

# ABHINAVAGUPTA'S ŚRĪ TANTRĀLOKA AND OTHER WORKS

First Time English Translation with Sanskrit Texts



## Volume 1

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## Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Ṛgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The mantra concerned advises wise men as follows:

While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Ṛgveda, X.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his Tantrāloka, as the epitome of wisdom screened out of the Tantras coming out of the mouth of Śiva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the Tantras whose essence has been absorbed in the Tantrāloka have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the Tantrāloka become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius par excellence as Abhinavagupta, a yogin, tantrika, psychologist, philosopher and aesthetician all combined in him together.

Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain yajñas by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned pandit conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitastā, particularly close to the temple of Śiva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

### I. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskrit literature is very much reflected in the Tantrāloka throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṃsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the Tantrāloka. He is also at home in regard to the Vedic literature as is evident from his reference to the Aitareya Āraṇyaka in Tantrāloka, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of visarga (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the mātṛkā and mālinī series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that Vāk or sound is as expansive as Brahman and that wherever there is Brahman, there is also the Vāk.<sup>1</sup>

His idea of Śakti as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Ṛgveda who has been described there in the Samhitā as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the Samhitā is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with Vāk seems to have been very much based on the Vagāmbhṛṇī Hymn of the same Samhitā where Āmbhṛṇī the daughter of sage Ambhṛṇa on the ground of her experience of oneness with Vāk as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the universe and to have entered into the compass of the heaven and earth, in the depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Kaṭha Upaniṣad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upaniṣadic verse describes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the prāṇa to move upward and apāna downward. Obviously this account is suggestive of the sage's sādhanā of finding out that centre in the human body which is divisive of prāṇa and apāna resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as suṣumnā, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the Samhitā coming almost at the end of it, that is, Ṛgveda, X.189. In this hymn of just three verses addressed to Sārparājñī as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of prāṇa and apāna assuming the form of Vāk. Sārparājñī, the queen of serpents as its deity is suggestive of what subsequently came to be named as kuṇḍalinī, taking the form of Vāk with the combination of prāṇa and apāna and rising upward towards the Father is obviously indicative of the entire course of the sādhanā of awakening of kuṇḍalinī and rising from the mother, the mūlādhāra cakra as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgeny of the bull here as a

<sup>1</sup> Aitareya Āraṇyaka III.8

male but elsewhere as a female in the capacity of Vāk as in Ṛgveda I.164.41 is very much suggestive of the same of Śiva-Śakti as the points of start and consummation of the kuṇḍalinī in the context of yogic practice. Śiva's representation by His ride the bull and that of Śakti by Vāk here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Śiva's taking to wine and alternatively to viṣa, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Ṛgveda X.136, giving an account of a clan of contemplators, munis, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these munis were a group of Śaivites having Rudra as their deity, practising control of breath to the extent of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the Vijñāna Bhairava the word viṣa has been taken to mean the kuṇḍalinī in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath.<sup>2</sup>

In fact, the idea of arousal of the kuṇḍalinī is very much implicit in the mode of pronunciation of the Vedic mantras themselves. There are mainly three accents in them, namely, udātta, anudātta and svarita. Udātta is kept unmarked in the written text while the anudātta is indicated by the underlining of the syllable concerned and svarita by a stroke at the head of it. In the recitational form, the anudāta is indicated by lowering the hand and udātta by raising it upward while the svarita by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the anudātta, balancing of the svarita and raising upward of the udātta in the so rarified a form as requiring nothing to indicate to it. As a combined form of udātta and anudātta svarita's notation by the stroke at the head of the syllable is suggestive of rising of the kuṇḍalinī upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the mantras discovered in course of the state of samādhi of the seers as are said to have being lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the mahāvākya so'ham involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This vākya occurs for the first time in the Iśa Upaniṣad at its mantra No. 16 recounting the experience concerned of the great seer Dadhyañ Ātharvaṇa. It has come to be considered as haṁsa mahāmantra by Abhinava in Tantrāloka XXX.71. Haṁsa is an inverted form of so'ham. The haṁsa has received its deeper sense from a mantra occurring in Ṛgveda IV.40 as the last verse of the hymn known as Haṁsapadī having become famous not only on account of the pervasiveness of the swan, as the haṁsa, literally means, but also on account of its structure of qualification of the haṁsa by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the Kaṭha Upaniṣad at V.2 exactly as it is except for addition of the word bṛhat at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Ātman, the Self in all its purity. Haṁsa, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicative of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form so

<sup>2</sup> Vijñāna Bhairava verse 67.

+ ham becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the mahāvākya, magnificent statement in the Upaniṣads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of prāṇāyāma, breath-control, meditation and samādhi, exclusive absorption, etc. with its by products of the idea of the central nerve suṣumnā, various centres of nerves on different levels of it and the kuṇḍalinī, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the Brāhmaṇas by its exteriorised form of karmakāṇḍa involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of yogins and Tāntriks. While the main stream continued to follow the introverted path of breath-control in the form of the Āraṇyakas leading to the evolution of the Upaniṣadic thought and practices of meditation, its offshoot remained concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of Tantra and kuṇḍalinī yoga. That Tantra has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic Saṃhitās in their denominations such as the Ṛgveda, Atharvaveda, etc. in the form of reference to nerves, cakras, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The mantra as ascribed to its authorship to Saucika reads in translation as follows:

While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.<sup>3</sup>

Use of the word tantu, derived as it is from the root tan, meaning the thread along with its participial form tanvan in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. Apas, toil, of the singers is clearly suggestive of the effort of the original creators of the mantra bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of Tantra with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the kuṇḍalinī yoga in particular.

Thus, Tantra is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from the sacrificial aspect of it inasmuch as it

3 तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिर्जमतः पृथो रक्ष धिया कृतान् ।

अनुल्वणं वयत् जोगुवामपो मनुर्भव जनया दैव्यं जन्मम् । । Rgveda, 10.53.6

has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the R̥gvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuṇa, Agni, Suparna, Yama and Mātrīśvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as Sat. The same spirit underlies Abhinava's formulation of all the deities as aspects of Śiva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Viṣṇu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Viṣṇu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upaniṣadic sages, sage Vyāsa in the Bhagavadgītā and even Yāska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upaniṣads and Bhagavadgītā even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action. Even their accessories such as rides and weapons have been suggested as having been carved out of the same. Abhinava as well has followed the suit at least in Tantrāloka XV.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahmā in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upaniṣads, etc. in the form of consciousness including self-consciousness, as the concept of ātman implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Śakti. For the introduction of the sense of delight to Viṣṇu in His aspects of existence and consciousness while in Vaiṣṇavism there has arisen the necessity of bringing in Lakṣmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Śakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaiṣṇavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

## II. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has

perhaps gained its sharpness from the primacy of the maṭha-system of education in his life. The word maṭha manth, to churn, is suggestive of stress on its exclusivity. That in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the maṭha-system of the lineage of Somānanda, Utpaladeva, Lakṣmaṇagupta and Śambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in Tantrāloka at XIV.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that by virtue of elimination of all other options except for devotion to Śiva one has the possibility of reaching Him. In yet another verse occurring at Tantrāloka XV.571, he refers to a text most probably belonging to his own sect and titled as Mādhvakula to the effect that the follower of his School needs to avoid textual statements of Vedas and Vaiṣṇavism. His teacher Bhūtinātha whom he refers to at several places in the Tantrāloka as his Brahma-vidyā-guru does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṃsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic Saṃhitās which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the Saṃhitās difficult to understand. An instance to the point, for example, is Ṛgveda VIII.6.30 along with a couple of mantras preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing tapas in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic Saṃhitā is that on the one hand he has assimilated such ideas in the making of the idea of Śiva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaiṣṇavism as an adhaḥ-sāstra, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtīrāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural bias of the Western Indologists particularly of British orientation against Veda that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Śiva and as hence non-Vedic as against the pure naturalism of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Śiva in the Ṛgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him.

The importance of Rudra in the plural is quite evident in the Vāgāmbhr̥ṇī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhr̥ṇī claims to move. Almost the same remains the position of Śīva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as Rudraṣṭādhyāyī he appears again as the group of Rudras but with significant difference that Śīva here is the ideal form of them aspired for. This is evident from mantra Nos. 2, 13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Śīva form amounting to the auspicious, Śīvatara, more auspicious, Śīvatama not only in form, tanu, but also in spirit, sumanā. This prayer of the seer gets materialised in the last Chapter of the Saṁhitā wherein its paramount seer Dadhyañ Ātharvaṇa refers to Him as Īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, tyaktena bhuñjīthāḥ, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this Īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśīva as His deputy.

There is another Vedic source in the form of a couple of Upaniṣads, namely, Kena and Śvetāśvatara which anticipate Abhinavagupta's view of Śīva in several ways of which he does never make any mention obviously due to his sectoral bindings which he followed so vigorously. The evidence occurs in the Kena Upaniṣad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yakṣa, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yakṣa was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Śaivism by Vedic seers and Upaniṣadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the Śvetāśvatara Upaniṣad. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Śakti right in the beginning of the Upaniṣad which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śīva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same Upaniṣad, this Śakti is spelt out as His supernal Force including knowledge, force and action, jñāna, bala and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the R̥gveda has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the Śvetāśvatara Upaniṣad,

he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the Upaniṣad a little later he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, sarvabhūta guhāśayaḥ (III.11). Yet in another mantra of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (III.20). Pacification of all basic constituents of the personality, dhātuprasāda, as mentioned in this mantra is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Śiva occurs in a number of other mantras. For instance, in the sixteenth mantra of the fourth chapter of the Upaniṣad again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth mantra of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, kalā-sarga-karam. It is important to note that Abhinava also makes use of the word kalā to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word akala for Him, which, too, lies anticipated in the fifth mantra of the sixth chapter of the Upaniṣad.

In addition to all these highly interesting points embedded in the Upaniṣad, what is of paramount importance here is devotion as the way to Him positively with the mention of the significant word bhakti in this regard in the last mantra of the Upaniṣad which is so favourite to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upaniṣad: yasya deve parā bhaktir yathā deve tathā gurau, as much devotion to the Lord as to one's teacher also. It is only such a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upaniṣad as the last part of the Vedas, Abhinava's characterisation of the Śruti as a śāstra lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upaniṣad in this regard while writing the Tantrāloka he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his magnum opus.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as śaktipāta vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerable diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Ṛgveda from which it has come to the Chāndogya and Bṛhadāraṇyaka Upaniṣads for the sake of whose secrecy seer Dadhyañ Ātharvaṇa had to permit himself to get beheaded by Indra. This is known in the Upaniṣads as the science of honey, madhu-vidyā. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the Force of consciousness in its wider implication. As per his statement, “As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom.” “Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across.”<sup>4</sup> This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

## Summary of the Contents of Volume - I

### Chapter 1:

1. The first Chapter deals with the idea of the Reality as such known as vijñāna sattā.
2. Ignorance is the cause of worldliness while knowledge is that of liberation.
3. Ignorance is not absence of knowledge but absence of it in its integrality.
4. The ultimate object of knowledge is Śiva who is of the nature of luminosity.
5. The individual known as jīva is essentially Śiva.
6. Śiva is of six forms, namely, bhuvana, jyoti, kham, mantra, bindu and nāda.
7. He pervades all as the original object reflected while whatever is available as His reflection is the world and the individual.
8. Śakti is one with Him.
9. Mahāmantrēśa, mantrēśa, mantra, akala and sakala are the forms of His manifestation.
10. Purity of mind, elimination of mental impressions, stasis in the midst of breathing-in and breathing-out are the ways to experience His presence.
11. Willing, knowing and acting are three aspects of His Śakti (Force).
12. It is He who manifests Himself both the forms, namely conscient and inconscient.

13. It is action (kriyā) itself which when accomplished dispassionately becomes yoga.
14. Consciousness is autonomous in its nature. In its manifestation in explicit form it is conscient while in its implicit form it becomes inconscient.
15. Luminosity is the basic feature of consciousness.
16. There is the possibility of becoming one with Śiva by moving from the earth to Sadāśiva by way of assimilation, samāveśa.
17. The path of the individual to Śiva-hood is differential.

#### Chapter 2:

1. It is concerned with deliberation on the way to Śiva-hood via the pathless path. Its pathlessness lies in only the initial step suggested by the teacher with the rest of it to follow automatically.
2. It is the kriyā yoga which does not require any path to traverse along.
3. It is the path of pure consciousness where any action serves as the means of knowledge.
4. Lord Śiva has luminosity as His body. Any way of approach to Him is like the flame of a lamp to see the orb of the sun.
5. It is only those who are pure at heart have the possibility of access to Him on the basis of the experience of oneness with Him.
6. On elimination of the fog of doubts what appears automatically like the orb of the sun emerging out of the horizon, is the mode of realisation of Śiva via the pathless path.

#### Chapter 3:

1. This Chapter deals with Śāmbhavopāya.
2. As objects get reflected clearly in a clean mirror, the world becomes reflected in the consciousness provided it has become one with Śiva.
3. The force of consciousness is considered as inseparably connected with Śiva.
4. The relationship of inseparability between Śiva and Śakti produces delight which is the cause of appearance of the world.
5. There are triple forms of the Goddess, higher, higher-lower and lower. It is the second one from amongst these forms which is responsible for the appearance of the world.
6. Vowels are the stimulator of consonants. Therefore, they are known as seed sounds.
7. It is out of the universal seed as Śiva that the world has sprouted.
8. Sounds like ṛ, ṝ, ḷṛ and ḷṝ are neither stimulator nor the object of stimulation. Therefore, they are known as immortal, amṛta.
9. Combination of the vowels a and i results in e which is triangular in shape representing three corners of Śakti, namely, will, knowledge and action. The Trident is symbolic of it.

10. On stimulation of will in the form of the sun, the moon and the fire is born the bindu which stands for the combination of Śiva, Śakti and Aṇu in the circle of the heart.
11. Consciousness rid of the adjuncts of the knower and the known assumes the form of self-consciousness.
12. The abode of the Transcendent is known as akula.
13. The process of assimilation into Śiva needs to begin with the earth and end in Sadāśiva.

## CHAPTER - 1

### Difference Between Consciousness and Reality Apparent to the Onlooker

विमलकलाश्रयाभिनवसृष्टिमहा जननी  
 भरिततनुष्ठच पञ्चमुखगुप्तरुचिर्जनकः।  
 तदुभययामलस्फुरितभावविसर्गमयं  
 हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥१॥

May my mother Vimalakalā be transformed into blemishless purest form of creativity, my father Bharitatanu into the creator of the perfect personality, i.e., Śiva, my teacher Simhagupta into the five-faced Śiva, both the parents and the teacher, thus be adorned with the manifestation of the purest sense of the Divine effulgent with the delight of immortality. (1)

नौमि चित्प्रतिभां देवी परां भैरवयोगिनीम्।  
 मातृमानप्रमेयांष्ठाष्टूलाम्बुजकृतास्पदाम् ॥२॥

I bow to the flash of consciousness, the consort of Bhairava, the Divine Mother who has assumed the form of the spokes of the wheel of creation as also of the petals of the lotus of the essential constitution of the individual. (2)

नौमि देवीं शरीरस्थां नृत्यतो भैरवाकृतेः।  
 प्रावृण्मेघघनव्योमविद्युल्लेखाविलासिनीम् ॥३॥

I also bow to the bodily divinity (i.e. the kuṇḍalīnī) of the shape of the dancing Śiva delighting in the form of the lightning in the midst of the cloud of the rainy season. (3)

दीप्तज्योतिष्ठछटाप्लुष्टभेदबन्धत्रयं स्फुरत्।  
 स्ताज्ज्ञानघालं सत्पक्षविपक्षोत्कर्तनक्षमम् ॥४॥

May the barb of knowledge getting manifested with its luminosity be capable of eliminating the three bonds of (subjectivity, objectivity and doubt). (4)

स्वातन्त्र्यशक्ति क्रमसंसिसृक्षा  
 क्रमात्मता चेति विभोर्विभूतिः।

तदेव देवीत्रयमन्तरास्ता-  
मनुत्तरं मे प्रथयत्स्वरूपम् ॥५॥

The power of autonomy, the will to create gradually and gradation, these are the three consorts of Śiva as His forces. May they remain constant in manifesting my transcendent Self. (5)

तद्देवताविभवविभाविमहामरीचि-  
चक्रेष्ठवरायितनिजस्थितिरेक एव।  
देवीसुतो गणपतिः स्फुरदिन्दुकान्तिः  
सम्यक्समुच्छलयतान्मम संविदब्धिम् ॥६॥

May that son of the Goddess, namely, Gaṇeśa, being adorned with the highly luminous rays of the gods and hence having become the sole Lord of the entire circle of creation effulgent with the luminosity of the full moon bring vibration to the sea of my consciousness. (6)

रागारुणं ग्रन्थिबिलावकीर्णं  
यो जालमातानवितानवृत्ति।  
कलोभिभतं बाह्यपथे चकार  
स्तान्मे स मच्छन्दविभुः प्रसन्नः ॥७॥

May that Lord Matsendra Nāth be pleased with me who has spread the red net full of holes and divisions for moving outside the trap of worldliness. (7)

त्रैयम्बकाभिहितसन्ततिताम्रपर्णी-  
सन्मौक्तिकप्रकरकान्तिविष्टोज्ञ भाजः।  
पूर्वे जयन्ति गुरवो गुरुष्ठास्त्रसिन्धु-  
कल्लोलके लकलनामलकर्णधाराः ॥८॥

The tradition of Tryambaka is, as it were, the stream of the river Tāmraparṇī potent with the possibility of collecting a huge stock of pearls of precious ideas out of it. May the venture of those initial teachers of the three streams of Tryambaka's school attain fulfilment who acted as sailors of the boat on the turbulent ocean effulgent with waves. (8)

जयति गुरुरेक एव श्रीश्रीकण्ठो भुवि प्रथितः।  
तदपरमूर्तिर्भगवान् महेष्ठवरो भूतिराजश्च ॥९॥

May also succeed the unique teacher famous in the world by the name Śrī Śrīkaṇṭha as also Lord Maheśvara besides Bhūtirāja as his another denomination. (9)

श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः।  
जयन्ति संविदामोदसन्दर्भा दिक्प्रसर्पिणः ॥१०॥  
तदास्वादभरावेष्टाबृंहितां मतिजटपदीम्।  
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनीं नुमः ॥११॥

We also bow to Śrī Utpaladeva who is born of the understanding of Śrī Somānanda as the fragrance of the lotus grown out of the ocean of his knowledge and has spread in all directions. We bow to the wisdom of our teacher Lakṣmaṇagupta which as the honeybee has become delighted by the good smell of it as the lotus. (10-11)

NOTE: Lakṣmaṇagupta is the name of the son of Utpaladeva as also of one of his students.

## CHAPTER - 2

### Deliberation on The Highest Goal of Life

यत्त्रायं पदमविरतानुत्तरज्ञप्तिरूपं  
तन्निर्णेतुं प्रकरणमिदमारभेऽहं द्वितीयम् ॥१॥

What is higher in its attributes than the other one is characterised as better than that. Now I am starting (to write) this second chapter in order to decide which is the best path leading to the understanding of Śiva. (1)

अनुपायं हि यद्रूपं कोऽर्थो देष्टानयात्र वै।  
सकृत्स्याद्देष्टाना पष्ठचादनुपायत्वमुच्यते ॥२॥

What is the use of any instruction in that way of understanding which does not require any instruction at all! It may need only one-time instruction followed by futility of instruction known as anupāya. (2)

अनुपायमिदं तत्त्वमित्युपायं विना कुतः।  
स्वयं तु तेजां तत्तादृक् किं ब्रूमः किल तान्प्रति ॥३॥

This Reality is such as does not need anything else to bring it home. If anyone questions the validity of this (Śiva's) Reality, we have to tell them that this is like this. (3)

यच्चतुर्धोदितं रूपं विज्ञानस्य विभोरसौ।  
स्वभाव एव मन्तव्यः स हि नित्योदितो विभुः ॥४॥

That there are four ways to the understanding, namely, anupāya, śāmbhava, śākta and āṇava, of that all-pervading Lord, that has to be understood as His very nature since He is eternally manifest (in the form of the world). (4)

एतावद्भिरसंख्यातैः स्वभावैर्यत्प्रकाश्याते ।  
केऽप्यंष्टांष्टिकाया तेन विष्टान्त्यन्ये निरंशतः ॥५॥

That He reveals Himself via these four methods or even numberless ways, there are some people who understand Him gradually part by part and some other persons who enter into His essence wholly in one and the same move. (5)

तत्रापि चाभ्युपायादिसापेक्षान्यत्वयोगतः।  
उपायस्यापि नो वार्या तदन्यत्वाद्धिचित्रता ॥६॥

There as well, whether one enters into Him via a particular method or in any other way, in either case what necessarily needs to be experienced is the wondrousness of the experience. (6)

तत्र ये निर्मलात्मानो भैरवीयां स्वसंविदम् ।  
निरुपायामुपासीनास्तद्विधिः प्रणिगद्यते ॥७॥

In that case, those who are blemishless within, and have become in their consciousness pervaded by the awareness of Bhairava and have taken to the path of pathlessness, that path is now to be taken up for deliberation. (7)

तत्र तावत्क्रियायोगो नाभ्युपायत्वमर्हति ।  
स हि तस्मात्समुद्भूतः प्रत्युत प्रविभाव्यते ॥८॥

In that context, kriyā yoga is such as does not deserve any methodology to be ascribed to it. It is not only an offshoot of awareness of Bhairava but is also effulgent with that sense. (8)

ज्ञप्तावुपाय एव स्यादिति चेज्ज्ञप्तिरुच्यते ।  
प्रकाशात्वं, स्वप्रकाशो तच्च तत्रान्यतः कथम् ॥९॥

If knowledgeability were always to presuppose its being made aware by some means other than itself, how would be explicable the self-luminosity of anything? (9)

संवित्तत्त्वं स्वप्रकाशामित्यस्मिन्किं तु युक्तिभिः ।  
तदभावे भवेद्विष्टवं जडत्वादप्रकाशाकम् ॥१०॥

Consciousness is self-luminous. This does not need any argument. Were it not self-luminous, the whole world would turn inconscient and hence would become blind darkness. (10)

यावानुपायो बाह्यः स्यादान्तरो वापि कष्टचन ।  
स सर्वस्तन्मुखप्रेक्षी तत्रोपायत्वभाक्कथम् ॥११॥

Irrespective of the fact whether an approach be external or internal, it always presupposes and depends on consciousness and hence cannot serve as an approach in the determination of the nature of consciousness. (11)

## CHAPTER - 3

### Method of Expositing Oneself to Śambhu

प्रकाशामात्रं यत्प्रोक्तं भैरवीयं परं महः।  
तत्र स्वतन्त्रतामात्रमधिकं प्रविविच्यते ॥१॥

As has been characterised as just Light, that refers to the Supreme Illumination of Bhairava. The autonomy of that Illumination is going to be discussed further (in this Chapter). (1)

यःप्रकाशाः स सर्वस्य प्रकाशात्वं प्रयच्छति।  
न च तद्व्यतिरेक्यस्ति विष्टवं सद्भावभासते ॥२॥

That Light offers its luminosity to all. Apart from that Light, there is nothing in the world. Indeed, whatever is there in the world is the luminosity of the Light. (2)

अतोऽसौ परमेष्ठानः स्वात्मव्योमन्यनर्गलः।  
इत्यतः सृष्टिसंहाराडम्बरस्य प्रदर्शकः ॥३॥

The Supreme Lord acts as the demonstrator of the show comprising both creation and withdrawal of the phenomenal world automatically and spontaneously on the space of His Self. (3)

निर्मले मकुरे यद्वद्भ्रान्ति भूमिजलादयः।  
अमिश्रास्तद्वदेकस्मिष्ठिचन्नाथे विष्टववृत्तयः ॥४॥

Just as earth, water, etc. get reflected in a clean mirror even so all events and objects of the world get reflected unmixed in the one Lord Himself. (4)

सदृष्टां भाति नमनदर्पणाम्बरवारिजु।  
तथा हि निर्मले रूपे रूपमेवावभासते ॥५॥

Any object gets reflected exactly in the eye, mirror, space and water. This fact goes to prove that cleanliness is the criterion of reflection of anything in its exactitude. (5)

प्रच्छन्नरागिणी कान्तप्रतिबिम्बितसुन्दरम् ।  
दर्पणं कुचकुम्भाभ्यां स्पृष्टान्त्यपि न तृप्यति ॥६॥

A beloved seeing the handsome reflection of her lover secretly in a mirror becomes gladdened, but (getting mesmerised with the perception) when she tries to get a touch of him with her emerging breast, she does not find any satisfaction at all. (6)

न हि स्पृष्टोऽस्य विमलो रूपमेव तथा यतः।  
नैर्मल्यं चातिनिविडसजातीयैकसंगति ॥ ७॥

This is due to the fact that the touch of the mirror is not blemishless as is its viewing. That blemishlessness in this context lies in the arrangement of its atoms of one and the same nature in complete proximity of one another. (7)

NOTE:

There is visual reflectivity in the mirror due to visual atoms lying in close proximity in its make. Since the same is lacking in regard to the cutaneous there is no possibility of her feeling so satisfied with the touch.

स्वस्मिन्नभेदाद्भिन्नस्य दर्शनक्षमतैव या।  
अस्यक्तस्वप्रकाशास्य नैर्मल्यं तद्गुरूदितम् ॥ ८॥

Blemishlessness, nairmalaya, (in this context) means the capacity to see something different from oneself as identical to oneself, this has been stated by my great teacher, (namely, Utpaladeva). (8)

नैर्मल्यं मुख्यमेकस्य संविन्नाथस्य सर्वतः ।  
अंष्टांष्टिकातः क्वाप्यन्यद्विमलं तत्तदिच्छया ॥९॥

The main source of such a blemishlessness lies in the Lord of consciousness everywhere which, however, is partly manifest as per His wish everywhere else. (9)

भावना यत्प्रतीघाति वपुर्मायात्मकं हि सत् ।  
तेजामेवास्ति सद्विद्यामयं त्वप्रतिघातकम् ॥ १०॥

That body is illusory which is obstructive of entities. Out of the same but opposite of them is that body which is of the form of the real knowledgeability as well as not obstructive. (10)

तदेवमुभयाकारमवभासं प्रकाशायन् ।  
विभाति वरदो बिम्बप्रतिबिम्बदृष्टाखिले ॥ ११॥

The Lord Himself, as the bestower of the gift, assuming the form of both the kinds of images, that is sad-vidyātmaka and asad-vidyātmaka, flourishes everywhere as the reflector and the reflection. (11)



## Volume 2



## Summary of The Contents of The Volume - 2

This Volume includes four chapters, namely, fourth, fifth, sixth and seventh.

### CHAPTER 4:

1. This Chapter deals with the way to attainment of the Transcendent Reality through the force of Consciousness.
2. According to it, the nature of that Reality namely Bhairava is Consciousness.
3. It is via proper development of right kind reasoning and discretion, *sat tarka*, that an aspirant may approach a suitable teacher for instruction in this respect.
4. *Kaulika* system of practice and philosophy is the way to its entry into which is possible through meditation, yoga, *japa*, *mantra*, devotion and *samādhi*, the state of absorption.
5. *Samādhi* is the state of unification of the object, subject and the process of understanding.
6. This process to this end lies in fixing the mind to the Essence.
7. *Vikalpa* is the nature of *māyā*, illusion.
8. Body is the resort of consciousness where indwells the Lord.
9. He does not become affected by virtue or vice who gets the taste of oneness with Him via muttering of the *mantra haṁsa*.
10. Control over the organs of sense and action along with restraint of mind and intellect is the way to redemption even in the state of enjoyment.
11. Identification of oneself with Goddess of Consciousness amounts to worship of Her. The identification needs to relate to all Her three aspects, namely, will, knowledge and action.
12. Dwelling in the heart amounts to breathing from its core supposing it as stimulated by the Force of Consciousness.
13. Realising oneself as Bhairava in every respect makes the aspirant become one with Him.
14. Devotion to the emblem of Śiva is advisable only for those who consider themselves a part of the world and not as one with Śiva Himself.

### CHAPTER 5:

1. This Chapter deals with the way of attainment of the Transcendent by the *jīva* with its atomicity.
2. Reflection of the Transcendent in the intellect, *prāṇa* and body is the way to it.
3. The understanding that the Jīva is essentially Śiva Himself relieves the aspirant of the sense of duality.
4. Through expansion of his consciousness so as to become inclusive of the entire universe within him makes him one with Bhairava.

5. By silencing all agitations of the mind and returning to his *sūṣumnā* makes the aspirant centred in the core of consciousness.
6. This may be attained in several ways including sound, *nāda*.
7. By resorting himself to Śiva to the core of his being he may get rid of all agitations of his mind.
8. Remaining concentrated in his illumination of consciousness his moving upward from illumination to illumination is the way to his indwelling Śiva.
9. Transcending the self through the discretionary of Bhairava within him is the way to oneness with Him.
10. The force of Bhairava appears to expand and contract in the form of the world but essentially it remains eternally constant within Him.

#### CHAPER 6:

1. This Chapter is devoted to analysis of the factor of time, *kālatattva*.
2. It is Consciousness which appears in space as something external.
3. It is the vibration of Consciousness which assumes the form of *prāṇa* and gets rendered in the shape of objects and events.
4. *Apāna* is the moon while *prāṇa* is fire. The *jīva* is the sun which remains the same all the time.
5. Entrance into *sūṣumnā* nerve is liberative. It is the midday position of the sun of Consciousness
6. Time is the creative force of Śiva resulting in the appearance of the world.
7. Īśvara is the body of Śiva and one with the world.
8. It is this body which assumes the form of *māyā* to *rāga* and serves as the cloak around the *jīva*.
9. *Prāṇa* starts moving from the heart and culminates in the *dvādaśānta* in the brain.
10. The sense of day and night as also that of meeting point of both of them is due to the movement of *prāṇa*.
11. The sense of month, year and millenium is there until the waking in the Consciousness with all its constancy.
12. It is the fire of time which causes dissolution as well as creation while the source of it rests in Śrīkaṇṭha Śiva.
13. At the top of the entire process of time lies the Supreme Goddess, the consort of Śiva.
14. Main nerves in the human body are ten which branch out in thousands through the body.

#### CHAPTER 7:

1. This Chapter is concerned with the awakening and blooming of the nerve-centres known as *cakras*.

2. Consciousness is one and the same in all its forms of manifestation including *savikalpa* and *nirvikalpa*.
3. Vibration of Consciousness resulting in the movement of *prāṇa* may get stopped via stoppage of the *prāṇa*.
4. Shifting from one option to the other results in vibration in Consciousness.
5. The force of *kuṇḍalīnī* may get awakened through the application of the power of *prāṇa*.
6. Having stopped all mental functions the aspirant needs to concentrate on *cakras* for making the force of *kuṇḍalīnī* rise upward.
7. This division of time depends on the movement of *prāṇa* while *prāṇa* has its basis in Consciousness.
8. Time rests on *prāṇa* while *prāṇa* rests in the body whose apertures assuming the form of nerves make the body appear and operative.

## CHAPTER - 4

### Śākta Upāya

अथ ष्ठाक्तमुपायमण्डलं कथयामः परमात्मसंविदे ॥१॥

Now we are proposing to expound the means of attaining the Supreme Self *via* the *Śākta* method of devotion. (1)

अनन्तराह्निकोक्तेऽस्मिन्स्वभावे पारमेष्ठवरे।  
प्रविविक्षुर्विकल्पस्य कुर्यात्संस्कारमज्जसा ॥ २॥

The aspirant of entering into the stream of the Divine Consciousness, which has been expounded in the immediately previous Chapter, needs to purify himself as soon as possible. (2)

विकल्पः संस्कृतः सूते विकल्पं स्यादात्मसंस्कृतम्।  
स्वतुल्यं सोऽपि सोऽप्यन्यं सोऽप्यन्यं सदृष्टात्मकम् ॥३॥

One option having been purified gives rise to another option of self-purification equal to itself, the other one to the next and the next to its next. (3)

चतुर्ज्वेव विकल्पेजु यः संस्कारः क्रमादसौ।  
अस्फुटः स्फुटताभावी प्रस्फुटन्स्फुटितात्मकः ॥४॥

Thus, on reaching the state of the fourth option gradually what was unmanifest comes to the state of getting clarified. (4)

ततः स्फुटतरो यावदन्ते स्फुटतमो भवेत्।  
अस्फुटादौ विकल्पे च भेदोऽप्यस्त्यान्तरालिकः ॥५॥

This process of manifestation goes on from the comparative to the superlative degree intervened by sub-degrees within each pair itself. (5)

ततः स्फुटतमोदारताद्रूप्यपरिबृंहिता  
संविदभ्येति विमलामविकल्पस्वरूपताम् ॥६॥

Proceeding on this line of self-purification, ultimately, the aspirant arrives at the last state of perfect purification which is as comprehensive and clean as to grow into the sense of optionless identification. (6)

अतष्टच भैरवीयं यत्तेजः संवित्स्वभावकम्।  
भूयो भूयो विमृष्टातां जायते तत्स्फुटात्मता ॥७॥

Thus, comes that state of natural identification with the consciousness itself *via* repeated contemplation where things become absolutely obvious. (7)

ननु संवित्पराम्रज्जूरी परामर्ष्टामयी स्वतः।  
परामृष्टया कथं ताथारूप्यसृज्यै तु सा जडा ॥८॥

Now the question is that consciousness is the agent of contemplation and as such it cannot be made an object of contemplation, since that act would make it to be treated as something objective and inscient. (8)

उच्यते स्वात्मसंवित्तिः स्वभावादेव निर्भरा ।  
नास्यामपास्यं नाधेयं किंचिदित्युदितं पुरा ॥९॥

Self-consciousness is said to be naturally independent. In it is neither anything to be rejected nor to be included, this has already been stated. (9)

किं तु दुर्घटकारित्वात् स्वाच्छन्द्यान्निर्मलादसौ।  
स्वात्मप्रच्छादनक्रीडापण्डितः परमेष्ठवरः ॥१०॥

The Supreme Lord, however, owing to His being wonder-worker, autonomous and blemishless is the master of His sportiveness in self-concealment. (10)

अनावृते स्वरूपेऽपि यदात्माच्छादनं विभोः।  
सैव माया यतो भेद एतावान्विष्टववृत्तिकः ॥११॥

Although His reality is quite obvious in His manifestation in the form of the world, He at the same time has kept Himself hidden behind it. This is by virtue of His force of *māyā*, self-concealment wherein also lies His universality. (11)

## CHAPTER - 5

## Āṇava Upāya

आणवेन विधिना परधाम प्रेप्सतामथ निरूप्यत एतत् ॥१॥

Hereby is being dealt with the individualistic path to the highest abode for the aspirant of it. (1)

विकल्पस्यैव संस्कारे जाते निज्प्रतियोगिनि।  
अभीष्टे वस्तुनि प्राप्तिर्निष्ठिचता भोगमोक्षयोः ॥२॥

Attainment of enjoyment and emancipation, as desired by the aspirant, become a certainty on the cultivation of unobtrusive *saṁskāra* of the option (as distinct from the commonplace worldly). (2)

विकल्पः कस्यचित्स्वात्मस्वातन्त्र्यादेव सुस्थिरः।  
उपायान्तरसापेक्ष्यवियोगेनैव जायते ॥३॥

Optional *saṁskāra* gets created in someone automatically and becomes fully settled also while in some other one it is born with the aid of some means. (3)

कस्यचित्तु विकल्पोऽसौ स्वात्मसंस्करणं प्रति ।  
उपायान्तरसापेक्षस्तत्रोक्तः पूर्वको विधिः ॥४॥

In a certain person, the option intended for self-transformation is dependent on some other means to help in the formation of the requisite *saṁskāras*. It is for the sake of such cases, method is required. (4)

विकल्पो नाम चिन्मात्रस्वभावो यद्यपि स्थितः ।  
तथापि निष्ठचयात्मासावणोः स्वातन्त्र्ययोजकः ॥५॥

Although it is certain that the optional *saṁskāra* as well is intimately concerned with consciousness, even then, however, it proves helpful in creating confidence in the self in regard to its autonomy irrespective of its atomicity. (5)

निष्ठचयो बहुधा चैज्ज तत्रोपायाष्टच भेदिनः।  
अणुष्टाब्देन ते चोक्ता दूरान्तिकविभेदतः ॥६॥

Determination comes variously. Variety also multiplies with variation in means. Another factor of variation is the location of the means, i.e. closeness and distance. (6)

तत्र बुद्धौ तथा प्राणे देहे चापि प्रमातरि ।  
अपारमार्थिकेऽप्यस्मिन् परमार्थः प्रकाशते ॥७॥

There is no doubt about it that intellect, *prāṇa* and body of the aspirant are not ultimate, even then the ultimate becomes reflected in them. (7)

यतः प्रकाशाच्चिन्मात्रात् प्राणाद्यव्यतिरेकवत्।

तस्यैव तु स्वतन्त्रत्वादिद्वगुणं जडचिद्रूपः ॥८॥

Even though *prāṇa*, etc. are not the same as consciousness with its distinguishing feature of luminosity, it is due to its distinctiveness from them lying particularly in its autonomy, that the body is held as of dual nature, i.e. conscient as well as inconscient. (8)

उक्तं त्रैष्टिरसे चैतद्देव्यै चन्द्रार्धमौलिना।  
जीवः शक्तिः शिवस्यैव सर्वत्रैव स्थितापि सा ॥९॥  
स्वरूपप्रत्यये रूढा ज्ञानस्योन्मीलनात्परा।

Having the half moon on His forehead Śiva has told the Goddess, as has been observed in *Traiśiras Śāstra*, that the *jīva* is, indeed, a force of Śiva Himself remaining spread throughout the world with its ascension to its real form and inclination to get identified with Him through acquisition of the knowledge concerned. (9-10a)

तस्य चिद्रूपतां सत्यां स्वातन्त्र्योल्लासकल्पनात् ॥१०॥  
पष्ठयञ्जडात्मताभागं तिरोधायद्वयो भवेत् ।

It is owing to the essential conscious form of the *jīva*, as is obvious from its exercise of autonomy, that when it comes to discriminate its inconscient aspect and separate the same from itself, it comes to the prospect of becoming non-dualistic.(10b-11a)

तत्र स्वातन्त्र्यदृष्ट्या वा दर्पणे मुखबिम्बवत् ॥११॥  
विष्णुद्धं निजचैतन्यं निष्ठिचनोत्यतदात्मकम् ।

Lying in that state of things, when by virtue of exercise of its autonomy, as elucidated by seeing one's face reflected in a mirror, it becomes aware of its essential consciousness, as distinct from the inconscience as had been appearing to it until now. (11b-12a)

## CHAPTER - 6

### Essence of Time

स्थानप्रकल्पाख्यतया स्फुटस्तु ।  
ब्राह्मोऽभ्युपायः प्रविविच्यतेऽथ ॥१॥

Now is being discussed clearly the topic known as *Sthāna-Prakalpanā* which is an external means to (transformation of the lowly individual soul into the higher Śiva-hood). (1)

स्थानभेदस्त्रिधा प्रोक्तः प्राणे देहे बहिस्तथा।  
प्राणश्च पञ्चधा देहे द्विधा बाह्यान्तरत्वतः ॥२॥

*Sthāna*, loci, are three, namely, the *prāṇa*, the body and external objects. *Prāṇas* in the body are five while they are of two kinds from another viewpoint, i.e., external and internal. (2)

मण्डलं स्थण्डिलं पात्रमक्षसूत्रं सपुस्तकम् ।  
 लिङ्गं तूरं पटः पुस्तं प्रतिमा मूर्तिरेव च ॥३॥  
 इत्येकादष्टाधा बाह्यं पुनस्तद्बहुधा भवेत् ।  
 तत्र प्राणाश्रयं तावद्विधानमुपदिष्टयते ॥४॥

External loci are eleven, namely, *mandala*, *sthaṇḍila*, *pātra*, *akṣa-sūtra*, *pustaka*, *liṅga*, *tūra*, *paṭa*, *pusta*, *pratimā*, and *mūrti*. These eleven external means have further the probability of being divided again. Now is being taken up for discussion the system relating to *prāṇa*. (3-4)

अध्वा समस्त एवायं जाड्विधोऽप्यतिविस्तृतः ।  
 यो वक्ष्यते स एकत्र प्राणे तावत्प्रतिष्ठितः ॥५॥

All these six kinds of paths are considerably detailed and are based on *prāṇa*. This will be discussed together. (5)

अध्वनः कलनं यत्तत्क्रमाक्रमतया स्थितम् ।  
 क्रमाक्रमौ हि चित्रैककलना भावगोचरे ॥६॥

Deliberations on the path are causal as well as non-causal. Both of them, however, are perceptible like appreciation of a work of plastic art. (6)

क्रमाक्रमात्मा कालष्ठच परः संविदि वर्तते ।  
 काली नाम परा शक्तिः सैव देवस्य गीयते ॥७॥

Time is the essence of both kinds of arrangements, causal and non-causal while in itself its locus is consciousness. It, indeed, is the supernal force of the Lord. (7)

सैव संविद्बहिः स्वात्मगर्भीभूतौ क्रमाक्रमौ ।  
 स्फुटयन्ती प्ररोहेण प्राणवृत्तिरिति स्थिता ॥८॥

