ’ 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 Vimārṣa i.e. conscious of its consciousness. Vimārṣa is Self-consciousness or pure I—consciousness of the highest Reality. It is this Vimārṣa or self-consciousness of reality that brings about the emergence of the universe (srṣṭi), its manifestation (sthiti) and its withdrawal (saṁhāra) into it again as identical with its joy of pure I-consciousness. Vimārṣa assumes three moments, viz., going out of itself (srṣṭi), manifesting its continued existence (sthiti) and then returning to itself (saṁhāra) cf. “Tha khalu paraśvarah prakāśatmā; prakāśāsa vīmārṣasvabhāvah; vīmārṣo nāma viśvākāreṇa, viśvapakāśanena, viśvasaṁhārapena ca akṣtrimāham iti visphuraṇam”.—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 (mayūrāṇḍaraśa-nyāyena). Vīmārṣa 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 bhṛty-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. Pramāṇa (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 Kalā**—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 baindavī. Baindavi means 'of bindu', 'pertaining to bindu'. Kalā means śakti. Baindavī kalā 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 srṣṭi (manifestation), sthiti (maintenance of the manifestation), saṁsthāra (withdrawing or reducing to oneness with herself), she is sovereign i.e. does not depend upon any extraneous condition.

29. **Pramāṇopārohakremaṇa**, 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 Śaṅkara-vedānta in which Brahman is said to be nonactive.

31. **Darpana 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 tatve** may be said to be the first principle of manifestation. Out of the Śiva-śakti state emerges SadāŚiva tatve 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 implicity 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,
geminal form, greatly dominated by the ‘I’ aspect (ahantācchādita-
asphuta-idantāmayam), where the viśva 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 sādākhya-
tattva (Sat=Being). The system now starts giving a hierarchy
of individual experient. Corresponding to the universal
experient or Sadā-Śiva is the individual (mystic) experient,
designated mantramahesvarā, who has realized Sadā-śiva tattva
and whose experience is, therefore, of the form ‘I am this’.

33. Iśvara-tattva is the next stage of manifestation in which
the consciousness of an ‘I’ and a ‘this’ is both equally promi-
nent. 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 Mantre-
śvara who has realized the Iśvara-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 conscious-
ness of ‘I’, and in which the universe is identical with the Self.
The consciousness of Sadāśiva is ‘Ahamidam’—‘I am this’.
The consciousness of Iśvara is ‘Idamaham—‘This am I.’

34. Vidyā or Śuddha Vidyā is the stage when the con-
sciousness 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 Anantabhattāraka. 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. Vijnānakala 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 aham (I) nor of idam (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 jīvas (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 simartha is latent; only prakāśa is predominant.

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

<table>
<thead>
<tr>
<th>Tattva</th>
<th>The Presiding Deity</th>
<th>The experient</th>
<th>Corresponding field of experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Śiva</td>
<td>Śiva</td>
<td>Śiva Pramātā</td>
<td>All, existence is mere Prakāśa or Śiva</td>
</tr>
<tr>
<td>2. Sadāśiva</td>
<td>Sadāśiva bhattāraka</td>
<td>Mantra-maheśvara. The experience of Śiva is clear but there is also a dim experience of the Universe.</td>
<td>Experience of the Universe as parāpara i.e. identical and yet distinct from Śiva.</td>
</tr>
<tr>
<td>3. Ḫśvara</td>
<td>Ḫśvarabhāttat tattva ttāraka</td>
<td>Mantreśvara</td>
<td>Experience of Ḫśvara and the universe as both distinct and equally matched. Main experience of difference from every thing and yet related to the Self.</td>
</tr>
<tr>
<td>4. Śuddha-</td>
<td>Mantra vidyā bhattāraka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ananta-</td>
<td>ṭattva</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5. Mahāmāyā tattva
Vijñānakāla Experience of pure consciousness, and all the pralayākalas, and Sakalas, and devoid of agency. Mere void

6. Māyā tattva
Pralayākāla or Pralayakaveti or Śūnya-Pramāta.

7. The remaining tattvas
Sakala, from the devas upto the plant and minerals.
upto the earth.

Full of the three malas, bound by cause effect relation, and experiencing everything as different and limited.

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

39. Anāśrita-Śiva-paryāya - anāśrita i.e. unrelated to anything; lit., whose synonym is Śiva who has no objective content yet. This is a state below Saktitattva 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. Śūnyātisūnyalaya—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 experimenters 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 Pārvati. Hence, 'Priye'—0, dear one.

