Tantrasāra

of

Abhinavagupta

Translation from Sanskrit and Introduction by M.N. Chakravarti
Edited by Kenra Medcalf
## Contents

Preface by *Swami Chetanananda* vii
Foreword by *Boris Marjanovic* ix
Introduction by *H.N. Chakravarty* 1
Abhinavagupta’s *Tantrasāra* 51
  Chapter One 51
  Chapter Two 58
  Chapter Three 60
  Chapter Four 67
  Chapter Five 79
  Chapter Six 87
  Chapter Seven 101
  Chapter Eight 107
  Chapter Nine 123
  Chapter Ten 135
  Chapter Eleven 140
  Chapter Twelve 148
  Chapter Thirteen 152
  Chapter Fourteen 168
  Chapter Fifteen 173
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sixteen</td>
<td>175</td>
</tr>
<tr>
<td>Seventeen</td>
<td>179</td>
</tr>
<tr>
<td>Eighteen</td>
<td>181</td>
</tr>
<tr>
<td>Nineteen</td>
<td>183</td>
</tr>
<tr>
<td>Twenty</td>
<td>186</td>
</tr>
<tr>
<td>Twenty-One</td>
<td>201</td>
</tr>
<tr>
<td>Twenty-Two</td>
<td>205</td>
</tr>
<tr>
<td>Notes</td>
<td>215</td>
</tr>
<tr>
<td>Bibliography</td>
<td>265</td>
</tr>
<tr>
<td>About the Translator</td>
<td>267</td>
</tr>
<tr>
<td>About Rudra Press</td>
<td>269</td>
</tr>
</tbody>
</table>
One day in May of 1980 in South Fallsburg, I was sitting in my room in between programs at the Siddha Yoga Ashram reading some science fiction book, when Muktananda came in the room. As always, when Swami Muktananda came in the room, everybody’s foreheads immediately hit the floor, and that day was no exception. Mine was on the floor immediately. The first thing Muktananda did in looking around the room while I was on the floor was to note there was a book on the bed. He asked me what it was. I told him, and he said, “Don’t read that; read Kashmir Śaivism.” And that began my decades-long interest in the study of what is now called Śakta-Śaivism.

One of the great deficiencies that those of us who have an interest in Śaivism have suffered under is the absence of qualified scholars who are willing to engage in translation projects. The Buddhists are fortunate enough to have living traditions—esoteric Śaivism lost its last living lineage holder with the passing of Swami Lakshman Joo—and a great deal of reserve of both cultural and financial capital in the organizations that promote Vajrayana Buddhism, and none of this has existed in support of those of us who have great interest in esoteric Śaivism. Because of that, I have caused many different works to become translated.

This particular project has been going on so long, I can’t even remember when it started. After Swami Muktananda passed away, I began visiting Swami Lakshman Joo in Srinagar. I was never really able to stay there long enough to really study with him or to consider myself a student of his, but I was and am a great admirer...
of him. His blending of intellectual development and a uniquely human quality of compassion was really extraordinary, and he was an extremely beautiful person. Sometime in the early 1990s, however, it became too difficult to go to Kashmir, because of the politics of the place. Still intent on continuing my reading and study of Kashmir Śaivism, and having met all the Kashmiri pandits, I went to Benares to meet Pandit H.N. Chakravarty. In doing so, I also met many of the people associated with him in Benares, such as Bettina Bäumer and Pandit Kamalakar Mishra, whose work on Kashmir Śaivism I published more than a decade ago. At the time I met Pandit Chakravarty, I requested him to translate the Tantrasāra into English, and he agreed. And so we launched on the project, and it was a couple of years later that he delivered a manuscript which, in fact, was absolutely unreadable. While his knowledge of Śaivism was deep, his English was extremely limited, and there was really nothing I could do about the publication of the manuscript; it was just impossible. So it languished for years, until there was pressure from Chakravarty’s side and from some of his friends in Canada for us to do something about the manuscript. What eventually came about was that Boris Marjanovic took on the project, and it was really his effort to bring a readable English translation of the Tantrasāra out that has given renewed life to this project and ultimately brought it to the extremely fine state that it is in.

Boris Marjanovic deserves an enormous amount of credit for the existence of this manuscript in the quality that it is. I am grateful to Pandit H.N. Chakravarty and to all of his friends, including Bettina Bäumer, for her support, and I am especially grateful to Boris Marjanovic.

Swami Chetanananda
January, 2012
Foreword

Tantrasāra (TS), as its name suggests, is the summary of important notions, principles, doctrines, and practices found in the Tantras in general and in the Tantrāloka (TĀ) in particular. The TĀ is Abhinavagupta’s most extensive work on the principles of nondual Śaiva doctrines written in verse, while the TS, which is its summary, is significantly shorter and written in prose.

It was the tradition of some of the ancient pandits belonging to different schools of Indian thought to write brief and simplified versions of the main principles and doctrines of their schools. The purpose of this practice was to provide those interested in the subject but unable to devote years of study to Sanskrit grammar and logic, deemed prerequisites for the study of any other branch of learning, with a simplified and comprehensible overview of the main principles of their respective schools. Abhinavagupta and his disciple Kṣemarāja wholeheartedly embraced this practice. As early as the second benedictory verse of the TS, Abhinavagupta declares the complexity, vastness, and depth of the topics discussed in the TĀ as the main reason for writing its short version.

The primary aim of the TS is to make knowledge easily accessible; thus, Abhinavagupta avoids getting into complex and lengthy philosophical arguments and elaboration, and lays out the subject matter smoothly and concisely. For us, on the other hand, who are attempting to study and to understand this text a millennium later, the brevity of the style of the TS presents a significant challenge. Furthermore, the Sanskrit used by Abhinavagupta in the TS is not easy, and the notions and practices found in it are obscure.
and sometimes incomprehensible. It is because of these difficulties that this text remains inaccessible not only to the general public but also to Sanskrit scholars and Indologists whose specialty is outside of Tantric studies. However, it should be pointed out here that a reader at the time of Abhinavagupta would have experienced significantly less difficulty in understanding this text than we are experiencing today, especially when it comes to ritual practices and observances. The reason for this is that the tradition was alive and its teaching and practices were widespread and therefore understandable to those interested in learning them.

For example, in Chapter Sixteen, Abhinavagupta speaks of the application of the net (jālaprayoga), the procedure by which the initiator catches the departed souls during the ritual of initiation. There he explains that these departed souls, for one reason or another, hadn't received initiation before their death but deserved to be initiated because of their service to the teacher or some other devout activity. It is the command of Śiva, Abhinavagupta further clarifies, that the teacher, through the application of the net, should bring a departed soul to enter the figure of ku, a grass that represents a departed devotee, and then perform the initiation procedure. This knowledge, according to Abhinavagupta’s own admission, was transmitted to him orally by his teacher Śambhunātha. It is difficult to fully comprehend from the available sources what the nature, method, and application of this practice were. It seems clear, however, that the power of the deep meditation of the teacher was believed to be the deciding factor for the success of the entire process.

As already pointed out, the brevity of the style of the TS presents a serious difficulty in understanding this text. Fortunately, these doctrines are often discussed at length by the same author in his TĀ as well as in his other works. The translator then is required to read the TĀ along with the TS if intent on grasping the meaning and wider context of topics discussed. Thus, the TĀ and the TS complement each other, although on rare occasions the translator is fortunate to find additional information or explana-
tions in the TS itself that were left out and not elaborated on in the TA. This conforms to the style of Abhinavagupta that he adopted from his teacher Śambhunātha, which was not to keep knowledge completely hidden but also not to reveal it all at one place or in a single book. This, of course, is meant to provide necessary practice for students as well as to test their devotion to knowledge.

Finally, Abhinavagupta refers to a number of Tantric and other texts that are now lost to us, including the Bhairavakulormi Tantra, Nityā Tantra, Paramesvarānuttara Tantra, Tantrasadbhāva Tantra, Yogasamcāra, and other texts which have clearly influenced his thought. Fortunately, in recent years some of these texts; such as Tantrasadbhāva Tantra, were edited and made available to scholars.

My association with Pandit Chakravarty goes back to 1997. At that time I lived in Varanasi with the intention of reading Sanskrit texts with Prof. Shri Narayana Mishra. Shri Narayana Mishra was the first and the most important of my teachers during the time I worked on my Ph.D. thesis and other projects. It is because of his selfless teaching style that I learned how to read and understand śāstric texts.

As I was primarily interested in Kashmiri Śaiva philosophy and practices, I began to visit the home of Pandit Chakravarty, a renowned Tantric scholar with profound understanding of Kashmiri Śaivism. His recognition as a scholar was derived from his lifelong study of Sanskrit and its philosophy, but more than that, his recognition came from his close association with Mahamahopadhyaya Gopinath Kaviraj. During one of many conversations that we had, I found out that in addition to already publishing his translation of the TS in Hindi, he had also completed the English translation of the same text. Furthermore, he told me that he had submitted the manuscript for publication to Rudra Press many years ago. However, for reasons unknown to him, the publication of his work had never taken place. It was only several years later when I met Sharon Ward, the head of Rudra Press at that time, that I learned the reason: She explained to me that they felt that
the translation was in need of a good editor, which, because of the complexity of the text, they were unable to provide. It was then that she suggested that I work together with Pandit Chakravarty and help him put the translation of the TS into English that would be understandable to a wider audience.

When we began to work together in the summer of 2004, I soon discovered that the problem with Pandit Chakravarty's English translation was not the lack of knowledge of the English language on his part but his desire and insistence on literal translations. Thus, his English translation preserved the syntax of Sanskrit sentences, which, combined with the obscurity of the text, resulted in English sentences that were incomprehensible. We spent the next two years going carefully through the text sentence by sentence. In addition to helping him to express the Sanskrit text in simple and easily understandable English sentences I have written explanatory note for Chapters Twelve through Twenty-Two as well as several notes for Chapter Nine.

Generally speaking, the problem with reading translations of Sanskrit philosophical texts is that a reader is usually unfamiliar with the style and technical terminology used by the ancient Sanskrit authors. Sanskrit philosophical literature is specialized literature, the understanding of which requires training. Thus, the readers of this translation might find it difficult to grasp the meaning of some parts of this text. In order to overcome this problem, Pandit Chakravarty conveniently summarized each chapter of TS and included it in his Introduction. I strongly recommend that anyone who makes the effort to study this text in depth first carefully read his Introduction.

Boris Marjanovic
Los Angeles
December 18, 2011
Introduction

Chapter One

The Tantrasāra begins by stating that perfect knowledge (pūrṇa-prathā) is the cause of liberation. It is the revelation of Śiva-nature in one’s own Self. Śiva, who by His power of freedom (svātantrya śakti) appears to be limited in knowledge and action, removes all veils by the same power. As a result of this, He shines in His pristine, self-refulgent, pure consciousness. On the dawn of supreme knowledge of the nature of light (prakāśa), marked by reflective self-knowledge (vimarsa), everything shines nondifferently in the mirror of consciousness. While describing the nature of mokṣa, Abhinavagupta writes in the Paramārtha-sāra that there is no separate region of it, nor is one to proceed toward it, but it is to be realized by piercing the knots of ignorance by virtue of the full development of one’s own power of freedom. However, mokṣa should not be taken as the effect of knowledge (jñāna) and the latter the cause of it, but as the manifestation of the real nature of the Self (ātman).

According to this Śavādvaya system, ignorance is accepted as the cause of saṁsāra, yet the nature of ajñāna is known as ānava mala, a limitation innate in the individual. It originates from the absolute freedom of the Lord. The ānavamala operates in the individual soul in two ways: (i) the loss to consciousness of its freedom, and (ii) the sense of agency without bodha. This limitation of jñāna and kriyā is known as spiritual (pauruṣa) and intellectual/scriptural (bauddha) ignorance (ajñāna).

Ignorance, known as bauddha ajñāna, is of the nature of indetermination (aniścayasyabhāvam) and determination of contradic-
tory nature (*vīparītaniścaya*). Because of the presence of the first, the individual soul in bondage fails to definitely know the real nature of the Self, and because of the second one, experiences and feels himself to be the experiencing subject of what is really non-self, such as: body, intellect, *prāṇa*, etc. *Pauruṣa ajñāna*, characterized by limited knowledge brought into existence by *ānavamala*, is considered by Abhinavagupta and his tradition to be the cause of worldly existence.

*Pauruṣa ajñāna* can be removed by initiation (*dīkṣā*), but a person cannot avail himself of it while the impurity known as *buddha ajñāna* lying in his intellect remains. This is because initiation is necessarily preceded by the firm conviction regarding right knowledge of the things to be avoided, and right knowledge of the things to be accepted (*heyopadeyanīścaya*). Right knowledge can only be obtained from the sacred literature (*śāstra*) taught by Paramesvara. He is the highest authority and origin of all sacred literatures. These revealed texts are the givers of release to the souls in bondage. The number of the revealed texts known as *āgamas* are ten, eighteen, and sixty-four. For Abhinavagupta, the essence of them is the Trika system, and the most important of them is the *Mālinīvijaya Tantra*.

Abhinavagupta writes that he will give an exposition of the *Mālinīvijaya*, for he argues that unless the real nature of things is determined, one will be unable to attain liberation. It is pure knowledge alone that possesses the quality of bestowing release.

The highest principle, which is of the nature of light, is Śiva. He, the most desirable of all, is one’s own unique nature (*svabhāva*). Light (*prakāśa*) is pure consciousness, which is the very life of everything; though shining in all, it shines as blue and jar distinctly, separate from each other. This notion of separateness, the knowledge of duality, is considered to be *ajñāna*, but pure consciousness (*caitanya*) is really knowledge (*jñāna*). It is universal (*sarvasāmānyā*). It is present everywhere, and possesses absolute freedom of wisdom and activity (*jñānakriyāvān*). The non-shining of this universal light to the person who is limited is the primary ignorance of the Self.
The light of which we have spoken above is independent. Its independence means that it depends on nothing. It is all-encompassing, eternal, has the nature of assuming all forms, and at the same time it is without any form (sarvakaranirakāra svābhāva). Its absolute freedom is the “power of bliss” (ānanda śakti), the relish of one’s own bliss (ānanda) is icchā śakti, its self-reflective light is jñānaśakti, its unifying relation with all is kriyāśakti.

Śiva, though associated with all His principal saktis, always remains free from limitations and rests in His blissful nature. When, by His absolute freedom of will, He manifests Himself as limited, He is then known as the bonded soul or limited knowing subject (anu). Then, as a result of self-recognition, He again shines as Śiva, marked by absolute freedom and unlimited light. By virtue of His absolute freedom, He either shines without any means (anupāya) or sometimes with means (upāya). These upāyas, the ways of absorption of the individual consciousness into the divine, may be of the nature of icchā, jñāna, or kriyā. These icchā, jñāna, and kriyā are the saktis of Śiva. When a yogin is able to grasp any of them, it becomes easy for him to attain Śiva. As the means (upāya) are three, so the forms of absorption (samāveśa) are also three; hence they are known as sāmbhava, sākta, and āṇava samāveśas.

This, in short, is the summary of the first chapter of the Tantrasāra.

Chapter Two

The second chapter begins with a brief presentation of anupāya. Anupāya is not counted under any upāya on account of its subtlety, and even more, because the person on whom the most intense descent of grace (saktipāta) has fallen does not have any need for internal or external help in order to realize his identity with Śiva. The word of the teacher, heard only once, places him on the transcendent path (anuttarapatha), the stable ground of the blissful nature of Śakti, upon which he at once realizes the self-manifest Lord as his own very Self.
Śiva is eternal; therefore there is no possibility of realizing Him by any means (upāya). As He is self-manifest, the means cannot add anything to Him. If it is said that some means would assist in the removal of the veils, then this is untenable, for there is no ultimate existence of any of the veils. In the same way, the question of the merger of the one into the other cannot stand, for there is the total absence of two separate entities. This chain of reasonable arguments causes a firm conviction to manifest in the aspirant. As a result of this conviction, he realizes that the Absolute, the mass of bliss, is the single Truth, and that Śiva is the universal “I am He” in whom everything shines inseparably in the mirror of consciousness. Thus, when firmly contemplated, he finds himself in absorption, in oneness, with the divine.

In the Tantrāloka, Jayaratha comments that in the sāmbhava, śākta, and ānava upāyas, there is a possibility that duality may arise because of the functioning of icchā, jñāna, and kriyā śaktis; for example, icchā becomes externally inclined because of the presence of something desirable (ēṣanīya) in the core of icchā. On the other hand, in anupāya, because of the functioning of ānanda śakti, which is said to be Brahman Himself, there is not even a tint of an upāya existing as separate from it.

Chapter Three
The ātman has the characteristics of light and freedom, and is free from all thought constructs (vikalpa). It is Śiva, the absolute. It is without parts, the integral whole of infinite light that encompasses everything—the single realm of light where thought does not reach (nirvikalpaikadhāman). Although an ordinary soul, in its contracted state as a result of the influence of the three impurities (malas), is not different from that light, it is unable to conceive this, and fails to realize its identity with that light. As soon as grace descends on it, even a little, he begins to realize the truth, and by a sudden flash, he is able to perceive that light without the intervention of any upāya. This perception is direct and immediate.
In this perception of light there is no separate entity to be reflected upon. It is of the nature of self-reflection and has the characteristic of vibration. Here the yogin resorts to icchā śakti as a means for realizing his identity with that light.

The absolute freedom of the Lord (svātantrya śakti), mentioned above, causes the images of entities (bhāvas) to manifest in the clear mirror of pure consciousness. The bhāvas cannot shine by themselves; they shine in the void of consciousness as reflections. For this reason, the Lord is said to be immanent. As this śakti is sentient, not inert, so too is its āmāra or cognition; that is, her self-reflection continues ceaselessly. Her self-reflective nature is known as parānāda, which in the āgama literature is represented as a goddess called parāvāk, the Supreme Sound.

Speech (vāk) is śakti and is not different from reflective awareness (vimarsa). The śaktis which extend and assume the form of the universe are chiefly three: anuttara, icchā, and unmeṣa. Basically, they are nothing but the nature of reflection (parāmarṣa), assuming the syllabic form of the letters, such as: “a,” “i,” “u.” It is from them that all the śaktis originate. The fifty syllables of the Sanskrit alphabet come broadly under two groups: the sixteen letters from a to visarga are known as vowels, and the rest, from ka to ha, are consonants. The vowels are the seeds (bijas) and the consonants are the receptacles (yonis) for receiving the seeds.

Primarily, the Lord who is anuttara becomes ānanda, which is the self-reflection of universal consciousness (cit). As cit in its slight vibration becomes intent on externality, it is known as ānanda. Similarly, icchā becomes īśana when it rests in icchā. In the same way, īrmi is the reflective unmeṣa. As syllables, these three are indicated by “a,” “i,” “u.” From u onward, kriyā śakti begins to function. The former three parāmarṣas have the characteristics of prakāśa. Hence, they are of the nature of the sun, and the latter parāmarṣas, the long vowels “ā,” “i,” “ū,” are of the nature of soma or moon, with the characteristic of rest.

When icchā and īśana become inclined toward activity, or, in other words, when activity enters them, disturbance sets in, which
causes a break within that tranquility. Then *icchā* and *iśana* are known as *iṣyamāṇa*. In one, the light is predominant, while the other is of the nature of rest. They are known as “r,” “r,” “l,” “l.” They are the only semivowels, and are unlike the consonant sounds of *ra* and *la*; therefore they are not considered consonants as such. Since they retain both the vowel and consonant sounds, they are considered to be neuter.

The creative movement which proceeds to flow from *anuttara* gives rise to different syllables. The impelling force of *kriyā ṣakti* terminates after giving rise to the *varnas* like “e,” “ai,” “o,” and “au.” After that, the inward movement begins to operate. As a result of this, the resultantś are then put to rest in *anuttara*. It is to be noted here that this *anuttara* is different from *anuttara* known as *akāra*, the supreme Bhairava. It manifests as *aṁ*, which is pure consciousness in essence. From that *anuttara*, *visarga* unfolds.

*Visarga*, better known as *visarga ṣakti*, is the creative force which manifests herself as the universe. She remains inseparably united with the Absolute before the rise of agitation in it. The universe as we see it is the manifestation of light as indicated objects (*vācyā*), and in turn, the reflection of that light stands for each of the indicative sounds as represented by “a,” “ā,” “i,” etc. The manifestation that occurs in this twofold way (*vācyā* and *vācaka*) is, in reality, the manifestation of *vāk*, the supreme speech. The supreme, known as *akula*, is possessed of power (*ṣakti*) which gives rise to the universe. This power is called *kaulikī ṣakti*. She retains the universe within herself in a very subtle form, but because of the creative impulse expands herself in three stages. These stages of creation are internal but are projected externally by the Lord by means of His *visarga ṣakti*. Creation, as known to us, is predominantly of the nature of difference or duality (*bheda*); this is the gross form of creation. In the language of the āgamas, it is known as *āṇava visarga*, creation on the objective level. The creation in which difference and nondifference (*bhedābheda*) shine is called *śākta visarga*; this is the subtle form of creation. The creation of nondual nature is known as *śāmbhava visarga*, the subtlest of all creations.
Āṇava visarga shines externally in a gross form. The entire creation consists of the instrument of knowledge and the object of knowledge (pramāṇa and prameya), and knowledge with its limited nature shines as mutually different and also different from the Self. In śākta visarga, however, the universe shines in a dual-nondual relation. In āṇava visarga, difference is predominant. It is of the characteristic of ha, while in śākta visarga, all that is experienced (seen, heard, touched, etc.) by the self is obliterated. The universe becomes perfectly intent on pure consciousness. It is the awakening of citta toward cit. Citta, though cit by nature, in its empirical consciousness becomes the experiencing subject, and in its view all objects shine as different from it. This occurs due to the subject-object relationship. Because of this relationship, the universe shines with a variety of objects. At this stage, cit, the experiencing subject of the world-picture, descends down to the level of citta by imposing upon itself the limitations of objects.