It is consciousness itself which being pregnant with both kinds of order, that is, causal and non-causal, while growing outside, it assumes the form of the tendency of breath. (8)

संविन्मात्रं हि यच्छुद्धं प्रकाष्ठापरमार्थकम् ।  
 तन्मेयमात्मनः प्रोज्झ्य विविक्तं भासते नभः ॥९॥

Consciousness, as distinct from what it is conscious of, is pure, luminous and the highest to be craved for. It is what needs to be understood as free of the claim of the individual over his ownership of it and when so understood, it illumines as the sky. (9)

तदेव शून्यरूपत्वं संविदः परिगीयते ।  
 नेति नेति विमर्शेन योगिनां सा परा दृष्टा ॥१०॥

Herein lies its nullity mentioned in various ways, as by yogins in the form of contemplation over things other than this as *neti neti*, ‘not this’, ‘not this’ indicating to it as the supernal state of being. (10)

स एव स्वात्मा मेयेऽस्मिन्भेदिते स्वीक्रियोन्मुखः ।  
पतन्समुच्छलत्वेन प्राणस्पन्दोर्मिसंज्ञितः ॥११॥

It is that supernal state of being, which is one's own self which tends to be owned by the individual after breaking through the entire cluster of whatever is to be understood. It, indeed, is the overflow of the throb of it which emerges as the vibration of the *prāṇic* energy. (11)

तेनाहुः किल संवित्प्राणे परिणता तथा ।  
अन्तःकरणतत्त्वस्य वायुराश्रयतां गतः ॥१२॥

This is why it has been said that consciousness has got transformed into *prāṇa* amounting to inner beings taking resort to breath. (12)

इयं सा प्राणनाष्टाक्तिरान्तरोद्योगदोहदा ।  
स्पन्दः स्फुरत्ता विश्रान्तिर्जीवो हृत्प्रतिभा मता ॥१३॥

Indeed, it is the force of breathing which being motivated by the inmost desire to manifest itself assumes the form of the throb of living in the form of the hearty luminosity. (13)

सा प्राणवृत्तिः प्राणाद्यैः रूपैः पञ्चभिरात्मसात् ।  
देहं यत्कुरुते संवित्पूर्णस्तेनैज्ज भासते ॥१४॥

It is the desire of the curvature of consciousness to breathe on account of which it assumes the form of the five *prāṇa*, etc. and fills the body with the illumination of consciousness. (14)

प्राणनावृत्तितादात्म्यसंवित्खचितदेहजाम् ।  
चेज्जटां पष्ठयन्त्यतो मुग्धा नास्त्यन्यदिति मन्यते ॥१५॥

It is owing to perception of the activities of the body born of assumption by consciousness in the form of breathing that ignorant people conceive that there is nothing else in the human personality apart from breathing. (15)

तामेव बालमूर्खस्त्रीप्रायवेदितुसंश्रिताम् ।  
मतिं प्रमाणीकुर्वन्तष्ठर्वाकास्तत्त्वदर्ष्टिनिः ॥१६॥

It is by according verity to this false view held generally by children, fools and womenfolk that the *Cārvākas*, materialists, have become seers of the ultimate truth. (16)

तेज्जां तथा भावना चेद्दार्ढ्यमेति निरन्तरम् ।  
तद्देहभङ्गे सुप्ताः स्युरातादृग्वासनाक्षयात् ॥१७॥

If this viewpoint of them goes on gaining strength continuously, they are sure to remain lying dead along with all their passions sticking to their inner being. (17)

तद्वासनाक्षये त्वेज्जामक्षीणं वासनान्तरम् ।  
बुद्धं कुतश्चित्संसूते विचित्रां फलसम्पदम् ॥१८॥

Even on immediate passions having been exhausted, other kinds of passion may remain stuck to him as a result of which he may have to suffer the peculiar consequence of them on getting awakened. (18)

अदाढ्यष्टाङ्कनात्प्राच्यवासनातादवस्थितः ।  
 अन्यकर्तव्यश्रौथिल्यात्संभाव्यानुष्ठायत्वतः ॥१९॥  
 अतद्रूढान्यजनताकर्तव्यपरिलोपनात् ।  
 नास्तिक्यवासनामाहुः पापात्पापीयसीमिमाम् ॥२०॥

This atheistic viewpoint has been condemned as more vicious than what is considered as vicious on account of the following five reasons:

1. It is unsteady, as it is unauthoritative.
2. It is easy to follow as it is promotive of passions.
3. On account of laying emphasis on secondary observances, it is diversionary from the main path.
4. It is full of the fault of leaving impressions unobliterated.
5. It is likely to mislead others, too, who are of a viewpoint quite different from it. (19-20)

## CHAPTER -7

### Origin of Cakras and Process of Arousal

अथ परमरहस्योऽयं चक्राणां भण्यतेऽभ्युदयः ॥१॥

Now is being talked about something most mysterious and that is the origin of the *cakras*. (1)

इत्ययत्नजमाख्यातं यत्नजं तु निगद्यते।  
 बीजपिण्डात्मकं सर्वं संविदः स्पन्दनात्मताम् ॥२॥  
 विदधत्परसंवित्तावुपाय इति वर्णितम् ।

Whatever has been talked about in this regard is about what is effortless. As distinct from that, now is being talked about what is a product of effort. All is a mass of sheer seed which has assumed the shape of vibration of consciousness meant for culmination as a device to lead to the state of the supernal consciousness. The analogy in this regard is *ghaṭī-yantra*. (2-3a)

यथारघट्टचक्राग्रघटीयन्त्रौघवाहनम् ॥३॥  
 एकानुसंधियत्येन चित्रं यन्त्रोदयं भजेत्।  
 एकानुसंधानबलाज्जाते मन्त्रोदयेऽनिष्ठाम् ॥४॥  
 तन्मन्त्रदेवता यत्नात्तादात्म्येन प्रसीदति ।

What happens in the *ghaṭī-yantra*, is that there is a central wheel to which are tied a number of vessels one after the other through the entire wheel. By putting in effort on one *mantra*, the aspirant is required to shift to the next one. This process continues day and night with the consequence that the deity of the *mantra* gets eventually pleased and results in the aspirant finding out his identity with it. (3b-5a)

खे रसैकाक्षि नित्योत्थे तदर्धं द्विकपिण्डके ॥५॥

The number of *mantras* repeated in course of a day and night goes up to 21,600 along with the pronunciation of *so* while breathing-in and *ham* while breathing-out (the entire *mantra*, thus, being *so'ham*, meaning 'That I am'). This number has the possibility of getting reduced to its half that is, 10,800 along with the slowing down in the speed of breathing-in and breathing-out. (5b)

त्रिके सप्त सहस्राणि द्विष्टातीत्युदयो मतः ।  
चतुर्के तु सहस्राणि पञ्च चैव चतुःष्टाती ॥६॥

(If the speed of breathing-in and out were to be reduced further to) one-third of the original, the number would come down to 7,200, to one-fourth, it would come down to 5,400. (6)

पञ्चार्णेऽब्धिसहस्राणि त्रिष्टाती विंशतिस्तथा ।  
ऋत्के सहस्रत्रितयं ऋत्ष्टाती चोदयो भवेत् ॥७॥

(If the speed of breathing-in and out were to be reduced further to) one-fifth of the original, the number would come down to 4,320 and if to one-sixth, it would come down to 3,600. (7)

सप्तके त्रिसहस्रं तु ऋत्ष्टातीत्यधिकं स्मृतम् ।  
ष्टातैस्तु सप्तविंशत्या वर्णाञ्कविकल्पिते ॥८॥

(If the speed of breathing-in and out were to be reduced further to) one-seventh, the number would come down to 3,086 and if to one-eighth, it would come down to 2,700. (8)

चतुर्विंशतिष्टात्या तु नवार्णेजूदयो भवेत् ।  
अधिज्जट्येकविंशत्या ष्टातानां दष्टावर्णके ॥९॥

(If the speed were to be reduced further) to the one-ninth, the number would come down to 2,400 and if to one-tenth, it would get reduced to 2,160. (9)

एकान्नविंशतिष्टातं चतुःज्जटिः ष्टावर्णके ।  
अष्टादष्टा ष्टातानि स्युरुदयो द्वादष्टार्णके ॥१०॥

(If the speed were to be slowed down) to one-eleventh, the number would come down to 1,964 and if to the one-twelfth, it would come to 1,800. (10)

त्रयोदष्टार्णे द्वाज्जट्या ष्टातानि किल ऋत्ष्टा ।  
त्रिचत्वारिंशता पञ्चदष्टोति भुवनार्णके ॥११॥

(If the speed were to be slowed down) to the one-thirteenth, the number of breath as well as of *mantras* would come down to 1,662 and if to one-fourteenth, it would come down to 1,543. (11)



Volume 3



## Summary of the Contents of Volume - 3

This Volume comprises two Chapters, namely, the eighth and the ninth.

### CHAPTER 8:

1. The eighth Chapter deals with the problems of manifestation of Consciousness in terms of space, termed as *Deśādhva*.
2. It talks of the dimension of the solar orb as amounting to something like seventy-two thousand kilometres at the periphery.
3. The distance of the moon is stated as one lakh yojanas from the sun while the planets are said to lie at a distance of two lakh yojanas from the sun.
4. There is a lot of account of the mountain Meru supposed to lie at the centre of the earth. The location of India as Bhārata-varṣa has been stated as towards the south of the Meru. It is said to comprise a group of nine islands, Jambudvīpa being one of them. Kumāri has been referred to as Kumāra-dvīpa. India is regarded as the only country by dwelling in which one may attain liberation.
5. In keeping with the Vedic tradition the deity Rudra has been stated as one and yet as many.
6. *Māyā*, the power of delusion, is regarded as a force of Śiva but proving misleading to the ignorant.
7. *Mahāvīdyā*, the force of learning and knowledge is said to operate in two forms, *mātrkā* and *vāgīśvarī*.
8. *Idā*, *Piṅgalā* and *Suṣumnā* are said to be most important in the midst of thousands of nerves.
9. Śiva is regarded as the autonomous agent of creation, sustenance, dissolution, self-concealment and grace lying at the top of everything and discharging all these functions through the Śakti, Force.
10. *Kuṇḍalinī* is said to lie asleep at the root of the *suṣumnā* as the Force itself compressed, bearing the entire secret of redemption from the earthly to the transcendent.

### CHAPTER 9:

1. This Chapter has been termed as *Tattvasvarūpa Prakāśanam* seeking to determine the form and nature of the Reality. It starts with deliberation on causality.
2. *Mala*, malady, is said to be the cause of bondage and worldliness.
3. The pure of heart is said to lie beyond the access of malady. Such a person is known as *vijñānakevalī*.
4. There is a thorough discussion on the concept of *vijñānākala*, *mantrēśa*, etc.
5. Dedication of one's fruit of action to someone else is said to cease to affect the doer.
6. There is also a reference to the concept of *adrṣta* as proposed by the Mīmāṃsā School of Philosophy.
7. *Māyā*, the power of delusion, is said to be a force of Śiva Himself meant for creation of semblance.
8. There is a passing reference to the concept of transference of force, *śaktipāta*.
9. The concept of *pradhāna*, Nature, as admitted by the *Śāṅkhya*s has been discussed at some length.

10. *Māyā, Kalā, Vidyā, Rāga, Niyati* and *Kāla* are regarded as products of the principle of *Kalā* and are said to form the garb around the individual degrading him from Śiva-hood to animality (*paśu*, limited experient).
11. There is a discussion on determination of the nature of organs of sense and action vis-a-vis the mind and intellect.
12. There is also an analysis of the nature of the relationship between substance and quality.

## CHAPTER - 8

### Deśādhva - Manifestation of Consciousness in Terms of Space

देष्टाध्वनोऽप्यथ समासविकासयोगात् ।  
सङ्गीयते विधिरयं शिवाष्टास्त्रदृष्टः ॥१॥

Herewith is going to be deliberated succinctly and in detail the mode of approach to the principles of space and way to its access as envisioned in the Śaivite literature. (1)

विचारितोऽयं कालाध्वा क्रियाशक्तिमयः प्रभोः ।  
मूर्तिवैचित्र्यजस्तज्जो देष्टाध्वाथ निरूप्यते ॥२॥

We have already discussed the time-feature of the Lord which is of the form of action. Since His spatial aspect is of the nature of form, as a product of the temporal, it is being elucidated here. (2)

अध्वा समस्त एवायं चिन्मात्रे संप्रतिष्ठितः ।  
यत्तत्र नहि विश्रान्त तन्नभः कुसुमायते ॥३॥

Since this spatial feature of Him is based completely on sheer consciousness, wherever there is absence of consciousness, there is only delusion. (3)

संविद्द्वारेण तत्सृष्टे शून्ये धियि मरुत्सु च ।  
नाडीचक्रानुचक्रेषु बहिर्देहेऽध्वसंस्थितिः ॥४॥

Since the path, as the spatial feature of creation, along with the state of non-being, *śūnya*, intellect and *prāṇic* forces, have been created by consciousness, it lies outside the body spreading in the form of circuits of nerves, main and branches. (4)

तत्राध्वैवं निरूप्योऽयं यतस्तत्प्रक्रियाक्रमम् ।  
अनुसंधदेव द्राग् योगी भैरवतां ब्रजेत् ॥५॥

Here the path itself needs to be elucidated as through travel on it the yogin may attain the state of Bhairava forthwith. (5)

दिदृक्षयैव सर्वार्थान् यदा व्याप्यावतिष्ठते ।  
तदा किं बहुनोक्तेन इत्युक्तं स्पन्दशासने ॥६॥

It has been stated in the *Spanda Śāstra* that when the aspirant takes the position of sheer curiosity to understand the mystery of everything by way of complete oneness with his object, the result becomes obvious by itself requiring none to tell him anything about it. (6)

ज्ञात्वा समस्तमध्वानं तदीष्टोजु विलापयेत् ।  
तान् देहप्राणधीचक्रे पूर्ववद्गालयेत्क्रमात् ॥७॥  
तत्समस्तं स्वसंवित्तौ सा संविद्भरितात्मिका ।  
उपास्यमाना संसारसागरप्रलयानलः ॥८॥

Having understood the path in all its components, the aspirant needs to dissolve them in their Lords and the later themselves in the circle of body, *prāṇa* and intellect, respectively as done earlier. All these, again, should be dissolved in self-consciousness. Bearing all these dissolved in itself, the consciousness being well contemplated acts as the fire of dissolution with respect to the ocean of the world. (7-8)

श्रीमद्दीक्षोत्तरे चैतानध्वेष्ठान् गुरुरब्रवीत् ।  
ब्रह्मानन्तात्प्रधानान्तं विष्णुः पुंसः कलान्तगम् ॥९॥  
रुद्रो ग्रन्थौ च मायायामीष्टाः सादाख्यगोचरे ।  
अनाश्रितः श्वास्तस्माद्द्वयाप्ता तद्द्वयापकः परः ॥१०॥

My teacher has written in his book titled *Dikṣottara* that Brahmā pervades from *ananta* to *pradhāna*, Viṣṇu from the individual up to *kalā*, Rudra the complex of *māyā*, Anāśrita Śiva from *śuddha vidyā* up to Sadāśiva and Supreme Śiva the Śakti. (9-10)

एवं श्वावत्वमापन्नमिति मत्वा न्यरूप्यत।  
न प्रक्रियापरं ज्ञानमिति स्वच्छन्दष्टासने ॥११॥

Having admitted this proposition as the way to attainment of the state of Śiva, the *Svacchanda Tantra* has observed that there is no other path as convenient as this one. (11)

त्रिष्टारः श्वासने बोधो मूलमध्याग्रकल्पितः ।  
जाट्त्रिष्टात्तत्त्वसंरम्भः स्मृतिर्भेदविकल्पना ॥१२॥  
अव्याहृतविभागोऽस्मिभावो मूलं तु बोधगम्।  
समस्ततत्त्वभावोऽयं त्वात्मन्येवाविभागकः ॥१३॥  
बोधमध्यं भवेत्किञ्चिदाधाराधेयलक्षणम् ।  
तत्त्वभेदविभागेन स्वभावस्थितिलक्षणम् ॥१४॥  
बोधाग्रं तत्तु चिद्बोधं निस्तरङ्गं बृहत्सुखम्।

In the book *Triśira Bhairava*, the tree of right understanding has been conceived in all its parts, namely, the root, the stem and the top in the form of the knowledge of the thirty-six components of the system along with the individual's outlook towards them vis-a-vis of this entire spectrum of the world. This kind of understanding forms the root of the tree. The stem part of the tree would be the understanding that all this spectrum rests in me. The top of the tree of understanding, as distinct from it, would lie in the awareness that it is the blissful state of unwavering of my consciousness itself which is all this, in all its diversification. (12-15a)

## CHAPTER - 9

## Exposition on the Constituent Elements of the Reality

अथ तत्त्वप्रविभागो विस्तरतः कथ्यते क्रमप्राप्तः ॥१॥

Now is going to be expounded in detail classification of the Reality as such. (1)

यान्युक्तानि पुराण्यमूनि विविधैर्भेदैर्यदेज्वन्वितम् ।  
रूपं भाति परं प्रकाष्ठानिविडं देवः स एकः श्चिवः।  
तत्स्वातन्त्र्यरसात्पुनः श्चिवपदाद्भेदे विभाते परम्।  
यद्रूपं बहुधानुगामि तदिदं तत्त्वं विभोः श्चासने ॥२॥

Under the control of the all-pervading Lord, the essential reality, that phase of Him which appears as the common being of Himself appears as different from Him owing to His exercise of autonomy out of His experience of delight in it.(2)

तथाहि कालसदनाद्वीरभद्रपुरान्तगम्।  
धृतिकाठिन्यगरिमाद्यवभासाद्धरात्मता ॥३॥

This gets elucidated by the denomination of the earth as *dharā* as used to indicate to the entire creation beginning from time to Virabhadra owing to the prevalence of the qualities of constancy, solidity and majesty, etc., in it. (3)

एवं जलादितत्त्वेजु वाच्यं यावत्सदाश्चिवे।  
स्वस्मिन्कार्येऽथ धर्मौधे यद्वापि स्वसदृगुणे ॥४॥

So needs to be said in regard to the entire creation beginning from water up to Sadāśiva with respect to one's own action, rules of conduct and common attributes (of fluidity, transparency, etc.). (4)

आस्ते सामान्यकल्पेन तननाद्व्याप्तृभावतः।  
तत्त्वं क्रमशः पृथ्वीप्रधानं पुंश्चिवाद्यः ॥५॥  
देहानां भुवनानां च न प्रसङ्गस्ततो भवेत्।  
श्रीमन्मतङ्गशास्त्रादौ तदुक्तं परमेष्ठिना ॥६॥

As the word *tattva*, meaning essence, is derived from the root *tan*, to spread, is reflective normally of its pervasiveness, it becomes considered as pre-eminently of the nature of the earth beginning from the individual up to Śiva and indeed from the individual bodies up to creations as a whole. This has been stated as such by Lord Śiva Himself in texts like *Matāṅga Śāstra*, etc. (5-6)

तत्रैजां दष्ट्यते दृष्टः सिद्धयोगीश्वरीमते।  
कार्यकारणभावो यः श्चिवेच्छपरिकल्पितः॥७॥

The causal relationship which has been conceived out of the desire of Śiva, according to *Siddha-Yogīśvari Tantra* is being elucidated here for the sake of wellbeing (of the followers)

वस्तुतः सर्वभावानां कर्तेष्ठानः परः शिवः।  
अस्वतन्त्रस्य कर्तृत्वं नहि जातूपपद्यते ॥८॥

In fact, it is Lord Śiva Himself who is the creator of all whatever is in existence, as it is illogical to conceive of the Creator as an agent who is not autonomous.(8)

स्वतंत्रता च चिन्मात्रवपुजः परमेष्ठितुः।  
स्वतन्त्रं च जडं चेति तदन्योन्यं विरुध्यते ॥९॥

Autonomy (in the ultimate sense) is possible only of the Supreme Lord as embodied in the form of pure consciousness as autonomy and inanimateness are self-contradictory. (9)

जाड्यं प्रमातृतन्त्रत्वं स्वात्मसिद्धिमपि प्रति।  
न कर्तृत्वादृते चान्यत् कारणत्वं हि लक्ष्यते ॥१०॥

Inanimateness stands in need of the knower for even its self-being. There is no possibility of causality in the absence of the doer. (10)

तस्मिन्सति हि तद्भाव इत्यपेक्षैकजीवितम्।  
निरपेक्षेजु भावेजु स्वात्मनिष्ठतया कथम् ॥११॥

Causality requires admittance of the formula that effect would follow the presence of the cause. In view of this formulation, how can there be causality amongst factors which do not require one another for their being? (11)





Volume 4



## Summary of the Contents of Volume - 4

This Volume has four Chapters, namely, 10, 11, 12 and 13.

### CHAPTER 10:

1. This Chapter is devoted to the analysis and enumeration of the basic essences of the system known as the path of *tattvas*, *tattvādhvan*.
2. Śiva has been determined here as *prakāśa ghana*, sheer consciousness and hence luminous.
3. Necessity of combination of the viewpoints of Kumārila and Prabhākar in regard to knowability of the object.
4. Knowability and existence as correlated with each other.
5. Definition of *sakala* and *jñānākala*, etc.
6. Concept of *mantra*, *mantrēśvara* and *mantra-maheśvara* as forces of Śiva of the nature of will, knowledge and action.
7. Limitations of Vaiṣṇava aspirants.
8. The earth is Śiva owing to being pervaded by the light of Śiva.
9. Definition of *pralayakevala*.
10. *Pudgala* as *sakala*.
11. Elimination of breath-moments, *tutis*, in increasing the clarity of consciousness.
12. Attainment of proximity to consciousness through introversion.
13. There is no space for graduality in consciousness.
14. Idea of *sarvato-bhadra* yogin.
15. Features of the four states of consciousness.
16. Possibility of the individual getting redeemed through the understanding of Śiva as transcendent to worldliness, autonomous and self-reliant.

### CHAPTER 11:

1. This Chapter deals with the position of time in the state of Śiva being all-in-all.
2. The number of basic essences of the system are thirty-eight including Śiva Himself.
3. Consciousness is the creatrix of the creation. It is self-luminous. It, indeed, is the space of consciousness, *cid vyoma*. It lies in transcendence of all the qualities of perceptibility, including smell, taste, heat, touch and sound.
4. Elements of approach *adhavan*, to the Reality are nine, namely, *prakṛti*, *puruṣa*, *yati*, *kāla*, *māyā*, *vidyā*, *Īśa*, *Sadāśiva* and Śiva.

5. The number of constituents of the system excluding Śiva and Śakti correspond to the number of sounds in the alphabet including consonants along with vowels.
6. The alphabet is treated as the companion of consciousness.
7. The world is seen in the space of consciousness of Śiva as snake, rosary or wave in the physical space.
8. Towns, oceans, mountains, etc. are the follow-up of the will of Lord Śiva being in themselves neither real nor unreal, neither cause nor effect.
9. There is no scope for time and space in the expanse of consciousness since it is eternal.
10. The world is a matter of *saṅkalpa*, ideation and determination of the individual. It has no base behind it.

#### CHAPTER 12:

1. This Chapter deals with the problem of transformation or rather restoration of the atomised individual into or to Śiva.
2. The way to this end is the offering of every event and object to Śiva by way of devotion to Him culminating in his oneness with Him with all His boundlessness, eternity, purity of consciousness and the creative will, understanding and forcefulness.

#### CHAPTER 13:

1. This Chapter is devoted to the idea of descent of the Force of Consciousness.
2. Ignorance is not total absence of knowledge. It is rather travesty of knowledge.
3. Descent of Force is the state when the inhibitive force of ignorance gets eliminated by the ingression of the rays of knowledge of Śiva.
4. It is the homogeneous nature of action which on the will of Śiva forms the ground for the descent of the Force of consciousness.
5. Virtues like renunciation, etc. have little to do in this respect.
6. It is due to the desire of self-concealment of Śiva that there is malady in the world.
7. Devotion to Śiva without any ulterior motive is the way to get the Force of consciousness descend on the aspirant.
8. There are several categories of descent of the Force of consciousness, namely, intensive, middling and low.
9. Descent of the Force of consciousness through intuition is redemptive.
10. Descent of the Force of consciousness as beneficial in developing the power of discretion.
11. Discretion is supramental and independent of intellection.
12. Provision of the *prāṇa-harī* initiation for one close to the point of death.

13. Viṣṇu and other deities prove beneficial to their devotees by virtue of having been empowered by Śiva.
14. Instead of remaining contented with one teacher, the real aspirant of knowledge and understanding needs to move from teacher to teacher like the black bee flying from flower to flower for getting the smell of its choice. This practice is very much true of Abhinavagupta himself as is obvious from his references to many a teacher in his quest for the kind of knowledge he has brought to bear in his *magnum opus*.

## CHAPTER - 10

### Tattvādhvan - Analysis of Basic Essences of the Path of Tattvas

उच्यते त्रिकशास्त्रैकरहस्यं तत्त्वभेदम् ॥१॥

*Trika Śāstra* is characterised by mystery and variety of sub-divisions of entities and principles involved in its formulation. (1)

तेजाममीजां तत्त्वानां स्ववर्गेज्वनुगामिनाम्।  
भेदान्तरमपि प्रोक्तं शास्त्रेऽत्र श्रीत्रिकाभिधे ॥२॥

In this *Śāstra* known as *Trika*, divisions and still further sub-division of principles and elements of their respective groups have been discerned. (2)

शक्तिमच्छक्तिभेदेन धराद्यं मूलपष्ठिचमम्।  
भिद्यते पञ्चदशाधा स्वरूपेण सहानरात् ॥३॥

Beginning from the root in Śiva and ending with the individual, in view of the degree of ingression of the forces and forceful into each other the relevant principles and entities are divided into fifteen. (3)

कलान्तं भेदयुग्धीनं रुद्रवत्प्रलयाकलः।  
तद्वन्माया च नवधा ज्ञाकलाः यप्तधा पुनः ॥४॥

Beginning from *puruṣa* and ending with *kalā* and including the *pralayākala*, the number of divisions reaches eleven without taking the count of their pairs. In the same way, there are nine divisions of *māyā* and seven those of *kalā* (4)

मन्त्रास्तदीष्टाः पाञ्चध्ये मन्त्रेष्टापतयस्त्रिधा।  
ष्टिावो न भिद्यते स्वैकप्रकाष्टाघतनचिन्मयः ॥५॥

So are the *mantras* and their presiding deities divisible into five and the Lord of presiding deities of *mantras* in three forms. Śiva, however, remains indivisible owing to His being solidly a sheer mass of the light of consciousness. (5)

ष्टिावो मन्त्रमहेष्टोष्टामन्त्रा अकलयुक्कली।  
शक्तिमन्तः सप्त तथा शक्तयस्तच्चतुर्दष्टा ॥६॥

स्वं स्वरूपं पञ्चदशां तद्भूः पञ्चदशात्मिका।

Seven are the factors imbued with the force, namely, Śiva, Mantra Maheśvara, Mantreśvara, Mantra, Vijñānākala, Pralayākala and Sakala while their Forces are fourteen. (6)

तथाहि तिस्रो देवस्य षट्कयो वर्णिताः पुरा ॥७॥  
ता एव मातृमानमेयत्रैरूप्येण व्यवस्थिताः।

By adding to these fourteen forms the own form of the earth, all become fifteen. The three forces referred to already in the form of the knower, process of knowing and the object of knowledge have been settled as really the forces of the Lord Himself. (7-8a)

परांष्टो मात्ररूपोऽत्र प्रमाणांष्टाः परापरः ॥८॥  
मेयोऽपरः षक्तिमांष्टच षक्तिः स्वं रूपमित्यदः।

Out of these three forces, the transcendent one is the knower represented by Śiva Himself, the higher and the lower are combined forms of the standard of knowledge while Śakti stands for her own form in the shape of the object of knowledge. (8b-9a)

तत्र स्वरूपं भूमेर्यत्पृथग्जडमवस्थितम् ॥९॥  
मातृमानाद्युपाधिभिरसंजातोपरागकम् ।

In the determination of these forms of the combination of Śiva and Śakti, the earth stands out as all inanimate having nothing to do with the knower and the standard of knowing, etc. (9b-10a)

सकलादिष्टिवान्तैस्तु मातृभिर्वेद्यतास्य या ॥१०॥  
षक्तिमद्भिरनुद्भूतषक्तिभिः सप्त तद्भिदः।  
सकलादिष्टिवान्तानां षक्तिजूद्रेचितात्मसु ॥११॥  
वेद्यताजनिताः सप्त भेदा इति चतुर्दशा।  
सकलस्य प्रमाणांष्टो योऽसौ विद्याकलात्मकः ॥१२॥

The capacity of the earth as the object of knowledge of the agents from *kalā* to Śiva remains dominated by the possessors of force who are always aware of their possession since the forces become awakened in them. This kind of knowledge is of seven kinds adding the same number to the earlier seven ones raising it to fourteen. (10b-12)

## CHAPTER – 11

### Deliberation on Time and Kalā

कलाध्वा वक्ष्यते श्रीमच्छांभवाज्ञानुसारतः ॥१॥

In keeping with the permission of Śambhu, the path of *kalā*, distinction, is going to be deliberated on. (1)

यथा पूर्वोक्तभुवनमध्ये निजनिजं गणम् ।

अनुयत्परतो भिन्नं तत्त्वं नामेति भण्यते ॥२॥  
 तथा तेज्वपि तत्त्वेजु स्ववर्गेऽनुगमात्मकम् ।  
 व्यावृत्तं परवर्गाच्च कलेति श्छिवाष्टासने ॥३॥

As was done in the course of deliberation on the forms of creation that different groups were put forth with their respective characteristics and denominations followed by distinction within them of different classes as each different from the rest of the same group, even so separating a particular class of beings from the rest is known as *kalā* in Śaivism. (2-3)

केचिदाहुः पुनर्यासौ श्छाक्तिरन्तः सुसूक्ष्मका।  
 तत्त्वानां सा कलेत्युक्ता धरण्यां धारिका यथा ॥४॥

Some authorities have contended that *kalā* is the subtle and inner power which defines the specific nature of things as is the case of denomination of the earth as *dharaṇī* on account of its function of supporting the existence of all whatever lies on it. (4)

अत्र पक्षद्वये वस्तु न भिन्नं भासते यतः ।  
 अनुगामि न सामान्यमिज्जं नैयायिकादिवत् ॥५॥

In the case of the example of the earth as quoted, there is nothing significant between the two views as in our view the means of inference is by no means a general as against the position of the Naiyāyikas. (5)

अन्ये वदन्ति दीक्षादौ सुखसंग्रहणार्थतः ।  
 श्छिवेन कल्पितो वर्गः कलेति समयाश्रयः ॥६॥

Some authorities think that *kalā* is that category of reality which has been conceived by Śiva to stand for the time suitable for the reception of initiation, etc. easily. (6)

कृतश्छच देवदेवेन समयोऽपरमार्थताम् ।  
 न गच्छतीति नासत्यो न चान्यसमयोदयः ॥७॥

(As an answer to the above proposition) the author states that since time is created by the Supreme Lord, it can neither be ephemeral, nor untrue nor does it leave any scope for choice of any other occasion. (7)

निवृत्तिः पृथिवीतत्त्वे प्रतिज्झाव्यक्तगोचरे ।  
 विद्या निष्ठान्ते श्छान्ता च श्छाक्त्यन्तेऽण्डमिदं चतुः ॥८॥

Retreat, *nivṛtti*, obtains in the earth, stability in the unmanifest, knowledge as well as silence in the end of ignorance. (8)

श्छान्ततातीता श्छिवा तत्त्वे कलातीतः परः श्छिवाः ।  
 न ह्यत्र वर्गीकरणं समयः कलनापि वा ॥९॥  
 युज्यते सर्वतोदिक्कं स्वातन्त्र्योल्लासधामनि।

Transcendence of peace is the state of Śiva. The Parama Śiva is also transcendent to time. Definitely, therefore, there is no scope for any kind of classification or calculation in Him as He obtains everywhere

besides being the source of autonomy. (9-10a)

स्वातन्त्र्यात्तु निजं रूपं बोद्धुर्धर्मादविच्युतम् ॥१०॥

उपदेष्टातदावेष्टापरमार्थत्वसिद्धये ।

बोध्यतामानयन्देवः स्फुटमेव विभाव्यते ॥११॥

यतोऽतः शिवावतत्त्वेऽपि कलासंगतिरुच्यते ।

On account of His autonomy, He has retained inseparably with Him His attribute as the knower to be imparted to His aspirant through instruction so as to get ingressed into Him. The Lord is expressly conceived as the harbinger of awareness. This is why presence of *kalā* in Him is nothing but appropriate. (10b-12a)

## CHAPTER – 12

### Ānavopāya - Transformation of Individual to Śiva-hood

अथाध्वनोऽस्य प्रकृत उपयोगः प्रकाशयते ॥१॥

Now is being given exposure to the original utility of the path, *adhvan*. (1)

इत्थमध्वा समस्तोऽयं यथा संविदि संस्थितः ।

तद्द्वारा ष्टून्यधीप्राणनाडोचक्रतनुज्वथो ॥२॥

बहिष्ठच लिङ्गमूर्त्यग्निस्थण्डिलादिजु सर्वतः ।

तथा स्थितः समस्तष्ठच व्यस्तष्ठचैज क्रमाक्रमात् ॥३॥

As this entire spectrum of the path has its basis in consciousness, so it extends in the body in the form of nullity, intellect, *prāṇa*, net of nerves as also in the external world in the form of the emblem, statue, fire, place of fire, etc. all around spreading in an ordered form and separately in disorder also. (2-3)

आसंवित्तत्त्वमाबाह्यं योऽयमध्वा व्यवस्थितः ।

तत्र तत्रोचितं रूपं स्वं स्वातन्त्र्येण भासयेत् ॥४॥

The aspirant needs to contemplate on the entire path extending from the inner consciousness up to the world all around as one's own being from its limited individuality to the state of absolutely autonomous state of Śiva-hood. (4)

सर्वं सर्वत्र रूपं च तस्यापि न च भासते ।

न ह्यवच्छेदितां क्वापि स्वप्नेऽपि विज्ञहामहे ॥५॥

We cannot dismiss that it is He who is being reflected in all forms everywhere without any division in Him not to be questioned about this even in the state of dream. (5)

एवं विष्ठवाध्वसंपूर्णं कालव्यापारचित्रितम् ।

देष्टाकालमयस्पन्दसद्म देहं विलोकयेत् ॥६॥

The aspirant should look towards his body contemplating how the entire universal path including time, space, action and events in all their forms and variations are vibrating in it turning it into the locus of all these vibrations. (6)

तथा विलोक्यमानोऽसौ विष्टवान्तर्देवतामयः ।  
ध्येयः पूज्यष्ठच तर्प्यष्ठच तदाविज्ञतो विमुच्यते ॥७॥

Looking towards himself like this the aspirant becomes refulgent with the divinities on the universal scale, deserving to be meditated on, worshipped, satiated and thus owing to having been possessed by the state of Śiva, he becomes redeemed. (7)

इत्थं घटं पटं लिङ्गं स्थण्डिलं पुस्तकं जलम् ।  
यद्वा किञ्चित्त्वचित्पष्ठयेत्तत्र तन्मयतां व्रजेत् ॥८॥

Practising like this, whatever may come to his sight, no matter, be it a jar, piece of cloth, emblem, bare piece of land, book or water, and wheresoever places, he should become one with it (contemplating on it as a manifestation of his own Self which ultimately is Śiva Himself). (8)

तत्रार्पणं हि वस्तूनामभेदेनार्चनं मतम् ।  
तथा संपूर्णरूपत्वानुसंधिर्ध्यानमुच्यते ॥९॥  
संपूर्णत्वानुसंधानमकम्पं दाढ्यमानयन्  
तथान्तर्जल्पयोगेन विमृज्ज्जपभाजनम् ॥१०॥  
तत्रार्पितानां भावानां स्वकभेदविलापनम् ।  
कुर्वस्तद्रष्टिमसद्भावं दद्याद्धोमक्रियापरः ॥११॥

At that level bestowal of all things as one with oneself is the real form of offering while thinking of oneself as all-inclusive is meditation. Follow-up of oneself steadily without any tremor and integrally along with contemplation is to turn oneself into the locus of *japa*. Whatever objects are offered with this frame of the inner being, result in dismissal of ownership being transformed into the rays of which the offering turns into oblation. (9-11)

## CHAPTER – 13

### Deliberation on the Descent of the Force of Consciousness - Śaktipāta

अथाधिकृतिभाजनं क इह वा कथं वेत्यलम् ।  
विवेचयितुमुच्यते विविधशक्तिपातक्रमः ॥१॥

Here is going to start deliberation in various ways of descent of force with regard to the worthiness of the aspirant, his identity and the mode of getting the privilege of. (1)

तत्र केचिदिह प्राहुः शक्तिपात इमं विधिम् ।  
तं प्रदष्ट्य निराकृत्य स्वमतं दर्शयिष्यते ॥२॥

Certain authorities have already put forward their respective views concerning the phenomenon of descent of force. I am, therefore, required to expose and refute them followed by presentation of my own view on it. (2)

तत्रेदं दृष्टयमानं सत्सुखदुःखविमोहभाक् ।  
 विज्रमं सत्तथाभूतं समं हेतुं प्रकल्पयेत् ॥३॥  
 सोऽव्यक्तं तच्च सत्त्वादिनानारूपमचेतनम् ।  
 घटादिवत्कार्यमिति हेतुरेकोऽस्य सा निष्ठा ॥४॥

Whatever is there before our sight is of the nature of pleasure, pain and swoon and hence of discordant nature. (Being a sheer effect) it needs to have been born of some cause. That cause is the unmanifest, *avyakta*, consisting of (the three *guṇas*) known as *sattva*, *rajas* and *tamas* and is inconscient, and an effect like the jar, etc. having *Prakṛti* as its cause. (3-4)

सा जडा कार्यताद्रूप्यात्कार्यं चास्यां सदेव हि ।  
 कलादिधरणीप्रान्तं जाड्यात्सा सूतयेऽक्षमा ॥५॥  
 तेनेष्टाः क्षोभयेदेनां क्षोभोऽस्याः सूतियोग्यता ।  
 पुंसः प्रति च सा भोग्यं सूतेऽनादीन् पृथग्विधान् ॥६॥

That *Prakṛti* is inconscient as she gives birth to all the inanimate entities ranging from *kalā* to the earth. Since she is incapable of giving birth to anything by herself, she must have needed stimulation by the Lord, the stimulation amounting to fertilisation. As such, she must be the object of enjoyment of the *Puruṣa* due to being enjoyed by whom she has given birth to entities of various kinds of unborn status. (5-6)

पुंसश्च निर्विष्टोज्जत्वे मुक्ताणून् प्रति किं न तत् ।  
 निमित्तं कर्मसंस्कारः स च तेजु न विद्यते ॥७॥  
 इति चेत्कर्मसंस्काराभावस्तेज्जां कुतः किल ।  
 न भोगादन्यकर्माष्टाप्रसङ्गो हि दुरत्ययः ॥८॥

Since the *Puruṣas* are unspecified by time, why is she not responsible for their birth? Impressions of past actions being the cause of birth, what was the basis of their coming into existence? If it is argued that they were redeemed, *muktāṇu*, right from the beginning, what was the ground for their having been redeemed even right from that beginning since impressions of action are not eliminable without having been suffered? (7-8)

युगपत्कर्मणां भोगो न च युक्तः क्रमेण हि ।  
 फलेद्यत्कर्म तत्कस्मात्स्वं रूपं संत्यजेत्क्वचित् ॥९॥

Since there is graduality in the fruition of impressions, they cannot be enjoyed or suffered all at once. Therefore, there is no possibility of getting transformed from the state of bondage to redemption at one and the same moment. (9)

ज्ञानात्कर्मक्षयश्चेत्तत्कुत ईष्टवरचोदितात् ।  
 धर्माद्यदि कुतः सोऽपि कर्मतश्चेत्तदुच्यताम् ॥१०॥

नहि कर्मास्ति तादृक्षं येन ज्ञानं प्रवर्तते।

कर्मजत्वे च तज्ज्ञानं फलराष्टौ पतेद् ध्रुवम् ॥११॥

If it is posed that impressions can be eliminated by means of knowledge on account of the intervention of God, the question is what is the basis of God's intervention in the law of action? If it is replied in terms of virtue acquired through observance of righteousness in the form of right action, the problem is that there is no such action which may give rise to knowledge. If any action may result in knowledge, the knowledge would be bound to fall in the lot of fruits. (10-11)





Volume 5



## Summary of the Contents of Volume - 5

This Volume includes Chapters 14 and 15 both discuss the process of initiation.

### CHAPTER - 14:

1. Role of Śiva in the world lies in His five functions with relationship to it, namely, creation, sustenance, dissolution, concealment and grace.
2. Body needs to be considered as a means to attainment of Śiva-hood.
3. Those who lurk for *siddhis* have lost the real goal in the fog of misunderstanding.
4. Rising above the earth known as *utkrānti* amounts to transcend its allurements and not flying in the air.
5. Genuine initiation is only one which leads the disciple to attainment of Śiva-hood.