43. Triśiromate—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 ‘bharaṇa’—maintenance of the universe ‘ra’ indicates ‘ravāṇa’—i.e., withdrawal of the universe, ‘va’ indicates ‘vamana’—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 Saṃhāra (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 ‘akhyaṭi’—nescience or non-knowledge mean? Does it appear or not? In other words—is it experienced or not? If akhyaṭi is never experienced, then it is nothing, and only khyāṭi or knowledge remains. If it is said that akhyaṭi is also a kind of khyāti, then khyāṭi or knowledge again remains. So khyāṭi 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 Parmārthaśāra of Abhinavagupta, ‘Vikalpohi anyāpohak-lakṣaṇo
dwayam ghatāghatarāpayam ākṣipan, aghatāt vyavachinnam ghatam
niścinoti’ 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. Viññānākala—See note 35.
50. Vidyāpramatṛtā—the experients of vidyā-tattva i.e.
Mantra, Mantrasvara and Mantramahēśvara.
51. Iśa, Sadāśiva, Anāśrita-śiva, see notes 32, 33 and 39.
52. Śiva Śakti, Sadāśiva, Iśvara, and Śuddhavidyā
are together known as Śuddhādhva—the pure or higher
path. Predominance of cît is common to both Vidyāpramā-
ṭāras and Suddhādhva—pramāṭāras, but in the former case
it is natural, whereas in the latter, it is acquired through the
effort of Samādhi.
53. Śūnya—pramāṭ, 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 tamaś in the individual.
55. Sattva, rajas, and tamaś 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, enlighten-
ment, and sukhā or pleasure. Rajas is the aspect of movement,
activity, and duḥkha or commotion. Tamaś is the aspect
of inertia, and moha or dullness, indifference.
56. Vikalpa—See note 47.
57. Māyāpramātr is the experient of the impure path—the sphere of limitation. Māyāpramātr includes pralayākalas and sakalas. See notes 36 and 37, and the tabular form given there.

58. Svātantrya is the abstract noun of Svātantra 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., āṅava mala, māyiya 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.

Āṅava-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 Śiva in this condition is concealed, and the individual forgets his real nature.

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

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

† It may be noted that Vijñānākala has only āṅava mala, Pralayākala has two, viz, āṅava and māyiya mala, and Sakala has all the three viz, āṅava, māyiya, and kārma mala.

60. Śūnya—the ‘Void’ is the field of experience of the pralya-kevali, See note 36.
61. Puranāṣṭaka—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 ahaṅkāra. It is also known as sūkṣmaśarīra or linga-śarīra which is the vehicle of the saṃskāras.

62. Upādhi (upā+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 Saugatas.

64. The Mādhyamikas are the followers of the madhyamaka (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 religions 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 Saṅkhya. 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 Brahma-sūtra in Utpatti—asambhavādhi-karaṇam put its position quite clearly and correctly.

“Teṣam Vāsudevaḥ parā prakṛti—itare saṅkarṣaṇādayaḥ kāryam.”

68. Kṣūmerāja 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
NOTES

“avyakta”. Śaṅkara puts their position quite correctly in his commentary on Brahmāsūtras, in Utpatti—asambhavādhikaraṇa. “तत्र यत् ताबदुच्यते योज्य नारायणः परोज्यक्तातु प्रसिद्धः परमालम् शरीरम् स आत्मनात्मानमनोक्ष्यम् व्यूहप्रदर्शित इति, तत्त निराकर्त्यते”
69. “Śaṅkhyas” here means ‘the followers of Śaṅkhyā’
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 “Pañini-darśanam” in Sarva-darśana-Saṅgraha”, by Mādhava.
72-73. The philosophy of Vaiyākaraṇa 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 Paśyanti which is the divine view of the universe in its undifferentiated form, far beyond human experience. Kṣhema-rāja means to say that the grammarians go only as far as paśyanti but not up to Parāvāc. After the paśyanti, 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 Paśyanti, 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 antahkaraṇa.
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 "tanaṇṭra" are known as tāntrikas. The word "tanaṇṭra" 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 "tanaṇṭra".

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

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

78. Vidyā is one of the five Kaṇṭcukas—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. Turiya, the fourth state of consciousness. Micro-cosmically, it is the fourth state of consciousness holding together the waking (jāgrat), dreaming (Śvapna) and dreamless sleep (sūṣupti). Macro-cosmically, it is the fourth state holding together the three kṛtyas of sṛṣṭi, sthiti, and saṃhāra. "Sṛṣṭi-sthiti-saṃhāra-melan-rūpā-iyam turiyā". 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 turiyā state, the sense of difference disappears.

