The Doctrine of Recognition

Ksemaraja

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THE

DOCTRINE

OF

RECOGNITION
SUNY series in Tantric Studies

Paul Muller-Ortega, editor
THE
DOCTRINE
OF
RECOGNITION
A Translation of
Pratyabhijñāhṛdayam

with an Introduction and Notes by
JAIDEVA SINGH

Foreword by
Paul Muller-Ortega

STATE UNIVERSITY OF NEW YORK PRESS
Dedicated
with profound respect to
Swami Lakṣmana Joo, to whom
alone I owe whatever little I know of
Pratyabhijña philosophy
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It is a great pleasure to introduce this book as part of the ongoing program of publication by SUNY Press in the Tantric Studies series. This book contains a translation of a text about enlightenment written in Kashmir in the tenth century. Its author, Kṣemarāja, was the brilliant disciple and interpreter of one of the greatest sages India has produced, the tantric Shaiva guru, Abhinavagupta. Perhaps because of this provenance, its subtle and profound teachings about the Goddess of Consciousness, the power of consciousness or citi-śakti, remain as fascinating and compelling for us today as they were a millennium ago. Moreover, Kṣemarāja composed his concise Sanskrit sūtras about enlightenment specifically for those who were not trained in logic and philosophy, but who nevertheless had received the enlightening grace of Śiva and were desirous of understanding its nature in more detail. As such, the Pratyabhiṣāhṛdayam (PBR) remains one of the best introductions to the tantric Shaivism of Kashmir. We now know that Kashmir Shaivism is one of the most sophisticated and elegant varieties of Tantric Hinduism. In the following pages the reader will gain access to a rare vision of esoteric Hindu spirituality.

We are fortunate that in 1963 Thakur Jaideva Singh undertook to publish a translation of this text in order that a wider audience could profit from its wisdom. The popularity of Singh’s translation of the Pratyabhiṣāhṛdayam led to a second revised edition in 1977, and now, because of the importance of this book, it is being republished in the present SUNY edition with the title The Doctrine of Recognition. This book represents a completely new recasting of the book that was first published in India some twenty-six years ago.

Jaideva Singh presented the Pratyabhiṣāhṛdayam to the public as the first of what would eventually be five important books, which translate and annotate crucial texts of the Kashmir Shaiva tradition.
As part of his intense interest in this tradition, Singh published in subsequent years translations of the *Vijñānabhairava* (1979), the *Spanda Kārikās* (1980), the *Śiva-Sūtras* (1979), and, as the culminating labor of his life, the *Parātrinīśā-vidvāna* (1988). Unfortunately, this last book appeared posthumously, as Singh died at the age of 93 on May 27, 1986.

These publications may be credited with greatly contributing to the current vogue in Kashmir Shaiva and Tantric studies. Singh devoted himself tirelessly to translating and accurately interpreting the philosophical worldview of Kashmir Shaivism. He was deeply committed to making the vision of reality contained in these texts accessible to the modern reader. Singh did not undertake his journeys of interpretation into this very esoteric tradition entirely unaided. He studied for many years with Gopinath Kaviraj, one of India’s foremost scholars as well as practitioners of the Hindu Tantra. In addition, he sought the help of the sole, living representative of the Kashmir Shaiva tradition, Swami Lakshman Joo. He was convinced, as he said shortly before his death, that, “Kashmir Shaivism is the culmination of Indian thought and spirituality.” His labor of love constitutes a legacy that will bring joy and illumination to many.

In the following pages, the reader will find a book that opens up a new universe of spiritual inquiry. In a careful rendering of the Sanskrit text that adheres very closely to the original, the book allows us entry into Kṣemarāja’s vision of the nature of consciousness. In the short compass of the text, Kṣemarāja presents the journey of consciousness from the level of the Supreme down into embodiment, transmigration, and bondage, and then up again, to enlightenment and liberation. This journey is explicated in the context of the philosophy and practice of *Pratyabhijñā*, the process of recognition. *The Doctrine of Recognition* is at once a work of profound scholarship and an expression of a vital and powerful spiritual search. Since its composition almost a thousand years ago, the text here translated from the Sanskrit has served as the basic, introductory handbook to the abstruse philosophical system of Recognition.

The tradition of Kashmir Shaivism harks back textually to a series of aphorisms said to have been inscribed on a rock by Śiva, and known as the *Śiva-Sūtras*. This foundational text was revealed to a sage by the name of Vasugupta in about the middle of the ninth century. Vasugupta had two disciples: Kallata, to whom are att-
tributed the *S panda Kārikās* and Somānanda, author of a text known as the *Śivadēṣṭi*. It is Somānanda who is usually credited with being the founder of the philosophy of Recognition, the *Pratyabhijñā* branch of Kashmir Shaivism. However, it was Utpalācārya, a disciple of Somānanda, who systematized this philosophy in his *Īśvara pratyabhijñā-kārikās* (*IPK*). This great work was commented on twice by Abhinavagupta, Kṣemarāja’s teacher, to form the complex and abstruse philosophical system of Recognition. Kṣemarāja composed his *PHr* especially for those desirous of understanding the process of recognition but who were unable to master the intricacies of this philosophy as it had been devised by Utpaladeva and Abhinavagupta. In the *PHr*, Kṣemarāja explores the notion of recognition in terms of the process of meditative absorption catalyzed by the power of the grace-filled guru.

Abhinavagupta, Kṣemarāja’s guru, is rightly famous for the creative and authoritative manner in which he forged an unprecedented synthesis of āgamic and tantric Shaivism. As a student at the feet of this polymathic teacher, Kṣemarāja had absorbed the brilliant synthesis of Tantrism, Shaivism, alchemy, yoga, and esoteric ritual which comes to form the Trika-Kaula teachings. Kṣemarāja’s forte was his capacity to systematically apply Abhinavagupta’s Trika-Kaula to the writing of long commentaries on the fundamental texts of the Kashmir Shaiva tradition. Kṣemarāja was a prolific author, and he is credited with a number of works among which may be mentioned commentaries on the *Śvachanda-tantra*, the *Vijñānabhairava*, the *Spanda Kārikās*, the *Śiva-Sūtras*, as well as many others.

By contrast, the *PHr* is a relatively short composition of twenty concise *sūtras* with an autocommentary. It was designed to bring a knowledge of the teachings of Recognition to those who were unprepared for the study of Utpaladeva’s massive and dense philosophical treatise on the topic, the *IPK*, as well as Abhinavagupta’s own commentaries on this text, the *Laghuvī* and the *Bṛhatī*. These closely argued treatises represent the core of what could be called Kashmir Shaiva “philosophy.” In the *PHr*, Kṣemarāja tried to bring the essence of this philosophy to a wider audience of readers.

Moreover, it is clear that the motive for the composition of the *PHr* transcends the purely philosophical and is frankly soteriological. The notion of recognition stands at the very heart of the entire Kashmir Shaiva conception of enlightenment. In order to under-
stand it, we must appreciate the philosophical superstructure which upholds Kashmir Shaiva ideas about the nature of reality and the dilemma of transmigration. This superstructure forms the technical horizon within which Kṣemārāja coalesces his vision of the journey of the cīti-śakti, the power of consciousness.

Curiously, despite the title of the work, it is the cīti-śakti and not recognition which forms the central focus of Kṣemārāja’s exposition. Pratyabhijñā is not mentioned directly in the sūtras and appears only once or twice in the commentary. Nevertheless, the title of the text is still quite apt, because at the end of his exposition, Kṣemārāja has laid out the fundamental elements of the teachings of Recognition. In fact, the title of the text, here rendered as the Doctrine of Recognition, could perhaps be more literally rendered as the Heart of Recognition. The symbol of the hrdaya employed by Kṣemārāja in the title of his work alludes to Abhinavagupta’s Tīrka-Kaula teachings about the Heart of Śiva and the process of tantric sādhana. Thus, the PHr stands at the intersection of the philosophical and practical—experiential dimensions of Kashmir Shaivism, and works to unite and interconnect them. It is in the Heart that recognition takes place. The Heart is the concealed and supremely secret presence of infinity within the finite, of Śiva within the transmigrating individual. Thus, Kṣemārāja reveals to us in this text the secret of the doctrine of recognition, and that secret resides in the innermost Heart.

Recognition arises out of an internal knowing, which precedes and anticipates a perceptual re-matching. In some sense, memory plays a fundamental role in ordinary recognition. We know about someone, we remember them, and when we see them walking down the street, we match our memory and our previous knowledge of the person with the physical presence of the person, and we recognize them.

In the spiritual process of recognition, because what we recognize is our Self, we re-cognize, re-member, what we already have always known. We remember that we remember. A cosmic amnesia lifts, a veil is removed, a miasmic fog drifts away, and there takes place a fundamental shift in our perception of ourselves and of the universe. This shift, which radically restructures our self-experience, is more than memory, however. It is a synthetic activity of consciousness which creates a new and liberating gestalt of wholeness, in which reality is seen as it really is. The fundamental bases of self-knowledge shift in a hitherto unsuspected fashion to reveal the
eternal co-presence of the divine and unconstrained consciousness within the finite and limited awareness of the individual. What is recognized is the Self, is ourselves. The nature of that Self is divinity, is Śiva, is blissfulness, and its recognition constitutes an end to all dilemmas, all limitations, all problems. Thus, in the process of recognition, ordinary awareness comes to encompass its own unbounded source. In the ritual and religious language of the tradition, this leads to the ecstatic cry of recognition, “I am Śiva—Śivo’ham.”

The PHr summarizes, in the compass of its twenty sūtras and their commentary, a vision of the cosmic process in which the human dilemma arises. How does Śiva come to forget that he is Śiva? Why is recognition necessary in the first place? This is a key theological problem of the Kashmir Shaiva tradition, and it is articulated in terms of a paradox. Śiva is the field of unconstricted light and consciousness, and as such displays unlimited freedom and power. Thus, paradoxically, it is only Śiva who has sufficient power to forget himself, to fragment himself, to limit, bind, and constrict himself. This process of fragmentation and bondage takes place because Śiva wills it, and it subsequently involves Śiva (or, as the text would have it, the power of consciousness, the citi-śakti) in the cosmogonic process, the process of manifestation. This is the grand and complex process which precipitates the appearance of the universe. As the PHr describes it, manifestation unfolds in terms of the progressive coagulation of consciousness into energy and matter, technically described by the appearance of the thirty-six tattvas. Side by side with this process, there occurs the constriction of consciousness by the three impurities (malas) to form the limited, atomic self known as the ātma. The further operation of māyā and the five sheaths (kañcikas) results in the formation of the life-monad known as the puryaṣṭaka—the eight-fold subtle body—and finally, the embodied transmigrating self, the jīva, or as Kṣemarāja calls him, the sansārin.

Thus, the great unconstricted light of consciousness, of Śiva, structures itself into the forms and shapes of the universe, as well as into the myriad individual, transmigrating souls. This is the game or the sport of Śiva. It is the play of consciousness which gives rise to the realm of embodiment and of karmic entrapment, as well as to the moment of release and liberation which will finally arise as a result of recognition. In the PHr, Kṣemarāja carefully and systematically sets out the details of this philosophical and religious vision.
Given the centrality, indeed, the crucial and indispensable nature of the process of recognition to the attainment of enlightenment, the question may arise: how precisely does it come about? What triggers the powerful experience of recognition? Most of the time, recognition arises from the liberating saktipāta, the descent of spiritual energy from Śiva. Ordinarily, the saktipāta is mediated to the practitioner through the grace of the guru, the enlightened master. Kṣemarāja felt that he had received this grace from his master, Abhinavagupta. The PHr thus constitutes a technical narrative of the nature and acquisition of enlightenment, made all the more vivid and urgent by Kṣemarāja’s own experience of it. The release of the energy of consciousness is capable of enlightening what is shadowed, of making unbounded what is limited, of liberating what is caught in bondage. Nevertheless, recognition is a kind of non-event. Once it occurs, it is accompanied by the realization that one knew all along what has just been recognized. It is this deeply paradoxical nature of the process which generates an ecstatic and blissful astonishment in the practitioner.

These considerations lead Kṣemarāja to the notion of the jīvamukta, the one who is liberated while still alive. The PHr places emphasis on the structure of manifestation and the construction of the transmigrating entity, spelled out in terms of the thirty-six tattvas or principles, precisely because the successive emanation of these principles also creates the corresponding ladder of return back up to the source. Kṣemarāja is thus able to delineate the various levels of spiritual experience—the pramāṇas—as the totality of Śiva is gradually approached. The PHr is an extended meditation in the cīti-śakti, on the movement of consciousness into limitation and transmigration, and then out of these into recognition and liberation. The parabolic orbit of the path of consciousness reaches its vertex with the experience of recognition and there it begins its journey of return to Śiva. Impelled by the descent of the power of śakti, the actualization of this power in the service of a guru, and the various initiatory rituals which continue to dispense and intensify the original descent of power, recognition finally arises. As it does so, it consolidates the victorious acquisition of freedom in this very body.

The present edition by Jaideva Singh facilitates the appreciation of this vision of Kashmir Shaivism. In his Introduction, Singh provides the reader with a classic, short statement on the philosophy of Kashmir Shaivism written in a careful and technically precise way.
Singh's introduction will be especially useful to the first time student of the tradition, as it gives an overview of the history of the text, its author, and the meaning of the abundant technical terminology. In addition, readers of the PHr in Singh's translation are fortunate to be guided at every step of the way by detailed notes that explain, annotate, and define. Each sutra is presented in the body of the text in transliterated Sanskrit form, and then translated along with its commentary. Sanskritists will be happy to have the entire Sanskrit text, including both sutras and commentary, given in an Appendix.

The words of a siddha transmit the inherent power of his or her own enlightenment. To read them is to be impelled beyond a merely rational understanding. May the following pages give the reader a taste of the nectar of enlightenment.

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October 1989
Preface to the First Edition

Pratyabhijñāhṛdayam serves as the best introduction to the Pratyabhijñā philosophy of Kashmir. I have had the good fortune of studying this work with Swami Lakshman Joo, who is practically the sole surviving exponent of this system in Kashmir. Swamiji not only embodies the tradition of the school, but he has also practiced the yogic disciplines recommended by it. He has helped me not only by explaining the technical words but also in identifying the sources of most of the quotations occurring in the book. I am deeply grateful to him for his kind help.

The Sanskrit text adopted is that of the Kashmir Sanskrit Series. The translation closely follows the original—with a few words here and there in brackets to make the sense clearer. The Devanagari text appears in the Appendix. A person knowing even a little Sanskrit 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 placed as they occur in the original, but their connotation has been elaborated upon in the notes.

An introduction containing the chief features of the Pratyabhijñā system has been provided. An analysis of the contents of each śūtra has also been given. Notes on difficult words and terms have been added, as well as a glossary of technical terms.

While the book was at the proof stage, I referred my difficulties with some of the śūtras to Dr. Gopinath Kaviraja and profited greatly from his illuminating exposition. I have used his suggestions with advantage in some of the notes. I am deeply grateful to him for his kind help. Acharya Pandit Rameshwar Jha helped to clarify some difficult passages of the text. I therefore offer him my heartfelt thanks.

JAIDEVA SINGH
Preface to the Second Edition

In this edition, both the Introduction and Notes have been considerably enlarged. Three new topics have been added to the Introduction; substantial additions have been made as well to the Notes. For the sake of improved clarity, some alterations have been made to the translation of the text.

With these additions and alterations, the book has been greatly improved and will, it is hoped, be of significant value to the readers.

JAIDEVA SINGH
INTRODUCTION

The Śaiva religion is perhaps the most ancient faith of the world. Sir John Marshall says in his *Mohenjodaro and the Indus Civilization* that excavations in Mohenjodaro and Harappa reveal that Śaivism has a history going back to the Chalcolithic Age or earlier and thus takes its place as the most ancient living faith in the world. Its many offshoots have appeared in different forms throughout the world. In India, there are three main forms of this religio-philosophy: the Viśva-Śaiva form in Deccan-Karnāṭaka, the Śaiva-siddhānta in Tamila Nādu, and the Advaita Śaiva form in Kashmir. Some features are common to all three, but important differences exist also. In this volume, we are concerned with the Advaita Śaiva philosophy of Kashmir.

In India, there is no such thing as an armchair philosophy. Philosophy is not only a way of thought, but also a way of life. It is not born of idle curiosity, nor is it a mere intellectual game. Every philosophy is a religion, and every religion has its philosophy. India’s philosopher is not a tall, spectacled professor who dictates notes to a class or weaves cobwebs of theories in his study. Rather he is one moved by a deep inner urge to know the secrets of life, one who lives laborious days of spiritual discipline and who sees the light by the transformation of his life. Moved to compassion for his fellow men, he tries to transmit the truth he experiences to the logical faculties of man. Thus arose philosophy in India.

The Advaita 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 the course of time, only the cult and ritual remained; the philosophical background was forgotten. Although a select few perhaps still knew the philosophical doctrine transmitted by oral tradition, the first thinker known to history to reduce the main principles to the written form was
Vasugupta. He is said to have lived toward the end of the eighth or beginning of the ninth century A.D. Philosophical writing then became an active process in Kashmir that continued for nearly four centuries. The accumulated literature on this system today is so extensive that its study would require almost a lifetime. Some works of the system still remain unpublished.

**ŚAIVA LITERATURE**

The literature of the Śaiva or Trika system may be broadly divided into three parts: Āgama Śāstra, Spanda Śāstra, and Pratyabhijñā Śāstra.

**Āgama Śāstra**

These scriptures, believed to be a revelation, have been handed down from teacher to pupil. Some of the works under this heading are: Mālinivijaya, Svachanda, Vijñānabhairava, Mṛgendra, Rudrayāmala, and the Śiva-Sūtras. Commentaries on the Śiva-Sūtras include the Vṛtti, the Vārttika of Bhāskara and Varadarāja, and the Vimarśini by Kṣemarāja. Commentaries also exist on some of the tantras.

**Spanda Śāstra**

These writings lay down the important doctrines of the system. The main works under this heading are:

The Spanda Sūtras or the Spanda Kārikās, which elaborate the principles of the Śiva-Sūtras. The following commentaries exist on these: Vṛtti by Rāmakanṭha, Pradīpikā by Utpala Vaiṣṇava, Upanda-sandoha by Kṣemarāja, and Spandanirnaya by Kṣemarāja. Upandasandoha contains a commentary only on the first kārikā.

**Pratyabhijñā Śāstra**

This sāstra contains arguments and counter-arguments, discussions, and reasonings. It provides a logical interpretation of the main doctrines of the system. Somānanda composed Śivadrṣṭi. His pupil, Utpala, is credited with another important work, Iśvara-pratyabhijñā. The latter has the following commentaries: Vṛtti by the author himself, Pratyabhijñāvimarśini and Pratyabhijñā-vivrťti-vimarśinī by Abhinavagupta.
A digest of the Pratyabhijñā Śāstra, named *Pratyabhijñāhrdayam*, was prepared by Kṣemarāja. Abhinavagupta's twelve volume *Tantrāloka*, along with his *Tantrālokasāra*, give an exhaustive treatment of all the important doctrines and disciplines of the system.*

**PRATYABHĲJṆĀHRḌDAYAM**

This digest of the Pratyabhijñā system was 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 tenth century A.D. Since Kṣemarāja was his pupil, he must have also lived in the tenth century. Kṣemarāja wrote the following works: *Pratyabhijñāhrdayam*, *Spanda-sandoha*, *Spandanirnaya*, *Swacchandoddyota*, *Netroddyota*, *Vijñānabhairavoddyota*, *Śivasūtra-vimarśini*, *Stavacintāmaṇiśīkā*, *Parāprāveśikā*, *Tattvasandoha*.

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

हे ये सुकुमारमयोक्तितीक्षणतत्त्वशास्त्रपरिश्रम: कृतिपालोनिवित- पारमेश्वरसमाहिताधिष्ठित: कातिचिततत्मतं सक्तिभाज: तेषामीश्वरप्रथमभिप्रेष- तत्त्वं मनाकं उपमीलयते।

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

Kṣemarāja regarded the Īśvarapratyabhijñā of Utpalācārya as a very great work on this system. His *Pratyabhijñāhrdayam* is a concise manual for those who, as a result of divine grace, want to know the main principles of “pratyabhijñā,” but are unable to study the great

*I am indebted to J.C. Chatterji's *Kashmir Shaivism* for this historical account.*
work of Utpalācārya because of their lack of training in Logic and
Dialectics. He has succeeded remarkably well in condensing all the
important principles ofĪśvarapratyabhijñā while avoiding its
rigoristic logical discussion. This manual is, therefore, of utmost
importance for those who want to have an elementary knowledge of
“pratyabhijñā.” Kṣemarāja both composed the sūtras and wrote 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 recognize that his true nature, 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 this
book. We may review here the main ideas of the system under the
following heads: (1) Ultimate Reality (2) The Universe of the
World Process (3) Svātantryavāda and Ābhaśavāda (4) Śaḍadhvā
(5) Comparison and Contrast with Śaṅkara’s Advaitavāda (6) The
Individual Self (7) Bondage (8) Liberation.

1. Ultimate Reality

Reality in its ultimate aspect is cit or Parāsarīvīt. Cit or Parāsarīvīt is
untranslatable; generally it is referred to as “consciousness.” I have so
translated it for want of a better word. But it should be clearly
understood that cit is not exactly consciousness. The word “con-
sciousness” connotes a subject-object relationship, a knower and
known. But cit is not relational. It is just the changeless principle
of all changing experience. It is Parāsarīvīt. 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.” The word “sciousness” may, to some extent, express the idea
contained in cit or Parāsarīvīt. To use the verb contained in con-
sciousness, the Ultimate Reality or Supreme Self is the Self “sciring
itself.” In the words of the Pratyabhijñā Šāstra, it is prakāśavimar-
śamaya. The word prakāśa again is untranslatable. Literally, it means
light, illumination. In the words of Kāthopanisad—Tameva bhāntam
anubhāti sarvam, tasya bhūṣā sarvamidam vilbhāti. “It shining, everything
happens to shine. By its light alone does all this appear.” Śaṅkara
Vedānta also calls Ultimate Reality “prakāśa;” but the sun is prakāśa;
even a diamond is prakāśa. What is the difference between the two?
The Śaiva philosophy says, “Ultimate Reality is not simply prakāśa; it is also vimarśa.” What is this vimarśa? Ultimate Reality is not only “sciounness” (prakāśa), but a “sciounness” that also “scires” itself (vimarśa). It is not simply prakāśa, lying inert like a diamond, but it surveys itself. This sciring or surveying by the Ultimate Reality is called vimarśa. As Kṣemarāja has put it in his Parāprāveśīka, it is “akṛtrimāham iti visphūraṇam;” it is the non-relational, immediate awareness of “I.” What this akṛtrimāham is, we shall see later on. If Ultimate Reality were merely prakāśa and not also vimarśa, it would be powerless and inert. Yadi nirvimarṣāḥ syāt anśīvaro jadaśa prasajyeta (Parāprāveśīka, p. 2): It is this pure I-consciousness or vimarśa that is responsible for the manifestation, maintenance, and reabsorption of the universe.

Cū “scires” itself as Cidrūpiṇī Śakti. This sciring itself as Cidrūpiṇī Śakti is vimarśa. Therefore, vimarśa has different names, such as parāśakti, parāvāk, Svātantrya, aiśvarya, kārtṛtya, sphurattā, Sāra, hṛdaya, Spanda. (See Parāprāveśīka, 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—the Reality beyond which there is nothing higher—the Highest Reality, the Absolute. It is both transcendent (vīśottīma) and immanent (vīśuvma). The Śaiva philosophy has been called Realistic Idealism by some writers. I do not think this is a happy characterization. The approach of the Idealists of the West is entirely different from that of the thinkers of 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 into Śaiva philosophy. Ultimate Reality is not a mere “idea,” whatever that may mean, but the Self underlying all reality; the Changeless Principle of all manifestation.

2. Manifestation: The Universe or the World Process

Whether we refer to Ultimate Reality as Sciousness or Consciousness, it has infinite powers and contains, in 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.
Introduction

As Abhinavagupta puts it:

श्रस्वतेदेकृष्णेण वकुष्ना केमनहेवर: ।
महेष्वरत्ता संवित्त्वं तद्तत्त्वक्याद पाटापितत् ॥

—Tantr. III.100

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

We have seen that Ultimate Reality or Parama Śiva is prakāśa-vimarśanaya. In such a state, the “I” and the “This” are in a state of 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 is only another aspect of the Supreme Self. In the Supreme experience, the so-called “This” is nothing but the Self. There is one Self experiencing Itself. This vimarśa or Śakti is not contentless. It contains all that is to be.

यथा न्यूनश्रेष्ठविचाराः सक्तित्वपि महादूरः ॥
तथा हुदयस्तम्भेण विश्ववेत्तचरावर्तम् ॥

—Parātriṇiṇīkā 24

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 image often used is that of the peacock. Just as a peacock with all its variegated plumage lies as a mere potential in the plasma of its egg, so the entire universe lies in the Śakti of the Supreme. The Śakti of the Supreme is called citi or parāśakti or parāvāk.

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

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

2. Ānanda—the aspect of absolute bliss. This is also called Svātantrya—absolute Will which is able to do anything without any external aid. (Svātantryam ānandaśaktiḥ: Tantrasāra-Āhn. 1). In this aspect, the Supreme is known as Śakti. In a sense, cit and ānanda are the very svarūpa (nature) of the Supreme. The rest may be called His Śaktis.
3. *Icchā*—the Will to do this or that, to create. In this aspect, He is known as Śadāśiva 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 (*Sarvakārayogitvam Kriyāsaktih: Tāntrasāra Āhn.1*). In this aspect, He is known as Sadvidyā or Śuddha Vidyā.

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

**Tattvas of the Universal Experience (1-5)**

We have seen that Parama Śiva has two aspects: transcendental (*viśvottīrṇa*) and immanent or creative (*viśavamaya*).

1. *Śiva tattva* is the creative aspect of Parama Śiva. Again the term tattva is untranslatabile; it means the “thatness” of a thing. The nearest English word is “principle.” *Śiva tattva* is the initial creative movement (*prathama spanda*) of Parama Śiva. As has been said in the first verse of the *Satṛiniśat-tattva-sandroha*:

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यद्यप्यमुत्तरस्मृतिनिजेच्छियानिकिलपिंदं जगत्लक्षणः
पस्तन्वे स्थनेन प्रथम: शिवत्सुभुध्येते तत्ज्ञ: ||
```

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

2. *Śakti tattva* is the energy of Śiva. Śakti, in her *jñāna* aspect, is the principle of negation (*niśedha-vyāpāra-rūpā*). Śakti, at first, negates the “This” or the objective side of experience in Śiva. The state in which objectivity is negated is called the Void. The *cit* or Parāsāravī, the “I” and the “This,” are indistinguishably united; in *Śiva tattva*, the “This” is withdrawn through the operation of *Śakti tattva*, so that the “I” side of the experience alone remains. This state is called *Anāśrita-Śiva* by Kṣemarāja, who says:

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श्री परिवहित: ... पूव्वे विद्विश्वायासात्त्विकवाणितिस्विनिश्चितिः
शून्यत्तत्वत्त्वा प्रकाशाभिदेन प्रकाशाशालया स्थुरति ||
```

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

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

Śakti, however, is not separate from Śiva, but is Śiva Himself in
His creative aspect. She is His Aham-vimarśa (I-consciousness), His
umukhatā (intentness to create). Maheśvarānanda put it beautifully
in his Mahārthamāṇjarī (p. 40, Trivandrum Edition):

स एव विश्वमेविषु जातु करित्यो चोन्मुखी महतु ।
शक्तिस्वभावः कर्मितो हृदयविक्रियात्मकमुक्त्योंसमववऽऽलाः ॥

He [Śiva] Himself, full of joy, enhanced by the honey of the three
corners of his heart—Ichā or Will, Jñāna or Knowledge, Kriyā or
Action—raising up His face to gaze at [His own splendor] is called
Śakti.

Maheśvarānanda continues:

यदा स्मृदद्धविक्रियानविचारस्थयमुण्डत्वत्स्तत्र वर्धिताकुर्मुखोऽमृति तथा शक्ति-
रित्ति अवर्हड्यते ।

When He becomes intent to roll out the entire splendor of the
Universe that is contained in His heart (in a germinal form), He is
designated as Śakti.

Śakti is therefore His intentness to create; the active or kinetic
aspect of Consciousness.

An idea parallel to vimarśa or umukhatā is found in the Chān-
dogyopanisād (6.2. 1-3):

सदेव सौभाग्य हृदम्भ्र प्रार्थक्षेमवाभितोत्यम्...देवधक, बल्लम्या,
प्रजायेय देहित ।

At first [logically, not chronologically] there was only “Sat”—all
alone without a second. He gazed and thought to Himself “May I
be many, may I procreate!”

This Īkṣitṛta or Īkṣitakarma is parallel to vimarśa or umukhatā,
but the implications of this Īkṣitakarma have not been developed by
Śāṅkara Vedānta.

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

श्रान्नद्वेष्चिता शरतिनः सुज्ञात्मानमात्मनः।

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

All manifestation is, therefore, only a process of experiencing the creative ideation of Śiva. In Śakti tattva, the ānanda aspect of the Supreme is predominant.

Śiva and Śakti tattvas can never be disjoined; they remain forever 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. Sadāśiva or Śādākhyā Tattva. The will (Icchā) to affirm the “This” side of the Universal Experience is known as Sadāśiva Tattva or Śādākhyā 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 Śādākhyā 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 (asphuța). 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 nimesa.

निमेयोजनः: सदाशिवः

The “This” (Idam) is faintly experienced by “I” (Aham) as a part of the One Self; the emphasis is, however, on the “I” side of experience. The “This” (Idam), or the universe, at this stage is like a hazy idea of the picture that an artist has at the initial stage of his creation. Rājānaka Ānanda in his Vivaraṇa on Saṭṭhīḥsat-tattvasandoha (p. 3) rightly says:

तत्र प्रेमभीमतमात्मानाविचारान्त्यं इच्छाभावं भस्मङ्कर्तवात् इन्ध्याशास्त्रायं ।

In that state, the “This” side of the Experience is hazy, like a picture of an artist that is about to be portrayed and hence that is still in an ideal state (in the state of an idea). Hence in this state, Will is predominant.
Introduction

So Kṣemarāja says in his Pratyabhijñāhṛdaya:

सदाशिवतत्वेन्द्रन्त्ताभावविदतास्फुटद्रतामयं विश्वम्।

The Universe in Sadāśīva tattva is asphuṭa or hazy, dominated by a clear consciousness of “I.” Sadāśīva tattva is the first manifestation.

For manifestation (abhāsa), there must be a perceiver or knower and perceived or known—that is, a subject and an object. In this universal condition, both are bound to be Consciousness, for there is nothing other than Consciousness. Consciousness in this aspect becomes perceptible to Itself; hence a subject and an object.

4. Īśvara or Aiśvarya Tattva. In the next stage of the Divine experience, ṭadam—the “This” side of the total experience—becomes a little more defined (sphuṭa). This is known as Īśvara Tattva. It is unmesa or the distinct blossoming of the Universe. At this stage, jñāna or knowledge is predominant. There now exists a clear idea of what is to be created. Rājaṇaka Ānanda says in his Vivaraṇa:

प्रम वैद्यातस्य स्फुटबभासनात् शान्तक्षयुऽरः।

At this stage the objective side of experience, the “This,” or the Universe, is clearly defined; therefore jñāna-śakti is predominant.

Just as an artist has at first a hazy idea of the picture he has to produce but later a clearer image begins to emerge in his mind’s eye, so at the Sadāśīva stage the Universe is just a hazy idea, but at the Īśvara stage it becomes clearer. The experience of Sadāśīva is “I am this.” The experience of Īśvara is “This am I.”

5. Sadvidyā or Śuddhavidyā Tattva. In the Sadvidyā tattva, the “I” and the “this” side of experience are equally balanced, like the two pans of an evenly held scale (samadhyātālapnaṇayena). At this stage, Kriyā Śakti is predominant. The “I” and “This” are recognized 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 (bhedābhedāvimarṣanāmaka). 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 (they have samānādhikaraṇa).

In Śīva tattva, there is the I-experience (Aham vimarśa); in Sadāśīva, there is the I-This experience (Aham-idam vimarśa); in Īśvara tattva, there is the This-I experience (Idamaham vimarśa). In each of these experiences, the emphasis is on the first term. In Śuddhavidyā
tattva, there is equal emphasis on both. (Aham Aham—Idam Idam. I am I—This is This). Since this experience is an intermediate stage—between the higher (para) and lower (apara)—in which there is a sense of difference, it is called parāpara daśā.

It is called Sadvidyā or Śuddhavidiyā, because at this stage the true relation of things is experienced. Up to this stage, all experience is ideal (in the form of an idea). Hence it is called the perfect or “pure order” (śuddhādhvan)—a manifestation in which the svarīpa or real nature of the Divine is not yet veiled.

The Tattvas of the Limited Individual Experience
Māyā and the Five Kaṇcukas (6-11)

At this stage, Māyā tattva begins its play. From this stage onward, there is asuddhādhvan or the order in which the real nature of the Divine is concealed. All this happens because of Māyā, and her kaṇcukas. Māyā is derived from the root mā, “to measure out.” That which makes experience measurable or limited, severs “This” from “I” and “I” from “This,” and excludes things from one another, is Māyā. Up to Sadvidyā, the experience was Universal; the “This” meant “All-this”—the total universe. Under the operation of Māyā, “this” means merely “this,” as distinguished from everything else. From now on, limitation (saṅkōca) starts. Māyā draws a veil (āvarana) on the Self, owing to which one forgets one’s real nature; thus Māyā generates a sense of difference.

The products of Māyā are the five kaṇcukas or coverings. We may note them briefly:

- **Kalā.** This reduces the universal authorship (sarvakartṛtvā) of the Universal Consciousness and brings about limitation with respect to authorship or efficacy.

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

- **Rāga.** This reduces the total 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 with respect to time, i.e., division of past, present, and future.

- **Nityati.** This reduces the freedom and pervasiveness (svatantaratā and vyāpakatva) of the Universal and brings about limitation with respect to cause and space.
Introduction

The Tattvas of the Limited Individual: Subject-Object

12. Puruṣa

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

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

पूर्णत्वाभावेन परिमितत्वादपुत्रस्मि ।

13. Prakṛti

While Puruṣa is the subjective manifestation of the “I am this” experience of Sadvidyā, Prakṛti is the objective manifestation. According to Trika, Prakṛti is the objective effect of Kalā—

बेदमात्र स्फुटे मित्रे प्राध्यान् सूक्ते कला ।

—Tantrāl., Āhn. 9

Prakṛti is the barest objectivity in contrast with Puruṣa who is vedaka or subject. The guṇas of Prakṛti exist in a state of equilibrium. Sāṅkhya and Trika differ in their conception of Prakṛti. Sāṅkhya believes that Prakṛti is universal for all the Puruṣas. Trika believes that each Puruṣa has a different Prakṛti. Prakṛti is the root or matrix of objectivity.