### CHAPTER 15:

1. This Chapter is concerned with the procedure of initiation as prevailing in the non-dualistic Śaivism.
2. Initiation amounts to acquisition of full understanding of the system.
3. The teacher needs to probe prior to conducting the process whether the disciple aspires for enjoyment or liberation or both.
4. If the student be poor, the teacher needs to provide the expenses of initiation from his own side or arrange to accomplish it by means of use of only the grass known as *dūrvā*.
5. The candidate of initiation needs to take bath and put on clean dress as preparatory to enter into the procedure.
6. He should take three steps forward and backward at a spot filled with dust raised by the movement of cows. This would be the bath from the side of the earth, the last and grossest form of creation.
7. Bathing with water would be considered as representing the bath from the side of the next element (i.e., water), that in sun and clean and cool air as symbolic of fire and air while that in illumination of consciousness as representative of space and consciousness itself. So would be the case with regard to mind and intellect. There are eight basic elements of creation and the modes of corresponding baths for getting cleansed as preparatory for initiation.
8. Ascription of the two orders of the alphabet known as *mātrkā* and *mālinī* to the body of the candidate amounts to ingress of Śiva and Śakti.
9. Being Śiva-hood ascribed to the world collectively as well as severally, it would be rendered into His dance.
10. Wine is permitted in all kinds of devotion to Śiva since it is supposed to bring the user closer to the real essence of consciousness which is delight.
11. *Dik*, direction, is a mere adjunct and not real. Space gets divided into them as per the locus of the disciple.

12. Deities like Indra, Agni, Varuṇa, etc. are aspects of Śiva, who is sheer consciousness in its pure form.
13. The disciple is required to place Him all over in his body in His various denominations.
14. Śiva, indeed, is the brilliance of self-consciousness whose reflection is the expanse of the universe.
15. Significance of placement of Śiva in the disciple's body lies in his restoration to Him.
16. *Khecarī mudrā* is known as such on account of the aspirant's movement in the space of consciousness and experience of delight therein.
17. Arrangement of the barbs of the trident lies in putting Śiva at the top of the *dvādaśānta*, Śakti at a distance below Śiva and the individual below the Śakti.
18. Internal sacrifice is preparatory to the external and the external to the same of the internal. Shorn of this understanding the sacrificer remains standing on the same point of animality (*paśu*, limited experient) from which he started notwithstanding performance of hundreds of sacrifices and muttering of crores of *mantras*.
19. The sacrificial pit needs to be considered as a symbol of Śiva's will for action.
20. The sacrificial performance in the context of initiation is representative of the psychic processes through which the disciple is required to pass.
21. Closing the eyes of the disciple with a piece of cloth, leading to a certain point on the sacrificial ground and bringing him back and opening of his eyes and asking him to look around and feel as if he were seeing only Śiva everywhere.
22. *Samayin* is one who becomes accomplished in the theory and practice of the School, comes to be touched as such by the teacher at the end of the process of initiation and is empowered to serve as a guide to the system.
23. Following the end of the rite, the disciple and the teacher retire to sleep and remember their respective dreams with regard to their content as well as the depth of their impressions on the psychic being of both of them. Contentment and discontent is considered as the criterion of their auspiciousness and inauspiciousness in this context. Comparison of their respective dreams is taken as a scale of measurement to what extent the disciple has imbibed the message of the rite.
24. Finally, the teacher is required to instruct the disciple in all the basic principles of life under the purview of the system and ask him to return to the secret space of consciousness.

## CHAPTER - 14

### Deliberation on the Rite as Prescribed in the Śāstra

तिरोभावस्वरूपं तु कथ्यमानं विविच्यताम् ।

स्वभावात् परमेष्ठानो नियत्यनियतिक्रमम् ॥१॥

स्पृष्टान्प्रकाष्टाते येन ततः स्वच्छन्द उच्यते।

Please explain the Supreme Lord's tendency of self-concealment. Since the Lord manifests Himself via the process of touching both the ends of creation, namely, determination and indetermination, He is characterised as autonomous. (1-2a)

नियतिं कर्मफलयोराश्रित्यैज महेश्वरः ॥२॥  
सृष्टिसंस्थितिसंहारान्विधत्तेऽवान्तरस्थितीन्।

Having taken resort to the determination of the relationship of action and result, the Lord engages Himself in creation, sustenance and dissolution as side effects (of existence, consciousness and delight). (2b-3a)

महासर्गे पुनः सृष्टिसंहारानन्त्यष्तालिनि ॥३॥  
एकः स देवो विष्टवात्मा नियतित्यागतः प्रभुः।

Since at the end of the great dissolution following the processes of creation, sustenance and dissolution everything gets dissolved into the state of infinitude, only the Supreme Lord as the Universal Self remains the sovereign ruler of all by virtue of departing from the determination. (3b-4a)

अवान्तरे या च सृष्टिः स्थितिष्ठचात्राप्ययन्त्रितम् ॥४॥  
नोज्झत्येज वपुस्त्यक्तनियतिष्ठच स्थितोऽत्र तत्।

In the next round of creation and sustenance also He exists in all the sense of existence as such but remaining absolutely indeterminate. (4b-5a)

नियत्यैव यदा चैज स्वरूपाच्छादनक्रमात् ॥५॥  
भुङ्क्ते दुःखविमोहादि तदा कर्मफलक्रमः।  
त्यक्त्वा तु नियमं कार्म दुःखमोहपरीतताम् ॥६॥  
बिभासयिजुरास्तेऽयं तिरोधानेऽनपेक्षकः।

By virtue of His determinate character in the process of His self-concealment when He experiences pain and illusion, etc., then is born the process of action and result. Leaving apart the law of action in view of its being surrounded by pain and illusion He wishes to manifest Himself. He becomes mindful of the tendency of self-concealment. (5b-7a)

यथा प्रकाशास्वातन्त्र्यात् प्रतिबुद्धोऽप्यबुद्धवत् ॥७॥  
आस्ते तद्वदनुत्तीर्णोऽप्युत्तीर्ण इव चेज्जते।

Due to autonomy of the illumination, the luminous also behaves as if it were shorn of luminosity; even so the bound also begins to show as if it were liberated. (7b-8a)

यथा च बुद्धस्तां मूढचेज्जतां कुर्वन्नपि द्विजन् ॥८॥  
हृद्यास्ते मूढ एवं हि प्रबुद्धानां विचेज्जितम्।  
श्रीविद्याधिपतिष्ठचाह मानस्तोत्रे तदीदृष्टाम् ॥९॥

As an enlightened person (out of his tendency of self-concealment) behaves as if he was a fool though disliking the same at heart, even so is the pattern of behaviour of the enlightened. Vidyādhīpati also has

stated the same in his *Mānastotra*. (8b-9)

ये यौज्माके ष्टासनमार्गे कृतदीक्षाः  
संगच्छन्तो मोहवष्टाद्विप्रतिपत्तिम्।  
नूनं तेजां नास्ति भवद्भानुनियोगः।  
सङ्कोचः किं सूर्यकरैस्तामरसानाम् ॥१०॥

“Those who in spite of being initiated in your discipline take to the adverse path on account of delusion, certainly the illumination of your knowledge has not reached their inner being as the ray of the sun, the lotus flowers which have remained bereft of bloom.” (10)

ज्ञातज्ञेया धातृपदस्था अपि सन्तो  
ये त्वन्मार्गात्कापथगास्तेऽपि न सम्यक्।  
प्रायस्तेजां लैङ्गिकबुद्ध्यादिसमुत्थो  
मिथ्याबोधः सर्पवसादीपजकल्पः ॥११॥

“In spite of having learnt whatever they were required to learn, and thus were expected to have ascended the lofty position of the Creator Himself, those who take to the wrong path, certainly the real message of the emblem did not reach their hearts like the flame of the lamp produced out of snake’s marrow creating the sense of snake everywhere.” (11)

## CHAPTER - 15

### Detailed Deliberation on the Process of Initiation

अथैतदुपयोगाय यागस्तावन्निरूप्यते ।  
तत्र दीक्षैव भोगे च मुक्तौ चायात्युपायताम् ॥१॥  
स्वयं संस्कारयोगाद्वा तदङ्गं तत्प्रदष्ट्यते।

Now, for the sake of fulfilment of the desire for enjoyment and aspiration for liberation, is being explained the method of performing sacrifice. In this connection, it is obvious that initiation itself serves as the means to both enjoyment and liberation directly or via formation of impressions, *samskāra*, which is being dealt with here. (1-2a)

यो यत्राभिलजेद्भोगान् स तत्रैव नियोजितः॥२॥  
सिद्धिभाङ्मन्त्रष्टाक्त्येति श्रीमत्स्वायंभुवे विभुः।  
योग्यतावष्टातो यत्र वासना यस्य तत्र सः॥३॥  
योज्ये न च्यवते तस्मादिति श्रीमालिनीमते।  
वदन्भोगाद्युपायत्वं दीक्षायाः प्राह नो गुरुः ॥४॥

He who cherishes wish or aspiration for whatever, he needs to be associated with the task in view of the same objective; our teacher in course of initiation has directed us as also Śiva in the *Mālinīvijayottara Tantra* that the teacher needs to engage the student by means of his power of *mantra* particularly

concerning Śiva, as per his competence and liking. Being engaged accordingly, he does not falter in the accomplishment of the task assigned to him. (2b-4)

न चाधिकारिता दीक्षां विना योगेऽस्ति ष्टाङ्गरे।  
न च योगाधिकारित्वमेकमेवानया भवेत् ॥५॥

Anyone cannot become authorised in yoga relating to Śaṅkara or indeed in any kind of yoga without having been initiated. (5)

अपि मन्त्रधिकारित्वं मुक्तिष्ठच ष्टावदीक्षया।  
इत्यस्मिन्मालिनीवाक्ये साक्षान्मोक्षाभ्युपायता ॥६॥

By means of initiation in Śaivism the student gets authorised to make use of *mantra* as also to attain liberation while in the statement of the *Mālinīvijayottara Tantra* the initiation has been claimed to be effective directly in the attainment of liberation. (6)

दीक्षायाः कथिता प्राच्यग्रन्थेन पुनरुच्यते ।  
पारम्पर्येण संस्कृत्या मोक्षभोगाभ्युपायता ॥७॥

In another ancient text, namely, *Mataṅga Śāstra*, it has been stated concerning proper initiation that it serves as a means to both enjoyment and liberation. (7)

येजामध्यवसायोऽस्ति न विद्यां प्रत्यष्टाक्तितः ।  
सुखोपायमिदं तेजां विधानमुदितं गुरोः॥८॥

Those who are keen to attain liberation but are incapable of learning the discipline concerned, for them the easy way out has been suggested to take resort to the their teacher. (8)

इति श्रीमन्मतङ्गाख्ये ह्युक्ता मोक्षाभ्युपायता ।  
सम्यग्ज्ञानस्वभावा हि विद्या साक्षाद्विमोचिका ॥९॥  
उक्तं तत्रैव तत्त्वानां कार्यकारणभावतः।  
हेयादेयत्वकथने विद्यापाद इति स्फुटम् ॥१०॥

This has been suggested as the way to liberation in the text known as *Mataṅga Śāstra*. However, the direct way to liberation is the knowledge itself as it is of that very nature. It has been stated therein that since essences are interrelated by the law of causality in acceptance and rejection, there is an obvious role to be played by the *vidyāpāda*, learning or wisdom. (9-10)

तत्राष्टाक्तास्तु ये तेजां दीक्षाचर्यासमाधयः ।  
ते विद्यापूर्वका यस्मात्तस्माज्ज्ञान्युत्तमोत्तमः ॥११॥

Those who are incapable of practice, intuition and discrimination, for them initiation, observance of vows and rites besides practice of *samādhi* are necessary provided all these are transpired by the will to understand. This is elucidative of the highest position of knowledge in this context. (11)





Volume 6



## Summary of the Contents of Volume - 6

### CHAPTER 16:

1. Chapter sixteen deals with the statement of the object of knowledge to be made clear by the teacher to the disciple.
2. Intending to initiate the disciple as a *samayin*, son, teacher or practitioner of yoga, he should draw a circle at the spot of collective sacrifice or elsewhere as directed.
3. Inside the circle care should be taken to seek oneness with Śiva by way of expansion of the range of consciousness.
4. The remainder of the offerings to Śiva should be distributed among only deserving ones.
5. Only such animals need to be sacrificed inside the circle which were supposed to be prepared for the offering.
6. The teacher should get transformed to himself all the lust for enjoyment in life of the student.
7. *Mantra* should be chanted while sacrificing the animal to the Goddess for the sake of its liberation.
8. Sacrifice as the device to attract the grace of the Divine.
9. The teacher's prayer for the redemption of the disciples as well as of himself.
10. Total span of the human body is eighty-four finger-ends plus twelve over and above it up to the *anāhata cakra*. Again, there is a span of twelve-finger ends over and above the physical body and relating to consciousness. This is the explanation of the number one hundred and eight accorded to yogins.
11. Assignment of *bhuvanas* and sounds to different points in the body of the disciple.
12. Initiation is of two kinds direct and indirect in view of the presence and absence of the disciple respectively.
13. Mind's limitation of reserving the continuity of awareness to only the particular life is designed by Nature itself. This limitation may be removed through practice of yoga, *mantra*, etc.
14. The deities like Viṣṇu, etc. are affected by the *guṇas* and hence do not deserve to be followed by Śaivites.
15. Initiation as the necessary precondition for success in attaining oneness with Śaṅkara.

### CHAPTER 17:

1. This Chapter deals with the rite of initiation beginning from that of birth.
2. The teacher needs to tie to the hand, throat and crest three threads tripled representing the individual, Śakti and Śiva.
3. In the adverb *svāhā*, *svā* means the moon while *hā* the fire. It along with *namaḥ* is known as *dīpaka*, since it is illuminative of the accomplishment of the rite.

4. The teacher needs to transmit the force of his Self to the disciple through a touch of his heart.
5. The teacher needs to undergo as stages of birth of the disciple beginning from impregnation.
6. Purification of the essences of the elements like earth and water, malice of ignorance, action culminating in that of the crest.
7. The teacher makes his own life-force enter into the body of the disciple and then asks him to contemplate on Śiva as seriously as he himself had been doing.
8. The contemplation results in ascension of the life-force to the lotus of the crest with effulgence of delight.
9. It is the senses which are determinants of bondage and liberation both.

#### CHAPTER 18:

1. This Chapter is a summary of the statements regarding initiation as delivered by Śiva and other *śāstras* including the *Kiraṇa*.
2. According to it, the teacher may initiate a disciple directly and summarily without application of ash, pre-condition of the disciple's living in his proximity, consideration over the features of the spot to complete the rite.
3. The only care required to be taken concerns the path along which the teacher would like him to traverse being charged with contemplation on Śiva exclusively.
4. The constituent elements of the universe as well as the disciple's personality need to be purified by means of sounds drawn from *māṭṛkā* and *mālinī* both the series.

#### CHAPTER 19:

1. This Chapter deals with the procedure of initiation meant for immediate liberation.
2. This initiation is meant for those who are close to death. The purpose behind it is to lessen the pang of death.
3. Under this initiation, the person concerned is required to assume the posture of fire and fill the body with breath from toe to top of the head.
4. This initiation can be performed by the teacher who is a yogin himself and has attained full control over his breath.
5. Though the senses of the dying person have ceased to respond to stimuli coming from outside, yet he keeps awake to the effect of the sense of *mantras* as their burden is consciousness.

#### CHAPTER 20:

1. This Chapter deals with the initiation measurable in its effect through a scale of measurement.
2. The teacher needs to demonstrate it through a roasting of certain seeds to show how having been subjected to the lustre of consciousness the individual becomes immune to rebirth.
3. Such an elucidation is required to convince only the ignorant and is not applicable to those who are

enlightened.

#### CHAPTER 21:

1. The topic of this Chapter is initiation in absentia.
2. Initiation in absentia is meant for those who had died uninitiated, were young, women, incapacitated, idle or kings.
3. A circle bedecked with decorations should be drawn. Inside it, a figure of the dead made of cowdung and *kuśa* should be placed.
4. The spirit of the candidate needs to be brought to the circle through the use of a great trap which consists of the inner being as enveloped in the net of nerves.
5. If the symbolic representation of the dead were to show some sort of movement in it, the initiation would become convincing.

#### CHAPTER 22:

1. This Chapter is devoted to the account of the rite known as *liṅgoddharaṇa*, raising the emblem of Śiva.
2. Under the inspiration of Śiva and Śakti there is the possibilities of redemption of even those who have got derailed from the path by their commitment to such lesser paths as Vaiṣṇavism and Buddhism.
3. The candidate needs to be taken close to the emblem of Śiva and prayer needs to be made for excusal of the fault. This is to be followed by making one hundred oblation to the fire.
4. Thus the candidate needs to be purged of his fault of staying in the proximity of an ignorant teacher the *mantra* imparted by whom proved ineffective.
5. Real initiation is that which leads to the acquisition of the real knowledge and wisdom.

#### CHAPTER 23:

1. This Chapter deals with the rite of sacred bath.
2. It talks of the proper occasion of conducting test on the disciples as not that of initiation but that of discussion. Here is also a reference to the seven-semester trial of the candidate.
3. Following the ceremony of bath, the disciple is required to undergo the course of muttering the *mantra* with concentration for six months so as to get established in it.
4. While muttering the *mantra*, he should have his concentration on the *cakras* beginning from *mūlādhāra* to *sahasrāra*.
5. If any disciple be found out making misuse of his knowledge imparted by the teacher through initiation, that force of knowledge needs to be withdrawn from him through a reversal of the practice of *tantra*.
6. The aspirant of higher knowledge needs to take resort to a teacher capable of leading him to that end.

7. If a teacher indulges in any heinous crime, it is imperative for the disciple to warn him against it gently. If even then the teacher does not desist himself from committing such crimes again, the disciple needs to desert him and go elsewhere and meditate on Śiva.
8. The delight of highest spiritual experience and pleasure of erotic consummation are essentially throbs of consciousness and hence kindred in nature.

#### CHAPTER 24:

1. This Chapter is devoted to deliberation on the post-mortem initiation.
2. This rite needs to be performed for the sake of those dead ones who happen to have died on account of transgression of the prescribed code of conduct.
3. It is to be performed directly on the body of the dead in place of some sort of emblem of the same.
4. The *kalās* in him need to be hit by *mantras* via the *suṣumnā* nerve. Consequently, he is likely to respond to the strike by raising his hands.
5. Devotion to Brahmā, Viṣṇu, Rudra, Īśa, Sadāśiva and Śiva in this context is done in order to satiate them as deities of *mūlādhāra*, *svādhiṣṭhāna*, *maṇīpura*, *anāhata*, *viśuddha* and *ajñā cakras* respectively.

#### CHAPTER 25:

1. This Chapter deals with the post-mortem rite according to *trika* system.
2. Aspiration for enjoyment is another body of the dead which is supposed to get transformed into Śiva by means of this rite.
3. Days of the demise of such persons need to be regarded as the teacher's day. On this day disciples need to make the life-force flow via the *suṣumnā* following the blockade of the *idā* and *piṅgalā*.
4. Devotion to Lord Śiva is the best way of performing the rite.

#### CHAPTER 26:

1. This Chapter is devoted to determination of the rest of the duties of an aspirant of redemption as well as enjoyment particularly in the form of oblation apart to the fire.
2. The aspirant is required to perform his daily worship of the deity, teacher, fire and *sāstra* besides showing kindness to creatures.
3. Flower-test may be conducted on the candidate to determine his aptitude for muttering a particular *mantra*.
4. The disciple needs to perform worship of his favourite deity in the morning or on all four meeting points of day and night including the meridian.
5. The delight which flows out of the sense of oneness with Śiva, the same needs to be offered to Him at the highest level of one's being.

#### CHAPTER 27:

1. This Chapter deals with the mode of worship of the emblem.

2. The emblem may be taken from the bed of the river Narmada or be made of pearls, of flower, food or cloth and by no means manufactured by anyone. If it is metallic, only golden is permissible.
3. The vessel of worship needs to be of coconut, *bilva* (Stone apple, *aegle marmelos*), golden or silvery. It should be filled with *pañcāmṛta*, a mixture prepared by mixing five kinds of drink.
4. In course of worshipping the emblem, whatever the worshipper happens to utter while making rounds becomes his muttering of *mantra* and whatever he comes to observe amounts to oblation to the fire of consciousness.
5. As the worshipper proceeds onward, he needs to show greater and greater diligence to the task of worship with the idea of the real invested in the emblem.
6. This wisdom of worship should be transmitted to aspirants. In case of unavailability of any worthy aspirant, the emblem needs to be consigned to some deep reservoir of water with prayer for forgiveness.

## CHAPTER - 16

### Deliberation on Teacher's Acts During Initiation

यदा तु समयस्थस्य पुत्रकत्वे नियोजनम्।  
 गुरुत्वे साधकत्वे वा कर्तुमिच्छति दैष्टिकः ॥१॥  
 तदाधिवासं कृत्वाहि द्वितीये मण्डलं लिखेत् ।  
 सामुदायिकयागेऽथ तथान्यत्र यथोदितम् ॥२॥

When the teacher may like to accord sonship, teachership or the status of an aspirant to the student having already been following the rules of the system, he needs to make him live in his proximity and draw on the next day a *maṇḍala* (circle) on the occasion of community sacrifice as has been deliberated elsewhere. (1-2)

ऋड्द्विगुणितचतुर्विंशतिसंख्यया ।  
 चक्रपञ्चकमाख्यातं ष्टास्त्रे श्रीपूर्वसंज्ञिते ॥३॥  
 द्वात्रिंशत्तद्विगुणितं श्रीमत्त्रैष्टिकारसे मते ।  
 असंख्यचक्रसंबन्धः श्रीसिद्धादौ निरूपितः ॥४॥

According to the *Mālinivijayottara Tantra*, the number of circles may be six, eight, sixteen and twenty-four and thirty-two and sixty-four according to *Traīśras Śāstra* in all numbering five while according to texts like *Siddhā Tantra*, it may be innumerable. (3-4)

तस्माद्यथातथा यागं यावच्चक्रेण संमितम् ।  
 पूजयेद्येन तेनात्र त्रिष्टूलत्रयमालिखेत् ॥५॥

As per the extent of the circle, a group of three tridents should also be drawn and worshipped. (5)

त्रिष्टूलत्रितये देवीत्रयं पर्यायवृत्तितः ।

मध्यसव्यान्यभेदेन पूर्णं संपूजितं भवेत् ॥६॥

In the midst of the group of the tridents, three goddesses, namely, *Parā*, *Parāparā*, and the *Aparā* should be placed and worshipped, the first in the middle, the second to the left and the third to the right of it. (6)

वर्तना मण्डलस्याग्रे संक्षेपादुपदेक्ष्यते ।  
आलिख्य मण्डलं गन्धवस्त्रेणैवास्य मार्जनम् ॥७॥

What is to be done with the circle, this would be detailed precisely later on. At this stage, however, after drawing it, it needs to be cleansed with a piece of fragrant cloth. (7)

कृत्वा स्नातो गुरुः प्राग्वन्मण्डलाग्रेऽत्र देवताः ।  
बाह्यगाः पूजयेद् द्वारदेष्टो च द्वारदेवताः ॥८॥

Having drawn the circle and taken a bath, the teacher needs to worship the inner deities followed by the outer ones and the deities of the door next to it. (8)

मण्डलस्य पुरोभागे तदैष्टानदिष्टाः क्रमात्  
आग्नेय्यन्तं गणेशादीन् क्षेत्रपान्तान् प्रपूजयेत् ॥९॥

Beginning from the east side of the circle precisely from the north-east up to the east-south, gods like *Gaṇeśa*, etc. and deities of the areas should be worshipped. (9)

गणपतिगुरुपरमाख्याः परमेष्ठि पूर्वसिद्धवाक्क्षेत्रपतिः ।  
इति सप्तकमाख्यातं गुरुपङ्क्तिविधौ प्रपूज्यमस्मद्गुरुभिः ॥१०॥

We have been instructed by our teachers to worship the following seven as teachers, namely, *Gaṇapati*, the teacher of initiation, the grand teacher, *Parameṣṭhin*, *Siddhavāgīśin*, and the *Kṣetrapati*. (10)

तत आज्ञां गृहीत्वा तु पुञ्जधूपादिपूजितम् ।  
पूज्यमाधारष्टाक्त्यादि ष्टूलमूलात्प्रभृत्यलम् ॥११॥  
ष्टिवाप्तं सितपद्मानते त्रिष्टूलानां त्रये क्रमात् ।

Having taken the permission of the teacher, worship should be accorded with lighted lamp, flower, perfumes, etc. to the teacher himself followed by that of the basic forces, the root of the trident and ending with that of the apex in Śiva represented by the white lotus as also that of the three barbs of the trident. (11-12a)

## CHAPTER - 17

### Rite of Initiation Beginning from Birth

अथ भैरवतादात्म्यदायिनीं प्रक्रियां ब्रुवे ।  
एवं मण्डलकुम्भाग्निष्टिज्यस्वात्मसु पञ्चसु ॥१॥

गृहीत्वा व्याप्तिमैक्येन न्यस्याध्वानं च ष्टिाज्यगम् ।  
 कर्ममायाणुमलिनत्रयं बाहौ गले तथा ॥२॥  
 ष्टिाखायां च क्षिपेत्सूत्रग्रन्थियोगेन दैष्टिकाकः ।  
 तस्यातद्रूपताभानं मलो ग्रन्थिः स कीर्त्यते ॥३॥  
 इतिप्रतीतिदाढ्यार्थं बहिर्ग्रन्थ्युपकल्पनम् ।

Now I propose to explain the procedure of imparting initiation having the promise of access to oneness with Bhairava. Under this procedure, the teacher needs to impress the student with the idea of his comprehension in all these five factors of initiation, namely, circle, jar, fire, student and he himself. Having made him aware of this unifying factor among all these, he should assign the path to the student which he is expected to take to. In confirmation of this he has to tie three knots on the sacrificial thread as representative of the malice associated with the action (*karma*), *māyā* and the individual (*aṇu*) to be ascribed to the student's hands, throat and crest respectively. These forms of the malice responsible for making the Reality appear the other way round are signified by these knots visible externally. (1-4a)

बाहू कर्मास्पदं विज्णुर्मायात्मा गलसंश्रितः ॥४॥  
 अधोवहा ष्टिाखाणुत्वं तेनेत्थं कल्पना कृता ।

Hands are the seat of action whose deity is Viṣṇu while throat is the resort of *māyā*. On account of its downward movement from the top of the head as represented by the crest up to the *mūlādhāra cakra*, breath (*prāṇa*) represents the individual (*aṇu*). This is the symbolism involved in this part of the ceremony. (4b-5a)

नरष्टाक्तिष्टिावाख्यस्य त्रयस्य बहुभेदताम् ॥५॥  
 वक्तुं त्रिस्त्रिगुणं सूत्रं ग्रन्थये परिकल्पयेत् ।

It is the combination of the three factors, namely, the individual, the Force and Śiva which is responsible for the appearance of the entire spectrum of the Reality in all its multiplicity. It is for the sake of bearing out this fundamental triplicity of the Reality, the symbolic thread is required to be made threefold and tied as indicated herewith. (5b-6a)

तेजोजलान्नत्रितयं त्रेधा प्रत्येकमप्यदः ॥६॥  
 श्रुत्यन्ते केऽप्यतः ष्टुक्लकृज्णरक्तं प्रपेदिरे ।

Some scholars are of the view that, as per the account of the Veda, since the universe is formed basically of three factors, namely, fire, water and earth each of which is of three kinds, i.e., *sāttvika*, *rājasa* and *tāmāsa* represented respectively by the colours red, white and black; the sacrificial thread (*yajñopavīta*) is made twice threefold as explained in the Upaniṣad. (6b-7a)

ततोऽग्नौ तर्पिताष्टोज्जमन्त्रे चिद्व्योममात्रके ॥७॥  
 सामान्यरूपे तत्त्वानां क्रमाच्छुद्धिं समाचरेत् ।

This is to be followed by the rite of purification of the essences (*tattva-śuddhi*) which lies in purifying them in the fire of the pure space of consciousness with the force of all the relevant *mantras* meant for the task in common for all of them. (7b-8a)

तत्र स्वमन्त्रयोगेन धरामावाहयेत्पुरा ॥८॥  
 इज्वा पुज्पादिभिः सर्पिस्तिलाद्यैरथ तर्पयेत् ।  
 तत्तत्त्वव्यापिकां पष्ठचान्मायातत्त्वाधिदेवताम् ॥९॥  
 मायाष्ठाक्तिं स्वमन्त्रेणावाह्याभ्यर्च्य प्रतर्पयेत् ।

In the process of purification, first of all needs to be invoked by means of *mantras* relevant to it is the Earth. Then it should be satiated with the offering of flowers, etc. and oblation of purified butter, *tila* and objects of the kind. After purifying the earth, the teacher should undertake purification of the *Māyā* which comprehends the earth also. For its purification its presiding deity needs to be invoked by means of *mantras* addressed to it followed by its worship and satiation. (8b-10a)

आवाहने मातृकार्णं मालिन्यर्णं च पूजने ॥१०॥  
 कुर्यादिति गुरुः प्राह स्वरूपाप्यायनद्वयात्।

As per the advise of my teacher in the task of invocation, letters of the *mātrkā* need to be used while in that of worship those of the *mālinī* on account of the former giving the shape to the world and the latter's pervasion of it. (10b-11a)

तारो वर्णोऽथ संबुद्धिपदं त्वमित्यतः परम् ॥११॥  
 उत्तमैकयुतं कर्मपदं दीपकमप्यतः ।  
 तुभ्यं नाम चतुर्थ्यन्तं ततोऽप्युचितदीपकम् ॥१२॥  
 इत्यूहमन्त्रयोगेन तत्तत्कर्म प्रवर्तयेत् ।  
 आवाहनानन्तरं हि कर्म सर्वं निगद्यते ॥१३॥

This invocation should be designed as follows: It should start with recitation of *Om* followed by the word meaning earth in the vocative case (*dhare*), pronoun you (*tubhyam*), verb in the first person (*āvāhayāmi*) and the adverb of obeisance (*namah*). After the invocation, the follow-up it is being made out. (11b-13)

NOTES:

The invocation *mantra* is: *Om dhare tubhyam āvāhayāmi namah*

## CHAPTER - 18

### Abridged form of Initiation Prescribed by Lord Śiva

न रजो नाधिवासोऽत्र भूक्षेत्रपरिग्रहः।  
 यत्र तत्र प्रदेष्टो तु पूजयित्वा गुरुः श्छिवम् ॥१॥  
 अध्वानं मनसा ध्यात्वा दीक्षयेत्तत्त्वपारगः ।  
 जननादिविहीनां तु येन येनाध्वना गुरुः ॥२॥  
 कुर्यात्स एकतत्त्वान्तां श्छिवभावैकभावितः ।  
 परामन्त्रस्ततोऽस्येति तत्त्वं संष्ठोधयाम्यथ ॥३॥

(Now is being presented an abridged form of the rite of initiation meant for attaining Śiva-hood.) In this

form of initiation, there is no place for application of ash, dwelling in the proximity of the teacher nor even association with any particular ground or area. At any place, the competent teacher may worship Śiva, meditate on the path along which he would chose his disciple to lead and offer the initiation without any reference to birth, etc. Contemplating exclusively on Śiva alone, he should initiate the disciple to move on the same path with the use of the supernal *mantra*. “I am purifying together all the constituents of his being herewith.” (1-3)

स्वहेति प्रतितत्त्वं स्याच्छुद्धे पूर्णाहुतिं क्षिपेत्।  
एवं मन्त्रान्तरैः कुर्यात्समस्तैरथवोक्तवत् ॥४॥

With this resolve in mind he needs to offer oblations to fire with the mention of the constituent element concerned and utterance of the word *svāhā* along with each act of the offer as the final one. So he should do along with utterance of other relevant *mantras* or with all of them as prescribed. (4)

परासंपुटितं नाम स्वाहान्तं प्रथमान्तकम् ।  
ष्टातं सहस्रं साज्दं वा तेन ष्टाक्त्यैव होमयेत् ॥५॥

With the addition of the *mantra* of the Supernal Wisdom to the relevant one ending with the adverb *svāhā*, he needs to offer one hundred and eight or one thousand and eight oblations to the fire as per his capacity. (5)

ततः पूर्णेति संष्टोध्यहीनमुत्तममीदृष्टाम् ।  
दीक्षाकर्मोदितं तत्र तत्र ष्टास्त्रे महेष्टिना ॥६॥

Thus should be accomplished the act of initiation without going into the details of the act of purification of anything and hence taking everything as inherently pure in itself. This has been stated by Lord Śiva Himself in *Śāstras* here and there. (6)

## CHAPTER - 19

### Initiation for Immediate Liberation

अथ सद्यःसमुत्क्रान्तिप्रदा दीक्षा निरूप्यते ।  
तत्क्षणाच्चोपभोगाद्वा देहपाते ष्टिवं ब्रजेत ।  
इत्युक्त्या मालिनीष्ठास्त्रे सूचितासौ महेष्टिना ॥१॥

Now we are going to discuss about that form of initiation by virtue of which the individual may get redeemed from the body immediately. This form of initiation, as indicated by Lord Śiva and recounted by the *Mālinīvijayottara Tantra*, is that on account of which the initiated person has the possibility of reaching Śiva immediately or after having exhausted the impressions of his actions through enjoyment. (1)

देहापाते समीपस्थे ष्टाक्तिपातस्फुटत्वतः ।  
आसाद्य ष्टांकरीं दीक्षां तस्माद्दीक्षाक्षणात्परम् ॥२॥  
ष्टिवं ब्रजेदित्यर्थोऽत्र पूर्वापरविवेचनात् ।

व्याख्यातः श्रीमतास्माकं गुरुणा ष्टाम्भुमूर्तिना ॥३॥

When the disciple be close to leaving the body following expressly the shedding of grace on him, if he has the advantage of initiation in Śaivism, he has the possibility of reaching Śiva. Our teacher Śambhu, like Śiva himself in the human form, has explained to us this thing along with the preceding causes and following results of it. (2-3)

यदा ह्यासन्नमरणे ष्टक्तिपातः प्रजायते ।  
तत्र मन्देऽथ गुर्वादिसेवयायुः क्षयं व्रजेत् ॥४॥  
अथवा बन्धुमित्रादिद्वारा सास्य विभोः पतेत् ।  
पूर्वं वा समयी नैव परां दीक्षामवाप्तवान् ॥५॥

If he be furnished with the grace on him by the time of his closeness to death, then despite the deficiency of service to the teacher, etc. he is likely to leave the body. Alternatively, if the grace of the Lord be caused to fall on him by his associates, friends, etc., he may attain Śiva-hood by virtue of the inclination of the higher kind, without even having elapsed any time in observing the codes of conduct of the School. (4-5)

आप्तदीक्षोऽपि वा प्राणाञ्जिहासुः क्लेषावर्जितम् ।  
अन्त्यानुरुस्तदा कुर्यात्सद्यत्क्रान्तिदीक्षणम् ॥६॥

Even after having been initiated, if the person concerned may like to leave the body without much trouble to him, his teacher may arrange for his initiation in the rite of leaving the body immediately (*utkrānti*). (6)

नत्वपक्वमले नापि ष्टोजकार्मिकविग्रहे ।  
कुर्यादुत्क्रमणं श्रीमद्गह्वरे च निरूपितम् ॥७॥

It has been pointed out in the *Gahvara Śāstra* that this initiation of immediate redemption from body should not be conferred on one whose malice has remained immature and sticking to his body. (7)

दृष्ट्वा ष्टिज्यं जराग्रस्तं व्याधिना परिपीडितम् ।  
उत्क्रमय्य ततस्त्वेनं परतत्त्वे नियोजयेत् ॥८॥

However, if the disciple be seen as getting consumed by old age and suffering from various kinds of diseases, it becomes necessary for the teacher to accord to him the redemptive initiation so that he may get associated with the Supreme Being. (8)

विष्टोज्जणविष्टोज्यत्वे कामचारविधानतः ।  
पूर्वोक्तमर्थजातं श्रीष्टाम्भुनात्र निरूपितम् ॥९॥

In regard to this kind of initiation our teacher *Śambhunātha* has observed that in according this kind of initiation care should be taken of the facts that the disciple's actions might have got ripened and he should have been initiated already. (9)

विधिं पूर्वोदितं सर्वं कृत्वा समयष्टुद्धितः ।

क्षुरिकामस्य विन्यस्येज्ज्वलन्तीं मर्मकर्तरीम् ॥१०॥

Having performed all the rites as indicated already, the teacher should purify the time followed by assignment of the *mantra* considered as performative of the function of a knife, burning and apt to cut the sensitive points of the body of the dying person. (10)

कृत्वा पूर्वोदितं न्यासं कालानलसमप्रभम्।  
संहतिक्रमतः सार्धं सृक्छिन्दियुगलेन तु ॥११॥  
आग्नेयीं धारणां कृत्वा सर्वमर्मप्रतापनीम् ।  
पूरयेद्वायुना देहमङ्गुष्ठान्मस्तकान्तकम् ॥१२॥

Having performed the rite of assignment, referred to already, which is like the fire of the time of dissolution, the teacher should make application of knife-like double-edged *mantra* from the toe to the top of the head, and assuming the posture (*dhāraṇā*) as fire torturous of all the sensitive points of the body and should fill the entire body from toe to head with air (through *kumbhaka*). (11-12)

NOTES:

This method is known as *sarvamarma pratāpinī dhāraṇā*.

