Siva Sutras
The yoga of Supreme Identity

JAIDEVA SINGH
By the same author:

SPANDA-KARIKAS
The Divine Creative Pulsation
This work elaborates the dynamic side of consciousness and serves as a commentary on the Siva Sutras. According to Saivagama, the Divine Consciousness is not simply cold, inert intellection. It is rather *spanda*, active, dynamic, throbbing with life, creative pulsation.

PRATYABHIJNAHRDAYAM
The Secret of Self-recognition
This work is a digest of the Pratyabhijna system of Kashmir Saiva philosophy prepared by Ksemaraja, avoiding all polemics. Pratyabhijna means recognition. Jiva is Siva; by identifying himself with his body, Jiva has forgotten his real nature. This teaching is meant to enable Jiva to recognise his own real self, i.e. Siva and to attain 'at-one-ment' with SIVA.

VIJNANABHAIROVA
OR
Divine Consciousness
A classical treatise of yoga practices and philosophy according to the Kashmir tradition of Saivism. *Vijnanabhairava* is a very ancient book on Yoga. It studiously eschews mechanical worship, external rites and ceremonies and goes directly to the heart of the problem of the union of human consciousness with the Divine. It describes 112 types of yoga. For this purpose, it makes full use of all the aspects of human life - *prana, manas*, imagination and intuition.
Siva Sutras are considered to be a revealed book of the Yoga: supreme identity of the individual self with the Divine.

Dr. Jaideva Singh has studied the book with the help of his guru Swami Laksmana Joo, the sole surviving exponent of this system in Kashmir and has provided an English translation of the Sutras together with the commentary of Ksemaraja.

The subject matter is arranged as under:

Each Sutra is given in Devanagari as well as in Roman Script. Then the meaning of every word of the Sutra is given in English, followed by a translation of the whole Sutra. This is followed by the Vimarsini Commentary in Sanskrit and its English translation, copious notes on important and technical words and a running exposition of the main ideas of the Sutra.

A long introduction, together with an abstract of each Sutra, throws a flood of light on the entire system of Saiva Yoga. A glossary of technical terms and index are appended for the convenience of the reader.
Jaideva Singh (1893-1986) was a great scholar in musicology, philosophy and Sanskrit. A former principal of YD. College, Lakhimpur-Kheri, he served as Chief Producer in All-India Radio and among other posts acted as Chairman of U.P. Sangit Natak Akademi. He was awarded Padma Bhushan by the Government of India in 1974. After his retirement he settled in Varanasi to study with M.M. Gopinath Kaviraj. He dedicated the later part of his life to the study with Kashmir Saivism. He published several books in Hindi and English translations of Kashmir Saiva texts, such as Siva-Sutras, Spanda-Karika, Pratyabhijnahrdayam, Vijnanabhairava.

Select Reviews

The Siva Sutras are perhaps the most authoritative text of Kashmir Saivism and certainly it is an outstanding treatise on a definite system of philosophy.

The experience of Sadasiva is 'I am this' and that of Iswara is 'This am I' and Sadvidya or Suddhavidya Tattva, where 'I' and 'This' side of experience are equally balanced. It is pertinently pointed out that this philosophy is unique in merging the sadhaka to a state of bliss (ananda) completely into the non-dualistic Siva.

K.S. Ramakrishna Rao
The Hindu (Madras), 3 July 1979

Siva Sutra Vimarsini is an important treatise of Saivism. The Sutras reveal the Yoga of supreme Identity of the individual self with the Divine.

The translator has done singular service by making the treatise accessible to those who are interested in the subject.

Assam Tribune
Siva Sutras
The Yoga of Supreme Identity

Text of the Sutras and the Commentary Vimarsini of Ksemaraja
Translated into English with Introduction,
Notes, Running Exposition, Glossary and Index
by
JAIDEVA SINGH

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with profound respects

to

MM. Dr. Gopinath Kaviraj

who was a source of inspiration in life
And remains a Beacon-light in death.
BLESSING

The SIVASURAM is a highly respected treatise of Kashmir Saivism. It contains the highest truth as expounded by Lord Siva. One can attain the truth by just understanding the meaning of the sutras. Sri Jaideva Singh has done a great service to seekers by translating Sivasutra Vimarsinl into English. Now this great work will be available to people outside India too. May its truth spread in the world.

SWAMI MUKTANANDA
Sadguru Swami Muktananda
PREFACE

A year before his death, my revered Guru MM. Gopinath Kaviraja called me and said, "Recently one translation of Siva-Sutras into Hindi and another into English have been brought to my notice. I have been both pained and shocked by the flagrant errors committed by these translators. It is my earnest wish that you prepare another translation of this great book into English."

My Guru's wish was more than a command to me. I looked into the translations referred to. A new interpretation should always be welcome, but when it goes against the very spirit and tradition of the system, it becomes a pernicious procedure. To cite one instance, the 5th sutra of the first section is worded as 'udyamo Bhairavah'. The word *udyama* has been translated as 'exertion'. The first section deals with Sambhiava-upaya, Even the veriest tyro of Saivagarna knows that Sambhava upaya has nothing to do with exertion, and so 'udyama' does not and cannot mean exertion in this context. Even the structure and grammar of the Sanskrit language have been twisted and tortured to yield certain pre-conceived meanings. Such preposterous translation is, to say the least, a literary crime.

I had made a promise to carry out the commands of my Guru, but when I tried to understand the text, I found myself at sea. I was afraid of setting pen to paper lest I should do injustice to this great scripture. Kaviraja ji was too ill to teach. So I studied the text word by word with the help of Acarya Rameshvara Jha who is a great Sanskrit scholar and fully conversant with Saivagarna. I am very grateful to him for his help. I felt, however, that I should study it further with the help of one who has been brought up in the Saivagarna tradition. So I approached my old Guru, Svami Laksrnana Joo of Kashmir who, in spite of his old age and a heavy schedule of engagements with a number of scholars who had gathered round him, kindly agreed to help. He taught me the sutras together with the commentary of Ksemaraaja and gave luminous exposition of
some very knotty problems, I am deeply beholden to him for unravelling the meaning of this difficult text.

Ksemaraja, in the introductory portion of his commentary, says that since many incongruous expositions had been given by the commentaries extant in his time, he undertook to write a new commentary in due conformity with the old tradition. I have, therefore, translated the sutras along with the Vimarsini commentary of Ksemaraja. The style of Ksemaraja is somewhat involved, and so it has been an uphill task to translate his commentary into English. I have tried my best to make the translation as clear and readable as possible.

Four commentaries on Siva-sutras are available at present, the Vimarsini commentary of Ksemaraja in prose, the Siva-sutra-vrtti by some anonymous author in prose, the Siva-sutra-varttikam by Bhaskara in verse, and the Siva-sutra-varttikam by Varadaraja in verse.

The Siva-sutra-vrtti is so close to Vimarsini that it appears to be either a preliminary draft or a later abstract of the Vimarsini. There is a strong presumption that the author of the Vrtti was Ksemaraja himself. The Varttikam by Varadaraja is only a rehash of the Vimarsini in Verse. The Varttikam by Bhaskara is an independent commentary. He differs at places from Ksemaraja. I have indicated this in my notes or exposition wherever necessary. Ksemaraja's commentary is so detailed and scholarly that it has practically elbowed every other commentary out of existence. I have, therefore, duly followed Ksemaraja in my exposition.

I have adopted the following plan in the book. Each sutra is given both in Devanagari and Roman script. Then the meaning of every word of the sutra is given in English followed by a translation of the whole sutra. This is followed by the Vimarsini commentary in Sanskrit. The commentary is then, translated into English. After this, copious notes are added on important and technical words. Finally, I have given a running exposition of the main ideas of the sutra in my own words.

A long Introduction has been given in the beginning. This is followed by an abstract of each sutra. At the end of the book,
( ix )

a glossary of all the technical terms and Index have been appended.

For me, this work has been a labour of love, without any financial and secretarial assistance whatsoever. My great Guru, MM. Gopinath Kaviraja passed away before the work could be completed. I can now only console myself by dedicating it to his revered memory.

Varanasi. JAIDEVA SINGH
1-1-1979
TABLE OF CONTENTS

DEDICATED V
BLESSING vi
PREFACE vii

INTRODUCTION

The Main Sources of the Non-dualistic Saiva System of Philosophy and Yoga. xv
The Philosophical Background of the Siva-Sutras-Ultimate Reality. xix
Manifestation. xxi
Bondage. xxix
Liberation. xxx

Upayas for Liberation-
(i) Sambhavopaya. xxxi
(ii) Saktopaya. xxxix
(iii) Anavopaya. xlviii

Summary of Contents of the Sutras-
I Section-Sambhavopaya. lviii
II Section-Saktopaya. lx
III Section-Anavopaya. lxii

SIVA-SUTRAS - TEXT AND COMMENTARY.

Ksemaraja's Introduction to the Sutras. 1-5

SECTION i - SAMBHAVOPAYA.

<table>
<thead>
<tr>
<th>Sutra</th>
<th>together with the Vimarsini Commentary.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>6-15</td>
</tr>
<tr>
<td>2</td>
<td>&quot;</td>
</tr>
<tr>
<td>3</td>
<td>&quot;</td>
</tr>
<tr>
<td>4</td>
<td>&quot;</td>
</tr>
<tr>
<td>5</td>
<td>&quot;</td>
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<tr>
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<td>7</td>
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<tr>
<td>9 &amp; 10</td>
<td>&quot;</td>
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<tr>
<td>11</td>
<td>&quot;</td>
</tr>
<tr>
<td>12</td>
<td>&quot;</td>
</tr>
<tr>
<td>13</td>
<td>&quot;</td>
</tr>
<tr>
<td>14</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
Sutra 15 together with the Vimarsini Commentary. 58-61
Sutra 16
Sutra 17
Sutra 18
Sutra 19
Sutra 20
Sutra 21
Sutra 22

SECTION II SAKTOPAYA

Sutra 1 together with the Vimarsini Commentary. 82-86
Sutra 2
Sutra 3
Sutra 4
Sutra 5
Sutra 6
Sutra 7 104-118
Sutra 8
Sutra 9
Sutra 10

SECTION III ANAVOPAYA

Sutra 1 together with the Vimarsini Commentary. 126-128
Sutra 2
Sutra 3
Sutra 4
Sutra 5
Sutra 6
Sutra 7
Sutra 8
Sutra 9
Sutra 10
Sutra 11
Sutra 12
Sutra 13
Sutra 14
Sutra 15
Sutra 16
Sutra 17
Sutra 18
Sutra 19
Sutra 20
Sutra 21
Sutra 22
| Sutra 18 | together with the Vimarsini Commentary. | 168-170 |
| Sutra 19 | " | 170-174 |
| Sutra 20 | " | 174-176 |
| Sutra 21 | " | 176-179 |
| Sutra 22 | " | 179-182 |
| Sutra 23 | " | 182-183 |
| Sutra 24 | " | 183-185 |
| Sutra 25 | " | 185-186 |
| Sutra 26 | " | 186-189 |
| Sutra 27 | " | 189-191 |
| Sutra 28 | " | 191-193 |
| Sutra 29 | " | 193-195 |
| Sutra 30 | " | 195-198 |
| Sutra 31 | " | 198-199 |
| Sutra 32 | " | 199-202 |
| Sutra 33 | " | 202-204 |
| Sutra 34 | " | 205-206 |
| Sutra 35 | " | 206-207 |
| Sutra 36 | " | 207-209 |
| Sutra 37 | " | 209-211 |
| Sutra 38 | " | 211-215 |
| Sutra 39 | " | 215-217 |
| Sutra 40 | " | 217-218 |
| Sutra 41 | " | 219-221 |
| Sutra 42 | " | 221-223 |
| Sutra 43 | " | 223-227 |
| Sutra 44 | " | 227-229 |
| Sutra 45 | " | 229-230 |
| Conclusion. | | 231-234 |
| Glossary of Technical Terms. | | 235-263 |
| Subject Index. | | 265-266 |
| Index to important Sanskrit Words. | | 267-275 |
| Alphabetical Index to the Sutras. | | 276-278 |
INTRODUCTION

THE MAIN SOURCES OF THE NON-DUALISTIC SAIVA SYSTEM OF PHILOSOPHY AND YOGA

The Saiva system of Philosophy and Yoga is generally known as Agama. The word Agama means a traditional doctrine or system which commands faith.

The Saiva system, in general, is known as Siva-sasana or Sivagama. The non-dualistic Saiva system of Kashmir is known as Trika-Sasana or Trika-sastra or Rahasya-sarnpradaya. The words *sasana* and *sastra* are very significant. Both contain the root *sasa* which means discipline. Sasana or Sastra means teaching containing rules for discipline. A Sastra or Sasana in India never meant merely an intellectual exposition of a particular system. It certainly expounded the fundamental principles of reality but at the same time laid down on the basis of the principles certain rules, certain norms of conduct which had to be observed by those who studied the particular Sastra. A Sastra was not simply a way of thought but also a way of life. The Saiva philosophy of Kashmir is generally called 'Trika Sastra, because it is philosophy of the triad - (1) Siva (2) Sakti (3) Nara - the bound soul or (1) *para* - the highest (2) *parapara* - identity in difference and (3) *apara* - difference.

The literature of the Trika system of Kashmir falls into three categories, viz., (1) the Agama Sastra, (2) the Spanda Sastra and (3) the Pratyabhijna Sastra.

*Agama Sastra:*

Agama Sastra is considered to be revelation by Siva. It lays down both the principles and practices of the system. Among the works belonging to the Agama category may be mentioned the following Tantras.

Malinivijaya or Malinivijayottara, Svachchanda, Vijnana Bhairava, Mrgendra, Netra, Rudra-Yamala, Siva-Sutras, etc.

Most of these taught generally the dualistic doctrine. The most important Agama of the Trika system was known as the Siva-Sutras.
Siva-Sutras:

The importance of this work consists in the fact that it was revealed to counter the effects of dualism.\(^1\) It is generally known as Sivopanisat-sangraha - a compendium containing the secret doctrine revealed by Siva. This was revealed to Vasugupta.

There are three theories regarding the revelation of the Siva-Sutras to Vasugupta.

1. Kallata in the Spanda-vrtti says that Siva taught the Siva-Sutras in a dream to Vasugupta who was living on Mahadeva mountain in the valley of the Harvan stream behind the Shalimar garden near Srinagara.

2. Bhaskara says in his Varttika on the Siva-Sutras that they were revealed to Vasugupta in a dream by a Siddha - a perfected semi-divine being.

3. Ksemaraja, in his commentary Vimarsini, maintains that Siva appeared to Vasugupta in a dream and said, "On the Mahadeva mountain, the secret doctrines are inscribed on a piece of stone. Collecting the doctrines from there, teach them to those who deserve grace." On waking up, Vasugupta went to the place and by a mere touch the particular stone turned up and he found the Siva-Sutras inscribed on it.

The particular rock is still called Samkaropala, and it is said that the Sutras were inscribed on it. (See the plate No. 1). The rock is there, but there is no trace of the sutras.

The following are the common points in all the theories regarding the discovery of the Siva-Sutras.

1. There was no human author of the Sutras. They originated from Siva.

2. They were revealed to Vasugupta.

Whether they were revealed to him by Siva in a dream or by a Siddha or they were found on a rock at the instance of Siva are matters which are irrelevant to the main issue of the revelation.

S.S.V.P.5.
Date of the Discovery of the Sutras:

We know from Rajatarangini that Kallata flourished in the reign of king Avanti-Varman of Kashmir. Avanti-Varman reigned in the 9th Century A.D. Vasugupta who had discovered the Siva-Sutras was the guru (teacher) of Kallata. He must have flourished either in the last part of the 8th Century or the beginning of the 9th Century A.D. This must have been therefore, the date of the discovery of the Sutras.

Commentaries on the Siva-Sutras:

Ksemaraja says in his commentary Vimarsini that he noticed discrepancies in the various commentaries prevalent in his time. Therefore, he undertook to write a new commentary. He has not named the commentaries in which he noticed discrepancies. Only four commentaries have survived.

1. The Vrtti.
2. The Varttika by Bhaskara.
3. The Vimarsini by Ksemaraja.
4. The Siva-Sutra-varttikam by Varadaraja alias Krsnadasa.

The author of the Vrtti is not known. The commentary vrtti tallies with Vimarsini not only in interpretation but also mostly in words. It appears that either the Vrtti was written at first and was used by Ksemaraja as a framework for elaboration or that Vimarsini was written at first and either Ksemaraja himself or some one else prepared an abstract of it in the Vrtti.

Bhaskara says in the introductory portion of his Varttika that Vasugupta taught the Siva-Sutras to Kallata who taught them to Pradyumnaabhatta, the son of his maternal uncle. Pradyumnaabhatta taught them to his son Prajnarjuna. Prajnarjuna taught them to a pupil, Mahadevabhatta who in turn taught them to his son, Srikanthabhatta. Bhaskara himself learned the sutras from Srikanthabhatta. Bhaskara flourished in the 11th century A.D. So his Varttika was written during that period.

The Vrtti gives the main ideas of the Sutras in a very succinct form in prose. Bhaskara in his Varttika interprets each sutra in verse.

The Vimarsini commentary of Ksemaraja gives a lucid and detailed exposition of each sutra in prose. He substantiates his
interpretation by giving parallel and valuable quotations from other books some of which are now completely lost to us.

It is well-known that Ksemaraja was a pupil of Abhinavagupta who flourished in the 10th Century. The Vimarsini Commentary must have been written by Ksemaraja in the 10th Century. Ksemaraja was a prolific writer. He wrote the following works:

Pratyabhijnahrdayam, Spandasandoha, Spandanirnaya, Svachandoddyota, Netroddyota, Vijnanabhairavoddyota, Sivasutra-vimarsini, Stavacintamanitika, Paraprasesika, Tattvasandroha, Utpala's Stotravalitika.

The fourth commentary on the Siva-Sutras is the Siva-Sutra-varttikam by Varadaraja alias Krsnadasa. The Varttika of Varadaraja is only a rehash of the Vimarsini in Verse. Varadaraja has no interpretation of his own to give. He lived towards the end of the 15th Century A.D.

Of all the commentaries that have survived, Vimarsini by Ksemaraja is the oldest and the most learned.

2. Spanda Sastra

This elaborates the principles laid down in the Siva-Sutras. It works out the details of the Siva-Sutras mainly from the point of view of Sakti.

The main work of this Sastra is the Spanda-sutras or Spanda Karika as generally known. On this, there are the following commentaries:

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

Ksemaraja thinks that the Spanda-Sutras were written by Vasugupta. Others maintain that they were written by Kallata, the pupil of Vasugupta.

3. The Pratyabhija Sastra:

This contains the philosophy proper of the system. It expounds the Trika philosophy by arguments and discussions.

The first philosophical work was Siva-drsti composed by Somananda. He was the pupil of Vasugupta. He flourished in the 9th Century A.D. Siva-drsti is a very important philosophical work. Unfortunately the full text is not yet available.
Somananda composed a vrtti on Siva-drsti, but it has not been traced as yet.

The most important available work of this Sastra is the Pratyabhijna-sutras or Isvara-pratyabhijna by Utpala who was a pupil of Somananda. The Pratyabhijna-sutras acquired so much importance that the whole philosophy of Kashmir is generally known as Pratyabhijna-darsana. There are the following commentaries on the Pratyabhijna-sutras.

1. The Vrtti by Utpala himself available only in an incomplete form.
2. The Pratyabhijnavimarsini by Abhinavagupta.
3. The Pratyabhijna-vivrti-vimarsini by Abhinavagupta. This is a commentary on the lost tika known as Vivrti by Utpala himself.

Besides the above, there is the great work known as Tantraloka by Abhinavagupta. It is in 12 volumes and contains the Saiva philosophy and practice in all their aspects. There is also the digest of the twelve volumes known as Tantrasara. Jayaratha has written the commentary Viveka on Tantraloka.

The Philosophical Background of the Siva-Sutras:

Siva-sutras are a treatise on Yoga, but this Yoga is based on a definite system of Philosophy. It will not be possible to understand this yoga unless there is a clear grasp of the philosophy on which it is based.

We may consider the philosophical background of this Yoga under the following heads: 1. Ultimate Reality. 2. Manifestation or the world-process. 3. Bondage. 4. Liberation.

1. Ultimate Reality:

Ultimate Reality is cit or Parasmavit. It is non-relational consciousness. It is the changeless principle of all changes. In it, there is no distinction of subject and object, of I and This. It is the Supreme Self surveying Itself. In the words of Pratyabhijna Sastra, it is prakasa-vimarsamaya. Prakasa is the Eternal Light without which nothing can appear. It is Siva. Vimarsa is Sakti, the svabhava of Siva. It is, so to speak, the mirror in which Siva realizes His own grandeur, power and beauty. Vimarsa is the Kartrtva Sakti (the power of doership) of Siva.
Mere Prakasa cannot be the nature of Reality. Even diamond is prakasa, but the diamond does not know itself as prakasa. Vimarsa is that aspect of prakasa by which it knows itself. That self-knowledge is an activity.

Vimarsa betokens that activity. As Ksemaraja says in his Parapravesika (p. 2), Vimarsa is "akrtrimaham iti visphuranarn." It is the non-relational, immediate awareness of I. Ksemaraja rightly says, "Yadi nirvimarsah syat anisvaro jadasca prasajyeta" (Parapravesika, p. 2) i.e. "If Ultimate Reality were merely prakasa and not also vimarsa, it would be entirely powerless and inert." It is this I-consciousness of Ultimate Reality that is responsible for the manifestation, maintenance, and re-absorption of the universe.

Cit is conscious of itself as Cidrupini sakti. This consciousness of itself as Cidrupini sakti is Vimarsa. Vimarsa has been named variously as parasakti, svatantrya, aisvarya, Karttva, sphuratta, sara, hrdaya, spanda. (Parapravesika, p. 2).

It is because Sankara Vedanta considers Brahman to be only prakasa or jnana (light or illumination) without any vimarsa or activity that it has to invoke the help of Maya for the manifestation of the universe. Brahman is devoid of any activity; it is, therefore, impotent to create. It is, only Isvara or mayopahita caitanya that can manifest the universe. But whence does this Maya drop in? If it is some power extraneous to Brahman or Isvara, then Sankara Vedanta is reduced to dualism. If Maya is only an expression of the power of Brahman, then Brahman cannot be divested of activity. Both Sankhya and Vedanta consider the Purusa or Atma to be niskriya or inactive, because they take the word 'activity' in a very crude sense. Surely, Brahman or Atma does not work like a potter or watch-maker. The very Vimarsa, the very Ichha (will) of the Divine is spiritual energy of incalculable force that can proliferate into any form from the subtlest to the grossest.

Svatantrya or unimpeded Sovereignty is the characteristic par excellence of Siva. It expresses itself into Ichha (will) which immediately translates itself into jnana (knowledge) and kriya (action).

Ultimate Reality is not only Universal Consciousness but also Supreme spiritual energy or Power. This All-inclusive
Universal Consciousness is also called Anuttara, the Highest Reality, the Absolute. It is both transcendental (visvottirna) and immanent (visvamaya).

2. Manifestation or the World Process:

It is the svabhava or very nature of Ultimate Reality to manifest. Creativity is of the very essence of Divinity. If Ultimate Reality did not manifest, it would not be Self or consciousness, but not-Self, something like a jar.

As Abhinavagupta puts it:

"अनुभवत: कहं वणुष्क केमन्नेन्द्रः।
 महेश्वरसंहित: तद्विस्तारं घटात्वितः॥"

Tantraloka, III, 100.

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

Ultimate Reality or Parama Siva is prakasavimarsamaya. In that state, the 'I' and the 'This' are in an undivided unity. The 'I' is the prakasa aspect. 'This' or its consciousness of itself is the vimarsa aspect. This Vimarsa is svaatntara or unimpeded sovereign power or Sakti. This Vimarsa is not contentless. It contains all that is to be.

"यया व्यक्तिबीजस्य: शतिहीयो महायमः।
 तथा हृदयवीजस्य विस्तेशत्वाचारं॥"

Paratnmsika, 34.

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

The Sakti of the Supreme is called Citi or parasakti or paravak. We shall see in the sequel what part parasakti or paravak plays in the manifestation of word and its object.

Parama Siva has infinite powers, but the following may be considered to be the main ones:

1. Cit - the power of Self-revelation, the changeless principle of all changes. In this aspect, the Supreme is known as Siva.
2. Ananda or Absolute bliss. This is also called svatantrya, in this aspect, the Supreme is known as Sakti. Cit and ananda are the very svarupa or nature of Pararna Siva. The rest may be considered to be His Saktis.

3. Iccha or Will. In this aspect, He is known as Sadasiva or Sadakhya.

4. Jnana or knowledge. In this aspect, He is known as Isvara.

5. Kriya - the power of assuming any and every form. In this aspect, He is known as Sadvidya or Sadhha Vidya.

The Universe is simply an opening out (unmesa) or expansion (prasara) of the Supreme as Sakti.

The following appear in the course of manifestation.

I. THE TATTVAS OF THE UNIVERSAL EXPERIENCE 1-5

As has already been said Parama Siva has two aspects, viz., transcendental (visvottirna) and immanent or creative. This creative aspect of Parama Siva is known as Siva tattva.

1. Siva tattva is the initial creative movement (prathama spanda) of Parama Siva.

2. Sakti tattva is the Energy of Siva. She polarizes Consciousness into Aham and Idam (I and This) - Subject and object.

Sakti, however, is nothing separate from Siva. Siva in his creative aspect is known as Sakti. She is His ahamvimarsa (I-consciousness), His unmukhata or intentness to create.

Just as an artist cannot contain his delight within himself, but pours it out into a song, or a poem, even so Parama Siva pours out the delightful wonder of His splendour into manifestation.

In Sakti tattva, ananda aspect of the Supreme is predominant. Siva and Sakti tattvas can never be separated.

3. Sadasiva or Sadakhya Tattva:

The will (Iccha) to affirm the 'This' side of the Universal Experience is known as sadasiva or Sadakhya tattva. In Sadasiva, Iccha (Will) is predominant.

The experience of this stage is 'I am this', but the 'this' is only a hazy (asphuta) experience. The predominant side is still 'I'. The Ideal Universe is experienced as an indistinct something in the depth of consciousness.
Sadasiva tattva is the first manifestation (abhasa). In this Universal Experience, both the subject and object are consciousness. Consciousness in this aspect becomes perceptible to Itself; hence a subject and an object.

4. Isvara or Aisvarya Tattva

The next stage of the Divine experience is that where Idam or the This side of the total experience becomes a little more defined (sphuta). This is known as Isvara tattva. It is unmesa or distinct blossoming of the Universe. At this stage, jnana or knowledge is predominant.

The experience of Sadasiva is 'I am this'. The experience of Isvara is: 'This am I.'

5. Sadvidya or Suddhavidya Tattva:

In the Sadvidya tattva, the 'I' and the 'This' side of experience are equally balanced like the two pans of an evenly held balance (samadhratulaputanyayena). At this stage, kriya sakti is predominant. The 'I' and 'This' are recognized in this state with such equal clarity that while both 'I' and 'This' are still identified, they can be clearly distinguished in thought. The experience of this stage may be called diversity-in-unity (bhedabheda-vimarsa-natma) i.e. while the 'This' is clearly distinguished from 'I', it is still felt to be a part of the 'I' or Self. What is 'I' is This', what is 'This' is 'I' i.e. they have samanadhikarana.

The experience of this stage is known as parapara dasa. It is intermediate between the para or higher and aparā or the lower.

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

II. THE TATTVAS (PRINCIPLES) OF THE LIMITED INDIVIDUAL EXPERIENCE

6-11 Maya and the Five Kancukas

Now begins the play of Maya tattva. From this stage onward, there is Asuddhādhvā or impure order in which the higher, ideal nature of the Divine is veiled. All this happens because of
Maya and her kancukas, Maya is derived from the root 'ma', to measure out. That which makes experience measurable i.e. limited, and severs the 'This' from 'I' and 'I' from 'This' and excludes things from one another is Maya.

Upto Sadvidya, the experience is universal; the 'This means 'all this', the total universe. Under the operation of Maya, 'this' means merely 'this', different from every thing else. From now on starts sahkoca or contraction, limitation. Maya draws a veil (avarana) on the Self owing to which he forgets his real nature, and thus Maya generates a sense of difference.

The products of Maya are the five Kancukas or coverings. Their functions are given below:

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

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

(iii) Raga. This reduces the all-satisfaction (purnatva) of the Universal Consciousness and brings about desire for particular things.

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

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

It is interesting to note that the Trika Philosophy of Kashmir had anticipated the German philosopher Kant a thousand years before in the analysis of experience.

Hume had reduced experience to a passing phantasmagoria of ideas among which there was no binding principle whatsoever. Kant brought about a Copernican revolution in Philosophy by proving that real experience consists of synthetic judgements which are characterized by necessity and universality. Necessity and Universality are not products of experience. They are a priori i.e. prior to experience. Senses only provide the data of experience, but Understanding imposes its own laws on the data of experience to transform them into synthetic, harmonious
whole of knowledge. Kant called these laws categories. These are inherent in the very constitution of mind.

Trika or Pratyabhijna philosophy maintains that the experience of the empirical individual is constituted by Maya together with her Kancukas of Kala, vidya, raga, kala and niyati.

Kant takes time and space to be forms of intuition. All our experiences are delimited by space and time - Pratyabhijna philosophy also teaches that all our experiences are delimited by Kala and Niyati. Kant believes that man's experience occurs only in a spatio-temporal frame. Pratyabhijna philosophy also believes that man is so constituted by Maya that his experiences are bound to be circumscribed by Kala and Niyati.

The very word Maya means that power by which experience is measured in a particular way (miyate anaya iti Maya. In Pratyabhijna philosophy, maya-pramata, citta-pramata, sakala, anu and jiva are all synonyms for the empirical individual.

There are three functions of Niyati in Pratyabhijna - limitation in space, causality and the measure of a form of things. The first two are covered by Kant's idea of space and the category of causality. There is nothing in Kant's philosophy similar to the third function of Niyati. Kant's category of relation is included in Niyati. His categories of quantity, quality and modality come under the Kancuka Vidya.

Kant's theory is confined only to episternology. Kant has formulated his theory only with reference to knowledge. Pratyabhijna has formulated its theory both with reference to knowledge and activity. In Pratyabhijna philosophy, there are two Kancukas, viz., Kala and Raga which have no parallel in Kant's system. Both of these are connected with activity. Man is not only a bundle of knowledge. He is also an active being. Kala denotes limitation in respect of action. No man is all-powerful like Siva. Raga denotes his valuation, his craving for various things. Just as Kala expresses loss of full sovereignty in the case of the maya-pramata, the empirical individual, even so Raga expresses loss of perfection.

Kant maintained that there are two sources of knowledge - matter and form. Matter is provided by Nature and form is imposed on it by mind. Thus there is dualism in Kant's philosophy. According to Pratyabhijna philosophy, both
matter and form are provided by Maya. Form is provided by Vidya, Kala and Niyati and matter is provided by Kala. Maya gives rise to Pradhana or Prakrti by her power of Kala.* From Prakrti are derived buddhi, ahathkara and manas. From aham-kdra arise five sense-organs, and five organs of action and the five tanmatras, and from the five tanmatras arise the five gross elements. So both matter and form of knowledge arise from Maya and Maya arises from Siva-Sakti. Thus there is unmitigated non-dualism in Pratyabhijna.

Kant says that we cannot know the world, Self, and God by the understanding and the categories. Pratyabhijna philosophy also maintains that Maya and the phenomena built by her are in asuddha adhva and the knowledge derived in asuddha adhva is through vikalpas or distinction-making mental constructs whereas knowledge of the cosmos, Self and God is nirvikalpa - non-distinctive, non-discursive.

Kant maintains that the knowledge of the cosmos, self and God can be obtained only through moral and spiritual discipline. Pratyabhijna philosophy also maintains that the knowledge of the highest Reality can be obtained only through sadhana (spiritual praxis) - through anava, sakta and sambhava upaya.

III. THE TATTVAS OF THE LIMITED INDIVIDUAL

12 Purusa

Siva through Mayasakti which limits His universal knowledge and power becomes Purusa or the individual subject. Purusa in this context means every sentient being.

Purusa is also known as anu in this system. The word anu is used in the sense of limitation of the divine perfection.

13 Prakrti

While Purusa is the subjective manifestation of Siva, Prakrti is the objective manifestation.

There is a difference between the Sankhya conception of Prakrti and that of Trika. Sankhya believes that Prakrti is

*“वेदवाद स्पृहा भिन्न प्रधानेन सृष्टे कला”

(Tantraloka, 2)
one and universal for all the Purusas. Trika believes that each Purusa has a different Prakrti. Prakrti is the matrix of all Objectivity.

Prakrti has three gunas or genetic constituents, viz., sattva, rajas and tamas. In her unmanifested state Prakrti holds these gunas in perfect equipoise. In the order of being, sattva is characterized by brightness and lightness, in the psychological order, it is characterized by transparency, joy and peace; in the ethical order, it is the principle of goodness. In the order of being, tamas is the principle of darkness, inertness; in the psychological order, it is characterized by dullness, delusion and dejection, and in the ethical order, it is the principle of degradation, debasement. In the order of being, rajas is characterized by activity; in the psychological order, it is characterized by craving and passion; in the ethical order, it is the principle of ambition and avarice.

According to Pratyabhijna, Prakrti is the Santa Sakti of Siva, and the gunas sattva, rajas and tamas are only the polarization of His sakthis of jnana, iccha and kriya respectively. Thus in the Pratyabhijna system, there is perfect non-dualism, not dualism of Prakrti and Purusa, as in Sankhya.

Purusa is the experiert (bhokta) and Prakrti is the experienced (bhogya).

IV. THE TATTVAS OF MENTAL OPERATION
14-16 Buddhhi, Ahamkara, and Manas

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

Antahkarana means the inner instrument, the psychic apparatus of the individual. It consists of the tattvas - buddhi, ahamkara, and manas.

1. Buddhhi is the ascertaining intelligence (vyavasayatmika). The objects that are reflected in buddhi are of two kinds - (a) external, e.g., a jar which is perceived through the eye, (b) internal - the images built out of the samskaras (the impressions left behind on the mind).

2. Ahamkara. This is the product of buddhi. It is the I-making principle and the power of self-appropriation.
3. Manas. It is the product of aharhkara. It co-operates with the senses in building up perceptions, and by itself, it builds images and concepts.

V-VII. THE TATTVAS OF SENSIBLE EXPERIENCE
17-31

1. The five powers of sense-perception. Jnanendriyas or Buddhindriyas which are products of aharhkara are the tattvas of sensible experience. The five powers are those of (i) smelling (ghranendriya), (ii) tasting (rasanendriya), (iii) seeing (caksur-indriya), (iv) feeling by touch (sparsendriya), (v) hearing (sravanendriya).

2. The five Karmendriyas or powers of action. These are also products of ahamkara. These are powers of (i) speaking (vagindriya), (ii) handling (hastendriya), (iii) locomotion (padendriya), (iv) excreting (payvindriya), (v) sexual action and restfulness (upasthendriya).

The indriyas are not sense-organs but powers which operate through the sense-organs.

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

   (i) sound-as-such (sabda-tanmatra) (ii) touch-as-such (sparsa-tanmatra), (iii) colour-as-such (rupa-tanmatra), (iv) flavour-as-such (rasa-tanmatra), (v) odour-as-such (gandha-tanmatra).

VIII. THE TATTVAS OF MATERIALITY
32-36 The Five Bhutas

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

   (i) Akasa is produced from sabda-tanmatra.
   (ii) Vayu is produced from sparsa-tanmatra.
   (iii) Teja (Agni) is produced from rupa-tanmatra.
   (iv) Apas is produced from rasatanmatra.
   (v) Prthivi is produced from gandnatmatra.
The Individual Self or Jiva

Caitanya or Siva forms the very core of the being of every individual. It is his real Self.

The physical aspect of the individual Self consists of the *panca mahabhutas*, the five gross elements highly organized, known as *sthula sarira* or the physical body.

There is also *prana sakti* working in him. It is by this prana sakti - that he is sustained and maintained.

His psychic apparatus is known as *antahkarana* (the inner apparatus) consisting of *manas*, *buddhi* and *ahamkara*. These three together with the five *tanmatras* form a group of eight known as *puryastaka*. This, according to Trika, forms the subtle body (*suksma-sarira*) in which the soul leaves the body at the time of death.

In each individual, there is *Kundalini* which is a form of Sakti and lies dormant at the base of the spine.

Each individual has normally an experience of three states of consciousness waking, dream and deep sleep. There is, however, a fourth state of consciousness, known as *turiya*. This is the consciousness of the central Self or Siva in each individual, This is a witnessing consciousness of which the individual is normally not aware. The turiya is pure cidaananda-consciousness and bliss. The individual's mind is conditioned by habit energy (Vasana) of previous lives. When by yogic practices, his mind becomes deconditioned, then he attains the turiya consciousness, and becomes a *jivan-mukta* i.e. liberated while still alive.

3. Bondage

The bondage of the individual is due to innate ignorance or *anava mala*. It is this primary limiting condition which reduces the universal consciousness to an *anu* or a limited creature. It comes about by the limitation of the *lccha Sakti* of the Supreme. It is owing to this that the *jiva* considers himself to be a separate entity cut off from the universal stream of consciousness. It is consciousness of self-limitation and imperfection.

Coming in association with *asuddhaadhva*, he becomes further limited by *mayiya mala* and *karma mala*. *Mayiya mala* is the limited condition brought about by maya. It is *bhinna vedya*
pratha - that which brings about the consciousness of difference owing to the differing limiting adjuncts of the body etc. This comes about by the limitation of the jnana sakti of the Supreme. Karma mala is the limiting condition brought about by the vasanas or residual traces of actions done under the influence of desire. It is the force of these vasanas that carries the jiva from one life to another.

4. Liberation:

Liberation, according to the system, means the recognition (pratyabhijna) of one's true nature which means akrtrima-aham-vimarsa - the original, innate, pure I-consciousness. The normal psychological I-consciousness is relational i.e. the Self-consciousness is in contrast with the not-Self. The pure I-consciousness is immediate awareness. When one has this consciousness, one knows one's real nature. This is what is meant by liberation.

As Abhinavagupta puts it:

"तोष्णो धृत नाम नेष्वाट्य: स्वरुपप्रधनं धृतं तत्" Tantra I, p. 192.

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

The highest attainment, however, is that of Siva-consciousness in which the entire universe appears as I or Siva and this comes by Saktipata - the descent of Divine Sakti or anugraha (Divine grace).

Upayas:

In order to earn grace, one has to undergo spiritual discipline. This is known as upaya or yoga. The upayas are divided under four broad heads, viz., (1) Anupaya, (2) Sambhavopaya (3) Saktopaya and (4) Anavopaya.

The prefix 'an' in anupaya in this context means 'little'. When through extreme Saktipata, only by once hearing a word from the guru (the spiritual director), the aspirant realizes the real Self and gets absorbed in the divine consciousness without any particular effort, one is said to have attained Self-realization through anupaya.
Siva-sutra is a text on Yoga. It leaves anupaya, for it refers to a stage in which Self-realization is achieved without any specific Yoga. It has been rightly said by Abhinavagupta:

उपायः ज्ञोत्तरं न शिष्यं प्रकाश्येद्
घटेन कि सति सहस्रदीधिति: ।
विवेचनां ज्ञोत्तरं रहस्यमार्गम्
स्वप्रकाशं विद्वानाविषेठ्युतां ॥

"Even innumerable means cannot reveal Siva. Can a jar reveal the Sun? Pondering thus, one with a lofty vision gets absorbed immediately in Siva who is Self-luminous."

Since this stage transcends all yogic activity, no description of it can be given.

The book has three sections - In the first Section, it gives a description of Sambhavopaya, in the second of Saktopaya, and in the third of Anavopaya.

We shall now consider these upayas in detail in the following pages.

Siva-Sutras:

FIRST SECTION

The first sutra of this section gives the philosophical background of this system as well as the experience of Sambhava Yoga. It says that caitanya or consciousness is Self or nature of reality. Caitanya in this system does not mean merely consciousness. It means consciousness which has the absolute freedom of will, knowledge and action. Its essential nature is cit (consciousness) and ananda (bliss). It expresses itself in iccha (will), jnana (knowledge) and kriya (action).

The question arises 'If the essential nature of jiva and jagat, of all experiencers and the world is Siva, how is it then that all beings in the world do not enjoy the bliss of Siva, but experience bondage - limitation in respect of willing, knowledge, and action?

The answer is that the bondage of the empirical individual is due to anava, mayiya, and karma malas or limiting conditions. Anava mala is an innate, limiting condition which is the primal ignorance of our essential nature as Siva. Mayiya mala is due to
Maya which gives to the soul its gross and subtle body, and brings about sense of difference and karma Mala is due to vasanas or impressions left behind on the mind due to karma or motivated action. The primal ignorance which brings about anava mala is described in sutra 2, and the mayiya and karma mala have been described in sutra 3.

Sutra 1 says that the bondage of the jiva or the empirical individual is due to sankucita jnana or limited knowledge. Ajnana or primal ignorance does not mean total absence of knowledge but limited and vitiated knowledge.

Siva has svatantrya sakti, unimpeded power of bringing into being the cosmic drama. Through this, he brings into play His Mahamaya-sakti by means of which he veils his essential nature (sva-svatantrya-saktyabhasita-svarupa-gopana-rupaya mahamaya-saktya) and assumes limited knowledge and limited forms. Thus begins the world drama. The first stage is svarupa-nimesa or svarupa-gopana or veiling of His essential nature. This is the stage of the involution of the Divine into inconscient gross matter. This is the arc of descent. After that starts the slow and gradual process of svarupa-unmesa or svarupa prakasana or gradual revelation of His essential nature. This is the arc of ascent. Now begins the process of evolution, of the play of life and mind. It is only at the stage of man that the question of recognizing one's essential Divine nature arises. And it is for this recognition (pratyabhijna) that there is provision for yoga or spiritual praxis.

Ajnana or anava mala is only vitiated knowledge by which one considers the vehicles - gross, subtle bodies etc. as the Self.

The three kinds of malas or limited, vitiated knowledge are rooted in words which have a tremendous influence on our lives. These are formed of letters which are known as Mattrka. The Mattrka becomes the basis of all limited knowledge. This is explained in Sutra 4.

Mattrka means unknown, unrealized mother. So long as the mystery of Mattrka is not realized, she is a source of bondage or limitation. When her mystery is realized, she becomes the source of liberation.
Sambhava Yoga:

Sutra 5. Udyamo Bhairavah gives in a nutshell the description of Sambhava yoga.

Udyamah in this context does not mean exertion. There can be no question of exertion in Sambhava Yoga. It is known as icchopaya or iccha-yoga. It occurs by a mere orientation of the Will. It is also known as abhedopaya, a yoga in which there is complete identification of 'I' and Siva, in which the idea of the so-called 'I' which is only a psycho-physical complex, a mere nama-rupa disappears and Siva alone is experienced as the real I, as the real Self. It is also known as avikalpaka or nirvikalpaka yoga or upaya, for this experience occurs when there is complete cessation of all thought-constructs.

This is a yoga in which there is no active process either of body or prana or manas or buddhi. Obviously udyama cannot mean exertion or discipline in this context. Ksemaraja rightly interprets udyama here as unmajjanarupah - as a form of emergence of Siva-consciousness. Sambhava Yoga is that (1) in which there is a sudden flash of the I-consciousness of Siva (2) in which all ideation ceases completely (sakala-kalpanakulalankavalana) (3) which occurs to those whose entire consciousness is absorbed in the inner Bhairava principle (antarmukha-etat-tattvavadhana-dhananam jayate).

Malinivijaya puts Sambhava upaya in the following words:

"That is said to be Sambhava-samavesa (absorption in Siva-consciousness) which occurs to one who has freed himself of all ideation by an awakening imparted by the guru (the spiritual director) or by an intensive awakening (of his own)."

When there is identification with Siva without any mentation or thought-process, merely by an intensive orientation of Will power (iccha Sakti) towards the inner Reality, then is there Sambhava-Yoga or Sambhava Samavesa.

In the jiva or empirical individual, Reality or Siva or the Divine transcendental Self is Light - Bliss that is ever shining within in its glory but is hidden from our gaze on account of our thought-constructs. Reality is an Eternal Presence within
ourselves. It is Siddha, an everpresent Fact, not sadhya, not something to be brought into being by our efforts. It cannot be caught by our vikalpa-jala, by the net of our thought constructs, however cleverly we may cast it. The more we try to catch it, the more we try to grasp it, the more does it recede from us. We are prisoners of our own mind. Thought has to commit suicide in order to know our real Self, the Siva within ourselves. Vikalpa, the dichotomizing activity of our mind has to cease, the wheel of imagination has to stop. The ghost of our discursive intellect has to be laid to rest, before we are allowed to realize our essential Self. Vikalpa 'like a dome of coloured class stains the white radiance of eternity'. When vikalpa ceases, the transcendental Self within us shines of itself. It is an Experience in which the distinction of seer, seen and sight is completely annulled. That is why it is called abhedopaya, a yoga in which the above distinction has disappeared.

Thus when the mind neither accepts nor rejectes any idea, its activity ceases and one abides in one's essential Reality. As Abhinavagupta puts it beautifully:

"Neither reject anything, nor accept, abide in your essential Self which is an Eternal presence."

Mr. J. Krishnamurti, a modern Yogi uses these very words (neither accept, nor reject) and calls it choiceless awareness, an awareness which is not of thought. Awareness is not thought. Awareness is not discipline, not habit. It cannot be practised. It is alertness from moment to moment.

There is an inner dimension of Reality in which we are always living but which we do not know. Sambhava Yoga exhorts us to rediscover and realize it. This comes about, not by seeking, not by choice, not by discipline, but spontaneously when the mind has ceased cogitating and surrenders itself completely to the effulgence of the Divine Presence within.

We find parallel attitudes to Sambhava Yoga in 'wu-wei (non-interference) of Taoism, 'let-go' of Zen, and choiceless awareness of Krishnamurti.
In the third section of his Tantrasara, Abhinavagupta says that in Sambhavopaya, *iccha sakti* may be re-infoced by *jnanasakti*, by realizing that the entire universe of objective and subjective entities abides in the essential Self as its reflection. My own *Saktis* (powers) being reflected within me appear as the thirty-six *tattvas*. The *saktis* appear as *Matrka*, i.e. group of letter-sounds from 'ka' to 'ha' whose reflection appears in the form of the *tattvas* (constitutive principles) from Siva to earth. (For details, see the exposition of the 7th *Sutra* of the 2nd section).

Ksemaraja adds at the end of his commentary on the 5th *sutra* of the first section that *Sambhavopaya* may be helped by the following *Saktopdva*:

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“एकवित्तात्मसत्स्य यत् स्वात्मरूपःः ।
उन्मेशः त तु विजेयः स्वयं समुपलवस्वः” ॥ (III, 9)
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"While one is engaged in one thought, and another arises, the junction-point between the two is the *unmesa*, i.e. revelation of the true nature of the Self which is the background of both the two thoughts. This may be experienced by every one for oneself."

Krishnamurti, a modern mystic who has not read any Sanskrit book speaks of this experience in almost these very words on page 211 of his book, "The First and Last Freedom." He calls *unmesa* the creative moment. It is not thought, but a flash of Understanding. *Unmesa* literally means opening of the eye-lid i.e. uncovering, Self-revelation.

The sixth *sutra* says that when the experience of the essential Self, of Siva-consciousness continues in the normal course of life, then the entire universe appears only as an expansion of the collection of the *Saktis* (powers) of the Self and by an intensive awareness of this collective whole of *saktis*, the universe as something separate from Siva or the divine Self disappears. There is complete unity-consciousness.

Sutra 7 says that the experience of the inner Divine Self is the experience of the fourth (*turiya*) or transcendental consciousness and its bliss continues even when there is appearance of difference in the three states of waking, dream and deep sleep consciousness.

Sutras 8, 9 and 10 tell us that from the spiritual point of view, he alone should be called awake who has realized Self. He who
is subject to all kinds of uncontrolled fancies and thoughts is really in the state of dream although apparently he may be wide awake. He who has not obtained the discerning insight into Reality is in the state of deep sleep. The activities of those who have not awakened to the transcendental consciousness within are like those of a somnambulist, a sleep-walker.

*Sutra* 11 tells us that he who retains the experience of the 4th or transcendental consciousness even in the other three states of deep sleep, dream and waking is alone the real bhokta or enjoyer and is the perfect master of his senses.

*Sutra* 12 says in a general way that the Yogi who realizes his essential Self develops wonderful supernormal powers. *Sutra* 13 says that he develops Iccha sakti, the divine Will power and through this, he can bring about many marvellous changes.

*Sutras* 14 and 15 maintain that to such a yogi, every objective observable phenomenon, whether external or internal appears as a form of his own consciousness. *Sutra* 16 says that he is now able to trace the origin of everything to Parama Siva and is completely absolved of all limiting conditions.

*Sutra* 17 says that he is now fully convinced that his Self is none else but Siva, the Self of the universe. *Sutra* 18 tells us that the awareness of the Yogi that he is the subject of every experience continues unabated. *Sutra* 19 says that by being united with Iccha sakti, the yogi can create any sort of body according to his desire. *Sutra* 20 tells us that such a yogi develops the power of joining the elements of all existence, the power of separating elements and the power of bringing together everything removed by space and time.

*Sutra* 21 says that such a yogi, however, does not desire limited powers. Through the appearance of *Suddha Vidyā* i.e. *Unmana sakti* in this context, he acquires cosmic consciousness and lordship over all the saktis. His highest experience is not simply self-realization (atmavyapti) but sivatva-yojana complete identification with Siva (Siva-vyapti) - a state in which the universe is experienced as the Self-expression of Siva.

*Sutra* 22 says that such a yogi being united with the infinite reservoir of Divine Power (mahahrada) has the experience of the Supreme I-consciousness which is the generative source of all the mantras.
Concluding Remarks:

We have seen that Sambhava upaya does not advocate any particular effort or discipline for Self-realization. When we neither accept, nor reject, when there is simple awareness freed of all ideation, then there is a sudden, spontaneous flash of experience of our essential Self: This is Sambhava Samavesa. This is direct, immediate realization.

Anava and Sakta upayas are only paramparika i.e. leading to realization through successive stages - anava upaya leading to Sakta and Sakta leading to Sambhava upaya. The ultimate goal is Sambhava Samavesa - a spontaneous flash of Understanding. Anava and Sakta upayas are only intermediate means to Sambhava Yoga.

As has already been said, help in Sambhava Yoga may be taken from a proper understanding of Matrika. We shall discuss in detail about the proper application of Matrika in connection with Sakta upaya. Sambhava upaya is a special feature of Saivagama. There is no such yoga either in Vedanta or Patanjala yoga. The jnana-yoga of Vedanta corresponds somewhat to Sakta upaya and Patanjala yoga corresponds to a part of anava-upaya. Sambhava yoga is unknown to these systems.

Anupaya is, really speaking, Sambhava yoga itself in its highest maturity (ताक्षेत्र: सम्भव्य योग समपोषयां एव ग्रह्मोऽविश विवक्तायां दित्याजयेः।) The Sambhava upaya itself, in its highest maturity is known as anupaya. "Later on, the word Sahasa was employed by Vatulanatha of Kashmir to express the idea of Sambhava yoga and anupaya. The word Sahasa means sudden, unexpected happening. It beautifully expresses the idea of sudden spontaneous flash of the Experience of the Divine Self.

The ultimate aim of both Samkhya-yoga and Vedanta is mukti (liberation). By mukti, both of them understand Kai- valya, perfect isolation or Soleness, the only difference being that Samkhya-yoga aims at isolation from Prakrti while Vedanta aims at isolation from Maya. There is, however, one difference between the two in the concept of Self. According to Samkhya-Yoga, Self or Purusa is saccit (existence-consciousness) and there is nothing higher than Purusa. According to Vedanta, Self or Atma is Saccidanananda (existence-consciousness-bliss) and is identical with Brahman.
The ultimate aim of Saivagama is not simply *mukti* or Self-realization but *Sivatva-yojana* acquiring the status of Siva. In the words of Saivagama, the ultimate ideal is not merely *Atma-vyapti* but *Siva-vyapti*. In *Atma-vyapti*, there is Self-realization, but the concept of Self-realization in Saivagama is different from that of Vedanta. In Vedanta, Self is merely jnana devoid of any activity whatsoever. In Saivagama, Self is characterized by both *jnana* and kriya. But *Atma-vyapti* in Saivagama is a lower ideal. The highest ideal is *Siva-vyapti*. In *Siva-vyapti*, there is *Siva-Sakti-samarasya*, fusion and union of *Siva-sakti*. In *Atma-vyapti*, there is limited *jnana-kriya* (knowledge and activity); in *Siva-vyapti*, there is universal, all-pervasive *jnana-kriyyd*. This *Siva-vyapti* is the status of Parama Siva who is simultaneously transcendent to and immanent in the universe. This comes about only when *unmana sakti* is developed.

In *Vedantic* liberation, Maya disappears and along with it goes the wretched universe which was only a fiction conjured up by her. In *Siva-vyapti*, the universe appears as a magnificent expression of Siva's - one's own - *Sakti*.

The liberated Self in Samkhya-yoga is only *Saccit* (existence-consciousness). The Self or *Purusa* is freed of all pain and suffering, but he has no positive bliss. In Vedanta, the characteristic of Self is *saccidananda* (existence-consciousness-bliss). There is positive bliss in liberation. But it is only *atmananda*, the delight of Self. In *Siva-vyapti*, the entire universe gleams as the wondrous delight of I-consciousness.

Both in Samkhya-Yoga and Vedanta, the *citta* or mind reverts to its causal matrix, the Prakrti at the time of liberation. Patanjala yoga has a special word for this reversion, viz; *pratiprasava* which means reabsorption, reemergence (into Prakrti). The defiling *buddhi* or *citta* has to withdraw into its primal cause. It is only then that *Purusa* can shine in his pristine, inherent glory. The citta can never be allowed to enter the sacred precincts of *Purusa*. It is an alien and has to be repatriated to its original home.

Saivagama which is undiluted *advaita* (non-dualism) has, however, a word of cheer even for the poor citta. According to it, the *citta* of the self-realized person becomes regenerated, transformed, transfigured into *Cit* (the Universal Divine
Consciousness). Sutra 13 of Pratyabhijnahrdayam announces the reassuring tidings of its higher destiny in unmistakable terms:

"तत्परिज्ञाने चित्तेवेत अत्ममोक्षात्मने वेतनयत्वारोहात विचित्रित्:"

On the realization of the five-fold act of the Self citta (the individual consciousness), by inward movement becomes citi (universal consciousness) by rising to the status of cetana (the knowing subject).

The following lucid commentary of Ksemaraja on this sutra deserves to be carefully pondered over:

"चित्तं संक्षोभिन्नं बलमुखं जहात् अत्ममोक्षान्ते वेतनयत्वारोहात्।
प्राकृतमूर्तिकारणमेवं संक्षोभलयं अपि विगलनेन स्वरूपवत्ता चित्तिर्
विवर्तति—स्वं चित्त्यों परं प्रूमितिविशिष्टं कुत्त्यं॥"

"The citta giving up the limiting tendency of extroversion, becoming introverted, rises to the status of cetana i.e. to the status of the knowing subject, when by the dissolution of the aspect of limitation and attaining its real nature, it becomes citi. That is to say, it now enters its highest stage of cit."

Citta is not an alien in this system. Sutra 5 of Pratyabhijnahrdayam says clearly:

"चित्तिरेष्व चेतनस्वावरूपं चेत्यं संक्षोभिन्नं चित्तिक्॥"

"Citi (universal consciousness) itself, descending from the stage of Cetana (knower) becomes citta (individual consciousness), inasmuch as it becomes contracted in conformity with the objects of consciousness."

In involution (avaroha, nimesa) citi becomes citta; in the highest stage of evolution (adhyaroha, unmesa) citta attains its real nature and becomes citi again.

**Section II.**

In section I, Sambhava upaya has been explained. It has been pointed out that the essential Self within is the Divine Self or Siva, but mind whose main characteristic is vikalpa (thought-construct) acts as a barrier and does not allow us to have a view of the Reality shining within ourselves. It is only when there is laya or dissolution of vikalpa that the screen that hides the essential Reality, the essential Divine Self from ourselves is removed and we have a view of that Reality which has
always been scintillating within in all its glory. That Reality is not something to be achieved, but uncovered. But the crux of the problem is how to make the vikalpaful mind retire. Abhinavagupta says, "When there is vikalpa, neither accept, nor reject, it will retire of itself and you will find yourself to be what you are." This is an artless art. It is effortless, spontaneous. This Sambhava upaya is, in one sense, the simplest, in another, the most difficult. It is simplest, because no particular effort or discipline is needed for it. It is most difficult, because vikalpa-making is the habit, the very life of citta or mind. In attempting to be vikalpa-free, the mind begins to make all kinds of Vikalpa. To try to become vikalpa-or thought-free is like trying to jump out of our own skin. It is given to very few mortals to be vikalpa-free.

The second section, therefore, recommends another upaya, viz., Saktopaya. The last i.e. the 22nd sutra of the first section serves as a propaedeutic to the second section. It has three important words, viz., mahahrada, anusandhana and mantraviryanubhavah.

Mahahrada denotes mahasakti, anusandhana means close (mental) examination with a view to union, mantraviryanubhavah. means experience of the virility of mantra. One has to resort to mahasakti mentally in order to have an experience of the potency of mantra that will prove to be his saviour. In Sambhava upaya, one has to resort to Siva or Sambhu as prakasa. That is why it is called Sambhavopaya.

In Saktopaya, one has to resort to cit-iakti or Vimarsa-sakti (the Divine I-consciousness) for realization. Therefore, this is called Saktopaya. Saktopaya is also known as Sakta yoga, jnanopaya, jnanayoga, bhavanopaya, mantroadya.

It is not possible for most people to become vikalpafree. Is there no way out for them? There is, says Saktopaya. Catch hold of one suddha vikalpa. That will prove to be a veritable boat by which we can cross the turbulent waters of phenomenal existence and safely land on the certain ground of our noumenal Reality. In the following passages, Abhinavagupta clearly explains the nature of asuddha and suddha vikalpa. Regarding asuddha vikalpa, he says:
People consider themselves bound on account of (asuddha) vikalpa. This wrong conception of theirs about themselves becomes the cause of their being bound in transmigratory existence. Therefore when an opposite vikalpa arises, it dispels the vikalpa that is the cause of transmigratory existence and thus becomes the cause of their elevation. Asuddha (vitiated, wrong) vikalpas are those ideas and beliefs on account of which one considers his psycho-physical organism, his mind-body complex to be the Self. "I am thin, weak, ignorant etc." are examples of asuddha vikalpas. Asuddha vikalpa means the idea about the usual, psychological, empirical self.

What then is suddha vikalpa (correct mental attitude and belief)? This is what Abhinavagupta has to say about it.

That which is unlimited consciousness transcending all limited expressions of Reality from earth right up to Siva, that alone is the highest Reality; that am I. Therefore I am both transcendent to and immanent in the universe. The suddha vikalpa is the idea and belief that I am the met-empirical, transcendental Self; that the universe is an expression of my power, etc.

The practice of this suddha vikalpa is Saktopaya. A question that arises here is: Can the highest Reality or parama Siva be ever brought within the range of vikalpa? If one enters it (the highest Reality) by means of vikalpa, however well-refined and purified, that would mean that the highest Reality can be brought within the province of thought. If not, what is the utility of even this suddha vikalpa?

With regard to the first question, Saiva philosophy says categorically that the highest Reality cannot be brought within the province of vikalpa. Says Abhinavagupta:
"The highest reality is everywhere and in every way Self-luminous. Vikalpa can neither help nor hinder it." In fact the highest reality cannot be brought under any practice or discipline.

"अम्यासः परे तस्य सिवात्मरण स्वस्वभावे न संबन्धयेव...संबंधेः तु न किंचित् आदात्म्यं न अपसरणीयं इति कथम अस्याः।"

(Tantrasara, p. 24) "No discipline or practice can be possible with regard to the highest Reality or Siva that is also one's essential nature. Nothing can be added to or removed from the highest Reality; of what avail can practice be here'.?"

What then is the utility even of suddha vikalpa? The utility of suddha vikalpa is in removing the sense of duality. What is this sense of duality? Abhinavagupta says, "ईत्तात्विकवत्तया नाम न कर्त्तच एपन तत्तथाः; अर्थम् स्वप्रथमत्तित्तवत्तयं तत्। अतो द्वारात्मत्तन्तिविकवेद नियताः।"

(Tantrasara p. 24)" The sense of duality is nothing else. It is only the ignorance of one's essential nature. Therefore, this sense of duality is annulled by suddha vikalpa. This is the negative function of suddha vikalpa.

There is also a positive function of Suddha vikalpa. It works in three ways (1) by mantra-sakti (2) by sat-tarka leading to bhavana and finally by (3) suddha vidya. These are distinct but not different. All these are inter-connected. We may consider each of these separately for the convenience of exposition.

1. Mantra-Sakti:

As has already been said the last sutra of the first section leads to Saktopaya. In the introductory portion to the first sutra of the second section, Ksemaraja says: "तव शक्तिः मंत्रावेयसकारणाः।। इति मंत्रस्तर्पयं ताबद्ध निषप्यति।" Sakti signifies the expansion of the potency of mantra. Therefore the nature of mantra is being examined first." So the first sutra of Saktopaya is Cittam mantrah. Cittam in this sutra does not mean any and every mind. In this context, cittam
means the mind that is seriously bent on reflecting over and finding out the highest reality. ब्रह्म विज्ञानेत अनेन परं तत्कथ इति विषयः That which ponders over the highest Reality is citta.

And what is mantra? The word mantra consists of two syllables - man and tra. The syllable man means to reflect, to be aware; the syllable tra means that which saves. “परस्मृत्या-स्याक्स्मातनस्यत: प्रद्यत्सर्स्यात्मकस्तन्तत्वा च अत्य निष्ठवते”.

