

[Dhāraṇā 68]

VERSE 91

वर्णस्य सविसर्गस्य विसर्गन्तं चिन्तितं कुरु ।
निराधारेण चित्तेन स्पृशेद्ब्रह्म सनातनम् ॥ ९१ ॥

Varṇasya savisargasya visargāntaṃ citiṃ kuru /
Nirādhāreṇa cittena sṛśed brahma sanātanam // 91

TRANSLATION

When one fixes his mind freed of all props on the end of the visarga of a letter coupled with visarga, then (being completely introverted), he enters the eternal Brahman.

NOTES

Abhinavagupta says that *visarga* connotes the creative power of the Supreme:

अनुत्तरं परं धाम तदेवाकुलमुच्यते ।
विसर्गस्तस्य नाथस्य कौलिकी शक्तिरुच्यते ॥

(Tantrāloka, III, 143)

“Anuttara is the highest plane of Reality. That is known as *akula*. His state of manifestation or emanation (*visarga*) is the *kaulikī* power *kaulikī śakti* of the Supreme Lord.

Śivopādhyāya quotes another verse to show that *visarga* is the creative power of the Supreme and it is out of this *visarga* that the entire cosmos emerges:

अकुलस्य परा येयं कौलिकी शक्तिरुत्तमा ।
स एवायं विसर्गस्तु तस्मात् जातमिदं जगत् ॥

“The highest *Śakti* of *Akula* (*śiva*) is known as *Kaulikī*. The *kaulikī śakti* is the same as *visarga*. It is from *visarga* that the entire world has emanated.

Visarga is represented in writing by two dots placed perpendicularly one upon the other immediately after a letter and in speech it is represented by the sound *ḥ*. The sound *ḥ* represents the creative energy.

Now when the aspirant fixes his mind on the end of the *visarga* which is the symbol of manifestation, his mind is detached from all manifestation and easily slips into the void. He is now steeped in the silence of Brahman.

This *dhāraṇā* starts in *Āṇava* and ends in *Śāktopāya*.

[Dhāraṇā 69]

VERSE 92

व्योमाकारं स्वमात्मानं ध्यायेद्दिग्भिरनावृतम् ।
निराश्रया चित्तिः शक्तिः स्वरूपं दर्शयेत्तदा ॥ ९२ ॥

Vyomākāraṃ svam ātmānaṃ dhyāyed digbhir anāvṛtam /
Nirāśrayā citiḥ śaktiḥ svarūpaṃ darśayet tadā // 92

TRANSLATION

When one concentrates on one's self in the form of a vast firmament, unlimited in any direction whatsoever¹, then the *citi śakti* freed of all props reveals² herself (which is the essential Self of the aspirant).

NOTES

1. One has to concentrate on one's Self as a vast sky unlimited by any form, adjunct or direction.

2. In such a frame of mind, the *citi śakti*—the divine power of consciousness is freed of all thought-constructs and shines in its *nirvikalpa* state which is the essential nature of Self. Thus the aspirant is established in his essential Self.

This is *Śāktopāya*.

[Dhāraṇā 70]

VERSE 93

किञ्चिदङ्गं विभिद्यादौ तीक्ष्णसूच्यादिना ततः ।
तत्रैव चेतनां युक्त्वा भैरवे निर्मला गतिः ॥ ९३ ॥

Kiñcid aṅgaṃ vibhidyādau tīkṣṇasūcyādinā tataḥ /
Tatraiva cetanāṃ yuktvā bhairave nirmalā gatiḥ // 93

TRANSLATION

If one pierces at first any limb (of one's body) with sharp-pointed needle etcetera, and then concentrates on that very spot, then (owing to the intensity of one-pointed awareness) one has access to the pure nature of *Bhairava*.

NOTES

In intensity of attention whether due to pleasure or pain, there is one-pointedness of the mind and in that state the nature of the essential Self is revealed.

This *dhāraṇā* starts with *Aṅava upāya* and ends in *Sāmbhava* state.

[Dhāraṇā 71]

VERSE 94

चित्ताद्यन्तःकृतिर्नास्ति ममान्तर्भावयेदिति ।
विकल्पानामभावेन विकल्पैरुज्झितो भवेत् ॥ ९४ ॥

Cittādyantaḥkṛtir nāsti mamāntar bhāvayed iti /
Vikalpānām abhāvena vikalpair ujjhito bhavet // 94

TRANSLATION

One should contemplate thus : 'Within me the inner psychic apparatus consisting of *citta*, etc. does not exist'. In the absence of thought-constructs, he will be (completely) rid of all thought-constructs (*vikalpas*) and will abide as pure consciousness (*śuddha caitanya*) which is his essential Self.

NOTES

When one becomes fully convinced by *bhāvanā* (contemplation) that he is not his psychic apparatus consisting of *manas*, *buddhi*, *aḥmākāra* (mind, the ascertaining intellect, and the ego) with which he is always identified, then his mind ceases to form *vikalpas* (thought-constructs) and his essential nature which transcends all *vikalpas* is revealed.

This is *Śāktopāya*.

[Dhāraṇā 72]

VERSE 95

माया विमोहिनी नाम कलायाः कलनं स्थितम् ।
इत्याविधर्मं तत्त्वानां कलयन्न पृथग्भवेत् ॥ ९५ ॥

Māyā vimohinī nāma kalāyāḥ kalanam sthitam /
Ityādidharmam tattvānām kalayan na pṛthag bhavet //95

TRANSLATION

“Māyā is delusive, the function of *kalā* is limited activity (of *vidyā*, it is limited knowledge, etc),” considering the functions of the various *tattvas* (constitutive principles) in this way, one does not remain separate any longer.

NOTES

Abhinavagupta thus defines Māyāśakti:

“Sarvathaiva svarūpaṃ tirodhatte āvṛṇute vimohinī sā”
I.P.VI.II, 17.

“She veils the essential Self and thus proves delusive.”

“भेदे त्वेकरसे भातेऽहन्तयानात्मनीक्षिते ।
शून्ये बुद्धौ शरीरे वा मायाशक्तिर्विजृम्भते ॥”

I.P.V.III. 1, 8

“The power of Māyā shows itself in manifesting undiluted diversity and in bringing about the identity of Self with the not-Self such as *sūnya* (void), *buddhi* and the body.”

The yogi fully understands that Māyā subjects every one to her charm. She brings about a sense of difference in life which is essentially one whole, and through her *kañcukas* (coverings). viz. *kalā*, *vidyā*, *rāga*, *kāla*, and *niyati*, effects limitation in respect of activity, knowledge, desire, time, causality and space.

Being fully aware of the limited functions of the *tattvas* and the delusive power of Māyā, the *yogi* does not lose sight of the wholeness of Reality and, therefore, does not cut himself adrift

from it. Rather by *unmīlana samādhī*, he views the entire manifestation as the expression of *Śiva* and is thus chockful of a deep sense of relatedness.

If the reading *Kalayan nā pṛthag bhavet* is adopted, the meaning would be “(such a) person (*nā*) becomes isolated (*pṛthak*) and is established in his essential Self.”

This is *Śāktopāya*.

[Dhāraṇā 73]

VERSE 96

झगितीच्छां समुत्पन्नामवलोक्य शमं नयेत् ।
यत एव समुद्भूता ततस्तत्रैव लीयते ॥ ९६ ॥

Jhagiticchām samutpannām avalokya śamaṃ nayet /
Yata eva samudbhūtā tatas tatraiva liyate // 96

TRANSLATION

Having observed a desire that has sprung up, the aspirant should put an end to it immediately. It will be absorbed in that very place from which it arose.

NOTES

When the mind of the aspirant becomes introverted, and he considers his essential Self as completely separate from desire which is only a play of the mind which is not-self, then desires dissolve in the mind even as waves rising on the surface of the sea dissolve in the sea itself.

If another desire arises, the best means of putting an end to the desire is to shift the attention from the desire to the underlying spiritual Reality, the creative moment between the two desires, known as *unmeṣa*.

This is *Śāktopāya* leading to *Śāmbhavopāya*.

[Dhāraṇā 74]

VERSE 97

यदा ममेच्छा नोत्पन्ना ज्ञानं वा, कस्तदास्मि वै ।
तत्त्वतोऽहं तथाभूतस्तल्लीनस्तन्मना भवेत् ॥ ९७ ॥

Yadā mamecchā notpannā jñānaṃ vā, kas tadāsmi vai /
Tattvato'haṃ tathābhūtas tallinas tanmanā bhavet // 97

TRANSLATION

When desire or knowledge (or activity) has not arisen in me, then what am I in that condition? In verity, I am (in that condition) that Reality itself (i.e. *cidānanda* or consciousness-bliss). (Therefore the aspirant should always contemplate "I am *cidānanda* or consciousness bliss"). Thus, he will be absorbed in that Reality (*tallinas*) and will become identified with it (*tanmanā*).

NOTES

The desire, knowledge and activity of the ego are not the desire, knowledge and activity of the essential Self. When the aspirant realizes and practises the *bhāvanā* of the essential Self who is always pure consciousness-bliss, he will rise above his ego and will be dissolved in his essential Self.

This is *Sāktopāya*.

[Dhāraṇā 75]

VERSE 98

इच्छायामयवा ज्ञाने जाते चित्तं निवेशयत् ।
आत्मबुद्ध्यानन्यचेतास्ततस्तत्त्वार्थदर्शनम् ॥ ९८ ॥

Ichhāyām athavā jñāne jāte cittam niveśayet /
Ātmabuddhyānanyacetās tatas tattvārthadarśanam // 98

TRANSLATION

When a desire or knowledge (or activity) appears, the aspirant should, with the mind withdrawn from all objects (of desire, knowledge, etc.) fix his mind on it (desire, knowledge, etc.) as the very Self, then he will have the realization of the essential Reality.

NOTES

When the mind is withdrawn from the object of desire, knowledge, etc. and is fixed on the desire, knowledge as the very Self, as a *śakti* of the divine, then the mind is rid of *vikalpas*, and the aspirant has the realization of Reality.

This is *Śāmbhava upāya*.

[Dhāraṇā 76]

VERSE 99

निर्निमित्तं भवेज्ज्ञानं निराधारं भ्रमात्मकम् ।

तत्त्वतः कस्यचिन्नैतदेवंभावी शिवः प्रिये ९९ ॥

Nirnimittam bhavej jñānaṃ nirādhāraṃ bhramātmakam /
Tattvataḥ kasyacin naitad evambhāvī śivaḥ priye // 99

TRANSLATION

All knowledge is without cause, without base and deceptive. From the point of view of absolute Reality, this knowledge does not belong to any person. When one is given wholly to this contemplation, then, O dear one, one becomes *Śiva*.

NOTES

This *bhāvanā* is the device for entering the heart i.e. the mystic centre of reality. Abhinavagupta designates it as *Sarvātma-saṅkoca* in *Tantrāloka* (V, 71) and Jayaratha in his commentary, quotes this verse as an example of *sarvātma-saṅkoca*. This consists in rejecting everything external and entering completely within oneself by means of *nimīlana samādhi*—‘ecstasy with closed eyes.’ The reality of every object is rejected and also its association with the subject (*kasyacin naitad*).

In this way, both *jñātā* (knower, subject) and *jñeya* (known, object) are rejected. Only *jñāna* or *vijñāna* remains which is *Bhairava*. *Vijñāna* is the base of everything subjective or objective and that is the sole Reality.

This is *Śāktopāya*.

[Dhāraṇā 77]

VERSE 100

चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित् ।
अतश्च तन्मयं सर्वं भावयन्मवजिज्जनः ॥ १०० ॥

Ciddharmā sarvadeheṣu viśeṣo nāsti kutracit /
Ataśca tanmayam sarvam bhāvayan bhavajij janaḥ // 100

TRANSLATION

The same Self characterized by consciousness is present in all the bodies; there is no difference in it anywhere. Therefore, a person realizing that everything (in essence) is the same (consciousness) triumphantly rises above transmigratory existence.

NOTES

Kṣemarāja has quoted this verse in his commentary on the first *sūtra* of *Śiva sūtras* and has aptly pointed out that *caitanya* or consciousness does not mean simply *jñāna* or knowledge but also *kriyā* or autonomous activity.

A person who realizes that the Self characterized by consciousness is the same in all from *Sadāśiva* down to the tiniest worm has become identified with that essential Self and acquires the consciousness of *amatā* (essential oneness). He is, therefore, liberated and is no longer subject to birth and death.

This is *Śāmbhavopāya*.

[Dhāraṇā 78]

VERSE 101

कामक्रोधलोभमोहमदमात्सर्यगोचरे ।
बुद्धिं निस्तमितं कृत्वा तत्तत्त्वमवशिष्यते ॥ १०१ ॥

Kāmakrodhalobhamohamadamātsaryagocare /
Buddhiṃ nistimitam kṛtvā tat tattvam avaśiṣyate // 101

TRANSLATION

If one succeeds in immobilizing his mind (i.e. in making it

one-pointed) when he is under the sway of desire, anger, greed, infatuation, arrogance and envy, then the Reality underlying these states alone subsists.

NOTES

When an aspirant is under the domination of any strong emotion, he should dissociate his mind from the object of the emotion and concentrate deeply on the emotion itself, without either accepting it or rejecting it. He should withdraw his mind from everything external and turn it within even as a tortoise withdraws its limbs within its shell on the occasion of a great danger. When he is thus intensely introverted, the passion becomes calmed like a charmed snake; all *vikalpas* are shed like leaves in autumn. Such abrupt introversion puts the aspirant in contact with the infinite spiritual energy surging within known as *spanda* and then he is filled with the bliss of divine consciousness (*cidānanda*). This means is known as *ātma-saṅkoca* or *śakti-saṅkoca*. Thus even a strong passion may lead a cautious *yogī* to spiritual bliss.

This is *Śāmbhavopāya*.

[Dhāraṇā 79]

VERSE 102

इन्द्रजालमयं विश्वं व्यस्तं वा चित्रकर्मवत् ।

भ्रमद्वा ध्यायतः सर्वं पश्यतश्च सुखोद्गमः ॥ १०२ ॥

Indrajālamayaṃ viśvaṃ vyastaṃ vā citrakarmavat /

Bhramad vā dhyāyataḥ sarvaṃ paśyataśca sukhodgamaḥ //

102

TRANSLATION

If one perceives the cosmos as mere jugglery conjured up by some magician or as the configuration of a painting, or as illusory as the movement of trees, etc. (appearing to people seated on a moving boat), and contemplates deeply over this fact, then he will experience great happiness.

NOTES

Jayaratha, in his commentary on V. 71, in Tantrāloka, quotes this verse also as an example of *śarvātmasaṅkoca*.

This is *Śāktopāya*.

[Dhāraṇā 80]

VERSE 103

न चित्तं निक्षिपेद्दुःखे न सुखे वा परिक्षिपेत् ।
भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते ॥ १०३ ॥

Na cittam nikṣiped duḥkhe na sukhe vā parikṣipet /
Bhairavi, jñāyatām madhye kiṃ tattvam avaśiṣyate // 103

TRANSLATION

Neither should one dwell on suffering nor on pleasure. O goddess Bhairavi, it should be known what Reality subsists in the middle of both (the opposites).

NOTES

Both pleasure and suffering are the characteristics of *antaḥ-karaṇa* or the inner psychic apparatus. That which is beyond the pair of opposites like suffering and pleasure, which abides unaffected by both, which witnesses both without being involved in them—that is Reality, that is the essential Self. One should concentrate on and be identified with that Reality.

This is *Śāktopāya*.

[Dhāraṇā 81]

VERSE 104

विहाय निजदेहास्थां सर्वत्रास्मीति भावयन् ।
दृढेन मनसा दृष्ट्या नान्येक्षिष्या सुखी भवेत् ॥ १०४ ॥

Vihāya nijadehāsthāṃ sarvatrāsmīti bhāvayan /
Dṛḍhena manasā dṛṣṭyā nānyekṣiṣyā sukhī bhavet // 104

TRANSLATION

After rejecting attachment to one's body, one should, with firm mind and with a vision which has no consideration for any thing else, contemplate thus, "I am everywhere". He will then enjoy (supernal) happiness.

NOTES

In this *dhāraṇā*, there are two main ideas, one negative and another positive. The negative one is, "I am not my body, nor am I confined to any particular place or time". The positive one is, "I am everywhere." By this practice, one becomes identified with *Śiva-śakti* and acquires cosmic consciousness.

In verse hundred, one has to practise the *bhāvanā* of *cit* or consciousness in all bodies, in every form of existence. In the present *dhāraṇā*, one has to practise the expansion of his own consciousness in all forms of being.

Śivopādhyāya points out in his commentary a further difference between the idea contained in verse 100 and the present one. In the present verse, the *bhāvanā* recommended is *sarvam idam aham*—"All this is myself" which is the *parāmarśa* or consciousness of *sadāśiva* or *Īśvara*. In verse 100, it is *cit* or consciousness as such whose omnipresence has been emphasized. In other words, the plane referred to in verse 100 is that of *Śiva*, whereas the plane referred to in the present verse is that of *Sadāśiva* or *Īśvara*.

This is *Śāktopāya*.

[Dhāraṇā 82]

VERSE 105

घटादौ यच्च विज्ञानमिच्छाद्यं वा ममान्तरे ।

नैव सर्वगतं जातं भावयन्निति सर्वगः ॥ १०५ ॥

Ghaṭādau yac ca vijñānam icchādyam vā, mamāntare /
Naiva, sarvagataṁ jātam bhāvayan iti sarvagaḥ // 105

TRANSLATION

"Knowledge, desire, etc. do not appear only within me, they

appear everywhere in jars and other objects." Contemplating thus, one becomes all-pervasive.

NOTES

In this verse, *icchā* or desire has reference to action. This verse points out the fact that *jñāna* and *kriyā* are not the monopoly only of the human being. They are universal i.e. common to everything in the universe. This *dhāraṇā* suggests that if one contemplates over the fact of knowledge and desire being common to every existent in the universe, he will acquire the consciousness of unity. Man usually thinks that there is nothing common between him and a jar or a tree, but if he comes to realize that *jñāna* and *kriyā* are the common characteristics of all manifestation, that all are co-sharers of this divine gift, he will shed his insularity and feel his kinship with all.

This *dhāraṇā* is *Śāktopāya*.

