By the same author:

**VIJNANABHAIRAVA**

**OR**

**Divine Consciousness**

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

**SPANDA-KARIKAS**

**The Divine Creative Pulsation**

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

**SIVA SUTRAS**

**The Yoga of Supreme Identity**

*Siva Sutras* are considered to be a revealed book of the Yoga: Supreme identity of the individual self with the Divine. A long introduction, together with an abstract of each sutra, throws a flood of light on the entire system of Saiva Yoga.
This little work is a digest of the Pratyabhijna system of Kashmir Saiva philosophy, prepared by Ksemaraja, the illustrious disciple of Abhinavagupta. It avoids all polemics and gives in a very succinct form (20 surras) the main tenets of the Pratyabhijna presented by Utpala. Pratyabhijna means recognition. Jiva is Siva; by identifying himself with his body, Jiva has forgotten his real nature. This teaching is meant to enable Jiva to recognise his own real self i.e., Siva and to suggest to him the spiritual discipline needed to attain 'at-one-ment' with SIVA.

Dr. Jaideva Singh has considerably revised and enlarged his translation, and provided a scholarly Introduction, Notes, Glossary of technical terms and Indexes. It serves as the best introduction to Pratyabhijna philosophy.
JAIDEVA SINGH (1893-1986) was a great scholar in musicology, philosophy and Sanskrit. A former principal of Y.D. College, Lakhimpurkheri, he also acted as a Chairman of U.P. Sangit Natak Academy. He was awarded Padma Bhushan by the Government of India in 1974. His other works include: Siva-Sutras, Spanda Karika, Pratyabhijnahrdayam, Vijianabhairava.
BY THE SAME AUTHOR

THE CONCEPTION OF BUDDHIST NIRVANA

AN INTRODUCTION TO MADHYAMAKA PHILOSOPHY

SIVA-SUTRAS: THE YOGA OF SUPREME IDENTITY

SPANDA-KARIKAS: THE DIVINE CREATIVE PULSATION

PARATRISIKA-VIVARANA BY ABHINAVAGUPTA

VIJNANABHAIRAVA OR DIVINE CONSCIOUSNESS
Pratyabhijnahrdayam
The Secret of Self-recognition

Sanskrit Text with English Translation
Notes and Introduction

JAIDEVA SINGH
Dedicated With Profound Respects to
SWAMI LAKSMANA J O O
To Whom Alone I Owe
Whatever Little I Know of
Pratyabhijna Philosophy
PREFACE TO THE FOURTH EDITION

In this edition misprints occurring in the previous edition have been corrected.
Alteration in the text of the translation has been made at a few places for the sake of greater clarity.
The notes have been improved upon at a few places.

Varanasi

JAIDEVA SINGH

1982
PREFAE TO THE SECOND EDITION

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

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

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

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

VARANASI JAIDEVA SINGH
1977

PREFAE TO THE THIRD EDITION

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

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

The whole book has been thoroughly revised.

Varanasi JAIDEVA SINGH
1980
PREFACE TO THE FIRST EDITION.

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

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

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

While the book was at the proof stage, I referred my difficulties in some of the Sutras to MM. Dr. Gopinath Kaviraja
and profited greatly by his illuminating exposition. I have used his suggestions with advantage in some of my notes. I am deeply grateful to him for his kind help. Acharya Pandit Rameshwar Jha was helpful in the clarification of some difficult passages of the text. I, therefore, offer him my heart-felt thanks.

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

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

The Advaita Saiva Philosophy of Kashmir was of this type. For centuries, it was imparted as a secret doctrine to the aspirant who had to live it and test it in the laboratory of the Self. In course of time only the cult and the ritual remained; the philosophical background was forgotten. Perhaps, a select few still knew the philosophical doctrine by oral tradition,
but the first thinker known to history, who reduced the main principles to writing was, Vasugupta. He is said to have lived towards the end of the eighth or the beginning of the ninth century A.D. Since then, philosophical writing had been an active and continued process in Kashmir which went on for nearly four centuries. The literature on this system has accumulated to such an extent that it would require almost a life-time to study it. Some works of the system have still not been published.

**Saiva Literature**

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

(a) *Agama Sastra*

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

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

(b) *Spanda Sastra*

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

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

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

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

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

A digest of the Pratyabhijna Sastra, named Pratyabhijnahrdayam was prepared by Ksemaraja.

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

Pratyabhijndhrdayam

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

Pratyabhijndhrdayam, Spandasandoha, Spandanirnaya, Svacchandodyota, Netrodyota, Vijnanadhairavodyota, Sivasutra-vimarsini, Stavacintamanitika, Parapravesika, Tattvasandroha.

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

इह ये बुद्धारम्यत्योद्भुतात्मकव्याकर्षकस्यवर्णितम्: खलितक्षति-मिलित-पारमेश्वरसमावेशाभिन्नापि: कवितिवित्तमहत्: तपायारामेश्वरप्रत्येकविषेषाय-कर्त्तव्य मनाक्ष: उपमीयते ।

¹ I am indebted to J.C. Chatterji's Kashmir Shaivism for the historical account given above.
"In this world, there are some devoted people who are undeveloped in reflection and have not taken pains in studying difficult works (like Logic and Dialectics), but who nevertheless aspire after Samavesa with the Highest Lord which blossoms forth with the descent of Sakti. For their sake the truth of the teachings of ISvarapratyabhijna is being explained briefly."

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

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

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


1. Ultimate Reality

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

Git scires itself as Cidrupini Sakti. This sciring itself as Cidrupini Sakti is Vimarsa. Therefore, vimarsa has been named
differently as parasakti, paravak, Svatantrya, aisvarya, kartrtva, sphuratta, Sara, hrdaya, Spanda. (See Parapravesika p. 2)

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

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

2. Manifestation - the Universe - or the World Process

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

"प्रकाशायन्तदेशध्रेष्ठेष्वरा प्रकाश्लेण
मृत्युर्बरत्वं यं विविधत्वम् तदस्तितवत्॥"
- Tantr. III. 100

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

We have seen that Ultimate Reality or Parama Siva is 'prakasa-vimars'amaya In that state the 'I' and the 'This' are in an undivided unity. The 'V' is the 'prakasa' aspect, and the
'This' or Its consciousness of It as itself is the 'vimarsa' aspect. This Vimarsa is Svatantrya, Absolute will or Sakti. This Sakti has been called as 'the Heart of the Supreme Lord' in Parapra-vetika by Ksemaraja (hrdayam paramesituh). But Sakti is only another aspect of the Supreme Self. In the Supreme experience, the so-called 'This' is nothing but the Self. There is one Self experiencing Itself. This Vimarsa or Sakti is not contentless. It contains all that is to be.

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

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

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

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

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

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

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

5. Kriya - the power of assuming any and every form (Sarvakarayogitvam Kriyasaktih : Tantrasara Ahn. 1). In this aspect, He is known as Sadvidya or Suddha Vidya.
The Universe is nothing but an opening out (unmesa) or expansion (prasara) of the Supreme or rather of the Supreme as Sakti.

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

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

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

\[ \text{श्लोकम्युत्तर्युःतिनिवेष्लख्यातिरिक्तसिद्धिं जन्तुस्तुपु \}
\[ \text{प्रस्यन्ते स स्पन्दः प्रधमः शिवतत्तत्रमुच्यते तच्छः} \]

- verse 1

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

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

\[ \text{श्री परम्शिवः} \ldots \text{पूर्वे विदेशभाषापञ्चाणांविभिन्नभाषापञ्चाणांविभिन्नभाषाः} \]
\[ \text{पृथ्वार्थमत्या प्रकाशांत्रेण प्रकाशमातत्या स्तुपुरति} \]

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

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

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

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

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

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

Mahesvarananda explains this further in the following words :

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

Sakti is the active or kinetic aspect of Consciousness.

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

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

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

The Saiva philosophy does not conceive of the Supreme as a logomachist but as an Artist. Just as an artist cannot contain his delight within himself, but pours it out into a song, a
picture or a poem, even so the Supreme Artist pours out the delightful wonder of His splendour into manifestation or creation. Ksemaraja gives expression to the same idea in his commentary on Utpaladeva's Stotravali:

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

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

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

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

3. Saddtiva or Sadakhya Tattva

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

निमेयोज्यः सदाशिवः

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

तत्र प्रत्योचितमानविषिवकल्पतया दिशयेश्वर प्रस्तुतत्वात् ।

(p. 3)
"In that stage, the 'This' side of the Experience is hazy like a picture of an artist which is about to be portrayed and hence which is still in an ideal state (i.e., in the state of an idea). Hence in this stage it is Will that is predominant." That is why Ksemaraja says in his Pratyabhijnahrdaya:

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

4. Isvara or Aisvarya Tattva

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

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

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

5. Sadvidya or Suddhavidya Tattva

In the Sadvidya tattva, the 'I' and the 'This' side of Experience are equally balanced like the two pans of an evenly held balance (samadhrtatulaputanyayena). At this stage, Kriya Sakti is predominant. The 'I' and 'This' are recognised in this
state with such equal clarity that while both 'I' and 'This' are still identified, they can be clearly distinguished in thought. The experience of this stage may be called diversity-in-unity (bheda-bhedavimarsana-maka) i.e., while the 'This' is clearly distinguished from 'I', it is still felt to be a part of the 'I' or Self. Both 'I' and 'This' refer to the same thing (i.e., they have samanadhikaranya).

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

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

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

II The Tattvas of the Limited Individual Experience

6-11. Maya and the five Kancukas

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

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

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

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

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

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

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

iii The Tattoos of the Limited Individual

Subject-Object

12. **Purusa**

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

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

पूणेत्वाभवेन परिभित्तत्वादपुत्रम् ।

13. **Prakrti**

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

* ‘मायानिमेषंकुचिनिदिनाभजातेशु निःशब्दीः’

- Sattrihsattoasandoha v.5
manifestation. According to Trika, Prakrti is the objective effect of Kala—

बैद्यमानै स्पृह निर्विश्वासं सूयते कला । -Tantral, Ahn. 9

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

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

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

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

iv. The Tattvas of Mental Operation

14-16 - Buddhi, Ahamkara, and Manas

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

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

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

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

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

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

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

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

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

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

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

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

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

VIII. The Tattvas of Materiality

32-36. The Five Bhutas

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

   (i) Akasa is produced from Sabda-tanmatra.
   (ii) Vayu is Sparsa-tanmatra.
   (iii) Teja (Agni) Rupa-tanmatra.
(iv) Apas is produced from Rasa-tanmatra 
(v) Prthivi ,, ,, Gandha-tanmatra.

3. Svatantreyavada and Abhasavada

Svatantreyavada

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

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

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

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

"स्वातंत्र्यच नाम यथेष्ठं तथेष्ठास्पदस्य ग्रहिताः।"

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

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

“तस्मादनपथवनीयः प्राकाशचिविरः संविष्टवभावः परस्मियो भगवान्
स्वातंत्र्यदेव हस्तदिक्षणरात्रप्रमातुस्तथा नीलमुखादिभयुष्टथात् च अनिति-
रिरिस्त्रायिणि अधारिताया इध्र स्त्रुपानाच्छादिक्या साधृपमपपत्तीयक्तव्
तंत्राच्छिन्नः प्रकाशत हरि प्रयं स्वातंत्र्यवादः प्रोप्योलितः।"

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

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

Abhasavada

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

In the ultimate Reality, the entire manifested variety is in perfect unity, an undifferentiated mass just as the variegated plumage of the peacock with its beautiful, rich colour lies in a state of undifferentiated mass in the plasma of its egg. This is called in this system the analogy of the plasma of the peacock's egg (mayurandarasanyaya).
The underlying principle of all manifestation is Cit or pure Universal Consciousness. The world of ever-changing appearances is only an expression of Cit or Samvid. All that appears in any form whether as an object or subject or knowledge or means of knowledge or senses, all that exists in any way is only an abhasa - a manifestation of the Universal Consciousness. The word abhasa = a i.e., isat (sankocena); bhasah = bhasanam or prakaSana. So abhasa is manifestation or appearance in a limited way. Every kind of manifestation has some sort of limitation. Every thing in existence is a configuration of abhasas.

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

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

Two exceptions have, however, to be noted in the analogy of the mirror. Firstly, in the case of the mirror, there is an external object that is reflected: in the case of MaheSvara or Universal Consciousness, it is its own ideation that is reflected. In the case of the mirror, there is an external light owing to which reflection is possible; in the case of the
Universal Consciousness, it is its own light; it is the Light of all lights; it does not require any external light.

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

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

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

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

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

The Divine Being does not create like a pot-maker shaping clay into pots. Srsti only means manifesting outside what is
contained within. The Divine does not require any external material for this. This is accomplished by His mere Will power.

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

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

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

4. Sadadhva

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

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

But in the present context, coming after nada-bindu, kala means a phase, an aspect of creativity. It is here that things begin to differentiate from an integrated whole. Vacaka and Vaya (index and object) which were one at the paravak stage begin to differentiate. The first adhva or step of this differentiation is the polarity of varna and kala. As Svami Pratyagatmananda Sarasvati puts it, varna in this context does not mean
letter or colour or class, but a 'function-form' of the object projected from bindu. Varna, therefore, connotes 'the characteristic measure-index of the function form associated with the object'. Varna is the 'function-form', Kala is 'predicable'.

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

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

The Sadadhva may be briefly indicated in the following table:

<table>
<thead>
<tr>
<th>Vacaka or Sabda</th>
<th>Vacya or artha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Varna</td>
<td>Kala</td>
</tr>
<tr>
<td>Mantra</td>
<td>Tattva</td>
</tr>
<tr>
<td>Pada</td>
<td>Bhuvana</td>
</tr>
</tbody>
</table>

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

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

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

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

5. Comparison and Contrast with Samkara's Advaitavada

Samkara's philosophy is known as Santa brahmavada or Kevaladvaitavada or sometimes, as Maya-Vedanta-vada. The Saiva
philosophy of Kashmir is known as Iśvaradvayavada or Pratyabhijha or Trika philosophy. Since Samkara believes that brahman has no activity, his philosophy is mostly characterized as Santabrahma-vada or the philosophy of inactive brahman by the Saiva philosophers.

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

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

"तदेवमविन्यासातःकौशिकपारिश्चेदायिकेऽवेदवस्तेद्वश्वतः सर्वं शक्तित्वं चेन, न परमायहो विद्यावकारत्वस्वपाहित्रभवते भाग्योपमोक्षित्वसर्वंवस्तवादि व्यवहार उपपत्तिः" (Br. Su.2. 1.14)

"Thus the potency of ISvara, his omniscience and omnipotence are contingent upon the limitation caused by the condition or association of avidya (primal ignorance). In the highest sense, when all conditions are removed by vidya (spiritual illumination) from the Atman, the use of potency, omniscience etc. would become inappropriate for it." So all activity in the case of ISvara is, according to Samkara, due to avidya.
On the other hand, *jnāntṛtva* and *kartrtva* (knowledge and activity) are according to ISVārdavāyavāda, the very nature of the Supreme. Never can the Supreme be thought of without His activity. In this philosophy, activity is not an adjunct of Isvara as in Samkara, but His very specific nature. In general terms, His activity may be summed up in the five-fold act of emanation or projection (*srsti*), maintenance (*sthiti*) withdrawal (*samhara*), concealment of the real nature (*vilaya*), and grace (*anugraha*). He performs these five acts eternally even when he assumes the form of an empirical ego (*jiva*). According to ISVārdavāyavāda, Śiva is *pancakṛtyakari* (always performing five-fold act). According to Samkara, *brahman* is *niskriya* (without any activity). Mahesvarananda says that inactive *brahman* is as good as unreal.

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

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

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

According to Sāntabrahmavāda, *visva* or the universe is *mithya* or unreal. According to ISVārdavāyavāda, the universe is perfectly real; it is simply a display of Isvara’s power. Since *Sakti* is real, the universe which has been brought about by
Sakti is also real. Since Samkara considers maya as neither real nor unreal, his non-dualism is exclusive, but the non-dual Saiva philosophy considers maya as siva-mayi (an aspect of Siva), therefore the Saiva non-dualism is integral, all-inclusive. If brahman is real and maya is some indeterminate force - neither real nor unreal as Samkara maintains, then there would be a tinge of dualism in Samkara's philosophy.

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

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

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

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

<table>
<thead>
<tr>
<th>Santabrahmavada</th>
<th>Isvaradvayavada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cit or brahman is only prakāsha (light) or jnana (knowledge). It is niskriya (inactive)</td>
<td>Cit is both prakasa and vimarsa (light and activity). Therefore it has both jnātṛtva (knowledge) and kārtṛtva (doership). Generally speaking, it has five-fold activity.</td>
</tr>
<tr>
<td>2. Activity belongs only to maya or avidya. ISvara assumes activity only when Mahesvara has svatantrya. Therefore activity belongs to Him. Maya is not something</td>
<td></td>
</tr>
</tbody>
</table>
Introduction

He is affected by avidya or maya.

3. Maya is anirvacaniya (indefinable)
4. Maya being indefinable is loosely associated with ISvara and is, in the last analysis, unreal. Maya seems to play the role of a separate principle. Samkara’s non-dualism is, therefore exclusive.

5. In the case of the empirical ego or jiva also, the atman is inactive. All activity belongs to buddhi, the product of prakrti.

6. The universe is mithya or unreal. Manifestation is only nama-rupa and cannot be regarded as real in the true sense. Sarkhara’s non-dualism is exclusive of the universe.

7. In liberation, the universe is annulled.

8. According to Samkara Vedanta, avidya is removed by vidya, and when this happens, there is mukti or liberation. Vidya is the result of sravana, manana, and nididhyasana.

which affects Mahesvara or Siva. Maya is His own Sakti by which, He brings about multiplicity and sense of difference. Maya being the Sakti of the Divine is perfectly real. Maya is Siva-mayi or cinmayi and is thus Siva’s own iakti. It is not a separate principle. Therefore, Saiva non-dualism is inclusive and integral.

Even in the case of jiva, the five-fold activity of Siva never ceases.

The universe is Siva-rupa and therefore real. It is a display of the glory of the Divine. Abhasas being the ideation of Siva cannot be false. Saiva philosophy is thus inclusive of the universe and real non-dualism.

In liberation, the universe appears as a form of Siva-consciousness or real I-consciousness.

According to non-dualistic Saiva philosophy, there are two kinds of ajnana, viz., pau-rusa ajnana which is inherent in the purusa or anu and bauddha ajnana which is intellectual. By Vidya only bauddha ajnana
can be removed; \textit{paurusa ajnana} will still remain. Such a person will be landed only in blank abstractions, he will not realize \textit{Sivatva} or divinization. \textit{Paurusa ajnana} has also to be removed. This can be removed only by \textit{saktipata} which comes about either by the diksa (initiation)) imparted by a self-realized \textit{guru} (spiritual director) or by direct divine grace.

\section*{6. The Individual Self or Siva}

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

\textit{Buddhi}, \textit{ahamkara} and manas together with the \textbf{five} \textit{tanmatras} form a group of eight which is known as \textit{puryastaka}. This is the \textit{suksmasarira} in which the soul leaves the body at the rime of death.

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

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

Finally there is \textit{caitanya} or Siva in the centre of his being—that is his very Self.

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

\section*{7. Bondage}

The bondage of the individual is due to innate ignorance which is known as \textit{anava mala}. It is the primary limiting
condition which reduces the universal consciousness to an ana or a limited aspect. It comes about by the limitation of the Iccha Sakti of the Supreme. It is owing to this that the jiva considers himself a separate entity, cut off from the universal stream of consciousness. It is consciousness of self-limitation.

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

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

8. Liberation

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

\[ \text{ग्रहं प्रत्यक्षवर्गो यो विवशीश्चाइ पाम्पुः \|} \\
\text{तात्तो विकल्पः, स हृ तो द्वायेश्ची विनिर्वर्यः \|}\]

- IS. Pr. I. 6.1.

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

\[ \text{मोक्षो हि नाम मैवण्यः स्वरूपप्रथमं हि तत् \|} \]

- Tantraloka. I. p. 192.
Moksa (liberation) is nothing else but the awareness of one's true nature.

