Spanda-Kārikās
The Divine Creative Pulsation

JAIDEVA SINGH
SPANDA-KĀRIKĀS
The Spandakārikās are a number of verses that serve as a sort of commentary on the Śiva-sūtras. According to Śaivāgama, the Divine Consciousness is not simply cold, inert intellection. It is rather spanda, active, dynamic, throbbing with life, creative pulsation.

In Śiva-sūtras, it is the prakāśa aspect of the Divine that is emphasized; in Spandakārikās, it is the vimarsa aspect that is emphasized. Together, these two books give an integral view of Śaiva philosophy.

Kṣemarāja has written a commentary on Spandakārikās, titled Spanda-nirṇaya. He is fond of sesquipedalian compounds, long and windy sentences, but he is very profound in the comprehension of the subject and so cannot be ignored.

I have tried to provide a readable translation of both the kārikas and the Spanda-nirṇaya commentary.

Each kārikā (verse) is given both in Devanāgarī and Roman script, followed by its translation in English. This is followed by Kṣemarāja’s commentary in Sanskrit. Then follows an English translation of the commentary. After this, copious notes are added on important and technical words. Finally, I have given a running exposition of each kārikā in my own words.

The text and commentary published in the Kashmir Series of Texts and Studies have been adopted. A few misprints that occurred in the above edition have been corrected with the assistance of Svāmī Lakṣmaṇa Joo. I am deeply indebted to him for his luminous exposition of this important text.

A long Introduction has been given in the beginning of the book, and a glossary of technical terms and an Index have been appended at the end.

Varanasi
12.4.1980

JAIDEVA SINGH
Sadguru Swami Muktananda
BLESSINGS

_Spanda Kārikās_ is one of the important works of Kashmir Śaivism. The doctrine of Spanda is scientific. Modern scientists have discovered that the world was created from the vibration of the first explosion and that the universe is still expanding. Yet so far they have not been able to find out how the first explosion occurred. However, the ancient scriptures of the Spanda doctrine have always contained the knowledge that this vibration is the Spanda or throb of the Absolute Reality, the Universal Consciousness which is also called Śiva. The world came into existence with the throb of His opening eye. Jñāneśvara Mahārāja has described Lord Śiva as having the mudrā of expanding universe.

It is a matter of great satisfaction to know that the work which reveals this truth is now available in English. Modern scientists will definitely make use of it to enhance their knowledge. In America when I meet with scientists, I always refer to the doctrine of Spanda. They express interest and desire to read about it.

I welcome Jaideva Singh, who helps to spread this supreme wisdom of Kashmir. In the company of great beings he has acquired the knowledge of the truth. He has also translated and explained in English such great works of Kashmir Śaivism as Śiva Sūtras, _Pratyabhijñāhṛdayam_, and _Vijñāna Bhairava_. In this way, he has helped the people of English speaking countries who desired to know this doctrine. I hope his work in this direction continues for a long time.

Let the humanity of the world benefit by the knowledge contained in this work.

Miami, USA

15-4-1980

— Swami Muktananda
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INTRODUCTION

Spandakārikās—The importance of the book

Spandakārikās are a sort of commentary on the Śiva-sūtras. The word kārika means a ‘collection of verses on grammatical, philosophical or scientific subjects.’ The word spanda literally means a ‘throb.’ It connotes dynamism or the dynamic aspect of the Divine, the Divine creative pulsation.

The Self, according to Spandakārikās, is not simply a witnessing consciousness, but is characterized by both cognition and activity. He who is in communion with this active Self can alone rise to the status of his highest being.

The author of Spandakārikās

The opinion regarding the authorship of Spandakārikās is divided. According to Bhāskara and Utpala Vaiṣṇava or Bhaṭṭa Utpala, both of whom flourished in the second and third quarters of the 10th century A.D., the author of these kārikās was Kallaṭa who was the chief disciple of Vasugupta.

Bhāskara says in his Śiva-sūtra-vārttika that Kallaṭa wrote a commentary, called Spanda-sūtras on the three sections of the Śiva-sūtras, and a commentary, called Tattvārtha-cintāmaṇi on the fourth section of the Śiva-sūtras.1

Bhaṭṭa Utpala, in his commentary, on the Spandakārikās, entitled Spandapradīpikā, says in the 53rd verse that Bhaṭṭa Kallaṭa duly verified the secret doctrine after receiving it from his guru (spiritual guide) Vasugupta who had clear insight into Reality.2

Kṣemarāja and Maheśvarānanda attribute the authorship of the kārikās to Vasugupta. Both refer to the following verse:

1व्याकरोत्तिकमेतेभ्यः स्पन्दमूलः स्ववैतसः।
तत्त्वार्थचिन्तामण्डलयोवदीक्षा खण्डमण्डितिम्॥ S. S. V. pp. 2-3.

2वसुगुप्तः श्रीवर्त्तवर्त्यदशिनः।
रहस्यं स्लोकायमास सम्यक्त्रीभव्यक्तः॥

"As on the attainment of this treasure of knowledge which is difficult of attainment, and on its being well preserved in the cave of the heart, it has been for the good of Vasugupta, so also on the attainment and on its being well preserved in the cave of the heart, it would always be for the good of all."

This verse is, however, not found in the recension of Bhaṭṭa Utpala, Kallata and Rāmakaṇṭha.

In his commentary on Spandakārikās, called vṛtti, Kallata makes the following concluding remark:

"On the basis of this verse, some writers have concluded that Kallata was the author of the Spandakārikās. But Kallata specifically says Yat Spandāṁṛtam Vasuguptapādaiḥ dybdham, i.e. ‘the Spandakārikās which were composed by Vasugupta. spandāṁṛtam is only another name for Spandakārikās. The word dybdham only means ‘strung together, arranged, composed’ and Vasuguptapādaiḥ only means ‘by revered Vasugupta.’ Regarding himself, Kallata only claims to have brought it to the notice of the people. “Vasugupta-pādaiḥ dybdham” clearly shows that the Kārikās were composed by Vasugupta."

The truth, therefore, seems to be that Vasugupta actually composed the Kārikās, taught them to Kallata, and Kallata only publicized them.

Commentaries

Four commentaries are available on these Kārikās, viz., (1) the vṛtti by Kallata, (2) the Vivṛti of Rāmakaṇṭha, (3) the Spandapradipikā of Bhaṭṭa Utpala and (4) the Spandasandoha and Spanda-nirṇaya of Kṣemarāja.

Kallata flourished in the second and third quarter of the 9th century A.D. On these kārikās, he has written a commentary, called vṛtti. It gives a simple meaning of these verses. He has divided the kārikās into three niḥṣyandas or sections. The first
niḥṣyanda contains twentyfive verses, and is designated by him as svarūpa-spanda. It gives the essential nature of spanda. The second section is named by him sahaja-vidyodaya i.e. the emergence of Sahaja-vidyā. It contains seven Kārikās (verses) from 26 to 32. The third section is named vibhūti-spanda or supranormal powers acquired through spanda. It contains twenty verses from 33 to 52.

Rāmakaṇṭha wrote a commentary, called Vivṛti. He calls himself a pupil of Utpaladeva, the grand teacher of Abhinavagupta. He, therefore, flourished in the second and third quarters of the 10th century A.D. He closely followed the Vṛtti of Kallāṭa in his interpretation of the kārikās. He himself says so in the colophon of his commentary Sampūrṇā iyaṁ vṛtyanuśārīṁ spandavivṛtīḥ. “This Spanda-vivṛti closely following the vṛtti (of Kallāṭa) is finished.” His division, however, of the sections of the Kārikās is different. His first section includes sixteen verses and he names it vyatirekopaṇapattini-rdeśaḥ i.e. the section that points out the proved distinction of the knower from the known.

His second section includes eleven verses and is named vyatirikta-svabhāvopaṇapattih i.e. the acquisition of distinct nature.

His third section includes only three verses and is named Viśva-svasvabhāva-śaktyuṇaṇaṇaḥ i.e. the universe is only a manifestation of one’s own essential nature.

His fourth section includes twenty-one verses and is named abhedopaṇapattih i.e. realization of identity with the Divine. He adds one more verse to this section expressive of the obeisance of the writer to his guru.

Bhaṭṭa Utpala or Utpala Vaśṣava wrote a commentary entitled Spandaprādiṣṭikā. He flourished in the second and third quarters of the 10th century A.D. He says in his commentary that he was born in a place called Nārāyaṇa in Kashmir and that his father’s name was Trivikrama. His commentary consists mostly of parallel quotations from other sources.

Kṣemarāja first of all wrote a commentary, called Spandasandoha only on the first verse of Spandakārikā. Later on, at the persistent request of his pupil, Śūra he wrote
Spandanirñaya, a commentary on the whole book. He flourished in the last quarter of the 10th and first quarter of the 11th century. He was Abhinavagupta’s cousin and pupil. His commentary on Spandakārikā is exceedingly scholarly and bears the stamp of his teacher’s profundity. According to him, Bhaṭṭa Lollāṭa had also written a commentary on these kārikās, but that is not available now.

He has divided the kārikās into four sections. The first section consists of twenty-five verses. Like Kallaṭa he has named this section as svarūpa-spanda. His second section consists of seven verses, and like Kallaṭa, he names it Sahaja-vidyodaya.

His third section consists of nineteen verses, and like Kallaṭa, he names it Vibhūtispanda. Kallaṭa has added one more verse in this section which is only expressive of homage to the guru, and cannot, by any stretch of imagination, be included in Vibhūti (supernormal powers). Kṣemarāja has thrown this laudatory verse and one more verse descriptive of the fruit of this knowledge in a separate fourth section.

What is Spanda?

Spanda is a very technical word of this system. Literally, it is some sort of movement or throb. But as applied to the Divine, it cannot mean movement.

Abhinavagupta makes this point luminously clear in these lines:

“स्पन्दनं च किन्चिन्ठचचलनम्। स्वरूपार्थ यदि वस्तृव्यायामणं तच्चलनमेव, न किन्चित्वम्। नोचेत, चलनमेव न किन्चित्। तस्मात्स्वरूपं एव कमादिपिर-हारेण चमत्कारारित्यका उच्चलतात्तिल।”

“Spandana means some sort of movement. If there is movement from the essential nature of the Divine towards another object, it is definite movement, not some sort, otherwise, movement itself would be nothing. Therefore, Spanda is only a throb, a heaving of spiritual rapture in the essential nature of the Divine which excludes all succession. This is the significance of the word Kiṅcīt in kiṅcīt calanam which is to be interpreted as “movement as it were.”
Movement or motion occurs only in a spatio-temporal framework. The Supreme transcends all notions of space and time. *Spanda*, therefore, in the case of the Supreme is neither physical motion, nor psychological activity like pain and pleasure, nor *prānic* activity like hunger or thirst. It is the throb of the ecstasy of the Divine I-consciousness (*vimārśa*). The Divine I-consciousness is spiritual dynamism. It is the Divine creative pulsation. It is the throb of Śiva’s *svātantrya* or absolute Freedom.

If *Spanda* is not any kind of movement, how can the application of this word be justified to the activity of the Supreme, for the word *Spanda* means ‘a somewhat of motion?’ This is the explanation offered by Abhinavagupta.

"स्पन्दनं च किंचिन्त्रु चलनम्। एवं च किंचिच्यूपता यद् प्रचलमपि चलम्
आभासते इति, प्रकाशस्वरूपं हि मनःगच्च नातिरिच्यते अतिरिच्यते इव इति
प्रचलमेव आभासभेदयुक्तेव च भाति इति।"  
(I. Pr. V. I. 5, 14, p. 208)

"*Spandana* means a somewhat of movement. The characteristic of ‘somewhat’ consists in the fact that even the immovable appears ‘as if moving,’ because though the light of consciousness does not change in the least, yet it appears to be changing as it were. The immovable appears as if having a variety of manifestation.”

*Spanda* is, therefore, spiritual dynamism without any movement in itself but serving as the *causa sine qua non* of all movements.

The Infinite Perfect Divine Consciousness always has *vimārśa* or Self-awareness. This Self-awareness is a subtle activity which is spiritual dynamism, not any physical, psychological or *prānic* activity. As Utpaladeva puts it in Īśvarapratyabhijñā:

स एव विमृशत्वेन नियतेन महेश्वरः।  
विमर्शं एव देवरस्य शुद्धे जातिक्रिये यत्॥

(I, 8. 11)

The Divine is termed the great Lord (Maheśvara) because of His ever-present, immutable Self-awareness (*vimārśa*). That Self awareness in its absolute Freedom constitutes Divine (*suddha—pure*) knowledge and activity.” *Spanda* is only another name of Self-awareness or *Vimārśa*. As Kṣemarāja puts it, *Spanda* also
Spanda-Kārikās

connotes the svātantrya or absolute Freedom of the Divine (Bhagavataḥ svātantrya-śaktiḥ). Vimarśa, parāśakti, svātantrya, aśvarya, kartṛtvā, sphurattā, sāra, hṛdaya, and spanda are synonymous in Śaivagama.

Sections of Spandakārikās

While the verses of the text are practically the same in all the editions available, they have been divided under different sections somewhat differently by each editor and commentator. The topics under each section are given in this book as described by Kṣemarāja.

I. SECTION

Svarūpaspandā or Spanda as the Essential Nature of Śiva

1. The first verse of this section describes Spanda-śakti represented by the unmesa (emergence) and nimeśa (submergence) of the Śakti (primal energy) of Śiva. As Kṣemarāja puts it, it is the essential nature of Śiva and also that of the empirical individual (sphurattāsāra-spandaśaktimaya-svasvabhāva).

Unmesa and nimeśa are only figuratively spoken of as occurring one after the other. As a matter of fact, they occur simultaneously (yugapadevonmesa-nimeśobhayarūpam pratibham bhagavattin vicinvantu mahādhiyah).

In activity, there is no depletion of Spanda-śakti as there is of physical energy. Lelihānā sadā devī sadā pūrnā ca bhāsate i.e. This goddess is always engaged in exercising her energy in withdrawal and yet always appears as replete.”

बस्तुतत्तु न कितिविदेति व्यय्ते वा, केवलं स्पन्दशतिरेव भगवत्युक्तमापि तथात्तथामासस्वपत्य स्फुरन्त्त्वदेतिव व्यय्ते हि च ।

(Commentary on the first Kārikā)

In reality, nothing arises, and nothing subsides. It is only the divine Spanda-śakti which, though free of succession, appears in different aspects as if flashing in view and as if subsiding.”

Kṣemarāja believes that there is close correlation between the spanda system and the krama system. In his Spandanirṇaya
commentary, Kṣemarāja interprets the phrase śakti-cakra-vibhavaprabhavam as representing the Mahārtha or Krama ideal of five-fold functioning through the agency of the deities Srṣṭi, Rakta Kāli, etc. In explaining vibhava—he uses the very technical terms of Krama Śāstra. Vibhava udyogāvabhāsana-carvanā-vilāpanātmā kriḍādambarah—udyoga meaning creative activity, avabhāsana, meaning maintenance, carvanā (absorption), and vilāpana, meaning the assumption of the indefinable state (anākhya).

2. The second verse says that the world is contained in the spanda principle, and comes out of it. The world being contained in spanda and coming out of it does not mean that the world is anything different from Śiva as a walnut is different from the bag in which it is contained. Being contained in and coming out of, are only limitations of the human language. The world is Śiva as reflections in a mirror are the mirror itself. The world consisting of the subject, object and means of knowledge cannot really conceal Śiva, because without the light of Śiva, they themselves cannot appear. The world is inherent in Spanda just as a banyan tree exists as potency in the seed.

3. The third verse maintains that even in the differing states viz., waking, dream, and deep sleep, the spanda principle remains the same, viz., as the invariable of Experient of all the states.

4. While states of experience like pleasure, pain, etc. differ, the Experient cannot change; for it is the Experient that connects the differing states as the experience of the identical Experient.

5. Reality is neither psychological subject nor the psychophysical experience, nor is it mere void. Reality or Spanda is the underlying basis of the psychological subject, it is the eternal Experient that can never be reduced to an object.

6 & 7. It is from the Spanda principle that the group of senses acquires its power of going forth towards the objects, maintaining them in perception for a while and then withdrawing them towards the centre.

8. It is not the will or desire of the empirical individual that moves the senses towards their objects. He derives this power from the spanda principle—the dynamism of Śiva.
9. It is on account of ānava, māyīya and kārma mala that the empirical individual is unable to realize the spanda principle.

10. When the limited ego or ānava mala of the individual is dissolved, he acquires the true characteristic of the spanda principle, viz., innate knowledge and activity.

11. When the yogi realizes the spanda principle, he knows that this is his essential Self, and not his empirical self.

12 & 13. The experience of void does not prove that there is no Experient, for without the Experient, even the experience of void would not be possible. This Experient is the spanda principle.

14, 15 & 16. Spanda or the Divine principle appears in two aspects, subject and object. It is only the object that changes and disappears, never the Subject. Spanda constitutes the eternal subject.

17. The fully awakened yogi or suprabuddha has an integral experience of the Spanda principle in all the three states of waking, dream and deep sleep, but the partially awakened individual has an experience of it only in the beginning and end of waking, dream, and deep sleep, not in the middle of these states.

18. To the fully enlightened yogi, the spanda principle appears as knowledge (jñāna) and objects of knowledge (jñeya) in the middle of the two states of waking and dream, fully integrated to the I-consciousness just as they appear to Sadāśiva and Iśvara. In the deep sleep, since there is no object, the spanda principle appears as sheer consciousness (cinmaya).

19. There are two aspects of spanda-sāmānya and višeṣa. Sāmānya is the general principle of consciousness, višeṣa is the manifestation of Spanda in constitutive aspects like sattva, rajas and tamas or objective experiences like blue, pleasure etc. Ordinary people consider the višeṣa spanda, i.e. the particular manifestations as something entirely different from consciousness, but the fully enlightened yogi considers them only as forms of Spanda.

20. The particular forms of spanda appear as entirely different from consciousness to all those who are not awakened to their divine source. So they are doomed to a life of worldly existence.
21. One should, therefore, have constant awareness of the *spanda* principle even in the common work-a-day world.

22. In intense emotional state or a state of mental impasse, all the mental activities come to a dead stop. That is the time when one can have an experience of the *spanda* principle if one is properly oriented towards it.

23-25. When the *yogi* lays his grip firmly on the *spanda* principle, his *prāna* and *apāna* get merged in the *susumnā*; they mount up to *Brahmarandhra* and finally get dissolved in the ether of consciousness beyond it.

Thus by means of twenty five verses the essential nature of *spanda* together with the means for attaining it has been described from various points of view.

II. SECTION

*Sahaja Vidyodaya*

The first section describes *spanda* principally as *Śiva*’s dynamic aspect which is identical with the essential Self of each. In the first section, there is the stress on *nimlana samādhi* (introvertive meditation,) for the realization of the *spanda* principle.

The second section describes *spanda* not only as identical with the essential Self but also with the whole universe. In order to realize this aspect of *spanda*, (there is the stress on *unmitlana samādhi* (extrovertive meditation). This is possible by the rise of *Sahaja vidyā* by which one experiences unity in the midst of diversity.

Verses 1 and 2 say that *mantras* whether taken in the sense of Mantra, Mantreśvara, and Mantramahēśvara or in the sense of sacred formulae derive their power from the *spanda* principle and are finally dissolved in it.

Verses 3 and 4 tell us that the individual through his knowledge of all objects feels his identity with all. Hence there is no state which is not *Śiva* to him.

Verse 5 tells us that one who has this realization views the entire world as the play of the Self identical with *Śiva*. 
In verses 6 and 7, it is said that if one realizes his identity with the deity who is the object of his meditation, one becomes ultimately identified with Śiva and acquires immortality.

III. SECTION

Vibhūti Spanda

This section describes mostly the supernormal powers gained by the realization of spanda.

Verses 1 and 2 tell us that as Śiva fulfils the desires of the embodied yogi in the waking condition, so also does He reveal his desired objects even in dream by appearing in Susumnā.

Verse 3 tells us that if the yogi is not alert, he will have the same common experience in waking condition and particular, personal experiences in dream as other ordinary people of the world have.

Verses 4 and 5 say that if the self of the yogi becomes identified with the essential nature of Śiva, he is endowed with the power of knowing everything in its essential form.

Verse 6 says that such a yogi can acquire full control over his hunger.

Verse 7 says that he can also acquire the power of omniscience.

Verse 8. Depression proceeds from spiritual ignorance. Depression can no longer remain when ignorance disappears.

Verse 9 describes the rise of unmesa. It occurs at the junction-point of two thoughts. It is that metempirical Self that relates all thoughts and runs through all as the underlying subject.

Verse 10. From the realization of unmesa, one experiences supernormal light in the middle of the two eye-brows, unstruck, spontaneous sound in the susumnā, rūpa i.e., a glow shining even in darkness and supernormal taste experienced on the tip of the tongue. They are, however, a disturbing factor in the realization of the Spanda principle.

11. When the yogi is established in the essential Self, he
can experience all objective reality right from earth unto Śiva.

Verse 12. One who is identified with the essential Self perceives all phenomena only as the form of Śiva.

Verse 13. The empirical individual is deprived of the real spiritual power of will, knowledge and activity and coming under the suzerainty of powers derived from the multitude of words, he is reduced to the status of paśu—a limited, bound soul.

Verse 14. The bound soul loses his independence on account of the rise of ideas which have their sphere in sense-objects.

Verse 15. The empirical individual becomes bound on account of ideas, and ideas are due to the power of words. So words have a tremendous influence on the empirical individual.

Verse 16. The power of ideation and verbalization is derived from kriyā śakti. When the empirical individual realizes that the kriyā śakti is only an aspect of parāśakti or spanda, he is liberated.

Verse 17 & 18. All our motivated desires and ideas remain in the form of residual traces in the subtle body or puryastraṇa consisting of the five tanmātrās, manas, buddhi and ahamkāra. The transmigratory existence can be stopped only by the extermination of the impurities of the puryastraṇa.

Verse 19. When the empirical individual is firmly rooted in the spanda principle, he brings the emergence and dissolution of the puryastraṇa under his control and can become the lord of the entire group of śaktis.

IV SECTION

In this section, there are only two verses. The first one, by means of double entendre, lauds both the power of the spanda state and the power of the word of the guru.

The second one only points out the good that would accrue to all who carefully betake themselves to the spanda principle, and realize it.

JAIDEVA SINGH
KṣEMARĀJA’S PROPITIATORY VERSES AND THE GENERAL PURPOSE OF HIS COMMENTARY, SPANDA-NIRṆAYA

TEXT

सर्वं स्वात्मस्वरूपं मुकुरनगरवत्स्वरूपात्मतन्त्र- 
स्वच्छत्वात्मस्वरूपं कल्याति धरणा: शिवालं सदा या। 
दुष्टवेदी मन्त्रवीयं सततसमुपिता शाब्रायात्मपूर्णं 
हस्तात्त्वस्फुरता जयाति जगाति सा शाकुरी स्पन्दशक्ति। ||

tथ्यान्वमुते चाविन्तेषु स्पन्दसनंदोहतो मनाक। 
पूर्णस्तवचवं भोगोद्वेष एष मयाभिष्ट। ||

सम्यक्षुम्बुनसमन्त्यं परिगाति तत्वे परिस्मिन्त्यर्य। 
तीक्षण युक्तनयापूर्वाधिना स्पष्टार्थसब्धाग्निमित्त। 
जातु वातुष्क कृत्तिवपिनिषं श्रीस्पन्दशास्त्रस्वय- 
द्वृत्तावब्धिः निध्य सुधिह्य: स्पन्दश्रिक्षयं प्राप्तृत। ||

Sarvaṁ svātmasvarūpaṁ mukuranagaravat 
svasvarūpaṭsatvatrantra- 
svacchasvātmasvabhittau kalayati 
dharanītaḥ śivaṁtaṁ sadaṁ ya // 
Dṛgdevi mantraviryaṁ satatasamudita 
śabdārāśyātmapūrṇāhantānantaspurattā 
jayati jagati sa śāmkari spandaśaktih //

Spandāṁre carvite’pi spandasandohato manāk / 
Pūṛṇastaccarvanābhadyoga eṣa mayāśritah. //
Samyaksūtrasamvanvayaṁ parigatiṁ tattve parasminparāṁ 
Tiksṇāṁ yuktikathāmupāyaḥaghaṇāṁ spaṣṭārthasadvayākṛtim / 
Jñātum vāṅchathā cecchivopanisadāṁ Śrīspandaśāstrasya tad- 
ṛttāvatra dhiyam nidhatta sudhyiyaḥ spandaśriyaṁ prāpnuta//

१. गृपु ० नन्देति पाठः। २. कृष्णगृपु ० चिदिति पाठः।
TRANSLATION

She, who is ever conscious of the vitality of mantra, who is the endless flash of the perfect and complete I-consciousness whose essence consists in a multitude of letters, who is the goddess embodying jñāna (knowledge), ever knows the totality of categories from the earth up to Śiva, which is one in substance with Her own Self and is portrayed out of Her own nature on the canvas of Her own free, clear Self just as a city is reflected in a mirror (from which it is non-distinct). Hail to that Energy of creative pulsation (spandaśakti) of Śiva (Śāmkari) that exults in glory all over the world.

Though the ambrosia of spanda has been relished in a small degree from my work Spandasandoha, I am now making an effort for providing complete enjoyment of that (spanda).

If you want to know the exact inter-connexion of the sūtras (i.e. of the kārikās or verses of this text), the most excellent ascertainment of the highest Reality, pointed and subtle statement of reasoning, the right application of means, exquisite exposition through clear sense and the secret doctrine of Śaivagama, then, O intelligent people, apply your mind to this gloss of the Spandaśāstra and obtain the wealth of spanda.

NOTES

1. The mantra referred to is the I-consciousness or aham parāmarsa of the Absolute.
2. This I-consciousness or aham contains all the letters of the Sanskrit alphabet from ‘a’ (अ) to ‘ha’ (ह)
3. Drgdevi as the goddess embodying jñāna or knowledge.

Actually there is only one Śakti, viz., Svātanthrya śakti, the Absolute Freedom of the Divine. The initial appearance of svātanthrya is known as Icchā-śakti or the power of Will. Its final appearance is known as Kriyā-śakti or the power of action. Its expansion is known as jñāna-śakti or power of knowledge. As Spandaśakti refers to the svātanthrya or Freedom of Śiva in the form of the expansion of the universe, she is referred to as drgdevi. Drk means insight, vision, divine vision. Here it means jñāna. By the rule of Sandhi, drk has become drg.
Section 1

4. Spandasandohā is the earlier work of Kṣemarāja in which he has expounded only the first verse of Spandakārikā at great length.

INTRODUCTORY TEXT

(TRADETION)

इह ति विश्वानुर्जितयात्माएरसप्रथमावेशोन्मेलितसायिमा स्वप्नोपलब्धोपदेशः
श्रीमान्वसुगुप्ताचार्याँ महादेववर्ताभुगविचिद्येव महाशिलावलौलितत्तयिते-
रहस्यानि शिवचूद्द्रश्यासाय प्रसारगम्बोरिकषाय काशात्वा श्लोकारागमानुभोवपत्ये-
कोकारं प्रदर्शयत्त्सूर्धरोतवान्।

TRANSLATION

In this world, the excessive greatness of Self was revealed (unmilitamahimā) to the exalted preceptor Vasugupta by Śiva’s inspiration who is intent on conferring His grace on all. He (Vasugupta) received instruction in dream and thus, in Mahādeva mountain, he obtained through divine will the most esoteric Śiva-sūtras which were engraved on the surface of the great rock. He, by demonstrating the agreement of revelation, experience and reasoning, put together the import of the sūtras in an abridged form by means of fifty-one verses which were deep in sense but were expressed in a lucid form.

(Synopsis of the Book)

TEXT

तत्र १ पञ्चविश्वाया स्वरुपस्पन्दः; २ सत्तमं: सहजविश्वायस्पन्दः; ३ एको-
नविश्वाया विभूतिस्पन्द उत्तः,—इति त्रितिन्यव्यन्दलिब स्पन्दशास्त्रम्।

TRANSLATION

In this book, the first twentyfive verses describe the spanda or creative pulsation which is the essential nature of Śiva (svarūpaspanda), the next seven refer to the spanda pertaining to the emergence of Sahaja-vidyā, the last nineteen give a glimpse
of the spanda pertaining to supernormal powers (vibhūti). Thus this spanda-sāstra is arranged in three sections.

*(Contents of the first Section)*

**TEXT**

Now in the first section of the book, the first verse begins with the laudation of Śiva and suggests the main purport of the treatise. By the next four verses, the true nature of spanda is established with valid reasoning: next by two verses, the means for attaining it with proper recognition is described. The eighth verse refutes the objection raised against the means, the ninth one supports the means referred to by describing its perfect suitability for attaining the goal. The tenth verse shows the real nature of the goal which is attainable by that means. The eleventh verse says that by close adherence to that goal, the delusion of the world as a thing separate from Śiva ceases. The twelfth and thirteenth, by discarding the view of the Nihilists bring into prominence the striking difference of the Spanda-principle from their doctrine.
Section 1

The fourteenth establishes the indestructibility of the spanda principle as such, though the world of objects brought about by it is subject to destruction. The fifteenth and sixteenth so thoroughly expound this idea that Nihilism stands completely eradicated. The seventeenth declares that while the fully awakened always has the realization of the spanda-principle, the partially awakened has it only in the initial and final stages (of waking, dream and dreamless sleep). The eighteenth describes the sphere of objects experienced by the fully awakened. Then the nineteenth hints at the means for the removal of the veils in the case of the fully awakened. The twentieth says how the real nature of Self is veiled in the case of the unawakened one. The twenty-first exhorts that one should always exert oneself in acquiring the state of the fully awakened. The twenty-second declares that there are certain states of the individual in practical life which by bringing about the total cessation of all other states than that (spanda) provide the occasion for the realization of Spanda. The last three (23rd to 25th) verses urge that one who has experienced enlightenment in order to maintain the state of complete enlightenment, should be (always) on the alert in tearing asunder in a manner befitting a yogi the sleep-like veil of (spiritual) darkness. This is the sum and substance of the first section, beginning with ‘Whose opening and shutting of the eye-lids, and ending with, ‘The awakened one is unveiled.’

Now the purport of the book is being expounded.

TEXT

Yasyonmesanimesah parah jagatah pralayodayau/
Tam Sakticakrivabhavaprabhavam Saṅkaram stumah//1

TRANSLATION OF THE TEXT

We laud that Śaṅkara by whose mere opening and shutting of the eye-lids there is the appearance and dissolution of the world and who is the source of the glorious powers of the collective whole of the saktis (the divine energy in various forms).
COMMENTARY

TEXT

"śam" उपशान्ताशोषोपतपर्ययमानवाह्यमस्वचेतन्यायकार्याधिकारकां यवविभिन्नप्रतिहनि \-मनोरूपां करोति यस्तमां ब्रजस्य श्लोकस्य भिक्षोकारितवने पराम्यान्तर-स्तान्यकल्यात्मकतत्सहृदयमानवससाधनमेव तत्समाधेः एव हि जीवमृति-प्रकार उपयोगः। बहुवचनमनुःप्रभुवकक्षराक्षिताः लोकार्यां गृहाचित्त्विध्यानाय। तत्समाधेः यद्यथ निःसामायलवमपि ध्वनितं तत्सत्यस्य यथेवतः। इह परमेवरः प्रकाशालमा महादेवः शब्दराशिपर्ययोऽऽहान्तारामारंगोरणेत्। सद्वेत्यां पत्रवन्धस्तुतास्तकोप्यविविधर्गस्तपराशक्तियामकुर्णितनयाश्वस्वहस्तस्तुतत एवं चिन्ताबाय्यायाचतुस्यापि श्रीमरणः यवविभिन्नतन्यायायायरसामस्तहरूदारिकर्माणि ध्वनिताः प्रतिहनि। भाविक्षणिकार्याधिकारयथाकार्याधिकारयथाज्ञायता इत्यत्त्वि, तेन भावान्वल वस्त्रलक्ष्य्यताः न लक्ष्यः। यद्यहुः स्मरताः ’अस्मयं परं तत्सम्’ इति। एव प्रस्तुतवेत् शास्त्रवेत्। शास्त्रार्थस्मार्थकल्यासमयश्वरात्मकस्व-ध्वनिताः प्रतिहनि। यद्यहुः निःशर्यानशुद्धिः नास्तिाशुद्धिः नास्ति। ध्वनिताः प्रतिहनि। ध्वनिताः प्रतिहनि। ध्वनिताः प्रतिहनि। ध्वनिताः प्रतिहनि। ध्वनिताः प्रतिहनि। ध्वनिताः प्रतिहनि। ध्वनिताः प्रतिहनि। ध्वनिताः प्रतिहनि। ध्वनिताः प्रतिहनि। ध्वनिताः प्रतिहनि। ध्वनिताः प्रति...
यदि अंबेदकर वर्षों बाद अपने भाषा विश्वास के बारे में लिखता है, तो उनका भाषा स्वतंत्र और मजबूत होता है। उनका स्वयं विश्वास सत्य का साहित्यिक सामग्री है जो वर्तमान समय में भी सही रह सकता है।

1. गो पूरा प्रत्यक्षता पाता ।
2. गो पूरा एवं प्रायत्निता पाता ।
3. गो पूरा इतिहास बनाता ।
स्वामिनाथसंस्कृतस्य भावजातस्य भासामस्म।
श्रम्येव न विना तस्मादिच्छामार्गः प्रवर्तते ॥ (२१.१३१०)

इति विपरितप्रियतिनित्याय परमेश्वरस्य: प्रकरणेकालमें प्रकाशार्थः
स्वयं सचिवक्षकमामायतेत यतः परमेश्वरस्यागमेन्नतसितत्वमुक्तायते, तस्य
शक्तिचक्षासाधनपरमार्थस्य विश्वस्य यो विभवः परस्परसंयोजनावियोजनावैचिक-
विषयनन्तप्रकारं तत्स्य प्रभवं कारणम्। स एव इह महाविज्ञानेवहत्कालस्वाभाषी-
कालमें स्थिताविश्ववानागातान्योऽनावैचिक्योर्माय संसारस्य प्रयंतवयं विश्वव्यय्यत्वत्वः।
तुद्रवः श्रीभूतकल्लेन।

‘विज्ञानेहत्यकस्य शक्तिचक्षकस्योर्पितोत्सुक्तत्वम्।’

इत्यतृत्वययपरायणत्वम् भाव्ययद्येव तु नुरुप्यम्। अर्थ च
‘शक्तियोग स्य जगकुल्सम्।’

इत्यागमवृत्तया
‘तस्मात्यश्वदार्थायतायुः न सावस्य न या शिवः।’ (२–४)

इतिहासिकमया च ज्ञातामः
‘तत्त्वद्वृत्तमार्गस्य योगम वामभीगोचरस्मृ।’

इति रहस्यमयेन च वामशश्रोते वर्तकरीवश्रीविश्रीवस्रीकृत्यस्य मयेव
स्थपितस्वयं यस्य भवेकितन्तस्य
‘अप्रबुद्धिध्यस्ते तस्य वस्तिक्षितस्य समानः।’ (१.२०)

इत्याह हि निर्मोद्यानं दुः व्याहार्याकोवणाताश्चिक्षणप्रकटमूलतः च
‘यत: करणागोर्मृणर्मं ··········’। (२.१६)

इति स्थितेद्भिद्धिप्राप्तामः
‘तदाक्रमं बलं मन्त्रा: ········’। (२.१७)

इति नित्यमन्त्रामाः
‘वन्दनाराजसमुस्मत्य शक्तिचन्द्रस्य ········’। (३.१२)

इति नीताय ब्रह्मास्वदेवतात्स्वभवत्स्ववविद्वारन्तप्रकारस्यापि मयेऽव स्वदे-
स्वयं हेतः वित्य निर्गतम्य शक्तिचक्षकः यो विभवो माधार्थम् तत्र भ्रमरतीति
प्रभवं व्यास्कन्तः न तु पशुवश्ववत्सलम्। शक्तिचक्षस्य ‘रक्षमिथुजम् यो विभवो-
न्तपुर्वः विकासस्ततः प्रभव उद्योगित्वत्त्यक्षेति बहुधीविशिष्टान्तमुक्तर्वृथ्यः
निभानादयलनेन परमेश्वरस्यप्रत्यावरणिं भ्रमकीर्त्यः। किंच यस्य विज्ञानेव
वन्ध्यस्त्यात्मन्तः उपजोत्तिनेव भवृपोवैमलनेव भवृपोवैमलनेव भवृपोवैमलनेव भवृपोवैमलनेव। ‘सत्तस्त्वदाहः’

इति युक्तया जगत: शारीरप्रस्थ तत्वनुष्ठलेण बाध्यावापि विशवस्य प्रमाणोऽग्न

१. गौ पु. ० तदेवतिदित पातः।
२. गौ पु. ० दृष्टेतिदित पातः।
३. गौ पु. ० अन्येति पातः।
४. गौ पु. ० वर्षिभृष्टक्षेत्रीय पातः।
Šaṁkara is one who does ūṣa (ūṣa karoti iti ūṣkarah). By ūṣa is meant the grace (anugraha) which consists in enabling the aspirant to recognize the vast expanse of His (Śiva’s) Consciousness (sva-caitanya-sphāra) (which, in essence, is one’s own consciousness) which is non-dualistic and is the Highest Bliss inasmuch as it calms the heat of all the afflictions (of the aspirant). Such Šaṁkara who is our own essential nature do we laud. Here the sense of lauding is that by considering Him as excelling the entire cosmos we enter into His being by obliterating the state of assumed agency. (kalpita-pramātr-pada) brought about by Himself (tatkṛpta). This treatise is going to teach that entrance in Him i.e. identification with Him is the (real) reward of liberation in life, (jīvan-mukti). The plural in stumāḥ (we laud) is meant to convey the idea of our identity with all those who are worthy of His grace and who are regarded by Him with favourable glances.

The word ‘tam’ (Him) fully establishes His uniqueness: which is suggested by the first half of the verse, viz., ‘By whose mere opening of the eye-lids, etc’.

Now the great lord who is the great God of the nature of Light,
has absolute Freedom (svātantrya), of the nature of Parāśakti (the Highest Power) that displays Herself in the two poles of arani (I) and visarga (creation or idam i.e. the objective world) and is always full of the flash of a compact mass of bliss and whose essence consists in Full I-consciousness which is the supreme import of the multitude of letters.¹

Therefore the Svātantra Sakti (the Power of Absolute Freedom) of the Lord is called spanda. This power though non-distinct from the Lord goes on presenting the entire cycle of manifestation and withdrawal on its own background like the reflection of a city in a mirror. It will be shown by apt arguments further (in the book) that though she is not anything extra (anadhikamapi) she goes on showing herself as if supernumerary (adhikamiva). This śakti of the lord who is non-moving, being of the nature of consciousness (Citsvābhāvyād acalasyāpi bhagavatali) is known as spanda in accordance with the rootmeaning of the word signifying slight movement (kiñcit calattā)². Thus the essential nature of the Lord is perpetual spanda (creative pulsation). He is never without spanda. Some³ hold that the Highest Reality is without any activity whatsoever. But in such a case the Highest Reality being devoid of activity, all this (i.e. the universe) will be without a lord or Creative Power. The great teacher has written this śāstra (sacred book) in order to explain the fact that our nature is identical with that of Śaṅkara who is full of spanda śakti, the essence of which consists in quivering light. Thus this śāstra has been appropriately named spanda.

This will be made clear later.

This spanda-śakti consists of the compact bliss of I-consciousness which holds in its bosom endless cycles of creation and dissolution, which is of the nature of the entire world of the pure and the impure, which is of the nature of exhibiting limitation and expansion of Subjects and Objects, which is worthy of adoration of all esoteric knowledge, which is simultaneously of the nature of emanation and absorption.

The same principle constitutes the stage of absorption (nimesa)⁴ from the point of view of the withdrawal of the previously manifested aggregate of categories from Śiva down to the earth and from the point of view of those that are about to come into being, it is, in its aspect of manifestation, the stage of appearance
or expansion (*unmeśa*). Thus the stage of the submergence (*nimeśa*) of the universe constitutes the emergence (*unmeśa*) of the compactness of consciousness, so also the stage of the submergence of the compactness of consciousness constitutes the stage of the emergence of the universe. As the traditional scripture puts it.

"The goddess (i.e., the creative power) is always engaged in exercising her energy in manifestation (lit., in enjoying the taste of manifestation), and yet always appears as replete (i.e. her energy is never depleted). She is the wave of the ocean of consciousness, the volitional power of the LORD."

The glorious great Lord by His power of absolute Freedom assuming the Subjective roles of Śiva, Mantramahēśvara, Mantreśvara, Mantra, Vijñānakala, Pralayākala, and Sakala and the role of sphere of objects appropriate for each subject, in the process of gradual descent, displays by way of the play of concealing His inner nature, the succeeding aspects by suppressing the preceding ones, though they serve as the substratum for the succeeding aspects. In the gradual process of ascent He displays the preceding aspects by eliminating the succeeding ones in the case of *Jñāna-yogīs* (the gnostic yogīs). Thus He shows the succeeding ones in a developed form in the preceding ones by making them give up their limitation, and the preceding ones in a limited form by suppressing their higher state (in the order of descent). So He shows everything as of the nature of everything else. The usual perception of difference is due only to limitation caused to appear by Him. The teaching of this *śāstra* is meant to destroy this perception of difference. Enough of this expatiation.

The goddess Consciousness is simultaneously of the nature of display (*unmeśa*) and suppression (*nimeśa*). Even while she displays external perception like blue or internal perception like pleasure, she suppresses the (real) nature of her identity with the perceiver and also brings about the suppression of yellow etc. which was previously perceived. In order to put an end to transmigratory existence, let people of great intelligence closely understand the goddess Consciousness (*pratibhā*) who is simultaneously of the nature of both revelation (*unmeśa*) and concealment (*nimeśa*) as is evident from one's own experience. That is
why the exalted Kallaṭa in his gloss explained unmeṣa and nimeṣa together (not separately) by one word, viz., "by the power of mere will."

The writer who prepared this conspectus also says in the following verse that the cessation of the previous idea which is the cause of the rise of the next is said to be unmeṣa, for without the cessation of the previous idea, the rise of the next one is impossible.

"That is to be known as Unmeṣa whence another thought arises in one who is already occupied with one thought. One can observe this for oneself. This will be explained at length in its proper place.

In the following verse also, the real implication of the rise of thought-constructs is the simultaneous disappearance of the bliss of immortality. This will be elucidated later. "Of the limited empirical being, the rise of the empirical thought-constructs (pratyayodbhavāḥ) betokens at the same time the disappearance of the bliss of Supreme immortality. By that i.e. the rise of empirical thought-constructs, the empirical being loses his independence. The rise of the empirical concepts brings about only the experience of the sphere of the tanmātras (i.e. of sound, form and colour, taste, smell and touch)."

In the following line also,

"When the agitation ceases, then is the highest state experienced," it will be clarified that nimeṣa (disappearance) in the form of the cessation of agitation implies at the same time unmeṣa (appearance) of the Supreme state.

Hence the same Power which is of double aspect is sometimes employed predominantly in the aspect of unmeṣa (appearance) and sometimes predominantly in the aspect of nimeṣa (disappearance).

Thus the first half of the verse should be interpreted in the following manner.

"Whose Śakti (divine power) predominant in displaying creation, kāryonmeṣa-pradhānāyaḥ) instinct with the concealment (nimeṣa) of His (Śiva's) essential nature, (svāruṇamimesatmanah) is the cause of the manifestation of the universe i.e. the manifestation from Śiva down to earth consisting of diversity which has a wealth of manifold distinctions and which submerges the
essential unity (of the Divine). The same Śakti (divine power), predominant in submerging externality (bāhyatānimesapradhānāyāḥ) and instinct with the revelation (unmēṣa) of His (Śiva’s) essential nature brings about the dissolution of the universe which consists in the emergence of unity and submergence of multi-faceted diversity’. Thus the interpretation of the text should point out the fact that submergence (from one point of view) is also emergence (from another point of view), and similarly emergence (from one point of view) is also submergence (from another point of view). In reality, however, nothing arises and nothing subsides. We shall show that it is only the divine spandaśakti (the divine creative pulsation) which, though free of succession, appears in different aspects as if flashing in view and as if subsiding. Sthiti (maintenance of the world-process) Vilaya (concealment of the essential nature) and amugraha (grace) are not anything other than particular forms of absorption and manifestation, therefore the five-fold divine acts have been included only in pralaya (absorption) and udaya (manifestation). This point has been conclusively discussed by me in this very way in my gloss on the first sūtra only in Spanda-sandoha.

