।। श्रीतन्त्रसारः अभिनवगुप्तपाद विरचितः ।।

SHRI TANTRASAAR
BY ABHINAVAGUPTA
With Verse Translation

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SANSKRIT-ENGLISH TRANSLATION, VERSE-BY-VERSE TRANSLATION AND WORD-TO-WORD DICTIONARY (SPECIAL EDITION)

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तन्त्रसारः

Tantrasāra

Abhinavagupta's Own Digest of the Tantrāloka

TWENTY-TWO ĀHNIKAS · IAST · ENGLISH TRANSLATION · WORD BY WORD

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॥ श्रीः ॥

Introduction

THE BOOK

The Tantrasāra is Abhinavagupta's own digest of his encyclopedic Tantrāloka, compressing the thirty-seven āhnikas of that vast work into twenty-two. He states his purpose in the opening āhnika: the Tantrāloka is too wide for everyone to enter, so here is its essence "in straight words" (ṛjuvacana). The work belongs to the Trika, the branch of Kashmir Śaivism whose scripture is the Mālinīvijayottara, and it teaches the same doctrine as the Tantrāloka in a shorter compass — mostly plain prose, each āhnika closing with verses (saṃgraha-śloka) that gather up what the prose has said.

Its central thesis, stated at the outset, is that knowledge alone frees, because it undoes the ignorance that binds. Ignorance is of two kinds — in the intellect, a lack of right conviction, and in the individual, the contracted and dividing awareness that is the root of worldly life. Initiation removes the second, but a mind ready for initiation needs the first: firm knowledge, resting on the word of the Supreme Lord, of which the Trika scriptures are the essence.

WHAT IT TEACHES

The opening āhnika sets out the kinds of knowledge and the nature of the self as light. The next four (2–5) take up the four means to liberation in descending order: the way without any means at all, the way of Śambhu (through will alone), the way of Śakti (through knowledge), and the way of the individual soul, worked out through practice. Āhnikas 6–10 turn to the structure of the univ-

erse the seeker must understand — the course of time, the course of space, and the nature and divisions of the tattvas, the levels of reality, down to the path of the kalās.

Āhnika 11 explains śaktipāta, the descent of power, which decides which of the four means a given soul is ready to receive. Āhnikas 12–19 are the rite of initiation itself, described stage by stage: the ritual bathing, the samaya initiation that makes a disciple, the putraka initiation that makes an heir to the teaching, initiation with a sign and initiation of one who is absent, the raising of the liṅga, consecration, and the śrāddha initiation performed for the dead. Āhnika 20 sets out the further observance expected of the initiate afterward, 21 defends the authority of the scripture the whole work rests on, and the twenty-second and last closes the book with the kula sacrifice.

THIS EDITION

The Sanskrit — prose and verse alike — is printed whole, in its received reading. Verse numbers run through the entire work (1–88 across the twenty-two āhnikas); most prose paragraphs carry no printed number of their own and are referenced here by the verse they lead up to. Our task has been to transmit the text, not to emend it.

The translation is our own, made afresh from the Sanskrit for this edition, paragraph by paragraph and verse by verse. The word-by-word line follows the text's own grain: on a śloka it is one word per entry; in a prose passage, where the syntax runs as sentences rather than a metrical line, it is given phrase by phrase.

HOW TO READ THE PAGE

Each unit of the text — verse or prose paragraph alike — is set in the same four layers.

The **Sanskrit** in Devanagari, with its number in the margin, is the received text.

The **transliteration** beneath it follows the International Alphabet of Sanskrit Transliteration (IAST): *ā, ī, ū* are long vowels; *ṛ* is the vowel in *Kṛṣṇa*; *ś* and *ṣ* are both roughly the English *sh*; *ṃ* nasalises the preceding vowel; *ḥ* is a light breath.

The **translation** aims to be faithful first and readable second, keeping the text's own order of ideas where English allows it.

The **word-by-word** line splits the Sanskrit into its words or phrases, with a short gloss under each. It is a reader's aid to the Sanskrit, not a second translation. A reader with a little Sanskrit will find it the most useful line on the page; a reader with none may safely ignore it.

Each āhnika ends with its own colophon, which is part of the received text and is translated like any other passage.

ACKNOWLEDGEMENT

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॥ श्रीः ॥

प्रथममाह्निकम्

The Kinds of Knowledge

The opening āhnika says why the book exists and what it will teach. After bowing to the Mother and the Father whose union is his own heart, to the vast Tantrāloka, and to his teacher Śambhunātha, Abhinavagupta explains that the Tantrāloka is too wide for everyone to enter, so here is its essence in straight words. He states the thesis: knowledge frees, because it undoes the ignorance that binds. Ignorance is of two kinds — the ignorance in the intellect, which is lack of conviction or wrong conviction, and the ignorance in the person, which is the contracted, dividing awareness that is the very root of worldly life. Initiation removes the second, but initiation itself needs a mind that already knows what to take up and what to give up; so firm knowledge in the intellect comes first, and when it is practised it destroys the deeper ignorance too. Such knowledge rests on scripture, and the only scripture that frees from every bond is the word of the Supreme Lord — of which the Trika works are the essence, and the Mālinīvijaya the essence of those. Then the prologue: the one thing worth attaining is our own nature, and that nature is light. Light is one, free, all-pervading and eternal; its freedom is bliss, will, consciousness, knowledge and action. This is Śiva. By his own freedom he shows himself as the contracted individual, and by the same freedom he reveals himself again as the unbounded light — either without any means, or through will, knowledge or action. These four ways are what the book will teach.

विमलकलाश्रयाभिनवसृष्टिमहा जननी भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः ।
तदुभययामलस्फुरितभावविसर्गमयं हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥१॥ १ 1

vimalakalāśrayābhinavasṛṣṭimahā jananī bharitatanuśca pañcamukhaguptaruciḥ janakaḥ |
tadubhayayāmalasphuritabhāvavisargamayaṃ hṛdayamanuttarāmṛtakulaṃ mama saṃsphuratāt ||

May my heart awaken and shine — the heart that belongs to the family of the highest, deathless reality. It is born from the union of the Mother and the Father: the Mother, who rests on pure creative power and is the great giver of ever-new creation, and the Father, complete in himself, whose light stays hidden behind five faces.

WORD BY WORD विमल-कला-आश्रय-अभिनव-सृष्टि-महा — resting on pure creative power, great giver of ever-new creation · जननी — the Mother · भरित-तनुः — complete in himself · च — and · पञ्च-मुख-गुप्त-रुचिः — whose light stays hidden behind five faces · जनकः — the Father · तद्-उभय-यामल-स्फुरित-भाव-विसर्ग-मयम् — born from the union of those two · हृदयम् — heart · अनुत्तर-अमृत-कुलम् — belonging to the family of the highest, deathless reality · मम — my · संस्फुरतात् — may it awaken and shine

विततत्न्त्रालोको विगाहितुं नैव शक्यते सर्वैः ।
ऋजुवचनविरचितमिदं तु तन्त्रसारं ततः शृणुत ॥२॥ २ 2

vitatatantrāloko vigāhituṃ naiva śakyate sarvaiḥ |
ṛjuvacanaviracitamidaṃ tu tantrasāraṃ tataḥ śṛṇuta ||

Not everyone can dive into the wide-spread Tantrāloka. So listen to this Tantrasāra, the essence of the Tantra, composed in straight words.

WORD BY WORD वितत-तन्त्रालोकः — the wide-spread Tantrāloka · विगाहितुम् — to dive into · न — not · एव — at all · शक्यते — is possible · सर्वैः — for everyone · ऋजु-वचन-विरचितम् — composed in straight words · इदम् — this · तु — but · तन्त्रसारम् — the Tantrasāra, the essence of the Tantra · ततः — therefore · शृणुत — listen

श्रीशंभुनाथभास्करचरणनिपातप्रभापगतसंकोचम् ।
अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः ॥३॥ ३ 3

śrīśaṃbhunāthabhāskaracaraṇanipātaprabhāpagatasaṃkocam |
abhinavaguptahṛdambujametadvicinuta maheśapūjanahetoḥ ||

This is the lotus of Abhinavagupta's heart, opened by the light of the rays that fall from the sun that is Śambhunātha. Gather it for the worship of the Great Lord.

WORD BY WORD श्री-शंभुनाथ-भास्कर-चरण-निपात-प्रभा-अपगत-संकोचम् — whose closedness has gone at the light of the rays falling from the sun that is Śambhunātha · अभिनवगुप्त-हृद्-अम्बुजम् — the lotus of Abhinavagupta's heart · एतत् — this · विचिनुत — gather it · महेश-पूजन-हेतोः — for the worship of the Great Lord

इह ज्ञानं मोक्षकारणं बन्धनिमित्तस्य अज्ञानस्य विरोधकत्वात्; द्विविधं च अज्ञानं बुद्धिगतं पौरुषं च; तत्र बुद्धिगतम् अनिश्चयस्वभावं, विपरीतनिश्चयात्मकं च । पौरुषं तु विकल्पस्वभावं संकुचितप्रथात्मकं, तदेव च मूलकारणं संसारस्य इति वक्ष्यामो मलनिर्णये । ४.१ 4.1

iha jñānaṃ mokṣakāraṇaṃ bandhanimittasya ajñānasya virodhakatvāt; dvividhaṃ ca ajñānaṃ buddhigataṃ pauruṣaṃ ca; tatra buddhigatam aniścayasvabhāvaṃ, viparītaniścayātmakaṃ ca |
pauruṣaṃ tu vikalpasvabhāvaṃ saṃkucitaprathātmakaṃ, tadeva ca mūlakāraṇaṃ saṃsārasya iti vakṣyāmo malanirṇaye ||

Here, knowledge is the cause of liberation, because it opposes the ignorance that causes bondage. Ignorance is of two kinds: ignorance in the intellect and ignorance in the person. Ignorance in the intellect is lack of conviction, or wrong conviction. Ignorance in the person is dividing thought — a contracted way of appearing — and that alone is the root cause of worldly life, as we shall say when we settle the nature of impurity.

WORD BY WORD इह ज्ञानं मोक्षकारणम् — here, knowledge is the cause of liberation · बन्ध-निमित्तस्य अज्ञानस्य विरोधकत्वात् — because it opposes the ignorance that causes bondage · द्विविधं च अज्ञानम् — and ignorance is of two kinds · बुद्धिगतं पौरुषं च — that in the intellect and that in the person · तत्र बुद्धिगतम् — of these, the one in the intellect · अनिश्चय-स्वभावम् — is lack of conviction · विपरीत-निश्चय-आत्मकं च — and wrong conviction · पौरुषं तु — but the one in the person · विकल्प-स्वभावम् — is of the nature of dividing thought · संकुचित-प्रथा-आत्मकम् — a contracted way of appearing · तदेव च मूलकारणं संसारस्य — and that alone is the root cause of worldly life · इति वक्ष्यामः मल-निर्णये — so we shall say in the section settling the nature of impurity

तत्र पौरुषम् अज्ञानं दीक्षादिना निवर्तेतापि, किं तु दीक्षापि बुद्धिगते अनध्यवसायात्मके अज्ञाने सति न संभवति—हेयोपादेयनिश्चयपूर्वकत्वात् तत्त्वशुद्धिशिवयोजनारूपाया दीक्षाया इति ।

४.२
4.2

tatra pauruṣam ajñānaṃ dīkṣādinā nivartetāpi, kiṃ tu dīkṣāpi buddhigate anadhyavasāyātmake ajñāne sati na saṃbhavati—heyopādeyaniścayapūrvakatvāt tattvaśuddhiśivayojanārūpāyā dīkṣāyā iti ||

Of these, the ignorance in the person may indeed be removed by initiation and the like. But even initiation is not possible while the ignorance of no-conviction remains in the intellect — because initiation, which consists in purifying the levels of reality and joining one to Śiva, must be preceded by a firm sense of what to give up and what to take up.

WORD BY WORD तत्र पौरुषम् अज्ञानम् — of these, the ignorance in the person · दीक्षा-आदिना निवर्तेत अपि — may indeed be removed by initiation and the like · किं तु दीक्षा अपि — but even initiation · बुद्धिगते अनध्यवसाय-आत्मके अज्ञाने सति — while the ignorance of no-conviction is in the intellect · न संभवति — is not possible · हेय-उपादेय-निश्चय-पूर्वकत्वात् — because it must be preceded by a firm sense of what to give up and what to take up · तत्त्व-शुद्धि-शिव-योजना-रूपायाः दीक्षायाः — of initiation, which consists in purifying the levels of reality and joining one to Śiva · इति — so

तत्र अध्यवसायात्मकं बुद्धिनिष्ठमेव ज्ञानं प्रधानम्, तदेव च अभ्यस्यमानं पौरुषमपि अज्ञानं निहन्ति, विकल्पसंविदभ्यासस्य अविकल्पान्ततापर्यवसानात् । ४.३
विकल्पासंकुचितसंवित्प्रकाशरूपो हि आत्मा शिवस्वभाव इति सर्वथा समस्तवस्तुनिष्ठं सम्यङ्निश्चयात्मकं ज्ञानमुपादेयम् ।

tatra adhyavasāyātmakaṃ buddhiniṣṭhameva jñānaṃ pradhānam, tadeva ca abhyasyamānaṃ pauruṣamapi ajñānaṃ nihanti, vikalpasaṃvidabhyāsasya avikalpāntatāparyavasānāt |
vikalpāsaṃkucitasaṃvitprakāśarūpo hi ātmā śivasvabhāva iti sarvathā samastavastuniṣṭhaṃ samyaṅniścayātmakaṃ jñānamupādeyam ||

So the chief thing is knowledge seated in the intellect, of the nature of conviction. When that is practised it destroys the ignorance in the person as well, because the practice of awareness in thought ends in the thought-free. For the self is the light of awareness uncontracted by thought — Śiva by nature. Therefore, in every way, what is to be taken up is knowledge of right conviction, bearing on every thing.

WORD BY WORD तत्र अध्यवसाय-आत्मकं बुद्धि-निष्ठम् एव ज्ञानं प्रधानम् — so the chief thing is knowledge of the nature of conviction, seated in the intellect · तत् एव च अभ्यस्यमानम् — and that same, when practised · पौरुषम् अपि अज्ञानं निहन्ति — destroys the ignorance in the person as well · विकल्प-संवित्-अभ्यासस्य — because the practice of thought-awareness · अविकल्प-अन्तता-पर्यवसानात् — ends in the thought-free · विकल्प-असंकुचित-संवित्-प्रकाश-रूपः हि आत्मा — for the self is the light of awareness, uncontracted by thought · शिव-स्वभावः इति — Śiva by nature — so · सर्वथा — in every way · समस्त-वस्तु-निष्ठम् — bearing on every thing · सम्यक्-निश्चय-आत्मकं ज्ञानम् — knowledge of the nature of right conviction · उपादेयम् — is to be taken up

तच्च शास्त्रपूर्वकम् ।
शास्त्रं च परमेश्वरभाषितमेव प्रमाणम् ।
अपरशास्त्रोक्तानामर्थानां तत्र वैविक्त्येन अभ्युपगमात्
तदर्थातिरिक्तयुक्तिसिद्धनिरूपणाच्च, तेन अपरागमोक्तं ज्ञानं तावत एव बन्धात्
विमोचकम्, न सर्वस्मात्, सर्वस्मात् तु विमोचकं परमेश्वरशास्त्रं, पञ्चस्रोतोमयं४.४
4.4
दशाष्टादशवस्वष्टभेदभिन्नम् ।
ततोऽपि सर्वस्मात् सारं षडर्धशास्त्राणि ।
तेभ्योऽपि मालिनीविजयम् ।
तदन्तर्गतश्चार्थः संकलय्याशक्यो निरूपयितुम् ।

tacca śāstrapūrvakam |
śāstraṃ ca parameśvarabhāṣitameva pramāṇam |
aparaśāstroktānāmarthānāṃ tatra vaiviktyena abhyupagamāt tadarthātirikta-yuktisiddhanirūpaṇācca, tena aparāgamoktaṃ jñānaṃ tāvata eva bandhāt vimocakam, na sarvasmāt, sarvasmāt tu vimocakaṃ parameśvaraśāstraṃ, pañcasrotomayaṃ daśāṣṭādaśavasvaṣṭabhedabhinnam |
tato'pi sarvasmāt sāraṃ ṣaḍardhaśāstrāṇi |
tebhyo'pi mālinīvijayam |
tadantargataścārthaḥ saṃkalayyāśakyo nirūpayitum ||

And that knowledge rests on scripture. The only authoritative scripture is what the Supreme Lord has spoken — because it accepts the matters taught in other scriptures, each in its own place, and also sets out, established by reason, what lies beyond them. So the knowledge taught in other scriptures frees only from that much bondage, not from all; what frees from all is the scripture of the Supreme Lord, made of five streams and divided into ten, eighteen and sixty-four. The essence of all of that is the scriptures of the Trika; of those, the Mālinīvijaya; and the matter contained in it cannot be set out without being gathered together.

WORD BY WORD तत् च शास्त्र-पूर्वकम् — and that rests on scripture · शास्त्रं च परमेश्वर-भाषितम् एव प्रमाणम् — and the only authoritative scripture is what the Supreme Lord has spoken · अपर-शास्त्र-उक्तानाम् अर्थानाम् — of the matters taught in other scriptures · तत्र वैविक्त्येन अभ्युपगमात् — because it accepts them there, each in its own

place · तत्-अर्थ-अतिरिक्त-युक्ति-सिद्ध-निरूपणात् च — and because it sets out, established by reason, what lies beyond their matters · तेन — therefore · अपर-आगम-उक्तं ज्ञानम् — the knowledge taught in other scriptures · तावतः एव बन्धात् विमोचकम् — frees only from that much bondage · न सर्वस्मात् — not from all · सर्वस्मात् तु विमोचकं परमेश्वर-शास्त्रम् — but what frees from all is the scripture of the Supreme Lord · पञ्च-स्रोतः-मयम् — made of five streams · दश-अष्टादश-वसु-अष्ट-भेद-भिन्नम् — divided into ten, eighteen, and sixty-four · ततः अपि सर्वस्मात् सारम् — and the essence of all of that · षडर्ध-शास्त्राणि — the scriptures of the Trika · तेभ्यः अपि मालिनीविजयम् — and of those, the Mālinīvijaya · तत्-अन्तर्गतः च अर्थः — and the matter contained in it · संकलय्य अशक्यः निरूपयितुम् — cannot be set out without being gathered together

न च अनिरूपितवस्तुतत्त्वस्य मुक्तत्वं मोचकत्वं वा, शुद्धस्य ज्ञानस्यैव तथारूपत्वात् इति ।

४.५
4.5

स्वभ्यस्तज्ञानमूलत्वात् परपुरुषार्थस्य तत्सिद्धये इदम् आरभ्यते

na ca anirūpitavastutattvasya muktatvaṃ mocakatvaṃ vā, śuddhasya jñānasyaiva tathārūpatvāt iti |
svabhyastajñānamūlatvāt parapuruṣārthasya tatsiddhaye idam ārabhyate ||

Nor can one who has not seen the truth of things be free, or free others, since only pure knowledge is of that nature. Because the highest human goal is rooted in well-practised knowledge, this work is begun to bring that about.

WORD BY WORD न च — nor · अनिरूपित-वस्तु-तत्त्वस्य — for one who has not seen the truth of things · मुक्तत्वं मोचकत्वं वा — is there being free, or freeing others · शुद्धस्य ज्ञानस्य एव तथा-रूपत्वात् इति — since only pure knowledge is of that nature · स्वभ्यस्त-ज्ञान-मूलत्वात् पर-पुरुषार्थस्य — since the highest human goal is rooted in well-practised knowledge · तत्-सिद्धये — to bring that about · इदम् आरभ्यते — this work is begun

अज्ञानं किल बन्धहेतुरुदितः शास्त्रे मलं तत्स्मृतं
पूर्णज्ञानकलोदये तदखिलं निर्मूलतां गच्छति ।
ध्वस्ताशेषमलात्मसंविदुदये मोक्षश्च तेनामुना
शास्त्रेण प्रकटीकरोमि निखिलं यज्ज्ञेयतत्त्वं भवेत् ॥

४
4

ajñānaṃ kila bandhaheturuditaḥ śāstre malaṃ tatsmṛtaṃ |
pūrṇajñānakalodaye tadakhilaṃ nirmūlatāṃ gacchati |
dhvastāśeṣamalātmasaṃvidudaye mokṣaśca tenāmunā |
śāstreṇa prakaṭīkaromi nikhilaṃ yajjñeyatattvaṃ bhavet ||

Scripture declares that ignorance is the cause of bondage, and calls it impurity. When even a fraction of full knowledge rises, all of it is uprooted; and when self-awareness rises with every impurity destroyed, that is liberation. Therefore, with this treatise, I make plain the whole of whatever truth there is to be known.

WORD BY WORD अज्ञानम् — ignorance · किल — indeed · बन्ध-हेतुः — the cause of bondage · उदितः — is declared · शास्त्रे — in scripture · मलम् — impurity · तत् — that · स्मृतम् — is called · पूर्ण-ज्ञान-कला-उदये — when even a fraction of full knowledge rises · तत् — that · अखिलम् — entirely · निर्मूलताम् — to rootlessness · गच्छति — goes · ध्वस्त-अशेष-मल-आत्म-संवित्-उदये — when self-awareness rises with all impurity destroyed · मोक्षः — liberation · च — and · तेन — therefore · अमुना — by this · शास्त्रेण — treatise · प्रकटीकरोमि — I make plain · निखिलम् — the whole · यत् — whatever · ज्ञेय-तत्त्वम् — truth to be known · भवेत् — there may be

— उपोद्घातः —

तत्र इह स्वभाव एव परमोपादेयः, स च सर्वभावानां प्रकाशरूप एव अप्रकाशस्य स्वभावतानुपपत्तेः; स च नानेकः प्रकाशस्य तदितरस्वभावानुप्रवेशायोगे स्वभावभेदाभावात्; देशकालावपि च अस्य न भेदकौ, तयोरपि तत्प्रकाशस्वभावत्वात्, इति एक एव प्रकाशः, स एव च संवित्, अर्थप्रकाशरूपा हि संवित् इति सर्वेषामत्र अविवाद एव । ५.१ 5.1

tatra iha svabhāva eva paramopādeyaḥ, sa ca sarvabhāvānāṃ prakāśarūpa eva aprakāśasya svabhāvatānupapatteḥ; sa ca nānekaḥ prakāśasya taditarasvabhāvānupraveśāyoge svabhāvabhedābhāvāt; deśakālāvapi ca asya na bhedakau, tayorapi tatprakāśasvabhāvatvāt, iti eka eva prakāśaḥ, sa eva ca saṃvit, arthaprakāśarūpā hi saṃvit iti sarveṣāmatra avivāda eva ||

Now here, our own nature alone is the highest thing to attain. The nature of all things is light alone, because what is not light cannot be anything's nature. And that light is not many: no nature other than light can enter light, so there is no division in it. Nor do place and time divide it, since they too are by nature that light. So light is one. And that alone is awareness, for awareness is the shining of things — on this no one disagrees.

WORD BY WORD तत्र इह स्वभावः एव परम-उपादेयः — now here, our own nature alone is the highest thing to attain · स च सर्व-भावानां प्रकाश-रूपः एव — and the nature of all things is light alone · अप्रकाशस्य स्वभावता-अनुपपत्तेः — because what is not light cannot be anything's nature · स च न अनेकः — and it is not many · प्रकाशस्य तत्-इतर-स्वभाव-अनुप्रवेश-अयोगे — since no nature other than light can enter light · स्वभाव-भेद-अभावात् — there is no division in its nature · देश-कालौ अपि च अस्य न भेदकौ — nor do place and time divide it · तयोः अपि तत्-प्रकाश-स्वभावत्वात् — since they too are by nature that light · इति एकः एव प्रकाशः — so light is one · स एव च संवित् — and that alone is awareness · अर्थ-प्रकाश-रूपा हि संवित् इति — for awareness is the shining of things · सर्वेषाम् अत्र अविवादः एव — on this no one disagrees

स च प्रकाशो न परतन्त्रः, प्रकाश्यतैव हि पारतन्त्र्यम्, प्रकाश्यता च प्रकाशान्तरापेक्षितैव, न च प्रकाशान्तरं किंचित् अस्ति इति स्वतन्त्र एकः प्रकाशः, स्वातन्त्र्यादेव च देशकालाकारावच्छेदविरहात् व्यापको नित्यः सर्वाकारनिराकारस्वभावः, तस्य च स्वातन्त्र्यम् आनन्दशक्तिः, तच्चमत्कार इच्छाशक्तिः, प्रकाशरूपता चिच्छक्तिः, आमर्शात्मकता ज्ञानशक्तिः, सर्वाकारयोगित्वं क्रियाशक्तिः इत्येवं मुख्याभिः शक्तिभिः युक्तोऽपि वस्तुत इच्छाज्ञानक्रियाशक्तियुक्तः अनवच्छिन्नः प्रकाशो निजानन्दविश्रान्तः शिवरूपः, स एव स्वातन्त्र्यात् आत्मानं संकुचितम् अवभासयन् अणुरिति उच्यते ।

५.२
5.2

sa ca prakāśo na paratantraḥ, prakāśyataiva hi pāratantryam, prakāśyatā ca prakāśāntarāpekṣitaiva, na ca prakāśāntaraṃ kiṃcit asti iti svatantra ekaḥ prakāśaḥ, svātantryādeva ca deśakālākārāvacchedavirahāt vyāpako nityaḥ sarvākāranirākārasvabhāvaḥ, tasya ca svātantryam ānandaśaktiḥ, taccamatkāra icchāśaktiḥ, prakāśarūpatā cicchaktiḥ, āmarśātmakatā jñānaśaktiḥ, sarvākārayogitvaṃ kriyāśaktiḥ ityevaṃ mukhyābhiḥ śaktibhiḥ yukto'pi vastuta icchājñānakriyāśaktiyuktaḥ anavacchinnaḥ prakāśo nijānandaviśrāntaḥ śivarūpaḥ, sa eva svātantryāt ātmānaṃ saṃkucitam avabhāsayan aṇuriti ucyate ||

And that light does not depend on anything else. Dependence means being something that is lit up, and being lit up needs another light; but there is no other light. So the one light is free. By that very freedom it is unlimited by place, time or form, and so it is all-pervading, eternal, of every form and of no form. Its freedom is the power of bliss; the wonder of that is the power of will; being light is the power of consciousness; reflective grasping is the power of knowledge; taking on every form is the power of action. Though endowed with these chief powers, in truth it holds the powers of will, knowledge and action — the unbounded light resting in its own bliss, which is Śiva. That very one, showing himself by his freedom as contracted, is called the individual soul.

WORD BY WORD स च प्रकाशः न परतन्त्रः — and that light does not depend on anything else · प्रकाश्यता एव हि पारतन्त्र्यम् — for dependence is being something that is lit up · प्रकाश्यता च प्रकाश-अन्तर-अपेक्षिता एव — and being lit up needs another light · न च प्रकाश-अन्तरं किंचित् अस्ति इति — but there is no other light — so · स्वतन्त्रः एकः प्रकाशः — the

one light is free · स्वातन्त्र्यात् एव च — and by that very freedom · देश-काल-आकार-अवच्छेद-विरहात् — being unlimited by place, time or form · व्यापकः नित्यः — it is all-pervading and eternal · सर्व-आकार-निराकार-स्वभावः — of every form and of no form · तस्य च स्वातन्त्र्यम् आनन्द-शक्तिः — its freedom is the power of bliss · तत्-चमत्कारः इच्छा-शक्तिः — the wonder of that is the power of will · प्रकाश-रूपता चित्-शक्तिः — being light is the power of consciousness · आमर्श-आत्मकता ज्ञान-शक्तिः — reflective grasping is the power of knowledge · सर्व-आकार-योगित्वं क्रिया-शक्तिः — taking on every form is the power of action · इति एवं मुख्याभिः शक्तिभिः युक्तः अपि — though endowed with these chief powers · वस्तुतः इच्छा-ज्ञान-क्रिया-शक्ति-युक्तः — in truth it holds the powers of will, knowledge and action · अनवच्छिन्नः प्रकाशः — the unbounded light · निज-आनन्द-विश्रान्तः — resting in its own bliss · शिव-रूपः — is Śiva · स एव स्वातन्त्र्यात् — that very one, by his freedom · आत्मानं संकुचितम् अवभासयन् — showing himself as contracted · अणुः इति उच्यते — is called the individual soul

पुनरपि च स्वात्मानं स्वतन्त्रतया प्रकाशयति, येन अनवच्छिन्नप्रकाशशिवरूपतयैव प्रकाशते ।

तत्रापि स्वातन्त्र्यवशात् अनुपायमेव स्वात्मानं प्रकाशयति सोपायं वा, सोपायत्वेऽपि[5.3] इच्छा वा ज्ञानं वा क्रिया वा अभ्युपाय इति त्रैविध्यं शाम्भवशाक्ताणवभेदेन समावेशस्य, तत्र चतुर्विधमपि एतद्रूपं क्रमेण अत्र उपदिश्यते ।

punarapi ca svātmānaṃ svatantratayā prakāśayati, yena anavacchin-naprakāśaśivarūpatayaiva prakāśate |
tatrāpi svātantryavaśāt anupāyameva svātmānaṃ prakāśayati sopāyaṃ vā, sopāyatve'pi icchā vā jñānaṃ vā kriyā vā abhyupāya iti traividhyaṃ śāmb-havaśāktāṇavabhedena samāveśasya, tatra caturvidhamapi etadrūpaṃ krameṇa atra upadiśyate ||

And once again he freely reveals himself, so that he shines as Śiva, the unbounded light. There too, by his freedom, he reveals himself either without any means or through a means; and where there is a means, it is will, or knowledge, or action. So absorption is threefold — Śāmbhava, Śākta and Āṇava. All four of these forms are taught here in order.

WORD BY WORD पुनः अपि च — and once again · स्वात्मानं स्वतन्त्रतया प्रकाशयति — he freely reveals himself · येन — so that · अनवच्छिन्न-प्रकाश-शिव-रूपतया एव प्रकाशते — he shines as Śiva, the unbounded light · तत्र अपि स्वातन्त्र्य-वशात् — there too, by his freedom · अनुपायम् एव स्वात्मानं प्रकाशयति — he reveals himself without any means · सोपायं वा — or through a means · सोपायत्वे अपि — and where there is a means · इच्छा वा ज्ञानं वा क्रिया वा अभ्युपायः इति — the means is will, or knowledge, or action · त्रैविध्यं समावेशस्य — so absorption is threefold · शाम्भव-शाक्त-आणव-भेदेन — as Śāmbhava, Śākta and Āṇava · तत्र चतुर्विधम् अपि एतत्-रूपम् — all four of these forms · क्रमेण अत्र उपदिश्यते — are taught here in order

आत्मा प्रकाशवपुरेष शिवः स्वतन्त्रः
स्वातन्त्र्यनर्मरभसेन निजं स्वरूपम् ।
संच्छाद्य यत्पुनरपि प्रथयेत पूर्णं
तच्च क्रमाक्रमवशादथवा त्रिभेदात् ॥५॥

५
5

ātmā prakāśavapureṣa śivaḥ svatantraḥ |
svātantryanarmarabhasena nijaṃ svarūpam |
saṃcchādya yatpunarapi prathayeta pūrṇaṃ |
tacca kramākramavaśādathavā tribhedāt ||

This self, whose body is light, is Śiva, free. In the rush of the play of his freedom he hides his own nature, and then unfolds it again in full — all at once, or by steps in three ways.

WORD BY WORD आत्मा — the self · प्रकाश-वपुः — whose body is light · एषः — this · शिवः — Śiva · स्वतन्त्रः — free · स्वातन्त्र्य-नर्म-रभसेन — in the rush of the play of his freedom · निजम् — his own · स्वरूपम् — nature · संच्छाद्य — having hidden · यत् — that · पुनः — again · अपि — too · प्रथयेत — unfolds · पूर्णम् — in full · तत् — that · च — and · क्रम-अक्रम-वशात् — by steps or all at once · अथवा — or · त्रि-भेदात् — in three ways

एहु पआसऊउ अत्ताणत
सच्छन्दउ ढकइ णिअऊउ ।
पूणु पअडइ झडि अह कमवस
एहत परमत्थिण शिवरसु ॥

५.४
5.4

ehu paāsaūu attāṇata |
sacchandau ḍhakai ṇiaūu |
pūṇu paaḍai jhaḍi aha kamavasa |
ehata paramatthiṇa śivarasu ||

This self, made of light, of its own free will covers its own nature, and shows it again — in a flash, or by steps. This, in the highest sense, is the taste of Śiva.

WORD BY WORD एहु पआसऊउ अत्ताणत — this self, made of light · सच्छन्दउ — of its own free will · ढकइ णिअऊउ — covers its own nature · पूणु पअडइ — and shows it again · झडि अह कमवस — in a flash, or by steps · एहत परमत्थिण — this, in the highest sense · शिवरसु — is the taste of Śiva

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे विज्ञानभेदप्रकाशनं नाम प्रथममाह्निकम् ॥ १ ॥

Here ends the first āhnika, called the Showing of the Kinds of Knowledge, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

द्वितीयमाह्निकम्

The Way Without Means

The shortest āhnika of the book teaches the way that is no way at all. When a person struck by an intense descent of grace hears the teacher's word once and sees the truth for themselves, absorption in the Lord is theirs from then on, always risen, with nothing further to do. To the question how such seeing can happen when reasoning is only a limb of yoga, Abhinavagupta answers by asking what any means could possibly do for a self that is the self-luminous Supreme Lord: it cannot give it a nature it already has, cannot make it known when it is already shining by itself, cannot remove a covering that could never exist, and cannot enter it, since nothing stands apart from it to enter. The whole of this is one reality of pure consciousness, untouched by time, place, conditions, forms, words or proofs, and everything from time to the means of knowledge gets its very being from its free will alone. "That is I, and the universe is reflected within me" — one who sees this firmly is absorbed in the Lord without any means, and is bound by no rule of mantra, worship, meditation or conduct. The verse says it in one image: a net of means cannot light up Śiva, as a lamp cannot light up the sun; seeing this, the large-hearted enter the self-luminous Śiva in an instant.

अथ अनुपायमेव तावत् व्याख्यास्यामः ।
यदा खलु दृढशक्तिपाताविद्धः स्वयमेव इत्थं विवेचयति सकृदेव गुरुवचनम् अवधार्य, ६.१
तदा पुनरुपायविरहितो नित्योदितः अस्य समावेशः ।

atha anupāyameva tāvat vyākhyāsyāmaḥ |
yadā khalu dṛḍhaśaktipātāviddhaḥ svayameva itthaṃ vivecayati sakṛdeva guru-vacanam avadhārya, tadā punarupāyavirahito nityoditaḥ asya samāveśaḥ ||

Now we shall first explain the way without means. When one struck by an intense descent of grace takes in the teacher's word just once and sees it this way for himself, then from that time his absorption is free of means and always risen.

WORD BY WORD अथ अनुपायम् एव तावत् व्याख्यास्यामः — now we shall first explain the way without means · यदा खलु — when indeed · दृढ-शक्तिपात-आविद्धः — one struck by an intense descent of grace · स्वयम् एव इत्थं विवेचयति — sees it this way for himself · सकृत् एव गुरु-वचनम् अवधार्य — having taken in the teacher's word just once · तदा पुनः — then from that time · उपाय-विरहितः नित्य-उदितः अस्य समावेशः — his absorption is free of means and always risen

अत्र च तर्क एव योगाङ्गम् इति कथं विवेचयति इति चेत्, उच्यते—योऽयं परमेश्वरः स्वप्रकाशरूपः स्वात्मा तत्र किम् उपायेन क्रियते, न स्वरूपलाभो नित्यत्वात्, न ६.२
ज्ञप्तिः स्वयंप्रकाशमानत्वात्, न आवरणविगमः आवरणस्य कस्यचिदपि असंभवात्,[2]
न तदनुप्रवेशः अनुप्रवेष्टुः व्यतिरिक्तस्य अभावात् ।

atra ca tarka eva yogāṅgam iti kathaṃ vivecayati iti cet, ucyate—yo'yaṃ parameśvaraḥ svaprakāśarūpaḥ svātmā tatra kim upāyena kriyate, na svarūpalābho nityatvāt, na jñaptiḥ svayaṃprakāśamānatvāt, na āvaraṇavigamaḥ āvaraṇasya kasyacidapi asaṃbhavāt, na tadanupraveśaḥ anupraveṣṭuḥ vyatiriktasya abhāvāt ||

And here, if it is asked how he can see it, since reasoning is only a limb of yoga, we answer: this Supreme Lord, self-luminous, is one's own self — what could a means do for him? It cannot give him his nature, since he is eternal. It cannot make him known, since he shines by himself. It cannot remove a covering, since no covering of any kind is possible. It cannot bring about entry into him, since there is no one apart from him to enter.

WORD BY WORD अत्र च — and here · तर्कः एव योग-अङ्गम् इति — since reasoning is only a limb of yoga · कथं विवेचयति इति चेत् — if it is asked how he sees it · उच्यते — we answer · यः अयं परमेश्वरः स्व-प्रकाश-रूपः स्वात्मा — this Supreme Lord, self-luminous, who is one's own self · तत्र किम् उपायेन क्रियते — what could a means do for him? · न स्वरूप-लाभः नित्यत्वात् — not give him his nature, since he is eternal · न ज्ञप्तिः स्वयं-प्रकाशमानत्वात् — not make him known, since he shines by himself · न आवरण-विगमः — not remove a covering · आवरणस्य कस्यचित् अपि असंभवात् — since no covering of any kind is possible · न तत्-अनुप्रवेशः — not bring about entry into him · अनुप्रवेष्टुः व्यतिरिक्तस्य अभावात् — since there is no one apart from him to enter

कश्चात्र उपायः तस्यापि व्यतिरिक्तस्य अनुपपत्तेः, तस्मात् समस्तमिदमेकं चिन्मात्रतत्त्वं कालेन अकलितं, देशेन अपरिच्छिन्नम्, उपाधिभिरम्लानम्, आकृतिभिरनियन्त्रितं, शब्दैरसंदिष्टं, प्रमाणैरप्रपञ्चितं, कालादेः प्रमाणपर्यन्तस्य स्वेच्छयैव स्वरूपलाभनिमित्तं च, स्वतन्त्रं आनन्दघनं तत्त्वं, तदेव च अहम् तत्रैव अन्तर्मयि विश्वं प्रतिबिम्बितम् एवं दृढं विविञ्चानस्य शश्वदेव पारमेश्वरः समावेशो निरुपायक एव, तस्य च न मन्त्र-पूजा-ध्यान-चर्यादिनियन्त्रणा काचित् । ६.३ 6.3

kaścātra upāyaḥ tasyāpi vyatiriktasya anupapatteḥ, tasmāt samastamidamekaṃ cinmātratattvaṃ kālena akalitaṃ, deśena aparicchinnam, upādhibhiramlānam, ākṛtibhiraniyantritaṃ, śabdairasaṃdiṣṭaṃ, pramāṇairaprapañcitaṃ, kālādeḥ pramāṇaparyantasya svecchayaiva svarūpalābhanimittaṃ ca, svatantraṃ ānandaghanaṃ tattvaṃ, tadeva ca aham tatraiva antarmayi viśvaṃ pratibimbitam evaṃ dṛḍhaṃ viviñcānasya śaśvadeva pārameśvaraḥ samāveśo nirupāyaka eva, tasya ca na mantra-pūjā-dhyāna-caryādiniyantraṇā kācit ||

And what means could there be here, since it too could not stand apart from him? Therefore all this is one reality of pure consciousness — not measured by time, not bounded by place, not dimmed by conditions, not held by forms, not pointed out by words, not laid out by proofs — the free reality, dense with bliss, which by its own will alone gives being to everything from time down to the means of knowledge. "That is I, and there, within me, the universe is reflected." For one who sees this firmly, absorption in the Supreme Lord is constant and without any means, and he is bound by no rule of mantra, worship, meditation, conduct or the like.

WORD BY WORD कः च अत्र उपायः — and what means could there be here · तस्य अपि व्यतिरिक्तस्य अनुपपत्तेः — since it too could not stand apart from him · तस्मात् — therefore · समस्तम् इदम् एकं चित्-मात्र-तत्त्वम् — all this is one reality of pure consciousness · कालेन अकलितम् — not measured by time · देशेन अपरिच्छिन्नम् — not bounded by place · उपाधिभिः अम्लानम् — not dimmed by conditions · आकृतिभिः अनियन्त्रितम् — not held by forms · शब्दैः असंदिष्टम् — not pointed out by words · प्रमाणैः अप्रपञ्चितम् — not laid out by proofs · काल-आदेः प्रमाण-पर्यन्तस्य — and for everything from time to the means of knowledge · स्व-इच्छया एव स्वरूप-लाभ-निमित्तं च — the cause, by its own will alone, of their having any being · स्वतन्त्रम् आनन्द-घनं तत्त्वम् — the free reality, dense with bliss · तत् एव च अहम् — and that is I · तत्र एव अन्तः मयि विश्वं प्रतिबिम्बितम् —

there, within me, the universe is reflected · एवं दृढं विविञ्चानस्य — for one who sees this firmly · शश्वत् एव पारमेश्वरः समावेशः निरुपायकः एव — absorption in the Supreme Lord is constant and without any means · तस्य च — and for him · न मन्त्र-पूजा-ध्यान-चर्या-आदि-नियन्त्रणा काचित् — there is no rule of mantra, worship, meditation, conduct or the like

उपायजालं न शिवं प्रकाशयेद्
घटेन किं भाति सहस्रदीधितिः ।
विवेचयन्नित्थमुदारदर्शनः
स्वयंप्रकाशं शिवमाविशेत्क्षणात् ॥६॥

६
6

upāyajālaṃ na śivaṃ prakāśayed |
ghaṭena kiṃ bhāti sahasradīdhitiḥ |
vivecayannitthamudāradarśanaḥ |
svayaṃprakāśaṃ śivamāviśetkṣaṇāt ||

The net of means cannot light up Śiva. Does the thousand-rayed sun shine by a pot-lamp? Seeing this, one of large vision enters the self-luminous Śiva in an instant.

WORD BY WORD उपाय-जालम् — the net of means · न — not · शिवम् — Śiva · प्रकाशयेत् — can light up · घटेन — by a pot-lamp · किम् — does? · भाति — shine · सहस्र-दीधितिः — the thousand-rayed sun · विवेचयन् — seeing · इत्थम् — this · उदार-दर्शनः — one of large vision · स्वयं-प्रकाशम् — self-luminous · शिवम् — Śiva · आविशेत् — enters · क्षणात् — in an instant

जहि जहि फुरण फुरइ सो सअलउ
परमेसरु भासइ मइ अमलउ ।
अत्ता नत सो शिव परमत्थिण
इअ जानअ कज्ज परमत्थि ण ॥

६.४
6.4

jahi jahi phuraṇa phurai so saalau |
paramesaru bhāsai mai amalau |
attā nata so śiva paramatthiṇa |
ia jānaa kajja paramatthi ṇa ||

Wherever any flash of awareness flashes, that is the whole Supreme Lord, shining in me, stainless. The self is that Śiva, in the highest sense. Knowing this, there is nothing further to do.

WORD BY WORD जहि जहि फुरण फुरइ — wherever any flash of awareness flashes · सो सअलउ परमेसरु — that is the whole Supreme Lord · भासइ मइ अमलउ — shining in me, stainless · अत्ता नत सो शिव परमत्थिण — the self is that Śiva, in the highest sense · इअ जानअ — knowing this · कज्ज परमत्थि ण — there is nothing further to do

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे अनुपायप्रकाशनं नाम द्वितीयमाह्निकम् ॥ २ ॥

Here ends the second āhnika, called the Showing of the Way Without Means, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

तृतीयमाह्निकम्

The Way of Śambhu

One who cannot enter the unbroken circle of Śiva-as-light directly may rest instead on his power of freedom and enter Bhairava through a single, thought-free intuition. Its teaching is the image of the reflection: everything that exists is a mere reflection in the sky of consciousness, as a face is in a mirror, a taste in the mouth, a touch in the skin, an echo in the air — none of these is the "original", and yet none is nothing. Asked what the original of the world-reflection is, Abhinavagupta answers: nothing at all; its only cause is the Lord's own freedom, and holding the whole universe as a reflection is exactly what makes him universal. Because he is consciousness, he cannot fail to be aware of this nature of his — and that self-awareness, inseparable from consciousness itself, is the supreme Word. The rest of the āhnika unfolds that Word as the alphabet: the three chief powers, the Unsurpassed, will and unfolding, are a, i, u; their rest in themselves gives ā, ī, ū; the neuter vowels ṛ ṝ ḷ ḹ arise when action touches will; e ai o au are the power of action; the dot am and the emission aḥ complete the sixteen seed-vowels; the consonant "wombs" flow from them — the five classes from the five powers, the semivowels and sibilants from will, ha from emission, kṣa from union. The Unsurpassed himself is thus the Lord of the Kula, and his one power is emission, which is threefold — of the individual, of Śakti and of Śambhu. Counted variously, these self-awarenesses are one Lord, or Śakti and her master, or nine, fifty, eighty-one — in truth six that become twelve, the Kālīs. In the pure knowledge they become the Lords of Wisdom; in māyā they become the sounds of ordinary speech, lifeless as bodies until the pure awarenesses bring them to life. One who sees the self as the sole resting place of all these awarenesses, with every level, being and world reflected in it, is liberated while alive through the Śāmbhava absorption — and here too there is no rule of mantra or rite. The verse: the whole world shines within the self as a patterned scene in a mirror, but unlike the mirror, consciousness also grasps it, by the flavour of its own self-awareness.

यदेतत् प्रकाशरूपं शिवतत्त्वम् उक्तम्, तत्र अखण्डमण्डले यदा प्रवेष्टुं न शक्नोति, तदा स्वातन्त्र्यशक्तिमेव अधिकां पश्यन् निर्विकल्पमेव भैरवसमावेशम् अनुभवति, अयं च अस्य उपदेशः—सर्वमिदं भावजातं बोधगगने प्रतिबिम्बमात्रं प्रतिबिम्बलक्षणोपेतत्वात्, इदं हि प्रतिबिम्बस्य लक्षणं—यत् भेदेन भासितम् ७.१ 7.1 अशक्तम् अन्यव्यामिश्रत्वेनैव भाति तत् प्रतिबिम्बम्, मुखरूपमिव दर्पणे, रस इव दन्तोदके, गन्ध इव घ्राणे, मिथुनस्पर्श इव आनन्देन्द्रिये, शूलकुन्तादिस्पर्शो वा अन्तःस्पर्शनेन्द्रिये, प्रतिश्रुत्केव व्योम्नि ।

yadetat prakāśarūpaṃ śivatattvam uktam, tatra akhaṇḍamaṇḍale yadā praveṣṭuṃ na śaknoti, tadā svātantryaśaktimeva adhikāṃ paśyan nirvikalpameva bhairavasamāveśam anubhavati, ayaṃ ca asya upadeśaḥ—sarvamidaṃ bhāvajātaṃ bodhagagane pratibimbamātraṃ pratibimbalakṣaṇopetatvāt, idaṃ hi pratibimbasya lakṣaṇaṃ—yat bhedena bhāsitam aśaktam anyavyāmiśratvenaiva bhāti tat pratibimbam, mukharūpamiva darpaṇe, rasa iva dantodake, gandha iva ghrāṇe, mithunasparśa iva ānandendriye, śūlakuntādisparśo vā antaḥsparśanendriye, pratiśrutkeva vyomni ||

When one cannot enter the unbroken circle of this reality of Śiva that was described as light, then, looking above all to its power of freedom, he experiences a thought-free absorption in Bhairava. Its teaching is this: all this mass of things is a mere reflection in the sky of consciousness, because it has the marks of a reflection. And the mark of a reflection is this — what is unable to appear on its own and appears only mingled with something else, that is a reflection: like a face in a mirror, a taste in the saliva, a smell in the nose, the touch of union in the organ of pleasure, the touch of a spear or lance in the inner sense of touch, an echo in the sky.

WORD BY WORD यत् एतत् प्रकाश-रूपं शिव-तत्त्वम् उक्तम् — this reality of Śiva that was described as light · तत्र अखण्ड-मण्डले यदा प्रवेष्टुं न शक्नोति — when one cannot enter its unbroken circle · तदा स्वातन्त्र्य-शक्तिम् एव अधिकां पश्यन् — then, looking above all to its power of freedom · निर्विकल्पम् एव भैरव-समावेशम् अनुभवति — he experiences a thought-free absorption in Bhairava · अयं च अस्य उपदेशः — and this is its teaching · सर्वम् इदं भाव-जातं बोध-गगने प्रतिबिम्ब-मात्रम् — all this mass of things is a mere reflection in the sky of consciousness · प्रतिबिम्ब-लक्षण-उपेतत्वात् — because it has the marks of a reflection · इदं हि प्रतिबिम्बस्य लक्षणम् — for this is the mark of a reflection · यत् भेदेन भासितम् अशक्तम् —

what is unable to appear on its own · अन्य-व्यामिश्रत्वेन एव भाति — and appears only mingled with something else · तत् प्रतिबिम्बम् — that is a reflection · मुख-रूपम् इव दर्पणे — like a face in a mirror · रसः इव दन्त-उदके — a taste in the saliva · गन्धः इव घ्राणे — a smell in the nose · मिथुन-स्पर्शः इव आनन्द-इन्द्रिये — the touch of union in the organ of pleasure · शूल-कुन्त-आदि-स्पर्शः वा अन्तः-स्पर्शन-इन्द्रिये — or the touch of a spear or lance in the inner sense of touch · प्रतिश्रुत्का इव व्योम्नि — an echo in the sky

न हि स रसो मुख्यः तत्कार्यव्याधिशमनाद्यदृष्टेः ।
नापि गन्धस्पर्शौ मुख्यौ गुणिनः तत्र अभावे तयोरयोगात् कार्यपरम्परानारम्भात् च । ७.२
न च तौ न स्तः देहोद्भूलनविसर्गादिदर्शनात् । 7.2
शब्दोऽपि न मुख्यः कोऽपि वक्ति इति आगच्छन्त्या इव प्रतिश्रुत्कायाः श्रवणात् ।

na hi sa raso mukhyaḥ tatkāryavyādhiśamanādyadṛṣṭeḥ |
nāpi gandhasparśau mukhyau guṇinaḥ tatra abhāve tayorayogāt kārya-paramparānārambhāt ca |
na ca tau na staḥ dehoddhūlanavisargādidarśanāt |
śabdo'pi na mukhyaḥ ko'pi vakti iti āgacchantyā iva pratiśrutkāyāḥ śravaṇāt ||

That taste is not the original one, since its effects, such as curing an illness, are not seen. Nor are the smell and the touch the originals, since the thing that bears those qualities is absent there and no chain of effects begins from them. Yet it is not that they do not exist, since one sees the body thrill and emit. The sound too is not the original, since the echo is heard as if it came from someone speaking.

WORD BY WORD न हि सः रसः मुख्यः — that taste is not the original one · तत्-कार्य-व्याधि-शमन-आदि-अदृष्टेः — since its effects, such as curing an illness, are not seen · न अपि गन्ध-स्पर्शौ मुख्यौ — nor are the smell and the touch the originals · गुणिनः तत्र अभावे तयोः अयोगात् — since the thing that bears those qualities is absent there · कार्य-परम्परा-अनारम्भात् च — and no chain of effects begins from them · न च तौ न स्तः — yet it is not that they do not exist · देह-उद्भूलन-विसर्ग-आदि-दर्शनात् — since one sees the body thrill and emit · शब्दः अपि न मुख्यः — the sound too is not the original · कः अपि वक्ति इति आगच्छन्त्याः इव प्रतिश्रुत्कायाः श्रवणात् — since the echo is heard as if coming from someone speaking

एवं यथा एतत् प्रतिबिम्बितं भाति तथैव विश्वं परमेश्वरप्रकाशे ।
ननु अत्र बिम्बं किं स्यात्? माभूत् किंचित् ।
ननु किम् अकारणकं तत्? हन्त तर्हि हेतुप्रश्नः—तत् किं बिम्बवाचोयुक्त्या, हेतुश्च परमेश्वरशक्तिरेव स्वातन्त्र्यापरपर्याया भविष्यति, विश्वप्रतिबिम्बधारित्वाच्च विश्वात्मकत्वं भगवतः, संविन्मयं हि विश्वं चैतन्यस्य व्यक्तिस्थानम् इति, तदेव हि विश्वम् अत्र प्रतीपम् इति प्रतिबिम्बधारित्वम् अस्य, तच्च तावत् विश्वात्मकत्वं परमेश्वरस्य स्वरूपं न अनामृष्टं भवति, चित्स्वभावस्य स्वरूपानामर्शनानुपपत्तेः । ७.३ 7.3

evaṃ yathā etat pratibimbitaṃ bhāti tathaiva viśvaṃ parameśvaraprakāśe |
nanu atra bimbaṃ kiṃ syāt? mābhūt kiṃcit |
nanu kim akāraṇakaṃ tat? hanta tarhi hetupraśnaḥ—tat kiṃ bimbavācoyuktyā, hetuśca parameśvaraśaktireva svātantryāparaparyāyā bhaviṣyati, viśvapratibimbadhāritvācca viśvātmakatvaṃ bhagavataḥ, saṃvinmayaṃ hi viśvaṃ caitanyasya vyaktisthānam iti, tadeva hi viśvam atra pratīpam iti pratibimbadhāritvam asya, tacca tāvat viśvātmakatvaṃ parameśvarasya svarūpaṃ na anāmṛṣṭaṃ bhavati, citsvabhāvasya svarūpānāmarśanānupapatteḥ ||

Just as these appear reflected, so does the universe in the light of the Supreme Lord. "But what would be the original here?" Let there be none. "Then is it without a cause?" Ah — so the question is about a cause; why then the talk of an original? And the cause will be the power of the Supreme Lord, whose other name is freedom. Because he holds the reflection of the universe, the Lord is universal: the universe is made of awareness, the place where consciousness shows itself, and that same universe, turned back upon him, is what we mean by his holding the reflection. And this universality, the Supreme Lord's own nature, is never left unaware of itself, since what is consciousness by nature cannot fail to be aware of its own nature.

WORD BY WORD एवं यथा एतत् प्रतिबिम्बितं भाति — just as these appear reflected · तथा एव विश्वं परमेश्वर-प्रकाशे — so does the universe in the light of the Supreme Lord · ननु अत्र बिम्बं किं स्यात् — but what would be the original here? · मा भूत् किंचित् — let there be none · ननु किम् अकारणकं तत् — but is it then without a cause? · हन्त तर्हि हेतु-प्रश्नः — ah, then the question is about a cause · तत् किं बिम्ब-वाचोयुक्त्या — so why the talk of an original? · हेतुः च परमेश्वर-शक्तिः एव — and the cause will be the power of the Supreme Lord · स्वातन्त्र्य-

अपर-पर्याया भविष्यति — whose other name is freedom · विश्व-प्रतिबिम्ब-धारित्वात् च विश्व-आत्मकत्वं भगवतः — and because he holds the reflection of the universe, the Lord is universal · संवित्-मयं हि विश्वं चैतन्यस्य व्यक्ति-स्थानम् इति — for the universe is made of awareness, the place where consciousness shows itself · तत् एव हि विश्वम् अत्र प्रतीपम् इति — that same universe is here turned back upon him · प्रतिबिम्ब-धारित्वम् अस्य — that is his holding of the reflection · तत् च तावत् विश्व-आत्मकत्वं परमेश्वरस्य स्वरूपम् — and this universality, the Supreme Lord's own nature · न अनामृष्टं भवति — is never left unaware of itself · चित्-स्वभावस्य स्वरूप-अनामर्शन-अनुपपत्तेः — since what is consciousness by nature cannot fail to be aware of its own nature

स्वरूपानामर्शने हि वस्तुतो जडतैव स्यात्, आमर्शश्च अयं न सांकेतिकः, अपि तु चित्स्वभावतामात्रनान्तरीयकः परनादगर्भ उक्तः, स च यावान् विश्वव्यवस्थापकः परमेश्वरस्य शक्तिकलापः तावन्तम् आमृशति । ७.४ 7.4

svarūpānāmarśane hi vastuto jaḍataiva syāt, āmarśaśca ayaṃ na sāṃketikaḥ, api tu citsvabhāvatāmātranāntarīyakaḥ paranādagarbha uktaḥ, sa ca yāvān viśvavyavasthāpakaḥ parameśvarasya śaktikalāpaḥ tāvantam āmṛśati ||

For if it were unaware of its own nature, it would in truth be inert. And this self-awareness is not a matter of convention; it is inseparable from the very fact of being consciousness, and is called the womb of the supreme sound. However great the array of the Supreme Lord's powers that orders the universe, it is aware of all of it.

WORD BY WORD स्वरूप-अनामर्शने हि — for if it were unaware of its own nature · वस्तुतः जडता एव स्यात् — it would in truth be inert · आमर्शः च अयं न सांकेतिकः — and this self-awareness is not a matter of convention · अपि तु चित्-स्वभावता-मात्र-नान्तरीयकः — but inseparable from the very fact of being consciousness · पर-नाद-गर्भः उक्तः — it is called the womb of the supreme sound · सः च यावान् विश्व-व्यवस्थापकः परमेश्वरस्य शक्ति-कलापः — and however great the array of the Supreme Lord's powers that orders the universe · तावन्तम् आमृशति — it is aware of all of it

तत्र मुख्यास्तावत् तिस्रः परमेश्वरस्य शक्तयः—अनुत्तरः-इच्छा-उन्मेष इति, तदेव परामर्शत्रयम् अ-इ-उ इति, एतस्मादेव त्रितयात् सर्वः शक्तिप्रपञ्चः चर्च्यते, अनुत्तर एव हि विश्रान्तिरानन्दः, इच्छायामेव विश्रान्तिः ईशनम्, उन्मेष एव हि विश्रान्तिरूर्मिः यः क्रियाशक्तेः प्रारम्भः, तदेव परामर्शत्रयम् आ-ई-ऊ इति ।

tatra mukhyāstāvat tisraḥ parameśvarasya śaktayaḥ—anuttaraḥ-icchā-unmeṣa iti, tadeva parāmarśatrayam a-i-u iti, etasmādeva tritayāt sarvaḥ śaktiprapañcaḥ carcyate, anuttara eva hi viśrāntirānandaḥ, icchāyāmeva viśrāntiḥ īśanam, unmeṣa eva hi viśrāntirūrmiḥ yaḥ kriyāśakteḥ prārambhaḥ, tadeva parāmarśatrayam ā-ī-ū iti ||

Of these, the chief powers of the Supreme Lord are three — the Unsurpassed, will, and unfolding — and these are the three awarenesses a, i, u. From this triad alone the whole spread of powers is drawn out. Rest in the Unsurpassed itself is bliss; rest in will itself is mastery; rest in unfolding itself is the wave, which is the beginning of the power of action — and these are the three awarenesses ā, ī, ū.

WORD BY WORD तत्र मुख्याः तावत् तिस्रः परमेश्वरस्य शक्तयः — of these, the chief powers of the Supreme Lord are three · अनुत्तरः-इच्छा-उन्मेषः इति — the Unsurpassed, will, and unfolding · तत् एव परामर्श-त्रयम् अ-इ-उ इति — these are the three awarenesses a, i, u · एतस्मात् एव त्रितयात् सर्वः शक्ति-प्रपञ्चः चर्च्यते — from this triad alone the whole spread of powers is drawn out · अनुत्तरे एव हि विश्रान्तिः आनन्दः — rest in the Unsurpassed itself is bliss · इच्छायाम् एव विश्रान्तिः ईशनम् — rest in will itself is mastery · उन्मेषे एव हि विश्रान्तिः ऊर्मिः — rest in unfolding itself is the wave · यः क्रिया-शक्तेः प्रारम्भः — which is the beginning of the power of action · तत् एव परामर्श-त्रयम् आ-ई-ऊ इति — these are the three awarenesses ā, ī, ū

अत्र च प्राच्यं परामर्शत्रयं प्रकाशभागसारत्वात् सूर्यात्मकं, चरमं परामर्शत्रयं विश्रान्तिस्वभावाह्लादप्राधान्यात् सोमात्मकम्, इयति यावत्कर्मांशस्य अनुप्रवेशो नास्ति ।

7.6

atra ca prācyaṃ parāmarśatrayaṃ prakāśabhāgasāratvāt sūryātmakaṃ, caramaṃ parāmarśatrayaṃ viśrāntisvabhāvāhlādaprādhānyāt somātmakam, iyati yāvatkarmāṃśasya anupraveśo nāsti ||

Here the first triad of awarenesses is of the nature of the sun, since its essence is the side of light; the last triad is of the nature of the moon, since delight, whose nature is rest, prevails in it. So far, no part of action has yet entered.

WORD BY WORD अत्र च प्राच्यं परामर्श-त्रयम् — here the first triad of awarenesses · प्रकाश-भाग-सारत्वात् सूर्य-आत्मकम् — is of the nature of the sun, since its essence is the side of light · चरमं परामर्श-त्रयम् — the last triad of awarenesses · विश्रान्ति-स्वभाव-आह्लाद-प्राधान्यात् सोम-आत्मकम् — is of the nature of the moon, since delight, whose nature is rest, prevails in it · इयति यावत् कर्म-अंशस्य अनुप्रवेशः न अस्ति — so far, no part of action has yet entered

यदा तु इच्छायाम् ईशने च कर्म अनुप्रविशति यत् तत् इष्यमाणम् ईश्यमाणम् इति च उच्यते, तदा अस्य द्वौ भेदौ प्रकाशमात्रेण रश्रुतिः, विश्रान्त्या लश्रुतिः, रलयोः प्रकाशस्तम्भस्वभावत्वात्, इष्यमाणं च न बाह्यवत् स्फुटम्, स्फुटरूपत्वे तदेव निर्माणं स्यात्, न इच्छा ईशनं वा, अतः अस्फुटत्वात् एव श्रुतिमात्रं रलयोः, न व्यञ्जनवत् स्थितिः । 7.7

yadā tu icchāyām īśane ca karma anupraviśati yat tat iṣyamāṇam īśyamāṇam iti ca ucyate, tadā asya dvau bhedau prakāśamātreṇa raśrutiḥ, viśrāntyā laśrutiḥ, ralayoḥ prakāśastambhasvabhāvatvāt, iṣyamāṇaṃ ca na bāhyavat sphuṭam, sphuṭarūpatve tadeva nirmāṇaṃ syāt, na icchā īśanaṃ vā, ataḥ asphuṭatvāt eva śrutimātraṃ ralayoḥ, na vyañjanavat sthitiḥ ||

But when an object enters into will and mastery — the object called "the willed" and "the mastered" — then it has two forms: by light alone, the sound of ra; by rest, the sound of la, since ra and la are by nature light and fixity. And the willed object is not distinct like an outer thing; if it were distinct, that would already be creation, not will or mastery. So, being indistinct, ra and la are only heard faintly; they do not stand as full consonants.

WORD BY WORD यदा तु इच्छायाम् ईशने च कर्म अनुप्रविशति — but when an object enters into will and mastery · यत् तत् इष्यमाणम् ईश्यमाणम् इति च उच्यते — which is called "the willed" and "the mastered" · तदा अस्य द्वौ भेदौ — then it has two forms · प्रकाश-मात्रेण र-श्रुतिः — by light alone, the sound of ra · विश्रान्त्या ल-श्रुतिः — by rest, the sound of la · र-लयोः प्रकाश-स्तम्भ-स्वभावत्वात् — since ra and la are by nature light and fixity · इष्यमाणं च न बाह्यवत् स्फुटम् — and the willed object is not distinct like an outer thing · स्फुट-रूपत्वे तत् एव निर्माणं स्यात् — if it were distinct, that would already be creation · न इच्छा ईशनं वा — not will or mastery · अतः अस्फुटत्वात् एव श्रुति-मात्रं र-लयोः — so, being indistinct, ra and la are only heard faintly · न व्यञ्जनवत् स्थितिः — they do not stand as full consonants

तदेतद्वर्णचतुष्टयं उभयच्छायाधारित्वात् नपुंसकम्—ऋ-ॠ-ऌ-ॡ इति ।
अनुत्तरानन्दयोः इच्छादिषु यदा प्रसरः तदा वर्णद्वयम् ए-ओ इति । ७.८
तत्रापि पुनरनुत्तरानन्दसंघट्टात् वर्णद्वयम् ऐ-औ इति । 7.8
सा इयं क्रियाशक्तिः, तदेव च वर्णचतुष्टयम् ए-ऐ ओ-औ इति ।

tadetadvarṇacatuṣṭayaṃ ubhayacchāyādhāritvāt napuṃsakam—ṛ-ॠ-ऌ-ॡ iti |
anuttarānandayoḥ icchādiṣu yadā prasaraḥ tadā varṇadvayam e-o iti |
tatrāpi punaranuttarānandasaṃghaṭṭāt varṇadvayam ai-au iti |
sā iyaṃ kriyāśaktiḥ, tadeva ca varṇacatuṣṭayam e-ai o-au iti ||

These four letters — ṛ ॠ ऌ ॡ — are neuter, since they carry the shade of both. When the Unsurpassed and bliss flow out into will and the rest, there are the two letters e and o; and when the Unsurpassed and bliss strike upon those again, the two letters ai and au. This is the power of action, and it is these four letters, e ai o au.

WORD BY WORD तत् एतत् वर्ण-चतुष्टयम् — these four letters · उभय-छाया-धारित्वात् नपुंसकम् — are neuter, since they carry the shade of both · ऋ-ॠ-ऌ-ॡ इति — ṛ ॠ ऌ ॡ · अनुत्तर-आनन्दयोः इच्छा-आदिषु यदा प्रसरः — when the Unsurpassed and bliss flow out into will and the rest · तदा वर्ण-द्वयम् ए-ओ इति — then there are the two letters e and o · तत्र अपि पुनः अनुत्तर-आनन्द-संघट्टात् — and when the Unsurpassed and bliss strike upon those again · वर्ण-द्वयम् ऐ-औ इति — the two letters ai and au · सा इयं क्रिया-शक्तिः — this is the power of action · तत् एव च वर्ण-चतुष्टयम् ए-ऐ ओ-औ इति — and it is these four letters e ai o au

ततः पुनः क्रियाशक्त्यन्ते सर्वं कार्यभूतं यावत् अनुत्तरे प्रवेक्ष्यति, तावदेव पूर्वं संवेदनसारतया प्रकाशमात्रत्वेन बिन्दुतया आस्ते—अमिति ।
ततस्तत्रैव अनुत्तरस्य विसर्गो जायते—अः इति । ७.९ 7.9
एवं षोडशकं परामर्शानां बीजस्वरूपम् उच्यते ।
तदुत्थं व्यञ्जनात्मकं योनिरूपम् ।

tataḥ punaḥ kriyāśaktyante sarvaṃ kāryabhūtaṃ yāvat anuttare pravekṣyati, tāvadeva pūrvaṃ saṃvedanasāratayā prakāśamātratvena bindutayā āste—amiti |
tatastatraiva anuttarasya visargo jāyate—aḥ iti |
evaṃ ṣoḍaśakaṃ parāmarśānāṃ bījasvarūpam ucyate |
tadutthaṃ vyañjanātmakaṃ yonirūpam ||

Then, at the end of the power of action, just as all that has been produced is about to enter the Unsurpassed, just before that it stands as the dot — pure light, with awareness as its essence: that is aṃ. Then, right there, the emission of the Unsurpassed arises: that is aḥ. Thus the sixteen awarenesses are called the seed; what rises from them, the consonants, is the womb.

WORD BY WORD ततः पुनः क्रिया-शक्ति-अन्ते — then, at the end of the power of action · सर्वं कार्य-भूतं यावत् अनुत्तरे प्रवेक्ष्यति — just as all that has been produced is about to enter the Unsurpassed · तावत् एव पूर्वं — just before that · संवेदन-सारतया प्रकाश-मात्रत्वेन बिन्दुतया आस्ते — it stands as the dot, pure light, with awareness as its essence · अम् इति — that is aṃ · ततः तत्र एव अनुत्तरस्य विसर्गः जायते — then, right there, the emission of the Unsurpassed arises · अः इति — that is aḥ · एवं षोडशकं परामर्शानां बीज-स्वरूपम् उच्यते — thus the sixteen awarenesses are called the seed · तत्-उत्थं व्यञ्जन-आत्मकं योनि-रूपम् — what rises from them, the consonants, is the womb

तत्र अनुत्तरात् कवर्गः, श्रद्धायाः इच्छायाः चवर्गः, सकर्मिकाया इच्छाया द्वौ टवर्गस्तवर्गश्च, उन्मेषात् पवर्गः—शक्तिपञ्चकयोगात् पञ्चकत्वम् । ७.१०
इच्छाया एव त्रिविधाया य-र-लाः, उन्मेषात् वकारः, इच्छाया एव त्रिविधायाः श-ष-सा॰ः, विसर्गात् हकारः, योनिसंयोगजः क्षकारः ।

tatra anuttarāt kavargaḥ, śraddhāyāḥ icchāyāḥ cavargaḥ, sakarmikāyā icchāyā dvau ṭavargastavargaśca, unmeṣāt pavargaḥ—śaktipañcakayogāt pañcakatvam | icchāyā eva trividhāyā ya-ra-lāḥ, unmeṣāt vakāraḥ, icchāyā eva trividhāyāḥ śa-ṣa-sāḥ, visargāt hakāraḥ, yonisaṃyogajaḥ kṣakāraḥ ||

There, from the Unsurpassed comes the ka-class; from will as pure faith, the ca-class; from will with an object, two — the ṭa-class and the ta-class; from unfolding, the pa-class — each with five members through union with the five powers. From will in its three forms come ya ra la; from unfolding, va; from will in its three forms again, śa ṣa sa; from emission, ha; and from the joining of wombs, kṣa.

WORD BY WORD तत्र अनुत्तरात् क-वर्गः — there, from the Unsurpassed comes the ka-class · श्रद्धायाः इच्छायाः च-वर्गः — from will as pure faith, the ca-class · सकर्मिकायाः इच्छायाः द्वौ ट-वर्गः त-वर्गः च — from will with an object, two — the ṭa-class and the ta-class · उन्मेषात् प-वर्गः — from unfolding, the pa-class · शक्ति-पञ्चक-योगात् पञ्चकत्वम् — each has five members through union with the five powers · इच्छायाः एव त्रिविधायाः य-र-लाः — from will in its three forms, ya ra la · उन्मेषात् व-कारः — from unfolding, va · इच्छायाः एव त्रिविधायाः श-ष-साः — from will in its three forms again, śa ṣa sa · विसर्गात् ह-कारः — from emission, ha · योनि-संयोग-जः क्ष-कारः — and from the joining of wombs, kṣa

इत्येवम् एष भगवान् अनुत्तर एव कुलेश्वररूपः ।
तस्य च एकैव कौलिकी विसर्गशक्तिः, यया आनन्दरूपात् प्रभृति इयता
बहिःसृष्टिपर्यन्तेन प्रस्पन्दतः वर्गादिपरामर्शा एव बहिस्तत्त्वरूपतां प्राप्ताः । ७.११
स च एष विसर्गस्त्रिधा, आणवः चित्तविश्रान्तिरूपः, शाक्तः चित्तसंबोधलक्षणः, 7.11
शांभवः चित्तप्रलयरूपः इति ।
एवं विसर्ग एव विश्वजनने भगवतः शक्तिः ।

ityevam eṣa bhagavān anuttara eva kuleśvararūpaḥ |
tasya ca ekaiva kaulikī visargaśaktiḥ, yayā ānandarūpāt prabhṛti iyatā
bahiḥsṛṣṭiparyantena praspandataḥ vargādiparāmarśā eva bahistattvarūpatāṃ prāptāḥ |
sa ca eṣa visargastridhā, āṇavaḥ cittaviśrāntirūpaḥ, śāktaḥ cittasaṃbodha-lakṣaṇaḥ, śāṃbhavaḥ cittapralayarūpaḥ iti |
evaṃ visarga eva viśvajanane bhagavataḥ śaktiḥ ||

So this Lord, the Unsurpassed himself, is the Lord of the Kula. He has a single power of the Kula, emission, by which — as he vibrates from the form of bliss all the way to outer creation — the awarenesses of the classes and the rest take the form of the outer levels of reality. This emission is threefold: the individual, which is the mind coming to rest; that of Śakti, marked by the mind awakening; and that of Śambhu, which is the mind dissolving. So emission alone is the Lord's power in giving birth to the universe.

WORD BY WORD इति एवम् एषः भगवान् अनुत्तरः एव कुल-ईश्वर-रूपः — so this Lord, the Unsurpassed himself, is the Lord of the Kula · तस्य च एका एव कौलिकी विसर्ग-शक्तिः — and he has a single power of the Kula, emission · यया आनन्द-रूपात् प्रभृति — by which, from the form of bliss onward · इयता बहिः-सृष्टि-पर्यन्तेन प्रस्पन्दतः — as he vibrates all the way to outer creation · वर्ग-आदि-परामर्शाः एव बहिः-तत्त्व-रूपतां प्राप्ताः — the awarenesses of the classes and the rest take the form of the outer levels of reality · सः च एषः विसर्गः त्रिधा — and this emission is threefold · आणवः चित्त-विश्रान्ति-रूपः — the individual, which is the mind coming to rest · शाक्तः चित्त-संबोध-लक्षणः — that of Śakti, marked by the mind awakening · शांभवः चित्त-प्रलय-रूपः इति — that of Śambhu, which is the mind dissolving · एवं विसर्गः एव विश्व-जनने भगवतः शक्तिः — so emission alone is the Lord's power in giving birth to the universe

इत्येवम् इयतो यदा निर्विभागतया एव परामर्शः तदा एक एव भगवान्, बीजयोनितया भागशः परामर्शे शक्तिमान् शक्तिश्च ।
पृथक् अष्टकपरामर्शे चक्रेश्वरसाहित्येन नववर्गः, एकैकपरामर्शप्राधान्ये पञ्चाशदात्मकता ।
तत्रापि संभवद्भागभेदपरामर्शने एकाशीतिरूपत्वम् । ७.१२ 7.12
वस्तुतस्तु षट् एव परामर्शाः, प्रसरणप्रतिसंचरणयोगेन द्वादश भवन्तः परमेश्वरस्य विश्वशक्तिपूर्णत्वं पुष्णन्ति ।
ता एव एताः परामर्शरूपत्वात् शक्तयो भगवत्यः श्रीकालिका इति निरुक्ताः ।

ityevam iyato yadā nirvibhāgatayā eva parāmarśaḥ tadā eka eva bhagavān, bījayonitayā bhāgaśaḥ parāmarśe śaktimān śaktiśca |
pṛthak aṣṭakaparāmarśe cakreśvarasāhityena navavargaḥ, ekaikaparāmarśaprādhānye pañcāśadātmakatā |
tatrāpi saṃbhavadbhāgabhedaparāmarśane ekāśītirūpatvam |
vastutastu ṣaṭ eva parāmarśāḥ, prasaraṇapratisaṃcaraṇayogena dvādaśa bhavantaḥ parameśvarasya viśvaśaktipūrṇatvaṃ puṣṇanti |
tā eva etāḥ parāmarśarūpatvāt śaktayo bhagavatyaḥ śrīkālikā iti niruktāḥ ||

When all this is grasped in one undivided awareness, there is one Lord alone. When grasped in two parts, as seed and womb, there are the possessor of power and the power. When grasped separately as groups of eight, together with the Lord of the wheel, there are nine classes; when each single awareness is taken as chief, fifty; and grasping their possible sub-divisions, eighty-one. But in truth the awarenesses are six, which become twelve by going out and returning, and sustain the Supreme Lord's fullness of universal power. These very powers, the Goddesses, because they are awarenesses, are named the Kālīs.

WORD BY WORD इति एवम् इयतः यदा निर्विभागतया एव परामर्शः — when all this is grasped in one undivided awareness · तदा एकः एव भगवान् — then there is one Lord alone · बीजयोनितया भागशः परामर्शे — when grasped in two parts, as seed and womb · शक्तिमान् शक्तिः च — there are the possessor of power and the power · पृथक् अष्टक-परामर्शे — when grasped separately as groups of eight · चक्र-ईश्वर-साहित्येन नव-वर्गः — together with the Lord of the wheel, nine classes · एक-एक-परामर्श-प्राधान्ये पञ्चाशत्-आत्मकता — when each

single awareness is taken as chief, fifty · तत्र अपि संभवत्-भाग-भेद-परामर्शने एकाशीति-रूपत्वम् — and grasping their possible sub-divisions, eighty-one · वस्तुतः तु षट् एव परामर्शाः — but in truth the awarenesses are six · प्रसरण-प्रतिसंचरण-योगेन द्वादश भवन्तः — which become twelve by going out and returning · परमेश्वरस्य विश्व-शक्ति-पूर्णत्वं पुष्णन्ति — and sustain the Supreme Lord's fullness of universal power · ताः एव एताः परामर्श-रूपत्वात् शक्तयः भगवत्यः — these very powers, the Goddesses, because they are awarenesses · श्री-कालिकाः इति निरुक्ताः — are named the Kālīs

एते च शक्तिरूपा एव शुद्धाः परामर्शाः शुद्धविद्यायां परापररूपत्वेन मायोन्मेषमात्रसंकोचात् विद्याविद्येश्वररूपतां भजन्ते ।
मायायां पुनः स्फुटीभूतभेदविभागा मायीयवर्णतां भजन्ते, ये पश्यन्तीमध्यमावैखरीषु व्यावहारिकत्वम् आसाद्य बहीरूपतत्त्वस्वभावतापत्तिपर्यन्ताः, ते च मायीया अपि शरीरकल्पत्वेन यदा दृश्यन्ते, यदा च तेषाम् उक्तनयैरेतैः जीवितस्थानीयैः शुद्धैः 19.13 7.13 परामर्शैः प्रत्युज्जीवनं क्रियते तदा ते सवीर्या भवन्ति, ते च तादृशा भोगमोक्षप्रदाः, इत्येवं सकलपरामर्शविश्रान्तिमात्ररूपं प्रतिबिम्बितसमस्ततत्त्वभूतभुवनभेदम् आत्मानं पश्यतो निर्विकल्पतया शांभवेन समावेशेन जीवन्मुक्तता ।
अत्रापि पूर्ववत् न मन्त्रादियन्त्रणा काचिदिति ।

ete ca śaktirūpā eva śuddhāḥ parāmarśāḥ śuddhavidyāyāṃ parāpararūpatvena māyonmeṣamātrasaṃkocāt vidyāvidyeśvararūpatāṃ bhajante | māyāyāṃ punaḥ sphuṭībhūtabhedavibhāgā māyīyavarṇatāṃ bhajante, ye paśyantīmadhyamāvaikharīṣu vyāvahārikatvam āsādya bahīrūpatattvasvabhāvatāpattiparyantāḥ, te ca māyīyā api śarīrakalpatvena yadā dṛśyante, yadā ca teṣām uktanayairetaiḥ jīvitasthānīyaiḥ śuddhaiḥ parāmarśaiḥ pratyujjīvanaṃ kriyate tadā te savīryā bhavanti, te ca tādṛśā bhogamokṣapradāḥ, ityevaṃ sakalaparāmarśaviśrāntimātrarūpaṃ pratibimbitasamastatattvabhūtabhuvanabhedam ātmānaṃ paśyato nirvikalpatayā śāṃbhavena samāveśena jīvanmuktatā | atrāpi pūrvavat na mantrādiyantraṇā kāciditi ||

These pure awarenesses, which are powers, take in pure knowledge the form of the supreme-and-lower and — contracted only by the first stirring of māyā — become the Vidyās and the Lords of Vidyā. But in māyā, with their divisions made distinct, they become the letters of māyā, which become usable in the seeing, middle and spoken levels of speech and go as far as taking on the nature of outer realities. When these letters of māyā are seen as mere bodies, and are then brought back to life, in the ways described, by the pure awarenesses that are their life, they become potent — and such letters grant enjoyment and liberation. Thus, for one who sees the self as the sole resting place of all awarenesses, with every level, being and world reflected in it, there is liberation while alive through the thought-free absorption of Śambhu. Here too, as before, there is no rule of mantra or the like.

WORD BY WORD एते च शक्ति-रूपाः एव शुद्धाः परामर्शाः — and these pure awarenesses, which are powers · शुद्ध-विद्यायां पर-अपर-रूपत्वेन — in pure knowledge, taking the form of the supreme-and-lower · माया-उन्मेष-मात्र-संकोचात् — contracted only by the first stirring of māyā · विद्या-विद्येश्वर-रूपतां भजन्ते — become the Vidyās and the Lords of Vidyā · मायायां पुनः स्फुटीभूत-भेद-विभागाः — but in māyā, with their divisions made distinct · मायीय-वर्णतां भजन्ते — they become the letters of māyā · ये पश्यन्ती-मध्यमा-वैखरीषु व्यावहारिकत्वम् आसाद्य — which, becoming usable in the seeing, middle and spoken levels of speech · बहीरूप-तत्त्व-स्वभावता-आपत्ति-पर्यन्ताः — go as far as taking on the nature of outer realities · ते च मायीयाः अपि शरीर-कल्पत्वेन यदा दृश्यन्ते — and these letters of māyā, when seen as mere bodies · यदा च तेषाम् उक्त-नयैः एतैः जीवित-स्थानीयैः शुद्धैः परामर्शैः प्रत्युज्जीवनं क्रियते — and when they are brought back to life, in the ways described, by the pure awarenesses that are their life · तदा ते सवीर्याः भवन्ति — then they become potent · ते च तादृशाः भोग-मोक्ष-प्रदाः — and such letters grant enjoyment and liberation · इति एवं सकल-परामर्श-विश्रान्ति-मात्र-रूपम् — thus, as the sole resting place of all awarenesses · प्रतिबिम्बित-समस्त-तत्त्व-भूत-भुवन-भेदम् आत्मानं पश्यतः — for one who sees the self with every level, being and world reflected in it · निर्विकल्पतया शांभवेन समावेशेन जीवन्मुक्तता — there is liberation while alive through the thought-free absorption of Śambhu · अत्र अपि पूर्ववत् न मन्त्र-आदि-यन्त्रणा काचित् इति — here too, as before, there is no rule of mantra or the like

अन्तर्विभाति सकलं जगदात्मनीह
यद्वद्विचित्ररचना मुकुरान्तराले ।
बोधः परं निजविमर्शरसानुवृत्त्या
विश्वं परामृशति नो मुकुरस्तथा तु ॥

७
7

antarvibhāti sakalaṃ jagadātmanīha |
yadvadvicitraracanā mukurāntarāle |
bodhaḥ paraṃ nijavimarśarasānuvṛttyā |
viśvaṃ parāmṛśati no mukurastathā tu ||

Here the whole world shines within the self, as a patterned scene shines inside a mirror. But consciousness also grasps the universe, by the flavour of its own self-awareness that runs through it — a mirror does not.

WORD BY WORD अन्तः — within · विभाति — shines · सकलम् — the whole · जगत् — world · आत्मनि — in the self · इह — here · यद्वत् — as · विचित्र-रचना — a patterned scene · मुकुर-अन्तराले — inside a mirror · बोधः — consciousness · परम् — but · निज-विमर्श-रस-अनुवृत्त्या — by the flavour of its own self-awareness that runs through it · विश्वम् — the universe · परामृशति — grasps · नो — not · मुकुरः — a mirror · तथा — so · तु — however

संवेअण निम्मल दप्पणम्मि
सअलं फुरत्त निअसारं ।
आमरिसण रस सरहस
विमट्टरूअं सइं भाइ ॥

७.१४
7.14

saṃveaṇa nimmala dappaṇammi |
saalaṃ phuratta niasāraṃ |
āmarisaṇa rasa sarahasa |
vimaṭṭarūaṃ saiṃ bhāi ||

In the stainless mirror of awareness the whole shines, its own essence; with the secret flavour of self-awareness, the universe shines by itself.

WORD BY WORD संवेअण निम्मल दप्पणम्मि — in the stainless mirror of awareness · सअलं फुरत्त निअसारं — the whole shines, its own essence · आमरिसण रस सरहस — with the secret flavour of self-awareness · विमट्टरूअं सइं भाइ — the universe shines by itself

इअ सुणअ विमलमेणं
निअ अप्पाणं समत्थवत्थमअम् ।
जो जोअय सो परभैरइ
बोव्व परणिव्वइं लहइ ॥

७.१५
7.15

ia suṇaa vimalameṇaṃ |
nia appāṇaṃ samatthavatthamaam |
jo joaya so parabhairai |
bovva paraṇivvaiṃ lahai ||

Having heard this, whoever joins himself to this stainless self of his own, made of all things, becomes the supreme Bhairava and attains the highest peace.

WORD BY WORD इअ सुणअ — having heard this · विमलमेणं निअ अप्पाणं — this stainless self of one's own · समत्थवत्थमअम् — made of all things · जो जोअय — whoever joins himself to it · सो परभैरइ बोव्व — he, having become the supreme Bhairava · परणिव्वइं लहइ — attains the highest peace

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे शांभवोपायप्रकाशनं नाम तृतीयमाह्निकम् ॥ ३ ॥

Here ends the third āhnika, called the Showing of the Way of Śambhu, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

चतुर्थमाह्निकम्

The Way of Śakti

When one cannot enter the light of the self in one thought-free flash, one may work on thought itself. A thought that is purified step by step — through right reasoning, true scripture and the word of a true teacher — undoes the thought "I am bound" that keeps the world going, and grows into the conviction "I am the unbounded awareness beyond all levels, the life of the universe, and yet the universe itself". Followers of lower systems, held back by their own scriptures, never turn to this; only those struck by a firm descent of grace do. This does not make the highest reality a product of thought, for thought only removes the stain of duality; the reality shines by itself everywhere. Right reasoning, which is pure knowledge, is the only direct means; the outer limbs of yoga — restraints, observances, breath-control, withdrawal, even meditation and absorption — touch only the objects of knowledge. Nor is there any "practice" possible in one's own nature, since nothing is to be added or removed. That right reasoning takes many shapes: worship is offering all things to the Lord, because they rest in him; fire-offering is melting them into the fire of his awareness; repetition is the inner awareness "this supreme reality is my own nature"; vow is seeing body and pot alike as the Lord — "sameness with all is the highest vow"; yoga is the steady turning of thought to that nature. The Lord is fullness of consciousness, and that fullness is his power, called by many names in scripture. His powers are countless, but the whole universe is held in three — the Supreme, which holds everything as pure awareness; the Supreme-and-lower, which holds it as both one and many, like an elephant in a mirror; and the Lower, which holds things as separate — and a fourth, the Supreme herself as Kālasaṃkarṣiṇī, that swallows all three. Each of these four works in emission, maintenance and withdrawal, giving twelve; the āhnika then traces the twelve movements by which consciousness "reckons" a thing, from its first inner stirring to its final dissolution into the free knower. These are the twelve Kālīs, and "kalana" means moving, casting, knowing, counting, enjoying, sounding and dissolving into oneself. All the worship, offering and so on described here belongs to the Lord seen in this way; to take any

level from Viṣṇu to Śiva as the highest is a false view that must be given up, and no rule of pure and impure, permitted and forbidden, from any scripture, counts here at all. The two verses: the animal's conviction "I am dull, bound, stained, driven by another" gives way at once, by the opposite firm conviction, to being the Lord whose body is the universe; and the yogin should always attend to how that conviction is gained, never letting the teachings of children shake him. The vernacular verses say the same: as one's conviction flashes, so is one's power; how can the supreme reality shine for one whose heart says "I am stained, I am a beast"? — while in the heart-lotus opened by the rays of the sun Paraśiva, the bee of self-awareness hums "I am Śiva, the Lord, full of all beings".

— अथ शाक्तोपायः —

तत्र यदा विकल्पं क्रमेण संस्कुरुते समनन्तरोक्तस्वरूपप्रवेशाय, तदा भावनाक्रमस्य सत्तर्कसदागमसद्गुरूपदेशपूर्वकस्य अस्ति उपयोगः ।

तथाहि—विकल्पबलात् एव जन्तवो बद्धम् आत्मानम् अभिमन्यन्ते, स अभिमानः संसारप्रतिबन्धहेतुः, अतः प्रतिद्वन्द्विरूपो विकल्प उदितः संसारहेतुं विकल्पं दलयति इति अभ्युदयहेतुः । ८.१ 8.1

स च एवं-रूपः समस्तेभ्यः परिच्छिन्नस्वभावेभ्यः शिवान्तेभ्यः तत्त्वेभ्यो यत् उत्तीर्णम् अपरिच्छिन्नसंविन्मात्ररूपं तदेव च परमार्थः, तत् वस्तुव्यवस्थास्थानं, तत् विश्वस्य ओजः, तेन प्राणिति विश्वम्, तदेव च अहम्, अतो विश्वोत्तीर्णो विश्वात्मा च अहम् इति ।

tatra yadā vikalpaṃ krameṇa saṃskurute samanantaroktasvarūpapraveśāya, tadā bhāvanākramasya sattarkasadāgamasadgurūpadeśapūrvakasya asti upayogaḥ |

tathāhi—vikalpabalāt eva jantavo baddham ātmānam abhimanyante, sa abhimānaḥ saṃsārapratibandhahetuḥ, ataḥ pratidvandvirūpo vikalpa uditaḥ saṃsārahetuṃ vikalpaṃ dalayati iti abhyudayahetuḥ |

sa ca evaṃ-rūpaḥ samastebhyaḥ paricchinnasvabhāvebhyaḥ śivāntebhyaḥ tattvebhyo yat uttīrṇam aparicchinnasaṃvinmātrarūpaṃ tadeva ca paramārthaḥ, tat vastuvyavasthāsthānaṃ, tat viśvasya ojaḥ, tena prāṇiti viśvam, tadeva ca aham, ato viśvottīrṇo viśvātmā ca aham iti ||

When one purifies thought step by step in order to enter the nature just described, then the graded course of contemplation, which begins with right reasoning, true scripture and the teaching of a true teacher, has its use. For it is only by the force of thought that beings take themselves to be bound, and that self-image is what holds them in the world. So a thought that rises as its opponent shatters the thought that causes the world, and in that way it is the cause of rising up. And that thought has this form: what is beyond all the limited levels up to Śiva, pure unbounded awareness — that alone is the highest reality; it is the ground on which things are set; it is the vigour of the universe; by it the universe breathes; and that is I. Therefore I am beyond the universe, and I am the universe.

WORD BY WORD तत्र यदा विकल्पं क्रमेण संस्कुरुते — there, when one purifies thought step by step · समनन्तर-उक्त-स्वरूप-प्रवेशाय — in order to enter the nature just described · तदा

भावना-क्रमस्य अस्ति उपयोगः — then the graded course of contemplation has its use · सत्तर्क-सदागम-सद्गुरु-उपदेश-पूर्वकस्य — which is preceded by right reasoning, true scripture and the teaching of a true teacher · तथाहि — for thus · विकल्प-बलात् एव जन्तवो बद्धम् आत्मानम् अभिमन्यन्ते — it is only by the force of thought that beings take themselves to be bound · स अभिमानः संसार-प्रतिबन्ध-हेतुः — that self-image is the cause of being held in the world · अतः प्रतिद्वन्द्वि-रूपो विकल्प उदितः — so a thought that rises as its opponent · संसार-हेतुं विकल्पं दलयति — shatters the thought that causes the world · इति अभ्युदय-हेतुः — and so it is the cause of rising up · स च एवं-रूपः — and it has this form · समस्तेभ्यः परिच्छिन्न-स्वभावेभ्यः शिव-अन्तेभ्यः तत्त्वेभ्यो यत् उत्तीर्णम् — what is beyond all the limited levels up to Śiva · अपरिच्छिन्न-संवित्-मात्र-रूपम् — which is pure unbounded awareness · तत् एव च परमार्थः — that alone is the highest reality · तत् वस्तु-व्यवस्था-स्थानम् — it is the ground on which things are set · तत् विश्वस्य ओजः — it is the vigour of the universe · तेन प्राणिति विश्वम् — by it the universe breathes · तत् एव च अहम् — and that is I · अतो विश्व-उत्तीर्णो विश्व-आत्मा च अहम् इति — therefore I am beyond the universe and I am the universe

स च अयं मायान्धानां न उत्पद्यते सत्तर्कादीनाम् अभावात् ।
वैष्णवाद्या हि तावन्मात्र एव आगमे रागतत्त्वेन नियमिता इति न ऊर्ध्वदर्शनेऽपि
तदुन्मुखतां भजन्ते, ततः सत्तर्कसदागमसद्गुरूपदेशद्वेषिण एव ।
यथोक्तं पारमेश्वरे—
‘वैष्णवाद्याः समस्तास्ते विद्यारागेण रञ्जिताः । ८.२
न विन्दन्ति परं तत्त्वं सर्वज्ञज्ञानवर्जिताः ॥’ इति । 8.2
तस्मात् शांभवदृढशक्तिपाताविद्धा एव सदागमादिक्रमेण विकल्पं संस्कृत्य परं स्वरूपं
प्रविशन्ति ।

sa ca ayaṃ māyāndhānāṃ na utpadyate sattarkādīnām abhāvāt |
vaiṣṇavādyā hi tāvanmātra eva āgame rāgatattvena niyamitā iti na ūrdhvadarśane'pi tadunmukhatāṃ bhajante, tataḥ sattarkasadāgamasadgurūpadeśadveṣiṇa eva |
yathoktaṃ pārameśvare— |
vaiṣṇavādyāḥ samastāste vidyārāgeṇa rañjitāḥ |
na vindanti paraṃ tattvaṃ sarvajñajñānavarjitāḥ iti |
tasmāt śāṃbhavadṛḍhaśaktipātāviddhā eva sadāgamādikrameṇa vikalpaṃ saṃskṛtya paraṃ svarūpaṃ praviśanti ||

And this thought does not arise in those blinded by māyā, because they lack right reasoning and the rest. The Vaiṣṇavas and others are held within just their own scripture by the level of attachment, so even when a higher view is there they do not turn toward it; hence they positively hate right reasoning, true scripture and the teaching of a true teacher. As is said in the Pārameśvara: "All those Vaiṣṇavas and the rest, coloured by attachment to their knowledge, do not find the highest reality, being without the knowledge of the all-knower." Therefore only those pierced by a firm descent of the power of Śambhu purify thought through true scripture and the rest, and enter the highest nature.

WORD BY WORD स च अयं माया-अन्धानां न उत्पद्यते — and this thought does not arise in those blinded by māyā · सत्तर्क-आदीनाम् अभावात् — because they lack right reasoning and the rest · वैष्णव-आद्या हि — for the Vaiṣṇavas and others · तावन्मात्र एव आगमे रागतत्त्वेन नियमिताः — are held by the level of attachment within just their own scripture · इति न

ऊर्ध्व-दर्शने अपि तत्-उन्मुखतां भजन्ते — so even when a higher view is there they do not turn toward it · ततः सत्तर्क-सदागम-सद्गुरु-उपदेश-द्वेषिण एव — hence they positively hate right reasoning, true scripture and the teaching of a true teacher · यथा उक्तं पारमेश्वरे — as is said in the Pārameśvara · वैष्णव-आद्याः समस्ताः ते — all those Vaiṣṇavas and the rest · विद्या-रागेण रञ्जिताः — coloured by attachment to their knowledge · न विन्दन्ति परं तत्त्वम् — do not find the highest reality · सर्वज्ञ-ज्ञान-वर्जिताः इति — being without the knowledge of the all-knower · तस्मात् शांभव-दृढ-शक्तिपात-आविद्धा एव — therefore only those pierced by a firm descent of the power of Śambhu · सदागम-आदि-क्रमेण विकल्पं संस्कृत्य — having purified thought through true scripture and the rest · परं स्वरूपं प्रविशन्ति — enter the highest nature

ननु इत्थं परं तत्त्वं विकल्प्यरूपं स्यात्?, मैवम्—विकल्पस्य द्वैताधिवासभङ्गमात्रे चरितार्थत्वात्, परं तत्त्वं तु सर्वत्र सर्वरूपतया स्वप्रकाशमेव इति न तत्र विकल्पः कस्यैचित् उपक्रियायै खण्डनायै वा ।

८.३ 8.3

तत्र अतिदृढशक्तिपाताविद्धस्य स्वयमेव सांसिद्धिकतया सत्तर्क उदेति, योऽसौ देवीभिः दीक्षित इति उच्यते ।

अन्यस्य आगमक्रमेण इत्यादि सविस्तरं शक्तिपातप्रकाशने वक्ष्यामः ।

nanu itthaṃ paraṃ tattvaṃ vikalpyarūpaṃ syāt?, maivam—vikalpasya dvaitādhivāsabhaṅgamātre caritārthatvāt, paraṃ tattvaṃ tu sarvatra sarvarūpatayā svaprakāśameva iti na tatra vikalpaḥ kasyaicit upakriyāyai khaṇḍanāyai vā |
tatra atidṛḍhaśaktipātāviddhasya svayameva sāṃsiddhikatayā sattarka udeti, yo'sau devībhiḥ dīkṣita iti ucyate |
anyasya āgamakrameṇa ityādi savistaraṃ śaktipātaprakāśane vakṣyāmaḥ ||

But then would the highest reality be an object of thought? Not so. Thought does its whole work in merely breaking the stain of duality, while the highest reality shines by itself everywhere, as every form; so there thought neither helps nor harms anything. Among such people, in one pierced by a very firm descent of power, right reasoning rises of itself, spontaneously; he is called one initiated by the goddesses. For another it comes through scripture, and so on — all this we shall say at length in the showing of the descent of power.

WORD BY WORD ननु इत्थं परं तत्त्वं विकल्प्य-रूपं स्यात् — but then would the highest reality be an object of thought? · मा एवम् — not so · विकल्पस्य द्वैत-अधिवास-भङ्ग-मात्रे चरितार्थत्वात् — because thought does its whole work in merely breaking the stain of duality · परं तत्त्वं तु सर्वत्र सर्व-रूपतया स्व-प्रकाशम् एव — while the highest reality shines by itself everywhere, as every form · इति न तत्र विकल्पः कस्यचित् उपक्रियायै खण्डनायै वा — so there thought neither helps nor harms anything · तत्र अति-दृढ-शक्तिपात-आविद्धस्य — there, for one pierced by a very firm descent of power · स्वयम् एव सांसिद्धिकतया सत्तर्क उदेति — right reasoning rises of itself, spontaneously · यः असौ देवीभिः दीक्षित इति उच्यते — he is called one initiated by the goddesses · अन्यस्य आगम-क्रमेण इति-आदि — for another it comes through scripture, and so on · सविस्तरं शक्तिपात-प्रकाशने वक्ष्यामः — we shall say at length in the showing of the descent of power

किं तु गुरोरागमनिरूपणे व्यापारः, आगमस्य च
निःशङ्कसजातीयतत्प्रबन्धप्रसवनिबन्धनसमुचितविकल्पोदये व्यापारः,
तथाविधविकल्पप्रबन्ध एव सत्तर्क इति उक्तः, स एव च भावना भण्यते अस्फुटत्वात्
भूतमपि अर्थम् अभूतमिव स्फुटत्वापादनेन भाव्यते यया इति ।

८.४

kiṃ tu gurorāgamanirūpaṇe vyāpāraḥ, āgamasya ca niḥśaṅkasajātīyatatprabandhaprasavanibandhanasamucitavikalpodaye vyāpāraḥ, tathāvidhavikalpaprabandha eva sattarka iti uktaḥ, sa eva ca bhāvanā bhaṇyate asphuṭatvāt bhūtamapi artham abhūtamiva sphuṭatvāpādanena bhāvyate yayā iti ||

But the work of the teacher is to expound scripture, and the work of scripture is to raise a fitting thought that is free of doubt and gives birth to a continuous series of thoughts of its own kind. Such a continuous series of thoughts is what is called right reasoning. It is also called contemplation, because by it a thing that exists — but, being unclear, is as if it did not — is brought into being through being made clear.

WORD BY WORD किं तु गुरोः आगम-निरूपणे व्यापारः — but the work of the teacher is to expound scripture · आगमस्य च व्यापारः — and the work of scripture is · निःशङ्क-सजातीय-तत्-प्रबन्ध-प्रसव-निबन्धन-समुचित-विकल्प-उदये — to raise a fitting thought that is free of doubt and gives birth to a continuous series of thoughts of its own kind · तथाविध-विकल्प-प्रबन्ध एव सत्तर्क इति उक्तः — such a continuous series of thoughts is what is called right reasoning · स एव च भावना भण्यते — and it is also called contemplation · अस्फुटत्वात् भूतम् अपि अर्थम् अभूतम् इव — a thing that exists but, being unclear, is as if it did not · स्फुटत्व-आपादनेन भाव्यते यया इति — is brought into being by it through being made clear

न च अत्र सत्तर्कात् शुद्धविद्याप्रकाशरूपात् ऋते अन्यत् योगाङ्गं साक्षात् उपायः,—
तपःप्रभृतेः नियमवर्गस्य, अहिंसादेश्च यमप्रकारस्य, पूरकादेः प्राणायामवर्गस्य
वेद्यमात्रनिष्ठत्वेन क इव संविदि व्यापारः ।
८.५
प्रत्याहारोऽपि करणभूमिमेव सातिशयां कुर्यात्, ध्यानधारणासमाधयोऽपि यथोत्तरम्
अभ्यासक्रमेण निर्वर्त्यमाना ध्येयवस्तुतादात्म्यं ध्यातुः वितरेयुः ।
अभ्यासश्च परे तत्त्वे शिवात्मनि स्वस्वभावे न संभवत्येव ।

na ca atra sattarkāt śuddhavidyāprakāśarūpāt ṛte anyat yogāṅgaṃ sākṣāt upāyaḥ,—tapaḥprabhṛteḥ niyamavargasya, ahiṃsādeśca yamaprakārasya, pūrakādeḥ prāṇāyāmavargasya vedyamātraniṣṭhatvena ka iva saṃvidi vyāpāraḥ |
pratyāhāro'pi karaṇabhūmimeva sātiśayāṃ kuryāt, dhyānadhāraṇāsamādhayo'pi yathottaram abhyāsakrameṇa nirvartyamānā dhyeyavastutādātmyaṃ dhyātuḥ vitareyuḥ |
abhyāsaśca pare tattve śivātmani svasvabhāve na saṃbhavatyeva ||

And here, apart from right reasoning, which is the light of pure knowledge, no other limb of yoga is a direct means. The observances beginning with austerity, the restraints beginning with non-harming, the breath-controls beginning with inhalation — these rest only on objects of knowledge, so what work could they do on awareness? Withdrawal too only sharpens the level of the senses. Even meditation, fixing and absorption, carried out one after the other through a course of practice, would give the meditator no more than identity with the thing meditated on. And practice is not possible at all in the highest reality, which is Śiva, our own nature.

WORD BY WORD न च अत्र सत्तर्कात् शुद्धविद्या-प्रकाश-रूपात् ऋते — and here, apart from right reasoning, which is the light of pure knowledge · अन्यत् योग-अङ्गं साक्षात् उपायः — no other limb of yoga is a direct means · तपः-प्रभृतेः नियम-वर्गस्य — of the group of observances beginning with austerity · अहिंसा-आदेः च यम-प्रकारस्य — of the kind of restraints beginning with non-harming · पूरक-आदेः प्राणायाम-वर्गस्य — of the group of breath-controls beginning with inhalation · वेद्य-मात्र-निष्ठत्वेन — since they rest only on objects of knowledge · क इव संविदि व्यापारः — what work could they do on awareness? · प्रत्याहारः अपि करण-भूमिम् एव सातिशयां कुर्यात् — withdrawal too only sharpens the level of the senses · ध्यान-धारणा-समाधयः अपि — even meditation, fixing and

absorption · यथोत्तरम् अभ्यास-क्रमेण निर्वर्त्यमानाः — carried out one after the other through a course of practice · ध्येय-वस्तु-तादात्म्यं ध्यातुः वितरेयुः — would give the meditator identity with the thing meditated on · अभ्यासः च परे तत्त्वे शिव-आत्मनि स्व-स्वभावे — and practice, in the highest reality, which is Śiva, our own nature · न संभवति एव — is not possible at all

संविद्रूढस्य प्राणबुद्धिदेहनिष्ठीकरणरूपो हि अभ्यासः—
भारोद्वहनशास्त्रार्थबोधनृत्ताभ्यासवत्, संविद्रूपे तु न किंचित् आदातव्यं न
अपसरणीयम् इति कथम् अभ्यासः ।
किं तर्केणापि इति चेत्, उक्तमत्र द्वैताधिवासनिरासप्रकार एव अयं न तु अन्यत् ४.६
किंचिदिति । 8.6
लौकिकेऽपि वा अभ्यासे चिदात्मत्वेन सर्वरूपस्य तस्य तस्य देहादेः
अभिमतरूपताप्रकटीकरणं तदितररूपन्यग्भावनं च इति एष एव अभ्यासार्थः ।
परतत्त्वे तु न किंचित् अपास्यम् इति उक्तम् ।

saṃvidrūḍhasya prāṇabuddhidehaniṣṭhīkaraṇarūpo hi abhyāsaḥ—bhārodvahanaśāstrārthabodhanṛttābhyāsavat, saṃvidrūpe tu na kiṃcit ādātavyaṃ na apasaraṇīyam iti katham abhyāsaḥ |
kiṃ tarkeṇāpi iti cet, uktamatra dvaitādhivāsanirāsaprakāra eva ayaṃ na tu anyat kiṃciditi |
laukike'pi vā abhyāse cidātmatvena sarvarūpasya tasya tasya dehādeḥ abhimatarūpatāprakaṭīkaraṇaṃ taditararūpanyagbhāvanaṃ ca iti eṣa eva abhyāsārthaḥ |
paratattve tu na kiṃcit apāsyam iti uktam ||

Practice means fixing in breath, intellect and body what is already settled in awareness — like practising carrying a load, understanding a text, or dancing. But in the nature of awareness nothing is to be taken in or put away, so how could there be practice? If one asks, then what use is reasoning either? — it has been said here that reasoning is only a way of removing the stain of duality, and nothing else. Even in ordinary practice, what practice means is just this: of this or that body and the like, which as consciousness is of every form, the wanted form is brought out and the other forms are pushed down. But in the highest reality nothing is to be pushed away, as was said.

WORD BY WORD संवित्-रूढस्य — of what is already settled in awareness · प्राण-बुद्धि-देह-निष्ठीकरण-रूपो हि अभ्यासः — practice is fixing it in breath, intellect and body · भार-उद्वहन-शास्त्रार्थ-बोध-नृत्त-अभ्यासवत् — like practising carrying a load, understanding a text, or dancing · संवित्-रूपे तु न किंचित् आदातव्यं न अपसरणीयम् — but in the nature of awareness

nothing is to be taken in or put away · इति कथम् अभ्यासः — so how could there be practice? · किं तर्केण अपि इति चेत् — if one asks, then what use is reasoning either? · उक्तम् अत्र — it has been said here · द्वैत-अधिवास-निरास-प्रकार एव अयम् — it is only a way of removing the stain of duality · न तु अन्यत् किंचित् इति — and nothing else · लौकिके अपि वा अभ्यासे — or even in ordinary practice · चित्-आत्मत्वेन सर्व-रूपस्य तस्य तस्य देह-आदेः — of this or that body and the like, which as consciousness is of every form · अभिमत-रूपता-प्रकटीकरणम् — bringing out the wanted form · तत्-इतर-रूप-न्यग्भावनं च — and pushing down the other forms · इति एष एव अभ्यास-अर्थः — this alone is what practice means · पर-तत्त्वे तु न किंचित् अपास्यम् इति उक्तम् — but in the highest reality nothing is to be pushed away, as was said

द्वैताधिवासोऽपि नाम न कश्चन पृथक् वस्तुभूतः अपि तु स्वरूपाख्यातिमात्रं तत्, अतो द्वैतापासनं विकल्पेन क्रियत इत्युक्तेः ।

अयं परमार्थः—स्वरूपं प्रकाशमानम् अख्यातिरूपत्वं स्वयं स्वातन्त्र्यात् गृहीतं क्रमेण ~~K 19~~ 8.7 **प्रोज्झ्य विकासोन्मुखम्, अथ विकसत्, अथ विकसितम् इत्यनेन क्रमेण प्रकाशते, तथा प्रकाशनमपि परमेश्वरस्य स्वरूपमेव, तस्मात् न अत्र योगाङ्गानि साक्षात् उपायः ।**

dvaitādhivāso'pi nāma na kaścana pṛthak vastubhūtaḥ api tu svarūpākhyātimātraṃ tat, ato dvaitāpāsanaṃ vikalpena kriyata ityukteḥ |
ayaṃ paramārthaḥ—svarūpaṃ prakāśamānam akhyātirūpatvaṃ svayaṃ svātantryāt gṛhītaṃ krameṇa projjhya vikāsonmukham, atha vikasat, atha vikasitam ityanena krameṇa prakāśate, tathā prakāśanamapi parameśvarasya svarūpameva, tasmāt na atra yogāṅgāni sākṣāt upāyaḥ ||

Even the stain of duality is not some separate real thing; it is only the non-recognition of our own nature. That is why it was said that the removal of duality is done by thought. The truth of it is this: our own nature, ever shining, gradually throws off the form of non-recognition that it took on itself out of freedom, and so shines in this order — about to open, then opening, then opened. And that shining forth is itself the nature of the Supreme Lord. Therefore here the limbs of yoga are not a direct means.

WORD BY WORD द्वैत-अधिवासः अपि नाम — even the stain of duality · न कश्चन पृथक् वस्तु-भूतः — is not some separate real thing · अपि तु स्वरूप-अख्याति-मात्रं तत् — it is only the non-recognition of our own nature · अतो द्वैत-अपासनं विकल्पेन क्रियते इति उक्तेः — hence it was said that the removal of duality is done by thought · अयं परमार्थः — this is the truth of it · स्वरूपं प्रकाशमानम् — our own nature, ever shining · अख्याति-रूपत्वं स्वयं स्वातन्त्र्यात् गृहीतं क्रमेण प्रोज्झ्य — gradually throwing off the form of non-recognition it took on itself out of freedom · विकास-उन्मुखम्, अथ विकसत्, अथ विकसितम् — about to open, then opening, then opened · इति अनेन क्रमेण प्रकाशते — shines in this order · तथा प्रकाशनम् अपि परमेश्वरस्य स्वरूपम् एव — and that shining forth is itself the nature of the Supreme Lord · तस्मात् न अत्र योग-अङ्गानि साक्षात् उपायः — therefore here the limbs of yoga are not a direct means

तर्कं तु अनुगृह्णीयुरपि, सत्तर्क एव साक्षात् तत्र उपायः, स एव च शुद्धविद्या, स च बहुप्रकारतया संस्कृतो भवति, तद्यथा—यागो होमो जपो व्रतं योग इति, तत्र भावानां सर्वेषां परमेश्वर एव स्थितिः, नान्यत् व्यतिरिक्तम् अस्ति इति विकल्परूढिसिद्धये परमेश्वर एव सर्वभावार्पणं यागः, स च हृद्यत्वात् ये संविदनुप्रवेशं स्वयमेव भजन्ते तेषां सुशकं परमेश्वरे अर्पणम् इत्यभिप्रायेण हृद्यानां कुसुमतर्पणगन्धादीनां बहिरुपयोग उक्तः ।

tarkaṃ tu anugṛhṇīyurapi, sattarka eva sākṣāt tatra upāyaḥ, sa eva ca śuddhavidyā, sa ca bahuprakāratayā saṃskṛto bhavati, tadyathā—yāgo homo japo vrataṃ yoga iti, tatra bhāvānāṃ sarveṣāṃ parameśvara eva sthitiḥ, nānyat vyatiriktam asti iti vikalparūḍhisiddhaye parameśvara eva sarvabhāvārpaṇaṃ yāgaḥ, sa ca hṛdyatvāt ye saṃvidanupraveśaṃ svayameva bhajante teṣāṃ suśakaṃ parameśvare arpaṇam ityabhiprāyeṇa hṛdyānāṃ kusumatarpaṇagandhādīnāṃ bahirupayoga uktaḥ ||

They may, though, support reasoning. Right reasoning alone is the direct means there, and that is pure knowledge; and it is refined in many ways, namely worship, fire-offering, repetition, vow and yoga. Of these: all things rest in the Supreme Lord alone, there is nothing else apart from him — to make this thought firmly settled, the offering of all things to the Supreme Lord is worship. And because things dear to the heart, which enter awareness of their own accord, are easy to offer to the Supreme Lord, with this intent the outer use of pleasing flowers, libations, scents and so on is taught.

