

# *Pratyabhijnahrdayam*

*The Secret of Self -Recognition*



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This little work is a digest of the Pratyabhijna system of Kashmir Saiva philosophy, prepared by Ksemaraja, the illustrious disciple of Abhinavagupta. It avoids all polemics and gives in a very succinct form (20 surras) the main tenets of the Pratyabhijna presented by Utpala. Pratyabhijna means *recognition*. Jiva is Siva; by identifying himself with his body, Jiva has forgotten his real nature. This teaching is meant to enable Jiva to recognise his own real self i.e., Siva and to suggest to him the spiritual discipline needed to attain 'at-one-ment' with SIVA.

Dr. Jaideva Singh has considerably revised and enlarged his translation, and provided a scholarly Introduction, Notes, Glossary of technical terms and Indexes. It serves as the best introduction to Pratyabhijna philosophy.

*Pratyabhijnahrdayam*

**JAIDEVA SINGH (1893-1986) was a great scholar in musicology, philosophy and Sanskrit. A former principal of Y.D. College, Lakhimpurkheri, he also acted as a Chairman of U.P. Sangit Natak Academy. He was awarded Padma Bhushan by the Government of India in 1974. His other works include: *Siva-Sutras, Spanda Karika, Pratyabhijnahridayam, Vijiianabhairava.***

**BY THE SAME AUTHOR**

THE CONCEPTION OF BUDDHIST NIRVANA

AN INTRODUCTION TO MADHYAMAKA PHILOSOPHY

SIVA-SUTRAS: THE YOGA OF SUPREME IDENTITY

SPANDA-KARIKAS: THE **DIVINE** CREATIVE PULSATION

PARATRISIKA-VIVARANA BY ABHINAVAGUPTA

VIJANABHAIRAVA OR DIVINE CONSCIOUSNESS

# *Pratyabhijnahridayam*

The Secret of Self-recognition

*Sanskrit Text with English Translation  
Notes and Introduction*

JAIDEVA SINGH

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*Dedicated With Profound  
Respects to*  
SWAMI LAKSMANA J O O  
*To Whom Alone I Owe  
Whatever Little I Know of  
Pratyabhijna Philosophy*



## PREFACE TO THE FOURTH EDITION

In this edition misprints occurring in the previous edition have been corrected.

Alteration in the text of the translation has been made at a few places for the sake of greater clarity.

The notes have been improved upon at a few places.

Varanasi  
1982

JAIDEVA SINGH

## PREFACE TO THE SECOND EDITION

In this edition, both the Introduction and Notes have been considerably enlarged.

In the Introduction, three new topics, viz., Svatantryavada and Abhasavada, Sadadhva and Comparison and Contrast with Sarhkara's Advaitavada have been added. Considerable new additions have been made in the Notes.

At some places, alteration has been made in the translation of the text for the sake of greater clarity.

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

VARANASI  
1977

JAIDEVA SINGH

## PREFACE TO THE THIRD EDITION

*In* this edition, a few misprints that had crept in have been corrected.

Alteration in the translation of the text has been made at two or three places for the sake of greater clarity.

The whole book has been thoroughly revised.

Varanasi  
1980

JAIDEVA SINGH

## PREFACE TO THE FIRST EDITION.

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

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

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

While the book was at the proof stage, I referred my difficulties in some of the *Sutras* to MM. Dr. Gopinath Kaviraja

and profited greatly by his illuminating exposition. I have used his suggestions with advantage in some of my notes. I am deeply grateful to him for his kind help. Acharya Pandit Rameshwar Jha was helpful in the clarification of some difficult passages of the text. I, therefore, offer him my heart-felt thanks.

JAIDEVA SINGH

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## INTRODUCTION

### *Preliminary*

The Saiva religion is perhaps the most ancient faith of the world. Sir John Marshall says in his *Mohenjodaro and the Indus Civilization* that excavations in Mohenjodaro and Harappa reveal an important fact, viz., that Sivaism has a history going back to the Chalcolithic Age or even further still, and that it thus takes its place as the most ancient living faith in the world. It had many off-shoots and appeared in different forms in many parts of the world. In India, there are three main forms of this religio-philosophy, viz., the Vira-Saiva form in Deccan-Kamatka, the Saiva-siddhanta in Tamila Nadu, and the Advaita Saiva form in Kashmir. There are some common features in all the three, but there are important differences also. Here we are concerned with the Advaita Saiva Philosophy of Kashmir.

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

The Advaita Saiva Philosophy of Kashmir was of this type. For centuries, it was imparted as a secret doctrine to the aspirant who had to live it and test it in the laboratory of the Self. In course of time only the cult and the ritual remained; the philosophical background was forgotten. Perhaps, a select few still knew the philosophical doctrine by oral tradition,

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

### *Saiva Literature*

The literature of the Saiva or Trika system may be broadly divided into three: (a) *Agama Sastra*, (b) *Spanda Sastra*, (c) *Pratyabhijna Sastra*.

#### (a) *Agama Sastra*

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

*Malinivijaya*, *Svacchanda*, *Vijnanabhairava*, *Mrgendra*, *Rudrayamala*, *Siva-Sutras*. On the *Siva-Sutras* there are the *Vrtti*, the *Varttika* of Bhaskara and Varadaraja and the *Vimarsini* commentary by Ksemaraja. There are commentaries on some of the *tantras* also.

#### (b) *Spanda Sastra*

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

The *Spanda Sutras* or the *Spanda Karikas*. These elaborate the principles of the *Siva-Sutras*. On these, there are the following commentaries :

*Vivrti* by Ramakantha, *Pradipika* by Utpala Vaisnava, *Spandasandoha* by Ksemaraja, and *Spandanirnaya* by Ksemaraja. *Spandasandoha* contains a commentary only on the first *Karika*.

(c) *Pratyabhijna Sastra*

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

Somananda composed *Sivadrsiti*. Another important work is *Isvarapratyabhijna* by Utpala, pupil of Somananda. There are the following commentaries on this :

*Vrtti* by the author himself, *Pratyabhijnnavimarsini* and *Pratyabhijna-vivrti-vimarsini* by Abhinavagupta.

A digest of the *Pratyabhijna Sastra*, named *Pratyabhijna-hridayam* was prepared by Ksemaraja.

Abhinavagupta's *Tantraloka* in 12 Volumes and his *Tantralokasara* give an exhaustive treatment of all the important doctrines and disciplines of the system.<sup>1</sup>

*Pratyabhijndhrdayam*

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

*Pratyabhijndhrdayam*, *Spandasandoha*, *Spandanirnaya*, *Svacchandanodyota*, *Netrodyota*, *Vijnanadhairavodyota*, *Sivasutra-vimarsini*, *Stavacintamanitika*, *Parapravesika*, *Tattvasandoha*.

Very little is known of the life and parentage of Ksemaraja. It has been very rightly said that his book, *Pratyabhijnahrdayam* occupies the same place in Saiva or Trika literature as *Vedantasara* does in Vedanta. It avoids all polemics and gives in a very succinct form the main tenets of the *Pratyabhijna* system. He says at the very outset of his work :

इह ये सुकुमारमतयोऽकृततीक्ष्णतर्कशास्त्रपरिश्रमाः शक्तिपातोन्मिषित-  
पारमेश्वरसमावेशाभिलाषिणः कतिचित् भक्तिभाजः तेषामीश्वरप्रत्यभिज्ञोपदेश-  
तत्त्वं मनाक् उन्मील्यते ।

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



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

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

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

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

1. Ultimate Reality
2. The Universe or the World Process.
3. Svatantryavada and Abhasavada
4. Sadadhva
5. Comparison and Contrast with Samkara's Advaitavada
6. The Individual Self
7. Bondage
8. Liberation.

### 1. *Ultimate Reality*

Reality in its ultimate aspect is Cit or Parasamvit. *Cit* or Parasamvit is untranslatable in any other language. Generally it is translated 'consciousness'. I have myself done so for want

of a better word. But it should be clearly understood that *Cit* is not exactly consciousness. The word Con-consciousness connotes subject-object relation, knower-known duality. But *Cit* is not relational. It is just the *changeless principle* of all changing experience. It is Parasarhvit. It has, so to speak, the *immediacy* of feeling where neither the 'I', nor the 'This' is distinguished. It is the 'coalescence into undivided unity' of 'I' and 'This'. Perhaps, the word 'sciousness' may, to some extent, express the idea contained in *Git* or *Parasamvit*. To use the verb contained in consciousness, the Ultimate Reality or Supreme Self is the Self *Sciring Itself*. In the words of Pratyabhijna Sastra, it is, *prakasavimarsamaya*. The Supreme Self is called Parama Siva. This is not only *prakasa*. The word 'prakasa' again is untranslatable. Literally, it means light, illumination. Just as light makes every thing visible, even so that being there, every thing else is. In the words of Kathopanisdad - '*Tameva bhantam anubhati sarvam, tasya bhasa sarvamidam vibhati*'. 'It shining, every thing happens to shine. By its light alone does all this appear.' Sankara Vedanta also calls Ultimate Reality 'prakasa', but the sun is 'prakasa; even a diamond is 'prakasa'. What is the difference between the two? The Saiva philosophy says, "Ultimate Reality is not simply *prakasa*: it is also *vimarsa*". What is this *vimarsa*? This word again is untranslatable. Perhaps the word 'Sciring' may help. Ultimate Reality is not only Sciousness (*prakasa*), but a Sciousness that also *scires* itself (*vimarsa*). It is not simply *prakasa* lying inert like a diamond, but *surveys* itself. This Sciring or Surveying of itself by Ultimate Reality is called *Vimarsa*. As Ksemaraja has put it in his *Parapravesika* (p.2) it is "akrtrimaham iti visphuranam"; it is the *non-relational, immediate* awareness of I. What this 'akrtrima-aham' is, we shall see later on. If Ultimate Reality were merely *prakasa* and not also *vimarsa*, it would be powerless and inert. "*Yadi nirvimarsah syat anisvaro jadasca prasajyeta*" [*Parapravesika*, p. 2) It is this pure I-consciousness or *Vimarsa* that is responsible for the manifestation, maintenance and reabsorption of the universe.

*Git scires* itself as *Cidrupini Sakti*. This sciring itself as *Cidrupini Sakti* is *Vimarsa*. Therefore, *vimarsa* has been named

differently as *parasakti*, *paravak*, *Svatantrya*, *aisvarya*, *kartrtva*, *sphuratta*, *Sara*, *hrdaya*, *Spanda*. (See *Parapravesika* p. 2)

It will thus be seen that the Ultimate Reality is not only Universal Consciousness but also Universal Psychic Energy or Power. This All-inclusive Universal Consciousness is also called Anuttara i.e., the Reality than which there is nothing that may be called higher - the Highest Reality, the Absolute. It is both transcendental (*visvottirna*) and immanent (*visvmaya*).

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

## 2. Manifestation - the Universe - or the World Process

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

“अस्तथास्त्यदेकरूपेण वपुषा क्षेन्महेश्वरः ।  
महेश्वरत्त्वं संवित्त्वं तदत्यक्षयद् घटादिवत् ॥”

- Tantr. III. 100

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

We have seen that Ultimate Reality or Parama Siva is '*prakasa-vimars'amaya* In that state the 'I' and the 'This' are in an undivided unity. The '*V*' is the '*prakasa*' aspect, and the

'This' or Its consciousness of It as itself is the 'vimarsa' aspect. This *Vimarsa* is *Svatantrya*, Absolute will or *Sakti*. This *Sakti* has been called as 'the Heart of the Supreme Lord' in *Parapravetika* by Ksemaraja (*hrdayam paramesituh*). But *Sakti* is only another aspect of the Supreme Self. In the Supreme experience, the so-called 'This' is nothing but the Self. There is one Self experiencing Itself. This *Vimarsa* or *Sakti* is not contentless. It contains all that is to be.

यथा न्यग्रोधबीजस्यः शक्तिरूपो महाद्रुमः ।  
तथा हृदयबीजस्थं विश्वमेतच्चराचरम् ॥

- *Paratrimika* 24

"As the great banyan tree lies only in the form of *potency* in the seed, even so the entire universe with all the mobile and immobile beings lies as a *potency* in the heart of the Supreme".

Another example that is usually given is that of the peacock. Just as a peacock with all its variegated plumage lies as a mere *potency* in the plasma of its egg, even so the entire universe lies in the *Sakti* of the Supreme. The *Sakti* of the Supreme is called *Citi* or *para-Sakti* or *para-vak*.

Parama Siva has infinite *Sakti*, but the following five may be considered to be the main ones:

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

2. *Ananda* - This is absolute bliss. This is also called *Svatantrya* - absolute Will which is able to do anything without any extraneous aid. (*Svatantryam anandasaktih* : *Tantrasara-Ahn*. 1). In this aspect, the Supreme is known as *Sakti*. In a sense *Cit* and *ananda* are the very *svarupa* (nature) of the Supreme. The rest may be called His *Saktis*.

3. *iccha* - the Will to do this or that, to create. In this aspect, He is known as *Sadasiva* or *Sadakhya*.

4. *Jnana* - the power of knowing. In this aspect, He is known as *ISvara*.

5. *Kriya* - the power of assuming any and every form (*Sarvakarayogitvam Kriyasaktih* : *Tantrasara Ahn*. 1). In this aspect, He is known as *Sadvidya* or *Suddha Vidya*.

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

### I. The *Tattvas* of the Universal Experience: 1-5

We have seen that Parama Siva has two aspects, viz., transcendental (*visvottirna*) and immanent or creative (*visva-maya*). This creative aspect of Parama Siva is called *Siva tattva*.

(1) *Siva tattva*\* is the initial creative movement (*prathama spanda*) of Parama Siva. As has been said in *Satrimsat-tattva-sandoha*:

यद्यमनुत्तरमूर्तिनिजेच्छयाखिलमिदं जगत्स्रष्टुम ।

पस्यन्दे स स्पन्दः प्रथमः शिवतत्त्वमुच्यते तज्ज्ञैः ॥

- verse 1

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

(2) *Sakti tattva* is the Energy of Siva. Sakti in her jnana aspect is the principle of *negation* (*nisedha-vyapara-rupa*). *Sakti, at first, negates* the 'This' or the *objective side of experience in Siva*. The state in which *objectivity is negated* is called the very void. In Cit or Para Samvit, the 'V' and the 'This' are in an indistinguishable unity. In *Siva tattva*, the 'This' is withdrawn through the operation of *Sakti tattva*, so that the 'I' side of the experience alone remains. This *state* is called *Anasrita-Siva* by Ksemaraja. As he puts it:

श्री परमशिवः ... पूर्वं चिदैक्याख्यातिमयानाश्रितशिवपर्यायमशून्याति-  
शून्यात्मतया प्रकाशाभेदेन प्रकाशमानतया स्फुरति ।

Siva in this state appears a mere 'I' devoid of any objective content. In order that Siva may appear as the Universe, a break in the unitary experience becomes a necessary phase. But this is only a passing phase. To the Subjectivity disengaged from the objective content, the Universe is presented again

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

not as an indistinguishable unity but, an "I-This" in which both are distinguishable but not separable, as they form part of the same Self.

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

Sakti, however, is nothing separate from Siva, but is Siva Himself in His creative aspect. She is His *Aham-vimarsa* (I-consciousness), His *unmukhata* - intentness to create. As Mahesvarananda puts it beautifully in his *Maharthamanjari* (p. 40, Trivandrum Edition):

स एव विश्वमेषितुं ज्ञातुं कर्तुं चोन्मुखो भवन् ।  
शक्तिस्वभावः कथितो हृदयत्रिकोणमधुमांसलोल्लासः ॥

"He (i.e., Siva) Himself full of joy enhanced by the honey of the three corners of his heart, viz., *iccha* or Will, *jnana* or Knowledge, *Kriya* or action, raising up His face to gaze at {His own splendour) is called Sakti".

MaheSvarananda explains this further in the following words :

यदा स्वहृदयवर्तिनमुक्तरूपमर्थतस्त्वं बहिःकर्तुं मुन्मुखो भवति तदा शक्ति-  
रिति व्यबह्रियते. (p. 40)

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

Sakti is the active or kinetic aspect of Consciousness.

An idea parallel to *VimarSa* or *unmukhata* is found in the *Chandogyopanisad* 6. 2. 1-3:

सदेव सौम्य इदमग्र आसीदेकमेवाद्वितीयम्...तदैक्षत, बहु स्याम्.  
प्रजायेय इति ।

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

This *Iksitrva* or *Iksitakarma* is parallel to *VimarSa* or *unmukhata* but the implications of this *Iksitakarma* have not been developed by Sankara Vedanta.

The Saiva philosophy does not conceive of the Supreme as a logomachist but as an Artist. Just as an artist cannot contain his delight within himself, but pours it out into a song, a

picture or a poem, even so the Supreme Artist pours out the delightful wonder of His splendour into manifestation or creation. Ksemaraja gives expression to the same idea in his commentary on Utpaladeva's *Stotravali* :

**आनन्दोच्छलिता शक्तिः सूत्रत्यात्मानमात्मना ।**

"Sakti thrown up by delight lets Herself go forth into manifestation."

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

In Sakti tattva, *ananda* aspect of the Supreme is predominant.

Siva and Sakti *tattvas* can never be disjoined; they remain for ever united whether in creation or dissolution - Siva as the Experiencing Principle, experiencing Himself as pure-'I', and Sakti as profound bliss. Strictly speaking, *Siva-Sakti tattva* is not an emanation or *abhdsa*, but the Seed of all emanation.

### 3. *Saddtva or Sadakhya Tattva*

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

**निमेषोऽन्तः सदाशिवः**

The 'This' (*Idam*) is faintly experienced by 'I' (*Aham*) as a part of the One Self; the emphasis is however, on the T side of experience. The 'This' (*Idam*) or the universe at this stage is like a hazy idea of the picture that an artist has at the initial stage of his creation. Rajanaka Ananda in his *Vivarana* on *Sattrimsat-tattvasandoha* very rightly says :

**तत्र प्रोन्मीलितमात्रचित्रकल्पतया इदमंशस्य अस्फुटत्वात् इच्छाप्राधान्यम् ।**  
(p. 3)

"In that stage, the 'This' side of the Experience is hazy like a picture of an artist which is about to be portrayed and hence which is still in an ideal state (i.e., in the state of an idea). Hence in this state it is Will that is predominant." That is why Ksemaraja says in his *Pratyabhijnahrdya* :

**सदाशिवतत्त्वेऽहन्ताच्छादितास्फुटेदन्तामयं विश्वम् ।**

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

#### 4. *Isvara or Aisvarya Tattva*

The next stage of the Divine experience is that where *Idam* - the 'This' side of the total experience becomes a little more defined (*sphuta*). This is known as *Isvara Tattva*. It is *unmesa* or distinct blossoming of the Universe. At this stage, *jnana* or knowledge is predominant. There is a clear idea of what is to be created. Rajanaka Ananda says in his *Vivarana* :

**अत्र देवजातस्य स्फुटावभासनात् ज्ञानशक्त्युद्भेदः ।**

"As at this stage, the objective side of Experience, the 'This' or the Universe is clearly defined, therefore *jnana-sakti* is predominant."

Just as an artist has at first a hazy idea of the picture he has to produce, but later a clearer image of the picture begins to emerge in his view, even so at the *Sadasiva* stage, the Universe is just a hazy idea, but at the *Isvara* stage, it becomes clearer. The experience of *Sadasiva* is "I am this". The experience of *Isvara* is: "*This* am I."

#### 5. *Sadvidya or Suddhavidya Tattva*

In the *Sadvidya tattva*, the 'I' and the 'This' side of Experience are equally balanced like the two pans of an evenly held balance (*samadhratatulaputanyayena*). At this stage, *Kriya Sakti* is predominant. The 'I' and 'This' are recognised in this



state with such equal clarity that while both 'I' and 'This' are still identified, they can be clearly distinguished in thought. The experience of this stage may be called diversity-in-unity *bhedabhedavimarsanatmaka* i.e., while the 'This' is clearly distinguished from 'I', it is still felt to be a part of the 'I' or Self. Both 'I' and 'This' refer to the same thing (i.e., they have *samanadhikaranya*).

In *Siva tattva*, there is the I-experience (*Aham vimarSa*); in *Sadasiva*, there is I-This experience (*Aham-idam vimarsa*); in *Isvara tattva*, there is This-I experience (*Idamaham vimarSa*). In each of these experiences, the emphasis is on the first term. In *Suddhavidya tattva*, there is equal emphasis on both. (*Aham Aham - Idam Idam. I am I - This is This*). Since this experience is intermediate - between the *para* or the higher and *apara* the lower - in which there is a sense of difference, it is called *parapara dasa*.

It is called *Sadvidya* or *Suddhavidya*, because at this stage the true relation of things is experienced.

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

## II *The Tattvas of the Limited Individual Experience*

### 6-11. *Maya and the five Kancukas*

At this stage, *Maya tattva* begins its play. From this stage onward there is *ASuddhadhvan* or the order in which the real nature of the Divire is concealed. All this happens because of *Maya*, and her *kancukas*. *Maya* is derived from the root 'ma', to measure out. That which makes experience measurable i.e., limited and severs 'This' from 'I' and 'I' from 'This' and excludes things from one another is *Maya*. Upto *Sadvidya*, the experience was Universal; the 'This' meant 'all-this' - the total universe. Under the operation of *Maya*, 'this' means merely 'this' different from every thing else. From now on starts *Sankoca* or limitation. *Maya*, draws a veil (*avarana*)

on the Self owing to which he forgets his real nature, and thus Maya generates a sense of difference.\*

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

(i) *Kala*. This reduces the *sarvakartvya* (universal authorship) of the Universal Consciousness and brings about limitation in respect of authorship or efficacy.

(ii) *Vidya*. This reduces the omniscience (*sarvajnatva*) of the Universal Consciousness and brings about limitation in respect of knowledge.

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

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

(v) *Niyati*. This reduces the freedom and pervasiveness (*svatantrata* and *vyapakatva*) of the Universal, and brings about limitation in respect of cause and space.

### iii The Tattoos of the Limited Individual

#### Subject-Object

#### 12. Purusa

Siva thus subjecting Himself to *Maya* and putting on the five *kancukas* or cloaks which limit His universal knowledge and power becomes Purusa or the individual subject. Purusa does not merely mean the human person, but every sentient being that is thus limited.

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

पूर्णस्वाभावेन परिमितत्वादणुत्वम् ।

#### 13. Prakrti

While Purusa is the subjective manifestation of the 'I am this' experience of Sadvidya, Prakrti is the objective

\* 'मायाविभेदबुद्धिनिजांशजातेषु निखिलजीवेषु'

manifestation. According to Trika, Prakrti is the objective effect of Kala -

**वेद्यमात्रं स्फुटं भिन्नं प्रधानं सूयते कला** - *Tantral*, Ahn. 9

Prakrti is the barest objectivity in contrast with Purusa who is Vedaka or Subject. Prakrti exists in a state of equilibrium of her *gunas*.

There is a difference between the Sakhya conception of Prakrti and that of Trika. Sankhya believes that Prakrti is one and universal for all the Purusas. Trika believes that each Purusa has a different Prakrti. Prakrti is the root or matrix of objectivity.

Prakrti has three *gunas* - threads or constituents, viz., Sattva, Rajas and Tamas (producing respectively sukha, dukkha, and moha). Prakrti is the Santa Sakti of Siva and the *gunas* Sattva, Rajas, and Tamas are the gross forms of His Saktis of Jnana, Iccha, and Kriya respectively.

Purusa is the Experient (*bhokta*) and Prakrti is the experienced (*bhogyā*) .

#### iv. *The Tattvas of Mental Operation*

##### 14-16 - *Buddhi, Ahamkara, and Manas*

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

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

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

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

3. *Manas*. It is the product of Ahamkara. It cooperates with the senses in building up perceptions, and it builds up images and concepts.

### V-VII. *The Tattvas of Sensible Experience : 17-31*

1. The five powers of sense-perception - Jnanendriyas or Buddhindriyas - they are the products of Aharhkara. The five powers are those of

- (i) smelling (*ghranendriya*)
- (ii) tasting (*rasanendriya*)
- (iii) seeing (*caksurindriya*)
- (iv) feeling by touch (*sparsanendriya*)
- (v) hearing (*sravanendriya*)

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

- (i) speaking (*vagindriya*)
- (ii) handling (*hastendriya*)
- (iii) locomotion (*padendriya*)
- (iv) excreting (*payvindriya*)
- (v) sexual action and restfulness (*upasthendriya*).

the *indriyas* are not sense-organs but powers which operate through the sense-organs. In common parlance, they are used for sense-organs also.

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

- (i) Sound-as-such (*Sabda-tanmatra*)
- (ii) Touch-as-such (*Sparsa-tanmdtra*)
- (iii) Colour-as-such (*Rupa-tanmatra*)
- (iv) Flavour-as-such (*Rasa-tanmatra*)
- (v) Odour-as-such (*Gandha-tanmatra*)

### VIII. *The Tattvas of Materiality*

#### 32-36. *The Five Bhutas*

The five gross elements or the panca-MahabhUtas are the products of the five *tanmatras*.

- (i) Akasa is produced from Sabda-tanmatra.
- (ii) Vayu is ,, Sparsa-tanmatra.
- (iii) Teja (Agni) ,, Rupa-tanmatra.

- (iv) Apas is produced from Rasa-tanmatra  
 (v) Prthivi „ „ Gandha-tanmatra.

### 3. *Svatantryavada* and *Abhasavada* *Svatantryavada*

The Absolute in this system is known as Cit or ParamaSiva or Mahesvara. It is called Mahesvara not in the ordinary sense of God as the first cause that is to be inferred from the order and design in Nature. It is called MaheSvara because of its absolute sovereignty of Will, *sva-tantrata* or *svatantrya*. This absolute Sovereignty or Free Will is not a blind force but the *svabhava* (own being) of the Universal Consciousness (Cit). It is this sovereign Free Will that brings about the objectification of its ideation. It is free inasmuch as it does not depend on any thing external to it: it is free and potent to bring about anything. It is beyond all the categories of time, space, causality etc., for these owe their origin to it.

**चित्तिः प्रत्यवमर्शात्मा परावाक्स्वरसोदिता ।  
 स्वातंत्र्यमेतन्मुख्यम् तदैश्वर्यं परमात्मनः ॥**

- Isvara. Pr. I, p. 203-4

"The Divine Power is known as Citi. Its essence is Self-Consciousness. It is also known as Para Vak. It is, in itself ever present, eternal. It is *svatantrya*. It is the main Power of the Supreme Self."

Para Vak, Vimarsa, Aisvarya etc. are only the synonyms of Svatantrya.

**सा स्फुरत्ता महासत्ता देशकालाविशेषिणी ।  
 सैषा सारतया प्रोक्ता हृदयं परमेश्ठिनः ॥**

- Isvara. Pr. I p. 207-8

"This *Citi* or power of Universal Consciousness is the inner, creative flash which, though in itself unchanging, is the source of all apparent change; it is *mahasatta* or absolute being inasmuch as it is free to be anything, it is the source of all that can be said to exist in any way. It is beyond the determinations of space and time. In essence, this Free, Sovereign Will may be said to be the very heart or nucleus of the Divine Being."

Svatantrya or Mahesvarya means Absolute Sovereignty or Freedom of Will. It connotes unimpeded activity of the Divine Will and is an expression of Self-Consciousness.

“स्वातंत्र्यं च नाम यथेच्छं तत्रेच्छाप्रसरस्य अभिवातः ।”

"Svatantrya means the Power to do according to one's will; it is the unimpeded, unrestrained flow of expression of the Divine Will."

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

“तस्मादनपह्नवनीयः प्रकाशविमर्शात्मा संवित्स्वभावः परमशिवो भगवान् स्वातंत्र्यादेव रुद्रादिस्थावरान्तप्रमातृरूपतया नीलसुखादिप्रमेयरूपतया च अनतिरिक्त्यापि अतिरिक्त्या इव स्वरूपानाच्छादिकया सधिद्रूपनान्तरीयकस्वातंत्र्यमहिम्ना प्रकाशत इति अयं स्वातंत्र्यवादः प्रोन्मीलितः”

- IS. Pr. V.V. Pt. I, p. 9.

"Therefore the Lord, Parama Siva (the Absolute Reality) whose own being is Consciousness of the nature of PrakaSa and VimarSa, who as the undeniable, ever-present Reality appears as subject from Rudra down to immovable entities, as objects like blue, pleasure etc. which appear as if separate, though in essence they are not separate, through the glorious might of *Svatantrya* (Free Will) which is inseparable from Samvit (universal Consciousness) and which does not conceal in any way the real nature of the Supreme. This is the exposition of *Svatantrya-vada* (the doctrine of Svatantrya)."

### *Abhasavada*

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

In the ultimate Reality, the entire manifested variety is in perfect unity, an undifferentiated mass just as the variegated plumage of the peacock with its beautiful, rich colour lies in a state of undifferentiated mass in the plasma of its egg. This is called in this system the analogy of the plasma of the peacock's egg (*mayurandarasanyaya*).

The underlying principle of all manifestation is *Cit* or pure Universal Consciousness. The world of ever-changing appearances is only an expression of *Cit* or *Samvid*. All that appears in any form whether as an object or subject or knowledge or means of knowledge or senses, all that exists in any way is only an *abhasa* - a manifestation of the Universal Consciousness. The word *abhasa*=a i.e., *isat* (sankocena); *bhasah*=*bhasanam* or *prakaSana*. So *abhasa* is manifestation or appearance in a limited way. Every kind of manifestation has some sort of limitation. Every thing in existence is a configuration of *abhasas*.

‘दर्पणबिम्बे यद्वत् नगरशामादिचित्रमविभाषि ।  
भातिविभागेनैव च परस्परं दर्पणादपि च ॥  
विमलतमपरमभैरवबोधात् तद्वत् विभागशून्यमपि ।  
अन्योन्यं च ततोऽपि च विभक्तमाभाति जगदेतत् ॥

- Paramarthasara, 12-13

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

*Abhasas* are explained on the analogy of reflection in a mirror. Just as reflection in a mirror is not in any way different from the mirror, but appears as something different, even so *abhasas* are not different from *Siva* and yet appear as different. Just as in a mirror, a village, a tree, river etc. appear as different from the mirror, but are, truly speaking, nothing different from it, even so the world reflected in the Universal Consciousness is nothing different from it.

Two exceptions have, however, to be noted in the analogy of the mirror. Firstly, in the case of the mirror, there is an external object that is reflected: in the case of *MaheSvara* or Universal Consciousness, it is its own ideation that is reflected. In the case of the mirror, there is an external light owing to which reflection is possible; in the case of the

Universal Consciousness, it is its own light; it is the Light of all lights; it does not require any external light.

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

अन्तर्विभाति सकलं जगदात्मनीह  
 यद्वद् विचित्ररचना मकुरान्तराले ।  
 बोधः पुनर्निजविमर्शनसारयुक्त्या  
 विश्वं परामृशति नो मकुरस्तथा ॥

- quoted by Yogaraja in Paramarthasara, p. 39

"Just as a variety of objects appears, within a mirror, even so the entire universe appears within Consciousness or the Self. Consciousness, however, owing to its power of *vimarsa* or Self-consciousness knows the world, not so the mirror ics objects."

All *abhasas* rise like waves in the sea of the Universal Consciousness. Just as there is neither loss nor gain to the sea with the rise and disappearance of the waves, even so there is neither loss nor gain to the Universal Consciousness because of the appearance and disappearance of the *abhasas*. *Abhasas* appear and disappear but the underlying Consciousness is unchanging.

The *abhasas* are nothing but external projection of the ideation of the Divine.

“चिदात्मैव हि देवोऽन्तःस्थितमिच्छावशाद्बहिः ।  
 योगीव निरुपादानमर्थजातं प्रकाशयेत् ॥”

- IS.Pr. I. 5. 7

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

The Divine Being does not create like a pot-maker shaping clay into pots. *Srsti* only means manifesting outside what is



contained within. The Divine does not require any external material for this. This is accomplished by His mere Will power.

Things which are identical with the Divine Being's knowledge or jnana appear by His Will as *jñeya* or objects, things which are identical with His Self or 'I' appear as 'this' or the universe. To the empirical subjects, they appear as something external.

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

*Svatantryavada* of this philosophy stands in contradistinction to *vivartavada* and *abhasavada to parinamavada*.

#### 4. *Sadadhva*

From another point of view, viz., of *parasakti*, manifestation or creative descent is described in the following way :

There is an unbounded potency or basic continuum of power which is known as *nada*. This condenses itself into dynamic point or centre, called *bindu*. The condensation is not a process in time or space. This is the source of all manifestation. In the highest stage of manifestation, *vacaka* and *vacya* (the indicator and the indicated, the word and object) are one. Then there are six *adhvas*, paths or steps of creative descent. These are known as *Sadadhva*. First of all, there is the polarity of *varna* and *kala*. Primarily, *Kala* is that aspect of Reality by which it manifests itself as power for evolving universes. The transcendental aspect of Reality or Parama Siva is known as *nisala*, for it transcends *Kala* or creativity. The immanent aspect of Siva is *sakala* for it is concerned with creativity.

But in the present context, coming after *nada-bindu*, *kala* means a phase, an aspect of creativity. It is here that things begin to differentiate from an integrated whole. *Vacaka* and *Vaya* (index and object) which were one at the *paravak stage* begin to differentiate. The first *adhva* or step of this differentiation is the polarity of *varna* and *kala*. As Svami Pratyagatmananda Sarasvati puts it, *varna* in this context does not mean

letter or colour or class, but a 'function-form' of the object projected from *bindu*. *Varna*, therefore, connotes 'the characteristic measure-index of the function form associated with the object'. *Varna* is the 'function-form', *Kala* is 'predicable'.

The next *adhva* in the subtle plane is that of *mantra* and *tattva*. *Mantra* is the 'appropriate function-form' or 'basic formula' of the next creative descent viz., *tattva*. *Tattva* is the inherent principle or the source and origin of subtle structural forms.

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

The *Sadadhva* may be briefly indicated in the following table: -

Vacaka or Sabda	Vacya or artha
Varna	Kala
Mantra	Tattva
Pada	Bhuvana

The *trika* or triad on the *vacaka* side is known as *kaladhva*; the *trika* or triad on the *vacya* side is known as *desadhva*.

*Varnadhva* is of the nature of *prama*. It is the resting place of *prameya* (object), *pramana* (means of knowledge) and *pramata* (experient). *Varna* is of two kinds ; *non-mayiya* and *mayiya*. The *mayiya varnas* arise out of the *non-mayiya*. The *non-mayiya varnas* are pure, natural, without limitation and innumerable. The *Vacaka Sakti* (indicative power) of *non-mayiya varnas* is inherent in the *mayiya varnas* even as power of heating is inherent in fire.