An objection may be raised here. “From the point of view of Mahānaya Śāstra7 the different acts of absorption and manifestation of the universe are brought about by the goddesses Śrṣṭi etc., then how is it that in this text it has been said (in singular number) He whose etc.? In order to clear this doubt, the verse says, “Him who is the source of the glorious powers of the group of the śaktis.”

(First interpretation of Śakticakra—vibhava-prabhava)

By śakti-cakra is meant the aggregate of twelve8 divinities such as Śrṣṭi, Rakta, etc. By its vibhava is meant the play of that aggregate in the form of creative activity (udyoga), maintenance (avabhāsana), absorption (carvana), and assumption of indefinable state (anākhyā), by prabhava is meant cause. So the whole phrase Śakti-cakra-Vibhava-prabhavam means the cause of the creative activity, etc. of the twelve divinities, such as Śrṣṭi, Rakta, etc.

These divinities embracing the exalted Manthān-Bhairava9 who is the lord of the aggregate (of these divinities) bring about the
play of the manifestation etc. of the universe. This is what the sacred tradition (āmnāya) says.

A doubt may arise viz.,

Wherefore does the Lord become the cause of the manifestation, withdrawal etc. of the universe? Its solution is contained in the following (Second interpretation of Śakti-cakra-vibhava-prabhavan)

The objective world exists only as being manifest (prakāśamānatvena) and being manifest means that it is of the nature of prakāśa or Light which is Consciousness. It has been said by the wise (Utpaladeva): “The entire gamut of entities appears (outside), because it already exists in the Lord’s Self. Without its existing in Him there would be no desire for manifestation.” (I.P.V 1.5. 10). Śakti-cakra is described as the aggregate of powers, because it (already) exists as identical with the internal Light of the Supreme. It is because of this that in the revealed Scriptures it is proclaimed that the Supreme has infinite powers, Prabhava means cause, Vibhava means the infinite variety of junction and disjunction of the group of Śaktis whose highest raison d’être consists in manifestation. So, Śakti-cakra-vibhava-prabhavam means the cause of the infinite variety of junction and disjunction of the aggregate of powers (Śaktis) Thus the Lord by mutually joining and disjoining in various ways all the objective phenomena which are of the nature of consciousness and exist in Him as identical with Him is the cause of the manifestation and absorption of the universe. The same thing has been said by exalted, Kallata.

“(Who is) the cause of the appearance of the glorious powers of the aggregate of the śaktis which powers are of the nature of consciousness,”. The two interpretations given by me are in conformity with the wording of his gloss.

(Third interpretation of Śakti-cakra)

Also according to the standpoint of revealed traditional scripture (āgama dīśṭyā) which avers “His powers constitute the whole world, “and also from the standpoint of this book itself (ihatya sthitīyā) which maintains that” whether in matter of word, or object or thought, there is no state which is not Śiva,” the group of śaktis represents the world.
Section 1

(Fourth interpretation of Śakti Cakra)

According to the esoteric teaching, viz., "The void that exists in the upper course of khecari is the sphere of Vāmeśi," the phrase also implies the group of such saktis as Vāmeśvari, Khecari, Gocari, Dikcari and Bhūcari which has been thoroughly explained by me in Spanda-sandoha, and which will be decisively pointed out in this book also in such a statement as, "They are intent on concealing their real nature to unawakened beings."

So as described in these two explanations, 'Śakti-cakra' here means the group of manifold saktis (Śakti-cakra-prapañca-bhūta).

(Fifth interpretation of Śakti-Cakra)

According to 'whence the group of senses', Śakti means 'the multitude of senses.'

(Sixth interpretation)

According to 'Relying on that strength, the mantras', sakti means 'the eternal mantras' (nitya mantra)

(Seventh interpretation)

According to 'of the group of powers arising from the multitude of words', sakti stands for the 'nature of the deities like Brāhma etc.'

In these ways, I have given in detail many decisive interpretations of Śakti cakra in Spanda-Sandoha. The word prabhava means 'one who is Free' (in accordance with the root-meaning prabhavati i.e, one who prevails, one who is powerful), and not dependent on others like the animals.

(Another interpretation of Śakti-cakra-vibhava-prabhava):

This may be interpreted as a Bahuvrthi compound, meaning 'One whose prabhava i.e. udaya or appearance or manifestation (abhivyakti) comes about from the vibhava i.e. the inner unfoldment of the mass of light i.e, the divinities of the senses (raśmi-puñja) (i.e. Śaṅkara who is manifested by an inner development of the senses). The sense is that the recognition of the highest Lord is brought about effortlessly by the practice of perception of the inner nature.
(Another interpretation of the whole verse):

Moreover, we laud that Śaṅkara who is a mass of consciousness identical with the Self) cidānandaghanasyātmanah and by whose opening of the eye lids and closing them i.e. by whose revelation and veiling of His essential nature there ensue according to the view that what is within is also without the disappearance and appearance, in other words the sub mergence and emergence successively (yathāsaṅkhyaḥ) of the world i.e. the body and through its association of the external universe also, and who to His devotee), is the revealer (prabhava-prakāśaka) of the nature (etata svarūpa) of the Śakticakra-vibhava i.e. of the glory of the greatness of the divinity in the form of the highest consciousness.

So far as possible the verse may be construed in this way also. We laud Śaṅkara who is the cause of the greatness of goddess Consciousness identical with unmēsa and nimēsa in bringing about the manifestation etc. of the universe, that Śaṅkara who is the Self, and by whose unmēsa i.e. expansion in the form of externality there is the manifestation of the world, and by whose nimēsa i.e. withdrawal in the form of internality, there is the disappearance of the world. The Highest Lord even by entering the body etc. brings about the manifestation and disappearance of the world by the opening and closing of the senses. This has been described in the following lines by Utpaladeva who knew the essence of the esoteric doctrine.

"Therefore, even in practical life, the Lord, because of His free will in the form of Māyā Śakti enters the body, and by His will manifests externally the multitude of objects which shine within Him.”

(I,P.I,6,7)

In order that people may take the sense (of the verse) in the above way, the teacher has rejected the use of “By whose power of Absolute Freedom,” and adopted that of “By whose revelation and veiling.”

Herein the laudation of Śaṅkara implies samāveṣa or penetration in Him. As this is what is to be obtained, it is both the subject-matter and the goal. By taking the phrase Śakti-cakra-vibhava-prabhavam as a Bahuviṣṭi compound and interpreting it in the sense “Whose manifestation is due to the inner unfoldment of the group of śaktis”, the unfoldment of the group of śaktis
has been said to be the means for the attainment of the goal. By taking the same phrase as a Tatpurusa compound and interpreting it as "the revealer of the glory of the goddess of the Highest Consciousness" to the devotees, the fruit has been referred to. As the author\(^1\) (of the book) will say (later). "Then he will become the lord of the group of śaktis". Hence the connexion of the subject-matter (of the book) and the means (upāya) is that of the end (upeya) and means (upāya). Thus this Sūtra (Kārikā) gives briefly the subject-matter, the means, the connexion of the two and the fruit of the study of this subject."

NOTES

1. 'Aham' which in Sanskrit is the word for 'I' consists of all the letters of the Sanskrit alphabet from 'a' to 'ha'.

2. The root-meaning of the word 'spanda' is 'having slight movement.' The Lord is acala, non-moving. Therefore, movement cannot be ascribed to Him. The word 'spanda' in the case of the Lord i.e. Śiva has to be taken in a figurative sense of creative pulsation, divine activity, throbbing with life, dynamism.

3. The Vedantists who maintain that Brahman is sheer calm Consciousness without any activity.

4. The teacher referred to is Vasugupta who, according to Kṣemarāja, composed the Spandakārikā.

5. 'Pratibhā' is para samvit, the highest Divine Consciousness which holds within itself all sound, letters, etc. and the endless variety of subject and object as identical with itself.

6. This refers to Vasugupta

7. 'Mahārtha' which is also known as 'Mahānaya' system refers to the Krama school which arose in Kashmir towards the close of the 7th and beginning of the 8th century A.D.

8. These twelve divinities or Kālis are a special feature of the 'Mahārtha or 'Krama' system. They are:

   (i) Srṣṭi: when the will to create or manifest arises in Kāli and the would-be creation shines in outline in her, she is known as Srṣṭi Kāli. This is the conception of creative power in relation to the object (prameya).
(ii) **Rakta Kāli** is the conception of the power of maintenance (sthiti) of the objective world through the five senses.

(iii) **Sthitināśa Kāli**. This is the conception of the power of samhāra or withdrawal of the objective world i.e. when her extrovert form is terminated and she rests within herself.

(iv) **Yama Kāli** manifests herself as beyond the extrovert and the introvert aspect. She represents the anākhyā or indefinable power in relation to objective experience.

The first four represent the four powers (ṣṛṣṭi, sthiti, samhāra and anākhyā) in relation to object (prameya).

(v) **Samhāra Kāli**. When Parāsāmvid brings about the disappearance of the externality of objects as related to pramāṇas or means of knowledge and grasps them within as identical with herself, she is known as Samhāra kāli. This is sthiti in the stage of pramāṇa. In the stage of Sthitināśakāli, the experience is “I have known the object.” In the stage of Samhārakāli, the experience is, “The object is non-different from me.”

(vi) **Mṛtyukāli** engulfs even the Samhāra Kāli; she swallows up even the residual traces of the idea of the withdrawal of the objective world. This is sthiti in the stage of pramāṇa.

(vii) **Bhadrankāli**. The letter bha in Bhadrakāli indicates bhedana or afflorescence of different objects and the letter dra indicates drāvana or dissolving those different forms again in her essential nature. This is the aspect of samhāra in the stage of pramāṇa. She is also called Rudrakāli.

(viii) **Mārtanda Kāli**. Mārtanda means ‘sun.’ The group of twelve indriyas is referred to as ‘sun’ inasmuch as it illumines or brings to light the objects like the ‘sun’. The twelve indriyas are the five senses of perception, the five organs of action, manas and buddhi. All the indriyas function only when related to ahaṃkāra or the ‘ego feeling’. ‘Mārtanda Kāli’ is so called because she brings about the dissolution of the twelve senses in the Ego-feeling. She represents the anākhyā power in relation to pramāṇa, because it brings the dissolution of the twelve senses in the ego-feeling to such an extent that they become un-namable.

The four stages 5 to 8 represent the four powers of kālī in relation to means of knowledge (pramāṇa).

The next four stages of kālī represent her four powers in relation to the limited Subject (pramātā).
(ix) Paramārkakāli. She represents her power of srsti in relation to the limited subject. She brings about the emergence of the limited subject by merging Ahamkāra, the previously described ego-feeling in her creative power. It should be borne in mind that the limited subject in this context does not mean the common limited subject. This limited subject is one in whom the limitations of objects and senses have been obliterated but who still retains the limitation of paśu or ānava mala.

(x) Kālāgnirudrakāli. When Parāśamvid brings about the identification of the limited subject with the Universal Self, she is known as Kālāgnirudrakāli. This Kāli represents the power of maintenance (sthiti) in relation to the limited subject as she makes the limited subject rest in the Universal Self.

She is called Kālāgnirudrakāli, because she dissolves the limited subject Kālāgnirudra in Her Universal self.

The experience at the level of Kālāgnirudrakāli is “I am all this”. She is also known as Mahākāli, because she holds within Herself everything including Kāla or Time.

(xi) Mahākālakāli. She brings about the dissolution of the ‘I’ which is posited in opposition to this in the ‘perfect I’ which is free from all relation to objectivity. This represents the power of samhāra or withdrawal in relation to the limited subject.

(xii) Mahābhairava-ghora-caṇḍakāli or Mahābhairavacaṇḍ ograghoraṅkāli.

This represents the state of anākhyā in relation to the limited subject. This refers to that state of Parāśamvid which transcends all description in words. Hence it is the stage of anākhyā. This is the Akula stage. In it the subject, the object, the means of knowledge and knowledge (pramātā, pramāṇa and prameya) are all dissolved in I-consciousness. This is also called Parā or the Highest, because all the previous states are Her manifestation.

As she dissolves all the states of prameya (object), pramāṇa (means of knowledge and knowledge), and pramātā (subject), she is called Mahābhairava ghora-caṇḍakāli. The word caṇḍa refers to the sphere of prameya (object), ghora implies pramāṇa (knowledge and means of knowledge), and mahābhairava suggests pramātā (subject).

9. Manthāna Bhairava is the ultimate resting place of all and is also called Kuleśvara by Maheśvarānanda.
10. **Vāmeśvarī** is the presiding deity of the whole group of these Śaktis. The word vāma is connected with the verb vam which means to spit out, emit, eject. The Śakti is called Vāmeśvarī, because she emits or projects the universe out of the Absolute. The word vāma also means left, reverse, contrary, opposite. This Śakti is called Vāmeśvarī also because while in the Śiva-state there is unity-consciousness, in the state of saṃsāra, the contrary or opposite condition happens, viz. there is difference-consciousness.

**Khecari**—Khecari śaktis are explained by Kṣemarāja in the following way in Spandasandoha (p. 20) *The bodhagagane caranti iti khecaryah pramāṭṭbhūmîsthitāḥ* Khecaris are those śaktis that move (caranti) in Kha i.e. consciousness (bodhagagana).

These reside in the pramāṭṭā or the subject, the experient. They lead those experients who have become purified to liberation, to the Divine, and bind those who are under the influence of Māyā.

**Goçari.** The word go symbolizes buddhi-ahamkāramanobhūmi i.e. antaḥkaraṇa. *Antaḥkaraṇa* or the psychic apparatus is the sphere of goçari śaktis.

**Dikçari**—Dikṣu diśāsu bāhyabhūmiṣu caranti iti dikcaryah. Those śaktis that function in dik or outer space are known as dikcari. The external senses have to do with the consciousness of space. Hence they are the sphere of dikcari śaktis.

**Bhūçari**—Bhūḥ rūpādi pāncatmakam meyapaḍam tatra caranti iti bhūcaryah. Those śaktis that have to do with the external objects, with the objective phenomena having colour, form, etc. are known as bhūcari.

The empirical individual experients, their psychic apparatus, their organs of sense and action, and the objective world are the expressions of these śaktis.

11. **Nityamantra** or the eternal mantra is the mantra of pūrnāhantā, the ever-present perfect I-consciousness of the Divine.

12. The presiding deities of the multitude of words are the following:

(1.) **Yogīśvari** or **Mahālakṣmt** of a-varga i.e. of the class of vowels.
Section 1


13. Rasmi-puñja. 'Mass of light' here means the Karaneśvart devīs i.e. the divinities of the senses. The senses when extroverted are known as indriyas, when introverted and resting in the self, they are known as Karaneśvart devīs

14. This refers to Vasugupta who, according to Kṣemarāja, is the author of Spandakārikā.

EXPOSITION

The Sanskrit words unmeṣa and nimeṣa are very rich in connotation. They cannot be expressed in one word in any other language. So they have been translated by different words in different contexts.

The first question to be considered is that this entire text of Spandakārikā is meant to prove that Śiva is changeless and one. How then two aspects of His, viz. unmeṣa and nimeṣa (appearance-disappearance, manifestation-absorption) which are mutually contradictory have been mentioned in the first verse?

The answer is that it is only Svātantrya—Freedom or Icchā Will i.e. of Śiva which brings about both manifestation and absorption. Unmeṣa and nimeṣa denote succession. Succession means Time, but Śiva is above Time. Therefore, unmeṣa and nimeṣa have not to be taken in the order of succession. They are simply two expressions of Icchā śakti of the Divine. In Spandakārikā, Kṣemarāja says that there are many names of this Icchā Śakti (power of will) in this system. Spanda, sphurattā Īrni, Bala, Udyoga, Hṛdaya, sāra, Mālini, Parā etc. are synonyms of this Icchā Śakti. In Spanda-nirṇaya also he says: It is only spanda-śakti which is simultaneously unmeṣa and nimeṣa.

Both unmeṣa and nimeṣa, i.e. manifestation and absorption simultaneously denote the Icchā of the Divine. They are not two mutually opposed principles. What from one point of view is nimeṣa is at the same time unmeṣa from another point of view. For instance, the disappearance (nimeṣa) of the world i.e. the disappearance of the idea that the world is something different
toto caelo from Śiva set over against Him as another constitutes at the same time the unmesa or appearance of the essential nature of Śiva. Similarly, the nimesa or the concealment of the essential nature of Śiva is at the time the unmesa or appearance of the world as something different from Śiva. Kṣemarāja gives many examples in his commentary to show that what is unmesa from one point of view is simultaneously (yugapat) nimesa from another point of view and vice versa. He concludes by saying:

“In reality nothing arises, and nothing subsides, only the divine Spanda-śakti which, though free of succession, appears in different aspects as if arising, and as if subsiding.”

Kṣemarāja has pointed out that nimesa and unmesa refer to another significant concept of Śaiva philosophy. This is a philosophy of Evolution. Evolution has two aspects—the arc of descent or avarohakrama (nimesa) from the Divine upto the empirical individual, from Consciousness upto the matter and the arc of ascent or āroha-krama (unmesa) from the empirical individual upto Śiva-pramātā and from inconscient matter upto samvid or the divine consciousness. The purpose of all the scriptures including Spandakārikā is to show how the empirical individual can mount to the stage of Śiva-pramātā. Śiva-consciousness is the upeya or the goal, the methods recommended in the book are the means (upāyas) for reaching the goal (upeya).

Kṣemarāja has given many interpretations of Śakti-cakra-vibhava-prabhava from various points of view in his commentary which should be carefully studied.

Both Rāmakaṇṭha and Utpala Bhaṭṭa warn that pralaya and utaya are not to be taken as corresponding to unmesa and nimesa exactly in the order in which they are given in the text but rather in a different order i.e. utaya with unmesa, and pralaya with nimesa. “When there is the unmesa i.e. aunmukhya or inclination towards manifestation, there is the utaya or emergence of the world. When there is nimesa or retraction of that inclination, there is submergence of the world.”

Kṣemarāja takes pralaya and utaya both ways i.e. in a different order (bhinnakrama) as advocated by Rāmakaṇṭha and Utpalabhaṭṭa, and also in the order as they appear in the text.
When taken in a different order, the meaning would be as given above. When taken in the order in which they appear in the text, the meaning would be as given below:

“When there is unmesa or revelation of the essential nature of the Divine, there is the pralaya or disappearance of the world. When there is nimesa or concealment of the essential nature of the Divine, there is the udaya or appearance of the world.”

Both these interpretations are correct. In the first interpretation, the words unmesa and nimesa are construed with reference to Śakti of Śiva. In the second interpretation, they are construed with reference to the svarūpa or essential nature of Śiva.

The text is neither a book of poetry, nor of mere academic philosophy. It is philosophy for the practical purpose of sanctifying and divinising human nature. What then is the justification of sankaraip stumah—we laud Śaṅkara? All the commentators are unanimously of the view that stumah here suggests samāviśāmaḥ i.e. ‘we have to enter or identify ourselves with His essential nature’. As Kṣemarāja puts it beautifully Kalpitapramātrpada-nimajjanena samāviśāmaḥ, tatsamāvesa eva hi jivanmukti-phala iha prakaraṇa upadeśyāḥ. “We are united with Him by obliterating our state of assumed agency. This treatise is going to teach that identification with Him is the real reward of liberation in life.”

Introduction to the Second Verse:

TEXT

नन्येवभूतानं भक्ति रूपस्मतःस्तुमच् स्त्राणं कुलस्वप्नवाचारादित्यें विना जगवसी
जनयति, तस्येवोपादानम् मृत्युष्णेन ग्रहणे जगता तिरोधानं कियेत, तिरोहितातिरोहितायां च भगवत: स्वभावमह: स्यात्, पुनरावृत्तीम् च हेतुविचल्योऽजगद्यम् च भवत्रस्मृति: इत्यत: श्रेयं एकप्रभृतिपर्वतस्माह—

TRANSLATION

Here a doubt may be raised. What is the proof of the existence of such real nature as Śaṅkara? How can He create the world without any means such as material etc.? If He Himself is assumed to be the material cause, then His disappearance would be
brought about by the world (after creation,) just as the disappearance of a lump of clay is brought about after the production of a jar.

If it be said that there can be both appearance and disappearance of the Lord, then this would give rise to difference in His nature, and also some cause has to be thought out for His re-emergence after disappearance, and on the creation of the world, there would be the contingency of duality. To remove all such doubts with one stroke, the author says:

Verse 2

यत्र स्थितमिवं सर्वं कार्यं यस्माच्छ निरगंतम्।
तत्स्थानावृत्तपत्तानं निरोधोपस्ति कुट्रचित्।

Yatra sthitam idam sarvam kāryam yasmāccha nirgatam/
Tasyānāvṛtarūpatvān na nirodho‘ sti kutracit/ // 2

TRANSLATION

Inasmuch as nothing can veil His nature, there cannot be His obstruction anywhere in whom all this world rests and from whom it has come forth?

TEXT OF THE COMMENTARY
स्वामिनरेश्वरिका जगत्कारणत्वमुक्तित्वा अस्मात्मकमुक्तिप्राप्ति व ध्रुवपरमाःशवादीनां न तत्कस्मिनिन्दुः युज्यते । कार्यपदेन चेयमे च्वनिन्तं कर्तुः किमया निष्पादं हि कार्यमुच्छते न तु जड्काराणान्तरश्चाति जडस्य काराणान्तरनुपप्ते: इशव्रप्रत्यक्षिनोक्तनीतायः । भविष्यति चेतात्

'अवस्थायुगलं चात्र कार्यकर्तेतु वशिष्यनितम्।' (९१७५)

इतरः । सर्वासंवदनावाहिनिनरेक्षयं कर्तुःविभन्नितम् । न च कार्यं घटाविन कर्तुः कुमारकार्यं: कवारनिवृत्तिः तिरोधधारुणत्मक । नन्दा निर्गतिरवस्थयं भवितैः तत्केतात्त्वविचारवाचवेष्टयं: नायत्र स्थितमाः अपि तु ततावृ सिवातमनीलयाः यथा रित्यतमिति। आपृया चत्तियोजयम् । अथामः यदि चिवातमन जगवं-प्रकाशमेवेदन न चेतात्त्वमुक्तिप्राप्तनिरेक्षयं ततं उद्विहत । यत्तद्

'यथा यथ्योधानीः शाक्तिक्रपि महाद्वमः ।
तथा हुदध्वीरस्य जगदेतस्चराचरम्।' (५० ती० २४)

इत्यादिनायतितया

'स्वामिनरेश्वरानागाद्यत्वम्।' (ई० प्र० ९१५.१०)

इति धूमकेतुपुक्तस्य च तवेत्पदेवेन सकुशलिनित्यं ततोर्वं चिवात्मा भागवानिवर्तसाध्यानारूपं जगकुम्भज्ञातीति युज्यते । एवं च यत्र सिवात्मेव सहस्रस्मािर्गीनित्य योजना ज्याता । च एवार्यं मिस्रूभावम् । नन्दा यदी तस्मात्तप्रकाशपुष्प इवं जगार्दियांतन्त्र श्रवण प्रयेत न वहि प्रयासाः च चित्र तुष्टित्वांवाक्रुया यस्मािर्गीनित्यानि साध्य सिवात्मिस्वत्त्वया संगमनीयम् । चोद्वृहृयां मिस्रूभावम् । एततुक्षं भवित न प्रदेवकाावालोक्तादि तस्मात्तप्रकाशिनां तु त एव भागवानिवर्तस्यावनिर्दित्तितमितिम इग्नुमात्रनाभ्यक्तस्यावनिर्दित्तितमितिम नन्दा च भवतेव साध्यत्वस्योक्तपदानुगार्द्यानिन्द्रित्तव्यं संहारावस्या त्वमावात्मा व्रुपेवेदीया ज्याता: संभास्थया कन्तन्तरितविद्यं नहि चाहि जगदिना चाफकचिदं चिवात्मवृक्ष्यात्संवीकृतेऽत्तरं स्मािर्गीनित्यानि साध्य सिवात्मिस्वत्त्वया संहारार्द्यायं तस्मात्तप्रकाशनेवातेन न त्वस्माय: कारणचुक्षे: शृण्युप्तस्य वक्तमायायुक्तमा प्रकाशन्ति भिन्नभूतं च विनानुपपत्तेरित्यथ: । यथीवक्त श्रीस्वात्मन्त्रन्द्रास्ते

'अश्रूयः शृणुभविषयं शृणु काहार उच्चयते।
देवार्यां: स विज्ञेयो सत्य भावः क्षय गता:॥' (२४२१२)

इति । एवं सर्वं यथस्य कार्यं थतकाराणेन प्रकाशते सहृदयमि च सहात्तप्रकाशकालमेवेन तिठ्ठिति न तस्य देशालालकाराधि किवचिरिदोषको युज्यते:–इति व्यापक नित्यः

१ खो पुस्तक न तत्कलपनमिति पाठ: ।
२. खो पुस्तक न्यायात् इति पाठ: ।
विश्वसातिकरीति स्पंदकारमादिसिद्धं चेतात्तत्त्वामर्निति। नास्त्य सिद्धवाक्यार्थतः
प्रकाशलिपं प्रमाणवराकमुपपत्तिर् उपयुक्तसं सम्भवति वा प्रस्तुतत्तत्त्वसिद्धाहि
प्रमाणादिविश्वसवरदृश्यसिद्धं। तदुपजमस्मदुरुग्मंस्मस्तन्त्रालोके

'प्रमाणादिन्यपि वस्तुनां जीवितं यानि तन्वते।
तेपायमि परो जीवः स एव परमेश्वरः।' (२० ९ आऽ ५५ श्लोऽ)

इति। यत्सामाग्नाद्रमीदं जगद्द देयन्त यत्प्रकाशों प्रकाशमानं तथाप्रूपायः यज्र
देयन्तं यत्प्रकाशकन्यं। यत्प्रकाश एव; यज्र यस्य देयन्तं द्वियस्य अभावति न तन्व:
जगात्फू ज्ञिन्ते। अन्तः यज्र द्वियस्यमन्येव हर्योऽज्जम्। एवं च स्वानुभवः
सिद्धमेवायस्य तन्वस्य सूक्तित्वयतिसंहारेत्वावस्मासिनोविद्विघ्नदकारणः संवेदा
सर्वाणिनिन्द्वयम्। यथोक्तं श्रीमुद्यान्तेवधायः

'परमेश्वरतः जन्यवृद्धि तद्व सर्वेण यदीशित्वभूया।
अन्तः तद्धैव ते यथेष्ठं जगद्भावति यथा तथा न भावति।' (२० स्तोऽ १६।३०)

इति। अन्तः हि भासामानेव जग्निद्रासनकृषीऽप्रूपात्वा द्रासनातिनिर्मितं न निद्विचारः
नृत्तित्वाद्:। किच्च यज्र द्वियस्यमन्येव ध्यायद्वा यस्माच्च निरूपंतत्वाम प्रसरपदे
घ्नत्वाद्वा न निरोधर्ततो निमोनोत्तो निमोनसमादिश्वयेद्विपो योगिना स्वस्मावसमा
वेशार्ते एवं विन्दूः विन्दूः अविन्दूः एवं विन्दूः

'यदा क्ष्यं: प्रीये तदा मृत्युपरम पदम्।' (९।१६)

इति। तथा

'तस्माच्चत्वार्थिनित्वात् म नामस्म ता त्वा शिवः।' (२१४)

इत्यपि च। कुञ्जविद्वारान्तरितिनि सौन्दर्यादि प्रमातिरं कुञ्जविद्वार बाध्यमात्यं
प्रभायं सति न तस्य निरोधः प्रतिप्रौढितस्ता, यत्र यस्त्वय प्रतिप्रौढितं यज्र तस्य
प्रतिप्रौढितं प्रभायं तययदि न सिद्धान्तिकेत्चैविष्यं सिद्धिवर्याय प्रकाशते इति
तत्सिद्धणिं भावानादिकारस्माप्रकाशमूनितस्तत्तैत्येतिप्रतिप्रौढितेशागीयदोलनाप्यकर
मुक्तम्। भाविष्यति चैत्तत\

'न तु योजनमुखः भागः।' (९।१६)

इत्यघाते। एवं च भागन विशेषोणि विश्वमयं विश्वर्गं संहारविभाविकारि शाकुं
स्वप्नवात्मकं तत्तत्मित्वभिधकं सब्र्हू परायमेश्वरेषु यदुपायं तत्ति: उपदश
तवार्थानां के के वात्मानार्थे तदुपायाविचारमाभायते। वसूलत्स्वु
एतहोत्सारेवाहेर्षम्। यदक्षणति

'तदाक्रमः वन मन्त्रः सर्वश्रवणः शालिन।' (२१९)

इत्येवदिपिं भञ्जना प्रतिप्रौढितम्। एवं च न करिचुक्तवोधावकाशः। एवमेता

१. ८० ७० २०० आवृत्ति एवं पाठ
२. ६० ८० ५० ० अनिति पाठ
Translation of the Commentary

Of that i.e. of Śaṅkara who is a compact mass of Light and Bliss and who is everyone's own being, there is no where i.e. in no space, time or form any obstruction i.e. any impediment in His free advance, because nothing can veil His nature. This is the purport. In this world, whatever, e.g. _prāṇa_ (life-force), _purvaṭaka_ (the subtle body)' pleasure, the blue colour, etc. that may possibly be conceived to have the capacity of veiling the Light of Consciousness is nothing if it does not come into light (na _prakāṣate_) and if it does come into light (_prakāṣamāṇam tu_), then it is only the nature of Śaṅkara whose very form is Light (of Consciousness). Then what is that which can obstruct or what is the meaning of obstruction? The author proves this very fact by adding the qualifying clause 'in whom all this objective world rests' (yat _ityādinā_) etc. to the noun clause 'His obstruction is nowhere possible etc.' (tasya na _nirodho_ 'sti _kutracaṅā_ etc.)

_Yatra_ means 'in that consciousness which is one's own Self'. _Idam sarvam kāryam_ means 'the entire world consisting of subject or knower (_mātrī_), means of knowledge or knowledge (_māna_), and object or the known (_meyā_).

_Yatra sthitam idam sarvam kāryam_, therefore, means, 'In which Consciousness this world consisting of subject, object and means of knowledge etc. rests'. By 'rests' (_sthitam_) is meant by whose light, it comes into light and thus obtains stance. How can there be an obstruction of His by that world? Because by His obstruction that which is considered the obstructor itself can by no means appear. This is what is to be supplied to complete the sense. As has been said in _Ajaṭapramāṇa-siddhi_ (21). "How can there be any restraint of His by _prāṇa_ (life-force) which is identical with Himself?"

(An objection). A question may be raised—"That alone can have the light of stance which is produced, but to what does it owe its very production"? In reply, it is said, 'From
whom it has come forth.' Discarding the Consciousness as the cause of the world which is verified from one's own experience from the standpoint of memory, dream, ideation, creation by yogis, it is not proper to suppose pradhāna, atom etc. to be the cause of the world, for such a cause has neither proof nor reasoning in its support.

By the word kārya (effect, product), this is what is implied, "That is said to be a product which is produced by the action of an agent, not that which is the outcome of another insentient cause. According to what has been said in Īśvarapratyabhijñā, causality in the case of the insentient cannot be proved. This will be made clear in the following line in this book. "The pair of states is said to be the doer and the deed. (I, 14)." The word 'all' (sarvam) in the verse implies that the agent is independent of material, etc. It is never witnessed that the produced product such as the jar can conceal the nature of the agent such as the potter, etc.

(Another objection). The process of coming out can occur only in the case of that which is already contained in something. Then is this world contained in something in the very beginning?

(Reply) No, it is not contained in anything else, but in the self-same Consciousness. That is why it is said in the verse, "in whom it rests". The phrase, 'in whom it rests' should be used twice by repetition. This is the sense "If the world did not exist in Consciousness, undifferentiated from the light of I-ness, how could it arise from it without the need of material, etc? Since according to the sacred tradition as expressed in the following lines:

"As the great banyan tree lies only in the form of potency in the seed, even so the entire universe with all the mobile and immobile beings lies as a potency in the heart-seed of the Supreme," (P. Tri 24) and according to the reasoning aforementioned in "Because it already exists in the Lord's Self." (I.P.I. 5,10), this world already rests in Him, gleaming as identical with Him. Therefore, it is perfectly valid to say that the Lord whose nature is consciousness brings about the emergence of the world in the form of congealment of His essence (i.e., He materializes His essence in the form of the world).
Thus the syntactical construction must be made differently. The particle 'ca' should be interpreted in the sense of _eva_ (एव) and should be put in a different order. So now the line would stand as _Yatra sthitam eva (yad) idam sarvam kāryam yasmād nirgam_, meaning 'only as resting in Him is all this world come forth.'

(A third objection) "Well, if this world has come out (i.e. separated) from that Exquisite Mass of Light, then how can it be manifest, for nothing can be manifest outside Light? It would be inconsistent to say that something is separate from Light and is yet manifest.

(Reply). To answer this question, the clause 'from whom it has come forth' should also be repeated twice and should be construed in this way, _Yasmād nirgam api (sad) yatra sthitam_, i.e. from whom even when it has come forth, it is still resting there. The particle 'ca' has to be taken in a different order and has to be interpreted as meaning 'even' 'This is what is meant to be said—'That (the world) has not come out from him as does a walnut from a bag. Rather the self-same Lord through His absolute Freedom manifesting, on His own background like a city in a mirror, the world as if different from Him though non-different, abides in Himself.'

(Fourth objection). Well, it may be granted that there is no obstruction to Him by the world in the states of manifestation (creation) and maintenance, how can He avoid being concealed in the state of the world's dissolution which is of the nature of naught, akin to sound sleep? Without the perceptible world, the perceiver, viz., the perceiving consciousness is nothing (i.e. a subject without an object is meaningless.)

(Reply). The question can be answered by a repetition of the clause _yasmāt nirgam api sad yatraiva sthitam_ i.e. from whom even while come forth it abides in Him i.e. even the created world in the state of dissolution abides in Him as identical with Himself. There is no other annihilation of it in the form of a void. In accordance with what is said in the verse given below, the void cannot be reasonably conceived without Light serving as its support. As has been said in Svacchandaśāstra "It is (really) nonvoid (_aśūnyam_) which is said to be void (_śūnya_) only means _abhāva_ or absence
of objects. O goddess, that is to be known as abhāva (absence of objects) in which all objective existents have dissolved."

Therefore nothing whether space, time or form can be said with propriety to obstruct Him whose work is this whole world, by whose Light it is manifested, and even when dissolved it abides as identical with that Light.

Hence this principle is all-pervading, eternal, full of all powers, self-luminous, and eternally existent. In order to prove its existence, no poor means of proof which can reveal only an unknown thing can ever be appropriately applicable or possible. On the contrary, the means of proof and all other things themselves depend on the truth of this principle. This has been said by my venerable teacher in Tantraloka:

"He the great God is the utmost life of even those proofs which constitute the life of all things." (T.I. 55)

The phrase Yatra sthitam (in whom it rests) should be applied twice by repetition, and so the whole thing would mean "This world even when it comes out from Him rests in Him, by whose light, it being manifest rests in Him as that light itself, with whose light it is identical, whose light alone considered in its entirety is sufficient for its (the world's) proof." The world is nothing else than this principle.

Thus there can never and nowhere be any obstruction, as is proved by one's own experience, to this Spanda principle which reveals that where manifestation, maintenance and withdrawal all meet and which brings about things most difficult to be accomplished. As has been said by Utpaladeva:

"O Ruler of all, glory to thy unprecedented rulership which has indeed nothing to be ruled (for there is nothing different from thyself over which thou couldst rule). Thy other rulership (in the form of Sadāśiva, Īśvara) is also exactly like thy own by which this world does not appear to thy devotees in the same way as it appears to others" (Utpala stotra XVI, 301). The sense of this verse is that nothing appears as different from the Light of manifestation, since the manifest world is one with the Light of manifestation.

(Means for mystic Union):

Moreover, since there is no obstruction to this (spanda)
principle whether in the state of cessation as indicated by the phrase *Yatra sthitam* (in whom resting) or in the state of expansion as indicated by the phrase *Yasmāc ca nirgatam* (from whom came forth), therefore the yogi should be intent on entrance in his essential nature in both *nimilana* and *unmilana samādhi*. As will be said (in this book). "When agitation ceases, then occurs the highest state" *(I,9)* Similarly, "Whether it is a word or object or thought, there is no state which is not Śiva." *(II, 4)*. There cannot be an obstruction to or negation of one's real nature in any case even though there may be existing somewhere an experient like the Buddhist who maintains that there is no Self or there may be somewhere a proof which is considered to be its annulment. Because if he that is the denier of that (essential nature) is not (already) existent as a reality, then his denial becomes a picture without a canvas. Similarly, the proof which is its negation also becomes groundless without the existence of the denier. This in itself is the proof of the reality of the spanda tattva that it is manifest *(prakāśate iti)* in the form of that very denier. The reality of the experient *(pramātā)* which is thus proved goes to show that the Lord who is an eternally established reality *(ādi-siddha)* and who is identical with the reality of one's own Self does exist. Thus the reality of the Spanda principle has been tacitly affirmed without using any words, even by him who had come forward to deny it. This point will be clarified later in this book in "There can be no disappearance of that inner nature." *(I, 16)*.

Thus this book describes the fact that the principle of Śaṅkara which is both transcendent to and immanent in the world, which brings about manifestation, maintenance and withdrawal of the world is one's own essential nature. That which is the object of meditation in all the theistic schools is not anything different from the spanda principle. The diversity of meditation appears entirely owing to the absolute Freedom of this Spanda principle. In fact, the entire universe is only the manifestation of the essence of the activity of this principle. This has been explained by way of suggestion in the line. "By relying on that strength, the mantras become endowed with the strength of the omniscient" *(II,1).*
Thus there is no room for the aforesaid objection. Let intelligent people who are unprejudiced and are not haughty examine for themselves the difference between my commentary and the commentaries of others on the Spandakārikās which are like desire-granting gem. I have not openly shown that difference in the case of every word for fear of the increase of the volume of the book.

NOTES

1. Hṛdaya-bija (heart-Seed) is also known as Samhāra-bija symbolized by the mantra Sauh or ma-ha-a. Śrṣṭibija is ahām. It is also known as pndañātha-bija,' symbolized by the mantra 'r-kṣ-kh-em.'

2. Nimilana and unmilana samādhi; Nimilana samādhi is the inward meditative condition with closed eyes, in which the individual consciousness gets absorbed into the Universal Consciousness. Unmilana samādhi is that state of the mind in which, even when the eyes are open, the external world appears as Universal Consciousness or Śiva.

3. This refers to the state of nimilana samādhi.
4. This refers to the state of unmilana samādhi.
5. Ādi-siddha means that it is an eternally established reality, it already stands proved before any denial or negation tries to disprove it.

EXPOSITION

This kārikā expresses the fact that the world consisting of pramātā (subject), prameya (object) and pramāṇa (means of knowledge) exists in Śiva or the spanda principle, even as the reflection of a city may be said to exist in a mirror. It is nothing but the mirror and the various objects in the city which appear different from one another and also from the mirror are nothing but the mirror itself. Thus the world is nothing but Śiva, though it appears different from Him, even as the various objects reflected in a mirror appear different but really speaking are not anything different from the mirror.

The first point that is made out is that when we say that the world rests in Śiva or that it has come forth from Śiva, we are speaking only from the popular, empirical point of view, not
from the metaphysical point of view. The world is not contained in Him as a walnut in a bag where the walnut has its own independent existence and the bag for the time being contains it. The world has no separate existence from Śiva as the walnut has from the bag. So also when we say that the world has come out from Him, it is not meant that the world has come out from Him as a walnut comes out from a bag where both the walnut and the bag are separate from each other. The world and Śiva are not two separate entities. Śiva is the world from the point of view of appearance, and the world is Śiva from the point of view of Reality. Śiva is both transcendent to and immanent in the world—both Viśvottirṇa and viśvamaya.

The second point that is made out is that since the world owes its existence to Him, it cannot conceal Him even as a pot cannot conceal the potter, nor can it serve as an impediment in His free Self-expression and Self-expansion. That is to say He cannot be limited by space, time, figure, etc. This has another very important implication. Since the real or metaphysical Self of each individual is essentially Śiva, the world cannot throw a pall over it. Only the individual has to recognise his Self. As Kallaṭa puts it:

तस्य संसार्यवस्थायामपि अनाच्छादितस्वभावव्यां न क्वचित् निरोधः

"Nothing can obstruct Him even in the state of the world, for the Self as Śiva has the nature which cannot be veiled."

This Kārikā has also a mystic implication. Kṣemarāja has clearly pointed that out in the following words:

निमीलनोन्मीलसमाधिहयेजपि योगिना स्वस्वभावसमावेशपर्वेणेव भवित-तत्तथम्।

"Both in introverted and extroverted state of meditation the yogi should be intent on entering his essential nature which is Śiva."

Introduction to the third verse:

TEXT

ननु जागराविवशास्त्रीयवस्थायेत स्वभावो नानुभूयते यदि चायमुक्तयुक्तिपरं केतन्तिनित्रियते तज्ज जागराविवशास्त्रायु स्वभावेऽविरोधत्तेत—हि शाङ्कात

उक्तमप्यर्थंप्रतिपध्यामां प्रतिभोधक्यमपद्यमिति—
An objection may be raised, “Such nature (of Śivō) is not experienced in the state of waking, etc. According to the arguments you have advanced, that nature is not restrained by anything or any one, but in the state of waking, etc, it is concealed by itself (because in these states such reality is not experienced).” On account of this doubt, the author explains to the uncomprehending in the following verse what has already been said.

VERSE

Jāgradādivibhede’pi tadabhinne prasarpāti
Nivartate njānāniva svabhāvadupalabdhrtaḥ//'3.

TRANSLATION

Even though differing states like waking etc. occur in which, however, that Spanda principle remains identically the same, that Spanda principle never departs from its own nature as the identical Experient (in all the differing states).

TEXT OF THE COMMENTARY
The word *jāgrat* is synonym of *jāgarā*, for it has been used as such by the cultured ones. Though differences in the states of waking, dream, and deep sleep well-known among common people or in the corresponding states of *dhāranā* (concentration), *dhyāna* (meditation) and intense absorption (*samādhi*), well known among the yogins continue as different from one another, yet as a matter of fact, that *spanda* principle never departs from its own invariable nature as the Self of all and as the Experient of every state. If that principle were to depart, the states of waking etc. being devoid of its light would not appear at all. Its nature as Experient in the state of waking and dream, is proved from Self-experience in the case of every one. Though in the case of deep sleep, its nature as Experient is not similarly known directly, yet it is proved from subsequent memory of it (the deep sleep) which could not otherwise justifiably occur unless there was a previous experience of that deep sleep. It (the *Spanda* principle) never departs or deviates from its nature...
as the Experient. Its objects of experience, such as state of deep sleep etc. may through its greatness, deviate with pleasure. Where is the harm in this?

The word ‘eva’ is to be taken differently from the textual order in the sense of api (also). The meaning would then be ‘Even in the absence of the states of waking and dream i.e. even in the state of deep sleep the spanda principle does not depart from its nature’.

(First explanation of tadabhinne):

The phrase tadabhinne (not separate from that) besides qualifying the phrase jāgarādi-vibheda (differing states of waking etc.) serves as a reason.² It means ‘Because different states of waking etc. appear as non-different from the nature of Śiva (who is prakāśa), therefore, these are of the form of light. How can that which is identical with the other remain if the other departs? i.e. Since waking etc. are identical with Śiva, how can they exist, if Śiva or the spanda principle with which they are identical departs (from its nature as Experient).³

(Second Explanation)

Or tat (that) may be taken as subject of prasarpati, and abhinne (not separate) may be interpreted as the identity of waking, etc. with reference to Śiva. Now the construction would be tat jāgradādi-vibhed’pi (sati) prasarpati, and the meaning would be that “Spanda principle even while there are differing states like waking, etc. flows on i.e. assumes diversity. It never departs from its nature.”⁴

Moreover, do the different states of walking, etc constitute parināma (transformation or evolute) as the followers of Sāṁkhya and Pañcarātra believe or vivarta (illusory appearance) as gram-marians, etc.⁵ believe? The phrase tadabhinne has also been used by the author to refute their theory.