In śākta visarga, citta is not shining as the subject and its objects with their mutual differences, but rather, it is shining as one with consciousness. In the former case, the resting and terminating of citta is in objects having limitations, while here it is submerging all sorts of limitations into all-inclusive pure consciousness. For this reason, it is known as citta sambodha, the awakening of citta; that is, in this stage, citta becomes intent on offering itself in the partless nature of Śiva, who is characterized as integral Light.

In śāmbhava visarga, however, there shines neither difference nor non-difference; even the universe is absent there; moreover, not even the slightest trace of citta is perceptible. It shines as universal consciousness (cit), free from all limitations, and remains completely refulgent in its perfection. This is the highest visarga, characterized by ānanda.

The person who has realized his identity with that light experiences that everything from the earth to Śiva shines in the mirror of consciousness. The very nature of śāmbhavopāya is this kind of comprehension. Abhinavagupta has presented this idea in the Tantrāloka in this way: Bhairava, the clear void of consciousness,
creates the picture of the universe in Himself. He manifests it and experiences: “I am the universe.” Thus, He assumes an immanent nature; this is His function of creation. Then, He maintains the six-fold paths and experiences them as being reflected in Himself. Thus, He is the one who manifests maintenance. Lastly, the entire universe is withdrawn and dissolved into the flame of all-consuming fire; this is His function of dissolution.

The person who is able to realize the partless one as the single, integral unity of consciousness in which these three functions—creation, maintenance, and dissolution—have their rise and rest, is absorbed in the supreme by means of सांभवोपया.

Chapter Four

The highest end for human beings is to attain the very nature of Parāmaśiva, who is ever free from determinacy or “thought constructs” (विकल्प). One is able to rid oneself of thought constructs by means of pure reasoning (सत्तर्क), by listening to holy texts known as अगम, and by following the teachings of a spiritual teacher. The practice of contemplating or viewing everything as the essential reality (Śiva) is the means by which one is able to rise above impure thought constructs (असूध्द-विकल्प). The Tantrasāra states that one considers oneself bound because of विकल्प. The wrong conception of one's true nature as body, etc., is the cause of mundane existence; however, when a विकल्प of the opposite nature pure “thought construct” (सूध्द-विकल्प) is born, it dispels the wrong kind of thought construct, places one on the right path, and enables one to attain the highest good.

Though pure thought constructs are of no avail in revealing the nature of Parāmaśiva, the supreme reality, for it is everywhere and in every way ever luminous, it is the considered opinion of the author that pure विकल्प remove the sense of duality from the Self. The sense of duality is not something positive, but is only ignorance (अक्षयति) of one's essential nature. This sense of duality is removed by pure thought constructs (सूध्द-विकल्प).

Pure knowledge (सूध्वाविद्या) leads to sattarka, or pure rea-
soning. One should bear in mind that *sattarka* is distinct from the form of gross reasoning as understood in the *Nyāya* system, for it is said that *sattarka* arises by itself in a person whom *śakti* has keenly touched. This *tarka* leads to the continuity of ideas similar to *śuddha-vikalpa*. It is stated in the *Tantrasāra*: The supreme reality is unlimited by nature and consists of an undivided singularity of consciousness. It transcends all the principles of limited nature which terminate in Śiva. This renders stability to all and is the vitality of universe. Through it the universe “throbs” with life, and that is “I” (*aham*).

The continuous practice of *sattarka* regarding the nature of reality brings about the purity of “thought constructs.” The highest excellence of *sattarka* terminates in *bhāvanā*, by which one is able to make manifest as distinct even the most indistinct.

In some, *sattarka* may arise by itself, without the need for recourse to any spiritual guide or the reading of holy texts. When it is enlivened in a person, he is considered to have been initiated by the luminous goddesses of his own consciousness (*saṃviddevis*), the deities personifying consciousness itself. However, the person on whom the grace of the Lord has descended less keenly should be initiated by the spiritual teacher, after which he is able to secure the right of listening to āgamas, which by their proper understanding help one to become free from doubts. Afterwards, the truth that is contained in the āgama gives rise to *sattarka* in him.

*Sattarka* is the light of “pure knowledge” (*śuddhavidyā*). It is considered to be the most excellent and direct limb of *yoga*. It is stated in the *Tantrasāra* that *yoga* is also a kind of *vikalpa*, but that it is characterized by intensive awareness (*anusandhānātmā*) regarding essential reality. For the purpose of keeping the essential reality ever luminous in his view, the *yogin* takes recourse to this form of *vikalpa* for the maturity of his awareness.

Paramesvara is by nature pure consciousness and is ever full. His fullness is His Śakti, the Divine I-consciousness. By the grace of *śuddhavidyā*, one has recourse to *cit śakti*, which finally leads the aspirant to Śāmbhu, the Lord.
**Chapter Five**

When a thought construct (*vikalpa*) cannot become pure by itself, and one has to depend on other means for its purification, the aspirant is decidedly staying in the lower stage of spiritual development; in other words, in him *śaktipāta* has occurred to a lesser degree. Therefore, for the purification of *vikalpas*, and because he is limited himself, he resorts to means that are also limited. Hence, the individual takes up practices of the intellect (*buddhi*), vital energy (*prāna*), or the body itself for this purpose.

Among these kinds of aspirants, those more advanced proceed on the path of meditation (*dhyāna*). The *Tantrasāra* gives a brief account of how this contemplative meditation is to be performed. Though it is called *dhyāna*, it is quite distinct from the *dhyānas* found in various holy texts, especially those in which the aspirant imagines his desired deity as having a face and limbs.

The *Tantrasāra* describes *dhyāna* in the following manner: In the core of his conscious heart, the aspirant meditates upon the self-luminous essential reality, which abides in all. This meditation is to be performed in such a way that the three—nearly, the subject, the instrument of knowledge, and the object, representing fire, the sun, and the moon, respectively—have coalesced together and become the unity of a single mass of consciousness. This meditation is to be continued as long as they have their separate identities, until they shine as one light and blaze up as the fire of the great Lord. This fire is to be meditated upon as surrounded by twelve *Kālis*. These *Kālis* are none but the flames of the wheel of fire. This fire should be thought of as emitting rays through outlets such as the eyes, which take their rest on the object of external senses. The object is to be thought of as being nourished by the creative energy of the moon, then it is maintained and made manifest by the sun, and finally it is dissolved by the energy of fire so that it may be drawn inside and made transcendent (*anuttara*).

When this type of *dhyāna* is continuously performed, the aspirant quickly realizes that every object and idea is nothing but the essence of pure consciousness. He further realizes that creation and other functions are essentially the play of the Lord.
After dhyāna, the text gives a description of uccāra. The upward movement of prāṇa is commonly known as uccāra; however, uccāra has the characteristics of spanda, which is the very soul of it.

Prāṇa is of two kinds, one general (sāmānya) and the other specific (viśeṣa). In the former, difference of any sort is totally absent, while in the latter, because of distinct activities, the same prāṇa shows itself in five forms, known as prāṇa, apāna, samāna, udāna, and vyāna. It is quite evident that these five have their base in the general prāṇa.

Because of the vibrating movement of prāṇa, inarticulate sound, known as the “unstruck” sound (anāhatanāḍa), becomes manifest. It sounds continuously, without any break, in the heart of every living being. This nāda is associated with two bijas, namely srṣṭibija (sā) and saṁhārabija (ha).

The activity of prāṇa functions without any conscious effort on the part of the living being. Usually prāṇa moves along the channels of ida and pingala. The middle path remains blocked for the ordinary human being. When, by the grace of the spiritual teacher, the middle path opens up, then the aspirant’s journey toward the supreme begins.

The aspirant realizes that the movement of prāṇa is associated with Śakti. It is she who, in the form of haṁsa, is moving forward and is the real mover of prāṇa. At that time, the aspirant realizes that she gets the two bijas nourished in the two places of their origin, namely, the heart (hrdaya) and dvādaśānta, the top of the head. Upon this realization, the yogin feels that the prāṇa, before its rise, takes rest in the void of the heart; then, by its externalization as apāna, the external objects not only shine forth but also get nourished by apāna, the moon. The yogin then experiences the all-pervasive nature of prāṇa. On account of specific activities of prāṇa in various parts of the body, the yogin experiences various kinds of delights according to his aptitude in causing the prāṇa to rest in these spots. These delights (ānanda) are named nirānanda and others. They are six in number.

By the experience of these delights in different parts of the
body, he finally realizes that the highest place of rest is somewhere other than the body and prāṇa. Ultimately, he realizes the highest form of delight, known as universal bliss (jagadānanda), in which there is no limitation, for it shines in all directions and where ever-shining consciousness alone remains. It expresses itself as the knower, the means of knowledge, and the known objects. It expands by the nectar of the divine joy of absolute sovereignty, in which there is no need for contemplation.

It should be noted here also that prāṇa and apāna are two factors which perform the functions of dissolution and creation, while samāna balances the two pulls of energy in the inner viṣuvat, the void. Then udāna, the upper current, begins to flow along the middle path. Finally, the vital energy becomes vyāna, the all-pervading one in which all limitations have their end.

The yogin, by means of his close observation of two bijas mentioned above, should make his vikalpas free from impurities. Then, according to his proficiency of entering the place of rest in different parts of the body (viśrānti), he first experiences the delights (ānandas) mentioned above, followed by udbhava, kampa, nidrāi, and ghūrni. The bodily centers where they are experienced are known as mūlādhāra, kanda, hrdaya, telu, and dvādaśānta. Dvādaśānta, which is known also as urdhvakundalini, is the place where the difference of Šakti and Šiva ends. It is of the characteristic of “vibration of consciousness” (saṃvitspanda).

The inarticulate sound (anahātanāda) is ever present, but it becomes manifest by the rhythmic movement of prāṇa, which gives rise to varṇa, or syllabic sound. It should be borne in mind that this nāda is not properly called varṇa, as it is the cause of syllables. Seed mantras (bijas) known as sṛṣṭi and samhāra (sa and ha) are the two chief syllables in association with which anahātanāda becomes manifest. Therefore, the yogin tries to fix his mind in them so that he may get the touch of nāda. He practices hearing the nāda by uttering different syllables either ending in a vowel or not ending in any vowel, for he knows that nāda abides in all the varṇas, latent in an undivided form. Even by calling to mind the ever-sounding nāda he experiences identity with pure consciousness.
Chapter Six

Chapter Six describes the method for the realization of essential reality by external means. In the preceding chapter, Abhinavagupta describes āṇavopāya, which helps the aspirant attain absorption into the divine Self through the means of uccāra, dhyāna, varṇa, and karaṇa. The present section discusses how a yogin adopts prāṇavāyu as the means for attaining his or her desired goal.

From this chapter onward, whatever is described up to Chapter Twelve comes under the “formation of the place” (sthānapra-kalpana). The locations are three: the vital energy, the body, and other external objects.

The six paths (adhvas) are immense. They have their base in general prāṇa, while the adhva known as time (kāla) has its base in a specific prāṇa.

The objects shine in two ways, either with sequence or without any sequence. The act of confining anything within limits (kalana) is the function of time (kāla). Although pure consciousness is free from all limiting adjuncts, the universe in the form of the knower and the known is made manifest by its freedom of will. As a result, they shine forth with their distinctive and limited character. The agency of the delimiting power of consciousness is known as kāla śakti, which is power in the form of time. However, before the apparent externalization of objects, sequence and non-sequence remain latent in its pure nature. The entire universe not only remains inseparably one with the light (prakāśa), but in order to show itself as limited, prakāśa at first negates the universe and experiences “I am transcending the universe.” Thus, the void (śūnya) transcending everything is known as śūnya pramātā, the knowing subject of the void.

Because of its association with impurity (āṇava mala), the knowing subject of the void (śūnya pramātā) becomes externally inclined, and the universe that was previously rejected or negated is now thought of as the most desirable object. Then a vibrating upsurge occurs in it, which shows itself as prāṇa.
Prāṇa is the first expansion of consciousness. It shows itself as spanda, the very nature of self-reflection. For this reason, prāṇa is said to be predominantly of the nature of the power of activity (kriyā šakti). Therefore, though it is inert (jaḍa), it is primarily of the nature of consciousness. For this reason, by resorting to prāṇa, the aspirant is able to attain the supreme reality.

Prāṇa is the very life of every living being. It is always on the move. Because of its activities in different locations of the body, the universal prāṇa is known as prāṇa, apāṇa, samāna, udāna, and vyāna. Of these five, prāṇa and apāṇa function as the activity of inhaling and exhaling. The incoming movement of the breath starts from the heart and ends “twelve fingers above one’s head,” known as dvādaśārita, while the outgoing movement of the breath starts from dvādaśānta and ends at the heart. This movement continues and goes on functioning 21,600 times in a single day.

Prāṇa is the manifest form of śakti, and all the six adhvas—namely, varṇa, mantra, and pada on the one hand, and kalā, tattva, and bhūvana on the other—have their respective locations in it. It is to be noted here that adhvas are generally known as paths which lead the aspirant in a sequence to the supreme. In the end, however, for the one in whom the right view of nonduality has developed, these adhvas become absorbed in I-consciousness. For this reason, adhvas are not simply paths but are also something that is absorbed.

Hence the yogin makes an effort to realize the supreme reality by resorting to prāṇa, and thus puts an end to the mutations caused by the impelling force of time.

By its nature prāṇa is constantly vibrating. This vibration arises spontaneously in the location of kanda (bulb) below the generative organ. The spontaneous movement of prāṇa bestows little spiritual result in comparison with the movement of the vital energy that is caused by the conscious effort of the yogin. Hence, by his deliberate effort in association with jyeṣṭha šakti, the yogin tries to impel his prāṇa from the center of the heart along the path upward so that it may reach the dvādaśānta, twelve fingers
above one's head. After letting it rest there, it is made to move again toward the heart. This ingoing and outgoing process is simply known as inhaling and exhaling, but to the yogin it means something else. In the primary stage, the yogin with keen observation watches each movement of prāṇa rising in the heart, proceeding upward and coming back into the heart again. He divides the whole course of prāṇa into sixteen divisions. Each of these sixteen divisions is known as tuṭi, representing a day. Similarly, the exhalation represents a night. When the yogin becomes sufficiently proficient, he then takes each movement of prāṇa and apāna to represent a month.

The course along which prāṇa and apāna move measures thirty-six digits (āṅguli). The yogin assumes that the hour, the tithi, and other long and short units of time get their rise in prāṇa. It should be noted here that kriyā śakti, which operates externally as kāla śakti in prāṇa, is without any definite form. For this reason, whatever shines in prāṇa as measures of very small amounts of time, such as ksana, lava, and so forth, may shine as a year or more than several years. Not only do they shine and rise in it, but they also terminate in the highest equilibrium.

When prāṇa runs the course of two and one-quarter digits, the duration is known as a tuṭi. Four of such tuṭis make a prahara, while half of a tuṭi is known as gap (sandhyā). The exhaling and the inhaling represent the day and the night.

In the same way, the yogin also conceives that a month, consisting of thirty lunar days (tithis) with broad divisions of two fortnights, rises in prāṇa. All the tithis from the first day of the lunar fortnight (pratipad) to the night of new moon (amāvāsyā), and then again from pratipad to the full moon day (pūrṇimā), lie along the course of the inhaling and exhaling movement of prāṇa and apāna. The sixteenth tithi, consisting of half a tuṭi at the start and another half at the final resting place, is considered to be the sandhyā, the meeting point of the day and the night. These two halves of tuṭis are free from the influence of time, and for this reason sandhyās are considered to be very auspicious. Similarly, during
the dark fortnight, the moon or the *apāna* offers its digits (*kaḷā*)
one by one to *prāṇa*, the sun, and the final one is offered near
the *dvādaśānta* at the fifteenth *tuṭi*, after which the moon itself
gets dissolved into the sun. This is known as *amāvāsyā*, when the
moon remains latent in the *kaḷā* known as *ama*. When the span of
one half of the *tuṭi* occupied by *amāvāsyā* gets into the portion of
*pratipad*, the duration of the *tithi* is cut short and therefore a solar
eclipse occurs. The eclipse obliterates the difference of the know­
ing subject (*pramāṭā*), the instrument of knowledge (*pramāṇa*),
and the objects known (*prameya*). Therefore, the occasion is con­
sidered to be auspicious because it bestows otherworldly results.

Similarly, a year is supposed to get its rise in a single move­
ment of *prāṇa*. For this reason, the entire course of the movement
of *prāṇa* and *apāna* corresponds with *uttarāyāṇa* (the progress
of the sun to the north) and *dakṣināyāṇa* (the progress of the sun
to the south). In this case, the *tithis* occupy only one-fifth of a
digit and the “sun’s passage from one sign of the zodiac (*rāśī*) to
another” (*samkrānti*) occurs every six digits.

For the purpose of minimizing the influence of time, the *yogin*
further strives to get twelve years to rise in a single movement of
*prāṇa* and *apāna*. He locates sixty *tithis* in a digit, and the passage
of one *rāśī* to another is supposed to be the duration of a year. In
this way, he is able to observe the duration of twelve years in the
single movement of *prāṇa* and *apāna*.

Like *prāṇa*, time is thought to arise in *apāna*. It arises in the
heart and goes down to *mūlādāhāra*. Just as Brahmā and others are
supposed to be the causal deities residing in different locations,
命名, in the heart and other places as mentioned above, in the
same way, they are said to have their locations in the heart and
other places down to *kanda*, etc. The *yogin* meditates upon the de­
ties as the causal agents of the stages of childhood, youth, old age,
death, rebirth, and liberation of the embodied soul. From Brahmā
to Anaśrita, these six are considered to be the cause of different
states through which a living being must pass. As they give rise
to these stages of life, in the beginning they are accepted by the
yogin, but are ultimately rejected by him. To him, the most acceptable object is the supreme Goddess, the seventh, called unmanā. Once the aspirant is united with unmanā, it is possible for him to reach beyond these states.

The movement of apāna ends in the dvādaśānta, otherwise known as the yoginivaktra. If the yogin is able to find rest there, the distinctions of the upper and the lower will be put to rest forever.

This method is followed similarly in samāna. Samāna arises in the navel, flows along the 72,000 nādis of the body, and becomes manifest in the heart. It flows along the ten principal nādis: idā, piṅgalā, susumnā, gandhari, hastijihva, alambuṣa, puṣa, kuhu, and samkhini; but of these, the first three are the most important. The heart is like a lotus with eight petals pointing to eight directions. Because of its association with eight directions, it imitates the activities of the Lord of directions, and appears to be cruel or placid. It is known as samāna because it remains uniformly in the body. Just as an equinox (viṣuvat) occurs in prāṇa, similarly, the yogin ascertains five passages (samkrantis) and two equinoxes (viṣuvats) during one day. They also occur during the night in the same way. It is well known that viṣuvats are the equinoxes, when the day and night are of equal duration. This time is considered to be very auspicious.

The movement of udāna proceeds from the heart up to the dvādaśānta, a center of prāṇa twelve fingers above the head. The yogin tries to watch the entire measure of time from one tuṭi to sixty years in the single movement of udāna. It is thought to have the characteristic of vibration (spandarūpa). Vyāna is all-pervasive by nature, and so it is free from sequence; still, time arises there in the form of a subtle vibration.

The subtle forms of the vowels of the Sanskrit alphabet (varṇas) arise without any effort, but in their gross forms, the varṇas rise through personal effort. The syllables are of three kinds: transcendent, subtle, and gross. The transcendent are of two kinds: parātama is the highest form that preserves a distinction among the vowels, while nāda is an uncreated sound, hence
it is known as *anāhata*, a sound that resounds ceaselessly without beginning or end. It is united with all the syllables as their source, and in this sense is the supreme transcendent form of sound without distinctions.

Chapter Seven

In the seventh chapter, the text presents *deśādhva*, the path of space. It consists of objects of multifarious forms made manifest by the Lord by means of His power of activity. The form of any of these objects, such as house, courtyard, market, temple, garden, or forest, which are different from one another, shines to a limited subject only as being mutually distinct from one another, and also from the subject himself. To the Lord, who is perfect and therefore free from all limitations, all subjects and objects shine as his very Self. In reality, these forms have their substratum in pure consciousness, and so they shine nondifferently from it. In its free will, consciousness (*saṁvid*) veils its pure nature and manifests before the view of the limited subject as *śūnya*, *prāṇa*, and *buddhi*, and from this the embodied soul sees pictures of objects as distinct from the experiencing subject. Thus, *śūnya*, *prāṇa*, and *buddhi* shine externally as objects, but really they are not different from the Self.

The *adhvas* have their locations in *śūnya*, *prāṇa*, in all the *nādi cakras*, and in the body itself. As they proceeded from consciousness, they are to be dissolved into it by involutionary methods. As the *adhvas* are vast, it is practically impossible, even for a *yogin*, to do so in an eon of ages.