"Mantra means that mental awareness by which one feels one's identity with the highest Reality enshrined in a mantra and thus saves oneself from a sense of separateness and difference characteristic of the world."

It has already been said that saktopaya is that in which consciousness as sakti or power is the guiding principle. Sakti assumes the form of mantra or mystic syllable or syllables. The mind of the aspirant is so intensely identified with the deity of the mantra that it becomes that mantra itself. Citta in this context means the condensed aspect of Self as consciousness. In the first sutra of the first section Self was described as pure universal consciousness having svatantrya sakti and jnana and kriya as its characteristics. Here citta is that condensed aspect of Self in which mantra is realized.

Every mantra consists of certain syllables. Muttering of the syllables mechanically is of no avail. The aspirant must identify himself with the deity invoked in the mantra. Purnahanta or the full I-consciousness of Siva which is His Vimarsa sakti - the creative pulsation of the Divine is the source of all the mantras. Every mantra leads back to that divine I-consciousness which is the creative sakti of the Supreme. That I-consciousness is no speech, but the source of all speech and thought and objectivity. Suddha vikalpa means pondering over that full, divine I-consciousness as our real Self. Since that I-consciousness is the Sakti of Siva, pondering over that sakti is saktopaya which brings about the absorption of the individual self in the divine Self of Siva. This is why Malimvijaya gives the following definition of Saktopaya.

उच्चारर्हितं ब्रह्म घरस्तेष विषयं विषयः।
यं समावेशमानोति शाङ: सोद्वामिभीते (11, 22)
"When an aspirant with one-pointedness of mind, apprehends that Reality which is not within the range of utterance (gross or subtle), and thus obtains *samavesa* (absorption in divine consciousness), then that *samavesa* is known as *sakta*. (i.e. obtained through *sakti*)."

What is that *uccara-rahitam vastu*, the Reality Which is not within the range of utterance? It is *paravak* also known as *parasakti*, *parahanta*, *vimarsa-sakti*, *purnaham-vimarsatmika-samvit-sakti*, *matrika* etc. It is the I-consciousness of the Divine which is above all thought and speech, which is the primal creative pulsation that brings the universe into being, the origin of all words and objects and yet above words. In the order of manifestation the next stage after paravak is that of *pasyantl*. At this stage, word and object are an undivided, indistinguishable whole. The next stage is that of *madhyama*. Though the division between word and object has started, at this stage it is not pronounced yet. It is implicit. The division is only at the level of thought. This is an intermediate stage between *pasyanti* and *vaikhari*. There is a sort of subtle speech only at this level. It has not taken shape into words yet. At the *Vaikhari* stage, there is gross speech, The word and the object are completely divided. The word *vikhara* means body. So *vaikhari* is the stage when the bodily organs are employed in utterance. Thus there are three stages in the manifestation of the universe para, *suksma* and *sthula*, higher, subtle, and gross.

The *paravak* or the I-consciousness of the Supreme is the *raison d'être* of all the *mantras*. As Tantrasadbhava puts it:

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शंदाणा जौँभूता तु या स्मृता मन्त्रस्मृता ।
तथा हृदा सरारोहै निष्कल्पः यादववधुः ॥
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She who is considered to be imperishable *sakti* is the soul of all the *mantras*. Without her, O fair one, all the *mantras* are as useless as autumnal clouds." This imperishable Sakti is the *sakti* of the supreme I-consciousness.

This idea is further re-inforced by the third sutra of this section. *विद्यात्तरोत्तरता मन्त्रस्मृतम्*—which means "the luminous being of the perfect I-consciousness inherent in the multitude of words whose essence consists in the knowledge of the highest non-dualism is the secret of the *mantras*".
Mantras consist of letters. These letters are not meaningless jargon. They are symbols of the creative saktis of the Divine. These saktis inherent in the letters are collectively known as Matrika. This Matrika is the secret of all the mantras. As has been said in Tantrasadbhava:

“सर्व वर्णतमक्रा भंत्रास्तेष च सशक्त्यात्मकः प्रिये।
शक्तिस्तु मात्रुका वेया सा च वेया शिवालि किम।” ||

"O dear one, mantras consist of letters. These are a form of sakti. Sakti as such should be known as Matrika and Matrika should be known as the nature of Siva". The same book says further on:

“या सा तु मात्रुका वेयि परतेजः-समन्विता।
तया ध्यातनिः विशेषं सशहभूवनान्तकम्” ||

"O goddess, the universe right from Brahma down to earth is pervaded by Matrika who is full of the lustre of parahanta - the I-consciousness of the Supreme". This parahanta or I-consciousness is the creative power of Parama Siva. Parahanta is also known as parasakti or paravak or para or mahamatrka or simply matrika. In order to acquire mantra-sakti, one has to approach a guru or spiritual director who imparts a mantra with his grace and instils caitanya sakti or power of consciousness into it, and teaches him the mystery of Matrika. As has already been said Matrika means the collective whole of all letters and also the I-consciousness which is the fons et origo of all letters and thus of the entire universe of subjects and objects. The word for 'I' in Sanskrit is ‘ह’ (aham). 'A' (ए) and 'ha' (ह) between themselves include all the letters of the Sanskrit language. As each one of these letters is symbolic of the creation of either an objective or subjective element, this means that aham or consciousness of Parama Siva is creative of the entire universe of subjects and objects. Sutra seven of this section says that the disciple gets enlightenment from the guru regarding Matrika. The translation of this sutra together with the detailed note on it should be carefully read in order to understand the creativity of Matrika.

The I-consciousness of the Supreme holds within itself the entire universe in an ideal state. As Ksemaraja puts it in Pratyabhijnahrdayam:
"अत एव अनुसर्णात्मकस्यापि अवश्य शक्तिसात्त्विकर्षणं यत् विषय हस्तृतं...तत् अवश्यकर्षणसैमव सेव्यकर्षणसमयं प्रत्यक्षप्राप्ति अनत्त्वीर्यं यत् अविस्मार्यावलाम्यक्षिणान्यूपयोगमण्यं त्यति—इति शक्तिसात्त्विकर्षणं एव अयम् अकृतिको विमर्शः." (pp. 108-190)

Therefore the extended universe beginning with the letter 'a' (अ) which is of the nature of the body of anuttara or the highest Reality and upto the letter 'ha' (ह) indicative of the expansion of Sakti, flashing forth by virtue of the combination of 'a' and 'ha' and being accepted inwardly in the manner of pratyahara rests in the Highest Reality in the form of bindu indicative of the consciousness of non-differentiation. Thus this natural vimarsa or I-consciousness is of the nature of the congregation of words."

'A' (अ) represents prakasa or Siva; 'ha' represents vimarsa or Sakti; the bindu or dot on 'ha' represents the fact that though Siva is manifested right up to the earth through Sakti, he is not divided thereby; he remains integrally the same.

Matrka when unknown or unrealized leads to all kinds of worldly experience. When she is realized, she leads to liberation. When the aspirant through suddha vikalpa reflects over a mantra and feels his identity with Siva, the Matrka which is the mantra-sakti inherent in the mantra transforms the citta or mind of the aspirant; his suddha vikalpa which was only an ideation is dissolved; his citta is transformed into citi (divine consciousness); he now feels the throb of the true I-consciousness of the Supreme, and he realizes that the entire universe is only a proliferation of Matrka sakti or the divine I-consciousness. This aspect of I-consciousness which reveals the universe as only an expression of the Self is brought about finally by unmana or unmani sakti which is the highest development of the mantra sakti inherent in Matrka. Unmana is also known as para vidya, the highest gnosis. Ksemaraja refers to it in sutra 21 of the first section where it has been called suddha vidya and sutra 5 of the second section where it has been called khecari Sivavastha.

2. Sat-tarka helps the aspirant in his onward march. The aspirant learns from a great guru or from the agama (the traditional text-book of the system) that his essential Self is Siva
and not the physico-bio. psychical complex. Abhinavagupta says: आगमस्य समुचितविकल्पोद्वे स्वात: (Tantrasara p. 3) "The function of the agama is to awaken in the mind suddha vikalpa i.e. pure and correct thought about Self." Regarding sat-tarka, he says, तथाविचित्रविकल्पग्रन्थ एव सतार्क इति उत्तर: (ibid, p. 23) "Sat-tarka is the reflection that re-enforces continuity of ideas similar to the suddha vikalpa. This leads to bhavana. Bhavana is a word well-nigh untranslatable in English. 'Creative contemplation' is the best word for bhavana." It is a power of spiritual attention. Abhinavagupta defines bhavana in the following words “असुरूपत्वत नृत्तित्व अर्थम् अभूतित्वम् स्पून्तव्यापादनेन बाध्यते यथा” (ibid, p.23) "Bhavana is that contemplation by which a thing which though real and existent appeared as non-existent and unreal previously owing to obscurity reappears as manifest reality by sheer clarify". Constructive imagination plays an important role in bhavana. It is a sort of auto-suggestion which sinks into the unconscious and fishes out surprising reality from its mysterious depth. It leads to (3) Suddha vidya which slowly and gradually makes manifest the light of I-consciousness. Through the influence of suddha vidya, jneya, the knowable appears as a form of jnana or knowledge. Then the jnana terminates in the jnata, the knower. Finally this is displaced by the transcendental I-consciousness in which the distinction between the jnata, jnana and jneya totally disappears.

There is another saktopaya by spanda principle. By means of this, vikalpas or thoughts can be liquidated if one can develop the art of grasping mentally the spanda or dynamic reality which reveals itself in the interval of two thoughts. This revelation is known as unmesa.

The total life of the aspirant who has received full enlightenment about matrka-cakra is changed. He is oriented Godward. His whole life becomes yoga. His formal rituals are changed into spiritual practices. Sutra 8 of this section says that instead of pouring oblation of clarified butter, barley etc. into fire, he pours his thought of the gross and subtle bodies as the self into the fires of cit. (universal consciousness) by means of bhavana.

Sutra 9 says that instead of rice, wheat etc. being his food,
his thought of the essential Self becomes the food that nourishes and satisfies him.

Abhinavagupta adds a few more examples of this kind. "All objects actually abide in God" - with this purifying thought such an aspirant offers everything unto God by bhavana. This is his yaga or sacrifice. "The perfect, infinite God is my real Self" - constant repetition of this idea is his japa. Viewing objects like the body, jar etc. as simply an aspect of God is his vrata (vowed observance). The quest of the Divine that is not an object of thought is his yoga.

The main Sakta-upaya, however, consists in mantra sakti which is inherent in Matrika and arises out of the contemplation of the Divine I-consciousness. A door gently swings open; a force arises from within which embraces our so-called 'I' to death. The limited 'I' dies to live in the universal 'I'.

SECTION III

Anavopaya

The third section of the Siva-sutras deals with anavopaya. The word upaya connotes 'means of approach'. In Sambhavopaya, the means of approach to the Divine is, if it can be called means at all, alert passivity or choiceless awareness. In this, there is no object or support on which the citta is to be steadied or fixed. Rather, the citta has to withdraw, to cease playing an active role. Therefore, this is also known as niralamba yoga (supportless yoga).

In Saktopaya, citta is the means of approach to the Divine. Here again the citta is not fixed or steadied on any object; there is no concentration or meditation on any thing. In this, the citta is used for seeking the source of its being, for seriously thinking out what exactly is meant by 'I' or Self. It is used to understand the deeper significance of mantra and the supreme I-consciousness which is the source of all mantras. By constantly dwelling on the significance of the real 'I', the citta gets sanctified and is ultimately transformed by the Sakti of the mantra and the aspirant has thus pratibha jnana or intuitive realization of the real divine Self. The Citta is lifted up by bhavana and suddha vidya, and as pointed out above, is ultimately trans-
formed. It should be borne in mind that Saktopaya is also not possible for every individual. It is meant for those whose citta is already oriented spiritually. As Ksemara says in his commentary on the first sutra of the second section cetyate vimrasyate anena param tattvam iti cittam - Citta (in this context) is that which earnestly seeks to apprehend the highest Reality. Sakta-yoga is a process of self-inquiry. Of modern yogis, Ramana Maharshi may be said to have set the best example of Sakta yoga. The alambana or support of the citta in Sakta yoga is the essential Self.

In anavopaya, the case is different. Here anu, the limited, conditioned individual takes up same limited aspect as buddhi, prana, body, some object in space from which he starts his yogic practice.

In Sambhavopaya, the first sutra is caitanyam atma. It is the universal consciousness characterized by absolute freedom, Jnana (knowledge) and kriya (activity) which is the Self. In Saktopaya, the first sutra is cittam mantra. It is the spiritually oriented citta which by mantra sakti realizes the essential divine Self. In anavopaya, the first sutra is cittam atma. In this, it is the citta (the complex of buddhi, ahatmkara and manas) that moves about from one form of existence to another which is the atma (atati-sawcarati iti atma - that which moves about is atma). Here the word atma is used in the sense of the psychological complex that is mostly considered to be the Self. This psychological or empirical self is known as anu. It is because this yoga starts from the standpoint of anu or the limited psychological, empirical self that it is called anava yoga. In this, the citta has to fix itself on something different from the essential Self. Therefore, it is called bhedopaya i.e. a technique of approach by means of something different from the essential Self. In Saktopaya, it is Jnana which is most predominant. In anavopaya, it is kriya (activity) which is most predominant. Even meditation which this technique uses is also kriya (manasi kriya). It also uses kriya (activity) in a grosser form, e.g. repetition of a mantra, worship of a chosen deity, an idol etc. Therefore, this is called Kriyopaya.

It should be carefully borne in mind that the three upayas are not water-tight compartments. Anavopaya has to lead
to saktopaya and finally to sambhavopaya. The realization of sambhavopaya is the highest, and that is the goal of all the upayas. One upaya passes into another. Even when something different from Self is worshipped as an aspect or expression of the divine, it finally terminates into Saktopaya. The practice of saktopaya in which I-consciousness is considered to be the fons et origo of everything terminates in sambhavopaya in which the I-consciousness is not simply an expression of Siva but is also inclusive of the universe, which is simply an expansion of His Sakti. That is why the Siva-Sutras in describing each upaya or technique do not confine themselves solely to that upaya but also refer to other upayas as aids.

**Special Features of Anavopaya:**
Malinivijaya thus describes anavopaya:

> “उच्चारकरण्यात्मवेयत्रस्मात्मप्रकरणः ।
> वो भवेतु समावेशः सम्यगाणव उष्थते ॥” (II, 21).

"A perfect absorption into the essential divine Self that is achieved through uccara, karana, dhyana, varna, and sthana-kalpana is known as anava."

As said above, the support of the citta of the aspirant following anavopaya is something different from his essential divine Self. Either it is his (1) buddhi (2) gross prana (3) subtle prana known as varna (4) the body and the disposition of its organs in particular ways, known as karana (5) some external object known as sthana-kalpana. Malinivijaya has summed these up in the above verse. We shall now take these up in detail.

1: Dhyana:

Abhinavagupta says in his Tantrasara (p. 36) that in this, the aspirant should meditate on the pramata (knower or subject), pramana (knowledge) and prameya (known or object) in a unified way (devoid of these distinctions). In consequence, the fire of the deeper, inner consciousness will be sharply lit up. Then grasping all external objects through the collective whole of the powers (saktis) moving out through his sense-organs, he should, by bhavana, pour them into the fire of inner consciousness that has already been lit up. Then the difference between the inner and outer, between consciousness and its object will disappear
and there will be unity-consciousness. Thus one will have anava samavesa in the divine.

Another way of dhyana (meditation) has been described in Sutra 4 of the third section of Siva-Sutras. The tattvas from earth right up to Siva should be considered by bhavana to be dissolved in the gross, then in the subtle, and finally in the causal body by the aspirant. This is known as layabhavana. Or one should think that Kalagni Rudra is arising from the toe of the right foot and burning the whole body. This is known as dahabhavana. This is really a kind of Sakta technique.

By these means, the citta (mind) of the aspirant acquires samavesa or absorption into the divine consciousness. The exposition of the 4th sutra should be read for details.

2. Uccara:

Uccara is connected with prana which means life-energy or bioplasma. Its main characteristic is uccara which means 'rising upward and appearing as sound'. The word prana is used in two senses - general or subtle and specific. In general sense, it is simply known as pranana. In the specific sense it acquires different names as prana, apana, samana, udana, vyana according to the various functions of the prana sakti. The characteristic of the specific pranas is uccara. The subtle prana is characterized as varna which will be considered separately.

The technique of uccara is concerned with prana-dharana or fixing the attention on the various aspects of prana in the specific sense.

Various kinds of ananda or delight are experienced by fixing the attention on the various pranas. When the mind rests only on the pramata or the subject of experience, then the ananda experienced is known as (1) nijananda. When the mind contemplates over the absence of all objects of experience, then the delight experienced is known as (2) nirananda. When there is contemplation on prana and apana jointly, then the delight experienced is known as (3) parananda. When the mind rests on samana which unifies the various objects of experience, then the delight experienced is known as (4) brahmananda. When the mind of the aspirant rests on udana after dissolving all knowledge and objects of knowledge in the Self, then the delight experienced is
known as (5) mahananda. When the mind rests on vyana, then the ananda experienced is known as (6) cidananda.

After the experience of these six kinds of ananda, when the aspirant realizes his prana-sakti in its fulness, he has the experience of (7) jagadananda in which there is no division or limitation, for it flashes forth all round, in which it is consciousness alone which expresses itself as knower, means of knowledge or known, which expands by the nectar of divine joy of absolute sovereignty, in which there is no need for contemplation.

This entire practice is briefly known as uccara yoga or prana yoga. When it is fully developed, the following characteristics appear as a consequence: (1) Experience of delight (2) Udbhava - a kind of inner leap (3) Kampa or tremour (4) Nidra in which the aspirant is asleep to all outward objects (5) Ghurni or reeling with delight.

It will be seen that this prana yoga is entirely different from pranayama which is only an exercise of breath control.

3. Varna:

It has already been mentioned that the word prana is used in two senses, viz., (1) general or subtle (2) specific. We have seen that uccara is the natural characteristic of prana. We have also seen how anava yoga is practised by fixing the mind on the various specific pranas. We have now to see what anava yoga is to be practised in connexion with the uccara of the general prana. Abhinavagupta says:

उक्तां य एष उच्चारणं
स्तव योक्तः स्तुपुर्तः स्वविषयं
अव्यक्तानुकृतिप्रायो
स्वविषयं स रूपये ॥

(Tantraloka V. 131)

From the uccara of this general prana, there vibrates an imperceptible, inarticulate sound which is known as varna.” This goes on naturally and continuously in every living creature.

Svachchanda Tantra says:

नान्योच्चाराधिकं न्यायोसहितत्त् न विन्दते ।
स्वरुपेऽक्ता देशः प्राणिनामनुरूपिः स्वविषयं ॥

"No one sounds it voluntarily, nor can any one prevent its
being sounded. The deity abiding in the heart of living creatures sounds it himself." Abhinavagupta says about it:

"एको नादत्मको वर्णः सर्ववर्णविभागानात्
सर्वत्तत्त्वित्तत्त्वादनाहत् होदितः त।" (Tan. 61216)

"There is one varna in the form of nada in which lie all the varnas (letters) latently in an undivided form. As it is ceaseless, it is called anahata, i.e. unstruck, natural, uncaused.

Jayaratha's commentary on this runs as follows:

"सर्ववर्णविभागानात् यो सर्वत्तत्त्वादनाहत् होदितः स
वर्णयोगप्रणवत्तत्त्वादवर्णः उच्चये वर्णश्चत्वादिक्षेत्रे आदित्यवर्णः"

"In this imperceptible, inarticulate anahata nada, all the varnas (letters) lie latently in an undivided way. As all the varnas (letters) originate from this nada, therefore, it is called varna proleptically."

The anusandhana or intensive awareness of this nada is called varna yoga or dhvani yoga. It is a very ancient form of yoga. Sankaracarya in his yoga-taravall calls it nadanusandhana. It goes by this name in some of the tantras and in the yoga tradition of Gorakhanatha. Among the mediaeval saints of north India, such as Kabir and others, it is called surati-sabda yoga. In Radhasvaml sect also, it is known as surati-sabda yoga.

How are we to know about this nadatmaka varna? Abhinavagupta points out in the following verse how we can form an idea of it.

"सृष्टि सर्ववर्णां स
नात्व सर्ववर्णम् वर्णत्रिवधः"

(Tantr. V, 132)

The srsti bija and the samhara bija are its main forms.

Jayaratha explains the main forms in the following words.

"प्राध्यायविभागानात् वर्णयोगप्रणवत्तत्त्वादवर्णः" The srsti bija and samhara bija are the main spots of its revelation.

What is meant by srsti bija and samhara bija? Sa is srsti bija or the mystic letter denoting expiration and ha is samhara bija or the mystic letter denoting inspiration.

In the following verse, quoted by Ksemara in his commentary on the 27th sutra of the third section is given the process by which this nada expresses itself in the breath of every living creature:
"The breath is exhaled with the sound sa and inhaled with the sound ha. Therefore the empirical individual always repeats the mantra hamsah. Throughout the day and night, he repeats this mantra 21,600 times. Such a japa (repetition of the mantra) of the goddess (Gayatri) has been prescribed which is quite easy for the wise, and difficult for the ignorant.

The mantra hamsah is repeated by every jiva (living being) automatically in every round of expiration-inspiration. Normally it is repeated 21,600 times a day. Since the outgoing and incoming breaths repeat this naturally, automatically without any effort on any body's part, it is known as ajapa-japa i.e. a repetition of the mantra that is going on naturally without any body's repeating it. Since the sounds of expiration and inspiration resemble ham and sah, therefore it is called hamsa mantra. It is also known as ajapa gayatri. By anusandhana or mental observation or awareness of this automatic process, prana (exhalation) and apana (inhalation) become equilibrated and then the dormant kundalini that lies in three and a half folds at the base of the spine rises upwards. At that time, a number of pleasant sounds is heard. But the aspirant should not dwell on these sounds. He should neglect these and dwell on the para nada which is anahata nada in the strictest sense of the word. By dwelling on this nada, the citia gets dissolved and then one can have the experience of visuddha caitanya - the highest aspect of consciousness.

The awakened Kundalini pierces the brahmagranthi. Then she pierces the muladhara cakra. Rising further, she pierces the svadhisthana and manipura cakras. Then she pierces the visnugranthi and the anahata and visuddha cakras. Now she pierces the rudragranthi and then ajnacakra, and finally enters the sahasrara. The aspirant can now experience the ambrosia raining down from sahasrara. (Vide plates 2 and 3).

The nadis and cakras are not physical constituents. They are in the pranamaya kosa, the vital sheath in the subtle body.
KUNDALINI

Plate 2
Only their impact is felt through the nerves and the ganglia. The *cakras* are the seats of vital energy. They are called *cakras* because they are like a wheel in appearance. They absorb and distribute *prana* to the *pranamaya kosa* and through it to the physical body.

The *nada* is subtle in *madhyama* stage and finally when it reaches the *pasyanti* stage, it is no longer audible. The aspirant has now an experience of *jyoti* (light). All the *vikalpas* are now calmed and one can have the experience of *purndhanta* or the supreme I-consciousness.

*Harhsah* is that manifestation of *nada* which is symbolic of life. The *anahata nada* in its inner significance is symbolic of *pranava* (*Ova*). By the intensive awareness of this *pranava* there arise nine stages of *yoga* which are subtle forms of *nada*, known as nine *nadas*. The first stage is (1) *bindu* which is known as *ardha matra*. The next stage is (2) *ardha candra* which is subtler than the previous. Each succeeding stage goes on getting subtler than the preceding (3) *rodhini* (4) *nada* (5) *nadanta* (6) *sakti* (7) *vyapini* (8) *samana* and (9) *unmana* or *unman* are the other stages that follow. *Unmana* is the highest aspect of consciousness. Upto *samana*, there can be only *atma-vyapti*, realization of the essential Self. It is only at the stage of *unmana* that there can be *Siva-vyapti* which includes not only the realization of the metaphysical Self but also the realization of the world as an aspect of the Self.

In sutra seven of the third section of the *Siva-Sutras* Ksemaraja refers to *unmana*. He says that upto *samana*, there is the play of *maya*. It is only at the stage of *unmana* that *maya* ceases completely. Another name of *unmana* is *sahaja vidya*.

Ksemaraja makes the following remark:

“अत्मध्यस्यान्तरस्य मोहस्य अमृगालिङ्गसंबंधस्यातमः सहजविद्या: प्राप्तिभत्ता”

Svacechanda Tantra speaks of the achievement of *Sahaja vidya* which is *unmana* enabling one to gain Siva-consciousness after the conquest of *moha* (*maya*) which lasts till the realization of the essential Self.

Ksemaraja adds that though the process of reaching the *unmana* stage is *saktopaya*, yet it has been included in *anavopaya*,...
because the *anavopaya* has to lead to *saktopaya*. Of this *section*, the *sutrās* 15, 21, 26, 44 and 45 also refer to *saktopaya*.

4. **Karana:**

We have seen how *anavopaya* utilizes (1) *buddhi*, (2) gross *prana* and (3) subtle *prana* (*varna*). **Karana** is the technique which utilizes the body (*deha*). By body is here meant all the bodies - gross, subtle and causal. In **Karana**, *mudras* (dispositions of certain parts of the body in particular ways) are also utilized.

There are seven varieties of **karana** technique, viz. (1) *grahya* (2) *grahaka* (3) *cit* or *samvitti* (4) *nivesa* or *sannivesa* (5) *vyapti* (6) *tyaga* and (7) *aksepa*. (Tantr. V, 129). Jayaratha in his commentary gives the main purpose of these *karanas* in the following words:

"इत्य ग्राह्यालेन स्पष्टाम प्रकारितां करणेन नाम बोध्यवृत्तकत्वात् प्राहः।
बोध्यवृत्तकत्वात् स्वतंत्रतन्त्रात् न भोज्येत् काश्चत्तः"

"Here the seven varieties of karana, viz. grahya etc. are meant to subordinate and ultimately assimilate all objective phenomena to the consciousness of the essential Self".

The first four varieties come purely under *anavopaya*. Assimilating the entire world of objects first into the empirical self and then all these into *samvitti* or *cit*, the highest consciousness, and finally establishing them into the essential divine consciousness constitute the first four *karanas*. The first practice consists of assimilating *grahya* or all objects of perception into *grahaka* or the sense organs; the next practice consists of assimilating all these into *cit* or *samvitti*; the third practice consists of being completely established in *cit* or *samvitti*. Being completely established in *samvitti* is known as *sannivesa*. In *sannivesa*, there is no trace of the object as something extraneous.

When the aspirant pervades every object with universal consciousness, he is said to have achieved *vyapti*, *Vyapti* is achieved by means of *bhavana*. *Tyaga* is the stage where all effort is abandoned. The universal consciousness now abides spontaneously. *Vyapti* and *tyaga* reach the stage of *saktopaya*. *Aksepa* means projection of the universal consciousness in the entire universe. This is the stage of *sambhava yoga*. 
The sutras 16 and 25 also of this section refer to *sambhava yoga*.

**Sthana-kalpana:**

For those who cannot fix their *citta* even on *buddhi*, the inner *prana* or *nada*, there are other *anavopayas* which deal with the fixing of the mind on externals. These are known as *sthana-kalpana*.

As Abhinavagupta puts it:

“अथ बाह्यबिधः स एव स्थानप्रकल्पनशब्देन उत्त: । तत्र त्रिछा स्वातः प्राणबायुः, शरीरें, बाह्यं च ।”

(Tantrasara, p. 45)

The external process (of anava *upaya*) is known as *sthana-prakalpana*. There are three *sthanas* or places on which mind can be fixed, viz., *pranavayu*, body, and something outside the body.

The *pranavayu* in this context is used in a sense different from that in which it is used in connexion with *uccara*. In *uccara*, one has to fix the mind on *prana*, *apana*, *samana*, *udana* and *vyana* which are internal aspects of *prana sakti*.

In *sthana kalpana*, one has to fix the mind on *prana* in the sense of exhalation and inhalation through the nose. From the centre of the body prana (exhalation) covers a distance of twelve fingers in the outer space and again from that point apana (inhalation) covers the same distance up to the centre. These two points or places are known as external *dvadasanta* and internal *dvadasanta*. By the practice of fixing the mind on these two points, the *vikalpas* of the mind begin to dissolve, and finally one has *anava samavesa*, or absorption in the essential Self through the anava technique.

By body in this context is meant the gross body. The things external to the body include idol, picture etc. Those who are unable to fix the mind even on *prana* may fix it on these external things.

As has been said above, the ultimate goal is the attainment of Siva-consciousness which includes the world as its aspect.

*Anava yoga* has to lead to *sakta yoga* and *sakta yoga* has to lead finally to *sambhava yoga*.
A SUMMARY OF THE CONTENTS OF THE SUTRAS

SECTION:

SAMBHAVOPAYA

Sutras

1. Characteristic of Atman; *Atma* is foundational consciousness characterized by absolute freedom of knowledge and action.

2. The bondage of the empirical individual is due to an innate limiting condition, known as *anavamala* which, in fact, is the ignorance of our essential nature.

3. There are two other limiting conditions, viz., *Mayiya* and *karma mala* which contribute to the bondage of the individual.

4. The three limiting conditions are a kind of limited, vitiated knowledge rooted in words which have a tremendous influence on our lives. These words are formed of letters known as *Matrka*. The *Matrka*, therefore, forms the basis of all limited knowledge.

5. *Sambhava-upaya* or emergence of the *Bhairava* or transcendental consciousness shatters the shackles of ignorance and sets the individual free.

6. When Bhairava-consciousness arises, the entire universe appears as an expression of Siva's *Sakti* and when the mind of the aspirant is united with that *Sakti* with intensive awareness, the world as something separate from consciousness disappears. The sixth *sutra* shows both the effect of *Sambhava* consciousness and a re-inforcement of that consciousness by *Saktopaya*.

7. When through grace there is the emergence of *Bhairava*-consciousness and through *Sakti-Sandhana*, it is re-inforced then the rapturous delight of the fourth or transcendental consciousness becomes a constant feature even of the three states of waking, dream and profound sleep. It is not only in meditation but also in the usual, normal course of
life that one experiences the delight of the transcendental consciousness.

8. Waking state consists of knowledge gained by the external senses and common to all subjects.

9. The dream state consists of experience generated only by the mind in the form of fancies and reveries which are confined only to the dreamer.

10. Deep sleep is a state of complete unawareness. It is a state of delusion brought about by Maya. All the above three states may be considered both from the point of view of the common man and the yogi.

11. One who experiences the delight of Supreme I-consciousness in all the states of consciousness becomes the master of his senses.

12. Such a yogi, in his ascent to the Highest Reality passes through many stations of experience which are full of pleasant surprises.

13. The Iccha or Will of a Yogi who has realized Bhairava-consciousness is Svatantrya-Sakti (Absolute Will power of Siva) that can manifest and withdraw the world.

14. To such a Yogi, all that is observed as an object - whether externally or internally, is an expression of consciousness.

15. Such experience is possible by the absorption of the individual mind into the Universal Consciousness which is the centre and foundation of all reality.

16. When one is mentally united with the pure Siva-principle, he becomes, like Sadasiva, completely free from the limitations of the empirical individual.

17. Full conviction of one's identity with Siva is what is meant by knowledge of Self.

18. In every bit of knowledge, the Yogi feels the delight of I-consciousness. There is the transmission of this delight among those who come in contact with him.

19. Being united with Iccha-Sakti (the Divine Will power) the Yogi can create any kind of body that he desires.

20. By uniting his consciousness with Sakti, the yogi can acquire the power of joining together components in a whole or separating components or joining together events, etc. far removed in space and time.
21. Being united with *Iccha Sakti*, when the Yogi desires to acquire universal consciousness, he gets established in *Suddha vidya*, i.e. *unmana sakti*, and feels as if he is the lord of the whole universe.

22. The Highest Sakti (*Para Sakti*) is, on account of its depth, transparency etc, like a lake. When an aspirant is united with it, i.e., when he is constantly aware of his identity with it, he has an experience of the potency of the great mantra. Having an experience of it means the feeling of the throb of the supreme I-consciousness as his own inmost Self. This I-consciousness is the generative source of all the mantras i.e., all *mantras* derive their power from it.

II SECTION

SAKTOPAYA

Sutras

1. When the mind broods constantly over the *mantra* of the Highest Reality i.e., over the Supreme-I consciousness, it gets identified with it. Thus the mind itself becomes the *mantra*. There is no longer any difference between the practiser of the *mantra* and the *mantra* itself. *Saktopaya* is the technique of *jnana*. By constant awareness of the *jnana* of the real I-consciousness, the mind (*Cittam*) of the aspirant is transformed into that Supreme I-consciousness itself. Thus he has full realization.

2. It is zealous, spontaneous effort on the part of the aspirant that brings about the communion of his mind with the deity inherent in the *mantra*.

3. *Vidyasaritra* is a compound word, meaning *sabda-rasi* - a multitude of words or *mantra*. The satta or luminous being of the multitude of words consists in supreme I-consciousness which is non-different from the world. So the secret of all *mantras* is the communion of the individual mind with the Supreme divine I-consciousness that includes within itself the universe. If the aspirant's mind is satisfied with mayic limited powers, he has fallen from the high ideal of *mantra*, for these mayic limited powers are only a form
of common inferior knowledge and are illusory like a dream. The ideal of mantra and therefore of Saktopaya is not the acquisition of inferior power, but rather of the Supreme I-consciousness of Siva - a consciousness which includes the universe within itself.

5. On the emergence of spontaneous Supreme knowledge, the aspirant acquires Khecari Mudra which is the state of Siva.

6. Guru is a help in attaining the potency of mudra and mantra, for he expounds the means to the goal. Or the divine grace acts as a guru in affording a favourable opportunity (in acquiring the potency of mantra).

7. All words (vdcaka) and objects (vacya) are the outcome of words which consist of letters (matrka). The collective whole of Matrka (मात्रकाच्छ) arises in the last analysis from the Supreme I-consciousness of Siva. This is the secret of Mattrka-cakra. Knowing that this Supreme I-consciousness is our real Self, one is liberated.

8. All the bodies, gross, subtle etc. which were previously identified with faked I-consciousness are now thrown into the fire of real I-consciousness as oblation.

9. If jnana is interpreted as limited knowledge, then the sutra would mean 'limited knowledge is annam i.e. is devoured by the Yogi.'

   If jnana is interpreted as svarupa-jnana or knowledge of Self, then annam would mean food that gives satisfaction, and the whole sutra would mean "Self-realization becomes his food i.e. fills him with the highest satisfaction." Bhaskara also gives the above interpretation in his varttikas.

10. On the submergence of suddha vidya, all kinds of vikalpas (thought-constructs) full of a sense of difference arise in the mind.

   According to Bhaskara, this sutra means to say that when the knowledge common to the ordinary folk of the world dissolves on the realization of one's real Self, the previously apprehended delusive knowledge of the objects of the world is remembered only like a dream.
III  **SECTION**

**ANAVOPAYA**

*Sutras*

1. That which is deeply affected with desire for objects of sense is *citta*. The constituents of citta are *buddhi*, *ahamkara* and *manas*. In the context of the individuals, it is this *citta* or the conditioned mind that is knower or *atma*. The citta is called atma, because by means of *sattva*, *rajas* and *tamas*, it moves on from one form of existence to another. (*Atati iti atma, that which moves on is atma*).

2. The knowledge of this *anu* or limited individual self is confined to the modes of his psychic apparatus, and his desires are associated with the pleasure of sense objects. Under their influence, he wanders about from one form of existence to another.

3. Man's bondage is due mainly to *maya*. Maya, in this context, means non-discrimination between the real Self and the pseudo-self constituted by the *kancukas* like *kala* (limited efficiency), *Vidya* (limited knowledge), *raga* (egoistic desires) etc. and subtle and gross body.

4. One should meditate on the dissolution of all the *tattvas* successively in their preceding source right up to *Siva*, i.e. of the gross body into the subtle, and of the subtle into the causal and thus realize the highest *tattva*, *Viz.*, *Siva*.

5. By means of *pranayama, pratayahara, dharana* etc. one can acquire the power of dissolving *prana* and *apana* in *susumna*. control over the elements like earth, water etc. withdrawal of the mind from the elements, and isolation from the elements.

6. By *pranayama, dharana* etc. one acquires Supernormal powers over the elements, but such powers are the outcome of *moha* (delusion about the essential nature of the self) which draws a veil over the Highest Reality. By these means, one cannot realize the Highest Reality.

7. When there is complete conquest of maya, there is acquisition of *Sahaja Vidya* which makes for complete identification with *Siva*. 
8. In one who is at-onement with unmana, the world appears only as a ray of his light. Dualism has completely disappeared in his case.

9. The essential Self is like an actor on the world-stage. He is unaffected by the parts he plays.

10. The inner self i.e. the subtle body, constitutes the stage of the actor of the world-drama.

11. The senses of the yogi are introverted and thus behold the drama of the inmost Self who delights in exhibiting the world drama.

12. Just as an actor can act out the sattva - the inner mental state only through great talent, even so the yogi can give expression to sattva (inner Light) only through the higher spiritual intelligence.

13. Such a yogi attains full freedom to know and control the whole universe.

14. As the Yogi can manifest Freedom in his own body, so can he manifest it elsewhere also.

15. The Yogi should constantly direct his attention to para sakti (the primal power of the Divine) which is the source of the universe.

16. If the Yogi is firmly established in parasakti, he will be easily steeped in the highest bliss of Self without any practice of concentration, meditation, etc.

17. Being established in Suddha vidya, the Yogi can create forms in accordance with the measure of the creative power of his consciousness.

18. So long as Suddha vidya is emergent, there is no further birth of the yogi.

19. The yogi who has attained Sahaja Vidya (Suddha Vidya) should not become heedless. If he is not on the alert, he may be deluded by the deities presiding over letters like other ordinary folk.

20. The Yogi should take care that the fourth state permeates the three states of waking, dream and deep sleep and not only at their initial and even final stage even as oil permeates its receptacle completely.

21. Rejecting the notion of body, etc. as the Self, one should plunge into the fourth state without any thought-construct.
22. When the prana of the yogi who is united with the fourth, i.e. the transcendental consciousness, spreads outside, i.e. when he is actively aware of external objects, he (the yogi) experiences everything as identical with cidananda, with the bliss of Siva-consciousness.

23. In the case of the Yogi experiencing the delight of the fourth state at the initial and final stages of waking, etc. inferior states of mind may arise in the intervening stage. He should, therefore, be on guard and see to it that the intervening stages are also permeated by the transcendental consciousness.

24. When the Yogi joins his real I-consciousness to everything, i.e. when everything appears to him as the expression of Siva, then the transcendental consciousness which had been obscured is revived.

25. When by the continuous practice of the turya state (the fourth state) the Yogi attains the turyattha state, he becomes similar to Siva.

26. Remaining in the body till the prarabdha karma is exhausted is all the pious act (vrata) that such a yogi observes.

27. Since the I-consciousness of the Yogi is the awareness of the pure, spiritual I, every speech of the yogi amounts to a japa of the divine I.

28. He disseminates knowledge of Self all round. This is his danam or gift.

29. Such a Yogi acquiring mastery over the sakti-cakra that controls the limited empirical individuals is alone competent to enlighten others regarding Reality.

30. Because this Yogi is similar to Siva, so the universe is the unfoldment of his consciousness-power just as it is the expression of the Sakti of Siva.

31. The maintenance and reabsorption of the universe are also an unfoldment of his consciousness-power.

32. Even when there is change in the objective appearance, there is no change in the subject of experiences, for even the experience of change requires an experient.

33. Such a yogi considers pleasure and pain as something external like blue jar, etc., not as an aspect of his I-consciousness. So he is not affected by them.
34. The Yogi that is untouched by any trace of pleasure and pain is known as Kevaii i.e. one who is a knower only as pure consciousness.

35. When, however, an aspirant is under the influence of primal ignorance and does not know his real Self, he is subject to karma and is thus bound to samsara.

36. When the Yogi discards all difference due to the identification of Self with body, prana etc. and there emerges in him the realization of Self as pure consciousness, he can create another form of world according to his desire.

37. The Yogi's power of creativity can be inferred from one's own experience of imaginative creation in dream, etc.

38. In all the three states of waking, dreaming, and deep sleep, one should enliven oneself with the creative bliss of the transcendental consciousness which is the primal condition of all the three states.

39. Just as the internal mental states should be vitalized with the bliss of the fourth or transcendental consciousness, even so the external objects also should be vitalized with the bliss of the transcendental consciousness.

40. Those ordinary empirical individuals whose Self is not identified with the fourth or transcendental consciousness but is rather identified with the subtle and gross bodies, are, on account of anavamala, prompted by desire for various objects. They are extroverted and carried from one form of existence to another.

41. Of the yogi, however, who is established in the fourth or transcendental consciousness, all egoistic desires disappear and then ends his state of a limited empirical individual tied down to the subtle and gross bodies and he now becomes a citpramata, a knower as pure consciousness.

42. With the disappearance of desire, his life of a limited, empirical individual identified with his subtle body comes to an end. He retains the gross body only as an outer covering with which he is not identified in the least. Being completely possessed of the divine I-consciousness he is now like Siva.

43. Even after Self-realization, the yogi has to retain his gross body, because the body is linked with prana, the universal Life Force which is generated from Svatantrya Sakti - the
Absolute Free Will of the Divine. So long as this natural link of *prana* with the body lasts, the *Yogi* cannot dispense with the body.

44. *Nasika* or *prana-sakti* flows in the right, *(pingala)*, left (ida) and middle *(susumna)* nadi. The internal aspect of *prana sakti* is *samvid* (or consciousness), the *madhya* or the central aspect of this consciousness is the awareness of the divine, transcendental T. By constant mindfulness of this I-consciousness, there is *nirvyutthana samadhi* in all conditions.

45. The soul that had forgotten its essential nature now recognizes its divine nature again. The *Yogi* who has realized his essential, divine nature, shedding all sense of difference, inwardly feels the universe as dissolved in *Siva* and outwardly experiences it only as an expression of I-consciousness which is identified with Siva.
FIRST SECTION

The first verse

Prayer to Samkara, the Supreme Awareness.

TEXT

ह्रदयेवज्ञानं सम्पूर्णति यतो यज्ञ विभानितसम्प्लोक्तं
पत्तत्वं यत्य बिस्वं स्फुरितमयमिनयनमं विष्यवेतु।
स्वाभाविकयज्ञवर्धितविद्वृत्तप्रमाणानुपत्तत्वं
चैतन्य शाकङ्गुरं तज्ज्वलितं यद्धिं द्वेत्तमालयात्।

TRANSLATION

That consciousness of samkara¹ is (ever) victorious² which in its wholeness is non-dual in reality though having an appearance of duality, from which the class of Rudra and ksetrajna³ springs and in which it comes to rest, which is the fundamental Reality (yat tattvam), from which bursts forth into view the universe, whose form is this universe, from whose unimpeded Free Will ever leaps forth his divine power which is a mass of bliss, bringing about the unsurpassed, immortal spanda⁴ principle (the primal creative pulsation).

NOTES

1. Samkaram caitanyam: Sam (the bliss of the revelation of the supreme non-dualism) Karoti (brings about) iti Samkarah, i.e., Samkara is one who brings about the bliss of the revelation of the supreme non-dualism.

Caitanya is the svatantrya-svabhava (unimpeded Free Will and knowledge and action). Samkara = of Samkara. Samkaram Caitanyam, therefore, means Samkara's autonomous, unimpeded Free Will in Knowledge and action (jnana and kriya).

2. Tajjayati: Lit., that is (ever) victorious. The idea is 'that surpasses every thing', that, in spite of its varied manifestation as subject, object etc. ever abides in its autonomy and bliss.

3. Ksetrajna: is the soul in bondage, known as pasu, full of
anava mala (inherent limitation) from Brahma down to the tiniest creature.

Rudras are the free souls whose anava mala has completely vanished. They are in the category of pati. They bring about Sṛstī (emergence) Sthiti (maintenance) and Samhara (withdrawal) of the world system according to the karmas of individuals. Siva is directly concerned only with vilaya (veiling of the essential nature of the soul) and anugraha (grace or unveiling of the essential nature). Ananta Bhattaraka, Aghoresa and Rudra are synonyms. Rudra corresponds to Isvara of Samkara Vedanta.

4. Anuttara Spanda tattva: The svatantrya or svacchandya (unimpeded Free Will) of Parama Siva appears in its prima! cosmic creative pulsation (spanda) as Siva. Siva is the highest (anuttara) Spanda (cosmic creative pulsation) of Parama Siva. This comes into being on account of ananda (supernal creative joy) that wells up (ucchalat) from Parama Siva or the Absolute.

The word 'spanda' which literally means 'throb' or 'vibration' is difficult to translate, since it has a technical meaning in this system. It is the cosmic creative pulsation of the Absolute, throbbing with life, quickening to manifest.

EXPOSITION

This verse is a prayer to the foundational Divine Consciousness. It also indicates the subject-matter of the sutras which is the non-dual Reality, from which arises every thing, and to which every thing is withdrawn. This is also a mangala-sloka or an auspicious verse written with the idea that the book may end successfully, without any difficulty or impediment.

This also brings out the main powers of Siva. Rudra-Ksetra-jiita-vargar samudayati yato indicates kriya (activity) and iccha (will), Siva's innate nature of creativity, yat tattvam hints at His power of jnana (knowledge), yasya visvam sphuritamayam-yat indicates his ananda (bliss); caitanyam indicates His power of Cit (consciousness). The five fundamental characteristics, viz., cit, ananda, iccha, jnana, and kriya of the Highest Reality are hinted at in this verse.
The Reason for Writing his Commentary

**TEXT**

आसमनमस्त्यमालोच्य यूत्तीतिमि सत्तवत्: ।
शिवसूत्रं भयारोपिण पुरविमानयमेनात्: ॥

**TRANSLATION**

Having noticed confusion in the *Siva-sutra-wtis* owing to inconsistency with the sacred tradition (*amnaya*) of the teachers, I am expounding the *siva-sutras* according to their real meaning.

**EXPOSITION**

Ksemaraja says that he noticed confusion in the *Siva-sutra vrttis*. That is why he is writing his *vimarsini* commentary. *Vimarsini* means a commentary based on sound investigation and critical examination. It is not clear which *Siva sutra vrttis* Ksemaraja is referring to.

In his introductory verse, Ksemaraja says that the interpretation of the *sutras* given by the prevalent vrttis is, at places, inconsistent inasmuch as it is opposed to the traditional teaching of the great teachers of the system (*gurvamnaya-viganatah*); hence he is writing a commentary on the sutras in order to dispel the wrong notion caused by the vrttis written on the *Siva-sutras*.

Ksemaraja belonged to the tradition of Abhinavagupta who was his teacher.

There is a *double entendre* in the word *viganatah*. The prefix *vi* in the word may mean *virodhena* (*virodhena ganatah*) i.e., as opposed to the original meaning of the *sutras* or it may mean *visesena* (*visesena ganatah*) i.e., with a definite, clear understanding of the *sutras*. In the former case, the prose order will be *vrttinam gurvamnaya-viganatah asmanjasyam alokya* i.e.; noticing inconsistency in the interpretation of the *sutras* as given by the vrttis inasmuch as it is opposed to the sacred tradition of the ancient teachers; in the latter case, the prose order will be, *siva-sutram gurvamnaya-viganatah vyakaromi* i.e., I am expounding the *Siva-sutras* in accordance with the particular interpretation given by my *guru*, an interpretation which is wholly consistent with the ancient sacred tradition.
COMMENTARY

TEXT

In this world, there was on the mountain, Mahadeva one Guru (a Self-realized teacher) by the name Vasugupta who was a great personage\(^1\) and a devotee of Mahesvara (great Lord, the Supreme Divine), who, owing to excess of devotion to Mahesvara, which (devotion) blossomed forth by divine grace (Sakti-patonmisat), did not accept the teaching of Nagabodhi\(^2\) and other Siddhas\(^3\) obtaining in the inferior philosophical systems, who was given to the devotion to Siva, and whose heart had become pure by the correct and noble traditional teaching (sat-sampradaya-pavitrita-hrdayah) of the various Yoginis\(^4\) and siddhas\(^5\) pertaining to the supreme Lord.

NOTES

1. A great personage - Vasugupta has been called mahan or a great personage, because he had realized his identity with the Lord.

2. Nagabodhi: He was a Buddhist teacher. He has written "Sri Guhyasamaja-mandalopayikavimsavidhi" which is based on 'Guhya-sarnaja' - a Buddhist Tantra. According to Alex Wayman, 'Guhyasamaja' was written in about the 4th century A.D. Nagabodhi may have utilized this book in about 500-700 A.D.

3. Other Siddhas: refers to other accomplished Buddhist Yogis.


5. Siddhas here refers to the perfect male yogis who had realized the non-dualistic Truth as taught by the Saiva Agamas.
Discovery of the Siva-Sutras

TEXT

‘द्वायचिदं असो ’द्वितर्शनाधिवासितप्राये जोवलोके रहस्यसंप्रदायो श विषेषि’ इत्यास्मयः अद्वितियाःपरेषां परमशिवेत न्याये अनुभूत्ति उच्चविविध-प्रतिम: कृत: यथा “अत्र महोभूति महति शिवात स रहस्यम् अति तत् अधिगम्य अनुपहोप्येषु प्रकाशव्” इति। प्रभुवृहत्स्वातृ अभिव्यक्ति तां महूर्ति शिलां कर्षणमाक्षापरिवर्तनत: संवत्केकतस्याः प्रस्वसीकृतः, इथानि शिवोपनिष्टतंहृत्परिप्रेम् शिवसूक्तिः तत्: समस्ताश्च। एतानि च सम्प्रृक्कः अधिगम्य भूलधीकल्लाथोषु सत्कृत्येषु प्रकाशितवान् स्पन्दकारिकाकीर्तिव वंधुहृतवत्। तत्यावर्त्यः-ाप्राप्तानि स्पन्दसूक्तिः अस्माधिः स्पत्तिनिर्येषु सम्प्रृक्कः निर्मीलानि। शिवसूक्तिः तु निर्माणिः॥

तत्र प्रथम नरेन्द्रसेवाविद्यु-प्रतिपक्षेण वैतञ्चसर्वस्य: शिव एव विश्वस्ति आत्मा इति आदिशाति—

TRANSLATION

Once upon a time his (Vasugupta's) genius was graciously infolded in dream by the great Siva disposed to impart grace, who with the intention that the esoteric traditional teaching may not be lost in the world of the living which was mostly influenced with dualistic philosophical view, imparted the following message.

"On the yonder mountain, there is the esoteric doctrine under a big stone-piece. Having obtained it, reveal it to those who are fit for grace."

Having awakened, while searching about, he saw that big stone-piece, which turning round by a mere touch of the hand, confirmed his dream. He thus obtained the Siva-sutras which are a compendium of the secret doctrine of Siva.

Having fully understood these, he revealed them to his excellent pupils like venerable Sri Kallata and others, collected and expounded them in the Spandakarikas.

The exact meaning of those Spandasutras received by way of tradition has been fully explained by me in Spandanirnaya.

The Siva-sutras are now being expounded in their exact significance.

In this book, it (the sutra) at first teaches, in opposition to those who hold that there is a difference between man (nara i.e..
the human self) and Isvara (the Supreme Lord), that Consciousness of Siva alone is, in the highest sense, the Self of the entire manifestation.

NOTES

1. Naresvara-bhedavadi. This may also refer to a book 'Naresvara-paratksa' by Sadyojyoti, which teaches bheda (difference) between nara or the human self and Isvara.

Sutra1 - 1

\textit{चैतन्यमात्मा} 11.11

Caitanyamatma

\textit{चैतन्यम} — Awareness which has absolute freedom of knowledge and activity. \textit{मात्मा} — Self or nature of Reality. Awareness which has absolute freedom of all knowledge and activity is the Self or nature of Reality.

COMMENTARY

TEXT

In this world, nothing exists which is outside the range of

TRANSLATION

In this world, nothing exists which is outside the range of
consciousness \((acetitasya)\). The activity of consciousness is universal throughout. A conscious being \((cetana)\) is one who conscientes (i.e. thinks), who is absolutely free in all knowledge and activity. \(Caitanya\) or consciousness is the state of one who is \(cetana\) or conscious. (The syan-suffix in) \(caitanya\) shows relationship. \(Caitanya\), therefore, connotes absolute freedom in respect of all knowledge and activity \((paripumam svatantryam)\). The great Lord, Highest Siva alone has that (absolute freedom). Others (i.e., from the \(sakalas\) or individual souls) up to \(anasrita-siva\) depending as they do on Highest Siva (\(tat paratantravrttitvat\)), do not have this absolute freedom.

Though Highest Siva has infinite number of other attributes, such as eternity, all-pervasiveness, formlessness etc., yet because eternity etc. are possible elsewhere also, here it is intended to show the predominance of absolute freedom which is not possible in any other being. Thus his (highest \(Siva's\)) characteristic has been indicated in the form of an abstract noun, viz., \(caitanya\) (the state of being conscious) by excluding other attributes (inasmuch as an abstract noun excludes all other attributes). Therefore this (i.e., \(caitanya\) or consciousness which is Absolute Freedom) is Atma or Self, not anything else of varied nature as assumed by pluralists (those who propound the doctrine of \(bheda\) or difference among Selves) (Are these different Selves conscious beings or non-conscious beings?) If Atma or varied nature is assumed to be non-conscious, then it would be inconscient matter and thus not Self. If it be considered to be of the very essence of consciousness, then there can be no valid reason for considering one \(atman\) or Self as different from another Self. Difference in the case of \(cit\) or consciousness cannot be established either by means of space or time or form, for if these (space, time and form) are different from \(cit\) or consciousness, then being deprived of the light of consciousness, they cannot appear at all and thus are unreal; if they appear, then they are consciousness itself (for it is only consciousness that can appear). Thus it is not possible to attribute difference to consciousness (i.e., Self) on the basis of difference in space, time and form. As it is now clear that Selves are only consciousness (and nothing else), then difference in the nature of the various selves cannot be established (since consciousness is the only nature of all
Selves, therefore they are the same); nor can difference be maintained on account of their contact with ma/a or limiting condition, since the limiting condition is not something outside consciousness as will be explained in the sequel. Even though mala-or limiting condition may exist before (liberation), (it will be admitted on all hands that) it ceases to exist in the state of liberations. It is, therefore, impossible to maintain the theory of the plurality of Self. If it be maintained (that even in the state of liberation), there is a possibility of the residual traces of the limiting condition remaining behind or one is even then far below the beginningless Siva, (anadi Siva) then those (so-called) liberated souls would still be in the state of transmigratory existence (and not really liberated). As has been said, "Consciousness (as consciousness) is only one Self". Thus is indicated the invalidity of the theory of plurality of Self.

NOTES

1. Sutra: Lit., 'thread', hence, it has come to mean that which like a thread holds together certain ideas, a rule, a formula, Cf. Latin, sutura, English suture. A sutra must contain the fewest possible words, must be free from ambiguity, must be meaningful and comprehensive, must not contain useless words and pauses and must be faultless.

2. The word 'atma' in the sutra means both Self and svabhava or nature of Reality. Hence the sutra is interpreted in two ways - (1) Being-Awareness (Sat-cit) is Self. (2) Being-Awareness is the nature of Reality i.e., Reality is nothing but Awareness.

There is no word for caitanya in English. The word 'consciousness' has a relational colour, (of subject-object duality), but caitanya is non-relational. Perhaps the word awareness or Being-Awareness may be better. With this caution, the word 'consciousness' may be used. Our discursive mind, inseparable from the conditioned, relational state cannot conceive of mere caitanya - a self, without a predicate relation between it and its attribute or nature, but all the major systems of Indian Philosophy maintain that the Self is pure awareness, non-relational (i.e. without subject-object relation) and without a predicate relation in its essential form.

3. Acctitasya: means aprakasitasya (not appearing by the light which is consciousness). Prakasa in Indian Philosophy
1.1. The word prakasa 'means 'light', but it is not in the sense of physical light in which this word is used in Indian Philosophy. Prakasa is the light of consciousness by which even physical light is visible. Hence wherever there is any appearance, there is prakasa or presence of consciousness. Without prakasa or light of consciousness, nothing can appear, just as without physical light, nothing is visible. Every appearance is nothing but expression of consciousness. Cf. Katha Upanisad, II 2, 15. "Consciousness is the supreme light. No physical light such as the sun, moon or stars or lightning shines there, to say nothing of fire. Consciousness is its own light. It shining, everything else shines in its wake. It is by its light alone that every thing else appears." Every appearance bespeaks consciousness.

4. Caitanya: This is grammatically formed from cetana (conscious being) by the taddhita affix 'syam' which indicates sambandha or relationship. Caitanya, therefore, means the state of consciousness and being formed by a taddhita affix points out its relationship to one who has absolute freedom of all knowledge and activity. That is why Ksemaraja qualifies caitanyam with the expression sarvajnanakriyasambandhamayam, and adds paripurnam - svatantryam ucyate i.e., caitanya indicates absolute freedom of all knowledge and activity.

5. Svatantrya: This word literally means self-dependence. It is a technical word of this system. It includes three important ideas - (1) absolute freedom to create, complete autonomy of Will, not depending on any external material or means for its activity, absolute sovereignty or lordship (aisvarya), (2) Vimarsa or ever present Self-consciousness, a Self which is all-inclusive (knower, known and means of knowing) (3) Jnana and kriya. The absolute freedom to create includes jnana and kriya (knowledge and activity).

Siva in this system is not like the inactive Brahman of Samkara Vedanta. He has svatantrya, unimpeded Will, absolute knowledge, absolute power of creativity, and absolute Self-consciousness.

6. Anasrita Siva: This is a state below Sakti tattva and above Sadasiva tattva. This is only an avastha or state, not a tattva. This refers to that phase of reality where Sakti begins
temporarily to veil the Self and thus to isolate the universe from itself, producing akhyati or ignorance of its real nature.

7. Eternity, all-pervasiveness etc. are possible in the case of akasa (ether), paramanus (atoms) also according to certain schools, but svaatantrya or absolute freedom is possible only in the case of Parama Siva or Absolute Reality whose nature is Caitanya (consciousness).

8. Consciousness qua consciousness is one and the same. So there cannot be difference in its essential state. Since all Selves are only consciousness, there cannot be any difference among them.

9. Mala: This literally means dross, taint or impurity. Mala is what covers and conceals the pure gold of divine consciousness. It is a limiting condition which hampers the free expression of the spirit. It is of three forms, anava mala, mayiya mala and karma mala.

Anava mala: It is the primal limiting condition which reduces the universal consciousness to that of an empirical being. It is a cosmic limiting condition over which the individual has no control. It is owing to this that the jiva or individual soul considers itself apurna or imperfect, a separate entity cut off from the universal consciousness. The greatness of Siva in this condition is concealed, and the individual forgets his real nature. The anava mala is brought about in two ways. There may be bodha or knowledge, but the perfect I-consciousness whose nature is freedom of all cognition and activity may be missing (as in Vijnanakala) or there may be I-consciousness with abodha or ignorance (as in common folk).

Mayiya mala is the limiting condition brought about by Maya that gives to the soul its gross and subtle body. It is also cosmic. It is bhinna-vedya-pratha - that which brings about the consciousness of difference owing to the differing limiting adjuncts of the bodies.

Karma mala. It is the vasanas or impressions of actions done by the jnanendriyas and Karmendriyas under the influence of antah-karana. It is a limiting condition brought about by the individual by his karma and its vasanas.

10. Anadisiva: Some theorists hold that there are two kinds of Siva - one, Anadisiva who never assumes mala and thus never
descends into bondage; the other kind of Siva assumes mala and descends into bondage. Hence, Sivas when liberated are after all inferior to Anadisiva. Ksemaraja controverts this view and says that such so-called liberated Sivas are no better than transmigratory souls, as is the case of the empirical self who considers the body etc. (not-Self) to be the Self.

TEXT

अथ च ‘अत्य’ क इति जिज्ञासुन् उपवेश्यान् प्रति बोधिनुभुः, न शरीर-प्राण-वृद्ध-जूत्यां लौकिक-वात्सर्यः-वैदिक-योगात्मक-माध्यमिकासंस्कृताद क्षणाय। अष्टवेळ चैतन्यं चतुष्पदेशीत। तत्स्वेत् शरीरार्णि-सङ्कल्पप्रभावोदेश अकल्पहृतविश्लेषण-सत्यप्रभावार्थेन सक्तरणात्। तस्मात् शरीरीयिजुज्ज्वऺार्कर्देश परमात्मायस्य तु सम्पन्नादिविविष्यतम्।

त्रेत्यांश्च रूपं सर्वशास्त्रेऽपि पठितेऽ।'

इति। श्रीविज्ञानपरंपरेऽदेशी।

‘षव्यां सम्बन्धेऽपि विशेषो नासि क्ष्त्रियवत्।
एतेऽत्र तत्स्वेत् सर्व्य भावयत् शरीरावजनः।’

इति। एतेऽथ

‘यतः कर्ष्यवाचः’ कर्ष्यवाचः।

इति कारिकायायन संगृहाय उपवेश्यान् प्रति साधित्वात् गुरुणा उपविष्य श्रीवपेऽ।

TRANSLATION

And so in order to explain to the inquisitive disciples 'what is Self, the author says, "It is not the body, as maintained by the common folk and the materialists (Carvaka), not the vital principle (prana) as maintained by the followers of the Vedas, not the ascertaining power of the mind as maintained by the Yogacara Buddhists, nor the Void as maintained by the Madhyamika Buddhists, but as has already been said, it is the foundational consciousness (absolute Will characterized by knowledge and activity). Even in the case of those subjects who imagine the body etc. to be the Self, the caitanya (foundational, pure consciousness) shines forth as the true subject or Self characterized by natural original I-consciousness. As has been said in Mrtyunjita. 'Consciousness is the nature of Self which verily is the Divine Self freed of all limiting conditions. This is what
has been described in all the Sastras (Sacred Texts)” (VIII, 28).