As Abhinavagupta puts it in *Īśvarapratyabhijñānavimarsinī*

"प्रकाश एवास्ति स्वात्मनः स्वपरात्मभिः"

(I.P.V.I.1.5)

"It is one and the same Self that shines as one's own self as well as selves of others."

And in this connexion, he quotes the following verse of *Somānanda* from *Śivadṛṣṭi* :

"घटो मदात्मना वेत्ति वेद्म्यहं च घटात्मना ।

सदाशिवात्मना वेद्मि स वा वेत्ति मदात्मना ॥

नाना भावैः स्वमात्मानं जानन्नास्ते स्वयं शिवः" ।

"The jar (is one with myself at the time of my desire to know and therefore) knows as one with myself. I am one with the jar in knowing. I know as *Sadāśiva* and *Sadāśiva* knows as myself. It is *Śiva* alone who abides knowing Himself through all the existents."

After this quotation, Abhinavagupta makes the following concluding remarks :

"तदैवं येषां तार्किकप्रवादपांसुपातघसरीभावो न वृत्तोऽस्मिन् संवेदनपथे, ते इयतैव आत्मानमीश्वरं विद्वांसो घटशरीरप्राणसुखतदभावान तत्रैव निमज्जयन्त ईश्वरसमाविष्टा एव भवन्ति" ।

‘Thus those who have not been altogether soiled by the dust of the chatter of logicians in the matter of this knowledge get absorbed in *Īśvara* (the Divine) when they realize through the above the identity of the individual Self with *Īśvara* (the Divine) and merge everything such as jar, body, *prāṇa*, pleasure and even their non-being in Him.’

[The verse 106 does not contain any separate *dhāraṇā*. This only gives the special characteristic of a *Yogī* and re-enforces the idea contained in the previous *dhāraṇā*.]

VERSE 106

ग्राह्यग्राहकसंवित्तिः सामान्या सदेहिर्बनाम् ।
योगिनां तु विशेषोऽस्ति संबन्धे सावधानता ॥ १०६ ॥

Grāhyagrāhakaṣaṃvittiḥ sāmānyā sarvadehinām /
Yogināṃ tu viśeṣo’sti sambandhe sāvadhānatā // 106

TRANSLATION

The consciousness of object and subject is common to all the embodied ones. The *yogīs* have, however, this distinction that they are mindful of this relation.

NOTES

The object is always related to the subject. Without this relation to the subject, there is no such thing as an object. Ordinary people get lost in the object; they forget the Self, the knower. The real knower is the witnessing awareness from which the subject arises and in which it rests. The *yogī* is, however, always mindful of that witnessing awareness which alone is the subject of every thing, which is always a subject and never an object.

[*Dhāraṇā* 83]

VERSE 107

स्ववदन्यशरीरेऽपि संवित्तिमनुभावयेत् ।
अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर्भवेत् ॥ १०७ ॥

Svavad anyaśarīre'pi samvittim anubhāvayet /
Apekṣāṃ svaśarīrasya tyaktvā vyāpī dinair bhavet // 107

TRANSLATION

One should, leaving aside the need of his own body (in other cases), contemplate that the (same) consciousness is present in other bodies as in his own. Thus he will become all-pervasive in a few days.

NOTES

A body is not necessary for thinking or for consciousness. Everybody has an experience of consciousness apart from the body. In dream, one has consciousness apart from the gross body; in deep sleep, one has consciousness apart from the subtle body (*sūkṣma-śarīra*); in the fourth state of experience (*turiya*) one has consciousness apart from the causal body (*kāraṇa śarīra*). So it is clear that a body is not a necessary medium for consciousness. Knowing this from his personal experience, the aspirant should contemplate that his consciousness is not confined to his own body, but is all-pervasive. Thus he will realize the all-pervasiveness of consciousness which is the nature of Bhairava.

This is *Śāktopāya*.

[Dhāraṇā 84]

VERSE 108

निराधारं मनः कृत्वा विकल्पान्न विकल्पयेत् ।
तदात्मपरमात्मत्वे भैरवो मृगलोचने ॥ १०८ ॥

Nirādhāraṃ manaḥ kṛtvā vikalpān na vikalpayet /
Tadātmaparamātmātve bhairavo mṛgalocane // 108

TRANSLATION

Having freed the mind of all supports,¹ one should refrain from all thought-constructs.² Then, O gazelle-eyed one, there will be the state of *Bhairava* in the Self that has become the absolute Self.

NOTES

1. 'All supports' includes both external support such as perception of objects and internal support such as imagination, fancies, concepts, pleasure, pain, etc.

2. He should be completely rid of *Vikalpas*. *Savikalpa* (activity of mind with thought-constructs) is the state of the psychological individual or the empirical self; *nirvikalpa* (activity of consciousness without dichotomising thought-constructs) is the state of the spiritual Self, the witnessing Consciousness of all the states.

This is *Śāmbhavopāya*.

[Dhāraṇā 85]

VERSE 109

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।

स एवाहं शैवधर्मा इति दाढ्याद्भवेच्छिवः ॥ १०९ ॥

Sarvajñaḥ sarvakartā ca vyāpakaḥ paramēśvaraḥ /

Sa evāhaṃ śaivadharmā iti dārḍhyāc chivo bhavet // 109

TRANSLATION

The Highest Lord is Omniscient, omnipotent, and omnipresent. "Since I have the attributes of *Śiva*, I am the same as the Highest Lord." With this firm conviction, one becomes *Śiva*.

NOTES

This is the *dhāraṇā* of the first phase of *pratyabhijñā* or recognition. Man is *Śiva* already in essence. The essential Reality in him has put on the mask of *jīva*. When the *jīva* intensely recognizes his essential Reality, the mask is thrown off. The stage of *vilaya* or veiling disappears; *anugraha* (grace) is operative now, and the *jīva* becomes *Śiva* (that he was in reality).

This is *Śākta upāya*.

[Dhāraṇā 86]

VERSE 110

जलस्येवोर्मयो वह्नैर्ज्वालाभङ्ग्यः प्रभा रवेः ।
ममैव भैरवस्यैता विश्वभङ्ग्यो विभेदिताः ॥ ११० ॥

Jalasyevormayo vahner jvālābhaṅgyaḥ prabhā raveḥ /
Mamaiva bhairavasyaitā viśvabhaṅgyo vibheditāḥ // 110

TRANSLATION

Just as waves arise from water, flames from fire, rays from the sun, even so the waves (variegated aspects) of the universe have arisen in differentiated forms from me i.e. *Bhairava*.

NOTES

This is the *dhāraṇā* of the second phase of *pratyabhijñā*. The first phase of *pratyabhijñā* (recognition) consists in recognizing the *jīva* (the empirical self) as Śiva, the identity of the individual Self with the Universal Self. The *dhāraṇā* of this phase has been given in the previous verse (109). The second phase consists in recognizing the fact that this glory of manifestation is mine. This consists in recognizing the identity of the universe with the Self. The present verse gives the *dhāraṇā* for this recognition.

This is also *Śāktopāya*.

[Dhāraṇā 87]

VERSE 111

भ्रान्त्वा भ्रान्त्वा शरीरेण त्वरितं भुवि पातनात् ।
क्षोभशक्तिविरामेण परा संजायते दशा ॥ १११ ॥

Bhrāntvā bhrāntvā śarīreṇa tvaritam bhuvi pātanaāt /
Kṣobhaśaktivirāmeṇa parā saṁjāyate daśā // 111

TRANSLATION

When one whirls his body round and round and falls down

swiftly on the earth, then on the cessation of the energy of commotion, there appears supreme spiritual condition.

[Dhāraṇā 88]

VERSE 112

आघारेष्वथवाऽशक्त्याऽज्ञानान्निवृत्तलयेन वा ।
जातशक्तिसमावेश-क्षोभान्ते भैरवं वपुः ॥ ११२ ॥

Ādhāreṣv athavā' śaktyā'jñānāncittalayena vā /
Jātaśaktisamāveśakṣobhānte bhairavaṃ vapuḥ // 112

TRANSLATION

If on account of lack of power to apprehend objects of knowledge or on account of (sheer) ignorance, there is dissolution of mind leading to absorption in (anāśrita śakti), then at the end of the cessation of commotion brought about by that absorption, there appears the form of *Bhairava* (i.e. His essential nature) 112.

NOTES ON 111 & 112

Both of these verses refer to the condition of mind at the end of some intense commotion. Verse 111 refers to a state of mind brought about by commotion set up by physical condition. Verse 112 refers to a state of mind brought about by commotion set up by intellectual impasse.

When there is a deep stirring of the mind either by some physical condition, or by some obstinate questioning or doubt, then after the momentary commotion has ceased, the normal mind is completely stilled; *vikalpas* (thought-constructs) are laid to rest, and there is an invasion of truth from a higher plane of consciousness. At such a moment is revealed the essential nature of *Bhairava*.

The *Dhāraṇā* in 111 is *Śāmbhavopāya*, that in 112 is *Śāktopāya*.

[Dhāraṇā 89]

VERSES 113-114

संप्रदायमिमं देवि शृणु सम्यग्वादाम्यहम् ।
 केवल्यं जायते सद्यो नेत्रयोः स्तब्धमात्रयोः ॥ ११३ ॥
 संकोचं कर्णयोः कृत्वा ह्यधोद्वारे तथैव च ।
 अनक्कमहलं ध्यायन्विशोद्ब्रह्म सनातनम् ॥ ११४ ॥

Sampradāyam imam devi śṛṇu samyag vadāmyaham /
 Kaivalyaṃ jāyate sadyo netrayoḥ stabdhamātrayoḥ // 113
 Saṃkocaṃ karṇayoḥ kṛtvā hy adhodvāre tathaiva ca /
 Anackam ahalam dhyāyan viśed brahma sanātanam // 114

TRANSLATION

O goddess, listen, I am going to tell you this mystic tradition in its entirety. If the eyes are fixed without blinking (on the reality within), isolation (*kaivalya*) will occur immediately. 113.

Contracting the openings of the ears and similarly the openings of the anus and penis (and then), meditating on (the interior, impactless sound—*anāhata dhvani*) without vowel and without consonant, one enters the eternal Brahman. 114

NOTES

Stabdhamātrayoḥ netrayoḥ refers to *Bhairavi* or *Bhairava mudrā* in which the eyes are open outside without blinking, but the attention is turned on the Reality within. In such a state one is freed of all *vikalpas* (thought-constructs) and is identified with *Śiva*.

Kṣemarāja has quoted this verse in his Udyota commentary on Svacchanda Tantra (vol. II.p. 283), and interprets it in the following way:

“निरक्षयस्तब्धदृष्टिबन्धः शान्तो विगलिताभिलाषप्रक्षीणसकलविकल्पजालः।”

“Rejecting the sight of the external world by *Bhairavi mudrā*, the aspirant enjoys peace inasmuch as his desires are abolished and the entire net-work of *vikalpas* is destroyed.”

It should be borne in mind that the *kaivalya* (isolation) recommended by the non-dualistic Śaiva philosophy is different

from the one advocated by Sāṅkhya yoga. In accordance with its dualistic standpoint, Sāṅkhya-Yoga believes that there is nothing common between *puruṣa* and *prakṛti*, and, therefore, *kaivalya*, according to it, means complete isolation from *Prakṛti*, and, hence, from the universe. In Śaiva philosophy, it means the disappearance of the externality of the world and its contraction in *Śiva* with whom the experient is identified in *Kaivalya*.

The imperceptible, inaudible, unstruck sound without a vowel or consonant would be ँ i.e. the bindu (dot) only minus the vowel 'a'. The *bindu* by itself represents *Śiva*. The inaudible sound without consonant or vowel would be pure *visarga* ः i.e. the *visarga* without 'a'. This pure *visarga* represents *śakti*. Since the interior sound being *anāhata* cannot be heard and being without vowel or consonant cannot be uttered, it can only be meditated upon. Since *bindu*, without vowel or consonant represents *Śiva*, this particular meditation is meant to assist the *jīva* (the empirical soul) to return to *Śiva*.

By the above practice, the *yogī* enters *brahma sanātanam* i.e. the *Śabdabrahman* who, as the origin of all sound and therefore of all manifestation, is eternal and above all difference and manifestation. By practising the above *dhāraṇā*, the *yogī* acquires wonderful vitality which enables him to enter *Brahman* who represents the union of *Śiva* and *Śakti* and thus of *ānanda* (supreme bliss) and *svātantrya* (supreme autonomy). This is what Abhinavagupta says in *parātriṃśikā*:

*parabrahmamaya-śiva-śakti-saṃghaṭṭānandasvātantryasṛṣṭiparā-
bhaṭṭārikārupe'nupraveśaḥ* (p. 50)

The *dhāraṇā* in 113-114 is of *Śāktopāya*.

[Dhāraṇā 90]

VERSE 115

कूपदिके महागर्ते स्थित्वोपरि निरीक्षणात् ।
अविकल्पमतेः सम्यक् सद्यश्चित्तल यः स्फुटम् ॥ ११५ ॥

Kūpādike mahāgarte sthitvopari nirīkṣaṇāt /
Avikalpamateḥ samyak sadyas cittalayaḥ sphuṭam // 115

TRANSLATION

If one stands above a very deep well, etc., and fixes his eyes (on the space inside the well without blinking) his understanding becomes freed of *vikalpas* (thought constructs) completely, and immediately he definitely experiences dissolution of mind.

NOTES

If the *yogī* fixes his gaze (without the blinking of the eyes) for a long time on the space inside a deep well or on the summit of a mountain, he feels giddiness and has a sense of fear. In this state, *spanda* or the inner dynamic Reality throws him off his normal consciousness and if he has already developed *mati* or intuitive understanding by pure living, it is freed of *vikalpas* and in an instant, his normal consciousness is dissolved in a consciousness of higher dimension, and he experiences surpassing peace.

This is *Śāmbhava upāya*.

[Dhāraṇā 91]

VERSE 116

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा ।
तत्र तत्र शिवावस्था व्यापकत्वात्क्व यास्यति ॥ ११६ ॥

Yatra yatra mano yāti bāhye vābhyantare'pi vā /
Tatra tatra śivāvasthā vyāpakatvāt kva yāsyati // 116

TRANSLATION

Wherever the mind goes whether towards the exterior or towards the interior, everywhere there is the state of *Śiva*. Since *Śiva* is omnipresent, where can the mind go (to avoid Him).

NOTES

This verse has two aspects, one metaphysical, the other mystic. The metaphysical aspect maintains that everything in the universe-subjective or objective is *Śiva*. The mystic aspect says

that since everything is *Śiva*, the aspirant need not be perturbed if he is unable to concentrate on some mysterious Universal Reality. Whatever attracts the mind, whether it is something external like a jar or some colour like blue, yellow, etc. or whether it is something internal—an emotion, a thought, let that be taken as *Śiva* with full conviction and be made an object of meditation. The result will be surprizing. The particular object or emotion or thought being meditated upon as *Śiva* can no longer stand out as something different from *Śiva*, something isolated from the Universal stream of consciousness but is bound to appear as that Universal Consciousness itself in that particular aspect. It will thus drive away from the mind of the aspirant all selfish and sensuous desire, it will free his mind of useless *vikalpas* (thought-constructs) and will ensure his entry into the divine consciousness.

This is *Śāktopāya*.

The same teaching has been emphasized in Spandakārikā (II, 3, 4, 5).

[Dhāraṇā 92]

VERSE 117

यत्र यत्राक्षमार्गेण चैतन्यं व्यज्यते विभोः ।

तस्य तन्मात्रधर्मित्वाच्चिल्लयाद्भरितात्मता ॥ ११७ ॥

Yatra yatrākṣamārgeṇa caitanyaṃ vyajyate vibhoḥ /

Tasya tanmātradharmitvāc cillayād bharitātmatā // 117

TRANSLATION

On every occasion that the consciousness of the Omnipresent Reality (*caitanyaṃ vibhoḥ*) is revealed through the sensory organs since it is the characteristic only of the Universal Consciousness, one should contemplate over the consciousness appearing through the sensory organs as the pure Universal Consciousness. Thus his mind will be dissolved in the Universal Consciousness. He will then attain the essence of plenitude (which is the characteristic of *Bhairava*).

NOTES

Normally, every sensation appearing through a sense organ is considered to be a characteristic function of that sense-organ. This *dhāraṇā* says that every sensation whether external or internal should be considered not merely as a psycho-physical fact but as an expression of the Universal Consciousness. The aspirant should contemplate over every sensation in this light. Just as every reflection or image appearing in a mirror is nothing different from the mirror, even so the whole world that appears in the Light of the Universal Consciousness is nothing different from it. Apart from that Universal Consciousness, it has no being whatsoever. When the *yogī* contemplates over every manifestation in the above light, his mind is dissolved in that Universal Consciousness which is the essential substance of this universe, and thus he attains the nature of *Bhairava*.

This is *Śāktopāya*.

[Dhāraṇā 93]

VERSE 118

क्षुताद्यन्ते भये शोके गह्वरे वा रणाद्द्रुते ।
कुतूहले क्षुधाद्यन्ते ब्रह्मसत्तामयी दशा ॥ ११८ ॥

Kṣutādyante bhaye śoke gahvare vā raṇād drute /
Kutūhale kṣudhādyante brahmasattāmayī daśā // 118

TRANSLATION

At the commencement and end of sneeze, in terror, in sorrow, in the condition of a deep sigh or on the occasion of flight from the battlefield, during (keen) curiosity, at the commencement or end of hunger, the state is like that of *brahma*.

NOTE

The word *gahvara* means both a cavern or deep sigh. As most of the conditions mentioned are psychophysical or emotional the word *gahvara* has been taken in the sense of deep sigh,

Whether it is an insignificant condition like sneeze or hunger or highly significant condition like terror, keen curiosity or flight from the battlefield, whenever the ordinary normal consciousness receives a sudden jolt or shock, it is thrown back to its inmost depth and comes in contact with *spanda*, the pulsation of the deepest consciousness, the source of his being. It is a sudden and momentary state, but if the person is wide awake, he clings to it. From that moment, his life is completely changed. He becomes spiritually oriented; his energies are released from the hold of the trivialities of life and are free to dive into the deeper recesses of consciousness. If one seizes this momentous opportunity, one enters the sanctuary of the higher life. If one simply lets it go by, one has lost the opportunity of his life, for this condition does not usually return.