## CHAPTER - 20

### Process of Initiation of the Ignorant

अथ दीक्षां ब्रुवे मूढजनाष्टवासप्रदायिनीम् ॥१॥

Now I am going talk about the process of initiation consolatory to the ignorant. (1)

त्रिकोणे वह्निसदने वह्निवर्णोज्ज्वलेऽभितः ।  
वायव्यपुरनिर्धूते करे सव्ये सुजाज्वले ॥२॥  
बीजं किञ्चिद्गृहीत्वैतत्तथैव हृदयान्तरे ।  
करे च दह्यमानं सच्चिन्तयेत्तज्जपैकयुक् ॥३॥  
वह्निदीपितफट्कारधोरणीदाहपीडितम् ।  
बीजं निर्बीजतामेति स्वसूतिकरणाक्षमम् ॥४॥

Take a copper plate in the left hand, triangular in shape as the sacrificial vessel with fire burning in it and sending upward its flame due to blowing of air, take up seeds (barley, wheat, etc.) in the right hand and put them into the fire and bring the plate near to the level of heart and think of the seeds getting roasted in the fire of the vessel known as *ghoraṇī*, muttering the *mantra* consisting of three seed-letters of fire, namely, *ra ra ra* combined with *phat* and (show to the disciple) how the seeds are getting roasted and are being rendered incapable of germination. (2-4)

तप्तं नैतत्प्ररोहाय तेनैव प्रत्ययेन तु।  
मलमायाख्यकर्माणि मन्त्रध्यानक्रियाबलात् ॥५॥  
दग्धानि न स्वकार्याय निर्बीजप्रत्ययं त्विमम् ।

स श्रीमान्सुप्रसन्नो मे ष्टांभुनाथो न्यरूपयत् ॥६॥

(Thus convince the disciple demonstratively) how these seeds having been roasted are being rendered incapable of germination. On the same analogy, all actions done under the fold of *māyā* and hence being maladroit become roasted by the fire of *mantra*, meditation and yogic practices become incapable of sprouting. This elucidation was taught to me kindly by my revered teacher Śambhunātha. (5-6)

बीजस्याप्यत्र कार्या च योजना कृपया गुरोः ।  
यतो दीक्षा सुदीप्तत्वात्स्थावराण्यपि मोचयेत् ॥७॥

This elucidation needs to be presented practically before the disciple by the teacher to demonstrate how even immobile entities may be liberated from the evil of germination by means of ignition of fire and not talk of full awakening of consciousness. (7)

यो गुरुर्जपहोमार्चाध्यानसिद्धत्वमात्मनि ।  
ज्ञात्वा दीक्षां चरेत्तस्य दीक्षा सप्रत्यया स्मृता ॥८॥

Initiation offered by the teacher who is aware of the effect of it on account of having attained efficiency in it through muttering of *mantras*, offering of oblation to fire, worship and meditation, is said to be illucidatory (*sapratyayā*). (8)

अवधूते निराचारे तत्त्वज्ञे नत्वयं विधिः ।  
साचारैः क्रियते दीक्षा या दृष्टप्रत्ययान्विता ॥९॥  
निराचारेण दीक्षायां प्रत्ययस्तु न गद्यते ।

This kind of illucidatory initiation, however, should not be accorded to those who have renounced the world, are fully aware of the code of conduct of the system and are already aware of the Reality as such. In the case of such persons, there is no necessity of convincing them through such a demonstration. (9-10a)

ज्ञानं स्वप्रत्ययं यस्मान्न फलान्तरमर्हति ॥१०॥  
ध्यानादि तु फलात्साध्यमिति सिद्धामतोदितम् ।

Knowledge of self-convincement does not depend on any result while meditation, etc. depend on the consequence. This is the view of the *Siddhā Tantra* also. (10b-11a)

तुलाष्टुद्धिपरीक्षां वा कुर्यात्प्रत्यययोगिनीम् ॥११॥  
यथा श्रीतन्त्रसद्भावे कथिता परमेष्ठिना।  
श्रीपूर्वशास्त्रेऽप्येजा च सूचिता परमेष्ठिना॥१२॥  
आनन्द उद्भवः कम्पो निद्रा घूर्णिष्ठच पञ्चमी ।  
इत्येवंवदता ष्टाक्तितारतम्याभिधायिना ॥१३॥

It has been stated in the *Mālinīvijayottara Tantra* by Lord Śiva Himself that in the case of initiation of such persons, the teacher may use the scale of examination consisting of the experience of delight, lightness, tremor, comfortable sleep and incitement. The quanta of these experiences themselves are expressive of the effect of spiritual values in the disciple concerned. (11b-13)

## CHAPTER - 21

## Initiation in Absentia (Parokṣa Dīkṣā)

परोक्षसंस्थितस्याथ दीक्षाकर्म निगद्यते ॥१॥

Now is going to be explained the method of initiation in absentia. (1)

भुक्तिमुक्तिप्रसिद्ध्यं नीयते सद्गुरुं प्रति ।  
इत्यस्मिन्मालिनीवाक्ये प्रतिः सांमुख्यवाचकः ॥२॥  
सांमुख्यं चास्य ष्टिञ्ज्यस्य तत्कृपास्पदतात्मकम्  
तमाराध्येति वचनं कृपाहेतूपलक्षणम् ॥३॥

The case of initiation in absentia is put up before a worthy teacher for candidate's enjoyment and liberation both. The word *prati* (towards) as used in the *Mālinīvijayottara Tantra* in this context amounts to mean 'in the presence of' for gaining his favour while the phrase *tamārādhyā* (having worshipped him) is indicatory of attracting the favour of him out of his pleasure. (2-3)

तत्संबन्धात्ततः कष्टिचत्तक्षणादपवृज्यते ।  
इत्यस्यायमपि ह्यर्थो मालिनीवाक्यसन्मणेः ॥४॥  
तत्क्षणादिति नास्यास्ति यियासादिक्षणान्तरम् ।  
किंत्वेवमेव करुणानिघ्नस्तं गुरुद्वरेत् ॥५॥  
गुरुसेवाक्षीणतनोर्दीक्षामप्राप्य पञ्चताम् ।

Due to getting associated with the teacher, notwithstanding even distantly, the candidate of initiation by virtue of the teacher's favour to him gets redeemed. This sense is conveyed in the relevant statement of *Mālinīvijayottara Tantra* also. Use of the term *tat kṣaṇāt*, immediately, in the text bears out the relief to the candidate from undertaking the trouble of cultivating the desire to go to the teacher, etc. and yet getting redeemed. Such is the effect of the teacher's grace! (4-5)

गतस्याथ स्वयं मृत्युक्षणोदिततथारुचेः ॥६॥  
अथवाधरतन्त्रादिदीक्षासंस्कारभागिनः ।  
प्राप्तसामयिकस्याथ परां दीक्षामविन्दतः ॥७॥  
डिम्बाहतस्य योगेष्ठीभक्षितस्याभिचारतः ।  
मृतस्य गुरुणा यन्त्रतन्त्रादिनिहतस्य वा ॥८॥  
भ्रष्टस्वसमयस्याथ दीक्षां प्राप्तवतोऽयलम् ।

Candidates deserving initiation in absentia are those who had devoted themselves to the service of the teacher to the extent of having got bodily attenuated and having died uninitiated despite having expressed their wish for it at the time of death, those who had been initiated in some lower kind of *Tantra* and even having the privilege of meeting the teacher of the higher kind of *Tantra* had died uninitiated, those who had died of some accident, or due to the effect of some kind of sorcery on them and those who in spite of having been initiated properly had failed to maintain the required standard of conduct. (6-9a)

बन्धुभार्यासुहृत्पुत्रगाढाभ्यर्थनयोगतः ॥९॥  
 स्वयं तद्विज्ञयोत्पन्नकरुणाबलतोऽपि वा ॥  
 विज्ञाततन्मुखायातष्टाक्तिपातांष्टाधर्मणः ॥१०॥  
 गुरुदीक्षां मृतोद्धारिं कुर्वीत शिवदायिनीम्।  
 श्रीमृत्युञ्जयसिद्धादौ तदुक्तं परमेष्ठिना ॥११॥  
 अदीक्षिते नृपत्यादावलसे पतिते मृते ।

In such cases, having listened to the request of the relatives, wives, friends, sons and out of his own compassion towards them, having understood the degree of descent of grace on them, the teacher needs to initiate them in keeping with their worthiness for the kind of it so that they attain oneness with Śiva. This has been stated in *Mrtyuñjaya*, *Siddhā* and other *Śāstras* of the kind as mentioned by Lord Śiva. (9b-12a)

## CHAPTER - 22

### Initiation in Raising the Emblem of Śiva (Līngoddharaṇa Dīkṣā)

लिङ्गोद्धारारख्यामथ वच्मः शिवगुणासनैकनिर्दिष्टाम् ॥१॥

Now I am going to speak about initiation in raising the emblem (*līnga*) of Śiva. (1)

उक्तं श्रीमालिनीतन्त्रे किल पार्थिवधारणाम् ।  
 उक्त्वा यो योजितो यत्र स तस्मान्न निवर्तते ॥२॥

It has been stated in the *Mālinīvijayottara Tantra* that one who has been taught this earthly meditation, does not turn back from it. (2)

योग्यतावष्टासंजाता यस्य यत्रैव ग्णासना।  
 स तत्रैव नियोक्तव्यो दीक्षाकाले ततस्त्वसौ ॥३॥  
 फलं सर्वं समासाद्य शिवे युक्तोऽपवृज्यते ।  
 अयुक्तोऽप्यूर्ध्वसंशुद्धिं संप्राप्य भुवनेष्ठातः ॥४॥

One needs to be encouraged to follow the same practice at the time of initiation which he may be capable of in keeping with his capability. As regards the devotion to Śiva, following this line of practice, the devotee gets fulfilled in all his aspirations and by becoming redeemed of all his vices and being thus purged of them, the aspirant attains purity by the grace of Śiva, even though not exclusively devoted to Him. (3-4)

शुद्धः शिवत्वमायाति दग्धसंसारबन्धनः।  
 उक्त्वा पुंधारणां चोक्तमेतद्वैदान्तिकं मया ॥५॥

Being purged of his ills, he attains Śiva-hood having got burnt all the bonds keeping him tied to the world. Having talked of meditation on the *Puruṣa*, herein is explained by me the Vedāntic mode of meditation. (5)

कपिलाय पुरा प्रोक्तं प्रथमे पटले तथा।  
 अनेन क्रमयोगेन संप्राप्तः परमं पदम् ॥६॥  
 न भूयः पशुतामेति शृद्धे स्वात्मनि तिष्ठति।

I have talked about it to Kapila in the first Chapter of the (*Siddhayogīśvarī Tantra*) by means of which he attained the status of the Supreme and does not descend to animality any more, remaining fulfilled within himself. (6-7a)

अतो हि ध्वन्यतेऽर्थोऽयं शिवतत्त्वाधरेऽपि ॥७॥  
 तत्त्वेऽपि योजितस्यास्ति पुनरुद्धरणीयता।  
 समस्तष्ठास्त्रकथितवस्तुवैविकत्यदायिनः ॥८॥  
 शिवागमस्य सर्वेभ्योऽप्यागमेभ्यो विष्ठाज्जटा।  
 शिवज्ञानेन च विना भूयोऽपि पशुतोद्भवः ॥९॥

It is suggested by this statement that there is the possibility of redemption of those even who have remained committed to lesser ways until now. This is the speciality of Śaivism over and above all other *Śāstras* that except for knowledge of Śiva there is the danger of reverting to the animal nature. (7b-9)

क्रमश्च शक्तिसंपातो महलानिर्ययासुता।  
 दीक्षा बोधो हेयहानिरुपादेयलयात्मता ॥१०॥  
 भोग्यत्वपाष्ठावत्यागः पतिकर्तृत्वसंक्षयः ।  
 स्वात्मस्थितिष्ठचेत्येवं हि दर्शनान्तरसंस्थितेः ॥११॥  
 प्रोक्तमुद्धरणीयत्वं शिवाशक्तीरितस्य हि।

Following are the steps of emergence from lower positions of other philosophical standpoints for attainment of Śiva-hood under the inspiration of Śiva and the Śakti: descent of grace, getting purged of blemishes, willingness to approach the teacher, getting initiated, awareness of the higher ranges of the reality, getting rid of what needs to be abandoned, coming to the wave-length of what is aspired for, getting relieved of the desire for enjoyment and animality, relinquishment of ownership and doership and restoration to self-hood. (10-12a)

## CHAPTER - 23

### Rite of Sacred Bath

अथाभिज्ञेकस्य विधिः कथ्यते पारमेष्ठवरः ॥१॥

Now is going to be expounded the system of bath under this School of Śaivism. (1)

यैजा पुत्रकदीक्षोक्ता गुरुसाधकयोरपि।  
 सैवाधिकारिणी भोग्यतत्त्वयुक्तिमती क्रमात् ॥२॥  
 स्वभ्यस्तज्ञानिनं सन्तं बुभूजुमथ भाविनम् ।  
 योग्यं ज्ञात्वा स्वाधिकारं गुरुस्तस्मै समर्पयेत् ॥३॥

Whatever has already been stated in the context of initiation of the child disciple as well as concerning the teacher, the same is the precondition of taking the final bath in regard to both the ends, that is, enjoyment and liberation in keeping with the order between the teacher and the taught. The teacher needs to transmit his authority to the disciple having found him capable of discharging his duty on all these three grounds, namely, possession of the entire stock of knowledge transmitted to him which had been in his own practice, willing to practise the same in his life and the possibility of furtherance on it. (2-3)

यो नैवं वेद नैवासावभिज्जित्तोऽपि दैष्टिकः ।  
समय्यादिक्रमेणेति श्रीमत्कामिक उच्यते ॥४॥

One, who is not found worthy on all these three grounds, cannot be accorded the entitlement of initiation over and above that of *samayin* as has been stated by the *Kāmika Śāstra*, even though having taken the final bath. (4)

यो न वेदाध्वसन्धानं ज्ञोढा बाह्यान्तरस्थितम् ।  
स गुरुर्मोचयेन्नेति सिद्धयोगीष्ठवरीमते ॥५॥

The teacher who does not know how to track along with the six paths inner and outer, he cannot redeem the disciple from the clutches of the world. This is what the *Siddhayogīśvarī Tantra* has observed. (5)

सर्वलक्षणहीनोऽपि ज्ञानवान् गुरुरिज्यते ।  
ज्ञानप्राधान्यमेवोक्तमिति श्रीकचभार्गवे ॥६॥

According to *Kacabhārgava Tantra*, knowledgeability is the main criterion of a teacher irrespective of lacking in other attributes. (6)

पदवाक्यप्रमाणज्ञः शिवभक्त्येकतत्परः।  
समस्तशिवश्लासत्रार्थबोद्धा कारुणिको गुरुः ॥७॥

(In view of Abhinavagupta) the teacher needs to be learned in the formation and meaning of words, sentences, validity of statements, aware of the sense of all the methodical texts on Śaivism besides being compassionate (towards disciples). (7)

न स्वयंभूस्तस्य चोक्तं लक्षणं परमेष्ठिना ।  
अभक्तो जीवितधिया कुर्वन्नीष्ठानधिज्जितः ॥८॥  
पष्ठवात्मना स्वयंभूज्गुर्नाधिकारी च कुत्रचित् ।  
भस्माङ्कुरो व्रतिसुतो दुःश्रीलातनयस्तथा ॥९॥  
कुण्डो गोलष्ठच ते दुज्जटा उक्तं देव्याख्ययामले।  
पुनर्भूषचान्यलिङ्गो यः पुनः श्रैवे प्रतिज्जितः ॥१०॥

According to the *Devīyāmala Tantra* as instructed by Lord Śiva, such a person does not deserve to be honoured as a teacher who has declared himself as a teacher, lacking in devotion to Śiva and yet for the sake of earning his livelihood has appointed himself as a teacher of Śaivism with all the instincts of animality dominating in his thoughts and behaviour. On account of besmearing ash to his body or on account of having been born of a Śaivite in spite of being a sheer storehouse of vices and practicing evil

effect of *tantra* known as *kuṇḍa* and *gola*. He, too, does not deserve this title who shows himself off as a great Śaivite in spite of lacking in initiation in the practice of evolving the emblem of Śiva into Śiva Himself. (8-10)

## CHAPTER - 24

### Deliberation on Post-Mortem Initiation

अथ ष्टाम्भवष्टासनोदितां

सरहस्यांशृणुतान्त्यसंस्क्रियाम् ॥१॥

Now listen to the mysterious system of post-mortem ceremony as prescribed under the dispensation of devotion to Śambu. (1)

सर्वेज्जामधरस्थानां गुर्वन्तानामपि स्फुटम् ।  
 ष्टाक्तिपातात्पुराप्रोक्तात्कुर्यादन्त्येज्जिदीक्षणम् ॥२॥  
 ऊर्ध्वष्टासनगानां च समयोपहतात्मनाम् ।  
 अन्त्येज्जिदीक्षा कर्तव्या गुरुणा तत्त्ववेदिना ॥३॥

The post-mortem initiation needs to be accomplished prior to fall of the force or grace on those who might have been devoted to kinds of disciplines lower to the *Trika* including that of their teachers. So far as that of the followers of such a higher kind of system of deliverance as the *Trika* is concerned, it needs to be performed by the knowledgeable teacher, of those who might have transgressed its code of conduct. (2-3)

समयाचारदोजेज्जु प्रमादात्स्खलितस्य हि ।  
 अन्त्येज्जिदीक्षा कार्येति श्रीदीक्षोत्तरष्टासने ॥४॥

It has been observed in the *Dikṣottara Śāstra* that the post-mortem initiation of those is necessary who might have committed the fault of transgressing the code of the system due to negligence or inadvertence. (4)

यत्किञ्चित्कथितं पूर्वं मृतोद्द्वाराभिधे विधौ ।  
 प्रतिमायां तदेवात्र सर्वं ष्टावतनौ चरेत् ॥५॥  
 श्रीसिद्धातन्त्रकथितो विधिरेज्ज निरूप्यते ।

Whatever has been stated earlier in the context of the ceremony of elevation of the dead the same needs to be performed on the actual body of the dead in place of the symbolic. What has been stated already in this regard as per the *Siddhā Tantra*, the same is being elucidated here. (5-6a)

अन्तिमं यद्भवेत्पूर्वं तत्कृत्वान्तिममादिमम् ॥६॥  
 संहृत्यैकैकमिज्जिर्या सान्त्येज्जिद्वितीयी मता ।  
 पूजाध्यानजपाप्लुज्जटसमये नतु साधके ॥७॥  
 पिण्डपातादयं मुक्तं: खेचरो वा भवेत्प्रिये ।

Whatever be final as per that account, needs to be performed right in the beginning including the *mantras* and letters. The same kind of reversal needs to be done in regard to the rites, briefly in the second place. This ceremony should be performed for the sake of those who might have died of some trouble in course of worship, meditation and muttering of *mantras* and not for those who be engaged in inner search (*sādhanā*) as he is destined to attain liberation or at least the status of moving in the space of consciousness. (6b-8a)

आचार्ये तत्त्वसंपन्ने यत्र तत्र मृते सति ॥८॥  
अन्त्येज्जितैव विद्येत श्रुद्धचेतस्यमूर्धनि ।

There is no necessity of performance of this ceremony on the death of that teacher, no matter wheresoever meeting death, who might have got rid of his sense of ego by virtue of having realised consciousness as the essence of the reality. (8b-9a)

मन्त्रयोगादिभिर्ये च मारिता नरके तु ते ॥९॥  
कार्या तेज्जामिहान्त्येज्जित्गुरुणातिकृपालुना ।  
न मण्डलादिकं त्वत्र भवेच्छ्माष्ठानिके विधौ ॥१०॥

Those who might have got killed in course of their engagement in misapplication of *mantra* and kindred rites, and be destined to move to hell, performance of this ceremony by a merciful teacher (for the sake of elevation of their spirits) is necessary. In course of the burning of their dead bodies, there is no necessity of drawing circles, etc. (9b-10)

## CHAPTER - 25

### Post-Mortem Rite According to Trika System

अथ श्राद्धविधिः श्रीमत्त्रिडर्धोक्तो निगद्यते ॥१॥  
सिद्धातन्त्रे सूचितोऽसौ मूर्तियागनिरूपणे।

Now the post-mortem rite is going to be explained in keeping with the tradition of the *Trika* system as recounted in the *Siddhā Tantra* in the context of deliberation on the *mūrti-yāga*. (1-2a)

अन्त्येज्ज्या सुविष्टुद्धानामष्टुद्धानां च तद्विधिः ॥२॥  
त्र्यहे तुर्येहि दष्टामे मासि मास्याद्यवत्सरे ।  
वर्जे वर्जे सर्वकालं कार्यस्तत्स्वैः स पूर्ववत् ॥३॥

The procedure of this rite is meant for the sake of impure and purified both to be performed on the third, fourth, tenth day since the day of death as well as on the day of beginning and end of each year regularly by members of the family. (2b-3)

तत्र प्राग्वद्यजेदेवं होमयेदनले तथा ।  
ततो नैवेद्यमेव प्राग्गृहीत्वा हस्तगोचरे ॥४॥  
गुरुरन्नमयीं शक्तिं वृंहिकां वीर्यरूपिणीम् ।

ध्यात्वा तथा समाविष्टं तं साध्यं चिन्तयेत्सुधीः ॥५॥  
 ततोऽस्य यः पाष्ठावोऽष्टो भोग्यरूपस्तमर्पयेत् ।  
 भोक्तुर्येकात्मभावेन शिष्य इत्थं शिष्यीभवेत् ॥६॥

As done earlier, the teacher needs to mutter the *mantra* dedicated to Śiva, offer oblations to fire followed by taking the object of offering in hands as symbolic of the food enforced by the force of *Vṛṇhikā*, meditate on it under the supposition of its pervasion by the object aspired for. Then he should make an offer of its animality as the stuff of enjoyment to its enjoyer supposing his oneness with the disciple. This is the way how the disciple may get transformed into Śiva. (4-6)

भोग्यतान्या तनुर्देह इति पाष्ठात्मका मताः।  
 श्राद्धे मृतोद्धृतावन्तयागे तेजां शिष्यीकृतिः ॥७॥

Aspiration for enjoyment is another body of the dead supposed to be fettered and is taken to have been transformed into Śiva via this post-mortem sacrifice meant for elevation of the soul of the dead. (7)

एकेनैव विधानेन यद्यपि स्यात्कृतार्थता ।  
 तथापि तन्मयीभावसिद्ध्यै सर्वं विधिं चरेत् ॥८॥

Though the ceremony of initiation in itself is sufficient for the redemption of the disciple yet for the sake of his oneness with Śiva these rites also need to be performed. (8)

बुभुक्षोस्तु क्रियाभ्यासभूमानौ फलभूमनि ।  
 हेतू ततो मृतोद्धारश्राद्धाद्यस्मै समाचरेत् ॥९॥

Plenty of action and practice in itself is sufficient for the profundity of result, even then for the sake of making it richer, the post-mortem rite for elevation of the soul of the dead needs to be performed. (9)

तत्त्वज्ञानार्कविध्वस्तध्वान्तस्य तु न कोऽपययम् ।  
 अन्त्येष्टिश्राद्धविध्यादिरुपयोगी कदाचन ॥१०॥  
 तेजां तु गुरु तद्गर्वगर्ग्यसब्रह्मचारिणाम् ।  
 तत्सन्तानजुजामैक्यदिनं पर्वदिनं भवेत् ॥११॥  
 यदाहि बोधस्योद्रेकस्तदा पर्वाह पूरणात् ।

Even then, the days of demise of such knowledgeable and wise persons are celebrated as the teacher's day by their family members, associates and disciples as promoters of their traditions. This is the way how their contributions to wisdom fulfil the necessity of promotion of it transforming the days of their death into sacred days, *parva*, meaning derivatively fulfilment (on account of its derivation from the root *pr*, to fulfil). (11-12a)

## CHAPTER - 26

## Duties and Conduct of an Aspirant

अथोच्यते ष्टोऽवृत्तिर्जीवतामुपयोगिनी ॥१॥

Now is going to be explained the norm of the conduct of living aspirants which they have to abide by. (1)

दीक्षा बहुप्रकारेयं श्राद्धान्ता या प्रकीर्तिता ।  
सा संस्क्रियायै मोक्षाय भोगायापि द्वयाय वा ॥२॥

The initiation effective up to the end of the performance of the post-mortem ritual as deliberation on in the previous chapter is of several kinds. It is intended to cultivate the individual for the attainment of the state of enjoyment as well as liberation. (2)

तत्र संस्कारसिद्धयै या दीक्षां साक्षान्न मोचनी ।  
अनुसन्धिविष्ठाद्या च साक्षान्मोक्षी सबीजिका ॥३॥  
तयोभय्या दीक्षिता ये तेजामाजीववर्तनम् ।  
वक्तव्यं पुत्रकादीनां तन्मयत्वप्रसिद्धये ॥४॥

The initiation accorded for the cultivation of impressions does not afford liberation directly while the seeded one proves to be liberatory but with the necessity of certain follow-up duties to be discharged. Both these kinds of initiation involve follow-up duties till the end of life and are meant for such disciples who have become son-like as a step close to attainment of oneness with Śiva. (3-4)

बुभुक्षोर्वा मुमुक्षोर्वा स्वसंविद्गुरुष्ठास्त्रतः।  
प्रमाणाद्या संस्क्रियायै दीक्षा हि गुरुणा कृता ॥५॥

Be he an aspirant of enjoyment or liberation, he has been initiated by the teacher for the sake of cultivating himself in keeping with the demands of his inner being, the teacher and the Śāstra as determinators of his worth for the goal he aspires for. (5)

ततः स संस्कृतं योग्यं ज्ञात्वात्मानं स्वष्ठासने।  
तदुक्तवस्त्वनुष्ठानं भुक्त्यै मुक्त्यै च सेवते ॥६॥

Thus, for the sake of considering himself as worthy of the objective as per the voice of his conscience as well as the norms established by his Śāstra, he needs to fulfil all the conditions that are prescribed for attainment of the states of enjoyment and liberation. (6)

आचार्यप्रत्ययादेव योऽपि स्याद्भुक्तिमुक्तिभाक् ।  
तत्प्रत्यूहोदयध्वस्त्यै ब्रूयात्तस्यापि वर्तनम् ॥७॥

The aspirant needs to fulfil all those obligations which his teacher asks him to perform which may be instrumental in removing the obstructions in his path of attainment of the states of enjoyment and liberation, since the teacher himself is the best judge in this respect. (7)

स्वसंविद्गुरुसंवित्योस्तुल्यप्रत्ययभागपि।  
ष्टोजवृत्त्या समादेष्टयस्तद्विघ्नादिप्रष्ठान्तये ॥८॥

Along with the teacher, the conscience of the aspirant himself is equally significant in this matter as the decisive factor. Therefore, concurrence of both may serve as the best source of determination what remains necessary to fulfil for the sake of removing the obstructions, etc. in his path. (8)

यः सर्वथा परापेक्षामुज्झित्वा तु स्थितो निजात्।  
प्रत्ययाद्योऽपि चाचार्यप्रत्ययादेव केवलात् ॥९॥  
तौ सांसिद्धिकनिर्बीजौ को वदेच्छेजवृत्तये।

The aspirant who has ceased completely to depend on any external determinator in this respect deciding all on the basis of his conscience as also he who depends solely on the Teacher Supreme, both these kinds of aspirants are regarded as self-approved and seedless requiring no one to suggest to them what else they have to accomplish. (9-10a)

क्रमात्तन्मयतोपायगुर्वर्चनरतौ तु तौ ॥१०॥  
तत्रैजां ष्टोजवृत्त्यर्थं नित्यनैमित्तिके ध्रुवे ।  
काम्यवर्जं यतः कामाष्टिचत्राष्टिचत्राभ्युपायकाः ॥११॥

Since these types of aspirants are absorbed within themselves and devoted to their teachers respectively, they need to do nothing else besides their daily routines and incidental tasks avoiding all else just for fulfilment of their desires as the latter being peculiar in their nature require peculiar means to fulfil them. (10b-11)

## CHAPTER - 27

### Mode of Worship of the Emblem (Līṅga-Pūjā)

अथोच्यते लिङ्गपूजा सूचिता मालिनीमते ॥१॥

Now is going to be discussed the procedure of worship of the emblem in keeping with reference to it in the *Mālinīvijayottara Tantra*. (1)

एतेजामर्ध्वष्टास्त्रोक्तमन्त्राणां न प्रतिष्ठितम् ।  
बहिष्कुर्यात्ततो ह्येते रहस्यत्वेन सिद्धिदाः ॥२॥

The crux of ideas underlying these *mantras* of the higher kind of *Śāstra* should not be exposed as it offers *siddhi* only when remains kept secret. (2)

स्ववीर्यानन्दमाहात्म्यप्रवेष्टावष्टाष्टालिनीम् ।  
ये सिद्धिं ददते तेजां बाह्यत्वं रूपविच्युतिः ॥३॥

Exposure of the secret of the source of *siddhi* through entry into the channel of its magnanimous force of delight renders it ineffective. (3)

किंच चोक्तं समावेष्टापूर्णे भोक्त्रामकः श्चिवः ।  
भोगलाम्पट्यभागभोगविच्छेदे निग्रहात्मकः ॥४॥

Śiva is characterised as pervasive of everything as its enjoyer. Dissociation of Him from this characteristic role makes Him obstructive (4)

ष्टान्तत्वन्यक्क्रयोद्भूतजिघत्सावृहितं वपुः।  
स्वयं प्रतिज्ठतं येन सोऽस्याभोगे विनष्टयति ॥५॥

Śiva pervades everything by virtue of ascendance of His potentiality of action over and above peacefulness on account of His will to enjoy which if exposed makes Him disappear from it. (5)

उक्तं ज्ञानोत्तरायां च तदेतत्परमेष्ठिना।  
श्चिवो यागप्रियो यस्माद्विष्टोज्ञान्मातृमध्यगः ॥६॥  
तस्माद्रहस्यष्टास्त्रेजु ये मन्त्रास्तान्बुधो बहिः ।  
न प्रतिज्ठापयेज्जातु विष्टोज्जाद्व्यक्तरूपिणः ॥७॥

It has been stated in the *Jñānottarā* by the Lord Himself that Śiva likes sacrifice. This is why He pervades the sounds of the alphabet at the top of them. In view of this liking of Him, wise men should not expose *mantras* of secret *Śāstras* particularly in tangible form. (6-7)

अत एव मृतस्यार्थं प्रतिज्ठान्यत्र योदिता ।  
सात्र ष्टास्त्रेजु नो कार्या कार्या साधारणी पुनः ॥८॥

This is why there is an observation of another *Śāstra* that the representative symbol of the dead should be established anywhere else apart from the cremation ground and should not be applied to the *Trika* system, and if wished to be established at all, it should be just temporary. (8)

आ तन्मयत्वसंसिद्धेरा चाभीज्ठफलोदयात् ।  
पुत्रकः साधको व्यक्तमव्यक्तं वा समाश्रयेत् ॥९॥

Until the son-like disciple or any other aspirant practising yoga under the guidance of a particular teacher attains oneness with Śiva as his ultimate objective, he is free to take resort to his favourite icon which may be tangible or intangible. (9)

पुत्रकैर्गुरुरभ्यर्थ्यः साधकस्तु स्वयं विदन् ।  
यदि तत्स्थापयेन्नो चेत्तेनाप्यर्थ्यो गुरुर्भवेत् ॥१०॥

Whether any emblem of Śiva needs to be established or not, in this regard the teacher should be enquired by the son-like disciples while the independent aspirant needs to decide it himself or he, too, should ask the teacher about it. (10)

गुरुश्चित्र निरोधाख्ये काल इत्थं विभौ वदेत् ।  
जीवत्यस्मिन्फलान्तं त्वं तिज्ठेर्जीवावधीति वा ॥११॥

During his stay with the disciple, the teacher needs to talk to Śiva praying to Him to remain there on that spot until he attains oneness with Him or at least remains alive. (11)



Volume 7



## Summary of the Contents of Volume - VII

### CHAPTER 28

1. The Chapter deals with occasional and incidental rites and celebrations.
2. Such occasions have been enumerated in *Tantrasāra* as some twenty-three.
3. Meeting with yoginis and siddhas on such festive occasions prove eventually fruitful.
4. In the choice of occasion for celebration, date is more important than any part of that date.
5. Feeding of the man of real knowledge is equivalent to feeding the entire class of him.
6. While the entire world is the food, Śiva is its eater.
7. *Mūrtiyāga* is of five kinds known as *kevala*, *vimala*, *miśra*, *cakra* and *vīra saṅkara*.
8. In the process of performance of this sacrifice the teacher is seated in the middle, accompanied by his equals around him and then the observers of the code of conduct of the School.
9. *Mūrtiyāga* is a collective feasting of teacher, his associates and followers sumptuously.
10. The teacher should be sent off respectfully with gifts like a young milching cow decorated with gold decorative ornaments and clothes.
11. The teacher should bless the student on the completion of the sacrificial proceedings and send off the Lord with the prayer to Him to come back again whenever invited.
12. Whatever gift the teacher might have received on this occasion is expected to invest in furtherance of the tradition of sacrifice.
13. That day deserves to be treated as holy on which some important event relating to acquisition of knowledge might have happened.
14. Wife, brother, etc. of the teacher become important not on account of their blood relationship with the teacher but on account of having helped the disciple in his acquisition of the knowledge.
15. Those who have risen above the bodily consideration, for them knowledge is more important than blood relationship in determining association.
16. The law of descentance needs to lay greater importance on the spiritual in comparison to the physical.
17. Since the birth day of the teacher as well as that of the disciple serve as a link in the continuity of the stream of the tradition of knowledge, that also needs to be celebrated incidentally.
18. Birth, life and death are determined in keeping with the previous actions of the individual concerned.
19. That emblem of Śiva alone would be the best which has been established by a knower of the Reality or has emerged by itself.
20. Those who develop aspiration for Śiva, have the prospect of becoming one with Him.

21. Yogins get assimilated to the same essence which they would have practised to get one with.
22. Senses follow the example of honey-bees in the event of death behaving in keeping with the behaviour of the inner being (*citta*). In the case of yogins leaving the body, his senses keep retained their inner force of perception.
23. For one who has become one with Śiva, there is no difference at all in bearing the entire universe as his body or being completely rid of it.
24. With whatsoever aspiration in mind the dying person leaves the body, he gets materialised the same in his next birth.
25. Contents of dreams remain exclusive to the dreamer without being shared by anyone else.
26. On the analogy of celebrations of the otherworldly nature, events of mundane nature also if concerned with removal of some kind of trouble or rejoicing may be celebrated.
27. The occasion of meeting with yoginis also may be regarded as worthy of celebration by oneself as well as through one's chain of disciples as well as the progeny.
28. Such celebrations serve in expanding the range of consciousness via mutual reflection as it happens in the case of musical performance.
29. In course of worship of *cakras*, persons of incongruent consciousness should be kept away from the congregation.
30. The seat of learning should be besmeared with the cow-dung, quadrangular thirty-six finger-ends on all sides with the intention of seating the Lady of speech in the middle, the teacher on her right side and Gaṇeśa on her left.
31. The teacher needs to bring home to the disciple the intended idea in a clear and irrefutable form.
32. Necessity of observance of memorials is also a necessary part of one's duties.

#### CHAPTER 29:

1. This Chapter is devoted to deliberation on the system of worship in keeping with the provisions of the *Kula* School.
2. This School of worship permits taking of wine considering its enjoyability and as a stimulant of consciousness leading eventually close to Bhairava.
3. The external world should be seen as illuminated by one's own consciousness and hence needs to be worshipped as such.
4. Here is a reference to the Kuleśvarī Devī who assumes the form of the Great Mother both higher and lower. Śiva is her hero. She needs to be worshipped in her conjugal relationship with Śiva and gods as sparks emanating from her.
5. The sounds of the alphabet serve as lamps of illumination and therefore, they, too, need to be worshipped.
6. Regarding oneself as the sacred seat of Lord Śiva and hence as indwelt by Śakti in the *cakras*, she

should be assigned seats in it by way of according worship to her.

7. The aspirant needs to think of himself continuously that he is nothing but a sheer conglomeration of Forces of Consciousness.
8. There is also a reference to the worship of heroic ladies in a conjugal form and as having risen above worldly feelings.
9. Muttering of the *mantra ham* and *sa* with respective expansion and contraction of the relevant organs of the body needs to be done with sense of oneness with Śiva.
10. *Japa* is a kind of articulate contemplation while oblation to fire is offering to the fire of consciousness at the end of the *japa*.
11. Consciousness is essentially boundless which, however, has got bifurcated into this and that, stasis and dynamics owing to its self-obliviousness.
12. There is a reference to formation of the six-sided triangle born of the result of putting two triangles one on the other and as quite favourite of yoginis.
13. The child born of such a mating of the male and the female in which they become replete with the supramental delight, is sure to remain redeemed even while alive. He is known as *yoginībhūh*, a child born of a *yoginī*.
14. The act of procreation has been characterised as the most primeval form of sacrifice.
15. The human body is the best emblem of Śiva contain as it does the three tridents first in the form of that of the void as the abode of the three goddesses known as *parā*, *parāparā* and *aparā*, second in the form of breasts and the navel and the third in the form of the genitals. Besides that, it is also the abode of gods in the form of *cakras* functioning under the rulership of the Self.
16. Having purified the disciple through the bath and *mantra*, the teacher needs to infuse his body and soul with consciousness as innate to Bhairava.
17. Having been infused thus bodily as well as spiritually, the disciple comes to experience delight, tremor and drowsiness.
18. Having thus been redeemed of the trap and associated with Śiva, the disciple needs to elapse the rest of his life having reconstructed his personality out of elements drawn from the sanctified state of being. If in anyone of the disciples such changes do not take place, he needs to be rejected from the discipleship.
19. Hence onward is going to be deliberated on another form of initiation known as *sapratyaya*, accompanied by proof, and as taught to me by my honourable teacher Śambhunātha.
20. Under this initiation the initiate needs to infuse himself wholly with the force of consciousness and remain so in all the five states of consciousness, namely, that of wakefulness, dream, sound sleep, the fourth and the transcendent.
21. Having taken the bath along with lighting of earthen lamps sixty-four in number, the teacher becomes famous as redeemer to liberation.

22. *Kriyā-yoga* is the technique of the atomic individual to Śiva-hood.
23. There is a mention of another form of initiation known as *vedha-dīkṣā* under which the teacher pierces directly through the inner being of the disciple having passed along the row of *cakras*.
24. *Vedha-dīkṣā* is imparted via six means, namely, *mantra*, *nāda*, *bindu*, *śakti*, *bhujāṅga* and supernal force.
25. Entry into the central nerve, *suṣumnā*, is difficult to attain. Having understood the way to enter into it, however, the teacher may redeem even ordinary people.
26. The way to entering into it is the seating of the teacher and the disciple face to face each other and make entry into the face and the form of the disciple by the teacher via his face and form until both happen to meet each other on the common ground of consciousness.
27. The disciple should take wine only on such occasions as the beginning, midway and end of sacrifice and worship of the teacher and never in the company of those who are engrossed in greed, delusion, pride, anger and attachment.

## CHAPTER - 28

### Deliberation On Incidental Rites And Celebrations (Naimittika)

इति नित्यविधिः प्रोक्तो नैमित्तिकमथोच्यते ॥१॥

So far we have stipulated the compulsory daily functions. Now begins account of incidental functions. (1)

नियतं भावि यन्नित्यं तदित्यस्मिन्विधौ स्थिते।  
मुख्यत्वं तन्मयीभूमिः सर्वं नैमित्तिकं ततः॥२॥

That which needs to be accomplished compulsorily everyday is known as *nitya* while *naimittika* is that which, too, needs to be accomplished compulsorily but when occasion for it arises. (2)

दिनादिकल्पनोत्थे तु नैयत्ये सर्वनित्यता।  
दिनमासर्क्षवर्जादिनैयत्यादुच्यते तदा ॥३॥

Regularity of observance is the universal phenomenon of recurrence of days, months, movement of asterisks, and beginning of the day of the year. This is why observances related to them are known as *niyata*, determined. (3)

अष्टाङ्कितव्यावष्टयन्तासत्ताकं जातुचिद्भवम्।  
प्रमात्रनियतं प्राहुर्नैमित्तिकमिदं बुधाः ॥४॥

Therefore, such actions would be turned into incidental when their necessity of undertaking would be made independent of the regularity of the restriction of accomplishment on the part of the doer. This is the view of the wise. (4)

सन्ध्यादि पर्वसंपूजा पवित्रकमिदं सदा।  
नित्यं नियतरूपत्वात्सर्वस्मिन् ग्रासनाश्रिते ॥५॥

Performance of worship in the morning and evening as well as on mid-day is regarded as purifying and hence is considered as necessary for performance on daily basis in our system. (5)

ज्ञानष्ठास्त्रगुरुभ्रातृद्वर्गप्राप्तयस्तथा ।  
तज्जन्मसंस्क्रियाभेदाः स्वजन्मोत्सवसंगतिः ॥६॥  
श्राद्धं विपत्प्रतीकारः प्रमोदोऽद्भुतदर्शनम्।  
योगिनीमेलकः स्वांष्ठासन्तानाद्यैष्ठ्यच मेलनम् ॥७॥  
ष्ठास्त्रव्याख्यापुरामध्यावसानानि क्रमोदयः।  
देवतादर्शनं स्वाप्नमाज्ञा समय- निष्कृतिः ॥८॥  
इति नैमित्तिकं श्रीमत्तन्त्रसारे निरूपितम्।  
त्रयोविंशतिभेदेन विष्टोज्ञार्चानिबन्धनम् ॥९॥

The day of acquisition of knowledge, that of *Śāstra*, meeting the teacher, brother, persons related to him, birthday of him, the day of his reception of initiation, birthday of one's own, day of post-mortal rite of someone related to oneself, day of warding off some calamity, day of delight, day of seeing something wonderful, day of meeting some *yoginī* (accomplished female practitioner of yoga), meeting with one's own children, special interpretation of scripture, etc., promotion in one's spiritual venture, seeing of the deity, seeing of dream of special significance, day of permission on the part of the teacher to move out of the academy, getting rid of indebtedness to someone of any kind, these twenty-three kinds of days are of incidental nature requiring to be celebrated according to the *Tantrasāra*. (6-9)

## CHAPTER 29

### Secret of Kula System

अथ समुचिताधिकारिण  
उद्दिष्टय रहस्य उच्चतेऽत्र विधिः।  
अथ सर्वाप्युपासेयं कुलप्रक्रिययोच्यते ॥१॥  
तथा धाराधिरूढेजु गुरुष्ठाज्येजु योचिता ।  
उक्तं च परमेष्ठेन सारत्वं क्रमपूजने ॥२॥

Now is being explained the secret of the system known as the *Kula* system, targeting aspirants who are worthy of it. This entire system of worship is known as *Kula* as it has been developed through the chain of teacher and taught in the form of continuous stream and has been characterised by the Lord as the essence of the worship known as *Krama* (order). (1-2)

सिद्धक्रमनियुक्तस्य मासेनैकेन यद्भवेत्।  
न तद्वर्जसहस्रैः स्यान्मत्रौघैर्विविधैरिति ॥३॥

One who gets engaged in this system of worship developed and perfected by accomplished practitioners

may attain perfection well within a month which may not be possible in course of even in a thousand of years' practice via a lot of *mantras* of different kinds. (3)

कुलं च परमेष्ठास्य शक्तिः सामर्थ्यमूर्ध्वता ।  
स्वातन्त्र्यमोजो वीर्यं च पिण्डः संविच्छरीरकम् ॥४॥

*Kula* is the elevating force of the Supreme Lord with His autonomy as a power behind it and His virility as the consciousness embodied. (4)

तथात्वेन समस्तानि भावजातानि पृथगतः ।  
ध्वस्तष्ठाङ्गासमूहस्य यागस्तादृष्टा एव सः ॥५॥

Seeing of every event and object in the universe as an interplay of Śiva and Śakti in the process of eventuation and objectification as an act of sacrifice is destined to bring to an end all congregations of doubts. (5)

तादृग्रूपनिरूढ्यर्थं मनोवाक्कायवर्त्मना ।  
यद्यत्समाचरेद्वीरः कुलयागः स स स्मृतः ॥६॥

For the sake of reaching that state of understanding whatever the *vīra* (one who is master of his senses, a hero) performs mentally, vocally and bodily that becomes *Kula-yāga* (ceremonial offer to fire under this system of spiritual practice). (6)

बहिः शक्तौ यामले च देहे प्राणपथे मतौ ।  
इति ज्जोढा कुलेज्या स्यात्प्रतिभेदं विभेदिनी ॥७॥

This sacrifice goes on simultaneously along with its sub-varieties on the following six planes, namely, in external behaviour, display of force, conjunction of the male and the female, in regard to body, vital force, particularly in its movement along the *susūmnā* nerve as well as ideation. (7)

स्नानमण्डलकुण्डादिज्जोढान्यासादि यन्न तत् ।  
किञ्चिदत्रोपयुज्येत कृतं वा खण्डनाय नो ॥८॥

Bathing, creation of circle, digging of the pit, sixteen kinds of assignment, etc. (as popular in Tantra) are of little use here and even if performed by someone are not warded off. (8)

जाण्मण्डलविनिर्मुक्तं सर्वावरणवर्जितम् ।  
ज्ञानज्ञेयमयं कौलं प्रोक्तं त्रैष्ठारसे मते ॥९॥

In view of the *Triśiras Śāstra*, *Kula-yāga* is free of the trouble of creation of six circles, as well as that of secrecy. It is confined purely within the ambit of knowledge and the object of knowledge. (9)

अत्र यागे च यद्द्रव्यं निजिद्धं शास्त्रसन्ततौ ।  
तदेव योजयेद्धीमान्त्वामामृतपरिप्लुतम् ॥१०॥

In this sacrifice the same objects need to be offered to fire by the wise which are prohibited in the tradition of the *Śāstras* having dipped it into wine. (10)



Volume 8



## Summary of the Contents of Volume – VIII

This volume consist of 8 chapters namely, 30-37 besides Appendices of 13 minor works Acārya Abhinavagupta.

