

Spanda-Kārikās

The Divine Creative Pulsation



J A I D E V A S I N G H

SPANDA-KĀRIKĀS

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The Divine Creative Pulsation

*The Kārikās and the Spanda-nirṇaya
Translated into English by*

JAIDEVA SINGH

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DEDICATED

*With profound respects to Svami Laksmana Joo,
the doyen of Śaivāgama*

PREFACE

The Spandakārikās are a number of verses that serve as a sort of commentary on the Śiva-sūtras. According to Śaivāgama, the Divine Consciousness is not simply cold, inert intellection. It is rather *spanda*, active; dynamic, throbbing with life, creative pulsation.

In Śiva-sūtras, it is the *prakāśa* aspect of the Divine that is emphasized; in Spandakārikās, it is the *vimarśa* aspect that is emphasized. Together, these two books give an integral view of Śaiva philosophy.

Kṣemarāja has written a commentary on Spandakārikās, titled *Spanda-nirṇaya*. He is fond of sesquipedalian compounds, long and windy sentences, but he is very profound in the comprehension of the subject and so cannot be ignored.

I have tried to provide a readable translation of both the kārikas and the Spanda-nirṇaya commentary.

Each *kārikā* (verse) is given both in Devanāgarī and Roman script, followed by its translation in English. This is followed by Kṣemarāja's commentary in Sanskrit. Then follows an English translation of the commentary. After this, copious notes are added on important and technical words. Finally, I have given a running exposition of each *kārikā* in my own words.

The text and commentary published in the Kashmir Series of Texts and Studies have been adopted. A few misprints that occurred in the above edition have been corrected with the assistance of Svāmī Lakṣmaṇa Joo. I am deeply indebted to him for his luminous exposition of this important text.

A long Introduction has been given in the beginning of the book, and a glossary of technical terms and an Index have been appended at the end.

Varanasi
12.4.1980

JAIDEVA SINGH



Sadguru Swami Muktananda

BLESSINGS

Spanda Kārikās is one of the important works of Kashmir Śaivism. The doctrine of Spanda is scientific. Modern scientists have discovered that the world was created from the vibration of the first explosion and that the universe is still expanding. Yet so far they have not been able to find out how the first explosion occurred. However, the ancient scriptures of the Spanda doctrine have always contained the knowledge that this vibration is the Spanda or throb of the Absolute Reality, the Universal Consciousness which is also called Śiva. The world came into existence with the throb of His opening eye. Jñāneśvara Mahārāja has described Lord Śiva as having the mudrā of expanding universe.

It is a matter of great satisfaction to know that the work which reveals this truth is now available in English. Modern scientists will definitely make use of it to enhance their knowledge. In America when I meet with scientists, I always refer to the doctrine of Spanda. They express interest and desire to read about it.

I welcome Jaideva Singh, who helps to spread this supreme wisdom of Kashmir. In the company of great beings he has acquired the knowledge of the truth. He has also translated and explained in English such great works of Kashmir Śaivism as *Śiva Sūtras*, *Pratyabhijñāhṛdayam*, and *Vijñāna Bhairava*. In this way, he has helped the people of English speaking countries who desired to know this doctrine. I hope his work in this direction continues for a long time.

Let the humanity of the world benefit by the knowledge contained in this work.

Miami, USA
15-4-1980

— Swami Muktananda

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INTRODUCTION

Spandakārikās—The importance of the book

Spandakārikās are a sort of commentary on the Śiva-sūtras. The word *kārikā* means 'a collection of verses on grammatical, philosophical or scientific subjects.' The word *spanda* literally means a 'throb.' It connotes dynamism or the dynamic aspect of the Divine, the Divine creative pulsation.

The Self, according to *Spandakārikās*, is not simply a witnessing consciousness, but is characterized by both cognition and activity. He who is in communion with this active Self can alone rise to the status of his highest being.

The author of Spandakārikās

The opinion regarding the authorship of *Spandakārikās* is divided. According to Bhāskara and Utpala Vaiṣṇava or Bhaṭṭa Utpala, both of whom flourished in the second and third quarters of the 10th century A.D., the author of these *kārikās* was Kallaṭa who was the chief disciple of Vasugupta.

Bhāskara says in his Śiva-sūtra-vārttika that Kallaṭa wrote a commentary, called *Spanda-sūtras* on the three sections of the Śiva-sūtras, and a commentary, called *Tattvārtha-cintāmaṇi* on the fourth section of the Śiva-sūtras.¹

Bhaṭṭa Utpala, in his commentary, on the *Spandakārikās*, entitled *Spandapradīpikā*, says in the 53rd verse that Bhaṭṭa Kallaṭa duly versified the secret doctrine after receiving it from his *guru* (spiritual guide) Vasugupta who had clear insight into Reality.²

Kṣemarāja and Maheśvarānanda attribute the authorship of the *kārikās* to Vasugupta. Both refer to the following verse :

¹व्याकरोत्त्रिकमेतेभ्यः स्पन्दसूत्रैः स्वकैस्ततः ।

तत्त्वार्थचिन्तामण्याख्यटीकया खण्डमन्तिमम् ॥ S. S. V. pp. 2-3.

²वस्तुगुप्तादवाप्येदं गुरोस्तत्त्वार्थदर्शिनः ।

रहस्यं श्लोकयामास सम्यक् श्रीभट्टकल्लटः ॥

लब्ध्वाप्यलभ्यमेतज्ज्ञानधनं हृद्गुहान्तःकृतनिहिते ।

वसुगुप्तवच्छिवाय हि भवति सदा सर्वलोकस्य ॥

“As on the attainment of this treasure of knowledge which is difficult of attainment, and on its being well preserved in the cave of the heart, it has been for the good of Vasugupta, so also on the attainment and on its being well preserved in the cave of the heart, it would always be for the good of all.”

This verse is, however, not found in the recension of Bhaṭṭa Utpala, Kallaṭa and Rāmakaṇṭha.

In his commentary on Spandakārikās, called *ṛtti*, Kallaṭa makes the following concluding remark :

दुब्धं महादेवगिरौ महेशस्वप्नोपदिष्टाच्छिवसूत्रसिन्धोः ।

स्पन्दामृतं यद्वसुगुप्तपादैः श्रीकल्लटस्तत्प्रकटीचकार ॥

On the basis of this verse, some writers have concluded that Kallaṭa was the author of the Spandakārikās. But Kallaṭa specifically says *Yat Spandāmṛtaṁ Vasuguptapādaiḥ dṛbdham*, i.e. ‘the Spandakārikās which were composed by Vasugupta. *spandāmṛtam* is only another name for Spandakārikās. The word *dṛbdham* only means ‘strung together, arranged, composed’ and *Vasuguptapādaiḥ* only means ‘by revered Vasugupta.’ Regarding himself, Kallaṭa only claims to have brought it to the notice of the people. “Vasugupta-pādaiḥ dṛbdham” clearly shows that the Kārikās were composed by Vasugupta.

The truth, therefore, seems to be that Vasugupta actually composed the Kārikās, taught them to Kallaṭa, and Kallaṭa only publicized them.

Commentaries

Four commentaries are available on these Kārikās, viz., (1) the *ṛtti* by Kallaṭa, (2) the *Vivṛti* of Rāmakaṇṭha, (3) the *Spandapradīpikā* of Bhaṭṭa Utpala and (4) the *Spandasandoha* and *Spanda-nirṇaya* of Kṣemarāja.

Kallaṭa flourished in the second and third quarter of the 9th century A.D. On these *kārikās*, he has written a commentary, called *ṛtti*. It gives a simple meaning of these verses. He has divided the *kārikās* into three *niḥśyandas* or sections. The first

niḥṣyaṇḍa contains twentyfive verses, and is designated by him as *svarūpa-spanda*. It gives the essential nature of *spanda*. The second section is named by him *sahaja-vidyodaya* i.e. the emergence of *Sahaja-vidyā*. It contains seven *Kārikās* (verses) from 26 to 32. The third section is named *vibhūti-spanda* or supranormal powers acquired through *spanda*. It contains twenty verses from 33 to 52.

Rāmakaṇṭha wrote a commentary, called *Vivṛti*. He calls himself a pupil of Utpaladeva, the grand teacher of Abhinavagupta. He, therefore, flourished in the second and third quarters of the 10th century A.D. He closely followed the *Vṛtti* of Kallaṭa in his interpretation of the *kārikās*. He himself says so in the colophon of his commentary *Saṃpūrṇā iyaṃ vṛtyanusārīṇī spandavivṛtiḥ*. "This *Spanda-vivṛti* closely following the *vṛtti* (of Kallaṭa) is finished." His division, however, of the sections of the *Kārikās* is different. His first section includes sixteen verses and he names it *vyatirekopapattinirdeśaḥ* i.e. the section that points out the proved distinction of the knower from the known.

His second section includes eleven verses and is named *vyatirikta-svabhāvopalabdhiḥ* i.e. the acquisition of distinct nature.

His third section includes only three verses and is named *Viśva-svasvabhāva-śaktyupapattiḥ* i.e. the universe is only a manifestation of one's own essential nature.

His fourth section includes twenty-one verses and is named, *abhedopalabdhiḥ* i.e. realization of identity with the Divine. He adds one more verse to this section expressive of the obeisance of the writer to his *guru*.

Bhaṭṭa Utpala or Utpala Vaiṣṇava wrote a commentary entitled *Spandapradīpikā*. He flourished in the second and third quarters of the 10th century A.D. He says in his commentary that he was born in a place called Nārāyaṇa in Kashmir and that his father's name was Trivikrama. His commentary consists mostly of parallel quotations from other sources.

Kṣemarāja first of all wrote a commentary, called *Spandasandoha* only on the first verse of *Spandakārikā*. Later on, at the persistent request of his pupil, Śūra he wrote

Spandanirṇaya, a commentary on the whole book. He flourished in the last quarter of the 10th and first quarter of the 11th century. He was Abhinavagupta's cousin and pupil. His commentary on Spandakārikā is exceedingly scholarly and bears the stamp of his teacher's profundity. According to him, Bhaṭṭa Lollaṭa had also written a commentary on these *kārikās*, but that is not available now.

He has divided the *kārikās* into four sections. The first section consists of twenty-five verses. Like Kallaṭa he has named this section as *svarūpa-spanda*. His second section consists of seven verses, and like Kallaṭa, he names it *Sahaja-vidyodaya*.

His third section consists of nineteen verses, and like Kallaṭa, he names it *Vibhūtispanda*. Kallaṭa has added one more verse in this section which is only expressive of homage to the guru, and cannot, by any stretch of imagination, be included in *Vibhūti* (supernormal powers). Kṣemarāja has thrown this laudatory verse and one more verse descriptive of the fruit of this knowledge in a separate fourth section.

What is Spanda ?

Spanda is a very technical word of this system. Literally, it is some sort of movement or throb. But as applied to the Divine, it cannot mean movement.

Abhinavagupta makes this point luminously clear in these lines :

“स्पन्दनं च किञ्चित्चलनम् । स्वरूपाच्च यदि वस्त्वन्तराक्रमणं, तच्चलनमेव,
न किञ्चित्त्वम् । नोचेत्, चलनमेव न किञ्चित् । तस्मात्स्वरूप एव क्रमादिपरि-
हारेण चमत्कारात्मिका उच्छलता..... स्पन्द इत्युच्यते” । (परा० त्रि० वि०,
पृष्ठ २०७)

“Spandana means some sort of movement. If there is movement from the essential nature of the Divine towards another object, it is definite movement, not some sort, otherwise, movement itself would be nothing. Therefore, *Spanda* is only a throb, a heaving of spiritual rapture in the essential nature of the Divine which excludes all succession. This is the significance of the word *Kiñcit* in *kiñcit calanam* which is to be interpreted as “movement as it were.”

Movement or motion occurs only in a spatio-temporal framework. The Supreme transcends all notions of space and time. *Spanda*, therefore, in the case of the Supreme is neither physical motion, nor psychological activity like pain and pleasure, nor *prāṇic* activity like hunger or thirst. It is the throb of the ecstasy of the Divine I-consciousness (*vimarśa*). The Divine I-consciousness is spiritual dynamism. It is the Divine creative pulsation. It is the throb of Śiva's *svātantrya* or absolute Freedom.

If *Spanda* is not any kind of movement, how can the application of this word be justified to the activity of the Supreme, for the word *Spanda* means 'a somewhat of motion?' This is the explanation offered by Abhinavagupta.

“स्पन्दनं च किञ्चित् चलनम् । एषैव च किञ्चिद्रूपता यद् अचलमपि चलम् आभासते इति, प्रकाशस्वरूपं हि मनागपि नातिरिच्यते अतिरिच्यते इव इति अचलमेव आभासभेदयुक्तमेव च भाति इति ।”

(I. Pr. V. I. 5, 14, p. 208)

“*Spandana* means a somewhat of movement. The characteristic of 'somewhat' consists in the fact that even the immovable appears 'as if moving,' because though the light of consciousness does not change in the least, yet it appears to be changing *as it were*. The immovable appears as if having a variety of manifestation.”

Spanda is, therefore, spiritual dynamism without any movement in itself but serving as the *causa sine qua non* of all movements.

The Infinite Perfect Divine Consciousness always has *vimarśa* or Self-awareness. This Self-awareness is a 'subtle activity which is spiritual dynamism, not any physical, psychological or *prāṇic* activity. As Utpaladeva puts it in *Īśvarapratyabhijñā* :

स एव विमृशत्त्वेन नियतेन महेश्वरः ।

विमर्श एव देवस्य शुद्धे ज्ञानिक्रिये यतः ॥

(I, 8. 11)

The Divine is termed the great Lord (*Maheśvara*) because of His ever-present, immutable Self-awareness (*vimarśa*). That Self awareness in its absolute Freedom constitutes Divine (*śuddha*—pure) knowledge and activity.” *Spanda* is only another name of Self-awareness or *Vimarśa*. As Kṣemarāja puts it, *Spanda* also

connotes the *svātantrya* or absolute Freedom of the Divine (*Bhagavataḥ svātantrya-śaktiḥ*). *Vimarśa*, *parāśakti*, *svātantrya*, *aiśvarya*, *kartṛtva*, *sphurattā*, *sāra*, *hṛdaya*, and *spanda* are synonymous in Śaivāgama.

Sections of Spandakārikās

While the verses of the text are practically the same in all the editions available, they have been divided under different sections somewhat differently by each editor and commentator. The topics under each section are given in this book as described by Kṣemarāja.

I. SECTION

Svarūpaspandaḥ or Spanda as the Essential Nature of Śiva

1. The first verse of this section describes *Spanda-śakti* represented by the *unmeṣa* (emergence) and *nimeṣa* (submergence) of the *Śakti* (primal energy) of *Śiva*. As Kṣemarāja puts it, it is the essential nature of *Śiva* and also that of the empirical individual (*sphurattāsāra-spandaśaktimaya-svasvabhāva*).

Unmeṣa and *nimeṣa* are only figuratively spoken of as occurring one after the other. As a matter of fact, they occur simultaneously (*yugapadev unmeṣa-nimeṣobhayarūpām pratibhām bhagavatīm vicinvantu mahādhiyaḥ*).

In activity, there is no depletion of *Spanda-śakti* as there is of physical energy. *Leliḥānā sadā devī sadā pūrṇā ca bhāsate* i. e. This goddess is always engaged in exercising her energy in withdrawal and yet always appears as replete."

वस्तुतस्तु न किञ्चिदुदेति व्ययते वा, केवलं स्पन्दशक्तिरेव भगवत्यक्रमापि तथातथाभासरूपतया स्फुरन्त्युदेतीय व्ययते इव च ।

(Commentary on the first Kārikā)

In reality, nothing arises, and nothing subsides. It is only the divine *Spandaśakti* which, though free of succession, appears in different aspects as if flashing in view and as if subsiding."

Kṣemarāja believes that there is close correlation between the *spanda* system and the *krama* system. In his *Spandanirṇaya*

commentary, Kṣemarāja interprets the phrase *śakti-cakra-vibhava-prabhavam* as representing the *Mahārtha* or *Krama* ideal of five-fold functioning through the agency of the deities *Srṣṭi*, *Rakta Kālī*, etc. In explaining *vibhava*—he uses the very technical terms of *Krama Śāstra*. *Vibhava udyogāvabhāsa-carvaṇā-vilāpanātmā kṛṣṇāṇḍambaraḥ*—*udyoga* meaning creative activity, *avabhāsa*, meaning maintenance, *carvaṇā* (absorption), and *vilāpana*, meaning the assumption of the indefinable state (*anākhyā*).

2. The second verse says that the world is contained in the *spanda* principle, and comes out of it. The world being contained in *spanda* and coming out of it does not mean that the world is anything different from *Śiva* as a walnut is different from the bag in which it is contained. Being contained in and coming out of, are only limitations of the human language. The world is *Śiva* as reflections in a mirror are the mirror itself. The world consisting of the subject, object and means of knowledge cannot really conceal *Śiva*, because without the light of *Śiva*, they themselves cannot appear. The world is inherent in *Spanda* just as a banyan tree exists as potency in the seed.

3. The third verse maintains that even in the differing states viz., waking, dream, and deep sleep, the *spanda* principle remains the same, viz., as the invariable of Experient of all the states.

4. While states of experience like pleasure, pain, etc. differ, the Experient cannot change; for it is the Experient that connects the differing states as the experience of the identical Experient.

5. Reality is neither psychological subject nor the psychophysical experience, nor is it mere void. Reality or *Spanda* is the underlying basis of the psychological subject, it is the eternal Experient that can never be reduced to an object.

6 & 7. It is from the *Spanda* principle that the group of senses acquires its power of going forth towards the objects, maintaining them in perception for a while and then withdrawing them towards the centre.

8. It is not the will or desire of the empirical individual that moves the senses towards their objects. He derives this power from the *spanda* principle—the dynamism of *Śiva*.

9. It is on account of *āṇava*, *māyīya* and *kārma mala* that the empirical individual is unable to realize the *spanda* principle.

10. When the limited ego or *āṇava mala* of the individual is dissolved, he acquires the true characteristic of the *spanda* principle, viz., innate knowledge and activity.

11. When the *yogi* realizes the *spanda* principle, he knows that this is his essential Self, and not his empirical self.

12 & 13. The experience of void does not prove that there is no Experient, for without the Experient, even the experience of void would not be possible. This Experient is the *spanda* principle.

14, 15 & 16. *Spanda* or the Divine principle appears in two aspects, subject and object. It is only the object that changes and disappears, never the Subject. *Spanda* constitutes the eternal subject.

17. The fully awakened *yogi* or *suprabuddha* has an integral experience of the *Spanda* principle in all the three states of waking, dream and deep sleep, but the partially awakened individual has an experience of it only in the beginning and end of waking, dream, and deep sleep, not in the middle of these states.

18. To the fully enlightened *yogi*, the *spanda* principle appears as knowledge (*jñāna*) and objects of knowledge (*jñeya*) in the middle of the two states of waking and dream, fully integrated to the I-consciousness just as they appear to Sadāśiva and Īśvara. In the deep sleep, since there is no object, the *spanda* principle appears as sheer consciousness (*cinmaya*).

19. There are two aspects of *spanda-sāmānya* and *viśeṣa*. *Sāmānya* is the general principle of consciousness, *viśeṣa* is the manifestation of *Spanda* in constitutive aspects like *sattva*, *rajas* and *tamas* or objective experiences like blue, pleasure etc. Ordinary people consider the *viśeṣa spanda*, i.e. the particular manifestations as something entirely different from consciousness, but the fully enlightened *yogi* considers them only as forms of *Spanda*.

20. The particular forms of *spanda* appear as entirely different from consciousness to all those who are not awakened to their divine source. So they are doomed to a life of worldly existence.

21. One should, therefore, have constant awareness of the *spanda* principle even in the common work-a-day world.

22. In intense emotional state or a state of mental impasse, all the mental activities come to a dead stop. That is the time when one can have an experience of the *spanda* principle if one is properly oriented towards it.

23, 24, 25. When the *yogī* lays his grip firmly on the *spanda* principle, his *prāṇa* and *apāna* get merged in the *suṣumnā*; they mount up to Brahmarandhra and finally get dissolved in the ether of consciousness beyond it.

Thus by means of twenty five verses the essential nature of *spanda* together with the means for attaining it has been described from various points of view.

II. SECTION

Sahaja Vidyodaya

The first section describes *spanda* principally as Śiva's dynamic aspect which is identical with the essential Self of each. In the first section, there is the stress on *nimlana samādhi* (introvertive meditation,) for the realization of the *spanda* principle.

The second section describes *spanda* not only as identical with the essential Self but also with the whole universe. In order to realize this aspect of *spanda*, (there is the stress on *unmīlana samādhi* (extrovertive meditation). This is possible by the rise of *Sahaja vidyā* by which one experiences unity in the midst of diversity.

Verses 1 and 2 say that *mantras* whether taken in the sense of Mantra, Mantreśvara, and Mantramaheśvara or in the sense of sacred formulae derive their power from the *spanda* principle and are finally dissolved in it.

Verses 3 and 4 tell us that the individual through his knowledge of all objects feels his identity with all. Hence there is no state which is not *Śiva* to him.

Verse 5 tells us that one who has this realization views the entire world as the play of the Self identical with *Śiva*.

In verses 6 and 7, it is said that if one realizes his identity with the deity who is the object of his meditation, one becomes ultimately identified with *Śiva* and acquires immortality.

III. SECTION

Vibhūti Spanda

This section describes mostly the supernormal powers gained by the realization of *spanda*.

Verses 1 and 2 tell us that as *Śiva* fulfils the desires of the embodied *yogī* in the waking condition, so also does He reveal his desired objects even in dream by appearing in *Suṣumnā*.

Verse 3 tells us that if the *yogī* is not alert, he will have the same common experience in waking condition and particular, personal experiences in dream as other ordinary people of the world have.

Verses 4 and 5 say that if the self of the *yogī* becomes identified with the essential nature of *Śiva*, he is endowed with the power of knowing everything in its essential form.

Verse 6 says that such a *yogī* can acquire full control over his hunger.

Verse 7 says that he can also acquire the power of omniscience.

Verse 8. Depression proceeds from spiritual ignorance. Depression can no longer remain when ignorance disappears.

Verse 9 describes the rise of *unmeṣa*. It occurs at the junction-point of two thoughts. It is that metempirical Self that relates all thoughts and runs through all as the underlying subject.

Verse 10. From the realization of *unmeṣa*, one experiences supernormal light in the middle of the two eye-brows, unstruck, spontaneous sound in the *suṣumnā*, *rūpa* i.e., a glow shining even in darkness and supernormal taste experienced on the tip of the tongue. They are, however, a disturbing factor in the realization of the *Spanda* principle.

11. When the *yogī* is established in the essential Self, he

can experience all objective reality right from earth upto Śiva.

Verse 12. One who is identified with the essential Self perceives all phenomena only as the form of Śiva.

Verse 13. The empirical individual is deprived of the real spiritual power of will, knowledge and activity and coming under the suzerainty of powers derived from the multitude of words, he is reduced to the status of paśu—a limited, bound soul.

Verse 14. The bound soul loses his independence on account of the rise of ideas which have their sphere in sense-objects.

Verse 15. The empirical individual becomes bound on account of ideas, and ideas are due to the power of words. So words have a tremendous influence on the empirical individual.

Verse 16. The power of ideation and verbalization is derived from *kriyā śakti*. When the empirical individual realizes that the *kriyā śakti* is only an aspect of *parāśakti* or *spanda*, he is liberated.

Verse 17 & 18. All our motivated desires and ideas remain in the form of residual traces in the subtle body or *puraṣṭaka* consisting of the five *tanmātrās*, *manas*, *buddhi* and *ahaṁkāra*. The transmigratory existence can be stopped only by the extermination of the impurities of the *puraṣṭaka*.

Verse 19. When the empirical individual is firmly rooted in the *spanda* principle, he brings the emergence and dissolution of the *puraṣṭaka* under his control and can become the lord of the entire group of *śaktis*.

IV SECTION

In this section, there are only two verses. The first one, by means of *double entendre*, lauds both the power of the *spanda* state and the power of the word of the *guru*.

The second one only points out the good that would accrue to all who carefully betake themselves to the *spanda* principle, and realize it.

JAIDEVA SINGH

KṢEMARĀJA'S PROPITIATORY VERSES AND THE GENERAL PURPOSE OF HIS COMMENTARY, SPANDA- NIRŪPA

TEXT

सर्वं स्वात्मस्वरूपं मुकुरनगरवत्स्वस्वरूपात्स्वतन्त्र-
स्वच्छस्वात्मस्वभित्तौ कलयति धरणीतः शिवान्तं सदा या ।
दृग्देवी मन्त्रवीर्यं सततसमुदिता शब्दराश्यात्मपूर्णा
हन्तानन्त'स्फुरत्ता जयति जगति सा शाङ्करी स्पन्दशक्तिः ॥१॥

स्पन्दामृते चर्वितेऽपि स्पन्दसन्दोहतो मनाक् ।
पूर्णस्तच्चर्द्वणाभोगोद्योग एष मयाश्रितः ॥२॥

सम्यक्सूत्रसमन्वयं परिगतिं तत्त्वे परस्मिन्परां
तीक्ष्णां युक्तिकथामुपायघटनां स्पष्टार्थसद्व्याकृतिम् ।
ज्ञातुं वाञ्छथ 'चेच्छिवोपनिषदं श्रीस्पन्दशास्त्रस्य त-
द्वृत्तावन्न धियं निधत्त सुधियः स्पन्दश्रियं प्राप्नुत ॥३॥

Sarvaṃ svātmasvarūpaṃ mukuranagaravat
svasvarūpātsvatantra-
svacchasvātmasvabhittau kalayati
dharanītaḥ śivāntaṃ sadā yā //
Dṛgdevī mantravīryaṃ satatasamuditā
śabdarāśyātmapūrṇāhantānantasphurattā
jayati jagati sā śāṃkarī spandaśaktiḥ //¹
Spandāmṛte carvite'pi spandasandohato manāk /
Pūrṇastaccarvaṇābhogodyoga eṣa mayāśritah. //²
Samyaksūtrasamanvayaṃ parigatiṃ tattve parasminparāṃ
Tikṣṇāṃ yuktikathāmupāyaghaṭanāṃ spaṣṭārthasadvyākṛtim /
Jñātum vāñchatha cecchivopaniṣadam Śrīspandaśāstrasya tad-
vṛttāvatra dhiyaṃ nidhatta sudhyiyaḥ spandaśriyaṃ prāpnuta //³

TRANSLATION

She, who is ever conscious of the vitality of mantra,¹ who is the endless flash of the perfect and complete I-consciousness whose essence consists in a multitude of letters,² who is the goddess embodying *jñāna*³ (knowledge), ever knows the totality of categories from the earth upto Śiva, which is one in substance with Her own Self and is portrayed out of Her own nature on the canvas of Her own free, clear Self just as a city is reflected in a mirror (from which it is non-distinct). Hail to that Energy of creative pulsation (*spandaśakti*) of Śiva (*Śāṃkari*) that exults in glory all over the world.

Though the ambrosia of *spanda* has been relished in a small degree from my work *Spandasandoha*,⁴ I am now making an effort for providing complete enjoyment of that (*spanda*).

If you want to know the exact inter-connexion of the *sūtras* (i.e. of the *kārikās* or verses of this text), the most excellent ascertainment of the highest Reality, pointed and subtle statement of reasoning, the right application of means, exquisite exposition through clear sense and the secret doctrine of Śaivāgama, then, O intelligent people, apply your mind to this gloss of the *Spandaśāstra* and obtain the wealth of *spanda*.

NOTES

1. The mantra referred to is the I-consciousness or *aham parāmarśa* of the Absolute.

2. This I-consciousness or *aham* contains all the letters of the Sanskrit alphabet from 'a' (अ) to 'ha' (ह)

3. *Dṛgdevī* as the goddess embodying *jñāna* or knowledge.

Actually there is only one Śakti, viz., *Svātantrya śakti*, the Absolute Freedom of the Divine. The initial appearance of *svātantrya* is known as *icchā-śakti* or the power of Will. Its final appearance is known as *kriyā-śakti* or the power of action. Its expansion is known as *jñāna-śakti* or power of knowledge. As *Spandaśakti* refers to the *svātantrya* or Freedom of Śiva in the form of the expansion of the universe, she is referred to as *dṛgdevī*. *Dṛk* means insight, vision, divine vision. Here it means *jñāna*. By the rule of *Sandhi*, *dṛk* has become *dṛg*.

4. Spandasandoha is the earlier work of Kṣemarāja in which he has expounded only the first verse of Spandakārikā at great length.

INTRODUCTORY

TEXT

(TRADITION)

इह हि विश्वानुजिघृक्षापरपरमशिवावेशोन्मीलितमहिमा स्वप्नोपलब्धोपदेशः श्रीमान्वसुगुप्ताचार्यो महादेवपर्वताद्भगवदिच्छयैव महाशिलातलोल्लिखितान्यति-रहस्यानि शिवसूत्राण्यासाद्य प्रसन्नगम्भीरैरेकपञ्चाशता श्लोकैरागमानुभवोपपत्त्यै-कीकारं प्रदर्शयन्संगृहीतवान् ।

TRANSLATION

In this world, the excessive greatness of Self was revealed (*unmilitamahimā*) to the exalted preceptor Vasugupta by Śiva's inspiration who is intent on conferring His grace on all. He (Vasugupta) received instruction in dream and thus, in Mahādeva mountain, he obtained through divine will the most esoteric Śiva-sūtras which were engraved on the surface of the great rock. He, by demonstrating the agreement of revelation, experience and reasoning, put together the import of the sūtras in an abridged form by means of fifty-one verses which were deep in sense but were expressed in a lucid form.

(*Synopsis of the Book*)

TEXT

तत्र १ पञ्चविंशत्या स्वरूपस्पन्दः, २ सप्तभिः सहजविद्योदयस्पन्दः, ३ एको-नविंशत्या विभूतिस्पन्द उक्तः,—इति त्रिनिःष्यन्दमिदं स्पन्दशास्त्रम् ।

TRANSLATION

In this book, the first twentyfive verses describe the *spanda* or creative pulsation which is the essential nature of Śiva (*svarūpaspanda*), the next seven refer to the *spanda* pertaining to the emergence of *Sahaja-vidyā*, the last nineteen give a glimpse

of the *spanda* pertaining to supernormal powers (*vibhūti*). Thus this *spanda-sāstra* is arranged in three sections.