Spandakārikā has mentioned a similar condition in the following verse:

अतिक्रुद्धः प्रहृष्टो वा, किं करोमीति वा मृशन् ।
घाबन्वा यत्पदं गच्छेत्तत्र स्पन्दः प्रतिष्ठितः ॥ (I 22)

“When one is in extreme anger or experiences surpassing joy, or is in a state of impasse, not knowing what to do, or has to flee for his life, then in that (supremely intensive) state (of mind) is established the *Spanda* principle, the creative pulsation of the divine consciousness.

This is *Śāmbhava upāya*.

[Dhāraṇā 94]

VERSE 119

वस्तुषु स्मर्यमाणेषु दृष्टे देशे मनस्त्यजेत् ।
स्वशरीरं निराधारं कृत्वा प्रसरति प्रभुः ॥ ११९ ॥

Vastuṣu smaryamāṇeṣu dr̥ṣṭe deśe manas tyajet ।
Svaśarīraṃ nirādhāraṃ kṛtvā prasaratī prabhuḥ // 119

TRANSLATION

At the sight of a land, when one lets go all the thought of the remembered objects (and concentrates only on the experience

which was the basis of that memory) and makes his body supportless, then the Lord (who as the experience was the basis of the memory) appears.

NOTES

On remembering a particular object, the aspirant should ignore the memory of the object and fix his mind on the original experience which is the basis of the memory. At the same time, he should detach himself mentally from the body, i.e. the psychosomatic organism in which the memory and the residual impressions are stored. In this state, his mind will be freed of I-consciousness and the deposit of the residual impressions (vāsanā) and will be restored to its pristine form of pure Experience, pure Consciousness. This pure Consciousness or Experience is the nature of Bhairava.

This is *Śāktopāya*.

[Dhāraṇā 95]

VERSE 120

क्वचिद्वस्तुनि विन्यस्य शनैर्दृष्टिं निवर्तयेत् ।
तज्ज्ञानं चित्तसहितं देवि शून्यालयो भवेत् ॥ १२० ॥

Kvacid vastuni vinyasya śanair dṛṣṭim nivartayet /
Taj jñānaṃ cittasahitaṃ devi śūnyālayo bhavet //120

TRANSLATION

O goddess, if one, after casting one's gaze on some object, withdraws it and slowly eliminates the knowledge of that object along with the thought and impression of it, he abides in the void.

NOTES

The aspirant can eliminate the knowledge of the object along with its impression either (1) by *śūnyabhāvanā* or (2) by *bhairavī mudrā*.

1. *Śūnyabhāvanā* is the imaginative contemplation that the whole world is unsubstantial, mere void. When the whole world

is believed to be void, naturally a particular object in the world will also become void.

2. *Bhairavimudrā* is a pose in which the eyes are open externally without blinking, but the attention is turned to the inner essential Self. Though the eyes are open, the aspirant sees nothing of the external world.

This *dhāraṇā* teaches that the aspirant should fix his attention only on his essential Self and withdraw it from everything else so that the external world loses its hold on him.

This is *Śāktopāya*.

[Dhāraṇā 96]

VERSE 121

भक्त्युद्रेकाद्विरक्तस्य यादृशी जायते मतिः ।

सा शक्तिः शाङ्करी नित्यं भावयेत्तां ततः शिवः ॥ १२१ ॥

Bhaktiyudrekād viraktasya yādṛśī jāyate matiḥ /

Sā śaktiḥ śāṅkarī nityam bhāvayet tāṃ tataḥ śivaḥ // 121

TRANSLATION

The sort of intuition (*mati*) that emerges through the intensity of devotion in one who is perfectly detached is known as the *śakti* of *śāṅkara*. One should contemplate on it perpetually. Then he becomes *Śiva* Himself.

NOTES

One who is perfectly detached i.e. is not attached to sensuous pleasures and is devoted to God develops *mati*. The word *mati* is used in a technical sense here. It means pure spiritual intuition that is dynamic. This *mati* is full of beneficent power (*śāṅkarī śakti*) that can transform and consecrate life. That is why this *dhāraṇā* recommends contemplation on *mati*.

There are four steps in this *dhāraṇā*. (1) one's value of life has to be totally changed. He should be completely detached from sensuous pleasures and trinkets of life. (2) He should be devoted to God. (3) Through the above two, the mind of the aspirant

will become purified, and then will emerge *mati* which is spiritual intuition full of the power to transform life. She can remove all obstacles in the path of the aspirant. (4) The aspirant should perpetually contemplate on this *mati* (*nityam bhāvayet tām*). She will completely transform his life, and then his mind will be dissolved in *Śiva* (*tataḥ Śivaḥ*).

It should be borne in mind that *bhakti* or devotion does not mean simply offering of flowers and burning incense. It means viewing God in all life and dedication of oneself to the Divine in word, thought and deed.

This is *Śāmbhava upāya*.

[Dhāraṇā 97]

VERSE 122

वस्त्वन्तरे वेद्यमाने सर्ववस्तुषु शून्यता ।
तामेव मनसा ध्यात्वा विदितोऽपि प्रशाम्यति ॥ १२२ ॥

Vastvantare vedyamāne sarvavastuṣu śūnyatā /
Tām eva manasā dhyātvā vidito'pi praśāmyati // 122

TRANSLATION

When one perceives a particular object, vacuity is established regarding all other objects. If one contemplates on this vacuity with mind freed of all thought, then even though the particular object be still known or perceived, the aspirant has full tranquillity.

NOTES

When the aspirant contemplates on vacuity with mind freed of all thought, there is only the light of consciousness (*cit-prakāśa*) present and nothing else. There is no object to attract his attention. The result is that his differentiation-making mind is now at stand-still. The sense of difference disappears from his mind. So even when the particular object which he had perceived is still present in the field of his consciousness, his differentiation-making mind is dissolved and he experiences wonderful peace.

The present *dhāraṇā* is *Śāktopāya*.

Though there is some similarity between this *dhāraṇā* and the *dhāraṇā* No. 95 described in verse 120, yet there is one particular difference between them. In *Dhāraṇā* No. 95 when one has known or perceived a particular object, he withdraws his attention from that particular object and contemplates over the *śūnyatā* or vacuity of that particular object and the impression connected with it, whereas in the present *dhāraṇā* No. 97, the aspirant, after perceiving one particular object, contemplates over the vacuity of all other objects.

Both the *dhāraṇās*, however, pertain to *Śāktopāya*.

[*Dhāraṇā* 98]

VERSE 123

किञ्चिज्ज्ञैर्या स्मृता शुद्धिः सा शुद्धिः शम्भुदर्शने ।
न शुचिर्ह्यशुचिस्तस्मान्निर्विकल्पः सुखी भवेत् ॥ १२३ ॥

Kimcijñāir yā smṛtā śuddhiḥ sā śuddhiḥ śambhudarśane /
Na śucir hy aśucis tasmān-nirvikalpaḥ sukhi bhavet // 123

TRANSLATION

That purity which is prescribed by people of little understanding is considered to be only impurity in the Śaiva system. It should not be considered to be purity; rather it is impurity in reality. Therefore one who has freed himself of *vikalpas* (dichotomizing thought-constructs) alone attains happiness.

NOTES

The purity criticized in this verse refers only to physical purity like washing, bathing, etc. The Śaiva system referred to is the Trika system. This system does not lay any special store by external physical purity. It considers only mental purity to be real purity. Physical purity depends only on *vikalpas*—differentiating thought-constructs and is centred round the body. Therefore, the Trika system considers it only an impurity from the higher spiritual point of view. It does not condemn physical purity as such. It condemns it only when it is considered to be

a passport to the spiritual life, when it is boosted at the cost of moral and spiritual purity.

In reality, that cannot be considered to be purity at all which is based on *vikalpas* and the body. In the real sense, he alone is pure who has freed himself of *vikalpas* (*nirvikalpaḥ*), and he alone can enjoy real happiness.

According to Svāmī Lakṣmaṇa Joo, the reading of this verse should be “Kiñcijñair yā smṛtā śuddhiḥ sā śuddhiḥ śambhudarśane. Na śuchir nāśucis tasmān nirvikalpaḥ sukhī bhavet.”

“That which is considered to be purity by men of little understanding is in Trika philosophy neither purity nor impurity. One who rises above *vikalpas* (alone) is really happy.” The real purity is not of the body. It consists in rising above *vikalpas* and getting absorbed in the supreme I-consciousness.

This *dhāraṇā* is *Śāktopāya*.

[Dhāraṇā 99]

VERSE 124

सर्वत्र भैरवो भावः सामान्येष्वपि गोचरः ।

न च तद्व्यतिरेकेण परोऽस्तीत्यद्वया गतिः ॥ १२४ ॥

Sarvatra bhairavo bhāvaḥ sāmānyeṣv api gocaraḥ /
Na ca tadvyatirekeṇa paro'stity advayā gatiḥ // 124

TRANSLATION

“The reality of Bhairava is apparent everywhere—even among common folk (who do not possess any particular sense of discrimination). One who knows thus, “There is nothing else than He” attains the non-dual condition.

NOTES

This *dhāraṇā* does not require any particular practice of meditation. *Bhairava* is an ever-present Reality to one who has an intense deep-rooted conviction of two things—viz. (1) every one uses the first personal pronoun ‘I’. Even ignormuses are conscious of this ‘I’.

As Maheśvarānanda puts it :

“यं जानन्ति जडा अपि जलहार्योऽपि यं विजानन्ति ।

यस्यैव नमस्कारः स कस्य स्फुटो न भवति कुलनाथः ॥”

(Mahārthamañjarī, verse—4)

“He whom even ignormuses know, whom even portresses of water know well enough, to whom alone every one makes a bow, who is Master of śakti (power)—where is the person to whom He is not evident.”

How does every person know Him ? He knows Him in the I-consciousness which is common to all. The pseudo-I which every body has to use willy-nilly is only a symbol of the non-dual Eternal ‘I’ throbbing in the heart of every creature. This Eternal ‘I’ is *vijñāna* or *cidānanda*—consciousness-bliss. This is *Bhairava*. Thus He is known internally to every body.

2. He is known externally also through His Śakti—power or Energy, His manifestation in the cosmos.

He who thus knows *Bhairava* both internally and externally is fully convinced of the fact that there is nothing else than *Bhairava*. He is a God-intoxicated person. To him, *Bhairava* is an ever-present Reality. He is identified with *Bhairava* and thus enjoys the non-dual state perpetually.

This dhāraṇā is an example of *anupāya*.

[Dhāraṇā 100]

VERSE 125

समः शत्रौ च मित्रे च समो मानावमानयोः ।

ब्रह्मणः परिपूर्णत्वादिति ज्ञात्वा सुखी भवेत् ॥ १२५ ॥

Samah śatrau ca mitre ca samo mānāvamānayoḥ /

Brahmaṇaḥ paripūrṇatvāt iti jñātvā sukhī bhavet // 125

TRANSLATION

Because of the conviction that everything is full of *Brahman* (who is also the essential Self of all), the aspirant has the same attitude towards friend and foe, remains the same both in honour and dishonour, and thus because of this conviction (viz.,

the conviction of the presence of *Brahman* everywhere), he is perpetually happy.

NOTES

Because of the conviction of the presence of *Brahman* (the Divine Reality) everywhere, the aspirant develops the consciousness of *samatā* (equality), and, therefore, has the same attitude of goodness towards all, is neither elated when he receives honour, nor is depressed when he is subjected to dishonour. The same idea occurs in *Gītā-V*, 18 and *XIV*, 25. All mental agitation disappears in his case. Being even-minded, he enjoys perpetual happiness.

This is *Śāktopāya*.

[*Dhāraṇā* 101]

VERSE 126

न द्वेषं भावयेत्क्वापि न रागं भावयेत्क्वचित् ।
रागद्वेषविनिर्मुक्तौ मध्ये ब्रह्म प्रसर्पति ॥ १२६ ॥

Na dveṣam bhāvayet kvāpi na rāgam bhāvayet kvacit /
Rāgadveṣavinirmuktau madhye brahma prasarpati // 126

TRANSLATION

The aspirant should neither maintain the attitude of aversion nor of attachment towards any one. Since he is freed of both aversion and attachment, there develops *brahmabhāva* or the nature of the divine consciousness (which is also the nature of the essential Self) in his heart.

NOTES

The consciousness of *samatā* (equality) is the main point in both these verses (125 and 126). The only difference between the two is that in *dhāraṇā* No. 125, the aspirant has to acquire *samatā* by contemplating on the positive presence of *Brahman* everywhere, whereas in *dhāraṇā* No. 126, he has to acquire *samatā* by rejecting the attitude of both aversion and attachment.

Both these dhāraṇās are Śāktopāya.

[Dhāraṇā 102]

VERSE—127

यदवेद्यं यदग्राह्यं यच्छून्यं यदभावगम् ।
तत्सर्वं भैरवं भाव्यं तदन्ते बोधसंभवः ॥ १२७ ॥

Yad avedyaṃ yad agrāhyaṃ yac chūnyaṃ yad abhāvagam /
Tat sarvam bhairavam bhāvyaṃ tadante bodhasambhavaḥ
//127

TRANSLATION

“That which cannot be known as an object,¹ that which cannot be grasped (i.e. that which is elusive), that which is void,² that which penetrates even non-existence³ all that should be contemplated as Bhairava. At the end of that contemplation will occur Enlightenment.

NOTES

1. The Ultimate Reality has been called *avedya* or unknowable in the sense that it is *vedaka* i. e. the Eternal and Ultimate Subject of everything and cannot be reduced to *vedya* or object.

2. Void or *sūnya*, Śivopādhyāya in his *vivṛti* (commentary) quotes the following verse to show in what sense the word *sūnya* is taken in Trika philosophy :

“सर्वालम्बनधर्मेषु च सर्वतत्त्वैरशेषतः ।
सर्वक्लेशाशयैः शून्यं न शून्यं परमार्थतः ॥”

“That which is free of all *ālambanas*, of all *tattvas*, of the residual traces of all *kleśas*, that is *sūnya* or void. It is not void as such in its highest sense.

The word *ālambana* means ‘support’. It is either an objective existent like a jar or blue colour etc. or an internal existent like pleasure or pain or a thought etc. *Bhairava* or the Highest Reality is called *sūnya* in the sense that He cannot be characterized or limited by any of these objective or subjective characteristics.

He is free of all *tattvas* or constitutive principles. All constitutive principles derive their existence from Him. Therefore, He cannot be characterized by these.

He is free of all *kleśas* and their residual traces. The *kleśas* are *avidyā* or primal ignorance, *asmitā* or ego-sense, *rāga* or attachment, *dveṣa* or aversion, and *abhiniveśa* clinging to particular forms of life, fear of death.

The Highest Reality is called *śūnya* or void, because it is free of all these, not because it is not Real.

3. Both existents and non-existents owe their stance to that Highest Reality. It is the common ground of both existence and non-existence. Śivopādhyāya quotes in this connection the following significant verse from Mahārthamañjarī :

“कः सद्भावविशेषः कुसुमाद्भवति गगनकुसुमस्य ।
यत्स्फुरणानुप्राणो लोकः स्फुरणं च सर्वसामान्यम् ॥” (Verse 32)

“What is the difference between an existent flower and a sky-flower (which is non-existent). The universe derives its life from the (divine) creative flash (*sphuraṇa* or *sphurattā*) and that flash is the same everywhere. It is the common ground of both the existent and the non-existent.”

The power of the Supreme viz. *svātantrya śakti* known as *sphurattā* or *mahāsattā* is present everywhere and is the common ground of everything existent or non-existent. In the words of Utpaladeva :

सा स्फुरत्ता महासत्ता देशकालाविशेषिणी ।
सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः ॥

(I. P. I Verse 14)

“This power of Universal Consciousness is the inner, creative flash which, though in itself unchanging, is the source of all change, it is *mahāsattā* or absolute being inasmuch as it is free to be anything, it is the source of all *bhāva* or *abhāva* (existent or non-existent). It is beyond the determinations of space and time. It being the essence of all is said to be the very heart of the Supreme Sovereign.”

Abhinavagupta's commentary on this is very enlightening. He says,

सत्ता च भवनकर्तृता सर्वक्रियासु स्वातन्त्र्यम् । सा च खपुष्पादि-
कमपि व्याप्नोति इति महती ।

The word *sattā* or being is, in this context, used in a technical sense. It does not mean simply being. "It indicates the essential nature of the agent in the act of being i.e. freedom in all actions. It is called *mahāsattā*, because it pervades even the sky-flower (which is non-existent)."

This *dhāraṇā*, therefore, exhorts the aspirant that he should contemplate on *Bhairava* as totally free of all distinctive thought-constructs, as foundational Consciousness whose essential nature is *mahāsattā*, the absolute freedom to appear in any way. He will then have full enlightenment.

This *dhāraṇā* is *Śāmbhavopāya*.

[Dhāraṇā 103]

VERSE 128

नित्ये निराश्रये शून्ये व्यापके कलनोज्ज्वले ।

बाह्याकाशे मनः कृत्वा निराकाशं समाविशेत् ॥ १२८ ॥

Nitye nirāśraye śūnye vyāpake kalanojjhite /

Bāhyākāṣe manaḥ kṛtvā nirākāśaṃ samāviśet // 128

TRANSLATION

One should fix his mind on the external space which is eternal, without support, void, omnipresent, devoid of limitation. (By this practice) he will be absorbed in non-space.

NOTES

Two important points have been made out in this *dhāraṇā*. Firstly, since it is not easy to concentrate on abstract void, the aspirant has been advised to concentrate on the vast, illimitable external space. *Khaṇi* or *ākāśa*, the endless external expanse of vacuity has generally been held to be the symbol of void, *Brahman*, purity, immensity. Therefore, by prolonged practice of concentration on the boundless external space, one acquires the capacity of concentrating on supportless, objectless, vacant

reality. After this, one can, with facility, concentrate on the inner, supportless, objectless Reality, the spiritual consciousness, the met-empirical Self or *ātman* and thus can have the *samāveśa* or absorption into the nature of *Bhairava* which transcends all spatial, temporal and empirical modalities.

Secondly, in the previous verse *Bhairava* has been designated as *śūnya* or *śūnya-dhāma*, the very abode of void. In the present verse, He has been designated as 'nirākāśa' transcending all void (*atiśūnya*) or *aśūnya* (non-void), the base and foundation of the void itself and therefore *mahāsāmānya*, *mahāsattā*.

This *dhāraṇā* is *Śākṭopāya*.