80. For aṇu and mala, see note 59.

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

82. Māyīya-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:

<table>
<thead>
<tr>
<th>Śakti as existing in Śiva</th>
<th>Śakti as existing in the limitation of man</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sarvakartṛtva—omnipotence</td>
<td>Kalā—limited authorship or efficacy.</td>
</tr>
<tr>
<td>2. Sarvajñatvatva—omniscience</td>
<td>Vidyā—limitation in respect of knowledge.</td>
</tr>
<tr>
<td>3. Pūrṇatva or Nitya-tripti—perfection or fullness</td>
<td>Rāga—limitation in respect of desire, i.e., desiring this or that particular.</td>
</tr>
<tr>
<td>5. Vyāpakatva or Svātantrya</td>
<td>Niyati—limitation in respect—all pervasiveness or freedom of space and cause.</td>
</tr>
</tbody>
</table>

85. “Īśvarādvaya-darśana” means the system of philosophy which does not believe in any other principle (advaya) than Īśvara, 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 Brahma 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 asuddhādhvā, the non-intrinsic course, the extrinsic manifestation. Śuddhādhvā is the intrinsic or supramundane manifestation; asuddhādhvā is the mundane or extrinsic manifestation. Sadāśiva, Īśvara, and Śuddhavidyā are in the region of Śuddha-adhvā or supra-
mundane manifestation. The tattvas from māyā to the five gross elements are in the region of aśuddha-adhva, 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 pramiti (knowledge), divested of the accidents, of the prameya (the known object), will be found to be one with the pramātr (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 saṁhāra 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) śānti-praśama and (2) haṭhapāka prālama. The first one is a slow, gradual process; the second, i.e., haṭhapāka is a dogged, persistent process. It is not gradual.

95. Álaṅgrāsa : alam+grāsa : alam means paripūrṇa-rūpa-tya, nis-saṁskāratya, i.e., fully perfectly, when no impression or germ of saṁsara as separate from consciousness is allowed to remain; grāsa is grasanam (lit., swallowing)—here it means svātmaśākaraṇam—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 saktis.
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. Brāhma, lit., means pertaining to Brahmā. The other *saktis* are, Māheśvari, Kaumāri, Vaiṣṇavī, Vārāhi, Indrāṇī, and Cāmunda.

103. The idea is that so long as the soul is in the *patu* (bound) stage, the *saktis* cause to appear the *sṛṣṭi* and *sthiti*—the emanation and maintenance of *bheda* or difference only, and *saṃhāra* 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 *saktis* bring about *sṛṣṭi* and *sthiti*, emanation and maintenance of *abheda*, non-difference or one-ness of all, and *saṃhāra* or complete withdrawal of *bheda* or difference. Pati stage is of two kinds—(1) *aṇḍi-siddha* eternally present as in the case of Śiva and (2) *Yogi-dāśā*—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 :

अन्तर्कर्णयो बहुद्रिच्छिद्रनिषिद्धो-मेष्वराज्जीः
इसां सा मेरवीमुद्रा सर्वत्वानेया 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. Śuddha (pure) vikalpa—This is the vikalpa in which the Śādhaka 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 śuddha 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. Vikalpa—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 (‘vām’ 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 Sarīsāra, the contrary or opposite condition happens, viz., there is difference—consciousness, and also because every one considers the body, praṇa, etc., to be his Self. This play on the word vāma cannot be retained in the translation.

109. khecari, gocarī, dikcarī and bhūcarī are only sub-species of Vāmeśvari śakti. Khecari is connected with the pramātā, the empirical subject, the limited experient; gocarī is connected with his antaḥkaraṇa, the inner psychic apparatus; dikcarī is connected with the bāhiṣkaraṇa, the outer senses; bhūcarī 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 gocarī śakti, he becomes endowed with an inner psychic apparatus, by dikcarī śakti, he is endowed with outer senses; by bhūcarī, 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 sakti is called khecari, because her sphere is kha or consciousness. Gocari is so called, because her sphere is the inner psychic apparatus. The saṃskṛta 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. Dikcarī is literally the sakti 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 dikcarī. The word bhū in bhūcarī means ‘existence’ (world). Hence existent objects are the sphere of bhūcarī sakti. The various psycho-physical powers of the individual experient have, here, been described as expressions of various saktis.

110. There are three aspects of antaḥkaraṇa, viz., buddhi, ahaṃkāra and manas. Buddhi ascertains; ahaṃkāra 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. aiśvarya-sakti is the sovereign power of the Lord. This is also His Svātāntarya—sakti, His absolute free Will.

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

114. prāṇa, aṭāṇa, samāṇa saktis.

There are five prāṇas—prāṇa, aṭāṇa, samāṇa, 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 *sakti* not as vāyu.

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

116. *puryāśṭaka*. This is a synonym of the *sūkṣma-śarīra*, the vehicle of the *saṃskāras* 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-puryāśṭaka, meaning the city of the group of eight. This group of eight consists of the five *tannātras*, manas, buddhi, and *ahāṃkāra*.

117. *Udāna* *sakti*. It is the *sakti* 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 *madhyā-dhāma* or *suṣumnā* and brings about the *tūrya* or fourth state of consciousness.