Prakṛti has three guṇas—threads or constituents: sattva, rajas, and tamas (producing respectively sukha, duḥkha, and mohā). Prakṛti is the Śāntā Śakti of Śiva and the guṇas sattva, rajas, and tamas are the gross forms of His Śaktis—Jñāna, Icchā, and Kriyā respectively.

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

The Tattvas of Mental Operation

Buddhi, Ahaṁkāra, and Manas (14-16)

Prakṛti differentiates into antaḥkaraṇa (the psychic apparatus), indriyas (senses), and bhūtas (matter). First, we will examine antaḥkaraṇa. Literally, it means the inner instrument (the psychic apparatus of the individual). It consists of the tattvas, buddhi, ahaṁkāra, and manas, through which mental operation takes place.
Introduction

- Buddhi. The first tattva of Prakṛti, buddhi is the ascertaining intelligence (vyavasāyātmikā). Two kinds of objects are reflected in buddhi: (1) external, such as a jar, the reflection of which is received through the eye, and (2) internal—the images built out of the impressions left behind on the mind (saṁskāras).
- Ahaṅkāra. This is the product of buddhi. It is the I-consciousness and the power of self-appropriation.
- Manas. As the product of ahaṅkāra, manas cooperates with the senses in building up perceptions; it builds up images and concepts.

The Tattvas of Sensible Experience
(17-31)

1. The five powers of sense-perception—Jñānendriyas or Budhāndriyas—are the products of ahaṅkāra. The five powers are:
   Smelling (ghṛṇendriya)
   Tasting (rasanendriya)
   Seeing (cakṣurindriya)
   Feeling by touch (sparśanendriya)
   Hearing (śravaṇendriya)

2. The five karmendriyas or powers of action are also products of ahaṅkāra. These powers are:
   Speaking (vāgindriya)
   Handling (hastendriya)
   Locomotion (pādendriya)
   Excreting (pāyvindriya)
   Sexual action and restfulness (upasthendriya)
   The indriyas are not sense-organs, but powers that operate through the sense-organs.

3. The five tanmātras, or primary elements of perception, likewise are products of ahaṅkāra. Literally tanmātra means “that only.”
   These are the general elements of sense-perception:
   Sound-as-such (śabda-tanmātra)
   Touch-as-such (sparśa-tanmātra)
   Color-as-such (rūpa-tanmātra)
   Flavor-as-such (rasa-tanmātra)
   Odor-as-such (gandha-tanmātra)

The Tattvas of Materiality
The Five Bhūtas (32-36)
Introduction

The five gross elements or the pañca-Mahābhūtas are the products of the five tannātras.

Ākāśa (produced from śābda-tannātra)
Vāyu (produced from sparśa-tannātra)
Tēja or Agni (produced from rūpa-tannātra)
Āpas (produced from rasa-tannātra)
Prthivī (produced from gandha-tannātra).

3. Svātantryavāḍa and Ābhāsavāḍa

Svātantryavāḍa

The Absolute in this system is known as cit, Paramaśiva, or Maheśvara. It is called Maheśvara not in the ordinary sense of God as the first cause that is to be inferred from the order and design in Nature. It is called Maheśvara rather because of its absolute sovereignty of Will, sva-tantratā or svātantra. This absolute Sovereignty or Free Will is not a blind force but the svabhāva (own being) of the Universal Consciousness (cit). It is this sovereign Free Will that brings about the objectification of its ideation. It is free inasmuch as it does not depend on anything external to it; it is free and potent to become anything. It is beyond all the categories of time, space, causality, etc.; these owe their origin to it.

चिति: प्रत्ययवस्तिमा परावक्ष्वस्वानुपर्यत
स्वतान्त्र्मेतद्वृयम् तृत्वश्च न रस्सात्मः: ॥

—Iśvara. Pr. I, p. 203-4

The Divine Power is known as citi. Its essence is Self-Consciousness. It is also known as Parā Vāk. It is in itself ever present, eternal. It is svātantra. It is the main power of the Supreme Self.

Parāvāk, vimarśa, aiśvarya are only the synonyms of Svātantra.

सा स्फुरता महासत्ता देशकालाविशेषिणी ॥
सैवा सारसत्या श्रेयका हुद्वर्यं परमेश्वरः: ॥

—Iśvara. Pr. I, p. 207-8

This citi or power of Universal Consciousness is the inner, creative flash which, though in itself unchanging, is the source of all apparent change; it is mahāsattā or absolute being. Inasmuch as it is free to be anything, it is the source of all that can be said to exist in any way. It is beyond the determinations of space and time. In essence, this Free, Sovereign Will may be said to be the very heart or nucleus of the Divine Being.
Svātantra or Māheśvarya means Absolute Sovereignty or Freedom of Will. It connotes unimpeded activity of the Divine Will and is an expression of Self-Consciousness.

Svātantra or Māheśvarya means the Power to do according to one’s will; it is the unimpeded, unrestrained flow of expression of the Divine Will.

Svātantryavāda, or the doctrine of the Absolute Sovereignty and Freedom of the Divine Will to express or manifest itself in any way it likes, is beautifully explained in the following words by Abhinavagupta:

तस्मादपल्लवनीयः प्रकाशविशालत्मा संवित्तवभावः परमशङ्को मागवान् स्वातंत्र्यदेय स्त्राणिस्तवरात्रांशमातृस्वपत्तया नीतिमुक्तिवस्मयस्मायव च प्रनतिविनित्याय় প্রতিষ্ঠিতক্ষয় ইত্য সমুপামাজ্ঞাতিক্ষয় সংবিধুপনাত্তরীয়ক্ষয়-ত্ত্বয়মহিমান্তরাত্মাতীত সমাতর্মাত্রায়ম; প্রকাশিতঃ

—Īṣ. Pr. V.V. Pt. 1, p. 9

Therefore the Lord, Parama Śiva (the Absolute Reality), whose own being is Consciousness of the nature of Prakāśa and Vimarṣa, who, as the undeniable, ever-present Reality, appears as subject (from Rudra down to immovable entities) and as objects (like blue, pleasure, etc. which appear as if separate, though in essence they are not separate) through the glorious might of Svātantra (Free Will), which is inseparable from Sańñvit (Universal Consciousness), and which does not conceal in any way the real nature of the Supreme. This is the exposition of Svātantra-vāda (the doctrine of Svātantra).

Ābhāsavāda

From the point of view of the creativity of Ultimate Reality, this philosophy is known as svātantryavāda; from the point of view of its manifestation, it is known as ābhāsavāda.

In the Ultimate Reality, the entire manifestation is in perfect unity, an undifferentiated mass, just as the variegated plumage of the peacock, with its beautiful, rich color, lies as an undifferentiated mass in the plasma of its egg. This is called, in this system, the analogy of the plasma of the peacock’s egg (mayūrāṇḍarasanyāya).

The underlying principle of all manifestation is cit or pure Universal Consciousness. The world of ever-changing appearances is only an expression of cit or Sańñvit. All that appears in any form, whether as object, subject, knowledge, means of knowledge or
senses, all that exists in any way, is only an ābhāsa—a manifestation of the Universal Consciousness. Ābhāsa is manifestation or appearance in a limited way. Every kind of manifestation has some sort of limitation. Everything in existence is a configuration of ābhāsas.

“दर्शनविभवे यद्वन् नगरप्रागारितिश्चमविभागि।
मातिविभागोपं च परस्परं दर्शनाद्विनि।
विस्मृतसंप्रमंत्रावलोपिषु तद्भवं विभागसूत्रमयि।
प्रण्योगः च ततोस्ति च विस्मृतमाभागि जगदेततु।

—Paramārthasāra, 12-13

Just as in a clear mirror, varied images of city, village, etc., appear as different from one another and from the mirror, though they are non-different from the mirror, so the world, though non-different from the purest consciousness of Parama Śiva, appears as different both with respect to its varied objects and that Universal Consciousness.

Ābhāsas are explained by the analogy of reflection in a mirror. Just as a reflection is not in any way different from the mirror, but appears as something different, so ābhāsas are not different from Śiva and yet appear as different. In a mirror, a village or a tree or a river appear different from the mirror, but are, truly speaking, no different from it. Similarly, the world reflected in the Universal Consciousness is not different from it.

Two exceptions have to be noted, however, in the mirror analogy. First, in the case of the mirror an external object is reflected; in the case of Mahēśvara or Universal Consciousness, it is its own ideation that is reflected. In the case of the mirror, external light is what makes reflection possible; Universal Consciousness, however, is its own light; it is the Light of all lights and does not require any external light.

Second, the mirror being non-conscious does not know the reflections within itself, but the Universal Consciousness knows its own ideation, which appears in itself. Ābhāsas are nothing but the ideation of the Universal Consciousness appearing as external to the empirical subject.

श्रीतिभागिति सकलं जगदात्मनीहृ
यद्वन् विचित्रवृत्ता मुक्तान्तरले।
Just as various objects appear within a mirror, so the entire universe appears within Consciousness or the Self. Consciousness, however, owing to its power of vīmaṛśa or Self-consciousness, knows the world; not so the mirror its objects.

All ābhāsaḥ rise, like waves in the sea of the Universal Consciousness. Just as there is neither loss nor gain to the sea with the rise and disappearance of the waves, so there is neither loss nor gain to the Universal Consciousness because of the appearance and disappearance of the ābhāsaḥ. They appear and disappear but the underlying Consciousness is unchanging. The ābhāsaḥ are nothing but the external projection of the ideation of the Divine.

The Divine Being, whose essence is cit (Universal Consciousness), makes the collection of objects that are internally contained appear outside by His Will without any external material, as a Yogi [makes his mental objects appear outside by his mere will].

The Divine Being does not create like a pot-maker, shaping clay into pots. Sṛṣṭi simply means to manifest outside what is contained within. The Divine does not require any external material for this; it is accomplished by His mere Will power.

Things that are identical with the Divine Being’s knowledge or jñāna appear by His Will as jñeyā or objects; things that are identical with His Self or “I” appear as “this,” or the universe. To the empirical subjects, they appear as something external.

It is the Universal Consciousness itself that appears in the form of subjects and objects. Therefore, this appearance cannot be called false. This appearance makes no difference to the fullness or perfection of the Universal Consciousness.

In this philosophy, Svātantryavāda stands in contradistinction to vivartavāda and ābhāsavāda to parināmavāda.
From another point of view, that of parāsakti, manifestation or creative descent is described in the following way:

There is an unbounded potency or basic continuum of power, which is known as nāda. This potency condenses itself into a dynamic point or center, called bindu. The condensation is not a process in time or space; it is the source of all manifestation. In the highest stage of manifestation, vācaka and vācyā (the indicator and the indicated, the word and object) are one. Six paths or steps of creative descent (adhvās) follow; these are known as Śaḍadhvā. First of all, there is the polarity of varṇa and kalā. Primarily, kalā is the aspect by which Reality manifests itself as power for evolving universes. The transcendent aspect of Reality, or Parama Śiva, is known as niṣkala, for it transcends kalā or creativity. The immanent aspect of Śiva is sakala; for it is concerned with creativity.

But in the present context, coming after nāda-bindu, kalā means a phase, an aspect of creativity. It is here that things begin to differentiate from an integrated whole. Vācaka and vācyā (index and object), which were one at the parāvāk stage, begin to differentiate. The first adhvā or step of this differentiation is the polarity of varṇa and kalā. As Swāmī Pratyagātmānanda Saraswatī puts it, varṇa in this context does not mean letter or color or class, but a “function-form” of the object projected from bindu. Varṇa, therefore, connotes “the characteristic measure-index of the function-form associated with the object.” Varṇa is the “function-form,” kalā is the “predicable.”

The next stage in the subtle plane is that of mantra and tattva. Mantra is the “appropriate function-form” or basic formula of the next creative descent—tattva. Tattva is the inherent principle; the source and origin of subtle structural forms.

The third and final polarity is that of pada and bhuvana. Bhuvana is the universe as it appears to apprehending entities like ourselves. Pada is the actual formulation of that universe by mind reaction and speech.

The Śaḍadhvā may be briefly indicated in the following table:

<table>
<thead>
<tr>
<th>Vācaka or śabda</th>
<th>Vācyā or artha</th>
</tr>
</thead>
<tbody>
<tr>
<td>varṇa</td>
<td>kalā</td>
</tr>
<tr>
<td>mantra</td>
<td>tattva</td>
</tr>
<tr>
<td>pada</td>
<td>bhuvana</td>
</tr>
</tbody>
</table>

The trika or triad on the vācaka side is known as kālādhwā; the trika or triad on the vācyā side is known as deśādhvā.
Vanādhiyā is of the nature of pramāṇa. It is the resting place of prameya (object), pramāṇa (means of knowledge), and pramātā (experient). Vanāṇa is of two kinds: non-māyīya and māyīya. The māyīya varnas arise out of the non-māyīya. The non-māyīya varnas are pure, natural, without limitation, and innumerable. The Vācaka Śakti (indicative power) of non-māyīya varnas is inherent in the māyīya varnas, just as power of heating is inherent in fire.

The kalās are five in number: (1) nivṛtti kalā, (2) pratiṣṭhā kalā, (3) vidyā kalā, (4) sātu or sātti kalā, and (5) śāntyātūṭa kalā.

As for the tattvas and bhuvanas contained in each kalā, see the Diagram on page 97. According to Abhinavagupta, there are 118 bhuvanas; others claim there are 224.

5. Comparison and Contrast with Śaṅkara’s Advaitavāda

Śaṅkara’s philosophy is known as Śānta brahmaṇavāda, Kevalādvaitavāda, or sometimes, as Māyā-Śēdaṇa-vāda. The Śaiva philosophy of Kashmir is known as Īśvara-dvayavāda or Pratyabhijñā or Trika. Since Śaṅkara believes that brahmaṇ has no activity, his philosophy is mostly characterized as Śaṅtabrahmaṇavāda, or the philosophy of inactive brahmaṇ, by the Śaiva philosophers.

The first salient difference between Śaṅtabrahmaṇavāda and Īśvara-dvayavāda is that, according to the former, the characteristic of cit or brahmaṇ is only prakāśa or jñāna, whereas according to the latter, it is both prakāśa and vimarśa. In other words, according to Śaṅkara, the characteristic of brahmaṇ is only jñāna (knowledge); according to Īśvara-dvayavāda, it is both jñātṛta (or knowledge) and kārtri (activity). Śaṅkara thinks that kriyā or activity belongs only to the jīva or the empirical subject and not to brahmaṇ. He takes kriyā in a very narrow sense. Śaiva philosophy takes kārtri (the power to act) in a broad sense. According to it, even jñāna is an activity of the Divine. Without activity, cit or the Divine being would be inert and incapable of bringing about anything. Since Parama Śiva is svātantra (has sovereign Free Will), therefore he is a kārtā (doer). As Panini puts it स्वतंत्रत: कर्ते “only a free-willed being is a doer.” Svātantra (Free Will) and kārtri (the power to act) are practically the same thing.

In Śaṅtabrahmaṇavāda, brahmaṇ is entirely inactive. When brahmaṇ is associated with avidyā, it becomes Īśvara and is endowed with the power to act. The real activity belongs to avidyā. The activity of Īśvara ceases when he is dissociated from avidyā. Śaṅkara says categorically:
Thus the potency of Īśvara, his omniscience and omnipotence, is contingent upon the limitation caused by the condition or association of avidyā (primal ignorance). In the highest sense, when all conditions are removed by vidyā (spiritual illumination) from the Ātman, its use of potency, omniscience, etc., would become inappropriate.

So all activity in the case of Īśvara is, according to Śaṅkara, due to avidyā.

On the other hand, jñāna and kartṛva (knowledge and activity) are, according to Īśvarādvayavāda, the very nature of the Supreme. The Supreme can never be thought of without His activity. In this philosophy, activity is not an adjunct of Īśvara as in Śaṅkara, but His very specific nature. In general, His activity may be summarized in the five-fold act of emanation or projection (śrṣṭi), maintenance (śhīti), withdrawal (saṃhāra), concealment of the real nature (vilaya), and grace (ānugraha). He performs these five acts eternally, even when he assumes the form of an empirical ego (jīva). According to Īśvarādvayavāda, Śiva is pañcakṛtyakāri (always performing the five-fold act). According to Śaṅkara, brahman is nisṛkṛya (without any activity). Maheśvarānanda says that an inactive brahman is as good as unreal.

This is the specific nature of Parameśvara [Highest Lord]—that He always performs the five-fold act. If this [activity] is not accepted, Ātma, as defined by Māyā-Vedānta, etc., characterized by the want of the slightest trace of stir or activity, would be as good as unreal.

Īśvarādvayavāda also accepts avidyā or māyā, but not as something that affects Īśvara; it is rather Īśvara's own voluntarily imposed limitation of Himself by His own sakti (power). In sum, according to Īśvarādvayavāda, activity belongs to Īśvara; māyā derives its activity from Him.
The second difference between the two philosophies is as follows: māyā according to Śāntabrahmaṇavāda, is anirvacaniya (indefinable); according to Īśvarādvyavāda, māyā, being the sakti of Īśvara or Śiva, is real and brings about multiplicity and a sense of difference.

According to Śāntabrahmaṇavāda, viśva or the universe is unreal (mithyā). Īśvarādvyavāda sees the universe as perfectly real; it is simply a display of Īśvara’s power. Since sakti is real, the universe which has been brought about by sakti is also real. Since Śaṅkara considers māyā as neither real nor unreal, his non-dualism is exclusive, but the non-dual Śaiva philosophy considers māyā as śiva-mayā (an aspect of Śiva). Therefore, the Śaiva non-dualism is integral, all-inclusive. If brahman is real and māyā is some indeterminate force—neither real nor unreal, as Śaṅkara maintains—then there would be a tinge of dualism in Śaṅkara’s philosophy.

Again, according to Īśvarādvyavāda, even in the state of the empirical ego or the jīva, the five-fold act of Śiva continues; according to Śāntabrahmaṇavāda, ātmā (the self), even in the state of the empirical ego, is niskriya or inactive, Whatever activity there is belongs to buddhi.

According to Śaṅkara’s vivartaṇavāda, all manifestation is only name and form (nāma-rūpa) and cannot be regarded as real in the true sense of the word. According to Īśvarādvyavāda, the ābhāsas are real in that they are aspects of the ultimately real or Parama Śiva. Though they do not exist in Parama Śiva in the same way in which limited beings experience them, they exist in Parama Śiva as His experience or ideation. So the ābhāsas are, in essence, real. What constitutes the ideation of the Real cannot itself be unreal.

Finally, according to Śaṅkara, in liberation (mukti) the world is annulled; in Śaiva philosophy, it appears as a gleam of Śiva-consciousness, or an expression of the wondrous delight of Self-consciousness.

We may summarize the views of these two systems as follows:

Śāntabrahmaṇavāda

1. Čit or brahman is only prakāśa (light) or jñāna (knowledge). It is niskriya (inactive).
2. Activity belongs only to māyā or avidyā. Īśvara assumes activity only when He is affected by avidyā or māyā.
3. Māyā is anirvacaniya (indefinable).
4. Māyā, being indefinable, is loosely associated with Īśvara and
is, in the last analysis, unreal. Māyā seems to play the role of a separate principle. Śaṅkara's non-dualism is, therefore, exclusive.

5. In the case of the empirical ego or jīva as well, the ātman is inactive. All activity belongs to buddhi, the product of prakṛti.

6. The universe is mithyā or unreal. Manifestation is only nāma-rūpa and cannot be regarded as real in the true sense. Śaṅkara's non-dualism is exclusive of the universe.

7. In liberation, the universe is annulled.

8. According to Śaṅkara Vedānta, avidyā is removed by vidyā, and when this happens, there is mukti or liberation; vidyā is the result of śravaṇa, manana, and nididhyāsana.

Īśvarādvayavāda

1. Cit is both prakāśa and vimarśa (light and activity). Therefore it has both jñātrīva (knowledge) and kartriya (doership). Generally speaking, it has the five-fold activity.

2. Maheśvara has svātantrya. Therefore activity belongs to Him. Māyā is not something that affects Maheśvara or Śiva. Māyā is His own sakti by which He brings about multiplicity and sense of difference.

3. Māyā, being the sakti of the Divine, is perfectly real.

4. Māyā is Śiva-mayī or cintayī and is thus Śiva's own sakti. It is not a separate principle. Therefore, Śaiva non-dualism is inclusive and integral.

5. Even in the case of jīva, the five-fold activity of Śiva never ceases.

6. The universe is śiva-rūpa and therefore real. It is a display of the glory of the Divine. Ābhāsas, being the ideation of Śiva, cannot be false. Śaiva philosophy is thus inclusive of the universe and real non-dualism.

7. In liberation, the universe appears as a form of Śiva-consciousness or real I-consciousness.

8. According to non-dualistic Śaiva philosophy, there are two kinds of ajñāna: puruṣa ajñāna, which is inherent in the puruṣa or ātma, and bauddha ajñāna, which is intellectual. By vidyā, only bauddha ajñāna can be removed; puruṣa ajñāna will still remain. Such a person will be rooted only in blank abstractions, he will not realize Śivatva or divinization. Puruṣa ajñāna also has to be removed. This can be done only by saktipāta, which comes about either by the dikṣā (initiation) imparted by a self-realized Guru (spiritual director) or by direct divine grace.
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6. The Individual Self or Jīva

The individual, according to the Pratyabhijñā system, is much more than simply a psycho-physical being. His physical aspect consists of the five mahābhūtas, or highly organized gross elements. This is known as his sthūlaśarīra. He also has the psychic apparatus known as antahkaraṇa (the inner instrument) consisting of manas, buddhi, and ahaṅkāra.

Manas, buddhi, and ahaṅkāra, together with the five tanmātras, form a group of eight known as puryaṣṭaka. This forms the sūkṣmaśarīra, in which the soul leaves the body at the time of death.

Prāṇa śakti also works in the jīva. This is the divine śakti working both in the universe and the individual. By this prāṇa śakti, everything is sustained and maintained.

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

Finally there is Caitanya or Śiva, his very Self, in the center of his being. Though intrinsically the Self of man is Śiva, he becomes an ānū or limited individual because of ānava māla.

7. Bondage

The bondage of the individual is due to innate ignorance, which is known as ānava māla. It is the primary limiting condition, which reduces the universal consciousness to an ānū or a limited aspect. It comes about by the limitation of the Ichchā Śakti of the Supreme. Due to ānava māla, 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 aśuddha adhvā, or the order of the extrinsic manifestation, he becomes further limited by māyīya māla and kārma māla. Māyīya māla is the limiting condition brought about by māyā. It is bhiṣma-vedya-prathā—that which brings about the consciousness of difference, owing to the various limiting adjuncts of the body, etc. This comes about by the limitation of the jñāna śakti of the Supreme.

It is by these mālas that the individual is in bondage and whirls about from one form of existence to another.

8. Liberation

Liberation, according to this system, means the re-cognition (pratyabhijñā) of one’s true nature. This means, in other words, the
attainment of akṣrama-ahan-vimarsa—the original, innate, pure I-consciousness. The following verse of Utpaladeva gives an idea of pure I-consciousness.

श्रेण प्रत्ययमणो यो विमर्शयमापि वायुपु: ।
नासी विकल्पः स हृ द्रू प्रभु द्रव्यापेक्षी विनिश्चयः ॥

—Īś. Pr. I. 6.1

The pure I-consciousness is not of the nature of vikalpa, for vikalpa requires a second (all vikalpa is relational). The normal psychological I-consciousness is relational (the Self-Consciousness 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:

मोक्षो हि नाम नैवायः स्वस्त्यमय्यन् हि तत् ॥

—Tantrāloka. I. p. 192

Mokṣa (liberation) is nothing 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 (see Śūtra 13 of Pr. Hr.). 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.

Liberation cannot be achieved by mere intellectual gymnastics. It comes by saktipāta (the descent of Divine Śakti) or anugraha—Divine grace.

Śaktipāta or Anugraha

Those who, owing to the samskaras of previous births, are very advanced souls receive tīvra or intense śaktipāta. They are liberated without much sādhanā or praxis.

Those who are less qualified receive madhyama śaktipāta. This induces them to seek a Guru or spiritual preceptor to get initiation and to practice yoga. In due course, they get liberation.
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Those who are still less qualified receive manda (moderate) śaktipāta. This creates in them genuine eagerness for spiritual knowledge and meditation. They will also get liberation in due 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 earning grace have been divided into four categories: Ānavopāya, Śaktopāya, Śambhavopāya, and Anupāya. These upāyas are recommended to get rid of the malas, enabling one to become fit for receiving grace.

Ānavopāya is the means by which the individual utilizes his own karanas or instruments as means for his transformation, for Self-realization. It includes disciplines such as the regulation of prāna, rituals, concentration on one’s chosen deity. Ultimately, it brings about Self-realization by the unfolding of madhya-dhāma or susumnā. It is also known as kriyopāya, because kriyā—such as repetition of a mantra and the practice of rituals—play an important part in it. This is also known as bhedopāya, because this discipline starts with a sense of bheda or difference.

Śaktopāya is concerned with those psychological practices that transform the inner forces and bring about samāvesa or immersion of the individual consciousness in the divine. In this upāya, mantra śakti comes into play. With it, the individual acquires prātiṣṭha jñāna or true knowledge; gradually his feeling of duality lessens and his consciousness merges in para-saṁvid. In this discipline, one’s meditation is something like: “I am Śiva,” “The whole universe is only an expansion of my true Self.”

In ānavopāya, the senses, prāna, and manas are pressed into service; in śaktopāya, manas functions actively. It is also known as jñānopāya, (because of the important role mental activities play in it) and as bhedabheda-upāya (because it is based both on difference and identity). By this upāya, the kundalinī rises from the muladhāra without much effort, for the control of prāṇa, and brings about Self-realization.

Śambhavopāya is meant for advanced aspirants who, by meditating on Śivatātva, attain to His consciousness. This is the path of “constant awareness.” One starts with the analysis of pañca-kṛtya, sādhanā of viкалpa-kṣaya, and the conscious practice of seeing the universe as only a reflection of cit; later even these practices have to be renounced. This leads easily to pure I-consciousness.
Anupāya can hardly be called an upāya. It depends entirely on anugraha or grace. This grace may come through one word of the Guru (spiritual director); light may dawn upon the aspirant and thus he may acquire an experience of the real self in a flash, or divine grace may be showered on him directly and he may instantly realize the Self. The prefix “an” in anupāya has been explained by some in the sense of īsat, or “very little.” In this sense, anupāya means very little or nominal effort on the part of the aspirant. Whether it comes directly or through a spiritual master, anupāya connotes realization through very intense grace (iśvatama śaktipāta) alone. Sometimes by the very sight of a person who has acquired Self-realization, an aspirant receives illumination and is transformed. Anupāya is generally designated as ānandopāya.

Kṣemarāja says that by the development of the madhya or center, one attains cidānanda or bliss of the Supreme consciousness. This madhya is distinct from the point of view of the three upāyas above. From the point of view of ānupopāya, “madhya” is the susūnumā nādi between the īdā and piṅgala, which has to be unfolded. From the point of view of śaktopāya, “madhya” is the paraśaṁvīvī, which has to be reached. From the point of view of ānubhavopāya, aṣṭtrīna āham, or the pure I-consciousness, is the madhya or center of everything. The madhya must be attained by one of the above means.

For the unfoldment of madhya, Kṣemarāja recommends vikalpa-kṣaya, śakti-saṅkoca, śakti-vikāsa, vāha-ccheda, and the practice of ādyanta-koṭi (for details, see Sūtra 18).

Of these, vikalpa-kṣaya is ānubhavopāya; śaktisaṅkoca and vikāsa are śaktopāya; and vāha-ccheda and ādyanta-koṭinībhaṇa are ānupopāya.

Pratyabhijñā stresses meditation on pañca-kṛtya and the practice of vikalpa-kṣaya. The former maintains that the fivefold act of Śiva (śṛṣṭi, sthiti, saṁihāra, vilaya and anugraha) is going on constantly, even in the individual. The aspirant should constantly dwell on the esoteric meaning of this fivefold act, in order to rise to higher consciousness. The mental perception of the individual, with reference to a particular place and time, is the śṛṣṭi in him; the retention and enjoyment of what he perceives is the sthiti or preservation. During the delight of I-consciousness, it is absorbed in consciousness; this is saṁihāra. When, even after being withdrawn, its impression is about to rise into consciousness again, it corresponds to vilaya. When completely absorbed into cit or the true Self by the process of haṭha-pāka, it is anugraha. (See Sūtra 11 for details.) This practice qualifies the aspirant for pure cidānanda.
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The mind is the happy hunting-ground for all kinds of ideas that arise, one after another like waves on the sea. We get involved in these ideas and are unable to get behind them to experience the stillness of the Self. 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 samāvēsa or immersion in the divine consciousness. For this samāvēsa to be a full, perfect, and enduring experience, one has to practice Krama-mudrā (see Sūtra 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 believes that the samāvēsa that lasts only as long as samādhi (contemplation) lasts is incomplete. In complete or perfect samāvēsa, even after getting up from contemplation the state continues; the world no longer appears as mere earth, but as “clothed in celestial light,” as a play of the Universal Consciousness. The aspirant also feels himself to be nothing but that consciousness. Then the world is no longer something to be shunned, but rather an eternal delight (jagadānanda). Then one truly acquires akṣaatmā-aham-vimarśā—pure I-consciousness in which the world does not stand against the I, in opposition, but is instead the very expression of that I.

This is the conception of jīvānāmukti in the Pratyabhijñā system. The world-process starts from the pure I-consciousness of Śiva. At the level of man, that I-consciousness gets identified with its physical and psychic coverings, and the world stands over against it as something different to the caelo. The task of man is to recapture 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 experiences who rise gradually in the evolutionary process to the pure I-consciousness of Śiva.

The normal individual is known as sakala. He has all the three malas—kārma, māyīya and ānava. After many lifetimes as 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 amūgraha of Śiva.

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

Vijñānakala is an experient of a higher stage. He has risen above māya but is still below Śuddha Vidyā. He is free from the kārma and māyiya malas, but he has still ānava mala. He has jñāna and icchā, but no kriyā.

Above the vijñānakala are the experimenters in successive ascent known as Mantra, Mantrēśvara, Mantra-maheśvara, and Śiva-pramātā. These are free from all the three malas, but their experiences of unity consciousness vary (see Chart on page 96 for details).

It is only to the Śiva-pramātā that everything 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 consciousness, but the pilgrim goes back to his home, enriched with the experience of the splendor 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:

स्वरत्वः स्वन्नात्मा स्मृतिः सत्त्वं वेतसि शिवः
पराशक्तिविद्या करणसारणीप्रान्तमुदिता ।
तद्वा भोगेकाल्मा स्मृतिः च समस्तं जगदिदम्
न जाने कुशांयं ध्वनिर्सप्तेतः संसुतिरिति ॥

quoted in Mahārthamaṇjarī, p. 25

It is Śiva Himself, of unimpeded 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 to what the sound “world” is supposed to refer.
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 [it is its own source].

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

The word hetu in this sūtra means not only cause, as interpreted above; it also means means. So citi is also the means by which the individual ascends to the highest consciousness, where he becomes identified with the divine.

Citi has been used in the singular to show that it is unlimited by space, time, etc. It has been called svatantra (of free will) to show that by itself it is powerful enough to bring about the universe, without the aid of Māyā. Citi is, therefore, the cause of manifestation, the means of rising to Śiva, and also the highest end. This sūtra strikes the keynote of the entire book.

Sūtra 2 | By the power of her own free will, she [citi] unfolds the universe on her own screen.
She brings about the universe by the power of her own free will, and not by any extraneous cause. The universe is already contained in her implicitly, and she makes it explicit.

Sūtra 3 ■ This [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 summarized as follows:

1. At the level of Sadāśiva-tattva, the I-consciousness is more prominent; the experience of the universe is in an incipient stage. An individual experient who rises to such a level of consciousness is known as Mantra-maheśvara and is directed by Sadāśiva. He has realized Sadāśiva-tattva and his experience is—"I am this." The consciousness [of the universe] is not fully distinguished from the "I" at this level.

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

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. Individual experiencers of this stage are known as Mantras. They are directed by Ananta-bhaṭṭāraka. They have an experience of diversity all around, of the universe as being distinct from the Self [though it may still belong to the Self].

4. The stage of the experient below Śuddha vidyā, but above Māyā, is that of Vijnānakāla. 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 as pralayakevalin. He has neither a clear consciousness of "I," nor of "this," and so his consciousness is practically that of the void.

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

Śiva transcends all manifestation. His experience is that of permanent bliss and identity with everything from Sadāśiva down to earth. Actually it is Śiva who flashes forth in various forms of manifestation.
Sūtra 4 □ The individual [experient], in whom citi or consciousness is contracted, has the universe [as his body] in a contracted form.

Śiva or cit, by assuming contraction, becomes both the universe and the experient of the universe. Knowledge of this constitutes liberation.

Sūtra 5 □ Citi [universal consciousness] itself, descending from [the stage of] cetana, becomes citta [individual consciousness], inasmuch as it becomes contracted in conformity with the object of consciousness.

The universal consciousness itself becomes, by limitation, the individual consciousness. By the process of limitation, the universal consciousness has either predominance of cit or predominance of limitation. In the former, there is the stage of Vijñānakāla when prakāśa is predominant, or Śuddha-vidyā-pramātā, when both prakāśa and vimarśa are predominant, or Īśa, Sadāśiva, Anāśrita-Śiva. In the latter case, there is the stage of Śunya-pramātā, etc.

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

Sūtra 6 □ The māyā-pramātā consists of it [citta].

The māyā-pramātā also is only citta.

Sūtra 7 □ And [though] he is one, he becomes of twofold, threefold, fourfold form, and of the nature of seven pentads.

The cit is Śiva Himself. Consciousness cannot be split apart by space and time.

Since, by limitation, it assumes the state of the experient and the object experienced, it is also of two forms. As well, it becomes threefold, as it is covered with the mala pertaining to ānu, māyā, and karma. It is also fourfold, because it assumes the nature of (1) śūnya, (2) prāṇa, (3) puryāśṭaka, and (4) the gross body. The seven pentads—the thirty-five tattvas that extend from Śiva to the earth—are also its nature. From Śiva down to sakala, he also becomes the sevenfold experient and of the nature of fivefold covering [from Kalā to Niyati].

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 Čārvākas, for instance, maintain that the Self is identical with the body characterized by consciousness.
2. The followers of Nyāya practically consider buddhi to be the Self in the worldly condition. After liberation, they consider the Self as identical with the void.
3. The Mimāṃsakas also practically consider buddhi to be the Self; inasmuch as they believe the I-consciousness to be the Self.
4. The Buddhists also consider only the functions of buddhi as the Self.
5. Some Vedāntins regard prāna as the Self.
6. Some of the Vedāntins 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 Vedāntins accept Īśvara as the highest principle.
10. The Grammarians consider Paśyanti 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.