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

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

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

Saktipata or Anugraha

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

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

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

Updyas

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

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

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

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

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

*Anupaya* can hardly be called an *upaya*. This depends entirely on *anugraha* or grace. This grace may come through one word of the *guru* (spiritual director) and light may dawn upon the aspirant and thus he may acquire an experience of the real self in a trice or divine grace may be showered on him directly.
and he may instantly realize his Self. The prefix 'an' in anupaya has been explained by some in the sense of isat or very little. In this sense anupaya means very little or nominal effort on the part of the aspirant. In both cases, anupaya connotes realization, solely through very intense grace (tivratama saktipata). Sometimes by the very sight of a person who has acquired self-realization, an aspirant receives illumination, and is transformed.

Anupaya is generally designated as anandopada.

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

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

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

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

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

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

This is the conception of jivan-mukti in this system. The world-process starts from the pure I-consciousness of Siva. At the level of man that I-consciousness gets identified with its physical and psychic coverings, and the world stands over against it as something different toto caelo. The task of man is to re-ca.pture that pure I-consciousness in which it and the universe are one.
Surely, such a stage cannot be reached all at once. The system visualizes a hierarchy of experients who rise gradually in the evolutionary process to the pure I-consciousness of Siva.

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

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

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

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

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

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

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

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स्वस्तं: स्वच्छात्मम् स्मृतिः सततं वेदान्तं चिन्तये
पराशिरसः च मन्त्रं तत्त्वं ज्ञातिभवेत्
तदा भोगेन्द्रत्मम् स्मृतिः स समस्तं ज्ञातिभवेत्
न जाने कुर्कटाय ध्यातुतुपत्ते संवृत्तियति
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- quoted in Maharthamanjari p. 25.
Introduction

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

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

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

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

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

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

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

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

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

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

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

Sutra 3: *This (i.e. the Universe) is manifold because of the differentiation of reciprocally adapted objects and subjects.*
The universe appears to be different and manifold because of the differentiation of experients and the objects experienced. These may be summarised thus:

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

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

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

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

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

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

Siva transcends all manifestation. His experience is that of permanent bliss and identity with every thing from Sadasiva down to the earth. Actually it is Siva who flashes forth in various forms of manifestation.
Sutra 4: The individual (experient) also, in whom citi or consciousness is contracted has the universe (as his body) in a contracted form.

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

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

The universal consciousness itself becomes the individual consciousness by limitation.

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

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

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

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

The maya-pramata also is only Citta.

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

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

Since by limitation it assumes the state of the experient and the object experienced, it is also of two forms. It also becomes three fold as it is covered with the mala pertaining to anu, maya, and karma. It is also four fold, because it assumes the nature of (1) sunya, (2) prana, (3) puryastaka, and (4) the gross body. The seven pentads i.e. the thirtyfive tattvas below Siva down to
the earth is also its nature. From Siva down to Sakala he also becomes seven fold experiemnts and of the nature of five fold coverings (from Kala to Niyati).

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

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

1. The Carvakas, for instance, maintain that the Self is identical with the BODY characterised by consciousness.
2. The followers of Nyaya practically consider BUDDHI to be the Self in the worldly condition. After liberation, they consider Self as identical with the void.
3. The Mimamsakas also practically consider Buddhi to be the Self inasmuch as they believe the I-CONSCIOUSNESS to be the Self.
4. The Buddhists also consider only the functions of BUDDHI as the Self.
5. Some Vedantins regard PRANA as the Self.
6. Some of the Vedantins and the Madhyamikas regard 'NON-BEING' as the fundamental principle.
7. The followers of Pancaratra believe Vasudeva to be the highest cause.
8. The followers of Sankhya practically accept the position of the Vijnanakalas.
9. Some Vedantins accept ISVARA as the highest principle.
10. The Grammarians consider PASYANTI or SADASIVA to be the highest reality.
11. The Tantrikas consider the ATMAN as transcending the universe to be the highest principle.
12. The Kaulas consider the UNIVERSE as the Atman principle.
13. The followers of Trika philosophy maintain that the ATMAN is both immanent and transcendent.

The Sutra may be interpreted in another way, viz., the experience of external things as colour etc., and internal experience as pleasure etc. become a means of the manifestation of the essential nature of Siva or the highest reality.
Sutra 9: In consequence of its limitation of Sakti, Reality which is all consciousness becomes the mala-covered samsarin.

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

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

Omnipotence being limited, the jiva acquires karma mala.

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

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

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

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

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

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

Whatever is perceived is abhasana or srsti. The perception
is relished for sometime. This is *rakti* or *sthiti*. It is withdrawn at the time of knowledge. This is *samhara*.

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

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

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

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

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

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

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

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

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

*Cit-Sakti* in this context is known as *Vamesvari*. Her subspecies are *khecari*, *gocari*, *dikcari*, *bhucari*. These bring about objectification of the universal consciousness. By *khecari iakti*, the universal consciousness becomes an individual subject; by *gocari sakti*, he becomes endowed with an inner psychic apparatus; by *dikcari Sakti*, he is endowed with outer senses, by
bhucari, he is confined to external objects. By yogic practice, khecari brings about consciousness of perfect agency; gocari brings about consciousness of non-difference, dikcari brings about a sense of non-difference in perception, bhucari brings about a consciousness of all objects as parts of one Self.

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

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

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

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

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

The answer is that even at the level of the individual, Citi does not completely lose its nature of non-differentiation, for all the multifarious objects as known are assimilated to Citi itself i.e. in the knowledge-situation, the objects become a part and parcel of Citi. As fire reduces to itself every thing thrown into it, even so, Citi assimilates to itself all the objects of knowledge. Only owing to its being covered by Maya, citi does not reduce objects of knowledge to itself completely, for owing to the previous impressions (samskaras), these objects appear again.
Sutra 15: *In the re-assertion of its (inherent) power, it makes the universe its own.*

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

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

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

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

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

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

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

The first method is _vikalpaksaya_. One should concentrate on the heart, should not allow any _vikalpa_ to arise, and thus by reducing the mind to an _avikalpa_ condition, and holding the Self as the real experient in the focus of consciousness, one
would develop the madhya or consciousness of central reality and would enter the turya and turyatita condition. This is the main method of Pratyabhijna for madhya-vikasa.

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

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

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

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

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

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

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

NOW (commences)

THE PRATYABHIJNAHRDHYAM

[The Secret of Recognition]

Adoration to Siva who eternally brings about the five processes, who makes manifest the Highest Reality which is at the same time the Highest Value viz., His Self (which is also the Real Self of each individual) that is a mass of consciousness and bliss.

Out of the great ocean (of the doctrine) of Recognition which is the quintessence of the secret doctrine concerning Samkara" is brought out the cream (i.e. the essential part) by Ksemaraja to nullify the poison of samsara.
In this world, there are some devoted people, who are undeveloped in reflection and have not taken pains in studying difficult works like Logic and Dialectics, but who nevertheless aspire after *Samavesa* 

with the highest Lord which blossoms forth with the descent of Sakti. 

For their sake, the truth of the teaching of *Isvara-pratyabhijna* is being explained briefly. 

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

*Sutra l.* The absolute of its own free will is the cause of the Siddhi of the universe.

Commentary 

'Of the universe or *Visva*’ means from Sadasiva etc. down to the earth. (In the matter of) *Siddhi* means 'in effectuation' i.e., in bringing about *srsti* or manifestation, *sthiti* or continued existence, and *samhara* or resting in the Highest Experient. 

(In bringing about all this), the Highest Sakti, viz. the

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* This is a great and well-reasoned out work on Pratyabhijna by Utpalacarya who flourished in the 9th century A.D. Prof. Leidecker translates even Isvara-pratyabhijna. He is unable to see that what Ksemaraja means to say is that he is giving a summary of the teachings of Isvarapratyabhijna.
divine consciousness - power which is absolute and of free will, consists of the highest vimarsa, and is non-distinct from sivabhattarka is the hetu or cause. It is only when Citi, the ultimate consciousness - power, comes into play that the universe comes forth into being (lit. opens its eyelids), and continues as existent, and when it withdraws its movement, the universe also disappears from view (lit. shuts its eyelids). One's own experience would bear witness to this fact (lit. in this matter). The other things, viz., Maya, Prakrti etc., since they are (supposed to be) different from the light of consciousness can never be a cause of anything (lit. anywhere), for not being able to appear owing to their supposed difference from consciousness-power, they are (as good as) non-existent. But if they appear, they become one with the light (of consciousness). Hence Citi which is that light alone is the cause. Never is the other one (viz., Maya, Prakrti) any cause. Therefore, space, time, and form which have been brought into being and are vitalized by it (Citi) are not capable of penetrating its real nature, because it is all-pervading, eternal (lit. ever risen), and completely full (in itself). This is to be understood by the import (of the Sutra).

* Vimarsa is a highly technical term of this system. See note no. 20. Prof. Leidecker translates it as 'reason' (which is the dictionary meaning). This is entirely erroneous. It is not reason which brings about this world, nor is it absolute and of free will.
It may be objected. (If all is cit or consciousness then), is not the universe itself non-existent (lit. nothing whatsoever), different as it is from Cit (consciousness)? If it be maintained that the universe is non-different (from Cit), how can one establish the relation of cause and its effect (between cit and jagat if they are identical).*

The answer is - It is the divine consciousness alone (cideva bhagavati) - luminous, absolute and free-willed as it is, which flashes forth in the form of innumerable worlds. This is what is meant by the causal relation here. It is used in its highest sense.§ Since this (i.e. consciousness) alone is the cause of the Siddhi i.e. manifestation of the universe which consists of pramatra23 (subjects or knowers), pramana24 (knowledge and its means), and prameya25 (objects or the known), therefore poor means of proof (pramana) whose main function is to bring to light new objects, is neither fit nor qualified to prove the (ultimate) consciousness, (which is ever present) which is absolute, unlimited and self-luminous. This is declared in Trikasara (as follows):

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

§ In the highest sense, the causal relation does not mean succession, but simultaneous expression. The flutter of Cit is simultaneous manifestation of the universe.
Just as (when) one tries to jump over the shadow of one's head with one's own foot, the head will never be at the place of one's foot, so (also) is it with baindaviKala.26

Since it (consciousness) is the cause of the siddhi of the universe - as well as samhara which consists in bringing about - samarasya27 or identity with the highest non-dual (consciousness), therefore is it called svatantra28 i.e. free-willed. Its free will being recognized, it becomes the cause of the siddhi* (i.e. attainment) of the universe, which siddhi is of the nature of bhoga i.e. experience and moksa i.e.29 liberation (from the bondage of limited experience). By repetition, the sutra should be interpreted in the above sense also.

[Now the word 'hetu' is taken in the sense of means.] Again, viiva or universe means (external objects like) blue (etc.), (internal feeling like) pleasure, (limited experient) body, prima etc. Its (i.e. of the Visva) siddhi (i.e., fulfilment or establishment) is the hetu or means of the awareness of Citi. This siddhi consists in the aveSa or merging in the Self which is of the nature of vimarsa by gradual mounting, beginning with pramana or knowledge30 (and coming to rest in the pramata or

* Siddhi also means fruition, attainment, perfection. It is in this sense that the writer now interprets the word 'Siddhi'.
knowers). By 'means' is meant here 'easy means'.† As is said in the excellent Vijnanabhattaraka (Vijnanabhairava, v. 106):

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

Citi (consciousness) used in the singular (in the sutra) denotes its non-limitation by space, time etc., (and thus), shows the unreality of all theories of dualism. The word svatantra (absolute, of free will) (in the sutra) points out the fact that supreme power is of the essence of cit, and thus distinguishes it from the doctrine of Brahman31 (i.e. Sankara Vedanta, where the Cit is considered to be non-active). The word visva etc. declares that it (Cit) has unlimited power, can bring about every thing, is an easy means (for emancipation), and is the great reward (i.e. it is an end in itself).

† 'Sukhopaya' does not mean 'way to happiness' as Prof. Leidecker thinks.
But here a question arises - If Citi is the cause of the universe, it would presuppose material cause etc., (in order to bring about this apparently different universe) and (thus there would be) non-abandonment of dualism. Apprehending this (question), he (the author) says:

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

_Commentary_

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

_Svabhittau_ means on her own screen (i.e. in herself as the basis), not anywhere else. She unfolds the previously defined universe (i.e. from Sadasiva down to the earth) like a city
in a mirror, which though non-different from it appears as different. Unmilana means only making explicit what is already lying (implicit) (in citi). By this is meant the existence of the universe (in citi) as identical with the light (of citi).

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

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

Commentary

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

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

Just as in the Sadasiva principle, (there is the experience of) the total universe (Visva) as an object (grahya) of the
nature of \textit{para-para} i.e. both identical and different, (a stage in which the experience is of the form 'I am this') (in which) the experience is dominated (acchaaita) by the Consciousness of I (ahanta), and (in which the experience of) this-ness (idanta) is (yet) incipient (asphuta), even so there is the group of experients (pramalars), called \textit{mantramahesvaras} who are governed by the blessed Lord Sadasiva,\textsuperscript{33} and whose existence in that state is brought about by the will of the highest Lord.

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

In the stage of Vidya or Suddha Vidya, just as there are the experients, called Mantras, of different states together with many secondary distinctions, governed by Anantabhattaraka, even so there is as an object of knowledge \textit{(prameya)} one universe whose sole essence consists of differentiations.\textsuperscript{35}

Above Maya (and below Suddha Vidya) are the experients, called Vijnanakalas who are devoid of (the sense of) agency (kartrta), and who are of the nature of pure awareness (Suddha-bodhdtmanah). Corresponding to them is their object
of knowledge or field of experience (prameya) which is identical with them (tadabhedasaram) (consisting of) sakalas and pralayakalas known to them (paricita) in their previous states of existence (purvavastha).\textsuperscript{35}

At the stage of Maya, (are) the experients of void (Sunya) or pralayakevalins whose field of experiences practically consists of the insensible which is quite appropriate to their state.\textsuperscript{37}

(After the pralayakalas) are stationed the sakalas (from Maya) upto the earth who are different from every thing and limited, and whose field of experience is as limited and different as themselves (tathabhutam)-\textsuperscript{38}

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

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

Commentary

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

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

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

‡ Prof. Leidecker gives a curious translation of this sentence, viz "He is their true nature, when they distinguish themselves by not having lost the savour of cit". Cita-rasa does not mean 'the savour of cit,' but the essence of cit, and asyanata does not mean non-distinction, but solidification, i.e. concrete manifestation of the subtle essence of cit (cit-rasa). Rasa is sap or juice in this context, and suggests that as liquid juice may be solidified, even so tit may assume concrete manifestation.
As thus the Lord is universe-bodied (bhagavan vivsarirh) so the (individual) experient also, because of consciousness being contracted, has the body of the entire universe in a contracted form even as the vata tree is in a contracted form in its seed. So does the Siddhanta (the settled doctrine of the system) say:

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

Trisiromata also declares that the subject or self becomes the universe in a contracted form. Beginning (thus):

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

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

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

With this intention, the identity of the Jiva (the individual experient), and Siva (the universal experient) has been declared in Spandatestra (in the verse) starting with
Because the *śiva* is identical with the whole universe*, and concluding with (the line) "Hence whether in the word or object or mental apprehension there is no state which is not Siva"* [Spandakarika of Vasugupta - Nisyanda, II. vv. 3-4.]

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

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

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

† What the objector means to say is this : The subject goes on making all kinds of *vikalpas,* for he does all his thinking by means of *citta,* and the nature of *citta* is to form *vikalpas.* So long as the *citta,* lasts, how can the subject be of the nature of Siva who is *nirvikalpa*?
Sutra 5. "Citi (universal consciousness) itself descending from (the stage of) Getana (the uncontracted conscious stage) becomes Citta (individual consciousness) inasmuch as it becomes contracted (Sankocini) in conformity with the objects of consciousness (cetya)."

Commentary

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

*Prof. Leidecker has given a very curious translation of this, viz., "But when the (divine) light is being impaired". This neither conveys any sense; nor is it borne out by any linguistic or grammatical consideration. Prakasa-paramaraSa-pradhanate. means 'in the case of prakasa and vimarsa - both being predominant'. Here 'paramarsa' is a synonym of 'vimarsa'.}
pradhanarve), as the contraction (of consciousness) is gradually less, there are the stages of Isa, Sadasiva and Anasrita-Siva.\(^5\) In the predominance of \textit{cit}, however, acquired through effort of contemplation (\textit{samadhi}), the knowership of the pure path\(^6\) reaches the highest degree by stages.\(^\dagger\)

Where, however, contraction or limitation (of \textit{cit}) is predominant, there occurs the knowership of the Void etc.\(^5\)

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

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

\(^{\ddagger}\) The idea is that \textit{Cit-pradhanatva} (predominance of \textit{cit}) is either natural (\textit{saheja}) or acquired through the effort of Samadhi (\textit{Samadhi-prayatnoparjita}). In the predominance of \textit{cit} which is of the natural type, there may be either predominance of \textit{prakasa} only in which case, the experient is Vijnanakala or there may be predominance of both \textit{prakasa} and \textit{vimarsa} in which case the experients are the \textit{Vidyapramataras}.

In the case of predominance of \textit{Cit} acquired through the effort of Samadhi, the \textit{Suddhadhvapramataras} reach the highest degree by stage:
both limitations (i.e. external and internal objects of consciousness) becomes *citta* (individual consciousness). Thus has it been said in the excellent *Pratyabhijna*.

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

Because the individual consciousness is, even in the state of Vikalpa, of the nature of the highest real (i.e. Siva), therefore with a view to pursuing that (tat i.e. the Highest Real), it has been said in the excellent *Tattva-garbha-stotra*. 
"Therefore in all those who are pursuers of the Highest Truth, the self-luminous character of their in most nature never disappears (in any condition)".

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

Sutra 6. The Mayapramatṛ consists of it (i.e. Citta).

Commentary

Citta is predominant in the sphere of life and body. The sphere of the void also consists of the samskaras (impressions, dispositions) of the Citta, otherwise one who awakes (from the experience of the void) would not be able to follow one's duties. Therefore, mayapramatṛ consists of Citta only. With this purport, in Sivasutras, while discussing reality (vastu-vṛtta- anusareṇa), having said that universal consciousness (caitanyam) is the Self, it is again said that "individual consciousness (cittam) is the self" when the occasion for discussing the characteristics of mayapramatṛ arises.
Since mukti or liberation is possible only by a correct knowledge of the true nature of the Self, and transmigration (from life to life) (samsara) is due to an incorrect knowledge (thereof), therefore is it proposed to analyse the true nature of it (i.e. the Self) bit by bit-

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

Commentary

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

* The meaning is - jada or the merely inert can only be an object of experience, not a subject of experience.
Since consciousness (lit., light of consciousness) itself, through the sovereignty of its free will,\textsuperscript{59} assumes the limitation of prana etc. and the state of the experient of limited objects, therefore is it that it is of twofold form, viz., the manifester i.e. the light of consciousness, and limited manifestation.

Owing to its being covered by the mala\textsuperscript{60} pertaining to anu, maya, and karma, it becomes threefold.

It (also) becomes fourfold, because of its assuming the nature of (1) Sunya\textsuperscript{61} (2) prana (3) puryastaka\textsuperscript{62} and (4) the gross body.

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

\textsuperscript{§} The seven experients are 1 Siva-pramata, 2 Mantra-mahesvara 3 Mantresvara 4 Mantra, 5 Vijnanakala, 6 Pralayakala, and 7 Sakala.
seven experients, a pentad of five powers consisting of Cit etc., only then does it become a bestower of (spiritual) liberty; otherwise (i.e. in the absence of this recognition) it is the cause of samsara (passing on from existence to existence).

And so

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

Commentary

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

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

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

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

The Pancaratras (believe) that Lord Vasudeva is the highest cause (prakrti); the individual souls are like sparks
of him, and so assuming the individual souls as transformation of the highest cause, they cling to the non-manifest (as the source of every thing).

The Sankhyas and others (of similar views) cling to the stage characterized mostly by the Vijnanakalas.

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

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

"The Buddhists rest content with the Buddhi principle, the Arhatas with thegupas, the Veda-knowers with the Purusa and the Pancaratrikas with avyakta."
The Tantrikas mantain that the atman principle transcends the universe. Those who are wedded to the sacred texts of Kula etc. consider that the atman principle is steeped in the universe (i.e. that the universe is only a form of the Atman). The knowers of Trika philosophy etc., however, maintain that the atman principle is both immanent in the universe and transcends it.

