

गोचरीदिक्चरीभूचरीरूपाणि चत्वारि देवताचक्राणि-सुप्रबुद्धस्य परभूमिसञ्चारोणि
अप्रबुद्धानां तु अधराधरसरणिप्रेरकाणि । तथा हि या एव सुप्रबुद्धस्य खे बोधगगने
चरन्त्यः खेचर्योऽकालकलितत्वाभेदसर्वकर्तृत्वसर्वज्ञत्वपूर्णत्वव्यापकत्वप्रथाहेतवस्ता
एवाप्रबुद्धस्य शून्यप्रमातृपदचारिण्यः कञ्चुकरूपतया स्थिताः कालकलितत्व-
किञ्चित्कर्तृताकिञ्चिज्ज्ञताभिष्वङ्गनियमहेतवः । गौर्वाक् तदुपलक्षितासु संजल्प-
मयोषु बुद्धचहंकारमनोभूमिषु चरन्त्यो गोचर्यः सुप्रबुद्धस्य स्वात्माभेदमयाध्य-
वसायाभिमानसंकल्पाञ्जनयन्ति, मूढानां तु भेदेकसारान् । दिक्षु दशसु बाह्येन्द्रिय-
भूमिषु चरन्त्यो दिक्चर्यः सुप्रबुद्धस्याद्वयप्रथासाराः अन्येषां द्वयप्रथाहेतवः । भूः
रूपादिपञ्चकात्मकं मेयपदं तत्र चरन्त्यो भूचर्यस्तदाभोगमय्या आश्यानीभावतया
तन्मयत्वमापन्नाः भूचर्यः सुप्रबुद्धस्य चित्प्रकाशशरीरतयात्मानं दर्शयन्त्य इतरेषां
सर्वतोप्यवच्छिन्नतां प्रथयन्त्यः स्थिताः,—इत्येवं प्रमादन्तःकरणबहिष्करणप्रमेय-
रूपतयेव तानि चत्वारि चक्राणि गुणादिस्पन्दमयान्यप्रबुद्धबुद्धौल्लौकिकांस्तथा-
बिन्दुनादादिप्रथामात्रसन्तुष्टान् योगिनस्तत्त्वप्रसररूपे संसारे पातयन्ति ॥२०॥

TRANSLATION

Aprabuddadhiyah means all those worldly people who have not recognised their *spanda* principle which is divine *śakti* (power), and who consider their bodies as the Self and also all those partially awakened *yogīs* who consider *prāṇa*, etc. as their Self.

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

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

As has been said in Śrī Mālinī Vijaya Tantra:

"The non supreme ones (*aparāḥ*) are called *ghoratarī śaktis* who while they embrace the *Rudra* souls, push down and down those *jīvas* (empirical souls) who cling to objects of sense." (M.V. III, 31).

Thus that very supreme power (*parā-śakti*) which has been previously described as of the nature of *Spanda* is called *Vāmeśvari*² *śakti* because she manifests both internally and externally and because she has to do with the contrary course of the world.³ By her are brought into being four groups of divinities

known as *Khecarī*, *Gocarī*, *Dikcarī*, and *Bhūcarī* who lead the fully awakened soul to the highest stage, but drive the unawakened ones to lower and lower paths.

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

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

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

NOTES

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

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

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

In *Spandasandoha*, *Kṣemarāja* gives the following explanation of *Vāmeśvarī*:

यत्त वमन्ति विश्वं भेदाभेदमय भेदसारं च, गृणन्ति उच्चैर्गिरन्ति च भेदसारं,
भेदाभेदमयं च अभेदसारम् आपादयन्ति इति संसारवामाचाराः वामाः शक्तयः
तासाम् ईश्वरी स्वामिनी ।

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

EXPOSITION

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

those in their spiritual journey in whom a higher sense of values has dawned.

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

Introduction to the 21st verse

TEXT

यत एवम्

TRANSLATION

Since, it is thus

Text of the 21st verse

अतः सततमुद्युक्तः स्पन्दतत्त्वविविक्तये ।
जाग्रदेव निजं भावमचिरेणाधिगच्छति ॥ २१ ॥

Ataḥ satatam udyuktaḥ spanda-tattva-viviktaye/
Jāgradeva nijam bhāvam acireṇādhigacchati// 21

TRANSLATION

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

COMMENTARY

TEXT

उक्तवक्ष्यमाणरूपस्य स्पन्दतत्त्वस्य विविक्तये-विमर्शनाय सततमुद्युक्तः

‘मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।’ (भ० गी० १२।२)

इति गीतोक्तदृशा सततमेवान्तर्मुखस्वरूपनिभालनप्रवणो यः स जाग्रदेव जागरावस्था-
स्थित एव निजमात्मीयं शङ्करात्मकं स्वस्वभावमचिरेणाधिगच्छति, तथा
अस्य शंकरात्मा आन्तरः स्वभावः स्वयमेवोन्मज्जति येन प्रबुद्धो नित्योदितसमा-
वेशासादनात्सुप्रबुद्धो जीवन्मुक्तो भवतीत्यर्थः ॥२१॥

TRANSLATION

He, who is always on the alert for the discernment of the *Spanda* principle which has been already described and which will be described further, attains, in short time, his essential nature which is the same as *Śaṃkara* even in the state of waking,¹ if, as has been said in the *Gītā*, "Those who merging their mind in me, always united with me, wait upon me" (Bh. *Gītā*, XII, 2), he is always intent on the close observation of the inner (divine) nature.²

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

NOTES

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

2. This means the constant awareness of the divine.

EXPOSITION

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

अहं शुद्धबोधैकरूपो जगच्चेदं मत्स्फार एव ।

"I am only pure Consciousness: this world is only a glorious manifestation of myself".

Introduction to the 22nd Verse

TEXT

यथास्योद्युक्तस्य बलवदालम्बनवशोदितानायासतदन्यसकलवृत्तिक्षयमयोषु
नियतासु यास्ववस्थासु स्पन्दनिधानमुन्मुद्रितमभिमुखीभूतमास्ते ता एताः प्रथम-
मुद्योगस्य विषया इत्युपदेष्टुमाह

TRANSLATION

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

Text of the 22nd verse

अतिक्रुद्धः प्रहृष्टो वा किं करोमीति वा मृशन् ।
धावन्वा यत्पदं गच्छेत्तत्र स्पन्दः प्रतिष्ठितः ॥ २२ ॥

Atikruddhaḥ prahrṣṭo vā kiṃ karomi iti vā mṛśan/
Dhāvan vā yatpadaṃ gacchet tatra spandaḥ pratiṣṭhitaḥ//22

TRANSLATION

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

COMMENTARY

TEXT

सर्वत्र तावदुपायमार्गे समस्तेतरवृत्तिप्रशमपूर्वमेकाग्रोभवन्ति योगिनः, एतास्वतिक्रोधाद्यवस्थासु स्वरसत एव समस्तापरवृत्तिक्षयमयीषु यदि स्पन्दतत्त्वविविक्तये सततमुद्युक्ता अटित्यन्तर्मुखीभवन्ति योगिनस्तत्समीहितमचिरेणैव लभन्ते । अयोगिनस्त्वत्र मूढा एवेति तात्पर्यम् । तथाहि समनन्तरविहितदारुणोपघातशत्रुदर्शनात्मर्मस्पर्शितत्तद्वचनाकर्णनाद्वा प्रथममेवोन्मिषत्संजिहीषदेवताबलादन्तर्मुखीभवद्रश्मिचक्रोऽतिक्रुद्धः, चिरप्रार्थितप्राणेशीवदनेन्दुदर्शनादेव तत्क्षणमेवोन्मज्जत्पूर्णाभिलाषदेवतावशविकासितानुधावत्समस्तकरणचक्रः प्रहृष्टो वा, बलवदाततायिबलेन सर्वतो वलितत्वात्कान्दिशोकः किं करोमीति मृशन्विकल्पयन्संशयधाराधरोहात्मनि पदेऽनुप्रविष्टः क्षीणसकलालम्बनविकसत्संशयसंविन्निरालम्बनीकृतवृत्तिप्रसरो वा, मत्तवारणाद्यनुबध्यमानो धावन् शरीरनिरपेक्षमेव

स्वात्मप्रवर्णीकृतेतरवृत्तिप्रसरदुद्योगदेवीप्रेरणयातित्वरितपलायनक्रियाविष्टो वा;
 एवमन्यास्वप्येवंप्रायासु सिंहाजगराद्यवलोकनजनितमहात्रासाद्यवस्थासु यद्वृत्ति-
 क्षयात्मकं पदं गच्छेदधितिष्ठेत् स्पन्दतत्त्वविविक्तये सततमुद्युक्तो यो योगिजनस्तस्य
 तत्र वृत्तिक्षयात्मके पदेऽवस्थाविशेषे स्पन्दः प्रतिष्ठितः स्पन्दतत्त्वमभिमुखीभूतमेव
 तिष्ठति । तस्मादेतद्वृत्तिक्षयपदं संचेत्य झटिति कूर्माङ्गसंकोचयुक्त्या क्रोधसंशयवृत्तीः
 प्रशमय्य महाविकासव्याप्तियुक्त्या वा प्रहर्षधावनवृत्तीर्विस्फार्याभिमुखीभूतनिज-
 स्पन्दशक्तिविमर्शवता योगिना भाव्यम् । यथोक्तं श्रीविज्ञानभैरवे

‘कामक्रोधलोभमोहमदमात्सर्यगोचरे ।

बुद्धिं निस्तिमितां कृत्वा तत्तत्त्वमवशिष्यते’ ॥ (वि० भै० १०।१)

आनन्दे महति प्राप्ते दृष्टे वा बान्धवे चिरात् ।

आनन्दमुद्गतं ध्यात्वा तल्लयस्तन्मना भवेत् ॥ (वि० भै० ७१)

क्षुताद्यन्ते भये शोके गह्वरे वारणद्रुते ।

कुतूहले क्षुधाद्यन्ते ब्रह्मसत्ता समीपगा’ ॥ (वि० भै० ११८)

इति ॥२२॥

TRANSLATION

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

Atikruddhaḥ, or the greatly exasperated suggests the group of energies becoming introverted under the influence of the goddess ‘wishing to destroy’ appearing at once after seeing an enemy who has inflicted a terrible wound only a short while before or hearing various heart-rending words of the enemy. *Prahr̥ṣṭa* (overjoyed) betokens, after the sight of the beloved with moon-like face longed for since long, the entire group of the senses stimulated and running after her, under the influence of the ‘goddess of intense longing’ emerging at that very

moment. *Kim karomi*—‘what am I to do’ implies a person, encompassed all round by a force of strong desperadoes intent on murder, reflecting-‘in which direction may I turn’, ‘what am I to do’?, thrust in a state of uncertainty, with his mental activities suspended on account of rising uncertainty because of all hopes of help being shattered. *Dhāvan* ‘Running for life’ denotes one who is attacked by a furious elephant in rut and runs without any regard for his body, and is engaged in a very hasty flight under the influence of ‘the goddess of exertion’ in full activity, with all other mental activities withdrawn within himself. In this way in all other similar conditions such as great fear generated by the sight of a lion or python, when the *yogī* being always on the alert for discerning the *Spanda* principle, is reduced to any such state in which his other mental activities come to a dead stop, then in that state in which all other mental activities cease, *Spanda* is established, that is the *Spand* principle is turned towards him.

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

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

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

EXPOSITION

In tense emotional experience, whether of anger, joy, fear or acute mental impasse, all the extroverted mental activities come to a dead stop. We are unable to grasp the inner Reality because of the whirligig of imagination and thought. It is only when this whirligig stops, when the mind is stilled that we are in a fit condition to have an experience of Reality or the *Spanda* principle, if we are properly oriented towards it. *Yogīs*, mystics practise meditation in order to put a stop to all restless mental activities, but intense emotional experiences, of themselves, bring the squirrel-like activities of the mind to a dead halt. That is the psychological moment for catching the vibration of the inner Reality, the Divine *Spanda*, if one is properly introverted to be blessed with its vision. This opportunity is not open to all; it is open only to those who are eagerly waiting for its reception. That is why Kṣemarāja gives the following warning : एतास्वतिक्रोधाद्यवस्थासु स्वरसत एव समस्तापरवृत्तिक्षयमयीषु यदि स्पन्दतत्त्वविवक्तये सततमुद्युक्ता झटित्यन्तर्मुखी भवन्ति योगिनस्तत्समीहितमचिरेणैव लभन्ते । अयोगिनस्त्वन्न मूढा एव ।

“In all these intense emotional states of vehement anger, etc. all other mental activities cease of themselves. If the *yogīs* who are always on the alert for the discernment of the *Spanda* principle instantly become introverted at that psychological moment, they will achieve their desired object instantaneously; the non-*yogīs* even in these states will remain stupefied and bewildered.”

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

एताश्च प्रबुद्धस्य प्रत्यवमृश्यमानाः सद्यः प्रतिष्ठितस्पन्दोपलब्ध्युपायतां भजन्ते, न तु अनुभूयमानाः । सा हि अवस्था दुःखादिमय्येव । (p. 74)

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

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

TEXT

एवमेतास्ववस्थासूक्तयुक्त्या प्रथमं स्पन्दशक्तिं परिशील्य तदनु तामेवानुसन्द-
धत्सर्वास्ववस्थामु तद्वाढ्यार्चानुप्रवेशमयीं जीवन्मुक्ततामाहरेत्' सततोद्युक्त इत्यु-
पदिशति

TRANSLATION

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

Verses 23, 24, 25

यामवस्थां समालम्ब्य यदयं मम वक्ष्यति ।

तदवश्यं करिष्येऽहमिति संकल्प्य तिष्ठति ॥ २३ ॥

तामाश्रित्योर्ध्वमार्गेण चन्द्रसूर्यावुभावपि ।

सौषुम्नेऽध्वन्यस्तमितो हित्वा ब्रह्माण्डगोचरम् ॥ २४ ॥

तदा तस्मिन्महाव्योम्नि प्रलीनशशिभास्करे ।

सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः ॥ २५ ॥

Yām avasthām samālambya yadayam mama vakṣyati/
Tadavaśyaṃ kariṣye'ham iti saṅkalpya tiṣṭhati// 23

Tām āśrityordhvamārgēṇa candrasūryāvubhāvapi/
Sauṣumne' dhvanyastamito hitvā brahmāṇḍagocaram// 24

Tadā tasmin mahāvvyomni pralīnaśaśibhāskare/
Sauṣupta-padavan mūḍhaḥ prabuddhaḥ syādanāvṛtaḥ// 25

TRANSLATION

Taking firm hold of that (i.e. *spanda*) the awakened *Yogi* remains firm with the resolution "I will surely carry out whatever

it will tell me". Resting on the experience of that *Spanda*, both *prāṇa* (*sūrya*) and *apāna* (*candra*) get merged in the *suṣumnā* and by the upward path of *Suṣumnā* they rise up to the great ether of universal consciousness by abandoning the sphere of the body together with the *Brahmarandhra* and are completely dissolved in it. There the unenlightened *yogī* by considering that state a kind of deep sleep remains stupefied, while the one who is not covered with the darkness of infatuation is established in that ether of universal consciousness and abides as fully enlightened. 23, 24, 25.

COMMENTARY

TEXT

अयं-शङ्करात्मा स्वभावो यन्मम वक्ष्यति-अभिव्यक्तं सद् 'यच्चिदानन्दघनमनु-
भूतपूर्वं स्वरूपं मां विमर्शयिष्यति तदवश्यमहं करिष्ये बहिर्मुखतां हित्वा तत्प्रवण
एव भविष्यामि इति सङ्कल्प्य-निश्चित्य, यामतिक्रोधाद्यवस्थास्वनुभूतचरीं चिदा-
नन्दघनां स्पन्दात्मिकामवस्थामवलम्ब्य^१-प्राप्यत्वेनाभिसन्धाय तिष्ठति शमित-
विकल्पगतिमविकल्पामवस्थामविचलत्वेन भजते यो योगी तदीयां तामवस्थां स-
माश्रित्य चन्द्रसूर्यौ अपानः प्राणश्चोभावपि हृदयभूमौ मिलित्वा युगपदेव सौषुप्ते-
ऽध्वनि ब्रह्मनाड्यामूर्ध्वमार्गेणोदानपथेनास्तमितः शाम्यतः, कथं ब्रह्माण्डलक्षणं
गोचरं हित्वा-ब्रह्मबिलाधिष्ठातृब्रह्माधिष्ठितमण्डं मुक्त्वा-ऊर्ध्वकवाटान्तां
देहव्याप्तिं त्यक्त्वा तदा चोल्लङ्घितदेहव्याप्तिकेऽत एव प्रकर्षेण लीनावुक्तरूपौ
शशिभास्करो यत्र, तस्मिन्महाव्योम्नि निःशेषबेद्योपशमरूपे परमाकाशे प्राप्तेऽपि
यः शिथिलप्रयत्नतया खेचर्याद्यात्मना गुणादिस्पन्दनिःध्यन्देन व्यामोहितत्वात्
सौषुप्तपदबद्धवति, सौषुप्तेन च सुप्तमप्युपलक्षितं, तेन च स्वप्नसुषुप्तवत् यः
शून्यादिभूमिमेवाधितिष्ठति स योगी सम्यगनभिव्यक्तस्वस्वभावो मूढ इत्युच्यते ।
यथोक्तं श्रीभट्टकल्लटेन

‘यां स्पन्दात्मिकामवस्थामवलम्ब्य ।’

इति ‘योगिनः’ ।

इति च

‘यस्य स्वस्वभावाभिव्यक्तिर्न सम्यक् वृत्ता म स्वप्नादिना मुह्यमानोऽप्रबुद्धो
निरुद्धः स्यात् ।’

१ क० ग० पु० सम्यगिति पाठः ।

२ म० पु० समवलम्ब्येति पाठः ।

इति । यस्तु तत्रापि प्रयत्नपाटवाद्बुद्धन्तृताबलात् क्षणमपि न शिथिलीभवति स तमसानभिभूतत्वात् चिदाकाशमयत्वेनैवावस्थितः प्रबुद्ध उच्यते, अत एव सततोद्योगवतैव योगिना भवितव्यम्,—इत्यादिष्टं गुरुभिः, इति शिवम् ॥२५॥

इति श्रीमहामाहेश्वराचार्यक्षेमराजानकनिर्मिते स्पन्दनिर्णये स्वरूपस्पन्दः प्रथमो निष्पन्दः ॥

TRANSLATION

‘Ayam’ (‘this’) means ‘my essential Self which is of the nature of Śaṃkara’. Whatever the previously experienced nature, viz., consciousness-bliss i.e. my essential Self will tell me, i.e. will admonish, that will I surely carry out. i.e. leaving extroverted attitude I will be devoted to it. *Samkalpya* means ‘having resolved thus’. *Yāṃ samālambya* means ‘holding on to that *spanda* state which was previously experienced as consciousness bliss in the state of vehement anger, etc.’ *Samālambya* also implies ‘having decided that it is a goal worth achieving’. *Tiṣṭhati* (lit., stands remains) implies that ‘laying to rest all thought-constructs, he resorts to a state of the absence of thought-constructs (*avikalpaṃ*) firmly’. The *sūrya* and *candra* i.e. *prāṇa* and *apāna* meeting in the stage of *hṛdaya* (centre of the body) and being merged together in the channel of *Suṣumnā* which is otherwise called *Brahmanāḍī*, journeying by the upper i.e. the *udāna* route, get dissolved in the great ether of consciousness, abandoning the sphere of the body presided over by *Brahmā* who specially presides over *Brahmarandhra*. They leave the entire range of the body right up to the gate high up. Thus they get perfectly dissolved in the great ether of consciousness which transcends the entire range of the body and in which the entire objective reality is completely dissolved. The *yogi* who has even attained to the stage of the great ether of consciousness, if he is slack in his efforts, being deluded by the particular emanations of *Spanda* such as *guṇas*, etc. in the form of *Khecari* and other *śaktis*, experiences it like deep sleep, and thus remains stupefied, because his essential nature is not fully expressed. Therefore, he is called *mūḍha* or the deluded one. The word *sauṣupta* (deep sleep) implies dream also, so this *yogi* experiences only the state of void, etc. as one does in dream or deep sleep.

As has been said by Śrī Bhaṭṭa Kallaṭa (in his *Vṛtti*)

“Resorting to which state of *Spanda*” and, “That unawakened *yogī* who has not fully realized his essential nature, being deluded by dream etc. is held back (from the state of the great ether of consciousness)”.

He, however, who by the intensity of effort and the force of exertion, does not become slack even for a moment, is called *prabuddha* i.e. *suprabuddha*- fully enlightened, and as he is not overcome by the darkness of delusion, he abides as identical with the ether of consciousness.

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

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

EXPOSITION

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

II SECTION

SUMMARY OF THE SECOND SECTION:

TEXT

एवं प्रथमनिःष्यन्देन स्वस्वरूपात्मकं युक्त्युपपन्नं साभिज्ञानं निमीलनसमाधि-
प्रत्यभिज्ञेयं स्पन्दतत्त्वं प्रतिपाद्य यथा सततं तत्स्वरूपसमासादनेन सुप्रबुद्धता
प्राक्सूचिता भवति तथा इदानीं तस्यैव वैश्वात्म्यमुन्मीलनसमाधिप्रत्यभिज्ञेयं
युक्तितोऽपि निर्णेतुं सर्वत्र चिदभेदप्रकाशकं सहजविद्योदयाख्यम् इमं द्वितीयं निःष्यन्दं
'तदाक्रम्य' इत्यादिना 'शिवसद्भावदायिनी' इत्यन्तेन श्लोकसप्तकेन निरूपयति ।
तत्र विश्वं शुद्धाशुद्धभेदेन द्विधा । तत्र शुद्धं मन्त्रादिरूपं तत एवोत्पन्नं तन्मयं तत्रैव

विश्राम्यति,—इति श्लोकद्वयेनोक्तम् । अशुद्धमपि तन्मयमेव,—इत्यपरेण श्लोकद्वयेनाभिहितम् । तत्संवेदनाधिरूढो जीवन्मुक्तः,—इति श्लोकेनोक्तम् । एतत्तत्त्वसमासादनेनैव साधकानां स्वेष्टसिद्धिः,—इति श्लोकद्वयेनाभिहितमिति संक्षेपः ।

अथ ग्रन्थो व्याख्यायते । यदुक्तम्

‘यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।’ (१।२)

इति, तत्र शुद्धं तावन्मन्त्रादिरूपं, तद्यथा तत् एवोत्पन्नं तद्वलेनैव प्रकाशमानं तत्रैव विश्राम्यति तत्प्रथमनिःष्यन्दपरिघटितदृष्टान्तपुरःसरं निरूपयति

TRANSLATION

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

The universe is twofold—pure and impure.¹ The first two verses of this section tell us that the pure ones emanate from that *Spanda* principle, are identical with it and finally get merged in it. The next two verses say that the impure ones are also of the same stuff. Another verse says that one who is firmly established in the experience of that principle is liberated in life. The next two verses say that by the realization of this principle alone the practisers of *yoga* achieve their desired object. This is the summary of this section.