(Contents of the first Section)

TEXT

तत्र प्रथमनिःष्यन्देऽस्मिन् स्तुतिपूर्वं प्रकरणार्थः श्लोकेनोपक्षिप्तः । ततश्चतुर्भिः श्लोकैः सोपपत्तिकं स्पन्दतत्त्वं व्यवस्थापितम् । ततः श्लोकाभ्यां साभिज्ञानं तत्प्राप्तावुपाय उक्तः । श्लोकेनोपायविप्रतिपत्तिर्निरस्ता । श्लोकेनोपाय एवोपेयप्राप्त्या-
नुरूप्यकथनेनोपोद्धतः । तत एकेन तदुपायलभ्यं यादृगुपेयस्य स्वरूपं तदुपद-
शितम् । ततस्तदवष्टम्भात्संसारभावः श्लोकेनोक्तः । द्वयेनाभाववादिमतं
व्युदस्यता तद्वैलक्षण्यं स्पन्दतत्त्वस्योक्तम् । श्लोकेन तदुल्लासितस्य कार्यस्य क्षयि-
त्वेऽपि तदक्षयमित्याख्यातम् । एतदेव श्लोकाभ्यामुपपाद्याभाववाद एवोन्मूलितः ।
तत एकेन सुप्रबुद्धस्य सदैवंतत्प्राप्तिः, प्रबुद्धस्य तु पूर्वापरकोट्योरित्यावेदितम् ।
एकेन सुप्रबुद्धस्य प्रतीतिविषयविभाग उक्तः । ततोऽन्येन सुप्रबुद्धस्यावरणाभावे
युक्तिरुपक्षिप्ता । श्लोकेनाप्रबुद्धस्य स्थगितस्वरूपतोक्ता । तत एकेन सुप्रबुद्ध-
तालाभाय सततमुद्यन्तव्यमित्युक्तम् । श्लोकेन व्यवहारावस्था एव काश्चित्तदितर-
सकलवृत्तिक्षयरूपा उद्योगस्य विषयाः इत्यावेदितम् । ततोऽपि प्राप्तप्रबोधेन
सुप्रबुद्धतायं योग्युचितसौषुप्ततमोवरणविदलने प्रजागरितव्यमित्युक्तं श्लोकद्वयेण,
—इति 'यस्योन्मेष' इत्यादेः 'प्रबुद्धः स्यादनावृत' इत्यन्तस्य तात्पर्यम् । अथ
ग्रन्थार्थो व्याख्यायते ।

TRANSLATION

Now in the first section of the book, the first verse begins with the laudation of Śiva and suggests the main purport of the treatise. By the next four verses, the true nature of *spanda* is established with valid reasoning: next by two verses, the means for attaining it with proper recognition is described. The eighth verse refutes the objection raised against the means, the ninth one supports the means referred to by describing its perfect suitability for attaining the goal. The tenth verse shows the real nature of the goal which is attainable by that means. The eleventh verse says that by close adherence to that goal, the delusion of the world as a thing separate from Śiva ceases. The twelfth and thirteenth, by discarding the view of the Nihilists bring into prominence the striking difference of the *Spanda*-principle from their doctrine.

The fourteenth establishes the indestructibility of the *spanda* principle as such, though the world of objects brought about by it is subject to destruction. The fifteenth and sixteenth so thoroughly expound this idea that Nihilism stands completely eradicated. The seventeenth declares that while the fully awakened always has the realization of the *spanda*-principle, the partially awakened has it only in the initial and final stages (of waking, dream and dreamless sleep). The eighteenth describes the sphere of objects experienced by the fully awakened. Then the nineteenth hints at the means for the removal of the veils in the case of the fully awakened. The twentieth says how the real nature of Self is veiled in the case of the unawakened one. The twentyfirst exhorts that one should always exert oneself in acquiring the state of the fully awakened. The twenty-second declares that there are certain states of the individual in practical life which by bringing about the total cessation of all other states than that (*spanda*) provide the occasion for the realization of *Spanda*. The last three (23rd to 25th) verses urge that one who has experienced enlightenment in order to maintain the state of complete enlightenment, should be (always) on the alert in tearing asunder in a manner befitting a *yogī* the sleep-like veil of (spiritual) darkness. This is the sum and substance of the first section, beginning with 'Whose opening and shutting of the eye-lids, and ending with, 'The awakened one is unveiled.'

Now the purport of the book is being expounded.

TEXT

यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयो ।

तं शक्तिचक्रविभवप्रभवं शङ्करं स्तुमः ॥ १ ॥

Yasyonmeṣanimeṣābhyāṃ jagataḥ pralayodayau/

Taṃ Śākticakravibhavaprabhavaṃ Śaṅkaraṃ stumaḥ//1

TRANSLATION OF THE TEXT

We laud that Śaṅkara by whose mere opening and shutting of the eye-lids there is the appearance and dissolution of the world and who is the source of the glorious powers of the collective whole of the *śaktis* (the divine energy in various forms).

COMMENTARY

TEXT

‘शम्’ उपशान्ताशेषोपतापपरमानन्दाद्वयमयस्वचैतन्यस्फारप्रत्यभिज्ञापनस्वरूप-
मनुग्रहं करोति यस्तमिमं स्वस्वभावं शङ्करं स्तुमस्तं विश्वोत्कर्षित्वेन परामृशन्त-
स्तत्त्वलृप्तकल्पितप्रमातृपदनिमज्जनेन समाविशामः, तत्समावेश एव हि जीवन्मुक्ति-
फल इह प्रकरण उपदेश्यः । बहुवचनमनुग्रहदृष्टिकटाक्षिताशेषानुग्राह्याभेदप्रथनाय ।
तमित्यनेन यदस्य निःसामान्यत्वमपि ध्वनितं तत्प्रथयति यस्येत्यर्थेन । इह
परमेश्वरः प्रकाशात्मा महादेवः शब्दराशिपरमार्थपूर्णहन्तापरामर्शसारत्वात्
सदैवानन्दधनस्फुरत्तात्मकोभयविसर्गारणिपराशक्त्यात्मकपूर्णस्वातन्त्र्यस्वरूपस्तत
एव चित्स्वाभाव्यादचलस्यापि श्रीभगवतः स्वातन्त्र्यशक्तिरविभक्ताप्यशेषसर्गसंहा-
रादिपरम्परां दर्पणनगरवत्स्वभिक्तावेव भावियुक्त्यानधिकामप्यधिकांमिव
दर्शयन्तो किञ्चिच्चलत्तात्मकधात्वर्थानुगमात्स्पन्द इत्यभिहिता, तेन भगवान्सदा
स्पन्दतत्त्वसतत्त्वो न त्वस्पन्दः । यदाहुः केचित् ‘अस्पन्दं परं तत्त्वम्’ इति । एवं हि
शान्तस्वरूपत्वादनीश्वरमेवैतद्भवेत् । स्फुरत्तासारस्पन्दशक्तिमयशङ्करात्मकस्वस्व-
भावप्रतिपादनायैव चेदं शास्त्रं समुचितस्पन्दाभिधानं महागुरुभिर्निबद्धम् । एतच्च
व्यक्तीभविष्यति । सा चैषा स्पन्दशक्तिर्गर्भोक्तानन्तसर्गसंहारकघनाहन्ता चमत्का-
रानन्दरूपा निःशेषशुद्धाशुद्धरूपा मातृमेयसंकोचविकासभासनसतत्त्वा सर्वोपनिषदु-
पास्या युगपदेवोन्मेषनिमेषमयी । तथा हि—शिवादेः क्षित्यन्तस्याशेषस्य तत्त्व-
ग्रामस्य प्राक्सृष्टस्य संहर्तृरूपा या निमेषभूरसावेवोद्भूविष्यद्दशापेक्षया स्रष्टृरूपो-
न्मेषभूमिस्तथा विश्वनिमेषभूश्चिद्धनतोन्मेषसारा चिद्धनतानिमज्जनभूमिरपि
विश्वोन्मेषरूपा । यदागमः

‘लेलिहाना सदा देवी सदा पूर्णा च भासते ।

ऊर्मिरेषा विबोधाब्धेः शक्तिरिच्छात्मिका प्रभोः ॥’

इति । श्रीमान्महेश्वरो हि स्वातन्त्र्यशक्त्या शिवमन्त्रमहेश्वरमन्त्रेश्वरमन्त्र-
विज्ञानाकलप्रलयाकलसकलान्तां प्रमातृभूमिकां तद्वेद्यभूमिकां च गृह्णानः पूर्वपूर्व-
रूपतां भित्तिभूततया स्थितामप्यन्तः स्वरूपावच्छादनक्रीडया निमेषयन्नेवोन्मेषयति
उत्तरोत्तररूपतामवरोहक्रमेण, आरोहक्रमेण तूत्तरोत्तररूपतां निमेषयन्नेव ज्ञान-
योगिनामुन्मेषयति पूर्वपूर्वरूपतामत एवोत्तरमुत्तरं पूर्वत्र पूर्वत्र संकोचात्मतां
जहद्विकसितत्वेनासावाभासयति, पूर्वं पूर्वं तु रूपं यथोत्तरं विकसिततां निमज्ज-
यन् सङ्कुचितत्वेन दर्शयति । एवं च सर्वं सर्वमयमेव प्रथयति, केवलं तदवभासित-
संकोचमात्रत इयं भेदप्रतिपत्तिरिव यदुद्दलनायेहत्य उपदेश इत्यास्तां तावदेतत् ।
नीलमुखाद्याभासोन्मेषमय्यपि च संवित् प्रमात्रेकात्मकतत्स्वरूपनिमेषरूपावभात-

चरपीताद्याभासोपसंहाररूपा चेति स्वसंवेदनसिद्धामिमां युगपदेवोन्मेषनिमेषो-
भयरूपां प्रतिभां भगवतीं विचिन्वन्तु महाधियः संसारविच्छेदाय । अत एवोन्मेष-
निमेषाभ्यामित्येतत्पदं निजवृत्तौ भट्टश्रीकल्लटेन 'सङ्कल्पमात्रेण' इत्यविभक्तमेवे-
च्छाशक्तिरूपतया व्याख्यायि । 'संग्रहकृतापि

एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।

उन्मेषः स तु विज्ञेयः स्वयं तमुपलभयेत् ॥' (३।६)

इत्यत्र प्रारब्धचिन्तासंहरणमेव परस्वरूपोदयहेतुरुन्मेष इत्यभिधास्यते । प्रवृत्त-
चिन्तासंहारं विना परस्वरूपोदयाभावात् । एतच्च तत्रैव वितनिष्यामः ।

'परामृतरसापायस्तस्य यः प्रत्ययोद्भवः ।

तेनास्वतन्त्रतामेति न च तन्मात्रगोचरः ॥' (३।१४)

इत्यत्राप्युदयः प्रलयपरमार्थ इति स्पष्टमेव वक्ष्यते ।

'यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम् ।' (१।६)

इत्यत्रापि क्षोभप्रलयात्मा निमेषः परपदोन्मेषरूप इत्यपि निरूपयिष्यते ।
तदेवमेकैवोभयरूपापि शक्तिः कदाचिदुन्मेषप्रधानतया व्यवह्रियते, कदाचिन्निमेष-
प्रधानतया । ततश्च यस्य सम्बन्धिन्याः स्वरूपनिमेषात्मनः कार्योन्मेषप्रधानायाः
शक्तेर्हेतोर्जगतो विश्वस्य शिवादेर्धरण्यन्तस्योदयोऽभेदसारतानिमज्जनसत्त्वो
नानावचिन्त्यशाली भेदरूपः सर्गः स्वरूपोन्मेषात्मनश्च बाह्यतानिमेषप्रधानायाः
शक्तेर्जगतः प्रलयोऽभेदमयतोदयात्मा विचित्रभेदरूपतासंहार इति प्रलयोऽप्युदय-
रूप उदयोऽपि च प्रलयरूप इति व्याख्येयम् । वस्तुतस्तु न किञ्चिदुदेति व्ययते
वा, केवलं स्पन्दशक्तिरेव भगवत्यक्रमापि तथातथाभासरूपतया स्फुरन्त्युदेतीव
व्ययत इव चेति दर्शयिष्यामः । स्थितिविलयानुग्रहाणां विशिष्टप्रलयोदयरूप-
त्वान्नाधिक्यमिति प्रलयोदयाभ्यामेव पञ्चविधं पारमेश्वर्यं कृत्यं संगृहीतम् ।
निर्णीतं चैवंप्रायं^१ मयैव प्रथमसूत्रप्रात्रविवरणे स्पन्दसंदोहे । ननु श्रीमन्महार्थदृष्ट्या
सृष्ट्यादिदेवताभिरेव विचित्रा जगतः प्रलयोदयाः संपाद्यन्ते तत्कथमेतदुक्तं
यस्येत्यादि, इत्याशङ्क्याह—तं शक्तिवक्रविभवप्रभवमिति । शक्तीनां सृष्टिर-
क्तादिमरीचिदेवीनां चक्रं द्वादशात्मना समूहस्तस्य यो विभव उद्योगावभासनचर्वण-
विलापनात्मा क्रीडाडम्बरस्तस्य प्रभवं हेतुम् । एता हि देव्यः श्रीमन्मन्थानभैरवं
चक्रेश्वरमालिङ्ग्य सर्वदेव जगत्सर्गादिक्रीडां संपादयन्तीत्यान्नायः । अथ च
कस्मात्परमेश्वरस्य जगत्सर्गसंहारादिहेतुत्वमित्याशङ्क्यामेतदेवोत्तरं^२ शक्तिचक्रेति ।
यावद्धि किञ्चिद्विश्वं संभवति तत्प्रकाशमानत्वेन प्रकाशमयत्वात् ।

१. ग० पु० ग्रन्थकृतेति पाठः ।

२. ग० पु० एवं प्रागिति पाठः । ३. ग० पु० इदमिति पाठः ।

स्वामिनश्चात्मसंस्थस्य भावजातस्य भासनम् ।

अस्त्येव न विना तस्मादिच्छामर्शः प्रवर्तते ॥' (ई०प्र० १।५।१०)

इति विपश्चिन्निश्चितनीत्या परमेश्वरस्यान्तःप्रकाशैकात्म्येन प्रकाशमानं स्थितं सच्छक्तिचक्रमित्युच्यते यतः परमेश्वरस्यागमेष्वनन्तशक्तित्वमुद्घोष्यते, तस्य शक्तिचक्रस्याभासपरमार्थस्य विश्वस्य यो विभवः परस्परसंयोजनावियोजनावैचित्र्यमनन्तप्रकारं तस्य प्रभवं कारणम् । स एव हि भगवान्विज्ञानदेहात्मकान्स्वात्मैकात्म्येन स्थितान्विश्वानाभासानन्योन्यं नानावैचित्र्येण संयोजयन्वियोजयंश्च विश्वोदयप्रलयहेतुः । तदुक्तं श्रीभट्टकल्लटेन ।

‘विज्ञानदेहात्मकस्य शक्तिचक्रैश्वर्यस्योत्पत्तिहेतुत्वम् ।’

इत्येतद्वृत्त्यक्षराणामत्र व्याख्याद्वयेऽप्य नुरुप्यम् । अपि च

‘शक्तयोऽस्य जगत्त्वनम् ।’

इत्यागमदृष्ट्या

‘तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः ।’ (२-४)

इतीहत्यस्थित्या च जगदात्मनः

‘तत्खेचर्यूर्ध्वमार्गस्थं व्योम वामेशीगोचरम् ।’

इति रहस्यनीत्या च वामेश्वरीखेचरीगोचरीदिक्चरीभूचरीरूपस्य मयैव स्पन्दसन्दोहे सम्यङ्निर्णीतस्य

‘अप्रबुद्धधियस्त्वेते स्वस्थितिस्थगनोद्यताः ।’ (१।२०)

इत्यत्रहि निर्णेष्यमाणस्यैतद् व्याख्याद्वयव्याख्यातशक्तिचक्रप्रपञ्चभूतस्य च

‘यतः करणवर्गोऽयं ।’ (१।६)

इति स्थित्येन्द्रियग्रामात्मनः

‘तदाक्रम्य बलं मन्त्राः ।’ (२।१)

इति नित्यमन्त्रात्मनः

‘शब्दराशिसमुत्थस्य शक्तिवर्गस्य ।’ (३।१३)

इति नीत्या^१ ब्राह्म्यादिदेवतास्वभावस्यैवमादेरनन्तप्रकारस्यापि^२ मयैव स्पन्दसन्दोहे वितत्य निर्णीतस्य शक्तिचक्रस्य यो विभवो माहात्म्यं तत्र प्रभवतीति प्रभवं स्वतन्त्रं न तु पशुवत्परतन्त्रम् । शक्तिचक्रस्य^३ रश्मिपुञ्जस्य यो विभवोऽन्तर्मुखो विकासस्ततः प्रभव उदयोऽभिव्यक्तियर्थेति बहुव्रीहिणाऽन्तर्मुखतत्त्वरूपनिर्भालनादयत्नेन परमेश्वरस्वरूपप्रत्यभिज्ञानं भवतीत्यर्थः । किञ्च यस्य चिदानन्दघनस्यात्मन उन्मेषनिमेषाभ्यां स्वरूपोन्मीलननिमीलनाभ्यां ‘ऽन्तस्तद्वहिः’ इति युक्त्या जगतः शरीररूपस्य तदनुषङ्गेन ब्राह्मस्यापि विश्वस्य प्रलयोदयो

१. ग० पु० तदेतदिति पाठः ।

२. ग० पु० दृष्टचेति पाठः ।

३. ग० पु० अन्येति पाठः ।

४. ग० पु० स्वरश्मिचक्रस्येति पाठः ।

यथासंख्यं मज्जनोन्मज्जने भवतस्तं शक्तिचक्रविभवस्य परसंविद्देवतास्फारस्य प्रभवं भक्तिभाजामेतत्स्वरूपप्रकाशकं शङ्करं स्तुमः । तथा यस्य स्वात्मनः सम्बन्धिनो बहिर्मुखताप्रसररूपादुन्मेषाज्जगत उदयोऽन्तर्मुखतारूपाच्च निमेषात्प्रलयस्तं विश्व-सर्गादिकार्युन्मेषादिस्वरूपसंविद्देवीमाहात्म्यस्य हेतुं शङ्करं स्तुम इति यथासम्भवमपि योज्यम् । देहाद्याविष्टोऽपि परमेश्वरः करणोन्मीलननिमीलनाभ्यां रूपादिपञ्चक-मयस्य जगतः सर्गसंहारौ करोति । यदुक्तं रहस्यतत्त्वविदा

‘तदेवं व्यवहारेऽपि प्रभुर्देहादिमाविशन् ।

भान्तमेवान्तरर्थाधमिच्छया भासयेद्वहिः ॥’ (ई० प्र० १।६।७)

इति । एवंविधार्थपरिग्रहायापि ‘यस्य स्वातन्त्र्यशक्त्या’ इति त्यक्त्वा ‘यस्योन्मेषनिमेषाभ्याम्’ इति न्यरूपि गुरुणा । अत्र च शङ्करस्तुतिः समावेशरूपा प्राप्यत्वे-नाभिधेया, शक्तिचक्रविभवात्प्रभवो यस्येति बहुव्रीहिणा शक्तिचक्रविकासस्त-त्प्राप्तावुपाय उक्तः, शक्तिचक्रविभवस्य परसंविद्देवतास्फारस्य भक्तिभाजां प्रभवं प्रकाशकमिति तत्पुरुषेण फलमुक्तम् । यद्वक्ष्यति

‘ततश्चक्रेश्वरो भवेत् ।’ (३।१६)

इत्यभिधेयोपाययोरुपायोपेयभावः सम्बन्ध इत्यभिधेयोपायसम्बन्धप्रयोजनान्यनेनैव सूत्रेण सूत्रितानि ॥१॥

TRANSLATION

Śaṅkara is one who does *śaṁ* (*śaṁ karoti iti śaṅkaraḥ*). By *śaṁ* is meant the grace (*anugraha*) which consists in enabling the aspirant to recognize the vast expanse of His (Śiva's) Consciousness (*sva-caitanya-sphāra*) (which, in essence, is one's own consciousness) which is non-dualistic and is the Highest Bliss inasmuch as it calms the heat of all the afflictions (of the aspirant). Such Śaṅkara who is our own essential nature do we laud. Here the sense of lauding is that by considering Him as excelling the entire cosmos we enter into His being by obliterating the state of assumed agency. (*kalpita-pramāṭṛ-pada*) brought about by Himself (*tatkṛpta*). This treatise is going to teach that entrance in Him i.e. identification with Him is the (real) reward of liberation in life, (*jivan-mukti*). The plural in *stumaḥ* (we laud) is meant to convey the idea of our identity with all those who are worthy of His grace and who are regarded by Him with favourable glance.

The word ‘tam’ (Him) fully establishes His uniqueness; which is suggested by the first half of the verse, viz., ‘By whose mere opening of the eye-lids, etc’.

Now the great lord who is the great God of the nature of Light,

has absolute Freedom (*svātantrya*), of the nature of *Parāśakti* (the Highest Power) that displays Herself in the two poles of *arāṇi* (I) and *visarga* (creation or *idam* i.e. the objective world) and is always full of the flash of a compact mass of bliss and whose essence consists in Full I-consciousness which is the supreme import of the multitude of letters.¹

Therefore the *Svātantrya Śakti* (the Power of Absolute Freedom) of the Lord is called *spanda*. This power though non-distinct from the Lord goes on presenting the entire cycle of manifestation and withdrawal on its own background like the reflection of a city in a mirror. It will be shown by apt arguments further (in the book) that though she is not anything extra (*anadhikamapi*) she goes on showing herself as if supernumerary (*adhikamiva*). This śakti of the lord who is non-moving, being of the nature of consciousness (*Citsvābhāvvyād acalasyāpi bhagavataḥ*) is known as *spanda* in accordance with the rootmeaning of the word signifying slight movement (*kiñcit calattā*)². Thus the essential nature of the Lord is perpetual *spanda* (creative pulsation). He is never without *spanda*. Some³ hold that the Highest Reality is without any activity whatsoever. But in such a case the Highest Reality being devoid of activity, all this (i.e. the universe) will be without a lord or Creative Power. The great teacher has written this *śāstra* (sacred book) in order to explain the fact that our nature is identical with that of *Śaṅkara* who is full of *spanda śakti*, the essence of which consists in quivering light. Thus this *śāstra* has been appropriately named *spanda*.

This will be made clear later.

This *spanda-śakti* consists of the compact bliss of I-consciousness which holds in its bosom endless cycles of creation and dissolution, which is of the nature of the entire world of the pure and the impure, which is of the nature of exhibiting limitation and expansion of Subjects and Objects, which is worthy of adoration of all esoteric knowledge, which is simultaneously of the nature of emanation and absorption.

The same principle constitutes the stage of absorption (*nimeśa*)⁴ from the point of view of the withdrawal of the previously manifested aggregate of categories from Śiva down to the earth and from the point of view of those that are about to come into being, it is, in its aspect of manifestation, the stage of appearance

or expansion (*unmeṣa*). Thus the stage of the submergence (*nimeṣa*) of the universe constitutes the emergence (*unmeṣa*) of the compactness of consciousness, so also the stage of the submergence of the compactness of consciousness constitutes the stage of the emergence of the universe. As the traditional scripture puts it.

“The goddess (i.e., the creative power) is always engaged in exercising her energy in manifestation (lit., in enjoying the taste of manifestation), and yet always appears as replete (i.e. her energy is never depleted). She is the wave of the ocean of consciousness, the volitional power of the LORD.”

The glorious great Lord by His power of absolute Freedom assuming the Subjective roles of Śiva, Mantramaheśvara, Mantrēśvara, Mantra, Vijñānakala, Pralayākala, and Sakala and the role of sphere of objects appropriate for each subject, in the process of gradual descent, displays by way of the play of concealing His inner nature, the succeeding aspects by suppressing the preceding ones, though they serve as the substratum for the succeeding aspects. In the gradual process of ascent He displays the preceding aspects by eliminating the succeeding ones in the case of *Jñāna-yogīs* (the gnostic *yogīs*). Thus He shows the succeeding ones in a developed form in the preceding⁴ ones by making them give up their limitation, and the preceding ones in a limited form by suppressing their higher state (in the order of descent). So He shows everything as of the nature of everything else. The usual perception of difference is due only to limitation caused to appear by Him. The teaching of this *śāstra* is meant to destroy this perception of difference. Enough of this expatiation.

The goddess Consciousness is simultaneously of the nature of display (*unmeṣa*) and suppression (*nimeṣa*). Even while she displays external perception like blue or internal perception like pleasure, she suppresses the (real) nature of her identity with the perceiver and also brings about the suppression of yellow etc. which was previously perceived. In order to put an end to transmigratory existence, let people of great intelligence closely understand the goddess Consciousness (*pratibhā*)⁵ who is simultaneously of the nature of both revelation (*unmeṣa*) and concealment (*nimeṣa*) as is evident from one's own experience. That is

why the exalted Kallaṭa in his gloss explained *unmeṣa* and *nimeṣa* together (not separately) by one word, viz., “by the power of mere will.”

The writer⁶ who prepared this conspectus also says in the following verse that the cessation of the previous idea which is the cause of the rise of the next is said to be *unmeṣa*, for without the cessation of the previous idea, the rise of the next one is impossible.

“That is to be known as *Unmeṣa* whence another thought arises in one who is already occupied with one thought. One can observe this for oneself. This will be explained at length in its proper place.

In the following verse also, the real implication of the rise of thought-constructs is the simultaneous disappearance of the bliss of immortality. This will be elucidated later. “Of the limited empirical being, the rise of the empirical thought-constructs (*pratyayodbhavaḥ*) betokens at the same time the disappearance of the bliss of Supreme immortality. By that i.e. the rise of empirical thought-constructs), the empirical being loses his independence. The rise of the empirical concepts brings about only the experience of the sphere of the *tanmātras* (i.e. of sound, form and colour, taste, smell and touch).”

In the following line also,

“When the agitation ceases, then is the highest state experienced,” it will be clarified that *nimeṣa* (disappearance) in the form of the cessation of agitation implies at the same time *unmeṣa* (appearance) of the Supreme state.

Hence the same Power which is of double aspect is sometimes employed predominantly in the aspect of *unmeṣa* (appearance) and sometimes predominantly in the aspect of *nimeṣa* (disappearance).

Thus the first half of the verse should be interpreted in the following manner.

“Whose Śakti (divine power) predominant in displaying creation, *kāryonmeṣa-pradhānāyāḥ*) instinct with the concealment (*nimeṣa*) of His (Śiva's) essential nature, (*svarūpanimeṣātmanaḥ*) is the cause of the manifestation of the universe i.e. the manifestation from Śiva down to earth consisting of diversity which has a wealth of manifold distinctions and which submerges the

essential unity (of the Divine). The same *Śakti* (divine power), predominant in submerging externality (*bāhyatānimeṣapradhānāyāḥ*) and instinct with the revelation (*unmeṣa*) of His (*Śiva*'s) essential nature brings about the dissolution of the universe which consists in the emergence of unity and submergence of multi-faceted diversity'. Thus the interpretation of the text should point out the fact that submergence (from one point of view) is also emergence (from another point of view), and similarly emergence (from one point of view) is also submergence (from another point of view). In reality, however, nothing arises and nothing subsides. We shall show that it is only the divine *spandaśakti* (the divine creative pulsation) which, though free of succession, appears in different aspects as if flashing in view and as if subsiding. *Sthiti* (maintenance of the world-process) *Vilaya* (concealment of the essential nature) and *amugraha* (grace) are not anything other than particular forms of absorption and manifestation, therefore the five-fold divine acts have been included only in *pralaya* (absorption) and *udaya* (manifestation). This point has been conclusively discussed by me in this very way in my gloss on the first *sūtra* only in *Spanda-sandoha*.

An objection may be raised here. "From the point of view of *Mahānaya Śāstra*' the different acts of absorption and manifestation of the universe are brought about by the goddesses *Śṛṣṭi* etc., then how is it that in this text it has been said (in singular number) He whose etc.? In order to clear this doubt, the verse says, "Him who is the source of the glorious powers of the group of the *śaktis*."

(First interpretation of *Śakticakra—vibhava-prabhava*)

By *śakti-cakra* is meant the aggregate of twelve⁸ divinities such as *Śṛṣṭi*, *Rakta*, etc. By its *vibhava* is meant the play of that aggregate in the form of creative activity (*udyoga*), maintenance (*avabhāsa*), absorption (*carvaṇa*), and assumption of indefinable state (*anākhyā*), by *prabhava* is meant cause. So the whole phrase *Śakti-cakra-Vibhava-prabhavam* means the cause of the creative activity, etc. of the twelve divinities, such as *Śṛṣṭi*, *Rakta*, etc.

These divinities embracing the exalted Manthān-Bhairava⁹ who is the lord of the aggregate (of these divinities) bring about the

play of the manifestation etc. of the universe. This is what the sacred tradition (*āmnāya*) says.

A doubt may arise viz.,

Wherefore does the Lord become the cause of the manifestation, withdrawal etc. of the universe? Its solution is contained in the following (Second interpretation of *Śakti-cakra-vibhava-prabhavam*)

The objective world exists only as being manifest (*prakāśamānatvena*) and being manifest means that it is of the nature of *prakāśa* or Light which is Consciousness. It has been said by the wise (Utpaladeva): "The entire gamut of entities appears (outside), because it already exists in the Lord's Self. Without its existing in Him there would be no desire for manifestation." (I.P.V I.5. 10). *Śakti-cakra* is described as the aggregate of powers, because it (already) exists as identical with the internal Light of the Supreme. It is because of this that in the revealed Scriptures it is proclaimed that the Supreme has infinite powers, *Prabhava* means cause, *Vibhava* means the infinite variety of junction and disjunction of the group of *Śaktis* whose highest *raison d'être* consists in manifestation. So, *Śakti-cakra-vibhava-prabhavam* means the cause of the infinite variety of junction and disjunction of the aggregate of powers (*Śaktis*) Thus the Lord by mutually joining and disjoining in various ways all the objective phenomena which are of the nature of consciousness and exist in Him as identical with Him is the cause of the manifestation and absorption of the universe. The same thing has been said by exalted, Kallaṭa.