This sūtra may be interpreted in another way: the experience of external things [such as color] and internal things [such as the experience of pleasure] becomes a means for the essential nature of Śiva or the highest reality to manifest.

Sūtra 9 - Due to its limitation of Śakti, Reality, which is all consciousness, becomes the mala-covered samsārin.

The Will-power being limited, there arises the ānava mala—the mala by which the jīva considers himself to be imperfect.

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

Omnipotence being limited, the jīva acquires kārma mala.

Thus due to limitation, sarva-kartrṭva (omnipotence) becomes kalā (limited agency); sarvajñātva (omniscience) becomes ādyā (lim-
itation with respect to knowledge); pūnatva (fulfillment) becomes rāga (limitation with respect to desire); niṣṭhā (eternity) becomes kāla (limitation with respect to time); vyāpakatva (omnipresence) becomes niyati (limitation with respect to space and cause). Jīva (the individual soul) is this limited self. When his Śakti is unfolded, he becomes Śiva Himself.

Sūtra 10 - Even in this condition [of the empirical self], he [the individual soul] does the five kṛtyas, like Him [Śiva].

Just as Śiva performs the fivefold act in mundane manifestation, as an unfolding 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 sraṣṭṛtā (emanation); their appearance in another space and time, and thus their disappearance to the individual soul, constitutes saṁhārtṛtā (withdrawal); continuity in the appearance of objects constitutes sthāpakatā (maintenance). Because of the appearance of difference, there is vilaya (concealment).

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

Sūtra 11 - He also does the fivefold act of manifesting, relishing, thinking out, setting of the seed, and dissolution. [This is so from the esoteric standpoint of the yogin.]

Whatever is perceived is ābhāsana or srṣṭi. The perception is relished for some time. This is rakti or sthīti. It is withdrawn at the time of knowledge. This is saṁhāra.

If the object of experience generates impressions of doubt, etc., it becomes the germinal cause of transmigratory existence. This is bijāvasthāpana or vilaya. If the object of experience is identified with consciousness, it is the state of vilāpana or anugraha.

Sūtra 12 - To be a samsārīn means to be deluded by one's own powers because of the ignorance of that [authorship of the fivefold act].

In the absence of the knowledge of the fivefold act, one becomes deluded by one's own powers and thus transmigrates eternally.

While talking of śakti, we would do well to realize that the highest Vāk śakti has the knowledge of the perfect "I." She is the great mantra, inclusive of the letters "a" to "ksa" and reveals the empirical experient. At this stage, she conceals the pure distinc-
tionless consciousness and throws up ever-new forms, each different from one another.

The empirical experient, deluded by the various powers, considers the body, prāṇa, etc. as the Self. Brāhmī and other sāktis bring about emanation and maintenance of difference, and withdrawal of identity in the empirical subject (paśu-daśā).

At the stage of pati they do the reverse; they 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 Śāmbhavopāya.

In the Śāktopaya or the Śākta technique of unity consciousness, Cit-sākti is known as Vāmēśvarī. Her subspecies are khecari, gocari, dikcarī, and bhucari. These bring about objectification of the Universal Consciousness. By khecari sākti, the universal consciousness becomes an individual subject; by gocari sākti, he becomes endowed with an inner psychic apparatus; by dikcarī sākti, he is endowed with outer senses; by bhucari, he is confined to external objects. By yogic practice, khecari brings about consciousness of perfect agency; gocari brings about consciousness of non-difference, dikcarī brings about a sense of non-difference in perception, bhucari brings about a consciousness of all objects as parts of one Self.

There is a third technique known as ānavopāya. When the aśvārya sākti of the Lord conceals her real nature, in the case of the individual, and deludes him by prāṇa, by the various states of waking, dreaming, etc., and by both the gross and subtle body, he becomes a sanisārin. When, in the yogic process, she unfolds the udāna sākti, and the vyāna sākti, the individual comes to acquire the experience of turya and turyātita states and becomes liberated while living.

Sūtra 13 ■ Acquiring full knowledge of it [of the fivefold act of the Self], citta itself becomes citi by rising to the status of cetana.

When the knowledge of the fivefold act of the Self dawns upon the individual, ignorance is removed. The citta (individual consciousness) is no longer deluded by its own limiting powers; it recaptures its original freedom, and, by acquiring a knowledge of its real nature, rises to the status of citi (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 [the objects].

If citi intrinsically is non-differentiating consciousness, how can it be characterized by a sense of difference at the level of the individual?

The answer is that even at the level of the individual, citi cannot completely lose its nature of non-differentiation; all the known multifarious objects are assimilated into citi itself [in the knowledge-situation], and the objects become a part and parcel of citi. As fire reduces to itself everything thrown into it, so citi assimilates to itself all the objects of knowledge. Being covered by Māyā, citi does not reduce objects of knowledge to itself completely; these objects appear again due to previous impressions (saṁskāras).

Sūtra 15 ▪ In the reassertion 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, but is rather its permanent nature. It is always inclusive; without this inclusive nature of citi, even the 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.

Sūtra 16 ▪ When the bliss of cit is attained, consciousness becomes stabilized in cit as one's only Self. Even the body is experienced as identical with cit.

The steady experience of identity with cit means jīvānātma (liberation even in this physical body). This comes about by the dissolution of ignorance upon recognition of one’s true nature.

Sūtra 17 ▪ With the development of the madhya (center), one acquires the bliss of consciousness.

By the development of the center, the bliss of the spirit can be obtained. Saṁvīt, or the power of consciousness, is called the center because it is the support or ground of everything in the world. In the individual, it is symbolized by the central nādi, (susumna). When the central consciousness in man develops or when the susumna nādi develops, then the bliss of universal consciousness exists.
Sūtra 18 ■ The means [for the development of the center] are: dissolution of vikalpa; saṅkoca-vikāsa of śakti; cutting of the vāhas; the practice [of the contemplation] of the koṭi (point) of the beginning and the end.

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

The other methods, saṅkoca and vikāsa of śakti, do not belong to Pratyabhijñā but are recommended for their utility. Saṅkoca of śakti means withdrawing the consciousness that rushes out through the gates of the senses and turning it inward, towards the Self. Vikāsa of śakti means holding the consciousness steadily within, while the senses are allowed to perceive their objects. Another way of acquiring saṅkoca and vikāsa of śakti is with the practice of prasara and viśrānti in the stage of ārdhva kuṇḍalini. Emergence from saṃādhi, while retaining its experience, is prasara or vikāsa; merging back into saṃādhi and resting in that condition is viśrānti or saṅkoca.

The third method is vāha-ccheda—cessation of prāṇa and apāṇa 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-koṭi-nibhālanā—the practice of fixing the mind, at the time of the arising of prāṇa and its coming to an end, between the ādi (the first, or heart) and the anta (the distance of twelve fingers from the heart).

Sūtra 19 ■ In vyuṭhāna, which is full of the after-effects of saṃādhi, one finds the attainment of permanent saṃādhi, by dwelling on one’s identity with cit (Universal Consciousness) over and over again.

Even on the occasion of vyuṭhāna, the yogin sees the entire universe dissolve in cit by the process of nimilana-saṃādhi. Thus he acquires permanent saṃādhi by Kramamudrā.

Sūtra 20 ■ Then [on the attainment of Kramamudrā], as a result of entering into the perfect I-consciousness or the Self—which is in essence cit and ānanda (consciousness and bliss) and of the nature of the great mantra-power—one attains lordship over the group of deities of
consciousness that brings about all emanation and reabsorption of the universe. All this is the nature of Śiva.

When one masters kramamudrā, 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 the senses as the “I;” he now considers the divine light within as the real “I.” This real “I” is the saṃvit, Sadāśiva, and Maheśvara. This I-consciousness means the resting of all objective experience within the Self. It is also called Svātantrya or sovereignty of Will—the lordship and primary agency of everything. This consciousness of pure “I” is the fons et origo of all the mantras, and therefore it is extremely powerful. It is the universal cit itself. By acquiring this consciousness, one becomes the master of these śaktis that bring about the emanation and absorption of the universe.
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THE DOCTRINE OF RECOGNITION

OM—Adoration to one who is the very embodiment of bliss and auspiciousness. Now the PRATYABHIJÑĀHRĐAYA [The Doctrine 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—His Self—which is also the Real Self of each

1. See end note 1.
2. See end note 2.
3. Satatam (eternally) may be read with namah to mean “my eternal adoration to Śiva” or with pañcakṛtya-vidhāyine to 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. See end note 3.
5. Paramārtha. Parama means the Highest; artha means both “reality” and “goal or value.” Paramārtha connotes both the Highest Reality and the Highest Value. In Indian thought, the Highest Reality is also the Highest Value of man. The meaning and purpose of human life resides in the realization of the Highest Reality.
6. Svāma may mean either one’s nature or one’s self. In the former case, the meaning would be “the Highest Reality, whose nature is cidānandāghana. In the latter case, it would be “the Highest Reality—His Self.” There is a double entendre in svāma: His Self (the self of Śiva) and the self of each individual. The implication is that His Self is identical with the Real Self of each person. This
individual] that is a mass of consciousness and bliss.\(^7\)

Out of the great ocean [of the Doctrine of Recognition, which is the quintessence of the secret doctrine\(^8\) concerning Śaṅkara,\(^9\) is drawn the cream [the essential part] by Kṣemarāja to nullify the poison of saṁśāra.\(^10\)

In this world, there are some devoted people who are undeveloped in reflection, who have not taken pains to study difficult works like Logic and Dialectics. They nevertheless aspire after Saṁmāveśa\(^11\) with the highest Lord, which blossoms forth with the

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\(^7\) *Cidānandadānena* means a mass of consciousness and bliss. In Śaṅkara Vedaṁa, the expression used is generally “saccidānanda”—*sat* (existence), *cit* (consciou**sness), and ānanda (bliss). Here *sat* has been dropped as superfluous, for in this system *cit* or consciousness alone is *sat* or real. *Cit* and *sat*—consciousness and existence or reality—are synonymous. Nothing outside consciousness may be called existent or real. Śaṅkara also says, *Sat eva bodha, bodha eva sattā*—Existence itself is consciousness, and consciousness itself is existence.

\(^8\) *Upaniṣat* means sitting down near or at the feet of another (a teacher) to listen to his words. It, therefore, has come to mean *rahasya* or secret knowledge obtained in this manner. Here the word means secret or esoteric doctrine.

\(^9\) *Sāti karoti iti Śaṅkarah*, one who brings about happiness and welfare is Śaṅkara. This is another name of Śiva. *Śaṅkara-paṇiṣat*, therefore, means the esoteric doctrine pertaining to Śaṅkara or Śiva—or Saiva philosophy.

\(^10\) *Saṁśāra—Saṁsārati iti saṁsārah*, “that which is always on the move or is in continuous process.” The word “world” can hardly do justice to this idea. Etymologically the word *saṁsāra* also means the “wandering through” (a succession of states) by the *jīva* or individual soul. In this sense, *saṁsāra* is called *viṣa* or poison. It is not the world per se that is poison, but the “wandering through” of the *jīva*, as being disconnected from Reality, severed from his innermost Center, that is poison. *Viṣa* is derived from the root *viṣ*, in the third conjugation (*viveṣṭ†*), meaning “to pervade,” hence anything actively pernicious, like poison. The root *viṣ*, in the fourth conjugation (*viṣṇu†*), means also “to separate, to disjoin.” There may be a suggestion here that *saṁsāra* is *viṣa* because it disjoins us, disconnects us from Śiva.

\(^11\) *Saṁmāveśa*, the noun form of *sam-ā-viś*, means “to enter into.” *Saṁmāveśa*, therefore, means emergence or identification. *Saṁmāveśa* with the Highest Lord means identification of the individual self with the Universal Self. The individual, in this state, feels that he is nothing other than Śiva. *Saṁmāveśa* also means “taking possession of the individual by the Divine.” The outcome is the same—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.

*Āveśaśa asvatantrasya svatadvipanimajjanāt. Paratadrīpatā Śambhorādyāchaktyavibhāgānāh.*

Tāntrāloka—I volume I Āhnika, v. 173
descent of Śakti. For their sake, the truth of the teaching of Īśvara-pratyabhijñā is being briefly explained.

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:

12. Śakti is the energy of Śiva and therefore not different from him. With it, he brings about pañcakṛtya or the five cosmic processes. Śakti-pāta means the descent of Śakti. Śakti-pāta upon an individual means the imparting of anyagraha or grace to him.

13. This is an excellent work of Pratyabhijñā by Utpalācārya, who flourished in the ninth century.
The absolute\textsuperscript{15} citi,\textsuperscript{16} of its own free will, is the cause of the Siddhi\textsuperscript{17} of the universe.

Citiḥ svatantrā viśva siddhi hetuḥ.

**Commentary**

“Of the universe” (viśva) means from Sadāśiva\textsuperscript{18} down to earth. Siddhi means “in effectuation,” in bringing about sṛṣṭi (manifestation), sthiti (continued existence), and sanātana (or resting) in the highest Experient.\textsuperscript{19} [In bringing all this about,] the Highest Śakti—\textsuperscript{20} the divine consciousness or power, which is absolute and of free will—consists of the highest vimarśa,\textsuperscript{21} and is not different than

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14. Sūtra (lit. thread) has come to mean that which, like a thread, runs through or holds together certain ideas; a rule; a formula; a direction. Compare the Latin, sutūra, and 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.

15. Svatantrā is an adjective qualifying citi. This means dependent on itself and nothing else. It means that it is absorbed of all conditions and is free to do anything it likes. The word Svatantra has, therefore, been rendered by two terms: “absolute” and “of its own free will.”

16. Citi means universal consciousness-power and is feminine in gender. “Cit” is generally used for Śiva and “citi” for His Śakti. They are distinguished from citta, which means “individual consciousness.”

17. Siddhi means effectuation, which includes: prakāśana or sṛṣṭi, emanation; sthiti, maintenance of what is emanated; and sanātana, withdrawal or reabsorption.

18. See end note 4.

19. Parāpramāty means the Highest Experient. Pramāty means measurer or the subject of experience. The highest experient is Parama-Śiva, the highest Śiva.

20. Parāsakti—the highest Śakti. This is distinguished from the subsidiary saktis 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.

21. Vimarśa is a highly technical term of this system. (See end note 5)
Śivabhaṭṭārka and is the hetu (cause). It is only when citi, the ultimate consciousness-power, comes into play that the universe comes forth into being [lit., opens its eyelids] and continues as existent; when it withdraws its movement, the universe also disappears from view [lit., shuts its eyelids]. One’s own experience bears witness to this fact. The other things, Māyā, Prakeśa, etc., since they are [supposed to be] different from the light of consciousness, can never be sure of anything [lit. anywhere], for not being able to appear, owing to their supposed difference from consciousness-power, 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. Māyā and Prakeśa are never the 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].

If all is cit or consciousness then it may be objected that the universe itself is 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 effect [between cit and jagat]? [In the highest sense, causal relation does not mean succession, but simultaneous expression. The flutter of citi is simultaneous manifestation of the universe.]

The answer is, it is the divine consciousness alone (cideva bhagavatī), luminous, absolute, and free-willed as it is, which flashes forth in the form of innumerable worlds. This is what is meant by the causal relation here. It is used in its highest sense.\textsuperscript{24} Since this

\textsuperscript{22} Śiva-bhaṭṭāraka—Derived from the root bhat, “to nourish,” bhaṭṭāraka, bhaṭṭāra, and bhaṭṭa have the same meaning. Literally they mean “the lord that nourishes or supports.” The words bhaṭṭāra or bhaṭṭāraka mean venerable Lord, a term that has been attached to Śiva to show reverence.

\textsuperscript{23} Nityodita means “eternally risen.” In this system, nitya (eternal) is generally not the word used for the foundational consciousness, but rather nityodita—ever-risen, ever-existent. Nityodita is that which never sets, but is always risen; whatever both rises and sets is called “sāntodita.” This term is also used because the system wants to emphasize that the eternal consciousness is ever active; there is always spanda or vibration in it.

\textsuperscript{24} In causal relation, the effect is believed to be different from the cause. Citi 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)?
[consciousness] alone is the cause of the siddhi—manifestation of the universe which consists of pramāṇa (subjects or knowers), pramāṇa (knowledge and its means), and prameya (objects or the known)—knowledge (pramāṇa), whose main function is to bring to light new objects, is neither fit nor qualified to prove the [ultimate] consciousness, which is absolute, unlimited, and self-luminous. This is declared in Trikaśāra [as follows].

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 it is with baindavi Kala.28

Since it [consciousness] is the cause of the siddhi of the universe—as well as saṁhāra, which consists in bringing about sārasasya, or identity with the highest non-dual [consciousness], therefore it is called svatantra, or free-willed. Its free will being recognized, it becomes the cause of the siddhi (fruition, perfection, attainment) of the universe. Such a siddhi is of the nature of bhoga (experience) and mokṣa (liberation from the bondage of limited experience). The sūtra should be interpreted in this sense also.

[Here the word hetu is taken in the sense of “means.”] Again, viśva or universe means [external objects like] blue, [inner feelings

25. Pramāṇa (lit. measure), subject of knowledge.
27. Prameya (lit. to be measured) means the known or object of knowledge.
28. Baindavi Kala. Baindavi means “pertaining to bindu.” Kala means “sakti.” Baindavi kala means the power of knowership of the highest Self of consciousness—the power of Self-consciousness. Here it means that power by which the Self is always the subject, never the object. In this verse, the feet are compared to pramāṇa (means of proof); the head is compared to pramāṇa, the knowing Self. Just as it is impossible for one’s feet to catch up to the shadow of one’s head, so is it impossible to know the knower (pramāṇa) by the various means of knowing, for those means owe their existence to the knower.
29. Samsarasa—one having the same feeling or consciousness. Sāmārasya, therefore, means identity of consciousness. In Saṁhāra or withdrawal, citta reduces the universe to sameness with the Highest Reality. The foundational consciousness is both the alpha and the omega of the universe.
30. Svatantra—Citta, or the divine consciousness, is called svatantra, because whether engaged in sṛṣṭi (manifestation), sthiti (maintenance), or saṁhāra (withdrawal), she is sovereign; she does not depend upon any extraneous condition.
31. Viśva-siddhi may also mean the effectuation of both bhoga (enjoyment of the bliss of real I-consciousness) and mokṣa (liberation). When the absolute free will of citta is recognized, she brings about real enjoyment as well as freedom from limitation. In this sense also, she is the cause of viśva-siddhi.
like] pleasure, or [limited experient] body, prāna, etc. Its [the Viśva’s] siddhi (fulfillment or establishment) is the hetu or means of the awareness of citi. This siddhi consists of āveśa or merging in the Self, which is the nature of vimarśa, by gradual mounting, beginning with pramāṇa or knowledge [and coming to rest in the pramātā or knower]. By “means” is meant here “easy means.” As it is said in the excellent Viśnunabhaṭṭāraka (Viśnunabhairava, v. 106):

The consciousness of object and subject is common to all the embodied ones. The yogins, however, have the distinction of being mindful of this relationship. [The object is always related to the subject; without this relation to the subject, there is no such thing as an object. The yogi is always conscious of that witnessing awareness, from which the subject arises and into which it finally rests.]

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 svatantra (absolute, of free will) [in the sūtra] points out that the supreme power is of the essence of cit, and thus is distinguished from the doctrine of Brahman [of Śāṅkara Vedānta, where the cit is considered non-active]. The word viśva declares that it (citi) has unlimited power, can bring about everything, is an easy means [for emancipation], and is [itself] the great reward.

But here a question arises. If citi is the cause of the universe, it would presuppose material cause [to bring about this apparently different universe] and [thus there would be] non-abandonment of dualism. Apprehending this question, he [the author] says:

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32. Pramāṇopārohakramaṇa—by gradual mounting, beginning with knowledge. From the known, or prameya, one has to mount to pramāṇa or knowledge; from knowledge one has to mount to pramātā or the knower, to the highest Self. All pramāṇas rest in the pramātā, the knower.

33. Brahmavāda (the doctrine of Brahman) refers to Śāṅkara-vedānta, in which Brahman is said to be nonactive.
By the power of her own will [alone], she (citi) unfolds the universe upon her own screen [in herself, as the basis of the universe].

Svecchayā svabhittau viśvam unmilayati.

**COMMENTARY**

*Svecchayā*—by the power of her own will—not by the will of another, as [is maintained by] the Brahman doctrine, and other similar [systems]. Moreover "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. In this way [on the presupposition of material cause], if the absolute free will is denied to her [*citi*], her *citi*-ness itself would not be possible [*citi* and free will are inseparable].

*Svabhittau* means on her own screen [in herself], not anywhere else. She unfolds the previously defined universe [from Sadāśiva down to earth] like a city in a mirror, which though non-different from it, appears as different.\(^{34}\) *Unmilana* means only making explicit what is already lying [implicitly in *citi*]. By this is meant the existence of the universe [in *citi*] as identical with the light [of *citi*].

Now, to make clear the nature of the universe by means of analysis, he [the author] says:

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34. *Darpane nagaravat*—Just as a city appearing in a mirror is not different from the mirror but appears as different, so the universe appearing in *citi* is not different from it, though it appears as different.
That [the universe] is manifold because of the differentiation of reciprocally adapted (anurūpa) objects (grāhya) and subjects (grāhaka).

Tan nānā anurūpa grāhya grāhaka bhedāt.

COMMENTARY

Tat (that) means the universe; nānā means manifold. Why [manifold]? Because of the differentiation (bheda) between objects and subjects, which are anurūpa, or in a state of reciprocal adaptation.

[The correspondence or reciprocal adaptation of object and subject now follows:]

Just as in the Sadāśiva principle [there is the experience of] the total universe (Viśva) as an object (grāhya) of the nature of parā-parā, or 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 (ahanta), and [in which the experience of] this-ness (idanta) is [yet] incipient (asphuta), so there is the group of experiencers (pramātars) called mantramahesvaras who are governed by the blessed Lord Sadāśiva,35 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” (ahanta) and that of “this” (idanta) are simultaneously distinct (sphuta), so [tathāvidha eva] is [the consciousness of] the group of individual experiencers, [known as] mantrēśvara, governed by the venerable Īśvara.36

35. See end note 6.
36. Īśvara tattva is the next stage of manifestation; in it the consciousness of an “I” and a “this” is equally prominent. The ideal universe, which is involved in the absolute consciousness, becomes clearly defined here as a “this.” Jñāna is predominant in this tattva. Corresponding to this tattva is the individual [mystic] experiencer, known as Mantresvara, who has realized the Īśaratattva, and whose consciousness is also of the form “I am this.” The universe here is
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 Anantabhaṭṭāraka, so also is there, as an object of knowledge (prameya), one universe whose sole essence consists of differentiations.\(^{37}\)

Above Māyā [and below Śuddha Vidyā] are the experients, called Vijñānākulas, who are devoid of [the sense of] agency (kārtṛtya), and who are of the nature of pure awareness (śuddha-bodhiṁānāh). Corresponding to them is their object of knowledge or field of experience (prameya), which is identical with them (tadabhedaśāram), [consisting of] sakalas and pralayaṅkulas known to them [parīcita] in their previous states of existence (pūrva-vastha).\(^{38}\)

At the stage of Māyā [are] the experients of the void (Śunya) or pralayaṅkevalins. Their field of experience consists of the insensible, which is quite appropriate to their state.\(^{39}\)

[After the pralayaṅkulas] are stationed the sakalas [from Māyā] up to the earth, who are different from everything and limited. Their field of experience is as limited and different as themselves (tattvahābhūtān).\(^{40}\)

\(^{37}\) Vidyā or Śuddha Vidyā is the stage where diversity or bheda begins, though there is unity in diversity. Kriyā is predominant in this tattva. Corresponding to this are experients called Mantras, who see diversity, though it is diversity-in-unity. The Lord who rules over these experients is called Anantabhaṭṭāraka. The consciousness of this stage is Idam ca Aham ca or Aham idam ca—the universe as different but also as belonging to me. Though the “this” appears as distinct from “I,” it is only an aspect of “I.” It is distinct from “I,” but not different. Hence the consciousness of this stage is known as Śuddha Vidyā.

\(^{38}\) Vijñānākula 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 pralayaṅkulas. He has a sense of identity with his field of experience (tadabhedaśāram). He is free from Māyīya and Kārma mala, but is still subject to Ānava mala.

\(^{39}\) In this state, the experient has neither the clear consciousness of aham (I) nor of idam (this). His 1-consciousness is identical with the void that one experiences in deep sleep. He has the feeling of a vague something, which is practically nothing. The Pralayaṅkula-pramātā is identified with the prakṛti at the time of dissolution. The yogins who have an experience only of the void are like the pralayaṅkula-pramātā. He is free from Kārma mala but is subject to Ānava and Māyīyamala.

\(^{40}\) The sakalas are the devas (gods) and jīvas (individual selves) who do not have true knowledge of the Self, and whose consciousness is only that of diversity. The average human being belongs to this level. The sakalas are subject
Śivabhaṭṭāraka, however, who transcends all these [all the experi-ernts from Mantramahēśvara to Sakala], is constituted only of prakāśa (light, consciousness). Again in blissful Paramaśiva (highest Śiva), who both transcends the universe and is the universe, who is the highest bliss and consists of a mass of prakāśa (light, consciousness), flashes the entire universe from Śiva down to the earth in identity [with Paramaśiva]. Actually [in that state], there is neither any other subject (grāhaka) nor object (grāhyā). Rather, what is practically meant to be stated (abhīhitaprāyam) is this: in actuality 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:

SūTRA 4

The [individual] experient also, in whom citi or consciousness is contracted, has the universe [as his body] in a contracted form.

Citi sarākocātmā cetano’pi sarākucita viśvamayaḥ.

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 (prakāśamānatayā sphurati) at first as non-different from the light [of consciousness] (prakāśābhedena), but not experiencing the unity of consciousness [in

to all the three malas—Ānava, Māyiya and Kārna.

41. The suggestion is that in this state vimarsa is latent; only prakāśa is predominant. (See chart on page 96 for details of Sūtra 3.) From Vijnānakala up to Sakala, there is no presiding deity, because the operation of Mahāmāya begins from the Vijnānakala stage and because ignorance begins from the Mahāmāya stage.
which the universe is identified with consciousness; *cidaikya-akhyātimaya*]. Known also as *anāśrita-siva* (*anāśrita-siva-prayāya*), it is [as yet] more void than the void itself [from the point of view of any objective manifestation]. Then He unfolds Himself in the totality of manifestations—principles (*tattvas*), worlds (*bhūvanas*), entities (*bhāvas*) and their respective experiencers (*pramaṭāras*)—that are only a solidified form (*āśyānatānīpā*) of *cit-essence*.

As the Lord is universe-bodied (*bhagavan viśvaśarirah*), so the [individual] experiencer—because of consciousness being contracted—has the body of the entire universe in a contracted form, much like how the *vata* tree resides in a contracted form in its seed. Likewise, the Siddhānta [the settled doctrine of the system] say: “One body and embodied really include all the bodies and the embodied.”

*Triśiromatage* also declares that the subject or self becomes the universe in contracted form. It begins by saying:

The body is of the form of all gods; hear now, concerning it,

42. *Akhyāti* is the state that, for the first time, negates or keeps away from Śiva the consciousness of his full nature (*Śiva svanupōhanam*).

43. *Anāśrita-Śiva-parpāya—anāśrita* means unrelated to anything; lit. whose synonym is Śiva, who has no objective content yet. Below Śaktitattva and above Sadāśiva-tattva, *avasthā* refers to 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 the Self, producing *akhyāti*—ignorance of its real nature. This is why *śakti* is said to be *sva-svanupōhānāṁakhyātimaya nisēdhavyāpāra-nīpā* (*Paramārthasārā*, p. 10)—Śakti brings about *akhyāti* by negating or isolating the universe from the Self and thus veiling its real nature. The full experience of the Self is that in which the “*I*” and the “This” (or the Universe) are one. The loss of this whole or full experience of the Self is *saṁsāra*; the regaining of it is *mukti*.

44. *Śūnyātiśūnyatayā*—being as yet more void than the void itself. It is called *śunya* here from the point of view of absence of objective content or objectivity.

45. *Āśyānatā* means solidification—concrete manifestation of the subtle essence of *cit* (*cit-rasa*). *Rasa* is sap or juice in this context; as juice may be solidified, so *cit* may assume concrete manifestation.

46. *Triśiromate*—the mystical doctrine concerning the three-headed Bhairava. The three heads of god, Bhairava, are the symbolic representation of the three Śaktis of the Divine: Parā, Parāparā, and Aparā. Parā is the supreme state in which there is no distinction or difference whatsoever between Śiva and Śakti. In Parāparā there is identity-in-distinction, while in Aparā there is complete difference.

47. *Sarvadevamayaḥ kātyah*—the universe is considered to be like a body, constituted by all the gods. The gods here symbolize both the *pramāṇa* and the *pramēya*, all the subjects and objects—the experiencers and the experienced.
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 (sāksāt vyavasthitāḥ), pervading the entire universe.

The implication is the experient or subject is identical with Śiva, whose body is the universe, because the light [of consciousness] is his true nature, and because of the reasoning of the Āgamas [just] mentioned. Only because of his Śiva’s Maya-Sakti does he [the experient] appear as contracted; his real nature is not manifested. Contraction also, on [close] examination, consists of only cit (consciousness); contraction is manifested only as of the nature of cit, otherwise it becomes mere nothing. Thus every subject is identical with the 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, [which is never experienced], then appearance or knowledge alone remains. If it be said that akhyāti does appear [is experienced in some form], then [obviously], being of the nature of knowledge, knowledge alone remains.

With this intention, the identity of the jiva (the individual experient) and Śiva [the universal experient] has been declared in

Another reading is Sarva-tattva-mayaḥ kāyāḥ—the body of the universe is constituted by all the tattvas.

48. 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"—O dear one.

49. Bhairava means the terrible one who destroys the weakness of the lower self. This is the name of Śiva. In the hermeneutic interpretation of Bhairava, “bha” indicates “bhurana”—maintenance, “ra” indicates “rauna”—withdrawal, “na” indicates “namana”—ejecting or manifesting of the universe. Thus, Bhairava indicates all the three aspects of the Divine. Bhairava has been called “three-headed;” the three heads symbolically represent either his three śaktis—parā, parāparā, and aparā—or Nara, Śakti, and Śiva.

50. The source of this verse has not yet been traced. The idea here is expressed as a paradox. But what does “akhyāti”—nescience or non-knowledge—mean? Does it appear or not? In other words, is it experienced or not? If akhyāti is never experienced, then it is nothing and only khyāti or knowledge remains. If akhyāti does appear (is experienced), then being khyāti or experience, khyāti again remains. So khyāti or knowledge cannot be eliminated in any case.
Spandaśāstra⁵¹ [in the verse] starting with, “Because the Jīva is identical with the whole universe,” and ending with [the line] “Hence whether in the word or object or mental apprehension, there is no state that is not Śiva.”⁵² (Spandakārikā of Vasugupta—Nīṣyanda, II, v.3-4)

Knowledge of this truth alone constitutes liberation; want of the knowledge of this truth alone constitutes bondage. This will be surely clarified later on [lit., this will come to pass].

An objection might be raised about the subject or experient being of the nature of vikalpa,⁵³ and vikalpa being due to citta.⁵⁴ Citta being there [being the nature of the subject], how can he [the subject] be of the nature of Śiva?⁵⁵ Apprehending [such an objection] and in order to settle [the connotation of] citta, the [author] says:

S U T R A  5

Citi (universal consciousness) itself descending from [the state of] cetana (the uncontracted conscious stage) becomes citta (individual consciousness) inasmuch as it becomes contracted (saṅkocinī) in conformity with the objects of consciousness (cetya).

Citreva cetana padādava-rūdhā cetya sarṅkocinī cittam.

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51. The reference is to Spandakārikā, Ch. 11, vv. 3-4.
52. Another reading of the last half of this line is: na savasthā na yā Śivaḥ.
53. See end note 7.
54. Citta means the individual consciousness.
55. The objector means to say: The subject goes on making all kinds of vikalpa; for he does all his thinking by means of citta, and the nature of citta is to form vikalpa. So long as the citta lasts, how can the subject be of the nature of Śiva, who is nirvikalpa?
Truly speaking, citra (individual consciousness) is the exalted citi (universal consciousness) itself. When citi, concealing its real nature, accepts contraction or limitation, then it has only two aspects. Sometimes it flashes forth with the predominance of cit, subordinating to itself limitation which has made its appearance; sometimes [it appears] with the predominance of limitation. In the case of cit being predominant in its natural state, and there being the predominance of prakāśa only [without vīmarśa], its pramār, or experient, is Vi-jñānākala. In the case of both prakāśa and vīmarśa being predominant,56 the experient is vidyāpramātā.57 Even in this state (prakāśa-parāmarśā-pradhānatvā), as the contraction [of consciousness] is gradually less, there are the stages of Īśa, Sadaśiva, and Anāśrita-Śiva.58 In the predominance of cit, however, acquired through effort of contemplation [samādhi], the knowership of the pure path59 reaches the highest degree by stages.60

Where, however, contraction or limitation [of cit] is predominant, there occurs the knowership of the void, etc.61

This being the position, citi (the universal consciousness) itself—in the form of the limited subject, descending from its stage of cetana (universal consciousness), disposed towards comprehending objects, being limited by external and internal objects of consciousness [like blue and pleasure, respectively]—becomes citra (individual consciousness). Thus has it been said in the excellent Pratyabhijñā.

Jñāna, Kriyā, and the third Śakti, Māyā of the Lord (Śiva), appear as sattva, rajas and tamas in the case of the paśu (individual jīva)

56. Parāmarśā here is a synonym of vīmarśa.
57. Vidyāpramātā— the experients of vidyā-tattva—Mantras.
58. Sadaśiva, Īśa, Anāśrita-Śiva, see end note 5, and fn. 36 and 43. Tanmātā here means attenuation, not corporeality.
59. Śiva, Sadaśiva, Īśvara, and Śuddhāvidyā together are known as Śuddhādhvā—the pure or higher path. Mantra, Mantrasvāra, Mantra-mahēśvara, etc. are Śuddhādhvā experients. Predominance of cit is common to both Vidyāpramātāras and Śuddhādhvā-pramātāras. But in the former case, it is natural whereas in the latter, it is acquired through the effort of samādhi.
60. The idea is that cit-pradhānatvā (predominance of cit) is either natural (saḥaja) or acquired through the effort of samādhi (samādhi-prayaṭnopārjita). In the first (natural) type, there may be either predominance of prakāśa only—in which case the experient is Vijñānākala—or of both prakāśa and vīmarśa—in which case the experients are the Vidyāpramātāras. In the second type, the Śuddhāpramātāras reach the highest degree by stages.
61. Śunyapramātr, etc. See fn. 39. The word ādi, i.e. etc. includes sakalas also.
with respect to the objective realities which are like His [Lord’s] own limbs. By this and other such statements, [it is clear that] citta (universal consciousness), which is of the nature of absolute freedom and which has the powers of jñāna, kriya, and māyā, appears, owing to excess of limitation in the state of paśu (the individual soul), as citta (individual consciousness), which is of the nature of sattva, rajas, and tamas. This has been stated in Pratyabhijñā (i.e. Īśvara-pratyabhijñā of Utpaladeva I.4, 3).