The *kalas* are five in number, viz., (1) *Nivrtti kala*, (2) *Pratistha kala*, (3) *Vidya kala*, (4) *Santa or Santi kala*, and (5) *Santyatita kala*.

As for the *tattvas* and *bhuvanas* contained in each *kala*, see the diagram under Note no. 174 and the details given below the diagram. According to *Abhinavagupta*, there are 118 *bhuvanas*. According to some others, there are 224 *bhuvanas*.

##### 5. Comparison and Contrast with *Samkara's Advaitavada*

*Samkara's* philosophy is known as *Santa brahmavada* or *Kevala-advaitavada* or sometimes, as *Maya-Vedanta-vada*. The *Saiva*

philosophy of Kashmir is known as *Isvaradvayavada* or *Pratyabhijha* or *Trika* philosophy. Since Samkara believes that *brahman* has no activity, his philosophy is mostly characterized as *Santabrahma-vada* or the philosophy of inactive *brahman* by the Saiva philosophers.

The first salient difference between *Santabrahmavada* and *Isvaradvayavada* is that according to the former the characteristic of *cit* or *brahman* is only *prakasa* or *jnana*, whereas according to the latter it is both *prakasa* and *vimarSa*. In other words, according to Samkara, the characteristic of *brahman* is only *jnana* (knowledge); according to *Isvaradvayavada*, it is both *jnatrtva* or (knowledge) and *kartrtva* (activity). Samkara thinks that *kriya* or activity belongs only to *jiva* or the empirical subject and not to *brahman*. He takes *kriya* in a very narrow sense. Saiva philosophy takes *kartrtva* or activity in a wide sense. According to it even *jnana* is an activity of the Divine. Without activity, *Cit* or the Divine being would be inert and incapable of bringing about anything. Since Parama Siva is *svatantra* (i.e., has sovereign Free Will), therefore is he a *karta* (doer). As Panini puts it स्वतन्त्रः कर्ता "only a free-willed being is a doer". *Svatantrya* (Free Will) and *kartrtva* (the power to act) are practically the same thing.

In *Santabrahmavada*, *brahman* is entirely inactive. When *brahman* is associated with *avidya*, it becomes ISvara and is endowed with the power to act. The real activity belongs to *avidya*. The activity of ISvara ceases when he is dissociated from *avidya*. Samkara says categorically :

“तदेवमविद्यात्मकोपाधिपरिच्छेदापेक्षमेवेद्वरस्येश्वरत्वं सर्वज्ञत्वं सर्वशक्तित्वं च, न परमार्थतो विद्यायापास्तसर्वोपाधिस्वरूपे आत्मनीशित्नीशित्तव्यसर्वज्ञत्वादि व्यबहार उपपद्यते” (Br. Su.2. 1.14)

"Thus the potency of ISvara, his omniscience and omnipotence are contingent upon the limitation caused by the condition or association of *avidya* (primal ignorance). In the highest sense, when all conditions are removed by *vidya* (spiritual illumination) from the Atman, the use of potency, omniscience etc. would become inappropriate for it." So all activity in the case of ISvara is, according to Samkara, due to *avidya*.

On the other hand, *jnatrtva* and *kartrtva* (knowledge and activity) are according to ISvaradvayavada, the very nature of the Supreme. Never can the Supreme be thought of without His activity. In this philosophy, activity is not an adjunct of Isvara as in Samkara, but His very specific nature. In general terms, His activity may be summed up in the five-fold act of emanation or projection (*srsti*), maintenance (*sthiti*) withdrawal (*samhara*), concealment of the real nature (*vilaya*), and grace (*anugraha*). He performs these five acts eternally even when he assumes the form of an empirical ego (*jiva*). According to Isvaradvayavada, Siva is *pancakrtyakari* (always performing five-fold act). According to Samkara, *brahman* is *niskriya* (without any activity). Mahesvarananda says that inactive *brahman* is as good as unreal.

“तथाहि परमेश्वरस्य ह्ययमेवासाधारणस्वभावो यत् सर्वदा सृष्ट्यादि-  
पञ्चकृत्यकारित्वम् । एतदनङ्गीकाराद्धि मायावेदान्तादिनिर्णीतस्यात्मनः स्व-  
स्फुरणामोदमान्दलक्षणमसत्कल्पत्वापत्तितम् ।” (Maharthamanjari, p.52)

"This is the specific nature of Paramesvara (Highest Lord) that He always performs the five-fold act of *srsti* etc. If this (i.e., activity) is not accepted, Atma as defined by Maya-Vedanta etc., characterized by the want of the slightest trace of stir or activity would be as good as unreal."

ISvaradvayavada also accepts *avidya* or *maya*, but, according to it, *avidya* or *maya* is not something which happens to affect Isvara; it is rather Isvara's own voluntarily self-imposed limitation of Himself by His own *Sakti* (power). According to Samkara, *brahman* is entirely inactive; all activity is due to *maya*. According to Isvaradvayavada, activity belongs to ISvara; *maya* derives only its activity from Him.

Secondly, *maya*, according to *Santabrahmavada* is *anirvacaniya* (indefinable), but according to Isvaradvayavada, *maya* being the *Sakti* of Isvara or Siva is real and brings about multiplicity and sense of difference.

According to *Santabrahmavada*, *visva* or the universe is *mithya* or unreal. According to Isvaradvayavada, the universe is perfectly real; it is simply a display of Isvara's power. Since *Sakti* is real, the universe which has been brought about by

*sakti* is also real. Since Samkara considers *maya* as neither real nor unreal (सदसद्भ्यामनिर्वचनीया), his non-dualism is exclusive, but the non-dual Saiva philosophy considers *maya* as *siva-mayi* (an aspect of Siva), therefore the Saiva non-dualism is integral, all-inclusive. If *brahman* is real and *maya* is some indeterminate force - neither real nor unreal as Samkara maintains, then there "would be a tinge of dualism in Samkara's philosophy.

Again, according to Isvaradvayavada, even in the state of the empirical ego or *jiva*, the five-fold act of Siva continues; according to Santabrahmavada, *atma* (self) even in the state of the empirical ego is *niskriya* or inactive. Whatever activity there is belongs to *buddhi*.

According to Samkara's *vivartavada*, all manifestation is only name and form (*nama-rupa*) and cannot be regarded as real in the true sense of the word. According to Isvaradvayavada, the *abhasas* are real in the sense that they are aspects of the ultimately real or Parama Siva. Though they do not exist in Parama Siva in the same way in which limited beings experience them, they exist in Parama Siva as His experience or ideation. So the *abhasas* are in essence real. What constitutes the ideation of the Real cannot itself be unreal.

Finally, in *mukti* (liberation), the world, according to Samkara, is annulled; in Saiva philosophy, it appears as a gleam of Siva-consciousness or an expression of the wondrous delight of self-consciousness.

We may summarize the views of the two systems in a tabular form.

<i>Santabrahmavada</i>	<i>Isvaradvayavada</i>
1. <i>Cit</i> or <i>brahman</i> is only <i>prakaia</i> (light) or <i>jnana</i> (knowledge). It is <i>niskriya</i> (inactive)	<i>Cit</i> is both <i>prakasa</i> and <i>vimarsa</i> (light and activity). Therefore it has both <i>jnatrtva</i> (knowledge) and <i>kartrtva</i> (doership). Generally speaking, it has five-fold activity.
2. Activity belongs only to <i>maya</i> or <i>avidya</i> . ISvara assumes activity only when	Mahesvara has <i>svatantrya</i> . Therefore activity belongs to Him. <i>Maya</i> is not something

- He is affected by *avidya* or *maya*.** which affects Mahesvara or Siva. *Maya* is His own *Sakti* by which, He brings about multiplicity and sense of difference.
3. *Maya* is *anirvacaniya* (indefinable) *Maya* being the *Sakti* of the Divine is perfectly real.
  4. *Maya* being indefinable is loosely associated with ISvara and is, in the last analysis, unreal. *Maya* seems to play the role of a separate principle. Samkara's non-dualism is, therefore exclusive. *Maya* is *Siva-mayi* or *cinmayi* and is thus Siva's own *iakti*. It is not a separate principle. Therefore, Saiva non-dualism is inclusive and integral.
  5. In the case of the empirical ego or *jiva* also, the *atman* is inactive. All activity belongs to *buddhi*, the product of *prakrti*. Even in the case of *jiva*, the five-fold activity of **Siva never** ceases.
  6. The universe is *mithya* or unreal. Manifestation is only *nama-rupa* and cannot be regarded as real in the true sense. Sarhkara's non-dualism is exclusive of the universe. The universe is *Siva-rupa* and therefore real. It is a display of the glory of the Divine. Abhasas being the ideation of Siva cannot be false. Saiva philosophy is thus inclusive of the universe and real non-dualism.
  7. In liberation, the universe is annulled. In liberation, the universe appears as a form of Siva-consciousness or real I-consciousness.
  8. According to Samkara Vedanta, *avidya* is removed by *vidya*, and when this happens, there is *mukti* or liberation. *Vidya* is the result of *sravana*, *manana*, and *nididhyasana*. According to non-dualistic Saiva philosophy, there are two kinds of *ajnana*, viz., *paurusa ajnana* which is inherent in the *purusa* or *anu* and *bauddha ajnana* which is intellectual. By *Vidya* only *bauddha ajnana*

can be removed; *paurusa ajnana* will still remain. Such a person will be landed only in blank abstractions, he will not realize *Sivatva* or divinization. *Paurusa ajnana* has also to be removed. This can be removed only by *saktipata* which comes about either by the diksa (initiation)) imparted by a self-realized *guru* (spiritual director) or by direct divine grace.

#### 6. *The Individual Self or Siva*

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

*Buddhi*, *ahamkara* and *manas* together with the **five** *tanmatras* form a group of eight which is known as *purvastaka*. This is the *suksmasarira* in which the soul leaves the body at the time of death.

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

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

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

Though intrinsically the Self of man is Siva, he becomes an *anu* or a limited individual because of *anava mala*.

#### 7. *Bondage*

The bondage of the individual is due to innate ignorance which is known as *anava mala*. It is the primary limiting

condition which reduces the universal consciousness to an ana or a limited aspect. It comes about by the limitation of the *Iccha Sakti* of the Supreme. It is owing to this that the *jiva* considers himself a separate entity, cut off from the universal stream of consciousness. It is consciousness of self-limitation.

Coming in association with the categories of the *asuddha adhva* or the order of the extrinsic manifestation, he becomes further limited by *mayiya mala* and *karma mala*. *Mayiya mala* is the limiting condition brought about by *maya*. It is *bhinna-vedya-pratha* - that which brings about the consciousness of difference owing to the differing limiting adjuncts of the body etc. This comes about by the limitation of the *jnana sakti* of the Supreme.

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

### 8. Liberation

Liberation according to this system means the re-cognition (*pratyabhijna*) of one's true nature which means in other words the attainment of *akrtrima-aham-vimarsa* - the original, innate, pure I-consciousness. The following verse of Utpaladeva gives an idea of pure I-Consciousness.

अहं प्रत्यवमर्शो यो विमर्शात्मापि वाग्वपुः ।  
नासौ विकल्पः, स ह्युक्तो द्वयापेक्षी विनिश्चयः ॥

- IS. Pr. I. 6.1.

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

भोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि तत् ।

- Tantraloka. I. p. 192.



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

By this real I-consciousness, one attains Cidananda - the bliss of the cit or Universal Consciousness. The *citta* or the individual mind is now transformed into *Cit* or Universal consciousness (vide Sutra 13 of Pr. Hr.). The attainment of this pure I-consciousness is also the attainment of Siva-Consciousness in which the entire universe appears as I or Siva.

According to this system, the highest form of *ananda* or bliss is *jagadananda* - the bliss of the world in which the whole world appears to the liberated soul as *Cit* or Siva.

This liberation cannot be achieved by mere logic-chopping or intellectual pyrotechnic. It comes by *Saktipata* (the descent of Divine *Sakti*) or *anugraha* i.e., Divine grace.

#### *Saktipata or Anugraha*

Those who, owing to the sarhskaras of previous birth, are very advanced souls receive *tivra* or intense *Saktipata*. They are liberated without much *sadhana* or *praxis*.

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

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

#### *Updyas*

But grace is not the outcome of caprice. It has to be earned by moral and spiritual discipline. The means of earning grace have been divided under four broad heads, viz., Anavopaya, Saktopaya, Sambhavopaya, and Anupaya. These *upayas* are recommended to get rid of the *malas* so that one may become fit for receiving grace.

*Anavopaya* is the means whereby the individual utilizes his own karanas or instruments as means for his transformation for Self-realization. It includes disciplines concerning the regulation of *prana*, rituals, concentration on one's chosen deity etc. Ultimately, it brings about Self-realization by the unfolding of *madhya-dhama* or *susumna*. It is also known as *kriyopaya*, because *Kriya* - such as repetition of a mantra and the practice of rituals etc. - plays an important part in it. This is also known as *bhedopaya*, because this discipline starts with a sense of *bheda* or difference.

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

In *anavopaya*, the senses, *prana* and *manas* are pressed into service; in *Saktopaya*, it is *manas* only that functions actively. It is also known as *jndnopaya*, because mental activities play an important role in it. It is also known as *bhedabheda-upaya*, because it is based both on difference and identity. By this, the *kundalini* rises up from *muladhra* without much effort for the control of *prana* and brings about Self-realization.

*Sambhavopaya* is meant for advanced aspirants who by meditating on *Sivatattva* attain to His consciousness. This is the path of 'constant awareness'. One starts with the analysis of *panca-krtiya*, *sadhana* of *vikalpa-ksaya*, and the practice of the consciousness that the universe is only reflection of *cit*, but later even these have to be given up. This leads easily to pure I-consciousness.

*Anupaya* can hardly be called an *upaya*. This depends entirely on *anugraha* or grace. This grace may come through one word of the *guru* (spiritual director) and light may dawn upon the aspirant and thus he may acquire an experience of the real self in a trice or divine grace may be showered on him directly

and he may instantly realize his Self. The prefix 'an' in *anupaya* has been explained by some in the sense of *isat* or very little. In this sense *anupaya* means very little or nominal effort on the part of the aspirant. In both cases, *anupaya* connotes realization, solely through very intense grace (*tivratama saktipata*). Sometimes by the very sight of a person who has acquired self-realization, an aspirant receives illumination, and is transformed.

Anupaya is generally designated as *anandopdya*.

Ksemaraja says that by the development of the *madhya* or centre, one attains *cidananda* or bliss of the Supreme consciousness. This *madhya* is to be conceived separately from the point of view of the above three *upayas*. From the point of view of the *anavopaya*, '*madhya*' is the *susumna nadi* between the *ida* and *pingala* that has to be unfolded. From the point of view of *saktopaya*, '*madhya*' is the *pard-samvid* that has to be reached. From the point of view of *Sambhavopaya* it is *akrtrima aham* or the pure I-consciousness that is the '*madhya*' or centre of everything. It is the *madhya* that has to be attained by one of the above means.

For the unfoldment of *madhya*, Ksemaraja recommends *vikalpa-ksaya*, *Sakti-sankoca*, *sakti-vikasa*, *vaha-ccheda*, and the practice of *ddyanta-koli* (for details, see Sutra 18).

Of these, *vikalpa-ksaya* is *Sambhavopaya*, *Saktisankoca* and *vikasa* are *Saktopaya*, and *vaha-ccheda* and *adyanta-kotinibhalana* are *anavopaya*.

Pratyabhijna lays the greatest stress on the meditation on *panca-krtya* and the practice of *vikalpa-ksaya*. It maintains that the five-fold act of Siva, viz., *srsti*, *sthiti*, *samhara*, *vilaya* and *anugraha* is going on constantly even in the individual. The aspirant should constantly dwell on the esoteric meaning of this five-fold act in order to rise to higher consciousness. The mental perception of the individual with reference to a particular place and time is the *srsti* in him, the retention and enjoyment of what he perceives is the *sthiti* or preservation. At the time of the delight of I-consciousness, it is absorbed in consciousness. This is *samhara*. When even after its being withdrawn, its impression is about to rise into consciousness again, it corresponds to *vilaya*. When it is completely absorbed into *Cit* or true Self by the process of *hatha-paka*, it is *anugraha*. (Sutra 11 may be consulted

for details). This practice qualifies the aspirant for pure *cidananta*.

Another method is *vikalpa-ksaya*. The mind is the happy hunting-ground of all kinds of ideas that rise one after another like waves upon the sea. We get involved in these ideas and are unable to get behind them to the placidity of the underlying consciousness. The practice of *vikalpa-ksaya* is recommended for getting rid of *ksobha* or mental agitation, and recapturing the underlying consciousness, on the surface of which the *vikalpas* have their play. This cannot be done by force, for that creates resistance. This can be achieved only by *alert passivity*, by relaxing the *citta* or mind, by not thinking of anything in particular, and yet not losing awareness.

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

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

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

The normal individual is known as *sakala*. He has all the three *malas* - *karma*, *mayiya* and *anava*. After many rebirths during which he is the plaything of Nature - both physical and psychic, he is seized with psychic fever and tries to know the *whence* and the *whither* of this life. This is the first expression of the *anugraha of Siva*.

If he is not very cautious and indulges in lower kinds of *yoga*, he may become a *pralayakala*. He is free from *karma mala*, and has only *mayiya* and *anava mala*, but he has neither *jnana* nor *kriya*. This is not a desirable state. At the time of *pralaya* or withdrawal of the universe, every *sakala* becomes a *pralayakala*.

*Vijnanakala* is an experient of a higher stage. He has risen above *maya* but is still below *Suddha Vidya*. He is free from the *karma* and *mayiya malas* but has still *anava mala*. He has *jnana* and *iccha*, but no *kriya*.

Above the *vijnanakala* are the experients in successive ascent known as Mantra, Mantresvara, Mantra-mahesvara and Siva-pramata. These are free from all the three *malas*, but they have varying experience of unity consciousness (for details, the chart in Note no. 39 may be seen).

It is only to the Siva-pramata that every thing appears as Siva.

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

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

स्वतत्रः स्वच्छात्मा स्फुरति सततं चेतसि शिवः  
 पराशक्तिश्चेयं करणसरणिप्रान्तमुदिता ।  
 तदा भोर्माकात्मा स्फुरति च समस्तं जगदिदम्  
 न जाने कुत्रायं ध्वनिरनुपतेत् संसृतिरिति ॥

- quoted in Maharthamanjari p. 25.

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

## ANALYSIS OF CONTENTS

Sutra I : *The absolute Citi (Consciousness) out of its own free will is the cause of the siddhi of the universe.*

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

*Siddhi* means bringing into manifestation, maintenance, and withdrawal.

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

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

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

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

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

Sutra 2 : *By the power of her own free will does she (Citi) unfold the universe upon her own screen.*

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

Sutra 3 : *This (i.e. the Universe) is manifold because of the differentiation of reciprocally adapted objects and subjects.*

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

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

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

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

4. The stage of the experient below *Suddha vidya*, but above *Maya* is that of *Vijnanakala*. His field of experience consists of *sakalas* and *pralayakalas*. He feels a sense of identity with them.

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

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

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



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

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

Knowledge of this constitutes liberation.

**Sutra 5 :** *Citi (universal consciousness) itself descending from (the stage of) Cetana becomes citta (individual consciousness) inasmuch as it becomes contracted in conformity with the object of consciousness.*

The universal consciousness itself becomes the individual consciousness by limitation.

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

In the former case, there is the stage of Vjnanakala when *prakasa* is predominant, or Suddha-vidya-pramata, when both *prakasa* and *vimarsa* are predominant, or Ila, SadaSiva, AnaSrita-Siva. In the latter case, there is the stage of Sunya-pramata etc.

The universal consciousness itself by assuming limitation becomes individual consciousness. Jnana, Kriya and Maya of the universal consciousness become *sattva*, *rajas* and *tamas* in the case of the individual.

Sutra 6 : The *maya-pramata* consists of it (i. e. *citta*).

The *maya-pramata* also is only *Citta*.

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

The *Cit* is Siva Himself. Consciousness cannot be sundered by space and time.

Since by limitation it assumes the state of the experient and the object experienced, it is also of two forms. It also becomes three fold as it is covered with the *mala* pertaining to *anu*, *maya*, and *karma*. It is also four fold, because it assumes the nature of (1) *sunya*, (2) *prana*, (3) *purvastaka*, and (4) the gross body. The seven pentads i.e. the thirtyfive *tattvas* below Siva down to

the earth is also its nature. From Siva **down** to Sakala he also becomes seven fold experients and of **the** nature of five fold coverings (from Kala to Niyati).

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

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

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

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

3. The Mimamsakas also practically consider Buddhi to be the Self inasmuch as they believe the I-CONSCIOUSNESS to be the Self.

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

5. Some Vedantins regard PRANA as the Self.

6. Some of the Vedantins and the Madhyamikas regard 'NON-BEING' as the fundamental principle.

7. The followers of Pancaratra believe Vasudeva to be the highest cause.

8. The followers of Sankhya practically accept the position of the Vijnanakalas.

9. Some Vedantins accept ISVARA as the highest principle.

10. The Grammarians consider PASYANTI or SADASIVA to be the highest reality.

11. The Tantrikas consider the ATMAN as transcending the universe to be the highest principle.

12. The Kaulas consider the UNIVERSE as the Atman principle.

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

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

Sutra 9: *In consequence of its limitation of Sakti, Reality which is all consciousness becomes the mala-covered samsarin.*

The Will-power being limited, there arises the *anava mala*, the *mala* pertaining to the *jiva* by which he considers himself to be imperfect.

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

Omnipotence being limited, the *jiva* acquires *karma mala*.

Thus due to limitation, *sarva-kartrva* (Omnipotence) becomes *kala* (limited agency), *sarvajnatva* (Omniscience) becomes *vidya* (limitation in respect of knowledge), *purvatva* (all fulfilment) becomes *raga* (limitation in respect of desire), *nityatva* (eternity) becomes *Kala* (limitation in respect of time), *vyapakatva* (Omnipresence) becomes *niyati* (limitation in respect of space and cause). *Jiva* (the individual soul) is this limited self. When his *Sakti* is unfolded, he becomes *Siva Himself*.

Sutra 10; *Even in this condition (of empirical self), he (the individual soul) does the five krtiyas like Him (i.e. like Siva).*

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

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

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

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

Whatever is perceived is *abhasana* or *srsti*. The perception

is relished for sometime. This is *rakti* or *sthiti*. It is withdrawn at the time of knowledge. This is *samhara*.

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

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

Sutra 12: *To be a samsarin means being deluded by one's own powers because of the ignorance of that {i.e. authorship of the Jive-fold act.}*

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

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

The empirical experient deluded by the various powers considers the body, prana etc. as the Self. Brahmi and other *Saktis* bring about emanation and maintenance of difference and withdrawal of identity in the empirical subject (*pasu-daSa*).

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

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

Now follows *Saktopaya* or *Sakta* technique of unity - Consciousness.

*Cit-Sakti* in this context is known as *Vamesvari*. Her sub-species are *khecari*, *gocari*, *dikcari*, *bhucari*. These bring about objectification of the universal consciousness. By *khecari iakti*, the universal consciousness becomes an individual subject; by *gocari sakti*, he becomes endowed with an inner psychic apparatus; by *dikcari Sakti*, he is endowed with outer senses, by

*bhucari*, he is confined to external objects. By yogic practice, *khecari* brings about consciousness of perfect agency; *gocari* brings about consciousness of non-difference, *dikcari* brings about a sense of non-difference in perception, *bhucari* brings about a consciousness of all objects as parts of one Self.

There is a third technique known as *anavopaya*. When the *aisvarya Sakti* of the Lord conceals her real nature in the case of the individual and deludes him by *prana* etc., by the various states of waking, dreaming etc, and by the body both gross and subtle, he becomes a *samsarin*. When in the yogic process, she unfolds the *udana sakti*, and the *uydna sakti*, the individual comes to acquire the experience of *turya* and *turyatita* states, and becomes liberated while living.

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

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

Sutra 14 : *The fire of Citi even when it descends to the (lower) stage, though covered (by maya) partly burns the fuel of the known (i.e. the objects).*

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

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

Sutra 15 : *In the re-assertion of its (inherent) power, it makes the universe its own.*

*Bala* or power means the emergence of the real nature of *Citi*. Then *Citi* manifests the whole universe as identical with itself. This is not the temporary play of *Citi*, it is rather its permanent nature. It is always inclusive, for without this inclusive nature of *Citi* even body and other objects would not be known. Therefore, the practice recommended for acquiring the power of *Citi* is meant only for the removal of the false identification of oneself with the body etc.

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

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

Sutra 17 -*By the development of the centre is acquisition of the bliss of the spirit.*

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

Sutra 18 : *Herein (i.e. for the development of the Centre) the means are :*

*Dissolution of vikalpa; sankoca-vikasa of Sakti; cutting of the vahas; the practice (of the contemplation) of the koti (point) of the beginning and the end.*

The first method is *vikalpaksaya*. One should concentrate on the heart, should not allow any *vikalpa* to arise, and thus by reducing the mind to an *avikalpa* condition, and holding the Self as the real experient in the focus of consciousness, one

would develop the *madhya* or consciousness of central reality and would enter the *turya* and *turyatita* condition. This is the main method of Pratyabhijna for *madhya-vikasa*.

The other methods do not belong to Pratyabhijna but are recommended for their utility. *Sankoca* and *vikasa of sakti*. *Sankoca* of *sakti* means withdrawing of consciousness that rushes out through the gates of the senses, and turning it inwardly towards the Self. *Vikasa* of *Sakti* means holding the consciousness steadily within, while the senses are allowed to perceive their objects. Another way of acquiring *sankoca* and *vikasa* of *sakti* is the practice of *prasara* and *visranti* in the stage of *urdhva kundalini*. Emergence from *samadhi* while retaining its experience is *prasara* or *vikasa*, and merging back into *samddhi* and resting in that condition is *visranti* or *sankoca*.

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

A fourth method is *adyanta-koti-nibhalana* i.e. the practice of fixing the mind at the time of the arising of *prana* and its coming to an end between the *ddi* i.e. the first or heart and the *anta* i.e. the distance of twelve fingers from the point between the two eye-brows.

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

Even on the occasion of *vyutthana*, the *ydgin* sees the entire universe dissolve in *Cit* by the process of *nimilana-samadhi*. Thus he acquires permanent *samadhi* by *Krama-mudra*.

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

When one masters *kramamudra* etc., one enters into the real perfect I-consciousness or Self, and acquires mastery or

lordship over the group of consciousness-deities that bring about emanation and absorption of the universe. The perfect I-consciousness is full of light and bliss. No longer is the individual deluded into considering his body, gross or subtle, *prana* or senses as the 'I', he now considers the divine light within as the real 'I'. This real 'I' is the *samvit*, *sadasiva* and *Maheshvara*. This I-consciousness means the resting of all objective experience within the Self. It is also called *Svatantrya* or sovereignty of Will, the primary agency of everything and lordship. This consciousness of pure 'I' is the *fons et origo* of all the *mantras*, and therefore it is of great power. It is the universal *Cit* itself. By acquiring this consciousness, one becomes the master of these *iaktis* that bring about the emanation and absorption of the universe.



ओं नमो मङ्गलमूर्तये ।

अथ

## प्रत्यभिज्ञाहृदयम् ।

नमः शिवाय सततं पञ्चकृत्यविधायिने ।

चिदानन्दघनस्वात्मपरमार्थावभासिने ॥ १ ॥

शांकारोपनिषत्सारप्रत्यभिज्ञामहोदधेः ।

क्षेमैणोद्घ्नियते सारः संसारविषशान्तये ॥ २ ॥

OM - Adoration to one who is the very embodiment  
of bliss and auspiciousness

NOW (commences)

### THE PRATYABHIJNAHRDAYA

[The Secret of Recognition<sup>1</sup>]

Adoration to Siva<sup>2</sup> who eternally<sup>3</sup> brings about the five processes,<sup>4</sup> who makes manifest the Highest Reality which is at the same time the Highest Value<sup>5</sup> viz., His Self<sup>6</sup> (which is also the Real Self of each individual) that is a mass of consciousness and bliss.<sup>7</sup>

Out of the great ocean (of the doctrine) of Recognition which is the quintessence of the secret doctrine<sup>8</sup> concerning Samkara" is brought out the cream (i.e. the essential part) by Ksemaraja to nullify the poison of *samsara*.<sup>10</sup>

इह ये सुकुमारमतयोऽकृततीक्ष्णतर्कशास्त्रपरिश्रमाः शक्तिपातोन्मिषित-  
पारमेस्वरसमावेशाभिलाषिणः कतिचित् भक्तिभाजः तेषाम् ईश्वरप्रत्यभिज्ञो-  
पदेशतत्त्वं मनाक् उन्मील्यते ।

तत्र स्वात्मदेवताया एव सर्वत्र कारणत्वं सुखोपायप्राप्यत्वं महाफलत्वं च  
अभिध्यङ्क्तुमाह—

चित्तिः स्वतन्त्रा विदवसिद्धिहेतुः ॥ १ ॥

‘विश्वस्य’ – सदाशिवादेः भूम्यन्तस्य ‘सिद्धौ’—निष्पत्तौ, प्रकाशने, स्थित्या-  
स्मिन्, परप्रमातृविश्वान्त्यात्मनि च संहारे, पराशक्तिरूपा ‘चित्तिः’ भगवती

In this world, there are some devoted people, who are undeveloped in reflection and have not taken pains in studying difficult works like Logic and Dialectics, but who nevertheless aspire after *Samavesa*<sup>11</sup> with the highest Lord which blossoms forth with the descent of Sakti.<sup>12</sup> For their sake, the truth of the teaching of *Isvara-pratyabhijna*\* is being explained briefly.

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

**Sutra 1.<sup>13</sup> The absolute<sup>14</sup> Citi<sup>15</sup> of its own free will is the cause of the Siddhi<sup>16</sup> of the universe.**

*Commentary*

'Of the universe or *Visva*' means from Sadasiva<sup>17</sup> etc. down to the earth. (In the matter of) *Siddhi* means 'in effectuation' i.e., in bringing about *srsti* or manifestation, *sthiti* or continued existence, and *samhara* or resting in the Highest Experient.<sup>18</sup> (In bringing about all this), the Highest Sakti,<sup>19</sup> viz. the

\* This is a great and well-reasoned out work on Pratyabhijna by Utpalacarya who flourished in the 9th century A.D. Prof. Leidecker translates even *Isvara-pratyabhijna*. He is unable to see that what Ksemaraja means to say is that he is giving a summary of the teachings of *Isvara-pratyabhijna*.

‘स्वतन्त्रा’ – अनुत्तरविमर्शमयी शिवभट्टारकाभिन्ना ‘हेतुः’ – कारणम् । अस्यां हि प्रसरन्त्यां जगत् उन्मिषति व्यवतिष्ठते च, निवृत्तप्रसारायां च निमिषति;—इति स्वानुभव एव अत्र साक्षी । अन्यस्य तु मायाप्रकृत्यादेः चित्रप्रकाशभिन्नस्य अप्रकाशमानत्वेन असत्त्वात् न क्वचिदपि हेतुत्वम्; प्रकाशमानस्य तु प्रकाशकाल्यात् प्रकाशरूपा चित्तिरेव हेतुः; न त्वसौ कश्चित् । अत एव देशकालाकारा एतत्सृष्टा एतदनुप्राणितारश्च नैतत्स्वरूपं भोक्तुमलम्; – इति व्यापक-नित्योचित-परिपूर्णरूपा इयम्-इत्यर्थसम्भ्यमेव एतत् ।

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

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

ननु जगदपि चित्तौ भिन्नं नैव किञ्चित्; अग्नेवे च कथं हेतुहेतुमद्भावः? उच्यते । चित्तेन भगवती स्वच्छस्वतन्त्ररूपा तत्तदनन्तजगदात्मना स्फुरति,— इत्येतावत्परमार्थोऽयं कार्यकारणभावः । यतश्च इयमेव प्रमातृ-प्रमाण-प्रमेय-मयस्य विश्वस्य सिद्धौ—प्रकाशने हेतुः, ततोऽस्याः स्वतन्त्रापरिच्छिन्नस्वप्रकाश-रूपायाः सिद्धौ अभिनवार्यप्रकाशनरूपं न प्रमाणवराकम्पयुक्तम् उपपन्नं वा । तदुक्तं त्रिकसारे—

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

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

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

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

‘स्वपदा स्वशिरश्छायां यद्वल्लङ्घितुमीहते ।

पादोद्देशे शिरो न स्यात्तथेयं बैन्दवी कला ॥’

इति ।

यत्तच्च इयं विश्वस्य सिद्धौ पराद्वयसामरस्यापाहनात्मनि च संहारे हेतुः, तत एव स्वतन्त्रा । प्रत्यभिज्ञातस्वातन्त्र्या सती, भोगभोक्तृरूपाणां विश्व-सिद्धीनां हेतुः ।—इति प्राक्स्था व्याख्येयम् ।

अपि च ‘विश्वं’—नील—सुख—वेह—प्राणादि; तस्य या ‘सिद्धिः’—प्रमाणो-पारोहक्रमेण विमर्शमयप्रमानावेशः, सैव ‘हेतुः’—परिज्ञाने उपायो यस्याः । अनेन

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

Since it (consciousness) is the cause of the *siddhi* of the universe - as well as *samhara* which consists in bringing about - *samarasya*<sup>27</sup> or identity with the highest non-dual (consciousness), therefore is it called *svatantra*<sup>28</sup> i.e. free-willed. Its free will being recognized, it becomes the cause of the *siddhi*\* (i.e. attainment) of the universe, which *siddhi* is of the nature of *bhoga* i.e. experience and *moksa* i.e. <sup>29</sup>liberation (from the bondage of limited experience). By repetition, the *sutra* should be interpreted in the above sense also.

[Now the word 'hetu' is taken in the sense of means.] Again, *viiva* or universe means (external objects like) blue (etc.), (internal feeling like) pleasure, (limited experient) body, *prima* etc. Its (i.e. of the *Visva*) *siddhi* (i.e., fulfilment or establishment) is the *hetu* or means of the awareness of *Citi*. This *siddhi* consists in the *aveSa* or merging in the Self which is of the nature of *vimarsa* by gradual mounting, beginning with *pramana* or knowledge<sup>30</sup> (and coming to rest in the *pramata* or

\* *Siddhi* also means fruition, attainment, perfection. It is in this sense that the writer now interprets the word '*Siddhi*'.