118. *madhyā-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 *prānic*, and are known as *īdā* and *pingalā*. Prāṇa flows through the *īdā* and *apāna* flows through the *pingalā*. Suṣumnā is a *prānic nādi* running inside the spinal column. Normally the *prāṇa* and *apāna* *sakti* 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* *sakti* becomes active in the *madhyā-dhāma* or
susumna, 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, präna; manas and senses are active. In the second or dreaming condition, the präna and manas alone are active. In the third or the state of deep sleep, even the manas stops functioning, and ätman or pure consciousness is in association with mere void. In the turya or fourth state, ätman is detached from these limitations, and remains pure consciousness and bliss (cidānandaghana). It is integral awareness in which the sense of difference has disappeared. This state is brought about by udāna-śakti.

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

121. turyātīta 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 sansārita 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 pasū 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 viśruti 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. Cetana in this context means the consciousness of the Self.

128. Utpaladeva or Utpalacārya flourished in about 900-950 A.D. This quotation is from his stotrávalī 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 Vasugupta. The full verse is as follows:

उदाहरणम् बलं मन्त्र: सर्वबल्वपलितं;
प्रवर्तनेत्रिकाराय 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-nilā-sukhādiṣu.

deha-prāṇa are examples of the ‘subject’ in which deha is relatively outer and prāṇa, inner; nilasukhādiṣu are examples of ‘object’ in which again nila is outer experience, and sukhā is inner experience.

133. Vyutthāna 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 Śakti, it is jñāna-kriyā—knowledge and action—the spiritual urge to know everything and to do everything. From the point of view of anus or the individual, it is the susūmnā nādī which is in between īḍā and pingalā nādis or samāna between praṇa and apāna. Here madhya-nādi refers to susūmnā. The nādis and cakras referred to in yoga are not to be taken as physical constituents like the nerves and ganglia. They are parts of the praṇamaya-kośa the vital sheath in the śūkṣma-śarīra (the subtle body). Only their impact in the physical body is felt through the nerves and the ganglia.

136. Brahma-randhra; adhovaktra. According to yoga, there are cakras or centres of praṇa located in the praṇa-maya-kośa. These are called cakras, because they are like wheel in appearance. They absorb and distribute praṇa or vitality to the praṇamaya-kośa, and through it to the physical body. Their names together with the nearest physical organs are given below:

<table>
<thead>
<tr>
<th>No.</th>
<th>Nearest physical organ</th>
<th>Cakras</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Spinal Centre of region below the genitals.</td>
<td>Mulādhāra</td>
</tr>
<tr>
<td>2.</td>
<td>Spinal Centre of region above the genitals.</td>
<td>Śvādhiśthāna</td>
</tr>
<tr>
<td>3.</td>
<td>Spinal Centre of region of the navel.</td>
<td>Maṇipūra</td>
</tr>
<tr>
<td>4.</td>
<td>Spinal Centre of region of the heart.</td>
<td>Anāhata</td>
</tr>
<tr>
<td>5.</td>
<td>Spinal Centre of region at the base of the throat.</td>
<td>Viśuddha</td>
</tr>
<tr>
<td>6.</td>
<td>Between the eye-brows</td>
<td>Ājñā</td>
</tr>
<tr>
<td>7.</td>
<td>Top of the head</td>
<td>Sahasrāra or Brahmarandhra</td>
</tr>
</tbody>
</table>

137. Adho-vaktra (lit., the lower organ) is the meghra-kanda (मेघ्रकन्द) which is situated below mulādhāra at the root of the rectum.

138. Paḷāsa is the ‘butea frondosa’ or the Dhāka tree as it is otherwise called. Susūmnā is compared to the mid-rib of the paḷāsa leaf, and nādis springing from it are compared to the fine veinlets joined to the midrib of the paḷāsa.
139. “When, however, the exalted samvit..........above.” This refers to the development from the Śāmbhavopāya and Śāktoṇḍāya points of view.

140. brahmaṇādī is the same as the madhya-nādi or susumna.

141. “When the central brahmaṇādī develops”. This refers to the development from the ānāvopāya point of view.

142. prāṇaṇāma 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 Gheranda—samhitā—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 ātmā, and the sense of difference disappears. In this Udāna sakti is active.

147. turyātita—This is the state higher than turya. Unity consciousness that began in turya is consummated in turyātita in which the whole universe appears as the Self. See Īśvara-pratyabhijñā-vimarṣini, Vol. II, pp. 246-247. In turyātita, śvāna sakti sakti is active.

148. ‘katha’ upanisad really belongs to the black Yajurveda. The original reading is ‘icchan’ (wishing; seeking); the reading here adopted is aśna (eating, tasting). In this context aśna means ‘wishing to taste.’