### Chapter 30 – Mantras Applicable to Trika System of Worship

1. This Chapter deals with seed-*mantras* of three approaches to the Reality known as *dīkṣā vidyā*, *mokṣdā vidyā* and *pārameśvarī vidyā*.
2. There is a reference to three verses in the *Āryā Metre* which remind the person lying on the deathbed of the essential nature of his being as existence, consciousness and bliss and therefore he need not be aggrieved of his present state of pain and suffering as it is only an exterior and temporary phase of his eternal and delightful being and remain as such while answering to the queries of anyone.
3. Thus as many as fifteen statements are uttered to stimulate the awareness of the dying person to the essential nature of his being with the aim of getting him detached from the present physical body and be attracted towards his assumption of the spiritual body in oneness with Śiva.
4. This *Brahma-vidyā* consisting of fifteen statements is known as bound by *kalās*, factors of division. Now is being spelled out what lies above this factor of division.
5. Then there is a form of initiation known as *paro-upaniṣad*.
6. Following it, there is a reference to the *vidyā* of initiation, *dīkṣā vidyā*.

### Chapter 31 – Deliberation on Maṇḍalas

1. This chapter is devoted to the process of formation of the circle, *maṇḍala*.
2. It speaks of sacrifice known as *Dāmara* which is considered as having embedded in it the three forces, namely, the higher, higher-lower and lower.

### Chapter 32 – Mudrā

1. This Chapter deals with the system of postures, *mudrā*.
2. Posture, *mudrā*, is the reflection of the status of the inner being. The inner being or *Ātmā* is the reflector while bodily posture is the reflection of its status.
3. The word *mudrā* is formed out of *mud* meaning delight and the root *rā* in the sense of giving. Thus *mudrā* is that which accords delight to the poser concerned.
4. *Khecarī* is the main amongst the *mudrās* which literally means that which enables the aspirant or its practitioner to move in the void which may take two forms lifting from the gravitational pull of the earth physically or at least mentally and spiritually.
5. Its varieties are known as *triśūlinī*, *karāṅkiṇī*, *krodhanā*, *bhairavī*, *lelihānikā*, *mahāpretā*, *yogamudrā*, *jvālinī*, *kṣobhiṇī* and *dhruvā*.
6. It is posed by sitting in the lotus-pose with the back-bone kept straight, the collarbones lowered, the eye-sight kept concentrated on the navel and concentration of consciousness directed to the three vacuums of the body in the forms of three principal nerves, namely, *idā*, *piṅgalā* and *suṣumnā*.

7. Then there get manifested a sound, light and breath culminating in the access to Śiva. The left foot should be placed on the right thigh and the mouth should be stretched by means of the little fingers and the nose by means of the intermediate ones. He needs to make his tongue move speedily producing the sound *hā hā*. He should meditatively rise to the top of the head by invoking the three forces of willing, knowing and doing.
8. Sound is pregnant with the force of consciousness and hence with that of the *kuṇḍalinī*. Having stopped the breath on this point, the aspirant should pierce through the rest of the circles, *cakras*.
9. Then there is a reference to the *śaśāṅkinī*, another form of the *khecarī mudrā*. It is related to the heart. It is also known as *pañca-kuṇḍalinī*.
10. *Khecarī* is the way out to the knowledge of the supernal seed of creation.

Note: Cf. Ṛgveda VII.6.30 – *Ādit pratnansya retasaḥ jyotis paśyanti vāsaram paro yadidhyate diva*.

#### Chapter 34 - Unification of Divine Forces

1. This Chapter is concerned with the experience of the aspirant's oneness with the whole of the world.
2. This the atomic approach to Śiva-hood. Proceeding along this atomic path, the aspirant has to experience his oneness with the Śakti and then with Śiva.
3. This path has been suggested by Śiva Himself.

#### Chapter 34 – Individualistic Approach to Śiva-hood

1. This Chapter indicates to the way of entry into Śiva-hood which is the essential nature of the individual.
2. That way is popularly known as the atomic which is in keeping with the individuality of the individual which although is universal and Śiva Himself and yet is supposed to have got divided into diverse individuals, each exclusive of the other owing to having been operated upon by the force of division, *kalā* and *māyā*.
3. Gradually he comes to himself getting rid of his exclusivity.
4. This happens due to realisation of the great light of Śiva within oneself. As a result of this realisation, the individual enters into his real nature which obtains in the whole of the world. Getting rid of his exclusivity, he comes to embrace the entire universe well within himself. This secret has been communicated to our School by the Supreme Creator of the universe.

#### Chapter 35 – Concordance of All Scriptural Provisions

1. This Chapter deals with the problem of concordance of all scriptural provisions on a certain point. What is being detailed out in this regard is the common conclusion of all approaches to the Reality. This is why it is known as *āgama*.
2. A newly born child has various choices before him to see, touch and accept but he chooses out of those options only what he likes.
3. Which in itself is determined by his innate inclinations which are formed on the basis of the impressions settled in his inner being during experiences of the past. His inclination to eat clay is obviously beyond the range of his choice. It is something unnatural. Even then he becomes inclined

to it. This must be due to some inherent cause behind it, which may be the birth of all from the earth.

4. Śaivism is the system of approach to the Reality closest to the spontaneity of the human nature.
5. Verity of this system has been impressed on me by honourable Śambhunātha.

#### Chapter 36 – Tradition of Śaivism

1. This Chapter is devoted to the tracing of the tradition of Śaivism.
2. Bhairava, Bhairavī, Svachanda, Lakula, Aṇurāt Gahananeśa, Brahmā, Śakra and Bṛhaspati have contributed to the making of this tradition adding one crore of verses each and thus the entire tradition developed ultimately into a text of nine crores of verses.
3. At the stage of Bṛhaspati it remained comprising one crore verses. Out of this number one-fourth of it transmitted to Vāman, half to Bhārga, half to Vali, half to Simha, one-fourth to Garuḍa, one-fourth to Vāsuki.
4. Half of the remaining verses were brought to the earth from heaven by Rāvaṇa and were transmitted to Bibhīšana and then to Rāma.
5. From Rāma the wisdom was transmitted to Lakṣmaṇa and from him to Siddhas and Dānavas. The number got divided into two carried onward by Śrīkaṇṭha and Tryambaka.
6. Tantrāloka is a summary of the wisdom of all these streams of brought together.

#### Chapter 37 - Conclusion and Dedication

1. This Chapter is the last one of the entire enterprise which is addressed to his supreme Lord Śiva with the prayer that it is by virtue of His stimulation that the work has reached this end and that therefore it is He Himself who is prayed for giving solace to all those who may go through it.
2. Vis-a-vis the malice of the worldly life, the wisdom propounded here in this work is comparable to the cure of the snake bite.
3. The device of oneness with Śiva is like cure of the snake-bite.
4. It is, therefore, imperative for all to take resort to Śiva.
5. Posture is a concretised representation of *mantra* so is also the status of the symbol of *maṇḍala*.
6. As soon as the aspirant receives this wisdom from the teacher, he gets redeemed then and there itself with his body to remain there like a mechanical device.
7. This *Trika Śāstra*, therefore, needs to be accepted as soon as one becomes intimated with it.
8. Kashmir is a part of the earth dwelt in by Śiva Himself as also by contemplative sages strewn here and there almost everywhere.
9. Besides the fruits like apple and *bilva* in abundance, wine of various varieties is also available here.
10. The entire region abounds in flowers.
11. The inhabitants of it are poetic, scholarly, heroic and articulate. Women are also beautiful.

12. It also abounds in *yoginis*, female practitioners of yoga.
13. Here is also the town named *Pravara* which was established by King Pravarasena.
14. The river Vitastā which has descended here as a part of the moon and decorates land. The King had provided our wise ancestor here a palatial residence at the bank of this river along with rich property attached to the palace.
15. It was in the lineage of that ancestor of ours known as Atrigupta that Varāhagupta was born in course of time.
16. His son was named Chukhulaka, I, Abhinavagupta am his son. My mother departed from this world during my early childhood and due to her demise at that state, I became liberated even at that stage.
17. I was initiated in the learning of grammar, logic, literature and poetics by my father as also in the devotion to Śiva.
18. Besides this, I was made to join the tradition of teachers, Erakanāthānanda, Vāmanāthānanda, Bhūtirāja, Somānanda. His son was Utpalanātha and grandson Lakṣmanaguptanātha and Śambhunātha.
19. Towards the close of my life while I have been thinking of joining the family of my brother Manoratha.
20. While I was thinking of this, a few honourable persons happened to come to me including the son of the minister, Kṣema, Utpala, Abhinava, Cakra, Padmagupta, Rāmagupta and a lady named Vatsalika whose husband had died in youth and was devoted to Śiva along with her brother who had declined the offer of ministership out of his devotion to Śiva.
21. She offered her palace and regal amenities for my living.
22. It is in those favourable conditions of life and working that I have worked out this Tantrāloka.

Appendices – English translation of 13 other works of Abhinavagupta:

1. Paramārthasāra – Essence of the Supreme State of Being.
2. Dehastha-Devatā-Cakra-Stotram – Hymn to the Human Body as a Temple of Divinities.
3. Pañcaśloki Stotra – Five verses on the Glory of Śiva.
4. Paramādvayadvādaśikā
5. Bimbapratibimbavādaḥ – Talk About the View of Reflection
6. Bodhapañcadaśikā – Fifteen Verses on Consciousness.
7. Bhairava Stotram – Hymn to the Glory of Bhairava
8. Mahopadeśa-Vimśatikā
9. Rahasya-Pañcadaśikā
10. Krama Stotram – On Krama System

11. Anuttarāstikā – On Anuttara
12. Paramārthacarcā – Deliberation on the Supreme Objective of Life
13. Anubhavanivedanam – Tribute of the Inner Experience.

## CHAPTER - 30

### Mantras Applicable to Trika System of Worship

अथ यथोचितमन्त्रकदम्बकं त्रिककुलक्रमयोगि निरूप्यते ।  
तावद्विमर्शानारूढधियां तत्सिद्धये क्रमात् ।। 1 ।।

Now is going to be dealt with the complex of *mantras* applicable to the *Trika* system of worship so that those whose intellect has as yet not been associated with the state of contemplation (on the Supreme Being, Śiva) may also attain *siddhi*. (1)

प्रतिबुद्धा हि ते मन्त्रा विमर्शैकस्वभावकाः ।  
स्वतन्त्रस्यैव चिद्धाम्नः स्वातन्त्र्यात् कर्तृतामयाः ।। 2 ।।

These *mantras* are awakened in themselves as they are basically of the nature of contemplation on account of being creations of the very abode of Consciousness out of its autonomy. (2)

यमाविशन्ति चाचार्यं तं तादात्म्यनिरूढितः ।  
स्वतन्त्रीकुर्वते यान्ति करणान्यपि कर्तृताम् ।। 3 ।।

The teacher in whom they make their entry, that happens on the basis of oneness between the two. On account of this, even the instruments of such entry gain the status of their creator. (3)

आधारशक्तौ ह्रीं पृथ्वीप्रभृतौ तु चतुष्टये ।  
क्ष्लां क्ष्वीं वं क्षमिति प्राहुः क्रमाद्दर्णचतुष्टयम् ।। 4 ।।

To the base should be assigned the seed sound *hrīm* while on the earth *kṣlām*, on water *kṣvīm*, on fire *vaṁ* and on air *kṣam*. (4)

हं नाले यं तथा रं लं वं धर्मादिचतुष्टये ।  
ऋं ऋं लृं लृं चतुष्के च विपरीतक्रमाद्भवेत् ।। 5 ।।

The sound *ham* should be assigned to the stalk (*daṇḍalmeru*) and *yaṁ*, *raṁ*, *laṁ*, and *vaṁ* to *dharma*, *jñāna*, *vairāgya* and *aiśvarya* (splendour) respectively as contrary to the view of the *Purāṇas*. *Ṛm*, *ṛm*, *lṛm*, *lṛm* should be assigned to the values opposite to them, namely, *adharma*, *ajñāna*, *avairājña* and *anaśvarya*. (5)

ओं औं हस्त्रयमित्येतद्विद्यामायाकलात्रये ।  
अनुस्वारविसर्गौ च विद्येशेश्वरतत्त्वयोः ।। 5 ।।

The sounds *om*, *aurṁ*, and *ha* should be assigned to *vidyā*, *māyā* and *kalā* while *anusvāra* (·) and *visarga* (: ) to *Vidyēśa* and *Vidyēśvara*. (6)

कादिभान्ताः केसरेषु प्राणोऽष्टस्वरसंयुतः ।  
शबिन्दुको दलेष्वष्टस्वथ स्वं नाम दीपितम् । 7 । ।

The letters *k* to *bh* numbering twenty-four in the alphabet need to be assigned to the pollen of the lotus while ninth along with vowel *o* to the life-force (*prāṇa*). As *bindu* names of their respective presiding deities should be assigned to the eight directions and corners of the petals. The names of the deities are *Vāmā*, *Jyeṣṭhā*, *Raudrī*, *Kālī*, *Kalavikaraṇī*, *Balavikaraṇī*, *Balapramathinī* and *Sarvabhūtadamanī*. (7)

शक्तीनां कवस्य स्याच्छषसा मण्डलत्रये ।  
शबिन्दुकाः क्षं प्रेते जूं शूलशृंगेषु कल्पयेत् । 8 । ।

The group of these nine Forces should be assigned to the three *maṇḍalas*, namely, *āgneya*, *saura* and *soma* represented by the sounds *s*, *ṣ* and *ś* along with assignment of the sound *ksm̐* to them with *jūm̐* to their peaks, that is, the navel. (8)

NOTE:

*Hrīm̐* is seed *mantra* of Śakti while *jūm̐* is the last seed-*mantra* which represents Śiva. When they are combined together with *āsana* (sitting mat) along with *namaḥ*, the *mantra* for worship of the *āsana* is formed as follows – *hrīm̐ jūm̐ āsanapakṣāye namaḥ*. This is how the mode of sitting is worshipped.

पृथगासनपूजायां क्रमान्मन्त्रा इमे स्मृताः ।  
संक्षेपपूजने तु प्रागाद्यमन्त्र्यं च बीजकम् । 9 । ।  
आदायाधारशक्त्यादिशूलशृंगान्तमर्चयेत् ।  
अग्निमारुतपृथ्व्यम्बुजसषष्टस्वरविन्दुकम् । 10 । ।

These *mantras* need to be used in the mode of sitting and performing worship briefly by putting together the first and the last seed *mantras* namely, *hrīm̐* and *jūm̐* representing respectively the base and the top forces along with fire (*r*), air (*y*), earth (*l*), water (*v*), *ū* and the *bindu*. (9-10)

## CHAPTER 31

### Deliberation on Maṇḍalas

अथ मण्डलसदभावः संक्षेपेणाभिधीयते ।  
साधयित्वा दिशं पूर्वा सूत्रमास्फालयेत्समम् । 1 । ।  
तदर्धयित्वा मध्यप्राक्प्रतीचीष्वङ्कयेत्पुनः ।  
ततोऽप्यर्धत्तवर्धार्धमानतः पूर्वपश्चिमौ । 2 । ।

Now is being laid down the process of formation of the circles in brief. For this first of all what is required to be done is to determine the direction, beginning with the east followed by marking it with a thread stretched properly from both the ends. Having divided the point of division into two equal parts

the line should be marked at the point of division. So also needs to be done on the line drawn from east to west. (1-2)

अङ्कयेत्तावता दद्यात् सूत्रेण भ्रमयुग्मकम् ।  
मत्स्यसन्धिद्वयं त्वेवं दक्षिणोत्तरयोर्भवेत् ॥ ३ ॥

Taking right-angle turns from both the ends at equal distances from both the ends the rest of the two lines should be drawn to meet at the fourth right angle so that there may be formed in the middle the meeting point of a pair of fishes. (3)

तन्मध्ये पातयेत्सूत्रं दक्षिणोत्तरसिद्धये ।  
यदि वा प्राक्पराक्तुल्यसूत्रेणोत्तरदक्षिणे ॥ ४ ॥  
अङ्कयेदपरादङ्कात् पूर्वादपि तथैव ते ।  
मत्स्यमध्ये क्षिपेत्सूत्रमायतं दक्षिणोत्तरे ॥ ५ ॥  
मतक्षेत्रार्धमानेन मध्याद्विष्वङ्कयेत्ततः ।  
सूत्राभ्यां दिग्द्वयोत्थाभ्यां मत्स्यः स्यात्प्रतिकोणगः ॥ ६ ॥  
मत्स्येषु वेदाः सूत्राणीत्येवं स्याच्चतुरस्रकम् ।

The thread should be stretched again north-south as well as east-west from the middle points of the lines concerned to determine the centre of the square. Thus would get formed mouths of the fish on all the corners of the square. (4-7a)

एकस्मात्प्रभृति प्रोक्तं शतान्तं मण्डलं यतः ॥ ७ ॥  
सिद्धातन्त्रे मण्डलानां शतं तत्पीठ उच्यते ।

Thus a hundred of circles may be created out of only the centre of which would become the central seat (*pīṭha*) according to the *Siddhā Tantra*. (7b-8a)

यत्तन्मध्यगतं मुख्यं मण्डलानां त्रयं स्मृतम् ॥ ८ ॥  
मध्यशूलं त्रिंशूलं नवशूलमिति स्फुटम् ।  
तत्र शूलविधानं यदुक्तं भेदैरनन्तकैः ॥ ९ ॥  
तद्योनि मण्डलं ब्रूमः सद्भावक्रमदर्शितम् ।

From amongst all those circles three ones would be main, namely, *madhyaśūla*, *trītriśūla* and the *navaśūla*. As regards the formation of the edge points (*śūla*), let us speak of the root of it as per the system of its formation. (8b-10a)

वेदाश्रिते चतुर्हस्ते त्रिभागं सर्वतस्त्यजेत् ॥ १० ॥  
भागैः षोडशभिः सर्वं तत्क्षेत्रं विभाजयेत् ।

Out of the total area of the square of four hands, one-third should be left out all around while the rest should be divided into sixteen. (10b-11a)

## CHAPTER – 32

## Mudrā

मुद्रा च प्रतिबिम्बात्मा श्रीमद्देव्याख्ययामले ।  
उक्ता बिम्बोदयश्रुत्या वाच्यद्वयविवेचनात् ।। 1 ।।

I now give exposition on the *mudrā* as received from the tradition of my teacher. *Mudrā*, posture, is the reflection of the Self belonging to and hence also emerging out of the same as per the possibility of interpreting the compound *pratibimbātmā* both as an ablative and relative according to its formulation in the *Yāmala* known as *Devī*. (1)

बिम्बात्ममुदयो यस्या इत्युक्ता प्रतिबिम्बता ।  
बिम्बस्य यस्या उदय इत्युक्ता तदुपायता ।। 2 ।।

Reflectiveness is the possibility of getting reflected by its source while getting reflected by the object concerned is its reflectivity.(2)

मुदं स्वरूपलाभाख्यं देहद्वारेण चात्मनाम् ।  
रात्यर्पयति यत्तेन मुद्रा शास्त्रेषु वर्णिता ।। 3 ।।

As it offers the delight of self-realisation through the medium of the body, it has been called in the scriptures as such. (3)

## NOTE:

The word *mudrā* is formed out of the roots *mud* + *rā*. *Mud* means to experience delight while *rā* means to offer. Thus, the word *mudrā* means that device which offers the delight (of self-realisation).

तत्रप्रधानभूता श्रीखेचरी देवतात्मिका ।  
निष्कलत्वेन विख्याता साकल्येन त्रिशूलिनी ।। 4 ।।  
करंकिणी क्रोधना च भैरवी लेलिहानिका ।  
महाप्रेता योगमुद्रा ज्वालिनी क्षोभिणी ध्रुवा ।। 5 ।।

Out of numerous varieties of *mudrās* the main is considered to be the *khecarī* in view of its integrality and purity besides being devoted to the divine. Its kinds are *trīśūlinī*, *karāṅkiṇī*, *krodhanā*, *bhairavī*, *lelihānikā*, *mahāpretā*, *yogamudrā*, *jvālīnī*, *kṣobhiṇī* and *dhruvā*. (4-5)

इत्येवं बहुभेदेयं श्रीखेचर्येव गीयते ।  
अन्यास्तदङ्गभूतास्तु पदमाद्या मालिनीमते ।। 6 ।।

In this way, there are several kinds of *mudrā* of *khecarī* alone while *padmā*, etc., are its kinds according to the *Śrīmālinī Tantra*. (6)

तासां बहुत्वामुख्यत्वयोगाभ्यां नेह वर्णनम् ।  
श्रीखेचरीसमाविष्टो यद्यत्स्थानं समाश्रयेत् ।। 7 ।।

Due to their numerous varieties and secondary nature, these are not recounted here. If anyone wishes to have an idea of them, he is advised to consult the various points concerning deliberation on the *khecarī*. (7)

देवीसंनिधये तस्यादलं किं डम्बरैर्वृथा ।  
काम्ये कर्मणि ताश्च स्युर्मुख्याः कस्यापि जातुचित् ।। 8 ।।

On whatever place or point an adept may concentrate in his body, it becomes the manifestation of the goddess for him. Then why to mimic it. Adeptness in the application of mantra should be learnt with the use of the *mudrā* which mainly be protective of the learner particularly in attaining objects of desire. (8)

## CHAPTER 33

### Unification of Divine Forces

अथावसरसंप्राप्त एकोकारो निगद्यते ।  
यदुक्तं चक्रभेदेन सार्धं पूज्यमिति त्रिकम् ।  
तत्रैव चक्रभेदानामेकीकारो दिशानया ।। 1 ।।  
विश्वा तदीशा हारौद्री वीरनेत्र्यम्बिका तथा ।  
गुर्वीति षडरे देव्यः श्रीसिद्धावीरदर्शिताः ।। 2 ।।  
माहेशी ब्राह्मणी स्कान्दी वैष्णव्यैन्द्री यमात्मिका ।  
चामुण्डा चैव योगीशीत्यष्टाघोर्यादयोऽथवा ।। 3 ।।

Now is going to be discussed the unification of the Divine Forces. There are eight Divine Forces working behind the Universal Nature, namely, Viśva, Viśveśī, Haraudrī, Vīranāyikā, Ambikā and Gurvī according to Śrī Siddhānta and Vīrāvalī. The circle, *cakra*, of Śiva has eight spokes, the presiding deities of which are Māheśī, Brahmī, Skāndī, Vaiṣṇavī, Aindrī, Yāmya, Cāmuṇḍā and Yogīśī. (In Triśiro Bhairava Śāstra, they are named as Aghorā, Paramaghorā, Ghorarūpā, Ghoravaktrā, Bhīmā, Bhīṣaṇā, Vamanī and Pibanī.) (1-3)

अग्निनिर्ऋतिवाय्वीशमातृभिर्द्वादशान्विताः ।  
नन्दा भद्रा जया काली कराली विकृतानना ।। 4 ।।  
क्रोष्टुकी भीममुद्रा च वायुवेगा हयनना ।  
गम्भीरा घोषणी चेति चतुर्विंशत्यरे विधिः ।। 5 ।।

The number of the Divine Forces rises up to twenty-four with the addition to it those of the eight directions, corners, and those of the two half-mouths, namely, Nandā, Bhadrā, Jayā, Kālī, Vikṛtānanā, Krauṣṭukī, Bhīmamudrā, Vāyuvegā, Hayānanā, Gambhīrā and Ghoṣaṇī. (4-5)

सिद्धिर्वृद्धिर्द्युतिर्लक्ष्मीर्मैधा कान्तिः सुधा धृतिः ।  
दीप्तिः पुष्टिर्मतिः कीर्तिः सूस्थितिः सुगतिः स्मृतिः ।। 6 ।।  
सुप्रभा षोडसी चेति श्रीकण्ठादिकशक्तयः ।।

Sixteen are the Forces according to the Śrīpāṭha. Their names are as follows: Siddhi, Vṛddhi, Dyuti, Lakṣmī, Medhā, Kānti, Sudhā, Dhṛti, Dīpti, Puṣṭi, Mati, Kīrti, Susthiti, Sugati, Smṛti and Suprabhā. (6-7a)

बलिश्च बलिनन्दश्च दशग्रीवो हरो हयः । । 7 । ।  
 माधवः षडरे चक्रे द्वादशारे त्वमी स्मृताः ।  
 दक्षश्चण्डो हरः शौण्डी प्रमथो भीममन्मथौ । । 8 । ।  
 शकुनिः सुमतिर्नन्दो गोपालश्च पितामहः । ।

The presiding deities of the six spokes are as follows: Bali, Balinanda, Daśagrīva, Hara, Haya, Mādhava, while those of the *Cakra* having twelve spokes are Dakṣa, Caṇḍa, Hara, Śaundī, Pramatha, Bhīma, Manmatha, Śakuni, Sumati, Nanda, Gopāla and Pitāmaha. (7b-9a)

श्रीकण्ठोऽनन्तसूक्ष्मौ च त्रिमूर्तिः शंबरेश्वरः । । 9 । ।  
 अर्घीशो भारभूतिश्च स्थितिः स्थाणुर्हरस्तथा ।  
 झण्ठिभौतिकसद्योजानुगहकूरसौनिकाः । । 10 । ।  
 द्वयष्टौ यद्दामृतस्तेन युक्ताः पूर्णाभतदद्रवाः ।  
 ओघोर्मिस्यन्दनाङ्गाश्च वपुरुदगारवक्त्रका । । 11 । ।  
 तनुसेचनमूर्तीशाः सर्वामृतधरोऽपरः ।  
 श्रीपाठाच्छाक्तयश्चैताः षोडशैव प्रकीर्तिताः । । 12 । ।

Śrīkaṇṭha, Ananta, Sūkṣma, Trimūrti, Śāmbareśvara, Arghīśā, Bhārabhūti, Sthiti, Sthāṇu, Hara, Saṅṭhi, Bhautika, Sadyojāta, Anugraheśvara, Krūra and Saunika are the sixteen Forces of Śrīpāṭha. They are immortal, filled with elixir and are referred in the Tantra. Sadyojāta is higher. Krūra is the god of compassion while Mahasena is Sadyojāta. (9b-12)

## CHAPTER 34

### Individualistic Approach to Śiva-Hood

उच्यतेऽथ स्वस्वरूपप्रवेशः क्रमसंगतः ।  
 यदेतद्वहुधा प्रोक्तमाणवं शिवताप्तये ।  
 तत्रान्तरन्तराविश्य विश्राम्येत्सविधे पदे । । 1 । ।

Now is being recounted the method of entrance into one's inmost being, which is in order for dealing with. It has been talked about in various ways how to attain Śiva-hood through the individualistic approach to the Reality. (1)

ततोऽप्याणवसत्यागाच्छाक्तीं भूमिमुपाश्रयेत् ।  
 ततोऽपि शाम्भवीमेवं तारतम्यक्रमात्स्फुटम् । । 2 । ।

Having attained fulfilment through the individualistic approach, the aspirant needs to rest himself in the state of Śakti, followed by the same in regard to Śambhu. This is the obvious course of spiritual practice. (2)

इत्थं क्रमोदितविबोधमहामरीचि-संपूरितप्रसरभैरवभावभागी ।  
अन्तेऽभ्युपायनिरपेक्षतयैव नित्यं स्वात्मानमाविशति गर्भितविश्वरूपम् । ३ । ।

Proceeding along this course of spiritual practice the aspirant needs to fill himself with his oneness with Bhairava unmindful of the triplicity of the approach, via entrance into himself along with the entire world in his bosom. (3)

कथितोऽयं स्वस्वरूपप्रवेशः परमेष्ठिना ।

This method of entry into oneself has been suggested by the Creator Himself.

## CHAPTER 35

### Concordance of All Scriptural Provisions

अथोच्यते समस्तानां शास्त्राणामिह मेलनम् ।  
इह तावत्समस्तोऽयं व्यवहारः पुरातनः । १ । ।  
प्रसिद्धिमनुसन्धाय सैव चागम उच्यते ।

Now is being spoken of the point of concurrence of all scriptural detail. On this point, it is obvious that the entire following is of age-old antiquity. It is on account of this factor that it has been characterised as *āgama*, tradition. (1-2a)

अन्वयव्यतिरेकौ हि प्रसिद्धेरूपजीवकौ । २ । ।  
स्वायत्तत्त्वे तयोर्व्यक्तिपूगे किं स्यात्तयोर्गतिः ।

Inclusion and exclusion are the criteria of prevalence of any principle. These criteria are obvious from one's own experiences and not to talk of the collective experience. (2b-3a)

प्रत्यक्षमपि नेत्रात्मदीपार्थादिविशेषजम् । ३ । ।  
अपेक्षते तत्र मूले प्रसिद्धिं तां तथात्मिकाम् ।

Even perception is dependent on the eyesight, the consciousness of the perceiver as well as presence of the object to be perceived. And yet it needs to have its root in its traditional admittance. (3b-4a)

अभितःसंवृते जात एकाकी क्षुधितः शिशुः । ४ । ।  
किं करोतु किमादत्तां केन पश्यतु किं व्रजेत् ।

Take, for instance the case of a newly born child lying in a room enclosed with all kinds of objects. It is all alone and is hungry. Under such a circumstance what should it do, what should it take, by what should it see and where should it go? (4b-5a)

ननु वस्तुशताकीर्णे स्थानेऽप्यस्य यदेव हि । ५ । ।  
पश्यतो जिघ्रतो वापि स्पृशतः संप्रसीदति ।

चेतस्तदेवादाय द्राक् सोऽन्वयव्यतिरेकभाक् । । 6 । ।

What is most likely to happen in such a situation is that whatever it happens to see, taste and touch and get satisfied with, it takes up after several trials deciding to accept or reject as per its wish. (5b-6)

हन्त चेतःप्रसादोऽपि योऽसावर्थविशेषगः ।  
सोऽपि प्राग्वासनारूपविमर्शपरिकल्पितः । । 7 । ।  
न प्रत्यक्षानुमानादिबाह्यमानप्रसादजः ।

It is important to note that the choice of the child of the inner being for a certain object in such a case is determined by the impression of its some prior experience, *vāsanā*. (7-8a)

प्राग्वासनोपजीव्येतत् प्रतिभामात्रमेव । । 8 । ।  
न मृदभ्यवहारेच्छा पुंसो बालस्य जायते ।

Dependence of the choice of the child on some prior experience is by means determined by its immediate insight, *pratibhā*. For instance natural propensity of the child for eating clay cannot be considered as spontaneous. (8a-9a)

प्राग्वासनोपजीवी चेद्विमर्शः सा च वासना । । 9 । ।  
प्राच्या चेदागता सेयं प्रसिद्धिः पौर्वकालिकी ।

If contemplation be based on some prior experience, it ought to have its source in prior actuality. (9b-10a)

नच चेतःप्रसत्त्यैव सर्वो व्यवहृत्तिक्रमः । । 10 । ।  
मूलं प्रसिद्धिस्तन्मानं सर्वत्रैवेति गृह्यताम् ।

Each and every pattern of behaviour is not dependent on immediate judgement. If actuality of behaviour be determined by prior experience, it ought to be applicable equally well everywhere. (10b-11a)

पूर्वपूर्वोपजीवित्वमार्गणे सा क्वचित्स्वयम् । । 11 । ।  
सर्वज्ञरूपे ह्येकस्मिन्निःशङ्कं भासते पुरा ।

If its tradition were to be explored to its original source via the tradition, the tradition is sure to have its root in someone Omniscient. (11b-12a)

## CHAPTER 36

### Tradition of Śaivism

आयातिरथ शास्त्रस्य कथ्यतेऽवसरागता ।  
श्रीसिद्धादिविनिर्दिष्टा गुरुभिश्च निरूपिता ।  
भैरवो भैरवी देवी स्वच्छन्दो लाकुलोऽगुराद् । । 1 । ।  
गहनेशोऽब्जजः शक्रो गुरुः कोट्यपकर्षतः ।

नवभिः क्रमशोऽधीतं नवकोटिप्रविस्तरम् । 2 । ।

Tantras like Siddha have indicated and my teachers have explained how the text of the Śaiva system had been authored by Bhairava and Bhairavī and studied by Svachchanda, Lākula, Aṇurāt, Gahaneśa, Brahmā, Śakra and Bṛhaspati in a descending order by a crore of verses at each level which originally comprised nine crores of verses at each stage of transmission from the predecessor to his successor. (1-2)

एतैस्ततो गुरुः कोटिमात्रात् पादं वितीर्णवान् ।  
 दक्षादिभ्य उभौ पादौ संवर्तादिभ्य एव च । 3 । ।  
 पादं च वामनादिभ्यः पादार्धं भार्गवय च ।  
 पादपादं तु वलये पादपादस्तु योऽपरः । 4 । ।  
 सिंहायार्धं ततः शिष्टादद्वौ भागौ विनताभुवे ।  
 पादं वासुकिनागायः खण्डाः सप्तदश त्वमी । 5 । ।

Out of nine crores of verses when only one crore remained by way of study at the stage of Bṛhaspati, the same were divided into four. Out of one-fourth of those verses, one-fourth was transmitted to seer Vāmana, etc. and half to Bhārgava, half of it to Vali, half of it to Simha, and one-fourth of the same to Garuḍa, the son of Vinatā and one-fourth of the rest to Vāsuki, the serpent. Thus, until now the original number passed through as many as seventeen stages of reduction. (3-5)

स्वर्गार्धं रावणोऽथ जहे रामोऽर्धमप्यतः ।  
 विभीषणमुखादाप गुरुशिष्यविधिक्रमात् । 6 । ।  
 खण्डेरेकान्विंशत्या विभक्तं तदभूत्ततः ।  
 खण्डं खण्डं चाष्टखण्डं प्रोक्तं पादादिभेदतः । 7 । ।

Half of the remainder was brought to the earth from the heaven by Rāvaṇa. Out of the same, half was imparted to Bibhīṣaṇa by Rāvaṇa. Out of the same, half was imparted to Rāma by Bibhīṣaṇa by way of transmission from the teacher to the taught. Thus, the total number got divided as many as nineteen times. In this transmission it got divided eight times from the total by way of remainder of the half and one-fourth. (6-7)

पादो मूलोद्धारावुत्तरवृहदुत्तरे तथा कल्पः ।  
 सांहितकल्पस्कन्दावनुत्तरं व्यापकं त्रिधा तिस्रः । 8 । ।  
 देव्योऽत्र निरूप्यन्ते क्रमशो विस्तारिणैव रूपैण ।  
 नवमे पदे तु गणना न काचिदुक्ता व्यवच्छिदाहीने । 9 । ।

The denominations of division are one-fourth, *pāda*, the remainder, *mūla*, *uddhāra*, *uttara*, *vṛhaduttara*, *kalpa saṁhitā* and *anuttara*. The last stage is comprehensive. The deities of these numbers are elucidated through enlargement of the number. At the ninth stage, the exact number has not been mentioned following which there is no division. (8-9)

रामाच्चलक्ष्मणस्तस्मात् सिद्धास्तेभ्योऽपि दानवाः ।  
 गुह्यकाश्च ततस्तेभ्यो योगिनो नृवरास्ततः । 10 । ।

From Rāma the wisdom was passed on to Lakṣmaṇa, from Lakṣmaṇa it got transmitted to Siddhas, from

Siddhas to Dānavas, from Dānavas to Guhyakas, from Guhyakas it was passed on to yogins and then to kings. (10)

## CHAPTER 37

### Conclusion and Deliberation

उक्तनीत्यैव सर्वत्र व्यवहारे प्रवर्तिते ।

प्रसिद्धावुपजीव्यायामवश्यग्राह्य आगमः । 1 । ।

If the standard of behaviour as expounded in the foregoing chapters is acceptable practically in life, this tradition of wisdom needs to be practised upon. (1)

यथा लौकिकदृष्टयान्यफलभाक् तत्प्रसिद्धितः ।

सम्यग्व्यवहरंस्तद्विच्छिन्नभाक् तत्प्रसिद्धितः । 2 । ।

As, from the worldly viewpoint, any standard of behaviour gets approved of owing to its approval since long as such, even so is the possibility of Śaivite wisdom due to its time-tested antiquity. (2)

तदवश्यग्राहीतव्ये शास्त्रे स्वांशापदेशिनि ।

मानकफलेऽभ्युपादेयतमं तद्विपरीतकम् । 3 । ।

If anyone takes up any tradition for practice, he is sure to accept it as a whole. If, however, it proves to be capable of bearing only partial result, he has to go against its acceptability. (3)

यथा खगेश्वरीभावनिःशङ्कत्वाद्धिषं व्रजेत् ।

क्षयं कर्मस्थितिस्तद्वदशङ्काद् भैरवत्वतः । 4 । ।

As it happens on taking resort to the Gāruḍī Vidyā that the patient of snake-bite becomes sure of getting free of the danger of the poison, so is the case with recourse to Bhairava in regard to the removal of the effect of action. (4)

यदार्षे पातहेतूक्तं तदस्मिन्वामशासने ।

आशुसिद्धयै यतः सर्वमार्ष मायोदरस्थितम् । 5 । ।

What has been characterised in the Vedic tradition as a cause of downfall on account of its leading to the womb of delusion, the same proves effective in fulfillment. (5)

तच्च यत्सर्वसर्वज्ञदृष्टं तच्चापि किं भवेत् ।

यदशेषोपदेशेन सूयतेऽनुत्तरं फलम् । 6 । ।

This is so on account of the Śaiva tradition having been envisaged by Śiva who is omniscient, as is evident from His following leading to unique results. (6)

यथाधराधरप्रोक्तवस्तुतत्त्वानुवादतः ।

उत्तरं कथितं संवित्सिद्धं तद्धि तथा भवेत् । । 7 । ।

As against instructions imparted by lesser traditions proves to be effective from statements in admiration of it by anyone else, the effect of following Śaiva tradition is realised by practitioner himself directly. (7)

यदुक्ताधिकसंवित्सिद्धवस्तुनिरूपणात् ।  
अपूर्णसर्ववित्प्रोक्तिर्ज्ञायतेऽधरशासने । । 8 । ।

As compared to the source of higher tradition in higher self-consciousness, the lower traditions have their source in lesser self-consciousness. As such, the latter prove to be lower in their approach. (8)

ऊर्ध्वशासनवस्त्वंशे दृष्ट्वापिच समुज्झते ।  
अधःशास्त्रेषु मायात्वं लक्ष्यते सर्गरक्षणात् । । 9 । ।

While in the higher tradition the lust for life in the world is rejected even having got it fulfilled, in the lower traditions the same becomes stuck to which obviously is indicative of its having been delusory. (9)

श्रीमदानन्दशास्त्रादौ प्रोक्तं च परमेशिना ।  
ऋषिवाक्यं बहुक्लेशमधुवाल्पफलं मितम् । । 10 । ।  
नैव प्रमाणयेद्विद्वान् शैवमेवागमं श्रयेत् ।

It has been observed by Lord Śiva Himself in scriptures like Ānanda Śāstra that the instructions imparted by seers involve great distress and yet yield unstable and limited result having been followed. As such, they do not deserve to be approved of by the wise and in place of them it becomes imperative to take resort to Śaiva tradition itself. (10-11a)

## APPENDICES

### Parmārthasāra Essence of The Supreme State of Being

परं परस्थं गहनादनादिम् एकं निविष्टं बहुधा गुहासु ।  
सर्वाल्यं सर्वचराचरस्थं त्वामेव शम्भुं शरणं प्रपद्ये । । 1 । ।

I take resort to you, O Śambhu, who is supreme, indwelling all dense, beginningless, one and yet has entered within all in their inmost caves in different ways, resort of all, lies within the mobile as well as the immobile. (1)

गर्भाधिवासपूर्वक्रमारणान्तकदुःखचक्रविभ्रान्तः ।  
आधारं भगवन्तं शिष्यः पप्रच्छ परमार्थम् । । 2 । ।

Having moved inside the circle of sufferings of lying in the womb and ending up with the event of death, the pupil inquired about the supreme objective of life of the Lord who serves as the basis of all. (2)

## NOTE:

*Ādhāra* means Patañjali, the author of the Yoga Sūtra, who is regarded by some scholars as an incarnation of the *Śeṣanāga*.

आधारकारिकाभिस्तं गुरुरभिभाषतेस्म तत्सारम् ।  
कथयत्यभिनवगुप्तः शिवशासनदृष्टियोगेन । । ३ । ।

The teacher Abhinavagupta discusses with the pupil the essence of the same from the viewpoint of the yoga of Śaivism. (3)

निजशक्तिवैभवभरादण्डचतुष्टयमिदं विभागेन ।  
शक्तिर्माया प्रकृतिः पृथ्वी चेति प्रभावितं प्रभुणा । । ४ । ।

Through the force of the abundance of His glory, the fourfold principles of *Śakti*, *Māyā*, *Prakṛti*, and *Prṥthivī* were brought out by the Lord distinctly. (4)

## NOTE:

*Prṥthivī* stands for the gross existence.