च सुखोपायस्त्वयुक्तम् । कुरुकर्त्तुं श्रीविज्ञानभट्टारके—

‘ग्राह्यग्राहकसंवित्तिः सामान्या सर्वदेहिनाम् ।  
योगिनां तु विशेषोऽयं संबन्धे सावधानता ॥’

॥

‘चित्तिः’—इति एकवचनं देशकालाद्यनवच्छिन्नताम् अभिवदत् समस्तभेद-  
बाधानाम् अवास्तवतां व्यनक्ति । ‘स्वतन्त्र’-शब्दो ब्रह्मवादवैलक्षण्यम् ग्राह्यक्षणः  
चित्तो माहेश्वर्यसारतां कृते । ‘विरव’—इत्यादिपदम् अशेषशक्तिस्त्वं, सर्वकारणत्वं,  
सुखोपायस्त्वं महाफलं च ग्राह ॥ १ ॥

knower). By 'means' is meant here 'easy means'.† As is said in the excellent *Vijnanabhattacharaka (Vijnanabhairava, v. 106)* :

"The consciousness of object and subject is common to all the embodied ones. The *Yogins*, however, have this distinction that they are mindful of this relation" (i.e. the object is always related to the subject; without this relation to the subject there is no such thing as an object. The yogi is always conscious of that witnessing awareness from which the subject arises and in which it finally rests).

*Citi* (consciousness) used in the singular (in the *sutra*) denotes its non-limitation by space, time etc., (and thus), shows the unreality of all theories of dualism. The word *svatantra* (absolute, of free will) (in the *sutra*) points out the fact that supreme power is of the essence of *cit*, and thus distinguishes it from the doctrine of Brahman<sup>31</sup> (i.e. Sankara Vedanta, where the *Cit* is considered to be non-active). The word *visva* etc. declares that it (*Cit*) has unlimited power, can bring about every thing, is an easy means (for emancipation), and is the great reward (i.e. it is an end in itself).

† '*Sukhopaya*' does not mean 'way to happiness' as Prof. Lcidecker thinks.

ननु विश्वस्य यदि चितिः हेतुः, तत् अस्या उपादानाद्यपेक्षायां भेदवादा-  
वरित्यागः स्यात्—इत्याशङ्क्य आह—

**स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति ॥ २ ॥**

‘स्वेच्छया’, न तु ब्रह्मादिवत् अन्येच्छया, तयैव च, न तु उपादानाद्यपेक्षया,—  
एवं हि प्रागुक्तस्वातन्त्र्यहान्या चित्तमेव न घटेत्—‘स्वभित्तौ’, न तु अन्यत्र  
इत्यापि, प्राक् निर्णीतं ‘विश्वं’ दर्पणे नगरवत् अभिन्नमपि भिन्नमिव ‘उन्मीलयति’ ।

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

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

*Commentary*

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

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

उन्मीलनं च अवस्थितस्यैव प्रकटीकरणम् ।—इत्यनेन जगतः प्रकाशकात्म्येन  
अवस्थानम् उक्तम् ॥ २ ॥

अथ विश्वस्य स्वरूपं विभागेन प्रतिपादयितुमाह—

तन्नाना अनुरूपग्राह्यग्राहकभेदात् ॥ ३ ॥

'तत्' विश्वं 'नाना'—अनेकप्रकारम् । कथं ? 'अनुरूपाणां'— परस्परौचित्या-  
वस्थितानां 'ग्राह्याणां ग्राहकाणां' च 'भेदात्'—बैचिख्यात् । तथा च सदाशिव-  
तस्ये अहन्ताच्छादित-अस्फुटेदन्तामयं यादृशं परापररूपं विश्वं ग्राह्यं, तादृशेव  
श्रीसदाशिवमहृारकाधिष्ठितो मन्त्रमहेश्वराख्यः प्रभातुवर्गः परमेश्वरेच्छाव-

in a mirror, which though non-different from it appears as different.<sup>32</sup> *Unmilana* means only making explicit what is already lying (implicit) (in *citi*). By this is meant the existence of the universe (in *citi*) as identical with the light (of *citi*).

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

**Sutra 3. That (i.e. the universe) is manifold because of the differentiation of reciprocally adapted (anurupa) objects (grahya) and subjects (grahaka).**

*Commentary*

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

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

Just as in the *Sadasiva* principle, (there is the experience of) the total universe (*Visva*) as an object (*grahya*) of the



कल्पिततथावस्थानः । ईश्वरतत्त्वे स्फुटदेवताहन्तासामानाधिकरण्यात्म यावुक् विश्वं ग्राह्यं, तथाविध एव ईश्वरभट्टारकाधिष्ठितो मन्त्रेश्वरवर्गः । विद्यापदे श्रीमदनन्तभट्टारकाधिष्ठिता बहुशाखावान्तरभेदभिन्ना यथाभूता मन्त्राः प्रमातारः, तथाभूतमेव भेदैकसारं विश्वमपि प्रमेयम् । मायोर्ध्वं यादृशा विज्ञानाकलाः कर्तुं ताश्रम्यशुद्धबोधोष्मानः, तादृगोव तदभेदसारं सकल-प्रलयाकलात्मक-पूर्वावस्था-परिचितम् एषां प्रमेयम् । मायायां शून्यप्रमातृणां प्रलयकेवलिनं स्वीकृतं प्रलीनकल्पं प्रमेयम् । क्षितिपर्यन्तावस्थितानां तु सकलानां सर्वतो भिन्नानां

nature of *para-para* i.e. both identical and different, (a stage in which the experience is of the form 'I am this') (in which) the experience is dominated (*acchaaita*) by the Consciousness of I (*ahanta*), and (in which the experience of) this-ness (*idanta*) is (yet) incipient (*asphuta*), even so there is the group of experients (*pramalaras*), called *mantramahesvaras* who are governed by the blessed Lord Sadasiva,<sup>33</sup> and whose existence in that state is brought about by the will of the highest Lord.

Just as in the *Isvara tattva* (principle), the entire universe is apprehended (*grahya*) (in the form, "I am this") where both the consciousness of I (*ahanta*) and that of this (*idanta*) are simultaneously distinct (*sphuta*), even so (*tathavidha eva*) is (the consciousness of) the group of individual experients, (known as) *mantresvara*, governed by venerable Isvara.<sup>34</sup>

In the stage of Vidya or Suddha Vidya, just as there are the experients, called Mantras, of different states together with many secondary distinctions, governed by Anantabhat-taraka, even so there is as an object of knowledge (*prameya*) one universe whose sole essence consists of differentiations.<sup>35</sup>

Above Maya (and below Suddha Vidya) are the experients, called Vijnanakalas who are devoid of (the sense of) agency (*kartrta*), and who are of the nature of pure awareness (*Suddha-bodhdmanah*). Corresponding to them is their object

परिमितानां तथाभूतमेव प्रमेयम् । तदुत्तीर्णशिवभट्टारकस्य प्रकाशकबुधः प्रकाशक-  
रूपा एव भावाः । श्रीमत्परमशिवस्य पुनः विश्वोत्तीर्ण-विश्वात्मक-परमानन्दमय-  
प्रकाशकघनस्य एवंविधमेव शिवावि-धरण्यन्तम् अखिलम् अशेषेनेव स्फुरति; न  
तु वस्तुतः अन्यत् किञ्चित् ग्राह्यं ग्राहकं वा; अपि तु श्रीपरमशिवभट्टारक एव  
इत्थं नानावैचित्र्यसहस्रैः स्फुरति ।—इत्यभिहितप्रायम् ॥ ३ ॥

यथा न्न भगवान् विश्वशरीरः, तथा

of knowledge or field of experience (*prameya*) which is identical -with them (*tadabhedasaram*) (consisting of) *sakalas* and *pralayakalas* known to them (*paricita*) in their previous states of existence (*purvavastha*).<sup>35</sup>

At the stage of *Maya*, (are) the experients of void (*Sunya*) or *pralayakevalins* whose field of experients practically consists of the insensible which is quite appropriate to their state.<sup>37</sup>

(After the *pralayakalas*) are stationed the *sakalas* (from *Maya*) upto the earth who are different from every thing and limited, and whose field of experience is as limited and different as themselves (*tathabhutam*)-<sup>38</sup>

Sivabhattacharaka, however, who transcends all these (i.e. all the experients from *MantramahaSvara* to *Sakala*), who is constituted only of *prakasa* (light) has states or modes which are only of the form of *prakasa* (light i.e., consciousness).<sup>39</sup> Again in blissful *Paramasiva* (highest *Siva*) who both transcends the universe and is the universe, who is highest bliss and consists of a mass of *prakasa* (light i.e. consciousness) flashes the entire universe from *Siva* down to the earth in identity (with *Parama Siva*). Actually (in that state), there is neither any other subject (*grahaka*) nor object (*grahya*). Rather what is practically meant to be stated (*abhihitaprayam*) is this that in actuality the highest blissful *Siva* alone manifests himself in this way in numerous forms of multiplicity.

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

चितिसंकोचात्मा चेतनोऽपि संकुचितविश्वमयः ॥ ४ ॥

श्रीपरमशिवः स्वात्मकेन स्थितं विश्वं सदाशिवानुचितेन रूपेण प्रवविभास-  
यिषुः पूर्वं त्रिदैक्याख्यातिमयानाभितशिवपर्यायशून्यातिशून्यात्मतया प्रकाशा-  
घटेन प्रकाशमानतया स्फुरति; ततः चिद्वसायानतरास्याशेषतत्त्वभुवनभाव-

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

Commentary

The magnificent highest Siva desiring to manifest the universe, which lies in Him as identical with Himself, in the form of Sadasiva and other appropriate forms flashes forth (*prakasamanataya sphurati*) at first as non-different from the light (of consciousness) (*prakasdbhedena*) but not experiencing the unity of consciousness (in which the universe is identified with consciousness) (*cidaikya-akhyatimaya*), § of which state *anasrita-siva* is only another name, (*anasita-Siva-paryaya*),<sup>40</sup> and being (as yet) more void than the void itself (from the point of view of any objective manifestation).<sup>41</sup> Then He unfolds Himself in the totality of manifestations viz., principles (*tattvas*), worlds (*bhuvanas*), entities (*bhavas*) and their respective experients (*pramataras*) that are only a solidified form (*asyanatarupa*) of Cit-essence.‡

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

§ *Akhyati* is that state which for the time being negates or keeps away from Siva the consciousness of his full nature (*Siva svarupapohanam*).

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

सत्सम्प्रमादासात्मतयापि प्रथते । यथा च एषं भगवान् विश्वसरीरः, तथा  
'चितिसंकोचात्मा' संकुचितचिद्रूपः; 'चेतनो' ग्राहकोऽपि षट्छानिकावत् संकु-  
चितशेषविरवरूपः । तथा च सिद्धान्तबध्नम्

'विग्रहो विग्रही चैव सर्वविग्रहविग्रही ।'

इति । त्रिशिरोमतेऽपि

सर्वदेवमयः कायस्तं चेदानीं शृणु प्रिये ।

पृथिवी कठिनत्वेन द्रवत्वेऽम्भः प्रकीर्तितम् ॥'

'त्रिशिरोभैरवः साक्षाद्ग्राह्यं विश्वं व्यवस्थितः ॥'

इत्यन्तेन ग्रन्थेन ग्राहकस्य संकुचितविश्वमयत्वमेव व्याहरति ।

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

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

*Trisiromata*<sup>42</sup> also declares that the subject or self becomes the universe in a contracted form. Beginning (thus):

"The body is of the form of all gods;<sup>43</sup> hear now, concerning it, my dear.<sup>44</sup> It is called earth because of its solidity, and water because of its fluidity," it ends by saying.

"The three-headed Bhairava<sup>46</sup> is present in person (*saksat vyavasthitah*), pervading the entire universe."

अयं च अत्राशयः—ग्राहकोऽपि अयं प्रकाशोकात्म्येन उक्तागमयुक्त्या च विश्वशरीरशिवैकरूप एव, केवलं तन्मायाशक्त्या अनभिव्यक्तस्वरूपत्वात् संकुचित इव प्राभाति; संकोचोऽपि विचार्यमाणः चिदैकात्म्येन प्रथमानत्वात् चिन्मय एव, अन्यथा तु न किञ्चित् ।—इति सर्वो ग्राहको विश्वशरीरः शिवमट्टारक एव । तदुक्तं मयैव

‘अख्यातिर्यदि न स्याति स्यातिरेवावशिष्यते ।  
स्याति चेत् स्यातिरूपत्वात् स्यातिरेवावशिष्यते ॥’

इति । अनेनैव आशयेन श्रीस्पन्दशास्त्रेषु

‘यस्मात्सर्वमयो जीवः ………।’

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

"If it be said that *akhyati* or nescience is that which never appears i.e. which is never experienced, then appearance, or knowledge alone remains. If it be said that *akhyati* does appear i.e. is experienced (in some form), then (obviously) being of the nature of knowledge, knowledge alone remains.<sup>48</sup>

With this intention, the identity of the *Jiva* (the individual experient), and Siva (the universal experient) has been declared in *Spandatestra*<sup>47</sup> (in the verse) starting with :

इत्युपक्रम्य

'तेन शब्दार्थचिन्तासु न सावस्थाः न यः शिवः ॥'

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

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

"Because the *fiava* is identical with the whole universe", and concluding with (the line) "Hence whether in the word or object or mental apprehension there is no state which is not Siva"\* [*Spandakarika* of Vasugupta - Nisyanda, II. vv. 3-4.]

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

An objection might be raised viz., the subject or experient is of the nature of *vikalpa*,<sup>48</sup> and *vikalpa* is due to *Citta*.<sup>49</sup> *Citta* being there (i.e. being the nature of the subject), how can he (the subject) be of the nature of Siva.† Apprehending (such an objection), the (author) in order to settle (the connotation of) *Citta* itself, says:

\*Prof. Leidecker gives peculiar translation of this "Therefore, if one reflects deeper on the meaning of the words, (one becomes aware that), this is not the condition, not the one that is Siva." The last sentence - "this is not the condition....Siva" is meaningless. Not being able to understand the meaning, he calls the text itself unintelligible in his note on p. 116. The text is not at all unintelligible. The simple meaning is "There is no state which is not Siva". Another reading of the last half of this line is - '*na sauasthana yd sivah.*'

† What the objector means to say is this : The subject goes on making all kinds of *vikalpas*, for he does all his thinking by means of *citta*, and the nature of *citta* is to form *vikalpas*. So long as the *citta*, lasts, how can the subject be of the nature of Siva who is *nirvikalpa*?

चित्तिरेव चेतनपदादवच्छेदा चेत्यसंकोचिनो चित्तम् ॥ ५ ॥

न चित्तं नाम ग्रन्थत् किञ्चित्, अपि तु संब भगवती तत् । तथा हि सा स्वं स्वरूपं गोपयित्वा यदा संकोचं गृह्णाति, तदा द्वयो गतिः; कदाचित् उल्लसितमपि संकोचं गुरीकृत्य चित्प्राधान्येन स्फुरति, कदाचित् संकोचप्रधानतया । चित्प्राधान्यपक्षे सहजे, प्रकाशमात्रप्रधानत्वे विज्ञानाकलता; प्रकाशपरामर्श-

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

#### Commentary

Truly speaking *Citta* (individual consciousness) is not anything else, rather it is the exalted *Citi* (universal consciousness) itself. Now, when *Citi* concealing its real nature accepts contraction or limitation, then it has only two aspects. Sometimes it flashes forth with the predominance of *Cit*, subordinating to itself limitation which has made its appearance; sometimes (it appears) with the predominance of limitation. In the case of *Cit* being predominant in its natural state, and there being the predominance of *prakasa* only (without *vimarsa*), its *pramatr*, or experient is *Vijnanakala*.<sup>50</sup> In the case of both *prakasa* and *vimaria* being predominant,\* the experient is *vidyapramata*.<sup>51</sup> Even in this state (*prakasa-paramarsa-*

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

प्रधानत्वे तु विद्याप्रमातृता । तत्रापि क्रमेण संकोचस्य तनुतायाम्, ईश-सवाशिवा-  
नाश्रितरूपता । समाधिप्रयत्नोपार्जिते तु चित्प्रधानत्वे शुद्धाध्वप्रमातृता क्रमात्क्रमं  
प्रकर्षयती । संकोचप्राधान्ये तु शून्यादिप्रमातृता । एवमवस्थिते सति, 'चित्तिरेव'

*pradhanarve*), as the contraction (of consciousness) is gradually less, there are the stages of Isa, Sadasiva and Anasrita-Siva.<sup>52</sup>§ In the predominance of *cit*, however, acquired through effort of contemplation (*samadhi*), the knowership of the pure path<sup>68</sup> reaches the highest degree by stages.‡

Where, however, contraction or limitation (of *cit*) is predominant, there occurs the knowership of the Void etc.<sup>54</sup>

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

§ Prof. Leidecker has translated '*tanutayam* as corporeality'. This is simply absurd. The text, very clearly says, *Sankocasya tanutayam Isa-sada-Siva-anasrita-rupata* i.e. in the case of the *tanuta* of contraction, there are the states of Isa, Sadasiva and Anasrita-Siva. If *tanuta* is to be translated as corporeality, as Prof. Leidecker has done, it would mean that the states of Isa, Sadasiva etc. get more and more corporeal. This would be the height of absurdity. *Tanuta* here means attenuation not corporeality.

% The idea is that *Cit-pradhanatva* (predominance of *cit*) is either natural (*sahaja*) or acquired through the effort of Samadhi (*Samadhi-prayatno-parjita*). In the predominance of *cit* which is of the natural type, there may be either predominance of *prakasa* only in which case, the experient is Vijnanakala or there may be predominance of both *prakasa* and *vimarsa* in which case the experients are the *Vidyapramataras*.

In the case of predominance of *Cit* acquired through the effort of Samadhi, the *Suddhadvapramataras* reach the highest degree by stage:



संकुचितग्राहकरूपा 'चेतनपदात् अवरूढा'-अर्थग्रहणोन्मुखी सती 'चेत्येव'-नील-  
सुखादिना 'संकोचिनी' उभयसंकोचसंकुचितैव चित्तम् । तथा च—

'स्वाङ्गरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या ।  
मायातृतीये ते एव पशोः सत्त्वं रजस्तमः ॥'

इत्यादिना स्वातन्त्र्यात्मा चित्तचित्तरेव ज्ञानक्रिया-मायाशक्तिरूपा पशु-  
दशायां संकोचप्रकर्षात् सत्त्व-रजस्तमः-स्वभावचित्तात्मतया स्फुरति; इति  
श्रीप्रत्यभिज्ञायामुक्तम् । अत एव श्रीतत्त्वगर्भस्तोत्रे विकल्पदशायामपि तार्क्षिक-  
स्वरूपसद्भावात् तदनुसरणाभिप्रायेण उक्तम्—

'अत एव तु ये केचित्परमार्थानुसारिणः ।  
तेषां तत्र स्वरूपस्य स्वज्योतिष्ट्वं न लुप्यते ॥'

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

Jnana, Kriya and the third Sakti Maya of the Lord  
(Siva) appear as *sattva*, *rajas* and *tamas* in the case of *Pasu* (the  
individual jiva) in respect of the objective realities which are  
like His (Lord's) own limbs.<sup>55</sup> By this and other such state-  
ments, (it is clear that) *Citi* (universal consciousness) which  
is of the nature of absolute freedom and which has the powers  
of *jnana*, *kriya*, and *maya* appears owing to excess of limitation  
in the state of *pasu* (the individual soul) as *Citta* (individual con-  
sciousness) which is of the nature of *sattva*, *rajas*, and *tamas*.<sup>56</sup>  
This has been stated in *Pratyabhijna* (i.e. *Isvara-pratyabhijna* of  
Utpala-deva 1.4, 3).

Because the individual consciousness is, even in the state  
of *Vikalpa*,<sup>57</sup> of the nature of the highest real (i.e. Siva),  
therefore with a view to pursuing that (tat i.e. the Highest  
Real), it has been said in the excellent *Tattva-garbha-stotra*.

इति ॥ ५ ॥

चित्तमेव तु मायाप्रमातुः स्वरूपम्—इत्याह—

तन्मयो मायाप्रमाता ॥ ६ ॥

देहप्राणपदं तावत् चित्तप्रधानमेव; शून्यभूमिरपि चित्तसंस्कारवत्येव;  
अन्यथा ततो व्युत्थितस्य स्वकर्तव्यानुधावनाभावः स्यात्;—इति चित्तमय एव  
मायीयः प्रमाता । अमुनैव आशयेन शिवसूत्रेषु वस्तुवृत्तानुसारेण

'चैतन्यमात्मा' (१—१)

इत्यभिधाय, मायाप्रमातृलक्षणवसरे पुनः

'चित्तमात्मा' (३—१)

"Therefore in all those who are punuers of the Highest Truth, the self-luminous character of their in most nature never disappears (in any condition)".

In view of the fact that *citta* alone is the real nature of *Mayapramatr*, it is said-

Sutra 6. The *Mayapramatr*<sup>58</sup> consists of it (i.e. *Citta*).

*Commentary*

*Citta* is predominant in the sphere of life and body. The sphere of the void also consists of the *samskaras* (impressions, dispositions) of the *Citta*, otherwise one who awakes (from the experience of the void) would not be able to follow one's duties. Therefore, *mayapramatr* consists of *Citta* only. With this purport, in *Sivasutras*, while discussing reality (*vastu-vrta-anusarena*), having said that universal consciousness (*caitanyam*) is the Self, it is again said that "individual consciousness (*cittam*) is the self" when the occasion for discussing the characteristics of *mayapramatr* arises.

इत्युक्तम् ॥ ६ ॥

अस्यैव सम्यक् स्वरूपज्ञानात् यतो मुक्तिः, असम्यक् तु संसारः, ततः तित्त्वज्ञ एतत्स्वरूपं निर्मङ्कतुमाह—

स चंको द्विरूपस्त्रिमयश्चतुरात्मा  
सप्तपञ्चकस्वभावः ॥ ७ ॥

निर्णीतवृत्ता शिवात्मा शिवभट्टारक एव 'एक' आत्मा, न तु अन्यः कश्चित्; प्रकाशस्य बेशकालादिभिः भेदायोगात्; जडस्य तु ग्राहकत्वानुपपत्तेः । प्रकाश एव यतः स्वात्मव्यात् गृहीतप्राणादिसंकोचः संकुचितार्थग्राहकतामश्नुते, ततः असौ प्रकाशरूपत्वसंकीचावभासवत्त्वाभ्यां 'द्विरूपः' । प्राणव-मायीय-कार्ममलः-

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

**Sutra 7. And (though) he is one, he becomes of twofold form, threefold, fourfold, and of the nature of seven pentads.**

*Commentary*

From the point of view of what has already been definitely stated, exalted Siva only who is of the nature of *Cit* is the one Atma and none other, because the light (of consciousness) cannot be divided by space and time, and the merely inert cannot be a subject.\*

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

वृत्तत्वात् 'त्रिमयः' । शून्य-प्राण-पुर्यष्टकशरीरस्वभावत्वात् 'चतुरात्मा' सप्त-पञ्चकानि'—शिवादिपृथिग्यन्तानि पञ्चत्रिंशत्स्वानि 'तत्स्वभावः' । तथा शिवादि सकलान्त-प्रमातृसप्तकस्वरूपः; चिदानन्देच्छा-ज्ञान-क्रियाशक्तिरूपत्वेऽपि प्रख्यातिवशात् कला-विद्या-राग-काल-नियतिकञ्चुकवलितत्वात् पञ्चकस्वरूपः । एवं च शिवैकरूपत्वेन, पञ्चत्रिंशत्सप्तकस्वभावत्वेन, प्रमातृसप्तकस्वभावत्वेन चिदादि-

Since consciousness (lit., light of consciousness) itself, through the sovereignty of its free will,<sup>59</sup> assumes the limitation of *prana* etc. and the state of the experient of limited objects, therefore is it that it is of twofold form, viz., the manifester i.e. the light of consciousness, and limited manifestation.

Owing to its being covered by the *mala*<sup>60</sup> pertaining to *anu*, *maya*, and *karma*, it becomes threefold.

It (also) becomes fourfold, because of its assuming the nature of (1) *Sunya*<sup>61</sup> (2) *prana* (3) *purvastaka*<sup>62</sup> and (4) the gross body.

The seven pentads i.e., the thirty-five *tattvas* (principles), from *Siva* down to the earth are (also) its nature (or *sapta* and *panca* in the sutra may be taken separately as seven and five). So from *Siva* down to *sakala*, the consciousness consists of a heptad of experients. § Though its essential nature is that of *cit* (consciousness), *ananda* (bliss), *iccha* (will), *jnana* (knowledge), *kriya* (action) - a fivefold nature, it becomes of the form of another pentad, limited as it becomes by the coverings of *kala*, *vidya*, *raga*, *kala*, and *niyati*,<sup>63</sup> owing to *akhyati* (nescience). Thus only when it is recognized that the one Reality which is only *Siva* becomes thirtyfive principles,

§ The seven experients are 1 *Siva-pramata*, 2 *Mantra-mahesvara* 3 *Mantresvara* 4 *Mantra*, 5 *Vijnanakala*, 6 *Pralayakala*, and 7 *Sakala*.

शक्तिपञ्चकात्मकत्वेन च अयं प्रत्यभिज्ञायमानो मुक्तिवः; अस्यया तु संसारहेतुः ॥७॥

एवं च

तद्भूमिकाः सर्वदर्शनस्थितयः ॥ ८ ॥

‘सर्वेषां’ चार्वाकादिदर्शनानां ‘स्थितयः’—सिद्धान्ताः ‘तस्य’ एतस्मात्त्वात्पनो नदस्येव स्वेच्छावगृहीताः कृत्रिमा ‘भूमिकाः’ । तथा च

‘चैतन्यविशिष्टं शरीरमात्मा ।’

इति चार्वाकाः

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

And so

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

*Commentary*

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

Thus the *Carvakas* (i.e. followers of Carvaka system) maintain that the Self is identical with the body characterized by consciousness. The followers of Nyaya etc.\* consider Self so long as it is in the worldly condition, as practically identical

\* By etc. is to be understood *Vaisesika*.

नेयाधिकारयो ज्ञानादिगुणगणाभयं बुद्धितत्त्वप्रायमेव आत्मानं संसृतौ  
अन्वन्ते, अपवर्गे तु तदुच्छेदे शून्यप्रायम् ।

अहंप्रतीतिप्रत्येयः सुखदुःखाद्युपाधिभिः तिरस्कृतः आत्मा—इति मन्वाना  
मीमांसका अपि द्वावेव निविष्टाः ।

ज्ञानसंतान एव तत्त्वम्—इति सौगता बुद्धिवृत्तिषु एव पर्यवसिताः ।

प्राण एव आत्मा—इति केचित् श्रुत्यन्तविदः ।

असदेव इवमासीत्—इत्यभावब्रह्मवादिनः शून्यभुवनवगाह्य स्थिताः ।

माध्यमिका अपि एवमेव ।

परा प्रकृतिः भगवान् वासुदेवः तद्विस्फुलिङ्गप्राया एव जीवा -

with *buddhi* (intuitive faculty of certain knowledge) which is the substratum of knowledge, and other qualities. In liberation when *buddhi* disappears, they regard Self as almost identical with the void. The followers of Mimamsa are also tied down to *buddhi* inasmuch as they think that what is known in the cognition of 'I' veiled by the *upadhis*<sup>64</sup> i.e. the limiting conditions of pleasure and pain, is the Self. The followers of Sugata<sup>65</sup> also stop with only the functions of *buddhi*, maintaining that the fundamental principle is only a continuum of cognitions. Some of the followers of Vedanta regard *prana* (the vital principle) as the Self.

The Brahmovadins (advocates of the Veda) who consider non-being (*abhava*) as the fundamental principle on the ground (of the Upanisadic dictum) that 'all this was originally non-being', accept the position of the void, and are (thus) landed in it. The Madhyamikas<sup>66</sup> are also in the same position.

The Pancaratra<sup>67</sup> (believe) that Lord Vasudeva is the highest cause (*prakrti*);<sup>68</sup> the individual souls are like sparks

इति पाञ्चरात्राः परस्या प्रकृतेः परिचामाभ्युपगमात् अव्यक्ते एव अभि-  
निविष्टाः ।

सांख्याद्यस्तु विज्ञानाकलप्रायां भूमिबलम्बन्ते ।

सदेव इदमग्र आसीत्—इति ईश्वरतत्त्वपदमाश्रिता अपरे श्रुत्यन्तविदः ।

शब्दब्रह्ममयं परमन्तीरूपम् आत्मतत्त्वम्—इति वैयाकरणाः श्रीसदाशिब-  
षडभ्यासिताः । एवमन्यदपि अनुमन्तव्यम् । एतच्च आगमेषु

‘बुद्धितत्त्वे स्थिता बौद्धा गुणेष्वेवार्हताः स्थिताः ।

स्थिता वेदविदः पुंसि अव्यक्ते पाञ्चरात्रिकाः ॥’

इत्यादिना निरूपितम् ।

of him, and so assuming the individual souls as transformation<sup>69</sup> of the highest cause, they cling to the non-manifest<sup>70</sup> (as the source of every thing).

The Sankhyas<sup>71</sup> and others (of similar views) cling to the stage characterized mostly by the Vijñanakalas.<sup>72</sup>

Other knowers of Vedanta cling to Isvara-principle (as the highest) status, (depending as they do on the Upanisadic dictum) - "Being alone was there in the beginning."

The exponents of Vyakarana,<sup>73</sup> considering Atman (Self) principle as *Sabda-brahman*<sup>74</sup> in the form of *paiyanti*<sup>75</sup> attribute the highest reality to the status of Sri Sadasiva. Likewise other systems may also be inferred (to represent only a part of our system). This has also been described in the Agamas<sup>76</sup> (in the following verse):

"The Buddhists rest content with the Buddhi principle, the Arhats<sup>77</sup> with *thegupas*, the Veda-knowers with the Purusa and the Pancaratikas with *avyakta*."

विरवोत्तीर्णमात्मतत्त्वम्—इति तान्त्रिकाः ।

विश्वमयम् इति—कुलाद्यान्नायनिविष्टाः ।

विरवोत्तीर्णं विश्वमयं च—इति त्रिकादि दर्शनिकाः ।

एवम् एकस्यैव चिदात्मनो भगवतः स्वातन्त्र्यावभासिताः सर्वा इमा भूमिकाः स्वातन्त्र्यप्रच्छादनोन्मीलनतारतम्यभेदिताः । अत एक एव एतावद्व्याप्तिक आत्मा । मितवृष्टयस्तु अंशांशिकासु तद्विच्छयैव अभिमानं प्राहिताः येन देहादिषु भूमिषु पूर्वपूर्वप्रभृत्यव्याप्तिसारताप्रथत्यामपि उक्तरूपां महाव्याप्तिं परशक्तिपातं विना न लभन्ते । यथोक्तम्—

The Tantrikas<sup>79</sup> maintain that the *atman* principle transcends the universe. Those who are wedded to the sacred texts of Kula<sup>80</sup> etc. consider that the *atman* principle is steeped in the universe (i.e. that the universe is only a form of the Atman). The knowers of Trika<sup>81</sup> philosophy etc., however, maintain that the *atman* principle is both immanent in the universe and transcends it.

Thus of the one Divine whose essence is consciousness,, all these roles are displayed by his absolute will, (and) the differences in the roles are due to the various gradations in which that absolute free will either chooses to reveal or conceal itself. Therefore there is one Atman only pervading all these (roles).

Those of limited vision, however, in various parts are caused to identify themselves with the various (limited) stages by His will on account of which, even though when it is made clear that the the essential reason of the erroneous concepts of the preceding experients lies in their identification with the body etc., they are unable to comprehend the great pervasion (of the Atman) described above (by Trika philosophy, viz., that the *Atman* is both immanent in the universe and transcends it) unless the Sakti<sup>82</sup> of the Highest descend upon them (i.e. without the grace of the Highest). As has been said -



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

इति । तथा

‘भ्रमयत्येव तान्माया ह्यमोक्षे मोक्षलिप्सया ।’

इति ।

‘त आत्मोपासकाः शैवं न गच्छन्ति परं पदम् ॥’

इति च ।

अपि च ‘सर्वेषां दर्शनानां’-समस्तानां नीलसुखाविज्ञानानां याः ‘स्थितयः’  
-अन्तर्मुखरूपा विश्रान्तयः ताः ‘तद्भूमिकाः’ -चिदानन्दघनस्वात्मस्वरूपानिभ्यक्तसु-  
पायाः । तथा हि यदा यदा बहिर्मुखं रूपं स्वरूपे विश्राम्यति, तदा तदा बाह्य-

"The Vaisnavas and others who are coloured (i.e. whose minds are coloured) by the attachment or colour of *Vidyā*,<sup>83</sup> do not know the highest God, the omniscient, full of knowledge. Likewise, (it has been said) in *Svacchanda Tantra*, (toth Patala, verse 1141) -

It is only *Maya* which whirls these (followers of other systems.) round who desire to obtain liberation (*moksa*) in non-liberation (i.e. in those disciplines and scriptures which are incapable of offering liberation)" and also, (it has been said in *Netra Tantra*, 8th Patala, verse 30) "Those who are attached to the limited as the Self (e.g., the body as Self, the *buddhi* as Self etc.) do not reach the highest stage of Siva".\* Also (There is another interpretation of the *sutra*: *Darsana* is to be interpreted, not as a system of philosophy, but merely as knowledge; *shiti*, not as stage, but as inward cessation; *bhumika* - not as the role, but as means - the whole interpretation is as follows) :The

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

वस्त्रूपसंहारः; अन्तः प्रशान्तपदावस्थितिः; तत्तदुदेऽयत्संविदसंतत्यासूक्षणम्; -  
इति सृष्टि-स्थिति-संहारमेलनरूपा इयं तुरीया संविद्भट्टारिका तत्तत्सृष्ट्यादि-  
भेदान् उद्वमन्ती संहरन्ती च, सदा पूर्णा च, कृशा च, उभयरूपा च अन्नुभयात्मा  
च, अक्रममेव स्फुरन्ती स्थिता । उक्तं च श्रीप्रत्यभिज्ञाटीकायाम्—

‘तावदथावलेहेन उत्तष्ठिति, पूर्णा च भवति’

*ssthitis* i.e. the inward *cessation* of all *darsanas* i.e. all empirical knowledge, e.g., the experience of (an external thing as) colour, like blue, or an (inner) experience like, pleasure etc. becomes a means of the manifestation of the essential nature of *tat* i.e., Siva who is of the nature of consciousness and mass of bliss. So, whenever the external form (of consciousness) comes to rest in the essential nature (of the knower), there ensues the cessation of the external thing (*simhara*), resting in a condition of inner peace, and then commencement of a continuous series of various experiences (*samvit-santati*) which will be arising anew (*udesyat*). Thus this venerable *turiya*<sup>84</sup> (fourth) consciousness whose nature it is to hold together emanation, maintenance and re-absorption flashes forth ceaselessly (lit. without succession) now sending forth diversities of various emanations (created things), and now withdrawing (them) - always emaciated and yet always full, of both forms (i.e. both emaciated and full) and also not undergoing any of these forms.\* It has been said in *Sri Pratyabhijna-tika* - "When re-absorbing the objects, she (Sakti) flashes (lit. rises) (in Her

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

इति । एषा च मट्टारिका कमात्कमन् अधिकमनुशील्यमाना स्वात्मसा-  
स्फुरोत्येव भक्तजनम् ॥८॥

यदि एवम्भूतस्य आत्मनो विभूतिः, तत् कथम् अयं मलावृतःअनुः कलादि-  
व्यक्तितः संसारी अभिधीयते ?—इत्याह—

चिद्वत्तच्छक्तिसंकोचात् मलावृतः संसारी ॥ ६ ॥

यदा 'चिदात्मा' परमेश्वरः स्वस्वातन्त्र्यात् अभेदव्याप्तं निमज्ज्य भेद-  
व्याप्तम् अवलम्बते, तदा 'तदीया इच्छादिशक्तयः' असंकुचिता अपि 'संकोच-  
वत्यो' भवन्ति; तदानीमेव च अयं 'मलावृतः संसारी' भवति । तथा च अप्रति-

nature), and so she is full."† This venerable (power) being  
resorted to more and more makes her devotee her own step by  
step.