(Rejection of the theory of pariṇāma)

If the manifold states being transformation of consciousness were even slightly different from pure consciousness, then on their transformation, consciousness would also be slightly transformed. On the transformation of consciousness itself,
nothing would appear (lit. would come to light). Therefore, the theory of transformation cannot hold good. As has been said in Śriḵiṇa.

"There can be transformation only of the insentient. It cannot be rightly applied to the sentient."

(Rejection of the theory of vivarta):

That which is perceived cannot be unreal, for if it be unreal, there would be the predicament of the Brahman principle also becoming unreal. Therefore, the theory of vivarta is also inconsistent inasmuch as it connotes unreality, separation and the assumption of another form.

From *tadabhinne* follows God's power of accomplishing even what is not within the range of possibility. Inasmuch as the Lord manifests the differing states of waking, etc., in the manifestation of that difference itself He manifests His identity. Thus He flashes forth in difference by His power of *aparā*, in identity by His power of *para*, in the form of identity in diversity by His power of *parāparā*. Thus it is God Himself who is manifest in the unparalleled Trika principle (the principle of triad).

From the mystic point of view this verse teaches that He is Śaṅkara Himself who even when remaining in the different states of waking, etc. constantly contemplates this identical nature of himself and thus experiences himself as the (ever-present) Experient.

NOTES

1. Strictly speaking, the noun form of the verb *jāgṛ* is *jāgarā*, but 'jāgrat' has also been used as a noun even by well-cultured writers. Hence the use of 'jāgrat' in place of *jāgarā* is justified.

2. This is known as *hetugarbha viśesāṇa* i.e. an adjective which does not only qualify the noun but contains implicitly a reason also. The reason which is implicit in this adjective clause is that 'because the states of waking, dream, etc. are non-different from (i.e. identical with) the nature of Śiva which is light, therefore, they are also of the form of light'.
3. The idea is that since waking, etc. are identical with the *spanda* principle, they cannot remain i.e. they cannot appear or be manifest if the *spanda* principle as Experient departs. In the absence of the Experient, they will also vanish.

4. The nature of Śiva is not only permanent experiencing principle, but while remaining permanent experient, He assumes various kinds of differing forms.

5. Et cetera refers to the Vedantins.

6. Just as when milk is transformed into curd, the milk has disappeared. It is no longer milk. It is now curd. Even so if consciousness is transformed into the manifold states, it can no longer remain consciousness. On the disappearance of consciousness, the manifold states will also vanish, for there can be no experience without the experient.

7. Śrīkīraṇa is the title of a book on *tantra* which is not available now.

8. There are three characteristics of *vivarta*, viz.

   (1) it connotes illusory appearance (2) separation and (3) assumption of a different form. Since the world is not unreal, nor separate from, not of a form different from Śiva or Consciousness, the theory of *Vivarta* cannot be accepted.

9. Without the Experient’s continuing as identical in the different states, their differences themselves cannot be experienced. Therefore the experience of difference itself reveals the non-different i.e. the identical nature of the Experient.

10. Śaḍārdha or half of six means three. This refers to the Trika philosophy of Kashmir which maintains that in manifestation there are three *saktis* (powers) of Śiva that function, viz (1) *parā* the highest stage in which difference from Śiva has not yet started, (2) *parā-parā*, the intermediate stage in which in spite of difference the sense of identity persists, (3) *aparā* in which there is complete difference.

**EXPOSITION**

Two important points have been made out in this *kārikā*. Firstly, states of experience may differ, but the Experient does not deviate from his nature as Experient. He remains identical. As Kallāṭa puts it:
Since the Experient remains the same in all the three states of waking, dream, and deep sleep, there is no deviation in his nature, just as the lotus remains the same in all its five parts. The following verse quoted by Utpala Bhaṭṭa beautifully expresses the same idea:

"This difference is of the states not of the Experient who holds them i.e. who experiences those states just as there is difference in the sprouts etc. of the lotus, but not in the sakti (power) of the lotus."

The differences themselves point to one common identical Reality which acts as anusandhātā i.e. which joins those differing states into the unity of the experience of one individual in the form ‘I who was awake, had a dream in sleep and then enjoyed sound sleep.’

Secondly, the different states of experience are nothing but an expression of Consciousness itself. They are not different from Consciousness.

These differing states can neither be explained as parināma or transformation of consciousness nor as vivarta or illusory appearance. They are simply a display of the Svātantrya (absolute freedom) of Śiva.

There is a practical aspect of this philosophical truth in Sadhanā. One who contemplates zealously over the identity of the Experient in the midst of the changing states of experience becomes identified with Śiva.

Introduction to the 4th verse:

TEXT

अथ ये ‘एकमेवें संवृप्य वर्षविषयाद्वाराकारविवक्तं पश्याम’ इत्युक्ता जानतत्तान एव तत्त्वमिति सौगता मन्त्रे; ये चाहुर्तकीतिहर्तयेत्; सदौव चुखाधु-पाठितित्रस्तः आत्मेति मौमासकः प्रतिप्राप्तास्तानेतिन्त श्लोकेकोनापवदति ।

9 खः पृ. १४ विभान्तिति पाठ।
The followers of Buddha say that we see that joy, depression, etc., are only different altered forms of one single consciousness. On the strength of this argument they hold that the continuum of jñāna or knowledge alone is Reality. (i.e. there is no jñātā-knower or experient apart from jñāna or knowledge). The Mīmāṃsakas hold that, that which is known in the consciousness of ‘I’ eclipsed by the conditions of pleasure etc is the Self. Both are refuted by a single verse (which follows)

TEXT OF THE VERSE

Ahaṁ sukhi ca duḥkhi ca raktaśca ityādisamvidah/
sukhādyavasthānusyūte varantate 'nyatra tāḥ sphutām//4.

TRANSLATION

I am happy, I am miserable, I am attached—these and other cognitions have their being evidently in another in which the states of happiness, misery etc. are strung together-4.

TEXT OF THE COMMENTARY

य एवांह युक्तेऽद्विन् प्रकृत्य-भावावनुसयनं न घटेत । वकारासतुलय्योगितारः अनुसोधयां दृश्यतमिति । कीृद्वृद्ध, सुखाधवस्था उदयप्रलयिन्योजुस्मृतः—वृद्धा यथैत्तिसिन् युक्ततत्रस्त्यूयते स्वपनः क्षत्रियतस्वयं स्पष्टीतिं स्वाभावतः हृदय दृश्यतस्य भवति । तत्र इव भवतनुसयनं चक्रवर्धणं भवति । क्षणान्तित्वं स्वाभाविको भवति ।
The same I who am happy, am miserable, am attached, being connected with affection which rests in pleasure, am full of hatred, being connected with dislike which is associated with pain—these cognitions or experiences abide in another which is the possessor of these states (avasthātari), which, in other words, is the permanent principle of Self. They rest inwardly in that evidently i.e. with one’s Self as witness. Otherwise the inter-connection (anusandhāna) of the ephemeral cognitions and the ideas born of their residual traces will not be possible, for those cognitions disappear as soon as they arise and cannot leave behind any traces. Thus the vikalpas (ideas) supposed to arise out of them cannot actually arise. Not being perceived in experience, they cannot lead to any activity.¹

The particles ‘ca’ used with equal fitness (with all the three) express their inter-connexion. Anyatra means in another. Of what kind is this other? Sukhādyavasthānasyūta qualifies anyatra (the other) and means that other in which states of pleasure, pain, etc. which arise and subside are interwoven i.e. are strung together i.e. that in which pleasure, pain, etc. stay inwardly as flowers are strung together in the form of a wreath in a string.

¹. ॥० पु.० एतद्वितिः पाठः ।
The previously experienced states when set in a congruous connection refer to their recollection. According to the view of the philosophers who believe in the momentariness of cognitions, memory is born of the residual traces of the previous experience, and is, as such, only a form tinged with the previous experience. Thus it can only be similar to the previous experience. It cannot bring back to consciousness the thing as it was actually experienced in the past. Let such philosophers please themselves with such a view of memory. It cannot be accepted by others.

The author suggests that when there is a permanent experient who abides inwardly in the consciousness of all, every thing is set aright. Enough of these subtleties which will only prove to be unpleasant to students of tender heart. Seekers after such subtleties may look into Pratyabhijña. Since the author has referred to this reasoning, I have tried to explain it briefly. Let intelligent people not blame me for this brevity.

(Second explanation of the text)

In order to refute the Mīmāṃsaka, this (i.e. the word Ātman or Self) should be interpreted in this way.

Those experiences such as 'I am happy.' I am miserable exist anyatra i.e. in another. 'In another' in this case should be interpreted as 'in the puryaśṭaka Experient'. So the experiences of pleasure, pain, etc. exist in the puryaśṭaka experient who is suffused with these experiences. Sphutam or 'evidently' means 'to which popular belief bears witness.' Anyatra in their case does not mean 'in Śāmkara' who is compact mass of light and bliss and who is our own essential nature as is accepted by us. Therefore, this Self is not always tarnished by the conditions of pleasure, pain, etc, but is rather of the nature of consciousness. When He by His own impurity to be described later conceals his essential nature and appears in that state, then He is in the Puryaśṭaka state, and has the experience of happiness, etc. It has already been said that even in that state, pleasure etc. cannot obstruct His real nature. He is never concealed by pleasure, etc.

The real purport in saying 'I am happy; I am miserable' etc. by abandoning such beliefs as I am thin; I am fat etc is this.
One recognises one's essential nature as Śiva by submerging his Purystaka state which is full of experiences like pleasure, etc. in the inner essential Self and also by dissolving along with it the external aspect consisting of the body, jar, etc. Thus one should always make an earnest effort for allaying the Purystaka.

NOTES

1. The idea is that when jñāna (perception or cognition) disappears as soon as it arises, it cannot leave behind any traces. Thus on this theory of the momentariness of perception, memory, will not be possible.

2. This means to say that similarity of the past experience which is all that the Buddhists can maintain on the basis of their theory of the momentariness of cognitions cannot lead to the belief that it is the same thing which was actually experienced in the past. Similarity is not sameness. Without the belief in the sameness of the past experience, memory is not possible. And without an identical pramātā or experient who can connect the past experience with the present, there cannot be any sameness of experience. Thus without an identical pramātā or experient, memory would be impossible.

3. This refers to Īśvara-pratyabhijñā of Utpaladeva.

EXPOSITION

The first point to be borne in mind is the significance of the use of plural in saṁvid. Saṁvid in plural (saṁvidāḥ) means perception, cognitions, experiences. They are not the same saṁvid which is one identical, uniform consciousness underlying all other saṁvids. As Rāmakanṭha puts it:

"एकैव संविद्य उपलब्धुः अहमिति स्फुरत्ती पारमाधिकी, मायाशाक्तिजनित-तथाविषवभावपरामर्शाभिव्वसलात् सुवाधिनियत्वस्तवेदकलयेन अहं सुचवी दुःखो च—इथ्यादिना बुद्धयादवसनवासामाधीकारण्यम् उपगता सती, संविद इति बहुवचनेन निदिष्टा।"

"Saṁvit or Consciousness in its highest sense is really one, the Experient of all, flashing forth as ‘I’. On account of the absence of that awareness brought about by māyā-śakti, it becomes the cognizer of such impermanent incidental experience as ‘I am happy,
I am miserable, etc. Really speaking these are the states of buddhi (inner determinative consciousness which assumes the role of the self or the Experient, and the real Experient on account of its co-relation with buddhi etc. misconceives these states as his own. It is because of this that the word *samvid* has been used in plural. They really belong to the pseudo-experient buddhi, not to the underlying Samvit, the Self, the unchanging, identical Experient.

The other important point to be borne in mind is that though these states are not of the Self, though they do not belong to the essential nature of the Self, they are held together into the unity of one experience by that unchanging identical Experient that runs like a thread through them all. This is what is meant by saying सुखावस्थानुस्मृते बर्तन्ते ता: “Those states have their ratio essendio in another Experient that runs like a thread through them all. Rāmakantha explains the status of this experient beautifully in the following words:

म च पूवरेऽवस्थायायापूवनेन समस्तत्रात्रुप्रशिष्ठः
सकल्याब्धार्हेतोः अनुसन्धानम् कर्ति, निषय
उपलव्धमात्रात्रप्राप्तवाद् एक एव प्रकाशते ॥

“He (the Experient) pervades all the preceding and the succeeding states throughout which is well-known even to all empirical selves; he provides that synthetic unity which serves as the foundation of all pragmatic life, which being unchanging, permanent Experient ever shines as one and the same.”

It is this important truth which the great German philosopher Kant expressed after nearly one thousand years, in his famous concept of the ‘synthetic unity of apperception’.

Lastly, this philosophic truth must lead to yogic practice which Kṣemarāja describes in the last section of his commentary.

Knowing that changing states like pleasure, pain belong to the puryaḥstaka i.e., the psychological or the empirical self, one should establish oneself in his essential Self which is the real Experient, which is the nature of Śiva.

*Introduction to the 5th Verse:*

**TEXT**

उक्ततपावित्तिसिद्धं समस्तवात्माःनयुक्तवितासनुवद्यप्रतिचित्तस्य स्यवत्तत्त्वमेवा-
स्तीति प्रतिज्ञाति युक्त्युणावगम्यो रहस्यगुरुभवः.
TRANSLATION

After re-asserting the untenability of all other theories by means of the aforesaid reasoning, the best\(^1\) of the teachers of the secret doctrine, who knew the revealed traditional teaching, the reasoning on which the truth was based and who had also personal experience, firmly declares that the spanda principle established by reasoning is decidedly the truth.

TEXT OF THE VERSE

Na duṅkhām na sukham yatra na grāhyam grāhakām na ca/
Na cāsti mūḍhabhāvo' pi tadasti paramārthataḥ// 5

TRANSLATION

Wherein neither pain, nor pleasure, nor object, nor subject, exists, nor wherein does even insentienty exist—that, in the highest sense, is that Spanda principle-5.

COMMENTARY

इन्हे यथाक्षण: कृष्णु:खसुखावानां नोलपी बाह्य: प्राहुः प्रच्छन्त्वप्राहुं: पुरुषकरारीविद्यावै तत्त्वात्मार्थोपूष्टवदस्येवत्मां चिन्तते व शक्यमु। यदापि तू सम्बन्धते तदा सम्बन्धितवाच्यायस्य चैतन्यमयत्वाच्यायत्म-मेवास्तोत्त्यायत्मु। यदाहु:

‘प्रकाशात्मा प्रकाश्योऽभावात् सत्यतं’ (४० प्र. ९१५३)

इति रहस्यरोपस्वपन्नरोपजिन्तन: श्रीमुन्तुपलदेवपादाः श्रीमद्वैष्ठवस्त्रयिन्यपी-जायाम्। इहापि वक्ष्यते—

‘तत्संवेदनरहस्य तदात्मत्त्यार्थप्रतिपद्धति:’ (२२३)

इत्यतः युनित्वा दुःखसुखावधिः नोलविन्दु तद् प्राहुः प्रच्छन्त्वप्राहुं: पुरुषकरारीविद्यावै तत्त्वात्मार्थोपूष्टवदस्येवत्मां, तेतोः न चास्ति मूड-भावोपि इति। मूढभावाः मृत्युः शौचेऽपि तत्त्वात्मिताः सोऽपि हि न प्रथते कथमतिः, प्रथते चैतत्त्व प्रायत्नकत्वार्थात् कस्यस्मिन्द्वस्त्रयिन्तिः। न च प्रथाया: कस्यविषयभवावधिः भवति तदद्वारे प्रायावस्वायस्विदते। बविष्यति चैतत्त

‘न तु योज्यतमुखो भाव:’ (९१६)
It can be said that here whatever inner object there is like pain, pleasure, etc., or whatever external object there is like blue or yellow and whatever subject there is like the *puryaśtaka*, body and senses have evidently no existence like the stage of
deep sleep as long as they are not experienced. When they are experienced, then being experienced, they are of the nature of consciousness. They are simply consciousness, this is what it comes to. As has been said in Īśvarapratyabhijñā by my great grand teacher, revered Utpaladeva who knew the essence of the secret doctrine.

"The object that is made manifest is of the nature of the light of consciousness. What is not light cannot be said to exist." (I.pr.I,5,3). In this book also, it will be said

"Because of being of the form of His cognition, and owing to the acquisition of identity with Him." (II,3).

Thus that is the real principle of the compact mass of light in which there is neither an object like pain, pleasure, blue etc. nor their experient.

(objection)

Well, if all subjects and objects are disposed of as non-existent, Reality is then mere Void. This is what it comes to.

(Reply)

No, there is also not mere insentient. This means that there is not mere vacuity also. Insentient is either manifest or non-manifest. If it is non-manifest, how can it be said to exist at all. If it is manifest, then because of its being manifest, it is nothing else but light. There can never be absence of light. In its absence, even the absence of light cannot be proved. This will find its place in 'not that internal nature'. (I,16) in this book.

(Another explanation of mūḍha-bhāva).

Further, in these where is no insentience, insentient as understood by the vedāntists, viz. as 'Brahman', i.e. mere light devoid of the supreme power of vimarsā is also not there. The Vedāntists say 'Knowledge is Brahman', but such Brahman without the power of Spanda in the form of absolute Freedom would be mere lifeless, insentient, inert matter. As has been said in Īśvara-pratyabhijñā.

"People know vimarsā as the very nature of the light of consciousness, Otherwise light even if reflecting things would be insentient like a crystal". (I.pr.I.5.11).

In the following verse of Bhaṭṭa Nāyaka also, it is said:

"O Lord, how much fruit can this great Brahman being
enuch bear if thy beautiful Śakti were not there to stimulate thy masculine power?"

Thus that principle alone has real existence which has been discussed in 'where all this rests' (verse 2) and further on. That and that alone exists in the highest sense as is proved by reasoning, experience, and revealed traditional scripture. That exists in the natural, perfect form, not in the artificial form like blue, etc. As has been said by the great teacher:¹

"The insentient things are in themselves as good as non-existent. They have their existence only when connected with light. The light of oneself alone exists both in one's own form and in the form of others i.e. both as Subject (pramātā) and object (prameya) (Ajaḍa pr,13)

Revered Bhartrhari² also says:

"That which exists in the beginning, in the end, and also in the middle alone has reality. That which simply appears has no reality, it is real only as long as it appears."

As the sentences of the text convey a determinate, limited sense in each case, the word eva should be joined thrice³. Thus by this kārikā the author has declared that ultimate Reality is only of the form of Spanda-Śakti by repeatedly pointing out the nonreality, on account of untenability of the views of the Bauddhas who maintain that Reality is a continuum of consciousness in the form of pleasure, etc., of the Cārvākas who maintain that reality is only the subject affected by pleasure, etc., of the followers of Śāmkhya who maintain the plurality of the subject and the object, of the nihilists who maintain the absence of everything, of the Vedantists who maintain that Brahman is only prakāśa (light) without any activity.

Moreover, when in that noble person who attentively pursues the teaching, the Spanda principle, whose quintessence is flashing, throbbing consciousness, becomes manifest, then even when experiences of pain, pleasure, object, subject or their absence occur, they are considered by him as naught, because to him everything appears only as the quintessence of the delight of Spanda.

It has been taught that this is what is spanda. The venerable teacher refers to this truth in the following verse.
“That is the path pertaining to Śaṅkara in which pains become pleasure, poison becomes nectar, and the world that binds the soul becomes liberation.” (U. Stotra 20.12).

The path pertaining to Śaṅkara means the preeminent expansion of the Highest Śakti who becomes a means to the attainment of the nature of Śaṅkara.

NOTES

1. This refers to Utpaladeva.
2. This refers to the grammarian Bhartṛhari who wrote the philosophy of Grammar known as Vākyapadiya.
3. Kṣemarāja means that with the addition of eva the sentence would read as follows:

   “यदादौ च तत्स्य एव सत्यता, यदात्ते च तत्स्य एव सत्यता, यन्मध्ये च तत्स्य एव सत्यता”।

4. This again refers to Utpaladeva.

EXPOSITION

The main point that has been stressed in this verse is that neither the experience of internal states like pleasure and pain, nor of external states like blue and yellow are the highest reality. Even the subject who experiences these states is not the highest reality. What the author means to say is that neither the psychological experiences, nor the psychological subject is the Highest Reality.

Kallata, in his vytti, expresses the nature of the Highest Reality in the following words:

“तत्स्य चायं स्वभाववेत्त्रिण मुद्रतुक्ष्यात्राठुकमुदताधिक्षांतिर्स्त: स एव परमार्थ्योपसि नित्यतत्वात् सुखादय: पुनः सदृढ्योत्थष्ण: श्रणंवंगुरा अत्मवाहा: शब्दादिविशेषः।

This is the nature of Śiva (or the Spand principle) that He is untouched, unaffected by the experiences of pleasure, pain, etc; for Śiva or the Essential Self is the eternal experient. Pleasure, pain cannot be His nature, for two reasons. Firstly, they are passing phases of experience, perishing in an instant (kṣaṇabhāṅgurā). The Self is eternal. Therefore, they are external to the
nature of the Self like sound, form and other objects (atmasvarūpa bāhyāḥ sabdādi-viśayatulyāḥ). Secondly, they arise from thought constructs (sāṅkalpoṭṭāḥ), whereas the Self is nirvikalpa i.e. it transcends the sphere of thought-constructs. For this reason also, pleasure, pain etc. cannot constitute the nature of Self.

Why are pleasure, pain etc. rejected as not forming a part of the nature of the Self? Rāmakanṭha answers the question in the following words in his vivṛti.

"By the rejection of pleasure, etc, it is the objectivity of Self that is rejected". The Self can never be reduced to an object, it is the eternal Subject.

A pertinent question that arises here is this:

In verse three, it has been said, "He (Śiva) never departs from His nature as the Experient." In verse five, it is said, "He is neither the subject i.e. experient nor the object." Are these two statements not inconsistent? How can they be reconciled?

Rāmakanṭha anticipates this objection and answers it in the following way:

ग्राह्कोपि मायीयः प्रमाता अत्र विश्वसितः, न तत्स्विक उपलब्ध्मात्मस्वह्पः,
तत्ष्व एवं नित्यसत्त्वेन प्रतिपाद्मात्मत्वात्। एवं मायीयो देहाधंकारसयो ग्राह्को- पि यत् नासित ।

"By subject here, what is intended to be said is the māyīya pramātā i.e. the empirical subject, not the real, metempirical Self, for he has been explained only as the Eternal Experient. Thus the psychosomatic subject is not that Reality."

Finally, another question that arises is this. If he has nothing to do with the subject or object, if he is neither object, nor subject, then is he mere negation, mere void, insentient like a stone?

Kṣemarāja has in his commentary controverted all these views with merciless logic, and concludes by saying

तत्त्व पारमार्थिक्ष्मेकं स्पन्दशक्तिः प्रमेयं तत्त्वमस्ति

"It is metempirical reality whose essential form is Spanda-śakti."

Rāmakanṭha also says:

तत्त्व वस्तु परमार्थिं अस्ति, सत्तम्य अवलुप्तोपलब्ध्मात्मस्वक्षणस्वभावत्वात्।
(p.34) "He is the highest Reality whose nature it is to be an eternal Subject (never an object)."

The mystic application of this teaching consists in the fact
that he who realizes this truth is never affected by the misfortunes of life.

Introduction to the sixth and seventh verse

TEXT

एवमुपपतिपरिघटिततत्त्वप्रत्यभिज्ञानाय साध्विज्ञानमुपायं निरूपयति—

TRANSLATION

Now the author describes the means with hint for the recognition of that principle which has been logically demonstrated.

VERSES 6 and 7

TEXT

Yatah karana-vargo 'yam vimūḍho 'mūḍhavat svayam/ Sahāntareṇa cakreṇa pravṛtti-sthiti-samhṛtīḥ//6 Labhate tatprayatnena parikṣyam tattvam ādarāt/ Yatah svatantratā tasya sarvatreyam akṛtrima//7

TRANSLATION

That principle should be examined with great care and reverence by which this group of senses, though insentient, acts as a sentient force by itself, and along with the inner group of senses, goes towards objects, takes pleasure in their maintenance, and withdraws into itself, because this natural freedom of it prevails everywhere. 6 and 7.

COMMENTARY

TEXT

तत्त्वप्रकाशितं तत्त्वमात्रात् भवया प्रयत्नेन च 'उद्यो भैरवः' (११५)
इति शिववृत्तप्रतिपादितेन सर्वेषोपसांहारालम्बना निजौजोकृतस्फारणध्वेष्ण परिपूणान्तपुःखस्यपतेवनात्मना मैरमहेन्द्रोद्धेन प्रकृत्यम्। यत् इयमिति सर्वसंि स्वतअविता तत्य शाक्ताराम: स्वस्मभावसायाहिता सहुजा-स्पदत्तस्य स्वतन्त्रता सर्वज-जडाजपधिषे फुरुन्ती स्थितेति शेष:। कः ततस्तविमयाय-यत् इत्यादि दण्वत् इत्यतम्। अयमिति लोकस्विदं होगलकारिवृपो न तु शालसततस्य नित्यपरोक्षस्वेतायमिति निवेदंभावात्: करणयोगस्योदेशनिबियायि विवेशेन मूढो मायापासाजानातिस्नीतोजणौमूढळवद्यिक मूढत्व प्राप्तो都能व्यावहरतमस्वप्रवृत्ति-स्थितिःसहूलोलाम्ब्यावेश्युविस्त्रिरिवाधीत तत्र रजस्ति ततसन्निवित्त इत्यथः। कः किथ सहातत्रय चक्रेन, इहातरं चस्य करणेश्वयो नानानितलन तेषां वागाधेन स्वीकारात्, न बक्षमाण्युपि ततव्यात: करणगृह्य स्वर्गाधेन पुखीतवात्, तम्मा नानां च बालभान्तमुपामूदेशमथमणिनम्। प्रति साधारणायायावकृत्त्वेव-नासिन्दे:। योगीततु साधारणतत्त्बावाय षष्ठमेव परस्परिसर्वावस्थात्वायोप- देशाविहारात्; तस्मातेवक्रियतमससत। बिवृथोप्यविद्यतेन करणगर्त एव समनस्यो, न लघुतरम्पि करणेष्वरीचरं, तत्य विक्षमतकारपुपत्वाद्। एवमिक्ष्याक्ष्य धान्यायायायायभाय:। यदयं शाक्तारलम्ब स्वस्मभावोदेशितुर्दकत्तिदिकः स्वात्त्वकायुपवेद सिंहसत्सां र करणेष्वरीचरं जडामारूपं करणवगमेक्ताय निर्भावयनु- प्रवृत्तििरिचितसह:। कारयति येन भवत्य: करणेष्वयो यथा तत्त्वपवृत्तियायि विविधति तथा करणाि जडोसी प्रकारीरो लक्षणे। यथपि ह्युस्यन्युष्टिः न करिक- जङ्गल: करणवगृहिन्दी अर्थिः विजातथा: करणेष्वय एव विजुः भवते तथापि हुणसिद्धप्रतीत्यनुसारोपेश्वेस्य्यि: कोमें रस्स्यार्यावेशज्ञाणुवेशोऽदेशवेशूमतस्। एवं च गोलकारिविनत्तकरणवध्वेशविविचिकमेन तवद्दितात्त्वकं निम्नमररिचरं चिन्यावेनेव तुरुस्यप्रकारोऽष्ट्रीवीमानकं स्वस्तवष्फः प्रकृतण्या, यत्तत्त्वात्ती पदाभिमान जैत्यादित्वयो जैत्यायात्' योगिनं: यात्नित्नेत्वांटत्तत्वय: भवति। तदेव देव परक्षणां ह परमोपदेशतस्वेदेव च परीक्षितु शब्दसाधत्यक्ताय गुणोपवात्वात्, अत एविष्यज्ञानविनिविश्वयोपणिरोऽदात्यत्तमानेन। अत परिक्षण- योहयोपदेशानुसारेन प्राप्तकालात। यथोकत् रस्स्यगुहिमः।

'निजजस्य पदेशु प्रतिविचा: करणवृत्तय उत्तरतिता मम। क्षणमपेश मनागिपि सैय भूतविद्वेदसन्धितसात्त्वसी।' (५० स्तोत्र ६॥) इति। परीक्षयिमहं शक्य प्रणतकालात्यां प्रणांदो च कृत्य:। अथ च जडः करण- वाणो यद्यापिमेरोबृत्तयापि लब्धेते इति सर्वस्यादिपसाधकमिनिर्मित्तियाभि- जैत्याविविचारकारकसय भवति। ॥३॥

१. खो पु० स्वतन्त्रा सर्वाय्येति पाठः।
That principle which has been finally ascertained with the exposition of ‘Udyamo Bhairavah’ given in Śiva-śūtras (5,6) should be examined with great care and reverence. That principle should be examined as the cessation of all differences (in the state of dissolution), as the expansion of one’s own power (in the state of manifestation) as cherishing of the perfect inner nature (in the state of maintenance) and in the form of the emergence of the nature of Bhairava.

That innate Freedom in the form of Spanda principle known to every one through Self-experience being one’s own essential nature, identical with Śiva is manifest everywhere both with reference to the sentient and the insentient.

*Sphuranti sthitā* i.e. ‘abides flashing’ is to be supplied to complete the sense.

What is that principle? The author describes it from ‘Yataḥ upto the end of ‘labhate.’

*Ayaṁ karaṇavargāḥ* means ‘this group of senses.’ This group of senses refers to the sense-organs well known to people, not to karaṇeśvari-varga (the group of the divinities of the senses) which is described in the śāstras, for being always imperceptible, it cannot be referred to as ‘this’. By group of senses is meant the thirteen senses (5 organs of sense + 5 organs of action + manas, buddhi and ahamkāra i.e. the ego-sense). The adjective vimūḍha (insentient) applied to ‘the group of senses’ means ‘distinctly insentient’ i.e. appearing as insentient owing to the influence of Māyā.’ This group of senses, though insentient to a great degree in a limited empirical being, acquires, like the non-insentient i.e. the sentient, the power of going forth, staying, and withdrawing (*pravṛtti* (*sthiti-saṁhyātilk)). *Pravṛtti* means going forth i.e. being directed towards the objects of sense; *sthiti* means ‘feeling attached to them’ and *saṁhyātilk* means ‘withdrawing from them’.

How do they go forth? They do so along with the inner group. One view is that here the inner group means the karaṇeśvaris, (the sense-divinities), and not antaḥ-karaṇa i.e. the inner senses, for the inner senses are already included in karaṇa-varga (the group of senses). Nor does the antara-cakra
i.e. the inner group of śaktis refer to puryaṣṭaka (the group of eight i.e. the five tanmātrās, and manas, buddhi and ahaṃkāra) to be described later, for the triad of the inner senses (i.e. manas, buddhi and ahaṃkāra) residing in puryaṣṭaka is already included in karaṇa varga (the group of the senses).

The triad of manas, buddhi and ahaṃkāra may not be included in (antara cakra, what about the five tanmātras? Kṣemarāja takes up the question of the tanmātras now).

The five tanmātras are also not to be included in the antara cakra, for they are like mere seminal impressions and are not known as directly functioning in pravṛtti, etc. in the case of beginners who are mere pupils and are not yogis. So far as yogi is concerned, he has directly experienced the tanmātras, and is himself intent on realizing the supreme principle. So he needs no instruction. Therefore, this partisan view is wrong.4

Vimūḍho amūḍhavat—Though insentient like a sentient being—‘this phrase also refers to the group of senses,’ not to the inner group of sense-divinities, for that (i.e., the group of sense-divinities) is of the nature of Consciousness-bliss.

The sense of what is said in the first four lines is this:

“This Saṅkara who is one’s own essential nature through His Freedom which accomplishes impossible things manifests simultaneously as one the group of sense-divinities (Karaneśvara-cakra) which is the quintessence of consciousness and the group of senses (karaṇavarga) which is apparently insentient and makes them perform such acts as moving towards objects, staying there (for a short while) and then withdrawing. Thus whatever the sense-divinities do, as for instance, bringing about the manifestation of different objects etc. that the group of senses, though insentient, also appears to be doing.

Though from the esoteric point of view there is no such thing as insentient group of senses—rather it is the sense-divinities which are of the nature of consciousness that expand in that way, still in this world a pupil has to be taught at first according to well-known beliefs and then gradually he has to be led to the teaching of esoteric matters.

Thus one should, by watching carefully the group of one’s own sense divinities, presiding over the functions of forth-
going etc. of the sense-organs, etc. carefully examine one’s essential Self identical with Śaṅkara who impels both the group of senses and the group of sense-divinities. This is also implied by the above teaching that the yogin, in acquiring his essential nature, will also acquire its natural Freedom.⁵

Hence, this being the highest aim is worthy of being examined. This alone can be examined, because by the aforesaid reasoning, it is easy means (for the attainment of the aim). Therefore, it should be examined with respect and great consideration, for it leads to the unhindered enjoyment of one’s desired object. Such an examination according to the teaching contained in this book is done at the fit time. As has been said by the teacher who knew the secret doctrine:

“These sense-activities of mine may, in their joy, have full play in their objects. But, O Lord, grant that I may not have the temerity of losing even for a moment and even slightly the enjoyment of the bliss of identity with thee” (U.Sto.VIII,5).

The kṛtya suffix in parikṣyam (‘should be examined’) denotes arhā or worthiness, sakyatā or practicability, prāptakālatā or timeliness, praiṣa or command, etc.⁷

By maintaining that the insentient group of senses acquires its power from the Spanda principle and acts like a sentient being in moving towards the objects, etc. a fact to which the self-experience of every one bears witness, the author has incidentally refuted the view of Cārvākas who attribute consciousness to the senses.⁸

NOTES

1. Sarvabhedopasāṁhāra indicates the power of dissolution (samhāra), nijauja-vṛtti-sphāraṇa-rūpeṇa indicates the power of manifestation (srṣṭi); paripūrṇāntarmukhasvarūpa-sevanātmanā indicates the power of maintenance (sthiti).

2. Jāḍa (insentient) refers to karana-varga or the group of senses, and ajāda (sentient) refers to Karanesvari-varga, the inner senses-divinities.

3. Karanesvartī means the group of the inner divinities that preside over the senses and make them function properly.
4. The view that antara-cakra refers to the inner karaṇe-śvaris the inner sense-divinities, and not to antaḥ-karaṇa, the inner group of senses (manas, buddhi and ahamkāra) is, according to Kṣemarāja, wrong.

5. This svatantratā or Freedom is called akṛtrima i.e. natural or innate, because as Rāmakaṇṭha puts it, it is akṛtrima sahajaiva, na tu upādāna-sahakāryādi-kāraṇātārāpeksaṇa svecchāmātrādhīna-sakāla-kārya-kārttvarūpā (p. 33) i.e. it is not dependent on any material cause or any other auxiliary cause (in achieving its object), because it is self-sufficient to accomplish every thing by its mere Will.

6. This refers to Utpaladeva.

7. There is kṛtya suffix in parikṣayam. According to Pāṇini, kṛtya suffix denotes arhā or worthiness, sakyatā or practicability, prāptakālatā or fitness of time, praiṣa or command. All these apply to parikṣayam. One’s essential nature or Spanda principle should be examined, because nothing can be so worthy of examination as one’s own essential nature. This is arhata or worthiness of examination. It can be examined. It is practicable, it is not impossible. This shows sakyatā or practicability of examination. When the senses are functioning and are engaged in their objects, that is the exact time when one should examine the power behind the senses that makes them function in that way. This shows prāptakālatā or fitness of time for the examination.

Finally, parikṣayam i.e. ‘should be examined’ denotes praiṣa or command of the teacher who knows the secret doctrine.

8. Cārvākas believe that the senses have consciousness. By showing that the senses do not have consciousness per se but derive it from the spanda principle, the author has refuted the theory of the Cārvākas.

EXPOSITION

People in general and the materialists in particular think that it is the senses which carry out the function of pravṛtti, sthiti and saṃhṛtti i.e. it is the senses which actively go out towards the objects of perception (pravṛtti) maintain them in perception for a while (sthiti) and finally return to themselves (saṃhṛtti).
This verse teaches that the senses do not have the power of these functions in themselves; they derive this power from something else. That something else should be reverentially examined. That is the *Spanda* principle, that is Śiva; that is one’s own essential Self.

It is because this Self is not perceptible as an object, therefore we are unaware of it. This has to be known inwardly as the Seer of all the seen. Utpala Bhaṭṭa in his *Spanda-pradīpikā* quotes a beautiful verse to re-enforce this truth:

अदृश्यं नेत्रवद् ् ब्रह्म द्रष्टृवं चासितं नेत्रवत्।
स्वात्मन्येवोपलभोज्य दर्शतं घटवन्न तु॥

"Like the eye, Brahma is not the seen, like the eye, it is only the seer. Its ascertainment is only within One’s own Self; it is not an object of sight like a jar."

*Introduction to the 8th Sūtra.*

**TEXT**

अथ कथयुक्तं तत्तत्त्वाच्छेदनातात्मायातात्माभोज्याणि स्वयं व्यवस्थावि समानः
इति, याबद्धयेब्राह्म प्राहुक इमच्छया वर्तावीच्छविक चरणानि प्रेरयति।
यद्यर्युक्तं तत्तत्वं ययौल्र अंगेयम् इति तवपि कथं, यतोऽस्त्यक्षिणं बहिर्ववाच्चारविकवि
न तु तत्त्वपरीक्षायं प्रविकितूमुस्तहं इत्यस्तश्रुणह॥

**TRANSLATION**

Now, how is it said that the senses having obtained consciousness from that Spanda-principle move towards objects, etc. when it is known that the experiencer himself, by his own will directs the senses like scythe, etc? How is this also said that that principle should be examined with great care, because our desire moves only towards outside and does not exert itself in marching towards the examination of that reality. In reply to this objection, the author says:

**TEXT OF THE VERSE**

न हीच्छानोदनस्यायं प्रेरकर्त्त्वेन बर्तते।
श्रीप त्वात्मस्यपश्चापितुष्कष्टस्यो भवेत्॥ द॥
Na hicchānodanasyāyam prerakatvena vartate/
Api tvātmabalasparśat puruṣastatsamo bhavet//8.

TRANSLATION

The empirical individual cannot drive the goad of desire. But by coming in contact with the power of the Self, he becomes equal to that principle.8

Text of the Commentary

Ayam means this empirical individual. Icchaiva nodanam pratodah tasya means ‘of the goad of desire’. The whole of the first line of the verse means ‘he does not set out to move the senses (towards their objects)’. But he becomes equal to it (tatsamo bhavet) by the contact i.e. by the entrance into him, to some extent, of the power of the Self which is Consciousness and which is of the nature of Spanda. The sense is that the sense-group, even though insentient acqui-
res sentiency by the consecration of the drops of blissful sap of I-consciousness. Thence that Spanda principle not only moves the senses but rather by infusing consciousness into the supposed experient makes him capable of effecting the movement, etc. of the senses by virtue of which he is full of the erroneous conception, “I am directing the senses”. He himself is nothing without the infusion of the Spanda principle into him. Therefore, it is perfectly right to say that one should examine that principle which provides consciousness to both the senses and the perceiver by the impenetration of the forth-going rays of its own light.

If it is maintained that one directs the senses by an internal sense which uses a goad called desire, then that sense called desire being itself of the nature of the directed would require another sense for setting it in motion, and that in its turn would require another and so on. Thus there would be regressus ad infinitum.

As regards the objection that is raised, viz., ‘Our desire does not exert itself in moving towards that’ in that case also, the first half of the verse should be used as an admission of this position, and the latter half as a reply.

True this empirical individual cannot move his desire to examine the Spanda-principle, nor is he capable of experiencing that reality by desire, because it is beyond the range of thought, even then when, calming down his desire which is in pursuit of objects of pleasure by at first allowing it to have its enjoyment, he contacts the Spanda-principle which is the power of the inner Self and which endows his senses with consciousness, then he becomes equal to that Spanda-principle i.e. by being immersed in that reality, he acquires freedom everywhere like that. Since such is the case, that principle should be examined. This is the sense. The expression ‘by the touch of the power of Self’ has been used, because the quality of touch is predominant in the stage of Śakti.

EXPOSITION

The gist of the verse is that man falsely imagines that he moves his senses to perform their respective functions by the power of his will or desire. His so-called desire has no power
of its own. It derives its power of both knowing and doing from Śiva or Spanda-principle whose very nature is knowledge and activity. One has, therefore, to acquire the power of Spanda which is our own essential Self, neither by weaving intellectual cobwebs, nor by maiming desire, but by surrendering all desires, the entire personal will to the Divine. As Tennyson puts it:

“Our wills are ours, we know not how to make them thine.”

When the personal citta or mind completely empties itself, then is it truly filled.

Kṣemapāja brings out in his commentary a very important principle of this system. It believes that while Śakti, the Divine Creative Power rejects all the perceptual qualities like rūpa, rasa, gandha, etc. she retains sparsa or touch. How is that Reality to be touched? Kṣemapāja says: “Tatsamāvēśāt” i.e. by penetration, by diving mentally into its innermost depth. This is the mystic union.

Introduction to the ninth verse

TEXT

ननू चायः क्षेत्री परस्परवस्त्रयोऽपि कि न सदा पारिपुष्प्येन स्फूरति, कस्मातन्त्र-मुखात्मकलस्मश्चमेश्वरात इत्याशानः

TRANSLATION

A question arises here “Why does this embodied Self not shine in all its perfection, even though it is of the nature of the greatest lord? why does it require the touch of the force of the inner Self, the Experient par excellence? In reply to this question, the author says:

Text of the verse

निजाशुद्धांतत्त्वमार्धस्य कर्तव्येष्वभित्तिम्।
यदा क्षोभः प्रलोप्तेत तदा स्यात्परमं पदम्॥ ८ ॥

Nijāśuddhayāsamarthasya kartavyaśv abhilāśiṇah/
Yadā kṣobhaḥ praliyeta tadā syāt paramam padam//9
TRANSLATION

When the perturbation of that empirical individual who is incapacitated by his own impurity and is attached to actions disappears, then the highest state appears.

COMMENTARY TEXT

निजा स्वतामिया स्वस्वातन्त्र्योलासिता यें स्वरुपार्विशंसस्वभावा इच्छा-शक्ति: संकुचिता सत्यपूर्णमन्यतारुप्या अशुद्धिरावन मलं, तन्मलोत्स्तकःकपःक्रकारितवात्, नामशाक्ति: क्रमेण भेदे सर्वज्ञविकित्चज्ञतवातः करणाबुद्धीनिय-पार्तित्वृत्तिवन्धनः संकुचितवात् भिषजविवधार्थं भावयं मलमसुद्विरेव। क्रिया-शास्त्रिः क्रमेण भेदे सर्वकपःक्रकारितवातः करणाबुद्धीनिय-पार्तित्वृत्तिवन्धनः भिषजविवधार्थं भावयं मलमसुद्विरेव। त्यावसर्दिः मोर्तजरकः मलमसुद्विरेव। त्यावसर्दिः मोर्तजरकः मलमसुद्विरेव।

TRANSLATION

Nija means one’s own. (Now asuddhi or impurity is explained). First of all there is the mala1 or limitation pertaining to the anu or jiva, the empirical being which consists in the consciousness of imperfection. This ānava mala is the first asuddhi. This occurs when Ichā-śakti (Will power of Śiva) becomes limited owing to non-contemplation of His essential nature which is brought into play by the absolute Freedom of Śiva Himself.

Jñānaśakti (the power of knowledge) being polluted by the five kañcukas or coverings (of Māyā) arisen from that (ānava-mala) gradually acquires limitation in the sphere of difference so that its omniscience becomes reduced to limited knowledge.
and at last it acquires utmost limitation in the formation of the psychic apparatus (antahkaranā) and the organs of sense (buddhindriya). This is māyā limitation (i.e. limitation brought about by Māyā) which brings about consciousness of difference among objects. This māyā mala is the second asuddhi.

