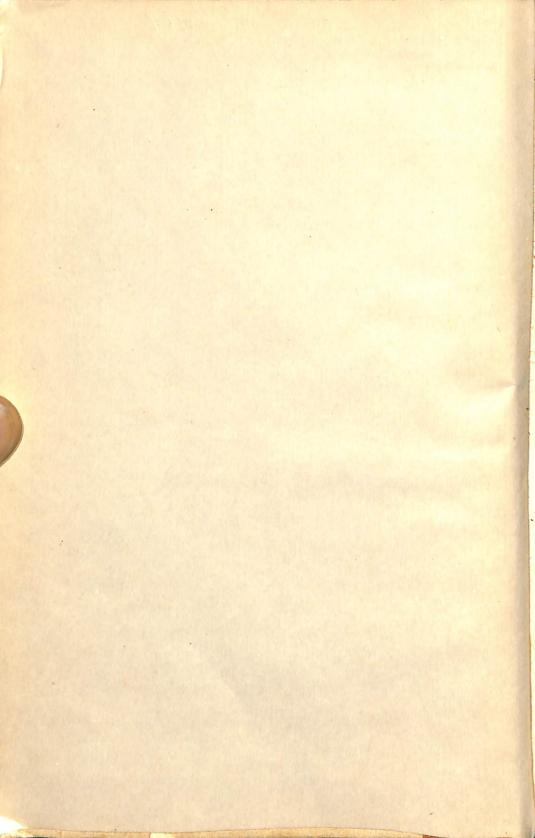
# PRATYABHIJÑĀHRDAYAM THE SECRET OF RECOGNITION

TRANSLATED BY
KURT F. LEIDECKER



# THE SECRET OF RECOGNITION (PRATYABHIJÑĀHŖDAYAM)

## THE SECRET OF RECOGNITION

(PRATYABHIJÑĀHŖDAYAM)

A REVIVING DOCTRINE OF SALVATION OF MEDIEVAL INDIA

SANSKRIT TEXT EDITED BY
THE STAFF OF THE ADYAR LIBRARY

UNDER THE SUPERVISION OF

G. SRINIVASA MURTI, B.A., B.L., M.B. & C.M., VAIDYARATNA

Honorary Director, Adyar Library

GERMAN TRANSLATION AND NOTES

REV. EMIL BAER, PH.D.

AUTHORISED TRANSLATION INTO ENGLISH
BY

KURT F. LEIDECKER, M.A., PH.D.

WITH A NOTE ON THE COMPARATIVE STUDY OF THE PRATYABHIJÑĀ SYSTEM
AND THE S'AIVA SIDDHĀNTA

BY

S. S. SURYANARAYANA SASTRI, M.A., B.Sc. (Oxon.), Bar-at-Law,
Reader in Indian Philosophy, University of Madras

ADYAR LIBRARY

1938

THE

TOKET OF RECOGNITION

MOTTAV, WE DO SERVICE OF EVICE OF

Advisory and a first to

The second of th

ARTOR GLOS WOLFS, LANCOURS CARGOOS

A STANDARD OF THE STANDARD OF

External films of the first and success to the first and section of the

Printed by
C. Subbarayudu,
At the Vasanta Press,
Adyar, Madras.

#### PREFATORY NOTE

THE present authorized translation of the *Pratyabhi-jñahṛdayam* with Notes by Dr. Kurt F. Leidecker, M.A., Ph.D., is based upon the translation of the work

in German by Dr. Emil Baer, Ph.D.

Going through the typescript sent by Dr. Leidecker, (for the extremely neat and beautiful way in which it had been prepared for the Press, one could not feel sufficiently grateful), I noticed that he had given only the English translation of each sutra and not the original Samskrt text also. It occurred to me that the public may be served better if the original text of each sūtra was given along with its English translation; and I wrote to Mr. Leidecker enquiring if he was agreeable to the suggestion and offering, if he was agreeable, to undertake the work of incorporating the original Samskrt text. He agreed enthusiastically stating that "it will materially enhance the usefulness and appeal of the volume." Thus it is that the Samskit text of each sutra is now seen in this work alongside of its English translation.

From the published catalogues of the various Libraries where Oriental Manuscripts and printed works are collected and preserved, it is gathered that the available MSS. of the *Pratyabhijnahṛdayam* are as

follows:

Aufrecht, Catalogus Catalagorum, Vol. 1, page 61a: Pratyabhijnāhrdaya of Ksemarāja. Nos. L. 2587. Report XXX. Oudh XI, 20. XVI, 124.

Ibid., II, page 12a:
Devi Prasād, 79, 50. India Office (Eggeling), 1256.
Stein, 220.

Manuscripts mentioned by Dr. Raghavan, Catalogus Catalogorum Office, Madras University. 18b, Serampore College, Serampore, Bengal.

The Trivandrum Palace Manuscript No. 54 in the Curator's list for 1091-2, M E.

In this work, however, the text adopted is mainly that of the Kashmir edition—edited in the Kashmir Series by J. C. Chatterjee, B.A. (Cantab.), Vidyāvāridhi, Director of the Archæological and Research Department, Jammu and Kashmir, 1911—as the translator had used this edition for his translation. I have also utilized the undermentioned manuscript and printed edition which are not mentioned by the editor of the Kashmir text, but which became available to us, thanks to the kindness of M.R.Ry. Vaidyarāja Dvibhāsyam Venkateswarulu Garu, Chintaluru, Alamur Post, East Godavari District, to whom my grateful thanks are due:

A paper manuscript in Telugu of the *Pratyabhijnāhṛdayain*, from M.R.Ry. Mantha Lakshminarasimham Garu, Pleader, Indupalli, East Godavari District.

A Telugu edition of the work with the commentary of Pūrnānanda, printed as part of the bigger work Sivasaktyaikyadarpaṇamu and edited by the same Lakshminarasimham Garu.

These have been used for purposes of collation; and the variations found are given in separate Notes. Other manuscripts used for collation are the following found in the Adyar Library:

Palm-leaf manuscript in Telugu script under XXII, F, 38. Another palm-leaf manuscript indicated by XIX, 1, 25.

THE ADYAR LIBRARY,
The Theosophical Society,
15th July, 1938.

G. SRINIVASA MURTI,

Honorary Director.

### THE PRATYABHIINA SYSTEM AND THE S'AIVA SIDDHANTA

Between the idealist non-dualist school of S'aivism developed in Kashmir and the realist pluralist S'aiva doctrine that has grown in South India, there is considerable agreement in externals, but difference in fundamentals. Both systems recognize three categories—pati, pas'u and pas'a; but while they are all equally ultimate for the Siddhanta (though not all equally independent), pati constitutes the sole reality for the Pratyabhijña school, this reality gradually through its own energy unfolding the world on itself as the screen, and dividing itself into corresponding and mutually related subjects and objects.1 The Lord is both the material and the efficient cause for the idealist school, whereas, for the other, He is only the efficient cause; He can be spoken of as the material cause, because what does develop into the Universe is a potency of His (not svarupa-s'akti, but parigraha-s'akti)<sup>2</sup> which has to function in dependence on Him; if this mode of speech contents those who maintain an abhinna-nimittopadanakarana, they are welcome to it; but not in any normally intelligible sense can the Lord

Pratyabhijñāhṛdaya, sūtras 1-3.
 See Aghoras'iva's commentary on the Tattvaprakās'ikā, v.25.

be the material cause.¹ The idealist school would take literally the scriptural promise of the knowledge of all on the knowledge of the One and consequently seek to derive the many from the One; the realist school would see no more in this promise than in the possibility of knowing a person's dependents as a consequence of knowing that person; if you know the king you cannot but know his ministers too.²

Though not under the name of 'pratyabhijña', recognition plays quite an important part in the Siddhanta scheme of salvation; it is recognition of the soul's natural state as essential intelligence, not, however as identical with the Lord, but as dependent on and informed by His intelligence; the parable of the king's son who had been captured and brought up by gipsies finds as important a place in this as in the allied Sankhya system; release is realization of the alienness of the present habits and habitat, and of the true nature of oneself as essentially free of these; the freedom is never complete, though, since there still is and always will be dependence on the Lord; "perfect freedom" for the Siddhanta as for the Christian Prayer-Book is service of the Lord.

For the idealist school the sole reality is neither cognizer nor cognized but essential intelligence that differentiates itself into these two forms; in release there is merger into cit again. For the Siddhanta,

<sup>&</sup>lt;sup>1</sup> Pauşkarabhāşya (Chidambaram edition), pp. 87-89; Māpādiym (Tinnevelly edition, 1936), pp. 150-154

<sup>&</sup>lt;sup>2</sup> Pauskarabhasya, p. 87; Māpādiyam, p. 154
<sup>3</sup> Sivajñānabodham, sūtra 8.

however, the soul always is and will be a cognizer; the light of its own intelligence is weak; it has always to function in and through another; in the state of bondage, it is through the worlds, organs, enjoyments, etc., provided by maya, that the soul cognizes and functions; when it has been weaned away from these, what the soul does is neither to be merged in the supreme intelligence nor to become a tool of that intelligence, but to know and function with the help of and in dependence on that intelligence; pas'a-jñana gives place to pati-jñana, knowledge in dependence on the intelligence that is the Lord; throughout, both in bondage and release, the soul continues to be a knower and enjoyer. This is the Siddhantin's great objection to ekatmavada; if in release I am not enjoyer, who else is there to enjoy?1 It is no answer to suggest that the Lord enjoys through me: how can His enjoyment constitute satisfaction for me who thirst for it?

The insistence on the centrality of the jīva is the distinctive feature of the Siddhānta school. Non-dualism too is accepted; it is a non-dualism, however, not of substance, but of essence. God and the soul are different entities, but are non-different in nature. This is the purport of the Upaniṣadic declaration of unity, "ekam eva advitīyam"; it is not that "there are not two", but that "they are not two."

Bondage, says the Pratyabhijñā, is due to one's own s'aktis.<sup>3</sup> This is true in a very limited and

<sup>&</sup>lt;sup>1</sup> Cf. Vināvenbā, vv. 6, 7. <sup>2</sup> Māpādiyam, p. 121.

<sup>3</sup> Pratyabhijnāhṛdaya, sūtra 12.

modified sense for the Siddhanta too. It is the nature of the soul to take on the colour of its associates. Because of the connate defilement of anava it fails to realize its own essential intelligence; it moves in close association with maya, which is non-intelligent and itself behaves as if non-intelligent. When by good conduct, purification and concentrated contemplation it has turned from matter to spirit and abides in constant association with spirit, it finally and for ever realizes itself too to be spirit; no longer does it confound its own self with matter. Bondage and release thus derive from the innate character of the soul; but this innate character has to be manifested only in dependence on the grace of the Lord. It will always be a difficulty for the non-dualist to conceive duality of substance along with non-dualism in essence; but whether it can be made intelligible or not, that is the Siddhantin's doctrine.

As already indicated, final release comes through enlightenment, jñāna, in both schools, though the content of this jñāna is different in the two. Virtuous conduct, the performance of ritual, the observance of austerities, yogic discipline, all these are but preliminaries to jñāna. There is no reason why jñāna should not arise even in this life, even while the body persists. He for whom it has arisen will be a jīvanmukta. But about the status and characteristics of the jīvanmukta there are differences due to basic differences in their view of matter. In the Advaita Vedānta, māyā is destroyed on release; according to the Pratyabhijñā

<sup>&</sup>lt;sup>1</sup> Sivajñānabodham, sūtra 8, adhikaraṇa 1, and the Māpāḍiyam thereon.

school, the duality of subject and object is a growth which is characteristic of bondage and is resolved with release, in which state there is no non-spirit that can exist over against spirit to act on or be cognized by the latter; for the Siddhanta, however, matter is real; what is destroyed at release is neither matter, nor anava which causes the soul to cognize itself as if it were finite, but only the conjunction of soul with anava; according to one variety of Siddhanta teaching, it is only one of the numerous potencies of anava that is destroyed at the release of each soul. In view of the Siddhanta position that substance is nothing other than the qualities, considered as an aggregate,2 it is highly questionable how far the persistence of anava is intelligible despite the destruction of its potencies, one by one; and even on the view that what is destroyed is the conjunction, the same difficulty arises, since conjunction is not an independent category but has to be treated as a quality. Be this as it may, matter, that is to say, pās'a, in a general way, does survive release, though it has ceased to bind; but the fear of its binding again cannot for ever be dispelled, so long as its existence is conceded. Hence it is that in this school the iīvanmukta does not appear as enjoying unrestrained freedom. In the Paramarthasara, a text of the school, it is said of the jīvanmukta: Pratyabhijña "Feeding on whatso may come, wearing raiment of anything, still of spirit, dwelling wherever he chance to come, he finds redemption, being the self of all beings.

See Sivāgrabhāṣya (Madras grantha edition), pp. 461-463.
 Pauṣkarabhāṣya, pp. 455-460.

Though he causes hundreds of thousands of as'vamedhas to be offered, or hundreds of thousands of brahmins to be slain, he that knows the Supreme Verity is not affected by merit or by guilt but remains stainless. . . . Conceit, joy and the rest of these passions arises from the illusion of differentiation; how should he be affected thereby who has the vision of the Self in unity? There is naught distinct from himself to which he should offer praise or oblation; will he rejoice in praise and the like, who is said to have passed beyond worship and hallelujah? His temple is his own body and that which is other, built of the thirtysix elements, and fully set with windows consisting of the bodily organism, or composed of jars, etc." In explaining the latter half of the last verse the commentator, Yoga Muni, says: "The whole phenomenal world is to the thinker a temple of His own indwelling consciousness." In marked contrast to this is the final sūtra of the S'ivajñānabodha: "muktyai prāpya satas tesam bhajed vesam s'ivalayam." This would seem to mean that for the sake of release one is to resort to the company of the saintly and offer adoration both to their external appearance as well as to temples of S'iva; and the commentator on the Sanskrit text, S'ivagra Yogin, takes it to relate to one who belongs to the lowest grade of eligibles, who is competent only for the dasa-marga, the path of service, as contrasted with the paths of jñana and antaranga-bhakti. The Tamil version, however, says: "Having got rid of the defile-

<sup>1</sup> Paramārthasāra, vv. 69, 70, 72, 73, 74 (English translation by Dr. L. D. Barnett, Journal of the Royal Asiastic Society, 1910).

ment that prevents attainment of the feet of the Lord, he consorts with devotees and worships as S'iva the vestments of these devotees as well as temples of (S'iva)." Though the mood used is the present indicative, the commentator, S'ivajñanamuni, holds that, in the light of words used by Meykandar, the Tamil redactor, in his elaboration of the verse, the sutra is prescriptive of the duties of the jivanmukta and not merely descriptive of his acts.1 In spite of external conformity, then, in the admission of jīvanmukti, the Siddhanta is far removed from the teaching of the idealist school of S'aivism. The external trappings are the same, whether in the enunciation of the padarthas and tattvas or the naming of the causes of bondage and the means to release. But in the conception of the essential character and inter-relations of these, there is profound divergence, a divergence which cannot but have been due to the outlook on life and the temperamental make-up of the individuals or groups among whom the different schools developed. Either hypothesis is possible—that one of the schools is fundmental and that the other (or others) grew by gradual stages of moving away from the initial emphases, or that both kinds of thought existed from the earliest stages fostered by and influencing different sets of disciples. inquiry into the ultimate superiority of either hypothesis is fascinating, but hardly within the limits of this supplement.

S. S. SURYANARAYANAN

<sup>&</sup>lt;sup>1</sup> Māþādiyam, pp. 513 ff.

### ON THE SPELLING AND PRONOUNCIA-TION OF SANSKRIT WORDS

Except in titles and quotations—where, on the whole, the spelling of the original is kept, the system of transliteration which has been used here is that adopted by the American Oriental Society in its publications.

For the general reader we append the following remarks on the current western pronounciation of the Transliterated Sanskrit words which, it must be, is only approximate.

#### 1. The Vowels.

a like the u in but.

 $\bar{a}$  like the a in card.

i like the i in it.

ī like the ee in meet.

u like the u in cushion.

 $\overline{u}$  like the u in lute.

r like the re in French chambre.\*

! like an l of the quality of r.

### 2. The Diphthongs.

e like the a in tale.

 $\bar{a}i$  like an a and i following quickly.

o like the o in mode.

āu like the ou in loud.

#### 3. The Consonants.

k, g, j, t, d, n, p, b, m, y, r, l, v, s and h much like the English letters.

c like the ch in church.

ch like the second part of Churchill.\*

t and d are usually pronounced like t and d.

kh, gh, jh, th, dh, th, dh, ph and bh are pronounced as the mutes composing them followed by a breathing, as, e.g., ink-horn, log-house, pot-house, madhouse, top-heavy, Mob-house \* etc.

n, n, n, n are indiscriminately pronounced like the nasal in French sans.

s' and s like the sh in shine.

For the accent of Sanskrit words the Latin rules may suffice in general. If the last but one syllable is long—be it in virtue of a long vowel  $(\bar{a}, \bar{\imath}, \bar{u}, e, o, \bar{a}i, \bar{a}u)$  or a double consonant following a short vowel—then it takes the accent; otherwise the accent moves to the preceding syllable.

The plural of Sanskrit nouns is formed here simply by an s without regard to the real plural formation of the Sanskrit.

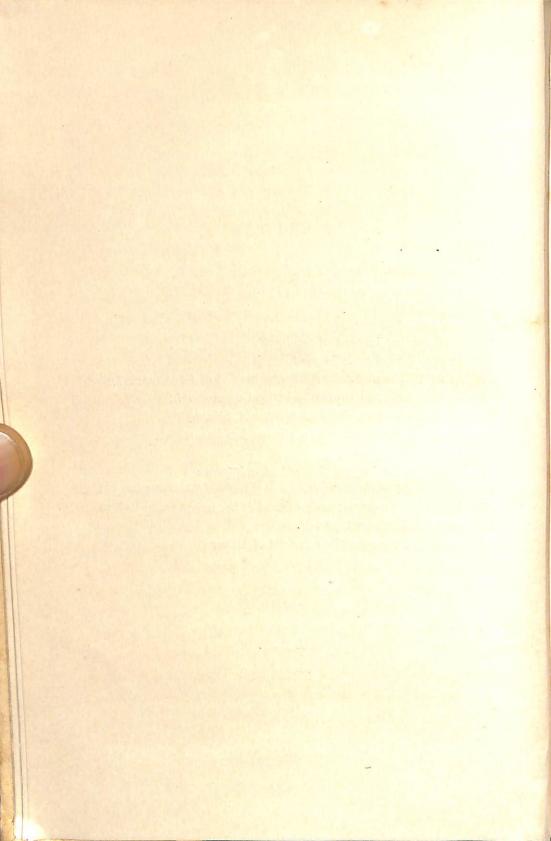
<sup>\*</sup> According to A. A. MacDonell.

#### ERRATA

D		-	-
Р	A	1 -	н.

58 read	brāhmī	instead	of	brāhmi
---------	--------	---------	----	--------

- 62 read camatkāra instead of camatkārā
- 83 delete [45]
- 87 put period after turīya
- 100 read teacher instead of teaches
- 103, in note 8 read style instead of stile
- 118, in note 81 read Sānkhyakārikā instead of Sānkhykārikā
- in note 144 read samsārin instead of samsarin in note 145 read Sānkhya instead of Sānkhya in note 148 read kārmamala instead of karmamala
- 145, line 21 delete one
- 148, line 4 read -nirūpana instead of -nirūpana
- 149, line 5 read brahmarandhra instead of brahmarandra
- 158, in note 230 read becomes instead of becames
- 160 read Abhinavagupta, P. Y.
  under Buhler read Uber instead of Ueber



### INTRODUCTION

I. Editing Religious-Philosophic Texts Symptomatic of an Indian Renaissance

THE ancient cultures of the East are in a state of ferment. The West has acted the part of a leaven among the stagnating masses. Political and social movements are, for the Occidental observer, in the foreground. But accompanying them there are spiritual movements of no less importance.

In the latter we notice two tendencies of which one or the other at different times becomes more prominent. The watchword of the one is assimilation to Western culture by surrendering ancient heritage, that of the other the rejuvenation of the highest values of one's own past. Both these tendencies seem to be incompatible, though in reality they enter into a variety of combinations.

What we have said holds true for the Islamic world and the Far East, but probably most of all with respect to India. And here, it seems, the second of the tendencies just mentioned is especially marked. India of old experiences a kind of renaissance. Stirred by Western culture, encouraged by the interest wide

circles of the Occident show in India, challenged, on the other hand, by the growing successes of Christianity in India, the Indian is reminded of his past and spiritual powers rise from a millennial sleep.

It is not solely the zeal of European scholars that brings to light the literary treasures of India which their guardians once attempted to withhold. The Indians themselves edit them and thus try to mobilize the powers of the past against the growing influence of the West.

In this connection must be mentioned the edition of Texts and Studies prepared since 1911 in Srinagar by the Archaeological and Research Department of Kashmir State, under the auspices of the Maharaja of Kashmir. It appears that one branch of the great tree of Shivaism wakens to new life. It flowered in Kashmir from the 9th until about the 14th century of our era. In the first half of that period Shivaism produced, in respect of content and volume, a not insignificant religious-philosophical literature. However, losing power it vegetated side by side with Islam in the mountain valley of Srinagar until a short time ago. If there were, up to that time, only a few Kashmirian Brahmans who still read the old manuscripts (most of them were satisfied with two single small compendiums)1, we have today already a considerable series of texts, beautifully printed, edited and collated with the best available codices by Indians. and, in part, by men trained in Europe.

<sup>&</sup>lt;sup>1</sup> Chatterji, K. Sh., p. 36.

## II. IMPORTANCE OF THE TEXTS FOR THE SCIENCE OF MISSIONS AND INDOLOGY

From two points of view these texts appear to be noteworthy, that is, from the missionary point of view on the one hand, and that of the Indologist on the other.

The Christian missionary ought to acquaint himself with this form of Shivaism; but not he alone. 'For,' as Schomerus' rightly remarks, 'if the mission in India is to solve its task, it needs the help of scientific theology. Just as Christianity had to discuss in a scientific manner views of the Greek and Roman world in order to establish itself in the Old World, so it has to discuss scientifically the Indian worldview, if it is to rule in India.'

Such a discussion will be the more necessary the higher and more dignified the forms are in which the Hindu religious spirit expresses itself. But exactly with such, indeed, we have to do in Kashmir Shivaism. Closely related to the Southern Shivaism of the Tamuls it represents, together with the latter, the noblest development of the otherwise rather frequently repelling Shivaitic Hinduism.

On the other hand, the Kashmir texts demand to a high degree the interest of Indologists as sources for the history of Indian religion and philosophy. Barnett, who is one of the few Europeans who know Kashmir Shivaism, says in the Introduction to the

<sup>&</sup>lt;sup>1</sup> Schomerus, Sh. S., Preface, page vi.

Lalla-vākyāni which appeared in 1920¹: 'Very little is yet known in Europe concerning the tenets of this form of Hinduism.' But again, in his preface he points to the strong influence which this system at one time exercised over the whole peninsula from that far-off corner of Northwestern India. In a letter to me of the 23rd of October, 1922, he writes: 'I am convinced that it is immensely important for the literary history of India.'

Thus, the present work may be of use to the Christian mission in India as well as to research workers in the Occident. In this lies its justification. But because the work addresses itself also to non-indologists, many an explanation is made necessary which may appear superfluous to the specialist.

# III. THE PRATYABHIJÑĀHŖDAYA—VALUE OF THE TEXT IN THE OPINION OF THE SHIVAITIC COMMUNITY AND THE EDITOR

That out of the numerous texts of the series I selected just this one was due to the fact that, along with the two already translated texts it appeared to me to be one of the most important. The two abovementioned points of view also influenced my selection.

In the first place, the *Pratyabhijnahṛdaya* is one of those two compendiums which are used to this very day as religious text-books and catechisms among the believing in Kashmir. And that it enjoys a great

<sup>&</sup>lt;sup>1</sup> Grierson and Barnett, L. V., p. 7.

practical reputation also among the Shivaites of the South is clear from the fact that, as Barnett writes me, it had been edited in 1918 at Madras by V. R. Subrahmanya Aiyar with a Tamil translation and in 1920 at Amalapuram by M. Lakshmīnarasinham together with an interpretation in Telugu.<sup>1</sup>

Again, the great scientific importance of the text could be surmised after the comparatively detailed discussion by M. S. Kaula, A Short Review of the Research Publications (Kashmir State), as well as from the words of the editor, J. C. Chatterji, who says of it in the preface: 'It bears the same relation to the Advaita Shaiva System of Kashmir as the Vedānta-sāra of Sadānanda does to the Vedānta System. That is to say, it is intended to be an easy introduction to, and a summary of the doctrines of, the System.' Whether the text really deserves the epithet 'easy,' the reader may judge for himself. But the surmise as to the importance of the text has been confirmed in the course of translating; indeed, it presents an introduction into the system and a compendium of its most important doctrinal material. Only later did I become aware, through a footnote in Winternitz, G.I.L., 3B, p. 445, that also V. S. Ghate, Ind. Ant. 42 (1913), p. 217f., in his discussion of the Sivasūtravimars'inī and the Pratyabhijnāhrdaya recommends the latter as a handbook for the introduction to Kashmir Shiyaism.

<sup>&</sup>lt;sup>1</sup> In passing, it should be noted that, according to Barnett, these are the only translations, or commentaries on our text which have been published. Because of their language they were not taken into account here.

## IV. Transmission of the Manuscript and the Edition of the Text

The Pratyabhijnahrdaya appears in Aufrecht's Catalogus Catalogorum under the full name of Is'vara-pratyabhijnahrdaya. As manuscript it is noted in:

1. Notices of Sanskrit Manuscripts, by Rajendralala Mitra, Calcutta, 1871-1890.

2. Detailed Report of a Tour in Search of Skt MSS made in Kashmir, Rājputāna and Central India, by G. Bühler, Bombay, 1877-8.

3. Lists of Skt MSS discovered in Oudh during the year 1879, prepared by Pundit Devīprasāda, Allahabad, 1879.

4. Catalogue of Skt MSS in the Library of the India Office. Part IV. Philosophy and Tantra. London, 1894.

5. Catalogue of the Skt MSS in the Raghunātha Temple Library of his Highness the Mahārāja of Jamnu and Kashmir. Prepared by M. A. Stein, Bombay, 1894.

The text was edited, as Chatterji says in the preface, on the basis of a collation of four manuscripts (designated ka, kha, ga and  $\bar{n}$ ), of which ka is written in Devanāgari, kha, ga and  $\bar{n}$  in S'ārada. Kha is said to be badly time-worn, ga to be a paper manuscript and  $\bar{n}$  a birchbark manuscript. Ga belongs to a Pandit of the Department,  $\bar{n}$  comes from Lahore. More precise data about these manuscripts are not

<sup>&</sup>lt;sup>1</sup> The variation of the Gupta script common in Kashmir.

given by Chatterji. Neither do the rather numerous variations which are printed in the text allow of any certain conclusions as to the character of the manuscripts. Nevertheless, in translation and explanation I have been thankful for readings that differ from Chatterji's text. These I have occasionally referred to in the notes.

#### V. LITERARY VALUE OF THE TEXT

In all great religions, but especially in the Indian religions, there may be distinguished three types of textbooks, according to Rudolf Otto:

- 1. The popular devotional textbooks. Imbedded as poems of instruction in Epos and *Purāṇas*, they come down from times in which religion had not yet split into strict, orthodox, dogmatic systems and schools.
- 2. Textbooks of a definite, rigid, dogmatic type. They represent and propose to set forth a certain church doctrine. But they do it in a popular form and on that account are comparable, perhaps, to catechisms.
  - 3. Textbooks in the strictest sense.

The Pratyabhijnahrdaya corresponds exactly to the definition of the second kind. As the author himself says in the introduction and in the final paragraph, in composing it he had in mind readers who, lacking any special training in logic, are incapable of comprehending the real textbooks (those mentioned

<sup>1</sup> Otto, Vișnu-Nārāyaņa.

under No. 3). However, when I reflect on the difficulties which certain sections of the text have caused me, I should have to remind myself shamefacedly and with secret envy of those simple people in Kashmir of old with whom I could hardly compete in intellectual sagacity, if I did not know of other cases in which such remarks of Indian philosophers about the purpose of their works are not to be taken too seriously.

Besides this, the *Pratyabhijnahṛdaya* belongs to those textbooks that wish to be commentaries to sūtras. The sūtras are aphorisms in briefest form which contain the whole doctrine by implication and are intended to serve as aids to memory. Such sūtras are supplemented by commentaries which develop the doctrine by reaching often far beyond the suggestions of the sūtra. In older works of this kind sūtras, as a rule, are by some authority of the past, while the commentary is by a student, or one who keeps up the tradition, or a later authority. In the later literary products of this kind, the author of the sūtras also frequently composed the commentary to them.<sup>2</sup>

The *Pratyabhijnahrdaya* represents this older type; it is made up of twenty *sūtras* by an unknown author and Kṣemarāja's commentary.<sup>3</sup>

¹ The Tarkasaṅgraha is said to represent an elementary textbook of Indian Logic for the instruction of boys.

<sup>&</sup>lt;sup>2</sup> Thus, e.g., Kallata himself commented in the so-called *Vrtti* his *Spanda-kārikās*. The *Spandakārikā* is in *sūtra* form and constitutes an important work for Kashmir Shivaism.

<sup>&</sup>lt;sup>3</sup> The name designates primarily the commentator and not, as Winternitz, G.I.L., 3B, p. 445 n. 2, thinks, the sūtras.

#### VI. AUTHORSHIP AND TIME OF COMPOSITION

In the colophon the author calls himself Rajanaka Kṣemaraja, student of Abhinavagupta. Kṣemaraja ought not to be confused with other writers of the same or a similar name, as, e.g., the medical student Ksemarāja, alias Kṣemas'arman,¹ or his contemporary in Kashmir, the prolific writer Ksemendra. The latter, in his earlier years also zealously worshipped Shiva, but was later converted to Visnuism.2

As to the chronology we are extremely fortunate in view of the conditions in India. The basis for dating events at that time is the historical work of the Kashmirian Kalhana, the Rajatarangina (Kalhana, R.). This work, unparalleled in the whole of Sanskrit literature, was completed by the author in 1148 and throws much light on just those centuries of the history of Kashmir in which our Shivaite philosophers were living. Thus, we are able to date at least two of the philosophers, Kallata and Abhinavagupta. The former, according to the Rajatarangini, belongs in the second half of the 9th century when his own dates are checked with the Rajataranginī.3 His pupil, Ksemaraja, must therefore also have lived and written in the first half of the 11th century of our era.

Ksemaraja belongs in point of time to the last of a long succession of Kashmirian Shivaitic teachers and writers. But he seems to have been the most successful

<sup>1</sup> Cf. Aufrecht, C. C.

<sup>&</sup>lt;sup>2</sup> Cf. Winternitz, G.I.L., p. 53, and Aufrecht, C. C. <sup>3</sup> Cf. Chatterji, K. Sh., pp. 23 and 25.

of all. Besides our text, the following works bear his name:

Spanda-sandoha ('The Mass of Spanda' [spanda, really 'movement,' is one of the designations of the system of Kashmir Shivaism]).

Spanda-nirnaya ('The Decision for Spanda').

Svacchanda-uddyota ('The Blaze of the Sovereignty of Will').

Netra-uddyota ('The Blaze of the [divine] Eye').
Vijnana-bhairava-uddyota ('The Blaze of the
Terrible [brought about] by Knowledge').

S'iva-sūtra-vṛtti (?) ('Commentary on the Siva-

sūtras').

S'iva-sūtra-vimars'inī '[Treatise] on the Investigation of the S'ivasūtras').

Stava-cintāmaņi-tīkā ('Commentary on the Stava-cintāmaṇi' ['Philosopher's Stone which Serves to Glorify']).

Utpala-stotrāvalī-tīkā ('Commentary on Utpala's Stotrāvalī' ['The Fold of the Hymn']).

Parā-prāves'ikā ('[Treatise] on the Highest Knowledge of the Identity [of the All-soul and the Individual Soul]').

Tattva-sandoha ('The Mass of Truth' [or, of Suchnesses]).

—Thus far according to Chatterji, K. Sh., p. 35, n. 1—

Paramartha-sangraha-vivṛti ('Commentary on the Paramartha-sangraha' ['Summary of the Highest Truth]').

Bhairava-anukarana-stotra ('Hymn of the Imitation of the Terrible').

Varna-udaya ('The Appearance of the Syllables'). S'iva-stotra ('Hymn to Shiva').

Sāmba-pañcās'ikā-vivarana ('Commentary on Sāmba's Pentecontade').

Spanda-nilaya ('The Abode of Spanda').

Svacchanda-naya ('The Doctrine of the Sovereignty of the Will').

Mahārtha-mañjarī-tīkā ('Commentary on the Mahārtha-mañjarī' ['Bouquet of the Great Truth']).

—These according to Aufrecht, C. C.—

# VII. BRIEF SKETCH OF THE DOCTRINE OF RECOGNITION ACCORDING TO THE PRATYABHIJÑAHRDAYA

The main topics of the doctrine are God, world, soul and salvation. This brief sketch may serve as an introduction to the study of the text. For all details, the notes are to be consulted.

The basic idea is the identity of God (Shiva), soul and world. The world is no illusion as in the Vedanta. It is absolutely real. Instead of being separated from God and the soul—as in the later Sankhya—the world is identical with them.

The actual process of the world is enacted in four phases (the system, however, has five) which correspond to the four main phases of psychical life. They are regarded as the eternally enduring spiritual experience of God. This expression is not to be taken

metaphorically. We have here an experience of God in the fullest sense of the word. For the world is in reality nothing else than the psychical life of the All-soul projected outwardly. Shiva awakens: the world of phenomena potentially latent within himself blazes up. He is awake: the world exists. He goes to sleep: the world is drawn back into himself and disappears. is asleep: the world rests within himself as a potential magnitude till the new day of the world. (The fifth phase will be mentioned later in the treatment of soteriology). Thus, the world is nothing other than the objectified content of the consciousness of the divine soul, and as such identical with it. God is cause as well as effect and is the causa efficiens and causa materialis of the world at one and the same time. answer to the question as to what imparts the impetus to the process of the world, the doctrine of svatantrya, i.e., the sovereignty of God's will, says: it is the will of God which is a primum datum.

The development of the world is, rightly understood, the work of *citi*, world-reason, or *parāvāc*, the eternal word, or *parāsakti* the highest power, all of which are considered identical with each other and with Shiva. Here we have to do with different points of view which run side by side and whose harmonization cannot be said to be wholly successful.

In connection with *citi* appears *tattva*, meaning 'suchness,' principle, element—a concept known from the Sāṅkhya. *Citi* allows the All to divide itself into thirty-six (or thirty-five) *tattvas* which represent a

scale from the highest and purest to the lowest and grossest principle. The totality of the phenomena of the universe are, in some way or other, reducible to them.

Paravac, which in the development of the world goes through several phases of growing sensualization, is differentiated into the 50 letters of the Sanskrit alphabet. These represent and, in agreement with ancient Indian speculation, are, in fact, the elements out of which the universe is built.

More important, however, is the rôle played in our system by parasakti. It is sakti which, in the later parts of the text comes to the foreground more and more and dominates the entire thought to such an extent that Shiva is surprisingly neglected. S'akti reigns throughout the universe by means of the innumerable subordinate s'aktis which, arranged in circles, become just as many manifestations of the highest s'akti.

If it is more particularly the idea of matter which is inherent in the concept tattva, in the case of s'akti it is the idea of power. The phenomenal universe is thought of as a varied play of forces, good and evil, friendly and hostile to man, and towering behind them all in mysterious, terrifying grandeur is parās'akti.

With this we have already indicated another more important difference between *tattva* and *s'akti*. The mental attitudes out of which both these concepts originate are totally distinct. With *tattva* it is the

cold abstraction of philosophic thinking; with s'akti it is constructive imagination born of religious feeling. In s'akti-worship especially there is manifested most clearly that passionate religious movement of Hinduism which inclines towards the female deity. In contrast with this, the mythological concepts which, in the earlier sections of the text, appear occasionally in conjunction with the tattva speculation, are predominantly masculine (Sadās'iva, Īs'vara, S'iva Bhattāraka).

Again, the psychology of the system is linked with citi also. In the process of the world development citi becomes through progressive limitations citta, the organ of thought for the individual soul. As to the souls themselves, they are nothing other than Shiva who, in virtue of his sovereign will, suffers limitation. Descending through seven stages (including the highest) he is narrowed down more and more. Of course, the limitation of a knowing subject corresponds exactly to that of the object, because the world is always the objectified content of the soul's consciousness. Moreover, the doctrine of the three malas (mala means dirt, soiled garment) becomes prominent here also. These three malas gradually obscure the individual souls and hinder their salvation.

The aim of all Indian philosophy is salvation, that is, liberation from the compulsion of samsāra, the cycle of rebirths, transmigration of soul. Now, soteriology corresponds here as in other systems exactly to cosmology, or rather, cosmogony, only with reversed

sequence of the particular processes. The soul is liberated by reversing the limitations acquired in the course of world development. *Citta* has to become *citi* again, while the individual, freeing himself from the *malas*, must again become Shiva.

Otherwise, the ideas in soteriology are just as divers and heterogeneous as they are in cosmology. Indeed, they even appear to be less reconciled and more contradictory than in cosmology. There corresponds to each of the above-mentioned three kinds of cosmogonic developments a particular way of salvation.

The first is that of philosophic insight. It is called pratyabhijñā, 'recognition,' from which the whole system receives its name. He who discovers again within himself Shiva, i.e., he who, according to the propounded doctrine recognizes that his true self is identical with Shiva and the world, is liberated. Requisites for this knowledge are interpretation of the truth by a good teacher and devotion and firmness on the part of the student in the pursuit of truth.

The second method, which, to be sure, is rather subordinate in our text, being hinted at only in occasional suggestions, is that of the mantras. He who learns to use the magic formulae through a teacher and acquires thereby mantravīrya, mantrapower—because the formulas are composed of the syllables representing the cosmic elements, i.e., the

<sup>&</sup>lt;sup>1</sup> In the S'ivasūtravimars'inī, i.e., Ksemarāja's commentary to the fundamental work on Kashmir Shivaism, this problem is treated much more in detail.

products of the differentiation of paravac—gains lord-ship over those elements and, hence, salvation.

The third and, to judge from the extent of the discussion devoted to it, by far the most important method of salvation is connected very intimately with the s'akti doctrine. We mean Yoga, more particularly a form of it which may be said to be a preliminary to the later Hathayoga. By means of breath constraint and fixation of citta on certain parts of the human body that represent the microcosm, the Yogin acquires mastery over the s'aktis. Thus, from being dangerous deceivers, the s'aktis become serviceable to salvation.

However, these three methods are not clearly separated, but coalesce in various ways. They all are agreed on the fact that man himself effects his own salvation. Now, as if from another world, there projects into the system the idea of grace, yes, even a kind of predestination, thus altogether complicating soteriology and leading the system into contradictions which remain unsolved.

Similar to erratic rocks, two concepts are imbedded in the system: anugraha, the dispensation of grace, and s'aktipāta, the descent of s'akti. Anugraha is called the fifth phase in the cosmo-psychological process through which the soul finally overcomes the four other phases of samsāra and reaps salvation. In s'aktipāta Shiva intervenes as saviour (in virtue of the sovereignty of his will) in the life of the individual soul which could not partake of salvation through its own power.

#### VIII. RETROSPECT AND PROSPECT

The present study is limited to the Pratyabhi-Only those problems and materials have iñāhrdava. found recognition which are immediately connected with and treated by the text. A final appreciation of the system of Kashmir Shivaism from the metaphysical, theological, religious-philosophical and epistemological point of view will be possible only after an investigation of the other texts, above all the works of the dogmatists proper, Somananda, Utpalacarya and Abhinavagupta. Then only will it be possible to solve further problems which have so far been answered in a rather contradictory fashion. We mean the question as to the relation of Kashmir Shivaism to the S'aivasiddhanta of the South and to other Shivaitic systems as well as the connection with the other philosophical and religious systems, especially the Vedanta and Sankhya. The present study cannot and does not wish to be more than a contribution towards research into the still dark and mysterious field of Indic literature, philosophy and religion.

Where these problems have been dealt with—however inadequately till now—the bibliography tells by an asterisk (\*) affixed to the works in question.

#### नेमो मङ्गलमूर्तये

अथ

## प्रत्यभिज्ञाहृदयम्

नैमः शिवाय सततं पश्चकृत्यविधायिने । चिदानन्द्घनस्वात्मपरमार्थावभासिने ॥ श्रीङ्करोपनिषत्सारप्रत्यभिज्ञामहोदधेः । <sup>5</sup>क्षेमेणोद्घ्रियते सारः संसारविषशान्तये ॥

OM-ADORATION TO THE BLESSED ONE!

NOW [FOLLOWS]

#### THE PRATYABHIJNAHRDAYA

[THE SECRET OF RECOGNITION] 1

Adoration to Shiva forevermore, who moves the five processes of the universe,<sup>2</sup>

Who manifests the highest reality, whose essence is nothing but spirit and bliss.

From out of the ocean [of the doctrine] of recognition, the real content of the S'ānkara Upanishad,<sup>3</sup>

Happily <sup>4</sup> the best is brought forth to destroy the effect of the poison of samsāra.

इह ये सुंकुमारमतयोऽँकृततीक्ष्णतर्कशास्त्रपरिश्रमाः शैक्तिपातोन्मिषितपारमेश्वरसमावेशाभिलीषिणः कतिचित् भक्ति-भाजः तेषामीश्वरप्रत्यभिज्ञोपदेशैतत्त्वं मनागुन्मील्यते ।

तत्र स्वात्मदेवतायां एव सर्वत्रं कारणत्वं सुखोपाय-प्राप्यत्वं मैहाफलत्वं चाभिव्यङ्क्तमाह—

## चितिः स्वतन्त्रा विश्वसिद्धिहेतुः ॥ १ ॥ विश्वस्य सदाशिवादेः भूम्यन्तस्य सिद्धौ निष्पत्तौ

There are some who, still undeveloped of thought, do not take the trouble imposed by a textbook based on acute reflection, but who, nevertheless, long after the samāvesa with the highest Lord which flowers forth with the descent of s'akti. If devoted, they will receive here some explanation of the truth that serves to instruct in recognizing the Lord [within].

To prove on this occasion that, in consequence of the divinity of its own self (citi) operates as cause in all things, that in it may be found access to happiness and great reward, he said:

Sutra 1: The absolute of citi is the cause when the universe is in the process of becoming perfected.

When the universe is in the process of becoming perfected means as much as when [all suchnesses] from Sadās'iva to the earth<sup>11</sup> emerge.<sup>12</sup> When [thus

प्रकाशने स्थित्यात्मिन परप्रमातृविश्रान्त्यात्मिन चे संहारे पराशिक्तरूपा चितिरेव भगवती स्वतन्ता अनुत्तरिवमर्शमयी शिवभट्टारैकाभिन्ना हेतुः कारणम् । अस्यां हिं प्रैसरन्त्यां जगदुन्मिषित व्यवतिष्ठते च, निर्वृत्तप्रसरायां च निमिषतीति स्वानुभव एवात्र साक्षी । अन्यस्य तु मायाप्रकृत्यादेः चित्प्रैकाशिमन्नस्य अप्रकाशमीनत्वेन असत्त्वात् न कचिद्पि हेतुत्वम् । प्रैकाशमानत्वे तु प्रकाशिकास्म्यात प्रकाशरूपा प्रैकाशमानत्वे तु प्रकाशिकास्म्यात प्रकाशरूपा प्रिकाशमानत्वे हेतुः । न त्वसौ कश्चित् । अत एव देशकाला-

the universe is] shining forth, which really is to become existent, as well as when being re-absorbed, which really is quiescence <sup>13</sup> of the *pramātṛ*, <sup>14</sup> *citi* is the cause. [Citi] is identical with the highest s'akti, <sup>15</sup> is exalted, absolute, consists of the highest reason [and] is not distinct from S'ivabhaṭṭāraka. <sup>16</sup> [Cause] is that which effects.

For, when [citi] emerges, the world awakens and becomes existent, falling asleep when [citi's] emergence is reversed. One's own experience even gives testimony to that fact.

The other,<sup>17</sup> however, that starts with  $m\bar{a}y\bar{a}$  <sup>18</sup> and prakrti <sup>19</sup> and is distinct from the light of cit, is nowhere a cause. Inasmuch as [the other] does not emerge, it is not real. But in the state of emerging, the luminous citi alone is, indeed, the cause, since light is its only essence. The other one, however, does not exist [yet].

कारा एँतत्सृष्टा एँतद्नुप्राणिताश्च नैतित्स्वरूपं भेर्तुमलमिति व्यापकनित्योदितपरिपूर्णरूपेयमित्यर्थलभ्यमेवैतत् ।

ननु जगद्रि चितों भिन्नं नैवं किञ्चित्। अभेदे च कथं हेतुहेतुमद्भावः ? उच्यते— 'चिदेव भगवती स्वैच्छ-स्वतन्तरूपा तत्तद्दैनन्तजगदात्मना स्फ्ररतीत्येतार्वत् परमार्थोऽयं कार्यकारणभावः। यतश्च इयमेव प्रमातृप्रमाणप्रमेयर्भंयस्य विश्वस्य सिद्धौ प्रकाशने हेतुः ततोऽस्याः स्वैतन्तापरिच्छिन्न-

Hence, place, time and form, [all of which have been] created and vitalized by (citi), are incapable of differentiating (citi's) real nature; because (citi) is all-pervading, eternal and of unlimited fulness.

Thus formulated, this [commentary] agrees with

the meaning [of the  $s\overline{u}tra$ ].

Then, is not also the world nothing insofar as it is severed from *cit*? And how could there be a causally conditioned existence in that state of unity?—thus one might object.<sup>20</sup>

Only cit it is, the exalted one, qualified by its luminous absoluteness, which flashes in the real essence of the unlimited world then in existence. These words convey that this highest comprehensive reality is effect and cause [at one and the same time].

(Cit) alone is the cause when the world, which consists of pramatr, pramana<sup>21</sup> and prameya,<sup>22</sup> is in the process of becoming perfected, i.e., shines forth.

स्वप्रकाशरूपायाः सिद्धावभिनवार्थप्रकाशनेरूपं न प्रमाण-वैराकमुपयुक्तमुपपन्नं वां । तैदुक्तं त्रिकसारे—

> स्वपदा स्विशिरइछायां र्यद्वल्लङ्घितुमीहते । पादोदेशे शिरो न स्यात् तथेयं बैन्दवी कला ॥

इति ।

र्यंतश्च इयं विश्वस्य सिद्धौ पैराद्वयसामरस्यापादनाँत्मिन च संहारे हेतुः तित एव स्वतन्त्रा । प्रत्यभिज्ञीतस्वातन्त्र्या सैती भोगमोक्षस्वैरूपाणां विश्वसिद्धीनां हेतुः 'ईति आवृत्त्या

This being so, there is, consequently, a poor demonstration in proof of the existence (of *cit*), which is absolute and possesses its own unlimited light, neither necessary nor appropriate, <sup>23</sup> being such as would have to supply continually new reasons [for it].

This is declared in the Trikasara 24 as follows:

As one might try to jump with one's own foot over the shadow of one's own head,

And yet the head will never be at the place of one's foot—just so it is with this baindavī kalā. 25

Furthermore, (citi) being the cause when the universe is in the process of becoming perfected no less than when it is re-absorbed, is, therefore, absolute. [In the re-absorption], the palatable <sup>26</sup> is reduced to identity with the highest duallessness. Should (citi's) absoluteness be recognized, it causes all [supernatural] powers <sup>27</sup> which consist essentially in enjoyment and liberation.