[Dhāraṇā 104]

VERSE 129

यत्र यत्र मनो याति तत्तत्तेनैव तत्क्षणम् ।
परित्यज्यानावस्थित्या निस्तरङ्गस्ततो भवेत् ॥ १२९ ॥

Yatra yatra mano yāti tattat tenaiva tatkṣaṇam /
Parityajyānavasthityā nistarāṅgas tato bhavet // 129

TRANSLATION

Towards whatever object the mind goes, one should remove it from there immediately by that very mind, and thus by not allowing it to settle down there i.e. by making it supportless, one will be free from agitation (of the mind).

NOTES

The agitation of the mind can be removed by *vairāgya* and *abhyāsa*, i.e. by disinterestedness and practice i.e. by withdrawing one's interest from other things and by repeated concentration on the object of meditation. Both the negative and the positive method should be practised together. The negative method consists in withdrawing the attention from the object that distracts it and the positive method consists in concentrating on the particular object of meditation.

As Bhagavadgītā puts it :

“यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥”

(VI. 26)

“In whichever direction the fluctuating and unsteady mind moves, it should be held back from that direction and brought under the control of the Self.”

This is *Śāktopāya*.

[Dhāraṇā 105]

VERSE 130

मया सर्वं रवयति सर्वदो व्यापकोऽखिले ।

इति भैरवशब्दस्य सन्ततोच्चारणाच्छिवः ॥ १३० ॥

Bhayā sarvaṃ ravayati sarvado vyāpako' khile/

Iti bhairavaśabdasya santatocchāraṇāc chivaḥ // 130

TRANSLATION

Bhairava is one who with His luminous consciousness makes every thing resound or who being of luminous consciousness joined with *kriyāśakti* comprehends the whole universe, who gives everything, who pervades the entire cosmos. Therefore by reciting the word *Bhairava* incessantly one becomes *Śiva*.

NOTES

The hermeneutic etymology of the word *Bhairava* has been given in various ways in Trika philosophy. The important interpretations are given below.

The word ‘Bhairava’ is composed of four letters—‘bhā’ + ‘ai’ + ‘ra’ + ‘va’ (भा + ऐ + र + व). ‘Bhā’ + ‘ai’ (भा + ऐ) by the rule of *sandhi* (i.e. euphonic junction of final and initial letters) becomes *bhai* (भै). This *bhai* together with ‘ra’, ‘va’ becomes *bhairava* (भैरव). Each of these letters connotes certain important ideas.

Bhā (भा) is a word by itself which means ‘light’ i.e. the light of consciousness in this context; *ai* (ऐ), according to Trika philosophy is symbolic of *kriyāśakti* (the power of activity);

rava connotes *ravayati* which, in this context, means *vimarśati* i.e. comprehends. So according to this etymology *Bhairava* means "He whose light of consciousness joined with his power of activity (*bhā* + *ai* i.e. *bhai*) comprehends (*ravayati*) the entire universe is His Self".

In Parātrīṣikā, Abhinavagupta gives another interpretation of *Bhairava* viz., "Bhairavo bharaṇātmako mahāmantraravātma-kaśca" (p.63), i.e. "Bhairava is one who supports and protects the cosmos and (constantly) sounds the great mantra of 'I' (*aham*)."

In Tantrāloka, Abhinavagupta gives many interpretations of 'Bhairava' of which the main ones are the following three :

1. He supports the cosmos inasmuch as He makes it appear on Himself as substratum and maintains it and also appears in the form of the cosmos (*bhriyate savimarśatayā*). This interpretation is based on the root *bhṛ* which means both *dhāraṇa* and *poṣaṇa* i.e. support and maintenance.

2. He constantly sounds the great mantra of 'I' (*ravarū-pataśca*).

3. He offers intrepidity to those who are terrified by the cycle of transmigratory existence (*saṃsārabhīruhitakṛt*).

Each letter of *Bhairava* is symbolic of His three main activities; *Bha* is symbolic of *bharaṇa* or maintenance of the universe; *ra* is symbolic of *ravaṇa* or withdrawal of the universe; *va* is symbolic of *vamana* or projection of the universe.

The two adjectives of 'Bhairava' viz., *sarvadaḥ* (bestower of all) and *vyāpakaḥ*, (all-pervasive) are also connected by implication with two letters of *Bhairava*, viz., *ra* and *va*; *ra* is symbolic of the root *rā* which means to give, to grant, to bestow. He is called *sarvadaḥ*, because he bestows everything (*sarvaṃ rāti*) 'va' is symbolic of *vā* which means 'to be diffused' *Bhairava* is called *vyāpaka* because of the diffusion of His presence everywhere.

It should be borne in mind that the word *uccāra* in the verse does not mean mechanical repetition of the word *Bhairava*. *Uccāra* in this context denotes the sounding of the interior *prāṇasakti* which is the representation of *saṃvid* or consciousness.

This *prāṇaśakti* rises from the heart (centre) and through *suṣumna* reaches *dvādaśānta* or *Brahmarandhra* where it is united with *prakāśa* or *Bhairava*.

This *Dhāraṇā* is *Śāktopāya*.

[*Dhāraṇā* 106]

VERSE 131

अहं ममेदमित्यादि प्रतिपत्तिप्रसङ्गतः ।
निराधारे मनो याति तद्दयानप्रेरणाच्छमी ॥ १३१ ॥

Ahaṃ mamedam ityādi pratipattiprasaṅgataḥ/
Nirādhāre mano yāti taddhyānapreṇaṅc chamī // 131

TRANSLATION

On the occasion of the assertion, "I am; this is mine, etc.," the thought goes to that which does not depend on any support. Under the impulsion of the contemplation of that (tat), one attains (abiding) peace.

NOTES

Nirādhāra or supportless is *pūrṇāham*, the absolute 'I' which is *nirvikalpa* (above all thought-constructs). Even when a man considers the pseudo-I to be the Self, there is present behind the pseudo-I, the absolute 'I', the *nirvikalpaka* or the thought-free Self which is ever-present consciousness—bliss both in the ignorant and the wise. So when a man asserts the pseudo-I to be the Self, his mind sub-consciously reflects the real, the absolute, the thought-free I which is eternally vibrating in him behind his psycho-physical I. The present *dhāraṇā* exhorts the aspirant to lay hold of that absolute, thought-free I, and then by the creative contemplation (*bhāvanā*) of that thought-free I, (*taddhyānapreṇāṅt*) his *savikalpaka* mind will ultimately be absorbed in *nirvikalpaka* state, and thus he will attain abiding peace.

The word *dhyāna* (meditation) in this context is equivalent to *bhāvanā* (contemplation). This *dhāraṇā* is, therefore, *Śāktopāya*.

By Śāktopāya, a *śuddha vikalpa* ultimately ends in *nirvikalpa* which is the essential nature of Bhairava. The *tat* (that) in *taddhyāna* refers to *nirādhāra*. This *dhāraṇā* advises the aspirant to lay hold of the *nirādhāra* and contemplate over that (*tat*) as his real Self. Surely this contemplation will also be a *vikalpa* (dichotomizing thought), but it will be *śuddha vikalpa* (pure *vikalpa*) which by *Śākta bhāvanā* will ultimately end in *nirvikalpa*.

In Tantrāloka I (Verses 214-215) Abhinavagupta points out how by *Śākta upāya*, *savikalpa* is finally transformed in *nirvikalpa*.

शाक्तोऽथ भण्यते चेतो धीमनोहंक्रतिस्फुटम् ।
 सविकल्पतया मायामयमिच्छादि वस्तुतः ॥ २१४ ॥
 अभिमानेन संकल्पाध्यवसायक्रमेण यः ।
 शाक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः ॥ २१५ ॥

“The consciousness of the empirical individual is limited to *buddhi*, *manas*, and *ahaṃkāra*. Though this functions in thought-forms in the manner of *māyā* whose main characteristic is the making of differentiation, yet in reality, it is also inspired by will, etc. If the limited ego of the empirical individual (*ahaṃkṛti abhimāna*) adopts a *vikalpa* or thought (function of *manas*) like the following, “I am present everywhere, everything is in me” then *adhyayasāyakraṃeṇa* by constant, persevering determination (function of *buddhi*), his *vikalpa* though dominated by *māyā* ultimately ends in *nirvikalpa* (thought-free, intuitive apprehension).”

This *dhāraṇā* pertains to *Śāktopāya*.

[Dhāraṇā 107]

VERSE 132

नित्यो विभुर्निराधारो व्यापकश्चाखिलाधिपः ।
 शब्दान् प्रतिक्षणं ध्यायन् कृतार्थोऽर्थानुरूपतः ॥ १३२ ॥

Nityo vibhur nirādhāro vyāpakaś cākhilādhipaḥ /
 Śābdān pratikṣaṇaṃ dhyāyan kṛtārtho'rthānurūpaṭaḥ // 132

TRANSLATION

“Eternal, omnipresent, without depending on any support, all-pervasive, lord of all that is ”—meditating every instant on these words in conformity with their sense, one attains his object (i.e. has fulfilment)

NOTES

By constantly pondering over the implication of these words, the mind of the aspirant becomes chockful of the essential reality of *Śiva*. By comprehending perfectly the sense of *nitya* and *vibhu*, the aspirant comes to realize that the essential nature of *Bhairava* and so also of his essential Self transcends ‘time’, and by meditating on the significance of *vyāpaka*, he realizes that it transcends ‘space’ also. By meditating on *nirādhāra*, he realizes that the nature of *Bhairava* and so also of his essential Self is *nirvikalpa* i.e. ‘transcendent to thought’.

So by meditating on these characteristics of *Śiva*, he has Self-realization. Thus he becomes *kṛtārtha*, his aim in life is fulfilled, for knowledge of Self is the highest aim one can entertain.

This *dhāraṇā* pertains to *Śāktopāya*.

[Dhāraṇā 108]

VERSE 133

अतत्त्वमिन्द्रजालाभमिदं सर्वमवस्थितम् ।
किं तत्त्वमिन्द्रजालस्य इति दाढर्चाच्छमं व्रजेत् ॥ १३३ ॥

Atattvam indrajālābham idaṃ sarvam avasthitam /
Kiṃ tattvam indrajālasya iti dāḍhyāc chamaṃ vrajet //133

[Dhāraṇā 109]

VERSE 134

आत्मनो निर्विकारस्य क्व ज्ञानं क्व च वा क्रिया ।
ज्ञानायत्ता बहिर्भावा अतः शून्यमिदं जगत् ॥ १३४ ॥

Ātmano nirvikārasya kva jñānaṃ kva ca vā kriyā /
Jñānāyattā bahirbhāvā ataḥ sūnyam idaṃ jagat // 134

TRANSLATION OF VERSE 133

This whole universe is without any essential reality like a magical spectacle. What is the reality of a magical spectacle ? If one is fully convinced of the non-essentiality of the universe in this way, he attains to peace.

TRANSLATION OF VERSE 134

In the unchangeable Self, how can there be knowledge or activity ? All external objects are dependent on knowledge; therefore this world is void.

NOTES ON VERSES 133—134

Both the above verses refer to the unreality of the world.

The first one says that the world is like a magic show; therefore, it has no reality. The second one teaches the unreality of the world on the basis of non-knowledge and non-activity. The Self is one mass of consciousness without any division or differentiation. There can be no change in it. Both knowledge and activity are a kind of change. Therefore, knowledge and activity cannot be possible in Self. All external objects of the world are dependent on knowledge (and activity). As knowledge and activity are unreal, so the world that is dependent on these is also unreal, mere void. By contemplating in the above ways, one acquires peace.

It has to be borne in mind that the knowledge and activity mentioned in this verse refer to the knowledge and activity of the limited, empirical individual whose knowledge and activity are permeated by a sense of difference, and pertain to the world full of changes.

In the essential Self there is absolutely no change or difference. Therefore, the knowledge and activity of the empirical individual belong only to the psycho-physical self, not to the essential Self. The knowledge and activity (*jñāna* and *kriyā*) which are the characteristics of the essential Self are *śaktis* (*jñānaśakti* and *kriyā-śakti*) by which alone there can be any knowledge

or activity. Secondly, they are not dependent on the *antaḥkaraṇa* (*buddhi*, *manas* and *ahaṃkāra*) and *jñānendriyas* and *karmendriyas* (organs of sense and action) just as the knowledge and activity of the empirical individual are. Thirdly, they are not prompted by any sense of difference.

Both the above *dhāraṇās* are *Śāktopāya*

[Dhāraṇā 110]

VERSE 135

न मे बन्धो न मोक्षो मे भीतस्यैता विभीषिकाः ।
प्रतिबिम्बमिदं बुद्धेर्जलेष्विव विवस्वतः ॥ १३५ ॥

Na me bandho na mokṣo me bhītasyaīta vibhīṣikāḥ /
Pratibimbam idam buddher jaleṣv iva vivasvataḥ // 135

TRANSLATION

There is neither bondage nor liberation for me. These (bondage and liberation) are only bogies for those who are terrified (on account of the ignorance of their essential nature). This (the universe) appears as a reflection in *buddhi* (the intellect) like the image of the sun in water.

NOTES

The Self is pure consciousness (*cinmātram*). It is not limited by space and time. The question of bondage or liberation can arise only in the case of an entity that is limited by space and time.

Just as the image of the sun appears inverted in water, even so it is the limited *buddhi* (in which the Self is reflected) that poses as the Self and considers itself bound or liberated. Both bondage and liberation are the imaginative constructs of *buddhi*. Self which is pure consciousness transcends these imaginative constructs.

Abhinavagupta throws a flood of light on this question in *Īśvarapratyabhijñānavimarśinī* (IV. I,2)

“तत्र स्वसृष्टेर्दंभागे बुद्ध्यादिग्राहकात्मना ।
अहंकारपरामर्शपदं नीतमनेन तत् ॥”

“In His light of Consciousness, the Lord makes, in the objective world created by Himself, *buddhi* etc. function as subject, i.e. as the substratum of pseudo I-consciousness, because they can function as limited subjects.”

Abhinavagupta's gloss on this *Kārikā* runs as follows :

स्वात्मनि महेश्वरे स्थिते तस्मिन्नेव प्रकाशरूपे स्वात्मदर्पणे तेनैव परमेश्वरेण स्वातंत्र्यात् तावत्सृष्टः संकोचपुरःसर इदंभागः, तन्मध्ये यदेतद्वुद्धिप्राण-देहरूपमिदन्तया वेद्यं तद्वुद्ध्यादिभिन्नस्य वेद्यस्य ग्राहकतया समुचितम् इदंभावोभिभवाप्रभविष्णुत्वात् कृतकेनापूर्णेनाहंभावेन परामर्शेन भासमानं चकास्ति “अहं देवदत्तोऽहं चैत्र” इति ।

“The Highest Lord, resting within His own self, in the luminous mirror of His Self manifests within Himself by the power of His perfect freedom, the objective aspect of the world which is limited in its nature. In the midst of this creation, there are the objects, such as *prāṇa*, *buddhi*, body, etc. They are objects and are to be referred to as this. But they can appropriately function as subjects in relation to objects which are separate from them. Therefore, as they cannot completely cast off objectivity, so they shine as illumined with assumed and imperfect self-consciousness, as ‘I am Devadatta,’ ‘I am Caitra’, etc.

When the aspirant is fully convinced that the question of bondage or liberation arises only for the psychophysical self, not for the metaphysical Self, he rises above the *vikalpas* of the psycho-physical self and is immersed in the nature of *Bhairava*.

According to Svāmi Lakṣmaṇa Joo, *jīvasya* (of the empirical subject) in place of *bhītasya* is a better reading, because bondage and liberation are bogies for all empirical subjects.

This *dhāraṇā* pertains to *Sāmbhavopāya*.

[Dhāraṇā 111]

VERSE 136

इन्द्रियद्वारकं सर्वं सुखदुःखादिसङ्गमम् ।

इतीन्द्रियाणि संत्यज्य स्वस्थः स्वात्मनि वर्तते ॥ १३६ ॥

Indriyadvāraṅgaṁ sarvaṁ sukhaduḥkhādisaṅgamam /

Itīndriyāṇi saṁtyajya svasthaḥ svātmani vartate // 136

TRANSLATION

All contact with pleasure and pain is through the senses, (knowing this), one should detach oneself from the senses, and withdrawing within should abide in his essential Self.

NOTES

All pleasure, pain, etc, derived through the senses are not the characteristics of the *cidātmā*, the essential met-empirical Self, but only of the empirical, psycho-physical complex miscalled Self. When one is centred in his essential Self, one automatically gets freed from the peremptory demands of the senses.

The previous *dhāraṇā* teaches that it is necessary to rise above the activity of the *buddhi* (the intellect) and be poised in one's essential Self. The *dhāraṇā* mentioned in the present verse teaches that it is necessary to detach oneself from the activities of the senses also which lead us on towards the pleasures of the external world. This is to be effected principally through *śakti-saṅkoca* which has been defined in the following words in Pratyabhijñāhṛdayam.

“शक्तेः सङ्कोचः—इन्द्रियद्वारेण प्रसरन्त्या एव आकुञ्चनक्रमेण उन्मुखीकरणम् ।”

“*Śakti-saṅkoca* consists in turning in towards the Self, by the process of withdrawal, of that consciousness which is spreading externally through the doors of the senses (towards the objects)”. *Śakti saṅkoca* is the technique of introversion or interiorization. By this practice, one becomes *svastha*, i.e. poised in oneself and the attractions of the world do not trouble him any longer. He is freed from the opposites of pleasure and pain and abides in his essential Self which is the nature of Bhairava. In the words of Yoga-vāsiṣṭha

“एते हि चिद्विलासान्ता मनोबुद्धीन्द्रियादयः”

(VI. Su, 78, 31) “On the luminous emergence of *cit* (the spiritual consciousness, the essential Self), the wayward activities of the *manas*, *buddhi* and the senses come to an end.”

This is *Śāktopāya*.

[Dhāraṇā 112]

VERSE 137

ज्ञानप्रकाशकं सर्वं सर्वेणात्मा प्रकाशकः ।
 एकमेकस्वभावत्वात् ज्ञानं ज्ञेयं विभाव्यते ॥ १३७ ॥

Jñānaprakāśakam sarvaṃ sarveṇātmā prakāśakaḥ /
 Ekam ekasvabhāvatvāt jñānaṃ jñeyaṃ vibhāvyaṭe // 137

TRANSLATION

All things are revealed by *jñāna* i.e. the knowledge or Self and the Self is revealed by all things. By reason of their nature being the same, one should contemplate on the knower and the known as one and the same.