"(Who is) the cause of the appearance of the glorious powers of the aggregate of the *śaktis* which powers are of the nature of consciousness,". The two interpretations given by me are in conformity with the wording of his gloss.

(Third interpretation of *Śakti-cakra*)

Also according to the standpoint of revealed traditional scripture (*āgama dṛṣṭyā*) which avers "His powers constitute the whole world, "and also from the standpoint of this book itself (*ihatya sthityā*) which maintains that" whether in matter of word, or object or thought, there is no state which is not Śiva," the group of *śaktis* represents the world.

(Fourth interpretation of Śakti Cakra)

According to the esoteric teaching, viz., "The void that exists in the upper course of *khecari* is the sphere of *Vāmeśi*," the phrase also implies the group of such *śaktis* as *Vāmeśvarī*,¹⁰ *Khecari*, *Gocari*, *Dikcari* and *Bhūcari* which has been thoroughly explained by me in *Spanda-sandoha*, and which will be decisively pointed out in this book also in such a statement as, "They are intent on concealing their real nature to unawakened beings."

So as described in these two explanations, '*Śakti-cakra*' here means the group of manifold *śaktis* (*Śakti-cakra-prapañca-bhūta*).

(Fifth interpretation of Śakti-Cakra)

According to 'whence the group of senses', *Śakti* means 'the multitude of senses.'

(Sixth interpretation)

According to 'Relying on that strength, the *mantras*', *śakti* means 'the eternal *mantras*¹¹ (*nitya mantra*)'

(Seventh interpretation)

According to 'of the group of powers arising from the multitude of words', *śakti* stands for the 'nature of the deities like *Brāhmī*¹² etc.'

In these ways, I have given in detail many decisive interpretations of *Śakti cakra* in *Spanda-Sandoha*. The word *prabhava* means 'one who is Free' (in accordance with the root-meaning *prabhavati* i.e, one who prevails, one who is powerful), and not dependent on others like the animals.

(Another interpretation of Śakti-cakra-vibhava-prabhava):

This may be interpreted as a *Bahuvrīhi* compound, meaning 'One whose *prabhava* i.e. *udaya* or appearance or manifestation (*abhivyakti*) comes about from the *vibhava* i.e. the inner unfoldment of the mass of light i.e, the divinities of the senses (*raśmi-puñja*¹³) (i.e. *Śaṅkara* who is manifested by an inner development of the senses). The sense is that the recognition of the highest Lord is brought about effortlessly by the practice of perception of the inner nature.

(Another interpretation of the whole verse):

Moreover, we laud that Śaṅkara who is a mass of consciousness identical with the Self) *cidānandaghanasyātmanah*) and by whose opening of the eye lids and closing them i.e. by whose revelation and veiling of His essential nature there ensue according to the view that what is within is also without the disappearance and appearance, in other words the submergence and emergence successively (*yathāsaṅkhyam*) of the world i.e. the body and through its association of the external universe also, and who to His devotee, is the revealer (*prabhava-prakāśaka*) of the nature (*etat svarūpa*) of the Śakticakravibhava i.e. of the glory of the greatness of the divinity in the form of the highest consciousness.

So far as possible the verse may be construed in this way also. We laud Śaṅkara who is the cause of the greatness of goddess Consciousness identical with *unmeṣa* and *nimeṣa* in bringing about the manifestation etc. of the universe, that Śaṅkara who is the Self, and by whose *unmeṣa* i.e. expansion in the form of externality there is the manifestation of the world, and by whose *nimeṣa* i.e. withdrawal in the form of internality, there is the disappearance of the world. The Highest Lord even by entering the body etc. brings about the manifestation and disappearance of the world by the opening and closing of the senses. This has been described in the following lines by Utpaladeva who knew the essence of the esoteric doctrine.

“Therefore, even in practical life, the Lord, because of His free will in the form of *Māyā Śakti* enters the body, and by His will manifests externally the multitude of objects which shine within Him.”
(I,P.I,6,7)

In order that people may take the sense (of the verse) in the above way, the teacher has rejected the use of “By whose power of Absolute Freedom,” and adopted that of “By whose revelation and veiling.”

Herein the laudation of Śaṅkara implies *samāveśa* or penetration in Him. As this is what is to be obtained, it is both the subject-matter and the goal. By taking the phrase *Śakti-cakravibhava-prabhavam* as a *Bahuvrihi* compound and interpreting it in the sense “Whose manifestation is due to the inner unfoldment of the group of śaktis”, the unfoldment of the group of śaktis

has been said to be the means for the attainment of the goal. By taking the same phrase as a *Tatpuruṣa* compound and interpreting it as "the revealer of the glory of the goddess of the Highest Consciousness" to the devotees, the fruit has been referred to. As the author¹⁴ (of the book) will say (later). "Then he will become the lord of the group of *śaktis*". Hence the connexion of the subject-matter (of the book) and the means (*upāya*) is that of the end (*upeya*) and means (*upāya*). Thus this *Sūtra* (*Kārikā*) gives briefly the subject-matter, the means, the connexion of the two and the fruit of the study of this subject."

NOTES

1. 'Aham' which in Sanskrit is the word for 'I' consists of all the letters of the Sanskrit alphabet from 'a' to 'ha'.

2. The root-meaning of the word 'spanda' is 'having slight movement.' The Lord is *acala*, non-moving. Therefore, movement cannot be ascribed to Him. The word 'spanda' in the case of the Lord i.e. Śiva has to be taken in a figurative sense of creative pulsation, divine activity, throbbing with life, dynamism.

3. The Vedantists who maintain that Brahman is sheer calm Consciousness without any activity.

4. The teacher referred to is Vasugupta who, according to Kṣemarāja, composed the Spandakārikā.

5. 'Pratibhā' is *parā samvit*, the highest Divine Consciousness which holds within itself all sound, letters, etc. and the endless variety of subject and object as identical with itself.

6. This refers to Vasugupta

7. 'Mahārtha' which is also known as 'Mahānaya' system refers to the Krama school which arose in Kashmir towards the close of the 7th and beginning of the 8th century A.D.

8. These twelve divinities or *Kālīs* are a special feature of the 'Mahārtha' or 'Krama' system. They are:

(i) *Sṛṣṭi*: when the will to create or manifest arises in *Kālī* and the would-be creation shines in outline in her, she is known as *Sṛṣṭi Kālī*. This is the conception of creative power in relation to the object (*prameya*).

(ii) *Rakta Kālī* is the conception of the power of maintenance (*sthiti*) of the objective world through the five senses.

(iii) *Sthitināśa Kālī*. This is the conception of the power of *saṃhāra* or withdrawal of the objective world i.e. when her extrovert form is terminated and she rests within herself.

(iv) *Yama Kālī* manifests herself as beyond the extrovert and the introvert aspect. She represents the *anākhyā* or indefinable power in relation to objective experience.

The first four represent the four powers (*śṛṣṭi*, *sthiti*, *saṃhāra* and *anākhyā*) in relation to object (*prameya*).

(v) *Samhāra Kālī*. When *Parāsaṃvid* brings about the disappearance of the externality of objects as related to *pramāṇas* or means of knowledge and grasps them within as identical with herself, she is known as *Samhāra kālī*. This is *śṛṣṭi* in the stage of *pramāṇa*. In the stage of *Śthitināśakālī*, the experience is "I have known the object." In the stage of *Samhārakālī*, the experience is, "The object is non-different from me."

(vi) *Mṛtyukālī* engulfs even the *Samhāra Kālī*; she swallows up even the residual traces of the idea of the withdrawal of the objective world. This is *sthiti* in the stage of *pramāṇa*.

(vii) *Bhadrakālī*. The letter *bha* in *Bhadrakālī* indicates *bhedana* or afflorescence of different objects and the letter *dra* indicates *drāvaṇa* or dissolving those different forms again in her essential nature. This is the aspect of *saṃhāra* in the stage of *pramāṇa*. She is also called *Rudrakālī*.

(viii) *Mārtaṇḍa Kālī*. *Mārtaṇḍa* means 'sun.' The group of twelve *indriyas* is referred to as 'sun' inasmuch as it illumines or brings to light the objects like the 'sun'. The twelve *indriyas* are the five senses of perception, the five organs of action, *manas* and *buddhi*. All the *indriyas* function only when related to *ahaṃkāra* or the 'ego feeling'. '*Mārtaṇḍa Kālī*' is so called because she brings about the dissolution of the twelve senses in the Ego-feeling. She represents the *anākhyā* power in relation to *pramāṇa*, because it brings the dissolution of the twelve senses in the ego-feeling to such an extent that they become un-namable.

The four stages 5 to 8 represent the four powers of *kālī* in relation to means of knowledge (*pramāṇa*).

The next four stages of *kālī* represent her four powers in relation to the limited Subject (*pramātā*).

(ix) *Paramārkakālī*. She represents her power of *śṛṣṭi* in relation to the limited subject. She brings about the emergence of the limited subject by merging *Ahaṁkāra*, the previously described ego-feeling in her creative power. It should be borne in mind that the limited subject in this context does not mean the common limited subject. This limited subject is one in whom the limitations of objects and senses have been obliterated but who still retains the limitation of *paśu* or *āṇava mala*.

(x) *Kālāgnirudrakālī*. When *Parāsaṁvid* brings about the identification of the limited subject with the Universal Self, she is known as *Kālāgnirudrakālī*. This *Kālī* represents the power of maintenance (*sthiti*) in relation to the limited subject as she makes the limited subject rest in the Universal Self.

She is called *Kālāgnirudrakālī*, because she dissolves the limited subject *Kālāgnirudra* in Her Universal self.

The experience at the level of *Kālāgnirudrakālī* is "I am all this". She is also known as *Mahākālī*, because she holds within Herself everything including *Kāla* or Time.

(xi) *Mahākālakālī*. She brings about the dissolution of the 'I' which is posited in opposition to this in the 'perfect I' which is free from all relation to objectivity. This represents the power of *saṁhāra* or withdrawal in relation to the limited subject.

(xii) *Mahābhairava-ghora-caṇḍakālī* or *Mahābhairavacaṇḍograghorakālī*.

This represents the state of *anākhyā* in relation to the limited subject. This refers to that state of *Parāsaṁvid* which transcends all description in words. Hence it is the stage of *anākhyā*. This is the *Akula* stage. In it the subject, the object, the means of knowledge and knowledge (*pramātā*, *pramāṇa* and *prameya*) are all dissolved in I-consciousness. This is also called *Parā* or the Highest, because all the previous states are Her manifestation.

As she dissolves all the states of *prameya* (object), *pramāṇa* (means of knowledge and knowledge), and *pramātā* (subject), she is called *Mahābhairava-ghora-caṇḍakālī*. The word *caṇḍa* refers to the sphere of *prameya* (object), *ghora* implies *pramāṇa* (knowledge and means of knowledge), and *mahābhairava* suggests *pramātā* (subject).

9. *Manthāna Bhairava* is the ultimate resting place of all and is also called *Kuleśvara* by *Maheśvarānanda*.

10. *Vāmeśvari* is the presiding deity of the whole group of these Śaktis. The word *vāma* is connected with the verb *vam* which means to spit out, emit, eject. The Śakti is called *Vāmeśvari*, because she emits or projects the universe out of the Absolute. The word *vāma* also means left, reverse, contrary, opposite. This Śakti is called *Vāmeśvari* also because while in the Śiva-state there is unity-consciousness, in the state of *saṃsāra*, the contrary or opposite condition happens, viz. there is difference-consciousness.

Khecari—*Khecari śaktis* are explained by Kṣemarāja in the following way in Spandasandoha (p. 20) *The bodhagagane caranti iti khecaryah pramāṭrbhūmisthitāḥ* Khecaris are those śaktis that move (*caranti*) in *Kha* i.e. consciousness (*bodhagagana*).

These reside in the *pramātā* or the subject, the experient. They lead those experiencers who have become purified to liberation, to the Divine, and bind those who are under the influence of *Māyā*.

Gocari. The word *go* symbolizes *buddhi-ahaṃkāramanobhūmi* i.e. *antaḥkaraṇa*. *Antaḥkaraṇa* or the psychic apparatus is the sphere of *gocari śaktis*.

Dikcari—*Dikṣu diśāsu bāhyabhūmiṣu caranti iti dikcaryah*. Those śaktis that function in *dik* or outer space are known as *dikcari*. The external senses have to do with the consciousness of space. Hence they are the sphere of *dikcari śaktis*.

Bhūcari—*Bhuh rūpādi pañcātmakam meṇapadaṃ tatra caranti iti bhūcaryah*. Those śaktis that have to do with the external objects, with the objective phenomena having colour, form, etc. are known as *bhūcari*.

The empirical individual experiencers, their psychic apparatus, their organs of sense and action, and the objective world are the expressions of these śaktis.

11. *Nityamantra* or the eternal *mantra* is the *mantra* of *pūrṇāhantā*, the ever-present perfect I-consciousness of the Divine.

12. The presiding deities of the multitude of words are the following:

(1.) *Yogīśvari* or *Mahālakṣmī* of *a-varga* i.e. of the class of vowels.

(2) *Brāhmī* of *ka-varga*, (3) *Maheśvarī* of *ca-varga*, (4) *Kaumārī* of *ṭa-varga*, (5) *Vaiṣṇavī* of *ta-varga*, (6) *vārāhī* of *pa-varga* (7) *Aindrī* or *Indrāṇī* of *ya-varga*, (8) *Cāmuṇḍā* of *śa-varga*.

13. *Raśmī-puñja*. 'Mass of light' here means the *Karaṇeśvarī devīs* i.e. the divinities of the senses. The senses when extroverted are known as *indriyas*, when introverted and resting in the self, they are known as *Karaṇeśvarī devīs*

14. This refers to Vasugupta who, according to Kṣemarāja, is the author of *Spandakārikā*.

EXPOSITION

The Sanskrit words *unmeṣa* and *nimeṣa* are very rich in connotation. They cannot be expressed in one word in any other language. So they have been translated by different words in different contexts.

The first question to be considered is that this entire text of *Spandakārikā* is meant to prove that Śiva is changeless and one. How then two aspects of His, viz. *unmeṣa* and *nimeṣa* (appearance-disappearance, manifestation-absorption) which are mutually contradictory have been mentioned in the first verse?

The answer is that it is only Svātantrya—Freedom or Icchā Will i.e. of Śiva which brings about both manifestation and absorption. *Unmeṣa* and *nimeṣa* denote succession. Succession means Time, but Śiva is above Time. Therefore, *unmeṣa* and *nimeṣa* have not to be taken in the order of succession. They are simply two expressions of Icchā śakti of the Divine. In *Spanda-sandoha*, Kṣemarāja says that there are many names of this *Icchā Śakti* (power of will) in this system. *Spanda*, *sphurattā*, *Ūrmi*, *Bala*, *Udyoga*, *Hṛdaya*, *sāra*, *Mālinī*, *Parā* etc. are synonyms of this *Icchā śakti*. In *Spanda-nirṇaya* also he says : It is only *spanda-śakti* which is simultaneously *unmeṣa* and *nimeṣa*.

Both *unmeṣa* and *nimeṣa*, i.e. manifestation and absorption simultaneously denote the *Icchā* of the Divine. They are not two mutually opposed principles. What from one point of view is *nimeṣa* is at the same time *unmeṣa* from another point of view. For instance, the disappearance (*nimeṣa*) of the world i.e. the disappearance of the idea that the world is something different

toto caelo from *Śiva* set over against Him as another constitutes at the same time the *unmeṣa* or appearance of the essential nature of *Śiva*. Similarly, the *nimeṣa* or the concealment of the essential nature of *Śiva* is at the time the *unmeṣa* or appearance of the world as something different from *Śiva*. Kṣemarāja gives many examples in his commentary to show that what is *unmeṣa* from one point of view is simultaneously (*yugapat*) *nimeṣa* from another point of view and vice versa. He concludes by saying:

वस्तुतस्तु न किञ्चिदुदेति व्ययते वा केवलं स्पन्दशक्तिरेव भगवत्यक्रमापि तथा
तथा भासरूपतया स्फुरन्त्युदेतीव व्ययत इव च ।

“In reality nothing arises, and nothing subsides, only the divine *Spanda-śakti* which, though free of succession, appears in different aspects as if arising, and as if subsiding.”

Kṣemarāja has pointed out that *nimeṣa* and *unmeṣa* refer to another significant concept of Śaiva philosophy. This is a philosophy of Evolution. Evolution has two aspects—the arc of descent or *avarohakrama* (*nimeṣa*) from the Divine upto the empirical individual, from Consciousness upto the matter and the arc of ascent or *āroha-krama* (*unmeṣa*) from the empirical individual upto *Śiva-pramātā* and from inconscient matter upto *saṁvid* or the divine consciousness. The purpose of all the scriptures including *Spandakārikā* is to show how the empirical individual can mount to the stage of *Śiva-pramātā*. Śiva-consciousness is the *upeya* or the goal, the methods recommended in the book are the means (*upāyas*) for reaching the goal (*upeya*).

Kṣemarāja has given many interpretations of *Śakti-cakra-vibhava-prabhava* from various points of view in his commentary which should be carefully studied.

Both Rāmakaṇṭha and Utpala Bhaṭṭa warn that *pralaya* and *udaya* are not to be taken as corresponding to *unmeṣa* and *nimeṣa* exactly in the order in which they are given in the text but rather in a different order i.e. *udaya* with *unmeṣa*, and *pralaya* with *nimeṣa*. “When there is the *unmeṣa* i.e. *aunmukhya* or inclination towards manifestation, there is the *udaya* or emergence of the world. When there is *nimeṣa* or retraction of that inclination, there is submergence of the world.”

Kṣemarāja takes *pralaya* and *udaya* both ways i.e. in a different order (*bhinnakrama*) as advocated by Rāmakaṇṭha and Utpalabhaṭṭa, and also in the order as they appear in the text.

When taken in a different order, the meaning would be as given above. When taken in the order in which they appear in the text, the meaning would be as given below:

“When there is *unmeṣa* or revelation of the essential nature of the Divine, there is the *pralaya* or disappearance of the world. When there is *nimeṣa* or concealment of the essential nature of the Divine, there is the *udaya* or appearance of the world.”

Both these interpretations are correct. In the first interpretation, the words *unmeṣa* and *nimeṣa* are construed with reference to *Śakti* of *Śiva*. In the second interpretation, they are construed with reference to the *svurūpa* or essential nature of *Śiva*.

The text is neither a book of poetry, nor of mere academic philosophy. It is philosophy for the practical purpose of sanctifying and divinising human nature. What then is the justification of *śaṅkaram stumaḥ*—we laud Śaṅkara? All the commentators are unanimously of the view that *stumaḥ* here suggests *samāviśāmaḥ* i.e. ‘we have to enter or identify ourselves with His essential nature’. As Kṣemarāja puts it beautifully *Kalpitapramātrpada-nimajjanena samāviśāmaḥ, tatsamāveśa eva hi jivanmuktiphala iha prakaraṇa upadeśyaḥ*. “We are united with Him by obliterating our state of assumed agency. This treatise is going to teach that identification with Him is the real reward of liberation in life.”

Introduction to the Second Verse:

TEXT

नन्वेवंभूतशंकरस्वरूपसत्तायां किं प्रमाणं कुतश्चोपादानादिहेतुं विना जगदसौ
जनयति, तस्यैवोपादानत्वे मृत्पिण्डस्येव घटेन जगता तिरोधानं क्रियेत, तिरोहिता-
तिरोहिततायां च भगवतः स्वभावभेदः स्यात्, पुनरुन्मज्जने च हेतुश्चिन्त्यो,
जगदुदये च द्वैतप्रसङ्ग इत्येताः शङ्का एकप्रहारेणापहर्तुमाह—

TRANSLATION

Here a doubt may be raised. What is the proof of the existence of such real nature as Śaṅkara? How can He create the world without any means such as material etc.? If He Himself is assumed to be the material cause, then His disappearance would be

brought about by the world (after creation,) just as the disappearance of a lump of clay is brought about after the production of a jar.

If it be said that there can be both appearance and disappearance of the Lord, then this would give rise to difference in His nature, and also some cause has to be thought out for His re-emergence after disappearance, and on the creation of the world, there would be the contingency of duality. To remove all such doubts with one stroke, the author says:

Verse 2

यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।
तस्यानावृतरूपत्वान्न निरोधोऽस्ति कुत्रचित् ॥ २ ॥

Yatra sthitam idaṃ sarvaṃ kāryaṃ yasmācca nirgataṃ/
Tasyānāvṛtarūpatvān na nirodho' sti kutracit// 2

TRANSLATION

Inasmuch as nothing can veil His nature, there cannot be His obstruction anywhere in whom all this world rests and from whom it has come forth ?

TEXT OF THE COMMENTARY

तस्यास्य शङ्करात्मनः प्रकाशानन्दधनस्य स्वस्वभावस्य न कुत्रचिद्देशे काल आकारे वा निरोधः प्रसरव्याघातोऽस्ति अनावृतरूपत्वादस्थगितस्वभावत्वात् । अयं भावः । इह यत्किञ्चित्प्राणपुर्यष्टकसुखनीलादिकं चित्प्रकाशस्यावरकं सम्भाव्यते तद्यदि न प्रकाशते न किञ्चित्, प्रकाशमानं तु प्रकाशात्मकशङ्करस्वरूपमेवेति किं कस्य निरोधकं को वा निरोधार्थः । एतदेव तस्येत्येतद्विशेषणेन यत्रेत्यादिनोपपादयति । यत्र यस्मिंश्चिद्रूपे स्वात्मनि इदं मातृमानमेयात्मकं सर्वं जगत्कार्यं स्थितं यत्प्रकाशेन प्रकाशमानं सत्स्थितिं लभते तस्य कथं तेन निरोधः शक्यस्तन्निरोधे हि निरोधकाभिमतमेव न 'चकास्यादित्याशयशेषः । यथोक्तम्

'तदात्मनैव तस्य स्यात्कथं प्राणेन यन्त्रणा ।' (अजडप्र० २१)

इत्यजडप्रमातृसिद्धौ । ननूत्पन्नस्य स्थित्यात्मा प्रकाशो भवति, उत्पत्तिरेव त्वस्य कुत इत्याह यस्माच्च निर्गतमिति । स्मृतिस्वप्नसङ्कल्पयोगिनिर्माणदृष्ट्या चितः

स्वानुभवसिद्धं जगत्कारणत्वमुज्जित्वा अप्रमाणकमनुपपन्नं च प्रधानपरमाष्वादीनां न तत्कल्पयितुं^१ युज्यते । कार्यपदेन चेदमेव ध्वनितं कर्तुः क्रियया निष्पाद्यं हि कार्यमुच्यते न तु जडकारणानन्तरभावि जडस्य कारणत्वानुपपत्तेः ईश्वरप्रत्यभिज्ञोक्तनीत्या^२ । भविष्यति चैतत्

‘अवस्थायुगलं चात्र कार्यकर्तृत्वशब्दितम् ।’ (१।१४)

इत्यत्र । सर्वशब्देनोपादानादिनैरपेक्ष्यं कर्तुर्ध्वनितम् । न च कार्यं घटादि कर्तुः कुम्भकारादेः कदाचित्स्वरूपं तिरोदधद्दृष्टम् । ननु निर्गतिरवस्थितस्य भवति तत्किमेतत्त्वचिदादावेव स्थितं, नान्यत्र स्थितम् अपि तु तत्रैव चिदात्मनीत्याह यत्र स्थितमिति । आवृत्त्या चैतद्योज्यम् । अयमर्थः यदि चिदात्मनि जगदहं-प्रकाशाभेदेन न भवेत्तत्कथमुपादानादिनिरपेक्षं तत् उदियात् । यतस्तु

‘यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः ।

तथा हृदयबीजस्थं जगदेतच्चराचरम् ॥’ (प० त्री० २४)

इत्याम्नायस्थित्या

‘स्वामिनश्चात्मसंस्थस्य ।’ (ई० प्र० १।५।१०)

इति पूर्वोक्तयुक्त्या च तत्रैतदभेदेन स्फुरतिस्थितं ततोऽयं चिदात्मा भगवान्निज-रसाशयानतारूपं जगद्वन्मज्जयतीति युज्यते । एवं च यत्र स्थितमेव सद्यस्मान्निर्गन्तमित्यत्र योजना जाता । च एवार्थे भिन्नक्रमः । ननु यदि तस्मात्प्रकाशवपुष इदं जगन्निर्गतिं तन्न प्रथेत न हि प्रथाबाह्यं च प्रथते चेति युक्तमित्याशङ्क्य यस्मान्निर्गन्तमपि सद्यत्र स्थितमित्यावृत्त्या संगमनीयम् । चोऽप्यर्थे भिन्नक्रमः । एतदुक्तं भवति न प्रसेवकादिवाक्षोटादि तत्तस्मान्निर्गन्तमपि तु स एव भगवान्स्वस्वातन्त्र्या-दनतिरिक्तामप्यतिरिक्तामिव जगद्रूपतां स्वभित्तौ दर्पणनगरवत्प्रकाशयन्स्थितः । ननु च भवत्वेवं सर्गस्थित्यवस्थयोर्जगतास्यानिरुद्धत्वं संहारावस्थया त्वभावात्मना सुषुप्तदेशीयया जगतः संबन्धिन्या कथं नैतत्तिरोधीयते, नहि ग्राह्यं जगद्विना ग्राहकश्चिदात्मा कश्चिदित्यावृत्यैतदेवोत्तरं यस्मान्निर्गन्तमपि सद्यत्रैव स्थितमुत्पन्नमपि जगत्संहारावस्थायां तदैकात्म्येनैवास्ते न त्वस्यान्यः कश्चिदुच्छेदः शून्यरूपस्तस्य वक्ष्यमाणयुक्त्या प्रकाशं भित्तिभूतं विनानुपपत्तेरित्यर्थः । यथोक्तं श्रीस्वच्छन्दशास्त्रे

‘अशून्यं शून्यमित्युक्तं शून्यं चाभाव उच्यते ।

देव्यभावः स विज्ञेयो यत्र भावाः क्षयं गताः ॥’ (४।२६२)

इति । एवं सर्वं यस्य कार्यं यत्प्रकाशेनैव प्रकाशते संहृतमपि च सद्यत्प्रकाशैकात्म्येन तिष्ठति न तस्य देशकालाकारादि किञ्चिन्निरोधकं युज्यते,—इति व्यापकं नित्यं

१ ख० पु० न तत्कल्पनमिति पाठः ।

२ ख० पु० न्यायात् इति पाठः ।

विश्वशक्तिखचितं स्वप्रकाशमादिसिद्धं चैतत्तत्त्वमिति । नास्य सिद्धावज्ञातार्थ-
प्रकाशरूपं प्रमाणवराकमुपपद्यत उपयुज्यते सम्भवति वा प्रत्युतैतत्तत्त्वसिद्धचधीना
प्रमाणादिविश्ववस्तुसिद्धिः । तदुक्तमस्मद्गुरुभिस्तन्त्रालोके

‘प्रमाणान्यपि वस्तूनां जीवितं यानि तन्वते ।

तेषामपि परो जीवः स एव परमेश्वरः ॥’ (त० १ आ० ५५ श्लो०)

इति । यस्मान्निर्गतमपीदं जगद्यत्र स्थितं यत्प्रकाशेन प्रकाशमानं तथाभूतमपि यत्र
स्थितं यत्प्रकाशैकरूपं । यत्प्रकाश एव ; यस्य सिद्धयै न्यक्षेणैक्ष्यमाणं भवति न त्वन्य-
ज्जगन्नाम किञ्चित् । अत्र यत्र स्थितमित्यावत्यै’ द्विर्योज्यम् । एवं च स्वानुभव-
सिद्धमेवास्य तत्त्वस्य सृष्टिस्थितिसंहारमेलनावभासिनोऽतिदुर्घटकारिणः सर्वदा
सर्वत्रानिरुद्धत्वम् । यथोक्तं श्रीमदुत्पलदेवाचार्यैः

‘परमेश्वरता जयत्यपूर्वा तव सर्वेश यदीशितव्यशून्या ।

अपरापि तथैव ते यथेदं जगदाभाति यथा तथा न भाति ॥’ (उ० स्तो० १६।३०)

इति । अत्र हि भासमानमेव जगद्भासनैकशेषीभूतत्वाद्भासनातिरिक्तं न किञ्चि-
द्भातीत्यर्थः । किञ्च यत्र स्थितमित्युक्त्योपशमपदे, यस्माच्च निर्गतमिति प्रसरपदे
यतोऽस्य न निरोधस्ततो निमीलनोन्मीलनसमाधिद्वयेऽपि योगिना स्वस्वभावसमा-
वेशपरेणैव भवितव्यम् । यद्वक्ष्यते

‘यदा क्षोभः प्रलीयेत तदा म्यात्परमं पदम् ।’ (१।६)

इति । तथा

‘तस्माच्छब्दार्थचिन्तामु न मावस्था नृ या शिवः ।’ (२।४)

इत्यपि च । कुत्रचिदनात्मवादिनि सौगतादौ प्रमातरि कुत्रचिच्च बाधकाभिमते
प्रमाणे सति न तस्य निरोधः प्रतिषेधोऽस्ति, यतो यस्तस्य प्रतिषेधको यच्च तस्य
प्रतिषेधकं प्रमाणं तद्यदि न सिद्धमभित्तिकमेतच्चित्रं सिद्धिश्चास्य प्रकाशते इति
‘तत्सिद्धयैव भगवानादिसिद्धस्वप्रकाशमूर्तिरस्तीत्येतत्प्रतिषेधायोदितेनाप्यनक्षर-
मुक्तम् । भविष्यति चैतत्

‘न तु योजन्तर्मुखो भावः ।’ (१।१६)

इत्यत्रान्तरे । एवं चानेन विश्वोतीर्णं विश्वमयं विश्वसर्गसंहारादिकारि शाङ्करं
स्वस्वभावात्मकं तत्त्वमित्यभिदधता सर्वेषु पारमेश्वरेषु यदुपास्यं तद्वितः स्पन्द-
तत्त्वान्नाधिकं केवलमेतत्स्वातन्त्र्यवशेनैव तदुपासावैचल्यमाभास्यते । वस्तुतस्तु
एतद्वीर्यसारमेवाशेषम् । यद्वक्ष्यति

‘तदाक्रम्य बल मन्त्राः सर्वज्ञबलशालिनः ।’ (२।११)

इत्येतदपि भङ्ग्या प्रतिपादितम् । एवं च न कश्चिदुक्तचोद्यावकाशः । एवमेता -

१. ख० पु० आवृत्त्या इति पाठः ।

२. क० ख० पु० अतदिनि पाठः ।

दृशेषु चिन्तारत्नप्रायेषु श्रीस्पन्दसूत्रेषु यदन्यैः सर्वैर्विवृतिकृद्भिर्व्याख्यायि यच्चास्माभिः किञ्चिद्व्याक्रियते तत्रान्तरममत्सरा अनवलिप्ताश्च स्वयमेव विचिन्वन्तु सचेतसो न तु तदस्माभिरुद्धाटय प्रतिपदं प्रदर्शयते ग्रन्थगौरवापत्तेः ॥२॥

Translation of the Commentary

Of that i.e. of *Śaṃkara* who is a compact mass of Light and Bliss and who is everyone's own being, there is no where i.e. in no space, time or form any obstruction i.e. any impediment in His free advance, because nothing can veil His nature. This is the purport. In this world, whatever, e.g. *prāṇa* (life-force), *puryaṣṭaka* (the subtle body)' pleasure, the blue colour, etc. that may possibly be conceived to have the capacity of veiling the Light of Consciousness is nothing if it does not come into light (*na prakāśate*) and if it does come into light (*prakāśamānam tu*), then it is only the nature of *Śaṃkara* whose very form is Light (of Consciousness). Then what is that which can obstruct or what is the meaning of obstruction? The author proves this very fact by adding the qualifying clause 'in whom all this objective world rests'¹ (*yatra ityādinā*) etc. to the noun clause 'His obstruction is nowhere possible etc.' (*tasya na nirodho' sti kutracit etc.*)

Yatra means 'in that consciousness which is one's own Self'. *Idaṃ sarvaṃ kāryam* means 'the entire world consisting of subject or knower (*mātr*), means of knowledge or knowledge (*māna*), and object or the known (*meva*)'.