If *atman* (Self) who is as described (above), who has  
(such) greatness, how is it said to be an *anu* (jiva) covered  
with *mala*,<sup>85</sup> enclosed with *kala*<sup>86</sup> and other *kancukas*, a *samsarin*  
(transmigrating from one life to another). (In answer to this  
question), it is said (lit. he, the author says) :

**Sutra 9. In consequence of its limitation of  
Sakti,§ reality which is all consciousness, becomes  
the mala-covered samsarin.**

*Commentary*

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

† Prof. Leidecker says that *avaleha* (i.e. licking) is meaningless here and  
suggests the reading *avahela*. But the reading *araleha* is perfectly correct.  
It means licking, devouring i.e. re-absorbing the objects. Space, time  
and objects are devoured by *Turiya* in which only I-consciousness remains.

§ Prof. Leidecker translates *cid-vat* as cit-like. The *vat* suffix does not con-  
note likeness here, but means 'full of' *cidvat* means the ultimate Principle  
which is all consciousness. Siva is not fit-like but all *ci*. Ksemaraja  
also explains *cidvat* as "*cidatma*" in his commentary on this Sutra.

हृतस्वातन्त्र्यरूपा इच्छाशक्तिः संकुचिता सती अपूर्णभन्यतारूपम् प्राणवं मलम्; ज्ञानशक्तिः क्रमेण संकोचात् भेदे सर्वशक्त्य किञ्चिच्छक्त्वाप्तेः अन्तःकरण-बुद्धीन्द्रियतापत्तिपूर्वम् अस्यन्तं संकोचग्रहणेन भिन्नबेद्यप्रयारूपं भायीयं मलम्; क्रियाशक्तिः क्रमेण भेदे सर्वकर्तृत्वस्य किञ्चित्कर्तृत्वाप्तेः कर्मन्द्रियरूप-संकोचग्रहणपूर्वम् अस्यन्तं परिमिततां प्राप्ता शुभाशुभानुष्ठानभयं कामं मलम् । तथा सर्वकर्तृत्व-सर्वशक्त्य-पूर्णत्व-नित्यत्व-व्यापकत्वशक्तयः संकोचं गृह्णाना यथाक्रमं कला-विद्या-राग-काल-

though essentially non-limited assume limitation. Then only does this (soul) become a transmigratory being, covered with *mala*. Thus the Will-power (of the Absolute) whose sovereignty is unrestricted, assuming limitation, becomes *jnava-mala*, which consists in its considering itself imperfect. (In the case of) knowledge-power, owing to its becoming gradually limited in the world of differentiation, its omniscience becomes reduced to knowledge of a few things (only). By assuming extreme limitation beginning with the acquisition of an inner organ, and organs of perception, it acquires *mayiya-mala*<sup>87</sup> which consists in the apprehension of all objects as different. (In the case of) action-power, its omnipotence, in this world of differentiation, becomes reduced to the doership of a few things (only), and starting with assuming limitation in the form of organs of action, it becomes extremely limited, and acquires *karma-mala*<sup>88</sup> which consists in doing good or evil. Thus by accepting limitation, the *Saktis* (powers) omnipotence, omniscience, perfection, eternity, omnipresence appear respectively as *kala* (limited agency), *vidya* (limitation in respect of knowledge), *raga* (limitation in respect of desire) *kala* (limitation in respect of time), and *niyati* (limitation in respect of space and cause).<sup>89</sup> Thus constituted this (*atman* or Self) is called *samsarin* (a transmigratory being), poor

नियतिरूपतया भ्रान्तिः । तथाविधस्य अयं शक्तिः संसारी उच्यते ;  
स्वशक्तिविकासे तु शिव एव ॥६॥

ननु संसार्यवस्थायाम् अस्य किञ्चित् शिवतोचितम् अभिज्ञानमस्ति येन  
शिव एव तथावस्थितः ?—इत्युच्यते । अस्ति इत्याह—

तथापि तद्वत् पञ्च कृत्यानि करोति ॥१०॥

इह ईश्वराद्वयदर्शनस्य ब्रह्मवाचिभ्यः प्रथमेव विशेषः, यत्

‘सृष्टिसंहारकर्तारं विलयस्थितिकारकम् ।

in Sakti. With the (full) unfoldment of his *saktis*, however, he is Siva himself.

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

**Sutra 10.** "Even in this condition (of the empirical self), he (the individual) does the five *krtya*s (deeds) like Him (i.e. like Siva)."

*Commentary*

Here, the distinction between the *Isaradvaya*<sup>90</sup> philosophy from (that of) the Brahmadins<sup>91</sup> lies in this - that the divine whose essence is consciousness\* always retains his authorship of the fivefold act which<sup>92</sup> is in accordance with what has been stated by the grand *Svacchanda* and other disciplines (of Saiva philosophy), viz., (Vide. *Svacchanda Tantra* 1st Patala, 3rd verse) "(I bow to the) Divine who brings about (i) emanation (*srsti*), (2) re-absorption (*samhara*), (3) concealment

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

अनुग्रहकरं देवं प्रणतार्तिविनाशनम् ॥'

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

'तदेवं व्यवहारेऽपि प्रभुर्देहादिमाविशन् ।

भान्तमेवान्तरथीं घमिच्छया भासयेद्बहिः ॥'

इति प्रत्यभिज्ञाकारिकोक्तार्थदृष्ट्या देहप्राणाद्विपक्षम् प्राविशन् चिद्रूपो महेश्वरो बहिर्मुखीभावावसरे नीलादिकमर्थं नियतदेशकालादितया यदा

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

Just as the Exalted One (Siva) by the process of expansion in the extrinsic course<sup>93</sup> (i.e. mundane manifestation) brings about emanation etc., which are an unfoldment of his real nature, so does He carry out the five processes even in the condition of *samsara*, by limiting His consciousness-power. So that (as it has been said) (in *Isvarapralyabhijna*, VI Ahnika, 7th verse).

"This being the position (*tat evam*, here means, *tat evam sati*), even in the empirical state (*vjavahare'pi*), the Lord entering into the body etc., causes the objects (lit. collection of objects) to appear outwardly by His Will though appearing within Himself." (The fivefold processes in the condition of the world are shown below) .

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

\* Curiously enough, Prof. Leidecker has translated *pranatai ti-viniSanam* as 'him whom destruction of sorrow is subordinated' which hardly makes any sense.

प्राभासयति, तदा नियतदेशकालाद्याभासांशे अस्य स्रष्टृता; अन्यदेशकालाद्याभासांशे अस्य संहर्तृता; नीलाद्याभासांशे स्थापकता; भेदेन प्राभासांशे विलयकारिता; प्रकाशक्येन प्रकाशने अनुग्रहीतृता । यथा च सदा पञ्चविधकृत्यकारित्वं भगवतः, तथा मया वितत्य स्पन्दसंदोहे निर्णोतम् ।

एवमिदं पञ्चविधकृत्यकारित्वम् आत्मोयं सदा दृढप्रतिपत्त्या परिशील्यमानं माहेश्वर्यम् उन्मीलयत्येव भक्तिभाजाम् । अत एव ये सदा एतत् परिशीलयन्ति, ते स्वरूपविकासमयं विश्वं जानाना जीवन्मुक्ता इत्याम्नाताः । ये तु न

etc. on the occasion of the attention becoming external, makes objects like blue etc. appear in definite space, time etc. then with reference to appearance in definite space, time etc., it is His act of emanation (*srastrta*). With reference to the appearance of the objects in another space, time etc., it is His act of withdrawal or absorption (*samhartrta*). With reference to the actual (continuity of the) appearance of blue etc., it is His act of maintenance (*sthdpakata*). With reference to its appearance as different, it is His act of concealment<sup>94</sup> (*vilayakarita*). With reference to the appearance of every thing as identical with the light (of consciousness),<sup>95</sup> it is His act of grace (*anugrahirta*). As to how the Lord is always the author of the fivefold act, I have extensively demonstrated in *Spandasandoha*. Thus this authorship of the fivefold act occurring within one's own personal experience, if pursued steadily with firm understanding, reveals the Lord's greatness to the devotee. Therefore, those who always ponder over this (fivefold act of the Lord), knowing the universe as an unfolding of the essential nature (of consciousness), become liberated in this very life. This is what the (sacred) tradition maintains (*ityamnatah*). Those who do not ponder like this,

तथा, ते सर्वतो विभिन्नं मेयजातं पश्यन्तो बद्धास्मानः ॥१०॥

न च अयमेव प्रकारः पञ्चविधकृत्यकारित्वे, यावत् आम्बोऽपि करिष्यत्  
रहस्यरूपोऽस्ति । इत्याह—

आभासन-रवित-विमर्शन-बीजावस्थापन-

विलापनतस्तानि ॥ ११ ॥

‘पञ्चविधकृत्यानि करोति’ इति पूर्वतः संबध्यते । श्रीमन्महाशंखुष्या  
द्गुणादिदेवीप्रसरणक्रमेण यत् यत् आभाति, तत् तत् सृज्यते; तथा सृष्टे पश्चेत्

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

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

**Sutra 11. As Manifesting, relishing, experiencing  
as self, settling of the seed, dissolution, these.**

*Commentary*

These i.e. these fivefold acts,<sup>96</sup> he does - this is (syntacti-  
cally) connected with the previous. From the point of view of  
the highest end (*maharthadrstya*),<sup>97</sup> whatever appears through  
the successive functioning (lit. expansion) of the goddess of  
sight and other (perceptual functions) is, (so to speak)  
emanated (*srjjate*) (this is *abhasana* or manifesting). An

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



यदा प्रशान्तनिमेषं कञ्चित् कालं रञ्जति, तदा स्थितिदेव्या तत् स्थाप्यते; चमत्कारापपरपर्यायिविमर्शनसमये संह्रियते । यथोक्तं श्रीरामेण

‘समाधिब्रज्जं रागप्यन्यैरभेदो भेदभूधरः ।

परामृष्टश्च नष्टश्च त्वद्भक्तिबलशालिभिः ॥

इति । यदा तु संह्रियमाणमपि एतत् अन्तः विष्वान्नाशङ्कादिसंस्कारम् आधत्ते, तदा तत् पुनः उद्भविव्यत्संसारबीजभावमापन्नं विलयपत्रम् अध्यारोपितम् । यदा पुनः तत् तथा अन्तः स्थापितम् अन्यत् वा अनुभूयमानमेव हठपाक-

object being thus emanated (i.e. brought forth into appearance), when (the Self) without shutting of the eye relishes it for some time, it is maintained (in experience) till then by the goddess of maintenance. (This relishing of the experience for sometime represents *sthiti* or maintenance). It is withdrawn at the time of *vimarsa* (*vimarsana-samaye*) for which another word is sudden flash of delight (*camatkara*).<sup>98</sup> (This knowledge of the object represents *samhara*)." As it has been said by Rama

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

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

क्रमेण असंप्राप्तक्युत्या अिदग्निसादभावम् आपद्यते, तदा पूर्णतापादनेन अनुगृह्यते एव । ईदृशं च पञ्चविधकृत्यकारित्वं सर्वस्य सदा संनिहितमपि सद्गुरूपदेशं विना न प्रकाशते, इति सद्गुरुसपर्येव एतत्प्रथार्यम् अनुसर्तव्या ॥११॥

यस्य पुनः सद्गुरूपदेशं विना एतत्परिज्ञानं नास्ति, तस्य अवच्छादितस्व-  
स्वरूपाभिः निजाभिः शक्तिभिः व्यामोहितत्वं भवति । इत्याह

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता  
संसारित्वम् ॥ १२ ॥

‘तस्य’ एतस्य सदा संभवतः पञ्चविधकृत्यकारित्वस्य ‘अपरिज्ञाने’-

*hathapaka*<sup>100</sup> and by the device of *alamgrasa*,<sup>101</sup> then by bringing about perfection, he (the yogin) enters the state of grace. This kind of the authorship of the fivefold act, though always near at hand to every body, does not become manifest without the instruction of a good *guru* (i.e. a spiritual master). One should, therefore, take to the reverential service of a good *guru* in order that this (i.e. the experience of the fivefold act) may become manifest to him.

He, however, who does not acquire the complete knowledge (of the authorship of the fivefold act) owing to the lack of guidance from a good *guru* remains deluded by his own powers (*Saktis*) since the real nature of every one (of these *saktis*) is concealed (from him). Therefore it is said:

**Sutra 12. To be a samсарin means being deluded by one's own powers because of the ignorance of that (authorship of the fivefold act).**

*Commentary*

'*Tat*' i.e. *of that* (in the *sutra*) means the authorship of this fivefold act which is always happening; '*aparijnane*' or

शक्तिपातहेतुकस्वबलोन्मीलनाभावात् अप्रकाशने 'स्वाभिः शक्तिभिः व्यामोहितत्वं'-  
द्विविधलौकिकशास्त्रीयशङ्काशङ्कोलितत्वं यत्, इदमेव 'संसारित्वम्' । तदुक्तं  
श्रीसर्ववीरभट्टारके

'अज्ञानाच्छङ्कते लोकस्ततः सृष्टिश्च संहृतिः ॥

इति ।

'मन्त्रा वरात्मिकाः सर्वे सर्वे वर्णाः शिवात्मकाः ॥

इति च । तथा हि—चित्प्रकाशात् अव्यतिरिक्ता नित्योदितमहामन्त्ररूपा  
पूर्णाह्विमर्शमयी या इयं परा वाक्शक्तिः आदि-भान्त-रूपाशेषशक्तिचक्रगभिणी-  
सा तावत् पश्यन्तीमध्यमादिक्रमेण ग्राहकभूमिकां भासयति । तत्र च परारूपत्वेन

ignorance means 'not flashing forth' on account of the absence of the manifestation of one's own power which becomes effective through the descent of Sakti. (The rest of the *sutra* means) - acquiring the condition of a *samsarin* (transmigrant) which is due to delusion (*vyamohitatvam*) (which means) being nailed by various doubts created by the *sastras* (scriptural text), and worldly opinions.

It has been said in the excellent *Sarvavirabhataraka* :

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

"The essence of all *mantras*<sup>102</sup> consists in letters or sounds, (and) the essence of all letters or sounds is Siva".

Now then the *vaksakti* (power of speech) (known as) *para*<sup>103</sup> (supreme) who is identical with the light of consciousness (i.e. Siva), who is of the form of great *mantra* that is eternally sounded, who consists of the consciousness of the perfect 'I', who contains within herself (lit. who is pregnant with) the whole assemblage of *saktis* formed by the sounds beginning with 'a' and ending with 'ksa',<sup>104</sup> brings into manifestation the sphere

स्वरूपम् अप्रथयन्ती मायाप्रमातुः अस्फुटासाधारणार्थावभासरूपां प्रतिक्षणमवनवां विकल्पक्रियामुल्लासयति, सुद्वामपि च अद्विकल्पभूमिं तदाच्छावितामेव दर्शयति । तत्र च ब्राह्म्यादिदेवताधिष्ठितककारादिविचित्रशक्तिभिः व्यामोहितो देहप्राणादिमेव परिमितम् अवशम् आत्मानं मन्यते मूढजनः । ब्राह्म्यादिदेव्यः पशुदशायां भेदविषये सृष्टिस्थिती, अभेदविषये च संहारं प्रथयन्त्यः, परिमितविकल्पपात्रतामेव संपादयन्ति; पतिदशायां तु भेदे संहारम् अभेदे च सर्गस्थिती प्रकटयन्त्यः, क्रमात्क्रमं विकल्पनिर्ह्रासनेन श्रीमद्भैरवमुद्रानुप्रवेशमयीं महतीम् अद्विकल्पभूमिमेव उन्मीलयन्ति ।

of the (limited) subject or experient through the successive phases of *pasyanti*,<sup>105</sup> *madhyama* etc. In this state (of the limited experient) she conceals her real form as *para* and produces in the empirical subject (*maya-pramatuh*) ever-new *vikalpa*-activity<sup>106</sup> every moment which activity brings into view objects that are obscure and particular, and also she presents the stage of *avikalpa*<sup>107</sup> as veiled by that (*vikalpa*-activity), though in itself it (the *avikalpa* stage) is quite pure. In these circumstances, and deluded by the peculiar *Saktis* in the form of 'ka' and other consonants which are presided over by *Brahmi*<sup>108</sup> and other deities, the deluded man helplessly considers the body, *pranas* etc. themselves which are limited as the Self.

Brahmi and the other deities, in the stage of *pasu* (the bound soul), manifesting emanation and maintenance in respect of differences, and withdrawal in respect of non-difference, bring about only fitness for limited *vikalpas*. In the *pati* (lord) stage, however, these (deities) manifesting withdrawal in respect of difference and emanation and maintenance in respect of non-difference,<sup>109</sup> gradually by reducing the *vikalpas*, (ultimately) disclose the great *avikalpa* stage which enables one to enter into the blissful *bhairava-mudra*,<sup>110</sup> at which stage, they (the *Saktis*) cause to appear the *pure vikalpa sakti*<sup>111</sup> which is deeply merged in consciousness and bliss (which enables one to feel like the following)

‘सर्वो ममायं विभव इत्येवं परिजानतः ।

विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता ॥’

इत्यादिरूपां चिदानन्दावेशमग्नां शुद्धविकल्पशक्तिम् अज्ञातकामिता ततः  
उक्तान्तोल्या स्वशक्तिव्याप्तोहिततैव संसारित्वम् ।

किञ्च चितिशक्तिरेव भगवती विश्ववमनात् संसारवामाधारत्वाच्च  
वामेश्वर्याख्या सती, खेचरी-गोचरी-द्विचरी-भूचरीरूपैः अशेषैः प्रमातृ-  
ग्रन्तःकरणबहिष्करण-भावस्वभावैः परिस्फुरन्ती, पशुभूमिकायां शून्यपदविभ्रान्ता  
किञ्चित्कर्तृत्वाद्यात्मक-कलाविशक्त्यात्मना खेचरीचक्रेण गोपितपारमार्थिक-  
चिद्गगनचरीत्वस्वरूपेण चकास्ति; भेदनिश्चयाभिमान-विकल्पनप्रधानान्तः-

"He who knows that all this glory (of manifestation) is mine (i. e. belongs to the spirit), who realizes that the entire cosmos is his Self, possesses mahesata<sup>112</sup> even when the vikalpasa<sup>113</sup> have their play." (Isvara-pratyabhijna, Agamadhikara II Ahnika, 12th verse). Hence the state of a samsarin (transmigrant) consists, as explained above, in the delusion brought about by one's own saktis.

[The above is known as Sambhavopaya or the Sambhava-technique of attaining unity-consciousness. Below is given the Saktopaya or the Sakta-technique.]

Further, the exalted consciousness-power (citi-sakti) known as Vamesvari,<sup>114</sup> because she emits (i.e. projects) the universe and also because she has to do with the contrary course of samsara, displays herself wholly in the condition of the bound subject (pasu), as the (empirical) subject in the form of khecari,<sup>115</sup> as inner organ in the form of gocari, as outer organ in the form of dikcari, and as objective existents in the form of bhucari. Resting in the stage of the void (i.e. concealing the true nature of the Self), she shines forth, having concealed her highest reality as cid-gagana-cari through the khecari group which consists in the Sakti of kala etc., i. e. of the nature of

करणदेवीरूपेण गोचरीचक्रेण गोपिताभेदनिश्चयाद्यात्मकारमारथिकस्वरूपेण प्रकाशते; भेदालोचनादिप्रधानबहिष्करणदेवतात्मना च दिवचरीचक्रेण गोपिताभेदप्रथात्मकारमारथिकस्वरूपेण स्फुरति; सर्वतो व्यवच्छिन्नाभास-स्वभावप्रमेयात्मना च भूचरीचक्रेण गोपितस्वात्म्यस्वरूपेण पशुहृदयव्यामोहिना प्राति । पतिभूमिकायां तु सर्वकर्तृत्वादिसक्यात्मकचिद्भागवत्चरीत्वेन, अभेदनिश्चयाद्यात्मना गोचरीत्वेन, अभेदालोचनाद्यात्मना दिवचरीत्वेन, स्वाङ्गकल्पाद्वयप्रथासारप्रमेयात्मना च भूचरीत्वेन पतिहृदयविकासिना स्फुरति । तथा च उक्तं सहजव्यक्तारपरिजमिताकृतकावरेण मृदुदामोदरेण विसृ-क्तकेषु-

‘पूराविच्छिन्नमात्रान्तर्बहिष्करणाभावगाः ।

limited doership etc. She appears through the *gocari* group in the form of the deity *antah-karana*<sup>116\*</sup> (the inner psychic apparatus) whose main functions are ascertainment of difference (*bheda-niscaya*), (in its aspect of *buddhi*) identification (of the Self) with different things (*bheda-abhimana*), and ideation of things as different (*bheda-vikalpana*), (in its aspect of *manas*) by concealing her real nature which consists in the ascertainment of non-difference etc. She also appears through the *dikcari* group, in the form of the deity of the outer senses whose main function is perception of difference and so forth, by concealing her real nature which consists in the manifestation of non-difference. She appears, through the *bhucari* group in the form of knowable objects which have the nature of differentiated appearances all round, by concealing the real nature of Universal Self, and deluding the heart of creatures.\*

In the *pati* stage, however, the Sakti manifests herself as

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

वामेशाद्याः परिज्ञानाज्ञानात्सुमुक्तिबन्धदाः ॥'

इति एवं च निजशक्तिव्यामोहिततैव संसारित्वम् ।

अपि च शिवात्मनः परमेश्वरस्य स्वा अनपायिनी एकैव स्फुरतासार-  
कर्तृतात्मा ऐश्वर्यशक्तिः । सा यदा स्वरूपं गोपयित्वा पापान्ने पदे  
प्राणापान-समान-शक्तिदशभिः जाग्रत्स्वप्न-सुषुप्तभूमिभिः देहप्राण-पुयंष्टकला-  
भिश्च व्यामोहयति, तदा तद्व्यामोहितता संसारित्वम्; यदा तु मध्यधामोत्सासाम्

*cidgaganacari* whose essence consists in universal doership, as *gocari* whose essence consists in the *ascertainment* of non-difference etc., as *dikcari* whose essence consists in the *perception* of non-difference etc., as *bhucari* whose essence consists in (revealing) objects as non-different like limbs of one-self - all these opening up the heart of *pati*.

Venerable Damodara, who commands unfeigned respect due to (lit. born of) his innate *camatkara* (bliss), says in the *Vimuktakas* i.e., ( independent verses ) likewise. "Vamesa (Vamesvari) and other goddesses having their sphere in the knowing subject (*askhecari*), in his inner organ (as *gocari*), in the outer senses (as *dikcari*) and in objective existences (as *bhucari*), bring about liberation by full knowledge (*parijnana*), thus making him whole (*purna*) and bondage by ignorance (*ajnana*), thus making him limited (*avacchinna*). So, being a *samsarin* consists in being deluded by one's own *saktis*.

[Below is given the *anavopaya* - the anava-technique of attaining unity-consciousness.]

Again the highest Lord whose essential nature is consciousness has his own *aisvarya-Sakti*<sup>117</sup> which is unique, unfailing and whose essential nature consists in doership<sup>118</sup> which is essentially a *sphuratta* or flashing forth<sup>117</sup> of divine light. When she (i.e. *aisvaryaiakti*) by concealing her real nature causes delusion in the *pasu* state (i.e. the state of a limited, bound

उदानशक्ति, विश्वव्याप्तिसारां च व्यानशक्ति, तुर्यदशारूपं तुर्यातीतदशारूपं च चिदानन्दधनम् उन्मीलयति तदा देहाद्यवस्थायामपि पतिदशात्मा जीवन्मुक्ति-  
र्भवति । एवं त्रिधा स्वशक्तिव्यामोहितता व्याख्याता । 'चिद्वत्' इति (६)  
सूत्रे चित्प्रकाशो गृहीतसंकोचः संसारी इत्युक्तम्, इह तु स्वशक्तिव्यामो-  
हितत्वेन अस्य संसारित्वं भवति,—इति भङ्गचन्तरेण उक्तम् । एवं संकुचित-  
शक्तिः प्राणादिमानपि यदा स्वशक्तिव्यामोहितो न भवति तदा अयम्

‘.....शरीरी परमेश्वरः ।’

इत्याम्नायस्त्रित्या शिवभट्टारक एव,—इति भङ्गधा निरूपितं भवति । यदायम्:

individual) by the phases of *prana*, *apana*, and *samana saktis*,<sup>120</sup> by the states of waking, dream and deep sleep, and by the *kalas*<sup>120</sup> of the body, *prana* and *purastaka*,<sup>122</sup> then this delusion caused by her is the condition of one's being a *sathsarin* (transmigrating from life to life). When, however, she unfolds the *uddna-sakti*<sup>123</sup> that appears in *madhyadhama*<sup>124</sup> as of the nature of *turya*<sup>125</sup> state and *vyanasakti*<sup>126</sup> whose essence is to pervade the universe and which appears as of the nature of *turyatita*,<sup>127</sup> and both of which are a mass of consciousness and bliss, then even in the state of body etc. one reaches the stage of *pati*<sup>128</sup> and attains liberation while still living.

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

In the *cidvat sutra*<sup>129</sup> (*sutra* 9), it has been said that the light of consciousness itself assuming limitation becomes a *sam-sarin* (an individual migrating from one conditioned existence to another). Here it has been said from a different angle that



‘मनुष्यदेहमास्थाय छद्मास्ते परमेश्वराः ।

इति । उक्तं च प्रत्यभिज्ञाटीकायाम्

‘शरीरमेव घटाद्यपि वा ये षट्त्रिंशत्तत्त्वमयं शिवरूपतया पश्यन्ति  
तेऽपि सिध्यन्ति’

इति ॥ १२ ॥

उक्तसूत्रार्थप्रतिपक्षेण तत्त्ववृत्तिं दर्शयितुमर्हति

तत्परिज्ञाने चित्तमेव ग्रन्तमुन्नीभावेन  
चेतनपदाध्यारोहात् चितिः ॥१३॥

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

"They are the highest Lord in a veiled form, having entered a human body."

It has also been said in a commentary<sup>180</sup> on the *Pratyabhijna*.

"They also attain to perfection who consider the body or even the jar etc. consisting of the thirty-six *tattvas* (principles) as a form of Siva."

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

Sutra 13. Acquiring the full knowledge of it (i.e. of the authorship of the five-fold act of the Self), *citta*<sup>131</sup> itself (i.e. the individual consciousness) by inward movement becomes *citi*<sup>122</sup> (i.e. universal consciousness) by rising to the status of *cetana*,<sup>133</sup>

पूर्वसूत्रस्याख्याप्रसङ्गेन प्रमेयदृष्ट्या वितस्थ व्याख्यातप्रायमेतत् सूत्रम्; शब्दसंगत्या तु अघुना व्याख्यायते । 'तस्य' आत्मीयस्य पञ्चकृत्यकारित्वस्य 'परिज्ञाने' सति अपरिज्ञानलक्षणकारणापगमात् स्वशक्तिव्यामोहिततानिवृत्तौ स्वातन्त्र्यत्वाभात् प्राक् व्याख्यातं यत् 'चित्तं' तदेव संकोचिनीं बहिर्मुखतां जहत्, 'अस्तन्मुखीभावेन चेतनपदाध्यारोहात्'—ग्राहकभूमिकाक्रमणक्रमेण संकोचकलाया अपि विगलनेन स्वरूपापस्था 'चितिर्' भवति; स्वां चिन्मयीं परां भूमिनाविशति इत्यर्थः ॥ १३ ॥

ननु यदि पारमार्थिकं चिच्छक्तितपदं सकलभेदकवलनस्वभावं, तत् अस्य

#### Commentary

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

After full knowledge of it (i.e. of the self's authorship of the five-fold act), the cause, viz., the lack of knowledge being removed, the delusion caused by one's own *sakti* (power) having ceased, because of the attainment of *svatantrya* the *citta* (explained earlier in *Sutra* 5) giving up the limiting tendency of extroversion, becoming introverted, rises to the status of *cetana*, that is, gradually it rises to the status of the knowing subject, where by the dissolution of the aspect of limitation, and attaining its real nature, it becomes *citi*. It now enters its Highest stage of *cit* - this is the sense.

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

§ Prof. Leidecker reads *Sakala-bheda-kavalana-svabhava* as *Sakala-bheda-Aafrafow-svabhava*. and so has given a very incorrect translation of this passage.

मायापदेऽपि तथारूपेण च्चित्तव्यं यथा जलदाकटादित्तस्यापि भानोः भावावभा-  
सकत्वम् । इत्याशाङ्क्य आह—

चित्तिवह्निरवरोहपदे छन्नोऽपि मात्रया  
मेयेन्धनं प्लुष्यति ॥ १४ ॥

‘चित्तिरेव’ विश्वप्रसनशीलत्वात् ‘वह्निः’; असौ एव ‘अवरोहपदे’-  
मायाप्रमातृतायां ‘छन्नोऽपि’—स्वातन्त्र्यात् आच्छादितस्वभावोऽपि, सूरिभूति-  
छन्नाग्निवत् ‘मात्रया’—प्रशने, नीलपीतादिप्रमेयेन्धनं ‘प्लुष्यति’—स्वात्मसात्-  
करोति । मात्रापदस्य इदम् आकृतम्—यत् कवलयन् अपि सार्वान्येन न प्रसते,

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

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

*Commentary*

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

अपि तु ग्रंथेन; संस्कारात्मना उस्थापयति । आसक्त्यं च सर्वप्रमातृणां  
स्वानुभवत एव सिद्धम् । यदुक्तं श्रीमदुत्पलदेवपादैः निजस्तोत्रेषु

'वर्तन्ते जन्तवोऽशेषा अपि ब्रह्मं द्रविष्णवः ।

ग्रसमानास्ततो वन्दे देव विश्वं भवन्मयम् ॥

इति ॥ १४ ॥

covered by copious ashes.\* (The sense is that since the objects of knowledge are assimilated by consciousness to itself; their difference is annihilated. As *knowledge*, the objects are simply part and parcel of consciousness itself). The intention of using the word *mtra* (in part, partly) (in the *sutra*) is this - Though devouring (the object of knowledge), it does not consume it wholly, but only *partly*, because it again makes it rise by means of the *samskaras* (i.e. the impressions of the object left on the mind). That all experients have the power of devouring (i.e. assimilating objects of experience to consciousness) is proved by one's own experience. As has been (rightly) said by the revered Utpaladeva<sup>134</sup> in his hymns -

"Since all the creatures, even Brahma, Indra, and Visnu,<sup>135</sup> go on devouring (i.e. assimilating), therefore, O God, I adore the universe that is of your own form." § (*Sivatotravali* xx. 17).

\* *bhuti* here means ashes, not 'great power' as translated by Prof. Leidecker. The ashes are compared to *maya*; *citi* is compared to 'fire'.

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

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

यदा पुनः करणेश्वरीप्रसरसंकोचं संपन्नं सर्गसंहारक्रमपरिशीलनयुक्तिम्  
प्राप्तिरिति तदा

बललाभे विद्वन्मात्मसात्करोति ॥ १५ ॥

चित्तिरेव देहप्राणाद्याच्छादननिमज्जनेन स्वरूपम् उन्मग्नत्वेन स्फारयन्ती  
बलम्; यथोक्तं

‘तदाकम्य बलं मन्त्राः ... .. ।

इति । एवं च ‘बललाभे’—उन्मग्नस्वरूपाश्रयणे क्षित्यादि-सदाशिवात्मं  
‘विरवम् आत्मसात् करोति’—स्वस्वरूपामेवेन निर्भासयति । तदुक्तं पूर्वगुरुभिः  
स्वभाषामयेषु क्रमसूत्रेषु

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

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

*Commentary*

*Citi* by the submergence of the covering of body, *prana*, etc. and by bringing into prominence her essential nature, by her emergence is, *bala* or power. As has been said,

Then having resorted to that power, the *mantras*<sup>136</sup> (acquire the power and efficiency of the all-knowing i.e. Siva.)

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

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

‘यथा वह्निरुद्धो धितो दाह्यं दहति, तथा विषयपाशान्  
भक्षयेत्’

इति ।

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

one makes the universe from the earth to Sadasiva one's own  
i.e. makes the universe appear as identical with his Self. This  
has been said by the ancient teachers in the 'Kramasutras' in  
their own characteristic language -

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

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

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

अभ्यासः, न तु सदा प्रथमानतात्पर्यप्रकाशता-  
प्राप्त्यर्थम्,

इति श्रीप्रत्यभिज्ञाकाराः ॥ १५ ॥

एवं च

चिदानन्दलाभे देहादिषु चेत्यमानेष्वपि चिदंकात्म्य-  
प्रतिपत्तिदाढ्यं जीवन्मुक्तिः ॥ १६ ॥

विरवात्मसात्कारात्मनि समावेशरूपे 'चिदानन्दे लब्धे' व्युत्थानदशायां  
दलकल्पतया देहप्राणनीलसुखादिषु आभासमानेषु अपि, यत्समावेशसंस्कारबलात्  
प्रतिपादयिष्यमाणयुक्तिरुपबृंहितात् 'चिदंकात्म्यप्रतिपत्तिदाढ्यम्'—अविचला,

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

This is what the author of the excellent *Pratyabhijna* means.

And thus :

**Sutra 16.** When the bliss of cit is attained, there is stability of the consciousness of identity with cit even while the body etc. are being experienced. This state is jivanmukti (i.e. mukti even while one is alive).