Kriyā śakti (the power of activity) gets limited gradually in the sphere of difference when omnipotence is reduced to limited activity till at last by the formation of the organs of action, the empirical individual gets limited to the utmost extent. He thus performs good and bad acts. This is the Kārma mala or limitation due to action. This is the third kind of impurity.²

Thus by such impurity, the individual becomes devoid of omniscience and omnipotence.

(Now Kṣemarāja explains the phrase Kartavyeṣu abhilāṣīnaḥ of the text.)

Being thus incapacitated he is attached to all kinds of actions—worldly and those prescribed by the scriptures. On account of the non-attainment of all his desired objects, he is distracted by his desires and is unable to find rest in his essential nature even for a moment.

(Now Kṣemarāja explains the remaining half of the verse from Yada . . . upto padam).

When by a firm support of the reasoning already mentioned and also to be mentioned later on and of self-experience, his perturbation³ appearing in the form of an experient who is helplessly dominated by desires, thoroughly dissolves (pralīyeta = prakarṣena liyeta) through the vanishing of the misconception of the not-Self as the Self and of the Self as the not-self, then the highest state, viz. the spanda-principle will emerge i.e. will come within the range of recognition of that experient. Not that the Spanda-principle is something that comes into existence only at that time, for it is eternal (i.e. the Spanda-principle is always there; only its recognition is new).

It has been rightly said in Vijñānabhairava: “O dear one, when the ideating mind (manas), the ascertaining intellect (buddhi), the vital energy (prāṇa śakti) and the limited experient, I—this set of four dissolves, then the previously described (tat) state of Bhairava appears”. (verse, 138).
Those who by the phrase ‘one’s own impurity’ think that there is a separate substance called \textit{mala} (dross) have been indirectly criticized in the above commentary.

\textbf{NOTES}

1. \textit{Asuddhi} or impurity simply means \textit{mala}. \textit{Mala} does not mean an impure substance but only limiting condition.

2. The experient becomes limited by three kinds of \textit{mala-āṇava}, \textit{Māyīya} and \textit{Kārma}. \textit{Āṇava mala} is the primal limiting condition which reduces the universal consciousness to an \textit{anu}, a small, limited entity. It is owing to this that the \textit{jīva} (individual soul) considers himself \textit{apūrṇa}, imperfect, cut off from the universal consciousness. In this condition, the individual forgets his essential divine nature.

\textit{Māyīya mala} is the limiting condition brought about by \textit{māyā} that gives to the soul its gross and subtle body. It is \textit{bhīnna vedya prathā}—that which brings about the consciousness of difference owing to the differing limiting adjuncts of the bodies.

\textit{Kārmanāla} arises on account of the limitation of the organs of action and is due to the residual impressions of good and bad actions.

\textit{Āṇava mala} is the innate ignorance of one’s essential nature. \textit{Māyīya mala} arises on account of the limitation of \textit{jñāna-śakti} (the power of knowledge), and \textit{Kārma mala} arises on account of the limitation of \textit{Kriyāśakti}.

3. \textit{Kṣobha} or perturbation is due to primal ignorance owing to which the limited individual considers the not-Self, as Self and the Self as the not-Self.

\textbf{Exposition}

If man is really divine, why is he so imperfect and stands in need of the power of the inner Self? The ninth verse contains the answer to this question.

The divine plan of evolution contains two movements. There is first of all gradual descent of the Self in inconscient matter. Two things happen in this process of descent. The empirical being forgets his essential divine nature. This is \textit{āṇava mala}. Secondly,
he gets confined to subtle and gross bodies. This is māyiya mala. As he is engaged in all sorts of good and bad acts, these leave behind their impressions in his mind which act as a strong force dragging him down to material existence of further experiences. This is Kārma mala. These limiting conditions are called asuddhi (impurity, limitation) in the verse.

It is only at the human level that ascent to the divine status can start. The main obstacle in his ascent is his pseudo-self that arrogates to itself the status of the main actor in the drama. This pseudo-self has been called kṣobha in the verse, for it is this that is responsible for all the fret and fever of life. When this is dissolved, then Self-forgetfulness is replaced by Self-recollection and man’s evolution is complete.

*Introduction to the tenth verse*

**TEXT**

तदायक्रृत्रिमो धर्मो तत्वकर्तृत्वव्यक्तिः।
यतस्तदेवसि सर्वं जानाति च करोति च ॥ १० ॥

Tadāsyākrtrimo dharmo jñatvakartātvalaksanah/
Yatas tadepsitaṁ sarvaṁ jānāti ca karoti ca//10

**TRANSLATION**

Then will flash forth his innate nature characterized by cognition and activity, by which he (the experient) then knows and does all that is desired (by him). 10
The word *tada* meaning ‘then’ is used with reference to the pupil who is to be instructed. *Akritrimo dharmah* means innate nature, which has been previously explained as Freedom, which is the nature of the highest Lord. *Jñatva* and *Kartṛtva* mean ‘cognition’ ‘activity’ of the nature of light and bliss blended harmoniously. *Lakṣaṇa* means everpresent characteristic. The whole compound word *Jñatva-kartṛtva-lakṣaṇa*, therefore, means that whose ever present characteristic is *Jñāna* (knowledge) and *kriyā* (activity) of the nature of light and bliss which are harmoniously blended. *Tada* means that this characteristic becomes manifest in the limited empirical individual at the time of the cessation of perturbation.

Wherefore does it become manifest in him? The author answers this query in the following way.

At the time of entrance in the supreme state, all that he (the limited experient) desired to know or to do at the time of the desire to enter that state, he is able to know and do.

The particle *ca* repeated twice (attached to *jānāti* and *karoti*) suggests simultaneity, not as some think, identity of knowledge and activity. It (i.e. the identity of knowledge and activity) is already implied by the adjectival phrase ‘characterized by knowledge and activity’ qualifying *dharma* or nature, and by pointing out that with which it is connected, it becomes descriptive of its real nature.
EXPOSITION

The knowledge and activity of the empirical individual are kṛtrima (artificial) because firstly they are limited, secondly they are borrowed, i.e. derived from another source, viz., the Spanda-principle or the higher Self.

When the limited ego of the individual is dissolved and his perturbation ceases, then he does not become inert like stone; then he requires the real, innate nature of jñāna and kriyā which is characteristic of the existential Self. Then his inability to know and do whatever he wants to know and do ceases and he is now able to know and do whatever he desires to know or do.

Rāmakaṇṭha adds “वस्तु एक्कव ईश्वरस्य स्वभावप्रत्येकम्बरम्भण्या शक्ति:, सा संवेदनरूपत्वाः ज्ञानशब्देन उच्यते, ताब्यातात्सर्वम्महाप्रत्यास्तु क्रियाशब्देन च उद्धोष्यते” (p. 42)

“Really speaking there is one sakti of the Divine, viz. the consciousness of his essential nature as I. The same Sakti in the form of perceiving or feeling, is known as jñāna or knowledge; in the form of its volitional activity, it is known as kriyā or activity.”

Introduction to the eleventh Kārikā

TEXT

अथ यतः करणेति निजायुद्धीति सूत्रप्रतिपादितोमेयसम्माधानसाक्षात्सिद्धस्व

स्पन्दतत्वस्य दृढाविहाििनिमाति समाधेकर्तास कुर्वतो मवोत्कथेिे भवतीत्याह-

TRANSLATION

Now the author is going to explain that the world of life and death ceases to him who makes even the normal consciousness after trance (vyutthāṇa) similar to (samādhi) (meditation) by a firm grip of the Spanda-principle which is realized by unmesa samādhi which is explained in the verses 6-7 (yataḥ karaṇa, etc) and 9 (nijāśudhyā, etc).

Text of the 11th verse

तमविष्ठात्ताभावेन स्वभाववलोकयनौ

स्मयमान इदास्ते यस्तस्येयु कुसृति: कुतः || २१ ||
Section 1

Tam adhiṣṭhātṝḥbhāvena svabhāvam avalokayan/
Smayamāna ivāste yastasyeyam kusṛṭih kutaḥ// 11

TRANSLATION

How can this accursed way of life and death be his (any longer) who stands struck with amazement as he observes that nature (viz. Spanda) which presides over all the activities of life (as I)?

COMMENTARY

TEXT

उक्तोपप्यङ्गुपथ्युनष्ठल्युन्शीलप्रत्येक्षात् तं स्यंतत्तत्त्वात्मकं स्वभावमात्मोवम-
धिष्ठात्त्रावेन भुव्यानवायारापि भान्तुवात्मवज्जस्यविष्णुवानान:  
‘न जनेश्व विशेषत्विनेश्वर्या विकासिते।
निविकल्पतया मध्ये तथा भृरवर्धव्यूहः।’ (वि० भौ० २८)

इति, तथा

‘सर्वः श्वतीशेषत सन्यासा:  
स्वेस्वे स्वेस्य मुग्धपिते विवेकः।
क्षणा मध्ये हादस्तमभूवतः
स्तिष्ठितविवाकार एकोज्वरासि’।

इति श्रीबिवानमेंरकक्षायतोत्तरनिविष्ठप्रसंवच्यूक्तया निमीलोक्यपिनसमाधिना
युगप्पद्धाराक्षमध्यमूल्यवद्भावाध्यासिततुक्तमक्षिरसरिरणिपरिवाक्लिकोव्यक्तो-
अक्षमस्फारितिकरणवः।

‘अंतलंश्रे बहुधृष्टिनिमेरपोनस्वमणित:।
इयं सा मृद्दा सर्वंतलेनु गोपिता।’

इत्यादितत्तत्त्वादूरमुद्गानुप्रविष्टो मुक्तालोकिजुज्जुन्मज्ज्वलानाप्रतिविश्वकर्म- 
कल्यनर्चे भावाराशी मिचडः एवोकरमपि तत्रेव विलोकनेव पश्यनु जनम-
सहविपुर्वभावननथनरॅत्मश्चवस्वप्रत्येक्षात्मानाजू तत्त्वित निविरितकल्यृति:  
स्मयमनो विस्मयमुद्गानुप्रविष्ट इत महाबिकासातात्माज्ज सहस्व समुद्वितसमृद्ध- 
तात्त्विकस्वभावो यो योगीन आत्म तिष्ठत पर त्वस्वात्मितिममप्राणवतिः, तसपेक- 
मिति सकलज्ञातक्षेत्राकारिणी कुत्सितां जनजमसादिप्रकृतिहृष्टीमतिः। ययोक्त: श्रीपुर्वेशाले

1 खो पूर विभासीति पाट:।
A Yogi who closely observes his own (inmost) nature which is the Spanda-principle recognized by means of the reasoning (already) mentioned, apprehends knowledge and activity as the presiding principle of life as the 'I' pervading the normal consciousness even after meditation has ceased. His middle state (madhya daśā) develops as described in Vijnānabhairava in the following words:

"When the middle state develops by means of the dissolution of all dichotomising thought-constructs (nirvikalpatayā), the prāṇa śakti in the form of exhalation (prāṇa) does not go out from the centre (of the body) to dvādasānta, nor does that śakti in the form of inhalation (apāna) enter into the centre from dvādasānta. In this way, by means of Bhairavi who expresses herself in the form of the cessation of prāṇa (exhalation) and apāna (inhalation), one acquires the form of Bhairava. "(V. B. verse 26), or as described in Kaksyāstotra in the following words:

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

Thus all his thought-constructs vanish (vīgalita-sakalavikalpo) by means of the traditional teaching, by nimilana and unmilana samādhi by the firm hold of the middle state which pervades simultaneously both nimilana (Visarga) and unmilana samādhi (aranī). As taught in the sacred tradition, he enters the Bhairavamudrā in which all his senses are widely open simultaneously but the attention is turned within as described in the following verse:

"Attention should be turned inwards; the gaze should be
turned outwards, without the twinkling of the eyes. This is the mudrā⁴ pertaining to Bhairava, kept secret in all the Tantras.'

He sees the totality of objects appearing and disappearing in the ether of his consciousness like a series of reflections appearing and disappearing in a mirror. Instantly all his thought-constructs are split asunder by the recognition, after a thousand lives, of his essential nature surpassing common experience and full of unprecedented bliss. He is struck with amazement, as though entering the mudrā of amazement.⁵ As he obtains the experience of vast expansion, suddenly his proper, essential nature comes to the fore.

The word āste in the verse denotes the idea that he does not relax his firm hold (of the Spanda-principle).

Iyam kusṛtiḥ means this wandering (sṛtiḥ) consisting in the wretched succession of life and death which causes tremor in all people of the world does not occur in his case, because of the absence of its cause consisting in innate impurity. As has been said in Śrī Pūrva Śāstra :⁶

‘One’ whose mind is fixed on reality, even though enjoying sense-objects, cannot be touched by vice, even as a lotus-leaf cannot be touched by water.

As one who is equipped with mantra, etc. that removes the effect of poison, does not, even after devouring poison, become unconscious under its influence, similarly a yogī of great wisdom (is not affected by the enjoyment of sense-objects)’ (M. V. XVIII, 120).

NOTES

1. Presiding principle means the principle that is the permanent Experient of all experiences.
2. Dvādaśānta—a distance of twelve fingers from the tip of the nose.
3. The middle state is cidānanda-consciousness-bliss.
4. Mudrā means the disposition and control of certain organs of the body as help in concentration.
5. This refers to vismaya-mudrā in which the mouth is wide open, and the tongue lolls out.
6. Pūrva-śāstra is another name of Mālinī-vijaya-tantra.
EXPOSITION

When the yogi realizes the *spanda* principle, then he knows that this is his essential Self, and not the empirical, psychosomatic creature whom he had so long considered to be his Self. He has now broken his shackles and is truly free.

Introduction to the 12th and 13th Verse

TEXT

अथ ये भृत्त्यन्तविद्यक्षपादाम्यमसकाद्यः क्षोभप्रत्ये विश्वोऽच्छेदरुपमभावात्मकमेव तत्त्वविशिष्यत हृदयविद्यख्त तात्मस्तितलोधितं तुद्युपकरितात्तिन्तक्ष्येन लोकोत्तरतां प्रकरणारूरस्य स्पन्दतत्त्वस्य निनुष्ठवित

TRANSLATION

The Vedántists, the Naiyáyikas the Mādhyamikas have taught that after the dissolution of agitation, there remains only the principle of naught i.e. universal destruction. In order to awaken them (from their ignorance), the author, in opposition to the reality as understood by them, elucidates the extra-ordinary characteristic of the *spanda*-principle which is the subject-matter of this treatise.

Verses 12 and 13

TEXT

नाभावो भाव्यतामेवति न च तत्त्वास्त्यमूढः ।
यतोभियोगसंस्यटविद्वासिद्विविति निन्द्वच्यः ॥ १२ ॥
অতিস्तতक্তক্রিম জ্ঞেয় সৌষ্ঠবপদবতসা ।
ন ত্বেয়ঃ স্মর্যমার্থত্বে তত্ত্বন্ত্র প্রতিপদয়ে ॥ ১৩ ॥

Nābhāvo bhāvyatāmeti na ca tatrāsty amūḍhatā/
Yato 'bhīyoga-pamsparsāt tadāsid iti niścayah// 12
Atastattirimaṃ jñeyam sauṣupta-padavat sadā/
Na tvevam smaryamāṇatvam tat tattvam pratipadyate// 13.
TRANSLATION

Mere non-existence cannot be an object of contemplation, nor can it be said there is no stupefaction in that state, because on account of the application of backward reference, it is certain that it (i.e. the experience of stupefaction) was there (in that state).

Hence that artificial object of knowledge is always like sound sleep. It is not in this manner i.e. as a state of recollection that the Spanda-principle is known.

COMMENTARY

TEXT

‘असदेवेदया आसीत्’ (छा ३१९१९)

इत्यायुक्तं भूत्यतविद्यामितिमोर्त्मातोऽभावतां नैति भावनाया भाववस्तु-विषयव्याब्धावस्य न किंचित्त्वा, दूराव्यमानताया वा किंचित्त्वे सत्यावल्याब्दात्।

किंच भावकस्यापि यत्राभावः स विश्वोक्षेदः कथं भावनेयं: भावकामयुपगमे तु न विश्वोक्षेदोऽभावकस्याष्ट्रमाणवादित न विवशाभावेत् एव तत्त्वम्।

अथ कल्पितयं भावको विश्वोक्षेदं विकल्प्यमां भावयन् भावनापरिनिष्पत्ती

भावादवायुपायश्रवश्रृणायः सम्पूर्णत इति पक्षः।

तत्रोच्चये, तद्रभावभावनायां

नामूदता न च तत्रसत्त्वमृदुता अपि तृ मोह एवंति

‘तस्मादभूतमृदुतं वा यथावेत्याभावते।

भावनापरिनिष्पत्ती तत्स्फुट्ट कल्प्योऽऽफलम्।’

इति व्यायामविश्वोक्षेदवार्तमथ्यामात्रे भावायनेन काव्यस्तरलर्मार्यार्यिष्यविष्यविष्यविष्य

अथोच्चये

‘सर्वालम्बन्धमश्च सर्वत्स्तर्षेष्यः।

सर्ववेदेशाश्चरः: शून्यं न शून्यं परमार्थं।’

इति नागामृतमहतं तत्त्वायमिति।

सत्यं, यद चित्तवदन्तवा स्वतन्त्र पारमार्यिकी भित्तिसूत्रा शून्यमृदुते यथा चित्तवदन्तवा पारमार्यिकी दिक्कालकलनांतिता। (वि० भृ ९४)

इत्यादिना पारमार्यिकों भित्तिभूतां चित्तप्रभुमिरवर्ग्य प्रयोगाभवनोकतां।

अथो न शून्यमिति शून्यबायमिति: यथावेत्यथाभावते।

इति प्रतिपदावल्यात्। चतुर्यं

‘साक्ष्य कायाविवेका भावणां शून्यतोष्यते।

न पुनर्लोकाये नासिकायार्याविष्यतिना।’

Text in Sanskrit and translation in English.
इत्यालोकमालायामुक्तं तत्त्व सत्यं, ल्वादृश्यामर्थितः अविषेकवावस्तुमशयेयुपायता, 
शुम्वतेति तु कुजः, शून्यतापि च यावद्यावते तावदिक्योऽलिन्यततवात् विवेच।
यदि च ल्वादृश्या सा जानुमशया तत्त्व तत्सदाशालकारण्यसद्व्युक्तसपयं कार्यं,
न तु शुम्वतेति स्वभाविकसकर्मं व्यक्तुहास्या परस्पराणि महामोहोऽहिंसेन्यत्व
इत्यलम्। अवयवायः च समाधानोपक्षस्य कौशागमासस्मिति तद्वस्थायमुद्वियम्भारतःमात्राधिपास्ततसं
स्पष्ट्वर्त्त तदसाध्यतोत्तद्वास्तिदियति योऽन्नित्वयः 'गङ्गेश्वरोऽहिंसाम्' इति यतौहिंस ध्विमिति।
विश्वानाथायां विद्वृत्तस्वादितेनेव रूपं तिष्ठत्तिति नामेणामवो जातुचिद्वकुं 
शक्यत इत्युक्तं भवति। नन्तु दूष्टं निर्विशेष नीलादि सम्पर्वते च शून्यभूतस्य
न्यभूतुक्कुद्धृतृवेद्योष्यानियत्तं ततकर्ममुक्तं तदसीद्विशृङ्गका्रकिकाष्ठर्माण्याब्धा 
सेति। उपति निषिद्धेन तदनाप्राप्तं निषिद्धेन तदनाप्राप्त। इति 'तरुक्तर्वेदुपुष्क्तरोप्तस्वात्वम् 
स्त्रधोपक्ष निषिद्धेन निषिद्धेन तदनाप्राप्त। इति तस्मात्मापिनुपातित्वम्यते 
सत्यदेवमापिनुपातित्वम्यते।' (१२५)

इति 'तत्रत्वमिय नीला अमृतभावनवेतत्वायित्वं परस्परामृणाय जनानोपनाय मुद्गा 
नायापेयतम तथा भागिनिमयस्यः। इति जातवम् येषष्ठ च सत्त्व तुष्णाविदित 
दृष्टिवतः। अंयं भावः—सत सुपुष्पं मोहुप्यप्रयाससि हस्त्वायमेव तत्क्रमने 
समाधिध्वेंतोर्जनेन प्रामुण वा तत्क्रमने। इत्यहास्यावस्वत्वारंगिनिदित्व। ग्राम- 
श्चासनम् नृत्यो दुष्टरे महामोहार्श्य एव वेवलाबचित्वपादोमसांख्योगतिधारियाय 
वहितोहमभाव। इति स्पन्दतंत्रसमाप्तिप्रकृति पि शिशूलीभूतप्रयत्नायां 
गृहमेतद्वित्वभूमिः। यद्यक्षणि 

'तदा तस्मिनमहाब्योगि'। (१२५)

इत्यार्थः

'सौपुत्रपदवनृष्टं... कुलबुद्धि रुपमेति।' (१२५)

इति। अव एतकुपचे प्रत्यक्षस्य महानं सर्वभो लक्ष्यते। तथा वेव हेतुत्त्व 
तत्त्रायापि पुनर्चरित्न निर्ज्ञायते 

'कामरूपमुखः प्रयत्नो यः...' (१२५)

१ को खो पुरा एतदिति पाठः।
TRANSLATION

Non-existence as understood by the Vedāntist according to the statement, ‘Verily, in the beginning, all this was not’ cannot be an object of contemplation, for contemplation is (always) of an object that can be existent. Abhāva or non-existence is simply nothing.

If the existential conception be ascribed to it, it will have to be treated as something, and thus there will be the negation of non-existence. (i.e. in that case there will be the non-existence of non-existence itself, for something implies existence).

Moreover, how can that universal extinction be conceived or contemplated where the conceiver or contemplator himself disappears? If the conceiver or contemplator is accepted (as existing), then universal extinction is an impossible conception, for in that case the conceiver remains (as the witness of the extinction, and even if one conceiver is there, then the adjective
'universal' will not apply to extinction). Hence universal extinction or negation does not constitute Reality.

(Elucidation of the position of the Mādhyamika)

This is the position of the Mādhyamika (iti pakṣah),
The so-called (imaginary) conceiver or the contemplator contemplating universal negation by imagination becomes, on the perfection of contemplation, himself non-existent, being identified with his object of contemplation which is abhāva or non-existence.

(The author's reply):

It is said in reply—For the contemplation of total negation or void, there is no non-insentiency, but rather there is insentiency or stupefaction.

"Therefore whether existent or non-existent, whatever is imagined later, on the perfection of the contemplation is evidently only a product of imagination."

According to the above principle, by the contemplation of negation in the form of universal extinction there can never be the attainment of the highest Reality, the ultimate object of life.

If it is said that śunya or void is like this as stated by Nāgarjuna in the following lines:

"That which is devoid of all supports (whether external or internal), that which is devoid of all tattvas (constitutive principles), that which is devoid of the residual traces of all the kleśas, that is Śunya or void. In the highest sense, it is not śunya or void as such," then our reply is, "True, if the absolutely free, and ultimate state consisting of Consciousness-bliss be admitted as the substratum (of all), as has been described in Vijnānabhairava, that contemplation of the void should be made by making the divine, supreme reality of consciousness as the substratum, as declared in the verse "The Highest is that which is free of all notions pertaining to direction (dik), time (kāla) etc. (V. Bh. Verse 14), otherwise, the statement, "there is no void as such" would be devoid of all sense, as has been explained in the verse Yad yad eva atibhāvyate above.

The statement that is made in Ālokamālā, viz., "That state is called void which is something unknown to people like our-
selves, not that which, according to the popular belief, is the sense assigned to it by the atheists."

This is true, but if it is unknown to people like yourselves, it should be said that on account of its unknowability, it is impossible to express it. Why call it void? But even void, so long as it is conceived, is verily knowable, because of its being delineated in thought.

If people like you are unable to realize that state, then you should serve reverentially the real spiritual guide who is proficient in the realization of that state, and not, by using a term like void, according to your own judgement, throw yourself and others, in the unfathomable abyss of immense delusion. Enough of this.

How is it known that there is insentiency in that state? In reply to this, it is said, "Because etc." Abhiyoga means declaration of the nature of reflection concerning that state made by the person who has risen from samādhi or trance in the form, "In what condition was I?" Because of the experience, Tadāsit iti niścayaḥ i.e. "I was exceedingly in an insentient state." Hence that state of insentiency is artificial i.e. imagined one because of its being recollected in that way. On the contrary, that state (i.e. the state of insentiency) being experienced only declares the existence of the experient, the knower who had that experience, not non-existence or void. In the state of so-called universal negation, the undivided state of cit or consciousness that is the knower decidedly abides. It is never possible to speak of its non-existence. This is what is meant to be said.

(Another objection):

Well, memory is possible only of that which has been already observed and determined, as for instance, blue etc. There can be no determination of that which is void, in which the function of the buddhi (determinative faculty) is suppressed. Then how is it said, 'on the basis of subsequent ascertainment in the form 'it was' that this denotes insentiency?

(Reply)

In reply, it is said that such is the condition only of the known or the object. So long as, through the impression
retained in the Self, the known or the object is not determined by thisness, it cannot be remembered. Though limited in the imaginary states of void, etc, the knower or the subject, however, abides as the real (lit. unconventional), ultimate Reality. He cannot be separate from himself. Therefore, there is a thought determinative of him only. Thus in that state there is a knower as I. This is evident from self-experience. It is this experiencer of the void who is recollected subsequently in memory as exceedingly limited in opposition to the universe.

Hence there is no inconsistency here. As this is the exact position, therefore the state of the void is only artificial. In accordance with the declaration made in the line “therefore, when whether existent or non-existent, if it is only contemplated afterwards, it is only a product of imagination,” the state of void is brought into being only by an imaginary conception of the non-existent. The Supreme Lord himself, in order to conceal the real knowledge, shows to the fools void as a reality so that they may accept it as the goal to be achieved.

The word jñeyam (knowable) in the verse, which means the form of the knowable is used as an example to show that it is always like sound sleep.

(Summary)

This is the sense. Every one without any effort has the experience of sleep which is like insentienty. Then what is the use of another void which can be acquired only by the effort of meditation. Both are similar in point of unreality. Many philosophers like the Vedántists, the Naiyáyikas, the followers of Sāmkhya and Buddhists and others have fallen into this great uncrossable ocean of immense insentienty in the form of the void. Śunya has proved to be an obstacle even to those who were desirous of entering the Spanda principle when their efforts slackened. This will be described in the verse, beginning with, “Then, in that great ether,” and ending with, “insentient like sound sleep” (I, 25). Therefore, the author's great effort is noticed in demolishing this theory. Even though he has definitely established here that it is a position to be abandoned, he will further establish it in “The effort directed towards action” (I, 15) Hence I have made an effort to expose its defects. The worthy students, who have
lent their ears to this teaching for practising it, should, therefore, not be annoyed with me.

When the defects of the Buddhists have been exposed, the defects of the Vedāntists also stand exposed, for their reasoning is similar. Therefore, nothing further is said.

Now let us turn to the subject under discussion. The Spanda-principle cannot be recollected like the void. That can never be said, with propriety, to be absent, for it is involved uniformly as the Experient in all the experiences. It has been rightly said, "Ah, by what means can one know the knower?" (B. A. U. IV, 5, 15).

Though the state of entry into Reality is remembered on account of the impression of prāṇa, etc., when one comes back to normal consciousness after meditation, the Spanda-principle is not similarly remembered. It is rather the highest Experient, the quintessence of uninterrupted light and bliss involved in all experiences.

As the author will say later, "Whether it is word, or thought, or object, there is no state which is not Śiva." (II,4). Hence this principle which is uninterrupted bliss of consciousness can never be an object of memory or a state of insentienty.

Regarding the question that this principle has been referred to by the word ‘that’, it must be understood that according to the statement made in Īśvarapratyabhijñā, viz., “The Self not deprived of Freedom,” the word ‘that’ refers to the so-called experient who is not the ultimate Reality, not to the Experient who is the Absolute, Ultimate Reality. By the phrase na pratipyate, it is said that that principle cannot be known as an object of memory.

EXPOSITION

These two verses are very important. The Mādhyamikas maintained that the Ultimate Reality is Śūnya or void in which there is neither knower, nor knowledge, nor known, i.e. neither subject nor object nor the means of knowing. That state cannot be characterized by any other term than void. How is it known that the ultimate state is only void? The Mādhyamika says, "We have an experience of it in samādhi in which there is neither con-
sciousness of ‘I’ nor of this, nor of any link between the two.” How is it known that there was such a state? The only reply that can be given to this question is that after the samādhi, in subsequent memory we know that there was such a state.

Three important points have been made against the Mādhyāmika by the author.

Firstly, the experience of ābhāva or sūnya or total absence of objectivity is mūḍhatā i.e. insentience or stupefaction like sleep. How is this known? This is known by abhiyoga, i.e. by a backward reference in memory. But firstly, like sleep this is only a particular state of the manas. It is only a passing phase, not something eternal. It cannot be the characteristic of Reality or the Spanda-principle as such.

Secondly, since this experience is a matter of memory, therefore, also, it cannot be a characteristic of Reality or the Spanda-principle or Śiva or the Experient, the Ātmā or the Essential Self whichever way one may like to put it. For memory is a matter of recollection, and recollection is not possible without a recollector. The Spanda-principle is the recollector, not something recollected. This is what the 13th verse says

The Spanda principle is not an object to be recollected.”

As Kallaṭa puts it in his vṛtti

“Sā śūnya-sthā atītā mam hiti sāmyāt, n ca ātmasthānāṃ ēpy; yamānām tvētvām padaśvavāt mādhava-sthāvant sāmyāt, tasya sārvalakṣaṇo 'nāvātānuvādvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvात् Ṛṣi

“That state of void is remembered after samādhi (trance or absorbing meditation) as a past experience. This cannot be the characteristic of the Ātmā or the Spanda-principle, for firstly Ātmā or Spanda is of the nature of consciousness, and to say that consciousness is remembered as insentience would be contradiction in terms. Secondly, it is always the experient, the knower, the cogniser.”

Thirdly, the main point at issue, however, is not that the Mādhyāmika maintains that there is an experience of void: that even the follower of Trika philosophy admits, for he believes there is a sūnya pramātā, the experient of the void. The crucial point is that the Mādhyāmika maintains that sūnya or void is the
characteristic of Reality, that there is no such thing even as a pramātā or the Experient.

Against this, the author of the spandakārikā has been at pains to prove two things. Firstly that the Experient is the ever-present subject; it can never be reduced to an object. It is always the vedaka (subject), not vedya (object). Secondly, that it runs like a thread through all experience; even the experience of void would not be possible without that experient. The denier even in the very denial affirms it. In the words of Śaṅkara, ‘The denier simply affirms the existence of ‘Ātmā’.

The Experient never takes a holiday, for without Him, no experience is possible. In the words of Kaṭhopaniṣad “It is the light that makes all appearance possible.”

Introduction to the 14th, 15th, and 16th Verse

TEXT

ननु यद्य स्थितमित्यावृ विद्वत्स्येव विश्वकार्यरूपताप्राप्तिः हित्वासंकारसंप्रातं तद्रानात्मसापितं

cत्रिभुमभावात्मकं रूपं तेनेव गृहोत्तेति कथमस्यानवाणिर्चत्मकारसम-

TRADUCTION

The objector says, “You yourself have said in verse 2 that all this universe, all this objectivity remains in it and comes forth from it which means that consciousness itself assumes the form of universal objectivity. In other words, consciousness has itself, by relinquishing its nature, assumed an artificial form of negation or void. In the face of this, how do you maintain that it is uninterrupted bliss and is never insentient?

In reply to this the author says:

Verses 14, 15, 16

अवस्थायुगलं चात्र कार्यकत्वः त्वशब्दितम।
कार्यत्काष्यिणी तत्त्र कर्तृः त्वं पुनर्कार्यम॥ १४॥

कार्यानुभवः प्रवत्तो यः केवलं सोजस्तः लुध्यते ।
तहिमिले विदुप्‌स्मित्यबुधः प्रतिपद्यते ॥ १५॥

Section 1
Of this Spanda principle, two states are spoken about, viz., of the doer or the subject and the deed or the object. Of these two, the deed or the object is subject to decay but the doer or the subject is imperishable. 14

In the samādhi of void, only the effort which is directed towards objectivity disappears. It is only a fool who, on the disappearance of that effort, thinks 'I have ceased to be'. 15

There can never be the disappearance of that inner nature which is the abode of the attribute of omniscience in the event of the non-perception of anything objective. 16

**TRANSLATION**

**COMMENTARY**

**TEXT**

‘जडस्य तु न न सात सत्ता यद्दस्तः सतः।’ (ई० पृ० २१४०)

इति। तस्य चेदेवेव कार्यत्वं यद्यं विचित्रदेवेकालाश्रातिसंयोजनवियोजनकमेश्वराद्भासित: स्वच्छायतिसिद्धतानिषु मुकुरप्रतितिबिब्ध-

1. ख० पृ० ४० बुद्धान्ते इति पाठः।
TRANSLATION

_Atra_ in _avasthāyugalaṁ_ _cātra_ means _spanda_-principle

_Kāryatvam kartṛtvam ca śabditam_ spoken of as the doer and the deed implies that the two states are differentiated only by
the use of words i.e. only in speech. In reality, the two states are but one, viz. the principle of Śiva who is absolutely free and mass of light. This principle which is not in any way different from the existence of the subject or the agent being pervaded by activity or spanda in the form of light, and appearing as identical with it, assuming the form of tattva (constitutive principles), bhuvana (world) and body or their absence, etc. is called the object, because any other principle than that cannot have causality. As has been said inĪśvarapratyabhijñā:

"It is not in the power of the insentient (e.g. the seed) to bring forth anything into existence (e.g. the sprout) whether it (the sprout) be considered to be already existent in the cause or not existent in it. Therefore, the causal relation (i.e. the relation between cause and effect) is really the relation between the doer or creator and the deed or the object of creation"¹ (I. Pr. II, 4,2).

The creativity of the creator consists in the fact that by the process of uniting and separating various manifestations such as space, time, etc. he manifests innumerable things like body, blue, etc. which, though non-different from the essential nature of consciousness appear as different like reflections in a mirror (which though non-different from the mirror appear as different).

All that which He manifests is perishable as regards its external form. Its perishableness is, however, nothing else than its submergence of thisness (i.e. objectivity) and abiding as the I. Therefore, it is only the objective aspect of the subject such as the body, etc. which is manifested and withdrawn by the Lord, not the Subjective aspect which is identical with the light of the Supreme I, for even though the subject (the individual Self) has entered the body, it is identical with the Lord. Hence of the two, viz. of the objective and the subjective, the objective is perishable, the doer or the Subject who is identical with the Freedom of Consciousness is, however, imperishable, for even at the manifestation and withdrawal of the world, he does not deviate from his nature of the imperishable Subject and Creator. If he were to do so, even the manifestation and withdrawal of the world would not be perceptible. Hence, even in the state of insentienty; the Spanda
principle is only Sentiency with the essence of uninterrupted bliss.

*(An objection)*

On the consummation of meditation on the void and in deep sleep, we do not notice its creativity, for its activity is nowhere seen in that state (How is it then that it is said to be the eternal actor or creator?) (Commentary on the author’s reply contained in the 15th and 16th verse).

True, on the cessation of all work of the nature of objective perception, only the effort consisting in directing the senses, etc. towards the objects disappears. On its disappearance, only a fool, whose sense of Self or Subject is eclipsed owing to meditation on the void, thinks “I have ceased to be”.

The cessation, however, of him can never be possible whose nature consists in the inner light of I-consciousness and who is, therefore, the abode of omniscience. Omniscience also implies omnipotence. No one can be found as the perceiver of the cessation of that inward nature. If any such person is found, it is just he who is the inner consciousness (that was supposed to have ceased). If no such person is found, how then can it be decided that there was ever such a state of cessation?

*(Commentary on the last line of the 16th Verse)*:

Moreover, nobody else feels the cessation of the subject, excepting he himself, whose nature is the light of consciousness. Then how can his cessation be asserted? Thus the phrase ‘on account of the non-perception’ means ‘on account of the absence of the perception of another subject.’

Further, it may be said that just as the absence of jar is ascertained from the observation of the ground without the jar, even so the absence of Self may be ascertained from the observation of some one without the Self. But the existence of the perceiver of the absence of Self is unavoidable in this case. Therefore the non-existence of the perceiver of the absence of the Self cannot be established.

If on account of the cessation of the effort directed towards some object or action, the agent or director himself were to cease, then at the subsequent time there will be no perception
of any body. Hence there would arise the contingency of the non-perception of any being.

Further, on account of the non-perception of another i.e. external effort during deep sleep, etc., how can the cessation of the internal principle be suspected even by blockheads, for how can the disappearance of one thing affect another. Therefore from the non-perception of another, viz., of the effect towards an object, there can never be the disappearance of the inner perceiver who is of the nature of light i.e. consciousness, for this inner nature which is the abode of omniscience knows that state of absence also, otherwise the very state of absence cannot be proved.

The genitive case 'of another' used here conveys the sense of the nominative and the accusative.

By the use of the expression 'in the inner,' the possible state of the subject in opposition to the object has been mentioned. In fact by the afore-said reasoning, the state of the knowership of the Subject has been stated. The expression antarmukha should be construed thus:

'Antah = perfect I-ness, and mukham = chief, the whole phrase meaning, Spanda-tattva, the main characteristic of which is perfect I-ness.'

NOTES

1. Kārya-karāṇabhāva or causality in this system actually means the kartṛ-karmaceta-bhāva i.e. the relation between the creator and his object of creation, for in the final analysis, all the so-called causes derive their power from the Ultimate Agent, the Divine.

2. Rāmakanṭha clarifies the antarmukha-bhāva or the inner nature of the self in the following words:

"आत्मनो ज्ञानक्रियाभेदन द्विविधा या शक्ति : सा सौष्ठुदाध्वस्त्यायाम् अन्त:-
करणबहिष्करणव्यापारोपरस्य शत. केवलस्वात्ममात्राभिमुख-ज्ञानक्तिमात्रे-
नावशिष्यते; तेन अन्तमुखो भाव इत्युत्तम्।

"The Self has two main powers, viz. of knowledge and activity. When during deep sleep, etc., the activity of the inner and outer senses ceases, only the knowledge aspect which is turned
towards the Self is prominent. That is why the expression antarmukhabhāva has been used.”

3. The nominative case would stand as ‘There is no other seer.’ The accusative case would stand as ‘वाच्य न उपलब्धे’ ― “There is nothing other to be seen.”

EXPOSITION

Two main arguments have been brought out in these three verses. Firstly, the Spanda-principle or the Divine appears in two aspects, viz. the subject and the object. The object is subject to decay and change; the subject is never subject to these. The Madhyamika avers that it is not only the object that in the ultimate analysis disappears but the subject also. It is maintained by the author that the subject can never be absent, for by nature he is not subject to decay or change.

Secondly, in the meditation on the void, it is only the effort towards external objectivity that has ceased to be and therefore, it is only the object that has ceased to be. That does not prove that the subject also has ceased to be. As Rāmakāṇṭha puts it:

अभावसमाध्यवस्थायु कार्योभावत्करणव्यापारविरतिमात्रात्माभाव-प्रान्तिरिति

“In the meditation on the void, since there is the absence of objectivity, to conclude, on account of the cessation of the activities of the instruments (inner and outer) that there is the cessation of the Self is sheer delusion.”

Introduction to the 17th verse

TEXT

एवमप्रबुधो बहिर्मुखव्यापारनिरोधेः प्राहुक्ष्यायत्तत्त्वनोन्नुपपत्तिमयाभावं निशिच-नुत इति प्रतिपाद शुप्रबुधाप्रबुधे व्यापारविरतिमात्रात्माभावस्तं निरूप्यति

TRANSLATION

Having discussed how on the cessation of external activities the unenlightened decides about the unjustifiable cessation of the experient or the self, the author now describes how the fully enlightened and the partially enlightened consider the Self.
Text of the 17th Verse

तस्योपलब्धिः सततं त्रिपदाव्यवहिभारिगी।
नित्यं स्यातुप्रबुद्धस्य तदव्यत्ते परस्य तु॥ १७॥

Tasyopalabdhiḥ satatāṃ tripadāvyabhicāriniḥ/
Nityam syāt suprabuddhasya tadādyante parasya tu//17

TRANSLATION

The fully enlightened has, always and incessantly, the undeviating knowledge of the Self in all the three states; the other one (viz. the partially enlightened) has it only at the beginning and end of each state.

COMMENTARY

TEXT

तस्य प्राकारणिकत्वमावस्य योपलब्धिः: अनवरच्छशः प्रकाष्टः; सा कथित्युक्तयुक्तमात्मालुक्ते प्रबुद्धस्यप्रबुद्धतांस्करंस्करणापि शून्यस्य, सततं त्रिलक्षणं जागरस्वप्न-सौन्तप्तपदेशु नित्यामित्वात् आरो मद्योत्सते चाविभिचारिणि-अनन्यायिनी स्यातुप्रबुद्धरेव-सदासौ शुद्धरामकरस्वभावतया स्फुरतीयत्वः। परस्त्रयप्रबुद्धस्य पुनस्तासां वेशानां स्वेच्छितसेवेद्वृणाम् प्रस्तेकमादवपुष्पायामस्य स विश्वात्मकसंपत्तमुखतः मुनि स्वोच्छितसार्थविवाहसाधनायतिहितेः मध्यपदे। यथैवतः श्रीशिवसूर्योऽयातस्मप्रज्ञानाप्रज्ञातृसंपन्नश्रुतिः

स्थितेगत लक्ष्यते सा तु तदव्यत्तान्यायवतः द्वन्दे।’’ (शि २० २२५)

इति। भृषोत्सल्लवेदनापि तदाव्यत इत्येवेमेव व्यस्याणि स्वरूपै। भृषोकल्लवेदनाधरायस्य वधमपि तद्वृत्तीर्थरारुपेऽश्रेणि सातमर्यमतिविविधस्मपि विल्हन्त-कल्पनया व्याकरुण्विक्षितिततः यत एवायुप्रबुद्धस्य तदाव्यत्तेति सि तदुपलब्धिः अत एवायत्तमहादिकारि सप्तद्वदेशेषु: युपबुद्धिक्रियते।

यद्यक्ष्यति

‘अत: सततमुद्रकः स्पन्दतत्तविवित्याय। जाप्तृति ’ ’ ’ ’ ’ ’ ’ ’ ’ ’ ’ ’’ (११२४)

इत्यादि

‘सौपुष्पयुक्तमूल: प्रबुद्ध: स्यादनावृत्त:।’ (११२५)

इति

तथा स्वप्नेशिप (३२)
TRANSLATION

_Tasya_ means ‘of the real nature which is the topic of this treatise; _upalabdhi_ means ‘uninterrupted knowledge.’ The fully enlightened has, by the firm grip of the process, described that awareness in all the three states of waking, dream, and deep sleep. The fully enlightened is one who is completely free from even the residual traces of unenlightenment. _Nityam_ (always) means “at the beginning, in the middle, and at the end.” _Avyabhicarini_ means invariable, undeviating, unfailing. The meaning is “The fully enlightened is one whose inner nature always shines as identical with Śiva.”

Of the three states characterized by specific knowledge appropriate to them, the partially awakened one has awareness (of _Spanda_) only at the beginning or at the end of each state. At the beginning means ‘just when that state is about to start;’ ‘at the end’ means ‘at its cessation when the perceiver’s mind is withdrawn within.’ He does not have this awareness in the middle of each of these states which is characterised by specific knowledge appropriate to itself. It has been rightly said in _Śivadrsti_ 2 “The awareness of Śivatā or real state of the Experient is observed at the beginning of all knowledge, or it is observed at the end because of the cessation of that knowledge (when the mind is withdrawn within).”