Yatra sthitam idaṃ sarvaṃ kāryam, therefore, means, 'In which Consciousness this world consisting of subject, object and means of knowledge etc. rests'. By 'rests' (*sthitam*) is meant by whose light, it comes into light and thus obtains stance. How can there be an obstruction of His by that world? Because by His obstruction that which is considered the obstructor itself can by no means appear. This is what is to be supplied to complete the sense. As has been said in *Ajaḍapramātr̥siddhi* (21). "How can there be any restraint of His by *prāṇa* (life-force) which is identical with Himself?"

(An objection). A question may be raised—"That alone can have the light of stance which is produced, but to what does it owe its very production"? In reply, it is said, 'From

whom it has come forth.' Discarding the Consciousness as the cause of the world which is verified from one's own experience from the standpoint of memory, dream, ideation, creation by *yogis*, it is not proper to suppose *pradhāna*, atom etc. to be the cause of the world, for such a cause has neither proof nor reasoning in its support.

By the word *kārya* (effect, product), this is what is implied, "That is said to be a product which is produced by the action of an agent, not that which is the outcome of another insentient cause. According to what has been said in *Īśvarapratyabhijñā*, causality in the case of the insentient cannot be proved. This will be made clear in the following line in this book. "The pair of states is said to be the doer and the deed. (I, 14)." The word 'all' (*sarvam*) in the verse implies that the agent is independent of material, etc. It is never witnessed that the produced product such as the jar can conceal the nature of the agent such as the potter, etc.

(Another objection). The process of coming out can occur only in the case of that which is already contained in something. Then is this world contained in something in the very beginning?

(Reply) No, it is not contained in anything else, but in the self-same Consciousness. That is why it is said in the verse, "in whom it rests". The phrase, 'in whom it rests' should be used twice by repetition. This is the sense "If the world did not exist in Consciousness, undifferentiated from the light of I-ness, how could it arise from it without the need of material, etc? Since according to the sacred tradition as expressed in the following lines:

"As the great banyan tree lies only in the form of potency in the seed, even so the entire universe with all the mobile and immobile beings lies as a potency in the heart-seed¹ of the Supreme," (P. Tri 24) and according to the reasoning aforementioned in "Because it already exists in the Lord's Self." (I.P.I. 5,10), this world already rests in Him, gleaming as identical with Him. Therefore, it is perfectly valid to say that the Lord whose nature is consciousness brings about the emergence of the world in the form of congealment of His essence (i.e., He materializes His essence in the form of the world).

Thus the syntactical construction must be made differently. The particle 'ca' should be interpreted in the sense of *eva* (एव) and should be put in a different order. So now the line would stand as *Yatra sthitam eva (yad) idam sarvaṃ kāryam yasmād nirgatam*, meaning 'only as resting in Him is all this world come forth.'

(A third objection) "Well, if this world has come out (i.e. separated) from that Exquisite Mass of Light, then how can it be manifest, for nothing can be manifest outside Light? It would be inconsistent to say that something is separate from Light and is yet manifest.

(Reply). To answer this question, the clause 'from whom it has come forth' should also be repeated twice and should be construed in this way, *Yasmād nirgatamapi (sad) yatra sthitam*, i.e. from whom even when it has come forth, it is still resting there. The particle 'ca' has to be taken in a different order and has to be interpreted as meaning 'even' 'This is what is meant to be said—"That (the world) has not come out from him as does a walnut from a bag. Rather the self-same Lord through His absolute Freedom manifesting, on His own background like a city in a mirror, the world as if different from Him though non-different, abides in Himself."

(Fourth objection). Well, it may be granted that there is no obstruction to Him by the world in the states of manifestation (creation) and maintenance, how can He avoid being concealed in the state of the world's dissolution which is of the nature of naught, akin to sound sleep? Without the perceptible world, the perceiver, viz., the perceiving consciousness is nothing (i.e. a subject without an object is meaningless.)

(Reply). The question can be answered by a repetition of the clause *yasmāt nirgatam api sad yatraiva sthitam* i.e. from whom even while come forth it abides in Him i.e. even the created world in the state of dissolution abides in Him as identical with Himself. There is no other annihilation of it in the form of a void. In accordance with what is said in the verse given below, the void cannot be reasonably conceived without Light serving as its support. As has been said in *Svacchandaśāstra* "It is (really) nonvoid (*aśūnyam*) which is said to be void (*śūnyam*), for *śūnya* only means *abhāva* or absence

of objects. O goddess, that is to be known as *abhāva* (absence of objects) in which all objective existents have dissolved.”

Therefore nothing whether space, time or form can be said with propriety to obstruct Him whose work is this whole world, by whose Light it is manifested, and even when dissolved it abides as identical with that Light.

Hence this principle is all-pervading, eternal, full of all powers, self-luminous, and eternally existent. In order to prove its existence, no poor means of proof which can reveal only an unknown thing can ever be appropriately applicable or possible. On the contrary, the means of proof and all other things themselves depend on the truth of this principle. This has been said by my venerable teacher in Tantrāloka:

“He the great God is the utmost life of even those proofs which constitute the life of all things.” (T.I. 55)

The phrase *Yatra sthitam* (in whom it rests) should be applied twice by repetition, and so the whole thing would mean “This world even when it comes out from Him rests in Him, by whose light, it being manifest rests in Him as that light itself, with whose light it is identical, whose light alone considered in its entirety is sufficient for its (the world’s) proof.” The world is nothing else than this principle.

Thus there can never and nowhere be any obstruction, as is proved by one’s own experience, to this Spanda principle which reveals that where manifestation, maintenance and withdrawal all meet and which brings about things most difficult to be accomplished. As has been said by Utpaladeva:

“O Ruler of all, glory to thy unprecedented rulership which has indeed nothing to be ruled (for there is nothing different from thyself over which thou couldst rule). Thy other rulership (in the form of Sadāśiva, Īśvara) is also exactly like thy own by which this world does not appear to thy devotees in the same way as it appears to others” (Utpala stotra XVI, 301). The sense of this verse is that nothing appears as different from the Light of manifestation, since the manifest world is one with the Light of manifestation.

(Means for mystic Union):

Moreover, since there is no obstruction to this (*spanda*)

principle whether in the state of cessation as indicated by the phrase *Yatra sthitam* (in whom resting) or in the state of expansion as indicated by the phrase *Yasmāc ca nirgatam* (from whom came forth), therefore the *yogī* should be intent on entrance in his essential nature in both *nimilana* and *unmilana samādhi*.² As will be said (in this book). “When agitation ceases, then occurs the highest state³ (I,9) Similarly, “Whether it is a word or object or thought, there is no state which is not Śiva.” (II, 4). There cannot be an obstruction to or negation of one’s real nature in any case even though there may be existing somewhere an experient like the Buddhist who maintains that there is no Self or there may be somewhere a proof which is considered to be its annulment. Because if he that is the denier of that (essential nature) is not (already) existent as a reality, then his denial becomes a picture without a canvas. Similarly, the proof which is its negation also becomes groundless without the existence of the denier. This in itself is the proof of the reality of the *spanda tattva* that it is manifest (*prakāśate iti*) in the form of that very denier. The reality of the experient (*pramātā*) which is thus proved goes to show that the Lord who is an eternally established reality (*ādi-siddha*)⁵ and who is identical with the reality of one’s own Self does exist. Thus the reality of the *Spanda* principle has been tacitly affirmed without using any words, even by him who had come forward to deny it. This point will be clarified later in this book in “There can be no disappearance of that inner nature.” (I, 16).

Thus this book describes the fact that the principle of *Śaṅkara* which is both transcendent to and immanent in the world, which brings about manifestation, maintenance and withdrawal of the world is one’s own essential nature. That which is the object of meditation in all the theistic schools is not anything different from the *spanda* principle. The diversity of meditation appears entirely owing to the absolute Freedom of this *Spanda* principle. In fact, the entire universe is only the manifestation of the essence of the activity of this principle. This has been explained by way of suggestion in the line. “By relying on that strength, the *mantras* become endowed with the strength of the omniscient” (II,1).

Thus there is no room for the aforesaid objection. Let intelligent people who are unprejudiced and are not haughty examine for themselves the difference between my commentary and the commentaries of others on the *Spandakārikās* which are like desire-granting gem. I have not openly shown that difference in the case of every word for fear of the increase of the volume of the book.

NOTES

1. *Hṛdaya-bija* (heart-seed) is also known as *Samhāra-bija* symbolized by the mantra *Sauḥ* or *ma-ha-a*. *Śrīṣṭibīja* is *ahām*. It is also known as *piṇḍanātha-bija*, symbolized by the mantra 'r-kṣ-kh-em.'

2. *Nimilana* and *unmilana samādhi*; *Nimilana samādhi* is the inward meditative condition with closed eyes, in which the individual consciousness gets absorbed into the Universal Consciousness. *Unmilana samādhi* is that state of the mind in which, even when the eyes are open, the external world appears as Universal Consciousness or *Śiva*.

3. This refers to the state of *nimilana samādhi*.

4. This refers to the state of *unmilana samādhi*.

5. *Ādi-siddha* means that it is an eternally established reality, it already stands proved before any denial or negation tries to disprove it.

EXPOSITION

This *kārikā* expresses the fact that the world consisting of *pramātā* (subject), *prameya* (object) and *pramāṇa* (means of knowledge) exists in *Śiva* or the *spanda* principle, even as the reflection of a city may be said to exist in a mirror. It is nothing but the mirror and the various objects in the city which appear different from one another and also from the mirror are nothing but the mirror itself. Thus the world is nothing but *Śiva*, though it appears different from Him, even as the various objects reflected in a mirror appear different but really speaking are not anything different from the mirror.

The first point that is made out is that when we say that the world rests in *Śiva* or that it has come forth from *Śiva*, we are speaking only from the popular, empirical point of view, not

from the metaphysical point of view. The world is not contained in Him as a walnut in a bag where the walnut has its own independent existence and the bag for the time being contains it. The world has no separate existence from Śiva as the walnut has from the bag. So also when we say that the world has come out from Him, it is not meant that the world has come out from Him as a walnut comes out from a bag where both the walnut and the bag are separate from each other. The world and Śiva are not two separate entities. Śiva is the world from the point of view of appearance, and the world is Śiva from the point of view of Reality. Śiva is both transcendent to and immanent in the world—both *Viśvottirṇa* and *viśvamaya*.

The second point that is made out is that since the world owes its existence to Him, it cannot conceal Him even as a pot cannot conceal the potter, nor can it serve as an impediment in His free Self-expression and Self-expansion. That is to say He cannot be limited by space, time, figure, etc. This has another very important implication. Since the real or metaphysical Self of each individual is essentially Śiva, the world cannot throw a pall over it. Only the individual has to recognise his Self. As Kallāṭa puts it:

तस्य संसार्यवस्थायामपि अनाच्छादितस्वभाववत्त्वान्न न क्वचित् निरोधः

“Nothing can obstruct Him even in the state of the world, for the Self as Śiva has the nature which cannot be veiled.”

This Kārikā has also a mystic implication. Kṣemarāja has clearly pointed that out in the following words:

निमीलनोन्मीलनसमाधिद्वयेऽपि योगिना स्वस्वभावसमावेशपरेणैव भवितव्यम् ।

“Both in introverted and extroverted state of meditation the yogī should be intent on entering his essential nature which is Śiva.”

Introduction to the third verse:

TEXT

ननु जागरादिदशास्वीदृशः स्वभावो नानुभूयते यदि चायमुक्तयुक्तिभिर्न केनचिन्निरुध्यते तज् जागराद्यवस्थासु स्वयमेव निरोत्स्यते,—इति शङ्कात उक्तमप्यर्थमप्रतिपद्यमानं प्रतिबोध्यन्नपदिशति—

TRANSLATION

An objection may be raised, "Such nature (of *Śiva*) is not experienced in the state of waking, etc. According to the arguments you have advanced, that nature is not restrained by anything or any one, but in the state of waking, etc, it is concealed by itself (because in these states such reality is not experienced)." On account of this doubt, the author explains to the uncomprehending in the following verse what has already been said.

VERSE

जाग्रदादिविभेदेऽपि तदभिन्ने प्रसर्पति ।
निवर्तते निजान्नैव स्वभावादुपलब्धतः ॥ ३ ॥

Jāgradādivibhede'pi tadabhinne prasarpati/
Nivartate nijānnaiva svabhāvādupalabdhṛtaḥ//3.

TRANSLATION

Even though differing states like waking etc. occur in which, however, that *Spanda* principle remains identically the same, that *Spanda* principle never departs from its own nature as the identical Experient (in all the differing states).

TEXT OF THE COMMENTARY

जागरापरपर्यायो जाग्रच्छब्दः शिष्टप्रयुक्तत्वात् । लोकप्रसिद्धे जाग्रत्स्वप्न-
सुषुप्तानां भेदे योगिप्रसिद्धेऽपि वा धारणाध्यानसमाधिरूपे प्रसर्पति—अन्यान्यरूपे
प्रवहति सति अर्थात् तत्तत्त्वं निजादनपायिनः सर्वस्यात्मभूताच्चानुभवितृरूपा-
त्स्वभावान्नैव निवर्तते । यदि हि स्वयं निवर्तते तज्जाग्रदाद्यपि तत्प्रकाशविनाकृतं
न किञ्चित्प्रकाशते । उपलब्धता चैतदीया जागरास्वप्नयोः सर्वस्य स्वसंवेदनसिद्धा ।
सौषुप्ते यद्यपि सा तथा न चेत्यते तथाप्यौत्तरकालिकस्मृत्यन्यथानुपपत्त्या सिद्धा,
उपलब्धत एव च स्वभावान्न निवर्तते, उपलभ्यं त्ववस्थादि तन्माहात्म्यान्ननिवर्ततां
कामं कात्र क्षतिः । एवकारोऽप्यर्थे भिन्नक्रमस्तदभावेऽपि न निवर्तत इत्यर्थः ।
जागरादिविभेदस्य विशेषणद्वारेण हेतुस्तदभिन्ने इति, तस्माच्छिवस्वभावादभेदेन
प्रकाशमानत्वात्प्रकाशरूपे इत्यर्थः । यच्च यदेकात्मकं तत्कथं तन्निवृत्ताववतिष्ठते ।

यद्वा तदिति कर्तृपदम् । अभिन्न इति तु केवलमभिन्नत्वं जागरादेः शिवापेक्षमेव । अर्थात्तत्त्वं जागरादिभेदेऽपि सति प्रसरति प्रसरति वैचित्र्यं गृह्णाति तन्नैव स्वभावा-
न्निवर्तत इति योज्यम् । किञ्चायं जाग्रदादिभेदः परिणामो विवर्तो वेति यत्साङ्ख्य-
पाञ्चरात्रशाब्दिकादयो मन्यन्ते तद्व्युदासायाप्युक्तं तदभिन्न इति । अवस्था-
प्रपञ्चोऽपि यदि चिन्मान्नात्परिणामतया मनागप्यतिरिच्येत चिद्रूपं वा तत्परिणतो
मनागतिरिच्येत' तन्न किञ्चिच्चकास्यादिति तावन्न परिणामोऽस्ति । यथोक्तम्
'परिणामोऽचेतनस्य चेतनस्य न युज्यते ।'

इति श्रीकिरणे । न च भासमानोऽसावसत्यो ब्रह्मतत्त्वस्यापि तथात्वापत्तेः,—
इत्यसत्यविभक्तान्यरूपोपग्राहिता विवर्त इत्यपि न सङ्गतम् । अनेन चातिबुध्द-
कारित्वमेव भगवतो ध्वनितम् । यस्माज्जागरादिविभेदं च प्रकाशयति तत्रैव च
स्वाभेदमिति भेदात्मना तदभेदात्मनोभयात्मना' च रूपेणापरापरापरापराशक्ति-
त्रयस्वरूपेण स्फुरतीत्यनुत्तरषड्धतत्त्वात्मतया भगवानेव स्फुरति । अतश्च
जागरादिदशावस्थितोऽपि एवमिमं स्वस्वभावं परिशीलयन् यश्चिनुते स शङ्कर
एवेत्युपदिष्टं भवति ॥३॥

TRANSLATION

The word *jāgrat* is synonym of *jāgarā*, for it has been used as such by the cultured ones.¹ Though differences in the states of waking, dream, and deep sleep well-known among common people or in the corresponding states of *dhāraṇā* (concentration) *dhyāna* (meditation) and intense absorption (*samādhi*), well known among the *yogins* continue as different from one another, yet as a matter of fact, that *spanda* principle never departs from its own invariable nature as the Self of all and as the Experient of every state. If that principle were to depart, the states of waking etc. being devoid of its light would not appear at all. Its nature as Experient in the state of waking and dream, is proved from Self-experience in the case of every one. Though in the case of deep sleep, its nature as Experient is not similarly known directly, yet it is proved from subsequent memory of it (the deep sleep) which could not otherwise justifiably occur unless there was a previous experience of that deep sleep. It (the *Spanda* principle) never departs or deviates from its nature

१. क० ग० पु० रिक्तमिति पाठः ।

२. ग० पु० उभयमेलनात्मनेति पाठः ।

as the Experient. Its objects of experience, such as state of deep sleep etc. may through its greatness, deviate with pleasure. Where is the harm in this?

The word 'eva' is to be taken differently from the textual order in the sense of *api* (also). The meaning would then be 'Even in the absence of the states of waking and dream i.e. even in the state of deep sleep the *spanda* principle does not depart from its nature'.

(First explanation of *tadabhinne*):

The phrase *tadabhinne* (not separate from that) besides qualifying the phrase *jāgarādi-vibheda* (differing states of waking etc.) serves as a reason.² It means 'Because different states of waking etc. appear as non-different from the nature of *Śiva* (who is *prakāśa*), therefore, these are of the form of light. How can that which is identical with the other remain if the other departs? i.e. Since waking etc. are identical with *Śiva*, how can they exist, if *Śiva* or the *spanda* principle with which they are identical departs (from its nature as Experient).³

(Second Explanation)

Or *tat* (that) may be taken as subject of *prasarpati*, and *abhinne* (not separate) may be interpreted as the identity of waking, etc. with reference to *Śiva*. Now the construction would be *tat jāgrādādi-vibhed'pi (sati) prasarpati*, and the meaning would be that "*Spanda* principle even while there are differing states like waking, etc. flows on i.e. assumes diversity. It never departs from its nature."⁴

Moreover, do the different states of walking, etc constitute *pariṇāma* (transformation or evolute) as the followers of *Sāṃkhya* and *Pañcarātra* believe or *vivarta* (illusory appearance) as grammarians, etc.⁵ believe? The phrase *tadabhinne* has also been used by the author to refute their theory.

(Rejection of the theory of *pariṇāma*)

If the manifold states being transformation of consciousness were even slightly different from pure consciousness, then on their transformation, consciousness would also be slightly transformed. On the transformation of consciousness itself,

nothing would appear (lit. would come to light).⁶ Therefore, the theory of transformation cannot hold good. As has been said in Śrīkirāṇa.⁷

“There can be transformation only of the insentient. It cannot be rightly applied to the sentient.”

(*Rejection of the theory of vivarta*):

That which is perceived cannot be unreal, for if it be unreal, there would be the predicament of the Brahman principle also becoming unreal. Therefore, the theory of *vivarta* is also inconsistent inasmuch as it connotes unreality, separation and the assumption of another form.⁸

From *tadabhinne* follows God's power of accomplishing even what is not within the range of possibility. Inasmuch as the Lord manifests the differing states of waking, etc. in the manifestation of that difference itself He manifests His identity.¹ Thus He flashes forth in difference by His power of *aparā*, in identity by His power of *parā*, in the form of identity in diversity by His power of *parāparā*. Thus it is God Himself who is manifest in the unparalleled Trika principle¹⁰ (the principle of triad).

From the mystic point of view this verse teaches that He is Śaṅkara Himself who even when remaining in the different states of waking, etc. constantly contemplates this identical nature of himself and thus experiences himself as the (ever-present) Experient.

NOTES

1. Strictly speaking, the noun form of the verb *jāgr* is *jāgarā*, but 'jāgrat' has also been used as a noun even by well-cultured writers. Hence the use of 'jāgrat' in place of *jāgarā* is justified.

2. This is known as *hetugarbha viśeṣaṇa* i.e. an adjective which does not only qualify the noun but contains implicitly a reason also. The reason which is implicit in this adjective clause is that 'because the states of waking, dream, etc are non-different from (i.e. identical with) the nature of Śiva which is light, therefore, they are also of the form of light'.

3. The idea is that since waking, etc. are identical with the *spanda* principle, they cannot remain i.e. they cannot appear or be manifest if the *spanda* principle as Experient departs. In the absence of the Experient, they will also vanish.

4. The nature of *Śiva* is not only permanent experiencing principle, but while remaining permanent experient, He assumes various kinds of differing forms

5. Et cetera refers to the Vedantins.

6. Just as when milk is transformed into curd, the milk has disappeared. It is no longer milk. It is now curd. Even so if consciousness is transformed into the manifold states, it can no longer remain consciousness. On the disappearance of consciousness, the manifold states will also vanish, for there can be no experience without the experient.

7. *Śrīkīraṇa* is the title of a book on *tantra* which is not available now.

8. There are three characteristics of *vivarta*, viz.

(1) it connotes illusory appearance (2) separation and (3) assumption of a different form. Since the world is not unreal, nor separate from, nor of a form different from *Śiva* or Consciousness, the theory of *Vivarta* cannot be accepted.

9. Without the Experient's continuing as identical in the different states, their differences themselves cannot be experienced. Therefore the experience of difference itself reveals the non-different i.e. the identical nature of the Experient.

10. *Ṣaḍardha* or half of six means three. This refers to the Trika philosophy of Kashmir which maintains that in manifestation there are three *śaktis* (powers) of *Śiva* that function, viz (1) *parā* the highest stage in which difference from *Śiva* has not yet started, (2) *parā-parā*, the intermediate stage in which in spite of difference the sense of identity persists, (3) *aparā* in which there is complete difference.

EXPOSITION

Two important points have been made out in this *kārikā*. Firstly, states of experience may differ, but the Experient does not deviate from his nature as Experient. He remains identical. As Kallaṭa puts it:

यस्माद् उपलब्ध-रूपत्वं त्रिष्वपि पदेषु साधारणम्, न तस्य स्वरूपान्यथाभावः, यथा विषस्याङ्कुरादिषु च पञ्चसु स्कन्धेषु ।

“Since the Experient remains the same in all the three states of waking, dream, and deep sleep, there is no deviation in his nature, just as the lotus remains the same in all its five parts. The following verse quoted by Utpala Bhaṭṭa beautifully expresses the same idea:

अवस्थास्वेव भेदोऽयं नावस्थातुः कदाचन ।

यथा विषस्याङ्कुरादौ तच्छक्तेर्न तु भिन्नता ।

“This difference is of the states not of the Experient who holds them i.e. who experiences those states just as there is difference in the sprouts etc. of the lotus. but not in the *śakti* (power) of the lotus.”

The differences themselves point to one common identical Reality which acts as *anusandhātā* i.e. which joins those differing states into the unity of the experience of one individual in the form ‘I who was awake, had a dream in sleep and then enjoyed sound sleep.’

Secondly, the different states of experience are nothing but an expression of Consciousness itself. They are not different from Consciousness.

These differing states can neither be explained as *pariṇāma* or transformation of consciousness nor as *vivarta* or illusory appearance. They are simply a display of the *Svātantrya* (absolute freedom) of *Śiva*.

There is a practical aspect of this philosophical truth in *Sādhana*. One who contemplates zealously over the identity of the Experient in the midst of the changing states of experience becomes identified with *Śiva*.

Introduction to the 4th verse:

TEXT

अथ ये ‘एकमेवेदं संविद्रूपं हर्षविषादाद्यनेकाकारविवर्तं’ पश्याम’ इत्युक्त्या ज्ञानसन्तान एव तत्त्वमिति सौगता मन्यन्ते; ये चाहंप्रतीतिप्रत्येयः सदेव सुखाद्युपाधितिरस्कृत आत्मेति मीमांसकाः प्रतिपन्नास्तानेकेनैव श्लोकेनापवदति

१ ख० पु० विश्रान्तमिति पाठः ।

TRANSLATION

The followers of Buddha say that we see that joy, depression, etc. are only different altered forms of one single consciousness. On the strength of this argument they hold that the continuum of *jñāna* or knowledge alone is Reality. (i.e. there is no *jñātā*-knower or experient apart from *jñāna* or knowledge). The *Mīmāṃsakas* hold that, that which is known in the consciousness of 'I' eclipsed by the conditions of pleasure etc is the Self. Both are refuted by a single verse (which follows)

TEXT OF THE VERSE

अहं सुखी च दुःखी च रक्तश्चेत्यादिसंविदः ।
सुखाद्यवस्थानुस्यूते वर्तन्तेऽन्यत्र ताः स्फुटम् ॥ ४ ॥

Ahaṃ sukhī ca duḥkhī ca raktaśca ityādisamvidah/
sukhādyavasthānususyūte vartante 'nyatra tāḥ sphuṭam//4.

TRANSLATION

I am happy, I am miserable, I am attached—these and other cognitions have their being evidently in another in which the states of happiness, misery etc. are strung together-4.

TEXT OF THE COMMENTARY

य एवाहं सुखी स एव दुःखी सुखानुशायिना रागेण युक्तत्वाद्रक्तो दुःखानुशायिना द्वेषेण सम्बन्धाद्विष्ट'श्चेत्यादयः संविदो ज्ञानानि ता अन्यत्रेति अवस्थातर्यात्मतत्त्वे वर्तन्ते तत्रैवान्तर्मुखे विश्राम्यन्ति स्फुटं स्वसाक्षिकं कृत्वा । अन्यथा क्षणिकज्ञानानां स्वात्ममात्रक्षीणत्वात्तत्संस्कारजन्मनामपि विकल्पानामनुभवागोचरे प्रवृत्त्य-भावादनुसन्धानमिदं न घटते । चकारास्तुल्ययोगितापरा अनुसन्धानं द्योतयन्ति । कीदृशेऽन्यत्र, सुखाद्यवस्था उदयप्रलयिन्योऽनुस्यूता—दृग्धा र्यास्मिस्तस्मिन् सुखाद्यवस्थानुस्यूतेऽन्तःस्त्वसूत्रकल्पतया स्थिते । ता इत्यनेनानुसन्धीयमानावस्थानां स्मर्यमाणतामभिदधत्क्षणिकज्ञानवादिमतेऽनुभवसंस्कारोत्पन्नत्वादर्थकारारूपितत्वेऽपि स्मृतेः कामनुभवसदृशत्वं भवतु, न त्वनुभवानुभूतातीतकालार्थव्यवस्थापकत्वं घटते, सर्वसंविदन्तर्मुखे तु प्रमातरि सति सर्वं युज्यत इति सूचितवान्,—

१. क० ख० पु० द्वेष्टेति पाठः ।

इत्यलं सुकुमारहृदयोपदेश्यजनवैरस्यदायिनीभिराभिः कथाभिः । एतदर्थिभिः प्रत्यभिज्ञा परीक्ष्या । ग्रन्थकृतैव तु यत इह युक्तिरासूत्रिता ततोऽस्माभिः किञ्चिदुद्धाटितमिति सचेतोभिर्नास्मभ्यमसूययितव्यम् । मीमांसकपरिहाराय तु एतदित्थं व्याख्यातव्यम् । अहं सुखीत्यादिसंविदो यास्ता अन्यत्रेति पुर्यष्टकस्वरूपे प्रमातरि सुखाद्यवस्थाभिरनुस्यूते श्रोतप्रोतरूपे स्फुटं लोकप्रतीतिसाक्षिकं वर्तन्ते तिष्ठन्ति, न त्वस्मदभ्युपगतेऽस्मिन्निश्चिदानन्दधने शङ्करात्मनि स्वस्वभावे,—इति न सर्वदा सुखाद्युपाधितिरस्कृतोऽयमात्मापि तु चिन्मयः । यदा तु निजाशुद्ध्या वक्ष्यमाणयायं स्वस्वरूपं गूहयित्वा तिष्ठति तदा पुर्यष्टकाद्यवस्थायां सुखित्वादिरूपतास्य तत्रापि न निरोधस्तः सुखादिभिरस्येत्युक्तमेवेति न तत्तिरस्कृतोऽयं कदाचिदपि । अहं कृशोऽहं स्थूल इत्यादिप्रतीतिपरिहारेण अहं सुखी दुःखीत्यादि वदतोऽयमाशयः—सुखित्वादिप्रतीतिसम्भिन्नां पुर्यष्टकभूमिमन्तर्मुखे पदे निमज्जयन्स्तदनुषङ्गेण बाह्यस्यापि देहघटादेर्गलनात्प्रत्यभिज्ञानात्येव स्वं शिवस्वभावत्वमिति सर्वथा पुर्यष्टकशमनायैव यत्न आस्थेय इति ॥४॥

TRANSLATION OF THE COMMENTARY

The same I who am happy, am miserable, am attached, being connected with affection which rests in pleasure, am full of hatred, being connected with dislike which is associated with pain—these cognitions or experiences abide in another which is the possessor of these states (*avasthātari*), which, in other words, is the permanent principle of Self. They rest inwardly in that evidently i.e. with one's Self as witness. Otherwise the inter-connection (*anusandhāna*) of the ephemeral cognitions and the ideas born of their residual traces will not be possible, for those cognitions disappear as soon as they arise and cannot leave behind any traces. Thus the *vikalpas* (ideas) supposed to arise out of them cannot actually arise. Not being perceived in experience, they cannot lead to any activity.¹

The particles 'ca' used with equal fitness (with all the three) express their inter-connexion. *Anyatra* means in another. Of what kind is this other ? *Sukhādyavasthānusyūta* qualifies *anyatra* (the other) and means that other in which states of pleasure, pain, etc. which arise and subside are interwoven i.e. are strung together i.e. that in which pleasure, pain, etc. stay inwardly as flowers are strung together in the form of a wreath in a string.