व्याख्येयम् । अपि च ैविश्वं नीलसुखदेहप्राणादि । तस्य या सिद्धिः प्रैमाणोपारोहक्रमेण विमर्शमयप्रमात्रावेशः सैवं हेतुः पैरिज्ञाने उपायो यस्याः । अनेन चं सुंखोपायत्वं-मुक्तम् । यैदुक्तं श्रीविज्ञानभेद्वारके—

> ग्रीह्यग्राहर्कसंवित्तिः सामान्या सर्वदेहिनाम् । योगिनां तु विशेषोऽयं संबन्धे सीवधानता ॥

इति¹⁴ ।

#### चितिरित्येकवचनं देशकालाचनैविच्छन्नतामभिद्धत्

In this manner one should explain [the doctrine]

by repetition.

From another point of view, 28 the universe is blue, 29 pleasure, 30 the body, life 31 and so forth. 32 Its process of becoming perfected is the avesta 33 of the reasoning pramatr as it follows from the evolutionary series of pramanas. As such it is the cause, in the sense of a means (of citi) in the knowledge process.

Thereby it is asserted that [here we have] a way to happiness. As is stated in the excellent  $Vij\tilde{n}ana-bhattaraka$ :

Common to all souls is the [naïve] consciousness [of the existence] of objects and subjects;

The Yogins, however, have the distinction of being mindful of their relation.<sup>34</sup>

Citi, the singular, denoting the unlimitedness of place, time and so forth, 35 shows that all followers of the

समस्तभेदवादानामवास्तवतां व्यनिक्तः । स्वतन्त्रशेष्दो ब्रैह्मवाद-वैलक्षण्यमाचक्षाणैः चितो माहेश्वर्यसारतां बृते । विश्व इत्यादि-पदं अशेषशाक्तित्वं सर्वकारणत्वं सुखोपायत्वं महाफलं चाह ॥१॥

ननु <sup>7</sup>विश्वस्य यदि चितिः हेतुः तदैस्या उपादानाद्य-पेक्षायां <sup>8</sup>भेदवीदापरित्यागः स्यादित्याशङ्कचाह—

## स्वेच्छया स्वंभित्तौ विश्वमुन्मीलयति ॥ २॥ स्वेच्छया न तु ब्रह्मादिवदन्येच्छया। 'तैयैव च नि तुं

doctrine of non-identity <sup>36</sup> labor under an error. The word **absolute** indicates that great splendor is the essence of *cit*, thus marking the difference [from the concept] of the Brahman doctrine. The word beginning [in the original of the *sūtra*] with **universe** declares that (*cit*) possesses unlimited power, that it is able to effect everything and that in it may be found a way to happiness and great reward.

Even though [admitting that] *citi* is the cause of the universe, could one, nevertheless, cling to the doctrine of non-identity insofar as *citi* would presuppose a *causa materialis* <sup>37</sup> together with its effects? Fearing this, he said:

Sutra 2: By the power of its own will (citi) unfolds the universe upon its own screen.<sup>38</sup>

By the power of its own will, not, to be sure, by the will of another, as the Brahman [doctrine] and उपादानाद्यपेक्षया । एवं हि प्रागुक्तस्वातन्त्रयहान्या वित्त्वमेव न घटेत । स्वभित्तौ न तु अन्यत्र कापि । प्राक् निर्णीतं विश्वं दैर्पणे नगरवत् अभिन्नमपि भिन्नमिव उन्मीलयति । उन्मीलनं च अवस्थितस्यैव प्रकटीकरणं इत्यनेन जगतः प्रकारौकात्स्येनावस्थानमुक्तम् ॥ २ ॥

अथ विश्वस्यं स्वरूपं विभागेन प्रतिपाद्यितुमाह— तन्नानी अनुरूपग्राह्यग्राहकभेदात् ॥ ३ ॥

similar [teachings declare]. Moreover, only (by the power of its own will), and not on the presupposition of a *causa materialis* together with its effects. For, in this case, the possibility of an [absolute] *cit* would be untenable because the aforesaid absoluteness would vanish.

Upon its own screen, but nowhere else, (cit) unfolds the above defined universe, which, though [appearing] different [from cit] yet is identical with it, like a city [seen] in a mirror. Furthermore, unfolding means manifestation of a mode of existence. Because of the fact that the light (of cit) is the sole essence of the world, one speaks of a state (avasthāna).

Now, in order to make the real nature of the universe intelligible through analysis, he said:

Sutra 3: This (universe) is manifold in consequence of the separation of mutually related objects and subjects.<sup>41</sup>

तत् विश्वं नाना अनेकप्रकारम् । कथं ? अनुरूपाणां परस्परौचित्यावस्थितीनां प्राह्याणां प्राह्काणां च भेदात् वैचिन्त्र्यात् । तथा च सँदाशिवतत्त्वेऽहन्ताच्छादितीस्फुटेदन्तामयं यादृशं परापररूपं विश्वं प्राह्यं तादृगेव श्रीसदाशिवभट्टारं-काधिष्ठितो मन्त्रमहेश्वराख्यः प्रमातृवर्गः परमेश्वरेच्छावकिपत-तथावस्थानः । ईश्वरतत्त्वे स्फुटेदन्ताहन्तासामानाधिकरण्यात्मं यादृक्षे विश्वं प्राह्यं तथाविध एव ईश्वरभट्टारकाधिष्ठितो

This, that is to say, the universe, is manifold, in other words, of many forms. Why? In consequence of the separation, that is, in consequence of the multiformity of objects and subjects which are mutually related, that is, are in a state of reciprocal adaptation.<sup>42</sup>

So, [on the one hand], in the suchness of Sadā-s'iva. Corresponding to the entirety of the object which includes antitheses and consists of a 'this' (idantā) veiled and [hence] obscured by a self (ahantā), is, [at this stage], the group of pramātars, called mantramahes'varas, who are governed by the blessed Lord Sadās'iva and whose state of existence, as it appears, has been brought about by the will of the highest Lord.

In the suchness of Isvara, [on the other hand], the entirety of the object consists essentially in a co-ordination of a distinct 'this' ( $idant\bar{a}$ ) and a self ( $ahant\bar{a}$ ). To it there corresponds exactly the group of mantresvaras 46 governed by the Lord Isvara.

मन्त्रेश्वरवर्गः । विद्यापदे श्रीमदनन्तभट्टारकाधिष्ठिता बहुशाखा-वान्तरभेदिमन्नां यथाभूता मन्त्राः प्रमातारः तथाभूतमेव भेदैकसारं विश्वमपि प्रमेयम् । मायोध्वे यादृशा विज्ञाना-कलाः कर्तृताशून्यशुद्धबोधात्मानः तादृगेव तद्भेद्सारं सकैल-प्रलयाकलात्मकपूर्वावर्रथापिरचितमेषां प्रमेयम् । मायायां शून्य-प्रमातॄणां प्रलयकेवैलिनां 'क्वोचितं प्रेलीनकल्पं प्रमेयम् । 'क्षितिपर्यन्तावस्थितानां तु सकलानां सर्वतो भिन्नानां परिमि-

In the stage of vidyā <sup>11</sup> [there are] the mantras <sup>47</sup> as pramātars, which are governed by the blissful Anantabhaṭṭāraka <sup>48</sup> and are differentiated according to the many branches. <sup>49</sup> To these corresponds exactly the object (prameya) which, though comprising everything objective, still harbors within itself <sup>50</sup> differentiation as sole potentiality. <sup>51</sup>

Dominating  $m\bar{a}y\bar{a}$  are the  $vij\tilde{n}an\bar{a}kalas$  which are inherently pure awareness, free <sup>53</sup> from any kind of doership. To them corresponds their *prameya* which is identical, fundamentally, (with these  $vij\tilde{n}an\bar{a}kalas$ ) and is a lproduct [of karma], <sup>54</sup> dating from former existences in which (the  $vij\tilde{n}an\bar{a}kalas$ ) appeared as sakalas, <sup>55</sup> or  $pralay\bar{a}kalas$ . <sup>56</sup>

In maya, there belongs to the pramatars of the void, that is, the pralayakevalins, 50 a nearly annihilated \* prameya appropriate to them. The sakalas, 55 however, conditioned as they are in their existence by

<sup>\*</sup> Or, a prameya 'resembling annihilation.'

तानां तथाभूतमेव प्रमेयम् । तंदुत्तीर्णशिवभट्टारकस्य प्रकाशै-कवपुषः प्रकाशैकरूँपा एव भावाः । श्रीमत्परमशिवस्य पुनः विश्वोत्तीर्णविश्वात्मकपरमानन्दर्मयप्रकाशैकघनस्य एवंविधमेव शिवादिधरण्यन्तमखिलं 'अभेदेनैव स्फुरति । न तुं वस्तुतः अन्यत् 'किंचित् ग्राह्यं ग्राहकं वा । अपि तु 'श्रीपरमशिव-भट्टारक 'ऐव ईत्थं नानावैचित्र्यसहस्रैः 'रैंफुरतीति अभिहित-प्रायम् ॥ ३ ॥

the earth, the furthest limit,\* are altogether separated [from *citi*] and confined, have a *prameya* of the same sort [as that of the *pralayakevalins*].

Sivabhaṭṭaraka, however, who transcends this and whose wondrous form is light merely, has modes which

likewise consist of light only.57

And again, the entire universe so constituted, from Shiva to the earth, <sup>58</sup> flashes <sup>69</sup> in identity with the blissful *Paramas'iva*. <sup>60</sup> [The latter] transcends and is the universe <sup>61</sup> at one and the same time, and consists of the highest bliss and of nothing but light. [In regard to the universe that flashes up it is], truly, no other [than the one mentioned above], be it object or subject. Nevertheless, the magnificent *Paramas'iva-bhattaraka* manifests himself in just this manner in thousands of forms of a heterogeneous multiplicity.

This is the quintessence of what has [already] been demonstrated.

<sup>\*</sup> Or, 'whose states reach as far as the state of the earth.'

# यथा च भगवान् विश्वशरीरः तथा— विश्वमयः ॥ ४ ॥

श्रीपरमिशवः स्वात्मैक्येन स्थितं विश्वं सैदाशिवाद्यु-चितेन रूपेण अविबभासियषुः पूर्वे चिद्देक्याख्यातिमैयाना-श्रितशिवपर्यायशून्यातिशून्यात्मतया प्रैकाशाभेदेन प्रकाश-मानतया स्फरित । तितः "चिद्रसार्थानतारूपाशेषतत्त्वभुवन-

Moreover, just as the Exalted One is the body of the universe, so

Sutra 4: has cetana, 62 which is qualified by the contraction of citi, been formed of the contracted universe.

Animated by the desire to have the universe, which is founded on identity with himself, manifested in a form appropriate to  $Sad\bar{a}s'iva^{11,42}$  and the rest of [pramātars], the magnificent Paramas'iva at first flashes in the void, the absolutely void 63 by means of a process of manifestation in identity with light. [The void is] due to the isolation of cit, in other words, to anās'ritas'iva 64 who consists of akhyāti.

Thereupon he expands in the totality of suchnesses, worlds, 65 entities 66 and respective *pramātars*. For, he is their true nature, while they distinguish themselves by not having lost the savor of *cit*. 67

भीवतत्तत्प्रमात्राद्यात्मैतयापि प्रथते । यैथा च एवं भगवान् विश्वशरीरः तथा चितिसंकोचात्मा संकुचितचिद्रूपः चेतनो ग्राहकोऽपि वटधानिकावत् संकुचिताशेषविश्वरूपः । तैथा चै 'सिद्दान्तवचनम्—

विमहो <sup>7</sup>विमही चैव <sup>8</sup>सर्वविमहविमही <sup>9</sup>।

#### इति । त्रिशिरोमतेऽपि—

सर्वदेवमयः कायस्तं 10 चेदानीं शृणु प्रिये । पृथिवी कठिनत्वेन द्रवत्वेऽम्भः प्रकीर्तितम् ॥

#### इत्युपक्रम्य,

Now, just as the Exalted One is thus the body of the universe, so also **cetana** as subject, **which is qualified by the contraction of citi**, in other words, which represents the contracted **cit**. [Therefore, **cetana**] consists—comparable to the seed of the fig tree—of the entire universe when it is contracted. A saying of Siddhanta likewise asserts:

The psycho-physical nature of all is, indeed, body as well as soul.

In the *Tris'iromata* too (the author) declares that the subject consists of the contracted universe, more particularly in the chapter that begins as follows:

The body is formed by all the gods; hear now, my dear, [concerning] it.

The earth is praised for its solidity, water for its fluidity.

त्रिशिरोभैरवः साक्षाद्वचाप्य विश्वं व्यवस्थितः ।

इंत्यन्तेन ग्रन्थेन ग्राहकस्य संकुचितविश्वमयत्वमेव व्याहरति । अयं चात्राशयः—ग्राहकोऽपि अँयं प्रकाशैकात्म्येन उंक्तागमयुक्त्या चं विश्वशैरीरिशिवैकरूप एव केवलं तन्मायाश्वास्या अनैभिव्यक्तस्वरूपत्वात संकुचित इव ओभाति । विश्वशेषीयाणः चिदैकात्म्येन प्रथमानत्वात् चिन्मय एव । अन्यथा तुं न किंचित् 'ईति सर्वो ग्राहको विश्वशेरीरः शिवभट्टारक एव । तदुक्तं मयैव—

and ends by saying:

The three-headed Bhairava <sup>69</sup> is present in person and extends to the ends of the universe.

Therein the following is implied. Because light is its only true nature, and as an application of the [just] mentioned  $\overline{A}gamas^{70}$  evinces, this [cetana as] subject too consists merely of Shiva who forms the body of the universe. It appears as if it were contracted because—due to its  $m\overline{a}y\overline{a}$ -s'akti—its true nature is not displayed. Because it unfolds itself as cit in accord with its only nature, the contraction, likewise, proves upon closer examination to be entirely of the nature of cit and nothing else. Hence every subject is identical with S'ivabhatṭāraka who forms the body of the universe.



अस्वातिर्यदि न स्वाति<sup>2</sup> स्वातिरेवावशिष्यते । स्वाति चेत् स्वातिरूपत्वात् स्वातिरेवावशिष्यते ॥

#### इति । अनेनैवाशयेन श्रीरपन्दशास्त्रेषु-

यस्मात् सर्वमयो जीव<sup>5</sup>: . . . . . . . ।

#### इत्युपक्रम्य-

<sup>6</sup>तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः ।

र्दृत्यादिना शिवजीवयोरभेद एवोक्तः । एतत्त्वपैरिज्ञानमेव मुक्तिः । एतत्तत्त्वापरिज्ञानमेव चि बन्ध इति भविष्यति 'एव एतत् ॥ ४ ॥

This has been formulated by myself as follows:

If non-appearance \* does not appear, then appearance remains;

If it does appear in virtue of its being of the nature of the appearance, then appearance remains [also].<sup>71</sup>

With this in view, the identity of Shiva with  $j\bar{\imath}va^{72}$  is proclaimed in the excellent Spanda-textbooks 73 where, after the introductory words:

Because jīva consists of the universe . . . we read:

Therefore, if one reflects deeper on the meaning of the words, [one becomes aware that] this is not the condition, not the one that is Shiva.<sup>74</sup>

Knowledge of this truth constitutes liberation; lack of knowledge of this truth constitutes bondage. Just so it will be.

<sup>\*</sup> Or, \* non-consideration.' 64

ननु ग्राहकोऽयं विकल्पमयः, विकल्पनं च चित्तहेतुकं, सित चे चित्ते कथमस्य शिवात्मकत्वं ? इति शिङ्कत्वा चित्तमेव वैनिर्णेतुमाह—

## चितिरेव चेतनपैदादवरूढा <sup>⁴</sup>चेत्यसंकोचिनीं चित्तम् ॥ ५°॥

न चित्तं नाम अन्यत् किंचित्; अपि तु सैव भगवती तैत् । तथाहि सा <sup>10</sup>स्वं स्वरूपं <sup>1</sup> भोपियत्वा यदा संकोचं गृह्णाति <sup>1</sup>तैदा द्वयी <sup>1</sup>र्गतिः । कदाचिदुष्ठसितमपि संकोचं गुणीकृत्य चिर्द्याधान्येन स्फुरति । कदाचित् संकोचप्रधान-

Now, this subject is formed by vikalpa, <sup>75</sup> and the activity of vikalpa produces citta. <sup>76</sup> If there is a citta, how, then, can that (subject) have the nature of Shiva? Seeing this objection he continued in order to settle the problem of citta:

Sutra 5: Citta is only cit descended from the stage of cetana and passed into a condition of limitation due to the object of perception.

In reality, *citta* is nothing else. [To say it once more], it is the exalted (*citi*). Now, if (*citi*), preserving secretly its own real nature, subjects itself to limitation, then the process is twofold. Sometimes it flashes with *cit* prevailing, subordinating [to itself] the

तया । चित्प्राधान्यपक्षे सेहजं प्रकाशमात्रप्रधानत्वे विज्ञांना-कलता । प्रकाशपरामर्शप्रधानत्वे तु विद्याप्रमातृता । तत्रापि क्रमेण संकोचस्य तनुतायां ईश्वास्त्रश्वानाश्चित्रं स्पता । समाधिप्रयत्नोपार्जिते तु चित्रं धानत्वे शुँ द्वाध्वप्रमातृता क्रमात् क्रमं प्रंकर्षवती । संकोचं प्राधान्ये तुं शून्यादिप्रमातृता । 'एँवमवस्थिते संति चितिरेव संकुं चित्रप्राहकरूपा चेतनेपदात् अवरूढा अर्थग्रहणोन्मुं खी सती <sup>20</sup>चेत्येन नीलसुखादिनी

limitation which has already taken place; other times [it flashes] when limitation is prevailing.

In the event *cit* prevails, that is, when, in the nature of the case the [divine] light is predominant, then *vijnānākala* is *pramātr*. But when the [divine] light is being impaired, then *vidyā* is *pramātr*. Even here where, step by step, [*cit*] has reached corporeality by limitation, the independent nature of the Lord *Sadāsiva* is apparent.

But, wherever *cit* holds the supremacy won by ardent endeavor to reach *samādhi*, <sup>78</sup> there the *pramātṛ*-ship of the pure path <sup>79</sup> has reached by stages the highest degree. Where, however, limitation is dominant, *pramātṛ*-ship of the void, etc. <sup>80</sup> is present.

This being so, citta is nothing else than citi in the form of the limited subject [and] descended from the stage of cetana, that is, bent on comprehending objects. [Furthermore, citta is only citi which], due to the object of perception, in other words, in virtue of the

#### संकोचिनी उभयसंकोचैसंकुचितैवं चित्तम् । तथा च--

स्वैङ्गरूपेषु भावेषु पैत्युज्ञीनं क्रिया च या । मायार्तृतीये कते एव पशोः सैत्त्वं रजस्तमः॥

इत्यादिना स्वातन्त्रयात्मा वितिशक्तिरेव श्वांनिक्रयामाया-शक्तिरूपा पशुदशायां संकोचप्रकर्षात् सत्त्वरजस्तमःस्वभाव-चित्तात्मतया स्फुरतीति श्रीप्रत्यभिज्ञायामुक्तम् । अत एव श्रीतत्त्वर्गिभस्तोत्रे विकल्पदशायामपि तात्त्विकस्वरूपसङ्गावात् तिदनुसरणाभिप्रायेणोक्तम्—

blue, pleasure and so forth, has **passed into a condition** of limitation. [The latter conveys that *citi* has] become restricted through the limitation of both, [subject and object].

In entities which manifest themselves in their own bodies, sattva, rajas and tamas 81

Bear the same relation to pasu as to jūāna, krivā and māvā

as third 82 to pati.

Thus, beginning with this [s'loka, the following] is stated in the excellent Pratyabhijñā. Citi-s'akti<sup>83</sup> is of an absolute nature and appears as jñāna, kriyā and māyā-s'akti. In consequence of the excessive limitation it flashes in the pas'u state as citta whose nature consists in sattva, rajas and tamas.

Hence, for the sake of tracing (citta) even in the state of vikalpa because [it] is of the nature of the real, the excellent Tattvagarbhastotra says:

अत एव तुं ये केचिंत परमार्थानुसारिणः। तेषां तैत्र स्वरूपस्य स्वैज्योतिष्टुं न र्हुंप्यते॥

ईति॥ ५ ॥

ंचित्तमेव तु मायाप्रमातुः स्वरूपमित्याह— तन्मयो मायाप्रमाता ॥ ६ ॥

देहप्राणपदं तीवत् चित्तप्रधानमेव । शून्यभूमिरिप चित्तसंस्कारेवत्येव । अन्यथा ततो व्युँत्थितस्य स्वैकैर्तव्यानु-धावनाभावः स्यादिति चित्तमय एव भायीयः प्रमाता । अभुनैव आश्येन <sup>17</sup>शिवसूत्रेषु वस्तुर्वृत्तानुसारेण " <sup>18</sup>चैतन्यमात्मा "

Therefore, in all those who passionately strive for the highest truth

There remains inviolable the luminous character of their inmost nature.

Thinking, however, that *citta* especially constitutes the real nature of the *māyāpramātṛ*, he said:

#### Sutra 6: The mayapramatr 84 consists of it.

First of all, the sphere of body and life forms the matter <sup>85</sup> for *citta*; but also the sphere of the void, because it is furnished with the *saṃskāras* <sup>86</sup> that cling to *citta*. Otherwise the one who follows the common walk of life would not by his own initiative pursue these things. <sup>87</sup> Accordingly, *māyāpramātṛ* <sup>88</sup> consists of *citta* indeed.

इत्येभिधाय मौयाप्रमातृलक्षणावसरे पुनः " चित्तमात्मा " ईत्युक्तम् ॥ ६<sup>६</sup> ॥

अस्येव सम्यक् स्वैरूपज्ञानात् यतो मुक्तिः असम्यक् तु संसारः ततः <sup>1°</sup>तिलश द्वतत्स्वर्रूपं <sup>12</sup>निर्भङ्कुमाह—

## स चैको दिरूपस्त्रिमैंयश्चतुरात्मा सप्तपञ्चर्कं-स्वभावः॥ ७¹⁵॥

निर्णीतर्दैशा चिदात्मा शिवभट्टारक 'एँव। 'एँक आत्मा न 'तुँ अन्यः कश्चित् प्रकाशस्य देशैकालादिभिः भेदायोगात्।

To this end, in the S'ivasūtras 89 where the matter is discussed, the word is coined:

Atman is caitanya.7

And, further, incidentally when defining māyāpramātṛ:

Ātman is citta.

Since, then, salvation is the result of correct knowledge of the true nature of (\overline{atman}), on and sams\overline{atman} at that of incorrect [knowledge], he continued in order to analyze this true nature:

Sutra 7: And he is one, of twofold appearance, threefold build, fourfold constitution and a nature divided into seven pentads.<sup>91</sup>

Reflecting upon these words, it follows that S'ivabhaṭṭāraka whose essence consists in cit, is but one atman and no other; because it is impossible that the [divine] light differentiate itself through place, time

जडस्य तुं श्रीहकत्वानुपपत्तेः । प्रकाश एँव यैतः स्वा-तन्त्रयात् गृहीतप्राणादिसंकोच्धः संकुचितार्थग्राहकतामश्नुते ततोऽसो प्रकाशरूपत्वसंकोचावभासवत्त्वाभ्यां दिरूपः । आणव-मायीयकीर्ममलावृतत्वात् भित्रमयः । शूँन्यप्राणपुर्यष्टकशरीर-स्वभावत्वात् चतुरात्मा । सप्तपञ्चकानि शिवादिपृथिव्यन्तानि पञ्चत्रिशत्तत्त्वानि, तत्स्वभावः । तिथा शिवादिपृथिव्यन्तानि

and so forth, and because, on the other hand, comprehending subjectivity does not belong to the soulless. 92

Inasmuch as the [divine] light—through the sovereignty of its [own] will <sup>93</sup>—subjects itself to the limitation of life and co-ordinate phenomena and thereby accomplishes that the subject pursues limited aims, it is, therefore, **of twofold appearance** due to the dual nature made up of the light-form on the one hand and the limited manifestation on the other.

Owing to his being covered by the mala of anava, maya and karma [S'ivabhaṭṭāraka] is of threefold build.

Because essentially composed of the void, life, puryaṣṭaka and body, he is of a fourfold constitution.

The seven pentads, that is, the thirty-five <sup>95</sup> suchnesses from Shiva to the earth make up [S'iva-bhaṭṭāraka's] nature. This expression corresponds also to the fact that he consists of a heptad of pramātars beginning with Shiva and ending with the

## तद्भृमिकाः सर्वदर्शनस्थितयः ॥ ८ ॥ ८ ॥

sakalas. Likewise, [it is compatible with the fact] that he consists of a pentad <sup>96</sup> as respects his appearance as the power of spirit, bliss, will, knowledge and action, <sup>97</sup> connected as they are through akhyāti <sup>98</sup> with the kañcukas kalā, vidyā, rāga, kāla and niyati.

When this one is being recognized thus—we mean [when it is realized] that Shiva is one only, that he consists of thirty-five suchnesses, that his nature appears in a heptad of knowledge subjects and his character in a pentad of powers, *i.e.*, spirit (*cit*) and the rest—then he bestows salvation; otherwise, however, he leads to samsāra.<sup>99</sup>

And hence

Sutra 8: The sthitis 100 of all darsanas are his roles.101

सर्वेषां चार्वाकादिद्शीनानां ैस्थितयः सिद्धान्ताः तस्य एँतस्य आत्मनो नैटस्येव स्वेच्छावैगृहीताः कृत्रिमा भूमिकाः । तथा च "चैतन्यविशिष्टं शरीरमात्मा" इति चार्वाकाः ।

नैयायिकादयो ज्ञानादिगुणगणाश्रयं बुद्धितत्त्वप्रायमेव आत्मानं भैंसृतौ मन्यन्ते । अपवर्गे तु तदुच्छेदे<sup>10</sup> शून्यप्रायमे् ।

The sthitis,\* that is to say, the conclusions of all, meaning the darsanas + of the Carvakas and the other [schools of philosophers], 102 are his, that is, this atman's roles in which he disguises himself like an actor and which are kept apart by his own choice.

Consequently the Carvakas think that

Ātman is identical with the body characterized by consciousness. 103

The followers of the Nyāya  $^{104}$  and those close to them regard the  $\overline{atman}$  almost identical with the suchness of buddhi,  $^{105}$  that is to say, with the substratum of the group of qualities beginning with  $j\tilde{n}ana$   $^{106}$ —but only as long as  $(\overline{atman})$  is involved in  $sams\overline{ara}$ . In the end, however, when (the suchness of buddhi) is destroyed [they regard  $\overline{atman}$  as] almost identical with the void.  $^{107}$ 

<sup>\*</sup> In this place are meant 'the fundamental principles.'

अहंप्रेतीतिप्रत्येयः सुंखदुःखाद्युपाधिभिः तिरस्कृत आत्मेति मैन्वाना मीमांसका अपि बुंद्धावेव <sup>7</sup>निविष्टाः । ज्ञानसन्तानं एव तत्त्वं इति सौगता बुद्धिवृत्तिष्वेव पर्यवसिताः ।

प्राण एवात्मेति केचित्ं श्रुत्यन्तिविदः । असदेव इेदमासीदित्यभावब्रह्मवादिनः ईाँ्न्यभुवमव-गाह्य स्थिताः । माध्यमिका अपि एवँमेव ।

The followers of the Mīmāmsā 108 are of the opinion that ātman, veiled by the upādhis 109 pleasure, pain and so forth, ought to be recognized on the basis of the recognition of the 'I'. 110 [They] also stop with buddhi.

The adherents of Sugata <sup>111</sup> stop definitely with the functions of *buddhi*, maintaining that the fundamental principle consists in nothing but the continuity of consciousness. <sup>112</sup>

Some knowers of the S'rutyanta 113 say the atman is identical with prana. 114

The Brahmavadins 115 of non-being who assert this (universe) was non-being, arrive at the sphere of the void and rest content with it. 116

The Madhyamikas 117 also uphold the same [doctrine].

परा प्रकृतिर्भगवान् वासुदेवः; तद्विस्फुलिङ्गप्राया एव जीवा इति पाञ्चरात्राः परस्याः प्रैकृतेः परिणामाभ्युपगमात् अव्यक्त एवाभिनिविष्टाः । सांख्यादयस्तु <sup>1</sup>विज्ञानाकलप्रायां भूमिं अवलम्बन्ते ।

सदेव ईंदमय आसीत् इति ईश्वरतत्त्वपंदमाश्रिता अपरे श्रुत्यन्तविदः ।

शब्दब्रह्ममयं पैश्यन्तीरूपं आत्मतत्त्वमिति वैयाकरणाः श्रीसदाशिवपदमध्यासिताः । एवमन्यदपि अनुमन्तव्यम् ।

The Pañcaratras 118 who declare: 'Prakṛti is primary, Vasudeva is the Exalted One, the individual souls are sparks of him, as it were,' 119 finally 120 admit that, for them, prakṛti is the highest. Hence, they stop with avyakta. 121

The Sāṅkhyas, 122 however, and those having similar views cling to the sphere which is characterized in the main by the vijnānākalas. 123

Other knowers of the S'rutyanta <sup>124</sup> accept as basis the sphere of the *Is'vara* suchness by asserting: 'In the beginning this (universe) was being.' <sup>125</sup>

The exponents of  $Vy\bar{a}karana^{126}$  decide for the sphere of the magnificent  $Sad\bar{a}s'iva$  saying: 'The suchness of  $\bar{a}tman$  is made of S'abda-brahman in the form of  $pas'yant\bar{\imath}$ .'

Consequently, something else also deserves

#### एतच आगमेषु—

<sup>2</sup>बुद्धितत्त्वे स्थिता बौद्धा गुणेष्वेवार्हताः स्थिताः । स्थिता वेदविदः पुंसि अव्यक्ते पाञ्चरात्रिकाः ॥

#### इत्यादिना निरूपितम् ।

विश्वोत्तीर्णमात्मतत्त्वमिति तान्त्रिकाः । विश्वमयमिति कुँलाचाम्नायनिविष्टाः । विश्वोत्तीर्णं विश्वमयं चं इति विश्व-कादिदर्शनविदः ।

एवं एँकस्यैव चिदात्मनो भगवतः स्वातन्त्रयावैभा-सिताः सर्वो इमा भूमिकाः स्वीतन्त्रयप्रच्छादनोन्मीलनतीर-

acknowledgment. And this is found formulated in the  $\overline{A}gamas$  in the passage that begins as follows:

With the suchness of buddhi the Buddhists rest content, with the gunas the Arhatas; 129

So do the Veda-knowers with the soul, with avyakta the Pañcaratras.

The Tantrikas contend that the suchness of atman transcends the universe. 130

Those who take their stand upon the principal texts of the sacred tradition and connected [writings] say [the suchness of atman] consists of the universe.<sup>131</sup>

'It transcends the universe and consists of the universe' is the view of those who know the Trika and systems allied to it. 132

One who consists of cit have become manifested by his own choice. Depending on the concealment or

तम्यभेदिताः । अत एक एव एतावहचातिक आत्मा । मितदृष्टयस्त अंशांशिकास तदिच्छयेव अभिमानं ग्राहिताः येन देहादिषु भूमिषु पूर्वपूर्वप्रमातृ व्याप्तिसारता प्रथायामपि उक्तरूपां महाव्याप्तिं पैरशक्तिपातं विना न लभन्ते । यैथोक्तं—

> वैष्णवाद्यास्त ये केचित् विद्यारागेण रञ्जिताः। न <sup>10</sup>विद्दित परं देवं <sup>1</sup>सेर्वज्ञं ज्ञानशालिनम् ॥

'इँति । तथा—

भ्रमयत्येव <sup>1</sup>तान् माया <sup>1</sup>ईंगोक्षे मोक्षलिप्सया ।

ईति,

disclosure of his absolute nature, they are dissociated in a multitudinous degradation. On that account atman is one only, extend it as far as it may.

However, by the will 99 (of the Exalted One) those of a limited vision are caused to arrogate to themselves a view of their own in parties and sectarian schools. For this reason—unless the highest s'akti descend upon them 133—[these short-sighted ones] do not comprehend the great pervasion [of the atman] which, in respect of its form, was just now explained, even though the decisive fact of the higher knowledge-subject pervading 134 all the [lower] spheres of body and so forth is very obvious. As is said: 135

> The Vaisnavas, however, and those like them-all who passionately rejoice in vidya "

> Know not the highest god, the omniscient, him who is

endowed with knowledge.

ते आत्मोपासकाः शैवं<sup>2</sup> न गच्छन्ति परं पदम् ।

ईति चै। अपि च सर्वेषां दर्शनानां समस्तानां नीलसुखादि-ज्ञानानां याः स्थितयः अन्तर्मुखरूपा विश्रान्तयः ताः तद्ग्रमिकाः चिदानन्द्वनस्वात्मस्वैरूपाभिव्यैक्त्युपायाः । तथा हि—यदा यदा बिहिर्मुखं रूपं स्वरूपे विश्राम्यति तदा तदा बाह्यवेरैतूप-संहारः अन्तःप्रशान्तपदावस्थितिः तेत्तदुदेष्यत्संवित्सन्तत्यासूत्रणं देति सृष्टिस्थितिसंहारमेलनरूपा इयं तुरीया संविद्धट्टारिका

#### Moreover:

Māyā, indeed, misleads them in bondage, utilizing just their craving for liberation. 136

#### And, [finally]:

The worshippers of ātman do not reach the highest place of Shiva.

Or, [according to a different interpretation of the  $s\overline{u}tra$ ], we have to understand by **sthitis** the [different] acts of identification with the inner reality 138 in which **all darsanas** come to a standstill, that is to say, all processes by which we become conscious of blue, 29 pleasure and the rest [of representatives of empirical categories]. And these (sthitis) are **his roles**, 139 i.e., means for manifesting his own nature whose character is nothing but spirit and bliss.

For, whenever the external form [of consciousness] becomes tranquil in the true inner one, then there flashes the high Lady of the *turīya* consciousness. Her character is conditioned by the

तत्तत्तर्ष्ट्यादिभेदान् उँद्रमन्ती संहरन्ती च सैदा पूर्णा च कृशा च उँभयरूपा च अनुभयात्मा च अक्रममेव स्फुरन्ती स्थिता । उक्तं च श्रीप्रत्यभिज्ञाटीकायां — "तावद्र्यावलेहेन उत्तिष्ठति पूर्णा च भवति " इति । एषा चै भट्टारिका कमात् कमं अधिकमनुशील्यमाना स्वात्मसात्करोत्येव भैक्तजनम् ॥ ८ ॥

र्यंदि एवंभूतस्य औत्मनो विभूतिः तत्कथं अयं मलावृतोऽणुः कलादिर्वं लितः संसारी ११ अभिधीयते इत्याह—

unification of emanation, stabilitating and reabsorption; or, expressed in *sūtra*-form: by re-absorbing of the external reality, abiding in a stage appeased within [and, lastly,] a continuity of consciousness ejecting now this, now that. She sends forth and draws back the diversities caused by the emanation and so forth of objects then in existence. Always filled she is yet lean, of either form yet of one character only.<sup>141</sup>

And, in the commentary to the excellent *Pratyabhi-jña* it is said:

However carelessly she handles 142 her possessions, she is full, nevertheless.

And this high Lady, cared for more intensely from stage to stage, makes the devout person her own.<sup>143</sup>

If  $\overline{a}tman$ , who is of the manner described [above] possesses power, why then does one call him a mala-covered anu,  $^{53}$  a  $sams\overline{a}rin$   $^{144}$  who is afflicted with  $kal\overline{a}$  and the other [ $ka\overline{n}cukas$ ]? Thinking thus he said:

### विद्वत्तच्छिक्तिसंकोचौत् मलावृतः संसारी ॥ ९ ॥

यँदा चिदात्मा परमेश्वरः सैवस्वातन्त्रयात् अभेद्व्याप्तिं निमञ्ज्य भेद्व्याप्तिमवलम्बते तैदा तैदीया इच्छादिशक्तयः असंकुचिता अपि संकोचवत्यो भीन्ति । तैदानीमेव च अयं मलावृतः संसारी भवति । तैथा च अप्रतिहतस्वातन्त्र्यरूपा इच्छादेक्तिः संकुचितौं सैती अपूर्णमन्यतारूपं औणवं मलम् । ज्ञानशक्तिः क्रमेण <sup>15</sup>संकोचात् <sup>16</sup>भेदे सर्वज्ञत्वस्य किंचिज्ज्ञ-

Sutra 9: In consequence of the limitation of the saktis of this cit-like [atman] he becomes the malacovered samsarin.

If, through the sovereignty of his will <sup>93</sup> the *cit*-like highest Lord has his [universal] pervasion which is characterized by unity, disappear and condescends to [a state of universal] pervasion of duality, then his will and the rest of saktis <sup>97</sup> do appear [henceforth] limited, though [in reality] they are not limited. And, consequently, this *mala*-covered samsarin comes into existence.

The will-power of unrestricted sovereignty becomes anu-mala 53 when in the stage of limitation. It consists in that one imagines oneself to be imperfect. The knowledge-power then becomes māyā-mala 53 by reason of the limitation whereby the universal knowledge becomes knowledge of particulars (kimcijjñatva) in

त्वातेः विकारणबुद्धीन्द्रयतापित्तपूर्व अंत्यन्तं संकोच-प्रहणेन भिन्नवेद्यप्रथारूपं मायीयं मलम् । क्रियाद्याक्तिः क्रमेण भेदे स्विकर्तृत्वस्य किंचित्कर्तृत्वाप्तेः किर्मीन्द्रयरूपसंकोचग्रहण-पूर्व अत्यन्तं परिमितंतां प्राप्ता ग्रुभाग्रुभानुष्ठानमयं कार्म मलम् । तथा स्विकेर्तृत्वसंवैज्ञत्वपूर्णत्वनित्यत्वव्यापकत्वद्यात्तरः यः भानित । विधाविधश्च अयं शिक्तद्रिद्दः संसारी उच्यते । स्वशक्तिविकासे ति शिव एव ॥ ९²०॥

the differentiation. [The māyā-mala] has its beginning with the appearance of the inner organ <sup>145</sup> and the organs of perception <sup>146</sup> and consists in the spread of knowledge-objects which are completely differentiated by appropriating limitation.

The power of action thereupon falls entirely a prey to limitation and becomes *karma-mala*, since in the separation universal doership becomes doership of something particular (*kimcitkartṛtva*). [Karma-mala] has its start with the appropriation of limitation based on the organs of action start and consists in that one is intent on good and evil. Thus, by appropriating limitation the saktis universal doership, omniscience, perfection, eternity and omnipresence sappear respectively in the form of kala, vidyā, rāga, kāla and niyati. Composed in this fashion, this [ātman]

ननु संसार्यवस्थायामस्य किंचित् 'शिवतोचितं अभि-ज्ञानमस्ति 'थेन शिव एव तथावस्थित ईत्युद्घोष्यते ? अस्तीत्याह—

तथापि तद्वत् पश्चक्रत्यानि करोति ॥ १० ॥ 
ईह ईश्वराद्वयदर्शनस्य ब्रह्मवादिभ्यः अयमेव विशेषः, 
थित्—

ंसृष्टिसंहारकर्तारं विलयस्थितिकारकम् । अनुग्रहकरं <sup>12</sup>देवं प्रणतार्तिविनाशनम् ॥

is called a *samsarin* wanting in *s'akti*; when unfolding his *s'aktis*, however, [they call him] Shiva.

[The question] is voiced: 'Does he not, in the samsārin-stage, have any mark on himself that is appropriate to the Shiva-state whereby he [may], even in this stage [be recognized] as Shiva?' Certainly, [we reply]. Reflecting on this he said:

Sutra 10: Thus also does he—like the other one—move the five processes of the universe.

The difference of the Īs'varādvaya system <sup>150</sup> from the Brahmavādins <sup>115</sup> consists here in that the *cit*-like Exalted One always retains the authorship of the fivefold world-process. In support of this we may cite what is stated in the first proposition of the magnificent *Svacchanda*, namely:

The god who enacts emanation and re-absorption, who effects concealment and stabilitating,

इति श्रीमत्स्वच्छन्दादिशासनोक्तनीत्या सदा पञ्चविधकृत्यकारित्वं चिदात्मनो भगवतः । यथा च भगवान् शुँद्धेतराध्वस्फारण-क्रमेण स्वैरूपविकासरूपाणि स्वष्टचादीनि करोति तथा संकुचितचिंच्छक्तितया संसारभूमिकायामपि 'पञ्चकृत्यानि विधत्ते । 'तथा हि—

<sup>1</sup>तैदेवं व्यवहारेऽपि प्रेभुँदेंहादिमाविशन् । भान्तमेवान्तरथौंघमिच्छया भासयेद्वहिः ॥

इति 'र्फ्रत्यभिज्ञार्कारिकोक्तार्थदृष्ट्या देहप्राणादिपेदं ऑविशन् चिद्रूपो 'मैहेश्वरो ''बहिर्मुखीमावावसरे 'नीलादिकमर्थ निय-

Who dispenses grace, him whom destruction of sorrow is subordinated.

And, just as the Exalted One actuates during the opening of the impure path <sup>151</sup> the emanation and the rest [of processes] which consist in the unfolding of his own real nature—thus he carries out the five processes even in the rôle of samsāra whereby, we must concede, the cit-s'akti is subjected to limitation.

Now, then, entering into the body and the rest [of entities], the Lord may cause

The luminous flood of inner things to appear outwardly—even in the course of the world, according to his will.

According to this view on [our] theme, expressed as it is in the *Pratyabhijñakārikā*, [the following is implied]. The *cit*-like great Lord, entering into the

तदेशकालादितया यदा आभासयित तैदा ैनियतदेश-कालाद्याभार्तीशे अस्य स्रष्टृता । अन्यदेशकालाद्याभासांशे अस्य संहर्तृता । नीलाद्याभासांशे स्थापकता । भेदेन आभासांशे विलयकारिता । प्रकाशैक्येन प्रकाशने अनु-ग्रहीतृता । थथा च सेदा पश्चविधकृत्यकारित्वं भैगवतः तथा मैया वितत्य सम्दसन्दोहे निर्णीतम् । 'एविमिदं पश्चविध-

sphere of body, life, etc., causes the object that is composed of the blue, etc., to become manifest, fixed in space, time and so forth <sup>35</sup>—[but only] as long as [his attention] is directed outwardly. In this case <sup>152</sup> he possesses:

- 1. in the partial sphere where the space-time, etc., character becomes manifest—the quality of the emanator;
- 2. in the partial sphere where no space-time, etc., character becomes manifest—that of the reabsorber;
- 3. in the partial sphere where blue, etc., appear—that of the stabilizer;
- 4. in the partial sphere of differentiation—that of the enveloper;
- 5. there where he shines forth in identity with the divine light—that of the dispenser of grace.

And how the Exalted One always possesses the authorship of the fivefold process that I have shown in extenso in the Spandasamdoha.<sup>153</sup>

कृत्यकारित्वं आत्मीयं सदा दृढप्रतिपत्त्या परिशिल्यमानं माँहे-श्वर्यं उँन्मीलयत्येव भक्तिभाजाम् । अत एव ये मैं सदा एँतत् परिशीलयन्ति ते स्वरूपविकासमयं विश्वं जानाना जीवन्मुक्ता इत्याम्नाताः । ये तुँ <sup>1</sup>न तथा ते सर्वतो <sup>12</sup>विभिन्नं मेये -जातं पैश्यन्तो बद्धात्मानः ॥ १० ।

र्नं च अयमेव 'प्रकार: पञ्चविधकृत्यकारितवे याव-दन्योऽपि कश्चित् रहस्यरूपेपोऽस्तीत्याह——

### आभासनँरैक्तिविमर्शनबीजावस्थापन-ैविछापनतैंस्तानि ॥ ११<sup>28</sup>॥

Thus, should one, firmly resolved, busy one's self constantly with it, this authorship of the fivefold process, which is ātman's, causes the māhes'varya 154 to appear in the devout. 'Therefore, those who continually occupy themselves with it are saved during lifetime 155 when they realize that the universe consists in the unfolding of their own real nature'—so says the [sacred] tradition concerning them. Those, however, who do not likewise behold the totality of the object differentiated everywhere. With them the ātman remains bound.

Moreover, the procedure in the authorship of the fivefold process is not of the kind [described above] as long as there exists some other secret [process beside it]. With this in view he said:

Sutra 11: These on the basis of manifesting, enjoyment, meditation, seeding and dissolution. 157

पश्चिविधकृत्यानि करोति इति पूर्वतः संबध्यते । श्रीमन्महार्थ-दृश्या दृगादिदेवीप्रसरणक्रमेण यत् यैत् आभाति तत्तत् सञ्यते । तथा पृष्टे पैदे तत्र यदा प्रशान्तिनमेषं कैंचित् कालं रञ्यति तदा ''स्थितिदेव्या तत् स्थाप्यते । चमत्कौरापरपर्याय-विमर्शनसमये तु ''संहियते' । यैथोक्तं श्रीरामेण——

> समाधिवज्रेणाप्यन्यैरभेद्यो भेदभ्धरः । परामृष्टश्च नेष्टश्च त्विद्भक्तिबलशालिभिः ॥

### इति । यदा तु संह्रियमाणीमैपि 'एँतत् अन्तः विचित्रा-

[After **these**] 'fivefold processes he performs' is to be supplied from what has preceded.

By and by there emanates after the magnificent mahārthadṛṣṭi whatever becomes manifest through the successive appearances of the goddesses of sight and the other [perceptual functions]. 158

There, in the stage thus created he takes delight for a time during which [the process of] folding up remains at rest. In the meantime, the goddess of stabilitating imparts existence [to the creation]. However, if meditation is added—for which we have as an alternative concept *camatkāra*—then it becomes re-absorbed. As the magnificent Rāma says:

Even with the thunderbolt of meditation others are not able to split the mountain of manifoldness; <sup>161</sup>
But those who are full of power by devotion to you <sup>162</sup> overcome (parāmṛs) and destroy it.

रांकादिसंस्कारं आधत्ते तेदा तत्पुनरुद्धविष्यत् संसारबीज-भावमापन्नं विलयपदमध्यारोपितम् । यदा पुनः तत्तथान्तः स्थापितं अन्यद्वानुभूयमानमेव हठपाँकक्रमेणालंग्रासयुक्त्या चिद्दिमसाद्भावमापद्यते तदा पूर्णतापादनेन अनुगृह्यत एँव । "ईदृशं चं पञ्चविधकृत्यकारित्वं सर्वस्य सदा सन्निहितमपि सद्गुरूपदेशं विना न प्रकाशत इति सद्गुरुसपर्येव एतत्प्रथार्थ-मनुसर्तव्या ॥ ११॥

However, if this [creation] generates internally a variform  $samsk\bar{a}ra^{86}$  of fear and similar [factors]—although it is being re-absorbed—then it becomes a  $sams\bar{a}ra$  seed destined to spring into existence once more and, [as such], is transported 163 into the sphere of vilaya.