WORD BY WORD तर्कं तु अनुगृह्णीयुः अपि — they may, though, support reasoning · सत्तर्क एव साक्षात् तत्र उपायः — right reasoning alone is the direct means there · स एव च शुद्धविद्या — and that is pure knowledge · स च बहु-प्रकारतया संस्कृतो भवति — and it is refined in many ways · तद्यथा—यागो होमो जपो व्रतं योग इति — namely worship, fire-offering, repetition, vow and yoga · तत्र भावानां सर्वेषां परमेश्वर एव स्थितिः — of these, all things rest in the Supreme Lord alone · न अन्यत् व्यतिरिक्तम् अस्ति इति — there is nothing else apart from him · विकल्प-रूढि-सिद्धये — to make this thought firmly settled · परमेश्वरे एव सर्व-भाव-अर्पणं यागः — offering all things to the Supreme Lord is worship · स च हृद्यत्वात् — and because things dear to the heart · ये संवित्-अनुप्रवेशं स्वयम् एव भजन्ते — which enter awareness of their own accord · तेषां सुशकं परमेश्वरे अर्पणम् इति अभिप्रायेण — are easy to offer to the Supreme Lord — with this intent · हृद्यानां कुसुम-तर्पण-गन्ध-आदीनां बहिः-उपयोग उक्तः — the outer use of pleasing flowers, libations, scents and so on is taught

सर्वे भावाः परमेश्वरतेजोमया इति रूढविकल्पप्राप्त्यै परमेशसंविदनलतेजसि समस्तभावग्रासरसिकताभिमते तत्तेजोमात्रावशेषत्वसहसमस्तभावविलापनं होमः । तथा उभयात्मकपरामर्शोदयार्थं बाह्याभ्यन्तरादिप्रमेयरूपभिन्नभावानपेक्षयैव एवं-विधं तत् परं तत्त्वं स्वस्वभावभूतम् इति अन्तः परामर्शनं जपः ।

sarve bhāvāḥ parameśvaratejomayā iti rūḍhavikalpaprāptyai parameśasaṃvidanalatejasi samastabhāvagrāsarasikatābhimate tattejomātrāvaśeṣatvasahasamastabhāvavilāpanaṃ homaḥ |
tathā ubhayātmakaparāmarśodayārthaṃ bāhyābhyantarādiprameyarūpabhinnabhāvānapekṣayaiva evaṃ-vidhaṃ tat paraṃ tattvaṃ svasvabhāvabhūtam iti antaḥ parāmarśanaṃ japaḥ ||

All things are made of the light of the Supreme Lord — to gain this as a settled thought, one melts all things in the blaze of the fire of the Supreme Lord's awareness, which is held to relish swallowing everything, so that only that blaze remains. That is fire-offering. Likewise, to raise the awareness that is both at once, one is inwardly aware — without any regard to separate things that are objects, outer, inner and so on — that "such a supreme reality is my own nature". That is repetition.

WORD BY WORD सर्वे भावाः परमेश्वर-तेजोमयाः इति — all things are made of the light of the Supreme Lord · रूढ-विकल्प-प्राप्त्यै — to gain this as a settled thought · परमेश-संवित्-अनल-तेजसि — in the blaze of the fire of the Supreme Lord's awareness · समस्त-भाव-ग्रास-रसिकता-अभिमते — held to relish swallowing all things · तत्-तेजो-मात्र-अवशेषत्व-सह-समस्त-भाव-विलापनं होमः — melting all things so that only that blaze remains is fire-offering · तथा उभय-आत्मक-परामर्श-उदय-अर्थम् — likewise, to raise the awareness that is both at once · बाह्य-आभ्यन्तर-आदि-प्रमेय-रूप-भिन्न-भाव-अनपेक्षया एव — without any regard to separate things that are objects, outer, inner and so on · एवं-विधं तत् परं तत्त्वं स्व-स्वभाव-भूतम् इति — that such a supreme reality is my own nature · अन्तः परामर्शनं जपः — the inner awareness of this is repetition

सर्वत्र सर्वदा निरुपायपरमेश्वराभिमानलाभाय परमेश्वरसमताभिमानेन देहस्यापि घटादेरपि अवलोकनं व्रतम् ।
यथोक्तं श्रीनन्दिशिखायाम्—
'...सर्वसाम्यं परं व्रतम् ।' इति । ८.१०
8.10
इत्थं विचित्रैः शुद्धविद्यांशरूपैः विकल्पैः यत् अनपेक्षितविकल्पं स्वाभाविकं परमार्थतत्त्वं प्रकाशते तस्यैव सनातनतथाविधप्रकाशमात्रतारूढये तत्स्वरूपानुसंधानात्मा विकल्पविशेषो योगः ।

sarvatra sarvadā nirupāyaparameśvarābhimānalābhāya parameśvarasamatābhimānena dehasyāpi ghaṭāderapi avalokanaṃ vratam |
yathoktaṃ śrīnandiśikhāyām— |
sarvasāmyaṃ paraṃ vratam iti |
itthaṃ vicitraiḥ śuddhavidyāṃśarūpaiḥ vikalpaiḥ yat anapekṣitavikalpaṃ svābhāvikaṃ paramārthatattvaṃ prakāśate tasyaiva sanātanatathāvidhaprakāśamātratārūḍhaye tatsvarūpānusaṃdhānātmā vikalpaviśeṣo yogaḥ ||

To gain, everywhere and always, the sense of being the Supreme Lord who needs no means, one looks on the body and on a pot alike with the sense of sameness with the Supreme Lord. That is vow. As is said in the Nandiśikhā: "...sameness with all is the highest vow." Thus, by varied thoughts that are parts of pure knowledge, the natural highest reality, which needs no thought, shines; and the special thought that keeps turning to its nature, so that one becomes firmly settled in its being eternally nothing but such light, is yoga.

WORD BY WORD सर्वत्र सर्वदा — everywhere and always · निरुपाय-परमेश्वर-अभिमान-लाभाय — to gain the sense of being the Supreme Lord who needs no means · परमेश्वर-समता-अभिमानेन — with the sense of sameness with the Supreme Lord · देहस्य अपि घट-आदेः अपि अवलोकनं व्रतम् — looking on the body and on a pot alike is vow · यथा उक्तं श्री-नन्दिशिखायाम् — as is said in the Nandiśikhā · सर्व-साम्यं परं व्रतम् इति — sameness with all is the highest vow · इत्थं विचित्रैः शुद्धविद्या-अंश-रूपैः विकल्पैः — thus, by varied thoughts that are parts of pure knowledge · यत् अनपेक्षित-विकल्पं स्वाभाविकं परमार्थ-तत्त्वं प्रकाशते — the natural highest reality, which needs no thought, shines · तस्य एव सनातन-तथाविध-प्रकाश-मात्रता-रूढये — to become firmly settled in its being eternally nothing but such light · तत्-स्वरूप-अनुसंधान-आत्मा विकल्प-विशेषो योगः — the special thought that keeps turning to its nature is yoga

तत्र परमेश्वरः पूर्णसंवित्स्वभावः, पूर्णतैव अस्य शक्तिः,—कुलं सामर्थ्यम् ऊर्मिः हृदयं सारं स्पन्दः विभूतिः त्रीशिका काली कर्षणी चण्डी वाणी भोगो दृक् नित्या इत्यादिभिः आगमभाषाभिः तत्तदन्वर्थप्रवृत्ताभिः अभिधीयते, तेन तेन रूपेण ध्यायिनां हृदि आस्ताम् इति । ८.११ 8.11

सा च समग्रशक्तितादर्शनेन पूर्णतासंवित् प्रकाशते ।

शक्तयश्च अस्य असंख्येयाः ।

किं बहुना, यत् विश्वं ता अस्यैव शक्तयः, ताः कथम् उपदेष्टुं शक्याः इति ।

tatra parameśvaraḥ pūrṇasaṃvitsvabhāvaḥ, pūrṇataiva asya śaktiḥ,—kulaṃ sāmarthyam ūrmiḥ hṛdayaṃ sāraṃ spandaḥ vibhūtiḥ trīśikā kālī karṣaṇī caṇḍī vāṇī bhogo dṛk nityā ityādibhiḥ āgamabhāṣābhiḥ tattadanvarthapravṛttābhiḥ abhidhīyate, tena tena rūpeṇa dhyāyināṃ hṛdi āstām iti |

sā ca samagraśaktitādarśanena pūrṇatāsaṃvit prakāśate |

śaktayaśca asya asaṃkhyeyāḥ |

kiṃ bahunā, yat viśvaṃ tā asyaiva śaktayaḥ, tāḥ katham upadeṣṭuṃ śakyāḥ iti ||

Here, the Supreme Lord is by nature full awareness, and that fullness itself is his power. It is named by these and other words of scripture, each used in its own fitting sense — Kula, capacity, wave, heart, essence, vibration, glory, Trīśikā, Kālī, Karṣaṇī, Caṇḍī, speech, enjoyment, seeing, the eternal — so that in each such form it may dwell in the hearts of meditators. And that awareness of fullness shines when one sees him as having all powers. His powers are countless. In short, whatever the universe is, all that is his powers; how could they be taught?

WORD BY WORD तत्र परमेश्वरः पूर्ण-संवित्-स्वभावः — here, the Supreme Lord is by nature full awareness · पूर्णता एव अस्य शक्तिः — that fullness itself is his power · कुलं सामर्थ्यम् ऊर्मिः हृदयं सारं स्पन्दः विभूतिः — Kula, capacity, wave, heart, essence, vibration, glory · त्रीशिका काली कर्षणी चण्डी वाणी भोगो दृक् नित्या — Trīśikā, Kālī, Karṣaṇī, Caṇḍī, speech, enjoyment, seeing, the eternal · इति-आदिभिः आगम-भाषाभिः — by these and other words of scripture · तत्-तत्-अन्वर्थ-प्रवृत्ताभिः अभिधीयते — each used in its own fitting sense, it is named · तेन तेन रूपेण ध्यायिनां हृदि आस्ताम् इति — so that in each such form it may dwell in the hearts of meditators · सा च समग्र-शक्तिता-दर्शनेन पूर्णता-संवित् प्रकाशते — and that awareness of fullness shines when one sees him as having all powers · शक्तयः च अस्य असंख्येयाः — and his powers are countless · किं बहुना — in

short · यत् विश्वं ताः अस्य एव शक्तयः — whatever the universe is, all that is his powers · ताः कथम् उपदेष्टुं शक्याः इति — how could they be taught?

तिसृषु तावत् विश्वं समाप्यते, यया इदं शिवादिधरण्यन्तम्
अविकल्प्यसंविन्मात्ररूपतया विभर्ति च पश्यति च भासयति च परमेश्वरः सा अस्य
श्रीपराशक्तिः ।
यया च दर्पणहस्त्यादिवत् भेदाभेदाभ्यां सा अस्य श्रीपरापराशक्तिः ।
यया परस्परविविक्तात्मना भेदेनैव सा अस्य श्रीमदपराशक्तिः । ८.१२ 8.12
एतत् त्रिविधं यया धारणम् आत्मन्येव क्रोडीकारेण अनुसन्धानात्मना ग्रसते, सा अस्य
भगवती श्रीपरैव श्रीमन्मातृसद्भावकालकर्षिण्यादिशब्दान्तरनिरुक्ता ।
ता एताः चतस्रः शक्तयः स्वातन्त्र्यात् प्रत्येकं त्रिधैव वर्तन्ते ।
सृष्टौ स्थितौ संहारे च इति द्वादश भवन्ति ।

tisṛṣu tāvat viśvaṃ samāpyate, yayā idaṃ śivādidharaṇyantam avikalpyasaṃvinmātrarūpatayā vibharti ca paśyati ca bhāsayati ca parameśvaraḥ sā asya śrīparāśaktiḥ |
yayā ca darpaṇahastyādivat bhedābhedābhyāṃ sā asya śrīparāparāśaktiḥ |
yayā parasparaviviktātmanā bhedenaiva sā asya śrīmadaparāśaktiḥ |
etat trividhaṃ yayā dhāraṇam ātmanyeva kroḍīkāreṇa anusandhānātmanā grasate, sā asya bhagavatī śrīparaiva śrīmanmātṛsadbhāvakālakarṣiṇyādiśabdāntaraniruktā |
tā etāḥ catasraḥ śaktayaḥ svātantryāt pratyekaṃ tridhaiva vartante |
sṛṣṭau sthitau saṃhāre ca iti dvādaśa bhavanti ||

The universe is contained in three. The power by which the Supreme Lord holds, sees and makes shine all this, from Śiva to earth, as pure thought-free awareness — that is his Supreme power. The power by which he holds it as both one and many, like an elephant in a mirror — that is his Supreme-and-lower power. The power by which he holds it only as separate, each thing apart from the other — that is his Lower power. And the power by which he swallows this threefold holding into himself, gathering it in one embrace — that is his goddess, the Supreme herself, explained by other names such as Mātṛsadbhāva and Kālakarṣiṇī. By freedom, each of these four powers acts in three ways — in emission, maintenance and withdrawal — so they become twelve.

WORD BY WORD तिसृषु तावत् विश्वं समाप्यते — the universe is contained in three · यया इदं शिव-आदि-धरणी-अन्तम् — the power by which all this, from Śiva to earth · अविकल्प्य-संवित्-

मात्र-रूपतया — as pure thought-free awareness · विभर्ति च पश्यति च भासयति च परमेश्वरः — the Supreme Lord holds, sees and makes shine · सा अस्य श्री-परा-शक्तिः — that is his Supreme power · यया च दर्पण-हस्ति-आदिवत् भेद-अभेदाभ्याम् — the power by which he holds it as both one and many, like an elephant in a mirror · सा अस्य श्री-परापरा-शक्तिः — that is his Supreme-and-lower power · यया परस्पर-विविक्त-आत्मना भेदेन एव — the power by which he holds it only as separate, each apart from the other · सा अस्य श्रीमत्-अपरा-शक्तिः — that is his Lower power · एतत् त्रिविधं धारणम् — this threefold holding · यया आत्मनि एव क्रोडीकारेण अनुसन्धान-आत्मना ग्रसते — the power by which he swallows into himself, gathering it in one embrace · सा अस्य भगवती श्री-परा एव — that is his goddess, the Supreme herself · श्रीमत्-मातृसद्भाव-कालकर्षिणी-आदि-शब्द-अन्तर-निरुक्ता — explained by other names such as Mātṛsadbhāva and Kālakarṣiṇī · ताः एताः चतस्रः शक्तयः — these four powers · स्वातन्त्र्यात् प्रत्येकं त्रिधा एव वर्तन्ते — by freedom each act in three ways · सृष्टौ स्थितौ संहारे च इति — in emission, maintenance and withdrawal · द्वादश भवन्ति — so they become twelve

तथाहि—१ संवित् पूर्वम् अन्तरेव भावं कलयति, २ ततो बहिरपि स्फुटतया कलयति, ३ तत्रैव रक्तिमयतां गृहीत्वा ततः तमेव भावम् अन्तरुपसंजिहीर्षया कलयति, ४ ततश्च तदुपसंहारविघ्नभूतां शङ्कां निर्मिणोति च ग्रसते च, ५ ग्रस्तशङ्कांशं भावभागम् आत्मनि उपसंहारेण कलयति, ६ तत उपसंहर्तृत्वं ममेदं रूपमित्यपि स्वभावमेव कलयति, ७ तत उपसंहर्तृस्वभावकलने कस्यचिद्भावस्य वासनात्मना अवस्थितिं कस्यचित् तु संविन्मात्रावशेषतां कलयति, ८ ततः स्वरूपकलनानान्तरीयकत्वेनैव करणचक्रं कलयति, ९ ततः करणेश्वरमपि कलयति, १० ततः कल्पितं मायीयं प्रमातृरूपमपि कलयति, ११ सङ्कोचत्यागोन्मुखविकासग्रहणरसिकमपि प्रमातारं कलयति, १२ ततो विकसितमपि रूपं कलयति इति एता द्वादश भगवत्यः संविदः प्रमातॄन् एकं वापि उद्दिश्य युगपत् क्रमेण द्विशः त्रिश इत्यादिस्थित्यापि उदयभागिन्यः चक्रवदावर्तमाना बहिरपि मासकलाराश्यादिक्रमेण अन्ततो वा घटपटादिक्रमेणापि भासमानाः चक्रेश्वरस्य स्वातन्त्र्यं पुष्णत्यः श्रीकालीशब्दवाच्याः ।

८.१३ 8.13

tathāhi—1 saṃvit pūrvam antareva bhāvaṃ kalayati, 2 tato bahirapi sphuṭatayā kalayati, 3 tatraiva raktimayatāṃ gṛhītvā tataḥ tameva bhāvam antarupasaṃjihīrṣayā kalayati, 4 tataśca tadupasaṃhāravighnabhūtāṃ śaṅkāṃ nirmiṇoti ca grasate ca, 5 grastaśaṅkāṃśaṃ bhāvabhāgam ātmani upasaṃhāreṇa kalayati, 6 tata upasaṃhartṛtvaṃ mamedaṃ rūpamityapi svabhāvameva kalayati, 7 tata upasaṃhartṛsvabhāvakalane kasyacidbhāvasya vāsanātmanā avasthitiṃ kasyacit tu saṃvinmātrāvaśeṣatāṃ kalayati, 8 tataḥ svarūpakalanānāntarīyakatvenaiva karaṇacakraṃ kalayati, 9 tataḥ karaṇeśvaramapi kalayati, 10 tataḥ kalpitaṃ māyīyaṃ pramātṛrūpamapi kalayati, 11 saṅkocatyāgonmukhavikāsagrahaṇarasikamapi pramātāraṃ kalayati, 12 tato vikasitamapi rūpaṃ kalayati iti etā dvādaśa bhagavatyaḥ saṃvidaḥ pramātṝn ekaṃ vāpi uddiśya yugapat krameṇa dviśaḥ triśa ityādisthityāpi udayabhāginyaḥ cakravadāvartamānā bahirapi māsakalārāśyādikrameṇa antato vā ghaṭapaṭādikrameṇāpi bhāsamānāḥ cakreśvarasya svātantryaṃ puṣṇatyaḥ śrīkālīśabdavācyāḥ ||

Thus: 1. awareness first reckons a thing only within; 2. then it reckons it clearly outside too; 3. having taken on a colouring of desire there, it then reckons that same thing with the wish to draw it back within; 4. then it creates, and swallows, the doubt that obstructs that withdrawal; 5. it reckons the part of the thing whose doubt has been swallowed by withdrawing it into itself; 6. then it reckons its own nature too, as "being the withdrawer is my form"; 7.

then, in reckoning its nature as withdrawer, it reckons that some thing remains as a latent trace, while some other leaves nothing but awareness; 8. then it reckons the circle of the senses as inseparable from reckoning its own nature; 9. then it reckons the lord of the senses too; 10. then it reckons the constructed knower of māyā too; 11. it reckons too the knower who is about to drop contraction and relishes taking on expansion; 12. then it reckons the fully expanded form too. These twelve goddess-awarenesses — directed at many knowers or at one, rising all at once, in sequence, in twos, in threes and so on, turning like a wheel, appearing outside too as months, lunar digits, zodiac signs and so on, or in the end even as the series of pot, cloth and the rest, nourishing the freedom of the lord of the wheel — are called by the word Kālī.

WORD BY WORD तथाहि — thus · १ संवित् पूर्वम् अन्तः एव भावं कलयति — 1. awareness first reckons a thing only within · २ ततो बहिः अपि स्फुटतया कलयति — 2. then it reckons it clearly outside too · ३ तत्र एव रक्तिमयतां गृहीत्वा — 3. having taken on a colouring of desire there · ततः तम् एव भावम् अन्तः-उपसंजिहीर्षया कलयति — it then reckons that same thing with the wish to draw it back within · ४ ततः च तत्-उपसंहार-विघ्न-भूतां शङ्कां निर्मिणोति च ग्रसते च — 4. then it creates and swallows the doubt that obstructs that withdrawal · ५ ग्रस्त-शङ्का-अंशं भाव-भागम् आत्मनि उपसंहारेण कलयति — 5. it reckons the part of the thing whose doubt is swallowed by withdrawing it into itself · ६ ततः उपसंहर्तृत्वं मम इदं रूपम् इति अपि स्वभावम् एव कलयति — 6. then it reckons its own nature too, as "being the withdrawer is my form" · ७ ततः उपसंहर्तृ-स्वभाव-कलने — 7. then, in reckoning its nature as withdrawer · कस्यचित् भावस्य वासना-आत्मना अवस्थितिम् — it reckons that some thing remains as a latent trace · कस्यचित् तु संवित्-मात्र-अवशेषतां कलयति — and that some other leaves nothing but awareness · ८ ततः स्वरूप-कलना-अनान्तरीयकत्वेन एव करण-चक्रं कलयति — 8. then it reckons the circle of the senses as inseparable from reckoning its own nature · ९ ततः करण-ईश्वरम् अपि कलयति — 9. then it reckons the lord of the senses too · १० ततः कल्पितं मायीयं प्रमातृ-रूपम् अपि कलयति — 10. then it reckons the constructed knower of māyā too · ११ सङ्कोच-त्याग-उन्मुख-विकास-ग्रहण-रसिकम् अपि प्रमातारं कलयति — 11. it reckons too the knower who is about to drop contraction and relishes taking on expansion · १२ ततो विकसितम् अपि रूपं कलयति इति — 12. then it reckons the fully expanded form too · एताः द्वादश भगवत्यः संविदः — these twelve goddess-awarenesses · प्रमातॄन् एकं वा अपि उद्दिश्य — directed at many knowers or at one · युगपत् क्रमेण द्विशः त्रिशः इति-आदि-स्थित्या अपि उदय-भागिन्यः — rising all at once, in sequence, in twos, in threes and so on · चक्रवत् आवर्तमानाः — turning like a wheel · बहिः अपि मास-कला-

राशि-आदि-क्रमेण — appearing outside too as months, lunar digits, zodiac signs and so on · अन्ततो वा घट-पट-आदि-क्रमेण अपि भासमानाः — or in the end even as the series of pot, cloth and the rest · चक्रेश्वरस्य स्वातन्त्र्यं पुष्णत्यः — nourishing the freedom of the lord of the wheel · श्री-काली-शब्द-वाच्याः — are called by the word Kālī

कलनं च—गतिः क्षेपो ज्ञानं गणनं भोगीकरणं शब्दनं स्वात्मलयीकरणं च ।
यदाहुः श्रीभूतिराजगुरवः—
'क्षेपाज्ज्ञानाच्च काली कलनवशतयाथ...।' इति । ८.१४ 8.14
एष च अर्थः तत्र तत्र मद्विरचिते विवरणे प्रकरणस्तोत्रादौ वितत्य वीक्ष्यः ।
न अतिरहस्यम् एकत्र ख्याप्यं, न च सर्वथा गोप्यम् इति हि अस्मद्गुरवः ।

kalanaṃ ca—gatiḥ kṣepo jñānaṃ gaṇanaṃ bhogīkaraṇaṃ śabdanaṃ svātmalayīkaraṇaṃ ca |
yadāhuḥ śrībhūtirājaguravaḥ— |
kṣepājjñānācca kālī kalanavaśatayātha... iti |
eṣa ca arthaḥ tatra tatra madviracite vivaraṇe prakaraṇastotrādau vitatya vīkṣyaḥ |
na atirahasyam ekatra khyāpyaṃ, na ca sarvathā gopyam iti hi asmadguravaḥ ||

And reckoning means moving, casting, knowing, counting, making into enjoyment, sounding, and dissolving into oneself. As the teacher Bhūtirāja says: "Kālī, from casting and from knowing, and by the force of reckoning...". This matter should be looked at in full here and there in my commentary, treatises, hymns and the like. For our teachers say: what is very secret should not be told in one place, nor should it be wholly hidden.

WORD BY WORD कलनं च — and reckoning is · गतिः क्षेपो ज्ञानं गणनं भोगीकरणं शब्दनं स्वात्मलयीकरणं च — moving, casting, knowing, counting, making into enjoyment, sounding, and dissolving into oneself · यत् आहुः श्री-भूतिराज-गुरवः — as the teacher Bhūtirāja says · क्षेपात् ज्ञानात् च काली — Kālī, from casting and from knowing · कलन-वशतया अथ... इति — and by the force of reckoning · एष च अर्थः — and this matter · तत्र तत्र मत्-विरचिते विवरणे प्रकरण-स्तोत्र-आदौ — here and there in my commentary, treatises, hymns and the like · वितत्य वीक्ष्यः — should be looked at in full · न अति-रहस्यम् एकत्र ख्याप्यम् — what is very secret should not be told in one place · न च सर्वथा गोप्यम् — nor should it be wholly hidden · इति हि अस्मत्-गुरवः — so say our teachers

तदेवम् यदुक्तं यागहोमादि तत् एवं-विधे महेश्वर एव मन्तव्यम् । सर्वे हि हेयमेव उपादेयभूमिरूपं विष्णुतः प्रभृति शिवान्तं परमशिवतया पश्यन्ति, तच्च मिथ्यादर्शनम् अवश्यत्याज्यम् अनुत्तरयोगिभिरिति, तदर्थमेव विद्याधिपतेः अनुभवस्तोत्रे महान् संरम्भः, एवं-विधे यागादौ योगान्ते च पञ्चके प्रत्येकं बहुप्रकारं निरूढिः यथा यथा भवति तथैव आचरेत्, न तु भक्ष्याभक्ष्यशुद्ध्यशुद्ध्यादिविवेचनया, ८.१५ वस्तुधर्मोज्झितया कल्पनामात्रसारया स्वात्मा खेदनीय इति उक्तं श्रीपूर्वादौ, न हि 8.15 शुद्धिः वस्तुनो रूपं नीलत्ववत्, अन्यत्र तस्यैव अशुद्धिचोदनात्, दानस्येव दीक्षितत्वे, चोदनातः तस्य तत् तत्र अशुद्धम् इति चेत् चोदनान्तरेऽपि तुल्यं, चोदनान्तरम् असत् —तद्बाधितत्वात् इति चेत् न, शिवचोदनाया एव बाधकत्वं युक्तिसिद्धं सर्वज्ञानोत्तराद्यनन्तागमसिद्धं च इति वक्ष्यामः ।

tadevam yaduktaṃ yāgahomādi tat evaṃ-vidhe maheśvara eva mantavyam | sarve hi heyameva upādeyabhūmirūpaṃ viṣṇutaḥ prabhṛti śivāntaṃ paramaśi-vatayā paśyanti, tacca mithyādarśanam avaśyatyājyam anuttarayogibhiriti, tadarthameva vidyādhipateḥ anubhavastotre mahān saṃrambhaḥ, evaṃ-vidhe yāgādau yogānte ca pañcake pratyekaṃ bahuprakāraṃ nirūḍhiḥ yathā yathā bhavati tathaiva ācaret, na tu bhakṣyābhakṣyaśuddhyaśuddhyādivivecanayā vas-tudharmojjhitayā kalpanāmātrasārayā svātmā khedanīya iti uktaṃ śrīpūrvādau, na hi śuddhiḥ vastuno rūpaṃ nīlatvavat, anyatra tasyaiva aśuddhicodanāt, dā-nasyeva dīkṣitatve, codanātaḥ tasya tat tatra aśuddham iti cet codanāntare'pi tulyaṃ, codanāntaram asat—tadbādhitatvāt iti cet na, śivacodanāyā eva bād-hakatvaṃ yuktisiddhaṃ sarvajñānottarādyanantāgamasiddhaṃ ca iti vakṣyā-maḥ ||

So the worship, fire-offering and the rest that were described are to be understood as directed to the Great Lord seen in this way. For everyone takes what should be dropped as the level to be reached: they see the levels from Viṣṇu up to Śiva as Paramaśiva. That false view must be given up by yogins of the Unsurpassed, and for just this the Vidyādhipati makes a great effort in his Anubhavastotra. In this fivefold set, from worship to yoga, one should act in whatever of the many ways makes each one firmly settled — not weary oneself with sorting out edible and inedible, pure and impure and the like, which has no basis in the nature of things and is mere imagination; so it is said in the Pūrva and elsewhere. For purity is not a

property of a thing, as blueness is, since elsewhere the same thing is declared impure, as a gift is for one who is consecrated. If it is said that it is impure there for him because of an injunction — the same holds for the other injunction. If it is said the other injunction is void, being overruled by this one — no: that only the injunction of Śiva overrules is established by reasoning and by countless scriptures such as the Sarvajñānottara, as we shall say.

WORD BY WORD तत् एवम् यत् उक्तं याग-होम-आदि — so the worship, fire-offering and the rest that were described · तत् एवं-विधे महेश्वरे एव मन्तव्यम् — are to be understood as directed to the Great Lord seen in this way · सर्वे हि हेयम् एव उपादेय-भूमि-रूपम् — for everyone takes what should be dropped as the level to be reached · विष्णुतः प्रभृति शिव-अन्तं परम-शिवतया पश्यन्ति — they see the levels from Viṣṇu up to Śiva as Paramaśiva · तत् च मिथ्या-दर्शनम् अवश्य-त्याज्यम् अनुत्तर-योगिभिः इति — and that false view must be given up by yogins of the Unsurpassed · तत्-अर्थम् एव विद्याधिपतेः अनुभवस्तोत्रे महान् संरम्भः — for just this the Vidyādhipati makes a great effort in his Anubhavastotra · एवं-विधे याग-आदौ योग-अन्ते च पञ्चके — in this fivefold set from worship to yoga · प्रत्येकं बहु-प्रकारं निरूढिः यथा यथा भवति तथा एव आचरेत् — one should act in whatever of the many ways makes each one firmly settled · न तु भक्ष्य-अभक्ष्य-शुद्धि-अशुद्धि-आदि-विवेचनया — not by sorting out edible and inedible, pure and impure and the like · वस्तु-धर्म-उज्झितया कल्पना-मात्र-सारया — which has no basis in the nature of things and is mere imagination · स्व-आत्मा खेदनीयः इति उक्तं श्री-पूर्व-आदौ — should one weary oneself — so it is said in the Pūrva and elsewhere · न हि शुद्धिः वस्तुनो रूपं नीलत्ववत् — for purity is not a property of a thing, as blueness is · अन्यत्र तस्य एव अशुद्धि-चोदनात् — since elsewhere the same thing is declared impure · दानस्य इव दीक्षितत्वे — as a gift is for one who is consecrated · चोदनातः तस्य तत् तत्र अशुद्धम् इति चेत् — if it is said that it is impure there for him because of an injunction · चोदना-अन्तरे अपि तुल्यम् — the same holds for the other injunction · चोदना-अन्तरम् असत्—तत्-बाधितत्वात् इति चेत् — if it is said the other injunction is void, being overruled by this one · न — no · शिव-चोदनायाः एव बाधकत्वं युक्ति-सिद्धम् — that only the injunction of Śiva overrules is established by reasoning · सर्वज्ञानोत्तर-आदि-अनन्त-आगम-सिद्धं च इति वक्ष्यामः — and by countless scriptures such as the Sarvajñānottara, as we shall say

तस्मात् वैदिकात् प्रभृति पारमेश्वरसिद्धान्ततन्त्रकुलोच्छुष्मादिशास्त्रोक्तोऽपि यो नियमो विधिः वा निषेधो वा सोऽत्र यावदकिंचित्कर एव इति सिद्धम् । तथैव च उक्तं श्रीपूर्वादौ, वितत्य तन्त्रालोकात् अन्वेष्यम् । ८.१६ 8.16

tasmāt vaidikāt prabhṛti pārameśvarasiddhāntatantrakulocchuṣmādiśāstrokto'pi yo niyamo vidhiḥ vā niṣedho vā so'tra yāvadakiṃcitkara eva iti siddham | tathaiva ca uktaṃ śrīpūrvādau, vitatya tantrālokāt anveṣyam ||

Therefore it is settled that whatever rule, command or prohibition there is — from the Vedic onward, even one taught in the Śaiva Siddhānta, Tantra, Kula, Ucchuṣma and other scriptures — counts for nothing at all here. Just so it is said in the Pūrva and elsewhere; it should be sought in full from the Tantrāloka.

WORD BY WORD तस्मात् — therefore · वैदिकात् प्रभृति — from the Vedic onward · पारमेश्वर-सिद्धान्त-तन्त्र-कुल-उच्छुष्म-आदि-शास्त्र-उक्तः अपि — even one taught in the Śaiva Siddhānta, Tantra, Kula, Ucchuṣma and other scriptures · यो नियमो विधिः वा निषेधो वा — whatever rule, command or prohibition · सः अत्र यावत् अकिंचित्कर एव इति सिद्धम् — it is settled that here it counts for nothing at all · तथा एव च उक्तं श्री-पूर्व-आदौ — and just so it is said in the Pūrva and elsewhere · वितत्य तन्त्रालोकात् अन्वेष्यम् — it should be sought in full from the Tantrāloka

यो निश्चयः पशुजनस्य जडोऽस्मि कर्म-
संपाशितोऽस्मि मलिनोऽस्मि परेरितोऽस्मि ।
इत्येतदन्यदृढनिश्चयलाभसिद्ध्या
सद्यः पतिर्भवति विश्ववपुश्चिदात्मा ॥

८
8

yo niścayaḥ paśujanasya jaḍo'smi karma- |
saṃpāśito'smi malino'smi parerito'smi |
ityetadanyadṛḍhaniścayalābhasiddhyā |
sadyaḥ patirbhavati viśvavapuścidātmā ||

The bound creature has this conviction: "I am dull, I am bound in the noose of action, I am stained, I am driven by another." Through the attainment of the opposite firm conviction, the self that is consciousness at once becomes the Lord whose body is the universe.

WORD BY WORD यः — which · निश्चयः — conviction · पशु-जनस्य — of the bound creature · जडः — dull · अस्मि — I am · कर्म-संपाशितः — bound in the noose of action · अस्मि — I am · मलिनः — stained · अस्मि — I am · पर-ईरितः — driven by another · अस्मि — I am · इति — thus · एतत् — this · अन्य-दृढ-निश्चय-लाभ-सिद्ध्या — through the attainment of the opposite firm conviction · सद्यः — at once · पतिः — the Lord · भवति — becomes · विश्व-वपुः — whose body is the universe · चित्-आत्मा — the self that is consciousness

यथा यथा निश्चय ईदृगाप्यते
तथावधेयं परयोगिना सदा ।
न वस्तुयाथात्म्यविहीनया दशा
विशङ्कितव्यं शिशुदेशनागणैः ॥ ९

yathā yathā niścaya īdṛgāpyate |
tathāvadheyaṃ parayoginā sadā |
na vastuyāthātmyavihīnayā daśā |
viśaṅkitavyaṃ śiśudeśanāgaṇaiḥ ||

In whatever way such a conviction is gained, to that the supreme yogin should always give attention. He should not be shaken by doubt through the many teachings of children — a state that lacks the true nature of things.

WORD BY WORD यथा यथा — in whatever way · निश्चयः — conviction · ईदृक् — such · आप्यते — is gained · तथा — in that way · अवधेयम् — attention should be given · पर-योगिना — by the supreme yogin · सदा — always · न — not · वस्तु-याथात्म्य-विहीनया — lacking the true nature of things · दशा — by a state · विशङ्कितव्यम् — one should be shaken by doubt · शिशु-देशना-गणैः — by the many teachings of children

जह जह जस्सु जहिं
चिव पफुरइ अज्जवसाउ ।
तह तह तस्सु तहिं
चिव तारिसु होइ पहाउ ॥ १ ॥ ९.१

jaha jaha jassu jahiṃ |
civa paphurai ajjavasāu |
taha taha tassu tahiṃ |
civa tārisu hoi pahāu ||

In whatever way, for whomever, and at whatever moment conviction flashes forth — in that way, for him, at that very moment, such becomes his power.

WORD BY WORD जह जह जस्सु जहिं चिव — in whatever way, for whomever, at whatever moment · पफुरइ अज्जवसाउ — conviction flashes forth · तह तह तस्सु तहिं चिव — in that way, for him, at that very moment · तारिसु होइ पहाउ — such becomes his power

हतं मलिणउ हतं पसु
हतं आ अह सअलभावपडलवत्तिरित्तउ ।
इअ दढनिच्छअ णिअ लिअ हिअअह
फुरइ णाम कह जिस्स परतत्त्वउ ॥ २ ॥

९.२
9.2

hataṃ maliṇau hataṃ pasu |
hataṃ ā aha saalabhāvapaḍalavattirittau |
ia daḍhaniccha-a ṇia lia hiaaha |
phurai ṇāma kaha jissa paratattvau ||

"I am stained, I am a beast" — or else "I am apart from the whole mass of things": for one whose own heart is smeared with such a firm conviction, how indeed could the supreme reality shine?

WORD BY WORD हतं मलिणउ — I am stained · हतं पसु — I am a beast · हतं आ अह सअलभावपडलवत्तिरित्तउ — or else, I am apart from the whole mass of things · इअ दढनिच्छअ णिअ लिअ हिअअह — for one whose own heart is smeared with this firm conviction · फुरइ णाम कह जिस्स परतत्त्वउ — how indeed could the supreme reality shine for him?

परसिवतरणिकिरण-
दढपातविकासिअ हिअअ कमलए ।
सरहस्स फुरिअ णिअ
अइसुन्दरपरिमलबोहकरमए ॥ ३ ॥

९.३
9.3

parasivataraṇikiraṇa- |
daḍhapātavikāsia hiaa kamalae |
sarahassa phuria ṇia |
aisundaraparimalabohakaramae ||

In the heart-lotus opened by the firm fall of the rays of the sun that is Paraśiva, whose own secret has flashed forth, with the unfolding of the most beautiful fragrance of awareness —

WORD BY WORD परसिवतरणिकिरण-दढपातविकासिअ — opened by the firm fall of the rays of the sun that is Paraśiva · हिअअ कमलए — in the heart-lotus · सरहस्स फुरिअ णिअ — whose own secret has flashed forth · अइसुन्दरपरिमलबोहकरमए — with the unfolding of the most beautiful fragrance of awareness

हतं सिवणाहु निहिल जअ-
तत्त सुनिब्भरओत्ति विरुरी ।
फुरइ विमरिसभमरि
पपलाअ णिअ लच्छि विभइरी ॥ ४ ॥

९.४
9.4

hataṃ sivaṇāhu nihila jaa- |
tatta sunibbharaotti virurī |
phurai vimarisabhamari |
papalāa ṇia lacchi vibhairī ||

— the bee of self-awareness shines, humming "I am Śiva, the Lord, full to the brim with the reality of all beings", bearing its own light as its goal.

WORD BY WORD हतं सिवणाहु — I am Śiva, the Lord · निहिल जअतत्त सुनिब्भरओत्ति — full to the brim with the reality of all beings · विरुरी — humming · फुरइ विमरिसभमरि — the bee of self-awareness shines · पपलाअ णिअ लच्छि विभइरी — bearing its own light as its goal

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे शाक्तोपायप्रकाशनं नाम चतुर्थमाह्निकम् ॥ ४ ॥

Here ends the fourth āhnika, called the Showing of the Way of Śakti, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

पञ्चममाह्निकम्

The Way of the Individual

When thought cannot purify itself without help, it leans on limited supports — intellect, breath, body, and outer things like a pot — and so becomes "atomic", giving rise to the knowledge of the individual. The intellect works through meditation; the breath through utterance, gross (the five breaths) and subtle (the phoneme); the body through the postures called karaṇa; outer things through worship of the jar, the altar and the liṅga. Meditation is taught first: meditate in your own heart on the self-luminous reality that holds every level, and there on the fusion of knower, knowing and known — fire, sun and moon — until it blazes as the fire of the Great Bhairava, fanned by the wind of meditation. See it, ringed by its twelve powers as flames, go out through the eye or another opening, rest on an outer object, and there fill that object as the moon in emission, light it as the sun in maintenance, melt it as the fire in withdrawal, and bring it to the state of the Unsurpassed. When the wheel has thus absorbed everything outer, and every latent trace too, the meditator who sees that emission, maintenance and withdrawal are nothing but his own awareness, and that their freedom is his own, becomes Bhairava at once; with practice, every wished-for power follows. Then utterance: one who would raise the breath rests first in the void of the heart, then in the outgoing breath, then in the incoming breath that fills everything like the moon, then in the equal breath where the two fuse, then in the rising breath that burns up knower and known, and finally in the pervading breath where awareness flashes free of every limit. These six restings are the six blisses — own-bliss, no-bliss, supreme bliss, Brahman-bliss, great bliss, consciousness-bliss — and the one who holds them all together is world-bliss. In each resting five states arise as one enters more deeply: bliss, rising, trembling, sleep and whirling — the states from waking to beyond-the-fourth — and they occur as one enters the triangle, the bulb, the heart, the palate and the upper kuṇḍalinī. The supreme vibration, the dawning object and the dawned object are the three liṅgas, the highest being the heart of the yoginī. Then the phoneme: the inarticulate hum that sounds in this very utterance, whose chief forms are the seeds of

emission and withdrawal; any sound from ka to ma, with or without a vowel, uttered inwardly or merely remembered, touches the vibration of awareness in full, since it depends on no convention; one should make heart, throat and lips one, and the two twelve-finger ends one with the heart. The karaṇa is left for the chapter on mudrā. The closing verse: when thought cannot reach fullness by itself it is purified by a means, and the means here is manifold — intellect, breath, body and the outer — but in their highest fruit they do not differ at all; and the vernacular verse: void, sun, moon and fire — this is the vigorous rising of breath; the hero who stays in it soon reaches the supreme state.

— अथाणवोपायः —

तत्र यदा विकल्पः स्वयमेव संस्कारम् आत्मनि उपायान्तरनिरपेक्षतयैव कर्तुं प्रभवति, तदा असौ पाशवव्यापारात् प्रच्युतः शुद्धविद्यानुग्रहेण परमेशशक्तिरूपताम् आपन्न उपायतया अवलम्ब्यमानः शाक्तं ज्ञानम् आविर्भावयति ।
तदेतच्च निर्णीतम् अनन्तर एव आह्निके ।
यदा तु उपायान्तरम् असौ स्वसंस्कारार्थं विकल्पोऽपेक्षते, तदा बुद्धिप्राणदेहघटादिकान् परिमितरूपान् उपायत्वेन गृह्णन् अणुत्वं प्राप्त आणवं ज्ञानम् आविर्भावयति, तत्र बुद्धिः ध्यानात्मिका, प्राणः स्थूलः सूक्ष्मश्च, आद्य उच्चारणात्मा, उच्चारणं च नाम पञ्च प्राणाद्या वृत्तयः, सूक्ष्मस्तु वर्णशब्दवाच्यो वक्ष्यते, देहः संनिवेशविशेषात्मा करणशब्दवाच्यः, घटादयो बाह्याः कुम्भस्थण्डिललिङ्गपूजाद्युपायतया कीर्तयिष्यमाणाः ।

१०.१

tatra yadā vikalpaḥ svayameva saṃskāram ātmani upāyāntaranirapekṣatayaiva kartuṃ prabhavati, tadā asau pāśavavyāpārāt pracyutaḥ śuddhavidyānugraheṇa parameśaśaktirūpatām āpanna upāyatayā avalambyamānaḥ śāktaṃ jñānam āvirbhāvayati |
tadetacca nirṇītam anantara eva āhnike |
yadā tu upāyāntaram asau svasaṃskārārthaṃ vikalpo'pekṣate, tadā buddhiprāṇadehaghaṭādikān parimitarūpān upāyatvena gṛhṇan aṇutvaṃ prāpta āṇavaṃ jñānam āvirbhāvayati, tatra buddhiḥ dhyānātmikā, prāṇaḥ sthūlaḥ sūkṣmaśca, ādya uccāraṇātmā, uccāraṇaṃ ca nāma pañca prāṇādyā vṛttayaḥ, sūkṣmastu varṇaśabdavācyo vakṣyate, dehaḥ saṃniveśaviśeṣātmā karaṇaśabdavācyaḥ, ghaṭādayo bāhyāḥ kumbhasthaṇḍilaliṅgapūjādyupāyatayā kīrtayiṣyamāṇāḥ ||

When thought is able by itself to purify itself, without depending on any other means, then it falls away from the working of the bound creature, becomes by the grace of pure knowledge the power of the Supreme Lord, and, relied on as the means, brings forth the knowledge of Śakti. This was settled in the āhnika just before. But when thought needs another means for its own purification, it takes as means limited things such as intellect, breath, body and pot, becomes atomic, and brings forth the knowledge of the individual. Of these, the intellect works as meditation. The breath is gross and subtle: the first works as utterance, and utterance means the five movements beginning with the outgoing breath; the subtle, called

the phoneme, will be described. The body, as particular postures, is called karaṇa. Outer things such as the pot will be described as the means of worshipping the jar, the altar, the liṅga and so on.

WORD BY WORD तत्र यदा विकल्पः स्वयम् एव — there, when thought by itself · संस्कारम् आत्मनि उपाय-अन्तर-निरपेक्षतया एव कर्तुं प्रभवति — is able to purify itself without depending on any other means · तदा असौ पाशव-व्यापारात् प्रच्युतः — then it, fallen away from the working of the bound creature · शुद्धविद्या-अनुग्रहेण परमेश-शक्ति-रूपताम् आपन्नः — having by the grace of pure knowledge become the power of the Supreme Lord · उपायतया अवलम्ब्यमानः शाक्तं ज्ञानम् आविर्भावयति — when relied on as the means, brings forth the knowledge of Śakti · तत् एतत् च निर्णीतम् अनन्तरे एव आह्निके — and this was settled in the āhnika just before · यदा तु उपाय-अन्तरम् असौ स्व-संस्कार-अर्थं विकल्पः अपेक्षते — but when this thought needs another means for its own purification · तदा बुद्धि-प्राण-देह-घट-आदिकान् परिमित-रूपान् उपायत्वेन गृह्णन् — then, taking as means limited things such as intellect, breath, body and pot · अणुत्वं प्राप्तः आणवं ज्ञानम् आविर्भावयति — it becomes atomic and brings forth the knowledge of the individual · तत्र बुद्धिः ध्यान-आत्मिका — of these, the intellect works as meditation · प्राणः स्थूलः सूक्ष्मः च — the breath is gross and subtle · आद्यः उच्चारण-आत्मा — the first works as utterance · उच्चारणं च नाम पञ्च प्राण-आद्याः वृत्तयः — and utterance means the five movements beginning with the outgoing breath · सूक्ष्मः तु वर्ण-शब्द-वाच्यो वक्ष्यते — the subtle, called the phoneme, will be described · देहः संनिवेश-विशेष-आत्मा करण-शब्द-वाच्यः — the body, as particular postures, is called karaṇa · घट-आदयो बाह्याः — outer things such as the pot · कुम्भ-स्थण्डिल-लिङ्ग-पूजा-आदि-उपायतया कीर्तयिष्यमाणाः — will be described as the means of worshipping the jar, the altar, the liṅga and so on

तत्र ध्यानं तावत् इह उचितम् उपदेक्ष्यामः, यत् एतत् स्वप्रकाशं सर्वतत्त्वान्तर्भूतं परं तत्त्वम् उक्तं, तदेव निजहृदयबोधे ध्यात्वा, तत्र प्रमातृप्रमाणप्रमेयरूपस्य वह्न्यर्कसोमत्रितयस्य संघट्टं ध्यायेत् यावत् असौ महाभैरवाग्निः ध्यानवातसमिद्धाकारः संपद्यते, तस्य प्राक्तनशक्तिज्वालाद्वादशकपरिवृतस्य १०.२
चक्रात्मनः चक्षुरादीनाम् अन्यतमसुषिरद्वारेण निःसृतस्य बाह्ये ग्राह्यात्मनि विश्रान्तं 10.2
चिन्तयेत्, तेन च विश्रान्तेन प्रथमं तद्बाह्यं सोमरूपतया सृष्टिक्रमेण प्रपूरितं, ततः अर्करूपतया स्थित्या अवभासितं, ततोऽपि संहारवह्निरूपतया विलापितं, ततः अनुत्तरात्मताम् आपादितं ध्यायेत् ।

tatra dhyānaṃ tāvat iha ucitam upadekṣyāmaḥ, yat etat svaprakāśaṃ sarvatattvāntarbhūtaṃ paraṃ tattvam uktaṃ, tadeva nijahṛdayabodhe dhyātvā, tatra pramātṛpramāṇaprameyarūpasya vahnyarkasomatritayasya saṃghaṭṭaṃ dhyāyet yāvat asau mahābhairavāgniḥ dhyānavātasamiddhākāraḥ saṃpadyate, tasya prāktanaśaktijvālādvādaśakaparivṛtasya cakrātmanaḥ cakṣurādīnām anyatamasuṣiradvāreṇa niḥsṛtasya bāhye grāhyātmani viśrāntaṃ cintayet, tena ca viśrāntena prathamaṃ tadbāhyaṃ somarūpatayā sṛṣṭikrameṇa prapūritaṃ, tataḥ arkarūpatayā sthityā avabhāsitaṃ, tato'pi saṃhāravahnirūpatayā vilāpitaṃ, tataḥ anuttarātmatām āpāditaṃ dhyāyet ||

Of these, we shall first teach the meditation fitting here. Meditate in the awareness of your own heart on the self-luminous highest reality already described, which holds every level within it. There meditate on the fusion of the triad fire, sun and moon — knower, knowing and known — until it becomes the fire of the Great Bhairava, blazing as if fanned by the wind of meditation. That fire is a wheel ringed by the twelve powers mentioned before as its flames. Think of it as going out through one of the openings, the eye or another, and resting on an outer object. And by it, so resting, meditate on that outer thing as first filled as the moon, in the order of emission; then lit as the sun, in maintenance; then melted as the fire of withdrawal; then brought to the state of the Unsurpassed.

WORD BY WORD तत्र ध्यानं तावत् इह उचितम् उपदेक्ष्यामः — of these, we shall first teach the meditation fitting here · यत् एतत् स्व-प्रकाशं सर्व-तत्त्व-अन्तर्भूतं परं तत्त्वम् उक्तम् — the self-luminous highest reality described, which holds every level within it · तत् एव निज-

हृदय-बोधे ध्यात्वा — having meditated on it in the awareness of one's own heart · तत्र प्रमातृ-प्रमाण-प्रमेय-रूपस्य वह्नि-अर्क-सोम-त्रितयस्य संघट्टं ध्यायेत् — there one should meditate on the fusion of the triad fire, sun and moon, which are knower, knowing and known · यावत् असौ महाभैरव-अग्निः ध्यान-वात-समिद्ध-आकारः संपद्यते — until it becomes the fire of the Great Bhairava, blazing as if fanned by the wind of meditation · तस्य प्राक्तन-शक्ति-ज्वाला-द्वादशक-परिवृतस्य चक्र-आत्मनः — of that fire, which is a wheel ringed by the twelve powers mentioned before as its flames · चक्षुः-आदीनाम् अन्यतम-सुषिर-द्वारेण निःसृतस्य — gone out through one of the openings, the eye or another · बाह्ये ग्राह्य-आत्मनि विश्रान्तं चिन्तयेत् — one should think of it as resting on an outer object · तेन च विश्रान्तेन प्रथमं तत्-बाह्यं सोम-रूपतया सृष्टि-क्रमेण प्रपूरितम् — and by it, so resting, that outer thing first filled as the moon, in the order of emission · ततः अर्क-रूपतया स्थित्या अवभासितम् — then lit as the sun, in maintenance · ततः अपि संहार-वह्नि-रूपतया विलापितम् — then melted as the fire of withdrawal · ततः अनुत्तर-आत्मताम् आपादितं ध्यायेत् — then brought to the state of the Unsurpassed — so one should meditate

एवं तच्चक्रं समस्तबाह्यवस्त्वभेदपरिपूर्णं संपद्यते ।
ततो वासनाशेषानपि भावान् तेन चक्रेण इत्थं कृतान् ध्यायेत् ।
एवम् अस्य अनवरतं ध्यायिनः स्वसंविन्मात्रपरमार्थान् सृष्टिस्थितिसंहारप्रबन्धान् १०.३ 10.3
सृष्ट्यादिस्वातन्त्र्यपरमार्थत्वं च स्वसंविदो निश्चिन्वतः सद्य एव भैरवीभावः ।
अभ्यासात् तु सर्वेप्सितसिद्ध्यादयोऽपि ।

evaṃ taccakraṃ samastabāhyavastvabhedaparipūrṇaṃ saṃpadyate |
tato vāsanāśeṣānapi bhāvān tena cakreṇa itthaṃ kṛtān dhyāyet |
evam asya anavarataṃ dhyāyinaḥ svasaṃvinmātraparamārthān sṛṣṭisthiti-saṃhāraprabandhān sṛṣṭyādisvātantryaparamārthatvaṃ ca svasaṃvido niścin-vataḥ sadya eva bhairavībhāvaḥ |
abhyāsāt tu sarvepsitasiddhyādayo'pi ||

Thus that wheel becomes full, one with every outer thing. Then one should meditate on the things that remain only as latent traces as treated in the same way by that wheel. For one who meditates thus without pause, who is certain that the series of emission, maintenance and withdrawal are in truth nothing but his own awareness, and that the truth of his own awareness is the freedom to emit and the rest, there is at once the state of Bhairava. And with practice, every wished-for power and the rest come as well.

WORD BY WORD एवं तत् चक्रं समस्त-बाह्य-वस्तु-अभेद-परिपूर्णं संपद्यते — thus that wheel becomes full, one with every outer thing · ततो वासना-शेषान् अपि भावान् — then the things that remain only as latent traces · तेन चक्रेण इत्थं कृतान् ध्यायेत् — one should meditate on as treated in the same way by that wheel · एवम् अस्य अनवरतं ध्यायिनः — for one who meditates thus without pause · स्व-संवित्-मात्र-परमार्थान् सृष्टि-स्थिति-संहार-प्रबन्धान् — the series of emission, maintenance and withdrawal as in truth nothing but his own awareness · सृष्टि-आदि-स्वातन्त्र्य-परमार्थत्वं च स्व-संविदो निश्चिन्वतः — and who is certain that the truth of his own awareness is the freedom to emit and the rest · सद्यः एव भैरवी-भावः — there is at once the state of Bhairava · अभ्यासात् तु सर्व-ईप्सित-सिद्धि-आदयः अपि — and with practice, every wished-for power and the rest as well

स्वप्रकाशं समस्तात्मतत्त्वं मात्रादिकं त्रयम् ।
अन्तःकृत्य स्थितं ध्यायेद्धृदयानन्दधामनि ॥ १०
10

svaprakāśaṃ samastātmatattvaṃ mātrādikaṃ trayam |
antaḥkṛtya sthitaṃ dhyāyeddhṛdayānandadhāmani ||

One should meditate, in the abode of bliss that is the heart, on the self-luminous reality that is the self of all, standing with the triad of knower and the rest taken within it.

WORD BY WORD स्व-प्रकाशम् — self-luminous · समस्त-आत्म-तत्त्वम् — the reality that is the self of all · मातृ-आदिकम् — knower and the rest · त्रयम् — the triad · अन्तः-कृत्य — having taken within · स्थितम् — standing · ध्यायेत् — one should meditate on · हृदय-आनन्द-धामनि — in the abode of bliss that is the heart

तद्द्वादशमहाशक्तिरश्मिचक्रेश्वरं विभुम् ।
व्योमभिर्निःसरद्बाह्ये ध्यायेत्सृष्ट्यादिभावकम् ॥ ११
11

taddvādaśamahāśaktiraśmicakreśvaraṃ vibhum |
vyomabhirniḥsaradbāhye dhyāyetsṛṣṭyādibhāvakam ||

One should meditate on that all-pervading lord of the wheel, whose rays are the twelve great powers, as going out through the openings and bringing about emission and the rest outside.

WORD BY WORD तत् — that · द्वादश-महाशक्ति-रश्मि-चक्र-ईश्वरम् — lord of the wheel whose rays are the twelve great powers · विभुम् — all-pervading · व्योमभिः — through the openings · निःसरत् — going out · बाह्ये — outside · ध्यायेत् — one should meditate on · सृष्टि-आदि-भावकम् — bringing about emission and the rest

तद्ग्रस्तसर्वबाह्यान्तर्भावमण्डलमात्मनि ।
विश्राम्यन्भावयेद्योगी स्यादेवं स्वात्मनः प्रथा ॥ १२ 12

tadgrastasarvabāhyāntarbhāvamaṇḍalamātmani |
viśrāmyanbhāvayedyogī syādevaṃ svātmanaḥ prathā ||

Resting in the self, the yogin should contemplate the whole circle of outer and inner things as swallowed by it. Thus the unfolding of one's own self will come about.

WORD BY WORD तत्-ग्रस्त-सर्व-बाह्य-अन्तः-भाव-मण्डलम् — the whole circle of outer and inner things swallowed by it · आत्मनि — in the self · विश्राम्यन् — resting · भावयेत् — should contemplate · योगी — the yogin · स्यात् — there will be · एवम् — thus · स्व-आत्मनः — of one's own self · प्रथा — the unfolding

— अथ उच्चारः —

इति संग्रहश्लोकाः ।

इति ध्यानम् ।

तत्र प्राणम् उच्चिचारयिषुः पूर्वं हृदय एव शून्ये विश्राम्यति, ततो बाह्ये प्राणोदयात्, ततोऽपि बाह्यं प्रति अपानचन्द्रापूरणेन सर्वात्मतां पश्यति, ततः अन्यनिराकाङ्क्षो भवति, ततः समानोदयात् संघट्टविश्रान्तिम् अनुभवति, तत उदानवह्न्युदये मातृमेयादिकलनां ग्रसते ।

तद्ग्रासकवह्निप्रशमे व्यानोदये सर्वावच्छेदवन्ध्यः स्फुरति ।

13.1

iti saṃgrahaślokāḥ |
iti dhyānam |
tatra prāṇam uccicārayiṣuḥ pūrvaṃ hṛdaya eva śūnye viśrāmyati, tato bāhye prāṇodayāt, tato'pi bāhyaṃ prati apānacandrāpūraṇena sarvātmatāṃ paśyati, tataḥ anyanirākāṅkṣo bhavati, tataḥ samānodayāt saṃghaṭṭaviśrāntim anubhavati, tata udānavahnyudaye mātṛmeyādikalanāṃ grasate |
tadgrāsakavahnipraśame vyānodaye sarvāvacchedavandhyaḥ sphurati ||

These are the summary verses. So much for meditation. Here, one who wishes to raise the breath first rests in the void, in the heart itself; then outside, as the outgoing breath rises; then, toward the outside again, he sees himself as all through the filling by the moon of the incoming breath; then he wants nothing else; then, as the equal breath rises, he experiences rest in their fusion; then, as the fire of the rising breath comes up, he swallows the reckoning of knower, known and the rest. When that swallowing fire subsides and the pervading breath rises, he flashes forth free of every limit.

WORD BY WORD इति संग्रह-श्लोकाः — these are the summary verses · इति ध्यानम् — so much for meditation · तत्र प्राणम् उच्चिचारयिषुः — here, one who wishes to raise the breath · पूर्वं हृदये एव शून्ये विश्राम्यति — first rests in the void, in the heart itself · ततो बाह्ये प्राण-उदयात् — then outside, as the outgoing breath rises · ततः अपि बाह्यं प्रति अपान-चन्द्र-आपूरणेन सर्व-आत्मतां पश्यति — then, toward the outside again, he sees himself as all through the filling by the moon of the incoming breath · ततः अन्य-निराकाङ्क्षो भवति — then he wants nothing else · ततः समान-उदयात् संघट्ट-विश्रान्तिम् अनुभवति — then, as the equal breath rises, he experiences rest in their fusion · ततः उदान-वह्नि-उदये मातृ-मेय-आदि-कलनां ग्रसते — then, as the fire of the rising breath comes up, he swallows the reckoning of knower, known and the rest · तत्-ग्रासक-वह्नि-प्रशमे व्यान-उदये — when that

swallowing fire subsides and the pervading breath rises · सर्व-अवच्छेद-वन्ध्यः स्फुरति — he flashes forth free of every limit

एवं शून्यात् प्रभृति व्यानान्तं या एता विश्रान्तयः ता एव निजानन्दो, निरानन्दः, परानन्दो, ब्रह्मानन्दो, महानन्दः, चिदानन्द इति षट् आनन्दभूमय उपदिष्टाः, यासाम् एकः अनुसंधाता उदयास्तमयविहीनः अन्तर्विश्रान्तिपरमार्थरूपो जगदानन्दः ।
तत् एतासु उच्चारभूमिषु प्रत्येकं द्व्यादिशः सर्वशो वा विश्राम्य अन्यत् तद्देहप्राणादिव्यतिरिक्तं विश्रान्तितत्त्वम् आसादयति । १३.२ 13.2
तदेव सृष्टिसंहारबीजोच्चारणरहस्यम् अनुसंदधत् विकल्पं संस्कुर्यात्, आसु च विश्रान्तिषु प्रत्येकं पञ्च अवस्था भवन्ति प्रवेशतारतम्यात् ।

evaṃ śūnyāt prabhṛti vyānāntaṃ yā etā viśrāntayaḥ tā eva nijānando, nirānandaḥ, parānando, brahmānando, mahānandaḥ, cidānanda iti ṣaṭ ānandabhūmaya upadiṣṭāḥ, yāsām ekaḥ anusaṃdhātā udayāstamayavihīnaḥ antarviśrāntiparamārtharūpo jagadānandaḥ |
tat etāsu uccārabhūmiṣu pratyekaṃ dvyādiśaḥ sarvaśo vā viśrāmya anyat taddehaprāṇādivyatiriktaṃ viśrāntitattvam āsādayati |
tadeva sṛṣṭisaṃhārabījoccāraṇarahasyam anusaṃdadhat vikalpaṃ saṃskuryāt, āsu ca viśrāntiṣu pratyekaṃ pañca avasthā bhavanti praveśatāratamyāt ||

These restings, from the void to the pervading breath, are the six levels of bliss that have been taught: own-bliss, no-bliss, supreme bliss, Brahman-bliss, great bliss and consciousness-bliss. The one who holds them all together, without rising or setting, whose truth is inner rest, is world-bliss. So, resting in these levels of utterance — in each one, in twos and so on, or in all together — one reaches a further reality of rest, distinct from that body, breath and the rest. Keeping in mind just this, the secret of uttering the seeds of emission and withdrawal, one should purify thought. And in each of these restings five states arise, according to the depth of entry.

WORD BY WORD एवं शून्यात् प्रभृति व्यान-अन्तं याः एताः विश्रान्तयः — these restings, from the void to the pervading breath · ताः एव निजानन्दः निरानन्दः परानन्दः ब्रह्मानन्दः महानन्दः चिदानन्दः इति — are own-bliss, no-bliss, supreme bliss, Brahman-bliss, great bliss and consciousness-bliss · षट् आनन्द-भूमयः उपदिष्टाः — taught as the six levels of bliss · यासाम् एकः अनुसंधाता — the one who holds them all together · उदय-अस्तमय-विहीनः अन्तः-विश्रान्ति-परमार्थ-रूपो जगदानन्दः — without rising or setting, whose truth is inner rest, is world-bliss · तत् एतासु उच्चार-भूमिषु — so, in these levels of utterance · प्रत्येकं द्वि-आदिशः सर्वशो वा विश्राम्य — resting in each one, in twos and so on, or in all together · अन्यत् तत्-देह-प्राण-

आदि-व्यतिरिक्तं विश्रान्ति-तत्त्वम् आसादयति — one reaches a further reality of rest, distinct from that body, breath and the rest · तत् एव सृष्टि-संहार-बीज-उच्चारण-रहस्यम् अनुसंदधत् — keeping in mind just this, the secret of uttering the seeds of emission and withdrawal · विकल्पं संस्कुर्यात् — one should purify thought · आसु च विश्रान्तिषु प्रत्येकं पञ्च अवस्थाः भवन्ति — and in each of these restings five states arise · प्रवेश-तारतम्यात् — according to the depth of entry

तत्र प्रागानन्दः पूर्णतांशस्पर्शात्, तत उद्भवः क्षणं निःशरीरतायां रूढेः, ततः कम्पः स्वबलाक्रान्तौ देहतादात्म्यशैथिल्यात्, ततो निद्रा बहिर्मुखत्वविलयात् । इत्थम् अनात्मनि आत्मभावे लीने स्वात्मनः सर्वमयत्वात् आत्मनि अनात्मभावो विलीयते इति, अतो घूर्णिः महाव्याप्त्युदयात् । ता एता जाग्रदादिभूमयः तुर्यातीतान्ताः । एताश्च भूमयः त्रिकोणकन्दहृत्तालूर्ध्वकुण्डलिनीचक्रप्रवेशे भवन्ति । १३.३ 13.3

tatra prāgānandaḥ pūrṇatāṃśasparśāt, tata udbhavaḥ kṣaṇaṃ niḥśarīratāyāṃ rūḍheḥ, tataḥ kampaḥ svabalākrāntau dehatādātmyaśaithilyāt, tato nidrā bahirmukhatvavilayāt |
ittham anātmani ātmabhāve līne svātmanaḥ sarvamayatvāt ātmani anātmabhāvo vilīyate iti, ato ghūrṇiḥ mahāvyāptyudayāt |
tā etā jāgradādibhūmayaḥ turyātītāntāḥ |
etāśca bhūmayaḥ trikoṇakandahṛttālūrdhvakuṇḍalinīcakrapraveśe bhavanti ||

There, first comes bliss, from touching a part of fullness; then rising, from settling for a moment in bodilessness; then trembling, as one is seized by one's own power and identity with the body loosens; then sleep, from the dissolving of outward-turnedness. When the sense of self in the not-self has thus dissolved, then, because one's own self is made of all, the sense of not-self dissolves in the self; hence whirling, from the rise of the great pervasion. These are the levels from waking to beyond-the-fourth. And these levels arise on entering the wheels of the triangle, the bulb, the heart, the palate and the upper kuṇḍalinī.

WORD BY WORD तत्र प्राक् आनन्दः पूर्णता-अंश-स्पर्शात् — there, first comes bliss, from touching a part of fullness · ततः उद्भवः क्षणं निःशरीरतायां रूढेः — then rising, from settling for a moment in bodilessness · ततः कम्पः स्व-बल-आक्रान्तौ देह-तादात्म्य-शैथिल्यात् — then trembling, as one is seized by one's own power and identity with the body loosens · ततो निद्रा बहिर्मुखत्व-विलयात् — then sleep, from the dissolving of outward-turnedness · इत्थम् अनात्मनि आत्म-भावे लीने — when the sense of self in the not-self has thus dissolved · स्व-आत्मनः सर्वमयत्वात् आत्मनि अनात्म-भावो विलीयते इति — because one's own self is made of all, the sense of not-self dissolves in the self · अतो घूर्णिः महा-व्याप्ति-उदयात् — hence whirling, from the rise of the great pervasion · ताः एताः जाग्रत्-आदि-भूमयः तुर्यातीत-अन्ताः — these are the levels from waking to beyond-the-fourth · एताः च भूमयः — and these levels · त्रिकोण-कन्द-हृत्-तालु-ऊर्ध्वकुण्डलिनी-चक्र-प्रवेशे भवन्ति — arise on entering the wheels of the triangle, the bulb, the heart, the palate and the upper kuṇḍalinī

एवम् उच्चारविश्रान्तौ यत् परं स्पन्दनं गलिताशेषवेद्यं, यच्च उन्मिषद्वेद्यं, यच्च उन्मिषितवेद्यं, तदेव लिङ्गत्रयम् इति वक्ष्यामः स्वावसरे ।
परं चात्र लिङ्गं योगिनीहृदयम् ।
तत्र मुख्या स्पन्दनरूपता संकोचविकासात्मतया यामलरूपतोदयेन विसर्गकलाविश्रान्तिलाभात् इत्यलम् ।
अप्रकाशः अत्र अनुप्रवेशः । १३.४ 13.4

evam uccāraviśrāntau yat paraṃ spandanaṃ galitāśeṣavedyaṃ, yacca unmiṣadvedyaṃ, yacca unmiṣitavedyaṃ, tadeva liṅgatrayam iti vakṣyāmaḥ svāvasare |
paraṃ cātra liṅgaṃ yoginīhṛdayam |
tatra mukhyā spandanarūpatā saṃkocavikāsātmatayā yāmalarūpatodayena visargakalāviśrāntilābhāt ityalam |
aprakāśaḥ atra anupraveśaḥ ||

Thus, in the rest of utterance, the supreme vibration in which every object has melted away, that in which the object is dawning, and that in which the object has dawned — these are the three liṅgas, as we shall say in their place. And the highest liṅga here is the heart of the yoginī. There the nature of vibration is chief, because, being contraction and expansion, the paired form rises and rest is gained in the phase of emission. Enough of this; the entry here is not to be made public.

WORD BY WORD एवम् उच्चार-विश्रान्तौ — thus, in the rest of utterance · यत् परं स्पन्दनं गलित-अशेष-वेद्यम् — the supreme vibration, in which every object has melted away · यत् च उन्मिषत्-वेद्यम् — that in which the object is dawning · यत् च उन्मिषित-वेद्यम् — and that in which the object has dawned · तत् एव लिङ्ग-त्रयम् इति वक्ष्यामः स्व-अवसरे — these are the three liṅgas, as we shall say in their place · परं च अत्र लिङ्गं योगिनी-हृदयम् — and the highest liṅga here is the heart of the yoginī · तत्र मुख्या स्पन्दन-रूपता — there the nature of vibration is chief · संकोच-विकास-आत्मतया यामल-रूपता-उदयेन — because, being contraction and expansion, the paired form rises · विसर्ग-कला-विश्रान्ति-लाभात् इति अलम् — and rest is gained in the phase of emission — enough of this · अप्रकाशः अत्र अनुप्रवेशः — the entry here is not to be made public

पूर्वं स्वबोधे तदनु प्रमेये
विश्रम्य मेयं परिपूरयेत ।
पूर्णेऽत्र विश्राम्यति मातृमेय-
विभागमाश्वेव स संहरेत ॥ १३ 13

pūrvaṃ svabodhe tadanu prameye |
viśramya meyaṃ paripūrayeta |
pūrṇe'tra viśrāmyati mātṛmeya- |
vibhāgamāśveva sa saṃhareta ||

Having rested first in one's own awareness and then in the object, one should fill the object. Here one rests in the full; then one should quickly withdraw the division of knower and known.

WORD BY WORD पूर्वम् — first · स्व-बोधे — in one's own awareness · तदनु — then · प्रमेये — in the object · विश्रम्य — having rested · मेयम् — the object · परिपूरयेत — one should fill · पूर्णे — in the full · अत्र — here · विश्राम्यति — one rests · मातृ-मेय-विभागम् — the division of knower and known · आशु — quickly · एव — indeed · सः — he · संहरेत — should withdraw

व्याप्त्याथ विश्राम्यति ता इमाः स्युः
शून्येन साकं षडुपायभूम्यः ।
प्राणादयो व्याननपश्चिमास्त-
ल्लीनश्च जाग्रत्प्रभृति प्रपञ्चः ॥ १४ 14

vyāptyātha viśrāmyati tā imāḥ syuḥ |
śūnyena sākaṃ ṣaḍupāyabhūmyaḥ |
prāṇādayo vyānanapaścimāsta- |
llīnaśca jāgratprabhṛti prapañcaḥ ||

Then one rests by pervasion. These, together with the void, are the six levels of the means — the outgoing breath and the rest, ending with the pervading breath — and the whole expanse beginning with waking is dissolved in them.

WORD BY WORD व्याप्त्या — by pervasion · अथ — then · विश्राम्यति — one rests · ताः — those · इमाः — these · स्युः — are · शून्येन — with the void · साकम् — together · षट्-उपाय-भूम्यः — the six levels of the means · प्राण-आदयः — the outgoing breath and the rest · व्यान-पश्चिमाः — ending with the pervading breath · तत्-लीनः — dissolved in them · च — and · जाग्रत्-प्रभृति — beginning with waking · प्रपञ्चः — the whole expanse

अभ्यासनिष्ठोऽत्र तु सृष्टिसंहृद्-
विमर्शधामन्यचिरेण रोहेत् । १५ 15

abhyāsaniṣṭho'tra tu sṛṣṭisaṃhṛd- |
vimarśadhāmanyacireṇa rohet ||

But one devoted to practice here would before long ascend into the abode of awareness that emits and withdraws.

WORD BY WORD अभ्यास-निष्ठः — one devoted to practice · अत्र — here · तु — but · सृष्टि-संहृत्-विमर्श-धामनि — in the abode of awareness that emits and withdraws · अचिरेण — before long · रोहेत् — would ascend

— अथ सूक्ष्मप्राणात्मा वर्णः —

इति आन्तरश्लोकाः ।

इति उच्चारणम् ।

अस्मिन् एव उच्चारे स्फुरन् अव्यक्तानुकृतिप्रायो ध्वनिः वर्णः, तस्य सृष्टिसंहारबीजे मुख्यं रूपं, तदभ्यासात् परसंवित्तिलाभः, तथाहि—कादौ मान्ते साच्के अनच्के वा अन्तरुच्चारिते स्मृते वा समविशिष्टः संवित्स्पन्दस्पर्शः समयानपेक्षित्वात् परिपूर्णः, समयापेक्षिणोऽपि शब्दाः तदर्थभावका मनोराज्यादिवत्, अनुत्तरसंवित्स्पर्शात् एकीकृतहृत्कण्ठोष्ठो द्वादशान्तद्वयं हृदयं च एकीकुर्यात् इति वर्णरहस्यम् ।

§§.१ 16.1

iti āntaraślokāḥ |
iti uccāraṇam |
asmin eva uccāre sphuran avyaktānukṛtiprāyo dhvaniḥ varṇaḥ, tasya sṛṣṭisaṃhārabīje mukhyaṃ rūpaṃ, tadabhyāsāt parasaṃvittilābhaḥ, tathāhi—kādau mānte sācke anacke vā antaruccārite smṛte vā samaviśiṣṭaḥ saṃvitspandasparśaḥ samayānapekṣitvāt paripūrṇaḥ, samayāpekṣiṇo'pi śabdāḥ tadarthabhāvakā manorājyādivat, anuttarasaṃvitsparśāt ekīkṛtahṛtkaṇṭhoṣṭho dvādaśāntadvayaṃ hṛdayaṃ ca ekīkuryāt iti varṇarahasyam ||

These are the inner verses. So much for utterance. The hum that sounds in this very utterance, almost an inarticulate echo, is the phoneme. Its chief form is in the seeds of emission and withdrawal, and by practising it the supreme awareness is gained. For in any sound from ka to ma, with a vowel or without, uttered inwardly or merely remembered, the touch of the vibration of awareness is equally distinct — and complete, since it depends on no convention; even words that depend on convention bring their meaning to mind, as in daydreaming and the like. By the touch of the awareness of the Unsurpassed, having made heart, throat and lips one, one should make the two twelve-finger ends and the heart one. This is the secret of the phoneme.

WORD BY WORD इति आन्तर-श्लोकाः — these are the inner verses · इति उच्चारणम् — so much for utterance · अस्मिन् एव उच्चारे स्फुरन् — sounding in this very utterance · अव्यक्त-अनुकृति-प्रायो ध्वनिः वर्णः — the hum that is almost an inarticulate echo is the phoneme · तस्य सृष्टि-संहार-बीजे मुख्यं रूपम् — its chief form is in the seeds of emission and withdrawal · तत्-अभ्यासात् पर-संवित्ति-लाभः — by practising it the supreme awareness is gained · तथाहि — for · क-आदौ म-अन्ते साच्के अनच्के वा — in any sound from ka to ma, with

a vowel or without · अन्तः-उच्चारिते स्मृते वा — uttered inwardly or merely remembered · सम-विशिष्टः संवित्-स्पन्द-स्पर्शः — the touch of the vibration of awareness is equally distinct · समय-अनपेक्षित्वात् परिपूर्णः — and complete, since it depends on no convention · समय-अपेक्षिणः अपि शब्दाः तत्-अर्थ-भावकाः — even words that depend on convention bring their meaning to mind · मनोराज्य-आदिवत् — as in daydreaming and the like · अनुत्तर-संवित्-स्पर्शात् — by the touch of the awareness of the Unsurpassed · एकीकृत-हृत्-कण्ठ-ओष्ठः — having made heart, throat and lips one · द्वादशान्त-द्वयं हृदयं च एकीकुर्यात् — one should make the two twelve-finger ends and the heart one · इति वर्ण-रहस्यम् — this is the secret of the phoneme

अन्तःस्फुरद्विमर्शानन्तरसमुद्भूतं सितपीताद्यान्तरं वर्णम् उद्भाव्यमानं संविदम् अनुभावयति इति केचित् । १६.२ 16.2

antaḥsphuradvimarśānantarasamudbhūtaṃ sitapītādyāntaraṃ varṇam udbhāvyamānaṃ saṃvidam anubhāvayati iti kecit ||

Some say that an inner colour — white, yellow or the like — arising right after the self-awareness that flashes within, when brought forth, makes awareness felt.

WORD BY WORD अन्तः-स्फुरत्-विमर्श-अनन्तर-समुद्भूतम् — arising right after the self-awareness that flashes within · सित-पीत-आदि-आन्तरं वर्णम् — an inner colour, white, yellow or the like · उद्भाव्यमानम् — when brought forth · संविदम् अनुभावयति — makes awareness felt · इति केचित् — so some say

वाच्यविरहेण संवित्-
स्पन्दादिन्द्वर्कगतिनिरोधाभ्याम् ।
यस्य तु समसंप्रवेशात्
पूर्णा चिद्बीजपिण्डवर्णविधौ ॥ १६ 16

vācyaviraheṇa saṃvit- |
spandādindvarkagatinirodhābhyām |
yasya tu samasaṃpraveśāt |
pūrṇā cidbījapiṇḍavarṇavidhau ||

In the rite of the phoneme, seed or cluster, consciousness becomes full for one who enters it evenly — from the vibration of awareness, through the absence of a thing meant, and through the stopping of the movement of moon and sun.

WORD BY WORD वाच्य-विरहेण — through the absence of a thing meant · संवित्-स्पन्दात् — from the vibration of awareness · इन्दु-अर्क-गति-निरोधाभ्याम् — through the stopping of the movement of moon and sun · यस्य — for whom · तु — but · सम-संप्रवेशात् — through even entry · पूर्णा — full · चित् — consciousness · बीज-पिण्ड-वर्ण-विधौ — in the rite of the phoneme, seed or cluster

इति आन्तरश्लोकः ।
इति वर्णविधिः ।
करणं तु मुद्राप्रकाशने वक्ष्यामः । १७.१ 17.1

iti āntaraślokaḥ |
iti varṇavidhiḥ |
karaṇaṃ tu mudrāprakāśane vakṣyāmaḥ ||

This is the inner verse. So much for the rite of the phoneme. The karaṇa we shall describe in the showing of mudrā.

WORD BY WORD इति आन्तर-श्लोकः — this is the inner verse · इति वर्ण-विधिः — so much for the rite of the phoneme · करणं तु मुद्रा-प्रकाशने वक्ष्यामः — the karaṇa we shall describe in the showing of mudrā

विकल्पः कस्यापि स्वयमनुपयन्पूर्णमयतां-
मुपायात्संस्कारं व्रजति स उपायोऽत्र बहुधा ।
धियि प्राणे देहे तदनु बहिरित्याणवतया
स निर्णीतो नैषां परफलविधौ कापि हि भिदा ॥ १७ 17

vikalpaḥ kasyāpi svayamanupayanpūrṇamayatāṃ- |
mupāyātsaṃskāraṃ vrajati sa upāyo'tra bahudhā |
dhiyi prāṇe dehe tadanu bahirityāṇavatayā |
sa nirṇīto naiṣāṃ paraphalavidhau kāpi hi bhidā ||

When the thought of someone does not reach fullness by itself, it is purified by a means; and here that means is manifold — in the intellect, in the breath, in the body, and then outside. Thus it has been settled as the way of the individual. In bringing about the highest fruit there is no difference at all among these.

WORD BY WORD विकल्पः — thought · कस्यापि — of someone · स्वयम् — by itself · अनुपयन् — not reaching · पूर्णमयताम् — fullness · उपायात् — by a means · संस्कारम् — purification · व्रजति — undergoes · सः — that · उपायः — means · अत्र — here · बहुधा — is manifold · धियि — in the intellect · प्राणे — in the breath · देहे — in the body · तदनु — and then · बहिः — outside · इति — thus · आणवतया — as the way of the individual · सः — it · निर्णीतः — has been settled · न — not · एषाम् — of these · पर-फल-विधौ — in bringing about the highest fruit · कापि — any · हि — indeed · भिदा — difference

सुण्णउ रविससि दहन
सउ उस्सउ एहु सवीरु ।
उहि अच्छन्तउं परमपउ
पावइ अचिरे वीरु ॥

१७.२
17.2

suṇṇau ravisasi dahana |
sau ussau ehu savīru |
uhi acchantauṃ paramapau |
pāvai acire vīru ||

Void, sun, moon and fire — this is the vigorous rising of breath. The hero who stays in it soon reaches the supreme state.

WORD BY WORD सुण्णउ रविससि दहन — void, sun, moon and fire · सउ उस्सउ एहु सवीरु — this is the vigorous rising of breath · उहि अच्छन्तउं — staying in it · परमपउ पावइ अचिरे वीरु — the hero soon reaches the supreme state

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे आणवप्रकाशनं नाम पञ्चममाह्निकम् ॥

Here ends the fifth āhnika, called the Showing of the Way of the Individual, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

षष्ठमाह्निकम्

The Course of Time

The sixth āhnika opens the "outer method" and takes up the first of its three seats, the breath. The whole path that the book will describe is measured out in the breath, and time is nothing but the counting of that path in sequence and non-sequence; this counting shines within the Lord as his power Kālī, and when it appears with division it is the movement of breath. Consciousness itself, taking a form apart from its objects, becomes the void and then, eager to seize the objects, falls into the body as the breath-power that makes it seem alive. In the breath, whose one rise and fall spans thirty-six finger-breadths from the heart to the "end of twelve", every unit of time is laid out: the ghaṭikā, the lunar day with its day and night, the month with its dark and bright halves, the two junctures and the two "eclipses" where the māyā-knower swallows the nectar of the object-moon, the year with its twelve zodiac-passages, and then twelve years, sixty years, the ages, the days of Brahmā, Viṣṇu, Rudra, the hundred Rudras, Śrīkaṇṭha, Gahaneśa, the day of māyā, of Īśvara, of Sadāśiva and of the Unsupported, ending in the still Brahman from which the whole wheel of time turns like the opening and closing of an eye. All these countless creations and dissolutions rest in one breath, that breath in consciousness, and this is the mere pulse of pure consciousness — which is why the strangeness of time in dreams is no contradiction. The same rise of time is traced in the in-breath, the equalising breath with its inner "zodiac passages", the up-breath and the pervading breath, and then in the letters and in mantra, whose repetition, like a water-wheel, unites the reciter with the mantra-deity. When the movement of breath grows subtle and time is devoured, one complete awareness shines; for time alone divides knowing, and one breath holds one act of knowing. Seeing the whole course of time as the rise of breath and recognising his own lordship, one is freed.

— अथ बाह्यविधिः —

स एव स्थानप्रकल्पनशब्देन उक्तः, तत्र त्रिधा स्थानं—प्राणवायुः शरीरं बाह्यं च, तत्र प्राणे तावत् विधिः, सर्वः असौ वक्ष्यमाणः अध्वा प्राणस्थः कल्यते, तस्य क्रमाक्रमकलनैव कालः, स च परमेश्वर एव अन्तर्भाति, तद्भासनं च देवस्य काली नाम शक्तिः, भेदेन तु तदाभासनं क्रमाक्रमयोः प्राणवृत्तिः । १८.१
18.1
संविदेव हि प्रमेयेभ्यो विभक्तं रूपं गृह्णाति, अत एव च अवच्छेदयोगात् वेद्यतां यान्ती नभः, ततः स्वातन्त्र्यात् मेये स्वीकारौत्सुक्येन निपतन्ती क्रियाशक्तिप्रधाना प्राणनारूपा जीवस्वभावा पञ्चभी रूपैः देहं यतः पूरयति, ततोऽसौ चेतन इव भाति ।

sa eva sthānaprakalpanaśabdena uktaḥ, tatra tridhā sthānaṃ—prāṇavāyuḥ śarīraṃ bāhyaṃ ca, tatra prāṇe tāvat vidhiḥ, sarvaḥ asau vakṣyamāṇaḥ adhvā prāṇasthaḥ kalyate, tasya kramākramakalanaiva kālaḥ, sa ca parameśvara eva antarbhāti, tadbhāsanaṃ ca devasya kālī nāma śaktiḥ, bhedena tu tadābhāsanaṃ kramākramayoḥ prāṇavṛttiḥ |
saṃvideva hi prameyebhyo vibhaktaṃ rūpaṃ gṛhṇāti, ata eva ca avacchedayogāt vedyatāṃ yāntī nabhaḥ, tataḥ svātantryāt meye svīkārautsukyena nipatantī kriyāśaktipradhānā prāṇanārūpā jīvasvabhāvā pañcabhī rūpaiḥ dehaṃ yataḥ pūrayati, tato'sau cetana iva bhāti ||

That same method is what was called "the fixing of a seat". The seat is threefold: the breath, the body and the outside. First, the method in the breath. The whole path that is going to be described is counted out as resting in the breath; the counting of it in sequence and non-sequence is time. That time shines within the Supreme Lord, and that shining is the God's power called Kālī; but its appearing with division, in sequence and non-sequence, is the movement of breath. For it is consciousness itself that takes a form set apart from its objects; and so, through being bounded, becoming knowable, it is the void. Then, by its freedom, falling upon the object in eagerness to take it, it becomes chiefly power of action, in the form of breathing — the nature of the living being; and since it fills the body in five forms, the body seems conscious.

WORD BY WORD सः एव स्थान-प्रकल्पन-शब्देन उक्तः — that same method is what was called "the fixing of a seat" · तत्र त्रिधा स्थानम् — there the seat is threefold · प्राण-वायुः शरीरं बाह्यं च — the breath, the body and the outside · तत्र प्राणे तावत् विधिः — first, the method in the breath · सर्वः असौ वक्ष्यमाणः अध्वा — the whole path that is going to be

described · प्राणस्थः कल्यते — is counted out as resting in the breath · तस्य क्रम-अक्रम-कलना एव कालः — the counting of it in sequence and non-sequence is time · सः च परमेश्वरे एव अन्तः भाति — and that shines within the Supreme Lord · तत्-भासनं च देवस्य काली नाम शक्तिः — that shining is the God's power called Kālī · भेदेन तु तत्-आभासनम् — but its appearing with division · क्रम-अक्रमयोः प्राण-वृत्तिः — in sequence and non-sequence, is the movement of breath · संवित् एव हि — for it is consciousness itself · प्रमेयेभ्यः विभक्तं रूपं गृह्णाति — that takes a form set apart from its objects · अतः एव च अवच्छेद-योगात् — and so, through being bounded · वेद्यतां यान्ती नभः — becoming knowable, it is the void · ततः स्वातन्त्र्यात् — then, by its freedom · मेये स्वीकार-औत्सुक्येन निपतन्ती — falling upon the object in eagerness to take it · क्रिया-शक्ति-प्रधाना प्राणना-रूपा जीव-स्वभावा — chiefly power of action, in the form of breathing, the nature of the living being · पञ्चभी रूपैः देहं यतः पूरयति — since it fills the body in five forms · ततः असौ चेतनः इव भाति — therefore the body seems conscious

तत्र क्रियाशक्तौ कालाध्वा प्राच्यभागे, उत्तरे तु मूर्तिवैचित्र्यरूपो देशाध्वा, तत्र वर्ण-मन्त्र-पदाध्वनः कालाध्वनि स्थितिः पर-सूक्ष्म-स्थूलरूपत्वात् ।
देशाध्वस्थितिस्तु तत्त्व-पुर-कलात्मना इति भविष्यति स्वावसरे । १८.२ 18.2
तत्र यद्यपि देहे सबाह्याभ्यन्तरम् ओतप्रोतरूपः प्राणः, तथापि प्रस्फुटसंवेद्यप्रयत्नः असौ हृदयात्प्रभृति इति, तत एव अयं निरूपणीयः ।

tatra kriyāśaktau kālādhvā prācyabhāge, uttare tu mūrtivaicitryarūpo deśādhvā, tatra varṇa-mantra-padādhvanaḥ kālādhvani sthitiḥ para-sūkṣma-sthūlarū-patvāt |
deśādhvasthitistu tattva-pura-kalātmanā iti bhaviṣyati svāvasare |
tatra yadyapi dehe sabāhyābhyantaram otaprotarūpaḥ prāṇaḥ, tathāpi pras-phuṭasaṃvedyaprayatnaḥ asau hṛdayātprabhṛti iti, tata eva ayaṃ nirūpaṇīyaḥ ||

In the power of action, the course of time is the earlier part and the course of space — the variety of forms — the later part. The courses of letters, mantras and words have their place in the course of time, because they are its supreme, subtle and gross forms. The place of the course of space, as levels, worlds and kalās, will come in its own turn. Now, although the breath is woven through the whole body, outside and inside, still its effort is clearly felt from the heart onward, so it is to be described from there.

WORD BY WORD तत्र क्रिया-शक्तौ — there, in the power of action · काल-अध्वा प्राच्य-भागे — the course of time is in the earlier part · उत्तरे तु मूर्ति-वैचित्र्य-रूपः देश-अध्वा — in the later part the course of space, which is the variety of forms · तत्र वर्ण-मन्त्र-पद-अध्वनः — of these, the courses of letters, mantras and words · काल-अध्वनि स्थितिः — have their place in the course of time · पर-सूक्ष्म-स्थूल-रूपत्वात् — because they are its supreme, subtle and gross forms · देश-अध्व-स्थितिः तु — but the place of the course of space · तत्त्व-पुर-कला-आत्मना इति — as levels, worlds and kalās · भविष्यति स्व-अवसरे — will come in its own place · तत्र यद्यपि देहे — now although in the body · स-बाह्य-अभ्यन्तरम् ओत-प्रोत-रूपः प्राणः — the breath is woven through and through, outside and inside · तथापि प्रस्फुट-संवेद्य-प्रयत्नः असौ — still its effort is clearly felt · हृदयात् प्रभृति इति — from the heart onward · ततः एव अयं निरूपणीयः — so it is to be described from there

तत्र प्रभुशक्तिः आत्मशक्तिः यत्न इति त्रितयं प्राणेरणे हेतुः—गुणमुख्यभावात् । तत्र हृदयात् द्वादशान्तान्तं स्वाङ्गुलैः सर्वस्य षट्त्रिंशदङ्गुलः प्राणचारः निर्गमे प्रवेशे च, स्वोचितबलयत्नदेहत्वात् सर्वस्य । १८.३
तत्र घटिका तिथिः मासो वर्षं च वर्षसमूहात्मा, इति समस्तः कालः परिसमाप्यते। 18.3
तत्र सपञ्चांशे अङ्गुले चषक इति स्थित्या घटिकोदयः, घटिका हि षष्ट्या चषकैः तस्मात् द्वासप्तत्यङ्गुला भवति ।

tatra prabhuśaktiḥ ātmaśaktiḥ yatna iti tritayaṃ prāṇeraṇe hetuḥ—guṇa-mukhyabhāvāt |
tatra hṛdayāt dvādaśāntāntaṃ svāṅgulaiḥ sarvasya ṣaṭtriṃśadaṅgulaḥ prāṇacāraḥ nirgame praveśe ca, svocitabalayatnadehatvāt sarvasya |
tatra ghaṭikā tithiḥ māso varṣaṃ ca varṣasamūhātmā, iti samastaḥ kālaḥ parisamāpyate |
tatra sapañcāṃśe aṅgule caṣaka iti sthityā ghaṭikodayaḥ, ghaṭikā hi ṣaṣṭyā caṣakaiḥ tasmāt dvāsaptatyaṅgulā bhavati ||

Three things cause the breath to move — the Lord's power, the self's power and effort — some as secondary, some as chief. From the heart to the end of twelve, measured in each one's own finger-breadths, the course of the breath is thirty-six fingers, both going out and coming in, since each has a body, strength and effort fitted to itself. In it the ghaṭikā, the lunar day, the month, the year and the groups of years — the whole of time — are completed. On the rule that a finger and a fifth is one caṣaka, the ghaṭikā arises: a ghaṭikā is sixty caṣakas, so it comes to seventy-two fingers.

WORD BY WORD तत्र प्रभु-शक्तिः आत्म-शक्तिः यत्नः इति त्रितयम् — here the three — the Lord's power, the self's power and effort · प्राण-ईरणे हेतुः — are the cause of the breath's moving · गुण-मुख्य-भावात् — some as secondary, some as chief · तत्र हृदयात् द्वादशान्त-अन्तम् — from the heart to the end of twelve · स्व-अङ्गुलैः सर्वस्य — by each one's own finger-breadths · षट्त्रिंशत्-अङ्गुलः प्राण-चारः — the course of breath is thirty-six fingers · निर्गमे प्रवेशे च — going out and coming in · स्व-उचित-बल-यत्न-देहत्वात् सर्वस्य — since each has a body, strength and effort fitted to itself · तत्र घटिका तिथिः मासः वर्षं च वर्ष-समूह-आत्मा — in it the ghaṭikā, the lunar day, the month, the year and the groups of years · इति समस्तः कालः परिसमाप्यते — thus the whole of time is completed · तत्र स-पञ्च-अंशे अङ्गुले चषकः इति स्थित्या — on the rule that a finger and a fifth is one caṣaka · घटिका-उदयः — the ghaṭikā arises · घटिका हि षष्ट्या चषकैः — for a ghaṭikā is sixty caṣakas · तस्मात् द्वासप्तति-अङ्गुला भवति — so it is seventy-two fingers

अथ तिथ्युदयः ।

सपादमङ्गुलद्वयं तुटिः उच्यते, तासु चतसृषु प्रहरः, तुट्यर्धं तुट्यर्धं तत्र संध्या, एवं निर्गमे दिनं, प्रवेशे रात्रिः, इति तिथ्युदयः । 18.4

atha tithyudayaḥ |
sapādamaṅguladvayaṃ tuṭiḥ ucyate, tāsu catasṛṣu praharaḥ, tuṭyardhaṃ tuṭyardhaṃ tatra saṃdhyā, evaṃ nirgame dinaṃ, praveśe rātriḥ, iti tithyudayaḥ ||

Now the rise of the lunar day. Two fingers and a quarter is called a tuṭi; four of them make a watch; half a tuṭi at each end is the twilight. So the out-breath is day and the in-breath is night. This is the rise of the lunar day.

WORD BY WORD अथ तिथि-उदयः — now the rise of the lunar day · स-पादम् अङ्गुल-द्वयं तुटिः उच्यते — two fingers and a quarter is called a tuṭi · तासु चतसृषु प्रहरः — four of them make a watch · तुटि-अर्धं तुटि-अर्धं तत्र संध्या — half a tuṭi at each end is the twilight · एवं निर्गमे दिनम् — so the out-breath is day · प्रवेशे रात्रिः — the in-breath is night · इति तिथि-उदयः — this is the rise of the lunar day

अथ मासोदयः ।

तत्र दिनं कृष्णपक्षः, रात्रिः शुक्लः, तत्र पूर्वं तुट्यर्धं अन्त्यं च तुट्यर्धं विश्रान्तिः अकालकलिताः, मध्यास्तु पञ्चदश तुटय एव तिथयः, तत्र प्रकाशो विश्रान्तिश्च इति एते एव दिननिशे ।

१८.५ 18.5

तत्र वेद्यमयताप्रकाशो दिनं, वेद्यस्य विचारयितरि लयो रात्रिः, ते च प्रकाशविश्रान्ती चिराचिरवैचित्र्यात् अनन्तभेदे, तत्साम्ये तु विषुवत् ।

atha māsodayaḥ |
tatra dinaṃ kṛṣṇapakṣaḥ, rātriḥ śuklaḥ, tatra pūrvaṃ tuṭyardhaṃ antyaṃ ca tuṭyardhaṃ viśrāntiḥ akālakalitāḥ, madhyāstu pañcadaśa tuṭaya eva tithayaḥ, tatra prakāśo viśrāntiśca iti ete eva dinaniśe |
tatra vedyamayatāprakāśo dinaṃ, vedyasya vicārayitari layo rātriḥ, te ca prakāśaviśrāntī cirāciravaicitryāt anantabhede, tatsāmye tu viṣuvat ||

Now the rise of the month. Here the day is the dark fortnight and the night the bright. The first half-tuṭi and the last half-tuṭi are rest and are not counted as time; the fifteen tuṭis between are the lunar days, and in them shining and rest are the day and night. The shining of the object-state is day; the object's dissolving into the one who considers it is night. That shining and rest have endless varieties, being longer or shorter; when they are equal, it is the equinox.

WORD BY WORD अथ मास-उदयः — now the rise of the month · तत्र दिनं कृष्ण-पक्षः — here the day is the dark fortnight · रात्रिः शुक्लः — the night the bright · तत्र पूर्वं तुटि-अर्धम् अन्त्यं च तुटि-अर्धं विश्रान्तिः — the first half-tuṭi and the last half-tuṭi are rest · अकाल-कलिताः — not counted as time · मध्याः तु पञ्चदश तुटयः एव तिथयः — the fifteen tuṭis between are the lunar days · तत्र प्रकाशः विश्रान्तिः च इति एते एव दिन-निशे — in them shining and rest are the day and night · तत्र वेद्य-मयता-प्रकाशः दिनम् — the shining of the object-state is day · वेद्यस्य विचारयितरि लयः रात्रिः — the object's dissolving into the one who considers it is night · ते च प्रकाश-विश्रान्ती — and that shining and rest · चिर-अचिर-वैचित्र्यात् अनन्त-भेदे — have endless varieties, being longer or shorter · तत्-साम्ये तु विषुवत् — when they are equal, it is the equinox

तत्र कृष्णपक्षे प्राणार्के अपानचन्द्र आप्यायिकाम् एकामेकां कलाम् अर्पयति, यावत् पञ्चदश्यां तुटौ द्वादशान्तसमीपे क्षीणपृथग्भूतकलाप्रसरः चन्द्रमाः प्राणार्क एव लीयते ।

तदनन्तरं यत् तुट्यर्धं स पक्षसंधिः ।

तस्य च तुट्यर्धस्य प्राच्यम् अर्धम् आमावस्यं, द्वितीयं प्रातिपदं ।

तत्र प्रातिपदे तस्मिन् भागे स आमावस्यो भागो यदा कासप्रयत्नावधानादिकृतात् तिथिच्छेदात् विशति तदा तत्र ग्रहणम्, तत्र च वेद्यरूपसोमसहभूतो मायाप्रमातृराहुः स्वभावतया विलापनाशक्तः केवलम् आच्छादनमात्रसमर्थः सूर्यगतं चान्द्रं अमृतं पिबति इति ।

१८.६
18.6

प्रमातृप्रमाणप्रमेयत्रितयाविभागकारित्वात् स पुण्यः कालः पारलौकिकफलप्रदः ।

ततः प्रविशति प्राणे चिदर्क एकैकया कलया अपानचन्द्रम् आपूरयति, यावत् पञ्चदशी तुटिः पूर्णिमा, तदनन्तरं पक्षसंधिः ग्रहणं च इति प्राग्वत्, एतत् तु ऐहिकफलप्रदम्, इति मासोदयः ।

tatra kṛṣṇapakṣe prāṇārke apānacandra āpyāyikām ekāmekāṃ kalām arpayati, yāvat pañcadaśyāṃ tuṭau dvādaśāntasamīpe kṣīṇapṛthagbhūtakalāprasaraḥ candramāḥ prāṇārka eva līyate |

tadanantaraṃ yat tuṭyardhaṃ sa pakṣasaṃdhiḥ |

tasya ca tuṭyardhasya prācyam ardham āmāvasyaṃ, dvitīyaṃ prātipadaṃ |

tatra prātipade tasmin bhāge sa āmāvasyo bhāgo yadā kāsaprayatnāvadhānādikṛtāt tithicchedāt viśati tadā tatra grahaṇam, tatra ca vedyarūpasomasahabhūto māyāpramātṛrāhuḥ svabhāvatayā vilāpanāśaktaḥ kevalam ācchādanamātrasamarthaḥ sūryagataṃ cāndraṃ amṛtaṃ pibati iti |

pramātṛpramāṇaprameyatritayāvibhāgakāritvāt sa puṇyaḥ kālaḥ pāralaukikaphalapradaḥ |

tataḥ praviśati prāṇe cidarka ekaikayā kalayā apānacandram āpūrayati, yāvat pañcadaśī tuṭiḥ pūrṇimā, tadanantaraṃ pakṣasaṃdhiḥ grahaṇaṃ ca iti prāgvat, etat tu aihikaphalapradam, iti māsodayaḥ ||

In the dark fortnight the apāna-moon gives up one nourishing digit after another into the prāṇa-sun, until at the fifteenth tuṭi, near the end of twelve, the moon — its spread of separate digits gone — dissolves into the prāṇa-sun. The half-tuṭi after that is the juncture of the fortnights. The first half of that half-tuṭi is the new-moon part, the second the first-day part. When, through a cutting of the lunar

day caused by a cough, exertion, attention or the like, the new-moon part enters the first-day part, there is an eclipse; there the Rāhu who is the māyā-knower, born together with the object-moon, unable by nature to dissolve it and able only to cover it, drinks the moon's nectar that has gone into the sun. Because it makes knower, knowing and known undivided, that holy time gives fruit for the other world. Then, as the breath enters, the sun of consciousness fills the apāna-moon digit by digit until the fifteenth tuṭi, the full moon; after that come the juncture and the eclipse as before — but this gives fruit for this world. This is the rise of the month.

WORD BY WORD तत्र कृष्ण-पक्षे — in the dark fortnight · प्राण-अर्के अपान-चन्द्रः — the apāna-moon, into the prāṇa-sun · आप्यायिकाम् एकाम् एकां कलाम् अर्पयति — gives up one nourishing digit after another · यावत् पञ्चदश्यां तुटौ द्वादशान्त-समीपे — until, at the fifteenth tuṭi near the end of twelve · क्षीण-पृथक्-भूत-कला-प्रसरः चन्द्रमाः — the moon, its spread of separate digits gone · प्राण-अर्के एव लीयते — dissolves into the prāṇa-sun · तत्-अनन्तरं यत् तुटि-अर्धं सः पक्ष-संधिः — the half-tuṭi after that is the juncture of the fortnights · तस्य च तुटि-अर्धस्य प्राच्यम् अर्धम् आमावस्यम् — the first half of that half-tuṭi is the new-moon part · द्वितीयं प्रातिपदम् — the second the first-day part · तत्र प्रातिपदे तस्मिन् भागे — when into that first-day part · सः आमावस्यः भागः यदा विशति — the new-moon part enters · कास-प्रयत्न-अवधान-आदि-कृतात् तिथि-छेदात् — through a cutting of the lunar day caused by a cough, exertion, attention and the like · तदा तत्र ग्रहणम् — then there is an eclipse · तत्र च वेद्य-रूप-सोम-सह-भूतः माया-प्रमातृ-राहुः — there the Rāhu who is the māyā-knower, born together with the object-moon · स्वभावतया विलापन-अशक्तः — by nature unable to dissolve it · केवलम् आच्छादन-मात्र-समर्थः — able only to cover it · सूर्य-गतं चान्द्रम् अमृतं पिबति इति — drinks the moon's nectar that has gone into the sun · प्रमातृ-प्रमाण-प्रमेय-त्रितय-अविभाग-कारित्वात् — because it makes knower, knowing and known undivided · सः पुण्यः कालः पारलौकिक-फल-प्रदः — that holy time gives fruit for the other world · ततः प्रविशति प्राणे — then, as the breath enters · चित्-अर्कः एक-एकया कलया अपान-चन्द्रम् आपूरयति — the sun of consciousness fills the apāna-moon digit by digit · यावत् पञ्चदशी तुटिः पूर्णिमा — until the fifteenth tuṭi, the full moon · तत्-अनन्तरं पक्ष-संधिः ग्रहणं च इति प्राग्वत् — after that the juncture and the eclipse, as before · एतत् तु ऐहिक-फल-प्रदम् — but this gives fruit for this world · इति मास-उदयः — this is the rise of the month

अथ वर्षोदयः ।

तत्र कृष्णपक्ष एव उत्तरायणं षट्सु षट्सु अङ्गुलेषु संक्रान्तिः मकरात् मिथुनान्तम् ।
तत्र प्रत्यङ्गुलं पञ्च तिथयः, तत्रापि दिनरात्रिविभागः, एवं प्रवेशे दक्षिणायनं,
गर्भत्वम्, उद्भवेच्छा, उद्बुभूषुता, उद्भविष्यत्त्वम्, उद्भवारम्भः, उद्भवत्ता, १८.७
जन्मादिविकारषट्कं च इति क्रमात् मकरादिषु इति । 18.7
तथैव उपासा अत्र फलं समुचितं करोति ।
अत्र च दक्षाद्याः पितामहान्ता रुद्राः शक्तयश्च द्वादशाधिपतय, इति वर्षोदयः ।

atha varṣodayaḥ |
tatra kṛṣṇapakṣa eva uttarāyaṇaṃ ṣaṭsu ṣaṭsu aṅguleṣu saṃkrāntiḥ makarāt mithunāntam |
tatra pratyaṅgulaṃ pañca tithayaḥ, tatrāpi dinarātrivibhāgaḥ, evaṃ praveśe dakṣiṇāyanaṃ, garbhatvam, udbhavecchā, udbubhūṣutā, udbhaviṣyattvam, udbhavārambhaḥ, udbhavattā, janmādivikāraṣaṭkaṃ ca iti kramāt makarādiṣu iti |
tathaiva upāsā atra phalaṃ samucitaṃ karoti |
atra ca dakṣādyāḥ pitāmahāntā rudrāḥ śaktayaśca dvādaśādhipataya, iti varṣodayaḥ ||

Now the rise of the year. The dark fortnight itself is the northern course, with a passage of the sun every six fingers, from Capricorn to the end of Gemini. There each finger has five lunar days, with the division into day and night there too. Likewise the in-breath is the southern course: being in the womb, the wish to come forth, the urge to come forth, being about to come forth, the start of coming forth, coming forth, and the six changes beginning with birth — in order, in Capricorn and the rest. So too worship here brings its fitting fruit. And here the Rudras from Dakṣa to Pitāmaha, with their powers, are the twelve lords. This is the rise of the year.

WORD BY WORD अथ वर्ष-उदयः — now the rise of the year · तत्र कृष्ण-पक्षः एव उत्तरायणम् — the dark fortnight itself is the northern course · षट्सु षट्सु अङ्गुलेषु संक्रान्तिः — every six fingers a passage of the sun · मकरात् मिथुन-अन्तम् — from Capricorn to the end of Gemini · तत्र प्रति-अङ्गुलं पञ्च तिथयः — there each finger has five lunar days · तत्र अपि दिन-रात्रि-विभागः — with the division into day and night there too · एवं प्रवेशे दक्षिणायनम् — likewise the in-breath is the southern course · गर्भत्वम् उद्भव-इच्छा उद्बुभूषुता — being in the womb, the wish to come forth, the urge to come forth · उद्भविष्यत्त्वम् उद्भव-आरम्भः उद्भवत्ता

— being about to come forth, the start of coming forth, coming forth · जन्म-आदि-विकार-षट्कं च — and the six changes beginning with birth · इति क्रमात् मकर-आदिषु इति — in order, in Capricorn and the rest · तथा एव उपासा अत्र फलं समुचितं करोति — so too worship here brings its fitting fruit · अत्र च दक्ष-आद्याः पितामह-अन्ताः रुद्राः शक्तयः च — and here the Rudras from Dakṣa to Pitāmaha, with their powers · द्वादश-अधिपतयः — are the twelve lords · इति वर्ष-उदयः — this is the rise of the year

प्रत्यङ्गुलं षष्टिः तिथय इति क्रमेण संक्रान्तौ वर्षम् इत्यनेन क्रमेण प्रवेशनिर्गमयोः द्वादशाब्दोदयः, प्रत्यङ्गुलं तिथीनां शतत्रयं, सपञ्चांशेऽङ्गुले वर्षं, यत्र प्राक् चषकम् उक्तम् इति गणनया संक्रान्तौ पञ्च वर्षाणि, इति अनया परिपाट्या एकस्मिन् प्राणनिर्गमप्रवेशकाले षष्ट्यब्दोदयः, अत्र एकविंशतिसहस्राणि षट् शतानि इति तिथीनां संख्या । १८.८ 18.8

तावती एव अहोरात्रे प्राणसंख्या, इति न षष्ट्यब्दोदयात् अधिकं परीक्ष्यते आनन्त्यात् ।

तत्र मानुषं वर्षं देवानां तिथिः, अनेन क्रमेण दिव्यानि द्वादशवर्षसहस्राणि चतुर्युगम् ।

pratyaṅgulaṃ ṣaṣṭiḥ tithaya iti krameṇa saṃkrāntau varṣam ityanena krameṇa praveśanirgamayoḥ dvādaśābdodayaḥ, pratyaṅgulaṃ tithīnāṃ śatatrayaṃ, sapañcāṃśe'ṅgule varṣaṃ, yatra prāk caṣakam uktam iti gaṇanayā saṃkrāntau pañca varṣāṇi, iti anayā paripāṭyā ekasmin prāṇanirgamapraveśakāle ṣaṣṭyabdodayaḥ, atra ekaviṃśatisahasrāṇi ṣaṭ śatāni iti tithīnāṃ saṃkhyā |

tāvatī eva ahorātre prāṇasaṃkhyā, iti na ṣaṣṭyabdodayāt adhikaṃ parīkṣyate ānantyāt |

tatra mānuṣaṃ varṣaṃ devānāṃ tithiḥ, anena krameṇa divyāni dvādaśavarṣasahasrāṇi caturyugam ||

By the rule of sixty lunar days to a finger and a year to each passage of the sun, twelve years arise in one in-breath and out-breath. With three hundred lunar days to a finger and a year to a finger and a fifth — where earlier a caṣaka was said to be — there are five years to a passage, and so, by this order, sixty years arise in one going-out and coming-in of the breath; here the count of lunar days is twenty-one thousand six hundred. That is exactly the number of breaths in a day and night, so nothing beyond the rise of sixty years is examined, because it goes on without end. A human year is a lunar day of the gods; by this order twelve thousand divine years are the four ages.

WORD BY WORD प्रति-अङ्गुलं षष्टिः तिथयः इति क्रमेण — by the rule of sixty lunar days to a finger · संक्रान्तौ वर्षम् इति अनेन क्रमेण — a year to each passage — by this reckoning · प्रवेश-निर्गमयोः द्वादश-अब्द-उदयः — twelve years arise in one in-breath and out-breath · प्रति-अङ्गुलं तिथीनां शत-त्रयम् — three hundred lunar days to a finger · स-पञ्च-अंशे अङ्गुले वर्षम् — a year

to a finger and a fifth · यत्र प्राक् चषकम् उक्तम् इति गणनया — where earlier a caṣaka was said to be — by this count · संक्रान्तौ पञ्च वर्षाणि — five years to a passage · इति अनया परिपाट्या — so, by this order · एकस्मिन् प्राण-निर्गम-प्रवेश-काले षष्टि-अब्द-उदयः — sixty years arise in one going-out and coming-in of breath · अत्र एकविंशति-सहस्राणि षट् शतानि इति तिथीनां संख्या — here the count of lunar days is twenty-one thousand six hundred · तावती एव अहोरात्रे प्राण-संख्या — that is exactly the number of breaths in a day and night · इति न षष्टि-अब्द-उदयात् अधिकं परीक्ष्यते — so nothing beyond the rise of sixty years is examined · आनन्त्यात् — because it is endless · तत्र मानुषं वर्षं देवानां तिथिः — a human year is a lunar day of the gods · अनेन क्रमेण दिव्यानि द्वादश-वर्ष-सहस्राणि चतुर्युगम् — by this order twelve thousand divine years are the four ages

चत्वारि त्रीणि द्वे एकम् इति कृतात् प्रभृति तावद्भिः शतैः अष्टौ संध्याः ।
चतुर्युगानाम् एकसप्तत्या मन्वन्तरम्, मन्वन्तरैः चतुर्दशभिः ब्राह्मं दिनं, ब्रह्मदिनान्ते
कालाग्निदग्धे लोकत्रये अन्यत्र च लोकत्रये धूमप्रस्वापिते सर्वे जना वेगवदग्निप्रेरिता
जनलोके प्रलयाकलीभूय तिष्ठन्ति । १८.९
प्रबुद्धास्तु कूष्माण्डहाटकेशाद्या महोलोके क्रीडन्ति । 18.9
ततो निशासमाप्तौ ब्राह्मी सृष्टिः ।
अनेन मानेन वर्षशतं ब्रह्मायुः ।
तत् विष्णोः दिनं तावती च रात्रिः, तस्यापि शतम् आयुः ।

catvāri trīṇi dve ekam iti kṛtāt prabhṛti tāvadbhiḥ śataiḥ aṣṭau saṃdhyāḥ |
caturyugānām ekasaptatyā manvantaram, manvantaraiḥ caturdaśabhiḥ brāhmaṃ dinaṃ, brahmadinānte kālāgnidagdhe lokatraye anyatra ca lokatraye dhūmaprasvāpite sarve janā vegavadagnipreritā janaloke pralayākalībhūya tiṣṭhanti |
prabuddhāstu kūṣmāṇḍahāṭakeśādyā maholoke krīḍanti |
tato niśāsamāptau brāhmī sṛṣṭiḥ |
anena mānena varṣaśataṃ brahmāyuḥ |
tat viṣṇoḥ dinaṃ tāvatī ca rātriḥ, tasyāpi śatam āyuḥ ||

Four, three, two, one — such are the ages from the Kṛta onward, and with as many hundreds come the eight twilights. Seventy-one four-age cycles make a manvantara; fourteen manvantaras make a day of Brahmā. At the end of Brahmā's day, when the three worlds are burnt by the fire of time and the other three worlds are put to sleep by the smoke, all beings, driven by the rushing fire, remain in Janaloka as souls of the dissolution. But the awakened ones — Kūṣmāṇḍa, Hāṭakeśa and the rest — play in Maharloka. Then, when the night ends, comes Brahmā's creation. By this measure a hundred years is Brahmā's life. That is a day of Viṣṇu, and his night is as long; his life too is a hundred.