NOTES

1. The *Suddha* universe consists of 1. Mantra, 2. Mantreśvara, 3. Mantra-Maheśvara, 4. Śiva, and 5. Śakti. The *asuddha* universe consists of *Māyā* down to *Prthvī tattva*.

Introduction to the 1st and 2nd verse

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

Text of the first two verses

तदाक्रम्य बलं मन्त्राः सर्वज्ञबलशालिनः ।

प्रवर्तन्तेऽधिकाराय करणानीव देहिनाम् ॥ १ ॥

तत्रैव संप्रलीयन्ते शान्तरूपा निरञ्जनाः ।

सहाराधकचित्तेन तेनैते शिवधर्मिणः ॥ २ ॥

Tadākramya balam mantrāḥ sarvajñabalaśālināḥ/

Pravartante 'dhikārāya karaṇānīva dehinām//1

Tatraiva sampraliyante śāntarūpā nirañjanāḥ/

Sahārādhaka-cittena tenaite Śivadharmiṇaḥ//2

TRANSLATION

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

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

COMMENTARY

TEXT

तत् स्पन्दतत्त्वात्मकं बलं-प्राणरूपं वीर्यमाक्रम्य अभेदेन आश्रयतया अवष्टभ्य

भगवन्तोऽनन्तव्योमव्याप्यादयो मन्त्राः सर्वज्ञबलेन सर्वज्ञत्वादिसामर्थ्येन श्लाघमाना-
जृम्भमाणा अधिकाराय देहिनां प्रवर्तन्ते—सृष्टिसंहारतिरोधानानुग्रहादि कुर्वन्ती-
त्यर्थः । सर्वज्ञशब्दो भावप्रधानः सर्वकर्तृत्वाद्युपलक्षयति । । यथा देहिनां कर-
णान्युपपादितदृशा तद्वलमाक्रम्य विषयप्रकाशादौ प्रवर्तन्ते इति दृष्टान्तः । तथा
निरञ्जनाः कृतकृत्यत्वान्निवृत्ताधिकारमलाः शान्तविशिष्टवाचकात्मस्वरूपास्तत्रैव
स्पन्दात्मके बले सम्यग्भेदापत्त्या प्रकर्षेणापुनरावृत्त्या लीयन्ते-अधिकारमलान्मु-
च्यन्ते आराधकचित्तेन उपासकलोकसंवेदनेन सह । यथोक्तम्

‘अनुगृह्याणुसंघातं याताः पदमनामयम् ।’ (मा० वि० १।४१)

इति । यतश्च तत एवोदितास्तद्वलेन विसृष्टास्तत्रैव लीयन्ते तेनैते मन्त्रमन्त्रेश्वरा-
दयः शिवस्य परमेश्वरस्य सम्बन्धी धर्मः स्वभावो विद्यते येषां ते तथा सामान्य-
स्पन्दसारा इत्यर्थः । ननु करणानां मन्त्राणां च तत उदयादौ तुल्ये, किमिति कर-
णानि न सर्वज्ञादिरूपाणि ? । उच्यते परमेश्वरो मायाशक्त्या शरीरकरणानि
भेदमयानि निर्मिमीते, विद्याशक्त्या त्वाकाशीयविचित्रवाचकपरामर्शशरीरा-
न्मन्त्रान् । वाचकस्य मायापदेऽपि

‘घटोऽयमित्यध्यवसा नामरूपातिरेकिणी ।

परेशशक्तिरात्मेव भासते न त्विदन्तया ॥’ (१।४।२०)

इति प्रत्यभिज्ञोक्तनीत्या प्रमातृभूम्यनतिक्रान्तेन शरीरपुरुषंष्टकादिवद्बोधसङ्कोच-
कत्वमस्तीति युक्तमेवैषां सर्वज्ञत्वादि । एतच्च

‘भेदे त्वेकरसे भाते’ (१३।१।८)

इति श्रीप्रत्यभिज्ञाकारिकाटीकायां वितत्य दर्शितम् । एवं विद्यापदावस्थित-
सृष्ट्यादिकार्यनन्तभट्टारकाद्यपेक्षयैतद्ब्याख्येयम् । तथा दीक्षादिप्रवृत्तानामा-
चार्यादीनां करणरूपाः सर्वे मन्त्रास्तत्स्पन्दतत्त्वरूपं बलमाक्रम्य अनुप्राणकत्वेन
अवष्टभ्य आचार्यादीनामेव सम्बन्धिनाराधकचित्तेन सह मोक्षभोगसाधनाद्यधि-
काराय प्रवर्तन्ते, तत्रैव शान्तवाचकशब्दात्मकशरीररूपा अत एव च निरञ्जनाः
शुद्धाः सम्यक् प्रलीयन्ते-विश्राम्यन्ति । अत्र व्याख्याने ‘सहाराधकचित्तेन’ इति
पूर्वश्लोकेन योज्यम् । एवं च मन्त्राणामुदयप्रलयकोटिव्यापि प्रवृत्तावपि भित्ति-
भूतमिति अभिहितम् । एवं च दशाष्टादशादिभेदेन भिन्ने शैवे मन्त्राणां स्पन्दतत्त्व-
सारतैवेत्युक्तं भवति ॥२॥

TRANSLATION

Tad balam means ‘that power or energy or vitality of *Spanda*.’ ‘*Ākramya*.’ means ‘laying hold of it as support’ because of their being identical with it, *Mantrāḥ* means gods *Anantabhaṭṭāraka*, *Vyomavyāpins*, etc. *Sarvajñābala-sālināḥ* means

‘having full play by the power of omniscience.’ *Adhikārāya dehinām pravartante* means ‘proceed to carry out their assigned functions of manifestation, withdrawal, veiling, grace, etc. in respect of the limited souls (*jīvas*).’ The word ‘omniscient’ (*sarvajña*) has been used in the sense of abstract noun, i.e. in the sense of ‘omniscience’ (*sarvajñatva*) and implies also omnipotence, etc (*sarvakartṛtva*, etc). ‘As the senses operate in manifesting objects by obtaining the power of that *Spanda* in the manner (already) described’ (in I.6). This is the example (given).

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

In *Sampraliyante* the affix ‘sam’ means *samyagabhedāpattyā* i.e. by attaining complete identity, the affix *pra* means *prakarṣeṇāpunarāvṛtyā* i.e. ‘intensely’ or in other words ‘without ever returning to their previous state,’ *liyante* means ‘are freed of the limitations of their office, *Saha ārādhakacittena* means ‘with the knowledge of the people who were devoted to them.’²

As has been said in Mālinīvijaya tantra :

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

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

(An objection)

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

(Reply) :

The Lord forms by His Māyāśakti the bodies and the senses which are full of difference. By His *Śakti* of *Śuddha Vidyā*, He

forms *mantras* out of wonderful expressive śaktis (vācaḥ) which are of the nature of the ether of consciousness add thus non-different from the Lord.

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

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

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

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

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

NOTES

1. According to Abhinavagupta, *nirañjanāḥ* means ‘*na añjyante prakāṣṭkriyante (prameyarūpeṇa) iti nirañjanāḥ*’ i.e.

those which can never be known as objects are *nirañjanāḥ*.' The *mantras* are full of I-consciousness; therefore they are always as subjects and can never be reduced to the category of objects.

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

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

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

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

EXPOSITION

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

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

Introduction to verses 3 and 4

TEXT

एवं मन्त्रमन्त्रेश्वरादिरूपा शुद्धाभिमता सृष्टिः शिवस्वभावेति प्रतिपाद्याधुना
अशुद्धाभिमतापि सा मायादिरूपा शिवस्वरूपैव,—इति उपपादयन् श्रीमतशास्त्रा-
दिरहस्यदृष्टिमपि उपक्षिपति

TRANSLATION

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

Verse 3 and 4

TEXT

यस्मात्सर्वमयो जीवः सर्वभावसमुद्भवात् ।
तत्संवेदनरूपेण तादाम्यप्रतिपत्तितः ॥ ३ ॥

तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः ।
भोक्तृव भोग्यभावेन सदा सर्वत्र संस्थितः ॥ ४ ॥

Yasmāt sarvamayo jīvaḥ sarvabhāva-samudbhavāt/
Tatsamvedanarūpeṇa tādātmya-pratipattitaḥ//3

Tasmācchabdārthacintāsu na sāvasthā na yā śivaḥ/
Bhoktaiva bhogyabhāvena sadā sarvatra samsthitaḥ//4.

TRANSLATION

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

Experient, and it is He who abides in the form of the universe as His field of experience.

COMMENTARY

TEXT

यतो जीवो ग्राहकः सर्वमयः शिववद्विश्वरूपः, तेन हेतुना शब्देषु वाचकेषु, अर्थेषु वाच्येषु, चिन्तासु विकल्पज्ञानादिरूपासु आदिमध्यान्तरूपा सावस्था नास्ति या शिवो न भवति सर्वमेव शिवस्वरूपमित्यर्थः । यतश्चैवमतो भोक्तृव चिदात्मा ग्राहको भोग्यभावेन देहनीलादिरूपेण सदा नित्यं सर्वत्र विचित्रतत्त्वभुवनादिपदे सम्यगनूनाधिकतया स्थितः, न तु भोग्यं नाम किञ्चिद्भोक्तुर्भिन्नमस्ति । जीव इत्युपक्रम्य शिव इत्युपसंहारेण जीवशिवयोर्वास्तवो न कोऽपि भेदः,—इति देहाद्य-वस्थासु न कामुचिदप्यपूर्णमन्यता मन्तव्या, अपि तु चिद्धनशिवस्वभावतैवेति भङ्गोपदिशति । यथोक्तम् 'शरीरमपि ये षट्त्रिंशत्तत्त्वमयं शिवरूपतया पश्यन्ति अर्चयन्ति च ते सिद्ध्यन्ति घटादिकमपि तथाभिनिविश्य पश्यन्ति अर्चयन्ति च तेऽपीति नास्त्यत्र विवादः' इति श्रीप्रत्यभिज्ञाटीकायाम् । भट्टश्रीवामनेना-प्युक्तम्

‘आलम्ब्य संविदं यस्मात्संवेद्यं न स्वभावतः ।

तस्मात्संविदितं सर्वमिति संविन्मयो भवेत् ॥’

इति । कस्मात् जीवः सर्वमयः इत्यत्र हेतुः सर्वभावानां समुद्भवादुत्पत्तिहेतुत्वाद् अपादानभावप्रधानश्च निर्देशः ।

‘प्रमातृमितिमानभेयमयभेदजातस्य ते

विहार इह हेतुतां समुपयाति यस्मात्त्वयि ।

निवृत्तनिवृत्तौ क्वचित्तदपयाति तेनाधुना

नयेन पुनरीक्ष्यते जगति जातुचित्केनचित् ॥’

इति श्रीज्ञानगर्भस्तोत्रोक्तनीत्या संविद्येव प्रसृतायां जगतः सद्भावात्सर्वभावसमुद्भवत्वं जीवस्य । यतश्च जीवादेव उदयति विश्वमतोऽयं सर्वमयो विश्वशक्तिरिति यावत् । निर्णीतं चैतद्वितीयसूत्रवृत्तौ । सर्वमयत्वे हेत्वन्तरमाह 'तत्संवेदन' इत्यर्धेन । तस्य सर्वस्य नीलसुखादेर्यत्संवेदनं प्रकाशस्तेन रूपेण स्वभावेन तादात्म्यप्रतिपत्तेः सर्वमयत्वस्योपलम्भात् । एवमनेन श्लोकद्वयेन रहस्यचर्याः सर्वभेदपादपोन्मूल-नोपपत्तिपरिघटिताश्च ज्ञानोपदेशकथाः, प्रथमचरमसूत्राभ्यां महार्थतत्त्वं, जाग्र-दादिसूत्रेण षडर्धपरमार्थः, 'तदाक्रम्य' इत्यनेन सर्वोपासासारतेत्याद्युपक्षिप्तमिति स्पन्दतत्त्वेनैव विश्वोपदेशाः स्वीकृताः ॥ ४ ॥

TRANSLATION

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

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

As has been said in *Śrī Pratyabhijñā-ṭīkā*¹

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

Bhaṭṭa Śrī Vāmana² has also said,

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

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

Thy sport becomes in this world the cause of the diversity of the knower, knowing, knowledge and the knowable. Since on

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

Since by means of these two verses, the secret practices and the teachings of wisdom brought about by reasoning which serves to uproot the tree of all differences have been suggested, by the first and the last verses, of I Section *mahārtha tattva*⁶ the great Reality, by the verse *Jāgradādivibhede’pi* (I, 3) the highest truth of the Trika system and by the verse *tadākramya* the quintessence of all worship has been suggested, therefore, all instructions are acknowledged to be imparted by *Spanda* principle only.

NOTES

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

EXPOSITION

Two important points have been stressed in these two verses. Firstly, the individual is identical with total reality. The reason is that through knowledge (*saṁvedana*) he knows every thing.

Therefore through knowledge he feels his identity with the all-of-reality. As he becomes identified with the whole of Reality, he becomes in the words of Kṣemarāja *viśvaśakti* 'universal power,' and thus all objects are said to arise from him.

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

Introduction to the 5th verse

TEXT

अथैतत्प्रतिपत्तिसारतैव मोक्ष इत्यादिशति

TRANSLATION

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

Text of the 5th Verse

इति वा यस्य संवित्तिः क्रीडात्वेनाखिलं जगत् ।
स पश्यन्सततं युक्तो जीवन्मुक्तो न संशयः ॥ ५ ॥

Iti vā yasya saṁvittiḥ kṛīḍātvenākḥilam jagat/
Sa paśyan satataṁ yukto jīvanmukto na saṁśayaḥ//5

TRANSLATION

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

COMMENTARY

TEXT

वाशब्दः प्रथमनिःष्यन्दोक्तनिमीलनसमाधिप्रकारं विकल्पयन् अस्याः समापत्तेर्दुर्लभतां ध्वनयति । तेनायमर्थः,—ईदृशी तावत्संवित्तिः दुर्लभा यस्य कस्यचिदेवाप-

श्रिमजन्मनो भवति सोऽखिलं जगत्क्रीडात्वेन पश्यन् निजसंविदुन्मेषनिमेषाभ्यां
सृजन् संहरंश्च

‘मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।’ (भ० गी० १२।२)

इति स्थित्या सततसमाविष्टो महायोगी जीवन्नेव प्राणादिमानपि विज्ञानाग्नि-
निर्दग्धाशेषबन्धनो देहपाते तु शिव एव जीवंश्चेदृद्धमुक्त एव न तु कथञ्चिदपि बद्धः ।
‘न संशयः’ इत्यनेन इदं ध्वनयति, दीक्षादिना गुरुप्रत्ययतो मुक्तिः, ईदृशात्तु ज्ञाना-
त्समाचाराद्वा स्वप्रत्ययत एवेति ॥ ५ ॥

TRANSLATION

By the use of the word *vā* (or), the author means to suggest that the means of *nimilana-samādhi* described in the first section is optional, but this realization (of identity with the universe) is essential and difficult to acquire. Hence the sense of the verse is as follows.

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

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

Introduction to the 6th and 7th verse

TEXT

इयमेव महासमापत्तिः साधकाचार्यादीनामभीष्टप्राप्तिहेतुः,—इति श्लोक-
द्वयेनाह—

TRANSLATION

This great realization is the means of the attainment of the desired object of all the *sādhakas* (aspirants) and the *ācāryas* (teachers).

Verse 6th and 7th

अयमेवोदयस्तस्य ध्येयस्य ध्यायिचेतसि ।
तदात्मतासमापत्तिरिच्छतः साधकस्य या ॥ ६ ॥

इयमेवामृतप्राप्तिरयमेवात्मनो ग्रहः ।
इयं निर्वाणदीक्षा च शिवसद्भावदायिनी ॥ ७ ॥

Ayamevodayas tasya dhyeyasya dhyāyi-cetasi/
Tadātmatā-Samāpattir icchataḥ sādhakasya yā//6.

Iyamevāmṛtaprāptir ayamev ātmano grahaḥ/
Iyaṁ nirvāṇa-dīkṣā ca śiva-sadbhāvadāyini//7.

TRANSLATION

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

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

COMMENTARY

TEXT

इह 'शिवो भूत्वा शिवं यजेत्' इति यदुद्धोष्यते तत्र ध्यायिनश्चेतसि संवेदने तस्येति 'न सावस्था न या शिवः' इति प्रतिपादितशिवस्वभावस्य ध्येयस्य अन्यस्य वा कस्यचित्तत्तत्सिद्धिहेतोर्मन्त्रदेवताविशेषस्य अयमेवोदयः प्रकटीभावः या साधकस्य ध्यातुराचार्यदेः

'तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः ।' (२।४)

इति प्रतिपादितरूपा तदात्मतासमापत्तिः-शिवं कथावेशो न तु पञ्चवक्त्रादेर्व्यतिरिक्तस्याकारस्य दर्शनं, न तु निश्चयमात्रेण तदात्मतासमापत्तिः अपि तु इच्छतोऽवि-

कल्पविश्राहन्तात्मकशिवैक्यरूपेच्छापरामर्शाधिरूढस्य । एतदुक्तं भवति, अहमेव तत्संबेदनरूपेण तादात्म्यप्रतिपत्तितो विश्वशरीरश्रिदानन्दघनः शिव इति सङ्कल्पो यस्याविकल्पशेषीभूतत्वेन फलति, तस्य ध्येयमन्त्रदेवतादि किं न नाम अभिमुखी-भवति सर्वस्यैतद्वयप्रथालग्नत्वात् । यथोक्तमस्मत्परमेष्ठिपादः

‘साक्षाद्भुवन्मये नाथ सर्वस्मिन्भुवनान्तरे ।

किं न भक्तिमतां क्षेत्रं मन्त्रः क्वैषां न सिध्यति ॥’ (उ० स्तो० १।४)

इति । इयमेव च समापत्तिः परमाद्वयरूपस्यामृतस्य प्राप्तिः, अन्यस्मिंस्त्वमृते कतिपयकालशरीरदाढ्यंदायिनि प्राप्तेऽपि साधकैर्मरणमवश्यमवाप्यत एवेत्येव-काराशयः । एवं सर्वत्रानेनैवाशयेन श्रीस्वच्छन्दे स्थूलदृष्ट्यामृतप्राप्तिप्रकरणे

‘नैव चामृतयोगेन कालमृत्युजयो भवेत् ।’

इत्युक्त्योपसंहृत्य तात्त्विकस्तत्प्राप्तिप्रकारः

‘अथवा परतत्त्वस्थः सर्वकालैर्न बाध्यते ॥’ (७।२२३)

इत्यादिना

‘.....सर्वं शिवशक्तिमयं स्मरेत् ।’

इति मध्येन

जीवन्नेव विमुक्तोऽसौ यस्येयं भावना सदा ।

यः शिवं भावयेन्नित्यं न कालः कलयेत्तु तम् ।

योगी स्वच्छन्दयोगेन स्वच्छन्दगतिचारिणा ।

स स्वच्छन्दपदे युक्तः स्वच्छन्दसमतां व्रजेत् ।

स्वच्छन्दश्चैव स्वच्छन्दः स्वच्छन्दो विचरेत्सदा । (७।२५८)

इत्यनेन सहजसन्दर्भेण सप्रशंसं पञ्चादुपदिष्टः । अयमेवात्मनो ग्रहो ज्ञानं यदुच्यते ‘आत्मा ज्ञातव्य’ इति तद्वेदमेव सर्वज्ञसर्वकर्तृस्वतन्त्रशिवस्वरूपतया प्रत्यभिज्ञान-मात्मनो ज्ञानं, न तु

‘पुरुष एवेदं सर्वम् ।’ (श्वेत० उ० ३।१५)

इति श्रुत्यन्तविदुक्तं

‘त आत्मोपासकाः सर्वे न गच्छन्ति परं पदम् ।’ (स्व०।४।३८८)

इत्याम्नायोक्तेः । तथा दीक्षावसरे योजनिकाद्यर्थमयमेव शिष्यात्मनोऽनुग्रहः, इमामेव समापत्तिं विद्वानाचार्यः शिष्यात्मानं शिवे योजयन्नाचार्यो भवतीत्यर्थः । इयं स्वप्रत्ययसिद्धा पुत्रकादेः शिवात्मनः सद्भावस्य पारमार्थिकस्वरूपस्य दायिनी निर्वाणदीक्षा । यथोक्तम्

एवं यो वेद तत्त्वेन तस्य निर्वाणदायिनी ।

दीक्षा भवत्यसन्दिग्धा तिलाज्याहुतिवर्जिता ॥' (प० त्री० २५)

इति । हौत्री दीक्षापि दीक्षैव, तत्र मा भूत्कस्यचिदनाश्वास इत्याशयेनात्रैवकारो न कृतः श्रीमहागुरुप्रवरेणेति शिवम् ॥

इति श्रीमहामाहेश्वराचार्यक्षेमराजानकनिमित्तस्पन्दनिर्णये सहजविद्योदय-
स्पन्दो द्वितीयो निःष्यन्दः ॥२५॥

TRANSLATION

It is declared here that 'one should worship *Śiva* by becoming *Śiva*'. That alone constitutes the manifestation of the object of meditation in the mind of the meditator which leads to the realization of identity with the object of meditation. *Dhyāyinaścetaśi* means in the mind of the meditator, *Tasya* means 'of the object of meditation' i.e. 'of the nature of *Śiva*' as described in 'there is no state which is not *Śiva*,' or 'of the particular deity of *mantra* who is the cause of the attainment of some object.' *Ayameva udayaḥ* means 'this is its manifestation,' which brings about identity of the meditator whether he is a *sādhaka* or *ācārya*¹ with that (i.e. with the object of meditation) in accordance with what is described in 'in word, object or thought, there is no state which is not *Śiva*' (II 4) *Tadāīmatā samāpattiḥ* means 'identity with *Śiva*', not the perception of some separate form such as the five-headed deity. *Ichchataḥ* means 'not simply by determination, but rather by one who is steeped in the will—which is not an idea—of becoming one with *Śiva* who is the Self of all'.