NOTES

“All things are manifested by knowledge (*jñāna*).” In this, knowledge or *jñāna* stands for the *jñātā* or the knower. So the verse means to say that all the things known (*jñeya*) are revealed by the *jñāna* or knower (the *jñātā*) and the knower or *ātmā* is revealed by the known.

As Ucchuṣṃabhairava puts it :

“यावन्न वेदका एते तावद्वेद्याः कथं प्रिये ।

वेदकं वेद्यमेकं तु तत्त्वं नास्त्यशुचिस्ततः ॥”

“O dear one, so long as there are no knowers (selves, subjects), how can there be the known (object) ? The known and the knower are really the same principle. Therefore, there is nothing which is inherently impure or insentient.”

When the aspirant seriously and earnestly contemplates over this fact, he is implanted in the nature of *Bhairava*.

Śivopādhyāya quotes another verse to re-enforce the significance of the present *dhāraṇā* :

“प्रकाशमानं न पृथक् प्रकाशात्
 स च प्रकाशो न पृथग् विमर्शात् ।
 नान्यो विमर्शोऽहमिति स्वरूपाद्
 अहंविमर्शोऽस्मि चिदेकरूपः ।”

“All manifestation is not separate from the light of consciousness. The light of consciousness is never separate from I-consciousness. The I-consciousness is nothing else than Self and Self is simply *cit* or pure consciousness.”

Thus contemplating over the fact that the Subject, object and *cit* constitute the same reality, one attains to the nature of *Bhairava*.

This is *Śāktopāya*.

According to Svāmī Lakṣmaṇa Joo, there is another reading of this verse prevalent in the Śaiva tradition :

“Jñānam prakāśakaṃ loke ātmā caiva prakāśakaḥ /
Anayor apṛthagbhāvāt jñāne jñāni vibhāvya.” //

“In the world, *jñāna* or knowledge reveals things and the Self is the source of all revelation. Since there is no difference between the Self and *Jñāna* (knowledge), the *jñāni* (knower or Self) is revealed in the *jñāna* (knowledge).”

CONCLUSION OF THE DHĀRAṆĀS

VERSE 138

मानसं चेतना शक्तिरात्मा चेति चतुष्टयम् ।
यदा प्रिये परिक्षीणं तदा तद्भैरवं वपुः ॥ १३८ ॥

Mānasaṃ cetanā śaktir ātmā ceti catuṣṭayam /
Yadā priye parikṣiṇaṃ tadā tad bhairavaṃ vapuḥ // 138

TRANSLATION

O dear one, when the ideating mind (*manas*), the ascertaining intellect (*buddhi*), the vital energy (*prāṇaśakti*) and the limited empirical I—this set of four dissolves, then the previously described (*tat*) state of *Bhairava* appears.

NOTES

Parikṣiṇam or the dissolution of *manas*, *buddhi*, etc. means that they are transformed and appear in the words of Śivo-pādhyāya *citcamatkāram āpannam* as delightful aspects of the pure, universal consciousness.

This verse sums up the entire cosmic process. There is first gradual *nimeṣa* or evolution of the universal Dynamic Consciousness (*citi*) into inconscient matter. This is the arc of descent (*avaroha*). *Citi* assumes four forms for appearing as limited individual life, viz., (1) *Cetanā*, ascertaining intellect (*buddhi*), (2) *manas*, ideating mind, (3) *prāṇaśakti* or vital energy which keeps the body and the mental faculties in proper form, (4) the ego or the empirical self (designated as *ātmā* in the present verse). All these which form the inner life of the individual are usually summed up under the word *citta*, the individual consciousness. Kṣemarāja maintains very clearly in sūtra 5 of Pratyabhijñāhṛdayam that “*Citi* (universal consciousness) itself descending from the state of *cetana* (uncontracted conscious stage) becomes *citta* (individual consciousness) inasmuch as it becomes contracted (*saṅkocinī*) in conformity with the object of consciousness.”

Gradual *unmeṣa* or evolution begins from the stage of the animal. Here life is mostly *bahirmukhī* or extroverted. There is only slight development of mind. Life at the human stage is on the arc of ascent (*adhyāroha*). Man alone is given the opportunity of mounting to the summit of the spiritual life provided he is prepared to surrender his ego.

The Trika philosophy proclaims that *citta* (individual consciousness) can be transformed into *citi* (universal consciousness). Pratyabhijñāhṛdayam says that *cittameva antarmukhibhāvena cetanapadādhyārohāt citiḥ* (sūtra, 13)—“*citta* itself by inward movement becomes *citi* by rising to the status of *cetana*.” The status of *cetana* is the nature of *Bhairava* which is our own essential Self. It is for this consummation that the various *dhāraṇās* have been recommended in Vijñānabhairava. When the aspirant has reached a stage where he fully realizes that *buddhi*, *manas*, *prāṇa* and the ego are only formations of *Māyā* for carrying on the individual life, that they are only the instruments of Self and do not constitute his essential Self, then he is poised in his essential Self which is the nature of *Bhairava*, then these instruments reflect the life of the Spirit and can no longer hamper its expression.

VERSES 139-140

निस्तरङ्गोपदेशानां शतमुक्तं समासतः ।
 द्वादशाभ्यधिकं देवि यज्ज्ञात्वा ज्ञानविज्जनः ॥१३९॥
 अत्र चैकतमे युक्तो जायते भैरवः स्वयम् ।
 वाचा करोति कर्माणि शापानुग्रहकारकः ॥ १४० ॥

Nistaraṅgopadeśānāṃ śatam uktaṃ samāsataḥ /
 Dvādaśābhyadhikaṃ devi yajñātvā jñānavij janaḥ // 139
 Atra caikatame yukto jāyate bhairavaḥ svayam /
 Vācā karoti karmāṇi śāpānugrahakāraḥ // 140

TRANSLATION

O goddess, I have described hundred and twelve *dhāraṇas* (yogic practices) in which there can be no surge¹ in the mind. Knowing them, one can be a perfect gnostic person-139. If one is established even in one of these practices, he will become Bhairava in himself. He can effect anything by word alone. He will have the power to confer benediction or malediction²—140.

NOTES

1. *Nistaraṅga*—without any surge in the mind i.e. in which the mind becomes *nirvikalpaka*—freed of thought-constructs. Jayaratha in his *viveka* commentary explains it as *svātmamātra-viśrāntyā śāntarūpā* (*Tantrāloka* III. 5, p. 349). i.e. resting in one's essential Self, full of peace.

2. Since he becomes identified with *Śiva*, the source of all power, he can effect anything he desires.

112 *dhāraṇās* have been described in order that the aspirant may choose any according to his capacity. *Bhairava* says that even if one *dhāraṇā* is properly understood and practised by the aspirant, he will be established in his essential Self and will attain perfect peace.

VERSES 141-144

अजरामरतामेति सोऽणिमादिगुणान्वितः ।
 योगिनीनां प्रियो देवि सर्वमेलापकाधिपः ॥ १४१ ॥
 जीवन्नपि विमुक्तोऽसौ कुर्वन्नपि न लिप्यते ।

श्रीदेवी उवाच

इदं यदि वपुर्देव परायाश्च महेश्वर ॥ १४२ ॥

एवमुक्तव्यवस्थायां जप्यते को जपश्च कः ।

ध्यायते को महानाथ पूज्यते कश्च तृप्यति ॥ १४३ ॥

ह्यते कस्य वा होमो यागः कस्य च किं कथम् ।

श्रीभैरव उवाच

एषात्र प्रक्रिया बाह्या स्थूलेष्वेव मृगेक्षणे ॥ १४४ ॥

Ajarāmaratām eti so'ṇimādiguṇānvitāḥ /
Yoginīnām priyo devi sarvamelāpakādhipaḥ // 141

Jivann api vimukto'sau kurvannapi na lipyate /

Śrī Devī uvāca

Idaṃ yadi vapur deva parāyāś ca maheśvara // 142.

Evamuktavyavasthāyāṃ japyate ko japaś ca kaḥ /

Dhyāyate ko mahānātha pūjyate kaś ca tṛpyati // 143

Hūyate kasya vā homo yāgaḥ kasya ca kiṃ katham /

Śrī Bhairava uvāca

Eṣātra prakriyā bāhyā sthūleṣv eva mṛgekṣaṇe // 144

TRANSLATION

O goddess, the aspirant (who has become efficient in any one of the above *dhāraṇās*) gains freedom from old age and mortality, and becomes endowed with *ānimā*¹ and other powers. He becomes the darling of the *yoginīs*² and master of all *melāpakas*³ 141.

He is liberated even while living, and carrying on all the activities (of life), he is not affected by them.

The goddess said "Great lord, if such is the nature of the Supreme Śakti,¹⁴² then in the admittedly established rules of spiritual life, who would be invoked in recitation and what will be the recitation? Who, O great lord, would be meditated on, who would be worshipped, who is to be gratified? 143

To whom is oblation to be offered? For whom is sacrifice to be performed? ¹⁴ And how is it to be accomplished?

Bhairava says in reply, O, gazelle-eyed one, this practice (referred to by you) is exterior and pertains only to gross forms.

144.

NOTES

1. Aṇimā and other supernormal powers are the following:
- (1) Aṇimā—the power of becoming as small as an atom.
 - (2) Laghimā—the power of assuming excessive lightness.
 - (3) Mahimā—the power of increasing the size.
 - (4) Prāpti—the power of obtaining everything.
 - (5) Prākāmya—the power of fulfilling one's desire without any resistance; irresistible will.
 - (6) Vaśitva—the power of bringing all the elements and material objects into subjection.
 - (7) Īśitṛtva—the power of producing and destroying the elements and material objects.
 - (8) Yatrakāmāvasāyitva—the power of fulfilling all resolves.

2. Darling of the *yoginis*—one sense of this expression is that he becomes the master of the *Śaktis* (powers) like *jñāna* (knowledge), *kriyā* (activity), *ānanda* (bliss). According to the Kaula tradition, there is another sense of the *yoginis*. A male practitioner of *yoga* was known as *vira* or *siddha* and a female one was known as *yoginī*. From this point of view, the sense of the above would be "He becomes the favourite of the *yoginis*."

3. *Melāpakas*—The word *melāpaka* means uniting, conjunction. In this context, Ānandabhaṭṭa interprets it as *sakalasya asya vedya-vedaka-ādi-rāṣeḥ khilīkṛtasvabhāvaḥ i. e.* 'one who has risen above all the distinctions of the knower and the known etc., and has thus acquired the nature of *Bhairava*.' According to the Kaula tradition *melāpaka* means the gathering or union of the *siddhas* and the *yoginis*.

4. The question of *Bhairavī* was "who is *parā devī* or the highest *śakti* (power) of the divine?" The answer that *Bhairava* has given is that *parā devī* is only the *śakti* or nature of *Bhairava* that everything in the universe is only an expression of that nature and that out of the 112 *dhāraṇās* described, if any one masters even one *dhāraṇā*, he would attain that divine nature.

Bhairavī now puts a further question "If every thing in the universe is only an expression of the divine and if the aspirant by practising to perfection any one of the *dhāraṇās* becomes divine, then what becomes of the distinction between the devotee

and the object of devotion which is an established tenet and fully accepted by religion ?

The answer to this question of the *devi* is found in the next verse.

VERSE 145

भूयो भूयः परे भावे भावना भाव्यते हि या ।
जपः सोऽत्र स्वयं नादो मन्त्रात्मा जप्य ईदृशः ॥ १४५ ॥

Bhūyo bhūyaḥ pare bhāve bhāvanā bhāvya-te hi yā /
Japaḥ so'tra svayaṃ nādo mantrātmā japyā īdṛśaḥ // 145

TRANSLATION

That creative contemplation which is practised on the highest Reality¹ over and over again is in this scripture *japa*² (recitation in reality). That which goes on sounding spontaneously (inside) in the form of a *mantra* (mystic formula) is what the *japa* is about.³

NOTES

1. *Pare bhāve* (the highest Reality) referred to in this verse is the absolute I-consciousness. The import of this I-consciousness is beautifully expressed in the following verse by Utpaladeva :

प्रकाशस्यात्मविश्रान्तिरहंभावो हि कीर्तितः ।
उक्ता च सैव विश्रान्तिः सर्वापेक्षानिरोधतः ।
स्वातन्त्र्यमथ कर्तृत्वं मुख्य ईश्वरतापि च ।

(*Ajādapramāṭṛsiddhi-22-23*)

“Resting of all objective experience within the Self is what is meant by I-feeling. This resting (within the self) is called autonomy of Will, primordial doership and universal sovereignty because of the cancellation of all relational consciousness, and of dependence on anything outside oneself.”

2. *Japa* is not the muttering of some sacred formula. *Japa*, in its real sense, is the *bhāvanā* or contemplation on one's

essential Self. Kṣemarāja in his commentary on III, 27 of the Śiva-sūtras puts the idea of *japa* beautifully in the following words : “स्वात्मदेवताविमर्शनिवृत्तावर्तनात्मा जपो जायते”। “*Japa* consists in the repetition of constant contemplation on the deity that is one’s own essential Self.” In that connexion, he quotes the present verse of Vijñānabhairava.

Abhinavagupta also gives expression to the same idea about *japa* in Tantrāloka (I, 90).

“तत्स्वरूपं जपः प्रोक्तो भावाभावपदच्युतः ।”

“*Japa* freed of all ideas of ens and non-ens is the constant contemplation of Śiva’s nature.”

Jayaratha commenting on this verse says :

“तस्य शिवस्य स्वरूपं परावाक्स्वभावम् आत्मरूपम् भूयोभूयः परामृश्यमानं जपः । अत एव भावाभावपदच्युतः पूर्वोक्तनीत्या तन्मध्यस्फुरत् परामर्शमात्रसारः इत्यर्थः ।” (I. P. 315).

“Constant mindfulness of the nature of Śiva which is *parāvāk* or Self is *japa*, the essence of which consists in the mindfulness of the reality which shines in between both *bhāva* (ens) and *abhāva* (non-ens)”. Immediately after this, Jayaratha also quotes the present verse of Vijñānabhairava.

3. *Japa* (recitation) consists in the repetition of *mantra*. What is the *mantra* here. The second half of the verse clarifies what this *mantra* is. It is the *svayaṃnāda*, i.e. it is the *mantra so’ham* (I am Śiva) which the inward *prāṇaśakti* ceaselessly goes on sounding by itself in every living creature. It is this automatic *mantra* which has to be contemplated on, and it is this that is real *japa*.

VERSE 146

ध्यानं हि निश्चला बुद्धिनिराकारा निराश्रया ।

न तु ध्यानं शरीराक्षिमुखहस्तादिकल्पना ॥ १४६ ॥

Dhyānaṃ hi niścalā buddhir nirākārā nirāśrayā /

Na tu dhyānaṃ śarīrākṣimukhahastādikalpanā // 146

TRANSLATION

Unswerving *buddhi*¹ without any image² or support³ constitutes meditation. Concentration on an imaginative representation

of the divine with a body, eyes, mouth, hands, etc. is not meditation.

NOTES

1. Buddhi is the immediate and determinative aspect of consciousness.

2. Without any image means without an idol or *yantra* (diagram), etc.

3. *Nirāśrayā* or without support means without the help of a particular spot to meditate on such as *hṛdaya* (centre) *mūlādhāra* or *nābhi* (navel), etc.

Abhinavagupta has defined *dhyāna* (meditation) in a similar strain in *Tantrāloka* (I, 89). Jayaratha in his commentary on *dhyāyate paramaṃ dhyeyam* occurring in verse 89 says, *paramaṃ dhyeyam śivalakṣaṇam paramakāraṇam dhyāyate svātmābhedenā parāmṛśyate* i.e. "the object of meditation is Śiva who is the supreme source of all manifestation and who is to be meditated on as non-different from one's own essential Self." This is what is meant by *dhyāna* or meditation in this system. Immediately after the above comment, Jayaratha quotes the present verse of *Vijñānabhairava*.

VERSE 147

पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।

निर्विकल्पे महाव्योम्नि सा पूजा ह्यादराल्लयः ॥ १४७ ॥

Pūjā nāma na puṣpādyair yā matiḥ kriyate dṛḍhā /

Nirvikalpe mahāvvyomni sā pūjā hy ādarāt layaḥ // 147

TRANSLATION

Worship does not mean offering of flowers, etc.¹ It rather consists in setting one's heart on that highest ether of consciousness which is above all thought-constructs.² It really means dissolution of self with perfect ardour (in the Supreme Consciousness known as *Bhairava*).

NOTES

1. Et cetera includes burning of incense, lighting a candle, blowing of conch and other gross forms of worship.

2. The highest ether of consciousness means *vijñāna* or the supreme spiritual consciousness which is *Bhairava*.

In the same strain, Abhinavagupta gives an excellent description of worship in the following verse in *Tantrāloka* :

पूजा नाम विभिन्नस्य भावौघस्यापि संगतिः ।
स्वतन्त्रविमलानन्तभैरवीयच्चिदात्मना ॥ (IV. 121)

Jayaratha elucidates this beautiful verse in the following words :

“विभिन्नस्यापि रूपरसादेर्भावौघस्य देशकालाद्यनवच्छिन्ननिरुपाधिपूर्ण-
परसंविदात्मना या संगतिः एकीकारः सा पूजा ।”

(IV, p. 123)

“Worship consists in the unification of the different streams of sense experiences like form, colour, savour, etc. with the infinite (*ananta*), free (*svatantra*), immaculate (*vimala*) consciousness of *Bhairava* which is above the limitation of space, time, etc. (*deśakālādyanavacchinna*), entirely unconditioned (*nirupādhi*), perfect and highest consciousness (*pūrṇa—parasamvid*).”

Immediately after the above comment, Jayaratha quotes the present verse of *Vijñānabhairava*.

VERSE 148

अत्रंकतमयुक्तिस्थे योत्पद्येत दिनाद्दिनम् ।
भरिताकारता सात्र तृप्तिरत्यन्तपूर्णता ॥ १४८ ॥

Atraikatamayuktisthe yotpadyeta dinād dinam /
Bharitākārātā sātra tṛptir atyantapūrṇatā // 148

TRANSLATION

By being established in even one of the *yogas* described here, the plenitude of spiritual consciousness that goes on developing day after day until it reaches its highest perfection² is known here³ as *tṛpti* (satisfaction).