WORD BY WORD चत्वारि त्रीणि द्वे एकम् इति कृतात् प्रभृति — four, three, two, one — from the Kṛta age onward · तावद्भिः शतैः अष्टौ संध्याः — with as many hundreds, the eight twilights · चतुर्युगानाम् एकसप्तत्या मन्वन्तरम् — seventy-one four-age cycles make a manvantara · मन्वन्तरैः चतुर्दशभिः ब्राह्मं दिनम् — fourteen manvantaras make a day of

Brahmā · ब्रह्म-दिन-अन्ते — at the end of Brahmā's day · काल-अग्नि-दग्धे लोक-त्रये — when the three worlds are burnt by the fire of time · अन्यत्र च लोक-त्रये धूम-प्रस्वापिते — and the other three worlds are put to sleep by the smoke · सर्वे जनाः वेगवत्-अग्नि-प्रेरिताः — all beings, driven by the rushing fire · जन-लोके प्रलय-अकली-भूय तिष्ठन्ति — remain in Janaloka as souls of the dissolution · प्रबुद्धाः तु कूष्माण्ड-हाटकेश-आद्याः — but the awakened ones, Kūṣmāṇḍa, Hāṭakeśa and the rest · महः-लोके क्रीडन्ति — play in Maharloka · ततः निशा-समाप्तौ ब्राह्मी सृष्टिः — then, when the night ends, Brahmā's creation · अनेन मानेन वर्ष-शतं ब्रह्म-आयुः — by this measure a hundred years is Brahmā's life · तत् विष्णोः दिनं तावती च रात्रिः — that is a day of Viṣṇu, and his night is as long · तस्य अपि शतम् आयुः — his life too is a hundred

तत् दिनं तदूर्ध्वे रुद्रलोकप्रभो रुद्रस्य, तावती रात्रिः, प्राग्वत् वर्षं, तच्छतमपि च अवधिः ।

तत्र रुद्रस्य तदवसितौ शिवत्वगतिः, रुद्रस्य उक्ताधिकारावधिः, ब्रह्माण्डधारकाणां तत् दिनं शतरुद्राणां, निशा तावती, तेषामपि च शतमायुः ।

शतरुद्रक्षये ब्रह्माण्डविनाशः ।

एवं जलतत्त्वात् अव्यक्तान्तम् एतदेव क्रमेण रुद्राणाम् आयुः । १८.१० 18.10

पूर्वस्यायुरुत्तरस्य दिनम् इति ।

ततश्च ब्रह्मा रुद्राश्च अबाद्यधिकारिणः अव्यक्ते तिष्ठन्ति इति ।

श्रीकण्ठनाथश्च तदा संहर्ता ।

एषोऽवान्तरप्रलयः, तत्क्षये सृष्टिः ।

तत्र शास्त्रान्तरमुक्ता अपि सृज्यन्ते ।

tat dinaṃ tadūrdhve rudralokaprabho rudrasya, tāvatī rātriḥ, prāgvat varṣaṃ, tacchatamapi ca avadhiḥ |
tatra rudrasya tadavasitau śivatvagatiḥ, rudrasya uktādhikārāvadhiḥ, brahmāṇḍadhārakāṇāṃ tat dinaṃ śatarudrāṇāṃ, niśā tāvatī, teṣāmapi ca śatamāyuḥ |
śatarudrakṣaye brahmāṇḍavināśaḥ |
evaṃ jalatattvāt avyaktāntam etadeva krameṇa rudrāṇām āyuḥ |
pūrvasyāyuruttarasya dinam iti |
tataśca brahmā rudrāśca abādyadhikāriṇaḥ avyakte tiṣṭhanti iti |
śrīkaṇṭhanāthaśca tadā saṃhartā |
eṣo'vāntarapralayaḥ, tatkṣaye sṛṣṭiḥ |
tatra śāstrāntaramuktā api sṛjyante ||

That is a day of Rudra, lord of the Rudra-world above it; the night is as long, the year as before, and a hundred of them is the limit. When that ends, Rudra goes to the state of Śiva — that is the stated limit of Rudra's office. That is a day of the hundred Rudras who hold the egg of Brahmā; the night is as long, and their life too is a hundred. When the hundred Rudras end, the egg of Brahmā perishes. So from the level of water up to the unmanifest this same order gives the Rudras' lives: the life of the lower is a day of the next. Then Brahmā and the Rudras in charge of water and the rest remain in the unmanifest, and Śrīkaṇṭhanātha is then the destroyer. This is the intermediate

dissolution; when it ends comes creation, in which even those freed by other scriptures are created again.

WORD BY WORD तत् दिनं तत्-ऊर्ध्वे रुद्र-लोक-प्रभोः रुद्रस्य — that is a day of Rudra, lord of the Rudra-world above it · तावती रात्रिः प्राग्वत् वर्षम् — the night as long, the year as before · तत्-शतम् अपि च अवधिः — and a hundred of them is the limit · तत्र रुद्रस्य तत्-अवसितौ शिवत्व-गतिः — when that ends, Rudra goes to the state of Śiva · रुद्रस्य उक्त-अधिकार-अवधिः — that is the stated limit of Rudra's office · ब्रह्माण्ड-धारकाणां शत-रुद्राणां तत् दिनम् — that is a day of the hundred Rudras who hold the egg of Brahmā · निशा तावती तेषाम् अपि च शतम् आयुः — the night as long, and their life too is a hundred · शत-रुद्र-क्षये ब्रह्माण्ड-विनाशः — when the hundred Rudras end, the egg of Brahmā perishes · एवं जल-तत्त्वात् अव्यक्त-अन्तम् — so from the level of water up to the unmanifest · एतत् एव क्रमेण रुद्राणाम् आयुः — this same order gives the Rudras' lives · पूर्वस्य आयुः उत्तरस्य दिनम् इति — the life of the lower is a day of the next · ततः च ब्रह्मा रुद्राः च अप्-आदि-अधिकारिणः — then Brahmā and the Rudras in charge of water and the rest · अव्यक्ते तिष्ठन्ति इति — remain in the unmanifest · श्रीकण्ठ-नाथः च तदा संहर्ता — and Śrīkaṇṭhanātha is then the destroyer · एषः अवान्तर-प्रलयः — this is the intermediate dissolution · तत्-क्षये सृष्टिः — when it ends, creation · तत्र शास्त्र-अन्तर-मुक्ताः अपि सृज्यन्ते — in which even those freed by other scriptures are created again

यत्तु श्रीकण्ठनाथस्य स्वम् आयुः तत् कञ्चुकवासिनां रुद्राणां दिनं, तावती रजनी, तेषां यदायुः तत् गहनेशदिनं, तावती एव क्षपा, तस्यां च समस्तमेव मायायां विलीयते ।

पुनः गहनेशः सृजति ।

एवं यः अव्यक्तकालः तं दशभिः परार्धैः गुणयित्वा मायादिनं कथयेत्, तावती रात्रिः ।

१८.११
18.11

स एव प्रलयः ।

मायाकालः परार्धशतेन गुणित ऐश्वरतत्त्वे दिनम् ।

अत्र प्राणो जगत् सृजति, तावती रात्रिः, यत्र प्राणप्रशमः, प्राणे च ब्रह्मबिलधाम्नि शान्तेऽपि या संवित्, तत्राप्यस्ति क्रमः ।

ऐश्वरे काले परार्धशतगुणिते या संख्या, तत् सादाशिवं दिनं, तावती निशा, स एव महाप्रलयः ।

yattu śrīkaṇṭhanāthasya svam āyuḥ tat kañcukavāsināṃ rudrāṇāṃ dinaṃ, tāvatī rajanī, teṣāṃ yadāyuḥ tat gahaneśadinaṃ, tāvatī eva kṣapā, tasyāṃ ca samastameva māyāyāṃ vilīyate |

punaḥ gahaneśaḥ sṛjati |

evaṃ yaḥ avyaktakālaḥ taṃ daśabhiḥ parārdhaiḥ guṇayitvā māyādinaṃ kathayet, tāvatī rātriḥ |

sa eva pralayaḥ |

māyākālaḥ parārdhaśatena guṇita aiśvaratattve dinam |

atra prāṇo jagat sṛjati, tāvatī rātriḥ, yatra prāṇapraśamaḥ, prāṇe ca brahmabiladhāmni śānte'pi yā saṃvit, tatrāpyasti kramaḥ |

aiśvare kāle parārdhaśataguṇite yā saṃkhyā, tat sādāśivaṃ dinaṃ, tāvatī niśā, sa eva mahāpralayaḥ ||

Śrīkaṇṭhanātha's own life is a day of the Rudras who dwell in the sheaths, and their night is as long. Their life is a day of Gahaneśa, his night just as long, and in it everything dissolves into māyā. Then Gahaneśa creates again. The time of the unmanifest so reckoned, multiplied by ten parārdhas, gives a day of māyā; the night is as long — that is the dissolution. The time of māyā multiplied by a hundred parārdhas is a day at the level of Īśvara. Here the breath creates the world; the night, as long, is where the breath comes to rest — and even when the breath is stilled in the seat of the brahma-cleft,

in the consciousness that remains there is still sequence. The number got by multiplying Īśvara's time by a hundred parārdhas is a day of Sadāśiva; the night is as long — that is the great dissolution.

WORD BY WORD यत् तु श्रीकण्ठ-नाथस्य स्वम् आयुः — Śrīkaṇṭhanātha's own life · तत् कञ्चुक-वासिनां रुद्राणां दिनम् — is a day of the Rudras who dwell in the sheaths · तावती रजनी — the night as long · तेषां यत् आयुः तत् गहनेश-दिनम् — their life is a day of Gahaneśa · तावती एव क्षपा — his night just as long · तस्यां च समस्तम् एव मायायां विलीयते — and in it everything dissolves into māyā · पुनः गहनेशः सृजति — Gahaneśa creates again · एवं यः अव्यक्त-कालः — the time of the unmanifest so reckoned · तं दशभिः परार्धैः गुणयित्वा माया-दिनं कथयेत् — multiplied by ten parārdhas gives a day of māyā · तावती रात्रिः सः एव प्रलयः — the night as long — that is the dissolution · माया-कालः परार्ध-शतेन गुणितः — the time of māyā multiplied by a hundred parārdhas · ऐश्वर-तत्त्वे दिनम् — is a day at the level of Īśvara · अत्र प्राणः जगत् सृजति — here the breath creates the world · तावती रात्रिः यत्र प्राण-प्रशमः — the night, as long, is where the breath comes to rest · प्राणे च ब्रह्म-बिल-धाम्नि शान्ते अपि — and even when the breath is stilled in the seat of the brahma-cleft · या संवित् तत्र अपि अस्ति क्रमः — in the consciousness that remains there is still sequence · ऐश्वरे काले परार्ध-शत-गुणिते या संख्या — the number got by multiplying Īśvara's time by a hundred parārdhas · तत् सादाशिवं दिनम् — is a day of Sadāśiva · तावती निशा सः एव महा-प्रलयः — the night as long — that is the great dissolution

सदाशिवः स्वकालपरिक्षये बिन्द्वर्धचन्द्रनिरोधिका आक्रम्य नादे लीयते, नादः
शक्तितत्त्वे, तत् व्यापिन्यां, सा च अनाश्रिते ।
शक्तिकालेन परार्धकोटिगुणितेन अनाश्रितदिनम् ।
अनाश्रितः सामनसे पदे, यत् तत् सामनस्यं साम्यं तत् ब्रह्म । १८.१२
अस्मात् सामनस्यात् अकल्यात् कालात् निमेषोन्मेषमात्रतया 18.12
प्रोक्ताशेषकालप्रसरप्रविलयचक्रभ्रमोदयः ।
एकं दश शतं सहस्रम् अयुतं लक्षं नियुतं कोटिः अर्बुदं वृन्दं खर्वं निखर्वं पद्मं शङ्कुः
समुद्रं अन्त्यं मध्यम् परार्धम् इति क्रमेण दशगुणितानि अष्टादश, इति गणितविधिः ।

sadāśivaḥ svakālaparikṣaye bindvardhacandranirodhikā ākramya nāde līyate, nādaḥ śaktitattve, tat vyāpinyāṃ, sā ca anāśrite |
śaktikālena parārdhakoṭiguṇitena anāśritadinam |
anāśritaḥ sāmanase pade, yat tat sāmanasyaṃ sāmyaṃ tat brahma |
asmāt sāmanasyāt akalyāt kālāt nimeṣonmeṣamātratayā proktāśeṣakālaprasara-pravilayacakrabhramodayaḥ |
ekaṃ daśa śataṃ sahasram ayutaṃ lakṣaṃ niyutaṃ koṭiḥ arbudaṃ vṛndaṃ kharvaṃ nikharvaṃ padmaṃ śaṅkuḥ samudraṃ antyaṃ madhyam parārdham iti krameṇa daśaguṇitāni aṣṭādaśa, iti gaṇitavidhiḥ ||

Sadāśiva, when his own time runs out, passes through bindu, ardhacandra and nirodhikā and dissolves into nāda; nāda into the level of Śakti, that into Vyāpinī, and she into the Unsupported. Śakti's time multiplied by a crore of parārdhas is a day of the Unsupported. The Unsupported rests in the state of "with mind", and that state, which is evenness, is Brahman. From this evenness, an uncountable time, the turning of the whole wheel of the spreading and dissolving of time just described arises as the mere closing and opening of an eye. One, ten, hundred, thousand, ayuta, lakh, niyuta, crore, arbuda, vṛnda, kharva, nikharva, padma, śaṅku, samudra, antya, madhya, parārdha — eighteen, each ten times the last: this is the rule of counting.

WORD BY WORD सदाशिवः स्व-काल-परिक्षये — Sadāśiva, when his own time runs out · बिन्दु-अर्धचन्द्र-निरोधिकाः आक्रम्य — passing through bindu, ardhacandra and nirodhikā · नादे लीयते — dissolves into nāda · नादः शक्ति-तत्त्वे तत् व्यापिन्यां सा च अनाश्रिते —

nāda into the level of Śakti, that into Vyāpinī, and she into the Unsupported · शक्ति-कालेन परार्ध-कोटि-गुणितेन अनाश्रित-दिनम् — Śakti's time multiplied by a crore of parārdhas is a day of the Unsupported · अनाश्रितः सामनसे पदे — the Unsupported rests in the state of "with mind" · यत् तत् सामनस्यं साम्यं तत् ब्रह्म — and that state, which is evenness, is Brahman · अस्मात् सामनस्यात् अकल्यात् कालात् — from this evenness, an uncountable time · निमेष-उन्मेष-मात्रतया — as the mere closing and opening of an eye · प्रोक्त-अशेष-काल-प्रसर-प्रविलय-चक्र-भ्रम-उदयः — arises the turning of the whole wheel of the spreading and dissolving of time described · एकं दश शतं सहस्रम् अयुतं लक्षं नियुतं कोटिः अर्बुदम् — one, ten, hundred, thousand, ayuta, lakh, niyuta, crore, arbuda · वृन्दं खर्वं निखर्वं पद्मं शङ्कुः समुद्रम् अन्त्यं मध्यम् परार्धम् — vṛnda, kharva, nikharva, padma, śaṅku, samudra, antya, madhya, parārdha · इति क्रमेण दश-गुणितानि अष्टादश — eighteen, each ten times the last · इति गणित-विधिः — this is the rule of counting

एवम् असंख्याः सृष्टिप्रलयाः एकस्मिन् महासृष्टिरूपे प्राणे, सोऽपि संविदि, सा उपाधौ, स चिन्मात्रे, चिन्मात्रस्यैव अयं स्पन्दो—यदयं कालोदयो नाम ।
तत एव स्वप्नसंकल्पादौ वैचित्र्यम् अस्य न विरोधावहम् ।
एवं यथा प्राणे कालोदयः, तथा अपानेऽपि हृदयात् मूलपीठपर्यन्तम् । १८.१३ 18.13
यथा च हृत्कण्ठ-तालु-ललाट-रन्ध्र-द्वादशान्तेषु ब्रह्म-विष्णु-रुद्रेश-सदाशिवानाश्रिताख्यं कारणषट्कम्, तथैव अपानेऽपि हृत्कन्दानन्द-संकोच-विकास-द्वादशान्तेषु, बाल्य-यौवन-वार्धक-निधन-पुनर्भव-मुक्त्यधिपतय एते ।

evam asaṃkhyāḥ sṛṣṭipralayāḥ ekasmin mahāsṛṣṭirūpe prāṇe, so'pi saṃvidi, sā upādhau, sa cinmātre, cinmātrasyaiva ayaṃ spando—yadayaṃ kālodayo nāma | tata eva svapnasaṃkalpādau vaicitryam asya na virodhāvaham | evaṃ yathā prāṇe kālodayaḥ, tathā apāne'pi hṛdayāt mūlapīṭhaparyantam | yathā ca hṛtkaṇṭha-tālu-lalāṭa-randhra-dvādaśānteṣu brahma-viṣṇu-rudreśa-sadāśivānāśritākhyaṃ kāraṇaṣaṭkam, tathaiva apāne'pi hṛtkandānanda-saṃko-ca-vikāsa-dvādaśānteṣu, bālya-yauvana-vārdhaka-nidhana-punarbhava-muk-tyadhipataya ete ||

So countless creations and dissolutions rest in one breath, which is the great creation; that breath in consciousness, that in the limiting condition, that in pure consciousness. This is the pulse of pure consciousness itself — what is called the rise of time. That is why the strangeness of time in dream, imagination and the like brings no contradiction. As time rises in the out-breath, so it does in the in-breath too, from the heart to the root seat. And as in the heart, throat, palate, forehead, aperture and end of twelve there are the six causes called Brahmā, Viṣṇu, Rudra, Īśa, Sadāśiva and the Unsupported, so in the in-breath too, in the heart, bulb, bliss, contraction, expansion and end of twelve, these are the lords of childhood, youth, old age, death, rebirth and liberation.

WORD BY WORD एवम् असंख्याः सृष्टि-प्रलयाः — so countless creations and dissolutions · एकस्मिन् महा-सृष्टि-रूपे प्राणे — rest in one breath, which is the great creation · सः अपि संविदि सा उपाधौ सः चित्-मात्रे — that in consciousness, that in the limiting condition, that in pure consciousness · चित्-मात्रस्य एव अयं स्पन्दः — this is the pulse of pure consciousness itself · यत् अयं काल-उदयः नाम — which is called the rise of time · ततः एव स्वप्न-संकल्प-आदौ — that is why in dream, imagination and the

like · वैचित्र्यम् अस्य न विरोध-आवहम् — its strangeness brings no contradiction · एवं यथा प्राणे काल-उदयः — as time rises in the out-breath · तथा अपाने अपि हृदयात् मूल-पीठ-पर्यन्तम् — so in the in-breath too, from the heart to the root seat · यथा च हृद्-कण्ठ-तालु-ललाट-रन्ध्र-द्वादशान्तेषु — and as in heart, throat, palate, forehead, aperture and end of twelve · ब्रह्म-विष्णु-रुद्र-ईश-सदाशिव-अनाश्रित-आख्यं कारण-षट्कम् — are the six causes called Brahmā, Viṣṇu, Rudra, Īśa, Sadāśiva and the Unsupported · तथा एव अपाने अपि — so in the in-breath too · हृद्-कन्द-आनन्द-संकोच-विकास-द्वादशान्तेषु — in heart, bulb, bliss, contraction, expansion and end of twelve · बाल्य-यौवन-वार्धक-निधन-पुनर्भव-मुक्ति-अधिपतयः एते — these are the lords of childhood, youth, old age, death, rebirth and liberation

अथ समाने कालोदयः ।

समानो हार्दीषु दशसु नाडीषु संचरन् समस्ते देहे साम्येन रसादीन् वाहयति ।

तत्र दिगष्टके संचरन् तद्दिक्पतिचेष्टाम् इव प्रमातुः अनुकारयति ।

ऊर्ध्वाधस्तु संचरन् तिसृषु नाडीषु गतागतं करोति ।

तत्र विषुवद्दिने बाह्ये प्रभातकाले सपादां घटिकां मध्यमार्गे वहति ।

ततो नवशतानि प्राणविक्षेपाणाम्, इति गणनया बहिः सार्धघटिकाद्वयं वामे दक्षिणे ~~८-२४~~ 18.14

वामे दक्षिणे वामे इति पञ्च संक्रान्तयः ।

ततः संक्रान्तिपञ्चके वृत्ते पादोनासु चतुर्दशसु घटिकासु अतिक्रान्तासु दक्षिणं शारदं विषुवन्मध्याह्ने नव प्राणशतानि ।

ततोऽपि दक्षिणे वामे दक्षिणे वामे दक्षिणे इति संक्रान्तिपञ्चकं, प्रत्येकं नवशतानि इत्येवं रात्रावपि, इति ।

atha samāne kālodayaḥ |
samāno hārdīṣu daśasu nāḍīṣu saṃcaran samaste dehe sāmyena rasādīn vāhayati |
tatra digaṣṭake saṃcaran taddikpaticeṣṭām iva pramātuḥ anukārayati |
ūrdhvādhastu saṃcaran tisṛṣu nāḍīṣu gatāgataṃ karoti |
tatra viṣuvaddine bāhye prabhātakāle sapādāṃ ghaṭikāṃ madhyamārge vahati |
tato navaśatāni prāṇavikṣepāṇām, iti gaṇanayā bahiḥ sārdhaghaṭikādvayaṃ vāme dakṣiṇe vāme dakṣiṇe vāme iti pañca saṃkrāntayaḥ |
tataḥ saṃkrāntipañcake vṛtte pādonāsu caturdaśasu ghaṭikāsu atikrāntāsu dakṣiṇaṃ śāradaṃ viṣuvanmadhyāhne nava prāṇaśatāni |
tato'pi dakṣiṇe vāme dakṣiṇe vāme dakṣiṇe iti saṃkrāntipañcakaṃ, pratyekaṃ navaśatāni ityevaṃ rātrāvapi, iti ||

Now the rise of time in the equalising breath. Samāna, moving through the ten channels of the heart, carries the juices and the rest evenly through the whole body. Moving in the eight directions, it makes the knower imitate, as it were, the doings of that direction's lord; moving up and down, it goes and returns in three channels. On the outer equinox day, at dawn, it flows in the middle path for a ghaṭikā and a quarter. Then, counting nine hundred breaths each, come outwardly two and a half ghaṭikās — left, right, left, right, left — five passages. Then, the five passages done, when thirteen and three-quarter ghaṭikās have passed, comes the southern, autumn

equinox at midday: nine hundred breaths. Then again right, left, right, left, right — five passages of nine hundred each; and so in the night too.

WORD BY WORD अथ समाने काल-उदयः — now the rise of time in the equalising breath · समानः हार्दीषु दशसु नाडीषु संचरन् — samāna, moving through the ten channels of the heart · समस्ते देहे साम्येन रस-आदीन् वाहयति — carries the juices and the rest evenly through the whole body · तत्र दिक्-अष्टके संचरन् — moving in the eight directions · तत्-दिक्-पति-चेष्टाम् इव प्रमातुः अनुकारयति — makes the knower imitate, as it were, the doings of that direction's lord · ऊर्ध्व-अधः तु संचरन् तिसृषु नाडीषु गत-आगतं करोति — moving up and down, it goes and returns in three channels · तत्र विषुवत्-दिने बाह्ये प्रभात-काले — on the outer equinox day, at dawn · स-पादां घटिकां मध्य-मार्गे वहति — it flows in the middle path for a ghaṭikā and a quarter · ततः नव-शतानि प्राण-विक्षेपाणाम् इति गणनया — then, counting nine hundred breaths each · बहिः सार्ध-घटिका-द्वयम् — outwardly two and a half ghaṭikās · वामे दक्षिणे वामे दक्षिणे वामे इति पञ्च संक्रान्तयः — left, right, left, right, left — five passages · ततः संक्रान्ति-पञ्चके वृत्ते — then, the five passages done · पाद-ऊनासु चतुर्दशसु घटिकासु अतिक्रान्तासु — when thirteen and three-quarter ghaṭikās have passed · दक्षिणं शारदं विषुवत् मध्याह्ने नव प्राण-शतानि — the southern, autumn equinox at midday — nine hundred breaths · ततः अपि दक्षिणे वामे दक्षिणे वामे दक्षिणे इति संक्रान्ति-पञ्चकम् — then again right, left, right, left, right — five passages · प्रत्येकं नव-शतानि इति एवं रात्रौ अपि इति — nine hundred each — and so in the night too

एवं विषुवद्दिवसे तद्रात्रौ च द्वादश द्वादश संक्रान्तयः ।
ततो दिनवृद्धिक्षयेषु संक्रान्तिवृद्धिक्षयः ।
एवम् एकस्मिन् समानमरुति वर्षद्वयं श्वासप्रश्वासयोगाभावात् ।
अत्रापि द्वादशाब्दोदयादि पूर्ववत् । १८.१५
18.15
उदाने तु द्वादशान्तावधिश्चारः स्पन्दमात्रात्मनः कालस्य ।
अत्रापि पूर्ववत् विधिः ।
व्याने तु व्यापकत्वात् अक्रमेऽपि सूक्ष्मोच्छलत्तायोगेन कालोदयः ।

evaṃ viṣuvaddivase tadrātrau ca dvādaśa dvādaśa saṃkrāntayaḥ |
tato dinavṛddhikṣayeṣu saṃkrāntivṛddhikṣayaḥ |
evam ekasmin samānamaruti varṣadvayaṃ śvāsapraśvāsayogābhāvāt |
atrāpi dvādaśābdodayādi pūrvavat |
udāne tu dvādaśāntāvadhiścāraḥ spandamātrātmanaḥ kālasya |
atrāpi pūrvavat vidhiḥ |
vyāne tu vyāpakatvāt akrame'pi sūkṣmocchalattāyogena kālodayaḥ ||

So on the equinox day and its night there are twelve passages each. Then, as the days lengthen and shorten, the passages increase and decrease. So in one samāna breath there are two years, since there is no pairing of in-breath and out-breath. Here too the rise of twelve years and the rest is as before. In the up-breath the course of time, which is mere pulsation, reaches to the end of twelve; here too the method is as before. In the pervading breath, which is all-pervading and so without sequence, time still rises through a subtle surging.

WORD BY WORD एवं विषुवत्-दिवसे तत्-रात्रौ च — so on the equinox day and its night · द्वादश द्वादश संक्रान्तयः — there are twelve passages each · ततः दिन-वृद्धि-क्षयेषु संक्रान्ति-वृद्धि-क्षयः — then, as the days lengthen and shorten, the passages increase and decrease · एवम् एकस्मिन् समान-मरुति वर्ष-द्वयम् — so in one samāna breath there are two years · श्वास-प्रश्वास-योग-अभावात् — since there is no pairing of in-breath and out-breath · अत्र अपि द्वादश-अब्द-उदय-आदि पूर्ववत् — here too the rise of twelve years and the rest is as before · उदाने तु द्वादशान्त-अवधिः चारः — in the up-breath the course reaches to the end of twelve · स्पन्द-मात्र-आत्मनः कालस्य — of a time that is mere pulsation · अत्र अपि पूर्ववत् विधिः — here too the method is as before · व्याने तु व्यापकत्वात् अक्रमे अपि — in the pervading breath, which is all-pervading and so without sequence · सूक्ष्म-उच्छलत्ता-योगेन काल-उदयः — time rises through a subtle surging

अथ वर्णोदयः ।

तत्र अर्धप्रहरे अर्धप्रहरे वर्गोदयो विषुवति समः, वर्णस्य वर्णस्य द्वे शते षोडशाधिके प्राणानाम्, बहिः षट्त्रिंशत् चषकाणि इति उदयः, अयम् अयत्नजो वर्णोदयः । १८.१६ 18.16
यत्नजस्तु मन्त्रोदयः अरघट्टघटीयन्त्रवाहनवत् एकानुसंधिबलात् चित्रं मन्त्रोदयं दिवानिशम् अनुसंदधत् मन्त्रदेवतया सह तादात्म्यम् एति ।

atha varṇodayaḥ |
tatra ardhaprahare ardhaprahare vargodayo viṣuvati samaḥ, varṇasya varṇasya dve śate ṣoḍaśādhike prāṇānām, bahiḥ ṣaṭtriṃśat caṣakāṇi iti udayaḥ, ayam ayatnajo varṇodayaḥ |
yatnajastu mantrodayaḥ araghaṭṭaghaṭīyantravāhanavat ekānusaṃdhibalāt citraṃ mantrodayaṃ divāniśam anusaṃdadhat mantradevatayā saha tādātmyam eti ||

Now the rise of the letters. At the equinox a class of letters rises evenly every half-watch; each letter has two hundred and sixteen breaths, and outwardly its rise is thirty-six caṣakas. This is the effortless rise of the letters. But the rise of mantra comes from effort: like the turning of a water-wheel with its pots, by the force of a single sustained attention, keeping up the varied rise of mantra day and night, one becomes one with the mantra-deity.

WORD BY WORD अथ वर्ण-उदयः — now the rise of the letters · तत्र अर्ध-प्रहरे अर्ध-प्रहरे वर्ग-उदयः विषुवति समः — at the equinox a class of letters rises evenly every half-watch · वर्णस्य वर्णस्य द्वे शते षोडश-अधिके प्राणानाम् — each letter has two hundred and sixteen breaths · बहिः षट्त्रिंशत् चषकाणि इति उदयः — outwardly its rise is thirty-six caṣakas · अयम् अयत्न-जः वर्ण-उदयः — this is the effortless rise of the letters · यत्न-जः तु मन्त्र-उदयः — but the rise of mantra comes from effort · अरघट्ट-घटी-यन्त्र-वाहन-वत् — like the turning of a water-wheel with its pots · एक-अनुसंधि-बलात् — by the force of a single sustained attention · चित्रं मन्त्र-उदयं दिवा-निशम् अनुसंदधत् — keeping up the varied rise of mantra day and night · मन्त्र-देवतया सह तादात्म्यम् एति — one becomes one with the mantra-deity

तत्र सदोदिते प्राणचारसंख्ययैव उदयसंख्या व्याख्याता, तद्द्विगुणिते तदर्धम् इत्यादिक्रमेण अष्टोत्तरशते चक्रे द्विशत उदयः, इति क्रमेण स्थूलसूक्ष्मे चारस्वरूपे विश्रान्तस्य, प्राणचारे क्षीणे, कालग्रासे वृत्ते संपूर्णम् एकमेवेदं संवेदनं चित्रशक्तिनिर्भरं भासते ।

१८.१७
18.17

tatra sadodite prāṇacārasaṃkhyayaiva udayasaṃkhyā vyākhyātā, taddviguṇite tadardham ityādikrameṇa aṣṭottaraśate cakre dviśata udayaḥ, iti krameṇa sthūlasūkṣme cārasvarūpe viśrāntasya, prāṇacāre kṣīṇe, kālagrāse vṛtte saṃpūrṇam ekamevedaṃ saṃvedanaṃ citraśaktinirbharaṃ bhāsate ||

For the ever-rising mantra the count of its rising is explained by the count of breaths: when that is doubled, half of it, and so on, so that in the wheel of a hundred and eight there are two hundred risings. For one who has come to rest, step by step, in the gross and then subtle nature of the movement, when the movement of breath has faded and time has been devoured, this one complete awareness shines, full of manifold power.

WORD BY WORD तत्र सदा-उदिते — for the ever-rising mantra · प्राण-चार-संख्यया एव उदय-संख्या व्याख्याता — the count of its rising is explained by the count of breaths · तत्-द्विगुणिते तत्-अर्धम् इति-आदि-क्रमेण — when that is doubled, half of it — and so on · अष्ट-उत्तर-शते चक्रे द्विशतः उदयः — in the wheel of a hundred and eight there are two hundred risings · इति क्रमेण स्थूल-सूक्ष्मे चार-स्वरूपे विश्रान्तस्य — for one who has come to rest, step by step, in the gross and then subtle nature of the movement · प्राण-चारे क्षीणे — when the movement of breath has faded · काल-ग्रासे वृत्ते — when time has been devoured · संपूर्णम् एकम् एव इदं संवेदनम् — this one complete awareness · चित्र-शक्ति-निर्भरं भासते — shines, full of manifold power

कालभेद एव संवेदनभेदकः न वेद्यभेदः शिखरस्थज्ञानवत्, ज्ञानस्य यावान् अवस्थितिकालः स एव क्षणः, प्राणोदये च एकस्मिन् एकमेव ज्ञानम्, अवश्यं चैतत्, —अन्यथा विकल्पज्ञानम् एकं न किंचित् स्यात्—क्रमिकशब्दारूषितत्वात् मात्रायाः १८.१८
अपि क्रमिकत्वात् । 18.18
यदाह 'तस्यादित उदात्तमर्धह्रस्वम्' इति ।
तस्मात् स्पन्दान्तरं यावत् न उदितं तावत् एकमेव ज्ञानं ।

kālabheda eva saṃvedanabhedakaḥ na vedyabhedaḥ śikharasthajñānavat, jñānasya yāvān avasthitikālaḥ sa eva kṣaṇaḥ, prāṇodaye ca ekasmin ekameva jñānam, avaśyaṃ caitat,—anyathā vikalpajñānam ekaṃ na kiṃcit syāt—kramikaśabdārūṣitatvāt mātrāyā api kramikatvāt |
yadāha tasyādita udāttamardhahrasvam iti |
tasmāt spandāntaraṃ yāvat na uditaṃ tāvat ekameva jñānaṃ ||

It is difference of time alone that divides awareness, not difference of object — as with the knowledge of one standing on a peak. The time a cognition lasts is a moment, and in one rise of breath there is one cognition. This must be so; otherwise no thought-cognition could be one at all, since it is coloured by words that come in sequence, and even a single mora is sequential — as it is said, "of it the first half-short is high-pitched". So as long as another pulse has not arisen, there is one cognition.

WORD BY WORD काल-भेदः एव संवेदन-भेदकः — it is difference of time alone that divides awareness · न वेद्य-भेदः — not difference of object · शिखर-स्थ-ज्ञान-वत् — as with the knowledge of one standing on a peak · ज्ञानस्य यावान् अवस्थिति-कालः सः एव क्षणः — the time a cognition lasts is a moment · प्राण-उदये च एकस्मिन् एकम् एव ज्ञानम् — and in one rise of breath there is one cognition · अवश्यं च एतत् — this must be so · अन्यथा विकल्प-ज्ञानम् एकं न किंचित् स्यात् — otherwise no thought-cognition could be one at all · क्रमिक-शब्द-आरूषितत्वात् — since it is coloured by words that come in sequence · मात्रायाः अपि क्रमिकत्वात् — and even a single mora is sequential · यत् आह — as it is said · तस्य आदितः उदात्तम् अर्ध-ह्रस्वम् इति — "of it the first half-short is high-pitched" · तस्मात् स्पन्द-अन्तरं यावत् न उदितम् — so as long as another pulse has not arisen · तावत् एकम् एव ज्ञानम् — there is one cognition

अत एव एकाशीतिपदस्मरणसमये विविधधर्मानुप्रवेशमुखेन एक एव असौ परमेश्वरविषयो विकल्पः कालग्रासेन अविकल्पात्मा एव संपद्यते इति । १८.१९ एवम् अखिलं कालाध्वानं प्राणोदय एव पश्यन्, सृष्टिसंहारांश्च विचित्रान् निःसंख्यान् तत्रैव आकलयन्, आत्मन एव पारमेश्वर्यं प्रत्यभिजानन् मुक्त एव भवति इति ।

ata eva ekāśītipadasmaraṇasamaye vividhadharmānupraveśamukhena eka eva asau parameśvaraviṣayo vikalpaḥ kālagrāsena avikalpātmā eva saṃpadyate iti | evam akhilaṃ kālādhvānaṃ prāṇodaya eva paśyan, sṛṣṭisaṃhārāṃśca vicitrān niḥsaṃkhyān tatraiva ākalayan, ātmana eva pārameśvaryaṃ pratyabhijānan mukta eva bhavati iti ||

That is why, when the eighty-one words are recalled, that single thought whose object is the Supreme Lord — by way of entering into their various attributes — becomes thought-free through the devouring of time. So, seeing the whole course of time in the rise of breath, counting the countless varied creations and dissolutions right there, and recognising the supreme lordship as his own, one is freed.

WORD BY WORD अतः एव एकाशीति-पद-स्मरण-समये — that is why, when the eighty-one words are recalled · विविध-धर्म-अनुप्रवेश-मुखेन — by way of entering into their various attributes · एकः एव असौ परमेश्वर-विषयः विकल्पः — that single thought whose object is the Supreme Lord · काल-ग्रासेन अविकल्प-आत्मा एव संपद्यते इति — through the devouring of time becomes thought-free · एवम् अखिलं काल-अध्वानं प्राण-उदये एव पश्यन् — so, seeing the whole course of time in the rise of breath · सृष्टि-संहारान् च विचित्रान् निःसंख्यान् तत्र एव आकलयन् — and counting the countless varied creations and dissolutions right there · आत्मनः एव पारमेश्वर्यं प्रत्यभिजानन् — recognising the supreme lordship as his own · मुक्तः एव भवति इति — one is freed

संविद्रूपस्यात्मनः प्राणशक्तिं
पश्यन्रूपं तत्रगं चातिकालम् ।
साकं सृष्टिस्थेमसंहारचक्रै-
र्नित्योद्युक्तो भैरवीभावमेति ॥ १८ 18

saṃvidrūpasyātmanaḥ prāṇaśaktiṃ |
paśyanrūpaṃ tatragaṃ cātikālam |
sākaṃ sṛṣṭisthemasaṃhāracakrai- |
rnityodyukto bhairavībhāvameti ||

Seeing the breath-power of the self, whose nature is consciousness, and the form that lies in it, beyond time, together with the wheels of creation, maintenance and dissolution — one who is ever intent on this attains the state of Bhairava.

WORD BY WORD संवित्-रूपस्य — of the self whose nature is consciousness · आत्मनः — the self · प्राण-शक्तिम् — the breath-power · पश्यन् — seeing · रूपम् — the form · तत्र-गम् — that lies in it · च — and · अति-कालम् — beyond time · साकम् — together · सृष्टि-स्थेम-संहार-चक्रैः — with the wheels of creation, maintenance and dissolution · नित्य-उद्युक्तः — ever intent · भैरवी-भावम् — the state of Bhairava · एति — attains

सअल पआस रूउ संवेअण,
फन्दतरङ्गकलण तहु पाणुर ।
पाणब्भन्तरम्मि परिणिट्ठिउ,
सअलउ कालपसरु परिआणु ॥ १८.२० 18.20

saala paāsa rūu saṃveaṇa, |
phandataraṅgakalaṇa tahu pāṇura |
pāṇabbhantarammi pariṇiṭṭhiu, |
saalau kālapasaru pariāṇu ||

Awareness has the form of all light; the counting of its waves of pulsation is its breath. Know the whole spread of time as settled within the breath.

WORD BY WORD सअल पआस रूउ संवेअण — awareness, whose form is all light · फन्दतरङ्गकलण तहु पाणुर — the counting of its waves of pulsation is its breath · पाणब्भन्तरम्मि परिणिट्ठिउ — settled within the breath · सअलउ कालपसरु परिआणु — know the whole spread of time

जह उल्लसइ जह विण्णिरुज्झइ,
पवनसत्ति तह एहु महेसरु ।
सिट्ठिपलअं दसइ ज णिमज्जइ,
सो अत्ता णउ चित्तहसाअरु ॥

१८.२१
18.21

jaha ullasai jaha viṇṇirujjhai, |
pavanasatti taha ehu mahesaru |
siṭṭhipalaaṃ dasai ja ṇimajjai, |
so attā ṇau cittahasāaru ||

As the breath-power surges up and as it turns back, so is this Great Lord: he shows creation and dissolution and sinks back. That self is the ever-present ocean of consciousness.

WORD BY WORD जह उल्लसइ जह विण्णिरुज्झइ — as it surges up and as it turns back · पवनसत्ति तह एहु महेसरु — the breath-power — so is this Great Lord · सिट्ठिपलअं दसइ ज णिमज्जइ — who shows creation and dissolution and sinks back · सो अत्ता णउ चित्तहसाअरु — that self is the ever-present ocean of consciousness

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे कालाध्वप्रकाशनं नाम षष्ठमाह्निकम् ॥ ६ ॥

Here ends the sixth āhnika, called the Showing of the Course of Time, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

सप्तममाह्निकम्

The Course of Space

The seventh āhnika turns from time to space. The whole course of space, born of the power that displays the variety of forms, rests in consciousness, and through consciousness it is laid out in the void, the intellect, the breath, the wheels of channels, the outer body, and finally in the liṅga, the altar or the image. The practitioner dissolves the whole course into the body, the body into the breath, the breath into the intellect, that into the void, and that into consciousness, and so becomes full, complete awareness — but only if he knows the thirty-six levels of reality; otherwise he will take some mere part of the knowable, some Viṣṇu or Brahmā officiating inside māyā, for the highest. Hence the scheme must be learnt. Earth is a hundred crores wide, the sphere of the egg of Brahmā, holding within it the fire of time, the hells, the underworlds, the earth, heaven and the world of Brahmā, with a hundred Rudras outside it; and the eggs are numberless. Water is ten times earth, and each level up to the ego ten times the last; intellect a hundred times the ego, primal nature a thousand times that — the egg of Prakṛti. The person, necessity, attachment, impure knowledge, time and kalā multiply on by tens of thousands and lakhs; māyā is a crore times kalā — the egg of māyā. Pure knowledge, Īśvara, Sadāśiva and Śakti multiply on until Śakti, pervading the whole course inside and out, is the Pervader — the egg of Śakti. Each level pervades the one below, and Śiva, beyond all courses and pervading them all, is beyond measure. The lords of the worlds within these levels stand here on earth as sacred sites, and they carry the dead onward, ever higher, in the order of initiation. The verses then list the worlds: sixteen cities in earth, the eight of the self and the eight secret ones in water, the eight most secret in wind, the eight holy in ether, the eight of Sthāṇu in the ego, the eight divine wombs in the intellect, the eight of yoga in primal nature, eleven Rudras in the person, two worlds in each of the sheaths, three in the night of māyā, and so on up through pure knowledge, Īśvara and Sadāśiva — one hundred and eighteen in all. Seeing this whole course in body, breath, intellect, void and consciousness, one becomes Bhairava through fullness.

— अथ देशाध्वा —

तत्र समस्त एव अयं मूर्तिवैचित्र्याभासनशक्तिजो देशाध्वा संविदि विश्रान्तः, तद्द्वारेण शून्ये बुद्धौ प्राणे नाडीचक्रानुचक्रेषु बहिः शरीरे यावल्लिङ्गस्थण्डिलप्रतिमादौ समस्तोऽध्वा परिनिष्ठितः, तं समस्तम् अध्वानं देहे विलाप्य, देहं च प्राणे, तं धियि, तां शून्ये, तत्संवेदने, निर्भरपरिपूर्णसंवित् संपद्यते षट्त्रिंशत्तत्त्वस्वरूपज्ञः, तदुत्तीर्णां संविदं परमशिवरूपां पश्यन् विश्वमयीमपि संवेदयेत, अपरथा वेद्यभागमेव कंचित् परत्वेन गृह्णीयात् मायागर्भाधिकारिणं विष्णुब्रह्मादिकं वा, तस्मात् अवश्यं प्रक्रियाज्ञानपरेण भवितव्यम् ।

तदुक्तं 'न प्रक्रियापरं ज्ञानम्' इति ।

tatra samasta eva ayaṃ mūrtivaicitryābhāsanaśaktijo deśādhvā saṃvidi viśrāntaḥ, taddvāreṇa śūnye buddhau prāṇe nāḍīcakrānucakreṣu bahiḥ śarīre yāvalliṅgasthaṇḍilapratimādau samasto'dhvā pariniṣṭhitaḥ, taṃ samastam adhvānaṃ dehe vilāpya, dehaṃ ca prāṇe, taṃ dhiyi, tāṃ śūnye, tatsaṃvedane, nirbharaparipūrṇasaṃvit saṃpadyate ṣaṭtriṃśattattvasvarūpajñaḥ, taduttīrṇāṃ saṃvidaṃ paramaśivarūpāṃ paśyan viśvamayīmapi saṃvedayeta, aparathā vedyabhāgameva kaṃcit paratvena gṛhṇīyāt māyāgarbhādhikāriṇaṃ viṣṇubrahmādikaṃ vā, tasmāt avaśyaṃ prakriyājñānapareṇa bhavitavyam | taduktaṃ 'na prakriyāparaṃ jñānam' iti ||

Now this whole course of space, born of the power that displays the variety of forms, rests in consciousness; through it the whole course is laid out in the void, the intellect, the breath, the wheels and subwheels of channels, the outer body, and as far as the liṅga, the altar, the image and the like. Dissolving that whole course into the body, the body into the breath, that into the intellect, that into the void, and that into consciousness, one becomes full, complete awareness — if one knows the nature of the thirty-six levels. Seeing consciousness beyond them, in the form of Paramaśiva, one would experience it as also made of the universe; otherwise one would take some mere part of the knowable as the highest — a Viṣṇu, Brahmā or the like officiating inside māyā. Therefore one must be devoted to knowing the scheme. As it is said, "there is no knowledge higher than the scheme".

WORD BY WORD तत्र समस्तः एव अयं देश-अध्वा — now this whole course of space · मूर्ति-वैचित्र्य-आभासन-शक्ति-जः — born of the power that displays the variety of forms · संविदि

विश्रान्तः — rests in consciousness · तत्-द्वारेण शून्ये बुद्धौ प्राणे नाडी-चक्र-अनुचक्रेषु — through it, in the void, the intellect, the breath, the wheels and sub-wheels of channels · बहिः शरीरे यावत् लिङ्ग-स्थण्डिल-प्रतिमा-आदौ — in the outer body, as far as the liṅga, altar, image and the like · समस्तः अध्वा परिनिष्ठितः — the whole course is laid out · तं समस्तम् अध्वानं देहे विलाप्य — dissolving that whole course into the body · देहं च प्राणे तं धियि तां शून्ये तत्-संवेदने — the body into the breath, that into the intellect, that into the void, that into consciousness · निर्भर-परिपूर्ण-संवित् संपद्यते — one becomes full, complete awareness · षट्त्रिंशत्-तत्त्व-स्वरूप-ज्ञः — one who knows the nature of the thirty-six levels · तत्-उत्तीर्णां संविदं परम-शिव-रूपां पश्यन् — seeing consciousness beyond them, in the form of Paramaśiva · विश्व-मयीम् अपि संवेदयेत — would experience it as also made of the universe · अपरथा वेद्य-भागम् एव कंचित् परत्वेन गृह्णीयात् — otherwise he would take some mere part of the knowable as the highest · माया-गर्भ-अधिकारिणं विष्णु-ब्रह्म-आदिकं वा — or a Viṣṇu, Brahmā or the like officiating inside māyā · तस्मात् अवश्यं प्रक्रिया-ज्ञान-परेण भवितव्यम् — therefore one must be devoted to knowing the scheme · तत् उक्तम् — as it is said · न प्रक्रिया-परं ज्ञानम् इति — "there is no knowledge higher than the scheme"

तत्र पृथिवीतत्त्वं शतकोटिप्रविस्तीर्णं ब्रह्माण्डगोलकरूपम् ।
तस्य अन्तः कालाग्निर्नरकाः पातालानि पृथिवी स्वर्गो यावद्ब्रह्मलोक इति ।
ब्रह्माण्डबाह्ये रुद्राणां शतं ।
न च ब्रह्माण्डानां संख्या विद्यते । १९.२
19.2
ततो धरातत्त्वात् दशगुणं जलतत्त्वं ।
तत उत्तरोत्तरं दशगुणम् अहंकारान्तं ।
तद्यथा जलं तेजो वायुर्नभः तन्मात्रपञ्चकाक्षैकादशगर्भोऽहंकारश्चेति ।

tatra pṛthivītattvaṃ śatakoṭipravistīrṇaṃ brahmāṇḍagolakarūpam |
tasya antaḥ kālāgnirnarakāḥ pātālāni pṛthivī svargo yāvadbrahmaloka iti |
brahmāṇḍabāhye rudrāṇāṃ śataṃ |
na ca brahmāṇḍānāṃ saṃkhyā vidyate |
tato dharātattvāt daśaguṇaṃ jalatattvaṃ |
tata uttarottaraṃ daśaguṇam ahaṃkārāntaṃ |
tadyathā jalaṃ tejo vāyurnabhaḥ tanmātrapañcakākṣaikādaśagarbho'haṃkāraśceti ||

The level of earth is a hundred crores wide — the sphere of the egg of Brahmā. Within it are the fire of time, the hells, the underworlds, the earth, heaven, up to the world of Brahmā. Outside the egg are a hundred Rudras; and the eggs are without number. Then the level of water is ten times earth, and each level after is ten times the last, up to the ego: namely water, fire, wind, ether, and the ego, holding within it the five subtle elements and the eleven senses.

WORD BY WORD तत्र पृथिवी-तत्त्वं शत-कोटि-प्रविस्तीर्णम् — there the level of earth is a hundred crores wide · ब्रह्माण्ड-गोलक-रूपम् — the sphere of the egg of Brahmā · तस्य अन्तः काल-अग्निः नरकाः पातालानि — within it are the fire of time, the hells, the underworlds · पृथिवी स्वर्गः यावत् ब्रह्म-लोकः इति — the earth, heaven, up to the world of Brahmā · ब्रह्माण्ड-बाह्ये रुद्राणां शतम् — outside the egg are a hundred Rudras · न च ब्रह्माण्डानां संख्या विद्यते — and the eggs are without number · ततः धरा-तत्त्वात् दश-गुणं जल-तत्त्वम् — then the level of water is ten times earth · ततः उत्तर-उत्तरं दश-गुणम् अहंकार-अन्तम् — and each level after is ten times the last, up to the ego · तत् यथा जलं तेजः वायुः नभः — namely water, fire, wind, ether · तन्मात्र-पञ्चक-अक्ष-एकादश-गर्भः अहंकारः च इति — and the ego, holding within it the five subtle elements and eleven senses

अहंकारात् शतगुणं बुद्धितत्त्वं ।
ततः सहस्रधा प्रकृतितत्त्वं, एतावत्प्रकृत्यण्डम् ।
तच्च ब्रह्माण्डवत् असंख्यम् ।
प्रकृतितत्त्वात् पुरुषतत्त्वं च दशसहस्रधा ।
पुरुषात् नियतिः लक्षधा ।
नियतेरुत्तरोत्तरं दशलक्षधा कलातत्त्वान्तम् ।
तद्यथा नियतिः रागः अशुद्धविद्या कालः कला चेति ।
कलातत्त्वात् कोटिधा माया, एतावत् मायाण्डम् ।

१९.३
19.3

ahaṃkārāt śataguṇaṃ buddhitattvaṃ |
tataḥ sahasradhā prakṛtitattvaṃ, etāvatprakṛtyaṇḍam |
tacca brahmāṇḍavat asaṃkhyam |
prakṛtitattvāt puruṣatattvaṃ ca daśasahasradhā |
puruṣāt niyatiḥ lakṣadhā |
niyateruttarottaraṃ daśalakṣadhā kalātattvāntam |
tadyathā niyatiḥ rāgaḥ aśuddhavidyā kālaḥ kalā ceti |
kalātattvāt koṭidhā māyā, etāvat māyāṇḍam ||

The level of intellect is a hundred times the ego; primal nature a thousand times that — so far is the egg of Prakṛti, and it, like the egg of Brahmā, is numberless. The level of the person is ten thousand times primal nature; necessity a lakh times the person; and from necessity each is ten lakh times the last, up to the level of kalā — namely necessity, attachment, impure knowledge, time and kalā. Māyā is a crore times the level of kalā; so far is the egg of māyā.

WORD BY WORD अहंकारात् शत-गुणं बुद्धि-तत्त्वम् — the level of intellect is a hundred times the ego · ततः सहस्रधा प्रकृति-तत्त्वम् — primal nature a thousand times that · एतावत् प्रकृति-अण्डम् — so far is the egg of Prakṛti · तत् च ब्रह्माण्ड-वत् असंख्यम् — and it, like the egg of Brahmā, is numberless · प्रकृति-तत्त्वात् पुरुष-तत्त्वं च दश-सहस्रधा — the level of the person is ten thousand times primal nature · पुरुषात् नियतिः लक्षधा — necessity a lakh times the person · नियतेः उत्तर-उत्तरं दश-लक्षधा कला-तत्त्व-अन्तम् — from necessity each is ten lakh times the last, up to the level of kalā · तत् यथा नियतिः रागः अशुद्ध-विद्या कालः कला च इति — namely necessity, attachment, impure knowledge, time and kalā · कला-तत्त्वात् कोटिधा माया — māyā a crore times the level of kalā · एतावत् माया-अण्डम् — so far is the egg of māyā

मायातत्त्वात् शुद्धविद्या दशकोटिगुणिता ।
विद्यातत्त्वात् ईश्वरतत्त्वं शतकोटिधा ।
ईश्वरतत्त्वात् सादाख्यं सहस्रकोटिधा ।
सादाख्यात् वृन्दगुणितं शक्तितत्त्वम्, इति शक्त्यण्डम् ।
सा शक्तिर्व्याप्य यतो विश्वमध्वानम् अन्तर्बहिरास्ते तस्मात् व्यापिनी ।

१९.४
19.4

māyātattvāt śuddhavidyā daśakoṭiguṇitā |
vidyātattvāt īśvaratattvaṃ śatakoṭidhā |
īśvaratattvāt sādākhyaṃ sahasrakoṭidhā |
sādākhyāt vṛndaguṇitaṃ śaktitattvam, iti śaktyaṇḍam |
sā śaktirvyāpya yato viśvamadhvānam antarbahirāste tasmāt vyāpinī ||

Pure knowledge is ten crore times the level of māyā; the level of Īśvara a hundred crore times that; Sādākhya a thousand crore times Īśvara; the level of Śakti a vṛnda times Sādākhya — this is the egg of Śakti. Since that Śakti pervades the whole course and stays inside and out, she is therefore the Pervader.

WORD BY WORD माया-तत्त्वात् शुद्ध-विद्या दश-कोटि-गुणिता — pure knowledge is ten crore times the level of māyā · विद्या-तत्त्वात् ईश्वर-तत्त्वं शत-कोटिधा — the level of Īśvara a hundred crore times that · ईश्वर-तत्त्वात् सादाख्यं सहस्र-कोटिधा — Sādākhya a thousand crore times Īśvara · सादाख्यात् वृन्द-गुणितं शक्ति-तत्त्वम् — the level of Śakti a vṛnda times Sādākhya · इति शक्ति-अण्डम् — this is the egg of Śakti · सा शक्तिः यतः विश्वम् अध्वानं व्याप्य — since that Śakti, pervading the whole course · अन्तः-बहिः आस्ते — stays inside and out · तस्मात् व्यापिनी — she is therefore the Pervader

एवमेतानि उत्तरोत्तरम् आवरणतया वर्तमानानि तत्त्वानि—उत्तरं व्यापकं पूर्वं व्याप्यम् इति स्थित्या वर्तन्ते ।
यावदशेषशक्तितत्त्वान्तोऽध्वा शिवतत्त्वेन व्याप्तः ।
शिवतत्त्वं पुनरप्रमेयं सर्वाध्वोत्तीर्णं सर्वाध्वव्यापकं च ।
एतत्तत्त्वान्तरालवर्तीनि यानि भुवनानि तत्पतय एव अत्र पृथिव्यां स्थिता इति । १९.५ 19.5
तेषु आयतनेषु ये म्रियन्ते तेषां तत्र तत्र गतिं ते वितरन्ति ।
क्रमाच्च ऊर्ध्वोर्ध्वं प्रेरयन्ति दीक्षाक्रमेण ।
तद्यथा—

evametāni uttarottaram āvaraṇatayā vartamānāni tattvāni—uttaraṃ vyāpakaṃ pūrvaṃ vyāpyam iti sthityā vartante |
yāvadaśeṣaśaktitattvānto'dhvā śivatattvena vyāptaḥ |
śivatattvaṃ punaraprameyaṃ sarvādhvottīrṇaṃ sarvādhvavyāpakaṃ ca |
etattattvāntarālavartīni yāni bhuvanāni tatpataya eva atra pṛthivyāṃ sthitā iti |
teṣu āyataneṣu ye mriyante teṣāṃ tatra tatra gatiṃ te vitaranti |
kramācca ūrdhvordhvaṃ prerayanti dīkṣākrameṇa |
tadyathā— ||

So these levels, each standing as a covering of the one before, stand by the rule that the later pervades and the earlier is pervaded, until the whole course ending in the level of Śakti is pervaded by the level of Śiva. But the level of Śiva is beyond measure, beyond all courses and pervading all courses. The lords of the worlds that lie within these levels stand here on earth; to those who die in those sanctuaries they grant passage to their several worlds, and by degrees they send them ever higher, in the order of initiation. As follows —

WORD BY WORD एवम् एतानि उत्तर-उत्तरम् आवरणतया वर्तमानानि तत्त्वानि — so these levels, each standing as a covering of the one before · उत्तरं व्यापकं पूर्वं व्याप्यम् इति स्थित्या वर्तन्ते — stand by the rule that the later pervades and the earlier is pervaded · यावत् अशेष-शक्ति-तत्त्व-अन्तः अध्वा — until the whole course ending in the level of Śakti · शिव-तत्त्वेन व्याप्तः — is pervaded by the level of Śiva · शिव-तत्त्वं पुनः अप्रमेयम् — but the level of Śiva is beyond measure · सर्व-अध्व-उत्तीर्णं सर्व-अध्व-व्यापकं च — beyond all courses and pervading all courses · एतत्-तत्त्व-अन्तराल-वर्तीनि यानि भुवनानि — the worlds that lie within these levels · तत्-पतयः एव अत्र पृथिव्यां स्थिताः इति — their lords stand here on earth · तेषु आयतनेषु ये म्रियन्ते — those who die in those sanctuaries · तेषां तत्र तत्र गतिं ते वितरन्ति — they grant

passage to their several worlds · क्रमात् च ऊर्ध्व-ऊर्ध्वं प्रेरयन्ति दीक्षा-क्रमेण — and by degrees they send them ever higher, in the order of initiation · तत् यथा — as follows

कालाग्निः कूष्माण्डो
नरकेशो हाटकोऽथ भूतलपः ।
ब्रह्मा मुनिलोकेशो
रुद्रः पञ्चाण्डमध्यगतः ॥

१९
19

kālāgniḥ kūṣmāṇḍo |
narakeśo hāṭako'tha bhūtalapaḥ |
brahmā munilokeśo |
rudraḥ pañcāṇḍamadhyagataḥ ||

The fire of time, Kūṣmāṇḍa, the lord of the hells, Hāṭaka, then the guardian of the earth's surface, Brahmā, the lord of the sages' world, and Rudra — these lie within the egg.

WORD BY WORD काल-अग्निः — the fire of time · कूष्माण्डः — Kūṣmāṇḍa · नरक-ईशः — the lord of the hells · हाटकः — Hāṭaka · अथ — then · भूतल-पः — the guardian of the earth's surface · ब्रह्मा — Brahmā · मुनि-लोक-ईशः — the lord of the sages' world · रुद्रः — Rudra · पञ्च — five · अण्ड-मध्य-गतः — within the egg

अधरेऽनन्तः प्राच्याः
कपालिवह्न्यन्तनिर्ऋतिबालाख्याः ।
लघुनिधिपतिविद्याधिप-
शम्भूर्ध्वान्तं स वीरभद्रपतिः ॥ २०
20

adhare'nantaḥ prācyāḥ |
kapālivahnyantanirṛtibālākhyāḥ |
laghunidhipativiḍyādhipa- |
śambhūrdhvāntaṃ sa vīrabhadrapatiḥ ||

Below is Ananta; from the east onward those called Kapālī, Agni, Yama, Nirṛti and Bala, then Laghu, the lord of treasures, the lord of knowledge and Śambhu, ending with the one above — the lord Vīrabhadra.

WORD BY WORD अधरे — below · अनन्तः — Ananta · प्राच्याः — in the east and onward · कपालि-वह्नि-अन्त-निर्ऋति-बाल-आख्याः — those called Kapālī, Agni, Yama, Nirṛti and Bala · लघु-निधिपति-विद्याधिप-शम्भु-ऊर्ध्व-अन्तम् — Laghu, the lord of treasures, the lord of knowledge, Śambhu, ending with the one above · सः — that · वीरभद्र-पतिः — the lord Vīrabhadra

इति षोडशपुरमेतत्
पार्थिवमण्डं निवृत्तिकला ।
लकुलीशभारभूति-
र्दिण्ड्याषाढी च पुष्करनिमेषौ ॥ २१
21

iti ṣoḍaśapurametat |
pārthivamaṇḍaṃ nivṛttikalā |
lakulīśabhārabhūti- |
rdiṇḍyāṣāḍhī ca puṣkaranimeṣau ||

Thus this egg of earth, with its sixteen cities, is the kalā of Nivṛtti. Lakulīśa, Bhārabhūti, Diṇḍī, Āṣāḍhī, and Puṣkara and Nimeṣa —

WORD BY WORD इति — thus · षोडश-पुरम् — with sixteen cities · एतत् — this · पार्थिवम् — of earth · अण्डम् — egg · निवृत्ति-कला — is the kalā of Nivṛtti · लकुलीश-भारभूतिः — Lakulīśa, Bhārabhūti · दिण्डी-आषाढी — Diṇḍī, Āṣāḍhī · च — and · पुष्कर-निमेषौ — Puṣkara and Nimeṣa

प्रभाससुरेशाविति
सलिले प्रत्यात्मकाष्टकं प्रोक्तम् ।
भैरवकेदारमहा-
काला मध्याम्रजल्पाख्याः ॥ २२ 22

prabhāsasureśāviti |
salile pratyātmakāṣṭakaṃ proktam |
bhairavakedāramahā- |
kālā madhyāmrajalpākhyāḥ ||

Prabhāsa and Sureśa — thus the eight of the self are declared in water. Bhairava, Kedāra, Mahākāla, and those called Madhyama, Āmrātaka and Jalpa,

WORD BY WORD प्रभास-सुरेशौ — Prabhāsa and Sureśa · इति — thus · सलिले — in water · प्रत्यात्मक-अष्टकम् — the eight of the self · प्रोक्तम् — are declared · भैरव-केदार-महाकालाः — Bhairava, Kedāra, Mahākāla · मध्य-आम्र-जल्प-आख्याः — those called Madhyama, Āmrātaka and Jalpa

श्रीशैलहरिश्चन्द्रा-
विति गुह्याष्टकमिदं महसि ।
भीमेन्द्राट्टाः सविमल-
कनखलनाखलकुरुस्थितिगयाख्याः ॥ २३ 23

śrīśailahariścandrā- |
viti guhyāṣṭakamidaṃ mahasi |
bhīmendrāṭṭāḥ savimala- |
kanakhalanākhalakurusthitigayākhyāḥ ||

Śrīśaila and Hariścandra — thus these eight secret ones are in fire. Bhīma, Indra, Aṭṭahāsa, with those called Vimala, Kanakhala, Nākhala, Kurukṣetra and Gayā —

WORD BY WORD श्रीशैल-हरिश्चन्द्रौ — Śrīśaila and Hariścandra · इति — thus · गुह्य-अष्टकम् — the eight secret ones · इदम् — these · महसि — in fire · भीम-इन्द्र-अट्टाः — Bhīma, Indra, Aṭṭahāsa · स-विमल-कनखल-नाखल-कुरुस्थिति-गया-आख्याः — with those called Vimala, Kanakhala, Nākhala, Kurukṣetra and Gayā

अतिगुह्याष्टकमेतन्-
मरुति सतन्मात्रके साक्षे ।
स्थाणुसुवर्णाख्यौ किल
भद्रो गोकर्णको महालयकः ॥ २४ 24

atiguhyāṣṭakametan- |
maruti satanmātrake sākṣe |
sthāṇusuvarṇākhyau kila |
bhadro gokarṇako mahālayakaḥ ||

these are the eight most secret ones, in wind together with its subtle element and its sense. Those called Sthāṇu and Suvarṇa, Bhadra, Gokarṇa, Mahālaya,

WORD BY WORD अतिगुह्य-अष्टकम् — the eight most secret ones · एतत् — these · मरुति — in wind · स-तन्मात्रके — together with its subtle element · स-अक्षे — and its sense · स्थाणु-सुवर्ण-आख्यौ — those called Sthāṇu and Suvarṇa · किल — indeed · भद्रः — Bhadra · गोकर्णकः — Gokarṇa · महालयकः — Mahālaya

अविमुक्तरुद्रकोटी-
वस्त्रापद इत्यदः पवित्रं खे ।
स्थूलस्थूलेशशङ्कु-
श्रुतिकालाश्चाथ मण्डलभृत् ॥ २५ 25

avimuktarudrakoṭī- |
vastrāpada ityadaḥ pavitraṃ khe |
sthūlasthūleśaśaṅku- |
śrutikālāścātha maṇḍalabhṛt ||

Avimukta, Rudrakoṭi and Vastrāpada — that is the holy group, in ether. Sthūla, Sthūleśa, Śaṅkuśruti and Kāla, then the bearer of the circle,

WORD BY WORD अविमुक्त-रुद्रकोटी-वस्त्रापदः — Avimukta, Rudrakoṭi, Vastrāpada · इति — thus · अदः — that · पवित्रम् — the holy group · खे — in ether · स्थूल-स्थूलेश-शङ्कुश्रुति-कालाः — Sthūla, Sthūleśa, Śaṅkuśruti, Kāla · च — and · अथ — then · मण्डल-भृत् — the bearer of the circle

माकोटाण्डद्वितय-
च्छगलाण्डाष्टकं त्वहङ्कारे ।
अन्ये त्वहङ्कारान्ता-
स्तन्मात्राणीन्द्रियाणि चेत्याहुः ॥ २६ 26

mākoṭāṇḍadvitaya- |
cchagalāṇḍāṣṭakaṃ tvahaṅkāre |
anye tvahaṅkārāntā- |
stanmātrāṇīndriyāṇi cetyāhuḥ ||

with Mākoṭa, Aṇḍadvitaya and Chagalāṇḍa — this group of eight is in the ego. Others, however, say that the subtle elements and the senses, up to the ego, belong there too.

WORD BY WORD माकोट-अण्डद्वितय-छगलाण्ड-अष्टकम् — with Mākoṭa, Aṇḍadvitaya and Chagalāṇḍa, the group of eight · तु — but · अहङ्कारे — in the ego · अन्ये — others · तु — however · अहङ्कार-अन्ताः — ending in the ego · तन्मात्राणि — the subtle elements · इन्द्रियाणि — the senses · च — and · इति — so · आहुः — they say

धियि देवयोनयोऽष्टौ
प्रकृतौ योगाष्टकं किलाकृतप्रभृति ।
इति ससाष्टकभुवना
प्रतिष्ठितिः सलिलतस्तु मूलान्ता ॥ २७ 27

dhiyi devayonayo'ṣṭau |
prakṛtau yogāṣṭakaṃ kilākṛtaprabhṛti |
iti sasāṣṭakabhuvanā |
pratiṣṭhitiḥ salilatastu mūlāntā ||

In the intellect the eight divine wombs; in primal nature the eight of yoga, beginning with Akṛta. Thus the kalā Pratiṣṭhā, with its seven groups of eight worlds, runs from water to the root.

WORD BY WORD धियि — in the intellect · देव-योनयः — the divine wombs · अष्टौ — eight · प्रकृतौ — in primal nature · योग-अष्टकम् — the eight of yoga · किल — indeed · अकृत-प्रभृति — beginning with Akṛta · इति — thus · स-सप्त-अष्टक-भुवना — with its seven groups of eight worlds · प्रतिष्ठितिः — the kalā Pratiṣṭhā · सलिलतः — from water · तु — indeed · मूल-अन्ता — ending in the root

नरि वामाद्या रुद्रा
एकादश वित्कलानियतिषु स्यात् ।
प्रत्येकं भुवनद्वय-
मथ काले तत्त्रयं निशायां स्युः ॥ २८ 28

nari vāmādyā rudrā |
ekādaśa vitkalāniyatiṣu syāt |
pratyekaṃ bhuvanadvaya- |
matha kāle tattrayaṃ niśāyāṃ syuḥ ||

In the person are the eleven Rudras beginning with Vāma; in knowledge, kalā and necessity there is a pair of worlds in each; then in time a triad, and in the night there are —

WORD BY WORD नरि — in the person · वाम-आद्याः — beginning with Vāma · रुद्राः — the Rudras · एकादश — eleven · वित्-कला-नियतिषु — in knowledge, kalā and necessity · स्यात् — there is · प्रत्येकम् — in each · भुवन-द्वयम् — a pair of worlds · अथ — then · काले — in time · तत् — that · त्रयम् — a triad · निशायाम् — in the night · स्युः — there are

अष्टावष्टाविंशति-
भुवना विद्या नरान्निशान्तमियम् ।
विद्यायां पञ्च स्यु-
र्विद्येशाष्टकमथैश्वरे तत्त्वे ॥ २९ 29

aṣṭāvaṣṭāviṃśati- |
bhuvanā vidyā narānniśāntamiyam |
vidyāyāṃ pañca syu- |
rvidyeśāṣṭakamathaiśvare tattve ||

Eight — this kalā Vidyā, with its twenty-eight worlds, runs from the person up to the night. In pure knowledge there are five; then the eight lords of knowledge in the level of Īśvara.

WORD BY WORD अष्टौ — eight · अष्टाविंशति-भुवना — with twenty-eight worlds · विद्या — the kalā Vidyā · नरात् — from the person · निशा-अन्तम् — up to the night · इयम् — this · विद्यायाम् — in pure knowledge · पञ्च — five · स्युः — there are · विद्येश-अष्टकम् — the eight lords of knowledge · अथ — then · ऐश्वरे — of Īśvara · तत्त्वे — in the level

सादाख्ये पञ्चकमिति
अष्टादशभुवनिका शान्ता ।
अध्वानमिमं सकलं
देहे प्राणेऽथ धियि महानभसि ॥ ३०
30

sādākhye pañcakamiti |
aṣṭādaśabhuvanikā śāntā |
adhvānamimaṃ sakalaṃ |
dehe prāṇe'tha dhiyi mahānabhasi ||

In Sādākhya a group of five — thus the kalā Śāntā has eighteen worlds. Seeing this whole course in the body, in the breath, then in the intellect, in the great void,

WORD BY WORD सादाख्ये — in Sādākhya · पञ्चकम् — a group of five · इति — thus · अष्टादश-भुवनिका — with eighteen worlds · शान्ता — the kalā Śāntā · अध्वानम् — the course · इमम् — this · सकलम् — whole · देहे — in the body · प्राणे — in the breath · अथ — then · धियि — in the intellect · महा-नभसि — in the great void

संविदि च परं पश्यन्-
पूर्णत्वाद्भैरवीभवति ॥ ३१
31

saṃvidi ca paraṃ paśyan- |
pūrṇatvādbhairavībhavati ||

and in consciousness, seeing it as the highest, one becomes Bhairava through fullness.

WORD BY WORD संविदि — in consciousness · च — and · परम् — as the highest · पश्यन् — seeing · पूर्णत्वात् — through fullness · भैरवी-भवति — becomes Bhairava

परमेसरसासणसुणिरूइउ
सुणिविमअलअद्धाणउ ।
झहुज्झतिसरीरिपवणि
संवेअ णिअपेक्खन्तउ पहुरइ परिउण्णु ॥

३१.१
31.1

paramesarasāsaṇasuṇirūiu |
suṇivimaalaaddhāṇau |
jhahujjhatisarīripavaṇi |
saṃvea ṇiapekkhantau pahurai pariuṇṇu ||

Looking into this very pure whole course, well laid out in the Supreme Lord's teaching — in the intellect, in the void, in the body, in the breath and in awareness — one sees the Supreme Lord, the full one.

WORD BY WORD परमेसरसासणसुणिरूइउ — well laid out in the Supreme Lord's teaching · सुणिविमअलअद्धाणउ — this very pure whole course · झहुज्झतिसरीरिपवणि — in the intellect, in the void, in the body, in the breath · संवेअ णिअपेक्खन्तउ — and in awareness — looking into it · पहुरइ परिउण्णु — one sees the Supreme Lord, the full one

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे देशाध्वप्रकाशनं नाम सप्तममाह्निकम् ॥ ७ ॥

Here ends the seventh āhnika, called the Showing of the Course of Space, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

अष्टममाह्निकम्

The Nature of the Tattvas

This āhnika lays out the path of the tattvas, the levels of reality. Whatever runs through the whole mass of worlds as one great light is Paramaśiva; whatever runs through only some of them is a tattva, as earth runs through every egg of Brahmā from Kālāgni up to Vīrabhadra. Cause and effect among the tattvas is of two kinds. The real one is simply the free Lord showing himself as the body of thirty-six levels from Śiva to earth. The constructed one is made by his will in the form of necessity: a fixed order of before and after, which is why a sprout can also come from a seed, from the wish of a yogin, or in a dream. Even the doctrine of the total set of causes only confirms that the Lord, whose body is all things, is the real maker of the pot; the potter is one more thing among the things he makes. Then the constructed order is shown from our own system. The Lord, full of five powers, stands fivefold as the tattvas Śiva, Śakti, Sadāśiva, Īśvara and Vidyā, with their lords and their five kinds of beings: this is the pure path. Below it Aghoreśa, also called Ananta, creates the impure path for the sake of souls whose craving has been stirred. Craving is not impurity; impurity is the Lord's own wish to hide himself, and it is what makes karma bear fruit. The soul is an appearance of consciousness and non-consciousness; its material cause, the inert and pervasive tattva called Māyā, is other than the Lord's Māyā-power. Every tattva from Kalā to earth has the same two aspects, real and constructed, and the proof is that what shines in the mind exists outside too. From Māyā comes Kalā, which joins limited agency to the sleeping soul; from Kalā come impure Vidyā, Rāga, Kāla and Niyati; these with Māyā are the six sheaths, and the awareness wrapped in them is called the bound creature. Kalā also throws off the general object of enjoyment, Prakṛti, whose stirred state is the tattva of the guṇas, sattva, rajas and tamas. From the guṇas come intellect, then the ego, which is a made thing, then from the sattvic ego mind and the five senses, from the same ego swollen with the subtle elements the five organs of action, from the tamasic ego the five subtle elements, and from their stirring the five gross elements ending with earth, which is nothing but a heap of qualities. In this whole chain

the higher pervades the lower, up to the tattva of Śakti. The verse sums up: the elements, subtle elements, organs, root nature, the sheathed soul and the pure levels up to Śakti are the pattern of waves on the ocean of the sky of consciousness.

— अथ तत्त्वाध्वा निरूप्यते —

यदिदं विभवात्मकं भुवनजातमुक्तं गर्भीकृतानन्तविचित्रभोक्तृभोग्यं, तत्र यदनुगतं—
महाप्रकाशरूपं तत् महासामान्यकल्पं परमशिवरूपम् ।
यत्तु कतिपयकतिपयभेदानुगतं रूपं तत्तत्त्वं, यथा पृथिवी नाम ३२.१
धृतिकाठिन्यस्थौल्यादिरूपा कालाग्निप्रभृति- 32.1
वीरभद्रान्तभुवनेशाधिष्ठितसमस्तब्रह्माण्डानुगता ।
तत्र एषां तत्त्वानां कार्यकारणभावो दर्श्यते, स च द्विविधः—पारमार्थिकः सृष्टश्च ।

yadidaṃ vibhavātmakaṃ bhuvanajātamuktaṃ garbhīkṛtānantavicitrabhoktṛbhogyaṃ, tatra yadanugataṃ—mahāprakāśarūpaṃ tat mahāsāmānyakalpaṃ paramaśivarūpam |
yattu katipayakatipayabhedānugataṃ rūpaṃ tattattvaṃ, yathā pṛthivī nāma dhṛtikāṭhinyasthaulyādirūpā kālāgniprabhṛti-vīrabhadrāntabhuvaneśādhiṣṭhitasamastabrahmāṇḍānugatā |
tatra eṣāṃ tattvānāṃ kāryakāraṇabhāvo darśyate, sa ca dvividhaḥ—pāramārthikaḥ sṛṣṭaśca ||

This whole mass of worlds, the display that was described, holds within it endless and varied enjoyers and things enjoyed. What runs through all of it as the great light — that, like a great universal, is Paramaśiva. But a form that runs through only some of the divisions is a tattva: as earth, whose nature is support, hardness, bulk and so on, runs through every egg of Brahmā ruled by the world-lords from Kālāgni up to Vīrabhadra. Here the relation of cause and effect among these tattvas is shown. It is of two kinds: the real and the created.

WORD BY WORD यत् इदं विभव-आत्मकं भुवन-जातम् उक्तम् — this whole mass of worlds, the display, that was described · गर्भीकृत-अनन्त-विचित्र-भोक्तृ-भोग्यम् — holding within it endless and varied enjoyers and things enjoyed · तत्र यत् अनुगतं महा-प्रकाश-रूपम् — what runs through all of it as the great light · तत् महा-सामान्य-कल्पं परम-शिव-रूपम् — that, like a great universal, is Paramaśiva · यत् तु कतिपय-कतिपय-भेद-अनुगतं रूपम् — but a form that runs through only some of the divisions · तत् तत्त्वम् — that is a tattva · यथा पृथिवी नाम धृति-काठिन्य-स्थौल्य-आदि-रूपा — as earth, whose nature is support, hardness, bulk and so on · कालाग्नि-प्रभृति-वीरभद्र-अन्त-भुवनेश-अधिष्ठित-समस्त-ब्रह्माण्ड-अनुगता — runs through every egg of Brahmā ruled by the world-lords from Kālāgni up to Vīrabhadra · तत्र एषां तत्त्वानां कार्य-कारण-भावः दर्श्यते — here the relation of cause and effect among these tattvas is shown · सः च द्विविधः — and it is of two kinds · पारमार्थिकः सृष्टः च — the real and the created

तत्र पारमार्थिक एतावान् कार्यकारणभावो—यदुत कर्तृस्वभावस्य स्वतन्त्रस्य भगवत एवं-विधेन शिवादिधरान्तेन वपुषा स्वरूपभिन्नेन स्वरूपविश्रान्तेन च प्रथनम् । कल्पितस्तु कार्यकारणभावः परमेशेच्छया नियतिप्राणया निर्मितः, स च यावति यदा नियतपौर्वापर्यावभासनं सत्यपि अधिके स्वरूपानुगतम् एतावत्येव, तेन योगीच्छातोऽपि अङ्कुरो बीजादपि, स्वप्नादौ घटादेरपीति । तत्रापि च परमेश्वरस्य कर्तृत्वानपाय इति अकल्पितोऽपि असौ पारमार्थिकः स्थित एव ।

३२.२
32.2

tatra pāramārthika etāvān kāryakāraṇabhāvo—yaduta kartṛsvabhāvasya svatantrasya bhagavata evaṃ-vidhena śivādidharāntena vapuṣā svarūpabhinnena svarūpaviśrāntena ca prathanam |
kalpitastu kāryakāraṇabhāvaḥ parameśecchayā niyatiprāṇayā nirmitaḥ, sa ca yāvati yadā niyatapaurvāparyāvabhāsanaṃ satyapi adhike svarūpānugatam etāvatyeva, tena yogīcchāto'pi aṅkuro bījādapi, svapnādau ghaṭāderapīti |
tatrāpi ca parameśvarasya kartṛtvānapāya iti akalpito'pi asau pāramārthikaḥ sthita eva ||

Of these, the real relation of cause and effect is just this much: the free Lord, whose nature is to act, shows himself with a body of this kind, from Śiva down to earth, which is differentiated from his own nature and yet rests in his own nature. The constructed relation of cause and effect is made by the will of the supreme Lord, whose life-breath is necessity. It holds to the extent and at the time that a fixed order of before and after appears; even when more is present, it follows its own nature only in that much. So a sprout comes from the wish of a yogin and also from a seed, and in a dream even a pot and the like come to be. Even there the agency of the supreme Lord is not lost; so the real relation, though not constructed, is always there.

WORD BY WORD तत्र पारमार्थिकः एतावान् कार्य-कारण-भावः — of these, the real relation of cause and effect is just this much · यत् उत कर्तृ-स्वभावस्य स्वतन्त्रस्य भगवतः — namely, that the free Lord, whose nature is to act · एवं-विधेन शिव-आदि-धरा-अन्तेन वपुषा — with a body of this kind, from Śiva down to earth · स्वरूप-भिन्नेन स्वरूप-विश्रान्तेन च — differentiated from his own nature yet resting in his own nature · प्रथनम् — shows himself · कल्पितः तु कार्य-कारण-भावः — but the constructed relation of cause and effect · परमेश-इच्छया नियति-

प्राणया निर्मितः — is made by the will of the supreme Lord, whose life-breath is necessity · सः च यावति यदा नियत-पौर्वापर्य-अवभासनम् — and it holds to the extent and at the time that a fixed order of before and after appears · सति अपि अधिके स्वरूप-अनुगतम् एतावति एव — even when more is present, it follows its own nature only in that much · तेन योगि-इच्छातः अपि अङ्कुरः बीजात् अपि — so a sprout comes from the wish of a yogin and also from a seed · स्वप्न-आदौ घट-आदेः अपि इति — and in a dream even a pot and the like come to be · तत्र अपि च परमेश्वरस्य कर्तृत्व-अनपायः इति — and even there the agency of the supreme Lord is not lost · अकल्पितः अपि असौ पारमार्थिकः स्थितः एव — so the real one, though not constructed, is always there

पारमार्थिके हि भित्तिस्थानीये स्थिते रूपे सर्वम् इदम् उल्लिख्यमानं घटते न अन्यथा,
अत एव सामग्र्या एव कारणत्वं युक्तं ।
सा हि समस्तभावसंदर्भमयी स्वतन्त्रसंवेदनमहिम्ना, तथा
नियतनिजनिजदेशकालभावराशिस्वभावा प्रत्येकं वस्तुस्वरूपनिष्पत्तिसमये तथाभूता,
तथाभूताया हि अन्यथाभावो यथा यथा अधिकीभवति तथा तथा कार्यस्यापि ३२.३ 32.3
विजातीयत्वं तारतम्येन पुष्यति,—इत्येवं संवेदनस्वातन्त्र्यस्वभावः परमेश्वर एव
विश्वभावशरीरो घटादेर्निर्माता—कुम्भकारसंविदस्ततोऽनधिकत्वात् कुम्भकारशरीरस्य
च भावराशिमध्ये निक्षेपात् कथं कुम्भकारशरीरस्य कर्तृत्वाभिमानः? इति चेत्—
परमेश्वरकृत एवासौ घटादिवत् भविष्यति ।

pāramārthike hi bhittisthānīye sthite rūpe sarvam idam ullikhyamānaṃ ghaṭate na anyathā, ata eva sāmagryā eva kāraṇatvaṃ yuktaṃ |
sā hi samastabhāvasaṃdarbhamayī svatantrasaṃvedanamahimnā, tathā niyatanijanijadeśakālabhāvarāśisvabhāvā pratyekaṃ vastusvarūpaniṣpattisamaye tathābhūtā, tathābhūtāyā hi anyathābhāvo yathā yathā adhikībhavati tathā tathā kāryasyāpi vijātīyatvaṃ tāratamyena puṣyati,—ityevaṃ saṃvedanasvātantryasvabhāvaḥ parameśvara eva viśvabhāvaśarīro ghaṭādernirmātā—kumbhakārasaṃvidastato'nadhikatvāt kumbhakāraśarīrasya ca bhāvarāśimadhye nikṣepāt kathaṃ kumbhakāraśarīrasya kartṛtvābhimānaḥ? iti cet—parameśvarakṛta evāsau ghaṭādivat bhaviṣyati ||

For only when the real form stands there like a wall can all this be drawn upon it, not otherwise. That is why it is right to call the total set of conditions the cause. For by the greatness of free awareness that set is the weave of all things, and its nature is the mass of things each fixed in its own place and time, being just so at the moment each thing takes its form; and the more it departs from being so, the more, by degrees, the effect too becomes of another kind. So it is the supreme Lord, whose nature is the freedom of awareness, with all things as his body, who is the maker of the pot and the rest — because the awareness of the potter is nothing beyond him, and the body of the potter is placed among the mass of things. If it is asked how the potter's body comes to think of itself as the maker: that too is made by the supreme Lord, just like the pot.

WORD BY WORD पारमार्थिके हि भित्ति-स्थानीये स्थिते रूपे — for only when the real form stands there like a wall · सर्वम् इदम् उल्लिख्यमानं घटते न अन्यथा — can all this be drawn upon it, not otherwise · अतः एव सामग्र्याः एव कारणत्वं युक्तम् — that is why it is right to call the total set of conditions the cause · सा हि समस्त-भाव-संदर्भ-मयी स्वतन्त्र-संवेदन-महिम्ना — for by the greatness of free awareness it is the weave of all things · तथा नियत-निज-निज-देश-काल-भाव-राशि-स्वभावा — and its nature is the mass of things each fixed in its own place and time · प्रत्येकं वस्तु-स्वरूप-निष्पत्ति-समये तथाभूता — being just so at the moment each thing takes its form · तथाभूतायाः हि अन्यथाभावः यथा यथा अधिकीभवति — and the more it departs from being so · तथा तथा कार्यस्य अपि विजातीयत्वं तारतम्येन पुष्यति — the more, by degrees, the effect too becomes of another kind · इति एवं संवेदन-स्वातन्त्र्य-स्वभावः परमेश्वरः एव — so it is the supreme Lord, whose nature is the freedom of awareness · विश्व-भाव-शरीरः घट-आदेः निर्माता — with all things as his body, who is the maker of the pot and the rest · कुम्भकार-संविदः ततः अनधिकत्वात् — because the awareness of the potter is nothing beyond him · कुम्भकार-शरीरस्य च भाव-राशि-मध्ये निक्षेपात् — and the body of the potter is placed among the mass of things · कथं कुम्भकार-शरीरस्य कर्तृत्व-अभिमानः? इति चेत् — if it is asked how the potter's body comes to think of itself as the maker · परमेश्वर-कृतः एव असौ घट-आदिवत् भविष्यति — that too is made by the supreme Lord, just like the pot

तस्मात् सामग्रीवादोऽपि विश्वशरीरस्य संवेदनस्यैव कर्तृतायाम् उपोद्बलकः ।
मेरौ हि तत्रस्थे न भवेत् तथाविधो घटः ।
एवं कल्पितेऽस्मिन् कार्यत्वे शास्त्रेषु तत्त्वानां कार्यकारणभावं प्रति यत् बहुप्रकारत्वं 32.4
तदपि संगतं, गोमयात् कीटात् योगीच्छातो मन्त्रादौषधात् वृश्चिकोदयवत् ।
तत्र निजतन्त्रदृशा तं कल्पितं दर्शयामः ।

tasmāt sāmagrīvādo'pi viśvaśarīrasya saṃvedanasyaiva kartṛtāyām upodbalakaḥ |
merau hi tatrasthe na bhavet tathāvidho ghaṭaḥ |
evaṃ kalpite'smin kāryatve śāstreṣu tattvānāṃ kāryakāraṇabhāvaṃ prati yat bahuprakāratvaṃ tadapi saṃgataṃ, gomayāt kīṭāt yogīcchāto mantrādauṣadhāt vṛścikodayavat |
tatra nijatantradṛśā taṃ kalpitaṃ darśayāmaḥ ||

So even the doctrine of the total set of conditions supports the agency of awareness, whose body is the universe. For if Meru stood in that place, no such pot would come to be. Since being an effect is constructed in this way, the many different accounts in the scriptures of how the tattvas cause one another also make sense — as a scorpion arises from dung, from a worm, from the wish of a yogin, from a mantra or from a herb. Here we show that constructed order from the standpoint of our own system.

WORD BY WORD तस्मात् सामग्री-वादः अपि — so even the doctrine of the total set of conditions · विश्व-शरीरस्य संवेदनस्य एव कर्तृतायाम् उपोद्बलकः — supports the agency of awareness, whose body is the universe · मेरौ हि तत्रस्थे न भवेत् तथाविधः घटः — for if Meru stood in that place, no such pot would come to be · एवं कल्पिते अस्मिन् कार्यत्वे — since being an effect is constructed in this way · शास्त्रेषु तत्त्वानां कार्य-कारण-भावं प्रति यत् बहु-प्रकारत्वम् — the many different accounts in the scriptures of how the tattvas cause one another · तत् अपि संगतम् — also make sense · गोमयात् कीटात् योगि-इच्छातः मन्त्रात् औषधात् वृश्चिक-उदयवत् — as a scorpion arises from dung, from a worm, from the wish of a yogin, from a mantra or from a herb · तत्र निज-तन्त्र-दृशा तं कल्पितं दर्शयामः — here we show that constructed order from the standpoint of our own system

तत्र परमेश्वरः पञ्चभिः शक्तिभिः निर्भर इत्युक्तम्, स स्वातन्त्र्यात् शक्तिं तां तां मुख्यतया प्रकटयन् पञ्चधा तिष्ठति ।

चित्प्राधान्ये शिवतत्त्वम्, आनन्दप्राधान्ये शक्तितत्त्वम्, इच्छाप्राधान्ये सदाशिवतत्त्वम् 32.4 32.5 —इच्छाया हि ज्ञान-क्रिययोः साम्यरूपाभ्युपगमात्मकत्वात्, ज्ञानशक्तिप्राधान्ये ईश्वरतत्त्वम्, क्रियाशक्तिप्राधान्ये विद्यातत्त्वम् इति ।

tatra parameśvaraḥ pañcabhiḥ śaktibhiḥ nirbhara ityuktam, sa svātantryāt śaktiṃ tāṃ tāṃ mukhyatayā prakaṭayan pañcadhā tiṣṭhati | citprādhānye śivatattvam, ānandaprādhānye śaktitattvam, icchāprādhānye sadāśivatattvam—icchāyā hi jñāna-kriyayoḥ sāmyarūpābhyupagamātmakatvāt, jñānaśaktiprādhānye īśvaratattvam, kriyāśaktiprādhānye vidyātattvam iti ||

Here it was said that the supreme Lord is full of five powers. By his freedom he brings forward now this power, now that, as the chief one, and so stands fivefold. When consciousness is chief, there is the Śiva tattva; when bliss is chief, the Śakti tattva; when will is chief, the Sadāśiva tattva — for will consists in taking knowledge and action as equal; when the power of knowledge is chief, the Īśvara tattva; when the power of action is chief, the Vidyā tattva.

WORD BY WORD तत्र परमेश्वरः पञ्चभिः शक्तिभिः निर्भरः इति उक्तम् — here it was said that the supreme Lord is full of five powers · सः स्वातन्त्र्यात् शक्तिं तां तां मुख्यतया प्रकटयन् — by his freedom he brings forward now this power, now that, as the chief one · पञ्चधा तिष्ठति — and so stands fivefold · चित्-प्राधान्ये शिव-तत्त्वम् — when consciousness is chief, the Śiva tattva · आनन्द-प्राधान्ये शक्ति-तत्त्वम् — when bliss is chief, the Śakti tattva · इच्छा-प्राधान्ये सदाशिव-तत्त्वम् — when will is chief, the Sadāśiva tattva · इच्छायाः हि ज्ञान-क्रिययोः साम्य-रूप-अभ्युपगम-आत्मकत्वात् — for will consists in taking knowledge and action as equal · ज्ञान-शक्ति-प्राधान्ये ईश्वर-तत्त्वम् — when the power of knowledge is chief, the Īśvara tattva · क्रिया-शक्ति-प्राधान्ये विद्या-तत्त्वम् इति — when the power of action is chief, the Vidyā tattva

अत्र च तत्त्वेश्वराः शिव-शक्ति-सदाशिवेश्वरानन्ताः—ब्रह्मेव निवृत्तौ, एषां सामान्यरूपाणां विशेषा अनुगतिविषयाः पञ्च, तद्यथा—शाम्भवाः शाक्ताः मन्त्रमहेश्वराः मन्त्रेश्वराः मन्त्राः,—इति शुद्धोऽध्वा । ३२.६
इयति साक्षात् शिवः कर्ता, अशुद्धं पुनरध्वानमनन्तापरनामाघोरेशः सृजति, ईश्वरेच्छावशेन प्रक्षुब्धभोगलोलिकानामणूनां भोगसिद्ध्यर्थम् ।
32.6

atra ca tattveśvarāḥ śiva-śakti-sadāśiveśvarānantāḥ—brahmeva nivṛttau, eṣāṃ sāmānyarūpāṇāṃ viśeṣā anugativiṣayāḥ pañca, tadyathā—śāmbhavāḥ śāktāḥ mantramaheśvarāḥ mantreśvarāḥ mantrāḥ,—iti śuddho'dhvā | iyati sākṣāt śivaḥ kartā, aśuddhaṃ punaradhvānamanantāparanāmāghoreśaḥ sṛjati, īśvarecchāvaśena prakṣubdhabhogalolikānāmaṇūnāṃ bhogasiddhyartham ||

And here the lords of the tattvas are Śiva, Śakti, Sadāśiva, Īśvara and Ananta, as Brahmā is lord of the Nivṛtti sphere. The particular beings that these general levels run through are five: the Śāmbhavas, the Śāktas, the Mantramaheśvaras, the Mantreśvaras and the Mantras. This is the pure path. Up to here Śiva himself is the maker. But the impure path is created by Aghoreśa, also called Ananta, under the will of the Lord, so that souls whose craving for enjoyment has been stirred may get their enjoyment.

WORD BY WORD अत्र च तत्त्व-ईश्वराः शिव-शक्ति-सदाशिव-ईश्वर-अनन्ताः — and here the lords of the tattvas are Śiva, Śakti, Sadāśiva, Īśvara and Ananta · ब्रह्मा इव निवृत्तौ — as Brahmā is lord of the Nivṛtti sphere · एषां सामान्य-रूपाणां विशेषाः अनुगति-विषयाः पञ्च — the particular beings that these general levels run through are five · तत् यथा शाम्भवाः शाक्ताः मन्त्र-महेश्वराः मन्त्र-ईश्वराः मन्त्राः — namely the Śāmbhavas, the Śāktas, the Mantramaheśvaras, the Mantreśvaras and the Mantras · इति शुद्धः अध्वा — this is the pure path · इयति साक्षात् शिवः कर्ता — up to here Śiva himself is the maker · अशुद्धं पुनः अध्वानम् अनन्त-अपर-नामा अघोरेशः सृजति — but the impure path is created by Aghoreśa, also called Ananta · ईश्वर-इच्छा-वशेन — under the will of the Lord · प्रक्षुब्ध-भोग-लोलिकानाम् अणूनां भोग-सिद्धि-अर्थम् — so that souls whose craving for enjoyment has been stirred may get their enjoyment

तत्र लोलिकोऽपूर्णमन्यतारूपः परिस्पन्दः अकर्मकमभिलाषमात्रमेव
भविष्यदवच्छेदयोग्यतेति न मलः पुंसस्तत्त्वान्तरम् ।
रागतत्त्वं तु कर्मावच्छिन्नोऽभिलाषः । ३२.७
कर्म तु तत्र कर्ममात्रं, बुद्धिधर्मस्तु रागः कर्मभेदचित्र इति विभागो वक्ष्यते । 32.7
सोऽयं मलः परमेश्वरस्य स्वात्मप्रच्छादनेच्छातः नान्यत् किंचित्, वस्त्वपि च तत्—
परमेश्वरेच्छात्मनैव धरादेरपि वस्तुत्वात् ।

tatra loliko'pūrṇamanyatārūpaḥ parispandaḥ akarmakamabhilāṣamātrameva
bhaviṣyadavacchedayogyateti na malaḥ puṃsastattvāntaram |
rāgatattvaṃ tu karmāvacchinno'bhilāṣaḥ |
karma tu tatra karmamātraṃ, buddhidharmastu rāgaḥ karmabhedacitra iti vibhāgo vakṣyate |
so'yaṃ malaḥ parameśvarasya svātmapracchādanecchātaḥ nānyat kiṃcit, vastvapi ca tat—parameśvarecchātmanaiva dharāderapi vastutvāt ||

Here craving is a stirring in the form of thinking oneself incomplete, a mere wish with no object, a fitness for limitation still to come; so impurity is not a separate tattva from the soul. But the Rāga tattva is a wish limited by karma. There karma is just karma, while attachment as a property of the intellect varies with the kinds of karma — this distinction will be explained. This impurity is nothing other than the supreme Lord's wish to hide his own self; and yet it is a real thing, because even earth and the rest are real only as the will of the supreme Lord.

WORD BY WORD तत्र लोलिकः अपूर्णमन्यता-रूपः परिस्पन्दः — here craving is a stirring in the form of thinking oneself incomplete · अकर्मकम् अभिलाष-मात्रम् एव — a mere wish with no object · भविष्यत्-अवच्छेद-योग्यता इति — a fitness for limitation still to come · न मलः पुंसः तत्त्व-अन्तरम् — impurity is not a separate tattva from the soul · राग-तत्त्वं तु कर्म-अवच्छिन्नः अभिलाषः — but the Rāga tattva is a wish limited by karma · कर्म तु तत्र कर्म-मात्रम् — and there karma is just karma · बुद्धि-धर्मः तु रागः कर्म-भेद-चित्रः — while attachment as a property of the intellect varies with the kinds of karma · इति विभागः वक्ष्यते — this distinction will be explained · सः अयं मलः परमेश्वरस्य स्व-आत्म-प्रच्छादन-इच्छातः — this impurity is nothing other than the supreme Lord's wish to hide his own self · न अन्यत् किंचित् — nothing else at all · वस्तु अपि च तत् — and yet it is a real thing · परमेश्वर-इच्छा-आत्मना एव धरा-आदेः अपि वस्तुत्वात् — because even earth and the rest are real only as the will of the supreme Lord

स च मलो विज्ञानकेवले विद्यमानो ध्वंसोन्मुख इति न स्वकार्यं कर्म आप्यायति । प्रलयकेवलस्य तु जृम्भमाण एव आस्त इति मलोपोद्बलितं कर्म संसारवैचित्र्यभोगे निमित्तम्—इति तद्भोगवासनानुविद्धानामणूनां भोगसिद्धये श्रीमान् अघोरेशः सृजति 32.8 इति युक्तमुक्तं, मलस्य च प्रक्षोभ ईश्वरेच्छाबलादेव जडस्य स्वतः कुत्रचिदपि असामर्थ्यात् ।

sa ca malo vijñānakevale vidyamāno dhvaṃsonmukha iti na svakāryaṃ karma āpyāyati |
pralayakevalasya tu jṛmbhamāṇa eva āsta iti malopodbalitaṃ karma saṃsāra-vaicitryabhoge nimittam—iti tadbhogavāsanānuviddhānāmaṇūnāṃ bhogasid-dhaye śrīmān aghoreśaḥ sṛjati iti yuktamuktaṃ, malasya ca prakṣobha īśvarec-chābalādeva jaḍasya svataḥ kutracidapi asāmarthyāt ||

In a Vijñānakevala this impurity, though present, is about to perish, so it does not feed karma, its own effect. But in a Pralayakevala it remains in full growth, so karma strengthened by impurity is the cause of the varied enjoyments of worldly life. Thus it was rightly said that the glorious Aghoreśa creates for the enjoyment of souls pierced by the impressions of that enjoyment. And the stirring of impurity comes only by the force of the will of the Lord, because what is inert can do nothing anywhere on its own.

WORD BY WORD सः च मलः विज्ञानकेवले विद्यमानः ध्वंस-उन्मुखः इति — and in a Vijñānakevala this impurity, though present, is about to perish · न स्व-कार्यं कर्म आप्यायति — so it does not feed karma, its own effect · प्रलयकेवलस्य तु जृम्भमाणः एव आस्ते इति — but in a Pralayakevala it remains in full growth · मल-उपोद्बलितं कर्म संसार-वैचित्र्य-भोगे निमित्तम् — so karma strengthened by impurity is the cause of the varied enjoyments of worldly life · इति तत्-भोग-वासना-अनुविद्धानाम् अणूनां भोग-सिद्धये — thus, for the enjoyment of souls pierced by the impressions of that enjoyment · श्रीमान् अघोरेशः सृजति इति युक्तम् उक्तम् — it was rightly said that the glorious Aghoreśa creates · मलस्य च प्रक्षोभः ईश्वर-इच्छा-बलात् एव — and the stirring of impurity comes only by the force of the will of the Lord · जडस्य स्वतः कुत्रचित् अपि असामर्थ्यात् — because what is inert can do nothing anywhere on its own

अणुर्नाम किल चिदचिद्रूपावभास एव, तस्य चिद्रूपमैश्वर्यमेव, अचिद्रूपतैव मलः, तस्य च सृजतः परमेश्वरेच्छामयं तत एव च नित्यं स्रक्ष्यमाणवस्तुगतस्य रूपस्य जडतयाभासयिष्यमाणत्वात् जडं सकलकार्यव्यापनादिरूपत्वाच्च व्यापकं मायाख्यं तत्त्वम् उपादानकारणं, तदवभासकारिणी च परमेश्वरस्य माया नाम शक्तिस्ततोऽन्यैव ।

32.8 32.9

aṇurnāma kila cidacidrūpāvabhāsa eva, tasya cidrūpamaiśvaryameva, acidrūpataiva malaḥ, tasya ca sṛjataḥ parameśvarecchāmayaṃ tata eva ca nityaṃ srakṣyamāṇavastugatasya rūpasya jaḍatayābhāsayiṣyamāṇatvāt jaḍaṃ sakalakāryavyāpanādirūpatvācca vyāpakaṃ māyākhyaṃ tattvam upādānakāraṇaṃ, tadavabhāsakāriṇī ca parameśvarasya māyā nāma śaktistato'nyaiva

||

The soul is just an appearance of consciousness and non-consciousness. Its conscious side is lordship itself; its non-conscious side is impurity. And for the soul as it is created there is a material cause: the tattva called Māyā, made of the will of the supreme Lord and for that reason eternal, inert because the form of the things to be created will appear as inert, and pervasive because it spreads through all its effects. The power of the supreme Lord called Māyā, which makes that appear, is quite other than it.

WORD BY WORD अणुः नाम किल चित्-अचित्-रूप-अवभासः एव — the soul is just an appearance of consciousness and non-consciousness · तस्य चित्-रूपम् ऐश्वर्यम् एव — its conscious side is lordship itself · अचित्-रूपता एव मलः — its non-conscious side is impurity · तस्य च सृजतः परमेश्वर-इच्छा-मयम् — and for the soul as it is created, there is, made of the will of the supreme Lord · ततः एव च नित्यम् — and for that reason eternal · स्रक्ष्यमाण-वस्तु-गतस्य रूपस्य जडतया आभासयिष्यमाणत्वात् जडम् — inert, because the form of the things to be created will appear as inert · सकल-कार्य-व्यापन-आदि-रूपत्वात् च व्यापकम् — and pervasive, because it spreads through all its effects · माया-आख्यं तत्त्वम् उपादान-कारणम् — the tattva called Māyā, the material cause · तत्-अवभास-कारिणी च परमेश्वरस्य माया नाम शक्तिः — while the power of the supreme Lord called Māyā, which makes that appear · ततः अन्या एव — is quite other than it

एवं कलादितत्त्वानां धरान्तानामपि द्वैरूप्यं निरूप्यम् ।
अत्र च द्वैरूप्ये प्रमाणमपि आहुरभिनवगुप्तगुरवः ।
यत् संकल्पे भाति तत्पृथग्भूतं बहिरपि अस्ति स्फुटेन वपुषा घट इव । ३२.१०
तथा च मायाकलादिखपुष्पादेरपि एषैव वर्तनी इति केवलान्वयी हेतुः । 32.10
अनेन च मायाकलाप्रकृतिबुद्ध्यादिविषयं साक्षात्काररूपं ज्ञानं ये भजन्ते तेऽपि सिद्धाः सिद्धा एव ।

evaṃ kalāditattvānāṃ dharāntānāmapi dvairūpyaṃ nirūpyam |
atra ca dvairūpye pramāṇamapi āhurabhinavaguptaguravaḥ |
yat saṃkalpe bhāti tatpṛthagbhūtaṃ bahirapi asti sphuṭena vapuṣā ghaṭa iva |
tathā ca māyākalādikhapuṣpāderapi eṣaiva vartanī iti kevalānvayī hetuḥ |
anena ca māyākalāprakṛtibuddhyādiviṣayaṃ sākṣātkārarūpaṃ jñānaṃ ye bhajante te'pi siddhāḥ siddhā eva ||

In the same way the double aspect of the tattvas from Kalā down to earth should be understood. The teacher Abhinavagupta also gives a proof of this double aspect. What shines in the mind exists separately outside too, in a clear form, like a pot. And so this is the way it is with Māyā, Kalā and the rest, and even with a sky-flower — a reason that has only positive instances. By this, those who have a knowledge that is direct perception of Māyā, Kalā, Prakṛti, intellect and the rest are also accomplished, truly accomplished.

WORD BY WORD एवं कला-आदि-तत्त्वानां धरा-अन्तानाम् अपि — in the same way, for the tattvas from Kalā down to earth · द्वैरूप्यं निरूप्यम् — the double aspect should be understood · अत्र च द्वैरूप्ये प्रमाणम् अपि आहुः अभिनवगुप्त-गुरवः — and the teacher Abhinavagupta also gives a proof of this double aspect · यत् संकल्पे भाति — what shines in the mind · तत् पृथक्-भूतं बहिः अपि अस्ति स्फुटेन वपुषा घटः इव — exists separately outside too, in a clear form, like a pot · तथा च माया-कला-आदि-ख-पुष्प-आदेः अपि एषा एव वर्तनी — and so this is the way it is with Māyā, Kalā and the rest, and even with a sky-flower · इति केवल-अन्वयी हेतुः — a reason that has only positive instances · अनेन च माया-कला-प्रकृति-बुद्धि-आदि-विषयम् — and by this, those who have of Māyā, Kalā, Prakṛti, intellect and the rest · साक्षात्कार-रूपं ज्ञानं ये भजन्ते — a knowledge that is direct perception · ते अपि सिद्धाः सिद्धाः एव — they too are accomplished, truly accomplished

एवं स्थिते मायातत्त्वात् विश्वप्रसवः ।
स च यद्यपि अक्रममेव तथापि उक्तदृशा क्रमोऽवभासते इति ।
सोऽपि उच्यते, तत्र प्रत्यात्म कलादिवर्गो भिन्नः—तत्कार्यस्य कर्तृत्वोपोद्बलनादेः
प्रत्यात्मभेदेन उपलम्भात्, स तु वर्गः कदाचित् एकीभवेत् अपि ईश्वरेच्छया ३२.११
सामाजिकात्मनामिव, तत्र सर्वोऽयं कलादिवर्गः शुद्धः यः परमेश्वरविषयतया 32.11
तत्स्वरूपलाभानुगुणनिजकार्यकारी—संसारप्रतिद्वन्द्वित्वात् ।
स च परमेश्वरशक्तिपातवशात् तथा भवति इति वक्ष्यामस्तत्प्रकाशने ।
अशुद्धस्तु तद्विपरीतः ।

evaṃ sthite māyātattvāt viśvaprasavaḥ |
sa ca yadyapi akramameva tathāpi uktadṛśā kramo'vabhāsate iti |
so'pi ucyate, tatra pratyātma kalādivargo bhinnaḥ—tatkāryasya kartṛtvopodbal-
anādeḥ pratyātmabhedena upalambhāt, sa tu vargaḥ kadācit ekībhavet api īś-
varecchayā sāmājikātmanāmiva, tatra sarvo'yaṃ kalādivargaḥ śuddhaḥ yaḥ
parameśvaraviṣayatayā tatsvarūpalābhānuguṇanijakāryakārī—saṃsārapratid-
vandvitvāt |
sa ca parameśvaraśaktipātavaśāt tathā bhavati iti vakṣyāmastatprakāśane |
aśuddhastu tadviparītaḥ ||

This being so, the universe is born from the Māyā tattva. Though that birth is really without sequence, still, in the way described, a sequence appears. That too is now told. There the group beginning with Kalā is different for each soul, because its effect, the strengthening of agency and so on, is found to differ from soul to soul; yet by the will of the Lord that group may at times become one, as for the souls of an audience. Of these, the whole group beginning with Kalā is pure when, directed at the supreme Lord, it does its work in a way that helps one attain his nature — because it then opposes worldly life. It becomes so through the descent of the supreme Lord's power, as we shall say in the section that explains it. The impure group is the opposite of that.

WORD BY WORD एवं स्थिते माया-तत्त्वात् विश्व-प्रसवः — this being so, the universe is born from the Māyā tattva · सः च यद्यपि अक्रमम् एव — and though that birth is really without sequence · तथापि उक्त-दृशा क्रमः अवभासते इति — still, in the way described, a sequence appears · सः अपि उच्यते — that too is now told · तत्र प्रत्यात्म कला-आदि-वर्गः भिन्नः — there the

group beginning with Kalā is different for each soul · तत्-कार्यस्य कर्तृत्व-उपोद्बलन-आदेः प्रत्यात्म-भेदेन उपलम्भात् — because its effect, the strengthening of agency and so on, is found to differ from soul to soul · सः तु वर्गः कदाचित् एकीभवेत् अपि ईश्वर-इच्छया — yet by the will of the Lord that group may at times become one · सामाजिक-आत्मनाम् इव — as for the souls of an audience · तत्र सर्वः अयं कला-आदि-वर्गः शुद्धः — of these, the whole group beginning with Kalā is pure · यः परमेश्वर-विषयतया तत्-स्वरूप-लाभ-अनुगुण-निज-कार्य-कारी — when, directed at the supreme Lord, it does its work in a way that helps one attain his nature · संसार-प्रतिद्वन्द्वित्वात् — because it then opposes worldly life · सः च परमेश्वर-शक्तिपात-वशात् तथा भवति इति — and it becomes so through the descent of the supreme Lord's power · वक्ष्यामः तत्-प्रकाशने — as we shall say in the section that explains it · अशुद्धः तु तत्-विपरीतः — the impure group is the opposite of that

तत्र मायातः कला जाता, या सुप्तस्थानीयम् अणुं किंचित्कर्तृत्वेन युनक्ति, सा च उच्छूनतेव संसारबीजस्य, मायाण्वोरुभयोः संयोगात् उत्पन्नापि मायां विकरोति, न अविकार्यमणुम्—इति मायाकार्यत्वम् अस्याः ।
३२.१२
32.12
एवम् अन्योन्यश्लेषात् अलक्षणीयान्तरत्वं पुंस्कलयोः ।

tatra māyātaḥ kalā jātā, yā suptasthānīyam aṇuṃ kiṃcitkartṛtvena yunakti, sā ca ucchūnateva saṃsārabījasya, māyāṇvorubhayoḥ saṃyogāt utpannāpi māyāṃ vikaroti, na avikāryamaṇum—iti māyākāryatvam asyāḥ |
evam anyonyaśleṣāt alakṣaṇīyāntaratvaṃ puṃskalayoḥ ||

There, from Māyā is born Kalā, which joins the soul, as if asleep, to a limited power to act. It is like the swelling of the seed of worldly life. Though it arises from the joining of both Māyā and the soul, it changes Māyā, not the soul, which cannot be changed; so it counts as an effect of Māyā. Thus, because they cling to each other, the difference between the soul and Kalā cannot be marked.

WORD BY WORD तत्र मायातः कला जाता — there, from Māyā is born Kalā · या सुप्त-स्थानीयम् अणुं किंचित्-कर्तृत्वेन युनक्ति — which joins the soul, as if asleep, to a limited power to act · सा च उच्छूनता इव संसार-बीजस्य — and it is like the swelling of the seed of worldly life · माया-अण्वोः उभयोः संयोगात् उत्पन्ना अपि — though it arises from the joining of both Māyā and the soul · मायां विकरोति न अविकार्यम् अणुम् — it changes Māyā, not the soul, which cannot be changed · इति माया-कार्यत्वम् अस्याः — so it counts as an effect of Māyā · एवम् अन्योन्य-श्लेषात् — thus, because they cling to each other · अलक्षणीय-अन्तरत्वं पुंस्-कलयोः — the difference between the soul and Kalā cannot be marked

मायागर्भाधिकारिणस्तु कस्यचिदीश्वरस्य प्रसादात् सर्वकर्मक्षये मायापुरुषविवेको भवति, येन मायोर्ध्वे विज्ञानाकल आस्ते, न जातुचित् मायाधः, कलापुंविवेको वा येन कलोर्ध्वे तिष्ठति ।
प्रकृतिपुरुषविवेको वा येन प्रधानाधो न संसरेत् ।
मलपुरुषविवेके तु शिवसमानत्वं ।
पुरुषपूर्णतादृष्टौ तु शिवत्वमेवेति ।

३२.१३
32.13

māyāgarbhādhikāriṇastu kasyacidīśvarasya prasādāt sarvakarmakṣaye māyāpuruṣaviveko bhavati, yena māyordhve vijñānākala āste, na jātucit māyādhaḥ, kalāpuṃviveko vā yena kalordhve tiṣṭhati |
prakṛtipuruṣaviveko vā yena pradhānādho na saṃsaret |
malapuruṣaviveke tu śivasamānatvaṃ |
puruṣapūrṇatādṛṣṭau tu śivatvameveti ||

But for some soul with an office within the womb of Māyā, by the grace of the Lord, when all its karma is spent, there comes the discernment of Māyā from the soul, by which it remains above Māyā as a Vijñānākala, never below Māyā; or the discernment of Kalā from the soul, by which it stays above Kalā; or the discernment of Prakṛti from the soul, by which it no longer wanders below Prakṛti. With the discernment of impurity from the soul comes equality with Śiva; and with the vision of the fullness of the soul, Śiva-hood itself.

WORD BY WORD माया-गर्भ-अधिकारिणः तु कस्यचित् — but for some soul with an office within the womb of Māyā · ईश्वरस्य प्रसादात् सर्व-कर्म-क्षये — by the grace of the Lord, when all its karma is spent · माया-पुरुष-विवेकः भवति — there comes the discernment of Māyā from the soul · येन माया-ऊर्ध्वे विज्ञानाकलः आस्ते — by which it remains above Māyā as a Vijñānākala · न जातुचित् माया-अधः — never below Māyā · कला-पुं-विवेकः वा येन कला-ऊर्ध्वे तिष्ठति — or the discernment of Kalā from the soul, by which it stays above Kalā · प्रकृति-पुरुष-विवेकः वा येन प्रधान-अधः न संसरेत् — or the discernment of Prakṛti from the soul, by which it no longer wanders below Prakṛti · मल-पुरुष-विवेके तु शिव-समानत्वम् — but with the discernment of impurity from the soul comes equality with Śiva · पुरुष-पूर्णता-दृष्टौ तु शिवत्वम् एव इति — and with the vision of the fullness of the soul, Śiva-hood itself

एवं कलातत्त्वमेव किंचित्कर्तृत्वदायि, न च कर्तृत्वम् अज्ञस्य इति ।
किंचिज्ज्ञत्वदायिन्यशुद्धविद्या कलातो जाता, सा च विद्या बुद्धिं पश्यति, तद्गतांश्च
सुखादीन् विवेकेन गृह्णाति । ३२.१४
32.14
बुद्धेर्गुणसंकीर्णाकाराया विवेकेन ग्रहीतुमसामर्थ्यात् ।
तस्मात् बुद्धिप्रतिबिम्बितो भावो विद्यया विविच्यते ।

evaṃ kalātattvameva kiṃcitkartṛtvadāyi, na ca kartṛtvam ajñasya iti |
kiṃcijjñatvadāyinyaśuddhavidyā kalāto jātā, sā ca vidyā buddhiṃ paśyati,
tadgatāṃśca sukhādīn vivekena gṛhṇāti |
buddherguṇasaṃkīrṇākārāyā vivekena grahītumasāmarthyāt |
tasmāt buddhipratibimbito bhāvo vidyayā vivicyate ||

So it is the Kalā tattva that gives limited agency; and one who knows nothing cannot act. So impure Vidyā, which gives limited knowledge, is born from Kalā. This Vidyā sees the intellect and grasps with discernment the pleasure and the rest that are in it, because the intellect, whose form is mixed up with the guṇas, cannot grasp them with discernment. Therefore a thing reflected in the intellect is sorted out by Vidyā.