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

Those of limited vision, however, in various parts are caused to identify themselves with the various (limited) stages by His will on account of which, even though when it is made clear that the the essential reason of the erroneous concepts of the preceding experients lies in their identification with the body etc., they are unable to comprehend the great pervasion (of the Atman) described above (by Trika philosophy, viz., that the Atman is both immanent in the universe and transcends it) unless the Sakti of the Highest descend upon them (i.e. without the grace of the Highest). As has been said -
"The Vaisnavas and others who are coloured (i.e. whose minds are coloured) by the attachment or colour of Vidya, do not know the highest God, the omniscient, full of knowledge. Likewise, (it has been said) in Svachchanda Tantra, (toth Patala, verse 114) -

"It is only Maya which whirls these (followers of other systems.) round who desire to obtain liberation (moksa) in non-liberation (i.e. in those disciplines and scriptures which are incapable of offering liberation)" and also, (it has been said in Netra Tantra, 8th Patala, verse 30)

"Those who are attached to the limited as the Self (e.g., the body as Self, the buddhi as Self etc.) do not reach the highest stage of Siva".* Also (There is another interpretation of the sutra: Darsana is to be interpreted, not as a system of philosophy, but merely as knowledge; sthiti, not as stage, but as inward cessation; bhumika - not as role, but as means - the whole interpretation is as follows) : The

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

* This exhausts all the four alternatives. The idea is that though turiya Samvid goes on projecting things out of herself (which shows that she is perfectly full and rich), and re-absorbing them into herself (which shows that she is depleted and must take back things in order to make up her loss), yet in herself she transcends all these alternatives.
nature), and so she is full."† This venerable (power) being resorted to more and more makes her devotee her own step by step.

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

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

**Commentary**

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

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

§ Prof. Leidecker translates *cid-vat* as cit-like. The *vat* suffix does not connote likeness here, but means 'full of' *cidvat* means the ultimate Principle which is all consciousness. *Siva* is not fit-like but all *cii.* Ksemaraja also explains *cidvat* as "*cidatma*" in his commentary on this Sutra.
though essentially non-limited assume limitation. Then only does this (soul) become a transmigratory being, covered with mala. Thus the Will-power (of the Absolute) whose sovereignty is unrestricted, assuming limitation, becomes jnava-mala, which consists in its considering itself imperfect. (In the case of) knowledge-power, owing to its becoming gradually limited in the world of differentiation, its omniscience becomes reduced to knowledge of a few things (only). By assuming extreme limitation beginning with the acquisition of an inner organ, and organs of perception, it acquires mayiya-mala\(^{87}\) which consists in the apprehension of all objects as different. (In the case of) action-power, its omnipotence, in this world of differentiation, becomes reduced to the doership of a few things (only), and starting with assuming limitation in the form of organs of action, it becomes extremely limited, and acquires karma-mala\(^{88}\) which consists in doing good or evil. Thus by accepting limitation, the Saktis (powers) omnipotence, omniscience, perfection, eternity, omnipresence appear respectively as kala (limited agency), vidya (limitation in respect of knowledge), raga (limitation in respect of desire) kala (limitation in respect of time), and niyati (limitation in respect of space and cause).\(^{89}\) Thus constituted this (atman or Self) is called samsarin (a transmigratory being), poor
in Sakti. With the (full) unfoldment of his saktis, however, he is Siva himself.

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

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

**Commentary**

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

* Cidatman does not mean cit-like as Prof. Leidecker has translated it, but 'whose essence is cit or consciousness'.
Just as the Exalted One (Siva) by the process of expansion in the extrinsic course\(^93\) (i.e. mundane manifestation) brings about emanation etc., which are an unfoldment of his real nature, so does He carry out the five processes even in the condition of \textit{samsara}, by limiting His consciousness-power. So that (as it has been said) (in \textit{Isvarapralyabhijna}, VI Ahnika, 7th verse).

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

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

\(^93\) Curiously enough, Prof. Leidecker has translated \textit{pranatai ti-viniSanam} as 'him whom destruction of sorrow is subordinated' which hardly makes any sense.
etc. on the occasion of the attention becoming external, makes objects like blue etc. appear in definite space, time etc. then with reference to appearance in definite space, time etc., it is His act of emanation (srastrta). With reference to the appearance of the objects in another space, time etc., it is His act of withdrawal or absorption (samhartrta). With reference to the actual (continuity of the) appearance of blue etc., it is His act of maintenance (sthdpakata). With reference to its appearance as different, it is His act of concealment (vilayakarita). With reference to the appearance of every thing as identical with the light (of consciousness), it is His act of grace (anugrahitrta). As to how the Lord is always the author of the fivefold act, I have extensively demonstrated in Spandasandoha. Thus this authorship of the fivefold act occurring within one's own personal experience, if pursued steadily with firm understanding, reveals the Lord's greatness to the devotee. Therefore, those who always ponder over this (fivefold act of the Lord), knowing the universe as an unfoldment of the essential nature (of consciousness), become liberated in this very life. This is what the (sacred) tradition maintains (ityamnatah). Those who do not ponder like this,
seeing all objects of experience as essentially different, remain for ever bound.*

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

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

Commentary

These i.e. these fivefold acts, he does - this is (syntactically) connected with the previous. From the point of view of the highest end (maharthadrstya), whatever appears through the successive functioning (lit. expansion) of the goddess of sight and other (perceptual functions) is, (so to speak) emanated (srijate) (this is abhasana or manifesting). An

* Prof. Leidecker gives a very curious translation of this - "Those, however, who do not likewise behold the totality of objects differentiated everywhere" - This is just the opposite of what is meant. In fact, a comma is implied after tatha. This is the reading adopted by the Kashmir Sanskrit Series.
object being thus emanated (i.e. brought forth into appearance), when (the Self) without shutting of the eye relishes it for some time, it is maintained (in experience) till then by the goddess of maintenance. (This relishing of the experience for sometime represents sthiti or maintenance). It is withdrawn at the time of vimarsa (vimarsana-samaye) for which another word is sudden flash of delight (camatkara). This knowledge of the object represents samhara."

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

However, if at the time of the re-absorption or withdrawal (of the experience of manifoldness or differentiation), it (i.e. the object of experience) generates various samskaras (impressions) of doubt etc. inwardly, then it acquires the state of samsara in germ which is bound to spring forth into existence again, and thus it super-poses (on the experient) the state of vilaya (concealment of the real nature of the Self). On the other hand while it (i.e. the world which has been reduced to a germinal form) is being held inwardly and anything else that is experienced at that time, if it is burned to sameness with the fire of consciousness, by the process of
hathapaka and by the device of alamgrasa, then by bringing about perfection, he (the yogin) enters the state of grace. This kind of the authorship of the fivefold act, though always near at hand to every body, does not become manifest without the instruction of a good guru (i.e. a spiritual master). One should, therefore, take to the reverential service of a good guru in order that this (i.e. the experience of the fivefold act) may become manifest to him.

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

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

Commentary

'Tat' i.e. of that (in the sutra) means the authorship of this fivefold act which is always happening; 'aparijnane' or
ignorance means 'not flashing forth' on account of the absence of the manifestation of one's own power which becomes effective through the descent of Sakti. (The rest of the sutra means) - acquiring the condition of a samsarin (transmigrant) which is due to delusion (vyamohitatvam) (which means) being nailed by various doubts created by the sastras (scriptural text), and worldly opinions.

It has been said in the excellent Sarvavirabhatteraka:

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

"The essence of all mantras consists in letters or sounds, (and) the essence of all letters or sounds is Siva".

Now then the vaksakti (power of speech) (known as) para (supreme) who is identical with the light of consciousness (i.e. Siva), who is of the form of great mantra that is eternally sounded, who consists of the consciousness of the perfect 'I', who contains within herself (lit. who is pregnant with) the whole assemblage of saktis formed by the sounds beginning with 'a' and ending with 'ksa'. brings into manifestation the sphere
of the (limited) subject or experient through the successive phases of *pasyanti*, *madhyama* etc. In this state (of the limited experient) she conceals her real form as *para* and produces in the empirical subject (*maya-pramatuh*) ever-new vikalpa-activity every moment which activity brings into view objects that are obscure and particular, and also she presents the stage of *avikalpa* as veiled by that (vikalpa-activity), though in itself it (the *avikalpa* stage) is quite pure. In these circumstances, and deluded by the peculiar Saktis in the form of 'ka' and other consonants which are presided over by Brahma and other deities, the deluded man helplessly considers the body, pranas etc. themselves which are limited as the Self.

Brahmi and the other deities, in the stage of *pasu* (the bound soul), manifesting emanation and maintenance in respect of differences, and withdrawal in respect of non-difference, bring about only fitness for limited vikalpas. In the *pati* (lord) stage, however, these (deities) manifesting withdrawal in respect of difference and emanation and maintenance in respect of non-difference, gradually by reducing the vikalpas, ultimately disclose the great *avikalpa* stage which enables one to enter into the blissful *bhairava-mudra*, at which stage, they (the Saktis) cause to appear the pure vikalpa *sakti* which is deeply merged in consciousness and bliss (which enables one to feel like the following)
"He who knows that all this glory (of manifestation) is mine (i.e. belongs to the spirit), who realizes that the entire cosmos is his Self, possesses mahesata even when the vikalpa have their play." (Isvara-pratyabhijna, Agamadhikara II Ahnika, 12th verse). Hence the state of a samsarin (transmigrant) consists, as explained above, in the delusion brought about by one's own saktis.

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

Further, the exalted consciousness-power (citi-sakti) known as Vamesvari, because she emits (i.e. projects) the universe and also because she has to do with the contrary course of samsara, displays herself wholly in the condition of the bound subject (pasu), as the (empirical) subject in the form of khecari, as inner organ in the form of gocari, as outer organ in the form of dikcari, and as objective existents in the form of bhucari. Resting in the stage of the void (i.e. concealing the true nature of the Self), she shines forth, having concealed her highest reality as cid-gagana-cari through the khecari group which consists in the Sakti of kala etc., i.e. of the nature of
limited doership etc. She appears through the gocari group in the form of the deity antah-karana\textsuperscript{116} (the inner psychic apparatus) whose main functions are ascertainment of difference (bheda-niscaya), (in its aspect of buddhi) identification (of the Self) with different things (bheda-abhimana), and ideation of things as different (bheda-vikalpana), (in its aspect of manas) by concealing her real nature which consists in the ascertainment of non-difference etc. She also appears through the dikcari group, in the form of the deity of the outer senses whose main function is perception of difference and so forth, by concealing her real nature which consists in the manifestation of non-difference. She appears, through the bhucari group in the form of knowable objects which have the nature of differentiated appearances all round, by concealing the real nature of Universal Self, and deluding the heart of creatures.*

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

* Though cakra means group, assemblage, or wheel, it suggests an array of forces (like an array of army) in the individual which has to be pierced through before he can ascend to universal consciousness. It is difficult to bring out this subtle suggestion in the translation.
cidgaganacari whose essence consists in universal doership, as gocari whose essence consists in the ascertainment of non-difference etc., as dikcari whose essence consists in the perception of non-difference etc., as bhucari whose essence consists in (revealing) objects as non-different like limbs of one-self - all these opening up the heart of pati.

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

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

Again the highest Lord whose essential nature is consciousness has his own aisvarya-Sakti\(^{117}\) which is unique, unfailing and whose essential nature consists in doership\(^{118}\) which is essentially a sphuratta or flashing forth\(^{117}\) of divine light. When she (i.e. aisvaraiakti) by concealing her real nature causes delusion in the pasu state (i.e. the state of a limited, bound
individual) by the phases of prana, apana, and samana saktis, by the states of waking, dream and deep sleep, and by the kalas of the body, prana and puryastaka, then this delusion caused by her is the condition of one's being a sathsarina (transmigrating from life to life). When, however, she unfolds the uddna-sama that appears in madhyadhamas as of the nature of turya state and vyanasakti whose essence is to pervade the universe and which appears as of the nature of turyatita, and both of which are a mass of consciousness and bliss, then even in the state of body etc. one reaches the stage of pati and attains liberation while still living.

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

In the cidvat sutra (sutra 9), it has been said that the light of consciousness itself assuming limitation becomes a sam-sarin (an individual migrating from one conditioned existence to another). Here it has been said from a different angle that
it becomes a *samsar*in owing to its being deluded by its own powers. It may be observed from another angle that one with limited powers (i.e. an individual soul) in spite of his having *prana* and other (limitations), when not deluded by one's own powers, becomes, according to the thesis of the sacred tradition the Lord (Himself) with a body, or in other words, he can be described as the venerable *Siva* Himself. As the Agama says:

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

It has also been said in a commentary\textsuperscript{180} on the *Pratyabhijna*.

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

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

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

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

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

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

§ Prof. Leidecker reads Sakala-bheda-kavalana-svabhava as Sakala-bheda-Aafrafow-svabhava. and so has given a very incorrect translation of this passage.
the *maya* - sphere (i.e. even in its condition of manifestation of the universe) just as the Sun manifests objects even when it is covered by clouds, (i.e. It is the nature of the Sun to manifest objects, and it does so even when it is covered by clouds. Even so if it is the nature of *citi* to cancel all difference, it should retain this nature even when it is covered by *maya*. *Citi* is compared to the Sun, *maya* is compared to clouds)

Raising this doubt, the author replies below:

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

**Commentary**

*Citi* is (here likened to) fire because it devours (i.e. assimilates to itself) the (phenomenal) universe. It in its stage of descent in the *maya-pramata* (i.e. experient conditioned by *maya*), though covered (by *may*), because of its (inherent) freedom, partly burns i.e. assimilates to itself the fuel of the objects of knowledge such as blue, yellow etc., in spite of its true nature being veiled, even as fire burns the fuel though
covered by copious ashes.* (The sense is that since the objects of knowledge are assimilated by consciousness to itself; their difference is annihilated. As knowledge, the objects are simply part and parcel of consciousness itself. The intention of using the word mtra (in part, partly) (in the sutra) is this - Though devouring (the object of knowledge), it does not consume it wholly, but only partly, because it again makes it rise by means of the samskaras (i.e. the impressions of the object left on the mind). That all experients have the power of devouring (i.e. assimilating objects of experience to consciousness) is proved by one's own experience. As has been (rightly) said by the revered Utpaladeva\textsuperscript{134} in his hymns -

"Since all the creatures, even Brahma, Indra, and Visnu,\textsuperscript{135} go on devouring (i.e. assimilating), therefore, O God, I adore the universe that is of your own form."§ (Siva-stotratvally x. 17).

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

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

Prof. Leidecker translates grasamandh as 'are being devoured' which is even grammatically indefensible, to say nothing from the point of view of sense.
When, however, (the aspirant) by accomplishing the prasara or forth-going of the (divine) senses adopts the means of the practice of sarga or emanation (of the objective existence) and by accomplishing the sankoca or withdrawing (of the senses) adopts the means of the practice of samhara, or withdrawal (of the objective existence) § then

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

**Commentary**

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

Then having resorted to that power, the mantras\(^{136}\) (acquire the power and efficiency of the all-knowing i.e. Siva.)

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

§ Here, prasara and sankoca of the senses are connected successively with sarga and samhara of the objective existence. Sankoca in this context does not mean contraction or limitation, but closing, withdrawing.
one makes the universe from the earth to Sadasiva one's own i.e. makes the universe appear as identical with his Self. This has been said by the ancient teachers in the 'Kramasutras' in their own characteristic language -

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

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

* Prof. Leidecker's translation of this passage hardly makes any sense.*
Therefore the practice (the yogic practice) is recommended in order to remove the (false) identification of the experient with the body etc. not for attaining the status of the experiencing consciousness that by its very-nature is always luminous.

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

And thus:

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

**Commentary**

When on the attainment of the bliss of consciousness i.e. on the attainment of *samavesa*\(^{137}\) or contemplative experience of unity consciousness in which the entire universe is experienced as identical with the Self, even in *vyuthana*\(^{138}\) condition in which the body, *prana*, blue, pleasure etc.\(^{139}\) are experienced like so many coverings, there is firmness in the consciousness of identity with *cit* i.e. there is lasting experience of unity
consciousness with *cit* on account of the force of the impressions (left behind) of the unity-consciousness (produced) during contemplation which is strengthened by the various means to be propounded, then that firmness of consciousness of identity with *cit* is *jivanmukti*, i.e. liberation of one who is still alive i.e. who still retains his vital breaths, because in that condition there is complete dissolution of the fetters (of ignorance) on the recognition of one's true nature.

As has been said in the *Spandasastra* -

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

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

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

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

The exalted *Samvit* (universal consciousness) itself is the centre inasmuch as it is present as the innermost (reality)
of all and inasmuch as the form or nature of any thing whatsoever cannot be possible without its being attached to it (i.e. Samvit or universal consciousness) as the ground or support. In spite of its being so (i.e. in spite of its being the innermost reality and ground of every possible thing), according to the dictum - "at first samvit is transformed into prana", it conceals its real nature in the stage of Maya and accepting the role of prana-sakti,\(^{140}\) resting in the planes of buddhi, body etc. in a descending order, it has followed the course of the thousand nadas. Even there (i.e. at the stage of the individual embodiment) it remains principally in the form of the madhyama-nadi\(^{141}\) whose substratum is Brahman in the form of prana-sakti, right from brahmarandhra\(^{142}\) down to adho vaktra\(^{143}\) like the central rib of a palasa\(^{144}\) leaf. (It is called madhyama-nadi or central nadi) because all the functions arise from that and come to rest there. Even though thus constituted, its nature remains hidden to the pasus (i.e. the ignorant jivas). When, however, the exalted samvit (consciousness) which, being the innermost reality of all forms the centre (madhya), develops by the process of the
means described above (i.e. by the practice of *pancakrtya*) or when the central *brahma-nad* develops as is to be described, then because of the development of that, there comes the attainment of the bliss of *cit* (the universal consciousness). Then comes liberation while one is alive as described before.

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

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

**Commentary**

Herein i.e. in the unfolding of the central *sakti*, the dissolution of *vikalpa*, etc. are the means. It has already been explained that the unfoldment of *samvid* which forms the centre of all is achieved by following the authorship of the five-fold process as already taught. However, another means is also being mentioned. There is an easy means by which one can dispense with (lit. shatter) all the fetters of rigorous disciplines
like pranayama, mudra, bandha etc. When (an aspirant) keeps his cilia (individual consciousness) concentrated on the samvid or cit (lit. heart)* restraining, by the method alluded to, the vikalpas that obstruct staying in one's real nature, by not§ thinking of anything whatsoever, and thus by laying hold of avikalpa state, he becomes used to the habit of regarding his cit as the (real) knower, unadorned by body etc., and so within a short time only, he attains absorption into turya and the state transcending turya (turyatita) which are on the point of unfolding.

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

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

§ Prof. Leidecker translates this in the following way: "by becoming liberated from all sorrow whatsoever, he is banishing vikalpa which impedes cheerfulness". How he has arrived at this interpretation passes all comprehension.
In excellent Spanda also (it has been said) :
"When, (mental) agitation would dissolve, then would ensue the highest stage".

- Spandakarika, Ni. I, ka. 9

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

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

* Vimukta-karaVaka-riyam-sritri-partantryojvalam has been translated by Prof. Leidecker as "their dependence ends in flames, because they devote themselves to the activity of the organ of those that are saved." This is a deplorable sample of many such meaningless translations with which the book is replete.
incidental connexion with it. If many means are described, some one may enter (the state of samavesa) through any one of them. The sankoca. of Sakti means turning in towards the Self, by the process of withdrawal, of that consciousness which is spreading externally through the gates of the senses (towards the objects). As has been said in the first mantra of the 4th chapter of Kathavalli belonging to the Atharva upanisads.154

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

or (the sankoca of the Sakti may be) the (sudden) turning back from all sides of the externally spread Sakti like the contraction of the limbs of the tortoise and its withdrawal into the interior on the occasion of fear. As has been said, "It being
reverted there is resting in the ever-present (atman). The vikasa of Sakti hidden within results from the simultaneous opening of all the sense-organs.