*Commentary*

When on the attainment of the bliss of consciousness i.e. on the attainment of *samavesa*<sup>137</sup> or contemplative experience of unity consciousness in which the entire universe is experienced as identical with the Self, even in *vyutthana*<sup>138</sup> condition in which the body, *prana*, blue, pleasure etc.<sup>139</sup> are experienced like so many coverings, there is firmness in the consciousness of identity with *cit* i.e. there is lasting experience of unity

चिदेकत्वप्रया, सैव 'जीवन्मुक्तिः'—जीवतः प्राणान् अपि धारयतो मुक्तिः;  
प्रत्यभिज्ञातनिजस्वरूपविद्राविताशेषपाशराशित्वात् । यथोक्तं स्पन्दशास्त्रे

'इति वा यस्य संवित्तिः क्रीडात्वेनाखिलं जगत् ।  
स पश्यन्सततं युक्तो जीवन्मुक्तो न संशयः ॥'

इति ॥ १६ ॥

अथ कथं चिदानन्दलाभो भवति ? इत्याह—

मध्यविकासाच्चिदानन्दलाभः ॥ १७ ॥

सर्वान्तरतमत्वेन वर्तमानत्वात् तद्भित्तिसम्भतां विना च कस्यचित् अपि

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

As has been said in the *Spandasastra* -

"He who knows thus (i.e. the universe is identical with the Self) and regards the whole world as a play, (of the Divine), being ever united (with the universal consciousness), is without doubt, liberated even while alive"

(*Spandakarika*, Nisyanda II, verse 5).

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

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

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



स्वरूपानुपपत्तेः संविदेव भगवती 'मध्यम्' । तत्र तु मध्यविकासात् सत्त्वभूतापि स्वरूपं गूह्यित्वा

### 'प्राक् संवित्प्राणो परिणता'

इति नीत्या प्राणशक्तिभूमिं स्वीकृत्य, अवरोहक्रमेण बुद्धिदेहादि-  
भवम् अधिशयाना, नाडीसहस्रसरणिम् अनुसृता । तत्रापि च पलश-  
पर्णमध्यशाखान्यायेन आब्रह्मरन्ध्रात् अधोवक्त्रपर्यन्तं प्राणशक्तिब्रह्माश्रय-  
मध्यमनाडीरूपतया प्राधान्येन स्थिता; तत एव सर्ववृत्तीनाम् उदयात्,  
तत्रैव च विश्रामात् । एवंभूतापि एषा पराणां निमीलितस्वरूपैव स्थिता ।  
यदा तु उक्तयुक्तिक्रमेण सर्वान्तरतमत्वे मध्यभूता संविद्भगवती विकसति,  
यदि वा वक्ष्यमाणक्रमेण मध्यभूता ब्रह्मनाडी विकसति, तदा 'तद्विकासात्

of all and inasmuch as the form or nature of any thing whatsoever cannot be possible without its being attached to it (i.e. *Samvit* or universal consciousness) as the ground or support. In spite of its being so (i.e. in spite of its being the innermost reality and ground of every possible thing), according to the dictum - "at first *samvit* is transformed into *prana*", it conceals its real nature in the stage of *Maya* and accepting the role of *prana-sakti*,<sup>140</sup> resting in the planes of *buddhi*, body etc. in a descending order, it has followed the course of the thousand *nadis*. Even there (i.e. at the stage of the individual embodiment) it remains principally in the form of the *madhyama-nadi*<sup>141</sup> whose substratum is Brahman in the form of *prana-sakti*, right from *brahmarandhra*<sup>142</sup> down to *adho vaktra*<sup>143</sup> like the central rib of a palasa<sup>144</sup> leaf. (It is called *madhyama-nadi* or central *nadi*) because all the functions arise from that and come to rest there. Even though thus constituted, its nature remains hidden to the pasus (i.e. the ignorant *jivas*). When, however, the exalted *samvit* (consciousness) which, being the innermost reality of all forms the centre (*madhya*), develops by the process of the

चिदानन्दस्य' उक्तरूपस्य 'साधः'-प्राप्तिर्भवति । ततश्च प्रागुक्ता  
जीवन्मुक्तिः ॥ १७ ॥

मध्यविकासे युक्तिमाह

विकल्पक्षय-शक्तिसंकोचविकास-वाहच्छेदाद्यन्तकोटि-  
निभालनादय इहोपायाः ॥ १८ ॥

'इह मध्यशक्तिविकासे 'विकल्पक्षयादय उपायाः' । प्रागुपदिष्ट-  
पञ्चविधकृत्यकारित्वाद्यनुसरणेन सर्वमध्यभूतायाः संबिबो विकासो  
जायते—इति अभिहितप्राथम्यम् । उपायान्तरम् अपि तु उच्यते;—

means described above (i.e. by the practice<sup>145</sup> of *pancakrtya*) or when the central *brahma-nadi*<sup>146</sup> develops<sup>147</sup> as is to be described, then because of the development of that, there comes the attainment of the bliss of *cit* (the universal consciousness). Then comes liberation while one is alive as described before.

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

**Sutra 18.** Herein the means are, dissolution of *vikalpa*, *sankoca* and *vikasa* of *Sakti*, catting of the *vahas*, the practice (of the contemplation) of the *koti* (point, extremity) of the beginning and the end etc.

*Commentary*

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

प्राणायाम-मुद्राबन्धादिसमस्तयन्त्रणातन्त्रत्रोटनेन सुखोपायमेव, हृदये निहित-  
चित्तः, उक्तयुक्त्या स्वस्थितिप्रतिबन्धकं विकल्पम् अकिञ्चिच्चिन्तकत्वेन  
प्रशमयन्, अविकल्पपरामर्शेन वेहाद्यकलुषस्वचित्प्रभातानिभासनप्रवणः,  
अधिरादेव उन्मिषद्विकासं तुर्यतुर्यतीतसमावेशशाम् आसादयति ।  
यथोक्तम्—

‘विकल्पहानेनैकाग्रयात्कर्मणोऽश्वरतापदम् ।’

like *pranayama*,<sup>148</sup> *mudra*,<sup>149</sup> *bandha*<sup>150</sup> etc. When (an aspirant) keeps his *cilia* (individual consciousness) concentrated on the *samvid* or *cit* (lit. heart)\* restraining, by the method alluded to, the *vikalpas*<sup>151</sup> that obstruct staying in one's real nature, by not§ thinking of anything whatsoever, and thus by laying hold of *avikalpa* state, he becomes used to the habit of regarding his *cit* as the (real) knower, untarnished by body etc., and so within a short time only, he attains absorption into *turya*<sup>152</sup> and the state transcending *turya* (*turyatita*)<sup>153</sup> which are on the point of unfolding.

As has been said in *Isvara-pratyabhijna*, (IV A.I. A, ka, 11)  
"By giving up *vikalpa*, and by one-pointedness (of mind), one gradually reaches the stage of *Isvara*-ship.

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

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

इति श्रीप्रत्यभिज्ञायाम् । श्रीस्पन्देऽपि

‘यदा क्षोभः प्रलीयेत तदा ध्यात्परमं पदम् ॥’

इति । श्रीज्ञागर्भेऽपि

‘विहाय सकलाः क्रिया जननि मानसीः सर्वतो  
विमुक्तकरणाक्रियानुसृतिपारतन्त्र्योज्ज्वलम् ।  
स्थितैस्त्वदनुभावतः सपदि वेद्यते सा परा  
दशा नृभिरतन्द्रितासमसुखामृतस्यन्दिनी ॥’

इति । अयं च उपायो मूर्धन्यत्वात् प्रत्यभिज्ञायां प्रतिपादितत्वात् आदौ उक्तः । शक्तिसंकोचादयस्तु यद्यपि प्रत्यभिज्ञायां न प्रतिपादिताः, तथापि आम्नायिकत्वात् अस्माभिः प्रसङ्गात् प्रदर्श्यन्ते; बहुषु हि प्रदर्शितेषुकश्चित् केनचित् प्रवेक्ष्यति इति ।

In excellent *Spanda* also (it has been said) :

"When, (mental) agitation would dissolve, then would ensue the highest stage".

- *Spandakarika*, Ni. I, ka. 9

So also in *Jnanagarbha*, (it has been said) :

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

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

\* *Vimukta-karaVa-kriyanvrti-partantryojjyalam* has been translated by Prof. Leidecker as "their dependence ends in flames, because they devote themselves to the activity of the organ of those that are saved." This is a deplorable sample of many such meaningless translations with which the book is replete.

‘शक्तेः संकोच’—इन्द्रियद्वारेण प्रसरन्त्या एव आकुञ्चनक्रमेण उम्मुखीकरणम् । यथोक्तम् आथर्वणिकोपनिषत्सु कठवल्ग्यां चतुर्थवल्लीप्रथममन्त्रे ।

‘पराञ्चि खानि व्यतृणात्स्वयंभू-  
स्तस्मात्पराङ् पश्यति नान्तरात्मन् ।  
कश्चिद्धीरः प्रत्यगात्मानमैक्षद्  
आवृत्तचक्षुरमृतत्वमश्नन् ॥’

इति । प्रसृताया अपि वा कूर्माङ्गसंकोचवत् आकुञ्चनमेव व्यतृणोत्तस्यैव संपत्तो निवर्तनम् । यथोक्तम्

‘तदपोद्धृते नित्योदितस्थितिः ।’

इति ।

incidental connexion with it. If many means are described, some one may enter (the state of *samavesa*) through any one of them. The *sankoca*. of Sakti means turning in towards the Self, by the process of withdrawal, of that consciousness which is spreading externally through the gates of the senses (towards the objects). As has been said in the first *mantra* of the 4th chapter of Kathavalli belonging to the *Atharva upanisads*.<sup>154</sup>

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

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

‘शक्तैर्विक्रान्तः, अस्तनिष्कृताया अक्षयवेदः स कलकरणचक्र-  
विस्फारणेन

‘अन्तर्लक्ष्यो बहिर्दृष्टिनिमेषोन्मेषवर्जितः ।’

इति । भैरवीयमुद्रानुप्रवेशयुक्त्या बहिः प्रसरणम् । यथोक्तं  
कक्ष्यास्तोत्रे

‘सर्वाः शक्तीश्चेतसा दर्शनाद्याः  
स्वे स्वे वेद्ये यौगपद्येन विष्वक् ।  
क्षिप्त्वा मध्ये हाटकस्तम्भभूत-  
स्तिष्ठन्निश्वाधार एकोऽवभासि ॥’

इति । श्रीभट्टकल्लटेनापि उक्तम्

‘रूपादिषु परिणामात् तत्सिद्धिः ।’

reverted there is resting in the ever-present (atman).<sup>155</sup> The *vikasa* of *Sakti* hidden within results from the simultaneous opening of all the sense-organs.

"The object (of one's aspiration) is to be seen within, while the external sight may be kept steady without closing and opening of the eyelids."

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

As has been said in *Kaksyastotra* -

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

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

इति शक्तेश्च संकोचविकासौ, नासापुटस्पन्दनक्रमोन्मिषत्सूक्ष्मप्राणशक्त्या  
ध्रुभेदनेन क्रमासादितोर्ध्वकुण्डलिनीपदे प्रसरविभ्रान्ति-दशापरिशीलनम्;  
अधःकुण्डलिन्यां च षष्ठवक्त्ररूपायां प्रगुणीकृत्य शक्तिं, तन्मूल-तदध-  
तन्मध्यभूमिस्पर्शविशः । यथोक्तं विज्ञानभट्टारके

‘वह्निं विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।

केवलं वायुपूर्णं वा स्मरानन्देन युज्यते ॥’

इति । अत्र वह्निः अनुप्रवेशक्रमेण संकोचभूः, त्रिधस्थानम् प्रसरयुक्त्या  
विकासपदम्, ‘विप्लुं व्याप्तौ’ इति अर्थानुगमात् ।

presence of forms\* etc." So far as *sankoca* and *vikasa* of Sakti are concerned, *vikasa* connotes the practice of the condition of expansion and resting of Sakti in the stage of the *urdhva-kundalini*<sup>156</sup> gradually brought about by the restraint of the *prana* between the eye-brows which (restraint) is accomplished by the power of the subtle *prana* which develops gradually through the regulation of the vibrations in the cavities of the nose.

In the state of *adhah kundalini*<sup>157</sup> whose location is indicated by the sixth organ of *medhrakanda*<sup>159</sup> after strengthening the *prana sakti*, there is entrance or absorption in its root, tip and middle. As has been said in *Vijnana-bhattaraka*

"One should throw (i.e. concentrate) the delightful *citta* in the middle of *vahni* and *visa*<sup>159</sup> whether by itself or permeated by *vayu* (pranic breath) one would then be joined to the bliss of sexual union (*smarananda*).<sup>160</sup>

- *Vijnanabhairava*, 68

Here *vahni* represents the stage of *sankoca* by the process of the entrance of *prana* (in *medhra-kanda*). The *visa* locus represents the stage of *vikasa*, by the technique of *prasara* in

\* Prof. Leidecker translates *rupadisu pariridmat* as 'owing to the change in form - which is incorrect. The development of *madhya-sakti* is accomplished not by change in form but by the transformation of consciousness.

'बाह्योः'—वामवक्षिणगतयोः प्राणापानयोः 'छेदो'—हृदय-विभ्रान्ति-  
पुरःसरम् अन्तः ककारहकारादिप्रायानकवर्णोच्चारणे विच्छेदनम् । ययोस्तं  
ज्ञानगर्भं

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

इति ।

'आदिक्रोदिः' हृदयम्, 'अन्तकरोदिः' इत्यन्तः; तयोः प्राणोत्सास-

accordance with the etymological explanation of the root *vis* to pervade.<sup>1\*1\*</sup>

By both *vahas* is to be understood *prana* and *apana* of which one (viz. *apana*) is concerned with the right and the other (viz. *prana*) is concerned with the left (*nadi* or channel of *vayu*); *cheda* means cessation or pause by the sounding of *anacka*<sup>162</sup> sounds like *ka*, *ha* etc. inwardly before which, however, they should be stopped in the heart. As has been said in *Jnana-garbha*:

"In the heart-lotus of one whose mind has been controlled, whose two *nadis* (the channels of *vayu*) (i.e. whose flow of *vayu* in the two *nadis*) extending on both sides have been stilled by the restraint brought about by sounding vowel-less 'K' and whose blinding darkness has been dispelled, arises that sprout of your knowledge, O, (world mother) which is adequate to produce *paramesaship* even in the *pasu*".<sup>163</sup>

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

\* This is highly mystic. See the notes 156-161 for exposition. Prof. Leidecker's translation of this passage is simply hopeless. It is impossible to work away the translation of such passages without understanding their import from a teacher who is initiated in the tradition of the school.



विश्रान्त्यवसरे 'निनास्यन्'—चिरनिवेशने परिशीलनम् । यथोक्तं  
विज्ञानभैरवे

'हृद्याकाशे निलीनाक्षः पद्मसंपुटमध्यगः ।  
अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात् ॥'

इति । तथा

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

इति । आदिपदात् उन्मेषदशानिषेधणम् । यथोक्तम्

'उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ॥'

इति स्पन्दे । तथा रमणीयविकयवर्षणादयश्च संगृहीताः । यथोक्तं  
श्रीविज्ञानभैरवे एव

of the twelve (a measure of twelve fingers),<sup>164</sup> *Nibhalana* means exercise or practice by fixing the mind at the time of the rising of prana and its coming to an end between these two<sup>165</sup> (i.e. between *hrdaya* and *dvadaSanta*). As has been said in *Vijnana-bhairava* (49th verse) :

"He whose senses are merged (*nilinaksah*) in the ether of the heart, who has entered mentally into the centre of the heart-lotus, who excludes every thing else from consciousness (i.e. who is one-pointed), attains to supreme happiness. O Beautiful one".<sup>166</sup>

So also has it been said in *Vijnanabhairava*, (51st verse):

"if one turns one's mind to *dvadasanta* howsoever and wheresoeve the fluctuation of his mind will diminish every *moment*, and in a few days, he will acquire an extra-ordinary status."

The word *adi* i.e. et cetera refers to the practice of *unmesa* condition. As has been said in the *Spanda* (*Spandakarika* N. 3, Ka. 9).

That is to be known as *unmesa*,<sup>167</sup> one may see it for oneself".

'जग्धिपानकृतोल्लास रसानन्दविजृम्भणात् ।  
 भावयेद्भरितावस्थां महानन्दमयो भवेत् ॥  
 गीतादिविषयास्वादासमसौख्यैकतात्मनः ।  
 योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता ।  
 यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् ।  
 तत्र तत्र परानन्दस्वरूपं संप्रकाशते ॥'

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

मध्यविकासाच्चिदानन्दलाभः, स एव च परमयोगिनः समावेशसमा-

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

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

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

Wherever the *manas* (the individual mind) finds its satisfaction, let it be concentrated on that. In every such case, the true nature of the highest bliss will shine forth.<sup>168</sup>

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

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

पत्याद्विपर्यायः समाधिः, तस्य नित्योदितत्वे युक्तिमाह—

समाधिसंस्कारवति व्युत्थाने भूयो भूयद्विचदंबया-  
मर्शाश्चित्योदितसमाधिलाभः ॥ १६ ॥

आसादितसमावेशो योगिवरो व्युत्थाने अपि समाधिरसंस्कारेण  
श्रीव इव सानन्दं धूर्त्मानो, भावराशिं शरवत्सवम् इव षड्गणन  
एव लीयमानं पश्यन्, भूयो भूयः अन्तर्मुखताम् एव समबलम्बमानो,  
निमोक्षणसमाधिक्रमेण चिदंबयमेव विभृशन् व्युत्थानाभिसतावसरे अपि  
समाध्येकरस एव भवति । यथोक्तं क्रमसूत्रेषु

*yogin*, known also as *Samavesa*,<sup>169</sup> *samapatti* and other such  
synonymous terms. For bringing about its permanence (i.e.  
the permanence of *Samadhi*), the (following) method has been  
mentioned.

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

*Commentary*

A great *Yogin* who has attained to *Samaves'a*, is still full  
of the *samadhi-state* even on the occasion of what is considered  
to be *vyutthana*,<sup>170</sup> beholding as he does, even in the condition  
of *vyutthana*, the (entire) mass of entities to be dissolving in  
the *cit-sky* like a bit of cloud in autumn,\* reeling joyfully  
owing to the (persisting) after-effect of the savour of *samadhi*,  
like one intoxicated, resorting to introversion again and again,  
and meditating on his identity with *cit* by the process of  
*nimilana-samadhi*.<sup>171</sup> As has been said in the *Krama-sutras* "The

\* This state appears when *dehatma-bhava* or the delusion of identity  
with the body disappears.

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

इति । अत्रायमर्थः सृष्टि-स्थिति-संहृतिसंविच्छन्नात्मकं क्रमं मुद्रयति, स्वाधिष्ठितम् आत्मसात् करोति येयं तुरीया चितिशक्तिः, तया 'क्रममुद्रया'; 'अन्तरिति'—पूर्णाहन्तास्वरूपया; 'बहिर्मुख'—इति, विषयेषु व्यापृतः अपि; 'समाविष्टः'—साक्षात्कृतपरशक्तिस्फारः 'साधकः'—परमयोगी भवति । तत्र च 'बाह्यात्' प्रत्यभानात् विषयग्रामात् 'अन्तः'

*Sadhaka* (the aspirant practising yogic discipline), (even) while gazing outward remains in *samavesa* by *Krama mudra*<sup>172</sup> which is characterized by inwardness. Owing to the force of *avesa*, there takes place in this, first an entrance of consciousness from the external into the internal, and (then) from the internal into the external. Thus this *mudra-krama* is both of the nature of the external and internal." This is the meaning of this quotation. *Krama-mudraya* i.e. by *krama-mudra*. *Krama* means the succession of the cyclic consciousness of emanation (*srsti*), maintenance (*sthiti*), and re-absorption (*samhrti*). *Mudra* means *mudrayati* i.e. the *turiya* (fourth) power of consciousness (consciously) makes one's own the world-process which (already) rests in one's (highest) Self. (So the whole thing means) - By *krama-mudra* i.e. by that *turiya* power of universal consciousness which (consciously) assimilates to one self the succession of emanation, maintenance and re-absorption which (already) rests in the (highest) Self. *Antah-svarupaya* means by the essential nature of the full or perfect 'I' (The entire sentence means) - The *sadhaka* i.e. the aspirant, the yogin of the highest type becomes *samavista* i.e. one who has realized the unfolding of the highest *Sakti* even while he is extroverted i.e. even while he is busying himself with sense-objects. (This he is able to do) by '*Krama-*

परस्यां चित्तभूमौ, प्रसन्नमेवं 'प्रवेशः'—समावेशो भवति ।  
 'आभ्यन्तरात्' चित्तशक्तिस्वरूपात् च साक्षात्कृतात् 'आवेशवशात्'—  
 समावेशसामर्थ्यात् एव 'बाह्यस्वरूपे'—इदन्तानिभसि विषयग्रामे, वमनयुक्त्या  
 'प्रवेशः'—चिद्रसास्थानताप्रथनात्मा समावेशो जायते;—इति 'सबाह्याभ्यन्तरः  
 अयं' निःस्थोदितसमावेशात्मा 'मुदो'—हर्षस्य चित्तरचात्, परमानन्द-  
 स्वरूपत्वात्, पाशद्रावणात्, विश्वस्य अन्तः तुरीयसत्तायां मुद्रणात् च मुद्रात्मा,

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

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

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

\* Mudra is etymologically derived in three ways : *mudam rati (dadati)* i.e. that which gives *mud* or joy (2) *mum dravayati* i.e. that which dissolves *mu* (bondage), (3) *mudrayatiiti* i.e. that which seals up [the universe into *turiya*].

क्रमः अपि सृष्ट्याविक्रमाभासकत्वात् सत्कामाभासरूपत्वात् च 'क्रम' इति प्रभिधीयते इति ॥ १६ ॥

इदानीम् अस्य समाधिस्तापस्य फलमाह

तदा प्रकाशानन्दसारमहामन्त्रवीर्यात्मकपूराह्नितावेशात्सदा  
सर्वसर्गसंहारकारिनिजसंविद्देवताचक्रेश्वरताप्राप्ति-  
र्भवतीति शिवम् ॥ २० ॥

नित्योदिते समाधौ लब्धे सति, 'प्रकाशानन्दसार'—चिदाह्लादेकघना

of the nature of the highest bliss; (2) it dissolves [*dravanat*] all fetters; (3) it seals up the universe into the being of the inner *tuny a* (the fourth or highest consciousness).

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

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

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

On attaining lasting *samadhi*, there accrues lordship over the group of the deities of consciousness<sup>173</sup> which [*cakra* or group) always brings about every kind of emanation and re-

‘महती मन्त्रवीर्यात्मिका’—सर्वमन्त्रजीवितभूता ‘पूर्णा’ पराभट्टारिकारूपा या इयम् ‘अहन्ता’—अह्निमः स्वात्मचमत्कारः, तत्र ‘आवेशात्’ ‘सदा’ कालाग्न्यादेः चरमकलापर्यन्तस्य विश्वस्य यौ ‘सर्गसंहारौ’—विचित्रौ सृष्टिप्रलयौ ‘तत्कारि’ यत् ‘निजं संविद्देवताचक्रं’ ‘तदंश्वर्यस्थ’ ‘प्राप्तिः’—आसादनं ‘भवति’ प्राकरणिकस्य परमयोगिन इत्यर्थः; ‘इति’ एतत् सर्वं शिवस्वरूपमेव इति उपसंहारः—इति संगतिः । तत्र यावत् इदं किञ्चित् संवेद्यते, तस्य संवेदनमेव स्वरूपं; तस्यापि अन्तर्मुखविमर्शमयाः प्रमातारः तत्त्वम्; तेषामपि विगलितदेहाद्युपाधिंसंकोचाभिमाना अशेषशरीरा सदाशिवेश्वरत्वेन सारम्; अस्या अपि प्रकाशकसद्भावापादिताशेषविश्वचमत्कारमयः श्रीमान् महेश्वर

absorption of the universe beginning with *Kalagni*,<sup>174</sup> and ending with the last *Kala* (phase) (known as *santa kala*), by entering into the natural *camatkara* or bliss of Self-consciousness which is of the essence of *prakasa* and *ananda* i.e. sheer compact consciousness and bliss, which is the very soul of all the mantras (*sarvamantra-jivita-bhuta*), which is perfect (*purna*) i.e. the highest *vimarsa* (*parabkattarika-rupa*) .<sup>175</sup> This lordship accrues to the greatest Yogin referred to in this context. This is the meaning. *Iti Sivam* is to be construed as - 'all this is (really) the form of Siva - this is the conclusion. This being so, (it is to be understood that) the essence of whatever is cognised (i.e. *prameya*) is cognition (i.e. *pramana*). Of this again, the inwardly turned experients (i.e. *pramatas*) full of self-consciousness are the essential truth.

Of these (experients) too, *sadasiva-isvaraship* is the essence in which the sense of identification with the limiting adjuncts of body *et cetera* has dissolved and whose body is the whole universe. And the highest reality of this (*Sadasiva-isvaraship*) is the blissful great Lord Himself who is full of *camatkara*<sup>176</sup> or *vimarsa* (the bliss of perfect self-consciousness) of the entire

एव परमार्थः;—नहि पारमार्थिक-प्रकाशाद्येशं विना कस्यापि प्रकाशमानता  
 घटते—स च परमेश्वरः स्वातन्त्र्यसारत्वात् आदि-क्षान्तामायीयशब्दराशि-  
 परामर्शमयत्वेनैव एतत्स्वीकृतसमस्तवाच्य-वाचकमयाशेषजगदानन्दसद्भावा-  
 पादनात् परं परिपूर्णत्वात् सर्वाकाङ्क्षाशून्यतया भ्रान्त्यप्रसरनिर्घ्नः; अत  
 एव अनुस्रराकुलस्वरूपात् अकारात् आरभ्य शक्तिस्फाररूपहृकलापर्यन्तं यत्  
 विश्वं प्रसृतं, अकारस्य प्रसरशमनरूपत्वात्; तत् अकार-हृकाराभ्यामेव

universe brought about by one-ness of being\* (*eka-sadbhava*)  
 with *prakasa* (the substratum of all manifestation),<sup>177</sup>

There cannot indeed be the manifestation of anything unless it shares (lit. enters) the light (the source and substratum of all manifestation) of the Highest Reality. And the Highest Lord is full of the flow of bliss, because of His being free from all desire, because of His being fully perfect, because of His being the essence of absolute freedom, and because of His having attained to the state of full *jagadananda*<sup>178</sup> in having made his own the entire world consisting of indicator or word (*vacaka*) and indicated or object (*vacya*) by reflection (lit. seizing mentally) on the entire assemblage of *non-mayiya†* words<sup>179</sup> from 'a' to 'ksa'.

Therefore the extended universe beginning with (the letter) 'a' which is the nature of the highest '*akula*'<sup>180</sup> and upto the letter '*ha*' indicative of the unfolding or expansion of *Sakti* - '*ksa*' indicating only the finis of the expansion - that (universe) flashing forth or vibrating, by virtue of the combination of '*a*' and '*ha*' and being accepted inwardly in

\* *eka-sad-bhava* means one-ness of being with [*prakasa*], not the 'only reality (the existence)' as Prof. Leidecker thinks.

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



संपुटीकारयुक्त्या प्रत्याहारन्यायेन अन्तः स्वीकृतं सत् अविभागवेदनात्मक-  
बिन्दुरूपतया स्फुरितम् अनुत्तर एव विश्राम्यति;—इति शब्दराशिस्वरूप एव  
अयम् अकृतको विमर्शः । यथोक्तं

‘प्रकाशस्यात्मविश्रान्तिरहंभावो हि कीर्तितः ।

उक्ता च सैव विश्रान्तिःसवपिक्षानिरोधतः ॥

स्वातन्त्र्यमथ कर्तृ त्वं मुख्यमीश्वरतापि च ।’

इति । एवैव च ग्रहन्ता सर्वमन्त्राणाम् उदयविश्रान्तिस्थानत्वात् एतद्वलेनैव  
च तत्तदर्थक्रियाकारित्वात् महती वीर्यभूमिः । तदुक्तम्

‘तदाक्रम्य बलं मन्त्राः ... ...’

इत्यादि

... ... त एते शिवधर्मिणः ॥’

the manner of *pratyahara*<sup>181</sup> rests in the Highest Reality in the form of *bindu*<sup>182</sup> indicative of the consciousness of non-differentiation. Thus this natural *vimarsa* or inward experience is of the nature of the congregation of words.

As has been said (by Utpaladeva in *Ajada-pramatr-siddhi*, verses 22-23).

"Resting of all objective experience† within oneself is what is meant by I-feeling. This 'resting' (within oneself), is called Sovereignty of Will, primary doership, and lordship because of the cancellation of all relational consciousness, and of dependence on anything outside oneself.‡

† *Prakasa* here does not mean, the 'divine light', but '*ghatasukhadivedya-praksasya* - all objective experience like jar, pleasure etc.

‡ "*Sarvapeksa-nirodhatah*" does not mean 'because 'perception of the universe is impeded', as Prof. Leidecker thinks.

इत्यन्तम् श्रीस्पन्दे । शिवसूत्रेषु अपि

‘महाह्रदानुसंधानान्मन्त्रवीर्यानुभवः३० (१२२ सू०)

इति । तदत्र महामन्त्रवीर्यात्मिकायां पूर्णाहन्तायाम् ‘आवेशो’—देहप्राणादि-  
निमज्जनात् तत्पदावाप्यवष्टम्भेन देहादीनां नीलादीनामपि तद्रसाप्लावनेन  
तन्मयीकरणम् । तथा हि—देहसुखनीलादि यत् किञ्चित् प्रथते, अध्यवसीयते,  
स्मर्यते, संकल्प्यते वा, तत्र सर्वत्रैव भगवती चितिशक्तिमयी प्रथा भित्तिभूतैश्च

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

It has been said in the excellent *Spanda*, beginning with (i.e. *Spandakarika*, Nisyanda II, vv. 1-2)

"All *mantras* approaching this power" etc. and closing with

"All these (mantras) are endowed with the *nature* or the characteristic mark of Siva."†

In *Siva sutras* also, it is said :

"By unification with the great lake,<sup>183</sup> one acquires the experience of *mantra* power."

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

† Here again Prof. Leidecker has bungled. '*Ta ete*' refers to the *mantras*. *Sivadharminah* means '*Sivasya dharmah [svabhavah] [asti] yesam te*' i.e. having the nature or characteristic mark of Siva. This does not mean 'those who walk in the law of Siva' as Prof. Leidecker thinks.

Cf. "मन्त्रा वर्णात्मिकाः सर्वे, सर्वे वर्णाः शिवात्मिकाः" —quoted by Ksemaraja in his commentary on *Sutra-12*.

स्फुरति;—तदस्फुरणे कस्यापि अस्फुरणात् इति उक्तत्वात् । केवलं तथा स्फुरन्त्यपि सा तन्मायाशक्त्या अवभासितदेहनीलाद्युपरागदत्ताभिमानवशात् भिन्न-भिन्नस्वभावा इव भान्ती ज्ञानसंकल्पाध्यवसायादिरूपतया मायाप्रमातृभिः अभिमन्यते; वस्तुतस्तु एकैव असौ चितिशक्तिः । यथोक्तम्—

‘‘या चैषा प्रतिभा तत्तत्पदार्थक्रमरूषिता ।

अक्रमानन्तचिद्रूपः प्रमाता स महेश्वरः ॥’’

इति । तथा

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

"That consciousness which is coloured (identified) with the succession of different objects (*tat-tat-paddrthakrama*) is nothing other than the great Lord, the highest knower and of the nature of successionless\* infinite consciousness."

So (also) (it has been said in *Isvarapratyabhijna*, *Jnanadhikara*, V Ahn. verse 18).

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

'मायाशक्त्या विभोः सैव भिन्नसंवेद्यगोचरा ।  
कथिता ज्ञानसंकल्पाध्यवसायादिनामभिः ॥'

इति । एवम् एषा सर्वदशामु एकैव चितिशक्तिः विजृम्भमाणा यदि तदनुप्रवेश-तदवष्टम्भयुक्त्या समासाद्यते, तत् तदावेशात् पूर्वोक्तयुक्त्या करणोन्मीलननिमीलनक्रमेण सर्वस्य सर्वमयत्वात् तत्तत्संहारादौ अपि 'सदा सर्वसर्गसंहारकारि' यत् 'सहजसंवित्तिवैवताचक्रम्'—अभायीयान्तर्बहिष्करण-मरीचिपुञ्जः, तत्र 'ईश्वरता'—साम्राज्यं परमैरवात्मता, तत्प्राप्तिः भवति परमयोगिनः । यथोक्तम्—

'यदा त्वेकत्र संरूढस्तदा तस्य लयोद्भवौ ।  
नियच्छन्भोक्तृतामेति ततश्चक्रेश्वरो भवेत् ॥

"Owing to the *maya sakti* of the Lord, she herself having to do with different knowables is called knowledge, ideation, resolution and by other names."

Thus it is one and the same *citi-sakti* which appears in various ways in all conditions. If by means of entry into and firm grip of her, she is attained (as described in *sutra* 18), then by entering into her, and by the means previously described, i.e. by successive unfolding and infolding of the senses, because of everything being of the nature of everything else, even in the re-absorption etc. of every thing, whatever group of natural consciousness-deities there is, e.g. the *non-mayiya* group of inner and external senses, which is ever projecting and ever withdrawing over all this the highest yogin acquires lordship and *parabhairava*-ship (i.e. becomes the highest *bhairava*).

As has been said

"When one is rooted in the one place i.e. into the *Spandatattva* consisting of the perfect I-consciousness, then controlling the *udbhava* (emanation) and *laya* (absorption) of it (i.e. of the *purvastaka* or *Suksmasarira* - the subtle body and thereby of the universe also by means of *unmilana* and *nimilana samaveSa*), one acquires the status of a (real) enjoyer, and then becomes the lord of *cakra* (i.e. of the group of the sense-deities)".

- *Spandakarika*, Nisyanda III, 19

इति । अत्र एकत्र इति

‘एकत्रारोपयेत्सर्वम्...’

इति चित्साधान्यस्पन्दमूः उन्मेवात्मा व्याकृताभ्या । तस्मात् इति अनेन

‘पुर्यष्टकेन संरुद्धं...’

इति उपक्रान्तं पुर्यष्टकम् एव परास्रष्टक्यम्; न तु यथा विवरणकृतः ‘एकत्र  
सूक्ष्मे स्थूले शरीरे वा’ इति व्याकृतवन्तः । स्तुतं च मया

Here 'the one place' (is explained in the following, *Spandakarika*, Nisyanda III. 12)

"Every thing should be deposited into the one place (i.e. into the *cit-sakti*)"-

(Here) "*Ekatra*" or 'one place' should be interpreted as the state of the general vibration of *cit*, being of the nature of unmesa.