It has been said in *Vijnana-bhairava* also "The same Self characterized by consciousness is present in all the bodies; there is no difference in it anywhere. Therefore, a person contemplating on everything as full of that (consciousness) can conquer transmigratory existence.” (Verse 100).

The same idea has been summarized in the following two *Karikas* in the *Spandakarikas* and explained to the disciples with an illustration by the great teacher (*Vasugupta*). 2

"The principle (i.e. the divine autonomy) of that source should be investigated with persevering effort, zeal and faith from which the group of outer senses together with the inner *Karanesvari cakra*, though apparently inconscient, acting like a conscious being, acquires the power to move forward towards an object (*pravrtti*), to take pleasure in maintaining it after having obtained it (*sthiti*), and to withdraw within the peace of oneself (*Samhrti*). 4 The absolute freedom of that source is natural and spontaneous in all beings and conditions”. (sp. k.I. 6,7).

NOTES

1. *Mrtyunjit*: This is only another name of Netra Tantra which has been published in the Kashmir Saiva Text Series.

2. *Vasugupta* was the teacher who for the first time expounded the *Saiva* philosophy in a systematic form. He lived towards the end of the 8th or beginning of the 9th century A.D.

3. The senses are the five organs of sense, and the five organs of action. The *Karanesvari Cakra* is the group of divine powers functioning in the various senses.

4. The powers of *pravrtti*, *sthiti*, and *samhrti* of the empirical selves are derived from those of the absolute Self or Siva.

5. The Freedom of the Absolute Self to do any thing and everything is spontaneous i.e., it does not depend on any extraneous material or instrumental cause.

TEXT

"किंच गदेशतु चंतन्यमयू उत्सं ॥ एव आलम्म, स्वभावः; विशेषावोदनात्
भाषाभावस्त्य विशवस्य जगतः। न हि अवेश्यमानः कोऽपि कस्यापि कदा-
विविधाय स्वभावों मभवति। चेत्यमानस्तु स्वप्रकाशविवेकोमूः सत्यात्मेव ॥
तदुःखं श्रीमुखीमयंधर्मेव"

Siva Sutram
Moreover the aforesaid consciousness is the atma or nature of the entire universe consisting of both existent objects (like 'jar' or cloth) or non-existent but imagined objects (like sky-flower). This interpretation is possible, because there is no mention in the *sutra* of the self of any particular being.

Every appearance owes its existence to the light of consciousness. Nothing can ever have its own being without the light of consciousness. Being experienced, it is of the nature of consciousness itself, because of its being identical with that light. The same idea has been expressed in Ucchusmabhairava in the following way.

"Oh dear one, so long as there are no knowers, how can there be anything known. The knower and the known are really the same principle. Therefore, there is nothing which is inherently impure."
The same idea has been expressed succinctly in the following two verses in Spandakarika.

"The Self is the whole of reality, because all existents derive their existence from the Self, and because in the process of knowing, the known gets identified with the Self."\(^{29}\)

Hence whether in the world or object or mental apprehension of it, there is no state which is not Śiva. It is only the experient who always and everywhere exists in the form of the experienced." (11, 3, 4).

Since consciousness is the nature of the universe, therefore in order to prove it, the means of right knowledge etc. (pramanas) are inadequate, for these means of right knowledge are themselves dependent for their proof on the Self-luminous consciousness, and consciousness being ever luminous, it is impossible for anything whatever to veil it, as it is ever luminously present.

AS has been said in Sri Trikahrdaya "Just as (when) one tries to jump over the shadow of one's head with one's own feet, the head will never be at the place of one's feet, so also is it with Baindavi kala." Just as the head is never at the place of the feet of one who attempts to jump over (the shadow of one's head), so is this (viz. baimdavi kala), this is the syntactical connexion here. With this intent, it has been authoritatively proved by a great many verses (in the Spandakarika) that caitanya or consciousness is Divine (Samkaratmaka) and the principle of spanda (the creative pulsation of delight) and that caitanya is ever self-luminous and the highest reality in the verse beginning with,

"That from which everything arises, because it is already existing in it (and arising still exists in it), can never be veiled by anything, there is no check to it anywhere" (1, 2)

and ending with,

"That in which there is neither pain nor pleasure, nor object, nor subject (empirical subject), nor is it insensible (i.e. incapable of experiencing any thing), that indeed abides as Absolute Reality."

NOTES

Baindavi or Vaindavi Kala

Baindavi Kala: means the sakti of para-pramata or highest knower. Vetti iti vinduh. The Highest Self or consciousness
which is the knower is known as *Vindu* or *Bindu*. *Bindoriyam iti baindavi*. Baindavi means pertaining to *Bindu*. *Kala* means sakti. *Baindavi Kala*, therefore, means 'the power of knowership of the Highest Self or consciousness'. Here it means the power of the Self by which it is always the knower and never the known.

**EXPOSITION**

The most important point to note in the first Sutra is that *caitanyam* in this system does not mean merely consciousness. Since it is the abstract noun derived from *cetana* i.e. one who consciences, one who cognizes, it connotes the idea of both knowledge and activity. *Caitanyam*, therefore, in this system means *Sarvajnanakriyamayam paripurnam svatantryam*, the perfect, absolute freedom of cognizing and doing everything.

The next important point to note is that atma may mean not simply Self but also *svabhava* (nature). From this point of view, the *sutra* means that *caitanya* or consciousness is the nature of Reality. The knower, knowledge, and known are all various forms of consciousness.

The third important point to note is that *caitanya* is not simply *prakasa* but is also imbued with Universal I-consciousness which is the source of all manifestation.

The fourth important point is that *caitanya* cannot be proved by any logical means, for all means of proof owe their existence to it, and so cannot prove their own source.

Lastly this system is against the theory of the plurality of Self. The nature of all Selves is consciousness. Consciousness *qua* consciousness is the same in all Selves. Therefore the theory of the plurality of Self is not satisfactory.

**INTRODUCTION TO THE 2nd SUTRA**

**TEXT**

तथा जीवाः जड़तन्त्रो बिश्वस्य परमशिवरूपं चैतन्यमेव स्वस्वपः सत
कथम् अर्थं ज्ञपं इत्यासाधुःशास्त्रे संहित्या इतरं च असकारमक्षेत्राभिश्यन्ते| पाठं मुक्तस्वामह—

**TRANSLATION**

If the nature of the entire universe consisting of empirical
selves and inert matter is only consciousness or in other words *Parama Siva* (Highest Siva), then how is this (apparent) bondage to be explained. In order to remove this doubt, the second *sutra* has been formulated. Ksemaraja cautions - that this *sutra* is to be read in two ways (1) according to the rules of *Sandhi* (euphonic coalescence of the final and initial letters) with the coalescence of the final and initial letters in which case this *sutra* combined with the previous one would stand thus: 

\[ \text{नैत्यमात्मानं बन्धः} \] (\text{Caitanyamatmajnanam bandhah}) \text{i.e. the form of the *sutra* would be caitanyamatma + ajhanam bandhah},

(2) without the coalescence of the final letter of the previous *sutra* and the initial letter of the second *sutra* in which case the second *sutra* would stand separately simply as \text{jnana \ bandhah}.

**Sutra-2**

**ज्ञानं बन्धः** ॥ २ ॥

\[ \text{Jnanam Bandhah.} \]

\[ \text{ज्ञानम् vitiated or limited knowledge; बन्धः bondage;} \]

*Sutra - Ajnana* or ignorance of one's real nature which is a kind of shrunken or limited knowledge is the cause of bondage (of the empirical Self).

**COMMENTARY**

**TEXT**

\[ \text{इति उत्तमयथा विज्ञानाभिविधितं न किंचिद् उपपदात इति मलस्वाति} \]
\[ \text{का क्षत्र कौ्यं वा कापशेष्यकं स्वातिति मेघावीत्रक्षमयापरिवर्तनेऽ} \]
\[ \text{‘मलस्वात्च्चताल्ज्ञानं संसाराधकुरकारणम् ॥’} \]

\[ \text{इति} \]

\[ \text{‘अमानाध्यमाने लोकत्तमं सृष्टिः संहृतेः ॥’} \]

\[ \text{इति ऑमंलिनीविजय-ओमधाररोहिःत्वा व: परमेश्वरं श्वस्वत्त्वत्रस्वत्वा} \]
\[ \text{भासितस्वद्ध्व-प्रयोगावधिः स्वाभाविकाण्यकपयाविद्धितं} \]
\[ \text{भृति मायामात्रे तं संकॊऽविवाहः स: एव विज्ञानमेवधाराविद्धित्वन} \]
\[ \text{न्यात्वाभावोपयुक्तः ज्ञानमपत्तात्मकध्यक्तत्तत्त्वसंस्कृतविज्ञानम् बन्धः ॥} \]

**TRANSLATION**

By the argument advanced before, it has been established that there can be nothing which can be proved to be separate from the light of consciousness.
The dualists maintain that there are two separate realities, viz. Siva and mala. (Since it has already been proved that there is nothing separate from consciousness), how can there be separate existence of mala and how can this mala veil consciousness of a Self? Therefore, Malinivijaya by rejecting the way of the dualists says.

"Mala, it is said, is nothing but ajnana or ignorance of one's real nature. This ajnana is the anava mala\(^1\) which is the cause of samsara or mayiya mala which again serves as the cause of Karmamala".

According to Sarvacara also -

"People are bound by ajnana and on account of this (ajnana) they undergo birth and death."

A limitation is made to appear by the Highest Lord in His own being which is pure like the sky in the form of anasrita siva etc. down to mayapramata.\(^2\) This limitation is due to His power of Mahamaya\(^3\) which is simply a form of Self-veiling brought about by His power of absolute freedom. That limitation alone is bondage which is (1) of the nature of ajnana (ignorance) i.e. non-awareness of one's non-difference from Siva and (2) of the nature of limited knowledge in the form of anavamala which makes one consider oneself as thoroughly reduced in respect of knowledge and action and thus imperfect.

NOTES

1. **Anava mala** is of two kinds - (1) Paurusa - ignorance innate in the very being of the individual Self, and bauddha - ignorance inherent in the buddhi. Here the ajnana referred to is the paurusa ajnana i.e. ignorance of his real nature innate in the individual.

2. **Mayapramata** is the self under the influence of maya. This includes the pralayakalas and the sakalas.

3. **Mahamaya**. There are two states of mahamaya - apara and para. Apara is that which flourishes below Suddhavidya and above maya. In this are stationed the Vijinanakalas. It also denotes that mentality of the experients by which they have suddha prakasa or clear knowledge but are devoid of pure, full I-consciousness.

Para mahamaya is that lower level of Suddha Vidya in which are stationed the Vidyesvaras who, though they consider them-
selves to be pure consciousness, still consider the objects to be different from themselves.

**TEXT**

यथा च व्यतिरिक्तम् मलस्वात्मस्वप्रमाणं तथा अस्मापि: भोजवन्दनतोऽधोते
पञ्चमस्पतलाते दीसाचार्यारे विनतय ब्रह्मस्म।
एव च सूक्ष्मयः
"निन्युद्वायासमययः" ।। ।।

इति कारिकायानेन संयूक्तः ।
एवमात्मानि अनात्मातासिद्धान्तसम्बन्धायानि-
लक्षणानामकं नान्ते न केवलं बन्धो यावद् अनात्माति शरीरावी
अत्मातासिद्धान्तक्षमः अनात्मान्मूलं सत्त्वपि कथं एव ।
एतकर्षः
"परममूर्त्तसाययः" ।। ।।

इति कारिकायं संभृतस्म।

**TRANSLATION**

I have shown at great length while discussing diksa (initiation) in my commentary Udyota on Svacchanda Tantra at the end of the 5th patala that mala as something separate from consciousness cannot be proved logically.

The same purport of the above sutra has been epitomised in the following verse (in Spandakarika).

"The empirical self is reduced to inefficiency on account of his innate impure limiting conditions (anava, mayiya and karma mala) He is driven to desire various objects, but owing to his inefficiency is never fully satisfied. When the restless condition of his mind brought about by his identification of himself with his conditioned selfhood fully ceases, then he experiences the highest state" (sp. k. 1.9)

Thus it is not only the limited knowledge due to that ignorance on account of which the conditioned self considers his real Self as not-Self which is the cause of bondage but also the limited knowledge due to that ignorance on account of which the conditioned self considers the not-Self i.e., the body etc. to be his Self.

This idea has been expressed in the following verse of Spandakarika:

"The pasu (conditioned individual) has all his knowledge born of sense and ideation. It is because of this sense and ideation-born knowledge that he loses the enjoyment of the ambrosia of the Highest Self and his innate freedom, Such sense and
ideation-born knowledge is confined to the sphere of the *tanmatras* i.e. sound, colour and form, taste, touch, and odour and the pleasures derived from them". (Sp. K. HI, 14)

**NOTES**

1. Ajnana or primal ignorance appears in two forms -
   - (1) *atmani anatmabhimana* i.e. considering the real Self as not Self (not knowing the real Self as Self), and
   - (2) *anatmani atmabhimana* i.e. considering the not-Self i.e. body etc. as the Self.

   Ajnana in this system does not mean complete absence of knowledge, but *sankucitajnana*. i.e. imperfect knowledge, limited knowledge, incomplete knowledge, not knowledge in its wholeness.

**TEXT**

एवं चैतन्यशब्देनोत्तरं यत्रतत्त्वहेतु स्वातन्त्र्यास्वरूपतः रूपं; तत्र चिदार्जन्त्वैः स्वातन्त्र्यप्रायत्नवत्सै अन्तर्ग्यत्त्वात्मात्मात्मयौ कृष्णः; स्वातन्त्र्येऽर्प सेवावेदि अदोष्क्ततेऽर्श अनात्म्यत्त्वात्मसैनिकावृक्षयोणी रूपम्; हिमकारमण्यं बलमु अनेन शौके नृजितम्। तदुक्तं भोजनश्लेष्यायां।
‘स्वातन्त्र्याविद्वृत्ताचार्य स्वातन्त्र्यस्त्यायोध्योः।
हिमकारणं मलमिन्तं स्वस्वहुःपहुःतिः॥’
इति॥ २॥

**TRANSLATION**

It has been indicated in the previous *sutra* i.e. the first *sutra* that the word *caitanya* connotes *svatantrya* i.e. absolute freedom to know everything and absolute freedom to do everything (*jnana-kriya-svatantrya*). Now in respect of this (double-faced) *svatantrya*, even if there be only *prakasa* or *jnana* (*citdmaniprapi*), but without *kartrtva-svatantrya*, in other words, without I-consciousness, which leads one to consider oneself incomplete or deficient as in the case of Vijtianakala¹, there is *anava mala*; or even if there is *svatantrya* in the form of *kartrtva* (doership indicating I-consciousness) but full of *abodha* or ignorance leading to consider the not-Self like the body etc. as the Self (as in the case of *sakala*), then again there is *anava mala*. Thus this *sutra* points out that there is *anava mala* in two ways. As has been said in *Isvara-pratyabhijna*. There may be *bodha* or *jnana*
without the sense of doership or I-consciousness (which is the loss of kartrtva-svatantrya); or there maybe the sense of doership without bodha or jnana (which is the loss of jnana-svatantrya). So there is anava mala in two ways both of which are due to one's loss of the grip of one's essential nature² (III, 2,4)

NOTES

1. Vijnanakala: the experient below suddhavidya but above Maya. He has pure awareness but no agency. He is free of karma and mayiya mala, but is not yet free of anava mala.

2. Essential nature: The essential nature of Self consists in full freedom of both jnana and kriya.

EXPOSITION

The first Sutra says that Self is pure consciousness. The question arises that if Self is pure consciousness, how is it that it is in bondage?

The second Sutra provides the answer to this question. It says that the bondage of the individual is due to his so-called jnana (limited knowledge) which really speaking is ajnana or ignorance. Ignorance or ajnana is not negative; it is positive, a kind of positive jnana, a shrunken, vitiated knowledge. It is this shrunken, vitiated jnana which is responsible for the individual's bondage. But this kind of jnana or knowledge is, truly speaking, ajnana or ignorance. This ignorance is of two forms (1) not knowing the real Self to be Self at all, completely withdrawn from one's real Self and (2) knowing the not-Self i.e. the body etc. to be the Self.

This ajnana is known as anava mala, a limitation innate in the individual.

What is this anava mala due to? It is due to a wonderful power of Siva (the Supreme). A person may conceal everything, but he cannot conceal his own nature. But Siva has this wonderful power of veiling his real nature. This Self-veiling power of Siva is known as Mahamaya. In the anu, (the limited individual), that Self-veiling works as mala. This Self-veiling is His technique or stratagem for the play of life in varied, multiple forms. Man is bound to transmigratory existence, to sense-life, to the life of his own vehicles or bodies only so long as he allows himself to
be confined to the limited knowledge of his senses and mentation. When he recognises his real nature, he is free.

INTRODUCTION TO THE 3rd SUTRA

TEXT

किम् इस्तुपांसमालात्मकः कथा? न इत्यह्—

TRANSLATION

Is anavamala as described the only cause of bondage? The next sutra says, No. (There are other causes also, viz. mayiya and karma mala).

Sutra - 3

योनिवर्गः कलाशरीरम् ॥ ॥

Yonivargah kalasariram

योनि= the source (of the objective world) i.e. maya. तत्वमः= class of tattvas (principles and elements). Yonivargah, therefore, means maya and her brood i.e. the class of elements to which she gives rise and which thus constitute the source of this world तिर्यकं = activity; कलाशरीरम् = whose form is activity i.e. activity through which worldly life is carried out. So yonivargah is mayiya mala and kalasariram is karma mala.

The word bandhah (bondage) is understood in this sutra also. Therefore the sutra means "Mayiya mala and karma mala are also the cause of bondage."

This sutra has been slightly differently interpreted by Bhaskara in Siva-sutra-varitikam. According to him Yoni means the four Saktis of Amba, Jyestha, Raudrl and Varna. Kala means letters from 'a' to 'ksa' which bring about words. The above saktis through the influence of words bring about thought-constructs owing to which the Self is reduced to an empirical being and thus suffers bondage. Ksemaraja's interpretation is better.

COMMENTARY

TEXT

वाद्य इत्यथस्वते योंयं योनिवर्गस्मार्थम् साध्या; संबंधः कथा; साशकात्
The word *bandhah* or bondage follows from the previous *sutra*. (The meaning of *yonivargah* is the following).

*Yoni* means the source of this world i.e. *Maya*. *Vargah* means *(tattva-samuhah)* the class of elements associated with *Maya* directly or through successive stages. This brings about body, worlds, *kala* (limited agency) etc. down upto earth. So *Yoni-vargah* means *Mayiya mala*.2

*Kala* is that which divides the world of entities into separate things as this or that by mental impenetration, in other words, 'activity'. *Sarira* means form. *Kalasariram*, therefore, means 'that whose form is activity', that is to say, *Karma mala*.1 (Like the *Mayiya mala*), this *karma mala* is also the cause of bondage. This is the meaning.

**NOTES**

1. Etc indicates the other four *kancukas* or coverings of *maya*, viz., *Vidya*, *Raga*, *Kala* and *Niyati*.
   
   (1) *Kala* brings about limitation in respect of agency or efficacy.
   
   (2) *Vidya* brings about limitation in respect of knowledge.
   
   (3) *Raga* brings about desire for this or that.
   
   (4) *Kala* brings about limitation in respect of time, viz., past, present, future etc.
   
   (5) *Niyati* brings about limitation in respect of cause, space and form.

2. *Mayiyamala* is the *mala* or limitation due to *maya* which gives to the soul its gross and subtle body and brings about sense of difference. *Karma mala* is *mala* due to *vasanas* or impressions left behind on the mind due to *karma* or action.

**TEXT**

'निजातन्त्रत्वसम्बन्धः कर्मचूड़विस्थापिणः' 1

इत्यनेत्रं संसृतम् । यथा संततः तथा अस्पदीयतत् स्पदनिर्णयायामेवः ॥
The same idea has been expressed in the following verse (in Spandakarika) "The empirical self is reduced to inefficiency on account of his innate impure limiting conditions (anava, mayiya, and karma malas). He is driven to desire various objects, but owing to his inefficiency is never fully satisfied. When this restless condition of his mind brought about by his identification of himself with his conditioned selfhood fully ceases, then he experiences the highest state." (1,9)

That this is so may be understood from my (Ksemaraja's) commentary Spandnirnaya on Spandakarika. These kala etc. whose characteristic is limited agency etc. are attached to anava mala as their base and veil the essential nature of jivas (empirical selves). Thus it is fully established that they are malas or limiting conditions. As has been said in Svachchanda.

"Caitanya (Freedom of the Self to know and do every thing) is suppressed by mala (i.e., anava ma/a) and provided with kala and vidya, is tainted by raga, limited in respect of kala (time), restrained by niyati. magnified by the sense of being a Purusa (an empirical self), furnished with the disposition of Prakriti, endowed with the three gunas (rajas, tamas and sattva), buddhi, ahamkara, and manas, jnanendriyas (organs of sense) and kar-
mendriyas (organs of action), tanmatras, and the gross elements."¹ (II, 39-41).

Malini-vijaya shows in the following line that Karma mala also veils the essential nature of the empirical self. "He (the jiva) does good and bad deeds which bring about pleasure and pain."² (I, 24). In Isvara-pratyabhijna also, it has been said in the following verse that Mayiya and karma mala are particular kinds of limited knowledge with anava mala as their base.

"When there is ignorance of real Self, then Anava mala being present, there arise mayiya mala bringing about a sense of difference in respect of every object, and karma mala which brings about birth and experience of pleasure and pain (bhoga). All the three malas are brought about by the Maya Sakti of Siva." (III.2.5)

NOTES

1. This gives the details of mayiya mala.
2. This indicates karma mala.
3. Maya Sakti is the inherent power of Siva by which He appears in different forms. Maya Sakti is different from Maya tattva (the material origin of the various objects in the universe).

EXPOSITION

The second sutra says that an individual is in a state of bondage, because of his innate anava mala. The third sutra says that it is not only the anava mala which is responsible for the individual's bondage. Attached to anava mala as a base, there are two more malas, mayiya and karma. They also bring about the bondage of the individual. Mayiya mala provides the individual with the physical and psychic vehicles in which he is 'cabined, caged and confined', and Karma mala makes him commit motivated actions. These and their residual traces are not airy nothing. They are karmika forces that drag the individual to earth-life again and again.

INTRODUCTION TO THE 4th SUTRA

TEXT

अध कथमस्थालानामस्मक्तम्योनिवर्ग-कलासरीरस्त्रमतिविक्षय नवस्य ।
कलासक्तविभिरयाह् ॥
TRANSLATION

Now how is it that the three kinds of mala, viz. ajnana appearing as limited knowledge (anavamala), maya and its coverings (mayiya mala) and karma mala become the cause of bondage (of the jiva)? In answer to this question, the next sutra says:

Sutra-4

Jnanadhisthanam mattrka

- the basis of these limited kinds of knowledge (anava, mayiya, and karma) = (unknown, ununderstood) Mother or Power of Sound corresponding to the letters of the alphabet. This Power is called Mother, because it produces the entire universe-

It is the un-understood Mother or Power of Sound inherent in the alphabet that is the basis of the limited knowledge (in the form of anava, mayiya and Karma mala).

COMMENTARY

TEXT

A threefold form of limited knowledge in the form of threefold mala has been described above. Of this threefold limited knowledge, that which makes oneself consider himself as incomplete and imperfect is the anava mala; that which brings a sense of difference in every thing is mayiya mala; that which makes one perform good or bad deeds is karma mala. Of this threefold limited knowledge, mattrka, or alphabet from a to ksa the mother of the entire universe is the presiding deity. She is called mattrka, because she is unknown, ununderstood.
NOTES

1. **Matrka:** The 'ka' suffix in Sanskrit denotes the idea that the thing to which this suffix is added is unknown or un-understood. Hence **Matrka** means the mother who is not properly known or understood. **Matrka** is the subtle form of gross speech. The letters and their ultimate essential nature are known as Matrka. When unknown, the **Matrka** impels people towards all kinds of worldly activities and feelings. When the **Matrka** is known i.e. when her saving power is realized, she leads one to liberation.

**TEXT**

मृत्युक्तविचिन्तवेत् कामानुका

**TRANSLATION**

She (Matrka) brings about knowledge in a limited form, e.g. "I am imperfect" (anavama/a) "I am thin or fat." (mayiya mala), "I am a performer of agnistoma sacrifice" (karma mala). Such knowledge is subtle or in a concretely expressed form (avikalpakasavikalpaka - paramaria - mayasya), and by the penetration of different communicative words in the minds of the listener brings about a feeling of sorrow, pride, joy, and passion.

**TEXT**

"महागघरावाकुर्ति सत्यमाथश्चविभाविकः ॥

पीडेष्वर्या महायोगी मोहर्वित्व मुद्रितुः ॥" 

**TRANSLATION**

Matrka is the presiding Power in the form of various deities (Saktir adhisthatri), as, for instance, is described by Timirodghata in the following verse:

"The Mahaghora Saktis who are the deities of the pithas."
who hover about the consciousness in Karandhra\(^3\) i.e. Brahmarandhra with a terrible noose delude people constantly”.

She (Mattrka) shines in the line of Saktis presiding over varga (classes of letters)\(^4\), kala\(^5\) (the subtlest aspect of the objective world) etc.\(^6\) in the form of Brahmi and other Saktis; she rouses people to all kinds of activity and feeling by means of the arrangement of a succession of letters of a script - a fact which is very well made clear in the Sarvavira and other agamas; she is closely united with the group of Saktis known as Arnba,\(^7\) Jyestlia, Raudri and Varna.

NOTES

1. There are three Saktis, Ghora, Ghoratari or Mahaghora and Aghori. The Ghora (terrible) are the innumerable Saktis (powers) who provide worldly pleasures to men and put obstacles in their path of spiritual progress. The Ghoratari or Mahaghora are those innumerable saktis who delude the worldly-minded people and drive them more and more towards worldliness. The Aghora are those saktis who inspire the jivas (empirical selves) towards the path of liberation.

2. Pithas - Seats i.e. the sense-organs which are the seats of these Saktis.

3. 'Ka' in the context means Brahman. Karandhra, therefore, means Brahmarandhra. This is a psychic centre above the head.

4. The presiding deities over the various classes of letters are the following:

<table>
<thead>
<tr>
<th>Class of letters</th>
<th>Presiding deities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A varga; (the class of vowels)</td>
<td>Yogisvari or Mahalaksmi.</td>
</tr>
<tr>
<td>2. Ka varga (ka, kha, ga, gha, na)</td>
<td>Brahmi.</td>
</tr>
<tr>
<td>3. Cavarga (Ca, cha, ja, jha, na)</td>
<td>Mahesvari.</td>
</tr>
<tr>
<td>5. Tavarga (ta, tha, da, dha, na)</td>
<td>Vaisnavi.</td>
</tr>
<tr>
<td>6. Pavarga (pa, pha, ba, bha, ma)</td>
<td>Varah.</td>
</tr>
<tr>
<td>7. Yavarga (ya, ra, la, va)</td>
<td>Aindri or Indrani.</td>
</tr>
</tbody>
</table>

5. Kalas are the specific modes of Sakti. They are the subtlest aspects of the objective world. There are five kalas, viz.
Nivrtti, Pratistha, Vidya, Santi, Santyatita. Nivrtti kala is so called because here the manifesting energy is stopped and is turned upwards. It is the essential working force in Prthivi tattva (solidity). There are 16 bhuvanas in this.

Pratistha Kala is the subtle force of the tattvas from ap (fluidity) to Prakrti (in all 23 tattvas). It has 56 bhuvanas. Vidya is the kala working in the tattvas from Purusa upto Maya. It contains seven tattvas and 28 bhuvanas. The Santi or Santa kala is dominant in the tattvas Sadvidya, Isvara and Sada Siva and contains 18 bhuvanas. The Santyatita kala is the characteristic of Sakti and Siva tattvas. It has no bhuvana.

6. Etc. includes Sadadhva (Varna, pada, mantra, kala, tattva and bhuvana).

7. Amba, Jyestha, Raudri and Vama: Amba is the Sakti that puts obstacles in all the actions. Jyestha is Sivamayi the Sakti who leads to liberation. Varna is the Sakti who is active in the manifestation of the world. Raudri is the Sakti who brings about obstacles for the wicked and destroys them for elevated souls.

TEXT

Because that (Matrka) is the basis (of all limited knowledge), therefore, one is deprived of the investigation of the inner non-difference (from the fullest I-consciousness of Siva) and all one’s knowledge is outward - turned without ceasing for a moment. Therefore, it is rightly maintained that all such knowledge is the cause of bondage.

This idea is also expressed in the following verses in Spanda-karika:

"He (the limited, empirical self) being deprived of the knowledge of his essential Self by the Kaliis i.e. the letters 'ka' etc. falls a victim to the group of Saktis like Brahmi etc. arising from
a multitude of words. Therefore he is known as pasu." (HI, 13)

"His Saktis (inherent in letters described before) are always in readiness in veiling his essential real Self, because all his ideas cannot arise without the use of words." (III,15)

EXPOSITION

The basis of all the three males is word-bound ideas. The words are a reflex of the letters and their sound known as Mattrka, so, ultimately it is Mattrka which is responsible for the limited knowledge i.e., the three malas. Words have a tremendous influence in shaping our ideas which do not allow us to realize the splendour of Siva-consciousness imprisoned within ourselves.

INTRODUCTION TO THE 5th SUTRA

TEXT

अष एनुद्यमापरमेवसिद्धार्थितत्वत्त्वमाविषयति—

TRANSLATION

Now the next sutra teaches that the quintessence of the means for the cessation of the bondage brought about by the limited knowledge consists in resting in Bhairara-consciousness.

Sutra-5

उद्यमापरमेवसिद्धार्थितत्वमाविषयति—

Udyamao Bliairavah.

उद्यमः in this context means, as Ksemaraja rightly suggests, उत्त्यामोऽत्यन्ति: sudden emergence of (divine) consciousness; it is an opening out, an efflorescence of consciousness. Udyamah in this sutra does not mean exertion or effort. The word is formed from ut + yam. Ut means 'up', 'upwards' and yam means to raise, to hold, (vide Monier-Willian's Sans-English Dy.) Udyamah, therefore, means 'raising up', 'elevation of consciousness'.

Since this sutra teaches Sambhayopaya, udyamah can never mean exertion in this context.
The Sutra, therefore, means that a sudden flash or opening out of transcendental consciousness is Bhairava or Siva. That is, since this sudden flash is the means to Bhairava-consciousness, it may be called Bhairava.

**COMMENTARY**

**TEXT**

That is udyama which is an emergence of an awareness in the form of highest pratibha\(^1\) which is a sudden springing up (i.e. which is a sudden flash) of that I-consciousness of Siva which expands in the form of the entire universe. That udyama in itself is Bhairava inasmuch as Bhairava holds within Himself the entire universe by reducing all the saktis to sameness with Himself and inasmuch as He completely devours within Himself the entire mass of ideation (which is responsible for sense of difference). That udyama may in itself be called Bhairava inasmuch as it is the means for revealing Bhairava who is one's own essential Self. That udyama appears in those who are devoted to Him because of their whole attention being concentrated on that inner Bhairava principle. This is what has been taught in this sutra.

**TEXT**

उत्सवं श्रीमान्तिनीविजये

‘अंकितिचित्तस्वनिय सुरुण: प्रतिबोधत:।

जाप्ये यां समावेश: सम्बन्धोपायापूर्वः।’

इति। अतः हि ‘पुरुण: प्रतिबोधत:।’ इत्यतः पुण: स्वस्मात् प्रतिबोधत:।

इत्यथायांगुरुमित्तथाविषयः। औरसवस्वे:पितु उत्तमः।

‘आत्मनो मंदवं रूपं भाववेदास्तु पृथः।

तस्य मन्नर्थ: प्रतिश्रव्यिति नित्यानवतः सुन्दरः।’

इति। भावनं हि अतः अन्तमुखोद्भवन्तः पवितरमेव। एतर्थः
It has also been said in Malinivijaya Tantra: "Absorption of the individual consciousness in the divine (samavesa) results from an awakening (pratibodhatah) imparted by the guru (spiritual director) in one who has freed his mind of all ideation". (II, 23). This samavesa is called Sambhava. Another meaning of guruna pratibodhatah has also been taught by the great teachers, viz. (guru = great; pratibodha = awakening) i.e. 'by one's own great awakening'.

In Svachchanda Tantra also, it has been said, 'Oh beautiful one (i.e. Parvati, consort of Siva), of the man who realizes his Bhairava nature by an apprehension of an inner emergent divine nature and is thus united with the Eternal, all the mantras become effective, being charged with power.'

The word bhavana occurring in the above verse means 'an apprehension of an inner emergent divine consciousness' (not meditation or contemplation).

This idea has also been expressed in the following verse of Spandakarika. 'While one is engaged in one thought, and another arises, the junction-point between the two is the unmesa\textsuperscript{3}-a. revelation of the true nature of the Self which is the background of both the two thoughts. This may be experienced by every one for oneself." (1ll, 9)

NOTES

1. Pratibha is a technical term of this system. It means the Paravaka, the absolutely free creative divine consciousness (vide Paratrimsika, p. 102).

2. Bhairava is an anacrostic word. The letter bha of this word indicates bharana or maintenance of the world, ra indicates ravana or withdrawal of the world, and va indicates vamana projection of the world. Thus Bhairava is one who brings about the srsti, sthiti and samhara of the universe.

3. Uninesa means opening out, emergence, revelation of the true nature of Self.
EXPOSITION

This *sutra* gives in a nutshell *Sambhavopaya* - the *Sambhava Yoga*. This immersion in divine consciousness occurs to one who is a very advanced aspirant. It is a sudden flash of divine consciousness by an orientation of the will towards the inner creative consciousness which is always present within oneself. It requires no discipline of meditation, *japa* etc.

INTRODUCTION TO THE 6th SUTRA

TEXT

एवं श्रमिति परातिथिभोजवेदोपयोगायिकां भौतिकसांपत्तिसु अति-वस्त्रप्रमांकेकें प्रवश्यं, एवत्तरामतरांकवांद्र्य शुस्तानंयवं प्रशान्तनिश्चावभासं भवतीत्याह——

TRANSLATION

Thus after showing that Bhairava-consciousness comes about by taking hold of the emergence of the highest *pratibha* (sudden flash of the divine I-consciousness) which is the one sure means of putting a stop to bondage that arises on account of spiritual ignorance, the *sutrakara* (the formulator of the *surras*) now says that when this Siva-consciousness is completely established, there continues the awareness of the cessation of all difference even in the usual normal course of life (when one's attention is not necessarily turned inward).

*Sutra-6*

शक्तिचक्रसंघाने निब्धसंश्चारः ॥ ६ ॥

*Sakticakrasatidhanā visvasamharah.*

शक्तिचक्रसंघाने = By union with the collective whole of *saktis* through intensive and fixed awareness. विश्वसंश्चारः = disappearance of the universe (as something separate from consciousness).

By union with the collective whole of *saktis* through intensive and fixed awareness, there is the disappearance of the universe as something separate from consciousness.
**COMMENTARY**

**TEXT**

यो त्यं परत्रत्यांमृज्ञात्योंः मोहत्तात्ववाहोऽसौं उत्तः अत्र्येव अततत्यां-विधुत्चन्द्रात्मण निषेष्यश्चक्षणकामपावामिनि अनितकलकामपाभ्यस्ति-रितार्थिर्तुवधानात्माणि अभिधायमानापि अनेतरा अनुतरा पर। ख्वात-भ्यायात्: काळ्पति यथा स्वाशिती महुः त्लामात् प्रकृति परमात्माविभावतः न्यन्तं भौतिकृत्याविश्वासित्वक्रमाभात्मा नोर्मयमाधिष्ठित। \(1\) तद्वित्तदानाः सासस्वतस्य शास्त्रकत्वम् स्फुत्यानामामानात्मिष्यः यतोऽधानं यथोऽत्ततम-विमानं नस्थित् सति काबाब्यवेदवरूपेमानात्मस्य विशेष्य संहारे वेहल्यत्वा बाह्यत्या च अबन्धत्वत्वापि सतः परस्बिष्टिमिताः।

**TRANSLATION**

_Bhairava_ who has been described (in the previous _sutra_) as of the nature of an emergence of awareness which is simply a sudden flash of highest _pratibha_ (i.e. the full I-consciousness of Siva) has the highest _svatantrya sakti_ (i.e., the full freedom of knowing and doing anything and everything). This Sakti though fully aware of its inner nature is outwardly engaged in activity and thus seizing the entire host of its _S-aktis_ appears in the form of succession (_krama_), non-succession (i.e. simultaneity) (_akrama)_², in the transcendence of both succession and simultaneity, in the form of being greatly empty (_atirikta_ or _krṣa_, greatly emaciated), of being not empty at all (_arikta_ or _pūrṇa_ - always full) or in the form of both empty and non-empty.² Though she (_Sakti_) is described in the various detailed forms as above, she is not any of these forms.

It is this _Svatantrya Sakti_ that on her own screen (i.e. in herself) displays this play of manifestation in the form of expansion of the Sakti of emanation etc. from the earth up to rest in the highest Experient (i.e. up to the stage of being established in one's highest nature). When _sandhana_ (i.e. union by awareness) of this group of _Saktis_ which has been made manifest is established according to the appropriate manner as described in the secret _sastras_, then occurs the disappearance of the universe from _Kalagni_³ up to the ultimate _kala_⁴; that is to
say, though external existence may continue in the form of the body and other external objects, it is reduced to sameness with the fire of the highest consciousness (i.e. it appears only as a form of consciousness).

NOTES

1. *Krama* (succession) and *akrama* (simultaneity) are concepts used with reference to time. It is only our human way of speaking; the divine Sakti is above the dichotomization of the intellect.

2. This exhausts all the four alternatives, viz., (1) empty (2) non-empty (3) both empty and non-empty (4) neither empty nor non-empty. The idea is that though the divine creative *Sakti* goes on projecting things out of herself (which shows that she is perfectly full and rich), and reabsorbing them into herself (which shows that she is depleted and must take back things to make up her loss), yet in herself she transcends all these alternatives.

3. *Kalagni*. This is the lowest plane of *Nivrtti Kola*.

4. *Carama* (ultimate) *kala* i.e., Santatita kala.

TEXT

उस्म च श्रीमण्डलायाम्
‘मृत्युं च कालं च कलावलं विकारार्जां प्रतिपलिसाधयम्।
एकाल्यणानमस्मिन्विक्षणां तत्वं ॥ सर्वं कलोक्षेपितं ॥’
इति । श्रीधरात्रात्मापि
‘विशेष च तले वातिक द्रष्ट्वते तत्त्ववैवा ॥
ता विभिन्न पर्यं कालयं कालाभ्यस्तिकृतम् ॥’
इति। । श्रीमण्डलोविन्योगेश्वरी
‘उक्ष्यारहितं वस्तु वैस्तव स्वार्थितम्।
यं समाधे मयान्तरति शास्: सोक्कोपद्रीयते ॥’
इति। । श्रीमण्डलोविन्योगेश्वरी
इश्युक्त्या एतदेव महुष्ठा निरुपितम् ।
एतदेव सद्गुणांश्रयोपासनया
अस्मित्यक्तमार्त्यतीति नाधिकमुद्द्योलितम्।
एतदेव
‘यशो मेघमन्तेश्वरायाः । । । । । ।’
इति,
‘यदा त्वेक्षय सम्पूर्णः । । । । । ।’
इति । प्रथमचर्मस्लोकायां संगृहीतम् ॥ ६ ॥
TRANSLATION

It has also been said in Bhargasikha:
"Then (on the occasion of visvasamhara), he (the aspirant) devours every thing (i.e. reduces to sameness with consciousness), whether it is death, or kala, the presiding Spirit of death, or the multitude of activity, network of all changes, identification with the knowledge of objects, and the multitude of thought-constructs whether it is a thought-construct of identity with the Highest or thought-construct of varied things."

In Viravali also it is said:
"Observe that divine consciousness present in the body which has the glow like that of kalagni Rudra and in which all things are dissolved and the multitude of the elements is burned."

In Malinivijaya Tantra also, it is said:
"When an aspirant with one-pointedness of mind apprehends that Reality which is not within the range of utterance (gross or subtle), he obtains samavesa (absorption in divine consciousness); then that samavesa is known as Sakta (i.e. obtained by means of Saktopaya)" (II, 22).

So, the same technique of union with Sakti by full awareness has been ascertained by another Sastric procedure. This comes into experience only by devotion to the lotus feet of a genuine guru (spiritual director). So, nothing further has been described.

The same idea has been described by means of the first and the last verses in Spandakarika:
"We bow to that Samkara from whose expansion and contraction of Sakti, the world arises and dissolves and who is the source of all the glorious might of the multitude of Saktis." (1, 1).

"When one is rooted in the one place i.e., in the spanda-tattva consisting of the perfect I-consciousness, then controlling the rise and disappearance of it (i.e., the subtle body), one acquires the status of a real enjoyer, and then becomes the master of the group of Saktis." (111, 19)

EXPOSITION

This sutra describes a Saktopaya (a discipline based on Sakti) as an aid to Sambhavopaya. In this, the entire manifestation
of Sakti has to be realized by one-pointedness of mind as only a display of the Svetantra Sakti of Siva. Then the entire universe appears as a form of consciousness. It is no longer a mere material object, completely separate from consciousness, but only an expression of consciousness in a particular form. Then there is visvasamhara i.e. disappearance of the universe as something external to consciousness. Visvasamhara in this context does not mean pralaya or final dissolution of the universe but the disappearance of the universe as something separate from consciousness and its reduction to sameness with consciousness, its assimilation to consciousness itself. After this the mind of the aspirant is prepared for the reception of a sudden awareness of the full I-consciousness of Siva (Sambhava upaya).

INTRODUCTION TO THE 7TH SUTRA

TEXT

एवमुषुध्वंतिविरवते न समाधिमूल्यां वेदः कोस्पि इत्याह --

TRANSLATION

Thus to the individual in whom the universe has been assimilated to the inner Siva-consciousness, there is no difference between Samadhi and vyutthana. (Samadhi means collectedness of mind in meditation and vyutthana means rising up from meditation. It is not only during samadhi that one has unity-consciousness, but also in the usual course of life).

Sutra-7

जाग्रतस्वप्नसुप्नत्वेऽ तुर्याभोगसंभवः || ७ ||

Jagratsvapnasusuptabhede turyabhogasambhavah

NOTES

जाग्रत् = the waking state of consciousness.
स्वप्न = the dream state of consciousness.
सुप्नित = the state of consciousness in profound sleep in which there are no ideas. भेद = difference.
The fourth i.e. the fourth state of consciousness which is the witness of the other three states.

Rapturous experience: Obviously, production, coming into existence; but abiding, remaining in this context. "Even during the three different states of consciousness in waking, dreaming and profound sleep, the rapturous experience of I-consciousness of the fourth state abides."

**COMMENTARY**

**TEXT**

Even when there is bheda i.e. even when there is appearance of difference in the states of consciousness in waking, dreaming, and profound sleep which are to be expounded soon after, the rapturous experience of I-consciousness of the fourth state indicated in the sutra 'udyamo bhairavah', which is a glow of the inner light and which runs uninterruptedly in all the states abides permanently in the experient who is united with the Siva-consciousness by the great Yoga already described (i.e. by Sambhava Yoga or upaya). Some adopt the reading Samvid in place of sambhava, the meaning of which is perfectly clear (i.e. in that case the meaning would be, there abides the experience (samvid) of the rapture of I-consciousness of the fourth state).

**NOTES**

1. Abhoga is camatkara i.e. the joyous, rapturous I-consciousness of Siva which is present in every body in the fourth state.

2. Turya = the fourth state of consciousness. It holds together the consciousness of the other three states of waking, dreaming
and profound sleep. It is the everpresent consciousness without which even the other three cannot be known as states. It is integral awareness.

**TEXT**

एतरास्रः

'यथेनु: पुर्णसंकाशः समपताब्वचास्ते ।
आत्मावनसमुहेन अपद्वास्थापित्यमात ॥
तह्येव महायोगः यदा पर्यम्ते महीम् ।
हानेनुकिर्य: सर्वेषामार्गैः समस्तकमः ॥
आत्माप्यसमस्तालस्य भावाविविधानस्तः ॥

इत्याविना कौशिकान्ते जागारात्मे तुर्याश्रेप्तमयतव् महायोगिनो दस्मितम् ॥

स्पन्दे तु

'जागाराधिकम्बेिको औऽकरादिकम्बेिको ।
इति कारिक्या संगृह्वेतुः ॥ ॥

**TRANSLATION**

In *Candrajnana* also it has been shown in the following verse that the rapturous experience of I-consciousness of the fourth state is present in the case of the great Yogi in waking state etc.

"As the moon pure like a flower shines all round and by the assemblage of its gladdening rays gladdens the world in a trice, even so, oh goddess, (addressed to Parvati), a great Yogi, when he moves about in the world, gladdens all round with the rays of his moon-like spiritual awareness the entire variegated world from *avici* (a particular hell) upto *Siva*.

In *Spandakarikā* also, the same idea has been expressed in the following verse.

"Even during the occurrence of different states of consciousness like waking etc. (i.e. waking, dreaming, profound sleep), that (i.e. the consciousness of the fourth state which is *Siva*-consciousness) continuing to be the same (*tadabhinne*), one never departs from one's natural state of being the knower or the experient (in all the states)."
EXPOSITION

In the 5th sutra, it has been shown that by Sambhava Yoga, there is sudden emergence of a deeper consciousness which is Bhairava-consciousness, which is the I-consciousness of Siva.

In this sutra, the attention of the aspirant has been drawn to five important points.

(1) The fourth state of consciousness is the everpresent witnessing consciousness of all the three. Even the three states of waking, dreaming, and profound sleep could not be experienced as three different states without a consciousness, a knower that knows all the three. That fourth state is, then, our real Self. It is the everpresent, immortal atman, the deathless, ceaseless consciousness that witnesses all that we feel, think, and do. It is the changeless permanent I that witnesses all our changing I's.

(2) Our states of waking, dream, and profound sleep are interrupted. When we are in the waking state, there is no dream state; when we are in the dream state, there is no awareness in that state of our waking, and when we are in the state of profound sleep, there is no awareness in that state of our waking and dreaming state.

Further, each state is due to certain conditions which are not present in the other state. In the waking state, the body, prana, senses, and manas are active. In the dream state, the eye, ear, touch etc. do not work. In one word, the function of the senses stops. Their function is taken up by the mind, by imagination. In dream, we see, hear, run, eat etc. - all mentally. In it only prana and manas are active.

In profound sleep, even the function of manas stops; only prana functions. So, that is also a separate state altogether.

Is there then nothing that remains the same in all these differing states?

There is, declares the Saiva philosophy. It is the fourth state (turya or turiya) of consciousness which is not involved in all the three states, which stands as witnessing consciousness to all the three. It should be borne in mind that it is called the fourth with reference to the other three. The word fourth is applied to it relatively owing to the limitation of language. In reality,
any **numerical term cannot** be applied to it. It is ever present reality.

(3) *Turya* consciousness always remains as the background of all we feel, think, and do, but we are unaware of it in our normal consciousness. It is always there. It is *siddha* i.e. eternally present, not *sadhya* i.e. it is not reality that can be produced by our effort, by any *Yogic* discipline or technique. If it were to be produced, it would no longer be eternal. It cannot be ordered about. Then why all this pother about gaining the *turya* consciousness? What is the value of the *upayas* or *Yogic* disciplines mentioned in the *Siva-Sutras*?

The answer is that though it remains as the background of all we are and do, we are unaware of it. It is not a feature of our normal consciousness. The *upayas* are mentioned so that we may prepare ourselves for its reception.

The *Sambhavopaya* is for very advanced souls whose mind is already prepared for its reception. In them, there is *ut+yama* (*udyama*). In this context *udyama* does not mean exertion as some have unfortunately interpreted it, but as Ksemaraja points out, it means *unmajjana, udyantarita* - emergence. When we are prepared by righteous living and by deconditioning our habitual consciousness, the *turya* emerges from its cryptic cell, so to speak, takes possession of our normal consciousness and becomes its active feature.

(4) In the words of Kathopanisad, it is a prabhava or in the words of Siva-Sutra (7), it is a *sambhava*, the birth of a new awareness for ourselves. In that condition, even though states of waking, dream, and deep sleep differ, it abides as a constant active awareness in all of them. It brings about a transformation of our normal consciousness. In all the differing states, there is an integral awareness. We then live *sub specie aeterniatiis*.

(5) Turya consciousness in *Saiva* philosophy is not merely *prakasa*, not merely *Saksi caitanya*, witnessing consciousness as in *Samkara Vedanta*, but it is also *vimarsa*, full of *turyabhoga*, i.e. of rapturous experience of the perfect consciousness of Siva.
INTRODUCTION TO THE 8th, 9th AND 10th SUTRAS

एतत्सन्ततः मायासूपस्तम्

TRANSLATION

The sutrakara defines the waking state etc. by means of the next three sutras.

10. Aviveko mayasausuptam.

8. Jnanam = knowledge; Jagrat = waking state of consciousness. "All knowledge obtained by direct contact with the external world is included (in a wide sense) in the category of the waking state of consciousness (when the subject is in contact with the objective world around him on any plane)."

9. Svapna = dream state of consciousness. Vikalpa = all ideation; all knowledge obtained by the independent activity of the mind when one is not in direct contact with the external world. "All knowledge obtained by independent activity of the mind when the Subject is not in direct contact with the external world (around him on any plane) is included in the category of svapna or dreaming state of consciousness (in a wide sense)."

10. Aviveka = the word aviveka has been used here in the sense of non-discernment, lack of awareness. Maya = the word maya has been used here in the sense of mohamayam (of the form of delusion). The word maya has been used here in the sense of mohamayam (of the form of delusion).

So the sutra means "Lack of awareness on any plane is the profound sleep of delusion."

COMMENTARY

TEXT
TRANSLATION

(Ksemaraja at first gives the usual, conventional sense of the three states of consciousness, viz., waking, dreaming, and dreamless sleep).

The waking state of consciousness is that in which knowledge of objects is produced in people by means of the external senses and the objects have a common connotation for all.

The dream state of consciousness is that in which knowledge is produced only by the mind (without contact with the external world), which is merely a thought-construct (vikalpah) and which has an uncommon object (i.e. which is a particular kind of knowledge for each individual). It is called dream because it is characterized by such uncommon ideation.

That which is a state of aviveka i.e. complete lack of awareness is delusive deep sleep. While defining susupta state, the sutra incidentally describes also the nature of Maya which is to be eliminated.

TEXT

(Now Ksemaraja interprets these states of consciousness in a wider, philosophical sense)

Thus by this kind of definition, the threefold character (of these states) has been indicated in all of the three states of waking etc. (i.e. waking, dreaming, and dreamless sleep).

(To take for illustration the dreaming state of consciousness), the initial undifferentiated state of knowledge characteristic of
the dream state is the waking state; the reveries that follow constitute the dreaming state; the unawareness of any reality constitutes the state of dreamless sleep.

In deep sleep, though there is no mental activity as such, yet just when one is about to enter the state of deep sleep, there is a slightly vague awareness characteristic of the state of deep sleep which may be likened to the awareness of waking state. After that there is dreaming state also inasmuch as there are vikalpas (reveries) in the form of their residual traces.

(Ksemaraja now describes the three states with reference to the *Yogi*).

**TEXT**

कि च रोगयिब्ब्रायणप्रथमं तत्तद्वशं ज्ञानं जागर्न, सत्त: तपस्य-प्रवाह当下 भक्षणः, प्राहुर्पूज्यामेवसांतत्नृपश्च समाधि: सौभुपमः, हल्यपनवा वेदोपक्षया दग्धतम्। अत एव एशुख्यकाश्च जागारासानां परस्यपरावरूपां नुस्कृतां योगयिब्ब्रायणां यात्रा.

‘............अनुभव चुरुक्षेत्रयेऽ’
हस्ताक्षिणां मेवे निरहितिः II ॥ ॥ ॥ ॥

**TRANSLATION**

With reference to the *Yogi*, at first his knowledge in the form of dharana or fixing the mind on particular object is his waking state, then his vikalpas (reverie) in the form of a continuous flow of the idea of that object of his concentration is his dream state; (finally) Samadhi in the form of absence of difference between the thinker and the thought is his state of deep sleep. This has been shown by an appropriate application of words.

Therefore in Purvasasira (i.e. Malinivijaya tantra) the varieties of waking state etc. (i.e. dreaming and deep sleep) have been expounded by means of the transmission of one state into the other with reference to yogi in the following verse:

ततुत्सिद्ध तु निष्फळयमनि दुश्मेव च
प्रभुङ्गुप्रभुङ्गो ज पदवथं तत्तद्वशिक्षम्

(Malini Vijaya, II, 43).
The experience of one staying in the objective consciousness is of four kinds, viz; *abuddha* i.e. unawakened, *buddha* i.e. awakened, *prabuddha* i.e. well awakened, and *suprabuddha* i.e. perfectly well-awakened. So also there are four kinds of experience of those who are staying in *pada*, (and also of those who are staying in *rupa*).

**EXPOSITION**

The wider sense of dreaming, deep sleep as given in the text is quite clear, But Malinivijaya quoted by Ksemaraja gives certain other details which require clarification.

According to Malinivijaya, the various states of waking, dream etc. are to be ascertained with reference to the *pramata*, the knower or the subject. Whenever an object is known only as an external object, (*prameya*) i.e. when it is the objective side that is mostly prominent, we have the state of waking consciousness. It may be called *jagrat-jagrat* state, since it is a waking condition in an actual waking state. From the stand-point of the *Yogi*, it is an *abuddha* or unawakened state.

When in the waking state, it is not so much the external object but the knowledge (*pramana*) of the object which is prominent in consciousness, it is the *jagrat-svapna* state i.e. it is a kind of dream during the waking state. From the stand-point of the *Yogi*, it is the *buddha* or awakened state.

When in the waking state, it is the *pramata*, the knower or the subject who is prominent in consciousness, then it is a state of *jagrat-susupti* i.e. the knower is awake with regard to the subject, but asleep with regard to the object. From the yogic stand-point, it is *prabuddha* or well-awakened state.

When in the waking state, there is predominance only of consciousness as such (*pramiti*) it is known as the *jagrat-turya* state. From the yogic standpoint, it is called *suprabuddha* state i.e. perfectly awakened state.

From the standpoint of the common man, all these pertain to *jagrat-avastha*. The *Yogis* call all these states as *pindastha*, i.e. states referring to the objective side. The *jnanis* (those who have complete Siva -consciousness) call this state *sarvatobhadra*, because according to them, the entire objective world is full of
the glory of divine existence; the entire manifestation is an expression of Siva, a play of samvid or consciousness.

Now let us take up the four states in svapna (dream). The common characteristics of the dream state are that (1) it is a plane of vikalpas i.e. ideas, fancies, reveries and that (2) it is abahya i.e. independent of the external world, confined only to the dreamer.

When the dream world fabricated by the vikalpas (ideation) appears in dream as very clear, precise and stationary, it is the state of svapna-jagrat (waking condition in dream). Malinivijaya calls it gatagata, because in this state the movement of prana and apana is very prominent on account of which the dream-world appears to be very clear.

When in the dream state, the entire dream-phenomena appear to be hazy, vague, and disorderly, then it is known as svapna-svapna i.e. a dreamy condition within the dream state. Malinivijaya calls this state suviksipta, because the dream-phenomena are in this state chaotic, disorderly.

When in the dream state, the dreamer is able to establish a clear connexion between one dream object and another, then it is called svapna-susupti, because the dreamer enjoys full, peaceful sleep without feeling any incongruity among his dream-objects. The jnanins call this state samgata, because the dreamer feels in this kind of dream a congruity or consistency among his dream-objects.

When during the entire phantasmagoria of his dream state, the dreamer does not lose hold of his self-consciousness, when he is fully aware of himself and knows that he is only dreaming, then this state is known as svapna-turya. This is also called susamahita state, because in this state the dreamer is a fully integrated individual.

To the common man, the dream state is just a svapna or dream state in which he views the various vikalpas of his dream without any contact with the external world.

The Yogi includes all these four states in one blanket term, called padastha, because by means of yoga, he abides in the pada or state of his own Self in all these conditions. Gatagata, suviksipta, samgata and susamahita are only phases of the padastha state.
As already said, from the point of view of the Yogis, this is a padastha state. From the point of view of the jnani, this is a state of vyapti or pervasion, for the jnani experiences the pervasion of his own being in all these phases of the dream state.

Let us now take up the susupti state, the state of profound sleep. There are four phases of this also. First of all, there is the susupti-jagrat, waking in deep sleep. This is also called udita (risen), because in this there is the residual impression of the entire objective world in a latent form.

The Susupti-svapna state is known as vipula in the tantras. The word vipula means thick, increased. This state is called vipula, because in this state the residual traces of the experience of the objective world are fostered so that they become stronger.

The susupti-susupti of this state is known as santa in the tantras, because the residual traces of objective experience become subdued and tranquil.

The susupti-turya state is known as suprasanna in the tantras, because in this state the yogi enters the full I-consciousness of Siva and is full of peace and joy.

So there are four phases of the rupastha state of the Yogi, viz; udita, vipula, santa, and suprasanna.

Briefly it may be said that the waking state is that in which the aspect of the known or the objective experience is prominent, the dream state is that in which knowledge or mentation is prominent, and susupti or dreamless state is that in which the knower or the subject aspect is prominent.

In the turya state, there are only three phases, viz. turya-jagrat, turya-svapna and turya-susupti.

The turya-jagrat is that state in which mind as we know it retires completely. Its function ceases and the Super-mind becomes active. This is called manonmana. In this state, the activity of the normal mind stops, and unmand or Super-mind supervenes.

Turya-svapna is that state in which the Yogi crosses the boundary of limitation (of knowledge) and enters the region of unlimitedness (of knowledge). Hence in the tantras, it is called ananta, i.e. unlimited.
Turya-susupti is known as sarvartha in the tantras, because in this state every thing appears as a form of divine Sakti.

There is no such phase as turya-turya.

In turya state, the aspirant is identified with Siva-consciousness. The common man simply calls it the turya or fourth state, because it is beyond the three known states of waking, dream, and deep sleep. He has no experience of the turya state. The yogi calls it rupatta, because in this state, the common form of both the object and the subject is transcended. The jnani calls it pracaya which means collectivity, because in this condition, the jnani sees everything steeped in the sap of divine delight.

Turyatita is that state which is full of uninterrupted divine rapture of I-consciousness. There is no question of phases of this state. It is the state of fullest realization. There is no need of any Yogic practice now. The jnani calls this state maha-pracaya. In it even the distinction between the transcendent and the immanent disappears. To one who has entered this state, everything is Siva.

INTRODUCTION TO THE 11th SUTRA

TEXT

Thus the Yogi in whom the rapturous experience of I-consciousness which is full of the consciousness of non-difference shines through the cancellation of the universe (as something separate from consciousness) by the process of uniting with the group of Saktis through constant awareness in all the three states of waking, dream, and deep sleep which have been explained both from the point of view of the common folk and the yogi, enters the turyatita state (i.e. the state beyond the turya) which has been previously described as caitanya by following up the stream (of that rapturous experience of I-consciousness) (He is then).
Sutra - 11

ब्रितयभोक्ता वीरेषः || ११ ||

Tritayabhokta viresha

ब्रितय = triad; भोक्ता = enjoyer; वीरेषः = master of the senses.

Being an enjoyer of the rapture of I-consciousness in the triad (of waking, dreaming and deep sleep), he is verily the master of his senses.

COMMENTARY

एतत्रजागरणित्वं शतिष्ठचक्षुसंधानयथा तुर्यानन्दःध्वजानिः संवा-मित्रमुपस्वेश्वराक्षितहिमालावत्सा भवति स ब्रित्यस्यार्थं भोक्ता जमयतः ।

तत् एव

‘तिदु धामसु वद्वृत्तिः भोक्ता यस्व स प्रकीर्तितः।
ब्रेतदुधामसु यस्व स भुज्जानो न लिप्यते।’

इति नीत्यथा विभवत्स्वेश्वराक्षितावरणः परमात्मनामपरिपूर्णाः भवेवत्स्वेश्वर-प्रबवां बोरार्घानिविभ्रात्मानोस्वरः तथाः; श्रीमान्यात्मसेवस्वेश्वरालुप्रविश्वारो महामायेश्वरः। यस्व एवं पित्तो न भवति स जागरात्मस्वाभिमुय्यानानी स्विकः परसुभण । यथोपय: इहम धारामाधिश्वरः न वीरेषः; अष्ट नू तू मुख पुदेत्यवते प्रवति ।

TRANSLATION

Whoever observes this triad of waking etc. as steeped in the delight of the fourth state by means of the awareness of his union with the multitude of saktis, as full of the flow of the experience of delight, as that in which all the residual traces of difference have been dissolved by the intensity of the joyous experience of the fourth state, he becomes the enjoyer of the rapture of the divine I-consciousness in all the three states.

Therefore,

"He who (as witnessing consciousness) knows both what is said to be the object of experience and the subject of experience in all the three states is not tainted (with the condition of these) even while he is aware of both the subject and the object."

In this way, he enjoys unrivalled Self-sovereignty, is full of the highest bliss, and becomes the master of his senses¹ (viranarn) that are (now) intent upon dissolving all worldly differences.
In the mahamnayas\(^2\) (great scriptures), he is said to have entered the being of Manthana Bhairava.\(^3\)

One who is not of this sort becomes an object of enjoyment of the forces of the waking and other states, and remains simply the usual empirical subject. Even a yogi who has not risen up along this stream cannot be the master of his senses; he will remain only a confounded being. This is what is meant to be said.

NOTES

1. **Viranam**: of the senses. When the senses function ordinarily in common life, they are merely *vrttis* i.e. modes of acquiring objective (in the case of the outer senses) and subjective (in the case of the *manas*) experience. When, however, the subject consciously acquires the experience of the fourth state, then his senses become *saktis* i.e. divine powers intent on abolishing all sense of difference. They are not merely *indriyas*, but *viras* now. The experient now becomes their master. He uses them for the higher purpose of life, and is no longer used by them.