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

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

As has been said in Kaksyastotra -

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

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

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

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

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

- *Vijñanabhairava*, 68

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

* Prof. Leidecker translates *rupadisu pariridmat* as 'owing to the change in form - which is incorrect. The development of *madhya-sakti* is accomplished not by change in form but by the transformation of consciousness.
accordance with the etymological explanation of the root *vis* to pervade.\(^1\)*

By both *vahas* is to be understood *prana* and *apana* of which one (viz. *apana*) is concerned with the right and the other (viz. *prana*) is concerned with the left (*nadi* or channel of *vayu*); *cheda* means cessation or pause by the sounding of *anacka*\(^1\) sounds like *ka, ha* etc. inwardly before which, however, they should be stopped in the heart. As has been said in Jnana-garbha:

"In the heart-lotus of one whose mind has been controlled, whose two *nadis* (the channels of *vayu*) (i.e. whose flow of *vayu in the two *nadis*) extending on both sides have been stilled by the restraint brought about by sounding vowel-less 'K' and whose blinding darkness has been dispelled, arises that sprout of your knowledge, O, (world mother) which is adequate to produce *paramesaship* even in the *pasu*.\(^1\)"

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

* This is highly mystic. See the notes 156-161 for exposition. Prof. Leidecker's translation of this passage is simply hopeless. It is impossible to work away the translation of such passages without understanding their import from a teacher who is initiated in the tradition of the school.
of the twelve (a measure of twelve fingers), Nibhalana means exercise or practice by fixing the mind at the time of the rising of prana and its coming to an end between these two (i.e. between hrdaya and dvadaSanta). As has been said in Vijnana-bhairava (49th verse):

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

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

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

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

That is to be known as unmesa; one may see it for oneself".
Under this concept are also summed up the tasting etc. of pleasant objects. As is said in the excellent *Vijnanabhairava* (72, 73, and 74 verses).

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

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

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

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

From the development of the *madhya* results the attainment of the bliss of the spirit. This (attainment of the bliss of the spirit) indeed is the *samadhi* (at-one-ment) of the highest
yogin, known also as Samavesa, samapatti and other such synonymous terms. For bringing about its permanence (i.e. the permanence of Samadhi), the (following) method has been mentioned.

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

**Commentary**

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

* This state appears when dehatma-bhava or the delusion of identity with the body disappears.
Sadhaka (the aspirant practising yogic discipline), (even) while gazing outward remains in samavesa by Krama mudra\textsuperscript{172} which is characterized by inwardness. Owing to the force of avesa, there takes place in this, first an entrance of consciousness from the external into the internal, and (then) from the internal into the external. Thus this mudra-krama is both of the nature of the external and internal." This is the meaning of this quotation. Krama-mudraya i.e. by krama-mudra. Krama means the succession of the cyclic consciousness of emanation (srsti), maintenance (sthiti), and re-absorption (samhrti). Mudra means mudrayati i.e. the turiya (fourth) power of consciousness (consciously) makes one's own the world-process which (already) rests in one's (highest) Self. (So the whole thing means) - By krama-mudra i.e. by that turiya power of universal consciousness which (consciously) assimilates to one self the succession of emanation, maintenance and re-absorption which (already) rests in the (highest) Self. Antah-svarupaya means by the essential nature of the full or perfect 'I' (The entire sentence means) - The sadhaka i.e. the aspirant, the yogin of the highest type becomes samavista i.e. one who has realized the unfolding of the highest Sakti even while he is extroverted i.e. even while he is busying himself with sense-objects. (This he is able to do) by 'Krama-
mudra which is of the nature of full consciousness of the perfect self. In this process, there occurs, through the assimilation (lit. devouring) of the totality of the external sense-objects into the internal i.e. into the highest citi plane (the plane of highest or universal consciousness), penetration into the inner or samavesa by the very process of assimilation. Again there occurs, through the internal i.e. through the realization of the nature of citisaka by the power of samavesa, a penetration or entrance into the external i.e. into the totality of sense-objects appearing as the this (idanta) by the process of externalization (vamana). This (pravesa or penetration or entrance) is (also) a samavesa of the nature of the manifestation of the solidification of the essence of cit (universal consciousness).

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

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

* Mudrais etymologically derived in three ways: mudam rati (dadati) i.e. that which gives mud or joy (2) mum dravayati i.e. that which dissolves mu (bondage), (3) mudrayatiiti i.e. that which seals up [the universe into turiya].
of the nature of the highest bliss; (2) it dissolves \( \text{dravanat} \) all fetters; (3) it seals up the universe into the being of the inner \( \text{tuny a} \) (the fourth or highest consciousness).

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

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

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

On attaining lasting samadhi, there accrues lordship over the group of the deities of consciousness\(^{173} \) which \( \text{cakra or group} \) always brings about every kind of emanation and re-
absorption of the universe beginning with Kalagni,\textsuperscript{174} and ending with the last Kala (phase) (known as santa kala), by entering into the natural camatkara or bliss of Self-consciousness which is of the essence of prakasa and ananda i.e. sheer compact consciousness and bliss, which is the very soul of all the mantras (sarvamantra-jivita-bhuta), which is perfect (purna) i.e. the highest vimarsa (parabkattarika-rupa)\textsuperscript{175} This lordship accrues to the greatest Yogin referred to in this context. This is the meaning. Iti Sivam is to be construed as - 'all this is (really) the form of Siva - this is the conclusion. This being so, (it is to be understood that) the essence of whatever is cognised (i.e. prameya) is cognition (i.e. pramana). Of this again, the inwardly turned experients (i.e. pramatas) full of self-consciousness are the essential truth.

Of these (experients) too, sadasiva-isvaraship is the essence in which the sense of identification with the limiting adjuncts of body \textit{et cetera} has dissolved and whose body is the whole universe. And the highest reality of this (Sadasiva-isvaraship) is the blissful great Lord Himself who is full of camatkara\textsuperscript{176} or vimarsa (the bliss of perfect self-consciousness) of the entire
universe brought about by one-ness of being* (eka-sadbhava) with prakasa (the substratum of all manifestation).  

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

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

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

† Though the text even as accepted by Prof. Leidecker is क्षत्रिय शव्दराशि, i.e. शन्त + ध्यानीय शव्दराशि, curiously enough he translates this as the 'whole throng of maya-sounds from 'a' to 'ksa'.

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the manner of *pratyahara*\(^1\) rests in the Highest Reality in the form of *bindu*\(^2\) indicative of the consciousness of non-differentiation. Thus this natural *vimarsa* or inward experience is of the nature of the congregation of words.

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

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

\(^1\) *Prakasa* here does not mean, the 'divine light', but ‘ghatasukhadi-vedya-praksasya - all objective experience like jar, pleasure etc.

\(^2\) "Sarvapeksa-nirodhatah" does not mean 'because 'perception of the universe is impeded', as Prof. Leidecker thinks.
This I-feeling is the stage of great power, for all mantras arise from and come to rest in it, and by its power all activities with an object are performed.

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

"All mantras approaching this power" etc. and closing with
"All these (mantras) are endowed with the nature or the characteristic mark of Siva."

In Siva sutras also, it is said:
"By unification with the great lake, one acquires the experience of mantra power."

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

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

Cf. "नम्प्रा वर्गतंकः ताभः सर्वं वर्गं-सिवाः सिवाः'—quoted by Ksema-raja in his commentary on Sutra-12.
(inner experience), blue (experience of outer objects) etc.,
or whatever is known for certain (by Buddhi) or remembered,
or thought out (by manas) - in all these cases it is the play of
citi-sakti which flashes forth as the background (of all expe-
rience). It has been (rightly) said, "without its flashing, there
is no flashing of anything (whatever)." Only while flashing in
this manner, she by maya-Sakti appearing as of this or that
nature owing to her assuming the nature (lit. colour) of manifest-
ed body, blue etc., (i.e. owing to her considering herself as
the body, blue, etc.), is considered by the maya-subjects (i.e.
jivas or empirical selves) as knowledge, ideation, resolution
etc. In reality, however, this citi-sakti is one and the same. As
has been said (in Isvarapratyabhijna, Jnanadhikara, VII Ahn.
verse 1).

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

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

* Mahesvara would be limited by time, if there is succession in His
consciousness. His consciousness is akrama (timeless), ananta (spaceless).
"Owing to the \textit{maya sakti} of the \textit{Lord}, she herself \textit{having to do with different knowables} is called knowledge, ideation, resolution and by other names."

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

As has been said

"When one is rooted in the one place i.e. into the \textit{Spandatattva} consisting of the \textit{perfect I-consciousness}, then controlling the \textit{udbhava} (\textit{emulation}) and \textit{laya} (absorption) of it (i.e. of the \textit{puryastaka} or \textit{Suksmasarira} - the subtle body and thereby of the universe also by means of \textit{unmilana} and \textit{nimilana samave\textsc{sa}}, one acquires the status of a (real) enjoyer, and then becomes the lord of \textit{cakra} (i.e. of the group of the sense-deities)".

- \textit{Spandakarika}, Nisyanda III, 19
Here 'the one place' (is explained in the following, Spandakarika, Nisyanda III. 12)

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

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

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

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

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

† Kallatacarya was the pupil of Vasugupta and wrote a vrtti on the Spandasutras. He flourished in the latter half of the 9th Century A.D.
And it has been lauded by me (in the following verse):
"He who has become independent ruler (i.e. who is no longer
under the control of the senses) of the citicakra and the great lord,
being served by the group of sense-deities, is only a rare being that
excels all."

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

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

But he who, owing to this instruction, beholds in the
ocean of the nectar of (spiritual) awareness the universe as a
mass of its (i.e. of the ocean of the nectar of awareness) foam
on all the sides, is said to be Siva Himself in sooth.
This instruction in the truth has been given for those to whom has accrued the descent of Sakti wrought by Siva, but who for want of the discipline of serious study are unfit for keen arguments, and are hence incapable of understanding the hvara-pratyabhijna (i.e. the Pratyabhijna philosophy by Utpaladeva).

Concluded is this Pratyabhijnahrdaya (The Secret of Recognition).

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

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

"प्रतिपममत्ताप्रत्याविचारगतीमिति च भावनात्मानन्तरोत्तरामि भेद विकलंकित इव लक्ष्यते इति वक्ष्यते। प्रत्याविचारगतीमिति प्रतिसन्द्रोहते अभिमुक्तीमूले वस्तुनि ज्ञानम्। लोकेन्त्रपि एकत्वम् एवं गुणं एवंस्पर्शं हत्वेन्यं वा, अन्तःकरणो तामस्यात्मात्मा वा ज्ञातस्य पुनर्भविमुखभवावर्ते प्रतिसन्द्रोहतादिनात्मेनं ज्ञानं प्रत्याविचारम् इति व्यवहित्यते। इति प्रतिपममत्ताप्रत्याविचारगतीमिति प्रतिसन्द्रोहतादिनात्मेनं ज्ञानं प्रत्याविचारम् इति व्यवहित्यते। इति प्रतिपममत्ताप्रत्याविचारगतीमिति प्रतिसन्द्रोहतादिनात्मेनं ज्ञानं प्रतिपममत्ताप्रत्याविचारगतीमिति प्रतिसन्द्रोहतादिनात्मेनं ज्ञानं प्रतिपममत्ताप्रत्याविचारगतीमिति प्रतिसन्द्रोहतादिनात्मेनं ज्ञानं प्रतिपममत्ताप्रत्याविचारगतीमिति प्रतिसन्द्रोहतादिनात्मेनं ज्ञानं प्रतिपममत्ताप्रत्याविचारगतीमिति प्रति……

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

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

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

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

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

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

In addition to Pratyabhi, Trika, and Spanda, this-
system is also known as Saiva-darsana or Bhairava-darsana
i.e., the system positing Siva as the all-of-reality-and good.
As this system is non-dual, it is sometimes called Kashmirian
Saiva philosophy in order to distinguish it from the Saiva
philosophy of the South which is dual.
3. *Satatam* - eternally, may be read with *namah* or with *pancakrtya-vidhayine*. In the former case, it would mean 'my eternal adoration to Siva'. In the latter case it would mean 'my adoration to Siva who eternally brings about the five processes'. The latter construction is better as it indicates that Siva's activity is incessant.

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

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

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

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

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

   (5) *Anugraha* - grace.

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

   *Anugraha* is the act of grace by which Siva brings about the liberation of man. The first four *krtyas* are cosmological, the last is soteriological. The five *krtyas* are not an artificial mixture of two standpoints - one cosmological and the other soteriological. Rather *anugraha* is the *raison d'être* of the first four *krtyas*,
it is that for the sake of which the first four kṛtyas, come into play. It expresses the abounding love of Siva.

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

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

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

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

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

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

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


12. Sakti is the energy of Siva, and therefore, not different from him. With this, he brings about pancakrtya or the five cosmic processes. Sakti-pata means the descent of Sakti. Sakti-
pita on an individual means the imparting of anugraha or grace to him.

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

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

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

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

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

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

Above manifestation

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

These two tattvas are the source of all manifestation.
Sudha adhva. Supramundane manifestation

3. Sadasiva i.e. the ever benevolent. In this tattva ahanta or I-consciousness and iccha or Will are predominant. Idamta or this-consciousness (i.e. world-consciousness) is not so prominent. It is also called sadakhya tattva, for it is the state in which there is the first notion of 'being' (sat akhya yatah). It is the incipient world-experience. The world is in an indistinct state at this stage. The consciousness of this state is Aham idam - 'I am this'. There is no distinction between I and 'this' (the universe). This is a state of perfect identity.

4. Isvara, i.e. the Lord. In this both I-consciousness and world-consciousness are equally prominent, and jnana or knowledge is predominant. The consciousness of this state is 'Idam aham' - 'This is I' - the universe is I. The universe has come distinctly into consciousness but still as identical with the Divine Self. This is a state of abheda i.e. non-difference between the 'I' or Self and 'this' or the universe.

5. Vidya or Suddhavidya or Sadvidya pure, unlimited knowledge. In this there is the consciousness - Aham idam ca - 'I am I and also this (universe)'. This state is one of bhedabheda i.e. the universe is a distinct object to consciousness, yet its distinction is overcome in Self-consciousness. It appears only as an aspect of the Self. This is a state of 'identity in difference'. Kriya or action is predominant here. The first five - from Siva to Sadvidya - are called Suddha adhva, because the relationship of subject and object is a single unit upto this stage i.e. the object is perceived as a part of the subject; there is no veiling of the Self so far. These five tattvas represent the universal aspect of consciousness.

ASuddha adhva or mundane manifestation

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

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

The principles from Kala to Niyati are generally known as the five kancukas or coverings, veils of Maya put on by the Divine.
13. Prakrti - the root or matrix of objectivity from Buddhī down to earth.
14. Buddhī, the ascertaining intelligence.
15. Ahamkara, the ego-making principle.
16. Manas, the conceptive consciousness.
17-21. The five jnanendriyas or organs of perception (audition, touch, vision, taste, and smell).
22-26 - The five organs of action (karmendriyas)
27-31 - The five tanmatras i.e. the undifferentiated origins of the five perceptions.
32-36 - The five mahabhutas; the gross-elements, viz., ākāśa (ether), vayu (air), agni (fire), āpas (water) and bhumi (earth).

18. Parapramatr means the Highest Experient. Pramatr means measurer or the subject of experience.- The highest experient is parama-Siva, the highest Siva.
19. **Parasakti** - the highest Sakti. This is distinguished from the subsidiary Saktis that pervade the universe and bring about all kinds of things. They are various aspects of the highest Sakti. Sakti means divine consciousness or conscious energy which is non-distinct from Siva. It is Siva himself in his active aspect of manifestation and grace.

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

   cf. "Iha khalu paramesvarah prakasatma; prakasasva
vimarsa-svabhavah; vimarso nama visvakarena, visvapra-
akasanena, visvasarharanena ca aktrimaham iti visphu-
ranam". - Parapraveika, pp. 1-2, Kashmir Sanskrit Series.

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

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

22. **Nityodita** - Nitya+udita. Udita is formed from ud+√i+kta - that which is gone up, risen. Nityodita is eternally risen. In this system it is generally not the word nitya (eternal) that is used for the foundational consciousness, but nityodita i.e.
ever-risen, ever-existent. Nityodita is that which never sets, but is always risen. The foundational consciousness never takes a holiday. Whatever both rises and sets is called santodita', but that which never sets, but is always risen is called 'nityodita'. It is also called nityodita because the system wants to emphasize the fact that the eternal consciousness is ever active; there is always spanda or vibration in it.

23. Pramatr (lit. measurer), subject of knowledge.
24. Pramana (lit. instrument of knowledge) means of knowledge, proof of knowledge.
25. Prameya (lit. to be measured, measurable) the known or object of knowledge.
26. Baindavi Kala - parah pramata. Vetti iti vinduh (binduh) from the root vid (to know). The highest Self or consciousness which is the knower is known as Bindu. Bindoriyam iti baindavi. Baindavi means 'of bindu', 'pertaining to bindu'. Kala means sakti. Baindavi kala means the power of knowership of the highest Self or consciousness, i.e. the power of Self-consciousness. Here it means that power of the Self by which it is always the subject, never the object. In this verse, feet are compared to pramana (means of proof); the head is compared to pramata, the knowing Self. Just as it is impossible for one to catch up the shadow of one's head with one's feet, for the shadow of the head always eludes it, even so is it impossible to know the knower (pramata) by the various means of knowing for the various means owe their own existence to the knower.

27. Samarasa - one having the same feeling or consciousness. Samarasya therefore, means identity of consciousness. In Samhara or withdrawal, Citi reduces the universe to sameness with the Highest Reality. The Foundational Consciousness is both the alpha and the omega of the universe.
28. Svatanttra - Citi or the divine consciousness is called svatanttra, because whether it is srsti (manifestation), sthiti (maintenance of the manifestation), samhara (withdrawing or reducing the universe to oneness with herself), she is sovereign i.e. does not depend upon any extraneous condition.
29. ViSva-siddhi may also mean the effectuation of both bhoga (enjoyment of the bliss of real I-consciousness) and moksa
(liberation). When the absolute free-will of cifi is recognised she brings about real enjoyment as well as freedom from limitation. In this sense also she is the cause of visva-siddhi.

30. Pramdnpoparohakramena, by gradual mounting, beginning with knowledge etc. From the known or prameya one has to mount to pramana or knowledge; from knowledge one has to mount to the pramdtid or the knower, to the highest Self. All pramanas rest in the pramata, the knower.

31. Brahmavada (the doctrine of Brahman) refers to Sankara-vedanta in which Brahman is said to be nonactive.

32. Darpane nagaravat - Just as a city appearing in a mirror is nothing different from the mirror, but appears as something different, even so the universe appearing in citi is nothing different from it, though it appears as different.

33. Sadasiva tattva may be said to be the first principle of manifestation. Out of the Siva-sakti state emerges Sadasiva tattva where consciousness is of the form, 'I am this'. 'This' (idanta) here refers to the total universe. I (ahanta) refers to the Divine Experient. It is the absolute or universal I. The first consciousness of the absolute in manifestation is, 'I am this'. The 'this' (idanta) or the entire universe is already implicity contained in the absolute consciousness, but when it begins to posit the I as the 'this, the 'this' becomes the first glimmer of the universe to be. This is, however, a stage of consciousness where the 'this' aspect is in an incipient, germinal form, greatly dominated by the 'I' aspect (ahantdchadita-asphufa-idantdmqyam) where the visva or universe is both different and non-different (parapara rupam) from Sadasiva. In this lccha or Will is predominant. In the consciousness, "I am this", existence or being is clearly posited; hence this principle is also known as sadakhya-tattva (Sat = Being). The system now starts giving a hierarchy of individual experients. Corresponding to the universal experient or Sadasiva is the individual (mystic) experient, designated mantramahesvara who has realized Sadasiva tattva and whose experience is, therefore, of the form - 'I am this'. The whole universe is identified with his Self.

34. Isvara tattva is the next stage of manifestation in which the consciousness of an 'I' and a 'this' is both equally
prominent. The ideal univers which is involved in the absolute consciousness becomes more clearly defined as a 'this' at this stage. Jnana is predominant in this tattva. Corresponding to this is the individual (mystic) experient known as Mantreśvara who has realized the Isvaratattva, whose consciousness is also of the form 'I am this', in which the universe is no longer an indistinct 'this' but is as clearly defined as the consciousness of 'I', and in which the universe is identical with the Self. The consciousness of Sadasiva is 'Ahamidam - 'I am this'. The consciousness of Isvara is 'Idamaham' - 'This am I'.