Tāh i.e. the previously experienced states when set in a congruous connection refer to their recollection. According to the view of the philosophers who believe in the momentariness of cognitions, memory is born of the residual traces of the previous experience, and is, as such, only a form tinged with the previous experience. Thus it can only be similar to the previous experience. It cannot bring back to consciousness the thing as it was actually experienced in the past.² (Let such philosophers please themselves with such a view of memory. It cannot be accepted by others).

The author suggests that when there is a permanent experient who abides inwardly in the consciousness of all, every thing is set aright. Enough of these subtleties which will only prove to be unpleasant to students of tender heart. Seekers after such subtleties may look into *Pratyabhijñā*.³ Since the author has referred to this reasoning, I have tried to explain it briefly. Let intelligent people not blame me for this brevity.

(Second explanation of the text)

In order to refute the *Mīmāṃsaka*, this (i.e. the word *Ātman* or Self) should be interpreted in this way.

Those experiences such as 'I am happy.' I am miserable exist *anyatra* i.e. in another. 'In another' in this case should be interpreted as 'in the *puryaṣṭaka* Experient'. So the experiences of pleasure, pain, etc. exist in the *puryaṣṭaka* experient who is suffused with these experiences. *Sphuṭam* or 'evidently' means 'to which popular belief bears witness.' *Anyatra* in their case does not mean 'in *Śaṃkara*' who is compact mass of light and bliss and who is our own essential nature as is accepted by us. Therefore, this Self is not always tarnished by the conditions of pleasure, pain, etc, but is rather of the nature of consciousness. When He by His own impurity to be described later conceals his essential nature and appears in that state, then He is in the *Puryaṣṭaka* state, and has the experience of happiness, etc. It has already been said that even in that state, pleasure etc. cannot obstruct His real nature. He is never concealed by pleasure, etc.

The real purport in saying 'I am happy; I am miserable' etc. by abandoning such beliefs as I am thin; I am fat etc is this.

One recognises one's essential nature as *Śiva* by submerging his *Puryaṣṭaka* state which is full of experiences like pleasure, etc. in the inner essential Self and also by dissolving along with it the external aspect consisting of the body, jar, etc. Thus one should always make an earnest effort for allaying the *Puryaṣṭaka*.

NOTES

1. The idea is that when *jñāna* (perception or cognition) disappears as soon as it arises, it cannot leave behind any traces. Thus on this theory of the momentariness of perception, memory, will not be possible.

2. This means to say that similarity of the past experience which is all that the Buddhists can maintain on the basis of their theory of the momentariness of cognitions cannot lead to the belief that it is the same thing which was actually experienced in the past. Similarity is not sameness. Without the belief in the sameness of the past experience, memory is not possible. And without an identical *pramātā* or experient who can connect the past experience with the present, there cannot be any sameness of experience. Thus without an identical *pramātā* or experient, memory would be impossible.

3. This refers to *Īśvara-pratyabhijñā* of Utpaladeva.

EXPOSITION

The first point to be borne in mind is the significance of the use of plural in *saṃvid*. *Samvid* in plural (*saṃvidah*) means perception, cognitions, experiences. They are not the same *saṃvid* which is one identical, uniform consciousness underlying all other *saṃvids*. As Rāmakaṇṭha puts it:

“एकैव संविद् उपलब्धरूपा अहमिति स्फुरन्ती पारमार्थिकी, मायाशक्तिजनित-
तथाविधस्वभावपरामर्शाभावबलात् सुखाद्यनित्यवस्तुवेदकत्वेन अहं सुखी दुःखी
च—इत्यादिना बुद्ध्याद्यवस्थासामानाधिकरण्यम् उपगता सती, संविद इति
बहुवचनेन निर्दिष्टा” ।

“*Samvit* or Consciousness in its highest sense is really one, the Experient of all, flashing forth as ‘I’. On account of the absence of that awareness brought about by *māyā-śakti*, it becomes the cognizer of such impermanent incidental experience as ‘I am happy,

I am miserable, etc.. Really speaking these are the states of *buddhi* (inner determinative consciousness which assumes the role of the self or the Experient, and the real Experient on account of its co-relation with *buddhi* etc. misconceives these states as his own. It is because of this that the word *saṃvid* has been used in plural. They really belong to the pseudo-experient *buddhi*, not to the underlying *Samvit*, the Self, the unchanging, identical Experient.

The other important point to be borne in mind is that though these states are not of the Self, though they do not belong to the essential nature of the Self, they are held together into the unity of one experience by that unchanging identical Experient that runs like a thread through them all. This is what is meant by saying सुखाद्यवस्थानुस्यूते वर्तन्ते ताः “Those states have their *ratio essendio* in another Experient that runs like a thread through them all. Rāmakaṇṭha explains the status of this experient beautifully in the following words:

म च पूर्वापरावस्थाव्यापकत्वेन समस्तप्रमातृप्रसिद्धः

सकलव्यवहारहेतोः अनुसन्धानम्य कर्ता, नित्य

उपलब्धमात्ररूपत्वाद् एक एव प्रकाशते ॥

“He (the Experient) pervades all the preceding and the succeeding states throughout which is well-known even to all empirical selves: he provides that synthetic unity which serves as the foundation of all pragmatic life, which being unchanging, permanent Experient ever shines as one and the same.”

It is this important truth which the great German philosopher Kant expressed after nearly one thousand years, in his famous concept of the ‘synthetic unity of apperception’.

Lastly, this philosophic truth must lead to *yogic* practice which Kṣemarāja describes in the last section of his commentary.

Knowing that changing states like pleasure, pain belong to the *puraṣṭaka* i.e., the psychological or the empirical self, one should establish oneself in his essential Self which is the real Experient, which is the nature of *Śiva*.

Introduction to the 5th Verse:

TEXT

उक्तोपपत्तिसिद्धां समस्तवादानामनुपपन्नतामनुवदन्नुपपत्तिसिद्धं स्पन्दतत्त्वमेवा-
स्तीति प्रतिजानाति युक्त्यनुभवागमजो रहस्यगुरुप्रवरः

TRANSLATION

After re-asserting the untenability of all other theories by means of the aforesaid reasoning, the best¹ of the teachers of the secret doctrine, who knew the revealed traditional teaching, the reasoning on which the truth was based and who had also personal experience, firmly declares that the *spanda* principle established by reasoning is decidedly the truth.

TEXT OF THE VERSE

न दुःखं न सुखं यत्र न ग्राह्यं ग्राहकं न च ।
न चास्ति मूढभावोऽपि तदस्ति परमार्थतः ॥ ५ ॥

Na duḥkhaṃ na sukhaṃ yatra na grāhyaṃ grāhakaṃ na ca/
Na cāsti mūḍhabhāvo' pi tadasti paramārthataḥ// 5

TRANSLATION

Wherein neither pain, nor pleasure, nor object, nor subject, exists, nor wherein does even insentieny exist—that, in the highest sense, is that *Spanda* principle-5.

COMMENTARY

इह यत्किञ्चिद्दुःखसुखाद्यान्तरं नीलपीतादिकं बाह्यं ग्राह्यं यच्चैतद्ग्राहकं पुर्यष्टकशरीरेन्द्रियादि तत्तावत्सौषुप्तवदसञ्चेत्यमानं स्फुटमेव नास्तीति वक्तुं शक्यम् । यदापि तु सञ्चेत्यते तदा सञ्चेत्यमानस्याप्यस्य चैतन्यमयत्वाच्चैतन्यमेवास्तीत्यायातम् । यदाहुः

‘प्रकाशात्मा प्रकाश्योऽर्थो नाप्रकाशश्च सिध्यति ।’ (ई० प्र० १।५।३)
इति रहस्यतत्त्वविदोऽस्मत्परमेष्ठिनः श्रीमदुत्पलदेवपादाः श्रीमदीश्वरप्रत्यभिज्ञायाम् । इहापि वक्ष्यते—

‘तत्संवेदनरूपेण तादात्म्यप्रतिपत्तितः’ (२।३)
इत्यतो दुःखसुखादि नीलादि तद्ग्राहकं च यत्र नास्ति तत्प्रकाशकघनं तत्त्वमस्ति । नन्वेवं सर्वग्राह्यग्राहकोच्छेदे शून्यात्मैव तत्त्वमित्यायातं, नेत्याह न चास्ति मूढभावोऽपि इति । मूढभावो मूढत्वं शून्यरूपतापि यत्र नास्ति सोऽपि हि न प्रथते कथमस्ति, प्रथते चेत्तर्हि प्रथात्मकत्वान्नासौ कश्चित्प्रथैवास्ति, न च प्रथायाः कदाचिदभावो भवति तदभावे प्रथाभावस्याप्यसिद्धेः । भविष्यति चैतत्

‘न तु योऽन्तर्मुखो भावः’ । (१।१६)

इत्यत्र । अपि मूढभाव ऐश्वर्यात्मकविमर्शशून्यप्रकाशमात्रतत्त्वो ब्रह्मरूपोऽपि यत्र नास्ति यच्चभ्रुत्यन्तविदः प्रतिपन्नाः 'विज्ञानं ब्रह्म' इति, तस्यापि स्तातन्व्यात्मक-स्पन्दशक्तिं विना जडत्वात् । यथोक्तं प्रत्यभिज्ञायाम्

‘स्वभावमवभासस्य विमर्शं विदुरन्यथा ।

प्रकाशोऽर्थोपरक्तोऽपि स्फटिकादिजडोपमः ॥’ (ई० प्र० १।५।११)

इति । भट्टनायकस्तोत्रेऽपि

‘नपुंसकमिदं नाथ परं ब्रह्म फलेत्कियत् ।

त्वत्पौरुषी नियोक्त्री चेन्न स्यात्त्वच्छक्तिसुन्दरी ॥’

इति । एवं च ‘यत्र स्थितम्’ इत्यतः प्रभृति यत्तत्त्वं विचारितं तदेवास्ति, तच्चा-स्त्येव परमार्थतो युक्त्यनुभवागमसिद्धेन रूपेण, परमार्थत एव चाकल्पितेन पूर्णेन रूपेणास्ति न तु नीलादिवत्कल्पितेन । यथोक्तं महागुरुभिः

‘एवमात्मन्यसत्कल्पाः प्रकाशस्यैव सन्त्यमी ।

जडाः प्रकाश एवास्ति स्वात्मनः स्वपरात्मभिः ॥’ (अजडप्र० १३)

इति । तत्रभवद्भूतं हरिणापि

‘यदादौ च यदन्ते च यन्मध्ये तस्य सत्यता ।

न यदाभासते तस्य सत्यत्वं तावदेव हि ॥’

इति । सावधारणत्वात्सर्ववाक्यानामेवकारोऽत्र त्रियोज्यः । एवमनेन सूत्रेण सुखाद्याकारसंविस्तन्तानवादिनां सुखादिकलुषितप्रमातृतत्त्ववादिनां ग्राह्यग्राहकना-नात्ववादिनां सर्वेषामभाववादिनां निष्परामर्शप्रकाशब्रह्मवादिनां च मतमनुपपन्न-त्वादसत्त्वेनानूद्य पारमार्थिकं स्पन्दशक्तिरूपमेव तत्त्वमस्तीति प्रतिज्ञातम् । अथ च यस्मिन्नस्मिन् सोपदेशसावधानमहानुभावपरिशील्ये स्फुरत्तासारे स्पन्दतत्त्वे स्फुरति दुःखसुखग्राह्यग्राहकतदभावादिकमिदं सदपि न किञ्चिदेव सर्वस्यैतच्च-मत्कारैकसारत्वात्तदेवैतदस्तीत्युपदिष्टम् । यन्महागुरुवः

‘दुःखान्यपि सुखायन्ते विषमप्यमृतायने ।

मोक्षायते च संसारो यत्र मार्गः स शाङ्करः ॥’ उ० स्तो०।८०।१८

इति । शाङ्करो मार्गः—‘शाङ्करात्मस्वभावप्राप्तिहेतुः पराशक्तिरूपः प्रसरः’ ॥५॥

TRANSLATION

It can be said that here whatever inner object there is like pain, pleasure, etc., or whatever external object there is like blue or yellow and whatever subject there is like the *purusa*, body and senses have evidently no existence like the stage of

deep sleep as long as they are not experienced. When they are experienced, then being experienced, they are of the nature of consciousness. They are simply consciousness, this is what it comes to. As has been said in *Īśvarapratyabhijñā* by my great grand teacher, revered Utpaladeva who knew the essence of the secret doctrine.

“The object that is made manifest is of the nature of the light of consciousness. What is not light cannot be said to exist.” (I.pr.I,5,3). In this book also, it will be said

“Because of being of the form of His cognition, and owing to the acquisition of identity with Him.” (II,3).

Thus that is the real principle of the compact mass of light in which there is neither an object like pain, pleasure, blue etc. nor their experient.

(objection)

Well, if all subjects and objects are disposed of as non-existent, Reality is then mere Void. This is what it comes to.

(Reply)

No, there is also not mere insentiency. This means that there is not mere vacuity also. Insentiency is either manifest or non-manifest. If it is non-manifest, how can it be said to exist at all. If it is manifest, then because of its being manifest, it is nothing else but light. There can never be absence of light. In its absence, even the absence of light cannot be proved. This will find its place in ‘not that internal nature’. (I,16) in this book.

(Another explanation of *mūḍha-bhāva*).

Further, in these where is no insentiency, insentiency as understood by the vedāntists, viz. as ‘Brahman’, i.e. mere light devoid of the supreme power of *vimarśa* is also not there. The Vedāntists say ‘Knowledge is Brahman’, but such Brahman without the power of *Spanda* in the form of absolute Freedom would be mere lifeless, insentient, inert matter. As has been said in *Īśvara-pratyabhijñā*.

“People know *vimarśa* as the very nature of the light of consciousness, Otherwise light even if reflecting things would be insentient like a crystal”. (I.pr.I.5.11).

In the following verse of Bhaṭṭa Nāyaka also, it is said:

“O Lord, how much fruit can this great Brahman being

enough bear if thy beautiful *Śakti* were not there to stimulate thy masculine power?"

Thus that principle alone has real existence which has been discussed in 'where all this rests' (verse 2) and further on. That and that alone exists in the highest sense as is proved by reasoning, experience, and revealed traditional scripture. That exists in the natural, perfect form, not in the artificial form like blue, etc. As has been said by the great teacher:¹

"The insentient things are in themselves as good as non-existent. They have their existence only when connected with light. The light of oneself alone exists both in one's own form and in the form of others i.e. both as Subject (*pramātā*) and object (*prameya*) (Ajaṇa pr,13)

Revered Bhartṛhari² also says:

"That which exists in the beginning, in the end, and also in the middle alone has reality. That which simply appears has no reality, it is real only as long as it appears."

As the sentences of the text convey a determinate, limited sense in each case, the word *eva* should be joined thrice³. Thus by this *kārikā* the author has declared that ultimate Reality is only of the form of *Spanda-Śakti* by repeatedly pointing out the nonreality, on account of untenability of the views of the *Bauddhas* who maintain that Reality is a continuum of consciousness in the form of pleasure, etc., of the *Cārvākas* who maintain that reality is only the subject affected by pleasure, etc., of the followers of *Sāṃkhya* who maintain the plurality of the subject and the object, of the nihilists who maintain the absence of everything, of the *Vedantists* who maintain that *Brahman* is only *prakāśa* (light) without any activity.

Moreover, when in that noble person who attentively pursues the teaching, the *Spanda* principle, whose quintessence is flashing, throbbing consciousness, becomes manifest, then even when experiences of pain, pleasure, object, subject or their absence occur, they are considered by him as naught, because to him everything appears only as the quintessence of the delight of *Spanda*.

It has been taught that this is what is *spanda*. The venerable teacher refers to this truth in the following verse.

“That is the path pertaining to *Śaṅkara* in which pains become pleasure, poison becomes nectar, and the world that binds the soul becomes liberation.” (U. Stotra 20,12).

The path pertaining to *Śaṅkara* means the preeminent expansion of the Highest *Śakti* who becomes a means to the attainment of the nature of *Śaṅkara*.

NOTES

1. This refers to Utpaladeva.
2. This refers to the grammarian Bhartṛhari who wrote the philosophy of Grammar known as *Vākyapadīya*.
3. Kṣemarāja means that with the addition of *eva* the sentence would read as follows:
 “यदादौ च तस्य एव सत्यता, यदन्ते च तस्य एव सत्यता, यन्मध्ये च तस्य एव सत्यता” ।
4. This again refers to Utpaladeva.

EXPOSITION

The main point that has been stressed in this verse is that neither the experience of internal states like pleasure and pain, nor of external states like blue and yellow are the highest reality. Even the subject who experiences these states is not the highest reality. What the author means to say is that neither the psychological experiences, nor the psychological subject is the Highest Reality.

Kallaṭa, in his *vytti*, expresses the nature of the Highest Reality in the following words:

“तस्य चायं स्वभावो-यत्र सुबुद्धुःखग्राह्यग्राहकमूढतादिभावैरस्पृष्टः स एव परमार्थतोऽस्ति नित्यत्वात् सुखादयः पुनः सङ्कल्पोत्थाः क्षणभंगुरा आत्मबाह्याः शब्दादिविषयतुल्याः” ।

This is the nature of *Śiva* (or the Spand principle) that He is untouched, unaffected by the experiences of pleasure, pain, etc; for *Śiva* or the Essential Self is the eternal experient. Pleasure, pain cannot be His nature, for two reasons. Firstly, they are passing phases of experience, perishing in an instant (*kṣaṇabhāṅgurā*). The Self is eternal. Therefore, they are external to the

nature of the Self like sound, form and other objects (*ātmasvarūpā bāhyāḥ śabdādi-viśayatulyāḥ*). Secondly, they arise from thought constructs (*saṅkalpotthāḥ*), whereas the Self is *nirvikalpa* i.e. it transcends the sphere of thought-constructs. For this reason also, pleasure, pain etc. cannot constitute the nature of Self.

Why are pleasure, pain etc. rejected as not forming a part of the nature of the Self? Rāmakaṇṭha answers the question in the following words in his *vivṛiti*.

“By the rejection of pleasure, etc, it is the objectivity of Self that is rejected”. The Self can never be reduced to an object, it is the eternal Subject.

A pertinent question that arises here is this:

In verse three, it has been said, “He (Śiva) never departs from His nature as the Experient.” In verse five, it is said, “He is neither the subject i.e. experient nor the object.” Are these two statements not inconsistent? How can they be reconciled?

Rāmakaṇṭha anticipates this objection and answers it in the following way:

ग्राहकोऽपि मायीयः प्रमाता अत्र विवक्षितः, न तात्त्विक उपलब्धमात्रस्वरूपः, तस्य एवं नित्यसत्त्वेन प्रतिपाद्यमानत्वात् । एवं मायीयो देहाद्यहंकारमयो ग्राहकोऽपि यत्र नास्ति ।’

“By subject here, what is intended to be said is the *māyīya pramātā* i.e. the empirical subject, not the real, metempirical Self, for he has been explained only as the Eternal Experient. Thus the psychosomatic subject is not that Reality.”

Finally, another question that arises is this. If he has nothing to do with the subject or object, if he is neither object, nor subject, then is he mere negation, mere void, insentient like a stone?

Kṣemarāja has in his commentary controverted all these views with merciless logic, and concludes by saying

तत्र पारमार्थिकं स्पन्दशक्तिरूपमेव तत्त्वमस्ति

“It is metempirical reality whose essential form is *Spanda-śakti*.”

Rāmakaṇṭha also says:

तत् वस्तु परमार्थतः अस्ति, सततम् अविलुप्तोपलब्धमात्रलक्षणस्वभावत्वात् । (p.34) “He is the highest Reality whose nature it is to be an eternal Subject (never an object).”

The mystic application of this teaching consists in the fact

that he who realizes this truth is never affected by the misfortunes of life.

Introduction to the sixth and seventh verse

TEXT

एवमुपपत्तिपरिघटिततत्त्वप्रत्यभिज्ञानाय साभिज्ञानमुपायं निरूपयति—

TRANSLATION

Now the author describes the means with hint for the recognition of that principle which has been logically demonstrated.

VERSES 6 and 7

TEXT

यतः करणवर्गोऽयं विमूढोऽमूढवत्स्वयम् ।
सहान्तरेण चक्रेण प्रवृत्तिस्थितिसंहृतीः ॥ ६ ॥
लभते तत्प्रयत्नेन परीक्ष्यं तत्त्वमादरात् ।
यतः स्वन्तत्रता तस्य सर्वत्रेयमकृत्रिमा ॥ ७ ॥

Yataḥ karaṇa-vargo 'yaṁ vimūḍho 'mūḍhavad svayam/
Sahāntareṇa cakreṇa pravṛtti-sthiti-saṁhṛtiḥ//6
Labhate tatprayatnena parīkṣyaṁ tattvam ādarāt/
Yataḥ svatantratā tasya sarvatreyam akṛtrimā//7

TRANSLATION

That principle should be examined with great care and reverence by which this group of senses, though insentient, acts as a sentient force by itself, and along with the inner group of senses, goes towards objects, takes pleasure in their maintenance, and withdraws into itself, because this natural freedom of it prevails everywhere. 6 and 7.

COMMENTARY

TEXT

तन्निर्णीतं तत्त्वमादरात् श्रद्धया प्रयत्नेन च
'उद्यमो भैरवः' (१।५)

इति शिवसूत्रप्रतिपादितेन सर्वभेदोपसंहारात्मना निजौजोवृत्तिस्फारणरूपेण परिपूर्णान्तर्मुखस्वरूपसेवनात्मना भैरवरूपेणोद्यमेन परीक्ष्यम् । यत इयमिति सर्वस्य स्वसंविदिता तस्य शङ्करात्मनः स्वस्वभावस्याकृत्रिमा सहजा-स्पन्दतत्त्वरूपा स्वतन्त्रता सर्वत्र-जडाजडविषये स्फुरन्ती स्थितेति शेषः । किं तत्तत्त्वमित्याह—यत इत्यादि लभत इत्यन्तम् । अयमिति लोकप्रसिद्धो गोलकादिरूपो न तु शास्त्रतस्तस्य नित्यपरोक्षत्वेनायमिति निर्देशाभावात्, करणवर्गस्त्रयोदशेन्द्रियाणि विशेषेण मूढो मायावशाज्जडाभासीभूतोऽणोर्मूढादप्यधिकं मूढत्वं प्राप्तोऽमूढवच्चेतनवत्स्वयं प्रवृत्ति-स्थितिसंहृतीर्लभते विषयोन्मुखीभवति तत्र रज्यते ततश्च निवर्तत इत्यर्थः । कथं सहान्तरेण चक्रेण, इहान्तरं चक्रं करणेश्वर्यो नान्तःकरणानि तेषां वर्गशब्देन स्वीकारात्, न वक्ष्यमाणं पुर्यष्टकं तत्स्थस्यान्तःकरणत्रयस्य वर्गशब्देनैव गृहीतत्वात्, तन्मात्राणां च वासनामात्ररूपाणामुपदेश्यमयोगिनं प्रति साक्षात्प्रवृत्त्यादिकर्तृत्वे-नासिद्धेः, योगिनस्तु साक्षात्कृततन्मात्रस्य स्वयमेव परतत्त्वपरिशोभनावहितस्थोप-देश्यत्वाभावात्; तस्मादेतदेकीयमतमसत् । विमूढोऽमूढवदित्यनेन करणवर्ग एव सम्बन्धो, न त्वान्तरमपि करणेश्वरीचक्रं, तस्य चिच्चमत्काररूपत्वात् । एवमभिद-धानस्यायमाशयः, यदयं शङ्करात्मा स्वस्वभावोऽतिदुर्घटकारिणः स्वातन्त्र्याद्युगपदेव संवित्तिसारं च करणेश्वरीचक्रं जडाभासरूपं च करणवर्गमेकतयैव निर्भासयन् प्रवृत्तिस्थितिसंहृतीः कारयति येन भगवत्यः करणेश्वर्यो यथा तत्तद्भावसृष्ट्यादि विदधति तथा करणवर्गो जडोऽपि तत्कारीव लक्ष्यते । यद्यपि रहस्यदृष्टौ न कश्चि-ज्जडः करणवर्गोऽस्ति अपितु विज्ञानदेहाः करणेश्वर्य एव विजृम्भन्ते तथापीह सुप्रसिद्धप्रतीत्यनुसारेणोपदेश्यः क्रमेण रहस्यार्थोपदेशोऽनुप्रवेश्य इत्येवमुक्तम् । एवं च गोलकादिरूपकरणवर्गप्रवृत्त्यादिक्रमेण तदधिष्ठातृरूपं निजमरीचिचक्रं चिन्वानेनैव तदुभयप्रचोदकं श्रीमच्छङ्करात्मकं स्वस्वरूपं परीक्षणीयं, यतस्तत्प्राप्तौ तदीयाकृत्रिमा स्वतन्त्रतास्य' योगिनः स्यादित्यनेनैवोक्तं भवति । तदेतदेव परीक्षणार्हं परमोपादेयत्वादेतदेव च परीक्षितुं शक्यमुक्तयुक्त्या मुखोपायत्वात्, अत एवादरेणाभिलषितविषयोपभोगानिरोधात्मना बहुमानेन । अत्र परीक्षण-स्येह्योपदेशानुसारेण प्राप्तकालता । यथोक्तं रहस्यगुरुभिः

‘निजनिजेषु पदेषु पतन्तिवमाः करणवृत्तय उल्लसिता मम ।

क्षणमपीश मनागपि मैव भूत्वद्विभेदरसक्षतिसाहसम् ॥’ (उ० स्तो० ८।७)

इति । परीक्ष्यमित्यर्हे शक्ये प्राप्तकालतायां प्रेषादौ च कृत्यः । अथ च जडः करण-वर्गो यद्वलादमूढवत्प्रवृत्त्यादि लभते इति सर्वस्यानुभवसाक्षिकमभिदधदिन्द्रियादि-चैतन्यवादिचार्वाकमतमप्यनेन व्युदस्तवान् ॥७॥

Translation of the Commentary

That principle which has been finally ascertained with the exposition of 'Udyamo Bhairavaḥ' given in Śiva-sūtras (5,6) should be examined with great care and reverence. That principle should be examined as the cessation of all differences¹ (in the state of dissolution), as the expansion of one's own power (in the state of manifestation) as cherishing of the perfect inner nature (in the state of maintenance) and in the form of the emergence of the nature of Bhairava.

That innate Freedom in the form of Spanda principle known to every one through Self-experience being one's own essential nature, identical with Śiva is manifest everywhere both with reference to the sentient and the insentient.²

Sphurantī sthitā i.e. 'abides flashing' is to be supplied to complete the sense.

What is that principle? The author describes it from 'Yataḥ upto the end of 'labhate.'

Ayaṁ karaṇavargaḥ means 'this group of senses.' This group of senses refers to the sense-organs well known to people, not to *karaṇeśvari-varga* (the group of the divinities of the senses) which is described in the *śāstras*, for being always imperceptible, it cannot be referred to as 'this'. By group of senses is meant the thirteen senses (5 organs of sense+5 organs of action + *manas*, *buddhi* and *ahaṁkāra* i.e. the ego-sense). The adjective *vimūḍha* (insentient) applied to 'the group of senses' means 'distinctly insentient' i.e. appearing as insentient owing to the influence of *Māyā*. This group of senses, though insentient to a great degree in a limited empirical being, acquires, like the non-insentient i. e. the sentient, the power of going forth, staying, and withdrawing (*pravṛtti* (*sthiti-saṁhṛti*)). *Pravṛtti* means going forth i.e. being directed towards the objects of sense¹; *sthiti* means 'feeling attached to them' and '*saṁhṛti*' means 'withdrawing from them'.

How do they go forth? They do so along with the inner group. One view is that here the inner group means the *karaṇeśvarīs*³, (the sense-divinities), and not *antaḥ-karaṇa* i.e. the inner senses, for the inner senses are already included in *karaṇa-varga* (the group of senses). Nor does the *antara-cakra*

i.e. the inner group of *śaktis* refer to *puryaṣṭaka* (the group of eight i.e. the five *tanmātrās*, and *manas*, *buddhi* and *ahaṁkāra*) to be described later, for the triad of the inner senses (i.e. *manas*, *buddhi* and *ahaṁkāra*) residing in *puryaṣṭaka* is already included in *karāṇa varga* (the group of the senses).

The triad of *manas*, *buddhi* and *ahaṁkāra* may not be included in (*antara cakra*, what about the five *tanmātras*? Kṣemarāja takes up the question of the *tanmātras* now).