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

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

This alone is his great accomplishment that he acquires the ambrosia of the highest non-duality. The implication of the

word 'eva' (alone, only) is that with any other kind of ambrosia, though it may provide stability to the body for some time, the death of the aspirant is inevitable (ultimately). Thus from this point of view, everywhere in Svachchanda tantra in the chapter dealing with the acquisition of ambrosia from a gross point of view, it begins with the statement, "Never by acquisition of ambrosia can there be victory over death which is brought about by time," and in the relevant context based on the experience of *Sahaja* (*sahaja sandarbheṇa*) with the mode of acquisition of the real ambrosia in terms of praise in the following words:

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

In the middle, it says:

"One should regard everything as of the form of *Śiva* and *Śakti* and finally it says 'One who has always this conviction is liberated while living. Time can never throttle him who always contemplates on *Śiva*. The *yogi* functioning freely by means of *Svacchanda yoga*⁴ is united with the status of *Svacchanda*⁵ and acquires equality with *Svacchanda*. He becoming *Svacchanda* moves about freely, and enjoys full Freedom" (*Svacch.* (VII, 258)

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

On the occasion of initiation for the purpose of uniting (the Self of the disciple with the universal consciousness), the impartation of this knowledge is the favour conferred on the disciple. The *ācārya* (teacher) having a knowledge of this attainment justifies his title of *ācārya* by uniting the Self of the disciple to *Śiva*. This is the initiation for liberation confirmed by one's personal realization which gives to *putraka*⁸ etc. the knowledge of the highest nature of *Śiva*. As has been said:

"He who thus knows in reality has his certain initiation

which bestows liberation without the oblation with sesamum and ghee (clarified butter)", (P.Tri, 25)

Sacerdotal initiation is also initiation. In order that any one may not lose faith in sacerdotal initiation, the chief great teacher⁹ has not used the word *eva* (alone) here (i.e. in the description of *Nirvāṇa—dīkṣā*). May there be good to all.

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

NOTES

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

EXPOSITION

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

“तस्मात् शब्दार्थचिन्तासु न सावस्था न या शिवः”

“Whether it is word or thought or object there is no state which is not Śiva.”

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

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

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

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

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

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

ददाति ज्ञानसद्भावं क्षयत्यखिलं मलम् ।

बोधानुबेधाद्दीक्षोक्ता दानक्षपणधर्मिणी ॥

Dikṣā is that which gives realization and destroys all impuri-

ties. Because it imparts that realization which awakens one from the sleep of ignorance, therefore is it called *dikṣā*. It has the characteristic of both giving (*dī*) and destroying (*kṣā*)”.

III SECTION

Summary of the 3rd Section

एवं निमीलनोन्मीलनसमाधिद्वयसमाधये उभयविसर्गारणीभूतः सुप्रबुद्धताभिव्यक्तये स्पन्दतत्त्वसमावेशो निःष्यन्दद्वयेन निर्णीतः । अथेदानीमेतदवष्टम्भाभ्यासेन परापरविभूत्युदयो भवतीत्यभिधाय संक्षेपेण बन्धमोक्षस्वरूपं निरूप्य प्रथमोपक्रान्तं निगमयति—यथेच्छेत्यादिभिः चक्रेश्वरो भवेदित्यन्तरेकोनविंशत्या श्लोकरनेन विभूतिस्पन्दाख्येन तृतीयनिःष्यन्देन । तत्र श्लोकद्वयेन जाग्रत्सिद्धस्वातन्त्र्यदृष्टान्तपुरःसरं स्वप्नस्वातन्त्र्यम् । एकेन तद्विपर्ययमभिदधता सततोद्युक्ततैवाश्रयणीयेति तात्पर्येणोक्तम् । द्वितीयेनाभीष्टवस्तुज्ञानाविर्भावः । एकेन कर्तृशक्त्याविर्भूतिः क्षुधादिजयश्च । एकेन सर्वज्ञताप्राप्तिः । एकेन ग्लानिनाशश्चेत्यष्टके निरूपितम् । ततः स्पन्दात्मन उन्मेषस्यैकेन स्वरूपं लक्षितम् । एकेन परसमाधिघ्नभूतानां सिद्धीनां हेयतोक्ता । एकेन द्वितीयनिःष्यन्दनिर्णीतविश्वात्मतास्वभावः समावेश उक्तः । ततः समाविष्टतालाभे युक्तिरुक्तैकेन । त्रयेण पशुपाशनिर्णयः । एकेन स्पन्द-तत्त्वस्यैव बन्धमोक्षोभयपदाक्रांतिरुक्ता । द्वयेनोच्छेद्यत्वेन बन्धस्वरूपमनूदितम् । एकेन तदुच्छिद्युपायमभिदधतादिसूत्रोक्तार्थो निगमित इति संक्षेपो निःष्यन्दस्य ॥

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

Now in the third section of nineteen verses of entitled *Vibhūti Spanda*, beginning with the verse *Yatheccchā* (according to the desire) and ending with *Cakreśvaro bhavet* (he becomes the lord of the group), he (the author) having said that the

higher and the lower supernormal powers arise by laying hold of the *Spanda* principle, and having briefly delineated the nature of bondage and liberation, concludes what has begun in the first section.

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

NOTES

1. *Samāveśa uktaḥ* has to be read as *samāveśe uktaḥ* i.e. *samāveśa* is here in the locative case. The locative case has here to be treated as *naimittikī saptamī* i.e. 'samāveśe' here means for achieving *samāveśa* (absorption).

Introduction to the 1st and 2nd verse

Text

अथ ग्रन्थो व्याख्यायते । यदुक्तं 'सुप्रबुद्धस्य सततं स्पन्दतत्त्वोपलब्धिः' इति । तत्र 'अतः सततमुद्युक्त' इत्यनेन जागरायां तत्परिशीलनेन शिक्षा प्रबुद्धस्य सुप्रबुद्धता-प्राप्त्यर्थमुक्ता । यामवस्थामित्यादिना प्रतिपदोपायपरिशीलनपाटवेन योगिसुषुप्तावरणभङ्ग उक्तः ।

इदानीं लौकिकस्वप्नसुषुप्तविदलनेन सुप्रबुद्धतामेव साधयितुं स्वप्नोचितां विभूतिमस्य दर्शयितुमाह

TRANSLATION

Now begins the commentary on the book.

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

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

Text of the verse 1 and 2

यथेच्छाभ्यर्थितो धाता जाग्रतोऽर्थान् हृदि स्थितान् ।

सोमसूर्योदयं कृत्वा सम्पादयति देहिनः ॥ १ ॥

तथा स्वप्नेऽप्यभीष्टार्थान् प्राणयस्यानतिक्रमात् ।

नित्यं स्फुटतरं मध्ये स्थितोऽवश्यं प्रकाशयेत् ॥ २ ॥

Yathecchābhyarthito dhātā jāgrato'rthān hṛdi sthitān
Somasūryodayaṃ kṛtvā sampādayati dehinaḥ// 1

Tathā svapne 'pyabhiṣṭārthān praṇayasyānatikramāt/
Nityaṃ sphuṭataraṃ madhye sthito' vaśyaṃ prakāśayet// 2

TRANSLATION

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

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

COMMENTARY

TEXT

धत्ते सर्वमात्मनीति धाता-शङ्करात्मा स्वभावः । स यथा जगत्प्रतः-जागरायाम-
भिव्यक्तस्वस्वातन्त्र्यस्य देहिनो देहभूमिकायामेव प्रकटीभूतपिण्डस्थज्ञानस्य
योगिनः सम्बन्धिन्ध्येच्छयाभ्यर्थितोऽन्तर्मुखस्वरूपविमर्शबलेन प्रसादितो हृदि-चेतसि
स्थितानर्थानिति विन्दुनादादिज्ञानपुरस्सरं क्षोभप्रतिभाचालनबोधस्तोभज्ञान-
सञ्चारादिप्रयोजनानि सम्पादयति । कथं सोमसूर्ययोर्ज्ञानक्रियाशक्त्योरुदयं कृत्वा,
ज्ञानशक्त्या भास्यमानं हि तत्तत्क्रियाशक्त्योन्मील्यते । समावेशोन्मिषत्प्रति-
भात्मकमूलावष्टम्भयुक्तिस्फारितज्ञानक्रियाव्याप्तिसारसव्येतरमरीचिविस्फारणक्र-
मेण तत्तद्वेधसङ्क्रमणादि सम्पादयति योगिशरीरानुप्रविष्टः परमेश्वरः । यथा
चवं तथा

अनागतायां निद्रायां विनष्टे बाह्यगोचरे ।

मावस्था मनसा गम्या परा देवी प्रकाशते ॥ (वि० भै० ७५)

इति

पीना च दुर्बला शक्ति ध्यात्वा द्वादशगोचरे ।

प्रविश्य हृदये ध्यायन् स्वप्नस्वातन्त्र्यमाप्नुयात् ॥ (वि० भै० ५५)

इति सम्प्रदायस्थित्या वमनप्रासक्ततदुभयविसर्गारणिचितिशक्तिपरामर्शमुखेन
नित्यं प्रणयमनतिक्रामतो भगवत्प्रार्थनापरस्य योगनिद्रारूढस्य स्फुटतरमनाच्छा-
दितरूपतया मध्ये-सौषुम्नधामनि स्थितो धाता स्वप्नेऽप्यभीष्टानेवाणवशाक्त-
शाम्भवसमावेशादीनन्यानपि समावेशाभ्यासरसोन्मृष्टमतिमुकुरस्य जिज्ञासिता-
नर्थान्नवश्यं प्रकटीकरोति, नास्य योगिनः स्वप्नसुषुप्तयोर्व्यामोहो भवतीत्यर्थः ।
स्वप्नेन सौषुप्तमप्युपलक्षितम् । अत्राभीष्टार्थप्रकाशे आवृत्त्या अयमेव हेतुः,
प्रणयस्य प्रार्थनाया अन्तर्मुखस्वरूपपरिशीलनोपासासम्पाद्यस्य मायाकालुष्योपशम-
लक्षणस्य प्रसादस्य भगवतानतिक्रमात् । परमेश्वरो हि चिदात्मा यद्यन्तर्मुखोचित-

सेवाक्रमेणार्थ्यते तत्तत्सम्पादयत एव, जाग्रतः-इति परतत्त्वे जागरूकस्य जागरावस्था-
स्थस्य चेति श्लेषोक्त्या व्याख्येयम् ॥२॥

TRANSLATION

Dhātā is one who holds everything within Himself i.e. *Śiva's* own being. *Jāgrataḥ* means 'of one who is waking' i.e. to whom his freedom has manifested itself in the waking state. *Dehinaḥ* means of the embodied *yogī* or 'of the *yogī* who has knowledge in the waking condition,¹ *Ichchābhyarthitaḥ* means 'pleased on account of his discernment of the inner nature'. He brings about the objects abiding in the heart of the *yogī* e.g. by means of *jñāna* (vindu) and *kriyā* (nāda)², the *yogī* produces agitation (kṣobha) of the mind in others, the scattering of other's knowledge hither and thither, (pratibhācālanena), immobilising another's knowledge (bodhastobha), and transmission of knowledge into another (jñānasañcāra) etc.

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

According to the tradition expressed in the following verse.

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

"If *prāṇaśakti* which is gross and thick i.e., which is expressed with sound; is made frail and subtle i.e., is expressed slowly and if a *yogī* meditates on such *śakti* in *dvādaśānta*,⁴ then by entering mentally in between waking and dream condition, he gains freedom of having dream experiences i.e., the dream is

entirely under his control. He will have only that dream which he wants to experience" (V. Bh. 55). Thus in accordance with tradition, the sustainer (Śiva) appears in the region of the *Suṣumnā* of the *yogī* who is always intent on praying to God with the awareness of *citi śakti* which is present in both the practice of *prāṇa* (*visarga*) and *apāna* (*araṇi*) which are connected with exhalation (*vamana*) and inhalation (*grāsa*) and who is enjoying the sleep in which *yoga* is being carried on (*Yoganidrā*). He abiding in the *susumnā* region even in dream surely reveals the objects desired such as *āṇava*, *śākta*, or *śāmbhava samāveśa* (absorption) or other desired objects, in the mirror of his mind polished by the sap of compenetrative meditation. This *yogī* never suffers from infatuation in dream and deep sleep. The word dream implies deep sleep also.

In the matter of revelation of desired objects by repetition,⁵ this is the reason. The Lord never neglects to confer the grace which is the outcome of the cessation of the turbidity of *Māyā* and a result of his prayer which, in other words, is only the devout practice of the inner (divine) nature.

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

NOTES

1. *Piṇḍasthajñānasya*—One who has knowledge during the waking condition. The word for waking condition for the common man is *jāgrat*, the word of the *yogī* for the waking condition is *piṇḍastha*, the word of the *jñānī* for the same condition is *sarvatobhadra*.

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

vimarśa. Here they symbolize *jñāna* and *kriyā*.

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

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

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

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

Introduction to the 3rd verse

TEXT

यदि पुनरेवं सावधानो न भवति तदा नास्य योगितेत्याह

TRANSLATION

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

Text of verse 3

अन्यथा तु स्वतन्त्रा स्यात्सृष्टिस्तद्धर्मकत्वतः ।

सततं लौकिकस्येव जाग्रत्स्वप्नपदद्वये ॥ ३ ॥

Anyathā tu svatantrā syāt sṛṣṭis taddharmakatvataḥ/
Satataṁ Laukikasyeva jāgratśvāpnāpādvaye//3

TRANSLATION

Otherwise, the Creative power of the Divine according to its

characteristics, is free in manifesting always all kinds of things (usual and unusual) (to the *yogī* also) both in waking and dream states as in the case of the common people of the world.

COMMENTARY

यद्युक्तयुक्त्या नित्यं नाराध्यते धाता तदास् वस्वरूपस्थित्यभावे सततं-प्रत्यहं लौकिकस्येव चास्य योगिनोऽपि जागरायां स्वप्ने च साधारणासाधारणार्थप्रकाशनतन्निश्चयनादिस्वभावा पारमेश्वरी सृष्टिः स्वतन्त्रा स्यात्, लौकिकवद्योगिनमपि संसारावट एवासौ पातयेदित्यर्थः । यथोक्तम्

‘प्रवृत्तिर्भूतानामैश्वरी ।’

इति । ‘तद्धर्मकत्वतः’ इति स्वप्नजागरादिपदप्रकाशने भगवत्सृष्टेः स्वातन्त्र्य-भावादित्यर्थः ॥३॥

TRANSLATION

If the *yogī* does not always pray to the sustainer of the universe according to the method described, then, in the absence of his remaining in his essential nature, the Divine Creative Power whose nature is to manifest (an object), to determine, etc. things of the usual and unusual kinds¹ is quite free to show always to *yogī* also similar things both in the waking and dream states, as in the case of the common people of the world. The sense is that this throws the *yogī* also into the pit of transmigratory existence like the common people. As is said, “The outgoing tendency of creatures is determined by the Lord’s Will.”

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

NOTES

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

EXPOSITION

The *yogī* by his prayerful attitude towards the Divine which

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

Introduction to the 4th and 5th verse

TEXT

एवं स्वप्नसौषुप्तनिर्दलनोपायं स्वप्रबुद्धतायै संसाध्य स्पन्दतत्त्वसमावेशोपायं सुप्रबुद्धस्य दृष्टान्तयुक्तिपूर्वकं निरूपयति जिज्ञासितार्थज्ञप्तिरपीत्थं भवतीत्यादिशति—

TRANSLATION

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

Text of the Verse 4 and 5

यथा ह्यर्थोऽस्फुटो दृष्टः सावधानेऽपि चेतसि ।
 भूयः स्फुटतरो भाति स्वबलोद्योगभावितः ॥ ४ ॥
 तथा यत्परमार्थेन येन यत्र यथा स्थितम् ।
 तत्तथा बलमाक्रम्य न चिरात्सम्प्रवर्तते ॥ ५ ॥

Yathā hi artho'sphuṭo dṛṣṭaḥ sāvadhāne' pi cetasi/
 Bhūyaḥ sphuṭataro bhāti svabalodyogabhāvitah//4
 Tathā yatparamārthena yena yatra yathā sthitam/
 Tattathā balam ākramya na cirāt sampravartate//5

TRANSLATION

Indeed just as a thing which, in spite of all the attentiveness of the mind, is perceived indistinctly at first, appears more

distinctly, later, when observed with the strenuous exercise of one's power.

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

COMMENTARY

TEXT

हिशब्दः किलशब्दार्थे । सावधानेऽपि चेतसि दूरत्वादिदोषैर्यथा किलार्थोऽस्फुटो दृष्टो भूयोऽध्यक्षनिरीक्षणात्मना स्वबलोद्योगेन भावितो-भृशमालोकितो न केवलं स्फुटो यावत्स्फुटतरोऽपि भाति, तथा यत्स्पन्दतत्त्वात्मकं बलं येनानन्दघनतात्मना परमार्थेन यत्नेति-शङ्करात्मनि स्वस्वभावे यथेति-अभेदव्याप्त्या स्थितं तत्कर्तृ तथेति-स्वबलोद्योगेन-अन्तर्मुखतदेकात्मतापरिशीलनप्रयत्नेन सम्भावितं शीघ्रमेव स्फुटतरत्वेन प्रवर्तते अभिव्यज्यते । कथमाक्रम्याराधकस्य कल्पितदेहादिप्रमातृभूमि स्वात्मन्येव निमग्नां कृत्वा, अथच स्पन्दात्मकं बलमाक्रम्य स्थितस्य कल्पितदेह-बुद्धिप्रमातृभूमिमसकृदुत्तेजयतः साधकस्य योगिनो यज्जिज्ञासितं निधानादि यत्र देशादौ येन हेमादिना परमार्थेन यथा सन्निवेशेन स्थितं तथा तदचिरादेव प्रकाशते ॥५॥

TRANSLATION

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

How? By the votary merging his so-called stage of the experient in the form of the psycho-somatic organism in his inner essential Self.

(Another interpretation of the 5th verse)

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

Introduction to the 6th verse.

TEXT

कर्तृशक्त्यादिरप्यमुत एव बलात्प्रादुर्भवतीत्याह

TRANSLATION

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

Text of the 6th verse

दुर्बलोऽपि तदाक्रम्य यतः कार्ये प्रवर्तते ।

आच्छादयेद्बुभुक्षां च तथा योऽतिबुभुक्षितः ॥ ६ ॥

Durbalo 'pi tadākramya yataḥ kārye pravartate/

Ācchādayed bubhukṣāṃ ca tathā yo'ti bubhukṣitaḥ//6

TRANSLATION

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

COMMENTARY

TEXT

यथा क्षीणघातुर्ऋषिप्रायः सोऽपि स्पन्दात्मकं बलमाक्रम्य स्पन्दसमावेशबलेन प्राणप्रमातृभूमिमसकृदुत्तेज्य कार्येऽवश्यकर्तव्ये कर्मणि प्रवर्तते, अशक्यमपि वस्तु

तद्वलाक्रमणेनैव करोतीत्यर्थः । तथा योऽप्यतिबुभुक्षितः सोऽपि तद्वलाक्रान्त्या
क्षुत्पिपासादि शमयति । नहि चिद्घनां भूमिमनुप्रविष्टस्य द्वन्द्वाभिभवः कश्चित्प्रा-
णादिभुव एव तदाश्रयत्वात्तस्याश्चेह चिद्भूमौ निमग्नत्वात् ॥६॥

TRANSLATION

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

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

NOTES

1 Utpala Bhaṭṭa adds बुभुक्षाशब्दोऽत्रोपलक्षणार्थम् । तेन क्षुत्तृषौ शोकमोहौ जरामृत्यु चेति षड्वर्त्मयोऽपि नश्यन्तीत्यर्थः ॥ i.e. the word hunger has been used here elliptically in a generic sense implying the six waves of existence, hunger and thirst (of *prāṇa*), sorrow and delusion (of mind), old age and death (of body)."

Introduction to the 7th verse

TEXT

यत एवमुक्तसूत्रोपपत्तिक्रमानुसारेणैदृक्सिद्धिसमुदायोऽस्माद्भवतीत्यतः

TRANSLATION

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

VERSE 7

TEXT

अनेनाधिष्ठिते देहे यथा सर्वज्ञतादयः ।

तथा स्वात्मन्यधिष्ठानात्सर्वत्रैवं भविष्यति ॥ ७ ॥

Anenādhiṣṭhite dehe yathā sarvajñatādayaḥ/

Tathā svātmany adhiṣṭhānāt sarvatraivaṃ bhaviṣyati//7

TRANSLATION

Just as all knowability, etc., in respect of the body occurs when it is pervaded by that *spanda* principle, even so when the *yogī* is established in his essential Self¹, he will have omniscience, etc. everywhere.

COMMENTARY

TEXT

अनेन स्वस्वभावात्मना स्पन्दतत्त्वेनाधिष्ठिते व्याप्ते देहे सति यथा तदवस्थो-
चितार्थानुभवकरणादिरूपाः सर्वज्ञतासर्वकर्तृतादयो धर्मा आविर्भवन्ति देहिनः,
तथा यद्ययं कूर्माङ्गसङ्कोचवत्सर्वोपसंहारेण महाविकासयुक्त्या वा स्वस्मिन्ननपायि-
न्यात्मनि चिद्रूपे अधिष्ठानं करोति उक्ताभिज्ञानप्रत्यभिज्ञाते तत्रैव समावेशस्थितिं
बध्नाति तदा सर्वत्रेति शिवादौ क्षित्यन्ते एवमिति शङ्करतदुचितसर्वज्ञतासर्वकर्तृ-
तादिरूपो भविष्यति ॥७॥

TRANSLATION

When the body is pervaded by this i.e. by the *spanda* principle which is one's own essential Self, then as experiences of things suited to that state (i.e. the bodily state), such as states of all-knowability, all-doership (associated with the body) manifest themselves to the embodied being, so, if the *yogī* gets established in his imperishable Self, viz., the spiritual Consciousness recognized as such by the afore-said token, if he is steadily absorbed in that state, either by withdrawing his sense, etc. within himself (*saṅkoca*) as a tortoise withdraws its limbs within itself or by the device of the expansion of all-

embracing consciousness (*vikāsa*)², then he acquires omniscience, and omnipotence—powers appropriate to *Śiva* everywhere i.e. from the category of *Śiva* down to earth.