Again, [let there be] this [thing] that has this-wise been steadied internally; or, [let us say], something else that has to be expiated by suffering: if, during hatha-paka, it comes to be burned in the fire of the spirit through alamgrasa, then he 164 reaches perfection and enters the state of grace. 166

Although the authorship of the fivefold process thus constituted is ever latent in everyone it, nevertheless, does not shine forth without the instruction of a good teacher. Hence, one ought to approach a teacher respectfully so that it may manifest itself. यस्य पुनः सद्गुरूपदेशं विना एततपरिज्ञानं नास्ति तैस्यावच्छादितस्वस्वरूपाभिः निजाभिः शक्तिभिः व्यामोहितत्वं भवतीत्याह——

## तदपरिज्ञाने खशक्तिभिव्यामोहितता संसारित्वम् ॥ १२ ॥

तस्यैतस्य सदा संभवैतः पञ्चविधकृत्यकारित्वस्य अपरिज्ञाने राक्तिपातहेर्तुकस्वबलोन्मीलैनाभावात् अप्रकाराने स्वाभिः राक्तिभिः व्यामोहितैत्वं विविधेलौकिकशास्त्रीयराङ्का-

But he who lacking instruction by a good teacher has no complete knowledge of (the authorship of this fivefold process) stays deluded. He is led astray by his own s'aktis <sup>99</sup> since the true reality of everyone [of these s'aktis] is hid from him. Thus reflecting he said:

Sutra 12: To be a samsarin means being led astray by one's own saktis when ignorant of that [authorship of the fivefold process].

Being led astray by one's own saktis refers to being wedged in between the pointed spikes of the manifold doctrinal opinions of the world. When ignorant means when there is no shining forth because the display of one's own power which becomes effective through the descent of s'akti 6, 133 is wanting. Of that has reference to this authorship of the fivefold process

र्शङ्कुकीलितत्वं यत् इदमेव संसारित्वम् । तदुक्तं श्रीसर्व-वीरभट्टारके—

अज्ञानाच्छक्कते लोकस्ततः सृष्टिश्च संहतिः। इति,

मन्त्रा वैर्णात्मकाः सर्वे सर्वे वर्णाः शिवात्मकाः ।

इति च । तथा हि—चित्रकाशात् अंव्यतिरिक्ता नित्योदित-महामन्त्ररूपा पूर्णीहंविमशीमयी येयं परा वाक्छिक्तिः आदि-क्षान्तरूपाशेषशक्तिचक्रगर्भिणी सा तावत् पश्यन्तीमध्यमादि-

which is ever present latently. What [presents itself] in this fashion is equivalent to being a samsarin.

In the excellent Sarvavīrabhattāraka this is expressed as follows:

Through ignorance the world is caught up in opinions; hence emanation and re-absorption.

#### Moreover:

The essence of all *mantras* are the sounds; the essence of all sounds is Shiva. 106

Now, here we are concerned with the parāvāk-s'akti. This one is not different from the light of cit, [appears] in the form of great mantras that sound continually, consists in the perfect consciousness of the 'I' sand is pregnant with the whole circle of s'aktis formed by the sounds from a to kṣa. First of all, (this parāvāk-s'akti) brings into apparition the sphere of the [limited] subject through the successive appearances of pas'yantī, and the other [forms of manifestation].

क्रमेण ग्राहकभूमिकां भासयति । तत्र च परारूपत्वेन स्वरूपं अत्रथयन्ती मायाप्रमातुः अस्फुटासाधारणार्थावभासरूपां प्रतिक्षणं नवनवां विकल्पिक्रयां उद्घासयति । शुद्धामिप च अविकल्प-भूमिं तदाच्छादितामेवं दर्शयति । तत्र चं बाह्यादिदेवतीधि-ष्ठितककारादिविचित्रशिक्तिभः व्यामोहितो देहप्राणीदिमेव परि-मितं अवका आत्मानं मेन्यते मृढजेनः । बाह्यादिदेव्यः पैर्शुद्शायां भेदिविषये सृष्टिस्थिती अभेदिविषये च दसहारं

In (this sphere parāvāk-s'akti), concealing its true form by assuming the form of another [s'akti], produces the vikalpa-activity <sup>75</sup> of the māyā-subject. <sup>84</sup> [The latter]—novel and original in every instant—consists in the indistinct appearance of specific objects. Likewise, however, (parāvāk-s'akti) manifests also the pure sphere of avikalpa <sup>170</sup> which is veiled by that (vikalpa-activity). Under these circumstances [and] deceived by the manifold s'aktis in the form of ka and the other [consonants] <sup>171</sup> which are presided over by brāhmī and the rest of the deities, <sup>172</sup> the perplexed human being imagines that the independent ātman is limited and consists merely of the body, of life and other [physical constituents].

In the pas'u stage, brāhmi and the other goddesses manifest:

[1] in the sphere of separation, emanation and stabilitating;

प्रेथयन्तः परिमितविकैल्पपात्रतामेव संपादयन्ति । पतिद्शायां तु भेदे संहारं अभेदे च सर्गस्थिती प्रकटयन्तः क्रमात् क्रमं विकर्लपनिर्हासनेन श्रीमङ्गरवमुद्रानुप्रवेशमयीं महतीमविकल्प-भूमिमेव उन्मीलियेन्ति ।

र्मवों ममायं विभव र्व्हत्येवं परिजानतः । विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता ॥

## इत्यादिरूपां <sup>18</sup>चिदानन्दावेशममां र्शुंद्धविकल्पशक्तिमुछास-यन्ति । तेतः उक्तनीत्या स्वशक्तिव्यामोहिततैव संसारित्वम् ।

[2] in the sphere of unity, re-absorption whereby they evolve the ability ( $p\bar{a}trat\bar{a}$ ) of the limited vikalpa;

In the *pati* stage, however, [these goddesses] disclose [in reversed order]:

[1] in separation, re-absorption, and

[2] in unity, emanation and stabilitating, whereby—through a gradual diminution of *vikalpa*—they unfold <sup>173</sup> the great sphere of *avikalpa* <sup>170</sup> which consists in the ingress into the blissful *bhairavamudrā*. <sup>174</sup>

"All these riches are mine"—he who realizes this fully Possesses māhesvarya 154 even when the vikalpas appear, because his self is identical with the all,

As is stated here, [the above-mentioned goddesses] cause the *s'akti* of pure *vikalpa* <sup>175</sup> to appear, that is, [the *s'akti*] of primal shape, deeply sunk in spirit and bliss. Hence, being a *saṃsārin* consists, as explained, in being led astray by one's own *s'aktis*.

किञ्च चितिराक्तिरेव भगवती विश्ववमनात् संसारवामाचारत्वाच्च वामश्चर्याख्या सती खेचरीगोचरीदिकचरीभूचरीरूपेः अशेषेः प्रमात्रन्तःकरणबैहिष्करणभावस्वभावेः परिस्कुरन्ती पशुभूमिकायां शून्यपदिविश्वान्ता किञ्चित्कर्तृत्वाचात्मकैकलादिशक्त्यात्मना खेचरीचकेण गोपितपारमार्थिकचिद्रगनचिरीत्वस्वेरूपेण चकारित। भेदनिश्चयाभिमानविकल्पनप्रधानान्तःकरणदेवीरूपेण गोचरी-

Further, [there is another explanation of this  $s\bar{u}tra$ .] <sup>28</sup> The exalted *citis'akti* <sup>83</sup> bears the name of  $v\bar{a}mes'var\bar{\imath}$ ,\* because she sends forth† the universe and because she has to do with the calamitous‡ course of  $sa\bar{m}s\bar{a}ra$ . In her [changing] character she displays herself wholly as knowledge-subject, inner organ, outer organ <sup>176</sup> and [objective] existence in the form of *khecarī*, *gocarī*, *dikcarī* and *bhūcarī*. <sup>177</sup>

[A] In the pas'u stage, 178 after having rested in the stage of the void, 56 [citis'akti]

[1] radiates through the circle (cakra) of khecarī. [This circle] consists of the s'aktis of kalā and the rest of [kañcukas] which are characterized by the doership of something particular, etc.; 179 its true nature, however, that is to say, its cidgaganacarī-ship 180 which belongs to the highest reality, it keeps secret.

[2] It shines through the circle of gocarī. [This circle] consists of the goddesses of the inner organ <sup>76</sup>

<sup>\*</sup> That is, vāma-lady.

<sup>†</sup> From the verb vam.

<sup>†</sup> The word vāma means left, sinister, unlucky.

चकेण गोपिताभेदिनश्चयाद्यात्मकपारमार्थिकस्वरूपेण प्रकाशते। भेदालोचनादिप्रधानबहिष्करणदेवतात्मना चै दिक्चरीचकेण गोपिताभेदप्रधात्मकपारमार्थिकस्वरूपेण रैफुरति। र्सर्वतो व्यविच्छिन्नाभासस्वभावप्रमेयात्मना चै भूचरीचकेण गोपित-सार्वात्म्यस्वरूपेण पशुहृद्यव्यांमोहिना भाति। पतिभूमिकायां तु सर्वकिर्तृत्वादिशक्त्यात्मकचिद्गगनचेरीत्वेन अभेदिनश्चया-

whose main functions are certainty of separation, selfconceit and *vikalpana*; its true nature, however, which is founded on the highest reality [and] which consists above all in the certainty of unity, it keeps secret.

[3] It manifests itself through the circle of dikcarī. [This circle] consists of the deities of the outer organ <sup>176</sup> whose main functions are perception of separation and so forth; its true nature, however, which is founded on the highest reality and consists in the manifestation of unity, it keeps secret.

[4] It appears through the circle of *bhūcarī*. [This circle] consists in the object of knowledge which is depicted as a universally differentiated phantasmagoria; its true nature which consists in the universal self it keeps secret.

Now, all these circles ensuare the heart of the pas'u in delusion.

[B] In the pati stage, however, [citis'akti] manifests itself

[1] as *cidgaganacarī*, whose essence consists in universal doership and the other *s'aktis*;

द्यात्मना गोचरीत्वेन अभेदालोचनाद्यात्मना दिक्चरीत्वेन रवाङ्गकल्पाद्दैयप्रथासारप्रमेयात्मना च भूचरीत्वेन पतिहृदय-विकासिना स्फरित । तथा चोक्तं सहजचमत्कारपरिजनिता-कृतकादरेण भट्टदामोदरेण विमुक्तकेषु—

> पूर्णावच्छिन्नमात्रान्तर्बहिष्करणभावगाः । वामेशाद्याः परिज्ञानाज्ञानात् स्युर्मुक्तिबन्धदाः ॥

### <mark>इति । एवं च <sup>°</sup>निजराक्तिव्यामोहिततेव संसारित्वम् ।</mark>

[2] as gocar, whose essence consists in the certainty of unity, etc.;

[3] as *dikcarī*, whose essence consists in the perception of unity etc.;

[4] as *bhūcarī* which consists in the object of knowledge whose inmost nature is manifestation [of the fact] that the [One] dualless is the same as one's body.<sup>182</sup>

But all these open up the core of pati.

Dāmodara, the scholar, who enjoys unfeigned respect in virtue of his innate *camatkārā*, expresses himself in the *Vimuktakas* likewise:

With their seat in the knowledge-subject, in the inner and outer organs and in [objective] existence, the perfect as well as the limited,

Vāmes'a (Vāmes'varī) and the other [goddesses] are able to bring about both, liberation and bondage: through thorough knowledge the one, through lack of knowledge the other.

Thus, being a samsarin consists in being led astray by one's own s'aktis.

अपि च चिदात्मनः परमेश्वरस्य स्वा अनपायिनी एकैव रैफुरत्तासारकैर्तृतात्मा ऐक्वर्यर्शंक्तिः । सा यदा स्वरूपं गोपयित्वा पादावे पदे प्राणापानसमानद्यक्तिद्दशाभिः जाग्रत्व- मसुषुप्तभूमिभिः देहप्राणपुर्यष्टककलाभिश्व व्यामोहयति तदा तह्यामोहितता संसारित्वम् । यदा तुं मध्यधामोह्रासां उदान- शक्ति विक्वव्याप्तिसारां च व्यानशक्ति तुर्वदशारूपां तुर्याती-

And again, [there is still this other interpretation of the  $s\bar{u}tra$ ]. The  $ais'varyas'akti^{184}$  is essentially doership whose value lies in flashing manifestation. It belongs to the highest Lord whose nature is cit, is imperishable and unique.

- [A] If, concealing its true nature, [this ais'varyas'akti] causes delusion in the pas'u state
- [1] by the phases of the prāṇa, apāna and samāna s'aktis, 185
- [2] by the conditions of waking, sleep and deep sleep, 186 and
- [3] by the  $kal\bar{a}s^{52}$  of the body, [physical] life and  $puryastaka^{94}$ —then being a  $sams\bar{a}rin$  is the illusion caused thereby.
- [B] However, if [this ais'varyas'akti] causes [the following s'aktis] to unfold—[more specifically],
- [1] the  $ud\bar{a}na$  s'akti 185 which appears in  $madhyadh\bar{a}man$ , 182. 2a
- [2] the vyāna s'akti whose value lies in permeating the universe, and

तदशारूपां च चिदानन्दर्घनां उन्मीलयति तदा देहा चवस्थायामिष पितदशात्मा जीवनमुक्तिंभेवति । एवं विश्वा स्वशक्तिंव्यामोहितंता व्याख्याता । विद्वत् इति सूत्रे चित्रकाशो गृहीतसंकोचः संसारी इत्युक्तम् । इह तु स्वशक्तिंव्यामोहितत्वेन अस्य संसारितंवं भवति इति भङ्ग्यन्तरेण उक्तम् । एवं संकृचितशक्तिः प्राणादिमानिष यदा स्वशक्तिव्यामोहितो न भवति तदा अयं,

#### .... 18 शरीरी परमेश्वरः ।

[3] the [s'akti] consisting of mere spirit and bliss which takes on form in the condition of turya and in that of turyātīta <sup>186</sup>—then there follows even in the stage of the body and the other [physical constituents] salvation during one's lifetime which is of the pati stage.

Thus, being led astray by one's own s'aktis has been interpreted in three ways.

In the cidvat sūtra (sūtra 9) it is said: In spite of the assumed limitation the samsarin is the same as cit. And here [we read]: Its being a samsarin develops from being led astray by one's own saktis—whereby [the same thing] is expressed indirectly. If, with limited s'akti [and] in spite of being afflicted with life and the other [physical constituents] he does not allow himself to be led astray by his own s'aktis, then he is according to the thesis of the sacred tradition this '... corporeal highest Lord', that is to say, no other than S'ivabhaṭṭāraka. This quotation is part

इत्याम्नायस्थित्या शिवभैद्यारक एव इति भङ्ग्या निरूपितं भवति । यदागमः,

<sup>8</sup>मनुष्यदेहमास्थाय छन्नास्ते परमेश्वराः ।

इति । उक्तं च प्रैत्यभिज्ञाटीकायां—" शरीरमेव घटाद्यपि वा ये षट्त्रिंशत्तत्त्वमयं शिवरूपतया पश्यन्ति तेऽपि सिध्यन्ति " इति ॥ १२ ॥

उंत्तःसूत्रार्थप्रातिपक्ष्येण तत्त्वदृष्टिं दृशीयतुमाह—

## तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन चेतन-पदाध्यारोहात् चितिः ॥ १३ ॥

of a verse] in which it is formulated more in detail. The respective  $\overline{A}gama^{128}$  reads:

After having entered into a human body the highest Lords are veiled.

And in the commentary on a text about pratyabhijñā<sup>188</sup> it is stated:

Those who, in virtue of their Shiva nature, perceive in the body or, [expressed metaphorically], in the vessel, etc.

The structure of thirty-six tattvas 189—they likewise reach the goal.

In order to render more intelligible yet by means of antithesis the meaning of the above sūtra so as to bring about knowledge of the truth, he said:

Sutra 13: Knowing it full well, citta 76, 84 becomes citi 7 by raising itself in virtue of its being directed inwardly to the stage of cetana. 62

पूर्वसूत्रव्याख्याप्रसङ्गेन प्रमेयदृष्ट्या वितत्य व्याख्यात-प्रायमेतत्स्त्रम् । शब्दसंगत्या तु अधुना व्याख्यायते । तस्यात्मीयस्य पश्चकृत्यकारित्वस्य परिज्ञाने 'सति अपरिज्ञान-लक्षणकारणापगमात् स्वशक्तिव्यामोहिततानिवृत्तो स्वातन्त्रय-लामात् प्रांक् व्याख्यातं यत् चित्तं तदेव संकोचिनीं बहिर्मु-खतां जहत् अन्तर्भुखीभावेन चेतनपदाध्यारोहात् प्राहक-भूमिकाक्रमणक्रमेण संकोचर्कलाया अपि विगलनेन स्वेरूपा-

In respect of its knowledge content this  $s\overline{u}tra$  has, in the main, been explained already in detail in connection with the explanation of the previous  $s\overline{u}tra$ ; with reference to the wording, however, it will now be explained.

Full knowledge of it—i.e., of the authorship of the fivefold process that is ātman's—we have where the delusion produced by one's own s'aktis has ceased because the source out of which grew the marks of lack of knowledge vanishes [and] absoluteness is being attained. [Thus, wherever we have such knowledge, there] the above explained citta relinquishes being directed outward, which leads to limitation, and becomes citi, that is to say, enters into its most own highest state that consists in cit. [This citta accomplishes] by ascending to the stage of cetana in virtue of its being directed inward. In other words, [it does it] by arriving slowly, step by step, at the stage of the

पत्त्या चितिर्भवति । स्वां चिन्मयीं पैरां भूमिमाविश-तीत्यर्थः ॥ १३ ॥

ननु यदि पारमार्थिकं <sup>1</sup>चिच्छक्तिपदं सकलभेदक-बलनस्वभावं तदस्य मायापदेऽपि तथारूपेण भवितव्यं यथा जैलदाच्छादितस्यापि भानोः भावावभासकत्वं इत्याराङ्कचाह—

## चितिवहिरवरोहपैदे च्छन्नोऽपि मात्रया मेये-न्धनं प्रैडव्यति ॥ १४ ॥

<sup>12</sup>चितिरेव विश्वप्रैंसनशीलत्वात् विहः । असौ <sup>1</sup>एँव अवरोहेपँदे मींयाप्रमातृतायां छन्नोऽपि स्वातन्त्रयात् आच्छादित-

perceiving subject and, henceforth, at its true nature, since even the  $kala^{191}$  of limitation dwindles away.

That is the meaning [of the words].

If the sphere of cit-s'akti—whose essential form lies in the manifestation of all differentiations—[nevertheless] appertains to the highest reality, then it must, even in its  $m\bar{a}y\bar{a}$ -sphere, behave like the sun, the existence of which manifests itself also when covered by clouds. In this belief he said:

Sutra 14: If the fire of citi descends to the [lower] stage, it burns to a certain degree, despite the covering, the fuel of the knowledge-object.

Citi, truly, is a fire, because it is able to devour the [phenomenal] universe. If it descends to the स्वभावोऽपि भूरिभूतिछैन्नामिवत् मात्रया अंशेन नीलपीतादि-प्रमेयेन्धनं प्लष्यित स्वात्मसात्करोति । मात्रापद्स्येदमाकूतं— यत्कबलयन्नपि सार्वात्म्येन नै प्रसते अपि तु अंशेन संस्कारात्मना र् उत्थापयित । प्रासकत्वं च सर्वप्रमातॄणां स्वानुभवत एव सिद्धम् । यैदुक्तं श्रीमदुत्पलदेवैपादैः निजरितोत्रेषु—

[lower] stage, means, if it appears as the  $m\bar{a}y\bar{a}$  subject of knowledge. It burns the fuel of the knowledge-object, as, the blue, the yellow and the other [constituents of the empirical universe]—in other words, it causes [all this] to become itself. To a certain degree is, interpreted, partially. Despite its covering means, notwithstanding [the fact that] it has, of its own accord, veiled its true nature like a fire whose great power is covered up.

The intention [in the choice] of the expression to a certain degree is [to convey] that when (citi) devours [the matter of the universe] it does not consume [it] altogether but makes [it] to rise [anew] through the part made up of the samskāras. And that all knowledge-subjects do possess [such power of] devouring [objects] is proven by one's own experience. This the blissful Utpaladeva 192—adoration to him!—gives utterance to in his hymns with these words:

वर्तन्ते जन्तवोऽशेषा अपि ब्रह्मेन्द्रविष्णवः । 
¹ असभानास्ततो वन्दे <sup>8</sup>देवं विश्वं भवन्मयम् ॥

ईति ॥ १४<sup>5</sup> ॥

यदा पुनः करणेश्वरीप्रसरसंकोचं संपाद्य सर्गसंहार-क्रमपरिशीलनयुँक्तिं आविशति तदा,

## बललाभे विश्वमात्मसात्करोति ॥ १५10॥

ै चितिरेव देहँशणाद्याच्छादननिमज्जनेन स्वरूपं उन्मग्नत्वेन स्भारयन्ती बलम् । यथोक्तम् ै—

तदाकम्य बलं मन्त्राः 14 . . . . ।

Creatures, even Brahmā, Indra and Vishņu 193 are being devoured whole;

Therefore, O God, I reverence the universe that is formed of you.

However, if (citi) effects the emergence and contraction of the ladies of the organs <sup>177</sup> and thereby appropriates the means of preoccupation with the alternating [processes of] emanation and re-absorption <sup>140</sup> then

# Sutra 15: In seizing the power, it makes the universe its own.

Citi is power—[citi] which causes the covering of body, life and the other [physical constituents] to immerge and, [by so doing], itself emerges and, [further], manifests its true nature. As is said:

After the mantras have taken possession of this power. 194

इति । एवं च बललाभे उन्मय्यरूपाश्रयणे क्षित्यादिसदा-हिावान्तं विश्वं आत्मसात्करोति स्वस्वरूपाभेदेन निर्भासयित । तैदुक्तं पूर्वगुरुभिः स्वभाषामयेषु क्रमसूत्रेषु——"यथा विद्व-रुद्धोधितो दाद्यं दहति तथा विषयपाशान् भक्षयेत्" इति । न चैवं वक्तव्यम्—विश्वात्मसात्काररूपा समावेशभूः कादाचित्की । कथं उपादेया ईंयं स्यादिति ? यंतो देहा-युन्मज्जननिर्मंज्जनवशेन ईंदं अस्याः कादाचित्कत्वं देव आभाति । वस्तुतस्तु वितिस्वर्तिन्त्र्यावभासितदेहींयुन्मज्ज-नादेव कादाचित्कत्वम् । एषा तु सदैव प्रकाशमाना ।

And thus, it makes the universe from the earth to Sadāsiva its own. That is to say, [citi] displays (the universe) in virtue of its identity with its own nature. In seizing the power means by relying upon its true emerged nature. This the old masters uttered in the Kramasūtras which are composed of their own words:

As a fire set ablaze burns the fuel—thus one should consume the fetters of the objects of sense.

True, here it looks as if (citi) appeared temporarily only, due to the emerging and immerging of the body and the other [physical constituents]. Nevertheless, one ought not to say, therefore: How is this (citi)—if it does appear only temporarily—to be understood as one whose essence consists in appropriating the universe and is derived from samāves'a?

In reality, [matters are like this]: Inasmuch as the body and the other [physical constituents] emerge, being brought into apparition by the sovereign will of *citi*, there is, we must admit, only a temporary appearance. However, (*citi*) shines forth always and otherwise [than through it] the body and the other [physical constituents] do not shine forth.

अन्यथा तेत् देहाद्यपि न प्रैकाशेत । अत एव देहादि-प्रमातृताभिमाननिर्मज्जनाय अभ्यासः । न तु सदा प्रथमान-तासारप्रमातृताप्राप्त्यर्थे इति श्रीप्रत्यभिज्ञाकाराः ॥ १५<sup>10</sup>॥

एवञ्च---

## चिदानन्दलाभे देहादि र्षुं चेत्यमानेष्वपि चिदै-कात्म्यप्रतिपत्तिदार्ळं जीवन्मुक्तिः ॥ १६¹॥

विश्वात्मसीत्कारात्मिन समावेशीरूपे चिदानन्दे लब्धे व्युत्थानदशायां देलकल्पतया देहप्राणनीलीसुखादिषु आभास-

Consequently, [we counsel] persevering occupation with (citi) in order to have the pramātṛ-ship of the body and the other [physical constituents] as well as self-conceit immerge—but not for the purpose of obtaining that [species of] pramātṛ-ship whose inmost nature consists in permanent manifestation.

Thus the authors of the excellent *Pratyabhijña*. <sup>195</sup> And thus,

Sutra 16: When spirit and bliss are attained, salvation in one's lifetime means lasting acquisition of the condition in which cit is [our] only self—let the body and the other [physical constituents] still be noticeable.

When spirit and bliss—which consist in samāves'a and appropriation of the universe—are attained, the body, life, the blue, pleasure and the other [physical constituents of the empirical world] may still show themselves, in virtue of being capable of division, in

मानेष्विप यंत्समावेशसंस्कारबलात् प्रतिपाद्यिष्यमाणयुक्ति-क्रमोपबृंहितात् चिदैकात्म्यप्रतिपित्तदाढर्चम् । अविचला चिदे-कत्वप्रथा सैव जीवन्मुक्तिः जीवतः प्राणानिप धारयतो मुक्तिः प्रत्यभिज्ञातिनिजस्वरूपविद्राविताशेषपाशराशित्वात् । यथोक्तं र्यन्दशास्त्रे—

> ैइति वा यस्य संवित्तिः <sup>9</sup>कीडात्वेनाखिलं जगत् । स पश्यन् सततं युक्तो जीवन्मुक्तो न संशयः ॥

#### ¹ईति ॥ १६¹¹ ॥

the condition of vyutthāna. However, be this as it may, there will be a lasting acquisition of the condition in which cit is [our] only self, that is to say, a never ceasing manifestation of the oneness with cit. The sufficient reason is the power of the samskāras, occasioned by (a person's) samāves'a, a power which had been augmented little by little through Yoga practices to be propounded later on. [The oneness with cit] constitutes salvation in one's life-time, which is, salvation of a living person who still retains his vital breaths. [All this happens, in other words], because the multitude of fetters has been rent entirely and [his] own inmost true nature been recognized [by the Yogin]. Accordingly, it is said in the Spandas'āstra:

He who possesses this knowledge and regards the whole world as a play, 38

And remains steadfast in Yoga is undoubtedly saved in his lifetime.

# अथ कथं चिदानन्दलामो भवति ? ईत्याह— मध्यविकासात् चिदानन्दलामः ॥ १७ ॥

सर्वान्तरतमत्वेन वर्तमानत्वात् तङ्गित्तिलमतां विना चै कस्यचिद्पि स्वरूपानुपपत्तेः संविदेव भगवती मैंध्यम् । सा तु मायादशायां तथाभूतापि स्वरूपं गूँहियत्वा " प्राक् संवित् प्राणे परिणता " इति नीत्या प्राणशक्तिभूमिं खीकृत्य अवरोहऋमेण बुँद्धिदेहादिभुवं अधिशयाना नाडीसहस्रसैरिण-

How now does the attainment of spirit and bliss come to pass? Reflecting on this problem he said:

Sutra 17: By opening the centre 182.2a there comes to pass the attainment of spirit and bliss.

The centre is nothing else than the exalted samvid 197 because it is present as that which is innermost in the universe and because no [entity] possesses a true nature except when attached to its screen. However, in the māyā stage, (samvid) has, in spite of this its character, concealed its true nature and has taken possession of the stage of prāṇas'akti 198—in support of which we may cite the saying:

At first samvid, it has transformed itself into prāṇa.

[And lastly], resting while descending in the stage of buddhi, the body and the other [spheres of manifestation, samvid] has followed the course of the thousands of nādīs.

मनुसृता । तत्रापि च पैलाशपर्णमध्यशाखान्यायेन आबहा-रन्ध्रात् अधोवक्त्रपर्यन्तं प्राणशैक्तिब्रह्माश्रयमैध्यमनाडीरूपतया प्राधान्येन परिथता । तत एव सर्ववृैत्तीनामुद्यात् तत्रैव चै 'विश्रामात् । एवंभूताप्येषा पशूनां 'निमीलितस्वरूपैव स्थिता । यदा तुं उँक्तयुक्तिक्रमेण सर्वान्तरतमत्वे मैध्यभूता संविद्धगवती 'विकसति यदि वा वक्ष्यमाणक्रमेण मध्यभूता 'बह्मनाडी विकसति तदा तिह्मकासात् चिदानन्दस्य उक्तरूपस्य लाभः प्राप्तिः भैवति । ततश्च प्रागुक्ती जीवनमुक्तिः ॥१७°॥

Now, (samvid) pauses there—preferably in the form of prāṇa-s'akti—on the seat of Brahman in the middle nāḍī from brahmarandhra on to adhovaktra 182.18 after the manner of the midrib of a Dhak tree leaf. That must be the place] because all functions do proceed from there and also come to rest there.

Although so constituted, the real nature of (samvid) remains, nevertheless, hid from the pasus. But if, during the Yoga procedure alluded to there bursts open the exalted samvid which, as the innermost of the universe, forms the centre—then there comes to pass the attainment, that is to say, the getting, of spirit and bliss the nature of which has been described. Hence the above-mentioned salvation in one's lifetime. [The same takes place] if, in the course of [the method referred to above] which will be dealt with [below],

### मध्यविकासे युक्तिमाह—

## ंविकल्पक्षयदाक्तिसंकोचविकासंवाह्र चछेदाद्यन्त-कोटिनिभालनादय इह उपायाः ॥ १८°॥

ेईह मध्यशैक्तिविकासे विकल्पक्षयादय उपायाः। प्राँगु-पदिष्टपञ्चविधंकृत्यकारित्वार्धंनुसरणेन सर्वमध्यभूतायाः संविदो विकासो जायत इति अभिहितप्रायम् । उपायान्तरमपि तुं उच्यते—प्रींणायाममुद्राबन्धादिसमस्तर्यन्त्रणातन्त्रत्रोटनेन सुखो-

there burst open brahmanādī 182. 1b. c which [also] forms the centre.

With reference to the Yoga method which leads to the opening of the centre, he said:

Sutra 18: Herein the means are: [1] Disappearance of vikalpa; [2] contraction and unfolding of sakti; [3] cutting of [both] vahas; [4] contemplating the koti of the beginning and that of the end; and [5] other [subsidiary expedients].

Herein, that is, when the central s'akti is opening, are disappearance of vikalpa and the other [expedients] the means. The opening of samvid, which forms the centre of the universe, is accomplished by following the authorship of the fivefold process, etc. [as] taught above. This is the substance of what has [already] been expounded.

पायमेव हेदये निहितचित्तैः उत्तयुक्त्या रैवस्थितिप्रतिबन्धकं विकल्पं अकिचिच्चिन्तकत्वेन प्रशमयन् अविकल्पपरामर्शेन वैहाद्यकलुष्स्वचित्प्रमातृतानिभालनप्रवणः अचिरादेव उन्मि-षद्दिकासां तुर्यतुर्यातीतसमावेशद्शां आसाद्यति। यथोक्तम्—

विकल्पहीनेनेकाप्रयात् क्रमेणेश्वरतापदीम् ।

#### इति श्रीप्रत्यभिज्ञायाम् ।

However, there is still another means mentioned. Shattering the foundation of all fetters by means of breath-control, bondage by the *mudrās* <sup>174</sup> and the other [methods], one gains access to happiness. Within a short time [the Yogin] reaches the state of *samāves'a* which unfolds itself and becomes accessible, being conditioned by *turya* and *turyātīta*. <sup>186</sup> [He succeeds in doing so] when,

[1] by means of the Yoga method alluded to, he is keeping *citta* directed on the heart;

[2] by becoming liberated from all sorrow whatsoever, he is banishing *vikalpa* which impedes cheerfulness;

[3] in virtue of seizing avikalpa,<sup>170</sup> he is absorbed in contemplating his own citpramātṛ-ship untarnished by the body and the other [physical constituents].

Thus it is said in the excellent Pratyabhijna:

In giving up vikalpa and concentrating on one [only], one reaches gradually the stage of isvara-ship.

#### श्रीरंपन्देऽपि—

यदा क्षोभः प्रलीयेत तदा स्यात् परमं पदम् ।

#### इंति । श्रीज्ञानगर्भेऽपि—

विहाय सकलाः किया जनि मैनिसीः सर्वतो विमुक्तकरणिकयानुसृतिपारतन्त्रयोज्ज्वलम् । स्थितस्वदनुभावतः सपदि वैद्यते सा परा दशा नृभिरतन्द्रितासमसुखामृतस्यन्दिनी ॥

## इति । अयं च उँपायो मूर्धन्यत्वात् प्रत्यभिज्ञायांप्रैतिपादि-तत्वात् आदावुक्तः । शैक्तिसंकोचादयस्तु यद्यपि प्रत्यभिज्ञायां

and in the excellent Spanda we read:

If wavering 75 would disappear then this would be the highest stage.

#### Likewise in the excellent Jñanagarbha:

When, O mother, men renounce completely all the activities of manas and [thus] their dependence ends in flames, Because they devote themselves to the activity of the organ of those that are saved—

They experience, thus established [in truth], through your power,

That highest state which flows with the nectar of never weakening imperishable happiness.

Now, this means [of the disappearance of vikalpa] has been dealt with first because it is the principal one and is, therefore, taught in the doctrine of pratyabhijña. But in regard to the contraction of s'akti and the

ने प्रतिपादिताः तैथापि आम्नायिकैत्वात् अस्माभिः प्रैसङ्गात् प्रदर्श्यन्ते । बहुषु हि प्रदर्शितेषु कश्चित् केनचित् प्रवेक्ष्य-तीति । राक्तेः संकोच इन्द्रियद्वारेण प्रसरन्त्या एवाकुञ्चनक्रमेण उन्मुखीकरणम् । यथोक्तं आथर्वणिकोपनिषत्सु कठवल्ल्यां चतुर्थवह्यीप्रथममन्त्रे—

> पराश्चि खानि व्यतृणत् स्वयंभूः तस्मात् पराङ् पश्यति नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्षैत् "आवृत्तचक्षुरमृतत्वमैक्षन् ॥

other [means] they are, though not taught in the doctrine of *pratyabhijña*, nevertheless communicated by us on this occasion because they belong to the sacred tradition.<sup>201</sup> It is our opinion that if many [means] are listed everyone might through any one [of them] go [to salvation].

Contraction of sakti is concentration, through progressive drawing in, of the [s'akti] that rushes through the gate of the senses. As is said in the Atharva Upanishads, in the kaṭhavallī, in the first mantra of the fourth creeper\*:

The self-existent  $(svayambh\overline{u})$  pierced the openings [of the senses] outward;

Therefore one looks outward, not within himself (antarātman). A certain wise man, while enjoying immortality

Introspectively beheld the Soul (ātman) face to face.

<sup>\*</sup> That is, chapter.

इति । प्रस्ताया अपि वाँ कूर्माङ्गसंकोचवत् ताससमये हैत्प्रवेशवच्च सर्वतो <sup>7</sup>निवर्तनम् । यथोक्तं—" तैदपोद्धृते नित्योदितैस्थितिः " इति । शक्तेविकासः अन्तर्निर्गूढाया अक्रममेव सैकलकरणचैंकविस्पारणेन,

अन्तर्र्कर्थो बहिर्दृष्टिः निमेषोन्मेषवर्जितः ।

इति । भैर्रवीयमुद्रानुप्रवेशयुक्त्या बहिः प्रंसरणम् । यथोक्तं कक्ष्यास्तोत्रे—

Or, again, [the contraction of s'akti may be understood as] the universal bringing back of the escaped [s'akti], comparable to the tortoise which, when frightened, draws in its limbs and retires into the interior [of its shell], as has been said:

Where it is extracted [from the external world], there is repose in the eternal.

The unfolding of sakti, 203 that is to say, of the one hidden within, [results] from sudden bursting of all the circles of the organs. To quote:

[This unfolding] is perceptible within [and is characterized] as looking outward without closing or opening of the eyes. 204

The coming forth [of the organs results] from placing oneself into *bhairavamudrā*. Thus it is said in the *Kakṣyāstotra*:

सर्वाः शक्तीः चेतसा दर्शनाद्याः स्वे स्वे <sup>1</sup>वेद्ये यौगपद्येन विष्वक् । क्षिप्त्वा मध्ये हाटकस्तम्भभूतः <sup>2</sup>तिष्ठम् विश्वाधार एकोऽवभासि ॥

हैति । श्रीभट्टकल्लटेनापि उक्तम्—" रूपादिषु परिणामात् तित्सिद्धः " इति । शैंकिश्च सैंकोचिवकासो नासापुटस्पै-न्दनक्रमोन्मिष्त्सृक्ष्मप्राणशक्त्या भ्रूभेदनेन क्रमासादितोर्घ्व-भ्रुष्डिलिनीपदे प्रसरविश्चान्तिदशापिरशीलनम् । अधःकुण्ड-

If, through the power of your will you direct your sight and all the other s'aktis

Simultaneously to all sides within the centre to be known as entirely your own—

Then you appear as one [only], as the foundation of the universe,

Being firmly established like a pillar of gold.

Kallata, the great scholar, also has said:

This is accomplished owing to the change in form, etc. 206

As for both, contraction and unfolding of s'akti, it is a question of intense preoccupation with that phase of the process in which the coming forth [of the organs] subsides. This ensues when the kundalinī 182, 1c ascends, [a phenomenon] induced, by degrees, through knitting of the eyebrows 207 [and, moreover], in virtue of the subtle pranasakti 208 which develops gradually with the quivering of the nostrils. [Furthermore], it is a question of being filled with the feeling of (s'akti's) residence

लिन्यां च षेष्ठवकत्ररूपायां प्रगुणीकृत्य शक्ति तन्मूलतैद-यतन्मध्यभूमिस्पर्शावे<mark>राः । यथोक्तं <sup>\*</sup>विज्ञानभट्टारके—</mark>

> वहेर्विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् । केवलं वायुपूर्णं वा समरानन्देन युज्यते ॥

ईति । अत्र विहः अनुप्रवेशक्रमेण संकोचभूः । <sup>°</sup>विषस्थानं प्रसरयुक्त्या विकासपदं 'विष्लु व्यासौ ' ईति अर्थानुगमात् । वाहयोः वामदक्षिणगैतयोः प्राणापानयोः विश्वेदो हृदय-

in root, tip and middle, 182. 2a [an experience to be had] after properly arranging the s'akti 209 in the kundalini 182. 10 which dwells below in the form of a coil.\* 210 Thus it is said in the Vijnanabhattaraka:

> Upon the middle between vahni and vişa one should concen. trate the citta of delight—[citta] that is isolated or full of vayu; then one partakes of the beatitude of love.211

In this [citation] the fire is the hearth of the contraction that makes its appearance during the entrance [into the mudra]. The locus of visa is the place of unfolding in virtue of the coming forth [of the organs] 'whereby the root vist has the sense of vvabti, 1 212 as follows from an investigation into the meaning.

By both vahas \*\* we have to understand prana and apana of which one goes to the left and the

<sup>\*</sup> That is, in the form of a snake.

<sup>†</sup> That is, 'to be active', 'to perform.'
† That is, 'universal pervasion.'
\*\* That is, 'the drawing ones', or, 'the flowing ones.' 185

विश्रान्ति पुरःसरं अन्तः केकारहकारादिप्रायानच्कवर्णोच्चारेण वैचच्छेदनम् । यथोक्तं ज्ञानगर्भे—

अनच्कककृतार्यंतिप्रसतपार्श्वनाडीद्वय
<sup>®</sup>च्छिदो <sup>®</sup>विधृतचेतसो हृदयपङ्कजस्योदरे ।

उदेति तेव दारितान्धतमसः स विद्याङ्करो

य एष पैरमेशतां जनयितुं पशोरप्यलम् ॥

इैति । आदिकोटिः हृदयम् । अन्तकोटिः द्वादशीन्तः । तयोः प्रीणोह्वासविश्वीन्त्यवसरे निभालनं चित्तनिवेशनेन परि-

other to the right. **The cutting** of them signifies their interruption by the sounding of *anacka* sounds <sup>211.5</sup> within, especially *ka*, *ha* and the others. Before, however, the heart must have become tranquil. In the *Jñanagarbha* there is a passage to that effect:

Should you, in virtue of the effect of anackaka cut off the pair of auxiliary nādīs, come forth by extension,

And suppress cetas 213—then blind darkness is dispelled

nd suppress cetas —then blind darkness is dispelled [within you] and in the cave

Where the lotus 214 of the heart is in bloom there sprouts forth

That shoot of knowledge which, in the pasu even, is able to produce parames'a-ship.

The koti of the beginning is the heart, the koti of the end the fringe of the twelve. Contemplating both [kotis] at the time the play of the breath has subsided, means intensive occupation with them made

#### शीलनम् । येथोक्तं विज्ञानभैरवे—

हैं द्याकाशे निलीनाक्षः पद्मसंपुटमध्यगः। अनन्यचेताः सुभगे! परं सौभाग्यमाप्नुयात्॥

#### ईति । तथा—

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् । र्फंतिक्षणं क्षीणवृत्तेः <sup>६</sup> वैरुक्षण्यं दिनैर्भवेत् ॥

#### इँति । आदिपदात् उन्मेषदशानिषेवणम् । यथोक्तम्-

उन्मेषः स तु विज्ञेयः स्वयं तैमुपलक्षयेत्।

possible in that *citta* has come to a standstill. Thus it is said in the *Vijnanabhairava*:

He who has his eyes fixed closely on the  $\bar{a}k\bar{a}s'a^{182}$ ,  $^{2}a$  of the heart, penetrates into the centre of the lotus cup, And excludes all else from consciousness, will, O Beautiful One, partake of supreme joy.

#### Moreover:

Howsoever and wheresoever to the fringe of the twelve one may turn the manas

[Its] activity diminishes from moment to moment and thus, in days, there develops something extraordinary.<sup>216</sup>

[45] From the first verse follows [that one should be] busying [oneself] with the phase of unfolding. As is said in the *Spanda*:

One must know that here unfolding is involved; oneself must designate it as such.

## इति रपेन्दे। तथा रमणीयविषयचर्वणादयश्च संगृहीताः। यथोक्तं श्रीविज्ञानभैरैव एव—

जिम्धिपानकृतोल्लासरसानन्दिवजृम्भणात् । भावयेत् भिरतावस्थां महानन्दिमैयो भवेत् ॥ गीतादिविषयास्वादार्समसौख्यैकतात्मनः । योगिनस्तन्मयत्वेन मनोर्द्धंदेस्तदात्मता ॥ यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् । तत्र तत्र परानन्दस्वरूपं संप्रकाशते ॥

## इति । ऍवमन्यदपि आनन्दपूर्णस्वात्मभावनादिकं अनुमन्तव्यम् । इत्येवमादयः अत्र मेध्यविकासे उपायाः ॥ १८ ॥

Under this [concept] are included tasting and the other [modes of perception] of the beautiful sense-objects. As is said in the excellent *Vijnanabhairava*:

Out of the blossoming of bliss which savors of the pleasure caused by eating and drinking

(The Yogin) will bring forth a state of fulfilment [and] become one who [himself] consists of the great bliss.

A Yogin who has reached union with that incomparable happiness which consists in enjoyment of song and the other sense-objects,

Possesses identity in essence with that [great bliss] because his manas is gaining.

Wherever there is joy of manas, there he may safely retain manas,

There the true nature of the highest bliss is shining forth.

Thus, anything else also is to be sanctioned as far as it consists above all in that it fills one's own self

मध्यविकासाचिदानन्दलामः । स एव चे परमयोगिनः समावेश्तसमापत्त्यादिपैर्यायः समाधिः । तैरय नित्योदिर्तत्वे युक्तिमाह—

## समाधिसंस्कारवति व्युत्थाने भूयो भूयः विदे-क्यामुशात् नित्योदितसमाधिलाभः॥ १९ ॥

आसादितसमावेशो योगिवरी व्युत्थाने अपि समाधि-रेसेसंस्कारेण क्षीब इव सीनन्दं घूँर्णमानो भीवराशि शरदभ्र-

with bliss.<sup>217</sup> With such and similar means we are concerned here in the opening of the centre.

From opening of the centre results attainment of spirit and bliss, and this is nothing else but the samādhi of the highest Yogin, for which we have as alternative terms besides others samāves'a and samāpatti. With reference to the Yoga-method for producing the permanency (of samādhi), he said:

Sutra 19: In vyutthana <sup>87</sup> which shows the after-effects of samadhi one approaches more and more permanent samadhi through meditating on one's identity with cit.

Just like one intoxicated, staggering from joy under the impression of the savor of *samādhi*, the true Yogin who has attained *samāves'a* will, even in *vyutthāna*, behold the [whole] mass of entities dissolve in the लेवं इव ैचिद्गगन एव लीयमानं परयन् भूयो भूयः अन्तर्मुखतां एव समवलम्बमानो निमीलनसमाधिक्रमेण ैचिदै-क्यमेव विमृशन् व्युत्थानाभिमतावसरे अपि समाध्येकरस एव भवति । यथोक्तं क्रमस्त्रेषु—" क्रममुद्रया अन्तः स्वरूपया बिहिर्मुखः समाविष्टो भवति साधकः । तितादौ बाह्यात अन्तः प्रवेशः आभ्यन्तरीत् बाह्यस्त्रेष् प्रवेशः आवेशवशात् जायते इति संबाह्याभ्यन्तरोऽयं मुद्राक्रमः " इति । अत्राय-मर्थः—सृष्टिस्थितिसंहतिसंविचक्रात्मकं क्रीमं मुद्रयति र्र्वाधि-

heaven of *cit* like a drop of rain in autumn. [He will, further], devote himself more and more to introspection, will—during *nimīlanasamādhi* <sup>218</sup>—meditate on his identity with *cit* and thus come to find pleasure on *samādhi* alone even in the [otherwise] agreeable span of *vyutthāna*. Thus, it is said in the *Kramasūtras*:

Having attained samāves'a he becomes an accomplisher by means of the kramamudrā<sup>219</sup> that is characterized by inwardness, in spite of his outward gaze.

In virtue of aves'a 200 there takes place in this (mudra) first a penetration from the external into the internal, [then] a penetration from the internal into the real nature of the external. Thus, this mudrakrama is connected with the external and the internal at one and the same time.

The meaning of this quotation is as follows. In mudra the Yogin concentrates successively on the spheres\* of consciousness relative to emanation,

<sup>\*</sup> Really, 'circles.'

ष्ठितं आत्मसात्करोति येयं तुरीया चितिशक्तिः तैया क्रममुद्रया अंन्तिरिति पूर्णाहन्तार्वंरूपया बहिर्मुख ईति विषयेषु व्यापृतोऽपि संमाविष्टः साक्षात्कृतपंरशक्तिस्कारः साधकः परमयोगी भवति । तत्र च बाह्यात् प्रस्यमानात् विषयग्रामात् अन्तः परस्यां विति भूमौ प्रसनक्रमेणैव प्रवेशः समावेशो भवति । औभ्यन्तरात् चितिशक्तिस्वरूपात् च साक्षात्कृतात् आवेशवशात् समावेशासामध्यदिव बाह्यस्वंरूपे इदन्तानिर्भासे विषयग्रामे वमन-

stabilitating and re-absorption. That is to say, 'by means of kramamudrā' he makes that which dwells within himself [really] his own [by knowing it]. That is nothing other than citi-s'akti which manifests itself in turīya [Kramamudrā has the character] 'of inwardness,' that is, its nature is characterized as a perfect self (ahantā). Thus, 'he attains samāves'a' 'in spite of his outward gaze'; in other words, although he is busying himself with the sense-objects, the unfolding of the highest s'akti becomes for him an immediate reality and he [himself] becomes 'an accomplisher,' i.e., a Yogin of the highest type.