WORD BY WORD एवं कला-तत्त्वम् एव किंचित्-कर्तृत्व-दायि — so it is the Kalā tattva that gives limited agency · न च कर्तृत्वम् अज्ञस्य इति — and one who knows nothing cannot act · किंचित्-ज्ञत्व-दायिनी अशुद्ध-विद्या कलातः जाता — so impure Vidyā, which gives limited knowledge, is born from Kalā · सा च विद्या बुद्धिं पश्यति — and this Vidyā sees the intellect · तत्-गतान् च सुख-आदीन् विवेकेन गृह्णाति — and grasps with discernment the pleasure and the rest that are in it · बुद्धेः गुण-संकीर्ण-आकारायाः विवेकेन ग्रहीतुम् असामर्थ्यात् — because the intellect, whose form is mixed up with the guṇas, cannot grasp them with discernment · तस्मात् बुद्धि-प्रतिबिम्बितः भावः विद्यया विविच्यते — therefore a thing reflected in the intellect is sorted out by Vidyā

किंचित्कर्तृत्वं किंचिद्भागसिद्धये क्वचिदेव कर्तृत्वम् इत्यत्र अर्थे पर्यवस्यति, क्वचिदेव च इत्यत्र भागे रागतत्त्वस्य व्यापारः ।
न च अवैराग्यकृतं तत्—अवैराग्यस्यापि अरक्तिदर्शनात् ।
वैराग्ये धर्मादावपि रक्तिर्दृश्यते ।
तृप्तस्य च अन्नादौ—अवैराग्याभावेऽपि अन्तःस्थरागानपायात् ।
तेन विना पुनरवैराग्यानुत्पत्तिप्रसङ्गात् ।

३२.१५
32.15

kiṃcitkartṛtvaṃ kiṃcidbhāgasiddhaye kvacideva kartṛtvam ityatra arthe paryavasyati, kvacideva ca ityatra bhāge rāgatattvasya vyāpāraḥ |
na ca avairāgyakṛtaṃ tat—avairāgyasyāpi araktidarśanāt |
vairāgye dharmādāvapi raktirdṛśyate |
tṛptasya ca annādau—avairāgyābhāve'pi antaḥstharāgānapāyāt |
tena vinā punaravairāgyānutpattiprasaṅgāt ||

Limited agency, to establish its "limited" part, comes down to this meaning: agency only in some cases. And in this part, "only in some cases", the Rāga tattva is at work. That is not the doing of lack of dispassion, because even where dispassion is lacking, absence of attachment is seen; and in dispassion an attachment to virtue and the like is seen; and in one who is sated, towards food and the like, though no lack of dispassion is present, the attachment inside has not gone — for without it, lack of dispassion could never arise again.

WORD BY WORD किंचित्-कर्तृत्वं किंचित्-भाग-सिद्धये — limited agency, to establish its "limited" part · क्वचित् एव कर्तृत्वम् इति अत्र अर्थे पर्यवस्यति — comes down to this meaning: agency only in some cases · क्वचित् एव च इति अत्र भागे राग-तत्त्वस्य व्यापारः — and in this part, "only in some cases", the Rāga tattva is at work · न च अवैराग्य-कृतं तत् — and that is not the doing of lack of dispassion · अवैराग्यस्य अपि अरक्ति-दर्शनात् — because even where dispassion is lacking, absence of attachment is seen · वैराग्ये धर्म-आदौ अपि रक्तिः दृश्यते — and in dispassion an attachment to virtue and the like is seen · तृप्तस्य च अन्न-आदौ — and one who is sated, towards food and the like · अवैराग्य-अभावे अपि अन्तःस्थ-राग-अनपायात् — though no lack of dispassion is present, the attachment inside has not gone · तेन विना पुनः अवैराग्य-अनुत्पत्ति-प्रसङ्गात् — for without it, lack of dispassion could never arise again

कालश्च कार्यं कलयंस्तदवच्छिन्नं कर्तृत्वमपि कलयति, तुल्ये क्वचित्त्वे अस्मिन्नेव कर्तृत्वम् इत्यत्रार्थे नियतेर्व्यापारः ।

कार्यकारणभावेऽपि अस्या एव व्यापारः तेन कलात एव एतच्चतुष्कं जातम्, इदमेव किंचिदधुना जानन् अभिष्वक्तः करोमि इत्येवंरूपा संविद् देहपुर्यष्टकादिगता ३२.१६ 32.16 पशुरित्युच्यते ।

तदिदं मायादिषट्कं कञ्चुकषट्कम् उच्यते ।

संविदो मायया अपहस्तितत्वेन कलादीनाम् उपरिपातिनां कञ्चुकवत् अवस्थानात् ।

kālaśca kāryaṃ kalayaṃstadavacchinnaṃ kartṛtvamapi kalayati, tulye kvacittve asminneva kartṛtvam ityatrārthe niyatervyāpāraḥ |
kāryakāraṇabhāve'pi asyā eva vyāpāraḥ tena kalāta eva etaccatuṣkaṃ jātam, idameva kiṃcidadhunā jānan abhiṣvaktaḥ karomi ityevaṃrūpā saṃvid deha-puryaṣṭakādigatā paśurityucyate |
tadidaṃ māyādiṣaṭkaṃ kañcukaṣaṭkam ucyate |
saṃvido māyayā apahastitatvena kalādīnām uparipātināṃ kañcukavat avasthānāt ||

And Time, measuring out the effect, also measures out the agency bounded by it. In the sense "agency in just this case, though other cases are equally possible", Necessity is at work; in the relation of cause and effect too, it is Necessity that is at work. So this group of four is born from Kalā alone. Awareness of the form "knowing just this little, now, attached to it, I act", lodged in the body, the subtle body and so on, is called the bound creature. This group of six beginning with Māyā is called the six sheaths, because awareness has been pushed aside by Māyā, and Kalā and the rest, falling over it, stay on it like a sheath.

WORD BY WORD कालः च कार्यं कलयन् — and Time, measuring out the effect · तत्-अवच्छिन्नं कर्तृत्वम् अपि कलयति — also measures out the agency bounded by it · तुल्ये क्वचित्त्वे अस्मिन् एव कर्तृत्वम् इति अत्र अर्थे — and in this sense, "agency in just this case, though other cases are equally possible" · नियतेः व्यापारः — Necessity is at work · कार्य-कारण-भावे अपि अस्याः एव व्यापारः — in the relation of cause and effect too, it is Necessity that is at work · तेन कलातः एव एतत् चतुष्कं जातम् — so this group of four is born from Kalā alone · इदम् एव किंचित् अधुना जानन् अभिष्वक्तः करोमि — "knowing just this little, now, attached to it, I act" · इति एवं-रूपा संविद् देह-पुर्यष्टक-आदि-गता — awareness of this form,

lodged in the body, the subtle body and so on · पशुः इति उच्यते — is called the bound creature · तत् इदं माया-आदि-षट्कं कञ्चुक-षट्कम् उच्यते — this group of six beginning with Māyā is called the six sheaths · संविदः मायया अपहस्तितत्वेन — because awareness has been pushed aside by Māyā · कला-आदीनाम् उपरिपातिनां कञ्चुकवत् अवस्थानात् — and Kalā and the rest, falling over it, stay on it like a sheath

एवं किंचित्कर्तृत्वं यत् मायाकार्यं तत्र किंचित्त्वविशिष्टं यत् कर्तृत्वं विशेष्यं, तत्र व्याप्रियमाणा कला विद्यादिप्रसवहेतुः, इति निरूपितम् ।

इदानीं विशेषणभागो यः किंचिदित्युक्तो ज्ञेयः कार्यश्च तं यावत् सा कला स्वात्मनः ३२.१७ **पृथक् कुरुते तावत् एष एव सुखदुःखमोहात्मकभोग्यविशेषानुस्यूतस्य सामान्यमात्रस्य तद्गुणसाम्यापरनाम्नः प्रकृतितत्त्वस्य सर्गः, इति भोक्तृभोग्ययुगलस्य सममेव कलातत्त्वायत्ता सृष्टिः ।**

evaṃ kiṃcitkartṛtvaṃ yat māyākāryaṃ tatra kiṃcittvaviśiṣṭaṃ yat kartṛtvaṃ viśeṣyaṃ, tatra vyāpriyamāṇā kalā vidyādiprasavahetuḥ, iti nirūpitam | idānīṃ viśeṣaṇabhāgo yaḥ kiṃcidityukto jñeyaḥ kāryaśca taṃ yāvat sā kalā svātmanaḥ pṛthak kurute tāvat eṣa eva sukhaduḥkhamohātmakabhogyaviśeṣānusyūtasya sāmānyamātrasya tadguṇasāmyāparanāmnaḥ prakṛtitattvasya sargaḥ, iti bhoktṛbhogyayugalasya samameva kalātattvāyattā sṛṣṭiḥ ||

So in the limited agency that is the effect of Māyā, the agency qualified by limitedness is the thing qualified, and Kalā, working on that, is the cause of the birth of Vidyā and the rest — this has been set out. Now the qualifying part, which was called "limited", is what is to be known and to be done. As soon as Kalā separates that from itself, that very act is the creation of the Prakṛti tattva, also called the balance of the guṇas — the bare universal that runs through all particular objects of enjoyment made of pleasure, pain and delusion. So the creation of the pair, enjoyer and enjoyed, depends on the Kalā tattva at one and the same time.

WORD BY WORD एवं किंचित्-कर्तृत्वं यत् माया-कार्यम् — so in the limited agency that is the effect of Māyā · तत्र किंचित्त्व-विशिष्टं यत् कर्तृत्वं विशेष्यम् — the agency qualified by limitedness is the thing qualified · तत्र व्याप्रियमाणा कला विद्या-आदि-प्रसव-हेतुः — and Kalā, working on that, is the cause of the birth of Vidyā and the rest · इति निरूपितम् — this has been set out · इदानीं विशेषण-भागः यः किंचित् इति उक्तः — now the qualifying part, which was called "limited" · ज्ञेयः कार्यः च — is what is to be known and to be done · तं यावत् सा कला स्व-आत्मनः पृथक् कुरुते — as soon as Kalā separates that from itself · तावत् एषः एव — that very act is · सुख-दुःख-मोह-आत्मक-भोग्य-विशेष-अनुस्यूतस्य सामान्य-मात्रस्य — of the bare universal that runs through all particular objects of enjoyment made of pleasure, pain and delusion · तत्-गुण-साम्य-अपर-नाम्नः प्रकृति-तत्त्वस्य सर्गः — the creation of the Prakṛti tattva, also called the balance of those guṇas · इति भोक्तृ-भोग्य-युगलस्य समम्

एव कला-तत्त्व-आयत्ता सृष्टिः — so the creation of the pair, enjoyer and enjoyed, depends on the Kalā tattva at one and the same time

अत्र चैषां वास्तवेन पथा क्रमवन्ध्यैव सृष्टिरित्युक्तं, क्रमावभासोऽपि चास्तीत्यपि उक्तमेव ।

क्रमश्च विद्यारागादीनां विचित्रोऽपि दृष्टः कश्चिद्रज्यन् वेत्ति कोऽपि विदन् रज्यते इत्यादि । ३२.१८ 32.18

तेन भिन्नक्रमनिरूपणमपि रौरवादिषु शास्त्रेषु अविरुद्धं मन्तव्यं, तदेव तु भोग्यसामान्यं प्रक्षोभगतं गुणतत्त्वम् ।

atra caiṣāṃ vāstavena pathā kramavandhyaiva sṛṣṭirityuktaṃ, kramāvabhāso'pi cāstītyapi uktameva |
kramaśca vidyārāgādīnāṃ vicitro'pi dṛṣṭaḥ kaścidrajyan vetti ko'pi vidan rajyate ityādi |
tena bhinnakramanirūpaṇamapi rauravādiṣu śāstreṣu aviruddhaṃ mantavyaṃ, tadeva tu bhogyasāmānyaṃ prakṣobhagataṃ guṇatattvam ||

Here it was said that, taken truly, the creation of these has no sequence; and it was also said that an appearance of sequence exists. And the sequence of Vidyā, Rāga and the rest is seen to vary: one person knows while being attached, another becomes attached while knowing, and so on. So the different orders given in scriptures such as the Raurava should be taken as no contradiction. That same universal of the enjoyed, when stirred, is the tattva of the guṇas.

WORD BY WORD अत्र च एषां वास्तवेन पथा क्रम-वन्ध्या एव सृष्टिः इति उक्तम् — and here it was said that, taken truly, the creation of these has no sequence · क्रम-अवभासः अपि च अस्ति इति अपि उक्तम् एव — and it was also said that an appearance of sequence exists · क्रमः च विद्या-राग-आदीनां विचित्रः अपि दृष्टः — and the sequence of Vidyā, Rāga and the rest is seen to vary · कश्चित् रज्यन् वेत्ति कः अपि विदन् रज्यते इति आदि — one person knows while being attached, another becomes attached while knowing, and so on · तेन भिन्न-क्रम-निरूपणम् अपि रौरव-आदिषु शास्त्रेषु — so the different orders given in scriptures such as the Raurava · अविरुद्धं मन्तव्यम् — should be taken as no contradiction · तत् एव तु भोग्य-सामान्यं प्रक्षोभ-गतं गुण-तत्त्वम् — and that same universal of the enjoyed, when stirred, is the tattva of the guṇas

यत्र सुखं भोग्यरूपप्रकाशः सत्त्वम्, दुःखं प्रकाशाप्रकाशान्दोलनात्मकम् अत एव क्रियारूपं रजः, मोहः प्रकाशाभावरूपस्तमः ।
त्रितयमपि एतत् भोग्यरूपम् ।
एवं क्षुब्धात् प्रधानात् कर्तव्यान्तरोदयः, न अक्षुब्धादिति । ३२.१९ 32.19
क्षोभः अवश्यमेव अन्तराले अभ्युपगन्तव्य इति सिद्धं सांख्यापरिदृष्टं पृथग्भूतं गुणतत्त्वं ।
स च क्षोभः प्रकृतेस्तत्त्वेशाधिष्ठानादेव, अन्यथा नियतं पुरुषं प्रति इति न सिध्येत् ।

yatra sukhaṃ bhogyarūpaprakāśaḥ sattvam, duḥkhaṃ prakāśāprakāśāndolanātmakam ata eva kriyārūpaṃ rajaḥ, mohaḥ prakāśābhāvarūpastamaḥ |
tritayamapi etat bhogyarūpam |
evaṃ kṣubdhāt pradhānāt kartavyāntarodayaḥ, na akṣubdhāditi |
kṣobhaḥ avaśyameva antarāle abhyupagantavya iti siddhaṃ sāṃkhyāparidṛṣṭaṃ pṛthagbhūtaṃ guṇatattvaṃ |
sa ca kṣobhaḥ prakṛtestattveśādhiṣṭhānādeva, anyathā niyataṃ puruṣaṃ prati iti na sidhyet ||

In it pleasure, the shining of the form of the enjoyed, is sattva; pain, a swinging between shining and not shining and therefore of the nature of action, is rajas; delusion, the absence of shining, is tamas. All three of these are of the nature of the enjoyed. So further products arise from Prakṛti when it is stirred, not when it is unstirred. A stirring must therefore be admitted in between, and thus the tattva of the guṇas, unseen by the Sāṃkhya, is established as a separate level. That stirring of Prakṛti comes only from the presiding of the lord of the tattva; otherwise it could not be shown to be directed at a particular soul.

WORD BY WORD यत्र सुखं भोग्य-रूप-प्रकाशः सत्त्वम् — in which pleasure, the shining of the form of the enjoyed, is sattva · दुःखं प्रकाश-अप्रकाश-आन्दोलन-आत्मकम् — pain, a swinging between shining and not shining · अतः एव क्रिया-रूपं रजः — and therefore of the nature of action, is rajas · मोहः प्रकाश-अभाव-रूपः तमः — delusion, the absence of shining, is tamas · त्रितयम् अपि एतत् भोग्य-रूपम् — all three of these are of the nature of the enjoyed · एवं क्षुब्धात् प्रधानात् कर्तव्य-अन्तर-उदयः — so further products arise from Prakṛti when it is stirred · न अक्षुब्धात् इति — not when it is unstirred · क्षोभः अवश्यम् एव अन्तराले अभ्युपगन्तव्यः इति — so a stirring must be admitted in between · सिद्धं सांख्य-

अपरिदृष्टं पृथक्-भूतं गुण-तत्त्वम् — and thus the tattva of the guṇas, unseen by the Sāṃkhya, is established as a separate level · सः च क्षोभः प्रकृतेः तत्त्व-ईश-अधिष्ठानात् एव — and that stirring of Prakṛti comes only from the presiding of the lord of the tattva · अन्यथा नियतं पुरुषं प्रति इति न सिध्येत् — otherwise it could not be shown to be directed at a particular soul

ततो गुणतत्त्वात् बुद्धितत्त्वं यत्र पुंप्रकाशो विषयश्च प्रतिबिम्बम् अर्पयतः ।
बुद्धितत्त्वात् अहङ्कारो येन बुद्धिप्रतिबिम्बिते वेद्यसंपर्के कलुषे पुंप्रकाशे अनात्मनि
आत्माभिमानः शुक्तौ रजताभिमानवत् ।
अत एव कार इत्यनेन कृतकत्वम् अस्य उक्तं, सांख्यस्य तु तत् न युज्यते, स हि न ३२.२० ३२.२०
आत्मनोऽहंविमर्शमयताम् इच्छति, वयं तु कर्तृत्वमपि तस्य इच्छामः ।
तच्च शुद्धं विमर्श एव अप्रतियोगि स्वात्मचमत्काररूपोऽहमिति ।

tato guṇatattvāt buddhitattvaṃ yatra puṃprakāśo viṣayaśca pratibimbam arpayataḥ |
buddhitattvāt ahaṅkāro yena buddhipratibimbite vedyasaṃparke kaluṣe puṃprakāśe anātmani ātmābhimānaḥ śuktau rajatābhimānavat |
ata eva kāra ityanena kṛtakatvam asya uktaṃ, sāṃkhyasya tu tat na yujyate, sa hi na ātmano'haṃvimarśamayatām icchati, vayaṃ tu kartṛtvamapi tasya icchāmaḥ |
tacca śuddhaṃ vimarśa eva apratiyogi svātmacamatkārarūpo'hamiti ||

Then from the tattva of the guṇas comes the tattva of intellect, in which the light of the soul and the object both cast a reflection. From the tattva of intellect comes the ego, by which, in the light of the soul as reflected in the intellect, muddied by contact with objects, there is the notion of self in what is not the self — as one takes a shell for silver. That is why the word "kāra" tells that the ego is a made thing. For the Sāṃkhya, though, that does not fit, since he does not accept that the self consists of the awareness "I"; we, however, hold that the self is also an agent. And that pure "I" is awareness alone, with no counterpart — the "I" that is the wonder of one's own self.

WORD BY WORD ततः गुण-तत्त्वात् बुद्धि-तत्त्वम् — then from the tattva of the guṇas comes the tattva of intellect · यत्र पुं-प्रकाशः विषयः च प्रतिबिम्बम् अर्पयतः — in which the light of the soul and the object both cast a reflection · बुद्धि-तत्त्वात् अहङ्कारः — from the tattva of intellect comes the ego · येन बुद्धि-प्रतिबिम्बिते वेद्य-संपर्के कलुषे पुं-प्रकाशे — by which, in the light of the soul as reflected in the intellect, muddied by contact with objects · अनात्मनि आत्म-अभिमानः — there is the notion of self in what is not the self · शुक्तौ रजत-अभिमानवत् — as one takes a shell for silver · अतः एव कारः इति अनेन कृतकत्वम् अस्य उक्तम् — that is why the word "kāra" tells that the ego is a made

thing · सांख्यस्य तु तत् न युज्यते — for the Sāṃkhya, though, that does not fit · सः हि न आत्मनः अहं-विमर्श-मयताम् इच्छति — since he does not accept that the self consists of the awareness "I" · वयं तु कर्तृत्वम् अपि तस्य इच्छामः — we, however, hold that the self is also an agent · तत् च शुद्धं विमर्शः एव अप्रतियोगि — and that pure "I" is awareness alone, with no counterpart · स्व-आत्म-चमत्कार-रूपः अहम् इति — the "I" that is the wonder of one's own self

एषोऽस्य अहङ्कारस्य करणस्कन्धः ।
प्रकृतिस्कन्धस्तु तस्यैव त्रिविधः सत्त्वादिभेदात् ।
तत्र सात्त्विको यस्मात् मनश्च बुद्धीन्द्रियपञ्चकं च, तत्र मनसि जन्ये
सर्वतन्मात्रजननसामर्थ्ययुक्तः स जनकः ।
श्रोत्रे तु शब्दजननसामर्थ्यविशिष्ट इति, यावत् घ्राणे गन्धजननयोग्यतायुक्त इति, ३२.२१ 32.21
भौतिकमपि न युक्तम् 'अहं शृणोमि' इत्याद्यनुगमाच्च स्फुटम् आहङ्कारिकत्वम्,
करणत्वेन च अवश्यं कर्त्रंशस्पर्शित्वम्, अन्यथा करणान्तरयोजनायाम्
अनवस्थाद्यापातात् ।

eṣo'sya ahaṅkārasya karaṇaskandhaḥ |
prakṛtiskandhastu tasyaiva trividhaḥ sattvādibhedāt |
tatra sāttviko yasmāt manaśca buddhīndriyapañcakaṃ ca, tatra manasi janye
sarvatanmātrajananasāmarthyayuktaḥ sa janakaḥ |
śrotre tu śabdajananasāmarthyaviśiṣṭa iti, yāvat ghrāṇe gandhajananayogy-
atāyukta iti, bhautikamapi na yuktam 'ahaṃ śṛṇomi' ityādyanugamācca
sphuṭam āhaṅkārikatvam, karaṇatvena ca avaśyaṃ kartraṃśasparśitvam, any-
athā karaṇāntarayojanāyām anavasthādyāpātāt ||

This is the instrument side of the ego. Its nature side is threefold, by the division into sattva and the rest. Of these, the sattvic ego is that from which come the mind and the five senses. When the mind is produced, that producer has the power to generate all the subtle elements; for hearing, it is marked by the power to generate sound; and so on down to smell, where it has the fitness to generate odour. Nor is it right to call the senses products of the elements: since the "I" runs through "I hear" and the like, they clearly belong to the ego. As instruments they must touch the agent side; otherwise, in linking them through yet another instrument, an infinite regress and the like would follow.

WORD BY WORD एषः अस्य अहङ्कारस्य करण-स्कन्धः — this is the instrument side of the ego · प्रकृति-स्कन्धः तु तस्य एव त्रिविधः सत्त्व-आदि-भेदात् — its nature side is threefold, by the division into sattva and the rest · तत्र सात्त्विकः यस्मात् मनः च बुद्धि-इन्द्रिय-पञ्चकं च — of these, the sattvic ego is that from which come the mind and the five senses · तत्र मनसि जन्ये सर्व-तन्मात्र-जनन-सामर्थ्य-युक्तः सः जनकः — when the mind is produced, that producer has the power to generate all the subtle elements · श्रोत्रे तु शब्द-जनन-सामर्थ्य-विशिष्टः इति — for

hearing, it is marked by the power to generate sound · यावत् घ्राणे गन्ध-जनन-योग्यता-युक्तः इति — and so on down to smell, where it has the fitness to generate odour · भौतिकम् अपि न युक्तम् — nor is it right to call the senses products of the elements · ‘अहं शृणोमि’ इति आदि अनुगमात् च स्फुटम् आहङ्कारिकत्वम् — since the "I" runs through "I hear" and the like, they clearly belong to the ego · करणत्वेन च अवश्यं कर्तृ-अंश-स्पर्शित्वम् — and as instruments they must touch the agent side · अन्यथा करण-अन्तर-योजनायाम् अनवस्था-आदि-आपातात् — otherwise, in linking them through yet another instrument, an infinite regress and the like would follow

कर्त्रंशश्च अहङ्कार एव, तेन मुख्ये करणे द्वे पुंसः, ज्ञाने विद्या, क्रियायां कला, अन्धस्य पङ्गोश्च अहन्तारूपज्ञानक्रियानपगमात्, उद्रिक्ततन्मात्रभागविशिष्टात् तु सात्त्विकादेव अहंकारात् कर्मेन्द्रियपञ्चकम् 'अहं गच्छामि' इति अहङ्कारविशिष्टः कार्यकरणक्षमः पादेन्द्रियं, तस्य मुख्याधिष्ठानं बाह्यम् अन्यत्रापि तदस्त्येव इति रुग्णस्यापि न गतिविच्छेदः । ३२.२२ 32.22

न च कर्तव्यसांकर्यमुक्तादेव हेतोः क्रिया करणकार्या, मुख्यं च गमनादीनां क्रियात्वं न रूपाद्युपलम्भस्य, तस्य काणादतन्त्रे गुणत्वात्, तस्मात् अवश्याभ्युपेयः कर्मेन्द्रियवर्गः ।

kartraṃśaśca ahaṅkāra eva, tena mukhye karaṇe dve puṃsaḥ, jñāne vidyā, kriyāyāṃ kalā, andhasya paṅgośca ahantārūpajñānakriyānapagamāt, udrikta-tatanmātrabhāgaviśiṣṭāt tu sāttvikādeva ahaṃkārāt karmendriyapañcakam 'ahaṃ gacchāmi' iti ahaṅkāraviśiṣṭaḥ kāryakaraṇakṣamaḥ pādendriyaṃ, tasya mukhyādhiṣṭhānaṃ bāhyam anyatrāpi tadastyeva iti rugṇasyāpi na gativicchedaḥ |
na ca kartavyasāṃkaryamuktādeva hetoḥ kriyā karaṇakāryā, mukhyaṃ ca gamanādīnāṃ kriyātvaṃ na rūpādyupalambhasya, tasya kāṇādatantre guṇatvāt, tasmāt avaśyābhyupeyaḥ karmendriyavargaḥ ||

And the agent side is the ego itself. So the soul has two chief instruments: Vidyā for knowing, Kalā for acting — because even for the blind and the lame the knowing and acting that are of the form of "I" do not go away. But from that same sattvic ego, marked by a swelling of its subtle-element part, come the five organs of action. The organ of the feet is what, marked by the ego "I go", is able to do its work; its chief seat is the outer limb, but it is present elsewhere too, so even a cripple is not cut off from movement. Nor is there confusion of functions, for the reason already given. Action needs an instrument; and walking and the like are action in the chief sense, not the perceiving of colour and the rest, since in the system of Kaṇāda that is a quality. Therefore the group of organs of action must be accepted.

WORD BY WORD कर्तृ-अंशः च अहङ्कारः एव — and the agent side is the ego itself · तेन मुख्ये करणे द्वे पुंसः — so the soul has two chief instruments · ज्ञाने विद्या क्रियायां कला — Vidyā for knowing, Kalā for acting · अन्धस्य पङ्गोः च अहन्ता-रूप-ज्ञान-क्रिया-अनपगमात् — because even

for the blind and the lame the knowing and acting that are of the form of "I" do not go away · उद्रिक्त-तन्मात्र-भाग-विशिष्टात् तु सात्त्विकात् एव अहङ्कारात् — but from that same sattvic ego, marked by a swelling of its subtle-element part · कर्म-इन्द्रिय-पञ्चकम् — come the five organs of action · 'अहं गच्छामि' इति अहङ्कार-विशिष्टः कार्य-करण-क्षमः पाद-इन्द्रियम् — the organ of the feet is what, marked by the ego "I go", is able to do its work · तस्य मुख्य-अधिष्ठानं बाह्यम् — its chief seat is the outer limb · अन्यत्र अपि तत् अस्ति एव इति — but it is present elsewhere too · रुग्णस्य अपि न गति-विच्छेदः — so even a cripple is not cut off from movement · न च कर्तव्य-सांकर्यम् उक्तात् एव हेतोः — nor is there confusion of functions, for the reason already given · क्रिया करण-कार्या — action needs an instrument · मुख्यं च गमन-आदीनां क्रियात्वं न रूप-आदि-उपलम्भस्य — and walking and the like are action in the chief sense, not the perceiving of colour and the rest · तस्य काणाद-तन्त्रे गुणत्वात् — since in the system of Kaṇāda that is a quality · तस्मात् अवश्य-अभ्युपेयः कर्म-इन्द्रिय-वर्गः — therefore the group of organs of action must be accepted

स च पञ्चकः अनुसन्धेस्तावत्त्वात् ।
तथाहि बहिस्तावत्त्यागाय वा अनुसन्धिः आदानाय वा द्वयाय वा, उभयरहितत्वेन स्वरूपविश्रान्तये वा, तत्र क्रमेण पायुः पाणिः पाद् उपस्थ इति ।
अन्तः प्राणाश्रयकर्मानुसन्धेस्तु वागिन्द्रियम्, तेन इन्द्रियाधिष्ठाने हस्ते यत् गमनं तदपि ३२.२३
पादेन्द्रियस्यैव कर्म इति मन्तव्यम्, तेन कर्मानन्त्यमपि न इन्द्रियानन्त्यम् आवहेत्, 23
इयति राजसस्य उपश्लेषकत्वम् इत्याहुः ।
अन्ये तु राजसान्मन इत्याहुः ।
अन्ये तु सात्त्विकात् मनो राजसाच्च इन्द्रियाणि इति ।

sa ca pañcakaḥ anusandhestāvattvāt |
tathāhi bahistāvattyāgāya vā anusandhiḥ ādānāya vā dvayāya vā, ubhayarahitatvena svarūpaviśrāntaye vā, tatra krameṇa pāyuḥ pāṇiḥ pād upastha iti |
antaḥ prāṇāśrayakarmānusandhestu vāgindriyam, tena indriyādhiṣṭhāne haste yat gamanaṃ tadapi pādendriyasyaiva karma iti mantavyam, tena karmānantyamapi na indriyānantyam āvahet, iyati rājasasya upaśleṣakatvam ityāhuḥ |
anye tu rājasānmana ityāhuḥ |
anye tu sāttvikāt mano rājasācca indriyāṇi iti ||

That group is five because intention is of that many kinds. For outwardly, intention is for letting go, or for taking, or for both, or, apart from both, for resting in one's own nature; and for these in order there are the anus, the hand, the foot and the genitals. For the inward intention of action resting on the breath there is the organ of speech. So when there is movement in the hand, the seat of another organ, that too should be taken as the work of the organ of the feet; thus the endlessness of actions does not bring an endlessness of organs. In all this, they say, the rajasic ego is an accessory. Others say the mind comes from the rajasic ego; others again, that the mind comes from the sattvic ego and the organs from the rajasic.

WORD BY WORD सः च पञ्चकः अनुसन्धेः तावत्त्वात् — and that group is five because intention is of that many kinds · तथाहि बहिः तावत् त्यागाय वा अनुसन्धिः — for outwardly, intention is for letting go · आदानाय वा द्वयाय वा — or for taking, or for both · उभय-रहितत्वेन स्वरूप-विश्रान्तये वा — or, apart from both, for resting in one's own nature · तत्र क्रमेण पायुः पाणिः पाद् उपस्थः इति — and for these in order there are the anus, the hand, the foot and the genitals · अन्तः प्राण-आश्रय-कर्म-अनुसन्धेः तु वाक्-इन्द्रियम् — and for the inward

intention of action resting on the breath there is the organ of speech · तेन इन्द्रिय-अधिष्ठाने हस्ते यत् गमनम् — so when there is movement in the hand, the seat of another organ · तत् अपि पाद-इन्द्रियस्य एव कर्म इति मन्तव्यम् — that too should be taken as the work of the organ of the feet · तेन कर्म-आनन्त्यम् अपि न इन्द्रिय-आनन्त्यम् आवहेत् — so the endlessness of actions does not bring an endlessness of organs · इयति राजसस्य उपश्लेषकत्वम् इति आहुः — in all this, they say, the rajasic ego is an accessory · अन्ये तु राजसात् मनः इति आहुः — others say the mind comes from the rajasic ego · अन्ये तु सात्त्विकात् मनः राजसात् च इन्द्रियाणि इति — others again, that the mind comes from the sattvic ego and the organs from the rajasic

भोक्त्रंशाच्छादकात् तु तमःप्रधानाहंकारात् तन्मात्राणि वेद्यैकरूपाणि पञ्च ।
शब्दविशेषाणां हि क्षोभात्मनां यदेकम् अक्षोभात्मकं प्राग्भावि सामान्यम् ३२.२४
अविशेषात्मकं तत् शब्दतन्मात्रं । 32.24
एवं गन्धान्तेऽपि वाच्यं ।

bhoktraṃśācchādakāt tu tamaḥpradhānāhaṃkārāt tanmātrāṇi vedyaikarūpāṇi pañca |
śabdaviśeṣāṇāṃ hi kṣobhātmanāṃ yadekam akṣobhātmakaṃ prāgbhāvi sāmānyam aviśeṣātmakaṃ tat śabdatanmātraṃ |
evaṃ gandhānte'pi vācyaṃ ||

But from the ego in which tamas is chief, which covers the enjoyer side, come the five subtle elements, which are purely objects. For of the particular sounds, which are stirrings, the one unstirred, prior universal without particularity — that is the subtle element of sound. The same is to be said down to odour.

WORD BY WORD भोक्तृ-अंश-आच्छादकात् तु तमः-प्रधान-अहङ्कारात् — but from the ego in which tamas is chief, which covers the enjoyer side · तन्मात्राणि वेद्य-एक-रूपाणि पञ्च — come the five subtle elements, which are purely objects · शब्द-विशेषाणां हि क्षोभ-आत्मनाम् — for of the particular sounds, which are stirrings · यत् एकम् अक्षोभ-आत्मकं प्राग्भावि सामान्यम् अविशेष-आत्मकम् — the one unstirred, prior universal without particularity · तत् शब्द-तन्मात्रम् — that is the subtle element of sound · एवं गन्ध-अन्ते अपि वाच्यम् — the same is to be said down to odour

तत्र शब्दतन्मात्रात् क्षुभितात् अवकाशदानव्यापारं नभः—शब्दस्य वाच्याध्यासावकाशसहत्वात् ।
शब्दतन्मात्रं क्षुभितं वायुः शब्दस्तु अस्य नभसा विरहाभावात् ।
रूपं क्षुभितं तेजः पूर्वगुणौ तु पूर्ववत् । ३२.२५ 32.25
रसः क्षुभित आपः पूर्वे त्रयः पूर्ववत् ।
गन्धः क्षुभितो धरा पूर्वे चत्वारः पूर्ववत् ।
अन्ये शब्दस्पर्शाभ्यां वायुः, इत्यादिक्रमेण पञ्चभ्यो धरणी इति मन्यन्ते ।

tatra śabdatanmātrāt kṣubhitāt avakāśadānavyāpāraṃ nabhaḥ—śabdasya vācyādhyāsāvakāśasahatvāt |
śabdatanmātraṃ kṣubhitaṃ vāyuḥ śabdastu asya nabhasā virahābhāvāt |
rūpaṃ kṣubhitaṃ tejaḥ pūrvaguṇau tu pūrvavat |
rasaḥ kṣubhita āpaḥ pūrve trayaḥ pūrvavat |
gandhaḥ kṣubhito dharā pūrve catvāraḥ pūrvavat |
anye śabdasparśābhyāṃ vāyuḥ, ityādikrameṇa pañcabhyo dharaṇī iti manyante ||

There, from the subtle element of sound when stirred comes ether, whose work is to give room — because sound gives room for the meaning to be laid upon it. The subtle element of sound, stirred, is air; and sound belongs to it because it is never apart from ether. Colour, stirred, is fire, and it has the two earlier qualities as before. Taste, stirred, is water; the three earlier ones as before. Odour, stirred, is earth; the four earlier ones as before. Others hold that air comes from sound and touch, and so on in order, until earth comes from all five.

WORD BY WORD तत्र शब्द-तन्मात्रात् क्षुभितात् — there, from the subtle element of sound when stirred · अवकाश-दान-व्यापारं नभः — comes ether, whose work is to give room · शब्दस्य वाच्य-अध्यास-अवकाश-सहत्वात् — because sound gives room for the meaning to be laid upon it · शब्द-तन्मात्रं क्षुभितं वायुः — the subtle element of sound, stirred, is air · शब्दः तु अस्य नभसा विरह-अभावात् — and sound belongs to it because it is never apart from ether · रूपं क्षुभितं तेजः — colour, stirred, is fire · पूर्व-गुणौ तु पूर्ववत् — and it has the two earlier qualities as before · रसः क्षुभितः आपः — taste, stirred, is water · पूर्वे त्रयः पूर्ववत् — the three earlier ones as before · गन्धः क्षुभितः धरा — odour, stirred, is earth · पूर्वे चत्वारः पूर्ववत् — the four earlier ones as before · अन्ये शब्द-स्पर्शाभ्यां वायुः —

others hold that air comes from sound and touch · इति आदि-क्रमेण पञ्चभ्यः धरणी इति मन्यन्ते — and so on in order, until earth comes from all five

गुणसमुदायमात्रं च पृथिवी, नान्यो गुणी कश्चित् ।
अस्मिंश्च तत्त्वकलापे ऊर्ध्वोर्ध्वगुणं व्यापकं, निकृष्टगुणं तु व्याप्यं ।
स एव गुणस्य उत्कर्षो—यत् तेन विना गुणान्तरं न उपपद्यते, तेन पृथिवीतत्त्वं ३२.२६ 32.26
शिवतत्त्वात् प्रभृति जलतत्त्वेन व्याप्तम्, एवं जलं तेजसा इत्यादि यावच्छक्तितत्त्वम् ॥

guṇasamudāyamātraṃ ca pṛthivī, nānyo guṇī kaścit |
asmiṃśca tattvakalāpe ūrdhvordhvaguṇaṃ vyāpakaṃ, nikṛṣṭaguṇaṃ tu vyāpyaṃ |
sa eva guṇasya utkarṣo—yat tena vinā guṇāntaraṃ na upapadyate, tena pṛthivī-tattvaṃ śivatattvāt prabhṛti jalatattvena vyāptam, evaṃ jalaṃ tejasā ityādi yā-vacchaktitattvam ||

Earth is nothing but a heap of qualities; there is no separate bearer of the qualities. In this whole set of tattvas, what has the higher quality pervades, and what has the lower quality is pervaded. The superiority of a quality is just this: that without it the other quality cannot occur. So the earth tattva is pervaded by everything from the Śiva tattva down to the water tattva; likewise water by fire, and so on up to the Śakti tattva.

WORD BY WORD गुण-समुदाय-मात्रं च पृथिवी — and earth is nothing but a heap of qualities · न अन्यः गुणी कश्चित् — there is no separate bearer of the qualities · अस्मिन् च तत्त्व-कलापे — and in this whole set of tattvas · ऊर्ध्व-ऊर्ध्व-गुणं व्यापकम् — what has the higher quality pervades · निकृष्ट-गुणं तु व्याप्यम् — what has the lower quality is pervaded · सः एव गुणस्य उत्कर्षः — and the superiority of a quality is just this · यत् तेन विना गुण-अन्तरं न उपपद्यते — that without it the other quality cannot occur · तेन पृथिवी-तत्त्वं शिव-तत्त्वात् प्रभृति जल-तत्त्वेन व्याप्तम् — so the earth tattva is pervaded by everything from the Śiva tattva down to the water tattva · एवं जलं तेजसा इति आदि यावत् शक्ति-तत्त्वम् — likewise water by fire, and so on up to the Śakti tattva

भूतानि तन्मात्रगणेन्द्रियाणि
मूलं पुमान्कञ्चुकयुक्सुशुद्धम् ।
विद्यादिशक्त्यन्तमियान्खसंवित्-
सिन्धोस्तरङ्गप्रसरप्रकारः ॥

३२
32

bhūtāni tanmātragaṇendriyāṇi |
mūlaṃ pumānkañcukayuksuśuddham |
vidyādiśaktyantamiyānkhasaṃvit- |
sindhostaraṅgaprasaraprakāraḥ ||

The elements, the group of subtle elements and the organs, root nature, the soul joined to its sheaths, and the wholly pure levels from Vidyā up to Śakti — all this is the pattern of the spreading waves of the ocean of the sky of consciousness.

WORD BY WORD भूतानि — the elements · तन्मात्र-गण-इन्द्रियाणि — the group of subtle elements and the organs · मूलम् — root nature · पुमान् — the soul · कञ्चुक-युक् — joined to its sheaths · सुशुद्धम् — the wholly pure · विद्या-आदि-शक्ति-अन्तम् — from Vidyā up to Śakti · इयान् — all this · ख-संवित्-सिन्धोः — of the ocean of the sky of consciousness · तरङ्ग-प्रसर-प्रकारः — is the pattern of its spreading waves

सअलतच्चपरिउण्णउ
सअलतच्चउत्तिण्णउ ।
परिआणहअत्ताणउ
परमसिवेण समाणउ ॥

३२.२७
32.27

saalataccapariuṇṇau |
saalataccauttiṇṇau |
pariāṇahaattāṇau |
paramasiveṇa samāṇau ||

Know your self, full of all the tattvas and beyond all the tattvas, as equal to Paramaśiva.

WORD BY WORD सअलतच्चपरिउण्णउ — full of all the tattvas · सअलतच्चउत्तिण्णउ — and beyond all the tattvas · परिआणह अत्ताणउ — know your self · परमसिवेण समाणउ — as equal to Paramaśiva

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे तत्त्वस्वरूपप्रकाशनं नामाष्टममाह्निकम् ॥ ८ ॥

Here ends the eighth āhnika, called the Showing of the Nature of the Tattvas, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

नवममाह्निकम्

The Divisions of the Tattvas

Having described the tattvas, Abhinavagupta now shows how each of them is divided. Every tattva is known by seven kinds of knower — Śiva, the Mantramaheśvaras, the Mantreśvaras, the Mantras, the Vijñānākalas, the Pralayākalas and the Sakalas — and by their seven powers; so from earth up to prakṛti each tattva has fifteen forms, its own bare form plus fourteen. The seven powers are set out from the Sakala upward, and it is argued that the knowers differ only through their powers, since in truth there is one knower resting in the bliss of free consciousness. An objection that "being known" leads to an infinite regress is answered: the object's form is what rests in the knower and his power, and it shines of itself. From puruṣa to kalā the tattvas have thirteen forms, and so on downward to Śiva, who has no division at all. This very division of the tattvas produces the variety of the worlds. Earth is then taken as a specimen and its fifteen forms are named, from the earth-Śiva to the earth-Sakala. Next the division inside one knower: the breath that grasps an object rises in sixteen tuṭis, from the undivided first to the object-merged last; the twelve in between are analysed, the number of tuṭis shrinks as thought-construction lessens, until in absorption into Śiva only two remain, and mastery of each level gives its own power. Then the states of waking, dream, deep sleep, the fourth and beyond-the-fourth are defined by how the object shows itself — as something ruled, as the ruling ground, as its seed, as the knower turned toward fullness, and as the full form that contains all — with the names the yogins and the contemplatives give them, and the way they map onto the divisions of fifteen down to three. A closing verse says that in no tattva does the knower have a fixed body, so one should dwell in the ground of the thought-free "I" and gain one's own being.

— अथ तत्त्वानां भेदो निरूप्यते —

स च सप्तधा षडर्धशास्त्र एव परं परमेशेन उक्तः ।
तत्र शिवाः मन्त्रमहेशाः मन्त्रेशाः मन्त्राः विज्ञानाकलाः प्रलयाकलाः सकला इति सप्त शक्तिमन्तः । ३३.१
33.1
एषां सप्तैव शक्तयः, तद्भेदात् पृथिव्यादिप्रधानतत्त्वान्तं चतुर्दशभिर्भेदैः प्रत्येकं स्वं रूपं पञ्चदशम् ।

sa ca saptadhā ṣaḍardhaśāstra eva paraṃ parameśena uktaḥ |
tatra śivāḥ mantramaheśāḥ mantreśāḥ mantrāḥ vijñānākalāḥ pralayākalāḥ sakalā iti sapta śaktimantaḥ |
eṣāṃ saptaiva śaktayaḥ, tadbhedāt pṛthivyādipradhānatattvāntaṃ caturdaśabhirbhedaiḥ pratyekaṃ svaṃ rūpaṃ pañcadaśam ||

That division is sevenfold, and the Supreme Lord has taught it only in the Trika scriptures. There the Śivas, the Mantramaheśvaras, the Mantreśvaras, the Mantras, the Vijñānākalas, the Pralayākalas and the Sakalas are the seven holders of power. Their powers too are seven. Through that division, from earth up to the tattva of prakṛti each tattva has fourteen divisions, and its own form is the fifteenth.

WORD BY WORD सः च सप्तधा — and that division is sevenfold · षडर्ध-शास्त्रे एव परं परमेशेन उक्तः — taught by the Supreme Lord only in the Trika scriptures · तत्र शिवाः मन्त्रमहेशाः मन्त्रेशाः मन्त्राः — there the Śivas, the Mantramaheśvaras, the Mantreśvaras, the Mantras · विज्ञानाकलाः प्रलयाकलाः सकलाः इति — the Vijñānākalas, the Pralayākalas and the Sakalas · सप्त शक्तिमन्तः — are the seven holders of power · एषां सप्त एव शक्तयः — their powers too are seven · तत्-भेदात् — by that division · पृथिवी-आदि-प्रधान-तत्त्व-अन्तम् — from earth up to the tattva of prakṛti · चतुर्दशभिः भेदैः — with fourteen divisions · प्रत्येकं स्वं रूपं पञ्चदशम् — each has its own form as the fifteenth

तत्र स्वं रूपं प्रमेयतायोग्यं स्वात्मनिष्ठम्—अपराभट्टारिकानुग्रहात्, प्रमातृषु उद्रिक्तशक्तिषु यत् विश्रान्तिभाजनं तत् तस्यैव शाक्तं रूपं श्रीमत्परापरानुग्रहात् । तच्च सप्तविधं शक्तीनां तावत्त्वात् ।

३३.२
33.2

शक्तिमद्रूपप्रधाने तु प्रमातृवर्गे यत् विश्रान्तं तच्छक्तिमच्छिवरूपं श्रीमत्पराभट्टारिकानुग्रहात्, तदपि सप्तविधं—प्रमातॄणां शिवात्प्रभृति सकलान्तानां तावताम् उक्तत्वात् ।

tatra svaṃ rūpaṃ prameyatāyogyaṃ svātmaniṣṭham—aparābhaṭṭārikānugrahāt, pramātṛṣu udriktaśaktiṣu yat viśrāntibhājanaṃ tat tasyaiva śāktaṃ rūpaṃ śrīmatparāparānugrahāt |
tacca saptavidhaṃ śaktīnāṃ tāvattvāt |
śaktimadrūpapradhāne tu pramātṛvarge yat viśrāntaṃ tacchaktimacchivarūpaṃ śrīmatparābhaṭṭārikānugrahāt, tadapi saptavidhaṃ—pramātṝṇāṃ śivātprabhṛti sakalāntānāṃ tāvatām uktatvāt ||

There its own form, fit to be an object and resting in itself, comes by the grace of the goddess Aparā. What finds its resting place in the knowers whose power is heightened is the same tattva's power-form, by the grace of the glorious Parāparā; and that is sevenfold, since the powers are that many. But what rests in the group of knowers where the holder of power is foremost is its Śiva-form, the holder of power, by the grace of the glorious goddess Parā. That too is sevenfold, since the knowers from Śiva down to the Sakala were said to be that many.

WORD BY WORD तत्र स्वं रूपं प्रमेयता-योग्यं स्व-आत्म-निष्ठम् — there its own form is fit to be an object and rests in itself · अपरा-भट्टारिका-अनुग्रहात् — by the grace of the goddess Aparā · प्रमातृषु उद्रिक्त-शक्तिषु — in the knowers whose power is heightened · यत् विश्रान्ति-भाजनम् — what finds its resting place · तत् तस्य एव शाक्तं रूपम् — that is the same tattva's power-form · श्रीमत्-परापरा-अनुग्रहात् — by the grace of the glorious Parāparā · तत् च सप्तविधम् — and that is sevenfold · शक्तीनां तावत्त्वात् — since the powers are that many · शक्तिमत्-रूप-प्रधाने तु प्रमातृ-वर्गे — but in the group of knowers where the holder of power is foremost · यत् विश्रान्तम् — what rests · तत् शक्तिमत् शिव-रूपम् — that is its Śiva-form, the holder of power · श्रीमत्-परा-भट्टारिका-अनुग्रहात् — by the grace of the glorious goddess Parā · तत् अपि सप्तविधम् — that too is sevenfold · प्रमातृणां शिवात् प्रभृति सकल-अन्तानां तावताम् उक्तत्वात् — since the knowers from Śiva to the Sakala were said to be that many

तत्र शक्तिभेदादेव प्रमातॄणां भेदः, स च स्फुटीकरणार्थं सकलादिक्रमेण भण्यते, तत्र सकलस्य विद्याकले शक्तिः तद्विशेषरूपत्वात् बुद्धिकर्माक्षशक्तीनां, प्रलयाकलस्य तु ते एव निर्विषयत्वात् अस्फुटे ।

विज्ञानाकलस्य ते एव विगलत्कल्पे तत्संस्कारसचिवा प्रबुध्यमाना शुद्धविद्या मन्त्रस्य ३३.३ ।

33.3

तत्संस्कारहीना सैव प्रबुद्धा मन्त्रेशस्य ।

सैव इच्छाशक्तिरूपतां स्वातन्त्र्यस्वभावां जिघृक्षन्ती मन्त्रमहेश्वरस्य ।

इच्छात्मिका स्फुटस्वातन्त्र्यात्मिका शिवस्य इति शक्तिभेदाः सप्त मुख्याः ।

tatra śaktibhedādeva pramātṝṇāṃ bhedaḥ, sa ca sphuṭīkaraṇārthaṃ sakalādikrameṇa bhaṇyate, tatra sakalasya vidyākale śaktiḥ tadviśeṣarūpatvāt buddhikarmākṣaśaktīnāṃ, pralayākalasya tu te eva nirviṣayatvāt asphuṭe |

vijñānākalasya te eva vigalatkalpe tatsaṃskārasacivā prabudhyamānā śuddhavidyā mantrasya |

tatsaṃskārahīnā saiva prabuddhā mantreśasya |

saiva icchāśaktirūpatāṃ svātantryasvabhāvāṃ jighṛkṣantī mantramaheśvarasya |

icchātmikā sphuṭasvātantryātmikā śivasya iti śaktibhedāḥ sapta mukhyāḥ ||

Here the knowers differ only through the difference of their powers, and to make this clear it is stated in order, beginning with the Sakala. The power of the Sakala is vidyā and kalā, since the powers of the intellect, of action and of the senses are particular forms of those two. For the Pralayākala those same two are indistinct, since they have no object. For the Vijñānākala they are all but dissolved; pure knowledge, awakening while still attended by their traces, is the power of the Mantra. The same knowledge, fully awake and free of those traces, is the power of the Mantreśvara. The same, about to take the form of the power of will whose nature is freedom, is the power of the Mantramaheśvara. As will itself, as manifest freedom, it is the power of Śiva. These are the seven chief divisions of power.

WORD BY WORD तत्र शक्ति-भेदात् एव प्रमातॄणां भेदः — here the knowers differ only through the difference of their powers · सः च स्फुटीकरण-अर्थं सकल-आदि-क्रमेण भण्यते — and to make it clear it is stated in order beginning with the Sakala · तत्र सकलस्य विद्या-

कले शक्तिः — the power of the Sakala is vidyā and kalā · तत्-विशेष-रूपत्वात् बुद्धि-कर्म-अक्ष-शक्तीनाम् — since the powers of the intellect, of action and of the senses are particular forms of those · प्रलयाकलस्य तु ते एव निर्विषयत्वात् अस्फुटे — for the Pralayākala those same two are indistinct, since they have no object · विज्ञानाकलस्य ते एव विगलत्-कल्पे — for the Vijñānākala those same two are all but dissolved · तत्-संस्कार-सचिवा प्रबुध्यमाना शुद्धविद्या मन्त्रस्य — pure knowledge, awakening while still attended by their traces, is the power of the Mantra · तत्-संस्कार-हीना सा एव प्रबुद्धा मन्त्रेशस्य — the same, fully awake and free of those traces, is the power of the Mantreśvara · सा एव इच्छा-शक्ति-रूपतां स्वातन्त्र्य-स्वभावां जिघृक्षन्ती मन्त्रमहेश्वरस्य — the same, about to take the form of the power of will whose nature is freedom, is the power of the Mantramaheśvara · इच्छा-आत्मिका स्फुट-स्वातन्त्र्य-आत्मिका शिवस्य — as will itself, as manifest freedom, it is the power of Śiva · इति शक्ति-भेदाः सप्त मुख्याः — these are the seven chief divisions of power

तदुपरागकृतश्च शक्तिमत्सु प्रमातृषु भेदः—करणभेदस्य कर्तृभेदपर्यवसानात्, शक्तेरेव च अव्यतिरिक्तायाः करणीकर्तुं शक्यत्वात् न अन्यस्य—अनवस्थाद्यापत्तेः । ३३.४

taduparāgakṛtaśca śaktimatsu pramātṛṣu bhedaḥ—karaṇabhedasya kartṛbheda-paryavasānāt, śaktereva ca avyatiriktāyāḥ karaṇīkartuṃ śakyatvāt na anyasya—anavasthādyāpatteḥ ||

And the difference among the knowers who hold power is made by the colouring of those powers, since a difference of instrument ends in a difference of agent, and since only power, which is not separate from the agent, can be made an instrument — nothing else, because an infinite regress and other faults would follow.

WORD BY WORD तत्-उपराग-कृतः च शक्तिमत्सु प्रमातृषु भेदः — and the difference among the knowers who hold power is made by the colouring of those powers · करण-भेदस्य कर्तृ-भेद-पर्यवसानात् — since a difference of instrument ends in a difference of agent · शक्तेः एव च अव्यतिरिक्तायाः करणीकर्तुं शक्यत्वात् — and since only power, which is not separate from him, can be made an instrument · न अन्यस्य — not anything else · अनवस्था-आदि-आपत्तेः — because an infinite regress and other faults would follow

वस्तुतः पुनरेक एव चित्स्वातन्त्र्यानन्दविश्रान्तः प्रमाता, तत्र पृथिवी स्वरूपमात्रविश्रान्ता यदा वेद्यते तदा स्वरूपम् अस्याः केवलं भाति चैत्रचक्षुर्दृष्टं चैत्रविदितं जानामीति, तत्र सकलशक्तिकृतं सकलशक्तिमद्रूपकृतं स्वरूपान्तरं 33.5 भात्येव, एवं शिवान्तमपि वाच्यं, शिवशक्तिनिष्ठं शिवस्वभावविश्रान्तं च विश्वं जानामि इति प्रत्ययस्य विलक्षणस्य भावात् ।

vastutaḥ punareka eva citsvātantryānandaviśrāntaḥ pramātā, tatra pṛthivī svarūpamātraviśrāntā yadā vedyate tadā svarūpam asyāḥ kevalaṃ bhāti caitra-cakṣurdṛṣṭaṃ caitraviditaṃ jānāmīti, tatra sakalaśaktikṛtaṃ sakalaśaktimadrū-pakṛtaṃ svarūpāntaraṃ bhātyeva, evaṃ śivāntamapi vācyaṃ, śivaśaktiniṣṭhaṃ śivasvabhāvaviśrāntaṃ ca viśvaṃ jānāmi iti pratyayasya vilakṣaṇasya bhāvāt ||

In truth, however, the knower is one only, resting in the bliss of the freedom of consciousness. There, when earth is known as resting in its bare form alone, only its own form appears. But in "I know it as seen by Caitra's eye, as known by Caitra", a further form does appear, made by the Sakala's power and by the Sakala's form as holder of power. The same should be said all the way up to Śiva, because there is a distinct cognition, "I know the universe as resting in Śiva's power and in Śiva's nature."

WORD BY WORD वस्तुतः पुनः एकः एव प्रमाता — in truth, however, the knower is one only · चित्-स्वातन्त्र्य-आनन्द-विश्रान्तः — resting in the bliss of the freedom of consciousness · तत्र पृथिवी स्वरूप-मात्र-विश्रान्ता यदा वेद्यते — there, when earth is known as resting in its bare form alone · तदा स्वरूपम् अस्याः केवलं भाति — then only its own form appears · चैत्र-चक्षुः-दृष्टं चैत्र-विदितं जानामि इति — "I know it as seen by Caitra's eye, as known by Caitra" · तत्र सकल-शक्ति-कृतं सकल-शक्तिमत्-रूप-कृतं स्वरूप-अन्तरं भाति एव — there a further form does appear, made by the Sakala's power and by the Sakala's form as holder of power · एवं शिव-अन्तम् अपि वाच्यम् — the same should be said up to Śiva · शिव-शक्ति-निष्ठं शिव-स्वभाव-विश्रान्तं च विश्वं जानामि इति — "I know the universe as resting in Śiva's power and in Śiva's nature" · प्रत्ययस्य विलक्षणस्य भावात् — because such a distinct cognition exists

ननु भावस्य चेत् वेद्यता स्वं वपुः तत्सर्वान्प्रति वेद्यत्वं, वेद्यत्वमपि वेद्यम् इत्यनवस्था, तया च जगतोऽन्धसुप्तत्वं सुप्रकाशमेव, तया च वेद्यत्वावेद्यत्वे विरुद्धधर्मयोग इति दोषः? अत्र उच्यते—न तत् स्वं वपुः स्वरूपस्य पृथगुक्तत्वात्, किं तर्हि तत् प्रमातृशक्तौ प्रमातरि च यत् विश्रान्तिभाजनं यत् रूपं तत् खलु तत्, तत् स्वप्रकाशमेव तत् प्रकाशते न तु किंचिदपि प्रति इति सर्वज्ञत्वम् अनवस्थाविरुद्धधर्मयोगश्च इति दूरापास्तम् । ३३.६ 33.6

nanu bhāvasya cet vedyatā svaṃ vapuḥ tatsarvānprati vedyatvaṃ, vedyatvamapi vedyam ityanavasthā, tayā ca jagato'ndhasuptatvaṃ suprakāśameva, tayā ca vedyatvāvedyatve viruddhadharmayoga iti doṣaḥ? atra ucyate—na tat svaṃ vapuḥ svarūpasya pṛthaguktatvāt, kiṃ tarhi tat pramātṛśaktau pramātari ca yat viśrāntibhājanaṃ yat rūpaṃ tat khalu tat, tat svaprakāśameva tat prakāśate na tu kiṃcidapi prati iti sarvajñatvam anavasthāviruddhadharmayogaśca iti dūrāpāstam ||

"But if being-known is a thing's own body, then it would be known to everyone; being-known would itself be known, which is an infinite regress; by that the world would plainly be blind and asleep; and by it a thing, being both known and unknown, would have contradictory properties. Is this not a fault?" To this we reply: being-known is not the thing's own body, since its own form has been stated separately. What is it then? It is that form which finds rest in the knower's power and in the knower. That shines as self-luminous, not to anyone at all. So universal knownness, the regress and the meeting of contradictory properties are all cast far away.

WORD BY WORD ननु भावस्य चेत् वेद्यता स्वं वपुः — but if being-known is a thing's own body · तत् सर्वान् प्रति वेद्यत्वम् — then it would be known to everyone · वेद्यत्वम् अपि वेद्यम् इति अनवस्था — and being-known would itself be known — an infinite regress · तया च जगतः अन्ध-सुप्तत्वं सुप्रकाशम् एव — and by that the world would plainly be blind and asleep · तया च वेद्यत्व-अवेद्यत्वे विरुद्ध-धर्म-योगः इति दोषः — and by it, being both known and unknown, contradictory properties would meet — such is the objection · अत्र उच्यते — to this we reply · न तत् स्वं वपुः स्वरूपस्य पृथक् उक्तत्वात् — it is not the thing's own body, since its own form has been stated separately · किं तर्हि — what then? · तत् प्रमातृ-शक्तौ प्रमातरि च यत् विश्रान्ति-भाजनं यत् रूपं तत् खलु तत् — it is that form which finds rest in the knower's power and in the knower · तत् स्व-प्रकाशम् एव तत् प्रकाशते — that shines as self-

luminous · न तु किंचित् अपि प्रति — not to anyone at all · इति सर्वज्ञत्वम् अनवस्था-विरुद्ध-धर्म-योगः च इति दूर-अपास्तम् — so universal knownness, the regress and the meeting of contradictory properties are all cast far away

अनन्तप्रमातृसंवेद्यमपि एकमेव तत् तस्य रूपं तावति तेषामेकाभासरूपत्वात् इति न प्रमात्रन्तरसंवेदनानुमानविघ्नः कश्चित्, तच्च तस्य रूपं सत्यम् अर्थक्रियाकारित्वात् तथैव, परदृश्यमानां कान्तां दृष्ट्वा तस्यै समीर्ष्यति, शिवस्वभावं विश्रान्तिकुम्भं पश्यन् 3३.6
समाविशति समस्तानन्तप्रमातृविश्रान्तं वस्तु पश्यन् पूर्णीभवति नर्तकीप्रेक्षणवत्, 3३.7
तस्यैव नीलस्य तद्रूपं प्रमातरि यत् विश्रान्तं तथैव स्वप्रकाशस्य विमर्शस्योदयात्—इति पञ्चदशात्मकत्वं पृथिव्याः प्रभृति प्रधानतत्त्वपर्यन्तम् ।

anantapramātṛsaṃvedyamapi ekameva tat tasya rūpaṃ tāvati teṣāmekābhāsarūpatvāt iti na pramātrantarasaṃvedanānumānavighnaḥ kaścit, tacca tasya rūpaṃ satyam arthakriyākāritvāt tathaiva, paradṛśyamānāṃ kāntāṃ dṛṣṭvā tasyai samīrṣyati, śivasvabhāvaṃ viśrāntikumbhaṃ paśyan samāviśati samastānantapramātṛviśrāntaṃ vastu paśyan pūrṇībhavati nartakīprekṣaṇavat, tasyaiva nīlasya tadrūpaṃ pramātari yat viśrāntaṃ tathaiva svaprakāśasya vimarśasyodayāt—iti pañcadaśātmakatvaṃ pṛthivyāḥ prabhṛti pradhānatattvaparyantam ||

Though known by countless knowers, that form of the thing is one only, since in that respect they all have the form of a single appearance; so there is no obstacle to inferring the awareness of other knowers. And that form of the thing is real, since it produces effects just so: seeing his beloved being looked at by another, a man grows jealous over her; seeing the jar as resting in the nature of Śiva, one enters absorption; seeing a thing as resting in all the countless knowers, one becomes full, as when watching a dancer. For that form of the same blue which rests in the knower arises just so as a self-luminous awareness. Thus each tattva from earth up to prakṛti is fifteenfold.

WORD BY WORD अनन्त-प्रमातृ-संवेद्यम् अपि एकम् एव तत् तस्य रूपम् — though known by countless knowers, that form of the thing is one only · तावति तेषाम् एक-आभास-रूपत्वात् — since in that respect they all have the form of a single appearance · इति न प्रमातृ-अन्तर-संवेदन-अनुमान-विघ्नः कश्चित् — so there is no obstacle to inferring the awareness of other knowers · तत् च तस्य रूपं सत्यम् अर्थ-क्रिया-कारित्वात् तथा एव — and that form of the thing is real, since it produces effects just so · पर-दृश्यमानां कान्तां दृष्ट्वा तस्यै समीर्ष्यति — seeing his beloved being looked at by another, a man grows jealous over her · शिव-स्वभावं विश्रान्ति-कुम्भं पश्यन् समाविशति — seeing the jar resting in the nature of Śiva, one enters absorption · समस्त-अनन्त-प्रमातृ-विश्रान्तं वस्तु पश्यन् पूर्णीभवति — seeing a thing resting in all

the countless knowers, one becomes full · नर्तकी-प्रेक्षण-वत् — as when watching a dancer · तस्य एव नीलस्य तत्-रूपं प्रमातरि यत् विश्रान्तम् — that form of the same blue which rests in the knower · तथा एव स्व-प्रकाशस्य विमर्शस्य उदयात् — because a self-luminous awareness arises just so · इति पञ्चदश-आत्मकत्वं पृथिव्याः प्रभृति प्रधान-तत्त्व-पर्यन्तम् — thus each tattva from earth to prakṛti is fifteenfold

तावत्युद्रिक्तरागादिकञ्चुकस्य सकलस्य प्रमातृत्वात्; सकलस्यापि एवं पाञ्चदश्यं तस्यापि तावद्वेद्यत्वात् ।
वितत्य चैतत् निर्णीतं तन्त्रालोके ।

३३.८
33.8

tāvatyudriktarāgādikañcukasya sakalasya pramātṛtvāt; sakalasyāpi evaṃ pāñcadaśyaṃ tasyāpi tāvadvedyatvāt |
vitatya caitat nirṇītaṃ tantrāloke ||

For in that range the knower is the Sakala, whose sheaths of attachment and the rest are heightened; and the Sakala too is fifteenfold in the same way, since he too is an object in that range. This has been settled at length in the Tantrāloka.

WORD BY WORD तावति उद्रिक्त-राग-आदि-कञ्चुकस्य सकलस्य प्रमातृत्वात् — because in that range the Sakala, whose sheaths of attachment and the rest are heightened, is the knower · सकलस्य अपि एवं पाञ्चदश्यम् — the Sakala too is fifteenfold in the same way · तस्य अपि तावत् वेद्यत्वात् — since he too is an object in that range · वितत्य च एतत् निर्णीतं तन्त्रालोके — and this has been settled at length in the Tantrāloka

पुंसः प्रभृति कलातत्त्वान्तं त्रयोदशधा—सकलस्य तत्र प्रमातृतायोगेन तच्छक्तिशक्तिमदात्मनो भेदद्वयस्य प्रत्यस्तमयात्, तथा च सकलस्य स्वरूपत्वमेव केवलं, प्रलयाकलस्य स्वरूपत्वे पञ्चानां प्रमातृत्वे एकादश भेदाः । विज्ञानाकलस्य स्वरूपत्वे चतुर्णां प्रमातृत्वे नव भेदाः । ३३.९ 33.9 मन्त्रस्य स्वरूपत्वे त्रयाणां प्रमातृत्वे सप्त । मन्त्रेशस्य स्वरूपत्वे द्वयोः प्रमातृत्वे पञ्च । मन्त्रमहेशस्य स्वरूपत्वे भगवत एकस्यैव प्रमातृत्वे शक्तिशक्तिमद्भेदात् त्रयः । शिवस्य तु प्रकाशैकचित्स्वातन्त्र्यनिर्भरस्य न कोऽपि भेदः परिपूर्णत्वात् ।

puṃsaḥ prabhṛti kalātattvāntaṃ trayodaśadhā—sakalasya tatra pramātṛtāyogena tacchaktiśaktimadātmano bhedadvayasya pratyastamayāt, tathā ca sakalasya svarūpatvameva kevalaṃ, pralayākalasya svarūpatve pañcānāṃ pramātṛtve ekādaśa bhedāḥ |
vijñānākalasya svarūpatve caturṇāṃ pramātṛtve nava bhedāḥ |
mantrasya svarūpatve trayāṇāṃ pramātṛtve sapta |
mantreśasya svarūpatve dvayoḥ pramātṛtve pañca |
mantramaheśasya svarūpatve bhagavata ekasyaiva pramātṛtve śaktiśaktimadbhedāt trayaḥ |
śivasya tu prakāśaikacitsvātantryanirbharasya na ko'pi bhedaḥ paripūrṇatvāt ||

From puruṣa up to the tattva of kalā there are thirteen forms, because there the Sakala is not a knower, so the pair of divisions made of his power and of himself as holder of power has set, and the Sakala keeps only his bare form. Where the Pralayākala is the bare form and five are knowers, there are eleven divisions. Where the Vijñānākala is the bare form and four are knowers, nine. Where the Mantra is the bare form and three are knowers, seven. Where the Mantreśvara is the bare form and two are knowers, five. Where the Mantramaheśvara is the bare form and the Lord alone is the knower, three, by the division into power and holder of power. But for Śiva, who is full of the freedom of consciousness that is light alone, there is no division at all, because he is completely full.

WORD BY WORD पुंसः प्रभृति कला-तत्त्व-अन्तं त्रयोदशधा — from puruṣa up to the tattva of kalā there are thirteen forms · सकलस्य तत्र प्रमातृता-अयोगेन — because there the Sakala is not a knower · तत्-शक्ति-शक्तिमत्-आत्मनः भेद-द्वयस्य प्रत्यस्तमयात् — so the pair of divisions

made of his power and of himself as holder of power has set · तथा च सकलस्य स्वरूपत्वम् एव केवलम् — and so the Sakala has only his bare form · प्रलयाकलस्य स्वरूपत्वे पञ्चानां प्रमातृत्वे एकादश भेदाः — where the Pralayākala is the bare form and five are knowers, there are eleven divisions · विज्ञानाकलस्य स्वरूपत्वे चतुर्णां प्रमातृत्वे नव भेदाः — where the Vijñānākala is the bare form and four are knowers, nine · मन्त्रस्य स्वरूपत्वे त्रयाणां प्रमातृत्वे सप्त — where the Mantra is the bare form and three are knowers, seven · मन्त्रेशस्य स्वरूपत्वे द्वयोः प्रमातृत्वे पञ्च — where the Mantreśvara is the bare form and two are knowers, five · मन्त्रमहेशस्य स्वरूपत्वे भगवतः एकस्य एव प्रमातृत्वे — where the Mantramaheśvara is the bare form and the Lord alone is the knower · शक्ति-शक्तिमत्-भेदात् त्रयः — three, by the division into power and holder of power · शिवस्य तु प्रकाश-एक-चित्-स्वातन्त्र्य-निर्भरस्य — but for Śiva, who is full of the freedom of consciousness that is light alone · न कः अपि भेदः परिपूर्णत्वात् — there is no division at all, because he is completely full

एवम् अयं तत्त्वभेद एव परमेश्वरानुत्तरनयैकाख्ये निरूपितः भुवनभेदवैचित्र्यं करोति, नरकस्वर्गरुद्रभुवनानां पार्थिवत्वे समानेऽपि दूरतरस्य स्वभावभेदस्य उक्तत्वात् । अत्र च परस्परं भेदकलनया अवान्तरभेदज्ञानकुतूहली तन्त्रालोकमेव अवधारयेत् । एवम् एकैकघटाद्यनुसारेणापि पृथिव्यादीनां तत्त्वानां भेदो निरूपितः ।

३३.१० ३३.10

evam ayaṃ tattvabheda eva parameśvarānuttaranayaikākhye nirūpitaḥ bhuvanabhedavaicitryaṃ karoti, narakasvargarudrabhuvanānāṃ pārthivatve samāne'pi dūratarasya svabhāvabhedasya uktatvāt |
atra ca parasparaṃ bhedakalanayā avāntarabhedajñānakutūhalī tantrālokameva avadhārayet |
evam ekaikaghaṭādyanusāreṇāpi pṛthivyādīnāṃ tattvānāṃ bhedo nirūpitaḥ ||

Thus this very division of the tattvas, set out in the one doctrine called the Supreme Lord's unsurpassed way, produces the variety of the different worlds; for though the hells, the heavens and the worlds of the Rudras are alike in being of earth, a very wide difference of nature has been stated among them. Here one who is curious to know the sub-divisions, reckoning their mutual differences, should study the Tantrāloka itself. Thus the division of the tattvas from earth onward has been set out, following even a single jar or the like.

WORD BY WORD एवम् अयं तत्त्व-भेदः एव — thus this very division of the tattvas · परमेश्वर-अनुत्तर-नय-एक-आख्ये निरूपितः — set out in the one doctrine called the Supreme Lord's unsurpassed way · भुवन-भेद-वैचित्र्यं करोति — produces the variety of the different worlds · नरक-स्वर्ग-रुद्र-भुवनानां पार्थिवत्वे समाने अपि — for though the hells, the heavens and the worlds of the Rudras are alike in being of earth · दूरतरस्य स्वभाव-भेदस्य उक्तत्वात् — a very wide difference of nature has been stated among them · अत्र च परस्परं भेद-कलनया — and here, by reckoning their mutual differences · अवान्तर-भेद-ज्ञान-कुतूहली — one curious to know the sub-divisions · तन्त्रालोकम् एव अवधारयेत् — should study the Tantrāloka itself · एवम् एक-एक-घट-आदि-अनुसारेण अपि — thus, following even a single jar or the like · पृथिवी-आदीनां तत्त्वानां भेदः निरूपितः — the division of the tattvas from earth onward has been set out

अधुना समस्तं पृथिवीतत्त्वं प्रमातृप्रमेयरूपम् उद्दिश्य निरूप्यते—यो धरातत्त्वाभेदेन प्रकाशः स शिवः ।

यथा श्रुतिः 'पृथिव्येवेदं ब्रह्म' इति ।

धरातत्त्वसिद्धिप्रदान् प्रेरयति स धरामन्त्रमहेश्वरः, प्रेर्यो धरामन्त्रेशः, तस्यैवाभिमानिकविग्रहतात्मको वाचको मन्त्रः, सांख्यादिपाशवविद्योत्तीर्णशिवविद्याक्रमेण अभ्यस्तपार्थिवयोगोऽप्राप्तध्रुवपदः धराविज्ञानाकलः । ३३.११ 33.11

पाशवविद्याक्रमेण अभ्यस्तपार्थिवयोगः कल्पान्ते मरणे वा धराप्रलयकेवलः । सौषुप्ते हि तत्त्वावेशवशादेव चित्रस्य स्वप्नस्य उदयः स्यात्, गृहीतधराभिमानस्तु धरासकलः ।

अत्रापि शक्त्युद्रेकन्यग्भावाभ्यां चतुर्दशत्वम् इति प्रमातृतापन्नस्य धरातत्त्वस्य भेदाः, स्वरूपं तु शुद्धं प्रमेयम् इति, एवम् अपरत्रापि ।

adhunā samastaṃ pṛthivītattvaṃ pramātṛprameyarūpam uddiśya nirūpyate—yo dharātattvābhedena prakāśaḥ sa śivaḥ |
yathā śrutiḥ 'pṛthivyevedaṃ brahma' iti |
dharātattvasiddhipradān prerayati sa dharāmantramaheśvaraḥ, preryo dharāmantreśaḥ, tasyaivābhimānikavigrahatātmako vācako mantraḥ, sāṃkhyādipāśavavidyottīrṇaśivavidyākrameṇa abhyastapārthivayogo'prāptadhruvapadaḥ dharāvijñānākalaḥ |
pāśavavidyākrameṇa abhyastapārthivayogaḥ kalpānte maraṇe vā dharāpralayakevalaḥ |
sauṣupte hi tattvāveśavaśādeva citrasya svapnasya udayaḥ syāt, gṛhītadharābhimānastu dharāsakalaḥ |
atrāpi śaktyudrekanyagbhāvābhyāṃ caturdaśatvam iti pramātṛtāpannasya dharātattvasya bhedāḥ, svarūpaṃ tu śuddhaṃ prameyam iti, evam aparatrāpi ||

Now the whole earth tattva is described as knower and as object. The light that is not different from the earth tattva is Śiva — as scripture says, "this earth is Brahman." He who impels the givers of mastery over the earth tattva is the earth-Mantramaheśvara; the one impelled is the earth-Mantreśvara; the Mantra is that same one's expressive word, which is his self-assumed body. One who has practised the earth-yoga through the Śaiva knowledge that goes beyond the bound-soul knowledge of Sāṃkhya and the rest, but has not

reached the fixed abode, is the earth-Vijñānākala. One who has practised the earth-yoga through the bound-soul knowledge is, at the end of the aeon or at death, the earth-Pralayākala; for in deep sleep, only by the hold of the tattva, a varied dream may arise. One who has taken on the sense "I am earth" is the earth-Sakala. Here too, by the rise and the subordination of power, there are fourteen: these are the divisions of the earth tattva when it has become a knower, while its own form is the pure object. So too elsewhere.

WORD BY WORD अधुना समस्तं पृथिवी-तत्त्वं प्रमातृ-प्रमेय-रूपम् उद्दिश्य निरूप्यते — now the whole earth tattva is described as knower and as object · यः धरा-तत्त्व-अभेदेन प्रकाशः सः शिवः — the light that is not different from the earth tattva is Śiva · यथा श्रुतिः पृथिवी एव इदं ब्रह्म इति — as scripture says, "this earth is Brahman" · धरा-तत्त्व-सिद्धि-प्रदान् प्रेरयति सः धरा-मन्त्रमहेश्वरः — he who impels the givers of mastery over the earth tattva is the earth-Mantramaheśvara · प्रेर्यः धरा-मन्त्रेशः — the one impelled is the earth-Mantreśvara · तस्य एव आभिमानिक-विग्रहता-आत्मकः वाचकः मन्त्रः — the Mantra is that same one's expressive word, which is his self-assumed body · सांख्य-आदि-पाशव-विद्या-उत्तीर्ण-शिव-विद्या-क्रमेण — through the Śaiva knowledge that goes beyond the bound-soul knowledge of Sāṃkhya and the rest · अभ्यस्त-पार्थिव-योगः अप्राप्त-ध्रुव-पदः धरा-विज्ञानाकलः — one who has practised the earth-yoga but not reached the fixed abode is the earth-Vijñānākala · पाशव-विद्या-क्रमेण अभ्यस्त-पार्थिव-योगः — one who has practised the earth-yoga through the bound-soul knowledge · कल्प-अन्ते मरणे वा धरा-प्रलय-केवलः — is at the end of the aeon or at death the earth-Pralayākala · सौषुप्ते हि तत्त्व-आवेश-वशात् एव चित्रस्य स्वप्नस्य उदयः स्यात् — for in deep sleep, only by the hold of the tattva, a varied dream may arise · गृहीत-धरा-अभिमानः तु धरा-सकलः — one who has taken on the sense "I am earth" is the earth-Sakala · अत्र अपि शक्ति-उद्रेक-न्यग्भावाभ्यां चतुर्दशत्वम् — here too, by the rise and the subordination of power, there are fourteen · इति प्रमातृता-आपन्नस्य धरा-तत्त्वस्य भेदाः — these are the divisions of the earth tattva when it has become a knower · स्वरूपं तु शुद्धं प्रमेयम् इति — while its own form is the pure object · एवम् अपरत्र अपि — so too elsewhere

अथ एकस्मिन् प्रमातरि प्राणप्रतिष्ठिततया भेदनिरूपणम्—इह नीलं गृह्णतः प्राणः तुटिषोडशकात्मा वेद्यावेशपर्यन्तम् उदेति, तत्र आद्या तुटिरविभागैकरूपा, द्वितीया ग्राहकोल्लासरूपा, अन्त्या तु ग्राह्याभिन्ना तन्मयी, उपान्त्या तु स्फुटीभूतग्राहकरूपा, मध्ये तु यत् तुटिद्वादशकं तन्मध्यात् आद्यं षट्कं निर्विकल्पस्वभावं विकल्पाच्छादकं, षट्त्वं च अस्य स्वरूपेण एका तुटिः, आच्छादनीये च विकल्पे पञ्चरूपत्वम्, उन्मिमिषा उन्मिषत्ता, सा च इयं स्फुटक्रियारूपत्वात् तुटिद्वयात्मिका—स्पन्दनस्य एकक्षणरूपत्वाभावात्, उन्मिषितता स्वकार्यकर्तृत्वं च इत्येवमाच्छादनीयविकल्पपाञ्चविध्यात् स्वरूपाच्च षट् क्षणा निर्विकल्पकाः, ततोऽपि निर्विकल्पस्य ध्वंसमानता, ध्वंसो विकल्पस्य, उन्मिमिषा उन्मिषत्ता तुटिद्वयात्मिका उन्मिषितता च इति षट् तुटयः ।

३३.१२ 12

atha ekasmin pramātari prāṇapratiṣṭhitatayā bhedanirūpaṇam—iha nīlaṃ gṛhṇataḥ prāṇaḥ tuṭiṣoḍaśakātmā vedyāveśaparyantam udeti, tatra ādyā tuṭiravibhāgaikarūpā, dvitīyā grāhakollāsarūpā, antyā tu grāhyābhinnā tanmayī, upāntyā tu sphuṭībhūtagrāhakarūpā, madhye tu yat tuṭidvādaśakaṃ tanmadhyāt ādyaṃ ṣaṭkaṃ nirvikalpasvabhāvaṃ vikalpācchādakaṃ, ṣaṭtvaṃ ca asya svarūpeṇa ekā tuṭiḥ, ācchādanīye ca vikalpe pañcarūpatvam, unmimiṣā unmiṣattā, sā ca iyaṃ sphuṭakriyārūpatvāt tuṭidvayātmikā—spandanasya ekakṣaṇarūpatvābhāvāt, unmiṣitatā svakāryakartṛtvaṃ ca ityevamācchādanīyavikalpapāñcavidhyāt svarūpācca ṣaṭ kṣaṇā nirvikalpakāḥ, tato'pi nirvikalpasya dhvaṃsamānatā, dhvaṃso vikalpasya, unmimiṣā unmiṣattā tuṭidvayātmikā unmiṣitatā ca iti ṣaṭ tuṭayaḥ ||

Now the division within a single knower, as grounded in the breath. Here, when one grasps blue, the breath, made of sixteen tuṭis, rises until it enters the object. The first tuṭi is one and undivided; the second is the springing up of the grasper; the last is not different from the grasped, made of it; the one before it is the grasper become distinct. Of the twelve tuṭis in between, the first six are thought-free by nature and cover the thought-construct. Their sixfoldness is this: by its own form, one tuṭi; and in the thought-construct to be covered, five forms — the wish to open; the opening, which takes two tuṭis because it is a distinct action and a vibration is never a single instant; the having-opened; and the doing of its own work. So from the five forms of the covered thought-construct and its own form

there are six thought-free instants. Then the fading of the thought-free, the destruction of the thought-construct, the wish to open, the two-tuṭi opening, and the having-opened: these are six more tuṭis.

WORD BY WORD अथ एकस्मिन् प्रमातरि प्राण-प्रतिष्ठिततया भेद-निरूपणम् — now the division within a single knower, as grounded in the breath · इह नीलं गृह्णतः प्राणः तुटि-षोडशक-आत्मा — here, when one grasps blue, the breath, made of sixteen tuṭis · वेद्य-आवेश-पर्यन्तम् उदेति — rises until it enters the object · तत्र आद्या तुटिः अविभाग-एक-रूपा — there the first tuṭi is one and undivided · द्वितीया ग्राहक-उल्लास-रूपा — the second is the springing up of the grasper · अन्त्या तु ग्राह्य-अभिन्ना तत्-मयी — the last is not different from the grasped, made of it · उपान्त्या तु स्फुटीभूत-ग्राहक-रूपा — the one before it is the grasper become distinct · मध्ये तु यत् तुटि-द्वादशकं तत्-मध्यात् आद्यं षट्कम् — of the twelve tuṭis in between, the first six · निर्विकल्प-स्वभावं विकल्प-आच्छादकम् — are thought-free by nature and cover the thought-construct · षट्त्वं च अस्य स्वरूपेण एका तुटिः — and its sixfoldness is this: by its own form, one tuṭi · आच्छादनीये च विकल्पे पञ्च-रूपत्वम् — and in the thought-construct to be covered, five forms · उन्मिमिषा उन्मिषत्ता — the wish to open, the opening · सा च इयं स्फुट-क्रिया-रूपत्वात् तुटि-द्वय-आत्मिका — and this opening, being a distinct action, takes two tuṭis · स्पन्दनस्य एक-क्षण-रूपत्व-अभावात् — since a vibration is never a single instant · उन्मिषितता स्व-कार्य-कर्तृत्वं च — the having-opened, and the doing of its own work · इति एवम् आच्छादनीय-विकल्प-पाञ्चविध्यात् स्वरूपात् च षट् क्षणाः निर्विकल्पकाः — so, from the five forms of the covered thought-construct and its own form, six thought-free instants · ततः अपि निर्विकल्पस्य ध्वंसमानता — then the fading of the thought-free · ध्वंसः विकल्पस्य — the destruction of the thought-construct · उन्मिमिषा उन्मिषत्ता तुटि-द्वय-आत्मिका उन्मिषितता च — the wish to open, the two-tuṭi opening, and the having-opened · इति षट् तुटयः — these are six tuṭis

स्वकार्यकर्तृता तु ग्राहकरूपता इति उक्तं न सा भूयो गण्यते, इत्येवं विवेकधना
गुरूपदेशानुशीलिनः सर्वत्र पाञ्चदश्यं प्रविभागेन विविञ्चते । ३३.१३
33.13
विकल्पन्यूनत्वे तु तुटिन्यूनता सुखादिसंवित्ताविव यावत् अविकल्पतैव ।

svakāryakartṛtā tu grāhakarūpatā iti uktaṃ na sā bhūyo gaṇyate, ityevaṃ vivekadhanā gurūpadeśānuśīlinaḥ sarvatra pāñcadaśyaṃ pravibhāgena viviñcate
|
vikalpanyūnatve tu tuṭinyūnatā sukhādisaṃvittāviva yāvat avikalpataiva ||

The doing of its own work was already said to be the form of the grasper, so it is not counted again. Thus those rich in discernment, who follow the teacher's instruction, discern the fifteenfoldness everywhere, division by division. But as thought-construction lessens, the tuṭis lessen, as in the awareness of pleasure and the like, until there is nothing but thought-freedom.

WORD BY WORD स्व-कार्य-कर्तृता तु ग्राहक-रूपता इति उक्तम् — the doing of its own work was said to be the form of the grasper · न सा भूयः गण्यते — so it is not counted again · इति एवं विवेक-धनाः गुरु-उपदेश-अनुशीलिनः — thus those rich in discernment, who follow the teacher's instruction · सर्वत्र पाञ्चदश्यं प्रविभागेन विविञ्चते — discern the fifteenfoldness everywhere, division by division · विकल्प-न्यूनत्वे तु तुटि-न्यूनता — but as thought-construction lessens, the tuṭis lessen · सुख-आदि-संवित्तौ इव — as in the awareness of pleasure and the like · यावत् अविकल्पता एव — until there is nothing but thought-freedom

लोकास्तु विकल्पविश्रान्त्या ताम् अहन्तामयीम् अहन्ताच्छादितेदंभावविकल्पप्रसरां निर्विकल्पां विमर्शभुवम् अप्रकाशितामिव मन्यन्ते—दुःखावस्थां सुखविश्रान्ता इव, विकल्पनिर्ह्रासेन तु सा प्रकाशत एव इति इयम् असौ संबन्धे ग्राह्यग्राहकयोः सावधानता इति अभिनवगुप्तगुरवः ।

३३.१४ 33.14

lokāstu vikalpaviśrāntyā tām ahantāmayīm ahantācchāditedaṃbhāvavikalpa-prasarāṃ nirvikalpāṃ vimarśabhuvam aprakāśitāmiva manyante—duḥkhā-vasthāṃ sukhaviśrāntā iva, vikalpanirhrāsena tu sā prakāśata eva iti iyam asau saṃbandhe grāhyagrāhakayoḥ sāvadhānatā iti abhinavaguptaguravaḥ ||

But ordinary people, because they rest in thought-constructs, take that thought-free ground of self-awareness — made of "I", in which the spread of "this"-thoughts is covered by the "I" — to be as if unlit, just as people resting in pleasure regard a state of pain. Yet when thought-construction dwindles, it does shine. This is that "attentiveness in the relation of grasped and grasper" — so says the teacher Abhinavagupta.

WORD BY WORD लोकाः तु विकल्प-विश्रान्त्या — but ordinary people, because they rest in thought-constructs · ताम् अहन्ता-मयीं निर्विकल्पां विमर्श-भुवम् — that thought-free ground of self-awareness, made of "I" · अहन्ता-आच्छादित-इदंभाव-विकल्प-प्रसराम् — in which the spread of "this"-thoughts is covered by the "I" · अप्रकाशिताम् इव मन्यन्ते — take to be as if unlit · दुःख-अवस्थां सुख-विश्रान्ताः इव — as people resting in pleasure regard a state of pain · विकल्प-निर्ह्रासेन तु सा प्रकाशते एव — but when thought-construction dwindles, it does shine · इति इयम् असौ संबन्धे ग्राह्य-ग्राहकयोः सावधानता — this is that "attentiveness in the relation of grasped and grasper" · इति अभिनवगुप्त-गुरवः — so says the teacher Abhinavagupta

एवं च पाञ्चदश्ये स्थिते यावत् स्फुटेदन्तात्मनो भेदस्य न्यूनता तावत् द्वयं द्वयं ह्रसति यावत् द्वितुटिकः शिवावेशः, तत्र आद्या तुटिः सर्वतः पूर्णा, द्वितीया सर्वज्ञानकरणाविष्टाभ्यस्यमाना सर्वज्ञत्वसर्वकर्तृत्वाय कल्पते न तु आद्या । ३३.१५
यदाह श्रीकल्लटः 'तुटिपात इति' अत्र पातशब्दं सैव भगवती श्रीमत्काली 33.15
मातृसद्भावो भैरवः प्रतिभा इत्यलं रहस्यारहस्यनेन ।
एवं मन्त्रमहेशतुटेः प्रभृति तत्तदभ्यासात् तत्तत्सिद्धिः ।

evaṃ ca pāñcadaśye sthite yāvat sphuṭedantātmano bhedasya nyūnatā tāvat dvayaṃ dvayaṃ hrasati yāvat dvituṭikaḥ śivāveśaḥ, tatra ādyā tuṭiḥ sarvataḥ pūrṇā, dvitīyā sarvajñānakaraṇāviṣṭābhyasyamānā sarvajñatvasarvakartṛtvāya kalpate na tu ādyā |
yadāha śrīkallaṭaḥ 'tuṭipāta iti' atra pātaśabdaṃ saiva bhagavatī śrīmatkālī mātṛsadbhāvo bhairavaḥ pratibhā ityalaṃ rahasyārahasyanena |
evaṃ mantramaheśatuṭeḥ prabhṛti tattadabhyāsāt tattatsiddhiḥ ||

And so, the fifteenfoldness being settled, as the division that is distinct "this"-ness lessens, the count shrinks by two and two, until absorption into Śiva has only two tuṭis. There the first tuṭi is full in every way; the second, pervaded by all knowing and all instruments, when practised serves for omniscience and omnipotence — but not the first. As the venerable Kallaṭa says, "the fall of the tuṭi": here the word "fall" means that very goddess, the glorious Kālī, the true being of the knower, Bhairava, intuition. Enough of laying the secret bare. So from the tuṭi of the Mantramaheśvara onward, each practice brings its own attainment.

WORD BY WORD एवं च पाञ्चदश्ये स्थिते — and so, the fifteenfoldness being settled · यावत् स्फुट-इदन्ता-आत्मनः भेदस्य न्यूनता — as far as the division that is distinct "this"-ness lessens · तावत् द्वयं द्वयं ह्रसति — so far the count shrinks by two and two · यावत् द्वि-तुटिकः शिव-आवेशः — until absorption into Śiva has two tuṭis · तत्र आद्या तुटिः सर्वतः पूर्णा — there the first tuṭi is full in every way · द्वितीया सर्व-ज्ञान-करण-आविष्टा अभ्यस्यमाना — the second, pervaded by all knowing and all instruments, when practised · सर्वज्ञत्व-सर्वकर्तृत्वाय कल्पते न तु आद्या — serves for omniscience and omnipotence, but not the first · यत् आह श्रीकल्लटः तुटि-पातः इति — as the venerable Kallaṭa says, "the fall of the tuṭi" · अत्र पात-शब्दं सा एव भगवती श्रीमत्-काली — here the word "fall" means that very goddess, the glorious Kālī · मातृ-सद्भावः भैरवः प्रतिभा — the true being of the knower,

Bhairava, intuition · इति अलं रहस्य-अरहस्यनेन — enough of laying the secret bare · एवं मन्त्रमहेश-तुटेः प्रभृति — so from the tuṭi of the Mantramaheśvara onward · तत्-तत्-अभ्यासात् तत्-तत्-सिद्धिः — each practice brings its own attainment

अथात्रैव जाग्रदाद्यवस्था निरूप्यन्ते,—तत्र वेद्यस्य तद्विषयायाश्च संविदो यत् वैचित्र्यम् अन्योन्यापेक्षं सत् सा अवस्था, न वेद्यस्य केवलस्य न चापि केवलायाः संविदो न चापि पृथक् पृथक् द्वे ।

तत्र यदाधिष्ठेयतया बहीरूपतया भानं तदा जाग्रदवस्था मेये मातरि माने च ।

३३.१६
33.16

यदा तु तत्रैव अधिष्ठानरूपतया भानं संकल्पः तदा स्वप्नावस्था ।

यदा तु तत्रैव अधिष्ठातृरूपतया बीजात्मतयैव भानं तदा सुषुप्तावस्था ।

इमा एव तिस्रः प्रमेयप्रमाणप्रमात्रवस्थाः प्रत्येकं जाग्रदादिभेदात् चतुर्विधा उक्ताः ।

athātraiva jāgradādyavasthā nirūpyante,—tatra vedyasya tadviṣayāyāśca saṃvido yat vaicitryam anyonyāpekṣaṃ sat sā avasthā, na vedyasya kevalasya na cāpi kevalāyāḥ saṃvido na cāpi pṛthak pṛthak dve |

tatra yadādhiṣṭheyatayā bahīrūpatayā bhānaṃ tadā jāgradavasthā meye mātari māne ca |

yadā tu tatraiva adhiṣṭhānarūpatayā bhānaṃ saṃkalpaḥ tadā svapnāvasthā |

yadā tu tatraiva adhiṣṭhātṛrūpatayā bījātmatayaiva bhānaṃ tadā suṣuptāvasthā |

imā eva tisraḥ prameyapramāṇapramātravasthāḥ pratyekaṃ jāgradādibhedāt caturvidhā uktāḥ ||

Now, in this same context, the states of waking and the rest are set out. A state is the variety, dependent on each other, of the object and of the awareness that bears on it — not of the object alone, nor of the awareness alone, nor two separate states, one of each. When it appears as something governed, as outer, that is the waking state, in the object, the knower and the means of knowing. When in the same it appears as the governing ground, as imagination, that is the dream state. When in the same it appears as the governor, only as a seed, that is the state of deep sleep. These same three states of object, means and knower are each said to be fourfold by the division into waking and the rest.

WORD BY WORD अथ अत्र एव जाग्रत्-आदि-अवस्थाः निरूप्यन्ते — now, in this same context, the states of waking and the rest are set out · तत्र वेद्यस्य तत्-विषयायाः च संविदः — there, of the object and of the awareness that bears on it · यत् वैचित्र्यम् अन्योन्य-अपेक्षं सत् सा अवस्था — the variety that depends on each other is the state · न वेद्यस्य केवलस्य — not of the object alone · न च अपि केवलायाः संविदः — nor of the awareness alone · न च अपि पृथक् पृथक्

द्वे — nor two separate states, one of each · तत्र यदा अधिष्ठेयतया बहीरूपतया भानम् — there, when it appears as something governed, as outer · तदा जाग्रत्-अवस्था मेये मातरि माने च — that is the waking state, in the object, the knower and the means of knowing · यदा तु तत्र एव अधिष्ठान-रूपतया भानं संकल्पः — but when in the same it appears as the governing ground, as imagination · तदा स्वप्न-अवस्था — that is the dream state · यदा तु तत्र एव अधिष्ठातृ-रूपतया बीज-आत्मतया एव भानम् — but when in the same it appears as the governor, only as a seed · तदा सुषुप्त-अवस्था — that is the state of deep sleep · इमाः एव तिस्रः प्रमेय-प्रमाण-प्रमातृ-अवस्थाः — these same three states of object, means and knower · प्रत्येकं जाग्रत्-आदि-भेदात् चतुर्विधाः उक्ताः — are each said to be fourfold by the division into waking and the rest

यदा तु तस्मिन्नेव प्रमातृविश्रान्तिगते प्रमातुः पूर्णतौन्मुख्यात् तद्द्वारेण पूर्णतोन्मुखतया भानं तदा तुर्यावस्था, सा च रूपं दृशाहमित्येवं-विधम् अंशत्रयम् उत्तीर्य पश्यामीति अनुपायिका प्रमातृता स्वातन्त्र्यसारा, नैकट्यमध्यत्वदूरत्वैः प्रमातृप्रमाणप्रमेयताभिषेकं ददती तदवस्थात्रयानुग्राहकत्वात् त्रिभेदा । ३३.१७
एतदेव अवस्थाचतुष्टयं पिण्डस्थपदस्थरूपस्थरूपातीतशब्दैर्योगिनो व्यवहरन्ति, 33.17
प्रसंख्यानधनास्तु सर्वतोभद्रं व्याप्तिः महाव्याप्तिः प्रचय इति शब्दैः ।
अन्वर्थं चात्र दर्शितं तन्त्रालोके श्लोकवार्तिके च ।
यच्च सर्वान्तर्भूतं पूर्णरूपं तत् तुर्यातीतं सर्वातीतं महाप्रचयं च निरूपयन्ति ।

yadā tu tasminneva pramātṛviśrāntigate pramātuḥ pūrṇataunmukhyāt tad-dvāreṇa pūrṇatonmukhatayā bhānaṃ tadā turyāvasthā, sā ca rūpaṃ dṛśāhamityevaṃ-vidham aṃśatrayam uttīrya paśyāmīti anupāyikā pramātṛtā svātantryasārā, naikaṭyamadhyatvadūratvaiḥ pramātṛpramāṇaprameyatābhiṣekaṃ dadatī tadavasthātrayānugrāhakatvāt tribhedā |
etadeva avasthācatuṣṭayaṃ piṇḍasthapadastharūpastharūpātītaśabdairyogino vyavaharanti, prasaṃkhyānadhanāstu sarvatobhadraṃ vyāptiḥ mahāvyāptiḥ pracaya iti śabdaiḥ |
anvarthaṃ cātra darśitaṃ tantrāloke ślokavārtike ca |
yacca sarvāntarbhūtaṃ pūrṇarūpaṃ tat turyātītaṃ sarvātītaṃ mahāpracayaṃ ca nirūpayanti ||

But when, in that same object come to rest in the knower, it appears through him as turned toward fullness — because the knower turns toward fullness — that is the fourth state. It is "I see", passing beyond the three parts: the form, the seeing, the "I". It is a knowerhood that needs no means, whose essence is freedom; and because it confers the office of knower, means and object by nearness, middleness and distance, favouring those three states, it is threefold. These same four states the yogins call piṇḍastha, padastha, rūpastha and rūpātīta, while those rich in contemplation use the words sarvatobhadra, vyāpti, mahāvyāpti and pracaya. The fitness of these names has been shown in the Tantrāloka and the Ślokavārtika. And the full form in which everything is contained they describe as beyond-the-fourth, beyond-all, and the great gathering.

WORD BY WORD यदा तु तस्मिन् एव प्रमातृ-विश्रान्ति-गते — but when, in that same object come to rest in the knower · प्रमातुः पूर्णता-औन्मुख्यात् — because the knower turns toward

fullness · तत्-द्वारेण पूर्णता-उन्मुखतया भानम् — it appears, through him, as turned toward fullness · तदा तुर्य-अवस्था — that is the fourth state · सा च रूपं दृक् अहम् इति एवंविधम् अंश-त्रयम् उत्तीर्य पश्यामि इति — and that is "I see", passing beyond the three parts — the form, the seeing, the I · अनुपायिका प्रमातृता स्वातन्त्र्य-सारा — a knowerhood needing no means, whose essence is freedom · नैकट्य-मध्यत्व-दूरत्वैः — by nearness, middleness and distance · प्रमातृ-प्रमाण-प्रमेयता-अभिषेकं ददती — conferring the office of knower, means and object · तत्-अवस्था-त्रय-अनुग्राहकत्वात् त्रि-भेदा — it is threefold, since it favours those three states · एतत् एव अवस्था-चतुष्टयम् — these same four states · पिण्डस्थ-पदस्थ-रूपस्थ-रूपातीत-शब्दैः योगिनः व्यवहरन्ति — the yogins call by the words piṇḍastha, padastha, rūpastha and rūpātīta · प्रसंख्यान-धनाः तु सर्वतोभद्रं व्याप्तिः महाव्याप्तिः प्रचयः इति शब्दैः — while those rich in contemplation use the words sarvatobhadra, vyāpti, mahāvyāpti and pracaya · अन्वर्थं च अत्र दर्शितं तन्त्रालोके श्लोकवार्तिके च — and the fitness of these names has been shown in the Tantrāloka and the Ślokavārtika · यत् च सर्व-अन्तर्भूतं पूर्ण-रूपम् — and the full form in which everything is contained · तत् तुर्यातीतं सर्वातीतं महाप्रचयं च निरूपयन्ति — they describe as beyond-the-fourth, beyond-all, and the great gathering

किं च यस्य यद्यदा रूपं स्फुटं स्थिरम् अनुबन्धि तत् जाग्रत्, तस्यैव तद्विपर्ययः स्वप्नः, यः लयाकलस्य भोगः सर्ववेदनं सुषुप्तं, यो विज्ञानाकलस्य भोगः भोग्याभिन्नीकरणं ~~33.18~~ 33.18 तुर्यं मन्त्रादीनां स भोगः, भावानां शिवाभेदस्तुर्यातीतं सर्वातीतम् ।

kiṃ ca yasya yadyadā rūpaṃ sphuṭaṃ sthiram anubandhi tat jāgrat, tasyaiva tadviparyayaḥ svapnaḥ, yaḥ layākalasya bhogaḥ sarvāvedanaṃ suṣuptaṃ, yo vijñānākalasya bhogaḥ bhogyābhinnīkaraṇaṃ turyaṃ mantrādīnāṃ sa bhogaḥ, bhāvānāṃ śivābhedasturyātītaṃ sarvātītam ||

Moreover, whatever form of a thing is at some time distinct, steady and continuous — that is its waking; the opposite of that, for the same thing, is dream. The experience of the Pralayākala, the non-knowing of everything, is deep sleep. The experience of the Vijñānākala, making the enjoyed one with oneself, is the fourth, and that is the experience of the Mantras and the rest. The non-difference of things from Śiva is beyond-the-fourth, beyond-all.

WORD BY WORD किं च यस्य यत् यदा रूपं स्फुटं स्थिरम् अनुबन्धि तत् जाग्रत् — moreover, whatever form of a thing is at some time distinct, steady and continuous — that is its waking · तस्य एव तत्-विपर्ययः स्वप्नः — the opposite of that, for the same thing, is dream · यः लयाकलस्य भोगः सर्व-अवेदनं सुषुप्तम् — the experience of the Pralayākala, the non-knowing of everything, is deep sleep · यः विज्ञानाकलस्य भोगः भोग्य-अभिन्नीकरणं तुर्यम् — the experience of the Vijñānākala, making the enjoyed one with oneself, is the fourth · मन्त्र-आदीनां सः भोगः — that is the experience of the Mantras and the rest · भावानां शिव-अभेदः तुर्यातीतं सर्वातीतम् — the non-difference of things from Śiva is beyond-the-fourth, beyond-all

तत्र स्वरूपसकलौ १ प्रलयाकलः २ विज्ञानाकलः ३ मन्त्रतदीशतन्महेशवर्गः ४ शिवः ५ इति पञ्चदशभेदे पञ्च अवस्थाः ।

स्वरूपं प्रलयाकल इत्यादिक्रमेण त्रयोदशभेदे, स्वरूपं विज्ञानाकलशक्तिः विज्ञानाकल इत्येकादशभेदे, स्वरूपं मन्त्राः तदीशाः महेशाः शिवः इति नवभेदे, स्वरूपं मन्त्रेशाः 33.18 33.19 महेशः शक्तिः शिव इति सप्तभेदे, स्वरूपं महेशशक्तिः महेशः शक्तिः शिव इति पञ्चभेदे, स्वरूपं क्रियाशक्तिः ज्ञानशक्तिः इच्छाशक्तिः शिव इति त्रिभेदे, अभिन्नेऽपि शिवतत्त्वे क्रियाज्ञानेच्छानन्दचिद्रूपकॢप्त्या प्रसंख्यानयोगधनाः पञ्चपदत्वम् आहुः ॥

tatra svarūpasakalau 1 pralayākalaḥ 2 vijñānākalaḥ 3 mantratadīśatanmaheśavargaḥ 4 śivaḥ 5 iti pañcadaśabhede pañca avasthāḥ |
svarūpaṃ pralayākala ityādikrameṇa trayodaśabhede, svarūpaṃ vijñānākalaśaktiḥ vijñānākala ityekādaśabhede, svarūpaṃ mantrāḥ tadīśāḥ maheśāḥ śivaḥ iti navabhede, svarūpaṃ mantreśāḥ maheśaḥ śaktiḥ śiva iti saptabhede, svarūpaṃ maheśaśaktiḥ maheśaḥ śaktiḥ śiva iti pañcabhede, svarūpaṃ kriyāśaktiḥ jñānaśaktiḥ icchāśaktiḥ śiva iti tribhede, abhinne'pi śivatattve kriyājñānecchānandacidrūpaklptyā prasaṃkhyānayogadhanāḥ pañcapadatvam āhuḥ ||

There, in the fifteenfold division, there are five states: the bare form and the Sakala, one; the Pralayākala, two; the Vijñānākala, three; the group of Mantras, their lords and their great lords, four; Śiva, five. In the thirteenfold division the order begins "the bare form, the Pralayākala"; in the elevenfold, "the bare form, the Vijñānākala's power, the Vijñānākala"; in the ninefold, "the bare form, the Mantras, their lords, the great lords, Śiva"; in the sevenfold, "the bare form, the Mantreśvaras, the great lord, Śakti, Śiva"; in the fivefold, "the bare form, the great lord's power, the great lord, Śakti, Śiva"; in the threefold, "the bare form, the power of action, the power of knowledge, the power of will, Śiva". Even in the undivided Śiva tattva, those rich in the yoga of contemplation speak of five stations by positing the forms of action, knowledge, will, bliss and consciousness.

WORD BY WORD तत्र स्वरूप-सकलौ १ — there the bare form and the Sakala, one · प्रलयाकलः २ विज्ञानाकलः ३ — the Pralayākala, two; the Vijñānākala, three · मन्त्र-तदीश-तन्महेश-वर्गः ४ शिवः ५ — the group of Mantras, their lords and their great lords, four; Śiva, five · इति पञ्चदश-भेदे पञ्च अवस्थाः — so in the fifteenfold division there are

five states · स्वरूपं प्रलयाकलः इति आदि-क्रमेण त्रयोदश-भेदे — in the thirteenfold division, in the order beginning "the bare form, the Pralayākala" · स्वरूपं विज्ञानाकल-शक्तिः विज्ञानाकलः इति एकादश-भेदे — in the elevenfold, "the bare form, the Vijñānākala's power, the Vijñānākala" · स्वरूपं मन्त्राः तदीशाः महेशाः शिवः इति नव-भेदे — in the ninefold, "the bare form, the Mantras, their lords, the great lords, Śiva" · स्वरूपं मन्त्रेशाः महेशः शक्तिः शिवः इति सप्त-भेदे — in the sevenfold, "the bare form, the Mantreśvaras, the great lord, Śakti, Śiva" · स्वरूपं महेश-शक्तिः महेशः शक्तिः शिवः इति पञ्च-भेदे — in the fivefold, "the bare form, the great lord's power, the great lord, Śakti, Śiva" · स्वरूपं क्रिया-शक्तिः ज्ञान-शक्तिः इच्छा-शक्तिः शिवः इति त्रि-भेदे — in the threefold, "the bare form, the power of action, of knowledge, of will, Śiva" · अभिन्ने अपि शिव-तत्त्वे — even in the undivided Śiva tattva · क्रिया-ज्ञान-इच्छा-आनन्द-चित्-रूप-कॢप्त्या — by positing the forms of action, knowledge, will, bliss and consciousness · प्रसंख्यान-योग-धनाः पञ्च-पदत्वम् आहुः — those rich in the yoga of contemplation speak of five stations

भूम्यादौ तत्त्वजाले न हि भवति वपुस्तादृशं यत्प्रमातुः
संविद्विश्रान्तिवन्ध्यं स्फुरति स बहुधा मातृभावोऽस्य यस्मात् ।
तेनास्मिन्वेद्यजाले क्रमगतकलनां निर्विकल्पामहन्ता-
स्वातन्त्र्यामर्शसारां भुवमधिवसत प्राप्नुत स्वात्मसत्ताम् ॥

३३
33

bhūmyādau tattvajāle na hi bhavati vapustādṛśaṃ yatpramātuḥ |
saṃvidviśrāntivandhyaṃ sphurati sa bahudhā mātṛbhāvo'sya yasmāt |
tenāsminvedyajāle kramagatakalanāṃ nirvikalpāmahantā- |
svātantryāmarśasārāṃ bhuvamadhivasata prāpnuta svātmasattām ||

In the net of tattvas, from earth upward, the knower never has a body of such a kind that it shines empty of rest in consciousness — for his state of being a knower is manifold. Therefore, in this net of objects, whose reckoning proceeds in stages, dwell in the thought-free ground whose essence is the awareness of the freedom of "I", and attain the being of your own self.

WORD BY WORD भूमि-आदौ — in earth and the rest · तत्त्व-जाले — in the net of tattvas · न — not · हि — indeed · भवति — there is · वपुः — a body · तादृशम् — of such a kind · यत् — which · प्रमातुः — of the knower · संवित्-विश्रान्ति-वन्ध्यम् — empty of rest in consciousness · स्फुरति — shines · सः — that · बहुधा — in many ways · मातृ-भावः — the state of being a knower · अस्य — of him · यस्मात् — since · तेन — therefore · अस्मिन् — in this · वेद्य-जाले — in the net of objects · क्रम-गत-कलनाम् — whose reckoning proceeds in stages · निर्विकल्पाम् — thought-free · अहन्ता-स्वातन्त्र्य-आमर्श-साराम् — whose essence is the awareness of the freedom of "I" · भुवम् — the ground · अधिवसत — dwell · प्राप्नुत — attain · स्व-आत्म-सत्ताम् — the being of your own self

पहिण उभाहरभावकलपुणअब्भन्तरि एह
सचिवपसम इपुणजअल इब्भिहिनिद्दकलेह ।
संवेअण पअरूढ इउभावकलाउसमग्गु
भरिअदसुस्सुहुपुणभरिउ ॥ १ ॥

३३.२०
33.20

pahiṇa ubhāharabhāvakalapuṇaabbhantari eha |
sacivapasama ipuṇajaala ibbhihiniddakaleha |
saṃveaṇa paarūḍha iubhāvakalāusamaggu |
bhariadasussuhupuṇabhariu ||

First, within this fifteenfold array of being, when its attendant powers are stilled, know it as one clear flash. This whole array of being, rooted in awareness, is filled, and filled again, with its bliss.

WORD BY WORD पहिण उभाहरभावकलपुणअब्भन्तरि एह — first, within this fifteenfold array of being · सचिवपसम इपुणजअल इब्भिहिनिद्दकलेह — when its attendant powers are stilled, know it as one clear flash · संवेअण पअरूढ इउभावकलाउसमग्गु — this whole array of being, rooted in awareness · भरिअदसुस्सुहुपुणभरिउ — is filled, and filled again, with its bliss

तुरिआणन्तरलग्गु
घडुबोहिणहंउज्जोअसिएह ।
वितत्त समत्थफुरणकमेण
कमेणलिहालमिसाणमिपञ्चावतु ॥ २ ॥

३३.२१
33.21

turiāṇantaralaggu |
ghaḍubohiṇahaṃujjoasieha |
vitatta samatthaphuraṇakameṇa |
kameṇalihālamisāṇamipañcāvatu ||

Joined to what lies beyond the fourth, this light of awareness shines as "I". Spread out by the order of its full flashing, step by step it takes the shape of the five states.

WORD BY WORD तुरिआणन्तरलग्गु — joined to what lies beyond the fourth · घडुबोहिणहंउज्जोअसिएह — this light of awareness shines as "I" · वितत्त समत्थफुरणकमेण — spread out by the order of its full flashing · कमेणलिहालमिसाणमिपञ्चावतु — step by step it takes the shape of the five states

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे तत्त्वभेदप्रकाशनं नाम नवममाह्निकम् ॥ ९ ॥

Here ends the ninth āhnika, called the Showing of the Divisions of the Tattvas, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

दशममाह्निकम्

The Path of the Kalās

The path of the tattvas having been told, this short āhnika turns to the path of the kalās. Just as a tattva is the form that runs through a group of worlds, a kalā is the form that runs through a group of tattvas. There are five: nivṛtti in earth, where the creation of tattvas turns back; pratiṣṭhā in the group from water to prakṛti, which nourishes and fills as a cause; vidyā from puruṣa to māyā, where the object fades and awareness grows; śāntā from pure knowledge to Śakti, where the waves of the sheaths subside; and śāntātītā in the Śiva tattva, which is still reckoned with in teaching, meditation and worship — while the supreme free reality, so far as it cannot be measured, is beyond all kalā. The first four kalās are the four "eggs", of earth, of prakṛti, of māyā and of Śakti, and it is explained why the egg-shell reaches only as far as Śakti, where contact still has resistance. The thirty-six tattvas are then counted out in five groups — ten gross and subtle objects, ten pure and agent-touching instruments, five where agency is clear, five where it is pure, five where it opens out, and Śiva the thirty-sixth free of all limit — and the thirty-seventh and thirty-eighth are explained without infinite regress. The threefold scheme of ātma-kalā, vidyā-kalā and śiva-kalā and the ninefold one are noted. Finally the six paths: on the side of the object the worlds, the tattvas and the kalās as gross, subtle and supreme; on the side of the knower the padas, the mantras and the varṇas, as the means of knowing, its subsiding, and the full knower. Three āryā verses tally the letters, padas, mantras, worlds and tattvas of each kalā, and the vernacular verses gather the whole net of worlds and paths into the single reality that is the body of the supreme Bhairava.