तत्रान्तर्विश्वमिदं विचित्रतनुकरणभुवनसन्तानम् ।  
भोक्ता च तत्र देही शिव एव गृहीतपशुभावः । । ५ । ।

Within the limitations of that series of the four principles this entire creation in the form of different bodies, organs and modes of being indwells as the experiencer Śiva Himself having assumed the form of *paśu*, an animal (or bound). (5)

नानाविधवर्णानां रूपं धत्ते यथामलः स्फटिकः ।  
सुरमानुषपशुपादपरूपत्वं तद्वदीशोऽपि । । ६ । ।

As a taintless piece of crystal assumes different colours, even so the Lord also does assume the form of gods, humans, animals, trees, etc. (6)

गच्छति गच्छति जल इव हिमकरबिम्बं स्थिते स्थितिं याति ।  
तनुकरणभुवनवर्गे तथायमात्मा महेशानः । । ७ । ।

As the lunar orb reflected in moving water moves and becomes static in the static, even so does the great Lord in the form of the Ātman having assumed the bodies, organs of sense and action and forms of creation. (7)

राहुरदृश्योऽपि यथा शशिविम्बस्थः प्रकाशते तद्वत् ।  
सर्वगतोऽप्ययमात्मा विषयाश्रयणेन धीमुकुरे । । ८ । ।

As the Rāhu, though invisible, becomes visible when reflected in the lunar orb so does this Ātman get reflected in the mirror of the psychic being through resort to the object. (8)

आदर्शे मलरहिते यद्वद् वदनं विभाति तद्वदयम् ।

शिवशक्तिपातविमले धीतत्त्वे भाति भारूपः।।9।।

Just as the face gets reflected exactly as it is in a taintless mirror, even so does this Ātman shine luminously in the inner being when made taintless by virtue of the force of Śiva and Śakti instilled into it. (9)

भारूपं परिपूर्णं स्वात्मनि विश्रान्तितो महानन्दम् ।  
इच्छासंवित्करणैर्निर्भरितमनन्तशक्तिपरिपूर्णम् ।।10।।  
सर्वविकल्पविहीनं शुद्धं शान्तं लयोदयविहीनम् ।  
यत् परतत्त्वं तस्मिन् विभाति षट्त्रिंशदात्म जगत् ।।11।।

The world comprising thirty-six constituent fundamental elements gets reflected in the higher being in the form of a light, in His fullness, as an abundant source of delight on account of His self-reliance and self-dependence as He is completely and infinitely filled with the powers of willing, knowing and doing, is free of all options, pure and tranquil and as also that of getting dissolved and emerge. (10-11)

## Dehastha-Devatā-Cakra-Stotram Hymn to The Human Body as a Temple of Divinities

देहो देवालयः प्रोक्तः स्वात्मा देवः सनातनः ।  
त्यजेदज्ञाननिर्माल्यं सोऽहं भावेन पूजयेत् ।।1।।

The human body has been characterised as a temple and the Self inside it as the eternal Deity which needs to be worshipped as one's own self after removing the heap of flowers (of ignorance) lying around it. (1)

ॐ असुरसुरवृन्दवन्दितमभिमतवरवितरणे निरतम् ।  
दर्शनशताग्र्यपूज्यं प्राणतनुं गणपतिं वन्दे ।।2।।

I pay my obeisance to Gaṇapati who has breath as his body, is worshipped by hundreds of highest kinds of philosophical systems, is prayed to by Asuras and Gods both, and remains busy in offering desired boons to all. (2)

## Pañcaślokī Stotra

यत्सत्यं तु मया कृतं मम विभो कृत्यं तु नातः परं ।  
यन्मन्मानसमैशपादकमले भक्त्या मयैवार्पितम् ।  
सर्वस्वंह्यत एवमेतदितरन्नास्त्येव जानाम्यत-  
स्त्यक्त्वा क्षिप्रमनाथनाथ करुणासिन्धो प्रसन्नो भव ।।1।।

Whatever truth I could understand, I have embodied here, O Lord, I do not know of anything different from it which I may have to do. Whatever lies in my mind concerning you, O Lord, has been offered to your lotus-like feet with the sense of devotion. It is all whatever I know and there is nothing except for it which I understand O Sea of Compassion and Lord of the helpless, putting aside everything else, shower your pleasure on me as soon as possible. (1)

महेश त्वद्वारि स्फुरतु रुचिरा वागतितरां  
 ममैषा निर्दोषं जय जय महेशेति सततम् ।  
 शिवा सैषा वाणी भवतु शिवदा मह्यमनिशं  
 महेशानाथं मां शरणद सनाथं कुरु विभो । । 2 । ।

On your door may this beautiful *vāk*, speech of mine sprout to full extent and unhindered always announcing your victory, O Great Lord. May this speech yield auspiciousness to me day and night. Bestow your protection to me O provider of resort to me who is helpless. (2)

### Paramādvayadvādaśikā

तथ्यातथ्यमकल्पमल्पशयनैर्जल्पक्रमं संहरं-  
 स्तत्संहारक्रमे न किं कथमिदं कोऽस्मीति माचीक्लृपः ।  
 भावाभावविभागभासकतया यद्भात्यभग्नक्रमं  
 तच्छून्यं शिवधाम वस्तुपरमं ब्रह्मात्र कोऽर्थग्रहः । । 1 । ।

Deliberating on what is real and what is unreal to what extent? Keeping awake almost all the time except for a short while and having withdrawn and in the process of withdrawal what how who am I? Do not spend your time and energy in this way. What appears as being and rid of being continuously that is the void of the abode of Śiva, the highest state of being, Brahman Itself? What is the use of all these deliberations? (1)

यद्यतत्त्वपरिहारपूर्वकं तत्त्वमेषि यदतत्त्वमेव हि ।  
 यद्यतत्त्वमथ तत्त्वमेव वा तत्त्वमेव ननु तत्त्व मीदृशम् । । 2 । ।

Having removed the unreal what you reach at as essential that also is unessential. Whatever is unessential, that, too, is essential and real. This is the nature of Reality. (2)

### Bimbapratibimbavādaḥ Talk About the View of Reflection

प्रकाशमात्रं यत्प्रोक्तं भैरवीयं परं महः ।  
 तत्र स्वतन्त्रतामात्रमधिकं प्रविविच्यते । । 1 । ।

The glory of Bhairava is said to be pure light. Over and above that, He is also absolutely autonomous. Here is a deliberation on the same aspect of Him. (1)

यः प्रकाशः स विश्वस्य प्रकाशत्वं प्रयच्छति ।  
 न च तद्व्यतिरेक्यस्ति विश्वं सद्वाऽवभासते । । 2 । ।

The light of Śiva illuminates the world which is no way different from Him which appears as existence. (2)

अतोऽसौ परमेशानः स्वात्मव्योमन्यनर्गलः ।

इयतः सृष्टिसंहाराडम्बरस्य प्रवर्तकः । । ३ । ।

He is the Supreme Lord as He moves absolutely by Himself in the space of the Self. He is the agent of creation as well as dissolution of the entire expanse of the world. (3)

## Bodhapañcadaśikā Fifteen Verses on Consciousness

अनस्तमितभारूपस्तेजसां तमसामपि ।  
य एकोऽन्तर्यदन्तश्च तेजांसि च तमांसि च । । १ । ।  
स एव सर्वभावानां स्वभावः परमेश्वरः ।  
भावजातं हि तस्यैव शक्तिर्येश्वरतामयी । । २ । ।

He who in the form of illumination obtains within luminaries as well as darkness, remains eternally awakened, is one, indwells all and forms in their inmost secret, is the real nature of all whatever is in existence, and is the Supreme Lord possessed of all power of rulership (I bow to Him). (1-2)

शक्तिश्च शक्तिमद्रूपाद् व्यतिरेकं न वाञ्छति ।  
तादात्म्यमनयोर्नित्यं वह्निदाहतयोरिव । । ३ । ।

Force of anything does never remain separate from its resort. Force and forceful always obtain as one and the same like the fire and its heat. (3)

## Bhairava Stotram

ॐ व्याप्तचराचरभावविशेषं चिन्मयमेकमनन्तमनादिम् ।  
भैरवनाथमनाथशरण्यं त्वन्मयचित्ततया हृदि वन्दे । । १ । ।

He who pervades the mobile and immobile both as their special aspect, as consciousness, one, endless and beginningless, Lord Bhairava, resort of the helpless having occupied my inner being, *citta*, by you I pay obeisance to you. (1)

त्वन्मयमेतदशेषमिदानीं भाति मम त्वदनुग्रहशक्त्या ।  
त्वं च महेश सदैव ममात्मा स्वात्ममयं मम तेन समस्तम् । । २ । ।

Due to your favour towards me, all this appears to be filled exclusively by you. O Great Lord, you are always my Self owing to which all this become one with my Self. (2)

स्वात्मनि विश्वगते त्वयि नाथे तेन न संसृति भीतिकथास्ति ।  
सस्त्वपि दुर्धरदः ख्रविमोहत्रासविधायिषु कर्मगणेषु । । ३ । ।

All having been assimilated to the Self as you, O Lord, there has remained nothing like fear of worldliness in me in spite of remaining intact all the impressions of action in me which are terrific executors of trouble, delusion and fear. (3)

## Mahopadeśa-vimśatikā

प्रपञ्चोत्तीर्णरूपाय नमस्ते विश्वमूर्तये ।  
सदा दिव्यप्रकाशाय स्वात्मनेऽनन्तशक्तये ॥ १ ॥

I pay my obeisance to Lord Śiva who is transcendent to the world and yet has got embodied in the form of the world. He is the eternally luminous divine Light, the Self and possessed of infinite Force. (1)

त्वमेवाहमेवाहं त्वमेवास्मि न चास्म्यहम् ।  
अहं त्वमित्युभौ न स्तो यत्र तस्मै नमो नमः ॥ २ ॥

Yourself I am and conversely I am yourself. I am you yourself and not I. Where neither I nor you dwell, to Him I pay my obeisance. (2)

अन्तर्देहे मया नित्यं त्वमात्मा च गवेषितः ।  
न दृष्टस्त्वं न चैवात्मा यच्च दृष्टं त्वमेव तत् ॥ ३ ॥

Inside the body I have always wished to discover you as the Self and yet neither you could be seen nor the Self. What rather was seen was you yourself. (3)

## Rahasya-Pañcadaśikā

ब्राह्मे मुहूर्ते भगवत्प्रपत्तिः  
ततः समाधिर्नियमोऽथ सान्ध्यः ।  
यामौ जपार्चादि ततोऽन्यसत्रं  
शेषस्तु कालः शिवशेषवृत्तिः ॥ १ ॥

Early in the morning known as the opportune time of the highest reality, *brāma muhūrta*, the devotee needs to surrender himself to the Lord. This is to be followed by meditation and thereafter the necessary duty of worship of the conjunction of night and day, *sandhyā*. Then approximately four and half of hour should be devoted to muttering of *mantras* and worship of the deity followed by other necessary duties. The rest of the time should be devoted to the service of Lord Śiva. (1)

आदिमुख्या कादिकरा टादिपदा  
पादिपार्श्वयुङ्मध्या ।  
यादिहृदय भगवती संविद्रूपा  
सरस्वती जयति ॥ २ ॥

O Sarasvatī, the goddess of learning, you are victorious by means of your personality wherein all the vowels beginning from *a* form your mouth, the groups of consonants *k* and *c* form your both the hands, those beginning with *ṭ* and *t* serve as your feet, *p* and the rest of the group form your both the sides and letters from *y* to *kṣ* form your heart while you yourself is pure consciousness. (2)

फलन्ति चिन्तामणिकामधेनुकल्पदुमाः  
काङ्क्षितमेव पुंसाम् ।

अप्रार्थितानप्रचितान् पुमर्थान्  
पुष्पातु मे मातुरुदार भावः।।३।।

The gem of contemplation, the divine bovine goddess of desire (*kāma-dhenu*) and the wish fulfilling divine tree (*kalpavrikṣa*) give only whatever is wished for by the people. I, on my part, wish that the generous Mother may fulfill all aspirations of my four aspirations of life; namely, *dharma*, *artha*, *kāma* and *mokṣa*. (3)

## Krama Stotra

अयं दुःखव्रातव्रतपरिगमे पारणविधि-  
महासौख्यासारप्रसरणरसे दुर्दिनमिदम् ।  
यदन्यन्यक्कृत्या विषमविशिखप्लोषणगुरो-  
र्विभोः स्तोत्रे शश्वत्प्रतिफलति चेतो गतभयम् ।।१।।

Now is the time for taking food at the end of the having come to the end of observing the vow of crossing over the array of troubles. It is, indeed, the rainy day of expansion of the water of great delight as it is the occasion of the consciousness having got free of fear and bearing the fruit of praying continuously to the Lord having postponed all other engagements following stoppage by the Lord the attack of arrow of desire for worldliness. (1)

विमृश्य स्वात्मानं विमृशति पुनः स्तुत्यचरितम्  
तथा स्तोता स्तोत्रे प्रकटयति भेदैकविषये ।  
विमृष्टश्च स्वात्मा निखिलविषयज्ञानसमये  
तदित्थं त्वस्तोत्रेऽहमिह सततं यत्नरहितः।।२।।

The devotee contemplates on himself and then on the actions of the deity. Thus, he gives expression only to his sense of difference from the deity. On the dawn of the integral knowledge about everything, the Self gets eliminated. Thus, now I have become completely effortless in praying to you continuously. (2)

अनामृष्टः स्वात्मा न हि भवति भावप्रमितिभाक्  
अनामृष्टः स्वात्मेत्यपि हि न विनाऽऽमर्शनविधेः।  
शिवश्चासौ स्वात्मा स्फुरदखिलभावैकसरस-  
स्ततोऽहं त्वस्तोत्रे प्रवणहृदय नित्यमुखितः।।३।।

Until its elimination the Self does not become the sharer in the sense of the Reality. The Self remains intact until the devotee undergoes the due course of contemplation. It is Śiva Himself who is also our Self. Filled with this sense of oneness with Śiva, I have now become continuously delighted with my heart being filled with the devotion to you. (3)

## Anuttarāṣṭikā

संक्रामोऽत्र न भावना न च कथायुक्तिर्न चर्चा न च  
 ध्यानं वा न च धारणा न च जपाभ्यासप्रयासो न च ।  
 तत्किं नाम सुनिश्चितं वद परं सत्यं च तच्छ्रूयतां  
 न त्यागी न परिग्रही भज सुखं सर्वं यथावस्थितः । । 1 । ।

There is no necessity of becoming affected by thoughts of others, nor by their emotions, nor by narrations nor by discussions. There is also no need of practising meditation and entering into *dhāraṇa* nor of effort at practice of muttering of sacred words or verses. Therefore, (the disciple asks) kindly be specific about the final advice to him to undergo. (The teacher answers the query) you need neither to renounce anything nor to stick to anything else. Instead of these, keep yourself concentrated on the status quo (of things and events). (1)

संसारोऽस्ति न तत्त्वतस्तनुभृतां बन्धस्य वार्तेव का  
 बन्धो यस्य न जातु तस्य वितथा मुक्तस्य मुक्तिक्रिया ।  
 मिथ्यामोहकृदेष रज्जुभुजगच्छायापिशाचभ्रमो  
 मा किञ्चित्त्यज मा गृहाण विलस स्वस्थो यथावस्थितः । । 2 । ।

Whether the world is or is not? Discussion on this line eliminates the problem of both bondage and liberation as irrelevant. All this is a product of false attachment like the delusion of the rope-serpent or apprehension of the evil spirit in the dark shadow. (What you need to do is) neither to cherish renunciation towards anything nor attachment to anything or event other than that. Remain self-contented where you are at the moment. (2)

पूजापूजकपूज्यभेदसरणिः केयं यथानुत्तरे  
 संक्रामः किल कस्य केन विदधे को वा प्रवेशक्रमः ।  
 मायेयं न चिदद्वयात्परतरा भिन्नाप्यहो वर्तते  
 सर्वं स्वानुभवस्वभावविमलं चिन्तां वृथा मा कृथाः । । 3 । ।

Worship, worshipper and the entity worshipped these distinctions are divisive for which there is no place in the transcendental mode of thinking. Who has created these distinctions and what is the rationale behind it? All this is out and out delusion as there is nothing different from the non-dual consciousness. All is to be understood as one's own inner sense in all its purity takes for certain avoiding useless thinking. (3)

## Paramārthacarcā

## Deliberation on the Supreme Objective of Life

अर्केन्दुदीपाद्यवभासभिन्नं नाभात्यतिव्याप्ततया ततश्च ।  
 प्रकाशरूपं तदियत् प्रकाश्यप्रकाशताख्या व्यवहार एव । । 1 । ।

Different from the light of the sun, the moon and the lamp is the illumination (of the Self) which normally is not cognised due to its all-pervasiveness. (In contrast to it) the luminosity of the sun, etc., is merely a

matter of facilitation of remaining active in life. (1)

ज्ञानाद्विभिन्नो न हि कश्चिदर्थस्तत्तत्कृतः संविदि नास्ति भेदः ।  
स्वयंप्रकाशाच्छतमैकधाम्नि प्रातिस्विकी नापिविभेदितास्यात् ।। २ ।।

None of the objects is essentially different from its understanding. Whatever differentiation is done from object to object has nothing to do with its essential understanding. Since the original source of illumination is self-luminous, the difference of object from object ought not to prevail in It. (2)

इत्थं स्वसंविद्धन एक एव शिवः स विश्वस्य परः प्रकाशः ।  
तत्रापि भात्येव विचित्रशक्तौ ग्राह्य-गृहीतृ-प्रविभाग भेदः ।। ३ ।।

In this way, Śiva alone in his uniqueness is the compound mass of self-consciousness and hence the supernal illumination of the world. It is in His peculiar force that lies all difference of the receiver and the received. (3)

## Anubhavanivedanam

### Tribute to the Inner Experience

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते  
दृष्ट्या निश्चलतारया बहिरसौ पश्यन्नपश्यन्नपि ।  
मुद्रेयं खलु शाम्भवी भवति सा युष्मत्प्रसादाद् गुरो  
शून्याशून्यविवर्जितं भवति यत् तत्त्वं पदं शाम्भवम् ।। १ ।।

When the yogin reaches the state in which owing to withdrawal of the attention inward *citta* and *prāṇa* get merged into it, due to focus of the attention having been settled on one point, he seems to see outward but (really) does not see at all. This is the *Śāmbhavī mudrā* assumed by your grace, O *Gurudeva*, shorn of the sense of being and non-being both and coinciding with your state of oneness with Śiva amounting to merger of individuality into the Absolute. (1)

अर्धोद्धाटितलोचनः स्थिरमना नासाग्रदत्तेक्षण-  
श्चन्द्रार्कावपि लीनतामुपगतो त्रिस्पन्दभावान्तरे ।  
ज्योतीरूपमशेषबाह्यरहितं चैकं पुमांसं परं  
तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम् ।। २ ।।

My eyes are only half-open, my *manas* has become settled at one point, eyesight has got concentrated on the tip of the nose, *prāṇa* and *apāna* both have disappeared into the threefold vibration (of the individual, universal and Transcendent). Rid of the entire external form of the world one being in the form of a Person as the Light has emerged representing the state of oneness of the individual and the Absolute. As such, what else remains to speak of! (2)





Volume 9



## Summary of the Contents of Volume - IX

### Śrī Mālinīvijayottara Tantra, Selected Chapters

#### Chapter 1:

1. Great sages like Sanatkumāra, Sanaka, Sanatana, Sanandena, Nārada, Agastya, Samvarta, Vasīṣṭha, etc., curious to know the Supreme Reality were turned towards Śiva and Śakti how an aspirant could cross the sea of the world and really go across it.
2. Success in knowing the way is not possible without fulfilment in the practice of yoga.
3. Mālinīvijaya Tantra, which had come out of the mouth of Parama Śiva Himself was capable of offering the beatitude of enjoyment of the world and the state of liberation both.
4. Umā told the great sages of Siddhayogīśvarī Tantra which contains up to nine crores of verses.
5. Śiva, Śakti, Vidyā, Sadāśiva, Īśvara, Mantra along with Lord of Mantras, need to be understood by those who are eager to get the result of yoga.
6. Mala (blemish), karma (action), māyā (delusion) and the entire universe as the creation of the Delusion have been declared as worth rejecting while the reality as such worth understanding.
7. Mantras are highly ensouled and are capable of yielding all results. The soul or self of them needs to be understood as of four kinds including the vijñāna kevala.
8. Vijñāna kevala is associated only with the blemish of delusion while pralaya kevala is associated with the blemish of action.
9. Mala or blemish is ignorance and hence is the sprout of the world.
10. Action is of the nature of righteousness and unrighteousness.
11. The individual comes to have the desire for enjoyment as per the will of God which becomes productive of pleasure and pain.
12. The Lord of the mantra has produced the world by entering into the power of delusion by means of His forces.
13. Ego-sense is threefold, namely, tajasa, vaikārika and tāmasa. Out of tajasa is born the mind. Mind in turn is known as akṣeśa and is the lord of the senses (akṣa, indriyas) who derive their strength from it while from tāmasa - five tanmātrās, primary elements of perception, such as sound as such, touch as such, colour as such, taste as such and odour as such.
14. What lies between kalā, factor of division, and the earth is the ambit of the world. The Lord continues to bring change to everything here as He brings turbulence to the sea.
15. Varieties of kalā, etc. which are existing as bhuvana, have been created by the Lord for the sake of fulfilment of the desire for enjoyment of their enjoyers.
16. Persons lying between the expanse of kalā and the earth are to be known as sakala.
17. Mantras in three and half a crore have been determined by Śiva for the sake of embodied living

beings in this world which themselves attain the state of complete purity having obliged the living beings here.

18. When the force of Rudra enters into that aspirant of liberation as per the wish of Śiva, he is brought close to a real teacher for attaining the fruit of enjoyment and liberation both.
19. The teacher as well as the taught both should continue to remain practising such rites as are known as nityā, etc. as also both (the yoga of knowledge and devotion) as per the prescription of Śiva.

## Chapter 2:

1. The details of these factors of the yoga are enunciated one by one beginning with the earth, etc. minutely as they are conducive for accomplishment in this yoga.
2. The element of earth is divided into the force and the forceful.
3. The forceful are said to those beginning from Śiva up to those imbued with kalās and the Self. These forces need to be understood by wise aspirants.
4. The list of the forceful extending from water up to the basic prakṛti need to be understood by the aspirants of yoga in all its detail separately.
5. From puruṣa up to kalā all factors are of thirteen kinds beginning from Rudra and extending up to pralayā kalā.
6. Similarly also needs to be understood the factor of māyā. Jñāna kevalā is of nine kinds and of seven kinds are the mantras.
7. The overlords of mantras are of three kinds while Śiva is only one.
8. The garland of creations, bhuvana mālā also is explicitly of various kinds. The yogins need to understand it for the sake of efficiency in yoga.
9. Out of all these varieties of elements if one understands even one, he may attain the fruit of yoga.
10. That evocation is known as āṇava, atomic, which occurs from recitation, means of pronunciation, meditation, letters, and point of pronunciation.
11. One who contemplates on the object silently within himself and even then becomes fully absorbed in it to the extent as to have his prāṇa and apāna suspended for the time being is known as Śākta.
12. The awakening of consciousness caused in the state of absorption accompanied by suspension of function of prāṇa and apāna and absence of the object of contemplation apart from the contemplator himself is known as Śāmbhava.
13. Samāveśa is said to be as many as one hundred and fifty in brief while in detail it is numberless.
14. The wise need to be keep in mind five variations in consciousness, namely, jāgrat, waking, svapna, dreaming, (suṣupti, turīya, turīyātita).
15. That state is known as jāgrat, waking, in which there is manifestation of multitudinous forms, force (śakti) and sakala.
16. The states of dream and sound sleep need to be understood as those of two akalas, rid of calculation

(pramātā is in the form of layākala as well as pralayākala in the dreaming state as different from the sound sleep state where it is as vijñānākala and jñānākala).

17. The fourth state, turīya, need to be understood as those of mantra, mantreśa and mantreśvara (the pramātā, cogniser, in this state is also referred to as sakala-pramātā-mantra, pralayākala-pramātā-mantreśa and vijñānākala-pramātā-mantreśvara).
18. Śakti and Śambhu are to be understood as lying beyond the fourth,
19. Piṇḍastha and sarvato-bhadra as related to the waking state.
20. The state of dream also has two denominations, i.e., padstha and vyāpti
21. The state of sound sleep also likewise has two denominations, i.e. rūpastha and mahāvvyāpti.
22. The fourth state of consciousness is known as pracaya and rūpātita.
23. The state beyond the fourth is known as mahāpracaya by the wise.
24. Yoga is said to be practised with reference to the denominations of the entities as well as the denominations themselves while the former is known as piṇḍastha, the latter as padastha.
25. The four paths in their embryonic form are pārthiva, prākṛta, māyīya and śākta.
26. What is transcendent to peace is known as avakāśadā.
27. The entire universe including the pure and impure both is born of the egg of Brahman.

#### Chapter 12:

This Chapter deals with contemplations, dhāraṇās on pṛithvi, element of earth and its varieties.

#### Chapter 13:

It gives methodical expositions on varieties of vāruṇī dhāraṇās, element of water; element of fire, āgenyī dhāraṇā; element of air, vāyavīya dhāraṇā; element of space, vyoma dhāraṇā. Cf. Gheraṇḍa Saṁhitā. Thus Chapter 12 and 13 are expositions on methods of contemplation on these elements.

#### Chapter 14:

This chapter enunciates methods of contemplation on four tanmātrās, namely, gandha, smell; rasa, taste; rūpa, form; sparśa, touch; dhavani, sound.

#### Chapter 15

It deals with dhāraṇās on the ten organs of sense and action besides on manas.

#### Chapter 16:

This chapter deals with dhāraṇās on pride; mahā-garvarkarī vidyā; buddhi tattva; guṇa-vijñāna dhāraṇā, pṛthvi tattva, etc. dhāraṇās; vītarāga dhāraṇā, contemplation for transcending attachment and detachment; vidyā tattva; cakras meditations; and kāla dhāraṇā, contemplation on transcendence of Time.

## Chapter 17:

Translation of selected verses on importance of prāṇāyāma and its Methods for attaining higher state of Consciousness.

## Chapter 18:

Selected verses translated on mantras.

1. The source of the letters of the alphabet is the place of birth of all mantras.
2. That source of the mantras is to be understood as of two kinds, external and internal.
3. The internal form of it needs to be taken as more important and the bestower of siddhi, success.
4. It is the final goal of the brilliant yogin proceeding along the path of yoga treating the world as a sheer dream.
5. The Consciousness Force is the highest Reality. This world is born of it. According to Siddha Yogīśvarī view, that is the body of mantra.
6. The Consciousness Force the yogin attains is also known as Śiva.

## Chapter 19:

English translation of selected verses of this chapter has been done relating to mātrikā dhāraṇā.

1. The mātrikā (alphabet of letters) needs to be meditated on in the heart as a woman wearing white clothes and adorned (with ornaments).
2. The yogin should conceive of that Mother of letters as taking Her seat at the navel-centre and shedding around Her as much luminosity as crores of moon were to shed together. He should meditate continuously on that seed of all scriptures.

## Chapter 21:

This chapter deals with various methods of contemplations.

1. Contemplation on the most ancient secret knowledge known as śiva-jñāna, is comparable to ambrosia, for the sake of making the yogins free of disease and death. This is somewhat similar to khecarī mudra of Haṭha yoga.
2. An aspirant of yoga should put his dhāraṇā on the viśuddha cakṛa which comprises of sixteen spokes along with a pericarp in the form of the moon with special attention on the ambrosia trickling down from it.
3. Method of passing out in another body.
4. Contemplation known as candrākṛṣṭikara; that is on moon.

## Chapter 22:

It deals with method of contemplation of yoga as known as sūryākṛṣṭikara that involves attraction of the orb of the sun.

## Chapter 23:

Selected verses have been translated in English, dealing with unstruck sound known as anāhata.

Vijñāna Bhairava

English translation from verses 24 onwards, dealing with methods of meditation taking into account the three ancient commentaries, i.e., of Kṣemarāja; Ānanda Upādhyāya and Śivopādhyāya.

Svacchanda Tantra, Chapter VII, Selected verses

1. This chapter deals with time and its interrelationship with prāṇa.
2. Wise men have talked like this about the movement of prāṇa via the idā and suṣumnā nerves particularly in accordance with the consideration of the time of both the parts of the year, namely, whether the sun is dakṣiṇāyaṇa or uttarāyaṇa.
3. With consideration of the effect of time on the body, it is possible for one to gain victory over the incidence of death.
4. Through meditation on the Lord of Time and hence in transcendence of the bond of time or on the haṃsa one has the possibility of setting control over the incidence of death particularly the untimely.
5. By remaining associated with time constantly for six months through meditation, the knower of the secret of this kind of association becomes cognisant of all three sections of time, i.e., the present as well as the past and the future.
6. Through quiet and constant contemplation on the mantra addressed to time as haṃsa one has the possibility of getting transformed in the form of time and thus moves freely like time.
7. By virtue of constant control over time, one may attain the state of getting imbued with all kinds of controllership.
8. Through his meditation on the right side of the nostril he may acquire the capacity of rulership kindred to Brahmā's.
9. Through constant contemplation and meditation on the left nostril, one may become equal to Viṣṇu in strength and virility. He becomes the knower things and events of the past as well as anticipate those of the future.
10. Through meditation on the transcendent form of Rudra, one has the possibility of becoming Śiva.
11. The Self lies beyond the range of calculation while the body consists of all kinds of calculation.
12. Body is the basis of all kinds of calculations, such as varṇa, bindu, nāda, vyāpinī, śakti and samanā.
13. The Supreme Self is the ultimate basis.
14. If one were to understand the Supreme Being while continuing to remain alive in this body, one would become redeemed from bondage.
15. The Supreme Being lies above destructibility and indestructibility and is immortal.
16. When the Supreme Being moves downward, there is creation and when upward, there is dissolution.

17. A yogin becomes free of the sense of the righteous and the sinful; nothing remains edible or inedible, worthy of drinking or unworthy for him. Nothing remains pure or impure for him. He remains always without any expectation since he has become free of all expectations.
18. Constant detachment from the world has been said to be the state of self-control, yama.
19. Niyama for a yogin is continuous contemplation on the Transcendent Reality without consideration what caste, family and relatives he belongs to.
20. A yogin should follow the path of equality of all the classes of people without any discrimination from class to class.
21. Yoga should be practiced at a spot which should be even, not close to either fire or water, be rid of sand, pebbles and dry tree, be shorn of noise, insects, ant-hill and infection.
22. The aspirant should practise the automatic flow of the sound haṁsa which lies in the form of light emerging after repetition of mantra and meditation on the point, bindu.
23. Prāṇāyama is threefold comprising of breathing-out, breathing-in and holding the breath (within or without). Its utility lies in cleansing the nerves leading to state of liberation.
24. Through focuses of attention, dhāraṇās, yogin burns the sin while by means of withdrawal of senses from their respective objects results in control over them.
25. An aspirant of yogic sādhanā, first of all, should try to control over the prāṇa in all its forms such as apāna, vyāna, samāna and udāna. With control over the prāṇa, manas also gets controlled; control over manas unfolds the highest state of peace unfolds.

### Netra Tantra:

#### Chapter VII:

1. It concerns with subtle yoga.
2. Subtle form of meditation which is unique, involve as it does, consideration over the circle of seasons, basis of sound, three objects of concentration and spaces numbering five.
3. It is concerned with twelve knots, enriched by three powers, crossed by three paths and is associated with three nerves.
4. It is talks about twelve knots, enriched by three powers, crossed by three paths and is associated with three nerves and also ten principal nerves as well as of 72,000 subsidiary nerves.
5. Yogin should concentrate at the mulādhāra cakra with his citta and prāṇa fully under control and slowly contract and release the sphincter muscles (as is done in mūlabāṇḍha) or (as it is done in aśvinī mudrā) contract and dilate the anal aperture (anal sphincter muscles) again and again so that it awakens the śakti (*kuṇḍalini*).

#### Chapter VIII:

1. Selected verses have been translated of this chapter which deals with meditation on the Transcendent and limbs of yoga.

2. Talks about the *mṛtyuñjaya* meditation which is eternal and transcendent by having attained perfection in which one becomes immune to be reborn in anyone of the three kinds of the world
3. By virtue of perfection in this meditation, yogin becomes all-pervading, omniscient, omni-creative and Śiva Himself.
4. Constant detachment from the world is said to be a higher standard of self-control, *yama*.
5. Constant contemplation on the Supernal Being is said to be the absolute principle of *niyama*.
6. The state of *āsana*, posture, may be available through recourse to the middle one of the *prāṇas* by redirecting the *prāṇa* in its flow via the middle one of the passages other than those of *prāṇa* and *apāna*.
7. That is the perfect state of *prāṇāyama*, control of *prāṇa*, from which one does not flinch any more while its diversification into sound, touch, form, taste and smell is experienced only through consciousness.
8. When a yogin leave behind the state of modulation of consciousness into sensory experiences, he should enter into the transcendent abode by means of his consciousness. This is known as *pratyāhāra*.
9. *Dhyāna* is that state of meditation in which yogin remains concentrated on the all-pervading, imperishable Reality.
10. *Dhāraṇā* is holding the stream of consciousness sustained on one point is indicated as keeping the same held on the Supreme Being.
11. Control over mental modifications to the extent as to view all beings as equal amongst themselves, is called *samādhāna* while what is different from it is a mere public show.
12. Transcendent state is said to be *samādhi* in which the yogin has the realisation that the same Self obtains within all beings in the entire world as within himself and that he is Śiva and unique.
13. The yogin gets forthwith redeemed from the terrible fetters of the world by realising that solitary and unique Reality by whom alone is pervaded the entire world.
14. That Reality lies in transcendence of all the three forms of the lower reality, is immovable and eternally constant as also lies beyond the reach of all the senses and the commonsense besides being taintless.
15. The yogin who happens to develop the power of omniscience, etc., through his own efforts is known as *sābhāsa Śiva*, that is, reflection of the Supreme cause.

### Śiva Sūtras English translation

#### Chapter I

1. Knowledge (confined to the spectrum of space-time and causality) is bondage.
2. *Māyā* (as the creative force of the universe) along with the group of her products creates the basis of division (of the Reality into the subject and the object).
3. Alphabet is the seat of knowledge (limited by *āṇava*, *māyīya* and *karma mala*).

4. Rising up and remaining sustained in the same is the Bhairava's state of consciousness.
5. The will-power of the yogin is Umā, the wife of Śiva, still unwed.
6. On the yogin's getting unified with the Consciousness-force (through meditation), the unification can result in the formation of any kind of body (as per his desire).

## Chapter II

1. Taking resort to consciousness (in the individual) is mantra.
2. The state of experience of non-duality between the knower and the Reality embodied in the mantra is its essence. (3)
3. When attainment of the state of real knowledge becomes spontaneous, it amounts to the yogin's movement (inwardly) in the vacuum of sheer consciousness which is the state of Śiva.

## Chapter III

1. The Ātman, Self, assumes the form of mind, citta.
2. The knowledge (possessed by such a mind) is the cause of bondage.
3. The Self of the self-realised yogin (experiences itself as a sheer) actor (in the drama of life in the world playing various roles in his outer being but remaining absolutely detached from the entire play essentially).
4. (After attainment of the autonomy, it is imperative for the yogin) to remain constantly attentive to the seed (of the Creation).

Glossary of technical words of Kashmir Śaivism. We are indebted to the works of Late Professor Jaidev Singh and Late Shri B.N. Pandit from which we got inspirations. Also have been added new words to enrich this Glossary.