NOTES

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

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

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

Introduction to the 8th verse

TEXT

इदमप्येतत्प्रसादेनेत्याह

TRANSLATION

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

VERSE 8

ग्लानिर्विलुण्ठिका देहे तस्याश्चाज्ञानतः सृतिः ।

तदुन्मेषविलुप्तं चेतुकुतः सा स्यादहेतुका ॥ ८ ॥

Glānir viluṇṭhikā dehe tasyāścājñānataḥ sṛtiḥ/

Tadunmeṣa-vilupṭaṃ cet kutāḥ sā syād ahetukā//8

TRANSLATION

Just as a plunderer carries away the valuables of the house, even so depression saps away the vitality of the body. This depression proceeds from ignorance. If that ignorance disappears by *unmeṣa*, how can that depression last in the absence of its cause? 8.

COMMENTARY

TEXT

देहे या ग्लानिः अर्थाद्देहाभिमानिनः पुंसो यो हर्षक्षयोऽसौ विलुण्ठिका
परसंबिद्वविणापहारेण पारिमित्यदौर्गत्यप्रदा तस्याश्च ग्लानेरज्ञानतश्चि-
दानन्दधनस्वस्वरूपाप्रत्यभिज्ञानात्सूतिरुद्भवोऽवस्थितिश्च । तदज्ञानं
प्रदर्शयिष्यमाणस्वरूपेणोन्मेषरूपेण चेद्विलुप्तं-निकृत्तं तदासौ ग्लानिरज्ञानात्मनो
हेतोरभावात् कुतः स्यान्न भवेदित्यर्थः । ग्लान्यभावे च देहेऽवश्यंभाविन्यो
व्याध्यादिसन्तापावस्था अपि यथा यथा योगिनोऽपकृष्यन्ते तथा तथा हेम्न
इवातिताप्यमानस्य कालिकापगमे स्वस्वरूपं देदीप्यत एव । एवं च देहाव-
स्थितस्यापि सर्वदा ग्लान्यभाव एव परयोगिनो विभूतिः । यथोक्तं परमयोगिन्या
मदालसया बालदारकान् प्रयोगीकुर्वत्या

त्वं कञ्चुके शीर्यमाणे निजेऽस्मि-

न्देहे हेये मूढतां मा व्रजेथाः ।

शुभाशुभैः कर्मभिर्देहमेत-

न्मदादिभिः कञ्चुकस्ते निबद्धः ॥ (मा० पु० २५।१४)

इति मितसिद्धयभिलाषिणो योगिनः समावेशाभ्यासस्तेन देहं विध्यतो बलीपलि-
तादिव्याधिजयो भवतीत्यपि भङ्गघानेन प्रतिपादितम् ॥८॥

TRANSLATION

Dehe yā glāniḥ means that disappearance of (essential) delight¹ of the person who considers his body to be the self. The plunderer (*viluṇṭhikā*) is that which steals away the wealth of the highest consciousness, and brings about poverty in the form of limitation. It i.e. the depression owes its origin and continuance to (spiritual) ignorance² i.e. non-recognition of one's essential nature which is a compact mass of consciousness-bliss. If that ignorance is destroyed by *unmeṣa*, the nature of which will be described later, then how can this depression last in the absence of its cause which is ignorance? That is to say it will disappear.

In the absence of depression, the states of inevitable sufferings to the body, such as illness, etc. will be removed. To the extent to which they are removed to that extent his real nature will shine just as excessively heated gold shines when the dross is removed. Thus constant absence of depression even while he remains in the body is the glory of the great *yogi*.

As has been said by the great *yoginī* Madālasā, while teaching her children:

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

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

NOTES

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

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

Introduction to the 9th verse

TEXT

अथ योऽयमुन्मेषः स किंस्वरूपः किमुपायलभ्यश्चेत्याकाङ्क्षायामाह—

TRANSLATION

In reply to the query “What is the nature of this *unmeṣa* and by what means is it available?” the author says:

Text of the 9th verse

एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।

उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ॥ ९ ॥

Ekacintāprasaktasya yataḥ syādaparodayaḥ/
Unmeṣaḥ sa tu vijñeyaḥ svayaṁ tam upalakṣayet// 9

TRANSLATION

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

COMMENTARY

TEXT

भावे त्यक्ते निरुद्धा चिन्नैव भाषान्तरं व्रजेत् ।

तदा तन्मध्यभावेन विकसत्यतिभावना ॥ (वि० भै० ६२)

इति नीत्या एकस्यां कस्याञ्चिदालम्बनविशेषनिभृतविकारात्मिकायां चिन्तायां प्रसक्तस्य-एकाग्रोभूतस्य योगिनो यत इति-तदेकाग्रताप्रकर्षोत्प्लसत्संवित्स्फारतस्तदालम्बननिमीलनाज्झटिति ग्रस्तसमस्तचिन्तासन्तरेरगनीषोमाविभेदात्मनः स्पन्द-तत्त्वादपर एवोदयश्चिच्चमत्कारात्मान्य एव लोकोत्तर उल्लासः स्यात् स तच्च-मत्कारोन्मेषकत्वादेवोन्मेषो विज्ञातव्योऽन्वेषणीयः, इत्यमेव योगिना ज्ञातुं शक्यः ततश्च स्वयमिति इदन्ताविषयत्वाभावादकृतकप्रयत्नात्मनावधानेनाहन्तयैवोपेत्यात्मनि लक्षयेत्-असाधारणेन चमत्कारात्मना प्रत्यभिजानीयात् । 'यत एकस्यां विषयविचारादिचिन्तायां प्रसक्तस्य अपरस्याश्चिन्ताया झटित्युदयः स्यात् स चिन्ताद्वयव्यापक उन्मेषः' इत्यन्ये ॥६॥

TRANSLATION

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

In accordance with this view, there is the rise of 'another' (*aparodayaḥ*)¹ i.e. there is the manifestation of another superb, transcendental awareness which is full of the bliss of consciousness (*ciccamatkārātmanya eva lokottara ullāsaḥ syāt*).

(In whom does it arise?) it arises in the yogī who is deeply engrossed i.e. deeply concentrated in one thought (*ekasyāṁ*

cintāyām prasaktasya ekāgribhūtasya) (What kind of thought?). Thought of a particular object or matter in which all the fluctuations of the mind are stilled (*kasyāñcid ālambana-Viśeṣa-nibhṛta-vikārātmikāyām cintāyām*).

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

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

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

NOTES

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

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

3. *Vijñeyaḥ*—has to be interpreted in two ways, viz. *arhārtha*, and *śakyārtha*. In the first case it means it deserves to be known or recognized, it should be known or recognized. In the latter case, it means, it can be known or recognized. Kṣemarāja has interpreted it in both the senses.

EXPOSITION

This is a very important *yoga* of this system. There are three important points in this verse which have to be borne in mind. Firstly, *aparodayaḥ* may mean the rise of another awareness or the rise of another thought. Kṣemarāja has taken it in the first sense. In this sense, it means *parapramātṛbhāva*, or the awareness of the met-empirical, the metaphysical Self. Kṣemarāja means to say that when the mind is deeply engrossed in one thought, it is completely stilled, it is restricted from indulging in another thought. It is at such a moment that the met-empirical Self reveals itself. Mind is the slayer of the Real. When the slayer is slain, then the Real reveals itself.

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

परमार्थ-परमेश्वरः सर्वतो विविक्तः परमकारणं परमात्मा अयमहमस्मि इति प्रतिपद्येत । न हि तस्य शब्दादिवद् इदन्तया स्वरूपमुपलक्षयितुं शक्यम् ।

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

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

"यस्त्वयं मन्यते—यस्यां चिन्तायां सत्याम् अपरचिन्तोदयः सा चिन्तैव चिन्तान्तरकारणं नान्तरावर्ति वस्त्वन्तरं विद्यते, यच्चिन्ताद्वयस्वरूपव्यतिरेकेण उपलक्षणीयात्मकं द्वितीयचिन्ताकारणं स्याद् इति, तं प्रति कारणभावेन कार्यभावेन च अभिमतस्य पूर्वापरीभूतस्य चिन्ताद्वयस्य एष सम्बन्धो न सिध्यति, अनुसन्धातारं तृतीयं विना । पूर्वं कारणम् अपरा च कार्यभूता चिन्ता इति योऽनुसन्धत्ते, यश्चासावनपल्लवनीयोऽनुसन्धाता सोऽनुसन्धेयचिन्ताद्वयव्यापकविशुद्धचिन्मात्र-स्वरूपः सर्वकारणमात्मैवोन्मेष इत्युक्तः ।

“Some think that the first thought is the cause of the rise of the next, there is nothing intervening between the two which apart from the two thoughts may be the cause of the second thought. (Rāmakaṇṭha has the Buddhists in mind.)

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

Introduction to the 10th verse

TEXT

इदानीं मितयोगिजनप्रयत्नसाध्यास्वपि तासु तासु सिद्धिषून्मेषपरिशीलनमात्रो-
दितासु परयोगिनो हेयत्वमेव मन्तव्यमित्यादिशति —

TRANSLATION

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

Text of the 10th verse

अतो विन्दुरतो नादो रूपमस्मादतो रसः ।

प्रवर्तन्तेऽचिरेणैव क्षोभकत्वेन देहिनः ॥ १० ॥

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

TRANSLATION

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

COMMENTARY

TEXT

अत उन्मेषादुपलक्ष्यमाणादप्रलीयमानस्थूलसूक्ष्मादिदेहाहम्भावस्य योगिनोऽ-
चिरेणैव भ्रूमध्यादौ तारकाप्रकाशरूपो विन्दुरशेषवेद्यसामान्यप्रकाशात्मा, नादः-
सकलवाचकाविभेदशब्दनरूपोऽनाहतध्वनिरूपो, रूपमन्धकारेऽपि प्रकाशनं तेजः,
रसश्च-रसनाग्रे लोकोत्तर आस्वादः क्षोभकत्वेन-स्पन्दतत्त्वसमासादनविघ्नभूतता-
वत्सन्तोषप्रदत्वेन वर्तन्ते । यदाहुः

‘ते समाधावुपसर्गा व्युत्थाने सिद्धयः ।’ (पात० सू० ३।३७)

इति । एवमुन्मेषनिभालनोद्युक्तस्यापि देहात्ममानिनो योगिनो विन्दुनादादयः
क्षोभका भवन्तीत्युक्तम् ॥१०॥

TRANSLATION

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

As they (the ancient sages) say:

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

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

NOTES

1. Et cetera refers to the causal body.

2. These powers are a source of attraction to the *yogi* who has not risen above the level of the psychosomatic organism.

But they are an obstacle in the way of spiritual progress, for this *yogī* gets stuck up in these powers, and misses the real aim of *yoga*, viz., realization of the essential Self or the *Spanda* principle.

Introduction to the 11th verse

TEXT

इदानीमत्रोन्मेषात्मनि स्वभावे देहप्रमातृतां निमज्जयति, तदाकारामपि पर-
प्रमातृतां लभत इत्याह

TRANSLATION

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

Text of the 11th verse

दिदृक्षयेव सर्वार्थान्यिदा व्याप्यावतिष्ठते ।
तदा किं बहूनोक्तेन स्वयमेवावभोत्स्यते ॥ ११ ॥

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

TRANSLATION

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

COMMENTARY

TEXT

यथा पश्यन्तीरूपाविकल्पकदिदृक्षावसरे दिदृक्षितोऽर्थोऽन्तरभेदेन स्फुरति तथैव
स्वच्छन्दाद्यध्वप्रक्रियोक्तान् धरादिशिवान्तान्तर्भाविनोऽशेषानर्थान् व्याप्येति सर्वम-
हमिति सदाशिववत् स्वविकल्पानुसन्धानपूर्वकमविकल्पान्तमभेदविमर्शान्तःक्रोडी-
कारेणाच्छाद्य यदावतिष्ठते अस्याः समापत्तेर्न विचलति, तावदशेषवेद्यैकीकारेणोन्मि-

षत्तावद्वेद्यग्रासीकारिमहाप्रमातृतासमावेशचमत्काररूपं यत्फलं तत्स्वयमेवावभोत्स्यते-
स्वसंविदेवानुभविष्यति, किमत्र बहुना प्रतिपादितेन ॥११॥

TRANSLATION

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

EXPOSITION

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

Introduction to the 12th verse

TEXT

तस्योपलब्धिः सततम् इति प्रतिज्ञाय तदनन्तरमुपपादितमुपायजातं परिशीलयतः
सततं स्पन्दतत्त्वसमाविष्टत्वं सुप्रबुद्धस्य भवतीति तदनन्तप्रमेयसम्भिन्नत्वादुपदेश्य-
हृदये स्मारयन्ननुप्रवेशयुक्त्युपसंहारभङ्ग्याह—

TRANSLATION

Having declared that the fully enlightened has the knowledge

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

Text of the Verse 12

प्रबुद्धः सर्वदा तिष्ठेज्ज्ञानेनालोक्य गोचरम् ।
एकत्रारोपयेत्सर्वं ततोऽन्येन न पीडयते ॥ १२ ॥

Prabuddhaḥ sarvadā tiṣṭhej jñānenālokya gocaram/
Ekatrāropayet sarvaṃ tato anyena na pīḍayate//12

TRANSLATION

Observing all objective phenomena by knowledge i.e. by external perception, one should always remain awake, and should deposit everything in one place i.e. see everything as identical with *Spanda* which is our own essential Self. Thus, he is never troubled by another.

COMMENTARY

TEXT

सर्वदा जागरास्वप्नसुषुप्तसंविदादिमध्यान्तपदेषु प्रबुद्धस्तिष्ठेद् उन्मीलितस्पन्द-
तत्त्वावष्टम्भदिव्यदृष्टिः सुप्रबुद्धतामेव भजेत् । कथं ज्ञानेन बहिर्मुखेनावभासेन
सर्वं गोचरं नीलसुखादिरूपं विषयमालोक्य

तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः (२।४)
इत्युपपादितदृशा विमृश्य एकत्र-स्त्रष्टरि शंकरात्मनि स्वभावे सर्वमारोपयेत्-निमी-
लनोन्मीलनदशयोस्तदभेदेन जानीयात्, पूर्वापरकोट्यवष्टम्भदाढ्यार्थमध्यभूमिमपि
चिद्रसाश्यानतारूपतयैव पश्येदित्यर्थः । एवं च न केनचिदन्येन व्यतिरिक्तेन वस्तुना
बाध्यते सर्वस्मिन् स्वात्मनः स्वीकृतत्वात् । यथोक्तं श्रीप्रत्यभिज्ञाकारेण

योऽविकल्पमिदमर्थमण्डलं पश्यतीश निखिलं भवद्वयः ।

स्वात्मपक्षपरिपूरिते जगन्त्यस्य नित्यसुखिनः कुतो भयम् ॥

(उ० स्तो० १३। १६)

इति ॥१२॥

TRANSLATION

Sarvadā 'always' means 'one should keep awake in the beginning, middle, and end of awareness in all the states of waking, dreaming and deep sleep. 'keeping awake' means 'one should have full awareness, with divine vision which becomes manifest by getting hold of the *Spanda* principle which has been unfolded.' How? By observing all phenomena, such as blue, pleasure etc. by external perception, one should offer it to the creator, *Śaṅkara* i.e. one's essential nature in the light of the belief expressed in the line, 'Therefore, whether in word, or thing or thought, there is no state which is not *Śiva*.' 'One should offer or deposit everything' means 'one should regard it as identical with that *Spanda* principle whether in introversive or extroversive state, one should, by the firm grip of the initial and the final state, regard the middle state also as the congealment of the sap of consciousness'. Thus, he is not troubled by anything separate, because in everything, he acknowledges his own Self. As has been said by the author of *Śrī Pratynbhijñā* "O Lord, whence can there be any fear to the eternally happy one, in this world filled with his own Self, who, in thought-free state, sees entire objective phenomena as thy own form."² (Utpala sto. XIII.16).

NOTES

1. This refers to Utpaladeva who wrote *Īśvarapratyabhijñā*.
2. Utpaladeva also wrote a number of hymns which have been collected in a book named *Utpala Stotrāvalī*.

EXPOSITION

Two points have been emphasized in this verse—firstly, the awakened one should be *en rapport* with the *Spanda* principle which is his essential Self in all the states of waking, dream and deep sleep and in all conditions—the initial, the middle and the end of those states. Secondly, he should view all objective phenomena only as a manifestation of the inward Light of Consciousness and thus identical with it. Since now there is nothing which is different from his Self, he will have no trouble on any account.

Introduction to the 13th verse

TEXT

‘ततोऽन्येन न पीड्यते’ इति यदुक्तं तत्र कोऽसावन्यः पीडकः कश्च पीड्यः, यतः शिवात्मकमेव विश्वमुक्तमित्याशङ्क्य पाशानां पशोश्च स्वरूपं निर्णेतुमाह

TRANSLATION

It has been said (in the previous verse), “Thus, he is never troubled by another.” “Since the whole universe is said to be the form of *Śiva*, who is it that gives trouble, and who is it that is troubled? In order to remove this doubt, the author, in order to ascertain the nature of the bonds and the bound, says:

Text of the 13th Verse

शब्दराशिसमुत्थस्य शक्तिवर्गस्य भोग्यताम् ।

कलाविलुप्तविभवो गतः सन्स पशुः स्मृतः ॥ १३ ॥

Śabdarāśi-samutthasya śaktivargasya bhogyatām/
Kalāvilupta-vibhavo gataḥ san sa paśuḥ smṛtaḥ//13

TRANSLATION

Being deprived of his glory by *kalā*, he (the individual) becomes a victim of the group of Powers arising from the multitude of words, and thus he is known as the bound one (*paśu*).

COMMENTARY

TEXT

इह योऽयं प्रकाशात्मा स्वस्वभावः शाङ्कर उक्तः, असौ

व्यवस्थितः करोत्येष विश्वकारणमीश्वरः ।

सृष्टिं स्थितिं च संहारं तिरोधानमनुग्रहम् ॥

इति श्रीस्वच्छन्दशास्त्रदृष्ट्या निजशक्त्याश्लिष्टः सदा पञ्चविधकृत्यकारी स्वतन्त्रः स्पन्दललितेश्वरादिशब्दैरागमेषूद्घोष्यते । स्वातन्त्र्यशक्तिरेवास्य सनातनी पूर्णा-हन्तारूपा परा मत्स्योदरी महासत्ता स्फुरत्तोमिः सारं हृदयं भैरवी देवी शिखा इत्यादिभिरसङ्ख्यैः प्रकारैस्तत्र तत्र निरुच्यते । पूर्णाहन्तैव चास्यानुत्तरानाहत-

शक्तिसंपुटीकारस्वीकृतादिक्षान्तवर्णभट्टारिका तत एव स्वीकृतानन्तवाच्यवाचक-
 रूपषडध्वस्फारमयाशेषशक्तिचक्रक्रोडीकारान्तःकृतनिःशेषसर्गप्रलयादिपरम्पराप्यक्रम-
 विमशंरूपैव नित्योदितानुच्चार्यमहामन्त्रमयी सर्वजीवितभूता परा वाक् । एषैव
 भगवत इयद्विश्ववैचित्र्यचलत्तामिव स्वात्मनि प्रथयन्ती स्पन्दते इत्यर्थानुगमात्
 स्पन्द इति इहोच्यते । एवं चेयद्विश्वशक्तिखचितपराशक्तिसुन्दरस्य स्वात्मनः
 स्वरूपगोपनक्रीडया स्वात्मभित्तावेवांशांशिकया निर्भासनं भगवान् यावच्चिकीर्षति
 तावदेकैवाभिज्ञाप्यसौ तदीया विमशंशक्तिरिच्छात्वं प्रतिपद्य ज्ञानक्रियारूपतया
 स्थित्वा शिवशक्तिपरामर्शात्मकबीजयोनिभेदेन द्विधा भूत्वा वर्गभेदेन तत्कलाभेदेन
 च नवधा पञ्चाशद्धा च स्फुरन्ती तद्विमशंसारैरघोरघोरघोरतरैः संवित्तिदेवता-
 त्मभिः रूपैः प्रथमाना भगवतः पञ्चविधकृत्यकारितां निर्वहति । यथोक्तं श्री-
 मालिनीविजयोत्तरे

या सा शक्तिर्जगद्धातुः कथिता समवायिनी ।
 इच्छात्वं तस्य सा देवी सिसृक्षोः प्रतिपद्यते ॥ (३।५)
 सैकापि सत्यनेकत्वं यथा गच्छति तच्छृणु ।
 एवमेतदिति ज्ञेयं नान्यथेति सुनिश्चितम् ॥
 ज्ञापयन्ती जगत्पत्र ज्ञानशक्तिर्निगद्यते ।
 एवं भवत्विदं सर्वमिति कार्योन्मुखी यदा ॥
 जाता तदैव तद्वस्तु कुर्वत्यत्र क्रियोच्यते ।
 एवमेषा द्विरूपापि पुनर्भेदैरनन्तताम् ॥
 अर्थोपाधिवशाद्याति चिन्तामणिरिवेश्वरी ।
 तत्र तावत्समापन्ना मातृभावं विभिद्यते ॥
 द्विधा च नवधा चैव पञ्चाशद्धा च मालिनी ।
 बीजयोन्यात्मकाद्भेदाद्विधा बीजं स्वरा मताः ॥
 कादयश्च स्मृता योनिर्नवधा वर्गभेदतः ।
 पृथग्वर्णविभेदेन शतार्धकिरणोज्ज्वला ॥
 बीजमत्र शिवः शक्तिर्योनिरित्यभिधीयते ।
 वर्गाष्टकमिति ज्ञेयमघोराद्यमनुक्रमात् ॥
 तदेव शक्तिभेदेन माहेश्वर्यादि चाष्टकम् ।
 शतार्धभेदभिन्ना च तत्संख्यानां वरानने ॥
 रुद्राणां वाचकत्वेन कल्पिता परमेष्ठिना ।
 तद्वदेव च शक्तीनां तत्संख्यानामनुक्रमात् ॥

इत्यादि । तथा

विषयेष्वेव संलीनानधोऽधः पातयन्त्यणून् ।

रुद्राणून्त्याः समानिङ्गच घोरतयोऽपरास्तु ताः ॥

मिश्रकर्मफलासक्ति पूर्ववज्जनयन्ति याः ।

मुक्तिमार्गनिरोधिन्यस्ताः स्युर्घोराः परापराः ॥

पूर्ववज्जन्तुजातस्य शिवधामफलप्रदाः ।

पराः प्रकथितास्तज्जैरघोराः शिवशक्तयः ॥ (३।३३)

इति । एवं शब्दराशेः समुत्थितो वर्गनवकरूपो यो ब्राह्म्यादिदेवतावर्गः शिव-
सहितस्तस्य भोग्यतां-पाश्यतां गतः सन् स एव शंकरात्मा स्वभावः पशुः स्मृतः-आग-
मेषु तथोक्तः । ननु कथं भोक्ता महेश्वर इमामवस्थां प्राप्तिः, इत्याशङ्क्याशान्त्यै
विशेषणद्वारेण हेतुमाह कलाविलुप्तविभव इति । कलयति-बहिः क्षिपति-पारिमित्येन
परिच्छिनत्तीति कला मायाशक्तिः, तथा विलुप्तविभवः स्वमायाया गूहितैश्वर्यः
स्थित इत्यर्थः । अथ च कलया किञ्चित्कर्तृत्वोपोद्वलनात्मना शक्त्या तदुपलक्षितेन
कलाविद्याकालनियतिरागात्मना कञ्चुकेन विलुप्तविभवः स्थगितपूर्णत्वकर्तृत्वादि-
धर्मः । भवत्वेवं, भोग्यतां तु कथमसौ शक्तिवर्गस्य गतः इत्यत्रैतदेवोत्तरम् ।
कलाभिरकारादिवर्गाधिष्ठायिकाभिर्बाह्म्यादिभिस्तद्वर्णभट्टारकाधिष्ठातृभूताभिश्च
श्रीमालिनीविजयोक्तदेवतारूपाभिः कलाभिरकारादिवर्णविलुप्तविभवः-संकुचितो-
ऽस्मि, अपूर्णोऽस्मि, करवाणि किञ्चिदिदमुपाददे, इदं जहामि इत्यादिविचित्रविकल्प-
काविकल्पकप्रतिपत्तिकदम्बकान्तरनुप्रविष्टस्थूलसूक्ष्मशब्दानुबेधकर्तृत्वो हर्षशोका-
दिरूपतां नेनीयमान इव क्षणमपि स्वरूपस्थितिं न लभते यतः, अतोऽसावुक्तरूपः
शक्तिवर्गेण भुज्यमानः पशुवतः । कलया अख्यात्यात्मनांशेन विलुप्तविभवः
संकुचित इव, न तु तत्त्वतः शिवात्मा स्वभावोऽस्य क्वापि गतः, तदभावे हि स एव
न स्फुरेत् । तथावभासमानैरेव कलाभिः संकुचितैः शब्दैर्ज्ञानैश्च विलुप्तविभवस्त-
थारूपमात्मानं न विस्मृष्टं क्षम इत्यर्थः ॥१३॥

TRANSLATION

That which is said to be one's real nature which is, in essence, *Śaṅkara*, of the nature of Light, is proclaimed in the traditional treatises by such words as *Spanda*, *Lalita*, *Īśvara* etc.