_Bhaṭṭa Lollāṭa_³ has also similarly explained in his commentary that awareness exists only at the beginning and the end of
each state of waking, dream, and deep sleep in the case of the partially awakened. We have not been taught to give far-fetched explanation of the clear meaning of these \textit{kārikās} (verses) in accordance with the wording of the gloss of Bhaṭṭa Śrī Kallāṭa.\textsuperscript{4}

Since the partially awakened has this awareness (of the Spanda principle) at the beginning and at the end of each state, therefore, he is fit to be fully awakened by the instruction, regarding Spanda. The author will speak about it in the verse, beginning with “Therefore, one should be on the alert for the discernment of the Spanda principle while waking (I, 21) and in “The un-enlightened one remained stupefied as one is (stupefied) in deep sleep while he who is not enveloped by (spiritual) darkness abides as the enlightened one” (I,25), similarly in the passage, beginning with, ‘even in dream,’ and also in ‘one should always remain awakened.’

Here, for the purpose of enlightening fully the partially enlightened yogi, the instruction is given to fill even the middle state consisting of the determination of objects, with the rapturous experience of the fourth state, just as he fills with that bliss the initial and the final phases of the three states of waking, etc. This will be explained later on.

A similar view is expressed in the following in the \textit{Śiva-sūtra} also:

“Even during the three different states of consciousness in waking, dreaming and profound sleep, the rapturous experience of the I-consciousness of the fourth state abides”. (I, 7)

“The fourth state of \textit{Ātmic} consciousness should be poured like (uninterrupted flow of) oil in the three states” (III, 20)

“Being an enjoyer of the rapture of I-consciousness in the three states, he is verily the master of his senses.” (I,7).

\textbf{NOTES}

1. The specific knowledge appropriate to waking is the knowledge of each object (pot, flower, etc.) which is common to all people, the knowledge dream is specific or particular only to the particular dreamer; the specific characteristic of deep sleep is only the residual traces (\textit{sāmskāra}) of every one’s experiences.
2. *Śiva-dṛṣṭi* is written by Somananda who was the great grand teacher of Abhinavagupta.

3. Bhaṭṭa Lollata was a poet, a critic and a philosopher. He was a younger contemporary of Bhaṭṭa Kallaṭa. He lived in the second and third quarter of the 9th century A.D. His gloss on *Spandakārikā* referred to as *Vivṛti* by Kṣemarāja is not available.

4. Kallaṭa was a pupil of Vasugupta and flourished in 855 A.D. He wrote a gloss on *Spandakārikā*, called *Vṛtti*, which is published in the Kashmir Series of Text and Studies.

**EXPOSITION**

There are three categories of experiencers in the world: (1) the common empirical individual of the world who is completely ignorant of spiritual Reality, referred to as *aprabuddha*, the unawakened. He has absolutely no interest in *yoga* and is not yet qualified to appreciate its teaching. (2) The partially enlightened yogi who has some experience of the essential Self or *Spanda tattva*. He has an awareness of it in the beginning and end of waking, dreaming and profound sleep but not in the middle of any of these states; the experience of *Spanda* or the divine state is not perpetually present in his case. He is called *prabuddha* or partially enlightened. In comparison to *Suprabuddha*, he is also referred to as *aprabuddha*. He is the fit candidate for *yoga*, and the teachings are given for his improvement.

(3) *Suprabuddha*, sometimes referred to simply as *prabuddha* is the experient who has an integral awareness of *spanda* i.e. he has an uninterrupted awareness of it in all the three states, viz., waking, dreaming, and profound sleep. He needs no teaching of *yoga*. He has, in the evolutionary scheme, already attained the highest experience that is open to man.

The 17th verse gives a description of the second and third categories of *yogis*.

*Introduction to the 18th Kārikā*

**TEXT**

सुप्रबुद्धस्य तिष्ठु पदेशु यादृश्यपुलिङ्किष्यति विष्णुगेन दर्शयति—
TRANSLATION

The author now shows separately what kind of experience the fully enlightened one has in each of the three states.

Text of the 18th verse

Jñānajñeya-svarūpinīyā śaktyā paramayā yutah/
padadvaye vibhurbhāti tadanyatra tu cinmayaḥ

TRANSLATION

The all-pervading lord, possessed of the supreme power in the form of knowledge and knowable (object of knowledge), appears in the two states of waking and dream as knowledge and objects of knowledge, and in the other than these two only as consciousness.

Text of the Commentary

TRANSLATION

The all-pervading Śāṅkara who is one's own essential nature, possessed of the supreme power, appears predominantly to the fully enlightened in the two states of waking and dreaming in the form of knowledge and knowable in the middle of these two
states and in his own essential form of *Spanda* principle at the initial and final stages of the knowledge. Therein (i.e. in the middle of the waking and dream states) he sees the universe, like Sadāśiva and Īśvara, as his own body. In the other than these two, i.e. in sound sleep, this all-pervading principle (i.e. *spanda*) appears to him only as consciousness on account of the cessation of the entire gamut of objects. ‘In the other than these two’ (*tadanyatra*) refers only to sound sleep (*susupti*), not to both sound sleep and the fourth state, as others have interpreted, because the previously mentioned phrase ‘unfailing in the three states’ (in verse 17) makes the fourth state irrelevant, and also because the realization of that (*spanda* principle) is itself the fourth state.

The above state relates only to the fully enlightened yogi. It has not been mentioned with reference to the actual state of the common people, for in this case, the statement ‘in the state other than the two, it is only pure consciousness’ would get involved in inconsistency, because the deep sleep of the common folk is only of the nature of stupefaction and with reference to Śiva even waking and dream states are pure consciousness. Besides, it is out of point so far as the topic under discussion is concerned.

Henceforward upto the end of the first section, the book has to do only with the perfect enlightenment of the partially enlightened. Other commentators have not understood this fact. Readers may examine this for themselves. How far can I go on pointing this out with regard to every word?

**EXPOSITION**

This verse is important inasmuch as it throws brilliant light on the realization of the fully enlightened yogi.

In his case, the *Spanda* principle appears as knowledge (*jñāna*) and objects of knowledge (*jñeya*) in the middle of the two states of waking and dream. Even here, the knowledge and the objects of knowledge do not appear as completely external from him but as his own body, fully integrated to his I-consciousness, just as they appear to Sadāśiva and Īśvarā.

Then again, at the initial and final stages of *jñāna* in these
two stages also, it is in its own essential nature that the Spanda-principle appears. In the deep sleep state, since there is complete absence of all knowables or objects, it appears, only as sheer consciousness (cinmaya).

Introduction to the 19th verse

TEXT

येवें जागराबिद्यवशापि प्रमुखः न प्रतिबन्धाति तथोपपावयति—

TRANSLATION

Now the author proves how even the middle state of waking and dream does not hamper the perfect realization of the fully enlightened.

Text of the 19th Verse

गुणाविद्यवशापिः जागराबिद्यवशापिः प्रमुखः न प्रतिबन्धाति।
लब्धत्तमलाभः सततं स्तुतस्यापरिप्रियतमः ॥ १९ ॥

Guṇāvidyavāśāpā: jāgaraśvāśāpā: pramukhaḥ n pratibandhaṭi.
Labdhātmalabhah satatam syuṁ jñasyāpariprīyatam ॥ १९ ॥

TRANSLATION

The particular emanations of Spanda which begin with the guṇas and which acquire their existence by having recourse to generic Spanda can never stand in the way of the one who has realized his essential nature.

COMMENTARY

TEXT

गुणा: सत्तवर्जस्तमस्वति वेषां प्रकृतितत्स्वं विभवमूः: ते मायात्त्वावस्थि: ।
यथोक्ततं श्रीसुतवल्लभः मायासुरप्रक्रियाः
‘अध्यादनमूष्ट्वं च रक्तं शुच्यं चिन्तित्येत् ।
मध्ये तमो विजातीयाद्गुणाःस्वते व्यवस्थि: ॥’ (स्व० स० २१६५)
इति । त आद्वयो वेषां कलावीनां क्षत्यन्तायां स्पन्दायां विग्नेषप्रसरष्टां तेषां ये
TRANSLATION

Gunās1 i.e. sattva (harmony), rajas (motion) and tamaś (inertia) which are the outcome of Prakṛti are here to be understood as having their abode in Māyā. As has been said in Svacchanda-tantra regarding the arrangement of the pillow of Māyā. “One should consider its (i.e. the pillow’s) lower cover as red (symbolic of rajas), the upper cover as white (symbolic of sattva), and the middle one i.e. the pillow itself as black (symbolic of tamaś). These gunās are thus arranged.” (Sv-T. II, 65). They begin with kala and end with earth which are particular ramifications of Spanda, and their proliferations are bodies, senses and worlds and experiences like blue, pleasure etc. or in the case of yogis, they may be considered to be bindu (light) and nāda (sound), etc. These can never stand in the way of the fully enlightened Yogi who has no future birth i.e. it is certain that they can never veil his essential nature. Because these acquire their own existence by resorting to the aforesaid generic spanda in accordance with the ascertained principle of Spanda described in the words “in which abide all objects and from which they come forth.” (Sp. K. Verse 2) i.e. because they are born out of and are identical with Spanda.

As has been described in Īśvarapratyabhijīvā2 “Those powers which are jñāna, kriyā, and māyā as the third in the case of the
Lord (Śiva) in respect of the objective realities which are His own limbs appear in the case of the limited, empirical individual as sattva, rajas and tamas."

According to this, it is the Divine Consciousness-power itself which displaying itself in the triad of powers, viz., jñāna, kriyā and māyā in the stages of Sadāśiva, Īśvara, etc. appears owing to excess of limitation, as the body of the Lord's sport in the form of sattva, rajas and tamas. Because of this, the fully enlightened yogi, always knowing all the states of waking, dream and deep sleep as presided over by the cit-śakti which is identical with the diffusion of his own Consciousness-power, never puts himself in opposition to the particular Spanda-forms such as the guṇas, etc. and only feels himself immersed in the generic Spanda-principle.

NOTES

1. Guṇas are constitutive principles. They are sattva rajas and tamas. Sattva is the aspect of harmony, goodness, enlightenment and sukha or pleasure. Rajas is the aspect of movement, activity and duḥkha or commotion. Tamas is the aspect of inertia and moha or dulness.

2. Īśvarapratyabhijñā was written by Utpaladeva, the great grand teacher of Kṣemarāja.

3. According to this statement, jñāna is the predominant śakti of Sadāśiva, kriyā of Īśvara and māyā of Śuddha or Sahaja Vidyā. In Pratyabhijñāhṛdayam, Kṣemarāja has mentioned ichhā as the predominant śakti of Sadāśiva, jñāna of Īśvara and kriyā of Śuddha Vidyā.

EXPOSITION

There are two aspects of Spanda viz., sāmānya, and viśeṣa. Sāmānya is the general principle or power of cit or Consciousness; Viśeṣa is the manifestation of Spanda in particular constitutive aspects like sattva, rajas, tamas etc. or objective experiences like blue, pleasure, etc.

Ordinary people considering these particular manifestations of Spanda as something entirely different from Consciousness get entangled in them, but the fully enlightened yogi or Suprabuddha, considering them only as forms of Spanda, the ultimate
Consciousness-Power is not befuddled.

*Introduction to the 20th verse*

**TEXT**

यथा त्वप्रबुद्धान्वन्त्येते तत्प्रतिपावयति

**TRANSLATION**

Now the author describes how the particular forms of *spanda* prove a shackle for the unawakened ones.

**Verse**

श्रवनुद्विधियस्तंबद्वेते स्वस्थ्यस्थमनोद्भवतः ।
पातालन्ति कृत्तारे घोरे संसारवर्त्यन् ॥ २० ॥

Aprabudhadhiyas tvete svasthitisthaganodyatāḥ/
Pātayanti duruttāre ghorē samśāra-vartmani/ ॥ २० ॥

**TRANSLATION**

These (the guṇas etc), however, intent on veiling their real nature push the people of unawakened intellect into the terrible ocean of transmigratory existence from which it is difficult to pull them out.

**COMMENTARY**

**TEXT**

अप्रबुद्धियाः प्रायः सर्वन्यात्त्वार्थोपयोगोपेद्वलयस्यात्त्वात्त्वाकथानिः
तत्त्वाभ्यासतमालिनो लोकार्थमाणायालाभात्मानिनाशच नित्योगनस्तंबद्वेते
पूर्वोत्तकगुणाविस्तारप्रवृत्ता: स्वयम् स्वद्वलयतः स्वतः प्रतिद्वित्तः स्वनायविवा नित्यं
तदुद्दर्मकसाराः; अनोत्तरलेखराईशसक्षरज्ञनुमानित नृस्तारे-नृस्त्रियतुमशक्ये
घोरे-नृ-खमये संसरणमणि पातालन्ति। यथोक्तं श्रीमालिनीविवजये
‘विषयेन्त्रव संलोकान्धोः पातालयन्त्याः।’

क्षणामयाः सामालिक्य घोरत्वामयः प्रवृत्ताः स्मृताः ॥ (मातृ विन ३१३१)

इति। तथा हि पूर्व प्रतिपाविता येवं स्वद्वलयसिद्धा परा शक्तिः सैव विषवयात्वेकः
हिंसा वर्मनात्संसारवामाचारात्वाच वामेश्वरी शक्तिः। तदुद्विषपावितानि तु खेचरि-
Aprabuddadhiyah means all those worldly people who have not recognised their *spanda* principle which is divine *sakti* (power), and who consider their bodies as the Self and also all those partially awakened *yogis* who consider *prāṇa*, etc. as their Self.

The word ‘etc’ i.e. ‘these’ of the verse refers to the particular emanations of *Spanda* beginning with *gunas*’ (of the previous verse).

*Svasthitisthaganodyataḥ* means always intent on veiling their real nature which is *spanda* principle. *Durutīre ghere samśāra-vartmani pātayanti*¹ means they push the whole lot of creatures into the miserable transmigratory existence from which it is difficult for their directors to pull them out.

As has been said in Śrī Mālinī Vijaya Tantra:

“The non supreme ones (aparāḥ) are called ghoratari *saktis* who while they embrace the *Rudra* souls, push down and down those *jivas* (empirical souls) who cling to objects of sense.”

(M.V. III, 31).

Thus that very supreme power (parā-śakti) which has been previously described as of the nature of *Spanda* is called *Vāmeśvari*² *śakti* because she manifests both internally and externally and because she has to do with the contrary course of the world.³ By her are brought into being four groups of divinities
known as Khecari, Gocari, Dikcarī, and Bhūcari who lead the fully awakened soul to the highest stage, but drive the unawakened ones to lower and lower paths.

Thus those very Khecari saktis, moving in the ether of knowledge become, in the case of the fully enlightened ones, means of non-difference, omnipotence, omniscience, perfection and all-pervasiveness because of their being beyond the influence of time, while in the case of the unawakened ones, they make them move in the stage of the experient of the void and remaining there as cloaks become the means of the limitation of time, limited efficacy, limited knowledge, attachment, and limitation in respect of space and cause (i. e. niyama or niyati). So far as Gocari is concerned, the word 'go' means speech. This implies those stages which make use of speech, viz., buddhi, the determinative faculty, ahāṃkāra, the ego-sense, and manas, the ideating faculty. They move in these stages (caranti), and bring about in the case of the fully enlightened ones, such determination, ego sense and ideation as bring about the sense of non-difference with the essential Self, while in the case of the unawakened ones, they bring about determination, etc. only of difference. Dikcarī are those saktis which move about in the sphere of the ten external senses. In the case of the fully enlightened ones, they are sources of the manifestation of non-duality, while in the case of the unenlightened ones, they are the causes of duality.

The word bhū denotes the stage of knowables (objects), viz. the pentad of form, etc. Moving about in this sphere, and being their fully developed forms, they became congealed and thus identical with them. They reveal themselves to the fully enlightened in the form of the light of consciousness, while in the case of others, they appear in the form of limitedness all round.

Thus these four groups of saktis, viz., Khecari in the form of experients, Gocari in the form of the psychic apparatus, Dikcarī in the form of the external senses, and Bhūcari in the form of objects which are full of particular forms of Spanda in the form of guṇas, etc. throw the worldly people of unenlightened intellect and the partially enlightened yogīs who are satisfied only with the experience of light (bindu), and sound (nāda) into the world which is only an expansion of those particular elements.
NOTES

1. *Mālinī Vijaya Tantra* mentions three śaktis that operate in individual souls: (1) ghoratāri who help the Rudra souls who are not attached to objects of sense, and push down and down those souls that are attached to objects of sense. They are known as aparā (non-supreme), (2) ghorā those who bring about attachment to fruits of karma and are thus an obstacle in the path of liberation. They are known as parāparā, (3) Aghora- who lead to the state of Śiva. They are known as parā (supreme).

2. Internally she brings about the sense of abheda or non-difference; externally, she brings about the sense of bheda or difference.

3. Vāmeśvari. There are two explanations of the word Vāmeśvari. The word vāma means (1) left, reverse, contrary and (2) beautiful. According to the first meaning, she is called Vāmeśvari, because she has to do with the contrary course of samsāra which is full of bheda or difference. According to the second meaning, she is called 'Vāmeśvari, because she manifests the world which is beautiful expression of Śiva.

In *Spandasandaha, Kṣemarāja* gives the following explanation of Vāmeśvari:

यत्र वमन्ति विश्वं भेदाभेदमं भेदासारं च, गृणन्ति उच्चव्यारन्ति च भेदासारं, भेदाभेदामयं च अभेदाभेदामूर्ति आपादयन्ति इति संसारबामाचारा: वामा: शक्तयः
तस्याम् ईश्वरी स्वामिनी ।

*Khecari, Dikcari*, etc. are Vāmā Śaktis pertaining to the world, because they project the world full of difference and identity in differences, declare it as full of difference, and in the case of yogis bring about this world full of both difference and identity to a state of pure identity. The presiding deity of these Vāmā śaktis is called Vāmeśvari.

EXPOSITION

The particular forms of Spanda attract those people who are not awakened to their divine source. There are various śaktis (powers) who preside as divinities over the particular forms of Spanda. They push down those who deny any divine origin of life and obstinately cling to sensuous pleasure, while they help
those in their spiritual journey in whom a higher sense of values has dawned.

The Saktis push them down to mundane existence, because they always think of their Self as some thing material and not as pure Consciousness. So material existence is their proper place.

Introduction to the 21st verse

TEXT

तत एवम्

TRANSLATION

Since, it is thus

Text of the 21st verse

अतः सततमुद्वृत्तः स्पन्दतत्वविविक्तेऽ
जाग्रदेव निजेनामत्वाचिरेरेणाधिगच्छति ॥ २१ ॥

TRANSLATION

Therefore, one should be always on the alert for the discernment of the Spanda principle. Such a person attains his essential state (as spanda) even in the waking condition in short time.

COMMENTARY

TEXT

उक्तवशयमाणहस्य स्पन्दतत्ववस्य विविक्तायेऽविमर्शनाय सततमुद्वृत्तः
‘मन्त्रावेश्य मनो ये मां नित्यसुद्रा उपासते ’ (४० गी प्र० १२२) इति गीतोक्तवृत्ता सततमेवाल्मुस्वरूपस्वरुपप्रिम्बवणो ये स जाग्रदेव जागरावस्था-
स्थितं एव निजसाध्वों श्राद्विलक्ष्यं स्वस्तवामत्वाचिरेरेणाधिगच्छति, तथा अस्य शंकरास्य आन्तः स्वाभावः स्वयमेवोऽवज्जितं येन प्रबृद्धो नित्योविद्वस्मा—
वेसासावनात्मुप्रबृद्धो जीवन्मुक्तो भवतीत्यथः ॥२१॥
He, who is always on the alert for the discernment of the Spanda principle which has been already described and which will be described further, attains, in short time, his essential nature which is the same as Samkara even in the state of waking, if, as has been said in the Gita, “Those who merging their mind in me, always united with me, wait upon me” (Bh. Gita, XII, 2), he is always intent on the close observation of the inner (divine) nature.

Thus his inner nature, which is Samkara, itself emerges before him by which the awakened one, by the attainment of ever-present absorption in it, becomes fully enlightened (suprabuddha), and becomes liberated while living.

NOTES

1. Not only in the state of meditation but also when he is actively engaged in the hum-drumb routine of life in the waking condition.

2. This means the constant awareness of the divine.

EXPOSITION

The mind of those who have constant awareness of the Divine is transformed by the mysterious alchemic force present within and thus they acquire Integral Divine Consciousness. Utpalabhatta adds that the discernment referred to should be practised in the following way:

“Ι am only pure Consciousness: this world is only a glorious manifestation of myself”.

Introduction to the 22nd Verse

TEXT
TRANSLATION

As the Spanda treasure opens up before the awakened one in those particular states in which all the states of mind other than the awareness of Spanda have ceased—Spanda which has appeared with ease on account of the firm grip of it by one intent on its discernment, the author teaches that these particular states should, first of all, be the sphere of effort on the part of the partially awakened yogis.

Text of the 22nd verse

प्रतिक्रुठः प्रहृष्टो वा किं करोमीति वा मृशन् ।
धावन्या यत्पद गच्छेतुत्त्र स्पन्दः प्रतिष्ठितः ॥ २२ ॥

Atikruddhaḥ prahrṣtoḥ vā kim karomī iti vā mṛśan/
Dhāvan vā yatpadam gacchet tatra spandaḥ pratiṣṭhitah//22

TRANSLATION

In that state is the Spanda-principle firmly established to which a person is reduced when he is greatly exasperated or overjoyed, or is in impasse reflecting what to do, or is running for life.

COMMENTARY

TEXT
In all the ways of approach to the Divine, the yogis are established in one-pointed concentration after having allayed all the other mental activities. But in these states of vehement anger etc. all the activities of the mind cease by themselves without any effort on the part of the yogis, and (in such crucial moments) if the yogis who are always on the alert (for grasping the Spanda principle) instantly become introverted, they attain their desired object (viz., Spanda principle) instantaneously. The purport is that those who are not yogis remain only stupefied (in these states).

Atikruddhaḥ, or the greatly exasperated suggests the group of energies becoming introverted under the influence of the goddess ‘wishing to destroy’ appearing at once after seeing an enemy who has inflicted a terrible wound only a short while before or hearing various heart-rending words of the enemy. Prahrṣṭa (overjoyed) betokens, after the sight of the beloved with moon-like face longed for since long, the entire group of the senses stimulated and running after her, under the influence of the ‘goddess of intense longing’ emerging at that very
moment. *Kim karomi*—‘what am I to do’ implies a person, encompassed all round by a force of strong desperadoes intent on murder, reflecting—‘in which direction may I turn’, ‘what am I to do?’, thrust in a state of uncertainty, with his mental activities suspended on account of rising uncertainty because of all hopes of help being shattered. *Dhāvan* ‘Running for life’ denotes one who is attacked by a furious elephant in rut and runs without any regard for his body, and is engaged in a very hasty flight under the influence of ‘the goddess of exertion’ in full activity, with all other mental activities withdrawn within himself. In this way in all other similar conditions such as great fear generated by the sight of a lion or python, when the yogi being always on the alert for discerning the *Spanda* principle, is reduced to any such state in which his other mental activities come to a dead stop, then in that state in which all other mental activities cease, *Spanda* is established, that is the *Spand* principle is turned towards him.

Therefore, considering carefully the cessation of all other mental activities, instantly allaying the states of anger, uncertainty within him, by the device of the tortoise contracting all its limbs within (On the occasion of fear) or by expanding his state of joy, running etc. he should contemplate on the *Spanda* energy which has manifested itself before him. As has been said in *Vijnānabhairava*:

“If one succeeds in immobilizing his mind (in making it one-pointed) when he is under the sway of desire, anger, greed, infatuation, arrogance and envy, then the Reality underlying these states alone subsists” (Verse 101). “On the occasion of a great delight being obtained, or on the occasion of delight arising from seeing a friend or relative after a long time, one should meditate on the delight itself and become absorbed in it, then his mind will become identified with it.” (verse 71).

“At the commencement and end of sneeze, in terror, in sorrow, in the condition of a deep sigh or on the occasion of flight from (the attack of) an elephant, during (keen) curiosity, at the commencement or end of hunger, the state of brahman approaches near” (Verse 118).
EXPOSITION

In tense emotional experience, whether of anger, joy, fear or acute mental impasse, all the extroverted mental activities come to a dead stop. We are unable to grasp the inner Reality because of the whirligig of imagination and thought. It is only when this whirligig stops, when the mind is stilled that we are in a fit condition to have an experience of Reality or the Spanda principle, if we are properly oriented towards it. Yogis, mystics practise meditation in order to put a stop to all restless mental activities, but intense emotional experiences, of themselves, bring the squirrel-like activities of the mind to a dead halt. That is the psychological moment for catching the vibration of the inner Reality, the Divine Spanda, if one is properly introverted to be blessed with its vision. This opportunity is not open to all; it is open only to those who are eagerly waiting for its reception. That is why Kṣemarāja gives the following: "In all these intense emotional states of vehement anger, etc. all other mental activities cease of themselves. If the yogis who are always on the alert for the discernment of the Spanda principle instantly become introverted at that psychological moment, they will achieve their desired object instantaneously; the non-yogis even in these states will remain stupefied and bewildered."

Rāmakanṭha in his vivṛti makes the position clear by the following significant remark:

"These emotional states serve, to the awakened one, as a means for realizing the abiding Spanda if they throw him into a reflective recollection of his essential I-consciousness, not if they involve him in their own experience. The experience of these states is only one of pleasure or pain."


Introduction to the 23rd, 24th and 25th Verses

TEXT

The author now teaches that one, who is always on the alert first of all, closely observes the Spanda energy in all these states by the technique already described, and afterwards by constant awareness of that in all the states obtains liberation in life which, in other words, is the realization of its permanent presence (lit., impenetrability into its firmness).

TRANSLATION

Verses 23, 24, 25

Yām avasthāṁ samālambya yadayam mama vakṣyati/
Tadavaśyam kariṣye'ham iti saṁkalpya tiṣṭhati/// 23 ///

Tām āśrityordhvamārgena candraśuryavābhavapi /
Sauṣumne' dhvanyastamito hitaḥ brahmaṇḍagocaram// 24

Tadā tasmin mahāvyanomni pralīnaśaśibhāskare /
Sauṣupta-padavan mūḍhah prabuddhaḥ syādanāvṛtah// 25

TRANSLATION

Taking firm hold of that (i.e. spanda) the awakened Yogi remains firm with the resolution “I will surely carry out whatever
it will tell me”. Resting on the experience of that Spanda, both prāṇa (sūrya) and apāṇa (candra) get merged in the suṣumnā and by the upward path of Suṣumnā they rise up to the great ether of universal consciousness by abandoning the sphere of the body together with the Brahmārandhra and are completely dissolved in it. There the unenlightened yogī by considering that state a kind of deep sleep remains stupefied, while the one who is not covered with the darkness of infatuation is established in that ether of universal consciousness and abides as fully enlightened. 23, 24, 25.

COMMENTARY

TEXT

अर्य-शाकुराल्मा स्वभावो यन्मम वश्यति-अविश्वायकं सदृ 'यथचतान्तवयवनमनु-
भृतपूर्वं स्वरूपं मा विमशिष्यति तदवशयमहं करिष्ये बहुमुखत्ता हित्रा तत्रवर्ण
एव भविष्यास्मि इति सदृकुर्ल्प्य-निश्चित्या, यामतिकोधायवस्त्वस्त्वनुवृत्तिचरैं चिदान-
नवधनां स्वतःसविकासवायमवलयाय²-प्राप्यत्रेवाभिसन्न्याय उत्पत्तिति श्वसित-
विकल्पगातिपिब्बल्यवस्त्ववामाविचलचें भजि यो योगी तद्वायां तामवस्त्यं स-
माधित्यं चन्द्रपुरया अपनाः प्रणास्चोभाविष्यं हुतयमृत्ती मिलित्वा युगपदेव सोपुष्णे-
स्वयम् ब्रह्मानाडयामृत्विंग्यांश्चायमणपेनान्तिमि: शास्यतः, कथं ब्रह्मान्त्यलक्षणं
गोचरं हित्रा-ब्रह्मबिलाचिठ्ठुब्रह्माधिपितमणं मृत्वा-०चंकवायां
देह्वस्पितं त्यक्तवा तता चोललिङ्गेन्द्राविधिकेत्रं एव प्रक्षयं लोकावस्तःको शासिमात्तरी यत्, तत्सिम्महाविश्वमय नि:ोपेयोपयसमहे परमाकासं प्राचेदयि
यः शिविध्यत्यतत्त्वा खेच्यायात्मानं गुणादिभन्तायणमेव धामोहित्तत्वात्
सोपुष्टे तथास्थुं तुष्णमयुपलक्षितं, तेन च स्वमुष्णुपुत्रतं यः
शृण्याविभूमिसवाधिपितधिष्ठितां स योगी समयसनविवयकस्वस्वभावां सूत इत्युच्चते।
यथोक्तं श्रीमुकमल्लेन
‘यां स्वतःसविकासवायमवलयाय।’
इति ‘योगिनः।
इति च
‘यथस्त्वस्वभावाभिव्यक्तिं सम्यक् वृन्ना म स्वप्नानिद्य मुद्रामानोषुवुद्धो
निर्द्द: स्यात्।’

¹ क ० ग ० पु ० समयगत पाठः।
² म ० पु ० समयगत्येवित पाठः।
TRANSLATION

‘Ayam’ (‘this’) means ‘my essential Self which is of the nature of Śaṃkara’. Whatever the previously experienced nature, viz., consciousness-bliss i.e. my essential Self will tell me, i.e. will admonish, that will I surely carry out. i.e. leaving extroverted attitude I will be devoted to it. Śaṃkalpya means ‘having resolved thus’. Yāṁ samālambya means ‘holding on to that spanda state which was previously experienced as consciousness bliss in the state of vehement anger, etc.’ Samālambya also implies ‘having decided that it is a goal worth achieving’. Tiṣṭhati (lit., stands remains) implies that ‘laying to rest all thought-constructs, he resorts to a state of the absence of thought-constructs (avikalpam) firmly’. The sūrya and candra i.e. prāṇa and apāna meeting in the stage of ḫṛdaya (centre of the body) and being merged together in the channel of Susumnā which is otherwise called Brahmanāḍī, journeying by the upper i.e. the udāna route, get dissolved in the great ether of consciousness, abandoning the sphere of the body presided over by Brahmnā who specially presides over Brahmarandhra. They leave the entire range of the body right up to the gate high up. Thus they get perfectly dissolved in the great ether of consciousness which transcends the entire range of the body and in which the entire objective reality is completely dissolved. The yogī who has even attained to the stage of the great ether of consciousness, if he is slack in his efforts, being deluded by the particular emanations of Spanda such as guṇas, etc. in the form of Khecarī and other saktis, experiences it like deep sleep, and thus remains stupefied, because his essential nature is not fully expressed. Therefore, he is called mūḍha or the deluded one. The word saṃsupta (deep sleep) implies dream also, so this yogi experiences only the state of void, etc. as one does in dream or deep sleep.
As has been said by Śrī Bhaṭṭa Kallāṭa (in his Vṛtti) “Resorting to which state of Spanda” and, “That unawakened yogi who has not fully realized his essential nature, being deluded by dream etc. is held back (from the state of the great ether of consciousness)”. He, however, who by the intensity of effort and the force of exertion, does not become slack even for a moment, is called prabuddha i.e. suprabuddha - fully enlightened, and as he is not overcome by the darkness of delusion, he abides as identical with the ether of consciousness.

Therefore, the revered teacher has enjoined that the yogi should always make strenuous endeavour. May there be good for all.

Thus ends the first section of the commentary, Spandanirñaya, dealing with Spanda which is one’s essential nature written by Ācārya Kṣemarājānaka, devotee of the great Lord.

EXPOSITION

When the yogi catches hold of the Spanda principle, his prāṇa and apāna get merged in Susumnā, they mount up by the path of susumnā even beyond Brahmārandhra and get dissolved in the great ether of consciousness. At such an occasion, the yogi who is not fully awakened and is not on the alert is simply stupefied, while the yogi who is fully awakened is not covered with infatuation by that wonderful experience.

II SECTION

SUMMARY OF THE SECOND SECTION:

TEXT
Thus, in the first section, the author has first described with significant hint the Spanda principle which is one’s own essential Self which is conformable to reasoning, and which can be recognized by nimilana samadhi and as he has indicated before how complete enlightenment can come by being constantly united with that essential Self, so now he is going to describe the universality of the same spanda principle recognizable by unmilana-samādhi and ascertainable by reasoning. In the second section consisting of seven verses, beginning with ‘having recourse to it’ and ending with ‘bringing about identity with Śiva’, and entitled ‘the rise of innate knowledge’ which reveals identity with consciousness everywhere.

The universe is twofold—pure and impure. The first two verses of this section tell us that the pure ones emanate from that Spanda principle, are identical with it and finally get merged in it. The next two verses say that the impure ones are also of the same stuff. Another verse says that one who is firmly established in the experience of that principle is liberated in life. The next two verses say that by the realization of this principle alone the practisers of yoga achieve their desired object. This is the summary of this section.

NOTES

Introduction to the 1st and 2nd verse

Now the subject is being explained. In 1,2, it has been said, "in whom this universe rests and from whom it has come forth." The pure aspect of the universe consisting of Mantra and others arises from that principle only, is manifest by its force and is merged in that only. The author describes this fact by means of an example which has already been explained in the first section.

Text of the first two verses

\[
\begin{align*}
\text{Tadākramya bālam mantrāḥ sarvajñabalaśālināḥ} & / \\
\text{Pravartante 'dhikārāya karaṇānīva dehinām} & / 1 \\
\text{Tatārāśādhabhūtāṃ teneśte śivadhimah} & / 2
\end{align*}
\]

TRANSLATION

Resorting to that power (of Spanda-tattva), the divinities, Mantra etc. together with the sacred formulae which serve as their indicators, being endowed with the power of omniscience proceed to carry out their assigned functions towards the embodied ones just as the senses of the embodied ones by resorting to the power of Spanda proceed to carry out their (specific) functions. 1.

Freed of all limitations of office after having performed their assigned duties, (niraṇjanāḥ), their denotation as particular deities having ceased (śāntarūpāḥ) they get dissolved together with the mind of their devotees in that very Spanda principle. Hence they are of the nature of Śiva. 2.

COMMENTARY

TEXT

तत् स्पन्दतःद्वात्मकं बलं-प्राणसृष्ट्यं विद्यमाक्रम्य असेदेन आध्यतया अवद्भवः
Section 2

TRANSLATION

_Tad balaṁ_ means ‘that power or energy or vitality of Spanda.’ _Akramya._ means ‘laying hold of it as support’ because of their being identical with it, _Mantraḥ_ means gods _Anantabhat(araka Vyomavyapins, etc. Sarvajñabala-śālinaḥ_ means
‘having full play by the power of omniscience.’ Adhikārāya
dehinām pravartante means ‘proceed to carry out their assigned
functions of manifestation, withdrawal, veiling, grace, etc. in
respect of the limited souls (jivas).’ The word ‘omniscient’
(sarvajña) has been used in the sense of abstract noun, i.e. in
the sense of ‘omniscience’ (sarvajñatva) and implies also
omnipotence, etc (sarvakartṛtva, etc). ‘As the senses operate in
manifesting objects by obtaining the power of that Spanda in the
manner (already) described’ (in I.6). This is the example (given).

Freed of all limitations of office, after having done their
duties, (niraiñjanah).1 and their denotation as particular deities
having ceased (śanta rūpā) or in the case of sacred formulae
the specific words which were used to indicate them having
come to an end, they are dissolved in the strength of that very
spanda principle.

In Sampraliyante the affix ‘śam’ means samyagabhedāpattyā
i.e. by attaining complete identity, the affix pra means
prakarṣenāpunarāvṛtyā i.e. ‘intensely’ or in other words
‘without ever returning to their previous state,’ iļyante means
‘are freed of the limitations of their office, Saha ārādhaka-
cittena means ‘with the knowledge of the people who were
devoted to them.’2

As has been said in Mālinīvijaya tantra :

“After conferring grace on the aggregate of jivas (limited
experients), they are gone to the state in which there is no
longer any trouble.” (M. V. I. 41).

As Mantras, Mantreśvaras, etc., emanate from that only (i.e.
the Spanda principle), have come forth from that, and are
dissolved only in that, therefore, they have the nature of Śiva
i.e. they are one in essence with the generic spanda principle.

(An objection)

Well, the senses and Mantras equally arise from that (the
Spanda principle), how is it that the senses do not have the
power of omniscience, etc.?

(Reply) :

The Lord forms by His Māyāśakti the bodies and the senses
which are full of difference. By His Śakti of Śuddha Vidyā, He
forms *mantras* out of wonderful expressive śaktis (vācaḥ) which are of the nature of the ether of consciousness add thus non-different from the Lord.

The words used as *mantras* do not transgress the stage of the experient (*pramāty*) even at the Māyic stage and have no limitation in knowledge like the body, *puryaṭṭaka*, etc. Therefore their omniscience is perfectly justifiable. This is in accordance with what has been said in *Īśvarapratyabhijñā* in the following verse :

"The ascertainment (*adhyavasa*) expressed in the form ‘this is a jar’ is the power of the Highest Lord beyond name and form. It always shines as one with ‘I’ (Self) and never as this (I, 5, 20). This matter has been explained at length in the commentary on the following verse of *Īśvarapratyabhijñā* "The power of Māyā shows itself in manifesting undiluted diversity etc.” (III, 1, 8)

Thus this should be explained in the above manner with reference to Anantabhattāraka, etc. who abiding in the stage of *śuddha vidyā* bring about manifestation etc. (Another interpretation of the above verses) :

All the *mantras* serving as means of the ācāryas (teachers) who are occupied with initiation³ resorting to the power of the Spanda principle i.e. laying hold of it as their life-giver proceed with the mind of the devotees for performing the function of liberation and enjoyment, and after their bodies of articulate sound cease to exist, and are hence purified, they are completely dissolved i.e. they rest (in that Spanda principle). In this explanation the phrase with the mind of the devotees’ should be joined with the previous stanza.

Thus it is meant to be said that the spanda principle is the substratum of the *mantras* not only in their stages of manifestation and dissolution but also as regards their functioning. Thus in all the ten, eighteen divisions⁴ of the Šaiva śāstras, the Spanda principle has been declared to be the quintessence of the *mantras*.

NOTES

1. According to Abhinavagupta, nirañjanāḥ means ‘na aṇjiyante prakaṭṭkriyante (prameyarūpeṇa) iti nirañjanāḥ’ i.e.
those which can never be known as objects are nirañjanāḥ.' The mantras are full of I-consciousness; therefore they are always as subjects and can never be reduced to the category of objects.

2. Sahārādhaka-cittena : Rāmakaṇṭha explains this as follows: 'तस्यं दशायामभिसन्ध्युपाधि-विरहात् स्वाभाविकमातावेयं यत् साधक-नित्तः तेन सह' (p. 83). In that state, the mind of the devotee is in its original state, as the purpose for which he resorted to the mantra has already been fulfilled. It is with such a mind of the devotee that the mantra gets dissolved in Spanda.

But a deeper meaning is that the limited knowledge of the devotee is dissolved; it is now transformed into higher consciousness.

3. There are four kinds of initiation in the Śaiva system, viz., (1) Sāmayika dikṣā in which the guru initiates the disciple into the traditional rules of conduct which he has to observe, (2) putraka dikṣā in which the disciple is adopted as the successor of the guru after his death, (3) Sādhaka dikṣā in which the guru initiates the disciple into the mysteries of yoga, (4) Açārya dikṣā in which the disciple is initiated for becoming a guru.

4. There are three main schools of Śaiva thought, viz, (1) Śiva tantra, (2) Rudra tantra and (3) Bhairava tantra. (1) Śiva tantra has ten divisions. They all teach bheda or duality (difference). (2) Rudra tantra has eighteen divisions. They teach bheda-bheda, unity in diversity. (3) Bhairava tantra has sixty-four divisions. They teach abheda-non-duality or non-difference.

EXPOSITION

Kṣemarājā has explained the word mantrāḥ occurring in verse 1 in two ways, viz., the deities Mantra, Mantreśvara and Mantramāheśvara and also mantras as sacred formulae to be recited by devotees. Both derive their power from the Spanda principle in its generic sense, and both are dissolved finally in the generic Spanda.

Rāmakaṇṭha and Utpalabhaṭṭa have taken the word mantrāḥ only in the sense of sacred formulae to be recited by devotees.
Introduction to verses 3 and 4

TEXT

Thus having described that the manifestation consisting of Mantra, Mantreśvara, etc. considered as pure is of the nature of Śiva, the author is now going to explain that the manifestation considered as impure also consisting of the form of Māyā, etc. is of the nature of Śiva Himself. Thus he suggests the esoteric view of Śrīmatasastra, etc.

Verse 3 and 4

TEXT

Yasmāt sarvamayo jīvaḥ sarvabhāva-samudbhavat /
Tatasbvedanāpadeṣa tadātmahratma-pratipattitah//3

Tasmācchabdarthacintasāmu na sāvasthā na yā śivaḥ /
Bhoktaiva bhogyabhavena sadā sarvatra saṃsthitāḥ//4.

TRANSLATION

Since the limited individual Self is identical with the whole universe, inasmuch as all entities arise from him, and because of the knowledge of all subjects, he has the feeling of identity with them all, hence whether in the word, object or thought, there is no state which is not Śiva. It is the experient himself who, always and everywhere, abides in the form of the experienced i.e. it is the Divine Himself who is the essential
Experient, and it is He who abides in the form of the universe as His field of experience.

**COMMENTARY**

**TEXT**

यतो जीवो ग्रहः: सर्वमयं शिववद्रद्धवरूपः; तेन हेतुना शाबेशु वाचकेषु, अर्थं वाच्येवः, चिन्तत्सु विकल्पानाविविध्यातु आदिमध्यात्तरपरा सावस्था नासित्य या शिवो न भवति सर्वमेव शिववरूपमित्ययः । यतसचिवमतो भोक्तैव विबल्मा

ग्रहंको भोग्यावनेन देहनीलाविवेपेण सवा नित्यं सर्वं विचित्रतत्वमुद्वावासिद्ये सर्वगानूनाधिकतया स्वतः; न तु भोग्यं नाम किंचिद्वृहोक्तिममिति । जीव इत्युपकक्ष्य शिव इत्युपसंहरुणे जीविशिवयोवोत्ततवो न कोन्धपि मेवः,—इति देहाय-वस्थापु न कामिविवावूणमयेता मन्तव्या, अषु तु विद्वन्नशिववर्धात्वेवेति

व्ययोक्तमु ‘शरीरप्रभु हे वर्तिततंत्रमयं शिववरूपतया पश्चिति अर्थ्यति च ते सिद्ध्यति घटादिकमि तथाभिनिविवश पश्चिति अर्थ्यति च तेजपीति नात्स्यतव विवाहं’ । इति श्रीप्रयत्यहीलाकायम् । भद्रावाणीनाधि-

पुरुषकत्रः

‘आलम्यं सविदं यस्मात्सवेन्तन्त न स्वभावतः ।

ततसात्सातिदिति सर्वगति संविद्यमयो भवेतु ॥१३॥

इति । कर्मा जीवः सर्वमयं इत्यद् हेतुः सर्वभावाना समुद्रवातुप्रतिहेतुत्वाद् अपादनभावप्रधानर्ष निःशः ।

‘प्रामातीतिमित्तर्ममयस्यभेदजातस्य तेन

विहार इह हेतुतां समुपयाति यस्मात्वम् ।

निवृत्तवृत्ती क्रियातपयाति तेनाधुना

नयेन पुनरीव्यते जगति जातुतितिनितिता ॥१४॥

इति श्रीजातानस्तीलोक्तोलीनया संविद्येषु प्रसृतायां जगतः सदायाश्वावस्थावासमुद्र-वत्यं जीवस्य । यतस्य जीवादेश उद्यति विधातोम परा सर्वमयो विश्वातिरिति

्रावतः । परस्तेऽति चितमृदुल्लियसुवस्तुति । सर्वमयं इत्यवत्तरमाह ‘तत्सवेदन’ इत्यादिन ।

तत्स्य सर्वमयं नीलगुनङ्कवतिसवेच्छेव तत्कालस्तेन रूपेण स्वभावेन तात्स्यप्रतिगते: सर्वमयविवश्योपस्मतिं । एवमैनेन श्रीकृष्णेन रहस्यचयिः: सर्वभेदपापोपूल-नोपपत्तिपरिघटितात्र आत्मोपनेश्वर्यः; प्रामादिमुदुम्बत्यां तदात्तरम्, तद-दशविश्वेष वहत्यागमर्यां; ‘तदात्तर्म’ इत्येवन सर्वातासारतेव तदात्तरप्रश्नत्तमिति

स्पन्दतत्त्वेनेपि विश्वोपदेशा: स्वीकृता: ॥ १ ॥
TRANSLATION

Since the experient constitutes the whole universe like Śiva, therefore there is no state whether it is the beginning or the middle or the end and whether it is word, or object, or ideation i.e. thought etc. which is not Śiva. The sense is that every thing is Śiva. Since it is thus, therefore the experient himself who is of the form of consciousness that abides wholly i.e. neither less nor more in the form of the experienced, such as the body, blue etc. always and everywhere, i.e. in all the diverse stages of tattva (categories), bhuvana (worlds) etc. The experienced is nothing different from the experient.