The individual consciousness is, even in the state of Vikalpa, of the nature of the highest Real (Śiva). With a view to pursuing That (tat, the Highest Real), it has been said in the excellent Tattva-garbhasūtra:

Therefore in all those who are pursuers of the Highest Truth, the self-luminous character of their innermost nature never disappears [in any condition].

In view of the fact that citta alone is the real nature of Māyā-pramāṇa, it is said:

\[ S \ U \ T \ R \ A \ 6 \]

The Māyā-pramāṇa\(^6\) consists of it [citta].

Tanmayo māyā pramāṇa.

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62. 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 kriya in the case of Śiva (the Absolute Consciousness) appears as rajas in the individual; what is māyā in the case of Śiva appears as tamas in the individual.

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

64. Vikalpa—see end note 7.

65. Māyā-pramāṇa is the experient of the impure path—the sphere of limitation. Māyā-pramāṇa includes pralaya-kalas and sakalas. See fins. 40 and 41 and the chart on p. 96.
Cittā is predominant in the sphere of life and body. The sphere of the void also consists of the saṁskārás (impressions) of the cittā, otherwise one who awakes [from the experience of the void] would not be able to follow one's duties. Therefore, māyāpramāṇa consists of cittā only. With this purport, the Śivasūtras, while discussing reality (vastuvṛttā-anusāreṇa), having said that universal consciousness (caitanyam) is the Self, say again that “individual consciousness (cittam) is the Self,” when the occasion for discussing the characteristics of māyāpramāṇa arises.

Since mukti or liberation is possible only by correct knowledge of the true nature of the Self, and transmigration (saṁsāra) is due to incorrect knowledge, it is therefore appropriate to analyze the true nature of it [the Self] bit by bit.

SŪTRA 7

And [though] he is one, he becomes of twofold, threefold, fourfold form, and of the nature of seven pentads.
Sa caiko dvirūpas trimayaḥ caturātmā sapta pañcaka svabhāvah.

COMMENTARY

From the viewpoint of what has already been stated, exalted Śiva, who is of the nature of cit, is the one Ātmā and none other, because the light [of consciousness] cannot be divided by space and time, and the merely inert cannot be a subject.66

Since consciousness [light of consciousness] itself, through the sovereignty of its free will,67 assumes the limitation of prāṇa and the state of the experient of limited objects, thus it is of twofold form:

66. This means the jāda, or the merely inert, can only be an object of experience, not a subject of experience.
67. Svātantrya is the abstract noun of Svatantra, which means “one's own rule,” “not conditioned by anything outside oneself,” such as māyā. It is the absolute,
the manifester [the light of consciousness] and limited manifestation.

Owing to its being covered by the malā related to āvī, māyā, and karma, it becomes threefold.

It [also] becomes fourfold because of its assuming the nature of Šūnya, prāṇa, puryaṣṭaka, and the gross body.

The seven pentads—the thirty-five tattvas (principles) from Śiva down to the earth—are [also] its nature [or sapta and paṅca here may be taken separately as seven and five]. So from Śiva down to sakala, the consciousness consists of a heptad of experiencers. Though its essential nature is that of cit (consciousness), ānanda (bliss), icchā (will), jñāna (knowledge), kriyā (action)—a fivefold nature—it assumes the form of another pentad, limited 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 only Śiva, becomes thirty-five principles, seven experiencers, a pentad of five powers consisting of cit, only then does it [consciousness] become a bestower of [spiritual] liberty; otherwise [in the absence of this recognition], it is the cause of saṁsāra (passing on from existence to existence).

SŪTRA 8

The positions of the various systems of philosophy are only various roles of that [Consciousness or Self].

Tad bhūmikāḥ sarva darśana sthitayāḥ.

spontaneous, free will of the divine consciousness, outside the causal chain; the free, creative act of the Universal consciousness.
68. See end note 8.
69. Of the nature of Śūnya—Śūnya pramāṇa or pralaya-kevali—whose field of experience is the void.
70. Puryaṣṭaka—literally, the city of eight; refers to the subtle body consisting of the five tāṁśiśaras (the fundamental undifferentiated essence of the five gross elements), manas, buddhi, and ahaṁkāra. It is also known as sūkṣmaśarira or liṅgaśarira, which is the vehicle of the saṁskāras.
71. The seven experiencers are Śiva-pramāṇa, Mantra-mahēśvara, Mantraśvara, Mantra, Viśnūnākala, Pralayākala, and Sakala.
72. See end note 4.
The positions of all systems of philosophy [Cārvākas 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 (followers of the Cārvāka system) maintain that the Self is identical with the body characterized by consciousness. The followers of Nyāya⁷³ and Vaiśeṣika consider the Self, so long as it is in the worldly condition, as practically identical with buddhi (intuitive faculty of certain knowledge), which is the substrate of knowledge, and other qualities. In liberation, when buddhi disappears, they regard the Self as almost identical with the void. The followers of Mimāṁsā are also tied down to buddhi in that they think the “I” veiled by the upādhi,⁷⁴ or the limiting conditions of pleasure and pain, is the Self. The followers of Sugata⁷⁵ also stop with only the functions of buddhi, maintaining that the fundamental principle is only a continuum of cognitions. Some followers of Sugata also stop with only the functions of buddhi, maintaining that the fundamental principle is only a continuum of cognitions. Some followers of Vedānta regard prāṇa (the vital principle) as the Self.

The Brahmavādins (advocates of the Veda) consider non-being (abhāva) as the fundamental principle on the grounds [of the Upaniṣadic dictum] that “all this was originally nonbeing.” They accept the position of the void, and they are [thus] rooted in it. The Mādhyamikas⁷⁶ are also in the same position.

The Pāñcarātras⁷⁷ [believe] that Lord Vāsudeva is the highest cause (prakṛti);⁷⁸ the individual souls are like sparks of him, and so,

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73. By etc. is meant Vaiśeṣika.
74. Upādhi—lit., something placed near, which affects or limits a thing without entering into it as its constituent.
75. Sugata (lit., one who has fared well) is a title of the Buddha. Therefore his followers are known as Saṅgatas.
76. The Mādhyamikas are the followers of the Madhyamaka (the system of the middle way) school of philosophy. They believe in śūnya (the void) as the fundamental principle.
77. 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 Religious Systems. The word Pāñcarātra perhaps refers to some religious rites, lasting for five nights. The followers of Pāñcarātra are called Pāñcarātras here.
78. The word prakṛti here does not mean the Prakṛti or root-matter of the Sāṅkhya. Parā prakṛti here means the highest cause. The followers of the Pāñcarātra system consider Vāsudeva both as the material cause and controlling
taking the individual souls to be transformations of the highest
cause, they cling to the non-manifest [as the source of everything].

The Sāṅkhyaśa, and others [of similar views], cling to the stage
categorized predominantly by the Vijnānākālasa.

Other knowers of Vedanta cling to the Īśvara-principle [as the
highest] status, [depending as they do on the Upāniṣadic dictum]—
"Being alone was there in the beginning."

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

The Buddhists rest content with the Buddha principle, the
Ārhatas with the guṇas, the Veda-knowers with the Puruṣa, and
the Pāñcarātikas with avyakta.

The Tāntrikas maintain that the ātman principle transcends the

cause of all manifestation.

79. Kṣemarāja seems to have become confused here. The Pāñcarātras consider
Vāsudeva, not "avyakta" (non-manifest), as the ultimate source. Śaṅkara puts
their position quite correctly in his commentary on Brahmāsūtras, in Utpattya-
samsthavādhikāraṇa:

70. Sāṅkhyaśa here means "the followers of Sāṅkhya."
71. See fn. 38.
72. The Vaiyākaranas were the followers of the Grammar School of Philoso-
phy, which considered grammar a means of spiritual liberation. Their philoso-
phy has been described under the heading "Pāṇini-darśanam" in Sarva-darśana-
saṅgṛaha by Mādhava. The reference is obviously to Bhartṛhari's Vākyapadiya,
which considers paśyanti as Śabda-brāhmaṇ Reality or Reality as Vibration.
73-84. See end note 9.
75. The āgamas (here Śaiva-Āgamas) refer to a body of literature containing
the doctrine of the Śaivas. Āgama means tradition, that which is handed down
from generation to generation.
76. By Ārhatas (the deserving, dignified) is meant the Jains. They maintain
that the universe consists of paramāṇus (atoms of matter) which are eternal.
They are subject to change or development inasmuch as they assume different
guṇas (qualities). The Āgama quoted means to suggest that the Jains consider
these guṇas as the highest reality they have discovered and they are unable to go
further than the guṇas.
77. Pāñcarātikas—see fn. 77.
78. The followers of Tantra are known as tāntrikas. The word "tantra" has been
universe. Those who are wedded to the sacred texts of Kula\textsuperscript{89} consider that the \textit{ātman} principle is steeped in the universe [that the universe is only a form of the Ātman]. The knowers of Trika\textsuperscript{90} philosophy, however, maintain that the \textit{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 degree to which that absolute free will chooses to either reveal or conceal itself. Therefore there is only one Ātman, pervading all these [roles].

Those of limited vision, however, identify themselves with the various [limited] stages of His will. Even when it is clear that the essential reason for the erroneous concepts of the experiencers lies in their identification with the body, they are unable to comprehend the great pervasion [of the Ātman] described above [by Trika philosophy]—that the Ātman is both immanent and transcendent—unless the Śakti\textsuperscript{91} of the Highest descends upon them. As has been said:

The Vaisāṇavas and others who are colored [whose minds are colored] by the attachment or color of Vidya,\textsuperscript{92} do not know the highest God, the omniscient, full of knowledge. Likewise, [it has been said] in Svacchanda Tantra, (10th Pātala, verse 1141):

explained in two ways: (1) from the root “tan,” to expand; that in which the principles of reality are expanded and elaborately described is tantra. (2) from the root “tānta” to control, to harness; that which teaches how to control and harness the various forces of reality is tantra.

89. \textit{Kula} here means “Śakti” (the divine manifesting power). The reference here is obviously to the Śaktas, the worshipers of Śakti.

90. \textit{Trika}—The \textit{Pratyabhijñā} philosophy is known as Trika inasmuch as it describes Parama Śiva or the Highest Reality as manifesting itself in a group of three (\textit{trika}): Śiva, Śakti, and Nara. From “et cetera” in Trika, may be understood Tripurā or Mahārtha.

91. \textit{Paraśaktipāta}—The grace of the Highest. Śaktipāta or grace is of two kinds: \textit{para} (highest) and \textit{apara} (lower). \textit{Paraśaktipāta} connotes the transmutation of the empirical or limited ego into the fullest Divine Consciousness. Such grace can be imparted only by the Divine. In \textit{Apara Śaktipāta} (lower grace), though the ego realizes his identity with the Divine, he is yet unable to realize that the entire universe is only a manifestation of himself and has thus not yet obtained the fullest Divine Consciousness of Śiva. \textit{Apara Śaktipāta} (lower grace) can be imparted by a spiritual director or gods.

92. \textit{Vidya} (as one of the five kañcukai) is impure knowledge (aśuddha-vidyā). It is the principle of limitation, which does not allow the individual to have a synoptic view of reality.
It is only Māyā that whirls these [followers of other systems] around, who desire to obtain liberation (mokṣa) in non-liberation [in those disciplines and scriptures that are incapable of offering liberation].

[It has been said in the Netra Tantra, 8th Paṭala, verse 30]:

Those who are attached to the limited as the Self [the body as Self, the buddhi as Self, etc.] do not reach the highest stage of Śiva.

Also [there is another interpretation of the sūtra: If darśana is understood not as a system of philosophy, but merely as knowledge; sthiti, not as a stage, but as inward cessation; bhūmikā, not as a role, but as means, then the interpretation is as follows]: The sthittis, or the inward cessation of all darśanas, all empirical knowledge—such as the experience of [an external thing as] the color blue, or an [inner] experience like pleasure—becomes a means of manifestation for the essential nature of tat, Śiva, who is of the nature of consciousness and a mass of bliss. So, whenever the external form [of consciousness] comes to rest in the essential nature [of the knower], there ensues the cessation of the external thing (saṁhāra), rest in a condition of inner peace, and then commencement of a continuous series of various experiences (saṁvivit-santati,) which will be arising anew (udeshyat).

Thus this venerable tuṛiṣa (fourth) consciousness, whose nature is to hold together emanation, maintenance, and reabsorption, flashes forth ceaselessly—now sending forth diversities of various emanations (created things), and now withdrawing [them]—always [both] emaciated and yet always full and also not undergoing any of these forms. It has been said in Śri Pratyabhijñā-tīkā: “When reabsorbing the objects, she [Śakti] flashes [rises in her nature], and so she is full. This venerable [power] being resorted to more and more makes her devotee her own, step by step.

If Ātman, (the Self) as described [above], has [such] greatness,

93. See end note 10.
94. This exhausts all four alternatives. The idea is that through tuṛiṣa, Sāhūvid goes on projecting things out of herself (which shows that she is perfectly full and rich), and reabsorbing them into herself (which shows that she is depleted and must take back things to make up her loss); yet in herself she transcends all these alternatives.
95. Avaṭaha means licking, devouring—reabsorbing the objects. Space, time, and objects are devoured by tuṛiṣa, in which only 1-consciousness remains.
how can it be an anu (jīva) covered with mala,96 enclosed with kalā97 and other kaūcikas, a sansārin (transmigrating from one life to another)? [In answer to this question], the author says:

SŪTRA 9

As a result of its limitation of Śakti, reality, which is all consciousness, becomes the mala-covered samsārin.

Cidvat tacchakti sarīnkocāt malāvṛtah sansārī.

COMMENTARY

When the highest Lord, whose very essence is consciousness, conceals by His free will pervasion of non-duality and assumes duality all round, then His will and other powers, 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 ānava-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 [only] a few things. By assuming extreme limitation, beginning with the acquisition of an inner organ and organs of perception, it acquires māyiya-mala,98 which consists of 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 [only] a few things. Starting with assuming limitation in the form of organs of action, it becomes extremely limited and acquires kārma-mala,99 which consists of doing good or

96. For anu and mala, see end note 8.
97. Kalā here means limitation with respect to authorship and efficacy. Regarding kalā and the other kaūcikas, see end note 4.
98. Māyiya-mala—see end note 8.
evil. Thus by accepting limitation, the saktis (powers)—omnipotence, omniscience, perfection, eternity, omnipresence—appear respectively as kalā (limited agency), vidyā (limitation with respect to knowledge), rāga (limitation with respect to desire), kāla (limitation with respect to time), and niyati (limitation with respect to space and cause). Thus constituted this [ātman or Self] is called sansārin (a transmigratory being), poor in Śakti. With the [full] unfoldment of his saktis, however, he is Śiva himself.

Is there any mark appropriate to the Śiva state, by which the Self, even in the sansārin stage, may be recognized as Śiva himself? It is declared, “There is,” [and so the next sūtra] says:

SŪTRA 10

Even in this condition [of the empirical self], he [the individual] does the five kṛtyas (deeds) like Him [like Śiva]. Tathāpi tadvat pañca kṛtyāni karoti.

COMMENTARY

Here lies the distinction between the Iśvarādvaya philosophy and [that of] the Brahmavādins: that the divine, whose essence is consciousness, always retains his authorship of the fivefold act.

100. Kalā...niyati—end note 4; see p. 13 for more detail on the limitation of the powers of Śiva.
101. Iśvarādvaya-darśana means the system of philosophy that does not believe in any other principle (advaya) than Iśvara, the Lord. This is the characterization of the Śaiva philosophy of Kashmir, which maintains that Śiva is the whole and sole reality. There is “no second” (advaya), no principle other than Śiva. Iśvara here is a synonym of Śiva. He appears both as the world or the field of experience and the experient; as the knower (pramātā), knowledge (pramāṇa), and the knowable (prameya).
102. Brahmavādins refers to those Vedantists who believe that a principle other than Brahman, called Māyā, is responsible for sṛṣṭi, sthitī, and saṁsthāna. Literally, it means advocates of the Brahman doctrine.
103. Pañca-vidhā-kṛtya—the fivefold act. For details see end note 3. In Sūtra 10, the fivefold act is described epistemologically.
This is in accordance with what has been stated by the grand Svācchanda and other disciplines [of Śaiva philosophy]. (See Svācchanda Tantra, 1st Pātañ, 3rd verse): “I bow to the] Divine who brings about emanation (śrīṣṭi), reabsorption (saṁhāra), concealment (vilaya), maintenance [of the world] (sthitā), who dispenses, grace (anugraha), and who destroys the affliction of those who have bowed down [to Him].”

Just as the Exalted One (Śiva), by the process of expansion in the extrinsic course¹⁰⁴ (mundane manifestation), brings about emanation, as an unfoldment of his real nature, so does He carry out the five processes even in the condition of sanisāra, by limiting His consciousness-power. So [it has been said] (in Īṣvarapratyabhijñā, VI Āhnika, 7th verse).

This being the position [tat evam here means tat evam sati], even in the empirical state (vyavahare'pi), the Lord entering into the body, etc., causes the objects [lit. collection of objects] to appear outwardly by His Will, though appearing within Himself.

[The fivefold processes in the condition of the world are shown below.]

Thus according to the Pratyabhijñākārika, when the great Lord, who is consciousness [lit. whose form is consciousness], enters into the sphere of the body, prāṇa—on the occasion of the attention becoming external—makes objects, like blue, appear in definite space and time. This is His act of emanation (śrāṣṭṛtā). Objects appearing in another space and time refers to His act of withdrawal or absorption (saṁharetṛtā). The actual [continued] appearance of blue, etc. is His act of maintenance (sthāpakatā). Its appearance as different refers to His act of concealment¹⁰⁵ (vilayaḥkārītā). The appearance of everything as identical with the light [of con-

¹⁰⁴. Śuddhava - adhvā (lit., course other than the intrinsic)—Śuddhādhwā is the intrinsic or supramundane manifestation; aśuddhādhwā is the mundane or extrinsic manifestation. Sadāśiva, Īśvara, and Śuddhavidyā are in the region of Śuddha-adhvā or supramundane manifestation. The tattvas from māyā to the five gross elements are in the region of aśuddha-adhvā, the extrinsic course or mundane manifestation. This has been called aśuddha-adhvā or impure course, because in this there is a sense of bheda or difference. In Śuddha-adhvā, or the pure course, there is a sense of abhedā or non-difference.

¹⁰⁵. This is called vilaya, because the real nature of the Self is veiled in this state.
sciousness] refers to His act of grace (anugrahīrtā). I have demonstrated how the Lord is always the author of the fivefold act extensively in Spandasandoha. If this authorship of the fivefold act, which occurs within one’s own personal experience, is pursued steadily with firm understanding, it reveals the Lord’s greatness to the devotee. Those who always ponder over this [fivefold 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 (ityānmatāh). Those who do not ponder this, seeing all objects of experience as essentially different, remain forever bound.

This is not the only mode of the authorship of the fivefold act. Another esoteric mode exists apart from this. So he says:

SŪTRA 11

These [five deeds are] manifesting, relishing, experiencing as self, settling of the seed, dissolution.
Ābhāsana rakti vimarśana bijāvasthāpana vilāpanatastāni.

COMMENTARY

He does these fivefold acts; this is [syntactically] connected with the previous sūtra. From the viewpoint of the highest end (mahārthadṛṣṭyā), whatever appears through the successive function-

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106. In the matter of knowledge, the object known in a way becomes one with the knowing subject. The actual pramitī (knowledge), divested of the accidents, of the prameya (the known object), will be found to be one with the paramitī (the knowing subject).
107. Here the fivefold act is described from the point of view of the esoteric experience of the yogin, in which ābhāsana is sisṣi; rakti is sthiti; Vimarśana is Sanihāra; bijāvasthāpana is vilaya; and vilāpana is anugraha.
108. Mahārthā is the esoteric aspect of this system.
ing [lit. expansion] of the goddess of sight and other [perceptual functions] is, [so to speak] emanated (ṣṛjyate) [this is ābhāsana or manifesting]. An object being thus emanated (brought forth into appearance), when [the Self], without closing the eye relishes it for some time, is maintained [in experience] by the goddess of maintenance. [This relishing of the experience for some time represents sthiti or maintenance.] It is withdrawn at the time of vimarsa (vimarśana-samaye), also called a sudden flash of delight (camatkāra).\(^\text{109}\) [This knowledge of the object represents sanhāra.]\(^\text{110}\) As Rāma has said:

The mountain of manifoldness that 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 during reabsorption or withdrawal [of the experience of manifoldness or differentiation], it [the object of experience] generates various saṁskāras (impressions) of doubt inwardly, then it acquires the state of saṁsāra in germinal form. This state is bound to spring forth into existence again, and thus it superimposes [on the experient] the state of vilaya (concealment of the real nature of the Self). On the other hand, if while it [the world that has been reduced to a germinal form] is being held inwardly, along with anything else being experienced at that time, it is burned to sameness in the fire of consciousness, by the process of hathapāka\(^\text{111}\) and by the device of alaṅgrāsa,\(^\text{112}\) then he [the yogin], by bringing about perfection, enters the state of grace. This kind of authorship of the fivefold act, though always within reach of everyone, does not becomes manifest

109. Vimarśana or camatkāra is the experience of “Ah! How wonderful!” It is like the delight of an artistic experience; hence it is called camatkāra, which means an intuitive flash of artistic experience.

110. The knowledge of the object is called sanhāra here because the object is withdrawn. The object as an object disappears and only its knowledge remains.

111. Hathapāka. An object of experience is brought into sameness with the real essence of the experient in two ways: (1) śānti-prāśama and (2) hathapāka prāśama. Prāśama means “reducing completely the world of experience to oneness with the experient.” This is a slow, gradual process; hathapāka is an intense, persistent process.

112. Alamgrāsa. Alam means paripūrṇārūpaḥ, niś-saṁskārataya—fully, perfectly, when no impression or germ of saṁsāra, as separate from consciousness, is allowed to remain; grāsa is grasanam (lit., swallowing). Here it means svātmasātkaranaḥ—bringing it to sameness with the Self.
without the instruction of a good Guru (spiritual master). One should, therefore, take to the reverential service of a good Guru so that this [the experience of the fivefold act] may become manifest to him.

He, however, who does not acquire the complete knowledge [of the authorship of the fivefold act], owing to the lack of guidance from a good Guru, remains deluded by his own powers (śaktis), since the real nature of each [śakti] is concealed [from him]. Therefore it is said:

SŪTRA 12

To be a saṁsārin means being deluded by one's own powers, because of the ignorance of that [authorship of the fivefold act].

Tad riaparijñāne svāsaktibhir vyāmohitā
saṁsāritvam.

COMMENTARY

Tat or "of that" [in the sūtra] means the authorship of this fivefold act, which is always happening; aparijñāne or ignorance means "not flashing forth" due to the absence of the manifestation of one's own power, which becomes effective through the descent of Śakti. [The rest of the sūtra means] acquiring the condition of a saṁsārin (transmigrant) is due to delusion (vyāmohitātvam), [which means] being nailed by various doubts created by the śāstras (scriptural text) and worldly opinions.

As stated in the excellent Sarvavāraṇāvaharāraka:

Through ignorance, people are subject to uncertainty; hence follow birth and death.
The essence of all mantras113 consists of letters or sounds, [and] the essence of all letters or sounds is Śiva.

113. In mantra, man implies mananāt (by pondering), and tra implies trīyate
Now, the vākśakti (power of speech) [known as] para\(^{114}\) (supreme)—who is identical with the light of consciousness (Īśvara), who is of the form of the great mantra that is eternally sounded, who consists of the consciousness of the perfect “I,” who contains within herself (who is pregnant with) the whole assemblage of saktil formed by the sound beginning with “a” and ending with “kṣa”\(^{115}\)—brings into manifestation the sphere of the [limited] subject or experient through the successive phases of paśyatā,\(^{116}\) madhyamā, etc. In this state [of the limited experient], she conceals her real form as para and produces in the empirical subject (māyā-pramatāh) evernew vikalpa activity\(^{117}\) every moment, which brings into view objects that are obscure and particular. She also presents the stage of avikalpa\(^{118}\) as veiled by the [vikalpa activity], though [the avikalpa state] itself is quite pure. Under these circumstances, and delimited by the peculiar saktil in the form of “ka” and other consonants that are presided over by Brāhma\(^{119}\) and other deities, the deluded man helplessly considers the limited body, prāṇas, etc. as the Self.

Brāhma and the other deities, in the state of the paśu (bound soul)—manifesting emanation and maintenance with respect to dif-

\(^{114}\) Parāvāka. It is cittvenience-powern which consists of an inner sound

\(^{115}\) A to kṣa includes all the letters of the Devanāgarī script. These letters,

\(^{116}\) See end note 9.

\(^{117}\) The vikalpa-activity refers to the vikṣepa aspect of Śakti,

\(^{118}\) Avikalpa is the distinctionless consciousness. It is the opposite of vikalpa.

\(^{119}\) Brāhma (lit., pertaining to Brahmā). The class of letter presided over by

ferences, and withdrawal with respect to non-difference\textsuperscript{120}—bring about only limited vikalpas. In the pati (lord) stage, however, these [deities] manifesting withdrawal with respect to difference and emanation and maintenance with respect to non-difference, gradually, by reducing the vikalpas, [ultimately] disclose the great avikalpa stage, which enables one to enter into the blissful bhairava-mudrā.\textsuperscript{121} At this stage, they [the śaktis] cause to appear the pure vikalpa śakti,\textsuperscript{122} which is deeply merged in consciousness and bliss [and which enables one to feel like the following]:

He who knows that all this glory [of manifestation] is mine [belongs to the spirit], who realizes that the entire cosmos is his Self, possesses maheśatā\textsuperscript{123} even when the vikalpas\textsuperscript{124} have their play.

(Īśvara-pratyabhijñā, Āgamādhikāra II, Åhnikā, 12th verse.)

Hence the state of a saṁsārin (transmigrant) consists, as explained above, of the delusion brought about by one's own śakti.

[The above is known as Śāmbhavopāya or the Śāmbhava technique of attaining unity-consciousness. The Śāktopāya or the Śākta technique follows.]

Further, the exalted consciousness-power (citi-sakti) known as Vāmeśvari,\textsuperscript{125} because she emits (projects) the universe and also because she has to do with the contrary course of saṁsāra, displays herself wholly in the condition of the bound subject (paśu), as the

\textsuperscript{120} See end note 11.
\textsuperscript{121} See end note 12.
\textsuperscript{122} Śuddha (pure) vikalpa—This is the vikalpa in which the Śadhaka feels—Sarvo mamāyam vibhavah—all this glory of manifestation is of (my) Self; he identifies himself with Śiva. It is a total consciousness and the means for passing into nivikalpa, or consciousness free from differentiations. This is called śuddha vikalpa or pure vikalpa, because though it is still vikalpa or mental formulation, it is śuddha or pure inasmuch as it is a mental formulation of the identity of oneself with the Divine.
\textsuperscript{123} Maheśatā—This is an abstract noun form of "Maheśa," which means the great Lord (Śiva). Maheśatā or Maheśvarya, 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.
\textsuperscript{124} Vikalpas—See end note 7.
\textsuperscript{125} Vāmeśvari—The author here states why this śakti is known as vāmeśvari: The word vāna is connected with the verb van, which means "to spit out, emit, eject." The Śakti is called Vāmeśvari because she emits or sends forth the
[empirical] subject in the form of khecari,\textsuperscript{126} as the inner organ in the form of gocari, as the outer organ in the form of dikcarī, and as objective existents in the form of bhūcarī. Resting in the stage of the void [concealing the true nature of the Self], she shines forth, having concealed her highest reality as cid-gagana-carī through the khecari group. The latter consists of the śakti of kalā, of the nature of limited doership, etc. She appears, through the gocari group, in the form of the deity antaḥ-karana\textsuperscript{127} (the inner psychic apparatus) whose main functions are ascertainment of difference (bheda-nīścaya); [in its buddhi aspect] identification [of the Self] with different things (bheda-abhimāna), and ideation of things as different (bheda-vikalpana); [in its manas aspect] by concealing her real nature, which consists of the ascertainment of non-difference, etc. She also appears through the dikcarī group, in the form of the deity of the outer senses whose main function is perception of difference, by concealing her real nature. She appears, through the bhūchari group, in the form of knowable objects that have the nature of differentiated appearances all round, by concealing the real nature of the Universal Self, and by deluding the heart of creatures.\textsuperscript{128}

In the pati stage, however, the śakti manifests herself as cidgaganacarī, whose essence consists of universal doership; as gocari, whose essence consists of the ascertainment of non-difference; as dikcarī, whose essence consists of the perception of non-difference; as bhūcarī, whose essence consists of [revealing] objects as non-different, like one's limbs. All of these open up the heart of the pati.

Venerable Dāmodara, who commands unfeigned respect due to his innate camatkāra (bliss), also says in the Vimuktakas (independent

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universe, out of the Absolute. The word vāma also means "left, reverse, contrary, opposite." This śakti is called Vāmesvarī also because while in the Śiva state there is unity-consciousness; in the state of Sarīśāra, the contrary or opposite condition happens (there is difference-consciousness), and also because everyone considers the body, prāna, etc., to be his Self. This play on the word vāma cannot be retained in the translation.

\textsuperscript{126} See end note 13.

\textsuperscript{127} There are three aspects of antaḥkarana—buddhi, ahaṅkāra and manas. Buddhi ascertains; ahaṅkāra 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.

\textsuperscript{128} Though cakra means group, assemblage, or wheel, it suggests an array of forces (like an army) that has to be penetrated before the individual can ascend to universal consciousness. It is difficult to bring out this subtle suggestion in translation.
verses): “Vāmeśa (Vāmeśvarī), and other goddesses, having their sphere in the knowing subject [as khecarī], in his inner organ [as gocarī], in the outer senses [as dīkecarī], and in objective existences [as bhūcari], 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 of being deluded by one’s own saktis.

[The ānavopāya—the ānava-technique of attaining unity-consciousness—follows.]

Again the highest Lord, whose essential nature is consciousness, has his own unique aiśvarya-sakti.129 His essential nature consists of doership,130 which is essentially a sphurattā or flashing forth131 of divine light. When she [aiśvarya-sakti], by concealing her real nature, causes delusion in the pasū state (the state of a bound soul)—by the phases of prāṇa, apāṇa, and samāṇa saktis,132 by the states of waking, dream, and deep sleep, and by the kalās133 of the body, prāṇa, and puryaṣṭaka134—then this delusion is the condition of one’s being a saṁsārin (transmigrating from life to life). When, however, she unfolds the udāna-sakti135 that appears in madhyadhāma136 as of the

129. Aiśvarya-sakti is the sovereign power of the Lord. This is also His Svātantrya-sakti, His absolute free Will.
130-131. Flashing forth or sphurattā is here another name of prakāśa. Doership or kartrītā is another name of viṁśa. Regarding the distinction between prakāśa and viṁśa, see end note 5.
132. See end note 14.
133. Kalās means organs or phases; here, those phases that bind the soul to the world.
134. Puryaṣṭaka. This is synonymous with sūksmaśaṅkara, the vehicle of the saṁskāras, which is not cast off at death like the sthūlā śaṅkara or the physical body. Puri means “a city” and aṣṭakam means “a group of eight;” puryaṣṭaka thus means the city of the group of eight. This group of eight consists of the five tanmātras, manas, buddhi, and ahaṅkāra.
135. Udāna sakti is the sakti that appears when prāṇa and apāṇa become equally balanced. Udāna then becomes active, moves up through the madhyadhāma or susumṇa, and brings about the turya or fourth state of consciousness.
136. Madhyadhāma is the middle nādi, or susumṇa. There are two nādīs running parallel to the susumṇa. They are not physical but prāṇic and are known as idā and piṅgalā. Prāṇa flows through the idā and apāṇa through the piṅgalā. Susumṇa is a prāṇic nādi travelling upward inside the spinal column towards the brain. Normally, just the prāṇa and apāṇa saktis are active. When, however, through the practice of yoga, prāṇa and apāṇa currents are equilibrated, the susumṇa nādi becomes open and the udāna current flows through it, bringing about the turya state of consciousness.
nature of tūrya\textsuperscript{137} state and vyāna-sakti,\textsuperscript{138} whose essence is to pervade the universe and which appears as of the nature of tūryātīta,\textsuperscript{139} and both of which are a mass of consciousness and bliss, then even in the embodied state one reaches the stage of pati\textsuperscript{140} and attains liberation while still living.

Thus “being deluded by one’s own śaktis (powers)” has been interpreted in three ways.

The cidvat sūtra\textsuperscript{141} (Sūtra 9) states that the light of consciousness, assuming limitation, becomes a saṁsārin (an individual migrating from one conditioned existence to another). Here it has been said, from a different angle, that it becomes a saṁsārin because it is deluded by its own powers. It may be observed from yet another angle that one with limited powers [an individual soul]—in spite of his having prāya and other [limitations]—when not deluded by those powers, becomes, according to the thesis of the sacred tradition, the Lord [Himself], with a body. In other words, he can be described as the venerable Siva 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\textsuperscript{142} on the Pratyabhijñā that:

\textsuperscript{137} See end note 15.
\textsuperscript{138} Vyāna-sakti—Macrocosmically, it pervades the entire universe, and microcosmically, when the kundalinī becomes awakened, it pervades the entire body and brings about the tūryātīta condition.
\textsuperscript{139} Tūryātīta means transcending the fourth state. It is a state beyond the tūrya. Tūrya is tūrīya (fourth) in relation to the three states of waking, dream, and deep sleep; but in tūryātīta, the above three states disappear as separate states. Hence when the three states have disappeared, tūrya can no longer be called tūrya. It is called tūryātīta, in which the tūrya or fourth state has been transcended. It is a state where pure consciousness is like an ocean without any agitation whatsoever; it is full of bliss. It is the consciousness of Siva himself or one who has reached that stage in which the entire universe appears as his Self. In tūrya, manas becomes attenuated; in tūryātīta it is dissolved in śaktī. When the tūrya state becomes fully developed and reaches perfection, it is transformed into tūryātīta. In this state, everything appears to the individual as Siva or the Self.
\textsuperscript{140} Pati—This refers to the condition in which the individual soul realizes his identity with the universal Self or Siva.
\textsuperscript{141} In Sūtra 9, the saṁsārītiva has been described from the metaphysical point of view; here it has been described microcosmically, both in the individual’s pāśu daśā (bound state) and pati daśā (liberated state).
\textsuperscript{142} It is not clear which Pratyabhijñā-ṭikā is referred to here. Perhaps it may be the untraced vivrti on the Pratyabhijñā-kañikās by Utpalācārya.
They also attain to perfection who consider the body or even the jar, consisting of the thirty-six ṭattvas (principles), as a form of Śiva.