149. There are two states of clear Self-consciousness, viz; Śantodīta, and nityodīta. 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. Ūrdhva-Kauṇḍalinī—This is the condition where the prāṇa and apāṇa enter the susumna and the kundalinī rises up. Kundalinī is a distinct sakti that lies folded up in three
and half vālayas or folds in Mūlādāhāra. When she rises from one-three-fourths of the folds, goes up through susumnā, crosses Lambikā and pierces Brahmarandhra, she is known as Īrdhva-Kundalinī, and this pervasion of hers is known as vikāsa or viṣa. Lambikā is the prānic cross-road of four prānic channels, near the palate. The first two channels are for the flow of āraṇṇā for all the jīvas. The third channel is that through which the yogin rises from mūlādāhāra by means of Īrdhva-kundalinī to Brahmanandhra, as described here. The fourth channel is for those accomplished yogins whose prāna-vāyu rises directly to Brahman-andhra without having to pass through mūlādāhāra.

151. Adhaḥ-kundalinī. Its field is from Lambikā down to one-three-fourths of the folds of kundalinī lying folded in the mūlādāhāra. Prāṇa goes down in adhaḥ-kundalinī from Lambikā towards mūlādāhāra. This is known as saṅkoca or vahni.

152. Śaṣṭha-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 panca-vaktra or five organs and meḍhra-kanda near the root of the rectum, which is below mūlādāhāra is the šaṣṭha-vaktra, the sixth organ.

153. Vahni-viṣa : Vahni refers to adhaḥ-kundalinī and viṣa to Īrdhva-kundalinī. The entrance into the adhaḥ-kundalinī is saṅkoca or vahni; rising into Īrdhva-kundalinī is vikāsa or viṣa. Vahni is symbolic of prāṇa vāyu and viṣa of apāna vāyu. When prāṇa enters the susumnā and goes down into adhaḥ-kundalinī or mūlādāhāra, 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 mūlādāhāra in this state, it is called vahni. The āveṣa 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 Īrdhva-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 vakrī and viṣa or in other words between the adhāḥ-kundalinī and the ārdhā-ṇa-kundalinī.

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 adhāḥ and the ārdhā-ṇa kundalinī 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 āyu or the individual jīva means the development of prāṇa-sakti in the suṣumnā which is in the madhya or between the idā and pīṅgalā dādīs. One way of the development of madhya is the saṅkoca and vikāsa of the sakti. 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 mūdra.

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.

Sankoca and Vikāsa have to be further developed by the technique of prasara-viśrānti at the level of ārdhva-kundalini. Prasara is, here, practically synonymous with vikāsa and viśrānti with sankoca. The yogin develops the prāṇa-jakti in the susumna, and by restraining it between the eye-brows, he attains to ārdhva-kundalini level. Here he practises prasara-viśrānti.

This practice of sankoca and vikāsa has to be developed in adhaḥ-kundalini also. Entering completely into the root and half of the middle of adhaḥ-kundalini is known as sankoca or vahni, and entering into the remaining half and wholly into the tip of the adhaḥ-kundalini right up to the position where the Ārdhva-kundalini ends is known as vikāsa or viṣa or unmiłana samādhi.

156. aca = a, i, u, I, 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...echido’; ‘vidhyat-cetasāḥ’, and ‘dāritāndhatamasāḥ’ are compounds qualifying ‘ṛdaya-pankajasya’. ‘Vidyānkuro’ is connected with ‘tava’. Or ‘dāritandha-tamasāḥ 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 dvādasanta, i.e., at a distance of twelve fingers from it. ‘Nibhāṇa’ 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 vijeyah 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 Śāmbhayopāya, the emergence of the pāramārttic 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) sabda-dhāraṇā concentrating on the aesthetic enjoyment of music, and (3) mano-saṅkalpa-dhāraṇā-concentrating on whatever pleases the mind.

163. For the meaning of samāvesa, see p. 205 of the first añhika of the first volume of Tantrāloka by Abhinavagupta:

आवेशस्वास्तृत्वतर्फः
स्वतदृशपतिनिर्मितजनातिः
परतद्वृतताः शाम्भोः
रामाणयस्वविभागिनः ॥ (V. 172)

Āveśa or Samāvesa means mergence of the helpless, limited self into and becoming identical with supreme Śiva who is at one with the original Śakti. Samāvesa means shedding one’s limited nature, getting absorbed into the Supreme, and acquiring its nature.
Vide Note No. 167
KALĀŚ AND BHUVAŅAS ACCORDING TO ABHINAVA-GUPTA

EXPLANATORY NOTE ON THE DIAGRAM

The whole manifestation is divided into five Kalās or phases. The lowest is:

1. NIVRĪTI KALĀ. It is formed mainly of prithivi tattva and has 16 bhuvanas or planes of existence. The lowest plane of Nivṛtti Kalā is called Kālagni-rudra bhuvana. It is this bhuvana that Kṣemarāja refers to in ‘Kālagnyādeḥ’.