The five *tanmātras* are also not to be included in the *antara cakra*, for they are like mere seminal impressions and are not known as directly functioning in *pravṛtti*, etc. in the case of beginners who are mere pupils and are not *yogis*. So far as *yogi* is concerned, he has directly experienced the *tanmātras*, and is himself intent on realizing the supreme principle. So he needs no instruction. Therefore, this partisan view is wrong.⁴

Vimūḍho amūḍhavat—Though insentient like a sentient being—‘this phrase also refers to the group of senses,’ not to the inner group of sense-divinities, for that (i.e., the group of sense-divinities) is of the nature of Consciousness-bliss.

The sense of what is said in the first four lines is this:

“This *Śaṅkara* who is one’s own essential nature through His Freedom which accomplishes impossible things manifests simultaneously as one the group of sense-divinities (*Karāṇeśvart-cakra*) which is the quintessence of consciousness and the group of senses (*karāṇavarga*) which is apparently insentient and makes them perform such acts as moving towards objects, staying there (for a short while) and then withdrawing. Thus whatever the sense-divinities do, as for instance, bringing about the manifestation of different objects etc. that the group of senses, though insentient, also appears to be doing.

Though from the esoteric point of view there is no such thing as insentient group of senses—rather it is the sense-divinities which are of the nature of consciousness that expand in that way, still in this world a pupil has to be taught at first according to well-known beliefs and then gradually he has to be led to the teaching of esoteric matters.

Thus one should, by watching carefully the group of one’s own sense divinities, presiding over the functions of forth-

going etc. of the sense-organs, etc. carefully examine one's essential Self identical with *Śaṅkara* who impels both the group of senses and the group of sense-divinities. This is also implied by the above teaching that the *yogin*, in acquiring his essential nature, will also acquire its natural Freedom.⁵

Hence, this being the highest aim is worthy of being examined. This alone can be examined, because by the aforesaid reasoning, it is easy means (for the attainment of the aim). Therefore, it should be examined with respect and great consideration, for it leads to the unhindered enjoyment of one's desired object. Such an examination according to the teaching contained in this book is done at the fit time. As has been said by the teacher who⁶ knew the secret doctrine:

“These sense-activities of mine may, in their joy, have full play in their objects. But, O Lord, grant that I may not have the temerity of losing even for a moment and even slightly the enjoyment of the bliss of identity with thee” (U.Sto.VIII,5).

The *kṛtya* suffix in *parikṣyam* (“should be examined”) denotes *arhā* or worthiness, *śakyatā* or practicability, *prāptakālatā* or timeliness, *praiṣa* or command, etc.⁷

By maintaining that the insentient group of senses acquires its power from the *Spanda* principle and acts like a sentient being in moving towards the objects, etc. a fact to which the self-experience of every one bears witness, the author has incidentally refuted the view of *Cārvākas* who attribute consciousness to the senses.⁸

NOTES

1. *Sarvabhedopasamhāra* indicates the power of dissolution (*saṃhāra*), *nijauja-vṛtti-sphāraṇa-rūpeṇa* indicates the power of manifestation (*sṛṣṭi*); *paripūrṇāntarmukhasvarūpa-sevanātmanā* indicates the power of maintenance (*sthiti*).

2. *Jaḍa* (insentient) refers to *kaṛaṇa-varga* or the group of senses, and *ajaḍa* (sentient) refers to *Karaṇeśvari-varga*, the inner senses-divinities.

3. *Karaṇeśvarīs* means the group of the inner divinities that preside over the senses and make them function properly.

4. The view that *antara-cakra* refers to the inner *karāṇeśvarīs* the inner sense-divinities, and not to *antaḥ-karaṇa*, the inner group of senses (*manas*, *buddhi* and *ahamkāra*) is, according to Kṣemarāja, wrong.

5. This *svatantratā* or Freedom is called *akṛtrimā* i.e. natural or innate, because as Rāmakaṇṭha puts it, it is *akṛtrimā sahajaiva, na tu upādāna-sahakāryādi-kāraṇātarāpekṣiṇī svecchāmātrādhina-sakala-kārya-kartṛtvarūpā* (p. 33) i.e. it is not dependent on any material cause or any other auxiliary cause (in achieving its object), because it is self-sufficient to accomplish every thing by its mere Will.

6. This refers to Utpaladeva.

7. There is *kṛtya* suffix in *parikṣyam*. According to Pāṇini, *kṛtya* suffix denotes *arhā* or worthiness. *śakyatā* or practicability, *prāptakālatā* or fitness of time, *praiśa* or command. All these apply to *parikṣyam*. One's essential nature or *Spanda* principle should be examined, because nothing can be so worthy of examination as one's own essential nature. This is *arhatā* or worthiness of examination. It can be examined. It is practicable, it is not impossible. This shows *śakyatā* or practicability of examination. When the senses are functioning and are engaged in their objects, that is the exact time when one should examine the power behind the senses that makes them function in that way. This shows *prāptakālatā* or fitness of time for the examination.

Finally, *parikṣyam* i.e. 'should be examined' denotes *praiśa* or command of the teacher who knows the secret doctrine.

8. Cārvākas believe that the senses have consciousness. By showing that the senses do not have consciousness *per se* but derive it from the *spanda* principle, the author has refuted the theory of the Cārvākas.

EXPOSITION

People in general and the materialists in particular think that it is the senses which carry out the function of *pravṛtti*, *sthiti* and *saṁhṛti* i.e. it is the senses which actively go out towards the objects of perception (*pravṛtti*) maintain them in perception for a while (*sthiti*) and finally return to themselves (*saṁhṛti*).

This verse teaches that the senses do not have the power of these functions in themselves; they derive this power from something else. That something else should be reverentially examined. That is the *Spanda* principle, that is Śiva; that is one's own essential Self.

It is because this Self is not perceptible as an object, therefore we are unaware of it. This has to be known inwardly as the Seer of all the seen. Utpala Bhaṭṭa in his *Spanda-pradīpikā* quotes a beautiful verse to re-enforce this truth:

अदृश्यं नेत्रवद् ब्रह्म द्रष्टृत्वं चास्ति नेत्रवत् ।

स्वात्मन्येवोपलम्भोऽस्य दर्शनं घटवन्न तु ॥

“Like the eye, Brahma is not the seen, like the eye, it is only the seer. Its ascertainment is only within One's own Self; it is not an object of sight like a jar.”

Introduction to the 8th Sūtra.

TEXT

अथ कथमुक्तं ततस्तत्त्वाच्चेतनतामिवासाद्येन्द्रियाणि स्वयं प्रवृत्त्यादि लभन्त इति, यावतायमेव ग्राहक इच्छया दात्रादीनीव करणानि प्रेरयति । यदप्युक्तं तत्तत्त्वं प्रयत्नेन परीक्ष्यम् इति तवपि कथं, यतोऽस्माकमिच्छा बहिरेवानुधावति न तु तत्त्वपरीक्षायां प्रवर्तितुमुत्सहत इत्याशङ्क्याह—

TRANSLATION

Now, how is it said that the senses having obtained consciousness from that Spanda-principle move towards objects, etc. when it is known that the experient himself, by his own will directs the senses like scythe, etc? How is this also said that that principle should be examined with great care, because our desire moves only towards outside and does not exert itself in marching towards the examination of that reality. In reply to this objection, the author says:

TEXT OF THE VERSE

न हीच्छानोदनस्यायं प्रेरकत्वेन वर्तते ।

अपि त्वात्मबलस्पर्शत्पुरुषस्तत्समो भवेत् ॥ ८ ॥

Na hīcchānodanasyāyam prerakatvena vartate/
 Api tvātmabalasparśāt puruṣastatsamo bhavet//8.

TRANSLATION

The empirical individual cannot drive the goad of desire. But by coming in contact with the power of the Self, he becomes equal to that principle.8

Text of the Commentary

अयं लौकिकः पुरुष इच्छैव नोदनं प्रतोदस्तस्य प्रेरकत्वेन करणप्रवर्तनार्थव्यापारणाय यस्मान्न प्रवर्तते, अपि तु आत्मनश्चिद्रूपस्य यद्वत् स्पन्दतत्त्वात्मकं तत्स्पर्शान्तिकृतात्कियन्मात्रादावेशात्तत्समो भवेत्, अहन्तारसविप्रुडभिषेकादचेतनोऽपि चेतनतामासादयत्येव । ततस्तत्तत्त्वं न केवलं करणानि यावत्तत्प्रेरकत्वेन शङ्कितं कल्पितमपि प्रमातारं चेतनीकृत्य स्वयं प्रवृत्त्यादिपात्रं करोति येनास्यायमभिमानोऽहं करणानि प्रेरयामीति । स्पन्दतत्त्वानुबोधं विनापि तु स एव न किञ्चिदिति करणानां ग्राहकस्य च स्वरश्मिचक्रप्रसरानुबोधेन चेतनीभावापादकं तत्त्वं परीक्ष्यमिति युक्तमेव । यदि पुनरिच्छाख्येन प्रतोदरूपेण करणान्तरेण करणानि प्रेरयेत् तदपीच्छाख्यं करणं प्रेर्यत्वात्करणान्तरं स्वप्रेरणायापेक्षेत तदप्यन्यदित्यनवस्था स्यात् । यत्तूक्तम् 'अस्माकमिच्छा न तत्र प्रवर्तितुमुत्सहते' इति तत्राप्याद्यं श्लोकार्धमभ्युपगमेन, परं तूत्तरतया योज्यम् । सत्यं, नायं पुरुषस्तत्त्वपरीक्षार्थमिच्छां प्रवर्तयितुं शक्नोति नेच्छया तत्त्वं विषयीकर्तुं क्षमस्तस्याविकल्प्यत्वादपि तु विषयाननुधावन्तीमिच्छां तदुपभोगपुरःसरं प्रशमय्य यदा त्वन्तर्मुखमात्मबलं स्पन्दतत्त्वं स्वकरणानां च चेतनावहं स्पृशति तदा तत्समो भवेत् तत्समावेशात्तद्वत्सर्वत्र स्वतन्त्रतामासादयत्येव, यस्मादेवं तस्मात्तत्त्वं परीक्ष्यमित्यर्थः । शक्तिभूमेः स्पर्शप्रधानत्वादात्मबलस्पर्शादित्युक्तम् ॥८॥

Translation of the commentary

Ayam means this empirical individual. *Ichhaiva nodanam pratodaḥ tasya* means 'of the goad of desire'. The whole of the first line of the verse means 'he does not set out to move the senses (towards their objects)'.

But he becomes equal to it (*tatsamo bhavet*) by the contact i.e. by the entrance into him, to some extent, of the power of the Self which is Consciousness and which is of the nature of *Spanda*. The sense is that the sense-group, even though insentient acqui-

res sentiency by the consecration of the drops of blissful sap of I-consciousness. Thence that Spanda principle not only moves the senses but rather by infusing consciousness into the supposed experient makes him capable of effecting the movement, etc. of the senses by virtue of which he is full of the erroneous conception, "I am directing the senses". He himself is nothing without the infusion of the Spanda principle into him. Therefore, it is perfectly right to say that one should examine that principle which provides consciousness to both the senses and the perceiver by the impenetration of the forth-going rays of its own light.

If it is maintained that one directs the senses by an internal sense which uses a goad called desire, then that sense called desire being itself of the nature of the directed would require another sense for setting it in motion, and that in its turn would require another and so on. Thus there would be *regressus ad infinitum*.

As regards the objection that is raised, viz., 'Our desire does not exert itself in moving towards that' in that case also, the first half of the verse should be used as an admission of this position, and the latter half as a reply.

True this empirical individual cannot move his desire to examine the Spanda-principle, nor is he capable of experiencing that reality by desire, because it is beyond the range of thought, even then when, calming down his desire which is in pursuit of objects of pleasure by at first allowing it to have its enjoyment, he contacts the Spanda-principle which is the power of the inner Self and which endows his senses with consciousness, then he becomes equal to that Spanda-principle i.e. by being immersed in that reality, he acquires freedom everywhere like that. Since such is the case, that principle should be examined. This is the sense. The expression 'by the touch of the power of Self' has been used, because the quality of touch is predominant in the stage of Śakti.

EXPOSITION

The gist of the verse is that man falsely imagines that he moves his senses to perform their respective functions by the power of his will or desire. His so-called desire has no power

of its own. It derives its power of both knowing and doing from *Śiva* or *Spanda*-principle whose very nature is knowledge and activity. One has, therefore, to acquire the power of *Spanda* which is our own essential Self, neither by weaving intellectual cobwebs, nor by maiming desire, but by surrendering all desires, the entire personal will to the Divine. As Tennyson puts it:

“Our wills are ours, we know not how to make them thine.”

When the personal *citta* or mind completely empties itself, then is it truly filled.

Kṣemarāja brings out in his commentary a very important principle of this system. It believes that while Śakti, the Divine Creative Power rejects all the perceptual qualities like *rūpa*, *rasa*, *gandha*, etc. she retains *sparsa* or touch. How is that Reality to be touched? Kṣemarāja says: “Tatsamāveśāt” ‘i.e. by penetration, by diving mentally into its innermost depth. This is the mystic union.

Introduction to the ninth verse

TEXT

ननु चायं क्षेत्री परमेश्वरमयोऽपि किं न सदा पारिपूष्येन स्फुरति, कस्मादन्त-
र्मुखात्मबलस्पर्शमपेक्षत इत्याशङ्क्याह—

TRANSLATION

A question arises here “Why does this embodied Self not shine in all its perfection, even though it is of the nature of the greatest lord? why does it require the touch of the force of the inner Self, the Experient *par excellence*? In reply to this question, the author says:

Text of the verse

निजाशुद्ध्यासमर्थस्य कर्तव्येष्वभिलाषिणः ।

यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम् ॥ ९ ॥

Nijāśuddhyāsamarthasya kartavyeṣv abhilāṣiṇaḥ/

Yadā kṣobhaḥ praliyeta tadā syāt paramaṃ padam//9

TRANSLATION

When the perturbation of that empirical individual who is incapacitated by his own impurity and is attached to actions disappears, then the highest state appears.

COMMENTARY

TEXT

निजा स्वात्मीया स्वस्वातन्त्र्योत्लासिता येयं स्वरूपादिमशस्वभावा इच्छा-
शक्तिः संकुचिता सत्यपूर्णम्मन्यतारूपा अशुद्धिराणवं मलं, तन्मलोत्थितकञ्चु-
कपञ्चकबिलत्वात्, ज्ञानशक्तिः क्रमेण भेदे सर्वज्ञत्वकिञ्चित्ज्ञत्वान्तःकरणबुद्धीन्द्रिय-
तापत्तिपूर्वमत्यन्तं सङ्कोचग्रहणेन भिन्नवेद्यप्रथारूपं मायीयं मलमशुद्धिरेव । क्रिया-
शक्तिः क्रमेण भेदे सर्वकर्तृत्वकिञ्चित्कर्तृत्वकर्मेन्द्रियरूपसङ्कोचग्रहणपूर्वमत्यन्तं परि-
मिततां प्राप्ता शुभाशुभानुष्ठानमयं कामं मलमप्यशुद्धिः । तयासमर्थस्य पूर्णज्ञत्व-
कर्तृत्वविकलस्य तत एव कर्तव्येषु लौकिकशास्त्रीयानुष्ठानेष्वभिलाषिणोऽभीष्टा-
नवाप्तेर्नित्यमभिलाषव्याकुलस्य तत एव क्षणमप्यलब्धस्वरूपविश्रान्तेः । यदा
उक्तवक्ष्यमाणोपपत्त्यनुभवावष्टम्भतोऽभिलाषविवशग्राहकाभिमानात्मा क्षोभः
प्रलीयेत अनात्मन्यात्माभिमाननिवृत्तिपुरःसरमात्मन्यनात्माभिमानोपशान्तिपर्यन्तेन
प्रकर्षेण लीयेत तदा परमं स्पन्दतत्त्वात्मकं पदं स्यादस्य प्रत्यभिज्ञाविषयतां
यायादित्यर्थः । न तु तदैव भवति तस्य नित्यत्वात् । उक्तं च विज्ञानभैरवे इति ।

‘मानसं चेतना शक्तिरात्मा चेति चतुष्टयम् ।

यदा प्रिये परिक्षीणं तदा तद्भैरवं वपुः ॥’ (श्लो० १३८)

निजाशुद्धिशब्देन मलं नाम द्रव्यं पृथग्भूतमस्तीति ये प्रतिपन्नास्ते दूष्यत्वेन
कटाक्षिताः ॥६॥

TRANSLATION

Nija means one's own. (Now *asuddhi* or impurity is explained). First of all there is the *mala*¹ or limitation pertaining to the *aṇu* or *jīva*, the empirical being which consists in the consciousness of imperfection. This *āṇava mala* is the first *asuddhi*. This occurs when *Ichhā-śakti* (Will power of *Śiva*) becomes limited owing to non-contemplation of His essential nature which is brought into play by the absolute Freedom of *Śiva* Himself.

Jñānaśakti (the power of knowledge) being polluted by the five *kañcukas* or coverings (of *Māyā*) arisen from that (*āṇava-mala*) gradually acquires limitation in the sphere of difference so that its omniscience becomes reduced to limited knowledge

and at last it acquires utmost limitation in the formation of the psychic apparatus (*antaḥkaraṇa*) and the organs of sense (*buddhindriya*). This is *māyīya* limitation (i.e. limitation brought about by *Māyā*) which brings about consciousness of difference among objects. This *māyīya mala* is the second *āsuddhi*.

Kriyā śakti (the power of activity) gets limited gradually in the sphere of difference when omnipotence is reduced to limited activity till at last by the formation of the organs of action, the empirical individual gets limited to the utmost extent. He thus performs good and bad acts. This is the *Kārma mala* or limitation due to action. This is the third kind of impurity.²

Thus by such impurity, the individual becomes devoid of omniscience and omnipotence.

(Now Kṣemarāja explains the phrase *Kartavyeṣu abhilāṣiṇaḥ* of the text.)

Being thus incapacitated he is attached to all kinds of actions—worldly and those prescribed by the scriptures. On account of the non-attainment of all his desired objects, he is distracted by his desires and is unable to find rest in his essential nature even for a moment.

(Now Kṣemarāja explains the remaining half of the verse from *Yadā . . . upto padam*).

When by a firm support of the reasoning already mentioned and also to be mentioned later on and of self-experience, his perturbation³ appearing in the form of an experient who is helplessly dominated by desires, thoroughly dissolves (*praliyeta = prakarṣeṇa līyeta*) through the vanishing of the misconception of the not-Self as the Self and of the Self as the not-self, then the highest state, viz. the *spanda*-principle will emerge i.e. will come within the range of recognition of that experient. Not that the *Spanda*-principle is something that comes into existence only at that time, for it is eternal (i.e. the *Spanda*-principle is always there; only its recognition is new).

It has been rightly said in Vijñānabhairava: "O dear one, when the ideating mind (*manas*), the ascertaining intellect (*buddhi*), the vital energy (*prāṇa śakti*) and the limited experient, I—this set of four dissolves, then the previously described (*tat*) state of Bhairava appears". (verse, 138).

Those who by the phrase 'one's own impurity' think that there is a separate substance called *mala* (dross) have been indirectly criticized in the above commentary.

NOTES

1 *Aśuddhi* or impurity simply means *mala*. *Mala* does not mean an impure substance but only limiting condition.

2. The experient becomes limited by three kinds of *mala-āṇava*, *Māyīya* and *Kārma*. *Āṇavamala* is the primal limiting condition which reduces the universal consciousness to an *anu*, a small, limited entity. It is owing to this that the *jīva* (individual soul) considers himself *apūrṇa*, imperfect, cut off from the universal consciousness. In this condition, the individual forgets his essential divine nature.

māyīya mala is the limiting condition brought about by *māyā* that gives to the soul its gross and subtle body. It is *bhinna vedya prathā*—that which brings about the consciousness of difference owing to the differing limiting adjuncts of the bodies.

Kārmamala arises on account of the limitation of the organs of action and is due to the residual impressions of good and bad actions.

Āṇava mala is the innate ignorance of one's essential nature. *Māyīya mala* arises on account of the limitation of *jñāna-śakti* (the power of knowledge), and *Kārma mala* arises on account of the limitation of *Kriyāśakti*.

3. *Kṣobha* or perturbation is due to primal ignorance owing to which the limited individual considers the not-Self, as Self and the Self as the not-Self.

EXPOSITION

If man is really divine, why is he so imperfect and stands in need of the power of the inner Self? The ninth verse contains the answer to this question.

The divine plan of evolution contains two movements. There is first of all gradual descent of the Self in inconscient matter. Two things happen in this process of descent. The empirical being forgets his essential divine nature. This is *āṇava mala*. Secondly,

he gets confined to subtle and gross bodies. This is *māyīya mala*. As he is engaged in all sorts of good and bad acts, these leave behind their impressions in his mind which act as a strong force dragging him down to material existence of further experiences. This is *Kārma mala*. These limiting conditions are called *aśuddhi* (impurity, limitation) in the verse.

It is only at the human level that ascent to the divine status can start. The main obstacle in his ascent is his pseudo-self that arrogates to itself the status of the main actor in the drama. This pseudo-self has been called *kṣobha* in the verse, for it is this that is responsible for all the fret and fever of life. When this is dissolved, then Self-forgetfulness is replaced by Self-recollection and man's evolution is complete.

Introduction to the tenth verse

TEXT

ननु च ग्राहकाहंभावात्मनि क्षोभे क्षीणे निस्तरङ्गजलधिप्रख्यमस्पन्दमेव तत्त्वं
प्रसक्तमित्याशङ्कान् शमयति

TRANSLATION

Well, if the perturbation in the form of I-consciousness of the limited, empirical individual is dissolved, then reality will be devoid of activity and will become like a waveless ocean. To allay this doubt, the author says:

Text of the 10th Verse

तदास्याकृत्रिमो धर्मो ज्ञत्वकर्तृत्वलक्षणः ।

यतस्तदेप्सितं सर्वं जानाति च करोति च ॥ १० ॥

Tadāsyākṛtrimo dharmo jñatvakartṛtvalakṣaṇaḥ/
Yatas tadepsitaṃ sarvaṃ jānāti ca karoti ca//10

TRANSLATION

Then will flash forth his innate nature characterized by cognition and activity, by which he (the experient) then knows and does all that is desired (by him). 10

COMMENTARY

TEXT

तदेत्युपदेश्यापेक्षया अकृत्रिमः सहजो धर्मः प्राङ्निर्दिष्टस्वतन्त्रतारूपः परमेश्वर-
स्वभावो ज्ञत्वकर्तृत्वे सामरस्यावस्थितप्रकाशानन्दात्मनी ज्ञानक्रिये लक्षणमव्यभि-
चारिस्वरूपं यस्य तादृक् तदा क्षोभोपशमेऽस्य पुरुषस्य स्यादभिव्यज्यत इत्यर्थः ।
कुत एतदभिव्यज्यत इत्याह, यतस्तदा परमपदप्रवेशसमये सर्वमीप्सितमिति यद्य-
ज्जिज्ञासितं चिकीर्षितं वास्य तत्प्रविवक्षायामभूत् तत्तज्जानाति च करोति च ।
चकारावन्न यौगपद्यमाहुः, न तु यथैके चकाराभ्यां ज्ञानक्रियोरैकात्म्यं सूचयतीति,
तद्वि ज्ञत्वकर्तृत्वलक्षण इत्यनेनैवैकधर्मविशेषणेन सम्बन्धिनिर्देशेन वास्तवस्वरूपा-
भिधायिनोक्तम् ॥१०॥

TRANSLATION

The word *tadā* meaning 'then' is used with reference to the pupil who is to be instructed. *Akṛtrimo dharmah* means innate nature, which has been previously explained as Freedom, which is the nature of the highest Lord. *Jñatva* and *Kartṛtva* mean 'cognition' 'activity' of the nature of light and bliss blended harmoniously. *Lakṣaṇa* means everpresent characteristic. The whole compound word *Jñatva-kartṛtva-lakṣaṇa*, therefore, means that whose ever present characteristic is *Jñāna* (knowledge) and *kriyā* (activity) of the nature of light and bliss which are harmoniously blended. *Tadā* means that this characteristic becomes manifest in the limited empirical individual at the time of the cessation of perturbation.

Wherefore does it become manifest in him ? The author answers this query in the following way.

At the time of entrance in the supreme state, all that he (the limited experient) desired to know or to do at the time of the desire to enter that state, he is able to know and do.

The particle *ca* repeated twice (attached to *jānāti* and *karoti*) suggests simultaneity, not as some think, identity of knowledge and activity. It (i.e. the identity of knowledge and activity) is already implied by the adjectival phrase 'characterized by knowledge and activity' qualifying *dharma* or nature, and by pointing out that with which it is connected, it becomes descriptive of its real nature.

EXPOSITION

The knowledge and activity of the empirical individual are *kṛtrima* (artificial) because firstly they are limited, secondly they are borrowed, i.e. derived from another source, viz., the *Spanda*-principle or the higher Self.

When the limited ego of the individual is dissolved and his perturbation ceases, then he does not become inert like stone; then he requires the real, innate nature of *jñāna* and *kriyā* which is characteristic of the existential Self. Then his inability to know and do whatever he wants to know and do ceases and he is now able to know and do whatever he desires to know or do.

Rāmakaṇṭha adds “वस्तुत एकेव ईश्वरस्य स्वभावप्रत्यवमशरूपा शक्तिः, सा संवेदनरूपत्वाज् ज्ञानशब्देन उच्यते, तावन्मात्रसंरम्भरूपत्वात् क्रियाशब्देन च उद्घोष्यते” । (p. 42)

“Really speaking there is one *śakti* of the Divine, viz. the consciousness of his essential nature as I. The same *Śakti* in the form of perceiving or feeling, is known as *jñāna* or knowledge; in the form of its volitional activity, it is known as *kriyā* or activity.”

Introduction to the eleventh Kārikā

TEXT

अथ यतः करणेति निजाशुद्धीति सूत्रप्रतिपादितोन्मेषक्रमसमाधानसाक्षात्कृतस्य
स्पन्दतत्त्वस्य दृढावष्टम्भाद्व्युत्थानमपि समाध्येकरसं कुर्वतो भवोच्छेदो भवतीत्याह-

TRANSLATION

Now the author is going to explain that the world of life and death ceases to him who makes even the normal consciousness after trance (*vyutthāna*) similar to (*samādhi*) (meditation) by a firm grip of the *Spanda*-principle which is realized by *unmeṣa samādhi* which is explained in the verses 6-7 (*yataḥ karaṇa*, etc) and 9 (*nijāśudhyā*, etc).

Text of the 11th verse

तमधिष्ठातृभावेन स्वभावमवलोकयन् ।

स्मयमान इवास्ते यस्तस्येयं कुसृतिः कुतः ॥ ११ ॥

Tam adhiṣṭhātṛbhāvena svabhāvam avalokayan/
Smayamāna ivāste yastasyeyam kusṛtiḥ kutah// 11

TRANSLATION

How can this accursed way of life and death be his (any longer) who stands struck with amazement as he observes that nature (viz. *Spanda*) which presides over all the activities of of life (as I) ?

COMMENTARY

TEXT

उक्तोपपत्त्युपलब्ध्यनुशीलनप्रत्यभिज्ञातं तं स्पन्दतत्त्वात्मकं स्वभावमात्मीयम-
धिष्ठातृभावेन व्युत्थानदशायामपि व्याप्नुवन्तमवलोकयंश्चिन्वानः

‘न ब्रजेन्न विशेषच्छक्तिर्मरूपा विकासिते ।

निर्विकल्पतया मध्ये तथा भैरवरूपधृक् ॥’ (वि० भै० २६)

इति, तथा

‘सर्वाः शक्तीश्चेतसा दर्शनाद्याः

स्वे स्वे वेद्ये यौगपद्येन विष्वक् ।

क्षिप्त्वा मध्ये हाटकस्तम्भभूत-

स्तिष्ठन्निश्वाकार एकोऽवभासि’ ॥’

इति श्रीविज्ञानभैरवकक्ष्यास्तोत्रनिर्दिष्टसंप्रदाययुक्त्या निमीलनोन्मीलनसमाधिना
युगपद्व्यापकमध्यभूम्यवष्टम्भादध्यासितैतदुभयविसर्गारणिविगलितसकलविकल्पोऽ-
क्रमस्फारितकरणचक्रः

‘अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः ।

इयं सा भैरवी मुद्रा सर्वतन्त्रेषु गोपिता ॥’

इत्याम्नातभगवद्भैरवमुद्रानुप्रविष्टो मुकुरान्तर्निमज्जबुन्मज्जन्नानाप्रतिबिम्बकदम्ब-
कल्पमनल्पं भावराशिं चिदाकाश एवोदितमपि तत्रैव विलीयमानं पश्यन् जन्म-
सहस्रापूर्वपरमानन्दधनलोकोत्तरस्वस्वरूपप्रत्यभिज्ञानाज् झटिति त्रुटितसकलवृत्तिः
स्मयमानो विस्मयमुद्रानुप्रविष्ट इव महाविकासासादनाच्च सहस्रं समुदितसमुचित-
तात्त्विकस्वभावो यो योगीन्द्र आस्ते तिष्ठति न त्ववष्टम्भाच्छिथिलीभवति, तस्येय-
मिति सकलजगत्कम्पकारिणी कुत्सिता जननमरणादिप्रबन्धरूपा सृतिः प्रवृत्तिः
कुतो निजाशुद्धिलक्षणस्य तद्वेतोरभावान्नैव भवतीत्यर्थः । यथोक्तं श्रीपूर्वशास्त्रे

‘तत्त्वे निश्चलचित्तस्तु भुञ्जानो विषयानपि ।

नैव संस्पृश्यते दोषैः पद्मपत्रमिवाम्भसा ॥

विषापहारिमन्त्रादिसन्नद्धो भक्षयन्नपि ।

विषं न मुह्यते तेन तद्वद्योगी महामतिः ॥’ (मा० वि० १८।१२०)

इति ॥११॥

TRANSLATION

A *Yogi* who closely observes his own (inmost) nature which is the *Spanda*-principle recognized by means of the reasoning (already) mentioned, apprehends knowledge and activity as the presiding principle¹ of life as the ‘I’ pervading the normal consciousness even after meditation has ceased. His middle state (*madhya daśā*) develops as described in *Vijñānabhairava* in the following words :

“When the middle state develops by means of the dissolution of all dichotomising thought-constructs (*nirvikalpatayā*), the *prāṇa śakti* in the form of exhalation (*prāṇa*) does not go out from the centre (of the body) to *dvādaśānta*², nor does that *śakti* in the form of inhalation (*apāna*) enter into the centre from *dvādaśānta*. In this way, by means of *Bhairavī* who expresses herself in the form of the cessation of *prāṇa* (exhalation) and *apāna* (inhalation), one acquires the form of *Bhairava*. “(V. B. verse 26), or as described in *Kakṣyāstotra* in the following words :

“Throwing by will all the powers like seeing, etc. simultaneously on all sides into their respective objects and remaining (unmoved) in the middle like a gold pillar, you (O *Śiva*) alone appear as the form of the entire cosmos.”