2. **Mahamnayas**: Saiva Philosophy has been expounded from three standpoints viz. (1) from the predominantly *abheda* or non-difference point of view. The *sastras* of this standpoint are known as Bhairava *sastras*. These are also called *mahamnayas* (great scriptures). These are 4 in number; (2) from the predominantly *bhedabheda* point of view (from the standpoint of identity in difference). The *sastras* of this standpoint are known as *Rudra Sastras*. They are 18 in number; (3) from the predominantly *bheda* (difference) point of view. The *sastras* of this standpoint are known as *Siva Sastras*. They are 10 in number.

3. Manthana Bhairava - one who churns the objective experience, withdraws it in himself and then again brings it forth, one who has *svatantrya-absolute* freedom of knowing and doing everything.

TEXT

एकत्रज
‘योगी यदि चक्षुषयोगेन स्वच्छन्दलोकितवारिणा
स स्वच्छन्दत्तयं युक्तः स्वच्छन्दसमतं सज्जते ’
TRANSLATION

This point has been explained in detail in Svachanda Sastra¹ etc.² in the following and other verses:

"The Yogi³ functioning freely by means of svacchanda yoga is united with the status of Svachanda⁴ and acquires equality with Svachanda." (VII, 260)

The same idea has been expressed in the following verse in Spandakarika:

"The consciousness of the Highest Self abides in the Suprabuddha (perfectly well-awakened person) in all the three states of waking, dream, and deep sleep without any interruption." (1,17).

NOTES

1. Svachanda sastra is known as Svachanda Tantra.
2. Etc. includes Vijnanabhairava, Spandakarika.
3. Svachanda Yoga. This means union with Svatantrya, the Divine I-consciousness which is the quintessential nature of Siva.
4. Svachanda - the absolute Free Will of Bhairava.

EXPOSITION

Those who are united with the turya consciousness enjoy the rapturous I-consciousness of Siva in all the states of waking, dreaming, and deep sleep, and acquire full control over their senses.

Even a Yogi, if he has not realized the turya-consciousness, will find himself identified with the three states of consciousness, and will not be able to acquire full control over his senses.

Bhaskara in his Varttika interprets tritaya as the three gunas, but as tritaya comes immediately after jagrat, svapna and susupti, it is better to interpret it as three states of consciousness as Ksemaraaja has done.
INTRODUCTION TO THE 12th SUTRA.

TEXT

In the experience of that great yogi, are there certain stations closely connected with his ascent to Reality through which a high position in the tattvas (i.e. the 36 creative principles) may be marked. There are, says the present sutra

Sutra-12

विस्मयो योगभूमिका: ॥ १२ ॥

Vismayo Yogabhumikah.

विस्मयः = fascinating wonder.
योगभूमिकः = the stations and stages of yoga.

The stations and stages of yoga constitute a fascinating wonder.

COMMENTARY

TEXT

यथा सातिशययुवङ्गः नैत्यत्व विस्मयो घर्भितं तथा अस्य महायोगिनः निश्चयं तत्त्वविज्ञानसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारसारsutracore
TRANSLATION

As a person is struck with wonder by seeing something extraordinary, even so there is a pleasant surprise for the great yogi who notices in mute wonder an expansion (in the power) of his entire complex of senses, as they come fully under the influence of the inner Self which is a mass of consciousness and full of unique, pre-eminent and ever-new delight of I-consciousness which blossoms forth in the experience of the various objects of perception. The yogi has this experience in himself that is full of uninterrupted joy - a joy with which he never feels satiated. This fascinating wonder betokens the various stations and stages of yoga which means communion with the Highest Reality. These are definite stations indicative of the repose of the yogi in the higher consciousness during the powers of his ascent to the Highest Reality, not experiences which one may notice in muladhara\(^1\) or the psychic centre\(^2\) between the eyebrows.

The same idea has been expressed in Kulayukti (in the following verse):

"When aspirants realize the Self by themselves, then the Self experiences a pleasant surprise within itself."

The same idea has also been expressed in the following verse in Spandakarika:

"How can there be the wretched transmigratory existence for him who observing his Self as the presiding power over everything abides (in that consciousness) full of pleasant surprise."

\((1,11)\)

NOTES

1. **Muladhara**: This is a psychic centre at the root of the spinal column below the genitals. This has been called *Kanda* in the text.

2. Psychic centre between the eye-brows refers to Ajna Cakra. This has been called *vindu* in the text.

The author means to say that the experience in these centres is inferior to the experience of the full-blown I-consciousness of Siva.
INTRODUCTION TO THE 13th SUTRA

TEXT

ईक्ष्यासत्तिर उमा कुमारी।

TRANSLATION

Of the yogi who has reached the station of this kind.

Sutra-13

इच्छासत्तिर उमा कुमारी।

Iccha saktir uma kumari.

COMMENTARY

(Ksernaraja interprets this sutra from three standpoints - (1) abheda i.e. non-difference or identity (2) bhedabheda i.e. identity in difference (3) bheda i.e. difference or dualistic standpoint).

TEXT

योगिन: परमेष्ठात्म समायत्थ या कृष्णा सा कालिञ्जपाः; परंतु पार-मेष्ठात्म स्वातिज्ञात्म, ता च कुमारी विश्वसर्पसहारकायिकायोः।

TRANSLATION

(This interpretation is from the abheda or nondualistic standpoint. It is in accordance with Sambhavopaya).

The will-power of the Yogi who has reached the status of the Highest Bhairava is Uma i.e. the highest svatantrya sakti of the Lord. This Sakti is Kumari i.e. intent on the play of manifesting the universe and (finally) withdrawing it (within Herself). This interpretation is based on the root 'kumara' (of the unadi class, Kurnarayati), meaning to play.
NOTES

1. *Svatantrya Sakti* is ever present I-consciousness of Siva which is absolutely free in knowing and **doing** every thing.

**TEXT**

अथ व कृ भेदेऽक्षिप्तां सामान्यूिषि सार्वंति अनुभूत्यास्तरां करोति
	तत्क्षीति। कुमारी च परात्मामोग्या भोक्तेऽक्षम्येन स्तुतती।

**TRANSLATION**

(Now Ksemaraja interprets the sutra from the *bhedabheda* point of view. It is in accordance with *Saktopaya*). Or *Ku* may mean the state of Maya which brings about a sense of difference, and mari may mean one who destroys i.e. one who does not allow the power of Maya to spread. So *Kumari* is one whose nature is of this sort. *Kumari* (virgin) is one who remains always in the state of *bhoktri* or enjoyer (*bhoktraikutmyenasphuranti*), never a *bhogya* i.e. never to be enjoyed by others (*parairanupabhogya*).

**TEXT**

अथवा यथा उमा कुमारी विरहुलसांहका महेश्वरंक्षम्यसाधना-
	राधनाग मित्रोहुका तत्वेत अस्मित्वा, इत्यतः सुखसिद्धमेव पातो कुर्वी
	महास्मरच।

**TRANSLATION**

(Now Ksemaraja interprets the sutra from the stand point of *bhed* or difference. This is in accordance with *anavopaya*). Or as virgin *Uma* abandoning all attachment was always engaged in her devotion which may bring about her union with lord Siva, even so is the will of this yogi. My revered teacher found this reading also and interpreted it in this way also. This reading would be (*Yoginah*) *Iccha Kumari Umasaktih*.

**TEXT**

अर्धवस्तू 'शक्तिमय' हृति पञ्चवंशा तातिबंशावेषोऽयः प्रक्ष्मोऽयक्ष्मः।
एवं न लोकितवत् अस्य योगिनः स्मृतेऽच्छ, अधि तु परा शक्तिप्रेम
	संयमाप्रतिव्यतः। तदुत्तमं श्रीसम्प्रदाय।
Others adopt the reading (Iccha Saktitama Kumari)\(^1\) and thus interpret the sutra as pointing out the superiority of Will over cognition and conation. Thus the desire of such a yogi is not coarse like that of the common folk, but it is like parasakti itself, unimpeded everywhere. The same idea has been expressed in the following verse in Svacchanda Tantra also:

"That highest Divine Sakti abides in all the goddesses in different names and forms, remains concealed by the yogamaya\(^2\), is a virgin, and fulfils the desire of all people (X, Verse 727)."

In Mrtyunjaya\(^3\) also, it has been said, "That Highest Sakti is only my Will power, inseparable from me. She should be considered as natural to me. She is to be known (in the same relation to me), as heat to the fire and rays to the sun. That Sakti is the cause of the entire world." (I, 25-26)

The same idea has been expressed in another way in the following verse of Spandakarika.

"A person cannot become the impeller of the goad of desire by himself. It is only by contact with the power residing in the Self that he can be like that Self." (I, 8)

NOTES

1. Bhaskara adopts this reading in his Varttika.
2. Yogamdy\(\text{a}\) means maya that has the power of veiling the
essential nature. This maya-sakti arises by Yoga. i.e. by identification with the Highest Reality.

3. Mṛtyunjaya is another name for Netratantra.

EXPOSITION

Ksemaraja interprets this Sutra from three standpoints. From the standpoint of (1) abheda (non-difference) he interprets Iccha (of the great Yogi) as identical (abhinna) with the svatantrya sakti of Siva, and Kumari as that svatantrya sakti engaged in the play of bringing about the manifestation and withdrawal of the universe. This explanation is in accordance with Sambhavopaya. From the standpoint of (2) bhedabheda, he shows that the Iccha is designated as Kumari, because the consciousness of difference (bheda) brought about by Maya (ku) is destroyed by her (man). So this shows the abheda of Iccha with Siva in the midst of the difference brought about by Maya. This explanation is in accordance with Saktopaya. From the standpoint of bheda, he shows that just as Kumari Uma was always intent on being united with Siva, so the Iccha of the Yogi is always intent on being united with Siva. This explanation is in accordance with anavopaya. In the concluding portion of his commentary on this sutra, Ksemaraja shows his preference for its interpretation from the abheda standpoint.

INTRODUCTION TO THE 14th SUTRA

TEXT

इंद्रग्न्त्य महेष्वरः

TRANSLATION

Of such a kind of Yogi who has developed the great Will power.

Sutra - 14th

दृश्यं शारीरयम् ॥ १४ ॥

Drsyam Sariram.

दृश्यम्—all phenomena outer or inner.
All objective phenomena outer or inner are like his own body.

**COMMENTARY**

**TEXT**

"Whatever is perceptible whether inwardly or outwardly, all that appears to this Yogi like his own body, i.e. identical with himself and not as something different from him. This is so because of his great accomplishment (of identity with the Universal consciousness). His feeling is 'I am this', just as the feeling of Sadasiva with regard to the entire universe is 'I am this'.

(Now Ksemaraja's interpretation of this sutra is based on Sariram drsyam).

To the Yogi, the body appears as an objective perceptible phenomenon like blue etc, and not like a perceiver as in the case of the ignorant empirical beings, whether that body is in the form of delta or the physical body (as in waking consciousness), or in the form of dhi or the mind (as in dream) or prana (as in deep sleep) or as sunya ox mere void (as in the case of the sunya-pramdt)."
So, in the body and in everything external, his awareness is one of undifferentiated consciousness as the plasma of the peacock's egg is undifferentiated plasma.

As has been said in *Vijnanabhairava*:

"Just as waves are modes of water, sparks of fire, light of the sun, even so the various modes of the universe have gone out of me, viz., Bhairava." (Verse 110)

The same idea has been expressed in the following line of *Spandakarika*;

"The experient himself continues in the form of the object of experience always and everywhere." (H,4)

INTRODUCTION TO THE 15th SUTRA

TEXT

यज्ञेषु स्वतंत्रे दृष्टम् गरीरत्वा, सून्यात्मव्य च दृष्टतः, एकृहे प्रकाशात्मस्य नेतरं दृष्टम्; अपि तु

TRANSLATION

It has been said that all perceptible phenomena right up to the void appears to the Yogi uniformly like his own body. This is not impossible, Rather,

Sutra--15

ह्रदये चित्तसंघातादादः दृश्यवापदयदानम् ॥ १५ ॥

*Hrdaye citasamghatad drsyasvapadarsanam.*

ह्रदये—on the core of consciousness; चित्तसंघात् 'by meeting or union of the mind; दृश्यवापदयदानम् there is the appearance of an observable phenomena and even a state of void as a form of consciousness.

"When the mind is united to the core of consciousness, every observable phenomenon and even the void appear as a form of consciousness".
Hṛdaya (in this context) means the light of consciousness inasmuch as it is the foundation of the entire universe.

Cittasamghattat means the concentration of the fickle mind on that (foundational consciousness), Drṣyaṣya means 'of all objective phenomena like blue, body, prana and mind.'

Svapasya means of the void i.e. of the absence of every objective phenomenon.

Darsanam means the appearance of everything as it is in its essential reality devoid of the distinction between subject and object like a component of oneself. (The sum and substance of the whole sutra is): -

The individual mind intently entering into the universal light of foundational consciousness sees the entire universe as saturated with that consciousness.

The same thing has been said in Vijnanabhairava:
"He whose mind together with the other senses is merged in the ether of the heart, who has entered mentally into the centre of the two bowls of the heart-lotus\(^3\), who has excluded everything else from consciousness acquires the highest fortune, O beautiful one." (Verse 49)

Here the highest fortune refers to the acquisition of the lordship of the universe.

_Svacchanda Tantra_ also referring to the great _Yogi_ who has attained to the state of highest Reality says:

"He who has realized his identity with the Highest Reality pervading the two aspects (adhva) (of Varna, pada, and mantra, and kala, tattva and bhuvana) manifest in the unconscious entities like the unmoving ones and conscious beings like the moving ones abides as identical with Bhairava in all beings, objects, _tattvas_ like earth etc. and the senses." (IV, verse 310).

The same idea has been expressed in the following verse in _Spandakarika_:

"As when the _Spanda_ principle pervades the body then all knowledge and action appropriate to that condition are possible, even so if he abides in his Real Self, his omniscience and omnipotence can function everywhere." (Ill, 7).

**NOTES**

1. _Ksemaraja_ has taken the word _svapa_ in the sense of the void. _Svapa_, according to him, is complete absence of objectivity.

2. _Ksemaraja_ has interpreted the word _darsanam_ in the sense of _abhedadarsanam_ i.e. by concentrating on Central Reality one sees all phenomena as non-different from the Universal consciousness.

3. _Padmasamputamadhyagah_: In his commentary on _Vijnana-bhairava_, Sivopadhyaya says that one bowl of the heart lotus is _pramana_ (knowledge), the other bowl is _prameya_ (objects), _madhya_ or centre of this heart lotus is _pramata_ (the knower i.e. the Self). It is in this centre i.e. the Self into which one has to plunge mentally. 'This is Saktopaya.'

**EXPOSITION**

The 14th _Sutra_ says that to the _Yogi_ in whom _Icchasakti_ (Will Power) has been developed, the entire objective world including the body appears as a form of consciousness.
The 15th Sutra says that the above is not merely a metaphysical chimera. If the individual mind is united with the Central, foundational consciousness, if the citta (the individual mind) is brought into communion with Cit (the Universal consciousness) which is the core of Reality, one can find for oneself that the objective world is only an expression of that Consciousness. Then the consciousness of the individual is steeped in the universal consciousness and the sense of difference disappears. This describes a Saktopaya for being established in the Universal Consciousness.

Just as in the plasma of the peacock's egg, there is one uniform liquid without any differentiation, even so for the realization of universal Consciousness, the differentiation between subject and object, object and object disappears.

**INTRODUCTION TO THE 16th SUTRA**

**TEXT**

अत्रेभ उपासात्तरामहं

**TRANSLATION**

Another means for acquiring Siva-Consciousness is described below:

*Sutra - 16*

शुद्धतत्त्वसंधानाःहासपूर्वकः || १६ ||

Suddha-tattva-sandhanad va apasusaktih.

च = or.
शुद्धतत्त्व = the Pure Principle i.e. the Highest Siva.
संधानात = by constant awareness.
ापसुशक्तः = be becomes like one in whom the binding power existing in the limited self is absent.

Or by constant awareness of the Pure Principle, he becomes like one in whom the binding power existing in the limited self is absent.
COMMENTARY

TEXT

Suddha tattva means Parama Siva or the Highest Siva, the Absolute Principle, when in that (i.e. Pure Principle of Siva or Absolute Consciousness), he (i.e. the aspirant) becomes aware of the universe as that itself i.e. as Siva, then he becomes the lord of the world like Sadasiva, and like him becomes a-pususakti i.e. one in whom the binding power designated by pasu (pasvakhya bandhasakti) is absent (avidyamana).

The same idea has been expressed in Laksmikaularnava in the following verse:

"O goddess, all the religious disciplines together with joyful exclamations of praise which are prescribed for the success of initiation are not worth even the sixteenth part of that awareness which is centred on you."

In Vijnana-bhairava also, it is said:

"One should consider the entire body or the entire world simultaneously without thought-construct as a form of cons-
ciousness, then he will experience the emergence of the highest consciousness." (Verse 63). (This is Saktopaya).

The same idea has also been expressed in the following verse in Spandakarika:

"He who knows thus (i.e. it is the experiert himself who appears in the form of the object of experience), and regards the whole world as play (of the Divine), being ever united (with the universal consciousness) is, without doubt, liberated even while alive." (II, 5). (This again is Saktopaya).

NOTES

The Varttika of Bhaskara splits this sutra into two different ones, viz., Suddha-tattva-sandhanat va (16) and svapada-saktih (17). The first means "By intensive awareness of the pure principle i.e. Siva, one acquires Siva-consciousness." The second means "Svapada=Siva; his Sakti is jnana and kriya". The first refers to Siva-caitanya; the second refers to Sakti-caitanya. There is no special point in splitting the 16th sutra into two different ones.

INTRODUCTION TO THE 17th SUTRA

TEXT

ईत्यज्ञात्वर्त्तकं अस्त्य योगिनः—

TRANSLATION

Of the yogi who has realized that the universe is only a form of Siva.

Sūtra—17

वितर्कं प्रात्मज्ञानं ॥ १७ ॥

Vitarka atmajnanam.

वितर्कं = unwavering awareness.
प्रात्मज्ञानं = knowledge of Self.
Note: Vitarka in this context does not mean deliberation which is merely thought-construct, but unwavering awareness, an awareness with full conviction "unwavering awareness (that I am Siva) constitutes the knowledge of Self."

COMMENTARY

TEXT

‘विवात्त्वा शिव एवास्थित्वम्’ इति यो भित्तो विचारः, एवेव अत्य अत्य-भानम्। तुहूक्तं स्रविहल्लमेवः

‘सद्या: सर्वकर्ता च व्यक्त: प्रर्य: | त्स एवमु रूवधम्म इति दाहधारण्यः प्रवेदः ||’

इति। व्यवेशिः

‘..........अय्येवात्मनो प्रहः |’

इत्यहें एवःक्तम्। तत् हि आत्मनो प्रह्यं प्रहो तालम् एवेव, वहिश्वस्वक-सिवाभिसत्त्यः ; एणोक्ष अय्यं विभिष्टः || १७ ||

TRANSLATION

Of this Yogi, the unwavering awareness that I am Siva, the Self of the universe constitutes the knowledge of Self. (This is Saktopaya). The same idea has been expressed in Vijnanabhairava in the following Verse:

"The Highest Lord is omniscient, omnipotent and omnipresent. As I have the characteristic of Siva, I am that very Siva. With this strong conviction, one becomes Siva Himself." (Verse, 102) (This is also Saktopaya).

The same thing has also been said in the following verse in Spandakarika:

The realization of oneself as Siva is the acquisition of ambrosia. This is verily the veritable seizure of the Self. This constitutes the diksa² for Nirvana and this confers on one self the realization of one's identity with Siva." (11, 7).

In this verse 'the seizure of Self means 'the knowledge of Self By this phrase it is also intended to express the idea that oneself is non-different from Siva, the Self of the universe.
NOTES

1. Diksa: svarupasambodhadanatmako bhedamayabandha-ksa-panalaksanasa sarhskaravisah (Ramakantha) i.e. diksa is a particular consecration ceremony for initiation into the higher life, conferring on the initiate the gift of knowing oneself, and casting away the impurity due to the sense of difference that binds oneself.

2. Nirvana: nirvanam nirvrtir-dvaitapratyayalaksanaksobha-pariksayad atyantiki prasantih samvidah svasvabhavavyavasthitih (Ramakantha) i.e. Nirvana is beatitude which means absolute peace resulting from the destruction of the mental disturbance caused by harbouring belief in dualism; it is the establishment of consciousness in its natural state.

EXPOSITION

The 16th sutra exhorts the aspirant to trace back the universe to its ultimate source, viz., Siva and regard it as His epiphany, nay, as Siva Himself.

The present sutra now calls upon the aspirant to regard his Self as that very Siva. The 16th Sutra teaches that the objective world is in essence Siva; the 17th teaches that the Subject is also Siva.

This is to be realized not by tarka or logical reasoning, not by vikalpa or thought-construct, but by vitarka or an awareness in which all tarka has disappeared by an indomitable, irresistible conviction of the Self being Siva.

INTRODUCTION TO THE 18th SUTRA

TEXT

कि च अस्स्य—

TRANSLATION

However of this Yog.

Sutra - -18

लोकानन्द: समाधिसुखम् ॥ १८ ॥

Lokanandah samadhisukham.
Siva Sutram

lokasya means both whatever is observed and the observer, both the subject and the object.

अनन्दः—[his] delight of continuously maintaining the awareness of knowership.

The delight that the yogi feels in abiding in his nature as the knower in respect of both the subject and object in the world, is his delight of samadhi”.

Note: - The word samadhi in this context does not mean absorption or trance. It means maintaining continuous awareness of knowership.

COMMENTARY

TEXT

सोष्ठते इति लोकोऽ वस्तुप्राप्तः ; लोकस्यात्माति इति च लोकोऽ प्राहुक्षणः ; तस्मान्युक्तिः सति

‘प्राहुप्राहुक्षणः सामायं समवेष्ठिनास्।

योगिनां तु विषयोऽयं संबन्धे सावधानता।’

इति श्रीविजयन्रुपस्तरकलिनिषिद्धनीत्रयम् प्रमाणविद्वानविचारायतवधानस्वरम्भस्तार-मयो अभवन् एवदेह अभय समाधधिनृथयं। तदुक्तं सदृशः

‘सर्वं ज्ञात्व्येहं वा स्वातन्त्र्यप्रशदितं स्वरत।

युगपत्त्वात्तस्मै वरात्मक्षयो अतेते।’

इति एततः

‘इयंयेवामुपासितः . . . . . . . .।’ त्री स (कारिका)

इत्यन्त संगृहीतम्।

अथ च पद्त अभय स्वातन्त्र्यात तदेव तस्तायुद्धणः अवलोक-क्यतर्म सोष्ठानां अन्नबयक्तमयथाय स्वातन्त्र्यभावत्वयंसाधायः भवति।

एवर्त्त श्रीचन्द्रशास्त्राणन्येन प्रासुक्टेन (२२ पृष्ट० सूक्ता ७) हुस्तविक्षमू।। १८ ॥

TRANSLATION

"The word loka has to be construed in two senses: (1) that which is perceived i.e. the multitude of objects, (2) he who perceives i.e. the class of subjects. Though this distinction of sub-
ject and object is evident in the world, the yogi experiences a unique delight of I-consciousness which results from his mindfulness of his repose in the state of a knower in every case. This is his samadhi-sukha\(^1\) i.e. this is his delight of continuous awareness of knowership. This has been referred to in the following verse in *Vijnanabhattaraka*:\(^2\)

"The consciousness of object and subject is common to all the embodied ones. The Yogis have, however, this distinction that they are mindful of this relation."\(^3\) (verse 106).

In the same book, it has also been said

"One should regard the whole world or his own body as full of the delight inherent in his Self. Simultaneously (with this world-view), he will find himself full of the highest delight which is simply due to the ambrosia (i.e. the spiritual delight) welling up in his Self." (Verse 65)\(^4\)

The same idea has been brought out in the following verse in *Spandakarika*.

"This is the acquisition of ambrosia (i.e. immortality). This is the veritable seizure of the Self. This constitutes the diksa for *Nirvana*, and this confers on oneself the realization of one's identity with Siva." (ii, 7)

(Now Ksemaraja gives a further interpretation of the sutra by arranging it as *Samadhisukham lokanandah* i.e. the continuous delight of knowership of the yogi infuses delight into the people also).

"Moreover, the delight of knowership which the yogi experiences by continuous repose and delight within himself ends in making his delight manifest among those people also who carefully observe him in that state (*tat tadrsam*). This happens by the process of transmission of delight. This is quite in agreement with the quotation given before from *Candrajnana*.\(^5\)

**NOTES**

1. *Samadhisukham*=The delight resulting from continuous mindfulness of knowership. The word *samadhi* in this context does not mean absorption or trance, but mindfulness of the Self as being the subject of every knowledge.
2. *Vijnanabhattacharya* is the same as *Vijnanabhairava*. The word *bhattaraka* is a term of respect.

3. The verse means to say that for all embodied beings, there is always subject-object relationship in every bit of knowledge, but the common man is only mindful of the object, not of the subject. The *yogi*, however, is always mindful of the relation of the object to the *subject* without which relation the object could not be known at all.

4. The Self is not only *cit* (consciousness), but *cidananda* (consciousness-bliss). The surface-view of things denotes distress, disharmony, but there is wonderful harmony at the heart of the universe. That harmony, delight, bliss is the characteristic of consciousness which forms the warp and woof of the universe. The *yogi* who can penetrate beneath the surface and realize the underlying bliss will always be full of the highest delight, for his own Self is nothing but that blissful consciousness.

5. The quotation referred to is given in *Sutra* 7.

**EXPOSITION**

The present *sutra* says that it is not necessary for the aspirant to lock himself up in a room and plunge into trance in order to realize the delight of Self. He can find this delight in the ordinary, normal course of life if he is mindful of the subject-object relation which is involved in every bit of knowledge. When a person knows a thing, he is extroverted, wholly involved in the external environment but if on the occasion of every bit of knowledge, he looks within, he will have a feel of the Self which alone makes that knowledge possible. In that feel of the Self, he will experience the perennial joy of *I*-consciousness. This is the ever-present joy of *samadhi*.

Further, this delight is not confined to the *Yogi*. He radiates it all round among the people who care to observe him in that state. His delight is infectious.

**INTRODUCTION TO THE 19th SUTRA**

**TEXT**

अष्ट इंद्रास्य अष्ट योगिनो विमृद्धियोगं बस्यंपति—

---
TRANSLATION

Now the next sutra shows the supernormal powers of this Yogi.

Sutra - 19

Saktisandhane Sarilotpattih

On being united with (Iccha) Sakti with one-pointedness.

This creation of body. (According to the Yogi’s desire).

When with one-pointedness the yogi is fully united with Iccha Sakti, then he can acquire the power of creating any kind of body according to his desire."

COMMENTARY

TEXT

‘इच्छा शक्तिसम्बन्धाय कुमारी’ (१२-१३) इति सुवेच्छ या अथ शक्तिसम्बन्धाय, सामेश यया अनुसंधानं, वाह्ययोगका तत्त्वं, तद् तद्योगम अथ व्याप्तिभिर् शरीरेशु भूतादि। तदुकं भीमूलयज्ज्वलतार्।

‘तत: प्रवतते शक्तिसंयोगं निरावाम्’ इत्यदृश्यति तत्।

‘इच्छा सा तु विविधता शास्त्रार्थ विवासनका।’

इत्युपरः

‘का योनि: सर्वेश्चानसं महतीना वानस्काका। अनीयोभावस्माका योनिस्मां सर्वं व्रजते।’

इति। शक्तिसंयोगस्य सम्बन्धम् कथ्योक्तिभावेवेदे।

‘न संधानं विना वीक्षा न विषयीना च साधनम्। का मनों यथोपनिषतं न योगार्थं तथा।’

इत्यावरं प्रतिपादतस्म। एतस्य

‘यथेत्तथाच्छायिनो धाता ज्ञानतंज्ज्यव्रुती स्वतंत्त्र।

लोभवृंभार्षयं इत्यसंपालवयि वेदित्।’

इत्यनेत संगृहस्म। वेदित: अत्यःस्वेहास्तस्य योगिनो व्रुत्ति स्थितान् अर्थानं

तत्तत्त्वान्त्यायां विद्वत्तान् धाता प्रभुद्वय: प्रकाशानश्रवतमया तोपास्युक्त-
TRANSLATION

When the Yogi is united with the Will Power indicated in the 13th Sutra i.e. when he is firmly and completely at-one-ment with that (dardhyena tanmayibhavati), then through it, he can bring into being (any kind of) body according to his desire.

The same fact has been indicated in Mrtyunjaya bhattaraka (i.e. Netra Tantra) in the verse, beginning with "Thence proceeds that Power which has been indicated, as Iccha which is beyond purview and beyond the province of Maya (lit. beyond any disease, or distemper) and which expresses itself in the form of knowledge and activity" and ending with.

"She (i.e. Para sakti) is the source (yoni) of all the gods, and of all the Saktis. She is of the nature of agni and soma. Every thing proceeds from her." (VII, Verse 36-40)*

The greatness and power of the intensity and fixedness of awareness of Sakti (Sakti-sandhana) has been described in Laksmikaularnava in the following and other verses.

"Without sandhana (union with intensity and fixedness of awareness), no initiation ceremony is effective, nor can there be successful completion of supernormal powers, nor can mantra, nor any stratagem of mantra succeed nor application of yoga."*

The same point has also been made out in the following verse in Spandakarika:

"As the supporter of the universe (i.e. Siva) when eagerly entreated with desire accomplishes all the desires existing in the heart of the embodied yogi who is awake after causing the rise of the moon and the sun." (III. 1)

* The above translation is according to the interpretation of Ksemaraja. Svami Laksmana joo interprets Yoni in the sense of indispensable means. Through her the devas (gods) realize their non-difference from Siva (Sambhavopaya). Through her the Saktis acquire spiritual realization by means of Saktopaya, and it is through her that empirical beings realize their spiritual goal by anavopaya.
The meaning of this verse is that the supporter of the universe or the great lord (Siva) accomplishes (i.e. brings into existence) outwardly the desires (e.g. the desires of various kinds of unique creation etc.) existing in the heart of the yogi who has not yet abandoned the desire of remaining in the body. He does this by inducing in him (the yogi) the feeling of prakasa and ananda, by opening out the flow of the apana (soma i.e. moon) and prana (surya i.e. sun) currents and by arousing the sakti (i.e. samana sakti) which brings about equilibrium between apana (soma) and prana (surya).

As has been shown by me in spandanirnaya, the matter explained in the above verse has been used as an example to show the yogi’s freedom in dream also, (as will be clear from the following verse of Spandakarika). "So also in dream, Siva, by appearing in the central nadi (madhya) always clearly reveals the desired objects to the yogi in accordance with his entreaty." (111.2)

NOTES

1. Agni and Soma - literally fire and moon do not mean the obvious fire and moon that we see every day. Agni and soma are symbolic terms. Agni symbolizes the prana sakti and soma symbolizes the apana sakti. The prana and apana saktis are associated with the prana and apana breaths. Prana is the breath of expiration and apana is the breath of inspiration.

2. Soma-surya (moon and sun): Here again these are symbolic words. Moon or soma symbolizes the apana sakti and sun or surya symbolizes the prana sakti. This is so in connexion with anavopaya. In connexion with Saktopaya, soma or moon symbolizes jhana sakti (knowledge) and surya or sun symbolizes Kriyasakti (activity). In connexion with Sambhavopaya, soma symbolizes Vimarsa and surya symbolizes prakasa.

3. Madhya or Central nadi (channel, nerve) is the susumna in the spinal column.

EXPOSITION

This sutra says that the yogi who is united with Iecha Sakti can develop certain vibhutis or supernormal powers. He can,
for instance, create any kind of body that he desires. It should be borne in mind that he can do so only by being in contact with the Divine Will Power (Iccha or Para Sakti).

Quoting a verse from Spandakarika, Ksemaraja describes how he can do so. In his waking condition, he has to pray to the Divine for the accomplishment of a certain desired object. Afterwards when he goes into samadhi (complete mental absorption), his prana and apana functions stop, but when he rises from the Samadhi and is in the waking condition again, the functions of his prana and apana are re-established, and he finds that his desired object has been fulfilled by the Divine Power to which he prayed and with which he was united. If the Yogi wants to experience certain supernormal objects in dream, that again is fulfilled by the Divine Power with which he is in contact.

INTRODUCTION TO THE 20th SUTRA

TEXT

अन्यं अधि अश्च यथाविलिक्तः सिद्धव एतस्मःस्यमेव घटने इत्यः—

TRANSLATION

Through the pre-eminence of the union with this Icchasakti other supernormal powers as desired (by him) accrue to the Yogi. This is what the next sutra says.

Sutra - 20

भूतसंधानसूनपृष्ठक्तविवसंघंत्रम् || २० ||

Bhutasandhana-bhutaprhaktva-visvasamghattah.

भूत = existent entities; संधान = putting together or joining; भूतसंधान = putting together or joining the components of existents; भूतपृष्ठक्त = Disjoining or separating the components of existents; संघंत्र = assembling, collecting, joining, uniting; विवस = everything; विवसनम = the power of uniting, bringing together every thing (removed by space and time).

The other supernormal powers of the yogi are: (1) The power of joining or putting together elements or parts in all existents
1.20. i.e. synthetical power; (2) the power of separating elements of existents i.e. analytical power and (3) the power of bringing together everything (removed by space and time).

**COMMENTARY**

**TEXT**

भूतानि शरीरप्राणभास्यादहात्मकानि; तेषां व्यवस्थावात् आप्यायनाती संयानं,
परिपोषणं; व्याधाध्वुपशाताती पृथक, शरीरादेवश्लेषणं; ब्रह्माकालादे
बिन्नकल्पत्र च विन्यास संयथा, शास्त्रियमक्यायांवादिकः; अत्य यूरोसर,
मर्यंति सश्रयं सति जायते । पुत्य वर्यलसेवे साधनाधिकारेषु अति । तत्त्वेव
स्थापने ।

कुलोपोषणी तत्वाक्रम्य यतः कायं प्रकटते ।
आयुष्यवृद्धेः च तथा योंधुबुद्धितः॥

इति ।

गृहविविधुष्ठका वेदें तथार्थवृत्तानि:ः भूतिः।
ततुमेवधिगुणे चेतुः: सा स्वयमहुःकः॥

इति ।

व्यथा द्वारा स्वच्छत्वी वृद्धः साधनेऽपि वेति ।
शून्यः स्फुटतरो भावा स्वयमतोपमानादितः॥
तथा यत्सर्वायः येन यत्न यथा स्तितम् ।
तत्त्वा वस्त्राक्रम्य न चिरात्त्रसमस्तः॥

इस्तथाविना विवृतितयं सोपपतिः वस्तितम् || २० ॥

**TRANSLATION**

Bhuta means all existents like body, prana, objects etc. Sandhana means their addition or putting together for promoting growth etc. So bhutasamdhana means the power of joining elements of existence for augmentation or promotion of growth in some cases. Bhutaprtakta means the power of separating of elements from body etc. for curing physical ailments, etc. Visvasanghattdh means the power of bringing together all (visva) things removed by space and time, etc. by making them objects of his own knowledge. All these powers accrue to him when he is able to unite his consciousness with Iccha Sakti as said before. This has been given in all the agamas in the chapter on Sadhana (the means of accomplishing, mastering, overpowering).
In the *Spandakarika* such powers have been described in a well-reasoned manner in the chapter dealing with supernormal powers (*vibhuti*), e.g.,

"Just as even a weak person proceeds to do his work by taking hold of that power (of spanda)\(^1\), so even he who is exceedingly hungry can subdue his hunger..."\(^2\) (111, 6).

"Just as a thief 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 *unmesa*\(^3\), how can that depression last in the absence of its cause."\(^4\) (111, 8)

"As a thing which was dimly perceived at first in spite of the attentiveness of mind becomes clearer when observed again with all the exertion of the Will, even so that thing which existed in reality (yat *paramartha*) in whichever form (yena), in whichever place or time (yattra), in whichever way (yatha) becomes manifest immediately again (in the same form, place or time and way) to one who takes resort to the power of spanda."\(^5\) (111, 4 and 5).

**NOTES**

1.1. *Spanda* = the Divine creative pulsation; the creative power inherent in I-consciousness.

2. The *yogi* acquires control over hunger, thirst etc. by *spandasakti*. This describes the power of controlling physical instincts.

3. *Unmesa* - In *Saiva Yoga*, *unmesa* means the unfoldment of spiritual consciousness by concentrating on the inner consciousness which is the background of all thought-process.

4. This verse describes the power of controlling all emotions.

5. This describes the power of bringing back to consciousness all past objects and events which are unknown.

**EXPOSITION**

The 19th *Sutra* says that the *Yogi* who can unite his consciousness with the Divine *Icchhasakti* can acquire the power of creating any kind of body according to his desire. The present *sutra* describes further supernormal powers of the *yogi*, e.g. power
of joining together certain elements in a body for growth and nourishment (synthetical power), the power of separating elements from a body or object (analytical power), and the power of bringing back to consciousness all objects and events far removed in space and time (the occult power of reading past events and knowing objects far away in space).

INTRODUCTION TO THE 21st SUTRA

TEXT

1.21. 75

When, however, he does not desire simply limited powers, but wants to acquire the form of universal Consciousness, there accrues to him.

Sutra - 21

Suddhavidyodayaccakresatva-siddhih.

"Full acquisition of mastery over the collective whole of the Saktis through the appearance of Suddhavidya."

COMMENTARY

TEXT

...
When he (the yogi) unites his consciousness with Sakti through intensive awareness with a desire to gain universal consciousness, then through the appearance of Suddhavidya, he succeeds in acquiring the supreme power of Siva in the form of complete mastery over His universal collective whole of saktis.

The same has been said in Svachchanda Tantra in the following verses:

"Therefore, as there is no other Vidya (power of supreme knowledge) like her, she is the highest vidya. In this (i.e. on the appearance of this vidya) the yogi acquires the greatest qualities like omniscience, etc. all at once.

She is designated Vidya, because she brings about investigation of the beginningless characteristic of Siva, viz; Svatantrya Sakti, because she brings about the knowledge of the Highest Self and because she dispels all that is not that Highest Self. Established in that (i.e. the Unmana state), one can manifest the highest light\(^3\), the highest cause. If one is established in that manifest highest Light, he can attain to the state of Siva."

(IV, verses 396, 397).

The same idea has been expressed in the following verse in Spandakarika:

"When the Yogi desirous of seeing stands fixed (in concentration) covering all objects with the light of his consciousness, (then he will experience the entire objective world in one sweep in himself), then what is the use of talking much, he will have the experience (of universal knowership) for himself." (111,11)
NOTES

1. Suddhavidya - This Suddha vidya is not the Suddha Vidya tattva which is above the Maya tattva. Suddha vidya in this context means that supreme consciousness in which every thing appears as Self. It is the unmana avastha.

2. Vidya - This word is derived from the root vid - which means both 'to deliberate' and 'to know'. The meaning of deliberation is brought out in वेदानतादिकसूत्रम् and the meaning of knowledge is brought out in परमात्मसूत्रोपनिषदः.

3. This light is the light of the primal cit.

4. The highest light is also the highest cause, i.e. Siva.

EXPOSITION

14th to 20th sutras describe limited supernormal powers acquired by the yogi who is united with Ichha Sakti. The 21st sutra describes the power of universal consciousness or cosmic consciousness acquired by the Yogi. After acquiring this power, the Yogi realizes the entire universe as his Self in one sweep, not in bits. In sutra 14, it has been shown that the Yogi feels his identity with every object. His consciousness is of the form 'Ahmidam' or 'I am this' with regard to every object separately. The 21st Sutra says that when the Yogi acquires universal consciousness, his consciousness is of the form Ahameva Sarvam i.e. 'I myself am all.'

INTRODUCTION TO THE 22nd SUTRA

TEXT

बद्र तु स्वात्मारामतामेव इच्छिति तवा अस्य—

TRANSLATION

When, however, he desires only the delight of repose within himself (and not any supernormal power), then he has:

Sutra - 22

महाह्रदानुसंधानान्तर्विश्वायणुभवः १ २२ ॥

Mahahradanusanandanmantrantraviryanubhavah.
सब्रह्मण्यदेव - the great lake, the infinite reservoir of Divine Power. अनुसंधानादि = by mental union प्रभुचारणत्वभावः = experience of the Supreme I-consciousness which is the generative source virya) of all mantras.

"By uniting with the great lake (the infinite reservoir of Divine Power), (he has) the experience of the Supreme I-consciousness which is the generative source (virya) of all mantras."

COMMENTARY

TEXT

The most venerable supreme Consciousness (para-samvit) positing Ichha Sakti as the primary Sakti, projecting the universe (from the most subtle) upto gross objects, is a great lake. It is so-called, because it sets in motion the entire group of khecari and other currents, because it is limpid (inasmuch as it reflects the entire universe in it), because it is not shrouded (i.e. though it reflects the universe, the universe is unable to cast a pall over it), because it is deep (inasmuch as it is not easily understandable).
It is because of its association with such and other characteristics that it is rightly called the great lake.

By being mentally united with it (anusandhanat) i.e. by being inwardly aware of ceaseless identity with it, there is the experience of the mantra of the supreme I-consciousness which is the generative source of all other mantras and which expands in the form of a multitude of words to be described in the sequel. This experience gleams forth as a form of one's own Self.

Therefore Malinivijaya beginning with:

"She is the Sakti of the creator of the world and is said to be in constant and intimate union with Him, and becomes, O goddess, Iccha (desire) of that lord desirous to create" (III, 5)

And after showing that this Sakti appears as the entire universe in the form of Mattrka and Malini with a variety of fifty letters with Ichha Sakti (Divine Will Power) taking the leading part, it has described the emergence of the mantra of I-consciousness through that Sakti (tata eva).

Thus the highest Sakti herself is the great lake. Therefore, it has been rightly said that by uniting the mind with her, the Yogi has the experience of the potency of the mantra of the nature of Mattrka and Malini.

This very point has been explained in another way in the following verse in Spandakarika;

"The mantras resorting to that power of Spanda (by identifying themselves with that power) proceed to perform their respective functions even as the senses of the embodied ones do."³ (II, 1)

NOTES

1. Para samvit, parasakti, parahanta, paravak, and svatantrya are synonymous terms denoting the Supreme I-consciousness of Siva.

2. Khecari cakra and other currents - The group of power-currents referred to here are - Khecari, goçari, dikcari and bhucari. Khecari is connected with the pramata, the experient; goçari is connected with his antahkarana or the inner psychic apparatus; dikcari is connected with the bahiskarana i.e. the outer senses; bhucari is connected with the bhavas, existents or the outer objects.
The sakti cakras indicate the processes of the objectification of the universal consciousness. By Khecari Cakra, one is reduced from the position of an all-knowing consciousness to that of a limited experient; by gocarti cakra, he becomes endowed with an inner psychic apparatus; by dikcarl cakra, he is endowed with outer senses; by bhucarl cakra, he becomes confined to bhavas or external objects.

Khecari is one that moves in kha or akasa. Kha or akasa is here a symbol of consciousness. This Sakti is called Khecari, because her sphere is kha or consciousness. Gocari is so-called, because her sphere is the inner psychic apparatus. The Samsktra word 'go' indicates movement. The antahkarana is the seat of the senses, and sets them in motion; it is the dynamic apparatus of the spirit par excellence. Hence it is said to be the sphere of gocari. Dikcarl is the Sakti that moves in dik or space. The outer senses are concerned with space; hence they are said to be the sphere of Dikcarl. The word bhu in Bhucarl means existence. Hence existent objects are the sphere of bhucari Sakti.

3. Mattrka-Malini: Mattrka connotes the fifty letters of the Samsktra alphabet in the regular order. Mattrka means the unknown mother i.e. the mother whose mystery is not realized. The etymology of Malini is "malate, visvam antah dhatte" i.e. Malini is one who holds the universe within herself. Malini connotes the fifty letters of the Samsktra alphabet in an irregular order as given below:

न ऊ घ ु ल व च ध र ए ण उ ऊ ब क ख ग घ ढ ह घ व
भ य उ ठ ठ ा र ट प छ ख घ ब ए ऐ ओ औ द फ

Conclusion of the First Section

COMMENTARY

TEXT
This first section has been designated as the display of Sambhavopaya, for the acquisition of Bhairava-consciousness which, as has been already described (in Sutra 5), is sudden emergence of the Supreme I-consciousness, which sets at naught all bondage (anava, mayiya and karma) which is of the nature of ignorance brought about by the absolute freedom of consciousness (the characteristic of atma expounded in Sutra 1) which makes the universe full of ambrosia through its own bliss, and which secures all the supernormal powers right up to one's establishment into that mantra of Supreme I-consciousness which is the generative source of all other mantras.

In between, the nature of Sakti has also been described. That is with purpose of showing the power of Sambhava consciousness. May there be prosperity for all.

Here ends the first Section of the Vimarsini Commentary on the Siva Sutras pertaining to Sambhavopaya by KSemaraja dependent on the lotus feet of the glorious Abhinavagupta, the best among the venerable great Saiva teachers.

NOTES

1. Sambhavopaya: upaya = means of spiritual realization. Sambhavopaya connotes the means of spiritual realization of which the source is Sambhu (Siva) Himself and which has been handed down by Him. For further details, see the Introduction.

2. Mantra - See Note No. 4 under the first Sutra of the Second Section.

EXPOSITION

This sutra says that by uniting his mind with parasakti, the aspirant realizes the Supreme I-consciousness of Siva. This is not power so much as the highest Spiritual experience. This I-consciousness is the source of all the mantras.
SECOND SECTION

INTRODUCTION TO THE 1st SUTRA

TEXT

इदम् शास्त्रपाणि देवर्यते। तद्यशक्ति मन्त्रायांरनुजया इति ध्रुवमो-न्येवान्तरतन्त्रस्वस्वस्वविवेचनपुरः सरसुन्नेषात्तरस्मारभभायो। मन्त्रस्वरुपं ताबल् निरहुष्यति।

TRANSLATION

Now Saktopaya is being described. In the last sutra of the first section, it was pointed out that Sakti signifies the expansion of the potency of mantra. The second section starting with an examination of mantra first ascertains its essential characteristic.

SUTRA - 1

चतुरं मन्त्र:॥ १ ॥

Cittam mantrah.

चतुर्म्—in this context means that by which the Highest Reality is cognised.

मन्त्र:—a formula consisting of a word or a set of words addressed to a deity. In this context, mantra means that mental awareness by which one feels one's identity with the Highest Reality enshrined in a mantra and thus saves oneself from a sense of separateness and difference.

"By intensive awareness of one's identity with the Highest Reality enshrined in a mantra and thus becoming identical with that Reality the mind itself becomes mantra."

COMMENTARY

TEXT

चतुर्यते बिद्युष्यते अनेन परं स्वभाव्य इति चित्रं। पूर्णपुर्वा तत्रतत्त्वप्राप्तं भ्रमणातिविशेषायः संवेदनम्। तदेव मन्त्रं गुणस:। अन्तरं अनेत्रस्व बिद्युष्यते।
TRANSLATION

_Citta_ is that which ponders over the Highest Reality. In other words, it is consciousness that ponders over _prasada_,² _pranava_³ and other _mantras_ which constitute the essential characteristic of the perfect I-consciousness.

That by which one deliberates secretly i.e. ponders inwardly as being non-different from the Highest Lord is _Mantra_.⁴ Thus that _citta_ itself (_tadeva_) is _mantra_. The etymological interpretation of _mantra_ points to its characteristic of _manana_ i.e. pondering over the highest light of I-consciousness and the other characteristic of _trana_ i.e. protection by terminating the transmigratory existence full of difference.

The mind of the devotee intent on intensive awareness of the deity inherent in the _mantra_ acquires identity with that deity and thus becomes that _mantra_ itself. It is this mind itself which is _mantra_, not a mere conglomeration of various letters.

It has been rightly said in _Sarvajnanottara_ -
"Those are not really *mantras* which are only a matter of enunciation. Elated with the pride of false knowledge, even *devas* and *Gandharvas* are deluded in this matter." (Verse 16-17).

In *Tantrasadbhava* also, it has been said,

"She who is considered to be the imperishable *Sakti* (*Saktiravyaya*) is the soul of all *mantras*. O fair one, without her, (i.e. the *sakti*), they (*mantras* are useless like autumnal clouds."

In *Srikanthi-Samhita*, it has been said:

"If the practiser of the *mantra* is different from the *mantra*, then his *mantra* will never be successful. Knowledge (of the divine I-consciousness) alone is the root of all this. Without it, a *mantra* will never be successful".

In *Spandakarika* also the same idea has been explained in the following verse in another way:

"Not knowable as objective existents (*niranjanah*) and full of peace (*santarupah*) they (i.e. the *mantras*) together with the mind of their devoted practisers get absorbed in that very *Spanda*. Therefore, *mantras* have the characteristic of *Siva* (*Sivadharminah)*" (II. 2).

**NOTES**

1. *Citta* in this context is not used in the usual sense of mind, but in the sense of aspiring mind, mind aspiring for communion with the Supreme I-consciousness of Siva.

2. *Prasada* is a technical word of this system which will not be found in any dictionary. It is the name of the *mantra sauh* (*सौ: *). It contains within itself the entire panorama of manifestation. The *mantra* is formed by (सौ + ग्रो + *: *). The first letter स represents सत्त्र or existence from the earth upto maya (the 31 *tattvas* of Saiva philosophy). सत्त्र is formed from the root अस् + the suffix जुः. According to the rule of Sanskrit Grammar, the अ of अस् is dropped and सू + जुः i.e. सू is formed which means 'existence.'

In order to form the mantra सूः: the तृ of this सू is dropped. As said before, this सू represents the 31 *tattvas* from earth upto maya. Now the letter सू is added ग्रो. ग्रो represents *Suddha vidya*, *Isvara* and *Sadasiva* who are full of *jnana* and *kriya*. Now remains *visarga* i.e.: The upper dot of the *visarga* represents
Siva and the lower dot represents Sakti. Thus श्री represents all the 36 tattvas. It refers to Parama Siva who is the fons et origo of the entire world-process. This mantra is known as hrdaya-bija the heart-seed of Siva. He who can enter into the spirit of this mantra will be identified with the Supreme I-consciousness and will be liberated.

3. Pranava is the mystic sacred syllable. According to Saivagama, there are four kinds of pranava, (1) the Saiva Pranava which is हूँ, (2) the Sakta pranava which is कृ, (3) the maya pranava which is हृ and (4) the Vedic pranava which is श्रोम्. The pranava referred to in this sutra is the Saiva-pranava.

4. Mantra - This word is formed from the roots √ man + trai - man means to ponder over, to ruminate mentally, and trai means to protect. Mananat trayate iti mantra hī. i.e. mantra is that which by pondering over the Supreme I-consciousness protects or saves one from transmigratory existence.

5. This saktiravyaya or imperishable Sakti is the Sakti of Supreme I-consciousness.

6. The meaning is that the performer of the mantra should identify himself with the deity invoked in the mantra, if it is to succeed.

7. Niranjanah - According to Abhinavagupta, this means na anjyante prakatikriyante (prameya-rupena) iti niranjanah - those which can never be known as objects are niranjanah. The mantras are full of I-consciousness; therefore they are always subjects and can never be reduced to the category of objects.

8. Santarupah here means 'which remain only as pure consciousness, which have negated all difference.'

9. The Spanda referred to is the power of the Supreme I-consciousness.

10. Siva-dharminah or have the characteristic of Siva means that the mantras are endowed with the qualities of Siva like omniscience, etc.

EXPOSITION

The main technique of Saktopaya is mantra, but mantra in this context does not mean incantation or muttering of some sacred formula. The word, Mantra is used here in its etymolo-
sical signification. That which saves one by pondering over the light of Supreme I-consciousness is *mantra*. The divine Supreme I-consciousness is the dynamo of all the *mantras*. What is that which ponders over the central significance of every *mantra*? It is *Citta*. But it is not any and every *China*. It is the *Citta* (the individual mind) that is oriented towards the Divine, that is intent on seeking its own source. This *citta* itself is *mantra*. The key of *Saktopaya* is *jnana*. Therefore it is also called *jnanopaya*.

**INTRODUCTION TO THE SUTRA 2.**

**TEXT**

अस्य च——

**TRANSLATION**

Of this mantra.

**SUTRA - 2**

प्रयतन: साधकः ॥ २ ॥

*Prayatnah Sadhakah.*

प्रयतन:—zealous and spontaneous close application.

साधकः—effective in fulfilment.

"Zealous and spontaneous close application is effective in fulfilment."

**COMMENTARY**

ययोक्षणस्य मन्तव्यः अनुसंधितसाधनस्यभवस्यभवतत्वातः

अहृतको प्रयतनः स एव साधको, मन्तव्यविनियमदेवतावत्यावृद्धि। तुस्तं भीतमन्नस्सूचीः

‘अभिमण्डु स यथा खम्यः संप्रस्यखलः कुर्मः प्रियः

विस्मितांवासुदेवं सहजः हुः॥

तस्मात् द्वितीयेऽद्री मन्त्रे द्वितीयेऽद्री विक्रमः हुः॥

यथा शरीरे धनूः सत्यं यत्वेताद्राघ्न धारितः॥

तथा द्वितीयेऽद्रीः उच्चवर्णेऽवधारितं॥’
87

TRANSLATION

Prayatna means the natural or spontaneous close application in firmly taking hold of the initial emergence of the desire for quest of the spirit of the mantra. It is this close application which becomes effective in fulfilment i.e. in bringing about identity of the contemplator of the mantra with the deity inherent in it. The same point has been made out in the following verses in Tantrasadbhava:

"As a kite in the sky seeing a piece of meat, flying back with a spring draws it immediately towards itself with natural onset, O dear one, even so the great yogi should draw forth his mind to the light of the Self.

As an arrow placed on a bow runs after its target, if the bow is stretched with intensive effort, even so, O fair one, the knowledge of the Self expands through intensive awareness."

Elsewhere also it has been said,

"Apprehension of the Self constitutes the real being of the mantra."

In the above verse, the word manah should be treated as an objective case, and the expression tadvat (even so) means to say that the great yogi, by means of spontaneous effort, draws the mind to bindu. i.e. should make the mind attain to the highest light (the light of Supreme I-consciousness). The meaning of the last line of the verse is, "Even so, bindu i.e. the highest light (of Self) runs i.e. expands by uccara (maintenance of full awareness) resulting from spontaneous emergence of quest. The same idea has been expressed in the following verse in Spandakarika:
"The appearance, in the mind of the contemplator of the deity contemplated on (really) means this - that the aspirant realizes his identity with the nature of the deity contemplated on in the mantra with intense desire (icchatah)\(^2\) (i.e. with a mind free of thought-construct)" (11,6).

NOTES

1. Uccara in this context does not mean utterance or pronunciation. Uccara literally means ut + cara, moving up, rising. It is in this etymological sense that the word has been used here. It means the movement of the mind upwards i.e. towards the light of the supreme I-consciousness.

2. Icchatah is an adjective of sadhakasya - of an aspirant who is full of intense desire for union with the deity.

INTRODUCTION TO THE 3rd SUTRA

TEXT

ईंद्रशाक्तिसाधस्य मन्त्रस्य पूर्वोपक्षितं बोयं लक्षयति—

TRANSLATION

The next sutra points to the previously referred to potency of the mantra which is to be accomplished with the above kind of spontaneous effort by the aspirant.

SUTRA - 3

विद्यासरिरस्तत्ता मन्त्ररहस्यम् ॥ ३ ॥

Vidyasarira-satta mantrarahasyam.

विद्या = the knowledge of the highest non-dualism.
शरीर = svarupa or essence.
मन्त्र = being i.e. the luminous being of the perfect I-consciousness which is non-different from the world. मन्त्र-रहस्यम् the secret of mantra.

"The luminous being of the perfect I-consciousness inherent in the multitude of words whose essence consists in the knowledge of the highest non-dualism is the secret of mantra."
11.3. 89

COMMENTARY

TEXT

Vidya paradaa-pratha, sariré svabhavam, yathä ca vidhåshaa ri sarvabahvam
shabdaragam; tasya ya sartra, aseeryavad vishwam dharmayaanam bhavantya
samyagam, uthaanyo. Upasnavavam na sasvatam tu yuveshastu dhrusü
tevam vary amantram kramastu ca bhvaktyam: pratyam.
Ganitastra matraukam jevam ca c jeva shivaivalyam.

TRANSLATION

Vidya means knowledge of the highest non-dualism, 'Sarira' means svanipa i.e. own form, essence. Vidya-sarira means that multitude of words whose essence consists in vidya i.e. the knowledge of highest non-dualism: Satta means being i.e. the luminous being of the perfect I-consciousness which is non-different from the entire cosmos. Vidya-sarira-satta therefore, means the luminous being of the perfect I-consciousness which is non-different from the entire cosmos and which is inherent in the multitude of words whose essence consists in the knowledge of the highest non-dualism. Mantrarahasyam means the secret of mantra.

The whole sutra, therefore, means -

"The luminous being of the perfect I-consciousness which is non-different from the entire cosmos and which is inherent in the multitude of words whose essence consists in the knowledge of the highest nondualism is the secret of mantra."

As has been said in Tantrasadbhava:

"O dear one, all mantras consist of letters. The letters are a form of sakti. That sakti should be known as matrika. Matrika should be known as the very form of Siva."

COMMENTARY

TEXT

nava ca aham praptam: abhirhuta-praptir bhavanam sudrigatu: 1
ta ca
'nta janaanta bhavam devas sahkam sambhavam 2
sambhavam shishyavat: kriyam upakriyam: 11
सुभाषु कारणादेविः मया बीवं प्रयोगितम्।
तेन गुज्जेन ते गुप्ताः संपात वर्णाद्वितैं मंबलतः॥

इतिश्रीर्धिकावधं कृतवा

‘या सा तु नातुका देवि भरते; सामविविष्ठता।
सया व्यापसिंह विश्वं सुभूम्युवानमातकम्।
तस्यं च सदा देवि व्यापितम् च हुराविते।
अवपौर्णो यथा वर्षं; विष्ठत् सत्कसमः प्रिये॥
तंयाहू कल्याणादिर निर्भोवायं स्कुट्त तव॥

इत्युपक्रमः

‘या सा शतिः परा सुभूम्यु निरावारिती कौतिता॥
हुष्टिन्वु वेरदितसान्त: सुभूम्युसमाहित:॥
तव गुप्ताः महाभासे न किंतुकसाम्यते उसे॥
ज्ञानालिनारिनाशरुपुत्रानाति चहुदंश।
कस्मोंवेदे तु या देवीं विष्णुस्वेद चा गता॥
प्रभुवा सा सिनादेत परेय जानस्किन्वा॥
समवता चौदरशेते विष्णु वाचारणिनौ॥
तावेत भवस्तेन सप्तमतं शतिमिश्रहे॥

वेरदात्रु प्रयोजनपावा विन्दवस्तेतिहारधण:॥
विश्वता तु घोरा तेन कला नृस्मायु तु कुण्डली॥
चुम्बकमप्यो विष्णु: साहबेदवरण: प्राहु:॥
नवयमयनोपयेन अहसुरं जायते प्रिये॥

श्योकारणिकः स्मृता सा तु विष्णुद्युम्बल्य॥
विष्णु आभाभावाता रेखावातृकुण्डली॥
रेखवी नामा सा नेवा उभो विष्णु यवनगो॥
विश्वा सा समावाता रोशी मान्या तु हीयते
रोशिनी सा समुत्त्वता मोक्षम् निसर्गमानत॥
गंगाजुशकताकारां आभवका चार्धवीक्रिका॥
एकसंवेषं परा सशस्त्रिज्ञा सा तु प्रजायते॥
अथौ युद्धविद्याभ्यामः संजायो नववंकः॥
नववं च स्मृता सा तु नववंपल्लिता॥
पञ्चममन्धारा देवे सत्र आतिरुक्मात॥
तेन फलोछिद्रा प्रोक्ता ज्ञातया गुरुनायिके॥
स्वदुधारस्या देवि हराशस्या उदाहरता॥

Siva Sutram
In that very book (i.e. *Tantrasadbhava*), the following matter though very occult, has been elucidated in detail.

With the following introductory remarks:

"People do not know their spiritual director as full of divine power nor the established practices described in the scriptures. They are intent upon hypocrisy and crookedness, indulge in sense-pleasure and are devoid of practical performance.

On account of this, O goddess, the potency (of the mantras) has been concealed by me. On account of this concealment, they are concealed. What remain consist only of letters", the book starts (the exposition of the mystery) in the following way:

"O goddess, the universe from Brahma upto the last bhuvana (gross physical world) is pervaded by *Matrika* who is full of the highest lustre (of the Supreme I-consciousness); O goddess, venerated by all the gods that lustre always resides in *Matrika* who is filled with it, I shall tell you clearly for your complete ascertainment how the letter 'a' pervades the entire alphabet.¹

That *Sakti* who is described as supreme and subtle, and beyond the pale of religious practices (like worship, meditation etc.);
enclosing within herself the central *vindu*\(^2\) sleeps coiled up in the form of a snake. O illustrious Uma; sleeping there, she is thoroughly incognizant.\(^3\) Having cast within her womb the moon, fire, the sun, the stars and the fourteen worlds\(^4\) she appears as if senseless owing to poison.

Then, O fair one, she gets awakened with the throb (ninadena)\(^5\) of the highest knowledge, being churned by the *vindu* (Siva’s virile drop of light) present in her womb.

The churning goes on with whirling force in the body of the Sakti till with the penetration of Siva's *Vindu* there appear at first many light-drops of great splendour.

When the subtle circular Sakti (kala) is aroused by that creative throb of knowledge, then O dear one, the powerful four-phased\(^6\) *vindu* existing in the womb of Sakti assumes a straight position by the union of the churner (Siva) and that which is churned (Sakti). The Sakti that passes into the middle of the two *vindus* (viz. of Siva and Sakti) is known as *Jyestha*. Being agitated by that *vindu*, the straight line is known as *amrta kundali*. She is known as *rekhini*\(^7\) (one of straight line) at the ends of which are the two *vindus*. She is known as *Tripatha*\(^8\) (having three tracks) and is named Raudri. She is also known as *Rodhini*,\(^9\) because she stands as a bar to the path to liberation. *Ambika* who is of the shape of a part of moon is like half moon.