In accordance with the view expressed in the followning lines in *Svacchanda Śāstra*, being embraced by His *Śakti*, He is absolutely free in carrying out five (creative) acts.

“The Lord, who is the cause of the universe, endowed with His *Śakti* carries out the acts of manifestation (*śṛṣṭi*), maintenance (*sthiti*), withdrawal (*saṃhāra*), concealment (*tirodhāna*), and grace (*anugraha*).

The Power of Absolute Freedom of the Lord which is eternal and of the form of perfect I-consciousness is, in different scriptures, called in various, innumerable ways, such as, *Parā* (the Highest), *Matsyodari* (fish-bellied i.e. full of creative throb), *Mahāsattā* (the Highest Being), *Sphurattā* (the glimmer of Light), *Ūrmi* (wave, the great Manifestation), *Sāra* (the Quintessence of existence), *Hṛdaya* (the Heart, the Creative Centre), *Bhairavi* (the Śakti of Bhairava), *Devī* (Goddess), *Śikhā* (the Flame). The perfect I-consciousness of the Lord (*Aham*) consisting of the Highest 'A' Power and the innate 'ha' Power encloses within itself as in a bowl all the venerable letters from *a* to *kṣa*. That (*aham*) constitutes the *śakti-Parā Vāk*, the Highest Sound which is ever risen, i.e. eternal but unutterable, the great *Mantra*, the *Life* of all, which is successionless awareness that contains within itself uninterrupted series of manifestation and dissolution, which encloses within its embrace all the groups of *śaktis* consisting of the course of the six (*ṣaḍadhvā*),¹ the outcome of innumerable words and their referents.

The same supreme I-consciousness of the Lord manifesting within itself this universe of diverse objects as if moving is here referred to as *Spanda*, according to the etymological derivation—*spandate iti spandaḥ*—‘that which throbs (with life) is *spanda*.’ Thus when the Lord, veiling by way of sport the real nature of His Self adorned with the Highest Power (*parāśakti*) endowed with universal energy, desires to display manifestation in different forms, on the screen of His own Self, then His Power of Absolute Freedom (which is the Power of His I-consciousness) becomes Will which assumes the power of cognition and action. As such that Power of Absolute Freedom becomes two in the form of seed (vowel) and matrix (consonant) which respectively indicate *Śiva* and *Śakti*. It also appears as ninefold according to the division of letter-groups (*vargabhedenā*), and fiftyfold according to the division of letters of these groups. Appearing in the form of the goddesses *Aghorā*, *Ghorā*, and *Ghoratari* who comprehend those letters, it brings about the fivefold act of the Lord. As has been said in the *Mālinīvijayottara*. “That *Śakti* (in the form of I-consciousness) of the Creator of the world who is said to be constantly co-inhering in Him (*Śiva*) becomes *Ichhā* (Will power) when He wants to

create. Listen, how She, though one, becomes many. 'This object is like this (as I have willed), not otherwise'—announcing this with perfect definiteness, she is said to be *jñānaśakti* (the power of knowledge) in this world. When she is oriented towards action, and decides 'let all this become like this', then creating that thing then and there, she is said to be *kriyāśakti* (the power of execution). Thus, though of two forms, she becomes innumerable, according to the conditions of the objects to be created. Indeed, this goddess is like a thought-gem (*cintāmaṇi*). Then when she assumes the aspect of mother, she is divided in two ways, nine ways, and becomes a wearer of a garland of fifty letters.

With the division of *bīja* (vowels) and *yoni* (consonants), she is of two kinds. The vowels are considered to be the *bīja* (seed). 'Ka' and other letters are considered to be *yoni* (consonants; lit. matrix). According to the division of the groups of the letters, she is of nine kinds. According to the division of letters, separately she shines with the rays of fifty (letters). In this context, *bīja* (the vowel) is called *Śiva*, and *yoni* (the consonant) is called *Śakti*.

The eight groups of letters are to be known as *Aghora*, etc. in succession. The same eight groups of letters have eight goddesses, such as *Māheśvarī* and others. from the standpoint of the division of *śaktis*.²

O beautiful-faced one, the greatest lord has made her fifty-fold as descriptive of the *Rudras*³ of that number as well as the *śaktis* of that number in succession (M.V. III, 5-13).

Further,

'The *Ghoratārī Śaktis* are those who, while they embrace *Rudras*, the elevated souls, push down and down those souls who are engrossed in the pleasure of sense-objects. They are known as *aparā śaktis*.

The *Ghorā śaktis* are those who cause, as before, attachment to the fruit of actions of mixed character and who block the path to liberation. They are known as *parā-parā śaktis*.

The *Aghorā* are those powers of *Śiva* who are aptly called *parā* by those who know the reality. They grant to the creatures the boon of *Śiva*-state as before. "(M.V. III, 33). Thus becoming a victim to the groups of goddesses such as *Brāhmī*, etc.

along with *Śiva* who are represented by the nine groups⁴ of letters that have arisen from the mass of sound, he, though of the nature of *Śiva* is regarded as bound (*paśu*) in the traditional texts.

A question arises here. "How is it that the Experient who is the great Lord is reduced to this state?" In order to remove this doubt, the author mentions the reason by means of an adjectival phrase, 'because he is deprived of his glory by *kalā*.'

Etymologically *kalā* (from the root '*kala*'—to throw out) means 'one that throws out, that circumscribes to definite limits i.e. the power of *Māyā*'. The Lord thus continues in a state in which His glory is veiled by His own *Māyā*. This is the meaning of the phrase *kalāviluptavibhavaḥ*.

(Second Interpretation of *Kalāviluptavibhavaḥ*)

Moreover, the word *Kalā* also means the power of limited activity. So by *kalā* would mean 'by the power supported by limited activity'. This power implies also *kalā*, *vidyā*, *kāla*, *niyati* and *rāga*. So, the adjectival phrase *kalāviluptavibhavaḥ* would ultimately mean one whose characteristics of perfection, unrestrained activity, etc. are veiled by the coverings of *kalā*, *vidyā*, *kāla*, *niyati* and *rāga*.⁶

This may be granted. The question is 'How does he become a victim to the group of powers?' This is the reply to this question.

(Third Interpretation of *Kalāviluptavibhavaḥ*)

Because, he does not rest in his real nature even for a moment, being exploited by the group of powers, therefore is he called a bound soul. He is deprived of his glory by the goddesses *Brāhmī* and others presiding over the groups of letters, such as vowel-group, etc. or by the goddesses presiding over individual letters, such as 'a' (अ) etc., as indicated in *Mālinīvijaya*. As such, he is tormented by gross and subtle words which penetrate within all kinds of definite and indefinite ideas, and he feels "I am limited. I am imperfect; I may do something; this I take, this I reject, etc.," and he is thus led to joy or sorrow.

Thus he, as described above, being exploited by the group of *śaktis* is called *paśu* or bound soul.

(Fourth Interpretation of *Kalāviluptavibhavaḥ*)

Kalā may be taken in the sense of a part. Being deprived of

his glory by a part, i.e. the innate ignorance of his real nature, he becomes limited as it were. In fact, his real nature in the form of *Śiva* has not gone anywhere. In absence of that, his manifestation itself would not be possible.

Being deprived of his glory by words and ideas which are narrowed down by *kalās* appearing in those ways, he is unable to consider himself in his real nature. This is the gist of the verse.

NOTES

1. The *Śaḍadhvā* (the course of the six) referred to consists of three aspects on the subjective or *vācaka* (word) side and three on the objective or *vācya* (referent) side. They are the following :

Vācaka or *Śabda*.

The Subjective order; the temporal order; the phonetic manifestation.

Para or *abheda* level

Parāpara or *bhedābheda*

or *Sūkṣma* (subtle) level.

Apara or *bheda* or

sthūla (gross) level.

Vācya or *Artha* (*Referent*)

The objective order; the spatial order; the cosmogonic manifestation.

Varṇa

Kalā

Mantra

Tattva

Pada

Bhuvana

2. The presiding deities over the groups of letters are the following :

Group of letters :

Presiding deities

1. 'A' varga (the group of vowels)

Yogīśvari or Mahā-lakṣmī

2. 'Ka' varga (ka, kha, ga, gha, ṇa)

Brāhmī

3. 'Ca' varga (ca, cha, ja, jha, ña)

Māheśvari

4. 'Ṭa' varga (ṭa, ṭha, ḍa, ḍha, ṇa)

Kaumārī

5. 'Ta' varga (ta, tha, da, dha, na)

Vaiṣṇavī

6. 'Pa' varga (pa, pha, ba, bha, ma)

Vārāhī

7. 'Ya' varga (ya, ra, la, va)

Aindrī or Indrāṇī

8. 'Śa' varga (śa, ṣa, sa, ha, kṣa)

Cāmuṇḍā

3. The fifty *Rudras* are the following :

1. Amṛta, 2. Amṛtapūrṇa, 3. Amṛtābha, 4. Amṛtadrava, 5. Amṛtaugha, 6. Amṛtormi, 7. Amṛtasyandana, 8. Amṛtāṅga,

9. Amṛtavapu, 10. Amṛtodgāra, 11. Amṛtāśya, 12. Amṛtatanu, 13. Amṛtasecana, 14. Amṛtamūrti, 15. Amṛteśa, 16. Sarvāmradhara. All these arise from *bija* or vowel. The remaining thirtyfour arise from *yoni* or constant. They are the following :

1. Jaya, 2. Vijaya, 3. Jayanta, 4. Aparājita, 5. Sujaya, 6. Jayarudra, 7. Jayakīrti, 8. Jayāvaha, 9. Jayamūrti, 10. Jayotsāha, 11. Jayada, 12. Jayavardhana, 13. Bala, 14. Atibala, 15. Balabhadra, 16. Balaprada, 17. Balāvaha, 18. Balavān, 19. Baladātā, 20. Balesvara, 21. Nandana, 22. Sarvatobhadra, 23. Bhadramūrti, 24. Śivaprada, 25. Sumanāḥ, 26. Sprhaṇa, 27. Durga, 28. Bhadrakālā, 29. Manonuga, 30. Kauśika, 31. Kālā, 32. Viśveśa, 33. Suśiva, 34. Kopa (Total $16+34=50$). The Rudrāṇis are the same in number and their names are the feminine gender of the above names, e.g. Amṛtā, Amṛtapūrṇā, etc.

4. According to the nine groups of letters, the goddesses are as given below. The goddess of 'A' varga (i.e. vowels, is Śiva-Śakti; the goddess of 'Kṣa' varga is *yogīśvari*. The other goddesses are the same as given under Note No. 2.

5. Such an adjective as gives the reason is known as *hetugarbha viśeṣaṇa*. So 'Kalāvilupta-vibhavaḥ' is to be understood as *Kalāvilupta-Vibhavatvāt* (because of his glory being deprived by kalā).

6. These are the five *kañcukas* or coverings of *Māyā*.

(i) *Kalā* reduces *Sarvakartṛtva* or omnipotence of Śiva to *kīñcitkartṛtva* or limited efficacy in the case of the *paśu* or the empirical individual.

(ii) *Vidyā* reduces the *sarvajñatva* or omniscience of Śiva to limited knowledge.

(iii) *Rāga* reduces the *pūrṇatva* or fulness of Śiva to desire for particular things.

(iv) *Kālā* reduces the *nityatva* or eternity of Śiva to limitation in respect of time.

(v) *Niyati* reduces the *vyāpakatva* (all-pervasiveness) or Svātantrya (absolute Freedom of Śiva) to limitation in respect of space and cause.

Introduction to the 14th verse

TEXT

अधुना पशुः संकुचितदृक्छक्तिबाध्यः पाश्यश्चेत्येतद्विभजति

TRANSLATION

Now the author shows in detail how the bound soul is bound and trapped by limited knowledge.

Text of the verse 14

परामृतरसापायस्तस्य यः प्रत्ययोद्भवः ।
तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः ॥ १४ ॥

Parāmṛtarasāpāyas tasya yaḥ pratyayodbhavaḥ/
Tenāsvatantratām eti sa ca tanmātragocaraḥ// 14

TRANSLATION

The rise, in the bound soul, of all sorts of ideas marks the disappearance of the bliss of supreme immortality. On account of this, he loses his independence. The appearance of the ideas has its sphere in sense-objects.

COMMENTARY

TEXT

तस्य पशोर्यं प्रत्ययानां-लौकिकशास्त्रीयविकल्पानां तदधिवासितानां भिन्नार्थ-
ज्ञानानां विकल्पानामप्युद्भवः विनाशाघ्रात उत्पादः स परस्यामृतरसस्य-चिद्वन-
स्यानन्दप्रसरस्यापायो निमज्जनम् । उदितेषु भिन्नार्थेषु प्रत्ययेषु चिद्भूमिः स्थिताप्य-
परामृश्यमानत्वादस्थितेव लक्ष्यते, तत एवमुक्तम् । तेन च प्रत्ययोद्भवेनायमस्वत-
न्त्रतामेति-तद्वशः सम्पद्यते । यदुक्तं श्रीशिवसूत्रेषु 'ज्ञानं बन्धः' (१।२) इति ।
श्रीमद्व्यासमुनिनापि 'मातापितृमयो बाल्ये' इति । श्रीमदालसयापि

तातेति किञ्चित्तनयेति किञ्चिद्

अम्बेति किञ्चिद्वियतेति किञ्चित् ।

ममेति किञ्चिन्न ममेति किञ्चिद्

भौतं संघं बहुधा मा लपेथाः ॥ (मा० पु० २।१।५)

इति । प्रत्ययस्योद्भवस्तन्मात्राणि तीव्रातीव्रभेदसामान्यवृत्तयो गोचरो यस्य तथाभूतो भिन्नवेद्यविषय इत्यर्थः । अनेनेदमाह—यावदियं भिन्नवेद्यप्रथा तावद्बद्ध एव, यदा तूक्तोपदेशयुक्त्या सर्वमात्ममयमेवाविचलप्रतिपत्त्या प्रतिपद्यते तदा जीवन्मुक्त इति । यथोक्तम् 'इति वा यस्य संवित्तिः' (२।५) इत्यादि । एवं च यत्पूर्वमुक्तं 'तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः ।' (२।४) इत्यादि, न तेन सह 'परामृतरसापायस्तस्य यः प्रत्ययोद्भवः' (३।१४) इत्यस्य वैषम्यं किञ्चित् ॥ १४ ॥

TRANSLATION

The rise in that bound soul of ideas whether pertaining to this world or the scriptures and of the knowledge of different objects associated with them leads to ruination. That marks the disappearance or subsidence of the bliss of supreme immortality i.e. of the flow of the bliss of the mass of consciousness. Though the state of supreme consciousness is present even when the ideas conveying the sense of different objects arise yet because it is not noticed, it appears to be absent. Hence it has been said that the bliss of supreme immortality disappears. By the rise of those ideas, he (the bound soul), loses his independence i.e. comes under their clutches. As has been said in *Śiva-sūtra*, 'Limited knowledge is the cause of bondage'. (I, 2) The sage Vyāsa also says, "In childhood, he is dependent on his parents."

Madālasā also has said, 'Do not indulge frequently in your association with material assemblage, by prating sometimes with 'O father', sometimes with 'O daughter', sometimes with 'O mother' sometimes with 'O beloved', sometimes with 'mine', sometimes with 'not mine'. (Ma. Pu. 25-15).

The rise of ideas is said to be 'tanmātragocaraḥ', because the sphere of these ideas is *tanmātras* which are the generic features either intense or moderate of all objects. So the phrase means 'which have different objects as their sphere'.

By this the author says: As long as there is the appearance of different objects, so long the individual is surely bound. When by means of the teaching imparted before, he has the unswerving knowledge that every thing is identical with Self, then he is liberated while alive, as has been said before, 'One who has this knowledge' etc. (II, 5).

Thus there is no inconsistency whatsoever between what has been said before, viz., “Therefore, whether it is word or object or thought, there is no state which is not *Śiva* and “The rise, in the bound soul, of all sorts of ideas marks the disappearance of the bliss of supreme immortality.”

EXPOSITION

As the empirical individual becomes subject to words and ideas that are the product of sensori-motor experiences, he becomes their prisoner and loses the power of creative thinking and is thus banished from the realm of immortal bliss, for that is the reality of a different dimension which is not within the province of thought-constructs. He thus becomes a bound soul.

Introduction to the 15th verse

TEXT

ननु यदि प्रत्ययोद्भवोऽप्यस्य परामृतरसापायः तत्कथमुक्तं शक्तिवर्गस्य भोग्यतां
गतः, -इत्याशङ्क्यं परिहरति

TRANSLATION

A doubt arises here ‘If the rise of ideas in the bound soul means the disappearance of the bliss of immortality then how has it been said that he falls a victim to the group of Powers?’ The author removes this doubt in the following verse :

Text of verse 15

स्वरूपावरणे चास्य शक्तयः सततोत्थिताः ।
यतः शब्दानुवेधेन न विना प्रत्ययोद्भवः ॥ १५ ॥

Svarūpāvaraṇe cāsya śaktayaḥ satatotthitāḥ/
Yataḥ śabdānuvedhena na vinā pratyayodbhavaḥ// 15

TRANSLATION

Brāhmī and other Powers are ever in readiness to conceal his real nature, for without the association of words, ideas cannot arise.

Text of the Commentary

चः शङ्कां द्योतयन् तत्परिहाररूपं प्रमेयान्तरं समुच्चिनोति । अस्य-पशोः स्वस्य शिवात्मनो रूपस्यावरणे-भित्तिभूतत्वेन प्रथमानस्यापि सम्यगपरामर्शने तन्निमित्तं, व्याख्यातरूपाः शक्तयः सततमुत्थिताः, यावद्वि परामृतरसात्मकस्वस्वरूपप्रत्यभि-
ज्ञानमस्य न वृत्तं तावदेताः स्वस्वरूपावरणायोद्यच्छन्त्येव । यतोऽस्य यः प्रत्ययो-द्भवो विकल्पकाविकल्पकज्ञानप्रसरः स शब्दानुबोधेन 'अहमिदं जानामि' इत्यादिना सूक्ष्मान्तःशब्दानुरञ्जनेन स्थूलाभिलापसंसर्गेण च विना न भवति,—इति तिरश्चाम-
प्यसाङ्केतिकः निर्देशः प्रख्यः, स्वात्मनि च शिरोनिर्देशप्रख्योऽन्तरभ्युपगमरूपः शब्द-
नविमर्शोऽस्त्येव, अन्यथा बालस्य प्रथमसंकेतग्रहणं न घटेत् अन्तरूपापोहात्मक-
विमर्शशून्यत्वात् । स्थूलशब्दानुबोधमयस्तु विकल्पः सर्वस्य स्वानुभवसिद्धः ॥ १५॥

TRANSLATION

The particle 'ca' expressing a doubt adds another conclusive statement to remove it. The Powers which have been delineated before are ever in readiness to conceal the real nature of this bound soul, that nature which is identical with *Śiva*. They (the powers) are instrumental in not allowing him to discern that nature properly, though it serves as the basis of his life. As long as he is unable to recognize his real nature which is the same as the bliss of supreme immortality, so long they are definitely active in concealing it. (It is these Powers presiding over words that conceal his real nature), because the ideas that arise in him, that lead to the diffusion of knowledge, whether definite or indefinite, are not possible without the association of words, such as 'I know this.' These ideas may be either tinged with subtle internal words or may be expressed in gross speech. Even lower creatures have a hang of ideas involved in sound (serving as natural words), which is non-conventional indicative sign, something like the nod of head, in oneself indicative of inward approval. Otherwise the child cannot catch the first conventional sign being devoid of the power of inwardly thinking out the pros and cons of a matter. Ideas associated with gross words are a matter of selfexperience for all.

EXPOSITION

Verses 13, 14 and 15 describe how the empirical individual

becomes bound and forgets his essential nature. The individual becomes a tool of ideas. His ideas are oriented towards sense-objects and the pleasure derived from them. The ideas are entirely governed by words. Words have a tremendous power over his life.