उक्तस्तावत् तत्त्वाध्वा ।
कलाध्वा तु निरूप्यते, तत्र यथा भुवनेषु अनुगामि किंचिद्रूपं तत्त्वम् इत्युक्तम्, तथा तत्त्वेषु वर्गशो यत् अनुगामि रूपं तत् कला—एकरूपकलनासहिष्णुत्वात् ।
तद्यथा पृथिव्यां निवृत्तिः—निवर्तते यतस्तत्त्वसर्ग इति । ३४.१
34.1
जलादिप्रधानान्ते वर्गे प्रतिष्ठा—कारणतयाप्यायनपूरणकारित्वात् ।
पुमादिमायान्ते विद्या—वेद्यतिरोभावे संविदाधिक्यात् ।
शुद्धविद्यादिशक्त्यन्ते शान्ता—कञ्चुकतरङ्गोपशमात् ।

uktastāvat tattvādhvā |
kalādhvā tu nirūpyate, tatra yathā bhuvaneṣu anugāmi kiṃcidrūpaṃ tattvam ityuktam, tathā tattveṣu vargaśo yat anugāmi rūpaṃ tat kalā—ekarūpakalanāsahiṣṇutvāt |
tadyathā pṛthivyāṃ nivṛttiḥ—nivartate yatastattvasarga iti |
jalādipradhānānte varge pratiṣṭhā—kāraṇatayāpyāyanapūraṇakāritvāt |
pumādimāyānte vidyā—vedyatirobhāve saṃvidādhikyāt |
śuddhavidyādiśaktyante śāntā—kañcukataraṅgopaśamāt ||

So far the path of the tattvas has been told. Now the path of the kalās is set out. Just as a form running through the worlds was called a tattva, so the form running through the tattvas group by group is a kalā, because it bears being reckoned as one form. Thus, in earth there is nivṛtti, since from it the creation of tattvas turns back. In the group from water to prakṛti there is pratiṣṭhā, since as a cause it nourishes and fills. From puruṣa to māyā there is vidyā, since as the object fades, awareness grows. From pure knowledge to Śakti there is śāntā, since the waves of the sheaths subside.

WORD BY WORD उक्तः तावत् तत्त्व-अध्वा — so far the path of the tattvas has been told · कला-अध्वा तु निरूप्यते — now the path of the kalās is set out · तत्र यथा भुवनेषु अनुगामि किंचित् रूपं तत्त्वम् इति उक्तम् — just as a form running through the worlds was called a tattva · तथा तत्त्वेषु वर्गशः यत् अनुगामि रूपं तत् कला — so the form running through the tattvas group by group is a kalā · एक-रूप-कलना-सहिष्णुत्वात् — because it bears being reckoned as one form · तत् यथा पृथिव्यां निवृत्तिः — thus, in earth there is nivṛtti · निवर्तते यतः तत्त्व-सर्गः इति — since from it the creation of tattvas turns back · जल-आदि-प्रधान-अन्ते वर्गे प्रतिष्ठा — in the group from water to prakṛti there is pratiṣṭhā · कारणतया आप्यायन-पूरण-कारित्वात् — since as a cause it nourishes and fills · पुम्-आदि-माया-अन्ते विद्या — from

puruṣa to māyā there is vidyā · वेद्य-तिरोभावे संवित्-आधिक्यात् — since, as the object fades, awareness grows · शुद्धविद्या-आदि-शक्ति-अन्ते शान्ता — from pure knowledge to Śakti there is śāntā · कञ्चुक-तरङ्ग-उपशमात् — since the waves of the sheaths subside

एतदेव अण्डचतुष्टयं—पार्थिव-प्राकृत-मायीय-शाक्ताभिधम् ।
पृथिव्यादिशक्तीनाम् अत्र अवस्थानेन शक्तितत्त्वे यावत् परस्पर्शो विद्यते स्पर्शस्य च सप्रतिघत्वमिति तावति युक्तम् अण्डत्वम् । ३४.२ 34.2
शिवतत्त्वे शान्तातीता—तस्योपदेशभावनार्चादौ कल्यमानत्वात् ।
स्वतन्त्रं तु परं तत्त्वं, तत्रापि यत् अप्रमेयं तत्कलातीतम् ।

etadeva aṇḍacatuṣṭayaṃ—pārthiva-prākṛta-māyīya-śāktābhidham |
pṛthivyādiśaktīnām atra avasthānena śaktitattve yāvat parasparśo vidyate sparśasya ca sapratighatvamiti tāvati yuktam aṇḍatvam |
śivatattve śāntātītā—tasyopadeśabhāvanārcādau kalyamānatvāt |
svatantraṃ tu paraṃ tattvaṃ, tatrāpi yat aprameyaṃ tatkalātītam ||

These same four are the four eggs, named the egg of earth, of prakṛti, of māyā and of Śakti. Because the powers of earth and the rest abide here, there is contact with another as far as the Śakti tattva, and contact carries resistance; so it is right that egg-hood reaches that far. In the Śiva tattva there is śāntātītā, since it is still reckoned with in teaching, meditation, worship and the like. But the supreme reality is free, and there what cannot be measured is beyond kalā.

WORD BY WORD एतत् एव अण्ड-चतुष्टयम् — these same four are the four eggs · पार्थिव-प्राकृत-मायीय-शाक्त-अभिधम् — named the egg of earth, of prakṛti, of māyā and of Śakti · पृथिवी-आदि-शक्तीनाम् अत्र अवस्थानेन — because the powers of earth and the rest abide here · शक्ति-तत्त्वे यावत् पर-स्पर्शः विद्यते — as far as the Śakti tattva there is contact with another · स्पर्शस्य च सप्रतिघत्वम् इति — and contact carries resistance · तावति युक्तम् अण्डत्वम् — so it is right that egg-hood reaches that far · शिव-तत्त्वे शान्तातीता — in the Śiva tattva there is śāntātītā · तस्य उपदेश-भावना-अर्चा-आदौ कल्यमानत्वात् — since it is still reckoned with in teaching, meditation, worship and the like · स्वतन्त्रं तु परं तत्त्वम् — but the supreme reality is free · तत्र अपि यत् अप्रमेयं तत् कलातीतम् — and there what cannot be measured is beyond kalā

एवं पञ्चैव कलाः षट्त्रिंशत्तत्त्वानि ।
तथाहि—प्रमेयत्वं द्विधा—स्थूलसूक्ष्मत्वेन इति दश ।
करणत्वं द्विधा—शुद्धं कर्तृतास्पर्शि च इति दश । ३४.३
34.3
करणतोपसर्जनकर्तृभावस्फुटत्वात् पञ्च, शुद्धकर्तृभावात् पञ्च, विगलितविभागतया विकासोन्मुखत्वे पञ्च, सर्वावच्छेदशून्यं शिवतत्त्वं षट्त्रिंशम् ।

evaṃ pañcaiva kalāḥ ṣaṭtriṃśattattvāni |
tathāhi—prameyatvaṃ dvidhā—sthūlasūkṣmatvena iti daśa |
karaṇatvaṃ dvidhā—śuddhaṃ kartṛtāsparśi ca iti daśa |
karaṇatopasarjanakartṛbhāvasphuṭatvāt pañca, śuddhakartṛbhāvāt pañca, vigalitavibhāgatayā vikāsonmukhatve pañca, sarvāvacchedaśūnyaṃ śivatattvaṃ ṣaṭtriṃśam ||

So there are just five kalās and thirty-six tattvas. For objecthood is twofold, gross and subtle — that is ten. Instrumenthood is twofold, pure and touching agency — ten. Five where agency is clear with instrumenthood subordinate; five of pure agency; five where, division having melted, it turns toward opening out; and the Śiva tattva, free of every limit, is the thirty-sixth.

WORD BY WORD एवं पञ्च एव कलाः षट्त्रिंशत् तत्त्वानि — so there are just five kalās and thirty-six tattvas · तथाहि प्रमेयत्वं द्विधा स्थूल-सूक्ष्मत्वेन इति दश — for objecthood is twofold, gross and subtle — ten · करणत्वं द्विधा शुद्धं कर्तृता-स्पर्शि च इति दश — instrumenthood is twofold, pure and touching agency — ten · करणता-उपसर्जन-कर्तृ-भाव-स्फुटत्वात् पञ्च — five where agency is clear with instrumenthood subordinate · शुद्ध-कर्तृ-भावात् पञ्च — five of pure agency · विगलित-विभागतया विकास-उन्मुखत्वे पञ्च — five where, division having melted, it turns toward opening out · सर्व-अवच्छेद-शून्यं शिव-तत्त्वं षट्त्रिंशम् — and the Śiva tattva, free of every limit, is the thirty-sixth

तद्यदा उपदिश्यते भाव्यते वा यत् तत्प्रतिष्ठापदम्, तत् सप्तत्रिंशम्, तस्मिन्नपि भाव्यमाने अष्टात्रिंशम्, न च अनवस्था—तस्य भाव्यमानस्य अनवच्छिन्नस्वातन्त्र्ययोगिनो वेद्यीकरणे सप्तत्रिंश एव पर्यवसानात्, षट्त्रिंशं तु सर्वतत्त्वोत्तीर्णतया संभाव्यावच्छेदम् इति पञ्चकलाविधिः । ३४.४
34.4
विज्ञानाकलपर्यन्तम् आत्मकला, ईशान्तं विद्याकला, शिष्टं शिवकला इति त्रितत्त्वविधिः ।
एवं नवतत्त्वाद्यपि ऊहयेत् इति ।

tadyadā upadiśyate bhāvyate vā yat tatpratiṣṭhāpadam, tat saptatriṃśam, tasminnapi bhāvyamāne aṣṭātriṃśam, na ca anavasthā—tasya bhāvyamānasya anavacchinnasvātantryayogino vedyīkaraṇe saptatriṃśa eva paryavasānāt, ṣaṭtriṃśaṃ tu sarvatattvottīrṇatayā saṃbhāvyāvacchedam iti pañcakalāvidhiḥ | vijñānākalaparyantam ātmakalā, īśāntaṃ vidyākalā, śiṣṭaṃ śivakalā iti tritattvavidhiḥ |
evaṃ navatattvādyapi ūhayet iti ||

When that is taught or meditated on, the station on which it stands is the thirty-seventh; when that too is meditated on, the thirty-eighth. And there is no infinite regress, since that which is meditated on has unlimited freedom, so making it an object ends in the thirty-seventh itself, while the thirty-sixth, as transcending all tattvas, admits of a possible limit. This is the scheme of five kalās. Up to the Vijñānākala is the ātma-kalā, up to Īśvara the vidyā-kalā, and the rest the śiva-kalā — this is the scheme of three tattvas. In the same way one may work out the nine tattvas and the rest.

WORD BY WORD तत् यदा उपदिश्यते भाव्यते वा — when that is taught or meditated on · यत् तत्-प्रतिष्ठा-पदम् तत् सप्तत्रिंशम् — the station on which it stands is the thirty-seventh · तस्मिन् अपि भाव्यमाने अष्टात्रिंशम् — when that too is meditated on, the thirty-eighth · न च अनवस्था — and there is no infinite regress · तस्य भाव्यमानस्य अनवच्छिन्न-स्वातन्त्र्य-योगिनः — since that which is meditated on has unlimited freedom · वेद्यीकरणे सप्तत्रिंशे एव पर्यवसानात् — so making it an object ends in the thirty-seventh itself · षट्त्रिंशं तु सर्व-तत्त्व-उत्तीर्णतया संभाव्य-अवच्छेदम् — while the thirty-sixth, as transcending all tattvas, admits of a possible limit · इति पञ्च-कला-विधिः — this is the scheme of five kalās · विज्ञानाकल-पर्यन्तम् आत्म-कला — up to the Vijñānākala is the ātma-kalā · ईश-अन्तं विद्या-कला — up to Īśvara is the vidyā-kalā · शिष्टं शिव-कला इति त्रि-तत्त्व-विधिः — the rest is

the śiva-kalā — this is the scheme of three tattvas · एवं नव-तत्त्व-आदि अपि ऊहयेत् इति — in the same way one may work out the nine tattvas and the rest

मेयांशगामी स्थूलसूक्ष्मपररूपत्वात् त्रिविधो भुवनतत्त्वकलात्माध्वभेदः, मातृविश्रान्त्या तथैव त्रिविधः, तत्र प्रमाणतायां पदाध्वा, प्रमाणस्यैव क्षोभतरङ्गशाम्यत्तायां मन्त्राध्वा, तत्प्रशमे पूर्णप्रमातृतायां वर्णाध्वा, स एव च असौ तावति विश्रान्त्या लब्धस्वरूपो भवति इति एकस्यैव षड्विधत्वं युक्तम् । ३४.९ ३४.5

meyāṃśagāmī sthūlasūkṣmapararūpatvāt trividho bhuvanatattvakalātmādhvabhedaḥ, mātṛviśrāntyā tathaiva trividhaḥ, tatra pramāṇatāyāṃ padādhvā, pramāṇasyaiva kṣobhataraṅgaśāmyattāyāṃ mantrādhvā, tatpraśame pūrṇapramātṛtāyāṃ varṇādhvā, sa eva ca asau tāvati viśrāntyā labdhasvarūpo bhavati iti ekasyaiva ṣaḍvidhatvaṃ yuktam ||

The division of the path into worlds, tattvas and kalās belongs to the side of the object and is threefold, as gross, subtle and supreme. By resting in the knower it is likewise threefold: at the level of the means of knowing is the path of padas; as the waves of agitation of that means subside, the path of mantras; when they are stilled, in full knowerhood, the path of varṇas. And that same path gains its own form by resting at that level. So it is right that the one path is sixfold.

WORD BY WORD मेय-अंश-गामी — belonging to the side of the object · स्थूल-सूक्ष्म-पर-रूपत्वात् त्रिविधः — is threefold, as gross, subtle and supreme · भुवन-तत्त्व-कला-आत्म-अध्व-भेदः — the division of the path into worlds, tattvas and kalās · मातृ-विश्रान्त्या तथा एव त्रिविधः — by resting in the knower it is likewise threefold · तत्र प्रमाणतायां पद-अध्वा — there, at the level of the means of knowing, is the path of padas · प्रमाणस्य एव क्षोभ-तरङ्ग-शाम्यत्तायां मन्त्र-अध्वा — as the waves of agitation of that means subside, the path of mantras · तत्-प्रशमे पूर्ण-प्रमातृतायां वर्ण-अध्वा — when they are stilled, in full knowerhood, the path of varṇas · सः एव च असौ तावति विश्रान्त्या लब्ध-स्वरूपः भवति — and that same path gains its own form by resting at that level · इति एकस्य एव षड्विधत्वं युक्तम् — so it is right that one path is sixfold

पदमन्त्रवर्णमेकं
पुरषोडशकं धरेति च निवृत्तिः ।
तत्त्वार्णमग्निनयनं
रसशरपुरमष्टमन्त्रपदमन्या ॥१॥

३४
34

padamantravarṇamekaṃ |
puraṣoḍaśakaṃ dhareti ca nivṛttiḥ |
tattvārṇamagninayanaṃ |
rasaśarapuramaṣṭamantrapadamanyā ||

One pada, one mantra, one letter, sixteen worlds and the tattva earth — that is nivṛtti. Twenty-three tattvas and letters, fifty-six worlds, eight mantras and padas — that is the next, pratiṣṭhā.

WORD BY WORD पद-मन्त्र-वर्णम् — pada, mantra and letter · एकम् — one each · पुर-षोडशकम् — sixteen worlds · धरा — earth · इति — thus · च — and · निवृत्तिः — is nivṛtti · तत्त्व-अर्णम् — tattvas and letters · अग्नि-नयनम् — twenty-three (fires three, eyes two) · रस-शर-पुरम् — fifty-six worlds (tastes six, arrows five) · अष्ट-मन्त्र-पदम् — eight mantras and padas · अन्या — the next (pratiṣṭhā)

मुनितत्त्वार्णं द्विकपद-
मन्त्रं वस्वक्षिभुवनमपरकला ।
अभ्रयर्णतत्त्वमेकक-
पदमन्त्रं सैन्यभुवनमिति तुर्या ॥२॥

३५
35

munitattvārṇaṃ dvikapada- |
mantraṃ vasvakṣibhuvanamaparakalā |
abhrayarṇatattvamekaka- |
padamantraṃ sainyabhuvanamiti turyā ||

Seven tattvas and letters, two padas and mantras, twenty-eight worlds — that is the next kalā, vidyā. Three letters and tattvas, one pada and mantra, eighteen worlds — that is the fourth, śāntā.

WORD BY WORD मुनि-तत्त्व-अर्णम् — seven tattvas and letters (sages seven) · द्विक-पद-मन्त्रम् — two padas and mantras · वसु-अक्षि-भुवनम् — twenty-eight worlds (Vasus eight, eyes two) · अपर-कला — is the next kalā (vidyā) · अभ्रय-अर्ण-तत्त्वम् — three letters and tattvas · एकक-पद-मन्त्रम् — one pada and mantra · सैन्य-भुवनम् — eighteen worlds (armies eighteen) · इति — thus · तुर्या — is the fourth (śāntā)

षोडश वर्णाः पदमन्त्र-
तत्त्वमेकं च शान्त्यतीतेयम् ।
अभिनवगुप्तेनार्या-
त्रयमुक्तं संग्रहाय शिष्येभ्यः ॥३॥

३६
36

ṣoḍaśa varṇāḥ padamantra- |
tattvamekaṃ ca śāntyatīteyam |
abhinavaguptenāryā- |
trayamuktaṃ saṃgrahāya śiṣyebhyaḥ ||

Sixteen letters, and one pada, one mantra and one tattva — this is śāntyatītā. Abhinavagupta has spoken these three āryā verses as a summary for his pupils.

WORD BY WORD षोडश — sixteen · वर्णाः — letters · पद-मन्त्र-तत्त्वम् — pada, mantra and tattva · एकम् — one each · च — and · शान्त्यतीता — śāntyatītā · इयम् — this is · अभिनवगुप्तेन — by Abhinavagupta · आर्या-त्रयम् — these three āryā verses · उक्तम् — have been spoken · संग्रहाय — as a summary · शिष्येभ्यः — for the pupils

भुवनजालसअलउ
परिसरसहअवसीसइतत्ताहंसकूउ ।
तत्तब्भाउकलणा
इविमरिसहसीसइपञ्चकलाहंसरूउ ॥

३६.१
36.1

bhuvanajālasaalau |
parisarasahaavasīsaitattāhaṃsakūu |
tattabbhāukalaṇā |
ivimarisahasīsaipañcakalāhaṃsarūu ||

The whole net of worlds together with its surroundings is taught as the tattva, the swan's nest. The reckoning of the being of the tattvas is taught in this awareness as the five kalās, the swan's form.

WORD BY WORD भुवनजालसअलउ — the whole net of worlds · परिसरसहअवसीसइतत्ताहंसकूउ — together with its surroundings is taught as the tattva, the swan's nest · तत्तब्भाउकलणा — the reckoning of the being of the tattvas · इविमरिसहसीसइपञ्चकलाहंसरूउ — is taught in this awareness as the five kalās, the swan's form

पञ्चकलामउएहु
महेसरुक्कणइविउज्झइ ।
इच्छइसुहमउ
भरिहविबोधतरङ्गमहासरु ॥

३६.२
36.2

pañcakalāmauehu |
mahesarukkaṇaiviujjhai |
icchaisuhamau |
bharihavibodhataraṅgamahāsaru ||

This, made of the five kalās, is awakened by the Great Lord. When he wills, the great lake of awareness with its waves of consciousness is filled, made of bliss.

WORD BY WORD पञ्चकलामउएहु — this, made of the five kalās · महेसरुक्कणइविउज्झइ — is awakened by the Great Lord · इच्छइसुहमउ — when he wills, made of bliss · भरिहविबोधतरङ्गमहासरु — the great lake of awareness with its waves of consciousness is filled

सोचिअभासइ
भवतरुविसरउ ।
सअलउअद्धजालु
निअधअणिपरिमरिमेहहरो ॥

३६.३
36.3

sociabhāsai |
bhavataruvisarau |
saalauaddhajālu |
niadhaaṇiparimarimehaharo ||

That very one shines as the spreading tree of existence. The whole net of the paths the Great Lord holds in his own awareness.

WORD BY WORD सोचिअभासइ — that very one shines · भवतरुविसरउ — as the spreading tree of existence · सअलउअद्धजालु — the whole net of the paths · निअधअणिपरिमरिमेहहरो — the Great Lord holds in his own awareness

चेअणुभरिअभरिउ
अप्पहमणिसच्चिअपाणिमणु ।
माणसपाणपवण
धीसामसुपूरितजजिखणु ॥

३६.४
36.4

ceaṇubhariabhariu |
appahamaṇisacciapāṇimaṇu |
māṇasapāṇapavaṇa |
dhīsāmasupūritajajikhaṇu ||

Filled and brimming with consciousness in one's own self, in the mind, in the very breath and heart — mind, breath, air and intellect are all filled full in that instant.

WORD BY WORD चेअणुभरिअभरिउ — filled and brimming with consciousness · अप्पहमणिसच्चिअपाणिमणु — in one's own self, in the mind, in the very breath and heart · माणसपाणपवण — mind, breath and air · धीसामसुपूरितजजिखणु — and intellect are all filled full in that instant

तंजिघडाइ निहलु
परभइरवणाहहुहोइतणु ।
मत्तिदाणुआवाहणु
प्रअणुसण्णिहाणुइउ अहिणअउडु ॥

३६.५
36.5

taṃjighaḍāi nihalu |
parabhairavaṇāhahuhoitaṇu |
mattidāṇuāvāhaṇu |
praaṇusaṇṇihāṇuiu ahiṇaauḍu ||

Whoever shapes himself wholly so, his body becomes the body of the lord Supreme Bhairava. His offering of devotion and his invocation are the Lord's presence itself — so says Abhinava.

WORD BY WORD तंजिघडाइ निहलु — whoever shapes himself wholly so · परभइरवणाहहुहोइतणु — his body becomes the body of the lord Supreme Bhairava · मत्तिदाणुआवाहणु — his offering of devotion and his invocation · प्रअणुसण्णिहाणुइउ अहिणअउडु — are the Lord's presence itself — so says Abhinava

सब्बिहअद्धकलण
निर्ब्बाहाराएतिलडेचिअएहइतत्त्व ॥

३६.६
36.6

savvihaaddhakalaṇa |
nirbbāhārāetilaḍeciaehaitattva ||

The reckoning of all the paths, carried through to the end, lands in this one reality.

WORD BY WORD सब्बिहअद्धकलण — the reckoning of all the paths · निर्ब्बाहाराएतिलडेचिअएहइतत्त्व — carried through to the end, lands in this one reality

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे कलाध्वप्रकाशनं नाम दशममाह्निकम् ॥ १० ॥

Here ends the tenth āhnika, called the Showing of the Path of the Kalās, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

एकादशमाह्निकम्

The Descent of Power

Before initiation can be taught, one must know who is fit for it, and that question is settled by the descent of power (śaktipāta). Abhinavagupta first dismantles the dualists' explanations. If grace came from the rise of knowledge, what caused that rise? If from karma, then grace would be just another enjoyment and would fall on everyone who enjoys. If from God's will, the argument goes in a circle and God is charged with likes and dislikes. If from a balance of two opposed karmas, karma acts in sequence, so opposition cannot arise, and a balanced karma cannot stop a body from falling. Ripening of impurity, dispassion, discrimination, service of the good, worship — all these fail as causes for the same reasons. Only the non-dual doctrine of the free Supreme Lord makes sense of it: the Lord, who becomes the bound soul by the play of hiding his own nature, uncovers it again suddenly or by degrees, and that uncovering is the descent of power. When it aims at self-realisation it depends on nothing; when the person wants enjoyment it looks to karma; when he wants both, it is dependent in one respect and independent in the other. Nobody may ask why it falls on one person and not another, because the person is only the Lord appearing so. The descent is ninefold: intense, middling and mild, each in a high, middle and low degree. The highest intense form brings Śiva-hood with the immediate fall of the body; the middle intense form gives intuitive knowledge that needs no teacher or scripture, though a teacher may still be consulted for confirmation, and a self-taught teacher outranks all others. The lowest intense form sends the person to a true teacher, one filled with the knowledge of all these scriptures, who is Bhairava himself; the disciple receives from him initiation by knowledge and is freed while living, or, if he has practised, the initiation that parts him from the breath at the moment of death. The three middling grades yield liberation at the body's end, with or without enjoyment first; the mild grades are driven by the wish for enjoyment through the Lord's mantras and yoga, yet still end in liberation. Grace in other systems, like a king's favour, does not lead to liberation. Because all these grades vary endlessly, teachers of lower scriptures may not even see

the Trika maṇḍala, while the Trika teacher has authority everywhere. A teacher of complete knowledge must never be abandoned; if he does not teach, the fault is in the disciple. Concealment (tirobhāva) is the reverse: the awakened man may act like a fool without harm, but the fool who imitates the awakened and reviles them sinks into pain and delusion; yet even the concealed man is raised again by the Lord's will. Seeing all five acts in himself, one should never see the self as broken.

तत्र यावत् इदम् उक्तम् तत् साक्षात् कस्यचित् अपवर्गाप्तये यथोक्तसंग्रहनीत्या भवति, कस्यचित् वक्ष्यमाणदीक्षायाम् उपयोगगमनात् इति दीक्षादिकं वक्तव्यम् । ३७.१
तत्र कः अधिकारी इति निरूपणार्थं शक्तिपातो विचार्यते । 37.1

tatra yāvat idam uktam tat sākṣāt kasyacit apavargāptaye yathoktasaṃgrahanītyā bhavati, kasyacit vakṣyamāṇadīkṣāyām upayogagamanāt iti dīkṣādikaṃ vaktavyam |
tatra kaḥ adhikārī iti nirūpaṇārthaṃ śaktipāto vicāryate ||

All that has been said so far serves one person directly to reach liberation, in the summarising way described; for another it finds its use in the initiation about to be described. So initiation and the rest must be taught. To settle who is fit for it, the descent of power is examined.

WORD BY WORD तत्र यावत् इदम् उक्तम् — all that has been said so far · तत् साक्षात् कस्यचित् अपवर्ग-आप्तये — that serves directly for one person to reach liberation · यथा-उक्त-संग्रह-नीत्या भवति — in the summarising way described · कस्यचित् वक्ष्यमाण-दीक्षायाम् उपयोग-गमनात् — for another it finds its use in the initiation about to be described · इति दीक्षा-आदिकं वक्तव्यम् — so initiation and the rest must be taught · तत्र कः अधिकारी इति निरूपण-अर्थम् — to settle who is fit for it · शक्तिपातः विचार्यते — the descent of power is examined

तत्र केचित् आहुः ज्ञानाभावात् अज्ञानमूलः संसारः तदपगमे ज्ञानोदयात् शक्तिपात इति तेषां सम्यक् ज्ञानोदय एव किंकृत इति वाच्यम्, कर्मजन्यत्वे कर्मफलवत् भोगत्वप्रसङ्गे भोगिनि च शक्तिपाताभ्युपगतौ अतिप्रसङ्गः, ईश्वरेच्छानिमित्तत्वे तु ज्ञानोदयस्य अन्योन्याश्रयता वैयर्थ्यं च, ईश्वरे रागादिप्रसङ्गः, विरुद्धयोः कर्मणोः समबलयोः अन्योन्यप्रतिबन्धे कर्मसाम्यं, ततः शक्तिपात इति चेत्, न—क्रमिकत्वे ३।७.२ 37.2 विरोधायोगात्, विरोधेऽपि अन्यस्य अविरुद्धस्य कर्मणो भोगदानप्रसङ्गात्, अविरुद्धकर्माप्रवृत्तौ तदैव देहपातप्रसङ्गात्, जात्यायुष्प्रदं कर्म न प्रतिबध्यते भोगप्रदमेव तु प्रतिबध्यते इति चेत्, कुतः—तत्कर्मसद्भावे यदि शक्तिः पतेत् तर्हि सा भोगप्रदात् किं बिभियात् ।

tatra kecit āhuḥ jñānābhāvāt ajñānamūlaḥ saṃsāraḥ tadapagame jñānodayāt śaktipāta iti teṣāṃ samyak jñānodaya eva kiṃkṛta iti vācyam, karmajanyatve karmaphalavat bhogatvaprasaṅge bhogini ca śaktipātābhyupagatau atiprasaṅgaḥ, īśvarecchānimittatve tu jñānodayasya anyonyāśrayatā vaiyarthyaṃ ca, īśvare rāgādiprasaṅgaḥ, viruddhayoḥ karmaṇoḥ samabalayoḥ anyonyapratibandhe karmasāmyaṃ, tataḥ śaktipāta iti cet, na—kramikatve virodhāyogāt, virodhe'pi anyasya aviruddhasya karmaṇo bhogadānaprasaṅgāt, aviruddhakarmāpravṛttau tadaiva dehapātaprasaṅgāt, jātyāyuṣpradaṃ karma na pratibadhyate bhogapradameva tu pratibadhyate iti cet, kutaḥ—tatkarmasadbhāve yadi śaktiḥ patet tarhi sā bhogapradāt kiṃ bibhiyāt ||

On this some say: worldly life is rooted in ignorance, the absence of knowledge; when that goes, knowledge rises, and that is the descent of power. They must say what causes that rise of right knowledge. If it is born of karma, then like any fruit of karma it would be an enjoyment, and if the descent is admitted for an enjoyer it would apply to everyone. If it is caused by the Lord's will, the rise of knowledge becomes circular and pointless, and the Lord is charged with likes and dislikes. If it is said that two opposed karmas of equal strength block each other, giving a balance of karma, and from that the descent comes — no: karmas act in sequence, so there can be no opposition; even if there were, some other unopposed karma would go on giving its enjoyment; and if no unopposed karma were active, the body would fall at that very moment. If it is said that the karma giving birth and lifespan is not blocked, only the karma giving enj-

oyment — why so? If power can descend while that karma exists, why should it fear the karma that gives enjoyment?

WORD BY WORD तत्र केचित् आहुः — on this some say · ज्ञान-अभावात् अज्ञान-मूलः संसारः — worldly life is rooted in ignorance, which is the absence of knowledge · तत्-अपगमे ज्ञान-उदयात् शक्तिपातः इति — when it goes, knowledge rises, and that is the descent of power · तेषां सम्यक् ज्ञान-उदयः एव किं-कृतः इति वाच्यम् — they must say what causes that rise of right knowledge · कर्म-जन्यत्वे — if it is born of karma · कर्म-फलवत् भोगत्व-प्रसङ्गे — it would follow that, like any fruit of karma, it is an enjoyment · भोगिनि च शक्तिपात-अभ्युपगतौ अतिप्रसङ्गः — and if the descent is admitted for an enjoyer, it would apply to everyone · ईश्वर-इच्छा-निमित्तत्वे तु — if it is caused by the Lord's will · ज्ञान-उदयस्य अन्योन्य-आश्रयता वैयर्थ्यं च — the rise of knowledge becomes circular and pointless · ईश्वरे राग-आदि-प्रसङ्गः — and the Lord is charged with likes and dislikes · विरुद्धयोः कर्मणोः समबलयोः — when two opposed karmas of equal strength · अन्योन्य-प्रतिबन्धे कर्म-साम्यम् — block each other, there is a balance of karma · ततः शक्तिपातः इति चेत् — and from that the descent of power — if this is said · न — no · क्रमिकत्वे विरोध-अयोगात् — because karmas act in sequence, so there can be no opposition · विरोधे अपि — and even if there were opposition · अन्यस्य अविरुद्धस्य कर्मणः भोग-दान-प्रसङ्गात् — some other unopposed karma would go on giving its enjoyment · अविरुद्ध-कर्म-अप्रवृत्तौ — and if no unopposed karma were active · तदा एव देह-पात-प्रसङ्गात् — the body would fall at that very moment · जाति-आयुः-प्रदं कर्म न प्रतिबध्यते — the karma that gives birth and lifespan is not blocked · भोग-प्रदम् एव तु प्रतिबध्यते इति चेत् — only the karma that gives enjoyment is blocked — if this is said · कुतः — why so? · तत्-कर्म-सद्भावे यदि शक्तिः पतेत् — if power can descend while that karma exists · तर्हि सा भोग-प्रदात् किं बिभियात् — why should it fear the karma that gives enjoyment?

अथ मलपरिपाके शक्तिपातः सोऽपि किंस्वरूपः? किं च तस्य निमित्तम्? इति, एतेन वैराग्यं धर्मविशेषो विवेकः सत्सेवा सत्प्राप्तिः देवपूजा इत्यादिहेतुः प्रत्युक्त इति भेदवादिनां सर्वम् असमञ्जसम् ।

37.3

atha malaparipāke śaktipātaḥ so'pi kiṃsvarūpaḥ? kiṃ ca tasya nimittam? iti, etena vairāgyaṃ dharmaviśeṣo vivekaḥ satsevā satprāptiḥ devapūjā ityādihetuḥ pratyukta iti bhedavādināṃ sarvam asamañjasam ||

Or if the descent of power comes when impurity ripens — what is that ripening itself, and what is its cause? By this, dispassion, a special merit, discrimination, service of the good, meeting the good, worship of God and all such causes are refuted too. So the whole position of the dualists is incoherent.

WORD BY WORD अथ मल-परिपाके शक्तिपातः — or if the descent of power comes when impurity ripens · सः अपि किं-स्वरूपः — what is that ripening itself? · किं च तस्य निमित्तम् इति — and what is its cause? · एतेन — by this · वैराग्यं धर्म-विशेषः विवेकः — dispassion, a special merit, discrimination · सत्-सेवा सत्-प्राप्तिः देव-पूजा — service of the good, meeting the good, worship of God · इति-आदि-हेतुः प्रत्युक्तः — and such other causes are refuted · इति भेदवादिनां सर्वम् असमञ्जसम् — so the whole position of the dualists is incoherent

स्वतन्त्रपरमेशाद्वयवादे तु उपपद्यते एतत्, यथाहि—परमेश्वरः स्वरूपाच्छादनक्रीडया पशुः पुद्गलोऽणुः संपन्नः, न च तस्य देशकालस्वरूपभेदविरोधः तद्वत् स्वरूपस्थगनविनिवृत्त्या स्वरूपप्रत्यापत्तिं झटिति वा क्रमेण वा समाश्रयन् शक्तिपातपात्रम् अणुः उच्यते, स्वातन्त्र्यमात्रसारश्च असौ परमशिवः शक्तेः पातयिता इति निरपेक्ष एव शक्तिपातो यः स्वरूपप्रथाफलः, यस्तु भोगोत्सुकस्य स कर्मापेक्षः, ३७.४ 37.4 लोकोत्तररूपभोगोत्सुकस्य तु स एव शक्तिपातः परमेश्वरेच्छाप्रेरितमायागर्भाधिकारीयरुद्रविष्णुब्रह्मादिद्वारेण, मन्त्रादिरूपत्वं मायापुंविवेकं पुंस्कलाविवेकं पुंप्रकृतिविवेकं पुंबुद्धिविवेकमन्यच्च फलं प्रस्नुवानः तदधरतत्त्वभोगं प्रतिबध्नाति, भोगमोक्षोभयोत्सुकस्य भोगे कर्मापेक्षो, मोक्षे तु तन्निरपेक्षः इति सापेक्षनिरपेक्षः ।

svatantraparameśādvayavāde tu upapadyate etat, yathāhi—parameśvaraḥ svarūpācchādanakrīḍayā paśuḥ pudgalo'ṇuḥ saṃpannaḥ, na ca tasya deśakālasvarūpabhedavirodhaḥ tadvat svarūpasthaganavinivṛttyā svarūpapratyāpattiṃ jhaṭiti vā krameṇa vā samāśrayan śaktipātapātram aṇuḥ ucyate, svātantryamātrasāraśca asau paramaśivaḥ śakteḥ pātayitā iti nirapekṣa eva śaktipāto yaḥ svarūpaprathāphalaḥ, yastu bhogotsukasya sa karmāpekṣaḥ, lokottararūpabhogotsukasya tu sa eva śaktipātaḥ parameśvarecchāpreritamāyāgarbhādhikārīyarudraviṣṇubrahmādidvāreṇa, mantrādirūpatvaṃ māyāpuṃvivekaṃ puṃskalāvivekaṃ puṃprakṛtivivekaṃ puṃbuddhivivekamanyacca phalaṃ prasnuvānaḥ tadadharatattvabhogaṃ pratibadhnāti, bhogamokṣobhayotsukasya bhoge karmāpekṣo, mokṣe tu tannirapekṣaḥ iti sāpekṣanirapekṣaḥ ||

But in the non-dual doctrine of the free Supreme Lord this makes sense. The Supreme Lord, by the play of hiding his own nature, has become the bound soul, the person, the atom — and no difference of place, time or nature contradicts this. In the same way, when the covering of his nature ceases and he takes back his own nature, suddenly or by degrees, the atom is called the vessel of the descent of power; and Paramaśiva, whose essence is freedom alone, is the one who makes power descend. So the descent of power whose fruit is the unfolding of one's own nature is wholly independent. The descent for a person eager for enjoyment depends on karma. For one eager for enjoyment of a higher kind, that same descent — through Rudra, Viṣṇu, Brahmā and the other officers within māyā, moved by

the Lord's will — pours out the state of a mantra-being and the like, the discrimination of the person from māyā, from kalā, from prakṛti, from the intellect, and other fruits, and blocks the enjoyment of the levels below. For one eager for both enjoyment and liberation it depends on karma for the enjoyment but is independent of it for the liberation; so it is both dependent and independent.

WORD BY WORD स्वतन्त्र-परमेश-अद्वय-वादे तु — but in the non-dual doctrine of the free Supreme Lord · उपपद्यते एतत् — this makes sense · यथाहि — for · परमेश्वरः स्वरूप-आच्छादन-क्रीडया — the Supreme Lord, by the play of hiding his own nature · पशुः पुद्गलः अणुः संपन्नः — has become the bound soul, the person, the atom · न च तस्य देश-काल-स्वरूप-भेद-विरोधः — and no difference of place, time or nature contradicts this · तद्वत् — in the same way · स्वरूप-स्थगन-विनिवृत्त्या — when the covering of his nature ceases · स्वरूप-प्रत्यापत्तिं झटिति वा क्रमेण वा समाश्रयन् — taking back his own nature, suddenly or by degrees · शक्तिपात-पात्रम् अणुः उच्यते — the atom is called the vessel of the descent of power · स्वातन्त्र्य-मात्र-सारः च असौ परमशिवः — and Paramaśiva, whose essence is freedom alone · शक्तेः पातयिता इति — is the one who makes power descend · निरपेक्षः एव शक्तिपातः — so the descent of power is wholly independent · यः स्वरूप-प्रथा-फलः — the one whose fruit is the unfolding of one's own nature · यः तु भोग-उत्सुकस्य — but the one for a person eager for enjoyment · सः कर्म-अपेक्षः — depends on karma · लोकोत्तर-रूप-भोग-उत्सुकस्य तु — for one eager for enjoyment of a higher kind · सः एव शक्तिपातः — that same descent of power · परमेश्वर-इच्छा-प्रेरित-माया-गर्भ-अधिकारीय-रुद्र-विष्णु-ब्रह्मा-आदि-द्वारेण — through Rudra, Viṣṇu, Brahmā and the other officers within māyā, moved by the Lord's will · मन्त्र-आदि-रूपत्वं — the state of a mantra-being and the like · माया-पुं-विवेकं पुंस्-कला-विवेकं — the discrimination of the person from māyā, from kalā · पुं-प्रकृति-विवेकं पुं-बुद्धि-विवेकम् — from prakṛti, from the intellect · अन्यत् च फलं प्रस्नुवानः — and other fruits, pouring these out · तत्-अधर-तत्त्व-भोगं प्रतिबध्नाति — blocks the enjoyment of the levels below · भोग-मोक्ष-उभय-उत्सुकस्य — for one eager for both enjoyment and liberation · भोगे कर्म-अपेक्षः — it depends on karma for the enjoyment · मोक्षे तु तत्-निरपेक्षः — but is independent of it for the liberation · इति सापेक्ष-निरपेक्षः — so it is both dependent and independent

न च वाच्यं—कस्मात् कस्मिंश्चिदेव पुंसि शक्तिपात इति, स एव परमेश्वरः तथा भाति इति सतत्त्वे कोऽसौ पुमान् नाम यदुद्देशेन विषयकृता चोदना इयम् । ३७.५ 37.5

na ca vācyaṃ—kasmāt kasmiṃścideva puṃsi śaktipāta iti, sa eva parameśvaraḥ tathā bhāti iti satattve ko'sau pumān nāma yaduddeśena viṣayakṛtā codanā iyam

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And it must not be asked why the descent of power falls on one particular person. Since the truth is that the Supreme Lord himself appears so, who is this so-called person about whom the objection is raised?

WORD BY WORD न च वाच्यम् — and it must not be asked · कस्मात् कस्मिंश्चित् एव पुंसि शक्तिपातः इति — why the descent of power falls on one particular person · सः एव परमेश्वरः तथा भाति इति सतत्त्वे — since the truth is that the Supreme Lord himself appears so · कः असौ पुमान् नाम — who is this so-called person · यत्-उद्देशेन विषय-कृता चोदना इयम् — about whom this objection is raised?

स चायं शक्तिपातो नवधा,—तीव्र-मध्य-मन्दस्य उत्कर्ष-माध्यस्थ्य-निकर्षैः पुनस्त्रैविध्यात्, तत्र उत्कृष्टतीव्रात् तदैव देहपाते परमेशता, मध्यतीव्रात् शास्त्राचार्यानपेक्षिणः स्वप्रत्ययस्य प्रातिभज्ञानोदयः यदुदये बाह्यसंस्कारं विनैव भोगापवर्गप्रदः प्रातिभो गुरुरित्युच्यते तस्य हि न समय्यादिकल्पना काचित्, अत्रापि तारतम्यसद्भावः—इच्छावैचित्र्यात् इति, सत्यपि प्रातिभत्वे शास्त्राद्यपेक्षा संवादाय स्यादपि, इति निर्भित्तिसभित्त्यादिबहुभेदत्वम् आचार्यस्य प्रातिभस्यागमेषु उक्तम्, सर्वथा प्रतिभांशो बलीयान्—तत्संनिधौ अन्येषाम् अनधिकारात् ।

३।६६ 37.6

sa cāyaṃ śaktipāto navadhā,—tīvra-madhya-mandasya utkarṣa-mādhyasthya-nikarṣaiḥ punastraividhyāt, tatra utkṛṣṭatīvrāt tadaiva dehapāte parameśatā, madhyatīvrāt śāstrācāryānapekṣiṇaḥ svapratyayasya prātibhajñānodayaḥ yadudaye bāhyasaṃskāraṃ vinaiva bhogāpavargapradaḥ prātibho gururityucyate tasya hi na samayyādikalpanā kācit, atrāpi tāratamyasadbhāvaḥ—icchāvaicitryāt iti, satyapi prātibhatve śāstrādyapekṣā saṃvādāya syādapi, iti nirbhittisabhittyādibahubhedatvam ācāryasya prātibhasyāgameṣu uktam, sarvathā pratibhāṃśo balīyān—tatsaṃnidhau anyeṣām anadhikārāt ||

And this descent of power is ninefold: the intense, middling and mild are each again threefold as high, middle and low. Of these, from the highest intense the body falls at once and one becomes the Supreme Lord. From the middle intense there rises intuitive knowledge, self-certain, needing neither scripture nor teacher; when this rises, even without any outer rite, he is called an intuitive teacher who grants enjoyment and liberation, and for him there is no rule of samayin and the other grades. Here too there are degrees, because of the variety of the Lord's will. Even when there is intuition, scripture and the rest may still be consulted for confirmation; hence the many kinds of intuitive teacher — without support, with support and so on — described in the scriptures. In every case the element of intuition is the stronger, because in its presence the others have no authority.

WORD BY WORD सः च अयं शक्तिपातः नवधा — and this descent of power is ninefold · तीव्र-मध्य-मन्दस्य — the intense, middling and mild · उत्कर्ष-माध्यस्थ्य-निकर्षैः पुनः त्रैविध्यात् — each being again threefold as high, middle and low · तत्र उत्कृष्ट-तीव्रात् — of these, from the highest intense · तदा एव देह-पाते परमेशता — the body falls at once and

one becomes the Supreme Lord · मध्य-तीव्रात् — from the middle intense · शास्त्र-आचार्य-अनपेक्षिणः स्व-प्रत्ययस्य प्रातिभ-ज्ञान-उदयः — intuitive knowledge rises, self-certain, needing neither scripture nor teacher · यत्-उदये — when this rises · बाह्य-संस्कारं विना एव — even without any outer rite · भोग-अपवर्ग-प्रदः प्रातिभः गुरुः इति उच्यते — he is called an intuitive teacher, who grants enjoyment and liberation · तस्य हि न समयी-आदि-कल्पना काचित् — for him there is no rule of samayin and the other grades · अत्र अपि तारतम्य-सद्भावः — here too there are degrees · इच्छा-वैचित्र्यात् इति — because of the variety of the Lord's will · सति अपि प्रातिभत्वे — even when there is intuition · शास्त्र-आदि-अपेक्षा संवादाय स्यात् अपि — scripture and the rest may still be consulted for confirmation · इति निर्भित्ति-सभित्ति-आदि-बहु-भेदत्वम् — hence the many kinds, without support, with support and so on · आचार्यस्य प्रातिभस्य आगमेषु उक्तम् — of the intuitive teacher are described in the scriptures · सर्वथा प्रतिभा-अंशः बलीयान् — in every case the element of intuition is the stronger · तत्-संनिधौ अन्येषाम् अनधिकारात् — because in its presence the others have no authority

भेददर्शन इव अनादिशिवसंनिधौ मुक्तशिवानां सृष्टिलयादिकृत्येषु मन्दतीव्रात् शक्तिपातात् सद्गुरुविषया यियासा भवति, असद्गुरुविषयायां तु तिरोभाव एव, असद्गुरुतस्तु सद्गुरुगमनं शक्तिपातादेव । सद्गुरुस्तु समस्तैतच्छास्त्रतत्त्वज्ञानपूर्णः साक्षात् भगवद्भैरवभट्टारक एव, योगिनोऽपि स्वभ्यस्तज्ञानतयैव मोचकत्वे तत्र योग्यत्वस्य सौभाग्यलावण्यादिमत्त्वस्येवानुपयोगात् । असद्गुरुस्तु अन्यः सर्व एव ।

3|0|9 37.7

bhedadarśana iva anādiśivasaṃnidhau muktaśivānāṃ sṛṣṭilayādikṛtyeṣu mandatīvrāt śaktipātāt sadguruviṣayā yiyāsā bhavati, asadguruviṣayāyāṃ tu tirobhāva eva, asadgurutastu sadgurugamanaṃ śaktipātādeva | sadgurustu samastaitacchāstratattvajñānapūrṇaḥ sākṣāt bhagavadbhairavabhaṭṭāraka eva, yogino'pi svabhyastajñānatayaiva mocakatve tatra yogyatvasya saubhāgyalāvaṇyādimattvasyevānupayogāt | asadgurustu anyaḥ sarva eva ||

Just as, in the dualist view, the liberated Śivas have no place in the acts of creation, dissolution and the rest while the beginningless Śiva is present, so from the lowest intense descent of power there arises the wish to go to a true teacher; if the wish is for a false teacher, that is concealment, and going from a false teacher to a true one comes only from the descent of power. The true teacher, filled with knowledge of the truth of all these scriptures, is the blessed Lord Bhairava himself. Even a yogin liberates only by well-practised knowledge, since yogic power is of no more use there than good fortune or beauty. Every other is a false teacher.

WORD BY WORD भेद-दर्शने इव — as in the dualist view · अनादि-शिव-संनिधौ — in the presence of the beginningless Śiva · मुक्त-शिवानां सृष्टि-लय-आदि-कृत्येषु — the liberated Śivas have no place in the acts of creation, dissolution and the rest · मन्द-तीव्रात् शक्तिपातात् — from the lowest intense descent of power · सद्गुरु-विषया यियासा भवति — there arises the wish to go to a true teacher · असद्गुरु-विषयायां तु तिरोभावः एव — but if the wish is for a false teacher, that is concealment · असद्गुरुतः तु सद्गुरु-गमनं शक्तिपातात् एव — and going from a false teacher to a true one comes only from the descent of power · सद्गुरुः तु — the true teacher · समस्त-एतत्-शास्त्र-तत्त्व-ज्ञान-पूर्णः — filled with knowledge of the truth of all these scriptures · साक्षात् भगवत्-भैरव-भट्टारकः एव — is the

blessed Lord Bhairava himself · योगिनः अपि — even a yogin · सु-अभ्यस्त-ज्ञानतया एव मोचकत्वे — liberates only by well-practised knowledge · तत्र योग्यत्वस्य अनुपयोगात् — since yogic power is of no use there · सौभाग्य-लावण्य-आदि-मत्त्वस्य इव — any more than good fortune or beauty · असद्गुरुः तु अन्यः सर्वः एव — every other is a false teacher

एवं यियासुः गुरोः ज्ञानलक्षणां दीक्षां प्राप्नोति यया सद्य एव मुक्तो भवति जीवन्नपि, अत्र अवलोकनात् कथनात् शास्त्रसंबोधनात् चर्यादर्शनात् चरुदानात् इत्यादयो भेदाः । ३७.८ 37.8

अभ्यासवतो वा तदानीं सद्य एव प्राणवियोजिकां दीक्षां लभते, सा तु मरणक्षण एव कार्या इति वक्ष्याम इति ।

evaṃ yiyāsuḥ guroḥ jñānalakṣaṇāṃ dīkṣāṃ prāpnoti yayā sadya eva mukto bhavati jīvannapi, atra avalokanāt kathanāt śāstrasaṃbodhanāt caryādarśanāt carudānāt ityādayo bhedāḥ |
abhyāsavato vā tadānīṃ sadya eva prāṇaviyojikāṃ dīkṣāṃ labhate, sā tu maraṇakṣaṇa eva kāryā iti vakṣyāma iti ||

One who thus wishes to go receives from the teacher the initiation whose mark is knowledge, by which he is at once freed even while living. Its varieties are by a glance, by speech, by teaching the scripture, by showing the practice, by giving the oblation, and so on. Or one who has practised receives then and there the initiation that parts him from the breath — but that must be done only at the moment of death, as we shall explain.

WORD BY WORD एवं यियासुः — one who thus wishes to go · गुरोः ज्ञान-लक्षणां दीक्षां प्राप्नोति — receives from the teacher the initiation whose mark is knowledge · यया सद्यः एव मुक्तः भवति जीवन् अपि — by which he is at once freed, even while living · अत्र — here · अवलोकनात् कथनात् शास्त्र-संबोधनात् — by a glance, by speech, by teaching the scripture · चर्या-दर्शनात् चरु-दानात् — by showing the practice, by giving the oblation · इति-आदयः भेदाः — and so on, are the varieties · अभ्यासवतः वा — or one who has practised · तदानीं सद्यः एव — then, at once · प्राण-वियोजिकां दीक्षां लभते — receives the initiation that parts him from the breath · सा तु मरण-क्षणे एव कार्या — but that must be done only at the moment of death · इति वक्ष्यामः इति — as we shall explain

तीव्रस्त्रिधा उत्कृष्टमध्यात् शक्तिपातात् कृतदीक्षाकोऽपि स्वात्मनः शिवतायां न तथा दृढप्रतिपत्तिः भवति, प्रतिपत्तिपरिपाकक्रमेण तु देहान्ते शिव एव, मध्यमध्यात्तु शिवतोत्सुकोऽपि भोगप्रेप्सुः भवति इति तथैव दीक्षायां ज्ञानभाजनम्, स च ३७.९ 37.9
योगाभ्यासलब्धम् अनेनैव देहेन भोगं भुक्त्वा देहान्ते शिव एव ।
निकृष्टमध्यात्तु देहान्तरेण भोगं भुक्त्वा शिवत्वम् एति, इति ।

tīvrastridhā utkṛṣṭamadhyāt śaktipātāt kṛtadīkṣāko'pi svātmanaḥ śivatāyāṃ na tathā dṛḍhapratipattiḥ bhavati, pratipattiparipākakrameṇa tu dehānte śiva eva, madhyamadhyāttu śivatotsuko'pi bhogaprepsuḥ bhavati iti tathaiva dīkṣāyāṃ jñānabhājanam, sa ca yogābhyāsalabdham anenaiva dehena bhogaṃ bhuktvā dehānte śiva eva |
nikṛṣṭamadhyāttu dehāntareṇa bhogaṃ bhuktvā śivatvam eti, iti ||

So the intense is threefold. From the highest middling descent of power, even one who has been initiated does not gain so firm a conviction of his own Śiva-hood; but as the conviction ripens by degrees, at the body's end he is Śiva. From the middle middling, though eager for Śiva-hood he also wants enjoyment, so in initiation he is a vessel of knowledge in the same way; he enjoys in this very body what he gains through yogic practice, and at the body's end is Śiva. From the lowest middling, he enjoys in another body and then reaches Śiva-hood.

WORD BY WORD तीव्रः त्रिधा — so the intense is threefold · उत्कृष्ट-मध्यात् शक्तिपातात् — from the highest middling descent of power · कृत-दीक्षाकः अपि — even one who has been initiated · स्व-आत्मनः शिवतायां न तथा दृढ-प्रतिपत्तिः भवति — does not gain so firm a conviction of his own Śiva-hood · प्रतिपत्ति-परिपाक-क्रमेण तु — but as the conviction ripens by degrees · देह-अन्ते शिवः एव — at the body's end he is Śiva · मध्य-मध्यात् तु — from the middle middling · शिवता-उत्सुकः अपि भोग-प्रेप्सुः भवति — though eager for Śiva-hood he also wants enjoyment · इति तथा एव दीक्षायां ज्ञान-भाजनम् — so in initiation he is a vessel of knowledge in the same way · सः च योग-अभ्यास-लब्धम् — and he, having gained enjoyment through yogic practice · अनेन एव देहेन भोगं भुक्त्वा — enjoys it in this very body · देह-अन्ते शिवः एव — and at the body's end is Śiva · निकृष्ट-मध्यात् तु — from the lowest middling · देह-अन्तरेण भोगं भुक्त्वा — having enjoyed in another body · शिवत्वम् एति इति — he reaches Śiva-hood

मध्यस्तु त्रिधा—भोगोत्सुकता यदा प्रधानभूता तदा मन्दत्वं—
पारमेश्वरमन्त्रयोगोपायतया यतस्तत्र औत्सुक्यम्, पारमेशमन्त्रयोगादेश्च यतो
मोक्षपर्यन्तत्वम् अतः शक्तिपातरूपता । ३७.१०
37.10
तत्रापि तारतम्यात् त्रैविध्यम्, इत्येष मुख्यः शक्तिपातः ।
वैष्णवादीनां तु राजानुग्रहवत् न मोक्षान्तता इति न इह विवेचनम् ।

madhyastu tridhā—bhogotsukatā yadā pradhānabhūtā tadā mandatvaṃ—
pārameśvaramantrayogopāyatayā yatastatra autsukyam, pārameśamantrayo-
gādeśca yato mokṣaparyantatvam ataḥ śaktipātarūpatā |
tatrāpi tāratamyāt traividhyam, ityeṣa mukhyaḥ śaktipātaḥ |
vaiṣṇavādīnāṃ tu rājānugrahavat na mokṣāntatā iti na iha vivecanam ||

So the middling is threefold. When eagerness for enjoyment is the main thing, the descent is mild — through the means of the Lord's mantras and yoga, because that eagerness is directed there; and because the Lord's mantras, yoga and the rest end in liberation, it is still a descent of power. Here too there are three grades by degree. This is the principal descent of power. For Vaiṣṇavas and the like it is like a king's favour and does not end in liberation, so it is not examined here.

WORD BY WORD मध्यः तु त्रिधा — so the middling is threefold · भोग-उत्सुकता यदा प्रधान-भूता — when eagerness for enjoyment is the main thing · तदा मन्दत्वम् — then the descent is mild · पारमेश्वर-मन्त्र-योग-उपायतया — through the means of the Lord's mantras and yoga · यतः तत्र औत्सुक्यम् — because that eagerness is directed there · पारमेश-मन्त्र-योग-आदेः च यतः मोक्ष-पर्यन्तत्वम् — and because the Lord's mantras, yoga and the rest end in liberation · अतः शक्तिपात-रूपता — therefore it is still a descent of power · तत्र अपि तारतम्यात् त्रैविध्यम् — here too there are three grades by degree · इति एषः मुख्यः शक्तिपातः — this is the principal descent of power · वैष्णव-आदीनां तु — but for Vaiṣṇavas and the like · राज-अनुग्रहवत् — like a king's favour · न मोक्ष-अन्तता — it does not end in liberation · इति न इह विवेचनम् — so it is not examined here

शिवशक्त्यधिष्ठानं तु सर्वत्र इति उक्तम्, सा परं ज्येष्ठा न भवति अपि तु घोरा घोरतरा वा, स एष शक्तिपातो विचित्रोऽपि तारतम्यवैचित्र्यात् भिद्यते, कश्चित् वैष्णवादिस्थः समय्यादिक्रमेण स्रोतःपञ्चके च प्राप्तपरिपाकः सर्वोत्तीर्णभगवत्षडर्धशास्त्रपरमाधिकारिताम् एति, अन्यस्तु उल्लङ्घनक्रमेण ३७.११ 37.11 अनन्तभेदेन, कोऽपि अक्रमम् इति अत एव अधराधरशासनस्था गुरवोऽपि इह मण्डलमात्रदर्शनेऽपि अनधिकारिणः, ऊर्ध्वशासनस्थस्तु गुरुः अधराधरशासनं प्रत्युत प्राणयति—पूर्णत्वात् इति सर्वाधिकारी ।

śivaśaktyadhiṣṭhānaṃ tu sarvatra iti uktam, sā paraṃ jyeṣṭhā na bhavati api tu ghorā ghoratarā vā, sa eṣa śaktipāto vicitro'pi tāratamyavaicitryāt bhidyate, kaścit vaiṣṇavādisthaḥ samayyādikrameṇa srotaḥpañcake ca prāptaparipākaḥ sarvottīrṇabhagavatṣaḍardhaśāstraparamādhikāritām eti, anyastu ullaṅghanakrameṇa anantabhedena, ko'pi akramam iti ata eva adharādharaśāsanasthā guravo'pi iha maṇḍalamātradarśane'pi anadhikāriṇaḥ, ūrdhvaśāsanasthastu guruḥ adharādharaśāsanaṃ pratyuta prāṇayati—pūrṇatvāt iti sarvādhikārī ||

It has been said that Śiva's power presides everywhere; only, there she is not Jyeṣṭhā but Ghorā or Ghoratarā. This descent of power, varied as it is, divides further by the variety of its degrees. One person, standing in the Vaiṣṇava or another system, ripens step by step as samayin and so on and through the five streams, and reaches the highest fitness for the Lord's Trika scripture that transcends all; another does so by skipping steps, in endless variety; and someone without any sequence at all. For this very reason even teachers standing in the lower and lower scriptures have no right here even to see the maṇḍala, whereas the teacher standing in the higher scripture on the contrary gives life to the lower scriptures, because he is complete; so he has authority over all.

WORD BY WORD शिव-शक्ति-अधिष्ठानं तु सर्वत्र इति उक्तम् — it has been said that Śiva's power presides everywhere · सा परं ज्येष्ठा न भवति — only, there she is not Jyeṣṭhā · अपि तु घोरा घोरतरा वा — but Ghorā or Ghoratarā · सः एषः शक्तिपातः विचित्रः अपि — this descent of power, varied as it is · तारतम्य-वैचित्र्यात् भिद्यते — divides further by the variety of its degrees · कश्चित् वैष्णव-आदि-स्थः — one person, standing in the Vaiṣṇava or another system · समयी-आदि-क्रमेण स्रोतः-पञ्चके च प्राप्त-परिपाकः — ripening step by step as samayin

and so on, and through the five streams · सर्व-उत्तीर्ण-भगवत्-षडर्ध-शास्त्र-परम-अधिकारिताम् एति — reaches the highest fitness for the Lord's Trika scripture that transcends all · अन्यः तु उल्लङ्घन-क्रमेण अनन्त-भेदेन — another by skipping steps, in endless variety · कः अपि अक्रमम् इति — and someone without any sequence at all · अतः एव — for this very reason · अधर-अधर-शासन-स्थाः गुरवः अपि — even teachers standing in the lower and lower scriptures · इह मण्डल-मात्र-दर्शने अपि अनधिकारिणः — have no right here even to see the maṇḍala · ऊर्ध्व-शासन-स्थः तु गुरुः — whereas the teacher standing in the higher scripture · अधर-अधर-शासनं प्रत्युत प्राणयति — on the contrary gives life to the lower scriptures · पूर्णत्वात् इति सर्व-अधिकारी — because he is complete; so he has authority over all

स च दैशिको गुरुः आचार्यो दीक्षकः चुम्बकः, स चायं पूर्णज्ञान एव सर्वोत्तमः—तेन विना दीक्षाद्यसंपत्तेः ।

योगी तु फलोत्सुकस्य युक्तो यदि उपायोपदेशेन अव्यवहितमेव फलं दातुं शक्तः, ३७.१२
उपायोपदेशेन तु ज्ञाने एव युक्तो मोक्षेऽपि अभ्युपायात् ज्ञानपूर्णताकाङ्क्षी च बहूनपि गुरून् कुर्यात् ।

उत्तमोत्तमादिज्ञानभेदापेक्षया तेषु तु वर्तेत, संपूर्णज्ञानगुरुत्यागे तु प्रायश्चित्तमेव ।

sa ca daiśiko guruḥ ācāryo dīkṣakaḥ cumbakaḥ, sa cāyaṃ pūrṇajñāna eva sarvottamaḥ—tena vinā dīkṣādyasaṃpatteḥ |
yogī tu phalotsukasya yukto yadi upāyopadeśena avyavahitameva phalaṃ dātuṃ śaktaḥ upāyopadeśena tu jñāne eva yukto mokṣe'pi abhyupāyāt jñānapūrṇatākāṅkṣī ca bahūnapi gurūn kuryāt |
uttamottamādijñānabhedāpekṣayā teṣu tu varteta, saṃpūrṇajñānagurutyāge tu prāyaścittameva ||

And he is the guide, the teacher, the master, the initiator, the magnet; full of knowledge, he is the best of all, because without him initiation and the rest cannot be accomplished. A yogin is right for one eager for results, if by teaching a means he can give the result directly; but by teaching a means he is right only in knowledge, since that is the means even to liberation. One who longs for fullness of knowledge may take many teachers and move among them according to the grades of knowledge, higher and higher; but abandoning a teacher of complete knowledge calls only for penance.

WORD BY WORD सः च दैशिकः गुरुः आचार्यः दीक्षकः चुम्बकः — and he is the guide, the teacher, the master, the initiator, the magnet · सः च अयं पूर्ण-ज्ञानः एव सर्व-उत्तमः — and he, full of knowledge, is the best of all · तेन विना दीक्षा-आदि-असंपत्तेः — because without him initiation and the rest cannot be accomplished · योगी तु फल-उत्सुकस्य युक्तः — a yogin is right for one eager for results · यदि उपाय-उपदेशेन — if by teaching a means · अव्यवहितम् एव फलं दातुं शक्तः — he can give the result directly · उपाय-उपदेशेन तु ज्ञाने एव युक्तः — but by teaching a means he is right only in knowledge · मोक्षे अपि अभ्युपायात् — since that is the means even to liberation · ज्ञान-पूर्णता-आकाङ्क्षी च — and one who longs for fullness of knowledge · बहून् अपि गुरून् कुर्यात् — may take many teachers · उत्तम-उत्तम-आदि-ज्ञान-भेद-अपेक्षया — according to the grades of knowledge, higher and higher · तेषु तु वर्तेत — he may move among them · संपूर्ण-ज्ञान-गुरु-त्यागे तु प्रायश्चित्तम् एव — but abandoning a teacher of complete knowledge calls only for penance

ननु सोऽपि अब्रुवन् विपरीतं वा ब्रुवन् किं न त्याज्यः, नैव इति ब्रूमः, तस्य हि पूर्णज्ञानत्वात् एव रागाद्यभाव इति अवचनादिकं शिष्यगतेनैव केनचित् अयोग्यत्वानाश्वस्तत्वादिना निमित्तेन स्यात् इति, तदुपासने यतनीयं शिष्येण, न तत्त्यागे ।

37.13

एवम् अनुग्रहनिमित्तं शक्तिपातो निरपेक्ष एव—कर्मादिनियत्यपेक्षणात् ।

nanu so'pi abruvan viparītaṃ vā bruvan kiṃ na tyājyaḥ, naiva iti brūmaḥ, tasya hi pūrṇajñānatvāt eva rāgādyabhāva iti avacanādikaṃ śiṣyagatenaiva kenacit ayogyatvānāśvastatvādinā nimittena syāt iti, tadupāsane yatanīyaṃ śiṣyeṇa, na tattyāge |

evam anugrahanimittaṃ śaktipāto nirapekṣa eva—karmādiniyatyapekṣaṇāt ||

But surely even he, if he does not teach or teaches wrongly, should be abandoned? No, we say. Since he is full of knowledge he has no liking or the like; so his not teaching and the like must be due to some cause lying in the disciple, such as unfitness or lack of trust. The disciple should strive to serve him, not to abandon him. Thus the descent of power that causes grace is wholly independent, because it is karma and the rest that depend on necessity.

WORD BY WORD ननु सः अपि — but surely even he · अब्रुवन् विपरीतं वा ब्रुवन् — if he does not teach, or teaches wrongly · किं न त्याज्यः — should he not be abandoned? · न एव इति ब्रूमः — no, we say · तस्य हि पूर्ण-ज्ञानत्वात् एव राग-आदि-अभावः इति — since he is full of knowledge he has no liking or the like · अवचन-आदिकं — so his not teaching and the like · शिष्य-गतेन एव केनचित् निमित्तेन स्यात् — must be due to some cause lying in the disciple · अयोग्यत्व-अनाश्वस्तत्व-आदिना इति — such as unfitness or lack of trust · तत्-उपासने यतनीयं शिष्येण — the disciple should strive to serve him · न तत्-त्यागे — not to abandon him · एवम् अनुग्रह-निमित्तं शक्तिपातः निरपेक्षः एव — thus the descent of power that causes grace is wholly independent · कर्म-आदि-नियति-अपेक्षणात् — because it is karma and the rest that depend on necessity

तिरोभाव इति, तिरोभावो हि कर्माद्यपेक्षगाढदुःखमोहभागित्वफलः, यथाहि—प्रकाशस्वातन्त्र्यात् प्रबुद्धोऽपि मूढवत् चेष्टते हृदयेन च मूढचेष्टां निन्दति, तथा मूढोऽपि प्रबुद्धचेष्टां मन्त्राराधनादिकां कुर्यात्, निन्देच्च, यथा च अस्य मूढचेष्टा क्रियमाणापि प्रबुद्धस्य ध्वंसम् एति तथा अस्य प्रबुद्धचेष्टा, सा तु निन्द्यमाना—निषिद्धाचरणरूपत्वात् स्वयं च तयैव विशङ्कमानत्वात् एनं दुःखमोहपङ्के निमज्जयति, न तु उत्पन्नशक्तिपातस्य तिरोभावोऽस्ति, अत्रापि च कर्माद्यपेक्षा पूर्ववत् निषेध्या, तत्रापि च इच्छावैचित्र्यात् एतद्देहमात्रोपभोग्यदुःखफलत्वं वा दीक्षासमयचर्यागुरुदेवाग्न्यादौ सेवानिन्दनोभयप्रसक्तानामिव प्राक् शिवशासनस्थानां तत्त्यागिनामिव ।

३७.१४
37.14

tirobhāva iti, tirobhāvo hi karmādyapekṣagāḍhaduḥkhamohabhāgitvaphalaḥ, yathāhi—prakāśasvātantryāt prabuddho'pi mūḍhavat ceṣṭate hṛdayena ca mūḍhaceṣṭāṃ nindati, tathā mūḍho'pi prabuddhaceṣṭāṃ mantrārādhanādikāṃ kuryāt, nindecca, yathā ca asya mūḍhaceṣṭā kriyamāṇāpi prabuddhasya dhvaṃsam eti tathā asya prabuddhaceṣṭā, sā tu nindyamānā—niṣiddhācaraṇarūpatvāt svayaṃ ca tayaiva viśaṅkamānatvāt enaṃ duḥkhamohapaṅke nimajjayati, na tu utpannaśaktipātasya tirobhāvo'sti, atrāpi ca karmādyapekṣā pūrvavat niṣedhyā, tatrāpi ca icchāvaicitryāt etaddehamātropabhogyaduḥkhaphalatvaṃ vā dīkṣāsamayacaryāgurudevāgnyādau sevānindanobhayaprasaktānāmiva prāk śivaśāsanasthānāṃ tattyāgināmiva ||

As for concealment: its fruit is a share of deep pain and delusion that depends on karma and the rest. By the freedom of the light, even the awakened may act like a fool and in his heart condemn the fool's conduct; so too a fool may perform the conduct of the awakened, worship of mantras and the like, and condemn it. Just as the fool's conduct, even when performed, comes to nothing for the awakened, so the awakened conduct comes to nothing for the fool; but when he condemns it — because condemning it is forbidden conduct, and because he himself is troubled by that very doubt — it sinks him in the mire of pain and delusion. But there is no concealment for one on whom power has descended. Here too dependence on karma and the rest must be denied as before. And here too, by the variety of the Lord's will, the fruit may be pain suffered only in this body — as for those given to both service and reviling towards initiation, rule, practice, teacher, deity, fire and the rest, or for those who once stood in Śiva's teaching and then abandoned it.

WORD BY WORD तिरोभावः इति — as for concealment · तिरोभावः हि — concealment · कर्म-आदि-अपेक्ष-गाढ-दुःख-मोह-भागित्व-फलः — has as its fruit a share of deep pain and delusion that depends on karma and the rest · यथाहि — for · प्रकाश-स्वातन्त्र्यात् — by the freedom of the light · प्रबुद्धः अपि मूढवत् चेष्टते — even the awakened may act like a fool · हृदयेन च मूढ-चेष्टां निन्दति — and in his heart condemns the fool's conduct · तथा मूढः अपि — so too a fool · प्रबुद्ध-चेष्टां मन्त्र-आराधन-आदिकां कुर्यात् — may perform the conduct of the awakened, worship of mantras and the like · निन्देत् च — and condemn it · यथा च अस्य मूढ-चेष्टा क्रियमाणा अपि — and just as the fool's conduct, even when performed · प्रबुद्धस्य ध्वंसम् एति — comes to nothing for the awakened · तथा अस्य प्रबुद्ध-चेष्टा — so the awakened conduct comes to nothing for the fool · सा तु निन्द्यमाना — but when that conduct is condemned · निषिद्ध-आचरण-रूपत्वात् — because condemning it is forbidden conduct · स्वयं च तया एव विशङ्कमानत्वात् — and because he himself is troubled by that very doubt · एनं दुःख-मोह-पङ्के निमज्जयति — sinks him in the mire of pain and delusion · न तु उत्पन्न-शक्तिपातस्य तिरोभावः अस्ति — but there is no concealment for one on whom power has descended · अत्र अपि च कर्म-आदि-अपेक्षा पूर्ववत् निषेध्या — and here too dependence on karma and the rest must be denied as before · तत्र अपि च इच्छा-वैचित्र्यात् — and here too, by the variety of the Lord's will · एतत्-देह-मात्र-उपभोग्य-दुःख-फलत्वं वा — the fruit may be pain suffered only in this body · दीक्षा-समय-चर्या-गुरु-देव-अग्नि-आदौ — towards initiation, rule, practice, teacher, deity, fire and the rest · सेवा-निन्दन-उभय-प्रसक्तानाम् इव — as for those given to both service and reviling · प्राक् शिव-शासन-स्थानां तत्-त्यागिनाम् इव — or as for those who once stood in Śiva's teaching and then abandoned it

तत्रापि इच्छावैचित्र्यात् तिरोभूतोऽपि स्वयं वा शक्तिपातेन युज्यते, मृतो वा बन्धुगुर्वादिकृपामुखेन, इत्येवं पञ्चकृत्यभागित्वं स्वात्मनि अनुसंदधत् परमेश्वर एव; इति न खण्डितमात्मानं पश्येत् ।

३७.१५
37.15

tatrāpi icchāvaicitryāt tirobhūto'pi svayaṃ vā śaktipātena yujyate, mṛto vā bandhugurvādikṛpāmukhena, ityevaṃ pañcakṛtyabhāgitvaṃ svātmani anusaṃdadhat parameśvara eva, iti na khaṇḍitamātmānaṃ paśyet ||

Here too, by the variety of the Lord's will, even one who is concealed is joined to the descent of power — either by himself, or after death through the kindness of kinsmen, teacher and others. Thus, seeing in himself the share in the five acts, one is the Supreme Lord himself; so one should never see the self as broken.

WORD BY WORD तत्र अपि इच्छा-वैचित्र्यात् — here too, by the variety of the Lord's will · तिरोभूतः अपि — even one who is concealed · स्वयं वा शक्तिपातेन युज्यते — is joined to the descent of power, either by himself · मृतः वा बन्धु-गुरु-आदि-कृपा-मुखेन — or, after death, through the kindness of kinsmen, teacher and others · इति एवं — thus · पञ्च-कृत्य-भागित्वं स्व-आत्मनि अनुसंदधत् — seeing in himself the share in the five acts · परमेश्वरः एव — one is the Supreme Lord himself · इति न खण्डितम् आत्मानं पश्येत् — so one should never see the self as broken

यथा निर्गलस्वात्मस्वातन्त्र्यात्परमेश्वरः ।
आच्छादयेन्निजं धाम तथा विवृणुयादपि ॥

३७
37

yathā nirgalasvātmasvātantryātparameśvaraḥ |
ācchādayennijaṃ dhāma tathā vivṛṇuyādapi ||

Just as the Supreme Lord, by the unchecked freedom of his own self, may cover his own light, so he may also uncover it.

WORD BY WORD यथा — just as · निर्गल-स्व-आत्म-स्वातन्त्र्यात् — by the unchecked freedom of his own self · परमेश्वरः — the Supreme Lord · आच्छादयेत् — may cover · निजम् — his own · धाम — light · तथा — so · विवृणुयात् — he may uncover it · अपि — also

अप्रबुद्धेऽपि वा धाम्नि स्वस्मिन्बुद्धवदाचरेत् ।
भूयो बुद्ध्येत वा सोऽयं शक्तिपातोऽनपेक्षकः ॥ ३८ 38

aprabuddhe'pi vā dhāmni svasminbuddhavadācaret |
bhūyo buddhyeta vā so'yaṃ śaktipāto'napekṣakaḥ ||

Or, even while his own light is unawakened, he may act like one awakened; or he may awaken again. This descent of power depends on nothing.

WORD BY WORD अप्रबुद्धे — unawakened · अपि — even · वा — or · धाम्नि — the light · स्वस्मिन् — his own · बुद्धवत् — like one awakened · आचरेत् — he may act · भूयः — again · बुद्ध्येत — he may awaken · वा — or · सः — this · अयम् — that · शक्तिपातः — descent of power · अनपेक्षकः — depends on nothing

जह निअञ्छेउ
महेसरु अच्छवि संविरवितन्ह ।
पुणुस अत्ति विपर
पसरु अच्छ इविमल सरूइ ॥ ३८.१ 38.1

jaha niañcheu |
mahesaru acchavi saṃviravitanha |
puṇusa atti vipara |
pasaru accha ivimala sarūi ||

As the great Lord of his own accord covers the sun of his own awareness, so again he spreads out the other way, clear, in his stainless own form.

WORD BY WORD जह निअञ्छेउ महेसरु — as the great Lord, of his own accord · अच्छवि संविरवितन्ह — covers the sun of his own awareness · पुणुस अत्ति विपर पसरु — so again he spreads out the other way · अच्छ इविमल सरूइ — clear, in his stainless own form

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे शक्तिपातप्रकाशनं नाम एकादशमाह्निकम् ॥ ११ ॥

Here ends the eleventh āhnika, called the Showing of the Descent of Power, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

द्वादशमाह्निकम्

Bathing

Before initiation can be described, the bathing that precedes it must be taught. Bathing means purity, and purity means immersion in the nature of the Supreme Lord. Impurity is the sense that something of another nature is mixed into what is really one — into one's own self, whose essence is free, blissful consciousness, or into the whole world. That impurity is removed by immersion in the great Bhairava, which comes to some at once and to others through further means, one or several, at particular times and in particular places, according to the confidence each finds. The bathing is eightfold: in earth, water, wind, fire, sky, moon, sun and the self, each made into a form of the Lord by the placing of mantras; when the body is thus possessed by the Lord, the consciousness that runs through the body is possessed too — and for one who is merely gladdened by bathing and clean clothes it still becomes a step towards the Lord. The scriptures list the chief fruits of each: firmness, refreshment, vigour, burning of impurity, pervasion, the power to create, the power to sustain, and non-difference. For the hero there are special forms — battle-dust, the hero's water, the great wind, the hero's ash, the cremation-ground sky, the sun and moon placed in them, and the self free of thought. Bathing is again outer and inner: outer is immersion in each element made one with the mantra worshipped in it, and its highest form is to look upon the substance of bliss in the hero's vessel, make it Śiva, worship the circle of mantras there and satisfy with it the circle of deities that rests on both body and breath; inner is to become one with the circles of earth and the rest by holding their forms within. Bathing is really immersion in the supreme Bhairava; outer bathing is only figurative.

दीक्षादिकं वक्तव्यम् इति उक्तम्, अतो दीक्षास्वरूपनिरूपणार्थं प्राक् कर्तव्यं स्नानम् उपदिश्यते ।

स्नानं च शुद्धता उच्यते, शुद्धता च परमेश्वरस्वरूपसमावेशः ।
कालुष्यापगमो हि शुद्धिः, कालुष्यं च तदेकरूपेऽपि
अतत्स्वभावरूपान्तरसंवलनाभिमानः ।

३९.१
39.1

dīkṣādikaṃ vaktavyam iti uktam, ato dīkṣāsvarūpanirūpaṇārthaṃ prāk kartavyaṃ snānam upadiśyate |
snānaṃ ca śuddhatā ucyate, śuddhatā ca parameśvarasvarūpasamāveśaḥ |
kāluṣyāpagamo hi śuddhiḥ, kāluṣyaṃ ca tadekarūpe'pi atatsvabhāvarūpāntarasaṃvalanābhimānaḥ ||

It was said that initiation and the rest must be taught. So, in order to describe the nature of initiation, the bathing that must be done first is taught. Bathing means purity, and purity means immersion in the nature of the Supreme Lord. For purity is the removal of impurity, and impurity is the sense that another form of a different nature is mixed into what is really of one nature.

WORD BY WORD दीक्षा-आदिकं वक्तव्यम् इति उक्तम् — it was said that initiation and the rest must be taught · अतः दीक्षा-स्वरूप-निरूपण-अर्थम् — so, in order to describe the nature of initiation · प्राक् कर्तव्यं स्नानम् उपदिश्यते — the bathing that must be done first is taught · स्नानं च शुद्धता उच्यते — bathing means purity · शुद्धता च परमेश्वर-स्वरूप-समावेशः — and purity means immersion in the nature of the Supreme Lord · कालुष्य-अपगमः हि शुद्धिः — for purity is the removal of impurity · कालुष्यं च — and impurity · तत्-एक-रूपे अपि — in what is really of one nature · अ-तत्-स्वभाव-रूप-अन्तर-संवलन-अभिमानः — the sense that another form of a different nature is mixed in

तदिह स्वतन्त्रानन्दचिन्मात्रसारे स्वात्मनि विश्वत्रापि वा तदन्यरूपसंवलनाभिमानः अशुद्धिः, सा च महाभैरवसमावेशेन व्यपोह्यते, सोऽपि कस्यचित् झटिति भवेत्, कस्यापि उपायान्तरमुखप्रेक्षी । ३९.२
39.2
तत्रापि च एकद्वित्र्यादिभेदेन समस्तव्यस्ततया क्वचित् कस्यचित् कदाचित् च, तथा आश्वासोपलब्धेः विचित्रो भेदः ।

tadiha svatantrānandacinmātrasāre svātmani viśvatrāpi vā tadanyarūpasaṃ-valanābhimānaḥ aśuddhiḥ, sā ca mahābhairavasamāveśena vyapohyate, so'pi kasyacit jhaṭiti bhavet, kasyāpi upāyāntaramukhaprekṣī |
tatrāpi ca ekadvitryādibhedena samastavyastatayā kvacit kasyacit kadācit ca, tathā āśvāsopalabdheḥ vicitro bhedaḥ ||

So here, impurity is the sense that a form other than that is mixed into one's own self, whose essence is free, blissful consciousness alone, or into the whole world. It is removed by immersion in the great Bhairava. That immersion comes to some at once; for others it looks to further means. And here too the variety is manifold — by one, two, three or more means, together or singly, in some place, for some person, at some time, according to the confidence each finds.

WORD BY WORD तत् इह — so here · स्वतन्त्र-आनन्द-चित्-मात्र-सारे स्व-आत्मनि — in one's own self, whose essence is free, blissful consciousness alone · विश्वत्र अपि वा — or in the whole world · तत्-अन्य-रूप-संवलन-अभिमानः अशुद्धिः — the sense that a form other than that is mixed in is impurity · सा च महाभैरव-समावेशेन व्यपोह्यते — and it is removed by immersion in the great Bhairava · सः अपि कस्यचित् झटिति भवेत् — that immersion comes to some at once · कस्य अपि उपाय-अन्तर-मुख-प्रेक्षी — for others it looks to further means · तत्र अपि च — and here too · एक-द्वि-त्रि-आदि-भेदेन समस्त-व्यस्ततया — by one, two, three or more means, together or singly · क्वचित् कस्यचित् कदाचित् च — in some place, for some person, at some time · तथा आश्वास-उपलब्धेः — according to the confidence each finds · विचित्रः भेदः — the variety is manifold

स च अष्टधा—क्षितिजलपवनहुताशनाकाशसोमसूर्यात्मरूपासु अष्टासु मूर्तिषु मन्त्रन्यासमहिम्ना परमेश्वररूपतया भावितासु तादात्म्येन च देहे परमेश्वरसमाविष्टे शरीरादिविभागवृत्तेः चैतन्यस्यापि परमेश्वरसमावेशप्राप्तिः, कस्यापि तु ३९.३
स्नानवस्त्रादितुष्टिजनकत्वात् परमेशोपायतामेतीति, उक्तं च श्रीमदानन्दादौ—धृतिः आप्यायो वीर्यं मलदाहो व्याप्तिः सृष्टिसामर्थ्यं स्थितिसामर्थ्यम् अभेदश्च इत्येतानि तेषु मुख्यफलानि—तेषु तेषु उपाहितस्य मन्त्रस्य तत्तद्रूपधारित्वात् ।

sa ca aṣṭadhā—kṣitijalapavanahutāśanākāśasomasūryātmarūpāsu aṣṭāsu mūrtiṣu mantranyāsamahimnā parameśvararūpatayā bhāvitāsu tādātmyena ca dehe parameśvarasamāviṣṭe śarīrādivibhāgavṛtteḥ caitanyasyāpi parameśvarasamāveśaprāptiḥ, kasyāpi tu snānavastrādituṣṭijanakatvāt parameśopāyatāmetīti, uktaṃ ca śrīmadānandādau—dhṛtiḥ āpyāyo vīryaṃ maladāho vyāptiḥ sṛṣṭisāmarthyaṃ sthitisāmarthyam abhedaśca ityetāni teṣu mukhyaphalāni—teṣu teṣu upāhitasya mantrasya tattadrūpadhāritvāt ||

And it is eightfold. In the eight forms — earth, water, wind, fire, sky, moon, sun and the self — which by the power of placing mantras are made into forms of the Supreme Lord, and when by identity with them the body is possessed by the Supreme Lord, the consciousness that runs through the divisions of the body and the rest also attains immersion in the Supreme Lord. And even for one who is merely gladdened by bathing, clean clothes and the like, it becomes a means towards the Supreme Lord. It is said in the Ānanda and other scriptures: firmness, refreshment, vigour, burning of impurity, pervasion, the power to create, the power to sustain, and non-difference — these are the chief fruits in those eight, because the mantra placed in each of them takes on that particular form.

WORD BY WORD सः च अष्टधा — and it is eightfold · क्षिति-जल-पवन-हुताशन-आकाश-सोम-सूर्य-आत्म-रूपासु अष्टासु मूर्तिषु — in the eight forms — earth, water, wind, fire, sky, moon, sun and the self · मन्त्र-न्यास-महिम्ना परमेश्वर-रूपतया भावितासु — which by the power of placing mantras are made into forms of the Supreme Lord · तादात्म्येन च देहे परमेश्वर-समाविष्टे — and when, by identity with them, the body is possessed by the Supreme Lord · शरीर-आदि-विभाग-वृत्तेः चैतन्यस्य अपि — the consciousness that runs through the divisions of the body and the rest · परमेश्वर-समावेश-प्राप्तिः — also attains immersion in the Supreme Lord · कस्य अपि तु — and even for one · स्नान-वस्त्र-आदि-तुष्टि-जनकत्वात् —

because bathing, clean clothes and the like give gladness · परमेश-उपायताम् एति इति — it becomes a means towards the Supreme Lord · उक्तं च श्रीमत्-आनन्द-आदौ — and it is said in the Ānanda and other scriptures · धृतिः आप्यायः वीर्यं मल-दाहः — firmness, refreshment, vigour, burning of impurity · व्याप्तिः सृष्टि-सामर्थ्यं स्थिति-सामर्थ्यम् अभेदः च — pervasion, the power to create, the power to sustain, and non-difference · इति एतानि तेषु मुख्य-फलानि — these are the chief fruits in those eight · तेषु तेषु उपाहितस्य मन्त्रस्य — because the mantra placed in each of them · तत्-तत्-रूप-धारित्वात् — takes on that particular form

वीरोद्देशेन तु विशेषः, तद्यथा—रणरेणुः वीराम्भः महामरुत् वीरभस्म श्मशाननभः तदुपहितौ चन्द्रार्कौ आत्मा निर्विकल्पकः ।

पुनरपि बाह्याभ्यन्तरतया द्वित्वम्, बहिरुपास्यमन्त्रतादात्म्येन तन्मयीकृते तत्र तत्र निमज्जनम् इत्युक्तम् । ३९.४ 39.4

विशेषस्तु आनन्दद्रव्यं वीराधारगतं निरीक्षणेन शिवमयीकृत्य तत्रैव मन्त्रचक्रपूजनम्, ततः तेनैव देहप्राणोभयाश्रितदेवताचक्रतर्पणम् इति मुख्यं स्नानम् ।

आभ्यन्तरं यथा—तत्तद्धरादिरूपधारणया तत्र तत्र पार्थिवादौ चक्रे तन्मयीभावः ।

vīroddeśena tu viśeṣaḥ, tadyathā—raṇareṇuḥ vīrāmbhaḥ mahāmarut vīrabhasma śmaśānanabhaḥ tadupahitau candrārkau ātmā nirvikalpakaḥ |
punarapi bāhyābhyantaratayā dvitvam, bahirupāsyamantratādātmyena tan-mayīkṛte tatra tatra nimajjanam ityuktam |
viśeṣastu ānandadravyaṃ vīrādhāragataṃ nirīkṣaṇena śivamayīkṛtya tatraiva mantracakrapūjanam, tataḥ tenaiva dehaprāṇobhayāśritadevatācakratarpaṇam iti mukhyaṃ snānam |
ābhyantaraṃ yathā—tattaddharādirūpadhāraṇayā tatra tatra pārthivādau cakre tanmayībhāvaḥ ||

For the hero there is a special form, namely: battle-dust, the hero's water, the great wind, the hero's ash, the cremation-ground sky, the moon and sun placed in them, and the self free of thought. Again, it is twofold as outer and inner. Outwardly, it is immersion in each element made one with the mantra worshipped in it, as has been said. The special form is this: having made the substance of bliss in the hero's vessel into Śiva by gazing on it, one worships the circle of mantras in it, and then with that same substance satisfies the circle of deities that rests on both body and breath — this is the chief bathing. The inner is as follows: by holding within the forms of earth and the rest, one becomes one with each circle, of earth and the rest.

WORD BY WORD वीर-उद्देशेन तु विशेषः — for the hero there is a special form · तत् यथा — namely · रण-रेणुः वीर-अम्भः महा-मरुत् वीर-भस्म श्मशान-नभः — battle-dust, the hero's water, the great wind, the hero's ash, the cremation-ground sky · तत्-उपहितौ चन्द्र-अर्कौ — the moon and sun placed in them · आत्मा निर्विकल्पकः — and the self free of thought · पुनः अपि बाह्य-आभ्यन्तरतया द्वित्वम् — again, it is twofold as outer and inner · बहिः उपास्य-मन्त्र-

तादात्म्येन तन्मयी-कृते — outwardly, in each element made one with the mantra worshipped in it · तत्र तत्र निमज्जनम् इति उक्तम् — immersion in each — as has been said · विशेषः तु — the special form is this · आनन्द-द्रव्यं वीर-आधार-गतं — the substance of bliss in the hero's vessel · निरीक्षणेन शिवमयी-कृत्य — having made it Śiva by gazing on it · तत्र एव मन्त्र-चक्र-पूजनम् — the worship of the circle of mantras in it · ततः तेन एव — and then with that same substance · देह-प्राण-उभय-आश्रित-देवता-चक्र-तर्पणम् — the satisfying of the circle of deities that rests on both body and breath · इति मुख्यं स्नानम् — this is the chief bathing · आभ्यन्तरं यथा — the inner is as follows · तत्-तत्-धरा-आदि-रूप-धारणया — by holding within the forms of earth and the rest · तत्र तत्र पार्थिव-आदौ चक्रे तन्मयी-भावः — becoming one with each circle, of earth and the rest

परभैरवसंमज्जन-
माहुः स्नानं यथा तु तद्भवति ।
तदपि बाह्यं स्नानं
न मुख्यमुपचारतः किं तु ॥

३९
39

parabhairavasaṃmajjana |
māhuḥ snānaṃ yathā tu tadbhavati |
tadapi bāhyaṃ snānaṃ |
na mukhyamupacārataḥ kiṃ tu ||

Immersion in the supreme Bhairava, in whatever way it comes about, is what they call bathing. Outer bathing too is bathing — not in the primary sense, but figuratively.

WORD BY WORD पर-भैरव-संमज्जनम् — immersion in the supreme Bhairava · आहुः — they call · स्नानम् — bathing · यथा — in whatever way · तु — indeed · तत् — that · भवति — comes about · तत् — that · अपि — too · बाह्यम् — outer · स्नानम् — bathing · न — not · मुख्यम् — primary · उपचारतः — figuratively · किं तु — but rather

परमानन्दनिमज्जणु
इउपरमत्थिण ह्माणु ।
तहिं आविट्टतरत्ति
दिणु जाणइ पर अप्पाणु ॥

३९.५
39.5

paramānandanimajjaṇu |
iuparamatthiṇa hnāṇu |
tahiṃ āviṭṭataratti |
diṇu jāṇai para appāṇu ||

Immersion in supreme bliss — this is bathing in the highest sense. Immersed in it night and day, one knows the supreme self.

WORD BY WORD परमानन्दनिमज्जणु — immersion in supreme bliss · इउपरमत्थिण ह्माणु — this is bathing in the highest sense · तहिं आविट्टतरत्ति दिणु — immersed in it night and day · जाणइ पर अप्पाणु — one knows the supreme self

इति श्रीमदाचार्याभिनवगुप्तविरचिते श्रीतन्त्रसारे स्नानप्रकाशनं नाम द्वादशमाह्निकम् ॥ १२ ॥

Here ends the twelfth āhnika, called the Showing of Bathing, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

त्रयोदशमाह्निकम्

The Samaya Initiation

This āhnika lays out the outer rite in its full order, and at every step reads the rite as the inner truth taught so far. The place of worship is wherever the heart is glad, for nothing else makes it fit for absorption in the Lord; sacred seats and mountain-tops are only named because they help this gladness. Before the shrine one performs the general nyāsa on hands and body with the two mantras of Mālinī and the alphabet — Śakti first, then the Lord — and the whole meaning of the Mother Mālinī is unfolded: garlanded with the powers of Rudra, flowering in results, humming the sound that ends the winter of transmigration, holding both attainment and freedom, so that even a broken or worldly mantra becomes complete through her. The same nyāsa on the vessel of offering shows the purpose of the whole procedure: every factor of the act — place, vessel, worshipper, deity — is made into the Supreme Lord, so that one who simply performs the rite with this eye becomes the Lord without any other knowledge or yoga. Then the entry into the shrine, and a long meditation on the directions: the middle is the light of consciousness itself, above is what light takes as its own, below what it does not, east what faces the light, and so the four quarters with Bhairava's faces in them — the directions are not a separate reality but the glory of consciousness giving itself a form, and the sun that divides the quarters is nothing but the Lord's power of knowledge; self, sun and Lord are held as one. Sitting facing north one burns the sense of "I" in body and subtle body, rises into the waveless abode and lays the six-fold nyāsa on the first pulse of vibration that is the Lord's form, with the Śaktis as the chief objects of worship. The trident-lotus is then set in body, breath and mind, from the root support through the staff of the tattvas up to the lotus of pure knowledge where Sadāśiva lies as the great corpse, and above his three head-openings the trident of Śakti, Vyāpinī and Samanā ending at the twelve-finger point; to place the deity on this world-seat, to offer all things into it, is worship; to become it is meditation; to rock in that inner awareness is repetition; to make the universe one's own by the blaze of that awareness is oblation. Two verses fix this: remembering the trident from root to the twelve-finger point

one goes to the state of the sky-goer, whose nature is to fill the sky by moving and resting there and by drinking its nectar. Inner worship alone truly finishes the work, yet the outer rite is also to be done, to cut away limitation and, for one who has not yet reached absorption, to win it by practice.

Then the preparatory rite: taking the ground, worshipping Gaṇeśa, the jar and the vessel, the altar and the fire; the disciple's preparation is like the sharpening of the teeth, the deity's a turning toward the work, the teacher's a taking of it up. The ground is taken by scattering mustard, grain and parched rice charged with the weapon mantra and gathering them toward the north-east; the jar is filled with the drink of bliss and charged a hundred and eight times; the disciple carries the weapon-vessel around the house while the teacher follows with the jar reciting a verse to Indra and the guardians. The fire is kindled and made one with the fire of awareness in the heart, the mantras are fed with butter and sesame, and the full oblation is poured standing with the ladles turned as Śakti and Śiva while the stream of nectar from the full moon of Śiva risen in the sky of the twelve-finger point is imagined; the caru is shared out, the tooth-stick thrown, and the blindfolded disciple is brought in and casts a handful of flowers — when the blindfold is removed he sees the mantra present in that place and becomes one with it.

The teacher's right hand, made of the circle of deities, burns the disciple's bonds at head, heart and navel; the left, of the moon, feeds him with the pure element; the disciple sleeps beside the teacher and a bad dream is not explained to him but only remedied with the weapon mantra. Next day the teacher enters the disciple by the path of his breath, touches the six causes at heart, throat, palate, brow, aperture and twelve-finger point, imagines eight refinements at each, and after forty-eight refinements the disciple has attained the state of Rudra and is a samayin. The rules are then stated: devotion to teacher, scripture and deity, turning away from their opposites, reverence for the teacher's family and fellow-initiates, not speaking the names of deity, teacher and mantra outside worship, no games before the teacher, no fellowship with those of lower ways, no thought of birth-rank in the circle, no shrine or ford held higher than the body, and constant remembrance of the heart of the mantra. Having heard and accepted this the disciple satisfies the teacher with a gift up to wealth, wife and body itself, and the earlier initiates and the poor; he is now entitled to practise the mantra, to daily worship, to hearing and study, and in every occasional rite he must ask the teacher. The

closing verse: having surveyed the whole course and seen the self full, the disciple should see it by the teacher's grace as reaching to the twelve-finger point — so is the child a samayin.

अथ प्रसन्नहृदयो यागस्थानं यायात्, तच्च यत्रैव हृदयं प्रसादयुक्तं परमेश्वरसमावेशयोग्यं भवति तदेव, न तु अस्य अन्यल्लक्षणम्, उक्तावपि ध्येयतादात्म्यमेव कारणम्, तदपि भावप्रसादादेव इति नान्यत् स्थानम् । पीठपर्वताग्रम् इत्यादिस्तु शास्त्रे स्थानोद्देश एतत्पर एव बोद्धव्यः—तेषु तेषु ४०.१ 40.1 पीठादिस्थानेषु परमेशनियत्या परमेश्वराविष्टानां शक्तीनां देहग्रहणात्, आर्यदेशा इव धार्मिकाणां, म्लेच्छदेशा इव अधार्मिकाणाम्, पर्वताग्रादेश्चैकान्तत्वेन विक्षेपपरिहारात् ऐकाग्र्यपदत्वम् इति ।

atha prasannahṛdayo yāgasthānaṃ yāyāt, tacca yatraiva hṛdayaṃ prasādayuktaṃ parameśvarasamāveśayogyaṃ bhavati tadeva, na tu asya anyallakṣaṇam, uktāvapi dhyeyatādātmyameva kāraṇam, tadapi bhāvaprasādādeva iti nānyat sthānam |
pīṭhaparvatāgram ityādistu śāstre sthānoddeśa etatpara eva boddhavyaḥ—teṣu teṣu pīṭhādisthāneṣu parameśaniyatyā parameśvarāviṣṭānāṃ śaktīnāṃ dehagrahaṇāt, āryadeśā iva dhārmikāṇāṃ, mlecchadeśā iva adhārmikāṇām, parvatāgrādeścaikāntatvena vikṣepaparihārāt aikāgryapadatvam iti ||

Now, with a glad heart, one should go to the place of worship. And that place is just where the heart is glad and fit for absorption in the Supreme Lord; it has no other mark. Even where a place is named, the cause is only oneness with what is meditated, and that too comes only from gladness of feeling. So there is no other place. The naming of places in scripture — "a sacred seat, a mountain-top" and so on — should be understood as aiming at this alone: in those various seats and the like, by the Lord's ordinance, the powers filled with the Lord take bodies, as the Ārya lands are for the righteous and the barbarian lands for the unrighteous; and a mountain-top and the like, being solitary, keep distraction away and so are a ground of one-pointedness.

WORD BY WORD अथ प्रसन्न-हृदयः याग-स्थानं यायात् — now, with a glad heart, one should go to the place of worship · तत् च यत्र एव हृदयं प्रसाद-युक्तं परमेश्वर-समावेश-योग्यं भवति तत् एव — and that place is just where the heart is glad and fit for absorption in the Supreme Lord · न तु अस्य अन्यत् लक्षणम् — it has no other mark · उक्तौ अपि ध्येय-तादात्म्यम् एव कारणम् — even where one is named, the cause is only oneness with what is meditated · तत् अपि भाव-प्रसादात् एव — and that too comes only from gladness of feeling · इति न अन्यत्

स्थानम् — so there is no other place · पीठ-पर्वत-अग्रम् इति-आदिः तु शास्त्रे स्थान-उद्देशः — the naming of places in scripture, "a sacred seat, a mountain-top" and so on · एतत्-परः एव बोद्धव्यः — should be understood as aiming at this alone · तेषु तेषु पीठ-आदि-स्थानेषु — in those various places, seats and the rest · परमेश-नियत्या परमेश्वर-आविष्टानां शक्तीनां देह-ग्रहणात् — because by the Lord's ordinance the powers filled with the Lord take bodies there · आर्य-देशाः इव धार्मिकाणाम् — as the Ārya lands are for the righteous · म्लेच्छ-देशाः इव अधार्मिकाणाम् — and the barbarian lands for the unrighteous · पर्वत-अग्र-आदेः च एकान्तत्वेन विक्षेप-परिहारात् — and because a mountain-top and the like, being solitary, keep distraction away · ऐकाग्र्य-पदत्वम् इति — they are a ground of one-pointedness

तत्र यागगृहाग्रे बहिरेव सामान्यन्यासं कुर्यात्, करयोः पूर्वं, ततो देहे ।
ह्रीं-न-फ-ह्रीं, ह्रीं-आ-क्ष-ह्रीं इत्याभ्यां शक्तिशक्तिमद्वाचकाभ्यां
मालिनीशब्दराशिमन्त्राभ्याम्, एकेनैव आदौ शक्तिः ततः शक्तिमानिति, मुक्तौ
पादाग्राच्छिरोऽन्तम्, भुक्तौ तु सर्वो विपर्ययः ।

४०.२
40.2

tatra yāgagṛhāgre bahireva sāmānyanyāsaṃ kuryāt, karayoḥ pūrvaṃ, tato dehe |
hrīṃ-na-pha-hrīṃ, hrīṃ-ā-kṣa-hrīṃ ityābhyāṃ śaktiśaktimadvācakābhyāṃ
mālinīśabdarāśimantrābhyām, ekenaiva ādau śaktiḥ tataḥ śaktimāniti, muktau
pādāgrācchiro'ntam, bhuktau tu sarvo viparyayaḥ ||

There, in front of the house of worship, still outside, one should perform the general nyāsa — first on the hands, then on the body — with the two mantras hrīṃ na pha hrīṃ and hrīṃ ā kṣa hrīṃ, the mantras of Mālinī and of the alphabet, which express Śakti and the holder of Śakti; with each one singly, first Śakti, then the holder of Śakti. For liberation it runs from the toes up to the head; for enjoyment everything is the other way round.

WORD BY WORD तत्र याग-गृह-अग्रे बहिः एव सामान्य-न्यासं कुर्यात् — there, in front of the house of worship, still outside, one should perform the general nyāsa · करयोः पूर्वं ततः देहे — first on the hands, then on the body · ह्रीं-न-फ-ह्रीं ह्रीं-आ-क्ष-ह्रीं इति आभ्याम् — with these two, hrīṃ na pha hrīṃ and hrīṃ ā kṣa hrīṃ · शक्ति-शक्तिमत्-वाचकाभ्यां मालिनी-शब्दराशि-मन्त्राभ्याम् — the mantras of Mālinī and of the alphabet, which express Śakti and the holder of Śakti · एकेन एव आदौ शक्तिः ततः शक्तिमान् इति — with each one singly — first Śakti, then the holder of Śakti · मुक्तौ पाद-अग्रात् शिरः-अन्तम् — for liberation, from the toes up to the head · भुक्तौ तु सर्वः विपर्ययः — for enjoyment, everything the other way round

मालिनी हि भगवती मुख्यं शाक्तं रूपं बीजयोनिसंघट्टेन समस्तकामदुघम् ।
अन्वर्थं चैतन्नाम रुद्रशक्तिमालाभिर्युक्ता फलेषु पुष्पिता संसारशिशिरसंहारनादभ्रमरी
सिद्धिमोक्षधारिणी दानादानशक्तियुक्ता इति र-ल-योरेकत्वस्मृतेः । ४०.३
अत एव हि भ्रष्टविधिरपि मन्त्र एतन्न्यासात् पूर्णो भवति, साञ्जनोऽपि 40.3
गारुडवैष्णवादिर्निरञ्जनताम् एत्य मोक्षप्रदो भवति ।
देहन्यासानन्तरम् अर्घपात्रे अयमेव न्यासः ।

mālinī hi bhagavatī mukhyaṃ śāktaṃ rūpaṃ bījayonisaṃghaṭṭena samastakāmadugham |
anvarthaṃ caitannāma rudraśaktimālābhiryuktā phaleṣu puṣpitā saṃsāraśiśirasaṃhāranādabhramarī siddhimokṣadhāriṇī dānādānaśaktiyuktā iti ra-la-yorekatvasmṛteḥ |
ata eva hi bhraṣṭavidhirapi mantra etannyāsāt pūrṇo bhavati, sāñjano'pi gāruḍavaiṣṇavādirnirañjanatām etya mokṣaprado bhavati |
dehanyāsānantaram arghapātre ayameva nyāsaḥ ||

For the Mother Mālinī is the chief form of Śakti, yielding every wish through the union of seeds and wombs. And this name fits its meaning: she is garlanded with the powers of Rudra, flowering in results, a bee humming the sound that ends the winter of transmigration, holding both attainment and freedom, endowed with the power to give and to take away — since ra and la are held to be one. That is why even a mantra whose procedure has been broken becomes complete through this nyāsa, and even a stained mantra of the Garuḍa or Viṣṇu systems and the like becomes stainless and gives liberation. After the nyāsa on the body, this same nyāsa is done on the vessel of offering.

WORD BY WORD मालिनी हि भगवती मुख्यं शाक्तं रूपम् — for the Mother Mālinī is the chief form of Śakti · बीज-योनि-संघट्टेन समस्त-काम-दुघम् — yielding every wish through the union of seeds and wombs · अन्वर्थं च एतत् नाम — and this name fits its meaning · रुद्र-शक्ति-मालाभिः युक्ता — garlanded with the powers of Rudra · फलेषु पुष्पिता — flowering in results · संसार-शिशिर-संहार-नाद-भ्रमरी — a bee humming the sound that ends the winter of transmigration · सिद्धि-मोक्ष-धारिणी — holding both attainment and freedom · दान-आदान-शक्ति-युक्ता इति — endowed with the power to give and to take away · र-ल-योः एकत्व-स्मृतेः — since ra and la are held to be one · अतः एव हि भ्रष्ट-विधिः अपि मन्त्रः — that is

why even a mantra whose procedure has been broken · एतत्-न्यासात् पूर्णः भवति — becomes complete through this nyāsa · स-अञ्जनः अपि गारुड-वैष्णव-आदिः — and even a stained one, of the Garuḍa or Viṣṇu systems and the like · निरञ्जनताम् एत्य मोक्ष-प्रदः भवति — becomes stainless and gives liberation · देह-न्यास-अनन्तरम् अर्घ-पात्रे अयम् एव न्यासः — after the nyāsa on the body, this same nyāsa is done on the vessel of offering

इह हि क्रियाकारकाणां परमेश्वराभेदप्रतिपत्तिदार्ढ्यसिद्धये पूजाक्रिया उदाहरणीकृता, तत्र च सर्वकारकाणाम् इत्थं परमेश्वरीभावः, तत्र यष्ट्राधारस्य स्थानशुद्ध्यापादानकरणयोरर्घपात्रशुद्धिन्यासाभ्याम् यष्टुर्देहन्यासात्, याज्यस्य स्थण्डिलादिन्यासात् ।

४०.४

एवं क्रियाक्रमेणापि परमेश्वरीकृतसमस्तकारकः तयैव दृशा सर्वक्रियाः पश्यन् विनापि प्रमुखज्ञानयोगाभ्यां परमेश्वर एव भवति ।

एवम् अर्घपात्रे न्यस्य पुष्पधूपाद्यैः पूजयित्वा तद्विप्रुड्भिः यागसारं पुष्पादि च प्रोक्षयेत् ।

iha hi kriyākārakāṇāṃ parameśvarābhedapratipattidārḍhyasiddhaye pūjākriyā udāharaṇīkṛtā, tatra ca sarvakārakāṇām itthaṃ parameśvarībhāvaḥ, tatra yaṣṭrādhārasya sthānaśuddhyāpādānakaraṇayorarghapātraśuddhinyāsābhyām yaṣṭurdehanyāsāt, yājyasya sthaṇḍilādinyāsāt |
evaṃ kriyākrameṇāpi parameśvarīkṛtasamastakārakaḥ tayaiva dṛśā sarvakriyāḥ paśyan vināpi pramukhajñānayogābhyāṃ parameśvara eva bhavati |
evam arghapātre nyasya puṣpadhūpādyaiḥ pūjayitvā tadvipruḍbhiḥ yāgasāraṃ puṣpādi ca prokṣayet ||

For here the act of worship has been taken as the example, to make firm the conviction that the factors of an act are not different from the Supreme Lord. In it all the factors become the Supreme Lord in this way: the support of the worshipper, by the purification of the place; the source and the instrument, by the purification of and the nyāsa on the vessel of offering; the worshipper, by the nyāsa on the body; the one worshipped, by the nyāsa on the altar and the rest. So even by the order of the rite, one who has made every factor into the Supreme Lord, seeing all actions with that very eye, becomes the Supreme Lord himself even without the principal knowledge and yoga. Having thus done the nyāsa on the vessel of offering and worshipped it with flowers, incense and the rest, one should sprinkle its drops on the materials of worship, the flowers and the rest.

WORD BY WORD इह हि क्रिया-कारकाणां परमेश्वर-अभेद-प्रतिपत्ति-दार्ढ्य-सिद्धये — for here, to make firm the conviction that the factors of an act are not different from the Supreme Lord · पूजा-क्रिया उदाहरणीकृता — the act of worship has been taken as the

example · तत्र च सर्व-कारकाणाम् इत्थं परमेश्वरी-भावः — and in it all the factors become the Supreme Lord in this way · तत्र यष्टृ-आधारस्य स्थान-शुद्ध्या — the support of the worshipper, by the purification of the place · अपादान-करणयोः अर्घ-पात्र-शुद्धि-न्यासाभ्याम् — the source and the instrument, by the purification of and nyāsa on the vessel of offering · यष्टुः देह-न्यासात् — the worshipper, by the nyāsa on the body · याज्यस्य स्थण्डिल-आदि-न्यासात् — the one worshipped, by the nyāsa on the altar and the rest · एवं क्रिया-क्रमेण अपि परमेश्वरी-कृत-समस्त-कारकः — so even by the order of the rite, one who has made every factor into the Supreme Lord · तया एव दृशा सर्व-क्रियाः पश्यन् — seeing all actions with that very eye · विना अपि प्रमुख-ज्ञान-योगाभ्याम् — even without the principal knowledge and yoga · परमेश्वरः एव भवति — becomes the Supreme Lord himself · एवम् अर्घ-पात्रे न्यस्य पुष्प-धूप-आद्यैः पूजयित्वा — having thus done the nyāsa on the vessel of offering and worshipped it with flowers, incense and the rest · तत्-विप्रुड्भिः याग-सारं पुष्प-आदि च प्रोक्षयेत् — one should sprinkle its drops on the materials of worship, the flowers and the rest

ततः प्रभामण्डले भूमौ खे वा ओं-बाह्यपरिवाराय नम इति पूजयेत् ।
ततो द्वारस्थाने ओं-द्वारदेवताचक्राय नम इति पूजयेत् ।
अगुप्ते तु बहिःस्थाने सति प्रविश्य मण्डलस्थण्डिलाग्र एव
बाह्यपरिवारद्वारदेवताचक्रपूजां पूर्वोक्तं च न्यासादि कुर्यात्, न बहिः । ४०.५ 40.5
ततोऽपि फट् फट् फट् इति अस्त्रजप्तपुष्पं प्रक्षिप्य विघ्नानपसारितान् ध्यात्वा अन्तः
प्रविश्य परमेश्वरकिरणेद्धया दृष्ट्या अभितो यागगृहं पश्येत् ।
तत्र मुमुक्षुरुत्तराभिमुखस्तिष्ठेत्, यथा भगवदघोरतेजसा झटित्येव प्लुष्टपाशो भवेत् ।

tataḥ prabhāmaṇḍale bhūmau khe vā oṃ-bāhyaparivārāya nama iti pūjayet |
tato dvārasthāne oṃ-dvāradevatācakrāya nama iti pūjayet |
agupte tu bahiḥsthāne sati praviśya maṇḍalasthaṇḍilāgra eva bāhyaparivārad-
vāradevatācakrapūjāṃ pūrvoktaṃ ca nyāsādi kuryāt, na bahiḥ |
tato'pi phaṭ phaṭ phaṭ iti astrajaptapuṣpaṃ prakṣipya vighnānapasāritān
dhyātvā antaḥ praviśya parameśvarakiraṇeddhayā dṛṣṭyā abhito yāgagṛhaṃ
paśyet |
tatra mumukṣuruttarābhimukhastiṣṭhet, yathā bhagavadaghoratejasā jhaṭityeva
pluṣṭapāśo bhavet ||

Then in the circle of light, on the ground or in the air, one should worship with "oṃ, homage to the outer retinue". Then at the doorway, with "oṃ, homage to the circle of door-deities". But if the outer place is not private, one should enter and, right in front of the diagram or altar, do the worship of the outer retinue and the door-deities and the nyāsa and the rest described before — not outside. Then, having thrown a flower charged with the weapon mantra "phaṭ phaṭ phaṭ" and imagining the obstacles driven away, one enters and looks all around the house of worship with a gaze kindled by the rays of the Supreme Lord. There one who seeks liberation should stand facing north, so that his bonds are burnt at once by the Lord's Aghora blaze.