Thus *Para-sakti*\(^10\) which is only one appears in three ways. Through these *Saktis*\(^11\) by various sorts of conjunction and disjunction, all the nine classes of letters are produced. She (*Para sakti or Paravak*) characterized by nine classes\(^12\) of letters is known in nine ways. O goddess, she pervades the five *mantras*\(^13\) like *Sadyojata* etc. successively. Therefore, O leadress of all the gods, she is described in five ways. She appears in the twelve vowels\(^14\), therefore is she said to be existing in twelve. From 'a' to 'ksa', she exists in fifty varieties.\(^15\)

In the heart, she is said to be of one atom. In throat, she is of two atoms; always, situated in the root of the tongue, she is to be known as having three atoms.\(^16\)

In the front of the tongue, there is successful production of letters. There is no doubt about this. In this way is the production of words. All existents moving and unmoving, are pervaded by words."
By all these statements the particular chapter in *Tantrasadbhava* intends to show that Matrka is a manifestation of Paravak who is only a *sakti* of the highest Bhairava. Therefore as it has been said that all letters come into being because of the varieties brought about by the conjunction of the extension of *Jyestha, Raudri* and *Amba saktis*, it is the Supreme I-consciousness (*vidyasarira-satta*), as already explained, which is the secret of all the *mantras* which are embodied in the conjunction of letters. In every *Agama*, this is the intention of the statement that *mantras* arise by means of the extension of *Matrka* and *Malini*.

As the *Siva-sutras* are a sort of compendium of the essentials of the occult Agamas, therefore have I undertaken all this labour to show their agreement with the *Agamas*. So none need criticise me (for being prolix). If even in spite of all the agreement with the *Agamas* that I have shown, the occult meaning is not understood, one should betake oneself to the reverential service of a good spiritual director.

This purport of the *Sutra* has been shown in the following two verses of *Spandakarika*.

"Resorting to the power of Spanda, *mantras* become endued with the power of omniscience and perform their functions just as the senses of the embodied ones do.

Not knowable as objective existents (*niranjandh*) and full of peace, they together with the mind of their devoted performers get absorbed in that very *spanda*. Therefore, they have the characteristic of *Siva*. (II, 1 and 2).

**NOTES**

1. The letter 'a' (अ) representing *anuttara*, the highest *Sakti*. That is the origin of all letters.

2. *Vindu* - This is the integral virile creative drop of light of consciousness.

3. This sleep refers to the cosmic sleep (before a new creation) in which all the objective phenomena are withdrawn.

4. 'The moon fourteen worlds': besides indicating the entire objective phenomena of the universe also symbolize the following:
Chandra or moon symbolizes prameya i.e. objects.
agni or fire symbolizes pramata i.e. Knower or subject.
ravi or sun " pramana i.e. knowledge.
naksatra or stars " samkalpa-vikalpa. i.e. thought constructs.

Caturdasa bhuvanani symbolizes the fourteen vowels from अ to ऐ (a to au).

5. Ninada is not sound in this context, but the throb of consciousness, the germinal emergence of the universe to be manifested.

6. The four-phased or Catuskala vindu consists of (1) iccha (2) jnana (3) kriya pertaining to Sakti and (4) svatantrya, pertaining to Siva.

7. The vindus or points of iccha, jnana and kriya now form a straight line. This is known as Rekhini (one having a rekha or straight line). There are two vindus or points, one below and one at the top of this straight line. The lower vindu is that of Sakti, the higher one is that of Siva.

8. Raudri is a line of iccha, jnana, and kriya and is, therefore, known as tripatha.

9. Rodhini is the dividing line between phenomena and noumena. On the lower side of this dividing line is asuddhadhva, the empirical manifestation; on the other or higher side of that line is the Suddhddhva, the metempirical manifestation. Rodhini acts as a bar between the two. Only those who are completely purified are allowed to cross the bar.

10. Parasakti appears in three ways i.e. (1) Anuttara or the letter उ (a) (2) iccha or the letter त्र (i) and (3) unmesa (jnana) or the letter उ (u).

11. Through these Saktis i.e. through Jyestha, Raudrl and Ambika saktis.

12. Nine classes of letters are the following.

(1) अ वर्ग which includes all the vowels of the Sanskrit alphabet.

(2) क वर्ग which includes क, ख, ग, घ, छ
Some include $\text{ष} \text{ च वर्ग}$ According to them, there are only eight classes of letters.

13. The five mantras are (1) Sadyojata (2) Tatpurusa (3) Isana (4) Vamadeva (5) Aghora.

14. The twelve vowels are all the vowels of Sanskrit alphabet with the exception of $\text{ऋ} \text{ ख़}$ and $\text{ॠ} \text{ झ़}$.

15. The Sanskrit alphabet from $\text{अ} \text{ ॐ}$ consists of fifty letters.

16. Parasakti or Paravak is Kundalini Sakti. She is the central creative power of the entire Mattrka of all the subjective and objective phenomena. Broadly, she expresses herself in three ways, Pasyanti, Madhyama and Vaikhari. Pasyanti is that where the word and the object are identical. The division between word and object has not yet arisen. In this, there is only the light of consciousness. Therefore, this is the stage of vision, and that is why this sakti is known as pasyanti. She consists of one anus. She is said to be existing in the heart.

In the Madhyama stage, though the division between the word and object has started, it is not fully pronounced yet. Madhyama occupies an intermediate stage between Pasyanti and Vaikhari. That is why she is called Madhyama. She is of two anus and resides in the throat. In the Vaikhari stage, the object is completely separated from the word. The word Vikhara means body. The body is the seat of gross speech. Therefore, gross speech is known as Vaikhari. She is said to exist in the root of the tongue and consists of three anus.

EXPOSITION

Saktopaya is described in the second Section. In a general way, it has been said that mantra is the chief Saktopaya for self-realization.
The first Sutra tells us what mantra really means. "That by which one recognises one's identity with Siva" is what is meant by mantra. It is not the letters which constitute mantra, but the realization of oneself as identical with the deity invoked in the mantra and finally with the supreme I-consciousness which is the core of all mantras. The purpose of mantra is to make the mind God-oriented. Indeed such a mind itself is mantra.

The third sutra corroborates the main idea of the first sutra with an amazing wealth of details.

It begins by saying that Vidyasarirasatta constitutes the secret of mantra. This vidyasarirasatta is the awareness of that supreme I-consciousness of Siva which is identical with the universe. The origin of all mantras is this divine I-consciousness and it is to this divine I-consciousness that all mantras have to be directed. The mantras consist of letters.

Reproducing a long quotation from Tantrasadbhava, the commentary on this sutra goes on to say that the supreme I-consciousness in its creative aspect is known as Parasakti or Paravak. This Para-sakti is the sakti-kundalini which goes into cosmic sleep after the dissolution of the manifested world. Then there is churning process between Siva and Sakti; in consequence the first letter 'a' (अ) comes into being. This 'a' (अ) is the origin of all the letters. So the letters of the mantra are not merely dead symbols, they point to the I-consciousness of Siva which is their origin. It is, therefore to this I-consciousness that the mind should be directed in each mantra.

INTRODUCTION TO THE 4th SUTRA

TEXT

Those to whom the potency of this kind of mantra which is a means to the mental union with the afore-said great lake does not appeal through God's will, but rather whose heart is set on
unimportant secondary limited powers like vindu or light nada or sound etc. which are produced by sakti, to them then accrues.

SUTRA - 4

Garbh Cittavikaso 'visistavidyasvapnah

Commentary

Garbhah means primal ignorance, mahamaya. In that i.e. in mayic limited powers. Cittasya vikasah means satisfaction in the limited phenomenal powers.

This is merely common kind of knowledge i.e. limited inferior, impure knowledge. This is mere dream i.e. confusion full of strange fancies based on a sense of difference.
In *Patanjali's Yogasutra* also, it has been said, "They (i.e. the supernormal powers) are obstacles in *Samadhi* (contemplative absorption); on coming back to the normal consciousness, they are powers." (111,37).

This point has also been made out in the following verse in Spandakarika:

"From this (i.e. *unmesa*) there appears in a short time *vindu* i.e. light (between the eye-brows), *nada* i.e. unstruck sound of various kinds, *rupa*, i.e. different kinds of forms even in darkness, *rasa*, i.e. pleasant taste in the mouth even in the absence of anything edible. To the *Yogi* whose sense of identification with the body has not yet disappeared, these (supernormal experiences) act at once only as disturbance (in his progress of *Yoga") (111,10).

**EXPOSITION**

Bhaskara has given this *sutra* differently in his *Varttika*. He reads it thus -  
Garbhe i.e. in the bliss of the light of Supreme consciousness. When the mind is turned towards this light, then there is the highest development of the mind i.e. the mind is full of bliss. This being so, there is disappearance (svapnah i.e. disappearance like a dream) of *avidya* or primal ignorance.

**INTRODUCTION TO THE 5th SUTRA**

**TEXT**

यथा तु अपहतमिति सिद्धिसिद्धो बिषिण्डोविद्वद्भवति योक्तः तदः

**TRANSLATION**

When, however, the *yogi*, rejecting even the accrued limited powers as useless, sticks firmly to the highest state, then.
Vidyasamutthana Svabhavike Khecar Sivavastha.

Vidyasamutthana—on the emergence of Supreme knowledge; Svabhavike—natural, spontaneous; Khecar—moving in the vast expanse of consciousness; Sivavastha—Siva's state.

"On the emergence of spontaneous supreme knowledge, occurs that state of movement in the vast unlimited expanse of consciousness which is Siva's state i.e. the Supreme State of Reality."

COMMENTARY

TEXT

Vidyasamutthana Svabhavike Khecar Sivavastha.

Vidyasamutthana—on the emergence of Supreme knowledge; Svabhavike—natural, spontaneous; Khecar—moving in the vast expanse of consciousness; Sivavastha—Siva's state.

"On the emergence of spontaneous supreme knowledge, occurs that state of movement in the vast unlimited expanse of consciousness which is Siva's state i.e. the Supreme State of Reality."
On the appearance of the previously defined Vidya (Supreme knowledge of non-dualism) i.e. on the spontaneous emergence of Vidya which occurs merely by the wish of God and which rejects all limited power as worthless, Khecari mudra, meaning movement in the vast, unlimited expanse of consciousness, is manifested.

What kind of Khecari? It is a state of Siva who as the possessor of that state is the lord of consciousness. It is Self's delight welling up from within. This Khecari is not of the usual sort which is merely a disposition of certain parts of the body in a particular form as described in the following verse:

"A Yogi should be seated in a Padmasana posture erect like a stick and should then fix his mind (lit. the chief of the senses) on the navel and should lead the mind up to khatraya or the three saktis situated in the space in the head. Holding the mind in that state, he should move it forward immediately with the above. Disposed in this psycho-physical posture the great Yogi acquires the supernormal power of moving (flying) in the sky.

Khecari is rather as described in the following verse:

". . . . . . . . he (the yogi) reaches the highest state in actuality always by the Sakta process (by following the occult process of Matrka from 'a' to 'ksa'). Only when his consciousness moves in all beings, only then is it genuine Khecari."

Thus Khecari as defined in Tantrasadbhava is the highest form of consciousness. Accordingly in this Yoga, it is only the emergence of the essential nature of the divine consciousness by setting at naught all disturbances caused by maya that has the nature of creating difference. It is this alone which constitutes the potency of mantras and the potency of mudra.

The same thing has been said in Kulacudamani in the following verse:

"There is only one seed-mantra (of Supreme I-consciousness) which pervades the entire manifestation; there is only one
mudra, viz, Khecari which pertains to highest Bhairava. He in whom these two appear is established in that state which transcends the merely immobile condition (i.e. he is established in Spanda which is the creative pulsation”).

In Spandakarika the potency of mudra has been hinted at only in the exposition of the nature of the potency of mantra. In the following half verse, however, Spandakarika indirectly indicates the nature of Khecari mudra described in Cudamani, though there it has been described from another point of view.

"When his agitation ceases then will accrue to him the highest state." (1,9)

NOTES

1. Khecari: This literally means that which moves in the sky or empty space. Kha or empty space is a symbol of consciousness. One of the meanings of Khecara is Siva. Khecari mudra, therefore, means a mudra pertaining to Siva or Sivavastha as the above sutra puts it.

Mudra: Lit, means a seal, a token of divine attribute impressed on the body; intertwining of the fingers in a particular way; a disposition of certain parts of the body in a particular shape.

Khecari Mudra is that particular disposition of the psychophysical posture which enables the experient to move freely in the expanse of consciousness.

Khecari mudra is of various sorts. Saiva agama does not set any store by mudra in the sense of disposition of certain parts of the physical body. It interprets mudra in a higher sense in three ways, viz. (1) mudam (harsam) rati (dadati) - that which gives muda or joy, (2) mum dravayati - that which dissolves mu or bondage (3) mudrayati iti - that which seals up (the universe into turiya).

The ideal of mudra is expressed in the following verse by Abhinavagupta:

मुद्र स्वरूपमवस्त्र्य देहाद्वारेण नाल्मना ।
राज्यंश्च वन्दे यज्ञाद्वारेण वर्णिता ॥

(Tantraloka-32nd ahnika)

That which enables living beings to acquire Self-realization in all the states of the embodied ones is Mudra. By dehadvarena
Siva Sutram

is meant all the bodily states - waking (physical body) dreaming (subtle body) deep sleep (paradeha or the causal body).

So Khecari mudra in Saiva agama means a state of universal consciousness which is the state of Siva.

2. Khatrayam - Lit, it means the triad of space or void. The triad referred to is Sakti, Vyapini, and Samana, extending from the middle of the eyebrows up to Brahmarandhra.

EXPOSITION

This sutra says that the potency of mantra or of mudra consists in enabling the aspirant to acquire Khecari which is Siva-consciousness.

This is possible only when one realizes the secret of mantra which is the Supreme I-consciousness of Siva, the I-consciousness that is also the world-consciousness.

INTRODUCTION TO THE 6th SUTRA

TEXT

Now in acquiring the potency of mudra and mantra.

SUTRA - 6

Gururupayah.

"The Guru who has attained Self-realization can alone help the aspirant in acquiring it."

COMMENTARY

TEXT
Guru is one who teaches the essential Truth. So he is the means for leading one to the attainment of the potency of mantra and mudra.

In Malinivijaya, it has been said (Siva addressing Parvat says)

"One, who knows all the principles in their essentials, being able to throw light on the virility or efficiency of mantras, is a guru like myself." (11,10).

In Spandakarika, such matters being well known have not been treated. But in a way this matter has also been treated there in the last verse which is as follows:

"I offer my homage to that wonderful teaching of my guru, serving as a boat in crossing the fathomless ocean of doubts and full of such words as express wonderful, uncommon ideas." (IV 1).

Or guru may be said to be the power of divine grace. As has been said in Malinivijaya "That (the power of grace) has been said to be the collective whole of saktis, that has been said to be the mouth of the guru, i.e. the guru's power of grace."

In Mantrisirohairava also, the same idea has been expressed in the following way.

"Guru's power of grace inherent in the mouth of the guru is greater than the guru himself." That power of grace affording a favourable opportunity to the aspirant is the means (to the unravelling of the secret of the mantra).
INTRODUCTION TO THE 7th SUTRA

TEXT

तस्माद्दुरोऽप्रसादः

TRANSLATION

Therefore, from a pleased guru.

SUTRA - 7

मात्रकाचक्रसम्बोधः

Mātrakacakraśambodhaḥ.

मात्रकाचक्र = the group of letters; सम्बोधः: enlightenment."

"(From a pleased guru) accrues enlightenment regarding the group of letters."

COMMENTARY

TEXT

शिष्यस्य मन्त्रतीति शेषः। ब्रिहवराजरकाविनिविष्टात्या अहंकारस्यभ्रम- 

कला अनुतरकुलस्वरुप, प्रसरती आनवत्वेष्या सती, इच्छेशुमिमका-

भावनुपरः सर्वं, जालिनकाममेवाशं संयमासातृतेषाधिशेषेऽन च उन्नतां 

प्रवर्ष्य, इच्छायेव द्विन्द्राया विस्मितिहृयोत्तनकम्यतेऽज्ञात्वेषे, स्वेदित्तमा च 

एवायेऽए रघुनाट्यत्व । नयुथया आहिष्यन, अत एव स्वकाशात्मिहृते 

मेयामात्तत्व:। अमृतंपत्ते, मेयामासाखण्डायामान्तर: बीमान्त्रस्वात्मासम्य- 

त्या, पञ्चाभयोजनुलाभयत्नमा रूपेण प्रपञ्च, प्रकाशनुर्रतानाशेनसंहतेऽगृह 

विकोणन्त्रेज, अनुतरान्वदस्मेयोजनया च नित्यायुपवपथभारायाः 

कृतेतकृत्योः मेयामात्तत्व:। अमृतंपत्ते, मेयामासाखण्डायामान्तर: 

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त्या, पञ्चाभयोजनुलाभयत्नमा रूपेण प्रपञ्च, प्रकाशनुर्रतानाशेनसंहतेऽगृह 

विकोणन्त्रेज, अनुतरान्वदस्मेयोजनया च नित्यायुपवपथभारायाः 

कृतेतकृत्योः मेयामात्तत्व:। अमृतंपत्ते, मेयामासाखण्डायामान्तर: 

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कला अनुतरकुलस्वरुप, प्रसरती आनवत्वेष्या सती, इच्छेशुमिमका-

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II.7

श्रानापेशु उत्तमाः, तत्पररं मेधविगलनेन अतेवापत्वा उनिष्टित्वात् ऊष्मा-चित्रहानान् चतुरोंचरणागतिवते। प्रेम च अन्ते सबंसृतिधर्मस्वत्तमं परियूरणस्कत्तमं प्रवर्षं, तवदे प्राणविज्ञापचरां क्रूयम्; तत् अनुतर-साक्षापायितनानहन्तमयं, इह्माध्यमचरमर्यं विविषयम्; इत्य प्रत्येकायिततुम्। अतसः प्रत्याहारपुयस्ता अनुतरतात्त्वायांशेष सनविवातिपरं गतमाक्रमु एतदज्ञात्वं विविषयम्; इति महामनवयायित्मतरं विविषायमस्य तत्सः। वयोरस्मास्यमेवेदिः बिषयत्वमुत्त्वलावः

'प्रकाशस्मात्मविभाविनिहुनावः हि कौतितः।
उक्ता संव च विवास्थि: सनविवास्थिरोध्तः।
स्थानवच निदुर्ये मुख्मोहर्वतापिं च।' इति।

tयावतस्यां वयोत्त्वादाय तदेव काकारक-साक्षापरयांशेष अनुतर-विसमस्यां परमारङ्गे कूटविवेच्ये परस्तांतमस्ये; इत्यतः हरस्कपरमतन एव।

विवादः

'.............. विवा मातुपार।
इत्यामन्तरूपिक्षितप्रभावान्य भावुकाः। संबंधितमेव कथा श्रोततात्त्वान्वस्या-विसतिक्तस्तु हृदय विद्याधरस्वस्यस्तरस्मास्वेषमय। समयं हृदेऽरत्य: सनविषय। अतचेह हि विद्यालेष्टोऽहृदेऽक्रूयम्। विविषाय सु असमस्तमहुः। भीष्मप्रतिशाशिवाभवन्तवरण-तन्त्र-लोकादी प्राक्रिष्टसं। उक्तं च भौसिद्धामुः

'साब्र छुएलिनी बीजजीरूमृता विवाहितमा।
तत्र छुएलिनीयां विकं वर्णात्म: पुत्रं।।
\|\| इति इत्यप्रायित्यापि राजस्रोताभी भला।
कारविक्षारणत्वा विज्ञापिष्येक्षा स च।।
बध्विशाल्प्यां हुवये नावेद्वी परस्य पदे।
विवाहवाच्य सुहोषे हवहाव्यापको हि स।।
आदिपतिस्बगोऽनातु मन्त्रा: स्तु: शरवधर्मत।
गृहरूपोंतप्रभावतास्मातिविषयम् च विवेच्ये।।
पूज्यं सोपिक्षी समी श्रेयो देवतामक।।
श्लोकाचार्यायं यतिज्ञानविनिनिहुनाम।।
तस्मादविवेच्ये सर्व खन्तेश्वे पव्यति।' इति।

एतत्व इति

'सत्यं विवाहितमा शस्त्रं: वशस्य पशुवृत्तिनी।
विध्वंशित व्यवस्थाया स्तता सिंहपुपपाविक।।'

इत्येवेत भौसिद्धामुः ॥ ॥
'Accrues to the disciple' - this is the remaining part of the *sutra*. According to the process described in *Paratrimsaka* etc. the first aspect (*spanda*) of *anuttarasakti* is the Supreme I-Consciousness which assumes the form of *akula* i.e. that of which the body (*kula*) is 'a' (the letter अ). (This 'a' is the expression of *Cit-sakti* of Siva). As there is further expansion of the world-manifesting-power of aham or I-consciousness, *ananda sakti* (bliss) comes into play which assumes the form of the letter 'a' (अ), then bringing forward *iccha sakti* (will power), that I-consciousness displays 'i' in the *aksubdha* state of *iccha* and 'i' in its *ksubdha* state which is an expression of *isana* or *isitri* (the power of mastery); then with *jnana sakti* in its *aksubdha* state, she displays *unmesa* (knowledge) which is represented by the letter 'u' (उ) and in the *ksubdha* state of *jnana sakti* displays *unata* (deficiency in *jnana* as mere *jnana*) which becomes the cause of objective appearance. This is represented by the letter 'u' (उ).

(After this there is a slight reverse movement in the progressive manifestation of the universe).

Just as in the flash of lightning there is at first merely a faint glimmer, and then there is more bright light, so 'i' of *aksubdha icchasakti* combining with 'r' becomes र (r); and 'i' of *Ksubdha iccha* combining more firmly with 'r' becomes र (r); 'r' is the seed letter of 'fire'. So also 'i' of *aksubdha iccha sakti* combining with 'l' (ल) becomes ल (l) and 'i' of *ksubdha iccha sakti* combining more firmly with 'l' (ल) (becomes ल (l)) is the seed letter of 'earth' (fixity, steadiness). The letters 'r' and 'l' are only implicitly heard sounds (they are not actually produced letters). Inasmuch as they i.e. 'r' and 'l', the seed letters of fire and earth are mere subtle objects of *iccha sakti* and are imposed on it merely by the sound of 'r' and 'l' inasmuch as these four letters (रलअइ) are assimilated to their own light (i.e. they rest only in themselves), they are said to be *amrta* (imperishable) letters (i.e. they are not subject to any change; they do not give rise to other letters). As they are coloured merely by semblance of objectivity,
so they are unable to produce any other letter. These four are therefore, designated eunuch vowels.

The previously mentioned anuttara i.e. the letter 'a' (अ) and ananda i.e. the letter 'a' (आ) combining with 'i' of iccha form the triangular े (े) vowel.

With the combination of anuttara (i.e. the letter अ) ananda (i.e. the letter आ) and unmesa (i.e. the letter उ) there is the formation of the letter 'o' (ओ) which denotes the inclusion of kriya sakti.

With the combination of the previously mentioned two letters (i.e. with अ or आ + उ) there is the formation of the hexagonal letter े (े) and with the combination of 'a' or 'a' and 'o' there is the formation of the trident ॐ (ॐ) In the formation of the letter ओ, there is the union of all the three saktis viz, iccha, jnana and kriya with the predominance of kriya in its clearest form.

Then the Supreme I-consciousness expresses the undivided knowledge of the universe in the form of a dot (yindu) in the letter 'am' (अः). It shows further the visarga stage in the form of two (perpendicular) dots indicating simultaneously inner and outer manifestation.

Thus the creative I in its inner awareness shows the entire panorama of manifestation only as resting within the anuttara state and from the standpoint of outer awareness exhibits the expansion of a group of five tattvas in each group of five letters, through a, i, u, r, l, [अ, आ, उ, ऍ, ऋ] Saktis. Each group of five letters from ka to ma expresses tattvav from prthivi upto purusa.

Each of these (a, i, etc.) has five Saktis. Therefore from each of these there arises a group of five (letters). With these very saktis together with the niyati and other coverings of maya which are located within the Purusa or the limited experient, the I-consciousness displays those letters which are known as antahstha. (i.e. ya, ra, la, va) in Siksa. Their names as antahstha (i.e. located within) are justified because they are the products of the mayic forces located within man (pumbhumau)
They are known as *dharana* in the *agama* scriptures (*amnayesu*), because they hold the universe by seizing the consciousness of the subjects (knowers).

Above Maya (*tadupari*) with the disappearance of difference and the appearance of non-difference with her essential nature, the I-consciousness (with the zealous heat of this identity-consciousness) displays the four *usma* letters (viz., *Sa, Sa, Sa*, and *ha*)\(^\text{14}\) [The word usma means heat, passion, eagerness]. In these *usma* letters she (I-consciousness) shows perfect *amrta* letter\(^\text{15}\) (*sa*) occurring as the penultimate one of the entire manifestation of letters and after that at the end she displays the *prana bija* (*ha* letter) in order to make one realize the fact that this universe consisting of words (*vacaka*) and their objects (*vacya*) and of the form of expansion of *sadadhva*\(^\text{16}\) is brought to its completion in the letter *ha* (*andhata-maya*\(^\text{17}\)) by the *anuttara sakti*.

Therefore the essence of the supreme virility of the great mantra in the form of the Supreme I-consciousness consists in showing by means of *pratydhdra*\(^\text{18}\) that the universe lies in the womb of 'a' and 'ha' (*aham* or I) which are symbolic of *anuttara* (a) and *anahata* (ha) or in other words of *Siva* and *Sakti*\(^\text{19}\). As has been said by *Utpaladeva*, our great grand teacher.

"The I-concept connotes resting of the light of consciousness within itself. Inasmuch as it excludes all (external) expectancy, it is known as Repose (within itself) or Composure. It is also absolute freedom, main doership and sovereign power." (Ajada-pramatr-siddhi, 22-23).

Thus so far what has been described as the essence of Matrika that very thing has been shown at the end by the *Kutabija*\(^\text{20}\) (*ksa* letter) which is a combination of ka and sa and which results by the combination of the essence of *anuttara* (i.e. 'ka'\(^\text{21}\)) and the essence of *visarga* (i.e. sa). So enough of expressing the mysterious.

Thus sarnbodha means full enlightenment consisting of communion with one's Self which is of the nature of consciousness-bliss. *Matrika-cakra* means the collective whole (*cakra*) of the previously described *anuttara, ananda, iccha* and other saktis connected with the *Matrika* the efficacy of which has been described in the scriptures in the following words "There is no knowledge higher than that of *Matrika*."

This matter has been dealt with here merely by way of brief indication. It has been expressed in detail by my teacher (Abhinavagupta) in his commentary on Paratrinisaka, Tantraloka etc. It has been said in Siddhamrta also:

"That divine consciousness in its form as creative energy is known as Kundalinl. She is the seed and life of all (सौन्दर्यवृत्ति). From her is produced the group of three letters, viz; dhruva i.e. anuttara indicating 'a' iccha (indicating 'i') and unmesa, (indicating 'u').

From this triad are produced the various letters, e.g. a' (आ) from 'a' (अ), 'I' from 'i', u from 'u' etc. right up-to the visarga aspect (i.e. ओः).

The letters from Ka (क) to sa (स) are produced by the creative energy (visarga) of Siva. That visarga is manifested in five ways, one outside (in the form of the expansion of the universe), and four inside (1) in the heart (2) in nada i.e. in the throat (3) in the great stage (parame pade) i.e. between the two eyebrows and (4) in Brahrnarandhra Thus it pervades from the heart up to the top of the skull.

Mantras devoid of the initial letter 'a' and the final letter 'ma' (i.e. प्रह (aham) or I) are like autumnal clouds (i.e. just as autumnal clouds do not rain and so are useless, even so such mantras are useless).

The essential characteristic of a real spiritual director is that he should explain (to his disciples) the mantra beginning with 'a' and ending with 'ma' (aham). That sage, Bhairava-like, god-like guru deserves worship like myself (this is addressed to Parvati by Siva). As he (the guru) feels even a hymn of praise (sloka) or a laudatory song (gatha) or any thing else as connected with the Supreme I-consciousness, therefore, knowing everything in that way (i.e. as connected with I-consciousness), he perceives everything as a mantra.

The same idea has been expressed in another way in Spanda karika:

"That operative energy of Siva (i.e. the divine spanda) existing in the limited experient (i.e. the empirical individual) binds the individual (when unrealized). When, however, it is realized as
forming a path to Siva who is one's own Self, it secures supreme power." (111,16).

NOTES

1. Akula: Kula is the state in which Siva and Sakti remain in indistinguishable unity. Akula is a state different from it i.e. it is a state of Siva. This is one meaning of akula. Secondly, kula means body. Akula means that of which the body is the letter 'a\( which is the expression of Cit-Sakti). So there is a double entendre in the word akula. It is impossible to bring this out in the translation.

2. Aksubdha and Ksubdha: Aksubdha (lit, unagitated) is the state in which Iccha Sakti has simply decided to manifest externally, but is still unaffected by objectivity. Ksubdha (i.e. agitated) is the state when Iccha Sakti is coloured by objectivity.

The same holds true of the aksubdha and ksubdha states of unmesa.

3. घ-न-थूँठा: merely by the sound of V, ')'. These letters are only heard as sound, they are not actually produced.

4. They are said to be Sandha or eunuch, because they are neither purely vowels nor purely consonants; they have a semblance of both, just as a eunuch has the semblance of both male and female. Secondly they are called eunuch because they are unable to produce any other letter.

5. This is called triangular vowel (त्रिभुजाक्षर) because firstly the letter 'e' (ॆ) is written in Sarada Script as N (indicating three angles) and secondly because all the three Saktis cit', ananda and iccha operate in its formation.

6. 'ai' (ै) is called पद्रांज or hexagonal, because as written in Sarada script, it forms six angles.

7. धी is called मृद्रम or त्रिगुनत्रीय i.e. trident, because all the three Saktis, iccha, jhana and kriya are present in this in the clearest form.

8. The idea is that the dot or vindu indicates that in spite of all these projections or emanations in the form of a, a, i, i, etc. the anuttarasakti remains the highest knower or subject. The Sanskrit word vindu means both 'dot' and knower. Vetti iti vinduh i.e. Vindu means one who knows. In spite of all
objectivity issuing from *anuttara sakti* or the Supreme I-consciousness, this (i.e. I-consciousness) remains the changeless eternal Subject. In spite of all objectivity, there is no deviation from its position of a changeless subject.

9. The two dots of *visarga* (:) indicate the truth that from the point of view of *Sakti* symbolized by the lower dot there is an expansion of an outer world, but at the same time from the point of view of *Siva* symbolized by the upper dot, the entire universe rests in the I-Consciousness of Siva.

10. Each group of five letters as *vacaka* (i.e. names) has a corresponding group of *tattvas* as *vacya* (i.e. objects of those names). This will be clear from the following table:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the Sakti from which each class of letters is produced</th>
<th>Names of the letters</th>
<th>Name of the corresponding tattvas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>अ क, ख, ग, घ, ङ गुहियो, जल, अंगि, वायु, अकाश</td>
<td></td>
<td>- 5 gross elements</td>
</tr>
<tr>
<td>2.</td>
<td>इ च, छ, ज, झ, ञ शल्द, रस, रूप, रूप्य, रच</td>
<td></td>
<td>- 5 Tanmatras.</td>
</tr>
<tr>
<td>3.</td>
<td>उट ठ, ठ, ड, ढ, ण उपरथ, पाय, पाद, पराण, वाकू</td>
<td></td>
<td>- 5 organs of action</td>
</tr>
<tr>
<td>4.</td>
<td>नू त, थ, ध, न भण, रसणा, चक्षुष, त्वकू, भोटू</td>
<td></td>
<td>- 5 organs of sense</td>
</tr>
<tr>
<td>5.</td>
<td>उ प, फ, ब, भ, म गन, अद्भार, दुःध, प्रकृति, पुल्य</td>
<td></td>
<td>the psychic apparatus</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>the primal matter, and the limited experienc.</td>
</tr>
</tbody>
</table>

11. A doubt may arise as to how from each *Sakti*, say from only one 'a' of *anuttara*, there arises a group of five letters, viz, ka, kha, ga, gha, ha, similarly how from 'i' of *iccha*, there arises a group of five letters, viz, ca, cha, ja, jha, na and so on. To remove this doubt, Ksemaraja says that each of these i.e. 'a' of
anuttara, 'i' of iccha etc. has all the five Saktis, e.g., the 'a' of anuttara has all the five saktis of cit, ananda, iccha, jnana, and kriya; similarly 'i' of iccha has iccha, cit, ananda, jnana and kriya and so on. Inasmuch as each of these has the power of five saktis, therefore from each of these, there arises a group of five letters as vacaka (indicator) and a corresponding group of five tattvas asvacya (indicated or objects).

12. Antahstha varnas are ya, ra, la, va. Ksemaraja thinks that they are known as antahstha because they are determined by maya and her Kancukas (coverings) which operate from within the mind of man. Thus 'ya' is determined by niyati; 'ra' is determined by kala, 'la' by raga and viaya, and 'va' by Maya and Kala.

Abhinavagupta, however, says in Tantraloka 3rd Ahnika, (verses 154 to 156) that when ksubdha and aksubdha Iccha sakti is oriented towards anuttara (which is cit), then it produces 'ya'. When च which is identified with Iccha sakti is oriented towards anuttara, then ra appears, and when इ which is identified with Iccha Sakti is oriented towards anuttara then la appears. Similarly when unmesa is oriented towards anuttara, va appears.

In the same Ahnika in verse 158 Abhinavagupta says that since the formation of these antahstha letters (ya, ra, la, va) is due to iccha and unmesa saktis, and since these are inner (antah) forces and are identified with the pramata (the subject), the letters ya, ra, la, va are rightly called antahstha. The Siksa works, however, call them antahstha, because they lie in between vowel and consonant i.e. they are neither purely vowel nor purely consonant.

13. Siksa - the science of phonetics.

14. Abhinavagupta says that Iccha Sakti appears in three forms, viz., 'i', V and '} and these inspired by the inner light of Self appear outwardly as sa, sa, and sa. 'Ha' is only a gross form of visarga. Sa, sa, sa, represent Suddha vidya, Isvara, and Sadd-siva respectively.

15. Sa (स) is called प्रारम्भिक प्राण or perfect amrta letter, because it includes within itself the manifestation of the universe. According to Saiva Philosophy, the manifestation of the universe by Siva is not a derogation from His essential
nature, but a fulfilment of it. The four letters न त्र च ष are called simply amrta without any adjective, because they only rest within themselves and do not produce anything. Besides 'sa' represents the state of Sadasiva. Hence its importance.

16. Sadadhva: The universe may be said summarily to consist of varna, mantra and paa on the vacaka or the subjective side and (1) kala (2) tattva (3) and bhuvana on the vacya or objective side. Sat means six and adhva means course or path.

17. 'Ha' is a form of Siva's visarga sakti. So 'ha' (ह) in its subtle form is constantly being sounded inside each creature without any effort on its part.

It is called avyakta hakalatmak by Abhinavagupta (T. III., verse 146). Jayaratha comments on this as follows:

अव्यक्ता नादमालस्याद्वादुद्भिन्नवर्णप्रविभागा यें हूलाहुकाराधीर्मश्चः
तत्रात्माको विवर्णः

(pp. 142-148)

This visarga pertaining to ह is only a vibration inside, not uttered in the form of a distinct letter.

Again on p. 149. Jayaratha quotes the following verse:

नास्योऽचारणिता कणिचस्य प्रतिहिता न विचिनते ।
स्वयंमुच्चन्ते वेष्यः प्राणनायुपर्णिनिः रिखतः ॥

No one (deliberately) pronounces it, nor can any body prevent its being sounded (as an inner vibration). This is self-sounded in the breast of beings.

It is spontaneous, ceaseless sound going on inside without utterance, without effort on the part of any one. Hence it is called anahatamaya i.e. not struck or uttered by the vocal organs. 'Ha' indicates sakti. As such, it is the source of all prana (प्राणबोध).

18. Pratyahara: This word has been used here in the technical sense of Sanskrit Grammar. It means the 'comprehension of several letters or affixes into one syllable, effected by combining the first letter of a sutra with the final indicatory letter'. The pratyahara of 'a' the first letter and 'ha' the final letter is 'aha' which suggests 'aham', meaning 'I' or Self. 'Aha' includes all
the letters of the Sanskrit alphabet, and since each letter is indicative of an object, 'aha' suggests the sum total of all objects i.e. the universe. The Philosophical truth that is pointed out is that the entire universe lies in Siva or Highest Reality in an undifferentiated state.

The full word for I in Sanskrit is 'aham' written as अहम with a vindu or dot on the letter 'ha'. This vindu or dot is full of high philosophical significance.

In the definite calm of anuttara or Highest Reality, there arises a metaphysical Point of Stress. This is known as vindu. In this, the universe to be is gathered up into a Point. This vindu is ghanibhuta sakti, the creative force compacted into a Point. It is as yet undifferentiated into subjects and objects. It is the cidghana or massive consciousness in which lie potentially in an undifferentiated mass all the worlds and beings to be manifested. The dot or vindu on 'ha' joins 'a' and 'ha' into oneness and shows that all manifestation though appearing emanated and different is actually resting in siva and is not different from Him. 'A' represents Siva and 'ha' represents Sakti, the vindu on 'ha' represents the fact that though Siva is manifested right up to the earth through Sakti he is not divided thereby, he remains undivided whole. Vindu means that which knows. It is derived from the root 'vid' which means 'to know'. Vetti iti vinduh. Vindu is that which knows. That is why Abhinavagupta calls it avibhagah prakaso yah. Avibhagah prakaso yah sa vinduh paramo hi nah (1. III A, verse III). "That which is undivided light, that which in spite of all differentiation does not change, remains unaffected and does not deviate from its inherent oneness is for us Vindu."

19. अ of अहम represents Siva and 'ha' of this word represents Sakti.

20. Kutabija - The word kuta means highest, most excellent, mysterious. Kutabija is a mystical name of the letter ksa (क्ष). Kuta is a technical name for a letter which results from the combination of two halanta letters. Here the two halanta letters are 'k' (क) and 's' (स). Their combination results in ksa (क्ष). Therefore 'ksa' is called a Kuta letter.

21. Anuttara is said to be the essence of ka class of letters,
because as described before, 'ka' is formed by the vowel 'a' (अ) which is the symbol of anuttara.

22. In the unmanifest state, Kundalini is bija i.e. the seed of all manifestation; in the manifest state she is jīva i.e. the life of all.

The word Kundalini means the divine creative Energy - Visarga-Sakti of Sīva's I-consciousness. It is coiled in three and a half folds. One fold represents the objective aspect (prameya) of the Supreme I-Consciousness, another fold represents the pramāṇa or knowledge aspect, the third fold represents the pramāta or the subjective aspect; the remaining half represents prama aspect which contains within itself both the subjective and the objective aspect in indistinguishable unity.

When the para-sakti (the Highest creative Sakti of Sīva) though creative, is not yet functioning but lies like a sleeping serpent coiled in three and a half folds, she is known as Sakti Kundalini. When she is oriented externally to manifest life, she is known as Prana Kundalini. At this stage, Samvit or consciousness is transferred into prana or life. This Prana Kundalini is present in every living being. In the reverse movement back from life to consciousness when she assumes her original form of consciousness, she is known as Para Kundalini. At this stage, there is the delightful unity-consciousness of I and the world, of Self and not-Self. Everything appears as a form of T.

In the long verse quoted from Siddhamrta, the author shows how the creative Sakti-Kundalini passes into the stage of Prana-Kundalini by manifesting both vacaka (words) and Vacya (their objects) and how her Visarga Sakti (creative energy) manifests itself in human life, and finally exhorts all aspirants to recapture their original divine I-consciousness from which alone the visarga sakti in the form of Kundalini started the play of life.

Thus it gives all the three aspects of Kundalini - (1) Sakti, (2) Prana and (3) Para Kundalini.

23. Visarga: It literally means emanation, manifestation, projection. The verse says:

ककारादी सकारस्ता विसंगे र्वति (जाता)

In this context visarga means visarga sakti, the projecting manifesting, creative energy of the Divine, the supreme Creative energy of anuttara (the Highest Reality).
There are three aspects of this visarga. (1) परदिविग्न (para-visarga) is \( \text{म} \) (a) द्वारा (pranam). It is known as anandavisarga, It is sambhava visarga showing abheda or non-difference. (2) परपरदिविग्न (parapara-visarga) is \( \text{स} \) : It is sakta visarga showing bhedabheda i.e. identity in the midst of difference. The lower dot of \( \text{स} \) denotes the expansion of the creative energy into the universe, indicating a difference from Siva; the upper dot points to the identity of the universe with Siva. Hence it is parapara. The phrase श्यामण्डल signifies this parapara aspect of visarga. (3) अपर विद्विग्न (apara visarga) is (ha). This is also known as \( \text{ह} \) bheda visarga, showing bheda or difference. It is also known as anava visarga. It only refers to the manifestation of the universe without making any reference to its source.

EXPOSITION

Manifestation consists of vacaka and vacya or nama and rupa, words and objects. At the highest level of Reality they are one. In manifestation, they bifurcate into vacaka and vacya. In manifestation, the vacaka is the subjective side and the vacya is the objective side.

All human activities are carried on through vacaka or words. Vacaka consists of Mātrka. Mātrka means letters or lettered sound. It is through mātrka, therefore, that all human activities are carried on. So long as the mystery of the mātrka is not understood, we are only involved in the 'fret and fever' of life. "We nod and hurry and pass by, and do not for once possess our soul." If a man wants to understand the mystery of life, if he wants to turn to the source of his being, he will have to understand the mystery of Mātrka. Mātrka not properly understood only confines us to the feverish activities of life, and thus becomes a source of bondage. If properly understood, she becomes our saviour.

The realization of the mysteries of Mātrka is most important for the aspirant who is in quest of the source of his being. The Saktopaya deals primarily with mantra. Mantra consists of words or letters, in other words, Mātrka. It is, therefore, of utmost importance for the aspirant to understand Mātrka and her host of saktis.
This sutra, therefore, exhorts the aspirant to have *sambodha* - full realization, perfect enlightenment of *Matrika Cakra*, of the occult meaning of lettered sound which is the warp and woof of *mantra*.

The *Sutra* tells us that all letters are only an expression of *Paravak* or *Parasakti* or *Parahanta* or *Anuttara sakti* - the Cosmic Creative Stress, the *Spanda* or pulsation of Supreme Creative Consciousness known as *Siva*, This Creative Power of Siva in its cosmic aspect is also known as *Sakti Kundalini*.

There are five main *Saktis* of *Siva*, viz., *Cit* or *ANUTTARA Sakti*, *Ananda*, *Iccha*, *Jnana* and *Kriya*. The *anuttara sakti* expresses itself in the vowel 'a' (ॐ); the *ananda sakti* expresses itself in the vowel 'a' (ॐ). *Iccha Sakti* expresses itself in two ways, viz. 'i' and 'i' (ई, ॐ) and ओ, ॐ, न, and नू, the *jnana Sakti* expresses itself in व and 'u' (ॐ, ॐ) and with the permutation and combination of 'a', 'i', 'u' in various ways, the *Kriya Sakti* expresses itself in V, 'ai', 'o', 'au' (ॐ, ओ, ओ, ओ). The dot (ॐ) expresses the unification of all manifestation into one consciousness of Siva and the *visarga* (two dots one above the other) points to Siva's inner rest and the external expansion of His Sakti in the form of the universe. These vowels represent the inner life of *Siva*. Of all the vowels, a (ॐ) the representative of *anuttara sakti* is the most important. As Jayaratha puts it in his commentary on Tantraloka (Ahnika III, p. 120)

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"अकारः संवेदनाग्रामथायामिन्यः सिद्धः"
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"A (ॐ) resides in all the letters as their inner controller."

The vowels ऋ, ॐ, ऊ, ऋ, ऋ give rise to the various consonants which symbolize the various *tattvas* from earth to *Sadasiva*. It is Siva, therefore, who dwells in the heart of all the letters and all the creatures and expresses all manifestation as identical with Himself.

*Niskala* or *Parama Siva* is the transcendent *Siva*, above all manifestation: *Siva* is His first creative pulsation in whom arises I-Consciousness-(aham). This *aham* or I-consciousness known as *vimarsa* is like a mirror of rays of light which contains all the *varnas* or letters (*vacakas*) and *vacya* (objects) in a latent, incipient form just as the plasma of a peacock's egg contains the variegated plumage of the peacock in a latent form.
The 'a' (अ) of aham symbolizes anuttara (the Highest Reality) and the ha of this 'aham' symbolizes Visarga Sakti. Thus 'aham' is the matrix of fifty letters from 'a' to 'h'. This 'aham' is the para matrika sakti which contains within itself iccha, jnana and kriya. From this arise icchatmaka pasyanti matrika, jnanatmaka madhyama matrika and kriyatmaka vaikhari matrika. This 'aham' contains the entire vacaka and vacya universe in a latent form.

A knowledge of the Matrika cakra shows how all letters and all tattvas from earth upto Sadasiva have evolved simultaneously from aham. The collective whole of saktis (cakra) of Matrika pertains to iccha, jnana and kriya saktis of Siva which evolve the world of words and objects.

The sambodha or clear realization of the significance of Matrika cakra leads the aspirant to realize that his real I is the blissful I-consciousness of Siva. This real I-consciousness is the secret of mantra. It liberates the aspirant from his pseudo I-consciousness, from his psycho-somatic self, and he now knows himself as identical both with Siva and His manifestation in the form of the universe.

INTRODUCTION TO THE 8th SUTRA

TEXT

ईघ वस्त अत्य मातुकाष्ठसंवक्ष्यत्—

TRANSLATION

Of such a person who has fully realized the significance of the collective whole of Matrika.

SUTRA - 8

सारिरं हविः ॥ ८ ॥

Sariram havih

sarir—body; havi—oblation.

"(Of such a person) the body becomes an oblation (to be poured into the fire of the highest consciousness)."
Of that great Yogi, all this gross, subtle and causal body which is affected with the idea of knower or I becomes an oblation to be offered to the highest consciousness-fire. Because of the annulment of the idea of the body being the Self, he is constantly steeped in the idea of pure consciousness only being his Self.

As has been said in Vijnana-bhairava,

"One should pour into the fire of the Highest Consciousness all the elements, senses, and the objects of sense together with mind (that creates all these divisions). This is real homa (oblation). The (Self-inquiring) consciousness is the ladle (with which this oblation is to be performed)." (Verse 149).

In Timirodghata also it is said,

"By the extinction of attachment in one who is dear, who is a friend, who is a relation, a donor, or who is greatly beloved, the Sakti of cidakasa rises higher." Here the main purport is the extinction of the sense of the body as the Self. In the Bhagavadgita also, it has been said,
"In the deep fire of yoga pertaining to self-control lighted with clear perception of reality do the yogis offer as oblation all the activities of the senses, and prana." (IV, 27). (Apara in this verse has been explained as agadha (deep) by Abhinavagupta).

in the Spandakarika also the same idea has been expressed in the following verse:

"When the disturbed condition of his mind in considering the Self as not-self and the not-Self as Self disappears, then will accrue to him the highest state (i.e. the realization of the Spanda principle)." (1, 9)

Here Ksobha means the idea of the body etc as the Self. This is how Bhatta Kallata has explained it in his commentary.

**INTRODUCTION TO THE 9th SUTRA**

**TEXT**

अस्थ्य च—

**TRANSLATION**

And of such a yogi,

**SUTRA - 9**

ज्ञानमन्नम् ११ ११

Jnanam annam.

ज्ञानम्—limited knowledge which is the cause of bondage;
नन्म—food to be devoured.

"The limited, vitiated knowledge which is the cause of bondage is the food to be devoured."

**COMMENTARY**

**TEXT**

यनुर्व: ‘ज्ञानं वध: ’ (९-२) इश्वरस्ते तत् अहामान्तवात्, प्रस्तान्तवात

योगिनामस्म्य । यत्र्ववायित प्रार्थः
"Limited knowledge is the cause of bondage" which has been mentioned previously (under 1,2) becomes his food, because such limited knowledge is devoured by the Yogi.

This is in full conformity with what has been adduced earlier as testimony in the following verse of Bhargasikha.

"When he (the yogi) realizes his real Self, then he devours death, (death of the gross body), kala - the presiding Spirit of death, the multitude of activities, all changes for the worse, identification with the knowledge of objects, all thought-constructs of non-difference, and difference."

(The Sutra may be explained in another way) or his knowledge of the realization of Self is food inasmuch as by affording full satisfaction it becomes the means of rest in one's own Self. It has been said in Vijnanablairava:

"By adopting any one of the means for Self-realization, the sense of fulfilment that occurs from day to day is, in this matter, a satisfaction denoting highest perfection." (Verse 148). The word yukti or means indicates here the knowledge of hundred and twelve kinds of yoga.

The same idea has been expressed in the following verse of Spandakarika:
"One should always remain awake...e. should not lose sight of the fact that everything is Siva) by observing the whole universe of objectivity with the knowledge (that everything is Siva). He should consider everything as non-different from Siva. Then he will not be afflicted with anything." (Ill, 12).

EXPOSITION

Ksemaraja interprets this sutra in two ways. In the first interpretation, he takes jnana in the sense of 'limited knowledge', and annam in the sense of 'being devoured' and says that all limited knowledge should be devoured by the yogi i.e. all limited knowledge should be reduced to sameness with the Self.

In the second interpretation, he takes jnanam in the sense of svarupa-jnana (knowledge of Self), and annam in the sense of 'food that gives satisfaction' and interprets the sutra as saying that Self-knowledge is the food that gives highest satisfaction.

Bhaskara in his Varttika interprets jnana as svarupa-jnana (knowledge of Self), and so his interpretation of this sutra agrees with the second interpretation given above.

INTRODUCTION TO THE 10th SUTRA

TEXT

Vidyasamhare taduttha-svapna-darsanam.

TRANSLATION

When the yogi is not always on the alert, then even in the case of one who has acquired knowledge of the Self, there is, on the flagging of attention.

SUTRA - 10.

TEXT

Vidyasamhare taduttha-svapna-darsanam.

-viśvaṁśaḥ— on the submergence of Suddha vidya ātma-sthāna-vairāya namaḥ - there is appearance of thought-construct arising from it.
11.10. 123

On the submergence of *Suddha Vidya* (pure overmental knowledge), (there is) appearance of all kinds of thought-constructs arising from it, (i.e. from the submergence of *Suddha Vidya*).

*Bhaskara*, in his *Varttika*, interprets this *sutra* differently. According to *Ksemaraja*, *Vidya* here means *suddha vidya*, but according to *Bhaskara*, *vidya* here means knowledge, common to the ordinary folk of the world. So Bhaskara interprets the *sutra* thus:

"When the knowledge common to the ordinary folk of the world dissolves (on the realization of one's true Self) then the previously apprehended delusive knowledge of the objects of the world is remembered only like a dream."

**COMMENTARY**

**TEXT**

*प्रोत्साहानस्फलः: शुद्धविद्याः संहरेः निमज्जनेः तदुपश्च ज्ञात्मानस्फलविद्यायांस्फलकारः स्थिततः भेदमयम् विकातप्रभुवर्षप्तम् वर्षें मृदुम् उत्नम्जज्ञज्ञेन प्रवा। तदुपश्च श्रीपरिनियज्ञेद॥

इति

‘तत्प्रत्ययं शाकुरीप्रोपाययते।

कर्पक्षमुकुर्देषपिपासना तन्भ जापायले॥’

इत्येव

‘वासनामात्रलाभस्पूत्रोपः न आयते।

तर्कनियेशु भोगेशु योजितं बिनायकः॥’

इति।

तत्वेतः

‘अन्यथा तु स्वतन्त्रा स्थासृविष्टतद्भावतः।

सततं लोकिकायेव ज्ञात्मानवत्वद्विधे॥’

इत्येवे स्पदे संयोगोत्तम। अत्थश्च नित्यं शुद्धविद्याविनधारणेव योगिना

भाव्यम् इशुपरिययते भवति। यथोत्तम

‘तस्याबास तेषां संवित्तं कुदालोत्तमचार्ज्ञय’

इति—श्रीपरियये।

‘अतः सतत्मुक्तोः स्मरितस्वरूपिकये।

जापवदेश निम्नं भावनविरेणाणिगाहति॥’ इति
TRANSLATION

On the samhara i.e. on the submergence of the previously mentioned Suddha Vidya which cannotes expansion of spiritual wisdom there is appearance of all kinds of pluralistic thought-constructs which arise from the gradual disappearance of the impressions of Suddha-Vidya. Darsanam means 'there occurs clear emergence (of such thought-constructs).

It has been said in Malini-vijaya:

"This is instructed by Sankara (in the form of a guru) when he is fully pleased. But even when somehow the instruction is imparted, the impression of such knowledge does not remain."

Beginning with the above, Malinivijaya says further, "Even when one has obtained merely limited powers (vasanamatra labhe-pi) but is not mindful, tempters who put obstacles in the progress of yoga egg him on to transient pleasures."

The same idea has been well set forth in Spandakarika in the following verse;

"Otherwise (i.e. if he is not established in his real nature), Nature as is characteristic of her is quite free in presenting objects to him both in waking and dreaming states in the same way as she does in the case of ordinary worldly persons (i.e. like ordinary worldly people, he will be the plaything of the ordinary course of Nature)" (III, 3).

Therefore it is taught that the yogi should always be intent on the awareness of Suddha Vidya.

In Malini-vijaya, it has been said,

"Therefore, one who desires to realize the higher Self should not be attached to objects of pleasure."

In Spandakarika also, it has been said

"Hence one who is always intent on having a clear vision of the spanda principle realizes very soon his real nature even in the waking state." (I, 21)

CONCLUSION OF THE SECOND SECTION

TEXT

एवं ‘जितं मनः’ (२-१) इत्यत्र: प्रसूति मन्त्रावैमं-मुद्रावैर्यायं-संधिप्रधानान्.
Thus the second section beginning with the *sutra: Cittam mantrah*, and showing that in *Saktopaya*, the main emphasis is on the intensive awareness of the transforming power of *mantra* and *mudra*, gives a clear conception of *saktopaya*, according to the *agama* scriptures in the following verse of Malini-vijaya.

"That communion (with Siva) which is obtained only by mental reflection on the reality which is beyond the process of enunciation is designated in this tradition as *Sakta*." (II, 22).

Further by the Sutra *Vidyasamhare tadutthasvapnadarsanam* directed towards the aspirant who is unable to maintain continuous attention, this section provides in this connexion an occasion for expounding *anavopaya* (in the next section). May there be prosperity for all!
THIRD SECTION
INTRODUCTION TO THE 1st SUTRA

TEXT

इदानीमाणोपायं प्रतिपादित्वम्, अणो: ताबलस्रुवं वर्णयति—

TRANSLATION

Now desirous of expounding anavopaya, the Sutrakara first, of all describes the nature of anu.

SUTRA - 1.

श्रात्मा चित्तम् ॥ १ ॥

Atma Ciltam.

श्रात्मा—the individual Self.

चित्तम् = mind

"The individual Self is mind (constituted by buddhi, aham, and manas)."

COMMENTARY

TEXT

थेतस्मि विषयवासारण्यतित्वात् नित्यं, तद्ध्रवसायाविभाषारुद्धपुरुषशिल्पं
हुष्टकृत्यमकोर्पं विषं, तदेव अति, विवात्मकस्तवरुपायत्वा तस्विवृद्धम्
वल्लभेन्यो धोन्यं: संवरति, इति आत्मा अभिरित्य:। न तु विवेर्ककृष्य अश्य
अतत्तर्थ:। अत एव 'मेत्यस्मात्' (१-१) इति स्वाभावमृत्तार्थिभूणेऽन्नतस्तवप्रतिपादसम्येन पुरावस्य न
लक्षित:। इहानीं तु एवंवैञ्ञविज्ञावपमानस्मानिज्ञक्येन, इति न पुरूषपरवेष्टयम् ॥ १ ॥

TRANSLATION

Citta or mind is that which coloured with the desire for sense-objects is always engaged in the activity of their ascertainment,
appropriation to self and thought-construct. These activities are carried on respectively by buddhi, ahamkara and manas. It is these that constitute citta. It is this citta which is the individual atma or anu. It is called atma, because the word atman is derived from the root at which means to move constantly'. Atati iti atm - that which moves on constantly is atma. Owing to primal ignorance of its real nature which is pure foundational consciousness, it moves on to various forms of existence by clinging to sattva, rajas and tamas.¹ That is why it is known as atma or anu.²

Really speaking, there is no wandering of atma which is purely consciousness. Therefore in the first Sutra of the first section, viz., 'Caitanyam Atma' i.e. atma is consciousness', atma has been, at first, so defined with the intention of expounding its inherent, essential nature. Now, however, the definition is being given mainly from the standpoint of its appearance in limitation. This definition is suitable to its condition of limitation (anava dasa). Therefore, there is no inconsistency between the previous and the later definition.

NOTES

1. Sattva: is prakasa, visibility or manifestation. This is predominantly the attribute of buddhi; rajas is cancalya - unsteadiness. This is predominantly the attribute of manas; tamas is avarana covering, concealing. This is the attribute of ahamkara inasmuch as it conceals the nature of the real Self.

Therefore the statement that atma dings to sattva, rajas and tamas signifies the fact that it uses buddhi, manas and ahamkara for its expression in the lower planes.

2. Anu: minute, atomic, a mere point, The universal consciousness limits itself to a Point. Hence the individual self is known as anu.

EXPOSITION

Anavopaya or Anava Yoga is concerned with anu - a mere Point or the empirical self. The first sutra, therefore, defines the nature of anu.
Cit or universal consciousness during the course of manifestation becomes reduced to Citta which consists of buddhi, manas, and ahamkara. The citta becomes conditioned by its desire for the pleasure of the objects of sense. The constituent of buddhi is primarily sattva. that of manas is rajas and that of ahamkara is tamas. It is this citta which is anu. This citta or anu is called atma in this context. Using buddhi, manas and ahamkara it moves about (atati) from one form of existence to another. Citta is anu or atma i.e. the individual self in this context. Therefore, anavopaya is concerned with buddhi, manas and ahamkara. Bhaskara gives a different interpretation of this Sutra. According to him, citta and manas are synonymous, when manas is extroverted, then mentation is called samkalpa; when manas is introverted and it reflects on the Self, its reflection is known as mantra. When manas is turned inward, it can grasp the real nature of Self. This interpretation does not seem to be borne out by the wordings of the Sutra.

INTRODUCTION TO THE 2nd SUTRA

TEXT

अत्य चित्तेन्द्रकर्म अभावायतः

TRANSLATION

Of this limited self whose nature is citta.

SUTRA - 2

श्लोकः ॥ २ ॥

Jnanam bandhah.

श्लोकः knowledge which is the product of citta;

बन्धः source of bondage.

"(Of this limited, empirical self) mind-born knowledge is a source of bondage."

COMMENTARY

TEXT

शुचिः च सात्माभावत्सापृविलित्तकं तदुचितं तदाभासाहस्त्वकं यत्
श्लोकः तत्तत्त्वं। तत्परिश्वरवेदं हि अयं संसरलि।

तदुपसं शीत्यक्ष्यादवेः
Modes of *buddhi* and *ahamkara* which are full of pleasure, pain, and stupefaction and appearance of difference pertinent to the above modes are what constitute knowledge (*jnana*) of the empirical self (*anu*). This (limited) knowledge is the source of bondage. Being bound by such knowledge, this empirical self (*anu*) leads a transmigratory existence. It has been said in *Tantrasadadhva*.

"Confined to *sattva*, *rajas*, and *tamas* and knowing only what the senses can inform, the embodied one wanders about in existence, moving from one station to another."

The same idea has been repeated in the following verses of *Spandakarika*.

"Being bound up by the *Puryastaka* that arises from *tanmatras* and by the modes of mind, the I-making principle and the determinative faculty, the empirical self experiences as a subservient creature pleasure and pain that result from the ideas which originate from the *puryastaka* and so he becomes subject to transmigratory existence because of the existence of that *puryastaka*. I shall, therefore, clearly explain what brings about the dissolution of the transmigratory existence of such an individual." (III, 17-18). The *Spandasastra* proposes the means for the annulment of this transmigratory existence.
NOTES


2. *Pratyaya* means idea, but it is used in a technical sense here, verse No. 14. of *Nisyanda III* in *Spandakarika* defines 'pratyayah' in the following words:

   स च तन्मात्रागोचरः: *Tanmatra-gocarah* has been explained as
   अन्तर्दिविषयविषयः: It has been further defined as *वृज्जःविद्वारेण विसपरस्वनि अनोदि:*

   Gathering up the various ideas, *pratyaya* may be defined as sense-born and word-governed ideas which lead a man towards enjoying objects of the external world. The word *pratyaya* also means *vikalpa* - thought-construct, fancy. It is impossible to find one word in English which can do justice to such a rich connotation.

EXPOSITION

The second *sulra* says that the lower, limited knowledge of the embodied individual becomes the cause of his bondage.

This lower, limited knowledge becomes the cause of the individual's bondage in many ways.

Firstly, in practical life we have to do with particulars. Therefore, the empirical individual thinks that particulars are the sole truth of life. He is confined to differences and distinctions and is unable to grasp the Universal of which the particulars are only a limited expression. He misses the wood for the trees. He is unable to see 'the life that vibrates in every atom, the light that shines in every creature, the love that embraces all in oneness.' He is 'cabined, caged and confined' within his particular self and its needs and desires. Because he is unable to flow with the current of life, he remains bound, chained to transient pleasures.
Secondly, all the ideas of the individual are derived from sensori-motor perceptions, their images, and thought-constructs, imagination, and fancies of the mind and *Sabda-rasi* - the stock of words that he has gathered by experience and study. He becomes a play-thing of the *Mattrka-cakra*. He is unable to believe that there can be any supersensuous reality. So he builds a prison for himself in which he takes the utmost delight to live.