To reveal the essential truth, the meaning of the above sūtra has been put conversely:

SŪTRA 13

Acquiring the full knowledge of it [the authorship of the fivefold act of the Self], citta\textsuperscript{143} (the individual consciousness) itself, by inward movement, becomes citti\textsuperscript{144} (universal consciousness) by rising to the status of cetana.\textsuperscript{145}

Ṭat pariṇāme cittam eva antarmukhi-bhāvena cetana padādhyārohā tāt chīth.

COMMENTARY

From the viewpoint of the knowable object, this sūtra has been already discussed in connection with the explanation given for Sūtra 12. From the viewpoint of wording, however, it is being explained as follows:

After full knowledge of it [the self’s authorship of the fivefold act]—due to the lack of knowledge being removed, the delusion caused by one’s own sākty (power) having ceased because of the attainment of svātantrya—the citta [explained in Sūtra 5] gives up the limiting tendency of extroversion, becomes introverted, and rises to the status of cetana. That is, gradually it rises to the status of the knowing subject, whereby dissolving the aspect of limitation, and

\textsuperscript{143} Citta means the limited individual consciousness; the psychological status of the individual.

\textsuperscript{144} Citti means the universal consciousness, consciousness in its initial, unconditioned state. It is also known as cit.

\textsuperscript{145} Cetana in this context means the consciousness of the Self.
attaining its real nature, it becomes citi. It now enters its highest stage of cit.

A question arises here. If the nature of citi-śakti in its highest aspect cancels [lit. devours] all differences, it should remain so [retain that nature] even in the māyā-sphere [even in its condition of manifestation of the universe]—just as the Sun manifests objects even when it is covered by clouds. [It is the nature of the Sun to manifest objects, and it does so even when it is covered by clouds. Likewise, 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 issue, the author replies below:

**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 [objects].

Citivahniṁ avarohapade channo'pi mātrayā meyendhanamplusyati.

**COMMENTARY**

Citi is [here likened to] fire because it devours [assimilates to itself] the [phenomenal] universe. In its stage of descent in the māyā-pramātā [experient conditioned by māyā], though covered [by māyā], because of its [inherent] freedom, it partly burns, or assimilates into itself, the fuel of the objects of knowledge, such as blue, yellow, etc., This occurs in spite of its true nature being veiled, just as fire burns fuel even though covered by copious ashes.146 [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

146. The ashes here are compared to māyā; citi is compared to fire.
using the word mātrā [in part, partly] [in the sūtra] is this: Though devouring [the object of knowledge], it consumes it only in part, because it again makes it rise by means of the saṁskāras (the impressions of the object left on the mind). That all experiencers have the power of devouring [assimilating objects of experience to consciousness] is proved by one’s own experience. As has been [rightly] said by the revered Utpaladeva\textsuperscript{147} in his hymns:

\begin{quote}
Since all the creatures, even Brahmā, Indra, and Viṣṇu,\textsuperscript{148} go on devouring [assimilating], therefore, O God, I adore the universe that is of your own form.\textsuperscript{149}
\end{quote}

(Śiva-stotrāvalī xx.17)

When, however, [the aspirant], by accomplishing the prasāra or going forth of the [divine] senses, adopts the means of the practice of sarga or emanation [of the objective existence] and, by accomplishing the saṅkōca or withdrawal [of the senses], adopts the means of the practice of saṁhāra, or withdrawal [of the objective existence],\textsuperscript{150} then

\begin{center}
SŪTRA 15
\end{center}

\begin{quote}
In acquiring the [inherent] power of citi, the aspirant assimilates the universe to himself.

Balalābhe viśvam ātmasāt karoti.
\end{quote}

\textsuperscript{147.} Utpaladeva or Utpalācārya flourished in about 900-950 A.D. This quotation is from his Stotrāvalī in praise of Śiva.

\textsuperscript{148.} The traditional trinity consists of Brahmā, Viṣṇu, and Śiva. Since, in this system, Śiva is the term most often used for the Absolute, Indra has been substituted for Śiva in the trinity.

\textsuperscript{149.} The idea is that all conscious beings go on devouring or experiencing objects in various ways—assimilating things into themselves; therefore, “I adore the universe, which is simply yourself inasmuch as you constantly assimilate it to yourself.”

\textsuperscript{150.} Here, prasāra and saṅkōca of the senses are connected successively with
Citi, by the submergence of the covering of the 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 mantras¹⁵¹ [acquire the power and efficiency of the all-knowing, Śiva].

Thus when the power [of consciousness] is gained—when one assumes one’s real nature that has now emerged—one makes the universe, from the earth to Sadāśiva, one’s own. That is, one makes the universe appear as identical with one’s Self. This has been said by the ancient teachers in the Kramasūtras in their own characteristic language:

Just as a fire set ablaze consumes fuel, so should one consume the objects of sense, which act like fetters.

It would not be right to say, “The all-inclusive role of citi, when it assimilates to itself the entire universe, is only temporary. How then can it [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 immersion 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 all-inclusive role, however, is continuously manifesting. Otherwise [if citi were not continuously manifesting], even the body would not be manifest [would not appear as an object of consciousness]. Therefore the [yogic] practice is recommended to remove the [false] identification of the experient with the body, etc., not for attaining the status of the experiencing consciousness that, by its very nature, is always luminous.

¹⁵¹ sarga and saṁihāra of the objective existence. Samkocā in this context does not mean contraction or limitation, but closing or withdrawing.

The mantras, having resorted to that power [of citi] alone, acquire the power and efficiency of the all-knowing [Śiva] and then proceed to carry out their specific functions, as the senses of the individual [carry out their specific
This is what the author of the excellent Pratyabhijña means. And thus:

**Sūtra 16**

When the bliss of cit is attained, one is stable in the consciousness of identity with cit, even while the body, etc., are being experienced. This state is called jīvanmukti (liberation even while one is alive).

Cidānanda lābe dehādiṣu cetyamāneṣvapi. Cidaikāṭmya pratipatti dārdhyam jīvanmuktiḥ.

**Commentary**

When, on the attainment of the bliss of consciousness—on the attainment of samāveṣa\(^1\) or the contemplative experience of unity consciousness in which the entire universe is experienced as identical with the Self, even in vyutthāna,\(^2\) in which the body, prāṇa, blue, pleasure, etc.\(^3\) are experienced like so many coverings—there is firmness in the consciousness of identity with cit. That is, there is a lasting experience of unity consciousness with cit. This is due to the force of the [residual] impressions of unity-consciousness [produced] during contemplation, which are strengthened by the various means to be propounded. That firmness of consciousness, of identity with cit, is jīvanmukti—liberation of one who is still alive, who still retains functions by the power of the individual, not by themselves]."

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152. Samāveṣa means samādhi in which there is unity-experience—in which the entire universe appears as the Self, in which the consciousness of the empirical Self is completely subordinated and becomes identified with the consciousness of Śiva.

153. Vyutthāna means literally “rising up”—rising up from the condition of contemplation to everyday normal experience.

154. Deha-prāṇa-nilā-sukhādiṣu. Deha and prāṇa are examples of the “subject” in whom deha is relatively outer and prāṇa, inner; nila-sukhādiṣu are examples of the “object” of which again nila is outer experience, and sukha is inner experience.
his vital breaths. In that condition, the fetters [of ignorance] completely dissolve and one recognizes one’s true nature.

As has been said in the Spandaśāstra:

He who knows thus [the universe is identical with the Self] 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.

(Spadakārikā, Niṣyanda II, v. 5)

How is the bliss of cit acquired? In this regard, the sūtrakāra (composer of the sūtras) says:

S U T R A 1 7

With the development of the madhya (center) comes the acquisition of the bliss of consciousness.

Madhya vikāsāc cidānanda lābbah.

C O M M E N T A R Y

The exalted samvit (universal consciousness) is itself the center, as it is present as the innermost [reality] of all, and inasmuch as the form or nature of anything is not possible without its being attached to it as the ground or support. In spite of this [of its being the innermost reality and ground of every possible thing], according to the dictum “at first samvit is transformed into prāṇa,” it conceals its real nature in the stage of Māyā. Accepting the role of prāṇa-śakti155—resting in the planes of buddhi, body, etc., in descending order—it has followed the course of the thousand nādis. Even there [at the stage of the individual embodiment] it remains principally in the form of the madhyama-

155. 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.
nādi,156 whose substratum is Brahman in the form of prāṇa-śakti, right from brahmarandhra157 down to adho vaktra,158 like the central rib of a palāśa159 leaf. [It is called madhya-mānā-nādi or central nādi] because it is the source and the resting place of all functions. Even with such a construction, its nature remains hidden to the paśus (the ignorant jīvas). When, however, the exalted samvit (consciousness) being the innermost reality of all forms, the center (madhya), develops by the means described above [the practice160 of pañcakṣetya] or when the central brahma-nādi161 develops162 as is to be described, then, because of that development, there comes the attainment of the bliss of cit (the universal consciousness). Then comes liberation while one is alive, as described earlier.

Regarding the method that brings about the development of the center, it is said:

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156. See end note 16.
157. Brahmarandhra. According to Tantra, there are cakras or centers of prāṇa located in the prāṇa-maya-kośa. These are called cakras because they are like a wheel in appearance. They absorb and distribute prāṇa or vitality to the prāṇamaya-kośa, and through it, to the physical body.

When the higher cakras are fully activated, they impart to the individual certain subtle and occult experiences. Their names, together with the nearest physical organs, are: Mūlādhāra (below the genitals), Śvādhishṭhāna (above the genitals), Manipūra (navel), Anāhata (heart), Viśuddha (throat), Ājñā (third eye), Sahasrāra or Brahmarandhra (crown).
158. Adho-vaktra (lit., the lower organ) is the medhā-kanda, which is situated below the mūlādhāra at the root of the rectum.
159. Palāśa is the buta frondosa or the Dhāka tree, as it is otherwise called. Susumna is compared to the midrib of the palāśa leaf, and nādis springing from it are compared to the small fine veins joined to the midrib of the palāśa.
160. “When, however, the exalted samvit...above.” This refers to the development from the Śāṃbhavopāya and Śāktopāya points of view.
161. Brahmanādi is the same as the madhya-nādi or susumna.
162. “When the central brahmanādi develops.” This refers to the development from the ānavopāya point of view.
The means [for the development of the madhyā] are dissolution of vikalpa, saṅkoca and vikāsa of śakti, cutting of the vāhas, the practice [of the contemplation] of the koṭi (point, extremity) of the beginning and the end.

Vikalpa kṣaya śakti saṅkoca vikāsa vahacchedādyanta koṭi nibhālanādaya ihopāyāḥ.

COMMENTARY

In the unfolding of the central śakti, the dissolution of vikalpa, etc. is the means. It has already been explained that the unfoldment of samvid, which forms the center of all, is achieved by following the authorship of the fivefold process. However, another means is also being mentioned. There is an easy means by which one can dispense with all the fetters of rigorous disciplines like prāṇāyāma, mudrā, bandha, etc. When [an aspirant] keeps his citta (individual consciousness) concentrated on the samvid or cit [lit. heart], restraining, by the method alluded to, the vikalpas that obstruct staying in one’s real nature, by not thinking of anything whatsoever, and thus by laying hold of the avikalpa state, he becomes used to regarding his cit as the [real] knower, untarnished by body, etc. So

163. *Prāṇāyāma* means breath control. Various methods of breath control can be found in books on yoga.

164. *Mudrā* literally means “seal,” or “mark.” In yoga, it means certain finger positions practiced in yogic discipline. In a wider sense, it means control of certain organs and senses that help in concentration; also it means concentration—Bhairavi-mudrā. See Gheranda-sanihitā, Upadeśa 3.

165. *Bandha*—This is a yogic practice in which certain organs of the body are contracted or locked.

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

167. See end note 7.
within a short time, he attains absorption into *turya*\(^{168}\) and the state transcending *turya* (*turyātīta*).\(^{169}\)

As has been stated in the Īśvara-pratyabhijñā, (IV A.I. Ā., kā, 11):

By giving up *vikalpa*, and by one-pointedness [of mind], one gradually reaches the stage of Īśvara-ship.

The excellent *Spanda* also states:

When [mental] agitation would dissolve, then would ensue the highest stage.

*(Spandakārika, Ni. I, kā. 9)*

So also in the *Jñānagarbha*:

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 *sāṅkoca* of Śakti, etc., though not taught in the *Pratyabhijñā* doctrine, have been mentioned nevertheless, as they belong to the sacred tradition or are incidentally connected with it. If many means are described, someone may enter [the state of *samāveśa*] through any one of them. The *sāṅkoca* of Śakti means the turning in toward the Self, by the process of withdrawal of that consciousness that is spreading out through the gates of the senses [towards the objects]. As stated in the first mantra of Chapter 4 of Kaṭhavalli, belonging to the *Atharvaupaniṣads*.\(^{170}\)

> 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 (introspectively)
> beholds [lit. beheld] the immanent Self.

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168. *Turya* (lit., fourth) is the same as *turiya*. See end notes 9 and 14. It is the state in which there is pure consciousness of *ātman*, and the sense of difference disappears. In this *Udāna śakti* is active.

169. *Turyātīta* is the state higher than *turya*. Unity consciousness that began in *turya* is consummated in *turyātīta*, in which the whole universe appears as the Self. See Īśvarapratyahāra-vimarsini, Vol. II, pp. 246-47. In *turyātīta*, *vyāna śakti* is active. See fn. 139.

170. *Kaṭha Upaniṣad* really belongs to the black Yajurveda. The original read-
Or [the saṅkōca of the śakti may be] the [sudden] turning back from all sides of the externally spread śakti, like the contraction of the limbs of the tortoise, and its withdrawal into the interior when afraid. As has been said, “It being reverted there is resting in the ever-present [ātman]. The vikāsa of Śakti hidden within results from the simultaneous opening of all the sense organs.

The object [of one’s aspiration] is to be seen within, while the external sight may be kept steady without closing and opening of the eyelids.

This technique of inner absorption with external expansion of the senses is known as bhairavīmudrā.

As has been said in Kāksyāstotra:

Throwing, by will, all the powers, like seeing, etc., simultaneously and on all sides, into their respective objects and remaining [unmoved] within like a golden pillar, you [O Śiva] alone appears as the foundation of the universe.

Kallaṭa, the great scholar, has also said: “That [the development or vikāsa of madhya śakti] is accomplished by transformation [by viewing the inward- and outward-going consciousness as the same], even in the presence of forms. As far as saṅkōca and vikāsa of Śakti are concerned, vikāsa connotes the practice of the condition of expansion and resting of śakti in the stage of the urdhva-kundalini. This is gradually brought about by restraining the prāṇa between the eyebrows by means of the power of the subtle prāṇa, which develops gradually though the regulation of the vibrations in the cavities of the nose.

ing is icchānti (wishing; seeking); the reading here adopted is aśna (eating, tasting). In this context aśna means “wishing to taste.”

171. There are two states of clear Self-consciousness: śāntodita and nītyodita. In the first, there may be diminution of the clarity of Self-consciousness sometimes, but in the second, Self-consciousness is complete and permanent.

172. Urḍhva-Kuṇḍalini is the condition where the prāṇa and apana enter the susumna and the kuṇḍalini rises. Kuṇḍalini is a distinct śakti that lies folded up in three and a half valayas or folds in the mūlādhāra. When she rises from one three-fourths of the folds, goes up through the susumna, crosses Lambikā, and pierces Brahmaṇandha, she is known as Urḍhva-kuṇḍalini; this pervasion of hers is known as vikāsa or viśa. Lambikā is the prāṇic crossroad of four prāṇic channels, near the palate. The first two channels are for the flow of prāṇa for all the jīvas. The third channel is the one through which the yogin rises from the mūlādhāra, by means of urḍhva-kuṇḍalini, to Brahmaṇandha. The fourth channel is for
In the state of adhah kundalini,\textsuperscript{173} whose location is indicated by the sixth organ of medhrakanda\textsuperscript{174} after strengthening the pr\=a\=na sakti, there is entrance or absorption in its root, tip, and middle. As has been said in the Vij\=n\=ana-bh\=at\=taraka:

One should throw [concentrate] the delightful cit\=a in the middle of vahni and vi\=sa,\textsuperscript{175} whether by itself or permeated by v\=ayu (pr\=an\=ic breath); one would then be joined to the bliss of sexual union (smar\=an\=anda).\textsuperscript{176}

(\textit{Vij\=n\=anabh\=airava, 68})

Here vahni represents the stage of sa\=nik\=oca by the process of the entrance of pr\=a\=na [in medhra-kanda]. The vi\=sa locus represents the stage of vik\=\=asa, by the technique of prasara in accordance with the etymological explanation of the root “to pervade.”

By “both v\=al\=as” is to be understood pr\=a\=na and ap\=a\=na. One [ap\=a\=na] is concerned with the left, and the other [pr\=a\=na] is concerned with the right [n\=ad\=i or channel of v\=ayu]; cheda means cessation or pause by the sounding of anacka sounds,\textsuperscript{177} like ka, ha, etc., inwardly, before which, however, they should be stopped in the heart. As has been said in Ji\=na\=n-garbha:

In the heart lotus of one whose mind has been controlled, whose two n\=ad\=is (the channels of v\=ayu) [whose flow of v\=ayu in the two n\=ad\=is] extending on both sides have been stilled by the restraint brought about by sounding voiceless “K” and whose blinding

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\textsuperscript{173} The field of Adhah-kundalini is from Lambik\=a down to one three-fourths of the folds of kundalini lying folded in the m\=ul\=adh\=ara. Pr\=a\=na goes down in adhah-kundalini from Lambik\=a towards the m\=ul\=adh\=ara. This is known as sa\=nik\=oca or vahni.

\textsuperscript{174} Sa\=stha-vaktra. The ears, eyes, nose, mouth, and the anus are, in this system, known as pa\=n\=ca-vaktra or five organs; medhra-kanda, near the root of the rectum below the m\=ul\=adh\=ara, is the sa\=stha-vaktra, the sixth organ.

\textsuperscript{175} See end notes 17 and 18.

\textsuperscript{176} Smar\=an\=anda (bliss of sexual union). When the cit\=a can be restrained between the adhah and nir\=thva kundalini in this way, then one has the joy of sexual union. This is “inverted” k\=a\=ma. Sexual union is external; this union is internal.

\textsuperscript{177} Anacka. Aca means a, i, u, r, l, e, o, ai, au—all 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.
darkness has been dispelled, arises that sprout of your knowledge, This, O [world mother], is adequate to produce paramesha-ship even in the psati. 178

The first point is the heart. The last point is the measure of twelve [a measure of twelve fingers]. 179 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 180 [between hṛdaya and dvādaśānta]. As has been said in Vijnānabhairava (v. 49):

He whose senses are merged (niśīkṣaḥ) in the ether of the heart, who has entered mentally into the center of the heart lotus, who excludes everything else from consciousness [who is one-pointed], attains supreme happiness, O Beautiful One. 181

It has also been said in the Vijnānabhairava (v. 51):

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 extraordinary status.

The word ādi, “et cetera,” refers to the practice of the unmesa condition. As has been said in the Spanda (Spandakārikā N. 3, Kā. 9): “That is to be known as unmesa; 182 one may see it for oneself.”

178. The following points have to be noted. This is in praise of jagadambā—the world mother: tava (your) refers to “jagadambā.” Anackaka...chido; vidhyata-cetasah and dārtān باستخدام are compounds qualifying “hṛdaya-paṅkajasya.” Vidvānkuro is connected with “tava,” or dārtānha-tamasah may be taken as qualifying “tava.”

179. Dvādaśānta means a measure of twelve fingers; literally, it means the end of twelve fingers.

180. The prāṇa starts at the point of hṛdaya (prāṇollāsa), which here means the center of the diaphragm, and ends (viśānti) at dvādaśānta—a distance of twelve fingers from it. Apāna (vāyu) starts from dvādaśānta (distance of twelve fingers) and ceases at hṛdaya (the center of the diaphragm). Nibbālana 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, and at the start of apāna from dvādaśānta and its cessation at hṛdaya. This is known as Śakti-dvādaśānta, or kaundalinī; it is like the prāṇāpāna smrti (pañcāpāna sati) of Buddhist yoga. There is another dvādaśānta, over the crown of the head, which is known as Śiva dvādaśānta or prakriyānta.

181. “Beautiful one” refers to the Devī (the goddess). This is addressed to the Devī. Most of the mystic teachings in this system are in the form of a dialogue between Śiva and the Devī (goddess).

182. Unmesa (lit., unfolding) is a technical term of this yoga. Only half of the verse has been quoted in the text. The full verse is, Eka-cintā prasaktasya yatah syād aparodayah, unmesah sa tu vijñeyah svayam tam upalaksayet. This means while one is engaged in one thought, and another arises, the mental resting at the
Under this concept are also summed up the tasting, etc., of pleasant objects. As it is said in the excellent Vijñānabhairava, (v. 72, 73, and 74):

When one experiences the expansion of the joy of savor 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 yogin mentally becomes one with the incomparable joy of song and other objects, then of such a concentrated yogin, there is identity with that [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.\(^{183}\)

Similarly, any other bhāvanā [meditation] on the Self full of bliss may be inferred. The words “et cetera” in the sutra refer to methods such as these for the development of the madhya (center).

From the development of the madhya results the attainment of the bliss of the spirit. This indeed is the samādhi [at-one-ment] of the highest yogin, also known as Samāveśa,\(^ {184}\) samāppati, and other such synonymous terms. For bringing about its permanence [the permanence of samādhi], the [following] method has been mentioned.

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junction point between the two is known as unmēṣa. The nature of the mind is to pass successively from thought to thought; but if one rests mentally immediately after one thought, just before another arises, one develops the quality of unmēṣa. It means resting in the spanda between two thoughts or images—resting in the consciousness that is the background of both the thought or images. It is the unfoldment of the creative nature of the Supreme. This is the explanation according to Śāktopāya.

According to Śāmbhavopāya, the emergence of the pāramārthika bhāva or the highest Reality, while one is engaged in meditating on the object of one’s devotion, is known as unmēṣa.

183. Three methods have been recommended here for rising to the highest bliss by concentrating on aesthetic enjoyment: (1) āśvāda-dhārāṇā, concentrating on the savor of eating and drinking, (2) śabda-dhārāṇā, concentrating on the aesthetic enjoyment of music, and (3) manastuṣṭi-dhārāṇā, concentrating on whatever pleases the mind.

184. See end note 19.
In vyutthāna, which is full of the after-effects of samādhi, one finds the attainment of permanent samādhi by dwelling on one’s identity with cit (the universal, supreme consciousness) over and over again.

Samādhi saṃskāravati vyutthāne bhūyo bhūyaś cidaikyāmarsān-nityodita samādhi lāhhah.

COMMENTARY

A great yogin who has attain Samāvesa is still full of the samādhi state, even during what is considered to be vyutthāna. In the condition of vyutthāna, he beholds the [entire] mass of entities to be dissolving in the cit-sky, like a bit of cloud in autumn, reeling joyfully from the savor of samādhi, like one intoxicated, resorting to introversion again and again, and meditating on his identity with cit by the process of nimilana-samādhi.

As stated in the Krama-sūtras,

The sādhaka (the aspirant practicing yogic discipline), [even] while gazing outward remains in samāvesa by Krama mudrā, which is characterized by inwardness. Owing to the force of āvesā, there takes place in this first an entrance of consciousness from the external into the internal, and [then] from the internal into the external. Thus this mudrā-krama is of the nature of both the external and internal.

185. Vyutthāna—Literally “rising.” In yoga, it means coming to normal consciousness after contemplation.
186. This state appears when dehātma-bhāva or the delusion of identity with the body disappears.
187. 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 becomes one with cit. This is real introversion, or antarmukhadā, and leads to full I-consciousness or pūrṇāhantā.
188. 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
The meaning of this quotation is as follows: Krama-mudrayā, by krama-mudrā; Krama means the succession of the cyclic consciousness of emanation (srṣṭi), maintenance (sthitī), and reabsorption (saṁahṛtī). Mudrā means mudrayati—the turiya (fourth) power of consciousness [consciously] makes one's own the world-process that [already] rests in the [highest] Self. Antah-svarūpāyā means by the essential nature of the full or perfect "I." [The entire sentence means: The sādhaka or aspirant, the yogin of the highest type, becomes samāviṣṭa—one who has realized the unfolding of the highest Śakti—even while everted, 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, 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—through the realization of the nature of citisakti by the power of samāveśa—a penetration or entrance into the external or the totality of externalization (vamana). This [praveśa, 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,189 because (1) it distributes muda—joy—on account of its being 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, etc., to appear in succession (krama) (2) it itself consists of their successive appearance (krama).

Now he describes the fruit of the attainment of this samādhi.
Then [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 (consciousness and bliss) and of the nature of the power of great mantra, there accrues the attainment of lordship over one's group of the deities of consciousness that brings about all emanation and reabsorption of the universe. All this is the nature of Śiva.

Tadā prakāśānanda sāra mahāmantra viryātmaka pūrṇahanta veśāt sadā sarva sarga samhāra kāri nija samvid devatā cakreśvaratā prāptir bhavatiti śivam.

COMMENTSARY

On attaining lasting samādhi, there accrues lordship over the group of the deities of consciousness.¹⁹⁰ The group (cakra) always brings about every kind of emanation and reabsorption of the universe—beginning with Kālagni¹⁹¹ and ending with the last Kāla (phase) [known as śaṅtā kāla]—by entering into the natural camatkāra or bliss of Self-consciousness. Camatkāra is of the essence of prakāśa and ānanda, sheer compact consciousness and bliss—which is the very soul of all the mantras (sarvamantra-jīvita-bhūta), which is perfect (pūrṇa), the highest vimarśa (parābháttārikā-nūpa).¹⁹² This lordship

¹⁹⁰. Samvīta-devatā-cakra—Macrocosmically, the samvīta-devatās are the khecarī-cakra, gocarī-cakra, dik-carī-cakra, and bhūcarī-cakra described earlier. Microcosmically, this consists of limited knowership, internal and external senses, and limited objective knowledge.

¹⁹¹. Kālagnyādeḥ cara-ma-kāla-paryantasya—from Rudra, known as kālagni-bhuvanesa in Nivṛttikāla—the lowest phase of manifestation—up to the highest phase known as śaṅtā-kāla. Kalā here means phase of manifestation. See the Chart of Manifestation, p. 97.

¹⁹². Parā-bhāttārikā here refers to the highest vimarśa. There are three kinds of
accrues to the greatest yogin referred to in this context. Īśī Śivam is to be construed as “all this is [really] the form of Śiva;” this is the conclusion. This being so, then the essence of whatever is cognized (prameya) is cognition (pramāṇa). Of this again, the inwardly turned experients (pramātās), full of self-consciousness, are the essential truth.

Of these [experients], sadāśiva-īsvaraship is the essence in which the sense of identification with the limiting adjuncts of body, etc., has dissolved and whose body is the whole universe. And the highest reality of this [sadāśiva-īsvaraship] is the blissful great Lord Himself, who is full of camatkāra193 or vimarṣa (the bliss of perfect self-consciousness) of the entire universe, brought about by one-ness of being194 (eka-sadbhāva) with prakāśa (the substratum of all manifestation).195

Nothing can manifest 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 the state of full jagadānanda.196 He made the entire world—consisting of indicator or word (vācaka) and indicated or object

193. Camatkāra is the wonderful joy of creativity. Here it means aham-vimarṣa—the bliss of perfect Self-consciousness, the bliss of the consciousness of the entire manifestation as “I.” This aham-vimarṣa is the result of the feeling of oneness of being with prakāśa (consciousness-existence). Regarding prakāśa and vimarṣa, see fn. 20–21. The ultimate is prakāśa-vimarṣa-maya. It is both the universe, in its manifested and unmanifested state, and also its permanent substratum.

194. Eka-sadbhāva means oneness of being with (prakāśa).

195. Kṣemārāja gives here the ascending stages of reality. The first is sanvedya or prameya, the known. The second is sanvedana or pramāṇa, knowledge. The third is the pramātā, the experient who has self-consciousness. The fourth 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 Maheśvara, whose consciousness of Self includes the entire manifestation and is identical with his prakāśa.

196. See end note 20.
(vācyā)—his own by reflection [lit. seizing mentally] on the entire assemblage of non-māyiya words197 from “a” to “kṣa.”

Therefore the extended universe, beginning with [the letter] “a” which is the nature of the highest “akula”198 up to the letter “ha,” indicative of the unfolding or expansion of Śakti—“kṣa” indicating only the end of the expansion—that [universe] flashing forth or vibrating, by virtue of the combination of “a” and “ha” and being accepted inwardly in the manner of pratyahāra,199 rests in the Highest Reality in the form of bindu,200 indicative of the consciousness of non-differentiation. Thus this natural vimāraśa or inward experience is of the nature of the congregation of words.

As has been said (by Utpaladeva in Ajaḍa-pramāṇ-siddhi, v. 22-23):

Resting all objective experience201 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 dependence on anything outside oneself.

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

It has been said in the excellent Sphanda (beginning with Sphanda-kārīkā, Niśyanda II, vv. 1-2) “All mantras approaching this power” and closing with “All these [mantras] are endowed with the nature of the characteristic mark of Śiva.”

The Śiva Sūtras also state: “By unification with the great lake,202 one acquires the experience of mantra power.”

Here [in this sūtra] 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, prāṇa, etc. [into it], by steadiness in the

197. See end note 21.
198. Akula: kulam śaktirīti proktam, akulam Śīva ucyate (Svachchanda tantra)—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, or Śiva. The letter “a,” from the point of view of mātrkā-cakra, is of the nature of Śiva.
199. See end note 22.
200. See end note 23.
201. Prakāśa here does not mean “the divine light,” but ghatasukhādi-vedya-prakṣaṣya—all objective experience like jar, pleasure, etc.
202. Mahāhrada—the great or deep lake—refers to the Supreme Spiritual
achievement of that stage (of perfect Self), and by immersing in its essence the [experience of] body, blue, etc. So that then whatever appears—the body, pleasure [inner experience], blue [experience of outer objects], etc., or whatever is known for certain [by buddhi], or remembered, or thought out [by manas]—becomes the play of citi-śakti that 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 māyā-śakti, appearing as of this or that nature owing to her assuming [considering herself] the nature [lit. color] of manifested body, blue, etc., is considered by the māyā-subjects [jīvas or empirical selves] as knowledge, ideation, resolution, etc. In reality, however, this citi-śakti is one and the same. As has been said (in Īśvarapratyabhijñā, Jñānādhiṅkāra, VII Āhn. v.1):

That consciousness which is colored [identified] with the succession of different objects (tat-tat-padāmrthakrama) is nothing other than the great Lord, the highest knower, and of the nature of successionless,²⁰³ infinite consciousness.

So [also] it has been said (in Īśvarapratyabhijñā, Jñānādhiṅkāra, V Āhn. v. 18):

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

Thus it is one and the same citi-śakti that appears in various ways under all conditions. If by means of entry into and firm grip of her she is attained [as described in Sūtra 18], then, by entering into her, and by the means previously described (successive unfolding and unfolding of the senses) because of everything being of the nature of everything else, even in the reabsorption, etc. of everything, whatever group of natural consciousness-deities exists (the non-māyiya group of inner and external senses, which is ever projecting and ever withdrawing over all this) the highest yogin acquires lordship and parabhairava-ship [becomes the highest bhairava].

As has been said:

²⁰³ Maheśvara would be limited by time, if there is succession in His consciousness. His consciousness is akrama (timeless), anauta (spaceless).
When one is rooted in the one place—in the Spanda	attva consisting of the perfect I-consciousness—then controlling the udbhava (emanation) and laya (absorption) of it [of the puryaštaka or Sūksmaśāriṇa—the subtle body and thereby also of the universe, by means of unmilana and nimilana samāveśa], one acquires the status of a [real] enjoyer, and then becomes the lord of cakra [of the group of the sense-deities].

(Spandakārikā, Niśyanda III, 19)

Here “the one place” [is explained in the following, Spandakārikā, Niśyanda III.12]

Everything should be deposited into the one place [into the cit-śakti].

Ekattra or “one place” should be interpreted as the state of the general vibration of cit, being of the nature of unmesa.

Then the word tasya204 in the verse cited above is to be understood to mean puryaštaka (subtle body), inasmuch as the previous sūtra [in Spanda Kārikā III. 17] begins with “held or bound by puryaštaka (subtle body).” It is not to be interpreted as “in one place, i.e. gross or subtle body,” as Kallaṭācārya,205 the author of Vivaraṇa, has done.

And it has been lauded by me [in the following verse]:

He who has become an independent ruler206 [who is no longer under the control of the senses] of the citicakra and the great lord, being served by the group of sense-deities,207 is a rare being that excels all.

The word iti in this sūtra connotes conclusion. The word Śīva here means that whatever is the body of the above text [whatever has been said in the text] is Śīva, because it is a means to the attainment

204. Tasya (of it) as interpreted by the text refers to puryaštaka or the subtle body; a better interpretation, as given by Śvāmi Laksmaṇa Joo, is that it refers to śakti-cakra or the group of śaktis, for it is the Śakti-cakra that is responsible for laya (absorption) and udbhava (emanation).
205. Kallaṭācārya was the pupil of Vasugupta and wrote a vṛtti on the Spondasūtras. He flourished in the latter half of the ninth century.
206. Cakravarī has a double meaning here: (1) ruler of the cakra—circle or group of sense deities, and (2) universal sovereign.
207. When the senses are divinized, they become saṅvit-devatā-cakra, or ka-raṇeśvarīs.
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 in all the phases of waking, dream, and dreamless sleep, by the body, prāna, pleasure, etc., does not recognize his own citi (consciousness), which is of the nature of the great power 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 foam [of the ocean of the nectar of awareness] on all sides, is said to be Śiva Himself in disguise.

This instruction in the truth has been given for those who have 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 thus incapable of understanding the Īśvara-pratyabhijñā [the Pratyabhijñā philosophy by Utpaladeva].

The Pratyabhijñāhṛdaya (The Doctrine of Recognition) is concluded.