Then the word '*tasya*'\* (its) in the verse cited above is to be understood to mean '*purvastaka*' (subtle body) inasmuch as the previous *Sutra* (in *Spanda Kirika* III. 17) begins with 'held or bound by *purvastaka* (subtle body)''§ It is not to be interpreted as 'in one place i.e. gross or subtle body', as Kallatacarya,"† the author of *Vivarana* has done.

\* *Tasya*' (of it) as interpreted by the text refers to '*purvastaka*' or the subtle body, but a better interpretation as given by Svami Laksamana Joo is that it refers to *sakti-cakra* or the group of *saktis*, for it is the *Sakti-cakra* that is responsible for *laya* (absorption) and *udbhava* (emanation).

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

† Kallatacarya was the pupil of Vasugupta and wrote a *vrtti* on the *Spandasutras*. He flourished in the latter half of the 9th Century A.D.

‘स्वतन्त्रश्चित्चक्राणां चक्रवर्ती महेश्वरः ।  
संवित्तिदेवताचक्रजुष्टः कोऽपि जयत्यसौ ॥

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

देहप्राणसुखादिभिः प्रतिकलं संरुध्यमानो जनः  
पूर्वानन्दधनाभिमां न चिनुते माहेश्वरीं स्वां चित्तिम् ।  
मध्येबोधसुधाब्धिं विश्वमभितस्तत्फेनपिण्डोपमं  
यः पश्येदुपदेशतस्तु कथितः साक्षात्स एकः शिवः ॥

And it has been lauded by me (in the *following* verse) :  
"He who has become independent ruler<sup>184</sup> (i.e. who is no longer  
under the control of the senses) of the *citicakra* and the great lord,  
being served by the group of sense-deities,<sup>185</sup> is only a rare being that  
excels all."

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

Man bound in all the phases of waking, dream and  
dreamless sleep by the body, *prana*, pleasure etc. does *not*  
recognise his own *citi* (consciousness) which is of the nature of  
the great power and full of perfect bliss.

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

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

समाप्तमिदं प्रत्यभिज्ञाहृदयम् ॥

कृतिस्तत्र भवन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादपद्मोपजीविनः  
 श्रीमतो राजानकसेमराजाचार्यस्य ॥

शुभमस्तु ॥

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

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

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

May there be welfare [for all] !

## NOTES

I. Recognition - This is the doctrine which teaches that the individual self (*nara* or *jiva*) is identical with the Universal Self (*Siva*). He has forgotten his Real Self owing to the limitations of his psycho-physical mechanism. The Saiva doctrine of Kashmir is called *Pratyabhijna-darsana* or the Philosophy of Recognition because it brings home to the individual the truth that once he recognises his Real Self, he will be free from his ego-hood which is the product of his identification of himself with his psycho-physical mechanism, and will thus realize that his Real Self is identical with the Universal Self. *Isvara-pratyabhijna-vimarsini* by Abhinavagupta gives the following exposition of *Pratyabhijna*.

“प्रतीपमात्माभिमुख्येन ज्ञानं प्रकाशः प्रत्यभिज्ञा । प्रतीपम् इति—स्वात्मा-  
वभासो हि न अननुभूतपूर्वोऽविच्छिन्नप्रकाशत्वात् तस्य, स तु तच्छक्त्यैवविच्छिन्न  
इव विकल्पित इव लक्ष्यते इति वक्ष्यते । प्रत्यभिज्ञा च—भातभासमानरूपानुसंधा-  
नात्मिका, स एवायं चैत्र-इति प्रतिसन्धानेन अभिमुखीभूते वस्तुनि ज्ञानम्;  
लोकेऽपि एतत्पुत्र एवगुण एवरूपक इत्येवं वा, अन्ततोऽपि सामान्यात्मना वा  
ज्ञातस्य पुनरभिमुखीभावावसरे प्रतिसंधितप्राणितमेव ज्ञानं प्रत्यभिज्ञा—इति  
व्यवह्रियते । इहापि प्रसिद्धपुराणसिद्धान्ताद्यमानुमानादिविहितपूर्णशक्तिस्वभाव  
ईश्वरे, सति स्वात्मन्यभिमुखीभूते तत्प्रतिसन्धानेन ज्ञानम् उदेति, नूनं स एव  
ईश्वरोऽहम्—इति” (p. १९-२०)

"Prati+abhi+jna=pratyabhijna, 'Prati' means *pratipam* i.e. contrary, in other words though known, now appearing as forgotten through delusion 'Abhi' means facing i.e. close at hand. 'Jna' means illumination or knowledge. So Pratyabhijna means re-cognition of the real self. 'Pratipam' implies that it is not that the consciousness of self has not been a fact of experience before, for Self is a light that can never be cut off (i.e. it is an ever-present light), but that, as will be explained in the sequel, through its own Power, it appears as though cut off or limited. Recognition (Pratyabhijna) consists in the unification of what appeared before with what is appearing



now, as in the judgement "This is the same Caitra". It is a cognition by recollection, referring to what is directly present.

In ordinary life also, recognition consists in unification of experiences at the time of a subsequent appearance of one who was known before either in general terms, or in particular as 'the son of so and so, of such and such qualities and description', or in a statement like 'so and so has been made to be recognised by the king'.

In the present context also, the knowledge of the Lord as one who has perfect power, having been acquired through the well-known Puranas, Siddhanta Agama, inference etc., and the immediate experience of one's Self being there, *re-cognition* arises, through the unification of the two experiences, in the form "Certainly, I am that very Lord".

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

It is also called *Spandasstra* or the system of vibration, because it is to the vibrating energy or Sakti of Siva that the world-process owes its existence.

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

In addition to Pratyabhijna, Trika, and Spanda, this system is also known as Saiva-darsana or Bhairava-darsana i.e., the system positing Siva as the all-of-reality-and good. As this system is non-dual, it is sometimes called Kashmirian Saiva philosophy in order to distinguish it from the Saiva philosophy of the South which is dual.

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

4. *Pancakrtya* or the five acts brought about by Siva are: -

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

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

(3) *Samhara* or *Samhrti* - withdrawal or re-absorption. It does not mean destruction. There is no destruction of the world. It is only re-absorbed by Siva for a time. Destruction is only a metaphorical and secondary sense of *samhara*, not its primary sense.

(4) *Vilaya* or *pidhana* - concealment of the real nature of the Self.

(5) *Anugraha* - grace.

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

*Anugraha* is the act of grace by which Siva brings about the liberation of man. The first four *krtiyas* are cosmological, the last is soteriological. The five *krtiyas* are not an artificial mixture of two standpoints - one cosmological and the other soteriological. Rather *anugraha* is the *raison d'etre* of the first four *krtiyas*,

it is that for the sake of which the first four *kṛtyas*, come into play. It expresses the abounding love of Siva.

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

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

7. *Cidanandaghana* - mass of consciousness and bliss. In Sarikara Vedanta, the expression used is generally '*saccid-ananda*. i.e., *sat* (existence) *cit* (consciousness) and *ananda* (bliss). In this system, *sat* has been dropped as superfluous, for according to it, *cit* or consciousness alone is *sat* or real. *Cit* and *sat* - consciousness and existence or reality are synonymous. There can be nothing outside consciousness which may be called existent or real. Saiikara also says, "*Sat eva bodha, bodha evasatta*" i.e., Existence itself is consciousness, and consciousness itself is existence.

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

ledge of the supreme spirit'. Here the word has been used in the sense of 'secret or esoteric doctrine'.

9. *Sarhkara - Sam karoti iti Samkarah*, one who brings about happiness and welfare is Samkara. This is another name of Siva. *Samkaropanisat*, therefore, means the esoteric doctrine pertaining to Samkara or Siva i.e., the esoteric system known as Saiva philosophy.

10. *Samsdra - Samsarati iti samsarah* i.e., 'that which is always on the move'; that which is continuous 'pro-cess'. The word 'world, or universe' can hardly do justice to this idea. Etymologically the word '*samsara*' also means 'wandering through' (a succession of states) of the *jiva* or the individual soul. It is in this sense that *samsara* is called *visa* or poison here. It is not the world *qua* world which is poison, but the 'wandering through' of the *jiva* as a being disintegrated from Reality, cut off from his Innermost Centre, which is poison. *Visa* is derived from the root *vis* of the third conjugation (*vevesti*), meaning 'to pervade', hence anything actively pernicious i.e., poison. The root '*vis*' in the fourth conjugation (*visnati*) means also 'to separate, to disjoin'. There may be a suggestion here that *samsara* is *visa* because it disjoins us, disintegrates us from Siva - (the Highest Reality).

11. *Samavesa* - This is the noun form of *sam-d-vis*", meaning to enter into. *Samavesa*, therefore, means mergence or identification. *Samavesa* with the Highest Lord means identification of the individual self with the Universal Self. The individual, in this state, feels that he is nothing else than Siva. *Samaves'a*, also means taking possession of the individual by the Divine. The outcome is the same, viz., identification with Siva. According to Abhinavagupta, *avesa* means the subordination or disappearance of the personal nature of the aspirant and his identification with the divine nature of Siva.

"Avesasca asvatranasya svatadrupanimajjanat. Paratadrupata Sambhoradyacchaktyavibhaginah" *Tantraloka* - I volume I Ahnika, v. 173.

12. *Sakti* is the energy of Siva, and therefore, not different from him. With this, he brings about *pancakrtya* or the five cosmic processes. *Sakti-pata* means the descent of *Sakti*. *Sakti-*

*pita* on an individual means the imparting of *anugraha* or grace to him.

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

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

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

15. *Cili* - -This means universal consciousness-power and is feminine gender in Sanskrit. '*Cit*' is generally used for Siva and '*citi*' for His Sakti. They are distinguished from *citta* which means 'individual consciousness'.

16. *Siddhi* - means effectuation which includes (1) *prakasana* or *srsti* - emanation (2) *sthiti* - maintenance of what is emanated, and (3) *samhara*, withdrawal or re-absorption.

17. *Sadasivadeh bhumyantasya* - from Sadasiva down to the earth. According to this system, there are 36 *tattvas* or principles. These are divisible into two; viz., the *Suddha adhva*, the pure or the supramundane way or course and the *aSuddha adhva* or the impure i.e. the mundane way or course. *Suddha adhva* is that which is above *Maya* in which there is no difference between the knower and the known. *Asuddha adhva* is that where difference begins right up to the earth. The 36 *tattvas* are given below in a descending order from Siva, the Supreme principle.

### Above manifestation

1. *Siva*, the Highest Principle or universal consciousness. In this, *cit* or consciousness is predominant.
2. *Sakti* Siva's inseparable conscious energy. In this *ananda* or bliss is predominant.

These two *tattvas* are the source of all manifestation.

### **Sudha adhva. Supramundane manifestation**

3. *Sadasiva* i.e, the ever benevolent. In this tattva *ahanta* or I-consciousness and *iccha* or Will are predominant. *Idamta* or this-consciousness (i.e. world-consciousness) is not so prominent. It is also called *sadakhya* tattva, for it is the state in which there is the first notion of 'being' (*sat akhya yatah*). It is the incipient world-experience. The world is in an indistinct state at this stage. The consciousness of this state is *Aham idam* - 'I am this'. There is no distinction between I and 'this' (the universe). This is a state of perfect identity.
4. *Isvara*, i.e. the Lord. In this both I-consciousness and world-consciousness are equally prominent, and *jnana* or knowledge is predominant. The consciousness of this state is '*Idam aham*' - 'This is I' - 'the universe is I. The universe has come distinctly into consciousness but still as identical with the Divine Self. This is a state of *abheda* i.e. non-difference between the 'I' or Self and 'this' or the universe.
5. *Vidya* or *Suddhavidya* or *Sadvidya* pure, unlimited knowledge. In this there is the consciousness - *Aham idam ca* - 'I am I and also this (universe)'. This state is one of *bhedabheda* i.e. the universe is a distinct object to consciousness, yet its distinction is overcome in Self-consciousness. It appears only as an aspect of the Self. This is a state of 'identity in difference'. *Kriya* or action is predominant here. The first five - from *Siva* to *Sadvidya* - are called *Suddha adhva*, because the relationship of subject and object is a single unit upto this stage i.e. the object is perceived as a part of the subject; there is no veiling of the Self so far. These five *tattvas* represent the universal aspect of consciousness.

### **ASuddha adhva or mundane manifestation**

6. *Maya*, the universally formative or limiting principle. Sometimes, this is not included in the *Kancukas*, as it is a principle superior to the *Kancukas* and gives rise to the *Kancukas*. This veils the real Self and brings about the consciousness of difference and plurality.

**The Five Kancukas (coverings) of Maya**

7. *Kala*, i.e. limitation in respect of authorship or efficacy.
8. *Vidya*, knowledge i.e. limitation in respect of knowledge.
9. *Raga*, inclination, limitation of fulness, giving rise to desires for various objects, e.g., I may enjoy this, I may own that etc.
10. *Kala* i.e. limitation of eternity giving rise to division of past, present, and future.
11. *Niyati* - Restriction i.e. limitation of freedom, giving rise to limitation of space and cause.
12. *Purusa* - when the Divine by his Maya veils His real Self and accepts the status of a limited experient, he is known as *Purusa*. At this stage the *Sarvakartvya* or omnipotence of the Divine is reduced to *kala* or limited authorship, His *sarvajnatva* or omniscience is reduced to *vidya* or limited knowledge; His *purvatva* or all-fulfilment is reduced to *raga* or want and desire; His *nityatva* or eternity is reduced to *kala* or time-division; His *vyapatva* or omnipresence or all-pervasiveness is reduced to *niyati* or limitation in space or His *svatantrya* is reduced to cause-effect relationship.

The principles from *Kala* to *Niyati* are generally known as the five *kancukas* or coverings, veils of Maya put on by the Divine.

13. *Prakrti* - the root or matrix of objectivity from Buddhi down to earth.
14. *Buddhi*, the ascertaining intelligence.
15. *Ahamkara*, the ego-making principle.
16. *Manas*, the conceptive consciousness.
- 17-21. The five *jnanendriyas* or organs of perception (**audition**, touch, vision, taste, and smell).
- 22-26 - The five organs of action (*karmendriyas*)
- 27-31 - The five *tanmatras* i.e. the undifferentiated origins of the five perceptions.
- 32-36 - The five *mahabhutas*; the gross-elements, viz., *akasa* (ether), *vayu* (air), *agni* (fire), *apas* (water) and *bhumi* (earth).

18. *Parapramatr* means the Highest Experient. *Pramatr* means measurer or the subject of experience.- The highest experient is *parama-Siva*, the highest Siva.

19. *Parasakti* - the highest Sakti. This is distinguished from the subsidiary *Saktis* that pervade the universe and bring about all kinds of things. They are various aspects of the highest *Sakti*. Sakti means divine consciousness or conscious energy which is non-distinct from Siva. It is Siva himself in his active aspect of manifestation and grace.

20. *Vimarsa* - *Vi+mrs* The root *mrs* means to touch. *Vimri* means to touch mentally. It is a highly technical term of this system. Paramasiva, the ultimate reality is not only *prakaSa* or luminous consciousness, but also *Vimarsa* i.e. conscious of its consciousness. *Vimarsa* is Self-consciousness or pure I-consciousness of the highest Reality. It is this *Vimars'a* or self-consciousness of reality that brings about the emergence of the universe (*srsti*), its manifestation (*sthiti*) and its withdrawal (*samhara*) into it again as identical with its joy of pure I-consciousness. *Vimarsa* assumes three moments, viz., going out of itself (*srsti*), maintaining its continued existence (*sthiti*) and then returning to itself (*samhara*).

cf. "Iha khalu paramesvarah prakasatma; prakasasca vimarsa-svabhavah; vimarso nama visvakarena, visvapra-kasanena, visvasarhharanena ca akrtrimaham iti visphu-ranam". - *Parapraveika*, pp. 1-2, Kashmir Sanskrit Series.

The entire universe is already contained in the highest consciousness or the highest Self even as the variegated plumage of the peacock is already contained in the plasma of its egg (*mayurdniarasa-nyayena*). *Vimarsa* is the positing of this Self which leads to manifestation.

21. *Siva-bhataraka* - The word *bhatdraka* is the same as *bhattara* which again is the same as the word *bhatta*. The word is derived from the root *bhat* of the first conjugation which means to 'nourish'. The word *bhatta* or *bhattara* or *bhatdraka* literally means 'the lord that nourishes or supports'. The word *bhattara* or *bhataraka* means venerable lord. This has been attached to Siva to show reverence.

22. *Nityodita* - *Nitya+udita*. *Udita* is formed from *ud+√i+ktā* - that which is gone up, risen. *Nityodita* is eternally risen. In this system it is generally not the word *nitya* (eternal) that is used for the foundational consciousness, but *nityodita* i.e.



ever-risen, ever-existent. *Nityodita* is that which never sets, but is always risen. The foundational consciousness never takes a holiday. Whatever both rises and sets is called *santodita'*, but that which never sets, but is always risen is called '*nityodita!*'. It is also called *nityodita* because the system wants to emphasize the fact that the eternal consciousness is ever active; there is always *spanda* or vibration in it.

23. *Pramatr* (lit. measurer), subject of knowledge.

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

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

26. *Baindavi Kala - parah pramata. Vetti iti vinduh (binduh)* from the root vid (to know). The highest Self or consciousness which is the knower is known as Bindu. *Bindoriyam iti baindavi. Baindavi* means 'of *bindu*', 'pertaining to *bindu*'. *Kala* means *sakti*. *Baindavi kala* means the power of knowership of the highest Self or consciousness, i.e. the power of Self-consciousness. Here it means that power of the Self by which it is always the subject, never the object. In this verse, feet are compared to *pramana* (means of proof); the head is compared to *pramata*, the knowing Self. Just as it is impossible for one to catch up the shadow of one's head with one's feet, for the shadow of the head always eludes it, even so is it impossible to know the knower (*pramata*) by the various means of knowing for the various means owe their own existence to the knower.

27. *Samarasa* - one having the same feeling or consciousness. *Samarasya* therefore, means identity of consciousness. In *Samhara* or withdrawal, *Citi* reduces the universe to sameness with the Highest Reality. The Foundational Consciousness is both the alpha and the omega of the universe.

28. *Svatantra - Citi* or the divine consciousness is called *svatantra*, because whether it is *srsti* (manifestation), *sthiti* (maintenance of the manifestation), *samhara* (withdrawing or reducing the universe to oneness with herself), she is sovereign i.e. does not depend upon any extraneous condition.

29. *ViSva-siddhi* may also mean the effectuation of both *bhoga* (enjoyment of the bliss of real I-consciousness) and *moksa*

(liberation). When the absolute free-will of *citi* is recognised she brings about real enjoyment as well as freedom from limitation. In this sense also she is the cause of *visva-siddhi*.

30. *Pramdnoparohakramena*, by gradual mounting, beginning with knowledge etc. From the known or *prameya* one has to mount to *pramana* or knowledge; from knowledge one has to mount to the *pramtd* or the knower, to the highest Self. All *pramanas* rest in the *pramata*, the knower.

31. *Brahmavada* (the doctrine of Brahman) refers to Sankara-vedanta in which Brahman is said to be nonactive.

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

33. *Sadasiva tattva* may be said to be the first principle of manifestation. Out of the Siva-sakti state emerges *Sadasiva tattva* where consciousness is of the form, 'I am this'. 'This' (*idanta*) here refers to the total universe. I (*ahanta*) refers to the Divine Experient. It is the absolute or universal I. The first consciousness of the absolute in manifestation is, 'I am this'. The 'this' (*idanta*) or the entire universe is already implicitly contained in the absolute consciousness, but when it begins to posit the I as the 'this, the 'this' becomes the first glimmer of the universe to be. This is, however, a stage of consciousness where the 'this' aspect is in an incipient, germinal form, greatly dominated by the 'I' aspect (*ahantdcchadita-asphufa-idantdmqyam*) where the *visva* or universe is both different and non-different (*parapara rupam*) from *Sadasiva*. In this *lccha* or Will is predominant. In the consciousness, "I am this", existence or being is clearly posited; hence this principle is also known as *sadakhya-tattva* (Sat=Being). The system now starts giving a hierarchy of individual experients. Corresponding to the universal experient or *Sadasiva* is the individual (mystic) experient, designated *mantramahesvara* who has realized *Sadasiva tattva* and whose experience is, therefore, of the form - 'I am this'. The whole universe is identified with his Self.

34. *Isvara tattva* is the next stage of manifestation in which the consciousness of an 'I' and a 'this' is both equally

prominent. The ideal universs which is involved in the absolute consciousness becomes more clearly defined as a 'this' at this stage. *Jnana* is predominant in this *tattva*. Corresponding to this is the individual (mystic) experient known as Mantresvara who has realized the *Isvaratattva*, whose consciousness is also of the form 'I am this', in which the universe is no longer an indistinct 'this' but is as clearly defined as the consciousness of 'I', and in which the universe is identical with the Self. The consciousness of Sadasiva is '*Ahamidam* - 'I am this'. The consciousness of Isvara is '*Idamaham*' - "This am I'.

35. *Vidya*. or *Suddha Vidya* is the stage where the consciousness of both 'I' (the experient) and the 'this' (the universe) is distinct, and where diversity or *bheda* begins, though there is unity in diversity at this stage. *Kriya* is predominant in this *tattva*. Corresponding to this, there are the experients called Mantras who see diversity, though it is diversity-in-unity. The Lord who rules over these experients is called Anantabhattacharaka. The consciousness of this stage is *Idam ca Ahamca* or *Akam idam ca* - the universe as different but also as, belonging to me. At this stage, though the 'this' appears as distinct from 'I', yet it is only an aspect of 'I'. It is *distinct* from 'I', but not *different*. Hence the consciousness of this stage is known as *Suddha Vidya*.

36. *Vijnanakala* is the experient of the stage below *Suddha Vidya* but above *Maya*. Here the experient is devoid of agency; he is pure awareness. His field of experience consists of *sakalas*, and *pralayakalas*. He has a sense of identity with his field of experience (*tadabhedasaram*).

He is free from *Mayiya* and *Karma mala*, but is still subject to *Anava mala*.

37. In this state, the experient has neither the clear consciousness of *aham* (I) nor *of idam* (this). His I-consciousness is identical with a void like the void that one experiences in deep sleep. He has the feeling of a vague something which is practically nothing. The *Palayakala-pramata* is identified with the *prakrti* at the time of dissolution. Theyogins who have an experience only of the void are also like the *pralayakala-pramata*. He is free from *Karma mala* but is subject to *Anava* and *Mayiyamala*.

38. The *sakalas* are the *devas* (gods) and *jivas* (individual

selves) who have no true knowledge of Self, and whose consciousness is only that of diversity. The average human being belongs to this level. The *Sakalas* are subject to all the three *malas* - *Anava*, *Mayiya* and *Karma*.

39. The suggestion is that in this state *vimarsa* is latent; only *prakasa* is predominant.

We may now gather up in a tabular form (see p. 130) the details of the third sutra.

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

40. *Andsrita-Siva-paryaya* - *anasrita* i.e. unrelated to anything; lit., whose synonym is *Siva* who has no objective content yet. This is a state below *Saktitattva* and above *SadaSiva-tattva*. This, however, is only an *avastha*, a state, not a *tattva*. This refers to that phase of reality where *Sakti* begins temporarily to veil the Self, and thus to isolate the universe from the Self, producing *akhyati* ignorance of its real nature. This is why *Sakti* is said to be '*sva-svarupapohanatmakhyatimayi nisedhavyapararupa*' (*Paramarthasara*, p. 10) i.e. *Sakti* brings about *akhyati* by negating or isolating the universe from the Self and thus veiling its real nature. The full experience of Self is that in which I and the This or the Universe are one. The loss of this Experience - Whole is *samsara*; the regaining of this Experience - whole or full Experience of the Self is *mukti*.

41. *Sunyatisunyataya* - being as yet more void than the void itself. It is called *iunya* here from the point of view of objective manifestation, from the standpoint of the negation of the universe, i.e. from the point of view of absence of objective content or objectivity.

42. *Triiromate* - the mystical doctrine concerning the three-headed *Bhairava*. The three heads of god, *Bhairava* are a symbolic representation of the three *Saktis* of the Divine, viz., *Para*, *Parapara*, and *Apara*. The *Para* is the supreme state in which there is no distinction or difference whatsoever between *Siva* and *Sakti*. *Parapara* is that state (of manifestation) in which there is identity-in-distinction. *Apara* is that state in which there is complete difference.

NOTE 39: Details of Sutra 3—तन्नाना अनुरूपप्राप्त्याहकभेदात्

<i>Tattva</i> 1	<i>The Presiding Deity</i> 2	<i>The experient</i> 3	<i>Corresponding field of experience</i> 4
1. Siva	Siva	Siva Pramata	All existence is mere Prakasa or Siva
2. Sadasiva. In this, Iccha or Will is predominant	Sadasiva-bhattaraka	Mantra-mahesvara. The experience of 'I' or Siva is clear but there is also a dim experience of the Universe.	Indistinct experience of the universe, not yet distinct from Self experience
3. Isvara tattva. In this, jnana or knowledge is predominant	Isvara-bhattaraka	Mantresvara who like Isvara has a distinct experience of both 'I' and the Universe but the Universe is only an aspect of Self	Experience of Self and the universe as both distinct and equally matched, but the universe is still an aspect of the Self
4. Suddhavidya-tattva or Sadvidya tattva. In this, Kriya or action is predominant	Ananta-bhattaraka	Mantra who has an experience of both 'I' and the universe as separate but the universe as closely related to Self	Experience of difference from everything and yet everything appearing as closely related to the Self
5. Mahamaya tattva		Vijnanakala. He has knowledge but is devoid of agency. He is free from Mayiya and Karma mala but is still subject to <i>anava malas</i>	All the pralayakalas, and Sakalas.
6. Mayatattva		Pralayakala or Pralayakaveli or Sunya-pramata. He is free from Karma mala but is still subject to Anava and Mayiya malas.	Mere void
7. The remaining tattvas upto the earth.		Sakala, from the <i>devas</i> upto the plant and minerals. This is subject to all the three malas anava, mayiya and Karma mala.	Experiencing all things as differing from one another and from the Self.

43. *Sarvadevamayah kayah* - the universe is considered to be like a body constituted by all the gods. The gods here symbolize both the *pramata* and the *prameya*, all the subjects and objects - the experients and the experienced. Another reading is *Sarva-tattva-mayah kayah* - the body of the universe is constituted by all the *tattvas*.

44. *Priye* - dear one or my dear. The Agama literature is generally in the form of a dialogue between Siva and his consort Parvati. Hence, 'Priye' - O, dear one.

45. Bhairava means the terrible one who destroys the weakness of the lower self. This is the name of Siva. Bhairava is constituted of three letters, *bha*, *ra*, and *va*. The hermeneutic interpretation of Bhairava, therefore, is that '*bha*' indicates '*bharana*' - maintenance of the universe, '*ra*' indicates '*ravana*' - i.e., withdrawal of the universe, '*va*' indicates '*vamana*' - ejecting or letting go of the universe, i.e., manifestation of the universe. Thus, Bhairava indicates all the three aspects of the Divine, viz., *Srsti* (manifestation), *sthiti* (maintenance) and *Samhara* (withdrawal). Bhairava has been called 'three-headed', because as stated above in note 42 the three heads are a symbolic representation of the three Saktis of Bhairava, viz., *para*, *parapara*, and *apara* or because the three heads are a symbolic representation of Nara, Sakti, and Siva.

46. It has not yet been possible to trace the source of this verse. The idea in this verse is expressed in the form of a paradox. But what does 'akhyati' - nescience or non-knowledge mean? Does it appear or not? In other words - is it experienced or not? If *akhyati* is never experienced, then it is nothing and only *khyati* or knowledge remains. If it is said that *akhyati* does appear (i.e. is experienced), then being *khyati* or experience, *khyati* again remains. So *khyati* or knowledge cannot be eliminated in any case.

47. The reference is to *Spandakarika*, ch. II, vv. 3-4.

48. *Vikalpa* means difference of perception; an idea as different from other ideas; differentiation. *Vikalpanam* (ViSe-sena vividhena kalpanam) = ideating a 'this' as different from 'that', differentiation-making activity of the mind. *Vikalpa* is the nature of the individual mind (*citta*) which goes on making differentiation between one thing and another.

Compare the vivrti of Yogaraja on verse 11 of *Paramarthasara* of Abhinavagupta, '*Vikalpo hi anyapoha-laksano'dvayam ghajaghatarupam aksipan, aghatdt vyavacchinnam ghatam niscinoti* p. 33, i.e., *vikalpa* is of the nature of differentiating one thing from another. For instance dividing an experience into jar and non-jar, it marks out the jar from the non-jar, and thus ascertains it as a jar. In *Yoga-Sutra* of Patanjali, (Samadhi-Pada, 9), *Vikalpa* means a mere fancy which has no foundation in reality. That is not the meaning here.

What the objector wants to drive at is this. The nature of the individual mind is differentiation-making, knowing 'this' as different from 'that', whereas Siva or the Universal Consciousness is free of all *Vikalpas* or differentiating ideas. How then can you call the individual experient as non-different from Siva, so long as the differentiation-making mind of the individual lasts?

49. Citta means the individual consciousness.

50. Vijñanakala - See note 36.

51. Vidyapramatṛta - the experients of vidya-tattva i.e. Mantras.

52. Sadasiva, ISa, AnaSrita-Siva, see notes 33, 34 and 40.

53. Siva, Sadasiva, ISvara, and Suddhavidya are together known as Suddhadhva - the pure or higher path. Mantra, MantreSvara, Mantra-maheSvara etc. are Suddhadhva experients. Predominance of *cit* is common to both Vidyapramataras and Suddhadhva-pramataras, but in the former case it is natural, whereas in the latter, it is acquired through the effort of Samadhi.

54. Sunyapramatr, etc. See note 37. The word adi i.e. etc. includes *sakalas* also.

55. The meaning of the verse is - what is jñana in the case of Siva appears as *sattva* in the case of '*pasu*' or *jiva* (the individual), what is *kriya* in the case of Siva (the universal, Absolute Consciousness) appears as *rajas* in the individual, what is *maya* in the case of Siva appears as *tamas* in the individual.

56. *Sattva*, *rajas*, and *tamas* are the three *gunas* which are the chief characteristics of Prakṛti, the root principle of manifestation. This has been elaborately described by Sankhya,.

and accepted by practically all systems of Hindu philosophy. Guna means strand, a constituent, an aspect of Prakriti. *Sattva* is the aspect of harmony, goodness, enlightenment, and *sukha* or pleasure. *Rajas* is the aspect of movement, activity, and *duhkha* or commotion. *Tamas* is the aspect of inertia, and *moha* or dullness, indifference.

57. Vikalpa - See note 48.

58. Mayapramata is the experient of the impure path - the sphere of limitation. Mayapramata includes *pralayakalas* and *sakalas*. See notes 37 and 38 and the table given on p. 130.

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

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

*Anava mala* is the *mula-mala*, the primal limiting condition which reduces the universal consciousness to an *anu*, a small, limited entity. It is a cosmic limiting condition over which the individual has no control. It is owing to this that the *jiva* (individual soul) considers himself *apurna*, imperfect, a separate entity, cut off from the universal consciousness. The greatness of Siva in this condition is concealed, and the individual forgets his real nature. The *anava mala* is brought about in two ways. Bodha or knowledge loses its *svatantrya* or unimpeded power, and *svatantrya* or *sakti* loses its *bodha* or inherent knowledge.

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

*Karma-mala*. It is the *vasanas* or impressions of actions done by the *jnanendriyas* and *karmendriyas* under the influence



of antahkarana. It is the force of these *vasanas* that carries the *jiva* from one life to another.

It may be noted that Vijnanakala has only *anava mala*, Pralayakala has two, viz., *anava* and *mayiya mala*, and Sakala has all the three viz, *anava*, *mayiya*, and *karma mala*.

61. Of the nature of *Sunya* i.e. *Sunya pramata* or *pralaya-kevall* whose field of experience is the void.

62. *Puryastaka* - Literally, the city of eight, refers to the subtle body consisting of the five *tanmatras* (i.e., the fundamental undifferentiated essence of the five gross elements) *manas*, *buddhi* and *ahahkara*. is also known as *suksmasarira* or *linga-sarira* which is the vehicle of the *samskaras*.

63. Vide Note No. 17.

64. *Upadhi* (up+a-(-dha) lit., some thing placed near, which affects or limits a thing without entering into it as its constituent.

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

66. The Madhyamikas are the followers of the Madhyamaka (the system of the middle way) school of philosophy. They believe in *Sunya* (lit., void) as the fundamental principle.

67. The *Pancaratra* or *Bhagavata* system is the main philosophy of Vaisnavism. On the origin of *Pancaratra*, see Sir R.G. Bhandarkar's "*Vaisnavism, Saivism and Minor Religious systems*". The derivation of the word, *Pancaratra* is somewhat obscure. Perhaps it refers to some religious rites lasting for five nights. The followers of *Pancaratra* are here called *Pancaratras*.

68. The word '*prakrti*' here does not mean the Prakrti or root-matter of the Sankhyas. *Para prakrti* here means the highest cause. The followers of *Pancaratra* system consider Vasudeva both as the material cause and controlling cause of all manifestation.

69. Leidecker believes that *parinama* here does not mean transformation or change, but the *Pancaratras* considered *jivas*, etc. to be the *parinama* or transformation of Vasudeva. Sankara while criticizing the *Pancaratra* system in his commentary on Brahmasutra in Utpattayasambhavadhikarana puts its position quite clearly and correctly.

"Tesam Vasudevah *para praktir* - itare Sankarsanadayah *karyam*."

70. Ksemaraja seems to have made some confusion here. The Pancaratras do not consider "*avyakta*" (non-manifest) as the ultimate source, but Vasudeva who is higher than "*avyakta*"-Sankara puts their position quite correctly in his commentary on Brahmasutras, in Utpattayasambhavadhikarana:

**“तत्र यत् तावदुच्यते योऽसौ नारायणः परोऽव्यक्तात् प्रसिद्धः परमात्मा सर्वात्मा स आत्मनात्मानमनेकघ्ना व्यूहावस्थित इति, तन्न निराक्रियते”**

71. "Sankhyas" here means 'the followers of Sarikhya'.

72. See note 36.

73. The Vaiyakaranas were the followers of the Grammar School of Philosophy that considered grammar as means of spiritual liberation Their philosophy has been described under the heading "Panini-darsanam" in *Sarva-darSana-samgraha*" by Madhava. The reference is obviously to Bhartrhari's *Vakyapadiya* which considers *pasyanti* as Sabdabrahma or Reality as Vibration.