Since this teaching begins with jīva (experient), and ends with Śiva, it teaches by way of suggestion that there is no essential difference between jīva and Śiva, that is to say, one should not regard oneself as imperfect in any state like body, etc., rather he should consider himself as of the nature of Śiva who is a compact mass of consciousness.

As has been said in Śrī Pratyabhijñā-ṭīkā¹

"Even those who perceive the body consisting of thirtysix categories in the form of Śiva and treat it with respect acquire spiritual perfection and also those, who investing even jar, etc. with the form of Śiva perceive it in that light and honour it (will acquire spiritual perfection). There is no difference of opinoin on this point."

Bhaṭṭa Śrī Vāmana² has also said,

"As all objects are known only when they rest on Consciousness, as support, not by themselves, therefore all things exist only as known. So one should identify himself with Consciousness."

How is it known that the experient is identical with the whole? In reply to this query, it is said that the reason is because he is the origin or cause of the production of all entities.³ The ablative case samudbhavāt has been used in an abstract sense i.e. in the sense of samudbhavatvāt i.e. in the sense of 'being the cause of all productions.

Thy sport becomes in this world the cause of the diversity of the knower, knowing, knowledge and the knowable. Since on
thy play being over, that diversity disappears somewhere,³ thou art seldom seen in that light and only by some.”⁴ In accordance with the view expressed in the above hymn of Śrī Jñānagarbha,⁵ the jīva is the source of all entities, because the existence of the world comes about only on the prevalence of consciousness. Since the universe emanates only from the jīva, therefore, he constitutes the whole and has all powers. This has been conclusively discussed in my commentary on the second verse. Another reason for the jīva being declared as identical with the whole is given in the second half of the first verse above in the phrase “because of the knowledge of all” i.e. the jīva is known as identical with all, because he is identical with the knowledge of the whole in the form of blue, pleasure, etc.

Since by means of these two verses, the secret practices and the teachings of wisdom brought about by reasoning which serves to uproot the tree of all differences have been suggested, by the first and the last verses, of I Section mahārtha tattvā the great Reality, by the verse Jagradādivibhedē′pi (I, 3) the highest truth of the Trika system and by the verse tadākramya the quintessence of all worship has been suggested, therefore, all instructions are acknowledged to be imparted by Spanda principle only.

NOTES

1. This šīkā was written by Utpaladeva himself. It is not available now.
2. There have been many writers in Kashmir by this name. It is not known to whom Kṣemarāja is referring here.
3. Somewhere i.e. in thyself in the state of sanphāra or withdrawal.
4. By some i.e. by those who have received thy grace.
5. The writer of this has not yet been traced.
6. Mahārtha tattva refers to the krama system.

EXPOSITION

Two important points have been stressed in these two verses. Firstly, the individual is identical with total reality. The reason is that through knowledge (samvedana) he knows every thing.
Therefore through knowledge he feels his identity with the all-of-reality. As he becomes identified with the whole of Reality, he becomes in the words of Kṣemarāja viśaṅkṣatī ‘universal power,’ and thus all objects are said to arise from him.

Secondly, as he feels his identity with all, there is no state which is not Śiva to him. Therefore, the difference between the experient and the experienced disappears for him.

Introduction to the 5th verse

TEXT

अथेतत्त्वतपतितसारत्वेव भोक्ष इत्याविशति

TRANSLATION

The author now points out that it is the quintessence of the realization of one’s identity with the whole universe that constitutes liberation (mokṣa).

Text of the 5th Verse

इति वा यस्य संविष्टिः क्रोडात्वेनाखिलं जगत्।
स पश्यन्तरं युक्तां जोवनमुत्त्तरं न संसारं।। ॥ ॥ ॥

Iti vā yasya samvitiḥ kriḍātvenākhitam jagat/
Sa paśyan satatam yuko jivanmukto na samśayah//5

TRANSLATION

Or he, who has this realization (viz. identity of his Self with the whole universe), being constantly united with the Divine, views the entire world as the play (of the Self identical with Śiva), and is liberated while alive. There is no doubt about this.

COMMENTARY

TEXT

वाशवद्भपः प्रथमनिष्ठ्यन्वोद्वितिनिमोलनसमाधिप्रकारं विकल्पयन् अस्योः समापत्तेऽऽ्तेन्ततं ध्वनयति। तेनायमर्यं;–ईवृश्ची तावृत्संविष्टिः दुलम्भ यस्य कस्यचिदेवाघ-
By the use of the word vā (or), the author means to suggest that the means of nimilana-samādhi described in the first section is optional, but this realization (of identity with the universe) is essential and difficult to acquire. Hence the sense of the verse is as follows.

Such realization is difficult to acquire and is attained by some such person as has no future birth. He views the whole world as play and by evolution (unmesa) and involution (nimesa) manifests or withdraws it. As has been said in the Bhagavadgītā, “Having mentally entered in me, those who are always united with me and wait upon me” (Bh-Gītā XII.2) the great yogi has his consciousness always absorbed in the Universal Consciousness, and even while he is living i.e. even while he is exercising the act of maintaining prāṇa, his entire bondage is burnt to ashes by the fire of spiritual knowledge and after the fall of the body, he abides as Śiva Himself. Even while living, such a person is indeed liberated and can never suffer bondage.

By the phrase ‘there is no doubt,’ the author suggests that by initiation, liberation comes about by faith in the guru (the spiritual guide), but by such knowledge and conduct, it comes about by one's own experience.

**TRANSLATION**

*Introduction to the 6th and 7th verse*

**TEXT**

इथेव महासमापतिः साधकाचार्यांवैनामभोज्यप्राप्तिहेतुः—इति श्लोक-इयेनाह—
TRANSLATION

This great realization is the means of the attainment of the desired object of all the sadhakas (aspirants) and the acāryas (teachers).

Verse 6th and 7th

Ayamevodayas tasya dhyeyasya dhyāyi-cetasi/
Tadātmata-Samāpattir icchatah sādhakasya yā//6.

Iyamevāmrta-prāptir ayamev ātmano grahaḥ/
Iyam nirvāṇa-dikṣā ca śiva-sadbhāvadāyini//7.

TRANSLATION

This only is the manifestation of the object of meditation in the meditator’s mind that the aspirant with resolute will has the realization of his identity with that (object of meditation).

This alone is the acquisition of ambrosia leading to immortality; this alone is the realization of Self; this alone is the initiation of liberation leading to identity with Śiva.

COMMENTARY

TEXT

इह ‘शिवो भूत्वा शिवं यजेत’ इति यदुभोप्ये तत्र ध्यायिनचेतसि संवेदने
tasyāṁ ti ‘न सावसस्य न या शिवः’ इति प्रतिपादितिशिवस्वाभावस्य ध्येयस्य अन्यस्य
वा कामचित्ततत्ततिसिद्धैवतेर्यद्वेवदत्विशेषस्य अयमेवेवेद: प्रकटीयाव: या साधकस्य
ध्यातुराचायायदि:
‘तस्माचान्वदार्थचिन्तायतु न सावसस्य न या शिवः।’ (२१४)

इति प्रतिपादिततुष्पा तदात्मात्मापात्ति-शिवेक्याबेशो न तु पश्चात्तेवत्तिरिस्तु
स्याकारस्य दर्शे, न तु निरध्ययामाण तदात्मात्मापात्ति: अपि तु इच्छचतोभवि-
कल्पविभाह्नतात्मकशिववक्ष्यङ्कपचापरामण्याधिकृत। एततुदकं भवति, अहोमेव
तत्संवेदनहयेण तात्त्वाद्वित्तिष्टाद्विसारार्थेणवान्धनः: शिव इति सङ्कुल्यो
यस्याविक्ष्यङ्कपचापङ्कमूलस्तेन फलति, तत्स्त्व घ्ययमन्दवेदवतावः कि न नाम अभिमुखी-
भवति सर्वस्यतद्विषय्याप्राप्तानन्त्वात्। यथोत्तमस्मत्वरेणेदिपावः:
‘साक्षा दृवनम्यये नाथ सर्वसम्भुवनान्तरे।
कि न भक्तिमयं क्षेते मन: कविध न सिद्धति!’ (उ ० स्तो १.९)
इति। इमेव च समाप्तिः परमात्मयुपस्मात्त्व प्राप्तिः, अन्यसत्त्वमृते
कतिपयकङ्कलस्तादिमायुच्यति ग्राह्यथा वाणिज्यावतीय साधकंमयमवव्यायमः एवेतेषेऽ
कारायाः। एवं सर्वसंवेदनावायामेऽर्थवच्चन्त्वेऽसूनवृद्धसाम्य्यात्त्वप्रकरणे
‘नैव चामृत्योगेन कालमृत्युजयो भवेत्।’
इत्युक्तकङ्कसंहङ्क्सतात्त्वप्रकरणाः:
‘अथवा परवत्वस्य: सर्वकालैर्न बाध्यते॥’ (७२२३)
इत्याविना
‘……………… सर्व शिवशास्तिभयं समरेत्।’
इति मयेन
जीवेतेव विमुक्तोज्जी यस्यें भावना सदा।
यः: शिवं भावेयश्वितं न काल: कल्पेतु तमः।
योगी स्वच्छन्दयोगेन स्वच्छन्दगतिवारिणा।
स स्वच्छन्दपदेयुस्तः स्वच्छन्दसमाता ब्रजेत्।
स्वच्छन्दयोगैः स्वच्छन्दः स्वच्छन्दी विचरतेसदा। (७२५)
इत्यनेन सहजसचन्द्रशृंग सप्रणां पञ्चमुपदेश:। अय्यमेवालम्भो यहो नाना यहुःते
‘आत्मा नात्मयः’ इति तत्रेतेवेः सर्वजनस्वरूपस्वतन्त्रशिवसहृपतथा प्रत्येकनात्म-
मातमो नाना, न तु
‘पुरुषं एवंद सर्वम्।’ (श्वेते ० उ ० ३१५)
इति भूस्तवदुकं
‘त आयोपासकः: सर्वं न गच्छति परं पदम्।’ (स्व० ६१४८८)
इत्यामन्योक्तेः। तथा दीपकसरं योजनकार्यस्वयमेव शिवात्मनोजुहोः।
इमेव समाप्तिः विहानावर्त्यः: शिवात्माः नमे योजयवाच्यांि भवतोत्त्वः।
इत्यं स्वच्छन्दसिद्धा पुनःकाद्वेः: शिवालयं: सङ्कुल्यस्य परामार्थिकप्रवृत्तयाः
दायिनी निर्विराणविहाः। यथोत्तमः

¹ गामिनीति मूलपरात्रेशिकापुस्तकस्य: पाठः।
TRANSLATION

It is declared here that ‘one should worship Śiva by becoming Śiva’. That alone constitutes the manifestation of the object of meditation in the mind of the meditator which leads to the realization of identity with the object of meditation. Dhyāyinasćetasi means in the mind of the meditator, Tasya means ‘of the object of meditation’ i.e. ‘of the nature of Śiva’ as described in ‘there is no state which is not Śiva,’ or ‘of the particular deity of mantra who is the cause of the attainment of some object.’ Ayameva udayah means ‘this is its manifestation,’ which brings about identity of the meditator whether he is a sādha or ācārya1 with that (i.e. with the object of meditation) in accordance with what is described in ‘in word, object or thought, there is no state which is not Śiva’ (II 4) Tadātmatā samāppattiḥ means ‘identity with Śiva’, not the perception of some separate form such as the five-headed deity. Icchataḥ means ‘not simply by determination, but rather by one who is steeped in the will—which is not an idea—of becoming one with Śiva who is the Self of all’.

This is what is meant to be said. "Because everything is associated with this non-dual light (i.e. the Spanda principle), which is the deity of the mantra contemplated that will not appear before him whose resolute will is ‘I am Śiva, of compact mass of consciousness and bliss, and the whole universe is my body’, which arises from the realization of identity with the awareness of that and which is the result of non-ideation2 alone."

As has been said by my great grand teacher3 "O Lord, in this whole world which is thy own manifest form, what is that spot which is not a holy place to thy devotees and where the mantras of these devotees will not bear fruit"? (U.Sto I,4).

This alone is his great accomplishment that he acquires the ambrosia of the highest non-duality. The implication of the
word ‘eva’ (alone, only) is that with any other kind of ambrosia, though it may provide stability to the body for some time, the death of the aspirant is inevitable (ultimately). Thus from this point of view, everywhere in Svacchanda tantra in the chapter dealing with the acquisition of ambrosia from a gross point of view, it begins with the statement, “Never by acquisition of ambrosia can there be victory over death which is brought about by time,” and in the relevant context based on the experience of Sahaja (sahaja sandarbheṇa) with the mode of acquisition of the real ambrosia in terms of praise in the following words:

“Or one established in the supreme principle is not harassed by all forms of Time.”

In the middle, it says:

“One should regard everything as of the form of Śiva and Śakti and finally it says ‘One who has always this conviction is liberated while living. Time can never throttle him who always contemplates on Śiva. The yogi functioning freely by means of Svacchanda yoga⁴ is united with the status of Svacchanda⁵ and acquires equality with Svacchanda. He becoming Svacchanda moves about freely, and enjoys full Freedom” (Svacch. (VII, 258)

This, indeed, is the realization of Self. In the statement. “The Self should be realized,” what is meant is the recognition of the Self as Śiva who is omniscient, omnipotent and fully free, and not the Self mentioned by the Vedantist in the line, “All this is verily Purusa”⁶ (Śvet. III 15) The sacred text also says, “All those votaries of Self⁷ do not reach the highest stage” (Sv. IV, 388).

On the occasion of initiation for the purpose of uniting (the Self of the disciple with the universal consciousness), the impartation of this knowledge is the favour conferred on the disciple. The ācārya (teacher) having a knowledge of this attainment justifies his title of ācārya by uniting the Self of the disciple to Śiva. This is the initiation for liberation confirmed by one’s personal realization which gives to putraka⁸ etc. the knowledge of the highest nature of Śiva. As has been said:

“He who thus knows in reality has his certain initiation
which bestows liberation without the oblation with sesamum and ghee (clarified butter)”, (P.Tri, 25)

Sacerdotal initiation is also initiation. In order that any one may not lose faith in sacerdotal initiation, the chief great teacher has not used the word eva (alone) here (i.e. in the description of Nirvāṇa—dīksā). May there be good to all.

Here ends the second section entitled Sahajavidyodayaspanda of Spanda-nirṇaya written by Kṣemarājānaka, the devotee of the great Lord.

NOTES

1. Vide Note No. 2 on the first two verses of this section.
2. The author means to say that this realization does not come by way of ideation, but of will.
3. This refers to Utpaladeva.
4. Svachchanda yoga—This means union with Svātantrya, the Divine I-consciousness which is the quintessential nature of Śiva.
5. Svachchanda—the absolute Free Will of Bhairava.
6. By puruṣa in the above quotation, the Vedantist does not mean the 25th Puruṣa tattva as Kṣemarāja thinks, but Ātmā, the Divine Consciousness.
7. According to Trika philosophy, ‘ātma-vyāpti’ or realization of Self is not the highest ideal. It is Śivavyāpti, viz., the realization of both the Self and the universe as Śiva which is the highest ideal.
8. Vide note No. 2 on the first two verses of this section.
9. This refers to Vasugupta, the author of Spandakārikā.

EXPOSITION

The second section has been rightly entitled Sahajavidyodaya i.e., the rise of Sahaja vidyā. Sahaja or Šuddha vidyā is that state in which in spite of the seeming difference of all that is earth, earthy, there is a running sense of unity, identity, of the Supreme I-consciousness fused with the all-of-reality. As Vasugupta puts it,

“तस्मात् शब्दायांचिन्तामुन्न न सावस्या न या शिवः”
"Whether it is word or thought or object there is no state which is not Śiva."

In the first section, the emphasis is on the Self-realization or in the technical language of this system on ātmavyāpti on the realization of Self as Śiva. In the second section, the emphasis is on the realization of the universe as Śiva or in the technical language of this system on Śiva-vyāpti.

From the point of view of yoga, the emphasis in the first section is on nimilana-samādhi, on introversion meditation, on taking a plunge mentally in the innermost Self and realizing it as Śiva. In the second section, the emphasis is on unmilana samādhi or extroversive meditation in which in spite of the senses being open to the onset of external sensation, the world appears as the materialization of the bliss of Śiva. Kṣemarāja rightly calls it mahāsamāpatti, the coup of supreme realization.

In the two concluding verses of the section, the author depicts, in beautiful words, the mystic significance of the spiritual praxis of the seeker in the light of the rise of Sahaja vidyā.

The aspirant meditates over mantra in order that the deity embodied in the mantra may manifest himself or herself to him. The author says that the realization on the part of the seeker, of his identity with Śiva is alone the manifestation of the deity for which he has been spending days and nights of vigil.

Man has been in search of ambrosia that will make him immortal. The author says that the realization of one’s identity with Śiva is alone the real ambrosia, for it sets one free from the whirligig of birth and death.

The aspirant subjects himself to a tedious ceremony of initiation (dikṣā) for liberation (nirvāṇa). The author says that which gives the realization of identity with Śiva is alone the real initiation for liberation. Utpalabhaṭṭa quotes the following verse as a definition of dikṣā:

\[
\text{द्वातिष्ठ ज्ञानस्यभावं क्षणयत्यखिलं मल्लू।}
\]
\[
\text{बोधानुबेधाद्वैश्वेषोक्तं दानक्षणामर्मिण।}
\]

Dikṣā is that which gives realization and destroys all impuri-
ties. Because it imparts that realization which awakens one from the sleep of ignorance, therefore is it called dikṣā. It has the characteristic of both giving (di) and destroying (kṣā)’’.

III SECTION

Summary of the 3rd Section

Thus by the two sections the absorption into Spanda principle for the manifestation of the state of the fully illuminated yogi has been conclusively explained which is to be brought about by both introversive (nimilana) and extroversive (unmilana) meditation both of which are to be interpenetrative (ubhaya-visargānībhūtaḥ) i.e., the inner experience of the Divine has to be experienced externally also and the external experience of the Divine has to be experienced internally also.

Now in the third section of nineteen verses of entitled Vībhu Spanda, beginning with the verse Yathēcchā (according to the desire) and ending with Cakreśvaro bhavet (he becomes the lord of the group), he (the author) having said that the
higher and the lower supernormal powers arise by laying hold of the Spanda principle, and having briefly delineated the nature of bondage and liberation, concludes what has begun in the first section.

In this section, by the first two verses, the author mentions the freedom in dream on the analogy of the well-known freedom in the waking state. By the third while talking about its opposite i.e. when he does not have freedom of experience in the waking and dream state, he implicitly states that the yogi should maintain strenuous and constant endeavour. The next two verses deal with the manifestation of the knowledge of the desired object. By another verse, he describes the power of effecting things and the control of hunger, etc. By yet another verse, he describes the achievement of omniscience. By the eighth verse, he describes the disappearance of the depression of mind. After that, he defines the nature of unmesa or the unfoldment of spiritual consciousness which is of the nature of spanda. Another verse describes the necessity of rejecting those powers which are an obstacle in the way of the highest meditation. By another verse, the nature of identity with the entire universe as described in the second section has been mentioned for achieving absorption in the divine consciousness.\(^1\) After that the means for achieving that absorption has been described by another verse. The next triad of verses describes the bondage of the limited individual. Another verse says that the Spanda principle prevails both in bondage and liberation. By two verses the nature of bondage has again been repeated for the sake of its being destroyed. The last one while describing the means of cutting asunder the bond emphasizes the sense of the first verse (i.e. I.1) in conclusion. This is the summary of this section.

NOTES

1. Samāveśa uktaḥ has to be read as samāveśe uktaḥ i.e. samāveśa is here in the locative case. The locative case has here to be treated as naimittikti saptami i.e. ‘samāveśe’ here means for achieving samāveśa (absorption).
Introduction to the 1st and 2nd verse

**Text**

Now begins the commentary on the book.

In I,17, it has been said, "The fully enlightened has always the experience of Spanda tattva." In the same section, it has been said, in I, 21, "One should always be on the alert for the discernment of the spanda principle." By this an exhortation has been imparted to the partially enlightened for its constant practice in the waking state in order to attain the status of the fully enlightened one. In I, 23, 24, 25, beginning with 'which state etc', the yogi has been advised to tear the veil of deep sleep by constant, intensive, skilful practice of the means.

Now in order to prove the perfect enlightenment of the yogi by his power to rend asunder the condition of ordinary (normal) dream and deep sleep the author is going to show his super-normal power in relation to dream.

**Translation**

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Now in order to prove the perfect enlightenment of the yogi by his power to rend asunder the condition of ordinary (normal) dream and deep sleep the author is going to show his super-normal power in relation to dream.

**Text of the verse 1 and 2**

Yatheçchābhyarthito dhāta jāgrato’rthān hṛdi śīṭhātan।
Somasūryodayam kṛtva sampādayati dehinah।।
Tatha svapne 'pyabhīstārthān pranayasyāntikramat।
Nityam sphaṭataram madhye śīṭhato’vāpyaṃ prakāśayet।।

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Somasūryodayam kṛtva sampādayati dehinah

Tathā svapne 'pyabhīstārthān pranayasyāntikramat
Nityam sphaṭataram madhye śīṭhato’vāpyaṃ prakāśayet
TRANSLATION

As the sustainer of this universe (i.e. Śiva) when eagerly entreated with desire accomplishes all the desires abiding in the heart of the embodied yogī who is awake after causing the rise of the moon and the sun. 1

So also in dream, by appearing in the central nādi (madhye), does He surely reveal always and more vividly his desired objects to him who never desists from his zealous prayer. 2

COMMENTARY

TEXT

TRANSLATION

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So also in dream, by appearing in the central nādi (madhye), does He surely reveal always and more vividly his desired objects to him who never desists from his zealous prayer. 2

COMMENTARY

TEXT
TRANSLATION

Dhātā is one who holds everything within Himself i.e. Śiva's own being. Jāgrataḥ means 'of one who is waking' i.e. to whom his freedom has manifested itself in the waking state. Dehinaḥ means of the embodied yogī or 'of the yogī who has knowledge in the waking condition,† Icchābhyaarthītah means 'pleased on account of his discernment of the inner nature'. He brings about the objects abiding in the heart of the yogī e.g. by means of jñāna (vindu) and kriyā (nāda)², the yogī produces agitation (kṣobha) of the mind in others, the scattering of other's knowledge hither and thither, (pratibhācālanena), immobilising another's knowledge (bodhastobha), and transmission of knowledge into another (jñānasāncāra) etc.

How does He do so? By causing the rise of the moon and the sun³ i.e. of jñānaśakti, the power of knowledge, and kriyāśakti, the power of action. All that is thought about by the cognitive power (jñānaśakti) is actualized by the operative power (kriyāśakti). The great Lord entering the body of the yogī brings about various sorts of powers, e.g., transference through penetration etc. by the expansion of his apāna and prāṇa Śakti of which the quintessence is the expansion of jñāna and kriyāśakti which are brought about by laying hold of the root (i.e. the spanda principle) intuitive knowledge of which is unfolded by his compenetrative meditation (samāveśa).

According to the tradition expressed in the following verse.

"When sleep has not yet fully appeared, i.e. when one is about to fall asleep, and all the external objects (though present) have faded out of sight, then the state (between sleep and waking) is one on which one should concentrate. In that state, the Supreme Goddess will reveal Herself."

"If prāṇaśakti which is gross and thick i.e., which is expressed with sound; is made frail and subtle i.e., is expressed slowly and if a yogī meditates on such śakti in dvādaśānta,⁴ then by entering mentally in between waking and dream condition, he gains freedom of having dream experiences i.e., the dream is
entirely under his control. He will have only that dream which he wants to experience” (V. Bh. 55). Thus in accordance with tradition, the sustainer (Śiva) appears in the region of the Susumnā of the yogī who is always intent on praying to God with the awareness of citi ṣakti which is present in both the practice of prāṇa (visarga) and apāna (arani) which are connected with exhalation (vamana) and inhalation (grāsa) and who is enjoying the sleep in which yoga is being carried on (Yoganidrā). He abiding in the susumnā region even in dream surely reveals the objects desired such as ānava, sākta, or sāmbhava samāveśa (absorption) or other desired objects, in the mirror of his mind polished by the sap of compenetrative meditation. This yogī never suffers from infatuation in dream and deep sleep. The word dream implies deep sleep also.

In the matter of revelation of desired objects by repetition, this is the reason. The Lord never neglects to confer the grace which is the outcome of the cessation of the turbidity of Māyā and a result of his prayer which, in other words, is only the devout practice of the inner (divine) nature.

The great Lord who is of the nature of consciousness surely brings about all those things for which one prays with real inner sincerity. The word jāgrataḥ should be treated as having double meaning and should be interpreted both in the sense of ‘one who is in the waking state and one who is alert about the highest principle’.

NOTES

1. Piṅḍasthajñānasya—One who has knowledge during the waking condition. The word for waking condition for the common man is jāgrat, the word of the yogī for the waking condition is piṅḍasthā, the word of the jñāni for the same condition is sarvatobhadra.

2. Vindu and nāda are symbolic terms of the system. From the point of view of ānava upāya, vindu and nāda symbolize prāṇa and apāna; from the point of view of Śākta upāya, they symbolize pramāṇa and prameya, from the point of view of Śāmbhava upāya, they symbolize jñāna and kriyā, and from the point of view of anupāya, they symbolize prakāśa and
vimāra. Here they symbolize jñāna and kriyā.

3. Somasūryodayam kṛtv—Lit. by causing the rise of the moon and the sun. Soma and Sūrya, the (the moon and sun) are symbolic terms. Soma or moon symbolizes the apāna śakti which is expressed in us in the form of inhalation and sūrya or sun symbolizes the prāna śakti which is expressed in us in the form of exhalation. This symbolism holds good in āṇavopāya. In connexion with Śāktopāya, soma or moon symbolizes jñāna śakti, (the power of knowledge) and sūrya or sun symbolizes kriyāśakti (the power of action). In the present context soma and sūrya mean jñāna-śakti and kriyāśakti.

In connexion with Śāmbhavopāya, soma, symbolizes Vimarśa and sūrya symbolizes prakāśa.

4. This dvādaśānta (distance of 12 fingers) refers to antaradvādaśānta i.e. inner dvādaśānta. This has three stages, viz. hṛdaya or centre of the body, Kanṭhakūpa or the small depression below the throat, and bhrūmadhyā or the middle of the eye-brows.

5. 'By repetition' means Sauṣupt epyabhīṣṭārthān prakāśayet i.e. 'in deep sleep also He reveals the desired objects'.

Introduction to the 3rd verse

TEXT

यदि पुनरेवं सावधानो न भवति तत्वा नात्य योगितेत्याह

TRANSLATION

Now the author says that if a person is not thus concentrated, then he is not fit to be a yogi.

Text of verse 3

Anyathā tu svaṭantra svastī taddharmakatvāt//
Satatām Laukikasyeva jāgratsvapnapadadvaye//3

TRANSLATION

Otherwise, the Creative power of the Divine according to its
characteristics, is free in manifesting always all kinds of things
(usual and unusual) (to the yogi also) both in waking and dream
states as in the case of the common people of the world.

COMMENTARY

यथृक्तयुक्त्या नित्यं नाराध्ये धाता तवाः वस्त्रपृत्यत्यभावे सततं-प्रत्यं
लोकिकस्येव चास्य योगिनोपि जागरायां स्वप्ने च साधारणासाधारणायामका-
शनत्तथिचयनाविबिधम्भावा पारमेष्वरी सूक्तिः: स्वतन्त्रा स्वात, लोकिकवपीगिनमयि
संसारावेद एवासी पात्येदित्यथः:। ययोक्तम्
‘प्रवृतिभूतानामेश्रीं ।’
इति। ‘तद्वारकुक्ता:’ इति स्वप्नजागराविप्रकाशेः स्वप्तसूक्तश:। स्वातन्त्र्य-
भावाविद्यथ:। ॥३।।

TRANSLATION

If the yogi does not always pray to the sustainer of the
universe according to the method described, then, in the absence
of his remaining in his essential nature, the Divine Creative
Power whose nature is to manifest (an object), to determine, etc.
things of the usual and unusual kinds\(^1\) is quite free to show
always to yogi also similar things both in the waking and dream
states, as in the case of the common people of the world. The
sense is that this throws the yogi also into the pit of transmi-
gratory existence like the common people. As is said, “The
outgoing tendency of creatures is determined by the Lord’s
Will.”

According to its characteristics this means that the Divine
Creative Power is quite free to manifest things as it likes both
in the waking and dream states.

NOTES

Usual and unusual—In the waking state the experience of all
people is common, it is an objective experience which is
common to all. In dreams the experience of each, being subject-
ive, is unusual i.e. is not common to all.

EXPOSITION

The yogi by his prayerful attitude towards the Divine which
really means by being established in his divine nature sees both in the waking and dream states what he wills to see. This is not possible for the common people. The experiences of both these states are not under their control. But if the yogi becomes unmindful and trips, he becomes subject to the same conditions both in the waking and dream states as the common people.

*Introduction to the 4th and 5th verse*

**TEXT**

एवं स्वप्नलौष्यपरिवर्तनोपायं स्वप्नबद्धताय संसाध्य स्वप्नतत्त्वसमावेशोपायं सुभ्रोधस्य वृद्धान्त्युक्तिपूर्वनं निरूपयति ज्ञानसिद्धायेऽनिर्विषयं भवतीत्या-विशिष्टति—

**TRANSLATION**

Thus having established the means for cleaving asunder the conditions of dream and deep sleep in order to attain the state of the fully enlightened one, the author now elucidates with example and reason the means of absorption in the *Spanda* principle for the fully enlightened one and exhorts that the knowledge of the object desired to be known is also possible in this way.

*Text of the Verse 4 and 5*

| Yatha hi artho’sphuto druṣṭe: sāvadhāne’pi cetasi | 1 2 3 4 |
| Tatha yatparamārthena yena yathā sthitam |
| Tattathā balamākṛmyā na ciraṁśpravartate |

Yathā hi artho’śphuto druṣṭeḥ sāvadhāne’pi cetasi/Bhūyaḥ sphuṭatāro bhātī svabaloḍyogabhāvitaḥ/4 Tathā yatparamārthena yena yathā sthitam/Tattathā balamākṛmyā na ciraṁśpravartate/5

**TRANSLATION**

Indeed just as a thing which, in spite of all the attentiveness of the mind, is perceived indistinctly at first, appears more
distinctly, later, when observed with the strenuous exercise of one’s power.

So when the yogi resorts to the power (of Spanda), then whatever thing \((yat)\) actually \((paramārthena)\) exists in whichever form \((yena)\), in whichever place or time \((yatra)\) in whichever state \((yathā)\) that thing \((tat)\) becomes at once \((na cirāt)\) manifest in that very way \((tathā)\).

**COMMENTARY**

**TEXT**

हिंशब्दः किलशब्दाय। सावधानेति के तत्सृष्टि दूरवादविवैशिकेऽयथा किलात्योक्तरुपो दृष्टे पूर्वोपन्यासनिरीक्षणात्मना स्वतर्थोगोगे भावते-भृस्थानालोकितो न केवल स्फुतो यावत्स्फुटतरुपः भावित, तथा यदप्रवतर्तवात्स्ततो बल येनाचावधनात्मना परमार्थेऽवस्तीति-श्युरात्मनि स्वस्थवावे यथेष्ठ-अपेक्षयाप्या ऋषियं तत्कर्षुः तष्ठेति-स्वतर्थोगोगे-अन्तर्मूर्तेकालमतपरिशीलनप्रयत्नेन सम्भवायं शीघ्रेन श्वुत-तर्कवेन प्रवत्ततेः अभिव्यज्यते। कथमनामार्धकस्य कल्पितवेहादिप्रमात्मूर्तैः स्वात्मन्येय निम्नां कृत्वा, अथवा स्पन्दात्मकं बलमात्रमस्य स्पष्टस्य कल्पितवेह-बूढिप्रमात्मूर्तिमसंस्कृतेजयतः साधकस्य योगिनो यज्ञसाधिति निधानायदि वत् देशावो येन हेमाविठरं परमार्थेऽवस्तित्व तथा सङ्केतवेशेन स्थितं तथा तदचिराद्वेद प्रकाशते।

**TRANSLATION**

The word \(hi\) is used in the sense of ‘indeed, verily’. Indeed just as, in spite of the attentiveness of mind, on account of the drawback of distance, etc. a thing appears indistinctly at first, but later when observed again minutely with the full application of one’s visual power not only appears clearly but even more clearly, even so whatever power of spanda principle \((yat)\), exists \((sthitam)\) in its highest form in the nature of a mass of consciousness-bliss \((yena-ānandaghanatātmanā paramārthena)\), in one’s own essential nature which is identical with Śiva \((yatra)\), in a nondifferent way \((yathā)\) that \((tat)\) appears instantly \((na cirāt)\) more distinctly in that very way \((tathāi)\), when observed with the strenuous exercise of one’s power i.e. with the strenuous practice of identity with that inner nature. Tat i.e. the word ‘that’ is used in the nominative case.
How? By the votary merging his so-called stage of the experient in the form of the psycho-somatic organism in his inner essential Self.

(Another interpretation of the 5th verse)

To the yogi who resorts to the power of spanda and who stimulates his so-called state of the experient consisting of the body, buddhi, etc. over and over again to the pitch of the highest, essential experient, whatever (yat) he desires to know for instance, treasure wherever (yatra) i.e. in whichever region, in whichever state (yena) e.g. in the state of actual gold, in whichever form (yathā), that at once appears.

*Introduction to the 6th verse.*

**TEXT**

कर्तृं शक्त्याविद्ययमुत एव बलात्मानुसंवत्तित्याह

**TRANSLATION**

Now the author says that his power of action also appears on account of that power (i.e. the power of spanda).

**Text of the 6th verse**

दुर्बलोऽपि तदाक्रम्य यतः कायं प्रवर्तते ।
श्रावः द्वेद्द्वभुक्षां च तथा योगितुभुक्षितः । ६ ॥

Durbalo 'pi tadākramya yataḥ kārye pravartate/
Ācchādayed bubhukṣāṁ ca tathā yo'īt bubhukṣitah//6

**TRANSLATION**

Just as a feeble person also by resorting to that power (of Spanda) succeeds in doing what has to be done, even so one who is exceedingly hungry overcomes his hunger.

**COMMENTARY**

**TEXT**

यथा श्रीणामातुर्गविवाय: सोऽपि स्पन्दात्मक बलाक्रम्य स्पन्दसामवेशालेन
प्राणप्रमाणेतृतीयमयस्कुलुसेवय कायेत्वस्यकर्त्त्ये कर्मणि प्रवर्तते, असक्यमपि वस्तु
Just as one, whose essential ingredients of the body have decayed i.e. who is as emaciated as an abstemious sage, also by resorting to the power of Spanda i.e. by absorption into spanda and by stimulating his state of the experient of prāṇa succeeds in doing that which has necessarily to be done i.e. by resorting to that power he does that which was beyond his power to do. So even he who is excessively hungry overcomes hunger, thirst1 etc. by resorting to that power.

For one who has entered the state of the mass of spiritual consciousness, there can be no subjection to the pairs of opposites (like heat, cold, etc), for the pairs of opposites function only in the stage of prāṇa, and this in the case of the yogi. gets merged in the stage of the spiritual consciousness.

NOTES

1 Utpala Bhaṭṭa adds ब्रम्हकाशबद्धोपलक्षणार्थम्। तेन क्षोतियो शोकमोहो जरामूत्यैं वेति पदौर्मयोद्धस्त् नवस्तीतिथः।। i.e. the word hunger has been used here elliptically in a generic sense implying the six waves of existence, hunger and thirst (of prāṇa), sorrow and delusion (of mind), old age and death (of body)."

Introduction to the 7th verse

TEXT

Since by means of the rational method described in the above verse, he gains a number of supernormal perceptual powers by resorting to the power of Spanda, therefore.
VERSE 7

TEXT

Anenādhiṣṭhīte dehe yathā sarvajñatādayah/
Tathā svātmanī adhiṣṭhānāt sarvatraivaṁ bhaviṣyati//7

TRANSLATION

Just as all knowability, etc., in respect of the body occurs when it is pervaded by that spanda principle, even so when the yogi is established in his essential Self, he will have omniscience, etc. everywhere.

COMMENTARY

TEXT

When the body is pervaded by this i.e. by the spanda principle which is one’s own essential Self, then as experiences of things suited to that state (i.e. the bodily state), such as states of all-knowability, all-doership (associated with the body) manifest themselves to the embodied being, so, if the yogi gets established in his imperishable Self, viz., the spiritual Consciousness recognized as such by the afore-said token, if he is steadily absorbed in that state, either by withdrawing his sense, etc. within himself (saṅkoca) as a tortoise withdraws its limbs within itself or by the device of the expansion of all-
embracing consciousness (*vikāsa*), then he acquires omniscience, and omnipotence—powers appropriate to Śiva everywhere i.e. from the category of Śiva down to earth.

**NOTES**

1. *Svātmani* means, as Kṣemarāja puts it, in his imperishable Self. Rāmakaṇṭha explains it as स्वस्वभावे वेदाविव्यतिरिक्त-विशुद्धा हृद्विचिन्मालबुधि i.e. in his essential nature which is pure, spiritual, consciousness distinct from the body.

2. *Saṅkoca* and *vikāsa*—*Saṅkoca* connotes the practice of withdrawing the attention from the activity of the senses and turning it towards the inner reality which is the source and background of all activity.

*Vikāsa* means concentration on the inner reality even while the sense-organs are quite open to the external objects.

*Introduction to the 8th verse*

**TEXT**

इवम्प्येतप्रसावेवनेवाह

**TRANSLATION**

The author says that he will have this experience also through its grace (i.e. through the grace of the *Spanda* principle)

**VERSE 8**

ग्लानिर्विलुण्ठिका देहे तस्यास्चाज्ञानान्तः सृति:।
तदुमेवविलुप्तं चेतुकः सा स्यादहेतुकः।॥ ८ ॥

*Glānir vilunṭhikā dehe tasyāścājñānānataḥ srtri h/
Tadunmeṣa-viluptaṁ cet kutaḥ sā syād ahetukā॥ 8 ॥*

**TRANSLATION**

Just as a plunderer carries away the valuables of the house, even so depression saps away the vitality of the body. This depression proceeds from ignorance. If that ignorance disappears by *unmeṣa*, how can that depression last in the absence of its cause? 8.
Dehe ya glāniḥ means that disappearance of (essential) delight\(^1\) of the person who considers his body to be the self. The plunderer(śīlaśūnaḥ) is that which steals away the wealth of the highest consciousness, and brings about poverty in the form of limitation. It i.e. the depression owes its origin and continuance to (spiritual) ignorance\(^2\) i.e. non-recognition of one’s essential nature which is a compact mass of consciousness-bliss. If that ignorance is destroyed by \textit{unmesa}, the nature of which will be described later, then how can this depression last in the absence of its cause which is ignorance? That is to say it will disappear.

In the absence of depression, the states of inevitable sufferings to the body, such as illness, etc. will be removed. To the extent to which they are removed to that extent his real nature will shine just as excessively heated gold shines when the dross is removed. Thus constant absence of depression even while he remains in the body is the glory of the great \textit{yogī}. 
As has been said by the great yogini Madālasā, while teaching her children:

'Ye child, do not commit the folly of regarding the body as the self,—the body which is like a decaying covering and deserves to be rejected. This body of thine is tied to thee like a covering on account of thy good and evil deeds, and infatuation in the form of self-conceit (Ma. pu.25,14).

This also is hinted in this verse that the yogi who is desirous of limited powers when his body is permeated with the elixir of compenetrative meditation, is free from diseases like wrinkles, grey hair etc.

NOTES

1. Glāni or depression in this context means the disappearance of the essential delight (tāttvikaharṣasya kṣayah). It is, as Rāmakanṭha puts it, sahajānanda-hānirūpā (p. 114) the loss of innate bliss. Every body who considers his psychosomatic organism as his Self suffers from this loss. It is only when the empirical self is transcended and one is united to the meta-empirical Self that he can have real happiness.

2. Ignorance here means, as Kṣemarāja puts it, cidānandagha-nasva-svarūpa-apratyabhijñāna i.e. non-recognition of one's essential nature which is a compact mass of consciousness-bliss. It does not mean 'want of education'.

Introduction to the 9th verse

TEXT

अथ योजयमुनेशः स किञ्चनस्य: किमुपयलब्यचेतायाकालायामाह—

TRANSLATION

In reply to the query "What is the nature of this unmesa and by what means is it available?" the author says:

Text of the 9th verse

एकचिन्त्यप्रसक्तस्य यत: स्त्रायापरोद्यः ||
उन्मेष: स तु विजेय: स्यं तमुपलक्षयेत् ॥ ६ ॥
Ekacintāprasaktasya yataḥ syādaparodayaḥ/
Unmēṣah sa tu vijñeyah svayam tam upalakṣayet∥ 9

TRANSLATION

That should be known as unmēṣa whence the rise of another thought takes place in the mind of a man who is already engaged in one thought, one should experience it introspectively for oneself. 9

COMMENTARY

TEXT

When the mind of the aspirant that is to quit one object is firmly restrained (niruddha) and does not move towards any other object, it comes to rest in a middle position between the two and through it (i.e. the middle position) is unfolded the realization of pure consciousness which transcends all contemplation.” (V.Bh.62)

In accordance with this view, there is the rise of ‘another’ (aparodayaḥ) i.e. there is the manifestation of another superb, transcendental awareness which is full of the bliss of consciousness (ciccamatkaratmanya eva lokottara ullaśah syāt).

(In whom does it arise?) it arises in the yogī who is deeply engrossed i.e. deeply concentrated in one thought (ekasyāṁ
cintāyāṁ prasaktasya ekāgribhūtasya) (What kind of thought?). Thought of a particular object or matter in which all the fluctuations of the mind are stilled (kasyāṁcid ālambana-Viśeṣa-nibhṛta-vikārātmikāyāṁ cintāyām).

(From where does that transcendental awareness arise?). It arises from the Spanda-principle in which the difference of knowledge and its object has disappeared, (agniśomāvibhedātmanaḥ)\(^2\) in which the entire multitude of thought-constructs has been suddenly swallowed up (jhaṭṭī grastasamastacintāsamanteḥ) on account of the cessation of the object of thought which is due to the swell of deeper consciousness radiating from excessive concentration on that thought.

Since it is an efflorescence of that bliss of consciousness, it is known as unmeṣa. This has to be realized, this has to be sought, this can be known thus by the yogi. Svayaṁ tamupalaksayet—This is the meaning of this sentence—Since unmeṣa cannot be grasped objectively as ‘this’, one has to observe it within oneself by approaching it in the form of I-consciousness with an awareness completely free of all artificial effort. It has to be recognized in the form of extraordinary bliss.

Others interpret this verse in this way: In the mind of a person who is deeply engrossed in thinking of one object, that from which another thought arises and which pervades both the thoughts is unmeṣa.”

NOTES

1. Aparodayah may mean the rise of another awareness or the rise of another thought. These two meanings have led to two interpretations of the verse. Kṣemarāja has taken in the former sense: others have taken it in the latter sense.

2. Agni symbolizes pramātā or pramāṇa—knower or knowledge. Here it symbolizes knowledge pramāṇa; soma symbolizes prameya or object.