Therefore, one should know, first of all, the real nature of these *adhvas*. They have their real resting place in consciousness, and through it *saṁvid*, the entire *adhva* (consisting of the void, the intellect, the vital energy, and everything), whether it abides in the body, the image of a deity, or the sacrificial altar, becomes complete. When the aspirant is able to realize this, he dissolves them into Brahmā, the Lord of *Brahmāṇḍa*; then, the *tattvas* from
puruṣa to kalā are dissolved into Viṣṇu, who is their Lord; then, māyā, the knot (granthi) into Rudra, upon which māyā is to be dissolved into Īśvara, who is its Lord; then, śuddhavidyā should be dissolved in Sadāśiva, and Anaśrita Śiva is to be dissolved in Śakti and Śiva; and finally all of them are dissolved into Parāśiva, the all-pervading One.

The Tantric text called Triśira Bhairava presents pure consciousness as if it were a tree, consisting of three portions. The extreme fringe, the root, is known as bodhamūla, where "this-ness" is predominant; it is the gross form of bodha (consciousness). The middle portion of that tree is not predominantly dual in nature because, though it shines as "this-ness" here, it has merged with consciousness. The most perfect is bodha, the uppermost part of that tree, where there is no separate existence. This state is known as bodhāgra, the highest consciousness, where everything has its existence without any separate distinction but shines nondifferently from pure consciousness.

From this, it is evident that all the adhvas, consisting of thirty-six tattvas, are not different from Parāśiva, the Supreme. One who is able to realize the most delightful adhvas as nondifferent from his own consciousness can attain Śivahood without delay.

This chapter gives a detailed account of all the tattvas from the earth onward, and the bhuvanas contained in each.

Chapter Eight

In the previous chapter we saw that worlds (bhuvanas) are the expansion of Śakti, which keep all the multifarious forms of subjects and their objects of experience within herself. Permeating them all is the highest universal, known as Parāmaśiva, who remains ever shining. That which is less pervasive than the highest universal, present in some bhuvanas but absent in others, is defined as a tattva; for example, solidity, firmness, and grossness are all qualities found in Brahmāṇḍa alone.

The next discussion in this chapter is the relationship of cause
and effect (kāryakāraṇabhāva). According to this system, the relation is of two kinds, namely, the transcendent (pāramārthika) and the artificial or fictional (kalpita). The transcendent relation is such that, because of the Lord’s freedom of will, because He is a free agent, everything beginning with Śiva and ending in the earth shines nondifferently from Him and rests in Him. The artificial relation of the cause and the effect, however, is such that everything follows a regular sequence. The relation of cause and effect is created by His power of niyati. According to this system, the rod, the wheel, and clay, considered essential for producing a jar, are only expedients. The real cause is the Lord, for He remains associated with all of them as the cause and the effect. In order to support this view, it is stated that it is He who brings all the causes together and sets them apart. The impelling force of universal consciousness is considered to be the real agent of everything. When the potter makes a jar, he himself is one with that universal consciousness who is the real doer.

Parāśiva is perfect and full with His five śaktis. These śaktis are inseparably united with their Lord and are manifested in five aspects by His free will. These five are: cit, ānanda, icchā, jñāna, and kriyā. The five principles, namely śiva, śakti, sadāśiva, īśvara, and śuddhavidyā, are the manifestations of the śaktis mentioned above. It should be noted here that Śakti is one and affluent with all the śaktis, but due to the dominance of one over the other, distinctions are also observed among them. For example, in śiva tattva, consciousness (cit) is predominant; when ānanda becomes dominant, it is called śakti tattva. The lords of the five pure principles are Śiva, Śakti, Sadāśiva, Īśvara, and Ananta. These five beginning with Śiva and ending in Ananta have their respective gaṇas or hosts. They are named śāmbhava, śākta, mantrasvarā, and mantra. This is known as pure path or adhva.

The impure adhva is created by the will of the Lord for fulfilling the desires of limited souls. Aghora is the creator of the impure adhva by causing agitation (kṣobha) in māyā.
The principle called *mâyâ* is the material cause of the insen­tient universe. It should be remembered in this context that the *mâyâ sakti*, belonging to the Lord, is that which manifests *mâyâ*, the material cause, and is quite different from *mâyâ*, the principle or *tattva*. The entire universe is born of *mâyâ tattva*, from which *kalâ* is born. It, in turn, is responsible for the rise of limited power of action in the limited soul. *Mâyâ* veils the pure conscious state of the self for which it loses its power of knowledge and activity.

*Kalâ*, though born of *mâyâ tattva* and being impelled by its force, becomes attached to the limited soul. These two, that is, *kalâ* and *anu*, remain firmly attached to each other, so they cannot be easily differentiated. Those who remain under the influence of *mâyâ tattva* fail to get release so long as they do not receive grace from Ananta, the Lord of *mâyâ tattva*. Only then can puruṣas differentiate themselves from *mâyâ*, and as a result they become *vijnânâkala* souls. Similarly, when one realizes his distinction from *prakṛti*, he never goes below *prakṛti*; and when one realizes one’s distinction from *kalâ*, one doesn’t go beyond *kalâ tattva*. When the residual trace of the *malas* become totally absent from the soul, he becomes one with Śiva.

It is to be remembered in this connection that the *kalâ tattva* is the giver of limited activity to the limited soul. The impure *vidyā* bestows on the sentient subject a limited cognitive power. Only because of its presence is the limited subject able to see the real nature of the intellect, and distinguish happiness and others from the mass of objects which are reflected in the mirror of *buddhi*. “I know something” and “I do something” are the forms of judgment aroused by *vidyā* and *kalâ*, respectively.

These *rāga*, *vidyā*, *kalâ*, *kāla*, and *niyati* are of two types; because of grace, they are considered pure and therefore function as means for the attainment of Śivahood. *Kalâ tattva* becomes pure when it consists of activities like worshipping, etc.; *rāga tattva* becomes so when it gives rise to attachment to the Lord. *Vidyā* becomes pure when it causes discernment regarding the Lord. In
the same way, \textit{kāla} provides potency to the teachings regarding the Lord (\textit{tadupadeśādi viṣayameva kalanam}), while \textit{niyati} supports the soul in remaining steadfast in His worship.

The group of \textit{kalā} and other \textit{tattvas} are different according to the difference of the individual souls, for the activity in them is seen to rise differently in different limited subjects.

It is noteworthy that the agenthood with the characteristic of limited nature gives rise to \textit{pradhāna}, the equilibrium of the three \textit{guṇas}, i.e., \textit{sattva}, \textit{rajas}, and \textit{tamas}. The supreme Subject in the beginning is made limited by \textit{māyā}, which takes away all of His glory. He is bestowed again with a little of His glory by means of \textit{kalā tattva} and so on. Thus, He becomes a \textit{paśu}, a limited subject, and the \textit{māyā}, \textit{kāla}; \textit{rāga}, \textit{vidyā}, \textit{niyati}, \textit{kalā tattvas} serve Him as veils (\textit{kañcukas}).

The author further points out that \textit{prakṛti} is of two kinds. One is the equilibrium of the \textit{guṇas}; the other is \textit{guṇa tattva} itself which, being disturbed by the predominant Lord of the \textit{tattva}, causes agitation (\textit{kṣobha}) in \textit{prakṛti}, which in turn gives rise to the principle of \textit{buddhi}. \textit{Prakṛti} should be accepted as the recipient of the agitation, otherwise it would not be possible for the liberated soul to remain uninvolved in bondage. According to this system, the disturbance (\textit{kṣobha}) in \textit{prakṛti} is caused by the Lord Himself.

\textit{Ahaṃkāra} arises from \textit{buddhi}, which sees the light of \textit{puruṣa} as if in a mirror that has become slightly impure, and because of its contact with objects it makes one experience “I know this” and “I do this.” Thus it feels identity with the object and thinks of itself as “I.” \textit{Buddhi} receives the reflection of objects and at the same time, though insentient, manifests the light of \textit{puruṣa}. From \textit{ahaṃkāra} that is predominantly \textit{sattvika} in nature come the five inner and external sense organs, from \textit{rajas} \textit{ahaṃkāra} arises \textit{manas}, and from the \textit{tamasa} nature of \textit{ahaṃkāra} the five \textit{tanmātras} are born. Thus the \textit{tanmātras} give rise to five gross elements: ether (\textit{nabhas}), air (\textit{vāyu}), fire (\textit{tejas}), water (\textit{apa}), and earth (\textit{prthvī}).

This chapter discusses all thirty-six principles, which are mutu-
ally related to one another. These are classified in a threefold division consisting of *nara*, Śakti, and Śiva. Śiva pervades all by His characteristic nature of luminous consciousness. The principle in which this characteristic of light is more prominent is considered more extensive than the other. For example, Śiva is more extensive than Śakti, while the latter is more so than *nara*.

**Chapter Nine**

This chapter classifies all the *tattvas* grouped under fifteen aspects as viewed by the seven kinds of knowing subjects: śiva, mantramahēśvara; mantreśvara, mantra, vījñānākala, pralaya-kala, and sakala. These subjects each possess one of seven śaktis; thus counting the śaktis and the possessors of these śaktis, the number becomes fourteen. Including *svarūpa*, which refers to the "object in itself," with these fourteen, each of the *tattvas* from *prthvī* to *prākṛti* has fifteen aspects.

The Lord possesses three śaktis in the form of the goddesses as *parā*, *parāparā*, and āparā *parā*. The transcendent śakti functions as the subject (*pramātā*). She is *parā śakti*, who is inseparably united with the supreme Subject. The goddess *parāparā śakti* is the instrument (*pramāṇa*), and āparā *śakti* operates as the object of experience (*prameya*).

The earth and other *tattvas* have their distinctive *svarūpa*; that is, they are objects in themselves. In other words, the *tattvas* from *prakṛti* down to the earth shine as objects without having the reflection of any of the limiting adjuncts of the subject and its instruments. This is said to be the pure nature of each object; its existence does not rest in the subject. The object has its rest in itself, meaning that it exists independently of the limits of ordinary sense perception.

It should be noted in this context that the object as such shines in this distinctive way by the grace of āparā śakti. The pure objective aspect of all the *tattvas* from the earth to *prakṛti* broadly comes under the *nara* group, the basic concept of Trika as charac-
terized by nara, Sakti, and Śiva. When saktis related to different subjects become predominant, however, and the object in its turn rests in them, this is known as its sākta form. It shines thus by the grace of parāparā sakti. These sākta forms are seven, because the numbers of saktis related to the different subjects are seven in number; but when the subject possessing these saktis becomes predominant and the objects rest in the knowing subjects, it is known to be of the form of Śiva, who is the possessor of the saktis (saktimān). They shine thus by the grace of parā sakti. The subject characterized as possessing a particular sakti, that is, a saktimān, is of seven kinds.

The first of these seven subjects, known as sakala, has vidyā and kalā as its saktis, but they lie dormant in pralayākāla souls, and though they are abiding in vijnānākāla, it is as if they are disappearing. In the subject known as mantra, vidyā and kalā function as pure knowledge (suddhvidyā), about to become awake, but the residual trace of it is still there. Mantreśa knowing subject is free from the above residual traces and suddhavidyā has awakened fully in them. This very suddhavidyā is going to become icchāsakti in mantramahaśvara, while in śiva it becomes fully manifest icchā with the characteristic of svātantryaśakti.

The whole scheme may be presented by the following chart:

<table>
<thead>
<tr>
<th>(1) Prameya</th>
<th>(2) Pramāṇa</th>
<th>(3) Pramatā</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Pṛthivī to Prakṛti</td>
<td>Vidyā/Kalā</td>
<td>(a) Sakala</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(b) Pralayākāla</td>
</tr>
<tr>
<td>Svarūpa = 1</td>
<td></td>
<td>(c) Vijnānākāla</td>
</tr>
<tr>
<td>7+7+1=15</td>
<td></td>
<td>(d) Mantra</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(e) Mantreśa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(f) Mantramahaśa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(g) Śiva</td>
</tr>
<tr>
<td>(ii) Puruṣa to Kalā</td>
<td>Vidyā and</td>
<td>(a) Pralayākāla</td>
</tr>
<tr>
<td></td>
<td>Kalā are dormant.</td>
<td>(b) Vijnānākāla</td>
</tr>
</tbody>
</table>
It has been stated before that the universe is characterized by the three: nara, Śakti, and Śiva. The aspect known as svarūpa is the sentient object in which objectivity is predominant and where the subjectivity of consciousness is totally absent. Śiva is of the characteristic of pure consciousness; He is the supreme Subject (parāpramāta). His Śakti, which shines as icchā, jñāna, and kriyā, manifests herself as six knowing subjects (pramātās). Of the six, the first three, mantramahēśvara, manṭreśvara, and man-
tra, do not have any objects, so therefore are known as pure sub-
jects (śuddha grahaka), but vijñānākala, pralayākala, and sakala
are considered as impure subjects.

The author shows, as an example, how the earth principle
(prthvī tattva) shines in relation to pramātā and prameyas. The
light that shines nondifferently from the Earth (dharā) is Śiva. He
supports his view by quoting the śruti Dharāmantramahēśvara:
being impelled by the will of Śiva leads to dharāmantresā for
bestowing siddhis on those who are desirous of it, and who are
connected with dharā. Mantras are the vācakas of the super-
intending deities of different bhuvanas under prthvī tattva, in
accordance with the procedure prescribed by the non-Śaiva doc-
trines. He remains as pralayākala knowing subject abiding in the
earth principle (dharāpralayakevali) and will have his egoism
abide in dharā.

Then, the author shows how all the tattvas abide as prāṇa śakti,
related to the knowing subject (pramātā). One single prāṇa, con-
sisting of sixteen tutis, extends until the emergence of the (vedya),
the thing to be known. Among the sixteen tutis, the first is the
undifferentiated one, the second is the one that manifests the gra-
haka, the last tuti is inseparable from the object, and the one pre-
ceding the last has the form of a fully manifest grahaka. Thus,
twelve tutis out of sixteen are divided broadly into two divisions.
The first six are of the nature of nirvikalpaka and the next six are
the characteristic of parāparā, from where vikalpa begins to rise.

All the subjects from mantramahēśvara down to sakala shine
along the twelve tutis, two for each subject, while the first tuti, it
should be remembered, is the location for śakti.

The fifteen aspects with their varied distinctions are observed
in two tutis each. Just as in the cognition of a jar, the character-
istics of the fifteen aspects can be watched, in the same way, this
is observed in the vital energy when it is engaged in grasping any
object. It has been hinted earlier that when a knowing subject,
such as a sakala, does not participate as a subject—that is, when
it is taken as a svarūpa—the aspect of fifteen becomes thirteen.
Thus, the number of aspects diminishes gradually by twos. Then finally, as distinction disappears, the number of tutis diminishes. At last, the yogin is able to attain absorption in Śiva. Here, the time unit consists of two tutis—the first tutti is considered as being full, and the other has the character of Śiva-Śakti. It has been stated in the Tantrāloka that one who is able to absorb oneself in the second tutti is sure to attain the power of omniscience.

Now the author explains the nature of states known as waking, dreaming, deep sleep, the fourth (turya), and beyond the fourth (turyatīta). All subjects, along with their saktis, are knowers of the objects of all the tattvas. These states are the manifestations of consciousness conditioned by knowables (prameyas). The prameya state is said to be the chief characteristic of the waking state (jāgrat), otherwise known as (addhiṣṭheya), the locus.

In the Mālinīvijaya it is known as pindastha, for the yogin, taking his stand on dharā and others as the base, is able to identify himself with them. But to the jñānin who is well advanced in meditation, it is known as sarvatobhadra, for to him, the jāgrat state is one which fully pervades the objects of experience. Technically, the waking state is the object of experience (prameya) or adhiṣṭheya, the base, while the dreaming state (svāpna) is known as pramāṇa or adhiṣṭhāna, and adhiṣṭhātā or the subject is the pramātā in deep sleep (susupti).

All the states have subdivisions of their own: (1) jāgrat-jāgrat, jāgrat-svapna, jāgrat-susupti, and jāgrat-turya; (2) svapna-jāgrat, svapna-svapna, svapna-susupti, and svapna-turya; and (3) suṣupti-jāgrat, susupti-svapna, susupti-susupti, and susupti-turya.

Jāgrat is known to have four portions. The object that is experienced is abuddha, insentient, and the instrument of experience is called buddha; right knowledge, born from instrumentality, is known as prabuddha and suprabuddha. Of these two, prabuddha is of the nature of buddhi, while suprabuddha is free from impurities of the object of experience and therefore is of the characteristic of resting in the self. This chart may be of some help for the understanding of the scheme:
*Pインドastha* may be explained as that which abides in the body. The abode of all paths (*adhvas*) is the vital energy (*prana*) and intention/thought (*samkalpa*). Everything lies in the vital energy and *samkalpa*, hence it is known as abiding there, and therefore it is also known as *padastha*. *Rupayati* is the one that gives form to the respective objects, and then withdraws them into the Self, which is none other than the *ātman*. The Self, where they abide, is identical with the object. This identification and merger is known as *rupastha*, but the form which is beyond all these is called *rupatita*. To the *jñānin*, *svapna*, whose nature is *vikalpika*, is considered to be *vyāpti*, for his *jñāna* is then free from external conditions, and he is the active agent in changing and arranging the order of his thoughts. In the state of deep sleep, the *jñānin* feels freedom from limitations; therefore, it is considered as *mahāvyāpti*. The *jñānin* in the *turya* state sees the universe collected together like an *amalaka* fruit in the palm of his hand; therefore, the name is *pracaya*.

*Jāgrat* is the state which a *sakala* knowing subject enjoys, while *svapna* is enjoyed by a *pralayākala*, and *suṣupti* by a *vijñānakala* subject. *Mantra* and *mantramahēśvara* subjects have their abode in the *turya* level, but in the *turyātīta* state, all beings, whether they are *prameyas* or *pramātās*, become one with Śiva-Śakti and shine nondifferently with it.

The fifteen aspects mentioned above are also observed in five states known as *jāgrat*, etc., thus:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prameya</td>
<td>Pramāṇa</td>
<td>Pramātā</td>
<td>Pramiti</td>
</tr>
<tr>
<td>Jāgrat</td>
<td>Svapna</td>
<td>Suṣupti</td>
<td>Turya</td>
</tr>
<tr>
<td>Piṇḍastha</td>
<td>Padastha</td>
<td>Rūpastha</td>
<td>Rūpātīta</td>
</tr>
<tr>
<td>Sarvatobhadra</td>
<td>Vyāpti</td>
<td>Mahāvyāpti</td>
<td>Pracaya</td>
</tr>
</tbody>
</table>
(1) From *dharā* to *prakṛti*

<table>
<thead>
<tr>
<th>(a) Svarūpa-Sakala-Śakti</th>
<th>Jaṅgrat</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b) Pralayākala</td>
<td>svapna</td>
</tr>
<tr>
<td>(c) Ṛijñānākala</td>
<td>suṣupti</td>
</tr>
<tr>
<td>(d) Mantra and others</td>
<td>turya</td>
</tr>
<tr>
<td>(e) Śiva-Śakti</td>
<td>turyāṭīta</td>
</tr>
</tbody>
</table>

(2) From *Puruṣa* to *Māyā*

<table>
<thead>
<tr>
<th>(a) Sakala</th>
<th>Jaṅgrat</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b) Prālyākala</td>
<td>svapna</td>
</tr>
<tr>
<td>(c) Ṛijñānākala</td>
<td>suṣupti</td>
</tr>
<tr>
<td>(d) Mantra and others</td>
<td>turya</td>
</tr>
<tr>
<td>(e) Śiva-Śakti</td>
<td>turyāṭīta</td>
</tr>
</tbody>
</table>

(3) *Māyā*

<table>
<thead>
<tr>
<th>(a) Pralayākala</th>
<th>Jaṅgrat</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b) Ṛijñānākala</td>
<td>svapna</td>
</tr>
<tr>
<td>(c) Mantra</td>
<td>suṣupti</td>
</tr>
<tr>
<td>(d) Mantresvara</td>
<td>turya</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Mantramahēsvara</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>(e) Śiva-Śakti</td>
<td>turyāṭīta</td>
</tr>
</tbody>
</table>

(4) Above *Māyā*

<table>
<thead>
<tr>
<th>(a) Ṛijñānākala</th>
<th>Jaṅgrat</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b) Mantra</td>
<td>svapna</td>
</tr>
<tr>
<td>(c) Mantraśvara</td>
<td>suṣupti</td>
</tr>
<tr>
<td>(d) Mantramahēsvara</td>
<td>turya</td>
</tr>
<tr>
<td>(e) Śiva-Śakti</td>
<td>turyāṭīta</td>
</tr>
</tbody>
</table>

(5) *Śuddhavidyā*

<table>
<thead>
<tr>
<th>(a) Mantra</th>
<th>Jaṅgrat</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b) Mantresvara</td>
<td>svapna</td>
</tr>
<tr>
<td>(c) Mantramahēsvara</td>
<td>suṣupti</td>
</tr>
<tr>
<td>(d) Śakti</td>
<td>turya</td>
</tr>
<tr>
<td>(e) Śiva</td>
<td>turyāṭīta</td>
</tr>
</tbody>
</table>
### Chapter Ten

Chapter Ten begins with a description of the general features of the subtle units constituting the manifested universe called _kalās_. Abhinavagupta defines a _tattva_ as that which threads through all the worlds (_bhuvanas_), and _kalā_ is that which invariably abides in the group of _tattvas_.

The number of _kalās_ are four, i.e., _nivṛtti_, _pratiṣṭhā_, _vidyā_, and _śāntā_. The four _āṇḍas_: _pārthīva_, _prākṛta_, _māyīya_, and _śaktā_ are made of these _kalās_.