Thus all his thought-constructs vanish (*vigalita-sakalavikalpo*) by means of the traditional teaching, by *nimilana* and *unmīlana samādhi* by the firm hold of the middle state³ which pervades simultaneously both *nimilana* (*Visarga*) and *unmīlana samādhi* (*araṇi*). As taught in the sacred tradition, he enters the *Bhairavamudrā* in which all his senses are widely open simultaneously but the attention is turned within as described in the following verse :

“Attention should be turned inwards; the gaze should be

turned outwards, without the twinkling of the eyes. This is the *mudrā*⁴ pertaining to Bhairava, kept secret in all the Tantras.”

He sees the totality of objects appearing and disappearing in the ether of his consciousness like a series of reflections appearing and disappearing in a mirror. Instantly all his thought-constructs are split asunder by the recognition, after a thousand lives, of his essential nature surpassing common experience and full of unprecedented bliss. He is struck with amazement, as though entering the *mudrā* of amazement.⁵ As he obtains the experience of vast expansion, suddenly his proper, essential nature comes to the fore.

The word *āste* in the verse denotes the idea that he does not relax his firm hold (of the *Spanda*-principle).

Iyaṃ kuṣṛtiḥ means this wandering (*ṣṛtiḥ*) consisting in the wretched succession of life and death which causes tremor in all people of the world does not occur in his case, because of the absence of its cause consisting in innate impurity. As has been said in Śrī Pūrva Śāstra :⁶

‘One’ whose mind is fixed on reality, even though enjoying sense-objects, cannot be touched by vice, even as a lotus-leaf cannot be touched by water.

As one who is equipped with *mantra*, etc. that removes the effect of poison, does not, even after devouring poison, become unconscious under its influence, similarly a *yogi* of great wisdom (is not affected by the enjoyment of sense-objects)” (M. V. XVIII, 120).

NOTES

1. Presiding principle means the principle that is the permanent Experiencer of all experiences.

2. *Dvādaśānta*—a distance of twelve fingers from the tip of the nose.

3. The middle state is *cidānanda*-consciousness-bliss.

4. *Mudrā* means the disposition and control of certain organs of the body as help in concentration.

5. This refers to *vismaya-mudrā* in which the mouth is wide open, and the tongue lolls out.

6. Pūrva-śāstra is another name of Mālinī-vijaya-tantra.

EXPOSITION

When the yogī realizes the *spanda* principle, then he knows that this is his essential Self, and not the empirical, psychosomatic creature whom he had so long considered to be his Self. He has now broken his shackles and is truly free.

Introduction to the 12th and 13th Verse

TEXT

अथ ये श्रुत्यन्तविदक्षपादमाध्यमिकादयः क्षोभप्रलये विश्वोच्छेदरूपमभावा-
त्मकमेव तत्त्वमवशिष्यत इत्युपादिक्षन् तान्प्रतिबोधयितुं तदुपगततत्त्वप्राति-
पक्ष्येण लोकोत्तरतां प्रकरणशरीरस्य स्पन्दतत्त्वस्य निरूपयति

TRANSLATION

The Vedāntists, the Naiyāyikas the Mādhyamikas have taught that after the dissolution of agitation, there remains only the principle of naught i. e. universal destruction. In order to awaken them (from their ignorance), the author, in opposition to the reality as understood by them, elucidates the extra-ordinary characteristic of the *spanda*-principle which is the subject-matter of this treatise.

Verses 12 and 13

TEXT

नाभावो भाव्यतामेति न च तत्रास्त्यमूढता ।
यतोऽभियोगसंस्पर्शात्तदासीदिति निश्चयः ॥ १२ ॥
अतस्तत्कृत्रिमं ज्ञेयं सौषुप्तपदवत्सदा ।
न त्वेवं स्मर्यमाणत्वं तत्तत्त्वं प्रतिपद्यते ॥ १३ ॥

Nābhāvo bhāvyatāmeti na ca tatrāsty amūḍhatā/
Yato 'bhiyoga-saṁsparśāt tadāsid iti niścayaḥ// 12
Atastatkṛtrimam jñeyam sauṣupta-padavat sadā/
Na tvevaṁ smaryamāṇatvaṁ tat tattvaṁ pratipadyate// 13.

TRANSLATION

Mere non-existence cannot be an object of contemplation, nor can it be said there is no stupefaction in that state, because on account of the application of backward reference, it is certain that it (i.e. the experience of stupefaction) was there (in that state).

Hence that artificial object of knowledge is always like sound sleep. It is not in this manner i.e. as a state of recollection that the *Spanda*-principle is known.

COMMENTARY

TEXT

‘असदेवेदमग्र आसीत् ।’ (छा० ३।१६।१)

इत्याद्युक्त्या श्रुत्यन्तविदाद्यभिमतोऽभावो भाव्यतां नैति भावनाया भाव्यवस्तु-
विषयत्वादभावस्य न किञ्चित्त्वाद्भाव्यमानतायां वा किञ्चित्त्वे सत्यभावत्वाभावात् ।
किञ्च भावकस्यापि यत्राभावः स विश्वोच्छेदः कथं भावनीयः भावकाभ्युपगमे तु
न विश्वोच्छेदो भावकस्यावशिष्यमाणत्वादिति न विश्वाभाव एव तत्त्वम् । अथ
कल्पितोऽयं भावको विश्वोच्छेदं विकल्प्यमानं भावयन् भावनापरिनिष्पत्तौ
भाव्यतादात्म्यादभावरूपः सम्पद्यत इति पक्षः । तत्रोच्यते, तत्राभावभावनायां
नामूढता न च तत्रास्त्यमूढता अपि तु मोह एवास्ति

‘तस्माद्भूतमभूतं वा यद्यदेवातिभाव्यते ।

भावनापरिनिष्पत्तौ तत्स्फुटं कल्पधीफलम्’ ॥

इति न्यायाद्विश्वोच्छेदात्मन्यभावे भाव्यमाने न कदाचित्परमार्थाप्तिर्भवति ।
अथोच्यते

‘सर्वालम्बनधर्मैश्च सर्वतत्त्वैरशेषतः ।

सर्वक्लेशाशयैः शून्यं न शून्यं परमार्थतः ॥’

इति नागार्जुनोक्तमीदृशं तच्छून्यमिति । सत्यं, यदि चिदानन्दधना स्वतन्त्रा
पारमार्थिकी भित्तिभूता भूरभ्युपेयते यथा विज्ञानभैरवादौ पारमेश्वरौ

‘दिवकालकलनातीता’ । (वि० भ० १४)

इत्यादिना पारमार्थिकीं भित्तिभूतां चिद्भूमिमवस्थाप्य शून्यभावनोक्ता । अन्यथा
न शून्यमिति शून्यवेयमुक्तिः ‘यद्यदेवातिभाव्यते’ इति प्रतिपादितत्वात् । यत्तु

‘सावस्था काप्यविज्ञेया मादृशां शून्यतोच्यते ।

न पुनर्लोकरूढयेव नास्तिक्यार्थानुपातिनी’ ॥

इत्यालोकमालायामुक्तं तत् सत्यं, त्वादृशामविज्ञेया अविज्ञेयत्वाद्वक्तुमशक्येत्युच्यतां, शून्यतेति तु कुतः, शून्यतापि च यावद्भाव्यते तावद्विकल्पोल्लिखितत्वादसौ विज्ञेयः । यदि च त्वादृशां सा ज्ञातुमशक्या तत् तत्पदसाक्षात्काराभिज्ञसद्गुरुसपर्या कार्या, न तु शून्यतेति स्वमनीषिकयैव व्यवहृत्यात्मा परश्चागाधे महामोहे निक्षेप्तव्य इत्यलम् । अथ कुतो ज्ञातं तत्र मूढतास्तीत्यत्रानेनोत्तरमाह यत इति । अभियोगः समाधानोत्थितस्य कीदृशहमासमिति तदवस्थाभिमुखविमर्शात्माभिलापस्तत्सं-स्पर्शात् तद्वशाद्धेतोस्तदासीदिति यतो निश्चयः 'गाढमूढोऽहमासम्' इति यतोऽस्ति प्रतिपत्तिः अतो मोहावस्थैव सा कल्पिता तथा स्मर्यमाणत्वात्, सा चानुभूयमान-त्वादनुभवितुः प्रमातुरवस्थातृरूपस्य प्रत्युत सत्तामावेदयते न त्वभावमिति । विश्वा-भावावस्थायां चिद्रूपस्याखण्डितमेव रूपं तिष्ठतीति नामुष्याभावो जातुचिद्वक्तुं शक्यत इत्युक्तं भवति । ननु दृष्टं निश्चितं नीलादि स्मर्यते न च शून्यभूतस्य न्यग्भूतबुद्धिवृत्तेर्निश्चयोऽस्ति तत्कथमुक्तं तदासीदित्योत्तरकालिकान्निश्चयान्मूढता सेति । उच्यते वेद्यस्यैषा गतिः, यस्मात्तद्विदन्तासारमिदन्तया यावत्प्रमात्रा स्वात्मोपारोहेण न निश्चितं तावन्न स्मर्यते, वेदकस्तु कल्पितशून्याद्यवस्थानु सङ्कुचितोऽप्यसांकेतिकहाहन्तापरमार्थ एवेति न तस्य स्वात्मनि पृथक्तास्तीति तन्निश्चायको विकल्पः,—इत्यहंविमृश्यमेव तदा स्वसंवेदनेनैव सिद्धं, शून्यप्रमातृ-रूपं विश्वप्रतियोगित्वाच्च संकोचसारं संदुत्तरकालं स्मर्यत इति न काचिदनुपपत्तिर्य-स्मादेवमतस्तच्छून्यात्मकं पदं कृत्रिमम्

‘तस्माद्भूतमभूतं वा यद्यदेवातिभाव्यते’ ।

इति 'तदुक्तयैव नीत्या अभूतभावनयैवोत्थापितं परमेश्वरेणैव ज्ञानगोपनायै मूढा-नामुपेयतया तथा भासितमित्यर्थः । ज्ञेयं ज्ञातव्यं ज्ञेयरूपं च सदा सुषुप्तवदिति दृष्टान्तः । अयं भावः—सदा सुषुप्तं मोहरूपमप्रयाससिद्धं सर्वस्यास्त्येव तत्किमनेन समाधिप्रयत्नोपाजितेनान्येन शून्येन कृत्यं, द्वयस्याप्यवस्तुत्वाविशेषादिति । प्राय-श्चास्मिन् शून्ये दुरुत्तरे महामोहार्णव एव वेदान्तविदक्षपादसांख्यसौगतादिप्राया बहवोऽनुप्रविष्टाः । स्पन्दतत्त्वसमाविविक्षूणामपि च शिथिलीभूतप्रयत्नानां शून्यमेतद्विघ्नभूतम् । यद्वक्ष्यति

‘तदा तस्मिन्महाव्योम्नि’ । (११२५)

इत्यारभ्य

‘सौपुप्तपदवन्मूढः’ (११२५)

इति । अत एतदुच्छेदे ग्रन्थकारस्य महान् संरम्भो लक्ष्यते । तथा चेह हेतययं तन्निर्णोयापि पुनरपि निर्णेष्यते

‘कार्योन्मुखः प्रयत्नो यः . . .’ (१११५)

इत्यत्र । ततोऽस्माभिरेतद्दूषणारम्भः कृत इति न नः कोपः कार्योऽत्र भवद्भिरुप-
देशनिभालन' दत्तकर्णैः । सौगतेषु दूषितेषु श्रुत्यन्तवादादयो दूषिता एव तुल्यन्याय-
त्वादिति नाभ्यधिकमुक्तम् । तदिदानीं प्रकृतमेव ब्रूमहे तत्तु स्पन्दाख्यं तत्त्वमेवमिति
शून्यवन्न स्मर्यमाणत्वं प्रतिपद्यते, तस्य सर्वदानुस्यूतोपलब्धेरूपस्य कदाचिदप्यनु-
पलभ्यत्वायोगात् । तथा चाहुः

‘विज्ञातारमरे केन विजानीयात्’ । (बृ० आ० उ० ४।५।१५)

इति । यद्यपि च समावेशदशा व्युत्थितेन प्राणादिसंस्कारवशात्स्मर्यते तथापि न
तावदेव स्पन्दतत्त्वम् । अपि तु सर्वानुस्यूतानवच्छिन्नप्रकाशानन्दसारपरप्रमातृरूपमेव
तत् । यद्वक्ष्यति

‘तस्माच्छब्दार्थचिन्तासु न सावस्था न या शिवः’ । (२।४)

इति । अतोऽस्यानवच्छिन्नचमत्काररूपस्य न जातुचित्स्मर्यमाणत्वं मूढत्वं वा ।
यस्तु तत्तत्त्वमितीह तच्छब्देनास्य निर्देशः कृतः स

‘स्वातन्त्र्यामुक्तमात्मानं’ । (ई० प्र० १।५।१६)

इति श्रीप्रत्यभिज्ञाकारिकोक्तनीत्या कल्पितस्यैवापारमार्थिकस्वरूपस्य न तु तत्त्वतः
पारमार्थिकस्य । न प्रतिपद्यते इत्यनेनेदमाह—अस्य तत्त्वस्य स्मर्यमाणत्वेन
प्रतीतिरेव नास्तीति ॥१२-१३॥

TRANSLATION

Non-existence as understood by the Vedāntist according to the statement, ‘Verily, in the beginning, all this was not’ cannot be an object of contemplation, for contemplation is (always) of an object that can be existent. *Abhāva* or non-existence is simply nothing.

If the existential conception be ascribed to it, it will have to be treated as something, and thus there will be the negation of non-existence. (i.e. in that case there will be the non-existence of non-existence itself, for something implies existence).

Moreover, how can that universal extinction be conceived or contemplated where the conceiver or contemplator himself disappears? If the conceiver or contemplator is accepted (as existing), then universal extinction is an impossible conception, for in that case the conceiver remains (as the witness of the extinction, and even if one conceiver is there, then the adjective

'universal' will not apply to extinction). Hence universal extinction or negation does not constitute Reality.

(*Elucidation of the position of the Mādhyamika*)

This is the position of the Mādhyamika (*iti pakṣaḥ*),

The so-called (imaginary) conceiver or the contemplator contemplating universal negation by imagination becomes, on the perfection of contemplation, himself non-existent, being identified with his object of contemplation which is *abhāva* or non-existence.

(*The author's reply*):

It is said in reply—For the contemplation of total negation or void, there is no non-insentieny, but rather there is insentieny or stupefaction.

"Therefore whether existent or non-existent, whatever is imagined later, on the perfection of the contemplation, is evidently only a product of imagination."

According to the above principle, by the contemplation of negation in the form of universal extinction there can never be the attainment of the highest Reality, the ultimate object of life.

If it is said that *śūnya* or void is like this as stated by Nāgārjuna in the following lines:

"That which is devoid of all supports (whether external or internal), that which is devoid of all *tattvas* (constitutive principles), that which is devoid of the residual traces of all the *kleśas*, that is *Śūnya* or void. In the highest sense, it is not *śūnya* or void as such," then our reply is, "True, if the absolutely free, and ultimate state consisting of Consciousness-bliss be admitted as the substratum (of all), as has been described in Vijñānabhairava, that contemplation of the void should be made by making the divine, supreme reality of consciousness as the substratum, as declared in the verse "The Highest is that which is free of all notions pertaining to direction (*dik*), time (*kāla*) etc. (V. Bh. Verse 14), otherwise, the statement, "there is no void as such" would be devoid of all sense, as has been explained in the verse *Yad yad eva atibhāvvyate* above.

The statement that is made in Āloka-mālā, viz., "That state is called void which is something unknown to people like our-

selves, not that which, according to the popular belief, is the sense assigned to it by the atheists."

This is true, but if it is unknown to people like yourselves, it should be said that on account of its unknowability, it is impossible to express it. Why call it void? But even void, so long as it is conceived, is verily knowable, because of its being delineated in thought.

If people like you are unable to realize that state, then you should serve reverentially the real spiritual guide who is proficient in the realization of that state, and not, by using a term like void, according to your own judgement, throw yourself and others, in the unfathomable abyss of immense delusion. Enough of this.

How is it known that there is insentieny in that state? In reply to this, it is said, "Because etc." *Abhiyoga* means declaration of the nature of reflection concerning that state made by the person who has risen from *samādhi* or trance in the form, "In what condition was I?" Because of the experience, *Tadāsīt iti niścayaḥ* i.e. "I was exceedingly in an insentient state." Hence that state of insentieny is artificial i.e. imagined one because of its being recollected in that way. On the contrary, that state (i.e. the state of insentieny) being experienced only declares the existence of the experient, the knower who had that experience, not non-existence or void. In the state of so-called universal negation, the undivided state of *cit* or consciousness that is the knower decidedly abides. It is never possible to speak of its non-existence. This is what is meant to be said.

(Another objection):

Well, memory is possible only of that which has been already observed and determined, as for instance, blue etc. There can be no determination of that which is void, in which the function of the *buddhi* (determinative faculty) is suppressed. Then how is it said, 'on the basis of subsequent ascertainment in the form 'it was' that this denotes insentieny ?

(Reply)

In reply, it is said that such is the condition only of the known or the object. So long as, through the impression

retained in the Self, the known or the object is not determined by thisness, it cannot be remembered. Though limited in the imaginary states of void, etc, the knower or the subject, however, abides as the real (lit. unconventional), ultimate Reality. He cannot be separate from himself. Therefore, there is a thought determinative of him only. Thus in that state there is a knower as I. This is evident from self-experience. It is this experiencer of the void who is recollected subsequently in memory as exceedingly limited in opposition to the universe.

Hence there is no inconsistency here. As this is the exact position, therefore the state of the void is only artificial. In accordance with the declaration made in the line "therefore, when whether existent or non-existent, if it is only contemplated afterwards, it is only a product of imagination," the state of void is brought into being only by an imaginary conception of the non-existent. The Supreme Lord himself, in order to conceal the real knowledge, shows to the fools void as a reality so that they may accept it as the goal to be achieved.

The word *jñeyam* (knowable) in the verse, which means the form of the knowable is used as an example to show that it is always like sound sleep.

(Summary)

This is the sense. Every one without any effort has the experience of sleep which is like insentiency. Then what is the use of another void which can be acquired only by the effort of meditation. Both are similar in point of unreality. Many philosophers like the Vedāntists, the Naiyāyikas, the followers of Sāṃkhya and Buddhists and others have fallen into this great uncrossable ocean of immense insentiency in the form of the void. *Śūnya* has proved to be an obstacle even to those who were desirous of entering the *Spanda* principle when their efforts slackened. This will be described in the verse, beginning with, "Then, in that great ether," and ending with, "insentient like sound sleep" (I, 25). Therefore, the author's great effort is noticed in demolishing this theory. Even though he has definitely established here that it is a position to be abandoned, he will further establish it in "The effort directed towards action" (I, 15) Hence I have made an effort to expose its defects. The worthy students, who have

lent their ears to this teaching for practising it, should, therefore, not be annoyed with me.

When the defects of the Buddhists have been exposed, the defects of the Vedāntists also stand exposed, for their reasoning is similar. Therefore, nothing further is said.

Now let us turn to the subject under discussion. The *Spanda*-principle cannot be recollected like the void. That can never be said, with propriety, to be absent, for it is involved uniformly as the Experient in all the experiences. It has been rightly said, "Ah, by what means can one know the knower?" (B. A. U. IV, 5, 15).

Though the state of entry into Reality is remembered on account of the impression of *prāṇa*, etc., when one comes back to normal consciousness after meditation, the *Spanda*-principle is not similarly remembered. It is rather the highest Experient, the quintessence of uninterrupted light and bliss involved in all experiences.

As the author will say later, "Whether it is word, or thought, or object, there is no state which is not *Śiva*." (II,4). Hence this principle which is uninterrupted bliss of consciousness can never be an object of memory or a state of insentiency.

Regarding the question that this principle has been referred to by the word 'that', it must be understood that according to the statement made in *Īśvarapratyabhijñā*, viz., "The Self not deprived of Freedom," the word 'that' refers to the so-called experient who is not the ultimate Reality, not to the Experient who is the Absolute, Ultimate Reality. By the phrase *na prati-padyate*, it is said that that principle cannot be known as an object of memory.

EXPOSITION

These two verses are very important. The *Mādhyamikas* maintained that the Ultimate Reality is *Śūnya* or void in which there is neither knower, nor knowledge, nor known, i.e. neither subject nor object nor the means of knowing. That state cannot be characterized by any other term than void. How is it known that the ultimate state is only void? The *Mādhyamika* says, "We have an experience of it in *samādhi* in which there is neither con-

sciousness of 'I' nor of this, nor of any link between the two." How is it known that there was such a state? The only reply that can be given to this question is that after the *samādhi*, in subsequent memory we know that there was such a state.

Three important points have been made against the Mādhyamika by the author.

Firstly, the experience of *abhāva* or *śūnya* or total absence of objectivity is *mūḍhatā* i.e. insentiency or stupefaction like sleep. How is this known? This is known by *abhiyoga*, i.e. by a backward reference in memory. But firstly, like sleep this is only a particular state of the *manas*. It is only a passing phase, not something eternal. It cannot be the characteristic of Reality or the *Spanda*-principle as such.

Secondly, since this experience is a matter of memory, therefore, also, it cannot be a characteristic of Reality or the *Spanda*-principle or *Śiva* or the Experient, the *Ātmā* or the Essential Self whichever way one may like to put it. For memory is a matter of recollection, and recollection is not possible without a recollector. The *Spanda*-principle is the recollector, not something recollected. This is what the 13th verse says

The *Spanda* principle is not an object to be recollected."

As Kallaṭa puts it in his *vṛtti*

“सा शून्यावस्था अतीता मम इति स्मर्यते, न च आत्मस्वभाव एषः, यस्मान्न त्वेवं चिद्रूपत्वं मूढावस्थावत् स्मर्यते, तस्य सर्वकालमनुभवितृत्वेनानुभवो नित्योदितत्वात् ।”

“That state of void is remembered after *samādhi* (trance or absorbing meditation) as a past experience. This cannot be the characteristic of the *Ātmā* or the *Spanda*-principle, for firstly *Ātmā* or *Spanda* is of the nature of consciousness, and to say that consciousness is remembered as insentiency would be contradiction in terms. Secondly, it is always the experient, the knower, the cogniser.”

Thirdly, the main point at issue, however, is not that the Mādhyamika maintains that there is an experience of void: that even the follower of Trika philosophy admits, for he believes there is a *śūnya pramātā*, the experient of the void. The crucial point is that the Mādhyamika maintains that *śūnya* or void is the

characteristic of Reality, that there is no such thing even as a *pramātā* or the Experient.

Against this, the author of the *spandakārikā* has been at pains to prove two things. Firstly that the Experient is the ever-present subject; it can never be reduced to an object. It is always the *vedaka* (subject), not *vedya* (object). Secondly, that it runs like a thread through all experience; even the experience of void would not be possible without that experient. The denier even in the very denial affirms it. In the words of Śaṅkara, "The denier simply affirms the existence of 'Ātmā'.

The Experient never takes a holiday, for without Him, no experience is possible. In the words of Kāthopaniṣad "It is the light that makes all appearance possible."

Introduction to the 14th, 15th, and 16th Verse

TEXT

ननु यत्र स्थितमित्यादौ चिद्रूपस्यैव विश्वकार्यरूपताग्राहित्वमुक्तं तद्वानोत्थापितं
कृत्रिममभावात्मकं रूपं तेनैव गृहीतमिति कथमस्यानवच्छिन्नचमत्काररूपम-
मूढत्वमित्याशङ्कयामाह

TRANSLATION

The objector says, "You yourself have said in verse 2 that all this universe, all this objectivity remains in it and comes forth from it which means that consciousness itself assumes the form of universal objectivity. In other words, consciousness has itself, by relinquishing its nature, assumed an artificial form of negation or void. In the face of this, how do you maintain that it is uninterrupted bliss and is never insentient?

In reply to this the author says:

Verses 14, 15, 16

अवस्थायुगलं चात्र कार्यकर्तृत्वशब्दितम् ।
कार्यता क्षयिणी तत्र कर्तृत्वं पुनरक्षयम् ॥ १४ ॥

कार्योन्मुखः प्रयत्नो यः केवलं सोऽत्र लुप्यते ।
तस्मिँल्लुप्ते विलुप्तोऽस्मीत्यबुधः प्रतिपद्यते ॥ १५ ॥

न तु योऽन्तर्मुखो भावः सर्वज्ञत्वगुणास्पदम् ।
तस्य लोपः कदाचित्स्यादन्यस्यानुपलम्भनात् ॥ १६ ॥

Avasthāyugalaṃ cātra kāryakartṛtva-śabditam/
Kāryatā kṣayiṇi tatra kartṛtvaṃ punarakṣayaṃ//14
Kāryonmukhaḥ prayatno yaḥ kevalaṃ so'tra lupyate/
Tasmin lupte vilupto'smityabudhaḥ pratipadyate//15
Na tu yo'antarmukho bhāvaḥ sarvajñatva-guṇāspadam/
Tasya lopaḥ kadācitsyād anyasyānupalambhanāt//16

TRANSLATION

Of this Spanda principle, two states are spoken about, viz., of the doer or the subject and the deed or the object. Of these two, the deed or the object is subject to decay but the doer or the subject is imperishable. 14

In the samādhi of void, only the effort which is directed towards objectivity disappears. It is only a fool who, on the disappearance of that effort, thinks 'I have ceased to be'. 15

There can never be the disappearance of that inner nature which is the abode of the attribute of omniscience in the event of the non-perception of anything objective. 16

COMMENTARY

TEXT

अत्र स्पन्दतत्त्वे कार्यत्वं कर्तृत्वमिति च शब्दितं—शब्दव्यवहारमात्रेण भेदितमवस्थायुगलमस्ति, वस्तुतो हि तदेकमेव स्वतन्त्रप्रकाशघनशङ्कररूपं तत्त्वं कर्तृसत्त्वाव्यतिरिक्तया प्रकाशात्मना क्रियया व्याप्तं, तदभेदेन प्रकाशमानं तत्त्वभुवनशरीरतदभावादिरूपत्वं स्वीकुर्वत्कार्यमित्युच्यते तदन्यस्य कस्यापि कारणत्वायोगात् । यथोक्तं श्रीप्रत्यभिज्ञायाम्

‘जडस्य तु न सा शक्तिः सत्ता यदसतः सतः ।

कर्तृकर्मत्वतत्त्वैव कार्यकारणता ततः ॥’ (ई० प्र० २।४।२)

इति । तस्य चेदमेव कार्यत्वं यदयं विचित्रदेशकालाद्याभाससंयोजनवियोजनक्रमेणानन्तान् देहनीलाद्याभासांश्चिदात्मनः स्वरूपादनतिरिक्तानपि मुकुरप्रतिबिम्ब-

वदतिरिक्तानिवाभासयति, यावच्च किञ्चिदाभासयति तत्सर्वमाभास्यमानत्वादेव बहिर्मुखेन रूपेण क्षयधर्मकं, क्षयश्चास्येदन्ताभासनिमज्जनेनाहन्तारूपतयावस्थानम्, अत एव देहादेर्ग्राहकस्य यो वेद्यांशः स एव भगवता सृज्यते संह्रियते च न त्वहन्ता-प्रकाशात्मकं कर्तृरूपं तस्य देहाद्यावेशेऽपि भगवदेकरूपत्वात्; अतस्तत्र तयोः कार्यकर्तृत्वयोर्मध्यात्कार्यता क्षयिणी कर्तृत्वं चित्स्वातन्त्र्यरूपं पुनरक्षयं, जगदुदया-पाययोरपि तस्य स्वभावादचलनात् । चलने तु जगदुदयापायावपि न कौचिच्च-कास्यातामिति मूढाद्यवस्थायामप्यखण्डितचमत्कारसारममूढमेवैतत् । नन्व-भावसमाधाननिष्पत्तौ सुषुप्तादौ चास्य कर्तृत्वं नोपलभामहे, क्वचिदपि प्रवृत्त्य-दर्शनात् । सत्यं, कार्योन्मुखइन्द्रियादिप्रेरणात्मकव्यापारप्रवणो यः प्रयत्नः संरम्भः सोऽत्र कार्यक्षयपदे लुप्यते विच्छिद्यते, तस्मिंल्लुप्ते सति अबुधोऽभावसमाध्यपहा-रितात्मरूपो मूढो विलुप्तोऽस्मीति मन्यते । यः पुनरन्तर्मुखोऽहन्ताप्रकाशरूपः स्वभावोऽत एव सर्वज्ञत्वगुणस्यास्पदम् उपलक्षणं चैतत्सर्वकर्तृत्वादेरपि, तस्य लोपो न कदाचित्स्थाद्भवतीति न कदाचिदपि सम्भावनीयोऽन्यस्य तल्लोपमुपलब्धुः कस्याप्यनुपलम्भात्, यदि स कश्चिदुपलभ्यते स एवासावन्तर्मुखश्चिद्रूपो, न चेदु-पलभ्यते तर्हि सा लोपदशास्तीति कुतो निश्चयः । अथ चान्यः कश्चित्तल्लोपं नो-पलभतेऽपितु स एव प्रकाशात्मा तत्कथं तस्याभावः । एवं चान्यस्यानुपलम्भनादि-त्यत्रान्यकर्तृकस्योपलम्भस्याभावादित्यर्थः । अथ च घटाभावो यथा घटविविक्त-भूतलाद्युपलम्भनान्निश्चीयते तथैवात्माभावोऽप्यात्मविविक्तस्य कस्यचिदुपलम्भा-न्निश्चीयेत तदुपलम्भकसत्तावश्यंभाविनीति तदुपलम्भकस्वात्मनास्तित्वा न सिध्यति । यदि च कार्योन्मुखप्रयत्नलोपे स लुप्येत तदोत्तरकालमन्यस्य कस्याप्यु-पलम्भो न भवेद् अन्योपलम्भाभावः प्रसज्येतेत्यर्थः । अपि चान्यस्य बहिर्मुखस्य प्रयत्नस्य सौषुप्तादावनुपलम्भात् कथमन्तर्मुखस्य तत्त्वस्य वालिशैर्लोप आश-ङ्कितो, यतोऽन्यस्य लोपेऽन्यस्य किं वृत्तम् । अथ चान्यस्य कार्योन्मुखप्रयत्नस्यानु-पलम्भादनुपलम्भप्रकाशनात्र कदाचित्प्रकाशात्मनोऽन्तर्मुखस्य तस्योपलब्धुर्लोपः, यतोऽसावन्तर्मुखोभावः सर्वज्ञत्वगुणस्यास्पदं तामप्यभावदशां वेत्येव अन्यथा सैव न सिध्येदिति । अन्यस्येति कर्तरि कर्मणि च षष्ठी । अन्तर्मुखे कार्यत्वप्रतियोगिता-मिव कर्तृत्वस्य सम्भाव्यावस्थात्वमुक्तं वस्तुतस्तु उक्तयुक्त्या तस्यावस्थातृत्वमेव । अन्तर्मुख इति अन्तःपूर्णाहन्तात्मकं मुखं प्रधानं यस्येति योज्यम् ॥१६॥

TRANSLATION

Atra in avasthāyugalaṃ cātra means śpanda-principle Kāryatvaṃ kartṛtvaṃ ca śabditaṃ spoken of as the doer and the deed implies that the two states are differentiated only by

the use of words i.e. only in speech. In reality, the two states are but one, viz. the principle of Śiva who is absolutely free and mass of light. This principle which is not in any way different from the existence of the subject or the agent being pervaded by activity or *spanda* in the form of light, and appearing as identical with it., assuming the form of *tattva* (constitutive principles), *bhuvana* (world) and body or their absence, etc. is called the object, because any other principle than that cannot have causality. As has been said in Īśvarapratyabhijñā:

“It is not in the power of the insentient (e.g. the seed) to bring forth anything into existence (e.g. the sprout) whether it (the sprout) be considered to be already existent in the cause or not existent in it. Therefore, the causal relation (i.e. the relation between cause and effect) is really the relation between the doer or creator and the deed or the object of creation”¹ (I. Pr. II, 4,2).