WORD BY WORD ततः प्रभा-मण्डले भूमौ खे वा — then in the circle of light, on the ground or in the air · ओं बाह्य-परिवाराय नमः इति पूजयेत् — one should worship with "oṃ, homage to the outer retinue" · ततः द्वार-स्थाने ओं द्वार-देवता-चक्राय नमः इति पूजयेत् — then at the doorway, with "oṃ, homage to the circle of door-deities" · अगुप्ते तु बहिः-स्थाने सति — but if the outer place is not private · प्रविश्य मण्डल-स्थण्डिल-अग्रे एव — one should enter and,

right in front of the diagram or altar · बाह्य-परिवार-द्वार-देवता-चक्र-पूजां पूर्व-उक्तं च न्यास-आदि कुर्यात् — do the worship of the outer retinue and the door-deities and the nyāsa and the rest described before · न बहिः — not outside · ततः अपि फट् फट् फट् इति अस्त्र-जप्त-पुष्पं प्रक्षिप्य — then, having thrown a flower charged with the weapon mantra "phaṭ phaṭ phaṭ" · विघ्नान् अपसारितान् ध्यात्वा — imagining the obstacles driven away · अन्तः प्रविश्य — entering inside · परमेश्वर-किरण-इद्धया दृष्ट्या अभितः याग-गृहं पश्येत् — one should look all around the house of worship with a gaze kindled by the rays of the Supreme Lord · तत्र मुमुक्षुः उत्तर-अभिमुखः तिष्ठेत् — there one who seeks liberation should stand facing north · यथा भगवत्-अघोर-तेजसा झटिति एव प्लुष्ट-पाशः भवेत् — so that his bonds are burnt at once by the Lord's Aghora blaze

तत्र परमेश्वरस्वातन्त्र्यमेव मूर्त्याभासनया दिक्तत्त्वम् अवभासयति ।
तत्र चित्प्रकाश एव मध्यं, तत इतरप्रविभागप्रवृत्तेः, प्रकाशस्वीकार्यम् ऊर्ध्वम्, अतथाभूतम् अधः, प्रकाशनसंमुखीनं पूर्वम्, इतरत् अपरम्, संमुखीभूतप्रकाशत्वात् अनन्तरं तत्प्रकाशधारारोहस्थानं दक्षिणम् आनुकूल्यात्, तत्संमुखं तु अवभास्यत्वात् उत्तरम्, इति दिक्चतुष्कम् । ४०.६ 40.6
तत्र मध्ये भगवान्, ऊर्ध्वेऽस्य ऐशानं वक्त्रम्, अधः पातालवक्त्रम्, पूर्वादिदिक्चतुष्के श्रीतत्पुरुषाघोरसद्योवामाख्यम्, दिक्चतुष्कमध्ये अन्याश्चतस्रः—इत्येवं संविन्महिमैव मूर्तिकृतं दिग्भेदं भासयति, इति दिक् न तत्त्वान्तरम् ।

tatra parameśvarasvātantryameva mūrtyābhāsanayā diktattvam avabhāsayati | tatra citprakāśa eva madhyaṃ, tata itarapravibhāgapravṛtteḥ, prakāśasvīkāryam ūrdhvam, atathābhūtam adhaḥ, prakāśanasaṃmukhīnaṃ pūrvam, itarat aparam, saṃmukhībhūtaprakāśatvāt anantaraṃ tatprakāśadhārārohasthānaṃ dakṣiṇam ānukūlyāt, tatsaṃmukhaṃ tu avabhāsyatvāt uttaram, iti dikcatuṣkam |
tatra madhye bhagavān, ūrdhve'sya aiśānaṃ vaktram, adhaḥ pātālavaktram, pūrvādidikcatuṣke śrītatpuruṣāghorasadyovāmākhyam, dikcatuṣkamadhye anyāścatasraḥ—ityevaṃ saṃvinmahimaiva mūrtikṛtaṃ digbhedaṃ bhāsayati, iti dik na tattvāntaram ||

There, the freedom of the Supreme Lord itself, by showing forth a form, makes the reality of direction appear. In it the light of consciousness itself is the middle, since every other division starts from it. What the light takes as its own is above; what it does not is below; what faces the illumining is east; the other is west; next, because the light has come to face it, the place where the stream of that light rises is south, since it is favourable; and what faces that, being what is illumined, is north. Such are the four quarters. There the Lord is in the middle; above is his Īśāna face, below the face of the netherworld; in the four quarters from the east are the faces called Tatpuruṣa, Aghora, Sadyojāta and Vāma, and between the four quarters the other four. Thus the glory of consciousness itself makes the division of directions appear, produced by a form; so direction is not a separate reality.

WORD BY WORD तत्र परमेश्वर-स्वातन्त्र्यम् एव — there, the freedom of the Supreme Lord itself · मूर्ति-आभासनया दिक्-तत्त्वम् अवभासयति — by showing forth a form, makes the reality of direction appear · तत्र चित्-प्रकाशः एव मध्यम् — in it the light of consciousness itself is the middle · ततः इतर-प्रविभाग-प्रवृत्तेः — since every other division starts from it · प्रकाश-स्वीकार्यम् ऊर्ध्वम् — what the light takes as its own is above · अतथाभूतम् अधः — what it does not is below · प्रकाशन-संमुखीनं पूर्वम् — what faces the illumining is east · इतरत् अपरम् — the other is west · संमुखीभूत-प्रकाशत्वात् अनन्तरं तत्-प्रकाश-धारा-आरोह-स्थानं दक्षिणम् आनुकूल्यात् — next, because the light has come to face it, the place where the stream of that light rises is south, since it is favourable · तत्-संमुखं तु अवभास्यत्वात् उत्तरम् — and what faces that, being what is illumined, is north · इति दिक्-चतुष्कम् — such are the four quarters · तत्र मध्ये भगवान् — there the Lord is in the middle · ऊर्ध्वे अस्य ऐशानं वक्त्रम् अधः पाताल-वक्त्रम् — above is his Īśāna face, below the face of the netherworld · पूर्व-आदि-दिक्-चतुष्के श्री-तत्पुरुष-अघोर-सद्यः-वाम-आख्यम् — in the four quarters from the east, the faces called Tatpuruṣa, Aghora, Sadyojāta and Vāma · दिक्-चतुष्क-मध्ये अन्याः चतस्रः — between the four quarters the other four · इति एवं संवित्-महिमा एव मूर्ति-कृतं दिक्-भेदं भासयति — thus the glory of consciousness itself makes the division of directions appear, produced by a form · इति दिक् न तत्त्व-अन्तरम् — so direction is not a separate reality

यथा यथा च स्वच्छाया लङ्घयितुम् इष्टा सती पुरः पुरो भवति तथा परमेश्वरमध्यतामेति सर्वाधिष्ठातृतैव माध्यस्थ्यम् इत्युक्तम् । एवं यथा भगवान् दिग्विभागकारी तथा सूर्योऽपि, स हि पारमेश्वर्येव ज्ञानशक्तिरित्युक्तं तत्र तत्र, तत्र पूर्वं व्यक्तेः पूर्वा यत्रैव च तथा तत्रैव, एवं स्वात्माधीनापि स्वसंमुखीनस्य देशस्य पुरस्तात्त्वात् । एवं स्वात्मसूर्यपरमेशत्रितयैकीभावनया दिक्चर्चा इति अभिनवगुप्तगुरवः । ४०.७ 40.7

yathā yathā ca svacchāyā laṅghayitum iṣṭā satī puraḥ puro bhavati tathā parameśvaramadhyatāmeti sarvādhiṣṭhātṛtaiva mādhyasthyam ityuktam | evaṃ yathā bhagavān digvibhāgakārī tathā sūryo'pi, sa hi pārameśvaryeva jñānaśaktirityuktaṃ tatra tatra, tatra pūrvaṃ vyakteḥ pūrvā yatraiva ca tathā tatraiva, evaṃ svātmādhīnāpi svasaṃmukhīnasya deśasya purastāttvāt | evaṃ svātmasūryaparameśatritayaikībhāvanayā dikcarcā iti abhinavaguptaguravaḥ ||

And just as one's own shadow, however one tries to step over it, is always ahead, so one comes to the Supreme Lord's being in the middle; it has been said that being the middle is just presiding over everything. So, as the Lord divides the directions, so does the sun, for it has been said here and there that he is the Lord's own power of knowledge. There the east is where he first becomes manifest, and wherever that is, just there. So it depends on oneself as well, since the region one faces is "in front". Thus the treatment of direction is by contemplating self, sun and Supreme Lord as one — so says the teacher Abhinavagupta.

WORD BY WORD यथा यथा च स्व-छाया लङ्घयितुम् इष्टा सती पुरः पुरः भवति — and just as one's own shadow, however one tries to step over it, is always ahead · तथा परमेश्वर-मध्यताम् एति — so one comes to the Supreme Lord's being in the middle · सर्व-अधिष्ठातृता एव माध्यस्थ्यम् इति उक्तम् — it has been said that being the middle is just presiding over everything · एवं यथा भगवान् दिक्-विभाग-कारी तथा सूर्यः अपि — so, as the Lord divides the directions, so does the sun · सः हि पारमेश्वरी एव ज्ञान-शक्तिः इति उक्तं तत्र तत्र — for it has been said here and there that he is the Lord's own power of knowledge · तत्र पूर्वं व्यक्तेः पूर्वा — there the east is where he first becomes manifest · यत्र एव च तथा तत्र एव — and wherever that is, just there · एवं स्व-आत्म-अधीना अपि — so it depends on oneself as well · स्व-संमुखीनस्य देशस्य पुरस्तात्त्वात् — since the region one faces is "in front" · एवं स्व-

आत्म-सूर्य-परमेश-त्रितय-एकी-भावनया दिक्-चर्चा — thus the treatment of direction is by contemplating self, sun and Supreme Lord as one · इति अभिनवगुप्त-गुरवः — so says the teacher Abhinavagupta

एवं स्थिते उत्तराभिमुखम् उपविश्य देहपुर्यष्टकादौ अहंभावत्यागेन देहतां दहेत् संनिधावपि परदेहवत्—अदेहत्वात्, ततो निस्तरङ्गध्रुवधामरूढस्य दृष्टिस्वाभाव्यात् या किल आद्या स्पन्दकला सैव मूर्तिः, तदुपरि यथोपदिष्टयाज्यदेवताचक्रन्यासः, प्राधान्येन च इह शक्तयो याज्याः—तदासनत्वात् भगवन्नवात्मादीनां शक्तेरेव च पूज्यत्वात्, इति गुरवः ।

सप.८ 40.8

तत्र च पञ्च अवस्था जाग्रदाद्याः, षष्ठी च अनुत्तरा नाम स्वभावदशा अनुसंधेया,—इति षोढा न्यासो भवति ।

evaṃ sthite uttarābhimukham upaviśya dehapuryaṣṭakādau ahaṃbhāvatyāgena dehatāṃ dahet saṃnidhāvapi paradehavat—adehatvāt, tato nistaraṅgadhruvadhāmarūḍhasya dṛṣṭisvābhāvyāt yā kila ādyā spandakalā saiva mūrtiḥ, tadupari yathopadiṣṭayājyadevatācakranyāsaḥ, prādhānyena ca iha śaktayo yājyāḥ—tadāsanatvāt bhagavannavātmādīnāṃ śaktereva ca pūjyatvāt, iti guravaḥ | tatra ca pañca avasthā jāgradādyāḥ, ṣaṣṭhī ca anuttarā nāma svabhāvadaśā anusaṃdheyā,—iti ṣoḍhā nyāso bhavati ||

This being so, sitting down facing north, one should burn the bodily state in body, subtle body and the rest by giving up the sense of "I" in them — for even when present it is no body, like another's body. Then, for one who has risen into the waveless, unmoving abode, the first pulse of vibration that comes from the very nature of seeing is the form; on it is laid the nyāsa of the circle of deities to be worshipped, as taught. And here the Śaktis are chiefly to be worshipped, because they are its seat, and because for the Lord Navātman and the rest it is Śakti alone that is worshipped — so say the teachers. And there the five states, waking and the rest, and a sixth, the state of one's own nature called the Unsurpassed, are to be attended to; so the nyāsa is six-fold.

WORD BY WORD एवं स्थिते उत्तर-अभिमुखम् उपविश्य — this being so, sitting down facing north · देह-पुर्यष्टक-आदौ अहंभाव-त्यागेन देहतां दहेत् — one should burn the bodily state in body, subtle body and the rest by giving up the sense of "I" in them · संनिधौ अपि पर-देहवत् अदेहत्वात् — for even when present it is no body, like another's body · ततः निस्तरङ्ग-ध्रुव-धाम-रूढस्य — then, for one who has risen into the waveless, unmoving abode · दृष्टि-स्वाभाव्यात् या किल आद्या स्पन्द-कला सा एव मूर्तिः — the first pulse of vibration that comes from the very nature of seeing is the form · तत्-उपरि यथा-उपदिष्ट-याज्य-देवता-चक्र-न्यासः —

on it is laid the nyāsa of the circle of deities to be worshipped, as taught · प्राधान्येन च इह शक्तयः याज्याः — and here the Śaktis are chiefly to be worshipped · तत्-आसनत्वात् — because they are its seat · भगवत्-नवात्म-आदीनां शक्तेः एव च पूज्यत्वात् — and because for the Lord Navātman and the rest it is Śakti alone that is worshipped · इति गुरवः — so say the teachers · तत्र च पञ्च अवस्थाः जाग्रत्-आद्याः — and there the five states, waking and the rest · षष्ठी च अनुत्तरा नाम स्वभाव-दशा अनुसंधेया — and a sixth, the state of one's own nature called the Unsurpassed, are to be attended to · इति षोढा न्यासः भवति — so the nyāsa is six-fold

तत्र कारणानां ब्रह्मविष्णुरुद्रेशसदाशिवशक्तिरूपाणां प्रत्येकम् अधिष्ठानात् षट्त्रिंशत्तत्त्वकलापस्य लौकिकतत्त्वोत्तीर्णस्य भैरवभट्टारकाभेदवृत्ते न्यासे पूर्णत्वात् भैरवीभावः तेन एतत् अनवकाशम् ।

यदाहुः 'अतरङ्गरूढौ लब्धायां पुनः किं तत्त्वसृष्टिर्न्यासादिना' इति । ४०.९ 40.9

तावत् हि तदतरङ्गं भैरववपुः यत् स्वात्मनि अवभासितसृष्टिसंहारावैचित्र्यकोटि ।

एवम् अन्योन्यमेलकयोगेन परमेश्वरीभूतं प्राणदेहबुद्ध्यादि भावयित्वा बहिरन्तः पुष्पधूपतर्पणाद्यैर्यथासंभवं पूजयेत् ।

tatra kāraṇānāṃ brahmaviṣṇurudreśasadāśivaśaktirūpāṇāṃ pratyekam adhiṣṭhānāt ṣaṭtriṃśattattvakalāpasya laukikatattvottīrṇasya bhairavabhaṭṭārakābhedavṛtte nyāse pūrṇatvāt bhairavībhāvaḥ tena etat anavakāśam |
yadāhuḥ 'ataraṅgarūḍhau labdhāyāṃ punaḥ kiṃ tattvasṛṣṭirnyāsādinā' iti |
tāvat hi tadataraṅgaṃ bhairavavapuḥ yat svātmani avabhāsitasṛṣṭisaṃhārāvaicitryakoṭi |
evam anyonyamelakayogena parameśvarībhūtaṃ prāṇadehabuddhyādi bhāvayitvā bahirantaḥ puṣpadhūpatarpaṇādyairyathāsaṃbhavaṃ pūjayet ||

There, since the causes — Brahmā, Viṣṇu, Rudra, Īśa, Sadāśiva and Śakti — each preside over the whole set of thirty-six tattvas, beyond the worldly tattvas, in a nyāsa carried out in non-difference from the venerable Bhairava there is completeness, and so the state of Bhairava. So there is no room for the objection they raise: "once the waveless ascent is gained, why create the tattvas again by nyāsa and the rest?" For the waveless body of Bhairava is just that in which the endless variety of creation and withdrawal shines within itself. Thus, by joining them one with another, having contemplated breath, body, mind and the rest as become the Supreme Lord, one should worship outwardly and inwardly, as far as possible, with flowers, incense, libations and the rest.

WORD BY WORD तत्र कारणानां ब्रह्म-विष्णु-रुद्र-ईश-सदाशिव-शक्ति-रूपाणां प्रत्येकम् अधिष्ठानात् — there, since the causes — Brahmā, Viṣṇu, Rudra, Īśa, Sadāśiva and Śakti — each preside · षट्त्रिंशत्-तत्त्व-कलापस्य लौकिक-तत्त्व-उत्तीर्णस्य — over the whole set of thirty-six tattvas, beyond the worldly tattvas · भैरव-भट्टारक-अभेद-वृत्ते न्यासे पूर्णत्वात् — in a nyāsa carried out in non-difference from the venerable Bhairava there is completeness · भैरवी-भावः — and so the state of Bhairava · तेन एतत् अनवकाशम् — so this

objection has no room · यत् आहुः — which they raise · अतरङ्ग-रूढौ लब्धायां पुनः किं तत्त्व-सृष्टिः न्यास-आदिना इति — "once the waveless ascent is gained, why create the tattvas again by nyāsa and the rest?" · तावत् हि तत् अतरङ्गं भैरव-वपुः — for the waveless body of Bhairava is just that · यत् स्व-आत्मनि अवभासित-सृष्टि-संहार-आवैचित्र्य-कोटि — in which the endless variety of creation and withdrawal shines within itself · एवम् अन्योन्य-मेलक-योगेन — thus, by joining them one with another · परमेश्वरी-भूतं प्राण-देह-बुद्धि-आदि भावयित्वा — having contemplated breath, body, mind and the rest as become the Supreme Lord · बहिः अन्तः पुष्प-धूप-तर्पण-आद्यैः यथासंभवं पूजयेत् — one should worship outwardly and inwardly, as far as possible, with flowers, incense, libations and the rest

तत्र शरीरे प्राणे धियि च तदनुसारेण शूलाब्जन्यासं कुर्यात्, तद्यथा—आधारशक्तिमूले मूलं, कन्द आमूलसारकं लम्बिकान्ते, कलातत्त्वान्तो दण्डः, मायात्मको ग्रन्थिः, चतुष्किकात्मा शुद्धविद्यापद्मं, तत्रैव सदाशिवभट्टारकः स एव महाप्रेतः—प्रकर्षेण लीनत्वात् बोधात् प्राधान्येन वेद्यात्मकदेहक्षयात् नादामर्शात्मकत्वाच्च, इति ।

४०.१०
40.10

tatra śarīre prāṇe dhiyi ca tadanusāreṇa śūlābjanyāsaṃ kuryāt, tadyathā—ādhāraśaktimūle mūlaṃ, kanda āmūlasārakaṃ lambikānte, kalātattvānto daṇḍaḥ, māyātmako granthiḥ, catuṣkikātmā śuddhavidyāpadmaṃ, tatraiva sadāśivabhaṭṭārakaḥ sa eva mahāpretaḥ—prakarṣeṇa līnatvāt bodhāt prādhānyena vedyātmakadehakṣayāt nādāmarśātmakatvācca, iti ||

There one should do the nyāsa of the trident and lotus in the body, the breath and the mind accordingly. Thus: the root at the root of the supporting power; the bulb, the pith running from the root, up to the uvula; the staff ending at the kalā tattva; the knot made of māyā; the lotus of pure knowledge, made of the four; there the venerable Sadāśiva, and he is the great corpse — because he is utterly dissolved, because through consciousness the body made of objects has chiefly perished, and because he is made of the awareness that is sound.

WORD BY WORD तत्र शरीरे प्राणे धियि च तत्-अनुसारेण शूल-अब्ज-न्यासं कुर्यात् — there one should do the nyāsa of the trident and lotus in the body, the breath and the mind accordingly · तत् यथा — thus · आधार-शक्ति-मूले मूलम् — the root at the root of the supporting power · कन्दः आमूल-सारकं लम्बिका-अन्ते — the bulb, the pith running from the root, up to the uvula · कला-तत्त्व-अन्तः दण्डः — the staff ending at the kalā tattva · माया-आत्मकः ग्रन्थिः — the knot made of māyā · चतुष्किका-आत्मा शुद्ध-विद्या-पद्मम् — the lotus of pure knowledge, made of the four · तत्र एव सदाशिव-भट्टारकः सः एव महा-प्रेतः — there the venerable Sadāśiva, and he is the great corpse · प्रकर्षेण लीनत्वात् — because he is utterly dissolved · बोधात् प्राधान्येन वेद्य-आत्मक-देह-क्षयात् — because through consciousness the body made of objects has chiefly perished · नाद-आमर्श-आत्मकत्वात् च इति — and because he is made of the awareness that is sound

तन्नाभ्युत्थितं तन्मूर्धरन्ध्रत्रयनिर्गतं नादान्तवर्तिशक्तिव्यापिनीसमनारूपमरात्रयं द्विषट्कान्तं, तदुपरि शुद्धपद्मत्रयम् औन्मनसम्, एतस्मिन् विश्वमये भेदे आसनीकृते अधिष्ठातृतया व्यापकभावेन आधेयभूतां यथाभिमतां देवतां कल्पयित्वा यत् तत्रैव समस्वभावनिर्भरात्मनि विश्वभावार्पणं तदेव पूजनं, यदेव तन्मयीभवनं तद्ध्यानं, यत् ४०.११ 40.11
तथाविधान्तःपरामर्शसद्भावनादान्दोलनं स जपः, यत्
तथाविधपरामर्शक्रमप्रबुद्धमहातेजसा तथाबलादेव विश्वात्मीकरणं स होमः, तदेवं कृत्वा परिवारं तत एव वह्निराशेर्विस्फुलिङ्गवत् ध्यात्वा तथैव पूजयेत् ।

tannābhyutthitaṃ tanmūrdharandhratrayanirgataṃ nādāntavartiśaktivyāpinīsamanārūpamarātrayaṃ dviṣaṭkāntaṃ, tadupari śuddhapadmatrayam aunmanasam, etasmin viśvamaye bhede āsanīkṛte adhiṣṭhātṛtayā vyāpakabhāvena ādheyabhūtāṃ yathābhimatāṃ devatāṃ kalpayitvā yat tatraiva samasvabhāvanirbharātmani viśvabhāvārpaṇaṃ tadeva pūjanaṃ, yadeva tanmayībhavanaṃ taddhyānaṃ, yat tathāvidhāntaḥparāmarśasadbhāvanādāndolanaṃ sa japaḥ, yat tathāvidhaparāmarśakramaprabuddhamahātejasā tathābalādeva viśvātmīkaraṇaṃ sa homaḥ, tadevaṃ kṛtvā parivāraṃ tata eva vahnirāśervisphuliṅgavat dhyātvā tathaiva pūjayet ||

Rising from his navel and coming out through the three openings of his head are the three prongs — Śakti, Vyāpinī and Samanā, which lie beyond Nādānta — ending at the twelve-finger point; above them the three pure lotuses belonging to Unmanā. When this universe-made differentiation has been made the seat, and the chosen deity has been imagined on it as presiding, all-pervading, and placed there, then the offering of all things into that self full of the one same nature — that is worship; becoming one with it — that is meditation; the rocking of that kind of inner awareness in real contemplation — that is repetition; making the universe one's own self by the very force of the great blaze awakened through that sequence of awareness — that is oblation. Having done so, one should meditate on the retinue as sparks from that mass of fire and worship it in the same way.

WORD BY WORD तत्-नाभि-उत्थितं तत्-मूर्ध-रन्ध्र-त्रय-निर्गतम् — rising from his navel and coming out through the three openings of his head · नादान्त-वर्ति-शक्ति-व्यापिनी-समना-रूप-अर-त्रयं द्विषट्क-अन्तम् — the three prongs — Śakti, Vyāpinī and Samanā, which lie

beyond Nādānta — ending at the twelve-finger point · तत्-उपरि शुद्ध-पद्म-त्रयम् औन्मनसम् — above them the three pure lotuses belonging to Unmanā · एतस्मिन् विश्व-मये भेदे आसनी-कृते — when this universe-made differentiation has been made the seat · अधिष्ठातृतया व्यापक-भावेन आधेय-भूतां यथा-अभिमतां देवतां कल्पयित्वा — having imagined on it the chosen deity as presiding, all-pervading, and placed there · यत् तत्र एव सम-स्वभाव-निर्भर-आत्मनि विश्व-भाव-अर्पणं तत् एव पूजनम् — the offering of all things into that self full of the one same nature — that is worship · यत् एव तन्मयी-भवनं तत् ध्यानम् — becoming one with it — that is meditation · यत् तथाविध-अन्तः-परामर्श-सद्भावना-आन्दोलनं सः जपः — the rocking of that kind of inner awareness in real contemplation — that is repetition · यत् तथाविध-परामर्श-क्रम-प्रबुद्ध-महा-तेजसा — making, by the great blaze awakened through that sequence of awareness · तथा-बलात् एव विश्व-आत्मी-करणं सः होमः — the universe one's own self by its very force — that is oblation · तत् एवं कृत्वा — having done so · परिवारं ततः एव वह्नि-राशेः विस्फुलिङ्गवत् ध्यात्वा तथा एव पूजयेत् — one should meditate on the retinue as sparks from that mass of fire and worship it in the same way

द्वादशान्तमिदं प्राग्रं त्रिशूलं मूलतः स्मरन् ।
देवीचक्राग्रगं त्यक्तक्रमः खचरतां व्रजेत् ॥ ४०
40

dvādaśāntamidaṃ prāgraṃ triśūlaṃ mūlataḥ smaran |
devīcakrāgragaṃ tyaktakramaḥ khacaratāṃ vrajet ||

Remembering from the root this trident, its tip in front, reaching the twelve-finger point and bearing the circle of goddesses at its tip, one leaves sequence behind and goes to the state of the sky-goer.

WORD BY WORD द्वादशान्तम् — reaching the twelve-finger point · इदम् — this · प्राग्रम् — with its tip in front · त्रिशूलम् — trident · मूलतः — from the root · स्मरन् — remembering · देवी-चक्र-अग्र-गम् — bearing the circle of goddesses at its tip · त्यक्त-क्रमः — having left sequence behind · खचरताम् — the state of the sky-goer · व्रजेत् — goes

मूलाधाराद्द्विषट्कान्तव्योमाग्रापूरणात्मिका ।
खेचरीयं खसंचारस्थितिभ्यां खामृताशनात् ॥ ४१
41

mūlādhārāddviṣaṭkāntavyomāgrāpūraṇātmikā |
khecarīyaṃ khasaṃcārasthitibhyāṃ khāmṛtāśanāt ||

This is the sky-goer: from the root support she fills the sky up to its tip at the twelve-finger point, by moving and resting in the sky and by drinking the nectar of the sky.

WORD BY WORD मूल-आधारात् — from the root support · द्विषट्क-अन्त-व्योम-अग्र-आपूरण-आत्मिका — whose nature is to fill the sky up to its tip at the twelve-finger point · खेचरी — the sky-goer · इयम् — this · ख-संचार-स्थितिभ्याम् — by moving and resting in the sky · ख-अमृत-अशनात् — and by drinking the nectar of the sky

एवम् अन्तर्यागमात्रादेव वस्तुतः कृतकृत्यता ।
सत्यतः तदाविष्टस्य तथापि बहिरपि कार्यो यागोऽवच्छेदहानय एव, योऽपि तथा समावेशभाक् न भवति तस्य मुख्यो बहिर्यागः, तदभ्यासात् समावेशलाभो—यतस्तस्यापि तु पशुतातिरोधानायान्तर्यागः—तदरूढावपि तत्संकल्पबलस्य शुद्धिप्रदत्वात् । ४२.१ 42.1
अथ यदा दीक्षां चिकीर्षेत् तदाधिवासनार्थं भूमिपरिग्रहं, गणेशार्चनं, कुम्भकलशयोः पूजां, स्थण्डिलार्चनं, हवनं च कुर्यात् ।
नित्यनैमित्तिकयोस्तु स्थण्डिलाद्यर्चनहवने एव ।

evam antaryāgamātrādeva vastutaḥ kṛtakṛtyatā |
satyataḥ tadāviṣṭasya tathāpi bahirapi kāryo yāgo'vacchedahānaya eva, yo'pi tathā samāveśabhāk na bhavati tasya mukhyo bahiryāgaḥ, tadabhyāsāt samāveśalābho—yatastasyāpi tu paśutātirodhānāyāntaryāgaḥ—tadarūḍhāvapi tatsaṃkalpabalasya śuddhipradatvāt |
atha yadā dīkṣāṃ cikīrṣet tadādhivāsanārthaṃ bhūmiparigrahaṃ, gaṇeśārcanaṃ, kumbhakalaśayoḥ pūjāṃ, sthaṇḍilārcanaṃ, havanaṃ ca kuryāt |
nityanaimittikayostu sthaṇḍilādyarcanahavane eva ||

Thus the inner worship alone truly finishes what is to be done. Yet one truly absorbed in it should also perform the outer worship, only to cast off limitation; and for one who has no such absorption the outer worship is the main thing — by practising it absorption is won, since for him too the inner worship serves to veil the bound state, because even when he has not risen to it, the force of the intention purifies. Now, when one wishes to perform an initiation, then, as preparation, one should take the ground, worship Gaṇeśa, worship the jar and the vessel, worship the altar and make the fire offering. In the daily and occasional rites there are only the worship of the altar and the rest and the fire offering.

WORD BY WORD एवम् अन्तर्-याग-मात्रात् एव वस्तुतः कृतकृत्यता — thus the inner worship alone truly finishes what is to be done · सत्यतः तत्-आविष्टस्य तथापि बहिः अपि कार्यः यागः — yet one truly absorbed in it should also perform the outer worship · अवच्छेद-हानये एव — only to cast off limitation · यः अपि तथा समावेश-भाक् न भवति तस्य मुख्यः बहिः-यागः — and for one who has no such absorption the outer worship is the main thing · तत्-

अभ्यासात् समावेश-लाभः — by practising it absorption is won · यतः तस्य अपि तु पशुता-तिरोधानाय अन्तर्-यागः — since for him too the inner worship serves to veil the bound state · तत्-अरूढौ अपि तत्-संकल्प-बलस्य शुद्धि-प्रदत्वात् — because even when he has not risen to it, the force of the intention purifies · अथ यदा दीक्षां चिकीर्षेत् — now, when one wishes to perform an initiation · तदा अधिवासन-अर्थं भूमि-परिग्रहं गणेश-अर्चनं कुम्भ-कलशयोः पूजां स्थण्डिल-अर्चनं हवनं च कुर्यात् — then, as preparation, one should take the ground, worship Gaṇeśa, worship the jar and the vessel, worship the altar and make the fire offering · नित्य-नैमित्तिकयोः तु स्थण्डिल-आदि-अर्चन-हवने एव — in the daily and occasional rites, only the worship of the altar and the rest and the fire offering

तत्र अधिवासनं शिष्यस्य संस्कृतयोग्यताधानम् अम्लीकरणमिव दन्तानां, देवस्य कर्तव्योन्मुखत्वग्राहणम्, गुरोस्तद्ग्रहणम् ।
उपकरणद्रव्याणां यागगृहान्तर्वर्तितया परमेशतेजोबृंहणेन पूजोपकरणयोग्यतार्पणमिति ।
तत्र सर्वोपकरणपूर्णं यागगृहं विधाय भगवतीं मालिनीं मातृकां वा स्मृत्वा तद्वर्णतेजःपुञ्जभरितं गृहीतं भावयन् पुष्पाञ्जलिं क्षिपेत् ।
तत उक्तास्त्रजप्तानि यथासंभवं सिद्धार्थधान्याक्षतलाजादीनि तेजोरूपाणि विकीर्य ऐशान्यां दिशि क्रमेण संघट्टयेत्, इति भूपरिग्रहः ।

४२.२
42.2

tatra adhivāsanaṃ śiṣyasya saṃskṛtayogyatādhānam amlīkaraṇamiva dantānāṃ, devasya kartavyonmukhatvagrāhaṇam, gurostadgrahaṇam |
upakaraṇadravyāṇāṃ yāgagṛhāntarvartitayā parameśatejobṛṃhaṇena pūjopakaraṇayogyatārpaṇamiti |
tatra sarvopakaraṇapūrṇaṃ yāgagṛhaṃ vidhāya bhagavatīṃ mālinīṃ mātṛkāṃ vā smṛtvā tadvarṇatejaḥpuñjabharitaṃ gṛhītaṃ bhāvayan puṣpāñjaliṃ kṣipet |
tata uktāstrajaptāni yathāsaṃbhavaṃ siddhārthadhānyākṣatalājādīni tejorūpāṇi vikīrya aiśānyāṃ diśi krameṇa saṃghaṭṭayet, iti bhūparigrahaḥ ||

There, for the disciple, the preparation is the giving of a refined fitness, like the sharpening of the teeth with something sour; for the deity, a turning toward what is to be done; for the teacher, the taking of it up; for the materials, the giving of fitness to serve the worship, by their lying inside the house of worship and swelling with the Lord's splendour. There, having furnished the house of worship with every requisite and recalling the Mother Mālinī or Mātṛkā, one should cast a handful of flowers, imagining the house filled and taken hold of by the mass of light of her letters. Then, scattering as available mustard, grain, unbroken rice, parched rice and the like, charged with the weapon mantra and made of light, one should gather them up in order toward the north-east. This is the taking of the ground.

WORD BY WORD तत्र अधिवासनं शिष्यस्य संस्कृत-योग्यता-आधानम् — there, for the disciple, the preparation is the giving of a refined fitness · अम्ली-करणम् इव दन्तानाम् — like the sharpening of the teeth with something sour · देवस्य कर्तव्य-उन्मुखत्व-ग्राहणम् — for the

deity, a turning toward what is to be done · गुरोः तत्-ग्रहणम् — for the teacher, the taking of it up · उपकरण-द्रव्याणां याग-गृह-अन्तर्-वर्तितया परमेश-तेजः-बृंहणेन — for the materials, by their lying inside the house of worship and swelling with the Lord's splendour · पूजा-उपकरण-योग्यता-अर्पणम् इति — the giving of fitness to serve the worship · तत्र सर्व-उपकरण-पूर्णं याग-गृहं विधाय — there, having furnished the house of worship with every requisite · भगवतीं मालिनीं मातृकां वा स्मृत्वा — recalling the Mother Mālinī or Mātṛkā · तत्-वर्ण-तेजः-पुञ्ज-भरितं गृहीतं भावयन् पुष्प-अञ्जलिं क्षिपेत् — one should cast a handful of flowers, imagining the house filled and taken hold of by the mass of light of her letters · ततः उक्त-अस्त्र-जप्तानि यथासंभवं सिद्धार्थ-धान्य-अक्षत-लाज-आदीनि तेजः-रूपाणि विकीर्य — then, scattering as available mustard, grain, unbroken rice, parched rice and the like, charged with the weapon mantra and made of light · ऐशान्यां दिशि क्रमेण संघट्टयेत् — one should gather them up in order toward the north-east · इति भू-परिग्रहः — this is the taking of the ground

ततः शुद्धविद्यान्तमासनं दत्त्वा गणपतेः पूजा, ततः कुम्भम् आनन्दद्रव्यपूरितम्
अलंकृतं पूजयेत्, ततो याज्यमनु पूगं न्यस्य तत्र मुख्यं मन्त्रं सर्वाधिष्ठातृतया
विधिपूर्वकत्वेन स्मरन् अष्टोत्तरशतमन्त्रितं तेन तं कुम्भं कुर्यात् ।
द्वितीयकलशे विघ्नशमनाय अस्त्रं यजेत् ।
ततः स्वस्वदिक्षु लोकपालान् सास्त्रान् पूजयेत् । ४२.३
ततः शिष्यस्य प्राक् दीक्षितस्य हस्ते अस्त्रकलशं दद्यात् । 42.3
स्वयं च गुरुः कुम्भम् आददीत ।
ततः शिष्यं गृहपर्यन्तेषु विघ्नशमनाय धारां पातयन्तं सकुम्भोऽनुगच्छेत् इमं मन्त्रं पठन्

—

tataḥ śuddhavidyāntamāsanaṃ dattvā gaṇapateḥ pūjā, tataḥ kumbham ānandadravyapūritam alaṃkṛtaṃ pūjayet, tato yājyamanu pūgaṃ nyasya tatra mukhyaṃ mantraṃ sarvādhiṣṭhātṛtayā vidhipūrvakatvena smaran aṣṭottaraśatamantritaṃ tena taṃ kumbhaṃ kuryāt |
dvitīyakalaśe vighnaśamanāya astraṃ yajet |
tataḥ svasvadikṣu lokapālān sāstrān pūjayet |
tataḥ śiṣyasya prāk dīkṣitasya haste astrakalaśaṃ dadyāt |
svayaṃ ca guruḥ kumbham ādadīta |
tataḥ śiṣyaṃ gṛhaparyanteṣu vighnaśamanāya dhārāṃ pātayantaṃ sakumbho'nugacchet imaṃ mantraṃ paṭhan— ||

Then, having given a seat reaching up to pure knowledge, comes the worship of Gaṇapati. Then one should worship the jar, filled with the drink of bliss and adorned; then, having placed the areca after the deity, recalling there the chief mantra, according to rule, as presiding over all, one should charge that jar with it a hundred and eight times. In the second vessel one should worship the weapon, to quell obstacles. Then one should worship the world-guardians with their weapons, each in his own direction. Then one should give the weapon-vessel into the hand of a previously initiated disciple, and the teacher himself should take the jar. Then, as the disciple pours a stream along the edges of the house to quell obstacles, he should follow him with the jar, reciting this mantra:

WORD BY WORD ततः शुद्धविद्या-अन्तम् आसनं दत्त्वा गणपतेः पूजा — then, having given a seat reaching up to pure knowledge, the worship of Gaṇapati · ततः कुम्भम् आनन्द-द्रव्य-पूरितम्

अलंकृतं पूजयेत् — then one should worship the jar, filled with the drink of bliss and adorned · ततः याज्यम् अनु पूगं न्यस्य — then, having placed the areca after the deity · तत्र मुख्यं मन्त्रं सर्व-अधिष्ठातृतया विधि-पूर्वकत्वेन स्मरन् — recalling there the chief mantra, according to rule, as presiding over all · अष्टोत्तर-शत-मन्त्रितं तेन तं कुम्भं कुर्यात् — one should charge that jar with it a hundred and eight times · द्वितीय-कलशे विघ्न-शमनाय अस्त्रं यजेत् — in the second vessel one should worship the weapon, to quell obstacles · ततः स्व-स्व-दिक्षु लोक-पालान् स-अस्त्रान् पूजयेत् — then one should worship the world-guardians with their weapons, each in his own direction · ततः शिष्यस्य प्राक् दीक्षितस्य हस्ते अस्त्र-कलशं दद्यात् — then one should give the weapon-vessel into the hand of a previously initiated disciple · स्वयं च गुरुः कुम्भम् आददीत — and the teacher himself should take the jar · ततः शिष्यं गृह-पर्यन्तेषु विघ्न-शमनाय धारां पातयन्तम् — then, as the disciple pours a stream along the edges of the house to quell obstacles · स-कुम्भः अनुगच्छेत् इमं मन्त्रं पठन् — he should follow him with the jar, reciting this mantra

भो भोः शक्र त्वया स्वस्यां दिशि विघ्नप्रशान्तये ।
सावधानेन कर्मान्तं भवितव्यं शिवाज्ञया ॥ ४२ 42

bho bhoḥ śakra tvayā svasyāṃ diśi vighnapraśāntaye |
sāvadhānena karmāntaṃ bhavitavyaṃ śivājñayā ||

O, O Indra! By Śiva's command you must remain watchful in your own direction until the rite ends, for the quelling of obstacles.

WORD BY WORD भो भोः — O, O · शक्र — Indra · त्वया — by you · स्वस्याम् — in your own · दिशि — direction · विघ्न-प्रशान्तये — for the quelling of obstacles · सावधानेन — watchful · कर्म-अन्तम् — until the rite ends · भवितव्यम् — you must remain · शिव-आज्ञया — by Śiva's command

त्र्यक्षरे नाम्नि—भो इत्येकमेव ।
तत ऐशान्यां दिशि कुम्भं स्थापयेत् ।
विकिरोपरि अस्त्रकलशम् ।
तत उभयपूजनम् ।
ततः स्थण्डिलमध्ये परमेशपूजनम् । ४३.१
43.1
ततः अग्निकुण्डं परमेश्वरशक्तिरूपतया भावयित्वा तत्र अग्निं प्रज्वाल्य
हृदयान्तर्बोधाग्निना सह एकीकृत्य मन्त्रपरामर्शसाहित्येन ज्वलन्तं शिवाग्निं
भावयित्वा, तत्र न्यस्य अभ्यर्च्य मन्त्रान् तर्पयेत् आज्येन तिलैश्च ।

tryakṣare nāmni—bho ityekameva |
tata aiśānyāṃ diśi kumbhaṃ sthāpayet |
vikiropari astrakalaśam |
tata ubhayapūjanam |
tataḥ sthaṇḍilamadhye parameśapūjanam |
tataḥ agnikuṇḍaṃ parameśvaraśaktirūpatayā bhāvayitvā tatra agniṃ prajvālya
hṛdayāntarbodhāgninā saha ekīkṛtya mantraparāmarśasāhityena jvalantaṃ
śivāgniṃ bhāvayitvā, tatra nyasya abhyarcya mantrān tarpayet ājyena tilaiśca ||

With a name of three syllables, only one "bho". Then one should set the jar in the north-east, and the weapon-vessel on the scattered grain. Then the worship of both. Then the worship of the Supreme Lord in the middle of the altar. Then, contemplating the fire-pit as the form of the Supreme Lord's Śakti, kindling the fire in it, making it one with the fire of awareness within the heart, and contemplating the fire of Śiva blazing together with the awareness of the mantra, one should do the nyāsa there, worship, and satisfy the mantras with clarified butter and sesame.

WORD BY WORD त्रि-अक्षरे नाम्नि भो इति एकम् एव — with a name of three syllables, only one "bho" · ततः ऐशान्यां दिशि कुम्भं स्थापयेत् — then one should set the jar in the north-east · विकिर-उपरि अस्त्र-कलशम् — the weapon-vessel on the scattered grain · ततः उभय-पूजनम् — then the worship of both · ततः स्थण्डिल-मध्ये परमेश-पूजनम् — then the worship of the Supreme Lord in the middle of the altar · ततः अग्नि-कुण्डं परमेश्वर-शक्ति-रूपतया भावयित्वा — then, contemplating the fire-pit as the form of the Supreme Lord's Śakti · तत्र अग्निं प्रज्वाल्य — kindling the fire in it · हृदय-अन्तर्-बोध-अग्निना सह एकी-कृत्य — making it one with the fire of awareness within the heart · मन्त्र-परामर्श-साहित्येन ज्वलन्तं

शिव-अग्निं भावयित्वा — contemplating the fire of Śiva blazing together with the awareness of the mantra · तत्र न्यस्य अभ्यर्च्य मन्त्रान् तर्पयेत् आज्येन तिलैः च — one should do the nyāsa there, worship, and satisfy the mantras with clarified butter and sesame

अर्घपात्रेण च प्रोक्षणमेव तिलाज्यादीनां संस्कारः ।
स्रुक्स्रुवयोश्च परमेशाभेददृष्टिरेव हि संस्कारः ।
ततो यथाशक्ति हुत्वा स्रुक्स्रुवौ ऊर्ध्वाधोमुखतया शक्तिशिवरूपौ परस्परोन्मुखौ
विधाय समपादोत्थितो द्वादशान्तगगनोदितशिवपूर्णचन्द्रनिःसृतपतत्परामृतधाराभावनां ४३.२
कुर्वन् वौषडन्तं मन्त्रम् उच्चारयन् च आज्यक्षयान्तं तिष्ठेत्, इति पूर्णाहुतिः 43.2
मन्त्रचक्रसंतर्पणी ।
ततश्चरुं प्रोक्षितमानीय स्थण्डिलकलशकुम्भवह्निषु भागं भागं निवेद्य, एकभागम्
अवशेष्य, शिष्याय भागं दद्यात् ।

arghapātreṇa ca prokṣaṇameva tilājyādīnāṃ saṃskāraḥ |
sruksruvayośca parameśābhedadṛṣṭireva hi saṃskāraḥ |
tato yathāśakti hutvā sruksruvau ūrdhvādhomukhatayā śaktiśivarūpau paras-
paronmukhau vidhāya samapādotthito dvādaśāntagaganoditaśivapūrṇacan-
draniḥsṛtapatatparāmṛtadhārābhāvanāṃ kurvan vauṣaḍantaṃ mantram uc-
cārayan ca ājyakṣayāntaṃ tiṣṭhet, iti pūrṇāhutiḥ mantracakrasaṃtarpaṇī |
tataścaruṃ prokṣitamānīya sthaṇḍilakalaśakumbhavahniṣu bhāgaṃ bhāgaṃ
nivedya, ekabhāgam avaśeṣya, śiṣyāya bhāgaṃ dadyāt ||

And sprinkling from the vessel of offering is the whole consecration of the sesame, butter and the rest; and for the two ladles the consecration is simply seeing them as not different from the Supreme Lord. Then, having offered as much as one can, placing the two ladles facing up and down, as Śakti and Śiva turned toward each other, standing with feet together, imagining a stream of supreme nectar pouring down from the full moon of Śiva risen in the sky of the twelve-finger point, and uttering the mantra ending in vauṣaṭ, one should stand until the butter is used up. This is the full oblation, which satisfies the circle of mantras. Then, bringing the sprinkled caru and offering a portion each to the altar, the vessel, the jar and the fire, keeping one portion back, one should give a portion to the disciple.

WORD BY WORD अर्घ-पात्रेण च प्रोक्षणम् एव तिल-आज्य-आदीनां संस्कारः — and sprinkling from the vessel of offering is the whole consecration of the sesame, butter and the rest · स्रुक्-स्रुवयोः च परमेश-अभेद-दृष्टिः एव हि संस्कारः — and for the two ladles the

consecration is simply seeing them as not different from the Supreme Lord · ततः यथाशक्ति हुत्वा — then, having offered as much as one can · स्रुक्-स्रुवौ ऊर्ध्व-अधः-मुखतया शक्ति-शिव-रूपौ परस्पर-उन्मुखौ विधाय — placing the two ladles facing up and down, as Śakti and Śiva turned toward each other · सम-पाद-उत्थितः — standing with feet together · द्वादशान्त-गगन-उदित-शिव-पूर्ण-चन्द्र-निःसृत-पतत्-पर-अमृत-धारा-भावनां कुर्वन् — imagining a stream of supreme nectar pouring down from the full moon of Śiva risen in the sky of the twelve-finger point · वौषट्-अन्तं मन्त्रम् उच्चारयन् च — and uttering the mantra ending in vauṣaṭ · आज्य-क्षय-अन्तं तिष्ठेत् — one should stand until the butter is used up · इति पूर्ण-आहुतिः मन्त्र-चक्र-संतर्पणी — this is the full oblation, which satisfies the circle of mantras · ततः चरुं प्रोक्षितम् आनीय — then, bringing the sprinkled caru · स्थण्डिल-कलश-कुम्भ-वह्निषु भागं भागं निवेद्य — offering a portion each to the altar, the vessel, the jar and the fire · एक-भागम् अवशेष्य शिष्याय भागं दद्यात् — keeping one portion back, one should give a portion to the disciple

ततो दन्तकाष्ठम् ।
तत्पातोऽग्नि-यम-निर्ऋतिदिक्षु अधश्च न शुभ इति ।
तत्र होमोऽस्त्रमन्त्रेण कार्यः ।
ततो विक्षेपपरिहारेण भाविमन्त्रदर्शनयोग्यतायै बद्धनेत्रं शिष्यं प्रवेश्य जानुस्थितं तुं ४३.३
कृत्वा पुष्पाञ्जलिं क्षेपयेत् । 43.3
ततः सहसा अपासितनेत्रबन्धोऽसौ शक्तिपातानुगृहीतकरणत्वात् संनिहितमन्त्रं
तत्स्थानं साक्षात्कारेण पश्यन् तन्मयो भवति, अनुगृहीतकरणानां मन्त्रसंनिधिः
प्रत्यक्षः यतस्त्रस्यताम् इव भूतानाम् ।

tato dantakāṣṭham |
tatpāto'gni-yama-nirṛtidikṣu adhaśca na śubha iti |
tatra homo'stramantreṇa kāryaḥ |
tato vikṣepaparihāreṇa bhāvimantradarśanayogyatāyai baddhanetraṃ śiṣyaṃ praveśya jānusthitaṃ taṃ kṛtvā puṣpāñjaliṃ kṣepayet |
tataḥ sahasā apāsitanetrabandho'sau śaktipātānugṛhītakaraṇatvāt saṃnihita-mantraṃ tatsthānaṃ sākṣātkāreṇa paśyan tanmayo bhavati, anugṛhī-takaraṇānāṃ mantrasaṃnidhiḥ pratyakṣaḥ yatastrasyatām iva bhūtānām ||

Then the tooth-stick. Its falling toward the south-east, south, south-west, or downward is not auspicious; in that case an oblation should be made with the weapon mantra. Then, to make him fit for the coming vision of the mantra by keeping distraction away, bringing in the disciple with his eyes bound and making him kneel, one should have him cast a handful of flowers. Then, his blindfold suddenly removed, because his faculties have been graced by the descent of power, seeing that place with the mantra present in it directly, he becomes one with it — for those whose faculties are graced, the presence of the mantra is directly perceived, just as the presence of spirits is for those who are frightened.

WORD BY WORD ततः दन्त-काष्ठम् — then the tooth-stick · तत्-पातः अग्नि-यम-निर्ऋति-दिक्षु अधः च न शुभः इति — its falling toward the south-east, south, south-west, or downward is not auspicious · तत्र होमः अस्त्र-मन्त्रेण कार्यः — in that case an oblation should be made with the weapon mantra · ततः विक्षेप-परिहारेण भावि-मन्त्र-दर्शन-योग्यतायै — then, to make him fit for the coming vision of the mantra by keeping distraction away · बद्ध-नेत्रं शिष्यं

प्रवेश्य — bringing in the disciple with his eyes bound · जानु-स्थितं तं कृत्वा पुष्प-अञ्जलिं क्षेपयेत् — making him kneel, one should have him cast a handful of flowers · ततः सहसा अपासित-नेत्र-बन्धः असौ — then, his blindfold suddenly removed · शक्तिपात-अनुगृहीत-करणत्वात् — because his faculties have been graced by the descent of power · संनिहित-मन्त्रं तत्-स्थानं साक्षात्कारेण पश्यन् तन्मयः भवति — seeing that place with the mantra present in it directly, becomes one with it · अनुगृहीत-करणानां मन्त्र-संनिधिः प्रत्यक्षः — for those whose faculties are graced, the presence of the mantra is directly perceived · यतः त्रस्यताम् इव भूतानाम् — just as, for those who are frightened, the presence of spirits is

ततः स्वदक्षिणहस्ते दीप्यतया देवताचक्रं पूजयित्वा तं हस्तं मूर्धहृन्नाभिषु शिष्यस्य पाशान् दहन्तं निक्षिपेत् ।
ततो वामे सोम्यतया पूजयित्वा शुद्धतत्त्वाप्यायिनं, ततः प्रणामं कुर्यात् ।
ततो भूतदेवतादिग्बलिं मद्यमांसजलादिपूर्णं बहिर्दद्यात्, आचामेत । ४३.४
43.4
ततः स्वयं चरुभोजनं कृत्वा शिष्यात्मना सह ऐक्यमापन्नः प्रबुद्धवृत्तिः तिष्ठेत् ।
स्वपन् अपि प्रभाते शिष्यः चेत् अशुभं स्वप्नं वदेत् तत् अस्मै न व्याकुर्यात्—शङ्कातङ्कौ हि तथास्य स्याताम्, केवलम् अस्त्रेण तन्निष्कृतिं कुर्यात् ।

tataḥ svadakṣiṇahaste dīpyatayā devatācakraṃ pūjayitvā taṃ hastaṃ mūrdhahṛnnābhiṣu śiṣyasya pāśān dahantaṃ nikṣipet |
tato vāme somyatayā pūjayitvā śuddhatattvāpyāyinaṃ, tataḥ praṇāmaṃ kuryāt |
tato bhūtadevatādigbaliṃ madyamāṃsajalādipūrṇaṃ bahirdadyāt, ācāmeta |
tataḥ svayaṃ carubhojanaṃ kṛtvā śiṣyātmanā saha aikyamāpannaḥ prabuddhavṛttiḥ tiṣṭhet |
svapan api prabhāte śiṣyaḥ cet aśubhaṃ svapnaṃ vadet tat asmai na vyākuryāt—śaṅkātaṅkau hi tathāsya syātām, kevalam astreṇa tanniṣkṛtiṃ kuryāt ||

Then, having worshipped the circle of deities in his own right hand as blazing, one should lay that hand on the disciple's head, heart and navel, burning his bonds. Then, having worshipped it in the left hand as moon-like, one that nourishes with the pure element, one should make obeisance. Then one should give outside the offering to the spirits, deities and directions, full of wine, meat, water and the rest, and sip water. Then, having himself eaten the caru, he should remain awake in mind, having become one with the disciple's self. Even if the disciple, sleeping, reports a bad dream in the morning, one should not explain it to him — for that would give him doubt and dread; one should only remedy it with the weapon mantra.

WORD BY WORD ततः स्व-दक्षिण-हस्ते दीप्यतया देवता-चक्रं पूजयित्वा — then, having worshipped the circle of deities in his own right hand as blazing · तं हस्तं मूर्ध-हृत्-नाभिषु शिष्यस्य पाशान् दहन्तं निक्षिपेत् — one should lay that hand on the disciple's head, heart and navel, burning his bonds · ततः वामे सोम्यतया पूजयित्वा शुद्ध-तत्त्व-आप्यायिनम् — then, having worshipped it in the left hand as moon-like, one that nourishes with the pure

element · ततः प्रणामं कुर्यात् — then one should make obeisance · ततः भूत-देवता-दिक्-बलिं मद्य-मांस-जल-आदि-पूर्णं बहिः दद्यात् — then one should give outside the offering to the spirits, deities and directions, full of wine, meat, water and the rest · आचामेत — and sip water · ततः स्वयं चरु-भोजनं कृत्वा — then, having himself eaten the caru · शिष्य-आत्मना सह ऐक्यम् आपन्नः प्रबुद्ध-वृत्तिः तिष्ठेत् — he should remain awake in mind, having become one with the disciple's self · स्वपन् अपि प्रभाते शिष्यः चेत् अशुभं स्वप्नं वदेत् — even if the disciple, sleeping, reports a bad dream in the morning · तत् अस्मै न व्याकुर्यात् — one should not explain it to him · शङ्का-आतङ्कौ हि तथा अस्य स्याताम् — for that would give him doubt and dread · केवलम् अस्त्रेण तत्-निष्कृतिं कुर्यात् — one should only remedy it with the weapon mantra

ततस्तथैव परमेश्वरं पूजयित्वा तदग्रे शिष्यस्य प्राणक्रमेण प्रविश्य
हृत्कण्ठतालुललाटरन्ध्रद्वादशान्तेषु षट्सु कारणषट्कस्पर्शं कुर्वन् प्रत्येकमष्टौ
संस्कारान् चिन्तयन् कंचित्कालं शिष्यप्राणं तत्रैव विश्रमय्य पुनरवरोहेत् । ४३.५
इत्येवापादिताष्टाचत्वारिंशत्संस्कारोपरिकृतरुद्रांशापत्तिः समयीभवति । 43.5
ततः अस्मै पूज्यं मन्त्रं पुष्पाद्यैः सह अर्पयेत् ।
ततः समयान् अस्मै निरूपयेत् ।

tatastathaiva parameśvaraṃ pūjayitvā tadagre śiṣyasya prāṇakrameṇa praviśya hṛtkaṇṭhatālulalāṭarandhradvādaśānteṣu ṣaṭsu kāraṇaṣaṭkasparśaṃ kurvan pratyekamaṣṭau saṃskārān cintayan kaṃcitkālaṃ śiṣyaprāṇaṃ tatraiva viśramayya punaravarohet |
ityevāpāditāṣṭācatvāriṃśatsaṃskāroparikṛtarudrāṃśāpattiḥ samayībhavati |
tataḥ asmai pūjyaṃ mantraṃ puṣpādyaiḥ saha arpayet |
tataḥ samayān asmai nirūpayet ||

Then, having worshipped the Supreme Lord in the same way, before him, entering the disciple by the course of his breath, touching the six causes at the six places — heart, throat, palate, brow, aperture and twelve-finger point — and imagining eight refinements at each, letting the disciple's breath rest there for a while, one should descend again. Thus, having received the forty-eight refinements and, above them, been brought to the state of Rudra, he becomes a samayin. Then one should hand him the mantra to be worshipped, together with flowers and the rest. Then one should set out the rules for him.

WORD BY WORD ततः तथा एव परमेश्वरं पूजयित्वा — then, having worshipped the Supreme Lord in the same way · तत्-अग्रे शिष्यस्य प्राण-क्रमेण प्रविश्य — before him, entering the disciple by the course of his breath · हृत्-कण्ठ-तालु-ललाट-रन्ध्र-द्वादशान्तेषु षट्सु कारण-षट्क-स्पर्शं कुर्वन् — touching the six causes at the six places — heart, throat, palate, brow, aperture and twelve-finger point · प्रत्येकम् अष्टौ संस्कारान् चिन्तयन् — imagining eight refinements at each · कंचित् कालं शिष्य-प्राणं तत्र एव विश्रमय्य पुनः अवरोहेत् — letting the disciple's breath rest there for a while, one should descend again · इति एव आपादित-अष्टाचत्वारिंशत्-संस्कार-उपरि-कृत-रुद्र-अंश-आपत्तिः — thus, having received the forty-eight refinements and, above them, been brought to the state of Rudra · समयी भवति — he becomes a samayin · ततः अस्मै पूज्यं मन्त्रं पुष्प-आद्यैः सह अर्पयेत् — then one should hand

him the mantra to be worshipped, together with flowers and the rest · ततः समयान् अस्मै निरूपयेत् — then one should set out the rules for him

गुरौ सर्वात्मना भक्तिः, तथा शास्त्रे देवे, तत्प्रतिद्वन्द्विनि पराङ्मुखता, गुरुवत् गुरुपुत्रादेः विद्यासंबन्धकृतस्य तत्पूर्वदीक्षितादेः संदर्शनम्, यौनसंबन्धस्य तदाराधनार्थम्, न तु स्वत इति मन्तव्यम् ।

स्त्रियो वन्ध्यायास्तज्जुगुप्साहेतुं न कुर्यात् ।

देवतानाम गुरुनाम तथा मन्त्रं पूजाकालात् ऋते न उच्चारयेत् । ४३.६

गुरूपभुक्तं शय्यादि न भुञ्जीत । 43.6

यत् किंचित् लौकिकं क्रीडादि तत् गुरुसंनिधौ न कुर्यात् ।

तद्व्यतिरेकेण न अन्यत्र उत्कर्षबुद्धिं कुर्यात् ।

सर्वत्र श्राद्धादौ गुरुमेव पूजयेत् ।

सर्वेषु च नैमित्तिकेषु शाकिनीत्यादिशब्दान् न वदेत् ।

gurau sarvātmanā bhaktiḥ, tathā śāstre deve, tatpratidvandvini parāṅmukhatā, guruvat guruputrādeḥ vidyāsaṃbandhakṛtasya tatpūrvadīkṣitādeḥ saṃdarśanam, yaunasaṃbandhasya tadārādhanārtham, na tu svata iti mantavyam |

striyo vandhyāyāstajjugupsāhetuṃ na kuryāt |

devatānāma gurunāma tathā mantraṃ pūjākālāt ṛte na uccārayet |

gurūpabhuktaṃ śayyādi na bhuñjīta |

yat kiṃcit laukikaṃ krīḍādi tat gurusaṃnidhau na kuryāt |

tadvyatirekeṇa na anyatra utkarṣabuddhiṃ kuryāt |

sarvatra śrāddhādau gurumeva pūjayet |

sarveṣu ca naimittikeṣu śākinītyādiśabdān na vadet ||

Devotion with one's whole being to the teacher, and likewise to the scripture and the deity; turning away from whatever opposes them; regarding as the teacher the teacher's son and the rest who are related by the knowledge, and those initiated by him earlier — a relative by marriage is honoured for the sake of pleasing the teacher, not on his own account, this is to be understood. One should give a barren woman no cause to be despised. One should not speak the deity's name, the teacher's name or the mantra outside the time of worship. One should not use a bed and the like that the teacher has used. Whatever is worldly, games and the like, one should not do in the teacher's presence. One should not think anything apart from him superior. Everywhere, in the ancestral rite and the like, one should

worship the teacher himself. And in all occasional rites one should not utter words like "śākinī".

WORD BY WORD गुरौ सर्व-आत्मना भक्तिः तथा शास्त्रे देवे — devotion with one's whole being to the teacher, and likewise to the scripture and the deity · तत्-प्रतिद्वन्द्विनि पराङ्मुखता — turning away from whatever opposes them · गुरुवत् गुरु-पुत्र-आदेः विद्या-संबन्ध-कृतस्य तत्-पूर्व-दीक्षित-आदेः संदर्शनम् — regarding as the teacher the teacher's son and the rest who are related by the knowledge, and those initiated by him earlier · यौन-संबन्धस्य तत्-आराधन-अर्थम् — a relative by marriage is honoured for the sake of pleasing the teacher · न तु स्वतः इति मन्तव्यम् — not on his own account — this is to be understood · स्त्रियः वन्ध्यायाः तत्-जुगुप्सा-हेतुं न कुर्यात् — one should give a barren woman no cause to be despised · देवता-नाम गुरु-नाम तथा मन्त्रं पूजा-कालात् ऋते न उच्चारयेत् — one should not speak the deity's name, the teacher's name or the mantra outside the time of worship · गुरु-उपभुक्तं शय्या-आदि न भुञ्जीत — one should not use a bed and the like that the teacher has used · यत् किंचित् लौकिकं क्रीडा-आदि तत् गुरु-संनिधौ न कुर्यात् — whatever is worldly, games and the like, one should not do in the teacher's presence · तत्-व्यतिरेकेण न अन्यत्र उत्कर्ष-बुद्धिं कुर्यात् — one should not think anything apart from him superior · सर्वत्र श्राद्ध-आदौ गुरुम् एव पूजयेत् — everywhere, in the ancestral rite and the like, one should worship the teacher himself · सर्वेषु च नैमित्तिकेषु शाकिनी-इति-आदि-शब्दान् न वदेत् — and in all occasional rites one should not utter words like "śākinī"

पर्वदिनानि पूजयेत् ।
वैष्णवाद्यैरधोदृष्टिभिः सह संगतिं न कुर्यात् ।
एतच्छासनस्थान् पूर्वजातिबुद्ध्या न पश्येत् ।
गुरुवर्गे गृहागते यथाशक्ति यागं कुर्यात् ।
अधोमार्गस्थितं कंचित् वैष्णवाद्यं तच्छास्त्रकुतूहलात् गुरूकृत्यापि त्यजेत् ।
तदापि न उत्कर्षबुद्ध्या पश्येत् ।
लिङ्गिभिः सह समाचारमेलनं न कुर्यात्, तान् केवलं यथाशक्ति पूजयेत् । ४३.७ 43.7
शङ्कास्त्यजेत् ।
चक्रे स्थितश्चरमाग्र्यादिविभागं जन्मकृतं न संकल्पयेत् ।
शरीरात् ऋते न अन्यत् आयतनतीर्थादिकं बहुमानेन पश्येत् ।
मन्त्रहृदयम् अनवरतं स्मरेत्, इत्येवं शिष्यः श्रुत्वा प्रणम्य अभ्युपगम्य गुरुं
धनदारशरीरपर्यन्तया दक्षिणया परितोष्य पूर्वदीक्षितांश्च दीनानाथादिकान् तर्पयेत् ।

parvadināni pūjayet |
vaiṣṇavādyairadhodṛṣṭibhiḥ saha saṃgatiṃ na kuryāt |
etacchāsanasthān pūrvajātibuddhyā na paśyet |
guruvarge gṛhāgate yathāśakti yāgaṃ kuryāt |
adhomārgasthitaṃ kaṃcit vaiṣṇavādyaṃ tacchāstrakutūhalāt gurūkṛtyāpi tyajet |
tadāpi na utkarṣabuddhyā paśyet |
liṅgibhiḥ saha samācāramelanaṃ na kuryāt, tān kevalaṃ yathāśakti pūjayet |
śaṅkāstyajet |
cakre sthitaścaramāgryādivibhāgaṃ janmakṛtaṃ na saṃkalpayet |
śarīrāt ṛte na anyat āyatanatīrthādikaṃ bahumānena paśyet |
mantrahṛdayam anavarataṃ smaret, ityevaṃ śiṣyaḥ śrutvā praṇamya abhyupagamya guruṃ dhanadāraśarīraparyantayā dakṣiṇayā paritoṣya pūrvadīkṣitāṃśca dīnānāthādikān tarpayet ||

One should honour the festival days. One should not keep company with those of lower views, Vaiṣṇavas and the like. One should not look on those who stand in this teaching with a thought of their former caste. When the teacher's people come to the house, one should perform worship as one can. Someone on a lower path, a Vaiṣṇava or the like, even if one has taken him as teacher out of curiosity about his scripture, one should leave; even then one should not reg-

ard him as superior. One should not mix one's observances with those who wear sectarian marks; one should only honour them as one can. One should give up doubts. Standing in the circle, one should not think of divisions made by birth, lowest, highest and the rest. One should not look with great regard on any shrine, ford or the like other than the body. One should remember the heart of the mantra without pause. Having heard this, bowed, and accepted it, the disciple, having satisfied the teacher with a gift extending to wealth, wife and body, should satisfy the earlier initiates and the poor, the helpless and the rest.

WORD BY WORD पर्व-दिनानि पूजयेत् — one should honour the festival days · वैष्णव-आद्यैः अधः-दृष्टिभिः सह संगतिं न कुर्यात् — one should not keep company with those of lower views, Vaiṣṇavas and the like · एतत्-शासन-स्थान् पूर्व-जाति-बुद्ध्या न पश्येत् — one should not look on those who stand in this teaching with a thought of their former caste · गुरु-वर्गे गृह-आगते यथाशक्ति यागं कुर्यात् — when the teacher's people come to the house, one should perform worship as one can · अधः-मार्ग-स्थितं कंचित् वैष्णव-आद्यं तत्-शास्त्र-कुतूहलात् गुरू-कृत्य अपि त्यजेत् — someone on a lower path, a Vaiṣṇava or the like, even if one has taken him as teacher out of curiosity about his scripture, one should leave · तदा अपि न उत्कर्ष-बुद्ध्या पश्येत् — even then one should not regard him as superior · लिङ्गिभिः सह समाचार-मेलनं न कुर्यात् — one should not mix one's observances with those who wear sectarian marks · तान् केवलं यथाशक्ति पूजयेत् — one should only honour them as one can · शङ्काः त्यजेत् — one should give up doubts · चक्रे स्थितः चरम-अग्र्य-आदि-विभागं जन्म-कृतं न संकल्पयेत् — standing in the circle, one should not think of divisions made by birth, lowest, highest and the rest · शरीरात् ऋते न अन्यत् आयतन-तीर्थ-आदिकं बहुमानेन पश्येत् — one should not look with great regard on any shrine, ford or the like other than the body · मन्त्र-हृदयम् अनवरतं स्मरेत् — one should remember the heart of the mantra without pause · इति एवं शिष्यः श्रुत्वा प्रणम्य अभ्युपगम्य — having heard this, bowed, and accepted it, the disciple · गुरुं धन-दार-शरीर-पर्यन्तया दक्षिणया परितोष्य — having satisfied the teacher with a gift extending to wealth, wife and body · पूर्व-दीक्षितान् च दीन-अनाथ-आदिकान् तर्पयेत् — should satisfy the earlier initiates and the poor, the helpless and the rest

भाविविधिना च मूर्तिचक्रं तर्पयेत् ।
इत्थं समयीभवति ।
मन्त्राभ्यासे नित्यपूजायां श्रवणेऽध्ययने अधिकारी, नैमित्तिके तु सर्वत्र गुरुमेव ४३.८ 43.8
अभ्यर्थयेत्, इति सामयिको विधिः ।

bhāvividhinā ca mūrticakraṃ tarpayet |
itthaṃ samayībhavati |
mantrābhyāse nityapūjāyāṃ śravaṇe'dhyayane adhikārī, naimittike tu sarvatra gurumeva abhyarthayet, iti sāmayiko vidhiḥ ||

And by the procedure to be described he should satisfy the circle of embodiments. In this way he becomes a samayin. He is entitled to practise the mantra, to daily worship, to hearing and to study; but in every occasional rite he should ask the teacher himself. Such is the rite of the samayin.

WORD BY WORD भावि-विधिना च मूर्ति-चक्रं तर्पयेत् — and by the procedure to be described he should satisfy the circle of embodiments · इत्थं समयी भवति — in this way he becomes a samayin · मन्त्र-अभ्यासे नित्य-पूजायां श्रवणे अध्ययने अधिकारी — he is entitled to practise the mantra, to daily worship, to hearing and to study · नैमित्तिके तु सर्वत्र गुरुम् एव अभ्यर्थयेत् — but in every occasional rite he should ask the teacher himself · इति सामयिकः विधिः — such is the rite of the samayin

अध्वानमालोच्य समस्तमन्तः
पूर्णं स्वमात्मानमथावलोक्य ।
पश्येदनुग्राहधिया द्विषट्क-
पर्यन्तमेवं समयी शिशुः स्यात् ॥

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adhvānamālocya samastamantaḥ |
pūrṇaṃ svamātmānamathāvalokya |
paśyedanugrāhadhiyā dviṣaṭka- |
paryantamevaṃ samayī śiśuḥ syāt ||

Having surveyed the entire course within and then beheld his own self as full, he should see it with the gracious mind as reaching to the twelve-finger point. Thus the child becomes a samayin.

WORD BY WORD अध्वानम् — the course · आलोच्य — having surveyed · समस्तम् — entire · अन्तः — within · पूर्णम् — full · स्वम् — own · आत्मानम् — self · अथ — then · अवलोक्य — having beheld · पश्येत् — should see · अनुग्राह-धिया — with the gracious mind · द्विषट्क-पर्यन्तम् — reaching to the twelve-finger point · एवम् — thus · समयी — a samayin · शिशुः — the child · स्यात् — becomes

सअलभा अपरि उण्णउ परभैरउ अत्ताणु
जाइवि अग्गणि सण्णउ जोअभिमी सत्ताणु ।
एहस समयदिक्ख परभइरव जलणि हि मज्जणिण
इत्थति लज्जहवन बहुपरिभवहोइउवाउजिण ॥

४३.९
43.9

saalabhā apari uṇṇau parabhairau attāṇu |
jāivi aggaṇi saṇṇau joabhimī sattāṇu |
ehasa samayadikkha parabhairava jalaṇi hi majjaṇiṇa |
itthati lajjahavana bahuparibhavahoiuvāujiṇa ||

The self, as the supreme Bhairava, is raised above all beings; having gone to the fore of the beings on the yogic ground and settled there, this samaya initiation is a bathing in the fire of the supreme Bhairava. Having reached this, one becomes the conqueror of the many defeats.

WORD BY WORD सअलभा अपरि उण्णउ — raised above all beings · परभैरउ अत्ताणु — the self as the supreme Bhairava · जाइवि अग्गणि सण्णउ — having gone to the fore and settled there · जोअभिमी सत्ताणु — of the beings on the yogic ground · एहस समयदिक्ख — this samaya initiation · परभइरव जलणि हि मज्जणिण — is a bathing in the fire of the supreme Bhairava · इत्थति लज्जहवन — having reached this · बहुपरिभवहोइउवाउजिण — one becomes one who has conquered the many defeats

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे समयिदीक्षाप्रकाशनं नाम त्रयोदशमाह्निकम् ॥ १३ ॥

Here ends the thirteenth āhnika, called the Showing of the Samaya Initiation, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

चतुर्दशमाह्निकम्

The Putraka Initiation

This āhnika gives, in short, the rite that makes a disciple a putraka, a spiritual son. After the samaya rite, on the third day the teacher worships the whole assembly of deities in the trident-and-lotus maṇḍala: the outer retinue and the door-deities outside, then in a row on the eastern side Gaṇapati, the teacher, the teacher's teacher, the highest teacher, the earlier masters, the circle of yoginīs, Vāgīśvarī and the guardian of the field. Having taken leave, he places the whole course from the root of the trident to the white lotus and worships it. On the middle trident sits the supreme goddess Parā with Bhairava, with Aparā and Parāparā on the left and right prongs, and the same goddesses on the side tridents. Because the goddess presides over every place, everything is complete through her presence, and the whole circle of deities worshipped as not different from her is worshipped everywhere. The teacher then joins the jar, the vessel, the maṇḍala, the fire and himself into one by the thought of non-difference, and worships specially with flowers and the rest filled with the taste of the Lord's non-duality. The rite must be full and without stinginess; if there is no wealth, the great maṇḍala rite should simply not be done. Living animals are offered, and one should not hesitate, because they too receive grace. After satisfying the Lord in the fire and offering the fat of another animal, the teacher sees himself as filled with the whole sixfold course, not different from anything, and sets the disciple before him — or, if the disciple is absent or dead, an image of grass and cow-dung. Having sprinkled and worshipped the disciple, he places the whole course in his body and then judges: for one who wants enjoyment he purifies only the bad; for one who wants freedom, both good and bad; in the seedless initiation even the bonds of the rules, for this is to be done even for a dying fool, who succeeds by mere devotion to teacher, deity and fire. What makes the difference everywhere is only the intention taken up, since mantras act according to intention. Keeping that in mind, he purifies the whole course in the disciple's body, from the toe to the twelve-finger point, by the thought of non-duality with Śiva, and having made the disciple's body and consciousness one with his own, he rests with the disciple

in the lake of endless bliss, full of the powers of will, knowledge and action, the maṇḍala of all beings in which only consciousness remains. Thus the disciple becomes not different from the Lord. If he wants enjoyment, he is joined to the level he desires; then a body made of pure levels is imagined for him so that he can live out the rest of his life. This is the initiation that unties every bond. The disciple honours the teacher with gifts, and the fire-rite follows: with the mantra of Parā, three oblations for each level, "I purify such-and-such a level of so-and-so, svāhā," ending in a full oblation with vauṣaṭ, up to the level of Śiva, then the full oblation of union, and for one who wants enjoyment, two more. Past and future karma is purified; only the karma now in force remains. The closing verses say the same: the awakened teacher, joining his own being within and without to the whole course, brings the disciple's intellect, breath and body into oneness with his own, and as soon as the disciple rests in that great bliss of awakening, the bound soul attains the state of Śiva.

अथ पुत्रकदीक्षाविधिः ।
स च विस्तीर्णः तन्त्रालोकात् अवधार्यः ।
संक्षिप्तस्तु उच्यते ।
समय्यन्तं विधिं कृत्वा तृतीयेऽह्नि त्रिशूलाब्जे मण्डले सामुदायिकं यागं पूजयेत्, तत्र ॐ ९ 44.1
बाह्यपरिवारं द्वारदेवताचक्रं च बहिः पूजयेत्, ततो मण्डलपूर्वभागे ऐशकोणात् आरभ्य आग्नेयान्तं पङ्क्तिक्रमेण गणपतिं गुरुं परमगुरुं परमेष्ठिनं पूर्वाचार्यान् योगिनीचक्रं वागीश्वरीं क्षेत्रपालं च पूजयेत् ।

atha putrakadīkṣāvidhiḥ |
sa ca vistīrṇaḥ tantrālokāt avadhāryaḥ |
saṃkṣiptastu ucyate |
samayyantaṃ vidhiṃ kṛtvā tṛtīye'hni triśūlābje maṇḍale sāmudāyikaṃ yāgaṃ pūjayet, tatra bāhyaparivāraṃ dvāradevatācakraṃ ca bahiḥ pūjayet, tato maṇḍalapūrvabhāge aiśakoṇāt ārabhya āgneyāntaṃ paṅktikrameṇa gaṇapatiṃ guruṃ paramaguruṃ parameṣṭhinaṃ pūrvācāryān yoginīcakraṃ vāgīśvarīṃ kṣetrapālaṃ ca pūjayet ||

Now the rite of the putraka initiation. In its full form it is to be learnt from the Tantrāloka; here it is told in short. Having done the rite up to the samayin stage, on the third day he should worship the whole assembly of deities in the trident-and-lotus maṇḍala. There he should worship the outer retinue and the circle of door-deities outside. Then, in the eastern part of the maṇḍala, in a row from the north-east corner to the south-east, he should worship Gaṇapati, the teacher, the teacher's teacher, the highest teacher, the earlier masters, the circle of yoginīs, Vāgīśvarī and the guardian of the field.

WORD BY WORD अथ पुत्रक-दीक्षा-विधिः — now the rite of the putraka initiation · स च विस्तीर्णः — in its full form it · तन्त्रालोकात् अवधार्यः — is to be learnt from the Tantrāloka · संक्षिप्तः तु उच्यते — here it is told in short · समयि-अन्तं विधिं कृत्वा — having done the rite up to the samayin stage · तृतीये अह्नि — on the third day · त्रिशूल-अब्जे मण्डले — in the trident-and-lotus maṇḍala · सामुदायिकं यागं पूजयेत् — he should worship the whole assembly of deities · तत्र बाह्य-परिवारं द्वार-देवता-चक्रं च — there, the outer retinue and the circle of door-deities · बहिः पूजयेत् — he should worship outside · ततः मण्डल-पूर्व-भागे — then, in the eastern part of the maṇḍala · ऐश-कोणात् आरभ्य आग्नेय-अन्तम् — from the north-east corner to the south-east · पङ्क्ति-क्रमेण — in a row · गणपतिं गुरुं परम-गुरुं

परमेष्ठिनम् — Gaṇapati, the teacher, the teacher's teacher, the highest teacher · पूर्व-आचार्यान् योगिनी-चक्रं वागीश्वरीं क्षेत्रपालं च — the earlier masters, the circle of yoginīs, Vāgīśvarī and the guardian of the field · पूजयेत् — he should worship

ततः आज्ञां समुचिताम् आदाय शूलमूलात् प्रभृति सितकमलान्तं समस्तम् अध्वानं न्यस्य अर्चयेत्, ततो मध्यमे त्रिशूले मध्यारायां भगवती श्रीपराभट्टारिका भैरवनाथेन सह, वामारायां तथैव श्रीमदपरा, दक्षिणारायां श्रीपरापरा, दक्षिणे त्रिशूले मध्ये श्रीपरापरा, वामे त्रिशूले मध्ये श्रीमदपरा, द्वे तु यथास्वम् ।
एवं सर्वस्थानाधिष्ठातृत्वे भगवत्याः सर्वं पूर्णं तदधिष्ठानात् भवति इति ।

४४.२
44.2

tata ājñāṃ samucitām ādāya śūlamūlāt prabhṛti sitakamalāntaṃ samastam adhvānaṃ nyasya arcayet, tato madhyame triśūle madhyārāyāṃ bhagavatī śrīparābhaṭṭārikā bhairavanāthena saha, vāmārāyāṃ tathaiva śrīmadaparā, dakṣiṇārāyāṃ śrīparāparā, dakṣiṇe triśūle madhye śrīparāparā, vāme triśūle madhye śrīmadaparā, dve tu yathāsvam |
evaṃ sarvasthānādhiṣṭhātṛtve bhagavatyāḥ sarvaṃ pūrṇaṃ tadadhiṣṭhānāt bhavati iti ||

Then, having taken the proper leave, he should place the whole course from the root of the trident up to the white lotus and worship it. Then, on the middle prong of the middle trident sits the goddess, the revered Parā, with Lord Bhairava; on the left prong likewise the revered Aparā; on the right prong the revered Parāparā. In the middle of the right trident sits the revered Parāparā, in the middle of the left trident the revered Aparā, and the two others each in their own place. Thus, since the goddess presides over every place, everything becomes complete through her presence.

WORD BY WORD ततः आज्ञां समुचिताम् आदाय — then, having taken the proper leave · शूल-मूलात् प्रभृति सित-कमल-अन्तम् — from the root of the trident up to the white lotus · समस्तम् अध्वानं न्यस्य अर्चयेत् — he should place the whole course and worship it · ततः मध्यमे त्रिशूले मध्य-अरायाम् — then, on the middle prong of the middle trident · भगवती श्री-परा-भट्टारिका भैरवनाथेन सह — the goddess, the revered Parā, with Lord Bhairava · वाम-अरायां तथा एव श्रीमत्-अपरा — on the left prong likewise the revered Aparā · दक्षिण-अरायां श्री-परापरा — on the right prong the revered Parāparā · दक्षिणे त्रिशूले मध्ये श्री-परापरा — in the middle of the right trident the revered Parāparā · वामे त्रिशूले मध्ये श्रीमत्-अपरा — in the middle of the left trident the revered Aparā · द्वे तु यथास्वम् — and the two others each in their own place · एवं सर्व-स्थान-अधिष्ठातृत्वे भगवत्याः — thus, since the goddess presides over every place · सर्वं पूर्णं तत्-अधिष्ठानात् भवति इति — everything becomes complete through her presence

ततो मध्यशूलमध्यारायां समस्तं देवताचक्रं लोकपालास्त्रपर्यन्तम् अभिन्नतयैव पूजयेत् तदधिष्ठानात् सर्वत्र पूजितम् ।
ततः कुम्भे कलशे मण्डले अग्नौ स्वात्मनि च अभेदभावनया पञ्चाधिकरणम् अनुसन्धिं कुर्यात्, ततः परमेश्वराद्वयरसबृंहितेन पुष्पादिना विशेषपूजां कुर्यात् ।

४४.३
44.3

tato madhyaśūlamadhyārāyāṃ samastaṃ devatācakraṃ lokapālāstraparyantam abhinnatayaiva pūjayet tadadhiṣṭhānāt sarvatra pūjitam |
tataḥ kumbhe kalaśe maṇḍale agnau svātmani ca abhedabhāvanayā pañcādhikaraṇam anusandhiṃ kuryāt, tataḥ parameśvarādvayarasabṛṃhitena puṣpādinā viśeṣapūjāṃ kuryāt ||

Then, on the middle prong of the middle trident, he should worship the whole circle of deities, down to the world-guardians and their weapons, as not different from her; through her presence it is worshipped everywhere. Then, in the jar, the vessel, the maṇḍala, the fire and himself, he should join the five seats into one by the thought of non-difference. Then he should do the special worship with flowers and the rest, filled with the taste of the Lord's non-duality.

WORD BY WORD ततः मध्य-शूल-मध्य-अरायाम् — then, on the middle prong of the middle trident · समस्तं देवता-चक्रं लोकपाल-अस्त्र-पर्यन्तम् — the whole circle of deities, down to the world-guardians and their weapons · अभिन्नतया एव पूजयेत् — he should worship as not different from her · तत्-अधिष्ठानात् सर्वत्र पूजितम् — through her presence it is worshipped everywhere · ततः कुम्भे कलशे मण्डले अग्नौ स्व-आत्मनि च — then, in the jar, the vessel, the maṇḍala, the fire and himself · अभेद-भावनया — by the thought of non-difference · पञ्च-अधिकरणम् अनुसन्धिं कुर्यात् — he should join the five seats into one · ततः परमेश्वर-अद्वय-रस-बृंहितेन पुष्प-आदिना — then, with flowers and the rest filled with the taste of the Lord's non-duality · विशेष-पूजां कुर्यात् — he should do the special worship

किं बहुना—तर्पणनैवेद्यपरिपूर्णं वित्तशाठ्यविरहितो यागस्थानं कुर्यात् ।
असति वित्ते तु महामण्डलयागो न कर्तव्य एव ।
पशूंश्च जीवतो निवेदयेत् ।
तेऽपि हि एवम् अनुगृहीता भवन्ति, इति कारुणिकतया पशुविधौ न विचिकित्सेत् ।

४४.४
44.4

kiṃ bahunā—tarpaṇanaivedyaparipūrṇaṃ vittaśāṭhyavirahito yāgasthānaṃ kuryāt |
asati vitte tu mahāmaṇḍalayāgo na kartavya eva |
paśūṃśca jīvato nivedayet |
te'pi hi evam anugṛhītā bhavanti, iti kāruṇikatayā paśuvidhau na vicikitset ||

In short, without any stinginess with wealth he should make the place of worship full of libations and food-offerings. But if there is no wealth, the great maṇḍala rite should simply not be done. And he should offer living animals. For they too receive grace in this way; so, out of compassion, he should not hesitate over the animal rite.

WORD BY WORD किं बहुना — in short · तर्पण-नैवेद्य-परिपूर्णं यागस्थानं कुर्यात् — he should make the place of worship full of libations and food-offerings · वित्त-शाठ्य-विरहितः — without any stinginess with wealth · असति वित्ते तु — but if there is no wealth · महा-मण्डल-यागः न कर्तव्यः एव — the great maṇḍala rite should simply not be done · पशून् च जीवतः निवेदयेत् — and he should offer living animals · ते अपि हि एवम् अनुगृहीताः भवन्ति — for they too receive grace in this way · इति कारुणिकतया — so, out of compassion · पशु-विधौ न विचिकित्सेत् — he should not hesitate over the animal rite

ततोऽग्नौ परमेश्वरं तिलाज्यादिभिः संतर्प्य तदग्रेऽन्यं पशुं वपाहोमार्थं कुर्यात्, देवताचक्रं तद्वपया तर्पयेत्, पुनर्मण्डलं पूजयेत्, ततः परमेश्वरं विज्ञप्य सर्वाभिन्नसमस्तषडध्वपरिपूर्णम् आत्मानं भावयित्वा शिष्यं पुरोऽवस्थितं कुर्यात् । परोक्षदीक्षायां जीवन्मृतरूपायाम् अग्रे तं ध्यायेत्, तदीयां वा प्रतिकृतिं दर्भगोमयादिमयीम् अग्रे स्थापयेत् । तथाविधं शिष्यम् अर्घपात्रविप्रुट्प्रोक्षितं पुष्पादिभिश्च पूजितं कृत्वा समस्तमध्वानं तद्देहे न्यसेत् ।

४४.५
44.5

tato'gnau parameśvaraṃ tilājyādibhiḥ saṃtarpya tadagre'nyaṃ paśuṃ vapāhomārthaṃ kuryāt, devatācakraṃ tadvapayā tarpayet, punarmaṇḍalaṃ pūjayet, tataḥ parameśvaraṃ vijñapya sarvābhinnasamastaṣaḍadhvaparipūrṇam ātmānaṃ bhāvayitvā śiṣyaṃ puro'vasthitaṃ kuryāt |
parokṣadīkṣāyāṃ jīvanmṛtarūpāyām agre taṃ dhyāyet, tadīyāṃ vā pratikṛtiṃ darbhagomayādimayīm agre sthāpayet |
tathāvidhaṃ śiṣyam arghapātraviprutprokṣitaṃ puṣpādibhiśca pūjitaṃ kṛtvā samastamadhvānaṃ taddehe nyaset ||

Then, having satisfied the Lord in the fire with sesame, ghee and the rest, before it he should offer another animal for the oblation of fat; he should satisfy the circle of deities with its fat, and worship the maṇḍala again. Then, having made his request to the Lord, and having seen himself as filled with the whole sixfold course, not different from anything, he should set the disciple before him. In an initiation of one absent, whether living or dead, he should imagine him in front, or place before him an image of him made of grass, cowdung and the like. Having sprinkled such a disciple with drops from the offering-vessel and worshipped him with flowers and the rest, he should place the whole course in his body.

WORD BY WORD ततः अग्नौ परमेश्वरं तिल-आज्य-आदिभिः संतर्प्य — then, having satisfied the Lord in the fire with sesame, ghee and the rest · तत्-अग्रे अन्यं पशुं वपा-होम-अर्थं कुर्यात् — before it he should offer another animal for the oblation of fat · देवता-चक्रं तत्-वपया तर्पयेत् — he should satisfy the circle of deities with its fat · पुनः मण्डलं पूजयेत् — he should worship the maṇḍala again · ततः परमेश्वरं विज्ञप्य — then, having made his request to the Lord · सर्व-अभिन्न-समस्त-षट्-अध्व-परिपूर्णम् आत्मानं भावयित्वा — having seen himself as filled with the whole sixfold course, not different from anything · शिष्यं

पुरः-अवस्थितं कुर्यात् — he should set the disciple before him · परोक्ष-दीक्षायां जीवत्-मृत-रूपायाम् — in an initiation of one absent, whether living or dead · अग्रे तं ध्यायेत् — he should imagine him in front · तदीयां वा प्रतिकृतिं दर्भ-गोमय-आदि-मयीम् अग्रे स्थापयेत् — or place before him an image of him made of grass, cow-dung and the like · तथाविधं शिष्यम् — such a disciple · अर्घ-पात्र-विप्रुट्-प्रोक्षितं पुष्प-आदिभिः च पूजितं कृत्वा — having sprinkled with drops from the offering-vessel and worshipped with flowers and the rest · समस्तम् अध्वानं तत्-देहे न्यसेत् — he should place the whole course in his body

ततः इत्थं विचारयेत्, भोगेच्छोः शुभं न शोधयेत् ।
मुमुक्षोस्तु शुभाशुभम् उभयमपि ।
निर्बीजायां तु समयपाशान् अपि शोधयेत्, सा च आसन्नमरणस्य अत्यन्तमूर्खस्यापि ४४.६
कर्तव्या इति परमेश्वराज्ञा, तस्यापि तु गुरुदेवताग्निभक्तिनिष्ठत्वमात्रात् सिद्धिः । 44.6
अत्र च सर्वत्र वासनाग्रहणमेव भेदकम्—मन्त्राणां वासनानुगुण्येन
तत्तत्कार्यकारित्वात् ।

tata itthaṃ vicārayet, bhogecchoḥ śubhaṃ na śodhayet |
mumukṣostu śubhāśubham ubhayamapi |
nirbījāyāṃ tu samayapāśān api śodhayet, sā ca āsannamaraṇasya atyantamūrkhasyāpi kartavyā iti parameśvarājñā, tasyāpi tu gurudevatāgnibhaktiniṣṭhatvamātrāt siddhiḥ |
atra ca sarvatra vāsanāgrahaṇameva bhedakam—mantrāṇāṃ vāsanānuguṇyena tattatkāryakāritvāt ||

Then he should judge in this way: for one who wants enjoyment he should not purify the good; but for one who wants freedom, both good and bad. In the seedless initiation he should purify even the bonds of the rules. And it is to be done even for one near death who is an utter fool — such is the Lord's command — and even for him success comes from mere firm devotion to teacher, deity and fire. And here, everywhere, only the intention taken up makes the difference, because mantras bring about this or that result according to the intention.

WORD BY WORD ततः इत्थं विचारयेत् — then he should judge in this way · भोग-इच्छोः शुभं न शोधयेत् — for one who wants enjoyment he should not purify the good · मुमुक्षोः तु शुभ-अशुभम् उभयम् अपि — but for one who wants freedom, both good and bad · निर्बीजायां तु समय-पाशान् अपि शोधयेत् — in the seedless initiation he should purify even the bonds of the rules · सा च आसन्न-मरणस्य अत्यन्त-मूर्खस्य अपि कर्तव्या — and it is to be done even for one near death who is an utter fool · इति परमेश्वर-आज्ञा — such is the Lord's command · तस्य अपि तु — and even for him · गुरु-देवता-अग्नि-भक्ति-निष्ठत्व-मात्रात् सिद्धिः — success comes from mere firm devotion to teacher, deity and fire · अत्र च सर्वत्र — and here, everywhere · वासना-ग्रहणम् एव भेदकम् — only the intention taken up makes the difference · मन्त्राणां वासना-आनुगुण्येन तत्-तत्-कार्य-कारित्वात् — because mantras bring about this or that result according to the intention

एवं वासनाभेदमनुसंधाय मुख्यमन्त्रपरामर्शविशेषेण समस्तमध्वानं स्वदेहगतं शिवाद्वयभावनया शोधयेत् ।
एवं क्रमेण पादाङ्गुष्ठात् प्रभृति द्वादशान्तपर्यन्तं स्वात्मदेहस्वात्मचैतन्याभिन्नीकृतदेहचैतन्यस्य शिष्यस्य आसाद्य तत्रैव अनन्तानन्दसरसि स्वातन्त्र्यैश्वर्यसारे समस्तेच्छाज्ञानक्रियाशक्तिनिर्भरसमस्तदेवताचक्रेश्वरे समस्ताध्वभरिते चिन्मात्रावशेषविश्वभावमण्डले तथाविधरूपैकीकारेण शिष्यात्मना सह एकीभूतो विश्रान्तिमासादयेत्, इत्येवं परमेश्वराभिन्नोऽसौ भवति । ४४.७ 44.7

evaṃ vāsanābhedamanusaṃdhāya mukhyamantraparāmarśaviśeṣeṇa samastamadhvānaṃ svadehagataṃ śivādvayabhāvanayā śodhayet |
evaṃ krameṇa pādāṅguṣṭhāt prabhṛti dvādaśāntaparyantaṃ svātmadehasvātmacaitanyābhinnīkṛtadehacaitanyasya śiṣyasya āsādya tatraiva anantānandasarasi svātantryaiśvaryasāre samastecchājñānakriyāśaktinirbharasamastadevatācakreśvare samastādhvabharite cinmātrāvaśeṣaviśvabhāvamaṇḍale tathāvidharūpaikīkāreṇa śiṣyātmanā saha ekībhūto viśrāntimāsādayet, ityevaṃ parameśvarābhinno'sau bhavati ||

Thus, keeping in mind the difference of intention, he should purify the whole course present in his own body by the special awareness of the chief mantra, with the thought of non-duality with Śiva. Thus, step by step, from the big toe up to the twelve-finger point, he reaches the disciple, whose body and consciousness have been made one with his own body and consciousness; and there, in the lake of endless bliss whose essence is the sovereignty of freedom — the lord of the whole circle of deities, full of all the powers of will, knowledge and action, filled with the whole course, the maṇḍala of all beings in which only consciousness remains — becoming one in that same form, he should come to rest as one with the disciple's self. In this way the disciple becomes not different from the Lord.

WORD BY WORD एवं वासना-भेदम् अनुसंधाय — thus, keeping in mind the difference of intention · मुख्य-मन्त्र-परामर्श-विशेषेण — by the special awareness of the chief mantra · समस्तम् अध्वानं स्व-देह-गतम् — the whole course present in his own body · शिव-अद्वय-भावनया शोधयेत् — he should purify by the thought of non-duality with Śiva · एवं

क्रमेण — thus, step by step · पाद-अङ्गुष्ठात् प्रभृति द्वादश-अन्त-पर्यन्तम् — from the big toe up to the twelve-finger point · स्व-आत्म-देह-स्व-आत्म-चैतन्य-अभिन्नीकृत-देह-चैतन्यस्य शिष्यस्य — of the disciple whose body and consciousness have been made one with his own body and consciousness · आसाद्य — having reached · तत्र एव अनन्त-आनन्द-सरसि — there, in the lake of endless bliss · स्वातन्त्र्य-ऐश्वर्य-सारे — whose essence is the sovereignty of freedom · समस्त-इच्छा-ज्ञान-क्रिया-शक्ति-निर्भर-समस्त-देवता-चक्र-ईश्वरे — the lord of the whole circle of deities, full of all the powers of will, knowledge and action · समस्त-अध्व-भरिते — filled with the whole course · चित्-मात्र-अवशेष-विश्व-भाव-मण्डले — the maṇḍala of all beings in which only consciousness remains · तथाविध-रूप-एकीकारेण — by becoming one in that same form · शिष्य-आत्मना सह एकीभूतः — become one with the disciple's self · विश्रान्तिम् आसादयेत् — he should come to rest · इति एवं परमेश्वर-अभिन्नः असौ भवति — in this way the disciple becomes not different from the Lord

ततो यदि भोगेच्छुः स्यात् ततो यत्रैव तत्त्वे भोगेच्छा अस्य भवति तत्रैव समस्तव्यस्ततया योजयेत् ।
तदनन्तरं शेषवृत्तये परमेश्वरस्वभावात् झटिति प्रसृतं शुद्धतत्त्वमयं देहम् अस्मै चिन्तयेत्,—इत्येषा समस्तपाशवियोजिका दीक्षा ।
ततः शिष्यो गुरुं दक्षिणाभिः पूर्ववत् पूजयेत् । ४४.८ 44.8

tato yadi bhogecchuḥ syāt tato yatraiva tattve bhogecchā asya bhavati tatraiva samastavyastatayā yojayet |
tadanantaraṃ śeṣavṛttaye parameśvarasvabhāvāt jhaṭiti prasṛtaṃ śuddhatattva-mayaṃ deham asmai cintayet,—ityeṣā samastapāśaviyojikā dīkṣā |
tataḥ śiṣyo guruṃ dakṣiṇābhiḥ pūrvavat pūjayet ||

Then, if he wants enjoyment, at whichever level his wish for enjoyment lies, there he should join him, to all of them or to one. After that, so that he may live out the rest of his life, he should imagine for him a body made of the pure levels, sprung in an instant from the nature of the Lord. This is the initiation that unties every bond. Then the disciple should honour the teacher with gifts, as before.

WORD BY WORD ततः यदि भोग-इच्छुः स्यात् — then, if he wants enjoyment · ततः यत्र एव तत्त्वे भोग-इच्छा अस्य भवति — then at whichever level his wish for enjoyment lies · तत्र एव समस्त-व्यस्ततया योजयेत् — there he should join him, to all of them or to one · तत्-अनन्तरं शेष-वृत्तये — after that, so that he may live out the rest of his life · परमेश्वर-स्वभावात् झटिति प्रसृतम् — sprung in an instant from the nature of the Lord · शुद्ध-तत्त्व-मयं देहम् अस्मै चिन्तयेत् — he should imagine for him a body made of the pure levels · इति एषा समस्त-पाश-वियोजिका दीक्षा — this is the initiation that unties every bond · ततः शिष्यः गुरुं दक्षिणाभिः पूर्ववत् पूजयेत् — then the disciple should honour the teacher with gifts, as before

ततोऽग्नौ शिष्यस्य विधिं कुर्यात्, श्रीपरामन्त्रः अमुकस्यामुकं तत्त्वं शोधयामि, इति
स्वाहान्तं प्रतितत्त्वं तिस्र आहुतयः, अन्ते पूर्णा वौषडन्ता ।
एवं शिवान्ततत्त्वशुद्धिः, ततो योजनिकोक्तक्रमेण पूर्णाहुतिः ।
भोगेच्छोः भोगस्थाने योजनिकार्थमपरा, शुद्धतत्त्वसृष्ट्यर्थमन्या । ४४.९ 44.9
ततो गुरोः दक्षिणाभिः पूजनम्, इत्येषा पुत्रकदीक्षा ।
यत्र वर्तमानमेकं वर्जयित्वा भूतं भविष्यच्च कर्म शुध्यति ॥

tato'gnau śiṣyasya vidhiṃ kuryāt, śrīparāmantraḥ amukasyāmukaṃ tattvaṃ śodhayāmi, iti svāhāntaṃ pratitattvaṃ tisra āhutayaḥ, ante pūrṇā vauṣaḍantā |
evaṃ śivāntatattvaśuddhiḥ, tato yojanikoktakrameṇa pūrṇāhutiḥ |
bhogecchoḥ bhogasthāne yojanikārthamaparā, śuddhatattvasṛṣṭyarthamanyā |
tato guroḥ dakṣiṇābhiḥ pūjanam, ityeṣā putrakadīkṣā |
yatra vartamānamekaṃ varjayitvā bhūtaṃ bhaviṣyacca karma śudhyati ||

Then he should do the disciple's rite in the fire: with the mantra of the revered Parā, "I purify such-and-such a level of so-and-so", ending in svāhā, three oblations for each level, and at the end the full oblation ending in vauṣaṭ. Thus the levels up to Śiva are purified; then the full oblation in the order stated for the union. For one who wants enjoyment, another oblation to join him to the place of enjoyment, and one more to create the body of pure levels. Then the honouring of the teacher with gifts. This is the putraka initiation, in which past and future karma is purified, except only the karma now in force.

WORD BY WORD ततः अग्नौ शिष्यस्य विधिं कुर्यात् — then he should do the disciple's rite in the fire · श्री-परा-मन्त्रः — the mantra of the revered Parā · अमुकस्य अमुकं तत्त्वं शोधयामि इति स्वाहा-अन्तम् — "I purify such-and-such a level of so-and-so", ending in svāhā · प्रति-तत्त्वं तिस्रः आहुतयः — three oblations for each level · अन्ते पूर्णा वौषट्-अन्ता — and at the end the full oblation ending in vauṣaṭ · एवं शिव-अन्त-तत्त्व-शुद्धिः — thus the purification of the levels up to Śiva · ततः योजनिका-उक्त-क्रमेण पूर्ण-आहुतिः — then the full oblation in the order stated for the union · भोग-इच्छोः भोग-स्थाने योजनिका-अर्थम् अपरा — for one who wants enjoyment, another to join him to the place of enjoyment · शुद्ध-तत्त्व-सृष्टि-अर्थम् अन्या — and one more to create the body of pure levels · ततः गुरोः दक्षिणाभिः पूजनम् — then the honouring of the teacher with gifts · इति एषा पुत्रक-दीक्षा — this is the putraka initiation · यत्र वर्तमानम् एकं वर्जयित्वा — in which, except only the karma now in force · भूतं भविष्यत् च कर्म शुध्यति — past and future karma is purified

अन्तः समस्ताध्वमयीं स्वसत्तां
बहिश्च संधाय विभेदशून्यः ।
शिष्यस्य धीप्राणतनूर्निजासु
तास्वेकतां संगमयेत्प्रबुद्धः ॥ ४४ 44

antaḥ samastādhvamayīṃ svasattāṃ |
bahiśca saṃdhāya vibhedaśūnyaḥ |
śiṣyasya dhīprāṇatanūrnijāsu |
tāsvekatāṃ saṃgamayetprabuddhaḥ ||

Having joined his own being, made of the whole course, within and without, free of division, the awakened teacher should bring the disciple's intellect, breath and body into oneness with his own.

WORD BY WORD अन्तः — within · समस्त-अध्व-मयीम् — made of the whole course · स्व-सत्ताम् — his own being · बहिः — without · च — and · संधाय — having joined · विभेद-शून्यः — free of division · शिष्यस्य — the disciple's · धी-प्राण-तनूः — intellect, breath and body · निजासु — with his own · तासु — those · एकताम् — into oneness · संगमयेत् — should bring · प्रबुद्धः — the awakened one

शिष्यैकभावं झटिति प्रपद्य
तस्मिन्महानन्दविबोधपूर्णे ।
यावत्स विश्राम्यति तावदेव
शिवात्मभावं पशुरभ्युपैति ॥ ४५ 45

śiṣyaikabhāvaṃ jhaṭiti prapadya |
tasminmahānandavibodhapūrṇe |
yāvatsa viśrāmyati tāvadeva |
śivātmabhāvaṃ paśurabhyupaiti ||

Having in an instant attained oneness with the disciple, as soon as he rests in that state full of great bliss and awakening, that very moment the bound soul attains the state of being Śiva.

WORD BY WORD शिष्य-एक-भावम् — oneness with the disciple · झटिति — in an instant · प्रपद्य — having attained · तस्मिन् — in that · महा-आनन्द-विबोध-पूर्णे — full of great bliss and awakening · यावत् — as soon as · सः — he · विश्राम्यति — rests · तावत् एव — that very moment · शिव-आत्म-भावम् — the state of being Śiva · पशुः — the bound soul · अभ्युपैति — attains

जे सहु एकीभाउलये
विणु अच्छइ एहु विबोह समुद्द ।
सो पशु भइरउ हो इलये विणु
अन्तर्नावजिउ अस असमुद्दु ॥

४५.१
45.1

je sahu ekībhāulaye |
viṇu acchai ehu viboha samudda |
so paśu bhairau ho ilaye viṇu |
antarnāvajiu asa asamuddu ||

Whoever abides without division in the state of oneness with all — this is the ocean of awakening — that bound soul becomes Bhairava without any wavering, not overcome within, standing unshaken.

WORD BY WORD जे सहु एकीभाउलये — whoever, in the state of oneness with all · विणु अच्छइ — abides without division · एहु विबोह समुद्द — this is the ocean of awakening · सो पशु भइरउ हो — that bound soul becomes Bhairava · इलये विणु — without any wavering · अन्तर्नावजिउ — not overcome within · अस असमुद्दु — he stands unshaken

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे पुत्रकदीक्षाप्रकाशनं नाम चतुर्दशमाह्निकम् ॥ १४ ॥

Here ends the fourteenth āhnika, called the Showing of the Putraka Initiation, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

पञ्चदशमाह्निकम्

The Initiation with a Sign

This short āhnika describes the initiation given when a person is near death and the descent of grace comes to him, either of itself or through a relative who asks on his behalf. Then the teacher at once gives the initiation that makes the soul leave the body upward. He places the whole course in the disciple, purifies it step by step, then places the goddess Kālarātrī, the cutter of the vital knots, and with her cuts the bonds at the vital points one after another, until the disciple's consciousness stands at the opening at the crown of the head. Then, in the order already taught, he gives the full oblation of union, so that at its end the soul goes out and becomes not different from the supreme Śiva. For one who still wants enjoyment there is a second full oblation, to join him to the place of enjoyment; at that moment his soul dissolves, and nothing remains to be lived out. Or the teacher may recite the brahmavidyā in his ear, for its nature is reflective awareness and it at once awakens reflection in the consciousness of a bound soul that has been roused; even a samayin may recite it. Then the seedless initiation with a visible sign, shown to a dull person or to one on whom grace has fallen: at the time of giving the hand of Śiva, the teacher imagines in his right hand a triangular fiery maṇḍala, terrible with flames, sparking with the letter ra, fanned by a whirlwind outside; he drops a seed into that hand and burns its power to sprout with a chain of phaṭ-sounds kindled by the ra above and below; doing this, he lays the hand on the disciple's head. For both of them this seedless initiation destroys the power of the seed to produce its effect — since even plants are said to be fit for initiation. Then he imagines the disciple, set inside the city of wind and shaken, become light, so that he is seen to be light on the scales. The closing verse says that when the mantra is applied in the proper way — in the cutting of the vital knots, in making the disciple light, in dissolving the seed — the supreme Lord brings about each of these at once, and the vernacular verse adds that the mantra, whose life is the power of will, plainly accomplishes whatever particular thing the reciter holds in mind.

यदा पुनरासन्नमरणस्य स्वयं वा बन्धुमुखेन शक्तिपात उपजायते, तदा अस्मै सद्यः समुत्क्रमणदीक्षां कुर्यात् ।

समस्तमध्वानं शिष्ये न्यस्य तं च क्रमेण शोधयित्वा, भगवतीं कालरात्रीम् मर्मकर्तनीं ४६.१ **न्यस्य, तया क्रमात्क्रमं मर्मपाशान् विभिद्य, ब्रह्मरन्ध्रवर्ति शिष्यचैतन्यं कुर्यात् ।** 46.1

ततः पूर्वोक्तक्रमेण योजनिकार्थं पूर्णाहुतिं दद्यात्, यथा पूर्णाहुत्यन्ते जीवो निष्क्रान्तः परमशिवाभिन्नो भवति ।

yadā punarāsannamaraṇasya svayaṃ vā bandhumukhena śaktipāta upajāyate, tadā asmai sadyaḥ samutkramaṇadīkṣāṃ kuryāt |
samastamadhvānaṃ śiṣye nyasya taṃ ca krameṇa śodhayitvā, bhagavatīṃ kālarātrīm marmakartanīṃ nyasya, tayā kramātkramaṃ marmapāśān vibhidya, brahmarandhravarti śiṣyacaitanyaṃ kuryāt |
tataḥ pūrvoktakrameṇa yojanikārthaṃ pūrṇāhutiṃ dadyāt, yathā pūrṇāhutyante jīvo niṣkrāntaḥ paramaśivābhinno bhavati ||

But when the descent of grace comes to one near death, either of itself or through a relative, then he should at once give him the initiation of departure. Having placed the whole course in the disciple and purified it step by step, having placed the goddess Kālarātrī, the cutter of the vital knots, and with her cut the bonds at the vital points one after another, he should bring the disciple's consciousness to the opening at the crown of the head. Then, in the order already taught, he should give the full oblation for the union, so that at the end of the full oblation the soul goes out and becomes not different from the supreme Śiva.

WORD BY WORD यदा पुनः आसन्न-मरणस्य — but when, for one near death · स्वयं वा बन्धु-मुखेन — either of itself or through a relative · शक्तिपातः उपजायते — the descent of grace comes · तदा अस्मै सद्यः समुत्क्रमण-दीक्षां कुर्यात् — then he should at once give him the initiation of departure · समस्तम् अध्वानं शिष्ये न्यस्य — having placed the whole course in the disciple · तं च क्रमेण शोधयित्वा — and purified it step by step · भगवतीं कालरात्रीम् मर्म-कर्तनीं न्यस्य — having placed the goddess Kālarātrī, the cutter of the vital knots · तया क्रमात्-क्रमं मर्म-पाशान् विभिद्य — having cut the bonds at the vital points with her, one after another · ब्रह्मरन्ध्र-वर्ति शिष्य-चैतन्यं कुर्यात् — he should bring the disciple's consciousness to the opening at the crown · ततः पूर्व-उक्त-क्रमेण — then, in the order already taught · योजनिका-अर्थं पूर्ण-आहुतिं दद्यात् — he should give the full oblation for the

union · यथा पूर्ण-आहुति-अन्ते — so that at the end of the full oblation · जीवः निष्क्रान्तः परमशिव-अभिन्नः भवति — the soul goes out and becomes not different from the supreme Śiva

बुभुक्षोस्तु द्वितीया पूर्णाहुतिः—भोगस्थाने योजनाय, तत्काले च तस्य जीवलयः, नात्र शेषवर्तनम्, ब्रह्मविद्यां वा कर्णे पठेत्, सा हि परामर्शस्वभावा सद्यः प्रबुद्धपशुचैतन्ये प्रबुद्धविमर्शं करोति । ४६.२ 46.2

समय्यादेरपि च एतत्पाठेऽधिकारः ।

bubhukṣostu dvitīyā pūrṇāhutiḥ—bhogasthāne yojanāya, tatkāle ca tasya jīvalayaḥ, nātra śeṣavartanam, brahmavidyāṃ vā karṇe paṭhet, sā hi parāmarśasvabhāvā sadyaḥ prabuddhapaśucaitanye prabuddhavimarśaṃ karoti | samayyāderapi ca etatpāṭhe'dhikāraḥ ||

But for one who wants enjoyment there is a second full oblation, to join him to the place of enjoyment; and at that moment his soul dissolves — here nothing remains to be lived out. Or he may recite the brahmavidyā in his ear, for its nature is reflective awareness, and at once it produces awakened reflection in the consciousness of a bound soul that has been roused. And even a samayin and the like is entitled to recite it.

WORD BY WORD बुभुक्षोः तु द्वितीया पूर्ण-आहुतिः — but for one who wants enjoyment there is a second full oblation · भोग-स्थाने योजनाय — to join him to the place of enjoyment · तत्-काले च तस्य जीव-लयः — and at that moment his soul dissolves · न अत्र शेष-वर्तनम् — here nothing remains to be lived out · ब्रह्मविद्यां वा कर्णे पठेत् — or he may recite the brahmavidyā in his ear · सा हि परामर्श-स्वभावा — for its nature is reflective awareness · सद्यः प्रबुद्ध-पशु-चैतन्ये — at once, in the consciousness of a bound soul that has been roused · प्रबुद्ध-विमर्शं करोति — it produces awakened reflection · समयि-आदेः अपि च एतत्-पाठे अधिकारः — and even a samayin and the like is entitled to recite it

सप्रत्ययां निर्बीजां तु यदि दीक्षां मूढाय आयातशक्तिपाताय च दर्शयेत्, तदा हि शिवहस्तदानकाले अयं विधिः—त्रिकोणमाग्नेयं ज्वालाकरालं रेफविस्फुलिङ्गं बहिर्वात्याचक्रध्मायमानं मण्डलं दक्षिणहस्ते चिन्तयित्वा तत्रैव हस्ते बीजं किंचित् निक्षिप्य ऊर्ध्वाधोरेफविबोधितफट्कारपरम्पराभिः अस्य तां जननशक्तिं दहेत्, एवं ४६.३
कुर्वन् तं हस्तं शिष्यस्य मूर्धनि क्षिपेत्, इति द्वयोरपि एषा दीक्षा निर्बीजा 46.3
स्वकार्यकरणसामर्थ्यविध्वंसिनी भवति—स्थावराणामपि दीक्ष्यत्वेन उक्तत्वात्, वायुपुरान्तर्व्यवस्थितं दोधूयमानं शिष्यं लघूभूतं चिन्तयेत्—येन तुलया लघुः दृश्यते इति ।

sapratyayāṃ nirbījāṃ tu yadi dīkṣāṃ mūḍhāya āyātaśaktipātāya ca darśayet, tadā hi śivahastadānakāle ayaṃ vidhiḥ—trikoṇamāgneyaṃ jvālākarālaṃ rephavisphuliṅgaṃ bahirvātyācakradhmāyamānaṃ maṇḍalaṃ dakṣiṇahaste cintayitvā tatraiva haste bījaṃ kiṃcit nikṣipya ūrdhvādhorephavibodhitaphaṭkāraparamparābhiḥ asya tāṃ jananaśaktiṃ dahet, evaṃ kurvan taṃ hastaṃ śiṣyasya mūrdhani kṣipet, iti dvayorapi eṣā dīkṣā nirbījā svakāryakaraṇasāmarthyavidhvaṃsinī bhavati—sthāvarāṇāmapi dīkṣyatvena uktatvāt, vāyupurāntarvyavasthitaṃ dodhūyamānaṃ śiṣyaṃ laghūbhūtaṃ cintayet—yena tulayā laghuḥ dṛśyate iti ||

But if he shows the seedless initiation with a visible sign to a dull person or to one on whom grace has fallen, then, at the time of giving the hand of Śiva, this is the rite. Having imagined in the right hand a triangular fiery maṇḍala, terrible with flames, sparking with the letter ra, fanned by a whirlwind outside, and having dropped some seed into that very hand, he should burn its power to sprout with a chain of phaṭ-sounds kindled by the ra above and below; doing this, he should lay that hand on the disciple's head. Thus for both of them this seedless initiation destroys the power to produce its own effect — since even plants are said to be fit for initiation. He should imagine the disciple, set inside the city of wind and shaken, as become light, so that he is seen to be light on the scales.