_Nivṛtti kalā_ operates in the earth principle (_prthīvī tattva_), _pratiṣṭhā_ from the water principle (_jala_) to _prakṛti_, _vidyā kalā_ from above _prakṛti_ to _māyā_, and from above _māyā_, _śaktā_ operates. Šiva is considered to be beyond the _kalās_, for He is _niśkala_; how-

<table>
<thead>
<tr>
<th>(6) Iśvara</th>
<th>(a) Mantrasa</th>
<th>Jāgrat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(b) Mantramahaśaśakti</td>
<td>svapna</td>
</tr>
<tr>
<td></td>
<td>(c) Mantrasa</td>
<td>suṣupti</td>
</tr>
<tr>
<td></td>
<td>(d) Śakti</td>
<td>turya</td>
</tr>
<tr>
<td></td>
<td>(e) Śiva</td>
<td>turiyātīta</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(7) Sadaśiva</th>
<th>(a) Mantramahaśvara</th>
<th>Jāgrat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(b) Kriyāśakti</td>
<td>svapna</td>
</tr>
<tr>
<td></td>
<td>(c) Jñānaśaktis</td>
<td>suṣupti</td>
</tr>
<tr>
<td></td>
<td>(d) Icchāśakti</td>
<td>turya</td>
</tr>
<tr>
<td></td>
<td>(e) Śiva</td>
<td>turiyātīta</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(8) Undifferentiated stage</th>
<th>(a) Kriyā</th>
<th>Jāgrat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(b) Jñāna</td>
<td>svapna</td>
</tr>
<tr>
<td></td>
<td>(c) Icchā</td>
<td>suṣupti</td>
</tr>
<tr>
<td></td>
<td>(d) Ānanda</td>
<td>turya</td>
</tr>
<tr>
<td></td>
<td>(e) Cit</td>
<td>turyātīta</td>
</tr>
</tbody>
</table>
ever, for the purpose of meditation, He is said to possess a *kala* named *sāntātiītā*. The sphere or egg (*aṇḍa*) is a kind of covering which exists up to Śakti, and though the *bhuvanas* exist under the Śiva *tattva*, they are said to be of the form of the void and therefore do not serve as a covering.

**Chapter Eleven**

This chapter discusses *śaktipāta*, but before giving a detailed account of it, the text deals with issues concerning the occurrence of the descent of grace in a particular individual. This has been dealt with in detail in our translation of the text and the additional notes. The author presents and critiques three standard views regarding *śaktipāta*: (1) bondage, or *samsāra*, has ignorance as its root. When the rise of right knowledge occurs, the descent of grace also comes into being. This view has been refuted by the author. (2) Next, the view known as *karmasāmya*, that is, the balance of two opposing actions, is summarized. According to this theory, when *karmasāmya* occurs, *śaktipāta* is sure to take place. The author does not accept this view either. (3) The third view considers the ripening of *mala* (*mala paripāka*) as the cause of *śaktipāta*, which is also rejected by the author.

According to Abhinavagupta, these views may be acceptable to the followers of dualist philosophies, but according to the nondual system known as *Parameśvarādvayavāda* (known to modern scholarship as Kashmir Śaivism), they are not tenable. According to this system, the Great Lord, in the course of His play, veils His true nature and assumes a limited nature. When the concealment of His pure nature disappears, the limited self becomes the recipient of *śaktipāta* and is able to attain the proximity of *svarūpa*, the true form of the Lord, either by following a sequence or by attaining proximity to the Lord without sequence. The Great Lord (*Maheśvara*) is in essence free, and the causal agent of *śaktipāta*, for which he does not depend on anything or anyone. The person who is eager to have worldly and otherworldly enjoyment (*bhoga*)
can also attain śaktipāta, but for the bhoga to be manifested, some actions must be performed. Likewise, the person who has the desire for both bhoga and mokṣa is also required to perform certain acts in order to attain them.

It has been stated in the Tantrāloka that śaktipāta is, in essence, the descent of the highest light on the limited soul. It is free from all limitations and is of the characteristic of pure consciousness. However, śaktipāta of a slightly lower nature, though shining with all the fullness of consciousness, is conditioned with the limitations of bhoga.

It should be remembered in this context that śaktipāta is really the nature of the icchā or will of the Lord. It is He who, by His freedom of will, veils Himself and manifests all subjects and objects as limited entities. Due to His activity of concealment, known as tirodhāna, the objects to be enjoyed shine before the view of the limited subjects. Thus, He willfully and playfully binds Himself, then removes these bonds, and finally shines in the fullness of jñāna and kriyā. His play of freedom is such that, though He assumes limited forms in an outward journey of concealing Himself by manifesting and sustaining the universe, He makes a return journey to Himself through the descent of grace and revelation of Himself to Himself, ultimately shining in His pristine pure nature.

Grace is said to be of two types: the higher, that is, the more pure and potent form, is called para; and the less potent form is aparā. The para form of śaktipāta is bestowed only by the Lord Himself, but the aparā kind of grace is bestowed by the superintending lords of the domain over which they have control. The form of śaktipāta bestowed by them does not lead the soul to attain Śiva-hood, hence it is inferior to the one which flows from the Lord Himself. This aparā grace is further divided into maṇḍa, less keen, and tīvra, exceedingly keen. When aparā śaktipāta is maṇḍa, it gives birth to right judgment in the soul, upon which the ability to distinguish between prakṛti and puruṣa occurs. The result of this type of discrimination is that the soul does not abide
in the worlds below *prakṛti*. When the descent is exceedingly keen (*tivra*), however, the soul by its merit is able to discriminate his own being from *kalā tattva*, and as a result becomes one of the *Vijñānākala* souls. He even arises to the level of *mantra* when the Lord wills it so.

After *śaktipāta*, the author explains the nature of concealment (*tirobhāvaa*) as one of the five functions (*pañcakṛtya*) of the Lord. *Tirobhāva* is of two types: *niyati krama*, when the Lord is seen as the one who ordains the law and the one who bestows the fruits of action in accordance with the merit and demerit of the soul. Here, He takes recourse to *niyati*; and therefore the functions of creation, maintenance, and dissolution flow from Him. But above *māyānda*, that is, at the level of *śakti*, which is beyond the sphere of *karma*, there continues creation of immense nature. This creation is known as *mahāsṛṣṭi*. Similarly, the *pralaya* of greater nature, that is, the highest form of dissolution, is also performed at this stage. Creation and dissolution of this nature are performed by the Lord without taking recourse to *niyati*, but those which are performed from the level of *māyā* downward are accomplished by his taking recourse to *niyati*. Therefore, at that stage, though He is, in essence, always *prabuddha*, the enlightened one, he behaves in the worldly level as an unenlightened one.

*Chapter Twelve*

In this chapter, the author presents and substantiates the reasons for the performance of initiations (*dīkṣā*). In addressing the question of the necessity of *dīkṣā*, the author states that initiation alone is the means that leads the soul to enjoyment (*bhoga*) and finally helps one to attain liberation. Primarily, *dīkṣā* sanctifies the soul and produces in it the competency for receiving knowledge (*jñāna*), *yoga*, etc., for without obtaining *dīkṣā* following the course of Śaiva Yoga would not be possible. Therefore *dīkṣā* is considered to be the preliminary step in the progression from *samskāra*, to the proper practice of *yoga*, to perfection in
yoga, and finally to liberation; or, to put it another way: initiation, samāskāra, perfection in mantra, worldly and otherworldly enjoyment (bhoga), and finally, liberation.

It should be remembered that the highest kind of knowledge is obtained from the holy texts (śāstra). One who is uninitiated is not considered to be the right person to receive instruction in the śāstras; therefore, dikṣā is essential. On the other hand, those who have received the highest kind of grace, and thus earned competence, do not require any formal dikṣā, for their innate knowledge serves as dikṣā for them. To those who are unable to follow the path of knowledge, however, the easier path is recommended; it is predominantly of a ritualistic nature.

Snāna, bathing, is the preliminary step to dikṣā. Generally, bathing cleanses impurities of the body, but esoterically it helps one to become absorbed into Parameśvara. Ordinarily, bathing is performed with water; according to this system it is a little bit different: one who goes to take a bath should think of the presence of Śiva in his eight forms. By uttering a mantra one should perform one’s bath with the eight prescribed materials. Bathing is of two types, external and internal. The former is done by earth, water, the sacred ashes, etc., but the internal one is performed by one’s concentration in various locations of the body. The object with which one performs one’s bath is charged with a mantra and thus helps the body to become steady in reality, refreshes the body, and cleanses it of impurities.

Chapter Thirteen

Here the author explains the necessity of and reasons for the ritual procedures that are to be performed on hilltops, river banks, and other holy spots. Though those places are considered to be auspicious, they are really external, and thus of little help for attaining siddhis, in contrast to the internal seats (pīthas), which are much more useful, because they concentrate the vital energy in different locations in the body, and through this one is able to attain
liberation. Just as there are many sacred places existing externally, in the same way, there are many sacred places located inside the human body, and are divided into groups known as pitha, upapitha, sandohaka, ksetra, and upaksetra. The group of pithas consists of three sacred locations: kamarupa, purnagiri, and utdinyana. The kamarupa pitha is of the form of iccha; the other two are of the nature of nada and bindu, respectively, and have their locations at the right and left side of the body. The following chart shows further details:

(b) Upapithas are three
   1. Devikoṭṭa: Śākta  
   2. Ujjayini: Bindu  
   3. Kulagiri: Vyāpinī

(c) Sandohaka are also three
   1. Puṇḍravardhana: Lālana  
   2. Varendra: Vaindava  
   3. Ekāmra: Vyāpti

(d) Ksetra are the petals of the heart lotus
   1. Prayāga  
   2. Varanā  
   3. Aṭṭahāsa  
   4. Jayantikā  
   5. Vārāṇasī  
   6. Kālinga  
   7. Kulūtā  
   8. Lāhulā

(e) Upaksetra: the eight tips of the lotus
   1. Viraja  
   2. Erudikā  
   3. Hālā  
   4. Elāpūḥ  
   5. Kṣīrikā  
   6. Purī  
   7. Māyāpurī  
   8. Marudeśa

(f) Upasandohaka are the junctures of the eight petals of the heart lotus with the center
   1. Jālandhara  
   2. Naipāla  
   3. Kaśmīrā  
   4. Gargikā  
   5. Harah  
   6. Mlecchadigdvāravṛtti  
   7. Kurukṣetra  
   8. Kheṭaka

Although outer sacred places are of no help in attaining release, they are suitable places for worship, because deities who are well versed in jñāna and yoga are born there and have sanctified the place. Moreover, by staying in those places, devoted people may become recipients of jñāna and yoga; therefore, aspirants make pilgrimages to sacred places. The author further clarifies that such places are to be selected as the setting for rituals as they bestow satisfaction to the heart lotus.
For the purpose of worship, one should attain the state of a pure heart and stand outside the ritual space and perform *nyāsa* with either the *mātrkā* or *mālinī* orders of the Sanskrit alphabet, or both.

The *nyāsa* of *mātrkā* is performed in the following way:

<table>
<thead>
<tr>
<th>Body Part</th>
<th>Sanskrit</th>
<th>Body Part</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>forehead</td>
<td>a</td>
<td>right shoulder</td>
<td>k</td>
</tr>
<tr>
<td>mouth</td>
<td>ā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>eyes</td>
<td>i/ī</td>
<td>forearm</td>
<td>kh</td>
</tr>
<tr>
<td>ears</td>
<td>u/ū</td>
<td>hand</td>
<td>g</td>
</tr>
<tr>
<td>nostrils</td>
<td>ṭ/ṛī.</td>
<td>left shoulder</td>
<td>c</td>
</tr>
<tr>
<td>cheeks</td>
<td>l/ḷ.</td>
<td>left arm</td>
<td>ch</td>
</tr>
<tr>
<td>teeth</td>
<td>e/ai</td>
<td>hand</td>
<td>j</td>
</tr>
<tr>
<td></td>
<td></td>
<td>fingers</td>
<td>jh</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nails</td>
<td>n</td>
</tr>
<tr>
<td>lip upper</td>
<td>o</td>
<td>right hip</td>
<td>ṭ</td>
</tr>
<tr>
<td>lip lower</td>
<td>au</td>
<td>thigh</td>
<td>ṭh</td>
</tr>
<tr>
<td>top of the head</td>
<td>am</td>
<td>foot</td>
<td>d</td>
</tr>
<tr>
<td>tip of the tongue</td>
<td>ah</td>
<td>fingers</td>
<td>dh</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nails</td>
<td>ṇ</td>
</tr>
<tr>
<td>left hip</td>
<td>t</td>
<td>right and left</td>
<td></td>
</tr>
<tr>
<td>thigh</td>
<td>th</td>
<td>arm pit</td>
<td>p/ph</td>
</tr>
<tr>
<td>foot</td>
<td>d</td>
<td>back</td>
<td>b</td>
</tr>
<tr>
<td>finger</td>
<td>dh</td>
<td>belly</td>
<td>bh</td>
</tr>
<tr>
<td>nails</td>
<td>n</td>
<td>heart</td>
<td>m</td>
</tr>
<tr>
<td>skin</td>
<td>y</td>
<td>bones</td>
<td>ś</td>
</tr>
<tr>
<td>nails</td>
<td>r</td>
<td>fat</td>
<td>ś</td>
</tr>
<tr>
<td>meat</td>
<td>l</td>
<td><em>sukra</em></td>
<td>s</td>
</tr>
<tr>
<td><em>majja</em></td>
<td>v</td>
<td><em>prāṇakoṣa</em></td>
<td>h</td>
</tr>
</tbody>
</table>

The *nyāsa* of *mālinī* is:

n r r ī l ī th c dh ī n u ū b k kh g gh ā i a v bh y ḍ dh ṭ h jh n j r ṭ p ch l ā s aḥ h ṣ kṣ m ś aṁ t e ai o au d ph.
Performing *nyāsa* with the *mālinī* order is quite different from *mātrkā* *nyāsa*. *Nyāsa* is performed first in the fingers, which is followed by *nyāsa* in the body. *Mālinī* and *mātrkā* both are Śiva and Śakti by nature. The supreme form of Śiva in this tradition is Bhairava; the mass of phonemes (*śabdaraśī*) is contained indivisibly and inseparably within Himself. This *śabdaraśī* is also Śakti Herself, because it is she who, like a mother, gives birth to her creation in its differentiated forms; therefore, she is called *mātrkā*, the mother. *Mālinī* is put on by the Rudras like a *mala*, or garland, by which they bestow enjoyment and liberation. In deriving the word *mala*, the author says that the phoneme "ma" represents *sāṃhara*; that is, withdrawal. The phoneme "ra" means granting, and since "ra" and "la" are identical, "la" means to receive.

*Nyāsa* should be performed in order to bring into predominance the *sākta* body in the worshipper. It is done in the sacrificial vessel (*arghapatra*). The teacher (*ācārya*) then purifies all the articles of worship with a few drops of water from the *arghapatra*. After worshipping the external deities outside the door, the *ācārya* enters within and watches the interior with the vision of the Lord. If the disciple is desirous of release, the *ācārya* sits facing north; if otherwise, he sits facing east. The highest light of consciousness is the middle, from which the other directions proceed. Just as the Lord manifests the respective distinctions of directions, so does the sun. It is the sun which represents the Lord’s *jñāna sakti*. While deciding directions, one should think of the unity of the three—namely, the self, the sun, and the Lord—as coalesced into one. It is followed by the ritual practice of burning of the physical and the subtle bodies, and by this relinquishing I-consciousness in the physical body. However, it should be pointed out that the physical body is not actually burned; rather, offerings representing the body, etc. are consigned to the fire. Afterwards, whatever remain as ashes are regarded as nothing but the residual traces of the former bodies.

Then, the *ācārya* should remain steady in the state of pure consciousness. It is like a tranquil sea from where the creative
consciousness (samvit) begins to break into waves. The first creative impulse of consciousness causes the pure body to rise. This newly born body is characterized by the unlimited power of Bhairava. This body is really the supreme form (para mūrti) of the Lord and is characterized by the mantra “om ham.” Other nyāsas are performed so that all the tattvas may rise there. All the saktis associated with nine principles are to be worshipped, after which the sixfold nyāsa follows.

There are five states, namely, waking (jāgrat), dream (svapna), deep sleep (suṣupti), the fourth (turya), and beyond the fourth (turiyātīta); but anuttara is beyond them all. This is called the state or condition of one’s own nature (svabhāvādaśā). These states have Brahma, Viṣṇu, Rudra, Īsvara, Sadaśiva, and Śiva as their lords, and are thus are associated with the real cause of thirty-six categories. Because of this, when nyāsa is performed in the body, the entire universe becomes one with the real cause of the tattvas, from which pure creation begins to manifest. Mūrti nyāsa and other practices are performed only for the purpose of attaining nonduality.

It may be asked: Is there any use of further nyāsa after the burning of the body once one has attained steadiness in tranquil Śiva? To answer this question, the author states that Śiva is not a static reality that is entirely separate, transcendent, and excluded from all the other tattvas. Rather, Śiva is the great light of consciousness which shines in multifarious forms.

After consecrating the body, the worshipper then performs sulabja nyāsa in the vital energy. One should think of earth, water, fire, and wind elements as located above, and supporting the energy which is situated four digits below the navel. One digit each is occupied by earth and the others. The bulb (kanda) is supposed to be like a boat that helps one cross the ocean. The air abides there, and the sky is lying within it. Then the worshipper thinks of the staff named ananta going up to lambikā, the aperture below the palate (tālurandhra). It contains all the tanmātras, subtle elements, etc. Above it is the knot of māyā, where four legs
of the simhāsana, in the form of a lion, stand. Dharma, jñāna, vairagya, and aśvarya assume these forms, whereas adharma, ajñāna, avairagya, and anakāśvarya are the joining planks. They occupy southeast, southwest, northwest, and northeast, respectively; adharma and others occupy the east, south, west, and north.

Above māyā and below the trident, the simhāsana is covered with two sheets of cloth: the lower one represents māyā for veiling the real nature of manifestation, and the upper one is for the purpose of covering māyā itself. The worshipper then meditates on the vidyā lotus; that is, suddhavidyā as a white lotus. Its petals are occupied by the saktis known as vāmā and others, with Brahmā, Viṣṇu, and Rudra representing creation, maintenance, and dissolution. Object of knowledge (meya), knowledge (māṇa), and subject (matr) are superintending, seated on three maṇḍalas, one above the other, from lambikā onward. Īśvara is located above Rudra, and further above, Sadāśiva is lying, like a corpse, but he is ever awake and is of the nature of reflecting nāda, primal sound. Three lotuses have grown from his navel, consisting of a three-pronged trident, piercing three apertures of His head; the trident is of the nature of nadanta and made luminous by the three saktis, i.e., sakti, vyāpinī, and samanā. Above them is the aunmanasa, where one should meditate on the supreme Goddess as having been made of all the tattvas as her seat. In the process of worship, one offers the entire universe to her. Meditation (dhyāna), mantra repetition (japa), etc., are to be performed internally.

This is followed by external rituals. If the disciple desires initiation, he is given consecratory rites (adhivāsana). This is performed in order to make him worthy to receive various samskāras, and to cause the deity to become intent on him.

Then the author explains in detail how adhivāsana is performed. It is to be noted here that both guru and the disciple pass the night in the place of adhivāsana. If the disciple sees any inauspicious dream, he reports it to the teacher the next morning. The teacher then allays the inauspicious elements by performing certain rituals.

Then, the teacher worships the Lord. When this is complete,
the teacher enters inside the body of the disciple by the outlet of the *prāṇa* in order to come in contact with the six presiding deities located in the six centers. Then, meditating on the forty-eight *saṃskāras*, rites are performed in the body of the “newly born child”; that is, the disciple, through contact with Brahmā, Viśṇu, Rudra, Īśvara. Sadāśiva, and Śiva, located in the *hrdaya*, *kantha*, *tālu*, *ghrumadhya*, *lalata*, and *brahmaroundhra*, respectively. The eight rites of purification are meditated upon differently in each of the six centers. Thus the number becomes complete, and as a result the disciple becomes twice born (*dvija*). Then, causing the *prāṇa* of the disciple to rest in the respective places for a while, the teacher comes out and gives him the *mantra* along with flowers. Then he tells him the code of conduct (*samayā*) which he should follow as long as he lives.

Chapter Fourteen

This chapter describes the procedure of initiation called *putraka*. On the third day after anointment, a *maṇḍala* or diagram consisting of three tridents with a lotus on each prong is drawn on the ground. All the rituals described in this chapter are to be performed in relation to it. Those groups of deities called the “external retinues” and the “deities at the door” are worshipped outside. Then, in front of the *maṇḍala*, moving from northeast to southeast, Ganeśa, one’s teacher (*guru*), the teacher’s teacher (*paramagurus*), the lineage of previous teachers, the yoginis, the Goddess of Speech (Vāgīśvarī), and *kṣetrapālas* are worshipped. After receiving their permission, the teacher worships the nine paths (*adhvas*) in the tridents. On the middle prong of the middle-most trident, the Goddess Śrīparā and Bhairava are worshipped; the Goddess Śrīparā is worshipped on the left, and the Goddess Śrīparāparā on the right. On the trident to the right, Śrīparāparā is placed in the middle prong, while on the trident to the left Śrīparā is placed in the middle. Bhagavatī is the supreme Goddess, and because of her presence everywhere, all activities become perfect,
and therefore all the rituals should be performed in the middle-most prong of the middle trident.

Then, the teacher meditates on the unification of the jar (kumbha), kalaśa, maṇḍala, agni, and the self as one. He cognizes the all-pervading aham as being present everywhere through the method known as mantranādi prayoga.

He sees to it that all the articles for the ritual are not collected in a miserly way. If the person is poor, on the other hand, mahā-maṇḍala yāga is not recommended.