2. PRATIŚṬHĀ KALĀ. This is the second Kalā counting from the lowest Kalā, viz. Nivrīti Kalā. This consists of 23 tattvas, from jala-tattva up to prakṛti tattva, and contains 56 bhuvanas.

3. VIDYĀ KALĀ. This third Kalā contains seven tattvas, from puruṣa tattva up to māyā tattva, and 28 bhuvanas.

4. ŚĀNTĀ KALĀ. This fourth Kalā contains three tattvas, viz. Suddha Vidyā, Iśvara and Sādā-Śiva, and 18 bhuvanas.

5. ŚĀNTĀṬĪṬA KALĀ. This fifth Kalā is comprised of only Śiva and Śakti tattva and has no bhuvana.

Parama Śiva 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 *antarānukhatā*, and leads to full I-consciousness or *pūrṇāhantā*.

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*, *gocarı-cakram*, *dik-carī-cakram*, and *bhūcarī-cakram* described earlier. From the microcosmic point of view this consists of the internal and external senses.

167. *Kālāgni-deśa 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-bhattacharīka* 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 *aṇu* or the empirical individual in which there is *bheda* or difference; *parāpara* is the *vimarśa* of *sokti* 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 कोजि अबस्त्रयो नासिन यविनिन्दैः स्पदुरस्
यदर्थातिसमविति परमामूलति हि लम् ॥
यत्रासिन भवनायां न मुख्या काति संगति: ॥
तदेव जगदान्नदस्तम्यं भंभुद्विवानु ॥

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 निजान्दशागात्मतत्वो विस्त्रे श्रयवनन्दो यत्र यत्रशित जगदान्नदस्तवाच्यो" ॥

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 vācyā or the indicated. The vācyā or object is nothing but the intent of the divine word, the divine word made visible.

The divine words or letters are, however, a-māyiya out of the scope of māyā. Words are of two kinds, viz., māyiya (pertaining to māyā) and a-māyiya (not pertaining to māyā). Māyiya words are those on which the meaning is imposed by convention; a-māyiya words are those which are nirovikālpaka, whose meaning is just the real, which do not depend on fancy, imposition, supposition or convention, which are cīnmayā.

173. akula:—"kulam šaktir-iti proktam, akulam Śiva ucyate" (Svachchanda 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 mātrkā-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 Saṁskṛta 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 indicatory letter’. Thus the pratyāhāra, ‘aca’ means a, i, u, r, j, e, o, for it combines the first letter ‘a’ and the final indicatory letter ‘c’ of the following sutras—अइउर, क्रष्टः, एब्रज्, एश्रष्

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 *ghanībhūtā śakti*—the creative forces compacted into a Point. It is as yet undifferentiated into objects. It is the *cidghanā* 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 Sāṃskṛta is indicated by *anuvāra*—the nasal sound marked by a dot on a letter. Bindu is thus the *anuvārē*, and this completes ‘aha’ into ‘aham’ (अहম). This *anuvāra*, 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 form Him. ‘A’ represents Śiva; ‘ha’ represents Śakti; the anuvāra represents the fact that though Śiva is manifested right upto the earth through Śakti, he is not divided thereby; he remains undivided (āvibhāga-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. *Cakravarti* 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 *sahviti-devatā-cakra* i.e., *karanyaśvari*. 
GLOSSARY OF TECHNICAL TERMS

A—symbol of Śiva.
ABHĀSANA—appearance; esoteric meaning—"sṛṣṭi"—emanation.
ADHAH-KUNDALINI—the field of Kundalinī from Lambikā to one-three-fourths of its folds in the Mulādhāra (see note No. 151.)
ADHO-VAKTRA—Meṣṭhra-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—'T'—consciousness; I-ness.
AKHYĀTĪ—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.
AMAYĪYĀ—beyond the scope of Māyā; Amāyīya Sabdas 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 experients.
ANĀSRITA-SIVA—the state of Śiva in which there is no objective content yet, in which the universe is negated from Him.
ĀṆAVA MĀLA—mala pertaining to āyu 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.

ANUṬTURA—the Highest, the Supreme, the Absolute (lit., one than whom nothing is higher).

APĀNA—the vital wāyu 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.

ĀTMAŚATKR—assimilate to the Self.

ĀTMA—VIṢRĀNTI—resting in the Self.

AVYAKTA—unmanifest.

B

BAHIRMUKHATĀ—extroversion of consciousness.

BAHIRMUKHĪBHĀVA—externalization; extroversion.

BAINDAVI 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—Cīd-bala, power of the true Self or Universal Consciousness.

BANDHA—bondage; yogic practice in which certain organs of the body are contracted and locked.