74-75. The philosophy of Vyakarana considers the Absolute or Highest Reality as "Sabda-brahman." Sabda (word) is to them not something unconscious but consciousness itself where thought and word are the same and are not yet distinguished. Brahman is the eternal word from which emanates everything. According to the Trika system, the universe of objects and so also of thoughts and words is always in Parama Siva potentially. This is the stage of the Paravak - the highest word which is yet unmanifest. The next stage is that of Pasyanti which is the divine view of the universe in its undifferentiated form, far beyond human experience. Ksemaraja means to say that the grammarians go only as far *aspaiyanti* which is confined to the stage of Sadasiva but not upto Paravak which alone refers to the stage of Parama Siva. After the *pasyanti*, there is the *madhyama*, which marks the next stage of the manifestation of the universe from undifferentiated mass to differentiated particulars. Madhyama, lit., the middle one is thus a link between Pasyanti, the vision of the undifferentiated universe, and Vaikhari, the stage of differentiated particulars, the stage of empirical thought and speech. It is word in a subtle form

in the mind or antahkarana. In Vaikhari, the 'word' appears separately from 'thought', and 'object'.

76. The agamas (here' Saiva-Agamas) refer to a group of literature containing the doctrine of the Saivas. 'Agama' means tradition, that which is handed down from generation to generation.

77. By Arhats (the deserving, dignified) is here meant the Jains. They maintain that the universe consists of 'paramanus' (atoms of matter) which are eternal. They are subject to change or development inasmuch as they assume different *gunas* (qualities). The Agama quoted means to suggest that Jains consider these *gunas* as the highest reality they have discovered and are unable to go further than the *gunas*.

78. *Pancaratrikas* - Vide note 67.

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

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

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

80. 'Kala' here means 'Sakti' (the divine manifesting power). The reference here is obviously to the Saktas, the worshippers of Sakti.

81. *Trika* - The *Pratyabhijña* philosophy is known as *Trika* inasmuch as it describes Parama Siva or Highest Reality as manifesting itself in a group of three (*trika*), viz., Siva, Sakti and Nara. From 'et cetera' in *Trika* etc. may be understood Tripura or Mahārtha.

82. *Paraiaktipata* - The grace of the Highest. *Saktipata* or grace is of two kinds, viz. *para* (highest) and *apara* (lower). *Parasaktipata* or the highest grace connotes the transmutation of the empirical or limited ego into the Fullest Divine Consciousness. Such grace can be imparted only by the Divine. In *apara Saktipata* (lower grace), though the ego realizes his identity with the Divine, he is yet unable to realize that the entire universe is only a manifestation of himself and has thus not yet obtained the Fullest Divine consciousness of Siva.

Apara Saktipata (lower grace) can be imparted by a spiritual director or gods.

83. *Vidya* is one of the five *Kancukas* - the impure knowledge (*asuddha-vidys*). It is the principle of limitation which does not allow the individual to have a synoptic view of reality.

84. *Turiya*, the fourth state of consciousness. In Sarhskrta 'catur' means 'four'. When *iyat* suffix is added to 'catur', 'ca' is dropped and 't' of *iyat* suffix is dropped (tur+iya), and thus the word becomes 'turiya' which means 'fourth'. Every man's consciousness is in three states - *jagrat* (waking), *svapna* (dreaming), *susupti* (deep sleep). These states are exclusive. When a man is in the waking consciousness, he has no dream or deep sleep consciousness. When he is dreaming, he has no waking or deep sleep consciousness. When he is in deep sleep, he has no dreaming or waking consciousness. In every man, there is a fourth (*turiya*) state of consciousness also which is the witness of the other three states. *Turiya* is a relative term. It is in relation to the other three states that it is called *turiya* or fourth. There is no succession in *turiya* as there is in the other three states. It is ever present as the witnessing consciousness of the three states. The ego limited by body, prana and *manas* has no experience of *turiya*, although it is always present in him as the background of all the three states. When *avidya* (the primal ignorance) is removed, - then only man has the experience of *turiya* consciousness. That is the essence of our consciousness which is experienced when the present limitations are transcended. Micro-cosmically, it is the fourth state of consciousness holding together the waking (*jagrat*), dreaming (*svapna*) and dreamless sleep (*susupti*). Macro-cosmically, it is the fourth state holding together the three *kryas*, of *srsti*, *sthiti*, and *samhara*. "*Srsti-sthiti-samhara-melana-rupa iyam turiya*". Just as a string holds together various flowers in a garland, even so it holds together the other three forms of experience and runs through them all. It is *integral awareness*. But it is other than the three states of waking, dream and sleep. Hence it is called the fourth. When an individual consciously experiences *turiya* state, the sense of difference disappears.

*Turiya* has been described as *purna* (full) from the point

of view of *samhara* or withdrawal because in that condition she has withdrawn all that had emanated from her, *krsa* or emaciated from the point of view of *udvamana* or emanation because in that condition she is letting go the entities that she had held in her. So Turiya may be said to be *ubhaya-rupa* i.e., both full and emaciated. In the highest sense, however, she is *anubhayatma*, beyond the conditions of fulness and emaciation.

85. For *anu* and *mala*, see note 60.

86. Kala here means limitation in respect of authorship and efficacy. Regarding kala and other kancukas, see note 17.

87. *Mdyiya-mala* - See note 60.

88. *Kdrma-mala* - See note 60.

89. *Kala . . . niyati* - See note 17.

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

Skati as existing in Siva	Sakti as existing in the limitation of man
1. Sarvakartvta - omnipotence	Kala - limited authorship or efficacy.
2. Sarvajflatva - omniscience	Vidya - limitation in respect of knowledge.
3. Purnatva <i>or</i> Nitya-trpti - perfection or fullness	Raga - limitation in respect of desire, i.e., desiring this or that particular.
4. Niyatva - eternity	Kala - limitation in respect of time.
5. Vyapakatva <i>or</i> Svatantrya	Niyati - limitation in respect
-all pervasiveness or freedom of space and cause.	

90. "Isvaradvaya-darsana" means the system of philosophy which *does not believe in any other principle (advaya)* than Is'vara, the Lord. This is the characterization of the Saiva philosophy of Kashmir which maintains that Siva is the whole and sole reality. There is 'no second' (*advaya*), i.e., no other principle than Siva. Is'vara here is a synonym of Siva. He appears both as the world or the field of experience and the

experient, as the knower (*pramtdt*), of knowledge (*pramana*) and the knowable [*prameya*].

91. 'Brahmavadins' refers to those Vedantists who believe that a principle, called Maya, other than Brahman is responsible for *srsfi*, *sthiti* and *samhara*. Literally, it means advocates of the Brahman doctrine.

92. *Panca-vidha-krtya* - the five-fold act. For details see note 4. In Sutra 10, the five-fold act is described from the epistemological point of view.

93. *Suddhetara-adhva* - (lit.), (course other than the intrinsic) i.e., the *asuddhadhva*, the non-intrinsic course, the extrinsic manifestation: *Suddhdhva* is the intrinsic or supramundane manifestation; *asuddhdhva* is the mundane or extrinsic manifestation. Sadasiva, Isvara, and Suddhavidya are in the region of *suddha-adhva* or supramundane manifestation. The *tattvas* from *maya* to the five gross elements are in the region of *asuddha-adhva*, the extrinsic course or mundane manifestation. This has been called *asuddha-addhva* or impure course, because in this there is a sense of *bheda* or difference. In *Sudha-addhva* or the pure course, there is a sense of *abheda* or non-difference.

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

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

96. Here the five-fold act is described particularly from the point of view of the esoteric experience of the yogin. From this point of view, *abhasana* is *srsii*, *rakti* is *sthiti*, *Vimarsana* is *Samhara*, *bijavasthapanana* is *vilaya*, and *vildpanais anugraha*. For the meaning of *abhasana* etc., see the Commentary.

97. 'Mahartha' is the esoteric aspect of this system.

98. *Vimarsana* or *camatkara* is the experience of 'Ah ! How wonderful!' It is like the delight of an artistic experience; hence it is called *camatkara* which means an intuitive flash of artistic experience.

99. The knowledge of the object is called *samhara* here,

because the object is withdrawn. The object as an object disappears and only its knowledge remains.

100. *Hathapaka* : There are two ways by means of which an object of experience is brought to sameness with the real essence of the experient, viz., (1) *santi-prasama* and (2) *hathapaka prasama*. *Prasama* means 'reducing completely the world of experience to oneness with the experient'. The first one is a slow, gradual process: the second, i.e., *hathapaka* is a dogged, persistent process. It is not gradual.

101. *Alamgrasa*: *alam* + *grasa* : *alam* means *paripurnarupataya*, *nis-samskarataya*, i.e., fully perfectly, when no impression or germ of *samsara* as separate from consciousness is allowed to remain; *grasa* is *grasanam* (lit., swallowing) - here it means *svatmasatkaranam* - bringing it to sameness with the Self.

102. *Mantras* : 'Mantra' is composed of two letters 'man' and 'tra'. 'Man', implies *mananat* (by pondering), and 'tra' implies *trayate* (protects, saves). *Mantra*, therefore, means that which protects or saves by pondering. *Mantra* is a sacred word or words which, when properly uttered and meditated upon, become efficacious (in all sorts of ways; here in bringing about liberation).

103. *Paravak* - It is *citi* (consciousness-power) which consists of an inner sound born of *non-mayiya* letters. It is ever sounded, ever throbbing. It is the *Svatantarya Sakti*, the free, unfettered, absolute Will-power, the main glorious supreme sovereignty of the Divine, "पूर्णत्वात् परा, वक्ति विश्वमभिलषति प्रत्यक्षमशन इति च वाक्". It is called *para*', because it is supreme, perfect. It is called 'vak', because it sounds forth, utters forth, the universe by its 'I-consciousness'- Also see notes 74-75.

(Isvara pr. vi. p. 253).

104. 'a' to 'ksa'. These include all the letters of the Devanagari script. These letters according to the Saiva philosophy represent various *saktis*.

105. See notes 74-75.

106. See note 48. The *vikalpa-activity* refers to the *viksepa* aspect of *Sakti* which projects all kinds of differences. The *acchadana* or veiling refers to the *avarana* aspect of *Sakti* which throws a veil over the real nature of the Self, and thus

conceals the *avikalpa* stage of the Self. In this one sentence, the writer has referred to both the *viksepa* and the *avarana* aspects of *Sakti*.

107. *Avikalpa* is the distinction-less consciousness. It is the opposite of *vikalpa*. It is mere awareness without a 'this', or 'that'. It is *turyatita avastha*, a stage of consciousness beyond the *turya*.

108. Brahmi, lit., means pertaining to Brahma. The other *saktis* are, Mahesvari, Kaumari, Vaisnavi, Varahi, Indrani, Camunda and Mahalaksmi. There are eight classes of letters. The presiding deity of each is as follows :

<i>Deity</i>	<i>Class of letter</i>
1. Brahmi	Ka class
2. Mahesvari	Ca "
3. Kaumari	Ta "
4. Vaisnavi	Ta "
5. Varahi	Pa "
6. Indrani	Ya "
7. Camunda	Sa "
8. Mahalaksmi	A "

109. The idea is that so long as the soul is in the *pasu* (bound) stage, the *Sakti-cakras* (the *saktis* with their differentiation making hosts) cause to appear the *srsti* and *sthiti* - the emanation and maintenance of *bheda* or difference only, and *samhara* or complete disappearance of *abheda* or non-difference or one-ness. At this stage, consciousness of difference is created and maintained, and consciousness of oneness is completely withdrawn. At the *pati* stage, when bondage of the soul dissolves, the reverse of the previous condition happens. Here the *saktis* bring about *srsti* and *sthiti*, emanation and maintenance of *abheda*, non-difference or one-ness of all, and *samhara* or complete withdrawal of *bheda* or difference. *Pati* stage is of two kinds - (1) *anadisiddha* eternally present as in the case of Siva and (2) *yogidasa* - that which appears at the stage of *yogin*. It is the latter which is meant by *pati-dasa* here. Prof. Leidecker has given a very fantastic interpretation of this. See note 173, pp- 138-39



of his translation. The text has been completely misunderstood by him here.

It should be borne in mind that at the *pati* stage, the *cakras* (the differentiation-making hosts) of the *saktis* dissolve, and the *saktis* begin to function in their pure state. In the *pasu* stage, these are called *khecari cakra*, *gocari cakra*, *dikcari cakra* and *bhucari cakra*, but in the *pati* stage, these are called simply *cidgaganacari* or *khecari*, *gocari*, *dikcari* and *bhucari* respectively.

110. *Bhairava-mudra* - This has been denned thus :

अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः ।

इयं सा भैरवीमुद्रा सर्वतन्त्रेषु गोपिता ॥

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

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

111. *Suddha (pure) vikalpa* - This is the *vikalpa* in which the Sadhaka feels - *Sarvo mamayam vibhava* - all this glory of manifestation is of (my) Self, in which he identifies himself with Siva. It is a total consciousness and the means for passing into *nirvikalpa* or consciousness free from differentiations. This is called *iuddha vikalpa* or pure *vikalpa*, because though it is still *vikalpa* or mental formulation, it is *suddha* or pure inasmuch as it is a *mental* formulation of the identity of oneself with the Divine.

112. *Mahesata* - This is an abstract noun of '*MaheSa*' which means the great Lord (Siva). *Mahesata* or *Mahesvarya*, therefore, means the power or status of the great Lord, Siva. It connotes the state in which the soul is perfected and identified with Mahesa, the great Lord or Siva.

113. *Vikalpas* - See note 48.

114. *VameSvari* - The author here gives the reason as to why this *sakti* is known as *vameSvari*. The word *vama* is connected with the verb '*vam*' which means 'to spit out, emit, eject'. The Sakti is called *Vamesvari*, because she emits or sends forth the universe, out of the Absolute. The word *vama* also means

'left, reverse, contrary, opposite'. This *Sakti* is called Vamesvari also because while in the Siva state there is unity-consciousness, in the state of Samsara, the *contrary* or *opposite* condition happens, viz., there is difference-consciousness, and also because every one considers the body, prana, etc., to be his Self. This play on the word *vama* cannot be retained in the translation.

115. *Khecari, gocari, dikcari* and *bhucari* are only sub-species of Vamesvari sakti. *Khecari* is connected with the *pramata*, the empirical subject, the limited experient; *gocari* is connected with his *antahkarana*, the inner psychic apparatus; *dikcari* is connected with the *bahiskarana*, the outer senses; *bhucari* is connected with the *bhavas*, existents or outer objects. These *Sakti-cakras* indicate the processes of the objectification of the universal consciousness. By *khecari cakra*, one is reduced from the position of an all-knowing consciousness to that of limited experient; by *gocari cakra*, he becomes endowed with an inner psychic apparatus, by *dikcari cakra*, he is endowed with outer senses; by *bhucari cakra*, he becomes confined to *bhavas* or external objects.

*Khecari* is one that moves in *kha* or *akasa*. *Kha* or *akaSa* is, here, a symbol of consciousness. The *Sakti* is called *khecari*, because her sphere is *kha* or consciousness. *Gocari* is so called, because her sphere is the inner psychic apparatus. The *samskrta* word 'go' indicates movement, and thus light-rays, cow, senses are known as 'go', because they are connected with movement. The *antahkarana* is the seat of the senses and sets them in motion; it is the dynamic apparatus of the spirit *par excellence*. Hence it is said to be the sphere of *gocari*. *Dikcari* is literally the *Sakti* that moves in *dik* or space. The outer senses have to do with the consciousness of space. Hence the outer senses are said to be the sphere of *dikcari*. The word *bhu* in *bhucari* means 'existence' (world). Hence existent objects are the sphere of *bhucari sakti*. The empirical individual experient, his psycho-physical powers, and his objects of experience have all been described here as expressions of various *Sakti-cakras*.

116. There are three aspects of *antahkarana*, viz., *buddhi, ahamkara* and *manas*. *Buddhi* ascertains; *ahamkara* brings about identification of the Self with the body etc., and assimilation of

experience with oneself, and *manas* determines a thing as this or that.

117. *aisvaryaiakti* is the sovereign power of the Lord. This is also His *Svatantrya-sakti*, his absolute free Will.

118 and 119. Flashing forth or *sphuratta* is here another name of *prakaSa*. Doership or *kartrta* is another name of *vimarsa*. Regarding the distinction between *prakasa* and *vimarsa*, see note 20.

120. *prana, apana, samana Saktis*.

There are five *pranas* - *prana, apana, samana, udana, vyana*. These are, however, *vayus* or vital airs. Pranas are the *vayus* that carry out the functions of vegetative life. They are distinct from the body. Like vitalism, Indian philosophy maintains that life is something different from mere matter. Life is maintained by various *pranas*. Breath is the most palpable and concrete expression of *prana*. Prana is a comprehensive word covering all the functions of vegetative life. It is, however, divided into various divisions according to various functions. Roughly, *prana* is the vital *vayu* that goes out, *apana* is the vital *vayu* that goes in downwards towards the anus. *Samana* is the vital *vayu* that is said to be located in the interior of the body. It helps in *assimilation* of food, etc. Hence it is known as *samana*. *Vyana* means going in all directions. It is everywhere in the body. 'Udana' means 'going upward'. Here the word Sakti has been used, not *vayu*. The various *vayus* are the functions of the various Saktis of the same name. By means of *prana, apana* and *samana Saktis*, one becomes a bound soul (*pasu*) ; by means of *udana* and *vyana Saktis*, one is freed, becomes *pati*.

121. *Kals* means organs or phases, here those phases which bind the soul to the world.

122. *Puryastaka*. This is a synonym of the *suksmasarira*, the vehicle of the *samskaras* which is not cast off at death like the *sthula Sarira* or the physical body. 'Puri' means a city and *as takam* means a group of eight - *puryastaka* meaning the city of the group of eight. This group of eight consists of the five *tanmatras, manas, buddhi, and ahathkara*.

123. *Udana sakti*. It is the *sakti* which appears when *prana* and *apana* become equally balanced. *Udana* then becomes

active, moves up through the *madhya-dhama* or *susumna* and brings about the *turya* or fourth state of consciousness.

124. *madhya-dhama* is the middle *nadi* or *susumna*. There are two *nadis* running in a parallel way on to the *susumna*. They are not physical but *pranic*, and are known as *ida* and *pingala*. Prana flows through the *ida* and *apana* flows through the *pingala*. *Susumna* is a *pranic nadi* running up inside the spinal column towards the brain. Normally the *prana* and *apana* Saktis alone are active. When, however, through the practice of yoga, *prana* and *apana* currents are equilibrated the *susumna nadi* becomes open, and the *udana* current flows through it and brings about the *turya* state of consciousness.

125. *Turya* literally means the fourth. The word *catur* means four. The word *turya* is formed by *catur*+*yat* in which *ca* is dropped and only *tur* remains and *t* of the suffix *yat* is dropped. So we have *tur*+*ya*=*turya* meaning the fourth. Normally man's consciousness functions only in three states, viz., waking (*jagrat*), dreaming (*svapna*), and dreamless sleep (*susupti*). When *uddna sakti* becomes active in the *madhya-dhama* or *susumna*, one develops the consciousness of *turya* or the fourth state in which one has unity-consciousness and the sense of difference disappears. This consciousness is full of bliss.

In the first or waking condition, the body, *prana*, *manas* and senses are active. In the second or dreaming condition, the *prana* and *manas* alone are active. In the third or the state of deep sleep, even the *manas* stops functioning, and *atman* or pure consciousness is in association with mere void. In the *turya* or fourth state, *atman* is detached from these limitations, and remains pure consciousness and bliss (*ciddnandaghana*). Our Waking, dream and deep sleep states, are detached from each other i.e. during waking state we do not have the dream and deep sleep consciousness; during dream state, we do not have the waking and deep sleep consciousness; during deep sleep state, we do not have the waking and dream consciousness. When we are in one state, we are not aware of the other two states, but *turya* is *integral awareness* i.e. it is always aware or conscious of all the three states; it is not cut off from any of the states. When *turya* awareness is established, the habit of *manas*, viz., of knowing things in parts or snippets, of

departmentalisation in awareness is reduced. Turya is a consciousness which is aware of all the three states: waking, dream and deep sleep. It is not under the influence of *maya* which brings about a sense of difference. *Turya* or fourth is a relative word. It is called *turya* or *turiya* (fourth) with reference to the three states of waking, dream and deep sleep. The three states of waking, dream and deep sleep do not disappear, only the *turya* or the fourth awareness is always aware of all the three states; it is not cut off from any of the three states. Though running through all the three states, the *turya* is unaffected by them, for it is completely free from any impression of subject-object duality, being pure consciousness and bliss; hence while running through them all, it transcends them all. Gf. Yogaraja's commentary on verse 35 of *Paramarthasara* :

"*Turiyam grdhya-grdhaka-ksobha-pralayasamskara-parikaayat jdnaghanaprakasanandamurti; atah tadantahsthamapi tdbhyo 'vasthabhyah cinmayataya samuttirnatvdt'param' anyat-iti*" (p. 80).

126. *Vyana-Sakti* - Macrocosmically it pervades the entire universe and microcosmically it pervades the entire body when the *kundalini* becomes, awakened, and brings about the *turyatita* condition.

127. *Turyatita* means transcending the fourth state. It is a state beyond the *turya*. *Turya* is *turiya* (fourth) in relation to the *three* states of waking, dream and deep sleep; but in *turyatita*, the above three states as separate states disappear. Hence when the three states have disappeared, *turya* can no longer be called *turya*. It is called *turyatita* in which the *turya* or fourth state has been transcended. It is a state where pure consciousness is like an ocean without any ruffle whatsoever, and is full of bliss. It is the consciousness of Siva himself or one who has reached that stage in which the entire universe appears as his Self. In *turya*, *manas* becomes attenuated; in *turyatita* it is dissolved in *sakti*. When the *turya* state becomes fully developed and reaches perfection, it is transformed into *turyatita* state. In this state, everything appears to the individual as *Siva* or Self.

128. *pati* - This refers to the condition in which the individual soul realizes his identity with the universal Self or *pati* or Siva.

129. In the 9th sutra, the *samsaritva* has been described from the metaphysical point of view; here (in the 12th sutra), it has been described from the microcosmic point of view both in the individual's *pasu dasa* (bound state) and *pati dasa* (liberated state).

130. It is not clear as to which Pratyabhijna-tika is referred to here. Perhaps it may be the untraced *vivrti* on the Pratyabhijna-karikas by Utpalactarya.

131. *Citta* means the limited individual consciousness, the psychological status of the individual.

132. *Citi* means the universal consciousness, consciousness in its initial, unconditioned state. It is also known as *cii*.

133. *Cetana* in this context means the consciousness of the Self.

134. Utpaladeva or Utpaiacarya flourished in about 900-950 A.D. This quotation is from his *Stotravali* in praise of Siva.

135. The traditional trinity consists of Brahma, Visnu, and Siva. Since in this system, Siva is mostly the term used for the Absolute, Indra has been substituted for Siva in the trinity.

136. This is a quotation from the *Spandakarika* (II, 10) of Vasugupta. The full verse is as follows :

तदाक्रम्य बलं मन्त्राः सर्वैर्बलशालिनः ।

प्रवर्तन्तेऽधिकाराय करणानीष देहिनाम् ॥

i.e. the *mantras* having resorted to that power (of *citi*) alone acquire the power and efficiency of the all-knowing (i.e. Siva) and then proceed to carry out their specific functions even as the senses of the individual (carry out their specific functions by the power of the individual, not by themselves).

137. *Samavesa* means *samddhi* in which there is unity-experience, i.e. in which the entire universe appears as Sell, in which the consciousness of the empirical Self is completely subordinated, and it becomes identified with the consciousness of Siva.

138. *Vyutthana* means literally 'rising up', i.e., rising up from the condition of contemplation to every-day normal experience.

139. *deha-prana-nila-sukhadisu*.

*dehaa, prana* are examples of the 'subject' in whom *deha* is relatively outer and *prana*, inner; *nilasukhadisu* are examples of 'object' of which again *nila* is outer experience, and *sukha* is inner experience.

140. Prana-Sakti here means the primal energy, not pranavayu or the breath of that name. The transformation of consciousness into *prana* is a step towards its progressive materialization. This *prana* is also known as *mahaprana*.

141. '*Madhya*: Madhya-nadi, - Madhya from the point of view of Sambhu or Siva, is the universal consciousness which is the innermost or central reality of all existence, it is the pure I-consciousness of Siva. From the point of view of Sakti, it is *jnana-kriya* - knowledge and action - the spiritual urge which expresses itself in knowledge and action. From the point of view of anu or the individual, it is the *madhya-nadi*.

*Madhya-nadi* : *Madhya* or *madhyama nadi* is the *susumna-nadi* which is in between *ida* and *pingala nadis*. The word *nadi* is derived from the root *nad (bhrans)* - to fall, drop. That through which something drops or flows is *nadi*. The *nadis* are subtle channels of *prana* energy. *Madhya* or *madhyama nadi* is so called because it is centrally situated. It is also called *susumna*. The derivation of the word *susumna* is somewhat uncertain. According to Sabdakalpadruma '*su su*' *ityaoyaktasabdmanayati* i.e. that which repeats the indistinct sound *su su* (सुसु/म्ना) may be its derivation.

*Susumna* is situated in the interior of the cerebro-spinal axis or Merudanda. It extends from Muladhara to Sahasrara. Within the 'fiery red' Tamasika *Susumna* is the lustrous Rajasika Vajra or Vajrini Nadi and within the Vajrini is the pale Sattvika Citra or Citrini. It is the interior of the Citrini which is called Brahma-nadi. *Susumna* is said to be fire like (*Vahnisvarupa*) ; Vajrini is said to be sun-like (*suryasvarupa*); Citrini is said to be moon-like (*candrasvarupa*). The opening at the end of the *Citrini nadi* is called Brahmadvara. It is through this that Kundalini mounts up.

Ida and Pingala *nadis* are outside *susumna* and run in a parallel way over it. Ida is on the left and Pingala on the right. They are curved like a bow. These three (Ida, Pingala and Susumna) join at the Ajna cakra which is known as Triveni or the confluence of the three.

Some have taken *nadis* and *cakras* to mean nerve and ganglia. They are not physical constituents. They are constituents of the *pranamaya-kosa*, the vital sheath in the *sukshma sarira* (the subtle body). Only their impact in the physical body is felt through the nerves and the ganglia. The *cakras* are the seats of *sakti*.

142. *Brahma-randhra*. According to Tantra, there are *cakras* or centres of prana located in the *prand-maya-kos'a*. These are called *cakras*, because they are like a wheel in appearance. They absorb and distribute *prana* or vitality to the *pranamaya-kosa*, and through it to the physical body.

When the higher *cakras* are fully activated, they impart to the individual certain subtle and occult experiences. Their names together with the nearest physical organs are given below:

Nearest physical organ	Cakras
1. Spinal Centre of region below the genitals.	Muladhara
2. Spinal Centre of region above the genitals.	Svadhithana
3. Spinal Centre of region of the navel.	Manipura
4. Spinal Centre of region of the heart.	Anahata
5. Spinal Centre of region at the base of the throat.	Visuddha
6. Between the eye-brows	Ajna
7. Top of the head	Sahasrara or Brahmarandhra

143. *Adho-vaktra* (lit., the lower organ) is the *medhra-kanda* which is situated below *muladhara* at the root of the rectum.

144. Palasa is the *butea frondosa* or the Dhaka tree as it is otherwise called. *Susumna* is compared to the mid-rib of



the *palasa* leaf, and *nadis* springing from it are compared to fine veinlets joined to the midrib of the *palasa*.

145. "When, however, the exalted *samvit*. . . . above." This refers to the development from the Sambhavopaya and Saktopaya points of view.

146. *brahmanadi* is the same as the *madhya-nadi* or *susumna*.

147. "When the central *brahmanadi* develops." This refers to the development from the *anavopaya* point of view.

148. *pranayama* means breath control. There are various methods of breath control in books on *yoga*.

149. *mudra* - The word literally means 'seal', 'mark'. In *yoga*, it means certain positions of fingers practised in yogic discipline. In a wider sense, it also means control of certain organs and senses that help in concentration; also concentration, e.g., Bhairavi-mudra. See *Gherandasamhita*, Upadesa 3.

150. *bandha* - This is a *yoga* practice in which certain organs of the body are contracted or locked.

151. See note 48.

152. *turya* (lit., fourth) is the same as *turiya*. See note 84. It is the state in which there is pure consciousness of *tman*, and the sense of difference disappears. In this *Udana* *sakti* is active.

153. *turyatita* - This is the state higher than *turya*. Unity consciousness that began in *turya* is consummated in *turyatita* in which the whole universe appears as the Self. See *Isvarapratyabhijna-vimarsini*, Vol. II, pp. 246-247. In *turyatita*, *vyana sakti* is active. See note 127.

154. *Katha Upanisad* really belongs to the black *Yajurveda*. The original reading is '*icchan*' (wishing; seeking); the reading here adopted is *asnan* (eating, tasting). In this context *asnan* means 'wishing to taste.'

155. There are two states of clear Self-consciousness, viz; *Santodita*, and *nityodita*. In the first, there may be diminution of the clarity of self-consciousness some times, but in the second, Self-consciousness is complete and permanent.

156. *Urdhva-Kundalini* - This is the condition where the *prana* and *apana* enter the *susumna* and the *kundalini* rises up. *Kundalini* is a distinct *sakti* that lies folded up in three

and half *valayas* or folds in Muladhara. When she rises from one-third-fourths of the folds, goes up through *susumna*, crosses Lambika and pierces Brahma-randhra, she is known as *Urdhva-kundalini* and this pervasion of hers is known as *vikasa* or *visa*. Lambika is the *pranic* cross-road of four *pranic* channels, near the palate. The first two channels are for the flow of *prana* for all the *jivas*. The third channel is that through which the *yogin* rises from *muladhara* by means of *urdhva-kundalini* to Brahma-randhra as described here. The fourth channel is for those accomplished *yogins* whose *pranavayu* rises directly to Brahma-randhra without having to pass through *muladhara*.

157. *Adhah-kundalini*. Its field is from Lambika down to one-third-fourths of the folds of *kundalini* lying folded in the *muladhara*. Prana goes down in *adhah-kundalini* from Lambika towards *muladhara*. This is known as *sankoca* or *vahni*.

158. *Sastha-vaktra*. Prof. Leidecker translates *vaktra* as mouth, and thinks that 'sixth mouth' is unintelligible. *Vaktra* in this context does not mean 'mouth'. It means here simply organ. The ears, eyes, nose, mouth, and the anus are, in this system, known as *panca-vaktra* or five organs and *medhra-kanda* near the root of the rectum, which is below *muladhara* is the *sastha-vaktra*, the sixth organ.

159. *Vahni-visa*: *Vahni* refers to *adhah-kundalini* and *visa* to *urdhva-kundalini*. The entrance into the *adhah-kundalini* is *sankoca* or *vahni*; rising into *urdhva-kundalini* is *vikasa* or *visa*. *Vahni* is symbolic of *prana vdyu* and *visa* of *apana vayu*. When *prana* enters the *susumna* and goes down into *adhah-kundalini* or *muladhara*, then this condition is known as *vahni*. Entering into the full portion of the root and half of the middle of *adhah-kundalini* is known as *vahni* or *sankoca*. *Vahni* is derived from the root 'vah'—to carry. Since *prana* is carried down upto *muladhara* in this state, it is called *vahni*. In Sanskrit, *vahni* means 'fire'. In this sense also, the root meaning of 'vah' - to carry is implied. Fire is called *vahni*, because it carries the oblations to the *devas* (gods). The *avesa* or entering into the remaining half of the *madhya* or middle and full portion of the *agra* or tip of the *adhah-kundalini* right upto the lowest spot of *urdhva-kundalini* is known as *visa*.

The word *visa* does not mean poison here. It is derived from the root 'vis' to pervade. *Visa*, therefore, refers to *prasara* or *vikasa*. Poison is also called *visa* because it pervades the whole body.

What is meant to be conveyed is that when the *prana* and *apana* enter the *susumna*, the *citta* or individual consciousness should be stopped or suspended between the *vahni* and *visa* or in other words between the *adhah-kundalini* and the *urdhva-kundalini*.

*Vayupurna* - full of *vayu* means that the *citta* should be restrained in such a way that *vayu* may neither pass out through the nostrils nor through the male organ and the anus. *Citta* and *vayu* are inter-connected. Restraint of one brings about the restraint of the other.

160. *Smarananda* (bliss of sexual union). When the *citta* can be restrained between the *adhah* and *urdhva kundalini* in this way, then one has the joy of sexual union. This is 'inverted' *kama*. Sexual union is external; this union is internal.

161. This refers to the yogic practice of the school. Perfection is accomplished by the development of "*madhya*" which in the case of *ana* or the individual *jiva* means the development of *prana-sakti* in the *susumna* which is in the *madhya* or between the *ida* and *pingala nadis*. One way of the development of *madhya* is the *sankoca* and *vikasa* of the *Sakti*. The literal translation of *sankoca* and *vikasa* can hardly do justice to the yogic practice indicated by these. *Sankoca* connotes the following discipline. Even while mind is going forth towards external objects by means of the senses, even while the senses are actively functioning in grasping form, colour, sound, smell, etc., attention is *withdrawn* from them and *turned towards* the inner reality which is the source and background of all activity.

*Vikasa* means *concentration* on the inner reality even while the sense-organs are quite open, e.g., the practice of the *bhairavi mudra*.

*Sankoca* implies *withdrawal of attention* from external objects; *vikasa* implies *concentration of attention on the inner consciousness and not allowing it to go out at all* even when the eyes, ears, etc., are open to their respective objects. It means

remaining steady within like a gold pillar, even while the senses are directed towards their objects.

*Sankoca* and *Vikasa* have to be further developed by the technique of *prasara-visranti* at the level of *urdhva-kundalini*. *Prasara* is, here, practically synonymous with *vikasa* and *visranti* with *sankoca*. The yogin develops the *prana-sakti* in the *susumna*, and by restraining it between the eye-brows, he attains to *urdhva-kundalini* level. Here he practises *prasaravisranti*.

This practice of *sankoca* and *vikasa* has to be developed in *adhah-kundalini* also. Entering completely into the root and half of the middle of *adhah-kundalini* is known as *sankoca* or *vahni*, and entering into the remaining half and wholly into the tip of the *adhah-kundalini* right up to the position where the *urdhva-kundalini* ends is known as *vikasa* or *visa* or *unmilana samadhi*.

162. *anacka* : *aca* = a, i, u, r, l, e, o, ai, au, i.e., all the vowels; 'anacka' is sounding ka, ha, etc. without the vowel. The real meaning of the yogic practice of *anacka* sounding is to concentrate on any *mantra* back to the source where it is unuttered.