Thirdly he considers his mind-body complex, his psycho-physical organism to be his Self. He does not care to know that these are only instruments for the life of the Atma - his real Self on the material plane. So he indulges in gross physical pleasures. The desire for them becomes so strong that he becomes their victim. He does not enjoy them; they enjoy him.

As Bhagavadgita puts it;

\[
\text{"Pleasures born of contact are only sources of pain. O son of Kunti, they have a beginning and an end (i.e. they are transient). The wise man does not indulge in them."}
\]

He does not realize that the residual traces (vasanis) of all his strong desires and cravings are deposited in his *puryastaka*, his subtle body and by the law of forces of desire they drag him down again in the next life to a body in which those desires and cravings can be satisfied. As *Ksemaraja* puts it in his commentary on the 1st verse of the 3rd *Nisyanda* in *Spandakarika*:

\[
\text{"The various desires of such a person are awakened by the force of his subtle body, and he wanders from life to life by acquiring suitable bodies in which these desires can be suitably satisfied."}
\]

So the lower, limited knowledge of the individuals becomes a source of bondage in many ways.
A doubt may arise regarding jnana. In Vijndna-bhairava, it is said:

"In the world, knowledge is light that reveals, and Atma is the universal light that reveals. As both jnana (knowledge) and Atma are light and there is no difference between them, it is the knower himself that is revealed in knowledge."

In view of this statement of Vijnanabhairava, even limited knowledge is light itself, then how can limited knowledge be said to be the cause of bondage. This is true if through God's grace one could really realize its significance, but if through God's maya sakti there is no realization like this, then:

**SUTRA - 3**

Kaladlnam tattvanam aviveko maya

Kaladlnam = of kala etc; tattvanam = of constitutive principles;

The non-discrimination of the tattvas like kala etc. is maya.

**COMMENTARY**

The non-discrimination of the tattvas like kala etc. is maya.
"The consciousness of the empirical individual is reduced to limited efficacy by kala (limited doership), the objects of sense are exhibited to him in attractive light by vidya (limited knowledge), he is emotionally affected by raga (desire for particular things); he is endowed with organs of sense-perception and organs of action. Thus arises bondage due to Maya. This bondage is terrible for him (daratmakah).

In brief, the gunas (sattva, rajas and tamas) depend on it (maya) and also the righteous and evil activities depend on it. Imbued with them, he is subject to bondage, and remains bound by these." In Spandakanka also, the same idea has been expressed in another way in the following verse.

"These (the particular spandas), always intent on concealing the experient's real nature, push down people of unawakened (unenlightened) mind into the terrible ocean of worldly existence which is hard to cross." (I, 20)
EXPOSITION

The second *sutra* says that limited knowledge is the cause of bondage. The third *sutra* elaborates the idea contained in the second. Limited knowledge is due to *Maya*. The word *Maya* is used in three senses in this system - *Maya sakti*, *Maya tattva* and *Maya granthi*. *Maya sakti* is an aspect of Siva's *Svatantrya* (absolute freedom); it is His power of manifestation in different ways. *Maya tattva* is the constitutive principle which gives rise to limited objective experience. It is the material cause of *Prakrti* and insentienty.

*Maya-granthi* is the knot of insentienty and sentienty into oneness brought about by *Maya*. Due to this, the constitutive elements of the psycho-physical organism are taken to be the Self; the *kala*, *vidya*, *raga* etc. the *kancukas* of *Maya*, the *puryastaka* (the subtle body), and the physical body which are *prthak* - separate from the Self are considered to be *aprthak* i.e. identical with the Self. It is in the sense of *Maya-granthi* that the word *Maya* has been used in this *Sutra*. The knowledge (*jnana*) brought about by *Maya granthi* is the cause of bondage and *mayagranthi* means taking kala etc. which are not-self as Self.

INTRODUCTION TO THE 4th SUTRA

TEXT

अतर्च एकत्रशब्दः

TRANSLATION

Therefore in *order* to put an end to the *bondage brought about* by *Maya* -

SUTRA - 4

शारीरं संहारः कलानाम् । ॥ ॥

*Sartre Samharah Kalanam.*

कलानाम् = of the various parts; संहारं = dissolution करेणे in the body.
Dissolution of the various parts of the *tattvas* in the body (gross, subtle, and causal) should be practised by *bhavana*.

**COMMENTARY**

**TEXT**

महापृत्तिकत्वों, पुरुषोद्भवत्वों, सत्तनों व तत्त स्वूतम्, सूक्ष्मम्, परं भारिं, तद्व याः: पृष्ठभिर्विभिप्रवान्तत्तत्स्रुतम्: कसा भानम्, तासां संहरं, स्वकारणे स्वप्नावनया शाहार्विन्यनुषुन्या वा भ्यात्मम्: इति शब्द: । यद्येकं भोज्याचन-पर्वे

‘पुष्पनांहारवियहेण ब्रह्मेकेशवोहोखिलम्।’

स्वयमहृद्यसप्तं तथा विधेयसभ्य्य: भएस्वतं भनोद्य:।’

इति । तथा

‘पाल्लिनाना कालपवदुर्योगेन स्वतं पुरान्।’

प्रां विचिन्त्यवेचं शाल्लाभायाः: प्रजापते।’

इति । एवमावि च सर्वमेच्छलिति । अत एव

‘उच्चवरकर्णभावग्रास्वप्रकल्पने।’

यो चेत्त समवेष्य: सम्भवाणव उच्छेते।’

इति-धिपूर्वशाेस्य ध्यानाति एष आणवखेत उक्तमु। एतत्र स्वूतवत्

शास्त्रोपयप्राकाशात्तिः सप्तनशास्त्रेः न संमुहृततम।’

यतु अत पर्यवशास्त्रायु।

शास्त्रवित्ति अतिन्, तत्त असाविधि: अन्यति स्ववन्यपाल्च संवादितिः; संवादितवेते

च किखित्। ॥ ॥

**TRANSLATION**

By *sarira* (body) is meant the gross body consisting of the five gross elements, the subtle body (consisting of the five *tanmatras, manas, buddhi* and *ahamkara*) and the highest or the causal body consisting of prana and subtle *manas* upto samand. In this body (i.e. in the physical, subtle, and causal body) dissolution has to be contemplated upon (*dhyatavyah*) of all the constitutive parts from the earth upto Siva into the preceding causes by *bhavana* or by the device of burning etc. This should be taken as the remaining part of the satra.

As has been said in *Vijnanabhairava*:

"One should contemplate successively by means of Bhuvana adhya etc. from gross to subtle and subtle to para or causal till at last the mind is completely dissolved." (Verse 56)
Also:

"One should think of one's body being burnt by kalagni\(^4\) arising from the toe of the right foot. At last there is the realization of light which is santa, i.e. in which there is not the slightest trace of difference.\(^5\) (Verse 52)

In this way, there is the description of dissolution in all the agamas. Therefore:

"The full samdvesa which occurs by means of uccara\(^6\) karana\(^1\) dhyana\(^8\) varna\(^9\), and sthana-kalpana\(^10\) is known as anava samavesa". (Malini-Vijaya II, 21).

Thus dhyana (meditation) etc. has been described in Malini-vijaya as anava upaya.

This upaya being gross has not been adopted in Spanda-sastra because it deals mainly with Saktopaya. Whatever of Saklopaya has been used here as a concluding means has been supported by me by quoting parallel ideas from Spanda-sastra and shall be supported further also.

NOTES

1. Samana: When the unmana sakti of Siva displays herself in the form of the universe from sunya upto the earth as thought, she is known as Samana.

2. Bhavana: directing one's thought in a particular way, imagining oneself to be in a particular mode

3. Dissolution of the mind is known as layibhavana - the technique of dissolution which is a kind of Sakta technique.

4. Kalagni Rudra is the deity full of tejas i.e. burning light. In the human body, his place is supposed to be the toe of the right foot. One has to meditate that Kalagni is arising from that place and burning the entire body.

5. This is daha-bhadvand which is again a kind of Sakta technique.

6. Uccara: holding the mind at rest on prana.

7. Karana: This is a technical practice of this yoga. The word Karana does not mean sense in this context. It has been used in an abstract sense. Krtih iti karanam-bhavarthe. Karanam here means doing, operation. It has been used here in the sense of 'Yogic or mystic operation or practice.' In anavopaya, this
practice is used in a technical sense. It is the body which is made the object of the meditative practice. The aspirant imagines the body as the representative of the entire universe, then admires the glory of the divine in this universe, and finally considers it all as the divine Self within. The word 'body' in this context has to be taken in the sense of the physical gross body, the subtle and also the causal body. Mudra which means certain postures of the body indicative of certain inward states is also used in karana-yoga.

8. *Dhyana* - meditation, what has to be meditated on is the foundational divine light of consciousness inherent in all the *tattvas* or constitutive principles. This *dhyana* is the same as defined by Patanjali, viz. *pratyakatanata dhyanam* i.e. the continuous uninterrupted flow of the mental mode.

9. *Varna* - The word varna literally means letter or sound of a letter. Here it is the unification or assimilation of all the sounds which is known as nada. In the subtle *prana* inside the body, there is always an unstruck vibration (*anahata nada*) which is the seed of creativity and dissolution (*Srshti-samhara bija*). Concentration on the nada is another variety of anava yoga. This kind of yoga is also known as *nadanusandhana* in other systems of yoga.

Abhinavagupta says:

एको नादस्तम्को वणेः संवर्ग्नाविभाग्वान्।
सोद्धेनस्तमिति हयवादु अनाहत इत्यादिति॥

"There is one varna in the form of nada which pervades all the varnas. It never ceases i.e. is eternal and is called *anahata* i.e. unstruck, natural, uncaused. The aim in varna *prakalpana* is to concentrate finally on this inner nada.

10. *Sthana-Kalpana.* The word *sthana* means station, i.e. place of concentration in this context, The stations of concentration are mainly three, viz; (1) the body (2) the *prana-vayu* (the breath) and (3) anything external i.e. outside the body.

1. The following are the stations or the places in the body on which concentration is to be made. (1) *Trikona* or *mula-dhara* (ii) navel (iii) the heart (iv) throat (v) the central place between the two eye-brows. This is what is called *dharana* in a limited sense in Patanjali's *yoga.*
Desabandhas-cittasya dharana - fixing of the mind on a particular spot is dharana.

2. Pranavayu - sthana-kalpana. This refers to concentration on prana i.e. on the expiration and inspiration of breath from the centre of the body up to a distance of twelve fingers in the external space. The mind has to be concentrated on the starting point of the breath from the centre and the ending point at a distance of twelve fingers from the centre which is known as (the end of dvadasanta the distance of twelve fingers). The external distance is known as bahya dvadasanta, and the internal (the starting point) is known as antar dvadasanta. One has to concentrate on the points where the expiring and inspiring breaths stop for a split second.

3. Anything external, i.e. image of a deity etc.

INTRODUCTION TO THE FIFTH SUTRA

TEXT

एवं व्यात्तिक्याशास्त्रिक्यें प्रवर्तनं, तदेकयोगोपेशाय प्राणायाम-धारणा-
प्रतिद्वद्वार-सामाजीक प्रवर्तन—

TRANSLATION

Thus after describing the dhyana aspect of anavopaya the formulation of the sutras now describes pranayama, dharana, pratyadhara, and samadhi which serve as means for the acquisition and maintenance of dhyana (meditation).

SUTRA - 5

नादीसंहार-भूतज्ञ-भूतकेर्न्य-भूतपृथवस्थिनि ॥ ॥ ॥

Nadi-samhara-bhutajnya-bhutakaivalya-bhutaprthakhrtvani.

नादी संहार—dissolution of the prana flowing in the channel;
भूतज्ञ—conquest i.e. control of the elements सत केवलय—withdrawal of the mind from the elements; पृथवस्थिनि—separation from the elements.

"Dissolution of the flow of prana in the nerve channels into the susumna, control over the elements, withdrawal of the mind
from the elements and separation from the elements (are to be brought about by the yogi by means of 'havana).

**COMMENTARY**

**TEXT**

"Yogina भावनिधानः इति शेषः। नाडीः प्राणायामविवाहिनीः सुषोभाः संहारः; प्राणायामयुक्तः एकः उदानवश्पत्यं प्रियस्वतिः विलोलताधिनः।

पदुत्ता भौमस्तवरः

अवस्थेत रेज्येत सव्येश्व तु पूर्वेत्।

नाडीं सोधनं ह्युत्स्थितायांगमण्यं च।

रेज्यान्तपुरणयोगाधिप्राणायामाविवाही श्रूता:।

सामायं बहिर्ते तु पुनःचायत्नार्थे तव:।

आव्यायतनं रेज्येत पूर्वायात्मण्यः तु।

किंतु तुमस्कुम्भः कृत्याऽपीयायात्मण्यः।।

दृष्टि। भूतानां पुरैप्रायोगिनां जन्यो धारणाप्रियवंशीकाः। यथोऽकामः तवेव

'बायरी प्राणायं भूतानां जन्यो धारणाप्रियवंशीकाः।

माहोऽकामः कथितमे तु बायरी धारणाप्रियवंशीकाः।

आव्यायायात्मण्यः सूर्याः सर्वायायायात्मण्यः।।

दृष्टि। भूतचित्रः कथितम् विचित्रत् ततः प्रत्यायात्मण्यः। यथैौत्तत्त्वेव

'नाभाया हर्ष संचारात्मश्वेतस्यायात्मण्यः।

प्राणायामश्वेतस्य शुर्याः सूर्याः सामायायात्मण्यः।।

दृष्टि। हृदयायाभाय प्राणस्य, विभेद्यान्त वतंत्वस्य तवेव संचारात्मण्यः। भूतस्यः

प्राणायामश्वेतस्य शुर्याः सूर्याः सामायायात्मण्यः।।

दृष्टि। 'सूर्यायाभाय प्राणस्य विभेद्यान्त वतंत्वस्य सामायायात्मण्यः।' (१४-२०) इति यतः पूर्वमुक्तेऽः

प्राणायामश्वेतस्य शुर्याः सूर्याः सामायायात्मण्यः।।

दृष्टि। 'सूर्यायाभाय प्राणस्य विभेद्यान्त वतंत्वस्य सामायायात्मण्यः।' इति यतः पूर्वमुक्तेऽः

प्राणायामश्वेतस्य शुर्याः सूर्याः सामायायात्मण्यः।।

Should be brought about by the yogi by contemplation - this has been left to be supplied. Nadinam means the channels which carry prana, apana etc. Samharah means bringing about their dissolution into the middle nadi which is of the form of udana fire by the device of pranapana i.e. by stopping their outer and inner flow in order to bring them together in the middle or susumna nadi. As has been said in Svachchanda.
"One should breathe in through the left (nose) and breathe out through the right. This brings about cleansing of the nadi (channels) and of the middle nadi which is the path to liberation. By breathing out, by breathing in, and by restraining or stopping the breath, there are said to be three types of pranayama. They are all common and external. There are also three types of internal pranayama. By the internal one has to perform the recaka, by the internal one has to perform the puraka and by the internal one has to perform tremorless kumbhaka. Thus the three internal pranayamas should be performed." (VII, Verse 294-296)

The conquest of the elements like earth, etc. means control over them by means of dharana As has been said in the same book:

"Concentration on air at the place of the toe of the left foot, on fire in the middle of the navel, on earth in the throat, on water in the uvula, on akasa (ether) on the top of the head brings about all supernormal powers" (VII 299-300)

Bhuta-kaivalya means pratyahara or the withdrawal of the mind from the elements. As has been said in the same book:

"The transition of prana from the heart to the navel, and checking it there, the withdrawal of the mind from sense-objects and its transition to the navel (by the device of pratyahara) this is the fourth pranayama" known as the calm or tranquil one" (suprasanta)" (VII, 297)

The meaning of the verse is that there should be transition of prana from the heart to the navel, and withdrawal of the mind from objects and its transition also to the navel.

Bhutaprthakatva means detachment of the mind from the elements and thus its assuming the nature of pure and free Self. As has been said there itself (i.e. Svacchanda Tantra itself) "O goddess having pierced through all the knots, such as the heart, the throat etc. right up to unmana by the aforesaid means, and abandoning them altogether, one can attain to the state of the highest freedom of spirit, i.e. Bhairava aspect" (VII, 327) Bhuta-sandhana-bhuta-prhaktva-visva-samghattah which has been mentioned before (in I, 20) happens effortlessly as it has been included in sambhavopaya. This coming under anavopaya has to be acquired with effort. This is the difference.
1. Nadi-samhara or dissolution of the prana and apana into susumna is brought about by Pranayama.

2. Udana-fire - Uddna is also a kind of prana. It is called fire figuratively, because prana and apana are dissolved in it.

3. Usually apasavya means right and savya means left, but when apasavya is used as an indeclinable i.e. as apasavyam or apasavyena, it means 'to or on the left', and so also savyam or savyena means 'to or on the right'. This is how Ksemardja interprets it in his commentary on Svachchanda Tantra.

4. Pranayama means breath control. Puraka means inhaling the breath, recaka means exhaling it, and kumbhaka means retaining it.

5. The word dharana has been used here in the same sense in which it is used in Patanjali's yoga, viz., Desabandhascittasya dharana i.e. fixing of the mind on a particular spot is known as dharana. Bhuta-jaya or control over the elements is brought about by dharana.

6. Bhuta-kaivalya is brought about by pratyahara which means both withdrawal of the mind from its object and withdrawal of the senses from their objects.

7. This is how Ksemaraja has interpreted the verse "By the internal means 'through the middle nadi' i.e. susumna, the recana (exhalation) has to be done up to dvadasanta (a distance of 12 fingers) and the inhalation has to be done towards the heart i.e. the centre of the body. Niskampa means effortless or calm, free from agitation." This is a pratyahara pranayama.

   This is called the fourth pranayama in relation to the earlier one which has three aspects, viz., puraka, recaka, and kumbhaka.

8. Unmana—प्रनुत:सरमान्यस्वः: श्रविवलकाशाय्या यदी स्वेच्छया प्रसरति सा शक्तिः: उमना शिवाय द्विभिन्नेऽर्थाः इत्ययते।

When the supreme Siva who is of the nature of changeless light moves forth by His Will, such Sakti, inseparable from Him, is called Unmana, Literally the word means above the mind.
It is a supramental power. How the various *granthis* have to be crossed through has been described under *Pranavadhikdra* in *Svacchanda Tantra*. *Svacchanda Tantra* says that after *unmana sakti* has been acquired, one develops the power of entering another body.

(VII, 329)

**EXPOSITION**

*Pranayama, Dharana, Pratyahara* and *Samadhi* come, according to this system, under *anavopaya*. This *sutra* says how by using these techniques of *anavopaya* certain, supernormal powers (*siddhis*) are obtained.

By *pranayama*, there can be dissolution of *prana* and *apana* in *Susumna*. By *dharana*, the yogi can acquire control over the elements; by *pratyahara*, he can withdraw his mind from the elements. Cases have been known of yogis undergoing operation of certain parts of the body without chloroform. They withdraw their consciousness from the particular part and hence do not feel any pain. By perfection in *Samadhi*, the yogi can detach himself completely from his body and enter another body if he so desires.

**INTRODUCTION TO THE 6th SUTRA**

**TEXT**

एवं देहोद्धाराभूतधारा-अणायाम-अत्याहारा-धारणा-ध्यान-समर्थयिंहि तत्तत्-तत्त्वस्य सिद्धांभरवति सा मोहारणात्, न तु तत्त्वज्ञानाविप्लयाः—

**TRANSLATION**

Thus the various supernormal powers accrue to the *yogi* by means of purification of the body, purification of the elements, *pranayama, pratyahara, dharana, dhyana and samadhi*. All such powers are due to a veil drawn by ignorance, and not to the highest knowledge of reality. Therefore, the next *sutra* says:
Mohavaranat siddhih

due to a veil of ignorance; supernormal power.

"Supernormal power is due to a veil drawn by ignorance."

**COMMENTARY**

**TEXT**

Mohavyati hiti bhouto, maha, tatkulaavaranat prakryaarambhakmamsaamariti

tasatvvyayogakhyana vyadiyamvaiti  n tu parastapakara  yathaye shirvanagri-

koolabhya

'swabhavabhyana bhavye jananandakarvajatis  

nityakshay param dham anantabhirchan shikhy

pratyay samyajanaa n y parinama mohitii  

\[1\]

Hiti  vyakritamohaya tu

'madhyaam prakriyamadhya prapakryampannartara  

astraka prakriyamuktaa tu vyavaha sukhakmamantrastu  

shucharatii tu parayam vyavaya bhaktye yathu  

prapakryam sa nityakshyogastha pratyay purna

sabhaishyaasashtii bhante dhruvabhyuyate  

vyavaha ta parayam dham pravihaktya avasteyate  

pratyayah hiti prafay prapakryamamangtaa

bhuyabhyanamamangtaa nityakshayamamangtaa parayam vyakhya

vyavaha vyayam vaasvantyam prakryam tatha vyakhyaa

prapakryam parakryamaahaye yad paraa

prapakryam dhritamaanavyakhyaa tam prakryamaanavyakaaritii

vyakhya vyayam bhootaa jagatadhyakhyamanadhii

vyatithamadhyakhyaa sa mahanta paryakhyaa

\[1\]}

Hiti shirvanagrikhyaa bhoutoAA prakriyamamangti parastapakaraamitii karvajati  

n tu mohitii  

\[1\] \[1\]
TRANSLATION

That which deludes is *moha*; in other words it is *Maya*. There occurs supernormal power in the form of control and enjoyment of the various things brought about by *dharana*, etc - in succession which have been mentioned above owing to the veil drawn by maya.\(^1\) This power does not denote the manifestation of the highest reality. As has been said in *Laksmi-Kaularnava*:

"The Lord, the divine who is self-existent, and without the residual effect of any previous life, being deluded (by His own Maya sakti) does not perceive Siva who is beyond all thought-constructs, who is the highest abode (of all), who is without beginning and without end and who is obvious to all beings (as their innermost Self)

What follows applies to the person whose delusion has melted away:

"One should resort to the middle *prana* (*udana* in *susumna*) in between the passages of prana and *apana*, and resorting to *jnanasakti*,\(^2\) and having established himself there (i.e. in *jnanasakti*), he should take his *asana* (seat) there.

Inasmuch as the highest pulsation (of consciousness) is obtained beyond the subtle *pranayama* after abandoning the gross *pranayama* (consisting of *puraka*, *recaka*, *kumbhaka*), and also the subtle one that is carried on inside the *susumna*, therefore this is the *pranayama* prescribed as the best from which there is no fall of the aspirant any more.\(^3\)

Leaving aside even subtle supernormal sound etc which are modes of sensation caused by the *gunas* of *Prakrti* and are experienced by the mind, one should enter the highest state with full I-consciousness (without any thought-construct). This is said to be (real) pratyahara.\(^4\) This cuts away the noose of transmigratory existence.

The highest Reality is all-pervasive and cannot be meditated on\(^5\) in any objective form. Transcending the attributes of the mind, one should meditate on the universal consciousness as the Light experienced within oneself as the *pramata* or knower. This is what the wise know as meditation.

When the Highest Self is always held in consciousness by the aspirant, that is denned as the *dharana* which sets at naught the fetter of transmigratory existence.
In this world, whether in oneself or in other creatures, if one maintains the idea of sameness i.e. if one experiences in everything the same secondless Siva as I, that is known as Samadhi.\(^6\) (VIII, 11-18) Therefore as defined by Mrtyujit (Netratantra), there can be samavesa in the highest Reality, also by Dharana, etc., in a higher sense, not merely the attainment of limited supernormal powers.

**NOTES**

1. The word 'Maya' has been used here in the sense of illusory or deceptive power.

2. The *prana* in the middle path (*susumna*) is *udana*. *Udana-sakti*, developed at its highest turns into *jnana-sakti*, or errorless *prajna* or knowledge. Ksemara \(\)ja in his commentary on this verse says.

   *मध्यनाद्यः यथं प्राणिबियुतंभामित्युदानयांभिभुतः, तत्रभ ब्राह्मणवृत्तिभवनानेन चित्राविभूषणजनानात् सारसंहितास्मृतवेदानानात्* i.e. when *prana* and *apana* are submerged in the middle channel i.e. *susumna*, then *udana* begins to function within it. With the submergence of the function of *prana* and the emergence of *cit*, the function of *jnana-sakti* emerges which is the manifestation of higher consciousness, the yogi should then resort to this *jnana-sakti*.

   Therefore, the word *jnana-sakti* has been used here.

3. 'There is no fall' means that he no more loses the sense of being the *Cit-pramāṇa* i.e. the central consciousness being the subject in him.

4. Pratyahara is *prati+ahara*. *Prati* means *pratipa* i.e. in a reverse direction, *ahara* = taking away. So *pratyahara* is taking away the senses or the mind in a reverse (inverted) direction. In the present context, it is taking the individual mind in a reverse direction. Ksemara \(\)ja rightly says in his commentary *वेदांशेन प्रसूनस्य चित्रस्य तन्त्रश्रवणश्रवणतमा प्रत्याहारः* i.e. *Pratyahara* is turning back the individual mind to the universal consciousness from which it has wandered away.

5. Unmeditable or *nirdhyeyam* (not an object of meditation) has been used for the highest Reality, because what any one meditates on is an object, but the highest Reality can never be reduced to the position of an object. It is the eternal subject, and it is present in every body as the metaphysical subject apart
from the psychological subject. Therefore, the next line adds 

वेयें स्वस्वस्वेश्या i.e. what one should meditate on can be experienced within oneself (as the ever-present Subject).

6. The verse says that real समाधिः is समानतेऽ: i.e. the idea of sameness in all, the idea that everything is Siva or I. It is impossible to bring out this significant play on the word समानतेऽ: in the translation.

EXPOSITION

The fifth sutra says that pranayama, dharana, pratyahara and samadhi are all anavopaya, all kriya-yoga, disciplinary practices which the anu or the individual can adopt and by means of these disciplinary practices certain supernormal powers are obtained.

The sixth sutra warns that the individual should not aim at the attainment of such limited, inferior powers. His aim should be genuine Self-realization which is Siva-realization. It then points out that asana, pranayama, dharana, dhyana and samadhi which are the usual techniques of yoga can all be taken in a higher mystic sense and not simply in the usual sense of mechanical, disciplinary practices which they are at the level of anavopaya. The higher senses of these practices pertain to Saktopaya and the sutra hints that anavopaya should lead to Saktopaya.

Bhaskara in his Varttika interprets this sutra differently. He says that moha etc. only veil the essential nature of Self; it is only by concentrating on the Highest that one acquires Supernormal powers like omniscience and omnipotence. In this interpretation, there does not seem to be any connexion between mohavaranat and siddhih. Ksemaraja's interpretation appears to be better.

INTRODUCTION TO THE 7th SUTRA

TEXT

तदाह—

TRANSLATION

The sutrakara says this (i.e. what happens by conquering moha):
Mohajayad anantabhogat sahajavidyajayah.

Moh—delusive Maya; Mohajaya—conquest of delusive Maya; 
Anant—boundless, infinite; 
Anantabhogat—whose extension is boundless i.e. which pervades to an unlimited extent; 
Sahajavidya—natural inherent knowledge; 
Sahajavidya—mastery of natural, inherent knowledge.

By an all pervasive conquest of delusive Maya is there mastery of the natural, inherent knowledge of Reality.
By conquest means by subjugation of moha (delusion) i.e. of Maya which is a bond extending up to samana, a bond of the nature of primal ignorance. By what kind of conquest? Of that kind of conquest which is boundless i.e. which extends up to the annulment of even the residual traces of ignorance.

By such conquest is there mastery i.e. acquisition of inherent knowledge defined in the verse "Because she brings about the investigation of the beginningless characteristic of Siva etc."

The mastery of sahaja Vidya or inherent knowledge has been spoken of in the context of anavopaya because even anavopaya must terminate in Saktopaya. So in Svachchanda Tantra, beginning with 'O fair one, there is an endless network of bonds stretching up to samana' and ending with the following verses, the acquisition of sahaja vidya has been spoken of - sahajavidya which is of the nature of unmana inhering in Siva and which comes about by the conquest of delusion that extends up to the final inherence in Self.

"Abandoning identification of Self with bonds existing up to samana one views the essential nature of oneself as pure consciousness. This, however, only amounts to inherence in Self (atmavyapti). Inherence in Siva (Siva-vyapti) is different from this.

When desired objects like omniscience etc. are contemplated upon within oneself as pervading everything, there is inherence in Siva. This becomes an effective means for the development of caitanya or consciousness as Svatantrya (absolute freedom)" (IV, 434-435).

As has been said in Svachchanda itself,

"Therefore abandoning merely pure consciousness or merely inherence in Self (atma-vyapti) (as the aim), one should attach oneself to vidya tattva. This vidya tattva should be known as unmana. Manas is only a notion in the heart. Such
a kind of knowledge is only gradual, proceeding step by step, by degrees while unmana is knowledge in one sweep and perennial. Because there is no other vidya (knowledge) like this, therefore is it the highest vidya. By this knowledge one attains the highest qualities like omniscience, etc. simultaneously. It is called Vidyā, because it brings about the investigation of the beginning-less characteristic of Siva, viz., Svatantrya-Sakti, because it brings about the knowledge of the Highest Self and because it dispels all that is not the Highest Self. Established in that (unmana), one can manifest the highest light (light of consciousness-cit-jyoti) the highest-cause (i.e. Highest Siva the source of all manifestation) (IV, 393-397).

NOTES

1. Pervasion of inherence in Self or atma-vyapti (also called atma-tattva in this context) is a technical term. When atma (Self) is established in itself as pure consciousness, this state of being confined only to its being pure consciousness is termed atma-vyapti. This is considered to be an inferior state of realization in this system, because in this realization the Self is isolated from everything else and because the Self is considered to be only consciousness without Kriya-sakti (the power of activity). When atma enters the state of Siva, then only is it considered to be the highest realization, because there is no sense of bheda or difference now inasmuch as those things from which the Self was isolated are also now known as Siva and because there is svatantrya sakti in Siva.

2. Pervasion or inherence in Siva or Siva-vyapti is another technical term. As Ksemaraja puts it अर्थात् आत्मन उन्मानपदार्थोणेन चिदानन्दनपरन्तप्यायित्वं चिदानन्दनत्वंत्याः: प्रचारितम्
(Svacchanda Tantra IV, p. 246)
When atma by rising to unmana enters the state of the highest consciousness-bliss of Siva, that state is known as Siva-Vyapti.

3. Ksemaraja in his commentary on this vidya in Svachchanda Tantra warns that this vidya tattva should not be confused with the vidya tattva which includes the experients from Vijnanakala, upto Mantramahesvara. This vidya tattva is different. It is unmana identified with Siva-consciousness.
EXPOSITION

The seventh sutra says that moha has to be conquered to such an extent that even its residual traces (samskara) are completely annulled. It is only then that one acquires Sahaja vidya - knowledge inherent in Reality. Sahaja vidya is only another name of unmana. There are many stages between anu (the limited empirical individual) and Siva. Upto Samana, there is the reign of manas or mind. By conquering moha upto samana, one may be able to acquire atma-vyatpi, the stage of pure consciousness. But this is the aim of Sdmkhya and Vednta. According to Saiva philosophy, one should not rest content with atma-vyatpi. The aim of this system is not only atma-vyatpi, but Siva-vyatpi or Sivatva-yojand. This is possible only when the aspirant crosses the boundary of Samana. Samana is the highest expression of mind, but upto samana, there is still the reign of mind, of samkalpa-vikalpa, of thought-construct and desire. The aspirant has to mount to the stage of Sahaja vidya or unmana where mental consciousness ceases and pure divine consciousness begins. It is only at this stage that one can experience cidananda ghana massive consciousness bliss, and svatantrya sakti and thus Sivavyapti or Siva's inherent state of being.

Such a high state of realization is not possible by anavopaya. It is possible only by Saktopaya. But anavopaya is only a stepping stone to Saktopaya. It is not an end in itself. It has to end in Saktopaya.

INTRODUCTION TO THE 8th SUTRA

TEXT

एषमय्यमातसाविनिसहृदज्ञिष्ठ: —

TRANSLATION

Thus this one who has attained to Sahaja vidya.

SUTRA-8

जाग्रत्द्वितीयकरः । ॥ ॥

Jagrat-dvitiya-karah.
Having obtained the pure *vidya* (*unmana*), and having obtained perfect identification with it, he is ever awake\(^1\) (*jagrat*). In relation to his full consciousness of I, that which appears as the second i.e. that which is considered as this, viz., the world appearing as an object is his effulgence of light. Such is he. The sense is that the world appears like his own light.\(^2\) As has been said in 'Vijnanabhairava' "In whichever thing the consciousness of the universal Being is manifested through the senses, consciousness alone is the substratum of that appearance. Realizing this, one is dissolved in *cit* or consciousness (which is the substratum of the universe) and thus, experiences the entire fulness of being i.e. there is full aspect of *bhairava* in him". (Verse 117).

In *Sarvamangala* also, it is said:

"There are only two entities, *Sakti* (energy, power) and the possessor of that sakti. The possessor of the Sakti is the great Lord, and His sakti constitutes the whole world."
NOTES

1. Jagrat=One who is awake: This has been used here figuratively. It means that having attained the unmana state, he always lives in that condition. He has become a divinized man.

2. It is not only the I-consciousness which is divine. The world in his case is not a mere this - something separate from him, but a ray of his inward light. Dualism in his case has disappeared.

Bhaskara interprets this sutra differently. According to him, jagrat here means jnana-sakti - the power of knowledge. By kara he means 'hand'. jnana-Sakti is that which grasps the entire world as non-different from jhana.

INTRODUCTION TO THE 9th SUTRA

TEXT

Such a one is always immersed in the consciousness of his essential nature.

SUTRA - 9

नारका योग्यम्
Nartaka atma.

नारका = dancer on the world-stage, actor, योग्यम् = self.

"Such a one who has realized his essential spiritual nature is a Self that is only an actor (on the world stage)."

COMMENTARY

TEXT

नृत्यह, अन्तर्गुणक्रियास्तवरूपमयम्मूलन तत्तद्योग्यायिनाभिमूलकादक्रमां नारकात्मा प्रति स्वायत्तिक्षेत्र तथास्वभावमेव स्वयं प्रकटवति इति नारका आत्मा।

तदरूपं अन्तर्गुणात्मा द्विविश्ववस्त्रविश्वास्तरकारकम् सप्तसिद्धस्य देवोक्षयश्च।

तद्यथा 'त्वमेकांसनात्तरात्मा नारके कौरवक्षिता।'
Dances i.e. he exhibits in himself by his playful movements varied roles of his waking etc which are based on his essential nature that is concealed within. Hence his atma is (like) a dancer or actor. As has been said in the laudatory verse uttered by the goddess in the seventh section of Naisvasyatantra entitled 'Goddess and God as dancer':

"In one aspect you are the inner Self, a dancer, (in another aspect) you are preserver of your essential nature as the Highest Self."\(^2\)

Bhatta Srinarayana also says in his Stavacintamani:

"O Siva, you have produced a three-world drama which has in its interior Maya as the source of all the existents. You have presented the introductory portion of the drama. Where is the creative artist other than yourself who can bring about its conclusion"\(^3\) (Verse 59).

In Isvara-pratyabhijna also which contains the secret of all agamas, it has been said,

"When the whole world is asleep only the highest Lord, the producer of the world-drama is awake."

NOTES

1. The nartaka in the Sanskrit drama is both a dancer and actor.

2. In one aspect, viz, as the individual self with its inner subtle and causal body, you play different roles in the world in repeated births i.e. in one aspect, you are immanent in the world. In another aspect, you abide always in your essential nature as the Divine and are not identified with the psychological individual
who plays different roles in the world drama. You are both in the world drama and above it.

3. This verse is full of double entendre. It is not possible to bring out all its implications in the translation. Bija in the case of a drama is the source of the plot; bija in the case of the world-drama is Maya. In the drama, the source of the plot is the seed out of which all the events in the drama grow. In the world-drama, it is Maya that is the origin of all the events of the world. A drama has its prologue or introductory portion known as Prastava and its concluding portion known as samhara. The poet says "You have presented the prastava or prologue of the drama, who else excepting yourself can bring about its samhara i.e. who else can bring about the liberation of the characters that are involved in it. Again there is a play on the word kah which means both 'who' and 'prajapati', the creator of beings. The poet says "Where is the Prajapati other than yourself who can bring about the conclusion i.e. the dissolution of the plot of the drama?"

EXPOSITION

One who has attained to sahaja vidya and has risen to the inmana level does not retire to a forest or a cave, but accepts his role in the cosmic drama and carries on the duties of life. Just as an actor in a drama plays the part of a certain character but is neither affected nor deluded by the assumption of a particular role, so the Self on the world-stage is not affected by the events in which he participates in life. Inwardly, he is always detached.

INTRODUCTION TO THE 10th SUTRA

TEXT

एवंविकस्य अस्य अप्रभासिकंकल्य सूरितोपप्रहणं-पदक्षणात्यां-नाह—

TRANSLATION

The next sutra now speaks about the stage on which this actor in the world drama plants his feet and plays his part.
COMMENTARY

TEXT

The place where the Self takes delight with the intention of exhibiting the world drama is the *rahga* or the stage i.e. the place where the Self adopts the various roles.

Antaratma is the inner soul of the subtle form (*puryastaka rupa*) that has a contracted manifestation with the main constituent being either the void or prana. The word inner i.e. *jiva* is used relatively to the external body. Having planted his feet on that stage of the inner soul, this actor (Self) displays the world drama by means of the active movements of his inner sense" (Karana).

It has been said in *Svacchanda Tantra* also "Entering into the *puryastaka* and moving about in all forms of existence", he (the self) is to be known as *antaratma* (the inner soul), bound by the residual traces of good and evil deeds" (XI, 85)
NOTES

1. Here again there is *double entendre* in the word *karana*. It means both *sense* and *dance pose with particular position of the fingers*. In the context of life, *Karana* means sense; in the context of dance, it means a pose.

2. The *vasanas* (impressions) of the *karmas* (good or evil deeds) are deposited in the *puryastaka* and they determine the course of future life. So the individual moves from one form of existence to another.

INTRODUCTION TO THE 11th SUTRA

TEXT

इत्यदेशः रसस्यान्तरस्य, नृत्यस्योपरि—

TRANSLATION

In this way, of this one acting on the stage of the *inner soul*.

SUTRA - 11

प्रेक्षकार्थीद्रियाः ॥ ११ ॥

*Preksakani indriyani.*

प्रेक्षकार्थी—spectators; इन्द्रियाणि the senses.
The senses (of the yogi) are the spectators (of his acting).

COMMENTARY

TEXT

योगिनस्वस्यृवृद्धीवर्ते इन्द्रियां तत्समार्थनस्यंकनप्रयोगनिर्णयं स्व- 
स्वरुपम् अत्ममुखतया साधुस्यकु र्ष्टिः, तत्प्रयोगप्रहस्त्रा विगलितविशालां 
चमत्कारसंस्पृणतापमाणायति। यथैति:

'कर्पिषम्रौर: प्रभावालम्बनेश्वरः आवृत्तचुन्तुर्मृत्तमश्चरः ॥' 

(कठोपनिषद्या ३० २ । व० ३ । म० ४ ।)

इति ॥ ११ ॥
TRANSLATION

The senses like eyes etc of the yogi witness inwardly their inmost Self full of the delight in exhibiting the world drama. By the development of the performance of the drama, they provide to the yogi fulness of aesthetic rapture in which the sense of difference has disappeared. As the Upanisad says:

"Some wise man, wishing to taste immortality with reverted eyes (i.e. introspectively) beholds the immanent Self" (Katha II, 4, 1).

EXPOSITION

The senses of the ordinary person are extroverted and drag down the person towards the pleasures of worldly objects. The senses of the accomplished yogi who has attained unmana do not lead him to worldly pleasures; they become introverted, and present to the yogi only the glory, the beauty and the delight of the cosmic actor. The senses of the yogi only reveal the inmost actor and no longer conceal Him as they do in the case of the ordinary folk.

INTRODUCTION TO THE 12th SUTRA

TEXT

अस्य च—

TRANSLATION

And of such a yogi.

SUTRA - 12

धीवशात्सत्त्वसिद्धि: ॥ १२ ॥

Dhivasat Sattva-siddhih.

धीवशान—through the higher, spiritual intelligence; सत्वसिद्धि: - realization of the inner Light of the Self.

"Through the higher spiritual intelligence, there is the realization of the Light of the Self."
COMMENTARY

TEXT

Dhi means the intelligence proficient in the awareness of the essential nature. Through it, there is the realization of the sattva which means the subtle, inner throb of the Light of the Self. In drama also the acting of the inner mental condition is achieved through talent.

EXPOSITION

In the commentary on this sutra also, there is double entendre in Sattva and dhi. Sattva in this context does not refer to the constituent of Prakrti, but the throb of the perfect I-consciousness and dhi does not mean mere intelligence but rtambhara prajha, inward awakening laden with truth. The Yogi realizes the Sattva (the light of the essential nature of Self) through dhi (the spiritual intuition), just as the actor can act out the sattva (mental state) only through dhi (talent).

INTRODUCTION TO THE 13th SUTRA

TEXT

Thus through the realization of the subtle inner throb of the Light of the Self, in the case of the Yogi.

SUTRA - 13

Siddhah svatantrabhavah.
Siddhak means 'is achieved'; svatantrabhavah means 'Freedom which is of the form of inherent knowledge and activity and can bring the entire universe under its control'. As has been said by Sri Nathapada (Sri Avatarakanatha):

"One should resort to one's Svatantrya Sakti (the power of Absolute Freedom). She (Svatantrya Sakti) is Kali, the para. kala."

In svacchanda Tantra also, it has been said,

"All the tattvas, all the living beings, all the mantras and letters that are known are always under the control of one who has realized himself as non-different from Siva." (VII, 245).

NOTES

1. Para is derived from the root of the 9th conjugation which means 'to nourish' and 'to fill'. Because Kali nourishes and fills the universe both internally and externally, therefore, she is called para.

She is called Kala because she projects the universe (the root 'kala' means 'to project' - kala ksepe), because she knows the universe in its different aspects, ('Kala' also means 'to know', kala Samkhyaane), because she makes a reckoning of the world ('kala', means also 'to count, kala, ganane) because, she knows the universe as herself (paramrsati, kala sabde).
2. *Bhutani* - Living beings are of 14 kinds - eight kinds of *devas* or gods, 5 kinds of animals and 1 kind of man. \((8 + 5 + 1 = 14)\).

**EXPOSITION**

This *Yogi* acquires *Svatantrya* - full freedom of knowledge and action and acquires control over everything in the universe.

**INTRODUCTION TO THE 14th SUTRA.**

**TEXT**

ए श्वतन्त्रभावोऽय—

**TRANSLATION**

His state of being Free i.e. his freedom.

**SUTRA - 14**

यथा तत्र तथान्यत्र || १४ ||

*Yatha tatra tatha anyatra.*

वशा — as; तत्र there, in the body; तथा so; अभ्यं elsewhere.
As he (the *Yogi*) can manifest Freedom in his own body, so can he elsewhere.

**COMMENTARY**

**TEXT**

यद देहे योगीः स्वाभिमानिन्नति तत्र यथा, तथा अन्य तर्क तत्वो तथाविहितस्य सा भवति। ध्येयमस्म श्रीस्वरूपादि

Yad dehe yogiḥ: svabhimaṇīntita tatra yathā, tathā anay tātvam tathavihītasya sa bhavati। dhyayam sma śīśvarūpādi

इति। श्रीस्वरूपादि

Iti। śīśvarūpādi

Yad: svatāntara tathā tatha varṇāyamānibhavita।

इति। १४।

**TRANSLATION**

As the *Yogi* can manifest himself in his own body, so this
power of manifestation of the ever vigilant Yogi can prevail elsewhere also.

As is said in Svachchanda:
"He (Yogi) rambles about free of will in the beginning, free of will in the middle, free of will towards the end."¹ (VII, 260).

In Spandakarika also, it is said,
"That divine Spanda principle should be carefully and faithfully examined (by which this class of senses along with its inner group, though inconscient acts as conscious and acquires the power of going forth towards an object, maintaining it in perception and withdrawing). This freedom of the Spanda principle is natural and prevalent everywhere."² (1, 6-7).

NOTES

1. He had freedom of will in the past, has into the present and future, i.e. constantly.

2. Through the power of Spanda, even senses which are believed to be unconscious can operate as conscious entities. So if one develops Svatantrya Sakti, one can acquire many powers including the power of entering another body.

INTRODUCTION TO THE 15th SUTRA

TEXT

न ब्येजाधानम् उदारावनेन अनेन प्रवधानं अपि तु—

TRANSLATION

He (the Yogi) should not (by acquiring the above powers) become indifferent but rather

SUTRA - 15

बीजाधानम् ॥ १५ ॥

Bijavadhanam

बीज—seed, the source of the world, प्रवधानम् —attentiveness.
"He should give full attention to the active Light of consciousness, the source of the world."

COMMENTARY

TEXT

कर्तव्यमिति शेष:। बीजं विश्वकारणं स्फुरतात्मा परा शक्ति:। यथुक्तं मृत्युजयद्वृट्टारकं

तत् योनि: सर्वेष्वानं शस्तीनं चापनेकधा।

अम्बीयोमातिमकं यानिसत:। सर्वं प्रवर्तते॥

इत्यादि। तत् परास्त्रायत्तमि बीजे। अवधानं भूयो भूयारिष्टलिपेतानं

कायम्॥ १५॥

TRANSLATION

Kartavyam - 'should be paid' which has been left out should be supplied (i.e. attention should be paid).

Bijam means the source of the universe - the active Light of consciousness, the highest Sakti.

As has been said in Mrtyujit (Netra Tantra)

"She (the Para Sakti) is the source of all the gods, and of the various Saktis in many ways. This Source is of the nature of fire and moon. From it proceeds everything." (VII, 40V

The Yogi should direct his attention again and again to para sakti which is the source of the universe.

NOTES

1. Para Sakti and para vak are the same.

2. Fire and moon - agni-somatmika. This symbolism applies to pramana-prameya, prakasa-vimarsa, jnana-kriya, etc.

INTRODUCTION TO THE 16th SUTRA

TEXT

एवं हि सति असि योगी—

TRANSLATION

This being so, this Yogi
Asanasthah sukham hrade nimajjati.

That on which he (the yogi) sits with a sense of full identification (with the Divine) is *asana*¹ or seat."
text is the power of the highest Sakti. 'He sits there' means 'leaving all kinds of higher and lower practices involving effort like meditation, concentration etc., he is always mindful of that Power in an introverted way'.

Such a one is with ease (sukham) steeped (nimajjati) (i.e. is identified with the ocean of immortality) by drowning all impressions of the limitation of the body etc. in the most exquisite limpid ocean of immortality (hrade) which has the characteristic of springing up (ucchalatta yogini) and is the source of the expansion of the world-process. As has been said in Mrtyujit (Netra Tantra).

"Neither meditate on something above\(^2\), nor on the middle., nor on something down below, neither in front, nor at the back, nor at both the sides, neither on something within the body, nor should one meditate on something outside. Neither one should fix one's gaze on the sky, nor on something down below. Neither one should close one's eyes nor should one keep the eyes open without blinking. Neither one should meditate on something as a support (avalambam) (like image, picture etc.) nor on a negation of support [niralambam] nor on a support over and over again (salambam)\(^3\) nor on the senses, nor beings, nor on sense-perceptions like sound, touch, taste etc. Thus leaving aside every support, established in samadhi,\(^4\) one should only abide identified with the Highest. That has been said to be the highest state of Siva, that verily is the seat of the Highest Atma which is without any external appearance. If one attains this state, he does not return any more (i.e. he is freed of transmigratory existence)." (VIII, 41-45).

NOTES

1. Asana here is not physical seat, but mental. So asana-sthah means 'one who is mentally established in parasakti, one who is always mindful of her'.

2. High and lower (parapara dhyana) refers to Sakta and anava practices.

3. Avalambam is a support like an image, an idol, a portrait etc. Niralambam - negation of support. When the mind thinks of negation of support, the idea of support crops up within it. The difference between avalamba and salamba is that in avalamba,
the mind lays hold of a support to start with and it continues, in *salamba*, the support slips and the mind has to seize it over and over again.

4. *Samadhi* in this context has been thus interpreted by *Ksemaraja* in his commentary - *Udyota*:

> "मे कृत्तिवच्चन्तक्षेन स्वरूपात्मकर्णक्रियान्तरस्थ:"

i.e. not thinking of anything, only being mindful of one's essential nature and thus being identified with it.

**EXPOSITION**

The 15th *Sutra* says that the *Yogi* should constantly maintain awareness of Para Sakti, the primal cause and source of the world process. The 16th *Sutra* says that if he is fully established in the awareness of *para Sakti*, then he need not go through any formal process of concentration or meditation anymore. By completely setting aside all notion of the body etc. being identified with the Self, he will be steeped in the bliss of immortality.

**INTRODUCTION TO THE 17th SUTRA**

**TEXT**

तवेभं तदाज्ञातापावसत्यमात्मानित्वमोम्हुपूत्सक्समुद्विज्ञायमायुरः

अयात्मित्वार्थात्शुद्धिविश्वासस्माभवते।

**TRANSLATION**

There comes about the conquest of delusion by means of an *avas technique such as dissolution of the flow of prana* (in the *susunma* etc. Through that emerges the power of *Sakti* in the form of *Suddha Vidya*. When this power reaches a high degree of excellence, the *Yogi* acquires the *Sambhava* state of being immersed in the most exquisite ocean of immortality. Such a *Yogi* -

**SUTRA - 17**

स्वमद्र्तिर्निर्माणमामायति ॥ १७ ॥

*Svamditrdnirmanam apadayati.*
Svamatra—The measure of Consciousness i.e. that aspect of Consciousness which coagulates. निर्माणित—production, creation, fabrication, formation. प्राकृतिकित—effects, brings about, produces.

He can bring about forms in accordance with that measure or aspect of consciousness which is creative and in which he is established."

COMMENTARY

TEXT

Svamatra means the measure pertaining to his consciousness i.e. the aspect of the essence of consciousness that coagulates i.e. that creates.

In accordance with that measure of the creativity of Consciousness, he produces forms of objects or beings as desired by him i.e. he brings them to view by producing them. As has been said in Svacchanda -

Translation

Svamatra means the measure pertaining to his consciousness i.e. the aspect of the essence of consciousness that coagulates i.e. that creates.

In accordance with that measure of the creativity of Consciousness, he produces forms of objects or beings as desired by him i.e. he brings them to view by producing them. As has been said in Svacchanda -
"That\(^1\) alone exists as gross, O dear one, owing to its desire to appear as gross. That alone gets settled differently as gross or subtle" (IV, 295).

In *Isvara-pratyabhijna* also, it has been said -

"Because of the power of creative thought (*vimarsa sakti*), He (the foundational Self) makes Himself as the object of knowledge. The object has no separate existence of its own. If He were to depend upon an object\(^2\) (something outside Himself) for creation, His absolute freedom would be violated." (I, 5, 15).

In the *agama* also, the following has been said with the same purport in view:

"O dear one, one who knows from the mouth of his spiritual director that water and ice are (essentially) the same (is liberated). He has no further obligation to discharge. He will have no further birth."

The same point of view has been expounded in the following verse of Spandakarika -

"He who knows thus (viz., that there is nothing which is not Siva), regarding the whole world as the play (of the Divine), is ever united (with the universal consciousness), and is, without doubt, liberated even while alive." (II, 5).

**NOTES**

1. 'That' refers to *prakasa* or *Caitanya* - the Light of Consciousness having absolute freedom.

2. Objects are determined by Consciousness, not vice versa. If consciousness were to be determined by the objects, the absolute freedom of the Lord cannot be maintained. There would be a break in His absoluteness of freedom so far as objects are concerned.

**EXPOSITION**

When the *Yogi* acquires the power of *Suddha Vidya*, he is established in Creative Consciousness, and in accordance with the measure of that Consciousness, he can create creatures and objects (vedaka and vedya).

The doubt that an object is entirely different from the subject, then how can the Yogi create an object is unfounded, for the Supreme Consciousness itself appears as both subject and object.
When the power of Para Sakti is attained, there can be no difficulty in appearing either as Subject or object, for consciousness is both.

**INTRODUCTION TO THE 18th SUTRA**

TEXT

न चैवं स्वात्मिकिनिर्मितपूर्वाकाशीररक्षस्य जन्मविनाश: कविचिह्न

**TRANSLATION**

It cannot be said that there is the possibility of the bondage of birth etc. for the Yogi who has created a gross body consisting of the five elements and a mental body consisting of perceptions, emotions etc. In order to emphasize this point, the next sutra says:

(He cannot undergo rebirth, because he does not create according to the Law of Karma, but purely out of Iccha Sakti. Rebirth is associated with Karma).

**SUTRA - 18.**

TEXT

बिद्याविनाशे जन्मविनाशः ॥ १८ ॥

Vidya-avinase janma-vinasah.

विद्या—Sahaja Vidya; जन्मविनाशः—there is disappearance (of the possibility) of another birth.

"So long as Suddha vidya does not disappear, the possibility of another birth for him vanishes completely."

**COMMENTARY**

TEXT

प्रोक्तथा: सहजविद्या अविनाशे सततोम्प्रत्या दुःखच्छ, जन्मन: अस्यानाम- सहकारकमधुंदुःक्षयुः ब्रम्मणेव बहुःनीत्रयादिसमुदायेऽय, नासो विवेऽतः संप्रेशे एव ॥ यदुक्तं भीक्षठिपाद्
So long as the sahaja or suddha vidya does not disappear i.e. in the event of its constant appearance as an emergent reality, the cessation of (another) birth consisting of the multitude of the body, the senses etc. full of misery, and brought about by one's deeds (karma) together with the co-operation of ignorance (in the form of anava and mayiya mala) is fully accomplished. It has been said in Sri-Kanthi,

"If leaving the world with its expanse of phenomena acceptable or rejectable, straw, leaf, stone, together with the mobile and immobile existents, right from Siva down to earth accompanied by positive and negative entities, one meditates over all as Siva, one will not have to undergo birth again."

In Svachchanda also, it has been said,

"One's liberation acquired through a tradition of spiritual teachers is excellent and pure. Having realized it, one becomes liberated while alive, and after passing away from the world is not born again."

In Mrtyujit Tantra also, it is said,

"If one realizes what is free of the three tattvas what is eternal, changeless and permanent by means of divine Yoga, one is never born again." (VIII, 26-27).
NOTES

1. Taking Siva as an object is also ignorance. This mentality has also to be given up. Siva is the eternal Subject and should not be considered to be an object.

2. The three tattvas are nam, Sakti, and Siva. Nara tattva is bhedapradhana, predominantly associated with difference. It is objective. Sakti tattva is bhedabhedapradhdna. It posits abheda or identity in difference. It is cognitive. Siva tattva is abheda-pradhana, predominantly concerned with non-difference. These tattvas are only aspects of temporal manifestation; they do not belong to eternity.

3. The divine Yoga is avikalpa vimarsa i.e. awareness without thought-construct.

Bhaskara adopts the reading vidya vinase instead of 'vidya-avinase'. He interprets vidya as lower, impure vidya pertaining to objects, and says that with the disappearance of this vidya, there is no further birth.

INTRODUCTION TO THE 19th SUTRA

TEXT

TRANSLATION

When the Suddha vidya of this Yogi sinks down, then -

SUTRA - 19

कवर्गादिकु माहेश्वर्यांक: पमुमातर: ॥ १६ ॥

Kavargadisu mahesvaryadyah pasu-matarah.

माहेश्वर्यांक: —Mahesvari and other deities कवर्गादिकु - in the 'ka' group and other groups of letters पमुमातर:—who are the mothers of the limited, empirical beings.

Mahesvari and others who have their field of operation in 'ka' group and other groups of letters and are the mothers of limited beings (become their governing deities).
COMMENTARY

TEXT

अधिकाष्ठयो भवति इति श्रेयः।

‘या ता शाक्तिज्ञापनः कपिलास सम्बन्धिनी।

इश्वरन्त्र तथ्य सा केवल विस्मयं प्रतिपद्धते।

संकार्य सक्त्यन्त्रनुक्त्वा यथा गत्विति तथे चूर्णः।

एवेकेतवत्रति जेन्य नान्येति सुनिरंगवर्त्म।

अधिकाष्ठयो संस्कृत्र नानासंक्षिप्तात्।

एवं-भूतसम्बंधसुत्र भवितिवति यथा पुनः।

आत्मत तचेव सत्त्वधुरुङ्गं वियोजनमयं।

एवं संही द्यौष्ट्यारुप पुनं पंजेन्नरत्नसंपत्।

अर्थापितंश्च श्रवणयो जिन्तां निरंशेष्वरी।

तत्र तद्वारस्मापपथेन विकर्षिते।

ब्रह्मचर्य नवतः च वन्दितसमपास्यताः।

बोजयोत्तमकार्त्तेऽपि तिथिः पौर्णीस्य स्वरा मन्त्।

कार्तिकीविवर्षा स्वतृ योगिनायो ग्रांमेवः।

बोजयो निमित्ता शत्रुं निमित्तानिविन्दिष्टाय।

वर्णांकविवेधेन भार्यत्वाविद्ध चार्तकम्।

द्राक्षार्यं वाचकवेन करंद्रेष्ट्यानि निवेशिता।

इति-श्रीमातानीवेदांविन्निशिक्षितीद्वियम् वार्तस्य भविष्यति।

इश्वरामपन्तिर्विन्निशिक्षितीद्वियम् वार्तस्य भविष्यति।

इश्वरामपन्तिर्विन्निशिक्षितीद्वियम् वार्तस्य भविष्यति।

इश्वरामपन्तिर्विन्निशिक्षितीद्वियम् वार्तस्य भविष्यति।

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इश्वरामपन्तिर्विन्निशिक्षितीद्वियम् वार्तस्य भविष्यति।
TRANSLATION

"Become their governing deities" is to be supplied -

"That Sakti (in the form of I-consciousness) of the Creator of the world who is said to be constantly co-inhering in Him -
becomes Iccha (will power) when He wants to create. Listen,
how She, though one, becomes many. 'This object is like this,
not otherwise' - announcing this positively, she is said to be
jnana sakti (the power of knowledge) in this world. When
Iccha Sakti appears in the form 'well, let this thing now become'
and then making that thing like that (i.e. according to the deci-
sion), she is said to be kriya-Sakti (the Power of execution).
Thus being of two kinds, she undergoes innumerable changes
according to the desired objects. This goddess becomes like
Cintamani\(^1\) (a thought-gem). Then when she assumes the aspect
of mother\(^2\), she is divided in two ways, nine ways, and becomes a
wearer of a garland of fifty letters.

With the division of bija and yoni, she is of two kinds. The
vowels are considered to be the bija (seed). With ka and other
letters she is said to be yoni (consonants). According to the divi-
sion of the groups of the consonants, she is of nine kinds.

In this context bija (the vowel) is called Siva and yoni
(the consonant) is called Sakti.

According to the division of eight groups of letters, there is a
group of eight deities\(^3\), such as Mahesvari and others. According
to letter by letter division, she shines with the rays of fifty (letters),
Being the indicator of Rudras, she is established in the same
number as Rudras (i.e. fifty) (Malini-Vijaya III, 5-13).

Thus as ascertained in Malini-vijaya, the Divine Paravak
expands, having recourse to the forms of iccha (will) jnana
(knowledge) and kriya (action); assuming the forms of vowel
and consonant, group and the letters pertaining to the groups,
Siva, Sakti, Mahesi and other deities, she becomes mattrka in
the form of letters from 'a' to 'ksa'. In all the experients, she
brings about, on the occasion of knowledge with thought-cons-
structs and knowledge without thought-constructs, the application
of gross and subtle words by means of inner awareness. By
means of the deities presiding over the groups and the letters
denoted by those groups, she exhibits in various ways wonder,
joy, fear, attraction, aversion etc., and by concealing the unlimited independent nature of consciousness, she brings about limited, dependent embodiment. It is said in *Timirodghata* also.

"The *Mahdghord* Saktis who hover about the consciousness in *Brahmarandhra* with a terrible noose of Brahma, and who are the deities of the *pithas*, delude people constantly."

This has been quoted previously also in support of a similar statement. *Matrka* has been spoken of in a general way in *Sutra* 4 under the first section. Here *mattraka* has been mentioned with the intention of showing that even if a person has realized the truth, he is, if he happens to be heedless, deluded by Mahesi and other deities governing the limited individuals by means of the application of words that influence his mind. This is the difference between the two.

**NOTES**

1. *Cintamani* or thought-gem is a fabulous gem supposed to yield its possessor all desires.
2. Mother - She is called mata (mother) because she brings about the world consisting of words and objects (*vacaka-vacya jagat*).
3. Vide note No. 4 under the *sutra* 4 in the 1st Section.
4. Vide note No. 1 under the Sutra 4 in the 1st Section.
5. *Brahmarandhra* is the psychic centre above the head.
6. *Pthas* - Vide note No. 2 under the sutra four in the 1st Section.

**EXPOSITION**

*Sutra* 18 says that if the *Sahaja Vidya* that has appeared in the *Yogi* continues unabated, he is freed of rebirth.

*Sutra* 19 says that the *Yogi* should not become heedless after he has acquired *Sahaj Vidya*. Until all the residual traces of his life are completely wiped out, there is always a possibility of fall from the high pedestal he has risen to. There are always attractions of the ordinary course of life couched in words. If he comes under their influence, he is bound to be ruined spiritually. There are certain dark forces in the world carrying out their designs through words which have a tremendous influence.
on the minds of people. The Yogi should, therefore, be always on the alert and should not fall a victim to the solicitation of sense-pleasure.