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

May there be welfare (for all)!
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<td>5. Mahāmāyā tattva</td>
<td></td>
<td>Vijñānakāla has knowledge but is devoid of agency. He is free from Māyiya and Kārma mala but is still subject to Anava malas.</td>
<td>All the pralayākalas and Sakalas.</td>
</tr>
<tr>
<td>6. Māyātattva</td>
<td></td>
<td>Pralayākāla or Pralayakaveli or Sūnyapramātā. He is free from Kārma mala but is still subject to Anava and Māyiya malas.</td>
<td>Mere void.</td>
</tr>
<tr>
<td>7. Remaining tattvas up to the Earth.</td>
<td></td>
<td>Sakala, from the devas up to the plant and minerals. This is subject to all the three malas: Anava, Māyiya and Kārma mala.</td>
<td>Experience of all things as differing from one another and from the Self.</td>
</tr>
</tbody>
</table>
The whole manifestation is divided into five Kalās or phases. The lowest is:

1. **Nivrūtti-kalā**, the first Kalā, is formed mainly of prthūta tattva and has 16 bhuvas or planes of existence. The lowest of these is called Kālagni rudra-bhuva. It is this bhuva that Kṣemarāja refers to in Kalāgnīyadeh.

2. **Pratīṣṭhā-kalā**. This is the second Kalā counting from the lowest. It consists of 23 tattvas, from jala-tattva to prakṛti tattva, and contains 56 bhuvas.

3. **Vidyā-kalā**. This third Kalā contains seven tattvas, from puruṣa tattva to māyā tattva, and 28 bhuvas.

4. **Sāntā-kalā**. This fourth Kalā contains three tattvas—Śuddha Vidyā, Īśvara, and Sadāśiva—and 18 bhuvas.

5. **Sāntātita-kalā**. This fifth Kalā is comprised of only Śiva and Śakti tattvas and has no bhuva.

Parama Śiva transcends all Kalās. The total bhuvas (16 + 56 + 28 + 18) is 118.
END NOTES

1. Recognition. This doctrine teaches that the individual self (nara or īva) is identical with the Universal Self (Śiva). He has forgotten his Real Self, due to the limitations of his psychophysical mechanism. The Śaiva doctrine of Kashmir is called Pratyabhijñā-darśana, or The Doctrine of Recognition, because it brings home to the individual this truth: once he recognizes his Real Self, he will be free from his ego—the product of his identification with his psycho-physical mechanism. Thus he will realize that his Real Self is identical with the Universal Self. Īśvara-pratyabhijñā-vimarśini by Abhinavagupta gives the following exposition of Pratyabhijñā:

प्रतीपमात्माभिमुख्येन जानें प्रकाशः प्रत्यमिष्ट । प्रतीपम् इति—स्वात्मा-
वेशसो हि न अनेनृत्वपूर्वविचिंचिंप्रकाशतःतस्य, स दु ततंस्कृतमेवविचिंचिं
इव विकृत्तिहि इव लक्ष्यते इति वक्ष्यते । प्रत्यमिष्ट च—भात्माभासानरुपानुसंधान
प्रतिष्ठा तत्तदेह्विति प्रतिसन्धानेन अधिन्येश्वरोपेषि वक्ष्यति जान्म; 
लोकोऽपि एतत्र्तु मध्या एवेव एवेव स्वात्मात्मा च, अन्ततोऽपि सामव्यामित्वम् च वा 
जातस्य पुरुषान्यवेदांवस्त्रे प्रतिसन्धितप्राप्ते जानें प्रतिष्ठा—इति
व्यवहित्ते। इत्यति अविद्यार्थसिद्धात्मानानान्त्विक्षिते पुरुषार्थात्तिस्वभाव 
ईश्वरे, सत्य स्वतन्त्रभिमुखीयते तत्प्रतिसन्धानेन जान्मं उद्वेदति, नूतं स एव 
ईश्वरोऽपि—इति” (p. १९-२०)

“Prati” means pratipat—though known, now appearing as forgotten through delusion. “Abhi” means facing, close at hand. “Jna” means illumination or knowledge. So Pratyabhijñā means re-cognition of the real Self. “Pratipat” implies that it is not that the consciousness of Self has not been a fact of experience before—for the Self is a light that can never be extinguished—but that, as will be explained, through its own Power, it appears to be extinguished or limited. Recognition (Pratyabhiji-
ñā) is the unification of what appeared before with what appears now, as in the judgement “This is the same Self.” It is a cognition by recoll-
tion, referring to what is directly present.
In ordinary life also, recognition is the unification of experiences at the time of a subsequent appearance of one who was known before. This can be either in general or specific terms, such as "the son of so and so, of such and such qualities and description," or like "so and so has been recognized by the king."

Here also, with the knowledge of the Lord, as one who has perfect power, acquired through the well-known Purāṇas, Siddhānta Āgama, inference, etc. and the immediate experience of one’s Self, re-cognition arises. Through the unification of the two, one experiences "Certainly, I am that very Lord."

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

It is also called Spandaşāstra, 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 word is derived from the root śī (to lie), and from the root śvī (to cut asunder). Both meanings are implied in Śiva: (1) the one "in whom all things (all objects and subjects) lie or rest," and (2) the one who cuts asunder (śyati pāpan iti Śivah) all sins. Śiva is thus both the fundamental ground of all reality and the supreme Benevolence or Good who, by His grace, saves all. He is the supreme or Absolute, both from the metaphysical and soteriological point of view.

In addition to Pratyabhijñā, Trika, and Spanda, this system is also known as Śaiva-darśana or Bhairava-darśana—the system positing Śiva as the all-of-reality-and-good. As this system is non-dual, it is sometimes called Kashmirian Śaiva philosophy to distinguish it from the dual Śaiva philosophy of the South.

3. Pañcakārtya or the five acts brought about by Śiva are:

(1) Srṣti—letting go; casting out of oneself. The usual translation, "creation," is misleading because it implies that the creator acts upon an external material, and thus brings about the world-process. Srṣti is derived from the root sṛj, which means "to let go," "to pour forth," "to cast out." This implies that the world process is already implicitly contained in Śiva; he merely lets it go or casts it out of himself. According to Śaivism, the world is not a creation, but an emanation; it is a theophany. (2) Shruti—maintenance (of the world-process). (3) Sanhāra or Samhṛti—withdrawal or reabsorption. It does not mean destruction. There is no destruction of the world; it is only reabsorbed by Śiva for a time. Destruction is only a metaphorical and secondary sense of sanhāra. (4) Vilaya or pitdhāna—concealment of the real nature of the Self. (5) Anugraha—grace. These five kārtyas 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 cycle is called a kalpa. There is no end to the world-process; the cosmic process is repeated from eternity to eternity.
Amrêha is the act of grace by which Śiva brings about the liberation of man. The first four krtyas are cosmological, the last is soteriological. The five krtyas are not an artificial mixture of two standpoints—one cosmological and the other soteriological. Rather amrêha is the raison d’etre of the first four krtyas; it is that for the sake of which the first four krtyas come into play. It expresses the abounding love of Śiva.

4. Sadāśīvādeh bhūmyantasaya—from Sadāśiva down to the earth. According to this system, there are thirty-six tattvas or principles. These are divisible into: (1) the Śuddha adhvā, the pure or the supramundane way or course and (2) the Aśuddha adhvā or the impure, the mundane way or course. Śuddha adhvā is that which is above Māyā, in which there is no difference between the knower and the known. Aśuddha adhvā is that in which difference begins right up to the earth. The thirty-six tattvas are given below in 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 is Śiva’s inseparable conscious energy. In this, ānanda or bliss is predominant.

These two tattvas are the source of all manifestation, and so they are above manifestation.

Supramundane Manifestation or Śuddha adhvā

3. Sadāśiva, the ever benevolent. In this tattva, abhantā or 1-consciousness and icchā or Will are predominant. Idamā or this-consciousness (world-consciousness) is not so prominent. It is also called sādākhyya tattva, for in this state there is the first notion of “being” (sat ākhyā yatah). It is the incipient world-experience. The world is indistinct at this stage. The consciousness of this state is Aham idam—“I am this.” There is no distinction between “I” (the Divine Experient) and “this” (the universe). This is a state of perfect identity.

4. Īśvara, the Lord. In this, both 1-consciousness and world-consciousness are equally prominent, and jñāna or knowledge is predominant. The consciousness of this state is Idam aham—“This is I,” the universe is I. The universe has come distinctly into consciousness but is still identical with the Divine Self. This is a state of abheda, or non-difference between the “I,” or Self and “this,” or the universe.

5. Vidyā, Śuddhavidyā, or Sadvidyā is pure, unlimited knowledge. Here the consciousness is Aham idam ca—“I am I and also this (universe).” This state is one of bhedābheda—the universe is a distinct object to consciousness, yet its distinction is overcome in Self-consciousness. It appears only as an aspect of the Self. This is a state of “identity in difference.” Kriyā or action is predominant here.

The first five—from Śiva to Sadvidyā—are called Śuddha adhvā, because the object is perceived as a part of the subject to this state; there is no
veiling of the Self so far. These five tattvas represent the universal aspect of consciousness.

**Mundane Manifestation or Aśuddha adhvā**

6. Māyā, the universally formative or limiting principle. Sometimes this is not included in the kaṇčukas, as it is a principle that gives rise to them. Māyā veils the real Self and brings about the consciousness of difference and plurality.

**The Five Coverings (Kaṇčukas) of Māyā**

7. Kalā, limitation with respect to authorship or efficacy.
8. Vidyā, limitation with respect to knowledge.
9. Rāga, limitation of fullness, giving rise to desires for various objects (I could enjoy this, I could own that, etc.)
10. Kāla, limitation of eternity, giving rise to division of past, present, and future.
11. Niyati, limitation of freedom, giving rise to limitation 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 Sarvakārāntvi or omnipotence of the Divine is reduced to kalā or limited authorship: His sarvajñatva or omniscience is reduced to vidyā or limited knowledge; His pūjāntvi or all-fulfillment is reduced to rāga, or desire; His nityatva or eternity is reduced to kāla, or time-division; His vyāpakatva or all-pervasiveness is reduced to cause and effect relationship.

The principles from Kalā to Niyati are generally known as the five kaṇčukas or coverings, veils of Māyā put on by the divine.

13. Prakṛti, the root or matrix of objectivity from Buddhi down to earth.
14. Buddhi, the ascertaining intelligence.
15. Ahamkāra, the ego-making principle.
16. Manas, the conceptive consciousness.

17-21. The five jñānānātmyās or organs of perception (audition, touch, vision, taste, and smell).

22-26. The five organs of action (karmanātmyās).
27-31. The five tanmātras—the undifferentiated origins of the five perceptions.

32-36. The five mahābhūtas; the gross elements—ākāśa (ether), vāyu (air), agni (fire), āpas (water), and bhūmi (earth).

5. Vimarśa. The root mṛś means to touch; vimrś means to touch mentally. It is a highly technical term of this system. Paramaśiva, the ultimate reality, is not only prakāśa or luminous consciousness, but also vimarśa—conscious of its consciousness. Vimarśa is Self-consciousness or pure I-consciousness of the highest Reality. It is this vimarśa or self-consciousness of reality that brings about the emergence of the universe (svaśī), its manifestation (sthitī,) and its withdrawal (saṁhāra) into it again as identical with its joy of pure I-consciousness. Vimarśa assumes three mo-
ments: going out of itself (ṣṛṣṭi), maintaining its continued existence (sthitī), and then returning to itself (saṁhāra).

Iha khalu paramesvarah prakāśātmā; prakāśaśca vimarṣa-svabhairah; vimarṣo nama viśvākāreṇa, viśvaprakāśanena, viśvasaṁharaṇena ca akrtrimāham iti visphuraṇam.

Parāprāveśika, pp. 1-2, Kashmir Sanskrit Series

The entire universe is already contained in the highest consciousness or the highest Self, just as the variegated plumage of the peacock is contained in the plasma of its egg (māyārūdaraṇa-rūpam). Vimarṣa is the positing of this Self, which leads to manifestation.

6. Sadāśiva tattva may be said to be the first principle of manifestation. Out of the Śiva-śakti state emerges Sadāśiva tattva, where consciousness is of the form, “I am this.” “This” (idantā) here refers to the total universe. “I” (ahantā) refers to the Divine Experient. It is the absolute or universal I. The first consciousness of the absolute in manifestation is, “I am this.” The “this” (idantā) or the entire universe is already implicitly contained in the absolute consciousness, but when it begins to posit the “I” as the “this,” the “this” becomes the first glimmer of the universe to be. In this stage of consciousness, the “this” aspect is in germinal form; it is dominated by the “I” aspect (ahantābhūta-asphūta-idantānīyam), where the viśva or universe is both different and non-different (parāpara niṣpam) from Sadāśiva. In this stage, Icchā or Will is predominant. In the consciousness “I am this,” existence or being is clearly posited; hence this principle is also known as sādākhyā-tattva. The system now starts giving a hierarchy of individual experiencers. Corresponding to the universal experient or Sadāśiva is the individual (mystic) experient, Mantramahēśvara, who has realized Sadāśiva tattva and whose experience is, therefore, of the form—“I am this.” The whole universe is identified with his Self. See end note 4 for a discussion of the thirty-six tattvas.

7. Vikalpa means difference of perception; an idea as different from other ideas; differentiation. Vikalpanam (viśeṣena vividhena kalpanam) means ideating a “this” as different from “that;” the differentiation-making activity of the mind. Vikalpa is the nature of the individual mind (citam) which differentiates between one thing and another. Compare the viṣṇu of Yogarāja in verse 11 of Paramārthaśāra of Abhinavagupta: Vikalpo hi anyāpohaka-laksana-dvayam ghatāghata-niṣapam aksipan, aghatāt vijayacchāmman ghatam niṣcīnāti (p. 33): vikalpa is of the nature of differentiating one thing from another. For instance, dividing an experience into jar and non-jar, it marks out the jar from the non-jar, and thus ascertains it as a jar. In the Yoga Sūtra of Patañjali (Samādhī-Pāda, 9), vikalpa means a mere fancy, which has no foundation in reality. That is not the meaning here.

The objector is driving at this: The nature of the individual mind is differentiation-making, knowing “this” as different from “that,” whereas Śiva or the Universal Consciousness is free of all vikalpas or differentiating ideas. How then can you call the individual experient non-different from Śiva, so long as the differentiation-making mind of the individual lasts?
8. Mala means dust, dirt, impurity, taint; dross. Dross is the best English equivalent. Mala is what conceals and limits the pure gold of divine consciousness. It is of three forms: ānava mala, māyiya mala, and kārma mala. In this system, mala means those cosmic and individualistic limiting conditions that hamper the free expression of the spirit.

Ānava mala is the mūla-mala, the primal 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. Due to it, the jīva (individual soul) considers himself apiṣma, 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. The ānava mala is brought about in two ways. Bodha or knowledge loses its svātantrya or unimpeaded power, and svātantrya or sakti loses its bodha or inherent knowledge.

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 bhūma-vedyaprathā—that which brings about the consciousness of difference, owing to the differing, limiting adjuncts of the bodies.

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

It may be noted that Viṣṇuṇākala has only ānava mala; Pralayākala has two—ānava and māyiya mala; and Sakala has all three—ānava, māyiya, and kārma mala.

9. Śabda-brahman. The philosophy of Vyākarana considers the Absolute or Highest Reality as "Śabda-brahman." Śabda (word) is to them consciousness itself, whereas thought and word are the same and are not yet distinguished. Brahman is the external word from which emanates everything. According to the Trika system, the universe of objects, and so also of thoughts and words, is always potentially in Parama Śiva. This is the stage of the Parāvāk—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. Kṣemarāja means to say that the grammarians go only as far as Paśyanti, which is confined to the stage of Sadāśiva but not up to Parāvāk, which refers to the stage of Parama Śiva. After Paśyanti, comes 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 antaḥkaraṇa. In Vaikhari, the "word" appears separately from "thought" and "object."

10. Turiya or the fourth state of consciousness. In Sanskrit, catur means "four." When the īyat suffix is added to catur, ca is dropped and the "r" of īyat suffix is dropped, and thus the word becomes turiya, which means "fourth." Every man’s consciousness is in three states: jāgrat (wak-
ing), *svapna* (dreaming), *sūṣupti* (deep sleep). These states are mutually exclusive. When a man is in one state, he does not have access to the others. *Turiya* is the witnessing consciousness of these three states. The ego, limited by body, *prāṇa*, and *manas*, has no experience of *turiya*, although it is always present as the background of all three states. Only when *avidyā* (the primal ignorance) is removed does man have the experience of *turiya* consciousness. Microcosmically, the fourth state holds together the other three. Macrocosmically, the fourth state holds together the three *kṛtyas* (*śrṣṭi*, *sthiti*, and *saṁhāra*). *Śrṣṭi-sthiti-saṁhāra-melana-ṛūpāḥ* *iṣṭam turiyāḥ*: Just as a string holds together various flowers in a garland, so it holds together the other three forms of experiences 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 *turiya*, the sense of difference disappears.

*Turiyā* has been described as *pūṇā* (full), from the point of view of *saṁhāra* or withdrawal, because in that condition she has withdrawn all that had emanated from her; *kṛśa* or emaciated, from the point of view of *udvamanā* or emanation, because in that condition she is letting go the entities that she had held in her. So Turiyā may be said to be *ubhaya-ṛūpāḥ*—both full and emaciated. In the highest sense, however, she is *anubhāyātmā*, beyond the conditions of fullness and emaciation.

11. *Paśu and Pāti Stages*. The idea is that so long as the soul is in the *paśu* (bound) stage, the *Śakti-cakras* (the *śaktis* with their differentiation-making hosts) cause *śrṣṭi* and *sthiti* to appear—the emanation and maintenance of *bheda* or difference only, and *saṁhāra* or complete disappearance of *abheda* or non-difference or oneness. At this stage, consciousness of difference is created and maintained, and consciousness of oneness is completely withdrawn. At the *pāti* stage, when bondage of the soul dissolves, the reverse of the previous condition happens. Here the *śaktis* bring about *śrṣṭi* and *sthiti*, emanation and maintenance of *abheda*, non-difference or oneness of all, and *saṁhāra* or complete withdrawal of *bheda* or difference. The *pāti* stage is of two kinds: (1) *anādisiddha*, eternally present as in the case of Śiva and (2) *Yogī-daśā*,—that which appears at the stage of yogin. *Pati-daśā* here means the latter.

It should be borne in mind that at the *pāti* stage, the *cakras* (the differentiation-making hosts) of the *śaktis* dissolve, and the *śaktis* begin to function in their pure state. In the *paśu* stage, these are called *khecarī cakra*, *gocarī cakra*, *dīkṣet cakra*, and *būḍhārī cakra*, but in the *pāti* stage, these are called simply *cīdagamanacarī* or *khecarī*, *gocarī*, *dīkṣet*, and *būḍhārī* respectively.

12. *Bhairava-mudrā* has been defined thus:

अन्तर्गत विद्वद्विनिमित्तिमेवोपमेवविशिष्टः।
इतिसा भैरवसमुत्तमार्गविशिष्टे गोपिता॥

This is kind of psychophysical condition brought about by the following practice:
Attention should be turned inwards; the gaze should be turned outwards, without the blinking of the eyes. This is the mudrā pertaining to Bhairava, kept secret in all the Tantras.

13. Khechari. Khechari, gocari, dikcarī and bhūcarī are only subspecies of Vāmeśvarī śakti. Khecarī 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 bāhīṣkaraṇa, the outer sense; bhūcarī is connected with the bhūvas, existents or outer objects. These śakti-cakras indicate the processes of the objectification of the universal consciousness. By khecarī cakra, one is reduced from the position of an all-knowing consciousness to that of a limited experient; by gocari cakra, he becomes endowed with an inner psychic apparatus; by dikcarī cakra, he is endowed with outer senses; by bhūcarī cakra, he becomes confined to bhūvas or external objects.

Khecarī is one that moves in kha or ākāśa. Kha or ākāśa is here a symbol of consciousness. The śakti is called khecarī because her sphere is kha, or consciousness. Gocari is so called because her sphere is the inner psychic apparatus. The sāṁskyta word go indicates movement, and thus the terms light-rays, cow, senses are known as “go,” because they are all 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 śakti that moves in dik or space. The outer senses have to do with the consciousness of space. Hence the outer senses are said to be the sphere of dikcarī. The word bhū in bhūcarī means “existence” (world). Hence existent objects are the sphere of bhūcarī śakti. The empirical individual experient, his psycho-physical powers, and his objects of experience have all been described here as expressions of various śakti-cakras.

14. Prāṇa, apāna, samāna śaktis. There are five prānas—prāṇa, apāna, samāna, udāna, and vyāna. These are, however, vāyu or vital airs. Prānas 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 something different from mere matter. Life is maintained by various prānas. Breath is the most palpable and concrete expression of prāṇa. The five prānas are divided according to various functions: Roughly, prāṇa is the vital vāyu that goes out, apāna is the vital vāyu that goes in downward toward the anus. Samāna is the vital vāyu that is said to be located on the interior of the body. It helps in assimilation, etc., hence it is known as samāna. Vyāna means “going in all directions.” It is everywhere in the body. Udāna means “going upward.” Here the word śakti has been used, not vāyu. The various vāyus are the functions of the various śaktis of the same name. By means of prāṇa, apāna, and samāna śaktis, one becomes a bound soul (paśī); by means of udāna and vyāna śaktis, one is freed; one becomes a pati.

15. Turīya literally means the fourth (see fn. 139). Normally man’s waking consciousness functions only in three states: walking (jāgrat,)
dreaming (svapna,) and dreamless sleep (sūpti,) When udāna śakti becomes active in the madhya-dhāna or suṣumnā, 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 waking condition, the body, prāna, manas, and senses are active. In the dreaming condition, only prāna and manas are active. In the state of deep sleep, even the manas stops functioning, and ātman or pure consciousness is in association with mere void. In the turya or fourth state, the ātman is detached from these limitations and remains pure consciousness and bliss (cidānandaghana). Our waking, dream, and deep sleep states are exclusive of each other; when we are in one state, we are not aware of the other two states. But turya is integral awareness—it is always aware or conscious of all the three states; it is not cut off from any of them. When turya awareness is established, the habit of manas—of knowing things in parts or fragments, of departmentalized awareness—is reduced. Turya is a consciousness that is aware of all the three states: walking, dream, and deep sleep. It is not under the influence of māyā, which brings about a sense of difference. Though piercing all the three states, the turya is unaffected by them, for it is completely free from any impressions of subject-object duality, being pure consciousness and bliss. See Yoganātha’s commentary on Verse 35 of the Paramārthasāra:

Turiyam grāhya-grāhaka-kṣobha-pralayasaṁskāra-parikṣayat jñānaprakāśa-śanandamūrti;
Atah tadantahsthahapī tābhya ‘vasthā-bhyāḥ cinnayatayā samuttirnañttvat “parain” anyat-itī. (p. 80)

16. Madhya. From the point of view of Śambhu or Śiva, madhya is the universal consciousness that 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—the spiritual urge that expresses itself in knowledge and action. From the point of view of ānū or the individual, it is the madhya-nādi that lies between idā and pingalā nādis. The word nādi is derived from the root nād (bhūnat)—to fall, drop. That through which something drops or flows is nādi. The nādis are subtle channels of prāṇic energy. Madhya or madhyamā nādi is so called because it is centrally situated. It is also called suṣumnā. The derivation of the word suṣumnā is somewhat uncertain. According to Śabdakalpadruma, su su ityayaktaśhadam māyati—that which repeats the indistinct sound su su may be its derivation.

Suṣumnā is situated on the interior of the cerebro-spinal axis or Meru-danda. It extends from the Mūlādhāra to the Sahasrāra. Within the “fiery red” Tāmasika, Suṣumnā is the lustrous Rājasika Vajrā or Vajrini Nādi; within the Vajrini is the pale Śattvika Citrā or Citrinī. The interior of the Citrinī is called Brahma-nādi. Suṣumnā is said to be fire-like (vahusvarīpā); Vajrini is said to be sun-like (sūryasvarīpā); Citrinī is said to be moon-like (candravarnīpā). The opening at the end of the Citrinī nādi is called Brahmadvāra. It is through this that Kūndalinī rises.
Idā and Pingalā nāḍī are outside susumnā and run parallel over it. Idā is on the left and Pingalā on the right. They are curved like a bow. These three (Idā, Pingalā, and Susumnā) join at the Ajīñā cakra, which is known as Triveni or the confluence of the three.

Some have taken nāḍīs and cakras to mean nerve and ganglia. They are not physical constituents. They are constituents of the prāṇavāyu-kosha, the vital sheath in the sākṣīṇa sārīṇa (the subtle body). Their impact in the physical body is felt through the nerves and the ganglia. The cakras are the seats of sakti.

17. Vāhni-viṣa. Vāhni refers to adhā-kūndalini and viṣa to ārdhva-kūndalini. The entrance into the adhā-kūndalini is saṅkōca or vāhni; rising into ārdhva-kūndalini is vikāsa or viṣa. Vāhni is symbolic of prāṇa vāyu and viṣa of apāṇa vāyu. When prāṇa enters the susumnā and goes down into adhā-kūndalini or mūlādhāra, then this condition is known as vāhni. Entering into the full portion of the root and half of the middle of adhā-kūndalini is known as vāhni or saṅkōca. Vāhni is derived from the root vah—to carry. Since prāṇa is carried down to the mūlādhāra in this state, it is called vāhni. In Sanskrit, vāhni means “fire.” In this sense also, the root meaning of vah (to carry) is implied. Fire is called vāhni because it carries the oblations to the devas (gods). The āveṣa, or entering into the remaining half of the madhya, or middle and full portion of the agra tip of the adhā-kūndalini right up to the lowest spot of ārdhva-kūndalini, is known as viṣa.

The word viṣa does not mean poison here. It is derived from the root viś, “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 apāṇa enter the susumnā, the citta or individual consciousness should be stopped or suspended between the vāhni and viṣa; in other words, between the adhā-kūndalini and the ārdhva-kūndalini.

Vāyupūrṇa (full of vāyu) means that the citta should be restrained in such a way that vāyu may pass out neither through the nostrils nor through the male organ and the anus. Citta and vāyu are interconnected. Restraint of one brings about restraint of the other.

18. Development of Madhya. 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 susumnā. One way to develop madhya is through the saṅkōca and vikāsa of the sakti. The literal translation of saṅkōca and vikāsa hardly do justice to the yogic practice indicated by these. Saṅkōca connotes the following discipline: Even while the mind is going forth towards external objects through the senses, even while the senses are actively functioning in grasping form, color, 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, as in the practice of bhairavi madhā. Saṅkōca 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 golden pillar, even while the senses are directed towards their objects.

Saṅkoca and vikāsa have to be further developed by the technique of prasara-viśrānti, at the level of ūrdha-kuṇḍalini. Prasara is, here, practically synonymous with vikāsa and viśrānti with saṅkoca. The yogin develops the prāṇa-saṅkati in the susumna and, by restraining it between the eye-brows, he attains to ūrdha-kuṇḍalini level. Here he practices prasara-viśrānti.

This practice of saṅkoca and vikāsa has to be developed in adhah-kuṇḍalini also. Entering completely into the root and half of the middle of adhah-kuṇḍalini is known as saṅkoca or vahini, and entering into the remaining half and wholly into the tip of the adhah-kuṇḍalini, right up to the position where the ūrdha-kuṇḍalini ends, is known as vikāsa, viṣa, or unmilana samādhi.

19. Samāveśa. For the meaning of samāveśa, see Abhinavagupta:

परत्रदृष्टता शम्भौराजाद्धक्ष्यतविभागिनः
अवेशाः समावेशाः तत्बत्चपिनिमितज्ञानात्

—Tantrāloka 1, 173

Āveśa or Samāveśa means the merging and identity of the helpless, limited self with the supreme Śiva, who is at one with the primal Sakti. Samāveśa means subordinating one’s limited nature and acquiring the nature of the Supreme.

20. 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. Compare the following verses of Abhinavagupta:

तदेव जगदानन्दस्मस्मयं शंभूविचारवान्
यदन्ते सर्वविविधे नासित यविवृत्त: स्फुतेऽ
यदनाहतंविति परमामृततृप्तिः हिलम्
यदानानि भावानादीनां न मुख्या कापि संगतिः

—Tantrāloka, v. 50-51

That in which there is no division or limitation, for it flashes forth all round; in which the consciousness is intact—in which consciousness alone expresses itself, whether as knower, means of knowledge, or as known; that which increases and expands by the nectar of divine joy, of absolute sovereignty in which there is no need for imagination or meditation. Sambhu told me that that was jagadānanda.

The commentator says:

जगदन्दशाक्तस्थानां विश्वेन हृप्रेणान्त्यद यत्यत्त्वतित

—Jagadānanda, v. 50-51
21. Non-Māyāya Words. According to Tantra, there is a correspondence between the pari-śakti, the ultimate divine creative power which brings about the sum total of all objects, and the parāvāk which is the ultimate divine word, the source of the sum total of words. By means of mantras, which consist of words or letters, one can establish contact with the various śaktis. Every word is a vācaka or indicator, and every object is vācya or the indicated. The vācya or object is nothing but the intent of the divine word made visible.

The divine words or letters are, however, amāyiya—out of the scope of māya. Words are of two kinds: māyiya (pertaining to māya) and anāyiya (not pertaining to māya). Māyiya words are those upon which meaning is imposed by convention; they are vikalpas or fancied constructions. Anāyiya words are nirvikalpaka, this whose meaning is just the real, not dependant on fancy imposition or convention; they are cīn Maya.

22. The word pratyāhāra has been used here in the technical sense of Sanskrit 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 “ae” means a, i, u, r, l, e, o, for it combines the first letter “a” and the final indicatory letter “e” of the following sūtras—

\[\text{अइउण्, क्लक्, एश्रें, ऐश्रें} \]

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 Sanskrit language, and since each letter is indicative of an object, “aha” suggests the sum total of all objects—the universe. The entire universe lies in the highest Reality, or Mahēśvara, in an undifferentiated state.

23. Bindu means a drop, a dot. In the 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. The bindu is known as ghanibhūtā śakti—the creative forces compressed into a point. It is as yet undifferentiated into objects. It is the cidghana or massive consciousness in which lie, potentially in an undifferentiated mass, all the worlds and beings to be manifested. Therefore, the text says that “a” and “ha” joined into “aha,” and thus together summing up the entire manifestation, lie undifferentiated into a point in the highest Reality. A point is indicative of non-differentiation. From the point of view of language, the bindu in Sanskrit is indicated by anusvāra—the nasal sound marked by a dot on a letter. Bindu is thus the anusvāra, and this completes “aha” into “aham” (आहे).

This anusvāra, after having joined “a” and “ha” in oneness, shows that all manifestation—though appearing emanated and different—is actually
residing in Śiva, and is not different from him. “A” represents Śiva; “ha” represents Śakti; the anusvāra represents the fact that though Śiva is manifested right up to the earth through Śakti, he is not divided thereby; he remains undivided (avibhāga-vedanātmaka-bindu-rūpatayā).
GLOSSARY OF TECHNICAL TERMS

A symbol of Śiva.

Ābhāsana appearance; esoteric meaning is srṣṭi or emanation.

Adhahā-kundalinī the field of Kundalinī from Lambikā to one-three-fourths of its folds in the mūlādhāra.

Adho-vaktra Meḍhra-Kanda, situated at the root of the rectum.

Ādi-koti the first edge or point; the heart from which the measure of breath is determined.

Aham-bhāva I-feeling; I-consciousness.

Aham tā “I”-consciousness; I-ness.

Akhyaṭi ignorance.

Akula Śiva.

Alaṅkṛāsā bringing experienced object completely to sameness with the consciousness of the Self, when no impression of saṁsāra as separate from consciousness is allowed to remain.

Amāyiya beyond the scope of Māyā; Amāyiya Šabdās are the words whose meaning does not depend on convention or supposition; the word and the object are one.

Anacka-lit., sounding the consonants without the vowels; esoteric meaning is to concentrate on any mantra back to its unuttered source.

Ānanda bliss, the nature of Śakti.

Anantabhāṭṭāraka the presiding deity of the Mantra experients.

Anāśrita-Śiva the state of Śiva in which there is no objective content yet, in which the universe is negated from Him.

Ānava Mala mala pertaining to ānu, i.e. the innate ignorance of the jiva; primary limiting condition which reduces universal con-
sciousness to a jīva, depriving consciousness of Śakti and Śakti of consciousness, thus bringing about a sense of imperfection.

Antakoṣṭha the last edge or point; it is dvādaśānta a measure of twelve fingers.

Antarmukhibhāva introversion of consciousness.

Anugraha grace.

Anuttara the Highest, the Supreme, the Absolute.

Apāna the vital vāyu 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.

Āśyānata shrunk, dried up state; congealment; solidification.

Ātmāsātkr assimilate to the Self.

Ātma-viśrānti resting in the Self.

Auyakta unmanifest.

Bahirnukhatā extroversion of consciousness.

Bahirnukhibhāva externalization; extroversion.

Bairanjī Kalā Bairandāi—pertaining to Bindu or the Knower; Kalā—will-power. Bairandāi Kalā is that freedom of Parama Śiva by which the knower always remains the knower and is never reduced to the known.

Bala Cid-bala, power of the true Self or Universal Consciousness.

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

Bhairava Parama Śiva; the Highest Reality. This is an anacrostic word, “bha” indicating bharana, maintenance of the world; “ra,” ravana or withdrawal of the world; and “va” vanana, or projection of the world.

Bhāva existence—both internal and external; object.

Bhoga experience, sometimes used in the narrow sense of enjoyment.

Bhaktā experient.

Bhūcarī subspecies of Vāmeśvari, connected with the bhāvas or existent objects. Bhū means existence; hence existent objects are the sphere of bhūcarī.

Bhumikā role.

Bhuśvana becoming; place of existence; world; place of being, abode.
Bijāvasthāpana setting of the seed; esoteric meaning, vilaya—concealment of true nature.

Bindu written also as Vindu, a point; a metaphysical point; ghanabhūta sakti, the compact mass of Sakti gathered into an undifferentiated point ready to create; also parah pramāṭā the highest Self or Consciousness; the anuvāra 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.

Brahmanādi suṣumnā or the central prānic nādi.

Brahmarandhra the sahasrāra cakra.

Brahmaavāda in this system, Śāṅkara Vedānta.

Buddhi Sometimes the higher mind; the super-personal mind; the ascertaining intelligence, intuitive aspect of consciousness by which the essential Self awakens to truth.

Camatkāra bliss of the pure I-consciousness; delight of artistic experience.

Caramakalā the highest phase of manifestation known as Śāntyaūta or Śāntātākālā.

Cārvāka the materialist.

Cārvāka Darśana materialistic philosophy.

Cetana self; Paramāśiva; soul, conscious individual.

Cetya knowable; object of consciousness.

Cheda cessation of prāṇa and āpāṇa by the sounding of anacka sounds.

Cidānanda lit., consciousness and bliss, the nature of ultimate reality; the bliss of universal consciousness.

Cintā thought; idea.

Cit the Absolute; foundational consciousness; the unchanging principle of all changes.

Citi the consciousness-power of the Absolute that brings about the world-process.

Citi-Cakra Sarīvita-cakra; the senses.