BHAIṆAVA—Parama Śiva; the Highest Reality. This is an anacrostic word, ‘bha’. indicating ‘bhāraṇa’ maintenance of the world, ‘ra; ‘raṇa’ or withdrawal of the world, and ‘va’, ‘vamanā’, or projection of the world.
GLOSSARY OF TECHNICAL TERMS

BHĀVA—existent—both internal and external; object.
BHOGA—experience, sometimes used in the narrow sense of 'enjoyment'.
BHOKTĀ—experient.
BHŪCARI—sub-species of Vāmeśvarī, connected with the bhūvas 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.
BĪJĀVASTHĀPANA—plantation of the seed, esoteric meaning, 'vilaya'—concealment of true nature.
BINDU—a point; a metaphysical point; ghanībhutā sakti, the compact mass of Śakti gathered into an undifferentiated point ready to create; also parah pramālā—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—saśumnā or the central prānic nādi, BRAHMARANDHRA—the Sahasrāra Cakra.
BRAHMĀVĀDA—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 anusaka sounds.
CIT—the Absolute; foundational consciousness; the unchanging principle of all changes.
CIDĀNANDA—lit., consciousness and bliss, the nature of ultimate reality; the bliss of universal consciousness.
CINTĀ—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.
DEṢA—space.
DIKCARĪ—sub-species of Vameśvarī, connected with the Bahīṣṭāraṇa or outer senses. Dik means ‘space’. Outer senses have to do with space; hence they are the sphere of ‘dikcari’.

G

GOCAṆA—sub-species of Vameśvarī, connected with the antaḥkaraṇa of the experient. ‘Go’ means ‘sense’; antaḥkaraṇa is the seat of the senses; hence Gocari is connected with antaḥkaraṇa.
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.
HṚDAYA—heart; central consciousness (in Yoga).

I

ICCHĀ—Will, the Śakti of Sadāśiva.
IDANTĀ—‘This’-consciousness.
ĪŚVARA-TATTVA—the 4th tattva of the system, counting from Śiva. In this the consciousness of ‘I’ and ‘This’ is equally prominent. The consciousness of Sadā-Śiva
is 'I am this'. The consciousness of Iśvara is ‘This am I.’
Jñāna is predominant in this tātva.

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.
JñĀNA—knowledge, the Śakti of Iśvara.

K
KALĀ—limited agency; creativity; phase of manifestation; part letter or word (in ha-kalāparyantam).
KĀLA—time.
KĀLAGNI—the lowest bhūvana or plane of existence in Nīytti Kalā. (See Note No. 167).
KAṆCUKA—covering.
KĀRANA—cause.
KĀRMA MALA—mala due to vāsanās or impressions left behind on the mind due to karma or action.
KĀRYA—effect.
KHECARI—sub-species of Vāmelvari Śakti, connected with the pramātī, 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—Satñīvit; the pure I-consciousness; the Śusumṇā or central prāṇic nādi.
MADHYADHĀMA—Śusumṇā, the central-nādi in the prāṇa-maya-kola.
MADHYAMĀ—Śabda in its subtle form as existing in the mind or antahkāraṇa prior to its gross manifestation.
MĀDHYAMIKĀ—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, Pramāṇa-Siva—the Absolute.
MĀHEŚVARYA—the power of Maheśvara.
MALA—dross; ignorance which hampers the free expression of the spirit.
MANTRESVARA—the experient who has realized śiva tatvā.
MANTRA—the experient who has realized the Śuddha-vidyā-tatvā; sacred words or formula to be reflected on and chanted.
MANTRA-MAHEŚVARA—the experient who has realized Sadā-Śiva tatvā.
MĀYĀ—from mā to measure, the finitising or limiting principle of the Divine; a tatvā 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 Mīmāṁsā system of philosophy.
MOKSA—liberation.
MUDRĀ—mud (joy) ra (to give). It is called mudrā, because it gives the bliss of spiritual consciousness or because it seals up (mudrānti) 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 samāveda swings alternately between the internal (Self or Śiva) and the external (the world which now appears as the form of Śiva.)
Glossary of Technical Terms

MUKTI—liberation.

N

NAIYĀYIKA—the follower of Nyāya philosophy; logician; dialectician.

NIBHĀLANA—perception; mental practice.

NIMEŚA—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 syṛṣṭi, sthiti, sāmkhyā, vilaya and anugraha.

PĀṆCARĀTRA—the philosophy of Vaiṣṇavism, the follower of such philosophy.

PĀṆCARĀTRIKA—followers of Pāṇcarātra system.

PARA—highest.

PARĀMĀRŚA—experience; comprehension.

PARAMA ŚIVA—the Highest Reality; the Absolute.

PARĀPĀRA—intermediate stage; both identical and different; unity in diversity

PARA-PRAMĀTĀ—the highest Experient; Parama-Śiva.

PARĀ-SAKTI—highest Śakti of the Divine; Cīti.