**INTRODUCTION TO THE 20th SUTRA**

**TEXT**

यत् एवम् अतः शुद्धविद्यास्वयम्युक्तयुक्तिभिरासादित्वम् यथा स नमश्चति, तथा सर्थवसामु योगिना सत्याधानेन भवित्वम् इवश्याह—

**TRANSLATION**

As this is so (i.e. as there is always likelihood of a fall), therefore the Yogi should be careful under all circumstances that the Suddha Vidya that he has acquired by the aforesaid means should not be lost. Therefore, the next sutra says:

**SUTRA - 20.**

श्रीपु चतुर्थं तन्तवदसेच्यम् || २० ||

*Trisū caturtham tailavād asecyam.*

चतुर्थ—the fourth one (the Atmic state of consciousness) श्रीपु—in all the three states of consciousness viz., waking, dreaming, and deep sleep; तन्तव—Like (uninterrupted flow of) oil; ज्ञात्वम्—should be poured into.

The fourth state of Atmic consciousness should be poured like (uninterrupted flow of) oil in the three states (of waking, dreaming and deep sleep).

**COMMENTARY**

**TEXT**

विषु आगराबिषु परसु, चतुर्थं शुद्धविद्याप्रकारसह तुर्यान्दरसत्तं धाम, तैलवदिति, यथा तैलं कृपेन अघिरकाण्यां प्रक्षरव्य आयनं व्याम्नोत्ति तथा आसे-
Trisu means the three states of waking, etc. Caturtham means the fourth state of bliss which consists of the light of suddha vidya. Tailavat means 'as oil gradually spreading more and more pervades its receptacle, so should the fourth one be poured so that the lustrous elixir of the fourth state which appears at the initial and the final point may pervade the intervening state also by the device of firm grip so that the triad of the waking, dreaming and deep sleep state may acquire the condition of complete identification with it.

In the seventh Sutra under the first Section, only the existence of the fourth state was stated whose elixir spreads in the waking condition etc. in the case of those in whom it occurs either as spontaneous emergence or by a firm grip of the awareness of the collective whole of Saktis. In sutra 11 under the 1st section, the dissolution of the waking and other states was shown by the device of hathapaka in accordance with Sambhava technique. By means of the present sutra, it has been stated that by the technique of firm hold appropriate to anava yoga, the three states of waking etc. should become like the sheath of a sword which may be saturated with the elixir of turya. This is the difference between these sutras.

NOTES

1. Hathapaka means assimilation of an experience to the consciousness of the experient by a single obstinate, forcible grip.
2. Just as a sheath is different from the sword but can hold it completely within itself so the three states are different from the fourth, but can be completely saturated with its elixir.

EXPOSITION

This Sutra says that the fourth state which is the natural state of atomic consciousness should be maintained in all the three states of waking, dreaming and deep sleep. What usually happens in the case of the acquisition of the fourth state by anava means is that the awareness of the fourth state occurs only at the initial and final stages of waking, dreaming and deep sleep, but is missed in the intervening condition. The present sutra exhorts the Yogi to be on the alert and not lose his hold on the 4th state so that it may permeate the three states in all the stages - initial, intervening and final.

INTRODUCTION TO THE 21st SUTRA

TEXT

अत्रोपायमाह—

TRANSLATION

In the matter of saturating the waking states, etc. with the fourth, the next sutra describes the means.

SUTRA - 21

मनः स्वचित्तेन प्रविषेधः || २१ ||

Magnah svacittena praviset.

मनः —plunged; स्वचित्तेन —with the mind of the inner I without any thought-construct; प्रविषेधः should enter.

"One should enter it by being plunged into it with an awareness of the inner I without a thought-construct".

Bhaskara reads svacitte instead of svacittena and interprets svacitte as svatmani - in one's essential Self. According to him, the sutra means one should (mentally) plunge into one's essential self.'
Mrtyujit says, beginning with "One should give up gross pranayama and even the inner subtle one and thus the highest pulsation of consciousness which is beyond even the subtle pranayama is obtained" and ending with 'enter the highest state with one's mind as a knower" (VIII, 12).

In accordance with the process pointed out by Mrtyujit, one should, giving up gross means like Pranayama, meditation, concentration etc, enter it (i.e. get immersed in the fourth
consciousness) with one's mind i.e. with an awareness without thought-construct, and of the nature of an introverted inner joy of I-consciousness. In what way? By plunging into it i.e. by *extinguishing the idea of the body, prana etc. as being the knower in the elixir of the joy of I-consciousness.*

It has been said in *Svacchanda.*

"Giving up all mental activity, one should be united to *Siva* only with *bodha*¹ (i.e. an awareness without any thought-construct). Then one acquires the status of *Siva* (i.e. is identified with *Siva*), and the limited empirical self is liberated from the ocean of transmigratory form of existence." (IV, 437)

In *Vijnanabhairava* also it has been said,

"O dear one, when the *manasa*² *cetana*³ *sakti*⁴ and *atma*⁵ - these four are dissolved, then one acquires the essential nature of *Bhairava*". (Verse, 138).

The same idea has been emphasized in the following laudatory verse Cf Jnanagarbha:

"When, O Mother, men renounce all mental activities and are poised in a pure state, being free from the bondage of the pursuit of sense activities,⁶ then by thy grace is that supreme state realized at once which rains down the nectar of unlimited and unparalleled happiness.

This has been composed by the great teacher."⁷

**NOTES**

1. *Bodharupena* - 'in the form of only *bodha*, In his commentary on *Svacchanda*, Ksemaraia interprets it thus: 'मधिकल्प: सत्यत्साधनं' i.e. only 'with a touch of awareness freed of all thought-construct'. Wherever here is *vikalpa* or thought-construct, there is mental activity. When there is no thought-construct, the mind is reduced to utter silence. **It is with** such a mind that one can be united to *Siva*.


3. *Cetand* here means *buddhi*, the ascertaining intellect.

4. *Sakti* here means *prana*.

5. *Atma* here means the limited empirical self, conditioned by *manas, buddhi* and *ahamkara*.
6. **Karana-Kriya** means sense-activities. It may also mean the activities of *karana* - one of the forms of *anavopaya*.

7. The great teacher referred to is *Pradyumnabhattapada*, a pupil of *Kallata*.

**EXPOSITION**

The 20th sutra mentions an *anava upaya* of maintaining an awareness of the 4th or the central *atmic* consciousness by means of *dharana, dhyana*, etc.

The 21st sutra suggests *Saktopaya*. By means of this, one takes a direct plunge into the 4th State by silencing the mind, by detaching oneself from the body, *prana*, etc. by the sheer awareness of the pure I-consciousness. The aspirant enters the secret chamber of the transcendental consciousness with a spontaneous immediacy of feeling as the baby slips into its mother's arms.

**INTRODUCTION TO THE 22nd SUTRA**

**TEXT**

हृत्यं च परस्मप्रविष्टत्य अत्य वस्तुत्वाभावायात् यदि पुनः प्रसरणं भवति तदा——

**TRANSLATION**

Thus in the case of this *Yogi* who has entered the highest state, when there is a spreading out of the consciousness as is its nature, then,

**SUTRA - 22**

प्राणसमाचारे समवर्धनम् ॥ २२ ॥

*Prana-samacare samadarshanam*

- *प्राण* — of the prana (the vital breath); *समाचारे*—on the occasion of proper and slow spreading out; *समवर्धनम्*—awareness of all being the same.
When the prana of the Yogi properly and slowly spreads out (then) he has an awareness of all being the same i.e. he has unity-consciousness.

In Bhaskara, there is a difference in the order of the sutras. The 23rd sutra of Ksemaraja is the 22nd sutra of Bhaskara, and the 22nd sutra of Ksemaraja is the 23rd sutra of Bhaskara. Bhaskara thus interprets this sutra. Prana here means the power of omniscience and omnipotence. This manifests itself as the highest nada which enters letters, words, and the empirical individuals and experiences identity with them. This is what is meant by samadarsana.

**COMMENTARY**

**TEXT**

परस्परात्मकात्मकात्मकपरिमलसंस्ख्यातः प्राणात्मकात्मकसंकल्पस्य श्रीमद्दर्शितः
समप्रभृतज्ञानात्मकात्मकसंकल्पस्य श्रीमद्दर्शितः
अर्थं सामाक्षिकप्राणात्मकात्मकर्णात्मकसंकल्पस्य श्रीमद्दर्शितः
स अर्थं सामाक्षिक प्राणात्मकात्मकसंकल्पस्य श्रीमद्दर्शितः
ञ्जायानो सामाक्षिकप्राणात्मकात्मकसंकल्पस्य श्रीमद्दर्शितः
स अर्थं सामाक्षिक प्राणात्मकात्मकसंकल्पस्य श्रीमद्दर्शितः

**TRANSLATION**

Pranasya means 'of the prana' consecrated by the aroma of Sakti which is the radiance of the Highest. Sama in samacara means Samyak i.e. by the force of a firm hold on the inner nature whose all the complexes have become evolved i.e. have been brought fully under control. Acare means on the spreading out a little slowly externally. Samadarsanan meaning every thing uniformly as a mass of the bliss of Cit (the central
divine consciousness). This is what he experiences in all conditions. It has been said in *Anandabhairava*:

"Giving up customary practices, one should resort to nondualism which brings about liberation. Then his attitude towards all the gods becomes the same, and also towards all the castes and *asramas*. He looks upon all things as the same. He is free from all bonds."

Therefore, it has been said in the commentary on *Isvara-pratyabhijna*:

"In the case of those who are free from the limitations caused by the assumption of external space, time and form; even when *buddhi* and *prana* are active (i.e. in the normal course of life), they have the experience of the entire universe as the Self."

NOTES

1. When the *Yogi* is fully plunged in the fourth state, his vital breaths - *prana* and *apana* i.e. exhaling and inhaling breaths are dissolved in the middle *nadi* i.e. the *susumna*. When he wakes up to the usual, normal consciousness, his prana and apana breaths resume their usual course of breathing out and breathing in. This is what is meant by *pranasamacara*.

2. The experience of the delight and unity consciousness of the 4th State does not vanish when the *Yogi* wakes up to normal consciousness. It persists even in the normal consciousness and the *Yogi* feels that he and everything else in the universe are the expression of the same universal consciousness.

3. They experience *jagadananda* - the bliss of the Divine made visible in the form of the world.

EXPOSITION

The 21st *Sutra* suggests that when an aspirant has advanced far enough in *Yoga* by *anavopaya*, he is led into *saktopaya* and enters the transcendental consciousness. The 22nd *sutra* says that when the aspirant is sufficiently steeped in the fourth state or transcendental consciousness, he rises to *Sambhava* state; the experience of the transcendental consciousness persists even in the normal course of life; he acquires cosmic conscious-
ness. To him the whole world is apparelled in celestial light - a visible symbol of the bliss of Divine Consciousness.

INTRODUCTION TO THE 23rd SUTRA

TEXT

यथा यु भन्तुमृंखल्यन्विषयान्यजातस्मिन्नवर्त्त्तततां तुर्यतीत्वपद्व एवमयं न

सन्निहितिः, अपि यु पूर्वार्थपलेक्षणवत्त्यथार्थास्यातः एव संवृत्यास्ते,

तथा अथाः

TRANSLATION

When, however, he (the Yogi) does not enter the turyatita state which is attainable by the intensity of the awareness of the inner turya, but is rather content only with the delight of the fourth state experienced at the initial and final point of the waking, dreaming state etc. then his (i.e. in his case)

SUTRA - 23

Madhye varapaśavaḥ

मध्ये—in the intervening stage, अवर—inferior; प्रसव:—generation or arising (of states).

'In the intervening stage, there arise inferior states of mind.'

COMMENTARY

TEXT

पूर्वार्थपलेक्षणवत्त्यथार्थास्यातः, मध्ये मध्यदशायम्, अवर: अवरः;

प्रसव: अयातायात्मा कृत्सतः समी जाते। न तु ‘विशाताहति तदत्त्वस्वप्न-

दशान्वन्’ (२–१०) इत्युक्तमार्थानीत्या सदा व्याप्तस्ति इच्छयः। उक्तं

भोज्यातात्मञ्ज्योते

'क्रियाकालादेशस्य योजमस्य न जाते।

तत्त्वस्वप्नं भोजनं योजात्मि विज्ञानः।

तत्त्वस्वप्नं तेषु संसारं क्षुर्वतीर्थवाच्छया।'।

हस्ति प्राप्यं संवेदितम् ॥ २३ ॥
TRANSLATION

In the case of the *Yogi* who has enjoyed the delight of the transcendental consciousness at the initial and final stages of waking, dream etc., inferior stages of mind characteristic of the normal course of life arise in the intervening stage.

As is the case of the *Yogi* described in *Sutra* ten of the 2nd section, he is not permanently deluded: It has been said in *Malinivijaya*:

"Even when one has obtained some impression of the transcendental state, if one is not on the alert, then the *vinayakas* induce him to transient pleasures. Therefore one who desires to obtain the highest state should not have any attachment for these (transient pleasures)." This I have quoted as an authority previously also.

INTRODUCTION TO THE 24th SUTRA

TEXT

TRANSLATION

Even when inferior states arise, if the *Yogi* sprinkles the intervening stage with the elixir of the tightly-gripped fourth state, then:

*SUTRA* - 24

मात्रास्वप्रत्ययायायां संधानेन नस्तस्य पुनरभाष्यानां

("When the real I-consciousness is joined to the objects, the transcendental state of consciousness which had disappeared appears again").
Matrasu means 'in objects'; joining of the real 1-consciousness. "Whatever is perceived through the eye, whatever becomes an object of consciousness through word, whatever the mind thinks of (viz., pleasure, gain etc.), whatever the intellect ascertains, whatever is appropriated to the empirical 1-consciousness, whatever exists as an object of consciousness, even what does not exist (and is only a matter of imagination or fancy), the Light of Consciousness or Siva should be assiduously investigated in all these." (XII, 163-164).

Thus in accordance with what has been pointed out in Svacchanda-tantra, in the case of the Yogi who over and over
again thinks of his compact consciousness in every case in the form "I am this universe", there is again reappearance or emergence of the delight of the fourth state of consciousness which had disappeared on account of the appearance of inferior states of mind mentioned before. In other words the Yogi experiences complete fulfilment in his identification with that fourth state of consciousness. It has been said in Svachchanda-tantra, beginning with,

"As the mind even of Yogis forcibly runs (after, objects of enjoyment)"

and ending with,

"Whose mind is chock-full of the highest reality (that being the sole object of knowledge), steady, fully contented (i.e., without any desire) in all cases, his mind does not deviate (from its fixed aim), even when he passes through all sorts of circumstances.

Wherever his mind moves, he should think of Siva (the object of his knowledge) there itself. As everything is Siva, where else shall his mind go to?

In the apprehension of all objects, in all sense-enjoyments - in whichever condition the Yogi may happen to be placed, wherever he may investigate, there is no place where Siva does not exist." (IV, 311-314).

INTRODUCTION TO THE 25th SUTRA

TEXT

इत्यमायातप्रकर्ष्यो योगी—

TRANSLATION

Thus the yogi who has obtained pre-eminence in transcendental consciousness.

SUTRA - 25

शिवतुल्यो जायते ॥ २५ ॥

Siva-tulyo jayate

(Such a Yogi) becomes like Siva.
COMMENTARY

TEXT

With the intensive practice of remaining in the turya state, he obtains the turyatita state and thus becomes like God Siva who is perfectly pure, absolutely free, and a mass of consciousness and bliss. So long as the body-aspect does not vanish, he is like Siva. When the body perishes, he is veritable Siva.

In Kalika-krama, it has been said similarly:

"Therefore, having understood always and without doubt from the mouth of the spiritual director the means of union with Siva, one should contemplate over Him without any thought-construct, with unshakable zeal and with a sense of identification with Him till one becomes identified with Him. This is what Lord Bhairava has said.

NOTES

1. So long as he is a jiva, so long as there is the flow of prana and apana in him.
2. The identification with Siva is, to start with, only mental. Finally, it is actual.

INTRODUCTION TO THE 26th SUTRA

TEXT
TRANSLATION

Even thus (i.e. even when he is like Siva), in accordance with the principle laid down in the scriptures viz., 'since there is this body, it should be ended only with full use of the objects of experience determined for the particular life', the purpose of the continuance of the body is to carry on with the objects of experience falling to one's share. Therefore, its continuance should not be neglected. This is what the next sutra says.

SUTRA - 26

शरीरवृत्तिः तत्सु ॥ २६ ॥

Sariravrttir Vratam

शरीरवृत्ति—remaining in the body, retaining the body; तत्सु - observance of pious act

Remaining in the body is all his observance of a pious act (vratam).

COMMENTARY

TEXT

श्रीकृष्णश्रीमान्यश्रीमान्योगिन: सिवायतुभवेन वर्तमानस्य, शरीरे वृत्ति-रत्नाः यथा, तदेव तत्सु; स्वसत्त्वप्रमिसि:सस्यक्षणवृत्तिनिर्देशत्यात्तत्पर्यंत्यात्तरस्य नियमेन अनुष्ठेयसु अत्यः। तथा च श्रीकृष्णसे

‘युधिष्ठिरे यथा वहोऽस्मि वृहदेष्ट्वेत् चाप्पले। देहमाणाच्छल्लोभ्यताः तहत्तोद्देशेऽवत्से।’

इशुक्ष्यम् देहमाणाच्छल्लोभ्यताः सिवायतुभवेक्ष वर्तमानस्य वृहदेष्ट्वेत् चाप्पले। तत्सु: श्रीकृष्णसे

‘देहोत्तिलाविम्हत्तमथिमथिमथियन्य: सवा मुख्यते युध्यः। न तु मुधार्थं प्रोक्तं गया: च अस्यास्यास्य।’

इति। श्रीकृष्णगुणाचारिकायामव

‘अयायात्तिलाव्यतं वृहदेष्ट्वेत् सरोवरं।
लिङ्गं नोपसर्गितः अत्यगुणशिर।’

इति ॥ २६ ॥
As described before 'of the Yogi who is like Siva i.e. who exists with the consciousness that I am Siva', remaining in the body is his observance of a pious act. In other words, the regular observance of a pious act in the case of this Yogi consists in his being engaged in the worship of the ever-present Supreme in the form of the awareness of one's essential nature.

It has been said in Svachchanda-tantra.

"As in a well-kindled fire, the flame is seen in the sky: so like that the Self (atma) though existing in the body and prana is merged in the state of Siva." (IV, 398).

In accordance with this, it has been declared that though the Yogi is still existing in the body, prana etc. his self is immersed in the state of Siva.

No other observance of a pious act apart from the maintenance of the body is appropriate for him. As has been said in Trikasara:

"The wise man is always marked with higher modes of yogic poses that arise from the body (i.e., while the body is retained). He alone is the (real) holder of yogic poses; the rest who only maintain certain gross poses of hands and the body are only holders of bones."

In Kulapancasika also, it has been said -

"The (higher) powers (lit., rays of light) converse only with those who do not put on any perceptible (religious) mark. They do not come near those who put on visible marks of piety, for they are very occult beings."

NOTES

1. In this verse, deha or body has been compared to wood, mantra has been compared to arani - a piece of wood used for kindling fire by friction; prana has been compared to fire. sikha or flame has been compared to atma (Self); ambara or sky has been compared to Siva.

When prana is kindled by means of mantra used as arani, fire in the form of udana arises in susumna, and then just as flame arises out of kindled fire and gets dissolved in the sky, so also
atma (Self) like a flame having burnt down the fuel of the body, gets absorbed in Siva.

2. When there is realization of Reality, Sakti-cakra (host of powers) according to Saivagama, appears to the Yogi. The verse says that these powers never appear to one who believes only in outward marks of piety but is spiritually bankrupt. They appear only to one who has inward realization and does not believe in a show of piety by putting on an outward mark.

INTRODUCTION TO THE 27th SUTRA

TEXT

Translation

Of this sort of Yogi.

SUTRA - 27

Katha japah.

('His) conversation constitutes muttering of prayer.

COMMENTARY

TEXT

"Ahmesa paro hamsa: shiva: parasarman'].

 Translation

}"his conversation constitute muttering prayer or sacred formula.

"(His) conversation constitutes muttering of prayer."
As he is always full of the Supreme I-consciousness, as indicated in the following verse of Svachanda-tantra, "I am the highest atma; I am Siva, the highest cause", even an ordinary conversation of his amounts to the muttering of a prayer.

As expounded in the following verse of Kalikakrama: "Of that God who is greater than all the gods and who is supreme consciousness itself, the highest Sakti is I-consciousness which is omniscient, full of wisdom." I-consciousness is the highest Sakti of this Yogi. Whatever conversation etc. there may be of the Yogi who has attained to the natural I-consciousness which is of the nature of the highest mantra, all that amounts to japa (utterance of a prayer) whose essential characteristic is ceaseless repetition of the awareness of the deity which is one's own Self.\(^1\)

As has been said in Vijnanabhairava: "That contemplation which is made over and over again on the highest state (i.e. on the Supreme I-consciousness) is in this subtle teaching a japa. Such an inner automatic Sound (of I) which is of the nature of a mantra should be pondered over again and again. This is the kind of subtle japa that the yogi should perform." (Verse 145).

Again it has been said: "The breath is exhaled with the sound sa and inhaled again with the sound ha. Therefore, the empirical individual always repeats the mantra Hamsah.\(^2\) Throughout the day and night, he repeats this mantra 21,600 times.\(^3\) Such a. japa of the goddess (Gayatrl) has been prescribed which is quite easy for the wise, but difficult for the ignorant."
NOTES

1. Awareness of I which is being sounded inwardly automatically without anybody's utterance is the occult japa. Since the Yogi never loses his hold on this I-consciousness even while he is chatting with others, therefore even ordinary conversation is a japa on his part. The word japa is here taken as an anacrostic word - 'ja' standing for jani meaning birth, creation, and pa standing for palana meaning protection. Japa, therefore, means that which protects created beings.

2. The mantra hamsah is repeated automatically by the jiva in every round of expiration - inspiration. It is known as hamsa mantra. This is also known as ajapajapa i.e. automatic japa. The ha of this mantra represents Sakti and sah represents Siva. Am in hamsah represents the jiva. The apana or incoming breath represents Sakti and prana, the outgoing breath represents Siva. This is known as trika-mantra also as it includes in itself the three realities of Siva, Sakti and nara (jiva). The aspirant has to concentrate on am which is the junction point of ha and sah.

3. One round of inspiration-expiration takes 4 seconds. So there is automatic japa of hamsah (I am He) 15 times in a minute. In one hour, there would be (15x60) 900 repetitions of this japa. In a full day and night, there would be (900x24) 21,600 repetitions of this japa.

INTRODUCTION TO THE 28th SUTRA

TEXT

Danam atmajnanam.

TRANSLATION

The next sutra describes the daily life and conduct of the Yogi who practices this kind of japa and vrata.

SUTRA - 28

Danam atmajnanam.
‘Knowledge of Self is the gift that he disseminates (all round)’

COMMENTARY

TEXT

As described before, atma is universal consciousness. Its jnana means its realization. Danam¹ means gift derived from the root da of the 3rd conjugation, the meaning accordingly would be - the perfect essential mature is given as a gift.

The word danam can also be derived from the root do of the 2nd conjugation which means 'to cut, to divide'. In this sense, danam indicates that the difference of the universe (from Siva) is cut asunder.

The word danam can be derived also from the root 'dai' of the 1st conjugation; meaning 'to purify', to cleanse'. This would indicate that Maya is cleansed, purified by knowledge of the Self.

The word danam may also be derived from the root 'di' of the 2nd conjugation which means 'to preserve', suggesting that the Siva-nature acquired by him is well preserved.

The main meaning of the Sutra is that Self-knowledge is disseminated by him among his pupils. It has been rightly said:

"The great Yogis who are well-established in kulacara will enable people to cross the extensive ocean of worldly existence by their sight or touch."

TRANSLATION

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NOTES

1. The word *danam* is derived in various ways in Sanskrit. Each derivation suggests a certain aspect of the *Yogi’s self-realization.*

2. *Kulacara* means *trikacara* - the unity of nara (jiva) *Sakti* and *Siva.*

EXPOSITION

Vrata - observance of a pious act like fasting on a particular sacred day, *japa* - recitation of a *mantra,* *dana,* giving alms in charity may well begin as *anavopaya,* as *kriya-yoga,* but the *Sutras* 26, 27, and 28 say that when the *anu* or empirical self is advanced in *yoga* and has realized Self, then *vrata, japa,* and *dana* are converted into *Saktopaya,* then they are lifted from ordinary, routine rituals to the status of mystic practices where they are not merely external routine observances but expressions of *jnana* or Self-realization.

INTRODUCTION TO THE 29th SUTRA

TEXT

यो’विपस्थो ज्ञाहेतुस्च ॥ २९ ॥

TRANSLATION

In accordance with what has been described, he becomes similar to *Siva.* As he is always devoted to vrata, japa and religious practice and has acquired mastery over his group of *saktis,* he alone is competent to enlighten the seekers about Reality. Therefore, the next sutra says:

SUTRA - 29

*Yo’vipastho jnahetusca.*
who; is established in Sakti Cakra; (he) is the means, agency of wisdom; — indeed, surely.

He who is established in the group of saktis (who has acquired mastery over the saktis) serves, indeed, as an agency of wisdom."

**COMMENTARY**

**TEXT**

अविपस्थाः पशुऽ पाति इति अविषयः कवार्गीयं माहेश्वर्यं: परसंतरः

(3-16) इत्यथाहनुभवतः माहेश्वर्याविशेषत्वां तत्र नितिज्ञ विवेककोशाः माहेश्वर्याभावात् प्रमुखेण य: प्रतिपद्यति, संज्ञाहेतु:; ज्ञाति इति ता ज्ञाति; तत्पर्यः हेतु:; उपवेदनां ज्ञानप्रद्योगिता प्रतिमयोपरिपूर्णम्: । अन्याय शास्त्रश्लेष्यात्मकोपिशाचतः स्वामिनास्त्यापाध्येय: कथान्यानु: प्रोत्साहेतु:।

यद्यपायेश्चयेन सुवेदन तत्कालायोगायेन्: । च गम्यो हुः । योज्यमित्रपतः स यथासूँ माहेश्वरं अन्यायोजनं स्वतंत्रनातिद्वस्तक्षणमुखम्: ‘वानस्तम्यायाः’ (3-20) इति ।

अन्ये तु ‘अश्वसाप्रभृत्यं प्रृस्ताः’ इति नियतस्थित्यत यो: इति योगीतः;

‘वि’ इति विज्ञानं, ‘च’ इति पदम्: ‘चच’ इति पदम्; हृदयस्य अविधायम् ।

‘म’ इति ज्ञाता, ‘हे’ इति हेप्:; ‘तु’ इति तुच्छता, विशेषते विशेषकारः 

ज्ञाता अनुकूलक्षणायेन कर्त्ता प्रचारयते इत्याक्षरं, यो योगीतः विशेष: 

शाक्तं स्वामिनास्त्यापिताविना; स ज्ञाता कर्ता च अवास्था; 

तत्स च अस्र्वः तुच्छता निषिद्धातां, न तु उपवेदनालाभ्यति इति यथाचक्षुः । एतज्ज

न न: प्रतिमयोः परायणं स्वेतोपिताय एति एवाचक्षुः; प्रतिमयोः च ईदुर्वच्चाहायाक्षणम् 

सहस्रोर्वोर्वेदोर्वेदं शक्त्यताः ॥ २५ ॥

**TRANSLATION**

_Avipasthah_ - (avi - pa - sthah) - Avi means 'animal'; pa means 'protector'; Avipa, therefore, means the protector of animals i.e. those who look after limited individuals i.e. the deities _Mahesvari_ etc. presiding over the group of letters like _ka_ etc., who are _pasu-mduarah_ as stated in the 19th sutra of the 3rd section, i.e. mothers of empirical individuals _Sthah_ means he is seated there i.e. being aware of his pre-eminence: he shines in all his glory as the lord of those _saktis_. _Jna_ means _jnana-sakti_ - the power of wisdom. So _Jnahetuh_ means the source
or agency of wisdom i.e. he is competent to awaken the seekers (from their steep of ignorance) through his *jnana-sakti* (power of wisdom). How can any body else who is under the sway of *sakti-cakra* and is thus incompetent to awaken himself enlighten others? With reference to yah (who) in the *sutra*, *sah* (he) should be supplied (to complete the sense). The word *ca* in this *sutra* has been used in the sense of 'indeed'.

Since he has acquired control over the group of *saktis* and is thus an instrument in enlightenment, it has been rightly said in the 28th *Sutra* that he disseminates knowledge of Self.

Others from the point of view of hermenia which maintains that interpretation should be made in accordance with every letter interpret this *sutra* thus: *Yo* suggests *Yogindra* - a yogi par excellence, *vi* suggests *vijnana* - special knowledge, *pa* suggests *pada* or state. So *pa* and *sthah* which is the final word together make up *padasthah* which means 'established in the state'.

*Jna* suggests *jnata* or knower; *he* suggests *heya* - rejectable: *tu* suggests *tucchata* - worthlessness; the *visarga* suggests *visarga-sakti* - creative energy; the word *ca* which should not be taken in the sense of 'and' refers to the agent (since an agent is needed). So they interpret the whole *sutra* thus:

'The great *Yogi* through the power of Self-awareness is established in the state of the wisdom of his essential nature. He should be considered to be both knower and doer; 'hetu' stands for the rejectibility and worthlessness or unacceptibility of this world. This interpretation does not appeal to us, for it is not very agreeable from the point of view of consistency of the words of the *sutra*. Such an interpretation of every *sutra* can be given in a thousand ways.

**INTRODUCTION TO THE 30th SUTRA**

**अध्याय ३—**

**TRANSLATION**

And of this *Yogi*. 
SUTRA - 30

स्वसाक्ति-प्रचयोद्वय विश्वम् ॥ ३० ॥

Svasakti-pracayo'sya visvam.

स्वसक्ति—power; प्रचयः—elaboration; विश्वम्—the universe.

"The universe is the unfoldment of his power."

COMMENTARY

TEXT

यतोथः सितकुल्य उकस्ततो यथा

‘शतयोग्यं जगहुत्तमम्’ । ॥ ॥

इत्यावāमान्यवृद्धया सिवसन्म विशेष स्वसाक्तम् तथा अत्यापि स्वस्या:

संविदातनः शक्ते; प्रचयः विभासितकसुखस्ते विकासो, विश्वम्। बहुस्तां

श्रोत्षुपुजयिति

‘यतो ज्ञातमयो वेदो तारं च बहुधा स्वल्पम् ॥

विनिविचारानि ब्रह्मानि वर्णं सर्वेऽख्याते ॥’

कालिकाकर्मेनं

‘तत्त्वंधपां शानं बहिरः: प्रकाशते।

ज्ञातमस्ते मार्यसता शान्त्वं ततो ज्ञात ॥

न हि ज्ञातमस्ते भावः: केनचित्तवियत्ततः।

शानं तन्ववस्तं: पात्मेतस्मात्वस्तोते ॥

असिनांसिद्धिमागेन नियोजितामिनः

शान्तस्ता शेयनिष्ठा भावानि भावनावलात् ॥

युगपदेरनानाज्ञानोर्पनेवहुः

इति ॥ ३० ॥

TRANSLATION

From the point of view of the scriptures which maintain that 'the entire world is Siva's sakti', this world is only a form of His sakti. As the Yogi has been described to be like Siva, therefore the universe is pracaya i.e. expansion of Consciousness.
- power. In other words, it is the unfoldment of his kriya-sakti (creative power). As has been said in Mrtyujit "As the Lord is jnanamaya\footnote{Jnanamaya here means, as Ksemaraja in his commentary on Netratantra says, Cinmatra-paramarthah - sheer consciousness as the highest Reality.} or sheer consciousness and His jnana or consciousness-power exists in multitudinous forms,\footnote{It exists in multitudinous forms through contraction or compression.} and as He saves the restrained (limited) and therefore bound beings, therefore is He called Netra.\footnote{Netra in its nairuktic or etymological interpretation means niyantritanam tranam - the saviour of the restrained or limited beings. The letter na (نا) of netra (نی) stands for नियंत्रितानां and the letter tra (تر) stands for वाण्यपु. It is impossible to bring this out in translation. Siva is called netra (lit. eye), not because He is the physical eye, but because it is He who through His grace reveals His concealed being to them who turn towards Him. It is He alone who both conceals and reveals Himself.} (IX, 12)

In Kalikakrama also it is said,

"Consciousness shines in various external and internal forms.\footnote{Consciousness appears in the external form as a jar or blue, etc., and in its internal form as pleasure, pain, thought, emotion etc.} There is no existence of objects apart from consciousness. Therefore, the world is simply a form of consciousness. Objects are not known by anybody without consciousness. It is consciousness that has assumed the forms of objects. It is through consciousness that objects are ascertained. Through the application of affirmation and negation, there is division of existents either as positive or negative. The objectivity of existents through the operation of consciousness is only a form of consciousness itself. As knowledge and the known i.e. its objects are apprehended together, therefore are they (knowledge and its object) one and the same."\footnote{Consciousness appears in the external form as a jar or blue, etc., and in its internal form as pleasure, pain, thought, emotion etc.}

\section*{NOTES}

1. Jnanamaya here means, as Ksemaraja in his commentary on Netratantra says, Cinmatra-paramarthah - sheer consciousness as the highest Reality.

2. It exists in multitudinous forms through contraction or compression.

3. Netra in its nairuktic or etymological interpretation means niyantritanam tranam - the saviour of the restrained or limited beings. The letter na (نا) of netra (نی) stands for नियंत्रितानां and the letter tra (تر) stands for वाण्यपु. It is impossible to bring this out in translation. Siva is called netra (lit. eye), not because He is the physical eye, but because it is He who through His grace reveals His concealed being to them who turn towards Him. It is He alone who both conceals and reveals Himself.

4. Consciousness appears in the external form as a jar or blue, etc., and in its internal form as pleasure, pain, thought, emotion etc.
5. The world, according to this philosophy, is only a congealed form of consciousness.

EXPOSITION

The advanced Yogi becomes like Siva. His consciousness is now the consciousness of Siva. As the world is simply a congealed form of the consciousness of Siva, and as the Yogi's consciousness is the same as that of Siva, the world in his case also is an unfoldment of his consciousness.

INTRODUCTION TO THE 31st SUTRA

TEXT

स केवल सूर्यद्वाया निजानिष्ठितिकिर्करित्य विष्णु, वत् तद्वृद्धयतिई—

TRANSLATION

Not only is the universe an unfoldment of his power in the state of its creation, but also in the states following it.

SUTRA - 31

स्थितिलयोऽ ३१ ॥

Sthiti-layau

स्थिति—maintenance (of manifestation); लय: reversion to a potential state.

"Maintenance of the manifested state and its reabsorption are also an unfoldment of his power."

COMMENTARY

TEXT

‘स्वसत्तिप्रचयः’ इत्यनुवाते । निजानिष्ठत्वा शासितत्वाः विभोस्य तत्त्रस्तोऽक्रमः—

वेषं कावितकालं ब्रह्मंशुक्तव्यावहास्ततत्त्वया वा स्थिति:; चिन्मयप्रसादुविभासत्वस्य च यो श्रय:; तत्त्रवज्रस्थलं वि आभासानां विलोक्य-

आन्तं च निजानिष्ठत्वकल्याममे, अयथा अश्व संभवनाववशते: । अत् एव

श्रीकालिकाः
"Unfoldment of his power" should follow the sutra. Sthitī or maintenance (of the manifested world) means external appearance for some time, with reference to the various experients, of the universe which has come into appearance in consequence of kriya-sakti (creative power). Laya means resting in the experient who is sheer consciousness. These two (sthiti and laya) are only an unfoldment of his (yogi’s) sakti or creative power. The various knowable objects which appear and finally revert to their potential state are only a form of his (yogi’s) consciousness-power, otherwise (i.e. without assuming consciousness-power), the apprehension of the world would be impossible. Therefore in Kalikakrama 'through the division of existence and nonexistence' has been spoken of only with reference to sthiti and laya. So,

"He who experiences that consciousness which is entirely pure, not depending on any support (i.e. object) and is of the same form as one's deeper I-consciousness is liberated while alive; there is no doubt about it."

INTRODUCTION TO THE 32nd SUTRA

TEXT

A doubt arises here, viz., the awareness of the Yogi which is oriented towards objects would suffer a break in the states of manifestation, maintenance of manifestation and dissolution.
which differ from one another in the matter of appearance. In order to remove this doubt, the next *sutra* says:

**SUTRA - 32**

तत्रप्रवृत्तायणनिरास: संवेद्नाघातत् ॥ ३२ ॥

*Tat pravrttau api anirasah Samvet-bhavat.*

तत्र— in spite of the occurrence of manifestation etc. अनिरास— no break or shift. संवेद्नाघात— because of the state of the knower.

"In spite of the maintenance and dissolution of the world occurring one after another, there cannot be break in the awareness of the *Yogi*, because of his being the knower or Subject."

**COMMENTARY**

**TEXT**

तेनां सृष्टिघातानां प्रदृढःविवृत्तिः उपवेतनेद्वितीय, नास्ति भोगतिः संवेद्नाघातातुप्यः

चमकास्तस्मिन्नरंमंकर्षावतातु उपवेतनेतु, निरासक्षेत्रतनात्; समिरसे

केस्यचिर्यप्रकाशानात्। यथुक्तं तत्रेव

‘तत्रप्रवृत्तायणनिरास: संवेद्नाघातत् न विनासति।

उत्तप्तिषणविविषाणसाधाराः स वास्तवः॥’

योगिकविवाहः समुपतितत्वानामपरस्यवेतः।

श्रव्भवेन न तर्क न तपास्त च मुन्मुच्यते॥’

इति। एतदेव स्पष्टवे

‘अवस्थापुरां चात्रः कार्यकर्तेऽवशिष्टितम्।

कार्यात्ता शरणं तत्त्वं कर्तुत्तमं पुनरक्षणम्॥’

तथा ॥

‘कार्योऽनुभूत: प्रयत्नो यथः केवल सोहद् लुप्तये।

तस्मात्तत्त्रैव विनन्दनसीत्समुदयः। प्रतिपद्दः॥

व तु योजनसुमार्थो माया: संवेद्नाघातातुप्यः।

तस्य शोषः क्षिप्तित्यावश्याणापुरमस्मात्॥’

इत्यन्तःस्तंभः॥ ३२॥
TRANSLATION

In spite of the occurrence i.e. emergence of manifestation, etc. there cannot be a break of or shift in the awareness of the Yogi because of his being a knower full of the delightful awareness of the fourth state of consciousness, for if there be a break in knowership, nothing whatsoever can appear.¹

As has been said there itself i.e. in Kalikakrama.

"With the disappearance of phenomena brought about by avidya (nescience), the nature of consciousness does not disappear. As consciousness or awareness is free of appearance or disappearance, there cannot be a real disappearance of knowership.

Since it is avidya itself which is spoken of as appearing or disappearing figuratively, how can that (i.e. samvit or consciousness or knowership) be said to disappear which by nature never disappears."²

The same point has been made out in the following verses of Spandakarika:

"In the highest reality known as Atma (the transcendental Self), there are two aspects called karta³ (subject) and karya⁴ (object). Of these two, the object is perishable, the subject is imperishable. Only the effort directed towards an object ceases. On its cessation, only an ignorant chap thinks "I am ruined".⁵

Because of the disappearance of another (the object) there can never be the disappearance of the inner nature (subject) which is the substratum of omniscience." (I, 14-16).

NOTES

1. With the change in manifestation, there is no change in Consciousness, or the Experient, for even change cannot be experienced without an unchanging principle.

2. There can be appearance or disappearance of avidya - the primal ignorance only, not of foundational Consciousness which is indispensable for an awareness of both appearance and disappearance. With the appearance or disappearance of objects, there cannot be any change in the nature of Reality which is ever present and changeless.
3. Karta means the Subject, experient, knower, doer, independent conscious I.

4. Karya means the object, experienced, knowable, insconscious, dependent on something else.

5. There can be only cessation of the effort directed towards an object, there can never be a cessation of the subject whose effort it is. Even cessation of effort only means resting of the effort in the subject.

EXPOSITION

In spite of changes in the form of appearance and disappearance of manifested objects, there is no change in the nature of Reality which is Experience, Awareness, Eternal Subject. As the Yogi's consciousness is that central Awareness, he abides as the Eternal changeless subject.

INTRODUCTION TO THE 33rd SUTRA

TEXT

अस्य योगिनः —
Of this yogi.

SUTRA - 33

सुखदुःख्योबिर्मन्नम् ॥ ३३ ॥
Sukha-duhkkhayor bahirmananam.
'srishvan:—of pleasure and pain; bahirmanan as considering as external.
'This yogi considers pleasure and pain as something external'.

COMMENTARY

TEXT

बेभस्त्यसर्वलोकः सुखदुःख्योबिर्मन्नम् नीलाविवर्त्तृ इत्यतः सत्यस्तस्ततम्।
'हेतु विवेकशक्तितप्रवेष्टव्यवहारः विश्वम् (२२०) इन्द्रयुक्तपुर्वार्थीतस्वम् सर्वस्य अहंसतायायत्स्यवेद स्थिरति, न तु नियतं'
TRANSLATION

This yogi considers pleasure and pain born of contact with objects as a mere this - as something external to himself like blue etc. not like the common folk as something pertaining to the I.

When the sutra 30 under the 3rd section says that the universe is an unfoldment of his sakti (creative power), it means that the whole universe appears as pervaded by his I-consciousness. It does not mean that particular experiences like pleasure and pain are identified with his I-consciousness. This is what this sutra means to suggest. How can the yogi, whose identification with the subtle body as the subject has already been annulled, be affected with pleasure and pain?¹ The same has been said in the following commentary of Pratyabhijna-sutra-vimarsini.

"Those who have transcended the state of the limited subject- and entered the stage of a real subject³ do not experience pleasure and pain even when they are presented by their respective causes. Rather pleasure and pain are not produced in their cases, for the causes of pleasure and pain are absent so far as they are concerned.⁴ They have only the experience of the natural bliss of divine consciousness."

This truth has been clearly expounded in the following verse of Spandakarika:

"When there is neither pleasure nor pain⁵, nor object,⁶ nor (limited) subject,⁷ nor state of stupefaction or insentience⁸ - that is the state of Absolute Reality." (I, 5).
NOTES

1. Pleasure and pain are experiences of antahkarana, the inner psychic apparatus. One who is identified with the psychic apparatus is bound to feel pleasure and pain. But the yogi who is completely detached not only from antahkarana but also from the entire subtle mechanism of puryastaka (the five tanmatras, manas, buddhi and ahankara) has risen to a state of consciousness where he cannot be affected by pleasure and pain. He has transcended the stage of the psychological individual.

2. Limited subject or grahaka refers to Maya-pramata, the subject that is under the sway of Maya.

3. The real subject is Siva-pramata - one who has acquired Siva-Consciousness.

4. Pleasure is caused by raga or attraction, personal interest in something; pain is caused by dvesa or repulsion from something. The yogi has risen above raga and dvesa. So the causes of pleasure and pain are absent in his case.

5. Pleasure and pain are internal objects of experience.

6. Nor object refers to external object of experience like a colour, sound, jar etc.

7. Grahaka or limited subject refers to Maya-pramata, not to the metempirical subject.

8. If there is no pleasure or pain etc. in that Reality, it does not mean that it is devoid of sentiency. It is the Absolute consciousness in itself.

EXPOSITION

The consciousness of the psychological individual is relational i.e. there is always relation of a subject to an object, a grahaka grahya-bhumi - a subject-object duality. The transcendental consciousness is non-relational free from the duality of subject and object. The Yogi who has acquired transcendental consciousness is not affected by the psychological states of relational consciousness.
INTRODUCTION TO THE 34th SUTRA

TEXT

तत्सर्च उत्सर्गरूपः प्रमातमृत्वा योगीनो नान्त: सुखादः-कंसस्यरू:; अत
एवाति—

TRANSLATION

Since the yogi has transcended that stage in which the subject is identified with the subtle body and is unaffected by inner pleasure and pains, therefore he -

SUTRA - 34

तद्विमुक्तस्तु केवलि ॥ 3४ ॥

Tadvimuktastu kevali

तद्विमुक्तः—Free from the influence of pleasure and pain; तु then, rather; केवलि—established in his real Self.

"Being completely free from the influence of pleasure and pain, he is rather Alone - fully established in his real Self as sheer consciousness".

COMMENTARY

TEXT

तात्त्वं सुखादः-क्षायं विषोषेण मुखः संस्कृत्याणैव अतर् असंस्पृष्टः; केवलि, केवलं जिज्ञासारूपात्ता ध्यायः ततुदः चौकालिकारमे

'सुखादः-क्षायं विषोषेण मुखः संस्कृत्याणैव अतर् असंस्पृष्टः; केवलि, केवलं जिज्ञासारूपात्ता ध्यायः ततुदः चौकालिकारमे

भिन्नविभाजनिको नविनिको योगफल कमेतु ॥

इति । तु-सत्त्वो वध्यमाणमेकत्रा विलेखच्छोऽसः, एवमात्रसृजनस्तोऽपि एवमुद्राते

पेक्षयधि ॥ 3४ ॥

TRANSLATION

7at of the sutra means (tabhyam) i.e. from pleasure and pain. Vi-muktah means specially freed i.e. inwardly untouched even by the residual traces (of pleasure and pain). Kevali
means one whose knowership consists in sheer consciousness. The same has been said in Kalikakrama:

"The Yogi should obtain the fruit of yoga by shattering the barrier of the delusion of duality fabricated by the plethora of pleasure, pain etc., and the thought-constructs of various sorts of knowables."

The word *tu* (then, rather, but) in the sutra has been used to show distinction with reference to the sutra that is to follow; so also the word *tu* occurring in the following sutra is used to show distinction with reference to the present one.

**INTRODUCTION TO THE 35th SUTRA**

**TEXT**

Mohapratisamhatas *tu* Karmatma.

"But one who has become a compact mass of delusion is involved in good and evil deeds."

**COMMENTARY**

Mohar - delusion; pratisamha - closely compacted

tu - but; Karmatma - involved in good and evil deeds.

"But one who has become a compact mass of delusion is involved in good and evil deeds."

**TEXT**

Mohapratisamhatas *tu* Karmatma.

Mohar - delusion; pratisamha - closely compacted

tu - but; Karmatma - involved in good and evil deeds.

"But one who has become a compact mass of delusion is involved in good and evil deeds."

**TEXT**

Mohapratisamhatas *tu* Karmatma.

Mohar - delusion; pratisamha - closely compacted

tu - but; Karmatma - involved in good and evil deeds.

"But one who has become a compact mass of delusion is involved in good and evil deeds."

**TEXT**

Mohapratisamhatas *tu* Karmatma.

Mohar - delusion; pratisamha - closely compacted

tu - but; Karmatma - involved in good and evil deeds.

"But one who has become a compact mass of delusion is involved in good and evil deeds."
TRANSLATION

*Moha* is to be interpreted, in the instrumental sense - *mohena* i.e. with delusion; *pratisamhatah* means has become a compact mass with it and thus becomes an abode of pleasure and pain, So he is one who is involved in *karma* (action) i.e. is always stained with good and evil deeds. The same has been said in the same treatise i.e. in *Kalikakrama*.

"When enveloped in *avidya* (primal ignorance) and owing to the use of various thought-constructs, one does not immediately comprehend all the *tattvas* (principles) beginning with *Siva* as his own Self, then good and evil states of mind appear and under the influence of *avidya* intense misery accrues to him owing to evil deeds."

INTRODUCTION TO THE 36th SUTRA

TEXT

एवमीदृश्यानि कर्मस्यनो यदा अनगंगमहेषानाशक्तिसत्त्वासोमन्मितिसहुक- स्वातन्त्र्यायोगः प्रवति, तत्रा अस्त्य—

TRANSLATION

Even of such a one who is involved in *Karma*, when there is union with natural *svatantrya sakti* that blossoms forth owing to the unrestrained grace of *Mahesa* (Lord Siva), there is

SUTRA - 36

ब्हेदातिरस्कारे सर्गान्तरकर्मस्यः ॥ ३६ ॥

*Bheda-tiraskare sargantara-karmatvam.*

*ब्हेद—* difference; तिरस्कार removal, disappearance सर्ग—kingdom of Nature, variety of life; स्यार another कर्मस्य—performance, creation.

"On the disappearance of difference, there accrues (to the *yogi*) the capacity to create a different kingdom of Nature and variety of life."
Bheda connotes different fixed realms of experience appropriate to sakala, pralayakala etc. whose selves are identified with the body, prana etc. Tiraskare means (difference) on being repelled with the emergence of compact consciousness and so on the acquisition gradually of the pre-eminence of Mantra; Man tresvara and Mantramahesvara, there accrues to him the capacity to create another world according to his desire.

So Svachchanda-tantra having declared in the following line his similarity to free-willed Bhairava inasmuch as he has dispelled all difference,

"With threefold japa, the yogi would become similar to svachchanda (Free-Willed Bhairava)", has described further his wonderful power in the following lines:

"Of the gods Brahma, Visnu, and Indra, of siddhas, daityas, and kings of serpents, he becomes the creator of fear by his curse, and the dispeller of fear by his grace. He crushes the pride of death, and knocks down even mountains." (VI, 54-55).

NOTES

1. The experients referred to and their fields of experience are given below.
1. Vijnanakala | Mahamaya tattva | Experience of pure consciousness and all the pralayakalas and sakalas.

2. Pralayakala or Pralayekevali or Sunya-pramata.
   | Maya tattva | Mere Void.

3. Sakala (from the Devas upto the plants and minerals).
   | The remaining tattva upto the earth. | Full of three malas, bound by cause-effect relation and experiencing everything as different.

2. (i) Mantra is the experient who has realized Suddha Vidya tattva.
   (ii) Mantresvara is the experient who has realized Isvara tattva.
   (iii) Mantra-Mahesvara is the experient who has realized Sada-Siva tattva.

3. Three-fold japa is a technical term. It does not mean three times, but japa in a three-fold way as given below:

   1. Sambhava japa - In this, the aspirant has to concentrate on the junction-point of prakasa and vimarsa. The three factors involved in this are - prakasa, vimarsa, and their junction point.

   2. Sakta japa - In this, the aspirant has to concentrate on the junction point of pramana and prameya. The three factors here are (i) pramana (2) prameya and (3) the junction point from which pramana and prameya arise.

   3. Anava japa - In this, the aspirant has to concentrate on the junction-point of prana and apana. The three factors here are (i) prana (ii) apana and (iii) their meeting point.

INTRODUCTION TO THE 37th SUTRA

TEXT

न च एतदश्रय असाध्यम्। प्रत्यः—
TRANSLATION

Such creation should not be considered to be impossible for him, because,

SUTRA - 37

करणशक्ति: स्वतोऽनुभवत् ॥ ३७ ॥

Karanasaktih svato'nubhavat.

करणशक्ति:—the power to create. स्वत:—of one's own; अनुभवत् - from experience.

"One can realize the capacity of creativity from one's own experience."

COMMENTARY

TEXT

स्वत: स्वस्मावेशान्वित: विषयेऽपि, करणशक्ति: पस्यविद्यार्थी-निम्प्रित्यामः आत्मनः सिद्धवेच | अनेनव आश्चर्येन भीप्रशस्तिविवासः

‘अत एव यथा प्रभाव्यस्मृतिसत्त्वाविद्याभासात् ।

आनान्यपेक्षा शुद्धेऽदि सिद्धवेच जीवतः॥’

इत्युप्रसादः । तथासंसारमेधारिणिः जाति वेदार्थातिर्ति गाढ़त्वमविवेगेन विनम्राति, तदा सर्वसाधारण अपोष्टार्थिविशिष्टवीचारमें भवति । तु धर्मं तत्तस्य

‘यदा भू तेजस्विन सुधितत्सामविधामयुगम्याः ।

सवेदेनुजतरद्रव्याधिरुविशिष्टाया वालाभिर्मन्ति ।

तदा च तेषापि संक्लः कल्पापपत्ताः व्रजते ॥’

इति ॥ ३७ ॥

TRANSLATION

From one's own experience in the matter of imagination and dreams one's capacity to create extraordinary things is well established. With this purport, it has been said in Pratyabhijña:

"Therefore, from the power of conception (avabhasandī)1 and execution (samullekhd2) according to one's desire, i.e. the power
of knowing and doing (jnanakriya) of all living beings is clearly established." (I, VI, 11).

Such being the possibility, if he (the Yogi) is oriented towards creation with strong will, he can, according to his wish also create something common to all people.

This has been said in Tattvagarbha:
"When the Yogis shine forth with manifest power of creativity, their want of firmness for creativity is firmly and immediately shattered, and then their Will power becomes a Kalpataru".3

NOTES

1. Avabhasana denotes jnanasakti.
2. Samullekha denotes kriyasakti.
3. Kalpataru is a tree of svarga or Indra's paradise fabled to fulfill all desires; the wish-fulfilling tree.

INTRODUCTION TO THE 38th SUTRA

TEXT

Tripad ady anuprananam.

TRANSLATION

Since the use of the word Karana-sakti - the power of creating points to the fact that svatantrya-sakti (absolutic Will power) in the form of turya (the fourth state of consciousness) is the quintessence of the experient who is awareness personified, therefore in order to whet the nature of that turya which is suppressed by mayasakti, the next sutra says:

SUTRA - 38

Tripad ady anuprananam.

of the three states; principal, pre-eminent, - enlivening,
"Of the three states, there should be enlivening by the main one (which is svatantrya sakti full of creative bliss)."

**COMMENTARY**

**TEXT**

"Of the three states, there should be enlivening by the main one (which is svatantrya sakti full of creative bliss)."
TRANSLATION

Of the three states of manifestation (srsti) maintenance of manifestation (sthiti) and reabsorption (laya) characterized by orientation towards objects, (bhavaunmukhya) interest in the objects (tadabhisvanga) and inner assimilation of the objects (antarmukhibhavanamaya) that which is adi i.e. the main one viz; turya (the transcendental state) is by infusion of its delight in all the three (viz., waking, dream, deep sleep) compact bliss. This transcendental bliss though veiled by Maya-sakti appears (for an instant) like a flash of lightning on the occasion of the enjoyment of various objects of pleasure. Therefore though that bliss appears only for an instant on the various occasions, one should enliven oneself with it. Anuprananam or enlivening oneself means vitalizing oneself by following more and more the awareness of that bliss which exists within. That is to say one should animate oneself with that vitality. The same has been said in Vijnanabhairava.

"She (parasakti) is bliss that can be experienced within oneself, she can be known only when one is freed of all thought-constructs. She is a state of one's own Self that is Bhairava, hence she is known as Bhairavi, the Sakti of Bhairava. She is one whose essential nature is full of the delight of the unity of the entire universe. She is to be known essentially as the pure form filling (pervading) the entire universe." (Verse 15) and then elaborating with the following verses as a means of approach to her, it is said "At the time of sexual intercourse with a woman, an absorption into her is brought about by excitement, and the final delight that ensues at orgasm betokens the delight of Brahman. This delight is that of one's own Self. (It has not come from anything external. The woman is only an occasion for the manifestation of that delight). O goddess, even in the absence of a woman, there is a flood of delight, simply on account of memory in full measure of sexual pleasure in the form of kissing, embracing, pressing etc. 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 that has arisen and become absorbed in it, and identified with it.

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

When a Yogi mentally becomes one with the incomparable joy of song and other objects, then of such a yogi, there is because of the exaltation of his mind identity with that (i.e. with the incomparable joy), because he becomes one with it."2 (Verses 69-73).

The same point has been made out in Spandakarika, beginning with,

"The Spanda3 principle is established in that state in which is placed a man who is extremely exasperated or exceedingly delighted or is utterly bewildered, considering 'What am I to do' or runs to and fro (for the safety of his life)"4 (I, 22) and ending with "One who is awake is unenveloped (in avidyay (I, 25) This has been conclusively discussed by me in Spandanirnaya beyond the possibility of a doubt.

In the sutra Trisu caturtham (III, 20), it has been said that the three viz., waking, dream and deep sleep states should be vitalized with the fourth state; in the present sutra, it has been said that in all conditions in the initial, intervening and the final states, in manifestation, maintenance of manifestation, and dissolution, there should be a vitalization of awareness with the elixir of the fourth state in the manner described above. This is the special point about this sutra.

NOTES

1. Since the sexual pleasure is obtained only by memory even in the absence of a woman, it is evident that the delight is inherent within. It is this delight apart from any woman that one should meditate on in order to realize the bliss of the transcendental consciousness.

2. One can turn even a sensuous joy into a means of Yoga. In the above verses, examples of all sorts of sensuous joy have
been given. Joy of sexual intercourse is an example of sparse (contact); joy at the sight of a friend is an example of pleasure of rupa (visual perception); joy of delicious food is an example of rasa (taste); joy derived from a song is an example of the pleasure of sabda (sound).

3. Spanda=Cosmic pulsation - throb of the divine consciousness.

4. Whenever there is intensity of awareness, one should look for the divine principle of activity.

INTRODUCTION TO THE 39th SUTRA

TEXT

SUTRA - 39

Cittasthitivat sarira-karatia-bdhyefU.

As in the case of the states of the mind, so also in the case of the body, organs of sense, and external things, there should be vitalization with the bliss of the transcendental consciousness.

COMMENTARY

TEXT

'प्रवदानानंतरं हुस्येत् । यथा अन्तङ्कुण्ड्राचारं चित्तस्थिति नुवेदान।' ।

'यथा शरीरकरणवाद्रामाणसात्मिकाः काहिं घुमतायांचि आलर्ग।'

The yogi should not rest content with the vitalization of the three normal states with the bliss of turya only in the condition of an inward grip of the turya, but also:
TRANSLATION

Samvahya means a bound being involved in Karma who is, together with the coverings of Maya, inner psychic apparatus, outer senses, tanmatras, and the gross elements presided over by the group of saktis, carried forward from one form of existence to another. Of such a being, as described by Svacchandatantra in the words, 'in such a case, desire is the limiting, tainting condition', there is extroversion on account of anavamala known as avidya or primal ignorance consisting in the feeling of imperfection. Bahirgatih or extroversion means that in him there is always an inclination towards and interest in external objects, and never an attentiveness to the inner nature. As has been said in Kalikakrama.

"Since one is involved in avidya (primal ignorance) and so owing to the use of thought-constructs does not immediately comprehend all the tattvas beginning with Siva as his own Self, therefore good and evil states of mind appear and under the influence of avidya, intense misery accrues to him owing to evil deeds.

On account of false ideation, they are tormented in hell; they are burnt by their own vices just as bamboos are burnt by their own fire.

Owing to delusive ideas, these people reap the fruit of avidya; they acquire a body which is the product of Maya and suffer misery according to their deserts."
INTRODUCTION TO THE 41st SUTRA

TEXT

When, however, he comprehends his own essential nature which has awakened owing to the grace of the highest Lord then owing to absence of desire, his extroversion ceases; rather he always takes delight in resting within his Self. Therefore the next sutra says:

SUTRA - 41

तदाहं प्रमिलेस्तत्त्वाय जीवसंस्कारः || ४१ ||

Tadarudhapramites tatksayaj jivasamk sayah.

- of the one whose awareness is fully established in that (i.e. turya state); तदः = with the ending of that (i.e. desire); जीवसंस्कारः = the ending of the state of the empirical individual.

"Of the Yogi whose awareness is firmly established in the fourth state (turya or transcendental state), there is the ending of the state of the empirical individual with the ending of desire."

COMMENTARY

TEXT

तदाहं प्रमिलेस्तत्त्वाय जीवसंस्कारः || ४१ ||

- of the one whose awareness is firmly established in that (i.e. turya state); तदः = with the ending of that (i.e. desire); जीवसंस्कारः = the ending of the state of the empirical individual.

"Of the Yogi whose awareness is firmly established in the fourth state (turya or transcendental state), there is the ending of the state of the empirical individual with the ending of desire."

पश्चात् स्वव्ययः संबंधित:  पश्चात् स्वव्ययः ।

"After the state of independent individuality there is the ending of the state of the individual.

'Yatha स्वतन्त्र शक्तिः प्रकाशितः स्वयं प्रविष्टः ||

तथा स्वव्ययः वशीये संसारः नेमन पश्चाति ||'

हि ||

'निरस्य कल्पनारथम् ||

विद्वान कल्पनाजालमहं लेखः परापरस् ||'
TRANSLATION

By the word tat is meant 'in the fourth state of the Subject or knower. indicated before.' Arudhapramiteh means the yogi whose mind is intent on the awareness of that (fourth state) Tat-Ksaydt means with the ending of desire. Jiva-samksayah means the ksaya or annulment of the identification with the puryastaka (subtle body) as the subject that is carried forward (from one form of existence to another). That is to say, he shines forth in the form of the foundational consciousness as the subject, It is said there itself (i.e. in Kalika-Krama).

"As one who sees certain objects in dream, but does not see them when awake, so the Yogi contemplating over Atma as the sole reality does not see the world (as world)"

Similarly:

"Rejecting mental modes like existents and non-existents, by resorting to the middle position between the two, renouncing the fabrications of imagination such as different and non-different by means of the ascertainment of non-dualism, he - the yogi who is always devoted to his essential Self and is intent on destroying Death itself, and is devoted to the state of isolation, can acquire the state of Nirvana".

Kaivalyapadabhag (devoted to the state of isolation) means One who cannot be carried by his senses and tanmatras."

NOTES

1. After realization, the previous experience of the world appears to the yogi as the experience of a dream. Now he sees the world in a different light - as the glory and splendour of Siva.

2. The concepts of existence and non-existence, different and non-different are the products of the dichotomising activity of the mind, the fabrication of vikalpa.' Freed of this limitation, the yogi sees reality as the background of all mind-made distincts, as lying in the middle of "either-or".
EXPOSITION

The 40th *sutra* says that if the aspirant is attached to desires, he becomes extroverted and by the force of the residual traces of his desires inhering in his subtle body is carried forward from one form of existence to another. Attachment to objects of pleasure becomes an obstacle in the path of the aspirant who seeks liberation.