Citta the individual mind, the limitation of Citi or Universal Consciousness manifested in the individual mind, consisting mainly of Sattva, the mind of the Māyā-pramāṭā.

Darśana seeing; system of philosophy.

Deša space.

Dikcarī subspecies of Vāmeśvari, connected with the bahishkarana or outer senses. Dik means “space.” Outer senses have to do with space; hence they are the sphere of dikcarī.
Gocāri subspecies of Vāmeśvari, connected with the antahkarana of the experienc. Go means “sense;” antahkarana is the seat of the senses; hence gocāri is connected with antahkarana.

Grāhaka knower; subject.
Grāhya known; object.

Ha symbol of Śakti.
Hathapāka persistent process of assimilating experience to the consciousness of the experienc.
Hetu cause.
Hetumati effect.
Hyāya heart; central consciousness (in yoga).

Ichā Will, the Śakti of Sadāśiva.
Idantā “This”-consciousness.
Īśvarabhattāraka the presiding deity of the Mantreśvaras residing in Īśvaratattva.
Īśvara-Tattva the fourth tattva of the system, counting from Śiva. In this tattva, the consciousness of “I” and “This” is equally prominent. The consciousness of Sadā-Śiva is “I am this.” The consciousness of Īśvara is “This am I.” Jñāna is predominant in this tattva.

Jagadānanda the bliss of the Self or the Divine appearing as the universe; the bliss of the Divine made visible.
Jagat the world process.
Jagrat the waking condition.
Jīva the individual; the individual soul; the empirical self.
Jīvanmukti liberation while one is alive.
Jñāna knowledge, the Śakti of Īśvara.

Kalā limited agency; creativity; phase of manifestation; part letter or word (in ha-kalāparyantam).
Kāla time; Śkti or power that determines succession.
Kālāgni the lowest bhūvana or plane of existence in Nivṛtti Kalā.
Kaṇcuka covering.
Kāraṇa cause.
Karaṇeśvaryaḥ Khecharī, Gocāri, Dikcarī, and Bhūcarī cakra.
Kārnamala mala due to vāsanas or impressions left behind on the mind due to karma or action.
Kārya effect.
Khecarī subspecies of Vāmeśvari Śakti, connected with the pramātā,
the empirical self. Khecarī 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.

Madhya  the central Consciousness—Saṁvit; the pure I-consciousness; the suṣumnā, or central prānic nādi.

Madhyadhāma  Suṣumnā, the central nādi in the prāṇamaya-kośa, also known as brahmanādi.

Madhyamā  Śabda in its subtle form as existing in the mind or antahkaraṇa prior to its gross manifestation.

Mādhyanikika  follower of the Madhyamaka system of Buddhist philosophy.

Mādhyaśkti  Saṁvit-Śakti, the central Consciousness-power.

Mahāmantra  the great mantra, i.e. of pure consciousness.

Mahārtha  the greatest end; the highest value; the pure I-consciousness; the krama discipline.

Maheśvara  the highest lord, Parama-Śiva; the Absolute.

Maheśvarya  the power of Maheśvara.

Mala  dross; ignorance which hampers the free expression of the spirit.

Māntreśvara  the experient who has realized Īśvara tattva.

Mantra  the experient who has realized the Śuddha vidyā-tattva; sacred words or formula to be reflected upon and chanted.

Mantra-Maheśvara  the experient who has realized Sadā-Śiva tattva.

Māya  from ma, "to measure;" the limiting principle of the Divine; a tattva below Śuddha vidyā, the principle of veiling the Infinite and projecting the finite; the source of the five kañcukas; the finitizing 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.

Mīmāṁsaka  the follower of the Mīmāṁsā system of philosophy.

Mokaśa  liberation.

Mudrā  mud (joy), ra (to give). It is called mudrā because it gives the bliss of spiritual consciousness, or because it seals up (mudrāṇāti) the universe into the being of the turiya consciousness; also, yogic control of certain organs that help in concentration.
Mudrā-Krama or Kramamudrā the condition in which the mind, by force of samāveśa, swings alternately between the internal (Self or Śiva) and the external (the world that now appears as the form of Śiva).

Mukti liberation.

Naiyāyika the follower of Nyāya philosophy; logician; dialectician.

Nībhālana perception; mental practice.

Nīmesa lit., closing of the eye; dissolution of the world.

Nimilāna-Samādhi the inward meditative condition in which the individual consciousness gets absorbed into the Universal Consciousness.

Nityatva eternity.

Niyati limitation of cause-effect relation; spatial limitation.

Pancakṛtya the five-fold act of srṣṭi, sthiti, sanātana, vilaya and anugraha or the five-fold act of ābhāsana, rakti, vimarśana, bijavasthāpana, and vilāpana.

Pāñcarātra the philosophy of Vaiśṇavism; the follower of such philosophy.

Pāñcarātrika followers of the Pāñcarātra system.

Para highest.

Parāmarśa seizing mentally; experience; comprehension; remembrance.

Parama Śiva the Highest Reality; the Absolute.

Parāpara intermediate stage; both identical and different; unity in diversity.

Para-Pramāṇa the highest Experient; Parama-Śiva.

Parā-Sakti highest Śakti of the Divine; Citi.

Parāvāk the unmanifest Śakti or vibratory movement of the Divine; Logos; cosmic ideation.

Paricchintta limited.

Parināma transformation.

Paramārtha highest reality; essential truth; the highest goal.

Pāśa bondage.

Paśu one who is bound; the individual soul.

Paśyanti the divine view of the universe in undifferentiated form; Vāk Śakti going forth as “seeing,” manifesting, ready to create, in which there is no differentiation between vācyā (object) and vācaka (word).

Pati lord; Śiva.
Patidaśa  the status of the highest experient; the state of liberation.
Prakāśa  lit., light; the principle of Self-revelation; consciousness; the principle by which everything else is known.
Prakṛti  the source of objectivity from Buddhi down to earth.
Pralayākala or Pralayakevalin  resting in Māyā tattva, not cognizant of anything.
Pramāṇa  means of knowing; proof.
Pramāta  the knower, the subject, the experient.
Prameya  object of knowledge; known; object.
Prāṇa  generic name for the vital Śakti; specifically it is the vital vāyu in expiration; vital energy; life energy.
Praṇāyāma  breath-control.
Prasara  lit., expansion, manifestation of Śiva in the form of the universe through His Śakti.
Prath  to expand; unfold; appear; shine.
Prathā  the mode of appearance; the way.
Pratyabhijñā  recognition.
Pratyāhāra  comprehension of several letters or affixes into one syllable effected by combining the first letter of a sitra with its final indicatory letter. In yoga, withdrawal of the senses from their objects.
Prithivi  the earth tattva.
Pūrnāhanta  the perfect I-consciousness; non-relational I-consciousness.
Pūrnatva  perfection.
Purvaśataka  lit., "the city of the group of eight;" the five tanmātras, buddhi, ahaṅkāra, and manas; the sūkṣmaśārīra consisting of the above eight.
Rāga  the kańcukas of Māyā responsible for limitation by desire.
Ṛajas  the principle of motion, activity and disharmony—a constituent of Prakṛti.
Ṛakti  relish; enjoyment; esoteric meaning is sthiti, maintenance.
Śabda  word.
Śabda-Brahma  Ultimate reality in the form of vibration, of which the human word is a gross representation. In this state, thought and word are one.
Śadāśiva  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 Śadākihya, inasmuch as sat or being is posited at this stage. Icchā or Will is predominant in this tattva.
Sahaja natural (from the point of view of the Universal Consciousness).
Sakala All the jīvas, from gods down to the mineral, who rest in 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-Saṅkoca withdrawal of attention from sense-activity and turning it towards the inner reality.
Śakti-Vikāsa concentration of attention on the inner consciousness even when the senses are open to their respective objects.
Śakti-Viśrānti Merging back into samādhi and resting in that condition.
Samādhi collectedness of mind; mental absorption.
Samāna the vital Vāyu that helps in assimilation of food, etc. and brings about equilibrium between prāṇa and apāna.
Samāpatti Sometimes a synonym of samādhi; consummation, attainment of psychic at-one-ment.
Samarasa one having the same feeling or consciousness.
Sāmarasya identity of consciousness; unison of Śiva and Śakti.
Samāveśa being possessed by the divine; absorption of the individual consciousness in the divine.
Saṅkāra withdrawal; reabsorption.
Saṁsāra transmigratory existence; world process.
Saṁsārīṇa a transmigratory being.
Saṁsṛti transmigratory existence; the world process.
Saṁvit consciousness; supreme consciousness.
Saṁvit-Devatā from the macrocosmic point of view; saṁvitdevatās are khecarī, gocarī, dikcarī, and bhūcarī. From the microcosmic point of view, this consists of the internal and external senses.
Śāṅkhya the system of philosophy that believes in two fundamental realities, such as Puruṣa and Prakṛti; the follower of such a system.
Saṅkoca contraction; limitation.
Sarvajñatva omniscience.
Sarvakartṛtva omnipotence.
Śāsana Śastra; philosophical text.
Śaṣṭha-vakra lit, the sixth organ; meṇḍra-kanda, near the root of the rectum.
Sat existence which is consciousness.
Sattva  the principle of being, light and harmony—a constituent of Prakṛti.

Saugata  follower of Buddha.

Śiva  the name of the divine in general; good.

Śiva-tattva  the first of the thirty-six tattvas. Main characteristic is cit.

Srṣṭi  letting go; emanation; manifestation.

Sthitī  maintenance.

Śuddha-vidyā  (sometimes abbreviated as vidyā) the fifth tattva, counting from Śiva. In this tattva, the consciousness of both “I” and “This” is equally prominent. Though the universe is seen differently, 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 “I am I and also this.”

Śuddhādhyā  the pure path; extramundane existence; manifestation of the first five tattvas: Śiva, Śakti, Sadāśiva, Iśvara, and Śuddha-vidyā.

Śūnya  void; the state in which no object is experienced.

Śūnya-pramātā  having the experience of only void; pralayākāla.

Susupti  the condition of dreamless sleep.

Svāpna  the dream condition.

Svarūpāpatti  attaining one’s real nature or true Self.

Svatantra  of absolute will; of unimpeded will.

Svātantrya  the absolute Will of the Supreme.

Svātmāśāky  to assimilate to oneself; to integrate to oneself.

Svecchā  Śiva’s or Śakti’s own will, synonymous with svātantrya.

Svarūpa  one’s own form; real nature; essence.

Tamas  the principle of inertia, and delusion—a constituent of Prakṛti.

Tantrika  follower of Tantra; pertaining to Tantra.

Tanutā  becoming gradually less; reduction; a state of subtleness.

Tārka-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. Or (1) para—the highest, having to do with identity; (2) parāpara—identity in difference, and (3) apara—difference and sense of difference.

Turiya  the fourth state of consciousness, beyond the state of waking, dreaming and deep sleep, which strings together all the states; integral awareness; the metaphysical Self as distinct from
the psychological or empirical self; the Sāksī or witnessing Consciousness.

Tūrya lit., the fourth, same as above.

Tūryātīta the state of consciousness transcending the Tūrya state; the state in which the distinctions of the three states are annulled; that pure blissful consciousness in which there is no sense of difference, in which the entire universe appears as the Self.

Udāna the vital Vāyu that goes upward; the Śakti that moves up in the suṣumnā at spiritual awakening.

Udvamantī lit., vomiting; externalizing; manifesting.

Unmesa lit., opening of the eye; the start of the world process; in Śaiva yoga, the unfolding of the spiritual consciousness, which comes about by concentrating on the inner consciousness that is the background of ideations or rise of ideas.

Unmīlana unfolding; manifestation.

Unmīfana Samādhī that state of the mind in which, even when the eyes are open, the external world appears as Universal Consciousness or Śiva.

Upādāna material cause.

Upādhi limiting adjunct or condition.

Ūrdhva-Kuṇḍalinī the risen up kuṇḍalinī when the prāṇa and apāṇa enter the suṣumnā.

Vācaka word or indicator.

Vācya object or the indicated; referent.

Vāha the prāṇa flowing in the ida nāḍī on the left and apāṇa flowing in the pingalā nāḍī on the right are together known as Vāha (lit., flow).

Vāhni a technical word of Śaiva-Yoga, meaning “entering completely” into the root and half of the middle of adhah kuṇḍalinī (from the root vah, to carry).

Vaikharī Śakti as gross physical word.

Vaishnava the follower of Viṣṇu; follower of Vaishnava philosophy.

Vāmēśvarī the divine Śakti that emits (vam, “to emit”) or sends forth the universe out of the Absolute, and produces the reverse (vāma) consciousness of difference (whereas there is non-difference in the divine).

Vibhūti splendor; power.

Vidyā limited knowledge.

Vigraha individual form or shape; body.

Vigrahi the embodied.
**Glossary**

**Vijñānākāla** the experient below Śuddha Vidyā but above Māyā; has pure awareness but no agency. He is free of kārma and māyāyamala but not yet free of ānavamala.

**Vikalpa** difference of perception; diversity; distinction; option; an idea as different from other ideas; ideation; fancy; imagination.

**Vikalpa-kṣaya** the dissolution of all vikalpas.

**Vikalpanam** the differentiation-making activity of the mind.

**Vikāsa** unfoldment; development.

**Vilāpana** dissolution; esoteric meaning is anugraha—grace.

**Vilaya** concealment.

**Vimarśa** lit., experience; technically, the Self-consciousness of the Supreme, full of jñāna and kriyā, which brings about the world-process.

**Vimarśana** intuitive awareness; esoteric meaning is saṁhāra, absorption.

**Visa** a technical word of Śaiva Yoga, meaning “entering into the remaining half and wholly into the top of adhah-kundalinī, right up to the position where tīrṇhva-kundalinī ends (from the root viṣ, to pervade).

**Viṣa** the universe; the all.

**Viśvamaya** immanent.

**Viśvātmaka** immanent.

**Viśvottīra** transcendent.

**Vyāmohitā** delusion.

**Vyāna** the vital Vāyu that is everywhere or the pervasive prāṇa.

**Vyāna** the vital Vāyu that is everywhere or the all-pervasive prāṇa.

**Vyāpakatva** all-pervasiveness.

**Vyutthāna** lit., “rising;” coming to normal consciousness after contemplation.
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APPENDIX

ओ नमो महेंद्रसूर्याये।

प्रथं

प्रत्यभिमिश्राहदयम्।

नमः विवाय सततं पञ्चक्रूिविश्रायिने।
चिदानन्दशनस्वर्णपरमार्योवा्रमालिने्॥ १ ॥
शांकरेपरिवर्त्ताप्रत्यभिमिश्राहदयम्॥
श्रेष्ठयोगदृढिःस्माः संसारविषयाऽन्तः॥ २ ॥

वह ये शुकुमारमयोभृततीतकरसापरिष्ठम्: शक्तिपतोतन्निवित-
परसेवस्वरुपायमानमार्योवािरायिनम्: कार्तिकित् भक्तित्माजः तेषाम् ईश्वरप्रायोगिनीसो-
पदेशतर्षं मनायू: उम्मिहये।

tतत् स्वातांतिता एव सर्वं कारणं गुरुपायाप्राप्ततं महानालेखं च
प्रभिमिश्राहदयम्—

चिति: स्वतत्रा बिश्वविद्वेदेन्॥ १ ॥

‘विवदस्य’ — सवाशिबारे: भूपम्मतं विद्वीरवीरी — तिथिदो, प्रकाशने, विद्वाना-
स्थन, परमप्रवृिवायवावावास्थनः च संहते, परामितहया चिति: बगवपी
‘स्वतत्रा’ — प्रारंिवरस्वाधीनमयी शिवमुद्दारानकाल्मिता ‘हूँ’ — कारणम्। श्रावणं हि
प्रसरण जगत् उनिश्चित्य व्यवस्थिते च, निर्भूष्टिसत्तरायं च निर्मिति; — इति
स्वानुवाद एव गृह सातो। चित्रयः स्वतत्राय: चित्रयः स्वतत्राय: चित्रयः स्वतत्राय: चित्रयः स्वतत्राय: चित्रयः स्वतत्राय: चित्रयः
‘स्वतत्रा’ — प्रप्रकाशावरस्वामते प्ररस्वाति न कतचित्वी हृदुवच्यः; प्रकाशावरस्वामते लु परानी-
कामानः प्रकाशाय पतिरेषेन हृदुवच्यः; न चवः कतचित्वी। अत एव बैवक्षालकारा
एतसुूञ्ज्ञा एतवनुप्रावितवच्य नेत्तस्ववच्यं भेषुहम्मलम्; — इति व्याक-नित्योपितेन
परिपुरुण्यः हृद्दु-सुंहर्वक्षस्मेव एतस्त।

नन्तु आपवंचिति चिति: निन्तं नैव किन्निचन्त्र; प्रसेवे च कथं हेत्वेतुमवभावः?
उच्यते। चिंतेव भबवी स्ववभतस्वरूपा तत्वमवाध्वनाय स्थूलति;—
इत्येकावरमधेशवच्यं कार्यंकारणावचारः। यतस्तु इत्येव प्रमाण-प्रभावभस्वेत-
मयम् विवदस्य सिद्धी—प्रकाशने हृदु; ततोहया: स्वतत्रायप्रिचिन्तनस्वप्रकाश-
रुपान: सिद्धी श्रीप्रभिमवाच्यकारणस्यं न प्रमाणवराकूमयुक्ततस्य उपपत्त्वं वा।
ततुवस्त्रि त्रिकारे—
‘स्वपना स्वशिरग्रंथाया यद्वलिङ्गंतुमीहते।
पादोद्वेषे चिरो न स्यात्स्थेयं वैनंत्री कला।’

इति।

यत्स्त्र इंयं विशवस्य सिद्धि पराइशसामरस्यापावात्मनि च संहरे हेतु।
तत् एव स्वतंत्र। नरसदनंतत्वब्रह्म लोकोमोशस्वरूपाणि विशव-
सिद्धिनां हेतु। —इति प्रावृत्त्या व्याख्येयम्।

श्रीपि च ‘विशेषं’—नील—सुख—वेह—प्राणाविद्; तस्य या ‘सिद्धं’—प्रमाणो-
पारोहित्वमेण विमायमंयप्रभावङ्गेश्; संब ‘हेतु’—परिज्ञाने उपायो यस्या।
श्रीके च लुकोपायवस्मनकस्य। यथृतं श्रीविश्वानभुक्तारके—

‘प्रावृत्त्या संविवर्तिति: सामायया सर्वेदेहिनाम्।
योगिनों तु संवेशयं संबरे सावधानता।’

इति।

‘चिति’—इति एकवचनं वेशकालाध्यनबिबिधस्वतात्मस्य भ्रमविधुत् समस्तमेव-
वावाद्याम् भवात्सवतत्वं ध्ययित। ‘स्वतंत्र’—शब्यो श्रीश्वरवेनस्क्षणम् भ्राचक्षण:
चित्रो मात्रवृत्त्याभासां भूले। ‘विशेषं’—इत्याविविधम् प्रभोवाधितित्वं, सर्वकारणस्तु,
सुविशेषायं संहाफलं च प्राह। ॥ ॥

नन्तु विशवस्य यदि चिति: हेतु; तत्तु प्रस्या उपवानायपेक्षायं शेखरवाधा-
परित्याणाः: स्यात्—इत्यावासंव भ्राह—

स्वेश्च्छ्याया स्वविवि: विशवमुलमूलयति। ॥ ॥

‘स्वेश्च्छ्याया’, न तु श्रीश्वरवेनस्क्षणम् भ्राचक्षण, तथैव च, न तु उपवानायपेक्षाया,—
एवं हि प्रागुक्तस्तथायनान्त्या विशवमेव न प्रेटते—‘स्वभिरो’; न तु श्रीमान ब्राह्मण,
प्राकृत्विनिर्मति ‘विशेषं’ दर्शने न तार्कत्र प्रभुमतं मितीमिव भ्रमविधुति।
उन्मोचनं च ‘फ्राहितित्येव प्रकठीकरणम्। —इत्यानेन जागत: प्रकाश्यकालयेन
प्रवस्यानम् उक्तम्। ॥ ॥

ग्राथं विशवस्य स्वरूपं विनम्रेण प्रतिपादित्युत्पादाहं—

तन्नाता प्रात्रत्रप्राहुप्रामृक्कृते। ॥ ॥
यथा च भगवानु विश्वसरीरः; तथा
विदितसंकोचात्मा चेतनोदिपि संकुचितविनिवेशमयः।

श्रीपरमशिवः स्वामेवेन स्पष्टं विश्वं सवासिद्धेष्टते सृष्टेन प्रवविष्णासिद्धिः
विवु: पूर्वं विधिव्यवहायत्वात्मनान्यतिशिख्यवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवयवযः
‘विग्रहो विग्रही चैव सवर्णविग्रहविग्रही।’

इति। विदितोमतेजीपिः

सवर्णेवमयः कायस्तं चेतानो जूयम् प्रये।
पृथिवीं कठिनत्वेन इवविवेकम् प्रकृतितम्।
\[
\text{ट्रित्युपक्रमम्}
\]

\[
\text{‘विजितोभैरवः साक्षात्याय विशवं व्यवस्थितः।’}
\]

\[
\text{इत्यन्ते प्राप्ये प्राहुक्रस् संकुचितविश्वमयतेऽवेक्षण।}
\]

\[
\text{प्रयत् च च ध्रुव्यायाः—प्राहुक्रोपि प्रयत् प्रकाशाक्षर्ये उक्तस्तामय्यक्ष्मा च विश्वभरीरिीम्यकिर्मां एव, केवलं तत्त्वात्स्तरस्ताभ्यं प्राहुमय्यक्ष्मा त्वं कुन्ठितम् इव प्रायाभिः; संकुचिकरोपि विचारायनः चित्राकाल्येषु प्रत्येकात्मकं त्व चित्तम् एव, प्रायाभिः तु न किचिद्।—इति सर्वं प्राहुक्रो विशवोरेरः शिवम्भुराकरः एव।}
\]

\[
\text{तदुस्तः मयेि}
\]

\[
\text{‘अश्वायप्रतियः न श्याति श्यातिरेिवाविष्प्ते।}
\]

\[
\text{श्याति चेतुः श्यातिरुपत्वाद् श्यातिरेिवाविष्प्ते।’}
\]

\[
\text{इति। येनेनेत् प्रायाभिः श्रीस्वामिन् रघुनाथाये।}
\]

\[
\text{‘यस्मात्सत्त्वम् यो जीवः।’}
\]

\[
\text{‘तेन शब्दार्थः चिन्ततायु न सावस्तः न यः शिवः।’}
\]

\[
\text{इत्यादिना शिवजीवोिरेेि एव उक्तः। एतत्सत्त्वपरिशास्त्रमेव मुखिः;}
\]

\[
\text{एतत्स्तत्परिशास्त्रमेव च बन्धः।—इति संबिध्यं एव एतत्।} {\text{इति।}}
\]

\[
\text{ननु प्राहुक्रोमि विकल्पयः। विकल्पनः च विचित्तेः; सति च चित्ते,}
\]

\[
\text{कथमयं शिवायत्वकथम्?—इति श्राक्षुम्य विधेयमेव निरंतििः।}
\]

\[
\text{चितििेि वेनपनििवज्ञहः चेत्यसंकोचिनो चितस्म्।} {\text{इति।}}
\]

\[
\text{न चितिि नाम प्रायाभिः किचिद्, श्रीपि तु सैिष प्रायाभिः। तथा हि ता सा स्वभ्रम् गोपिपथाय ग्रज्जलं संकोचं गूढं गृहादिः, तवा ह्यं गतसिः। कदाँतए उततसिसिः}
\]

\[
\text{मयं संकोचं गूढ़ोपयोित्व विचारायानेम् स्फूर्तिः, कदांतिः संकोचायानंसतः।}
\]

\[
\text{विचाराध्यायः सहों, प्रकाशाध्यायः सहों, विशारकसरं, प्रकाशाध्यायः}
\]

\[
\text{सहों, शुद्धििवन्नतिः। साधारण्यकदांतिः तु सहों, साधारण्यकदांतिः शुद्धििवन्नतिः।}
\]

\[
\text{एवं।} {\text{इति, ‘चितििेि’}}
\]
संकुचितप्राणहृदया 'चेतनपवात् प्रवर्भा'—प्रत्येकप्रथणोन्यमुखी सति 'बेलेन'—नीलकुञ्जबिना 'संकोचिनिन्' उपयुक्तोक्षंसंकुचितवृट्वे चित्तम्। तथा च—

'स्वाज्जुनपेशु भावेषु पत्युर्ज्ञानं क्रिया च या।
मायातृतीये ते एव पशोऽसत्वं रजस्तम:॥'

इत्याविना स्वतन्त्र्यासा चित्रशिऱिरं वेदान्तक्षीय-मायाशक्तिस्वरुपं पशु-वसायं संकोचप्रकाश्यत् सत्व-रजस्तम:-स्वरूपविचित्रात्मतया स्कुरति; इति श्रीभगवान्धवामुखस्तम्। भ्रम एव श्रीसरसंस्ते विभक्तमास्ताभासि तार्किक-स्वरूपस्तुऽवात् तवनिरपराधिप्राप्येऽनवक्षम्—

'अत एव तु ये केचित्तर्मार्यार्युमारिषे।
तेषां तत्र स्वरूपस्तु स्वज्ञोतिष्ट्वं न लुप्तेऽवे॥'

इति ॥ ५ ॥

चित्रेव तु मायाप्रामातुः स्वरूपम्—इत्याह—

तत्त्व्यो मायाप्रामाता ॥ ६ ॥

वेदामाणस्य तात्त्वेव चित्रप्राधोस्मेत; शुभ्रामोऽस्मिरि चित्रसंस्कारविलेषः।
प्राप्ताः ततो व्युस्तात्मस व्युस्तात्मानानाभाष्य: स्वातः—इति चित्तस्य एव मायाः प्रभावः। श्रीमुनि ग्रामयस्य भिःवस्मोऽवेष वस्तुवृत्तानुसारे नारे।

'चैतन्यामात्मा' (१—१)

इत्यविधाय, मायाप्रामातुः कल्पनासिद्धपरे प्रुः:

'चित्तामात्मा' (३—१)

इत्युक्तम् ॥ ६ ॥

ग्रामयस्य समयः स्वरूपस्तामताः यतो मुखी; प्राप्त्यायं तु संसारः; ततः तिलशा
एकस्वरूपं निर्मोऽकुमारं—

स संको श्रीसरसंस्तेः चित्रमयादस्तुरात्मा
सप्तपलचक्रस्वभावः ॥ ७ ॥
निन्दात्मक विचारात्मक शिक्षण एवं 'एक' प्रारम्भ, न तु प्राणः तथ्यतः; प्रकाश स्वशिक्षणकालिक: शेषायोगात्। जब तु प्राचुक्त्रानुपत्ति:। प्रकाश एव यत्: स्वल्पन्यातु: गृहीतप्रकाशान्वितसंकोचः संपुष्टितायांप्राचुक्तमात्मशुद्धिः, ततः प्रत्ये प्रकाशस्वपन्यात्रा ज्ञाताभवस्वस्तवाम् 'दिस्मुष्।' प्राणय-नायीम-कार्यमला-भूतपार्थः 'चित्रम्।' शूर्य-प्राण-पुर्णामकारोरुस्त्रम्यावतारः 'चित्रकारः' सप्त-पञ्चकारः। प्राणयविवृत्तिस्यात्तानि पञ्चकाराः तस्मानम्। तथा प्राणविवृत्तिस्यात्तानि पञ्चकाराः तस्मानम्। तथा प्राणविवृत्तिस्यात्तानि पञ्चकाराः तस्मानम्। तथा प्राणविवृत्तिस्यात्तानि पञ्चकाराः तस्मानम्। तथा प्राणविवृत्तिस्यात्तानि पञ्चकाराः तस्मानम्। तथा प्राणविवृत्तिस्यात्तानि पञ्चकाराः तस्मानम्।

एवं च

तद्भूमिकाः सर्वव्याक्तिकारः।

'तदं' चार्याकारार्थातत्तानां 'स्वतः'—स्थितातः 'तस्यं' एवत्त्वं प्रारंभनो नत्स्तेव स्बेष्टावृहोऽरा: हृदिन्मा 'भूमिकाः।' तथा च

'चेतन्यविविषिष्ठं शरीरमात्मा।'

इति चार्याकः:

नेपालविवाहविवाहार्थं ज्ञानिकुपकर्मात्मकं मुक्तित्वप्रायमेव श्रास्त्रानं संसूती मन्यते, प्रथमं तु ततुच्छेदे शून्यप्रायम्।

प्रारंभ्यत्तित्तत्त्वायः सुदुःखःधातुधिरितिः: तीर्थस्तु: प्रारंभ—इति मन्यता भूमित्तत: ग्राम्य बुधावेश निविद्यता।

जानसंतान एव तत्त्वायः—इति संगीता मुख्यत्तितेऽस्य एव पर्यवसिता।

प्राण एव प्रारंभ—इति केदितु भूत्यन्त्वतिब्रः।

प्रारंभेत इवमासीत्—इत्यावशावपावित्त: गृहीतकृष्णस्मांहः हिष्ठता।

माध्यमिका ग्राम्य एवमेव।

पुरा प्रथती: भवानान्त सन्धिपेक्षे: तद्भक्तिविप्राया एव जीवा—
इति पाज्जचाराजः परस्या प्रक्षते पाणिनाथाया प्रक्षते एव प्राची-निविष्टतः ।

सप्त्याब्दयस्तू विज्ञानालेखायां भूमिवलिमबन्ते ।

सदेव इदंमय प्रासीतात्ति इति ईश्वरस्तवस्मानिष्टता प्रपरे शुभरत्वविद् ।

शाख्यब्राह्मणं पदवितीयमु धार्मिकतत्वम् इति वायुकरणा: भोस्वासिन: -पदमथ्यासिता: । एवमन्यविध्यमु नृत्तमतयस्मु । एतत्र भ्रामणेऽ

‘बुढ़ितत्वे स्थिता भौदा गुरूएवचार्यता: स्थिता: । स्थिता वेदविद् पुरि स्वयं अव्यक्ते पाज्जचाराजिका: ।’

इसपालिना निहितितम् ।

विश्वोदितोण्मात्रतत्वम् इति तारिखा: ।

विश्वमयस्मु इति उपकृतायायानिविष्टता: ।

विश्वोदितोण्म बिरविषयं च इति विकावि वर्तानविद्व: ।

एवमु एकस्ते विवादस्मानो भवतात: स्वातन्त्र्यावसितातिसत्ता तर्स इति भूमिका: स्वातन्त्र्यप्रणालमोलिनतात्यथमेविदिता । प्रति एक एव एतावधानिक प्रासी ।

भित्तृपत्त्यस्तु ब्राह्मांशिकाभु तविस्तः एव धर्माङ्ग: प्रार्थिता: येन बेहायिनु भूमिद्वे पूर्वपूर्वप्रायायामात्रितिदर्शाराग्रहायायमापि उक्तिः प्रभायातिन परशालिकार विना न सभाने। यथोत्तमम् -

‘वैष्णवायास्तु वै के जिहिन्धारागृह्य रिस्स्वताः ।

न विदमनी परं देवं सर्वं ज्ञातालिनम् ॥’

इति । तथा

‘भ्रमयत्वेय तान्माया श्रमोते सोमलिंद्या ।’

इति ।

‘त आत्मोपासका: शैवं न गच्छन्ति परं पदम् ॥’

इति च ।

धर्म च ‘सर्वेऽमु वर्णानां’—समस्तानां नीपुश्काविज्ञानानां या: ‘स्थितय:’

–प्रत्येकहृदयुपायो विधानय: तः ‘तब्रूप्स्विका:’ —चिवाण्डहरतस्वामस्कपादिव्यासस्थितुस्व-
पाया: तथा हि यदा यदा बहिःप्रति व् त्वस्ये विषाण्यवित्, तथा तवा वाहुः-वस्तुपर्यंहः; प्रततः प्रशासनायामिति; तत्तुषुक्क्षमतिर्विसंस्कृततत्त्वादसूचयणम्।—
इति सुविदा-सत्य्यता-विसंस्कृततत्त्वादसूचयणम् इति तुरीया साविक्षण्ठारिका तत्त्वसंस्कृततत्त्वाद-भेदाद् उद्देन्तम् संहरतली च, तत्रा पूर्णा च, कुशा च, उभयप्रया च प्राणक्षण्ठाला च, प्रज्ञमेव स्वकृतली स्तिता। उपस्तं च श्रीप्रत्यभिमितादीकायाम्—

‘तत्त्वायसिलेहैः उत्तात्तिति, पूर्णा च भवति’

इति। एवा च पद्धारिका कमात्तकम् प्रद्धिकमनुशीलयवाना स्वात्त्वान-"करोयेः प्रकल्पनाम्"। इति।
यद्य एवमून्तस्त धातस्तो विभुति; तत्र कुष्ठम् प्रयं मलावृत: प्रवुः कलादि-वलतः: संसारी प्रभृतिधीयते ?—हयाह—

चिन्तात्त्वाद्वितिसंकोचाल् मलावृत: संसारी ॥ ५ ॥

यदा ‘चिन्ताबा’ परमेश्वर: स्वस्वात्त्वायात् प्रमेवप्राप्ति निमयेऽथेषे-व्यासितम् प्रयल्लते, तत्रा ‘तवीया इच्छा: विकस्थितया’ प्रसंकुचिता तथा ‘संकोच-वत्सो’ भावित्; तदन्त्येव च प्रयं ‘मलावृत्: संसारी’ भवित। तथा च द्रवति-हस्तस्वात्त्वायात् मलावृतिक: संकुचिता सती मलावृतम् मलावृतम् मलावृतम्; शानाविति: कम्बण संकोचाला येव येव सर्वंश्वत्वस्य किंविष्क्ष्यते: प्रततः शरो: मुद्योनिनि-वत्तापितस्वपंस्य प्रयत्नं संकोचालोऽस्मिन्वेदोऽस्मिन्वेदार्हण्यं मातीं च मलावृतम्; नियानविति: कम्बण येव सर्वंस्वपंस्य किंविष्क्ष्यतैः स्वायत्त: कर्मभ्रमणसंकोचालोऽपर्यंतं परिमितां प्राप्ता शुभा: जनातन्त्रानुक्तत्त्वान्यं कार्यं मलावृतम्। तथा सर्वंकु्तं सर्वंश्वत्व-पूर्णंऽन्यत्व-व्याप्तवशायकतयं: संकोचं गुरुः शास्त्रम् यथार्थम् सका-विद्या-राग-काल-नितिक्षयत्या भावित। तथाविषयं प्रयं शक्तिरित्व: संसारी उच्यते; स्वसिद्धतिवादे तु शिव: एव। ॥ ॥

नन्दो संसार्यास्वायात् प्रयं किचिथु: शिक्षात: चिन्तितम् प्रभृतिशासनमस्ति येन शिवर एव तथाविषयं। प्रतति हयाह—