Then, the author describes animal sacrifice (paśu homa). When it is complete, the teacher brings the disciple in front of him and performs all the adhvanyāsas in his body, and purifies his inauspicious deeds, provided he is desirous of bhoga. In the case of the disciple who desires mokṣa, both his auspicious and inauspicious deeds should be purified. Then, the teacher, reflecting on the main mantra, purifies all the adhvas abiding in the disciple’s body, meditating on the nondual nature of Śiva.

After attaining oneness of consciousness, the teacher abides in the body of the disciple from his toes to the top of his head, and having absorbed the consciousness of the disciple’s body, the teacher rests, along with the disciple, in the ocean of bliss, which is in essence the wealth of freedom. The teacher merges along with him into the Lord, resplendent with icchā, jñāna, and kriyā. Thus, the disciple becomes non-different from the Lord. If the disciple is desirous of bhoga, the teacher unites him with that particular principle. Finally, the teacher bestows on him a pure body for performing deeds in mundane life.

Chapter Fifteen

This chapter describes the initiation given to a dying person. The recipient of such a dikṣā is a person who has been suffering from an incurable disease. The teacher, after making nyāsa of all the adhvas in him and purifying them one after the other, performs a nyāsa called marmakartani, by which he severs all the delicate
joints and brings his consciousness to *brahmarandhra*. For the purpose of unification (*yojana*), he then offers the final oblation into the fire. Thus, the disciple becomes one with Parāmaśiva.

**Chapter Sixteen**

In this chapter, the author describes the method of initiation that is given to those who are dead and who are not present during the procedure. For the purpose of bestowing it on the departed soul, the teacher brings nearby a device known as *mahājāla prayoga*, the application of a large net. To the person who is absent but not dead, this procedure is not followed.

**Chapter Seventeen**

This chapter gives the procedure known as *liṅgoddhāra*; it simply means “rescuing a person from a fallen state.” It is performed for one who has gone away from the right track by receiving initiation from persons belonging to other systems, such as Vaiṣṇava, Baudhā, and other lower Śaiva schools. However, the teacher will grant this type of initiation only when he becomes convinced that *saktipāta* has definitely occurred in a prospective disciple.

According to the author, the Trika is the superior system, for all the other *śāstras*, as preached by Kapila and others, lead the seeker to attain release from *prakṛti*, but they do not help him attain release from *māyā*. On the other hand, Śaivāgamas, as expounded by the Trika, lead everybody to the ultimate immediately.

**Chapter Eighteen**

In this chapter the method of *abhiśeka* is described. *Abhiśeka* is given both to putraka and acārya types of disciples, provided they have received the sabīja form of initiation. The term sabīja means “with seed,” but it really signifies that this form of initiation is given to those who are competent enough to follow certain strict
rules of conduct during their lifetime. On the other hand, the nir-bija form of initiation is given to old and decrepit persons who are less assiduous and therefore unable to follow strict codes of conduct as enjoined by the holy text.

Abhiṣeka is restrictive in the sense that not everybody is considered competent enough to receive it. In particular, acāryābhiṣeka is given to those who, after receiving initiation, have attained proficiency in āgamic knowledge; those who have restraint over their body, mind, and speech; those who follow the duties as enjoined by the scripture; those who have become proficient in unification of the adhvas in their respective order (adhvānusāndhāna); those who have gained perfection in the highest knowledge by listening to it from their teacher; and those who continue mental exertion for retaining it, followed by meditative thought (śruta, cinta, and bhāvanā) terminating in identity with Śiva. The author categorically states that even after receiving abhiṣeka, only one who has really attained perfection in the highest knowledge is worthy of bestowing grace to others.

Chapter Nineteen

The funeral sacrifice is the final rite for every human being. Initiation is given during that period only to a person who, though he belonged to the highest Śaiva order, on account of some unknown factor lost the tradition and expired without performing the rites of atonement before death. Such a person is given initiation when his body is placed on the funeral pyre.

For the purpose of rescuing the deceased, all the rituals are performed upon the body. The final offering into the fire (pur-nāhuti) is performed by burning the body. In order to convince ignorant people, the person who initiates causes the dead body to shake. He does this by means of kriyā, jñāna, and yoga, though it is not necessary for the release of the soul.

If the deceased person cannot be given initiation during the burning of his corpse, he may be given initiation during his śrād-
dha rite. The teacher takes a ball of rice in his hand and meditates on it as the form of the energizing Śakti, and by doing so, the soul of the dead person is possessed. This food is considered to be the portion of animal-like quality of the soul and is really the thing to be enjoyed. When both the bhogya and bhogya śakti become unified by the meditation of the acārya, it becomes fit to be offered to the supreme enjoyer, the Lord. Thus, leaving the animalistic portion behind, which is the essence of the bhogya, the bhogya śakti, along with the self, is offered to the supreme bhoktā, the Lord. In this way, the soul becomes identical with Him. It should be remembered that the final procedure is preceded by the homa sacrifice and other rituals.

In this chapter, the author raises a relevant question: whether for the knower of reality (tattva jñānin), rituals such as śraddhā and others are necessary or not. He answers saying that when, by the light of true knowledge, darkness has been totally removed from the enlightened one, there is no need of a final ritual like antyeṣṭi śrāddha, etc. But, for the people who had been closely associated with the departed one, the day of his unification with the Supreme is observed as a day of parva, the day which causes fullness of consciousness in him.

Chapter Twenty

The present section discusses the disciple’s obligations, known as śesavartana, the duties that should be carried out until the end of his life. These duties are of three kinds: obligatory (nitya), occasional (naimittika), and kāmya, those performed for the fulfillment of some desire.

The nitya procedure is described in the following way: One should get up early in the morning and call to mind one’s desired deity first. After completing his essential activities, like washing, etc., and cleansing himself, he should take his seat facing north. He then purifies his body, the place where he sits, and his mind. Then he performs nyāsa upon the appropriate places with
the mantra, followed by displaying an appropriate mudrā. Then he performs dhyāna in two ways: first, abiding in duality, and then in a mixed dual-nondual way. Next, mental worship of the deity is performed in the body, then in prāṇa, in the intellect, and finally in the void (vyoma). This is followed by japa, and finally the completed sequence of worship is offered to the deity. All this is to be performed every day, in every sandhya, for the purpose of achieving identification with the deity. Four sandhyas have been mentioned in Chapter Six. According to the author, through meditation during sandhya, endless absorption (anantatanmayi bhāva) in the Supreme comes about, which in turn gives birth to a lasting state.

The worshipper should worship his deity in the altar (sthan-dila). He should view it as a clear sky with the characteristics of consciousness, where all the deities are shining as reflected therein. Viewing bare open ground really signifies invocation (āvāhana). This practice ensures that the disciple identifies with the desired deity and the highest mantra.

Invocation of the all-pervading Lord is not possible; only desire (vāsanā) for the Lord is invoked and drawn within, since the great Lord can neither be invoked or withdrawn.

The person who is totally absorbed in the highest mantra in the way stated above becomes free from the stains of animal proclivities and is finally able to put an end to all bonds by the blow of bhakti. After that, whatever remains is the most agreeable object for the worshipper.

Then, the author describes the activities related to the parvas, which are performed occasionally by the disciple.

Chapter Twenty-One

This chapter presents the authority of āgamas. In the Tantrāloka, āgama has been defined as a well-known fact of old, as prasid-dhi. It also emphasizes the point that even agreement and contrariety (anvaya and vyatireka), which are the very life of inference,
also depend on prasiddhi. Similarly, perception looks for prasiddhi as its support; for without its help, which is thought to be of the nature of self-reflection (svātmavimarsātmika prasiddhi), it would not be possible to consider anything as acceptable or avoidable. Therefore, prasiddhi lies at the root of every worldly transaction. The great Lord, who is all-perfect, with the characteristic of I-consciousness, and who is omniscient, is the source of all prasiddhis. He, the Lord, is adorned with a multitude of prasiddhis with the form of enjoyment (bhoga) and release (apavarga).

The entire universe is of the nature of consciousness, which is nothing but reflective nature, and that again is, in essence, sound. The reflection (vimarsanam) of objects contained by the universe, and of the diverse relations of past deeds and their results, is known as holy texts (śāstra). All the śāstras are not really different from the nature of Parameśvara. The holy texts have a single aim; yet, because of the limiting condition of niyati, people are strongly attached to only a portion of them. Therefore, some follow the dual system and others are attached to the nondual. In the end, the author concludes that a particular āgama should be resorted to only after it has been shown to produce excellent results.

Chapter Twenty-Two

This last chapter explains the nature of Kulācara. It should be noted at the outset that this form of worship is not meant for everybody, but is only for those who are well advanced, and in whom the inclination for performing such rituals has grown strong; only because of this are they entitled to perform this worship of the divine according to this method.

When a person becomes free from determination (vikalpa) and is able to attain steadiness in the indeterminate state (nirvikalpa), only then is one entitled to worship according to kulakrama, for it is stated in the Tantrāloka that if, during the performance of this ritual, one thinks of the object of worship as different from
himself, he fails to attain either siddhi or mukti. One who has plunged into the secret of this ritual and follows its course is really endowed with the highest knowledge. Therefore, Jayaratha writes in his commentary on Tantraloka 29:102 that those great souls who are really free from vikalpas take up this course, as prescribed by the Kula system. Particularly, they follow the course only to see if their mind, in the presence of allurements, is truly steady in pure consciousness (samvidadvaita) or not. For this reason, they do not think it immoral to practice in the company of female partners (duti).

Kula ritual is performed in six different ways, namely: (1) externally, (2) in śakti, (3) in one’s own body, (4) in the unity of both male and female, (5) in the vital energy, and (6) in consciousness. The worshippers are of two kinds: those who desire enjoyment (siddhis) and those desirous of liberation (mukti). Those desirous of siddhis should perform kulayāga according to the methods listed as second, fourth, and fifth, while those who desire liberation should perform the sixth.

The author gives a short description of each of the methods in a cryptic way. In the past, the tradition was to be handed down orally, only to those qualified; therefore, many of the matters are not very clear to us. Therefore, we prefer to say little about this secret cult.

H. N. Chakravarty
Tantrasāra of Abhinavagupta
Chapter One

May my heart (ḥṛdaya) pulsate in the form of emission (visarga) embodying the nectar of supreme transcendence by the close union of the pair: Śiva and Śakti (yāmala). One of the pair is Vimalakāla, the mother who has taken within herself a new creation (Abhinava) in the form of light, and the other is the father, Pañcamukha Simhagupta, who is the embodiment of perfection and is intent on expressing himself in the fivefold activity.

Exposition: The above benedictory verse hints at a number of technical terms or concepts commonly used in the doctrine of Trika Śaivism. In this context, the word heart (ḥṛdaya) indicates universal bliss (jagadānanda), which unifies everything into an undivided singularity of consciousness. Its form is an ever-shining light, knowing neither rising nor setting. Restfulness is its very nature. The author aspires to attain and realize that heart of consciousness.

Another technical term found in this verse is yāmala, which is described as the highest equilibrium, [a union] of both Śiva and
Śakti. This is a union in which Śiva is neither Śiva nor Śakti, and Śakti is neither Śakti nor Śiva, but each is the combined union of both. This union is also known as coitus (saṃgata). In the creative process, [expanding from] this union, all the principles, known as tattvas, emerge. Throughout this process of creation, the nondual nature of the absolute equilibrium remains tranquil, like a waveless ocean. This process of creation is the result of a slight impulse of creativity, an upsurge in the form of a vibrating agitation, causing the unity to break. This absolute union (yāmala, saṃgata) remains in its pristine state, even in the process of creation. During that process of creation, 'It' first shows itself as two [Śiva and Śakti], expanding outward into three, and then many.

The word kula ordinarily means 'body,' but in this context it refers to the seventeenth kalā, the immortal phase of the moon. The word visarga is the 'emission of drops' emerging from perfect sexual union. The drops reflect the colors of [Śiva and Śakti]: one is white and the other red. It tends to move outside [into the manifested universe] and creates the bodies of all living beings. In the Tantric doctrine, visarga is stated to be hardhakalā, one-half of the sound 'ha.' The mother is none but the autonomous energy of Śiva, with whom she remains inseparably united. The nature of this autonomous energy, which is beyond all limitations, is 'reflective awareness' (vimarśa). This verse also indicates that Vimalakalā was the name of Abhinava’s mother. The father is the five-faced Śiva [with each face represented by one] of the five saktis: consciousness, bliss, will, knowledge, and action. They are the five outlets through which everything becomes manifest, or in the luminous imagery Abhinavagupta often employs, through which the entire universe shines. Each of Śiva’s ‘faces’ is ever-engaged in performing one of his five functions through these saktis. These five functions are: creation, maintenance, dissolution, veiling, and bestowing grace.

Offprint 11211
As everyone is not capable of delving deep into the long text of the *Tantrāloka*, this *Tantrasāra* is composed in simple language. Therefore, please listen to it.

By falling at the feet of the venerable sun-like Śambhu-nātha, whose rays have removed all limitations from the lotus heart of Abhinavagupta, please collect this for the purpose of worshipping Maheśa.

According to this system, knowledge is the cause of liberation (*mokṣa*), because it opposes or contradicts ignorance, which
is the cause of bondage. Ignorance is twofold. One abides in the intellect (buddhisté), and the other lies in the self (pauruṣa). The one which abides in the intellect is ignorance of the nature of reality (aniscayasvabhavam) and an erroneous conception of the Self as non-self (vitaritaniścaya). On the other hand, the ignorance lying in the self (pauruṣa) is of the nature of thought-constructs (vikalpa), characterized by a limited form of the light of consciousness. This type of ignorance is the root cause of worldly existence. This topic will be discussed in the section dealing with the nature of impurity (mala). The ignorance abiding in the self (pauruṣa) can be removed by means of initiation and other similar procedures. However, even initiation in the presence of the ignorance characterized by indeterminacy (anādhyavasāya) remains ineffective. This is because initiation is preceded by a determinate conviction as to what is to be accepted and what is to be rejected, and is followed by the purification of the principles (tattvas) and unification with Śiva. Thus, the attainment of that determinative knowledge steadily abiding in the plane of the intellect is the principal factor. Indeed, this practice uproots the ignorance abiding in the self (pauruṣa), because when consciousness in the form of vikalpa is practiced, it ultimately terminates in consciousness free from vikalpa.

The Self (ātmā) is the light of consciousness (prakāśa) free from the limitation of thought-constructs (vikalpa), and is the very nature of Śiva. Therefore, the attainment of the ‘right knowledge of a determinate nature’ (samāniniścayātmakam jñānam) regarding all objects in every respect is desirable. The attainment of this knowledge is preceded by study of the holy texts (śāstras). The holy texts are authoritative, as they are revealed by the highest Lord (Parameśvara). The subject matter as enunciated by other scriptures is accepted as distinct, not directly related to the totality of knowledge, and is proved by arguments not directly related to that subject matter. Therefore, the knowledge taught in other holy texts (āgamas) is said to grant liberation only up to a certain extent, but
not from all bondage. On the other hand, the holy texts revealed by the Lord Parameśvara bestow release from all sorts of bondage. The holy texts (taught by Paramesvara) come in a fivefold stream and are divided into groups of ten, eighteen, and sixty-four. The most perfect among them are the texts named Trika, the quintessence of which is the Mālinīvijaya tantra. The subject matter contained therein is difficult to gather and properly elucidate. Without the proper ascertainment of the essence of reality, this knowledge neither possesses the property of liberation nor is instrumental in granting it. It is only unblemished knowledge that possesses such a nature. The highest human end has its root in knowledge, which should be practiced in one's own being. It is for the attainment of this type of knowledge that I begin writing this text.

अज्ञानं किल बन्धहेतुरुदितः शास्त्रे मलं तत्सृवं पूर्णानकलोदये तदखिलं निर्मूलताृ गच्छति।
ध्वस्ताशेषमलात्मसंविदुदये मोक्षश्र्य तेनामुना शास्त्रेण प्रकटीकरोमि निखिलं यज्ञेयतत्त्वं भवेत्।।

The lack of right knowledge (ajñāna) is explained in the holy texts to be the cause of bondage. It is known as impurity (mala). At the rise of perfect knowledge it is uprooted in its entirety. Upon the emergence of Self-consciousness, at the time when all impurities are destroyed, release (mokṣa) is attained. For this reason, I shall, with the help of this text, reveal the real nature of that which is to be known.
In this world, ‘innate nature’ (svabhāva)⁴ is the highest aim to be attained. This innate nature belonging to all entities is of the nature of ‘light’ (prakāsa),⁵ as that which is not light cannot be proved to be this innate nature. Furthermore, that light is only one [literally translated: ‘it is not more than one’], for there is an absence of existence of any other innate nature in that light which is different from it. This is because of the non-existence of differentiation in that light. Time and space cannot bring or cause differentiation in it, for they possess that light as their innermost nature. Therefore, the light is indeed only one, and that light alone is consciousness. The nature of consciousness is to bring illumination [manifestation] to all objects. In this regard there is no difference of opinion among scholars.

This shining of that light is not dependent on anything outside of itself. The state of being illuminated by another light should certainly be called dependence, as the state of being illuminated
depends on others for its illumination. However, in the absence of any other light, there is only this single and ‘autonomous’ (svatantra) light. It is precisely because of this independence that this light is not limited by time, space, or form. Therefore, it is all pervasive, eternal, and it has characteristics of being omniform, and at the same time it is devoid of any definite or specific form. The freedom belonging to that light is its energy of bliss (ānanda), its relish of delight (camatkāra) is its energy of will, its illumination is its energy of consciousness, its cognizance is its energy of knowledge, and its association with all forms is its energy of activity. In this way, although associated with the above principal energies, this unlimited light of the nature of Śiva remains resting in its own bliss. Being of this nature, he, in the process of unfolding or manifesting, takes on a limited form because of his freedom. Therefore, he is designated as atomic (anu). Then, he manifests himself as autonomous so that he again shines as that unlimited light of the nature of Śiva. In this process, he manifests his own Self by the force of his own power of freedom either with or without ‘means’ (upāya). If he manifests himself with means, then the icchā, jñāna, and kriyāsaktis are used as the means. In this way, the means appear to be threefold and the [state of] absorption (samāveśa) is then divided into sāmbhava, sākta, and āṇava. In this text, the salient features of the fourfold means (upāya) are gradually going to be explained.

\[\begin{align*} 
\text{आत्मा प्रकाशवपर्ष शिवः स्वतन्त्रः} \\
\text{स्वातन्त्र्यभस्तो निः स्वरूपम्।} \\
\text{संचायं यत्पुनरपि प्रथयेत् पूर्ण} \\
\text{तच्च क्रमाक्रमवशादवा त्रिभेदेदात्।।॥५॥} \\
\end{align*}\]

The Self with the body of light is Śiva, [who is] free. He, by the delightful sport of his power of autonomy, veils his innate nature and opens up his perfect form again, either with sequence or without it, or by three distinct means.
Chapter Two

In this chapter we will exclusively deal with *anupāya*. When a person ‘keenly touched by energy’ (*saktipāta*) discerns by himself thus, after listening to the words of his teacher only once, then his permanently awakened absorption into the Lord has taken place without any means (*anupāya*). In this instance, reasoning alone (*tarka eva*) is taken to be a limb of *yoga*. Otherwise, how could discernment be possible? If this is the question, we reply: What can be accomplished by ‘means’ (*upāya*) regarding the supreme Lord who is self-manifest and one’s own self? This cannot be the attainment of ‘innate nature’(*svabhāva*), as innate nature is eternally present; it cannot be the attainment of the recognition (*jñapti*) of Parameśvara, as Parameśvara is self-illuminating; it cannot be the removal of the veils, as the existence of any veils [in that supreme reality] is impossible; it cannot be the penetration of one into the other, as the one who is enter-
ing and the one who is entered into are not different from each other. Then, what could the role of *upāya* be, as the existence of anything separate from that reality cannot be proved? Therefore, the entire universe is a unique consciousness alone, beyond the mutation of time and limitation of space. Furthermore, this consciousness is unaffected by the “accidental attributes” (*upādhi*); it is not restricted by shape and form; it cannot be conveyed by words; nor be described by the instruments of knowledge. It is the cause (*nimitta*) of the very nature of time, down to the instruments of valid knowledge, manifested by his free will. In essence, it is an autonomous, condensed bliss, which is “I”, myself (*aham*). In that innermost core of mine, the universe shines as a reflection. The absorption related to the supreme Lord, [attained by] one who discerns with firm conviction in this way, is not dependent on any means. This kind of person does not need to be restrained by disciplines, such as taking recourse to sacred syllables, rituals, meditation, and observance of spiritual practices.

The multitude of means (*upāya*) does not reveal Śiva. Could the thousand-rayed sun be illuminated by a jar? That person of broad vision, while discerning thus, enters immediately into self-manifest Śiva.

अथ तुत्तीयमाहिकम् ।
अथ शाम्भवोपायः ।

यदेऽद् प्रकाशरूपं शिवतत्त्वम् उत्तमम्, तत्र अखण्डमण्डले यदा प्रवेष्टुं न शक्रोति, तदा स्वात-न्यशक्तिमेव अधिकां पशयन् निर्विकल्पमेव भैरवसमावेशम् अनुभवति, अर्थं च अस्य उपदेशः - सर्वसिदं भावजातं बोधगणने प्रतिभिम्बात्रं प्रतिभिम्बिकलक्षणोपेतत्वात्, इदं हि प्रतिभिम्बस्य लक्षणं - यत् भेदेन
Chapter Three

One who is unable to enter the unbroken circle of light,\textsuperscript{12} already explained as the reality of Śiva, [who takes recourse to] viewing the power of autonomy (svātantrya)\textsuperscript{13} as extraneous to him, experiences the indeterminate (nirvikalpa) absorption belonging to Bhairava. What follows are the instructions leading to this type of absorption.