The 41st *sutra* says that the aspirant is not doomed to be shuttle-cocked from one life to another. If he renounces desire and is rooted in the awareness of the transcendental state, he rises above the state of the limited empirical individual and becomes entitled to *Nirvana*. *Nirvana* in this system means *Siva-sakti-samarasya*; the undifferentiated state of consciousness in which subject-object duality ceases for ever.

INTRODUCTION TO THE 42nd SUTRA

TEXT

तत्स्यं जीवसंध्यो तस्ति अस्य शेष्यायां प्राप्तः, न च अतो सुप्रभुस्वायाय वेदति:-
सदा एव दृश्यते, तत्कथायं तत्वालङ्कणितः ? इत्यास्तुपापाः—

TRANSLATION

A doubt arises here. The ending of the state of the empirical individual connotes the dissolution of the body. But this dissolution of the body is not noticed immediately even in the case of the perfectly awakened (enlightened) *yogi*. Then how can he be said to be rooted in the awareness of the transcendental state? In order to remove this doubt, the next *sutra* says:

SUTRA - 42

सृतकुञ्जुको तत्व विमुक्तो सुयः पतिसमः परः ॥ ४२ ॥

*Bhuta-Kancukl tada vimukto bhuyah patisamah parah*

शृतकुञ्जुको—One who uses the body of the gross elements as a mere covering; तत्व—then: विमुक्तः — liberated: सुयः abundantly - pre-eminent;y: पतिसमः—like *Siva*: परः - perfect
"Then i.e. on the ending of desire, he uses the body of gross elements merely as covering and being liberated is pre-eminently like Siva, the perfect reality.

**COMMENTARY**

**TEXT**

तवेति भविष्यत्यावात्, जीवनिःसंयोजी पूर्ववधूस्यता निर्माती राम रूपं व्यतिरिक्तः प्राप्तशानिव, न तु भूतकान्तिपूर्वका यस्य, तत्तद्वृत्तं सन् विभूषणो निर्वाचनार्थं, यतो यो जीवनेत्र जन्तासम्: विद्वृत्तिकायामयस्वचन्दसिद्धं, तत एव परः पुनः: 'शारीर- 

**TRANSLATION**

'Tada' i.e. by the ending of desire, Jiva-samksaya means 'on the dissolution of the identification of the subject with the subtle body. Thus bhutakancuki means 'one whose gross elements that go to the formation of the body are like kancuka i.e. like separate covering and do not even touch the state of 'I'. Such a one is liberated, is the enjoyer of Nirvana.

Since he is pre-eminently (bhuyah) like Siva (patisamah) i.e. possessed of the compact consciousness of the highest Lord,
therefore is he perfect \( (purnah) \). In accordance with the sutra Sarira-vrttirvratam. \( (111, \ 26) \), though he's till exists in the body which is to him like a mere sheath,\(^1\) he is not touched even by a trace of the feeling of the body being the subject. It has been said in Kularatnamala, "When the excellent guru (spiritual director) reveals to the disciple that mystery (of God-Consciousness) in its wholeness, then he (the disciple) is undoubtedly liberated at that very moment and afterwards remains in the body only like a machine.\(^2\) How much more then the yogi of supreme understanding! If he is established in the highest Brahman with one-pointedness even for a moment, he is liberated himself and liberates other people."

In Mrtyujit also it has been said,
"If one realizes Reality even for the moment of a blink, he is verily liberated immediately and does not acquire another birth." \( (VIII, \ 8) \).

In Kulasara also, the same idea has been expressed in the following verse:
"What a glorious eminence of this truth O fair one, if one has even intellectually assimilated it and imparts it to another (lit: to another ear), even that one is liberated instantly."

NOTES

1. Just as the sword is entirely separate from the sheath which is only a cover for it, even so the liberated one is entirely separate from the body. The body is only a physical covering for the spirit to carry on its function on the physical plane. The consciousness of the liberated one is not at all identified with the sensation of the body.

2. He is no more interested in the body. He lives only mechanically in it.

INTRODUCTION TO THE 43rd SUTRA

TEXT

नन्तु मूलकम्युक्तिवर्त्तनां अस्य कस्मातृ तत्वं देह न निवर्तते! \( \text{इत्यवाद} – \)
TRANSLATION

A doubt arises here. Why does not even his covering of the gross body fall away when he (the yogi) is liberated? In answer to this question, the next sutra says:

SUTRA - 43

नैसर्गिकः प्राणसंबन्धः। ॥ ४३ ॥
Naisargikah pranasambandhah.

नैसर्गिकः = natural; प्राणसंबन्धः = the link or association of prana - the universal life force, the universal vital principle.

"The link of the universal Life force (with the body) is natural".

COMMENTARY

TEXT

निसर्गस्त्य स्वात्मचालनः: स्वभावतः आयतो नैसर्गिकः; प्राणसंबन्धः; संविस्तः फिन मण्डली विभेदिनिधियम् अविसारात्मितः: संस्कृतवात्सापूर्वकं संकुचसरोपः विवस्तुरतत्त्वमानार्थसंपूर्वकधीतिमा। भिक्ष्ठा प्राणसंबन्धः स्वहृद्यमेवाभासात्मना सुकृततीति नैसर्गिकः; स्वात्मत्त्वः प्राणसंबन्धः। प्राणसंबन्धः। तथा च भूवाजगनेयायम्।

‘या सा शक्ति: परं दूरे स्वभाव व्यापिनो निरंतरा तिवा।
शक्तिवस्तु: जननी परानन्दायुतायाः।
महाभोजकोऽर्थो च चढ़ा सृष्टिसंहारकारं।
विवस्तुं निविवं तिवं भवत्व भवत्वात्वं प्रकर्ष्यति।’

इति संविद्य एवं सगोवथः: प्राणसंबन्ध: नाडङ्गेन्नालिखितोपवज्ञे प्राणसंबन्धः
तानागतवर्त्तमानसंपूर्वकान्तवाचलसंविलासकारं संकुचसरोपः।
ततुत्तैं सुचकत्वेऽविच च च चाणसंबन्धः
‘प्राणः प्राणाय: प्राणो विवस्तु: तिति।
निरमाणायुतं व्रजनायुतसि स्थितः।’

इति ॥ प्राणाय:।

‘ह्यांकारस्तु स्मृत: प्राणं स्बर्वसूति हृताहिति:।’
Naisargika means that which has come from nisarga i.e. from nature, in other words from the power of Absolute Free Will of the Lord (Svatantrya Sakti). (The link of prana with the body is, therefore, unavoidable). The divine consciousness, with a desire to display the variegated panorama of the universe, at first adopts the principle of contraction, assumes the state of limited experiencers (jivas) who are a form of pranana - the universal life force which brings about the manifestation of the entire universe in a limited form and also appears in the form of the world as grahya or object. This link of prana, therefore, has been initially brought into manifestation by the Absolute, Free Will of the Lord (svatantryat).

We find the same idea expressed in Vajasaneyana,

"That Sakti (Divine Power) who is the highest, subtle, all-pervading, absolutely pure, auspicious, mother of the collective whole of saktis, the highest bliss of the nature of immortality, mahaghoresvari Canda (terrible) brings about both manifestation and withdrawal (of the world process), and she forcibly makes manifest and finally withdraws (prakarsati) Time that expresses itself in the form of the three breath-channels, (trivaham) in three forms, (trividham) and in three aspects, (tristham). Thus it is of the divine consciousness that the function of external manifestation and internal withdrawal has been described in the form of the flow of breath in the three channels, the states of moon, sun and fire and the past, future, and present aspects of external time.

The same has been said in Svacchanda-tantra also;

"The life-force appears in the individual as prana and apana with the function of exhalation and inhalation. Always imparting life, it exists within one's breast. Since it imparts life, therefore, is it known as prana." (VII, 25).
In accordance with what Svacchanda-tamtra says in the following verse:

"Ha is said to be prana which functions by itself (i.e. is automatic) and is of the form of a plough"\(^7\) (halakritih) (IV, 257).

It is of prana that the function of manifestation (srsti) and withdrawal (samhara) has been described because of its being of the form of the Highest, Absolutely Free Bhairava and because of its out-going and incoming. Therefore, it has been rightly said that the link of prana is natural.

So Bhattakallata, in order to confirm the causality of prana has said in Tattvartha-cintamani -

"Consciousness is, at first, transformed into prana."

NOTES

1. For manifestation, the divine consciousness at first transforms itself into prana. This prana is universal Life-force which brings about both subject (grahaka) and object (grahya).

2. Mahaghoresvari is here only another name of Kalasankarsini Sakti.

3. Canda is another name of the same sakti, She is called Canda (terrible), because she conceals the essential nature of the experient.

4. Trivaham - 'flow of life-breath in the form of three channels' refers to ida (the breath channel on the left of the spinal column), pingala (the breath channel on the right of the spinal column), susumna (the breath channel in the middle of the spinal column).

5. Trividham refers to soma (moon), surya (sun), and agni (fire) symbolic respectively of prameya (object), pramana (knowledge) and pramata (subject).

6. Tristham - three aspects of time, viz., past, present, future.

7. The letter ha is indicative of visarga sakti (Creative power). In Sarada script, the letter ha is of the form of a polugh the upper part of which symbolizes exhalation and the lower part symbolizes inhalation. It is constantly and automatically being sounded inwardly in everyone in an anacka (vowel-less) and andhata form (i.e. in the form of unstruck sound).
EXPOSITION

It is samvit or consciousness which is transformed into prana. Prana in this context does not mean life-breath. It means the universal Life-force which brings about both subject and object. It is the connecting link between consciousness and the various vehicles (sthula, suksma, etc) of man. This link is natural. It is this link which maintains the body even when a yogi has acquired Self-realization and has constant awareness of the transcendental consciousness. So the question - 'Why the body does not fall away when the yogi is poised in the transcendental consciousness is meaningless. The body cannot perish so long as the link of prana remains. The yogi cannot commit suicide.

The universal Life-force assumes mainly two forms in the individual, viz., prana-exhalation, and apana-inhalation. Prana, the outgoing breath is indicative of srsti-manifestation of the world process, and apana is indicative of samhara - withdrawal of objective manifestation. It is prana, the universal life-force that has dual aspect and thus brings about both the manifestation (srsti) of the objective world and its withdrawal (samhara) back to its source.

INTRODUCTION TO THE 44th SUTRA

TEXT

अतत्र स्मितेल्पि नैसानिके प्राणसंबन्धे व्यस्ततःप्रेय आत्मरी फलो विवृत्यासत्ते स लोकोत्तर एवं इत्याद्

TRANSLATION

So even while the natural association of prana lasts, the yogi who is poised in the fourth i.e. the transcendental consciousness being constantly aware of the inward Supreme I-consciousness abides as a transcendental person (lit., beyond the common). This is what the next sutra says.
In all the channels left (ida), right (pingala) and susumna - the middle one, there is prana sakti. By the constant practice of the awareness of Reality that is in the centre of the inner state of prana sakti, there abides the awareness of that central Reality viz., the supreme I-consciousness under all circumstances, and in all conditions.
nasika or prana sakti. The word nasika is derived in the following way - 'nasale* i.e. that which flows in a zigzag way, that is, prana-sakti. Antar means the inner aspect of this pranasakti i.e. consciousness. Madhya means the centre of this inner consciousness i.e. vimarsa or I-consciousness. Being the innermost of all, that is the main or central Reality, viz., the Supreme I-consciousness. According to the following verse of Kalika-krama, the central I-consciousness is the highest sakti.

"Of that God who is greater than all the gods, and who is supreme consciousness itself i.e prakasa, the highest sakti is vimarsa or I-consciousness, which is omniscient, full of wisdom."

By the samyama\(^1\) or intensity of repeated inward awareness of that supreme I-consciousness, there is (what is to be said in this matter\(^2\)) in all conditions, radiant, highest nirvyutthana-samadhi\(^3\).

The same idea has been expressed in the following verse in Vijhana-bhairava:

"The consciousness of subject-object relationship is common to all embodied beings. The Yogi have, however, this distinction that they are ever mindful of this relation" (i.e., they are always mindful of the para-pramata, the metaphysical subject without which there can be no such thing as an object", (verse-106).

NOTES

1. Samyama here is not to be taken in the technical sense of Patanjali's Yoga which means the threefold practice of dharana, dhyanam and samadhi. Here samyama means the intensity of repeated inward awareness.

2. Kimatra or what is to be said in this matter? This is an exclamation, an expression of delight.

3. Nirvyutthana samadhi means the ever-present absorption of the mind in the Supreme I-consciousness in the ordinary routine of life even when the yogi is not practising formal contemplation.

INTRODUCTION TO THE 45th SUTRA
TEXT

एवंप्रवृत्तस्य प्रोपक्षां वर्णयन् प्रकरणमुपसंहिताः
TRANSLATION

The next *sutra* gives the conclusion of the book by showing the final achievement of the *yoga* of this kind of *yogi*.

SUTRA - 45

**Bhuyah syat pratimllanam.**

*Bhuyah* = over and over again; *syat* = there is: *pratimllanam* awareness of the Divine both inwardly and outwardly.

In the case of this *yogi* there is over and over again the awareness of the Divine both inwardly and outwardly".

COMMENTARY

TEXT


Over and over again; there is: awareness of the Divine both inwardly and outwardly."
The yogi who is deeply absorbed in the Supreme I-consciousness (parayogabhinivistasya) has a *pratimilana* of this universe which has arisen from the essential nature of foundational consciousness.

"Pratimilana" means both inward awareness of the Divine (nimilana), and outward awareness of the Divine (unmtlana). He now sees the universe over and over again with an awareness in which the residual traces of difference have completely vanished, (viz. *vigalitabhedasamskaratmna*). The yogi has an
experience in which he is inwardly absorbed in the Supreme Divine Consciousness (nimilana); again when he turns towards the universe, he experiences it as the same as his own essential Divine Consciousness (unmilana). The same idea has been expressed in the following verse in Svachchanda-tantra:

"O Goddess, beyond the samana\(^2\), there is the unmana\(^3\) stage; one should join one's self to it. The self united with that, completely becomes that very unmana," (IV, 332).

Again (in the same Tantra, it has been said),

"Just as kindled fire that has risen pure and radiant from the fuel does not enter it again, even so, the Self that has arisen from the Sadadhva\(^4\) freed of all anavamala, (mala) karma mala (karma) and maylya mala (kala) is past all the fret and fever of life.\(^5\) Even though still remaining in the world, he is not bound by it i.e. is not attracted towards the pleasures of the world because he is now pre-eminently freed of all the malas (limitations) and abides perfectly pure." (X, 371-372).

In saying bhuyah syat (is again) the intention of the sutra-kara (composer of the sutras) is this - that the Divinity (Siva-hood) of this yogi is not any thing new. It is the very nature of Reality. Only on account of the perversity of one's own thought-constructs brought about by Maya-sakti, the aspirant was not able to recognize it which was there all the while. It is only manifested now by adopting the various means described in this book.

May there be welfare (for all)!

NOTES

1. Pratimilana - Nimilana - unmilana - pratimilana. Nimilana is that samadhi in which the yogi is completely absorbed inwardly in the supreme I-consciousness. When after coming back to normal consciousness, he turns his attention towards the universe, he experiences the universe also only as an expression of the Divine. This is unmilana samadhi. Having both kinds of experience successively is pratimilana.

2. Samana. Upto samana stage in the upward climb towards the Divine, there is the function of mind, not of the ordinary, normal mind but mind developed to its optimum excellence.
3. *Unmana* is the stage of consciousness beyond mind. It is entirely divine consciousness. It is a stage where human consciousness has been completely transcended.

4. *Sadadhva* (lit. the course of six) includes the entire phenomenal manifestation, three on the subjective side, viz., (i) *varna* (2) *mantra* and (3) *pada* and three on the objective side, viz., (a) *kala* (2) *tattva* and (3) *bhuvana*.

5. The *Atma* (spirit) has finished its journey in mundane manifestation. It has crossed the border of human limitation and has become completely divinized. Just as the flame of fire that has risen to the sky does not return to the heap of wood from which it has arisen, even so the soul that has reached the *unmana* level does not return to the earth. The aspirant that has risen to this height is completely freed of all the three *mala*- *anava*, *maylya*, and *karma*.

Thus is finished the third section describing *anavopaya*. *Ksemaraja's Epilogue.*

This commentary on the *Siva-sutras* beautified by its harmony with the *Saiva agamas*, and by its consistency with the Spanda-karika has been written to expound the secret of *Saiva yoga*. (1)

May the pious ones enjoy fully well, for cutting out the shackles that bind them to worldly existence, the commentary on the *Siva Sutras* named *Vimarsini* full of everfresh elixir of immortality trickling down from the teaching about the secret doctrine of *Siva*. (2)

This commentary would stimulate the interest of those who are not interested in the doctrine of *Siva*, would bring about the most excellent transformation of understanding and remove fear of death, old age, birth etc. like a flood of nectar by mere taste of it. (3)

Environed by the body, *prana*, pleasure etc. due to the limited sense of I-ness, man does not realize the doctrine about one's magnificent divine Self. But he who, owing to this teaching, beholds in the midst of the ocean of (spiritual) awareness the universe as a mass of its foam on all sides is said to be *Siva Himself* in sooth. (4)

May you all cross quickly the ocean of transmigratory existence and be established firmly in the highest state full of eternal light and delight. Ponder deeply over the *sutra*
Siva Sutra

enunciated by Siva, radiant with its mystic truth. Taught by an excellent guru (spiritual director), it shines forth vigorously and joyfully enlightens the inner understanding (5).

This is the third section, viz. anavopaya of Siva-sutra-vimarsini written by Rajanaka Ksemara who is dependent (for his intellectual and spiritual life) on the lotus-feet of (his guru) Mahamahesvara Rajanaka Abhinavagupta.

This Siva-sutra-vimarsini is finished. This work of Ksemara, viz., Siva-sutra-vimarsini is meant for the peace and welfare of those who reflect on life in order that they may understand the identity of their Self with Siva.
GLOSSARY OF TECHNICAL TERMS

A (ॐ) : Symbol of Siva, short form of anuttara (the Supreme); the letter pervading all the other letters of the alphabet.

Akala: The experient established in Siva tattva and identified with Siva.

Akula: Siva or ओ (धृकारकमण्डलेण वर्तकरस्य इति अलंकरणः।)

Akrama: Successionless manifestation of the essential nature; Sakta Yoga.

Akhyati: Primal Ignorance; Maharnaya.

Agni (symbolic): Pramata - knower or subject.

Agnisomatmika: The parasakti (highest sakti) that brings about srsti (manifestation) and samhara (withdrawal) of the universe.

Agnisomamayam: The universe which is of the nature of pramana (knowledge) and prameya (objects).

Ajnanam: The primal limitation (mala); Ajnana in this system does not mean absence of knowledge, but contracted or limited knowledge. Being inherent in Purusa on account of which he considers himself as of limited knowledge and limited activity, it is known as Paurusa-Ajnana. Being inherent in Buddhi, it leads one to form all kinds of asuddha vikalpas (thought-constructs devoid of essential Reality) and is thus known as Baudhha Ajnana.

Aghora: The merciful Siva.

Aghora Saktis: The Saktis that lead the conditioned experients to the realization of Siva.

Aghoresa: An aspect of Isvara below Suddha vidya giving rise to asuddha tattvas like maya; Anantanatha.

Adhisthana: Substratum, support.

Anu: 'Aniti svasiti iti anuh' - one who breathes i.e. the jiva - the empirical individual; the limited, conditioned experient, conditioned by the body, puryastaka and prana; the cittamaya pramata, the experient whose predominant nature is the empirical mind; the Maya-pramata, the experient dominated by Maya.
Atisanta padam: The state of Parama Siva beyond the tattvas.
Adhva: Adhva literally means course or path. Suddha Adhva is the intrinsic course, the supramundane manifestation. Asuddha adhva. is the course of mundane manifestation.
Anacka: Sounding the consonants without the vowels; esoteric meaning - 'concentrating on any mantra back to the source where it is unuttered'.
Anasrita-Siva: The state of Siva in which there is no objective content yet, in which the universe is negated from Him.
Anantabhattaraka: The presiding deity of the Mantra experiment.
Antakoti: The last edge or point; it is dvadasanta a measure of twelve fingers.
Antarmukhibhava: Introversion of consciousness.
Anupaya: Spontaneous realization of Self without any special effort.
Anugraha: Grace.
Anuttara: (1) The Highest; the Supreme; Parama Siva; the Absolute (lit. one than whom nothing is higher). (2) The vowel 'a' (अ).
Anusandhana: Lit; investigation; tracking a matter to its source. In Yoga, repeated intensive awareness of the Source or essential Reality.
Antaratma: The conditioned inner soul consisting of puryatfaka or subtle body. It is called inner as contrasted with the gross body which is the outer covering of the soul.
Antahstha: Lit; standing in between, the letters य, र, ल, ब, are known as antahstha letters. According to Siksa (Phonetics) and Vyakarana (Grammar), they are called antahstha, because they stand between vowels and consonants, they are neither purely vowels, nor purely consonants or they are so called, because they stand between तम्बें letters क to ः and अघ्रम् letters (श, च, छ, ह)
According to Ksemaraja, they are called antahstha because they are determined by Maya and her kahcukas which operate from within the mind of man.
Abhinavagupta, however, says that since the formation of the antahstha letters is due to iccha and unmesa saktis
which are inner forces and are identified with the pramata (subject), they are rightly called antahstha.

Apasusakti: One whose bondage has disappeared and who has become a free being (pati) like Sadasiva.

Apana: The vital vayu that goes in downwards towards the anus; the inhaled air.

Apavarga: Liberation.

Apara: Lower; lowest.

Apavedya susupti: Profound sleep in which there is absolutely no awareness of any object whatsoever.

Abuddha: What is known as the awakened state for the common man is from the standpoint of the Yogi abuddha or unawakened state i.e. a state of spiritual ignorance.

Amrta varna: the letter 'sa'.


Amaylya: Beyond the scope of Maya. Amaylya Sabda is one which does not depend on convention, in which the word and the object are one.

Alamgrasa: 'Alam' in this context means atyartham i.e. to the utmost, and grasa means swallowing, consuming i.e. completely reducing to sameness with Self.

Alamgrasa, therefore, means bringing experienced object completely to sameness with the consciousness of the Self when no impression of samsara as separate from consciousness is allowed to remain.

Avadhana: Constant attentiveness.

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

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

Aviveka: Non-awareness of the Real, moha or delusion; ignorance; non-discernment.

Avyakta: Non-manifest.

Asuddha vidya: Knowledge of a few particulars; limited knowledge; empirical knowledge.

Asat: Non-being.


Ahanta: I-consciousness.
A (अ)

Anava upaya: The Yoga whereby the individual utilizes his senses, prana and manas for Self-realization. It consists generally of uccara, karana, dhyana, varna, and sthana-kalpana. It is also known as Anava yoga, Bhedopaya and Kriya-yoga or Kriyopaya.

Anava Samavesa: Identification with the Divine by the above means.

Anava mala: Mala or limitation pertaining to anu or the empirical individual; innate ignorance of the jiva; primal limiting condition which reduces universal consciousness to a jiva, depriving consciousness of sakti and sakti of consciousness and thus bringing about a sense of imperfection. This limitation works in two ways - (1) while the sense of doership is present, there is loss of bodha or prakasa i.e. considering inconscient things like sunya, buddhi, prana or body as the Self. (2) While there is bodha or prakasa, there is loss of the sense of activity or doership.

Atmasatkr: Reducing to sameness with the Self.
Atma-visranti: Resting in the Self.
Atma-vyapti: Realization of the Self without the realization of the all-inclusive -Siva-nature.
Adi kotti: The first edge or point i.e. the heart from which the measure of breath is determined.
Ananda: Bliss; the nature of Sakti; the essential nature of Parama Siva along with Cit; the letter 'a'.
Ananda-upaya: Realization of Siva-nature without any yogic discipline. Also known as Ananda Yoga or Anupaya.
Abhoga: Expansion; camatkara or spiritual delight.
Asana: Exoteric meaning - 'A particular posture of the body'. Esoteric meaning - 'Being established in the Self.'

I (इ)

Ichha: Will, Representing the letter 'इ' (I).
Ichha upaya: Sambhava-upaya, also known as ichhayoga.
Ichha-Sakti: The inseparable innate Will Power of Parama Siva intent on manifestation; that inward state of Parama
Siva in which jnana and kriya are unified; the predominant aspect of Sadasiva.

Idanta: This - consciousness; objective consciousness.

Indu: Prameya or object; apana; kriya-sakti.

I (ᵯ)

Isana: Representing the letter 'i'. The first inner Sakti of Siva that acts as the teacher of Saiva Sastra.

Isvara-tattva: The fourth tattva, counting from Siva. The consciousness of this tattva is 'This am I'. Jnana is predominant in this tattva.

Isvara-bhattaraka: The presiding deity of the Mantresvaras residing in Isvara tattva.

U (ᵱ)

Uccara: A particular technique of concentration on Pranasakti under Anava upaya. Various aspects of ananda (bliss) are experienced in this concentration.

Ucchalatta: The creative movement of the Divine ananda in waves bringing about manifestation and withdrawal,

Udana: The vital vayu that moves upwards. The Sakti that moves up in Susumna at spiritual awakening.

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

Udyantrta: -do-

Udyoga: -do-

Udvamanti: Lit. vomiting; externalizing; manifesting.

Unmesa: Lit. Opening of the eye; (1) The externalizing of Ichha Sakti; the start of the world-process. (2) In Saiva-yoga - unfolding of the spiritual consciousness which comes about by concentrating on the inner consciousness which is the back-ground of the rise of ideas. (3) Representing the letter 'u'.

Unmana: The Supramental Sakti of Parama Siva in its primal movement towards manifestation, though inseparable from Him is known as unmana or unmani. Literally it means that which transcends manas. This Sakti is amatra, measureless and beyond time.
Ksemaraja in Udyota commentary on Netraratana (Vol. II, p. 285) says about unmana mana utkramya gata anavacchinnaparakasaphuratta. It is the Sakti that transcends mind and is an uninterrupted Light.

Uma: The Iccha Sakti of the Supreme; U=Siva, ma=Sakti - the Sakti of Siva.

U (ऋ)

Unata: Representing the letter U.

Usma: The letters Sa, sa, sa, ha.

E (ए)

Ekanava: Pasyanti vak.

Au (ॐ)

Aunmukhya: Because of His inherent onanda, the intentness of Siva towards manifestation; the rising of Iccha Sakti towards creativity.

Ka (क)

Kancuka: The coverings of Maya, throwing a pall over pure consciousness (Suddha Sarvid) and thus converting Siva into jiva. They are (1) kala, (2) (asuddha) Vidya, (3) Raga (4) Niyati and (5) Kala.

Kanda: Muladhara psychic centre.

Karana: (1) The means of jnana and kriya - antahkarana and bahiskarana. (2) One of the anava upayas in which the aspirant contemplates over the body and the nervous system as an epitome of the cosmos.

Karanesvari: Khecari, gocari, dikcarl and bhucari cakra.

Karrnendriya: The five powers and organs of action - speaking (Vak), handling (hasta), locomotion (pada), excreting (payu), sexual action (upastha).

Kala: (1) The Sakti of consciousness by which all the thirty-six principles are evolved. (2) Part; particle, aspect (3) Limitation in respect of activity (Kincitkartrtva). (4) The subtlest aspect of objectivity, viz., Santyatita, santa, Vidya, Pratisha, and Nivrtri.
Kalacakra: Matrcakra, Sakticakra, Devlcakra; the group of letters from 'a' to 'ksa'.
Kalasarira: That of which the essential nature is activity; Karma mala.

Ka (क)
Karana: Cause.
Karya: Effect.
Karma mala: Mala due to vasanas or impressions left behind on the mind by Karma or motivated action.
Kalagni: Kalagni-bhuvanesa - a particular Rudra in Nivrtti kala.
Kala-adhva: Varna, mantra and pada.
Kala pada: The toe of the right foot.
Kala tattva: Time - past, present, and future determined by the sense of succession.
Kala sakti: the Sakti or power of the Divine that determines succession.

Ku (कू)
Kundali or Kundalini: The creative power of Siva; A distinct sakti that lies folded up in three and a half folds in Mula-dhara.
Kumbhaka: Retention of prana.
Kumari: One who carries on the play of the world-process or one who brings about an end to the difference-creating Maya.
Kula: Sakti manifesting herself in 36 tattvas.
Kulamnaya: The Sakta system or doctrine of realizing the Supreme by means of all the letters from a) to (ksa).
Kulamarga: The discipline for attaining to the Supreme.

Ku (कू)
Kuta-bija: The letter क (ksa)

Ke (के)
Kevali: One whose sole essence of Self consists in being pure consciousness; One who is established in Self.
Kra (ક)

Krāma: Realization of Self by means of Kriya Yoga.
Kriya Yoga: *Anava upaya*, also known as *Kriyopaya*.
Kriya Sakti: The power of assuming any and every form (*Sarvakarayogitvam Kriyasaktih*).

Ksa (ક)

Ksetrajna: The empirical Subject.
Ksema: Preservation of what is obtained.
Ksobha: Identification of 'I' with the gross or subtle body.

Kha (ڪ)

Kha-traya: *Kha-akasa*, symbol of consciousness. Kha-traya - The three akasas, viz; Sakti, vyapini, and samana situated in the head from the Vindu between the eye-brows up to Brahmarandhra. Concentrating in the head, one should rise higher by means of the above three khas.
Khecari: Sub-species of *Vamesvari Sakti*, connected with the pramdta, the empirical self; Khecari is one that moves in Kha or the vast expance of consciousness.
Khecari-cakra: The cakra or group of the saktis that move in the expance of consciousness of the empirical subject.
Khecari Mudra: The bliss of the vast expance of spiritual consciousness, also known as *divya mudra* or *Sivavastha* (the state of Siva).
Khyati: Jnana; knowledge; wisdom;

Ga (گ)

Gaganangana: *Cit-sakti*, consciousness-power.
Garbha: *Akhyati*, primal ignorance; *Mahamaya*.
Guna-traya: *Sattva, rajas, tamas*.
Guru-vaktra: Lit. the mouth of the guru, anugraha sakti; Grace.
Gocari: Sub-species of *Vamesvari*, connected with the antahkarana of the experient. 'Go' means sense; antahkarana is the seat of the senses; hence Gocari is connected with antahkarana.
Glossary of Technical Terms

Granthi: Psychic tangle; psychic complex.
Grahaka: Knower; Subject; Experient.
Grahya: Known; object of experience.

Gha (ॐ)

Ghora Saktis: The Saktis or deities that draw the jivas towards worldly pleasures.
Ghoratari saktis: The Saktis or deities that push the jivas towards a downward path in samsara.

Ca (च)

Cakra: The group or Collective whole of saktis.
Cakresvara: The master or lord of the group of saktis.
Candra: Prameya or object of knowledge; the apana prana ox nadi (channel or nerve).
Camatkara: Bliss of the pure I-consciousness; delight of artistic experience.
Caramakala: The highest phase of manifestation known as Santyatita or Santatita Kala.

Ci (ऋ)

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.
Cidananda: (1) The nature of ultimate Reality consisting of consciousness and bliss, (2) The sixth stratum of ananda in uccara yoga of anava upaya.

Ce (ऋ)

Cetana: Parama Siva, Self, Conscious individual.
Cetya: Knowable, object of consciousness.

Cai (ऋ)

Caitanya: The foundational Consciousness which has absolute freedom of knowing and doing, of jnana and kriya sakti.
Cha (च)
Cheda: Cessation of prana and apana by sounding of anacka (vowel-less) sounds.

Ja (ज)
Jagat: The world-process.
Jagadananda: The bliss of the Self or the Divine appearing as the universe, the bliss of the Divine made visible.

Jagrat avastha: The waking condition.
Jagrat jnana: Objective knowledge common to all people in waking condition. Jagrat: Esoteric meaning - 'Jnanarn Jagrat' - Enlightenment, undeluded awakening of consciousness at all levels.

Jiva: The individual soul; the empirical self whose consciousness is conditioned by the samskaras of his experience and who is identified with the limitations of his subtle and gross constitution.
Jivanmukta: The liberated individual who while still 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 Siva or his highest Self.
Jivanmukti: Experience of liberation while still living in the body.

Jna (ञ)
Jnana: Spiritual wisdom; limited knowledge (which is the source of bondage).
Jnana Yoga: Sakta upaya.
Jnana Sakti: The power of knowledge of the Absolute.

Jya (ञ)
Jyestha: The Sakti of Siva that inspires the jiva for Self-realization or Siva-Consciousness.
Glossary of Technical Terms

Ta (త)

Tattva: Thatness; principle; reality; the very being of a thing; Tattva-traya: The three tattvas, viz; Nara, Sakti and Siva or Atma, Vidya and Siva.
Tatpurusa: One of the five aspects of Siva.
Tanrnatra: Lit. that only; the primary elements of perception; the general elements of the particulars of sense-perception, viz. sabda, sparsa, rupa, rasa, gandha.
Tarnas: One of the constituents of Prakrti - the principle of inertia and delusion.
Tarka sastra: Logic and dialectics.

Tu (త)

Turtya 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 self; the Saksi or witnessing consciousness; the transcendental Self.
Turyatita: 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 (три)

Trika: The system of philosophy of the triad - Nara, Sakti and Siva or (1) para, the highest, concerned with identity (2) parapara, identity in difference, and (3) apara, difference and sense of difference.
Trika (para): Prakasa, Vimarsa and their samarasya.
Trika (parapara): Iccha, Jnana and Kriya.

Da (ద)

Darsana: Seeing; system of philosophy.

Di (ద)

Dik: Space.
Dikcari: Sub-species of Vamesvari, **connected with** bahiskaranas or outer senses.

Divya mudra: *Khecarl mudra.*

**Di (दी)**

Diksa: (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)**

Desa: Space.

Desa adhva: *Kala, tattva,* and *bhuvana.*

**Dha (ध)**

Dharana: (1) Meditation (2) The letters द ध श

Dhruva: (1) *Anuttara* stage (2) The letter ध

Dhyana Yoga: The highest *dharana* of anava upaya in which *pramana* (knowledge), *prameya* (object of knowledge) and *pramata* (knower) are realized as aspects of *Samvid* or foundational consciousness.

Dhvani Yoga: A *dharana* of anava upaya consisting of concentration on *anahata nada* (unstruck sound) arising within through prana *sakti.* This is also known as Varna *Yoga.*

**Na (न)**

Navavargaka: Letters pertaining to nine classes (1) ए वर्गः (vowels) (2) क वर्गः the letters क, ख, ग, घ, ङ (3) घ वर्गः the letters जँ झँ ञँ ज़ँ (4) ट वर्गः, the letters टँ ठँ डँ ढँ (5) ठ वर्गः, the letters तँ थँ धँ नँ (6) प वर्गः, the letters पँ फँ भँ फ़ँ (7) फँ वर्गः the letters फ़ँ रँ लँ (8) श वर्गः, the letters शँ षँ चँ छँ and (9) the letter ष
Nadi-samhara: Dissolution of prana and apana into susumna.

Nada (1) Metaphysical - The first movement of Siva-sakti towards manifestation. (2) In Yoga - The unstruck sound experienced in susumna. (3) When Sakti fills up the whole universe with Nadanta, she is designated as Nada. This is also Sadasiva tattva because of the apposition of I and this is in the same principle.

Nasika: Pranasakti flowing in a zigzag way in Prana, Apana and Susumna channels.

Nigraha krtya: Siva's act of Self-veiling.

Nijananda: In anava upaya, the first stage of ananda arising from concentration on prana leading to the resting of the mind on the subject or experient.

Nibhalana: Perception; mental practice.

Nimesa: Lit; Closing of the eye-lid, (1) dissolution of the world; (2) the inner activity of spanda by which the object is merged into the subject; (3) the dissolution of the Sakticakra in the Self; (4) the involution of Siva in matter.

Nimilana Samadhi: 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.

Nirananda: The second stage of ananda in anava upaya resulting from the fixation of prana-sakti on sunya.

Nirvana: Dissolution in Sunya; liberation.

Nirvikalpa: Devoid of all thought-construct or ideation.

Nirvrti: Ananda.

Nirvyuththana Samadhi: Samadhi (absorption into the Universal Consciousness) which continues even when one is not engaged in formal meditation.

Pancakrtya: The ceaseless five-fold act of Siva, viz. manifestation (srsti), maintenance of manifestation (sthiti), with-
drawal of manifestation (samhara), veiling of Self (vilaya):
Grace (anugraha), or the five-fold act of abhasana, rakti, vimarsana, bijavasthapana, and vilapana.

Panca mantra: Isana, Tatpurufa, Sadyojata, Vamadeva, and Aghora.

Panca-sakti. The five fundamental saktis (powers) of Siva, viz., Cit, Ananda, Iccha, Jnana, and Kriya.

Pati: The experient of Suddha adhva; the liberated individual.
Pati-dasa: The state of liberation.
Para: The Highest; the 'Absolute.
Para pramata: The highest experient; Parama Siva.
Parama Siva: The Highest Reality, the Absolute.
Parapara: The intermediate stage, both identical and different; unity in diversity.
Paramartha: The highest reality; essential truth; the highest goal.
Parananda: In anava updya, the joy of the third stage that ensues by the practice of resting on prana and apana in uccara yoga.
Paramarsa: Seizing mentally; experience; comprehension; remembrance.

Paravak: The vibratory movement of the Divine Mind that brings about manifestation; Logos; Cosmic Ideation.
Parasakti: The Highest Sakti of the Divine; Citi; Paravak.
Parinama: Transformation.
Pasu: The empirical individual bound by avidya or spiritual nescience.

Pasu matarah: Mahesvari and other associated saktis active in the various letters, controlling the life of the empirical selves.
Pasyanti: The divine view in undifferentiated form; Vak sakti, going forth as seeing, ready to create in which there is no difference between vacya (object) and vacaka (word).
Pasa: Bondage.

Pidhana Kṛtya: The act of Self-veiling; same as vilaya.
Pumstattva or Purusa tattva: Pasu pramata; jīva, the empirical Self.
Puryastaka: Lit., the city of the group of eight i.e. the five
tanmatras, buddhi, ahamkara and manas; the suksma-sarira (subtle body).
Purnatva: Perfection.
Purnahanta: The perfect I-consciousness; non-relational I-Consciousness.
Prakasa: Lit. light; the principle of Self-revelation; consciousness; the principle by which every thing else is known.
Prakrti or Pradhana: The source of objectivity from buddhi down to earth.
Prama: Exact knowledge.
Pramana: Knowledge; means of knowledge.
Pramata: Knower; subject; experient.
Prameya: Known; object of knowledge; object.
Prath: To expand; unfold; appear; shine.
Pratha: The mode of appearance.
Pratibha: (1) Ever creative activity of consciousness; (2) The spontaneous Supreme I-consciousness; (3) Para Sakti.
Pratimilana: Both nimilana and unmilana i.e. turning of the consciousness both within i.e. into Siva and outside i.e. the Sakti of Siva, experience of divinity both within and outside.
Pratyabhijna: Recognition.
Pratyahara: (1) Comprehension of several letters into one syllable effected by combining the first letter of a sutra with its final indicatory letter. (2) In yoga, withdrawal of the senses from their objects.
Pratyavamarsa: Self-recognition.
Prabuddha: One greatly awakened to the higher spiritual consciousness.
Pralaya: Dissolution of manifestation.
Pralayakala: or Pralayakevali: One resting in Mayatattva, not cognizant of anything; cognizant of sunya or void only.
Prasara: Expansion; manifestation of Siva in the form of the universe through His sakti.
Prana: Generic name for the vital power; vital energy; life energy; specifically it is the vital vayu in expiration.
Prana-pramata: The subject considering prana to be the Self.
Prana-bija: The letter 'ha'.
Pranayama: Breath control.
Prasada: The mantra Sauh.
Prithivi: The earth tattva.
Paurusa ajnana: The innate ignorance of Puruṣa regarding his real Self.
Paurusa jnana: Knowledge of one's Siva 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 sakti gathered into an undifferentiated point ready to create (4) Parah pramata, the Highest Self or Consciousness. (5) Anusvara or nasal sound (in ः) indicated by a dot on the letter ः, suggesting the fact that Siva in spite of the manifestation of the universe is undivided. (6) A specific teja or light appearing in the centre of the eye-brows by the intensity of meditation.
Bahirmukhata: Externalization, extroversion.
Brahma: (In Sankara Vedanta) Pure foundational Consciousness without activity; unlimited knowledge devoid of activity. (In Saiva Philosophy) Pure foundational consciousness full of svaatantrya sakti i.e. unimpeded power to know and do any and every thing; paratna Siva.
Brahmananadi: Susumna or the central prank channel or nerve.
Brahmanirvana: Resting in pure jnana tattva devoid of activity; the state of Vijnanakala.
Brahmarandhra: The Sahasrara Cakra.
Brahmavada: Sankara Vedanta.
Brahmananda: The fourth stage of ananda (joy) in anavopaya experienced by resting of consciousness on Samana prana resulting from the unified combination of multifarious objects.
Bija: (1) Visva Kararam sphurattatma parasaktih i.e., the active
light of the highest Sakti 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 jnanendriya.

Baindavi kala: Baindavi - pertaining to Bindu or the knower, Kala - will power. Baindavi kala is that freedom of Parama Siva by which the knower always remains as the knower and is never reduced to the known, svatantrya sakti.

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

Bauddha jnana: Considering oneself as Siva by means of suddha vikalpas.

Bha (🤝)

Bhakti (apara): Devotion; intense feeling and will for being united with Siva.

Bhakti (para): The constant feeling of being united with Siva and the supreme bliss of that consciousness.

Bhava: Existence both internal and external; object.

Bhavana: The practice of contemplating or viewing mentally oneself and everything else as Siva; jnana yoga; Sakta-upaya; creative contemplation; apprehension of an inner, emergent divine consciousness.

Bhava-sarira: Consideration of sound, etc. as one's Self.

Bhuvana: Becoming; place of existence; abode.

Bhuvana adhva: The third spatial existence, namely world.

There are 108 bhuvanas.

Bhuta: Gross physical element.

Bhutakaivalya: Withdrawal of the mind from the elements.
Bhuta-jaya: Control over the elements.
Bhuta-prthaktva: Detachment of the essential Self from the elements.
Bhuta-sarlr: Consideration of the gross physical body as the Self.
Bhucari: Sub-species of Vamesvari, connected with the bhavas or existent objects.
Bhumika: Role.
Bhairava (apara): Siddhas who have unity-consciousness and consider the whole world as identical with Self.
Bhairava (para): Parama Siva; the Highest Reality. This is an anacrostic word, bha, indicating bharana, maintenance of the world, ra, ravana or withdrawal of the world, and va, vamana or projection of the world.
Bhairava Agama: Sixty-four Saiva Agamas that teach non-dualism.
Bhairava (Teachers): Liberated Sivas who are established in unity-consciousness and teach the sixty-four non-dualistic sastray.
Bhairava mudra or Bhairavi mudra: This is a kind of psycho-physical condition brought about by the following practice 'Attention should be turned inwards; the gaze should be turned outwards, without the twinkling of the eyes'.
Bhairava Samapatti: Identity with Parama Siva.
Bhoga: Experience, some times used in the narrow sense of 'enjoyment'.
Bhokta: Experient.

Ma (म)

Mathika: The four traditions of Saiva religion.
Madhya: (1) The central Consciousness; the pure I-consciousness. (2) The Susumna or central pranic nadi.
Madhyadhama: The central nadi in the pranamayakosa, also known as brahmanadi or Susumna.
Madhyama: Sabda in its subtle form as existing in the antahkarana prior to its gross manifestation.
Madhyamaka: Buddhist philosophy that teaches that Reality lies in the middle and not in any of the tetralemma;
Madhyasakti: Samvit-Sakti, the central Consciousness-power. Manas: That aspect of mind which co-operates with the senses in building perceptions, and which builds up images and concepts, intention and thought-construct. Mantra: (1) Sacred word or formula to be chanted (2) In Saktopaya that sacred word or formula by which the nature of the Supreme is reflected on as identical with the Self. It is called \textit{mantra}, because it induces \textit{manana} or reflection on the Supreme and because it provides \textit{trana} or protection from the whirligig of transmigratory life. In Saktopaya, the \textit{citta} itself assumes the form of \textit{mantra}. (3) The experient who has realized the \textit{Suddha Vidyatattva}. Mantra-mahesvara: The experient who has realized \textit{Sadasiva tattva}. Mantra-virya: The perfect and full I-consciousness; Siva-Consciousness, the experience of \textit{para-yak}. Mantresvara: The experient who has realized Isvara tattva. Manthana Bhairava: Bhairava that churns i.e. dissolves all objects into Self-consciousness; Svacchanda Bhairava. Marici: Sakti. Mala: Dross; limitation; ignorance that hampers the free expression of the spirit. Mahesvara: The highest lord; \textit{parama Siva}. Mahananda: In \textit{anavopaya}, the fifth stage of \textit{ananda} resulting from the resting of consciousness on \textit{udana agni} that devours all the \textit{pramanas} and \textit{prameyas}. Mahartha: The greatest end; the highest value; the pure I-consciousness; the Kaula discipline. Mahamantra: The great \textit{mantra} of pure consciousness, of Supreme I-consciousness. Mahamaya (apara): The state below \textit{Suddha Vidya} and above \textit{Maya} in which resides the vijnanakala. In this state there is only prakasa without vimarsa; Mahamaya (para): The lower stratum of \textit{Suddha vidya} in which reside the \textit{vidyesvaras} who, though considering themselves as of the nature of pure consciousness take the world to be different from the Self. Mahabrada: The highest, purest I-consciousness. It is called...
mahahrada or the great lake because of its limpidity and depth.

Matrika: (1) The little unknown mother, the letter and word-power which is the basis of all knowledge (2) The paravak sakti that generates the world.

Matrika-cakra: The group of Saktis pertaining to Matrika.

Madhyamika: The follower of the Buddhist Madhyarnaka philosophy.

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

Maya (In Samkara Vedanta): The beginningless cause that brings about the illusion of the world.

Maya-sakti: The sakti of Siva that displays difference in identity and gives rise to maya tattva; the finitising power of the Infinite.

Maya pramata: The empirical self, governed by Maya.

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

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

Maheshvarya: The power of Maheshvara, the supreme lord;

Mahesvaryadayah: Mahesvari and other deities presiding over the groups of letters.

Mukta-siva: The classes of experients who have acquired Siva-Consciousness Mantra, Mantresvara, Mantramahesvara, and experients known as Siva, Rudra and Bhairava.

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

Mudra: (1) Mud (joy), ra (to give); it is called mudra, because it gives the bliss of spiritual consciousness or because it seals up (mudranai) the universe into the being of turiya-
consciousness (2) Yogic control of certain organs as help in concentration.

Mudra-krama or Krarna-rnudra: The condition in which the mind by the force of samavesa swings alternately between the internal (Self or Siva) and the external (the world which now appears as the form of Siva).

Mudra-virya: The power by which there is emergence of the Supreme I-consciousness; mantra-virya; khecari state.

Mnrti: Most manifest Kriya-sakti.

Meya (prameya): Object.

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

Moksa: Same as mukti.

Ya (Ya)

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 Patanjali) Samadhi, cessation of mental fluctuations (yuji samadhau).

Yoginyah: The saktis-Khecari, Gocari, Dikcarl, Bhucari etc.

Yoni: (1) womb, source. (2) The nine classes of consonants; in the context of letters, sakti is yoni, and Siva is bija.

(3) The four saktis, viz., Amba, Jyestha, Raudri, Varna (4) Maya-sakti.

Yonivarga: Maya and its progeny; mayiya mala.

Ra (Ra)

Rajas: The principle of motion, activity and disharmony - a constituent of Prakrti.

Ravi: Pramana (knowledge); prana.

Rasmi: Sakti.

Raga: One of the kancukas of Maya on account of which there is limitation by desire; passionate desire.

Rudra (kalagni): Rudra residing in the lowest plane of Nivrtti kala;

Rudrah: The deities that are responsible for manifestation, maintenance of manifestation, and withdrawal of mani-
festation of the world-process; the souls that have evolved to the status of pati or selves that have realized Siva-consciousness.

Rudra pramata: Mukta Siva.

Rudrah (teachers): Exponents of 18 Saivagamas who are mukta Siva.

Rekhini: The sakti that forms a straight line in the formation of the letter.

Rodhini. The sakti that obstructs the passage to moksa.

Raudri: The sakti that induces the pleasure-seeking souls to be confined to their pleasures.

La (ल)

Laya: Interiorization of consciousness; dissolution.

Loka: Plane of existence.

Va (व)

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

Varna: (1) Letter (2) Object of concentration known as dhvani in anavopaya; anahata nada (unstruck sound experienced in susumna).

Vacaka: Word; indicator; mantra, varna and pada.

Vacya: Object, indicated; kala, tattva, bhuvana.

Varna or Vamesvari: The divine Sakti that emits (from vam to emit) or projects the universe out of the Absolute and produces the reverse (vama) consciousness of difference (whereas there is non-difference in the divine).

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

Vaha: Flow; channel; the prana flowing in the ida nadi on the left and apana flowing in the pihgala nadi on the right of susumna are together known as vaha.

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

Vikalpa-Ksaya: The dissolution of all vikalpas.

Vikalpanam: The differentiation-making activity of the mind;

Vikalpa-(suddha): The fixed idea that I am Siva.
Glossary of Technical Terms

Vikasa: Unfoldment; development.
Vigraha: Individual form or shape; body.
Vigrahl: The embodied.
Vijnanakala: The experient below Suddha Vidya but above Maya who has pure awareness but no agency. He is free of karma and mayiya mala but not free of anava mala.
Vitarka: The thought that I am Siva, the Self of the universe (I, 17).
Vidya: (1) Suddha vidya tattva; (2) Unmana sakti, Sahaja vidya (3) Limited knowledge, a kancuka of Maya.
Vidyasarfra: Sabdarasi - the group of letters and words (sutra 3, Section II).
Vinayakah: Beings who create obstacles in spiritual progress by offering temptations.
VimarSa: Self-consciousness or awareness of Parama Siva full of jnana and kriya which brings about the world-process.
Vivarta: (In Sankara Vedanta) Appearance of the Real as something different.
Visva: The universe; the all.
Visvamaya, Visvatmaka: Immanent."
Visvottirna: Transcendent.
Visarga: Emanation; creation.
Visargabhumi: Two dots simultaneously, representing Sakti's external manifestation of the universe and the internal assimilation of the same into Siva.
Viresa: The lord or master of the senses that are intent on removing all sense of difference inasmuch as the lord of the senses has now experienced the delight of the transcendental consciousness. The senses are called vira, because they are now saktis.
Vedaka: Experient.
Vedya: Object.
Vaikhari: Sakti as gross physical word.
Vyana: The pervasive prana.
Vyapakatva: All-pervasiveness.
Vyamohitata: Delusion.
Vyyutthana: Lit., rising, coming to normal consciousness after samadhi or meditative absorption.
SakInf (श )

Sakti: (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.

Sakti-Cakra: The group of the twelve mahakalis; the goddesses responsible for creation, etc; the group of Saktis of the senses; group of mantras; the group of Khecari, etc., the group of the goddess Srsti, etc. (मुक्त्यंगं गोऽक्षणं).

Sakti tattva: The vimarsa aspect, or the foundational I-consciousness of Śiva; the intentness of Śiva’s I-consciousness to manifest in the form of the universe; the second of the 36 tattvas.

Sakti-pancaka: The five foundational saktis of Śiva, viz., cit, ananda, iccha, jnana, and kriya.

Sakti-pata: Descent of Sakti; Divine grace by which the empirical individual turns to and realizes his essential divine nature.

Saktiman Mahesvara; Śiva.

Sabda: sound; word.

Sabda-brahma: Ultimate Reality in the form of thought-vibration in which state thought and word are identical.

Sabda-rasi: The group of letters from a to ksa.

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

Sakta-japa: The constant remembrance of the Supreme I-consciousness.

Sakta-sarnavesa: Identification with Supreme Consciousness by means of Sakta-upaya.

Sakta-Yoga: Same as Sakta-upaya, jnana-yoga.

Sambhava upaya: Sudden emergence of Śiva-Consciousness without any thought-construct (vikalpa) by a mere hint that one's essential Self is Śiva; also known as Sambhava Yoga or Icchopaya or Iccha-Yoga.

Sarnbhava-pramata: One established in Śiva-Consciousness, also known as Śiva-pramata.

Sambhava-samavesa: Identification with Śiva without any
Glossary of Technical Terms

thought-construct born out of profound insight or *sambhava upaya*.

Siva: The good; the name of the Divine in general; the foundational *prakasa* or divine light.

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

Siva Tattva: The first of the 36 *tattvas*; the primal divine light, the source of all manifestation.

Suddha Adhva: The course of extra-mundane manifestation from *Siva* upto *Suddha Vidya*.

Suddha tattva: *Parama Siva*.

Suddha Vikalpa: The thought of one's self being essentially *Siva*.

Suddha Vidya: The fifth tattva, counting from *Siva*. In this *tattva*, the consciousness of both I and This is equally prominent. Though the germinal universe is seen differently, yet identity runs through it as a thread. There is identity in diversity at this stage. *Kriya* is predominant in this *tattva*. The consciousness of this state is 'I am I and also this.'

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

Sunya (Saiva): A state in which no object is experienced.

Sunya-pramata: The experient who is identified with objectless consciousness; *pralayakala*.

Saiva agama: The ten dualistic *sastras*, eighteen *sastras* which teach identity in difference, and sixty-four non-dualistic *sastras* expounded by *Siva*.

Saiva yoga or Sadhana: *Anava upaya, Sakta upaya* and *Sambhava upaya*.

*Sa* (స)

Sadadhva: The six forms of manifestation - three on the subjective side viz., *mantra*, *varna* and *pada* and three on the objective side, viz., *Kala*, *tattva* and *bhuvana*.

Sandha-biia: The four letters సేసేరుంచు, which are unable to give rise to any other letter.
Sastha-vaktra: Lit., the sixth organ or *medhra-kanda*, near the root of the rectum.

\[ S \]

Sankoca: Contraction, limitation.

Sandhana: Lit., joining; union, union of the individual consciousness with the universal Consciousness through fixed, intensive awareness or one-pointedness.

Saihghatta: Meeting; mental union; concentration.

Samvahya: One who is carried from one form of existence to another: *karma-tma, pasu*.

Sambodha: *Samyak bodha*, full or perfect knowledge of the essential nature of Reality as a mass of consciousness and bliss which is the essential nature of Self.

Samvit: Supreme consciousness in which there is complete fusion of *prakasa* and *vimarsa, jnana-sakti; svatantrya-sakti*; the supreme I-consciousness.

Samvit-devata: From the macrocosmic point of view *Samvit-devatas* are *khecari, gocari, dikcarí and bhucari*. From the microcosmic point of view, the internal and external senses are said to be samvit-devata.

Samsara or sarnsrti: Transmigratory existence, the world process.

*Samhara kṛtya*: The withdrawal or reabsorption of the Universe into *Siva*.

Samhara: Assimilation to the Highest Consciousness.

Sarhsarin: Transmigratory being.

Sakala: All limited experients.

Sat: Existence which is consciousness.

Sattva: (1) The principle of being; light and harmony, a constituent of Prakrti (2) The inner essential Self. (III, 12).

Satya prarnata: *Para Siva*.

Sadvidya: *Suddha Vidya*.

Sadasiva (*Sadakhyá tattva*): The third *tattva*, counting from Siva. At this stage, the I-experience is more prominent than this experience - This *tattva* is also known as Sadakhyá inasmuch as sat or being is posited at this stage. Ichha or Will is predominant in this *tattva*.

Samana: When the *unmana sakti* begins to display herself in
the form of the universe beginning with \textit{sunya} and ending with earth, then descending from the highest state of Pramata (knowing Self), she is known as Samana inasmuch as she has started the mentation of all that is thinkable \textit{(asesa-mananamatraratvat samana} - Udyota, p. 286)

Samarasa: One having the same feeling or consciousness.

Samadhi: Collectedness of mind in which there is cessation of the fluctuations of the mind.

Samadhi-sukha: The bliss that is experienced in being established in prarnatr-pada i.e. in the state of the essential Self or subject.

Samana: The vital \textit{vayu} that helps in the assimilation of food etc., and brings about equilibrium between \textit{prana} and \textit{apana}.

Samacara: \textit{Sam-samyak; d-isat; cara-prasarana} - external expansion of the properly evolved prana (III, 22).

Samapatti: Sometimes a synonym of \textit{samadhi}; consummation; attainment of psychic at-onement.

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

Sarvakartrtva: Omnipotence.

Sarvajnatva: Omniscience.

Savikalpa jnana: Knowledge which is acquired through the judgement of Buddhi.

Sahaja: Innate essential nature.

Sahaja-vidya: Knowledge of the innate essential nature; \textit{un-mand}; pure divine consciousness in which mental consciousness ceases, pervasion into Siva-consciousness \textit{(Siva-vyapti)}.

Samarasya: Unison of Siva and Sakti; identity of Consciousness; identical state in which all differentiation has disappeared.

Sayujya: The state in which the aspirant realizes identity with the Divine in the midst of difference.

Sarupya: The state in which the aspirant realizes complete identity with the Divine.

Salokya: The state in which the aspirant lives on the same plane with his chosen deity.

Saksat upaya: Sambhava upaya.

Saksatkara: Direct intuitive experience of the essential Self.
Sugata: The Buddha.
Suprabuddha: One who has awakened to the transcendental state of consciousness and in whom that consciousness is constantly present.
Susupti: Sound, dreamless sleep.
Susupti (savedya): Sound sleep in which there remains a slight trace of the sense of pleasure, lightness etc.
Susupti (apavedya): Very deep sleep in which there is complete absence of all objective consciousness.
Susuptata or sausuptam: Delusive condition caused by primal ignorance.
Suksma Sarira: The inner subtle body, puryastaka.
Surya (symbolic): Prana, pramana (knowledge), Jnana-sakti.
Surya nadi: The Ida nadi carrying prana.
Srsti-bija: Mantra-bija, the Supreme I-consciousness which brings about manifestation.
Soma (symbolic): Prameya or object, apana.
Soma nadi: The Pingala nadi carrying apana.
Saugata: Follower of Buddha, a Buddhist.
Sausupta Srsti: The srsti in which pralayakalas remain.
Sthana-Kalpana: A mode of anava upaya concerned with concentration of external things.
Sthiti Krtya: Maintenance of manifestation.
Sthula bhutani: Gross elements - ether, air, fire, water and earth.
Sthula Sarira: Gross physical body.
Spanda: Apparent motion in the motionless Siva which brings about the manifestation, maintenance and withdrawal of the universe; Svatantrya Sakti, creative pulsation.
Sphuratta: Gleam; a throb-like gleam of the absolute Freedom of the Divine bringing about the world-process; spanda; the light of the spirit.
Svatantra: The Absolute, of unimpeded Will.
Svacchanda: The absolutely Free Being, Siva; Bhairava.
Svapna: Dream; dreaming condition; vikalpas ox fancies limited to particular individuals;
Svapna srsti: The plane of existence in which the bhuvana, body and objects are subtle like dream.
Svarupa: Essential nature.
Svarupapatti: Attaining one's essential nature or true Self.
Svalaksarva: An object limited in its particular space and time.
Svasariivedana: An intuitive apprehension of oneself without the aid of internal and external sense.
Svacchandya: Absolute Freedom of the Supreme.
Svatantrya: Absolute Freedom of Will; *Vimarsa Sakti.*
Svatma-satkr: To assimilate to oneself; to integrate to oneself.
Sveccha: Siva's or Sakti's own Will, synonymous with *svatantrya.*

Ha (ह)

Ha: Symbol of Sakti or divine power.
Hathapaka: Persistent process of assimilating experience to the central consciousness of the experient.
Hrdaya: Lit, heart; the central consciousness; Light of Central Consciousness which is the substratum of all manifestation; *citprakasa.*
Hetu: Cause.
Hetumat: Effect.
Hrada: Lit., Lake; the Supreme Spiritual awareness; It is called a lake, because it is clear, uncovered by anything, deep, and infinite.
Hamsa - the jiva, the soul
Hamsajapa: The consciousness of *nada-kala*
SUBJECT-INDEX

ABSOLUTE: Atma - Caitanya - Parama Siva 6-12, its proof 13; Atma as the individual self 126-128; atma as an actor 152-154; antara-atma as the stage 155; senses as the spectator 156-157.

BONDAGE: Mayiya mala, Karma mala, anava mala 16-20; 128-130; 132-133.

LIBERATION:

(1) SAMBHAVA UPAYA 29-31; Sakticakra-sandha as help 32-34. Effect to Sambhava Yoga - the joyous experience of theturiya or the fourth state of consciousness 36-40, 48; the development of Iccha Sakti 53-55; All phenomena like the Yogi's body are the form of his consciousness, 59-60: disappearance of the binding power of the limited self 61-63; delight of samadhi 66-68: the power of creating any kind of body 69-71, acquisition of powers of separating and uniting the elements 71-74; acquisition of suddha vidya or unmana avastha 75-77 experience of the supreme I-consciousness, the generative source of all mantras 78-80.

(2) SAKTOPAYA, sakti as mantra, citta becoming mantra 82-84; perfect I-consciousness inherent in words is the secret of mantra 88-93; emergence of Siva-Consciousness from I-consciousness 99-101; Guru, the help in acquiring this consciousness 102-104; enlightenment regarding matrka from the Guru 104-110; Effects of this enlightenment 119-122.

(3) ANAVOPAYA dissolution of the tattvas in the body 134; uccara karana, dhyana, varna, sthana-kalpana, the chief aspects of anava yoga 135-138; aids for dhyana and powers gained from these aids 139-142; effects of the conquest of moha 147-150 powers arising from the realization of anava yoga 157-170, caution regarding the maintenance of suddha vidya 174-178; condition of the yogi who has attained transcendental consciousness 185-205 207-208; vitalization of the body, the senses and external things with the
transcendental consciousness 215-216; effects of the transcendent consciousness 219-222; effects of the constant practice of the awareness of central reality 228-230.


Mystic definition of waking, dream and deep sleep 41-47.