Thought-constructs and verbalization become the governing influences of his life. He becomes totally oblivious of the essential Self, for that can never be known as an object. The ideas and words toss him about and do not allow him to introspect within and have an awareness of the inward haven of his life. Ideas and words are all conditioned. The essential Self is unconditioned. The life of the empirical individual is confined within the prison of the conditioned. The unconditioned cannot be known by the conditioned. It is only when the individual frees himself from the shackle of ideas and words that he is free to have an immediate, direct awareness of Self.

Introduction to the 16th Verse

TEXT

श्लोकत्रयोक्तमर्थमुपसंहरन्नियतः प्रमेयस्य सामान्यस्पन्दतत्त्वादभिन्नतां प्रागुक्ता-
मनुबध्नन् तत्प्रत्यभिज्ञानाप्रत्यभिज्ञानमयौ बन्धमोक्षौ, इति लक्षयति

TRANSLATION

Concluding what has been said in the previous three verses and strengthening the previously described identity of this extensive objectivity with the generic *Spanda* principle, the author defines in the following verse liberation as identical with the recognition of that (*Spanda*) and bondage as identical with its non-recognition.

Text of the 16th Verse

सेयं क्रियात्मिका शक्तिः शिवस्य पशुवर्तिनी ।

बन्धयित्री स्वमार्गस्था ज्ञाता सिद्ध्युपपादिका ॥ १६ ॥

Seyam kriyātmikā śaktiḥ śivasya paśuvartini/

Bandhayitrī svamārgasthā jñātā siddhyupapādikā// 16

TRANSLATION

That afore-mentioned operative power of Śiva existing in the bound soul is a source of bondage; the same when realized as residing in him as the way of approach to one's own essential reality brings about success (i.e. the achievement of liberation).

COMMENTARY

TEXT

सेति श्लोकत्रयनिर्णीतत्वात्, इयमिति-प्रमेयपर्यन्तेन रूपेण स्फुरन्ती-स्वस्वभाव-
रूपस्य चिदात्मनः शिवस्य सम्बन्धिनी स्पन्दतत्त्वात्मिका पराभट्टारिकैव विश्ववै-
चित्र्यावस्थितिकारित्वात् क्रियाशक्तिः प्राङ्निर्णीतदृशा शिव एव गृहीतपशुभूमिके
वर्तमाना प्राणपुर्यष्टकरूपममुं कर्तृतात्मनाहन्ताविप्रुषा प्रोक्षितं कुर्वाणा तथारूपे-
णाप्रत्यभिज्ञाय स्वरूपावारकत्वाद्धानादानादिपरिक्लेशहेतुत्वाच्च बन्धयित्री
भवति । यदा तु स्वस्य शिवात्मनो रूपस्य यो मार्गः

‘शक्त्यवस्थां प्रविष्टस्य निर्विभागेन भावना ।

तदासौ शिवरूपी स्याच्छैवी मुखमिहोच्यते ॥’ (२०)

इति श्रीविज्ञानभट्टारकोक्तनीत्या प्राप्त्युपायः पराशक्तिस्तदात्मतयासौ क्रियाशक्ति-
र्ज्ञायते योगिना, यदा वा विकल्पकाविकल्पकप्रसरेऽपि शिवस्वरूपस्य स्वात्मनोऽश-
भूतमेवाशेषवेद्यमनेनेक्ष्यते तदास्यासौ परानन्दमयी परां सिद्धिमुपपादयति ॥ १६ ॥

TRANSLATION

‘That’-this has been defined by the previous three verses. Iyam—This one, the operative power which is one's own real nature i.e. of the nature of consciousness identical with Śiva. She has been called ‘this,’ because she manifests herself in the form of objectivity. She is the venerable *Spanda* principle. She is known as operative power (*kriyā śakti*), because she brings about the state of variety of the universe. As described before, she exists in Śiva who has assumed the role of a bound soul. She besprinkles this bound soul who is identified with *prāṇa* and *puraṣṭaka* with a drop of I-consciousness which makes him an agent or doer. Reduced to this state, he does not recognize his real nature which is veiled by her and gets involved in the misery of seizing and relinquishing. Thus she becomes a source

of bondage. When the *yogī* recognizes this operative power as the Supreme power, (*parā śakti*), the means of approach to his real nature which is *Śiva*, then according to the view of *Vijñānabhairava* expressed in the following lines, she brings about the highest achievement full of supreme bliss :

“When in one who enters the state of *Śakti* (i.e. who is identified with *Śakti*), there ensues the feeling of non-distinction¹ (between *Śakti* and *Śiva*), then he acquires the state of *Śiva*, (for) in the *āgamas* (*iha*), she (*śakti*) is declared as the door of entrance (into *Śiva*) (V. Bh. 20)” or when he, in spite of the dispersion of definite and indefinite ideas, regards the entire objectivity as an aspect of his own Self² which in its nature is *Śiva*, then also she (*śakti*) brings about the same achievement.

NOTES

1. The non-distinction between *Śiva* and *Śakti* referred to in the verse quoted from *Vijñānabhairava* means in *yogic* terms the meeting point or junction between two polarities. In *āṇava-upāya*, the meeting point is between *prāṇa* and *apāna* in the centre or *hṛdaya* as it is called in this *yoga*. This centre in the body is the depression a little above the diaphragm. It is here that *prāṇa* and *apāna* meet. At this point, *śakti* becomes the door of entrance to *Śiva*.

In *Śāktopāya*, the central point between *pramāṇa* and *prameya* and in *Śāmbhava upāya*, the central point between *jñāna* and *kriyā* constitute the *nirvibhāga* or non-distinction of *Śiva* and *Śakti*.

2. This is the *Śāmbhava* form of realization.

EXPOSITION

The power of ideation and verbalization is an aspect of the *kriyā śakti* of *Śiva*. When the empirical individual considers *kriyāśakti* as a power of his psycho-somatic organism, he is bound by its limitations and suffers. When he regards this *kriyāśakti* only as an aspect of *parāśakti*, the meeting point of *prāṇa* and *apāna*, *pramāṇa* and *prameya*, *jñāna* and *kriyā*, human and divine, then he is liberated.

Introduction to the 16th and 17th verses.

TEXT

इत्थंकारं पशुरत्र बध्यते, वक्ष्यमाणोपायपरिशीलनेन च मुच्यते, इति प्रति-
पादयन् बन्धस्वरूपमुच्छेद्यत्वेनानुवदति ।

TRANSLATION

Thus explaining how the individual is bound and is liberated by pursuing the means to be described, the author again describes the nature of bondage for its extirpation.

Verse 17 and 18

तन्मात्रोदयरूपेण मनोऽहंबुद्धिवर्तिना ।
पुर्यष्टकेन संरुद्धस्तदुत्थं प्रत्ययोद्भवम् * ॥ १७ ॥
भुङ्क्ते परवशो भोगं तद्भावात्संसरेदतः ।
संसृतिप्रलयस्यास्य कारणं संप्रचक्ष्महे ॥ १८ ॥

Tanmātrodaya-rūpeṇa manoḥaṃ-buddhivartinā/
Puryaṣṭakena saṃruddhastaduttham pratyayodbhavam//17
Bhunkte paravaśo bhogaṃ tadbhāvāt saṃsared ataḥ/
Samsṛti-pralayasyāsya kāraṇaṃ sampracakṣmahe// 18

TRANSLATION

Besieged by *puryaṣṭaka* which rises from *tanmātras* and exists in mind, I-feeling, and the determinative faculty, he (the bound soul) becomes subservient and undergoes the experiences that arise from it in the form of ideas about certain objects and the pleasure or pain that accrues from them. Owing to the continuance of the *puryaṣṭaka*, he (the bound soul) leads transmigratory existence. We are 'therefore' going to explain what causes the extirpation of this transmigratory existence. 17-18

COMMENTARY

TEXT

पुर्यष्टकोत्थितं भोगं भुङ्क्ते । यत एव प्रत्ययेषु-सुखादिप्रत्ययोद्भवः, अत एवासौ
प्रत्ययोद्भावात् पशुः परवशः शब्दानुवेधक्रमेण पदे पदे ब्राह्म्यादिदेवीभिराक्षि-

* अस्य श्लोकस्य टीका नोपलब्धा ।

प्यमाणः, न तु सुप्रबुद्धवत् स्वतन्त्रः । तस्य पुर्यष्टकस्य भावादेव पुनःपुनरुद्बोधित-
विचित्रवासनः संसरेत्-तत्तद्भोगोचितभोगायतनानि शरीराण्यर्जयित्वा गृह्णाति
चोत्सृजति च । यतश्चैवमतोऽस्य पुर्यष्टकसंरुद्धस्य या संसृतिस्तस्या यः प्रकृष्टो लयः
पुर्यष्टकात्मकमलोच्छेदेन विनाशः तस्य कारणं-सम्यक् सुखोपायं प्रचक्ष्महे स-
मनन्तरमेव ब्रूमः, तथा संप्रचक्ष्महे प्रकरणेऽस्मिन् स्वयं प्रतिपादितवन्तः ।
'वर्तमानसामीप्ये वर्तमानवद्वा' (पा० सू० ३।३।१३१) इति वर्तमान-
प्रयोगः ॥ १८ ॥

TRANSLATION

He undergoes the experiences arising from the *puryaṣṭaka*. Since there arises the experience of pleasure, etc. through the ideas, therefore, on account of the emergence of these ideas, the bound soul becomes subservient i.e. through the association of words, he is, at every step, driven hither and thither by *Brāhmī* and other goddesses. He is not independent like the fully awakened *yogī*.

Owing to the continuance of that *puryaṣṭaka*, the residual traces of cravings and desires lying submerged in it are awakened again and again and thus he transmigrates from one form of life to another, getting bodies suited for the appropriate experiences of those lives. Thus he assumes and gives up body after body (i.e. at each birth he assumes a body and at each death, he gives it up).

As it is so, therefore we are going to explain immediately the cause i.e. the easy means of the extirpation of the transmigratory tendency of this individual besieged by the *puryaṣṭaka* through the total extermination of the impurities inherent in it. The author has himself described the means in this treatise. The use of the present tense here conveys the sense of both 'past' and 'future' according to the *sūtra* of pāṇini, "The present tense is optionally used to indicate the near (immediate) past or future."

EXPOSITION

These two verses are very important inasmuch as they give the rationale of the transmigratory life of the bound soul. The previous verses say that on account of the play of *Māyā śakti*, the soul loses its pristine *jñāna* and *kriyā śakti* and comes to

have only limited knowledge and limited power of action. Secondly, he falls a prey to the veiled powers that arise from the multitude of words. In his present life, he acquires ideas through his experience of sense-objects, and education, but these ideas are not possible without words. So ultimately words come to acquire tremendous influence over his life.

Now verses 17 and 18 tell us how the future destiny of the individual is determined. In this the *puryaṣṭaka* plays the most important role. Man is a very complex being. He has not only a physical body but also a subtle one known as *puryaṣṭaka* which consists of the five *tanmātras* or the subtle aspects of the gross physical objects and *buddhi*, *manas* and *ahamkāra*. The impressions of our desires and thoughts are deposited in this *puryaṣṭaka*. When a man dies, it is only his physical body that is dissolved. The *puryaṣṭaka* remains as the subtle vehicle of the soul after his death. As has already been said, it contains the residual traces of the desires, etc. of the previous life. The desires and ideas deposited in the *puryaṣṭaka* are not inert elements but tremendous psychic forces seeking expression. So in the next life, man gets a body suited for the expression of the desires, etc., deposited in the *puryaṣṭaka* and is born in an environment suited for that expression.

The *puryaṣṭaka* plays a double role. In the present life, our ideas are formed according to our interests, and desires. The *puryaṣṭaka* is the repository of our interests and desires. As verse 17 says, *taduttham pratyayodbhavam*, i.e. our ideas are largely determined in the present life by the constitution of our *puryaṣṭaka*, and our future life is wholly determined by our *puryaṣṭaka*. That is why Kṣemarāja says, *Puryaṣṭakātmakamalocchedanena tasya (samsṛteḥ) vināśaḥ* i.e. 'The transmigratory existence can be stopped by the extermination of the impurities of the *puryaṣṭaka*.'

Introduction to the 19th Verse

TEXT

एतत् प्रतिपादयन् आद्यं सूत्रोक्तमर्थं निगमयति—

TRANSLATION

While substantiating the above, the author sums up the sense of what has been said in the first verse :

Verse 19

यदा त्वेकत्र संरूढस्तदा तस्य लयोदयौ ।

नियच्छन्भोक्तृतामेति ततश्चक्रेश्वरो भवेत् ॥ १९ ॥

Yadā tvekatra saṃrūḍhas tadā tasya layodayau/

Niyacchan bhokṭṛtām eti tataścakreśvaro bhavet// 19

TRANSLATION

When, however, he is firmly rooted in that supreme *Spanda* principle, then bringing the emergence and dissolution of the *puryaṣṭaka* entirely under his control, he becomes the real enjoyer and thenceforth the lord of the collective whole of the *Śaktis*.

COMMENTARY

TEXT

यदा पुनरयमुक्ताः परतत्त्वसमावेशोपदेशयुक्तीः परिशीलयन् एकत्र पूर्णा-
हन्तात्मनि स्पन्दतत्त्वे सम्यगविचलत्वेन रूढः समाविष्टस्तन्मयो भवति, तदा
तस्येति पूर्वसूत्रनिर्दिष्टस्य पुर्यष्टकस्य तद्द्वारेणैव विश्वस्य निमीलनोन्मीलनसमा-
वेशाभ्यां लयोदयौ नियच्छन् प्रथमसूत्रनिर्णीतदृशा एकस्मादेव शङ्करात्मनः स्व-
भावात् संहारं सर्गं च कुर्वन् भोक्तृतामेति धरादिशिवान्तसमग्रभोग्य-कवलनेन
परमप्रमातृतां सतीमेव प्रत्यभिज्ञानक्रमेणावलम्बते । ततश्च प्रथमसूत्रनिर्णीतस्य
शक्तिचक्रस्य स्वमरीचिनिचयस्येश्वरोऽधिपतिर्भवेत् । अनेनैव च देहेन महेश्वर-
त्वमवाप्नोत्येवेति यावत् । एवं चोपक्रमोपसंहारयोर्महार्थसम्पुटीकारं दर्शयन्
तत्सारतया समस्तशाङ्ककरोपनिषन्मूर्धन्यतामस्याविष्करोति शास्त्रस्य श्रीमान्वसु-
गुप्ताचार्यः, इति शिवम् ॥

इति श्रीस्पन्दनिर्णये विभूतिस्पन्दस्तृतीयो निष्पन्दः समाप्तः ।

TRANSLATION

When, however, he, by constant practice of the means that have been taught of entering into the highest principle, becomes

fully and unswervingly established in the *Spanda* principle, which is the perfect I-consciousness i.e. when he becomes identical with it, then he can bring under his control the emergence and the dissolution of the *puryaṣṭaka* referred to in the previous verse and through it also of the universe by means of the introversive and extroversive meditation, and in accordance with the principle established in the first verse, he, by bringing about the manifestation and dissolution of the universe by means of the one essential nature which is *Śaṅkara* becomes the Supreme Enjoyer, and thus by assimilating to himself all the objective categories from the earth upto *Śiva* by the process of recognition rises to the status of the Supreme Experient that he was already (*satīm eva*). Thenceforward he becomes the lord of the *śaktis* referred to in the first verse i.e. of the collective whole of the rays of his essential Self. In other words, he attains to the highest lordship in this very body.

Thus the glorious *Vasugupta*, showing the sameness of the great reality both in the beginning and end of the book, brings out the importance of this *Śāstra* as the essence and crown of the entire secret doctrine of *Śaivism*. May there be good to all.'

In this *Spandanirṇaya*, this is the third section entitled *Vibhūti-spanda*.

EXPOSITION

This verse describes the end of the journey. A spark of the Divine flame descends into matter and forgets its divine origin. Like an exile it wanders into distant lands and in different forms. At the human stage, it acquires the gift of speech and mentation. It has now reached a definite station in the evolutionary march. The human being as now known sows his wild oats, reaps the consequences and learns the inexorable laws of life in the bitter school of experience. A time comes when he is filled with nostalgia, and now begins his journey homeward. He has not to go far. He has only to throw off the mask of the pseudo-I and enter his essential, real I, which is the *Spanda*, the heart-beat of *Śiva*. He now becomes what he always was. The universe is no longer a foreign land. The I and the This, the Subject and the object become one. That is an experience for which there is no word in the human language.

Section IV

INTRODUCTION

ग्रन्थान्ते परमां स्पन्दभूमिं गुरुगिरं च श्लेषोक्त्या स्तौति

TRANSLATION

In the end of the book, the author, by means of a *double entendre* lauds the *Spanda* state as well as the power of the word of his *guru* (teacher).

Verse 1

अगाधसंशयाम्भोधिसमुत्तरणतारिणीम् ।
वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ॥ १ ॥

Agādhasaṁśayāmbhodhi-samuttaraṇatāriṇīm/
Vande vicitrārthapadām citrām tāṁ gurubhāratīm// 1

TRANSLATION

I pay my homage to that wonderful speech of my *guru* which is like a boat for crossing the fathomless ocean of doubt and is full of words which yield wonderful meaning (in the case of the *guru*).

I offer my reverential prayer to *Spanda* in the form of *parā vāk*, the Supreme divine I-consciousness which is full of wonderful transcendental bliss, and which acts like a boat in crossing the fathomless ocean of doubt regarding my essential nature (in the case of *Spanda* in the form of *parāvāk*).

COMMENTARY

TEXT

तामसामान्यां भगवतीं गुरुं 'शैवी मुखमिहोच्यते' (वि० भं० २०) इति स्थित्या शिवधामप्राप्तिहेतुत्वादाचार्यरूपाम् । अथच गुरुं पश्यन्त्यादिक्रोडीकारात् महतीं भारतीं परां वाचम्, तथा गुरोराचार्यस्य सम्बन्धिनीमुपदेष्ट्रीं गिरं चित्रां-लोकोत्तरचमत्काररूपां वन्दे-सर्वोत्कृष्टत्वेन समाविशामि । अथ च सर्वावस्थासु स्फुरद्गू-

पत्वादभिवदन्तीमुद्यन्तुताप्रयत्नेनाभिवाद्ये-स्वरूपविमर्शनिष्ठां तां समावेष्टुं संमुखीकरोमि । कीदृशीमगाधो दुरुत्तरो यः संशयः—पूर्णाहन्तानिश्चयाभावात्प्रा विचित्रः शङ्काकलङ्कः स एव विततत्वेनाम्भोधिस्तस्य सम्यगुत्तरणे या तारिणी नौरिव तामित्युभयत्रापि योज्यम् । तथा विचित्रार्थानि नानाचमत्कारप्रयोजनानि पदानि विश्रान्तयो यस्यां परस्यां वाचि तां विचित्राणि रम्यरचनानुप्रविष्टानि अर्थपदानि वाच्यवाचकानि यस्यां गुरुवाचि ताम् ॥ १ ॥

TRANSLATION

‘Tām’ (that) means that uncommon goddess who, in accordance with the view that “*Śakti* is the door of entrance into *Śiva*,” acts as an *ācāryā* (teacher), inasmuch as she is the means of entry into the state of *Śiva*. Moreover ‘gurum’ means *mahatīm* or supreme, *mahatīm bhārati* therefore, means *parā vāk*, the Supreme Power of Sound (of the Divine). She is called ‘supreme’ inasmuch as she encloses within her embrace *paśyanti* etc.

Gurubhārati also means ‘the exhortative speech of the teacher’. ‘*Citrām*’ means ‘wonderful’ in the case of the teacher, and ‘of the form of transcendental bliss’ in the case of *parāvāk*. ‘Vande’ means ‘I pay homage’ in the case of the teacher, and ‘I enter it, because it is the Supreme’ in the case of *parāvāk*. And I make my reverential salutation to her with all eagerness who, because of her gleaming presence in all states (i.e. *paśyanti*, *madhyamā* and *vaikhari*) throws a hint of essential reality and I make her favourably disposed towards me in order that I may enter into her who is always immersed in the awareness of the essential nature.

How is that *Bhārati* ? Who is like a boat for crossing successfully the fathomless, uncrossable ocean of stains of doubt viz. ‘the absence of certainty regarding the Supreme I’. This doubt is called ocean because of its expansiveness. She is like a boat because she enables one to cross this ocean in the right manner. This simile is applicable in both cases.

Vicitra-arthapadām in the case of *parāvāk* means ‘one whose stages of rest (in the form of *Samādhi*) display wonderful states of bliss’; in the case of the teacher’s speech, it means

“that which has wonderful words and meanings arranged in a pleasant order”.

Introduction to the 2nd Verse

TEXT

प्रसिद्धप्रभावस्वनामोदीरणात्सम्भावनाप्रत्ययेनार्थिनः प्रवर्तयन् गूहनीयतया
महाफलतामस्य शास्त्रस्य निरूपयति शास्त्रकारः

TRANSLATION

By mentioning his name celebrated owing to his greatness, encouraging the seekers (of knowledge) by their respectful regard for him, the author describes the great reward which this *śāstra* yields when it is kept secret.