The creativity of the creator consists in the fact that by the process of uniting and separating various manifestations such as space, time, etc. he manifests innumerable things like body, blue, etc. which, though non-different from the essential nature of consciousness appear as different like reflections in a mirror (which though non-different from the mirror appear as different).

All that which He manifests is perishable as regards its external form. Its perishableness is, however, nothing else than its submergence of thisness (i.e. objectivity) and abiding as the I. Therefore, it is only the objective aspect of the subject such as the body, etc. which is manifested and withdrawn by the Lord, not the Subjective aspect which is identical with the light of the Supreme I, for even though the subject (the individual Self) has entered the body, it is identical with the Lord. Hence of the two, viz. of the objective and the subjective, the objective is perishable, the doer or the Subject who is identical with the Freedom of Consciousness is, however, imperishable, for even at the manifestation and withdrawal of the world, he does not deviate from his nature of the imperishable Subject and Creator. If he were to do so, even the manifestation and withdrawal of the world would not be perceptible. Hence, even in the state of insentiency; the Spanda

principle is only Sentiency with the essence of uninterrupted bliss.

(An objection)

On the consummation of meditation on the void and in deep sleep, we do not notice its creativity, for its activity is nowhere seen in that state (How is it then that it is said to be the eternal actor or creator?) (Commentary on the author's reply contained in the 15th and 16th verse).

True, on the cessation of all work of the nature of objective perception, only the effort consisting in directing the senses, etc. towards the objects disappears. On its disappearance, only a fool, whose sense of Self or Subject is eclipsed owing to meditation on the void, thinks "I have ceased to be".

The cessation, however, of him can never be possible whose nature consists in the inner light of I-consciousness and who is, therefore, the abode of omniscience. Omniscience also implies omnipotence. No one can be found as the perceiver of the cessation of that inward nature. If any such person is found, it is just he who is the inner consciousness (that was supposed to have ceased). If no such person is found, how then can it be decided that there was ever such a state of cessation?

(Commentary on the last line of the 16th Verse) :

Moreover, nobody else feels the cessation of the subject, excepting he himself, whose nature is the light of consciousness. Then how can his cessation be asserted? Thus the phrase 'on account of the non-perception' means 'on account of the absence of the perception of another subject.'

Further, it may be said that just as the absence of jar is ascertained from the observation of the ground without the jar, even so the absence of Self may be ascertained from the observation of some one without the Self. But the existence of the perceiver of the absence of Self is unavoidable in this case. Therefore the non-existence of the perceiver of the absence of the Self cannot be established.

If on account of the cessation of the effort directed towards some object or action, the agent or director himself were to cease, then at the subsequent time there will be no perception

of any body. Hence there would arise the contingency of the non-perception of any being.

Further, on account of the non-perception of another i.e. external effort during deep sleep, etc., how can the cessation of the internal principle be suspected even by blockheads, for how can the disappearance of one thing affect another. Therefore from the non-perception of another, viz., of the effect towards an object, there can never be the disappearance of the inner perceiver who is of the nature of light i.e. consciousness, for this inner nature² which is the abode of omniscience knows that state of absence also, otherwise the very state of absence cannot be proved.

The genitive case 'of another' used here conveys the sense of the nominative and the accusative.³

By the use of the expression 'in the inner,' the possible state of the subject in opposition to the object has been mentioned. In fact by the afore-said reasoning, the state of the knowership of the Subject has been stated. The expression *antarmukha* should be construed thus :

'*Antaḥ*=perfect I-ness, and *mukhaṃ*=chief, the whole phrase meaning, *Spanda-tattva*, the main characteristic of which is perfect I-ness.'

NOTES

1. *Kārya-kāraṇabhāva* or causality in this system actually means the *kartṛ-karmatva-bhāva* i.e. the relation between the creator and his object of creation, for in the final analysis, all the so-called causes derive their power from the Ultimate Agent, the Divine.

2. *Rāmakaṇṭha* clarifies the *antarmukha-bhāva* or the inner nature of the self in the following words :

“आत्मनो ज्ञानक्रियाभेदेन द्विविधा या शक्तिः सा सौषुप्ताद्यवस्थायाम् अन्तः-करणबहिष्करणव्यापारोपरमे सति. केवलस्वात्ममात्राभिमुख-ज्ञशक्तिमात्रत्वे-नावशिष्यते; तेन अन्तर्मुखो भाव इत्युक्तम् ।

“The Self has two main powers, viz. of knowledge and activity. When during deep sleep, etc., the activity of the inner and outer senses ceases, only the knowledge aspect which is turned

towards the Self is prominent. That is why the expression *antarmukhabhāva* has been used.”

3. The nominative case would stand as ‘There is no other seer.’ The accusative case would stand as ‘अन्यं न उपलभ्यते’ “There is nothing other to be seen.”

EXPOSITION

Two main arguments have been brought out in these three verses. Firstly, the *Spanda*-principle or the Divine appears in two aspects, viz. the subject and the object. The object is subject to decay and change; the subject is never subject to these. The *Mādhyaṃika* avers that it is not only the object that in the ultimate analysis disappears but the subject also. It is maintained by the author that the subject can never be absent, for by nature he is not subject to decay or change.

Secondly, in the meditation on the void, it is only the effort towards external objectivity that has ceased to be and therefore, it is only the object that has ceased to be. That does not prove that the subject also has ceased to be. As *Rāmakaṇṭha* puts it :

“अभावसमाध्यवस्थासु कार्याभावात् करणव्यापारविरतिमात्रेणात्माभाव-
भ्रान्तिरिति”

“In the meditation on the void, since there is the absence of objectivity, to conclude, on account of the cessation of the activities of the instruments (inner and outer) that there is the cessation of the Self is sheer delusion. ”

Introduction to the 17th verse

TEXT

एवमप्रबुद्धो बहिर्मुखव्यापारनिरोधे ग्राहकस्याप्यात्मनोज्जुपपन्नमप्यभावं निश्चि-
नुत इति प्रतिपाद्य सुप्रबुद्धाप्रबुद्धयोर्यादृगात्मोपलम्भस्तं निरूपयति

TRANSLATION

Having discussed how on the cessation of external activities the unenlightened decides about the unjustifiable cessation of the experient or the self, the author now describes how the fully enlightened and the partially enlightened consider the Self.

Text of the 17th Verse

तस्योपलब्धिः सततं त्रिपदाव्यभिचारिणी ।

नित्यं स्यात्सुप्रबुद्धस्य तदाद्यन्ते परस्य तु ॥ १७ ॥

Tasyopalabdhiḥ satataṁ tripadāvyabhicārīṇī/
Nityaṁ syāt suprabuddhasya tadādyante parasya tu//17

TRANSLATION

The fully enlightened has, always and incessantly, the undeviating knowledge of the Self in all the three states; the other one (viz. the partially enlightened) has it only at the beginning and end of each state.

COMMENTARY

TEXT

तस्य प्राकरणिकस्वभावस्य योपलब्धिः अनवच्छिन्नः प्रकाशः, सा कथितयुक्त्य-
वष्टम्भात्सुष्ठु प्रबुद्धस्याप्रबुद्धतासंस्कारेणापि शून्यस्य, सततं त्रिष्वपि जागरस्वप्न-
सौषुप्तपदेषु नित्यमिति आदौ मध्येऽन्ते चाव्यभिचारिणी-अनपायिनी स्याद्भूवत्येव-
सदासौ शङ्करात्मकस्वस्वभावतया स्फुरतीत्यर्थः । परस्याप्रबुद्धस्य पुनस्तासां
दशानां स्वोचितसंविद्रूपाणां प्रत्येकमादाबुद्धभूषायामन्ते च विश्रान्त्यात्मकान्तर्मुखत्वे
न तु स्वोचितार्थावभासावस्थितिरूपे मध्यपदे । यदुक्तं श्रीशिवदृष्टौ

यावत्समग्रज्ञानाग्रज्ञातृस्पर्शदशास्वपि ।

स्थितैव लक्ष्यते सा तु तद्विश्रान्त्याथवा फले ॥' (शि० दृ० २।५)

इति । भट्टलोल्लटेनापि तदाद्यन्त इत्येवमेव व्याख्यायि स्ववृत्तौ । भट्टश्रीकल्लट-
वृत्त्यक्षराण्यपेक्ष्य वयमपि तद्वृत्त्यक्षरानुरोधेन सौत्रमर्थमतिविमलमपि क्लिष्ट-
कल्पनया व्याकर्तुमशिक्षिताः यत एवासुप्रबुद्धस्य तदाद्यन्तेऽस्ति तदुपलब्धिः अत
एवायमिहाधिकारी स्पन्दोपदेशैः सुप्रबुद्धीक्रियते ।

यद्वक्ष्यति

‘अतः सततमुद्युक्तः स्पन्दतत्त्वविविक्तये ।

जाग्रत् ॥’ (१।२१)

इत्यादि

‘सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः ।’ (१।२५)

इति

तथा स्वप्नेऽपि (३।२)

इत्यादि

‘प्रबुद्धः सर्वदा तिष्ठेत् ।’ (३।१२)

इत्यादि च । अत्र हि जागरादित्रिषु पदेषु आद्यन्तकोटिवन्मध्यमप्यर्थावसायात्मकं पदं तुर्याभोगमयं कर्तुं प्रबुद्धस्य सुप्रबुद्धतापादनायोपदेशः प्रवृत्तः, एतच्च निर्णेष्यामः ।
तथा च शिवसूत्रम्

‘जाग्रत्स्वप्नसुषुप्तभेदे तुर्याभोगसम्भवः ।’ (शि० सू० १।७)

इति । तथा

‘त्रिषु चतुर्थं तैलवदासेच्यम् ।’ (शि० सू० ३।२०)

इति

त्रितयभोक्ता वीरेशः ।’ (शि० सू० १।११)

इति ॥१७॥

TRANSLATION

Tasya means ‘of the real nature which is the topic of this treatise; *upalabdhi* means ‘uninterrupted knowledge.’ The fully enlightened has, by the firm grip of the process, described that awareness in all the three states of waking, dream, and deep sleep. The fully enlightened is one who is completely free from even the residual traces of unenlightenment. *Nityam* (always) means “at the beginning, in the middle, and at the end.”

Avyabhicāriṇī means invariable, undeviating, unfailing. The meaning is “The fully enlightened is one whose inner nature always shines as identical with Śiva.”

Of the three states characterized by specific knowledge appropriate to them, the partially awakened one has awareness (of *Spanda*) only at the beginning or at the end of each state. At the beginning means ‘just when that state is about to start;’ ‘at the end’ means ‘at its cessation when the perceiver’s mind is withdrawn within.’ He does not have this awareness in the middle of each of these states which is characterised by specific knowledge appropriate to itself. It has been rightly said in Śivadṛṣṭi² “The awareness of Śivatā or real state of the Experient is observed at the beginning of all knowledge, or it is observed at the end because of the cessation of that knowledge (when the mind is withdrawn within).”

Bhaṭṭa Lollaṭa³ has also similarly explained in his commentary that that awareness exists only at the beginning and the end of

each state of waking, dream, and deep sleep in the case of the partially awakened. We have not been taught to give far-fetched explanation of the clear meaning of these *kārikās* (verses) in accordance with the wording of the gloss of Bhaṭṭa Śrī Kallaṭa.⁴

Since the partially awakened has this awareness (of the *Spanda* principle) at the beginning and at the end of each state, therefore, he is fit to be fully awakened by the instruction, regarding *Spanda*. The author will speak about it in the verse, beginning with "Therefore, one should be on the alert for the discernment of the *Spanda* principle while waking (I, 21) and in "The un-enlightened one remained stupefied as one is (stupefied) in deep sleep while he who is not enveloped by (spiritual) darkness abides as the enlightened one" (I,25), similarly in the passage, beginning with, 'even in dream,' and also in 'one should always remain awakened.'

Here, for the purpose of enlightening fully the partially enlightened *yogi*, the instruction is given to fill even the middle state consisting of the determination of objects, with the rapturous experience of the fourth state, just as he fills with that bliss the initial and the final phases of the three states of waking, etc. This will be explained later on.

A similar view is expressed in the following in the *Śiva-sūtra* also :

"Even during the three different states of consciousness in waking, dreaming and profound sleep, the rapturous experience of the I-consciousness of the fourth state abides". (I, 7)

"The fourth state of *Ātmic* consciousness should be poured like (uninterrupted flow of) oil in the three states" (III, 20)
 "Being an enjoyer of the rapture of I-consciousness in the three states, he is verily the master of his senses." (I,7).

NOTES

1. The specific knowledge appropriate to waking is the knowledge of each object (pot, flower, etc.) which is common to all people, the knowledge dream is specific or particular only to the particular dreamer; the specific characteristic of deep sleep is only the residual traces (*saṃskāra*) of every one's experiences.

2. *Siva-dṛṣṭi* is written by Somānanda who was the great grand teacher of Abhinavagupta.

3. Bhaṭṭa Lollaṭa was a poet, a critic and a philosopher. He was a younger contemporary of Bhaṭṭa Kallaṭa. He lived in the second and third quarter of the 9th century A.D. His gloss on *Spandakārikā* referred to as *Vivṛti* by Kṣemarāja is not available.

4. Kallaṭa was a pupil of Vasugupta and flourished in 855 A.D. He wrote a gloss on *Spandakārikā*, called *Vṛtti*, which is published in the Kashmir Series of Text and Studies.

EXPOSITION

There are three categories of experients in the world: (1) the common empirical individual of the world who is completely ignorant of spiritual Reality, referred to as *aprabuddha*, the unawakened. He has absolutely no interest in *yoga* and is not yet qualified to appreciate its teaching. (2) The partially enlightened *yogi* who has some experience of the essential Self or *Spanda tattva*. He has an awareness of it in the beginning and end of waking, dreaming and profound sleep but not in the middle of any of these states; the experience of *Spanda* or the divine state is not perpetually present in his case. He is called *prabuddha* or partially enlightened. In comparison to *Suprabuddha*, he is also referred to as *aprabuddha*. He is the fit candidate for *yoga*, and the teachings are given for his improvement.

(3) *Suprabuddha*, sometimes referred to simply as *prabuddha* is the experient who has an integral awareness of *spanda* i.e. he has an uninterrupted awareness of it in all the three states, viz., waking, dreaming, and profound sleep. He needs no teaching of *yoga*. He has, in the evolutionary scheme, already attained the highest experience that is open to man.

The 17th verse gives a description of the second and third categories of *yogis*.

Introduction to the 18th Kārikā

TEXT

मुप्रबुद्धस्य त्रिषु पदेषु यादृश्युपलब्धिस्तां विभागेन दर्शयति—

TRANSLATION

The author now shows separately what kind of experience the fully enlightened one has in each of the three states.

Text of the 18th verse

ज्ञानज्ञेयस्वरूपिण्या शक्त्या परमया युतः ।

पदद्वये विभुर्भाति तदन्यत्र तु चिन्मयः ॥ १८ ॥

Jñānajñeya-svarūpiṇyā śaktyā paramayā yutaḥ/
padadvaye vibhurbhāti tadanyatra tu cinmayah// 18

TRANSLATION

The all-pervading lord, possessed of the supreme power in the form of knowledge and knowable (object of knowledge), appears in the two states of waking and dream as knowledge and objects of knowledge, and in the other than these two only as consciousness.

Text of the Commentary

सुप्रबुद्धस्य भूम्ना ज्ञानज्ञेयस्वरूपया मध्यमे पदे ज्ञानाग्रपर्यन्तयोस्तु स्वस्वरूपयैव स्पन्दतत्त्वात्मना पराशक्त्या युक्तो विभुः शङ्करात्मा स्वभावो जागरास्वप्नरूपे पदद्वये भाति । तत्र हि विश्वमसौ सदाशिवेश्वरवत्स्वाङ्गवत्पश्यति, तदन्यत्र तु-सुषुप्ते न तु यथान्ये सुषुप्ततुर्ययोरिति, 'त्रिपदाव्यभिचारिणो' इति प्रकान्ते तुर्यस्या-प्रस्तुतत्वात् तदुपलब्धेरेव च तुर्यरूपत्वात्, असौ विभुश्चिन्मय एवास्य भाति अशेषवेद्योपशमात् । इत्येतत्सुप्रबुद्धाभिप्रायमेव न तु वस्तुवृत्तानुसारेण 'तदन्यत्र तु चिन्मयः' इत्यस्यानुपपन्नत्वापत्तेः, लोके सौषुप्तस्य मोहमयत्वात्, शिवापेक्षया तु जाग्रत्स्वप्नयोरपि चिन्मयत्वात् । एवमपि च प्रकृतानुपयुक्तत्वात् । इतः प्रभृति प्रथमनिःष्यन्दान्तो ग्रन्थः प्रबुद्धस्य सुप्रबुद्धतायै स्थितो यथा टीकाकारेण चेति तस्तथा परीक्ष्यतां स्वयमेव, कियत्प्रतिपदं लिखामः ॥१८॥

TRANSLATION

The all-pervading *Samkara* who is one's own essential nature, possessed of the supreme power, appears predominantly to the fully enlightened in the two states of waking and dreaming in the form of knowledge and knowable in the middle of these two

states and in his own essential form of *Spanda* principle at the initial and final stages of the knowledge. Therein (i.e. in the middle of the waking and dream states) he sees the universe, like *Sadāśiva* and *Īśvara*, as his own body. In the other than these two, i.e. in sound sleep, this all-pervading principle (i.e. *spanda*) appears to him only as consciousness on account of the cessation of the entire gamut of objects. 'In the other than these two' (*tadanyatra*) refers only to sound sleep (*susupti*), not to both sound sleep and the fourth state, as others have interpreted, because the previously mentioned phrase 'unfailing in the three states' (in verse 17) makes the fourth state irrelevant, and also because the realization of that (*spanda* principle) is itself the fourth state.

The above state relates only to the fully enlightened *yogī*. It has not been mentioned with reference to the actual state of the common people, for in this case, the statement 'in the state other than the two, it is only pure consciousness' would get involved in inconsistency, because the deep sleep of the common folk is only of the nature of stupefaction and with reference to *Śiva* even waking and dream states are pure consciousness. Besides, it is out of point so far as the topic under discussion is concerned.

Henceforward upto the end of the first section, the book has to do only with the perfect enlightenment of the partially enlightened. Other commentators have not understood this fact. Readers may examine this for themselves. How far can I go on pointing this out with regard to every word?

EXPOSITION

This verse is important inasmuch as it throws brilliant light on the realization of the fully enlightened *yogī*.

In his case, the *Spanda* principle appears as knowledge (*jñāna*) and objects of knowledge (*jñeya*) in the middle of the two states of waking and dream. Even here, the knowledge and the objects of knowledge do not appear as completely external from him but as his own body, fully integrated to his I-consciousness, just as they appear to *Sadāśiva* and *Īśvara*.

Then again, at the initial and final stages of *jñāna* in these

two stages also, it is in its own essential nature that the *Spanda*-principle appears. In the deep sleep state, since there is complete absence of all knowables or objects, it appears, only as sheer consciousness (*cinmaya*).

Introduction to the 19th verse

TEXT

यथेयं जागरादिमध्यदशापि प्रबुद्धं न प्रतिबध्नाति तथोपपादयति—

TRANSLATION

Now the author proves how even the middle state of waking and dream does not hamper the perfect realization of the fully enlightened.

Text of the 19th Verse

गुणादिस्पन्दनिष्यन्दाः सामान्यस्पन्दसंश्रयात् ।
लब्धात्मलाभाः सततं स्युर्ज्ञस्यापरिपन्थिनः ॥ १९ ॥

Guṇādispandanīṣyandāḥ sāmānyaspandasamśrayāt/
Labdhātmalābhāḥ satataṁ syur jñasyāparipanthinaḥ//¹⁹

TRANSLATION

The particular emanations of *Spanda* which begin with the *guṇas* and which acquire their existence by having recourse to generic *Spanda* can never stand in the way of the one who has realized his essential nature.

COMMENTARY

TEXT

गुणाः सत्त्वरजस्तमांसि येषां प्रकृतितत्त्वं विभवभूः ते मायातत्त्वावस्थिता इहाभिप्रेताः । यथोक्तं श्रीस्वच्छन्दे मायामसूरकविन्यासे

‘अधश्छादनमूर्ध्वं च रक्तं शुक्लं विचिन्तयेत् ।

मध्ये तमो विजानीयाद्गुणास्त्वेते व्यवस्थिताः ॥’ (स्व० सं० २।६५)

इति । त आदयो येषां कलादीनां क्षित्यन्तानां स्पन्दानां विशेषप्रसराणां तेषां ये

निःष्यन्दास्तनुकरणभुवनप्रसरा नीलमुखादिसंविदश्च तथा योग्यपेक्षया बिन्दु-
नादादयस्ते सततं ज्ञस्य सुप्रबुद्धस्य कस्यचिदेवापश्चिमजन्मनोऽपरिपन्थिनः-
स्वस्वभावाच्छादका न भवन्तीति निश्चयः, यतस्ते सामान्यस्पन्दमुक्तरूपमाश्रित्य
'यत्र स्थितमिति' अत्र निर्णीतदृशा लब्धात्मलाभास्तत एवोत्पन्नास्तन्मयाश्चेत्यर्थः ।
तथाहि

‘स्वाङ्गरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या ।

मायातृतीये त एव पशोः सत्त्वं रजस्तमः ॥’ (ई० प्र० ३।३।४)

इति श्रीप्रत्यभिज्ञोक्तदृशा चितिशक्तिरेव पारमेश्वरी ज्ञानक्रियामायाशक्तिव्रितयतया
श्रीसदाशिवादिपदे स्फुरित्वा सङ्कोचप्रकर्षात्सत्त्वरजस्तमोरूपं क्रीडाशरीरं श्रयति,
यतो निजचिच्छक्तिस्फारमयत्वात्तदधिष्ठितमेव सर्वदा सर्वं जानन्सुप्रबुद्धो गुणा-
दिविशेषस्पन्दाननुच्छिन्दन्नपि स्पन्दतत्त्वावेशमय एव ॥१९॥

TRANSLATION

*Guṇas*¹ i.e. *sattva* (harmony), *rajas* (motion) and *tamas* (inertia) which are the outcome of *Prakṛti* are here to be understood as having their abode in *Māyā*. As has been said in *Svacchanda-tantra* regarding the arrangement of the pillow of *Māyā*. “One should consider its (i.e. the pillow’s) lower cover as red (symbolic of *rajas*), the upper cover as white (symbolic of *sattva*), and the middle one i.e. the pillow itself as black (symbolic of *tamas*). These *guṇas* are thus arranged.” (Sv-T. II, 65). They begin with *kalā* and end with earth which are particular ramifications of *Spanda*, and their proliferations are bodies, senses and worlds and experiences like blue, pleasure etc. or in the case of *yogīs*, they may be considered to be *bindu* (light) and *nāda* (sound), etc. These can never stand in the way of the fully enlightened *Yogi* who has no future birth i.e. it is certain that they can never veil his essential nature. Because these acquire their own existence by resorting to the aforesaid generic *spanda* in accordance with the ascertained principle of *Spanda* described in the words “in which abide all objects and from which they come forth.” (Sp. K. Verse 2) i.e. because they are born out of and are identical with *Spanda*.

As has been described in *Īśvarapratyabhijñā*² “Those powers which are *jñāna*, *krīyā*, and *māyā* as the third in the case of the

Lord (*Śiva*) in respect of the objective realities which are His own limbs appear in the case of the limited, empirical individual as *sattva*, *rajas* and *tamas*.”

According to this, it is the Divine Consciousness-power itself which displaying itself in the triad of powers, viz., *jñāna*, *kriyā* and *māyā* in the stages of *Sadāśiva*,³ *Īśvara*, etc. appears owing to excess of limitation, as the body of the Lord's sport in the form of *sattva*, *rajas* and *tamas*. Because of this, the fully enlightened *yogī*, always knowing all the states of waking, dream and deep sleep as presided over by the *cit-śakti* which is identical with the diffusion of his own Consciousness-power, never puts himself in opposition to the particular *Spanda*-forms such as the *guṇas*, etc. and only feels himself immersed in the generic *Spanda*-principle.

NOTES

1. *Guṇas* are constitutive principles. They are *sattva*, *rajas* and *tamas*. *Sattva* is the aspect of harmony, goodness, enlightenment and sukha or pleasure. *Rajas* is the aspect of movement, activity and *duḥkha* or commotion. *Tamas* is the aspect of inertia and *moha* or dulness.

2. *Īśvarapratyabhijñā* was written by Utpaladeva, the great grand teacher of Kṣemarāja.

3. According to this statement, *jñāna* is the predominant śakti of *Sadāśiva*, *kriyā* of *Īśvara* and *māyā* of *Śuddha* or *Sahaja Vidyā*. In *Pratyabhijñāhṛdayam*, Kṣemarāja has mentioned *icchā* as the predominant śakti of *Sadāśiva*, *jñāna* of *Īśvara* and *kriyā* of *Śuddha Vidyā*.

EXPOSITION

There are two aspects of *Spanda* viz., *sāmānya*, and *viśeṣa*. *Sāmānya* is the general principle or power of *cit* or Consciousness; *Viśeṣa* is the manifestation of *Spanda* in particular constitutive aspects like *sattva*, *rajas*, *tamas* etc. or objective experiences like blue, pleasure, etc.

Ordinary people considering these particular manifestations of *Spanda* as something entirely different from Consciousness get entangled in them, but the fully enlightened *yogī* or *Supra-buddha*, considering them only as forms of *Spanda*, the ultimate

Consciousness-Power is not befuddled.

Introduction to the 20th verse

TEXT

यथा त्वप्रबुद्धान्बध्नन्त्येते तत्प्रतिपादयति

TRANSLATION

Now the author describes how the particular forms of *spanda* prove a shackle for the unawakened ones.

Verse

अप्रबुद्धधियस्त्वेते स्वस्थितिस्थगनोद्यताः ।

पातयन्ति दुरुत्तारे घोरे संसारवर्त्मनि ॥ २० ॥

Aprabudhadhiyas tvete svasthitisthaganodyatāḥ/
Pātayanti duruttāre ghore saṁsāra-vartmani//²⁰

TRANSLATION

These (the *guṇas* etc), however, intent on veiling their real nature push the people of unawakened intellect into the terrible ocean of transmigratory existence from which it is difficult to pull them out.

COMMENTARY

TEXT

अप्रबुद्धधियः प्रायः सर्वानप्रत्यभिज्ञातपारमेश्वरीशक्त्यात्मकनिजस्पन्द-
तत्त्वान्देहात्ममानिनो लौकिकान्प्राणाद्यात्माभिमानिनश्च मितयोगिनस्त्वेते
पूर्वोक्तागुणादिस्पन्दनिःस्पन्दाः स्वस्याः स्पन्दतत्त्वात्मनः स्थितेः स्थगनायोद्यता नित्यं
तदुद्यमेकसाराः, दुःखेनोत्तार्यन्तेऽस्माद्देशिकैर्जन्तुचक्रमिति दुरुत्तारे-लङ्घयितुमशक्ये
घोरे-दुःखमये संसरणमार्गे पातयन्ति । यथोक्तं श्रीमालिनीविजये
'विषयेष्वेव संलीनानधोऽधः पातयन्त्यणून् ।

रुद्राणून्याः समालिङ्ग्य घोरतर्योऽपराः स्मृताः ॥' (मा० वि० ३।३१।)
इति । तथा हि पूर्वं प्रतिपादिता येयं स्पन्दतत्त्वात्मा परा शक्तिः सैव विश्वस्यान्तर्ब-
हिश्च वमनात्संसारवामाचारत्वाच्च वामेश्वरी शक्तिः । तदुत्थापितानि तु खेचरी-