1. This means the attainment of the essential nature of Self.
2. The highest perfection is the attainment of *Vijñāna* (the supreme spiritual consciousness) which is *Bhairava*.
3. 'Here' means 'in this yogic tradition.'

VERSE 149

महाशून्यालये वह्नौ भूताक्षविषयादिकम् ।
ह्यते मनसा सार्धं स होमश्चेतनास्रुचा ॥ १४९ ॥

Mahāśūnyālaye vahnau bhūtākṣaviṣayādikam /
Hūyate manasā sārḍham sa homaś cetanā-srucā // 149

TRANSLATION

When in the fire of Supreme Reality (i. e. *Bhairava*) in which even the highest void is dissolved, the five elements, the senses, the objects of the senses along with the mind (whose characteristic is dichotomizing thought-constructs) are poured, with *cetanā* as the ladle, then that is real oblation (*homa*).

NOTES

Three things are required in a sacrificial oblation (1) fire (2) substances that are poured into the fire (3) a ladle in which the substances to be poured are placed.

In a real spiritual *homa*, (1) the Supreme Reality or *Bhairava* is the fire. (2) It is into this fire that the body constituted by the five elements, the senses, the objects of the senses together with the *manas* i.e. all that constitutes the Empirical personality is to be poured and sanctified.

(3) *Cetanā* functions as the ladle. That word *cetanā* is untranslatable. It is intermediate between *citi*, the supreme Universal consciousness and *citta*, the individual, empirical mind. *Cetanā* is the intuitive consciousness which serves as *anusandh-ātrī*—that which leads and unites the *citta* with *citi*.

There is another reading in place of *cetanāsrucā*, viz. *cetanā ca sruk*, adopted by Kṣemarāja which means *cetanā* functions as the ladle. There is no difference of meaning between the two readings.

VERSES 150-151

यागोऽत्र परमेशानि तुष्टिरानन्दलक्षणा ।
 क्षपणात्सर्वपापानां त्राणात्सर्वस्य पार्वति ॥ १५० ॥
 रुद्रशक्तिसमावेशस्तत्क्षेत्रं भावना परा ।
 अन्यथा तस्य तत्त्वस्य का पूजा कश्च तृप्यति ॥ १५१ ॥

Yāgo'tra paramēśāni tuṣṭir ānandalakṣaṇā /
 Kṣapaṇāt sarvapāpānāṃ trāṇāt sarvasya pārvati // 150
 Rudraśaktisamāveśas tat kṣetraṃ bhāvanā parā /
 Anyathā tasya tattvasya kā pūjā kaś ca tṛpyati // 151

TRANSLATION

O supreme goddess, sacrifice in this system simply means spiritual satisfaction characterized by bliss. O Pārvati, the absorption into the śakti of Rudras is alone real *kṣetra* (place of pilgrimage) inasmuch as this absorption destroys all sins (*kṣapaṇāt*), and protects all (*trāṇāt*). This constitutes the highest contemplation. Otherwise in the case of the (non-dual)Reality, how can there be any worship and who is it that is to be gratified ?

NOTES

All the rituals of the ordinary religious life are interpreted in Vijñānabhairava in a higher spiritual sense. *Japa* (recitation of *mantras*) has been interpreted as contemplation on the highest Reality (in verse 145). *Dhyāna* (meditation) has been interpreted as unswerving *buddhi* without the aid of any image or support (in verse 146). *Pūjā* (worship) has been interpreted as firm fixation of the mind on *mahāvvyoma* (highest Reality) (in verse 147). *Tṛpti* has been interpreted as plenitude of spiritual consciousness (in verse 148). *Homa* (oblation) has been interpreted as pouring of the senses together with their objects in the fire of Supreme Reality (i. e. *Bhairava*) (in verse 149).

Now in verses 150-151 *yāga* or sacrifice has been interpreted as the bliss of spiritual satisfaction. *Kṣetra* or place of pilgrimage has been interpreted in a higher sense. The word *Kṣetra* is composed of two letters *kṣa* and *tra*. *kṣa* symbolizes *kṣapaṇa*

or destruction of all sins by absorption in the śakti of the Rudras, known as anāśrita śakti, and tra symbolizes trāṇa or protection inasmuch as one who merges himself in this śakti receives her protection.

VERSE 152

स्वतंत्रानन्दचिन्मात्रसारः स्वात्मा हि सर्वतः ।

आवेशनं तत्स्वरूपे स्वात्मनः स्नानमीरितम् ॥ १५२ ॥

Svatantrānandacinmātrasāraḥ svātmā hi sarvataḥ /

Āveśanaṃ tatsvarūpe svātmanaḥ snānam iritam // 152

TRANSLATION

The essence of Self consists universally in autonomy, bliss, and consciousness. One's absorption in that essence is said to be (real) bath.

NOTES

Bath is considered to be an important purificatory step in every ritual. Bhairava says that the usual physical bath does not lead to real purification. It is the spiritual bath which consists in a plunge in the essential Self characterized by autonomy, bliss and consciousness that alone can lead to real purification.

Abhinavagupta expresses this mystic bath beautifully in the following lines in Tantrāloka :

उल्लासिबोधहृतभुग्धविश्वेन्धनोदिते ।

सितभस्मनि देहस्य मज्जनं स्नानमुच्यते ॥ (IV, 116-117)

“The intuitive perception of Reality (jñāna) that flashes forth by its light is like fire. Both the objective and subjective spheres of experience are like fuel. When this fuel of the objective and subjective spheres of experience is burnt completely by the fire of jñāna and the perception of the essential Self results in the form of white ashes, then an immersion of the limited, empirical self in that essential Self is alone said to be the real bath.”

VERSE 153

येरेव पूज्यते द्रव्यैस्तर्प्यते वा परापराः ।
यश्चैव पूजकः सर्वः स एवैकः क्व पूजनम् ॥ १५३ ॥

Yair eva pūjyate dravyais tarpyate vā parāparaḥ /
Yaś caiva pūjakaḥ sarvaḥ sa evaikaḥ kva pūjanam // 153

TRANSLATION

The offerings¹ with which worship is done, the objects² with which the Highest Reality (*para*) together with His highest *śakti* (*parā*) is sought to be satisfied, and the worshippers are all (really speaking) one and the same.³ Whence then this worship ?

NOTES

1. Offerings—like flower, incense, etc.
2. Objects—like milk, honey, sweets, etc.
3. There is only one non-dual Reality. Flower, honey, and the worshipper who worships with these are non-different from Bhairava who is worshipped. When all are one and the same Reality, what is the sense in this so-called worship?

VERSE 154

व्रजेत्प्राणो विशेषजीव इच्छया कुटिलाकृतिः ।
दीर्घात्मा सा महादेवी परक्षेत्रं परापरा ॥ १५४ ॥

Vrajat prāṇo viśej jīva icchayā kuṭilākṛtiḥ /
Dīrghātmā sā mahādevī parakṣetram parāparā // 154

TRANSLATION

Prāṇa or the breath of exhalation goes out and the breath of inhalation (*jīva*) enters in, in a curvilinear form. They do so of their own accord (*icchayā*). The great goddess (*prāṇaśakti* or *kuṇḍalīnī*) stretches up (*dīrghātmā*). Being both transcendent and immanent, she is the most excellent place of pilgrimage.

NOTES

As Kallaṭa puts it *prāk saṃvit prāṇe pariṇatā*. In all living creatures, the divine consciousness is, at first, converted into *prāṇa*. This is known as *prāṇaśakti*. Its two main forms in all living beings are known as *prāṇa* and *apāna*. *Prāṇa* is the breath of exhalation and *apāna* that of inhalation.

In *Saivāgama*, the letter ॠ (ha) is the symbol of *prāṇaśakti*. In *Śāradā* script of Kashmir, the letter 'ha' is written in a curvilinear fashion. Both *prāṇa* and *apāna* move in all living beings in a curvilinear way. That is why *prāṇa* and *apāna* have been designated as *kuṭilākṛtiḥ* (of curvilinear form) in the verse. The letter *ha* which is written in a curvilinear fashion, therefore, very correctly represents *prāṇaśakti*.

The *apāna* breath (inhalation) has been very significantly denominated as *jīva* (life). *Apāna* or inhalation is the breath that returns inside after the *prāṇa* or exhalation. If *apāna* or the breath of inhalation does not return, the living being is bound to die.

The word *icchayā* in the verse has been used to signify the fact that *prāṇa* and *apāna* move out and move in, in a curved way of their own accord. This kind of movement is automatic, natural.

Prāṇaśakti lies in three and a half folds round the centre-*mūlādhāra* in a curved way like a sleeping snake. In this form, it is known as *kuṇḍalīnī*. When it lies in a dormant way, the *kuṇḍalīnī śakti* is known as *aparā*, simply immanent in life, not yet active.

So long as *kuṇḍalīnī* is *aparā*, there is always a sense of difference.

Apāna or the breath of inhalation that enters the centre inside produces the sound *ha* automatically, and the breath of exhalation that goes out to *dvādaśānta* produces the sound 'saḥ' automatically. At their junction in the centre an *anusvāra* on *ha* is also added automatically. Thus this *mantra haṃsaḥ* (ह्रस्वः) goes on sounding in every round of *prāṇa—apāna* in every living being. This is known as *ajapājapa* (a recitation that goes on automatically in every living being without effort on the part of any one). This *mantra* means 'I am he' i.e. 'I am Śiva. When

this automatic *mantra* is consciously and repeatedly contemplated on by the aspirant, it automatically becomes *so'ham* (that am I). By constant contemplation of this *mantra*, *Kuṇḍalīnī* rises and stretches upward i.e. is elongated. That is why she is called *dirghātmā* (elongated). Traversing through the intermediate centres, she enters *Brahmarandhra*, and then arises unity consciousness in the aspirant. In this condition, she is known as *parā* (the highest, the most excellent, the transcendent). Since she is both transcendent and immanent, she is called *parāparā*. Because she inheres in the Supreme consciousness and also carries on the life of the world consisting of *pramātā* (subject), *prameya* (object) and *pramāṇa* (the cognitive relation between the two), therefore, she is rightly called *parāparā*. Because she is the *śakti* of Mahādeva (*Śiva*, the great lord), therefore, is she known as *Mahādevī* (the great goddess).

She is called *parakṣetram*, the most holy place of pilgrimage, because she destroys all the sins of the seeker (*kṣapaṇāt*) and because she protects all (*trāṇāt*). It is this mystic holy place that the seeker must resort to and not geographical places like Kurukṣetra or Banārasa.

VERSE 155

अस्यामनुचरन् तिष्ठन् महानन्दमयेऽध्वरे ।
तया देव्या समाविष्टः परं भैरवमाप्नुयात् ॥१५५॥

Asyām anucaran tiṣṭhan mahānandamaye'dhvare /
Tayā devyā samāviṣṭaḥ paraṃ bhairavam āpnuyāt // 155

TRANSLATION

In that great goddess there is the great joy (of the conjunction of 'sa' and 'ha' i.e. of the *mantra so'ham*) which is like a *yajña* or sacrifice (of *vimarśa* or I-consciousness). Pursuing it and resting in it (i.e. in the joy of the *mantra (anucaran tiṣṭhan)*), one becomes identified with the great goddess and thus (through her) one attains to *bhairava*.

NOTES

This verse only completes the sense of the previous one. The importance of the *haṃsaḥ* or *so'ham* mantra has already been discussed in the notes on the previous verse. By constant contemplation on this *mantra*, one becomes identified with the goddess *kuṇḍalīnī* and thus through her, one attains the nature of *Bhairava*.

VERSES 155 (repeated)—156

सकारेण बहिर्याति हकारेण विशेत् पुनः ।
 हंसहंसेत्यमुं मंत्रं जीवो जपति नित्यशः ॥ १५५ ॥
 षट्-शतानि विवा रात्रौ सहस्राभ्येकविंशतिः ।
 जपो देव्याः समुद्दिष्टः सुलभो दुर्लभो जडैः ॥ १५६ ॥

Sakāreṇa bahir yāti hakāreṇa višet punaḥ /
 Haṃsahaṃsety amum mantram jivo japati nityaśaḥ // 155
 Ṣaṭ śatāni divā rātrau sahasrānyekaviṃśatiḥ /
 Japo devyāḥ samuddiṣṭaḥ sulabho durlabho jaḍaiḥ // 156

TRANSLATION

The breath is exhaled with the sound *sa* and then inhaled with the sound *ha*. (Thus) the empirical individual always recites this mantra *haṃsaḥ*. 155

Throughout the day and night, he (the empirical individual) recites this *mantra* 21,600 times. Such a *japa* (recitation) of the goddess is mentioned which is quite easy to accomplish; it is only difficult for the ignorant. 156

NOTES

The present verse 155 is not printed in the edition of *Vijñānabhairava* published in the Kashmir series of Texts and Studies. But this has been quoted by Kṣemarāja in his commentary on III. 27 of the *Śiva-sūtras*. This is definitely required, for without it, the sense is incomplete. Therefore, without disturbing the arrangement of the number of verses as given in the available edition of *Vijñānabhairava*, the verse as quoted by Kṣemarāja has been given above.

In verse No. 156, the reading of the last line as adopted in the available edition of Vijñānabhairava is as follows: *prāṇasyānte sudurlabhaḥ*. In this edition, it is the reading of Kṣemarāja that has been adopted.

The *mantra haṃsaḥ* is repeated by every individual automatically in every round of expiration—inspiration as the verse 155 clearly says. “The incoming breath produces the sound *ha* and the outgoing breath produces the sound *saḥ* spontaneously. “It is recited automatically in a natural way without any one’s conscious recitation. Hence it is called *ajapā-japa* i.e. automatic recitation. It is also known as *haṃsa mantra*. The *ha* of this *mantra* represents *śakti* and *saḥ* represents *Śiva*; *aṃ* in *haṃsaḥ* represents the living individual (*jīva*). This is known as *trika mantra* also, as it includes in itself the three realities of *Śiva*, *śakti* and *nara* or *jīva*. The aspirant has to concentrate on *aṃ*, the junction point of *ha* and *saḥ*.

One round of inspiration-expiration takes 4 seconds. So there is automatic *japa* of *haṃsaḥ* 15 times in a minute. In one hour, there is (15 × 60) 900 repetitions of this *japa*. In a full day and night, there are (900 × 24) 21,600 repetitions of this *japa*.

Kṣemarāja quotes the verse No. 156 in *Svacchandatantra* (VII. p. 20) and there also he adopts the reading given here. He has quoted the verse No. 156 in connexion with the following verse of *Svacchandatantra* :

“प्राणहंसे सदालीनः साधकः परतत्त्ववित् ।

तस्यायं जप उद्दिष्टः सिद्धिमुक्तिकलप्रदः ॥” (Verse 56)

“The advanced aspirant always reposes in *prāṇahaṃsa* i.e. the *prāṇaśakti* in *suṣumnā* and thus realizes the highest Reality. Because this *prāṇa* is associated with the universal I (*ahaṃ*) which is the very quintessence of all the *mantras*, therefore, it is known as *prāṇahaṃsa*. The *japa* or recitation of *haṃsa mantra* is indicated for him i.e. he who is absorbed in this *mantra* always sounds it automatically. It gives both supernormal powers and liberation.”

If the reading *prāṇasyānte sudurlabhaḥ* is adopted, the meaning would be “on the occasion of the last breath i.e. on the

occasion of death, one's identification of himself with this *ajapājapa* is difficult i.e. it is only the fortunate few who owing to excess of meritorious acts are able to maintain their identification with the *ajapājapa* at the last moment."

VERSES 157-160

इत्येतत्कथितं देवि परमामृतमुत्तमम् ।
 एतच्च नैव कस्यापि प्रकाश्यं तु कदाचन ॥ १५७ ॥
 परशिष्ये खले क्रूरे भ्रमक्ते गुरुपादयोः ।
 निर्विकल्पमतीनां तु वीराणामुन्नतात्मनाम् ॥ १५८ ॥
 भक्तानां गुरुवर्गस्य दातव्यं निविशङ्कया ।
 ग्रामो राज्यं पुरं देशः पुत्रदारकुटुम्बकम् ॥ १५९ ॥
 सर्वमेतत्परित्यज्य ग्राह्यमेतन्मृगेक्षणे ।
 किमेभिरस्थिरैर्देवि स्थिरं परमिदं धनम् ॥ १६० ॥

Ityetat kathitaṃ devi paramāmṛtam uttamam /
 Etac ca naiva kasyāpi prakāśyaṃ tu kadācana // 157
 Paraśiṣye khale krūre abhakte gurupādayoḥ/
 Nirvikalpamatināṃ tu vīrāṇām unnatātmanām // 158
 Bhaktānāṃ guruvargasya dātavyaṃ nirviśaṅkayā /
 Grāmo rājyaṃ puraṃ deśaḥ putradārakuṭumbakam // 159
 Sarvam etat parityajya grāhyaṃ etan mṛgekṣaṇe /
 Kim ebhir asthirair devi sthiram param idaṃ dhanam / 160

TRANSLATION

O goddess, I have explained to you this teaching which leads to the highest immortal state. This should never be revealed to any and every one, particularly to those pupils who belong to another tradition, who are mischievous, cruel, and wanting in devotion to their spiritual teachers.¹ On the contrary, this teaching should be imparted without the least hesitation to those whose minds are free from oscillating opinions,² to *viras*,³ to magnanimous ones and to those who are devoted to the line of spiritual teachers.

O gazelle-eyed one, renouncing all these, viz., one's village, kingdom, city, and country, son, daughter, and family, one

should lay hold of this teaching. What is the good of the above evanescent things? This is the lasting treasure.

NOTES

1. Unworthy pupils may misuse these teachings. So these should not be imparted to them..

2. *Nirvikalpamatinām* here does not mean 'whose minds are freed of all dichotomizing thought-constructs'. This is the highest stage. If they have already reached that stage, they do not require any teaching. The word *vikalpa* also means alternation, indecision, alternating opinion. It is in this sense that the word has been used here. So, here it means 'those who are free from oscillating opinions'.

3. The word *vīra* does not mean 'hero' here. It means *viśeṣeṇa trayati ātmānam iti vīraḥ* i.e. 'one who is self-controlled.' According to Śivopādhyāya, it means 'one who has cut asunder all doubts.'