Verse 2

लब्ध्वाप्यलभ्यमेतज्ज्ञानधनं हृद्गुहान्तकृतनिहिते ।
वसुगुप्तवच्छिवाय हि भवति सदा सर्वलोकस्य ॥ २ ॥

Labdhvāpy alabhyam etaj jñānadhanam hṛdguhantakṛtanihiteḥ/
Vasuguptavac chivāya hi bhavati sadā sarvalokasya// 2

TRANSLATION

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

COMMENTARY

TEXT

एतच्छास्त्रोक्तमेतज्ज्ञानमेव पुरुषार्थप्राप्तिहेतुत्वाद्धनमलभ्यमपि-दुष्प्रापमपि
लब्ध्वा-शङ्करस्वप्नोपदेशसारं शिलातलादवाप्य प्रकाशविमर्शात्मकं हृदयमेव
विश्वान्तःप्रवेशावकाशप्रदत्वाद्गृहा तस्यामन्तेन-निश्चयेन कृता निहितिः स्थापना

येन अर्थात्तस्यैव ज्ञानधनस्य, तस्य स्वामिनः श्रीवसुगुप्ताभिधानस्य गुरोर्यथैव तच्छिवाय जातं, तद्बधिकारिनियमसंकोचाभावात्सर्वलोकस्यापि हृद्गुहान्त-कृतनिहितेर्यत्नादसामयिकाद् गोपयतः दृढप्रतिपत्त्या च स्वात्मीकुर्वतः सदा शिवाय भवति नित्यशङ्करात्मकस्वस्वभावसमावेशलाभाय सम्पद्यत इति शिवम् ॥ २ ॥

यद्यप्यस्मिन् विवृतिगणना विद्यते नैव शास्त्रे

लोकश्रायं यदपि मतिमान् भूयसोत्तानवृत्तिः ।

ज्ञानन्येते तदपि कुशलास्तेऽस्मदुक्तेर्विशेषं

केचित्सारग्रहणनिपुणाश्चेतनाराजहंसाः ॥ १ ॥

अनन्तापरटीकाकृन्मध्ये स्थितिममृष्यता ।

विवृतं स्पन्दशास्त्रं नो गुरुणा नो, मयास्य तु ॥ २ ॥

विशेषलेशः सन्दोहे दर्शितः पूर्वमद्य तु ।

रुद्रशक्तिसमावेशशालिनः शिवरूपिणः ॥ ३ ॥

शूरनाम्नः स्वशिष्यस्य प्रार्थनातिरसेन तत् ।

निर्णीतं क्षेमराजेन स्फारान्निजगुरोर्गुरोः ॥ ४ ॥

येषां नो धिषणोपदेशविशदा सदैशिकैर्दर्शिता

श्रीमच्छास्त्रभवशासनोपनिषदा येषां न भग्नो भ्रमः ।

ये नास्वादितपूर्विणो मृदुधियः श्रीप्रत्यभिज्ञामृतं

ते नात्राधिकृताः परैः पुनरिदं पूर्णाशयैश्चर्व्यताम् ॥ ५ ॥

शिवादिकक्षित्यन्तो विततविततो योऽध्वविभवः

स्फुरन्नानासर्गस्थितिलयदशाचित्रिततनुः ।

इयद्विश्वं यस्य प्रसरकणिकासौ विजयते

परः संवित्स्पन्दो लसदसमसौख्यायतनभूः ॥ ६ ॥

समाप्तोऽयं श्रीस्पन्दनिर्णयः ।

कृतिः श्रीप्रत्यभिज्ञाकारप्रशिष्यस्य महामाहेश्वराचार्यश्रीमदभिनवगुप्तनाथदत्तो-पदेशस्य श्रीक्षेमराजस्येति शिवम् ॥

TRANSLATION

This knowledge described by the *śāstra* is a treasure inasmuch as it is the means for the attainment of the highest aim of human existence. Though it is difficult of attainment, *Vasugupta* obtained it on the surface of a rock as the essence of *Śaṅkara's* instruction in a dream.

The meaning of *hṛdguhāntakṛtanihiteḥ* is the following: *Hṛt* or heart is of the nature of *prakāśa* (light) or consciousness and

vimarśa or awareness of the consciousness. This heart or *prckāśa-vimarśa* is like a cave, for like a cave it provides room for entry into the all-of-reality. The whole phrase means 'of him who has established himself with certainty in this cave of the heart' i.e. of *Vasugupta*. Just as this treasure of knowledge was for the good of the teacher, named Vasugupta, so it will be for the good of all, for there is no restriction of rules governing the recipient of this knowledge. When they preserve it carefully in the cave of their heart and guarding it against those who have not got the same faith, assimilate it fully by firm realization, then it would always be for their good. 'For their good' means 'for the acquisition of the competence of entry into their real nature which is always *Śaṅkara*'. May there be good to all!

Concluding Remarks by Kṣemarāja

Though there is no end to the number of commentaries on this *Śāstra*, and though there are intelligent people, yet they are mostly superficial by nature, but they who are competent, who are intelligent swans and are skilled in grasping the essence, know the special merit of my commentary. My teacher could not put up with being bracketed with the numerous other ordinary run of commentators, so he did not write any commentary on *Spanda-śāstra*. I have previously expressed a bit of my special point of view in *Spanda-sandoha*. Today, owing to the fervent entreaty of my pupil named *Śūra* who has experienced entry into the power of *Rudra*, who is *Śiva* Himself, I, *Khemarāja*, have given conclusive explanation with the help of the splendid detailed exposition of my teacher.

They are not qualified for the study of this *śāstra* whose intelligence is not purified by the teaching of right sort of teachers, whose doubt has not been shattered by the esoteric teaching of *Śaiva* discipline, and who, being of tender intellect, have not tasted previously the nectar of *Pratyabhijñā*. This may, however, be enjoyed by the other high-souled ones.⁵

All glory to this Supreme Creative Pulsation (*Spanda*) of consciousness which is the abode of flashing, unparalleled delight, whose majesty of path extends to far-reaching areas from the earth

up to *Śiva*, which is variegated by the display of various states of creation, maintenance and withdrawal and of whose extension this universe is just a minute particle.⁶

This is the work of *Kṣemarāja* who has received instruction from *Abhinavagupta*, the great devotee of the great Lord, the grand pupil of the author of *Īśvarapratyabhijñā*.

GLOSSARY OF TECHNICAL TERMS

A (अ)

A (अ) : Symbol of Śiva, short form of *anuttara* (the Supreme) the one letter that pervades all the other letters of the alphabet.

Akula ; Śiva or अ

Akrama : Successionless manifestation of the essential nature.

Akṛtrima : Natural; inartificial.

Akhyāti : Primal Ignorance.

Agni (Symbolic) : Pramātā — knower or subject.

Agniṣomamayam : The universe which is of the nature of *pramāṇa* (knowledge) and *prameya* (object).

Ajñānam : The primal limitation (*mala*). Being inherent in Puruṣa, it is known as Pauruṣa Ajñāna, on account of which he considers himself as of limited knowledge and activity.

Being in Buddhi, it is known as Bauddha Ajñāna on account of which one forms all kinds of *āśuddha vikalpas* —thought-constructs devoid of essential Reality.

Aghora : The merciful Śiva.

Aghora śaktis : The *śaktis* that lead the conditioned experient to the realization of Śiva.

Adhikāra : Office, prerogative, right.

Adhiṣṭhāna : Substratum, support, base.

Adhiṣṭhātr : The superintending, governing, presiding principle.

Aṇu-One that breathes i.e. the limited, conditioned experient.

Adhvā : Course or path. Śuddha Adhvā is the intrinsic course, the supramundane manifestation. Aśuddha Adhvā is the course of mundane manifestation.

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

Anantabhaṭṭāraka : The presiding deity of the *Mantra* experients

Antarmukhībhāva : Introversion of consciousness.

Anupāya : Spontaneous realization of Self without any special effort.

Anugraha : Grace.

Anuttara : (1) The Highest; the Supreme, the Absolute.

(2) The vowel 'a' (अ).

Anusandhāna : Repeated intensive awareness of the source or essential Reality; joining the succeeding experience to the previous one; synthetic unity of apperception,

Anusandhātā : One who joins the succeeding experience into a unity.

Anusyūta : Strung together; connected uninterruptedly.

Apāna : Inhalation.

Apavarga : Liberation.

Abuddha (Aprabuddha) : Unawakened one, one who is in spiritual ignorance.

Abhāva : Non-ens; void.

Abhinna : Non-different, identical.

Abhiyoga : Backward reference of awareness.

Amāyīya : Beyond the scope of Māyā.

Amūḍha : Sentient.

Avadhāna : Constant awareness.

Avikalpa (Nirvikalpa) jñāna : Direct realization of Reality without any mental activity.

Avikalpa (Nirvikalpa) pratyakṣa : Sensuous awareness without any perceptual judgement, unparticularised awareness.

Aviveka : Non-awareness of the Real.

Avyakta : Non-manifest.

Aśuddha vidyā : Knowledge of a few particulars, empirical knowledge.

Avasthā : State.

Asat : Non-being.

Aśuddhi : Impurity, limitation.

Ahaṁkāra : I-making principle, I-feeling of the empirical self.

Ahaṁtā : I-consciousness.

Ā (आ)

Āṇava upāya : The *yoga* whereby the individual utilizes his senses, *prāṇa* and *manas* for Self-realization. It is also

known as *Āṇava yoga*, *Bhedopāya* and *Kriyāyoga* or *Kriyopāya*.

Āṇava samāveśa : Identification with the Divine by the above means.

Āṇava mala : Primal limiting condition which reduces universal consciousness to a *jīva* (an empirical experient).

Ātma-lābha : Realization of Self.

Ātma-vīśrānti : Resting in the Self.

Ātma-vyāpti : Realization of the Self without the realization of the all-inclusive *Śiva*-nature.

Ānanda : Bliss; the letter 'ā', symbolizing *śakti*.

Ānanda upāya : Realization of *Śiva*-nature without any yogic discipline. Also known as *Ānanda yoga* or *Anupāya*.

Ābhoga : Expansion; *camatkāra* or spiritual delight.

I (इ)

Ichhā : Will; Representing the letter 'इ' (i).

Ichhopāya : *Śāmbhava upāya*, also known as *Ichhā yoga*.

Ichhā-śakti : The inseparable innate Power of Parama *Śiva* intent on manifestation; that inward state of Parama *Śiva* in which *jñāna* and *kriyā* are unified; the predominant aspect of *Sadāśiva*.

Idantā : This-consciousness; objective consciousness.

Indu : Prameya or object; *apāna*; *kriyā śakti*.

Īśvara-tattva : The fourth *tattva*, counting from *Śiva*. The consciousness of this *tattva* is 'This am I'. *Jñāna* is predominant in this *tattva*.

Īśvara-bhaṭṭāraka : The presiding deity of the *Mantresvaras* residing in *Īśvara tattva*.

U (उ)

Uccāra : A particular technique of concentration on *Prāṇa śakti* under *Āṇava Upāya*.

Ucchalattā : The creative movement of the Divine *ānanda* bringing about manifestation and withdrawal.

Udaya : Rise, appearance, creation.

Udāna : The vital *vāyu* that moves upwards. The *śakti* that moves up in *Suṣumnā* at spiritual awakening.

Udyama : The sudden spontaneous emergence of the Supreme I-consciousness.

Unmeṣa : Lit. Opening of the eye.

- (1) From the point of view of *svabhāva* or the essential nature of the Divine, it means the emergence of the Divine I-consciousness.
- (2) From the point of view of manifestation, it means the externalizing of *Ichā śakti*, the start of the world process.
- (3) From the point of view of Śaiva yoga, it means the emergence of the spiritual consciousness which is the background of the rise of ideas.
- (4) Representing the letter 'u'.

Upalabdhr : The Experient, knower or subject.

Upalabdhi : Cognition, awareness.

Ū (ॐ)

Ūrdhva mārga : Upward path; *suṣumnā*.

Ka (क)

Kañcuka : The coverings of *Māyā*, throwing a pall over pure consciousness and converting *Śiva* into *jīva*. They are (1) *Kalā*, (2) (*aśuddha*) *Vidyā*, (3) *Rāga*, (4) *Niyati* and, (5) *Kāla*.

Karaṇa : The means of *jñāna* and *kriyā*—

Antaḥkaraṇa, the inner psychic apparatus and *bahiṣkaraṇa*, the external senses.

Karaṇeśvarī : *Khecari*, *gocari*, *dikcari* and *bhūcari cakra*.

Kartṛtva : The state of being the subject.

Karmendriya : The five powers and organs of action—speaking (*vāk*), handling (*hasta*), locomotion (*pāda*), excreting (*pāyu*), sexual action (*upastha*).

Kalā : (1) The *śakti* of consciousness by which all the thirtysix principles are evolved, (2) Part, particle, aspect, (3) Limitation in respect of activity (*kiñcitkartṛtva*) (4) The subtlest aspect of objectivity, viz; *Śāntyātītā*, *Śāntā*, *Vidyā*, *Pratiṣṭhā*, and *Nivṛtti*.

Kalācakra ; *Mātṛcakra*, *Śakticakra*, *Devicakra*, the group of letters from 'a' to 'kṣa'.

Kalā śarīra : That of which the essential nature is activity;
Kārma mala.

Ka (क)

Kāraṇa : Cause.

Kārya : Effect; objectivity.

Kārma mala : *Mala* or limitation due to *karma*.

Kāla adhvā : Temporal course of manifestation, viz., *Varṇa*,
mantra, *pada*.

Kāla tattva ; Time—past, present and future, determined by the
sense of succession.

Kāla Śakti : The power of the Divine that determines succe-
sion.

Ku (कु)

Kuṇḍali or Kuṇḍalinī : The creative power of Śiva; a distinct
śakti that lies folded up in three and a half folds in
Mūlādhāra.

Kumbhaka : Retention of prāṇa.

Kula : All-transcending light of consciousness; śakti manifesting
herself in 36 *tattvas*.

Kulāmnāya : The Śākta system or doctrine of realizing the
Supreme by means of all letters from (a) to (kṣa).

Kulamārga : The discipline for attaining to the all-transcending
light of consciousness; Śāmbhava upāya.

Kra (क़)

Krama : Realization of the Supreme by means of purification
of *vikalpas* (determinate ideas) through successive stages
(*Krama*). *Krama* employs śāktopāya. It is also known as
Mahānaya or Mahārtha darśana.

Kṛtrima : Constructed by *vikalpa* or determinate idea; pseudo-
reality.

Kriyā yoga : Āṇava upāya, also known as kriyopāya.

Kriyā Śakti : The power of assuming any and every form
(*Sarvākārayogitvaṃ kriyāśaktiḥ*).

Kṛīḍā : Play or sport of the Divine.

Kṣa (क्ष)

Kṣetrajña : The empirical subject.

Kṣobha : Identification of the Self with the gross or the subtle body.

Kha (ख)

Khecari : Sub-species of *Vāmeśvari śakti*, connected with the *pramātā*, the empirical self. *Khecari* is one that moves in *kha* or the vast expanse of consciousness.

Khecari cakra : The *cakra* or group of the *śaktis* that move in the expanse of consciousness of the empirical subject.

Khecari Mudrā : The bliss of the vast expanse of spiritual consciousness, also known as *divya mudrā* or *Śivāvasthā* (the state of Self).

Khyāti : *Jñāna*; knowledge; wisdom.

Ga (ग)

Gaganāṅganā : *Cit śakti*, consciousness power.

Garbha : *Akhyāti*, primal ignorance, *Mahāmāyā*.

Guṇatraya : The three genetic constituents *Sattva*, *rajas*, *tamas*.

Gocari : Sub-species of *Vāmeśvari*, connected with *antaḥkaraṇa* of the experient. 'Go' means 'sense'. *Antaḥkaraṇa* is the seat of the senses; hence *Gocari* is connected with *antaḥkaraṇa*.

Granthi : Psychic tangle; psychic complex.

Grāhaka : Knower, Subject; Experient.

Grāhya : Knowable; object of experience.

Gha (घ)

Ghorā śaktis : The *Śaktis* or deities that draw the *jīvas* towards worldly pleasures.

Ghoratari śaktis : The *śaktis* or deities that push the *jīvas* towards a downward path in *samsāra*.

Ca (च)

Cakra : The group or Collective whole of *śaktis*.

Cakreśvara : The master or lord of the group of *śaktis*.

Candra : *Prameya* or object of knowledge, the *apāna prāṇa* or *nāḍī* (channel or nerve).

Camatkāra : Bliss of the pure I-consciousness; wondrous delight of artistic experience.

Caramakalā : The highest phase of manifestation known as Śāntyātītā or Śāntātītā kalā.

Ci (चि)

Cit : The Absolute; foundational consciousness; the consciousness that is the unchanging principle of all changes.

Citta : The limitation of the Universal Consciousness manifested in the individual mind, the mind of the empirical individual.

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

Cidānanda : (1) The nature of ultimate Reality consisting of consciousness and bliss (2) The sixth stratum of ānanda in uccāra yoga of āṇava upāya.

Ce (चे)

Cetana : Parama Śiva, Self, Conscious individual.

Cetya : Knowable, object of consciousness.

Cai (चै)

Caitanya : The foundational Consciousness which has absolute freedom of knowing and doing, of *jñāna* and *kriyā* śakti.

Cha (छ)

Cheda : Cessation of *prāṇa* and *apāna* by sounding of *anacka* (vowel-less) sounds.

Ja (ज)

Jagat : The world process.

Jagadānanda : The bliss of the Self or the Divine appearing as the universe, the bliss of the Divine made visible.

Jā (जा)

Jāgrat avasthā : The waking condition.

Jāgrat jñāna : Objective knowledge common to all people in waking condition.

Jāgrat : Esoteric meaning—Enlightenment, undeluded awakening of consciousness at all levels.

Jī (जी)

Jiva : The individual soul, the empirical self whose conscious-

ness is conditioned by the *saṃskāras* of his experience and who is identified with the limitations of his subtle and gross constitution.

Jivanmukta : The liberated individual who, while living in the physical body, is not conditioned by the limitation of his subtle and gross constitution and believes the entire universe to be an expression of Śiva or his highest Self.

Jīvanmukti : Experience of liberation while still living in the body.

Jñā (ज्ञा)

Jñāna : Spiritual wisdom; limited knowledge (which is the source of bondage).

Jñāna yoga : Śākta upāya.

Ta (त)

Tattva : Thatness; principle; reality, the very being of a thing.

Tattva-traya : The three tattvas, viz; Nara, Śakti and Śiva or Ātmā, Vidyā, and Śiva.

Tatpuruṣa : One of the five aspects of Śiva.

Tanmātra : Lit., that only; the primary elements of perception; the general elements of the particulars of sense-perception, viz., *śabda*, *sparśa*, *rūpa*, *rasa*, *gandha*.

Tamas : One of the constituents of Prakṛti, the principle of Inertia and delusion.

Tarka śāstra : Logic and Dialectics.

Tu (तु)

Turiya or Turya : The fourth state of consciousness beyond the states of waking, dreaming and deep sleep and stringing together all the states; the Metaphysical Consciousness distinct from the psychological or empirical consciousness; the sākṣi or witnessing consciousness; the transcendental Self.

Turiyātita or Turyātita : The state of consciousness transcending the turiya, the state in which the distinction of the three, viz., waking, dreaming and deep sleep states is annulled; that pure blissful consciousness in which there is no sense of difference, in which the entire universe appears as the Self.

Tri (त्रि)

Trika : The system of philosophy of the triad—Nara, Śakti and Śiva or (1) para, the highest, concerned with identity, (2) parāpara, identity in difference, and (3) apara, difference and sense of difference.

Trika (Para): Prakāśa, Vimarśa and their Sāmarasya.

Trika (Parāpara): Icchā, Jñāna and Kṛiyā.

Da (द)

Darśana : Seeing, insight; system of philosophy.

Di (दि)

Dik : Space.

Dikcarī : Sub-species of Vāmeśvarī, connected with *bahiṣkaraṇas* or outer senses.

Divya Mudrā : Khecari mudrā.

Di (दी)

Dikṣā : (1) The gift of spiritual knowledge (2) The initiation ceremony pertaining to a disciple by which spiritual knowledge is imparted and the residual traces of his evil deeds are purified.

De (दे)

Deśa : Space.

Deśa adhvā : Spatial course of manifestation, viz., *Kalā, tattva, bhuvana*.

Dha (ध)

Dhāraṇā : (1) Meditation, (2) The letters, ya, ra, la, va (य, र, ल, व).

Dhruva : (1) Anuttara stage, (2) The letter 'a' (अ).

Dhyāna yoga : The highest dhāraṇā of āṇava upāya in which pramāṇa (knowledge), prameya (object of knowledge) and pramātā (knower) are realized as aspects of *Samvid* or foundational consciousness.

Dhvani yoga : A dhāraṇā of āṇava upāya consisting of concentration on *anāhata nāda* (unstruck sound) arising within through prāṇa śakti, This is also known as *Varṇa yoga*.

Na (न)

Nāda : (1) Metaphysical—The first movement of Śiva-śakti towards manifestation, (2) In yoga—The unstruck sound experienced in *suṣumnā*.

Ni (नि)

Nigraha kṛtya : Śiva's act of Self-veiling.

Nibhālana : Perception; mental practice.

Nimeṣa : Lit., closing of the eye-lids, dissolution of the world; (1) the inner activity of *spanda* by which the object is merged into the subject; (2) the dissolution of the Śakticakra in the Self; (4) the involution of Śiva in matter.

Nimīlana Samādhi : The inward meditative condition in which the individual consciousness gets absorbed into the universal consciousness.

Niyati : Limitation by cause-effect relation; spatial limitation, limitation of what ought to be done and what ought not to be done.

Nirvāṇa : Dissolution in Śūnya; liberation.

Nirvikalpa : Devoid of all thought-construct or ideation.

Nirvyutthāna Samādhi : Samādhi (absorption into the Universal consciousness) which continues even when one is not engaged in formal meditation.

Pa (प)

Pañcakṛtya : The ceaseless five-fold act of Śiva, viz. manifestation (*śṛṣṭi*), maintenance of manifestation (*sthiti*), withdrawal of manifestation (*samhāra*), veiling of Self (*vilaya* or *pidhāna*), Grace (*anugraha*), or the five-fold act of *ābhāsana*, *rakti*, *vimarśana*, *btjāvasthāpana* and *vilāpana* (See *Pratyabhijñāhṛdayaṃ*, sūtra 11).

Pañcamantra : Īśāna, Tatpuruṣa, Sadyojāta, Vāmadeva, and Aghora.

Pañcavaktra—Do—

Pañcaśakti : The five fundamental *śaktis* of Śiva, viz., *Cit*, *Ānanda*, *Ichhā*, *Jñāna*, and *Kriyā*.

Pati : The experient of Śuddha *adhvā*; the liberated individual.

Pati daśā : The state of liberation.

Para : The Highest, the Absolute.

Para pramāṭṛ : The highest experient; Parama Śiva.

Parama Śiva : The Highest Reality, the Absolute.

Parāpara : The intermediate stage, both identical and different, unity in diversity.

Paramārtha : The highest reality, essential truth; the highest goal.

Parāmarśa : Seizing mentally; experience; contemplation, remembrance.

Parāvāk : The vibratory pulsation of the Divine Mind that brings about manifestation, Logos; Cosmic Ideation; Spanda.

Parāśakti : The Highest Śakti of the Divine, Citi.

Pariṇāma : Transformation.

Paśu : The empirical individual bound by *avidyā* or spiritual nescience.

Paśu mātaraḥ : Māheśvarī and other associated śaktis—active in the various letters, controlling the life of the empirical selves.

Paśyanti : The Divine view in undifferentiated form; Vāk-śakti, going forth as seeing, ready to create in which there is no difference between *vācyā* (object) and *vācaka* (word).

Pāśa : Bondage.