# ŚRĪ MĀLINĪVIJAYOTTARA TANTRAM

## Chapter 1

जयन्ति जगदानन्दविपक्षक्षपणक्षमाः ।  
परमेशमुब्रोद्भूतज्ञानचन्द्रमरीचयः ॥ १ ॥

Winner are the rays emerging from the mouth of Śiva, as the moon of knowledge and are capable of eliminating the factors opponent to the attainment of the state of the delight of universal being. (1)

जगदर्णवमग्नानां तारकं तारकान्तकम् ।  
सनत्कुमारसनकसनातनसनन्दनाः ॥ २ ॥  
नारदागस्त्यसंवर्तवशिष्टाद्या महर्षयः ।

जिज्ञासवः परं तत्त्वं शिवशक्त्युन्मुखीकृताः।।३।।

Great sages like Sanatkumāra, Sanaka, Sanatana, Sanandena, Nārada, Agastya, Samvarta, Vasiṣṭha, etc., becoming curious to know the supreme reality were turned towards Śiva and Śakti who as combined together make those aspirant of going across the sea of the world really go across it. (2-3)

समभ्यर्चय विधानेन ते समूचुः प्रहर्षिताः।

भगवन्योगसंसिद्धिकाङ्क्षिणो वयमागताः।।४।।

Having paid their homage to Him as per the provision of the scriptures and getting delighted, requested to Him that they had come to Him with the aspiration to know of the way to success in the practice of yoga. (4)

सा च योगं विना यस्मान् भवेत्तमतो वद।

ऋषिभिर्योगमिच्छद्भिः स तैरेवमुदाहृतः।।५।।

Since success in knowing the way is not possible without fulfilment in the practice of yoga, He was approached by the seers who were aspirants of yoga. He was approached with this request. (5)

प्रत्युवाच प्रहृष्टात्मा नमस्कृत्य महेश्वरम्।

शृणुध्वं संप्रवक्ष्यामि सर्वसिद्धिफलप्रदम्।।६।।

Having bowed down before Parama Śiva (within Himself) and getting delighted, He asked them to listen to Him attentively what He was going to spell out to them which was capable of offering the fruit of all yogic accomplishments. (6)

## Chapter 2

अथैषामेव तत्त्वानां धरादीनामनुक्रमात्।

प्रपञ्चः कथ्यते लेशाद्योगिनां योगसिद्धये।।१।।

Now the details of these factors of the yoga are being enunciated one by one beginning with the earth, etc. minutely as they are conducive for accomplishment in this yoga. (1)

शक्तिमच्छक्तिभेदेन धरातत्त्वं विभिद्यते।

स्वरूपसहितं तच्च विज्ञेयं दशपञ्चधा।।२।।

The element of earth is divided into the force and the forceful. Along with its real form it needs to be understood as of fifteen varieties. (2)

शिवादिसकलात्मान्ताः शक्तिमन्तः प्रकीर्तिताः।

तच्छक्तयश्च विज्ञेयास्तद्भुदेव विचक्षणैः।।३।।

The forceful are said to those beginning from Śiva up to those imbued with *kalās* and the Self. The forces of them, as well need to be understood by wise aspirants. (3)

एवं जलादिमूलान्तं तत्त्वव्रातमिदं महत् ।  
पृथग्भेदैरिमैर्भिन्नं विज्ञेयं तत्फलेप्सुभिः । । 4 ।

Similarly large is the list of the forceful extending from water up to the basic *prakṛti*. Those who are aspirants of the fruit of this yoga need to understand all this in all its detail separately. (4)

अनेनैव विधानेन पुंस्तत्त्वात्तु कलान्तिकम् ।  
त्रयोदशविधं ज्ञेयं रुद्रवत्प्रलयाकलाः । । 5 । ।

According to the same system, from *puruṣa* up to *kalā* all factors are of thirteen kinds beginning from Rudra and extending up to *pralayā kalā*. (5)

तद्वन्मायापि विज्ञेया नवधा ज्ञानकेवलाः ।  
मन्त्राः सप्तविधास्तद्वत्पञ्चधा मन्त्रनायकाः । । 6 । ।

Similarly also needs to be understood the factor of *māyā. jñāna kevalā* is of nine kinds and of seven kinds are the *mantras* while the Lords of *mantras* are of five kinds. (6)

## Chapter 12

हस्तयोस्तु पराबीजं न्यस्य शक्तिमनुस्मरेत् ।  
महामुद्राप्रयोगेन विपरीतविधौ बुधः । । 16 । ।  
ज्वलद्वह्निप्रतीकाशं पादाग्रान्मस्तकान्तिकम् ।  
नमस्कारं ततः पश्चाद् बद्धा हृदि धृतानिलः । । 17 । ।  
स्वरूपेण पराबीजमतिदीप्तमनुस्मरेत् ।  
तस्य मात्रात्रयं ध्यायेत्क्वत्रयविनिर्गतम् । । 18 । ।  
ततस्तालशताद्योगी समावेशमवाप्नुयात् ।  
ब्रह्मघ्नोऽपि हि सप्ताहात्प्रतिवासरमभ्यसेत् । । 19 । ।  
एवमाविष्टदेहस्तु यथोक्तं विधिमाचरेत् ।  
यः पुनर्गुरुणैवादौ कृतोवशविधिक्रमः । । 20 । ।

Having conceived of the presence of paramount seed in both the hands, the aspirant should meditate on the *Śakti* sitting in the pose of *mahāmudrā* and contemplating in an inverse order. (16)

Having bowed down before the (Goddess) and sustaining the state of *kumbhaka*, he should imagine himself as a volume of fire from the toe to the top of the head. (17)

Of himself he should conceive as the luminous supernal seed meditating on its three syllables emanating from “*ka*” and “*kha*”. (18)

It makes the yogin reach the state of complete immersion (in the idea of Śiva) just within a period of clapping a hundred times. Even a killer of Brahmaṇa can have the same result well within seven days if

he is regular in his practice. (19)

Even after having, bodily immersed like this in his contemplation on Śiva, one should continue to practise this meditation in keeping with the direction to him given by his Teacher who made the immersion possible to him at the initial step itself. (20)

### Prithvi Dhāraṇā:

स वासनानुभावेन भूमिकाजयमारभेत् ।  
 गणनाथं नमस्कृत्य संस्मृत्य त्रिगुरुक्रमम् । | 21 | ।  
 सम्यगाविष्टदेहः स्यादिति ध्यायेदनन्यधीः ।  
 स्वदेहं हेमसंकाशं तुर्याश्रं वज्रलाञ्छितम् । | 22 | ।  
 ततो गुरुत्वमायाति सप्तविंशतिभिर्दिनः ।  
 दिवसात्सप्तमादूर्ध्वं जडता चास्य जायते । | 23 | ।  
 षड्भिमसिर्जितव्याधिर्द्रुतहेमनिभो भवेत् ।  
 वज्रदेहस्त्रिभिश्चाब्देर्नवनागपराक्रमः । | 24 | ।  
 एषा ते पार्थिवी शुद्धा धारणा परिकीर्तिता ।  
 आद्या पूर्वोदिते देवि भेदे पञ्चदशात्मके । | 25 | ।

Having bowed down to Lord Gaṇeṣa and keeping in mind the trinity of the Teachers, he should start victory over the steps as over passion. (21)

He should be in a meditative mood exclusively as if he were possessed. In his meditation, he should cherish the notion as if he were lustrous as gold marked by thunderbolt while dwelling in the fourth state of consciousness. (22)

Well within twenty seven days, he is elevated to the state of a teacher, *guru*, from that of discipleship while the state of stability comes to him just after the practice for only seven days. (23)

He is likely to become free from all of his diseases and hence like a piece of purified gold within a period of six months. Within a period of three years, on the other hand, he has the possibility of becoming diamond-like in his body as strong as a young elephant. (24)

This is the account of purely earthly *dhāraṇā* which is the initial one from amongst all the fifteen. (25)

## Chapter 13

### VĀRUNĪ DHĀRAṆĀ:

अथातः संप्रवक्ष्यामि धारणां वारुणीमिमाम् ।  
 यया संसिद्धयोगेन जलान्ताधिपतिर्भवेत् । | 1 | ।

जलान्तःस्थं स्मरेद्देहं सितं शीतं सुवर्तुलम् ।  
 सबाह्याभ्यन्तरं योगी नान्यदस्तीति चिन्तयेत् ॥ 2 ॥  
 एवमभ्यस्यतस्तस्य सप्ताहात् क्लिन्नता भवेत् ।  
 पित्तव्याधिपरित्यक्तो मासेन भवति ध्रुवम् ॥ 3 ॥  
 स्निग्धाङ्गाः स्निग्धदृष्टिश्च निलकुञ्चितमूर्धजः ।  
 भवत्यब्देन योगीन्द्रस्त्रिभिर्वर्षति मेघवत् ॥ 4 ॥  
 इत्येषा वारुणी प्रोक्ता प्रथमा शुद्धधारणा ।  
 अधुना संप्रवक्ष्यामि भेदैर्भिन्नामिमां पुनः ॥ 5 ॥  
 पूर्ववच्चिन्तयेद्देहं सव्यापारं सितं स्वकम् ।  
 जलोपरि स्थितं देवि तद्गतेनान्तरात्मा ॥ 6 ॥  
 सप्ताहान्मुच्यते रोगैः सर्वैः पित्तसमुद्भवैः ।  
 षण्मासाज्जायते स्थैर्यं यदि तन्मयतां गतः ॥ 7 ॥  
 जलावरणविज्ञानमब्दैरस्य त्रिभिर्भवेत् ।  
 निर्व्यापारप्रभेदेऽपि सर्वत्र वरुणोपमः ॥ 8 ॥  
 स याति वारुणं तत्त्वं भूमिकां क्रमशोऽभ्यसेत् ।  
 पूर्ववत्कण्ठमध्यस्थमात्मानं द्वादशाङ्गुलम् ॥ 9 ॥  
 संस्मरञ्जलतत्त्वेशं प्रपश्यत्यचिराद्ध्रुवम् ।  
 तद्दृष्टिः स्थिरतामेति स्वरूपे पञ्चमे स्थिरे ॥ 10 ॥  
 द्विभेदेऽपि स्थिरीभूते चन्द्रबिम्बे घनावृते ।  
 तत्समानत्वमभ्येति ततः सकलरूपिणी ॥ 11 ॥  
 चिन्त्यते देहमापूर्य सितवर्णेन तेजसा ।  
 तदेव स्थिरतामेति तत्र सुस्थिरतां गते ॥ 12 ॥  
 घनमुक्तेन्दुबिम्बाभस्ततः समनुचिन्तयेत् ।  
 तत्पतित्वं समभ्येति द्वितीयं स्थिरतां व्रजेत् ॥ 13 ॥  
 अतः प्रकाशकं शुक्लं ततस्तेजो विचिन्तयेत् ।  
 विद्येश्वरत्वमाप्नोति जलावरणसंभवम् ॥ 14 ॥  
 स्वदेहव्यापिनि ध्याते तत्रस्थे शुक्लतेजसि ।  
 सर्वाधिपत्यमाप्नोति सुस्थिरे तत्र सुस्थिरम् ॥ 15 ॥  
 ध्येयतत्त्वसमानत्वमवस्थात्रितये स्थिरे ।  
 द्वितीये च तदीशानसंवित्तिरूपजायते ॥ 16 ॥  
 द्वितीयेऽन्यत्र तत्तुल्यः स्थिरो भवति योगवित् ।  
 षट्के सर्वेशतामेति द्वितीयेऽन्यत्र तु च्युतिः ॥ 17 ॥  
 इत्ययं सर्वतत्त्वेषु भेदे पञ्चदशात्मके ।  
 ज्ञेयो विधिर्विधानज्ञः फलपञ्चकसिद्धिदः ॥ 18 ॥  
 तत्फलान्तरमेतस्मादुक्तं यच्चापि वक्ष्यते ।

अनुषङ्गफलं ज्ञेयं तत्सर्वमविचारतः । । 19 । ।

इत्येवं वारुणी प्रोक्ता प्रभेदैर्दशपञ्चभिः ।

योगिनां योगसिद्ध्यर्थमाग्नेयीमधुना शृणु । । 20 । ।

Now I am going to explain to you, O Pārvatī this *Vāruṇī Dhāraṇā* through perfection in which one has the likelihood of becoming the Lord of the interiors of water. (1)

(Under this *Dhāraṇā*) this yogin needs to think exclusively of his body as extremely fair, cool, and well rounded internally as well as externally and as lying in the interiors of water. (2)

If he continues this practice for a week, he has the possibility of feeling himself constantly as wet and is sure to get rid of the disease of bile well within a month. (3)

Within a year's practice the limbs of his body as also his eyesight become oily while his hair becomes blue and curly. Within a span of three years, such a doyen amongst yogins begins to rain as the cloud. (4)

This is the fundamental and pure form of the *Vāruṇī Dhāraṇā* which I have talked about right now. Hence onward, I am going to explain the kinds of it. (5)

As done previously, one should think of one's body from the very core of one's heart, O Lady, as extremely fair along with all its actions and as floating on water.(6)

As a result of this *Dhāraṇā*, if practised with exclusive concentration for seven days continuously, one becomes redeemed of all diseases relating to bile and gets fully established in it within six months. (7)

Such a practitioner attains mastery over the science of the covering of water well within three years. Through practice on it even without accompaniment of the requisite actions, one becomes similar to *Varuṇa*. (8)

He gets entry into the essence of *Vāruṇa* and needs to practise gradually remaining constant on His essentiality by concentrating on one's own Self lying in the *viśuddha cakra* as of the size of twelve finger ends. (9)

Through exclusive concentration on the Lord of the essence of water, one is sure to see Him revealed to him before long. By establishing himself on the fifth *cakra*, he attains stability in His vision. (10)

On getting stability in both kinds of *Dhāraṇā* in regard to the lunar orb, he becomes able not only to see it howsoever covered by cloud, but also becomes as luminous as the same in its entirety. (11)

Having filled his body with the fair luminosity of the lunar orb, he delves deep in meditation and attains stability in the same effort. (12)

Following it, he should meditate on the lunar orb as redeemed of the cloud. As a result of this meditation, he becomes the Lord of the orb. This is another form of stability in meditation. (13)

Then he should meditate on the white brilliance of the orb. Through this meditation, he attains the status of the Lord of *Vidyā* which is an advanced state of meditation on the enclosure of water. (14)

Through meditation on that white brilliance as pervasive of one's own body, one attains stable Lordship over all provided one's meditation gets fully settled. (15)

In course of meditation when the yogin gets settled at the third stage along with the first and the second also continuing to remain operative, he happens to attain parity with the object of meditation itself while at the second stage there arises full awareness of the Controller of all those stages also. (16)

At the second stage, on the other hand, the knower of the secret of yoga becomes equal to the object of knowledge while at the sixth stage he attains the Lordship of all over and above the danger of faults at the second stage. (17)

In view of these fifteen varieties of meditation on all the five basic elements, it is essential for those cognisant of the principles of the Supernal Being to know the way to attainment of the five kinds of fruits (of meditation on the five elements).(18)

Also has been stated here and would be talked about the other fruits of those *Dhāraṇās* and at the same time it is significant to know about the ancillary fruits of those meditations without any hesitation. (19)

Thus has been explained the *Vāruṇī Dhāraṇā* along with its fifteen varieties. For the sake of proficiency of the yogins in this regard, now listen to the *Dhāraṇā* on the element of fire. (20)

## Chapter 14

### Gandha Tanmātra (Smell)

अथ गन्धादिपूर्वाणां तन्मात्राणामनुक्रमात् ।  
 धारणाः संप्रवक्ष्यामि तत्फलानां प्रसिद्धये ॥ १ ॥  
 पीतकं गन्धतन्मात्रं तुर्याश्रं सर्वसंमितम् ।  
 नासारन्धनाग्रागं ध्यायेदवज्रलाञ्छनलाञ्छितम् ॥ २ ॥  
 दशमाद्विवसादूर्ध्वं योगिनोऽनन्यचेतसः ।  
 कोऽपि गन्धः समायाति द्विधाभूतोऽप्यनेकधा ॥ ३ ॥  
 ततोऽस्य ऋतुमात्रेण शुद्धो गन्धः स्थिरोभवेत् ।  
 षड्भिर्भयैः स्वयं गन्धमयमेव भविष्यति ॥ ४ ॥  
 यो यत्र रोचते गन्धस्तं तत्र कुरुते भृशम् ।

त्र्यब्दात्सिद्धिमवाप्नोति प्रेरितां पाञ्चभौतिकीम् । 5 । ।

Now I will deliberate on the *dhāraṇās* on essences of pure elements beginning with smell for yogic achievements concerning their fruits. (1)

The unmixed essence of smell, *gandha tanmātrā*, is yellow in colour and rectangular is its shape. It is all-pervading. It needs to be meditated on as located at the tip of the nose bearing the mark of Viṣṇu. (2)

Just after passing the tenth day of practice of exclusive meditation, some sort of special smell descends on the yogin which, though of two varieties, is inclusive of many. (3)

Within a couple of months of practice, the yogin is likely to get the pure smell settled in him. After six months, he is sure to become filled with such a smell himself. (4)

Whatever smell is wished to be produced wherever, the same emanates from him in abundance. He attains efficiency of producing the smell relating to all the five elements within a period of three years. (5)

## Chapter 15

अथ वागिन्द्रियादीनां मनोन्तानामनुक्रमात् ।  
 धारणाः संप्रवक्ष्यामि दशैकां च समासतः । 1 । ।  
 वदनान्तं नमः शब्दमात्मनश्चिन्तयेदबुधः ।  
 गृहीतवाक्त्वमभ्येति मौनेन मधुसूदनि । 2 । ।  
 सर्वत्रास्त्रलिता वाणी षड्भिर्मसिः प्रवर्तते ।  
 सर्वशास्त्रार्थवेत्तृत्वं वत्सरादुपजायते । 3 । ।  
 वागेवास्य प्रवर्तेत काव्यालङ्कारभूषिता ।  
 त्रिभिरब्दैः स्वयं कर्ता शास्त्राणां संप्रजायते । 4 । ।

Now I will be unfolding to you briefly the secret of the *dhāraṇā* on the ten organs of sense and action besides on *manas*. (1)

The intelligent aspirant should contemplate on the import of the statement *ātmane namaḥ*, ‘I bow to myself’. By virtue of this silent contemplation, the practitioner gets entry into the sphere of sound. O vanquisher of Madhu!

Within six months of this kind of practice, the aspirant becomes *vāk-siddha* (having acquired the power of truth of his statements). Within a year, he becomes conversant with the meaning of all the scriptures. (3)

Now whatever comes out of his mouth is ornate and imbued with poetic beauty. Moreover, within a period of three years he becomes a creator of scriptures. (4)

## Chapter 16

## MAHĀ-GARVARKARĪ VIDYĀ:

अथ गर्वमयीं दिव्यां धारणां धारणोत्तमाम् ।  
 महागर्वकरिं वक्ष्ये योगिनां योगवन्दिते । । 1 । ।  
 षोडशारं स्मरेच्चक्रमात्मदेहमनन्यधीः ।  
 एषोऽमिति संचिन्त्य स्वकार्यपरिवारितम् । । 2 । ।  
 अप्रघृष्यो भवेद्योगी वत्सरत्रितयेन तु ।  
 ममत्वमच्युतं तस्य भवेत्सर्वत्र कुत्रचित् । । 3 । ।  
 ताद्गूपस्य चक्रस्य नाभिं मूर्तिं स्वकां स्मरन् ।  
 चिन्तयेत्सर्वमेवाहं मयि सर्वमवस्थितम् । । 4 । ।  
 ततोऽहङ्कारविज्ञानं प्राप्नोतीति किमद्भुतम् ।  
 हृच्चक्रे समनुध्यायन्मत्स्वरूपमतन्द्रितः । । 5 । ।  
 अर्कलोकमवाप्नोति गर्वावरणजं फलम् ।  
 बिम्बादिकं क्रमात्सर्वं चिन्तयन्नीललोहितम् । । 6 । ।  
 तद्भवं सर्वमाप्नोति दशावस्थाप्रचोदितम् ।  
 इति गर्वमयी प्रोक्ता प्रजापतिगुणप्रदा । । 7 । ।

Now, O highly acclaimed one by the yogins, I will expound to you the best one of the *dhāraṇās* which is proud of its excellence and also is generative of pride.(1)

Under this *dhāraṇā* the wise practitioner of yoga needs to conceive of his body with full concentration of mind with sixteen spokes attached to it. He should think of himself as 'Here I am put forth to accomplish certain tasks around me.' (2)

Having conceived of himself as this the yogin is likely to become invincible just within three years. His individuality remains distinct wherever he be put in. (3)

One's own body should be considered as the navel of the wheel of the universe. Having determined like this, one should think that he is all and that, therefore, all exists in himself. (4)

Through this practice it is but natural that he understands the secret of egoism. Thus, meditating on the wheel of the heart without fail he becomes one with me.(5)

Having got entry into the circle of egoism, he obtains entry into the world of the sun as its result. Having reached this state, he considers the entire world gradually as a sheer reflection of Śiva, the blue and red. (6)

This egoistic *dhāraṇā* is of ten kinds. Such a yogin attains all these kinds of it by virtue of this meditation.

This is how has been explained the egoistic *dhāraṇā* which is potent enough to impart to the practitioner of it the qualities of even the Creator. (7)

## Chapter 17

Importance of Prāṇāyāma and Its Methods for attaining Higher State of Consciousness:

अथैतत्सर्वमुद्दिष्टं यदि न स्फुटतां व्रजेत् ।  
स्फुटीकृते स्थिते तत्र न मनस्तिष्ठते स्फुटम् । । 1 । ।  
गतिभङ्गं ततस्तस्य प्राणायामेन कारयेत् ।  
स च पञ्चविधः प्रोक्तः पूरकादिप्रभेदतः । । 2 । ।  
पूरकः कुम्भकश्चैव रेचको ह्यपकर्षकः ।  
उत्कर्षः पञ्चमो ज्ञेयस्तदभ्यासाय योगिभिः । । 3 । ।  
पूरकः पूरणाद्वायोर्द्वेधा षोढा च गीयते ।  
स्वभावपूरणादेको विरेच्यान्यः प्रपूरितः । । 4 । ।  
नासामुखोर्ध्वतालुनां रन्ध्रभेदाद्विभिद्यते ।  
भिन्नः षोढात्वमध्येति पुनर्भेदिरनन्तताम् । । 5 । ।  
कुम्भः पञ्चविधो ज्ञेयस्तत्रैकः पूरितादनु ।  
विधृतो रेचकात्पश्चाद्वितीयः परिकीर्तितः । । 6 । ।  
द्वयोरन्ते द्वयं चान्यत्स्वभावस्थश्च पञ्चमः ।  
स्थानान्तरप्रभेदेन गच्छत्येषोऽप्यनन्तताम् । । 7 । ।  
रेचकः पूर्ववज्ज्ञेयो द्विधाभूतः षडालकः ।  
स्थानसंस्तम्भितो वायुस्तसमादुत्कृष्य नीयते । । 8 । ।  
योऽन्यप्रदेशसंप्राप्त्यै स उत्कर्षक इष्यते ।  
तस्मादपि पुनः स्थानं यतो नीतस्तदाहृतः । । 9 । ।  
अपकर्षक इत्युक्तो द्वावप्येतावनेकधा ।  
एषामभ्यसनं कुर्यात्पद्मकाद्यासनस्थितः । । 10 । ।

In case whatever has been stated here does not become clear by itself, the same when made clear (through additional account), may not attract the mind and make the subject clear through stabilisation of the same. (1)

In that case, the mind should be made stable through the practice of control of breath, *prāṇāyāma*. (2)

Breathing in, holding of the breath inside, breathing out, making the residue of the breath to move downward and then rise upward, these five steps of breath are meant for the practice by yogins. (3)

On account of filling in (the body), inbreathing is known as *pūraka* and it is known in two forms, in its two-foldness and six-foldness. Out of these, one takes the form of drawing in the breath while the other

that of vacating the same (so that the area below the navel may automatically be filled with air. (4)

Due to difference in the apertures of the nose, mouth and palate, the *prāṇāyāma* assumes six forms and then innumerable. (5)

*Kumbhaka* or holding the breath is to be known as of five kinds, one of them being that which follows immediately the *pūra*. That which follows the breathing out, is the second one. (6)

The third and the fourth *kumbhaka*s occur in the midst of breathing in and breathing out inside and outside the body while the fifth one lies in resuming the natural state. These varieties of *kumbhaka* may assume innumerable forms owing to difference in the breathing mechanism involved. (7)

As is the case with *kumbhaka*, *recaka* is to be known as two-fold and six-fold. One of them is spontaneous while the other lies in taking it out as held restricted in different places and needing to be extracted and brought out. (8)

From amongst the two varieties of *recaka*, that one is known as *utkarṣka*<sup>5</sup> which is meant for being taken to another place while restoration of the same to its original point inside the body known as *apkarṣka*<sup>6</sup>. (9)

Both of them are of several varieties each. They need to be practiced in the posture of *padmāsana*. (10)

## Chapter 18

तत्स्थानं सर्वमन्त्राणामुत्पत्तिकक्षेत्रमिष्यते ।  
 द्विविधं तत्परिज्ञेयं बाह्याभ्यन्तरभेदतः । । 35 । ।  
 प्रयातव्याधिका मात्रा सा ज्ञेया सर्वसिद्धिदा ।  
 अथवा गच्छतस्तस्य स्वप्नवृत्त्या विचक्षणः । । 36 । ।  
 निरोधं मध्यमे स्थाने कुर्वीत क्षणमात्रकम् ।  
 पश्यते तत्र चिच्छक्तिं तुटिमात्रामग्रण्डिताम् । । 37 । ।  
 तदेव परमं तत्त्वं तस्माज्जातमिदं जगत् ।  
 स एव मन्त्रदेहस्तु सिद्धयोगीश्वरीमते । । 38 । ।  
 तेनैवालिङ्गिता मन्त्राः सर्वसिद्धिफलप्रदाः ।  
 ईषदव्यावृत्तवर्णस्तु हेयोपादेयवर्जितः । । 39 । ।  
 यां संवित्तिमवाप्नोति शिवतत्त्वं यदुच्यते ।  
 तत्र चित्तं स्थिरीकुर्वन्सर्वज्ञत्वमवाप्नुयात् । । 40 । ।  
 तत्रैव दिव्यचिह्नानि पश्यते च न संशयः ।

<sup>5</sup> It is that *prāṇāyāma* where the held *prāṇa* (in *kumbhaka* state) is transformed into *apāna* and carried to *dvadaśānta* point (*citi-kendra*).

<sup>6</sup> When the *prāṇa* is carried to the navel region from *dvadaśānta*, it is known as *apkarṣka prāṇāyāma*.

यत्रैव कुत्रचिद्गात्रे विकार उपजायते । । 41 । ।

The source of the letters of the alphabet is the place of birth of all mantras. That source of the mantras is to be understood as of two kinds, external and internal. (35)

(The internal form of it) needs to be taken as more important and the bestower of *siddhi*, success. That is the final goal of the brilliant yogin proceeding along the path of yoga treating the world as a sheer dream. (36)

(The practitioner of this yoga) ought to take a stoppage in the midway for a moment. Here he sees the Consciousness Force in its entirety but just as a flash (of lightning). (37)

The Consciousness Force is the highest Reality. This world is born of it. According to *Siddha Yogīśvari* view, that is the body of mantra. (38)

All mantras are embraced by that Force and that is why they become potent to bestow fruits of *siddhis* owing to slight variation in sound apart from what is to be rejected and what is to be accepted. (39)

The Consciousness Force the yogin attains is also known as Śiva. By fixing his mind on the same, the yogin attains omniscience. (40)

It is at this stage that he comes across doubtlessly certain divine indications such as some change somewhere in his body. (41)

## Chapter 19

### MĀTRIKĀ DHĀRANĀ:

भूयोऽपि संप्रदायेन वर्णभेदश्च कीर्त्यते ।  
 स्त्रीरूपां हृदि संचिन्त्य सितवस्त्रादिभूषिताम् । । 50 । ।  
 नाभिचक्रोपविष्टां तु चन्द्रकोटिसमप्रभाम् ।  
 बीजं यत्सर्वशास्त्राणां तत्तदा स्यादनारतम् । । 51 । ।  
 स्वकीयेनैव वक्त्रेण निर्गच्छत्प्रविचिन्तयेत् ।  
 तारहारलताकारं विस्फुरत्किरणाकुलम् । । 52 । ।  
 वर्णैस्तारकसंकाशैरारब्धममितद्युति ।  
 मासार्धाच्छास्त्रसंघातमुदिगरत्यनिवारितम् । । 53 । ।  
 स्वप्ने मासात्समाधिस्थः षड्भिर्मसैर्यथेच्छया ।  
 उच्छिन्नन्यपि शास्त्राणि ग्रन्थतश्चार्थतोऽपि वा । । 54 । ।  
 जानाति वत्सराद्योगी यदि तत्सयतां गतः ।  
 अनुषङ्गफलं चैतत्समासादुपवर्णितम् । । 55 । ।

Moreover, I am going to tell you about the varieties of letters in keeping with school of yogic *sādhanā* concerned. The *mātrikā* (alphabet of letters) needs to be meditated on in the heart as a woman wearing white clothes and adorned (with ornaments). (50)

The yogin should conceive of that Mother of letters as taking Her seat at the navel-centre and shedding around Her as much luminosity as crores of moon were to shed together. He should meditate continuously on that seed of all scriptures. (51)

He should imagine that from his own mouth is coming out a necklace in the form of a creeper studded with stars and shedding its rays all around brilliantly. (52)

Practice of meditation of this garland of letters of the alphabet like the galaxy of the stars of immeasurable illumination makes the practitioner expounder of the scriptures well within a fortnight. (53)

If the yogin practises *samādhi* (on this garland of letters) in the state of dream for one to six months spontaneously, he can restore even the lost scriptures in itself as well as in its meaning. (54)

If such a yogin practises exclusive *samādhi* (on the garland) for a year, he not only comes to know all the scriptures but also comes to avail himself of all the results of the *sādhanās* mentioned here in a summary. (55)

## Chapter 21

अथातः परमं गुह्यं शिवज्ञानामृतोत्तमम् ।  
 व्याधिमृत्युविनाशाय योगिनामुपवर्ण्यते । । 1 । ।  
 षोडशारे खगे चक्रे चन्द्रकल्पितकर्णिके ।  
 स्वरूपेण परां तत्र स्रवन्तीममृतं स्मरेत् । । 2 । ।  
 पूर्वन्यासेन सन्नद्धः क्षणमेकं विचक्षणः ।  
 ततस्तु रसनां नीत्वा लम्बके विनियोजयत् । । 3 । ।  
 स्रवन्तममृतं दिव्यं चन्द्रबिम्बसितं स्मरेत् ।  
 मुखमापूर्यते तस्य किञ्चिल्लवणवारिणा । । 4 । ।  
 लोहगन्धेन तच्चात्र न पिबेत्किंतु निक्षिपेत् ।  
 एवं समभ्यसेत्तावद्यावत्तत्स्वादु जायते । । 5 । ।  
 जराव्याधिविनिर्मुक्तो जायते तत्पिबंस्ततः ।  
 षड्भिर्मासैरनायासाद्दत्सुरान्मृत्युजिदभवेत् । । 6 । ।  
 तत्र स्वादुनि संजाते तदाप्रभृति तत्रगम् ।  
 यदेव चिन्तयेद् द्रव्यं तेनास्यापूर्यते मुखम् । । 7 । ।  
 रुधिरं मदिरां वाथ वसां वा क्षीरमेव वा ।  
 घृततैलादिकं वाथ द्रवद्द्रव्यमनन्यधीः । । 8 । ।

Now is being delivered the most ancient secret knowledge known as *śiva-jñāna* and is comparable to ambrosia, for the sake of making the yogins free of disease and death. (1)

The aspirant of yoga should put his *dhāraṇā* on the *viśuddha cakra* which comprises of sixteen spokes along with a pericarp in the form of the moon with special attention on the ambrosia trickling down from it. This *sādhanā* is of the highest kind. (2)

Having been fully prepared by virtue of practice on the position of limbs, etc., the wise aspirant should turn his tongue backward and fix it on the palate (uvula) in the throat. (3)

The aspirant should bring to his mind the image of the stream of nectar, white in colour, and like the disc of the moon and trickling nectar down on the tip of the tongue. As a result of this meditation, the mouth gets slightly filled with the taste of salty water. (4)

That water may have the smell of iron. It needs to be spitted outside instead of drinking it. This exercise needs to be kept continued until the water becomes tasteful. (5)

By drinking that water the aspirant becomes redeemed of old age and disease within six months without any extra effort and within a year he gets control over death. (6)

From the beginning of the experience of this taste, whatever the practitioner thinks of, its taste begins to be felt in the mouth. (7)

Blood, wine, meat, milk, *ghṛta*, oil, etc., whatever liquid he thinks of exclusively, begins to be tasted. (8)

## Chapter 22

अथान्यत्परमं गुह्यं कथयामि तव प्रिये ।  
यन्न कस्यचिदाख्यातं योगामृतमनुत्तमम् ।। 1 ।।  
सूर्याकृष्टिकरं नाम योगिनां योगसिद्धिदम् ।  
सम्यङ्मासचतुष्केण दिनाष्टाभ्यधिकेन तु ।। 2 ।।  
प्रहरस्याष्टमो भागो नाडिकेत्यभिधीयते ।  
तत्पादक्रमवृद्ध्या तु प्रतिवासरमभ्यसेत् ।। 3 ।।  
उदयास्तमयं यावद्यत्र सूर्यः प्रदृश्यते ।  
प्रदेशे तत्र विजने सर्वबाधाविवर्जिते ।। 4 ।।  
अहोरात्रोषितो योगी मकरस्थे दिवाकरे ।  
शुचिर्भूत्वा कृतन्यासः कृतशीतप्रतिक्रियः ।। 5 ।।  
भानुबिम्बे न्यसेच्चक्रमष्टषट्द्वादशारकम् ।  
शिवशक्तिघनोपेतं भैरवाष्टकसंयुतम् ।। 6 ।।

वर्षादिऋतुसंयुक्तं मासैर्ऋक्षादिभिर्युतम् ।  
 अष्टारं चिन्तयेद्विम्बे शेषं रश्मिषु चिन्तयेत् ।। 7 ।।  
 तत्र चित्तं समाधाय प्रोक्तकालं विचक्षणः ।  
 अनिमीलितनेत्रस्तु भानुविम्बं निरीक्षयेत् ।। 8 ।।  
 ततःकाले व्यतिक्रान्ते सुनिमोलितलोचनः ।  
 प्रविशेदन्धकारान्तर्भुवनं निरुपद्रवम् ।। 9 ।।  
 तत्रोन्मीलितनेत्रस्तु विम्बाकारं प्रपश्यति ।  
 सन्धाय तत्र चैतन्यं तिष्ठेद्यावन्न पश्यति ।। 10 ।।

Now I propose to tell you about another highest kind of secret O dear Pārvaṭī, which as the best kind of nectar of yoga has not been shared with anyone till now. (1)

The proposed system of yoga is known as *Sūryākṛṣṭikara*, that involving the attraction of the orb of the sun. It is capable of imparting *siddhi* even to accomplished yogins well within four months and eight days' practice. (2)

The eighth part of the *prahara* is known as a *nāḍikā*. This yoga needs to be practised for a *nāḍikā* plus an eighth part of it added to the same daily. (3)

At the time of sunrise and sunset when or till the sun becomes or remains visible, on that occasion one should practise this yoga in a place solitary and free of obstructions. (4)

He should keep fast for twenty-four hours beginning with the entry of the sun in the cluster of *makara* (Capricorn). He should purify himself and have practiced *nyāsa* besides having made arrangement for the alleviation of cold. (5)

He should project on the solar orb the *cakras* comprising eight orbs, six orbs and twelve orbs, having invested in them the cube of the power of Śiva and Śakti besides Bhairavāṣṭaka. (6)

He should think of the *cakra* of time in view of the six seasons beginning from the rainy, in view of the months, in view of the eight spokes and the rest in regard to the rays. (7)

Having focussed his mind on the solar orb at the time as mentioned above, the wise yogin should meditate on the solar orb without blinking the eyelids. (8)

Then after passing out of the appointed time, he should close his eyes completely and enter into the underground room shorn of disturbances. (9)

On opening his eyes there, he is sure to see the orb of the sun. Having focussed his consciousness on it he should remain there until the disappearance of the orb. (10)

## Chapter 23

अथातः परमं गुह्यं कथयामि तवाधुना ।  
 सद्योपलब्धिजनकं योगिनां योगसिद्धये । । 1 । ।  
 पूर्वन्यासेन संनद्धश्चित्तं श्रोत्रे निवेशयेत् ।  
 निवाते स्वल्पवाते वा बाह्यशब्दविवर्जिते । । 2 । ।  
 ततस्तत्र शृणोत्येष योगी ध्वनिमनावृतम् ।  
 सुविशुद्धस्य कांस्यस्य हतस्येह मुहुर्मुहुः । । 3 । ।  
 यमाकर्ण्य महादेवि पुण्यपापै प्रमुच्यते ।  
 तत्र संधाय चैतन्यं षण्मासाद्योगवित्तमः । । 4 । ।  
 रूतं पक्षिगणस्यापि प्रस्फुटं वेत्त्यलतः ।  
 दूराच्छ्रवणविज्ञानं वत्सरेणास्य जायते । । 5 । ।  
 सर्वकामफलाप्तिर्वत्सरत्रितयेन च ।  
 सिद्धयतीति किमाश्चर्यमनायासेन सिद्धयति । । 6 । ।

Now I am going to tell you about the highest of the secrets which is capable of bringing *siddhi* to yogins immediately. (1)

Having prepared himself by practising all the *nyāsas* as mentioned already, the yogin should focus his mind in his auditory organ particularly at a point which should be free of the entry of air or at least only an attenuated air may enter into it, however, without any external sound being audible here. (2)

When the yogin happens to hear a peculiar sound known as *anāhata*, unstruck. This sound is kindred to that of *kāñsya* struck repeatedly. (3)

Having heard this sound, O Great Goddess, one becomes redeemed of the result of noble as well as ignoble actions. (4)

Having concentrated his mind on that sound for six months, the yogin is able to understand the meaning of the chirping of birds clearly without extra effort. Within a year he develops the capability of listening to the sound from a considerable distance. (5)

Within three years of practice, he is able to obtain the result of all his desires. There is nothing to be surprised about it. (6)

# VIJÑĀNA BHAIRVA

## Verses From Vijñāna Bhairava (Selected Verses Related to Meditation Methods)

ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत् ।  
उत्पत्तिद्वितयस्थाने भरणादभरिता स्थितिः । । 24 । ।

Above lies the power of breathing-in, while below lies the power of breathing out. Since the Highest Power is of the nature of manifestation, she has to act like this in both the places of manifestation. Due to her accomplishment of the task of life in this way, therein lies the point of fulfilment (of the Divine in the human).

मरुतोऽन्तर्बहिर्वापि वियद्युग्मानिवर्तनात् ।  
भैरव्या भैरवस्येत्थं भैरवि व्यज्यते वपुः । । 25 । ।

Be it from inside the body or from outside the body, the breath does not return from both the points in space (for a split of a second). (It is in that intervening gap) that the essential body of Bhairava, the Divine, is manifested by His Power, i.e., Bhairavī, O Bhairavī!

न व्रजेन्न विशेषच्छक्ति-मरुद्रूपा विकासिते ।  
निर्विकल्पतया मध्ये तया भैरवरूपता । । 26 । ।

When the scope of the action of the Divine Power, acting in the form of breath, gets enlarged (through meditation on the intervening gap) and consequently the breath neither moves outside nor inside, the essential form of the Divine as Bhairava is made manifest by Her in the absence of both the alternatives.

कुम्भिता रेचिता वापि पूरिता सा यदा भवेत् ।  
तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते । । 27 । ।

When the Power of the Divine in the form of breath gets restrained, no matter, having been kept outside or inside the body, and assumes the name ‘tranquillised’, She comes to the position to manifest the Divine in Its feature of tranquillity.

# ŚRĪ SVACCHANDA TANTRAM

## PATALA VII (Selected Verses)

इडासुषुम्नामर्गेण प्राणचारं विदुर्बुधाः ।  
दक्षिणायनजे काले एवं ते कथितं शुभम् । । 205 । ।

Wise men have talked like this about the movement of *prāṇa* via the *idā* and *susūmnā* nerves particularly in accordance with the consideration of the time of both the parts of the year, namely, whether the sun is *dakṣiṇāyana* or *uttarāyana*.

एवं शरीरजे काले मृत्युं चाशुभमेव च ।  
ज्ञात्वा योगी जयेन्मृत्युमशुभान्यप्यशेषतः । | 206 |

With consideration of the effect of time on the body, it is possible for one to gain victory over both the incidence of death as well as over occurrence of inauspicious events. (206)

ध्यात्वा कालेशस्वच्छन्दं हंसं वा सकलेश्वरम् ।  
नासिकारन्ध्रमार्गस्थः स सृजेत्संहरेज्जगत् । | 207 | ।  
तत्रस्थः कलयेत्सर्वं सर्वभूतेष्ववस्थितः ।  
तत्स्थं ध्यात्वा जयेन्मृत्युं नाकालस्थं कलेत्प्रभुः । | 208 | ।

Through meditation on the Lord of Time and hence in transcendence of the bond of time or on the *hamṣa*, the Lord of the entire universe, who is the Lord sitting in the hole inside the nostrils releasing the creation out of Himself as well as assimilating it back to Himself and taking count of all this at the same time by virtue of dwelling inside each and every being, one has the possibility of setting control over the incidence of death particularly the untimely. (207-208)

ध्यानयुक्तस्य षण्मासात्सर्वज्ञत्वं प्रवर्तते ।  
कालत्रयं विजानाति कालयुक्तस्तु योगवित् । | 209 | ।

By remaining associated with time constantly for six months through meditation, the knower of the secret of this kind of association, becomes cognisant of all three sections of time, i.e., the present as well as the past and the future. (209)

कालहंसं स तु जपन्ध्यायन्वापि महेश्वरि ।  
स भवेत्कालरूपी वै स्वच्छन्दः कालवच्चरेत् । | 210 | ।

Through quiet and constant contemplation on the mantra addressed to time as *hamṣa*, O Lady Maheśavari, one has the possibility of getting transformed in the form of time and thus moves freely like time. (210)

हतमृत्युर्जरां त्यक्त्वा रोगैः सर्वभयोर्जितः ।  
विज्ञानं श्रवणं दूरान्मनं चावलोकनम् । | 211 | ।

Escaping the incidence of death, leaving back the symptoms of old age, getting rid of diseases and fears of all kinds, he can rest fulfilled in wisdom, listening to voices from far afar, thinking of things and even seeing them from such a distance. (211)

सर्वैश्वर्यगुणावाप्तिर्भवेत्कालजयात्सदा ।  
दक्षनासापुटे ध्यात्वा ब्राह्मैश्वर्यमवाप्नुयात् । | 212 | ।

By virtue of constant control over time, one may attain the state of getting imbued with all kinds of controllership and through his meditation on the right side of the nostril he may acquire the capacity of rulership kindred to Brahmā's. (212)

तदायुस्तत्समं वीर्यं भूतकालं च वेत्त्यतः ।

भविष्यज्ञो भवेद्दामे विष्णुतुल्यबलश्च सः । | 213 | ।

Through constant contemplation and meditation on the left nostril, one may become equal to Viṣṇu in strength and virility and know things and events of the past as well as anticipate those of the future. (213)

तत्समं चैतदैश्वर्यं तदायुर्योगिराड्भवेत् ।

भूतं भव्यं भविष्यच्च सर्वं जानाति मध्यतः । | 214 | ।

He can become equal to Him, equal to Lordship, equal in age besides getting raised to the status of the king of yogins having cognisance of the past, of what is possible to happen as well as of the future while lying himself just in the present. (214)

## ŚRĪ NETRA TANTRAM (SELECTED CHAPTERS)

### Chapter VII Subtle Yoga

अतः परं प्रवक्ष्यामि ध्यानं सूक्ष्मनुत्तमम् ।

ऋतुचक्रं स्वराधारं त्रिलक्ष्यं व्योमपञ्चकम् । | 1 | ।

ग्रन्थिद्वादशसंयुक्तं शक्तित्रयसमन्वितम् ।

धामत्रयपथाक्रान्तं नाडित्रयसमन्वितम् । | 2 | ।

ज्ञात्वा शरीरं सुश्रोणि दशनाडिपथावृत्तम् ।

द्वासप्तत्या सहस्रैस्तु सार्धकोटित्रयेण च । | 3 | ।

नाडिवृन्दैः समाक्रान्तं मलिनं व्याधिभिर्वृत्तम् ।

सूक्ष्मध्यानामृतेनैव परेणैवोदितेन तु । | 4 | ।

आप्यायं कुरुते योगी आत्मनो वा परस्य च ।

दिव्यदेहः स भवति सर्वव्याधिविवर्जितः । | 5 | ।

Hence onwards I will talk on the subtle form of meditation which is unique, involve as it does, consideration over the circle of seasons, basis of sound, three objects of concentration and spaces numbering five. (1)

It is concerned with twelve knots, enriched by three powers, crossed by three paths and is associated with three nerves. (2)

(I am going to do all this), O beautiful Lady, having understood the body as lying enclosed by the path of ten (principal) nerves along with three crore and a half plus seventy two thousand (subsidiary) ones.(3)

Enclosed within this number of nerves as also pervaded by diseases and defiled by maladies, this body can be drenched by the sap of immortality of subtle and supramental meditation alone. (4)

Having filled his as well as the others' body with this sap of immortality he gets the body divinised and rid of all sorts of maladies. (5)

## NOTE:

1. Circle of seasons – six *cakras* from *mulādhāra* up to *ajñā*.
2. Bases of sounds or *adhāra* are sixteen –
  - (1) Thumb of the toes; (2) Ankles; (3) Thighs; (4) Genitals; (5) Anus; (6) Kanda – a region between the umbilicus and the genitals from where 72,000 nerves originate; it is shaped like an egg of a bird; (7) Nerves; (8) Stomach; (9) Heart; (10) *Kūrma Nādi* – energy channel situated below the throat. This nerve is associated with throat - *viśuddha cakra* and when it gets activated through meditation, one has full control over desire for food and drink. See also Yoga Sūtra, III.31. (11) Throat; (12) Palate; (13) Region between the middle of the eyebrows; (14) Forehead; (15) *Brahmarandhra*; and (16) *Dvādaśānta* or end of 12 fingers. It is measured in various ways, — (1) A distance of 12 fingers from the tip of the nose in outer space is known as *bāhya dvādaśānta* while a distance of 12 fingers from the *bāhya dvādaśānta* to the centre (heart), i.e. *hṛdaya* of the body is known as *āntara dvādaśānta*. (2) Distance of 12 finger from *hṛdaya* to *kaṇṭha* (throat); (3) *Dvādaśānta* or 12 fingers from the palate to the middle or centre of the eyebrows; (4) Also there is a *dvādaśānta* from the middle of the eyebrows up to *Brahmarandhra*, where absorption of yogin's consciousness into the supramental consciousness or pure consciousness takes place. It is *turiya* state.
3. Three objects of concentration are: within (inner space), without (outer space) and both together.
4. Five spaces – *janma-sthāna*; navel, heart, *bindu* and *nāda*.
5. Twelve knots (psychic tangle or psychic complex) that partially veil the true nature. They are –
  - (1) *māyā* (means that which measures and limits);
  - (2) *pāśava* (instinct of animality);
  - (3) *Brahmā*, i.e. *brahmagranthi* (located in the first *cakra*, it obstructs the path of *kuṇḍalinī* or it also means earth element);
  - (4) *Viṣṇu* i.e., *Viṣṇu granthi* (it is located in the heart plexus or water element);
  - (5) *Rudra* i.e., *Rudra granthi* (it is located in the middle of the eyebrows or fire element);
  - (6) *Īśvara* (air) (or *Īśvara tattva*, the fourth *tattva* from Śiva. The consciousness of this *tattva* is “This am I” and *jñāna* is predominant in it.)
  - (7) *Sadāśiva* (space) (or the third *tattva* from Śiva and at this stage the I-experience is more important than the this-experience; *icchā* or will is predominant.)
  - (8 & 9) *Indhikā* and *Dipikā* (they are *kalās* of *nāda*. *Nāda* has four *kalās*, namely, *Indhikā*, *Dipikā*, *Rocikā* and *Mocikā*);

- (10) *Baindava* – (1) Sir John Woodroffe in his *Garland of Letters*, Chapter XVI (Haṁsa), pp.167-168, describes *baindava* as follows:

“Puruṣa is Ātmā subject to Māya Śakti and the other limiting Śaktis called the Kañcukas, Prakṛti is that state of Śakti which arises as the result of the collective operation of Māya and the Kañcukas; a transformation of Śakti existing as a homogeneity and general objectivity which develops out of its own power, which is the summation of the Śaktis producing it, into the heterogeneous universe. The Puruṣa-Prakṛti-Tattvas arise as a bifurcation in Consciousness on the differentiation of the Para-bindu into the three Bindus which form the Kāmakalā which again may be pictured as the triangular base of the pyramidal figure in the Śrī-Yantra at whose apex is the Baindava-Cakra and Parabindu. The first two Bindus represent the Śiva aspect and the Śakti aspect of the one Consciousness, and the third and the mutual relation or Śiva-Śakti aspect of the two. From this differentiation arise in the Mantra line of creation, Paraśabda, manifested Śabda and Artha; in the Tattva line, Buddhi and the rest; and in the line of the Lords of the Tattvas and in the philosophical sense Puruṣa-Prakṛti represent that stage in the evolving Consciousness (Śakti) in which after passing from the mere I-experience (*Aham-pratyaya-vimarśa*), and the “I-this” or “Aham-Idam,” experience, in which the object or *Idam* is still experienced as part of the self (such experiencer being *Īśvara*). From Consciousness emerges the experience of duality in which the object is seen as outside of, and separate from the self. This, however, is a state of mere general objectivity. The final state has yet to be described when undifferentiated objectivity and supreme Sound (Paraśabda) evolve, first into the differentiated objects of the universe (*Aśuddha-Tattva*) and the second into the differentiated word (Śabda) and its meaning (Artha) which is the birth of Mantra consisting of letters (*Varṇa*), syllables (*Pada*) and sentences (*Vākya*). With the differentiation of Prakṛti appear multitudinous Puruṣas of varying experience, each living in a universe of its own.”