163. Leidecker has given a very confused translation of this verse. The following points have to be noted in this verse. This is in praise *oijagadamba* - the world-mother; 'tava' (your) refers to 'jagadamba'. 'Anackaka..chido'; 'vidhrta-cetasah', and 'adritandhatamasah' are compounds qualifying 'hrdaya-pankajasya'. 'Vidyankuro' is connected with 'tava'. Or 'adritandha-tamasah' may be taken, as qualifying 'tava'.

164. *dvadasantah* = a measure of twelve fingers; literally, it means the end of twelve fingers.

165. The *prana* starts at the point of *hrdaya* (*pranollasa* which here means the centre of the diaphragm and ends (*visranti*) *ati dvadasanta*, i.e., at a distance of twelve fingers from the point between the two eye-brows. *Apana* (v5yu) starts from *dvadasanta* (distance of twelve fingers), and ceases at *hrdaya* (centre of the diaphragm). 'Nibhalana'means fixing the *citta* or mind at the start of *prana* at the heart, and at its cessation at a distance of twelve fingers from the centre of the eye-brows and at the start of *apana* from *dvadasanta* and its cessation at *hrdaya*. This is like the *pranapana smrti* (*panapana sati*) of Buddhist yoga. This is known as *sakti-dvadaSanta*, or *kaundalini*.

There is another *dvadasanta*, over the crown of the head which is known as *Siva dvadasanta* or *prakriyanta*.

166. 'Beautiful one' refers to the *devi* (the goddess). This is addressed to the *devi*. Most of the mystic teachings in this system are in the form of a dialogue between Siva and the Devi (goddess).

167. *unmesa* (lit., unfolding) is a technical term of this-yoga. Only half of the verse has been quoted in the text. The full verse is as given below".

*Eka-cinta prasaktasya yatah syad aparodayah,  
unmesah sa tu vijneyah svayam tarn upalaksayet.*

This means while one is engaged in one thought and another arises, then resting mentally at the junction point between the two is known as *unmesa*. One can see that for oneself. The nature of mind is to pass successively from thought to thought, but if one rests mentally immediately after one thought and just before another thought arises, one develops the quality of *unmesa*. It means resting in the *spanda* between two thoughts or images, i.e., resting in the consciousness which is the background of both the thoughts or images. It is the unfoldment of the creative nature of the Supreme. This is the explanation according to *Saktopaya*.

According to *Sambhavopaya*, the emergence of the *param-arthika bhava* or the highest reality, while one is engaged in meditating on the object of one's devotion is known as *unmesa*.

168. Three methods have been recommended here for rising to the highest bliss by concentrating on aesthetic enjoyment, viz., (1) *asvdda-dharana*, concentrating on the savour of eating and drinking, (2) *sabda-dharana*, concentrating on the aesthetic enjoyment of music, and (3) *manastusti-dharana*, concentrating on whatever pleases the mind.

169. For the meaning of *samavesa*, see Abhinavagupta :

**आवेशश्चास्वतंत्रस्य स्वतद्रूपनिमज्जनात् ।  
परतद्रूपता शम्भोराद्याच्छक्त्यविभागिनः ॥**

- *Tantraloka* I, 173

Avesa or Samavesa means mergence of the helpless, limited **self** into and becoming identical with Supreme Siva who is

at one with the primal Sakti. *Samaveaa* means subordinating one's limited nature, and acquiring the nature of the Supreme.

170. *Vyutthana* - Literally 'rising'. In yoga, it means coming to normal consciousness after contemplation.

171. *Nimilana-samadhi* is the inward meditation with closed eyes in which the individual consciousness is absorbed in the universal consciousness. In this even the trace of object as object disappears and it becomes one with *cit*. This is real introversion or *antarmukhata*, and leads to full I-consciousness or *purahanta*.

172. *Krama-mudra* or *Mudra-Krama*. This is defined in the text itself by the *Krama-sutra*. In this, the mind swings alternately between the internal and the external. The internal appears as the universal consciousness, and the external no longer appears as merely the world, but as the form of Siva or universal consciousness. *Mudra*, here is not used in its ordinary sense of certain postures and positions of fingers, etc. The sense in which it is used here is given further on in the text itself.

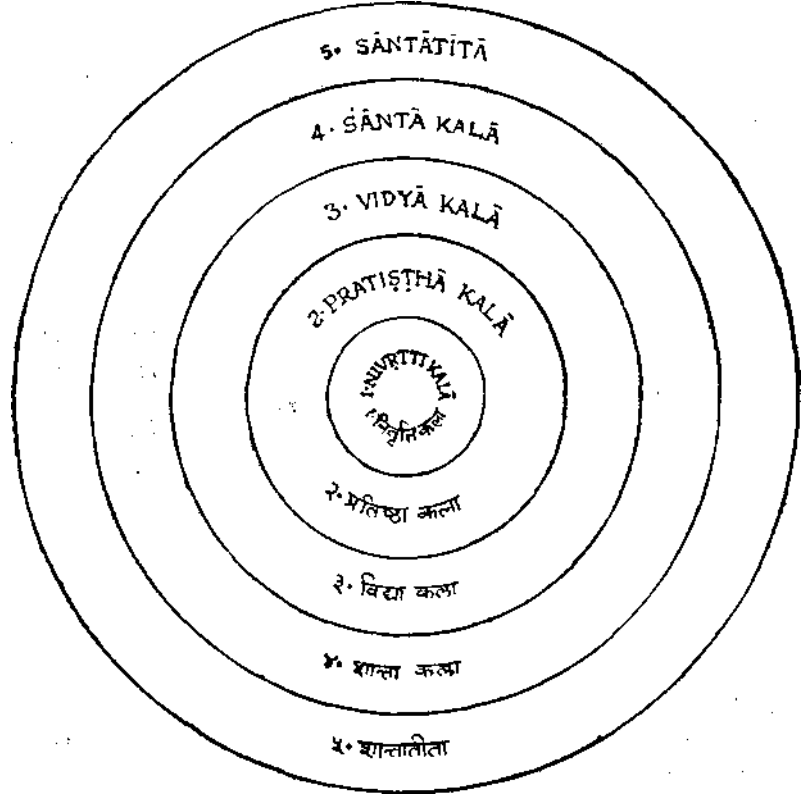
173. *samvit-devata-cakram* - From the macrocosmic point of view, the *samvit-devatas* are the *khecari-cakra*, *gocari-cakra*, *dik-cari-cakra*, and *bhucari-cakra* described earlier. From the microcosmic point of view this consists of limited knowership, interna] and external senses, and limited objective knowledge.

174. *Kalagnyadeh carama-kala-paryantasya* - From Rudra known as kalagni-bhuvanesa in Nivrttikala i.e. the lowest phase of manifestation upto the highest phase of manifestation known as Santa-kaia. Kala here means phase of manifestation. See the chart of manifestation on p. 156.

175. *para-bhatarika* here refers to the highest *vimarsa*. There are three kinds of *vimarSa*, viz., *para*, *apara* and *parapara*.

*Para* is the *vimarsa* of Siva in which there is *abheda* or complete non-difference between 'I' and 'this', 'knower' and 'known'; *apara* is the *vimarsa* of and or the empirical individual in which there is *bheda* or difference between 'I' and 'this', knower and known; *parapara* is the *vimarSa* of *sakti* in which there is *bhedabheda* in which the difference between 'I' and 'this' is posited and for ever transcended.

Vide Note No. 174  
KALAS AND BHUVANAS ACCORDING TO ABHINAVAGUPTA



EXPLANATORY NOTE ON THE DIAGRAM

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

1. NIVRTTI-KALA. It is formed mainly of *prthvi tattva* and has 16 *bhuvanas* or planes of existence. The lowest plane of *Nivrtti Kala* is called *Kalagni rudra-bhuvana*. It is this *bhuvana* that *Ksemaraja* refers to in '*Kalagnyadeha*'.

2. PRATISTHA KALA. This is the second *Kala* counting from the lowest *Kala*, viz., *Nivrtti Kala*. This consists of 23 *tattvas*, from *jala-tattva* upto *prakrti tattva*, and contains 56 *bhuvanas*.

3. VIDYA KALA. This third *Kala* contains seven *tattvas* from *purusa tattva* upto *maya tattva*, and 28 *bhuvanas*.

4. SANTA KALA. This fourth *Kala* contains three *tattvas*, viz., *Suddha Vidya*, *Isvara* and *Sadasiva*, and 18 *bhuvanas*.

5. SANTATITA. KALA. This fifth *Kala* is comprised of only *Siva* and *Sakti tattvas* and has no *bhuvana*.

*Parana Siva* transcends all *Kalas*.

The total of *bhuvanas* is  $16+56+28+18$  i.e. 118.

176. *Camakara* is the wonderful joy of creativity. Here it means *aham-vimarsa* - the bliss of perfect Self-consciousness i. e. the bliss of the consciousness of the entire manifestation as I. This *aham-vimarsa* is the result of the feeling of one-ness of being with *prakasa* (consciousness-existence). Regarding *prakasa* and *vimarsa*, see Note 20. The ultimate is *prakasa-vimarsa-maya*. It is both the universe in its manifested and unmanifested state \* and also its permanent substratum.

177. *Ksemaraja* gives here the ascending stages of reality. The first is *samvedya* or *prameya* i.e. the known. The second is *samvedana* or *pramana* i. e. knowledge. The third is the *pramata* or the experient who has self-consciousness. The fourth and deeper stage of reality is that of Sadasiva whose consciousness is not identified with the limiting adjuncts of body etc., but whose body is the whole universe. The highest stage of reality is Mahesvara whose consciousness of Self is inclusive of entire manifestation and identical with his *prakasa*.

178. *Jagadananda* is a technical word of this system and means the bliss of the Self appearing as the universe. The universe in this system is not a fall from the bliss of the Divine; it is rather the bliss of the Divine made visible. Cf. the following verses of Abhinavagupta:

यत्र कोऽपि व्यवच्छेदो नास्ति यद्विश्वतः स्फुरत् ।  
 यदनाहतसंविद्धिं परमामृतवृंहितम् ॥  
 यत्रास्ति भावनादीनां न मुख्या कापि संगतिः ।  
 तदेव जगदानन्दमस्मभ्यं शंभुरुचिवान् ।

- *Tantraloka*, V. 50-51.

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

जगता निजानन्दाद्यात्मना विश्वेन रूपेणानन्दो यत्र यतश्चेति  
 जगदानन्दशब्दवाच्यम् ।



That is *jagaddnanda* where the universe appears as a visible form of the bliss of the Self. Sambhu referred to in the above verse was the chief *guru* of Abhinavagupta in Trikasystem.

179. According to Tantra there is a correspondence between the *para-Sakti*, the ultimate divine creative power which brings about the sum total of all objects and the *paravak* which is the ultimate divine word, the source of the sum total of words. By means of *mantras* which consist of words or letters, one can establish contact with the various *saktis*. Every word is a *vacaka* or indicator and every object is *vacya* or the indicated. The *vacya* or object is nothing but the intent of the divine word, the divine word made visible.

The divine words or letters are, however, *a-mayiya* out of the scope of maya. Words are of two kinds, viz., *mayiya* (pertaining to maya) and *a-mayiya* (not pertaining to maya). *Mayiya* words are those on which the meaning is imposed by convention; they are *vikalpas* or fancied constructions; *a-mayiya* words are those which are *nirvikalpaka*, whose meaning is just the *real*, which do not depend on fancy, imposition, supposition or convention, which are *cinmaya*.

180. *akula*: - "*kulam saktiriti proktam, akulam Siva ucyate*" (*Svacchanda tantra*) i.e. *kula* is Sakti and *akula* is Siva. *Kula* (total) or the entire manifestation is *sakti*. One who is not lost in this total (manifestation) is *akula* i.e. Siva. The letter 'a' from the point of view of *matrka-cakra* is of the nature of Siva.

181. *pratyahara* here does *not* mean 'withdrawing the *citta* from the elements', as Prof. Leidecker makes out in his note, 227. The word '*pratyahara*' has been used here in the technical sense of Sanskrit Grammar which means the 'comprehension of several letters or affixes into one syllable, effected by combining the first letter of a sutra with its final indicatory letter.' Thus the *pratyahara*, '*ac*' means a, i, u, r, l, e, o, for it combines the first letter 'a' and the final indicatory letter 'c' of the following sutras - अइउण्, ऋलक्, एओङ्, ऐऔच्.

So here the *pratyahara* of a the first letter, and 'ha' the final letter would be 'aha', which suggests 'aham', meaning 'I' or Self. 'Aha' includes all the letters of the Sanskrit language, and since each letter is indicative of an object, 'aha' suggests the sum-total of all objects, viz., the universe. The entire

universe lies in **the highest Reality** or Mahesvara in an undifferentiated state.

182. *bindu* : This means a drop, a dot. In the definite calm of the Highest Reality (anuttara), there arises a meta-physical Point of stress. This is known as *bindu*. In this, the universe to be, lies gathered up into a point. This bindu is known as *ghanibhuta Sakti* - the creative forces compacted to a Point. It is as yet undifferentiated into objects. It is the *cidghana* or massive consciousness in which lie potentially in an undifferentiated mass all the worlds and beings to be manifested. Therefore, the text says that 'a' and 'ha' joined into 'aha', and thus *together* summing up the entire manifestation lie undifferentiated into a Point in the Highest Reality. A point is indicative of non-differentiation. From the point of view of language, the 'bindu' in Sanskrit is indicated by *atiusvara* - the nasal sound marked by a dot on a letter. Bindu is thus the *anusvara*, and this completes 'aha' into 'aham' (ॐ). This *anusvara*, after having joined, 'a' and 'ha' in oneness shows that **all** manifestation though appearing emanated and different is actually residing in Siva, and is not different from him. 'A' represents Siva; 'ha' represents Sakti; the *anusvara* represents the fact that though Siva is manifested right upto the earth through Sakti, he is not divided thereby; he remains undivided (*avibhaga-vedanatmaka-bindu-rupataya*).

183. '*mahdhrada*' - the great or deep lake refers to the Supreme Spiritual awareness. It has been called a great or deep lake, because it is clear, uncovered by anything, infinite and deep.

184. *Cakravarti* has a double sense here - (1) ruler<sup>r</sup> of the •cakra i.e. circle or group of sense-deities and (2) universal sovereign.

185. When the senses are divinised, they become *samvit-devata-cakra* i.e. *karanesvaris*.

## GLOSSARY OF TECHNICAL TERMS

A - symbol of Siva.

ABHASANA - appearance; esoteric meaning - srsti - emanation.

ADHAH-KUNDALINI - the field of *Kundalini* from *Lambika* to one-third-fourths of its folds in the *Muladhara* (see note No. 157.)

ADHO-VAKTRA - *Medhra-Kanda*, situated at the root of the rectum.

ADIKOTI - the first edge or point; i.e. - , the heart from which the measure of breath is determined.

AHAM-BHAVA - I-feeling; I-consciousness.

AHANTA - T-consciousness; I-ness.

AKHYATI - ignorance.

AKULA - Siva.

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

AMAYIYA - beyond the scope of *Maya*; *Amayiya Sabdas* are the words whose meaning does not depend on convention or supposition, where the word and the object are one.

ANACKA - lit., sounding the consonants without the vowels; esoteric meaning - 'concentrating on any *mantra* back to the source where it is unuttered'.

ANANDA - bliss, the nature of *Sakti*-

ANANTABHATTARAKA - the presiding deity of the *Mantra* experients.

ANASRITA-SIVA - the state of Siva in which there is no objective content yet, in which the universe is negated from Him.

ANAVA MALA - mala pertaining to *anu* i.e., innate ignorance of the *jiva*; primary limiting condition which reduces universal consciousness to a *jiva* depriving, consciousness of Sakti and Sakti of consciousness and thus bringing about sense of imperfection.

ANTAKOTI - the last edge or point; it is *dvasanta* - a measure of twelve fingers.

- ANTARMUKHIBHAVA - introversion of consciousness.
- ANUORAHA - grace.
- ANUTTARA - the Highest, the Supreme, the Absolute (lit., one than whom nothing is higher).
- APANA - the vital vaya that goes in downwards towards the anus.
- APARA - lower or lowest.
- APAVAROA - liberation.
- ARHATA - Jaina.
- ARTHA - object; end; sense-object; meaning; notion; aim.
- ASAT - non-being.
- ASYANATA. - shrunken state; dried state; congealment; solidification.
- ATMASATKR - assimilate to the Self.
- ATMA-VISRANTI - resting in the Self.
- AVYAKTA - unmanifest.
- BAHIRMUKHATA** - extroversion of consciousness.
- BAHIRMUKHIBHAVA - externalization; extroversion.
- BAINDAVI KALA - *Baindavi* - pertaining to *Bindu* or the Knower, *Kala* - will-power. *Bainaavi Kala* is that freedom of Parama Siva by which the knower always remains the knower and is never reduced to the known.
- BALA - *Cid-bala*, power of the true Self or Universal Consciousness.
- BANDHA - bondage; yogic practice in which certain organs of the body are contracted and locked.
- BHAIRAVA - *Parama Siva*; 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.
- BHAVA - existence--both internal and external; object.
- BHOOA - experience, sometimes used in the narrow sense of 'enjoyment'.
- BHOKTA - experient.
- BHUCARI - sub-species of *Vameivari*, connected with the *bhavas* or existent objects. *Bhu* means existence; hence existent objects are the sphere of '*bhucari*'.

BHUMIKA - role,

BHUVANA - becoming; place of existence; world; place of being, abode,

BIJAVASTHAPANA - setting of the seed, esoteric meaning, '*vilaya*' - concealment of true nature.

BINDU - written also as Vindu, a point; a metaphysical point; *ghanibhuta sakti*, - the compact mass of *Sakti* gathered into an undifferentiated point ready to create; also *parah pramata* - the highest Self or Consciousness; the *anusvara* or nasal sound indicated by a dot on a letter indicating the fact that Siva in spite of the manifestation of the universe is undivided. (See Note 182).

BRAHMANADI - *sttsumna* or the central *pranic nadi*.

BRAHMARANDHRA - the *Sahasrara Cakra*.

BRAHMAVADA - in this system - Sankara *Vedanta*.

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

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

CARAMAKALA - the highest phase of manifestation known as Santyatita or Santatitakala.

CARVAKA - the materialist.

CARVAKA DARSANA - materialistic philosophy.

CETANA - self; *ParamaSiva*; soul, conscious individual.

CETYA - knowable; object of consciousness.

CHEDA - cessation of *prana* and *apana* by the sounding of *anacka* sounds.

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

CINTA - thought; idea,

CIT - the Absolute; foundational consciousness; the unchanging principle of all changes.

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

CITI-CAKRA- *Samvit-Cakra* - the senses.

CITTA - the individual mind, the limitation of Citi or Universal Consciousness manifested in the individual mind, consisting mainly of Sattva, the mind of the Maya-pramata.

DARSANA - seeing; system of philosophy.

DESA - space.

DIKCARI - sub-species of *Vameisvari*, connected with the *Bahiskarana* or outer senses. *Dik* means 'space'. Outer senses have to do with space; hence they are the sphere of '*dikcari*'.

GOCARI - sub-species of *VameSvari*, connected with the *antahkarana* of the experient. 'Go' means 'sense'; *antahkarana* is the seat of the senses; hence *Gocari* is connected with *antahkarana*.

GRAHAKA - knower; subject.

GRAHYA - known; object.

HA - symbol of Sakti.

HATHAPAKA - persistent process of assimilating experience to the consciousness of the experient.

HETU - cause.

HETUMAT - effect.

HRDAYA - heart; central consciousness (in *Toga*).

ICCHA - Will, the *Sakti* of *SadaSiva*.

IDANTA - 'This'-consciousness.

ISVARA-TATTVA - the 4th *tattva* of the system, counting from *Siva*. In this the consciousness of 'I' and 'This' is equally prominent. The consciousness of *Sada-Siva* is 'I am this'. The consciousness of *Isvara* is 'This am I.' *Jnana* is predominant in this *tattva*.

ISVARABHATTARAKA - the presiding deity of the MantreSvaras residing in *ISvaratattva*.

JAGADANANDA - the bliss of the Self or the Divine appearing as the universe; the bliss of the Divine made visible. (See Note 178).

JAGAT - the world process.

JAGRAT - the waking condition.

JIVA - the individual; the individual soul; the empirical self.

JIVANMUKTI - liberation while one is alive.

JNANA - knowledge, the *Sakti* of *Isvara*.

KALA - limited agency; creativity; phase of manifestation; part  
letter or word (in *ha-kalaparyantam*).

KALA - time; *Sakti* or power that determines succession.

KALAGNI - the lowest *bhuvana* or plane of existence in *Nivrtti Kala*.  
(See Note 174).

KANCUKA - covering.

KARANA - cause

KARANESVARYAH - Khecari, Gocari, Dikcari and Bhucari cakra.

KARMAMALA - mala due to *vasanas* or impressions left behind on  
the mind due to *karma* or action.

KARYA - effect.

KHECARI - sub-species of *Vamesvari Sakti*, connected with the  
*pranata*, the empirical self. *Khecari* is one that moves in  
'kha' or 'akasa', symbol of consciousness.

KHYATI - jflana; knowledge; wisdom.

KRIYA - action, the *Sakti* of *Suddha-vidya*.

KULA - *Sakti*.

KULAMNAYA - the Sakta system or doctrine.

MADHYA - the Central Consciousness - *Samvit*; the pure I-con-  
sciousness; the *Susumna* or central *pranic nadi*.

MADHYADHAMA - *Susumna*, the central-nadi in the *pranamaya-kosa*,  
also known as *brahmanadi*.

MADHYAMA - Sabda in its subtle form as existing in the mind or  
*antahkarana* prior to its gross manifestation.

MADHYASAKTI - *Samvit-Sakti*, the Central Consciousness-power.

MADHYAMIKA - follower of the *madhyamaka* system of Buddhist  
philosophy.

MAHAMANTRA - the great *mantra* i.e., of pure consciousness.

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

MAHESVARA - the highest lord, *Parama-Siva* - the Absolute.

MAHESVARYA - the power of *MaheSvara*.

MALA - dross; ignorance which hampers the free expression of the spirit.

MANTRESVARA - the experient who has realized *Isvara tattva*.

MANTRA - the experient who has realized the *Suddhavidya-tattva*; sacred words or formula to be reflected on and chanted.

MANTRA-MAHESVARA - the experient who has realized *Sada-Siva tattva*.

MAYA - from 'ma' to measure, the finitising or limiting principle of the Divine; a *tattva* below *Suddha vidya*, the principle of veiling the Infinite and projecting the finite; the source of the five *kancukas*; the finitising power of *Parama Siva*.

MAYAPRAMATA - the empirical self, governed by *Maya*.

MAYIYA MALA - *mala* due to *Maya* which gives to the soul its gross and subtle body, and brings about sense of difference.

MEYA (PRAMEYA) - object.

MIMAMSAKA - the follower of the *Mimamsa* system of philosophy.

MOKSA - liberation.

MUDRA - *mud* (joy) *ra* (to give). It is called *mudra*, because it gives the bliss of spiritual consciousness or because it seals up (*mudranat*) the universe into the being of the *turiya* consciousness; also, yogic control of certain organs as help in concentration.

MUDRA-KRAMA or KRAMAMUDRA—the condition in which the mind by the force of *samavesa* swings alternately between the internal (Self or Siva) and the external (the world which now appears as the form of Siva).

MUKTI - liberation.

NAIYAYIKA - the follower of Nyaya philosophy; logician; dialectician.

NEBHALANA - perception; mental practice.

NIMESA - lit., closing of the eye; dissolution of the world.

NIMILANA-SAMADHI - the inward meditative condition in which the individual consciousness gets absorbed into the Universal Consciousness.



NITYATVA - eternity.

NIYATI - limitation by cause-effect relation; spatial limitation.

PANCAKRTYA - the five-fold act of *srsti*, *sthiti*, *samhara*, *vilaya* and *anugraha* or the five-fold act of abhasana, rakti, vimarSana, bijavasthapana, vilapana.

PASCARATRA - the philosophy of Vaisnavism, the follower of such philosophy.

PANCARATRIKA - followers of *Pancaratra* system.

PARA - highest.

PARAMARSA - seizing mentally; experience; comprehension; remembrance.

PARAMA SIVA - the Highest Reality; the Absolute.

PARAPARA - intermediate stage; both identical and different; unity in diversity.

PARA-PRAMATA - the highest Experient; *Parama-Siva*.

PARA-SAKTI - highest *Sakti* of the Divine, *Citi*.

PARAVAK - the unmanifest *Sakti* or vibratory movement of the Divine; Logos; cosmic ideation.

PARICCHINNA - limited.

PARINAMA - transformation.

PARAMARTHA - highest reality; essential truth; the highest goal.

PASA - bondage.

PASU - one who is bound; the individual soul.

PASYANTI - the divine view of the universe in undifferentiated form; *Vak Sakti* going forth as 'seeing', manifesting, ready to create in which there is no differentiation between *vacya* (object) and *vacaka* (word).

PATI - lord; *Siva*.

PATIDASA - the status of the highest experient; the state of liberation.

PRAKASA - lit., light; the principle of Self-revelation; consciousness; the principle by which every thing else is known.

PRAKRTI - the source of objectivity from Buddhi down to earth.

PRALAYAKALA or PRALAYAKEVALIN - resting in *maya tattva*, not cognisant of anything.

PRAMANA - means of knowing; proof.

PRAMATA - the knower, the subject, the experient.

PRAMEYA - object of knowledge; known; object.

PRANA - generic name for the vital Sakti: specifically it is the vital *vayu* in expiration; vital energy; life energy.

PRANAYAMA - breath-control.

PRASARA - lit., expansion, manifestation of Siva in the form of the universe through His *Sakti*.

PRATH - to expand; unfold; appear; shine.

PRATHA - the mode of appearance; the way.

PRATYABHIJNA - re-cognition.

PRATYAHARA - comprehension of several letters or affixes into one syllable effected by combining the first letter of a sutra with its final indicatory letter, (see Note 181).

In yoga, withdrawal of the senses from their objects.

PRITHIVI - the earth *tattva*.

PURNAHANTA - the perfect I-consciousness, non-relational I-consciousness.

PURNATVA - perfection.

PURYASTAKA - lit., 'the city of the group of eight' - i.e., the five *tanmatras*, *buddhi*, *ahamkara* and *manas*'; the *sukmaSarira* consisting of the above eight constituents.

RAGA - One of the *kancukas* of Maya on account of which there is limitation by desire.

RAJAS - the principle of motion, activity and disharmony - a constituent of *Prakrti*.

RAKTI - relish; enjoyment esoteric meaning - 'stithi' - maintenance.

SABDA - word.

SABDA-BRAHMA - Ultimate reality in the form of vibration of which human word is a gross representation. In this state thought and word are one. (See Notes 74-75).

SADASIVA - the third *tattva*, counting from *Siva*. At this stage the I-experience is more prominent than the 'this'-experience. This *tattva* is also known as *Sadakhya* inasmuch as 'sat' or being is posited at this stage. *Ichha* or Will is predominant in this *tattva*.

- SAHAJA - natural (from the point of view of the Universal Consciousness).
- SAKALA - All the *jivas* from gods down to the mineral who rest in *maya tattva*. They have no knowledge of the real self and their consciousness is only that of diversity.
- SAKTI-PATA - descent of the divine *Sakti*; grace.
- SAKTI-PRASARA - *Sakti-vikasa*; emergence from *Samadhi* and retaining that experience.
- SAKTI-SANKOCA - withdrawal of attention from sense-activity and turning it towards the inner reality. (See Note 161).
- SAKTI-VIKASA - concentration of attention on the inner consciousness even when the senses are open to their respective objects. (See Note 155).
- SAKTI-VISRANTI - Merging back into *Samadhi* and resting in that condition.
- SAMADHI - collectedness of mind; mental absorption.
- SAMANA - the vital *Vayu* that helps in assimilation of food etc. and brings about equilibrium between *prana* and *apana*.
- SAMAPATTI - Sometimes synonym of *Samadhi*, consummation, attainment of psychic at-one-ment.
- SAMARASA - one having the same feeling or consciousness.
- SAMARASYA - identity of consciousness; unison of *Siva* and *Sakti*.
- SAMAVESA - being possessed by the divine; absorption of the individual consciousness in the divine.
- SAMHARA - withdrawal; re-absorption.
- SAMSARA - transmigratory existence; world process.
- SAMSARIN - a transmigratory being.
- SAMSRTI - transmigratory existence; the world process.
- SAMVIT - consciousness: supreme consciousness.
- SAMVIT-DEVATA - from the macrocosmic point of view; *samvit-devatas* are *khecari*, *gocari*, *dikcari* and *bhucari*. From the microcosmic point of view this consists of the internal and external senses.
- SANKHYA - the system of philosophy that believes in two fundamental realities, viz., *Purusa* and *Prakrti*; the follower of such system.
- SANKOCA - contraction; limitation.
- SARVAJNATVA - omniscience.

SARVAKARTRTVA - omnipotence.

SASANA - *Sastra*; philosophical text.

SASTHA-VAKTRA - lit. the sixth organ; *medhra-kanda*, near the root of the rectum.

SAT - existence which is consciousness.

SATTVA - the principle of being, light and harmony - a constituent of Prakrti.

SAUGATA - follower of Buddha.

SIVA - the name of the divine in general; good.

SIVA-TATTVA - the first of the thirty-six *tattvas*. Main characteristic 'cit'.

SRSTI - letting go; emanation; manifestation.

STHITI - maintenance.

SUDDHA-VIDYA - (sometimes written briefly as *Vidya*) - the 5th *tattva* counting from *Siva*. In this *tattva*, the consciousness of both 'I' and 'This' is equally prominent. Though the universe is seen differently, yet identity runs through it as a thread. There is identity in diversity at this stage. *Kriyda* is predominant in this *tattva*. The consciousness of this stage is 'I am I and also this'.

SUDDHADHVA - the pure path; extra-mundane existence; manifestation of the first five *tattvas* viz., *Siva*, *Sakti*, *Sadasiva*, *Isvara* and *Suddha-vidya*.

SUNYA - void; the state in which no object is experienced.

SUNYA-PRAMATA - having the experience of only void ; *pralayakala*.

SUSUPTI - the condition of dreamless sleep.

SVAPNA - the dream condition.

SVARUPAPATTI - attaining to one's real nature or true Self.

SVATANTRA - of absolute will; of unimpeded will.

SVATANTRYA - the absolute Will of the Supreme.

SVATMASATKR - to assimilate to oneself; to integrate to oneself.

SVECCHA - *Siva's* or *Sakti's* own will, synonymous with *svatantrya*.

SVARUPA - one's own form; real nature; essence.

TAMAS - the principle of inertia, and delusion - a constituent of *Prakrti*.

TANTRIKA - follower of *Tantra*; pertaining to *Tantra*.

- TANUTA - becoming gradually less; reduction; a state of subtleness.
- TARKA-SASTRA - logic and dialectics.
- TATTVA - thatness; the very being of a thing; principle.
- TRIKA - the system or philosophy of the triad - (1) *Siva*, (2) *Sakti*, and (3) Nara - the bound soul. Or (1) *para* - the highest, having to do with identity; (2) *pardpara* - identity in difference, and (3) *apara* - difference and sense of difference.
- TURIYA - the fourth state of consciousness beyond the state of waking, dreaming and deep sleep, and stringing together all the states; integral awareness; the Metaphysical Self distinct from the psychological or empirical self; the Saksi or witnessing Consciousness.
- TURYA - lit., the fourth, same as above.
- TURYATITA - the state of consciousness transcending the *Turiya* state, the state in which the distinctions of the three viz., waking, dreaming and deep sleep states are annulled; that pure blissful consciousness in which there is no sense of difference, in which the entire universe appears as the Self.
- UDANA - the vital *Vayu* that goes upward; the Sakti that moves up in *Susumna* at spiritual awakening.
- UDVAMANTI - lit., vomiting; externalizing; manifesting.
- UNMESA - lit., opening of the eye - the start of the world process; in *Saiva yoga* - unfolding of the spiritual consciousness which comes about by concentrating on the inner consciousness which is the background of ideations or rise of ideas.
- UNMILANA - unfolding; manifestation.
- UNMILANA SAMADHI - that state of the mind in which, even when the eyes are open, the external world appears as Universal Consciousness or Siva.
- UPADANA - material cause.
- UPADHI - limiting adjunct or condition.
- URDHVA-KUNDALINI - the risen up *kunadlini* when the *prana* and *apana* enter the *Susumna*.

- VACAKA - word or indicator.
- VACYA - object or the indicated, referent.
- VAHA - the *prana* flowing in the *ida nadi* on the left and *apana* flowing in the *pingala nadi* on the right are together known as *Vaha* (lit., flow).
- VAHNI - a technical word of Saiva-Yoga, meaning 'entering completely' into the root and half of the middle of *adhah kundalini*. (from the root *Vah* to carry).
- VAIKHARI - *Sakti* as gross physical word.
- VAISNAVA - the follower of *Visnu*; follower of *Vaisnava* philosophy.
- VAMESVARI - the divine *Sakti* that emits ('van' to 'emit') or sends forth the universe out of the Absolute, and produces the reverse (*vama*) consciousness of difference (whereas there is non-difference in the divine).
- VIBHUTI - splendour; power.
- VIDYA - limited knowledge.
- VIGRAHA - individual form or shape; body.
- VIGRAHI - the embodied.
- VYANA - the vital *Vayu* that is everywhere or the pervasive *prana*.
- VIJNANAKALA - the experient below *Suddha Vidya* but above *Maya*; has pure awareness but no agency. He is free of *karma* and *mayiyamala* but not yet free of a *amala*.
- VIKALPA - difference of perception; diversity; distinction; option; an idea as different from other idea; ideation; fancy; imagination.
- VIKALPA-KSAYA - the dissolution of all *vikalpas*.
- VIKALPANAM - the differentiation making activity of the mind.
- VIKASA - unfoldment, development.
- VILAPANA - dissolution; esoteric meaning - *anugraha* - grace.
- VILAYA - concealment.
- VIMARSA - lit., experience; technically - the Self-consciousness of the Supreme, full of *jnana* and *kriya* which brings about the world-process.
- VIMARSANA - intuitive awareness: esoteric meaning - *samhara*-absorption.

VISA - a technical word of Saiva Yoga, meaning 'entering into the remaining half and wholly into the top of *adhah-kundalini* right upto the position where *urdhva-kundalini* ends (from the root vis, to pervade).

VISVA - the universe; the all.

VISVAMAYA immanent.

VISvATMAKA

VISVOTTIRNA - transcendent.

VYAMOHITATA - delusion.

VYAPAKATVA - all-pervasiveness.

VYUTTHANA - lit., 'rising'., coming to normal **consciousness** after contemplation.

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