In this process, moreover, there occurs through progressive devouring 'the penetration', i.e., samāves'a 'from the external' 'into the internal' which is, interpreted, from out of the totality of sense-objects that is being devoured into the stage of the highest citi.

Furthermore, 'through aves'a,' i.e., by dint of samaves'a [and] due to vamana 'the penetration' is

युक्त्या प्रवेशः चिद्रसारयानताप्रथनात्मा समावेशो जायते दैति सबाह्याभ्यन्तरः अयं नित्योदितसमावेशात्मा मुदो हर्षस्य वितरणात् परमानन्द्रस्वरूपत्वात् पाशद्वावणात विश्वस्य अन्तः तुरीयसत्तायां मुद्रणात् च मुद्रात्मा कमोऽपि सृष्टचादि-कमाभासकर्त्वात् तैरकमाभासरूपत्वात् च क्रीम इति अभि-धीयत 'ईति॥ १९¹²॥

given an impetus to. [The latter] is samāves'a whose essence consists in the spread [of objects] which have not lost the savor of cit. [The penetration] proceeds—if understood as immediately present—'from the internal' whose real nature consists in citi-s'akti' into the real nature of the external,' that is to say, into the totality of sense-objects appearing as the 'this' (idantā). 43

'This mudrakrama is connected with the external and the internal at one and the same time,' that is, it consists in lasting samaves'a. It is called mudra,

- [1] because, in respect of its true nature, it consists of the highest bliss inasmuch as it grants *mud*, *i.e.*, joy;
  - [2] because it puts the fetters to flight  $(dr\bar{a})$ ; and
- [3] because it locks (mudray) the universe within, that is, in the reality of turīya.

But krama it is called

- [1] because it causes emanation and the rest of processes to appear one after the other (*krama*) and
- [2] because it [itself] consists in their successive (krama) appearance.

### इंदानीमस्य समाधिलाभस्य फलमाह—

तैदा प्रकाशानन्दसारमहामैन्त्रवीर्यात्मकपूर्णाहन्ता-वेशात् सदा सर्वसर्गसंहौरकारिनिजसंविद्देवता-चक्रेश्वरताँप्राप्तिभेवतीति शिवम् ॥ २० ॥

ंनित्योदिते समाधौ लब्धे सित प्रकाशानन्दसारा ंचिदाह्लादैकधना भहती मन्तवीर्यात्मका सेर्वमन्तजीवितभूता पूर्णा पराभट्टारिकारूपा या इयं अहन्ता अकृतिमः स्वात्मचमत्कारः

Now he designates as the fruit of the attainment of samādhi

Sutra 20: Shiva, saying: Then—as a result of penetrating into the perfect self (ahanta) which, in essence, is the bliss of light and, in its character, the great mantra-power—there follows obtaining of lord-ship over one's inborn circle of the deities of consciousness which works continually the emanation and re-absorption of the universe.

It is presupposed that lasting samādhi has been attained. Here now we are concerned with the self (ahanta), that is, the genuine camatkāra 160 of [one's] own nature. [The self], in essence, is the bliss of light, i.e., mere comfort in spirit, in its character, the great mantra-power, that is to say, the inner vital energy of all mantras. Perfect means in the form of the high

तत्र आवेशात् सदा कालाग्न्यादेः चरमकलापर्यन्तस्य विश्वस्य यौ सर्गसंहारौ विचित्रौ सृष्टिप्रलयौ तैत्कारि यत् निजं संविद्देवताचक्रं तैदेश्वर्यस्य प्राप्तिः आसादनं भवति। प्रांकरणि-कस्य परमथोगिन इत्यर्थः। इति एतत् सर्व शिवस्वरूप-मेवेत्युपसंहार इति संगतिः। तत्र यावत् इदं किचित् संवेद्यते तस्य संवेदनमेव स्वरूपम्। तस्यापि अन्तर्मुख-विमर्शमयाः प्रमातारः तत्त्वम्। तेषामिप विगलितदेहाद्य-

Bhaṭṭārikā. Should one penetrate into [the self], there follows for the true Yogin, whom we are concerned with here, continually obtaining, i.e., getting, of lordship over one's inborn circle of the deities of consciousness which works emanation and re-absorption—creation and dissolution in their varied manifoldness, or, emanation and re-absorption of the universe from kālāgni on till the last kalā. This is the meaning. Thus, the summary of the truth is expressed in the following words: This universe is, in its true form, nothing other than Shiva himself. That is the grammatical construction.

As soon as this (universe) is being brought a little to consciousness, then [this] becoming conscious is nothing else but its true form. The subjects of consciousness, however, formed as they are of the meditation that is directed inward, are its true nature.

पाधिसंकोचाभिमीना अशेषरारीरा सदाशिवेश्वरतैव सारम् । अस्या अपि प्रकाशैकसङ्गावापादिताशेषविश्वचमत्कारमैयः श्रीमान् महेश्वर एव परमार्थः । न हि पारमार्थिकप्रकाशावेशं विना कस्यापि प्रकाशमानता घटते । स च परमेश्वरः स्वातन्त्र्यसारत्वात् आदिक्षाँन्तामायीयशब्दराशिपरामर्शमैयत्वेनैव एतत्स्वीकृतसमस्तवाच्यवाचकमयाशेषर्जगदानन्दसङ्गावापादनात्

Furthermore, the sadās'iva-īs'vara-ship in which the self-conceit <sup>181</sup> of limitation—which conditions the body and the other physical constituents—has faded away and whose body is the universe, is the essence of these (subjects of consciousness). And, finally, the highest reality of that (sadās'iva-īs'vara-ship) is the blissful great Lord himself consisting as he does of the camatkāra of the entire universe which becomes manifested through the [divine] light, the only reality [in existence]. For, nothing may become manifest except it enter into the real [divine] light.

And the highest Lord\* lets bliss flow without bounds because, due to his perfection, he is free from all desire after having brought it to pass that in whatever is alive there is bliss. [All living things, to be sure], are made up of nothing else but the objects and subjects of the [eternal] word. Since sovereignty of the will constitutes his inmost nature, that (highest

<sup>\*</sup> This is, the perfect Yogin who is identical with Shiva.

पेरं पैरिपूर्णत्वात् सर्वाकाङ्क्षाशून्यतया आनन्दप्रसरिनंभैरः। अत एव अनुत्तराकुलस्वरूपात् अकारात् आरभ्य शक्ति-स्माररूपहँकलापर्यन्तं यत् विश्वं प्रसृतं क्षैकारस्य प्रसर-शमनरूपत्वात् तत् अकारहकाराभ्यामेव संपुटीकारयुक्त्या प्रत्याहारन्यायेन अन्तः स्वीकृतं सत् अविभागवेदैनात्मक-बिन्दुरूपतया स्फुरितं अनुत्तर एव विश्राम्यति। इति शब्दराशिस्वरूप एव अथं अकृतको विमर्शः। यैथोक्तम्—

Lord) has made these [objects and subjects] entirely his own through mastery of the whole throng of  $m\bar{a}y\bar{a}$ -sounds from a to  $k\bar{s}a$  in meditation.

Thereupon, the universe come forth, becomes tranquil in the highest [reality]. [We mean the universe] which begins with the sound a whose true nature exhibits itself in the highest [reality], i.e., in akula,<sup>224</sup> and which ends with the sound ha<sup>225</sup> that consists in the unfolding of s'akti, while the sound kṣa represents the quieting of the coming forth. [To wit, the universe becomes tranquil when, by the Yogin, it has really] been appropriated at heart in the manner of pratyāhāra<sup>226</sup> by forming a cup<sup>227</sup> of both sounds, a and ha, after it has flashed as the bindu<sup>25</sup> that subsists in the consciousness of unity. Such is the true meditation made up of the throng of sounds. As is written:

प्रकाशस्यात्मविश्रान्तिरहंभावो हि कीर्तितः । उँक्ता च सैव विश्रान्तिः सैर्वापेक्षानिरोधतः ॥ सैवातन्त्र्यमथ कर्तृत्वं मुख्यमीश्वरतापि चैं ।

इति । एँषेव च अहन्ता सर्वमन्ताणां उदयविश्रान्तिस्थानत्वात् एँतद्वलेनेव च तैत्तदर्थिकियाकारित्वात् महती वीर्यभूमिः । तिँदुक्तम्—

तदाक्रम्य बलं मन्त्रा . . . . . ।

### इत्यादि,

#### . . . . ते एते शिवधर्मिणः।

Quieting down of the divine light in the self one calls being an Ego (ahainbhāva).

And quieting down it is called because perception of the universe is impeded [thereby].

[Likewise they speak of it as] sovereignty of the will, primary doership and *īsvara*-ship.

Again, this self (ahantā) represents the stage of the great power because all mantras proceed from and come to rest in it and because it calls forth, by means of these (mantras), activity with any object whatever [as aim]. This has been said in the excellent Spanda in the passage beginning:

After the *mantras* have taken possession of this power . . . . and closing by saying:

... those who walk in the law of Shiva,

इत्यन्तं श्रीस्पन्दे । शिवसूत्रेषु अपि "महाहादानुसंधानात् मन्तवीर्यानुमैवः" इति । तैदत्र महामन्तवीर्यात्मकायां पूर्णा-हन्तायां आवेशो देहप्राणादिनिमज्जनात् तैत्पदावाप्यवष्टमैभेन देहादीनां नीलादीनामपि तद्रसाक्षावनेन तन्मयीकरणम् । तथा हि—देहसुखनीलादि यत् किंचित् प्रथते अध्यवसीयते स्मर्यते संकल्प्यते वा तित्र सैवीत्रैव भगवती 'चितिशक्तिमयी

In the S'ivasūtras also we read:

Being intent on mahāhrada<sup>228</sup> one becomes conscious of mantra-power—Unmesa 1, sūtra 22.

Here, then, **penetrating** into the perfect self (ahanta) which, in essence, is the great mantra-power, is nothing else than the process by which one becomes this (perfect self). [It takes place] in virtue of the immersion of the body, life and the other [physical constituents] by being confident that one will reach the stage (of the perfect self) and thus immersing in its savor of the body and the other [physical constituents], indeed, even the blue with its co-ordinate factors. For, whatever extends, is known for certain, is stored in memory or is desired—[whether it be] the body, pleasure, the blue and so forth—throughout it all the manifestation that consists in the exalted citisfahti shows itself represented as a screen. Is it not said:

प्रथा 'भित्तभूतेव स्फुरित । "तदस्फुरणे कस्यापि अस्फुरणात्" इति उक्तत्वात् । केवलं तथा स्फुरन्त्यिपि सा तैन्मायाशक्त्या अवभासितदेहनीलाद्युपरागदत्ताभिमान-वशात् भिन्नभिन्नस्वभावा इव भान्ती ज्ञानसंकल्पाध्यवसायादि-रूपतया मायाप्रमातृभिः अभिमन्यते । वस्तुतस्तु एकेव असौ "चितिशक्तिः । यथोक्तम् —

> या <sup>8</sup>चैषा प्रतिभा तत्तत्पदार्थकमरूषिता । अक्रमानन्तैचिद्र्पः प्रमाता <sup>1</sup>से महेश्वरः ॥

... Then, if it does not flash, nothing [at all] flashes.

True, (citi-s'akti) becomes manifested only in this way [i.e., as a screen]. But, due to self-conceit—which, conditioned [logically] by its māyā-s'akti, is being effected [empirically] through that obscuration which is a result of the appearance of the body, the blue and the other [physical constituents]—it seems as if (citi-s'akti) were of a differentiated nature altogether.

For that reason also (citi-s'akti) is being looked upon as [differentiated] by the māyā-subjects just because these latter are made up of knowledge, will, resolution and the other [psychical functions of limited subjects]. In reality, however, citi-s'akti is one only. As is said:

And this reflection, strewn with the [eternally] alternating individual concepts, is nothing other than

The great Lord, the [highest] knowledge-subject that consists of changeless, infinite spirit.

इति । तथा,

मायाशक्त्या विभोः सैव भिन्नसंवेद्यगोचरा । कथिता ज्ञानसंकल्पाध्यवसायादिनामभिः ॥

इंति । एवमेषा सैर्वदशासु एकैव 'चितिशक्तिः विजृम्भमाणा यदि तदनुप्रवेशतदवष्टम्भयुक्त्या समासाद्यते तत् तदावेशात् पूर्वोक्तयुक्त्या करणोन्मीलननिमीलनक्रमेण सर्वस्य सर्वमय-त्वात् तैत्तत्संहारादौ अपि सदा सैर्वसर्गसंहीरकीरि यत् सहजसंवित्तिदेवताचकं अमायीयान्तर्बहिष्करणमरीचिपुञ्जः तत्र

#### Moreover:

Owing to the māyā-s'akti of the Lord it is called bhinna-samvedya-gocarā \*

By those characterized by knowledge, will, resolution and the other [psychical functions].

If, by entering into it and placing confidence in it, he reaches this citi-s'akti which is thus in all conditions manifested as one [only] there accrues from penetrating into it the acquisition of lordship for the real Yogin. [By the latter] is meant universal sovereignty, parabhairava-ship 230 over one's inborn circle of the deities of consciousness, that is to say, over the whole bunch of rays of the māyāless inner and outer organs which works continually the emanation and re-absorption of the universe. [This lordship is acquired] by means of the Yoga practice mentioned above during the unfolding

<sup>\*</sup> That is, ' the gocara 229 of the differentiated content of consciousness.'

# ईश्वरतासाम्राज्यं पैरभैरवात्मता तत्श्राप्तिः भवति परमयोगिनैः । वैथोक्तम्—

यदा त्वेकत्र संरूढ्स्तदा तैंस्य र्ल्योद्भवौ । नियच्छन् भोक्तृतामेति ततश्चकेश्वरो भवेत् ॥

## इंति । अत्र एँकत्र इति—

<sup>10</sup> कत्रारोपयेत् सर्व . . . . . ।

# इति । ेचित्सामान्यसम्दर्भूः उँनमेषात्मा व्याख्यातव्या । र्तंस्य इति अनेन—

and enveloping of the organs, even in the re-absorption and the other [phases] of the universe whatever they may happen to be, because he himself consists of the universe. As is said: 231

When he has ascended to the only place setting and rising belong to him,

Through control he becomes an enjoyer: 232 thereupon he will become the cakra-lord. 167

The expression 'to the only place' [employed] here [is explained in the following passage]:

He will lead the universe to the only place . . .

In the same way <sup>233</sup> must sāmānya-spanda-bhūh unmeṣātmā \* be explained. The word 'to him' [is explained in the following passage]:

<sup>\*</sup> That is, 'the genesis of the universal movement whose essence lies in manifestation.'

पुर्यष्टकेन ¹संरुद्ध . . . . ।

इति । उँपक्रान्तं पुर्यष्टकमेव पैराम्रष्टव्यम् । नै तु यथाँ विवरणकृतः एँकत्र सूक्ष्मे स्थूले दारीरे वा इति व्याकृत-वन्तः । रैतुतं च मया—

> स्वतन्त्रश्चितिचकाणां चक्रवर्ती महेश्वरः । <sup>°</sup>संवित्तिदेवताचकजुष्टः कोऽपि जयत्यसो ॥

## र्इति । इतिशब्द उपसंहारे । येत् एतावत् उक्तप्रकरणशारीरं

Held by [this] puryastaka . . . . .

This puryastaka one must approach and conquer in meditation—but not as the authors of the interpretation have commented [the above passage from the Karikas]:

On the one place, i.e., the fine or the gross body.

And I have sung in the hymn:

Whoever possesses sovereignty of the will is ruler of the circles of *citi*, <sup>234</sup> is the great Lord,
And is furnished with the circles of the deities of conscious-

ness—he is victorious.

The word *iti* <sup>235</sup> \* serves the purpose of a summary. The body of the section just expounded, as extensive as it is, is through and through **Shiva**, that is, formed of Shiva, because it leads to the attainment of

<sup>\*</sup> That is: 'saying'.

तत्सर्वे शिवं 'शिवप्राप्तिहेतुत्वात् । 'शिवात् प्रंसतत्वात् शिवस्वरूपाभिन्नत्वाच 'शिवमयमेव इति शिवम् ।

देहप्राणर्सुखादिभिः प्रतिकलं संरुघ्यमानो जनः
पूर्णानन्दघनामिमां नै चिनुते माहेश्वरीं स्वां चितिम् ।
मैध्येबोधसुधाब्धिं विश्वमभितस्तत्फेनपिण्डोपमं
यः पैश्येदुपदेशतस्तु कथितः साक्षात्से एकः शिवः ॥

येषां वृंत्तरशाङ्कररशक्तिपातो विकास विकास

Shiva because it has sprung from Shiva and is not severed from the true nature of Shiva—it is Shiva, indeed.<sup>235</sup>

A creature bound by the body, life, pleasure and the other [fetters] on all sides

Does not perceive this his own *citi* of great lordliness, filled as it is with perfect bliss.

But he who, owing to the instruction, beholds the universe in the midst of the nectar sea of knowledge

Roundabout like a sprinkling of foam—he, in sooth, is said to be the one Shiva.

## शक्ता ज्ञातुं नेश्वरप्रत्यभिज्ञा-मुक्तस्तेषामेषु तत्त्वोपदेशः ॥

### सैमाप्तिमदं प्रत्यभिज्ञाहृदयम्

कृतिस्तत्रमवन्महामाहेश्वराचार्यवर्यश्रीमदिभनवगुप्तपादपद्मोपजीविनः श्रीमतो राजानकक्षेमराजाचार्यस्य

#### शुभमस्तु

Some have experienced the descent of s'akti wrought by the savior,

But from want of study are unfit for keen arguments,

And, hence, incapable of understanding the doctrine of recognizing the Lord [within].

For these has been given this instruction in the truth.

#### Concluded is the Pratyabhijnahrdaya.

The Composition is the work of the blissful teaches Rājānaka-kṣemarāja who has depended on the lotus-feet 236 of the blissful Abhinavagupta, the best among the venerable great Shivaite teachers.

1. Pratyabhijñā (i.e., 'recognition') is the doctrine which leads a person to become aware again of the fact that the individual soul (pasu or jīva) is identical with the universal Soul (pati, Shiva, Īsvara, etc.). The word is employed to designate the Kashmirian form of Shivaism, particularly the religious philosophical system for which Kashmir Shivaism is noted. The system appears under this name in Mādhava's Sarvadars'anasaingraha as the eighth among the sixteen systems mentioned. In this work it is distinguished from the rest of Shivaite systems, viz., Nakulīs'apās'upatadars'ana, Shaivadars'ana and Rases'varadars'ana.

Other designations of the same system are Trika and Spanda (erroneously distinguished from Pratyabhijñā by Bühler in Detailed Report of a Tour in Search of Skt. MSS., 1877, and still so by Winternitz, Geschichte der Indischen Literatur, 3 B. p. 445. Cf. Chatterji, K. Sh., p. 7 and Iyengar, ShSV., 36). For further designations of the system consult Chatterji, K. Sh., p. 1 f.

- 2. Shiva's five kṛṭyas (i.e., transactions, functions, deeds) are characteristic of a doctrine propounded also by the Shivaism of the Tamil South (cf., e.g., Schomerus, H. M., notes 16 and 20). The doctrine is met with likewise in the Shaiva-section of the Sarvadars'anasamgraha (cf. Deussen, G. Ph. 1, III, p. 317), The kṛṭyas are the following:
  - (a) Sṛṣṭi = ejection, emanation. Creation is the usual but inexact translation.
  - (b) Sthiti = stabilitating, maintenance.

- (c) Samhāra or samhṛti = drawing back in, reabsorption.
  Usually rendered by destruction, which is incorrect.
- (d) Vilaya = disappearance, concealment.
- (e) Anugraha = dispensation of grace.

The first four *kṛtyas* constitute the cosmic process, lasting and repeating itself as it does from eternity to eternity. Shiva sends forth the universe out of himself, imparts existence to it, and draws it back again into himself so as to have it appear once more after a period of concealment (*i.e.*, universal rest). Such a cycle is called *kalpa*.

On a different plane lies the fifth krtya. It is the act of grace by which Shiva works the salvation in the human being. The discrepancy between this krtya and the first four krtyas appears less great if we bear in mind that the soteriological accompanies also the four other conceptions which are more of a cosmological kind. Of this later on.

- 3. Sankara Upanishad does not refer to a work of the Upanishadic literature, but signifies secret doctrine (cf. Deussen, G. Ph. 1, II, p. 11 ff.). A footnote to Kṣemarāja, ShSV., 6, 3 explains 'siva-upaniṣad' by 'siva-rahasya-āgama-siāstra,' i.e., 'the doctrine that is contained in the Shivaite secret tradition' (cf. ib., 50, 12). Sankara, meaning propitious, is a surname of Shiva. Consequently, sankara-upaniṣad and siva-upaniṣad are synonyms.
- 4. In kṣemeṇa, that is, securely, luckily, we recognize a play on the word. Kṣemarāja thereby alludes to himself as the author of the work. Or should we, perhaps, regard the expression as an abbreviation of Kṣemarāja? Then we would have to translate: '... The best is brought forth by Kṣemarāja.' The readings of the codices ka, kha and ga would harmonize with this interpretation because they employ the active form: 'From out of the ocean . . . I bring forth.'
- 5. Samāves'a means coalescence or unification with something. Here it is the coalescence or, rather, the knowledge of the identity of the universal Soul and the individual soul (see note 1),

and of subject and object at the same time. The soul becomes aware that it is nothing else than Shiva himself and that the universe is his, or, its body. Such knowledge constitutes the salvation of the soul. On p. 45b samāves'a is interpreted by samāpatti, i.e., coincidence, and samādhi. Here, as in other Indian systems, the latter expression denotes retreat, the highest stage of Yoga.

- 6. In s'aktipāta or s'aktinipāta (both meaning fall or descent of the power), Shiva's s'akti descends—his 'power', i.e., his creative energy which, in reality, is not different from himself. It is thought of as female and represents his immanent aspect. With it he permeates the universe, actuates the cosmic processes and, in s'aktipāta, descends upon the soul, taking possession of it. All said and done, s'aktipāta is the same as anugraha (see note 2); cf. Barnett, P. Abh., commentary to stanza 9 where the commentator, Yogamuni, furnishes also a valuable description of the effects of s'aktipāta.
- 7. Citi (i.e., intelligence, spirit) is Shiva in the form of absolute intelligence, absolute comprehending reason. Synonyms are cit and caitanya. In our text, the former is promiscuously used for citi; the latter, however, appears only in citations.
- 8. The 3rd person seems to permit the conclusion that Kṣemarāja is only the author of the commentary, but not of the sūtras. In the Catalogus Catalogorum 2 (1896) Aufrecht mentions our text under the title of Īsvarapratyabhijāāhrdaya, 'a Commentary on 20 sūtras of an unknown author by Kṣemarāja.' The editors of the text credit Kṣemarāja also with the sūtras (cf. Short Review, 6, and Chatterji, K. Sh., p. 39). Nevertheless, the 3rd person of the verb alone does not constitute a sufficient proof. It is possible that, originally, the author of the commentary may have been a different person from the one who wrote the sūtras. But after the sūtra stile had become predominant in philosophic literature it frequently happened that the philosophic author himself explained more in detail the doctrine which he had formulated in condensed aphorisms. Thus it may have been the case that our author retained this time-honored form of the verb employed as an

introduction to the *sūtras*, be it as a stereotyped formula or be it for the sake of a fiction.

With respect to the situation here one might see an indication of  $s\bar{u}tras$  and commentaries being by different authors in that several  $s\bar{u}tras$  contain not one but two or three explanations. The same holds true in some of the  $Shivas\bar{u}tras$  by Vasugupta which Ksemarāja has commented. Different explanations presuppose doubts in regard to the original sense of the  $s\bar{u}tra$  which would be superfluous had the commentator composed them himself. Cf. note 28.

- 9. Svatantra, really 'that which has itself as foundation.' Thus it comes to mean not-presupposing-anything, absolute and, finally, free, of sovereign will.
- 10. The term *siddhi* (*i.e.*, reaching the destination, being accomplished, perfected) here includes both *sṛṣṭi* and *saṃhāra*. Cf. note 2.
- 11. The tattvas (singular: tattva, meaning 'suchness' or principle), thirty-six in number, are the entities into which Shiva, as the universe, differentiates himself in sṛṣṭi. The concept has been taken over from the Sānkhya. The latter recognizes twenty-five tattvas which have been transferred unchanged by the Trika system, but have then been supplemented by eleven more. Ascending from the prakṛṭi and from puruṣa as the highest principles of the Sānkhya, to Shivatattva, the highest of the Trika, the tattvas are the following:
- (a) Five principles connected with the limitations of the subject. They are called kañcukas because they cover like 'sheaths' the knowing subject, hinder and limit it in its activity and thus allow Shiva to become puruṣa. They are:
  - i. Kāla, i.e., time, the limitation in respect of duration [tattva No. 26].
  - ii. Niyati, i.e., restraint, restriction, the limitation in respect of spacial expansion [tattva No. 27].
  - iii.  $R\bar{a}ga$ , i.e., inclination, the limitation in respect of interest [tattva No. 28].

- iv. Vidyā, i.e., knowledge, the limitation in respect of knowing [tattva No. 29].
- v. Kalā, i.e., art, the limitation in respect of authorship or efficacy [tattva No. 30].
- (b)  $M\bar{a}y\bar{a}$ , as the universally limiting principle superior to the five  $ka\tilde{n}cukas$  [tattva No. 31]. ( $M\bar{a}y\bar{a}$  is also understood as the sixth  $ka\tilde{n}cuka$ ; so Abhinavagupta, P. Y., 17, 24; Chatterji, K. Sh., p. 75).
- (c) Five principles of the all comprehending unlimited subject-object. They are:
  - i. Vidyā, i.e., knowledge, in contradistinction to the kancuka of like name, called usually also s'uddhavidyā, i.e., pure knowledge [tattva No. 32].
  - ii. Isvara, i.e., Lord [tattva No. 33].
  - iii. Sadās'iva, i.e., 'ever benevolent' [tattva No. 34]. (The last two terms testify to the fact that popular names for Shiva have found their way into the philosophic nomenclature).
  - iv. S'akti (see note 6) [tattva No. 35].
  - v. Shiva [tattva No. 36].

On the meaning of these five highest principles and their mutual demarcation Chatterji, K. Sh., pp. 51-53 and 61-75 gives astute information.

True, there are only 34 principles from  $sad\bar{a}siva$  to the earth ( $bh\bar{u}mi$  or ksiti, the first and lowest principle which represents the solid bodies and, being farthest removed from Shiva, the greatest materialization). In this passage the author has the development of the universe begin with the 34th principle, since he deems the two highest tattvas, siakti and Shiva, too far removed from the process of the world. Chatterji, K. Sh., p. 65, n. 1 adduces some more passages from other texts in support of this contention.

12. The universel is not created, but emerges from where it has been potentially. Cf. note 2.

- 13. The world-rest between samhāra and sṛṣṭi (cf. note 2) is meant.
- 14. The term *pramātṛ*, *i.e.*, the measuring one, signifies the subject of knowledge. The highest *pramātṛ* is *Paramasiva*, 'the highest Shiva.'
- 15. Here, the s'akti defined in note 6 is called parās'akti, 'the highest s'akti,' to distinguish it from its innumerable subsidiary s'aktis by means of which it permeates the universe and causes everything, salvation and bondage, good and evil.
- 16. 'Bhaṭṭāraka' is an honorable surname of gods and eminent human personages. As we see on p. 8a, Sivabhaṭṭāraka is distinguished from Paramasiva.
- 17. Meant is the enchained Soul. In the same sense the S'vetās'vatara Upaniṣhad 4, 9 speaks of the 'other.'
- 18.  $M\bar{a}y\bar{a}$  (cf. note 11, tattva No. 31) or  $m\bar{a}y\bar{a}$ -s'akti is the power which, like all other principles, emanates from the s'akti of Shiva. It brings the subject of knowledge under limitation through the five  $ka\bar{n}cukas$  (cf. note 11, tattva Nos. 26-30) and substitutes for the luminous consciousness of identity the dark illusion of separation.
- 19. The term *prakṛti*, otherwise of no importance in our text (the word appears only here in reference to the Trika) refers, according to Chatterji, K. Sh., pp. 50 and 87 ff., to the limited object. Together with the limited subject, *puruṣa*, it becomes manifested under the influence of māyā and its kañcukas.
- 20. The objection is raised from the point of view of the Vedānta.
  - 21. Pramāṇa, i.e., measure, denotes the means of knowledge.
- 22. Prameya, i.e., that which is to be measured, signifies the object of knowledge. Cf. note 14.
- 23. The editors of the present text comment in a footnote very pointedly on this passage, making use of the following simile: 'When the sun shines forth there is no need of another light.' Consciousness is the ultimate, that which cannot be proven further. It requires no higher evidence since it encompasses all proof.

- 24. This work appears in Ksemarāja, ShSV. under the name of Trikahṛdaya.
- 25. The word  $kal\bar{a}$  has many meanings. In this place it does not possess the common meaning (cf. note 11, tattva No. 30). With the adjunct  $baindav\bar{\imath}$  (derived from bindu, i.e., the spark situated in the mystic central cavity of the human microcosm and identical with Shiva) it must signify as much as  $S^ivatattva$ . Kṣemarāja, ShSV., 78, 5, employs  $kal\bar{a}$  (i.e., particle) in the sense of tattva. In the fourth appendix to our text  $baindav\bar{\imath}-kal\bar{a}$  is defined as  $sv\bar{a}tantryasvakti$  (i.e., svakti of absoluteness). This is fundamentally in harmony with our interpretation. Iyengar, ShSV., 247, translates in the citation given in this work also the two words by 'ray of the moon.' In a footnote he says by way of explanation: 'The ray of the moon, i.e., consciousness, asserts itself in the very attempt to disprove it. It is an ultimate fact.' Cf. note 32.
- 26. The term rasya, i.e., the savory or palatable, stands for the whole phenomenal world. One sensation represents all.
- 27. The *siddhis* (singular: *siddhi*, meaning achievement, success, perfection, magic power) are the powers and boons that are being lavished upon the Yogin who is on the road to the highest goal which consists in salvation. A passage from the *Svacchanda* belonging to the *Agama* literature (cf. note 128) and cited by Kṣemarāja, *ShSV*., 125, 1-3 may illustrate this point: 'He strikes terror into Brahman, Viṣṇu and Indra, the gods who rule over the perfect ones, over demons and serpents—and he liberates them therefrom. He blesses and curses them. The pride of death he lays low, even the mountains he causes to tumble.' However, in the passage of our text, the idea of salvation is included in the concept *siddhis*. In the narrower sense of the term, the latter are designated by *bhoga*, that is, enjoyment.
- 28. Introduced by 'api ca' we face another explanation of the first  $s\overline{u}tra$ . The author employs other conjunctions besides this one, as 'atha ca' and 'kim ca', for the same purpose; cf. p. 19b and Kṣemarāja, ShSV., 7, 2 and 8, 7.

- 29. Nīla (i.e., blue, the blue color) is representative of all external sensations. Cf. rasya in note 26.
- 30. Of all inner sensations  $sukh\alpha$ , pleasure, is representative. Cf. notes 26 and 29.
- 31. Prāṇa (i.e., breath, breath of life, life) indicates animal soul life.
- 32. Different from the first explanation, the universe here is thought of merely as the object which is composed of the constituents just mentioned.
  - 33.  $\overline{A}ves'a$  is the same as  $sam\overline{a}ves'a$ ; cf. note 5.
- 34. Kṣemarāja, ShSV., 37, 10 f. also cites the verse and adds the significant words: 'From being attentive to the vanishing of the difference between subject and object he derives bliss which consists in divine wonder. That is the beatitude of his samādhi.' Cf. note 5.
- 35. 'And so forth' (Sanskrit ādi) must refer to form; consult p. 3a.
- 36. Here and in the following  $s\bar{u}tra$  we have a polemic against the Bhedavāda or the Dvaitadars'ana. This is the doctrine of two principles, the Indian dualism, which asserts the non-identity of subject and object, or of the universal and the individual souls. For the genesis of the philosophic movement in Kashmir as well as for the development of the system the opposition to the Dvaita was of determining significance.

Vasugupta, the founder of the Kashmirian Shivaism, received a revelation from Shiva. Legend has it (cf. Iyengar, ShSV., 243-4) that in this act of grace Shiva was led by his resolve not to have the tradition of the secret knowledge cut off in the world that had fallen prey to the doctrine of Dvaita.

In this connection we might make mention of the tradition according to which S'ankara in his travels came near Kashmir. The activity of this greatest of India's monists falls into the first half of the ninth century and comes, therefore, at the same time as the appearance of Vasugupta (cf. Chatterji, K. Sh., p. 23). Hence it is not improbable that he imparted the impetus to the monistic movement in Kashmir (cf. Farquhar, O.R.L.I., p. 198).

However, it is difficult to determine which rival system our author may have had particularly in mind—whether the Sānkhya proper or the Visiṣṭādvaita or other Shivaite systems professing a stricter dualism. According to Chatterji, K. Sh., p. 8 ff., the Saivāgamas taught in reality a dualism and the Sivasūtras were revealed exactly for the purpose of dispelling the error of dualism and establishing the truth of monism. The Saivāgamas are Shivaite works which the followers of the Trika uphold as authoritative and interpret monistically.

- 37. There is a distinction between upādāna, i.e., causa materialis and nimitta, i.e., causa efficiens. Cf. Garbe, S.<sup>2</sup>, p. 293,
- 38. In the Indian silhouette play, bhitti is the screen upon which the silhouettes of the figures appear being set in motion by one single player behind the screen. The light is thrown on to the screen from the stage. Shiva is compared with the player, the world process with the play of the figures which he handles. The Sānkhya also knows this simile; cf. Deussen, G. Ph., p. 449 and 460 (Sānkhyakārikā 42: naṭavat; 59: nartakī). For further elaborations of this simile cf. Ksemaraja, ShSV., 89, 5 ff. and in connection with it the footnote on p. 377 of Iyengar, ShSV. It is easy to understand that one chose images and comparisons from the field of theatricals in connection with a God who appears in the sacred legend mainly as the great dancer; consult also Schomerus. H. M., note 20: Shiva as dancer; Yogamuni on Paramārthasāra, 1 and 5: Shiva as actor. Chatterji, K. Sh., p. 45 paraphrases 'svabhittau' (i.e., 'on its own wall') with 'in Himself as the basis of the universe.'
- 39. This is another simile in vogue among these philosophers because it supports the point of view of Advaita (monism). Cf. Barnett, P. Abh., pp. 721 and 723, and Bhandarkar, V. S., p. 129.
- 40. The term avasthita denotes that which is in a certain avasthā or avasthāna, that is, condition. What appears as the universe is nothing but an avasthā of Shiva. See Barnett, P. Abh., p. 728, stanza 26: 'As syrup, molasses, jaggery, sugarballs, candy,

etc. are all alike juice of the sugar cane so the divers conditions  $(avasth\bar{a})$  are all of s'ambhu, the Supreme Self.'

Consult also note 7 on p. 6 of our text: 'From the Agama literature we know seven pramātars as subjects (grāhaka). They are: (1) Shiva; (2) the mantramahes varas; (3) the mantres varas; (4) the mantras; (5) the Vijnānākalas; (6) the pralayākalas; (7) the sakalas.' Cf. notes 44, 46, 47, 50, 52-7.

- 41. The manifoldness of the universe comes about in the following way. When, in the evolutionary process, Shiva as pramātr descends stage by stage—here seven or eight—he suffers greater and greater limitation. There corresponds in each stage to the more or less limited pramātr belonging to it a just as limited prameya. The world is as wide or as narrow as the mind that contemplates it. To this we must add that not merely in the highest, but also in every other stage pramātr, and prameya, are in reality regarded as identical.
- 42. The term *aucitya* means being accustomed, or habit. The thinkers who chose this term for the relation of subject and object must have had an inkling of our present knowledge that the organs develop in their contact with and adjustment to the peculiarities of external stimuli.
- 43. If, viewing one's own psychological existence as a whole, one says: 'I am this,' one identifies the self  $(ahant\bar{a})$  and the 'this'  $(idant\bar{a})$ , but at the same time differentiates them also. For, now it is the 'I' that is predominant in consciousness, and then it is the 'this.' The same holds true with Shiva and the universe, with  $pram\bar{a}tr$  and prameya, in the various stages. Consult Chatterji's lucid explanations in K. Sh., p. 61 ff.

In the stage of  $Sad\bar{a}siva$  the 'this' becomes subordinated to the self in the consciousness of the  $pram\bar{a}tr$ . See Chatterji, K. Sh., p. 67 and Barnett, P. Abh., p. 724, the commentary to stanza 14.

44. Already in this stage, Shiva does no longer appear as one pramātr, but as many pramātars. They are under the leadership of Sadāsiva and are called mantramahes varas (i.e., great Lords

of the *mantras*), superhuman beings like the Rishis. They are, presumably, a product of popular Shivaism in which the magic formula (*mantra*) plays an important rôle.

- 45. Here, self and 'this' are perfectly balanced, one against the other (cf. note 43). The 'this', according to Chatterji, K. Sh., p. 69 ff., is dominating over the self in this stage, while in the following only the balance is observed. We grant that syntactically the 'this' precedes the self in our passage.
- 46. Confer note 44. That they belong to a lower stage is indicated by the omission of the epithet *mahat*, meaning great.
- 47. Confer notes 44 and 46. They are also called *vidyes'va-ras* (Barnett, P. Abh., p. 724).
- 48. Presumably, the same is applicable to *Anantabhattāraka* (i.e., 'the infinitely great Lord') as we remarked already in note 11 in the case of *Sadāsriva*.
- 49. The term  $s\bar{a}kh\bar{a}$  (i.e., branch) applies to a school of philosophers or to the followers of a guru (i.e., teacher). The latter whispers the mantra of his  $s\bar{a}kh\bar{a}$  into the ear of the student when he is being initiated. The mantra constitutes the initiation formula.
- 50. The phases of mantras, mantres varas and matramahes varas designate so many stations which the Yogin on his path to salvation has to go through. Confer Kṣemarāja, ShSV., 124, 9 f.: 'When, by stages, the worth (and power) of the mantras, mantres varas and mantramahes varas is attained, there springs up the capacity for another creation, that is to say, one becomes the architect of (a universe) to be modelled according to one's own wishes.'
- 51. The concept  $s\bar{a}ra$  (i.e., nucleus) corresponds to our potentiality in this case. The nucleus of a being is its potentiality, or, what may become of it.
- 52. He who rid himself of the organs  $(kal\bar{a})$  by means of knowledge is called  $vij\bar{n}\bar{a}n\bar{a}kala$ .  $Kal\bar{a}$  here is used in a third meaning to be kept distinct from the two other meanings (cf. notes 11 and 25). The term refers to the organs by which the soul is

fettered to the world or by which it clings to the world. Whether our system, like that of the Pās'upata sect (cf. Bhandarkar, V. Sh., 122), understands by it all *tattvas* from 1 to 23 remains obscure though it seems probable.

There is no unanimity among the texts as to the classification of the  $Vij\bar{n}\bar{a}n\bar{a}kalas$  in the hierarchy of the different pramātars. On the authority of Barnett, P. Abh., p. 724 (commentary to stanza 14) the concept  $vij\bar{n}\bar{a}n\bar{a}kala$  comprises all of the three classes named above, viz., mantramahes varas, mantres varas and mantras. Though it seems as if our passage in question separates the  $vij\bar{n}\bar{a}n\bar{a}kalas$  from these classes it may be due merely to the somewhat obscure way of stating it. That Ksemarāja shares the view of Abhinavagupta, his teacher, which was just stated, is plain from the passage on p. 12a.

- 53. This qualification is due to the doctrine of the three malas. Mala means dirt, soiled garment. This mala dulls the individual soul and keeps it from recognizing its identity with Shiva. One distinguishes the following malas:
- (a) Anavamala is the primary mala (mulamala) on which depend the following two kinds. This anavamala is that species of mala which transforms the soul into an anu (i.e., atom, a small, limited and, hence, individual entity). It is the evil of individuation.
- (b)  $M\bar{a}y\bar{a}mala$  (i.e., the mala of  $m\bar{a}y\bar{a}$ ) is the mala that gives to the soul its bodily form.
- (c) Kārmamala (i.e., the mala of action) is the mala which enchains the soul by good and evil action. In one word, kārmamala is karma (cf. Bhandarkar, V. S., 130).

In our passage the *vijīānākalas* are said to be such as are free from the third *mala*, at least in as far as they do not accumulate any new *karma*. But in this matter also there is no unanimity. See Barnett, *P. Abh.*, p. 724, where the *vijīānākalas* appear as entirely free from *mala* 2 and 3, corresponding to their equation with the higher *pramātars* (cf. note 52).

- 54. Our author is of opinion that they still have a connection with the *karma* of former existence. The verb *pari-ci*, *i.e.*, to heap up, is intelligible thus only.
- 55. Subordinated to the *pralayākalas* (see note 56) are the sakalas. Sakala is one who still retains his organs; he is subject to all three malas.
- 56. Subordinated to the  $vij\bar{n}\bar{a}n\bar{a}kalas$  are the  $pralay\bar{a}kalas$  or pralayakevalins.  $Pralay\bar{a}kala$  is one whose organs have been destroyed in the dissolution of the world (pralaya) is the same as  $samh\bar{a}ra$ ; cf. note 2). We are forced to conclude, however, that these organs have not been destroyed altogether, because they appear again in a new srsti. The  $pralay\bar{a}kalas$  are  $pram\bar{a}tars$  of the void  $(sr\bar{u}nya)$  because their world is in a state of dissolution. According to Bhandarkar, V.Sh., 125, they are free from mala 2, but bound by mala 1 and 3.
- 57. After having discussed previously the evolutionary stages from the mantramahes varas down to the sakalas, the author now returns to the beginning, concluding this section with an account of the two stages lying above the mantramahes varas, taking them in their reversed order. Immediately, such an arrangement of the material might seem perplexing. Yet, it may be justified on the ground that these two uppermost stages are to be represented as fundamentally different from all the rest. In fact, they are really no stages of manifestation at all, being eternal in virtue of their remoteness from sisti and sainhāra (cf. note 11). With them, the plurality of pramātars has ceased to exist. Shiva appears as one only, in harmony with his true nature.

On the lower of the two 'stages' he is called Sivabhaṭṭā-raka. But this 'stage' corresponds to what is otherwise known as s'aktitattva (cf. note 11). See also p. 2b where s'akti and S'ivabhaṭṭāraka are designated as 'not distinct.'

- 58. After all, the two eternal principles, S'ivatattva and s'aktitattva, are included here, thus bringing the number up to 36.
- 59. The verb sphur means to palpitate, be agitated, but also to sparkle, flash. Because of this double meaning the verb is

especially adapted to the simile of waking from sleep, illustrating the fundamental cosmological idea of this system. In this respect sphur resembles ud-mīl and ud-mis, both of which verbs mean to open one's eyes. Unmīl occurs on pp. 1b, 5b, 6a, etc.; unmīs on pp. 1b, 2b, 40a, etc. When Shiva opens his eyes, the universe unfolds itself. Should he close his eyes, the universe is drawn back in again. Indeed, this is more than a mere simile. The process of the world is nothing else but such an experience of the infinite universal spirit. Cf. the first stanza of Kallaṭa's Spandakārikās: 'He who causes the world to rise when opening his eyes and causes it to set when closing his eyes—him . . . we praise.'

These psychological analogies to metaphysical doctrines have their immediate foundation in the analysis of sensory experience as we find it in connection with the Sānkhya. Consult Chatterji, K. Sh., p. 94 ff. and what he says about buddhi on p. 103.

- 60. The highest Shiva, paramasiva, is the more popular designation of the absolute.
- 61. Transcendency and immanency. *Paramasiva* unfolds himself by the power of his *s'akti* as the universe (immanency). But this is only *one* aspect of himself. In reality, he reaches tar beyond into infinity.
- 62. The noun cetana is derived from the same root as cit and citi (cf. note 7) and means consciousness, spirit. Elsewhere (cf. Garbe, S.², p. 229) it is used synonymously with the two other terms. Here, however, it is distinct from either and stands for cit when in the condition of limitation.
- 63. The process of manifestation sets in with the rise of a polarity between subject and object in that sole reality which had been, up to that time, completely at rest. Subject and object separate and, for the present, the object becomes repressed by negating it. The universe disappears before the eye of the highest pramātr (cf. Chatterji, K. Sh., p. 62 ff.). Hence, 'the void, the absolutely void' (sūnyātisūnya) which, however, has nothing to do with the 'void' discussed in note 56.

- 64. Cit is isolated in as far as during this phase it lacks any object. It is to this situation that the two terms akhyāti (i.e., non-consideration) and anāsritasiva (i.e., 'Shiva who is attached to nothing') have reference.
- 65. There are 240 worlds (bhuvana) according to Barnett, P. Abh., p. 741. On p. 721 he describes these worlds as 'of various shapes, being round, square, triangular and of the form of crescents and umbrellas.'
- 66. According to Barnett, P. Abh., p. 729, bhāva (i.e., entities) are the subjects and objects which go to make up the finite universe.
- 67. The word *rasa* means both, taste *and* juice, and the passage therefore really reads: '. . . they distinguish themselves in that their *cit*-juice is not dried up.' In this connection we might point to the fact that the gustatory nerve reacts only towards solutions.
- 68. In citations taken from  $\overline{A}gamas$  and Tantras there often appear feminine vocatives. This is due to the fact that the doctrines expounded in these works are frequently cast in the form of a dialogue between Shiva and his wife. On  $\overline{A}gama$  cf. note 128, on Tantra note 130.
- 69. The word bhairava, a derivative from bhīru, means horrifying. Generally it refers to Shiva, being a popular name of his. As such it reminds one strongly of his original character as that of the terrible Rudra of the Vedas. The 'three heads' (trisiras)—from which this Agamic work received its name—are in all likelihood an outcome of the religious imagination of the people. (Compare the idea of Shiva's having three eyes). Speculatively, however, these three heads may have been brought in connection with the three fundamental principles of this and other Shivaite systems, viz., pati, pasu and pāsa.
- 70. The two works mentioned above are thus designated as parts of the  $\overline{A}gamic$  literature. On  $\overline{A}gama$  see note 128.
- 71. This s'loka obviously is meant to illustrate the pure nature of cit in symbolizing  $(khy\bar{a})$  it by light. Light constitutes cit; the negation of light, therefore, amounts to a negation of cit also.

- 72. The term  $j\bar{\imath}va$  (i.e., living being, the individual soul) is synonymous with pasu.
- 73. Meant are the works of the Kashmir school in contradistinction to the Agamas. On Spanda cf. note 1.
- 74. As it stands, this quotation is unintelligible, cut loose as it is from its context. A footnote of the editor may throw some light on it. 'Reflecting on the meaning of non-sensical phrases like "The embankment wants to tumble down" [one must ask oneself]: how can there be a wish in [such] a soulless embankment?' Speaking figuratively we attribute will and desire even to lifeless objects. Similarly we ascribe wrongly to jīva what really applies to Paramasiva only.
- 75. The concept vikalpa (i.e., change, diversity, doubt, hesitating reflection) originated with the Yoga; cf. Yogasūtra 1, 6, 9, 42 in Deussen, G. Ph. 3, p. 511 ff. According to Barnett, P. Abh., p. 723 (commentary to stanza 11) vikalpa is 'cognition of an object as characterized by differentiation from another (anyāpoha).' To express it more in the phraseology of Yogamuni (cf. Abhinavagupta, P. Y.), the object proper of vikalpa comes to be displaced by another one for its sake.