VERSES 161-162

प्राणा अपि प्रदातव्या न देयं परमामृतम् ।
 श्रीदेवी उवाच
 देवदेव महादेव परितृप्तास्मि शङ्कर ॥ १६१ ॥
 रुद्रयामलतन्त्रस्य सारमद्यावधारितम् ।
 सर्वशक्तिप्रभेदानां हृदयं ज्ञातमद्य च ॥ १६२

Prāṇā api pradātavyā na deyaṃ paramāmṛtam /
 Śrī devī uvāca
 Devadeva mahādeva paritṛptāsmi śaṅkara // 161
 Rudrayāmalatantrasya sāram adyāvadhāritam /
 Sarvaśaktiprabhedānāṃ hṛdayaṃ jñātam adya ca // 162

TRANSLATION

Even life may be renounced, but this teaching which is like most excellent ambrosia should not be imparted (to undeserving one).

The goddess said

O great god, O god of all the gods, O benefactor, I am fully satisfied. Today, I have understood with certainty the quintessence of Rudrayāmalatantra¹, and also the heart of all the grades of śakti².

NOTES

1. The *tantra* that teaches the union of *Śakti* with *Śiva*. This is also the name of a book which teaches about the above union but which is now lost to us.

2. The grades of *Śakti* are (1) *parā*—highest, transcendent undifferentiated, (2) *parāparā*, the intermediate, unity in diversity (3) *aparā*, immanent, bringing about a sense of difference.

VERSE. 163

इत्युक्त्वानन्दिता देवी कण्ठे लग्ना शिवस्य तु ॥ १६३ ॥

Ity uktvānanditā devī kaṇṭhe lagnā śivasya tu // 163

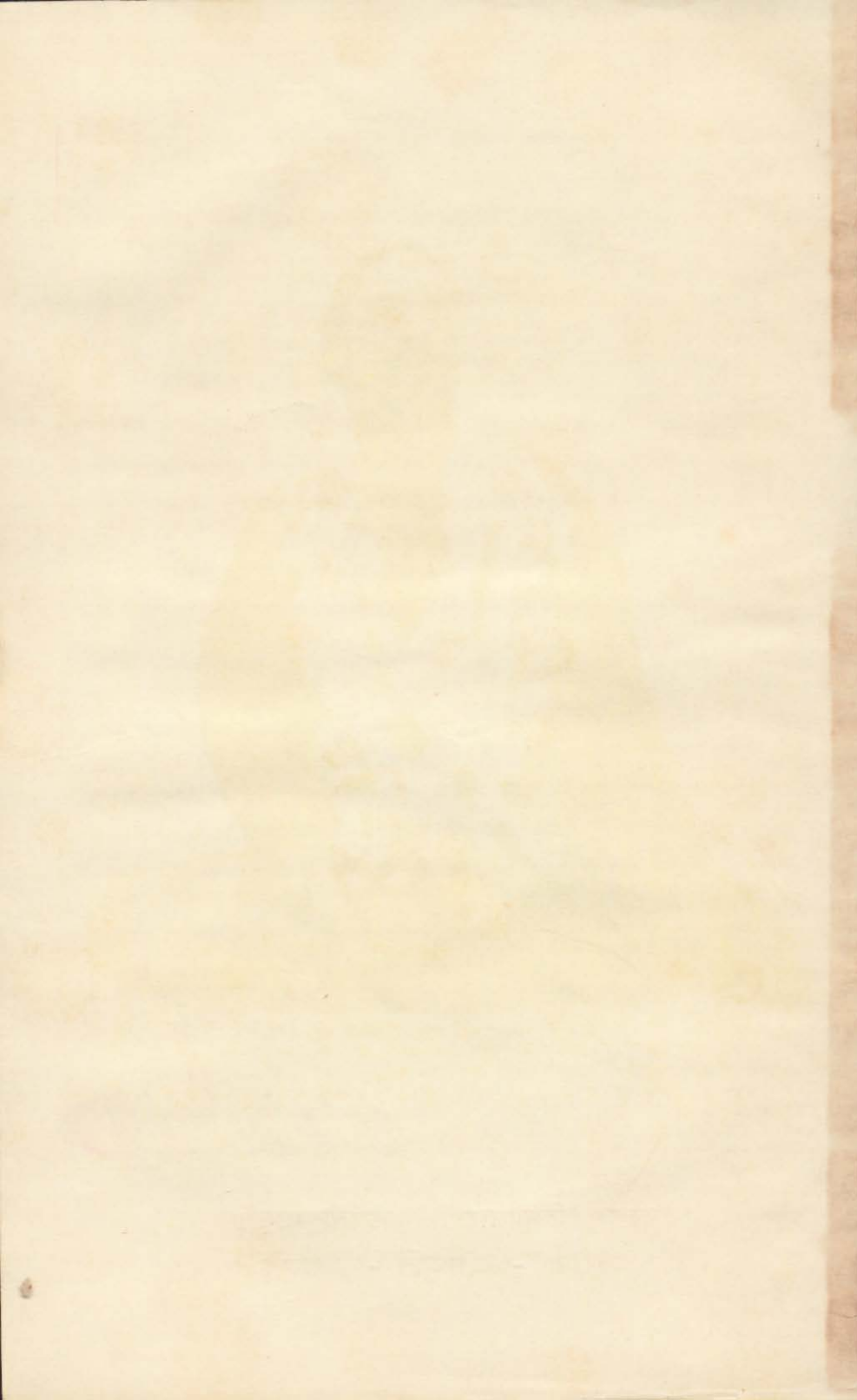
TRANSLATION

Having said the above, the goddess who was steeped in delight,¹ embraced Śiva.²

NOTES

1. She was steeped in delight, because all her doubts were resolved.

2. She was now established in her non-dual state; she became one with Śiva.



GLOSSARY OF TECHNICAL TERMS

A—Ā (अ—आ)

- Akula : Śiva.
- Aṇu : Infinitesimal point, the limited, empirical individual.
- Advaya : One without a second.
- Adhvan (Adhvā) : journey, way, course.
- Adhaḥ-kuṇḍalīnī : The field of kuṇḍalīnī from Lambikā to one-three-fourths of its folds, in the Mūlādhāra.
- Anacka : Consonant without a vowel.
- Anāhata : Interior automatic sound without any impact.
- Anugraha : Grace.
- Anuttara : The Incomparable, the Highest; the letter 'a' (अ).
- Anusvāra : Nasal sound on the top of a letter; representation of Śiva.
- Antarvyoma : The interior space where *prāṇa* and *apāna* are dissolved.
- Apara : Lower, immanent.
- Apāna : The breath of inhalation going down towards the anus.
Soma and *jīva* are synonyms of *apāna*.
- Amṛta : Ambrosia; the spiritual state in which further involution in matter is annulled.
- Artha : Object, goal, sense, perfect comprehension of reality.
- ardhacandra : Lit., demi-lunar; the second stage in the *ardhamātrā* (half of a mora) in the *japa* or recitation of *Aum*; subtle energy of sound.
- Ardhendu : -do-
- Avasthā : State; condition.
- Avikalpa : Intuitive apprehension, free of all thought-construct.
- Aśūnya : Non-void.
- Aham : I, absolute I.
- Ahantā : The state of absolute I; interiority : I-consciousness.
- Ahaṃkāra : Ego, ego-hood; the I-making principle.
- Ākāśa : Space; ether; the sky; the infinite;
- Āgama : Revealed text, traditional knowledge.

Āṇavopāya : The means whereby the *aṇu* or the empirical individual uses his own *karaṇas* or instruments i.e. senses, *prāṇa* and *manas* for self-realization. It includes disciplines concerning the regulation of *prāṇa*, rituals, *japa*, concentration, etc.

Ātman : Self.

Ānanda : Spiritual bliss.

Āveśa : Entry; absorption.

Āśaya : Disposition of mind; *antaḥ-karaṇa* or the psychic apparatus; mental deposits lying in the unconscious.

I—I (इ—ई)

Ichhā : Will; desire; impulsion, Ichhā-śakti—the power of will.

Idam : This, object.

Idantā : Thisness, objectivity.

Indrajāla : Lit., the net of Indra; magic ; Illusion;

Indriya : Organ of sense.

U—Ū (उ—ऊ)

Uccāra : Function of breath that rises up; the upward thrust or buoyancy of breath.

Udaya : Rise; awaking.

Udāna : The *prāṇa* that rises up in the *suṣumnā* at spiritual awakening.

Udyama : Emergence of Spiritual Consciousness.

Unmanā : The supramental śakti, the highest energy of *praṇava*.

Unmeṣa : Unfoldment; *jagadunmeṣa*—unfoldment of the world-process; *svarūpaunmeṣa*—unfoldment of spiritual consciousness.

Unmīlana samādhi : that state of the mind in which, even when the eyes are open, the external world appears as Universal Consciousness or Śiva.

Upādhi : Limiting adjunct or condition.

Ūrdhva kuṇḍalinī : the risen-up *kuṇḍalinī* when the *prāṇa* and *apāna* enter the *suṣumnā*.

Ka (क)

- Kañcuka : Covering of Mâyâ.
 Kanda : A bulbous organ, situated near the anus.
 Kañṭha : The *cakra* at the base of the throat.
 Kalâ : Energy; creativity; limited agency; phase of manifestation; part of letter or word.
 Kâla : Time; the category of time or time-principle.
 Kâlâgni : Kâlâgni Rudra—The Universal Destructive Fire that destroys all impurities, sins, etc.
 Kuṇḍalinî : The bio-psychic energy which in its inactive form lies like a snake folded up in three and a half folds round the *mûlâdhâra cakra* at the base of the spine.
 Kula : Undifferentiated Energy;
 Kuṭilâkṛti : A curved form in which *prâṇa* flows before the awakening of *Kuṇḍalinî*.
 Kumbhaka : Retention of breath.
 Kuhana : Magic or tickling of the arm-pit.
 Kevala : Alone, isolated.
 Kaivalya : Aloneness; isolation; aloofness from the influence of *prakṛti* or *mâyâ*.
 Koṭi : Point, initial or final.
 Kramamudrâ : A successive occurrence of *nimilana* and *unmtilana samâdhi*; the condition in which the mind by the force of *samâveśa* swings alternately between the internal (essential Self) and the external (the world which now appears as Śiva).
 Kriyâ : Activity; the power of activity.

Kṣa (क्ष)

- Kṣetra : Holy place; place of pilgrimage.
 Kṣobha : Agitation.

Kha (ख)

- Khecari mudrâ : Vide the note on *Khecari* under the verse 77.

Ga (ग)

- Grâhaka : Knower; subject.
 Grâhya : Known; object.

Ca (च)

- Cakra** : Centre of prāṇic energy. It is through the various *cakras* or centres of prāṇic energy that Kuṇḍalinī passes when she rises from Mūlādhāra and enters Brahma-randhra.
- Camatkāra** : The bliss of pure I-consciousness.
- Cit** : Absolute Consciousness.
- Cidākāśa** : The ether of consciousness.
- Cidghana** : Mass of consciousness.
- Cidānanda** : Consciousness-bliss.
- Cidānandaghana** : Mass of Consciousness-bliss.
- Citkalā** : Energy of consciousness.
- Citprakāśa** : Light of consciousness.
- Citi** : The consciousness-power of the Absolute that brings about the world-process.
- Citta** : Empirical mind.
- Citta viśrānti** : Repose of the empirical mind in the higher consciousness.
- Citta sambodha** : Awakening of the individual mind.
- Citta pralaya** : Dissolution of the empirical mind in the higher consciousness.
- Cintā** : Thought, idea.
- Cetanā** : Consciousness; consciousness intermediate between the highest level and the ordinary empirical consciousness.
- Caitanya** : Absolute Consciousness characterized by *svātantrya*, absolute autonomy and *jñāna* (knowledge) and *kriyā* (activity).

J (ज)

- Jagat** : The world process; the universe.
- Jagadānanda** : The bliss of the Self or the Divine appearing as the universe; the bliss of the Divine made visible.
- Japa** : Recitation.
- Jāgrat** : The waking condition.
- Jīva** : The living being; the individual soul; the empirical self.

- Jīvanmukta : One liberated while yet alive.
 Jīvanmukti : Liberation while one is alive.
 Jñāna : Knowledge; spiritual realization, the Śakti of Śiva; the specific śakti of Īśvara.
 Jñānin : The gnostic; one who has obtained spiritual realization.

T (त)

- Tattva : Thatness, the very being of a thing; constitutive principle; category of Reality; Ultimate Reality.
 Tantra : A scripture in general; Science of the cosmic spiritual forces, revealed work.
 Tāntrika : Follower of Tantra; pertaining to Tantra.
 Tirodhāna śakti : Power that obscures Reality.
 Turya or Turiya : The fourth state of consciousness beyond the state of waking, dream and deep sleep, and stringing together all the states; integral awareness; the metaphysical Self, distinct from the psycho-physical or empirical self; the *śākṣī* or witnessing consciousness.
 Turyātīta : The state of consciousness transcending the Turiya state; the state in which the distinctions of the three, viz., waking, dreaming and deep sleep states are annulled; the pure blissful consciousness in which there is no sense of difference, in which the entire universe appears as the Self.
 Trika : The system or philosophy of the triad—(1) Śiva, (2) Śakti and (3) Nara—the bound soul, or (1) *para*, the highest, non-different from Śiva, (2) *parāpara*, the intermediate state of identity in difference, (3) *apara*, the state of difference; the lower.

Da (द)

- Darśana : Intuitive vision; system of philosophy.
 Dāṛḍhya : Firmness of mind or concentration.
 Dṛḍha : Stable in concentration.
 Dṛṣṭi : Comprehensive vision.
 Diś : Direction.
 Deśa : Space; region.

Dvādaśānta : Distance or end of 12 fingers. This is measured in various ways : (1) A distance of 12 fingers from the tip of the nose in outer space is known as *bāhya dvādaśānta*. (2) A distance of 12 fingers from the *bāhya dvādaśānta* to the centre (*hṛdaya*) of the body is known as *āntara dvādaśānta*. (3) A distance of 12 fingers from *hṛdaya* upto *Kaṅṭha*. (4) There is a *dvādaśānta* from the palate to the middle of the eye-brows. (5) There is a *dvādaśānta* from the middle or centre of the eye-brows upto *Brahmarandhra*. This is known as *ūrdhva dvādaśānta*. This distance is of use only when the *kuṇḍalini* awakens.

Dha (ध)

Dhyāna : meditation.

Dhyāni : meditator.

Na (न)

Navātma : Of nine forms. For details, see note No. 4 under verse 2.

Nāḍī : subtle channel of *prāṇa*.

Nāda : interior spontaneous sound.

Nāda-bindu : The first creative pulsation and its compact mass; the creative sound and light; Śakti and Śiva.

Nādānta : Subtle energy of *prāṇava*.

Nibhālana : perception; mental practice.

Nimeṣa : closing of the eye: involution; dissolution of the world.

Nimīlana samādhi : the inward meditative condition in which the individual consciousness gets absorbed in the Universal consciousness.

Niyati: limitation of cause-effect relation; Spatial limitation.

Nirādhāra : without support-objective or subjective.

Nirāśraya : without any prop or base.

Nirodhikā or nirodhīnī : a subtle energy of *prāṇava*.

Nirvikalpa : higher consciousness free of all thought-constructs.

Niveśa or niveśana : entry into the Universal Consciousness.

Niṣkala : partless; undivided, Śiva above manifestation or creation.

Nistaraṅga : free of undulation or commotion.

Pa (प)

Pati : Śiva; a liberated individual.

Para : the highest; the Supreme.

Para pramātā : the highest experient, *parama Śiva*.

Parama Śiva : the Highest Reality, the absolute.

Paramātmā : the supreme Self.

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

Parāmarśa : Seizing mentally, experience, comprehension, remembrance; referring or pointing to: a letter; consciousness of a letter.

Parāpara : intermediate stage of śakti; both supreme and non-supreme; both identical and different; unity in diversity.

Parāvāk : the unmanifest Śakti or vibratory moment of the Divine; Logos; cosmic ideation.

Parā-śakti : highest śakti of the Divine; citi.

Paśu : the bound soul; the *jīva*; the empirical self; the individual.

Paśyantī : the Divine view of the universe in undifferentiated form; *vāk śakti*, going forth as seeing, ready to create in which there is no differentiation between *vācya* (object) and *vācaka* (word).

Puruṣa : the Self.

Puryaṣṭaka : the city of the group of eight i.e. the subtle body consisting of the five *tanmātras*, *buddhi*, *manas* and *ahamkāra*.

Pūrṇa : perfect; full of divine consciousness.

Pūrṇāhantā : the perfect I-consciousness of Śiva; non-relational I-consciousness.

Prakāśa : the light of consciousness, the principle of Self-revelation.

Prakṛti : the primordial source of objectivity from *buddhi* down to earth.

Pratibhā : The illumination of the I-consciousness of Śiva; a synonym of *parāvāk*;

- Pratyabhijñā : recognition.
 Pramātā : The knower; the subject: the experient.
 Pramātṛtā : knowership.
 Pramāṇa : means of knowledge; knowledge.
 Prameya : Object of knowledge.
 Prasara : expansion; manifestation of Śiva in the form of the universe through His Śakti.
 Prāṇa : In general the vital energy; specifically, the vital breath in exhalation.
 Prāṇaśakti : Vital energy; bioplasma.
 Prāṇana : the animating principle, the principle of all the *prāṇas*.
 Prāṇāyāma : breath control.

Ba (३)

- Bindu : written also as vindu—a point, a metaphysical point; concentration of luminous energy; compact mass of śakti gathered into an undifferentiated point ready to create; *paraḥ pramātā*—the highest experient; the *anusvāra* or nasal sound indicated by a dot on a letter indicating the fact that Śiva in spite of the manifestation of the universe is undivided; symbol of Śiva; a śakti of *prāṇa*.
 Buddhi : the intellect; the ascertaining intelligence; sometimes the higher mind; the super personal mind; intuitive aspect of consciousness by which the essential Self awakens to truth.
 Bodha : Enlightenment; spiritual awakening.
 Brahma : the highest reality (existence-consciousness-bliss).
 Brahmanāḍī : *suṣumnā*, the *madhya nāḍī*, the central subtle channel of *prāṇa*.
 Brahmarandhra : *Sahsrāra cakra*; the *prāṇic* centre at the top of the head.