तथापि हत्तं पञ्चु कृत्यानि करोति ॥५०॥
इस ईश्वरार्थवस्त्रनन्दनश्रुतांत्वं प्रयोगात्मकः प्रयोगेत विशेषः, यत्

‘सृष्टिकं संहारकारणं विलयस्यतिकारकम्।
अनुप्रहकरं देवं प्रागतातिविनाशनम्॥’

इतिभौतिकमहद्युक्तविशालासोकसतीति सदा पञ्चविधक्षुणकारत्वं चिवासे
स्नानो भगवतः। यथा च भगवान् शुद्धेष्टराध्यकारणमेण स्वरूपविकारस्वरूपात्
सृष्ट्यारोपित करोति, ‘तथा’ संकुचि स्वरूपाधिकतत्तया संसारस्य स्मृतिकायामपि
‘पञ्चक्षुणानि’ विगते। तथा हि

‘तदेवं व्यवहारेष्पि प्रश्ने वहादिमाविशिष्ट।
भानुब्राह्मणादर्यं विनियम्य शास्त्रपदेवदिः॥’

इति प्रायोगिककारकोकत्तात्वरुप्ता वेदप्राणास्विनस्मू प्राविष्टां विचूपो
सहस्रं बहुमुखी भावसे नीताविनमय सिद्धान्तसलक्षात्तित्वा यदा
प्रायोगिकतति, तता नीताविनरायणाभासांगो प्रस्थ लग्नं; प्रयोगेश्वरायणाभासांगो
प्रस्थ संहृतं; नीताविनाभासो स्यात्तति। भेदेन प्रायोगिको विलयकारिता;
प्रकाशे में प्रकाशने प्रारूपमहतत। यथा च सदा पञ्चविधक्षुणकारत्वं भाषात्;
तथा मया वितत्व स्फन्दसंदेरे निर्णयतम्।

एवं इति पञ्चविधक्षुणकारित्वम् प्रायोगिक सदा वृहद्वितिपथा परिसङ्गीतात्
माण्डलहर्षरम् उन्मीलयत्व भक्तिभासाम्। प्रति एव यें सदा एतत् परिसङ्गीता
विविन्ते, ते व्याकरणसमयं विशिष्य जानानं जीवन्यज्ञता इत्यादिमहत्। यें तु न
तथा, ते सदास्तो विविन्ते मेयजातं पयत् तो ब्रह्मचर्य। ॥१०॥

‘च च प्रयोगेव प्रकारः पञ्चविधक्षुणकारिके, यात्र च प्रयोगिनि करिष्ठत्
रूपस्यप्रस्तुतिः। इत्याह—

प्रायोगकारकोक्रित्य मुखिनिं विनियमात् स्थापत्याकारपरस्मिनमोक्षिणी
विलापत्तस्ततानि॥ ११॥

‘पञ्चविधक्षुणानि’ करोति इति पूर्वत: संबंधम्। श्रीमतंसहायसृष्ट्याः
दुःखगिरिभुजस्मारकोपरस्मिनिः प्रति यत् यत्र श्रावणि, ततु ततु सृष्ट्यत्; तथा सृष्टे पवे तब
यथा प्रशान्तनिमों कृष्टित कार्यम् रघुरथ, तथा स्वतितेवा ततु धायते;
भक्तिकारपरस्मिनिश्रुतिः साधिते। वशोक्त स्वाधीनेः
‘समाधिवच्चे गाथापायनमेंहो भेदभूधरः।’
परामृष्टस्य नष्टस्य तवद्भक्तिबलशालिमः।

इति। यथा दु संस्कृयमणमणि एतस् प्राप्: विविधाशास्त्रात्विविद्यसंस्कारस्
प्राप्ते, तव तत् पुनः उद्भवात्वसंसारस्त्रीसमाप्तियं विविधस्य विभार्योपि
तम्। यथा पुनः तत् तथा प्राप्: स्वाधित्तम् एतस् वा स्त्रियायात्मनेव हृदयाक-
कन्ये स्त्रियायात्माया विविधानसाधारणम् अभागते, तव च पूण्यात्मापनेन नरुमृस्याते
एव। ईदृशं च पदयविधिक्षाकारितं सवर्थं सवा संविद्मतिमयं सदुपवेदवं
विना न प्रक्षाते, इति सदुपवेदयं एतत्प्राप्यम्। नारसार्थम्।।१३।।

यस्य पुनः सदुपपस्य विना एततसर्जनम् नारसार्थम्, तस्य प्रवच्याविक्षेपोनेकृत्यात्मित्वः निवासमयः। शाक्तिमयः। व्यामोहितवं ब्रवयति। हस्यादत्रृत

तवसर्जनले स्वाधिक्षितब्रह्मोधितता
संसारित्वम्।।१३।।

‘तत्स्य’ एतस्य सवा संस्कृत: पदयविधिक्षाकारित्वस्य ‘अपरिज्ञाने’—
शाक्तिमात्रहेतुभवस्यमालभ्यायात् प्राप्तानां स्वाधिक्षितमः। शाक्तिमात्रा:
‘व्यामोहितवं’—विविधानलोकलीकरणात्मकस्यकारित्वस्य यथा, इति च ‘संसारित्वम्’।
तदुस्तं श्रोतवैक्षेपमधुः

‘अजानान्यदृक्त्यो लोकरस्तः सुष्णिश्चरसंपूतवः।’

इति।

‘मन्त्रा ब्रह्मात्मकः सवं सवं वर्षाः निवासात्मकः।’

इति च। तथा हि—विविधाशास्त्रात्विविद्यसंस्कारस्य सवाधिक्षितः निवासितमहामलहस्य
पूर्णाविद्वामालभ्याय इत्यं धारात् व्यामोहितः विविधाशास्त्रात्विविद्यसंस्कारस्य साताजृतः
स्वाधिक्षितेन च विविधाशास्त्रात्विविद्यसंस्कारस्य साताजृतः। तत्र च परामृष्टव्यः
सवहस्तम् च व्रतस्मयस्य साताजृताय च विविधास्त्रात्विविद्यस्य साताजृताय
साताजृताय च विविधास्त्रात्विविद्यस्य साताजृताय च विविधास्त्रात्विविद्यस्य
साताजृताय। तत्र च भगवान्यायविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीतिष्ठतकाराविभीति
सर्गसिखति प्रकटपत्त्यः; कमालकं विकल्पक्रियाभासनेन श्रीमद्भरवम् धारानुस्मरणम् महत्तम् प्रश्नप्रश्नमुखिमेव उभीलयति।

‘सर्वो ममायं विभवं इत्यं विशेषं परिजानतः।
विश्वासमन्यो विकल्पानं प्रस्तरेक्षि महेशाता॥’

इत्याविरूङ्गं चित्रानथावेशामनं शुद्धिविकल्पशक्तिम् उल्लासयति ततः
उपस्तनीयं स्वस्थानित्यायोगिन्हितं संसारतित्वम्।

किं च विनिशालितं भगवतं विश्ववननातु संसारावामाचारतवाच्
वामेवभयं ततो, खंचरी-गोचरी-विकर्त्री-प्रूकरीहं: प्रशोके: प्रमातृ-
प्रत्तं: करणवाहिकरणं-बायस्वामं: परिस्कृनरतं, प्रदशुमिकायं शूकयव्यविवाहनाता
किंवत्करूः त्वादाहास्तं-कलाविवाहात्तमनं खंचरीचक्रं गोपितपारामन्तिक-
विद्युगानचरीस्वस्वप्रस्त: चक्कारति; अवेदिनिर्वाहानितं-विकल्पनप्रदानातं-
करणवेदीहं: गोचरीचक्रं गोपितप्राप्तिविनिर्वाहात्तमकमारामांतिकस्वस्वप्रस्त: प्रकारते;
अर्यावतोनाधिप्राणवेदीस्वस्वप्रस्तावतात्तमनं च विकर्त्रीचक्रं
गोपितप्राप्तिविनिर्वाहात्तमकमारामांतिकस्वस्वप्रस्त: स्पुरुरसि; सर्वतो
व्यवस्स्तनाधास्तमानप्रेमेयात्तमनं च प्रूकरीचक्रं गोपितप्रसर्वाभिमानस्वस्वप्रस्त: प्रशुभुरत्वायमोहिना
प्राप्ति। पतिसौमिकायं तु सर्वकरूः त्वादाहास्तं-कलाविवाहात्तमकमारामांतिकस्वस्वप्रस्त: अनेकनिर्वाहात्तमनं
गोचरीचक्रं, अनेकविदेशस्वस्वप्रस्तावतात्तमनं विकर्त्रीचक्रं,
स्वाध्यायप्राप्तिप्रेमेयात्तमनं च प्रूकरीचक्रं परिधिव्यविकालिना स्पुरुरसि।
तथा च उपस्त सहजवकार्यपरिजानिताष्टकात्तकारेण भुवणामोरेण विश्व-
विवेकः

‘पूर्णविनिशास्मातान्तरबंहितकरणा-भवागः।
वामेशार्या: परिजानास्मातस्मु प्रतिकृतवर्णः॥’

इति एवं च निजस्वास्तित्यायोगिन्हितं संसारतित्वम्।

प्रशि च विद्वान: परमेश्वरवस्तु स्वा अनापबिन्दी एकाक स्फुरासारानं
कुरूत्ता तस्मा ऐछव्यास्तिक्त:। सा यथा स्वरूपं गोपितमित्रा पाशवे पशे
प्राणपानं-समान-शक्तिविशेषं: जागरूक्तवर्ग-पुरुषविभुविनं: देहमाणां-ज्ञानरक्षकला-
भिन्न व्यामोहयति, तथा तद्भावोहितता संसारतित्वम्। यथा तु मध्याधामोल्लासाः
उदाहरणार्थ, विश्वास्थितिसारं संयमसारं, तुर्कविद्वारणा तुर्कस्वीतविद्वारणा च विश्वास्थितिसारं संयमसारं उवाचित्वात तदा वेदाश्वस्वाभामी धरोपस्करात्मा जीवनसुचित-पूर्णति। एवं दिधा स्वाशक्तिभयानोहितता व्याख्याता। ‘विचित्र’ इति (६) सूक्ष्मे विद्वानकारो गुहीतसंस्करं: सतार्यं प्रथमसंस्कर, इह तु स्वाशक्तिभयानो-हितत्वेन प्रस्त्य संसारितं प्रवर्तत—इति परवद्वन्तवरेन उवाच। एवं संकुचित-पाकित: राजाविद्वानकारो यदा स्वाशक्तिभयानोहितो न भवति तथा अयम्

‘………………..शरीरी परमेश्वरः।’

इत्यायाचिन्तया सिबद्धां रक्षे, एवं—इति भर्ज्जुपा निकपितं प्रवर्तत। यवागमः

‘मनुष्यदेहभायस्य चूर्णस्य परमेश्वरः।’

इति। उक्तं च प्रत्यभिज्ञारीकायम्

‘शरीररं मेव प्राणायं न यथा पद्धतिशात्तत्त्वमयं विवाहतया पश्चायन्ति तेथियं सिद्धितत’

इति।।।।।।

उपत्सूक्ष्मां भीतकपेयेन तस्य बृंदेन वसौविवुधाह

तत्परिरज्जन्य चिन्तेमेव श्रन्तमुखीभावेन

‘तेतनवध्यायारोहं’ चिन्तित।।।।।।

पूर्वसूत्रायायारस्तु गृहेयप्रमेया वित्तत्य व्याख्यात्रायमेत्ततो सूत्रम्; विवाहश्च तु राज्ञिका व्याख्याते। ‘तथ’ आसमयस्य पञ्चविद्वीत्वकारित्वस्य ‘परिरज्जन’ सति प्रत्येकनल्परकारणाधिकारसंगमलेखात्व व्याख्यात्वामोहिततानल्पस्तो म्याचलवायान्यतु स्वाशक्तिभयानोहितस्तत्त्वत्र अवृत्त: चिन्तित क्षेत्राय मेव विवाहतया पश्चायन्ति नाधो मेव विवाहने स्वाशक्तिभयानोहितो न भवति; स्वाय चिन्तियं परा सूत्रमिवास्य इत्यथा।।।।।।

ननु यथि पारमाश्रितं चिन्तेज्ञित्वें संकलमेवकलनस्तथावं, तत्र चिन्तय
मायापदेशि तपाःपेशं बनितः यथा अलबाचारितस्थापि भानोऽध्वायनः लक्षणम्।

इतिनामः श्राहुः

चितिवृत्तेरकरोहप्ये छुप्रोपि मात्रयः
मैरेयन्यान् प्लुष्यति ॥ १४ ॥

‘चितिरेव’ विश्वप्रसननशीलत्वात् ‘बल्लि’; असो एव ‘प्रवरोहप्ये’
मायाप्रमातृतायं ‘छलोपि’—स्वातत्न्यात् प्राचार् वितसवाचारोपि,
सूरिस्थिती—चललालिन्त्वु ‘भाग्या’—अर्धेन, नीलपीताविषेष्यान्यान् ‘प्लुष्यति’—स्वात्तिसात्करोति।
मातृपञ्चस्य मेघं प्रकृत्ति—वहं कल्यन् श्रीः सारताम् ये न प्रसते,
अपि चु अर्धेन; संसारस्या उपशायति। प्राणसन्नेष च सर्वप्रमातुणान्
स्थानुभवत एव लोकम्। यद्यं तथा मुद्यत्वेववचायः निजतस्तेषु

‘तर्नते जन्तवोशेषोषा अपि बल्लि द्रविषणावः।
प्रसमानास्ततो वन्ये देव विश्वं सत्तमयम्। ॥

इति ॥ १४ ॥

यथा पुनः करणेश्वरोपरसंकोशं संपाया सर्वसुहार्रकम्परिशीलनयुक्तम्
प्राप्तिमाति तदा

बललामेव विश्वमातसात्करोति ॥ १५ ॥

चितिरेव वेह्माप्राणाचार्यवननिम्तज्ञनेन स्वह्में उपमाननेन स्वारायणाती
बल्ल; यथोक्त

‘तदाकाम्य बलं मन्त्रा: „„ „„।

इति। एवं च ‘बललामेव’—उपमानसवह्माधय्येन श्रियाहिति—ववस्थितानुसारे विश्वम् आत्मसातु करोति—स्ववसाह्यापाणिन निर्रह्स्यिति।
ततुस्तं पूर्वार्थस्य: स्वभावायायेः कपोलेशु

‘यथा विन्दुर्दशोधितो दायं वहिति, तथा विषयपाशानं
भक्तेऽितं’

इति।
न चैवं वक्तव्यम्—विश्वासात्मात्कारूपा समावेशभूः। कादाचिक्कि। कथम् उपादेया इयं स्थात् इति; यतो देहातुः न्मजजनिमजजनात्तेन इदम् अस्या: कादाचिकात्मक्यम् इव आभारति। वस्तुतः चित्तीवातात्मायाभासितदेहातुः न्मजजनात् एव कादाचिकात्मक्यम्। एवा तु सदैव प्रकाशानां; अन्यथा तत् देहादिः अपि न प्रकाशेत। अत एव देहादिप्रभुतसंबिवातात्माजनात्यां
अव्यासः; न तु सदा प्रधमाननतासारप्रभुतात्-
प्राप्त्यथेः।

इति भोप्रस्थिभावाकाराः। ॥ १५ ॥

एवं च

चिवानवन्दलामेवेहाविषु चेत्यामानेष्वष्ट्वं चिवेकात्मकं-
प्रतिपत्तिवाहुः जीवन्मुक्तिः। ॥ १६ ॥

विश्वासात्मात्कारास्निः समावेशभूः ‘चिवानवने सध्ये’ भुवनावसायां
बलकल्पतया वेहाग्रणोमुखविषु आभासामानेषु अपि, यत्समावेशसंस्कारबलात्
प्रतिपत्तिविश्वामानमुक्तिकल्पनेषु हितात् ‘चिवेकात्मकात्मप्रतिपत्तिवाहुः’—प्रबिवस्या,
चिवेकक्रमणया, सेव ‘जीवनमुक्ति’—जीवत: प्राणानु अपि धारयते मुक्तिः;
प्रत्यप्रविश्वात्मनित्यविश्वामुक्तिचाराशुराशिशतालुः। यथोऽक्ष र्प्यदिशात्तेऽ

‘इति वा यस्य संविळितः कृषिवन्नानिन्दं जगत्।
स पश्चायस्नतं युक्तं जीवनमुक्तो न संशय:।’

इति ॥ १६ ॥

प्रथं कथं चिवानवन्दलाभो भवति? इत्याह—

मध्यविकासाविन्दीविवन्दलाभः। ॥ १७ ॥

सर्वन्तरामात्स्वेन वर्त्माननन्तात् तथृंगितस्मातं विना च कस्यचित्तु अपि
स्वभूतातुपप्ते: संबिवेश सहवती ‘मध्यम’। सा तु मायावशायं तथाभूतात्पि
स्वहं गृह्यितवा
'प्राक्तं संविद्धार्येपरियता'

हति नौया प्राणशक्तिसमृद्ध स्वीकृत, द्वाराधर्मेन् बुद्धवेदाविलग्वाभवम् अधिशयायान, नागदेहुमतसरणिम् अव्रुतस्। तत्रापि च पताशर्या-पर्यंतमायानाधारभाराभारं श्रद्धोपदेशर्या नाणवशक्तित्वाभायम्-मध्यमाचारिकर्षम् प्राधायणेन सूक्ष्मे; तत् एव सर्वावृत्तीनामु उदयात्, तत्रथं च बिधामात्। एवंभूतापि एवं पर्रकां नित्यित्यत्वस्येव सूक्ष्मता। यदा तु उपर्युक्तश्चकर्षेन सर्वावृत्तिमये मध्यमात् संतुष्टम् गतस्ति, यदि वा क्रियाकर्षेन मध्यस्तम् अवश्यको विकल्पत, तदा 'तत्त्वज्ञातं विवाचनवस्त्री' उद्भवतं 'लाम'-प्राप्तिकर्ष्यति। तत्रथं प्राणस्तम् जीवन्मुक्तिः।। १७।।

मध्यविकासे युष्टिनामाः

विकल्पक्ष्य-अक्षिताकोरणविकास-वाहचेणेवायकनकोटि-निमालनायय इस्होपायः।। १८।।

'हस मध्यविकासे 'विकल्पक्ष्यवाय उपायः।। प्राणुपविष्ट-पद्धतिप्रकीर्तिव्यासनमुखतार्यणेन सर्वस्थयंमूत: संविदेवो विकासो जायते—हति प्रशिक्षप्राप्तम्।। उपायात्मकस्तु अपि तु उष्टते।— प्राणशक्तु-पुजार्याविस्मरंजनात्स्तवज्ञातनलोकेन सुखोपयमेव, हृदये नित्यहित-विषया, उत्सुकस्या स्वस्थवित्तित्वात् विकल्पम् प्राक्षिकचिचित्रतकल्कृते प्राप्तम्, प्राक्षिकप्रभारायमेव देहाधकृतुस्वविचिन्मातृतातिमा सनमानस्; प्राचर्यवेदेव तुष्टिमायानां तवर्युवाततत्वातसस्याशाम् आसावयति।

ययोक्तम्—

'विकल्पह्यानेनकाश्चालकमेवेश्वरतापदम्।'

हति प्रश्रिविध्यायाम्। भृस्त्वदेशपि

'यदा क्षोभं प्रलोभ्यत तत्व स्थाप्यर्मं पदम्।।'
इति। श्रीज्ञानसौङ्गि

‘विद्वान् सकला: क्रिया जननि मानसीं सर्वंतो
विमुक्तकरणक्रियानुसूतिपारतन्त्रयोज्ज्वलम्।
स्यतस्तवदुभावति सपदि बेचते सा परा
दसा नृपभिरतावित्तातसमुखामृत्वस्यन्दिनी।’

इति। प्रायं च उपायो मूर्भन्ययथात् प्रत्ययित्वायां प्रतिपावित्तायात् आवो
उक्तं। शक्तिसंकोचायतस्तु यद्यपि प्रत्ययित्वायां न प्रतिपावित्तांः। तथापि
आमृतार्यक्रियात् दस्मात्मा: प्रतस्थः। प्रवर्यान्ते:। बहुः नि प्रवाहातिसंकोचायतस्
केनवचन्त्र प्रवेक्षितं इति।

‘शक्ति—संकोच्’—इन्द्रज्यारेषु प्रसरणां एव आकूत्वचन्कमेण उन्मुःकी
करणम्।। यथोक्तम् प्रायःवर्षिणिकपनिक्ष्यस्तु कठवल्यां चतुर्यवल्लीप्रयमण
मन्ये।।

‘पराशिच्छा ज्ञानि व्यतृप्तवर्यबृहोः
स्तास्मात्परायणपश्चिति नान्तरात्मन्।।
कणिच्छिडीर: प्रत्ययात्मानमेक्षेद
आवृत्तचक्षु रमृततवमथनान्।’

इति। प्रसुत्याया अपि वा कूर्ब्ब्यंकोचपवत् भासास्माय हृदप्रवेशवचन सर्वंतो
निवर्तनम्।। यथोक्तम्

‘तद्योद्भूते नित्योदितस्थिति।’

इति।

‘शक्तिविकारः। आर्त्तिनिग्नाया अक्रममुक वसलकरणत्रक—
विस्फारणे

‘अन्तर्लक्ष्यो बहवदृ हिर्मिनिमेयोन्मेषवर्जित।’

इति। भवोप्यवस्तुन्यप्रवेशायुक्त्या बहव: प्रसरणम्।। यथोक्तं
कष्यायावतोपे

‘सर्वः: शक्तीश्लेष्मान दशानाया:
स्वेस्वेस्वेच्छे योगीयनविष्क्रम।’
क्षम्प्वा मध्ये हार्कस्मत्मभूत-
स्त्रिष्टञिष्टावाघार एकोषभासि॥

इति। श्रीभक्तलोकनाथः स्वकम्।

‘हुपादिवी परिषामात् तंत्रिष्ठ:’।

इति शब्देश्च संकोचविवकालि, नासापुरस्मननवमोमिनिमत्तूभ्जाणाशक्त्या
चूलेवनेन कमासावितोथ्युज्ज्वलिनीपदेन प्रतरविभाविनी-वशायपरिवशोलम्;
प्रधान्युज्ज्वलिन्यां च वषंवस्त्रजयपां प्रमुणीकुल्य शक्ति, तन्मूल-तदपः
तन्मय्युज्ज्वलिन्यांशवेषि। यथोष्टं विज्ञानभव्यावरः

‘वहळे विपश्य मध्ये तु चित्त सुखमयं क्षीतिः।
केवलं वायुपुर्णं वा स्मरानंदेन हुज्जते॥’

इति। अज्जन्विष्ट: अनुमोदचक्रक्षेत्र संकोचम्; विष्णुव्यासम् प्रतर्युक्त्या
विकासपरः, ‘बिलत्य व्यासेऽ’ इति अर्थातुकामात्।

‘वाहुयो’—वामशालसन्न: प्राणायामयो: ‘छेबो’—हुद्यय-विभाविनी-
गुरु:सरसु अति: कार्कुरायाविशेषार्यावसानोपवचारन पशा विज्ञेवनस्। यथोष्टं
शान्तगमि

‘अनन्तकर्कवातित्रासुतपाश्चास्तनान्हीनः—
निश्चलो विपश्यतेतस्सो हुद्ययपञ्चस्थोदः।
उदेति तव दारितान्धितमस: स विचारं कुरो
य एष प्रतेशतात जनविदु पशोर्ष्यलः॥

इति।

‘पारिस्व’ हुद्ययम्, ‘प्रकारिति’ हुद्ययानंपति; ततोऽपाणेलासणी-
विभावथवशसे “निश्चल:”—विज्ञाने परिवशोलम्। यथोष्टं
विज्ञानभव्यावरः

‘हुद्याकाये निलीनास: पशस्वुष्टमध्यय:।
अन्यवेदता: सुभोगे परं सौभाग्यमाप्नुयात्॥’

इति। तथा
‘यथा तथा यथा तथा वाण द्राधान्ते मनः सिमेित्।
प्रतिक्षार्ग्या श्रीरावृद्धि वेलकार्ण् दिनेश्वरेन्।’

इति। भाविष्यवादः उन्मेषिक्षणिनेववाणम्। यथोक्तम्।

‘उन्मेषः स तु विज्ञेयः स्वयं तमुपपलक्ष्येत्।’

इति। स्पष्टे। तथा रसणीयविषयवचरणावरणश्च संगुरीताः। यथोक्तं
श्रीविष्णुनाशर्ये एव।

‘जगधिमानक्तोतलासरसान्हद्रिविजूमभरातुः।
भावेद्भिनंतिरवस्यं महानन्दमयो भवेत्।’

गीतादिविषयायासादासामसौभीष्यक्षतातमः।

योगिनस्तन्मय्येन मनोरुक्षेत्रातामता।

यत्र यत्र मनस्तुत्तिमनस्तत्राव ठारयेत्।

तत्र तत्र परानन्दस्वरूपं संप्रकाशाते।’

इति। एवमप्यदयः भ्रान्तवृत्तावतावनाविक्षणम्। अनुमानवप्रम।

इवते मध्यवादः
मध्यविकासाचार्यावतालामः। स एव च परस्योऽधिनः समाबेशस्मा-
पत्माविषयायः समाधिः। तत्स्य नियोजितत्वे युक्तिमाह—

समाधिसंस्कारविधि भूत्वा भूषो भूषिश्चिब्धैः
महाभिष्योदितसमाहिलामः।। १६।।

भाविष्यसमावेशो योगिवरो भूत्वा भूषि समाधिरसंस्कारेण
क्षीबं हक सानवं फूण्यांमानो। भावराशि शारवळयज्ञम् इव चिव्गागन
एव लोकमाणं परदुः। भूषो भूषः अन्तमुखलाम्। इव समवलयमानो,
निमळसाधिक्रमे विचित्र्येव विभूषन। भूत्वानामिन्तातावर्ते अथि
समाधेकरस एः भर्ति। यथोक्तं क्रमसूत्रे यु।

‘क्रममुद्रायां अन्तःस्वरूपायां बहिःमुःखः। समाबेशविष्टो
अवर्ति साधकः। तत्रादिब बाह्याः अवतः। प्रवेशः।’
हर्षिनामः अस्य समाधिलाभस्य फलमाहः

तत्वं प्रकाशायन् निर्माणाय थिविद्विवेदिताचक्रे ह्यता प्राप्तिः

निष्ठएवद्विती सामाजी सति, 'प्रकाशायन्वतरा'—विवाहमन्वणन्यं
‘भूतो मन्नेविभौक्षम्’—सर्वत्रज्ञीविधुम्बुता ‘पूणिः’ पराभूतारिकार्या या
इत्यः ‘ह्यत्यां’—अव्वस्वितः स्वतंत्रमन्त्रकः
तत्वं ‘अव्वत्याः’ ‘सवा’ कालान्यायः
चर्मकलापंस्तवस्य विश्वस्य यो ‘समंसंहारो’—विविधौ सूक्ष्मप्रलयो ‘तत्कार’
यत् ‘निष्ठा सवदिच्यताचक्रे’ ‘तत्त्वस्यस्य’ ‘प्राप्तिः’—प्रासादमञ्चती ‘उद्भवति
प्रशासिकास्य परस्योत्तिः इत्यः;
‘इत्य’ एततु सव विश्वस्यस्येव इति
उपसंहारः—इति संगतिः
तत्वं वाष्ट्रं ह्यं किंतु संबंधित तत्तत्वत्
तत्त्वादि श्रुतमुखविभिन्मयाः
प्रामायवतः तत्ततः; तेषामिति
विविधते ह्याच्याविभिन्नस्यामस्यमन्यं श्रवश्वारि रामायणः
प्रास्या प्रणायप्रकृतस्मावापाविशिष्टोत्तर: स्ववच्छताममयः

एव परमार्थः—नान्हि परमार्थक-प्रकाशवेंद्र विना कस्यपि प्रकाशानांतर घटते—स च परमेशवरः स्वतंत्रसारस्त्र्वत् प्राविभ-भानुदामायिन्यशिवरागिनः परामर्शमय्येवेनेव एतत्स्त्रोकसत्तंतसत्वात्वच्छ-बाचकमहासेवंजगन्दान-वसवलोकसे-पावनात् परं परिसृष्टितात् सर्वाकाशानुभूतियत्या प्राणावधारसरिच्छयतः; श्रीत एव श्रीतुराकसुस्वरुपात् श्रीकारत् आरम्भं सकत्सकारुपसुकुलाचर्यतं तत् विषयं प्रसूतं, अकारस्य असरामवानवेदतः तत् अकार-अकारार्धानेव संपुन्दराकर्युक्तं सर्वावहारजितात् अन्तः स्वीकृतं सत्तु अविभागवेदनालस्यः बिनुरुपत्या स्मृतितस्म भदुत्तर एव विज्ञाप्यति; —इति शब्दराशिसङ्कुच्य एव अयम् भुत्तको विमयः। यथोक्ततः

'प्रकाशस्यात्मकविभाजनितरहुभावो हि कीर्तितः।
उक्ता च सैव विध्वानितः सर्पिशिकानिरोधः।
स्वात्त्वचर्यः कर्तृष्टे मुख्मशिवरतापि च।'

इति। एवत्र च श्रीहरस षडभूमार्थः उदयविध्वानितः नामत्र एतत्तुलामेव च तत्तद्यक्षाकारितज्ञवत् महतो ध्वस्यभूमिः। तदुक्तम्
'तदाक्रम्य बलं मन्नः: ... ... ...'

इत्यावि

'... ... त एते शिवर्यमिः।'

इत्यन्तम् श्रीस्यन्ते। शिवसूतेशु अष्टि

'महादुरानुसंधानामत्वान्तरिव्यायानुवेदः ० (१२२ सू)'

इति। तदस्त्र महामन्त्रचतुर्भिष्मकायं पूर्णर्गुलायां 'प्रावेशं'—वेशप्राप्तिक-निमज्ञानात् तपस्वायत्वंवयत्मेन श्रीहरसोऽन्नलोकानिन्यपि तदर्शावलयनेन नमोकरणम्। तथा हि—देहसुखनीलावि यतू किंचित्तु प्रस्ते, अत्यवसीयते, स्मृतं, संकल्प्यते वा, तत्र संवेद: भगवती चित्तित्विशिष्टवा प्रया भित्तिमूृतोऽसुद्वितत;—तदस्पुरुषो विश्वस्य प्रस्फुरणात् इति उक्ततवात्। केवल तथा प्रशुरतथ्यं सा तन्मयायक्तत्वात् अवचारसिद्धेशनालावशतात्त्विकार्यानवशतात् भिन्न-भित्तिक्षेता इव भार्ती ततान्तरभक्तिपालस्य सर्वज्ञानमुर्लोऽस्यास्त्रवापि भूपालप्रमालोऽस्य: प्राण्यन्यते; वस्तुतस्तु एकचं प्रस्तो चित्तशक्तिः। यथोक्तम्—
या चैषा प्रसिद्धा तत्तत्त्वार्थकृत्तिः।
अक्रमानंतरतिढुः। प्रामाणा स संहेष्वरः।

एवच। तथा

‘मायाशक्त्या विभो: सैव भिस्वसंवेद्यागोचरा।
कथिता ज्ञानसंकक्पाध्यवसायादिनानव्यि।’

‘यदा लेक्ष्म संस्कृद्दत्वा तस्य लयोदभवि।
नियण्त्रभोक्त्तातेति तत्तश्चकेऽश्वरो भवेत्।’

एवच। एकस्मीयस्मि

‘एकधारोपयत्सर्वम् …’

एवसम्मान्यस्वाम: उन्मेधात्मा व्याख्यात्मा। तस्य इति प्रत्येकः

‘पुर्या रणस्याः संभवः …’

इति उपक्षाम पुर्या रणस्याः एव परार्ध्यव्यथ:। न हु यथा विवरणाद्वः। ‘एकस्मी
सृष्टे रुक्ते शरीरे वा’ इति व्याख्यात्वः। स्थुलः च मथा

‘स्वतन्त्रशिवसधिविचलकाम् चकितवर्ती महेष्वरः।
संविदिन्दीव्यताचकर्षण: कोणिपि जयत्यसो।’

इति। इतिगत्व उपसाङ्ख्ये, ततैं एतताद्वित्तिक्रियणकरणिः ततैं सर्व: ‘शिवम्—
शिवप्राप्तिसमृष्ट्वात् शिवायत् प्रस्फूमात् शिवस्याप्रभीमत्वात् च शिवमयबेव

Appendix 153
इति शिवम् ॥

देहाणायामुखार्दिभि: प्रतिकलं संरह्यमानो जनः
पूर्णान्नदनानामां न चिनुते माहेश्वरीं स्वां चितिम् ॥
मध्येश्वरोपधुराभिः विश्वविश्वसत्तल्पेनपिण्डोपमं
यः पश्येदुपदेशतस्ततु कथितः साक्षातः एकः शिवः ॥

वेषां बृत्तः शांकरः शक्तिपति

eyajnayasaatii kṣāṇagurutarthavāgya:

शक्तमं जातुं नैश्चर्यप्रत्यभिज्

muktsatapamabhā tvagopadeśa:

समाप्तिमिव प्रत्यभिज्ञास्यद्वैम् ॥

कृतित्वमधवनमहामाहेश्वराराष्ट्रयोऽक्षोवरिहिनकुपतपावपधोपशुविन:

श्रीमतो राजानकोभराजाचर्यस्य ॥

शुभमस्तु ॥
Kṣemarāja’s
Pratyabhijñāhrdayam
THE DOCTRINE OF RECOGNITION

Translated with an Introduction and Notes by
Jaideva Singh with a
Foreword by Paul Muller-Ortega

In this world there are some devoted people who are undeveloped in reflection and have not taken pains in studying difficult works, but who nevertheless aspire after the enlightenment that blossoms forth with the descent of Śakti. For their sake the doctrine of recognition is being explained briefly.

—Kṣemarāja

The word pratyabhijñā means recognition. All individuals are divine, but they have forgotten their real nature and are identified with their psycho-physical mechanisms. This teaching is meant to enable them to recognize their real nature. It offers the spiritual practice through which they can realize their true Selves.

This book occupies the same place in Śaiva or Trika literature that Vedāntasāra does in Vedanta. It avoids all polemics and gives a succinct form for the main tenets of the Pratyabhijñā system.

Kṣemarāja lived in tenth century Shrinagar. He was the brilliant student of the great Abhinavagupta, who was a peerless master of tantra, yoga, philosophy, and poetics. In addition to Pratyabhijñāhrdayam, Kṣemarāja wrote Spandasandoha, Spandanirṇaya, Svachhandoddyota, Netroddyota, Vijnānabhairavoddyota, Śivasutra-vimarśini, Stavacintāmanīṣṭikā, Parāprāvesikā, and Tattva-
sandoha.

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