35. Vidya. or Suddha Vidya is the stage where the consciousness of both 'I' (the experient) and the 'this' (the universe) is distinct, and where diversity or bheda begins, though there is unity in diversity at this stage. Kriyā is predominant in this tattva. Corresponding to this, there are the experients called Mantras who see diversity, though it is diversity-in-unity. The Lord who rules over these experients is called Anantabhattaraka. The consciousness of this stage is Idam ca Ahamca or Akam idam ca - the universe as different but also as belonging to me. At this stage, though the 'this' appears as distinct from 'I', yet it is only an aspect of 'I'. It is distinct from 'I', but not different. Hence the consciousness of this stage is known as Suddha Vidya.

36. Vijnanakala is the experient of the stage below Suddha Vidya but above Maya. Here the experient is devoid of agency; he is pure awareness. His field of experience consists of sakalas, and pralayakalas. He has a sense of identity with his field of experience (tadabhedasaram). He is free from Mayiya and Karma mala, but is still subject to Anava mala.

37. In this state, the experient has neither the clear consciousness of aham (I) nor of idam (this). His I-consciousness is identical with a void like the void that one experiences in deep sleep. He has the feeling of a vague something which is practically nothing. The Palayakala-pramata is identified with the prakrti at the time of dissolution. Theyogins who have an experience only of the void are also like the pralaydkala-pramata. He is free from Karma mala but is subject to Anava and Mayiyamala.

38. The sakalas are the devas (gods) and jivas (individual
selves) who have no true knowledge of Self, and whose consciousness is only that of diversity. The average human being belongs to this level. The Sakalas are subject to all the three malas - Anava, Mayiya and Karma.

39. The suggestion is that in this state vimarsa is latent; only prakasa is predominant.

We may now gather up in a tabular form (see p. 130) the details of the third sutra.

From Vijnanakala upto Sakala, there is no presiding deity, because the operation of Mahamaya begins from the stage of Vijnanakala and also because ignorance begins from the Mahamaya stage.

40. Andsrita-Siva-paryaya - anasrita i.e. unrelated to anything; lit., whose synonym is Siva who has no objective content yet. This is a state below Saktitattva and above SadaSiva-tattva. This, however, is only an avastha, a state, not a tattva. This refers to that phase of reality where Sakti begins temporarily to veil the Self, and thus to isolate the universe from the Self, producing akhyati ignorance of its real nature. This is why Sakti is said to be 'sva-svarupapohanatmakhyatimayi nisedhavyapararupa' (Paramarthasara, p. 10) i.e. Sakti brings about akhyati by negating or isolating the universe from the Self and thus veiling its real nature. The full experience of Self is that in which I and the This or the Universe are one. The loss of this Experience - Whole is samsara; the regaining of this Experience - whole or full Experience of the Self is mukti.

41. Sunyatisunyataya - being as yet more void than the void itself. It is called iunya here from the point of view of objective manifestation, from the standpoint of the negation of the universe, i.e. from the point of view of absence of objective content or objectivity.

42. Triiiromate - the mystical doctrine concerning the three-headed Bhairava. The three heads of god, Bhairava are a symbolic representation of the three Saktis of the Divine, viz., Para, Parapara, and Apara. The Para is the supreme state in which there is no distinction or difference whatsoever between Siva and Sakti. Parapara is that state (of manifestation) in which there is identity-in-distinction. Apara is that state in which there is complete difference.
### NOTE 39: Details of Sutra 3-तत्त्वो अनुस्पर्शार्थमन्वयति

<table>
<thead>
<tr>
<th>Tattva</th>
<th>The Presiding Deity</th>
<th>The experient</th>
<th>Corresponding field of experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Siva</td>
<td>Siva</td>
<td>Siva Pramata</td>
<td>All existence is mere Prakasa or Siva</td>
</tr>
<tr>
<td>2. Sadasiva. In this, Iccha or Will is predominant</td>
<td>Sadasiva-bhattarak</td>
<td>Mantra-mahesvara. The experience of 'I' or Siva is clear but there is also a dim experience of the Universe.</td>
<td>Indistinct experience of the universe, not yet distinct from Self experience</td>
</tr>
<tr>
<td>3. Isvara tattva In this, jnana or knowledge is predominant</td>
<td>Isvara-bhattarak</td>
<td>Mantresvara who like Isvara has a distinct experience of both 'I' and the Universe but the Universe is only an aspect of Self</td>
<td>Experience of Self and the universe as both distinct and equally matched, but the universe is still an aspect of the Self</td>
</tr>
<tr>
<td>4. Suddhavidya-tattva or Sadvidya tattva. In this, Kriya or action is predominant</td>
<td>Ananta-bhattarak</td>
<td>Mantra who has an experience of both 'I' and the universe as separate but the universe as closely related to Self</td>
<td>Experience of difference from everything and yet everything appearing as closely related to the Self</td>
</tr>
<tr>
<td>5. Mahamaya tattva</td>
<td></td>
<td>Vijnanakala. He has knowledge but is devoid of agency. He is free from Mayiya and Karma mala but is still subject to anava malas</td>
<td>All the pralayakalas, and Sakalas.</td>
</tr>
<tr>
<td>6. Mayatattva</td>
<td></td>
<td>Pralayakala or Pralayakaveli or Sunya-pramata. He is free from Karma mala but is still subject to Anava and Mayiya malas.</td>
<td>Mere void</td>
</tr>
<tr>
<td>7. The remaining tattvas upto the earth.</td>
<td></td>
<td>Sakala, from the devas upto the plant and minerals. This is subject to all the three malas anava, mayiya and Karma mala.</td>
<td>Experiencing all things as differing from one another and from the Self.</td>
</tr>
</tbody>
</table>
43. *Sarvadevamayah kayah* - the universe is considered to be like a body constituted by all the gods. The gods here symbolize both the *pramata* and the *prameya*, all the subjects and objects - the experients and the experienced. Another reading is *Sarva-tattva-mayah kayah* - the body of the universe is constituted by all the *tattvas*.

44. *Priye* - dear one or my dear. The Agama literature is generally in the form of a dialogue between Siva and his consort Parvati. Hence, *Priye* - O, dear one.

45. Bhairava means the terrible one who destroys the weakness of the lower self. This is the name of Siva. Bhairava is constituted of three letters, *bha*, *ra*, and *va*. The hermeneutic interpretation of Bhairava, therefore, is that *bha* indicates *bharana* - maintenance of the universe, *ra* indicates *ravana* - i.e., withdrawal of the universe, *va* indicates *vamana* - ejecting or letting go of the universe, i.e., manifestation of the universe. Thus, Bhairava indicates all the three aspects of the Divine, viz., *Srsti* (manifestation), *sthiti* (maintenance) and *Samhara* (withdrawal). Bhairava has been called 'three-headed', because as stated above in note 42 the three heads are a symbolic representation of the three Saktis of Bhairava, viz., *para*, *parapara*, and *apara* or because the three heads are a symbolic representation of Nara, Sakti, and Siva.

46. It has not yet been possible to trace the source of this verse. The idea in this verse is expressed in the form of a paradox. But what does *akhyati* - nescience or non-knowledge mean? Does it appear or not? In other words - is it experienced or not? If *akhyati* is never experienced, then it is nothing and only *khyati* or knowledge remains. If it is said that *akhyati* does appear (i.e. is experienced), then being *khyati* or experience, *khyati* again remains. So *khyati* or knowledge cannot be eliminated in any case.

47. The reference is to *Spandakarika*, ch. II, vv. 3-4.

48. *Vikalpa* means difference of perception; an idea as different from other ideas; differentiation. *Vikalpanam* (ViSe-sena vividhena kalpanam) = ideating a 'this' as different from 'that', differentiation-making activity of the mind. *Vikalpa* is the nature of the individual mind (*citta*) which goes on making differentiation between one thing and another.
Compare the vivrti of Yogaraja on verse 11 of Paramarthasara of Abhinavagupta, Vikalpo hi anyapoha-laksano'dvayam ghajaghata-rupam aksipan, aghatdt vyavacchinnam ghatam niscinoti p. 33, i.e., vikalpa is of the nature of differentiating one thing from another. For instance dividing an experience into jar and non-jar, it marks out the jar from the non-jar, and thus ascertains it as a jar. In Yoga-Sutra of Patanjali, (Samadhi-Pada, 9), Vikalpa means a mere fancy which has no foundation in reality. That is not the meaning here.

What the objector wants to drive at is this. The nature of the individual mind is differentiation-making, knowing 'this' as different from 'that', whereas Siva or the Universal Consciousness is free of all Vikalpas or differentiating ideas. How then can you call the individual experient as non-different from Siva, so long as the differentiation-making mind of the individual lasts?

49. Citta means the individual consciousness.
50. Vijnanakala - See note 36.
51. Vidyapramatrta - the experients of vidya-tattva i.e. Mantras.
52. Sadasiva, ISa, AnaSrita-Siva, see notes 33, 34 and 40.
53. Siva, Sadasiva, ISvara, and Suddhavidya are together known as Suddhadhva - the pure or higher path. Mantra, MantreSvara, Mantra-maheSvara etc. are Suddhadhva experients. Predominance of cit is common to both Vidyapramataras and Suddhadhva-pramataras, but in the former case it is natural, whereas in the latter, it is acquired through the effort of Samadhi.

54. Sunyapramatr, etc. See note 37. The word adi i.e. etc. includes sakalas also.
55. The meaning of the verse is - what is jnana in the case of Siva appears as sattva in the case of 'pasu' or jiva (the individual), what is kriya in the case of Siva (the universal, Absolute Consciousness) appears as rajas in the individual, what is maya in the case of Siva appears as tamas in the individual.

56. Sattva, rajas, and tamas are the three gunas which are the chief characteristics of Prakrti, the root principle of manifestation. This has been elaborately described by Sankhya.
and accepted by practically all systems of Hindu philosophy. Guna means strand, a constituent, an aspect of Prakrti. Sattva is the aspect of harmony, goodness, enlightenment, and sukha or pleasure. Rajas is the aspect of movement, activity, and duhkha or commotion. Tamas is the aspect of inertia, and moha or dullness, indifference.

57. Vikalpa - See note 48.

58. Mayapramata is the experient of the impure path - the sphere of limitation. Mayapramata includes pralayakalas and sakalas. See notes 37 and 38 and the table given on p. 130.

59. Svatantrya is the abstract noun of Svatana which means one's own rule, not conditioned by any thing outside oneself such as maya. It is the absolute, spontaneous, free will of the divine consciousness, outside the causal chain, the free, creative act of the Universal consciousness.

60. Mala: dust, dirt, impurity, taint; dross. Dross is the best English equivalent. Mala is what covers and conceals and limits the pure gold of divine consciousness. It is of three forms, viz., anava mala, mayiya mala, and karma mala. As used in this system, mala means those cosmic and individualistic limiting conditions which hamper the free expression of the spirit.

Anava mala is the mula-mala, the primal limiting condition which reduces the universal consciousness to an anu, a small, limited entity. It is a cosmic limiting condition over which the individual has no control. It is owing to this that the jiva (individual soul) considers himself apurna, imperfect, a separate entity, cut off from the universal consciousness. The greatness of Siva in this condition is concealed, and the individual forgets his real nature. The anava mala is brought about in two ways. Bodha or knowledge loses its svatantrya or unimpeded power, and svatantrya or sakti loses its bodha or inherent knowledge.

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

Karma-mala. It is the vasanas or impressions of actions done by the jnanendriyas and karmendriyas under the influence
of antahkarana. It is the force of these *vasanas* that carries the *jiva* from one life to another.

It may be noted that Vijnanakala has only *anava mala*, Pralayakala has two, viz., *anava* and *maya mala*, and Sakala has all the three viz, *anava*, *maya*, and *karma mala*.

61. Of the nature of *Sunya* i.e. *Sunya pramata* or *pralaya-kevall* whose field of experience is the void.

62. *Puryastaka* - Literally, the city of eight, refers to the subtle body consisting of the five *tanmatras* (i.e., the fundamental undifferentiated essence of the five gross elements) *manas*, *buddhi* and *ahahkara*. Is also known as *suksmasarira* or *lingasarira* which is the vehicle of the *samskaras*.

63. Vide Note No. 17.

64. *Upadhi* (up+a-(-dha) lit., some thing placed near, which affects or limits a thing without entering into it as its constituent.

65. *Sugata* (lit., one who has fared well) is a title of the Buddha. Therefore his followers are known as *Saugatas*.

66. The Madhyamikas are the followers of the Madhyamaka (the system of the middle way) school of philosophy. They believe in *Sunya* (lit., void) as the fundamental principle.

67. The *Pancaratra* or Bhagavata system is the main philosophy of Vaisnavaism. On the origin of *Pancaratra*, see Sir R.G. Bhandarkar's "Vaisnavaism, Saivism and Minor Religious systems". The derivation of the word, *Pancaratra* is somewhat obscure. Perhaps it refers to some religious rites lasting for five nights. The followers of *Pancaratra* are here called *Pancaratras*.

68. The word *prakrti* here does not mean the Prakrti or root-matter of the Sankhyas. *Para prakrti* here means the highest cause. The followers of *Pancaratra* system consider Vasudeva both as the material cause and controlling cause of all manifestation.

69. Leidecker believes that *parinama* here does not mean transformation or change, but the Pancaratras considered *jivas*, etc. to be the *parinama* or transformation of Vasudeva. Sankara while criticizing the *Pancaratra* system in his commentary on Brahmasutra in Utpattyasambhavadhikarana puts its position quite clearly and correctly.
"Tesam Vasudevah para prakrtir - itare Sankarsanadayah karyam."

70. Ksemaraja seems to have made some confusion here. The Pancaratras do not consider "avyakta" (non-manifest) as the ultimate source, but Vasudeva who is higher than "avyakta". Sankara puts their position quite correctly in his commentary on Brahmasutras, in Utpatyaasambhavadhirakara:

"तत् यद्य तावुद्भवे योजी नासरयनः परोज्यक्ततूः प्रसिद्धः परमात्मा सर्वित्मा स भ्रात्मायमानमन्येक्षा भूमाविषयत ईति, तन्न निराकरिते"

71. "Sankhyas" here means 'the followers of Sarikhya''.

72. See note 36.

73. The Vaiyakarana were the followers of the Grammar School of Philosophy that considered grammar as means of spiritual liberation. Their philosophy has been described under the heading "Panini-darsanam" in Sarva-darSana-samgraha" by Madhava. The reference is obviously to Bhartrhari's Vakyapadiya which considers pasyanti as Sabdabrahma or Reality as Vibration.

74-75. The philosophy of Vyakarana considers the Absolute or Highest Reality as "Sabda-brahman." Sabda (word) is to them not something unconscious but consciousness itself where thought and word are the same and are not yet distinguished. Brahman is the eternal word from which emanates everything. According to the Trika system, the universe of objects and so also of thoughts and words is always in Parama Siva potentially. This is the stage of the Paravak - the highest word which is yet unmanifest. The next stage is that of Pasyanti which is the divine view of the universe in its undifferentiated form, far beyond human experience. Ksemaraja means to say that the grammarians go only as far aspasyanti which is confined to the stage of Sadasiva but not upto Paravak which alone refers to the stage of Parama Siva. After the pasyanti, there is the madhyama, which marks the next stage of the manifestation of the universe from undifferentiated mass to differentiated particulars. Madhyama, lit., the middle one is thus a link between Pasyanti, the vision of the undifferentiated universe, and Vaikhari, the stage of differentiated particulars, the stage of empirical thought and speech. It is word in a subtle form
in the mind or antahkarana. In Vaikhari, the 'word' appears separately from 'thought', and 'object'.

76. The agamas (here' Saiva-Agamas) refer to a group of literature containing the doctrine of the Saivas. 'Agama' means tradition, that which is handed down from generation to generation.

77. By Arhatas (the deserving, dignified) is here meant the Jains. They maintain that the universe consists of 'para-manus' (atoms of matter) which are eternal. They are subject to change or development inasmuch as they assume different gunas (qualities). The Agama quoted means to suggest that Jains consider these gunas as the highest reality they have discovered and are unable to go further than the gunas.

78. Pancaratrikas - Vide note 67.

79. The followers of "tantra" are known as tantrikas. The word "tantra" has been explained in two ways,

(1) from the root 'tan' to expand - that in which the principles of reality are expanded, are elaborately described is "tantra".

(2) from the root "tantra" to control, to harness - that which teaches how to control and harness the various forces of reality is "tantra".

80. 'Kala' here means 'Sakti' (the divine manifesting power). The reference here is obviously to the Saktas, the worshippers of Sakti.

81. Trika - The Pratybhijha philosophy is known as Trika inasmuch as it describes Parama Siva or Highest Reality as manifesting itself in a group of three (trika), viz., Siva, Sakti and Nara. From 'et cetera' in Trika etc. may be understood Tripura or Mahartha.

82. Paraaiaktipata - The grace of the Highest. Saktipata or grace is of two kinds, viz. para (highest) and apara (lower). Parasaktipata or the highest grace connotes the transmutation of the empirical or limited ego into the Fullest Divine Consciousness. Such grace can be imparted only by the Divine. In apara Saktipata (lower grace), though the ego realizes his identity with the Divine, he is yet unable to realize that the entire universe is only a manifestation of himself and has thus not yet obtained the Fullest Divine consciousness of Siva.
Apara Saktipata (lower grace) can be imparted by a spiritual director or gods.

83. *Vidya* is one of the five *Kancukas* - the impure knowledge (*asuddha-vidys*). It is the principle of limitation which does not allow the individual to have a synoptic view of reality.

84. *Turiya*, the fourth state of consciousness. In Sarhskrta 'catur' means 'four'. When *iyat* suffix is added to 'catur', 'ca' is dropped and 't' of *iyat* suffix is dropped (tur+iya), and thus the word becomes 'turiya' which means 'fourth'. Every man's consciousness is in three states - *jagrat* (waking), *svapna* (dreaming), *susupti* (deep sleep). These states are exclusive. When a man is in the waking consciousness, he has no dream or deep sleep consciousness. When he is dreaming, he has no waking or deep sleep consciousness. When he is in deep sleep, he has no dreaming or waking consciousness. In every man, there is a fourth (*turiya*) state of consciousness also which is the witness of the other three states. Turiya is a relative term. It is in relation to the other three states that it is called turiya or fourth. There is no succession in *turiya* as there is in the other three states. It is ever present as the witnessing consciousness of the three states. The ego limited by body, prana and *manas* has no experience of *turiya*, although it is always present in him as the background of all the three states. When *avidya* (the primal ignorance) is removed, - then only man has the experience of *turiya* consciousness. That is the essence of our consciousness which is experienced when the present limitations are transcended. Micro-cosmically, it is the fourth state of consciousness holding together the waking (*jagrat*), dreaming (*svapna*) and dreamless sleep (*susupti*). Macro-cosmically, it is the fourth state holding together the three *krtyas*, of *srsti*, *sthiti*, and *samhara*. "Srsti-sthiti-samhara-melana-rupa iyam turiya". Just as a string holds together various flowers in a garland, even so it holds together the other three forms of experience and runs through them all. It is integral awareness. But it is other than the three states of waking, dream and sleep. Hence it is called the fourth. When an individual consciously experiences *turiya* state, the sense of difference disappears.

*Turiya* has been described as *purna* (full) from the point
of view of samhara or withdrawal because in that condition she has withdrawn all that had emanated from her, krsa or emaciated from the point of view of udvamana or emanation because in that condition she is letting go the entities that she had held in her. So Turiya may be said to be ubhaya-rupa i.e., both full and emaciated. In the highest sense, however, she is anubhayatma, beyond the conditions of fulness and emaciation.

85. For anu and mala, see note 60.

86. Kala here means limitation in respect of authorship and efficacy. Regarding kala and other kancukas, see note 17.

87. Mdyiya-mala - See note 60.

88. Kdrma-mala - See note 60.

89. Kala, . . . niyati - See note 17.

The whole idea of the limitation of the powers of Siva may be expressed in a tabular form:

<table>
<thead>
<tr>
<th>Skati as existing in Siva</th>
<th>Sakti as existing in the limitation of man</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sarvakartrtva - omnipotence</td>
<td>Kala - limited authorship or efficacy.</td>
</tr>
<tr>
<td>2. Sarvajflatva - omniscience</td>
<td>Vidya - limitation in respect of knowledge.</td>
</tr>
<tr>
<td>3. Purnatva or Nitya-trpti - perfection or fullness</td>
<td>Raga - limitation in respect of desire, i.e., desiring this or that particular.</td>
</tr>
<tr>
<td>5. Vyapakatva or Svanatrya - all pervasiveness or freedom of space and cause.</td>
<td>Niyati - limitation in respect of space and cause.</td>
</tr>
</tbody>
</table>

90. "Isvaradvaya-darsana" means the system of philosophy which does not believe in any other principle (advaya) than Is'vara, the Lord. This is the characterization of the Saiva philosophy of Kashmir which maintains that Siva is the whole and sole reality. There is'no second' (advaya), i.e., no other principle than Siva. Isvava here is a synonym of Siva. He appears both as the world or the field of experience and the
experient, as the knower (pramdttd), of knowledge (pramana) and the knowable (prameya).