Bha (३)

- Bhakti : Devotion.
 Bharitā : plenitude, fulness.
 Bhāva : existence—both internal and external; existent; object.

- Bhāvanā : Creative contemplation; powerful employment of imagination.
- Bhuvana : world.
- Bheda : difference.
- Bhairava : The Highest Reality, *bha* indicating *bharaṇa* or maintenance of the world, *ra ravaṇa* or withdrawal of the world, and *va, vamaṇa* or projection of the world.
- Bhairavī : Śakti of Bhairava.
- Bhairava or bhairavī mudrā : The posture in which the gaze is turned outwards without the twinkling of the eyes, and the attention is turned inwards.
- Bhrūmadhya : the centre or middle of the eye-brows.
- Bhoga : experience, sometimes used in the narrow sense of enjoyment.
- Bhoktā : experient.

Ma (म)

- Mati : understanding; intuitive intelligence.
- Madhya : centre; the central consciousness; the pure I-consciousness; the *suṣumnā* or central *prāṇic nāḍī*; internal; gap, middle.
- Madhyadhāma : Suṣumnā, also known as *brahmanāḍī*.
- Madhyama-pada : the central or middle state.
- Madhyamā : Śabda in its subtle form as existing in the mind or *antaḥkaraṇa* prior to its gross manifestation.
- Madhyaśakti : *Samvit-śakti*, the central consciousness-power.
- Manas : the internal sense, the empirical mind.
- Mantra : a sacred or mystic formula for recitation.
- Mantra-vīrya : the power of *Mantra*.
- Marut : Breath (exhalation or inhalation).
- Mala : dross; limitation which hampers the free expression of the Spirit.
- Mahābodha : the great awakening, the grand illumination.
- Mahāmantra : the grand *mantra* of the supreme I-consciousness.
- Mahāvyaṅgi : the grand fusion; the grand pervasion.
- Mahāsattā : the Highest Reality which is absolute Light and freedom and the source of all existence.
- Mahāśūnya : the great void.

- Māyā : the finitizing or limiting principle of the Divine; Illusion.
- Māyātattva : the principle of veiling the Infinite and projecting the finite; the source of the five *kañcukas*.
- Māyāpramātā : the empirical self, governed by Māyā.
- Māyāśakti : the power of Divine for finitizing or limiting.
- Māyīya mala : limitation due to Māyā which gives to the soul its gross and subtle bodies.
- Mukti : liberation.
- Mudrā : Yogic posture as aid in concentration, that which gives the bliss of spiritual consciousness.
- Mūlādhāra : the prāṇic centre below the genitals.
- Meya : object.
- Mokṣa : liberation.
- Moha : delusion.
- Yugapat : simultaneously.
- Yogī : one who is seeking to or has been able to unite with the Universal consciousness.
- Yogīndra : the great yogī who has attained the *sāmbhava* state.
- Yoginī : the divine energy of Bhairava.

Ra (ॠ)

- Rajas : the principle of motion, activity and disharmony, a constituent of *Prakṛti*
- Rasa : Flavour; aesthetic rapture
- Rāga : Passion; intense desire for and attachment to an object; one of the *kañcukas* of māyā on account of which there is limitation by desire.
- Rudrayāmala : intimate union of Rudra and His Śakti.
- Rūpa : Form; essence.

La (ॡ)

- Laya-nilaya : absorption.
- Līna : absorbed.

Va (ॢ)

- Vapus : (bhairavasya) form; the nature of Bhairava, cosmic essence.

- Varṇa : letter; sound of letter; subtle energy of speech.
- Vahni : a technical word of *Saiva Yoga*, meaning entering completely into the root and half of the middle of *adhaḥkuṇḍalīnī*.
- Vācaka : word; indicator.
- Vācya : object; the indicated.
- Vāmeśvarī : the divine *śakti* that emits i.e. projects the universe out of the Absolute and produces the reverse consciousness of difference.
- Vikalpa : idea, ideation; dichotomising thought-construct.
- Vikalpanam : the differentiation-making activity of the mind.
- Vikalpa-kṣaya : the dissolution of Vikalpas.
- Vikāsa : efflorescence; unfoldment; development.
- Vijñāna : consciousness; supreme consciousness.
- Vidyā : limited knowledge; pure knowledge (cf. *Śuddha vidyā śakti*).
- Vibhūti : splendour: supernormal power.
- Vimarśa : experience; the Self-consciousness of the supreme, full of *jñāna* and *kriyā* which brings about the world-process.
- Vimarśana : intuitive awareness.
- Viyat : space; sky.
- Vilaya : concealment.
- Viṣa : a technical word of *Saiva yoga*, meaning entering into the remaining half and wholly into the top of *adhaḥkuṇḍalīnī* right upto the portion where *ūrdhva-kunḍalīnī* ends (from the root *viṣ* to pervade).
- Viśrānti : rest; peace.
- Viśva : the all; the cosmos; the universe.
- Viśvamaya : *viśvātmaka*—immanent.
- Viśvottīrṇa : transcendent.
- Visarga : *Śiva's* power of projection of the universe; *śakti*; two dots placed perpendicularly one upon the other after a letter, giving the sound *ha*.
- Vīrya : virility, vitality; *mantra-vīrya* the virility of *mantra*.
- Vaikhari : *Śakti* as gross word or speech.
- Vṛtti : mode, fluctuation.
- Vaiśamya : difference, disquietude of duality.
- Vyāna : the pervasive *prāṇa*.
- Vyāpta : completely pervaded.

- Vyāpti : pervasion; fusion in the whole, in Śiva.
 Vyāpinī : all-pervasive energy of *praṇava*.
 Vyutthāna : lit.; rising, coming to normal consciousness after
 trance.
 Vyāmohitatā : delusion.
 Vyoma : sky; the infinite sky of consciousness; *antar vyoma*,
 the space in the mystic centre.

Śa (श)

- Śakti : Power, identical with Śiva; Śakti as a door of entrance
 into Śiva (verse, 20); woman (verses 69-70)
 Śakti-pāta : descent of the divine Śakti, grace.
 Śakti-vikāsa : unfoldment of śakti; concentration of attention
 on the inner consciousness even when the senses are open
 to their respective objects.
 Śakti-saṅkoca : withdrawal of attention from sense activity and
 turning it towards the inner reality.
 Śabda : word; sound.
 Śabda brahma : Sound in its absolute state; ultimate Reality
 in the form of vibration of which human word is a gross
 representation. In this state, thought and word are one.
 Śabda-rāśi : totality of words.
 Śāktopāya : the means of approach to the Divine through Śakti,
 the ever-recurring thought of oneself being essentially Śiva
 or the supreme I-consciousness.
 Sāmbhavopāya : the direct approach to Śiva: sudden emergence
 of Śiva-consciousness without any *vikalpa* by a mere hint
 that one's essential Self is Śiva.
 Śikhānta : Brahmarandhra.
 Śiva-Vyāpti : fusion with Śiva; absorption of the universe in
 Śiva.
 Śuddha vidyā : the fifth *tattva* counting from Śiva, the stage in
 which there is identity in diversity.
 Śuddha adhvā : the pure course; the extra-mundane existence
 — the first five *tattvas*;
 Śūnya : void, the state in which no object is experienced.
 Śūnyātiśūnya : absolute void.

Śūnyatā : vacuity.

Śūnyapramātā : the experiencer of the void: pralayākala.

Ṣa (ष)

Ṣaḍadhvā : the six forms of manifestation — three on the subjective side, *varṇa*, *mantra* and *pada* and three on the objective side, *kalā*, *tattva*, *bhuvana*.

Ṣaṣṭha-vaktra : lit. the sixth organ or *meḍhra kanda* near the root of the rectum.

Sa (स)

Saṃkalpa : resolve; the synthetic activity of thought.

Saṅkoca : contraction of *Śakti*, the means to enter the heart or mystic centre.

Saṃvid-saṃvitti : Consciousness; universal consciousness.

Saṃskāra : the residual traces of the mind lying in the unconscious.

Sakala : all the *jīvas* from gods down to the mineral who rest in *māyā tattva*. They have no knowledge of the real Self and their consciousness is only that of diversity.

Sattā : existence; ultimate reality

Sattāmātra : pure existence, mahā sattā—transcendental reality.

Sādāśīva : the third *tattva*, counting from *Śiva*. At this stage the I-experience is more important than the this-experience.

Ichhā or will is predominant in this *tattva*.

Samatva-samatā : equality, perfect harmony.

Samanā : the energy of *praṇava* below the highest.

Samarasa : one having the same feeling or consciousness, identical.

Samhāra : withdrawal, reabsorption.

Saṃsāra : transmigratory existence : world-process.

Saṃsārin : transmigratory being.

Samādhi : collectedness of mind, trance.

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

Samāveśa : total absorption.

- Samāpatti : Sometimes synonym of samādhi, consummation, attainment of psychic at-one-ment.
- Sarvakartṛtva : omnipotence.
- Sarvaga : omnipenetrant.
- Sarvajña : omniscient.
- Sarvajñatva : omniscience.
- Sāmarāṣya : identity of consciousness—union of Śiva and Śakti.
- Sāra : quintessence.
- Siddhi : Supernormal power.
- Suṣupti : the condition of dreamless sleep.
- Suṣumnā : the middle or central *prāṇic nāḍī* or channel.
- Sūkṣma : subtle.
- Sṛṣṭi : letting go, manifestation, emanation.
- Stabdha : immovable.
- Sthiti : maintenance (of the universe); spiritual station.
- Sthūla : gross.
- Spanda : divine activity, the dynamic aspect of Śiva; primordial creative pulsation.
- Sphurattā : flashing consciousness.
- Svatantra : autonomous; of absolute will.
- Svātantrya : the absolute autonomy of the Supreme.
- Svapna : the dream condition.
- Svarūpa : one's own form; real nature: essence.
- Svasthiti or Svasthā : staying in one's essential state.
- Svātma : one's own Self.
- Svecchā : Śiva's or Śakti's own Will; synonymous with *svātantrya*.

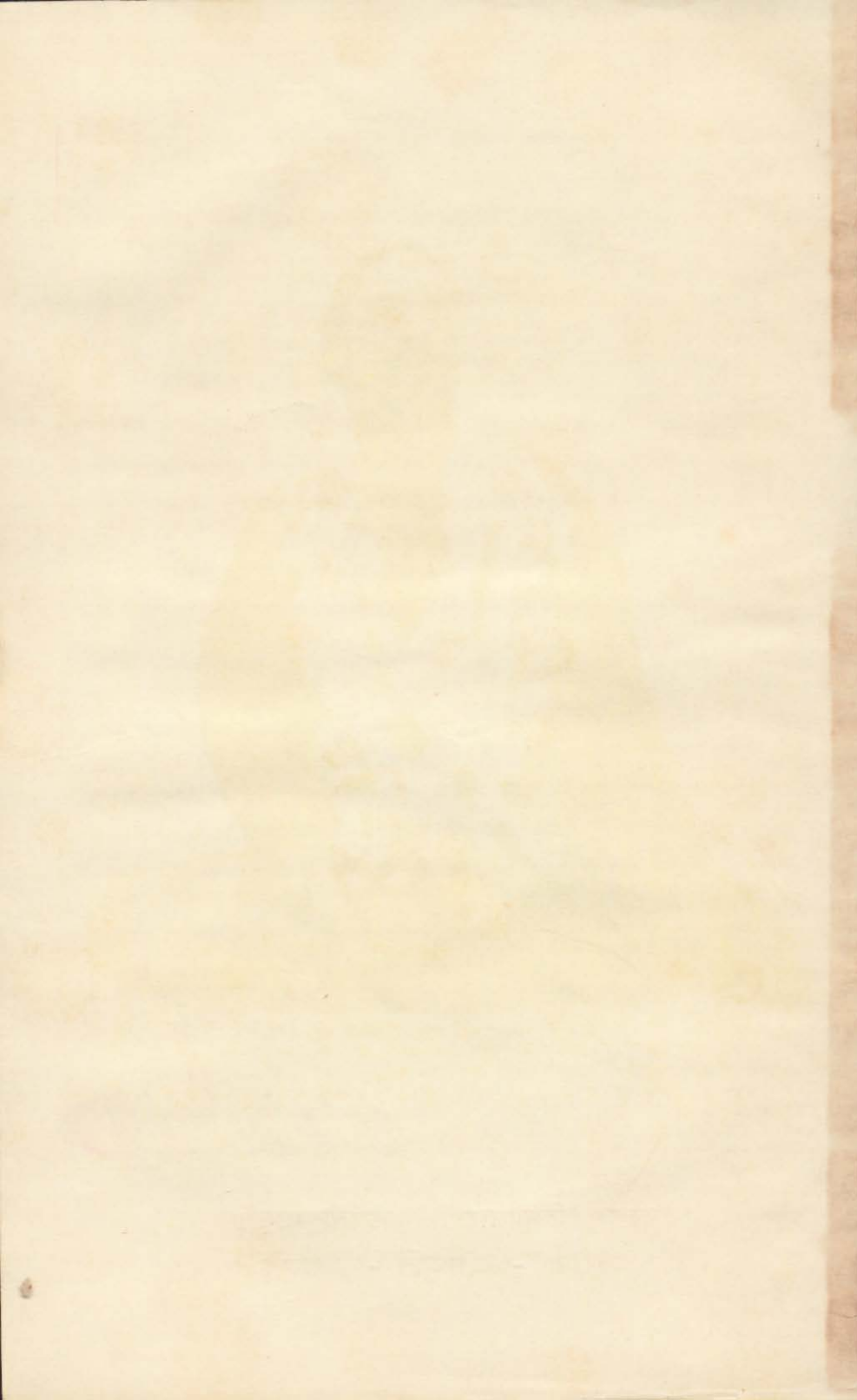
Ha (ह)

- Ha : symbol of śakti; the divine energy as imperceptible, spontaneous sound in the living being.
- Haṭhapāka : persistent process of assimilating experience to the consciousness of the experient.
- Haṃsa : the *prāṇa* and *apāna* breath—*apāna* sounding inaudibly as 'ha' and *prāṇa* sounding inaudibly as *saḥ* with the *anusvāra* (am) at the junction point forming *haṃsaḥ* which sounds in every living being spontaneously every

moment. This is known as *ajapā japa*, because every living being goes on repeating it automatically without any conscious effort on his part. When one consciously observes this process, it is known as *haṃsa mantra*. By conscious repetition it gets converted into *so'ham* (I am He i.e. Śiva).

Haṃsaḥ is also symbol of a *jīva*, the empirical individual.

Hṛdaya : heart, the mystic centre, the central consciousness.



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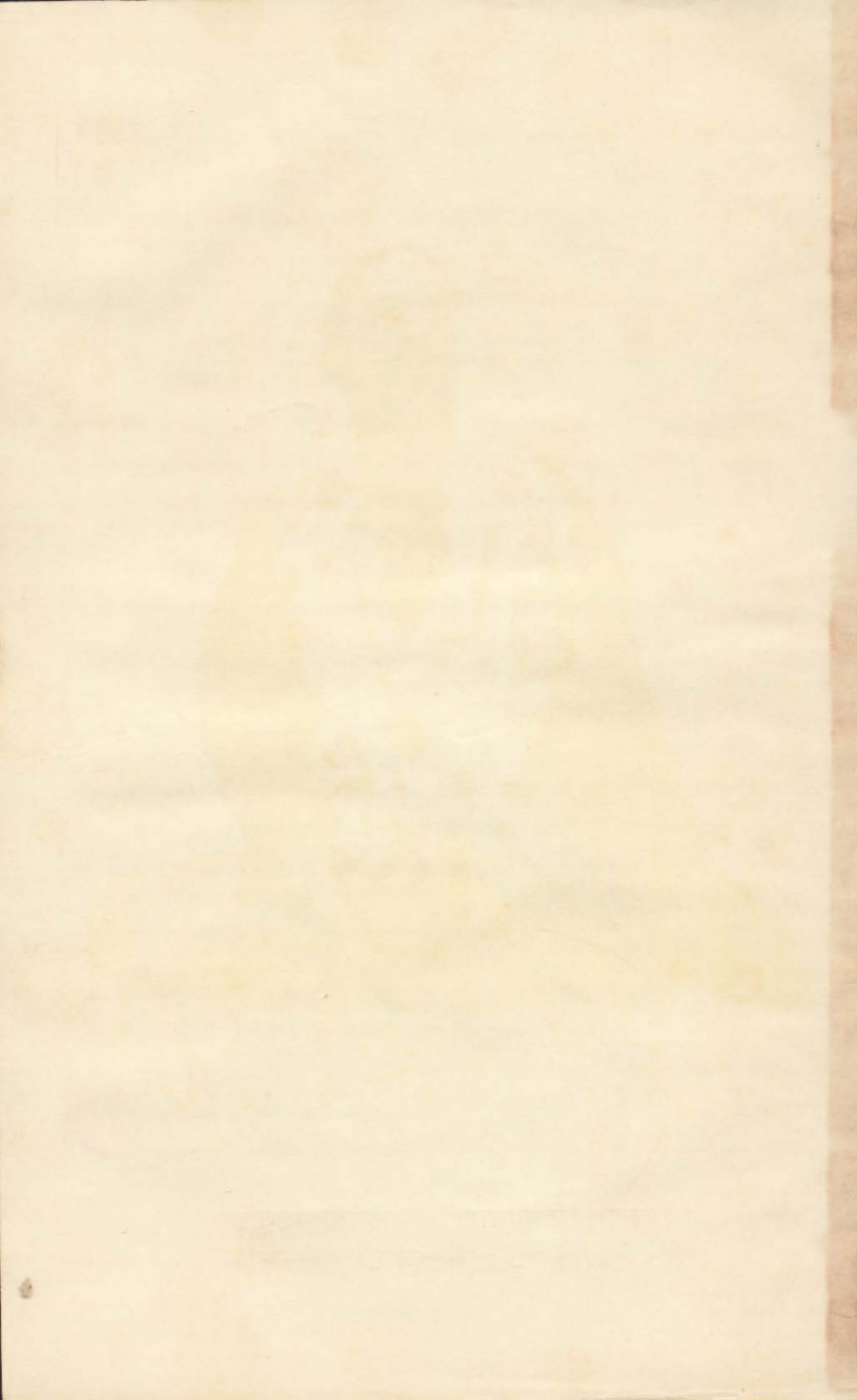
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