All these multitudes of beings (bhāvas) are merely reflections in the void of consciousness\textsuperscript{14} because they possess the characteristic marks of reflection. These are the characteristic marks of reflection. That which cannot shine separately, but shines when merged with others, is known as reflection; for example, the reflection of the shape or form of the face in a mirror, the reflection of a taste in saliva, the reflection of a smell in the nose, the
reflection of sexual touch in the organ of pleasure, the reflection of a sensation of sharp contact by a spear or lance in the inner organ of touch, or the reflection of an echo in the void. However, this taste is not the original, and being only the effect of that primary principle, it is not known to cure diseases, etc. In the same way, smell and touch are not considered original because in the absence of the principal subject (gunañah), the existence of smell and touch could not even be postulated, and more so because they do not set in motion any series of effects or results. On the other hand, we cannot say that these two are non-existent, as shaking of the limbs and emission of semen can be seen. Even a sound is not original because someone utters it and the approaching of its echo can be heard.

Thus, just as an echo, etc., appears shining as a reflection, similarly the universe is reflected in the light of the Lord. Now, the question can be raised: What is the ‘original image’ (bimba) of this reflection? The answer is that there is none. Does this mean that the reflection of the universe is without cause? Alas! Your query is then aimed at finding a cause. In that case, what would be the purpose of verbal reasoning? The cause will indeed be the Śakti belonging to the Lord, whose other name is ‘autonomy’ (svatantrya). This Śakti is the immanence of the Lord because She is the bearer of the reflection of the universe. This universe is permeated with consciousness, and this universe is the locus of the manifestation of that consciousness. That consciousness indeed is this universe in which it is reflected in the reverse order. Therefore, the Lord is designated as the bearer of the reflection. Furthermore, the Lord’s innate nature, which includes the totality of immanence, cannot be devoid of reflective awareness (āamarśa), because the one who is consciousness cannot be devoid of reflective awareness regarding his own Self. If, however, consciousness lacks self-awareness (awareness of its own innate nature), then it would condescend to the level of insentiency (jāda). Furthermore, self-reflective awareness is not created by convention, but is experienced as being inseparable from the innate nature of
consciousness, and impregnated with the ‘supreme sound’ (paranāda). This supreme sound reflects all the multitudes of energies belonging to the Lord, which determine this universe.

The Lord possesses three principal powers, namely, the supreme (anuttara), will (icchā), and act of unfolding (unmesa). These threefold cognitive reflections (parāmarśa) are “a,” “i,” “u.” Out of these three main powers, multitudes of power evolve. Ānanda “a” rests in anuttara “a,” īśana “i” rests in icchā, while īrmi “ū” rests in unmesa. This (īrmi) is the initial stage of the evolution of the energy of activity (kriyā sakti). The first group of cognitive reflections (parāmarśa), that is, “a,” “i,” and “u,” being essentially part of light, are identified with the sun. The second group of reflective cognitions, that is, “ā,” “ī,” and “ū,” being of the nature of repose and predominantly blissful by nature, are identified with the moon. Up to this point, even the slightest trace of activity has not entered (into the process of manifestation). When, however, in the power of will (icchā) and in ‘the power of will to lord over’ (īśana), activity enters, then they are called ‘the object of the power of will’ (īsyamāṇa) and ‘the subject of the power of will’ (īsyamāṇa). At that stage, activity (karman) divides
itself into two: the semivowel “r” when light dominates, and the semivowel “l” when it is at rest. This is because semivowels “r” and “l” have the nature of arresting the light. However, (at that stage of manifestation) ‘the object of the power of will’ (īsyamāṇa) is not discernable as an external object. If it were discernable it would be created like an external object would be. However, neither will (icchā) nor ‘the power to lord over’ (īśana) are clearly discernible. For that very reason, “r” and “l” are only semivowels and not consonants like “r” and “l”. Furthermore, this group of letters, “r,” “r̄,” “l” and “l̄,” are considered neuter because they bear shades of both consonants and vowels.

When the expansion of anuttara “a” or ānanda “ā” in the direction of icchā “i,” etc., takes place, then the two syllables “e” and “o” come into existence. Then again, when these two syllables, “e” and “o,” are closely united (saṁghaṭta) with anuttara “a” and ānanda “ā,” then the syllables “ai” and “au” are born. This indeed is the play of the energy of activity (kriyā śakti), which
shines in the manifestation of the four syllables, that is, “e,” “ai,” “o,” and “au.” Then, at the end of the development of the power of action (kriya šakti), just before entering anuttara, all that which has been created up to this point takes repose and abides in the bindu (am), which is light alone and the very essence of knowledge. At that very place where bindu rests in unsurpassed (anuttara), the “anuttara visarga” is born, which is “ah.” Thus, the aggregate of sixteen letters, which are seeds (bijas), are said to be the very nature of all reflective awarenesses (parāmarśas). The recipients (yonis), which are consonants, are born from that vi+sarga. From anuttara emerges the “ka” group of letters; from ‘will without an object’ (icchā) the “ca” group of letters; from will with an object the “ṭa” and “ṭa” groups of letters; and from unmesa the “pa” group of letters is born. It is because of being united with five šaktis that the five groups of letters are produced. It is from this threefold division of the will (icchā) that the semivowels “ya,” “ra,” and “la” are born, while the semivowel “va” is born from unmesa.

The letters “śa,” “ṣa,” and “sa” are created from the threefold division of will (icchā). From visarga, “ha” is born, and the letter “kṣa” arises from the union of two consonants: “ha” and “sa.” Thus, the Lord who is supreme (anuttara) becomes the ‘Lord of the group of letters’ (Kulesvara). It is this single kauliki visarga šakti of the Lord, which as the flow of vibrating impulse in the form of reflective cognition (parāmarśa) such as groups of letters, etc., extends from ānanda to external manifestation and assumes the form of the external principles (tattvas). Visarga is threefold, that is, ānava, which is the restful state of citta; sākta, characterized by the awakening of citta; and sāmvabhā, which is the dissolution of citta.
Thus, **visarga** is the power belonging to the Lord capable of creating the universe.\(^{25}\) When that reality is cognized as integrated reflective consciousness, then the Lord alone shines. On the other hand, if that reality is cognized as being divided into consonants and vowels, then it is known as the ‘possessor of power’ (**śaktimān**) and **śakti** herself. When that reality is cognized as eightfold **parāmarṣa** along with **cakreśvara** (the letter **ksa**), then it is divided into nine groups. Furthermore, if one cognizes that same reality placing the emphasis on each and every individual **parāmarṣa**, then it is divided into fifty. Finally, when that reality is cognized as existing with possible subtle divisions, then the number becomes eighty-one.

In reality, reflective cognitions (**parāmarṣas**) are only six.\(^{26}\) However, on account of expansion and contraction they become twelve and thus nourish the fullness of the Lord, as the possessor of all the **śaktis**. All these **śaktis** of the Lord, being of the nature of reflecting cognitions, are known as **Kālikās**,\(^{27}\) divine goddesses. These pure reflective cognitions are energies by nature, which on the level of pure knowledge (**śuddhavidyā**) appear as **vidyā** (**mantra**) and **vidyeśvara** (**mantresvara**), as supreme and nonsupreme
because of the limitation which was created by the slight emergence of māyā. However, they appear divided into distinctive groups and function as letters belonging to māyā.

When these syllables finally descend through the stages of paśyanti, madhyamā, and vaikhāri and assume the nature of external categories, then they take on the role of worldly transactions. Although on this level they are syllables belonging to māyā and are seen as bodies (that is, devoid of life), when by means of the aforesaid ingenuity they are enlivened by pure reflective cognitions, which symbolize their very life, then they become invigorated. If they become invigorated, then they are capable of giving liberation and/or enjoyment. When one conceives oneself as the single resort of all possible reflective cognitions in which the entire multitudes of principles (tattvas), beings, and regions are reflected, one attains liberation while living through the absorption born of sāmbhu, which is free from determinate knowledge. For attaining this type of absorption, as in the case of anupāya, there is no need whatsoever for adopting painful procedures such as the use of mantras, and other such practices.

The entire universe is shining on the clear inner core of the Self. The multifarious forms shine on the surface of the mirror, but the mirror is not aware of them. On the other hand, supreme consciousness, by means of continuous flow of its own delight of self-consciousness, reflects the universe.
Chapter Four

When, for the purpose of attaining one’s own innate nature (svabhāva), thought constructs\(^\text{32}\) are gradually purified,\(^\text{33}\) as described in the previous chapter, the course of meditation (bhāvanā), preceded by right reasoning, study of appropriate āgama texts, and instruction by a teacher, becomes essential. It is because of the power of thought constructs (vikalpa) that living beings wrongly conceive of themselves\(^\text{34}\) as bound. A firm conviction (abhimāna) regarding one’s own nature becomes the cause of freedom from saṁsāra. When this new vikalpa arises,\(^\text{35}\) it neutralizes those vikalpas which are the cause of bondage. This new vikalpa becomes the cause of ascent (abhyudaya), enabling one to attain his or her own innate nature. This is as follows: The supreme reality is unlimited by nature and consists of an undivided singularity of consciousness. It transcends all the principles of limited nature which terminate in Śiva. This renders stability to all and is the vitality of the universe. Through it the universe ‘throbs’ with life, and that is “I” (aham). Therefore, I am both transcendent
and immanent. This kind of conviction, however, does not arise in those blinded by māyā, because they lack right reasoning (sattarka), etc. Vaiṣṇavas and others are restricted to their own scriptures by the principle of attachment (rāga). For this very reason, they show no interest in studying superior āgamas in spite of their being available. In this way, they show jealousy in regard to right reasoning, right scriptures (āgama), and the correct instruction of a teacher. As it is said in the Paramesvara Āgama:

All the Vaiṣṇavas, etc., are restricted by their attachment to limited knowledge. They fail to understand the nature of the supreme reality only because they are devoid of knowledge emerging from omniscience.

Therefore, only those keenly touched by the energy of Śiva,
after following the path of right āgama, etc., purify their vikalpas and enter the supreme reality.\footnote{36} Here a question can be asked: If this is so, shouldn’t the supreme reality also be a form of determinate knowledge (vikalpa)? The answer to this question is, “certainly not,” because determinate knowledge fulfills its purpose simply by removing the impressions of duality.

The supreme reality is everywhere; it is omniform and self-manifesting. The forms of determinate knowledge are not capable of either lending any support to it or refuting it. Right reasoning (sattarka) spontaneously arises in a person keenly touched by śakti. It is said that this kind of person is initiated by the Goddesses.

In the case of others, the form of right reasoning arises by the study of scriptures, and so forth. This topic will be discussed at length in the section entitled Śaktipātaprakāśana. However, at this point it will suffice to say that the role of the teacher is to select an appropriate āgama text for a disciple to study. The role of āgama, on the other hand, is to give rise to the proper type of vikalpa (śuddha-vikalpa), which is instrumental in generating the series of homogeneous thoughts free from doubt. This series of homogeneous determinate thoughts is called right reasoning (sattarka), and this right reasoning is called meditation (bhāvanā). Through bhāvanā\footnote{37} past objects \{objects that have gone to rest in the past\} that were indistinct, are now made as if present by rendering them distinct. In this context we can say that no other direct means but reasoning, which is the light of pure knowledge, can serve as the limb of yoga. For example, tapas, etc., belonging to the niyama group, ahimsa, etc., belonging to the yama group,\footnote{38} various types of prānāyāma, etc., all are finally based in objective existence. Therefore, what could be their role in regard to consciousness? Even pratyāhārā\footnote{39} only renders excellence on the level of senses, that is, the instruments of knowledge and action. In the same way, dhāranā, dhyāna, and samādhi, if practiced gradually and in this particular order, could grant to the meditator the identification with the object of his meditation. However, meditation or practice on the supreme reality, which is identical
with Śiva and is one's own innate nature, is not at all possible. The practice of one who is established in consciousness is the process of steadily establishing prāṇa, intellect, and body in it. This is not unlike carrying a burden, studying the real meaning of sāstras, or practicing dance. In the case of consciousness, however, nothing can be added or taken away from it.⁴⁰ Therefore, how can practice (in regard to consciousness) be possible?

Now the question arises: “If this is so, then what can be accomplished by right reasoning?” We have already answered this question by saying that the role of right reasoning is only to remove the impressions of duality and nothing else whatsoever. As everything is of the nature of consciousness, the main purpose of even ordinary practice is to create the desired form in the body, prāṇa, etc., and put the undesired form in a subordinated place. However, it has already been explained that nothing can be taken away from the supreme reality. Even the impression of duality is not something different from consciousness. It is merely ignorance of one’s own essential nature. Therefore, it was said that duality is removed by pure determinate thought (śuddha-vikalpa). The supreme essential nature has an innermost nature (svabhāva) that is self-shining, which assumes the state of ignorance through its
own freedom. Then gradually, by forsaking it, it first becomes intent on blossoming, then it begins to blossom, and finally it becomes fully blossomed. Thus, by manifesting [literally ‘shining’], following this sequential order, it manifests itself in its fullness. This shining is the very nature of the Lord, and for that reason the limbs of yoga cannot be the direct means. However, reasoning (tarka) is of great importance here, and right reasoning (sattarka) alone is the direct means. This right reasoning is pure cognition (śuddha-vikalpa), which gets purified through different means, such as through oblation (yāga), offering of food into the fire (homa), repetition of mantra (japa), religious observances (vrata), yoga, etc.

Yāga is offering of all entities to the Lord for the purpose of attaining firm conviction in the form of the determinate knowledge: “All entities are firmly established in the Lord and there is nothing separate from him.” For those who are spontaneously enjoyers of penetration into consciousness, it is easy to make this offering (yāga) to the Lord because it is pleasing to the heart. It is
with this purpose in mind that offerings such as beautiful flowers, sandal paste, etc., are prescribed to be offered externally. Offerings into consecrated fire (homa) is dissolution of all entities into the fire of consciousness of the Lord, who takes delight in consuming all and making them remain as the flame of fire alone. Homa is for the purpose of attaining this steady determinate conviction: "All entities are made of the light." Repetition of a mantra (japa) is for the purpose of enlivening reflective cognitions, but without being dependent on them existing as knowables either externally or internally, and appearing as if they are distinct from the highest reality. This kind of reflective cognition of the highest reality, which is not different from one's own Self, is called japa:

Religious observance (vrata) is the perception with firm conviction that the body, a jar, etc., are in essence identical with the Lord. This is for the purpose of attaining the supreme Self consciousness (abhimāna) of the Lord, which is not to be attained by any other means. As it is said in the Śrīnandīśikhā, "The highest vow (vrata) is the harmony of all." That supreme reality, which is independent from all forms of thought constructs, shines forth through various forms of determinate knowledge which possesses elements of pure knowledge (śuddhāvidyā). Yoga, which is a particular type of determinate knowledge (vikalpa), and whose nature is the unification with one's own innate nature, exists for the purpose of establishing one firmly in that ever-shining light.
The essential nature of the great Lord is the ‘fullness of his consciousness’ (pūrṇasamvītsvabhava). This fullness of consciousness is his Śakti,¹ which is known as body (kula), capacity (śāmarthya), wave (ūrmi), heart (hrdaya), essence (sāra), vibration (spanda), glory of power (vibhūti), the three-formed goddess (trīśikā), the cause of kalana (kāli), one who minimizes (karṣiṇī), dreadful (caṇḍi), speech (vāṇi), enjoyment (bhoga), knowledge (dṛk), and the superintending deity of lunar phases (nityā). This Śakti is expressed by these and other appellations based on various grammatical derivations, which are technical terms used in the āgamas. Let this Śakti abide in any of these forms in the heart of a meditator. If this Śakti is viewed collectively, as consisting of the totality of all śaktis, the fullness of consciousness becomes manifest. The Lord possesses innumerable dynamic energies (śaktis). What more can we say? The entire universe is his śakti. Therefore, it is impossible to enumerate all of them in this instruction. However, the whole universe can be summed up under three main śaktis. The supreme energy (Śrīparāśakti) of the Lord is that śakti by means of which this universe, beginning with Śiva and ending with earth principle (tattva), is born, seen, and manifested by the Lord in indeterminate consciousness. Śrīparāparāśakti of the Lord is that śakti by means of which he projects the universe just like the reflection of an elephant, etc., in a mirror: as different-cum-nondifferent. The glorious Āparāśakti is that śakti by means of which he manifests this differentiated universe, in which all these objects appear as different from one another.
That sakti, by means of which the triad of saktis are born, that is, embraced (withdrawn) internally into the Lord through the process of unification (anusandhāna), is the glorious Parāśakti. That sakti (although remaining) Śrīparā is now called Śrīmātrasadbhāva, Kālakarṣiṇī, etc. Each of those four saktis, because of their freedom, shines in threefold manner; that is, creation, maintenance, and dissolution. In this way, the number increases to twelve. This takes place in the following way:

1. First, consciousness only shapes (kalayati) entities (bhāva) within.
2. Then it projects (kalayati) them externally as distinct forms.
3. Then consciousness accepts external objects as something pleasant and desirable, and then it throws (kalayati) them internally with the desire to dissolve them within.
4. Next it creates doubt regarding various obstacles in the process of dissolution, after which it dissolves those obsta-
cles as well.

5. After this, the portion of entity shining as doubt, which is going to be dissolved, is assimilated (*kalayati*) within the self through the process of withdrawal.

6. Then it creates (*kalayati*) the agent of withdrawal and realizes it as being his own Self.

7. In the process of creating (*kalayati*) the agent of withdrawal, it creates some entities as existing in the form of impressions (*vāsanās*) and some others as existing in the form of consciousness alone.

8. Then it creates the wheel of instruments (of knowledge and action), preceded by the process of the activity of manifesting its own nature.

9. Next it shapes (*kalayati*) the lords of the instruments.

10. Then it creates (*kalayati*) the limited subject belonging to the level of *māyā*.

11. After this it creates (*kalayati*) the knowing subject, who is intent on abandoning limitations and accepting the blissful state of consciousness.

12. Next it manifests (*kalayati*) the fully bloomed form of his own Self.

Thus, the ‘twelve divine Goddesses of consciousness’ (*dvādaśa Bhagavatyah*) manifest themselves, either to all subjects or only one, simultaneously or sequentially, either in two or three. They move in the manner of a circle like a wheel, and also shine externally in the form of months, and other minute divisions of time, the signs of zodiac, and finally in the form of pot, cloth, etc. In this way, they nourish the autonomy of the ‘Lord of the Wheel’ (*Cakreśvara*) and are expressed by the word Śrī Kālī.

The different meanings of the word *kalana* are: moving, throwing [projecting], knowledge, enumeration, causing all the objects to become objects of enjoyment, sounding, and withdrawing [assimilating] the objects into oneself. As it has been stated by the teacher Śrī Bhūtirāja: “She is known as Kālī on account of projecting, knowing, and enumerating.” The meaning of Kālī can
be seen in detail in various places of my *Parātrīśikā Vivaraṇa* and the monograms of my hymns. It is the tradition of my teachers that esoteric secrets should not be disclosed in one place, nor is it proper to keep them totally hidden.

All that has been stated about *yāga*, *homa*, and so on, should be understood to be only for Maheśvara. All perceive those very things that are to be avoided as those that are to be accepted, and also perceive everything from Viṣṇu to Śiva as Paramaśiva. This
kind of view is wrong and it should be rejected by yogins following the path of the Absolute (anuttarayogins). For this very purpose, Vidyādhipati has made great effort in his monograms entitled “AnubhāvaStotra.”

Thus, in each of these five, beginning with yāga and ending with yoga, there are different levels of steadiness to be attained. One should act in such a way that one may attain a steady conviction in them. This kind of yogin should not think, “This food is sanctioned and this food is prohibited, or this is pure and this is impure,” and in this way cause suffering to his own self. Purity, impurity, etc., are not invariable properties belonging to the object, but in essence, products of the imagination. Thus, it is stated in the Śrīpūrva: “Purity is not the essential attribute of an object in the same way as the property of being blue, etc., is not the essential nature of an object, for it has been stated to be impure on other occasions.” In (the case of) an offering of gifts to one who has been initiated, if it is argued that because of directive statement (codana), this offering of gifts is impure with reference to that (directive statement), then it is similar to some other directive statement (codanāntara) which may contradict the former, but such a contradictory directive statement is unreal because of [this] incongruity—if it is so argued, then we say, “no,” that is not right. The directive statement uttered by Lord Śiva himself is sufficiently forceful to annul other directive precepts. It is well-supported by logical reasoning, and also [well-established] in numberless āgamas like the Sarvajñānottara and others. We shall speak of it later in the sequel. Therefore, the rule which is enjoined, in the scriptures, as the precept to be followed and the thing that is to be prohibited, beginning from the Vedas down to the Tantras of the Lord as understood by the Siddhāntins, such as Kulocchusma and others, serves no purpose in this context; therefore the truth of the matter is established. In the Śrīpūrva and other texts it has been so stated. One should seek a detailed account of it in the Tantrāloka and other texts.

Bound souls possess a firm conviction of the follow-
ing nature: “I am dull, I am much-enticed by the bonds of past deeds, I am impure, I am led by others.” Upon perfect attainment of a firm conviction contrary and distinct from the above, the same bound soul immediately becomes the Lord (pati) with the immanent form of pure consciousness.