To further clear up this concept it is said in the commentary to stanza 68 (Barnett,  $P.\ Abh.$ , p. 738): 'The Yogi . . . renounces such "imaginations" ( $vikalp\bar{a}h$ ) as "I am a fettered soul, embodied and bound by karma, these children and wife are mine, by this work I shall obtain paradise or hell." Being inspired by the absolute consciousness, he casts such ideas away into the "radiance of the Self" . . . and renders himself one with the transcendental subject . . .

Hence, *vikalpa* is every thought of the individual soul which draws distinctions, contrary to truth, between the individual objects by bringing some in relation to oneself and excluding others, thus limiting the self.

76. The term *citta* (i.e., thought, consciousness, spirit) refers to the organ of thought of the individual soul. Of the same root as *cit* and *cetana* (cf. notes 7 and 62) the expression is rather aptly

chosen in that the common root already suggests an affinity between the principles which these three termini represent.

According to Ksemarāja, ShSV., 73, 8, the concept citta includes the three inner senses of buddhi, ahainkāra and manas and thus becomes a synonym for antahkarana (inner organ). Of this later on. But according to Schomerus, Sh. S., 138, citta ranks with these three inner senses, being fourth and lowest. This is the theory of the Tamul Shivaism which is thus seen to be in contradiction to the Kashmir system.

- 77. By  $vidy\bar{a}$  here is meant the fourth of the five  $ka\bar{n}cukas$  (see note 11), the impure knowledge ( $as'uddhavidy\bar{a}$ ), in contrast to the  $s'uddhavidy\bar{a}$  mentioned in note 11.  $Vidy\bar{a}$  is the principle of limitation which compels the individual soul to exclude (cf. note 75) all other objects from vision in order to become thoroughly conscious of one. Therefore,  $vidy\bar{a}$  underlies vikalpa.
  - 78. For the meaning of samādhi consult note 5.
- 79. The term suddha-adhvan (i.e., the pure, or, perfect path) designates the sphere of the five highest principles from suddhavidyā to Shiva. The pramātṛ-ship of the pure path with its two highest principles extends beyond the pramātṛ-ship of the vijīnānākalaṣ. The concluding words, 'highest degree', would indicate this.
  - 80. For pralayākalas and sakalas consult notes 55 and 56.
- 81. These are the three gunas, really, 'strands twisted into a rope.' The conception originated with the Sānkhya. The three gunas represent the three constituents of primary matter (prakrti):
- (a) Sattva (i.e., goodness) is by nature that quality of things which rouses contentment within us. It is light, not heavy or oppressing, and clarifying. Its purpose is to enlighten.
- (b) Rajas (i.e., passion) is that quality in things which stirs dissatisfaction within us. It is stimulating and, hence, agile. Its purpose is to urge on.
- (c) Tamas (i.e., darkness) is that quality in things which leaves us in a state of indolence. It is heavy and oppressing, paralyzing our emotions, and generally impeding. To hinder, thus,

is its purpose. (Thus according to Deussen, G. Ph. 3, 1, III, p. 428, explanation of  $S\bar{a}nkhyk\bar{a}rik\bar{a}$  13).

The triad of guṇas corresponds to the triad of sukha (i.e., pleasure), duḥkha (i.e., sorrow) and moha (i.e., confusion, delusion). Indeed, they are interchangeable (cf. Abhinavagupta, P. Y., 51, 2). The guṇas, or their corresponding psychical elements combine to make up the experience of the pasu, the individual soul.

82. Since, as was said before, pati and pasu are in reality identical, our system has, therefore, to find a corresponding triad for the pati state. Consequently, the system establishes for pati the triad  $j\bar{n}\bar{a}na$  (i.e., knowledge),  $kriy\bar{a}$  (i.e., activity) and  $m\bar{a}y\bar{a}$  to which little importance is attached elsewhere.

We are not surprised when  $m\bar{a}y\bar{a}$  is included in the pure sphere of Shiva, because we know that our system reckons besides the ordinary  $m\bar{a}y\bar{a}$  (asuddham $\bar{a}y\bar{a}$ , i.e., impure  $m\bar{a}y\bar{a}$ ), also with a suddham $\bar{a}y\bar{a}$  (i.e., a pure  $m\bar{a}y\bar{a}$ ) which is identical with the highest sakti of Shiva.

- 83. Citi-s'akti is a synonym for Shiva-s'akti or, preferably, simply s'akti. Cf. notes 6 and 11.
- 84. The māyāpramātr is the subject of knowledge of the impure path, in the sphere of limitation. It consists of pralayā-kalas and sakalas; see notes 55-6.
- 85. The term pradhāna (i.e., basic element) does not in this passage refer to the Sānkhyan much-liked pradhāna, meaning primary matter, a synonym for prakṛti and avyakta. Rather, it is the material which especially the organ of thought of the individual soul, citta, busies itself about, fashioning its creation—which is the empirical world—out of it.
- 86. In the world rest, *citta* cannot avail itself of the body and of life as a *pradhāna* for its activities. However, the *samskāras* (i.e., impressions, after-effects) are at its disposal. These are the imprints received in a former existence (in the *sakala* state; cf. note 55) due to contact with the world of bodies. Being a part of *puryaṣṭaka* (cf. note 94), the vehicle of the *saṃskāras*, *citta* wanders with it from existence to existence. See Kṣemarāja,

- ShSV., 73, 8 (commentary to  $s\overline{u}tra$  1 of the 3rd unmeṣa): 'Citta migrates—i.e., goes from womb to womb—being attached to the functions of sattva and the other gunas (cf. note 81), because it is ignorant of the fact that its true nature consists in cit.'
- 87. That he should do thus is due to citta. By vyutthita (i.e., really, one who has turned away from something, is distracted) these texts characterize a person who enjoys the ordinary, everyday affairs of the world, has, therefore, an antithetical character to that of a Yogin. The verbal noun, vyutthāna, designates the activity of such a person, which is opposed to samādhi. On this point consult Yogasūtra, 3, 9, 37, in Deussen, G. Ph. 3, pp. 529 and 533.
  - 88. The text reads 'māyīyah pramātā.'
- 89. These are the 77 sūtras ascribed to Vasugupta which constitute the foundation of Kashmir Shivaism.
- 90. The inherited intellectualism of the Indian doctrines of salvation is rather prominent here. He who does not attain this knowledge of the  $\bar{a}tman$  with all its finally ramified details will not partake of salvation. On the different means of salvation to be found within our system consult note 133.
- 91. By their predilection for enumerations our philosophers prove their relation to the followers of the Sānkhya. However, we believe that just this passage shows better than any other that it is by no means a mere passe-temps. If salvation does depend on the correct knowledge of all these details of which none must be forgotten or overlooked, then it is natural, in the interest of the catechumen, to make use of this aid to memory.
- 92. Jada (i.e., cold, rigid, soulless) characterizes the purely material, the object of which another may be conscious but which is not conscious itself (cf. Garbe, S.<sup>2</sup>, p. 374).
- 93. The term  $sv\bar{a}tantrya$  (nomen abstractum of svatantra, cf. note 9) designates this resolve of  $Sivabhatt\bar{a}raka$  to become limited as an act of spontaneity. It is not merely a link in the causal chain: it is a creative act, a primum datum.
- 94. The body is frequently compared to a city with nine gates. Here, puryastaka (i.e., the eightfold in the city) refers, as in the

other Shivaite systems, to the subtle body, elsewhere called sukṣma-sarīra or linga, the vehicle of the saṃskāras (cf. note 86). The puryaṣṭaka is that part of an individual which—unlike the gross body (sthūlasarīra)—is not cast off at death, but migrates from existence to existence, thus guaranteeing the continuity of personal identity throughout the cycle of births (saṃsāra).

As to what the eight parts of the body are, opinions differ greatly. The fourth Appendix to our text edition gives on p. 69 as an explanation of the term the five tanmātras (i.e., elements, or, fine elements) and the three inner senses of manas, ahamkāra and buddhi (cf. note 76). Different explanations offer Mādhava in the Sarvadars'anasamgraha (cf. Deussen, G. Ph.³, 1, III, p. 320 f.) and Iyengar, ShSV., Introduction, p. 42. But they agree with reference to the three inner senses.

95. Only 35 principles are named here. We could hardly be said to be amiss if we see in this departure a concession to mnemotechny. Moreover, it was natural to add to the five times five principles of the Sānkhya two times five more, instead of eleven. The reduction to 35 principles is easily accomplished by taking māyā not as a separate principle, but as a general concept including the five kancukas.

96. The expression saptapancakasvabhāva means consisting by nature of seven pentads.' Or, if we force the interpretation of the compound a little we may translate consisting by nature of a heptad and a pentad.' Above all, this term has reference to the seven pentads of principles and is meant to indicate at the same time that Shiva becomes the seven pramātars on the one hand and, on the other, assumes five aspects. However, these seven classes of pramātars (cf. note 40) have nothing to do with the seven groups of principles, while the five aspects (cf. note 97) may but loosely be brought into relation with the five principles of the pure path; they could never be identified with them.

97. The following are the five main aspects of the s'akti of Shiva and, hence, ultimately of Shiva himself:

- (a) Citi-s'akti (i.e., the power of the spirit);
- (b) ananda-s'akti (i.e., the power of bliss);
- (c) icchā-s'akti (i.e., the power of will);
- (d) jñāna s'akti (i.e., the power of knowledge);
- (e) kriyā-s'akti (i.e., the power of action).

Of these the first manifests itself especially in the principle of Shiva (tattva No. 36), the second in that of Sakti (tattva No. 35) etc. Chatterji, K. Sh., pp. 62-75 endeavors to prove that these relations between the five highest suchnesses and the five main aspects of sakti are founded on fact. But the impression remains that they represent two trains of thought that have developed independent of each other and have only later on been brought together, not without arbitrariness and artificialities.

- 98. The term *akhyāti* (*i.e.*, non-consideration) is to be distinguished from *akhyāti* discussed in note 64. In the present passage it is the failure to recognize the true nature of the *ātman*; cf. Barnett, *P. Abh.*, pp. 723, 725, 741, etc.
- 99. Shiva causes both, salvation and bondage. The decision rests with man and depends on his knowledge.
- 100. Different from its use dealt with in note 2, sthiti (i.e., 'the standing') here marks the point at which the philosophic speculation on its way to greater and greater abstractness must 'halt'. Therefore, it is the primary or the principle.
- 101. Again a simile borrowed from theatricals; cf. note 38. This shrewd comparison enables the author to vindicate the relative truth of all systems, even down to materialism, no matter how much they may differ from his own conceptions. Everyone of them has beheld the  $\bar{a}tman$  in one of its impersonations and everyone, therefore, knows part of the truth. True, in order to realize the highest truth one must look behind these masks. It is the conviction of the author that only his school and those likeminded have accomplished that.

This passage is typical of the characteristic Indian bend towards inclusiveness—sit venia verbo—of the willingness of the

Indians to see and acknowledge behind the different forms of expression the common, basic idea. Keyserling, perhaps, goes too far in his Schöpferische Erkenntnis when he says that Hindus are always conscious of their philosophemes being but symbols of their meanings, but words for what cannot be expressed in language. Nevertheless, he thereby calls our attention to an essential difference in philosophy between the point of view of the Indians and our own. The Indian does not take the philosophical system as such as serious as we do. What he regards as essential is not the system but the fact that its originator or adherent endeavors to find by it the absolute and, hence, salvation. Consequently, the Indian is enabled to hold two logically exclusive points of view ('darsanas') at one and the same time. Cf. the combination of Sānkhya and Vedānta in Bhagavad Gitā and elsewhere, but above all, the recognition of Vais'eşika, Nyāya, Sānkhya, Yoga, Mīmāmsā and Vedānta as six orthodox systems, despite their rather diverging forms and tendencies.

102. In what follows the author attempts to demonstrate the correctness of the sūtras on the systems known to him. As is the usual practice (cf. Mādhava's Sarvadars'anasangraha), in enumerating them he starts with that doctrine which has the least affiliations with his own. Then, ascending higher and higher, he gradually approaches truth, which is attained in his own system. Remarkable is the unprejudiced way in which our author places the two orthodox systems of Nyāya and Mīmāmsā right after the despised Cārvākas and before the heretic Buddhists and the Mādhyamikas, a variety of the latter. However, we grant, that, generally speaking, the tattva series of the Trika was for him decisive. That is to say, his classification of doctrines depended on the problem as to whether the fundamental principle of any particular system could be identified with a lower or higher tattva.

103. On the Cārvākas or materialists—so-called after Cārvāka who was one of the founders of the doctrine—cf. Deussen, G. Ph. 3, 1, III, p. 194 ff. Whole textbooks have not come down to us. Their literary fragments have been gathered from quotations by

Hillebrandt, Zur Kenntnis der Indischen Materialisten (Festschrift for E. Kuhn). There we can find also this very citation with which Kṣemarāja presents us; the characteristic sūtra is supported by S'aṅkara, Haribhadra and the commentary to the Kusumānjali.

104. On the Nyāya, the system of Indian logic and dialectics, cf. the section in Garbe, S.<sup>2</sup>, p. 174 ff. which, though short, gives the essential points.

105. In regard to the termini technici buddhi, jñāna, etc., we have to bear in mind here and in the following that our author takes them in the sense that fits his system. He does so without concerning himself with what the followers of other systems understand by them. Thus, buddhi is the highest of the three inner senses (cf. note 76), and appears in the series of tattvas as the 23rd principle. It is the power of judgment, a reminiscence from the sphere of pure knowledge. Thus, an organ of the individual soul and a vehicle of universal and abstract ideas, buddhi judges and regulates the concrete objects of experience by measuring them on those normative and universal ideas (cf. Chatterji, K. Sh., p. 106 ff).

106. The term  $j\bar{n}\bar{a}na$  here is, of course, to be discriminated from the aspect of sakti (cf. note 97) bearing the same name. In our passage it refers to that kind of knowledge which is common to all living beings, namely, the knowledge that is mediated by the senses (and, hence, is false). Cf. Kṣemarāja, ShSV., 11, where the second  $s\bar{u}tra$  reads in the form Kṣemarāja approves: ' $J\bar{n}\bar{a}na$  is bondage' (see ib., 24, 9 and 125, 12). For the double meaning of  $j\bar{n}\bar{a}na$  cf. Garbe, S.², p. 371, note 4: his first definition of  $j\bar{n}\bar{a}na$  paraphrases exactly what our author understands by it: 'The mechanical functions of knowledge belonging to the inner organs and originating under the influence of the objects.'

107. This statement concerning the identification of  $\bar{a}tman$  with the void as maintained by the Naiyāyikas has its reason in that these philosophers hope to find salvation from  $sams\bar{a}ra$  in a state of absolute unconsciousness (cf. Garbe, S.<sup>2</sup>, p. 175).

- 108. On the Mīmāmsā, more correctly Karmamīmāmsā, the doctrine which teaches salvation by ritualistic works, cf. Deussen, G. Ph.<sup>3</sup>, 1, III, p. 389 ff.
- 109. *Upādhi* (i.e., appositio) is everything that is related to a thing without really belonging to it or without ever entering any close connection with it (Garbe, S.<sup>2</sup>, p. 231).
- 110. The soul  $(\bar{a}tman)$  is capable of being apprehended directly in the experience of the 'I'.
- 111. Saugatas (*i.e.*, followers of Sugata) is an appellation of the Buddhists. Sugata (*i.e.*, one who fared well) is, like Tathāgata, an honoring surname of Siddhārtha Gotama.
- 112. Of the various metaphysical systems which—contrary to the master's will—soon sprang up within Buddhism our author may have in view the Kṣaṇikavāda, i.e., the doctrine of momentary destruction. The expression jñānasanītāna (i.e., continuity of consciousness) would indicate it. This term is used by the Kṣaṇikavādins to denote a continuous series of conscious experiences. These they think of as points, each of which is connected causally neither with the preceding nor the following one. Only the event of the moment possesses reality.
- 113. S'rutyanta (i.e, end of the s'ruti) is synonymous with Vedānta (i.e., the end of the Veda), because s'ruti (i.e., hearing)—as a collective name for all revealed texts—coincides with Veda in the widest sense of the word. Yet, our author does not mean the Vedāntins when he speaks of knowers of the S'rutyanta. Rather, he thinks of knowers of the Upanishads in general in accordance with the original meaning of Vedānta.
- 114. The term  $pr\bar{a}na$  (i.e., wind, breath, life) appears repeatedly in the Upanishads as the fundamental principle (cf. Deussen, G. Ph.<sup>3</sup>, 1, II, Index).
- 115. By Brahmavādins (*i.e.*, advocates of the Brahma doctrine) we have to understand likewise philosophers who base their teachings on the Veda.
- 116. The specification 'of non-being' (abhāva) shows that we have to do with those Brahmavādins who hold that the world

sprang up from non-being (asat). For the Vedic speculations concerning being and non-being, sat and asat, as the world-ground, consult Deussen, G. Ph.<sup>3</sup>, 1, II, p. 117 ff. and Geldner, Der Rigveda in Auswahl, Kommentar, p. 207 ff. These Brahmavādins, our author remarks rightfully, recognize the primary principle in the void (sūnya), that is to say, in what the empiricist, but not the metaphysician, regards as void.

- 117. On the Mādhyamikas, the followers of Madhyamaka (i.e., the system of the middle path) who represent a philosophic movement within Northern Buddhism, cf. the article by L. de la Vallée Poussin in the Encyclopædia of Religion and Ethics. According to this authority, these philosophers deny not only the reality of the individual (pudgala), as do the textbooks of the Pāli canon, but also that of mental phenomena (dharmas). Moreover, they negate not only the existence of suffering beings, but also that of the inflicted pain. 'All is void.' To eliminate the dharmas associated with the 'thirst' is, in their opinion, possible for him only who has realized their radical irreality.
- 118. On the Pāñcarātras or Bhāgavatas cf. Deussen, G. Ph.<sup>4</sup>, 1, I, p. 62; G. Ph.<sup>3</sup>, 1, III, pp. 36, 259 ff.; Bhandarkar, V. Sh., p. 38 ff.; Garbe, S.<sup>2</sup>, pp. 63 and 165. The derivation of the name Pāñcarātras is doubtful. It means 'of five nights' and may have originally referred to a festival lasting five nights, or, five days.
- 119. Here we have to do with the three padārthas (i.e., main concepts, categories) of the system. Consult Mādhava, S.D.S., p. 45, where prakṛti appears as acit (i.e., 'absence of spirit') or dṛṣˈya (i.e., the visible), Vāsudeva as Īṣˈvara (i.e., Lord) and the individual souls (jīvas) as citas (i.e., spirits).

The designation of the individual souls as sparks of the Exalted One must be compared with the ancient simile of the wheel of fire (alātacakra); cf. Deussen, G. Ph.<sup>3</sup>, 1, II, p. 212.

120. In spite of the proximity of the terminus prakṛti, pariṇāma cannot be taken in the technical sense of the Sāṅkhya, i.e., as meaning 'constant change,' but, rather, 'finally,' 'lastly.' The latter is the common signification when at the beginning of a

compound. There is no reason why the author should use the technical concept in this connection. On the other hand, our translation here is well adapted to the context. For, the Pāñcarātras themselves and the common interpretation of the system as well tell us that the fundamental principle is not prakrti, but Vāsudeva. Nevertheless, it remains uncertain how our author would fortify his contention of the primacy of prakrti.

- 121. The term avyakta (i.e., the unmanifest) is a name for prakṛti, primary matter, having been taken over from the Sāṅkhya.
- 122. On the Sānkhyas consult Garbe, S.<sup>2</sup>; Oldenberg, U. B., pp. 206-258; Deussen, G. Ph.<sup>3</sup>, 1, III, pp. 408-506.
- 123. See note 52 with reference to the Vijnānākalas. Our author identifies them here with the puruṣas of the Sānkhya. The latter are the souls who have freed themselves by means of viveka-jnāna (i.e., discriminating knowledge) from prakṛti and are, therefore, liberated.
  - 124. Cf. note 113.
  - 125. Cf. note 116. For Tsvara consult note 11.
- 126. The Vaiyākaraṇas are the advocates of vyākaraṇa, linguistic analysis or grammar. Their doctrine, likewise, makes for salvation and is esteemed highly by Mādhava and our author as well. Judging by the position which the Vaiyākaraṇas occupy here in Kṣemarāja's enumeration (cf. note 102), they must, in the latter's opinion, come very near the truth. For the doctrine of the Vaiyākaraṇas consult Deussen, G. Ph.³, 1, III, p. 398 ff.; also Abegg, Sphoṭa and E. W. K.
- 127. The S'abdabrahman, the Brahman of the word, is that phase of the revelation of the deity in which it appears as the eternal word (of the Veda). Being a fundamental conception of the Vyākaraṇa (cf. Deussen and Abegg, l. c.), our author rightly brings it in connection with pasyantī, the Trika concept. For, Vyākaraṇa distinguishes two forms of manifestation in the one, eternal Brahman. These are the sum and substance of all objects on the one hand, and the totality of the words that have reference to these objects (s'abdabrahman) on the other. The Trika,

similarly, differentiates two forms in paramasiva: from all time the universe of objects has been in him potentially and, likewise, the universe of the thoughts and words yet unuttered. This last one is called  $par\bar{a}$  [ $v\bar{a}c$ ], the highest [word]. It appears as  $pasyant\bar{\imath}$  [ $v\bar{a}c$ ], the 'seeing' [word] when the universe is still in the first stages of its development. Being the divine view of the whole universe in its undifferentiated form,  $pasyant\bar{\imath}$  must yet lie beyond all experience. But, by means of  $madhyam\bar{a}$  [ $v\bar{a}c$ ], the middle [word], it becomes  $vaikhar\bar{\imath}$  [ $v\bar{a}c$ ], empirical speech (see Chatterji, K. Sh., p. 3 ff.). According to Chatterji, ib., p. 4, note 2, in a commentary to the  $Alaink\bar{a}ra$ -Kaustubha,  $vaikhar\bar{\imath}$  is derived from khra or khru, i.e., nose, or, rather, vocal organ. Though untenable philologically, this speculation, nevertheless, throws light on the Indian conception of  $vaikhar\bar{\imath}$ .

For sadāsiva see notes 43 and 44. A passage in Pūrņaānanda's Ṣat-cakra-nirūpaṇa (cited by Barnett in Grierson and Barnett, L. V., p. 14) bears on the relation of sadāsiva to vāc. Sadāsiva is said to live in ākāsa, that is, in the ether or empty space. On the close relation of ākāsa and sabda or vāc consult Chatterji, K. Sh., pp. 131-4.

128. The Saivāgamas, or,  $\overline{A}gamas$ ,  $\kappa a\tau' \epsilon \xi o \chi \eta' v$  represent a group of literature that still remains little known. The name  $\overline{A}gama$  signifies a doctrine which has been transmitted uninterruptedly from one generation to the other (cf. Bühler, ZDMG, 36, p. 653). Buddhists and Jains also employ the name for certain portions of their sacred literature. Winternitz, G.I.L., 3, does not make mention of the  $\overline{A}gamas$ .

That much is certain, that they are writings which have been placed by some Shivaite sects beside or, in practice, above the Vedas even as their authoritative religious texts. Farquhar, O.R.L.I., p. 191, names as such the Sanskrit School of S'aiva Siddhānta, the Tamul Shivaites, the Kashmir Shivaites and the Viras'aivas. This group must be distinguished from the following one which rejects the  $\overline{Agamas}$ : the Pās'upatas, the Lakulīs'apās'upatas, the Kāpālikas, Nāthas, Gorakṣanāthīs and Rases'varas.

They enumerate 28  $\overline{A}gamas$ . According to Schomerus, Sh. S., p. 14, they are divided into two groups: ten  $\overline{A}gamas$  of a higher and eighteen of a lower origin. To these must be added a great number of so-called  $Up\overline{a}gamas$ , i.e., auxiliary texts.

Schomerus, Sh. S., p. 15 says: 'Every Āgama is said to consist of four parts, called kānḍa: vidyākānḍa, or jñānakānḍa, yogakānḍa, kriyākānḍa and caryākānḍa. They say, the jñānakānḍa leads to the knowledge of God and yogakānḍa to the concentration of the mind upon an object. The kriyākānḍa supplies information concerning all functions necessary for consecrating an image of the deity, beginning with the digging preliminary to laying of the foundation. The caryākānḍa teaches the method of worshipping.'

Of immediate value to us here is one of the statements by Iyengar, Outlines, p. 151 ff. concerning the contents of the  $\overline{A}gamas$ : 'Shiyashakti . . . is the cause of the bondage of all beings and also of their release. She is the eternal Word, the subtle link between concept and utterance. To this is attached the whole doctrine of mantras. The theory of the existence of a system of Yogic nerves and circles in the body is taught' (cited according to Farquhar, O.R.L.I., p. 195). With this is to be compared the discussion in note 201.

According to Chatterji, K. Sh., pp. 8 and 10, the  $\overline{A}gamas$  contain a dualistic doctrine or at least have been interpreted in a dualistic or pluralistic sense before Vasugupta established the Kashmir School of Shivaism.

Opinions differ widely as to the age of the S'aivāgamas. Farquhar, O. R. L. I., p. 194, thinks they are of recent origin and places them, however very provisionally, into the seventh or eighth century A.D. Schomerus, Sh. S., p. 12, on the other hand, believes he is justified in saying that at least the beginnings of the Āgama literature reach back to pre-Christian times. And, from the archaic meters, words and forms, V. V. Ramanan (according to Schomerus, l.c.) draws the conclusion that the S'aivāgamas are not later than the first Buddhist council. Confer besides Farquhar, O.R.L.I., Index, also v. Glasenapp, H., p. 201 ff.

- 129. By ārhatas (i.e., the dignified) our author means the Jains. For information about them the article by Hermann Jacobi in the Encyclopædia of Religion and Ethics may be consulted. In metaphysics the Jains maintain the eternal existence of matter which consists of atoms. All things are made up of the manifold combinations which these atoms enter. The atoms are not constant by nature, but are subject to change or development which consists in that the atoms assume different qualities (gunas).
- 130. The Tāntrikas profess the doctrines laid down in the Tantras. Since the Tantras are the textbooks of the Sāktas, Tāntrikas and Sāktas must, therefore, be identical. Originally, tantra means weaving-loom, then warp and, finally, foundation, norm, rule. Only very recently has the Tantra literature become better known through the publications of Arthur Avalon (pseudonym for J. C. Woodroffe). The Tantras are very closely allied to the Āgamic literature discussed above. That the limits between the two are not sharply drawn may be seen already from the fact that the names of both are often used promiscuously. Indeed, at times their identity is asserted (cf. Schomerus, Sh. S., p. 16, and Chatterji, K. Sh., p. 7 ff.).

Like in the  $\overline{A}gamas$ , in the Tantras also four  $k\bar{a}ndas$  (see note 128) are differentiated. What is given by Farquhar, O. R. L. I., p. 200, as the contents of the Tantras coincides strikingly with the contents of those parts of our text which deal mainly with the concepts of sakti, mantras,  $n\bar{a}d\bar{s}$  and cakras. See note 201 and Introduction, Section VII.

According to the passage of our text, the Tāntrikas believe in a transcendent ātman. For the S'āktas, consult Macnicol, I. Th., p. 180 ff.

- 131. Only the  $S'aiv\bar{a}gamas$  can be meant here by texts teaching the immanency of the  $\bar{a}tman$ , as our author says. They are called  $\bar{a}mn\bar{a}ya$  here, which is a synonym for  $\bar{A}gama$ .
- 132. Differing from both, Tāntrikas and the followers of Shivaism, the Trika teaches the transcendency as well as immanency of the ātman. Cf. note 61.

- 133. Should knowledge—as a means to salvation—not have been granted, there remains still the possibility of becoming liberated by the grace of Shiva (see note 6) who, from his own free choice (svātantrya), grants it to whomever he may choose. Though, according to Barnett, P. Abh., pp. 719 and 746, grace is a mere factor within salvation by knowledge, in our passage it is a way of salvation independent of and side by side with it. The way of grace, we grant, is like a foreign element in a system otherwise thoroughly philosophically oriented, being mentioned occasionally and in passing only. It is one of those outspoken theistic elements which come to the foreground more in the Shivaism of the Tamul South than in the Shivaism of Kashmir. Confer the central importance of the dispensation of grace in the hymns of Mānikka-Vās'āga (Schomerus, H. M.).
  - 134. Cf. Chatterji, K. Sh., p. 146.
- 135. The three following quotations are meant to merely substantiate the last sentence. They have nothing to do with the enumeration of the systems as such.
- 136. Desire always causes bondage. Salvation presupposes freedom from all desire, even the wish to be liberated.
- 137. A second explanation with a totally different aim is added to the first interpretation of the  $s\overline{u}tra$  (cf. note 28). First, the interpreter enlarged upon the principles of the various philosophical systems, and now he is concerned with the psychological conditions of the Yogin. This bifurcation in the interpretation of one and the same  $s\overline{u}tra$  is conditioned by darsana and sthiti, which terms allow of a variety of explanations.

In the beginning, dars'ana was taken in the sense of 'system' which, though secondary, may however be thought of first in a philosophical treatise. But here, dars'ana is understood in its original meaning of 'seeing' which, however, is further developed into that of 'perception' in general.

Here as in the first explanation, *sthiti* is used in a sense that comes close to the original meaning of 'coming-to-a-stop.' Yet, here it does not mean the stop put to any philosophical speculation

(cf. note 100), but 'coming-to-a-standstill' and, hence, 'cessation' (visrānti), in particular the cessation of the external perception in the consciousness within when it has achieved the identity of the perceived object with the perceiving subject.

- 138. For this translation which, of necessity, is more of the nature of a paraphrase see Barnett, *P. Abh.*, p. 722 verse 10 with commentary.
- 139. In everyone of these *sthitis* Shiva reveals himself to the Yogin. The simile of the impersonations or rôles would, however, fit better the first interpretation of the *sūtra*—a supposition borne out by the fact that the first explanation rather than the second one portrays the thought of the author of the *sūtra* (cf. note 8).
- 140. The 'fourth' (turīya or turya) condition of the soul, as the highest condition of pure spirituality, follows the three conditions of waking (jagrat), dreamsleep (svapna) and dreamless deep sleep (susupti). In our system, however, turīya appears personified in female form as the 'high Lady'—an aspect of the manifestation of parās akti. But what is more significant, turīya occurs in closest relation with the following three krtyas (cf. note 2): emanation, stabilitating and re-absorption. This is in harmony with the commentary on ShSV., sutra 38 of the third unmesa where turīya is said to be the source of all these three kṛtyas. Having become one with the world-spirit in turīya, the Yogin accomplishes the creation of the universe no less than its stabilitating and destruction (cf. note 50). The concept turīya which, originally, was purely psychological, is here psychological and cosmological at one and the same time. Moreover, in this place clearer than elsewhere, there comes to the foreground the idea that knowledge and existence are identical—an idea which is fundamental not solely to our system but to others as well.
  - 141. Cf. sūtra 7.
- 142. Instead of avaleha (i.e., 'licking') which our text has and which is meaningless we prefer the reading of kha: avahela, from the root hīd (middle), meaning 'being careless, reckless.'

- 143. A final remark, no less deep than beautiful: what we care for moves and takes possession of us.
  - 144. A samsarin is one who is subject to samsāra.
- 145. Cf. note 76. The concept is taken over from the Sānkhya and coincides in general in regard to its meaning with the terminus as the Sānkhya uses it. On buddhi, ahankāra and manas confer the copious and shrewd observations of Chatterji in K. Sh., pp. 93-117.

146. Also this concept has been taken over by the Trika from the Sānkhya. There are five senses of perception, called buddhīndriyas or jīānendriyas. In proper sequence they are:

- (a) The sense of hearing (stravanendriya);
- (b) The sense of touching (sparsendriya);
- (c) The sense of seeing (dars an endriva);
- (d) The sense of tasting (rasanendriya);
- (e) The sense of smelling (ghranendriya).

### Cf. Chatterji, K. Sh., p. 117 ff.

147. This concept too originates from the Sānkhya. There are, likewise, five senses of action, called *karmendriyas*. In proper order they are:

- (a) The ability to speak (vac, really 'voice');
- (b) The ability to grasp (hasta, really 'hand');
- (c) The ability to move about (pada, really 'foot');
- (d) The ability to evacuate (pāyu, really 'anus');
- (e) The ability to enjoy sexually (upastha, really 'lap').

### Cf. Chatterji, K. Sh., p. 117 ff.

148. The good no less than the evil deed is karmamala (see note 53). And, vice versa, there springs as little disadvantage for the perfect soul from an evil deed as from a good one. Essentially like all Indian religious philosophies our system is ethically neutral. Everything depends on knowledge alone. Very characteristic in this respect is the 70th stanza in Abhinavagupta's P. Y., which reads:

A hundred thousand horse-sacrifices he offers up,
Brahman murder he commits a hundred thousand times.
With thought on highest truth, untouched by merit or blame, he remains unstained.

The horse-sacrifice is the most meritorious deed, the murder of a Brahman the most heinous one, according to the old Brahmanic view.

- 149. The exact correspondence between these five scaktis and the five  $ka\tilde{n}cukas$  starting with  $kal\bar{a}$ , etc., ought to be noted. One will then be enabled to make the latter (cf. note 11) more precise in their meaning.
- 150. 'The monism of the Lord' is the author's designation of his own system. Confer note 36.
- 151. The term suddhetarādhvan means the path that is different from the pure one, called also asuddhādhvan, i.e., the impure path. To distinguish it from the pure path (see note 79), it characterizes the sphere of the 31 lower suchnesses from māyā to the earth which are the principles of the limited subject-object.
- 152. The author attempts to discover the five cosmic processes (see note 2) in five psychological ones—however not without force and scholastic artificialities. The fourth point which he makes remains entirely obscure, and none of the three readings supplies a satisfactory meaning. The one we selected is the reading of codex ka.
- 153. This work by our author has been preserved and has likewise been edited in the Kashmir Series of Texts and Studies.
- 154. The term *Māhesvarya* means being a great Lord' and is a *nomen abstractum* of *mahesvara*, the great Lord, *i.e.*, Shiva. It denotes the state of the perfected soul in which the latter is conscious of its identity with Shiva.
- 155. The concept jivanmukta, i.e., liberated during lifetime, is met with elsewhere also.
- 156. This sentence defies adequate interpretation. Perhaps, we are to bring it in relation with a remark in the concluding section of the commentary on the last  $s\bar{u}tra$  which is to the effect that one should always busy oneself with the  $\bar{a}tman$ , being firmly

determined and thus excluding every activity that may have a different aim.

- 157. The psychological interpretation of the five processes begun in the commentary to the last  $s\overline{u}tra$  is continued here.
- 158. The macrocosmic emanation is identical with the microcosmic process by which the world of sense appears due to the perceptual processes of seeing, hearing, etc. The forces (s'aktis, cf. note 15) which are at work in perception are called goddesses—a concession to the popular polytheism.
- 159. To the macrocosmic phase of 'stabilitating' there corresponds the psychological state of a natural delight in the phenomenal world. The cause of the existence of this world is the pleasure which we find in it.

The change of the subject here is necessitated by the context, though it is not expressed formally in the text.

- 160. To the macrocosmic re-absorption there corresponds the psychological experience of the Yogin when, in his meditation, the empirical universe is vanishing. The word vimarsa means really 'touching', then investigating, scrutinizing, reflecting. We have rendered it by 'meditation.' According to Ksemarāja, ShSV., 116, 14, it is the experience of the Yogin by which he acquires knowledge of the true nature of his own self; ib, 120, 4 we read that it consists in turya (see note 140) and camatkāra. This latter expression is peculiar and offers an opportunity for studying the inner experience of the Yogin. It means 'to cry "camat", that is, to exclaim with astonishment. Thus, the word describes the moment of ecstasy when the Yogin is becoming enlightened.
  - 161. 'The mountain of manifoldness' is the error which makes us differentiate between subject and object, between the all-soul and the individual soul.
- 162. This quotation whose origin the editors of our text consider uncertain breathes a different spirit from our system. Loving devotion (bhakti) in this stanza contrasts with samādhi ('retreat') which elsewhere (see note 5) is regarded as a means of salvation. The 'you' sounds altogether too theistic for our

system; for here we ultimately have to transcend the 'you' in order to reach the 'pure I'. The stanza might come from a text of the Shivaite Bhakti movement, if not from a Vishnuite text. Presumably, it was quoted by Kṣemarāja just on account of the verb paramars' (from the same root as vimars'a) which is used in it. About the Shivabhakti consult Macnicol, I. Th., p. 160 ff.

- 163. To the macrocosmic concealment (vilaya) which takes place in the phase of the world rest there corresponds the state of the individual soul which—though experiencing re-absorption in virtue of vimars'a-has, nevertheless, not yet reached ultimate The samskāras keep the soul in samsāra by producing a germ or seed (bija) for a future existence. Although the sainskāras may have been neutralized in vilaya for a time—take it as a cosmic or a psychic event—they resume their activity at once in a new srsti and create new samsāra. The Yoga distinguishes between two kinds of samādhi. First, the sabīja-samādhi (i.e., the samādhi that is still burdened with bījas), so-called because the dispositions (samskāras) still continue to have an influence in it; secondly, the nirbīja-samādhi (i.e., the samādhi that is free from bijas), so-called because all dispositions have disappeared therein. On this doctrine which corresponds exactly to and probably is the foundation of the Trika doctrine developed here, consult Garbe, S. Y., p. 44.
  - 164. For the change of the subject see note 159.
- 165. The fifth kṛtya, that is, anugraha or the dispensation of grace (cf. note 2), is strangely referred to in the sūtra by a term which elsewhere applies to the fourth kṛtya. It is, therefore, natural to assume a corruption of the text of the sūtra. However, anugraha is purely psychological and has really nothing that would correspond to it in the cosmological scheme. Especially at this point one is impressed by the scholastic way of thinking constructively. With the idea of the number five in mind one added a psychological conception, the dispensation of grace, to the four original conceptions of a purely cosmological character, to wit, emanation, stabilitating, reabsorption and concealment which

were only subsequently interpreted psychologically also. Dispensation of grace can, of course, not be interpreted cosmologically and, hence, it has in the cosmological series really the function of a mere hanger-on. For psychology and soteriology, however, anugraha is most important, for it signifies the final triumph over those four processes of samsāra which is accomplished in salvation (cf. note 2).

The following is meant to explain the expressions of hathapāka and alamgrāsa. Both terms have reference to the ultimate disappearance of all factors leading to further samsāra.

The term hathapāka means 'violent cooking' or 'bringing to maturity persistently, unswervingly.' Perhaps it corresponds to the malaparipāka of the Saivasiddhānta which Schomerus, Sh. S., p. 282, defines as follows: 'Malaparipāka means . . . that the influence of āṇavamala upon the soul is suppressed, that it is but loosely connected with the soul like a ripe fruit with the tree . . 'Liberation through anugraha or saktinipāta immediately follows malaparipāka as it would hathapāka. Moreover, hatha, the first part of our compound, reminds one strikingly of hathayoga, the designation of the later and more intense and complicated form of Yoga (cf. note 182).

The term alamgrāsa, i.e., 'devouring plenty', is explained in sūtra 14 and the commentary thereto.

Both, hathapāka and alamgrāsa, belong to those formations of concepts which indicate a connection between Yoga and the age-old fire-penance (cf. the earliest word for asceticism: tapas, i.e., heat, glow).

166. In this place a bit of ancient, real magic is protruding into our system. The author is conscious of its inferiority. He mentions it, therefore, only by the way and where he dwells at greater length on this part of the old traditional teaching, as in the ShSV, he places this magic conception as  $s\bar{a}ktop\bar{a}ya$  (i.e., that particular means [of salvation] which employs  $s\bar{a}kti$ ) after or below  $s\bar{a}mbhavop\bar{a}ya$  (i.e., that particular means [of salvation] which has Shiva as norm). The latter, being a philosophic discipline founded on

knowledge, corresponds to what has thus far been developed in our text. Nevertheless Ksemarāja did not quite want to relinquish any reference to the *mantras*: tradition had too great an influence. On the other hand, these magic conceptions and practices are very intimately connected with those profound ideas which turn around the eternal word (parāvāc or parāvāks akti) and which we discussed in note 127.

167. The basis of this form of magic is furnished by the assumption of a secret correspondence between the s'aktis of the universe and the sounds of the [Sanskrit] language, or, rather, the letters of the [Sanskrit] alphabet. We may even speak of an identity of staktis and sounds and not merely of a correspondence between them. The philosophical reason for this identity is as follows. There are the two highest forms of Shiva's manifestation (see note 127), parās akti as the sum total of all objects and barāvāc as the sum total of the corresponding words. As these two are ultimately identical, so also the different s'aktis which have their origin in parās akti and form the world of objects and the individual sounds which have their origin in parāvāc and constitute the world of speech. He who masters all sounds by rightly making use of the mantras (i.e., the magic formulas) which are made up of them, is master also of the whole circle of s'aktis and consequently of the highest s'akti as well. In the end, such mastery amounts to the same as having knowledge and leads, therefore, to s'aktipata and, hence, to salvation. But the mantras as such represent merely a linkage of sounds which are totally ineffective. How they become effective is shown by our author in the ShSV. (cf. Iyengar, ShSV., p. 358 with note and p. 359).

168. 'Perfect consciousness of the "I"' (pūrṇa-aham-vimars'a) is the consciousness of the identity of self and universe. The real meaning of vimars'a is scrutiny, deliberation; cf. the vimars'ana of p. 24b which we have translated by meditation. The term is rendered by Barnett sometimes 'reflection', other times 'intelligence'; Iyengar translates 'meditation,' 'discriminative inquiry,' consciousness.'

169. The Devanāgarī and the other Indian alphabets that are modelled on the same principle really end with the lingual l and comprise 48 letters. Of these 14 are vowels, 5 gutturals, 5 palatals, 5 linguals, 5 dentals and 5 labials; to these must be added 4 semivowels, 3 sibilants, h and l. Vīraṇācārya, the author of the Sivajīānapradīpikā, Bhojadeva, the author of the Tattva-prakāsikā, as well as other writers of Āgamic literature (cf. Barnett, P. Abh., p. 719, note 1) who develop the same theory mention the sounds or letters from a to l. Our author, however, who is much interested in the number five adds to these letters of the alphabet proper some consonant combinations so as to bring the number of sounds up to 2 times 5 times 5. He adds ksa because it has a sign of its own; but what are the others he may be thinking of?

In the ShSV., 44, 12 Kṣemarāja further mentions 50 entities in which the universe differentiates itself. He then enlarges upon the correspondence between sounds and s'aktis in 60 ff., in the commentary on the seventh  $s\bar{u}tra$ , in the second part treating of  $s'\bar{a}ktop\bar{a}ya$  (see note 166). The vowels he calls the representatives, of the inner universe, the consonants those of the outer, ha the sound of immortality, ksa the germ of life, etc. Furthermore, he constructs mysterious relations between the five original vowels, a, i, u, r and l, and the five groups of consonants, the gutturals etc.—queer speculations in the spirit of the old Brāhmaṇas.

- 170. The opposite of vikalpa; cf. note 75.
- 171. In the Indian alphabets the consonant series starts with ka. Consult note 169 for the correspondence between the consonants and the outer universe conveyed by the senses.
- 172. Brāhmi—otherwise the wife of Brahmā in the Hindu Pantheon—is here one of the powers which depend on parās'akti. She pervades the sensual universe and misleads mankind. Everyone of these hierarchically arranged powers again governs a certain class (varga) of s'aktis. On their deification cf. note 158.
- 173. At first, this whole passage with its complicated conceptions seems nothing but a mere pastime. However, the meaning

is as follows. When, in a state of complete subversion of all relations, the individual soul is succumbing to the illusion of separation then the universal soul experiences most powerfully its identity with the individual soul, because it realizes that all objects that appear in virtue of emanation and 'stabilitating' are one only and that the one is identical with itself (cf. the quotation that follows). Contrariwise, the stage of re-absorption which, for the individual soul, is relatively higher is felt by the universal soul as being relatively lower, just because the object vanishes.

174. The concept  $mudr\bar{a}$  appears here for the first time in our text. In the main, the preceding discussions are of a philosophical nature. In Yoga-practice  $mudr\bar{a}$  is an extraordinarily important concept. It means originally a signet-ring, seal, lock. Then it came to be a terminus technicus of the Yoga for postures and gymnastics in connection with and for the furtherance of breathing exercises. The latter are supposed to effect cures of all kinds of bodily ills and, above all, to bring about salvation.

The Gherandasamhitā (ed. Bombay, 1895, with an English translation by Sris Chandra Vasu) is an important work on the Yogins. Schmidt, F., p. 193 ff., cites from it 25 different kinds of mudrās which are accurately described and for the most part illustrated. Schmidt reproduces these originals of the Gherandasamhitā which are done in water color by a Yogin and had been acquired by Garbe in 1886 in Benares. For the difficult definition of mudrā the fact may not prove unimportant that in the Gherandasamhitā as well as in the Hathayogapradīpikā the terms bandha and bandhana (i.e., bondage: fetters: checking, restraining) appear as alternatives.

In all probability, the meaning of  $mudr\bar{a}$  which it has in Yoga is connected with the last phase of the above-mentioned semantic development of the term. Thus,  $mudr\bar{a}$  is the 'lock' or protection against the attacks by and influence of the external world. It is accomplished by certain postures and by breath control. Consequently,  $mudr\bar{a}$  furthers the ability to master the organ of thought (citta) as well as the attainment of  $sam\bar{a}dhi$ .

On the *bhairavamudrā* referred to here, cf. note 205 below.

175. The 'pure *vikalpa*' is the psychic function of the unlimited subject which corresponds to the *vikalpa* of the limited subject (see note 75).

176. The 'outer organ' comprises the five senses of perception (cf. note 146) and the five senses of action (cf. note 147).

- 177. The four forms of manifestation of the highest sakti are:

  (a) khecarī, i.e., 'the one who moves in the sky

  [kha]';
- (b) gocarī, i.e., 'the one who moves in the light-rays.'

  The word go means, besides kine, also star, light-rays.

  To translate the expression, as is usual, by 'grazed over (by cows)' or similarly is not proper here in view of the fact that gocarī appears as a parallel to the three other terms.
  - (c) dikcarī, i.e., 'the one who moves in space [dis']';
  - (d) bhūcarī, i.e., 'the one who moves on earth'.

These names have a touch of mythology. Each one of these four powers, in turn, manifests itself in a hierarchical series of lower staktis. As the passage shows, we have to do, of course, with the four spheres of development, viz., the subject of knowledge, the inner organ, the external organ and objective existence. The last mentioned, to be sure, is not something that, as an independent object, opposes the knowing subject. Rather, it is but the last phase of the objectification of the knowing process in which the limited subject first becomes conscious of the differentiation by means of the inner organ, next perceives the reality thus conceived by means of the external organs, and, finally, objectifies the perceived reality or, in other word, attributes existence to the material world.

178. The following detailed description is a little masterpiece which, in its symmetrical construction and minutely worked out parallels is characteristic of this type of thought. Note also the artistic change of the verbs!

179. Cf. the commentary on sutra 9,

180. The term *cidgaganacarī*, *i.e.*, 'the one who moves in *cit*-heaven', is an alternative to *khecarī*. With the exception of *gocarī* which in this place creates difficulties in the way of interpretation, these names describe ingeniously the four psychological deities and their sphere of influence.