WORD BY WORD सप्रत्ययां निर्बीजां तु दीक्षाम् — but the seedless initiation with a visible sign · यदि मूढाय आयात-शक्तिपाताय च दर्शयेत् — if he shows it to a dull person or to one on whom grace has fallen · तदा हि शिव-हस्त-दान-काले अयं विधिः — then, at the time of giving the hand of Śiva, this is the rite · त्रिकोणम् आग्नेयं ज्वाला-करालं रेफ-विस्फुलिङ्गम् — a

triangular fiery maṇḍala, terrible with flames, sparking with the letter ra · बहिः-वात्या-चक्र-ध्मायमानं मण्डलम् — fanned by a whirlwind outside · दक्षिण-हस्ते चिन्तयित्वा — having imagined in the right hand · तत्र एव हस्ते बीजं किंचित् निक्षिप्य — having dropped some seed into that very hand · ऊर्ध्व-अधः-रेफ-विबोधित-फट्कार-परम्पराभिः — with a chain of phaṭ-sounds kindled by the ra above and below · अस्य तां जनन-शक्तिं दहेत् — he should burn its power to sprout · एवं कुर्वन् तं हस्तं शिष्यस्य मूर्धनि क्षिपेत् — doing this, he should lay that hand on the disciple's head · इति द्वयोः अपि एषा दीक्षा निर्बीजा — thus for both of them this seedless initiation · स्व-कार्य-करण-सामर्थ्य-विध्वंसिनी भवति — destroys the power to produce its own effect · स्थावराणाम् अपि दीक्ष्यत्वेन उक्तत्वात् — since even plants are said to be fit for initiation · वायु-पुर-अन्तः-व्यवस्थितं दोधूयमानं शिष्यम् — the disciple, set inside the city of wind and shaken · लघूभूतं चिन्तयेत् — he should imagine as become light · येन तुलया लघुः दृश्यते इति — so that he is seen to be light on the scales

मर्मकर्तनविधौ लघुभावे
बीजभावविलये यदि मन्त्रः ।
तत्तथोचितपथेन नियुक्त-
स्तत्तदाशु कुरुते परमेशः ॥

४६
46

marmakartanavidhau laghubhāve |
bījabhāvavilaye yadi mantraḥ |
tattathocitapathena niyukta- |
stattadāśu kurute parameśaḥ ||

If the mantra is applied by the way proper to each — in the rite of cutting the vital knots, in making light, in dissolving the nature of the seed — the supreme Lord brings about each of these at once.

WORD BY WORD मर्म-कर्तन-विधौ — in the rite of cutting the vital knots · लघु-भावे — in making light · बीज-भाव-विलये — in dissolving the nature of the seed · यदि — if · मन्त्रः — the mantra · तत्-तथा-उचित-पथेन — by the way proper to each · नियुक्तः — is applied · तत्-तत् — each of these · आशु — at once · कुरुते — brings about · परमेशः — the supreme Lord

जं अनु अन्धि विसेसं
घेतूण जडन्ति मन्तमुच्चरइ ।
इच्छासत्तिप्पाणो
तं तं मन्तो करेइ फुडम् ॥

४६.४
46.4

jaṃ anu andhi visesaṃ |
ghetūṇa jaḍanti mantamuccarai |
icchāsattippāṇo |
taṃ taṃ manto karei phuḍam ||

Whatever particular thing one holds in mind while reciting the mantra with intent, the mantra, whose life is the power of will, plainly accomplishes exactly that.

WORD BY WORD जं अनु अन्धि विसेसं — whatever particular thing · घेतूण — holding in mind · जडन्ति मन्तम् उच्चरइ — one recites the mantra with intent · इच्छासत्तिप्पाणो — whose life is the power of will · तं तं मन्तो करेइ — the mantra accomplishes exactly that · फुडम् — plainly

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे सप्रत्ययदीक्षाप्रकाशनं नाम पञ्चदशमाह्निकम्
॥ १५ ॥

Here ends the fifteenth āhnika, called the Showing of the Initiation with a Sign, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

षोडशमाह्निकम्

Initiation of the Absent

This āhnika teaches initiation for one who is not present, and such a person is of two kinds: the dead and the living. The dead one who may be initiated is one who served a teacher and then died, or was cast out, or was killed by sorcery or by a mob, or felt at the moment of death a longing for this path, or received the descent of grace through some other door — so runs the Lord's command. In initiating the dead there is no preliminary rite. The causes that bring a particular mantra to presence in the maṇḍala are listed in rising order: abundant ritual action, the finest materials such as flowers, a sacred place, a maṇḍala such as the trident-lotus, a form that is the object of meditation, a mantra that shines of itself, and the bond with a yogin devoted to meditation, with one steeped in single-hearted devotion, and with a knower; when all come together, what more need be said. Then the teacher worships the deity, sets before it an effigy of the dead made of kuśa grass or the like, and sees it in the way his teacher's instruction taught him; and his own power, rising from the root support, seizes the endless channels of the staff of the course and, filling the sky of the nose, casts itself out until it wishes to pervade all. Two verses describe the great net: with a lattice of flames dense as pleasant smoke it covers the wheel of the course and draws in the desired soul; the soul that is to be caught first turns helplessly toward it, then is brought in whole, or from the middle of the course as one wishes — this is the yoga of the net, received from the tradition of Śambhunātha. To the objection that such a thing does not happen outside the rite without practice, the answer is that outside it one acts from desire and aversion and so cannot enter the Lord's sovereignty, and necessity then demands practice; here one is possessed by the Lord's own nature as grace, for it is the Lord himself who, through the teacher's body, favours those to be favoured, and his majesty is beyond thought. The soul so drawn enters the effigy of grass or a nutmeg; it does not stir, having no mind or breath, yet by the force of the teacher's meditation it does stir; and on it the whole purification is done as before, up to the full oblation and the joining, with which the effigy is dissolved into the supreme light. So raised, the soul is freed

by the full oblation itself if it stood in heaven, hell, the ghost-world or animal life; a human being obtains then and there knowledge, yoga, initiation or discernment, since he has a body fit for them. For the living absent one on whom grace has fallen the order is the same, minus the effigy and the drawing of the soul; the purification is done on him as made present by meditation alone. Initiation gives both enjoyment and liberation, since one's own tendencies are strong and many cannot cut the tendency to enjoy; and in initiation the purification of the higher teaching is the stronger, the other serving only to refine it. For the absent initiate too, knowledge and the rest arise just as they do for the present. The closing verse: the teacher, firm in his possession by the Lord and sharing his freedom, initiates one who is absent by mere intention — what wonder in that.

अथ परोक्षस्य दीक्षा, द्विविधश्च सः–मृतो जीवंश्च ।
तत्र कृतगुरुसेव एव मृत उद्वासितो वा अभिचारादिहतो डिम्बाहतो
मृत्युक्षणोदिततथारुचिः मुखान्तरायातशक्तिपातो वा तथा दीक्ष्य इत्याज्ञा । ४७.१ 47.1

atha parokṣasya dīkṣā, dvividhaśca saḥ–mṛto jīvaṃśca |
tatra kṛtaguruseva eva mṛta udvāsito vā abhicārādihato ḍimbāhato mṛtyukṣaṇoditatathāruciḥ mukhāntarāyātaśaktipāto vā tathā dīkṣya ityājñā ||

Now the initiation of one who is absent. He is of two kinds: the dead and the living. Of these, the dead one who had served a teacher, or one cast out, or one killed by sorcery and the like or by a mob, or one in whom such a longing arose at the moment of death, or one on whom grace descended through another door — such a one is to be initiated in that way. So runs the command.

WORD BY WORD अथ परोक्षस्य दीक्षा — now the initiation of one who is absent · द्विविधः च सः — and he is of two kinds · मृतः जीवन् च — the dead and the living · तत्र कृत-गुरु-सेवः एव मृतः — of these, the dead one who had served a teacher · उद्वासितः वा — or one cast out · अभिचार-आदि-हतः — killed by sorcery and the like · डिम्ब-आहतः — killed by a mob · मृत्यु-क्षण-उदित-तथा-रुचिः — one in whom such a longing arose at the moment of death · मुख-अन्तर-आयात-शक्तिपातः वा — or one on whom grace descended through another door · तथा दीक्ष्यः — is to be initiated in that way · इति आज्ञा — so runs the command

अत्र च मृतदीक्षायाम् अधिवासादि न उपयुज्यते ।
मण्डले मन्त्रविशेषसंनिधये यत्र बहुला क्रिया, उत्तममुपकरणं पुष्पादि, स्थानं पीठादि,
मण्डलं त्रिशूलाब्जादि, आकृतिः ध्येयविशेषः, मन्त्रः स्वयं दीप्तश्च, ध्यानपरस्य ४७.२
योगिनः तदेकभक्तिसमावेशशालिनो ज्ञानिनश्च संबन्धः, इत्येते संनिधानहेतवो 47.2
यथोत्तरम् उक्ताः ।
समुदितत्वे तु का कथा स्यात्–इति परमेश्वरेण उक्तम् ।

atra ca mṛtadīkṣāyām adhivāsādi na upayujyate |
maṇḍale mantraviśeṣasaṃnidhaye yatra bahulā kriyā, uttamamupakaraṇaṃ
puṣpādi, sthānaṃ pīṭhādi, maṇḍalaṃ triśūlābjādi, ākṛtiḥ dhyeyaviśeṣaḥ,
mantraḥ svayaṃ dīptaśca, dhyānaparasya yoginaḥ tadekabhaktisamāveśaśālino
jñāninaśca saṃbandhaḥ, ityete saṃnidhānahetavo yathottaram uktāḥ |
samuditatve tu kā kathā syāt–iti parameśvareṇa uktam ||

And here, in the initiation of the dead, the preliminary rite and the rest are not needed. For bringing a particular mantra to presence in the maṇḍala, these are the causes, stated each higher than the last: abundant ritual action, the finest materials such as flowers, a place such as a sacred seat, a maṇḍala such as the trident-lotus, a form that is the object of meditation, a mantra that shines of itself, and the bond with a yogin devoted to meditation, with one steeped in single-hearted devotion to it, and with a knower. But when they all come together, what more need be said — so the Supreme Lord has said.

WORD BY WORD अत्र च मृत-दीक्षायाम् — and here, in the initiation of the dead · अधिवास-आदि न उपयुज्यते — the preliminary rite and the rest are not needed · मण्डले मन्त्र-विशेष-संनिधये — for bringing a particular mantra to presence in the maṇḍala · यत्र बहुला क्रिया — where ritual action is abundant · उत्तमम् उपकरणं पुष्प-आदि — the finest materials, flowers and the like · स्थानं पीठ-आदि — a place such as a sacred seat · मण्डलं त्रिशूल-अब्ज-आदि — a maṇḍala such as the trident-lotus · आकृतिः ध्येय-विशेषः — a form that is the object of meditation · मन्त्रः स्वयं दीप्तः च — and a mantra that shines of itself · ध्यान-परस्य योगिनः — with a yogin devoted to meditation · तत्-एक-भक्ति-समावेश-शालिनः — with one steeped in single-hearted devotion to it · ज्ञानिनः च संबन्धः — and with a knower — the bond · इति एते संनिधान-हेतवः — these are the causes of presence · यथोत्तरम् उक्ताः — stated each higher than the last · समुदितत्वे तु — but when they all come together · का कथा स्यात् — what more need be said · इति परमेश्वरेण उक्तम् — so the Supreme Lord has said

ततो देवं पूजयित्वा तदाकृतिं कुशादिमयीम् अग्रे स्थापयित्वा
गुर्वासादितज्ञानोपदेशक्रमेण तां पश्येत्, स च ४७.३
47.3

tato devaṃ pūjayitvā tadākṛtiṃ kuśādimayīm agre sthāpayitvā gurvāsādita-jñānopadeśakrameṇa tāṃ paśyet, sa ca ||

Then, having worshipped the deity, he sets before it an effigy of the dead made of kuśa grass or the like, and sees it in the way taught by the knowledge received from his teacher. And he —

WORD BY WORD ततः देवं पूजयित्वा — then, having worshipped the deity · तत्-आकृतिं कुश-आदि-मयीम् — an effigy of him made of kuśa grass or the like · अग्रे स्थापयित्वा — having set before it · गुरु-आसादित-ज्ञान-उपदेश-क्रमेण — in the way taught from his teacher · तां पश्येत् — he should see it · सः च — and he

मूलाधारादुदेत्य प्रसृतसुवितताननन्तनाड्यध्वदण्डं
वीर्येणाक्रम्य नासागगनपरिगतं विक्षिपन्व्याप्तुमीष्टे ।
यावद्धूमाभिरामप्रचिततरशिखाजालकेनाध्वचक्रं ४७
संच्छाद्याभीष्टजीवानयनमिति महाञ्जालनामा प्रयोगः ॥ 47

mūlādhārādudetya prasṛtasuvitatānanantanāḍyadhvadaṇḍaṃ |
vīryeṇākramya nāsāgaganaparigataṃ vikṣipanvyāptumīṣṭe |
yāvaddhūmābhirāmapracitataraśikhājālakenādhvacakraṃ |
saṃcchādyābhīṣṭajīvānayanamiti mahāñjālanāmā prayogaḥ ||

Having risen from the root support, by his power he seizes the staff of the course with its endless channels spread wide, and filling the sky of the nose, casting out, he wishes to pervade — until, having covered the wheel of the course with a dense lattice of flames lovely with smoke, he draws in the desired soul. This is the rite named the great net.

WORD BY WORD मूल-आधारात् — from the root support · उदेत्य — having risen · प्रसृत-सुवितत-अनन्त-नाडी-अध्व-दण्डम् — the staff of the course with its endless channels spread wide · वीर्येण — by his power · आक्रम्य — having seized · नासा-गगन-परिगतम् — filling the sky of the nose · विक्षिपन् — casting out · व्याप्तुम् — to pervade · ईष्टे — wishes · यावत् — until · धूम-अभिराम-प्रचिततर-शिखा-जालकेन — with a dense lattice of flames lovely with smoke · अध्व-चक्रम् — the wheel of the course · संच्छाद्य — having covered · अभीष्ट-जीव-आनयनम् — the drawing in of the desired soul · इति — thus · महाञ्जाल-नामा — named the great net · प्रयोगः — the rite

एतेनाच्छादनीयं व्रजति परवशं संमुखीनत्वमादौ
पश्चादानीयते चेत्सकलमथ ततोऽप्यध्वमध्याद्यथेष्टम् ।
आकृष्टावुद्धृतौ वा मृतजनविषये कर्षणीयेऽथ जीवे
योगः श्रीशंभुनाथागमपरिगमितो जालनामा मयोक्तः ॥

४८
48

etenācchādanīyaṃ vrajati paravaśaṃ saṃmukhīnatvamādau |
paścādānīyate cetsakalamatha tato'pyadhvamadhyādyatheṣṭam |
ākṛṣṭāvuddhṛtau vā mṛtajanaviṣaye karṣaṇīye'tha jīve |
yogaḥ śrīśaṃbhunāthāgamaparigamito jālanāmā mayoktaḥ ||

By this, what is to be covered comes helplessly, at first, to face it; afterwards it is brought in whole, if one wishes, or else even from the middle of the course, as one wishes. For the soul that is to be drawn, whether in the drawing or in the raising of a dead person, I have told the yoga named the net, received from the tradition of Śambhunātha.

WORD BY WORD एतेन — by this · आच्छादनीयम् — what is to be covered · व्रजति — comes · परवशम् — helplessly · संमुखीनत्वम् — to a facing toward it · आदौ — at first · पश्चात् — afterwards · आनीयते — is brought in · चेत् — if · सकलम् — whole · अथ — or else · ततः अपि — even from there · अध्व-मध्यात् — from the middle of the course · यथेष्टम् — as one wishes · आकृष्टौ — in the drawing · उद्धृतौ — in the raising · वा — or · मृत-जन-विषये — in the case of a dead person · कर्षणीये — that is to be drawn · अथ — then · जीवे — for the soul · योगः — the yoga · श्री-शंभुनाथ-आगम-परिगमितः — received from the tradition of Śambhunātha · जाल-नामा — named the net · मया — by me · उक्तः — has been told

बहिरपि इत्थं कथं न भवति, आकर्षणादौ विनाभ्यासात्? इति चेत्–
रागद्वेषादियोगवशेन तत्प्रवृत्तौ ऐश्वर्यावेशायोगात् ।
ततो नियतिनियन्त्रितत्वात् अभ्यासाद्यपेक्षा स्यादेव ।
इह तु अनुग्रहात्मकपरमेश्वरतावेशात् तथाभावः ।
परमेश्वर एव हि गुरुशरीराधिष्ठानद्वारेण अनुग्राह्यान् अनुगृह्णाति ।
स च अचिन्त्यमहिमा इति उक्तप्रायम् ।

४९.१
49.1

bahirapi itthaṃ kathaṃ na bhavati, ākarṣaṇādau vinābhyāsāt? iti cet–rāgad-veṣādiyogavaśena tatpravṛttau aiśvaryāveśāyogāt |
tato niyatiniyantritatvāt abhyāsādyapekṣā syādeva |
iha tu anugrahātmakaparameśvaratāveśāt tathābhāvaḥ |
parameśvara eva hi guruśarīrādhiṣṭhānadvāreṇa anugrāhyān anugṛhṇāti |
sa ca acintyamahimā iti uktaprāyam ||

If it is asked why this does not happen outside the rite too, in attraction and the like, without practice — the answer is that there one acts under desire, aversion and the like, and so cannot enter the Lord's sovereignty. Hence, being bound by necessity, practice and the rest are indeed required. But here it is so through possession by the Lord's own nature, which is grace. For it is the Supreme Lord himself who, by dwelling in the teacher's body, favours those who are to be favoured; and that his majesty is beyond thought has been said already.

WORD BY WORD बहिः अपि इत्थं कथं न भवति — why does this not happen outside the rite too · आकर्षण-आदौ विना अभ्यासात् — in attraction and the like, without practice · इति चेत् — if this is asked · राग-द्वेष-आदि-योग-वशेन तत्-प्रवृत्तौ — because there one acts under desire, aversion and the like · ऐश्वर्य-आवेश-अयोगात् — and so cannot enter the Lord's sovereignty · ततः नियति-नियन्त्रितत्वात् — hence, being bound by necessity · अभ्यास-आदि-अपेक्षा स्यात् एव — practice and the rest are indeed required · इह तु — but here · अनुग्रह-आत्मक-परमेश्वरता-आवेशात् — through possession by the Lord's own nature, which is grace · तथा-भावः — it is so · परमेश्वरः एव हि — for it is the Supreme Lord himself · गुरु-शरीर-अधिष्ठान-द्वारेण — by dwelling in the teacher's body · अनुग्राह्यान् अनुगृह्णाति — favours those who are to be favoured · सः च अचिन्त्य-महिमा — and his majesty is beyond thought · इति उक्त-प्रायम् — this has been said already

एवं जालप्रयोगाकृष्टो जीवो दार्भं जातीफलादि वा शरीरं समाविष्टो भवति, न च स्पन्दते–मनःप्राणादिसामग्र्यभावात्, तदनुध्यानबलात् तु स्पन्दतेऽपि तादृशेऽपि तस्मिन् पूर्ववत् प्रोक्षणादिसंस्कारः पूर्णाहुतियोजनिकान्तः । अत्र परं पूर्णाहुत्या तस्य दार्भाद्याकारस्य परतेजसि लयः कर्तव्यः । एवम् उद्धृतोऽसौ पूर्णाहुत्यैव अपवृज्यते–यदि स्वर्नरकप्रेततिर्यक्षु स्थितः । मनुष्यस्तु तदैव ज्ञानं योगं दीक्षां विवेकं वा लभते–अधिकारिशरीरत्वात्, इति मृतोद्धरणम् ।

४९.२
49.2

evaṃ jālaprayogākṛṣṭo jīvo dārbhaṃ jātīphalādi vā śarīraṃ samāviṣṭo bhavati, na ca spandate–manaḥprāṇādisāmagryabhāvāt, tadanudhyānabalāt tu spandate'pi tādṛśe'pi tasmin pūrvavat prokṣaṇādisaṃskāraḥ pūrṇāhutiyojanikāntaḥ | atra paraṃ pūrṇāhutyā tasya dārbhādyākārasya paratejasi layaḥ kartavyaḥ | evam uddhṛto'sau pūrṇāhutyaiva apavṛjyate–yadi svarnarakapretatiryakṣu sthitaḥ |

manuṣyastu tadaiva jñānaṃ yogaṃ dīkṣāṃ vivekaṃ vā labhate–adhikāriśarīratvāt, iti mṛtoddharaṇam ||

The soul thus drawn by the net-rite enters a body of grass, or a nutmeg or the like. It does not stir, since it lacks the equipment of mind, breath and the rest; yet by the force of meditation on it, it does stir. On it, even such as it is, the purification beginning with sprinkling is done as before, ending with the full oblation and the joining. But here, with the full oblation, that form of grass or the like is to be dissolved into the supreme light. So raised, he is freed by the full oblation itself, if he stood in heaven, hell, the ghost-world or animal life. But a human being obtains then and there knowledge, yoga, initiation or discernment, since his body is fit for them. This is the raising of the dead.

WORD BY WORD एवं जाल-प्रयोग-आकृष्टः जीवः — the soul thus drawn by the net-rite · दार्भं जातीफल-आदि वा शरीरम् — a body of grass, or a nutmeg or the like · समाविष्टः भवति — enters · न च स्पन्दते — and it does not stir · मनः-प्राण-आदि-सामग्री-अभावात् — since it lacks the equipment of mind, breath and the rest · तत्-अनुध्यान-बलात् तु स्पन्दते अपि — yet by the force of meditation on it, it does stir · तादृशे अपि तस्मिन् — on it, even such as it is · पूर्ववत् प्रोक्षण-आदि-संस्कारः — the purification beginning with sprinkling is done as before · पूर्णाहुति-योजनिका-अन्तः — ending with the full oblation and the joining · अत्र परम्

— but here · पूर्णाहुत्या — with the full oblation · तस्य दार्भ-आदि-आकारस्य — of that form of grass or the like · पर-तेजसि लयः कर्तव्यः — the dissolution into the supreme light is to be made · एवम् उद्धृतः असौ — so raised, he · पूर्णाहुत्या एव अपवृज्यते — is freed by the full oblation itself · यदि स्वः-नरक-प्रेत-तिर्यक्षु स्थितः — if he stood in heaven, hell, the ghost-world or animal life · मनुष्यः तु तदा एव — but a human being, then and there · ज्ञानं योगं दीक्षां विवेकं वा लभते — obtains knowledge, yoga, initiation or discernment · अधिकारि-शरीरत्वात् — since his body is fit for them · इति मृत-उद्धरणम् — this is the raising of the dead

जीवतोऽपि परोक्षस्य उत्पन्ने शक्तिपातेऽयमेव क्रमः, दार्भाकृतिकल्पनजीवाकृष्टिवर्जम् ।
ध्यानमात्रोपस्थापितस्यैव अस्य संस्कारः ।
दीक्षा च भोगमोक्षोभयदायिनी–स्ववासनाबलीयस्त्वात्, भोगवासनाविच्छेदस्य च ४८.३ 49.3
असंभाव्यमानत्वात् बहुभिः, दीक्षायाम् ऊर्ध्वशासनसंस्कारो बलवान् अन्यस्तु तत्संस्काराय स्यात् ।
परोक्षस्यापि दीक्षितस्य तथैव ज्ञानाद्याविर्भावः इति ।

jīvato'pi parokṣasya utpanne śaktipāte'yameva kramaḥ, dārbhākṛtikalpana-jīvākṛṣṭivarjam |
dhyānamātropasthāpitasyaiva asya saṃskāraḥ |
dīkṣā ca bhogamokṣobhayadāyinī–svavāsanābalīyastvāt, bhogavāsanāvicchedasya ca asaṃbhāvyamānatvāt bahubhiḥ, dīkṣāyām ūrdhvaśāsanasaṃskāro balavān anyastu tatsaṃskārāya syāt |
parokṣasyāpi dīkṣitasya tathaiva jñānādyāvirbhāvaḥ iti ||

For the living absent one too, when the descent of grace has occurred, the order is this same, minus the making of the grass effigy and the drawing of the soul. The purification is done on him as made present by meditation alone. And initiation gives both enjoyment and liberation — since one's own tendencies are strong, and the cutting of the tendency to enjoy is not possible for many; in initiation the purification of the higher teaching is the stronger, the other serves only to refine it. For the absent initiate too, knowledge and the rest arise just the same.

WORD BY WORD जीवतः अपि परोक्षस्य — for the living absent one too · उत्पन्ने शक्तिपाते — when the descent of grace has occurred · अयम् एव क्रमः — the order is this same · दार्भ-आकृति-कल्पन-जीव-आकृष्टि-वर्जम् — minus the making of the grass effigy and the drawing of the soul · ध्यान-मात्र-उपस्थापितस्य एव अस्य — on him, made present by meditation alone · संस्कारः — the purification is done · दीक्षा च भोग-मोक्ष-उभय-दायिनी — and initiation gives both enjoyment and liberation · स्व-वासना-बलीयस्त्वात् — since one's own tendencies are strong · भोग-वासना-विच्छेदस्य च — and the cutting of the tendency to enjoy · असंभाव्यमानत्वात् बहुभिः — is not possible for many · दीक्षायाम् ऊर्ध्व-शासन-संस्कारः बलवान् — in initiation the purification of the higher teaching is the stronger · अन्यः तु तत्-संस्काराय स्यात् — the other serves only to refine it · परोक्षस्य अपि दीक्षितस्य — for the

absent initiate too · तथा एव ज्ञान-आदि-आविर्भावः — knowledge and the rest arise just the same · इति — so

परमेश्वरतावेशदाढ्र्यात्स्वातन्त्र्यभाग्गुरुः ।
परोक्षमभिसंधाय दीक्षितेति किमद्भुतम् ॥ ४९ 49

parameśvaratāveśadārḍhyātsvātantryabhāgguruḥ |
parokṣamabhisaṃdhāya dīkṣiteti kimadbhutam ||

The teacher, sharing in freedom by the firmness of his possession by the Lord's nature, initiates the absent one by mere intention — what wonder is there in that?

WORD BY WORD परमेश्वरता-आवेश-दाढ्र्यात् — by the firmness of his possession by the Lord's nature · स्वातन्त्र्य-भाक् — sharing in freedom · गुरुः — the teacher · परोक्षम् — the absent one · अभिसंधाय — having intended · दीक्षिता — is the initiator · इति — that · किम् — what · अद्भुतम् — wonder

परम्म सिवतम्म अत्तण-
प्पडिअंसच्छन्दभान ।
परमत्थं जो आविसत्ताऽस- ४९.४ 49.4
दिक्खइ परोक्ख इवं पिसिस्सगणं ॥

paramma sivatamma attaṇa- |
ppaḍiaṃsacchandabhāna |
paramatthaṃ jo āvisattā'sa- |
dikkhai parokkha ivaṃ pisissagaṇaṃ ||

He who has attained supreme Śiva-hood in himself, whose being is free by its own will, who is absorbed in the highest truth — he initiates in this way, even in their absence, the flock of bound disciples.

WORD BY WORD परम्म सिवतम्म — of supreme Śiva-hood · अत्तणप्पडिअं — attained in himself · सच्छन्दभान — whose being is free by its own will · परमत्थं जो आविसत्ता — he who is absorbed in the highest truth · अस-दिक्खइ — he initiates · परोक्ख इवं — the absent in this way · पिसिस्सगणं — the flock of bound disciples

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे परोक्षदीक्षाप्रकाशनं नाम षोडशमाह्निकम् ॥ १६ ॥

Here ends the sixteenth āhnika, called the Showing of the Initiation of the Absent, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

सप्तदशमाह्निकम्

The Raising of the Mark

This short āhnika gives the rite for those who stood in other teachings — from the Vaiṣṇava down to the Dakṣiṇa tantras — or who took the vows of those teachings, and also for those who, though in the highest teaching, served a teacher of a lower teaching that they had no right to. When the Supreme Lord's descent of grace turns such people toward this path, this is the procedure. The candidate fasts; on the next day the teacher worships the deity with the general mantra, tells the deity what the candidate has done, and brings him before it. There the candidate's vow is taken from him and thrown into water; he bathes, is sprinkled, is refined with the caru and the tooth-stick, and is led in blindfolded to worship the Lord with the general mantra. Then in the fire made into Śiva with that mantra the teacher purifies the vow: enclosing the candidate's name in the mantra, he offers a hundred oblations with the words "I purify the expiation", ending in svāhā, and then a full oblation ending in vauṣaṭ. He summons the lord of the vow, worships him, and by Śiva's command has him told "be of no effect for this man"; he satisfies him, dismisses him, and dismisses the fire. This is the raising of the mark. After it the preliminary rite and the rest are as before, and initiation as one wishes. The closing verse: even one who stood in a lower teaching, his mind driven by the Lord's strong power, is to be refined and then initiated — even he who was formerly devoted to a false teacher.

— अथ लिङ्गोद्धारः —

वैष्णवादिदक्षिणतन्त्रान्तेषु शासनेषु ये स्थिताः तद्गृहीतव्रता वा, ये च उत्तमशासनस्था अपि अनधिकृताधरशासनगुरूपसेविनः, ते यदा शक्तिपातेन पारमेश्वरेण उन्मुखीक्रियन्ते तदा तेषामयं विधिः,–तत्र एनं कृतोपवासम् अन्यदिने साधारणमन्त्रपूजितस्य तदीयां चेष्टां श्रावितस्य भगवतोऽग्रे प्रवेशयेत्, तत्रास्य व्रतं गृहीत्वा अम्भसि क्षिपेत्, ततोऽसौ स्नायात्, ततः प्रोक्ष्य, चरुदन्तकाष्ठाभ्यां संस्कृत्य, बद्धनेत्रं प्रवेश्य साधारणेन मन्त्रेण परमेश्वरपूजां कारयेत् ।

५०.१ 50.1

vaiṣṇavādidakṣiṇatantrānteṣu śāsaneṣu ye sthitāḥ tadgṛhītavratā vā, ye ca uttamaśāsanasthā api anadhikṛtādharaśāsanagurūpasevinaḥ, te yadā śaktipātena pārameśvareṇa unmukhīkriyante tadā teṣāmayaṃ vidhiḥ,–tatra enaṃ kṛtopavāsam anyadine sādhāraṇamantrapūjitasya tadīyāṃ ceṣṭāṃ śrāvitasya bhagavato'gre praveśayet, tatrāsya vrataṃ gṛhītvā ambhasi kṣipet, tato'sau snāyāt, tataḥ prokṣya, carudantakāṣṭhābhyāṃ saṃskṛtya, baddhanetraṃ praveśya sādhāraṇena mantreṇa parameśvarapūjāṃ kārayet ||

Those who stood in the teachings from the Vaiṣṇava down to the Dakṣiṇa tantras, or who took their vows, and those who, though in the highest teaching, served a teacher of a lower teaching they had no right to — when they are turned toward this path by the Supreme Lord's descent of grace, this is the procedure for them. This man, having fasted, is brought on the next day before the Lord, who has been worshipped with the general mantra and told of the man's doings. There his vow is taken from him and thrown into water; then he bathes. Then, having sprinkled him, refined him with the caru and the tooth-stick, and led him in blindfolded, the teacher has him worship the Supreme Lord with the general mantra.

WORD BY WORD वैष्णव-आदि-दक्षिण-तन्त्र-अन्तेषु शासनेषु — in the teachings from the Vaiṣṇava down to the Dakṣiṇa tantras · ये स्थिताः — those who stood · तत्-गृहीत-व्रताः वा — or who took their vows · ये च उत्तम-शासन-स्थाः अपि — and those who, though in the highest teaching · अनधिकृत-अधर-शासन-गुरु-उपसेविनः — served a teacher of a lower teaching they had no right to · ते यदा — when they · शक्तिपातेन पारमेश्वरेण — by the Supreme Lord's descent of grace · उन्मुखीक्रियन्ते — are turned toward this path · तदा तेषाम् अयं विधिः — then this is the procedure for them · तत्र एनं कृत-उपवासम् — there, this man who has fasted · अन्य-दिने — on the next day · साधारण-मन्त्र-पूजितस्य — who has been worshipped with the general mantra · तदीयां चेष्टां श्रावितस्य — and who has been told of

this man's doings · **भगवतः अग्रे प्रवेशयेत्** — he should bring before the Lord · **तत्र अस्य व्रतं गृहीत्वा** — there, having taken his vow · **अम्भसि क्षिपेत्** — he should throw it into water · **ततः असौ स्नायात्** — then that man should bathe · **ततः प्रोक्ष्य** — then, having sprinkled him · **चरु-दन्तकाष्ठाभ्यां संस्कृत्य** — having refined him with the caru and the tooth-stick · **बद्ध-नेत्रं प्रवेश्य** — having led him in blindfolded · **साधारणेन मन्त्रेण** — with the general mantra · **परमेश्वर-पूजां कारयेत्** — he should have him worship the Supreme Lord

ततः साधारणमन्त्रेण शिवीकृते अग्नौ व्रतशुद्धिं कुर्यात्, तन्मन्त्रसंपुटं नाम कृत्वा
'प्रायश्चित्तं शोधयामि' इति स्वाहान्तं शतं जुहुयात् ।
ततोऽपि पूर्णाहुतिः वौषडन्तेन ।
ततो व्रतेश्वरम् आहूय पूजयित्वा तस्य शिवाज्ञया 'अकिंचित्करः त्वमस्य भव' इति
श्रावणां कृत्वा तं तर्पयित्वा विसृज्य अग्निं विसृजेत्, इति लिङ्गोद्धारः ।
ततोऽस्य अधिवासादि प्राग्वत् ।
दीक्षा यथेच्छम् ।

tataḥ sādhāraṇamantreṇa śivīkṛte agnau vrataśuddhiṃ kuryāt, tan-mantrasaṃpuṭaṃ nāma kṛtvā 'prāyaścittaṃ śodhayāmi' iti svāhāntaṃ śataṃ juhuyāt |
tato'pi pūrṇāhutiḥ vauṣaḍantena |
tato vrateśvaram āhūya pūjayitvā tasya śivājñayā 'akiṃcitkaraḥ tvamasya bhava' iti śrāvaṇāṃ kṛtvā taṃ tarpayitvā visṛjya agniṃ visṛjet, iti liṅgoddhāraḥ |
tato'sya adhivāsādi prāgvat |
dīkṣā yatheccham ||

Then, in the fire made into Śiva with the general mantra, he should purify the vow: enclosing the name in that mantra, he should offer a hundred oblations ending in svāhā with the words "I purify the expiation". After that, the full oblation with the mantra ending in vauṣaṭ. Then, having summoned and worshipped the lord of the vow, he has it announced to him by Śiva's command, "be of no effect for this man"; having satisfied and dismissed him, he should dismiss the fire. This is the raising of the mark. After this, his preliminary rite and the rest are as before, and initiation as one wishes.

WORD BY WORD ततः साधारण-मन्त्रेण शिवीकृते अग्नौ — then, in the fire made into Śiva with the general mantra · व्रत-शुद्धिं कुर्यात् — he should purify the vow · तत्-मन्त्र-संपुटं नाम कृत्वा — enclosing the name in that mantra · 'प्रायश्चित्तं शोधयामि' इति — with the words "I purify the expiation" · स्वाहा-अन्तं शतं जुहुयात् — he should offer a hundred oblations ending in svāhā · ततः अपि पूर्णाहुतिः — after that, the full oblation · वौषट्-अन्तेन — with the mantra ending in vauṣaṭ · ततः व्रत-ईश्वरम् आहूय पूजयित्वा — then, having summoned and worshipped the lord of the vow · तस्य शिव-आज्ञया — by Śiva's command to him · 'अकिंचित्करः त्वम् अस्य भव' इति — "be of no effect for this man" · श्रावणां कृत्वा — having had this announced · तं तर्पयित्वा विसृज्य — having satisfied and dismissed

him · अग्निं विसृजेत् — he should dismiss the fire · इति लिङ्ग-उद्धारः — this is the raising of the mark · ततः अस्य अधिवास-आदि प्राग्वत् — after this, his preliminary rite and the rest are as before · दीक्षा यथेच्छम् — initiation as one wishes

अधरस्थोऽपि गाढेशशक्तिप्रेरितमानसः ।
संस्कृत्य दीक्ष्यो यश्च प्राङ्निरतोऽसद्गुरावभूत् ॥ ५०
50

adharastho'pi gāḍheśaśaktipreritamānasaḥ |
saṃskṛtya dīkṣyo yaśca prāṅnirato'sadgurāvabhūt ||

Even one standing in a lower teaching, whose mind is driven by the Lord's strong power, is to be refined and then initiated — and so is he who was formerly devoted to a false teacher.

WORD BY WORD अधर-स्थः — one standing in a lower teaching · अपि — even · गाढ-ईश-शक्ति-प्रेरित-मानसः — whose mind is driven by the Lord's strong power · संस्कृत्य — having been refined · दीक्ष्यः — is to be initiated · यः — who · च — and · प्राक् — formerly · निरतः — devoted · असत्-गुरौ — to a false teacher · अभूत् — was

पसवअणुहं जोत्तमसासणुल
इविणुपणुपरमेसपसाइण ।
पत्थइ सद्गुरुबोहपसाहणु ५०.३
सो दिक्खइ लिङ्गोद्धारिण ॥
50.3

pasavaaṇuhaṃ jottamasāsaṇula |
iviṇupaṇuparamesapasāiṇa |
patthai sadgurubohapasāhaṇu |
so dikkhai liṅgoddhāriṇa ||

A follower of the bound ways who, by the grace of the Supreme Lord, has bowed to the highest teaching and seeks the awakening that a true teacher gives — he is initiated through the raising of the mark.

WORD BY WORD पसवअणुहं — a follower of the bound ways · जोत्तमसासणुल — who to the highest teaching · इविणुपणु — has bowed · परमेसपसाइण — by the grace of the Supreme Lord · पत्थइ — and seeks · सद्गुरुबोहपसाहणु — the awakening that a true teacher gives · सो दिक्खइ — he is initiated · लिङ्गोद्धारिण — through the raising of the mark

इति श्रीमदाचार्याभिनवगुप्तविरचिते श्रीतन्त्रसारे लिङ्गोद्धरणं नाम सप्तदशमाह्निकम् ॥ १७ ॥

Here ends the seventeenth āhnika, called the Raising of the Mark, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

अष्टादशमाह्निकम्

Consecration

The shortest āhnika of the book settles who may be consecrated as a sādhaka or a guru: only one whose knowledge is well practised. Every other qualification may be lacking, and still the knower alone is entitled both to the sādhaka's work and to the work of bestowing grace; without knowledge no one is entitled, even after consecration. The guru's office is a real bond: once he has handed it on to a successor he incurs no fault by ceasing to initiate, but until then the obligation that earns him the rank of a Vidyeśvara makes any neglect of initiation a fault. The newly consecrated one first keeps the six-month vidyā-vrata of daily recitation, oblation and special worship until he has become one with the mantra-deity; only then is he entitled to initiate. He is not to initiate the unfit nor reject the fit, is to test even an initiate before imparting knowledge, and is to pass over anyone found to have taken knowledge by deceit. Worship and the rest are performed according to the means available at the consecration. The closing verse sums it up: consecration is done so that one who, through well-practised knowledge, carries the authority for his own aim and for the aim of others may become a sādhaka and a guru.

— अथाभिषेकः —

स्वभ्यस्तज्ञानिनं साधकत्वे गुरुत्वे वा अभिषिञ्चेत्—यतः सर्वलक्षणहीनोऽपि ज्ञानवानेव साधकत्वे अनुग्रहकरणे च अधिकृतः न अन्यः अभिषिक्तोऽपि । ५१.१ 51.1

svabhyastajñāninaṃ sādhakatve gurutve vā abhiṣiñcet—yataḥ sarvalakṣaṇahīno'pi jñānavāneva sādhakatve anugrahakaraṇe ca adhikṛtaḥ na anyaḥ abhiṣikto'pi ||

One should consecrate as a sādhaka or as a guru only one whose knowledge is well practised. For even if he lacks every other qualification, the knower alone is entitled to be a sādhaka and to bestow grace; no one else is, even if he has been consecrated.

WORD BY WORD सु-अभ्यस्त-ज्ञानिनं — one whose knowledge is well practised · साधकत्वे गुरुत्वे वा अभिषिञ्चेत् — one should consecrate as a sādhaka or as a guru · यतः सर्व-लक्षण-हीनः अपि — for even if he lacks every other qualification · ज्ञानवान् एव — the knower alone · साधकत्वे अनुग्रह-करणे च अधिकृतः — is entitled to be a sādhaka and to bestow grace · न अन्यः अभिषिक्तः अपि — no one else is, even if consecrated

स्वाधिकारसमर्पणे गुरुः दीक्षादि अकुर्वन् अपि न प्रत्यवैति, पूर्वं तु प्रत्यवायेन अधिकारबन्धेन विद्येशपददायिना बन्ध एव अस्य दीक्षाद्यकरणम्, सोऽभिषिक्तो मन्त्रदेवतातादात्म्यसिद्धये षाण्मासिकं प्रत्यहं जपहोमविशेषपूजाचरणेन विद्याव्रतं कुर्यात्, तदनन्तरं लब्धतन्मयीभावो दीक्षादौ अधिकृतः, तत्र न अयोग्यान् दीक्षेत, न च योग्यं परिहरेत्, दीक्षितमपि ज्ञानदाने परीक्षेत, छद्मगृहीतज्ञानमपि ज्ञात्वा उपेक्षेत, अत्र च अभिषेकविभवेन देवपूजादिकम् ।

svādhikārasamarpaṇe guruḥ dīkṣādi akurvan api na pratyavaiti, pūrvaṃ tu pratyavāyena adhikārabandhena vidyeśapadadāyinā bandha eva asya dīkṣādyakaraṇam, so'bhiṣikto mantradevatātādātmyasiddhaye ṣāṇmāsikaṃ pratyahaṃ japahomaviśeṣapūjācaraṇena vidyāvrataṃ kuryāt, tadanantaraṃ labdhatanmayībhāvo dīkṣādau adhikṛtaḥ, tatra na ayogyān dīkṣeta, na ca yogyaṃ pariharet, dīkṣitamapi jñānadāne parīkṣeta, chadmagṛhītajñānamapi jñātvā upekṣeta, atra ca abhiṣekavibhavena devapūjādikam ||

Once he has handed over his own office, a guru incurs no fault even if he does not perform initiation and the rest. But before that, because of the fault — through the bond of office that grants the rank of a Vidyeśvara — his not performing initiation and the rest is itself bondage. The consecrated one, to attain identity with the mantra-deity, should keep the vidyā-vrata for six months, every day, with recitation, oblation and special worship. After that, having become one with it, he is entitled to initiate and the rest. There he should not initiate the unfit, nor reject the fit; even an initiate he should test before giving knowledge; and one who took knowledge by deceit he should, knowing this, pass over. And here the worship of the deity and the rest is according to the means of the consecration.

WORD BY WORD स्व-अधिकार-समर्पणे — once he has handed over his own office · गुरुः दीक्षा-आदि अकुर्वन् अपि न प्रत्यवैति — a guru incurs no fault even if he does not perform initiation and the rest · पूर्वं तु — but before that · प्रत्यवायेन अधिकार-बन्धेन विद्येश-पद-दायिना — because of the fault, through the bond of office that grants the rank of a Vidyeśvara · बन्धः एव अस्य दीक्षा-आदि-अकरणम् — his not performing initiation and the rest is itself bondage · सः अभिषिक्तः — the consecrated one · मन्त्र-देवता-तादात्म्य-सिद्धये — to attain identity with the mantra-deity · षाण्मासिकं प्रत्यहं — for six months, every day · जप-होम-विशेष-पूजा-आचरणेन विद्या-व्रतं कुर्यात् — should keep the vidyā-vrata with

recitation, oblation and special worship · तत्-अनन्तरं लब्ध-तन्मयी-भावः — after that, having become one with it · दीक्षा-आदौ अधिकृतः — he is entitled to initiate and the rest · तत्र न अयोग्यान् दीक्षेत — there he should not initiate the unfit · न च योग्यं परिहरेत् — nor reject the fit · दीक्षितम् अपि ज्ञान-दाने परीक्षेत — even an initiate he should test before giving knowledge · छद्म-गृहीत-ज्ञानम् अपि ज्ञात्वा उपेक्षेत — and one who took knowledge by deceit he should, knowing this, pass over · अत्र च अभिषेक-विभवेन देव-पूजा-आदिकम् — and here the worship of the deity and the rest is according to the means of the consecration

स्वभ्यस्तज्ञानतया
स्वार्थपरार्थाधिकारतां वहतः ।
साधकगुरुतायोग-
स्तत्र हि कार्यस्तदभिषेकः ॥

५१
51

svabhyastajñānatayā |
svārthaparārthādhikāratāṃ vahataḥ |
sādhakagurutāyoga- |
statra hi kāryastadabhiṣekaḥ ||

One who, through well-practised knowledge, carries the authority for his own aim and for the aim of others attains the state of a sādhaka and a guru; it is for that that the consecration is to be done.

WORD BY WORD सु-अभ्यस्त-ज्ञानतया — through well-practised knowledge · स्व-अर्थ-पर-अर्थ-अधिकारताम् — the authority for his own aim and for the aim of others · वहतः — of one who carries · साधक-गुरुता-योगः — the attainment of being a sādhaka and a guru · तत्र — for that · हि — indeed · कार्यः — is to be done · तत्-अभिषेकः — that consecration

जो परि उण्ण सत्थसं अणु
तस्स अणुग्गहमेतु पवित्ति ।
कामणाइ जो पुणुसो साह
उतइ उपा अरुहुरइ णहु चित्ति ॥

५१.३
51.3

jo pari uṇṇa satthasaṃ aṇu |
tassa aṇuggahametu pavitti |
kāmaṇāi jo puṇuso sāha |
utai upā aruhurai ṇahu citti ||

He who is filled with the knowledge of the scriptures — his is the work of bestowing grace. But he who still has desires is a sādhaka; no other means arises in the mind.

WORD BY WORD जो परि उण्ण सत्थसं अणु — he who is filled with the knowledge of the scriptures · तस्स अणुग्गहमेतु पवित्ति — his is the work of bestowing grace · कामणाइ जो पुणुसो साह — but he who still has desires is a sādhaka · उतइ उपा अरुहुरइ णहु चित्ति — no other means arises in the mind

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे अभिषेकप्रकाशनं नाम अष्टादशमाह्निकम् ॥ १८ ॥

Here ends the eighteenth āhnika, called the Showing of Consecration, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

एकोनविंशमाह्निकम्

The Śrāddha Initiation

By the Supreme Lord's command, even those of the lower doctrines, up to and including their gurus, are to be given after death the initiation called the last rite, for the descent of grace described in the raising of the dead applies to them; so too are followers of the higher doctrine who lapsed from their vows and never made amends. The whole procedure of raising the dead is to be done on the body, and the corpse is burnt with the full oblation; for the credulous, to establish faith, the last rite is done with a visible sign by the strength of ritual, knowledge and yoga — the mantras are placed on the corpse in the order of withdrawal, drawn in by the net-procedure, and the arresting, piercing and shaking are performed at the heart, throat and forehead in the order of the movement of the breath, so that the corpse trembles. It is then joined to the Supreme Śiva and burnt. For those purified by the last rite, and for others too, the śrāddha initiation follows on the third day, the fourth, monthly and yearly: after the rite up to the oblation, the food-offering is taken in one hand, the departed one's power, in its seed-form as an object of enjoyment and identified with the enjoyable power in the bound soul, is contemplated and offered to the Supreme Lord as the enjoyer; when the state of being an object of enjoyment ceases, he is the Lord himself. Any one of these rites suffices, but for the seeker of enjoyment more rites mean more fruit, and even for the seeker of liberation the repeated rite works like daily practice during life. For the knower of reality no such rite is of any use: his death is a festival for the lineage of his knowledge, since it fills out their share of consciousness, just as the day of gaining knowledge was while he lived. In all these rites the sacrifice of the image is the chief thing, and its procedure is reserved for the āhnika on occasional rites. The verse closes: whomever Śiva, intent on grace, favours by his sovereign power becomes the Lord himself, and the wise man, knowing that every device of means is only the Lord's lordship, has no doubt even about a limited means.

अथ अधरशासनस्थानां गुर्वन्तानामपि मरणसमनन्तरं मृतोद्धारोदितशक्तिपातयोगादेव अन्त्यसंस्काराख्यां दीक्षां कुर्यात्, ऊर्ध्वशासनस्थानामपि लुप्तसमयानाम् अकृतप्रायश्चित्तानाम्—इति परमेश्वराज्ञा । ५२.१ 52.1

atha adharaśāsanasthānāṃ gurvantānāmapi maraṇasamanantaraṃ mṛtoddhāroditaśaktipātayogādeva antyasaṃskārākhyāṃ dīkṣāṃ kuryāt, ūrdhvaśāsanasthānāmapi luptasamayānām akṛtaprāyaścittānām—iti parameśvarājñā ||

Now, for those of the lower doctrines, up to and including their gurus, one should perform right after death the initiation called the last rite, because the descent of grace described in the raising of the dead applies to them; and also for those of the higher doctrine who lapsed from their vows and made no amends. Such is the Supreme Lord's command.

WORD BY WORD अथ अधर-शासन-स्थानां गुरु-अन्तानाम् अपि — now for those of the lower doctrines, up to and including their gurus · मरण-समनन्तरं — right after death · मृत-उद्धार-उदित-शक्तिपात-योगात् एव — because the descent of grace described in the raising of the dead applies to them · अन्त्य-संस्कार-आख्यां दीक्षां कुर्यात् — one should perform the initiation called the last rite · ऊर्ध्व-शासन-स्थानाम् अपि — and also for those of the higher doctrine · लुप्त-समयानाम् अकृत-प्रायश्चित्तानाम् — who lapsed from their vows and made no amends · इति परमेश्वर-आज्ञा — such is the Supreme Lord's command

तत्र यो मृतोद्धारे विधिः उक्तः स सर्व एव शरीरे कर्तव्यः, पूर्णाहुत्या शवशरीरदाहः, मूढानां तु प्रतीतिरूढये सप्रत्ययामन्त्येष्टिं क्रियाज्ञानयोगबलात् कुर्यात्, तत्र शवशरीरे संहारक्रमेण मन्त्रान् न्यस्य जालक्रमेण आकृष्य रोधनवेधनघट्टनादि कुर्यात्—५२.२ 52.2
प्राणसंचारक्रमेण हृदि कण्ठे ललाटे च इत्येवं शवशरीरं कम्पते ।

tatra yo mṛtoddhāre vidhiḥ uktaḥ sa sarva eva śarīre kartavyaḥ, pūrṇāhutyā śavaśarīradāhaḥ, mūḍhānāṃ tu pratītirūḍhaye sapratyayāmantyeṣṭiṃ kriyājñānayogabalāt kuryāt, tatra śavaśarīre saṃhārakrameṇa mantrān nyasya jālakrameṇa ākṛṣya rodhanavedhanaghaṭṭanādi kuryāt—prāṇasaṃcārakrameṇa hṛdi kaṇṭhe lalāṭe ca ityevaṃ śavaśarīraṃ kampate ||

There, the procedure taught for the raising of the dead is to be done in full on the body, and the corpse is burnt with the full oblation. But to establish faith in the credulous, one should perform the last rite with a visible sign, by the strength of ritual, knowledge and yoga: placing the mantras on the corpse in the order of withdrawal and drawing it in by the net-procedure, one should perform the arresting, piercing, shaking and the rest at the heart, throat and forehead, in the order of the movement of the breath — and so the corpse trembles.

WORD BY WORD तत्र यः मृत-उद्धारे विधिः उक्तः — there, the procedure taught for the raising of the dead · सः सर्वः एव शरीरे कर्तव्यः — is to be done in full on the body · पूर्ण-आहुत्या शव-शरीर-दाहः — the corpse is burnt with the full oblation · मूढानां तु प्रतीति-रूढये — but to establish faith in the credulous · स-प्रत्ययाम् अन्त्येष्टिं क्रिया-ज्ञान-योग-बलात् कुर्यात् — one should perform the last rite with a visible sign, by the strength of ritual, knowledge and yoga · तत्र शव-शरीरे संहार-क्रमेण मन्त्रान् न्यस्य — there, placing the mantras on the corpse in the order of withdrawal · जाल-क्रमेण आकृष्य — drawing it in by the net-procedure · रोधन-वेधन-घट्टन-आदि कुर्यात् — one should perform the arresting, piercing, shaking and the rest · प्राण-संचार-क्रमेण हृदि कण्ठे ललाटे च — at the heart, throat and forehead, in the order of the movement of the breath · इति एवं शव-शरीरं कम्पते — and so the corpse trembles

ततः परमशिवे योजनिकां कृत्वा तत् दहेत् पूर्णाहुत्या, अन्त्येष्ट्या शुद्धानाम् अन्येषामपि वा श्राद्धदीक्षां त्र्यहं तुर्ये दिने मासि मासि संवत्सरे संवत्सरे कुर्यात् ॥ ५२.३ 52.3

tataḥ paramaśive yojanikāṃ kṛtvā tat dahet pūrṇāhutyā, antyeṣṭyā śuddhānām anyeṣāmapi vā śrāddhadīkṣāṃ tryahaṃ turye dine māsi māsi saṃvatsare saṃvatsare kuryāt ||

Then, having joined it to the Supreme Śiva, one should burn it with the full oblation. For those purified by the last rite, or for others too, one should perform the śrāddha initiation on the third day, on the fourth day, every month and every year.

WORD BY WORD ततः परम-शिवे योजनिकां कृत्वा — then, having joined it to the Supreme Śiva · तत् दहेत् पूर्ण-आहुत्या — one should burn it with the full oblation · अन्त्येष्ट्या शुद्धानाम् अन्येषाम् अपि वा — for those purified by the last rite, or for others too · श्राद्ध-दीक्षां — the śrāddha initiation · त्र्यहं तुर्ये दिने मासि मासि संवत्सरे संवत्सरे कुर्यात् — one should perform on the third day, on the fourth day, every month and every year

तत्र होमान्तं विधिं कृत्वा नैवेद्यमेकहस्ते कृत्वा तदीयां वीर्यरूपां शक्तिं भोग्याकारां पशुगतभोग्यशक्तितादात्म्यप्रतिपन्नां ध्यात्वा परमेश्वरे भोक्तरि अर्पयेत्, इत्येवं भोग्यभावे निवृत्ते पतिरेव भवति, अन्त्येष्टिमृतोद्धरणश्राद्धदीक्षाणाम् अन्यतमेनापि यद्यपि कृतार्थता तथापि बुभुक्षोः क्रियाभूयस्त्वं फलभूयस्त्वाय इति सर्वमाचरेत् । ५२.४ 52.4

tatra homāntaṃ vidhiṃ kṛtvā naivedyamekahaste kṛtvā tadīyāṃ vīryarūpāṃ śaktiṃ bhogyākārāṃ paśugatabhogyaśaktitādātmyapratipannāṃ dhyātvā parameśvare bhoktari arpayet, ityevaṃ bhogyabhāve nivṛtte patireva bhavati, antyeṣṭimṛtoddharaṇaśrāddhadīkṣāṇām anyatamenāpi yadyapi kṛtārthatā tathāpi bubhukṣoḥ kriyābhūyastvaṃ phalabhūyastvāya iti sarvamācaret ||

There, having performed the rite up to the oblation and taking the food-offering in one hand, one should contemplate the departed one's power in its seed-form, shaped as an object of enjoyment and identified with the enjoyable power in the bound soul, and offer it to the Supreme Lord, the enjoyer. So, when the state of being an object of enjoyment ceases, he becomes the Lord himself. Though the aim is achieved by any one of the last rite, the raising of the dead and the śrāddha initiation, still, for the seeker of enjoyment more rites mean more fruit; so one should perform them all.

WORD BY WORD तत्र होम-अन्तं विधिं कृत्वा — there, having performed the rite up to the oblation · नैवेद्यम् एक-हस्ते कृत्वा — taking the food-offering in one hand · तदीयां वीर्य-रूपां शक्तिं भोग्य-आकाराम् — the departed one's power in its seed-form, shaped as an object of enjoyment · पशु-गत-भोग्य-शक्ति-तादात्म्य-प्रतिपन्नां ध्यात्वा — contemplating it as identified with the enjoyable power in the bound soul · परमेश्वरे भोक्तरि अर्पयेत् — one should offer it to the Supreme Lord, the enjoyer · इति एवं भोग्य-भावे निवृत्ते — so, when the state of being an object of enjoyment ceases · पतिः एव भवति — he becomes the Lord himself · अन्त्येष्टि-मृत-उद्धरण-श्राद्ध-दीक्षाणाम् अन्यतमेन अपि — though by any one of the last rite, the raising of the dead and the śrāddha initiation · यद्यपि कृत-अर्थता — the aim is achieved · तथापि बुभुक्षोः क्रिया-भूयस्त्वं फल-भूयस्त्वाय — still, for the seeker of enjoyment more rites mean more fruit · इति सर्वम् आचरेत् — so one should perform them all

मुमुक्षोरपि तन्मयीभावसिद्धये अयम् जीवतः प्रत्यहम् अनुष्ठानाभ्यासवत् ।
तत्त्वज्ञानिनस्तु न कोऽप्ययम् अन्त्येष्ट्यादिश्राद्धान्तो विधिः उपयोगी—तन्मरणं
तद्विद्यासंतानिनां पर्वदिनं संविदंशपूरणात्, तावतः संतानस्य
एकसंविन्मात्रपरमार्थत्वात् जीवतो ज्ञानलाभसंतानदिवसवत् । ५२.५ 52.5
सर्वत्र च अत्र श्राद्धादिविधौ मूर्तियागः प्रधानम् इति श्रीसिद्धामतम्, तद्विधिश्च वक्ष्यते
नैमित्तिकप्रकाशने ।

mumukṣorapi tanmayībhāvasiddhaye ayam jīvataḥ pratyaham anuṣṭhānābhyāsavat |
tattvajñāninastu na ko'pyayam antyeṣṭyādiśrāddhānto vidhiḥ upayogī—tanmaraṇaṃ tadvidyāsaṃtānināṃ parvadinaṃ saṃvidaṃśapūraṇāt, tāvataḥ saṃtānasya ekasaṃvinmātraparamārthatvāt jīvato jñānalābhasaṃtānadivasavat |
sarvatra ca atra śrāddhādividhau mūrtiyāgaḥ pradhānam iti śrīsiddhāmatam, tadvidhiśca vakṣyate naimittikaprakāśane ||

For the seeker of liberation too, this serves to bring about oneness with him, like the daily practice of the rite by one who is alive. But for the knower of reality none of these rites, from the last rite to the śrāddha, is of any use. His death is a festival day for the lineage of his knowledge, since it fills out their share of consciousness — because that whole lineage is in truth one single consciousness — just as, while he lived, the day the lineage gained knowledge was. And everywhere here, in the śrāddha and the other rites, the sacrifice of the image is the chief thing; so holds the Siddhā, and its procedure will be told in the showing of occasional rites.

WORD BY WORD मुमुक्षोः अपि तन्मयी-भाव-सिद्धये अयम् — for the seeker of liberation too, this serves to bring about oneness with him · जीवतः प्रत्यहम् अनुष्ठान-अभ्यास-वत् — like the daily practice of the rite by one who is alive · तत्त्व-ज्ञानिनः तु — but for the knower of reality · न कः अपि अयम् अन्त्येष्टि-आदि-श्राद्ध-अन्तः विधिः उपयोगी — none of these rites, from the last rite to the śrāddha, is of any use · तत्-मरणं तत्-विद्या-संतानिनां पर्व-दिनं — his death is a festival day for the lineage of his knowledge · संवित्-अंश-पूरणात् — since it fills out their share of consciousness · तावतः संतानस्य एक-संवित्-मात्र-परमार्थत्वात् — because that whole lineage is in truth one single consciousness · जीवतः ज्ञान-लाभ-संतान-दिवस-वत् — just as, while he lived, the day the lineage gained knowledge was · सर्वत्र च अत्र श्राद्ध-

आदि-विधौ — and everywhere here, in the śrāddha and the other rites · मूर्ति-यागः प्रधानम् इति श्री-सिद्धा-मतम् — the sacrifice of the image is the chief thing — so holds the Siddhā · तत्-विधिः च वक्ष्यते नैमित्तिक-प्रकाशने — and its procedure will be told in the showing of occasional rites

अनुग्रहपरः शिवो वशितयानुगृह्णाति यं
स एव परमेश्वरीभवति नाम किं वाद्भुतम् ।
उपायपरिकल्पना ननु तदीशनामात्रकं
विदन्निति न शङ्कते परिमितेऽप्युपाये बुधः ॥ ५२ 52

anugrahaparaḥ śivo vaśitayānugṛhṇāti yaṃ |
sa eva parameśvarībhavati nāma kiṃ vādbhutam |
upāyaparikalpanā nanu tadīśanāmātrakaṃ |
vidanniti na śaṅkate parimite'pyupāye budhaḥ ||

Whomever Śiva, intent on grace, favours by his sovereign power, that one himself becomes the Supreme Lord — and what wonder is that? The devising of means is surely only his lordship; knowing this, the wise one has no doubt even about a limited means.

WORD BY WORD अनुग्रह-परः — intent on grace · शिवः — Śiva · वशितया — by his sovereign power · अनुगृह्णाति — favours · यम् — whom · सः — he · एव — himself · परमेश्वरी-भवति — becomes the Supreme Lord · नाम — indeed · किम् — what · वा — then · अद्भुतम् — wonder · उपाय-परिकल्पना — the devising of means · ननु — surely · तत्-ईशना-मात्रकम् — is only his lordship · विदन् — knowing · इति — thus · न — not · शङ्कते — doubts · परिमिते — limited · अपि — even · उपाये — about a means · बुधः — the wise one

एहु सरीरु सअलु अह भवसरु
इच्छामित्तणजेण विचित्ति उ ।
सोधिअ सोक्खदेयि परमेसरु
इअजानन्त उरूढिपवित्ति उ ॥

५२.६
52.6

ehu sarīru saalu aha bhavasaru |
icchāmittaṇajeṇa vicitti u |
sodhia sokkhadeyi paramesaru |
iajānanta urūḍhipavitti u ||

This whole body, or the ocean of becoming, is variously shaped by will alone; the Supreme Lord purifies it and gives happiness. Knowing this, one engages in the rite with firm footing.

WORD BY WORD एहु सरीरु सअलु अह भवसरु — this whole body, or the ocean of becoming · इच्छामित्तणजेण विचित्ति उ — is variously shaped by will alone · सोधिअ सोक्खदेयि परमेसरु — the Supreme Lord purifies it and gives happiness · इअजानन्त उरूढिपवित्ति उ — knowing this, one engages in the rite with firm footing

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे श्राद्धदीक्षाप्रकाशनं नाम एकोनविंशमाह्निकम् ॥ १९ ॥

Here ends the nineteenth āhnika, called the Showing of the Śrāddha Initiation, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

विंशमाह्निकम्

The Further Observance

Once initiation has been given — the initiation that perfects the impressions of those fit for knowledge, or the seeded initiation for liberation of those who are not — the teacher must tell the disciple how to live for the rest of his life. That observance is regular, occasional, or for a wish; the last belongs to the sādhaka alone and is not settled here. The regular observance is worship at the junctures of the day, the festival days and the pavitraka; the occasional one is whatever calls for special worship — gaining knowledge or a scripture, the coming of the teacher or his circle, the anniversaries of their birth, initiation and passing, a public festival, the exposition of a scripture, a vision of the deity, a meeting of adepts, a command in a dream, the release from a broken pledge. The heart of the daily practice is the chief mantra, handed over by word of mouth, and the practice of becoming one with it; for that the disciple worships the Supreme Lord daily on an altar or a liṅga. On the altar, imagined as a spotless mirror, he sees his own form reflected as the circle of deities and worships it with flowers, wine, offerings, song and dance — as one who keeps looking at his own face in a mirror soon knows what it looks like. The two verses say that the knowers of the secret worship the Lord with the wine of supreme immortality and offer him, with the goddess, the flowers of their own nature in the temple of the body. The liṅga is not to be consecrated with the secret mantras; one worships instead the teacher's body, one's own body, the body of the Śakti, the book, the hero's cup, the rosary, and other lovely supports. Then the rule of the festival days: six kinds of parvan, the monthly special days with their planets and stars, and the anuyāga or worship of the circle in which the teacher, his circle, the knower of reality and the women of the circle are honoured and satisfied with the cup — the mūrtiyāga, the highest of all, which the old, the pleasure-seekers and women may practise on its own. Then the pavitraka, the thread offered between the bright half of Āṣāḍha and the full moon of the Kula, without which everything is fruitless; the exposition of a scripture; the release from a broken pledge, by repeating the Mālinī until the doubt falls away; and the worship of the teacher on the day after

every rite. The closing verse: one who does the regular and occasional rites without deceit is freed by conduct alone, even without knowledge and yoga.

— अथ शेषवर्तनार्थं प्रकरणान्तरम् —

तत्र या दीक्षा संस्कारसिद्ध्यै ज्ञानयोग्यान् प्रति, या च तदशक्तान् प्रति मोक्षदीक्षा सबीजा, तस्यां कृतायाम् आजीवं शेषवर्तनं गुरुः उपदिशेत् ।
तत्र नित्यं, नैमित्तिकं, काम्यम् इति त्रिविधं शेषवर्तनम्, अन्त्यं च साधकस्यैव, तत्[३] न इह निश्चेतव्यम् । ५३.१

tatra yā dīkṣā saṃskārasiddhyai jñānayogyān prati, yā ca tadaśaktān prati mokṣadīkṣā sabījā, tasyāṃ kṛtāyām ājīvaṃ śeṣavartanaṃ guruḥ upadiśet |
tatra nityaṃ, naimittikaṃ, kāmyam iti trividhaṃ śeṣavartanam, antyaṃ ca sādhakasyaiva, tat na iha niścetavyam ||

There is the initiation that perfects the impressions, given to those fit for knowledge, and the seeded initiation for liberation, given to those who are not able for that. When either has been given, the teacher should teach the observance that remains for the rest of life. That observance is of three kinds: regular, occasional, and for a wish. The last belongs to the sādhaka alone, and it is not to be settled here.

WORD BY WORD तत्र या दीक्षा संस्कार-सिद्ध्यै — there, the initiation that perfects the impressions · ज्ञान-योग्यान् प्रति — for those fit for knowledge · या च तत्-अशक्तान् प्रति — and the one for those unable of that · मोक्ष-दीक्षा सबीजा — the seeded initiation for liberation · तस्यां कृतायाम् — when that has been given · आजीवं शेष-वर्तनं — the observance that remains, for life · गुरुः उपदिशेत् — the teacher should teach · तत्र नित्यं नैमित्तिकं काम्यम् इति — there, regular, occasional and for a wish · त्रिविधं शेष-वर्तनम् — the observance is of three kinds · अन्त्यं च साधकस्य एव — and the last belongs to the sādhaka alone · तत् न इह निश्चेतव्यम् — it is not to be settled here

तत्र नियतभवं नित्यं, तन्मयीभाव एव नैमित्तिकं, तदुपयोगि सन्ध्योपासनं प्रत्यहमनुष्ठानं, पर्वदिनं, पवित्रकम् इत्यादि ।
तदपि नित्यं स्वकालनैयत्यात्—इति केचित् । ५३.२
53.2
नैमित्तिकं तु तच्छासनस्थानामपि अनियतम्, तद्यथा—गुरुतद्वर्गागमनं तत्पर्वदिनं ज्ञानलाभदिनम् इत्यादिकम्—इति केचित् ।

tatra niyatabhavaṃ nityaṃ, tanmayībhāva eva naimittikaṃ, tadupayogi sandhyopāsanaṃ pratyahamanuṣṭhānaṃ, parvadinaṃ, pavitrakam ityādi |
tadapi nityaṃ svakālanaiyatyāt—iti kecit |
naimittikaṃ tu tacchāsanasthānāmapi aniyatam, tadyathā—gurutadvargāgamanaṃ tatparvadinaṃ jñānalābhadinam ityādikam—iti kecit ||

Among these, what comes at a fixed time is the regular; becoming one with the mantra is itself the occasional, and what serves it is the worship at the junctures of the day, the daily practice, the festival day, the pavitraka and so on. Some say that this too is regular, because its time is fixed. But the occasional, they say, is not fixed even for those who follow this teaching — for instance the coming of the teacher or his circle, their festival day, the day one gained knowledge, and the like.

WORD BY WORD तत्र नियत-भवं नित्यं — there, what comes at a fixed time is regular · तन्मयी-भावः एव नैमित्तिकं — becoming one with it is itself the occasional · तत्-उपयोगि सन्ध्या-उपासनं — the worship at the junctures that serves it · प्रत्यहम् अनुष्ठानं — the daily practice · पर्व-दिनं पवित्रकम् इति आदि — the festival day, the pavitraka and so on · तत् अपि नित्यं — that too is regular · स्व-काल-नैयत्यात् इति केचित् — because its time is fixed — so say some · नैमित्तिकं तु — but the occasional · तत्-शासन-स्थानाम् अपि अनियतम् — is not fixed even for those who follow that teaching · तत् यथा गुरु-तत्-वर्ग-आगमनं — such as the coming of the teacher or his circle · तत्-पर्व-दिनं ज्ञान-लाभ-दिनम् इति आदिकम् — their festival day, the day of gaining knowledge and the like · इति केचित् — so say some

तत्र नियतपूजा, सन्ध्योपासा, गुरुपूजा, पर्वपूजा, पवित्रकम् इति अवश्यंभावि । नैमित्तिकम्—ज्ञानलाभः, शास्त्रलाभो, गुरुतद्वर्गगृहागमनं, तदीयजन्मसंस्कारप्रायणदिनानि, लौकिकोत्सवः, शास्त्रव्याख्या आदिमध्यान्ता, देवतादर्शनं, मेलकः, स्वप्नाज्ञा, समयनिष्कृतिलाभः—इत्येतत् नैमित्तिकं विशेषार्चनकारणम् । ५३.३ 53.3

tatra niyatapūjā, sandhyopāsā, gurupūjā, parvapūjā, pavitrakam iti avaśyaṃbhāvi |
naimittikam—jñānalābhaḥ, śāstralābho, gurutadvargagṛhāgamanaṃ, tadīyajanmasaṃskāraprāyaṇadinānī, laukikotsavaḥ, śāstravyākhyā ādimadhyāntā, devatādarśanaṃ, melakaḥ, svapnājñā, samayaniṣkṛtilābhaḥ—ityetat naimittikaṃ viśeṣārcanakāraṇam ||

Among these, the fixed worship, the worship at the junctures of the day, the worship of the teacher, the festival worship and the pavitraka must be done. The occasional is this: gaining knowledge, gaining a scripture, the teacher or his circle coming to the house, the days of their birth, initiation and passing, a public festival, the exposition of a scripture at its beginning, middle and end, a vision of the deity, a meeting of adepts, a command in a dream, release from a broken pledge. This occasional is the cause of special worship.

WORD BY WORD तत्र नियत-पूजा सन्ध्या-उपासा — there, the fixed worship, the worship at the junctures · गुरु-पूजा पर्व-पूजा पवित्रकम् इति — the worship of the teacher, the festival worship, the pavitraka · अवश्यंभावि — must be done · नैमित्तिकम् — the occasional · ज्ञान-लाभः शास्त्र-लाभः — gaining knowledge, gaining a scripture · गुरु-तत्-वर्ग-गृह-आगमनं — the teacher or his circle coming to the house · तदीय-जन्म-संस्कार-प्रायण-दिनानि — the days of their birth, initiation and passing · लौकिक-उत्सवः — a public festival · शास्त्र-व्याख्या आदि-मध्य-अन्ता — the exposition of a scripture, at its beginning, middle and end · देवता-दर्शनं मेलकः स्वप्न-आज्ञा — a vision of the deity, a meeting, a command in a dream · समय-निष्कृति-लाभः — release from a broken pledge · इति एतत् नैमित्तिकं — this is the occasional · विशेष-अर्चन-कारणम् — the cause of special worship

तत्र कृतदीक्षाकस्य शिष्यस्य प्रधानं मन्त्रं सवीर्यकं संवित्तिस्फुरणसारम् अलिखितं वक्त्रागमेनैव अर्पयेत्, ततः तन्मयीभावसिद्ध्यर्थं स शिष्यः संध्यासु तन्मयीभावाभ्यासं कुर्यात्, तद्द्वारेण सर्वकालं तथाविधसंस्कारलाभसिद्ध्यर्थं प्रत्यहं च परमेश्वरं च ५३.४ 53.4 स्थण्डिले वा लिङ्गे वा अभ्यर्चयेत् ।

tatra kṛtadīkṣākasya śiṣyasya pradhānaṃ mantraṃ savīryakaṃ saṃvittisphuraṇasāram alikhitaṃ vaktrāgamenaiva arpayet, tataḥ tanmayībhāvasiddhyarthaṃ sa śiṣyaḥ saṃdhyāsu tanmayībhāvābhyāsaṃ kuryāt, taddvāreṇa sarvakālaṃ tathāvidhasaṃskāralābhasiddhyarthaṃ pratyahaṃ ca parameśvaraṃ ca sthaṇḍile vā liṅge vā abhyarcayet ||

Then the teacher should hand over to the initiated disciple the chief mantra with its power, whose essence is the flash of awareness — unwritten, by word of mouth alone. After that, to attain oneness with it, the disciple should practise becoming one with it at the junctures of the day; and through that, at all times, so as to gain that kind of impression, he should daily worship the Supreme Lord on an altar or a liṅga.

WORD BY WORD तत्र कृत-दीक्षाकस्य शिष्यस्य — there, to the disciple who has been initiated · प्रधानं मन्त्रं स-वीर्यकं — the chief mantra, with its power · संवित्ति-स्फुरण-सारम् — whose essence is the flash of awareness · अलिखितं वक्त्र-आगमेन एव अर्पयेत् — he should hand over unwritten, by word of mouth alone · ततः तन्मयी-भाव-सिद्धि-अर्थं — then, to attain oneness with it · सः शिष्यः संध्यासु — that disciple, at the junctures of the day · तन्मयी-भाव-अभ्यासं कुर्यात् — should practise becoming one with it · तत्-द्वारेण सर्व-कालं — and through that, at all times · तथाविध-संस्कार-लाभ-सिद्धि-अर्थं — so as to gain that kind of impression · प्रत्यहं च परमेश्वरं च — and daily, the Supreme Lord · स्थण्डिले वा लिङ्गे वा अभ्यर्चयेत् — he should worship on an altar or a liṅga

तत्र हृद्ये स्थण्डिले विमलमकुरवद्ध्याते स्वमेव रूपं याज्यदेवताचक्राभिन्नं मूर्तिबिम्बितमिव दृष्ट्वा हृद्यपुष्पगन्धासवतर्पणनैवेद्यधूपदीपोपहारस्तुतिगीतवाद्यनृत्तादिना पूजयेत्, जपेत्, स्तुवीत—तन्मयीभावमशङ्कितं लब्धुम् । ५३.५ 53.5
आदर्शे हि स्वमुखम् अविरतम् अवलोकयतः तत्स्वरूपनिश्चितिः अचिरेणैव भवेत्, न चात्र कश्चित् क्रमः प्रधानम्—ऋते तन्मयीभावात् ।

tatra hṛdye sthaṇḍile vimalamakuravaddhyāte svameva rūpaṃ yājyadevatā-cakrābhinnaṃ mūrtibimbitamiva dṛṣṭvā hṛdyapuṣpagandhāsa-vatarpaṇanaivedyadhūpadīpopahārastutigītavādyanṛttādinā pūjayet, japet, stu-vīta—tanmayībhāvamaśaṅkitaṃ labdhum |
ādarśe hi svamukham aviratam avalokayataḥ tatsvarūpaniścitiḥ acireṇaiva bhavet, na cātra kaścit kramaḥ pradhānam—ṛte tanmayībhāvāt ||

There, on a pleasing altar imagined as a spotless mirror, he sees his own form, not different from the circle of deities to be worshipped, as if reflected in an image; and he worships it with lovely flowers, perfumes, wine, libations, food offerings, incense, lamps, gifts, praise, song, music, dance and the rest, repeats the mantra and praises — to gain oneness with it beyond doubt. For one who keeps looking at his own face in a mirror very soon becomes certain of what it looks like. And here no particular order is the main thing, apart from becoming one with it.

WORD BY WORD तत्र हृद्ये स्थण्डिले — there, on a pleasing altar · विमल-मकुरवत् ध्याते — imagined as a spotless mirror · स्वम् एव रूपं — one's own form · याज्य-देवता-चक्र-अभिन्नं — not different from the circle of deities to be worshipped · मूर्ति-बिम्बितम् इव दृष्ट्वा — seeing it as if reflected in an image · हृद्य-पुष्प-गन्ध-आसव-तर्पण-नैवेद्य-धूप-दीप-उपहार-स्तुति-गीत-वाद्य-नृत्त-आदिना — with lovely flowers, perfumes, wine, libations, food offerings, incense, lamps, gifts, praise, song, music, dance and the rest · पूजयेत् जपेत् स्तुवीत — he should worship, repeat the mantra, praise · तन्मयी-भावम् अशङ्कितं लब्धुम् — to gain oneness with it beyond doubt · आदर्शे हि स्व-मुखम् — for, one's own face in a mirror · अविरतम् अवलोकयतः — for one who keeps looking at it · तत्-स्वरूप-निश्चितिः अचिरेण एव भवेत् — certainty about its nature comes very soon · न च अत्र कश्चित् क्रमः प्रधानम् — and here no particular order is the main thing · ऋते तन्मयी-भावात् — apart from becoming one with it

परमन्त्रतन्मयीभावाविष्टस्य निवृत्तपशुवासनाकलङ्कस्य
भक्तिरसानुवेधविद्रुतसमस्तपाशजालस्य यत् अधिवसति हृदयं तदेव परममुपादेयम्,
इति अस्मद्गुरवः ।

५३.६
53.6

paramantratanmayībhāvāviṣṭasya nivṛttapaśuvāsanākalaṅkasya bhakti-rasānuvedhavidrutasamastapāśajālasya yat adhivasati hṛdayaṃ tadeva para-mamupādeyam, iti asmadguravaḥ ||

Whatever the heart settles on — the heart of one possessed by one-ness with the supreme mantra, whose stain of the bound creature's tendencies has gone, whose whole net of bonds has melted, pierced by the flavour of devotion — that alone is the highest thing to take up. So say our teachers.

WORD BY WORD पर-मन्त्र-तन्मयी-भाव-आविष्टस्य — of one possessed by oneness with the supreme mantra · निवृत्त-पशु-वासना-कलङ्कस्य — whose stain of the bound creature's tendencies has gone · भक्ति-रस-अनुवेध-विद्रुत-समस्त-पाश-जालस्य — whose whole net of bonds has melted, pierced by the flavour of devotion · यत् अधिवसति हृदयं — whatever his heart settles on · तत् एव परमम् उपादेयम् — that alone is the highest thing to take up · इति अस्मत्-गुरवः — so say our teachers

अधिशय्य पारमार्थिकः-
भावप्रसरं प्रकाशमुल्लसति या ।
परमामृतदृक्त्वं
तयार्चयन्ते रहस्यविदः ॥

५३
53

adhiśayya pāramārthikaḥ- |
bhāvaprasaraṃ prakāśamullasati yā |
paramāmṛtadṛktvaṃ |
tayārcayante rahasyavidaḥ ||

There is a seeing of the supreme nectar that shines forth as light, having risen above the outflow of things, real as it is. With that the knowers of the secret worship.

WORD BY WORD अधिशय्य — having risen above · पारमार्थिक-भाव-प्रसरम् — the outflow of things, real as it is · प्रकाशम् — as light · उल्लसति — shines forth · या — which · परम-अमृत-दृक्त्वम् — the state of seeing the supreme nectar · तया — with that · अर्चयन्ते — they worship · रहस्य-विदः — the knowers of the secret

कृत्वाधारधरां चमत्कृतिरसप्रोक्षाक्षणक्षालिता-
मात्तैर्मानसतः स्वभावकुसुमैः स्वामोदसंदोहिभिः ।
आनन्दामृतनिर्भरस्वहृदयानर्घार्घपात्रक्रमात् ५४
त्वां देव्या सह देहदेवसदने देवार्चयेऽहर्निशम् ॥ 54

kṛtvādhāradharāṃ camatkṛtirasaprokṣākṣaṇakṣālitā- |
māttairmānasataḥ svabhāvakusumaiḥ svāmodasaṃdohibhiḥ |
ānandāmṛtanirbharasvahṛdayānarghārghapātrakramāt |
tvāṃ devyā saha dehadevasadane devārcaye'harniśam ||

O God, having made the supporting ground, washed in a moment by a sprinkling of the flavour of wonder, with the flowers of my own nature gathered from the mind, which pour out their own fragrance, and with the priceless offering-cup of my own heart, brimming with the nectar of bliss — I worship you, together with the goddess, in the temple of the body, day and night.

WORD BY WORD कृत्वा — having made · आधार-धराम् — the ground that supports · चमत्कृति-रस-प्रोक्षा-क्षण-क्षालिताम् — washed in a moment by a sprinkling of the flavour of wonder · आत्तैः — gathered · मानसतः — from the mind · स्वभाव-कुसुमैः — with the flowers of my own nature · स्व-आमोद-संदोहिभिः — that pour out their own fragrance · आनन्द-अमृत-निर्भर-स्व-हृदय-अनर्घ-अर्घ-पात्र-क्रमात् — with the priceless offering-cup of my own heart, brimming with the nectar of bliss · त्वाम् — you · देव्या सह — together with the goddess · देह-देव-सदने — in the temple of the body · देव — O God · अर्चये — I worship · अहर्निशम् — day and night

इति श्लोकद्वयोक्तमर्थम् अन्तर्भावयन् देवताचक्रं भावयेत् ।
ततो मुद्राप्रदर्शनं, जपः, तन्निवेदनम् ।
बोध्यैकात्म्येन विसर्जनम् ।
मुख्यं नैवेद्यं स्वयम् अश्नीयात्, सर्वं वा जले क्षिपेत्, जलजा हि प्राणिनः पूर्वदीक्षिताः
चरुभोजनद्वारेण इति आगमविदः ।
मार्जारमूषकश्वादिभक्षणे तु शङ्का जनिता निरयाय—इति ज्ञानी अपि लोकानुग्रहेच्छया
न तादृक् कुर्यात्, लोकं वा परित्यज्य आसीत, इति स्थण्डिलयागः ।

55.1

iti ślokadvayoktamartham antarbhāvayan devatācakraṃ bhāvayet |
tato mudrāpradarśanaṃ, japaḥ, tannivedanam |
bodhyaikātmyena visarjanam |
mukhyaṃ naivedyaṃ svayam aśnīyāt, sarvaṃ vā jale kṣipet, jalajā hi prāṇinaḥ
pūrvadīkṣitāḥ carubhojanadvāreṇa iti āgamavidaḥ |
mārjāramūṣakaśvādibhakṣaṇe tu śaṅkā janitā nirayāya—iti jñānī api lokānugra-
hecchayā na tādṛk kuryāt, lokaṃ vā parityajya āsīta, iti sthaṇḍilayāgaḥ ||

Holding within the meaning stated in these two verses, he should contemplate the circle of deities. Then the showing of the mudrās, the repetition of the mantra, and its offering. The dismissal is by oneness with what is to be known. The chief food offering he should eat himself, or throw it all into water — for the creatures of the water were initiated long ago through eating the offered food, so say the knowers of scripture. But if a cat, a mouse, a dog or such eats it, the doubt that arises leads to hell; so even a knower, wishing to help people, should not do such a thing — or he should live apart from people. This is the worship on the altar.

WORD BY WORD इति श्लोक-द्वय-उक्तम् अर्थम् — the meaning stated in these two verses · अन्तः भावयन् — holding within · देवता-चक्रं भावयेत् — he should contemplate the circle of deities · ततः मुद्रा-प्रदर्शनं जपः तत्-निवेदनम् — then the showing of the mudrās, the repetition, and its offering · बोध्य-ऐकात्म्येन विसर्जनम् — the dismissal, by oneness with what is to be known · मुख्यं नैवेद्यं स्वयम् अश्नीयात् — the chief food offering he should eat himself · सर्वं वा जले क्षिपेत् — or throw it all into water · जलजाः हि प्राणिनः पूर्व-दीक्षिताः — for the creatures of the water were initiated long ago · चरु-भोजन-द्वारेण इति आगम-विदः — through eating the offered food — so say the knowers of scripture · मार्जार-मूषक-श्व-आदि-भक्षणे तु — but if a cat, a mouse, a dog or such eats it · शङ्का जनिता निरयाय — the

doubt that arises leads to hell · इति ज्ञानी अपि लोक-अनुग्रह-इच्छया — so even a knower, wishing to help people · न तादृक् कुर्यात् — should not do such a thing · लोकं वा परित्यज्य आसीत — or he should live apart from people · इति स्थण्डिल-यागः — this is the worship on the altar

अथ लिङ्गे, तत्र न रहस्यमन्त्रैः लिङ्गं प्रतिष्ठापयेत्, विशेषात् व्यक्तम्—इति पूर्वप्रतिष्ठितेषु आवाहनविसर्जनक्रमेण पूजां कुर्यात् आधारतया ।
तत्र गुरुदेहं स्वदेहं शक्तिदेहं रहस्यशास्त्रपुस्तकं वीरपात्रं अक्षसूत्रं प्राहरणं बाणीयं मौक्तिकं सौवर्णं पुष्पगन्धद्रव्यादिहृद्यवस्तुकृतं मकुरं वा लिङ्गम् अर्चयेत् । ५५.२
तत्र च आधारबलादेव अधिकाधिकमन्त्रसिद्धिः भवति इति पूर्वं पूर्वं प्रधानम्, 55.2
आधारगुणानुविधायित्वात् च मन्त्राणां तत्र तत्र साध्ये तत्तत्प्रधानम् इति शास्त्रगुरवः ।
सर्वत्र परमेश्वराभेदाभिमान एव परमः संस्कारः ।

atha liṅge, tatra na rahasyamantraiḥ liṅgaṃ pratiṣṭhāpayet, viśeṣāt vyaktam—iti pūrvapratiṣṭhiteṣu āvāhanavisarjanakrameṇa pūjāṃ kuryāt ādhāratayā |
tatra gurudehaṃ svadehaṃ śaktidehaṃ rahasyaśāstrapustakaṃ vīrapātraṃ akṣasūtraṃ prāharaṇaṃ bāṇīyaṃ mauktikaṃ sauvarṇaṃ puṣpagandhadravyādi-hṛdyavastukṛtaṃ makuraṃ vā liṅgam arcayet |
tatra ca ādhārabalādeva adhikādhikamantrasiddhiḥ bhavati iti pūrvaṃ pūrvaṃ pradhānam, ādhāraguṇānuvidhāyitvāt ca mantrāṇāṃ tatra tatra sādhye tattat-pradhānam iti śāstraguravaḥ |
sarvatra parameśvarābhedābhimāna eva paramaḥ saṃskāraḥ ||

Now on the liṅga. One should not consecrate a liṅga with the secret mantras, especially a manifest one; so on liṅgas consecrated before, one worships by the sequence of invocation and dismissal, treating them as supports. Here the liṅga one should worship is the teacher's body, one's own body, the body of the Śakti, the book of the secret scripture, the hero's cup, the rosary, a weapon, a bāṇa-stone, a pearl, a golden one, one made of lovely things such as flowers and perfumes, or a mirror. And there, by the power of the support alone, the mantra succeeds more and more, so each earlier one is more important; and since mantras follow the qualities of their support, for each aim the corresponding one is chief — so say the teachers of scripture. Everywhere, the conviction of non-difference from the Supreme Lord alone is the highest consecration.

WORD BY WORD अथ लिङ्गे — now, on the liṅga · तत्र न रहस्य-मन्त्रैः लिङ्गं प्रतिष्ठापयेत् — there one should not consecrate a liṅga with the secret mantras · विशेषात् व्यक्तम् —

especially a manifest one · इति पूर्व-प्रतिष्ठितेषु — so, on those consecrated before · आवाहन-विसर्जन-क्रमेण — by the sequence of invocation and dismissal · पूजां कुर्यात् आधारतया — he should worship, treating them as supports · तत्र गुरु-देहं स्व-देहं शक्ति-देहं — there, the teacher's body, one's own body, the body of the Śakti · रहस्य-शास्त्र-पुस्तकं वीर-पात्रं अक्ष-सूत्रं — the book of the secret scripture, the hero's cup, the rosary · प्राहरणं बाणीयं मौक्तिकं सौवर्णं — a weapon, a bāṇa-stone, a pearl, a golden one · पुष्प-गन्ध-द्रव्य-आदि-हृद्य-वस्तु-कृतं — one made of lovely things such as flowers and perfumes · मकुरं वा लिङ्गम् अर्चयेत् — or a mirror — such a liṅga he should worship · तत्र च आधार-बलात् एव — and there, by the power of the support alone · अधिक-अधिक-मन्त्र-सिद्धिः भवति इति — the mantra succeeds more and more · पूर्वं पूर्वं प्रधानम् — each earlier one is more important · आधार-गुण-अनुविधायित्वात् च मन्त्राणां — and since mantras follow the qualities of their support · तत्र तत्र साध्ये तत्-तत्-प्रधानम् — for each aim the corresponding one is chief · इति शास्त्र-गुरवः — so say the teachers of scripture · सर्वत्र परमेश्वर-अभेद-अभिमानः एव — everywhere, the conviction of non-difference from the Supreme Lord alone · परमः संस्कारः — is the highest consecration

— अथ पर्वविधिः —

तत्र सामान्यं, सामान्यसामान्यं, सामान्यविशेषो, विशेषसामान्यं, विशेषो, विशेषविशेषश्च इति षोढा पर्व—पूरणात् विधेः ।
तत्र मासि मासि प्रथमं पञ्चमं दिनं सामान्यम्, चतुर्थाष्टमनवमचतुर्दशपञ्चदशानि द्वयोरपि पक्षयोः सामान्यसामान्यम्, अनयोरुभयोरपि राश्योः वक्ष्यमाणतत्तत्तिथ्युचितग्रहनक्षत्रयोगे सामान्यविशेषः, मार्गशीर्षस्य प्रथमरात्रिभागः कृष्णनवम्याम्, पौषस्य तु रात्रिमध्यं कृष्णनवम्याम्, माघस्य रात्रिमध्यं शुक्लपञ्चदश्याम्, फाल्गुनस्य दिनमध्यं शुक्लद्वादश्याम्, चैत्रस्य शुक्लत्रयोदश्याम्, वैशाखस्य कृष्णाष्टम्याम्, ज्यैष्ठस्य कृष्णनवम्याम्, आषाढस्य प्रथमे दिने, श्रावणस्य दिवसपूर्वभागः कृष्णैकादश्याम्, भाद्रपदस्य दिनमध्यं शुक्लषष्ठ्याम्, आश्वयुजस्य शुक्लनवमीदिनम्, कार्तिकस्य प्रथमो रात्रिभागः शुक्लनवम्याम्—इति विशेषपर्व ।
चित्राचन्द्रौ, मघाजीवौ, तिष्यचन्द्रौ, पूर्वफाल्गुनीबुधौ, श्रवणबुधौ, शतभिषक्चन्द्रौ, मूलादित्यौ, रोहिणीशुक्रौ, विशाखाबृहस्पती, श्रवणचन्द्रौ इति ।

५५.३

tatra sāmānyaṃ, sāmānyasāmānyaṃ, sāmānyaviśeṣo, viśeṣasāmānyaṃ, viśeṣo, viśeṣaviśeṣaśca iti ṣoḍhā parva—pūraṇāt vidheḥ |
tatra māsi māsi prathamaṃ pañcamaṃ dinaṃ sāmānyam, caturthāṣṭamanavamacaturdaśapañcadaśāni dvayorapi pakṣayoḥ sāmānyasāmānyam, anayorubhayorapi rāśyoḥ vakṣyamāṇatattattithyucitagrahanakṣatrayoge sāmānyaviśeṣaḥ, mārgaśīrṣasya prathamarātribhāgaḥ kṛṣṇanavamyām, pauṣasya tu rātrimadhyaṃ kṛṣṇanavamyām, māghasya rātrimadhyaṃ śuklapañcadaśyām, phālgunasya dinamadhyaṃ śukladvādaśyām, caitrasya śuklatrayodaśyām, vaiśākhasya kṛṣṇāṣṭamyām, jyaiṣṭhasya kṛṣṇanavamyām, āṣāḍhasya prathame dine, śrāvaṇasya divasapūrvabhāgaḥ kṛṣṇaikādaśyām, bhādrapadasya dinamadhyaṃ śuklaṣaṣṭhyām, āśvayujasya śuklanavamīdinam, kārtikasya prathamo rātribhāgaḥ śuklanavamyām—iti viśeṣaparva |
citrācandrau, maghājīvau, tiṣyacandrau, pūrvaphālgunībudhau, śravaṇabudhau, śatabhiṣakcandrau, mūlādityau, rohiṇīśukrau, viśākhābṛhaspatī, śravaṇacandrau iti ||

The festival day is of six kinds — the general, the general-general, the general-special, the special-general, the special, and the special-special — because it fills out the rite. In each month the first and the fifth day are the general. The fourth, eighth, ninth, fourteenth and fifteenth of both halves are the general-general. In both these groups, when the planet and star proper to each date, stated below,

coincide, it is the general-special. The special festival day is: for Mārgaśīrṣa, the first part of the night on the dark ninth; for Pauṣa, midnight on the dark ninth; for Māgha, midnight on the bright fifteenth; for Phālguna, midday on the bright twelfth; for Caitra, the bright thirteenth; for Vaiśākha, the dark eighth; for Jyaiṣṭha, the dark ninth; for Āṣāḍha, the first day; for Śrāvaṇa, the forenoon of the dark eleventh; for Bhādrapada, midday on the bright sixth; for Āśvayuja, the day of the bright ninth; for Kārtika, the first part of the night on the bright ninth. The pairs are: Citrā with the Moon, Maghā with Jupiter, Tiṣya with the Moon, Pūrvaphālgunī with Mercury, Śravaṇa with Mercury, Śatabhiṣak with the Moon, Mūla with the Sun, Rohiṇī with Venus, Viśākhā with Jupiter, Śravaṇa with the Moon.

WORD BY WORD तत्र सामान्यं सामान्य-सामान्यं सामान्य-विशेषः — there, the general, the general-general, the general-special · विशेष-सामान्यं विशेषः विशेष-विशेषः च इति — the special-general, the special, and the special-special · षोढा पर्व — the festival day is of six kinds · पूरणात् विधेः — because it fills out the rite · तत्र मासि मासि प्रथमं पञ्चमं दिनं सामान्यम् — there, in each month the first and the fifth day are the general · चतुर्थ-अष्टम-नवम-चतुर्दश-पञ्चदशानि द्वयोः अपि पक्षयोः — the fourth, eighth, ninth, fourteenth and fifteenth of both halves · सामान्य-सामान्यम् — are the general-general · अनयोः उभयोः अपि राश्योः — in both these groups · वक्ष्यमाण-तत्-तत्-तिथि-उचित-ग्रह-नक्षत्र-योगे — when the planet and star proper to each date, to be stated below, coincide · सामान्य-विशेषः — it is the general-special · मार्गशीर्षस्य प्रथम-रात्रि-भागः कृष्ण-नवम्याम् — for Mārgaśīrṣa, the first part of the night on the dark ninth · पौषस्य तु रात्रि-मध्यं कृष्ण-नवम्याम् — for Pauṣa, midnight on the dark ninth · माघस्य रात्रि-मध्यं शुक्ल-पञ्चदश्याम् — for Māgha, midnight on the bright fifteenth · फाल्गुनस्य दिन-मध्यं शुक्ल-द्वादश्याम् — for Phālguna, midday on the bright twelfth · चैत्रस्य शुक्ल-त्रयोदश्याम् — for Caitra, the bright thirteenth · वैशाखस्य कृष्ण-अष्टम्याम् — for Vaiśākha, the dark eighth · ज्यैष्ठस्य कृष्ण-नवम्याम् — for Jyaiṣṭha, the dark ninth · आषाढस्य प्रथमे दिने — for Āṣāḍha, the first day · श्रावणस्य दिवस-पूर्व-भागः कृष्ण-एकादश्याम् — for Śrāvaṇa, the forenoon of the dark eleventh · भाद्रपदस्य दिन-मध्यं शुक्ल-षष्ठ्याम् — for Bhādrapada, midday on the bright sixth · आश्वयुजस्य शुक्ल-नवमी-दिनम् — for Āśvayuja, the day of the bright ninth · कार्तिकस्य प्रथमः रात्रि-भागः शुक्ल-नवम्याम् — for Kārtika, the first part of the night on the bright ninth · इति विशेष-पर्व — this is the special festival day · चित्रा-चन्द्रौ मघा-जीवौ तिष्य-चन्द्रौ — Citrā with the Moon, Maghā with Jupiter, Tiṣya with the Moon · पूर्वफाल्गुनी-बुधौ श्रवण-बुधौ शतभिषक्-चन्द्रौ — Pūrvaphālgunī with Mercury, Śravaṇa with Mercury, Śatabhiṣak with the Moon · मूला-आदित्यौ रोहिणी-

शुक्रौ — Mūla with the Sun, Rohiṇī with Venus · विशाखा-बृहस्पती श्रवण-चन्द्रौ इति — Viśākhā with Jupiter, Śravaṇa with the Moon

यदि मार्गशीर्षादिक्रमेण यथासंख्यं भवति आश्वयुजं वर्जयित्वा तदा विशेषविशेषः ।
अन्यविशेषश्चेत् अन्यपर्वणि तदा तत्—अनुपर्व इत्याहुः ।
भग्रहयोगे च न वेला प्रधानं—तिथेरेव विशेषलाभात्, अनुयागकालानुवृत्तिस्तु पर्वदिने मुख्या—अनुयागप्राधान्यात् पर्वयागानाम्, अनुयागो मूर्तियागः चक्रयागः इति पर्यायाः ।
55.4
तत्र गुरुः, तद्वर्ग्यः ससन्तानः, तत्त्ववित्, कन्या, अन्त्या, वेश्या, अरुणा, तत्त्ववेदिनी वा इति चक्रयागे मुख्यपूज्याः—विशेषात् सामस्त्येन ।

yadi mārgaśīrṣādikrameṇa yathāsaṃkhyaṃ bhavati āśvayujaṃ varjayitvā tadā viśeṣaviśeṣaḥ |
anyaviśeṣaścet anyaparvaṇi tadā tat—anuparva ityāhuḥ |
bhagrahayoge ca na velā pradhānaṃ—tithereva viśeṣalābhāt, anuyāgakālānuvṛttistu parvadine mukhyā—anuyāgaprādhānyāt parvayāgānām, anuyāgo mūrtiyāgaḥ cakrayāgaḥ iti paryāyāḥ |
tatra guruḥ, tadvargyaḥ sasantānaḥ, tattvavit, kanyā, antyā, veśyā, aruṇā, tattvavedinī vā iti cakrayāge mukhyapūjyāḥ—viśeṣāt sāmastyena ||

If they fall in order, one to each month from Mārgaśīrṣa on, leaving out Āśvayuja, then it is the special-special. If the special of one falls on another festival day, they call it a secondary festival day. And when star and planet coincide, the hour is not the main thing, since the date itself gives the special character; but on a festival day keeping to the time of the anuyāga is the main thing, since in festival rites the anuyāga is chief. Anuyāga, mūrtiyāga and cakrayāga are synonyms. In the cakrayāga the chief ones to be worshipped are the teacher, those of his circle with their lineage, the knower of reality, a maiden, a woman of the lowest caste, a courtesan, a woman in her period, or a woman who knows reality — especially all together.

WORD BY WORD यदि मार्गशीर्ष-आदि-क्रमेण यथासंख्यं भवति — if they fall in order, one to each month from Mārgaśīrṣa on · आश्वयुजं वर्जयित्वा — leaving out Āśvayuja · तदा विशेष-विशेषः — then it is the special-special · अन्य-विशेषः चेत् अन्य-पर्वणि — if the special of one falls on another festival day · तदा तत् अनुपर्व इति आहुः — then they call it a secondary festival day · भ-ग्रह-योगे च न वेला प्रधानं — and when star and planet coincide, the hour is not the main thing · तिथेः एव विशेष-लाभात् — since the date itself gives the special character · अनुयाग-काल-अनुवृत्तिः तु पर्व-दिने मुख्या — but keeping to the time of the anuyāga

on the festival day is the main thing · अनुयाग-प्राधान्यात् पर्व-यागानाम् — since in festival rites the anuyāga is chief · अनुयागः मूर्ति-यागः चक्र-यागः इति पर्यायाः — anuyāga, mūrtiyāga and cakrayāga are synonyms · तत्र गुरुः तत्-वर्ग्यः स-सन्तानः — there, the teacher, those of his circle with their lineage · तत्त्व-वित् — the knower of reality · कन्या अन्त्या वेश्या अरुणा — a maiden, a woman of the lowest caste, a courtesan, a woman in her period · तत्त्व-वेदिनी वा इति — or a woman who knows reality · चक्र-यागे मुख्य-पूज्याः — are the chief ones to be worshipped in the cakrayāga · विशेषात् सामस्त्येन — especially all together

तत्र मध्ये गुरुः तदावरणक्रमेण गुर्वादिसमय्यन्तं वीरः शक्तिः इति, क्रमेण—इत्येवं चक्रस्थित्या वा पङ्क्तिस्थित्या वा आसीत, ततो गन्धधूपपुष्पादिभिः क्रमेण पूजयेत्, ततः पात्रं सदाशिवरूपं ध्यात्वा शक्त्यमृतध्यातेन आसवेन पूरयित्वा तत्र भोक्त्रीं शक्तिं शिवतया पूजयित्वा तयैव देवताचक्रतर्पणं कृत्वा नरशक्तिशिवात्मकत्रितयमेलकं ध्यात्वा आवरणावतरणक्रमेण मोक्षभोगप्राधान्यं बहिरन्तश्च तर्पणं कुर्यात्, पुनः प्रतिसंचरणक्रमेण, एवं पूर्णं भ्रमणं चक्रं पुष्णाति ।

५५.५
55.5

tatra madhye guruḥ tadāvaraṇakrameṇa gurvādisamayyantaṃ vīraḥ śaktiḥ iti, krameṇa—ityevaṃ cakrasthityā vā paṅktisthityā vā āsīta, tato gandhadhūpapuṣpādibhiḥ krameṇa pūjayet, tataḥ pātraṃ sadāśivarūpaṃ dhyātvā śaktyamṛtadhyātena āsavena pūrayitvā tatra bhoktrīṃ śaktiṃ śivatayā pūjayitvā tayaiva devatācakratarpaṇaṃ kṛtvā naraśaktiśivātmakatritayamelakaṃ dhyātvā āvaraṇāvataraṇakrameṇa mokṣabhogaprādhānyaṃ bahirantaśca tarpaṇaṃ kuryāt, punaḥ pratisaṃcaraṇakrameṇa, evaṃ pūrṇaṃ bhramaṇaṃ cakraṃ puṣṇāti ||

There the teacher sits in the middle, and around him in rings, from the teacher down to the samayin, a hero and then a Śakti in turn — so they should sit, either in a circle or in a row. Then he should worship them in order with perfume, incense, flowers and so on. Then, imagining the cup as Sadāśiva and filling it with wine imagined as the nectar of Śakti, he worships in it the Śakti who enjoys, as Śiva; with that very wine he satisfies the circle of deities; and contemplating the union of the three — the person, Śakti and Śiva — he should make the satisfaction, outer and inner, going down through the rings with liberation and enjoyment foremost, and then again in the returning order. Thus a full round nourishes the circle.

WORD BY WORD तत्र मध्ये गुरुः — there, the teacher in the middle · तत्-आवरण-क्रमेण गुरु-आदि-समयि-अन्तं — in rings around him, from the teacher down to the samayin · वीरः शक्तिः इति क्रमेण — a hero, then a Śakti, in turn · इति एवं चक्र-स्थित्या वा पङ्क्ति-स्थित्या वा आसीत — so they should sit, either in a circle or in a row · ततः गन्ध-धूप-पुष्प-आदिभिः क्रमेण पूजयेत् — then he should worship them in order with perfume, incense, flowers and so on · ततः पात्रं सदाशिव-रूपं ध्यात्वा — then, imagining the cup as Sadāśiva · शक्ति-अमृत-ध्यातेन आसवेन पूरयित्वा — filling it with wine imagined as the nectar of Śakti · तत्र भोक्त्रीं शक्तिं शिवतया पूजयित्वा — worshipping in it the Śakti who enjoys, as Śiva · तया एव देवता-चक्र-

तर्पणं कृत्वा — satisfying the circle of deities with that very wine · नर-शक्ति-शिव-आत्मक-त्रितय-मेलकं ध्यात्वा — contemplating the union of the three — the person, Śakti and Śiva · आवरण-अवतरण-क्रमेण — going down through the rings · मोक्ष-भोग-प्राधान्यं बहिः अन्तः च तर्पणं कुर्यात् — he should make the satisfaction, outer and inner, with liberation and enjoyment foremost · पुनः प्रतिसंचरण-क्रमेण — then again in the returning order · एवं पूर्णं भ्रमणं चक्रं पुष्णाति — thus a full round nourishes the circle

तत्र आधारे विश्वमयं पात्रं स्थापयित्वा देवताचक्रं तर्पयित्वा स्वात्मानं वन्दितेन तेन तर्पयेत्, पात्राभावे भद्रं वेल्लितशुक्तिः वा, दक्षहस्तेन पात्राकारं भद्रं, द्वाभ्यामुपरिगतदक्षिणाभ्यां निःसन्धीकृताभ्यां वेल्लितशुक्तिः, पतद्भिः बिन्दुभिः वेतालगुह्यकाः संतुष्यन्ति, धारया भैरवः, अत्र प्रवेशो न कस्यचित् देयः, प्रमादात् (५५.६ 55.6) प्रविष्टस्य विचारं न कुर्यात्, कृत्वा पुनर्द्विगुणं चक्रयागं कुर्यात्, ततोऽवदंशान् भोजनादीन् च अग्रे यथेष्टं विकीर्येत, गुप्तगृहे वा संकेताभिधानवर्जं देवताशब्देन सर्वान् योजयेत्—इति वीरसंकरयागः ।

tatra ādhāre viśvamayaṃ pātraṃ sthāpayitvā devatācakraṃ tarpayitvā svātmānaṃ vanditena tena tarpayet, pātrābhāve bhadraṃ vellitaśuktiḥ vā, dakṣahastena pātrākāraṃ bhadraṃ, dvābhyāmuparigatadakṣiṇābhyāṃ niḥsandhīkṛtābhyāṃ vellitaśuktiḥ, patadbhiḥ bindubhiḥ vetālaguhyakāḥ saṃtuṣyanti, dhārayā bhairavaḥ, atra praveśo na kasyacit deyaḥ, pramādāt praviṣṭasya vicāraṃ na kuryāt, kṛtvā punardviguṇaṃ cakrayāgaṃ kuryāt, tato'vadaṃśān bhojanādīn ca agre yatheṣṭaṃ vikīryeta, guptagṛhe vā saṃketābhidhānavarjaṃ devatāśabdena sarvān yojayet—iti vīrasaṃkarayāgaḥ ||

There, setting on the support the cup that is the universe and satisfying the circle of deities, he should salute it and satisfy himself with it. If there is no cup, the bhadra or the curled shell serves: the bhadra is the right hand shaped like a cup; the curled shell is both hands, the right on top, joined without a gap. By the drops that fall the vetālas and guhyakas are satisfied; by the stream, Bhairava. No one is to be given entry here. One should not question one who enters by mistake; if one does, one should perform the cakrayāga again, twice over. Then the relishes, the food and the rest should be spread out in front as one likes — or in a secret house — and, without using conventional names, he should address all by the word "deity". This is the mingled rite of the heroes.

WORD BY WORD तत्र आधारे विश्व-मयं पात्रं स्थापयित्वा — there, setting on the support the cup that is the universe · देवता-चक्रं तर्पयित्वा — satisfying the circle of deities · स्व-आत्मानं वन्दितेन तेन तर्पयेत् — he should satisfy himself with it, after saluting it · पात्र-अभावे भद्रं वेल्लित-शुक्तिः वा — if there is no cup, the bhadra or the curled shell · दक्ष-हस्तेन पात्र-आकारं भद्रं — the bhadra is the right hand shaped like a cup · द्वाभ्याम् उपरिगत-दक्षिणाभ्यां निःसन्धीकृताभ्यां वेल्लित-शुक्तिः — the curled shell is both hands, the right on top, joined

without a gap · पतद्भिः बिन्दुभिः वेताल-गुह्यकाः संतुष्यन्ति — by the drops that fall the vetālas and guhyakas are satisfied · धारया भैरवः — by the stream, Bhairava · अत्र प्रवेशः न कस्यचित् देयः — no one is to be given entry here · प्रमादात् प्रविष्टस्य विचारं न कुर्यात् — one should not question one who enters by mistake · कृत्वा पुनः द्विगुणं चक्र-यागं कुर्यात् — if one does, one should perform the cakrayāga again, twice over · ततः अवदंशान् भोजन-आदीन् च — then the relishes and the food and the rest · अग्रे यथेष्टं विकीर्येत — should be spread out in front as one likes · गुप्त-गृहे वा — or in a secret house · संकेत-अभिधान-वर्जं — without using conventional names · देवता-शब्देन सर्वान् योजयेत् — he should address all by the word "deity" · इति वीर-संकर-यागः — this is the mingled rite of the heroes

ततोऽन्ते दक्षिणाताम्बूलवस्त्रादिभिः तर्पयेत्—इति प्रधानतमोऽयं मूर्तियागः । अदृष्टमण्डलोऽपि मूर्तियागेन पर्वदिनानि पूजयन् वर्षादेव पुत्रकोक्तं फलमेति, विना सन्ध्यानुष्ठानादिभिः—इति वृद्धानां भोगिनां स्त्रीणां विधिरयम्, शक्तिपाते सति उपदेष्टव्यो गुरुणा । ५५.७ 55.7

tato'nte dakṣiṇātāmbūlavastrādibhiḥ tarpayet—iti pradhānatamo'yaṃ mūrtiyāgaḥ |
adṛṣṭamaṇḍalo'pi mūrtiyāgena parvadinānі pūjayan varṣādeva putrakoktaṃ phalameti, vinā sandhyānuṣṭhānādibhiḥ—iti vṛddhānāṃ bhogināṃ strīṇāṃ vidhirayam, śaktipāte sati upadeṣṭavyo guruṇā ||

Then at the end he should satisfy them with fees, betel, clothes and so on. This is the mūrtiyāga, the most important of all. Even one who has not seen the maṇḍala, if he worships on the festival days with the mūrtiyāga, within a year gains the fruit said to be the putraka's, without the worship at the junctures and the rest. This is the rule for the old, for pleasure-seekers and for women; the teacher should teach it when the descent of power has come.

WORD BY WORD ततः अन्ते — then, at the end · दक्षिणा-ताम्बूल-वस्त्र-आदिभिः तर्पयेत् — he should satisfy them with fees, betel, clothes and so on · इति प्रधानतमः अयं मूर्ति-यागः — this is the mūrtiyāga, the most important of all · अदृष्ट-मण्डलः अपि — even one who has not seen the maṇḍala · मूर्ति-यागेन पर्व-दिनानि पूजयन् — worshipping on the festival days with the mūrtiyāga · वर्षात् एव पुत्रक-उक्तं फलम् एति — within a year gains the fruit said to be the putraka's · विना सन्ध्या-अनुष्ठान-आदिभिः — without the worship at the junctures and the rest · इति वृद्धानां भोगिनां स्त्रीणां विधिः अयम् — this is the rule for the old, for pleasure-seekers and for women · शक्ति-पाते सति उपदेष्टव्यः गुरुणा — to be taught by the teacher when the descent of power has come

अथ पवित्रकविधिः ।
स च श्रीरत्नमालात्रिशिरोमतश्रीसिद्धामतादौ विधिपूर्वकः पारमेश्वराज्ञापूरकश्च, उक्तं चैतत् श्रीतन्त्रालोके 'विना पवित्रकेण सर्वं निष्फलम् ।' इति ।
तत्र आषाढशुक्लात् कुलपूर्णिमादिनान्तं कार्यं पवित्रकम्, तत्र कार्तिककृष्णपञ्चदशी 55.8
कुलचक्रं नित्याचक्रं पूरयति इति श्रीनित्यातन्त्रविदः ।
माघशुक्लपञ्चदशी इति श्रीभैरवकुलोर्मिविदः ।
दक्षिणायनान्तपञ्चदशी इति श्रीतन्त्रसद्भावविदः ।

atha pavitrakavidhiḥ |
sa ca śrīratnamālātriśiromataśrīsiddhāmatādau vidhipūrvakaḥ pārameś-varājñāpūrakaśca, uktaṃ caitat śrītantrāloke vinā pavitrakeṇa sarvaṃ niṣpha-lam iti |
tatra āṣāḍhaśuklāt kulapūrṇimādināntaṃ kāryaṃ pavitrakam, tatra kār-tikakṛṣṇapañcadaśī kulacakraṃ nityācakraṃ pūrayati iti śrīnityātantravidaḥ |
māghaśuklapañcadaśī iti śrībhairavakulormividaḥ |
dakṣiṇāyanāntapañcadaśī iti śrītantrasadbhāvavidaḥ ||

Now the rule of the pavitraka. It is laid down with its rule in the Ratnamālā, the Triśiromata, the Siddhāmata and other scriptures, and it fulfils the command of the Supreme Lord. This has been said in the Tantrāloka: "Without the pavitraka everything is fruitless." The pavitraka is to be done between the bright half of Āṣāḍha and the day of the full moon of the Kula. The dark fifteenth of Kārtika completes the circle of the Kula, the circle of the Nityās — so say the knowers of the Nityātantra. The bright fifteenth of Māgha, say the knowers of the Bhairavakulormi. The fifteenth at the end of the sun's southern course, say the knowers of the Tantrasadbhāva.