91. 'Brahmavadins' refers to those Vedantists who believe that a principle, called Maya, other than Brahman is responsible for srsvi, sthiti and samhara. Literally, it means advocates of the Brahman doctrine.

92. Panca-vidha-krtya - the five-fold act. For details see note 4. In Sutra 10, the five-fold act is described from the epistemological point of view.

93. Suddhetara-adhva - (lit.), (course other than the intrinsic) i.e., the asuddhadhva, the non-intrinsic course, the extrinsic manifestation: Suddhadhva is the intrinsic or supramundane manifestation; asuddhadhva is the mundane or extrinsic manifestation. Sadasiva, Isvara, and Suddhavidya are in the region of suddha-adhva or supramundane manifestation. The tattvas from maya to the five gross elements are in the region of asuddha-adhva, the extrinsic course or mundane manifestation. This has been called asuddha-addhva or impure course, because in this there is a sense of bheda or difference. In Sudha-addhva or the pure course, there is a sense of abheda or non-difference.

94. This is called 'vilaya', because the real nature of self is veiled in this state.

95. In the matter of knowledge, the object known in a way becomes one with the knowing subject. The actual pramiti (knowledge), divested of the accidents, of the prameya (the known object), will be found to be one with the parmatr (the knowing subject).

96. Here the five-fold act is described particularly from the point of view of the esoteric experience of the yogin. From this point of view, abhasana is srsvi, rakti is sthiti, Vimarsana is Samhara, bijavasthapana is vilaya, and vildpanais anugraha. For the meaning of abhasana etc., see the Commentary.

97. 'Mahartha' is the esoteric aspect of this system.

98. Vimarsana or camatkara is the experience of 'Ah! How wonderful!' It is like the delight of an artistic experience; hence it is called camatkara which means an intuitive flash of artistic experience.

99. The knowledge of the object is called samhara here,
because the object is withdrawn. The object as an object disappears and only its knowledge remains.

100. Hathapaka: There are two ways by means of which an object of experience is brought to sameness with the real essence of the experient, viz., (1) santi-prasama and (2) hathapaka prasama. Prasama means 'reducing completely the world of experience to oneness with the experient'. The first one is a slow, gradual process: the second, i.e., hathapaka is a dogged, persistent process. It is not gradual.

101. Alamgrasa: alam + grasa: alam means paripurnarupataya, nis-samskarataya, i.e., fully perfectly, when no impression or germ of samsara as separate from consciousness is allowed to remain; grasa is grasanam (lit., swallowing) - here it means svatmasatkaranan - bringing it to sameness with the Self.

102. Mantras: 'Mantra' is composed of two letters 'man' and 'tra'. 'Man' implies mananat (by pondering), and 'tra' implies trayate (protects, saves). Mantra, therefore, means that which protects or saves by pondering. Mantra is a sacred word or words which, when properly uttered and meditated upon, become efficacious (in all sorts of ways; here in bringing about liberation).

103. Paravak - It is citi (consciousness-power) which consists of an inner sound born of non-mayiya letters. It is ever sounded, ever throbbing. It is the Svatantarya Sakti, the free, unfettered, absolute Will-power, the main glorious supreme sovereignty of the Divine, “परमो प्रातः परा, विश्वासिष्टपति प्रत्यन्तरपूर्ण इति च वाक्”. It is called para’, because it is supreme, perfect. It is called 'vak', because it sounds forth, utters forth, the universe by its 'I-consciousness'- Also see notes 74-75. (Isvara pr. vi. p. 253).

104. 'a' to 'ksa'. These include all the letters of the Devanagari script. These letters according to the Saiva philosophy represent various saktis.

105. See notes 74-75.

106. See note 48. The vikalpa-activity refers to the viksepa aspect of Sakti which projects all kinds of differences. The acchadana or veiling refers to the avarana aspect of Sakti which throws a veil over the real nature of the Self, and thus
conceals the *avikalpa* stage of the Self. In this one sentence, the writer has referred to both the *viksepa* and the *avarana* aspects of Sakti.

107. *Avikalpa* is the distinction-less consciousness. It is the opposite of *vikalpa*. It is mere awareness without a 'this', or 'that'. It is *turyatita avastha*, a stage of consciousness beyond the *turya*.

108. Brahmi, *lit.*, means pertaining to Brahma. The other *saktis* are, Mahesvari, Kaumari, Vaisnavi, Varahi, Indrani, Camunda and Mahalaksmi. There are eight classes of letters. The presiding deity of each is as follows:

<table>
<thead>
<tr>
<th>Deity</th>
<th>Class of letter</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Brahmi</td>
<td>Ka class</td>
</tr>
<tr>
<td>2. Mahesvari</td>
<td>Ca &quot;</td>
</tr>
<tr>
<td>3. Kaumari</td>
<td>Ta &quot;</td>
</tr>
<tr>
<td>4. Vaisnavi</td>
<td>Ta &quot;</td>
</tr>
<tr>
<td>5. Varahi</td>
<td>Pa &quot;</td>
</tr>
<tr>
<td>6. Indrani</td>
<td>Ya &quot;</td>
</tr>
<tr>
<td>7. Camunda</td>
<td>Sa &quot;</td>
</tr>
<tr>
<td>8. Mahalaksmi</td>
<td>A &quot;</td>
</tr>
</tbody>
</table>

109. The idea is that so long as the soul is in the *pasu* (bound) stage, the *Sakti-cakras* (the *saktis* with their differentiation making hosts) cause to appear the *srsti* and *sthiti* - the emanation and maintenance of *bheda* or difference only, and *samhara* or complete disappearance of *abheda* or non-difference or one-ness. At this stage, consciousness of difference is created and maintained, and consciousness of oneness is completely withdrawn. At the *pati* stage, when bondage of the soul dissolves, the reverse of the previous condition happens. Here the *saktis* bring about *srsti* and *sthiti*, emanation and maintenance of *abheda*, non-difference or one-ness of all, and *samhara* or complete withdrawal of *bheda* or difference Pati stage is of two kinds - (1) *anadisiddha* eternally present as in the case of Siva and (2) *yogidasa* - that which appears at the stage of *yogin*. It is the latter which is meant by *pati-dasa* here. Prof. Leidecker has given a very fantastic interpretation of this. See note 173, pp- 138-39
of his translation. The text has been completely misunderstood by him here.

It should be borne in mind that at the pati stage, the cakras (the differentiation-making hosts) of the saktis dissolve, and the saktis begin to function in their pure state. In the pasu stage, these are called khecari cakra, gocari cakra, dikcari cakra and bhucari cakra, but in the pati stage, these are called simply cidgaganacari or khecari, gocari, dikcari and bhucari respectively.

110. Bhairava-mudra - This has been denned thus:

प्रत्येकाण्वी वहितं विहितमेष्योण्यंविहितमेष्य।

इवं व भैरवीमुद्रा सर्वतन्त्रेण गोपीता॥

This is a kind of psycho-physical condition brought about by the following practice:

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

111. Suddha (pure) vikalpa - This is the vikalpa in which the Sadhaka feels - Sarvo mamayam vibhavah - all this glory of manifestation is of (my) Self, in which he identifies himself with Siva. It is a total consciousness and the means for passing into nirvikalpa or consciousness free from differentiations. This is called iuddha vikalpa or pure vikalpa, because though it is still vikalpa or mental formulation, it is suddha or pure inasmuch as it is a mental formulation of the identity of oneself with the Divine.

112. Mahesata - This is an abstract noun of 'MaheSa' which means the great Lord (Siva). Mahesata or Mahesvarya, therefore, means the power or status of the great Lord, Siva. It connotes the state in which the soul is perfected and identified with Mahesa, the great Lord or Siva.


114. VameSvari - The author here gives the reason as to why this sakti is known as vameSvari. The word vama is connected with the verb 'vam' which means 'to spit out, emit, eject'. The Sakti is called Vamesvari, because she emits or sends forth the universe, out of the Absolute. The word vama also means
'left, reverse, contrary, opposite'. This Sakti is called Vamesvari also because while in the Siva state there is unity-consciousness, in the state of Samsara, the contrary or opposite condition happens, viz., there is difference-consciousness, and also because every one considers the body, prana, etc., to be his Self. This play on the word vama cannot be retained in the translation.

115. Khecari, gocari, dikcari and bhucari are only subspecies of Vamesvari sakti. Khecari is connected with the pramata, the empirical subject, the limited experient; gocari is connected with his antahkarana, the inner psychic apparatus; dikcari is connected with the bahiskarana, the outer senses; bhucari is connected with the bhavas, existents or outer objects. These Sakti-cakras indicate the processes of the objectification of the universal consciousness. By khecari cakra, one is reduced from the position of an all-knowing consciousness to that of limited experient; by gocari cakra, he becomes endowed with an inner psychic apparatus, by dikcari cakra, he is endowed with outer senses; by bhucari cakra, he becomes confined to bhavas or external objects.

Khecari is one that moves in kha or akasa. Kha or akaSa is, here, a symbol of consciousness. The Sakti is called khecari, because her sphere is kha or consciousness. Gocari is so called, because her sphere is the inner psychic apparatus. The samskrtA word 'go' indicates movement, and thus light-rays, cow, senses are known as 'go', because they are connected with movement. The antahkarana is the seat of the senses and sets them in motion; it is the dynamic apparatus of the spirit par excellence. Hence it is said to be the sphere of gocari. Dikcari is literally the Sakti that moves in dik or space. The outer senses have to do with the consciousness of space. Hence the outer senses are said to be the sphere of dikcari. The word bhu in bhucari means 'existence' (world). Hence existent objects are the sphere of bhucari sakti. The empirical individual experient, his psycho-physical powers, and his objects of experience have all been described here as expressions of various Sakti-cakras.

116. There are three aspects of antahkarana, viz., buddhi, ahamkara and manas. Buddhi ascertains; ahamkara brings about identification of he Self with the body etc., and assimilation of
experience with oneself, and manas determines a thing as this or that.

117. aisvaryaiakti is the sovereign power of the Lord. This is also His Svatantrya-sakti, his absolute free Will.

118 and 119. Flashing forth or sphuratta is here another name of prakaSa. Doership or kartrta is another name of vimarsa. Regarding the distinction between prakasa and vimarsa, see note 20.

120. prana, apana, samana Saktis.

There are five pranas - prana, apana, samana, udana, vyana. These are, however, vayus or vital airs. Pranas are the vayus that carry out the functions of vegetative life. They are distinct from the body. Like vitalism, Indian philosophy maintains that life is something different from mere matter. Life is maintained by various pranas. Breath is the most palpable and concrete expression of prana. Prana is a comprehensive word covering all the functions of vegetative life. It is, however, divided into various divisions according to various functions. Roughly, prana is the vital vayu that goes out, apana is the vital vayu that goes in downwards towards the anus. Samana is the vital vayu that is said to be located in the interior of the body. It helps in assimilation of food, etc. Hence it is known as samana. Vyana means going in all directions. It is everywhere in the body. 'Udana' means 'going upward'. Here the word Sakti has been used, not vayu. The various vayus are the functions of the various Saktis of the same name. By means of prana, apana and samana Saktis, one becomes a bound soul (pasu); by means of udana and vyana Saktis, one is freed, becomes pati.

121. Kals means organs or phases, here those phases which bind the soul to the world.

122. Purystaka. This is a synonym of the suksmasarir riva, the vehicle of the samskaras which is not cast off at death like the sthula Sarira or the physical body. 'Puri' means a city and as takam means a group of eight - purystaka meaning the city of the group of eight. This group of eight consists of the five tanmatras, manas, buddhi, and ahathkara.

123. Udana sakti. It is the sakti which appears when prana and apana become equally balanced. Udana then becomes
active, moves up through the madhya-dhama or susumna and
brings about the turya or fourth state of consciousness.

124. madhya-dhama is the middle nadi or susumna. There
are two nadas running in a parallel way on to the susumna. They
are not physical but pranic, and are known as ida and pingala.
Prana flows through the ida and apana flows through the
pingala. Susumna. is a pranic nadi running up inside the spinal
column towards the brain. Normally the prana and apana Saktis
alone are active. When, however, through the practice of yoga,
prana and apana currents are equilibrated the susumna nadi be­
comes open, and the udana current flows through it and brings
about the turya state of consciousness.

125. Turya literally means the fourth. The word catur
means four. The word turya is formed by catur+ yat in which ca
is dropped and only tur remains and t of the suffix yat is drop­
ped. So we have tur+ya= turya meaning the fourth. Normally
man's consciousness functions only in three states, viz., waking
(jagrat), dreaming (svapna), and dreamless sleep (susupti)
When uddna sakti becomes active in the madhya-dhama or susu­
mand, one develops the consciousness of turya or the fourth
state in which one has unity-consciousness and the sense of
difference disappears. This consciousness is full of bliss.

In the first or waking condition, the body, prana, manas
and senses are active. In the second or dreaming condition, the
prana and manas alone are active. In the third or the state of
deep sleep, even the manas stops functioning, and atman or
pure consciousness is in association with mere void. In the
turya or fourth state, atman is detached from these limitations,
and remains pure consciousness and bliss (ciddnandaghana). Our
Waking, dream and deep sleep states, are detached from each
other i.e. during waking state we do not have the dream
and deep sleep consciousness; during dream state, we do
not have the waking and deep sleep consciousness; during deep
sleep state, we do not have the waking and dream conscious­
ness. When we are in one state, we are not aware of the other
two states, but turya is integral awareness i.e. it is always aware
or conscious of all the three states; it is not cut off from
any of the states. When turya awareness is established, the
habit of manas, viz., of knowing things in parts or snippets, of
departmentalisation in awareness is reduced. Turya is a consciousness which is aware of all the three states: waking, dream and deep sleep. It is not under the influence of maya which brings about a sense of difference. Turya or fourth is a relative word. It is called turya or turiya (fourth) with reference to the three states of waking, dream and deep sleep. The three states of waking, dream and deep sleep do not disappear, only the turya or the fourth awareness is always aware of all the three states; it is not cut off from any of the three states. Though running through all the three states, the turya is unaffected by them, for it is completely free from any impression of subject-object duality, being pure consciousness and bliss; hence while running through them all, it transcends them all.

Gf. Yogaraja’s commentary on verse 35 of Paramarthasara:

"Turiyam grdhya-grdhaka-kshobha-pralayasamskara-parikaayat jndnaagnaprasanandamuurti; atah tadantahsthamapi tdbhyo 'vastha-bhyah cinmayataya samuttirnavd'param' anyat-it" (p. 80).

126. Vyana-Sakti - Macrocosmically it pervades the entire universe and microcosmically it pervades the entire body when the kundalini becomes awakened, and brings about the turyatita condition.

127. Turyatita means transcending the fourth state. It is a state beyond the turya. Turya is turiya (fourth) in relation to the three states of waking, dream and deep sleep; but in turyatita, the above three states as separate states disappear. Hence when the three states have disappeared, turya can no longer be called turya. It is called turyatita in which the turya or fourth state has been transcended. It is a state where pure consciousness is like an ocean without any ruffle whatsoever, and is full of bliss. It is the consciousness of Siva himself or one who has reached that stage in which the entire universe appears as his Self. In turya, manas becomes attenuated; in turyatita it is dissolved in sakti. When the turya state becomes fully developed and reaches perfection, it is transformed into turyatita state. In this state, everything appears to the individual as Siva or Self.

128. pati - This refers to the condition in which the individual soul realizes his identity with the universal Self or pati or Siva.
129. In the 9th sutra, the *samsaritva* has been described from the metaphysical point of view; here (in the 12th sutra), it has been described from the microcosmic point of view both in the individual's *pasu dasa* (bound state) and *pati dasa* (liberated state).

130. It is not clear as to which Pratyabhijna-tika is referred to here. Perhaps it may be the untraced *vivrti* on the Pratyabhijna-karikas by Utpalactarya.

131. *Citta* means the limited individual consciousness, the psychological status of the individual.

132. *Citi* means the universal consciousness, consciousness in its initial, unconditioned state. It is also known as *cii*.

133. *Cetana* in this context means the consciousness of the Self.

134. Utpaladeva or Utpaiacarya flourished in about 900-950 A.D. This quotation is from his *Stotravali* in praise of Siva.

135. The traditional trinity consists of Brahma, Visnu, and Siva. Since in this system, Siva is mostly the term used for the Absolute, Indra has been substituted for Siva in the trinity.

136. This is a quotation from the *Spandakarika* (II, 10) of Vasugupta. The full verse is as follows:

```
तदाक्षये बल मन्त्रः सर्वस्वव्याहारिनः ।
प्रवर्तनेनोधिकाराय करणानीय देहिनाम् ॥
```

i.e. the *mantras* having resorted to that power (of *citi*) alone acquire the power and efficiency of the all-knowing (i.e. Siva) and then proceed to carry out their specific functions even as the senses of the individual (carry out their specific functions by the power of the individual, not by themselves).

137. *Samavesa* means *samddhi* in which there is unity-experience, i.e. in which the entire universe appears as Siva, in which the consciousness of the empirical Self is completely subordinated, and it becomes identified with the consciousness of Siva.
138. *Vyutthana* means literally 'rising up', i.e., rising up from the condition of contemplation to every-day normal experience.

139. *deha-prdna-nila-sukhadisu.*

*dehaa, prana* are examples of the 'subject' in whom *deha* is relatively outer and *prana*, inner; *nilasukhadisu* are examples of 'object' of which again *nila* is outer experience, and *sukha* is inner experience.

140. Prana-Sakti here means the primal energy, not pranavayu or the breath of that name. The transformation of consciousness into *prana* is a step towards its progressive materialization. This *prana* is also known as mahaprana.

141. 'Madhya: Madhya-nadi, - Madhya from the point of view of Sambhu or Siva, is the universal consciousness which is the innermost or central reality of all existence, it is the pure I-consciousness of Siva. From the point of view of Sakti, it is *jnana-kriya* - knowledge and action - the spiritual urge which expresses itself in knowledge and action. From the point of view of anu or the individual, it is the madhya-nadi.

**Madhya-nadi :** Madhya or madhyama nadi is the susumna-nadi which is in between *ida* and *pingala nadi*. The word *nadi* is derived from the root *nad* (bhrans) - to fall, drop. That through which something drops or flows is *nadi*. The *nadis* are subtle channels of prank energy. Madhya or madhyama nadi is so called because it is centrally situated. It is also called susumna. The derivation of the word susumna is somewhat uncertain. According to Sabdakalpadruma 'su su' ityaoyakasabdahm mnayati i.e.that which repeats the indistinct sound su su (सुसु) may be its derivation.

Susumna is situated in the interior of the cerebro-spinal axis or Merudanda. It extends from Muladhara to Sahasrara. Within the 'fiery red' Tamasika Susumna is the lustrous Rajasika Vajra or Vajrini Nadi and within the Vajrini is the pale Sattvika Citra or Citrini. It is the interior of the Citrini which is called Brahma-nadi. Susumna is said to be fire like (*Vahnisvarupa*); Vajrini is said to be sun-like (*suryasvarupa*); Citrini is said to be moon-like (*candrasvarupa*). The opening at the end of the Citrini nadi is called Brahmadvara. It is through this that Kundalini mounts up.
Ida and Pingala *nadi*s are outside *susumna* and run in a parallel way over it. Ida is on the left and Pingala on the right. They are curved like a bow. These three (Ida, Pingala and Susumna) join at the Ajna cakra which is known as Triveni or the confluence of the three.

Some have taken *nadi*s and *cakra*s to mean nerve and ganglia. They are not physical constituents. They are constituents of the *pranamaya-kosa*, the vital sheath in the *suksma sarira* (the subtle body). Only their impact in the physical body is felt through the nerves and the ganglia. The *cakra*s are the seats of *sakti*.