- 181. Certainty of separation (bhedaniscaya), self-conceit (abhimāna) and vikalpana (i.e., vikalpa) are the main functions of the three parts of the inner organ (cf. note 145), that is, of buddhi, ahainkāra and manas respectively.
- 182. As the consciousness of the perfected soul is identical with the universal spirit, so is its body identical with the universe which is the manifestation of the universal spirit. For, is not the inner and the outer, spirit and body, in reality one and the same? The doctrine of Yoga treats this conviction seriously, even to the extent of postulating a correspondence in detail between macrocosm and microcosm and tracing all essential parts of the world of the Hindus—Ganges and Kailasa, sun, moon, etc. included—in the human body.

The basis of this comparison or equation is not the empirical, but an imaginary anatomy. Furthermore, in following out this idea it has not been the correlations just mentioned which have assumed a practical significance to the Yogin. Rather, it is the complicated system of channels  $(n\bar{a}d\bar{\imath})$  and cycles (cakra) which are supposed to exist in the human body. A knowledge of these  $n\bar{a}d\bar{\imath}s$  and cakras is indispensable for an understanding of what follows in our text. We explain these things here in their essentials, because our text does not supply any information concerning them, but presupposes acquaintance with them.

#### Sources

(a) Texts beside the Pratyabhijnahrdaya:

Ksemarāja, ShSV.

Gorakṣanātha, Haṭhayoga and Gorakṣa-s'ataka.

Svātmārāma Yogindra, Haṭhayogapradīpikā (The Light of Haṭhayoga). Translated into German by H. Walter, München, 1893.

Gherandasamhitā, ed. Bombay, 1895, with an English translation by Sris Chandra Vasu.

S'ivasamhitā, in the Sacred Books of the Hindus, vol. 15, part 1.

Purnānanda, Ṣaṭ-cakra-nirūpaṇa (a text often published in India).

### (b) Expositions:

Barnett's 'Preliminary Note on Yoga' in Grierson and Barnett, *Lallā-vākyāni*.

Schmidt, F.

v. Glasenapp, H., pp. 293-297.

Schomerus, Die Anthroposophie R. Steiners und Indien (has an illustration of the cakras on p. 41).

We should add that with the exception of Kṣemarāja's work the above quoted texts are all Haṭhayoga texts. The earliest of them has presumably been composed about two centuries after the Pratyabhijāāhṛdaya. For, Kṣemarāja taught in the first half of the eleventh century, while Gorakṣanātha is placed by Farquhar, O.R.L.I., § 302 in the beginning of the thirteenth century. The rise of Haṭhayoga, according to Farquhar, if connected with the name of this Shivaite founder of sects and all later texts on Haṭhayoga are dependent on him and his works mentioned above. The work bearing the title of 'Haṭhayoga' seems to have been lost or not found yet (Farquhar, op. cit., p. 254, n. 1), while Gorakṣasataka is cited in Aufrecht's Catalogus Catalogorum.

According to Farquhar, ib., § 423, Svātmārāma Yogīndra was a pupil of S'rīnātha. The latter he places about 1420 A.D., while the Gheraṇḍa-saṃhitā and the S'ivasaṃhitā he attributes to later times yet; the Ṣaṭ-cakra-nirūpaṇa (i.e., the treatise on the six cakras) he does not mention. The Haṭhayogapradīpikā only was directly accessible to me; the Gheraṇḍasaṃhitā I know indirectly through Schmidt, F., the S'ivasaṃhitā and the Ṣaṭ-cakra-nirūpaṇa are known to me through Barnett.

In explaining the doctrine of the  $n\bar{a}d\bar{a}s$  and cakras we have to encounter the following difficulty. Nowhere—as far as they have been accessible to me—do the texts of Kashmir Shivaism discuss these problems in any coherent way. They contain but occasional suggestions. The texts of the Hathayoga, however, contain the doctrine in a form which—though allied to the Kashmirian version of Yoga—deviates not inconsiderably from it; partly it uses a different terminology and has a more complicated system, and partly it assumes even totally different points of view. Perhaps, a deeper insight into this speculative region and a clearer conception of the connections between earlier and later forms may be possible after a perusal of the *Tantric* texts which Arthur Avalon (cf. note 130) has published of recent years. However, this would reach far beyond the scope of the present work.

Our task, therefore, will be to give only a brief general sketch of the doctrine as it was taught later on in the Hathayoga and afterwards to note the variations which are apparent in the doctrine as taught by Kṣemarāja. Such a procedure may, perhaps, lead to a few results not unimportant for the evolutionary history of ideas.

## 1. THE DOCTRINE OF NADIS AND CAKRAS IN THE TEXTS OF THE HATHAYOGA

The views of the authors of the above named works on Hathayoga are greatly at variance concerning important parts of the doctrine. Moreover, none of the European interpreters referred to agree with the other. Therefore, we offer here an interpretation which, for reasons of logic, seems to be correct. We cannot, however, discuss at length the reasons which we have for holding different positions or criticise the views of other writers.

That the function of breath is very intimately connected with that of mind, that voluntary breath-control furthers the development of mysterious powers in man, that, above all, checking of the breath is one of the surest means of checking the organ of thought as it moves restlessly from object to object and thus prolongs forever  $sams\bar{a}ra$ —these are ideas which in India reach back to

hoary antiquity. On such a basis and buttressed by some however very inadequate observations on the vascular system in the human body, the Hindus developed the doctrine of the  $n\bar{a}d\bar{\imath}s$ , that is, the ducts and channels through which the breath circulates.

(a) Of the 72,000  $n\bar{a}d\bar{\imath}s$  which are supposed to penetrate the body in all directions only three are really named and possess a practical significance. There are the two auxiliary  $n\bar{a}d\bar{\imath}s$ ,  $id\bar{a}$  and  $pingal\bar{a}$ , and the central  $n\bar{a}d\bar{\imath}s$ ,  $susumn\bar{a}s$ . The auxiliary  $n\bar{a}d\bar{\imath}s$  start in the nasal cavities ( $id\bar{a}s$  in the left one and  $pingal\bar{a}s$  in the right one) and run parallel to each other through the body. They end in the first cakra, called  $m\bar{\imath}ul\bar{a}dh\bar{a}ra$  (i.e., the place of the root or basis) which is situated between the sexual organ and the anus. However, not the auxiliary  $n\bar{a}d\bar{\imath}s$  alone end in the  $m\bar{\imath}ul\bar{a}dh\bar{a}ra$ , but also the  $susumn\bar{a}s$ . The latter leads from the  $m\bar{\imath}ul\bar{a}dh\bar{a}ra$  in or alongside the spinal column (more than that we are not able to say) to the last and highest cakra through a number of other cakras which are arranged in certain intervals, one above the other.

The highest cakra, usually called sahasrāra, (i.e., [the wheel] of a thousand spokes), is situated between the eyebrows in the middle of the forehead. According to some it is located in the anterior fontanel. Some texts count six, others seven cakras, mūlādhāra and sahasrāra included. They all have a name of their own while their form and color is described with accuracy (although the descriptions vary) and brought in a mysterious relation to the entities of the universe and the world of the gods (sun, moon, ether, Brahmā, Viṣṇu, Rudra, etc.).

All cakras have the form of lotus flowers of which each has a certain number of petals. Mūlādhāra has four, others have six, twelve, etc., sahasrāra a thousand. Of greatest importance are mūlādhāra and sahasrāra as the terminations of the suṣumnā. The latter enters into the sahasrāra through the brahmarandhra (i.e., the opening of brahman), into mūlādhāra through adhovaktra (i.e., the lower mouth). That much for the 'anatomical' part of the doctrine.

(b) We discuss now the 'physiology' of the doctrine. The ordinary breathing process of inhalation ( $p\overline{u}raka$ ) and exhalation (recaka) travels along the path of the two auxiliary  $n\overline{a}d\overline{i}s$  and allows the organ of thought to remain in its changeableness and fickleness, thus keeping up  $sams\overline{a}ra$ . Should we desire to become liberated we must, through breath restraint ( $pr\overline{a}n\overline{a}y\overline{a}ma$ ), calm this activity.

This is being done in the following way. The air which has been introduced into the  $m\overline{u}l\overline{a}dh\overline{a}ra$  by way of the auxiliary  $n\overline{a}d\overline{i}s$ must be retained (kumbhaka) in the muladhara. Then, by means of certain other operations, physical as well as mental—such as pressure on the very spot in question, or fixation of the organ of thought thereon—the air must be forced into the susumnā. This is no easy matter inasmuch as the adhovaktra, the entrance to the suṣumnā, is barred by the kundalinī, i.e., the coiled one, the snake. In later developments of the doctrine of kundalini, this mysterious being comes to be of greater and greater importance. Coiled up three or eight times, like a snake, it rests over the muladhara. ordinary human beings it is sleeping. Consequently, when the breath is to reach the susumnā, the kundalinī must be awakened. This one may be accomplished by the operations mentioned above. The snake jerks, from its original coiled position it becomes erect and darts into the susumnā whereby the passage is opened for the breath. It now passes along the susumnā and arrives, through brahmarandhra, at the sahasrāra. Thereby samādhi is attained. For, sahasrāra stands for the absolute in the microcosm.

(c) As far as the breathing process is concerned, our description of it doubtless presents a rather unique picture. However, when considering the rôle which the kundalinī plays in it, we become at once aware of a discrepancy. If, in ordinary human beings, its function consists merely in barring the susumnā and obstructing the process of salvation, then it seems not plausible why it should not be satisfied with giving free access to breath when Yoga is applied. Instead, it enters into the susumnā whereby really a new kind of hindrance is created for breath.

We may, therefore, infer with certainty that we are here again confronted by one of the frequent amalgamations of originally distinct conceptions. Thus we actually find that in other passages of the texts the process of salvation just outlined is superseded by another one. The issue there is not—or, at least not primarily the passing of the breath into the sahasrāra, but the waking of the sleeping kundalinī so that it may become united through the suṣumnā, with the sahasrāra. For, the kundalinī is nothing else but the microcosmic representative of the sakti which creates and permeates the world and which has to be reduced to and united with the absolute, paramasiva. Cf. Schmitz, Psychoanalyse und Yoga, p. 27 ff., whose explanations of kundalinī and sahasrāra as symbols of Eros and Logos, their union in consciousness as the sacred nuptials of the mystics, are keen, though perhaps too enthusiastic and, in details, without textual support.

# 2. THE VARIATIONS IN THE TYPE OF DOCTRINE AS TAUGHT BY KSEMARAJA IN THE PRATYABHIJÑAHRDAYA

## (a) Variations in the Terminology.

In the place of the usual Haṭhayoga terms we find others in our text. Thus,  $id\bar{a}$  and  $pingal\bar{a}$  are simply called 'the two auxiliary  $n\bar{a}d\bar{\imath}s$ .' The name  $susumn\bar{a}$  also is unknown. Instead we read about a  $brahman\bar{a}d\bar{\imath}$  or  $madhyaman\bar{a}d\bar{\imath}$  (i.e., central  $n\bar{a}d\bar{\imath}$ ) or  $madhyadh\bar{a}man$  (i.e., middle seat, place of the centre) or, simply madhya (i.e., centre).  $Sahasr\bar{a}ra$  appears, if at all, under the name of  $agrabh\bar{\imath}umi$  (i.e., place of the apex, or, highest place),  $m\bar{\imath}l\bar{a}dh\bar{\imath}ara$  under that of  $m\bar{\imath}labh\bar{\imath}umi$  (i.e., place of the root, or, basis).

### (b) Variations in Matters of Fact.

As far as the doctrine of  $n\bar{a}d\bar{\imath}s$  is concerned, the most important variation seems to be that the  $susumn\bar{a}$  is not a duct—be it for breath or for the  $kundalin\bar{\imath}$ —leading to  $sahasr\bar{a}ra$ , but the microcosmic dwelling place of samvid or citis'akti, the universal consciousness; it is not a passage to a destination, but the destination itself. True, the opening of the  $susumn\bar{a}$  is referred to and

figures also as a means to salvation ('attainment of spirit and bliss'). But the  $kundalin\bar{\imath}$  does not seem to play any or only a very subordinate rôle. At any rate, no indication may yet be seen of the commanding significance which it has later on.

(c) The Doctrine of Cakras as Taught by Ksemarāja. The cakras require special notice. Though appearing in our text, the term has a meaning quite apart from the later concept, a fact that does not seem unimportant for the historical development of the idea. For, cakra here signifies those four cycles or groups of s'aktis (explained already in note 177) which represent just as many spheres in which citis akti manifests itself: subject of knowledge, inner organ, outer organ and objective existence. Each of these cycles is subordinated to one of the four forms of the manifestation of the highest s'akti which are thought of as more or less independent of each other and personified as goddesses. Thus, the impetus is given to the mythological projection into the macrocosm. On the other hand, one is enabled to project these entities back into the microcosm and localize them in the human body. Of decisive significance, however, is the fact that the cakras are still essentially psychological concepts.

The genesis of the *cakra* theory now seems very plain. For the later development of the doctrine other attempts at explanation are more or less justified. H. v. Glasenapp, H., p. 294 ff., discusses Walter's anatomical explanation, Herbert Silberer's psychoanalytical interpretation, Rudolf Steiner's occultistic explanation and Wilhelm Haas' theory of the objectification of sensations. But we can no longer entertain any doubt in regard to the origin of the *cakra* theory.

Yet, the objection might be raised that those four cakras mentioned in note 177 need not at all be causally connected with the six or seven cycles of the same name, as taught in the later doctrine. Is not the word cakra used for a good many things in Sanskrit?—On the contrary, we believe that we are able to prove a connection with certainty. As far as the number of cakras is concerned, we have to admit that an increase of them from four to six

is quite possible for a searching speculation inasmuch as also later on—even in the texts of the Hathayoga—their number fluctuates still between six and seven.

The Sat-cakra-nirūpana remarks in 5 ff. (cf. Barnett, Preliminary Note on Yoga, p. 12) that  $m\overline{u}l\overline{a}dh\overline{a}ra$  represents the earth  $(bh\overline{u})$ . This is a reminiscence of the fact that  $m\overline{u}l\overline{a}dh\overline{a}ra$  has its origin in  $bh\overline{u}car\overline{v}cakra$ , the lowest of the psychological cycles. The identity of  $sahasr\overline{a}ra$  and  $khecar\overline{v}cakra$  likewise, we believe, is proven by the following circumstances.

The name  $khecar\bar{\imath}$  (i.e., 'the one who moves in the sky') appears in the later texts only as a designation of one of the most famous  $mudr\bar{a}s$ , namely the  $khecar\bar{\imath}mudr\bar{a}$ . Such an expression is quite intelligible within the conceptual structure of our text. It becomes unintelligible to the same extent when applied in Hathayoga. Here, then, we have a proof that  $khecar\bar{\imath}$  originated with the Shivaism of Kashmir. A last trace of the connection may be seen in that  $khecar\bar{\imath}mudr\bar{a}$  (cf. Walter, H., p. 26, verse 32) requires 'to bring the rolled up tongue back into the pharyngeal cavity and to fix the eye on the place between the eyebrows,' that is, just the place which the followers of the cakra theory recognize as that of  $sahasr\bar{a}ra$ . This, we think, demonstrates the identity in the case of the two most important cakras.

More difficult, however, it is to discover gocarīcakra and dikcarīcakra in later intermediate cakras. Yet, here again we may point to a remark of the Ṣaṭ-cakra-nirūpana 29 ff. (cf. Barnett, Preliminary Note, p. 14) where visuddha, the third highest cakra, with its 16 petals (the same number of points as the wind rose) represents ākāsa (i.e., space, air, ether). This reminds one of dikcarīcakra of which the element dik or dis means direction, space, quarter of heaven. Perhaps, it is not chance merely that this relationship should come out most clearly in just this text of the Yoga literature. Is it possible that the Ṣaṭ-cakra-nirūpana is older than the three other texts and represents a link between our and the remaining texts?

But the most valuable support for our contention we find in a passage from a work entitled  $Timirodgh\bar{a}ta$  which is cited by Kṣemarāja in the ShSV., commentary on the fourth  $s\bar{u}tra$ : 'The ladies of the stations ( $p\bar{\imath}th\bar{a}s$ , i.e., chairs, seats), very grewsome, lying in wait between the brahmarandra and the pile of wood holding on to the rope of brahman, deceive again and again.' Shrinivas Iyengar, ShSV., remarks in a footnote: 'The rope of Brahma, also the rod of Brahma, is the spinal cord, or rather what corresponds to it in the subtle body. It extends from the Brahmarandhra, the hole of Brahma, anterior fontanelle, to the citi. Citi, lit. pile of wood for burning, is perhaps the  $m\bar{\imath}ul\bar{\imath}adh\bar{\imath}ara$ , the sacral plexus (?) where the fire called  $bundalin\bar{\imath}$  is first kindled by processes of Yoga. Between these two extremities of the rod of Brahma there are several stations here called bithas, but more usually cakras. Each is presided over by a goddess, a sakti...'

It is quite obvious that the  $p\bar{\imath}th\bar{a}s$  that lie between brahmarandhra and the pile of wood alongside the rope of brahman ( $susumn\bar{a}$ , of course) are the same as the later cakras. The pile of wood is a poetic expression for the fire which the later doctrine ascribes to the  $m\bar{\imath}l\bar{a}dh\bar{a}ra$ , but which Iyengar—probably incorrectly—identifies with the  $kundalin\bar{\imath}$ . The identity of the female powers ruling the cakras with the four mythological figures which our text mentions is, however, not less perspicuous. Both, indeed, are to deceive the pasu, a function which has its basis in their psychological character.

Here we conclude this general excursus. Some of the following notes will supply yet details of the doctrine of  $n\bar{a}d\bar{i}s$  and cakras.

183. A profound and at the same time illuminating remark. These psychic powers liberate and bind also. He who gains insight into them by acquiring right knowledge of the truth, him they liberate. He who stands face to face with them without having knowledge succumbs to their charm. A more detailed discussion of this, their double aspect, follows in the third explanation of the sutra.

184. The term aisvaryasakti is a synonym for parāsakti; cf. note 15.

185. The doctrine of the five  $pr\bar{a}nas$  (i.e., breaths) reaches back to the time of the Upanishads. The  $pr\bar{a}nas$  are the vehicles of the functions of vegetative life, of breathing, blood-circulation, nutrition, secretion and the departure of the soul from the body at death. However, great differences in opinion prevail in regard to details and the functions are variously assigned to the different  $pr\bar{a}nas$ . It is quite understandable that while the Sānkhya dropped the  $pr\bar{a}nas$  as philosophical concepts, the Yoga retained them in view of the great significance which it imputes to breathing. However, no unanimous opinion is reached. Nevertheless, it is evident that the  $pr\bar{a}nas$ , in our texts, have reference exclusively to breathing; they are the different breaths passing through the  $n\bar{a}d\bar{a}s$ .

Though genetically connected with each other,  $pr\bar{a}na$  meaning 'breath' must not be confused with  $pr\bar{a}na$  meaning 'physical life' which is so often referred to here. On p. 44a  $pr\bar{a}na$  and  $ap\bar{a}na$  are called the two  $v\bar{a}has$  (i.e., the moving or flowing ones). They are the two species of breath which in the respiration of ordinary human beings pass through the auxiliary  $n\bar{a}d\bar{a}s$  after entering into the nasal cavities. To be specific,  $pr\bar{a}na$  belongs to the  $id\bar{a}$ ,  $ap\bar{a}na$  to the  $pingal\bar{a}$ .

Nothing is said about  $sam\bar{a}na$  (i.e., the fused breath). But from the commentary on this passage we gather that it belongs to man while in the pasu state. We do not think that we are wholly amiss if we take  $sam\bar{a}na$  as the fusion of  $pr\bar{a}na$  and  $ap\bar{a}na$  in  $m\bar{u}l\bar{a}dh\bar{a}ra$ .

About  $ud\bar{a}na$  (i.e., the up-going breath) Kṣemarāja informs us in ShSV., 80, 8 ff., where he says that breath-control brings about the disintegration of  $pr\bar{a}na$  and  $ap\bar{a}na$  in the fire of  $ud\bar{a}na$  which is located in the central  $n\bar{a}d\bar{i}$ . This is absolutely in harmony with the passage of our text.

The diffuse or dispersing breath is vyāna. On the authority of the Sivasamhitā and Gherandasamhitā Barnett, (Preliminary Note, p. 13, note) says vyāna is the breath that

circulates through the body. Our passage sees in  $vy\bar{a}na$  and  $ud\bar{a}na$  a property of the perfected soul. Its value is considered to lie in that it permeates the universe, the body of the perfected soul. Hence, the conjecture seems justified that  $vy\bar{a}na$  is the breath which, starting from the  $susumn\bar{a}$  which is open to the  $ud\bar{a}na$ —in the words of our text, from the centre—permeates the body by way of the 72,000  $n\bar{a}d\bar{i}s$ .

- 186. Cf. note 140. Our system distinguishes five conditions by adding to the four already mentioned  $tury\bar{a}t\bar{\imath}t\bar{a}$  (i.e., the one that reaches beyond turya). A note appended to our passage by the editor informs very well about the five conditions: 'The  $\bar{a}tman$  combines with manas, manas with the organ of sense, the organ of sense with the object: this relationship between these four (factors) represents the condition of waking. The  $\bar{a}tman$  combines with manas, manas with the object: this relationship between the three (factors) represents the state of sleep. The  $\bar{a}tman$  together with the object: this relationship between the two is said to be deep sleep. The  $\bar{a}tman$  relation alone is "the fourth" (turya). The condition, however, which is like the ocean without ruffles is the condition which lies "beyond the fourth" ( $tury\bar{a}t\bar{\imath}t\bar{\imath}d$ ).'
- 187. This sentence gives the meaning of  $s\overline{u}tra$  9, although it is at variance with it as far as the words are concerned.
- 188. This might be the lost *Vivṛti* on the *Pratyabhijñā-kārikās* by Utpalācārya; cf. Chatterji, *K. Sh.*, p. 38.
- 189. The word *ghaṭa* (i.e., jar) is a designation commonly used not only for the human body, but for material things in general; cf. Garbe, S.², p. 220, with footnotes. See also *Paramārthasāra* 74.
- 190. In the case of the pasu, citta is turned outward (bahir-mukha) to the world of external things wrongly appearing as the object. The method of salvation requires that citta is turned inward (antarmukha).
- 191. He means the *kañcuka* (cf. note 11). He says 'even' because it is the highest *kañcuka* and on that account vanishes

last. If it does disappear, then nothing remains of  $m\bar{a}y\bar{a}$  and the 'pure path' is reached.

192. By Utpaladeva Utpalācārya is meant whom Chatterji, K. Sh., p 40, assigns to about 900-950 A.D. The quotation comes from the Stotrāvalī (i.e., Series of Hymns).

193. To re-establish the traditional triad, our religious philosophers have Indra take the place of Shiva whom they have pushed off into the absolute.

194. These are the introductory words of stanza 26 of the Spandakārikās.

195. According to the editors of the text, this work is identical with the *Pratyabhijnātīkā* referred to on p. 32a.

196. Stanza 30 of the S'pandakārikās.

197. The term *samvid* is 'universal consciousness,' a synonym for *citi*, etc. Cf. the similar ideas advanced in the commentary on  $s\bar{u}tra$  14 with respect to *citi*.

198. In spite of the context in which it appears  $pr\bar{a}na$  here is not one of the five breaths, but physical life. This concept always appears together with that of body (deha). A footnote by the editors corroborates our statement. The footnote reads: 'The meaning is as follows: Just as a king proceeds on foot from his own initiative though he have an abundance of all kinds of vehicles—so does the lofty sainvid, from its own initiative, take possession of the dwelling-place of the body and the other [physical constituents] whose nature is that of the limited subject of knowledge.'

199. The author is concerned with the four cakras explained in note 177. The present passage is suited to shed new light on the problem of the cakras. They are the stations (pīṭhās; cf. note 182, final paragraph) in which the citis akti pauses when descending, that is to say, when involved in its progressive process of materialization. Conversely, these stations are reached by the Yogin one by one when he ascends the path that leads by stages to samādhi. By this act of the Yogin the creation is reduced to its absolute state. The cakras mark the stages of the world evolution in the microcosm. At the same time they serve the Yogin as objects for

concentration and the fixation of the mind when he reduces the manifoldness of the phenomenal world to the unity of absolute being.

The 'stage of buddhi' must be identical with the gocarī-cakra, the sphere in which the inner organ whose three parts are the wellknown buddhi, ahamkāra and manas, unfolds itself.

The 'stage of the body' must be the same as bhūcarī cakra, the sphere of objective existence.

200. According to Gerth van Wijk, Dictionary of Plantnames, palāsa is the Butea frondosa, the Dhaktree or kinotree. The midrib of its leaf with its innumerable fine veinlets branching off is supposed to illustrate the susumnā with the nādīs springing from it. At the same time, however, it is, perhaps, meant to exemplify the lofty samvid as it is seated in the susumnā and the functions that start from it.

201. This our author's confession is of extraordinary importance for defining the conceptions of the *Pratyabhijnā* and keeping them apart from the teachings of Tantrism and the Hathayoga. We admit that he merely says that of all the means to open the centre the doctrine of *Pratyabhijnā* knows only of overcoming vikalpa. But this means nothing less than that the whole doctrine of nādīs and cakras with its complicated mechanism of breath-control, mudrās and the like, all of which would tend towards the Hathayoga, does not really belong into the doctrine of recognizing the Lord at all. As the name already clearly suggests, *Pratyabhijnā* is a way of salvation based on knowledge. Its means are of a purely philosophical and psychological nature. Physiological or even mechanical measures are not needed.

One comes to be repeatedly under the impression—as was suggested already in note 166—that the author deals with all these things against his better knowledge solely because piety towards the holy books of the ancients requires that he should. He does it on account of their amnāyikatva, that is, canonicity. By amnāya (i.e., tradition, holy text) we have to understand the S'aivāgamas. From them are derived those doctrines and methods which—owing to the persistency of tradition—run side by side with

the *Pratyabhijñā*. Variously entangled with the literature of Kashmir these teachings emerge later in the Haṭhayoga where they appear purged of all foreign elements but also assume a more complicated form.

- 202. The Katha Upanishad from which the following stanza is taken, belongs really to the black Yajurveda. There is nothing surprising, however, in the fact that a Shivaite text considers this Upanishad as belonging to the Atharvaveda. For, the relationships between this Veda and Shivaism are ancient. The translation of the stanza is based on Hume, Thirteen Principal Upanishads ', p. 353, substituting only 'enjoying' for 'seeking', because our text has instead of the common reading icchan, asman, meaning eating, tasting, enjoying.
- 203. The beautiful Katha passage just cited illustrates the method of introspection. In contrast with it we have here a looking outward to which the Yogin changes abruptly and which, when accompanied by a right inner attitude, is no less helpful to salvation. For the emanation and re-absorption which the perfected soul accomplishes microcosmically and hence, also macrocosmically in turya consult note 140; for the high esteem in which the emanation here referred to is held, cf. note 173.
  - 204. Cf. Walter, H., p. 42, 36.
- 205. Concerning the *bhairavamudrā* (i. e., 'the *mudrā* of the terrible') the editors remark: 'The *bhairavamudrā* is identical with the *khecarīmudrā*. Its definition runs as follows:

The manas firm and fixed without support, Breath firm and fixed without restraint, Sight firm and fixed without a glance—This is khecarīmudrā, the pure.

: However, this is less a definition of this particular  $mudr\bar{a}$  than an enthusiastic praise of the state of perfection. Our translation is only a feeble attempt to reproduce the beauty of the  $Jagat\bar{\imath}$  stanza.

The  $Hathayogaprad\bar{\imath}pik\bar{a}$  contains a detailed description of the *khecarī* (cf. Walter, H., pp. 26-9 and 43-6). By the way,

the bhairavamudrā was mentioned already on p. 28a. About the mudrās in general note 174 ought to be consulted, about khecarī note 182, 2c. Whether the editors are justified in asserting the identity of the later khecarī with what Kṣemarāja calls bhairavamudrā is, of course, problematic. Among the 25 mudrās described in the Gherandasamhitā the bhairavamudrā figures as little as among those mentioned in the Hathayogapradīpikā.

- 206. This quotation is unintelligible.
- 207. The reason is that between the eyebrows lies  $agrabh\overline{u}mi$  (i.e.,  $sahasr\overline{a}ra$ ). Obviously we have to do with a mechanical action which is devised to widen the  $sahasr\overline{a}ra$  and thus to aid in the process of salvation as described in note 182, 1.
- 208. The fine  $pr\bar{a}nas'akti$  ( $s\bar{u}ksmapr\bar{a}nas'akti$ ) we have to interpret on the basis of what was said in note 198 where we were really concerned with the ordinary  $pr\bar{a}nas'akti$  or  $sth\bar{u}lapr\bar{a}nas'akti$  (i.e., the gross  $pr\bar{a}nas'akti$ ). Commonly we read about a gross and a fine body (cf. e. g., Garbe,  $S^2$ ., p. 333 f.), which concepts appear in our text usually in connection with  $pr\bar{a}na$ . Correspondingly, we read here about a 'gross' and a 'fine' life.
- 209. 'Properly arranging' probably refers to leading the kundalinī back to its original position in the adhovaktra.
- 210. According to the reading of codex ga. The reading ' $sasthavaktrar\bar{u}p\bar{a}y\bar{a}m$ ,' i.e., 'in the form of the sixth mouth', which the editors incorporated in the text is unintelligible, because in Kṣemarāja's system of  $n\bar{a}d\bar{i}s$  and cakras (cf. note 182) there appears no other vaktra besides adhovaktra (i.e., 'the lower mouth,' the lower end of the  $brahman\bar{a}d\bar{i}$ ). On the other hand, we are at a loss to understand what function these six mouths should have in the scheme.

The reading 'sasthacakrarupām . . . s'aktim' (i.e., 'the s'akti in form of the sixth cakra') presupposes six cakras. Kṣemarāja knows only of four; this reading of codex kha, therefore, is of later origin (cf. note 182, 2c).

211. This puzzling stanza gave the editors occasion to write a rather long footnote which, however, in turn, would require

comment. From it we select the following in order to throw some light on the concepts that are involved in it.

- (a) The vahni (i.e., fire) is located in the  $m\overline{u}la$  ( $m\overline{u}l\overline{a}dh\overline{a}ra$ ). This is substantiated by the ShSV. passage and Iyengar's explanation, both of which we quoted and discussed in note 182, 2c.
- (b) The viṣa (really, 'poison') is considered the cause of the permeation of the universe. It may have connection with the centre from which radiate the 72,000 nāḍīs; on vyāna cf. note 185.
- (c) The middle between the two on which one is supposed to fix citta is formed by the sṛṣṭigranthi (i.e., the knot of emanation) that belongs to the central nāḍī. Granthi is a concept belonging to the doctrine of nāḍīs and cakras. There are three granthis according to the Haṭhayogapradīpikā, eight according to others. They occupy a certain relationship to the cakras and place obstacles in the way of breath or the kuṇḍalinī when these are trying to reach the sahasrāra; at any rate, the granthis must be pierced. However, the essential thing therein seems to be that the cutting of these knots produces the so-called nāda, a mysterious sound which the Yogin perceives in the suṣumnā; cf. Walter, H., p. xvii f., and Barnett, Preliminary Note, pp. 11, 15 f.
- (d) Citta is, or is supposed to be, 'isolated' in as far as it is without any relation to the object of ascending and descending (i.e., emanation and re-absorption).
- (e) 'Full of  $v\bar{a}yu$ ', because permeated by  $pr\bar{a}na$  which is characterized by a sudden resounding of the  $anackakal\bar{a}$ . The latter, heard in the central  $n\bar{a}d\bar{\iota}$ , must be identical with the anacka sounds (mentioned on p. 44a) and refers to a certain kind of the above  $n\bar{a}da$ .
- (f) The beatitude of love is higher than the other joys, because it makes one forget all (other) objects. Cf. already Bṛhadāraṇyaka Upanishad 4, 3, 21, in Deussen, Sechzig Upanishads des Veda. In that respect it may be compared with the bliss of the liberated soul.
  - 212. 'Viṣl vyāptau' is a quotation from the Dhātupaṭha.
  - 213. That is, citta.

- 214. Paṅkaja is the flower of Nelumbium speciosum, according to Gerth van Wyk, Dictionary of Plant names. The flowers close in the evening.
- 215. Elsewhere, *koţi* is the bent end of a bow or a similar object. In this connection here it could mean the top and rim of the calotte formed by the *cakra* lotus. On the *cakras* as objects of concentration consult note 199.
- 216. The expression *vailakṣanya* may only be interpreted as meaning that the Yogin transcends in this manner the ordinary human accomplishments.
- 217. At the end of these various instructions for the attainment of spirit and bliss we read something the followers of the Yoga must think strange. The essential thing, we are told, is merely to be blissful no matter what the cause of it may be. Previously, one was concerned with diminishing the activity of manas. Here we read that one may allow manas to grow, provided it is a source of bliss.

The view lying at the base of this final passage comes very near that of the  $S'\bar{a}ktas$  (cf. H. v. Glasenapp, H., p. 395 ff.) and we feel satisfaction that, in reality, our author's thought is not directly in line with it (see note 201).

- 218. That is, *samādhi* which is accompanied by closing (one's eyes).
- 219. This mudrā does not figure among the mudrās described in the Hathayogapradīpikā, nor in the Gherandasanhitā. The name is explained in the passage itself and in the following commentary.
- 220. The same change from the inward to the outward gaze as we met it on p. 41 in the case of the contraction and unfolding of the *s'akti*. Looking outward presents no longer dangers to the one who has become unified.
- 221. An example of etymologizing so frequent in Indian texts. For the real meaning of *mudrā* consult note 174.
- 222. The two termini mark both ends of the evolution of the universe and represent parallel expressions to the usual 'from the

earth to  $Sad\bar{a}siva$ ' (cf. note 11). 'The last  $kal\bar{a}$ ' is the highest  $ka\bar{n}cuka$ ; see note 191. The term  $kal\bar{a}gni$ , however, presents difficulties in the way of interpretation. It means the fire of the Black One, i.e., Shiva; or the fire of time or of death. One could think of the fire of the microcosm which is believed to reside in  $m\bar{u}l\bar{a}dh\bar{a}ra$  (cf. note 182, 2c) and which represents the earth. Still, this leaves  $k\bar{a}la$  unexplained.

- 223. According to the reading of codex kha.
- 224. The term akula is a designation of the  $sahasr\bar{a}ra$  in as far as the latter represents the sphere of absolute being. It contrasts with the sphere of cosmic activity which shows itself in  $m\bar{u}l\bar{a}dh\bar{a}ra$  and which is called kula, meaning herd, kin, family.
  - 225. According to the reading of codex kha and na.
- 226. By  $praty\bar{a}h\bar{a}ra$  (i.e., the drawing back, or, keeping back from) is meant the withdrawing of citta from the elements. Cf. Kṣemarāja, ShVS, 81, 10.
- 227. According to the Sanskrit-English vocabulary in Lanman's Sanskrit Reader, samputa is a hemispherical bowl or dish. It might have reference to the cakra lotus with its 12 petals. The latter is alluded to on p. 14b and the two kotis that are mentioned there we could, perhaps, identify with the sounds a and ha which form the samputa, the 'beginning' and 'end' of the series of sounds.
- 228. The simile of the mahāhrada, (i.e., great lake) for the state of the liberated soul is borrowed from the Yoga and is cited for this occasion from the Yogavāsiṣṭha-Rāmāyana. Kṣemarāja, ShSV., 44, commentary, defines mahāhrada as follows: 'When the light of consciousness (samvid), called parābhaṭṭārikā, fills the universe... then it becomes clear, infinite, deep etc. and is called "the deep lake" in consequence.'
  - 229. That is, the gocarī of note 177.
- 230. That is, he becames parabhairava, the highest Terrible One (i.e., Shiva). Confer note 69.
- 231. This is stanza 51 of the Spandakārikās. In order to understand the following we translate the commentary by the old

interpreters (text edition of the Kashmir Series of Texts and Studies, vols. 4 and 5): 'But when he has ascended to the One, when he has reached the gross or the subtle, when he allows citta to cling to the gross or the subtle (body)—then he becomes an enjoyer by determining, that is, causing, both setting and rising, dispersion and appearance of it, namely the origin of ideas. Then he will become the cakra lord, that is, he becomes the lord of the universe.'

In what follows, Kṣemarāja explains this stanza differently and we believe, more correctly.

- 232. Being a nomen abstractum of bhoktr, bhoktrtā (i. e., the state of enjoying oneself) is a concept interchangeable with pramātr. Cf. note 14.
- 233. According to the reading of codex  $\pi a$ , which seems more accurate, syntactically speaking.
- 234. The term *cakravartin* (*i.e.*, ruler of the *citi*-circles) is here used in a double sense: ruler of the *cakras* and, hence, (in a spiritual sense) ruler of the universe, 'universal sovereign.'
- 235. The reference is to 'iti' and 'sivam' at the end of  $s\overline{u}tra$  20.
- 236. According to the Indian custom, the pupil places the feet of the teacher upon his head.

### BIBLIOGRAPHY

For meaning of asterisk (\*) consult page 17 above

- Abegg, Sphota—Dr. Emil Abegg, 'Die Lehre vom Sphota in Sarvadarsanasangraha,' in Festschrift für Ernst Windisch, 1914, pp. 188-195.
- Abegg, E. W. K.—id., 'Die Lehre von der Ewigkeit des Wortes bei Kumārila,' in Antidoron für Jakob Wackernagel, 1924, pp. 225-264.
- Abhinavagupta, P. V.—The Paramārtha-sāra by Abhinavagupta, with the Commentary of Yogarāja, in The Kashmir Series of Texts and Studies, edited by J. C. Chatterji, vol. 7, Srinagar, 1916.
- Aufrecht, C. C.—Theodor Aufrecht, Catalogus Catalogorum. An Alphabetical Register of Sanskrit Works. Part I, Leipzig, 1891; Part II, Leipzig, 1896.
- Barnett, P. Abh.—L. D. Barnett, 'The Paramārtha-sāra of Abhinavagupta' (Sanskrit Text and Translation, with Notes Paraphrased from the Commentary of Yogamuni), in Journal of the Royal Asiatic Society of Great Britain and Ireland, London, 1910, pp. 707-747.
- Barnett, L. D.—id., 'Notes on the Shaiva Siddhāntam', in Le Muséon, 1909.\*
- Bhandarkar, V. Sh.—Sir R. G. Bhandarkar, Vaishnavism, Shaivism and Minor Religious Systems, in Grundriss, III, B. Heft 6, Strassburg, 1913.\*
- Bühler, Georg, 'Üeber die Erklärung des Wortes agama in Vakyapadīya 2, 1-6, in Z. D. M. G., 36, p. 653 f., Leipzig, 1882.

- Chatterji, K. Sh.—J. C. Chatterji, Kashmir Shaivism, in The Kashmir Series of Texts and Studies, vol. 2, fasciculus I, Srinagar, 1914.\*
- Deussen, G. Ph.<sup>3</sup>—Dr. Paul Deussen, Allgemeine Geschichte der Philosophie mit Besonderer Berücksichtigung der Religionen. vol. I, II and III. Abtl., Leipzig, 1919 and 1920.
- Deussen, Sechzig Upanishads des Veda, 3d ed., Leipzig, 1921.
- Encyclopædia of Religion and Ethics, edited by James Hastings, Edinburgh, 1908-1921.\*
- Farquhar, O.R.L.I.—J. N. Farquhar, An Outline of the Religious Literature of India, in The Religious Quest of India, Oxford University Press, 1920.\*
- Garbe, S.<sup>2</sup>—Richard Garbe, Die Sānkhya-Philosophie, eine Darstellung des Indischen Rationalismus, nach den Quellen, Leipzig, 1917.
- Garbe, S. Y.—id., Sānkhya und Yoga, in Grundriss, III, B, Heft 4.
- Grierson and Barnett, L. V.—Sir George Grierson and Lionel D. Barnett, Lallā-Vākyāni, or The Wise Sayings of Lal Ded, a Mystic Poetess of Ancient Kashmir (edition, translation, notes and vocabulary), London, 1920.
- Glasenapp, H.—Helmuth von Glasenapp, Der Hinduismus. München, 1923.\*
- Hall, Fitzedward, A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. Calcutta, 1859.
- Iyengar, ShSV.—P. T. Shrinivas Iyengar, The Shiva-Sütra-Vimarshinī of Kshemarāja, translated into English, Allahabad, 1912.\*
- Iyengar, Outlines of Indian Philosophy, Benares and London, 1909.\*
- Kalhaṇa, R.—M. A. Stein, Kalhaṇa's Rājatarangiṇī. A Chronicle of the Kings of Kashmir. Translated, with an introduction, Commentary and Appendices. Westminister, 1900 (2 vols.).

- Kallata, Spandakārikās—The Spanda Kārikās with the Vṛtti by Kallata, in The Kashmir Series of Texts and Studies, vols. 4 and 5, Srinagar, 1916.
- Kaula, Sh. R.—M. S. Kaula, A Short Review of the Research Publications (Kashmir State).
- Kṣemarāja, ShSV.—The Shiva Sūtra Vimarshini, being the Sūtras of Vasu Gupta with the Commentary called Vimarshinī by Kshemarāja, in The Kashmir Series of Texts and Studies, vol. 1, Srinagar, 1911.
- MacNicol, I. Th.—Nicol MacNicol, Indian Theism from the Vedic to the Muhammedan Period, in The Religious Quest of India. Oxford University Press, 1915.\*
- Mādhavācārya, S. D. S.—Sarvadars'anasamgraha, ed. in Bibliotheca Indica, Calcutta, 1858.
- Oldenberg, U. B.—Hermann Oldenberg, Die Lehre der Upanishaden und die Anfänge des Buddhismus, Göttingen, 1915.
- Otto, Rudolf, Viṣṇu-Nārāyaṇa; Texte zur Indischen Gottesmystik; vol. 1, Jena, 1917, in Religiöse Stimmen der Völker, ed. Walter Otto.
- Schomerus, h.—H. W. Schomerus, Der Shaiva-Sddhānta, eine Mystik Indiens, nach den tamulischen Quellen bearbeitet und dargestellt, Leipzig, 1912.\*
- Schomerus, H. M.—id., Die Hymnen des Mānikka-Vāshaga (Tiruvāshaga), aus dem Tamil übersetzt, Jena, 1923, in Religiöse Stimmen der Völker, ed. Walter Otto.
- Schmidt, F.—Richard Schmidt, Fakire und Fakirtum im Alten und Modernen Indien, mit 87 farbigen Illustrationen. Berlin, 1908.
- Schmitz, Oskar A. H., Psychoanalyse und Yoga. Darmstadt, 1923.
- Walter, H.—Hermann Walter, Svātmārāma's Haṭhayogapradīpikā (Die Leuchte des Haṭhayoga), aus dem Sanskrit übersetzt, Diss. München, 1893.
- Winternitz, G. I. L.—Dr. M. Winternitz, Geschichte der Indischen Literatur, vol. 3, Leipzig, 1922.

#### NOTES

#### EXPLANATORY NOTE

[The signs used in noting the variant readings of the several manuscripts of *Pratyabhijnāhṛdaya* are explained below:

A. This is a palm-leaf manuscript in Telugu script, in the Adyar Library, bearing Shelf No. XXII, F, 38.

A<sub>1</sub>. This stands for another palm-leaf manuscript in the Adyar Library indicated by Shelf No. XIX, I, 25.

- T. This represents a Telugu edition of the *Pratyabhijnā-hṛdaya* with Purṇānanda's commentary, printed as part of a bigger work called *Sivasaktyaikyadarpaṇamu* compiled and edited by M. R. Ry. M. Lakshminarasimham Garu, Pleader, Indupalli, Amalapuram Taluq, Godavari District. Here it is called *Isvara-pratyabhijīnā sūtra* and *Sakti sūtra*.
- T. M. This is a paper manuscript, in Telugu script, in one volume, borrowed for collation from the same M. R. Ry. Mantha Lakshminarasimham Garu of Amalapuram Taluq.

A. N. K.]

- शुभमस्तु । श्रीसद्गुह्चरणारिवन्दाभ्यां नमः—T.
   शुभमस्तु । श्रीवद्गमस्तु । श्रीसद्गुह्चरणारिवन्दाभ्यां नमः—T. M.
- 2. ईश्वरप्रत्यभिज्ञासूत्रमुछ अनगा शक्तिसूत्रमुछ—T; T. M. Omits अनगा.
- 3. A and A 1 begin with the following sloka:
  अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम् ।
  अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

- 4. शंक o —all.
- 5. उद्धरामि परं सारं संसारविषशान्तिदम्—A and A 1. उद्धराम्यमृतं सारं etc.—T and T. M.

- 1. कोमलमतय:—all.
- 2. कृततीक्ष्ण etc.—A and A ; missing in T and T. M.
- 3. शक्तिपातवशोन्मिषम् etc-all.
- 4. लाषा:—A and A1; लाषिता:—T and T. M.
- 5. निषत्तत्वं—T and T. M. 6. यामेव—A and A 1.
- 7. त्र—missing in T and T. M. 8. महाफल्टवं—missing in all.
- 9. व्यक्तमाह—all.

10. सदसदादे:—T and T. M.

#### Page 21

- 1. च—missing in T and T. M. 2. अनन्तर—A and A 1.
- 3. मया—T and T. M.
- 4. रिका वि—T and T. M.
- 5. ह—missing in T and T. M.
- 6. प्रस्तायां—T and T. M.; प्रकृतायां—A and A 1.
- 7. निशृत्ति—A and A 1.
- 8. विमर्शमयस्वभावसत्तानुभव—T and T. M.; विमर्शमय—A and A 1 for स्वानुभव.
  - 9. प्रकाशात्—T and T. M.; प्रकाशानश्यात् A and A 1.
  - 10. कत्वेन-T and T. M.
  - 11. असत्वात्—missing in T and T. M.; सत्त्वात्—A and A 1.
  - 12. T and T. M. add तस्य before प्रकाशमानत्वे.
  - 13. चितेरेव—A and A 1.

- 1. कार एव—T and T. M. 2. तत्सृष्ट्वा तदेवानुप्राविशदिति—T.
- 3. तद्नप्राणिता चेति—T. M.; प्राणिताश्चेति—A and A 1.
- 4. न तत्वस्वरूपं—all. 5. वक्तु—all.

- 6. व्यापक: T and T. M.
- 7. स्वरूपो**s**यं—all.
- 8. न—added in all after चित:. 9. नैव—missing in all.
- 10. च-missing in all. 11. चितिरेव-all.
- 12. হ্ৰভ্ভ—missing in all. 13. ব্ৰহ্ৰ ল—T and T. M.
- 14. वान्—all.
- 15. मय-missing in T and T. M.; मयस्यैव-A and A1.
- 16. स्त्रतन्ता: परिच्छित्रा:—A and A 1.

1. -missing in all.

2. वतक-T; पतक-T. M.

3. संभवति । प्रत्युत एतिसद्धयधीना (नं T. M.) प्रमाणादिविश्ववस्तुसिद्धिः । तदक्तं श्रीतन्त्रालोकेऽस्मद्गुरुभि: (स्त्रगुरुभि:—A and A 1).—

प्रमाणस्यापि (प्रमाणान्यपि—A and A 1) वस्तूनां जीवितं ये (या—T. M., A and A 1) वितन्वते । तेषामपि परो जीवः स एव परमेश्वरः । इति । (श्री-A and A 1) तन्त्रसद्भावे(sपि—A and A 1) added in all after वा.

- 4. तद्क्तं—missing in all.
- 5. यद्य-all.

6. पाददेशे -- all.

7. यत इयमेव-all.

8. परमा—all.