WORD BY WORD अथ पवित्रक-विधिः — now the rule of the pavitraka · सः च श्रीरत्नमाला-त्रिशिरोमत-श्रीसिद्धामत-आदौ — and it, in the Ratnamālā, the Triśiromata, the Siddhāmata and others · विधि-पूर्वकः — is laid down with its rule · पारमेश्वर-आज्ञा-पूरकः च — and it fulfils the command of the Supreme Lord · उक्तं च एतत् श्रीतन्त्रालोके — and this has been said in the Tantrāloka · विना पवित्रकेण सर्वं निष्फलम् इति — "without the pavitraka everything is fruitless" · तत्र आषाढ-शुक्लात् कुल-पूर्णिमा-दिन-अन्तं — there, from the bright half of Āṣāḍha to the day of the full moon of the Kula · कार्यं पवित्रकम् — the pavitraka is to be done · तत्र कार्तिक-कृष्ण-पञ्चदशी — there, the dark fifteenth of Kārtika · कुल-चक्रं

नित्या-चक्रं पूरयति — completes the circle of the Kula, the circle of the Nityās · इति श्रीनित्यातन्त्र-विदः — so say the knowers of the Nityātantra · माघ-शुक्ल-पञ्चदशी इति श्रीभैरवकुलोर्मि-विदः — the bright fifteenth of Māgha, say the knowers of the Bhairavakulormi · दक्षिणायन-अन्त-पञ्चदशी इति श्रीतन्त्रसद्भाव-विदः — the fifteenth at the end of the sun's southern course, say the knowers of the Tantrasadbhāva

तत्र विभवेन देवं पूजयित्वा आहुत्या तर्पयित्वा पवित्रकं दद्यात्,
सौवर्णमुक्तारत्नविरचितात् प्रभृति पटसूत्रकार्पासकुशगर्भान्तमपि कुर्यात् ।
तच्च तत्त्वसंख्यग्रन्थिकं पदकलाभुवनवर्णमन्त्रसंख्यग्रन्थि च जान्वन्तमेकं, ५५.९
नाभ्यन्तमपरं, कण्ठान्तमन्यत्, शिरसि अन्यत्—इति चत्वारि पवित्रकाणि देवाय गुरवे 55.9
च समस्ताध्वपरिपूर्णतद्रूपभावनेन दद्यात्, शेषेभ्य एकम् इति ।

tatra vibhavena devaṃ pūjayitvā āhutyā tarpayitvā pavitrakaṃ dadyāt,
sauvarṇamuktāratnaviracitāt prabhṛti paṭasūtrakārpāsakuśagarbhāntamapi kuryāt |
tacca tattvasaṃkhyagranthikaṃ padakalābhuvanavarṇamantrasaṃkhyagranthi ca jānvantamekaṃ, nābhyantamaparaṃ, kaṇṭhāntamanyat, śirasi anyat—iti catvāri pavitrakāṇi devāya gurave ca samastādhvaparipūrṇatadrūpabhāvanena dadyāt, śeṣebhya ekam iti ||

There, worshipping the God according to one's means and satisfying him with an oblation, one should offer the pavitraka. It may be made of anything from gold, pearls and gems down to cloth, thread, cotton or kuśa-pith. It has as many knots as there are tattvas, or as many as the words, kalās, worlds, letters or mantras. One reaches the knees, another the navel, another the throat, another rests on the head — these four pavitrakas one should give to the God and to the teacher, contemplating them as that form filled with the whole path; and one to the others.

WORD BY WORD तत्र विभवेन देवं पूजयित्वा — there, worshipping the God according to one's means · आहुत्या तर्पयित्वा — satisfying him with an oblation · पवित्रकं दद्यात् — he should offer the pavitraka · सौवर्ण-मुक्ता-रत्न-विरचितात् प्रभृति — from one made of gold, pearls and gems · पट-सूत्र-कार्पास-कुश-गर्भ-अन्तम् अपि कुर्यात् — down to one of cloth, thread, cotton or kuśa-pith, he may make it · तत् च तत्त्व-संख्य-ग्रन्थिकं — and it has as many knots as there are tattvas · पद-कला-भुवन-वर्ण-मन्त्र-संख्य-ग्रन्थि च — or as many as the words, kalās, worlds, letters or mantras · जानु-अन्तम् एकं नाभि-अन्तम् अपरं — one reaching the knees, another the navel · कण्ठ-अन्तम् अन्यत् शिरसि अन्यत् — another the throat, another on the head · इति चत्वारि पवित्रकाणि — these four pavitrakas · देवाय गुरवे च — to the God and to the teacher · समस्त-अध्व-परिपूर्ण-तत्-रूप-भावनेन दद्यात् — he should give, contemplating them as that form filled with the whole path · शेषेभ्यः एकम् इति — and one to the others

ततो महोत्सवः कार्यः, चातुर्मास्यं सप्तदिनं त्रिदिनं च इति मुख्यान्वापत्कल्पाः, सति विभवे मासि मासि पवित्रकम्, अथ वा चतुर्षु मासेषु, अथ वा सकृत्, तदकरणे प्रायश्चित्तं जपेत्, ज्ञानी अपि संभवद्वित्तोऽपि अकरणे प्रत्यवैति लोभोपहितज्ञानाकरणे ज्ञाननिन्दापत्तेः । ५५.१० 55.10

'यदा प्राप्यापि विज्ञानं दूषितं परमेशशासनं तदा प्रायश्चित्ती ।' इति वचनात् ।

इत्येष पवित्रकविधिः ।

tato mahotsavaḥ kāryaḥ, cāturmāsyaṃ saptadinaṃ tridinaṃ ca iti mukhyānvāpatkalpāḥ, sati vibhave māsi māsi pavitrakam, atha vā caturṣu māseṣu, atha vā sakṛt, tadakaraṇe prāyaścittaṃ japet, jñānī api saṃbhavadvitto'pi akaraṇe pratyavaiti lobhopahitajñānākaraṇe jñānanindāpatteḥ |
yadā prāpyāpi vijñānaṃ dūṣitaṃ parameśaśāsanaṃ tadā prāyaścittī iti vacanāt |
ityeṣa pavitrakavidhiḥ ||

Then a great festival is to be held — for four months, seven days, or three days: these are the chief, the secondary and the emergency versions. If means allow, the pavitraka is done every month; or in the four months; or once. If it is not done, one should repeat the expiation. Even a knower, even one with the means, falls if he does not do it, since not doing it, when knowledge is tainted by greed, brings contempt on knowledge. As the saying goes: "When, even having gained knowledge, the Supreme Lord's command is defiled, then one must do expiation." This is the rule of the pavitraka.

WORD BY WORD ततः महा-उत्सवः कार्यः — then a great festival is to be held · चातुर्मास्यं सप्त-दिनं त्रि-दिनं च इति — for four months, seven days, or three days · मुख्य-अनु-आपत्-कल्पाः — the chief, the secondary and the emergency versions · सति विभवे मासि मासि पवित्रकम् — if means allow, the pavitraka every month · अथ वा चतुर्षु मासेषु अथ वा सकृत् — or in the four months, or once · तत्-अकरणे प्रायश्चित्तं जपेत् — if it is not done, one should repeat the expiation · ज्ञानी अपि संभवत्-वित्तः अपि — even a knower, even one with the means · अकरणे प्रत्यवैति — falls if he does not do it · लोभ-उपहित-ज्ञान-अकरणे — since not doing it, when knowledge is tainted by greed · ज्ञान-निन्दा-आपत्तेः — brings contempt on knowledge · यदा प्राप्य अपि विज्ञानं — "when, even having gained knowledge · दूषितं परमेश-शासनं — the Supreme Lord's command is defiled · तदा प्रायश्चित्ती इति वचनात् — then one must do expiation" — so the saying goes · इति एषः पवित्रक-विधिः — this is the rule of the pavitraka

ज्ञानलाभादौ लौकिकोत्सवान्तेऽपि सर्वत्र संविदुल्लासाधिक्यं देवताचक्रसंनिधिः विशेषतो भवति, इति तथाविधाधिक्यपर्यालोचनया तथाविधमेव विशेषमनुयागादौ कुर्यात् ।

55.11

jñānalābhādau laukikotsavānte'pi sarvatra saṃvidullāsādhikyaṃ devatā-cakrasaṃnidhiḥ viśeṣato bhavati, iti tathāvidhādhikyaparyālocanayā tathāvid-hameva viśeṣamanuyāgādau kuryāt ||

From gaining knowledge down to a public festival, everywhere there is a heightening of the joy of awareness, and the circle of deities is especially present. So, weighing that degree of heightening, he should make a special observance of that degree in the anuyāga and the rest.

WORD BY WORD ज्ञान-लाभ-आदौ लौकिक-उत्सव-अन्ते अपि — from gaining knowledge down to a public festival · सर्वत्र संवित्-उल्लास-आधिक्यं — everywhere there is a heightening of the joy of awareness · देवता-चक्र-संनिधिः विशेषतः भवति — and the circle of deities is especially present · इति तथाविध-आधिक्य-पर्यालोचनया — so, weighing that degree of heightening · तथाविधम् एव विशेषम् — a special observance of that degree · अनुयाग-आदौ कुर्यात् — he should make in the anuyāga and the rest

— अथ व्याख्याविधिः —

सर्वशास्त्रसंपूर्णं गुरुं व्याख्यार्थम् अभ्यर्थयेत, सोऽपि स्वशिष्याय परशिष्यायापि वा समुचितसंस्कारोचितं शास्त्रं व्याचक्षीत, अधरशासनस्थायापि करुणावशात् ईश्वरेच्छावैचित्र्योद्भावितशक्तिपातसंभावनाभावितहृदयो व्याचक्षीत—मर्मोपदेशवर्जम् ।

५५.१२
55.12

तत्र निम्नासनस्थितेभ्यः तत्परेभ्यो नियमितवाङ्मनःकायेभ्यो व्याख्या क्रियमाणा फलवती भवति, प्रथमं गन्धादिलिप्तायां भुवि उल्लिख्य संकल्प्य वा पद्माधारं चतुरश्रं पद्मत्रयं पद्ममध्ये वागीशीं वामदक्षिणयोः गणपतिगुरू च पूजयेत्, आधारपद्मे व्याख्येयकल्पदेवताम् ।

sarvaśāstrasaṃpūrṇaṃ guruṃ vyākhyārtham abhyarthayeta, so'pi svaśiṣyāya paraśiṣyāyāpi vā samucitasaṃskārocitaṃ śāstraṃ vyācakṣīta, adharaśāsanasthāyāpi karuṇāvaśāt īśvarecchāvaicitryodbhāvitaśaktipātasaṃbhāvanābhāvitahṛdayo vyācakṣīta—marmopadeśavarjam |
tatra nimnāsanasthitebhyaḥ tatparebhyo niyamitavāṅmanaḥkāyebhyo vyākhyā kriyamāṇā phalavatī bhavati, prathamaṃ gandhādiliptāyāṃ bhuvi ullikhya saṃkalpya vā padmādhāraṃ caturaśraṃ padmatrayaṃ padmamadhye vāgīśīṃ vāmadakṣiṇayoḥ gaṇapatigurū ca pūjayet, ādhārapadme vyākhyeyakalpadevatām ||

One should request a teacher complete in all the scriptures for an exposition. He should expound to his own disciple, or even to another's, the scripture suited to his level of consecration; and even to one of a lower teaching he should expound, out of compassion, his heart open to the chance of a descent of power brought about by the strange ways of the Lord's will — leaving out the teaching of the secret core. The exposition bears fruit when given to those seated on a lower seat, intent on it, with speech, mind and body restrained. First, on ground smeared with perfume and the like, drawing or merely intending a square with a lotus as base and three lotuses, he should worship the Lady of Speech in the middle lotus, Gaṇapati and the teacher on the left and right, and on the base lotus the deity of the rite being expounded.

WORD BY WORD सर्व-शास्त्र-संपूर्णं गुरुं — a teacher complete in all the scriptures · व्याख्या-अर्थम् अभ्यर्थयेत — one should request for an exposition · सः अपि स्व-

शिष्याय पर-शिष्याय अपि वा — and he, to his own disciple or even to another's · समुचित-संस्कार-उचितं शास्त्रं व्याचक्षीत — should expound the scripture suited to his level of consecration · अधर-शासन-स्थाय अपि करुणा-वशात् — even to one of a lower teaching, out of compassion · ईश्वर-इच्छा-वैचित्र्य-उद्भावित-शक्तिपात-संभावना-भावित-हृदयः — his heart open to the chance of a descent of power brought about by the strange ways of the Lord's will · व्याचक्षीत मर्म-उपदेश-वर्जम् — he should expound, leaving out the teaching of the secret core · तत्र निम्न-आसन-स्थितेभ्यः — there, to those seated on a lower seat · तत्-परेभ्यः नियमित-वाक्-मनः-कायेभ्यः — intent on it, with speech, mind and body restrained · व्याख्या क्रियमाणा फलवती भवति — the exposition given bears fruit · प्रथमं गन्ध-आदि-लिप्तायां भुवि — first, on ground smeared with perfume and the like · उल्लिख्य संकल्प्य वा — drawing, or merely intending · पद्म-आधारं चतुरश्रं पद्म-त्रयं — a square with a lotus as base and three lotuses · पद्म-मध्ये वागीशीं — in the middle lotus the Lady of Speech · वाम-दक्षिणयोः गणपति-गुरू च पूजयेत् — and on the left and right Gaṇapati and the teacher he should worship · आधार-पद्मे व्याख्येय-कल्प-देवताम् — on the base lotus, the deity of the rite being expounded

ततः सामान्यार्घपात्रयोगेन चक्रं तर्पयेत्, ततो व्याचक्षीत सूत्रवाक्यपटलग्रन्थम्, पूर्वापराविरुद्धं कुर्वन् तन्त्रावृत्तिप्रसङ्गसमुच्चयविकल्पादिशास्त्रन्यायौचित्येन पूर्वं पक्षं सम्यक् घटयित्वा सम्यक् च दूषयन् साध्यं साधयन् तात्पर्यवृत्तिं प्रदर्शयन् पटलान्तं व्याचक्षीत नाधिकम्, तत्रापि वस्त्वन्ते वस्त्वन्ते तर्पणं पूजनम् इति यावद्व्याख्यासमाप्तिः । ५५.१३ 55.13

ततोऽपि पूजयित्वा विद्यापीठं विसर्ज्य उपलिप्य अगाधे तत् क्षेपयेत् ।
इति व्याख्याविधिः ।

tataḥ sāmānyārghapātrayogena cakraṃ tarpayet, tato vyācakṣīta sūtravākya-paṭalagrantham, pūrvāparāviruddhaṃ kurvan tantrāvṛttiprasaṅgasamuc-cayavikalpādiśāstranyāyaucityena pūrvaṃ pakṣaṃ samyak ghaṭayitvā samyak ca dūṣayan sādhyaṃ sādhayan tātparyavṛttiṃ pradarśayan paṭalāntaṃ vyācakṣīta nādhikam, tatrāpi vastvante vastvante tarpaṇaṃ pūjanam iti yāvad-vyākhyāsamāptiḥ |
tato'pi pūjayitvā vidyāpīṭhaṃ visarjya upalipya agādhe tat kṣepayet |
iti vyākhyāvidhiḥ ||

Then he should satisfy the circle with the common offering-cup. Then he should expound the text — its aphorisms, sentences and chapters — keeping the earlier and later parts consistent, as the rules of interpretation require (tantra, repetition, implication, conjunction, option and the rest), setting out the opposing view properly and refuting it properly, proving what is to be proved, showing the intended sense; he should expound to the end of a chapter, not more. And there too, at the end of each topic, satisfaction and worship — so on until the exposition is finished. After that too, having worshipped, he should dismiss the seat of knowledge, smear the ground, and throw it into deep water. This is the rule of exposition.

WORD BY WORD ततः सामान्य-अर्घ-पात्र-योगेन चक्रं तर्पयेत् — then he should satisfy the circle with the common offering-cup · ततः व्याचक्षीत सूत्र-वाक्य-पटल-ग्रन्थम् — then he should expound the text — its aphorisms, sentences and chapters · पूर्व-अपर-अविरुद्धं कुर्वन् — keeping the earlier and later parts consistent · तन्त्र-आवृत्ति-प्रसङ्ग-समुच्चय-विकल्प-आदि-शास्त्र-न्याय-औचित्येन — as the rules of interpretation require — tantra, repetition, implication, conjunction, option and the rest · पूर्वं पक्षं सम्यक् घटयित्वा सम्यक् च दूषयन् — setting out the opposing view properly and refuting it properly · साध्यं साधयन् तात्पर्य-

वृत्तिं प्रदर्शयन् — proving what is to be proved, showing the intended sense · पटल-अन्तं व्याचक्षीत न अधिकम् — he should expound to the end of a chapter, not more · तत्र अपि वस्तु-अन्ते वस्तु-अन्ते तर्पणं पूजनम् — and there too, at the end of each topic, satisfaction and worship · इति यावत् व्याख्या-समाप्तिः — so on until the exposition is finished · ततः अपि पूजयित्वा — after that too, having worshipped · विद्या-पीठं विसर्ज्य — dismissing the seat of knowledge · उपलिप्य अगाधे तत् क्षेपयेत् — he should smear the ground and throw it into deep water · इति व्याख्या-विधिः — this is the rule of exposition

— अथ समयनिष्कृतिः —

यद्यपि तत्त्वज्ञाननिष्ठस्य प्रायश्चित्तादि न किंचित् तथापि चर्यामात्रादेव मोक्षभागिनः, तान् अनुग्रहीतुम् आचारवर्तनीं दर्शयेत् ।
अतत्त्वज्ञानी तु चर्यैकायत्तभोगमोक्षः समयोल्लङ्घने कृते प्रायश्चित्तम् अकुर्वन् वर्षशतं क्रव्यादो भवतीति—इति प्रायश्चित्तविधिः वक्तव्यः, तत्र स्त्रीवधे प्रायश्चित्तं नास्ति, ५५.१४
अन्यत्र तु बलाबलं ज्ञात्वा अखण्डां भगवतीं मालिनीम् एकवारात् प्रभृति त्रिलक्षान्तम् आवर्तयेत् यावत् शङ्काविच्युतिः भवति, तदन्ते विशेषपूजा, तत्रापि चक्रयागः, स हि सर्वत्र शेषभूतः ।
इति समयनिष्कृतिविधिः ।

yadyapi tattvajñānaniṣṭhasya prāyaścittādi na kiṃcit tathāpi caryāmātrādeva mokṣabhāginaḥ, tān anugrahītum ācāravartanīṃ darśayet |
atattvajñānī tu caryaikāyattabhogamokṣaḥ samayollaṅghane kṛte prāyaścittam akurvan varṣaśataṃ kravyādo bhavatīti—iti prāyaścittavidhiḥ vaktavyaḥ, tatra strīvadhe prāyaścittaṃ nāsti, anyatra tu balābalaṃ jñātvā akhaṇḍāṃ bhagavatīṃ mālinīm ekavārāt prabhṛti trilakṣāntam āvartayet yāvat śaṅkāvicyutiḥ bhavati, tadante viśeṣapūjā, tatrāpi cakrayāgaḥ, sa hi sarvatra śeṣabhūtaḥ |
iti samayaniṣkṛtividhiḥ ||

Although for one established in the knowledge of reality there is no expiation or the like at all, still there are those who share in liberation through conduct alone, and to help them he should show the path of conduct. One who does not know reality, whose enjoyment and liberation depend on conduct alone, becomes a flesh-eating demon for a hundred years if he breaks a pledge and does not expiate; so the rule of expiation must be stated. For killing a woman there is no expiation. But elsewhere, judging the weight of the fault, he should repeat the blessed Mālinī, unbroken, from once up to three hundred thousand times, until the doubt falls away. At the end of it, special worship, and there too the cakrayāga — for it is the complement of everything. This is the rule of release from a broken pledge.

WORD BY WORD यद्यपि तत्त्व-ज्ञान-निष्ठस्य — although for one established in the knowledge of reality · प्रायश्चित्त-आदि न किंचित् — there is no expiation or the like at all · तथापि चर्या-मात्रात् एव मोक्ष-भागिनः — still there are those who share in liberation through conduct alone · तान् अनुग्रहीतुम् — to help them · आचार-वर्तनीं दर्शयेत् — he should

show the path of conduct · अतत्त्व-ज्ञानी तु — but one who does not know reality · चर्या-एक-आयत्त-भोग-मोक्षः — whose enjoyment and liberation depend on conduct alone · समय-उल्लङ्घने कृते प्रायश्चित्तम् अकुर्वन् — if he breaks a pledge and does not expiate · वर्ष-शतं क्रव्यादः भवति इति — becomes a flesh-eating demon for a hundred years · इति प्रायश्चित्त-विधिः वक्तव्यः — so the rule of expiation must be stated · तत्र स्त्री-वधे प्रायश्चित्तं न अस्ति — there, for killing a woman there is no expiation · अन्यत्र तु बल-अबलं ज्ञात्वा — but elsewhere, judging the weight of the fault · अखण्डां भगवतीं मालिनीम् — the blessed Mālinī, unbroken · एक-वारात् प्रभृति त्रि-लक्ष-अन्तम् आवर्तयेत् — he should repeat from once up to three hundred thousand times · यावत् शङ्का-विच्युतिः भवति — until the doubt falls away · तत्-अन्ते विशेष-पूजा तत्र अपि चक्र-यागः — at the end of it, special worship, and there too the cakrayāga · सः हि सर्वत्र शेष-भूतः — for it is the complement of everything · इति समय-निष्कृति-विधिः — this is the rule of release from a broken pledge

— अथ गुरुपूजाविधिः —

सर्वयागान्तेषु उपसंहृते यागे अपरेद्युः गुरुपूजां कुर्यात्, पूर्वं हि स विध्यङ्गतया तोषितो न तु प्राधान्येन, इति तां प्राधान्येन अकुर्वन् अधिकारबन्धेन बद्धो भवति—इति तां सर्वथा चरेत् ।

तत्र स्वास्तिकं मण्डलं कृत्वा तत्र सौवर्णं पीठं दत्त्वा तत्र समस्तमध्वानं पूजयित्वा ५५.१५ 55.15 तत्पीठं तेन अधिष्ठाप्य तस्मै पूजां कृत्वा तर्पणं भोजनं दक्षिणाम् आत्मानम् इति निवेद्य नैवेद्योच्छिष्टं प्रार्थ्य वन्दित्वा स्वयं प्राश्य चक्रपूजां कुर्यात् ।

इति गुरुपूजाविधिः ।

sarvayāgānteṣu upasaṃhṛte yāge aparedyuḥ gurupūjāṃ kuryāt, pūrvaṃ hi sa vidhyaṅgatayā toṣito na tu prādhānyena, iti tāṃ prādhānyena akurvan adhikāra-bandhena baddho bhavati—iti tāṃ sarvathā caret |
tatra svāstikaṃ maṇḍalaṃ kṛtvā tatra sauvarṇaṃ pīṭhaṃ dattvā tatra samasta-madhvānaṃ pūjayitvā tatpīṭhaṃ tena adhiṣṭhāpya tasmai pūjāṃ kṛtvā tarpaṇaṃ bhojanaṃ dakṣiṇām ātmānam iti nivedya naivedyocchiṣṭaṃ prārthya vanditvā svayaṃ prāśya cakrapūjāṃ kuryāt |
iti gurupūjāvidhiḥ ||

At the end of every rite, when the rite has been wound up, on the next day he should worship the teacher. For earlier the teacher was pleased only as a part of the rite, not as the main object; so one who does not do this worship as the main object is bound by the bond of his office. Therefore he should perform it by all means. There, making a svastika maṇḍala and placing on it a golden seat, he worships the whole path there, seats the teacher on that seat, worships him, offers him satisfaction, food, the fee and himself, asks for the remains of his food, salutes, eats it himself, and then does the worship of the circle. This is the rule of the worship of the teacher.

WORD BY WORD सर्व-याग-अन्तेषु उपसंहृते यागे — at the end of every rite, when the rite has been wound up · अपरेद्युः गुरु-पूजां कुर्यात् — on the next day he should worship the teacher · पूर्वं हि सः विधि-अङ्गतया तोषितः — for earlier he was pleased only as a part of the rite · न तु प्राधान्येन — not as the main object · इति तां प्राधान्येन अकुर्वन् — so one who does not do it as the main object · अधिकार-बन्धेन बद्धः भवति — is bound by the bond of his office · इति तां सर्वथा चरेत् — so he should perform it by all means · तत्र स्वास्तिकं मण्डलं कृत्वा — there, making a svastika maṇḍala · तत्र सौवर्णं पीठं दत्त्वा — placing on it a golden seat · तत्र समस्तम् अध्वानं पूजयित्वा — worshipping the whole path there · तत्-पीठं तेन

अधिष्ठाप्य — seating him on that seat · तस्मै पूजां कृत्वा — worshipping him · तर्पणं भोजनं दक्षिणाम् आत्मानम् इति निवेद्य — offering him satisfaction, food, the fee, and oneself · नैवेद्य-उच्छिष्टं प्रार्थ्य — asking for the remains of his food · वन्दित्वा स्वयं प्राश्य — saluting, eating it oneself · चक्र-पूजां कुर्यात् — he should do the worship of the circle · इति गुरु-पूजा-विधिः — this is the rule of the worship of the teacher

नित्यं नैमित्तिकं कर्म कुर्वञ्शाठ्यविवर्जितः ।
विनापि ज्ञानयोगाभ्यां चर्यामात्रेण मुच्यते ॥ ५५ 55

nityaṃ naimittikaṃ karma kurvañśāṭhyavivarjitaḥ |
vināpi jñānayogābhyāṃ caryāmātreṇa mucyate ||

One who does the regular and occasional rites, free of deceit, is freed by conduct alone, even without knowledge and yoga.

WORD BY WORD नित्यम् — the regular · नैमित्तिकम् — the occasional · कर्म — rite · कुर्वन् — doing · शाठ्य-विवर्जितः — free of deceit · विना — without · अपि — even · ज्ञान-योगाभ्याम् — knowledge and yoga · चर्या-मात्रेण — by conduct alone · मुच्यते — is freed

सिवणाहु सच्छन्दु
तच्चकोणविअप्प इच्छ ।
चरि आमित्ति णजिणजण
हुकिअ भवरोअ चिइच्छ ॥ ५५.१६ 55.16

sivaṇāhu sacchandu |
taccakoṇaviappa iccha |
cari āmitti ṇajiṇajaṇa |
hukia bhavaroa ciiccha ||

The Lord Śiva, who acts by his own will, wills the many-sided play of the tattvas. The conduct he has laid down for people who cannot win by other means has been made the cure for the disease of worldly existence.

WORD BY WORD सिवणाहु सच्छन्दु — the Lord Śiva, who acts by his own will · तच्चकोणविअप्प इच्छ — wills the many-sided play of the tattvas · चरि आमित्ति — the conduct he has laid down · णजिणजण — for people who cannot win by other means · हुकिअ — has been made · भवरोअ चिइच्छ — the cure for the disease of worldly existence

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे शेषवर्तनप्रकाशनं नाम विंशमाह्निकम् ॥ २० ॥

Here ends the twentieth āhnika, called the Showing of the Further Observance, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

एकविंशमाह्निकम्

The Authority of Scripture

With the regular and occasional rites set out, this short āhnika asks why scripture should be trusted at all. The answer starts from the book's first principle: the whole universe is consciousness, consciousness is self-awareness, and self-awareness is inner speech. So the awareness that grasps every thing in the world, together with the varied link between act and fruit, is itself scripture; the whole body of scripture is nothing other than the nature of the Supreme Lord, leads to one fruit and is meant for one kind of qualified person. That people settle in one part or another — the Veda, Sāṃkhya, the Śaiva Siddhānta, the Mataṅga, or, very rarely, the Trika — is due only to the Lord's power of necessity; some climb through these step by step, others leap. Even on the view that scriptures differ, they all keep their authority, since the grounds of authority are the same for each and their disagreements concern different subjects. Then the deeper point: every means of knowledge, even perception and inference, rests on established usage (prasiddhi) — a child eats when hungry from usage alone, and a person calls a thing silver on the word of others. Usage itself is scripture, and it comes in many kinds with many fruits; whoever a person is going to become, that is the usage he takes to heart. So no one can escape scripture, and the scripture worth resting on is the one whose fruit is highest. The closing verse asks the discerning to resort to the Unsurpassed scripture, whose essence is the self-awareness of consciousness that is all things; the vernacular verse says that living without doubt on the strength of one's settled conviction makes one the supreme Śiva.

एवं समस्तं नित्यं नैमित्तिकं कर्म निरूपितम् ।
अधुना अस्यैव आगमस्य प्रामाण्यम् उच्यते ।

५६.१
56.1

evaṃ samastaṃ nityaṃ naimittikaṃ karma nirūpitam |
adhunā asyaiva āgamasya prāmāṇyam ucyate ||

Thus every rite, regular and occasional, has been set out. Now the authority of this very scripture is stated.

WORD BY WORD एवं समस्तं नित्यं नैमित्तिकं कर्म — thus every rite, regular and occasional · निरूपितम् — has been set out · अधुना अस्य एव आगमस्य — now, of this very scripture · प्रामाण्यम् उच्यते — the authority is stated

तत्र संविन्मात्रमये विश्वस्मिन् संविदि च विमर्शात्मिकायां, विमर्शस्य च शब्दनात्मकतायां सिद्धायां, सकलजगन्निष्ठवस्तुनः तद्गतस्य च कर्मफलसंबन्धवैचित्र्यस्य यत् विमर्शनं तदेव शास्त्रम्—इति परमेश्वरस्वभावाभिन्न एव समस्तः शास्त्रसंदर्भो वस्तुत एकफलप्रापकः एकाधिकार्युद्देशेनैव, तत्र तु परमेश्वरनियतिशक्तिमहिम्नैव भागे भागे रूढिः लोकानाम् इति । (५६.२) 56.2

tatra saṃvinmātramaye viśvasmin saṃvidi ca vimarśātmikāyāṃ, vimarśasya ca śabdanātmakatāyāṃ siddhāyāṃ, sakalajaganniṣṭhavastunaḥ tadgatasya ca karmaphalasaṃbandhavaicitryasya yat vimarśanaṃ tadeva śāstram—iti parameśvarasvabhāvābhinna eva samastaḥ śāstrasaṃdarbho vastuta ekaphalaprāpakaḥ ekādhikāryuddeśenaiva, tatra tu parameśvaraniyatiśaktimahimnaiva bhāge bhāge rūḍhiḥ lokānām iti ||

Here the universe is made of consciousness alone; consciousness is by nature self-awareness; and it is settled that self-awareness is by nature inner speech. So the awareness that grasps every thing in the whole world, and the varied link between act and fruit that belongs to it, is itself scripture. Therefore the whole body of scripture is nothing other than the nature of the Supreme Lord; in truth it leads to one fruit and is meant for one kind of qualified person. Yet within it people settle in this part or that, only by the majesty of the Lord's power of necessity.

WORD BY WORD तत्र — here · संवित्-मात्र-मये विश्वस्मिन् — since the universe is made of consciousness alone · संविदि च विमर्श-आत्मिकायाम् — and consciousness is by nature self-awareness · विमर्शस्य च शब्दन-आत्मकतायां सिद्धायाम् — and it is settled that self-awareness is by nature inner speech · सकल-जगत्-निष्ठ-वस्तुनः — of every thing in the whole world · तत्-गतस्य च कर्म-फल-संबन्ध-वैचित्र्यस्य — and of the varied link between act and fruit that belongs to it · यत् विमर्शनं तत् एव शास्त्रम् — the awareness that grasps it — that itself is scripture · इति — so · परमेश्वर-स्वभाव-अभिन्नः एव — not different from the nature of the Supreme Lord · समस्तः शास्त्र-संदर्भः — is the whole body of scripture · वस्तुतः एक-फल-प्रापकः — in truth it leads to one fruit · एक-अधिकारि-उद्देशेन एव — and is meant for one kind of qualified person · तत्र तु — yet within it · परमेश्वर-नियति-शक्ति-महिम्ना एव — only by the majesty of the Lord's power of necessity · भागे भागे रूढिः लोकानाम् — people settle in this part or that · इति — thus

केचित् मायोचितभेदपरामर्शात्मनि वेदागमादिशास्त्रे रूढाः, अन्ये तथाविध एव मोक्षाभिमानेन सांख्यवैष्णवशास्त्रादौ, परे तु विविक्तशिवस्वभावामर्शनसारे शैवसिद्धान्तादौ, अन्ये सर्वमयपरमेश्वरतामर्शनसारे मतङ्गादिशास्त्रे, केचित् तु विरलविरलाः ५६.३ 56.3 समस्तावच्छेदवन्ध्यस्वातन्त्र्यानन्दपरमार्थसंविन्मयपरमेश्वरस्वरूपामर्शनात्मनि श्रीत्रिकशास्त्रक्रमे, केचित् तु पूर्वपूर्वत्यागक्रमेण लङ्घनेन वा—इत्येवम् एकफलसिद्धिः एकस्मादेव आगमात् ।

kecit māyocitabhedaparāmarśātmani vedāgamādiśāstre rūḍhāḥ, anye tathāvidha eva mokṣābhimānena sāṃkhyavaiṣṇavaśāstrādau, pare tu viviktaśivasvabhāvāmarśanasāre śaivasiddhāntādau, anye sarvamayaparameśvaratāmarśanasāre mataṅgādiśāstre, kecit tu viralaviralāḥ samastāvacchedavandhyasvātantryānandaparamārthasaṃvinmayaparameśvarasvarūpāmarśanātmani śrītrikaśāstrakrame, kecit tu pūrvapūrvatyāgakrameṇa laṅghanena vā—ityevam ekaphalasiddhiḥ ekasmādeva āgamāt ||

Some are settled in the Veda, the Āgamas and such scriptures, which are reflection on the difference proper to māyā. Others, with the conceit of liberation, are settled in scripture of the same kind — the Sāṃkhya, Vaiṣṇava and other scriptures. Others again are in the Śaiva Siddhānta and the like, whose essence is awareness of Śiva's nature as separate. Others are in the Mataṅga and other scriptures, whose essence is awareness of the Lord as all things. And some, very rare, are in the order of the Trika scripture, which is awareness of the Lord's own nature — consciousness whose truth is freedom and bliss, untouched by any limitation. Some reach it by giving up each earlier step in turn, others by leaping over. So in this way the one fruit is won from one scripture alone.

WORD BY WORD केचित् — some · माया-उचित-भेद-परामर्श-आत्मनि — which is reflection on the difference proper to māyā · वेद-आगम-आदि-शास्त्रे रूढाः — are settled in the Veda, the Āgamas and such scriptures · अन्ये तथाविधे एव — others, in scripture of the same kind · मोक्ष-अभिमानेन — with the conceit of liberation · सांख्य-वैष्णव-शास्त्र-आदौ — in the Sāṃkhya, Vaiṣṇava and other scriptures · परे तु — others again · विविक्त-शिव-स्वभाव-आमर्शन-सारे — whose essence is awareness of Śiva's nature as separate · शैव-सिद्धान्त-आदौ — in the Śaiva Siddhānta and the like · अन्ये — others · सर्वमय-परमेश्वरता-आमर्शन-सारे —

whose essence is awareness of the Lord as all things · मतङ्ग-आदि-शास्त्रे — in the Matańga and other scriptures · केचित् तु विरल-विरलाः — and some, very rare · समस्त-अवच्छेद-वन्ध्य-स्वातन्त्र्य-आनन्द-परमार्थ-संवित्-मय-परमेश्वर-स्वरूप-आमर्शन-आत्मनि — which is awareness of the Lord's own nature — consciousness whose truth is freedom and bliss, untouched by any limitation · श्री-त्रिक-शास्त्र-क्रमे — in the order of the Trika scripture · केचित् तु पूर्व-पूर्व-त्याग-क्रमेण — some by giving up each earlier step in turn · लङ्घनेन वा — or by leaping over · इति एवम् — so in this way · एक-फल-सिद्धिः एकस्मात् एव आगमात् — the one fruit is won from one scripture alone

भेदवादेऽपि समस्तागमानाम् एकेश्वरकार्यत्वेऽपि प्रामाण्यं तावत् अवस्थितम्, प्रामाण्यनिबन्धनस्य एकदेशसंवादस्य अविगीततायाः अनिदन्ताप्रवृत्तेश्च तुल्यत्वात्, परस्परबाधो विषयभेदात् अकिंचित्करः । (५६.४ 56.4)

bhedavāde'pi samastāgamānām ekeśvarakāryatve'pi prāmāṇyaṃ tāvat avasthitam, prāmāṇyanibandhanasya ekadeśasaṃvādasya avigītatāyāḥ anidantāpravṛtteśca tulyatvāt, parasparabādho viṣayabhedāt akiṃcitkaraḥ ||

Even on the view that the scriptures differ, and even when they are all the work of one Lord, their authority stands firm — because the ground of authority is the same for all: agreement in one part, being uncontested, and proceeding without pointing to a present "this". Their contradicting one another does nothing, since their subjects differ.

WORD BY WORD भेद-वादे अपि — even on the view that they differ · समस्त-आगमानाम् — of all the scriptures · एक-ईश्वर-कार्यत्वे अपि — even when they are the work of one Lord · प्रामाण्यं तावत् अवस्थितम् — the authority stands firm · प्रामाण्य-निबन्धनस्य — because the ground of authority · एक-देश-संवादस्य — agreement in one part · अविगीततायाः — being uncontested · अनिदन्ता-प्रवृत्तेः च — and proceeding without pointing to a present "this" · तुल्यत्वात् — is the same for all · परस्पर-बाधः — their contradicting one another · विषय-भेदात् — since their subjects differ · अकिंचित्करः — does nothing

ब्रह्महननतन्निषेधवत् संस्कारभेदः संस्कारातिशयः तदभावे क्वचित् अनधिकृतत्वम् इति समानम्—आश्रमभेदवत्, फलोत्कर्षाच्च उत्कर्षः—तत्रैव उपनिषद्भागवत्, भिन्नकर्तृकत्वेऽपि सर्वसर्वज्ञकृतत्वमत्र संभाव्यते—तदुक्ततदतिरिक्तयुक्तार्थयोगात्, नित्यत्वेऽपि आगमानां प्रसिद्धिः तावत् अवश्योपगम्या—अन्वयव्यतिरेकाध्यक्षादीनां तत्प्रामाण्यस्य तन्मूलत्वात्, 'सत्यं रजतं पश्यामि' इति हि सौवर्णिकादिपरप्रसिद्ध्यैव, प्रसिद्धिरेव आगमः सा कांचित् दृष्टफला 'बुभुक्षितो भुङ्क्ते' इति बालस्य प्रसिद्धित एव तत्र तत्र प्रवृत्तिः नान्वयव्यतिरेकाभ्यां—तदा तयोः अभावात्, यौवनावस्थायां ५६.५ तद्भावोऽपि अकिंचित्करः, प्रसिद्धिं तु मूलीकृत्य सोऽस्तु कस्मैचित् कार्याय, काचित् अदृष्ट-वैदेह्य-प्रकृतिलय-पुरुषकैवल्यफलदा, काचित् शिवसमानत्वफलदा, काचित् ऐक्यपर्यवसायिनी, सा च प्रत्येकम् अनेकविधा—इत्येवं बहुतरप्रसिद्धिपूर्णे जगति यो यादृशो भविष्यन् स तादृशीमेव प्रसिद्धिं बलादेव हृदयपर्यवसायिनीम् अभिमन्यते—इति रिक्तस्य जन्तोः अतिरिक्ता वाचोयुक्तिः, तासां कांचन प्रसिद्धिं प्रमाणीकुर्वता अभ्युपगन्तव्यमेव आगमप्रामाण्यम्, इति स आगम आश्रयणीयो यत्र उत्कृष्टं फलम्, इत्यलमन्येन ।

brahmahananatannisedhavat saṃskārabhedaḥ saṃskārātiśayaḥ tadabhāve kvacit anadhikṛtatvam iti samānam—āśramabhedavat, phalotkarṣācca utkarṣaḥ—tatraiva upaniṣadbhāgavat, bhinnakartṛkatve'pi sarvasarvajñakṛtatvamatra saṃbhāvyate—taduktatadatiriktayuktārthayogāt, nityatve'pi āgamānāṃ prasiddhiḥ tāvat avaśyopagamyā—anvayavyatirekādhyakṣādīnāṃ tatprāmāṇyasya tanmūlatvāt, 'satyaṃ rajataṃ paśyāmi' iti hi sauvarṇikādiparaprasiddhyaiva, prasiddhireva āgamaḥ sā kāṃcit dṛṣṭaphalā 'bubhukṣito bhuṅkte' iti bālasya prasiddhita eva tatra tatra pravṛttiḥ nānvayavyatirekābhyāṃ—tadā tayoḥ abhāvāt, yauvanāvasthāyāṃ tadbhāvo'pi akiṃcitkaraḥ, prasiddhiṃ tu mūlīkṛtya so'stu kasmaicit kāryāya, kācit adṛṣṭa-vaidehya-prakṛtilaya-puruṣakaivalyaphaladā, kācit śivasamānatvaphaladā, kācit aikyaparyavasāyinī, sā ca pratyekam anekavidhā—ityevaṃ bahutaraprasiddhipūrṇe jagati yo yādṛśo bhaviṣyan sa tādṛśīmeva prasiddhiṃ balādeva hṛdayaparyavasāyinīm abhimanyate—iti riktasya jantoḥ atiriktā vācoyuktiḥ, tāsāṃ kāṃcana prasiddhiṃ pramāṇīkurvatā abhyupagantavyameva āgamaprāmāṇyam, iti sa āgama āśrayaṇīyo yatra utkṛṣṭaṃ phalam, ityalamanyena ||

As with the killing of a brahmin and its prohibition, there is difference of rite; there is a higher rite; and without it one is in some case-

s not qualified. This is alike everywhere, as with the difference of life-stages. And one scripture is higher because its fruit is higher, as the Upaniṣad portion is within the Veda itself. Even if their authors differ, it is possible here that all are the work of all-knowing ones, since what they say is joined with sound meaning beyond what they say. And even if the scriptures are eternal, established usage must be admitted, because the authority of positive and negative concomitance, perception and the rest is rooted in it. For "I see real silver" rests only on the usage of others such as goldsmiths. Established usage itself is scripture. One kind of it has a visible fruit: "the hungry one eats" — a child acts here and there from usage alone, not from positive and negative concomitance, since at that time these two are absent; and their presence in youth does nothing. But taking usage as the root, let that serve some purpose. One kind gives as fruit an unseen reward, bodilessness, absorption in prakṛti, or the isolation of the person; one gives equality with Śiva; one ends in oneness; and each of these is of many kinds. So in a world full of very many usages, whoever is going to become of a certain sort takes just that sort of usage perforce to heart as his own. So for a creature empty of usage, reasoning in words is superfluous; and whoever makes any one of these usages his authority must accept the authority of scripture. So that scripture is to be resorted to whose fruit is highest. Enough of the rest.

WORD BY WORD ब्रह्म-हनन-तत्-निषेधवत् — as with the killing of a brahmin and its prohibition · संस्कार-भेदः — there is difference of rite · संस्कार-अतिशयः — there is a higher rite · तत्-अभावे क्वचित् अनधिकृतत्वम् — and without it one is in some cases not qualified · इति समानम् — this is alike everywhere · आश्रम-भेदवत् — as with the difference of life-stages · फल-उत्कर्षात् च उत्कर्षः — and one is higher because its fruit is higher · तत्र एव उपनिषद्-भागवत् — as the Upaniṣad portion is within the Veda itself · भिन्न-कर्तृकत्वे अपि — even if their authors differ · सर्व-सर्वज्ञ-कृतत्वम् अत्र संभाव्यते — it is possible here that all are the work of all-knowing ones · तत्-उक्त-तत्-अतिरिक्त-युक्त-अर्थ-योगात् — since what they say is joined with sound meaning beyond what they say · नित्यत्वे अपि आगमानाम् — even if the scriptures are eternal · प्रसिद्धिः तावत् अवश्य-उपगम्या — established usage must be admitted · अन्वय-व्यतिरेक-अध्यक्ष-आदीनाम् — of positive and negative concomitance, perception and the rest · तत्-प्रामाण्यस्य तत्-मूलत्वात् — because their authority is rooted

in it · 'सत्यं रजतं पश्यामि' इति हि — for "I see real silver" · सौवर्णिक-आदि-पर-प्रसिद्ध्या एव — rests only on the usage of others such as goldsmiths · प्रसिद्धिः एव आगमः — established usage itself is scripture · सा काचित् दृष्ट-फला — one kind of it has a visible fruit · 'बुभुक्षितः भुङ्क्ते' इति — "the hungry one eats" · बालस्य प्रसिद्धितः एव तत्र तत्र प्रवृत्तिः — a child acts here and there from usage alone · न अन्वय-व्यतिरेकाभ्याम् — not from positive and negative concomitance · तदा तयोः अभावात् — since at that time these two are absent · यौवन-अवस्थायां तत्-भावः अपि अकिंचित्करः — and their presence in youth does nothing · प्रसिद्धिं तु मूलीकृत्य — but taking usage as the root · सः अस्तु कस्मैचित् कार्याय — let that serve some purpose · काचित् अदृष्ट-वैदेह्य-प्रकृतिलय-पुरुषकैवल्य-फलदा — one kind gives as fruit an unseen reward, bodilessness, absorption in prakṛti, or the isolation of the person · काचित् शिव-समानत्व-फलदा — one gives equality with Śiva · काचित् ऐक्य-पर्यवसायिनी — one ends in oneness · सा च प्रत्येकम् अनेकविधा — and each of these is of many kinds · इति एवं बहुतर-प्रसिद्धि-पूर्णे जगति — so in a world full of very many usages · यः यादृशः भविष्यन् — whoever is going to become of a certain sort · सः तादृशीम् एव प्रसिद्धिम् — he takes just that sort of usage · बलात् एव हृदय-पर्यवसायिनीम् अभिमन्यते — perforce to heart as his own · इति रिक्तस्य जन्तोः — so for a creature empty of usage · अतिरिक्ता वाचोयुक्तिः — reasoning in words is superfluous · तासां कांचन प्रसिद्धिं प्रमाणीकुर्वता — whoever makes any one of these usages his authority · अभ्युपगन्तव्यम् एव आगम-प्रामाण्यम् — must accept the authority of scripture · इति सः आगमः आश्रयणीयः — so that scripture is to be resorted to · यत्र उत्कृष्टं फलम् — whose fruit is highest · इति अलम् अन्येन — enough of the rest

संवित्प्रकाशपरमार्थतया यथैव
भात्यामृशत्यपि तथेति विवेचयन्तः ।
सन्तः समस्तमयचित्प्रतिभाविमर्श-
सारं समाश्रयत शास्त्रमनुत्तरात्म ॥ ५६

56

saṃvitprakāśaparamārthatayā yathaiva |
bhātyāmṛśatyapi tatheti vivecayantaḥ |
santaḥ samastamayacitpratibhāvimarśa- |
sāraṃ samāśrayata śāstramanuttarātma ||

Good people, discerning that, since the light of consciousness is the ultimate reality, a thing is grasped in awareness just as it shines — resort to the scripture whose self is the Unsurpassed, whose essence is the self-awareness of the intuition of consciousness that is all things.

WORD BY WORD संवित्-प्रकाश-परमार्थतया — since the light of consciousness is the ultimate reality · यथा — as · एव — just · भाति — a thing shines · आमृशति — it is grasped in awareness · अपि — also · तथा — so · इति — thus · विवेचयन्तः — discerning · सन्तः — good people · समस्तमय-चित्-प्रतिभा-विमर्श-सारम् — whose essence is the self-awareness of the intuition of consciousness that is all things · समाश्रयत — resort to · शास्त्रम् — the scripture · अनुत्तर-आत्म — whose self is the Unsurpassed

जिस्स दढपसिद्धिघडिए
ववहारे सोइ अस्मि णीसंको ।
तह होहि जहुत्तिण
पसिद्धिरूढिए परमसिवो ॥

५६.६
56.6

jissa daḍhapasiddhighaḍie |
vavahāre soi asmi ṇīsaṃko |
taha hohi jahuttiṇa |
pasiddhirūḍhie paramasivo ||

One who lives without doubt in a practice built of his own firm settled conviction — he, rooted in the conviction described here, becomes the supreme Śiva.

WORD BY WORD जिस्स दढपसिद्धिघडिए ववहारे — in whose practice, built of firm settled conviction · सोइ अस्मि णीसंको — he is here without doubt · तह होहि — so he becomes · जहुत्तिण पसिद्धिरूढिए — by being rooted in the conviction described · परमसिवो — the supreme Śiva

निजदृढप्रसिद्धिघटिते
व्यवहारे लोक अस्ति निःशङ्कः ।
तदा भवति जनोत्तीर्ण-
प्रसिद्धिरूढः परमशिवः ॥

५६.७
56.7

nijadṛḍhaprasiddhighaṭite |
vyavahāre loka asti niḥśaṅkaḥ |
tadā bhavati janottīrṇa- |
prasiddhirūḍhaḥ paramaśivaḥ ||

A person is without doubt in a practice built of his own firm settled conviction. Then, rooted in the conviction that rises above ordinary people, he becomes the supreme Śiva.

WORD BY WORD निज-दृढ-प्रसिद्धि-घटिते — built of his own firm settled conviction · व्यवहारे — in a practice · लोकः — a person · अस्ति — is · निःशङ्कः — without doubt · तदा — then · भवति — he becomes · जन-उत्तीर्ण-प्रसिद्धि-रूढः — rooted in the conviction that rises above ordinary people · परमशिवः — the supreme Śiva

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे आगमप्रामाण्यप्रकाशनं नाम एकविंशमाह्निकम्

॥ २१ ॥

Here ends the twenty-first āhnika, called the Showing of the Authority of Scripture, in the Tantrasāra composed by the teacher Abhinavagupta.

॥ श्रीः ॥

द्वाविंशमाह्निकम्

The Kula Sacrifice

The last āhnika teaches the whole of worship in the Kaula way, for those in whom a firm conviction of that kind has already dawned. It opens with the scriptural rule that bliss is Brahman, seated in the body at three places, and that those who leave it and those who feed the wheel on artificial food both fall into hell — so the Kaula stance is to be kept. The Kula sacrifice is sixfold: outside, in the Śakti, in one's own body, in the couple, in the breath and in consciousness; each later one is higher, and the earlier ones serve to give a taste of it. Outer worship needs no bathing: purity comes from resting in full bliss. One utters the mantra twenty-seven times over the crown, face, heart, secret place and body, so that the whole course of the universe — twenty-seven tattvas in the lower, twenty-seven qualities of Brahman in the middle, twenty-seven powers in the highest — pervades the flame of consciousness and binds it so that it runs to nothing but Śiva. From that single utterance the offering vessel, the altars, the wheels of the body and the trident-seat are all filled; consciousness and the universe enclose each other, and that mutual enclosure is the essence of consciousness. Worship in the Śakti and in one's own body follows the same pervasion. Then thirty verses describe worship in the couple: the partner is defined by non-difference, the two worship and satisfy each other, the sub-wheels of the senses melt into the central wheel, the pair at rest and arisen rises at once, and the threefold emission — at rest, arisen, and their union — is the supreme Kaula from which mantra, seal and the eightfold Nāda-Bhairava draw their power, giving liberation while living. Worship in the breath and in consciousness are stated briefly; initiation is given by a glance to a disciple whose heart is purified by seeing such worship; and the seventh Kula sacrifice, in the guru's body, once done together with the others, fulfils everything. Two closing verses name Abhinavagupta of Kashmir, who received the Trika tradition from Śambhunātha and made this Tantrasāra so that everyone may reach Śiva.

अथ समस्ता इयम् उपासा समुन्मिषत्तादृशदृढवासनारूढान् अधिकारिणः प्रति
श्रीमत्कौलिकप्रक्रियया निरूप्यते, तत्र उक्तं योगसंचारादौ
'आनन्दं ब्रह्म तद्देहे त्रिधौष्ठ्यान्त्यव्यवस्थितम् ।
अब्रह्मचारिणस्तस्य त्यागादानन्दवर्जिताः ॥ ५७.१
आनन्दकृत्रिमाहारवर्जं चक्रस्य याजकाः । 57.1
द्वयेऽपि नरके घोरे तस्मादेनां स्थितिं भजेत् ॥'

atha samastā iyam upāsā samunmiṣattādṛśadṛḍhavāsanārūḍhān adhikāriṇaḥ
prati śrīmatkaulikaprakriyayā nirūpyate, tatra uktaṃ yogasaṃcārādau |
ānandaṃ brahma taddehe tridhauṣṭhyāntyavyavasthitam |
abrahmacāriṇastasya tyāgādānandavarjitāḥ |
ānandakṛtrimāhāravarjaṃ cakrasya yājakāḥ |
dvaye'pi narake ghore tasmādenāṃ sthitiṃ bhajet ||

Now this whole worship is set out by the glorious Kaula method, for those qualified persons in whom such a firm conviction has dawned. On this it is said in the Yogasaṃcāra and elsewhere: "Bliss is Brahman, seated in the body in three places, at the lips and at the lowest end. Those who do not walk in Brahman, by abandoning it, are cut off from bliss; and those who worship the wheel without bliss, with artificial food — both go to a dreadful hell. Therefore one should keep to this stance."

WORD BY WORD अथ समस्ता इयम् उपासा — now this whole worship · समुन्मिषत्-तादृश-दृढ-वासना-रूढान् अधिकारिणः प्रति — for those qualified persons in whom such a firm conviction has dawned · श्रीमत्-कौलिक-प्रक्रियया निरूप्यते — is set out by the glorious Kaula method · तत्र उक्तं योगसंचार-आदौ — on this it is said in the Yogasaṃcāra and elsewhere · आनन्दं ब्रह्म — bliss is Brahman · तत्-देहे त्रिधा ओष्ठ्य-अन्त्य-व्यवस्थितम् — seated in the body in three places, at the lips and at the lowest end · अब्रह्मचारिणः तस्य त्यागात् आनन्द-वर्जिताः — those who do not walk in Brahman, by abandoning it, are cut off from bliss · आनन्द-कृत्रिम-आहार-वर्जं चक्रस्य याजकाः — and those who worship the wheel without bliss, with artificial food · द्वये अपि नरके घोरे — both go to a dreadful hell · तस्मात् एनां स्थितिं भजेत् — therefore one should keep to this stance

तदनया स्थित्या कुलयागः, सच षोढा—बाह्ये शक्तौ स्वदेहे यामले प्राणे संविदि च इति ।

तत्र च उत्तर उत्तर उत्कृष्टः, पूर्वः पूर्वस्तद्रुच्यर्थम् । ५७.२
57.2
सिद्धिकामस्य द्वितीयतुर्यपञ्चमाः सर्वथा निर्वर्त्याः, षष्ठस्तु मुमुक्षोः मुख्यः, तस्यापि द्वितीयाद्या नैमित्तिके यथासंभवम् अनुष्ठेया एव विधिपूरणार्थं च ।

tadanayā sthityā kulayāgaḥ, saca ṣoḍhā—bāhye śaktau svadehe yāmale prāṇe saṃvidi ca iti |
tatra ca uttara uttara utkṛṣṭaḥ, pūrvaḥ pūrvastadrucyartham |
siddhikāmasya dvitīyaturyapañcamāḥ sarvathā nirvartyāḥ, ṣaṣṭhastu mumukṣoḥ mukhyaḥ, tasyāpi dvitīyādyā naimittike yathāsaṃbhavam anuṣṭheyā eva vidhipūraṇārthaṃ ca ||

So the Kula sacrifice is done in this stance, and it is sixfold: outside, in the Śakti, in one's own body, in the couple, in the breath and in consciousness. Among these each later one is higher, and each earlier one serves to give a taste for it. For one who wants powers, the second, fourth and fifth must be performed in every way; but for one who wants liberation the sixth is chief, though even for him the second and the rest are to be performed on occasional rites as far as possible, and to complete the rite.

WORD BY WORD तत् अनया स्थित्या कुलयागः — so the Kula sacrifice is done in this stance · स च षोढा — and it is sixfold · बाह्ये शक्तौ स्वदेहे यामले प्राणे संविदि च इति — outside, in the Śakti, in one's own body, in the couple, in the breath and in consciousness · तत्र च उत्तरः उत्तरः उत्कृष्टः — among these each later one is higher · पूर्वः पूर्वः तत्-रुचि-अर्थम् — each earlier one serves to give a taste for it · सिद्धि-कामस्य — for one who wants powers · द्वितीय-तुर्य-पञ्चमाः सर्वथा निर्वर्त्याः — the second, fourth and fifth must be performed in every way · षष्ठः तु मुमुक्षोः मुख्यः — but for one who wants liberation the sixth is chief · तस्य अपि द्वितीय-आद्याः — even for him the second and the rest · नैमित्तिके यथासंभवम् अनुष्ठेयाः एव — are to be performed on occasional rites as far as possible · विधि-पूरण-अर्थं च — and to complete the rite

तत्र बाह्यं स्थण्डिलम्, आनन्दपूर्णं वीरपात्रं, अरुणः पटः, पूर्वोक्तमपि वा लिङ्गादि । तत्र स्नानादिकर्तव्यानपेक्षयैव पूर्णानन्दविश्रान्त्यैव लब्धशुद्धिः प्रथमं प्राणसंविद्देहैकीभावं भावयित्वा संविदश्च परमशिवरूपत्वात् सप्तविंशतिवारं मन्त्रम् उच्चार्य मूर्ध-वक्त्र-हृद्गुह्य-मूर्तिषु अनुलोमविलोमाभ्यां विश्वाध्वपरिपूर्णता परमेश्वरे अपरत्वे परापरत्वे परत्वेऽपि च ।

(49.3) 57.3

tatra bāhyaṃ sthaṇḍilam, ānandapūrṇaṃ vīrapātraṃ, aruṇaḥ paṭaḥ, pūrvoktamapi vā liṅgādi |
tatra snānādikartavyānapekṣayaiva pūrṇānandaviśrāntyaiva labdhaśuddhiḥ prathamaṃ prāṇasaṃviddehaikībhāvaṃ bhāvayitvā saṃvidaśca paramaśivarūpatvāt saptaviṃśativāraṃ mantram uccārya mūrdha-vaktra-hṛdguhya-mūrtiṣu anulomavilomābhyāṃ viśvādhvaparipūrṇatā parameśvare aparatve parāparatve paratve'pi ca ||

Of these, the outer one is the altar, the hero's cup full of bliss, a red cloth, or the liṅga and the rest mentioned before. There, without any need for bathing and such duties, having gained purity by resting in full bliss alone, one first contemplates breath, consciousness and body as one; and since consciousness is Paramaśiva himself, one utters the mantra twenty-seven times over the crown, face, heart, secret place and body, in forward and reverse order. Thus the whole course of the universe is made full in the Supreme Lord, at the lower, the middle and the highest level alike.

WORD BY WORD तत्र बाह्यं स्थण्डिलम् — of these, the outer one is the altar · आनन्द-पूर्णं वीर-पात्रम् — the hero's cup full of bliss · अरुणः पटः — a red cloth · पूर्व-उक्तम् अपि वा लिङ्ग-आदि — or the liṅga and the rest mentioned before · तत्र स्नान-आदि-कर्तव्य-अनपेक्षया एव — there, without any need for bathing and such duties · पूर्ण-आनन्द-विश्रान्त्या एव लब्ध-शुद्धिः — having gained purity by resting in full bliss alone · प्रथमं प्राण-संवित्-देह-एकीभावं भावयित्वा — first contemplating breath, consciousness and body as one · संविदः च परमशिव-रूपत्वात् — and since consciousness is Paramaśiva himself · सप्तविंशति-वारं मन्त्रम् उच्चार्य — uttering the mantra twenty-seven times · मूर्ध-वक्त्र-हृद्-गुह्य-मूर्तिषु — over the crown, face, heart, secret place and body · अनुलोम-विलोमाभ्याम् — in forward and reverse order · विश्व-अध्व-परिपूर्णता परमेश्वरे — the whole course of the universe is made full in the Supreme Lord · अपरत्वे परापरत्वे परत्वे अपि च — at the lower, the middle and the highest level alike

तथाहि—माया-पुं-प्रकृति-गुण-धी-प्रभृति धरान्तं सप्तविंशतितत्त्वानि—कलादीनां तत्रैव अन्तर्भावात्, विद्याशक्तावपि परापरत्वे ब्रह्मपञ्चकस्य सद्यस्त्वाजातत्वभवोद्भवत्वादीनां धर्माणां सप्तविंशतिरूपत्वमेव उक्तं श्रीमल्लकुलेशादिपादैः ।

५७.४
57.4

tathāhi—māyā-puṃ-prakṛti-guṇa-dhī-prabhṛti dharāntaṃ saptaviṃśatitattvāni—kalādīnāṃ tatraiva antarbhāvāt, vidyāśaktāvapi parāparatve brahmapañcakasya sadyastvājātatvabhavodbhavatvādīnāṃ dharmāṇāṃ saptaviṃśatirūpatvameva uktaṃ śrīmallakuleśādipādaiḥ ||

For thus: from māyā, the person, prakṛti, the guṇas, the intellect and so on down to earth there are twenty-seven tattvas, since kalā and the rest are included there. And in the power of knowledge, at the middle level, the revered Lakuleśa and other masters have taught that the qualities of the five Brahmans — being Sadyojāta, Aghora, Bhavodbhava and the rest — are likewise twenty-seven.

WORD BY WORD तथाहि — for thus · माया-पुं-प्रकृति-गुण-धी-प्रभृति धर-अन्तम् — from māyā, the person, prakṛti, the guṇas, the intellect and so on down to earth · सप्तविंशति-तत्त्वानि — there are twenty-seven tattvas · कला-आदीनां तत्र एव अन्तर्भावात् — since kalā and the rest are included there · विद्या-शक्तौ अपि परापरत्वे — and in the power of knowledge, at the middle level · ब्रह्म-पञ्चकस्य — of the five Brahmans · सद्यस्त्व-अजातत्व-भवोद्भवत्व-आदीनां धर्माणाम् — of the qualities such as being Sadyojāta, Aghora and Bhavodbhava · सप्तविंशति-रूपत्वम् एव उक्तम् — it is taught that they too are twenty-seven · श्रीमत्-लकुलेश-आदि-पादैः — by the revered Lakuleśa and other masters

परत्वेऽपि पञ्चशक्तिः हि परमेश्वरः, प्रतिशक्ति च पञ्चरूपता, एवं पञ्चविंशतिः शक्तयः, ताश्च अन्योन्यम् अनुद्भिन्नविभागा इत्येका शक्तिः, सा चानुद्भिन्नविभागा—इत्येवं सप्तविंशतिरूपया व्याप्त्या संविदग्नेः शिखां बुद्धिप्राणरूपां सकृदुच्चारमात्रेणैव बद्धां कुर्यात्—येन परमशिव एव प्रतिबद्धा तद्व्यतिरिक्तं न किंचिदभिधावति, तथाविधबुद्ध्यधिष्ठितकरणचक्रानुवेधेन पुरोवर्तिनो यागद्रव्यगृहदिगाधारादीनपि तन्मयीभूतान् कुर्यात्, ततोऽर्घपात्रमपि शिखाबन्धव्याप्त्यैव पूरयेत् पूजयेच्च, तद्विप्रुड्भिः स्थण्डिलान्यपि तद्रसेन वामानामाङ्गुष्ठयोगात् देहचक्रेषु मन्त्रचक्रं पूजयेत् तर्पयेत् च, ततः प्राणान्तः, ततः स्थण्डिले त्रिशूलात्मकं शक्तित्रयान्तमासनं कल्पयेत्, मायान्तं हि सार्णे औकारे च शक्तित्रयान्तं तदुपरि याज्या विमर्शरूपा शक्तिः—इत्येवं सकृदुच्चारेणैव आधाराधेयन्यासं कृत्वा तत्रैव आधेयभूतायामपि संविदि विश्वं पश्येत्, तदपि च संविन्मयम्—इत्येवं विश्वस्य संविदा तेन च तस्याः संपुटीभावो भवति, संविद उदितं तत्रैव पर्यवसितं यतो विश्वं, वेद्याच्च संवित् उदेति तत्रैव च विश्राम्यति—इति एतावत्त्वं संवित्तत्त्वं संपुटीभावद्वयात् लभ्यते ।

paratve'pi pañcaśaktiḥ hi parameśvaraḥ, pratiśakti ca pañcarūpatā, evaṃ pañcaviṃśatiḥ śaktayaḥ, tāśca anyonyam anudbhinnavibhāgā ityekā śaktiḥ, sā cānudbhinnavibhāgā—ityevaṃ saptaviṃśatirūpayā vyāptyā saṃvidagneḥ śikhāṃ buddhiprāṇarūpāṃ sakṛduccāramātreṇaiva baddhāṃ kuryāt—yena paramaśiva eva pratibaddhā tadvyatiriktaṃ na kiṃcidabhidhāvati, tathāvidhabuddhyadhiṣṭhitakaraṇacakrānuvedhena purovartino yāgadravyagṛhadigādhārādīnapi tanmayībhūtān kuryāt, tato'rghapātramapi śikhābandhavyāptyaiva pūrayet pūjayecca, tadviprudbhiḥ sthaṇḍilānyapi tadrasena vāmānāmāṅguṣṭhayogāt dehacakreṣu mantracakraṃ pūjayet tarpayet ca, tataḥ prāṇāntaḥ, tataḥ sthaṇḍile triśūlātmakaṃ śaktitrayāntamāsanaṃ kalpayet, māyāntaṃ hi sārṇe aukāre ca śaktitrayāntaṃ tadupari yājyā vimarśarūpā śaktiḥ—ityevaṃ sakṛduccāreṇaiva ādhārādheyanyāsaṃ kṛtvā tatraiva ādheyabhūtāyāmapi saṃvidi viśvaṃ paśyet, tadapi ca saṃvinmayam—ityevaṃ viśvasya saṃvidā tena ca tasyāḥ saṃpuṭībhāvo bhavati, saṃvida uditaṃ tatraiva paryavasitaṃ yato viśvaṃ, vedyācca saṃvit udeti tatraiva ca viśrāmyati—iti etāvattvaṃ saṃvittattvaṃ saṃpuṭībhāvadvayāt labhyate ||

At the highest level too, the Supreme Lord has five powers, and each power is fivefold; so there are twenty-five powers. These, their divisions not yet broken out from one another, are one power, and that one is itself undivided. So with this twenty-sevenfold pervasion one

should bind, by a single utterance alone, the flame of the fire of consciousness, which is intellect and breath, so that, tied to Paramaśiva alone, it runs to nothing other than him. By the piercing of the wheel of senses governed by such an intellect one should make the offerings, house, directions, supports and the rest before him one with it too. Then one should fill and worship the offering vessel with the same pervasion of the bound flame; with its drops the altars too; and with its liquid, joining the left ring finger and thumb, one should worship and satisfy the wheel of mantras in the wheels of the body, then within the breath. Then on the altar one should set up the trident seat ending in the three powers — for it ends in māyā at the letter SA and in the three powers at AU — and above that is the Śakti to be worshipped, who is self-awareness. Having thus placed support and supported by a single utterance, one should see the universe in that very consciousness which is the supported, and that too as made of consciousness. So the universe is enclosed by consciousness and consciousness by the universe, since the universe arises from consciousness and ends in it, and consciousness arises from the object and rests in it. Thus the essence of consciousness, which is just this much, is gained from the double enclosure.

WORD BY WORD परत्वे अपि — at the highest level too · पञ्च-शक्तिः हि परमेश्वरः — the Supreme Lord has five powers · प्रतिशक्ति च पञ्च-रूपता — and each power is fivefold · एवं पञ्चविंशतिः शक्तयः — so there are twenty-five powers · ताः च अन्योन्यम् अनुद्भिन्न-विभागाः इति एका शक्तिः — and they, their divisions not yet broken out from one another, are one power · सा च अनुद्भिन्न-विभागा — and that one is itself undivided · इति एवं सप्तविंशति-रूपया व्याप्त्या — so with this twenty-sevenfold pervasion · संवित्-अग्नेः शिखां बुद्धि-प्राण-रूपाम् — the flame of the fire of consciousness, which is intellect and breath · सकृत्-उच्चार-मात्रेण एव बद्धां कुर्यात् — one should bind by a single utterance alone · येन परमशिवे एव प्रतिबद्धा — so that, tied to Paramaśiva alone · तत्-व्यतिरिक्तं न किंचित् अभिधावति — it runs to nothing other than him · तथाविध-बुद्धि-अधिष्ठित-करण-चक्र-अनुवेधेन — by the piercing of the wheel of senses governed by such an intellect · पुरोवर्तिनः याग-द्रव्य-गृह-दिक्-आधार-आदीन् अपि — the offerings, house, directions, supports and the rest before him too · तन्मयीभूतान् कुर्यात् — one should make one with it · ततः अर्घ-पात्रम् अपि शिखा-बन्ध-व्याप्त्या एव पूरयेत् पूजयेत् च — then one should fill and worship the offering vessel too with the same pervasion of the bound flame · तत्-विप्रुड्भिः स्थण्डिलानि अपि — with its drops the altars too · तत्-रसेन वाम-अनामा-अङ्गुष्ठ-योगात् — with its liquid, joining

the left ring finger and thumb · देह-चक्रेषु मन्त्र-चक्रं पूजयेत् तर्पयेत् च — one should worship and satisfy the wheel of mantras in the wheels of the body · ततः प्राण-अन्तः — then within the breath · ततः स्थण्डिले त्रिशूल-आत्मकं शक्ति-त्रय-अन्तम् आसनं कल्पयेत् — then on the altar one should set up the trident seat ending in the three powers · माया-अन्तं हि स-अर्णे औकारे च शक्ति-त्रय-अन्तम् — for it ends in māyā at the letter SA and in the three powers at AU · तत्-उपरि याज्या विमर्श-रूपा शक्तिः — above that is the Śakti to be worshipped, who is self-awareness · इति एवं सकृत्-उच्चारेण एव आधार-आधेय-न्यासं कृत्वा — so, having placed support and supported by a single utterance · तत्र एव आधेय-भूतायाम् अपि संविदि विश्वं पश्येत् — one should see the universe in that very consciousness which is the supported · तत् अपि च संवित्-मयम् — and that too as made of consciousness · इति एवं विश्वस्य संविदा तेन च तस्याः संपुटीभावः भवति — so the universe is enclosed by consciousness and consciousness by the universe · संविदः उदितं तत्र एव पर्यवसितं यतः विश्वम् — since the universe arises from consciousness and ends in it · वेद्यात् च संवित् उदेति तत्र एव च विश्राम्यति — and consciousness arises from the object and rests in it · इति एतावत्त्वं संवित्-तत्त्वं संपुटीभाव-द्वयात् लभ्यते — so the essence of consciousness, which is just this much, is gained from the double enclosure

तदुक्तम् 'सृष्टिं तु संपुटीकृत्य...।' इति ।
ततो गन्धधूपासवकुसुमादीन् आत्मप्रह्वीभावान्तान् अर्पयित्वा स्वविश्रान्त्या जप्त्वा ५७.६
उपसंहृत्य जले निक्षिपेत् ।
इति बाह्ययागः ।

taduktam 'sṛṣṭiṃ tu saṃpuṭīkṛtya...' iti |
tato gandhadhūpāsavakusumādīn ātmaprahvībhāvāntān arpayitvā svaviśrāntyā
japtvā upasaṃhṛtya jale nikṣipet |
iti bāhyayāgaḥ ||

As it is said: "having enclosed creation...". Then, offering perfume, incense, wine, flowers and the rest, ending with the bowing down of oneself, reciting in rest within oneself, one should withdraw the deities and cast the offerings into water. This is the outer sacrifice.

WORD BY WORD तत् उक्तम् — as it is said · 'सृष्टिं तु संपुटीकृत्य...' इति — "having enclosed creation..." · ततः गन्ध-धूप-आसव-कुसुम-आदीन् — then perfume, incense, wine, flowers and the rest · आत्म-प्रह्वीभाव-अन्तान् अर्पयित्वा — offering them, ending with the bowing down of oneself · स्व-विश्रान्त्या जप्त्वा — reciting in rest within oneself · उपसंहृत्य जले निक्षिपेत् — one should withdraw the deities and cast the offerings into water · इति बाह्य-यागः — this is the outer sacrifice

अथ शक्तौ, तत्र अन्योन्यं शक्तितालासावीराणाम्—उभयेषाम् उभयात्मकत्वेन प्रोल्लासप्रारम्भसृष्ट्यन्तशिवशक्तिप्रबोधे परस्परं व्यापारात्, परमेशनियत्या च शुद्धरूपतया तत्र प्राधान्यम्, एतेन च विशिष्टचक्रस्यापि शक्तित्वं व्याख्यातम्, तत्र शिखाबन्धव्याप्त्यैव पूजनं शक्तित्रयान्तमासनं कोणत्रये मध्ये विसर्गशक्तिः इति तु व्याप्तौ विशेषः ।

एवं स्वदेहे तत्रैव चक्रे ततो ब्रह्मरन्ध्राद्यनुचक्रेषु ।

४७.७

atha śaktau, tatra anyonyaṃ śaktitālāsāvīrāṇām—ubhayeṣām ubhayātmakatvena prollāsaprārambhasṛṣṭyantaśivaśaktiprabodhe parasparaṃ vyāpārāt, parameśaniyatyā ca śuddharūpatayā tatra prādhānyam, etena ca viśiṣṭacakrasyāpi śaktitvaṃ vyākhyātam, tatra śikhābandhavyāptyaiva pūjanaṃ śaktitrayāntamāsanaṃ koṇatraye madhye visargaśaktiḥ iti tu vyāptau viśeṣaḥ |
evaṃ svadehe tatraiva cakre tato brahmarandhrādyanucakreṣu ||

Now the sacrifice in the Śakti. There, between the Śakti and the hero, since each of the two has the nature of both, each acts on the other in awakening Śiva and Śakti from the first surge to the end of emission; and by the Lord's law of necessity she, being pure in form, is chief there. By this the Śakti-nature of the special circle too is explained. There the worship is by the same pervasion of the bound flame; the seat ending in the three powers is in the three corners, and in the middle is the power of emission — this is the only difference in the pervasion. So too in one's own body, in that same wheel, and then in the sub-wheels beginning with the brahmarandhra.

WORD BY WORD अथ शक्तौ — now the sacrifice in the Śakti · तत्र अन्योन्यं शक्ति-ताला-सा-वीराणाम् — there, between the Śakti and the hero, and between her and him · उभयेषाम् उभय-आत्मकत्वेन — since each of the two has the nature of both · प्रोल्लास-प्रारम्भ-सृष्टि-अन्त-शिव-शक्ति-प्रबोधे परस्परं व्यापारात् — because each acts on the other in awakening Śiva and Śakti from the first surge to the end of emission · परमेश-नियत्या च शुद्ध-रूपतया तत्र प्राधान्यम् — and by the Lord's law of necessity she, being pure in form, is chief there · एतेन च विशिष्ट-चक्रस्य अपि शक्तित्वं व्याख्यातम् — by this the Śakti-nature of the special circle too is explained · तत्र शिखा-बन्ध-व्याप्त्या एव पूजनम् — there the worship is by the same pervasion of the bound flame · शक्ति-त्रय-अन्तम् आसनं कोण-त्रये मध्ये विसर्ग-शक्तिः — the seat ending in the three powers in the three corners, and in the middle the power of emission · इति तु व्याप्तौ विशेषः — this is the only difference in the pervasion · एवं स्वदेहे

तत्र एव चक्रे — so too in one's own body, in that same wheel · ततः ब्रह्मरन्ध्र-आदि-अनुचक्रेषु — and then in the sub-wheels beginning with the brahmarandhra

— अथ यामले —

शक्तेर्लक्षणमेतत्
तद्वदभेदस्ततोऽनपेक्ष्य वयः ।
जात्यादींश्चासङ्गात्
लोकेतरयुगलजं हि तादात्म्यम् ॥

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śakterlakṣaṇametat |
tadvadabhedastato'napekṣya vayaḥ |
jātyādīṃścāsaṅgāt |
loketarayugalajaṃ hi tādātmyam ||

This is the mark of the Śakti: non-difference with him. Hence one takes no regard of age, caste and the rest, out of non-attachment; for the identity born of the couple is beyond the world.

WORD BY WORD शक्तेः — of the Śakti · लक्षणम् — the mark · एतत् — this · तद्वत् — with him · अभेदः — non-difference · ततः — hence · अनपेक्ष्य — without regard to · वयः — age · जाति-आदीन् — caste and the rest · च — and · असङ्गात् — from non-attachment · लोक-इतर-युगल-जम् — born of the couple beyond the world · हि — for · तादात्म्यम् — identity

कार्यहेतुसहोत्थत्वात्त्रैधं साक्षादथान्यथा ।
क्लृप्तावतो मिथोऽभ्यर्च्या तर्प्यानन्दान्तिकत्वतः ॥

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kāryahetusahotthatvāttraidhaṃ sākṣādathānyathā |
klṛptāvato mitho'bhyarcyā tarpyānandāntikatvataḥ ||

She is threefold, as arising from the effect, from the cause, or together with him — directly or otherwise. When so formed, the two are to worship and satisfy each other up to the limit of bliss.

WORD BY WORD कार्य-हेतु-सह-उत्थत्वात् — as arising from the effect, from the cause, or together · त्रैधम् — threefold · साक्षात् — directly · अथ — or · अन्यथा — otherwise · क्लृप्तौ — when so formed · अतः — hence · मिथः — each other · अभ्यर्च्या — to be worshipped · तर्प्या — to be satisfied · आनन्द-अन्तिकत्वतः — up to the limit of bliss

चक्रमर्चेत्तदौचित्यादनुचक्रं तथानुगम् ।
बहिः पुष्पादिनान्तश्च गन्धभुक्त्यासवादिभिः ॥ ५९ 59

cakramarcettadaucityādanucakraṃ tathānugam |
bahiḥ puṣpādināntaśca gandhabhuktyāsavādibhiḥ ||

One should worship the wheel as is fitting to it, and likewise the sub-wheel that follows it: outside with flowers and the like, and inside with perfume, food, wine and the rest.

WORD BY WORD चक्रम् — the wheel · अर्चेत् — one should worship · तत्-औचित्यात् — as is fitting to it · अनुचक्रम् — the sub-wheel · तथा — likewise · अनुगम् — that follows it · बहिः — outside · पुष्प-आदिना — with flowers and the like · अन्तः — inside · च — and · गन्ध-भुक्ति-आसव-आदिभिः — with perfume, food, wine and the rest

एवमानन्दसन्दोहितत्तच्चेष्टोच्छलत्स्थितिः ।
अनुचक्रगणश्चक्रतादात्म्यादभिलीयते ॥ ६० 60

evamānandasandohitattaceṣṭocchalatsthitiḥ |
anucakragaṇaścakratādātmyādabhilīyate ||

Thus the group of sub-wheels, its state surging up in each activity swelled by bliss, melts away through identity with the wheel.

WORD BY WORD एवम् — thus · आनन्द-सन्दोहित-तत्-तत्-चेष्टा-उच्छलत्-स्थितिः — its state surging up in each activity swelled by bliss · अनुचक्र-गणः — the group of sub-wheels · चक्र-तादात्म्यात् — through identity with the wheel · अभिलीयते — melts away

निजनिजभोगाभोग-
प्रविकासमयस्वरूपपरिमर्शे ।
क्रमशोऽनुचक्रदेव्यः
संविच्चक्रं हि मध्यमं यान्ति ॥ ६१ 61

nijanijabhogābhoga- |
pravikāsamayasvarūpaparimarśe |
kramaśo'nucakradevyaḥ |
saṃviccakraṃ hi madhyamaṃ yānti ||

When each grasps its own nature as the full blossoming of its own enjoyment, the goddesses of the sub-wheels go step by step into the central wheel of consciousness.

WORD BY WORD निज-निज-भोग-आभोग-प्रविकास-मय-स्वरूप-परिमर्शे — when each grasps its own nature as the full blossoming of its own enjoyment · क्रमशः — step by step · अनुचक्र-देव्यः — the goddesses of the sub-wheels · संवित्-चक्रम् — the wheel of consciousness · हि — indeed · मध्यमम् — central · यान्ति — go into

अनुचक्रदेवतात्मक-
मरीचिगणपूरणाधिगतवीर्यम् ।
तच्छक्तितद्वदात्मक-
मन्योन्यसमुन्मुखं भवति ॥ ६२ 62

anucakradevatātmaka- |
marīcigaṇapūraṇādhigatavīryam |
tacchaktitadvadātmaka- |
manyonyasamunmukhaṃ bhavati ||

Having gained power by the filling of the host of rays that are the deities of the sub-wheels, that which is the Śakti and that which is her possessor turn face to face with each other.

WORD BY WORD अनुचक्र-देवता-आत्मक-मरीचि-गण-पूरण-अधिगत-वीर्यम् — having gained power by the filling of the host of rays that are the deities of the sub-wheels · तत्-शक्ति-तद्वत्-आत्मकम् — that which is the Śakti and that which is her possessor · अन्योन्य-समुन्मुखम् — face to face with each other · भवति — becomes

तद्युगलमूर्ध्वधाम-
प्रवेशसस्पन्दजातसंक्षोभम् ।
क्षुभ्नात्यनुचक्राण्यपि
तानि तदा तन्मयानि न पृथक्तु ॥ ६३ 63

tadyugalamūrdhvadhāma- |
praveśasaspandajātasaṃkṣobham |
kṣubhnātyanucakrāṇyapi |
tāni tadā tanmayāni na pṛthaktu ||

That couple, stirred by the vibration born of entering the upper abode, stirs the sub-wheels too; then they are one with it, not separate.

WORD BY WORD तत्-युगलम् — that couple · ऊर्ध्व-धाम-प्रवेश-सस्पन्द-जात-संक्षोभम् — stirred by the vibration born of entering the upper abode · क्षुभ्नाति — stirs · अनुचक्राणि — the sub-wheels · अपि — too · तानि — they · तदा — then · तन्मयानि — are one with it · न — not · पृथक् — separate · तु — however

इत्थं यामलमेतद्
गलितभिदासंकथं यदैव तदा ।
क्रमतारतम्ययोगात्
सैव हि संविद्विसर्गसंघट्टः ॥ ६४ 64

itthaṃ yāmalametad |
galitabhidāsaṃkathaṃ yadaiva tadā |
kramatāratamyayogāt |
saiva hi saṃvidvisargasaṃghaṭṭaḥ ||

When this couple is thus, with all talk of difference dropped away, then, through the gradation of the sequence, that itself is the union of consciousness and emission.

WORD BY WORD इत्थम् — thus · यामलम् — the couple · एतत् — this · गलित-भिदा-संकथम् — with all talk of difference dropped away · यदा — when · एव — indeed · तदा — then · क्रम-तारतम्य-योगात् — through the gradation of the sequence · सा — that · एव — itself · हि — indeed · संवित्-विसर्ग-संघट्टः — the union of consciousness and emission

तद्ध्रुवधामानुत्तर-
मुभयात्मकजगदुदारमानन्दम् ।
नो शान्तं नाप्युदितं
शान्तोदितसूतिकारणं परं कौलम् ॥ ६५ 65

taddhruvadhāmānuttara-
mubhayātmakajagadudāramānandam |
no śāntaṃ nāpyuditaṃ |
śāntoditasūtikāraṇaṃ paraṃ kaulam ||

That is the fixed abode, the Unsurpassed, bliss generous with a world of both natures — neither at rest nor arisen, the cause of the birth of the at-rest and the arisen, the supreme Kaula.

WORD BY WORD तत् — that · ध्रुव-धाम — the fixed abode · अनुत्तरम् — the Unsurpassed · उभय-आत्मक-जगत्-उदारम् — generous with a world of both natures · आनन्दम् — bliss · नो — not · शान्तम् — at rest · न — not · अपि — either · उदितम् — arisen · शान्त-उदित-सूति-कारणम् — the cause of the birth of the at-rest and the arisen · परम् — supreme · कौलम् — the Kaula

अनवच्छिन्नपदेप्सु-
स्तां संविदमात्मसात्कुर्यात् ।
शान्तोदितात्मकद्वय-
मथ युगपदुदेति शक्तिशक्तिमतोः ॥ ६६ 66

anavacchinnapadepsu-
stāṃ saṃvidamātmasātkuryāt |
śāntoditātmakadvaya- |
matha yugapadudeti śaktiśaktimatoḥ ||

One who desires the unlimited state should make that consciousness his own. Then the pair, at rest and arisen, rises at once in the Śakti and her possessor.

WORD BY WORD अनवच्छिन्न-पद-ईप्सुः — one who desires the unlimited state · ताम् — that · संविदम् — consciousness · आत्मसात् — his own · कुर्यात् — should make · शान्त-उदित-आत्मक-द्वयम् — the pair, at rest and arisen · अथ — then · युगपत् — at once · उदेति — rises · शक्ति-शक्तिमतोः — in the Śakti and her possessor

स्वात्मान्योन्यावेशात्
शान्तान्यत्वे द्वयोर्द्वयात्मत्वात् ।
शक्तिस्तु तद्वदुदितां
सृष्टिं पुष्णाति नो तद्वान् ॥ ६७ 67

svātmānyonyāveśāt |
śāntānyatve dvayordvayātmatvāt |
śaktistu tadvaduditāṃ |
sṛṣṭiṃ puṣṇāti no tadvān ||

Because each enters the self of the other, and because in the at-rest and its other each of the two has the nature of both, the Śakti nourishes the arisen creation just as he does — but her possessor does not.

WORD BY WORD स्व-आत्म-अन्योन्य-आवेशात् — because each enters the self of the other · शान्त-अन्यत्वे — in the at-rest and its other · द्वयोः — of both · द्वय-आत्मत्वात् — because each has the nature of both · शक्तिः — the Śakti · तु — but · तद्वत् — just as he · उदिताम् — the arisen · सृष्टिम् — creation · पुष्णाति — nourishes · नो — not · तद्वान् — her possessor

तस्यां चार्यं कुलमथ
तया नृषु प्रोक्तयोगसंघट्टात् ।
अथ सृष्टे द्वितयेऽस्मिन्
शान्तोदितधाम्नि येऽनुसंदधते ॥ ६८ 68

tasyāṃ cāryaṃ kulamatha |
tayā nṛṣu proktayogasaṃghaṭṭāt |
atha sṛṣṭe dvitaye'smin |
śāntoditadhāmni ye'nusaṃdadhate ||

And in her is the noble Kula; then, through her, it is among men, by the union of the yoga described. Then, when this pair has been created in the abode of the at-rest and the arisen, those who attend closely —

WORD BY WORD तस्याम् — in her · च — and · आर्यम् — the noble · कुलम् — Kula · अथ — then · तया — through her · नृषु — among men · प्रोक्त-योग-संघट्टात् — by the union of the yoga described · अथ — then · सृष्टे — when created · द्वितये — the pair · अस्मिन् — this · शान्त-उदित-धाम्नि — in the abode of the at-rest and the arisen · ये — those who · अनुसंदधते — attend closely

प्राच्यां विसर्गसत्ता-
मनवच्छिदिते पदे रूढाः ।
उदितं च मिथो वक्त्रात्
मुख्याद्वक्त्रे प्रगृह्यते च बहिः ॥ ६९ 69

prācyāṃ visargasattā- |
manavacchidite pade rūḍhāḥ |
uditaṃ ca mitho vaktrāt |
mukhyādvaktre pragṛhyate ca bahiḥ ||

— they are rooted in the unlimited state, the primal being of emission. And the arisen is taken from each other, from the chief mouth into the mouth, and also outside.

WORD BY WORD प्राच्याम् — in the primal · विसर्ग-सत्ताम् — being of emission · अनवच्छिदिते — unlimited · पदे — in the state · रूढाः — are rooted · उदितम् — the arisen · च — and · मिथः — from each other · वक्त्रात् — from the mouth · मुख्यात् — the chief · वक्त्रे — into the mouth · प्रगृह्यते — is taken · च — and · बहिः — outside

तृप्तं देवीचक्रं
सिद्धिज्ञानापवर्गदं भवति ।
शान्ताभ्यासे शान्तं
शिवमेति यदत्र देवताचक्रम् ॥ ७० 70

tṛptaṃ devīcakraṃ |
siddhijñānāpavargadaṃ bhavati |
śāntābhyāse śāntaṃ |
śivameti yadatra devatācakram ||

The wheel of goddesses, satisfied, becomes the giver of powers, knowledge and liberation. With practice of the at-rest, the wheel of deities that is here goes, at rest, to Śiva.

WORD BY WORD तृप्तम् — satisfied · देवी-चक्रम् — the wheel of goddesses · सिद्धि-ज्ञान-अपवर्ग-दम् — giver of powers, knowledge and liberation · भवति — becomes · शान्त-अभ्यासे — with practice of the at-rest · शान्तम् — at rest · शिवम् — to Śiva · एति — goes · यत् — which · अत्र — here · देवता-चक्रम् — the wheel of deities

शून्यं निरानन्दमयं
निर्वृतिनिजधामतोऽर्घं च ।
रणरणकरसान्निजरस-
भरितबहिर्भावचर्वणरसेन ॥ ७१ 71

śūnyaṃ nirānandamayaṃ |
nirvṛtinijadhāmato'rghaṃ ca |
raṇaraṇakarasānnijarasa- |
bharitabahirbhāvacarvaṇarasena ||

The void, made of no-bliss, and the offering from one's own abode of contentment; from the flavour of longing, by the flavour of savouring outer things filled with one's own flavour —

WORD BY WORD शून्यम् — the void · निरानन्द-मयम् — made of no-bliss · निर्वृति-निज-धामतः — from one's own abode of contentment · अर्घम् — the offering · च — and · रणरणक-रसात् — from the flavour of longing · निज-रस-भरित-बहिर्भाव-चर्वण-रसेन — by the flavour of savouring outer things filled with one's own flavour

आन्तरपूर्णसमुच्छल-
दनुचक्रं याति चक्रमथ तदपि ।
उच्छलति प्राग्वदिति
त्रिविधोऽन्वर्थो विसर्गोऽयम् ॥ ७२ 72

āntarapūrṇasamucchala- |
danucakraṃ yāti cakramatha tadapi |
ucchalati prāgvaditi |
trividho'nvartho visargo'yam ||

— the sub-wheel, surging up full within, goes into the wheel; and then that too surges up as before. So this emission is threefold, true to its name.

WORD BY WORD आन्तर-पूर्ण-समुच्छलत् — surging up, full within · अनुचक्रम् — the sub-wheel · याति — goes · चक्रम् — into the wheel · अथ — then · तत् — that · अपि — too · उच्छलति — surges up · प्राग्वत् — as before · इति — so · त्रिविधः — threefold · अन्वर्थः — true to its name · विसर्गः — emission · अयम् — this

एतद्विसर्गधामनि
परिमर्शनतस्त्रिधैव मनुवीर्यम् ।
तत्तत्संविद्गर्भे
मन्त्रस्तत्तत्फलं सूते ॥ ७३ 73

etadvisargadhāmani |
parimarśanatastridhaiva manuvīryam |
tattatsaṃvidgarbhe |
mantrastattatphalaṃ sūte ||

By grasping it in this abode of emission, the power of mantra is threefold; in the womb of each such consciousness the mantra gives birth to its own fruit.

WORD BY WORD एतत्-विसर्ग-धामनि — in this abode of emission · परिमर्शनतः — by grasping it in awareness · त्रिधा — threefold · एव — indeed · मनु-वीर्यम् — the power of mantra · तत्-तत्-संवित्-गर्भे — in the womb of each such consciousness · मन्त्रः — the mantra · तत्-तत्-फलम् — its own fruit · सूते — gives birth to

कोणत्रयान्तराश्रित-
नित्योदितमङ्गलच्छदे कमले ।
नित्याविद्युतं नालं
षोडशदलकमलसन्मूलम् ॥ ७४

koṇatrayāntarāśrita- |
nityoditamaṅgalacchade kamale |
nityāviyutaṃ nālaṃ |
ṣoḍaśadalakamalasanmūlam ||

In the lotus whose auspicious petals, ever arisen, rest within the three corners, there is the stalk never parted, whose true root is the sixteen-petalled lotus.

WORD BY WORD कोण-त्रय-अन्तर-आश्रित-नित्य-उदित-मङ्गल-छदे — whose auspicious petals, ever arisen, rest within the three corners · कमले — in the lotus · नित्य-अवियुतम् — never parted · नालम् — the stalk · षोडश-दल-कमल-सत्-मूलम् — whose true root is the sixteen-petalled lotus

मध्यस्थनालगुम्फित-
सरोजयुगघट्टनक्रमादग्नौ ।
मध्यस्थपूर्णशशधर-
सुन्दरदिनकरकरौघसंघट्टात् ॥ ७५

madhyasthanālagumphita- |
sarojayugaghaṭṭanakramādagnau |
madhyasthapūrṇaśaśadhara- |
sundaradinakarakaraughasaṃghaṭṭāt ||

In the fire, by the successive rubbing of the pair of lotuses strung on the central stalk, from the union of the full moon in the middle with the mass of rays of the beautiful sun —

WORD BY WORD मध्यस्थ-नाल-गुम्फित-सरोज-युग-घट्टन-क्रमात् — by the successive rubbing of the pair of lotuses strung on the central stalk · अग्नौ — in the fire · मध्यस्थ-पूर्ण-शशधर-सुन्दर-दिनकर-कर-ओघ-संघट्टात् — from the union of the full moon in the middle with the mass of rays of the beautiful sun

त्रिदलारुणवीर्यकला-
सङ्गान्मध्येऽङ्कुरसृष्टिः ।
इति शशधरवासरपति-
चित्रगुसंघट्टमुद्रया झटिति ॥ ७६
76

tridalāruṇavīryakalā- |
saṅgānmadhye'ṅkurasṛṣṭiḥ |
iti śaśadharavāsarapati- |
citragusaṃghaṭṭamudrayā jhaṭiti ||

— through contact with the red kalā of power in the three petals, the sprout is created in the middle. So, by the seal of the union of moon, sun and fire, at once —

WORD BY WORD त्रिदल-अरुण-वीर्य-कला-सङ्गात् — through contact with the red kalā of power in the three petals · मध्ये — in the middle · अङ्कुर-सृष्टिः — the sprout is created · इति — so · शशधर-वासरपति-चित्रगु-संघट्ट-मुद्रया — by the seal of the union of moon, sun and fire · झटिति — at once

सृष्ट्यादिक्रममन्तः
कुर्वंस्तुर्ये स्थितिं लभते ।
एतत्खेचरमुद्रा-
वेशेऽन्योन्यं स्वशक्तिशक्तिमतोः ॥ ७७
77

sṛṣṭyādikramamantaḥ |
kurvaṃsturye sthitiṃ labhate |
etatkhecaramudrā- |
veśe'nyonyaṃ svaśaktiśaktimatoḥ ||

— performing inwardly the sequence of creation and the rest, one gains a standing in the fourth state. This happens in the mutual entry of one's own Śakti and her possessor into the Khecarī seal.

WORD BY WORD सृष्टि-आदि-क्रमम् — the sequence of creation and the rest · अन्तः — inwardly · कुर्वन् — performing · तुर्ये — in the fourth state · स्थितिम् — a standing · लभते — gains · एतत् — this · खेचर-मुद्रा-आवेशे — in the entry into the Khecarī seal · अन्योन्यम् — mutual · स्व-शक्ति-शक्तिमतोः — of one's own Śakti and her possessor

पानोपभोगलीला-
हासादिषु यो भवेद्विमर्शमयः ।
अव्यक्तध्वनिराव-
स्फोटश्रुतिनादनादान्तैः ॥ ७८ 78

pānopabhogalīlā- |
hāsādiṣu yo bhavedvimarśamayaḥ |
avyaktadhvanirāva- |
sphoṭaśrutinādanādāntaiḥ ||

Whoever in drinking, enjoyment, play, laughter and the rest becomes made of self-awareness — with the unmanifest sound, the roar, the burst, the hearing, nāda and nādānta,

WORD BY WORD पान-उपभोग-लीला-हास-आदिषु — in drinking, enjoyment, play, laughter and the rest · यः — whoever · भवेत् — becomes · विमर्श-मयः — made of self-awareness · अव्यक्त-ध्वनि-राव-स्फोट-श्रुति-नाद-नादान्तैः — with the unmanifest sound, the roar, the burst, the hearing, nāda and nādānta

अव्युच्छिन्नानाहत-
परमार्थैर्मन्त्रवीर्यं तत् ।
गमनागमविश्रान्तिषु
कर्णे नयने द्विलक्ष्मसंपर्के ॥ ७९ 79

avyucchinnānāhata- |
paramārthairmantravīryaṃ tat |
gamanāgamaviśrāntiṣu |
karṇe nayane dvilakṣmasaṃparke ||

unbroken, unstruck, ultimately real — that is the power of mantra. In going, coming and resting; in the ear, in the eye, in the meeting of two marks;

WORD BY WORD अव्युच्छिन्न-अनाहत-परमार्थैः — unbroken, unstruck, ultimately real · मन्त्र-वीर्यम् — the power of mantra · तत् — that · गमन-आगम-विश्रान्तिषु — in going, coming and resting · कर्णे — in the ear · नयने — in the eye · द्वि-लक्ष्म-संपर्के — in the meeting of two marks

तत्संमीलनयोगे
देहान्ताख्ये च यामले चक्रे ।
कुचमध्यहृदयदेशा-
दोष्ठान्ते कण्ठगं यदव्यक्तम् ॥ ८० 80

tatsaṃmīlanayoge |
dehāntākhye ca yāmale cakre |
kucamadhyahṛdayadeśā- |
doṣṭhānte kaṇṭhagaṃ yadavyaktam ||

in their closing together, and in the wheel of the couple called the end of the body; the unmanifest sound lying in the throat, from the region of the heart between the breasts up to the lips —

WORD BY WORD तत्-संमीलन-योगे — in their closing together · देह-अन्त-आख्ये — called the end of the body · च — and · यामले — of the couple · चक्रे — in the wheel · कुच-मध्य-हृदय-देशात् — from the region of the heart between the breasts · ओष्ठ-अन्ते — up to the lips · कण्ठ-गम् — lying in the throat · यत् — which · अव्यक्तम् — the unmanifest sound

तच्चक्रद्वयमध्यग-
माकर्ण्य क्षोभविगमसमये यत् ।
निर्वान्ति तत्र चैवं
योऽष्टविधो नादभैरवः परमः ॥ ८१ 81

taccakradvayamadhyaga- |
mākarṇya kṣobhavigamasamaye yat |
nirvānti tatra caivaṃ |
yo'ṣṭavidho nādabhairavaḥ paramaḥ ||

hearing that, which lies between the two wheels, at the moment the agitation ends, they come to rest there. And thus this is the supreme eightfold Nāda-Bhairava.

WORD BY WORD तत् — that · चक्र-द्वय-मध्यगम् — lying between the two wheels · आकर्ण्य — hearing · क्षोभ-विगम-समये — at the moment the agitation ends · यत् — which · निर्वान्ति — they come to rest · तत्र — there · च — and · एवम् — thus · यः — which is · अष्ट-विधः — eightfold · नाद-भैरवः — Nāda-Bhairava · परमः — supreme

ज्योतिर्ध्वनिश्च यस्मात्
सा मान्त्री व्याप्तिरुच्यते परमा ।
एवं कर्मणि कर्मणि
विदुषः स्याज्जीवतो मुक्तिः ।
तज्ज्ञः शास्त्रे मुक्तः
परकुलविज्ञानभाजनं गर्भः ॥

८२
82

jyotirdhvaniśca yasmāt |
sā māntrī vyāptirucyate paramā |
evaṃ karmaṇi karmaṇi |
viduṣaḥ syājjīvato muktiḥ |
tajjñaḥ śāstre muktaḥ |
parakulavijñānabhājanaṃ garbhaḥ ||

Since it is light and sound, it is called the supreme pervasion of mantra. Thus for one who knows it, in act after act, there is liberation while living. One who knows it is liberated according to scripture; even the embryo he begets is a vessel of the knowledge of the supreme Kula.

WORD BY WORD ज्योतिः — light · ध्वनिः — sound · च — and · यस्मात् — since · सा — it · मान्त्री — of mantra · व्याप्तिः — pervasion · उच्यते — is called · परमा — supreme · एवम् — thus · कर्मणि कर्मणि — in act after act · विदुषः — for one who knows · स्यात् — there is · जीवतः — while living · मुक्तिः — liberation · तत्-ज्ञः — one who knows it · शास्त्रे — in scripture · मुक्तः — is liberated · पर-कुल-विज्ञान-भाजनम् — a vessel of the knowledge of the supreme Kula · गर्भः — the embryo

शून्याशून्यालयं कुर्यादिकदण्डेऽनलानिलौ ।
शूलं समरसीकृत्य रसे रसमिव स्थितम् ॥ ८३
83

śūnyāśūnyālayaṃ kuryādekadaṇḍe'nalānilau |
śūlaṃ samarasīkṛtya rase rasamiva sthitam ||

One should make fire and wind, in a single staff, the abode of the void and the non-void, having made the trident one in flavour, resting like flavour in flavour.

WORD BY WORD शून्य-अशून्य-आलयम् — the abode of the void and the non-void · कुर्यात् — one should make · एक-दण्डे — in a single staff · अनल-अनिलौ — fire and wind · शूलम् — the trident · समरसीकृत्य — having made one in flavour · रसे — in flavour · रसम् — flavour · इव — like · स्थितम् — resting

त्यक्ताशङ्को निराचारो नाहमस्मीति भावयन् ।
देहस्था देवताः पश्यन् ह्लादोद्वेगादि चिद्घने ॥ ८४
84

tyaktāśaṅko nirācāro nāhamasmīti bhāvayan |
dehasthā devatāḥ paśyan hlādodvegādi ciddhane ||

Free of doubt, without observances, contemplating "I am not", seeing the deities in the body, seeing delight, distress and the rest in the mass of consciousness,

WORD BY WORD त्यक्त-आशङ्कः — free of doubt · निराचारः — without observances · न — not · अहम् — I · अस्मि — am · इति — thus · भावयन् — contemplating · देह-स्थाः — in the body · देवताः — the deities · पश्यन् — seeing · ह्लाद-उद्वेग-आदि — delight, distress and the rest · चित्-घने — in the mass of consciousness

कर्णाक्षिमुखनासादिचक्रस्थं देवतागणम् ।
ग्रहीतारं सदा पश्यन् खेचर्या सिध्यति ध्रुवम् ॥ ८५
85

karṇākṣimukhanāsādicakrasthaṃ devatāgaṇam |
grahītāraṃ sadā paśyan khecaryā sidhyati dhruvam ||

always seeing the host of deities standing in the wheels of ear, eye, mouth, nose and the rest as the one who grasps — he surely succeeds through Khecarī.

WORD BY WORD कर्ण-अक्षि-मुख-नासा-आदि-चक्र-स्थम् — standing in the wheels of ear, eye, mouth, nose and the rest · देवता-गणम् — the host of deities · ग्रहीतारम् — as the one who grasps · सदा — always · पश्यन् — seeing · खेचर्या — through Khecarī · सिध्यति — succeeds · ध्रुवम् — surely

श्वभ्रे सुदूरे झटिति स्वदेहं
संपातयन्वासमसाहसेन ।
आकुञ्च्य हस्तद्वितयं प्रपश्यन्
मुद्रामिमां व्योमचरीं भजेत ॥ ८६
86

śvabhre sudūre jhaṭiti svadehaṃ |
saṃpātayanvāsamasāhasena |
ākuñcya hastadvitayaṃ prapaśyan |
mudrāmimāṃ vyomacarīṃ bhajeta ||

Letting his own body fall at once into a very deep pit, taking his dwelling there without rashness, drawing in both hands and looking on — one should practise this seal, the Sky-goer.

WORD BY WORD श्वभ्रे — into a pit · सुदूरे — very deep · झटिति — at once · स्व-देहम् — his own body · संपातयन् — letting fall · वासम् — his dwelling · असाहसेन — without rashness · आकुञ्च्य — drawing in · हस्त-द्वितयम् — both hands · प्रपश्यन् — looking on · मुद्राम् — the seal · इमाम् — this · व्योमचरीम् — the Sky-goer · भजेत — one should practise

इत्येष यामलयागः ।
उक्तव्याप्तिके प्राणे विश्वमये प्रोक्तसंविद्व्याप्त्या तर्पणान्नगन्धधूपादिसमर्पणेन ८७.१
उपोद्बलनं प्राणयागः । 87.1
विश्रान्तिरूढिस्तु संविद्यागः प्रागेव निरूपितः ।

ityeṣa yāmalayāgaḥ |
uktavyāptike prāṇe viśvamaye proktasaṃvidvyāptyā tarpaṇānnagandhad-
hūpādisamarpaṇena upodbalanaṃ prāṇayāgaḥ |
viśrāntirūḍhistu saṃvidyāgaḥ prāgeva nirūpitaḥ ||

This is the sacrifice in the couple. In the breath, which has the pervasion described and is made of the universe, strengthening it with the pervasion of consciousness stated, by offering libation, food, perfume, incense and the rest — that is the sacrifice in the breath. And being rooted in rest is the sacrifice in consciousness, already set out before.

WORD BY WORD इति एषः यामल-यागः — this is the sacrifice in the couple · उक्त-व्याप्तिके प्राणे विश्व-मये — in the breath, which has the pervasion described and is made of the universe · प्रोक्त-संवित्-व्याप्त्या — with the pervasion of consciousness stated · तर्पण-अन्न-गन्ध-धूप-आदि-समर्पणेन — by offering libation, food, perfume, incense and the rest · उपोद्बलनं प्राण-यागः — the strengthening of it is the sacrifice in the breath · विश्रान्ति-रूढिः तु संवित्-यागः — and being rooted in rest is the sacrifice in consciousness · प्राक् एव निरूपितः — already set out before

एवम् एतेभ्यो यागेभ्योऽन्यतमं कृत्वा यदि तथाविधनिर्विचिकित्सतापवित्रितहृदयः शिष्यो भवति तदा तस्मै तद्यागदर्शनपूर्वकं तिलाज्याहुतिपूर्वकनिरपेक्षमेव पूर्वोक्तव्याप्त्या अनुसंधानक्रमेण अवलोकनया दीक्षां कुर्यात्, परोक्षदीक्षादिके ८७.२
नैमित्तिकान्ते तु पूर्व एव विधिः—केवलम् एतद्यागप्रधानतया इति । 87.2
गुरुशरीरे सप्तमः कुलयागः सर्वोत्तमः, सोऽपि प्राग्यागसाहित्येन सकृदेव कृतः सर्वं पूरयति इति शिवम् ॥

evam etebhyo yāgebhyo'nyatamaṃ kṛtvā yadi tathāvidhanirvicikitsatāpavitritahṛdayaḥ śiṣyo bhavati tadā tasmai tadyāgadarśanapūrvakaṃ tilājyāhutipūrvakanirapekṣameva pūrvoktavyāptyā anusaṃdhānakrameṇa avalokanayā dīkṣāṃ kuryāt, parokṣadīkṣādike naimittikānte tu pūrva eva vidhiḥ—kevalam etadyāgapradhānatayā iti |
guruśarīre saptamaḥ kulayāgaḥ sarvottamaḥ, so'pi prāgyāgasāhityena sakṛdeva kṛtaḥ sarvaṃ pūrayati iti śivam ||

Having thus performed any one of these sacrifices, if there is a disciple whose heart is purified by such freedom from doubt, then, after letting him see that sacrifice, one should give him initiation by a glance, by the sequence of attention with the pervasion stated before, without any need of the preliminary oblations of sesame and ghee. But from initiation of the absent up to the occasional rites the earlier rule holds, only with this sacrifice as the chief thing. The seventh Kula sacrifice, in the body of the guru, is the highest of all; that too, done even once together with the earlier sacrifices, fulfils everything. So may there be well-being.

WORD BY WORD एवम् एतेभ्यः यागेभ्यः अन्यतमं कृत्वा — having thus performed any one of these sacrifices · यदि तथाविध-निर्विचिकित्सता-पवित्रित-हृदयः शिष्यः भवति — if there is a disciple whose heart is purified by such freedom from doubt · तदा तस्मै तत्-याग-दर्शन-पूर्वकम् — then, after letting him see that sacrifice · तिल-आज्य-आहुति-पूर्वक-निरपेक्षम् एव — without any need of the preliminary oblations of sesame and ghee · पूर्व-उक्त-व्याप्त्या अनुसंधान-क्रमेण — by the sequence of attention with the pervasion stated before · अवलोकनया दीक्षां कुर्यात् — one should give him initiation by a glance · परोक्ष-दीक्षा-आदिके नैमित्तिक-अन्ते तु — but from initiation of the absent up to the occasional rites · पूर्वः एव विधिः — the earlier rule holds · केवलम् एतत्-याग-प्रधानतया इति — only with this sacrifice as the chief thing · गुरु-शरीरे सप्तमः कुल-यागः सर्वोत्तमः — the seventh Kula

sacrifice, in the body of the guru, is the highest of all · सः अपि प्राक्-याग-साहित्येन सकृत् एव कृतः — that too, done even once together with the earlier sacrifices · सर्वं पूरयति — fulfils everything · इति शिवम् — so may there be well-being

बाहोरि सत्तिदेहिणि अदेह
इजामलि पाणबुद्धिगुरुबोधइ ।
जो अणुसंविदि सन्धि अरोह
इसो पर इक्कुल लद्धणि सोहइ ॥

८७.३
87.3

bāhori sattidehiṇi adeha |
ijāmali pāṇabuddhigurubodhai |
jo aṇusaṃvidi sandhi aroha |
iso para ikkula laddhaṇi sohai ||

Outside, in the Śakti, in the body, in the bodiless, in the couple, in the breath, in the intellect and in the awakening of the guru — whoever rises into the junction of these in consciousness, he shines, having attained the supreme one Kula.

WORD BY WORD बाहोरि सत्तिदेहिणि अदेह — outside, in the Śakti, in the body, in the bodiless · इजामलि पाणबुद्धिगुरुबोधइ — in the couple, in the breath, in the intellect, in the awakening of the guru · जो अणुसंविदि सन्धि अरोह — whoever rises into the junction of these in consciousness · इसो पर इक्कुल लद्धणि सोहइ — he shines, having attained the supreme one Kula

इत्थं षडर्धक्रमसंप्रदायं
सप्रत्ययाप्रत्ययभिन्नमाप्य ।
श्रीशंभुनाथात्करुणारसेन
स्वयं प्रसन्नादनपेक्षवृत्त्या ॥

८७
87

itthaṃ ṣaḍardhakramasaṃpradāyaṃ |
sapratyayāpratyayabhinnamāpya |
śrīśaṃbhunāthātkaruṇārasena |
svayaṃ prasannādanapekṣavṛttyā ||

Having thus received the tradition of the Trika order, distinct from the trusting and the untrusting alike, from the revered Śambhunātha — of himself gracious through the flavour of compassion, expecting nothing in return —

WORD BY WORD इत्थम् — thus · षडर्ध-क्रम-संप्रदायम् — the tradition of the Trika order · सप्रत्यय-अप्रत्यय-भिन्नम् — distinct from the trusting and the untrusting alike · आप्य — having received · श्री-शंभुनाथात् — from the revered Śambhunātha · करुणा-रसेन — through the flavour of compassion · स्वयम् — of himself · प्रसन्नात् — gracious · अनपेक्ष-वृत्त्या — expecting nothing in return

काश्मीरिकोऽभिनवगुप्तपदाभिधानः
श्रीतन्त्रसारमकरोदृजुना क्रमेण ।
यत्तेन सर्वजन एष शिवं प्रयातु
लोकोत्तरप्रसरशांभवतन्त्रसारम् ॥ ८८ 88

kāśmīriko'bhinavaguptapadābhidhānaḥ |
śrītantrasāramakarodṛjunā krameṇa |
yattena sarvajana eṣa śivaṃ prayātu |
lokottaraprasaraśāṃbhavatantrasāram ||

the Kashmirian called by the name Abhinavagupta made this Tantrasāra in a straightforward order, so that by it every person here may reach Śiva, the essence of the Śaiva Tantras, whose unfolding is beyond the world.

WORD BY WORD काश्मीरिकः — the Kashmirian · अभिनवगुप्त-पद-अभिधानः — called by the name Abhinavagupta · श्री-तन्त्रसारम् — this Tantrasāra · अकरोत् — made · ऋजुना — straightforward · क्रमेण — in order · यत् — so that · तेन — by it · सर्व-जनः — every person · एषः — here · शिवम् — to Śiva · प्रयातु — may reach · लोकोत्तर-प्रसर-शांभव-तन्त्र-सारम् — the essence of the Śaiva Tantras, whose unfolding is beyond the world

कृतिस्तत्रभवच्छ्रीमन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादानाम् ॥ ८८.१ 88.1

kṛtistatrabhavacchrīmanmahāmāheśvarācāryavaryaśrīmadabhinavagup-tapādānām ||

The work of the venerable, glorious, great devotee of Maheśvara, best of teachers, the revered Abhinavagupta.

WORD BY WORD कृतिः — the work · तत्रभवत्-श्रीमत्-महामाहेश्वर-आचार्यवर्य-श्रीमत्-अभिनवगुप्त-पादानाम् — of the venerable, glorious, great devotee of Maheśvara, best of teachers, the revered Abhinavagupta

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे कुलयागप्रकाशनं नाम द्वाविंशमाह्निकम् ॥ २२ ॥

Here ends the twenty-second āhnika, called the Showing of the Kula Sacrifice, in the Tantrasāra composed by the teacher Abhinavagupta.