The perfect yogin should always be mindful that a firm conviction of the aforesaid nature should be attained. He should not endanger himself with doubts [arising from] notions lacking the true nature of things, or by the unsound precepts of dullards.

अथ पञ्चमम् आहिकम्।
अथाणवोपायाः:

तत्र यदा विकल्पः स्वयमेव संस्कारस् आत्मनि उपायान्तरनिर्पेक्षत्तथेव कर्तुः प्रभवति, तदा असौ पाशवव्यापरातः प्रच्युतः सुख्ववर्धणुप्रहेण परमेश्वरकतिरुपताम् आपचु उपायत्तत्या अवलम्ब्यमानः: शातं ज्ञानम् आविर्भाव्यति। तदेतत्त्थ निर्णीतम् अनन्तर एव आहिके। यदा तु उपायान्तरम् असौ स्वसंस्कारस्त्र विकल्पोपेक्ष्टेत, तदा बुद्धिप्राणेदेहघटादिकान् परिमितरूपानू उपायलेन गृह्यन् अपूर्तवन् प्राप्त आणवं ज्ञानम् आविर्भाव्यति, तत्र बुद्धि: ध्यानात्मिका, प्राणः स्थुलः सूक्ष्मश्च, आधु उच्चारणात्मा, उच्चारणं च नाम पञ्च प्राणाद्य वृत्तयः, सूक्ष्मस्तु वर्णशब्दवाच्यो वक्ष्यते, देहः संविवेशविशेषात्मा करणशब्दवाच्यः, घटादयो बाह्या: कुम्भस्थतिणिदलिङ्गपुजायुपायत्या कीर्तिविष्यमाणः। तत्र ध्यानं तावत् इह उचितम् उपदेक्ष्यामः, यत् एतु स्वप्रकाशं सर्वतत्त्वान्त्त्वृत्तिः परं तत्त्वम् उतं, तदेव निजहदयबोधे ध्यात्वा, तत्र प्रमातुप्रमाणप्रमेयरूपस्य वह्यकर्मसोमत्रित्यस्य संघं ध्यायेत् यावत् असौ महाभैशर्वानि: ध्यानवातसमिद्धाकारं: संपद्यते, तत्स्य प्राप्तन्त्यान्त्यमादाश्रितेऽरुपस्य निःशृतस्य बाह्ये प्राहात्मनि विशिष्टां चिन्तित्येत्, तेन च विश्रान्तेन प्रथमं तदाहं सोमरूपस्य मुझ्क्रमे भूपूर्वितं, तत्स्य अर्करूपतया स्थित्या
Chapter Five

When a discursive thought (vikalpa) is capable of purifying itself in itself without depending on other means, it loses the functionality which is commonly associated with bonded beings (pašu). Then, by the grace of pure knowledge (śuddhavidyā), it (vikalpa) becomes transformed into the energy of the great Lord, and after taking recourse to it as the ‘means’ (upāya), it becomes capable of manifesting the knowledge belonging to śakti (śākta). This process was explained in the previous chapter.

When, for the purification of discursive thought (vikalpa), one needs to rely on the ‘means’ (upāya), then he or she can take recourse in the intellect (buddhi), prāṇa, body, jar, and other external objects of a limited nature. By doing this, one descends to the level of an atom (anu) and causes the ‘knowledge of limited nature’ (āṇava) to manifest in his soul. On that level the buddhi possesses a meditative nature, and prāṇa is of two kinds: gross and subtle. The former is of the nature of moving upward
This moving upward possesses five modalities: prāṇa, apāna, samāna, udāna, and vyāna. The subtle form of prāṇa is denoted by the syllabic sound (varṇa), which will be explained later. The body, possessing a specific type of arrangement, is denoted by the word karāṇa. Jars and so forth are external objects, which will be described as the means for the purpose of worshipping the altar and the phallic form (liṅga).

Among all of these means, it is appropriate to give instruction regarding meditation first. It has already been pointed out that the self-shining supreme reality exists externally in all the principles (tattvas). Having meditated on that supreme reality in the heart of one’s own consciousness, one should then meditate on the close union of the three, which are fire, the sun, and the moon. In this context, fire stands for the knowing subject, the sun for the instrument of knowledge, and the moon for the knowable objects. One should meditate in this way as long as Bhairava’s fire is not manifested by the fanning of the air in the form of meditation. This fire is to be conceived as being encompassed by the aforesaid twelve flames of energy, assuming the form of the “wheel,” out of which these energies emerge through one of the outlets, such as the eyes, and take their repose on the objective level. While it is resting [on the objective level], one should first conceive of it as being externally replenished by the moon in the order of creation. Then, it should be conceived of as being made manifest by the sun in the order of maintenance. Further, it should be conceived as being made to dissolve by the all-encompassing fire of withdrawal. Finally, it should be conceived of as being merged into transcendence in order to become one with it. In this way, the “wheel” attains fullness with no difference from objective existence. Then, one should meditate by means of that “wheel” on the residual traces that remain from the entities, and should dissolve them in a similar fashion. The person who persists with this practice of meditation attains the firm conviction that the series of creation, maintenance, and dissolution are in essence nothing but his own consciousness, which in reality is freedom (svātantrya),
shining as creation belonging to one’s own innate consciousness. In this way, one realizes the state of Bhairava without delay. However, it is only through practice that one attains all sorts of desired goals.

One should meditate in the blissful and luminous abode of one’s heart as the self-manifest, integral unity of the Self consisting of three, that is, knower, knowledge, and object of knowledge, having brought them into the core of his heart.

One should meditate on the Lord, the all-pervading One, the Lord of the “wheel” presiding over those twelve powers of its rays, who is emerging outwardly through the outlets (voids, vyoma), and is the agent of creation, and so on.

The yogin should meditate on the totality of entities, both external and internal, which have been dissolved into the Self and are going to take repose (viśrānti) therein. Thus, the light of the Self shines forth.
Now, the topic related to the ‘upward movement’ (uccāraṇa) of the vital energy (prāṇa):

One desirous of moving his vital energy upward (uccāra) should first make it rest (viśrānti) in the heart,⁵⁷ the void, and then through the rising of prāṇa should have it rest in external objects. Prāṇa should rise there while being replenished by the moon of apāna, by means of which one experiences one’s all-inclusive nature and becomes indifferent to everything distinct from the Self. With the rise of samāna, balanced energy, one experiences the state of unification of all objects, which then rest in a state of repose. Then, with the rise of the fire of udāna, the limit-
ing distinction between subjectivity and objectivity is dissolved. With this consuming fire, which devours objects, knower, and knowledge, and with the subsiding and rising of vyāna, the highest knower, free from limitation, becomes manifest. Thus, it is explained that all the ‘stages of rest’ (viśrānti) beginning with void (śūnya) and ending with vyāna, are all different stages of bliss. They are as follows: nijānanda,58 nirānanda,59 parānanda,60 brahmānanda,61 mahānanda,62 and cidānanda.63 Universal bliss (jagadānanda) is the one blissful state, which unifies all the other six states mentioned above. This universal bliss is free from rising and setting, and is repose in one’s own Self. One should take rest, either in two [different] ways or in every respect, on one of the five prāṇas in any of the stages of uccāraṇa. By doing this, one is able to attain the reality of the ‘truth of repose’ (viśrānottattvam), which is different from body, prāṇa, and so on. This is indeed the secret of pronouncing the seed mantras of creation “sa” and dissolution “ha.” By continued unification of these two syllables one should purify discursive thoughts (vikalpa).

The above-mentioned ‘stages of rest’ have five stages, each of which depends on the comparative proficiency of the practitioner in absorption. However, if one is well practiced in the above means, then the ‘bliss comes in the beginning’ (pragānanda)64 because of the glimpse of the fullness of the Absolute. As a result of this, an ‘upsurge’ (udbhava) takes place for a moment as one gains the firm conviction that he is free from the body. After this, ‘shaking’ (kampa) follows because the conviction that the Self is identical to the body has been loosened by the overpowering nature of one’s ‘potentiality’ (bala). This is followed by the ‘void of sleep’ (nidrā) as the tendency toward externality disappears. In this way, the notion of the self dissolves in the nonself, and the notion of the nonself dissolves in the Self because the Self is of the nature of all. Then the yogin experiences ‘great expansion’ (mahāvyāpti), having ‘firmly rooted himself in the truth’ (satyapada), upon which a ‘whirl’ (ghūrṇi) takes place. All of these are the stages of the states of consciousness, which begin with the ‘waking state’ (jāgrat),65
and end with the state 'beyond the fourth' (turyātīta).

These stages become manifest when a yogini enters the triangle, i.e., the 'bulb' (kanda), the heart, and the palate cakras, and the higher 'coiled state' of sakti (ūrdhvakoṇḍalini). That state, where the 'moving upward' (uccāra) of the vital energy has its repose (viśrāntī), where the entity of knowables has dissolved into a 'transcendent vibration' (paramspandam), where knowables appear in a budding state, and where they where they have fully blossomed, [that state] is known as threefold liṅga. The nature of this threefold liṅga will be described when the occasion for that arises. The highest liṅga according to this system is called 'Heart of Yogini' (Yoginīhṛdaya). Of the above, the principal one is characterized by vibration. When this vibration expresses itself in the form of contraction and expansion with the nature of the 'unity of the two' (yāmala), it attains repose with the form of the 'subtle emission' (visargakalā). Here, I should stop revealing esoteric secrets. The entrance into it (samāvesa), however, remains unrevealed.

In the beginning, one remains steadily established in one's own innate consciousness; then by 'repose in the object' (prameye viśrāmya), one fills the knowable. Then he quickly dissolves the distinctions of subjectivity and objectivity, and takes rest.

Through expansion one experiences repose [(viśrāntī)] on different levels. These levels are six, along with the void (śūnya), and as such they serve as the means. Waking and other states remain merged in this fivefold prāṇa, beginning with prāṇa and ending with vyāna.

One well established in the above is able to ascend to (or become established in) the abode of the creation and dissolution of 'self-awareness' (vimarsa).
Now on the topic of ‘syllabic sound’ (*varga*), which is of the nature of subtle vital energy:

In that ‘upward movement’ (*uccara*) of the vital energy, there is a sound (*dhvani*), which is continuously sounding as if it is imitating the unmanifest. This sound is called ‘syllabic sound’ (*varga*). The most important characteristics of this syllable are the seed mantras of creation “sa” and dissolution “ha.” One can attain supreme consciousness by the practice of these mantras. For example, when letters beginning with “ka” and ending with “ma,” either with or without vowels, are merged into the core of the vital energy or simply brought to memory, then one experiences a balanced state of vibration of consciousness. This
is because the ‘word,’ that is, *māṇtra*, is free from conventional relations (*samaya*) and therefore is full in every respect. Even the words which depend on convention are also capable of conveying their respective meanings according to the imagination of one’s mind. After one has experienced supreme consciousness [in this way] he should bring together the heart, the throat, the lips, and the two ‘ends of the twelve’ (*dvādasānta*). Then, one should unify all of them in the ‘core of consciousness’ (*hṛdayam*). This is the esoteric secret of this syllable (*varna*). Some explain that from the ‘reflective consciousness’ vibrating in the ‘core of the heart’ emerge white- and yellow-colored syllables. It is by this meditation that a *yogīn* is able to realize consciousness.

By the vibrating consciousness in absence of any object to be denoted, and by restraining the movement of both moon (*indu*, that is, *apāna*) and sun (*arka*, that is, *prāṇa*), a person, because of entering into the realm of consciousness in a balanced way, becomes fully perfect in regard to *cit, bija*, and *piṇḍamantras*.

This is the brief summary in verse of the topics discussed in this section of Chapter Five. Here ends the elucidation of the way of the ‘syllabic sound’ (*varna*). *Karana* will be explained in the *mudrā* section.

To some, discursive thought (*vikalpa*) attains fullness without resorting to any means, and to some it is purified by taking recourse to means. The expediency in this system is manifold. It is in the intellect (*buddhi*), the vital energy (*prāṇa*) in the body, and in external objects as well. They have been explained as limited, but at the attainment of the result, how can there be any distinction?

अथ षष्ठमाहिकम् ।
अथ बाह्यविधि: ।
Chapter Six

External Practice

This external practice is denoted by the term ‘formation of the place’ (asthanaprakalpana). According to this system, the location (sthāna) is threefold, i.e., vital air (prāṇa), the body, and external objects. The procedure (vidhi) with regard to vital air (prāṇa) is as follows: The entire sixfold path, which will be elaborated later, is conceived as abiding in the vital air. Time (kāla) is the sequential and non-sequential unfoldment of ‘mutative activity’ (kalana). However, it should be understood that time also exists within the Lord. The manifestation of time is caused by that sakti belonging to God called Kālī. On the other hand, the mani-
festation of both sequence and non-sequence, which brings about external differentiation, is the modality of vital air (prāṇavṛtti). It is indeed consciousness alone which assumes this nature by isolating itself from the knowable.\textsuperscript{75} As a result, consciousness assumes the form of void (nabha), which because of the association with limitation assumes the nature of ‘knowable object’ (vedyatām). Then consciousness, being intent on accepting the objects of knowledge because of its freedom, is as if it were falling from its original state and becoming predominantly of the nature of the ‘power of activity’ (kriyā śakti).\textsuperscript{76} Then the form of vital activity, which is the very life of living beings, fills the body with five forms of prāṇa. In this way it shines as a living being.

The ‘path of time’ (kālādvā) shines in the early portion of kriyāśakti, while the ‘path of space,’ characterized by a diversity of forms, shines in the later portion of kriyāśakti. The states of varṇa, mantra, and pada abide in the path of time because they are the supreme, subtle, and gross forms respectively. The state of the path of space (deśādhva) that is ‘principles’ (tattvas), the ‘worlds’ (bhuvanas), and ‘subtle elements of the universe’ (kalā) will be explained when the occasion for that arises.

Although the vital air remains interwoven inside and outside of the body, prāṇa moves from the heart by the perceptible effort of the knowable objects; (that is, taking prāṇa as the knowable object). The three śaktis: ‘belonging to the Lord’ (prabhu śakti), ‘one’s own śakti’ (ātmā śakti), and ‘effort’ (yatna) are the causes of the movement of prāṇa. This is accomplished through their relative dominance and subordination.\textsuperscript{77}

The length of the breath, both the inhalation and exhalation of all living beings, from Brahmā to an insect, is thirty-six digits (aṅgulas) if measured by (the length of) their own fingers.\textsuperscript{78} This is because all living beings have the strength, effort, and body befitting them. The entirety of time, that is, the lunar days, months, years, and number of years, is contained in the movement of the vital air. One minute (cašaka) is made up of one and one-fifth dig-
its (aṅgula). Following this line of measurement, one hour (gaṭṭikā) arises. Therefore, counting the inhalation and exhalation of the breath, the total becomes seventy-two digits.

अथ तिथयुदयः। सपादमक्खलद्वयं तुति: उच्यते, तासु चतस्रसु प्रहस:, तुत्वय तुत्वय तत्र संध्या, एवं निर्गमे दिनं, प्रवेशो रात्रि:, इति तिथयुदयः।

Next, the rising of the lunar day (tithi) will be described. One tuṭi consists of two and a quarter digits. Four tuṭis make three hours (prahara). The duration of both dawn and twilight is half of a tuṭi each. Thus the inhalation and exhalation of one breath is known as the day and night. This is the way of the arising of the lunar day.

अथ मासोदयः। तत्र दिनं कृष्णपक्षः, रात्रि: शुक्लः, तत्र पूर्व तुत्वय अन्तं च तुत्वय विश्रान्ति: अकालकलिता:, मध्यस्तु पच्चदश तुत्य एव तिथयः, तत्र प्रकाशो विश्रान्तिश्रय इति एत एव दिननिषो। तत्र वेदवयताप्रकाशो दिनं, वेदस्य विचारयितिलियो रात्रि:, ते च प्रकाशविश्रान्ती चिराचिरवैचित्यात् अनन्तभेदे, तत्सम्ये तु विषुवत्। तत्र कृष्णपक्षे प्राणार्केः अपानचन्द्र आन्यायिकाम् एकामेकां कलाम् अर्प्यति, यावत् पच्चदश्यं तुती द्रादशान्तसमापि क्षीणपृथ्विभूतकालप्रसरं चन्द्रमा: प्राणार्क एव लीयते। तदन्तरं यत् तुत्वय स पक्षसन्धिः। तस्त्य च तुत्वयस्य प्राच्यम् अर्थम् आमावस्यं, द्वितीयं प्रातिपदं। तत्र प्रातिपदे तस्मिन् भागे स आमावस्यो भागो यदा कासप्रत्यत्तवधानार्य दकृतात् तिथिचक्षेतात् विशति तदा तत्र ग्रहणम्, तत्र च वेदपुस्तसमस्सहभूतो मायाप्रमातृराहु: स्वभावत्या विलापनाशक्त् केवलम् आचादनमात्रसमर्थः सूर्यगतं चान्त्रम् अमृतं पिबति इति। प्रमातृप्रमाणप्रमेयत्रितियाविभागकारित्वात् स पुण्यः कालः पारलौकिकफलप्रदः। तत् प्रविशति प्राणेचिदकर्म: एकैतः कलया अपानचन्द्रम् आपूर्वयति, यावत् पच्चदशी तुति: पूर्णमा, तदन्तरं पक्षसन्धिः ग्रहणं च इति प्राग्वत्, एतत् तु ऐहिकफलप्रदम्, इति मासोदयः।

Now the rising of the month will be explained. Here, the day is the dark fortnight and the night is the bright fortnight.⁷⁹ The first half and the last half of the tuṭi is considered as ‘rest’ (viśrānti)⁸⁰
because it is beyond the influence of time. However, the intermediate fifteen _tutis_ make up one fortnight. There, in these _tithis_ light and rest occur, which are known as day and night. Day is when the manifestation of the knowables takes place, and night is when they dissolve into the knowing subject. Day and night have infinite divisions because of the variety of prolonged and temporary duration. The ‘equinox’ (_viṣuvat_) is the occurrence of the balance of both. During the dark fortnight, the moon, which stands for vital energy (_apāna_), offers replenishing lunar phases (_kalā_) one after the other to the sun (_prāṇa_), until the fifteenth _tuti_ is reached. This fifteenth _tuti_ is adjacent to the ‘end of twelve’ (_dvādāśānta_), the waning moon from which all the phases have been separated and thus has become emaciated, i.e., dissolved into _prāṇa_. The _tuti_ that follows is the conjunction of the half month (_pakṣa_). The first half of that _tuti_ is related to the night of new moon (_amāvāsyā_ and the latter half to the first day of the lunar fortnight (_pratipad_). When the portion related to (_amāvāsyā_ enters into the portion related to _pratipad_ as a result of a conscious effort of expelling air, such as a cough, it causes a break in the length (that is, the flow) of the vital air, usually one _tithi_ in duration. This is known as an eclipse (specifically, a lunar eclipse). At that time, _rāhu_, the knowing subject of _māyā_, who is inseparably associated with the object of knowledge and who is naturally incapable of obliterating, but only of veiling [the moon], drinks the nectar of the moon that abides in the sun (_prāṇa_). This is an auspicious time, capable of bestowing extraordinary results, because this is a moment in which indivisible unity of the knower, known, and knowledge takes place. When the _prāṇa_ enters the realm of _apāna_, consciousness in the form of the sun fills up the _apāna_ gradually in the form of the moon (offering to it) one lunar phase after the other. This process continues until the full moon (_pūrṇimā_), which consists of fifteen _tutis_, develops. After this, the conjunction of the half moon and an eclipse takes place as described previously (solar eclipse). However, this eclipse bestows only mundane results. This is the rising of the month.
Now the rise of the year will be described. The ‘dark fortnight’ (krśna pakṣa) is the passage of the sun to its ‘northern course’ (uttarāyāṇa). The passage of the sun from one side of the zodiac to the other (samkrānti); beginning with Capricorn (makara) and ending with Gemini (mithuna), is six digits (aṅgula) in length. The five lunar phases (tithi) consist of one digit each. In these lunar phases there is also a division of days and nights.