- 9. नादात्मनि—T.T.M., and A1.
- 10. अत—T and T. M.
- 11. ज्ञाता स्वतन्त्रयादिप-T; ज्ञातस्वातन्त्रयादित-T. M.
- 12. सती—missing in T and T. M.
- 13. ह्न—missing in all. 14. इति—missing in A 1.
- 15. आवृत्या—missing in T and T. M.; नित्यावृत्या—A and A 1.

- 1. मायावधे: (मा पदे—A and A1). विश्वस्योन्मीलनसुखदु:खमहदादिप्रमाणा-दिकतया-T and T. M. for विश्वं to सिद्धिः
  - 2. प्रामाणाव-T and T. M.; प्रमाणोपरोध-A and A 1.
  - 3. सैक-T. M.
  - 4. तत —added in T and T. M. before परिज्ञाने.

- 5. अनेनेव T and T. M.
- 6. च—missing in all.
- 7. संबन्धोपाय-T and T. M. for सुखोपाय.
- 8. प्राप्यत्व in A and A1 for त्व.
- 9. तदक्तं—T and T. M.
- 10. भैरव-added in T and T. M. before भट्टारके.
- 11. नाम—T. M.

12. संपत्ति:—all.

- 13. साधनात्मता—A and A 1.
- 14. After इति the following passage is found in all with different readings.

(श्रीस्पन्देsपि found in A and A1) उदेति (missing in A and A 1) शक्तिचक (वि missing in A and A 1) भनप्रभागिति । शक्तिचकस्य (रिश्म-पुजस्य missing in A and A 1) यो विभवोडन्तर्मुखो विकासः ततः प्रभव उदयोडभि-व्यक्तिर्यस्येति बहुवीहिणान्तर्मुखतत्स्वरूपनिपातनात् (निफालनात्—A and A 1) अयह्नेन परमेश्वरस्वरूपं प्रत्यभिज्ञातं (नं—A and A 1) भवतीत्वर्थः—T and T. M.

15. न—missing in A and A 1.

# Page 25

- 1. शब्देन-T. M.
- 2. ब्रह्मादेवेलक्षण्य—T and T. M.
- 3. अस्या:—after आचक्षाण: in all.
- 4. चिते: T and T. M.; िनतो A and A 1.
- 5. शेषत्व—A and A 1.
- 6. शक्तित्वमहाकारणत्वसुखोपायप्राप्यत्वमहाफलप्राप्यत्वं व्रवीति—T and T. M.
- 7. यदि विश्वसिद्धौ—T and T. M.
- 8. तदस्य—T and T. M.
- 9. अभेद—T and T. M.
- 10. वाद—T and T. M.
- 11. Fi—missing in A<sub>1</sub>.
- 12. तदैव—A; तथैव—T. M.
- 13. 7—missing in A and A<sub>1</sub>. 14. 3—missing in A and A<sub>1</sub>.

# Page 26

1. समादाना—A and A 1.

- 2. हान्यादिकमेव-T and T. M.
- 3. स्थितं—T and T. M.
- 4. दर्पण-all.
- 5. अवभासयति—added in all after उन्मीलयति.
- 6. क्या-T; रात्म्ये-A and A 1.
- 7. अथ च-in A and A 1.
- 8. स्य—missing in all.
- 9. विज्ञानेन—T and T. M.
- 10. ₹\(\frac{1}{2}\)—added in T; ₹\(\frac{1}{2}\)—T. M. and A<sub>1</sub>; ₹\(\frac{1}{2}\)—A.
- 11. अनुरूप—missing in all. 12. ग्राह्या—T and T. M.

- 1. रूपाणां परमेश्वरोचित्येनावस्थितानां—T and T. M.; स्थानां—T. M.; for प्रकार to स्थितीनां. A and A, have the same text reading but differ as follows—परस्परौचित्येनावस्थितानां for प्रकारं to स्थितीनां.
  - 2. fe-A and A ..
  - 4. तान्तः स्फ्-in all.
  - 6. रिका—T.
  - 8. परमेश्वरेण कल्पितावस्थानं—all. 9. तया—added in all.
  - 10. शं—all.

- 3. श्री—added in all.
- 5. हन्तामयं—T and T. M.
  - 7. मन्त्रोमा—and T. M.

- 1. तबह—in all.
- 3. भिन्न:—T; भिन्नं—T. M.
- 5. वादं—T. M.

- 2. वा-missing in all.
- 4. भूतमन्ता:—T and T. M.
- 6. विश्वं—T and T. M.
- 7. From मायोर्ध्व to भेदसारं—missing in all.
- 8. तत्रापि—added in all before सकल.
- 9. प्रलयकालात्मक—T and T. M.; प्रलयकल्पान्त—A and A1.
- 10. स्थो परितनं T; स्थो परिमितं A and A 1.
- 11. प्र—missing in all. 12. कालीनां—T and T. M.
- 13. स्वो-missing in T and T. M.
- 14. प्राचीनतन्त्रलीनकल्पं—all.

15. From क्षिति etc. to तदुत्तीर्ण—T and T. M. have the following passage—सकलस्य मायाहेतुतया यादक् शाब्दिविज्ञानकलाकर्तृत्वश्चस्यश्चद्धवोधात्मा ताद्दगेव (तद्भेदसारम् । कलादि—T. M.) शिवादिक्षित्यन्तसकलतत्त्वकलितं स्वात्यन्ताभेदसारं प्रमेयमुत्तीर्णम् ।

#### Page 29

- 1. उत्तीर्ण—A and A 1.
- 2. ह्याणामभेदात—T; ह्याणामभावात्—T. M.
- 3. From श्रीमत् etc. to स्फ्रति—is missing in T.
- 4. विश्वोत्तरण—in T. M.
- 5. मय-missing in T. M.

- 6. अभेदेन-T. M.
- 7. 4-T and T. M.; 3-missing in A and A1.
- 8. स्त्रान्यत-all.

- 9. किंचित्—missing in all.
- 10. श्री-missing in T and T. M.
- 11. एक—added in T and T. M. before एव.
- 12. सिद्धम्—for इथ in T and T. M.
- 13. अनेकै:—added before स्फुरतीति in all.
- 14. अभिप्राय:—T and T. M.

- 1. च—missing in T and T. M.; मूर्या—A 1.
- 2. Not as sutra but चितिः संकोचात्मना—T and T. M.; इति A 1.
- 3. चेतनोऽपि—missing in T and T. M.
- 4. श्रीमन्—all.
- 5. श्रीसदाशिवाद्यश्चितेन—T and T. M.
- 6. अवभासियष्यति—T and T. M.
- 7. क्य-all.
- 8. माश्रित्य for मयानाश्रित—in T and T. M.
- 9. प्रकाशावच्छेदेन-T and T. M.
- 10. ਰੁਰਾਡ A and A 1.
- 11. चिद्वशा—A 1.
- 12. स्त्वेतावद्र्पा—T and T. M.

- 1. भावात्त्रमा—T and T. M.
- 2. त्मक—in all.
- 3. From यथा च to विश्वरूप:—missing in all.
- 4. यथा—A ..

- 5. चैवं—in all.
- 6. भगवित्सद्धान्त-in all.
- 7. ऽविग्रही—T and T. M.; ऽत्रग्रही—A and A  $_1$ ; विग्रहक्षेत्र—T and T. M.
  - 8. सर्ववग्रह—A and A 1.
- 9. विग्रह: —T and T. M.
- 10. स्तचे-all.

#### Page 32

- 1. इति—A and A 1.
- 2. अनेन after ग्रन्थेन—A and A 1.
- 3. सर्वे for विश्व—in A ..
- 4. व्यवहरति—- T and T. M.
- 5. एवं for अयं—in all.
- 6. A 1 adds before उक्तागमयुक्त्या as follows—विश्वश्रीरव्यक्तस्त्रह्णाणि संक्रचितेन.
  - 7. च-missing in T and T. M.
  - 8. शरीर: —A 1.
  - 9. न-missing in T and T. M.
  - 10. ह्पात्—A and A 1.
  - 11. आ-missing in T and T. M.
  - 12. संकोचेsपि—T.

- 13. प्रधानत्वात्—T and T. M.
- 14. 3-missing in T and T. M.
- 15. इति—missing in T and T. M.
- 16. ग्राहकोऽपि-all.
- 17. शरीरशिव -all.

## Page 33

1. आ--A1.

- 2. ल्याति: T and T. M.
- 3. Second half missing in all.
  - 22

- 4. श्रीमद्बन्धशास्त्रे—T and T. M.; बु—missing in A and A 1 also.
- 5. भावः—A and A1; तस्मात् सर्वसमुद्भवः। तत्त्रवेदनरूपेण तादात्स्य प्रति-पत्तित:। तत्त्वं शब्दार्थचिन्तास सावस्थानतया शिव: -added in all after इत्यूपकम्य.
  - 6. तेन etc.—half sloka missing in all.
  - 7. इत्यन्तेन ग्रन्थेन—T, A and A 1; ग्रन्थेन—missing in T. M.
  - 8. विज्ञानमेव—T and T. M. 9. जीवन्मुक्ति:—all.
  - 10. च—missing in all.
- 11. एव—missing in all.

- 1. 국—missing in all.
- 2. निर्णीतुं—A, A 1 and T. M.

- 3. पदाधिरूढा-all.
- 4. चैत्ये—T; चेत्ये—T. M.; नित्ये—A 1.
- 5. चे न-all.

- 6. 11 8 11 all.
- 7. सामान्यात्—T and T. M.
- 8. तत्--missing in T and T. M. 9. या—T.
- 10. यदा—T and T. M.; यथा—A and A 1 added before स्वं; स्वं missing in all.
  - 11. गृहीत्वा—T and T. M.; गृहयित्वा—A and A 1.
  - 12. यदा—missing in all.
  - 13. तदास्या—T; तथा—A and A 1.
  - 14. गतिं—T and T. M.
- 15. चित्त (T. M.) प्राधान्यापेक्षया चित्तप्रधानमात्रा—T and T. M. instead of चित्प्राधान्येन to विद्याप्रमातता.

### Page 35

- 1. सहजप्रकाश—A and A 1. 2. तु—added in A and A 1.
- 3. From विज्ञानाकलता to विद्याप्रमातृता—missing in A and A 1.
- 4. सङ्कोचांशप्रधानतया—T.M. and T; प्रधानतया—missing in A and  $A_1$ .
- 5. ईश—missing in A and A<sub>1</sub>. 6. द्या—T; द्यना—T. M.
- 7. शिवरूपता—A and A 1.
- 8. d—missing in T and T.M.
- 9. प्राधान्ये—all.

10. गुद्धात्म—all.

- 1I. कर्म-T and T. M.
- 12. प्रकर्षयति सति-A and A 1.

13. चांश—in all.

- 14. d-missing in all.
- 15. एवं स्थिते—T and T. M.
- 16. सति—missing in all.
- 17. संकोचित —A and A 1.
- 18. पदाधिरूडा-T and T. M.

- 19. मुखे सति—all.
- 20. चैत्ये—T, A and A 1; चेत्ये—T. M.
- 21. जाने-all.

# Page 36

1. चेन-all.

2. चा-T.

- 3 तत्वे न—T and T. M.; न—missing in A and A 1.
- 4. सा新—A and A 1.

- 5. भावेष्वपि-T.
- 6. इच्छाज्ञान for पत्युज्ञीनं—in T; षु प्रत्यभिज्ञानं—T. M.
- 7. तृतीये—missing in T.
- 8. ता—T.
- 9. सत्त्व—T and T. M.
- 10. स्फुरति—added in T and T. M. after इत्यादिना.
- 11. स्वातन्त्रयात्—all.

- 12. चितिरेव-all.
- 13. भगवतीच्छा-—added before ज्ञान in T, A and A ; इच्छा missing in T. M.
  - 14. श्रीमदीश्वर—all.

- 15. गर्भे—all.
- 16. मदनु—T and T. M.

- 2. केचिदपर-T and T. M. 1. d—missing in T and T. M.
- 3. एव-T and T. M.; तत्रापि रूपस्य-A and A 1.
- 4. Eq -A and A 1.

- 5. विद्यते—T and T. M.
- 6. इति—missing in T and T. M.
- 7. Number missing in T and T. M.
- इद्मे व मायाप्रमातृस्वरूपिमत्याह—all.
- 9. 11 4 11 T and T. M.
- 10. यावत-T and T. M.
- 11. रमेव-T and T. M.
- 12. प्युत्थितस्य—T and T. M.; वृद्धितस्य—A and A 1.

- 13. स्व—missing in A and A 1.
- 14. कर्तुकानुभावनाभाव: —T and T. M.

15. मायामय:-all.

16. अनेनैव—all.

17. श्रीशिव--all.

18. वृत्त्यनु—T; वृत्त्यानु—T. M.

19. चित्तात्मा—T.

#### Page 38

- 1. इत्यभिसंधाय—T and T. M.
- 2. माया-missing in T and T. M.
- 3. प्रमात्रता—A and A 1.

4. इत्यन्तं—A and A 1.

- 5. Numbers missing in all.
- 6. स्वरूपज्ञानं—T and T. M.; स्वपरिज्ञानात्—A and 1.
- 7. सर्वत: —T and T. M.

8. क्त्वे—all.

- 9. 11 4 11 T.
- 10. तिल्हा: —missing in T and T. M.
- 11. रूपत्वं—T and T. M.

12. निर्वक्तु—T and T. M.

13. त्रिह्पः —T and T. M.

I4. 表—missing in T and T.M.

15. || € || T and T. M.

16. द्शायां—all.

17. एक—all.

18. एव—all.

19. तु—missing in T and T. M. 20. देश—missing in all.

- 1. **g**—missing in all.
- 2. ग्राहकानु—T and T. M.
- 3. एक added before एव in T and T. M.
- 4. च यतः all.

- 5. संकोच—T.
- 6. ह्प-in T and T. M.; हपत्व-missing in A and A 1.
- 7. 국—T and T. M.
- 8. भावनत्वे—T; भावतत्त्वे—T. M. 9. मायिक—T; मायेय—T. M.
- 10. कार्मिक—T and T. M.; कार्मण—A and A 1.
- 11. त्रिल्यः T; त्रयमयः T. M.; त्रिमयी A and A.
- 12. विश्व-added before शून्य in T and T. M.

- 13. पश्चक इति-all.
- 14. पृथ्व्यन्तानि—all.
- 15. भावमय: -all.
- 16. तथा च-T and T. M.; तथा वा-A and A 1.
- 17. ₹—missing in T and T. M.

- 1. प्रमातस्वभावत्वेन—T and T. M. 2. सप्तकभावः—T and T. M.
- 3. त्वे ख्याति—T and T. M. 4. कला—missing in T.
- 5. नियतिपुरुषकञ्चक-T.
- 6. स्वभाव:-all.
- 7. हप-missing in all.
- 8. प्रमातसप्तकस्वभावत्वेन—comes after चिदादिशक्तिपञ्चकात्मकत्वेन—in T and T. M.
  - 9. सप्त-in A and A1 for शक्ति.
  - 10. पञ्चबस्वभावत्वेन—all.
- 11. ज्ञात: —T and T. M.
- 12. सर्वमुक्तिद: —T; सर्व मुक्तिद: —T. M.
- 13. d—missing in T, A and A 1.
- 14. II & II T.
- 15. एवं च connected with तद्भिका: —in A 1.
- 16. 11 9 11 T and T. M.

### Page 41

- 1. या:—added before स्थितय:—in all.
- 2. एव for एतस्य-in T and T. M.
- 3. न त्वन्यस्यैव—T and T. M.; नटस्यैव—A and A 1.
- 4. अव—missing in all.
- 5. कृत्रिमभूमय: —all.
- 6. यथा—in T and T. M.
- 7. —missing in T and T. M.
- 8. विशिष्टशरीर-T and T. M.
- 9. संस्कृता—A and A 1.

10. दश्रन्य—all.

11. मेवेति—T and T. M.

- 1. प्रत्ययवेद्य: —all.
- 2. सदैव added before मुख in all.

- 3. सुखाद्यपाधि—all; भिः —missing in all.
- 4. मन्त्राना: -missing in T and T. M.
- 5. अपि—missing in all. 6. बन्धादेव—T and T. M.
- 7. निमिषा:—T and T. M.; विनिष्ठा—A and A 1.
- 8. नमेव-all.
- 9. केचित् after श्रुखन्तविद: —T and T. M.
- 10. श्रत्यन्तर—T; श्र्यन्तर्विद: —T. M.
- 11. इदमग्र आसीत्—all.
- 12. राज्यमेव गृहीत्वा—T; राज्यमेव प्राह्य—T. M.; राज्यभूमिमवप्राह्य—A and A 1.
  - 13. एतमेव—T and T. M.

- 1. स्सर्वे for एव-in all. 2. पाञ्चरात्रिका:- A and A 1.
- 3. प्रकृते: —missing in T and T. M.
- 4. विज्ञानकलिकाभूमिं—T and T. M.; विज्ञानाकलानां भूमिं—A and A 1.
- 5. सोम्येदमत्र—T and T. M. 6. पद—missing in all.

- 7. महापश्यन्ती—all.
- 8. मयं—T and T. M.
- 9. अनुस्मर्तव्यमिति—T and T. M.; सर्तव्यमिति—A; सर्तव्यम्—A 1.

# Page 44

- 1. अतश्च—T and T. M.
- 2. From बुद्धितत्त्वे to तान्त्रिका: —missing in all.
- 3. From कुला to इति—missing in A and A 1.
- 4. या—missing in T and T. M. 5. पंविश्व—T and T. M.
- 6. च-missing in T and T. M.
- 7. त्रिकलादिदर्शनम्—T and T. M.; श्रीत्रिकादिदर्शनिवदः—A and A 1.
- 8. एकस्य—T; एकैकस्य—T. M. 9. द्व—T and T. M.
- 10. अस्त्रातन्त्र्यात्—T and T. M. 11. तारतम्येनं—all.

### Page 45

1. From भेदिता: to प्रमात्—missing in T and T. M.

- 2. एक—missing in A and A<sub>1</sub>. 3. एतद्वयाप्तिः—A and A<sub>1</sub>.
- 4. केष्-A and A 1.
- 5. तत्र—is added before व्याप्ति in T and T. M.
- 6. वृतायां T and T. M.
- 7. अव्यक्तरूपां—T and T. M.

8. परा—all.

- 9. तथोक्तं—T and T. M.
- 10. विन्दन्ति T and T. M. 11. शिवं परमकारणम् all.
- 12. इति । तथा—missing in all. 13. तं—all.
- 14. व्यामोहो—T and T. M. 15. इति—missing in all.

#### Page 46

- 1. एते चोपासका:—T and T. M. 2. सर्वे—all.
- 3. इति—missing in T and T. M.
- 4. \( \pi \)—missing in T, T. M. and A<sub>1</sub>.
- 5. या: —missing in T and T. M.
- 6. अन्तर्विश्रान्तिस्थानभूमिका: —T and T. M.; अन्त: —missing in A and A 1.
  - 7. Eq: -missing in A and A 1.
  - 8. 码—missing in T and T. M.
  - 9. व्यक्तृतया—A and A 1. 10. वहिर्मुखरूपं—T. M.
- - 11. हपं-missing in T and T. M.
  - 12. स्वस्वरूपे—all.

13. प्रपञ्चोप—T and T. M.

- 14. अत: -T. M.
- 15. पथि व्यवस्थिति: —T and T. M. 16. तदुद्देश्य—T and T. M.
- 17. तत्त्रसत्रेण—T and T. M.
- 18. sta-missing in T and T. M.
- 19. संहाररूपेयं T; संहारमेकरूपोऽयं T. M.; संहाररूपोऽयं A and A 1.
- 20. य-T and T. M.; तुर्या-A 1.

- 1. तत्र—T and T. M.
- 2. उद्गमति—T.
- 3. संहरन्ती च—missing in all. 4. तदा—T and T. M.

- 5. From उभय to पूर्णा च—missing in all.
- 6. ₹—missing in all.

7. अधिकं—missing in all.

8. अनुशील—A and A 1.

9. करोतीत्येव—T and T. M.

10. भक्तिभाजाम्—T.

11. 11 9 11 T and T. M.

- 12. ननु—added before यदि in all.
- 13. स्वात्मनो-A and A 1.
- 14. माया-for अयं in T and T. M.
- 15. कलित:- for वलित: in T and T. M.
- 16. भवति—added in all after संसारी.

#### Page 48

- 1. चिद्रत्तत्—missing in T and T. M.; तद्वत्—in A.
- 2. च-T and T. M.
- 3. यदा चिदात्मा परमेश्वर:—connected with संसारी—as sutra in T and T. M.
- 4. Instead of स्वस्वातन्त्रयात् to निमज्ज्य the following is found— ॥ ८॥ यदा स्वातन्त्रयादि (स्वातन्त्रयादात्म—A and A 1) व्याप्तिनिमज्जनेन—T and T. M.
  - 5. तदानीं—all.

6. या for तदीया in all.

- 7. सर्वज्ञत्वाद्यः—added in all before असंकुचिता.
- 8. भवन्ति—all.
- 9. From तदानीमेव to भवति—missing in all.
- 10. तथा—missing in A and A 1. 11. शक्ति—in T and T. M.
- 12. त—T and T. M.
- 13. सत्त्वपूर्णमन्यतमरूपं—T and T. M.; सती and अ—missing in A and A 1.
  - 14. आणवमलम्—T and T. M. 15. संकोचवती—all.
  - 16. भेदं—T. M.; भेद—A and A 1, but missing in T.
  - 17. स्य—missing in all.

# Page 49

1. मे:—missing in all.

2. पूर्वकं — T and T. M.

- 3. अर्थसंकुचितग्रहणे (न T. M.); भिन्नं चेत्यप्रधानरूपं—T and T. M.; प्रधानं - A and A 1 for अत्यन्तं to प्रथारूपं.
  - 4. मायिक—T and T. M.; माय—A and A 1.
  - 5. संकोचवती for भेदे—in all.
- 6. From सर्व to तथा-missing in T and T. M.; for सर्व to कर्तृत्वाप्ते:, A and A, have भेदकर्त:.
  - 7. For कर्मेन्द्रियरूपसंकोचप्रहणपूर्व A and A have कर्मेन्द्रियतापत्तिपूर्वकं.
  - 8. अल्पन्त-A and A 1.
- 9. तं-A and A ..
- 10. Before सर्व T. M. has भेदं ; सर्वज्ञत्व in A and A 1.
- 11. सर्वकर्तृत्व—in A and A 1. 12. सर्वज्ञत्व—missing in all.
- 13. For संकोचं गृह्णाना यथा कमं—T and T. M. have असंकोचग्रहणे यदा क्रमात : क्रमं-missing in A 1.
  - 14. कला—missing in T.
- 15. भवन्ति तदा कार्मिकम—all.
- 16. एवं विधश्च—in T and T. M.
- 17. शक्तिमान्—T and T. M.
- 18. संसारीत्युच्यते—T and T. M. 19. तु—missing in T and T.M.
- 20. 11 & 11 T and T. M.

- 1. शिवोचितं—T and T. M.
- 2. अभिन-A and A ..
- 3. एक—T and T. M.
- 4. इलदृष्यं चेलाह—T and T.M.
- 5. तथा च-A; तथा-A<sub>1</sub>.
- 6. पञ्चविध—in all.
- 7. 11 9 11 T and T. M.
- 8. राद्धेश्वराध्येय-T and T. M.; रामेश्वराद्वय-A and A 1.
- 9. वादादिभ्य:-T, T. M. and A 1; पादादिभ्य:-A.
- 10. यत-missing in all.
- 11. यत्सृष्टिसंहारकरं—T and T.M.

12. देवि—all.

- 1. श्रीमत्—missing in all.
- 2. शासनरीत्या—T and T. M.; शासनोक्तस्थित्या—A and A ..
- 3. भगवत: before चिदात्मन:--in all.

- 4. च—missing in all.
- 5. शुद्धेश्वराध्त्रानुसार—T and T. M.; शुद्धेतराध्त्रस्फारकमेण—A and A 1.
- 6. स्वरूप—missing in T. 7. स्वरूपाणि—in all.
- 8. कृत्वा—added before सृष्ट्यादीनि in T and T. M.
- 9. चित्—missing in all. 10. पञ्चविध—all.
- 11. तथा हि—missing in T and T. M.
- 12. For the portion from तदेवं to दृष्ट्या the following is found—
  तदेव व्यवहारे प्रभुदेंहादिमादर्शान्तमेवान्तरत्विमच्छया भासय (य—missing in T. M.);
  ति । (यद्वहिरिति in T. M.); श्रीमदीश्वरप्रत्यभिज्ञा (ना T. M.); दिषु उक्तरीत्या—T and T. M.
  - 13. विभु:-A and A 1.
  - 14. श्रीमदीश्वर-added in A and A 1.
  - 15. कारिकोक्तनीत्या-A and A 1.
  - 16. कं for पदं in T and T. M.
  - 17. विशन T and T. M.; दिशन A and A 1.
  - 18. हि—added in A and A 1 before महेश्ररो.
  - 19. बहिर्मुख—T and T. M. 20. नीलादिमत्संनियतदेश—all.

- 1. यदावभासयति—T and T. M. 2. तथा—T and T. M.
- 3. नियते देश—A and A 1.
- 4. सांश्रेन—T and T. M.; अस्य missing in T and T. M.; स्रष्टृतां— T and T. M.; from अन्यदेश to संहर्तृता, T has: तथा तत्र स्थापयितृत्वं; अनि-यतदेशकालायामांसांशेन—T. M.; अनियतकालायामासांशे—A and A 1.
  - 5. नीलायाभासांशेन—T and T. M.; नीलायाभासांशेऽस्य—A and A 1.
  - 6. संहर्तृत्वं—T; संहतत्वं T. M. for स्थापकता; स्थापका—A and A 1.
  - 7. भेदनाभासांशेन T and T. M.; भासांशेSस्य-A and A 1.
  - 8. कारित्वं—T.
- 9. For प्रकाशैक्येन प्रकाशने अनुमहीतृता, T has प्रकाशैकात्मना अनुमहित्वं अवभासयति । T. M. has प्रकाशैकात्म्येन प्रकाशेन अनुमहता ।
  - 10. तथा—in T and T. M.

- 11. सदा-missing in T and T. M.; after भगवत:-in A and A 1.
- 12. भगवत: is before 'प्चविधकृत्यकारित्वं—in all.
- 13. From मया to संदोहे, T and T. M. have त्रिविधतत्त्वमयाश्रयत्वं स्त्रच्छन्दे संग्रहे; वितत्य मया श्रीस्पन्दसंदोहे—A and A<sub>1</sub>.
  - 14. एवं—T.

- 1. आत्मीयं is before पञ्चविध etc.—in all.
- 2. माहेश्वर्यसारं-T; माहेश्वर्यकं-A and A 1.
- 3. उत्-missing in A and A 1; त्येक-A and A 1.
- 4. चे-missing in T and T. M.
- 5. सदेव-A and A 1. 6. तत्-in all.
- 7. From ते to मयं, तत् स्वरूपयन्ति—T and T. M.; विकास—missing in A and A 1.
  - 8. अपि—added before जीवन्मुक्ता in T; मुक्लाम्नाताः A and A 1.
  - 9. तं for तु—in T. M.

14. पश्यन्ति ते—all.

- 10. न—missing in T and T.M. 12. भिन्नमिन—in T and T.M.
- 11. ते—missing in all.
- 13. मेय-missing in T and T. M.
  - 15. 11 90 11 missing in all.
- 16. न च-missing in T and T. M.
- 17. प्रकार: missing in T and T. M.
- 18. कारित्वप्रकार: ॥ ९ ॥ T and T. M.
- 19. ह्पोडप्याह—T and T. M. 20. शकि—T and T. M.
- 21. तद्विलापन—A; विलापन—missing in A 1.
- 22. तस्थानि—T and T. M. 23. ॥ १० ॥ T and T. M.

- 1. From पञ्चविध to पूर्वत:—T and T. M. have पूर्णत्वसस्य माहेश्वरस्य चिद्रपस्य पञ्चविधकृत्यकारित्वमपि.
  - 2. हगादेरेव सरणि—T; हगादे: देवीसरण—T. M.; प्र—missing in A.
  - 3. यथा—A and A1. 4. तदा—T, A and A1.

5. सृष्टि:-all.

6. पदे—missing in all.

7. प्रकाशांशनिमेष:—T and T. M. 8. किंचित्—all.

9. तथाव—T. M.

10. स्थिति: —all.

11. देव्या and स्थाप्यते—missing in T and T. M.

12. कारपरापर-T and T. M.

13. संह्रीयते─T.

14. तदासंहति:—added in T after संहियते.

15. तथोक्तं—A and A1.

16. নুহুপ্ৰ—missing in A and A1.

17. तद्वक्ति—T and T. M.; त्वद्भक्त—A1.

18. मेवाहं-all.

19. From एतत् to हर-missing in all.

#### Page 55

2. पराक्रमेण—T and T. M.

3. अनु—missing in all.

4. एव—missing in all.

5. एवमीदशं—in all.

6. ৰ—missing in all.

7. विनैव—all.

8. From न प्रकाशते to विना-missing in all.

# Page 56

- 1. तज्ज्ञानं—in T and T. M.; तत्परिज्ञानं—in A and A1.
- 2. तस्याच्छादित—in all.
- 3. From स्त्रह्माभि: to एतस्य—T and T. M. have स्त्रभावस्य स्त्रस्त्र-रूपाविभिन्नजातिभिः शक्तिभिः व्यामोहितात् स्वातन्त्र्यात्तस्य.
  - 4. भि:—missing in A and A1.

5. संभव:—in all.

- 6. 3-missing in T and T. M.
- 7. For हेतुक—हेतु: in T and T. M.
- 8. मीलनभावादि—in T and T. M.
- 9. 34—missing in T and T. M.
- 10. हवं—missing in T and T. M.
- 11. For लोकिक—T and T. M. have भौतिक.

- 1. कलितत्वं for शंकुकीलितत्वं in T and T. M.
- 2. श्री—missing in all. 3. इति—missing in all.

- 4. शिवात्मका:—in T and T. M. 5. च—missing in all.
- 6. 러—missing in T. M.
- 7. पूर्णाहन्तापरामर्शमयी—T and T. M.
- 8. Eq-missing in all.
- 9. त्—in T and T. M. for तावत्.

#### Page 58

- 1. भिमकायामाभासयति—T, A and A1; भूमिकामाभासयति—T. M.
- 2. अ—missing in all.
- 3. स्थूलधारणार्थे भासरूपां—T; अस्थूलसाधारणार्थे भासरूपां—T. M.
- 4. उल्लासयन्ती-A and A1.
- 5. \( \pi \)—missing in T and T. M.
- 6. अ—missing in T and T. M. 7. सदा—A and A1.
- 8. मिव-in all.

9. च—missing in all.

- 10. धीत—in T. M.
- 11. शक्तिव्यामोहिता—in T; व्यामोहितो—in T. M.
- 12. दिक्सेव—T and T. M.
- 13. अवशात्मानं T. M.; अवशं missing in T.
- 14. मन्यन्ते—T and T. M.

15. जना:-T and T. M.

- 16. का एव-T; का हि-A and A1 for देव्य:
- 17. प्रापाशद्शायां—A and A1. 18. विषय—in T and T. M.
- 19. सृष्टिस्थिती अभेदिवषये च—missing in all.
- 20. संसारं—all.

- 1. अप्रथ—A and A<sub>1</sub>.
- 2. विकल्प—missing in T and T. M.
- 3. भेदे—missing in T. 4. संसारं—T and T. M.

5. न—for च in T.

- 6. स्थितिं—T and T. M.
- 7. प्रथयन्त्य:—T and T. M.; प्रकटयन्त: A and A1.
- 8. निर्वाणादेव—T and T. M. निस्नंसनादेव—A and A1.
- 9. भट्टारिकान—T and T. M.
- 10. यन्त्य:—T and A1; यन्त:—A and T. M.
- 11. सर्वोत्तमोऽयं विभव:—T and T. M.
- 12. इत्येवं to महेशता—missing in all.
- 13. चिदानन्दलेशसारां—T and T. M.; चिदानन्दवेशसारां—A and A.
- 14. श्रद्धामवि—all.
- 15. ॥ १० ॥ तदपरि—missing in A and A1; ज्ञाने स्वराक्तिव्यामोहितता संसारित्वं ॥ ११ ॥ T and T. M.
  - 16. From तत: to संसारित्वं—missing in T and T. M.

### Page 60

- 1. शक्ति—missing in T and T. M.
- 2. वामत्वाच—all.

- 3. वामेश्वराख्या—T.
- 4. बहिष्करणी (ण—A and A1.) भावै:—T and T. M.
- 5. परि—missing in all.
- 6. स्फुरति । अभेदेन (अभेद A and A1) सर्वात्मकत्वे (त्रयात्मकत्वे T. M. प्रथात्मक—A and A1) पारमार्थिकस्वरूपेण स्फुरति । सर्वत्र (तो—A and A1) व्यवन्छिन्नापि (यां-A and  $A_1$ ). (प्रुभूमिकायां-missing in A and  $A_1$ )-all.
  - 7. वादविश्रत-T and T. M.; विश्रान्त-A and A1.
  - 8. क—missing in T and T. M. 9. गोपिते—T. M.
  - 10. चारित्व all for चरीत्व.
- 11. स्व—missing in all.
- 12. भेद:—A and A<sub>1</sub>. I3. कियाप्रधान—T and T. M.

- 1. From गोपित to प्रकाशते—missing in all.
- 2. For च. चकास्ति—in T. 3. प्रधानात्मक—all.

- 4. भाति—in T.
- 5. From सर्वतो to च—missing in T and T. M.

- 6. 국—missing in A and A<sub>1</sub>.
- 7. गोपितसार्वातम्यस्वरूपेण—missing in T and T. M.
- 8. व्यामोहिनी—T and T. M.; व्यापिना—A and A1.
- 9. च—in all for त.
- 10. For कर्तुत्वादिशक्त्यात्मक-T and T. M. have कर्तुत्वचिदात्मना। A and A<sub>1</sub> have शक्त्यात्मना.
  - 11. चारि-T and T. M.
  - 12. Before अभेद T adds खेचरीत्वेन.

1. या—missing in all.

- 2. या—missing in all.
- 3. 积原—in T and T. M.
- 4. अद्भय—missing in all.
- 5. प्रसार—in T and T. M.
- 6. 국—missing in all.
- 7. -missing in A and A<sub>1</sub>.
- 8. From तथा च to इति—missing in all.
- 9. स्व—in T for निज.
- 10. व्यामोहिता ताहशैव-T. M.

# Page 63

- 1. स्वा—missing in all.
- 2. स्फ़रता । असार—T and T. M.
- 3. कर्तृतैश्वर्यमोहिततैव संसारित्वम्—T and T. M.
- 4. From शक्ति: to संसारित्वं—missing in all.
- 5. यथा—T and T. M.
- 6. 3—missing in T and T.M.
- 7. माययोह्नसद्—T and T. M.; मध्ययामोह्नसद्—A and A1.
- 8. तुरीयदशायां तुरीयशक्ति—T; तुरीयशक्तिदशायां दशरूपां—T. M.; रूपां च—in A and A1.
- 9. त्यितीतदशास्पां च-missing in A and A1; दशा-missing in T and T. M.

### Page 64

1. सारां for घनां—in all, 2. तथा—T and T. M.

- 3. भवति—missing in all. 4. त्रिविधा—all.
- 5. प्राणादिभि:—added after स्त्रशक्ति—in T and T. M.
- 6. fall—in T and T. M.
- 7. चित-T and T. M.; चिद्वति-A and A.
- 8. शक्ति—added before संकोच: in all.
- 10. इत्युक्तम्—missing in all. 9. संसार्यक्त:—all.
- 11. इति—missing in T and T. M.
- 12. प्रतिपादितम्—T and T. M. 13. एवं च—all.
- 14. यथा—T and T. M. 15. व्यामोहो—T and T. M.
- 16. तथा—T and T. M. 17. अयं—missing in T and T. M.
- 18. मायाशरीरपरमेश्वर—T and T. M.

- 1. एवेत्यामायस्थित्या—in all. 2. भट्टारकश्चायमेव—T and T. M.
- 3. मनुष्यरूपच्छन्नोऽप्यास्ते महेश्वर:-T and T. M.; मनुष्यरूपमास्थाय च्छन आस्ते महेश्वर:-A and A.
- 4. For the portion प्रत्यभिज्ञाटीकायां to सिघ्यन्ति the following is found: श्रीमदीश्वरप्रत्यभिज्ञायां—यथा (missing in A and A1) शरीरमेव ये (missing in A and A1) षट्त्रिंशत्तत्वमयं शिवरूपं (रूपतया A and A1) पश्यन्ति अर्चयन्ति च सिध्यन्ति घटादिकमपि तथा निश्चित्य (तथाभिनिविश्य—A and A1) पश्यन्ति (अर्चयन्ति च-added in A and  $A_1$ ) न चास्त्यत्र (नास्त्यत्र-A and  $A_1$ ) विवादः all.
  - 5. 11 99 11 T and T. M.
  - 6. उक्तार्थ प्रति दाहर्चेन—T and T. M.; उक्तार्थप्रातिपक्ष्यण—A and A,.
  - 7. 11 93 11 T and T. M.

- 1. From पूर्वसूत्र etc to व्याख्यायते—missing in T.
- 2. व्याकियते—T. M., A and A<sub>1</sub>. 3. पञ्चविध—in all.
- 4. भाने added before सति—A and A1.
- 5. स्वतन्त्र—A and A1. 6. प्रागाल्यातं—T and T. M.

- 7. संकोचनीं—T and T. M. 8. मुख—all.
- 9. भम्याकमक्रमेण—T and T. M.; भ्रिकाक्रमेण—A and A1.
- 10. कलया—T. M.

11. स्वरूपत्वात्—T and T. M.

### Page 67

- 1. सा for ह्वां—in T and T. M. 2. परां—missing in all.
- 3. भिकामा-all. ॥ १२ ॥ T and T. M.
- 4. किं added before चित्—A and A1.
- 5. जलाया—T and T. M. 6. भानाव—T and T. M.
- 7. चिद्वहि—T and T. M. 8. पदे—missing in A and A1.
- 9. चिन्मात्रया—T and T. M. 10. पुष्यति—T, T. M. and A.
- 11. 11 93 11 T and T. M.
- 12. From चितिरेव to असी एव-missing in T and T. M.
- 13. प्रासन—A and A<sub>1</sub>. 14. एव—missing in A and A<sub>1</sub>.
- 15. पदं-A and A1.
- 16. For माया to छन्नोऽपि—T and T. M. have मात्रया प्रवर्तते.
- 17. स्वातन्त्रये—T and T. M.; स्वतन्त्रा—A and A1.

# Page 68

- 1. च्छन्नोऽमिरिव—T and T. M.
- 2. पीतादिं—T and T. M. 3. पुष्यति—all.
- 4. न before सार्वात्म्येन—T and T. M.
- 5. अन्त: added after संस्कारात्मना—in T and T. M.; तत्—in A and An
  - 6. स्थापयति for उत्थापयति—in all.
  - 7. सर्वप्रमातस्त्रानुभवसिद्धम्—T and T. M.

  - 8. यथोक्तं—T and T. M. 9. दळपादै:—T and T. M.
  - 10. स्तोत्रे—T and T. M.

# Page 69

1. ग्रास—in all.

2. मानः -T. M.

3. देवं विश्वभवं लयम्—T; नयम्—T. M. विश्वभवन्मयम्—A and A1.

24

- 4. इति—missing in A and A1. 5. ॥ १३ ॥ T and T. M.
- 6. तदा—added after सपाद्य in T. 7. क्रमेण—all.
- 8. युक्तिमाह—T; युक्तिमादिशति -T. M.
- 9. संकरोति—A and A1. 10. 11 9४ 11 T and T. M.
- 11. From चितिरेव to करोति—missing in T and T. M.
- 12. देहप्राणाद्यभावनिमज्जने—A and A1.
- 13. श्रीस्पन्दशास्त्रे—added in A and A1.
- 14. सर्वज्ञवलशालिन:—added in A and A1.

- 1. तदुन्मम-A and A1.
- 2. यथोक्तम—all.
- 3. रूपसमावेशभू:-T and T. M.
- 4. कादाचित्क एवेति—T and T. M.
- 5. डपादेयं—T and T. M.
- 6. इयं-missing in T and T. M.
- 7. यत: -missing in T and T. M.
- 8. निमजन—missing in T and T. M.
- 9. इदं-missing in T and T. M.
- 10. तस्या:—T and T. M.
- 11. एव—T and T. M.
- 12. चिति: स्त्रा—T and T. M.
- 13. स्वातन्त्रयाद्व—T and T. M.
- 14. देहायुक्तजनायेव—T and T. M.
- 15. भगवती after प्रकाशमाना—in T and T. M.; भवति—A and A1.

- 1. For तत् देहायपि—T and T. M. have देहादिषु.
- 2. प्रकाशेत्—T and T. M.
- 3. अभिमान—missing in T and T. M.
- 4. निमजनाभ्यास: कार्य: T and T. M.
- 5. स च for न तु—in T and T. M.
- 6. सदा-missing in T, A and A1.
- 7. प्रधानतो for प्रथमानता—in all.

- 8. श्रीमदीश्वर—T and T. M.
- 9. कार:—all.
- 10. ॥ १४ ॥ T and T. M. 11. एवं च—missing in all.
- 12. देहप्राणादिष्ववभासमानेष्वपि—T and T. M.
- 13. ॥ १५ ॥ T and T. M. 14. साक्षात्का—T.

- 15. देश-A and A1.
- 16. सति—added in all after लब्धे.
- 17. कल्पित for दलकल्पतया—T; कल्पितया—T. M.; दलकत्वतया—A and A<sub>1</sub>.
  - 181 नीलादि—A and A1.; ब्र—missing in T and T. M.
  - 19. आ—missing in T and T. M.

- तत्समा—T.
- 2. या added in all after अविचला. 3. प्रधानैव—all.
- 4. धनं पुष्यति—added in all after जीवत:
- 5. स्व for निज—in T.
- 6. पाप for पारा—in T and T. M.
- 7. श्रीस्पन्द—all.

8. यदि—T. A and A.

9. क्रीडत्वे—T.

- 10. इति-missing in T. M.
- 11. 11 94 11 T and T. M.

- 1. अथ—missing in all.
- 2. इत्यत आह—T.
- 3. 11 9 & 11 T and T. M.
- 4. चक्रस्य चिद्रपानुपपत्ते:—T and T. M.
- 5. मध्यमा—T and T. M.
- 6. गोपयित्वा—T and T. M.; गृहयिता—A.
- 7. संवित्-missing in T and T. M.
- 8. रीखा—T and T. M.
- 9. प्राणादिभित्तिभ्रमं—T and T. M.; प्राणादिभूमिं—A and A.
- 10. बन्ध for बुद्धि—in T and T. M.

11. अति—all.

12. नानानाडी—T and T. M.

13. सर्गि—missing in T and T. M.

#### Page 74

- 1. 7—missing in all.
- 2. For पठाशपर्णमध्य all have पठाशपत्रमध्याच.
- 3. आ to वक्त्रपर्यन्तं is changed thus ब्रह्मादिस्द्रपर्यन्तं—in T; ब्रह्मस्दाद्यो हद्य—in T. M.; अवः—missing in A and A1; राष्ट्र for वक्त्र in A and A1.
  - 4. शक्ति missing in all.
  - 5. मायाया ब्रह्म for मध्यम—in T and T. M.; मध्य—A and A1.

6. स्थिता:-all.

7. अत—T.

8. शक्तीनां—T and T. M.

9. 국-missing in all.

- 10. विश्रमात्—all.
- 11. उन्मीलन्हपैत—T and T. M.; उन्मीलित्हपैत—A and A1.
- 12. বু—missing in T and T. M.; স্ব—in A and A1.
- 13. त्रिंशक for उक्त—T and T. M.; युक्त—A and A1.
- 14. तमत्वेन—T; तम-missing in T. M.; मतत्वे A and A 1.
- 15. ब्रह्मभूता—T and T. M.
- 16. विकसति यदि वा-missing in T.
- 17. मध्यमा—T; मध्यव्रह्म—T. M.
- 18. ब्रह्मनाडीरूपतया T.

19. अन्तर्विकासात्—T and T. M.

20. भवेदिति—T and T. M.

21. त्तजी-all.

22. Il 90 Il missing in T.

- 1. मध्यमविकासे—T and T. M. 2. युक्तिमाह—missing in T.
- 3. विकल्पक्षय:—T and T. M.
- 4. From शक्ति to नादय इह—missing in T.
- 5. सा—in T. M.
- 6. भेदायन्त्र—T. M.; यन्त—A and A 1.
- 7. निफाल—A and A 1; निभालनं—T. M.

- 8. डपाय: T and T. M.
- 9. Il 9c II missing in T and T. M.
- 10. From इह to उपाया:—missing in T; for इह, T. M. has इहोपायभृषि.
  - 11. शक्ति—missing in T. M.; A and A 1.
  - 12. प्रागुक्तवदिष्ट—T and T. M. 13. विध—missing in all.
  - 14. दन्—all.

- 15. अभिप्राय:-all.
- 16. ਰੁ—missing in all.
- 17. विकल्पक्षयः—is added before प्राणायाम in T. M.
- 18. यन्त्रेण नोडनेन—in T and T. M.; तन्त्र—missing in A and A 1.

- 1. हृद्य—T and T. M.
- 2. चित्तरृत्तिं—T; चित्तयुक्तरृत्तिं—T. M.; चित्तमुक्तरृत्तिं—A and A 1.
- 3. क्रमेण—in all for उक्तयुक्त्या.
- 4. स्वस्तिवन्धकं—T and T. M.; स्वस्तीतिवन्धकं—A and A 1.
- 5. विकल्प्य—T.
- 6. अकिश्चित्कत्वेन-T ; अकिश्चित्कर्तृत्वेन-T. M. ; किश्चिश्चिन्तकत्वेन-A and A .
  - 7. परामर्शत्वेन—all.
- 8. For the portion from देहाय to प्रवणः the following is found—देहायुक्तपुर्यष्टकस्य चित्रमातृतानिफालनप्रवणोचितां—T and T. M.
  - 9. तदेव-T and T. M.
  - 10. तुरीयातीतसमावेशदशां—T and T. M.
  - 11. आवेशयति—T and T. M. 12. भानेने—A and A 1.
  - 13. भवेत्—T and T. M.

- 1. स्पन्दशास्त्रेडपि-all.
- 2. इति—missing in T and T. M.
- 3. विज्ञानगर्भस्तोत्रे—T and T. M.; स्तोत्रेडपि—A and A 1.

- 4. मानसे—T and T. M.
- 5. पारतन्त्रयोज्ज्यलै:—T and T. M.

6. चाप्यते—T and T. M. 7. उपायमूर्धन्य—T and T. M.

- 8. च added in T and T. M. after प्रत्यभिज्ञायां.
- 9. From शक्ति to कश्चिद्धीर:—missing in T.

#### Page 78

1. च—in T. M. for न.

2. तथा—in A and A 1.

- 3. यक—in T. M.
- 4. प्रतिपादिता:—added in T. M. after अस्माभि:।
- 5. From प्रसङ्गात् to कश्चिद्धीर:-missing in T. M.; A and A 1.
- 6. मैक्षत—all.

7. तदावृत—T and T. M.

8. मिच्छन्—all.