3. Vijñeyah—has to be interpreted in two ways, viz. arhārtha, and Šakyārtha. In the first case it means it deserves to be known or recognized, it should be known or recognized. In the latter case, it means, it can be known or recognized. Kṣemarāja has interpreted it in both the senses.
This is a very important *yoga* of this system. There are three important points in this verse which have to be borne in mind. Firstly, *aparodayaḥ* may mean the rise of another awareness or the rise of another thought. Kṣemarāja has taken it in the first sense. In this sense, it means *parapramātyabhāva*, or the awareness of the met-empirical, the metaphysical Self. Kṣemarāja means to say that when the mind is deeply engrossed in one thought, it is completely stilled, it is restricted from indulging in another thought. It is at such a moment that the met-empirical Self reveals itself. Mind is the slayer of the Real. When the slayer is slain, then the Real reveals itself.

Secondly, one has to be on one’s guard in grasping the Real. If he wants to know it as an object, he will fail miserably, for it is the Eternal Subject which can never be reduced to an object. That is why the text says *svayam tamupalakṣayet*. Kṣemarāja rightly interprets it as *idanta-visayatvābhāvād akṛtakaprayatnātmāvadhanenāhantayaivopetyātmanī lakṣayet*. Since the metaphysical Self cannot be objectified, there has to be an effortless awareness of it as I-consciousness shorn of all its external trappings. Similarly, Rāmakāṇṭha says:

> परमार्थ-परमेश्वर: सवर्ती विविधत: परमकारण परमत्मा अयमहमिस्म  इति प्रतिपृच्छेत । न हि तस्य शब्दादिवद्इदन्तया स्वप्नपूवणक्यितुं शक्यम्ृ।

“This experience has to be regarded subjectively as ‘It is I, the Highest Self, the fount and source of every thing, distinct from everything else. Its nature cannot be grasped objectively as ‘this’, like sound etc.”

Thirdly, a very important point has been stressed by Rāmakāṇṭha in this connexion. He deserves to be quoted in full:

> यस्त्रवं मन्यते—यस्यां चिन्तायां सत्यां  अपरिचित्तोदयः:  सा चिन्तैव चिन्तान्तरकारण नातरवैति वस्त्रन्तरं विद्यते, यद्विचिन्तायस्वप्नवृयतिरेके नृपलक्ष-प्रीयादि द्वितीयचिन्ताकारण स्याद् इति, तं प्रति कारणभावेन कार्यभावेन च अभिमतस्य पूर्वपरीभुतस्य चिन्तायस्य एव सम्बन्धो न सिद्धितं, अनुसन्धातां तृतीय विना । पूर्व कारणमु प्रपर च कार्यभूत चिन्ता इति योजुनसन्धते, यश्चासावनपन्नबनीयोजुनसाधा तोजुनसाधयायचिन्ताययापकविशुद्धचिन्तामात्स्वरूपः सवर्तकारणमातमौत्मेष इत्युतः।
“Some think that the first thought is the cause of the rise of the next, there is nothing intervening between the two which apart from the two thoughts may be the cause of the second thought. (Rāmakanṭha has the Buddhists in mind.)

In reply, it is said that there can be no relation of cause and effect between the first and the second without a third to relate the two as cause and effect. That which relates the previous and the latter as cause and effect, that which is the undeniable relater of the two experiences, that is the pure consciousness that pervades both the thoughts, the fount and origin of every thing, that is the Self. That Self has been called unmeṣa.

Introduction to the 10th verse

TEXT

इवानी मित्योगिजनप्रयत्नसाध्यत्वपि तामु तामु सिद्धिपूनेषपरिशोलनमातो-वितामु परयोगिनो ह्यत्वमेव मन्त्वयमित्याविसति —

TRANSLATION

Now the author exhorts that a great yogi should regard those various supernormal powers as rejectable which arise from the practice of unmeṣa and which even inferior yogis can acquire with effort.

Text of the 10th verse

प्रतो विन्दुरतो नादो रूपमस्मादतो रसः।
प्रवर्तन्तेविचिरेव श्वेतभक्तवेन देहिनः॥ १० ॥

Ato vindur ato nādo rūpam asmād ato rasaḥ/
Pravartante'cireṇaiva kṣobhakatvena dehinah// 10

TRANSLATION

From this (unmeṣa) appear (supernormal) light, (supernormal) sound, (supernormal) form, (supernormal) taste, in a short time, to the yogi who has not yet done away with the identification of the Self with the body, which, however, are only a disturbing factor (in the full realization of the Spanda principle).
COMMENTARY

TEXT

From it, i.e. from unmesa which is being practised appear in a short time experience like the light of a star in the middle of the two eye-brows which is a generic light expressive of the entire objective world, sound which is unstruck (spontaneous) which is generic sound representing all undifferentiated words, (supernormal) form which is a glow shining even in darkness, transcendental taste experienced on the tip of the tongue. All these appear to the yogi whose identification of ‘I’ or the Self with gross, subtle body, etc.¹ has not yet dissolved. They only give him temporary satisfaction, but are a disturbing factor, indeed positive obstacle in the realization of the Spanda principle.²

As they (the ancient sages) say:

“These are obstacles in the way of meditation and are regarded as occult powers in vyutthāna (during normal consciousness after meditative absorption).” (P.Su III,37).

This verse says that supernormal light, sound, etc. are only disturbing factors to the yogi who identifies the Self with the body even though he may be intent on the introspection of unmesa.

NOTES

1. Et cetera refers to the causal body.
2. These powers are a source of attraction to the yogi who has not risen above the level of the psychosomatic organism.
But they are an obstacle in the way of spiritual progress, for this yogī gets stuck up in these powers, and misses the real aim of yoga, viz., realization of the essential Self or the Spanda principle.

Introduction to the 11th verse

TEXT

इदानीमेवेनेवात्मने स्वभावे देहप्रमालातां निमज्जयति, तदाकारामपि पर-प्रमालृतां लमल इत्याद

TRANSLATION

Now the author says that the yogī, who sinks his psycho-physical self in the real nature which is unmesa, experiences the state of the highest experient in the form of that unmesa.

Text of the 11th verse

दिद्रक्ष्ये सर्वित्यायद व्याप्यावतिष्ठते ।
तदा कि बहुनोक्तेन द्वियमेवाबोत्स्यते ॥ ११ ॥

Didṛksayeva sarvārthān yadā vyāpyāvatiṣṭhate/
Tadā kiṃ bahunoktena svayameva avabhotsyate//11

TRANSLATION

When the yogī wishing to see all objects abides in that state pervading them all, i.e. infusing them all with the light of his consciousness, then what is the use of saying much, he will experience for himself (the splendour of that vision).

COMMENTARY

TEXT

यथा पश्चात्तीहऽविकल्पकिरुचुसावस्ये द्विद्वसितोद्वांतरमेदेन स्फुरति तथेक्ष
स्वच्छन्दव्यायद्विक्रियोक्तान धराविशिवालताभिनविवेशाला व्याप्यति सर्वम-हुष्टित सदाशिववत् स्वविकल्पास्मातः श्यामपूर्वकমविकल्पान्तमेवविमान्तः कोदी-कारणाच्छाय यदावतिष्ठते अस्या: समाप्तीं विचलति, ताबदशेषवेष्टकारेणोपन्तः
TRANSLATION

Just as at the time of the desire to see by means of indeterminate perception in the case of *paśyanti*, the object desired to be seen gleams internally in an identical form, even so, when the yogī abides (*avatiṣṭhate*), pervading all the objects from the earth right up to Śiva as described in *Svachchanda* and other works in the chapter dealing with the way of worlds (*bhuvanādhvā*), that is to say infusing every thing with I-consciousness like *Sadāśiva*, with the thought of I to begin with, relating everything and finally with thought-free awareness embracing everything within himself, then he will experience that for himself which is the result of the bliss of absorption into the state of the highest (divine) Experient that swallows up all objective phenomena by the consciousness that blossoms out of the unification of all objectivity. *Yadā avatiṣṭhate* means ‘when he does not swerve from the perfect accomplishment of meditation.’ *Svayamevāvabhotṣyate* means he will experience it in his own consciousness. What is the use of expatiation in this matter?

EXPOSITION

When the yogī sees every object as an expression of the inner divine Self, then the delusion of diversity disappears and he has the bliss of unity consciousness. He finds Śiva both within and without.

Introduction to the 12th verse

TEXT

Having declared that the fully enlightened has the knowledge
of *Spanda* principle always and incessantly (in I, 17), the author says that the fully enlightened *yogi* who practises the means that have been explained afterwards always has absorption in *Spanda* principle. As it (*Spanda*) is mixed up with innumerable objects, the author reminds the pupil of it and by way of conclusion describes the means for entrance into it.

**Text of the Verse 12**

\[ \text{प्रबुध: सर्वदा तिष्ठेत्ज्ञानेनालोक्य गोचरम्} \]
\[ \text{एकत्रारोपयेतसबं ततोड्न्येन न पीड्यते} \]

Prabuddhaḥ sarvadā tiṣṭhe jñānenālokya gocaram/
Ekatrāropayet sarvam tato anyena na pidyate//12

**TRANSLATION**

Observing all objective phenomena by knowledge i.e. by external perception, one should always remain awake, and should deposit everything in one place i.e. see everything as identical with *Spanda* which is our own essential Self. Thus, he is never troubled by another.

**COMMENTARY**

**TEXT**

\[ \text{सर्वदा जागरात्स्वप्नसुपृक्तसंविदार्थोदयानन्तपदेशु प्रबुद्धसिद्धेऽव उन्मोलितस्यन्द-} \]
\[ \text{तत्त्वावल्क्ष्यवविवृद्धि: सुप्रभुद्वात्माव स्वदेश} \]
\[ \text{कथं ज्ञानेन बहिःकुञ्जेनावभालेन सर्व गोचरं नीलुतकादिरूपं विषयमालकय} \]
\[ \text{तस्माच्छध्यथं चित्ततामु न सावस्था न या शिव: ( २१४)} \]
\[ \text{इत्युपपावित्राः विमृश्य एकज्ञत्वारी शंकरालम्बं स्वभावं सर्वारोपयेत्-निमो-} \]
\[ \text{लोन्मल्लवशोस्ववेदेन जानियत:} \]
\[ \text{पूर्वपर्कोटत्वावल्क्ष्यवविवृद्धि:} \]
\[ \text{एवं च न केनचित्तग्नेन व्यतिरितदेहं वस्तुना} \]
\[ \text{बाध्यते सर्वसिद्धु स्वात्मनं स्वेक्षितवात्} \]
\[ \text{यथोक्तं श्रीप्रत्यक्षभिप्राकारेण} \]
\[ \text{योंवक्रयप्रिमितम्यंमण्डलं पन्ततीश निषिद्धेन भवद्वपुं} \]
\[ \text{स्वात्मपवर्षारुपिने जगन्त्यस्य नित्यसुखिन् कुतो भयम्} \]

\( ३० स्तोत्र १२ \)

इति //12\}
TRANSLATION

_Sarvadā_ 'always' means 'one should keep awake in the beginning, middle, and end of awareness in all the states of waking, dreaming and deep sleep. 'keeping awake' means 'one should have full awareness, with divine vision which becomes manifest by getting hold of the _Spanda_ principle which has been unfolded.' How? By observing all phenomena, such as blue, pleasure etc. by external perception, one should offer it to the creator, _Śaṅkara_ i.e. one's essential nature in the light of the belief expressed in the line, 'Therefore, whether in word, or thing or thought, there is no state which is not _Śiva._' 'One should offer or deposit everything' means 'one should regard it as identical with that _Spanda_ principle whether in introversive or extroversive state, one should, by the firm grip of the initial and the final state, regard the middle state also as the congealment of the sap of consciousness'. Thus, he is not troubled by anything separate, because in everything, he acknowledges his own Self. As has been said by the author of _Śrī Pratyabhijñā_ "O Lord, whence can there be any fear to the eternally happy one, in this world filled with his own Self, who, in thought-free state, sees entire objective phenomena as thy own form." (Utpala sto. XIII.16).

NOTES

1. This refers to Utpaladeva who wrote _Īśvarapratyabhijñā._
2. Utpaladeva also wrote a number of hymns which have been collected in a book named _Utpala Stotrāvali._

EXPOSITION

Two points have been emphasized in this verse—firstly, the awakened one should be _en rapport_ with the _Spanda_ principle which is his essential Self in all the states of waking, dream and deep sleep and in all conditions—the initial, the middle and the end of those states. Secondly, he should view all objective phenomena only as a manifestation of the inward Light of Consciousness and thus identical with it. Since now there is nothing which is different from his Self, he will have no trouble on any account.
Introduction to the 13th verse

TEXT

‘ततोज्ज्वने न पीड़यते’ इति यदुक्तं तत्र कोसावन्यः पीड़कः कर्त्च पीड़चः, यतः शिवात्मकमेव विश्वमूलकमित्याशङ्क्यं पाशानं पशोश्च स्वरूपं निर्जुतामाह

TRANSLATION

It has been said (in the previous verse), ‘Thus, he is never troubled by another.’ “Since the whole universe is said to be the form of Śiva, who is it that gives trouble, and who is it that is troubled? In order to remove this doubt, the author, in order to ascertain the nature of the bonds and the bound, says:

Text of the 13th Verse

शब्दराजितिसमुत्थस्य शतकवर्गस्य भोग्यताम् ।
कलाविलुप्तविभवो गतः सन्त पशुः स्मृतः ।। 13 ।।

Śabdarāśi-samutthasyā saktivargasya bhogyatam/
Kalāvilupta-vibhavo gataḥ san sa paśuḥ smṛtah//13

TRANSLATION

Being deprived of his glory by kalā, he (the individual) becomes a victim of the group of Powers arising from the multitude of words, and thus he is known as the bound one (paśu).

COMMENTARY

TEXT

इति योध्यं प्रकाशात्मा स्वस्वभावः शाङ्कर उक्तः, असो
व्यवस्थतः करोत्तेष विद्भकारावशिष्ठः ।
सूक्तिः स्थिति च संहारं तिरोधानमुप्रयुः ॥

इति ब्रजश्रवायन्त्राद्वृत्तचं निजशक्तिवर्षितं भोग्यते। सदा प्रेमविधकृत्कृतार्थो व्यवस्थितं।
स्वदलितीश्वराधिशाल्पराधीमुद्धोपपिते।
स्वातन्त्र्यसत्तेवर्षित् सनातनी पूर्णाहता यम परा मत्योदरी महासत्ता स्कुर्तिमिम्।
सारं हृदयं भरंहरी दैवी सिखा इत्यादिभिसंहः प्रकारस्तत्र तत्र निर्वचयते।
पूर्णाहतं चास्यानुत्तरानाहत-
या सा शक्तिपूजनातुः: कथिता समवायिनी ।

इच्छातः तस्य सा देवी सिसृशा: प्रतिपाधते ॥ (३१ ५) ॥

संकाय सत्यनेकतः यथा गच्छितं तुच्छतु ।

एवभेदान्वित श्रेष्ठ नाययेति सुनिश्चितम् ॥

नायपन्ती जगयतः जनाशक्तिनिगच्छते ।

एवं भवतिवं सर्वविन्दित कार्यमुखी यथा ॥

जाता तदैव तदस्तु कुर्वत्यव नियोजिते ।

एवेषा दिरूपार्थ पुनर्वैरंततः ॥

अर्थार्थवधारणं चिन्तामणिरिवेव चरी ॥

तत्र तात्तत्तिपाल्या मातृभावं विभिटे ॥

द्विधां च नवधा चैव पञ्चशाला च मालिनी ।

बोजयोग्यत्वमकां दूरादृश्यिता बीज स्वरा मता: ॥

कादश्रुम्भूत योनिनिवधा वर्गेवेदः ।

पृथविरविषेद शतांत्विर्गोज्ज्वला ॥

बौज्यव शिवः शक्तियोनितिर्भिधीयते ।

वर्णोपकथित श्रीमधवोराजमुक्तमात् ॥

तददेव शक्तिभेदेन माहेश्वर्यांदि चाप्तकम् ।

शतांत्रेऽदीर्घासा च तत्संख्यानां वर्गानां ॥

तद्विदेव च शक्तीनां तत्संख्यानामुक्तमात् ॥

इत्यादि । तथा ।

विषयेवेव संलीनान्धोऽः पातान्त्यणूः
That which is said to be one’s real nature which is, in essence, Śaṅkara, of the nature of Light, is proclaimed in the traditional treatises by such words as Spanda, Lalita, Iśvara etc.

In accordance with the view expressed in the followign lines in Svacchanda Sāstra, being embraced by His Śakti, He is absolutely free in carrying out five (creative) acts.

“The Lord, who is the cause of the universe, endowed with His Śakti carries out the acts of manifestation (srṣṭi), maintenance (sthiti), withdrawal (saṃhāra), concealment (tirodhāna), and grace (anugraha).
The Power of Absolute Freedom of the Lord which is eternal and of the form of perfect I-consciousness is, in different scriptures, called in various, innumerable ways, such as, Parā (the Highest), Matsyodari (fish-bellied i.e. full of creative throb), Mahāsattā (the Highest Being), Sphurattā (the glimmer of Light), Órmi (wave, the great Manifestation), Sāra (the Quintessence of existence), Hṛdaya (the Heart, the Creative Centre), Bhairavi (the Śakti of Bhairava), Devī (Goddess), Śikhā (the Flame). The perfect I-consciousness of the Lord (Aham) consisting of the Highest ‘A’ Power and the innate ‘ha’ Power encloses within itself as in a bowl all the venerable letters from a to kṣa. That (aham) constitutes the śakti-Parā Vāk, the Highest Sound which is ever risen, i.e. eternal but unutterable, the great Mantra, the Life of all, which is successionless awareness that contains within itself uninterrupted series of manifestation and dissolution, which encloses within its embrace all the groups of śaktis consisting of the course of the six (ṣaḍadhvā),¹ the outcome of innumerable words and their referents.

The same supreme I-consciousness of the Lord manifesting within itself this universe of diverse objects as if moving is here referred to as Spanda, according to the etymological derivation-spandate iti spandah—‘that which throbs (with life) is spanda.’ Thus when the Lord, veiling by way of sport the real nature of His Self adorned with the Highest Power (parāśakti) endowed with universal energy, desires to display manifestation in different forms, on the screen of His own Self, then His Power of Absolute Freedom (which is the Power of His I-consciousness) becomes Will which assumes the power of cognition and action. As such that Power of Absolute Freedom becomes two in the form of seed (vowel) and matrix (consonant) which respectively indicate Śiva and Śakti. It also appears as ninefold according to the division of letter-groups (vargabhedena), and fiftyfold according to the division of letters of these groups. Appearing in the form of the goddesses Aghora, Ghorā, and Ghoratari who comprehend those letters, it brings about the fivefold act of the Lord. As has been said in the Mālinīvijāyottara. “That Śakti (in the form of I-consciousness) of the Creator of the world who is said to be constantly co-inhering in Him (Śiva) becomes Icchā (Will power) when He wants to
create. Listen, how She, though one, becomes many. ‘This object is like this (as I have willed), not otherwise’—announcing this with perfect definiteness, she is said to be *jñānasakti* (the power of knowledge) in this world. When she is oriented towards action, and decides ‘let all this become like this’, then creating that thing then and there, she is said to be *kriyāsakti* (the power of execution). Thus, though of two forms, she becomes innumerable, according to the conditions of the objects to be created. Indeed, this goddess is like a thought-gem (*cintāmaṇi*). Then when she assumes the aspect of mother, she is divided in two ways, nine ways, and becomes a wearer of a garland of fifty letters.

With the division of *bīja* (vowels) and *yoni* (consonants), she is of two kinds. The vowels are considered to be the *bīja* (seed). ‘Ka’ and other letters are considered to be *yoni* (consonants; lit. matrix). According to the division of the groups of the letters, she is of nine kinds. According to the division of letters, separately she shines with the rays of fifty (letters). In this context, *bīja* (the vowel) is called Śiva, and *yoni* (the consonant) is called Śakti.

The eight groups of letters are to be known as *Aghora*, etc. in succession. The same eight groups of letters have eight goddesses, such as Māheśvari and others. from the standpoint of the division of śaktis.²

O beautiful-faced one, the greatest lord has made her fifty-fold as descriptive of the Rudras³ of that number as well as the śaktis of that number in succession (M.V. III, 5-13).

Further, ‘The Ghoratari Śaktis are those who, while they embrace Rudras, the elevated souls, push down and down those souls who are engrossed in the pleasure of sense-objects. They are known as aparā śaktis.

The Ghorā śaktis are those who cause, as before, attachment to the fruit of actions of mixed character and who block the path to liberation. They are known as parā-parā śaktis.

The Aghorā are those powers of Śiva who are aptly called parā by those who know the reality. They grant to the creatures the boon of Śiva-state as before. ‘(M.V. III, 33). Thus becoming a victim to the groups of goddesses such as Brāhmī, etc.
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along with Śiva who are represented by the nine groups\(^4\) of letters that have arisen from the mass of sound, he, though of the nature of Śiva is regarded as bound (paśu) in the traditional texts.

A question arises here. "How is it that the Experient who is the great Lord is reduced to this state?" In order to remove this doubt, the author mentions the reason by means of an adjectival phrase, 'because he is deprived of his glory by kalā.'

Etymologically kalā (from the root 'kala'—to throw out) means 'one that throws out, that circumscribes to definite limits i.e. the power of Māyā'. The Lord thus continues in a state in which His glory is veiled by His own Māyā. This is the meaning of the phrase kalāviluptavibhavaḥ.

(Second Interpretation of Kalāviluptavibhavaḥ)

Moreover, the word Kalā also means the power of limited activity. So by kalā would mean 'by the power supported by limited activity'. This power implies also kalā, vidyā, kāla, niyati and rāga. So, the adjectival phrase kalāviluptavibhavaḥ would ultimately mean one whose characteristics of perfection, unrestrained activity, etc. are veiled by the coverings of kalā, vidyā, kāla, niyati and rāga.\(^6\)

This may be granted. The question is 'How does he become a victim to the group of powers?' This is the reply to this question.

(Third Interpretation of Kalāviluptavibhavaḥ)

Because, he does not rest in his real nature even for a moment, being exploited by the group of powers, therefore is he called a bound soul. He is deprived of his glory by the goddesses Brāhmi and others presiding over the groups of letters, such as vowel-group, etc. or by the goddesses presiding over individual letters, such as 'a' (웅) etc., as indicated in Mālinivijaya. As such, he is tormented by gross and subtle words which penetrate within all kinds of definite and indefinite ideas, and he feels "I am limited. I am imperfect; I may do something; this I take, this I reject, etc.," and he is thus led to joy or sorrow.

Thus he, as described above, being exploited by the group of saktis is called paśu or bound soul.

(Fourth Interpretation of Kalāviluptavibhavaḥ)

Kalā may be taken in the sense of a part. Being deprived of
his glory by a part, i.e. the innate ignorance of his real nature, he becomes limited as it were. In fact, his real nature in the form of Śiva has not gone anywhere. In absence of that, his manifestation itself would not be possible.

Being deprived of his glory by words and ideas which are narrowed down by kalās appearing in those ways, he is unable to consider himself in his real nature. This is the gist of the verse.

NOTES

1. The Śaḍadhvā (the course of the six) referred to consists of three aspects on the subjective or vācaka (word) side and three on the objective or vācyā (referent) side. They are the following:

Vācaka or Śabda. Vācyā or Artha (Referent)
The Subjective order; the The objective order; the
temporal order; the phonematic manifestation.
Para or abheda level Varṇa Kalā
Parāpara or bhedabheda Mantra Tattva
or Sūkṣma (subtle) level. Pada Bhuvana
Apara or bheda or\nsthūla (gross) level.

2. The presiding deities over the groups of letters are the following:

Group of letters: Presiding deities
1. ‘A’ varga (the group of vowels) Yogiśvari or Mahā-
   lakṣmī
2. ‘Ka’ varga (ka, kha, ga, gha, ṅa) Brāhmī
3. ‘Ca’ varga (ca, cha, ja, jha, ṇa) Māheśvari
4. ‘Ṭa’ varga (ṭa, ṭha, ṅa, ḍha, ṇa) Kaumārī
5. ‘Ṭa’ varga (ta, tha, da, dha, na) Vaiśṇavi
6. ‘Pa’ varga (pa, pha, ba, bha, ma) Vārāhi
7. ‘Ya’ varga (ya, ra, la, va) Aindrī or Indrāṇi
8. ‘Sa’ varga (śa, śa, sa, ha, kṣa) Cāmuṇḍā

3. The fifty Rudras are the following:
   1. Amṛta, 2. Amṛtapūrṇa, 3. Amṛtabha, 4. Amṛtadrava,
   5. Amṛtaugha, 6. Amṛtormi, 7. Amṛtasyandana, 8. Amṛtāṅga,
9. Amṛtavapu, 10. Amṛtodgāra, 11. Amṛtāsya, 12. Amṛtatanu, 13. Amṛtasecana, 14. Amṛtamūrti, 15. Amṛteśa, 16. Sarvāmradhara. All these arise from bija or vowel. The remaining thirty-four arise from yoni or constant. They are the following:


4. According to the nine groups of letters, the goddesses are as given below. The goddess of ‘A’ varga (i.e. vowels, is Śiva-Śakti; the goddess of ‘Ka’ varga is YogīŚvari. The other goddesses are the same as given under Note No. 2.

5. Such an adjective as gives the reason is known as hetugarbhā viśeṣāna. So ‘Kalāvilupta-vibhavaḥ’ is to be understood as Kalāvilupta-Vibhavatvāt (because of his glory being deprived by kala).

6. These are the five kaṃcukas or coverings of Māyā.

(i) Kalā reduces Sarvakartṛtva or omnipotence of Śiva to kiṃcitkartṛtva or limited efficacy in the case of the paśu or the empirical individual.

(ii) Vidyā reduces the sarvajñatva or omniscience of Śiva to limited knowledge.

(iii) Rāga reduces the pūrṇatva or fulness of Śiva to desire for particular things.

(iv) Kāla reduces the nityatva or eternity of Śiva to limitation in respect of time.

(v) Niyati reduces the vyāpakatva (all-pervasiveness) or Svātantrya (absolute Freedom of Śiva) to limitation in respect of space and cause.
Introduction to the 14th verse

TEXT

अधिना पशुः संकुचितवृक्षविविकतायः पाप्यशेषेनेकधिमभिति

TRANSLATION

Now the author shows in detail how the bound soul is bound and trapped by limited knowledge.

Text of the verse 14

परामृतसापायस्तस्य यः प्रत्ययोऽवृतः
तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः ॥ १४ ॥

Parāmr̥taraśāpāyas tasya yah prayyayodbhavaḥ/
Tenāsvatantratāṃ eti sa ca tanmātragocarāḥ// 14

TRANSLATION

The rise, in the bound soul, of all sorts of ideas marks the disappearance of the bliss of supreme immortality. On account of this, he loses his independence. The appearance of the ideas has its sphere in sense-objects.

COMMENTARY

TEXT

तस्य पशोऽन्तरयोऽप्रत्ययानां-लोकिकशास्त्राविविक्लं पवित्रविविक्लं तदविद्वारितानां भिन्नार्थ-जानानां विकल्पानामपनु-ऽवृतः विनाशाधित उपाधि: स परस्यामृतसत्य-चिदन-स्वानमन्द्रप्रसरस्यायायो निमज्जनम्। उवविदेशु भिन्नार्थोऽप्रत्ययं चिद्भूमि: स्थिताय-परामृतम्यानांतवादविचित्रतवेत्तेव लक्ष्यते, तत् एवमुक्तम्। तेन च प्रत्ययोऽवृते वेयानायमस्तत-न्त्तामेति-तद्वश: सम्पद्यते। यदुक्तं श्रीचिदवृक्षं ‘जानं बन्ध:’ (९१२) इति। श्रीद्वासमुनिनापि ‘सातापितमयो बाल्यं’ इति। श्रीमद्वालसापि
तातेति किंचिदनेनेति किंचिद्
अन्येति किंचिदृढ्यितेति किंचित्।
मेति किंचिद् मेति किंचिद्
भौति संघ बुध्धा मा लपेथा: ॥ (मातृ पु २५,१९५)
The rise in that bound soul of ideas whether pertaining to this world or the scriptures and of the knowledge of different objects associated with them leads to ruination. That marks the disappearance or subsidence of the bliss of supreme immortality i.e. of the flow of the bliss of the mass of consciousness. Though the state of supreme consciousness is present even when the ideas conveying the sense of different objects arise yet because it is not noticed, it appears to be absent. Hence it has been said that the bliss of supreme immortality disappears. By the rise of those ideas, he (the bound soul), loses his independence i.e. comes under their clutches. As has been said in Śiva-sūtra, 'Limited knowledge is the cause of bondage'. (I, 2) The sage Vyāsa also says, “In childhood, he is dependent on his parents.”


The rise of ideas is said to be ‘tanmātragocaraḥ’, because the sphere of these ideas is tanmātras which are the generic features either intense or moderate of all objects. So the phrase means ‘which have different objects as their sphere’.

By this the author says: As long as there is the appearance of different objects, so long the individual is surely bound. When by means of the teaching imparted before, he has the unswerving knowledge that every thing is identical with Self, then he is liberated while alive, as has been said before, ‘One who has this knowledge’ etc. (II, 5).
Thus there is no inconsistency whatsoever between what has been said before, viz., “Therefore, whether it is word or object or thought, there is no state which is not Śiva and “The rise, in the bound soul, of all sorts of ideas marks the disappearance of the bliss of supreme immortality.”

EXPOSITION

As the empirical individual becomes subject to words and ideas that are the product of sensori-motor experiences, he becomes their prisoner and loses the power of creative thinking and is thus banished from the realm of immortal bliss, for that is the reality of a different dimension which is not within the province of thought-constructs. He thus becomes a bound soul.

Introduction to the 15th verse

TEXT

ननु यदि प्रत्ययोऽवृवोप्यस्य परामृतसापाय: तत्कथमुक्तं शक्तिवर्गत्य भोम्यतं गतं, ईत्याश्च एव परिकर्मवरित

TRANSLATION

A doubt arises here ‘If the rise of ideas in the bound soul means the disappearance of the bliss of immortality then how has it been said that he falls a victim to the group of Powers?’ The author removes this doubt in the following verse:

Text of verse 15

स्वह्पावरं चास्य शक्तय: सततोत्तिथिता: ।
यत: शब्दानुवेधेन न विना प्रत्ययो: दृवव: ॥ १५ ॥

Svarūpāvāraṇe cāsyā śaktayaḥ satatotthitāḥ/
Yataḥ śabdānuvedhena na vinā pratyayodbhavaḥ// 15

TRANSLATION

Brāhmi and other Powers are ever in readiness to conceal his real nature, for without the association of words, ideas cannot arise.
TRANSLATION

The particle ‘ca’ expressing a doubt adds another conclusive statement to remove it. The Powers which have been delineated before are ever in readiness to conceal the real nature of this bound soul, that nature which is identical with Śiva. They (the powers) are instrumental in not allowing him to discern that nature properly, though it serves as the basis of his life. As long as he is unable to recognize his real nature which is the same as the bliss of supreme immortality, so long they are definitely active in concealing it. (It is these Powers presiding over words that conceal his real nature), because the ideas that arise in him, that lead to the diffusion of knowledge, whether definite or indefinite, are not possible without the association of words, such as ‘I know this.’ These ideas may be either tinged with subtle internal words or may be expressed in gross speech. Even lower creatures have a hang of ideas involved in sound (serving as natural words), which is non-conventional indicative sign, something like the nod of head, in oneself indicative of inward approval. Otherwise the child cannot catch the first conventional sign being devoid of the power of inwardly thinking out the pros and cons of a matter. Ideas associated with gross words are a matter of selfexperience for all.

EXPOSITION

Verses 13, 14 and 15 describe how the empirical individual
becomes bound and forgets his essential nature. The individual becomes a tool of ideas. His ideas are oriented towards sense-objects and the pleasure derived from them. The ideas are entirely governed by words. Words have a tremendous power over his life.

Thought-constructs and verbalization become the governing influences of his life. He becomes totally oblivious of the essential Self, for that can never be known as an object. The ideas and words toss him about and do not allow him to introspect within and have an awareness of the inward haven of his life. Ideas and words are all conditioned. The essential Self is unconditioned. The life of the empirical individual is confined within the prison of the conditioned. The unconditioned cannot be known by the conditioned. It is only when the individual frees himself from the shackle of ideas and words that he is free to have an immediate, direct awareness of Self.

Introduction to the 16th Verse

TEXT

Concluding what has been said in the previous three verses and strengthening the previously described identity of this extensive objectivity with the generic Spanda principle, the author defines in the following verse liberation as identical with the recognition of that (Spanda) and bondage as identical with its non-recognition.

TRANSLATION

Text of the 16th Verse

Seyam kriyātmikā śaktiṁ śivasya paśuvartini/
Bandhayitrī svamārgastha jñāta siddhyupapādikā।। १६ ॥

Seyam kriyātmikā śaktiṁ śivasya paśuvartini/
Bandhayitrī svamārgastha jñāta siddhyupapādikā// 16
TRANSLATION

That afore-mentioned operative power of Śiva existing in the bound soul is a source of bondage; the same when realized as residing in him as the way of approach to one’s own essential reality brings about success (i.e. the achievement of liberation).

COMMENTARY

That—this has been defined by the previous three verses. Iyam—This one, the operative power which is one’s own real nature i.e. of the nature of consciousness identical with Śiva. She has been called ‘this,’ because she manifests herself in the form of objectivity. She is the venerable Spanda principle. She is known as operative power (kriyā sakti), because she brings about the state of variety of the universe. As described before, she exists in Śiva who has assumed the role of a bound soul. She besprinkles this bound soul who is identified with prāṇa and puryaṣṭaka with a drop of I-consciousness which makes him an agent or doer. Reduced to this state, he does not recognize his real nature which is veiled by her and gets involved in the misery of seizing and relinquishing. Thus she becomes a source
of bondage. When the yogi recognizes this operative power as the Supreme power, (para śakti), the means of approach to his real nature which is Śiva, then according to the view of Viśnunabhaṭṭāraka expressed in the following lines, she brings about the highest achievement full of supreme bliss:

“When in one who enters the state of Śakti (i.e. who is identified with Śakti), there ensues the feeling of non-distinction\(^1\) (between Śakti and Śiva), then he acquires the state of Śiva, (for) in the āgamas (iha), she (śakti) is declared as the door of entrance (into Śiva) (V. Bh. 20)” or when he, in spite of the dispersion of definite and indefinite ideas, regards the entire objectivity as an aspect of his own Self\(^2\) which in its nature is Śiva, then also she (śakti) brings about the same achievement.

NOTES

1. The non-distinction between Śiva and Śakti referred to in the verse quoted from Viśnunabhaṭṭārava means in yogic terms the meeting point or junction between two polarities. In ānava-upāya, the meeting point is between prāṇa and apāna in the centre or hṛdaya as it is called in this yoga. This centre in the body is the depression a little above the diaphragm. It is here that prāṇa and apāna meet. At this point, śakti becomes the door of entrance to Śiva.

In Śaktopāya, the central point between pramāṇa and prameya and in Śambhava upāya, the central point between jñāna and kriyā constitute the nirvibhāga or non-distinction of Śiva and Śakti.

2. This is the Śambhava form of realization.

EXPOSITION

The power of ideation and verbalization is an aspect of the kriyā śakti of Śiva. When the empirical individual considers kriyāśakti as a power of his psycho-somatic organism, he is bound by its limitations and suffers. When he regards this kriyāśakti only as an aspect of para śakti, the meeting point of prāṇa and apāna, pramāṇa and prameya, jñāna and kriyā, human and divine, then he is liberated.
Introduction to the 16th and 17th verses.

TEXT

The 16th and 17th verses explain how the individual is bound and is liberated by pursuing the means to be described, the author again describes the nature of bondage for its extirpation.

Verse 17 and 18

Tanmatrodayam-anena manoham-buddhivartinā/
Puryastakena samruddhataduttham pratayodhabhavam//17
Bhunkte paravaśo bhogam tadbhāvāt samsared atah/
Sāmsṛti-pralayasyāsyā kāraṇam sampracaksmahe// 18

TRANSLATION

Besieged by puryaśṭaka which rises from tanmātras and exists in mind, I-feeling, and the determinative faculty, he (the bound soul) becomes subservient and undergoes the experiences that arise from it in the form of ideas about certain objects and the pleasure or pain that accrues from them. Owing to the continuance of the puryaśṭaka, he (the bound soul) leads transmigratory existence. We are ‘therefore’ going to explain what causes the extirpation of this transmigratory existence. 17-18

COMMENTARY

TEXT

Puryastakaśeṣatam bhogam bhubaktaḥ. Yat eka pratyaśeṣa-sukhādṛṣṭi-pratyayodabhyutah, ati evaśeṣa
pratyayodabhyutāḥ pashuḥ: parvaśa: shāñjanađāḍhakarṣeṇ pade pade brahmaśadīdevīśaṁyakaramita-

* Aṣṭā ślokaśa śīka nāparah.
He undergoes the experiences arising from the puryaśṭaka. Since there arises the experience of pleasure, etc. through the ideas, therefore, on account of the emergence of these ideas, the bound soul becomes subservient i.e. through the association of words, he is, at every step, driven hither and thither by Brāhmaṇi and other goddesses. He is not independent like the fully awakened yogi.

Owing to the continuance of that puryaśṭaka, the residual traces of cravings and desires lying submerged in it are awakened again and again and thus he transmigrates from one form of life to another, getting bodies suited for the appropriate experiences of those lives. Thus he assumes and gives up body after body (i.e. at each birth he assumes a body and at each death, he gives it up).

As it is so, therefore we are going to explain immediately the cause i.e.: the easy means of the extirpation of the transmigratory tendency of this individual besieged by the puryaśṭaka through the total extermination of the impurities inherent in it. The author has himself described the means in this treatise. The use of the present tense here conveys the sense of both ‘past’ and ‘future’ according to the sūtra of pāṇini, “The present tense is optionally used to indicate the near (immediate) past or future.”

EXPOSITION

These two verses are very important inasmuch as they give the rationale of the transmigratory life of the bound soul. The previous verses say that on account of the play of Māyā sakti, the soul loses its pristine jñāna and kriyā sakti and comes to
have only limited knowledge and limited power of action. Secondly, he falls a prey to the veiled powers that arise from the multitude of words. In his present life, he acquires ideas through his experience of sense-objects, and education, but these ideas are not possible without words. So ultimately words come to acquire tremendous influence over his life.

Now verses 17 and 18 tell us how the future destiny of the individual is determined. In this the puryaśṭaka plays the most important role. Man is a very complex being. He has not only a physical body but also a subtle one known as puryaśṭaka which consists of the five tanmātras or the subtle aspects of the gross physical objects and buddhi, manas and ahaṁkāra. The impressions of our desires and thoughts are deposited in this puryaśṭaka. When a man dies, it is only his physical body that is dissolved. The puryaśṭaka remains as the subtle vehicle of the soul after his death. As has already been said, it contains the residual traces of the desires, etc. of the previous life. The desires and ideas deposited in the puryaśṭaka are not inert elements but tremendous psychic forces seeking expression. So in the next life, man gets a body suited for the expression of the desires, etc., deposited in the puryaśṭaka and is born in an environment suited for that expression.

The puryaśṭaka plays a double role. In the present life, our ideas are formed according to our interests, and desires. The puryaśṭaka is the repository of our interests and desires. As verse 17 says, taduttham pratyayodbhavam, i.e. our ideas are largely determined in the present life by the constitution of our puryaśṭaka, and our future life is wholly determined by our puryaśṭaka. That is why Kṣemarāja says, Puryaśṭakātmakamalocchedanena tasya (samsṛteḥ) vināśaḥ i.e. ‘The transmigratory existence can be stopped by the extermination of the impurities of the puryaśṭaka.’

Introduction to the 19th Verse

TEXT

एतत् प्रतिपादयन्त् आर्यं सूत्रोक्तमर्थं निगमयति—
While substantiating the above, the author sums up the sense of what has been said in the first verse:

**Verse 19**

\[ \text{Yadā tvēkatra saṃrūḍhas tādā tasya layodayau/} \\
\text{Niyacchan bhoktṛtām eti tataścakreśvaro bhavet} // 19 \]

**TRANSLATION**

When, however, he is firmly rooted in that supreme *Spanda* principle, then bringing the emergence and dissolution of the *puryaśṭaka* entirely under his control, he becomes the real enjoyer and thenceforth the lord of the collective whole of the *Śaktis*.

**COMMENTARY**

When, however, he, by constant practice of the means that have been taught of entering into the highest principle, becomes
fully and unswervingly established in the *Spanda* principle, which is the perfect I-consciousness i.e. when he becomes identical with it, then he can bring under his control the emergence and the dissolution of the *purvaśtaka* referred to in the previous verse and through it also of the universe by means of the introversive and extroversive meditation, and in accordance with the principle established in the first verse, he, by bringing about the manifestation and dissolution of the universe by means of the one essential nature which is Śaṅkara becomes the Supreme Enjoyer, and thus by assimilating to himself all the objective categories from the earth upto Śiva by the process of recognition rises to the status of the Supreme Experient that he was already (*satim eva*). Thenceforward he becomes the lord of the *śakti* referred to in the first verse i.e. of the collective whole of the rays of his essential Self. In other words, he attains to the highest lordship in this very body.

Thus the glorious Vasugupta, showing the sameness of the great reality both in the beginning and end of the book, brings out the importance of this Śāstra as the essence and crown of the entire secret doctrine of Śaivism. May there be good to all.'

In this *Spandanirṇaya*, this is the third section entitled *Vibhūtispanda*.

**EXPOSITION**

This verse describes the end of the journey. A spark of the Divine flame descends into matter and forgets its divine origin. Like an exile it wanders into distant lands and in different forms. At the human stage, it acquires the gift of speech and mentation. It has now reached a definite station in the evolutionary march. The human being as now known sows his wild oats, reaps the consequences and learns the inexorable laws of life in the bitter school of experience. A time comes when he is filled with nostalgia, and now begins his journey homeward. He has not to go far. He has only to throw off the mask of the pseudo-I and enter his essential, real I, which is the *Spanda*, the heart-beat of Śiva. He now becomes what he always was. The universe is no longer a foreign land. The I and the This, the Subject and the object become one. That is an experience for which there is no word in the human language.
Section IV

INTRODUCTION

प्रत्याक्ते परमां स्पन्दभूमि गुणारं च शलेष्यत्वां स्तूतिः

TRANSLATION

In the end of the book, the author, by means of a double entendre lauds the Spanda state as well as the power of the word of his guru (teacher).

Verse 1

श्रागद्वसंश्यामभोजिसमुद्दरणातरातिरिक्तम्।
बन्दे विचित्रार्थयदा चित्रां तां गुरुभारतिम्।

Agadhasamāyāmbodhi-samuttarāṇaṭārinim/
Vande vicitrārthapadām citrām tām gurubhāratiṃ// 1

TRANSLATION

I pay my homage to that wonderful speech of my guru which is like a boat for crossing the fathomless ocean of doubt and is full of words which yield wonderful meaning (in the case of the guru).

I offer my reverential prayer to Spanda in the form of parā vāk, the Supreme divine I-consciousness which is full of wonderful transcendental bliss, and which acts like a boat in crossing the fathomless ocean of doubt regarding my essential nature (in the case of Spanda in the form of parāvāk).

COMMENTARY

TEXT

तामसामान्यां भगवतीं गुणं 'शांवी मुखमिहोच्यते' (वि २० मू २०) इति स्पष्टत्या
शिवधामप्रार्त्तिर्नुतवादार्थवर्धः। अथवच गुणं परपन्यवादिनोदकारात् महतीं
भारती परां बाचम्, तथा गुरोराचारयः सम्बन्धधिनीपुपेद्यति गिरं विचित्रा-लोको-
तररमकारणपरं बन्दे-सर्वोत्स्पष्टवनं समार्थायम्। अथ च सर्वच्छसापु स्पुरुषः-
TRANSLATION

‘Tām’ (that) means that uncommon goddess who, in accordance with the view that “Śakti is the door of entrance into Śiva,” acts as an ācārya (teacher), inasmuch as she is the means of entry into the state of Śiva. Moreover ‘gurum’ means mahatī or supreme, mahatī bhāratī therefore, means parā vāk, the Supreme Power of Sound (of the Divine). She is called ‘supreme’ inasmuch as she encloses within her embrace paśyanti etc.