142. *Brahma-randhra*. According to Tantra, there are *cakra*s or centres of prana located in the *pranamaya-kosa*. These are called *cakra*s, because they are like a wheel in appearance. They absorb and distribute *prana* or vitality to the *pranamaya-kosa*, and through it to the physical body.

When the higher *cakra*s are fully activated, they impart to the individual certain subtle and occult experiences. Their names together with the nearest physical organs are given below:

<table>
<thead>
<tr>
<th>Nearest physical organ</th>
<th>Cakra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Spinal Centre of region below the genitals.</td>
<td>Muladhara</td>
</tr>
<tr>
<td>2. Spinal Centre of region above the genitals.</td>
<td>Svadhisthana</td>
</tr>
<tr>
<td>3. Spinal Centre of region of the navel.</td>
<td>Manipura</td>
</tr>
<tr>
<td>4. Spinal Centre of region of the heart.</td>
<td>Anahata</td>
</tr>
<tr>
<td>5. Spinal Centre of region at the base of the throat.</td>
<td>Visuddha</td>
</tr>
<tr>
<td>6. Between the eye-brows</td>
<td>Ajna</td>
</tr>
<tr>
<td>7. Top of the head</td>
<td>Sahasrara or Brahmarandhra</td>
</tr>
</tbody>
</table>

143. *Adho-vaktra* (lit., the lower organ) is the *medhra-kanda* which is situated below *muladhara* at the root of the rectum.

144. Palasa is the *butea frondosa* or the Dhaka tree as it is otherwise called. *Susumna* is compared to the mid-rib of
the palasa leaf, and nadi springing from it are compared to to fine veinlets joined to the midrib of the palasa.

145. "When, however, the exalted samvit . . . above." This refers to the development from the Sambhavopaya and Saktopaya points of view.

146. brahmanadi is the same as the madhya-nadi or susumna.

147. "When the central brahmanadi develops." This refers to the development from the anavopaya point of view.

148. pranayama means breath control. There are various methods of breath control in books on yoga.

149. mudra - The word literally means 'seal', 'mark'. In yoga, it means certain positions of fingers practised in yogic discipline. In a wider sense, it also means control of certain organs and senses that help in concentration; also concentration, e.g., Bhairavi-mudra. See Gherandasamhita, Upadesa 3.

150. bandha - This is a yogic practice in which certain organs of the body are contracted or locked.

151. See note 48.

152. turya (lit., fourth) is the same as turiya. See note 84. It is the state in which there is pure consciousness of tman, and the sense of difference disappears. In this Udana sakti is active.

153. turyatita - This is the state higher than turya. Unity consciousness that began in turya is consummated in turyatita in which the whole universe appears as the Self. See Isvaraprayabhijnavisnusamhita, Vol. II, pp. 246-247. In turyatita, vyana sakti is active. See note 127.

154. Katha Upanisad really belongs to the black Yajurveda. The original reading is 'icchan' (wishing; seeking); the reading here adopted is asnan (eating, tasting). In this context asnan means 'wishing to taste.'

155. There are two states of clear Self-consciousness, viz; Santodita, and nityodita. In the first, there may be diminution of the clarity of self-consciousness some times, but in the second, Self-consciousness is complete and permanent.

156. Urdhva-Kundalini - This is the condition where the prana and apana enter the susumna and the kundalini rises up. Kundalini is a distinct sakti that lies folded up in three
and half valayas or folds in Muladhara. When she rises from one-three-fourths of the folds, goes up through susumna, crosses Lambika and pierces Brahmaramadhra, she is known as Urudha-kundalini and this pervasion of hers is known as vikasa or visa. Lambika is the pranic cross-road of four pranic channels, near the palate. The first two channels are for the flow of prana for all the jivas. The third channel is that through which the yogin rises from muladhara by means of urdhva-kundalini to Brahmaramadhra as described here. The fourth channel is for those accomplished yogins whose pranavayu rises directly to Brahmaramadhra without having to pass through muladhara.

157. Adhah-kundalini. Its field is from Lambika down to one-three-fourths of the folds of kundalini lying folded in the muladhara. Prana goes down in adhah-kundalini from Lambika towards muladhara. This is known as sankoca or vahni.

158. Sastha-vaktra. Prof. Leidecker translates vaktra as mouth, and thinks that 'sixth mouth' is unintelligible. Vaktra in this context does not mean 'mouth'. It means here simply organ. The ears, eyes, nose, mouth, and the anus are, in this system, known as panca-vaktra or five organs and medhra-kanda near the root of the rectum, which is below muladhara is the sastha-vaktra, the sixth organ.

159. Vahni-visa: Vahni refers to adhah-kundalini and visa to urdhva-kundalini. The entrance into the adhah-kundalini is sankoca or vahni; rising into urdhva-kundalini is vikasa or visa. Vahni is symbolic of prana vdyu and visa of apana vayu. When prana enters the susumna and goes down into adhah-kundalini or muladhara, then this condition is known as vahni. Entering into the full portion of the root and half of the middle of adhah-kundalini is known as vahni or sankoca. Vahni is derived from the root 'vah' to carry. Since prana is carried down upto muladhara in this state, it is called vahni. In Sanskrit, vahni means 'fire'. In this sense also, the root meaning of 'vah' - to carry is implied. Fire is called vahni, because it carries the oblations to the devas (gods). The avesa or entering into the remaining half of the madhya or middle and full portion of the agra or tip of the adhah-kundalini right upto the lowest spot of urdhva-kundalini is known as visa.
The word *visa* does not mean poison here. It is derived from the root 'vis' to pervade. *Visa*, therefore, refers to *prasara* or *vikasa*. Poison is also called *visa* because it pervades the whole body.

What is meant to be conveyed is that when the *prana* and *apana* enter the *susumna*, the *citta* or individual consciousness should be stopped or suspended between the *vahni* and *visa* or in other words between the *adhah-kundalini* and the *urdhva-kundalini*.

*Vayupurna* - full of *vayu* means that the *citta* should be restrained in such a way that *vayu* may neither pass out through the nostrils nor through the male organ and the anus. *Citta* and *vayu* are inter-connected. Restraint of one brings about the restraint of the other.

160. *Smarananda* (bliss of sexual union). When the *citta* can be restrained between the *adhah* and *urdhva kundalini* in this way, then one has the joy of sexual union. This is 'inverted' kama. Sexual union is external; this union is internal.

161. This refers to the yogic practice of the school. Perfection is accomplished by the development of "madhya" which in the case of *ana* or the individual *jiva* means the development of *pradna-sakti* in the *susumna* which is in the *madhya* or between the *ida* and *pingala* nadi. One way of the development of *madhya* is the *sankoca* and *vikasa* of the *Sakti*. The literal translation of *sankoca* and *vikasa* can hardly do justice to the yogic practice indicated by these. *Sankoca* connotes the following discipline. Even while mind is going forth towards external objects by means of the senses, even while the senses are actively functioning in grasping form, colour, sound, smell, etc., attention is withdrawn from them and turned towards the inner reality which is the source and background of all activity.

*Vikasa* means *concentration* on the inner reality even while the sense-organs are quite open, e.g., the practice of the *bhairavi mudra*.

*Sankoca* implies withdrawal of attention from external objects; *vikasa* implies concentration of attention on the inner consciousness and not allowing it to go out at all even when the eyes, ears, etc., are open to their respective objects. It means
remaining steady within like a gold pillar, even while the senses are directed towards their objects.

Sankoca and Vikasa have to be further developed by the technique of prasara-visranti at the level of urdhva-kundalini. Prasara is, here, practically synonymous with vikasa and visranti with sankoca. The yogin develops the prana-sakti in the susumna, and by restraining it between the eye-brows, he attains to urdhva-kundalini level. Here he practises prasaravisranti.

This practice of sankoca and vikasa has to be developed in adhah-kundalini also. Entering completely into the root and half of the middle of adhah-kundalini is known as sankoca or vahni, and entering into the remaining half and wholly into the tip of the adhah-kundalini right up to the position where the urdhva-kundalini ends is known as vikasa or visa or unmilana samadhi.

162. anacka : aca = a, i, u, r, 1, e, o, ai, au, i.e., all the vowels; 'anacka' is sounding ka, ha, etc. without the vowel. The real meaning of the yogic practice of anacka sounding is to concentrate on any mantra back to the source where it is unuttered.

163. Leidecker has given a very confused translation of this verse. The following points have to be noted in this verse. This is in praise oijagadamba - the world-mother; 'tava' (your) refers to 'jagadamba'. 'Anackaka.. cchido'; 'vidhrta-cetasah', and 'adritandhatamasah' are compounds qualifying 'hrdaya-pankajasya'. 'Vidyankuro' is connected with 'tava'. Or 'adritandha-tamasah' may be taken, as qualifying 'tava'.

164. dvadasantah = a measure of twelve fingers; literally, it means the end of twelve fingers.

165. The prana starts at the point of hrdaya (pranollasa which here means the centre of the diaphragm and ends (visranti) at dvadasanta, i.e., at a distance of twelve fingers from the point between the two eye-brows. Apana (v5yu) starts from dvadasanta (distance of twelve fingers), and ceases at hrdaya (centre of the diaphragm).' Nibhalana'means fixing the citta or mind at the start of prana at the heart, and at its cessation at a distance of twelve fingers from the centre of the eye-brows and at the start of apana from dvadasanta and its cessation at hrdaya. This is like the pranapana smrti (panapana sati) of Buddhist yoga. This is known as sakti-dvadaSanta, or kaundalini.
There is another dvadasanta, over the crown of the head which is known as Siva dvadasanta or prakriyanta.

166. 'Beautiful one' refers to the devi (the goddess). This is addressed to the devi. Most of the mystic teachings in this system are in the form of a dialogue between Siva and the Devi (goddess).

167. unmesa (lit., unfolding) is a technical term of this-yoga. Only half of the verse has been quoted in the text. The full verse is as given below”.

Eka-cinta prasaktasya yatah syad aparodayah,
unmesah sa tu vijneyah svayam tarn upalaksayet.

This means while one is engaged in one thought and another arises, then resting mentally at the junction point between the two is known as unmesa. One can see that for oneself. The nature of mind is to pass successively from thought to thought, but if one rests mentally immediately after one thought and just before another thought arises, one develops the quality of unmesa. It means resting in the spanda between two thoughts or images, i.e., resting in the consciousness which is the background of both the thoughts or images. It is the unfoldment of the creative nature of the Supreme. This is the explanation according to Saktopaya.

According to Sambhavopaya, the emergence of the paramarthika bhava or the highest reality, while one is engaged in meditating on the object of one's devotion is known as unmesa.

168. Three methods have been recommended here for rising to the highest bliss by concentrating on aesthetic enjoyment, viz., (1) asvdda-dharana, concentrating on the savour of eating and drinking, (2) sabda-dharana, concentrating on the aesthetic enjoyment of music, and (3) manastusti-dharana, concentrating on whatever pleases the mind.

169. For the meaning of samavesa, see Abhinavagupta :

प्रादेशिकमस्तिक्षश्च स्वतदृष्टिमित्तज्ञात ।
परतदृष्टां शब्दोऽराजाख्यविभागित:।।

-Tantraloka I, 173

Avesa or Samavesa means mergence of the helpless, limited self into and becoming identical with Supreme Siva who is
at one with the primal Sakti. *Samavea* means subordinating one's limited nature, and acquiring the nature of the Supreme.

170. *Vyuttana* - Literally 'rising'. In yoga, it means coming to normal consciousness after contemplation.

171. *Nimilana-samadhi* is the inward meditation with closed eyes in which the individual consciousness is absorbed in the universal consciousness. In this even the trace of object as object disappears and it becomes one with *cit*. This is real introversion or *antarmukhata*, and leads to full I-consciousness or *purnahanta*.

172. *Krama-mudra* or *Mudra-Krama*. This is defined in the text itself by the Krama-sutra. In this, the mind swings alternately between the internal and the external. The internal appears as the universal consciousness, and the external no longer appears as merely the world, but as the form of Siva or universal consciousness. *Mudra*, here is not used in its ordinary sense of certain postures and positions of fingers, etc. The sense in which it is used here is given further on in the text itself.

173. *samvit-devata-cakram* - From the macrocosmic point of view, the *samvit-devatas* are the *khecari-cakra*, *gocari-cakra*, *dik-caricakra*, and *bhucari-cakra* described earlier. From the microcosmic point of view this consists of limited knowership, internal and external senses, and limited objective knowledge.

174. *Kalgnyadeh carama-kala-paryantasya* - From Rudra known as kalagni-bhuvanesa in Nivruttikala i.e. the lowest phase of manifestation upto the highest phase of manifestation known as Santa-kaia. *Kala* here means phase of manifestation. See the chart of manifestation on p. 156.

175. *para-bhattarika* here refers to the highest *vimarsa*. There are three kinds of vimarsa, viz., *para*, *apara* and *parapara*.

*Para* is the vimarsa of Siva in which there is *abheda* or complete non-difference between 'I' and 'this', 'knower' and 'known'; *apara* is the vimarsa of and or the empirical individual in which there is *bheda* or difference between 'I' and 'this', knower and known; *parapara* is the vimarsa of sakti in which there is *bhedabheda* in which the difference between 'I' and 'this' is posited and for ever transcended.
EXPLANATORY NOTE ON THE DIAGRAM

The whole manifestation is divided into five Kalas or phases. The lowest is:

1. NIVRTTI-KALA. It is formed mainly of prthvi tattva and has 16 bhuvanas or planes of existence. The lowest plane of Nivrtti Kala is called Kalagni rudra-bhuvana. It is this bhuvana that Ksemaraja refers to in 'Kalagnyadeha'.

2. PRATISTHA KALA. This is the second Kala counting from the lowest Kala, viz., Nivrtti Kala. This consists of 23 tattvas, from jala tattva upto prakriti tattva, and contains 56 bhuvanas.

3. VIDYA KALA. This third Kala contains seven tattvas from purusa tattva upto maya tattva, and 28 bhuvanas.

4. SANTA KALA. This fourth Kala contains three tattvas, viz., Suddha Vidya, Isvara and Sadasiva, and 18 bhuvanas.

5. SANTATITA. KALA. This fifth Kala is comprised of only Siva and Sakti tattvas and has no bhuvana. Parana Siva transcends all Kalas.

The total of bhuvanas is 16 + 56 + 28 + 18 i.e. 118.
176. Camatkara is the wonderful joy of creativity. Here it means aham-vimarsa - the bliss of perfect Self-consciousness i.e. the bliss of the consciousness of the entire manifestation as I. This aham-vimarsa is the result of the feeling of one-ness of being with prakasa (consciousness-existence). Regarding prakasa and vimarsa, see Note 20. The ultimate is prakasa-vimarsa’-maya. It is both the universe in its manifested and unmanifested state and also its permanent substratum.

177. Ksemaraja gives here the ascending stages of reality. The first is samvedya or prameya i.e. the known. The second is samvedana or pramana i.e. knowledge. The third is the pramata or the experient who has self-consciousness. The fourth and deeper stage of reality is that of Sadasiva whose consciousness is not identified with the limiting adjuncts of body etc., but whose body is the whole universe. The highest stage of reality is Mahesvara whose consciousness of Self is inclusive of entire manifestation and identical with his prakasa.

178. Jagadananda is a technical word of this system and means the bliss of the Self appearing as the universe. The universe in this system is not a fall from the bliss of the Divine; it is rather the bliss of the Divine made visible. Cf. the following verses of Abhinavagupta:

यत्र कोरन्ति मायास्त्रेषो नास्ति विहित्य: स्पुर्तः ||
यद्याहलस्वित्ति परमामृत् व हितम् ||
यत्रास्ति भावनावीरां न मूहया कापि संगति: ||
तदेव जगदानन्दवलस्मिन्न श्रमृगुर्भिवान् ||
- Tantraloka, V. 50-51.

That in which there is no division or limitation, for it flashes forth all round, in which the consciousness is intact, i.e. in which it is consciousness alone which expresses itself whether as knower or means of knowledge or as known, that which increases and expands by the nectar of divine joy of absolute sovereignty in which there is no need for imagination or meditation. Sambhu told me that that was jagadananda. The commentator says:

जगता निस्मात्तान्त्रिकः तिष्यन्ति रूपेणान्तरः यव तत्त्वचेति
जगदानन्दो शब्दाच्यः ||

Notes
That is *jagaddnanda* where the universe appears as a visible form of the bliss of the Self. Sambhu referred to in the above verse was the chief *guru* of Abhinavagupta in Trika system.

179. According to Tantra there is a correspondence between the *para-Sakti*, the ultimate divine creative power which brings about the sum total of all objects and the *paravak* which is the ultimate divine word, the source of the sum total of words. By means of *mantras* which consist of words or letters, one can establish contact with the various *saktis*. Every word is a *vacaka* or indicator and every object is *vacya* or the indicated. The *vacya* or object is nothing but the intent of the divine word, the divine word made visible.

The divine words or letters are, however, *a-mayiya* out of the scope of *maya*. Words are of two kinds, viz., *maya* (pertaining to *maya*) and *a-mayiya* (not pertaining to *maya*). Mayiya words are those on which the meaning is imposed by convention; they are *vikalpas* or fancied constructions; *a-mayiya* words are those which are *nirvikalpaka*, whose meaning is just the real, which do not depend on fancy, imposition, supposition or convention, which are *cinmaya*.

180. *akula*: "*kulam saktiriti proktam, akulam Siva ucyate*" *(Svacchanda tantra)* i.e. *kula* is *Sakti* and *akula* is *Siva*. Kula (total) or the entire manifestation is *sakti*. One who is not lost in this total (manifestation) is *akula* i.e. *Siva*. The letter 'a' from the point of view of *mattrka-cakra* is of the nature of *Siva*.

181. *pratyahara* here does not mean 'withdrawing the *citta* from the elements', as Prof. Leidecker makes out in his note, 227. The word *pratyahara* has been used here in the technical sense of Sanskrit Grammar which means the 'comprehension of several letters or affixes into one syllable, effected by combining the first letter of a sutra with its final indicatory letter.' Thus the *pratyahara*, 'ac' means a, i, u, r, l, e, o, for it combines the first letter 'a' and the final indicatory letter 'c' of the following sutras - ध, ष, ष्ट, ष्ट्व, ष्ट्व्य, ष्ट्व्य्य.

So here the *pratyahara* of a the first letter, and 'ha' the final letter would be 'aha', which suggests 'aham', meaning 'I' or Self. 'Aha' includes all the letters of the Sanskrit language, and since each letter is indicative of an object, 'aha' suggests the sum-total of all objects, viz., the universe. The entire
universe lies in the highest Reality or Mahesvara in an undifferentiated state.

182. bindu: This means a drop, a dot. In the definite calm of the Highest Reality (anuttara), there arises a metaphysical Point of stress. This is known as bindu. In this, the universe to be, lies gathered up into a point. This bindu is known as ghanibhuta Sakti - the creative forces compacted to a Point. It is as yet undifferentiated into objects. It is the cidghana or massive consciousness in which lie potentially in an undifferentiated mass all the worlds and beings to be manifested. Therefore, the text says that 'a' and 'ha' joined into 'aha', and thus together summing up the entire manifestation lie undifferentiated into a Point in the Highest Reality. A point is indicative of non-differentiation. From the point of view of language, the 'bindu' in Sanskrit is indicated by atiusvara - the nasal sound marked by a dot on a letter. Bindu is thus the anusvara, and this completes 'aha' into 'aham' (अहम्). This anusvara, after having joined, 'a' and 'ha' in oneness shows that all manifestation though appearing emanated and different is actually residing in Siva, and is not different from him. 'A' represents Siva; 'ha' represents Sakti; the anusvara represents the fact that though Siva is manifested right upto the earth through Sakti, he is not divided thereby; he remains undivided (avibhaga-vedanatmaka-bindu-rupataya).

183. 'mahdhrrada' - the great or deep lake refers to the Supreme Spiritual awareness. It has been called a great or deep lake, because it is clear, uncovered by anything, infinite and deep.