- (11) *Nāda* – (1) Metaphysical - the first movement of Śiva and Śakti towards manifestation; (2) Yoga – the unstruck sound experienced in *suṣumnā*. (3) When Śakti fills the whole universe with *Nādānta*, she is designated as *Nāda*. It is also Sadāśiva because of apposition of “I and this is” (*aham* and *idam*) in the same principle.

- (12) *Bindu* or *vinḍu* is *Parā-Śakti* Herself of the nature of inseparable illumination on the entire range of manifestation. It is also (1) A metaphysical point; (2) Undivided Light of Consciousness; (3) The compact mass of *śakti* gathered into an undifferentiated point ready to create; (4) *paraḥ pramātā*, the Highest Self or Consciousness; (5) Anusvāra or nasal sound as in अँ *aham* indicated by a dot on the letter ँ, suggesting thereby that Śiva in spite of manifestation of the universe is undivided; (6) A light or *teja* appearing in the middle of the eye-brows by the intensity of meditation.

6. Three powers are: *icchā*, *jñāna* and *kriyā*.

7. Three places – Soma (*prameya* (object); or *apāna*), Sūrya (*pramāṇa* (knowledge, *jñāna śakti*, *prāṇa*) and Agni (*pramātā* – knower or subject)

8. Three main nerves — *idā*, *piṅgalā* and *suṣumnā*.

9. Ten Nerves - *idā*, *piṅgalā* *suṣumnā*, *gāndhārī*, *hastijihvā*, *pūṣā*, *yaśasvinī*, *alambuṣā*, *kuhū* and the tenth *saṅkhinī*.

10. Ten *prāṇas* - *prāṇa*, *apāna*, *samāṇa*, *udāna*, *vyāna*, *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhanañjaya*.

11. These ten *prāṇas* move in the entire body. There are ten principal nerves along with 35,000,000 (Thirty five million) nerves plus 72,000 subsidiary ones.

## Chapter VIII Meditation on the Transcendent (Selected Verses)

अथ मृत्युञ्जयं नित्यं परं चैवाधुनोच्यते ।  
यत्प्राप्य न प्रवर्तेत संसारे त्रिविधे प्रिये । । 1 । ।

Now I am going to tell you about the *mṛtyuñjaya* meditation which is eternal and transcendent by having attained perfection in which one becomes immune to be reborn in anyone of the three kinds of the world (known as a *bhava*, *abhava* and *atibhava*). (1)

योगी सर्वगतो भाति सर्वदृक् सर्वकृच्छिवः ।  
तदहं कथयिष्यामि यस्मादन्यन्न विद्यते । । 2 । ।  
यत्प्राप्य तन्मयत्वेन भवति ह्यजरामरः ।  
यन्न वाग्वदते नित्यं यन्न दृश्येत चक्षुषा । । 3 । ।  
यच्च न श्रूयते कर्णेर्नासा यच्च न जिघ्रति ।  
यन्नास्वादयते जिह्वा न स्पृशेद्यत् त्वगिन्द्रियम् । । 4 । ।  
न चेतसा चिन्तनीयं सर्ववर्णरसोज्झितम् ।  
सर्ववर्णरसैर्युक्तमप्रमेयमतीन्द्रियम् । । 5 । ।  
यत्प्राप्य योगिनो देवि भवन्ति ह्यजरामराः ।  
तदभ्यासेन महता वैराग्येण परेण च । । 6 । ।  
रागद्वेषपरित्यागाल्लोभमोहक्षयात् प्रिये ।  
मदमात्सर्यसंत्यागान्मानगर्वतमःक्षयात् । । 7 । ।  
लभ्यते शाश्वतं नित्यं शिवमव्ययमुत्तमम् ।  
निमेषोन्मेषमात्रेण यदि चैवोपलभ्यते । । 8 । ।  
ततः प्रभृति मुक्तोऽसौ न पुनर्जन्म चाप्नुयात् ।  
अष्टाङ्गेन तु योगेन प्राप्नुयान्नान्यतः क्वचित् । । 9 । ।

(By virtue of perfection in this meditation) the yogin becomes all-pervading, omniscient, omni-creative and Śiva Himself. I am going to tell you about that meditation beside which nothing remains to be communicated to you. (2)

Having attained perfection in which through self-absorption, the yogin becomes unaging, immortal and eternal and lies beyond the reach of speech and sight. (3)

This meditation is inaccessible to ears, to the sense of smell, to that of taste and also to that of touch. (4)

It lies beyond the range of ideation, is shorn of all colours and tastes, and yet is imbued with all colours and tastes and hence is unique, lie, as it does, beyond the reach of the senses. (5)

Having attained perfection in which meditation through deep and constant practice along with all-inclusive sense of detachment, yogins become unaging and immortal, O Lady. (6)

By getting rid of attachment as well as aversion, greed as well as infatuation, intoxication as well as jealousy and self-conceit as well as egotism, can be attained the state of Śiva which is everlasting, eternal, imperishable and the highest well within the blinking of the eyes. Hence onward, the yogin becomes liberated never to be born. This is possible only by means of the yoga of eight limbs and by no other means. (7-9)

## ŚIVA SŪTRA

### Chapter I

चैतन्यमात्मा ।। १ ।।  
*Caitanyamātmā*

Ātman is consciousness. (1)

ज्ञानं बन्धः ।। २ ।।  
*Jñānaṁ Bandhaḥ.*

Knowledge (confined to the spectrum of space-time and causality) is bondage. (2)

योनिवर्गः कलाशरीरम् ।। ३ ।।  
*Yonivargaḥ kalāśarīram.*

Māyā (as the creative force of the universe) along with the group of her products creates the basis of division (of the Reality into the subject and the object). (3)

ज्ञानाधिष्ठानं मातृका ।। ४ ।।  
*Jñānādhiṣṭhānam mātṛkā.*

Alphabet is the seat of knowledge (limited by *āṇava*, *māyīya* and *karma mala*). (4)

उद्यमो भैरवः ।। ५ ।।  
*Udyamo Bhairavaḥ.*

Rising up and remaining sustained in the same is the Bhairava's state of consciousness. (5)

शक्तिचक्रसंधाने विश्वसंहारः ।। ६ ।।  
*Śakticakrasandhāne viśvasamhāraḥ.*

The world gets wrapped up on the recollection of *śaktis* through concentration of awareness. (6)

## Chapter II

चित्तं मन्त्रः । । १ । ।  
*Cittam mantrah.*

Taking resort to consciousness (in the individual) is mantra. (1)

NOTE:

The *citta*-aspect of mind has been characterised here as a *mantra*, since it serves as the basis of realisation of the Divine through meditative repetition of the *mantra* through full involvement of it.

प्रयत्नः साधकः । । २ । ।  
*Prayatnaḥ Sādhakaḥ.*

Intensive effort proves to be the proper means of realisation of the *Devatā* (from within the *mantra*). (2)

विद्याशरीरसत्ता मन्त्ररहस्यम् । । ३ । ।  
*Vidyāśarīra-sattā-mantrarahasyam.*

The state of experience of non-duality between the knower and the Reality embodied in the *mantra* is its essence. (3)

गर्भे चित्तविकासोऽविशिष्टविद्यास्वप्नः । । ४ । ।  
*Garbhe Cittavikāso 'viśiṣṭavidyāsvapnaḥ.*

Contentment of the mind with only what is latent is a commonplace dream in knowledge. (4)

NOTE:

Remaining contented with manifestation of inferior kind of knowledge or power is no more than a kind of dream, though the state of awakening in understanding from the worldly viewpoint.

## Chapter III

आत्मा चित्तम् । । १ । ।  
*Ātmā Cittam.*

The Ātman, Self, assumes the form of mind, *citta*. (1)

NOTE:

*Citta* here stands for the mind in all its aspects, namely, *manas*, *buddhi*, and *ahankāra*.

ज्ञानं बन्धः । । २ । ।  
*Jñānaṁ Bandhaḥ.*

The knowledge (possessed by such a mind) is the cause of bondage. (2)

कलादीनां तत्त्वानामविवेको माया । । ३ । ।  
*Kalādīnām tattvānām aviveko māyā.*

Lack of discrimination among the constitutive principles is delusion. (3)

शरीरे संहारः कलानाम् । । ४ । ।  
*Śarīre Saṁhāraḥ Kalānām.*

The constitutive principles of the creation need to be dissolved into the body (gross, subtle and causal). (4)

नाडीसंहारभूतजयभूतकैवल्य-भूतपृथक्त्वानि । । ५ । ।  
*Nāḍī-saṁhāra-bhūtajaya-bhūtakāivalya-bhūtapṛthaktvāni.*

The yogin needs to withdraw the vital force from other channels and redirect it *via* the *sūṣumnā*, extract the essence of so-called *mahābhūtas* from within himself, separate his consciousness from them and keep them away from it. (5)

मोहावरणात्सिद्धिः । । ६ । ।  
*Mohāvaraṇāt siddhiḥ.*

Amazing accomplishments, *siddhis*, appear so on account of being the veil of delusion. (6)

## GLOSSARY

### Glossary of Technical Words

#### A

**A:** Stands for the symbol of Śiva.

**Ābhāsa:** Divine manifestation; semblance.

**Ābhāsana:** Appearance; emanation.

**Ābhāsavāda:** Philosophy of manifestation or appearance in a limited way of Universal Consciousness. According to this philosophy, the underlying principle of all manifestation is *Cit* or Universal Consciousness. Constant changes or flux in the world is only an expression of it. Whatsoever appears in any form as an object or subject or knowledge or means of knowledge or senses, all that exists in any way is only *ābhāsa*, manifestation of the Universal Consciousness. *Ābhāsas* rise like waves in the sea of Universal Consciousness.

As there is neither loss nor gain to the sea with rise and disappearance of waves, similarly, there is no loss or gain to the Universal Consciousness on the appearance or disappearance of the *ābhāsas*. They may appear or disappear but the Consciousness behind them is unchanging.

Consciousness itself appears in the form of subjects and objects and this appearance cannot be called

false.

Yogarāja in his commentary on *Parmārthasāra* describes it as follows:

“Just as varieties of objects appear within a mirror even so appears the entire universe within the Consciousness or the Self. Consciousness owing to its power of *vimarśa* or Self-consciousness knows the world but the mirror does not know its objects.”

In brief *Ābhāsasvāda* is a Kashmir Śaivism doctrine of idealist world creation in which the universe shines as a reflecting manifestation of divine Consciousness.

**Abhāva:** Non-ens; void.

**Abhilāpa:** An image of a word imposed upon *nirvikalpa*, thought-free knowledge.

**Abhinavagupta (950-1020 AD):** A yogin, *tantrika*, psychologist, philosopher and aesthete all combined in him together.

His ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka.

Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

His profundity in various fields of Sanskrit literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṃsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a

form of *visarga* (:), remission.

**Bādarāyaṇa:** Author of Brahma-Sūtra.

**Bāṇa-liṅga:** Emblem of Śiva found in the bed of river Narmadā,

**Bṛhaspati:** One of the Śaivite teachers of Abhinavagupta and author of Śiva-Tanu Śāstra. Cf. Śrī Tantrāloka, Chapter – 8, verse No. 230. Also the name of teacher of gods; planet Jupiter.

**Bahirmukhatā:** Extroversion.

**Bahirmukhibhāva:** Extroversion.

**Bāindavī kalā:** Power of knowership of the highest Self or Consciousness; the power of self-consciousness. It is that power of the Self by which it is always the subject and never the object.

Pertaining to *vinḍu*; it means the power of knowership of the Self-consciousness by which it always is the subject and not an object. For example, if feet are compared with *pramāṇa* (means of knowledge) and the heads to *pramātā*, knowing Self. Just as it is impossible to catch the shadow of one's head with one's feet, for the shadow of the head always eludes it, even so is the impossibility to know the knower by various means of knowing because various means of knowing owe their existence in the knower.

**Bala:** Cid-bala, power of the Self.

## P

**Prāṇa:** Vital energy; life energy, air in expiration.

There are ten *prāṇas*, viz., *prāṇa*, *apāna*, *samāna*, *udāna*, *vyāna*, *nāga*, *kūrma*, *kṛkara*, *devadatta*, *dhanāñjaya*. According to yogic systems, they are different from mere matter. Life is maintained by various *prāṇas*. Breath is the most concrete expression of *prāṇa*. It covers all the functions of the vegetative life and is divided according its functions. Categorisation is as follows:

1. *Prāṇa* is that vital air that goes out in the form breathing out.
2. *Apāna* is that which goes in downwards.
3. *Smāna* is that which is located in the interior of the body and helps in assimilation of food.
4. *Vyāna* is that which goes in all directions and pervades the entire body.
5. *Udāna* is that which goes upward.
6. *Nāga* is that which removes blockages of *prāṇa* and *apāna* and prevents gas formation in the digestive system. Triggers the vomit reflex due to indigestion and dissolving blockages of *samāna prāna*.
7. *Kūrma* functions in the area of the eyes, controlling opening and closing of the eyelids. The energy of this *prāṇa* is active when one is awake and is revitalised when asleep.
8. *Kṛkara* is related to sneezing and blockages in the respiratory system. It releases blockages in the head and neck.

9. *Devadatta* is related to yawning. Yawning expels gas, reduces tiredness after eating.

10. *Dhanañjaya* resides close to the Heart and influences the whole body, in particularly the muscles of the heart by opening and closing the heart valves.

They are also known as *samīra-daśakamī*. The first five are main *prāṇas* while the last five are known as *upa-prāṇas*.

Various *vāyus* are the functions of various *śaktis*.

*Prāṇa*, *apāna* and *samāna śaktis* bound an individual at the level of *paśu* while *udāna* and *vayāna śaktis* liberates him.

#### NOTES AND EXPOSITION::

Prāṇa, as the basic principle of life, as also of universal existence, operates in the organic body, particularly in the human, in various ways. The two of its primarily differentiated forms are *prāṇa* and *apāna*. Vedic seers were fully aware of the significance and respective roles of these two from the very beginning.

The Yajurveda mentions all the five forms of *prāṇa* is supposed to take in the human body for the sake of maintenance and continuance of life in it. These are *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna* (Yajurveda, XXII.33). In the *mantra* concerned, the seer prays to gods to make life a success by means of sacrifice. This prayer is followed by an identical statement made with reference to the five *prāṇas* in place of life. After the *prāṇas*, he comes to eye, ear, speech, mind, Ātman, Brahman and Light.

Obviously, the *mantra* takes care of all the basic components of personality. *Prāṇa* is what operates in the upper part of the body while the field of operation of *apāna* is the lower part of it beginning from the navel. *Vyāna* is that form of *prāṇa* which moves throughout the body discharging various functions including circulation of blood, perspiration, digestion and reflex actions. *Samāna* also, on the other hand, has the whole body as its field of operation, though not by way of discharging specific functions but by way of maintaining equilibrium of the psycho-physical organism. Lastly, *udāna* is the *prāṇa* operating from the saggital suture at the top of the human head down to heart and to some extent even up to the navel. In yet another *mantra* of the Samhitā, there is some variation in the denomination of the factors of the personality. Here *samāna* and *udāna* are replaced by *asu* and *ātman*, Brahman and *jyoti* by *ādhīta*, *dakṣa* and *bala*. (Yajurveda, XXVIII.2)

The variation is fairly adjustable within the range of the factors mentioned in the *mantra* referred to earlier. This is just to show how the philosophy of five *prāṇas* had become fully established by the time of the Samhitā against the states of consciousness as represented by *manas*, *ātman*, and *ādhīta*. Further, if *ādhīta* and *jyoti* are mentioned here to characterise consciousness, *dakṣa* and *bala* may be taken to do the same in regard to *prāṇa*.

The Śatapatha Brāhmaṇa observes that there are ten *prāṇas*, operating in the human body:

कतमे रुद्रा इति दशमे पुरुषे प्राणा अत्मैकादशः ।

*katme rudrā iti daśeme puruṣe prāṇā ātmaikādaśaḥ*

How many are the Rudras? They are the ten *prāṇas* operating in the human body. This is what he pointed out and continued. ‘Ātman is the eleventh one’.

Association of Maruts with the account is also significant in this context. In the Vedic tradition, they are closely associated with *manas* in the form of *prāṇas*, vital forces. *Manas* is supposed to draw its vital energy from the *prāṇas*. That is why the Maruts are regarded as Indra's companions and Indra is the Lord of *indriyas*, *manas*, senses, etc.

#### Convertibility of *prāṇa* into Consciousness:

There is a close correspondence between the *prāṇas* and the centres of consciousness. The correspondence becomes clearer if we take into account certain instances of convertibility of one into the other. The Śatapatha Brāhmaṇa, talks of as many as ten *prāṇas* as varieties of a single *prāṇa* which it identifies in the form of air. It observes that *prāṇa* is simply what blows outside as air. Though blowing uniformly as a single entity, the air, the Brāhmaṇa observes, having entered the human body, becomes operative in as many as ten forms so as to sustain the individual in his life (Śatapatha Brāhmaṇa, V.2.10). There is no doubt about it that the number ten in regard to *prāṇas* could easily have been reached by putting together the five main *prāṇas* as mentioned so frequently in the Samhitās and Brāhmaṇas as also by adding to them the five subsidiary *prāṇas* as made out subsequently in the form of *kṛkara*, *dhanañjaya*, etc.

The convertibility of *prāṇa* into consciousness is not anything adventitious. It is owing to two factors. In the first place, as per the Vedic assumption, air, forming the source of *prāṇa*, is not anything inert. On account of being in its own right the *prāṇa* of the Supreme Being coming out of His mouth, as the Hymn to Puruṣa tells us, it cannot but be the principle of life potent with consciousness of all possible grades. After coming out of the mouth of the Being, if it turns into a cosmic principle, that does not amount to total annulment of consciousness from it. It only means objectification of the subjective which does not necessarily involve forfeiting its basic character, that is, consciousness. The same air, with all its potentiality of consciousness latent in it, when made subjective again through inhalation by an organism, has every possibility of getting its latent consciousness manifested from within it. Whether that consciousness gets actually manifested or not through inhalation by the organism, depends on the mechanism of the organism itself. This may be understood from the extreme variation in the intensity of consciousness from individual to individual on the human level itself. Though all humans are broadly alike, they differ enormously in their intellectual capabilities as also in their emotional sensitivity. This difference is, obviously, owing to difference in the mental setup of the individuals concerned, the setup in itself comprising inherent as well as acquired traits. When the same set up is looked into in the broader perspective of species much beyond the human world, it is sure to expand enormously in the degree of variations obtaining from one species to another. Animals also, for instance, have been provided with brain and senses as well as with breath like humans, and yet they are much inferior to the latter in almost all respects so far as consciousness is concerned. It is not that the air they inhale is anyway different from what we breathe in and yet the same air by way of being vitalised and getting converted into consciousness through the mechanism they are provided with for the purpose, produces something which is no match to that of the humans at least in higher reflection and application. Interestingly enough, the Maitrāyaṇī Samhitā institutes a comparison between animals and humans in this respect. According to it, animals have only ten *prāṇas* and regard these *prāṇas* themselves as their deities while humans have an additional one in the form of Ātman (Maitrāyaṇī Samhitā, III.9.8). The ten *prāṇas* in animals, as referred to here, are obviously the nine openings and the sense mind serving only as coordinator of the functions of senses and organs of action. Their whole consciousness, therefore, remains confined to sensory perception, coordination of the perceptions and translation of those perceptions into action. Thus, whatever they achieve remains confined to these functions. Man, on the other hand, has got evolved in him, by passing through the life of vitality, a central core of consciousness called Ātman. It is by virtue of this singular development that he has distinguished himself to such an extent from animals, though living almost side by side.

The Aitareya Upaniṣad has observed that it is the Supreme Being Himself who has chosen to enter the human body through the sagittal suture at the top of the head up to the heart plexus. What is termed as Indra in the Upaniṣad is a figurative representation of the spiritual potentiality controlling from within all mental, vital and physical functions of our personality. All our higher visions and intuitions independent of perception and ideation emanate from that potentiality and our vital functions derive their basic impetus from it. It is, indeed, this potentiality referred to by the Kāṭha Upaniṣad when it states that nobody lives by mere *prāṇa* and *apāna* (Kāṭha Upaniṣad, V.5) and that all live by the potentiality on which are dependent both the *prāṇa* and the *apāna*. It is on account of this central role of it that potentiality has been referred to as *mukhya prāṇa* in the Upaniṣad. Distinct from the ordinary people, those who are in actual cognisance of this potentiality, observes Aitareya Upaniṣad, leave the body at the time of death through the *susumnā* nerve by means of the vital force known as *udāna*. This vital force is simply the carrier of the *mukhya prāṇa* and by no means the latter itself. Cognisance of this most remarkable feature of the human personality has been attributed by the Upaniṣad to seer Aṅgiras and his worthy son Ayāśya (Chāndogya Upaniṣad, I.2.10).

### Interrelationship between *prāṇa*, *manas* and *vāk*

According Aitareya Āraṇyaka, *manas* is the prior syllable of the phoneme and *vāk* the latter while *prāṇa* serves as the factor of conjunction between the two (Aitareya Āraṇyaka, III.1.1). Through this statement what the Āraṇyaka suggests is the interrelationship among the three openings to consciousness which we are provided with.

This illustration is suggestive of the fact that a yogin may be able to realise even the Ultimate Reality within himself through the proper use of the three powers he is endowed with namely, *manas*, *vāk* and *prāṇa*. Amongst these, *manas* is primary and *vāk* secondary to it while *prāṇa* serves as the factor of interconnection between the two. This interconnection among these three human capabilities suggests that when *manas* forms the source of *vāk* through the power of *prāṇa*, it can be very well be approached in its essence by following the lead of *vāk* and *prāṇa*.

Reference to this type of *sādhanā* is found in a Ṛgvedic hymn seen by a group of seers known as Keśins. These seers are described as having long hair and to have put on yellow clothes. What is most relevant regarding them is the characterisation of them as those making use of air as a string or girdle. Characterised as such, they are said to follow the movement of air and thus to have entered into the domain of gods. (Ṛgveda, X.136.2)

Use of air as a girdle or string is suggestive of their rigorous *sādhanā* on *prāṇa*. Girdle is worn around the waist which is the meeting point of the two main *prāṇas*, namely, *prāṇa* and *apāna*. Girdle is just to help in the harmonisation of the two *prāṇas* which is essential not only for the continuance of life but also for the elevation to higher states of consciousness. Using air itself as the girdle by these seers indicates their having got perfected themselves in this *sādhanā* as a consequence of which they could have entry into the domain of gods. Use of air as string bears out their elevation to this state through the use of *prāṇa* as the medium for access to higher consciousness, which the domain of gods represents.

The next mantra in the hymn emphasises another aspect of their *sādhanā*, namely, silence. It reads as follows:

We have become delighted through observance of silence and have settled ourselves on airs.  
You mortals see only our body.

Ṛgveda, X.136.3

Observance of silence on the part of these yogins is indicative of their following of course of rigorous

discipline. Since *vāk* is the medium of manifestation of consciousness. For a reversion to consciousness in its pure form, it is essential to discipline one's power of speech. Discipline of speech is an essential part of the *prāṇa sādhanā* since the apparatus of speech cannot work without the help of *prāṇa*.

Introversion of *prāṇa* through the discipline of *vāk* results in the expansion of the horizon of the inner being culminating ultimately in the elevation of consciousness to the state of the Divine. This finds an indication in the next *mantra* of the hymn:

The *muni* takes his flight in the intermediate space and looks closely into all the forms of the world. He, thus, becomes established in the friendship of the gods of gods for the sake doing noble deeds.

Rgveda, X.136.4

Flying in the intermediate space may refer to muni's *siddhi* attained through the control on his vital forces. In any case, it is through the *sādhanā* of control over his *prāṇa* that he could have been enabled to take flight in the sky. Much more than that what the *mantra* seems to refer to is, his flight in the space of consciousness (*khecara*), since it is through such a flight that one can have the possibility of reaching the God of gods and getting established in His friendship. The last of the *mantra* is also significant as it states that the *muni* has ascended that state for friendly participation in God's noble deeds. It is by elevation in one's consciousness that one can think of the universal good and not by flying in the sky.

How he gets himself elevated to this state happens to be re-stated in a symbolic form in the second last *mantra* of the hymn, which states:

By treading the path of *Apsarasas*, *Gandharvas* and deers, the Keśin, having become cognisant of real knowledge has become friendly with the Divine and sweet and exhilarated in delight.

Rgveda, 136.6

Taking *Apsaras* as symbolic of *manas*, *Gandharva* as that of *vāk* and deer as that of *prāṇa*, we can assume that the path by treading which the Keśin reached the blissful state of the Divine was none but one of discipline of *manas*, *prāṇa* and *vāk* on the yogic line. It is by virtue of this *sādhanā* and the consequent enlightenment that he is said in the last *mantra* of the hymn to take drink in a cup of *viṣa* in the company of Rudra. What *viṣa* stands for in this context is difficult to decide but one thing is obvious that it is something stimulating and exhilarating. Perhaps the word *viṣa* may stand for *kuṇḍalini*. What is significant is the company of Rudra in which the drink is being taken at that highest plane of being which could be attained by undergoing the discipline of *vāk*, *prāṇa* and *manas*. As is evident from the context, the God of gods in whose friendship the Keśin is said to have entered, is none but the Rudra of this last *mantra* in whose company the Keśin is said to take the drink. The *mantra* reads as follows:

The air churned out for the sake of him and turned into a paste what otherwise was difficult to turn as such so that the Keśin takes it in a cup of *viṣa* in the company of Rudra.

Rgveda, 136.7

Here air may be taken to represent *prāṇa*, which renders *vāk* into a paste so as to make it get assimilated to *manas* in its purified form, as represented by the Keśin.

On the basis of the analysis of this hymn, we are in a position to point out that Śaivism flourishing in diverse forms such as in Kashmir and South India also in the form of various cults of somewhat obscure nature, has inherited its rigour of *sādhanā* in regard to *vāk* and *prāṇa*, from Vedic hymns like this.

This point gets confirmed from the Śivadṛṣṭi of Somānanda, one of the earliest exponents of Kashmir Śaivism. While giving an outline of his tradition and genealogy, states that all the secret traditions, including the Śaiva, as also the method of entering into them, were lying originally kept concealed in the mouths of the seers and that with the advent of the Kali age these became difficult to understand. In view of this, continues, Somānanda, while loitering on Kailāśa, Lord Śiva, thinking of the welfare of mankind, came down from the mountain and imparted the secret knowledge to Durvāsas, a *muni* leading a life of perfect celibacy (Śivadṛṣṭi, VII.2.1, 2, 4).

If we collate this account of Somānanda with this Ṛgvedic hymn, it becomes obvious that Muni Durvāsas is most probably no one else but the leader of the *munis* clad, moving with the speed of air, using air as a string to ascend the sky and reach the domain of the God of gods so as to participate in the latter's task, of doing good to people at large. The *Rṣis* in whose mouth the great secrets are said to have lain, cannot be anyone except for the Vedic seer keeping the *mantras* preserved in him through the oral tradition.

Thus, what seems most likely to have happened is that the Veda had embedded in it seeds of all the subsequent traditions of *sādhanā*, both yogic and sacrificial. While the sacrificial was taken up and carried towards by the Brāhmaṇas, the yogic came to be taken up and developed partly by the Upaniṣads and mainly by those falling in the line of these munis, admitting and devoting themselves to Rudra as the God of gods and seeking to rise to that level of consciousness, which He represents, through the *sādhanā* of *vāk*, *prāṇa* and *manas*. Śiva's benevolence towards all living beings, as indicated in the Śivadṛṣṭi, has its seed in the Ṛgvedic hymn's account how the muni becomes friendly to Rudra for the sake of promoting His cause of welfare to all.

#### Interrelationship of *vāk*, *prāṇa* and *manas* in Yoga and Tantra in rising of *kundalini*

It is via these munis representing the yogic *sādhanā* of the Vedic tradition particularly in admittance of Rudra as the supreme divinity, *deva-deva*, that the system gets elaborated upon subsequently in the form of yogic, Śaiva and Tantric *sādhanās* of various kinds. What is common behind these later *sādhanās* is the personality of Rudra in the form of Śiva and his consort Pārvatī. The prominence of this divine couple in this tradition of *sādhanā* is indicated by the Ṛgvedic female seer Vāgāmbhṛṇī herself naming Him as the first of all gods with whom she claims to move throughout the entire creation (Ṛgveda, X.125.1).

Another notable landmark of this development is the Umā Haimavatī of the Kena Upaniṣad helping Indra in the recognition of Brahman appearing before the gods as a Yakṣa (Kena Upaniṣad, 3-4.).

Umā and Śiva are central divine figures admitted in these traditions. Śiva stands for Brahman, the Supreme Being while his consort Umā represents his Supreme Divine Power. This status of Umā is implicit in her Upaniṣadic appearance itself even without the mention of Śiva. As the epistemic intermediary between Indra and Brahman, the knower and the object of knowledge respectively, she cannot be anything but the power of Brahman responsible for transmission of His knowledge to the inquisitive.

If Śiva represents the Reality, his consort in the form of Umā or Pārvatī stands for *Vāk* as the medium of knowledge of that Reality. A pertinent elucidation of it can be found in such an early text as Kālīdāsa's Raghuvamśam where right in the very beginning the great poet pays his obeisance to them as *Vāk* and the object of *Vāk* associated inseparably with each other and playing the role of the parents of the world (Raghuvamśam, I.1).

Needless to point out that the view of the relationship between Pārvatī and Parameśvara is simply an extension of the central idea of the Vāgāmbhṛṇī hymn inasmuch as she, as the representative of *Vāk*

claims for herself not only to move in the company of all the gods but also responsible for the creation of the world and, indeed, the Creator Himself in a certain sense.

What has been a matter of direct self-experience by Vāgāmbhrṇī and has been recounted figuratively in the form of the relationship between Pārvatī and Parameśvara by Kālīdāsa, the same has been put formulistically by Bharṭṛharī through his observation, particularly with reference to the knowers of the secret of the Veda, that the creation in its entire multiplicity is the product of Śabda or Vāk, since it emerged first out of the *chandas*, metres of the Veda itself (Vākyapadīyam, I.121).

Śaivism traces the origin of Vāk as many as three steps behind the prevalent one. In doing, it follows strictly the Vedic tradition as articulated by the Ṛgvedic seer Dīrghatamas. What Dīrghatamas has indicted as the 'fourth', the same is called *vaikharī*. Vaikharī is the articulated form of Vāk. Vāk on this level varies diversely from species to species, from country to country, and from place to place in the same country.

But in spite of differences on this level of Vāk, people are able to understand one another though having drawn from diverse linguistic groups. It leads to the conclusion that there is a common ground of all languages in the human mind. This background of languages is called *madhyamā*, i.e., the intermediate one. Language at this level is inarticulate. It is the psychological background of the articulated form of language. Whereas the *vaikharī* is limited by difference of place, time and groups of persons making use of it, the *madhyamā* is completely free of such limitations owing to the universality of the human psychology.

The search for the nature of Vāk led seers and subsequent *sādhakas* from the psychological side and grammarians from the linguistic to two more steps in this row which are known as *paśyantī* and *parā*. *Paśyantī* is that form of Vāk which is supra-ideational. It represents that plane of the human psyche where ideas get subsided and which, therefore, is inaccessible to bare ideational approach. That way, it can be termed as supramental. As such, it is accessible only through yogic *sādhanā*. While *madhyamā* relates to that state of Vāk where it is something like talking within oneself without any role of *prāṇa* in its operation and hence is completely inaudible, *paśyantī* is akin to the content of a peacock's egg still in the liquid form with potentiality of getting matured eventually in the form of a full-fledged peacock with its splendour of colourful plumage lying dormant (Ratnatraya 31-32, quoted from K.C. Pandey, Abhinavagupta, pp.831-32).

As per the Upaniṣadic statement, Vāk, as a luminary, is less fallible than the physical luminaries, such as the sun, moon, and fire. Even then, it is less pervasive and durable than the light of the Ātman, since it is dependent on this latter light. Its self-luminosity, on the other hand, redeems it of the necessity of dependence on anything else including the Ātman itself. Its self-luminosity is an indication to its getting coincided with the Ātman at the stage of *paśyantī*.

While *paśyantī* is characterised by self-luminosity which originally is an attribute of the Ātman, *parā* is complete coincidence with the Ātman itself. This is evident from an account of it in Ratnatraya. According to it, *parā* is that state of Vāk which is the subtlest, inmost, most fundamental, purest and the infallible luminosity of Ātman itself. (Ratnatraya, quoted from K.C. Pandey, Abhinavagupta, p.832)

The eventual coincidence of Vāk with the Ātman or the inmost self is sufficient to testify to the method of exploration into it by the seers, *munis* and *sādhakas*. It consisted in diving deep within oneself taking hold of the power of expression as well as articulation of vāk in coordination of both, *prāṇa* and *manas*, and trying to reach the bedrock of one's being. It is by following this course of *sādhanā* that they came to discover *kuṇḍalinī*. An early reference to it is found in Ṛgveda:

This variegated Word has moved ahead having relinquished its seat with the Mother, and looking towards the heaven majestically.

It moves inside (the human body) brightly taking the breath inside and discharging the same outside with its eye set on the heaven and in its all magnificence.

This Vāk keeps illuminated all the thirty stops on its way while moving towards its destination to the Pataṅga in the heaven along with all its brilliance.

Rgveda X.189.1-3

In one of its mantras, Kaṭha Upaniṣad talks of a dwarf sitting on the point of conjunction of *prāṇa* on the one side, *apāna* on the other pushing the former upward and the latter downward and being meditated on by all the gods. (Kaṭha Upaniṣad, V.3)

This dwarf represents the most fundamental principle of the individual's psyche and life. Though so short-statured, it controls and makes functional not only the individual but also the whole cosmos, as is implied by his being meditated on by all the gods. In another mantra of the same Upaniṣad, this dwarf has been identified in the form of Aditi, the mother of all gods and manifesting herself through *prāṇa*. She is also said to have entered into a cave, remain sitting there and manifesting herself in the form of the created beings. Finally, she is characterised as the same as the Ultimate Reality (Kaṭha Upaniṣad, IV.7). Aditi's association with *prāṇa*, entrance into the cave and representation of all the gods collectively are sufficient to bear out her oneness with the dwarf. She, indeed, is the Śakti of the Śākta and Vimarśa Śakti of the Śaivites.

As *śakti*, she would represent the Parā Prakṛti as considered from the cosmic viewpoint and the *kuṇḍalinī Śakti* from the point of view of the yogic *sādhana*. This Śakti has been traced by yogins to lie asleep in the *mūlādhāra cakra* of the human body near the lowermost tip of the backbone. Its sleep represents its involvement in the creation in the form of procreation. Its getting awakened, on the other hand, amounts to the beginning of expansion in consciousness leading to higher intellectual and spiritual development. Its rising upward from *cakra* to *cakra* results in greater and greater expansion and elevation in consciousness. The cakras in its route above the *mūlādhāra* are *svādhiṣṭhāna*, *maṇipura*, *anāhata*, *viśuddha*, *ājñā* and *sahasrāra*. The *cakras* are the main nerve-centres in the human body formed by nature as per a certain graduated scheme of consciousness to unfold itself. As per this scheme, when the *kuṇḍalinī* reaches the *sahasrāra*, the consciousness, having set aside all limitations assumed by it until now, gets restored to its original purity and infinitude signalling the state of redemption.

The *kuṇḍalinī* has been envisioned as a snake lying in the *mūlādhāra cakra* in three and half coils with its head drooping downward, holding its tail in its mouth and thus indicating its state of sleep. Moreover, it is imaged out as a female. Prāṇic energy is used as a means to its awakening. Being awakened, it straightens itself, becomes luminous and starts rising upward from *cakra* to *cakra* formed along the most sensitive nerve of the body known as *suṣumnā*. The prāṇic energy operates on it having assumed the form of *vāk*. Herein lies the secret of the use of *mantras* in conjunction with breath and concentration of the mind in the awakening of *kuṇḍalinī*. It is a matter of common experience that it is only with greater momentum in the use of the prāṇic energy that we are able to produce words. Words of fundamental phonetic quality and semantic values, as *mantras* consist of, when uttered repeatedly, require the use of prāṇic energy to its maximum touching the core of consciousness which the *kuṇḍalinī* represents in a veiled manner. The veilmnt is due to its involvement in the creation signified by its state of sleep as symbolised by its drooping head. In fact, it represents that core of consciousness which has involved itself in matter and has got restored to its sensitivity in the organic being, as is the human body. Its coils represent perhaps the three *guṇas* of nature while its drooping head raised above the

coils signifies its potentiality to transcend the range of *guṇas*. Thus, the *kuṇḍalinī* may be taken as the subtlest and most sensitive form of matter and energy gathered around consciousness. On the physical side, it is something like the string of the modern scientist calculated to be less than  $10^{-30}$  cm., in space as against the common atomic nucleus of the size of  $10^{-13}$  cm., in it. Since matter on this level almost ceases to be matter as such, it cannot but fall on the borderline of energy. As the *kuṇḍalinī* is a matter of intra-psyche experience, it has to be taken as the *prāṇic* energy embodying the core of consciousness. It, indeed, seems to be the subtlest throb of consciousness as embodied in the human personality. In fact, it, as such, has already been postulated in the theory of *spanda*, throb, in Śaivism.

Finally, to sum up the issue, we quote from Maheśvarānanda's *Mahārtha-mañjarī*:

If there is any abiding and genuine will to discover the splendour of the heart, the intervening occasion needs to be discerned in the interval between the moon and the sun on the subsidence of both of them. (verse 55)

Where there is interpenetration of *citta* and purified intellection, delight reigns supreme and where delight prevails over the temperament there lies the stability of consciousness and purity of discretion. (commentary on verse 54)

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