Gurubhāratī also means ‘the exhortative speech of the teacher’. ‘Citrām’ means ‘wonderful’ in the case of the teacher, and ‘of the form of transcendental bliss’ in the case of parāvāk. ‘Vande’ means ‘I pay homage’ in the case of the teacher, and ‘I enter it, because it is the Supreme’ in the case of parāvāk. And I make my reverential salutation to her with all eagerness who, because of her gleaming presence in all states (i.e. paśyanti, madhyamā and vaikharti) throws a hint of essential reality and I make her favourably disposed towards me in order that I may enter into her who is always immersed in the awareness of the essential nature.

How is that Bhāratī? Who is like a boat for crossing successfully the fathomless, uncrossable ocean of stains of doubt viz. ‘the absence of certainty regarding the Supreme’. This doubt is called ocean because of its expansiveness. She is like a boat because she enables one to cross this ocean in the right manner. This simile is applicable in both cases.

Vicitra-arthapadām in the case of parāvāk means ‘one whose stages of rest (in the form of Samādhi) display wonderful states of bliss’; in the case of the teacher’s speech, it means
“that which has wonderful words and meanings arranged in a pleasant order”.

Introduction to the 2nd Verse

TEXT

प्रसिद्धमञ्चावर्तनामोदंगातत्सम्भव्यत्प्रत्यः सर्वतन् गौहिनीयत्या महा फलामस्य शास्त्रस्य निरूपति शास्त्रकार: ।

TRANSLATION

By mentioning his name celebrated owing to his greatness, encouraging the seekers (of knowledge) by their respectful regard for him, the author describes the great reward which this śāstra yields when it is kept secret.

Verse 2

लभ्यत्वमेतज्ञानपं ह्रद्गुहान्तक्रतिनिहिते।
बसुगुप्तविच्छिद्यां हि भवति सदा सर्वं लोकस्य ॥ २ ॥

Labdhvāpy alabhyam etaj jñānadhanam hṛdguhantakrtanihiteḥ/ Vasuguptavac chivāya hi bhavati sadā sarvalokasya// 2

TRANSLATION

As on the attainment of this treasure of knowledge which is difficult of attainment, and on its being well preserved in the cave of the heart, it has been for the good of Vasugupta, so also on the attainment of this treasure of knowledge difficult of attainment and on its being well preserved in the cave of the heart, it would always be for the good of all.

COMMENTARY

TEXT

एतचास्त्रोत्ततमेतज्ञानमेव पुरुषार्थाविष्णवतुवादनमलयमपि-पुष्पापमपि
लब्ध्या-श्रवणस्वप्नोपदेशसारं शिलालतावाच्य प्रकाशविश्वासस्मकं ह्रद्यमेव
विश्वासं:प्रवेशाकाशप्रविवाह्या तत्स्मात्मनेन-निर्मोद्येन कृता निहिति: स्थापना
This knowledge described by the śāstra is a treasure inasmuch as it is the means for the attainment of the highest aim of human existence. Though it is difficult of attainment, Vasugupta obtained it on the surface of a rock as the essence of Śaṅkara’s instruction in a dream.

The meaning of hr̥dguhāntakṛtanihitē is the following: Hṛt or heart is of the nature of prakāśa (light) or consciousness and
vimarśa or awareness of the consciousness. This heart or prekāśa-vimarśa is like a cave, for like a cave it provides room for entry into the all-of-reality. The whole phrase means ‘of him who has established himself with certainty in this cave of the heart’ i.e. of Vasugupta. Just as this treasure of knowledge was for the good of the teacher, named Vasugupta, so it will be for the good of all, for there is no restriction of rules governing the recipient of this knowledge. When they preserve it carefully in the cave of their heart and guarding it against those who have not got the same faith, assimilate it fully by firm realization, then it would always be for their good. ‘For their good’ means ‘for the acquisition of the competence of entry into their real nature which is always Śaṅkara’. May there be good to all!

Concluding Remarks by Kṣemarāja

Though there is no end to the number of commentaries on this Śāstra, and though there are intelligent people, yet they are mostly superficial by nature, but they who are competent, who are intelligent swans and are skilled in grasping the essence, know the special merit of my commentary. My teacher could not put up with being bracketed with the numerous other ordinary run of commentators, so he did not write any commentary on Spanda-śāstra. I have previously expressed a bit of my special point of view in Spanda-sandoha. Today, owing to the fervent entreaty of my pupil named Śūra who has experienced entry into the power of Rudra, who is Śiva Himself, I, Khermarāja, have given conclusive explanation with the help of the splendid detailed exposition of my teacher.

They are not qualified for the study of this śāstra whose intelligence is not purified by the teaching of right sort of teachers, whose doubt has not been shattered by the esoteric teaching of Śaiva discipline, and who, being of tender intellect, have not tasted previously the nectar of Pratyabhijñā. This may, however, be enjoyed by the other high-souled ones.⁵

All glory to this Supreme Creative Pulsation (Spanda) of consciousness which is the abode of flashing, unparalleled delight, whose majesty of path extends to far-reaching areas from the earth
up to Śiva, which is variegated by the display of various states of creation, maintenance and withdrawal and of whose extension this universe is just a minute particle. 

This is the work of Kṣemarāja who has received instruction from Abhinavagupta, the great devotee of the great Lord, the grand pupil of the author of Īśvarapratyabhijñā.
GLOSSARY OF TECHNICAL TERMS

A (ॐ) : Symbol of Śiva, short form of anuttara (the Supreme) the one letter that pervades all the other letters of the alphabet.

Akula; Śiva or ॐ

Akrama : Successionless manifestation of the essential nature.

Akṛtrima : Natural; inartificial.

Ākhyāti : Primal Ignorance.

Āgni (Symbolic) : Pramātā— knower or subject.

Agniṣomamayam : The universe which is of the nature of pramāṇa (knowledge) and prameya (object).

Ajñānam : The primal limitation (mala). Being inherent in Puruṣa, it is known as Paṇuṣa Ājñāna, on account of which he considers himself as of limited knowledge and activity.

Being in Buddhi, it is known as Bauddha Ajñāna on account of which one forms all kinds of asuddha vikalpas—thought-constructs devoid of essential Reality.

Aghora : The merciful Śiva.

Aghora śaktis : The śaktis that lead the conditioned experient to the realization of Śiva.

Adhiṣṭhāna : Substratum, support, base.

Adhiṣṭhātṛ : The superintending, governing, presiding principle.

Aṇu-One that breathes i.e. the limited, conditioned experient.

Adhvā : Course or path. Śuddha Adhvā is the intrinsic course, the supramundane manifestation. Aśuddha Adhvā is the course of mundane manifestation.

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

Anantabhaṭṭāraka : The presiding deity of the Mantra experients

Antarmukhībhāva : Introversion of consciousness.
Glossary of Technical Terms

Anupāya: Spontaneous realization of Self without any special effort.

Anugraha: Grace.

Anuttara: (1) The Highest; the Supreme, the Absolute.
(2) The vowel ‘a’ (अ).

Anusandhāna: Repeated intensive awareness of the source or essential Reality; joining the succeeding experience to the previous one; synthetic unity of apperception.

Anusandhātā: One who joins the succeeding experience into a unity.

Anusyūta: Strung together; connected uninterruptedly.

Apāna: Inhalation.

Apavarga: Liberation.

Abuddha (Aprabuddha): Unawakened one, one who is in spiritual ignorance.

Abhāva: Non-ens; void.

Abhinna: Non-different, identical.

Abhiyoga: Backward reference of awareness.

Amāyiya: Beyond the scope of Māyā.

Amūḍha: Sentient.

Avadhāna: Constant awareness.

Avikalpa (Nirvikalpa) jñāna: Direct realization of Reality without any mental activity.

Avikalpa (Nirvikalpa) pratyakṣa: Sensuous awareness without any perceptual judgement, unparticularised awareness.

Aviveka: Non-awareness of the Real.

Avyakta: Non-manifest.

Aśuddha vidyā: Knowledge of a few particulars, empirical knowledge.

Avasthā: State.

Asat: Non-being.

Aśuddhi: Impurity, limitation.


Ahantā: I-consciousness.

Ā (अ)

Ānava upāya: The yoga whereby the individual utilizes his senses, prāṇa and manas for Self-realization. It is also
known as Ānava yoga, Bhedopāya and Kriyāyoga or Kriyopāya.

Ānava samāveśa: Identification with the Divine by the above means.

Ānava mala: Primal limiting condition which reduces universal consciousness to a jīva (an empirical experient).

Ātma-lābha: Realization of Self.

Ātma-viśrānti: Resting in the Self.

Ātma-vyāpti: Realization of the Self without the realization of the all-inclusive Śiva-nature.

Ānanda: Bliss; the letter ‘ā’, symbolizing sakti.

Ānanda upāya: Realization of Śiva-nature without any yogic discipline. Also known as Ānanda yoga or Anupāya.

Ābhoga: Expansion; camatkāra or spiritual delight.

I (ṛ)

Ichā: Will; Representing the letter ‘ṛ’ (i).

Ichhopāya: Śāmbhava upāya, also known as Ichā yoga.

Ichhā-sakti: The inseparable innate Power of Parama Śiva intent on manifestation; that inward state of Parama Śiva in which jñāna and kriyā are unified; the predominant aspect of Sadasiva.

Idantā: This-consciousness; objective consciousness.

Indu: Prameya or object; apāna; kriyā sakti.

Īṣvara-tattvā: The fourth tattva, counting from Śiva. The consciousness of this tattva is ‘This am I’. Jñāna is predominant in this tattva.

Īṣvara-bhaṭṭāraka: The presiding deity of the Mantreśvaras residing in Īṣvara tattva.

U (ṣ)

Uccāra: A particular technique of concentration on Prāṇa sakti under Ānava Upāya.

Ucchalattā: The creative movement of the Divine ānanda bringing about manifestation and withdrawal.

Udaya: Rise, appearance, creation.

Udāna: The vital vāyu that moves upwards. The sakti that moves up in Suṣumnā at spiritual awakening.
Glossary of Technical Terms

Udyama: The sudden spontaneous emergence of the Supreme I-consciousness.

Unmesa: Lit. Opening of the eye.
(1) From the point of view of svabhāva or the essential nature of the Divine, it means the emergence of the Divine I-consciousness.
(2) From the point of view of manifestation, it means the externalizing of Icchā śakti, the start of the world process.
(3) From the point of view of Śaiva yoga, it means the emergence of the spiritual consciousness which is the background of the rise of ideas.
(4) Representing the letter ‘u’.

Upalabdhr: The Experient, knower or subject.
Upalabdhi: Cognition, awareness.

Ū (ॐ)

Ūrdhva mārga: Upward path; susumnā.

Ka (क)

Kaṇcuka: The coverings of Māyā, throwing a pall over pure consciousness and converting Śiva into jīva. They are:
(1) Kalā, (2) (a)uddha Vidya, (3) Rāga, (4) Niyati and, (5) Kāla.

 Karaṇa: The means of jñāna and kriyā—
Antaḥkaraṇa, the inner psychic apparatus and bahiṣkaraṇa, the external senses.

Karaṇesvari: Khecari, gocari, dikcarī and bhūcarī cakra.

Kartrtva: The state of being the subject.

Karmendriya: The five powers and organs of action—speaking (vāk), handling (hasta), locomotion (pāda), excreting (pāyu), sexual action (upastha).

Kalā: (1) The sakti of consciousness by which all the thirtysix principles are evolved, (2) Part, particle, aspect, (3) Limitation in respect of activity (kiñcīkartaṇa) (4) The subtlest aspect of objectivity, viz; Śāntyātitā, Śāntā, Vidyā, Pratiṣṭhā, and Nivṛtti.

Kalācakra; Mātrcakra, Śakticakra, Devicakra, the group of letters from ‘a’ to ‘kṣa’.
Kalā śarīra : That of which the essential nature is activity; Kārma mala.

**Ka (का)**

Kāraṇa : Cause.
Kārya : Effect; objectivity.
Kārma mala : *Mala* or limitation due to *karma*.
Kāla adhvā : Temporal course of manifestation, viz., *Varṇa*, *mantra*, *pada*.
Kāla tattva : Time—past, present and future, determined by the sense of succession.
Kāla Śakti : The power of the Divine that determines succession.

**Ku (कु)**

Kuṇḍali or Kuṇḍalini : The creative power of Śiva; a distinct śakti that lies folded up in three and a half folds in Mulādhāra.
Kumbhaka : Retention of prāṇa.
Kula : All-transcending light of consciousness; śakti manifesting herself in 36 *tattvas*.
Kulāmnāya : The Śākta system or doctrine of realizing the Supreme by means of all letters from (a) to (kṣa).
Kulamārga : The discipline for attaining to the all-transcending light of consciousness; Śāmbhava upāya.

**Kra (क्र)**

Krama : Realization of the Supreme by means of purification of *vikalpa* (determinate ideas) through successive stages (*Krama*). *Krama* employs śāktopāya. It is also known as Mahānaya or Mahārtha darśana.
Krtrima : Constructed by *vikalpa* or determinate idea; pseudo-reality.
Kriyā yoga : Āṇava upāya, also known as kriyopāya.
Kriyā Śakti : The power of assuming any and every form (*Sarvākārayogitvan kriyāśaktiḥ*).
Kriḍā : Play or sport of the Divine.

**Kṣa (क्ष)**

Kṣetrajña : The empirical subject.
Kṣobha: Identification of the Self with the gross or the subtle body.

*Kha (吽)*

Khecari: Sub-species of Vāmeśvari śakti, connected with the pramāṭā, the empirical self. Khecari is one that moves in *kha* or the vast expanse of consciousness.

Khecari cakra: The *eakra* or group of the śaktis that move in the expanse of consciousness of the empirical subject.

Khecari Mudrā: The bliss of the vast expanse of spiritual consciousness, also known as *divya mudrā* or Śivāvasthā (the state of Self).

Khyāti: Jñāna; knowledge; wisdom.

*Ga (غال)*

Gaganāṅganā: *Cit śakti*, consciousness power.

Garbha: Akhyāti, primal ignorance, Mahāmāyā.

Guṇatraya: The three genetic constituents *Sattva, rajas, tamas*.

Gocari: Sub-species of Vāmeśvari, connected with *antaḥkaraṇa* of the experient. ‘Go’ means ‘sense’. Antaḥkaraṇa is the seat of the senses; hence Gocari is connected with antaḥkaraṇa.

Granthi: Psychic tangle; psychic complex.

Grāhaka: Knower, Subject; Experient.

Grāhya: Knowable; object of experience.

*Gha (ギャ)*

Ghorā śaktis: The Śaktis or deities that draw the jivas towards worldly pleasures.

Ghoratarī śaktis: The śaktis or deities that push the jivas towards a downward path in *samsāra*.

*Ca (キャ)*

Cakra: The group or Collective whole of śaktis.

Cakreśvara: The master or lord of the group of śaktis.

Candra: *Prameya* or object of knowledge, the *apāna prāṇa* or *nādi* (channel or nerve).

Camatkāra: Bliss of the pure I-consciousness; wondrous delight of artistic experience.
Caramakalā : The highest phase of manifestation known as Śāntyātitā or Śāntātitā kalā.

Ci (चि)

Cit : The Absolute; foundational consciousness; the consciousness that is the unchanging principle of all changes.

Citta : The limitation of the Universal Consciousness manifested in the individual mind, the mind of the empirical individual.

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

Cidānanda : (1) The nature of ultimate Reality consisting of consciousness and bliss (2) The sixth stratum of ānanda in uccāra yoga of ānava upāya.

Ce (चे)

Cetana : Parama Śiva, Self, Conscious individual.

Cetya : Knowable, object of consciousness.

Cai (चै)

Caitanya : The foundational Consciousness which has absolute freedom of knowing and doing, of jñāna and kriyā sakti.

Cha (च)

Cheda : Cessation of prāṇa and apāna by sounding of anacka (vowel-less) sounds.

Ja (ज)

Jagat : The world process.

Jagadānanda : The bliss of the Self or the Divine appearing as the universe, the bliss of the Divine made visible.

Jā (जा)

Jāgrat avasthā : The waking condition.

Jāgrat jñāna : Objective knowledge common to all people in waking condition.

Jāgrat : Esoteric meaning—Enlightenment, undeluded awakening of consciousness at all levels.

Ji (जी)

Jīva : The individual soul, the empirical self whose conscious-
ness is conditioned by the *samskāras* of his experience and who is identified with the limitations of his subtle and gross constitution.

Jīvanmukta: The liberated individual who, while living in the physical body, is not conditioned by the limitation of his subtle and gross constitution and believes the entire universe to be an expression of Śiva or his highest Self.

Jīvanmukti: Experience of liberation while still living in the body.

*Jñā (अ)*

Jñāna: Spiritual wisdom; limited knowledge (which is the source of bondage).

Jñāna yoga: Śākti upāya.

*Ta (त)*

Tattva: Thatness; principle; reality, the very being of a thing.

Tattva-traya: The three tattvas, viz; Nara, Śakti and Śiva or Ātmā, Vidyā, and Śiva.

Tatpuruṣa: One of the five aspects of Śiva.

Tanmātra: Lit., that only; the primary elements of perception; the general elements of the particulars of sense-perception, viz., śabda, sparśa, rūpa, rasa, gandha.

Tamas: One of the constituents of Prakṛti, the principle of Inertia and delusion.

Tarka śāstra: Logic and Dialectics.

*Tu (ठ)*

Turiya or Turya: The fourth state of consciousness beyond the states of waking, dreaming and deep sleep and stringing together all the states; the Metaphysical Consciousness distinct from the psychological or empirical consciousness; the sākṣi or witnessing consciousness; the transcendental Self.

Turiyātīta or Turyātīta: The state of consciousness transcending the turiya, the state in which the distinction of the three, viz., waking, dreaming and deep sleep states is annulled; that pure blissful consciousness in which there is no sense of difference, in which the entire universe appears as the Self.
**Tri** (त्रि)

Trika: The system of philosophy of the triad—Nara, Śakti and Śiva or (1) para, the highest, concerned with identity, (2) parāpara, identity in difference, and (3) apara, difference and sense of difference.

Trika (Para): Prakāśa, Vimarśa and their Sāmarasya.

Trika (Parāpara): Icchā, Jñāna and Kṛiyā.

**Da** (दा)

Darśana: Seeing, insight; system of philosophy.

**Di** (दी)

Dik: Space.

Dikcari: Sub-species of Vāmeśvari, connected with bahiṣkaraṇas or outer senses.

Divya Mudrā: Khecarī mudrā.

**Di** (दी)

Dikṣā: (1) The gift of spiritual knowledge (2) The initiation ceremony pertaining to a disciple by which spiritual knowledge is imparted and the residual traces of his evil deeds are purified.

**De** (दे)

Deśa: Space.

Deśa adhvā: Spatial course of manifestation, viz., Kalā, tattva, bhuvana.

**Dha** (धा)

Dhāraṇā: (1) Meditation, (2) The letters, ya, ra, la, va (ष, र, ल, व).

Dhruva: (1) Anuttara stage, (2) The letter ‘a’ (अ).

Dhyāna yoga: The highest dhāraṇā of anāva upāya in which pramāṇa (knowledge), prameya (object of knowledge) and pramātā (knower) are realized as aspects of Samvid or foundational consciousness.

Dhvani yoga: A dhāraṇā of anāva upāya consisting of concentration on anāhata nāda (unstruck sound) arising within through praṇa sakti, This is also known as Varna yoga.
Glossary of Technical Terms

Na (ना)
Nāda : (1) Metaphysical—The first movement of Śiva-śakti towards manifestation, (2) In yoga—The unstruck sound experienced in suṣumnā.

Ni (नि)
Nigraha kṛtya : Śiva’s act of Self-veiling.
Nībhalana : Perception; mental practice.
Nimēṣa : Lit., closing of the eye-lids, dissolution of the world; (1) the inner activity of spanda by which the object is merged into the subject; (2) the dissolution of the Śakticakra in the Self; (4) the involution of Śiva in matter.
Nimilana Samādhi : The inward meditative condition in which the individual consciousness gets absorbed into the universal consciousness.
Niyati : Limitation by cause-effect relation; spatial limitation, limitation of what ought to be done and what ought not to be done.
Nirvāṇa : Dissolution in Śūnya; liberation.
Nirvikalpa : Devoid of all thought-construct or ideation.
Nirvyuthāna Samādhi : Samādhi (absorption into the Universal consciousness) which continues even when one is not engaged in formal meditation.

Pa (प)
Pañcakṛtya : The ceaseless five-fold act of Śiva, viz. manifestation (sṛṣṭi), maintenance of manifestation (sthiti), withdrawal of manifestation (sāṁhāra), veiling of Self (vilaya or pidhāna), Grace (anugraha), or the five-fold act of ābhāṣana, rakti, vimarṣana, bjāvāsthāpana and vilāpana (See Pratyabhijñāhrdayam, sūtra 11).
Pañcamantra : Iśāna, Tatpuruṣa, Sadyojāta, Vāmadeva, and Aghora.
Pañcavaktra—Do—
Pañcaśakti : The five fundamental śaktis of Śiva, viz., Cit, Ānanda, Icchā, Jñāna, and Kriyā.
Pati : The experient of Śuddha adhvā; the liberated individual.
Pati daśā : The state of liberation.
Para : The Highest, the Absolute.
Para pramāṭṛ : The highest experient; Parama Śiva.
Parama Śiva : The Highest Reality, the Absolute.
Parāpara : The intermediate stage, both identical and different, unity in diversity.
Paramārtha : The highest reality, essential truth; the highest goal.
Parāmarśa : Seizing mentally; experience; contemplation, remembrance.
Parāvāk : The vibratory pulsation of the Divine Mind that brings about manifestation, Logos; Cosmic Ideation; Spanda.
Parāśakti : The Highest Śakti of the Divine, Citi.
Parināma : Transformation.
Paśu : The empirical individual bound by avidyā or spiritual nescience.
Paśu mātaraḥ : Māheśvarī and other associated śaktis—active in the various letters, controlling the life of the empirical selves.
Paśyantī : The Divine view in undifferntiated form; Vāk-śakti, going forth as seeing, ready to create in which there is no difference between vācyā (object) and vācaka (word).
Pāśa : Bondage.
Pidhāna Kṛtya : The act of Self-veiling, same as vilaya.
Pumstattva or Puruṣa tattva : Paśu pramāṭā; jiva; the empirical self.
Puryaṣṭaka : Lit; the city of the group of eight i.e. the five tanmātras, buddhi, ahaṅkāra and manas; the sūkṣma śarira (subtle body).
Pūrṇatva : Perfection.
Pūrṇāhantā : The perfect I-consciousness; non-relational I-consciousness.
Prakāśa : Lit., Light, the principle of Self-revelation; consciousness; the principle by which every thing is known.
Prakṛti or Pradhāna : The source of objectivity from buddhi down to earth.
Pramā : Exact knowledge.
Pramāṇa : Knowledge, means of knowledge.
Pramāṭṛ : Knower; Subject: Experient.
Prameyya : Knowable; object of knowledge, object.
Glossary of Technical Terms

Pratha: To expand; unfold; appear; shine.
Prathā: The mode of appearance.
Pratibhā: (1) Ever creative activity of consciousness; (2) The spontaneous Supreme I-consciousness, (3) Parā sakti.
Pratimilana: Both nimilana and unmilana samādhi i.e. turning of the consciousness both within i.e. into Śiva and outside i.e. the Śakti of Śiva, experience of divinity both within and outside.
Pratyabhijñā: Recognition.
Pratyāhāra: (1) Comprehension of several letters into one syllable effected by combining the first letter of a sūtra with its final indicatory letter. (2) In yoga, withdrawal of the senses from their objects.
Pratyavamarṣa: Self-recognition.
Pralaya: Dissolution of manifestation.
Pralayākala or Pralayakevali: One resting in Māyātattva, not cognizant of anything; cognizant of śūnya or void only.
Prasara: Expansion; manifestation of Śiva in the form of the universe through His sakti.
Prāṇa: Generic name for vital power; vital energy; specifically it is the vital vāyu in expiration.
Prāṇa-Pramātā: The subject considering prāṇa to be his Self.
Prāṇa-bija: The letter ha (ଃ).
Prāṇāyāma: Breath control.
Prāsāda: The mantra sauḥ (ॐ:).
Prthivi: The earth tattva. Pau (ॐ)
Pauruṣa ajñāna: The innate ignorance of Pauruṣa regarding his real Self.
Pauruṣa jñāna: Knowledge of one's Śiva nature after the ignorance of one's real Self has been eliminated.

Ba (ॐ)

Bandha: (1) Bondage, (2) Limited knowledge, (3) Knowledge founded on primal ignorance; (4) Yogic practice in which certain organs of the body are contracted and locked.
Bala: Cid-bala, power of Universal Consciousness or true Self.
Bindu or Vindu: (1) A point, a metaphysical point, (2) Undivided Light of Consciousness, (3) The compact mass of sakti gathered into an undifferentiated point ready to create
(4) Paraḥ pramātā, the Highest Self or Consciousness, (5) Anusvāra or nasal sound in ह indicated by a dot on the letter ह, suggesting the fact that Śiva in spite of the manifestation of the universe is undivided: (6) A specific teja or light appearing in the centre of the eye-brow by the intensity of meditation, (7) A drop of semen.

Bahirmukhatā : Externalization, extroversion.

Brahma : In Śaṅkara Vedānta—Pure foundational consciousness without activity; unlimited knowledge without activity. In Śaiva Philosophy—Pure foundational consciousness full of svātantrya śakti, i.e. unimpeded power to know and do any and every thing, parama Śiva.

Brahma nāḍī : Suśumnā or the central prāṇic channel or nerve.

Brahmanirvāṇa : Resting in pure jñāna tattva, devoid of activity; the state of Vijñānākala.

Brahmarandhra : The Sahasrāra cakra.

Brahmavāda : Śaṅkara Vedānta.

Bija : (1) The active Light of the highest Śakti which is the root cause of the universe (2) Vowel (3) The mystical letter forming the essential part of the mantra of a deity. (4) The first syllable of a mantra.

Buddha : One awakened to the light of consciousness.

Buddhi : The ascertaining intelligence; the intuitive aspect of consciousness by which the essential Self awakens to truth.

Buddhīndriya : The five powers of sense-perception, viz., smelling, tasting, seeing, feeling by touch, hearing, also known as jñānendriya.

Baindavi kalā : Baindavi—pertaining to Bindu or the knower, kalā—will power. Baindavi kalā is that freedom of Parama Śiva by which the knower always remains as the knower and is never reduced to the known, svātantrya śakti.

Bauddha ajñāna : The ignorance inherent in Buddhi by which one considers his subtle or gross body as the Self on account of asuddha vikalpas.

Bauddha jñāna : Considering oneself as Śiva by means of āsuddha vikalpas.
Glossary of Technical Terms

**Bha (ശ)**

Bhakti (aparā) : Devotion; intense feeling and will for being united with Śiva.
Bhakti (parā) the constant feeling of being united with Śiva and the supreme bliss of that consciousness.
Bhava : Transmigratory existence.

**Bhā (ഭ)**

Bhāva : Existence both internal and external; object.
Bhāvanā : The practice of contemplating or viewing mentally oneself and everything else as Śiva; jñāna yoga; Śākta upāya; creative contemplation, apprehension of an inner, emergent divine consciousness.

**Bhu (ഭ)**

Bhuvana : Becoming; place of existence; abode. There are 108 bhuvanas.

**Bhū (ഭൂ)**

Bhūta : Gross physical element.
Bhūcarī : Sub-species of Vāmeśvarī, connected with the bhāvas or existent objects.
Bhūmikā : Role.

**Bhai (ഭൈ)**

Bhairava (apara) : Siddhas who have unity-consciousness and consider the whole world as identical with Self.
Bhairava (para) : Parama Śiva; the Highest Reality; This is an anacrostic word, bha, indicating bharana, maintenance of the world, ra, ravana or withdrawal of the world, and va, vamana or projection of the world.
Bhairava or Bhairavi mudrā : This is a kind of physical condition brought about by the following practice :
“Attention should be turned inwards; the gaze should be turned outwards, without the twinkling of eyes.”
Bhairava samāpatti : Identity with Parama Śiva.

**Bho (ബോ)**

Bhoga : Experience, sometimes used in the narrow sense of enjoyment.
Bhokta : Experient.
Ma (म)

Madhya : (1) The Central Consciousness, the pure I-consciousness, (2) The susūmnā or the central prāṇic nāḍī.

Madhya dhāma : The central nāḍī, also known as brahmanāḍi or susūmnā.

Madhyamā : Śabda or sound in its subtle form as existing in the antah-karaṇa, prior to its gross manifestation.

Madhyāsakti : Saṁvit-śakti, the Central Consciousness-power.

Manas : That aspect of the mind which co-operates with the senses in building perceptions, and which builds up images and concepts, intention and thought-constructs.

Mantra : (1) Sacred word or formula to be chanted (2) In Śāktopāya, that sacred word or formula by which the nature of the Supreme is reflected on as identical with the Self. It is called mantra, because it induces manana or reflection on the Supreme and because it provides trāṇa or protection from the whirligig of transmigratory life. In Śāktopāya, the Citta itself assumes the form of mantra. (3) The experient who has realized the śuddha vidyā tattva.

Mantra-maheśvara : The experient who has realized Sadāśiva-tattva.

Mantra-vīrya : The perfect and full I-consciousness; Śiva-consciousness; the experience of parāvāk, the energy of the mantra of I-consciousness.

Mantreśvara : The experient who has realized Iśvara tattva.

Manthāna Bhairava : Bhairava that churns i.e. dissolves all objects into Self-consciousness; Svachchanda Bhairavaḥ.

Marici : Śakti.

Mahārtha : The greatest end; the highest value; the pure-I-consciousness, the Krama and Kaula discipline.

Mahāmantra : The great mantra of pure consciousness, of supreme I-consciousness.

Mahāmāyā (apara) : The state below śuddha vidyā and above Māyā in which resides the vijñānakāla.

Mahāmāyā (para) : The lower stratum of śuddha vidyā in which reside the vidyeśvaras who, though considering themselves as of the nature of pure consciousness, take the world to be different from the Self.
Mahânaya: *Krama* discipline.
Mahāhrada: The highest, purest I-consciousness. It is called mahahrada or the great lake because of its limpidity and depth.

*Mā* (मा)

Mātrakā: (1) The little unknown mother, the letter and word-power which is the basis of all knowledge. (2) The *parāvāk śakti* that generates the world.
Mātrakā-cakra: The group of śaktis pertaining to Mātrakā.
Mādhyamika: The follower of the Buddhist Madhyamaka Philosophy.
Māyā tattva: The principle that throws a veil over pure consciousness and is the material cause of physical manifestation, the source of the five *kañcukas*.
Māyā: In Śāṅkara Vedānta: The beginningless cause that brings about the illusion of the world.
Māyā śakti: The *śakti* of Śiva that displays difference in identity and gives rise to māyā tattva; the finitising power of the Infinite.
Māyā-pramātā: The empirical self, governed by Māyā.
Māyiya mala: The limitation due to Māyā which gives to the soul its gross and subtle body, and brings about a sense of difference.
Mālinī: Śakti of letters which holds the entire universe within itself and in which the letters are arranged in an irregular way from 'na' to 'pha'.
Māheśvarya: The power of Maheśvara, the supreme lord.
Māheśvaryādayaḥ: Māheśvarī and other deities presiding over the group of letters.
Mukti: Liberation from bondage; acquisition of Śiva-consciousness, *Jivan Mukti*—Liberation while living i.e. acquisition of Śiva-consciousness while the physical, biological and psychic life are still going on. *Videha-mukti*-establishment in Śiva-consciousness after the mortal body has been dissolved.

*Mu* (मु)

Mudrā: (1) *Mud* (joy), rā (to give); it is called *mudrā*, because it gives the bliss of spiritual consciousness or because it
seals up (mudrañāt) the universe into the being of turiya-consciousness, (2) Yogic control of certain organs as help in concentration.

Mudrā-Krama or Krama-mudrā: The condition in which the mind by the force of samāvesa swings alternately between the internal (Self or Śiva) and the external (the world which now appears as the form of Śiva).

Mudrā-virya: The power by which there is emergence of the Supreme I-consciousness; mantra-virya; khecari state.

Me (मे)

Meya (prameya): Object.

Mo (मो)

Moha: Delusion by which one regards the body as the self; Māyā.

Mokṣa: Same as mukti.

Yo (यो)

Yoga: (1) Acquisition of what is not yet acquired. (2) Communion. Communion of the individual soul with the Supreme; discipline leading to this communion, (3) (In Patañjali)—Samādhi, cessation of mental fluctuation (yuji samādhu).

Yoginyah: The saktis—Khecari, Gocari, Dikcarī, Bhūcarī, etc.

Yoni: (1) Womb, source, (2) The nine classes of consonants; in the context of letters, Śakti is yoni, and Śiva is bija, (3) The four Śaktis, viz. Ambā, Jyeṣṭhā, Raudrī, Vāmā, (4) Māyā śakti.

Yonivarga: Māyā and its progeny; mayīya mala.

Ra (रा)

Rajas: The principle of motion, activity and disharmony—a constituent of Prakṛti.

Ravi: Lit., Sun, in esoteric philosophy and yoga, pramāṇa (knowledge), prāṇa.

Rā (रा)

Rāga: One of the kañcukas of Māyā on account of which there is limitation by desire, passionate desire.
**Glossary of Technical Terms**

_Ru_ (र)

Rudra (Kālāgni) : Rudra residing in the lowest plane of Nivrūti kalā.

_La_ (ळ)

Laya : Interiorization of consciousness; dissolution.

_Lo_ (लो)

Loka : Plane of existence.

_Va_ (व)

Varga : Classes of letters like kavarga, cavarga, etc.

Varṇa : (1) Letter (2) Object of concentration known as dhvani in ānapavopāya; anāhata nāda (unstruck sound experienced in susumnā).

_Vā_ (वा)

Vācaka : Word, Varṇa mantra and pada.

Vācya : Object, referent, Kalā, tattva, bhuvana.

Vāmā or Vāmesvari : The divine Śakti that emits (from 'vam' to emit) or projects the universe out of the Absolute and produces the reverse (vāmā) consciousness of difference (whereas there is non-difference in the Divine).

Vāsanā : Residual traces of actions and impressions retained in the mind; habit energy.

Vāha : Flow, channel. the prāṇa flowing in the idā nāḍī on the left, and apāna flowing in the pīṅgalā nāḍī on the right of susumnā are together known as vāha.

_Vi_ (वि)

Vikalpa : Difference of perception; distinction; option; an idea as differentiated from another idea; fancy: imagination; thought-construct.

Vikalpa-ksaya : The dissolution of all vikalpas.

Vikalpanam : The differentiation-making activity of the mind.

Vikalpa (śuddha) : The fixed idea that I am Śiva.

Vikāsa : Unfoldment; development; expansion.

Vigraha : Individual form or shape; body.

Vigrahi : The embodied one.

Vijñānākala : Experient below Śuddhā Vidyā but above Māyā.
Spanda-Kārikās

who has pure awareness but no agency. He is free of Kārma and māyiya mala but not free of ānava mala.

Vidyā : (1) Śuddha vidyā tattva; (2) Unmanā śakti, Sahaja Vidya (3) Limited knowledge, a kaṇcuka of Māyā.

Vimarśa : Self-consciousness or awareness of Parama Śiva full of jñāna and kriyā which brings about world-process.

Viśva : The universe; the all; all (adjective).

Viśvamaya, Viśvātmaka : Immanent.

Visarga : Emanation, creation.

Visargabhūmi : Two dots, simultaneously representing śakti’s external manifestation of the universe and the internal assimilation of the same into Śiva.

Ve (ॐ)

Vedak : Experient.

Vedya : Object.

Vai (ॐ)

Vaikhari : Śakti as gross physical word.

Vya (ॐ)

Vyāpakatva : All-pervasiveness.

Vyāmohitā : Delusion.

Vyutthāna : Lit; rising, coming to normal consciousness after samādhi or meditative absorption.

Śa (ॐ)

Śakti : (1) The power of Śiva to manifest, to maintain the manifestation and to withdraw it. (2) The spanda or creative pulsation of Śiva or foundational consciousness.

Śakti-cakra : The group of twelve mahākālis, the goddesses responsible for creation, etc; the group of Śaktis of the senses; group of mantras; the group of khecari, etc.

Śakti-tattva : The second of the 36 tattvas.

Śakti-paṅcaka : The five foundational śaktis of Śiva. viz., Cit, ānanda, icchā, jñāna, and kriyā.

Śakti-pāta : Descent of śakti; Divine grace by which the empirical individual turns to and realizes his essential Divine nature.
Glossary of Technical Terms

Śaktimān : Maheśvara; Śiva.
Śabda : Sound, word.
Śabda-brahma ; Ultimate Reality in the form of cit-vibration in which state thought and word are identical.
Śabda-rāsi : The group of letters from $a$ to $kṣa$.

Śā (शा)
Śākta-upāya : The ever-recurring contemplation of the pure thought-construct of oneself being essentially Śiva or the Supreme I-consciousness.
Śāmbhava upāya : Sudden emergence of Śiva-consciousness without any thought-construct (vikalpa) by a mere hint that one's essential Self is Śiva; also known as Śāmbhava yoga or Icchopāya or Icchā-yoga.

Śī (शी)
Śiva ; The good; the name of the Divine in general; the foundational prakāśa or divine light.
Śiva (parama) : The Absolute; the transcendent divine principle.
Śiva Tattva : The first of the 36 tattvas, the primal manifestation.

Śu (शू)
Śuddha Adhvā : The course of extra-mundane manifestation from Śiva upto Śuddha vidyā.
Śuddha Vikalpa : The thought of one's self being essentially Śiva.
Śuddha Vidyā : The fifth tattva, counting from Śiva. In this tattva the consciousness of both 'I' and 'This' is equally prominent.

Śū (शू)
Śūnya (Bauddha) : A state in which there is no distinct consciousness of knower, knowledge and known; an indefinable state of Reality.
Śūnya (Śaiva) : A state in which no object is experienced.
Śūnya--pramātā : The experient who is identified with the void, pralayākala.


Śai (ਸ)
Śaiva āgama: The ten dualistic śāstras, eighteen śāstras which teach identity in difference, and sixty-four non-dualistic śāstras expounded by Śiva.

Sa (ಸ)
Śaḍadhvā: The six forms of manifestation—three on the subjective or temporal side, viz., mantra, varṇa, and pada, and three on the spatial or objective side, viz.; Kalā tattva, and bhuvana.
Śaṇḍha-bija: The four letters Ṛ, Ṛ, Ṛ, Ṛ—which which are unable to give rise to any other letter.
Śaṣṭha-vaktra: Lit., the sixth organ or meḍhra-kendra, near the root of the rectum.

Sā (𝐬)
Saṅkoca: Contraction, limitation.
Sandhāna: Lit., joining, union, union of the individual consciousness with the Universal consciousness through intensive awareness.
Samghaṭṭa: Meeting; mental union; concentration.
Saṃvit: Consciousness; Supreme consciousness in which there is complete fusion of prakāśa and vimarṣa; jñāna śakti; svātantrya śakti.
Saṃvit-devatā: From the macrocosmic point of view, Saṃvit-devatās are Khecāri, gocāri, dikcāri, and bhucāri. From the microcosmic point of view, the internal and external senses are said to be saṃvit-devatā.
Saṃsāra or saṃsṛti: Transmigratory existence, the world-process.
Saṃhāra kṛtya: The withdrawal or reabsorption of the universe into Śiva.
Saṃsārin: Transmigratory being.
Sakala: All limited experiences from gods down to the worm.
Sat: Existence which is consciousness.
Sattva: The principle of being; light and harmony, a constituent of Prakṛti.
Sadvidyā: Śuddha vidyā.
Sadāśiva (Sadākhya tattva) : The third tattva, counting from Śiva. At this stage, the ‘I-experience’ is more prominent than ‘this’-experience.

Samanā : When the unmanā śakti begins to display herself in the form of the universe beginning with śūnya and ending with earth, then descending from the highest state of Pramātā (knowing Self), she is known as Samanā inasmuch as she has started the mentation of all phenomena (aśeṣa-manana-mātra-rūpatvāt samanā).

Samarasa : One having the same feeling or consciousness.

Samādhi : Collectness of mind in which there is cessation of the fluctuations of the mind; mental absorption.

Samāna : The vital vāyu that helps in the assimilation of food etc., and brings about equilibrium between prāṇa and apāṇa.

Samāpatti : Sometimes a synonym of samādhi; consummation; attainment of psychic at-one-ment.

Samāveśa : Being possessed by the Divine, absorption of the individual consciousness in the Divine.

Sarvakārtṛtva : Omnipotence.

Sarvajñatva : Omniscience.

Savikalpa jñāna : Knowledge which is acquired by the manas.

Sahaja : Innate essential nature.

Sahaja vidyā : Knowledge of the innate essential nature, sometimes used in the sense of unmanā-pure divine consciousness in which mental consciousness ceases, pervasion in Śiva-consciousness.

Sā (सा)

Sāmarasya : Unison of Śiva and Śakti; identity of Consciousness; identical state in which all differentiation has disappeared.

Sākśād upāya : Śambhava upāya.

Sākṣātkāra : Direct intuitive experience of the essential Self.

Su (सू)

Sugata : The Buddha.

Suprabuddha : One who has awakened to the transcendental state of consciousness and in whom that consciousness is constantly present.
Suṣupti : Sound, dreamless sleep.
Suṣupti (savedya) : Sound sleep in which there remains slight trace of the sense of pleasure, lightness, etc.
Suṣupti (apavedya) : Very deep sleep in which there is complete absence of all objective consciousness.
Sūkṣma Śārīra : The inner subtle body, puryāṅṭaka.

Sū (सू)
Sūrya (symbolic) : Prāṇa, pramāṇa (knowledge), jñāna śakti.
Sūrya nāḍī : The Iḍā nāḍī carrying prāṇa.

So (सो)
Soma (symbolic) : Prameya or object, apāna.
Soma nāḍī : The Piṅgala nāḍī carrying apāna.

Sau (सौ)
Saugata : Follower of Buddha, a Buddhist.

Stha (स्थ)
Sthāna-kalpanā : A mode of ānava upāya concerned with concentration on external things.
Sthiti kṛtya : Maintenance of manifestation.
Sthūla bhūtam : Gross elements—ether, air, fire, water and earth.
Sthūla Śārīra : Gross physical body.

Spa (स्प)
Spanda : Throb in the motionless Śiva which brings about the manifestation, maintenance, and withdrawal of the universe; svātantrya śakti, creative pulsation.

Spha (स्फ)
Sphurattā : Gleam; a throb-like gleam of the absolute Freedom of the Divine bringing about the world-process; spanda, the light of the spirit.

Sva (स्व)
Svatantra : The Absolute of unimpeded will.
Svācchandra : The absolutely Free Being, Śiva, Bhairava.
Svapna : Dream, dreaming condition, vikalpas or fancies limited to particular individuals.
Glossary of Technical Terms

Svarūpa : Essential nature.
Svarupāpatti : Attaining one's essential nature or true Self.
Svalakṣaṇa : An object limited in its particular space and time.
Svasamvedana : An intuitive apprehension of Self.

Svā (स्वा)

Svācchandya : Absolute Freedom of the Supreme.
Svātantra : Absolute Freedom of Will; Vimarśa Śakti.
Svātma-sātkṛ : To assimilate to oneself; to integrate to oneself.

Sve (स्वे)

Svecchā : Śiva's or Śakti's own will, synonymous with svātantra.

Ha (ह)

Ha : Symbol of Śakti or divine power.
Haṭhapāka : Persistent process of assimilating experience to the central consciousness of the experient.

Hṛ (ह)

Hṛdaya : Lit., heart; the central consciousness which is the substratum of all manifestation, citprakāśa.

He (हे)

Hetu : Cause.
Hetumat : Effect.

Hra (ह)

Hrada : Lit. Lake; the supreme spiritual awareness. It is called a lake, because it is clear, uncovered by anything, deep, and infinite.

Ham (हे)

Hamsa : The jiva, the soul.
Hamsajapa : The consciousness of nāda-kalā.
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