Pidhāna Kṛtya : The act of Self-veiling, same as *vilaya*.

Puṁstattva or Puruṣa tattva : Paśu pramātā; jīva; the empirical self.

Puryaṣṭaka : Lit; the city of the group of eight i.e. the five *tanmātras*, *buddhi*, *ahankāra* and *maṇas*; the *sūkṣma śarīra* (subtle body).

Pūrṇatva : Perfection.

Pūrṇahantā : The perfect I-consciousness; non-relational I-consciousness.

Prakāśa : Lit., Light, the principle of Self-revelation; consciousness; the principle by which every thing is known.

Prakṛti or Pradhāna : The source of objectivity from *buddhi* down to earth.

Pramā : Exact knowledge.

Pramāṇa : Knowledge, means of knowledge.

Pramāṭṛ : Knower; Subject: Experient.

Prameya : Knowable; object of knowledge, object.

Pratha : To expand; unfold; appear; shine.

Prathā : The mode of appearance.

Pratibhā : (1) Ever creative activity of consciousness; (2) The spontaneous Supreme I-consciousness, (3) *Parā śakti*.

Pratimīlana : Both *nimīlana* and *unmīlana samādhi* i.e. turning of the consciousness both within i.e. into *Śiva* and outside i.e. the *Śakti* of *Śiva*, experience of divinity both within and outside.

Pratyabhijñā : Recognition.

Pratyāhāra : (1) Comprehension of several letters into one syllable effected by combining the first letter of a *sūtra* with its final indicative letter. (2) In yoga, withdrawal of the senses from their objects.

Pratyavamarśa : Self-recognition.

Pralaya : Dissolution of manifestation.

Pralayākala or **Pralayakevalī** : One resting in *Māyātattva*, not cognizant of anything; cognizant of *śūnya* or void only.

Prasara : Expansion; manifestation of *Śiva* in the form of the universe through His *śakti*.

Prāṇa : Generic name for vital power; vital energy; specifically it is the vital *vāyu* in expiration.

Prāṇa-Pramātā : The subject considering *prāṇa* to be his Self.

Prāṇa-bija : The letter *ha* (ह).

Prāṇāyāma : Breath control.

Prāsāda : The mantra *sauḥ* (सौः).

Prthivi : The earth *tattva*. *Pau* (पौ)

Pauruṣa ajñāna : The innate ignorance of *Puruṣa* regarding his real Self.

Pauruṣa jñāna : Knowledge of one's *Śiva* nature after the ignorance of one's real Self has been eliminated.

Ba (ब)

Bandha : (1) Bondage, (2) Limited knowledge, (3) Knowledge founded on primal ignorance; (4) Yogic practice in which certain organs of the body are contracted and locked.

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

Bindu or **Vindu** ; (1) A point, a metaphysical point, (2) Undivided Light of Consciousness, (3) The compact mass of *śakti* gathered into an undifferentiated point ready to create

(4) Paraḥ pramātā, the Highest Self or Consciousness, (5) Anusvāra or nasal sound in ँ indicated by a dot on the letter ङ, suggesting the fact that Śiva in spite of the manifestation of the universe is undivided: (6) A specific *teja* or light appearing in the centre of the eye-brow by the intensity of meditation, (7) A drop of semen.

Bahirmukhatā : Externalization, extroversion.

Brahma : In Śāṅkara Vedānta—Pure foundational consciousness without activity; unlimited knowledge without activity. In Śaiva Philosophy—Pure foundational consciousness full of *svātantrya śakti*, i.e. unimpeded power to know and do any and every thing, *parama Śiva*.

Brahma nāḍī : Suṣumnā or the central prāṇic channel or nerve.

Brahmanirvāṇa : Resting in pure *jñāna tattva*, devoid of activity; the state of Vijñānākala.

Brahmarandhra : The *Sahasrāra cakra*.

Brahmavāda : Śāṅkara Vedānta.

Bija : (1) The active Light of the highest Śakti which is the root cause of the universe (2) Vowel (3) The mystical letter forming the essential part of the *mantra* of a deity. (4) The first syllable of a *mantra*.

Buddha : One awakened to the light of consciousness.

Buddhi : The ascertaining intelligence; the intuitive aspect of consciousness by which the essential Self awakens to truth.

Buddhindriya : The five powers of sense-perception, viz., smelling, tasting, seeing, feeling by touch, hearing, also known as *jñānendriya*.

Baindavi kalā : Baindavi—pertaining to Bindu or the knower, kalā—will power. Baindavi kalā is that freedom of *Parama Śiva* by which the knower always remains as the knower and is never reduced to the known, *svātantrya śakti*.

Bauddha ajñāna : The ignorance inherent in Buddhi by which one considers his subtle or gross body as the Self on account of *aśuddha vikalpas*.

Bauddha jñāna : Considering oneself as Śiva by means of *śuddha vikalpas*.

Bha (भ)

Bhakti (aparā) : Devotion; intense feeling and will for being united with Śiva.

Bhakti (parā) the constant feeling of being united with Śiva and the supreme bliss of that consciousness.

Bhava : Transmigratory existence.

Bhā (भा)

Bhāva : Existence both internal and external; object.

Bhāvanā : The practice of contemplating or viewing mentally oneself and everything else as Śiva; *jñāna yoga*; Śākta upāya; creative contemplation, apprehension of an inner, emergent divine consciousness.

Bhu (भु)

Bhuvana : Becoming; place of existence; abode. There are 108 *bhuvanas*.

Bhū (भू)

Bhūta : Gross physical element.

Bhūcarī : Sub-species of Vāmeśvarī, connected with the bhāvas or existent objects.

Bhūmikā : Role.

Bhai (भै)

Bhairava (apara) : Siddhas who have unity-consciousness and consider the whole world as identical with Self.

Bhairava (para) : Parama Śiva; the Highest Reality; This is an anacrostic word, *bha*, indicating *bharana*, maintenance of the world, *ra*, *ravana* or withdrawal of the world, and *va*, *vamana* or projection of the world.

Bhairava or Bhairavī mudrā : This is a kind of physical condition brought about by the following practice :

“Attention should be turned inwards; the gaze should be turned outwards, without the twinkling of eyes.”

Bhairava samāpatti : Identity with Parama Śiva.

Bho (भो)

Bhoga : Experience, sometimes used in the narrow sense of enjoyment.

Bhoktā : Experient.

Ma (म)

Madhya : (1) The Central Consciousness, the pure I-consciousness, (2) The *suṣumnā* or the central *prāṇic nāḍī*.

Madhya dhāma : The central *nāḍī*, also known as *brahmanāḍī* or *suṣumnā*.

Madhyamā : Śabda or sound in its subtle form as existing in the *antaḥ-karaṇa*, prior to its gross manifestation.

Madhyaśakti : Saṃvit-śakti, the Central Consciousness-power.

Manas : That aspect of the mind which co-operates with the senses in building perceptions, and which builds up images and concepts, intention and thought-constructs.

Mantra : (1) Sacred word or formula to be chanted (2) In Śāktopāya, that sacred word or formula by which the nature of the Supreme is reflected on as identical with the Self. It is called *mantra*, because it induces *manana* or reflection on the Supreme and because it provides *trāṇa* or protection from the whirligig of transmigratory life. In Śāktopāya, the Citta itself assumes the form of *mantra*. (3) The experient who has realized the *śuddha vidyā tattva*.

Mantra-maheśvara : The experient who has realized *Sadāśiva-tattva*.

Mantra-vīrya : The perfect and full I-consciousness; Śiva-consciousness; the experience of *parāvāk*, the energy of the mantra of I-consciousness.

Mantreśvara : The experient who has realized *Īśvara tattva*.

Manthāna Bhairava : Bhairava that churns i.e. dissolves all objects into Self-consciousness; Svachchanda Bhairavaḥ.

Marici : Śakti.

Mahārtha : The greatest end; the highest value; the pure-I-consciousness, the *Krama* and *Kaula* discipline.

Mahāmantra : The great mantra of pure consciousness, of supreme I-consciousness.

Mahāmāyā (apara) : The state below *śuddha vidyā* and above *Māyā* in which resides the *vijñānākala*.

Mahāmāyā (para) : The lower stratum of *śuddha vidyā* in which reside the *vidyeśvaras* who, though considering themselves as of the nature of pure consciousness, take the world to be different from the Self.

Mahānaya : *Krama* discipline.

Mahāhrada : The highest, purest I-consciousness. It is called mahāhrada or the great lake because of its limpidity and depth.

Mā (मा)

Mātṛkā : (1) The little unknown mother, the letter and word-power which is the basis of all knowledge. (2) The *parāvāk śakti* that generates the world.

Mātṛkā-cakra : The group of śaktis pertaining to Mātṛkā.

Mādhyamika : The follower of the Buddhist Madhyamaka Philosophy.

Māyā tattva : The principle that throws a veil over pure consciousness and is the material cause of physical manifestation, the source of the five *kañcukas*.

Māyā : In Śāṅkara Vedānta : The beginningless cause that brings about the illusion of the world.

Māyā śakti : The *śakti* of Śiva that displays difference in identity and gives rise to *māyā tattva*; the finitising power of the Infinite.

Māyā-pramātā : The empirical self, governed by Māyā.

Māyīya mala : The limitation due to Māyā which gives to the soul its gross and subtle body, and brings about a sense of difference.

Mālinī : Śakti of letters which holds the entire universe within itself and in which the letters are arranged in an irregular way from 'na' to 'pha'.

Māheśvarya : The power of Maheśvara, the supreme lord.

Māheśvaryādayaḥ : Māheśvarī and other deities presiding over the group of letters.

Mukti : Liberation from bondage; acquisition of Śiva-consciousness, *Jivan Mukti*—Liberation while living i.e. acquisition of Śiva-consciousness while the physical, biological and psychic life are still going on. *Videha-mukti*—establishment in Śiva-consciousness after the mortal body has been dissolved.

Mu (मु)

Mudrā : (1) *Mud* (joy), *rā* (to give); it is called *mudrā*, because it gives the bliss of spiritual consciousness or because it

seals up (mudraṇāt) the universe into the being of turiya-consciousness, (2) Yogic control of certain organs as help in concentration.

Mudrā-Krama or **Krama-mudrā** : The condition in which the mind by the force of samāveśa swings alternately between the internal (Self or Śīva) and the external (the world which now appears as the form of Śīva).

Mudrā-vīrya : The power by which there is emergence of the Supreme I-consciousness; *mantra-vīrya*; *khecari* state.

Me (मे)

Meya (*prameya*) : Object.

Mo (मो)

Moha : Delusion by which one regards the body as the self; *Māyā*.

Mokṣa : Same as *mukti*.

Yo (यो)

Yoga : (1) Acquisition of what is not yet acquired. (2) Communion. Communion of the individual soul with the Supreme; discipline leading to this communion, (3) (In Patañjali)—*Samādhi*, cessation of mental fluctuation (*yuji samādhau*).

Yoginyah : The śaktis—*Khecari*, *Gocari*, *Dikcari*, *Bhūcari*, etc.

Yoni : (1) Womb, source, (2) The nine classes of consonants; in the context of letters, *Śakti* is *yonī*, and *Śīva* is *bīja*, (3) The four Śaktis, viz. *Ambā*, *Jyeṣṭhā*, *Raudrī*, *Vāmā*, (4) *Māyā śakti*.

Yonivarga : *Māyā* and its progeny; *mayiya mala*.

Ra (र)

Rajas : The principle of motion, activity and disharmony—a constituent of *Prakṛti*.

Ravi : Lit., Sun, in esoteric philosophy and yoga, *pramāṇa* (knowledge), *prāṇa*.

Rā (रा)

Rāga : One of the *kañcukas* of *Māyā* on account of which there is limitation by desire, passionate desire.

Ru (रु)

Rudra (Kālāgni) : Rudra residing in the lowest plane of Nivṛtti kalā.

La (ल)

Laya : Interiorization of consciousness; dissolution.

Lo (लो)

Loka : Plane of existence.

Va (व)

Varga : Classes of letters like kavarga, cavarga, etc.

Varṇa : (1) Letter (2) Object of concentration known as dhvani in āṇavopāya; anāhata nāda (unstruck sound experienced in suṣumnā).

Vā (वा)

Vācaka : Word, *Varṇa mantra* and *pada*.

Vācya : Object, referent, *Kalā, tattva, bhuvana*.

Vāmā or Vāmeśvarī : The divine Śakti that emits (from 'vam' to emit) or projects the universe out of the Absolute and produces the reverse (vāmā) consciousness of difference (whereas there is non-difference in the Divine).

Vāsanā : Residual traces of actions and impressions retained in the mind; habit energy.

Vāha : Flow, channel. the prāṇa flowing in the *iḍā nāḍī* on the left, and *apāna* flowing in the *piṅgalā nāḍī* on the right of *suṣumnā* are together known as *vāha*.

Vi (वि)

Vikalpa : Difference of perception; distinction; option; an idea as differentiated from another idea; fancy; imagination; thought-construct.

Vikalpa-kṣaya : The dissolution of all *vikalpas*.

Vikalpanam : The differentiation-making activity of the mind.

Vikalpa (śuddha) : The fixed idea that I am Śiva.

Vikāsa : Unfoldment; development; expansion.

Vigraha : Individual form or shape; body.

Vigrahi : The embodied one.

Vijñānākala : Experient below Śuddhā Vidyā but above Māyā

who has pure awareness but no agency. He is free of *Kārma* and *māyīya mala* but not free of *āṇava mala*.

Vidyā : (1) Śuddha vidyā tattva; (2) Unmanā śakti, Sahaja Vidyā
(3) Limited knowledge, a kañcuka of Māyā.

Vimarśa : Self-consciousness or awareness of Parama Śiva full of jñāna and kriyā which brings about world-process.

Viśva : The universe; the all; all (adjective).

Viśvamaya, Viśvātmaka : Immanent.

Visarga : Emanation, creation.

Visargabhūmi : Two dots, simultaneously representing śakti's external manifestation of the universe and the internal assimilation of the same into Śiva.

Ve (वे)

Vedak : Experient.

Vedya : Object.

Vai (वै)

Vaikhari : Śakti as gross physical word.

Vya (व्य)

Vyāpakatva : All-pervasiveness.

Vyāmohitatā : Delusion.

Vyutthāna : Lit; rising, coming to normal consciousness after samādhi or meditative absorption.

Śa (श)

Śakti : (1) The power of Śiva to manifest, to maintain the manifestation and to withdraw it. (2) The *spanda* or creative pulsation of Śiva or foundational consciousness.

Śakti-cakra : The group of twelve *mahākālīs*, the goddesses responsible for creation, etc; the group of *Śaktis* of the senses; group of *mantras*; the group of *khecarī*, etc.

Śakti-tattva : The second of the 36 tattvas.

Śakti-pañcaka : The five foundational śaktis of Śiva. viz., *Cit*, *ānanda*, *icchā*, *jñāna*, and *kriyā*.

Śakti-pāta : Descent of śakti; Divine grace by which the empirical individual turns to and realizes his essential Divine nature.

Śaktimān : Maheśvara; Śiva.

Śabda : Sound, word.

Śabda-brahma ; Ultimate Reality in the form of *cit*-vibration in which state thought and word are identical.

Śabda-rāśi : The group of letters from *a* to *kṣa*.

Śā (शा)

Śākta-upāya : The ever-recurring contemplation of the pure thought-construct of oneself being essentially Śiva or the Supreme I-consciousness.

Śāmbhava upāya : Sudden emergence of Śiva-consciousness without any thought-construct (*vikalpa*) by a mere hint that one's essential Self is Śiva; also known as Śāmbhava yoga or Icchopāya or Icchā-yoga.

Śi (शि)

Śiva ; The good; the name of the Divine in general; the foundational *prakāśa* or divine light.

Śiva (*parama*) : The Absolute; the transcendent divine principle.

Śiva Tattva : The first of the 36 tattvas, the primal manifestation.

Śu (शु)

Śuddha Adhvā : The course of extra-mundane manifestation from Śiva upto Śuddha vidyā.

Śuddha Vikalpa : The thought of one's self being essentially Śiva.

Śuddha Vidyā : The fifth *tattva*, counting from Śiva. In this *tattva* the consciousness of both 'I' and 'This' is equally prominent.

Śū (शू)

Śūnya (Bauddha) : A state in which there is no distinct consciousness of knower, knowledge and known; an indefinable state of Reality.

Śūnya (Śaiva) : A state in which no object is experienced.

Śūnya--pramātā : The experient who is identified with the void, *pralayākala*.

Śai (शै)

Śaiva āgama : The ten dualistic śāstras, eighteen śāstras which teach identity in difference, and sixty-four non-dualistic śāstras expounded by Śiva.

Ṣa (ष)

Ṣaḍadhvā : The six forms of manifestation—three on the subjective or temporal side, viz., *mantra*, *varṇa*, and *pada*, and three on the spatial or objective side, viz., *Kalā tattva*, and *bhuvana*.

Ṣaṇḍha-bija : The four lettets ऋ, ॠ, लृ, ॡ—which are unable to give rise to any other letter.

Ṣaṣṭha-vaktra : Lit., the sixth organ or *meḍhra-kendra*, near the root of the rectum.

Sa (स)

Saṅkoca : Contraction, limitation.

Sandhāna : Lit., joining, union, union of the individual consciousness with the Universal consciousness through intensive awareness.

Samghaṭṭa : Meeting; mental union; concentration.

Samvit : Consciousness; Supreme consciousness in which there is complete fusion of prakāśa and vimarśa; jñāna śakti; svātantrya śakti.

Samvit-devatā : From the macrocosmic point of view, Samvit-devatās āre Khecari, gocari, dikcari, and bhūcari. From the microcosmic point of view, the internal and external senses are said to be *samvit-devatā*.

Samsāra or samsṛti : Transmigratory existence, the world-process.

Samhāra kṛtya : The withdrawal or reabsorption of the universe into Śiva.

Samsārin : Transmigratory being.

Sakala : All limited experients from gods down to the worm.

Sat : Existence which is consciousness.

Sattva : The principle of being; light and harmony, a constituent of Prakṛti.

Sadvidyā : Śuddha vidyā.

Sadāśiva (Sadākhyā tattva) : The third tattva, counting from Śiva. At this stage, the 'I-experience' is more prominent than 'this'-experience.

Samanā : When the unmanā śakti begins to display herself in the form of the universe beginning with *śūnya* and ending with earth, then descending from the highest state of Pramātā (knowing Self), she is known as Samanā inasmuch as she has started the mentation of all phenomena (*aśeṣa-manana-mātra-rūpatvāt samanā*).

Samarasa : One having the same feeling or consciousness.

Samādhi : Collectness of mind in which there is cessation of the fluctuations of the mind; mental absorption.

Samāna : The vital vāyu that helps in the assimilation of food etc., and brings about equilibrium between *prāṇa* and *apāna*.

Samāpatti : Sometimes a synonym of samādhi; consummation; attainment of psychic at-one-ment.

Samāveśa : Being possessed by the Divine, absorption of the individual consciousness in the Divine.

Sarvakartṛtva : Omnipotence.

Sarvajñatva : Omniscience.

Savikalpa jñāna : Knowledge which is acquired by the *manas*.

Sahaja : Innate essential nature.

Sahaja vidyā : Knowledge of the innate essential nature, sometimes used in the sense of *unmanā*-pure divine consciousness in which mental consciousness ceases, pervasion in Śiva-consciousness.

Sā (सा)

Sāmarasya : Unison of Śiva and Śakti; identity of Consciousness; identical state in which all differentiation has disappeared.

Sākṣād upāya : Śāmbhava upāya.

Sākṣātkāra : Direct intuitive experience of the essential Self.

Su (सु)

Sugata : The Buddha.

Suprabuddha : One who has awakened to the transcendental state of consciousness and in whom that consciousness is constantly present.

Suṣupti : Sound, dreamless sleep.

Suṣupti (*savedya*) : Sound sleep in which there remains slight trace of the sense of pleasure, lightness, etc.

Suṣupti (*apavedya*) : Very deep sleep in which there is complete absence of all objective consciousness.

Sūkṣma Śarīra : The inner subtle body, *puryaṣṭaka*.

Sū (सू)

Sūrya (symbolic) : Prāṇa, pramāṇa (knowledge), *jñāna śakti*.

Sūrya nāḍī : The Iḍā nāḍī carrying prāṇa.

So (सो)

Soma (symbolic) : *Prameya* or object, *apāna*.

Soma nāḍī : The Piṅgala nāḍī carrying apāna.

Sau (सौ)

Saugata : Follower of Buddha, a Buddhist.

Stha (स्थ)

Sthāna-kalpanā : A mode of āṇava upāya concerned with concentration on external things.

Sthiti kṛtya : Maintenance of manifestation.

Sthūla bhūtam : Gross elements—ether, air, fire, water and earth.

Sthūla Śarīra : Gross physical body.

Spa (स्फ)

Spanda : Throb in the motionless Śiva which brings about the manifestation, maintenance, and withdrawal of the universe; svātantrya śakti, creative pulsation.

Spha (स्फ)

Sphurattā : Gleam; a throb-like gleam of the absolute Freedom of the Divine bringing about the world-process; *spanda*, the light of the spirit.

Sva (स्व)

Svatantra : The Absolute of unimpeded will.

Svacchanda : The absolutely Free Being, Śiva, Bhairava.

Svapna : Dream, dreaming condition, *vikalpas* or fancies limited to particular individuals.

Svarūpa : Essential nature.

Svarupāpatti : Attaining one's essential nature or true Self.

Svalakṣaṇa : An object limited in its particular space and time.

Svasaṃvedana : An intuitive apprehension of Self.

Svā (स्वा)

Svācchandya ; Absolute Freedom of the Supreme.

Svātantrya : Absolute Freedom of Will; Vimarśa Śakti.

Svātma-sātkṛ : To assimilate to oneself; to integrate to oneself.

Sve (स्वे)

Svecchā : Śiva's or Śakti's own will, synonymous with *svātantrya*.

Ha (ह)

Ha : Symbol of Śakti or divine power.

Haṭhapāka : Persistent process of assimilating experience to the central consciousness of the experient.

Hṛ (हृ)

Hṛdaya : Lit., heart; the central consciousness which is the substratum of all manifestation, *citprakāśa*.

He (हे)

Hetu : Cause.

Hetumat : Effect.

Hra (ह्र)

Hrada : Lit; Lake; the supreme spiritual awareness. It is called a lake, because it is clear, uncovered by anything, deep, and infinite.

Ham (हं)

Haṃsa : The jiva, the soul.

Haṃsajapa : The consciousness of *nāda-kalā*.

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