#### Page 79

- 1. श्रुति:—added in T after इति.
- 2. प्रस्तायामपि—T and T. M.
- 3. शक्तिः for बा-in T and T. M.
- 4. संकोचनती-T; मार्गसंकोचनती कर्ता-T. M.
- 5. भानसमये—T and T M.; भाससमये—A and A 1.
- 6. हत्पद्मदेशवच T and T. M. 7. विवर्तनम् T and T. M.

8. तपोद्धते -- T and T. M. 9. दिते -- T and T. M.

- 10. निरुट्या—T and T. M.
- 11. ऋम एव—T and T. M.; अ—missing in A and A 1.
- 12. सर्व—T and T. M.
- 13. स्फारेण for चक्रविस्फारणेन—all. 14. लक्ष्यं —T and T. M.
- 15. भैरव-all.
- 16. प्र—missing in all. After प्रसर्णम् the following is found— इत्यादि । एकायो हि बहिर्वृत्तिनिवृत्तः तत्त्वमीक्षते । दृश्तत्त्रस्तु न पुनः कर्मजालेन बध्यते ॥ १६ ॥ T and T. M.
- 17. From यथोक्तं to समाधि: on page 45—missing in T.

- 1. वेश्मन—T. M.
- 2. तस्मिन् विश्वाकार एको विभाति—T. M.; तिष्ठन् विश्वाकार एको विभासि—A and A1.
- 3. इति—missing in T. M. 4. भद्दश्रीकल्लतिनाप्युक्तम्—T. M.
- 5. अपि च-added in T. M. before शक्तेश्व.
- 6. शक्ति—added in T. M. before संकोच.
- 7. विकासो—in T. M.
- 8. स्कन्दन—A and A 1.
- 9. प्राण—missing in T. M.
- 10. हद्भेद-T. M.; अूमेद-A and A 1.
- 11. कुण्डलीपदे-T. M.
- 12. प्रसिद्धकान्ति etc-T. M.; प्रसरद्विश्रान्ति etc-A and A1.

# Page 81

- 1. विषुवद्रपायां—T. M.; विषरूपायां—A and A 1.
- 2. तद्र after तन्मध्य—T. M.; भूमि—missing in all.
- 3. विज्ञानभद्दारके—missing in all. 4. परा—T. M.
- 5. इति—missing in T. M. 6. विषुसंस्थानं—T. M.
- 7. अपि for इति—in T. M. 8. तस्मादर्थानुद्राहमेद:—T. M.
- 9. वाहयो:-missing in T. M.; वाहभेदा:-A and A 1.
- 10. योगतः for गतयो:—all. 11. मयो—A and A 1. for यो:
- 12. हसेद:-A and A 1.; भेद:-T. M.

- 1. करणानां विकारप्रयाणां सुसंपूर्णाचारणेन—in T. M. for ककार etc.
- 2. विक्षेपपदेन-T. M.
- 3. कक्ष्यास्तोत्रे—T. M.; श्रीकक्ष्यास्तोत्रे—A and A 1.
- 4. यतन-T. M.

- 5. च्छदो-A and A ..
- 6. विसत-A and A 1. for विधृत.
- 7. स्वपरारितो—T. M. for तव दारिता.
- 8. परमेशितां—T. M.; परमेशतं—A and A1.

9. इति—missing in T. M. 10. शान्तं—A and A1.

11. प्राणोह्रसन—T. M. 12. विकान्त्यवसरे—A and A ..

### Page 83

- 1. यथोक्तं विज्ञानभैरवे—missing in T. M.
- 2. द्वादशान्ते—T. M. for ह्याकाशे हृदयाकाशलीनाक्षः—A and A 1.
- 3. सततं—T. M.; सुभग:—A and A 1.
- 4. इति तथा— missing in T. M. 5. प्रदक्षिणं—T. M.
- 6. वैलक्षण्यात्मता भवेत—T. M.; वैलक्षण्यादि वै भवेत—A and A..
- 7. From इति to संगृहीताः—missing in T. M.
- 8. तदुप—A and A 1.

#### Page 84

- 1. स्पन्दे—missing in A and A 1.
- 2. भेरवभट्टारके—T. M.; एव—missing in A and A 1.
- 3. स्ततो—T. M.

4. स्त्रादात-T. M.

5. समं—A and A 1.

6. 西居—all

- 7. एवं T. M.; एवमपि A and A 1.
- 8. पूर्ण-A and A ..

9. स्वानुभवादिकं—T. M.

- 10. अनुस्मर्तव्यम—all.
- 11. मध्यमविकासोपाद्या:-T. M.; मध्यविकासोपाद्या:-A and A ,.

## Page 85

- 1. च—missing in all.
- 2. स्वरूपत्वादि— T. M. for समापत्त्यादि.
- 3. पर्यायसमाधि: A and A ...
- 4. समाधिस्थस्य instead of तस्य—in T and T. M
- 5. तत्वेन─A and A 1.

6. संस्काराद्वित्थतस्थाने—all.

- 7. चिदैकात्म्यावमर्शनात्—T and T. M.
- 8. 11 90 11
- 9. आस्त्रादित—T; समादेश:—A and A 1.
- 10. वरोडप्यत्थानदशाथामपि for वरो व्यत्थाने अपि—T and T. M.

- 11. जय for रस—in T and T. M.; ज—A and A 1.
- 12. सदानन्दपूर्ण:-T and T. M.; सानन्दघूर्णमान:-A and A 1.
- 13. घूर्णमान:—missing in T and T. M.
- 14. मनो—is added before भावराशिं —in T and T. M.

- 1. लवं-missing in T and T. M.
- 2. चिद्रगनलीयमानं —T and T. M.
- 3. समवलम्ब्य—T and T. M.
- 4. बहिर्मुखतां जहत् is added before चिदैक्यमेव—in T and T. M.
- 5. अपि-missing in T and T. M.
- 6. कममुद्रान्तस्स्वरूपायां—T and T. M.
- 7. वहिर्मुख:—missing in T and T. M.
- 8. मुद्रसमावेश:—T and T. M. 9. साधक—T and T. M.
- 10. तत्रादौ-missing in T and T. M.
- 11. राच-T and T. M.
- 12. From बाह्य to बशात् the following is found—बहि: स्वरूपानुप्रवेश:—in T and T. M.; बहुरूपानुप्रवेश:—A and A 1.
  - 13. ₹—missing in T and T. M.
  - 14. क्रममुद्रया for कमं मुद्रयति—in all.
  - 15. स्वोदितं—T and T. M.

## Page 87

- 1. तुरीयातीतशक्ति: for तुरीया चितिशक्ति: --in all.
- 2. तथा for तया—in all.
- 3. अन्त:—all.

- 4. स्वरूपतया—all.
- 5. इति—missing in T and T. M. 6. समाधिनिष्ट—all.
- 7. पराशक्तिस्फारसाधक:—T and T. M.
- 8. परयोगी—A and A 1.
- 9. चिद्भमौ—T.

10. प्रवेशसमावेश:-T.

- 11. For आभ्यन्तरात् चितिशक्तिस्वरूपात् च साक्षात्कृतात् आवेशवशात्—the following is found—आभ्यन्तराद्वासितमुक्तिस्वरूपत: साक्षात्कृत—in all.
  - 12. स्वरूपेदन्तानिफाल्ये—T and T. M.

- 1. चिद्रसात् प्रधानात्मसमावेश:—T; चिद्रसस्यातः प्रधानात्मा समावेश:—T.M.
- 2. इति—missing in T and T. M. 3. स्व—missing in all.
- 4. द्रावणाच-all.
- 5. स्थसत्तायां for तुरीयसत्तायां—in all. 6. मुद्राणां—T and T. M.
- 7. मुद्रा for मुद्रात्मा—T and T. M. 8. त्वाच—all.
- 9. तत्क्रमाभासरूपत्वात् च—missing in T and T. M.
- 10. कमं-T.
- 11. इति—missing in T and T. M.
- 12. 11 90 11 T and T M.

### Page 89

- 1. इदानीमस्य—missing in all. 2. तत:—T and T. M.
- 3. मन्त्रात्मक for मन्त्रवीर्यात्मक—T and T. M.
- 4. संहारादो संविद्देवता—T; संहारादिना निजसं—T. M.
- 5. त्व—all.
- 6. भवतीति शिवम्—missing in T. M.
- 7. 11 90 11 T and T. M.
- 8. तदा—added before नित्योदिते in all.
- 9. चिदात्मैकघना—T and T. M.
- 10. महत्यनवच्छिन्ना—T and T. M.: महत्यनवभिन्ना—A and A 1.
- 11. सर्वमन्त्राणां जीवभूता—all.
- 12. अकृत्रिमस्यान्तचमत्कारात्—T and T. M.

- 1. ऐक्यात added after आवेशात-A and A 1.
- 2. शिवादिधरण्यन्तस्य—T. M.; कालाग्न्यादेः चरमकलापर्यन्तस्य—T; कालाग्न्यादेश्र—T. M.; चरम—missing in T. M.

- 3. कार्यो—added in T. M. after सृष्टिप्रलगी.
- 4. तत्कारियत् निज—missing in तत्कारियत—missing in all.
- 5. For तदेश्वर्यस्य to भवति the following is found—तदीश्वरत्वप्राप्ति-साधनं भवति । इत्यादि ॥

इति श्रीपूर्णानन्दम्निकृतभाष्यम् श्रीबालात्रिपुरसन्दरीदेवतार्पणमस्त.

- 6. From प्राकरणिकस्य to the end is missing in T.
- 7. For the portion from परमयोगिन: to उपसंहार: the following is found—परमयोगिरूप इत्यद्वय इत्येतच्छित्रस्त्ररूपो वेत्युक्तोपसंहार:—T. M.; A and A1.
  - 8. यत्—all.

9. अन्तर्मखं विमर्शधर्याः—all.

10. अहमिति—is added after तेषामपि in all.

### Page 91

- I. मानसारविशेषशरीरसदाशिवेश्वरतैव—T. M.
- 2. मयः श्रीमान् महेश्वर:—missing in T. M.
- 3. पारमार्थिके-T. M.

4. घटति—T. M.

- 5. क्षान्तमयाशेष—T. M.; क्षान्तामायाशेष—A and A 1.
- 6. सारत्वेन सैव—in T. M. for मयत्वेनैव.
- 7. जगदात्म—all.

8. पादात -- A and A 1.

### Page 92

- 1. परं-missing in T. M. 2. परिपूर्णत्वेन-T. M.
- 3. विमर्श: —T. M. : निर्मल: —A and A 1.
- 4. अनुत्तराङ्कुर-T. M.

5. हकार—all.

6. हकारस्य-all.

7. परस्य प्रकृति -all.

- 8. वेदनात्मा बिन्दु-T. M.
- 9. अनुत्तराय for अनुत्तर एव-A and A 1.
- 10. आत्माहं—T. M.
- 11. अकृतक: -missing in T. M.; कृतकोऽहं -A and A 1.
- 12. यथोक्तं-missing in T. M.

### Page 93

1. भावेति for भावो हि—in T. M.

- 2. उक्तेत्र नव for उक्ता च सैब—T. M. 3. अप्येषा तु for सर्वापेक्षा—T.M.
- 4. स्वातन्त्र्यमाया—T. M. 5. चेत्—A and A₁.
- 6. एषेका स्वाहन्ता—T. M.; एष इव स्वाहन्ता—A and A 1.
- 7. चैतत्स्थले स्थितेनैव—T. M.
- 8. तदर्थ-T. M.; तत्तदर्थ-A and A 1.
- 9. कारा इति मन्त्रवीर्या (र्य A and A 1) for कारित्यात् महती वीर्य-all.
- 10. उक्तं च-T. M.; श्रीस्पन्दशास्त्रे-added in all.
- 11. नैते शिवधर्मण-T. M.; तेनैव ते शिवधर्मण-A and A 1.

- 1. श्रीस्पन्दे missing in all. 2. भावना T. M.

3. तत्र—T. M.

- 4. समावेशात्—all.
- 5. तत्त्वता for तत्पदा—all. 6. ष्टम्भो— A and A 1.
- 7. देहादिना—T. M.; देहादिकानां—A and A 1.
- 8. दी—missing in T. M. 9. प्रावने—A and A..
- 10. अध्यवसीयते—missing in A and A 1.
- 11. तत्-Т. М.
- 12. त्त्रेव—T. M.
- 13. चिच्छक्तिमयी—T. M.

# Page 95

- 1. भित्ति—missing in T. M. 2. तथा—missing in T. M.
- 3. तन्मायाशक्तिविभासिता—T. M.; तस्यात्मना या शक्तिविभासिता—A and A ..
  - 4. अवभासित—missing in all.
  - 5. स्वभावेच्छाशक्तिज्ञान for स्त्रभावेत्र भानती ज्ञान—T. M.
  - 6. चिति: शक्ति:-T. M.
- 7. यथोक्तं—missing in T. M.
- 8. सेषा-T. M.

9. न्द—all.

10. चिद्रपा—T. M.

11. स—missing in A and A₁.

- 1. हि added in T. M. after तथा. 2. धी:-T. M.
- 3. इति—missing in all. 4. सर्वास दशास—all.

- 5. चितिः शक्तिः—T. M. 6. यदिदमनुप्रवेशात्—T. M.
- 7. From तदनप्रवेश to तदावेशात—missing in T. M.
- 8. तत्तत्सर्गसंहारादी-T. M.; तत्तत्संहारात्-A and A 1.
- 9. सर्व—missing in T. M.
- 10. The following is added in T. M .-

संहारादिकार्यं जनयन् चिद्देवताचकमात्मीयान्त:करणवहिष्करणादिपदातिथि-रूपा रविशशिसर्गस्पन्दप्रभावाहिते तदारमनोरविशशिरूपौ विन्दृशिवशक्तिमयौ तदारमकस्वर्गः सत्तोद्रेकश्च । तयोः शिवशक्तयोः स्वस्वभावताशिवस्तदंशा वामा ज्येष्ठा तथैव रौद्री स्यात् । एता एवानुत्रसम्च्छोन्मेषे च समभवः स्याः उद्देकशक्त्यंशा इच्छा ज्ञानिकयाशक्त्यंशा दीर्घास्ता एवानन्दसत्ता चेति । अस्त्ररवपुरादिशिवः परः प्रमाता स्त्रसंविदन्मेषात् । इच्छतिवेदितुमर्थानीशनया तद्नुवेत्तिभिन्नगति: । इच्छावेशानन्तरमपि प्रागीशयो व्यक्तिमयी इत्येकेनोद्भवा वर्णाः । इच्छानुत्तरयोगाद्विहिताशक्तिः स्वरसंभृतिः एकारानुत्तरयोः सङ्घादैकारसंभवो भवति । उन्मेषानुत्तरं ओङ्कारजन्मनिर्णीतम् । ओङ्कारानुत्तरयोः सङ्गात् शक्तिस्त्रिग्रुलनिष्पत्तिः । वेदनरूपो विन्दुः शिवशक्तित्रितयसामरस्यरूपतनुः । वेदनवेद्यविभाग-स्वरूपसंस्कारात् रविशक्षिकरणवशात् विविधैव विकसन्ति सततं तिथयः। तन्मयसर्ग-स्पन्दादुन्मिषतास्ते तदात्मका: । सर्गेण कादिवर्णेरिप षट्त्रिंशद्भिरात्मनोऽवयवै: । इयं जगदावणते शिवात्मकतया वा शक्तिन शिवेन विना शिवोऽपि न तया विनास्ति तद्वदिदं विश्वं वागर्थमयं भवति । अवयवपरयादृष्ट्यात्मना परयन्त्या मात्रमध्यमया नववर्गात्मकया वैखरी जाता।

वन्दे तेजसि तेजांसि तमस्यपि तमांसि च । तेजांस्येव तमांस्येव वन्दे ज्योतिरनुत्तरम् । ज्योतिर्जयत्यनुत्तरमिखलं तन्नात्रणी शिव एव बृहद्भानुः । स्वाभाविकी स्फरता विमर्शनपरस्य विद्यते शक्तिः । सैव चराचरमखिलं जनयति जगदेतदवित संहरति । तस्य निरूपाधेर्निखिलान्तस्य निल्यतृप्तस्य संसाररूपभ्रमसंगतिरेकैव भवति । सेयं तदैकरस्यात परापरा विमर्शरूपिणी शक्तिः । स्वस्वातन्त्र्योह्नासस्पन्दादेकाप्यनेकधा वितता । प्रथमं पश्यन्त्यादिप्रकारभेदप्रपश्चिताकारा । विश्वोत्तीर्णा नाडी नादमयी सैव मात्रका जाता । अखिळमनाहतमूर्तिः उत्तीर्णस्त्ररूपिणी तरित काशयित नानानादप्रपञ्चरूपेण मातृकादेवी। निजभागाईविभागा व्याससमानैकरूपिणी भवति । एकाप्यनेकधा भूता मता परेव पश्यन्ती । पश्यन्ती कर्माणि स्वात्मनि करणानां सरणिमपि यद्वत्तीर्णा । तेनैवं पश्यन्तीत्युत्तीर्णेत्युदीर्यते माता । पश्यन्त्याः परमायाः स्वावयवादृष्टवामाद्याः । ताभ्यः समष्टिरूपेण सामरस्यं च तत्त्वतो भिन्नम् । एकस्वरूपा पराष्टांशमातृपरमार्था । ताभ्यामनाहतस्य नादमयी मध्यमा

भवन्माता । स्थानादिभिरहतत्वात् बुद्धिव्यापारमात्रबोध्यत्वात् । मातानाहतनामा सृक्ष्म-कुत्यादिना नादनवकमयी । सुक्ष्मस्थूलकमाभिज्ञैरवधारिता । तथैवमक्षरिववरे चराचरं गता रीतिः । कर्णविवरैकगम्यः स्वार्णे यदि वैखरी जाता । पश्चमविन्द्वन्तगता माता । निखिलमपि जगत्स्रष्टुं प्रसृता प्रथमं शिवतत्त्वमुच्यते तज्ज्ञैः । स्वेच्छाशक्त्युद्गीर्णे जगदात्माहन्तया समाच्छाद्य । निवसन् स एव निखिलानुमहनिरतः सदाशिबोऽभिमतः । विश्वादीन् परितः पश्यनिदन्त्या ईश्वरो जातः। सा भवति ग्रुद्धविद्या हीदन्ताहन्तयोरभेदमतिः। माया-भेद्बुद्धिः निजांशभृतेषु निखिलभूतेषु । नित्यनिरङ्कुशभेदं वेद । स तया परिमितमूर्तिः सङ्कचितसमस्तराक्तिरेष पुमान् । रविरिव सन्ध्यारक्तः संहतरिमस्यभावसंकोच्य । संपूर्णकर्तकाद्या बह्वयस्तस्य संकोचात् संकुचिताः कलादिरूपेण रूपयन्त्येनम् । यः सर्व-कर्तुता सा संकुचिता कतिपयार्थमात्रपरा किश्चित्कर्तारममुं कलयति । सर्वज्ञताशक्तिः परि-मिततनुरत्पवेद्यमात्रपरा । सर्वज्ञताशक्तिः परिमिततनुरत्पवेद्यमात्रपरा । उत्पादयति ज्ञानं विद्येति निगद्यते बुधैराढदैः । नित्यपरिपूर्णशक्ति तृप्तिशक्तिस्तस्येति भोगेष रज्जयन्ती सततमयागतत्वतां याता । या नियता स्वशक्तिः निकृत्यनिधनोदयप्रधानेन नियतपरिच्छेदकरी कुल्हपा साकाररूपिणी स्वतन्त्रशक्तिसंकोचशालिनी । सैव कुत्याकृत्येष्ववशं नियतमम् नियम-नादभूत्रियतिः। इच्छा त्रिनणत्रचष्टशक्तितान्यसंकुचदात्मनत्त्रादिसामरस्य रूपिणी त सती। बुद्धयादिसामरस्यरूपादिचित्तात्मिका प्रकृति: । इच्छास्वरजोरूपाहङकृतिरासीदहं प्रतीतिकरी । ज्ञानस्य सत्त्वं वोधस्य कारणं वृद्धिः । तस्य क्रियातमोसयमुर्तिः मनसो विकल्पकरी । वागादिपञ्चभेदैः स एव संक्रचितविग्रहो देवः । ज्ञानिकयात्मरागप्राधान्यात् द्विविधविषयक-रागात्मनातिभूतेश:। गगनमनिलश्चतेज: सिललं भूमिश्च पञ्चभूतानि । श्रोत्रादिकरणवेद्याः शब्दाद्यास्तानि वेदनान्येषाम् । वचनकरवागुक्तापाणिः स्यात् करणभतमावेदनं त्रितयापादकं त्रिकं करणम् । गन्धवती भूमि: स्यादाप: सिद्धिकरद्रवात्तेज: उष्णस्पर्शविशिष्टं संस्पर्शो वायुरम्बरं शब्दे । मायान्तमात्मत्वं वर्णितुं . . . सर्वे तुरीयतत्त्वं समष्टि: । तेषां च तुर्या विज्ञेया तेषां परादिभेदप्रपञ्चभेदवती—T. M.

कार्य निजसंविद्देवता चकात्मिकायान्त:करण—A and A 1.

11. From कारि to पुञ्च:—missing in T. M.; From कारि to अमायी-यान्त:—missing in A and A 1; वहिष्करमरीचिपुञ्च—A and A 1.

## Page 97

- 1. प्राप्ति added after ईश्वरता—T. M.
- 2. परमभैरवताप्राप्तिः-T. M.

- 3. इति added after योगिन: —T. M.
- 4. For यथोक्तं T. M. has श्रीप्रत्यभिज्ञायां श्रीस्पन्दशास्त्रेऽपि : यदुक्तं श्री-स्पन्देsपि-A and A 1.
  - 5. नान्य-T. M.

6. लयोदयौ—T. M.

7. भोक्ततापत्ति—T. M. 8. इति—missing in T. M.

- 9. हि for एकत्र इति—T. M.
- 10. कर्तयरिापयेत् सर्व-T. M.; एकत्रारोपयन् सर्व-A and A 1.
- 11. चित्-missing in T. M.; यत for चित्- in A and A 1.
- 12. भूमिरूपै:-in T. M.
- 13. उन्मेषात्मा-missing in T. M.; एषा for उन्मेषात्मा-in A and A 1.
- 14. व्याख्याता-T. M.
- 15. तथा सति अनेन-T. M.; तदान्येत्यन्तेन-A and A 1.

# Page 98

1. संस्ट-T. M.

2. अतिक्रान्तं—T. M.

3. विज्ञातव्यं—T. M.

4. स for न in A and A 1.

- 5. प्रकृति: added in T. M. after यथा ; विकृतः for विवरणकृत: in T. M.
- 6. For एकत्र स्क्ष्मे स्थूले—T. M. has एककर्त्स्क्ष्मस्थूले, A and A have एकत्र सूक्ष्मस्थले.
  - 7. For शरीरे वा इति, T. M. has चराचरे चेति.
  - 8. 3th-T. M.
  - 9. संविद्देवताचकजपो वाग्विजयत्यसौ—T. M.
  - 10. इति—missing in T. M.
- 11. For यत् एतावत् उक्तप्रकरण—T. M. has यथा मदुक्तप्रकारेण। यत एतावत उक्तं प्रकरण-A and A 1.

## Page 99

- 1. शिवं प्राप्य सर्वे added before शिवप्राप्ति etc. in A and A 1.
- 2. शिवत्वं—T. M.

3. प्रस्थितत्वात्—T. M.

- 4. शिवोऽयमेव-T. M.
- 5. विसङ्घकात प्रकलितामाराध्यमानो जन:—T. M.

- 6. वि for न—in T. M.
- 7. मध्ये सौध.
- 8. सुधाब्धिकस्य महतस्तत्वेन पिण्डोपमं—T. M.
- 9. पश्येदुपमानभूतकथितः—T. M.; पश्येदुपदेशवस्तुकचितात्—A and A 1.
- 10. स एक: शिव:-missing in A and A 1.
- 11. युक्त:-T. M.

12. योगाभ्यासात्—T. M.

13. तीक्ष्णा:-T. M.

#### Page 100

- 1. एवोपदेशः-T. M.
- 2. इति श्रीपूर्णानन्दमुनिकृतं ईश्वरप्रत्यविज्ञासुनव्याख्यानं संपूर्णम् । प्लयसं श्रादण— आ ८-९-१९०१—T. M.; इति क्षेमराजकृतिरियमीश्वरप्रत्यभिज्ञा—A and A 1.

## SANSKRIT INDEX

akula 92, 158. akhyāti 30, 40, 115, 121. agrabhumi 146, 155. anu 47, 112. anu-mala 48. Atharava-upanisad 78. adhovaktra 74, 144, 145, 155. anacka 82, 156. anantabhattāraka 28, 111. anās'ritas'iva 30, 115. anugraha 16, 102, 103, 135-6. antarātman 78. antahkarana 117. apāna 63, 81, 150. abhāva 124-5. Abhinavagupta 9, 100. abhimāna 61, 91, 95, 141. amnāya 153. amnāyikatva 153. alamgrāsa 55, 136. avasthā 109-10. avasthāna 26. avasthita 109. avikalpa 58, 59, 76. avyakta 43, 44, 118, 126. ahamkāra 117, 120, 132, 141, 153. ahambhāva 93. ahantā 27, 87, 89, 93, 94, 110.

ākās'a 83, 127, 148.

Āgamas 32,44,65,115,127-8,129. āṇava 39. āṇava-mala 112, 136. ātman 38, 41 ff., 45 ff., 48 ff., 53, 58, 66, 78, 119, 121, 123, 124, 129, 133-4, 151. ānandas'akti 121. Ārhatas 44, 129. āves'a 24, 86, 87, 108.

icchās'akti 121. idā 144 ff., 150. iti 98. idantā 27, 88, 110, 111. Indra 69, 152.

īs'vara 14, 27, 43, 105. īs'varatā 76, 93.

Utpaladeva 68-9. udāna 63, 150-1. udmīl 114. udmis 114. Upaniṣad (-s) 19,102,124,150,154. upādāna 109. upādhi 42, 124.

ais'varyas'akti 63, 150.

aucitya 110.

Kaksyāstotra 79-80. kañcuka 40, 47, 60, 104-5, 117, 120, 133, 151, 158. karma 39, 112, 113, 116. karmendriya 132, 140. kalā 40, 47, 49, 60, 63, 67, 90, 105, 107, 111, 158. kalpa 102. Kallata 80. Kārikās 98. kārma-mala 49, 112, 132. kāla 40, 49, 104. Kālāgni 90, 158. kimcijjnatva 48. kimcitkartrtva 49. kundalini 80, 81, 145-49, 155, 156. kumbhaka 145. kula 158. krtya 101-102, 131, 135. koti 75, 82 f., 157, 158. krama 88. kramamudrā 86, 87. Kramasūtras 70, 86. kriyā 36, 118, 121. Ksemarāja 9, 10, 100, 102, 103, 142. ksiti 105. ksemena 19, 102.

khecarī 60, 140, 141, 148, 154-5. khecarīcakra 148. khecarīmudrā 148, 154.

guṇa 44, 117-8, 119, 129 gocarā 96. gocarī 60 ff., 140, 141. gocarīcakra 148, 153. granthi 156. grāhaka 110. ghaṭa 151.

cakra 60, 129, 141 ff.. 147 ff., 152-3, 155-6, 157, 158, 159. cakravartin 98, 159. cakres'vara 97. camatkāra 54, 62, 89, 91, 134. Cārvākas 41, 122, 123. cit 21-3, 25, 26, 30, 32, 34-5, 38, 40, 44, 48, 50, 51, 57, 63, 65 ff., 71 ff., 85 ff., 88, 114, 115, 119. citi 12, 14, 15, 20-6, 30, 31, 35, 65 ff., 67 f., 69 ff., 87, 98 f., 103, 114, 149, 152. citis'akti 36, 60 ff., 87, 88, 94, 95, 96, 118, 121, 146-7, 152. citta 14, 15, 16, 34-8, 65 ff., 76, 81, 83, 116-7, 118, 119, 139, 151, 156, 158, 159. citpramātrtā 76. cits'akti 51, 67. cidgaganacarī 60, 61, 141. cetana 30-2, 34, 35, 65 ff., 114. cetas 82. caitanya 38, 103.

jāgrat 131. jīva 33, 101, 116, 125. Jainas 44. jñāna 36, 41, 118, 121, 123. Jñānagarbha 77, 82. jñānendriya 132.

tattva 12-14, 39 ff. 65, 104-5. 120 ff., 133. Tattvagarbhastotra 36-7. Tantra 115, 129, 153. Tamas 36, 117-18.
Tāntrikas 44, 129.
turīya 46, 87, 88, 131.
turya 64, 76, 131, 134, 151, 154.
turyātīta, (64-ā) 76, 151.
Trika 44, 101, 104.
Trikasāra 23.
Tris'iromata 31, 115.

dars'ana 40 ff., 46 ff., 122, 130. Dāmodara 62. dikcarii 60 ff., 140. dicarīcakra 148. duḥkha 118. deha 152.

#### dharma 125.

nādi 73 ff., 82, 129, 141 ff., 146 f., 150 f., 153, 156. nāda 156. nimitta 109. nimilanasamādhi 86. niyati 40, 49, 104. nīla 108. Nyāya 41, 122.

pati 36, 59. 61 f., 64, 101,115,118. padārtha 125. parabhairava 158. parabhairavātmatā 96-7. paramas'iva 29, 30, 106, 114, 127, 146. paramas'ivabhaṭṭāraka 29. parames'atā 82. parāvāks'akti 57, 58, 137. parāvāc 12, 13, 15-6, 127, 137. parās'akti 12, 13, 106, 131, 137, 138, 150.

parināma 125-6. pas'u 36, 58, 60, 61, 63, 74, 82, 101, 115, 116, 118, 149, 150, 151. pas'yanti 43, 57, 126-7. Pāñcarātras 43, 44, 125-6. Pātratā 59. pās'a 115. pingalā 144 ff., 150. pithā 149, 152. pudgala 125. purusa 104, 106, 126. puryastaka 39, 63, 98, 118, 119-20. pūraka 145. prakrti 21, 43, 104, 106, 117, 118, 125-6. pratyabhijñā 15, 20, 65, 72, 77, 78, 100, 101. Pratyabhijñā 71, 76, 153-4. Pratyabhijñākārikā 51, 151. Pratyabhijñāhrdaya 4-8, 36, 47. pratyāhāra 92, 158. pradhāna 118. pramāņa 22, 24, 106. pramātr 21, 22, 24, 27, 28, 30, 35, 39, 106, 110, 112, 113, 114, 120, 159. prmātrtā 35, 71, 76, 117. prameya 22, 28, 29, 106, 110. pralaya 113. pralayakevalin 28, 29, 113. pralayākala 110, 113, 118. prāṇa 42, 63, 73, 81, 108, 124, 150, 152, 155, 156. prāņāyāma 145. prāṇas'akti 73, 74, 80, 155.

bindu 92, 107.

buddhi 41, 42, 44, 73, 117, 120, 123, 132, 141, 153. buddhindriya 132, 140. baindavīkalā 23, 107. Bauddhas 44. brahman 74. brahmanāḍī 75, 146. brahmarandhra 74, 144, 145, 149. Brahmavādins 42, 124-5. Brahmavidyā 25. brahmā 69, 138. brāhmī 58, 138.

bhakti 134, 135.
bhaṭṭāraka 14, 106.
bhaṭṭārikā 90.
bhāva 115.
bhū 148.
bhūcarī 60 ff., 140.
bhūcarīcakra 148, 153.
bhūmi 105.
bhedanis'caya 141.
bhairava 32, 115.
bhairavamudrā 59, 79, 140, 154, 155.
bhokṭṭā 97, 159.
bhoga 107.

madhya 146.
madhyadhāman 63, 146.
madhyamanādī 146.
madhyamā 57, 127.
manas 77, 83, 84, 117, 120, 132, 141, 151, 153, 157.
mantra 15, 28, 57, 69, 89, 93.
110, 111-12, 128, 129, 137.
mantramahes'vara 27, 110-12.
mantravīrya 15, 89, 94.
mantres'vara 27, 110-12.

mala 14, 15, 39, 47, 48, 112, 113. mahārthadrsti 54. mahāhrada 94, 158. Mādhyamikas 42, 125. māyā 21, 28, 36, 39, 46, 67, 73, 92, 105, 106, 118, 120, 152. māyāpramātr 37-8, 58, 67-8, 95. 118. māyā-mala 48-9, 112. māyās'akti 32, 36, 95, 96, 106. māhes'varya 53, 59, 133. Mimāmsā 42, 122. mudrā 76, 86, 88, 139, 148, 154, 155, 157. mudrākrama 86, 88. mulabhumi 146. mulādhāra 144 ff., 148 f., 150,158. mūla-mala 112. moha 118.

yoga 72, 74, ff, 85, 96-7, 136, 139, 141 ff., 150. yogin 76, 84 ff., 90 ff., 96, 107, 130, 131, 134.

rajas 36, 117. rasa 115. rasya 107. rāga 40, 49, 104. Rājatarangiņī 9. Rāma 54. recaka 145.

linga 120.

vamana 87. vames'varī 62. vahni 81, 156. vāc 127. vāmes'a 62. vāmesvarī 60, 62. vāyu 81, 156. Vāsudeva 43. vāha 75, 81 f., 150. vikalpa 34, 36, 58, 59, 75 ff., 116, 117, 138, 140, 141, 153. vikalpana 61, 141. vijnanabhattaraka 24, 81. vijnānabhairava 83, 84. vijñānākala 28, 35, 43, 110-113, 117, 126. vidyā 28, 35, 40, 45, 49, 105, 117. vimars'a 134, 135, 137. Vimuktakas 62. vilaya 55, 102, 135. vis'uddha 148. visa 81, 156. Visnu 69. vaikhari 127. vailaksanya 157. vaisnavas 45. vedavidas 44. vyākaraņa 43, 126. vyāna 63, 150-51. vyāpti 81. vyutthāna 72, 85 ff., 119.

S'aṅkara 19, 102. S'akti 13, 14, 16, 20, 21, 49, 50. 56, ff., 64, 75 ff., 78, ff., 92, 105, 113, 121, 129, 133, 137, 138, 140, 146, 147, 149, 157. s'aktitattva 113. s'aktipāta 16, 100, 103. s'abdabrahman 43, 126-7 ṣāktopāya 136, 138. s'ākhā 111. s'āmbhavopāya 136. s'ivatattva 113, 120 f. s'ivabhaṭṭāraka 21, 29, 32, 38, 39, 64, 106, 113, 119. S'ivasūtras 38, 94, 104, 109. s'uddhavidyā 105, 117. s'uddhādhvan 117, 133. s'ūnya 113, 114, 125. S'rutyantavids 42, 43, 124.

samvid 73 ff., 75, 146, 152, 153. 158. samsāra 14, 16, 19, 38, 40, 41, 51, 55, 60, 120, 132, 135-6, 143, 145. samsārin 47,48-50, 56 ff., 64,132. samskāra 37, 55, 68, 72, 118-19, 120, 135. samhāra 102, 104, 106, 113. samhrti 102. sakala 28, 40, 110, 113, 118. sattva 36, 117, 119. sadās'iva 14, 20, 27, 30, 43, 70, 105, 110, 111, 127, 158. sadās'iva-īs'varatā 91. samādhi 35, 85, 86, 89 ff, 103, 108, 119, 134, 135, 139, 152, 157. samāna 63, 150. samāpatti 85, 103. samāves'a 20, 70 ff., 76. 85 ff. 102-103. sarvavīrabhattāraka 57. sahasrāra 144 ff., 148, 155, 156, 158. sānkhya 12, 43, 104, 109, 114, 119, 120, 125 f., 132, 150. sāra 111.

Siddhānta 31. siddhi 104, 107.

sukṣmas'arīra 120. sukha 108, 118. suṣupti 131. suṣumnā 144 ff. 149, 151, 153, 156. sūtra 8, 103-104. sṛṣṭi 101-2, 104-5, 106, 113, 135. sṛṣṭigranthi 156. Saugatas 42, 122, 124. sthiti 40 ff., 46 ff., 101-2, 121, 130-1. sthūlas'arīra 120. Spanda 77, 83, 93, 101.
Spandas/āṣtras 33, 72.
Spandasaṁdoha 52.
sphur 113-4.
Svacchanda 50.
svatantra 104, 119.
svapna 131.
svayambhū 78.
svātantrya 12, 16, 107, 119, 130.

hathapāka 55, 136. hathayoga 141 ff., 153.

### ENGLISH INDEX

ABSOLUTENESS 21, 25, 26, 35, 66 (cf. svatantra, svātantrya).

Action, activity 28, 40, 49 (cf. karma, kriyā).

Alphabet, Sanskrit 13, 15-16, 137. 138 (cf. Syllables).

Analysis, linguistic 126.

Appearance 33, 39, 48, 56 ff., 70.

Art, cf. kalā.

Attainment 73 ff., 89 ff., (cf. siddhi).

Awakening, symbolic of evolution and consciousness 12, 21, 63 113-14.

Awareness 28.

BEING, in the beginning 43.

Bliss, the nature of God and Self 19, 29, 46, 64, 71, 88-89, 91, 99, 108, 156, 157 (cf. ānandas akti).

Body 37, 39, 41, 98, 119-20, 141 (cf. purystaka),

Bondage 33, 46, 53, 62, 99, 106, 111-12, 121, 130 (cf. samsāra).

Breath, cf. prana.

Breath-control 76, 139, 143 ff.

Buddhists, cf. Saugatas.

CATEGORY, cf. padārtha.

Cause 21-5, 109.

Cheerfulness 76.

Coalescence of Shiva and the soul, cf. samāves'a.

Concealment of the world, cf. vilaya.

Concentration 78 ff., 81 ff., 86 ff., (cf. Meditation).

Conception 34 ff., 48 f.

Condition, or state, cf. avastha.

Consciousness 24, 41 ff., 46, 89 ff., 96, 98, 106, 107, 124, 137 (cf. cit, citi, citisakti, citta, cetana, samvid).

Contraction 30-2.

Control, aim of Yoga 97.

Corporeality 35, 64 (cf. māya-mala).

Cosmogony 11, 12, 14-16, 19 ff., 29 (cf. sṛṣṭi).

Cosmology 11, 12, 14-16, 31, 32.

Cycle of universal development, cf. kalpa.

DEEP-SLEEP 63, 131, 151.

Deity, male, cf. anantabhaṭṭāraka, Īsvara, parabhairava, paramasiva, paramasivabhaṭṭāraka, brahman, brahmā, bhaṭṭāraka, bhairava, sadāsiva, sivabhaṭṭāraka; Shiva.

Deity, female 14, 46 f. 58 ff., 62, 69, 90, 103, 115, 128, 131, 134, 138

Delusion 15, 39, 45, 56 ff., 58, 63, 66 (cf. moha,  $m\bar{a}y\bar{a}$ ).

Descent of Shiva 14 (cf. s'aktipāta).

Development of the world and of sensory experience 11, 12, 19 ff., 50 ff., 79 ff., 88, 114.

Devotion 54 (cf. bhakti).

Dhak-tree leaf simile 74, 153.

Differentiation 35 ff., 46-47, 52-53, 61, 67, 96, 106, 116.

Dirt, cf. mala.

Disappearance of the world 134 (cf. vilaya; Reabsorption).

Distraction, cf. vyutthana.

Doership 28, 49, 60, 61, 63, 93.

Doubt, cf. vikalpa.

Dualism 108-109, 1.

Duality 39, 48.

EARTH, cf. bhumi, ksiti.

Ecstasy of the Yogin, cf. camatkara.

Ego 93 (cf. Self, I).

Element, cf. tattva.

Emanation of the world 11, 12, 20 ff., 47, 50 ff., 54, 55, 57-9, 69, 86-87, 89 ff., 96 f., 131, 134, 135-6, 139 (cf. sṛṣṭi).

Emergence of pure consciousness 69-70, 105.

Enjoyment, cf. bhoga.

Eros 146.

Existence 54, 131, 134, 140.

Expansion 30. Extension 94.

FEAR 55.

Fig-tree simile 31.

Fire simile 67, 68, 70.

Formulas, magic. cf. mantra.

Free-will, cf. svatantra, svātantrya.

Functions, five, of Shiva, cf. kṛtya.

God, cf. Deity.

Good and evil 49, 132-3 (cf. kārma-mala).

Goodness, cf. sattva.

Grace 51, 52, 55, 130, 135-6 (cf. anugraha).

HABIT, cf. aucitya. Happiness 24, 73 ff., 75 ff., 81, 83, 84 f., 88-89, 91. Haṭhayoga 16, 146, 148. Heptad 39-40, 120.

I 42, 57 (cf. Self). Identity 24-6, 29-30, 44, 53, 59, 68, 70, 72, 84 ff., 90 ff., 97 ff., 101, 108, 110, 130-31, 137, 139, 141 (cf. āves'a, samāves'a). Ignorance 33, 38, 45, 56 ff., 62. Illusion, cf. māyā, māyās akti. Immanence 29, 44, 50 ff., 55, 114, 129. Immersion, of manifoldness 69, 94. Imperfection 48. Impressions, cf. samskāra. Inclination, cf. raga. Independence, cf. Absoluteness; svātantrya. Individuation, cf. anava-mala. Indolence, cf. tamas. Insight, cf. pratyabhijnā. Intellectualism 119. Intelligence, cf. citi. Introspection 86 ff., 90.

27

JAR, symbolic of body 65, 151.

KNOWLEDGE 22-24, 33, 38, 48, 49, 60, 62, 65 f., 67 ff., 82, 87, 95, 96, 99, 130, 131, 132, 140 (cf. jñāna, pramāṇa, prameya, vidyā).

LAKE simile 94, 158.

Letters of the Sanskrit alphabet, cf. Alphabet, Syllables.

Liberation, cf. Salvation.

Life 37, 39, 42 (cf. prāna).

Light, the nature of God and consciousness 21, 22, 26, 29, 30, 32, 35, 38-9, 51-2, 57, 89, 91, 93, 106, 115.

Limitation of the highest reality 14, 15, 34 ff., 39, 48, 49, 51, 58' 66 f., 91, 110, 119 (cf. niyati).

Logos 146.

Lordship, an attainment of Yoga 96.

Lotus of the heart 82, 83, 157, 158.

Love 156.

MAINTENANCE of the world, cf. sthiti. Manifestation 26, 57, 63, 91, 94 114.

Manifoldness 26-9, 40-1, 44-45, 54, 61, 110, 134.

Materialists, Indian 41.

Meditation 54, 85, 90, 92, 98 (cf. Concentration; vimars'a).

Monism 38-9, 40-41, 44-5, 48, 108-9, 133.

Non-consideration, cf. akhyāti. Nucleus, cf. sāra.

OBJECT, in general, and sense-object 52, 58, 62, 67 ff., 70, 84, 87, 88, 91, 106, 115, 118, 119, 134, 139 (cf. bhāva, prameya).

Object-subject relation 24, 27, 36.

Obscuration of the divine nature 48 ff., 52, 68, 95 (cf. mala).

Oneness of self with All, cf. Identity.

Opinion 56 f.

Panpsychism, 39, 41, 45.

Passion, cf. rajas.

Pentads 39-40, 120, 138.

Perception 34, 35, 49, 54, 84, 93, 132, 134, 140 (cf. darsana).

Perfection 20 ff., 49, 55, 89 ff., 91.

Personal attitude in religion 134-5.

Phenomenal world 67 ff., 134 (cf. Object).

Phenomenon 33 (cf. rasva).

Philosophies, different schools of, cf. Schools.

Physiology 145 f.

Play, the world a 72, 109.

Pleasure 134 (cf. sukha).

Potentiality, cf. sāra.

Power, cf. parās akti, s akti, siddhi.

Predestination 16.

Principle, cf. tattva.

Psycho-physical 31, 141.

RAIN-DROP simile 86.

Reabsorption of the world 15-16, 21, 47, 50 ff., 54 ff., 57, 59, 68-9, 89 ff., 96 f., 131, 134, 135-6, 139 (cf. vimars'a, samhāra, sanhrti).

Reality of the world 11, 19, 40 ff., 47-8, 51 ff., 71 ff.

Reason 21 (cf. citi).

Rebirth, cf. samsāra.

Recognition, cf. pratyabhijnā.

Renaissance, Indian 1, 2.

Rôles of an actor simile 40 ff., 131.

Rope of brahman 149.

SALVATION 14, 15, 16, 33, 38, 40, 53, 62, 64-5, 71 ff., 74, 77 f., 100, 103, 106, 107, 119, 121 f., 123, 126, 130, 133-7, 139, 149, 151, 154, 155 (cf. samādhi).

Savior 100.

Schools of philosophy 25, 32, 41 ff., 111, 121 ff. (cf. darsana).

Screen simile 25-6, 73, 94, 109. Self 27, 41 ff., 59, 87, 89, 93-4, 116, 137 (cf. ahantā, ātman; Soul).

Self-conceit, cf. abhimana.

Self-determination 25 ff., 39, 44, 48.

Sensation 107, 108, 114, 134.

Senses 78, 84, 132, 140.

Sense-objects, cf. Object.

Shadow simile 23.

Shadow-play 109.

Sheath, cf. kañcuka.

Shiva 11-12, 14-16, 19, 29, 30 ff., 39, 46, 50, 89 ff., 98 ff., 105, 110, 121, 152 (cf. synonyms under Deity, male).

Shivaism, Kashmirian 2-5, 10, 17, 100, 101, 108, 119, 127, 228, 130, 143, 153-154; Tamil 3, 5, 101, 117, 127, 130

Sleep, also symbolic of state of evolution or consciousness 12, 21, 63, 113-4, 151 (cf. Deep-sleep).

Sorrow, cf. duhkha.

Soteriology 12, 14-16, 102, 136.

Soul 14, 78; different conceptions of 41 ff. (cf. jīva, pasu, prāṇa). Sounds, cf. anacka; Alphabet, Syllables.

Spark, divine, in man 43, 125 (cf. bindu).

Speech, cf. Word.

Spirit, the nature of God and Self 19, 46, 64, 71, 73 ff., 85 (cf. cit, citi, citta, cetana).

Stabilitating of the world, cf. sthiti.

State, or condition, cf. avastha.

Station, in Yoga 111.

Subject 57, 58, 60, 68, 90, 91, 95, 104-5, 106, 118, 134, 140 (cf. grāhaka, pramātr, bhāva).

Subject-object relation 105, 110, 114, 133, (cf. Object-subject relation).

Subjectivity 39 (cf. ahantā).

Suchness 20 (cf. tattva).

Sun simile 67.

Syllables 15-16, 57-58, 82, 92, 137 (cf. Alphabet).

Symbolism 122.

TEACHER, necessary for comprehension 55-6, 99.

Textbooks, Indian 7, 8, 20, 100.

This 27, 88 (cf. idantā).

Thought, cf. citta.

Time, cf. kāla.

Tolerance 121 f.

Tortoise simile 79.

Tranquillity in the highest reality 92.

Transcendence 29, 44, 114, 129.

Transmigration, cf. sainsāra.

Unity 61 f., 92 (cf. Identity; samāves'a). Universe, cf. World. Unmanifest, cf. avyakta.

VOID 30, 35, 37, 39, 41-2, 60, 123, 125 (cf. s'ūnya).

Waking 131 (cf. Awakening).
Wheel of fire simile 125.
Will 25, 27, 91 ff., 95, 96, 116, 119, 121 (cf. svātantrya).
Word 128 (cf. parāvāc, vāc, sabdabrahman).
World 11, 12, 14, 24, 29, 30-32, 90, 115; different conception, of

41 ff. World-reason, cf. citi.

YOGA 16 (cf. yoga, yogin)