184. Cakravarti has a double sense here - (1) ruler of the circle or group of sense-deities and (2) universal sovereign.

185. When the senses are divinised, they become samvit-devata-cakra i.e. karanesvaris.
GLOSSARY OF TECHNICAL TERMS

A - symbol of Siva.
ABHASANA - appearance; esoteric meaning - srsti - emanation.
ADHAH-KUNDALINI - the field of Kundalini from Lambika to one-three-fourths of its folds in the Muladhara (see note No. 157.)
ADHO-VAKTRA - Medhra-Kanda, situated at the root of the rectum.
ADIKOTI - the first edge or point; i.e. - , the heart from which the measure of breath is determined.
AHAM-BHAVA - I-feeling; I-consciousness.
AHANTA - T-consciousness; I-ness.
AKHYATI - ignorance.
AKULA - Siva.
ALAMGRASA - bringing experienced object completely to same­ness with the consciousness of the Self, when no impression of samsara as separate from consciousness is allowed to remain.
AMAYIYA - beyond the scope of Maya; Amayiya Sabdas are the words whose meaning does not depend on convention or supposition, where the word and the object are one.
ANACKA - lit., sounding the consonants without the vowels; esoteric meaning - 'concentrating on any mantra back to the source where it is unuttered'.
ANANDA - bliss, the nature of Sakti-
ANANTABHATTARAKA - the presiding deity of the Mantra experients.
ANASRITA-SIVA - the state of Siva in which there is no objective content yet, in which the universe is negated from Him.
ANAVA MALA - mala pertaining to anu i.e., innate ignorance of the jiva; primary limiting condition which reduces universal consciousness to a jiva depriving, consciousness of Sakti and Sakti of consciousness and thus bringing about sense of imperfection.
ANTAKOTI - the last edge or point; it is dvadasanta - a measure of twelve fingers.
Glossary of Technical Terms

ANTARMUKHIBHAVA - introversion of consciousness.
ANUORAHA - grace.
ANUTTARA - the Highest, the Supreme, the Absolute (lit., one than whom nothing is higher).
APANA - the vital vaya that goes in downwards towards the anus.
APARA - lower or lowest.
APAVAROA - liberation.
ARHATA - Jaina.
ARTHA - object; end; sense-object; meaning; notion; aim.
ASAT - non-being.
ASYANATA - shrunken state; dried state; congealment; solidification.
ATMASATKRA - assimilate to the Self.
ATMA-VISRANTI - resting in the Self.
AVYAKTA - unmanifest.

BAHIRMUKHATA - extroversion of consciousness.
BAHIRMUKHIBHAVA - externalization; extroversion.
BAINDAVI KALA - Baindavi - pertaining to Bindu or the Knower, Kala - will-power. Bainaavi Kala is that freedom of Parama Siva by which the knower always remains the knower and is never reduced to the known.
BALA - Cid-bala, power of the true Self or Universal Consciousness.
BANDHA - bondage; yogic practice in which certain organs of the body are contracted and locked.
BHAIKARA - Parama Siva; the Highest Reality. This is an anacrostic word, 'bha' indicating 'bharana' maintenance of the world, 'ra', 'ravana' or withdrawal of the world, and 'va' 'vamana', or projection of the world.
BHAVA - existence~both internal and external; object.
BHOOA - experience, sometimes used in the narrow sense of 'enjoyment'.
BHOKTA - experient.
BHUCARI - sub-species of Vameivari, connected with the bhavas or existent objects. Bhu means existence; hence existent objects are the sphere of 'bhucari'.

BHUMIKA - role,
BHUVANA - becoming; place of existence; world; place of being, abode,
BIJAVASTHAPANA - setting of the seed, esoteric meaning, 'vilaya' - concealment of true nature.
BINDU - written also as Vindu, a point; a metaphysical point; ghanibhuta sakti, - the compact mass of Sakti gathered into an undifferentiated point ready to create; also parah pramata - the highest Self or Consciousness; the anusvara or nasal sound indicated by a dot on a letter indicating the fact that Siva in spite of the manifestation of the universe is undivided. (See Note 182).
BRAHMANADI - sttsunna or the central pranic nadi.
BRAHMARANDHRA - the Sahasrara Cakra.
BRAHMAVADA - in this system - Sankara Vedanta.
BUDDHI - Sometimes the higher mind; the super-personal mind; the ascertaining intelligence, intuitive aspect of consciousness by which the essential Self awakens to truth.

CAMATKARA - bliss of the pure I-consciousness; delight of artistic experience.
CARAMAKALA - the highest phase of manifestation known as Santyatita or Santatitakala.
CARVAKA - the materialist.
CARVAKA DARSANA - materialistic philosophy.
CETANA - self; ParamaSiva; soul, conscious individual.
CETYA - knowable; object of consciousness.
CHEDA - cessation of prana and apana by the sounding of anacka sounds.
CIDANANDA - lit., consciousness and bliss, the nature of ultimate reality; the bliss of universal consciousness.
CINTA - thought; idea,
CIT - the Absolute; foundational consciousness; the unchanging principle of all changes.
CITI - the consciousness - power of the Absolute that brings about the world-process.
CITI-CAKRA- Samvit-Cakra - the senses.
CITTA - the individual mind, the limitation of Citi or Universal Consciousness manifested in the individual mind, consisting mainly of Sattva, the mind of the Maya-pramata.

DARSANA - seeing; system of philosophy.
DESA - space.
DIKCARI - sub-species of Vameisvari, connected with the Bahiskarana or outer senses. Dik means 'space'. Outer senses have to do with space; hence they are the sphere of 'dikcari'.

GOCARI - sub-species of VameSvari, connected with the antahkarana of the experienc. 'Go' means 'sense'; antahkarana is the seat of the senses; hence Gocari is connected with antahkarana.
GRAHAKA - knower; subject.
GRAHYA - known; object.

HA - symbol of Sakti.
HATHAPAKA - persistent process of assimilating experience to the consciousness of the experienc.
HETU - cause.
HETUMAT - effect.
HRDAYA - heart; central consciousness (in Toga).

ICCHA - Will, the Sakti of SadaSiva.
IDANTA - 'This'-consciousness.
ISVARA-TATTVA - the 4th tattva of the system, counting from Siva. In this the consciousness of 'I' and 'This' is equally prominent. The consciousness of Sada-Siva is 'I am this'. The consciousness of Isvara is 'This am I.' Jnana is predominant in this tattva.
ISVARABHATTARAKA - the presiding deity of the MantreSvaras residing in ISvaratattva.

JAGADANANDA - the bliss of the Self or the Divine appearing as the universe; the bliss of the Divine made visible. (See Note 178).
JAGAT - the world process.
JAGRAT - the waking condition.
JIVA - the individual; the individual soul; the empirical self.
JIVANMUKTI - liberation while one is alive.
JNANA - knowledge, the Sakti of Isvara.

KALA - limited agency; creativity; phase of manifestation; part of letter or word (in ha-kalaparyantam).
KALA - time; Sakti or power that determines succession.
KALAGNI - the lowest bhuvana or plane of existence in Nivrtti Kala.
(See Note 174).
KANCUKA - covering.
KARANA - cause
KARANESVARYAH - Khecari, Gocari, Dikcari and Bhucari cakra.
KARMAMALA - mala due to vasanas or impressions left behind on the mind due to karma or action.
KARYA - effect.
KHECARI - sub-species of Vamesvari Sakti, connected with the prarnata, the empirical self. Khecari is one that moves in 'kha' or 'akasa', symbol of consciousness.
KHYATI - jñāna; knowledge; wisdom.
KRIYA - action, the Sakti of Suddha-vidya.
KULA - Sakti.
KULAMNAYA - the Sakta system or doctrine.

MADHYA - the Central Consciousness - Samvit; the pure I-consciousness; the Susumna or central prāyic nadi.
MADHYADHAMA - Susumna, the central-nadi in the pranamaya-kosa, also known as brahmanadi.
MADHYAMA - Sabda in its subtle form as existing in the mind or antahkarana prior to its gross manifestation.
MADHYASAKTI - Samvit-Sakti, the Central Consciousness-power.
MADHYAMIKA - follower of the madhyamaka system of Buddhist philosophy.
MAHAMANTRA - the great mantra i.e., of pure consciousness.
MAHARTHARTHARTHATHARTHARA - the greatest end; the highest value; the pure I-consciousness; the krama discipline.
MAHESVARA - the highest lord, Parama-Siva - the Absolute.
MAHESVARYA - the power of MaheSvara.
MALA - dross; ignorance which hampers the free expression of the spirit.
MANTRESVARA - the experient who has realized Isvara tattva.
MANTRA - the experient who has realized the Suddhavidya-tattva; sacred words or formula to be reflected on and chanted.
MANTRA-MAHESVARA - the experient who has realized Sada-Siva tattva.
MAYA - from 'ma' to measure, the finitising or limiting principle of the Divine; a tattva below Suddha vidya, the principle of veiling the Infinite and projecting the finite; the source of the five kancukas; the finitising power of Parama Siva.
MAYAPRAMATA - the empirical self, governed by Maya.
MAYIYA MALA - mala due to Maya which gives to the soul its gross and subtle body, and brings about sense of difference.
MEYA (PRAMEYA) - object.
MIMAMSAKA - the follower of the Mimamsa system of philosophy.
MOKSA - liberation.
MUDRA - mud (joy) ra (to give). It is called mudra, because it gives the bliss of spiritual consciousness or because it seals up (mudranat) the universe into the being of the turiya consciousness; also, yogic control of certain organs as help in concentration.
MUDRA-KRAMA or KRAMAMUDRA - the condition in which the mind by the force of samavesa swings alternately between the internal (Self or Siva) and the external (the world which now appears as the form of Siva).
MUKTI - liberation.

NAIYAYIKA - the follower of Nyaya philosophy; logician; dialectician.
NEBHALANA - perception; mental practice.
NIMESA - lit., closing of the eye; dissolution of the world.
NIMILANA-SAMADHI - the inward meditative condition in which the individual consciousness gets absorbed into the Universal Consciousness.
NITYATVA - eternity.
NIYATI - limitation by cause-effect relation; spatial limitation.

PANCAKRTYA - the five-fold act of srsti, sthiti, samhara, vilaya and anugraha or the five-fold act of abhasana, rakti, vimarSana, bijavasthapana, vilapana.
PASCARATRA - the philosophy of Vaisnavism, the follower of such philosophy.
PANCARATRIKA - followers of Pancaratra system.
PARA - highest.
PARAMARSA - seizing mentally; experience; comprehension; remembrance.
PARAMA SIVA - the Highest Reality; the Absolute.
PARAPARA - intermediate stage; both identical and different; unity in diversity.
PARA-PRAMATA - the highest Experient; Parama-Siva.
PARA-SAKTI - highest Sakti of the Divine, Citi.
PARAVAK - the unmanifest Sakti or vibratory movement of the Divine; Logos; cosmic ideation.
PARICCHINNA - limited.
PARINAMA - transformation.
PARAMARTHA - highest reality; essential truth; the highest goat.
PASA - bondage.
PASU - one who is bound; the individual soul.
PASYANTI - the divine view of the universe in undifferentiated form; Vak Sakti going forth as 'seeing', manifesting, ready to create in which there is no differentiation between vacya (object) and vacaka (word).
PATI - lord; Siva.
PATIDASA - the status of the highest experient; the state of liberation.
PRAKASA - lit., light; the principle of Self-revelation; consciousness; the principle by which every thing else is known.
PRAKRTI - the source of objectivity from Buddhi down to earth.
PRALAYAKALA or PRALAYAKEVALIN - resting in maya tattva, not cognisant of anything.
PRAMANA - means of knowing; proof.
PRAMATA - the knower, the subject, the experient.
PRAMEYA - object of knowledge; known; object.
Glossary of Technical Terms

PRANA - generic name for the vital Sakti: specifically it is the vital vayu in expiration; vital energy; life energy.

PRANAYAMA - breath-control.

PRASARA - lit., expansion, manifestation of Siva in the form of the universe through His Sakti.

PRATH - to expand; unfold; appear; shine.

PRATHA - the mode of appearance; the way.

PRATYABHIJNA - re-cognition.

PRATYAHARA - comprehension of several letters or affixes into one syllable effected by combining the first letter of a sutra with its final indicatory letter, (see Note 181). In yoga, withdrawal of the senses from their objects.

PRITHIVI - the earth tattva.

PURNAHANTA - the perfect I-consciousness, non-relational I-consciousness.

PURNATVA - perfection.

PURYASTAKA - lit., 'the city of the group of eight' - i.e., the five tanmatras, buddhi, ahamkara and manas'; the suksmaSarira consisting of the above eight constituents.

RAGA - One of the kancukas of Maya on account of which there is limitation by desire.

RAJAS - the principle of motion, activity and disharmony - a constituent of Prakrti.

RAKTI - relish; enjoyment esoteric meaning - 'sthiti' - maintenance.

SABDA - word.

SABDA-BRAHMA - Ultimate reality in the form of vibration of which human word is a gross representation. In this state thought and word are one. (See Notes 74-75).

SADASIVA - the third tattva, counting from Siva. At this stage the I-experience is more prominent than the 'this'-experience. This tattva is also known as Sadakhya inasmuch as 'sat' or being is posited at this stage. Iccha or Will is predominant in this tattva.
SAHAJA - natural (from the point of view of the Universal Consciousness).

SAKALA - All the jivas from gods down to the mineral who rest in maya tattva. They have no knowledge of the real self and their consciousness is only that of diversity.

SAKTI-PATA - descent of the divine Sakti; grace.

SAKTI-PRASARA - Sakti-vikasa; emergence from Samadhi and retaining that experience.

SAKTI-SANKOCA - withdrawal of attention from sense-activity and turning it towards the inner reality. (See Note 161).

SAKTI-VIKASA - concentration of attention on the inner consciousness even when the senses are open to their respective objects. (See Note 155).

SAKTI-VISRANTI - Merging back into Samadhi and resting in that condition.

SAMADHI - collectedness of mind; mental absorption.

SAMANA - the vital Vayu that helps in assimilation of food etc. and brings about equilibrium between prana and apana.

SAMAPATTI - Sometimes synonym of Samadhi, consummation, attainment of psychic at-one-ment.

SAMARASA - one having the same feeling or consciousness.

SAMARASYA - identity of consciousness; unison of Siva and Sakti.

SAMAVESA - being possessed by the divine; absorption of the individual consciousness in the divine.

SAMHARA - withdrawal; re-absorption.

SAMSARA - transmigratory existence; world process.

SAMSARIN - a transmigratory being.

SAMSRTI - transmigratory existence; the world process.

SAMVIT - consciousness: supreme consciousness.

SAMVIT-DEVATA - from the macrocosmic point of view; samvit-devatas are khecari, gocari, dikcari and bhucari. From the microcosmic point of view this consists of the internal and external senses.

SANKHYA - the system of philosophy that believes in two fundamental realities, viz., Purusa and Prakrti; the follower of such system.

SANKOCA - contraction; limitation.

SARVAJNATVA - omniscience.
SARVAKARTRTVA - omnipotence.
SASANA - Sastra; philosophical text.
SASTHA-VAKTRA - lit. the sixth organ; medhra-kanda, near the root of the rectum.
SAT - existence which is consciousness.
SATTVA - the principle of being, light and harmony - a constituent of Prakrti.
SAUGATA - follower of Buddha.
SIVA - the name of the divine in general; good.
SIVA-TATTVA - the first of the thirty-six tattvas. Main characteristic 'cit'.
SRSTI - letting go; emanation; manifestation.
STHITI - maintenance.
SUDDHA-VIDYA - (sometimes written briefly as Vidya) - the 5th tattva counting from Siva. In this tattva, the consciousness of both 'I' and 'This' is equally prominent. Though the universe is seen differently, yet identity runs through it as a thread. There is identity in diversity at this stage. Kriyda is predominant in this tattva. The consciousness of this stage is 'I am I and also this'.
SUDDHADHVA - the pure path; extra-mundane existence; manifestation of the first five tattvas viz., Siva, Sakti, Sadasiva, Isvara and Suddha-vidya.
SUNYA - void; the state in which no object is experienced.
SUNYA-PRAMATA - having the experience of only void; pralayakala.
SUSUPTI - the condition of dreamless sleep.
SVAPNA - the dream condition.
SVARUPAPATTI - attaining to one's real nature or true Self.
SVATANTRA - of absolute will; of unimpeded will.
SVATANTRYA - the absolute Will of the Supreme.
SVATMASATKR - to assimilate to oneself; to integrate to oneself.
SVECCHA - Siva's or Sakti's own will, synonymous with svatantrya.
SVARUPA - one's own form; real nature; essence.

TAMAS - the principle of inertia, and delusion - a constituent of Prakrti.
TANTRIKA - follower of Tantra; pertaining to Tantra.
TANUTA - becoming gradually less; reduction; a state of subtleness.

TARKA-SAstra - logic and dialectics.

TATTVA - thatness; the very being of a thing; principle.

TRIKA - the system or philosophy of the triad - (1) Siva, (2) Sakti, and (3) Nara - the bound soul. Or (1)para - the highest, having to do with identity; (2) pardpara - identity in difference, and (3) apara - difference and sense of difference.

TURIYA - the fourth state of consciousness beyond the state of waking, dreaming and deep sleep, and stringing together all the states; integral awareness; the Metaphysical Self distinct from the psychological or empirical self; the Saksi or witnessing Consciousness.

TURYA - lit., the fourth, same as above.

TURYATITA - the state of consciousness transcending the Turiya state, the state in which the distinctions of the three viz., waking, dreaming and deep sleep states are annulled; that pure blissful consciousness in which there is no sense of difference, in which the entire universe appears as the Self.

UDANA - the vital Vayu that goes upward; the Sakti that moves up in Susumna at spiritual awakening.

UDVAMANTI - lit., vomiting; externalizing; manifesting.

UNMESA - lit., opening of the eye - the start of the world process; in Saiva yoga - unfolding of the spiritual consciousness which comes about by concentrating on the inner consciousness which is the background of ideations or rise of ideas.

UNMILANA - unfolding; manifestation.

UNMILANA SAMADHI - that state of the mind in which, even when the eyes are open, the external world appears as Universal Consciousness or Siva.

UPADANA - material cause.

UPADHI - limiting adjunct or condition.

URDHVA-KUNDALINI - the risen up kunadlini when the prana and apana enter the Susumna.
Glossary of Technical Terms

VACAKA - word or indicator.
VACYA - object or the indicated, referent.
VAHA - the prana flowing in the ida nadi on the left and apana flowing in the pingala nadi on the right are together known as Vaha (lit., flow).
VAHNI - a technical word of Saiva-Yoga, meaning 'entering completely' into the root and half of the middle of adhah kundalini. (from the root Vah to carry).
VAIKHARI - Sakti as gross physical word.
VAISNAVA - the follower of Visnu; follower of Vaisnava philosophy.
VAMESVARI - the divine Sakti that emits ('van' to 'emit') or sends forth the universe out of the Absolute, and produces the reverse (vama) consciousness of difference (whereas there is non-difference in the divine).
VIBHUTI - splendour; power.
VIDYA - limited knowledge.
VIGRAHA - individual form or shape; body.
VIGRAHI - the embodied.
VYANA - the vital Vayu that is everywhere or the pervasive prana.
VIJNANAKALA - the experient below Suddha Vidya but above Maya; has pure awareness but no agency. He is free of karma and mayiyamala but not yet free of a amala.
VIKALPA - difference of perception; diversity; distinction; option; an idea as different from other idea; ideation; fancy; imagination.
VIKALPA-KSAYA - the dissolution of all vikalpas.
VIKALPANAM - the differentiation making activity of the mind.
VIKASA - unfoldment, development.
VILAPANA - dissolution; esoteric meaning - anugraha - grace.
VILAYA - concealment.
VIMARSA - lit., experience; technically - the Self-consciousness of the Supreme, full of jnana and kriya which brings about the world-orocess.
VIMARSANA - intuitive awareness: esoteric meaning - samhara-absorption.
VISA - a technical word of Saiva Yoga, meaning 'entering into the remaining half and wholly into the top of adhah-kundalini right upto the position where urdhva-kundalini ends (from the root vis, to pervade).

VISVA - the universe; the all.

VISVAMAYA immanent.

VISVAATMAKA

VISVOTTIRNA - transcendent.

VYAMOHITATA - delusion.

VYAPAKATVA - all-pervasiveness.

VYUTTHANA - lit., 'rising', coming to normal consciousness after contemplation.
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- The index entries are sorted alphabetically.
- Terms are listed with their page numbers where they appear.
- For example, the term "Descent" is listed on page 68, and its usage is indicated as "Descend 68, 87."
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