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.

PĀṢA—bondage.

PAṢU—one who is bound; the individual soul.

PAṢYANTI—the divine view of the universe in undifferentiated form; Vāk Śakti going forth as ‘seeing’, as manifes-
ting, ready to create in which there is no differentiation between vācyā (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.
PRAKṛTĪ—the source of objectivity from Buddhi down to earth.
PRALAYĀKALA or PRALAKEVALIN—resting in māyā tattva, not cognisant of anything.
PRAMĀṆA—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 śāyu in expiration; vital energy; life energy.
PRĀṆAYĀMA—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.
PRATYABHIṆĀ—re-cognition.
PRATYĀHĀRA—comprehension of several letters or affixes into one syllable effected by combining the first letter of a sūtra with its final indicatory letter. (see Note No. 174).
PRITHIVI—the earth tattva.
PŪRNĀHANTĀ—the perfect I-consciousness, non-relational I-consciousness.
PŪRNATVA—perfection.
PURYAŚṬAKA—lit., 'the city of the group of eight'—i.e., the five tannmātras, buddhi, ahaṁkāra and manas'; the sūkṣmasarīra 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 inasmuchas ‘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 jivas from gods down to the mineral who rest in māyā 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-PRASARA—Śakti-vikāsa; 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.
SAMSRṬI—transmigratory existence; the world process.
SAMVIT—consciousness; supreme consciousness.
SAMVIT-DEVATĀ—from the macrocosmic point of view; samvit-devatās are khecari, gocari, 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.
SARVAJÑATVA—omniscience.
SARVAKARTṬVATVA—omnipotence.
ŚĀSANA—Śastra; philosophical text.
SAṢṬHA-VAKTRA—lit. the sixth organ; medhra-kanda, 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, Īśvara and Śuddha-vidyā.
GLOSSARY OF TECHNICAL TERMS

ŚUNYA—void; the state in which no object is experienced. ŚUNYA-PRAMĀṬĀ—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 Īvātantra.
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.
TURIYA—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 Śuṣumati at spiritual awakening.
UDVAMANTI—lit., vomiting; externalizing; manifesting.
UNMEṢA—lit., opening of the eye—the start of the world
process; in Śāiva 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.

ŪRDHVĀ-KUNDALINĪ—the risen up kundalinī when the prāṇa and apāṇa enter the Susumna.

V

VĀCĀKA—word or indicator.

VĀCYA—object or the indicated.

VĀHA—the prāṇa flowing in the idā nādi on the right and apāṇa flowing in the pingala nādi on the left are together known as Vāha (lit., flow).

VAHNI—a technical word of Śāiva-Yoga, meaning ‘entering completely’ into the root and half of the middle of adhah-kundalini. (from the root, Vah to carry).

VAIKHARI—Śakti as gross physical word.

VAIŚṆAVA—the follower of Viṣṇu; follower of Vaiśṇava 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).

VIBHŪTA—splendour; power.

VIDYĀ—limited knowledge.

VIGRAHA—individual form or shape; body.

VIGRAHĪ—the embodied.

VYĀNA—the vital Vāyu that is everywhere or the pervasive prāṇa.

VIJÑĀNĀKALA—the experient below Śuddha 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-KŚAYA—the dissolution of all vikalpas.
VIKALPANAM—the differentiation—making activity of the mind.
VIKĀSA—unfoldment, development.
VILĀPANA—dissolution; esoteric meaning—‘anugraha’—grace.
VILAYA—concealment.
VIMARŚA—lit., experience; technically—the Self-consciousness of the Supreme, full of ājñāna and kriyā which brings about the world-process.
VIMARŚANA—intuitive awareness; esoteric meaning—samādhi—absorption.
VIṢA—a technical word of Śaiva Yoga, meaning ‘entering into the remaining half and wholly into the top of adhāra-kundalini right upto the position where ārdhā-kundalini ends. (from the root viṣ, to pervade).
VIṢVA—the universe; the all.
VIṢVAMAYA |—immanent.
VIṢVĀTMÅKA}—transcendent.
VYĀMOHITATĀ—delusion.
VYĀPAKATVA—all-pervasiveness.
VYUTTHĀNA—lit., ‘rising’, coming to normal consciousness after contemplation.
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<td>10 &amp; 15</td>
<td>Vāmeśvar</td>
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"Ahn,
of her, withdrawing—over
Then the word
Power
teachers
Siva
Sāmkara
Sāmkaropaniṣat
Sāmkara
Supramundane
knower
whose
All existence
Mere Void
cause-effect
means
Sāṅkyas
puts
verb ‘vam’
Self
Dhāka
sakti is
rasadhāraṇā
m āyā
sūtras
ALAMGRĀSA
setting
BRAHMANĀDI
Vāmeśvari"