Thus, when inhalation occurs, that is known as the passage of the sun to its southern course (daksināyana): The six changes found in living beings, i.e., the state called insemination, the will to become, the desire to be born, the state in which birth becomes imminent, starting to arise, and real appearance, are all included in the signs of the zodiac beginning with Capricorn and ending with Gemini. The other six human conditions, i.e., birth, length of life (stithi), transformation (parināti), growth (vṛddhi), decay, and death, are included in the last six signs of the zodiac. For this reason rituals performed during this particular time (according to the zodiac) bestow the appropriate results. The rudras, beginning with Dakṣa and ending with Pitāmāhā, together with their saktis are the superintending deities of the twelve signs of [the] zodiac.
एकविशालितसहसराणि षट शतानि इति तिथिनां संख्या। तावती एव अहोरात्रे प्राणसंख्या, इति न षट्यविद्ययात्राः अधिकं परीक्षयते आनन्त्यताः। तत्र मानुषं वर्ष देवानां तिथिः, अनेन क्रमेण दिव्यानि द्वादशवर्षसहसराणि चतुर्युगम्। चतानि स्रोतानि हे एकम् इति कृतात् प्रभृति तावद्विः शते: अष्टं संख्या।।

catār tieṇa dhavasatām eva kṣatām manvantaram, manvantare: catūrdayaḥ bhām dīnāt, bhāyadīnātā rājarṣiṇām avasthām ca lokeṣṭheṇa avatāraḥ ca bhurastakṣānām ca bhūmāṇḍhaṅkṣārāya māḥalokāh kriyāṇām।

Anān manān varṣāyaḥ bhūrāyaḥ।

tāb tābhāvihāṇām dīnāṃ tāvatiḥ ca rāṇāḥ, tattvāpani 

≥ शताद्रिः आयोः। तत् दिनं तद्वेबो रूढकोषभो रुढस्य, तावती राणी: प्रागवत्वर्ष, तत्तत्तमेण च अवधि। तत्र रुढस्य तंदवस्तीति शिवतपति: रुढस्य उत्तरधिकारधिधारकान्त ततु: दिनं शतरूपाणि, निशा तावती, तेषामेण च शतमयोः। शतरूपेक्षे ब्रह्माण्डविवाहा। एवं जलतत्वात् अव्यक्तान्तः एवतदे क्रमेण रुढानाम आयोः। पूर्वस्यायुक्तस्य दिनम् इति।

tatbhābhūrodayābhāvadhīkapāra: अभाव:ते तिथिंगति: इति। श्रीकाृत्तनाथेऽथ तदा संहत्त। एषोऽवान्तप्रलयः, तत्तत्वे सृष्टि:। तत्र शास्त्रान्तरमुखाः अथि सृज्यते। यत श्रीकाृत्तनाथप्रथम् स्वम् आयोः। तत् कडुक्कवासिणाः द्रृशाणि दिनं, तावती रजनी: तेषां यदाह्य: तत् गहनेशादिनि, तावती एव क्षाप, तस्यां च समस्तेऽम नायाण्या विलीयते। पुनः गहनेशाः सृजति। एवं यत् अव्यत्तकालः तं दशान्ति: परास्ते: गुणयितवा मायादिनि कथयेत्, तावती राणी:। स एव प्रलयः। मायाकालः परार्धशतेन गुणित ऐश्वरतत्त्वे दिनम्। अत्र प्राणो जगत्त सृजति, तावती राणी:। यत्र प्राणप्रशाम:। प्राणो च ब्रह्मबिधातां शाल्येंद्रकयो सङ्ख्याश्रयं तत्रप्रथस्ति क्रमः। ऐश्वरे काले परार्धशतगुणिते या संख्या, तत् सादाशिवं दिनं, तावती निशा, स एव महाप्रलयः। सदाशिवः स्वकालपरिक्षये विन्दुर्दंवनिरोधीकां आक्रम्य नादे लीयते, नाद: शक्तितत्वे, तत् व्यापिन्याः, सा च अनाश्रित। शक्तिकालेन परार्धकोटिगुणितेन अनाश्रितं दिनें। अनाश्रितं सामनसे पदे, यत तत् सामनस्य सायम् तत् ब्रह्म। अस्मात् सामनस्यात् अकल्पतः कालात् निमेषोन्मेषमात्रत्या प्रोक्तशेषकालप्रविलयचक्रव्रमोदयः। एकं दशय शते सहस्रम् अयोत्त लक्षं नियुतं कोटिः अर्भुद्यू वृन्द खर्च निखर्च पचं शहुः समुद्रं।
If the sixty lunar phases \((tithis)\) are conceived in the breadth of each finger \((aṅgula)\), then following this method of calculation, one year is conceived in the passage of the sun from one sign of the zodiac to the other. Counting in this way, in the ingoing and the outgoing breaths, the raising of twelve years takes place. When in one digit \((aṅgula)\) the number of lunar phases is conceived to be three hundred, then one-fifth of a digit makes one year. Following this method of calculation, what was previously described as one \(cāśaka\), i.e., one and one-fifth digits, then the period of five years will place in one passage of the sun from one sign of the zodiac to another \((sātākṛānti)\). Following this procedure, the rising of sixty years takes place in a single inhalation and exhalation of the breath. Therefore, the number of the lunar phases is 21,600, which is the number of inhalations and exhalations of the breath in the course of one day and night. A number higher than sixty has not been examined because it borders on infinity.

Furthermore, one year for human beings is the lunar phase \((tithi)\) of the gods. Following this procedure, 12,000 heavenly years composes the four \(yugas\). The duration of these four \(yugas\) is 4,000, 3,000, 2,000, and 1,000 years, beginning with \(kṛtayuga\). There are eight junctions between them, which are 400, 300, 200, and 100 years in length. One \(manvantara\) consists of 71 cycles of these four \(yugas\). Fourteen of these \(manvantaras\) make up one day of Brahmā. At the end of this day of Brahmā, the three worlds...
are burned up by the 'fire of time' (kāla agni). However, the upper three worlds are overpowered by sleep caused by smoke. The creatures living there are propelled by the rapidly burning [cosmic] fire to a world called Jana and remain there as pralayākāla souls. But those creatures called Kuṣmanda, Hāṭaka, and others who are properly enlightened souls continue to play in a world called Mahas. When the period of that night of Brahmā is over, creation starts again. Following this system of measurement, the life span of Brahmā is one hundred years. This is the duration of one day and night of Viṣṇu. His life span is also one hundred years. The life span of Viṣṇu is one day in the life of Rudra, the Lord of the Rudra world, which is above the world of Viṣṇu. The duration of his night is of the same length: one year is as described above. One hundred of these years is the limit of the life of Rudra. At the end of one hundred years [of his life] he attains identity with Śiva. The functional period of Rudra is one day consisting of ‘one hundred rudras’ (śatarudras), who support the sphere of Brahmā. Their night is of the same length. Their life span is also one hundred years long. At the time of the death of the śatarudras, the destruction of Brahmā’s reign takes place. Thus, the life span of the rudras abiding in the water principle to the end of the primordial nature principle (prakṛti) is counted in the following way: The life span of the rudras, abiding in the lower principle, is a day in the life of those who live in the higher principle.

Then Brahmā and Rudra (although their worlds are destroyed, Brahmā and Rudra are not), who are presiding over water, and the other tattvas, remain in an unmanifest (avyakta) state. At that time, Lord Śrīkaṇṭha becomes the agent of destruction. This is the intermediate state of dissolution which ends in avyakta. When the time of destruction is over, a new creation begins again. At that time, those who attained liberation by following other śāstras are also created. The span of life of Lord Śrīkaṇṭha is one day of those rudras who abide in the veils (kañcukas). The length of their night is the same. One day of Gahanesa is the life span of Rudra. The length of his night is the same. During the night of
Gahaneśa, everything that remains dissolves in māyā. After dissolution, Gahaneśa creates again. When the life span of the unmanifest state (avyakta) is multiplied by ten parārdhas (one parārdha is 100,000 billion years), it is said to be the period of one day of māyā. The same is the case for the length of the night of māyā. The night of māyā is stated to be a dissolution (pralaya). The time span of māyā, when multiplied by one hundred parārdhas, is one day of Īśvara. There, the vital energy (prāṇa) creates the universe. The same is true for the length of one night, during which prāṇa takes rest. In the cavity called brahmabila, where the vital energy stops its function and although consciousness there remains in a tranquil state, even there this sequence persists. When the life span of Īśvara is multiplied by one hundred parārdhas, the number we arrive at amounts to one day of Sadāśiva. The same occurs in the length of his night. Sadāśiva’s night is known as mahāpralaya. After the end of his period, Sadāśiva encloses bindu, ardhrachandra, and nirodhikā within himself and dissolves himself into nāda. Nāda dissolves into śakti, śakti into vyāpini, and vyāpini into anāśritaśiva. One day of anāśritaśiva is equal to one day of śakti when multiplied by 10 million parārdhas. Anāśrita rests in the realm of samanā. This equilibrium of samanā is known as Brahmā. From this state of equilibrium (the most subtle state of mind), which is beyond mutation, all these aforesaid ‘mutations of time’ and their dissolutions arise like the cyclic motion of the ‘wheel of time,’ similar to the opening and closing of the eyelids. The procedure of counting is as follows: 1; 10; 10 x 10; 100 x 10; 1,000 x 10; 10,000 x 10; 100,000 x 10; 1,000,000 x 10; 10,000,000 x 10; 100,000,000 x 10; 1,000,000,000 x 10; 10,000,000,000 x 10; 100,000,000,000 x 10; 1,000,000,000,000 x 10; 10,000,000,000,000 x 10; 100,000,000,000,000 x 10; 1,000,000,000,000,000 x 10; 10,000,000,000,000,000 x 10. These are named eka, daśa, śata, sahasra, ayuta, lakṣa, niyuta, koṭi, ārbuda, vyṛnda, kharva, nikharva, padma, śaṅku, samudra, antya, madhya, parārdha. Thus, the number coming later is ten times higher than the former. The total of these numbers
is eighteen. Thus, numerous creations and dissolutions occur in one breath,\textsuperscript{93} having the characteristic of the great creation. That breath abides in consciousness, the consciousness in an accidental attribute (upādhi) (with the characteristics of forms, features, etc.), which accidental attributes go to rest in the singularity of consciousness. The vibration (spanda) is nothing but the manifestation of consciousness, which appears in the form of the emergence of time. Therefore, this diversity that occurs in dreams and imagination does not create any contradiction in regard to time. Just as the emergence of time occurs in the form of prāṇa, in the same way, it occurs even in apāna, which proceeds from the heart to the end of mūlādhāra. As the six causal agents, that is, Brāhma, Viṣṇu, Rudra, Iṣa, Sadāśiva, and Anāśritaśīva, who appear in the heart, throat, palate, forehead, randhra, and in the ‘end of twelve’ (dvādaśānta),\textsuperscript{94} operate in the upper region, in the same way in apāna, these deities operate in the throat, valve, generative organ, causing it to contract and expand, and in the ‘end of twelve’ (dvādaśānta). They are the superintending deities of boyhood, youth, old age, death, rebirth, and liberation.\textsuperscript{95}
Now the rising of time in *samāna*:

As breath in the form of *samāna* moves along the ten channels (*nādi*) born in the heart, it causes fluids, etc., to flow throughout the entire body in a balanced way. The *samāna*, while wandering along the eight different directions, causes the knowing subject to imitate the activities of the superintending deities of the quarters. While moving upward and downward, it (*samāna*) goes on moving along the three channels. So it is that on the day of equinox (*viśuvat*) it moves externally in the morning along the middle path for one and one-quarter *ghaṭikās*. Then, the number of movements of the breath being nine hundred, it moves externally for a period of two and one-half *ghaṭikās* from left to right, again from left to right, and then from the left. Thus, five occurrences of the movement of the sun from one side of zodiac (*saṁkrānti*) to the other takes place. With the passage of the sun through five signs of the zodiac, and after a duration of thirteen and three-quarters *ghaṭikās*, (its) being over the autumnal equinox takes place, and at mid-day, nine hundred movements of the breath occur. Then, from there the breath moves from the right to the left, then from the right to the left, and then right. In this way, the sun passes through (another) five signs of zodiac. Thus, the number of breaths is nine hundred for each passage of the sun (*saṁkrānti*). This also occurs during the night. Therefore, during the day and night of *viśuvat* (equinox), there are twelve *samkrāntis* in each. With the increase and decrease of the duration of the day, the number of *samkrāntis* will increase or decrease. Thus, in one breath of *samāna* the passage of two years occurs because of the absence of the meeting of the inhaled and exhaled breath. In this manner, the passage of twelve years occurs as described before, while in the breath known as *udāna*, the movement of breaths occurs up to the ‘end of twelve’ (*dvādāśānta*), where time is characterized as a vibration. Here again, the same method of calculation should be followed. On the other hand, in the type of breath (called) *vyāna*, which is all-pervasive and free from sequence, the emergence of time is associated with a subtle surge.
Now we will explain the rising of the source of phonemes (varaṇa):

During the period of balance in an equinox (visuvat), in the duration of two halves of prahara (one and a half hours) there arise the phonemes, [which emerge] in groups (kavarga, etc.).
When the breath for each phoneme becomes 216 internally, it occurs externally to the extent of thirty-six caṣakas. This is the rising of the phoneme automatically, all by itself, without any effort. On the other hand, the rising of the mantra with effort is like applying the force of determination to a single effort. Then a teacher, while continuing to think a mantra day and night with the thought of unification, becomes identified with the deity of the mantra.

The number of rising of mantras is interpreted by the rising of the movement of breath. When that breath is doubled, the rising becomes half. Therefore, following the same method; the rising occurs with reference to the wheel consisting of 108 divisions, and the rising of the breath becomes 200. According to this method, one who is able to rest in the movement of the breath, either gross or subtle, while the movement of breath becomes attenuated and when time is consumed in this manner, for that one everything is experienced as one consciousness which is perfectly full with the variegated śaktis.

The difference of time is the cause of a distinction of knowledge and not a distinction of a knowable object. It is like the knowledge of one standing on the mountaintop looking downward. This knowledge, as long as it is existent, is known as ‘subtle moment’ (kṣana). In the rising of one breath, one thought exists. This is correct. Otherwise, the knowledge of a thought-construct (vikalpa) cannot be considered to be one because of its gradual association with the element of a word. This is the case even with mātrās (dirgha, pluta), which are also gradual. As it is said in the Aṣṭādhyāyī 1.2.32: “The first pada of the svarita vowel extending to one-half of the duration of the short vowel is udātta, while the remaining part is anudātta.”

Thus, so long as another vibration does not arise, there is a singularity of thought. At the time of bringing the mantra consisting of eighty-one divisions into the realm of memory and by means of entering different forms of attributes, it remains one with reference to the determinate thought (vikalpa) of Paramēśvara, and the
experience free from vikalpa takes place as a result of the absorption of time. Thus, seeing the entire path of time in the arising of the breath, counting the diversity of creations and re-absorptions as innumerable and diverse, and cognizing oneself as the one possessing the great riches of the Lord, one experiences that he is already liberated.

Visualizing one’s own power of breath, which is nondifferent from one’s own consciousness, which transcends time along with being ever engaged with the wheel of creation, maintenance and dissolution, one becomes one with Bhairava, the Lord.
Chapter Seven

The Path of Space

The entire ‘path of space’ (deśādhva)\textsuperscript{101} born of Šakti, which creates diverse forms, rests in consciousness. This entire path, through the outlet of consciousness,\textsuperscript{102} attains its extreme external limit in the void (śūnya), intellect, prāṇa, and the groups of channels and subchannels. Then it expands externally in the body and (all the way) to the extent of the linga, altar, and even the image of deity, etc.

The knower of the truth of the real nature of the thirty-six tattvas first dissolves all these paths into the body, [then from] the body into prāṇa, prāṇa into intellect, intellect into void, and finally void into consciousness. In this way, this kind of yogin becomes permeated with consciousness not dependent on anything external. Then he experiences consciousness as Paramašīva, and transcending even that state, he experiences himself as being immanent as well.\textsuperscript{103}

However, in a lesser way [if one is unable to experience the fullness of consciousness], one may take up a portion of knowables such as Brahmā or Viśṇu, the superintending deities of the sphere of māyā, as the highest. In this way, one should become well acquainted with the knowledge of prakriyā. As it is said: “There is no knowledge superior to prakriyā.” The following is
the scheme of prakriyā: in the path of space, the expansion of the earth principle (prthivītattva) extends one hundred kroṣras in length. It is spherical like the egg of Brahmā (Brahmāṇḍa).\textsuperscript{104} At the lower end of that Brahmanḍa is the ‘fire of time’ (kālāgni), followed by hell, the nether worlds, earth, and heaven, which extend to the world of Brahmā. Outside the egg of Brahmā are the worlds of the hundred rudras (śatarudras).\textsuperscript{105} There is no fixed number of Brahmā’s worlds. The principle called water (jala) is ten times the size of the earth. In this way, each subsequent principle ending with egoity (ahamkāra) is ten times the size of the previous tattva.\textsuperscript{106} These tattvas are: water, fire, air, ākāśa, the five subtle elements (tanmātras); the five motor organs, the five sense organs, the mind (manas), and finally the ego (ahamkāra). The principle of intellect or buddhi tattva\textsuperscript{107} is one hundred times the size of ‘egoity’ (ahamkāra). The principle of primodial nature, or prakṛti, is one thousand times more extensive than the buddhi. This is the extent of the sphere of prakṛti (prakṛti anda).\textsuperscript{108} The spheres of prakṛti are also innumerable, just like the spheres of Brahmā.

The puruṣa principle is ten thousand times larger than the principle of prakṛti. The principle of ‘natural law,’ or niyati, is one hundred thousand times larger than that of puruṣa. From niyati up to the principle of limited doership, or kalā, each subsequent principle is one hundred thousand times larger than the preceding one. These principles are ‘natural law’ (niyati), ‘attachment’ (rāga), ‘impure knowledge’ (aśuddhavidyā), ‘time’ (kāla), and ‘limited doership’ (kalā). The māyā principle is ten million times larger than kalā. This makes up the ‘sphere of māyā’ (māyāṇḍa). The principle of ‘pure knowledge’ (śuddhavidyā) is ten million times larger than māyā. The īśvara principle is ten million times the size of śuddhavidyā, while the sadāśiva principle is one billion times the size of the īśvara principle. The sakti tattva is one billion times larger than sadāśiva. This is known as the ‘sphere of sakti’ (śaktianḍa). As this sakti exists pervading all paths externally and internally, it is called vyāpinī. All these subsequent principles exist as the sheaths of the prior one. The subsequent one is per-
vasive and the prior one is pervaded. However, all of the paths, ending with śakti, are pervaded by Śiva. Furthermore, śivatattva, being immeasurable, transcends and pervades all six paths. The Lords of the worlds who exist in the intervening regions of each principle also have their abode on this earth. Those who died in these places are offered respective places by the Lords. Then they lead them from one lower region to the upper one by means of the procedure of initiation.
The fire of time, Kuśumāṇḍa, the Lord of the nether world, Hāṭaka, the cauldron of the earth, Brahmā, Muni, Lokeśa, and Rudras reside in the intermediate regions of five spheres (aṇḍas). Below Ananta exists Kapālin, Agni, Yama, Nirṛti, Bāla, Śūra, Nidhīśvara, the Lord of vidyās—Śambhu, and at the end of the head is Viṣvarudra. These sixteen worlds are included in the sphere of the earth, and kalā is nivṛtti (which is the element that gives birth to the sphere).

These eight are called the Lords of water: Lakulīśa, Bhārabhūti, Diṇḍi, Āśādhi, Puṣkara, Nīmeṣa, Prabhāsa, and Sūresā. Bhairava, Kedāra, Mahākāla, Madhyāmra, Jalpa, Śrīśaila, and Hariścandra are called Guhyāṣṭaka, the eight secret gods who exist in the principle of fire.

अतिगुह्याष्टकमेतत्

मरुति सतन्मात्रे साक्षे ।
स्थाणुसुवर्णाक्ष्यौं किल
भद्रो गोकर्षणो महालयकः ।।
अविमुक्तद्रकोटिः
वस्त्रापद इत्यदः पवित्रं खे ।
स्थूलस्थूलेशशाह्रुः
श्रुतिकालाण्ड्राथ मण्डलभृत् ।।
माकोटाण्ड्वितयः
चछगलाण्डास्तकं त्वहस्तारे ।
अन्ये त्वहस्तारान्तः
सतन्मात्राणीन्द्रियष्णि चेत्यावः ।।
धिति देवयोनयोऽष्टोः
प्रकृतौ योगाष्टमं किलाकृत्तमुष्टी ।
इति सप्ताष्टकभुवना
प्रतिष्ठिति: सलिलतस्तु मूलान्तः ।।
The group of eight highly secret gods is situated in the principle of air in the instrument of knowledge along with tanmatras. They are: Bhīma, Indra, Aṭṭahāsa, Vimala, Kanakhala, Nākhala, Kurukṣetra, and Gayā.

Sthānu, Suvarṇa, Bhadra, Gokarna, Mahālaya, Avimukta, Rudrakoṭi, and Vastrāpada [this group of] the pure eight Lords, exist in the principle of the ether (void).
Sthūla, Shūleśvara, Sankukarna, Kālañjara, Maṇḍalabhṛt, Makoṭa, Duranda and Chagalanḍa, [these eight] remain in the principle called ego (ahamkāra).

According to the view of some, however, the subtle elements and sense organs have their location in the principle of ego (ahamkāra).

In the principle called intellect, the group of eight heavenly born beings is located, while in prakṛti the group of eight yogas beginning with akṛta, etc., is found.109

These ‘worlds of seven groups of eight beings’ resting in the kalā named pratiṣṭhā are located in the water principle and are pervaded up to prakṛti. In the puruṣa principle are located110 the worlds of the eleven rudras called vāma and so on. The principles of impure vidyā, kalā, and niyati have two worlds each,111 while the principle kāla has three, and the principle māyā has eight worlds.112 Thus, from puruṣa to māyā the number of worlds is twenty-eight. In pure vidyā there are five worlds,113 and in the īśvara principle the number [of worlds] belonging to the Lords of vidyās is eight. In the principle called sadākhya there are five worlds, while in the kalā called sāntā there are eighteen worlds.114

Conceiving all these paths (adhvas) either in the body, or in the vital energy, or in the intellect, or in the great void of consciousness as the highest, one attains the fullness of Bhairava.

Here ends Chapter Seven of the Tantrasāra of Abhinavagupta revealing the nature of the path of space.

अथ अष्टममाहिकम् ।
अथ तत्त्वाध्वा निरूप्यते ।
यदिं विभवात्मकं भुवनजातमुकं गर्भीकृतान्तन्तविचित्रभोक्तुभोग्यं,
Chapter Eight

Whatever has been stated previously regarding the creation of the worlds is [the result of] the greatness of the Lord’s power of freedom. The world contains within it myriads of knowers having the diverse forms of objects for their enjoyment. What permeates all of these worlds-like a ‘great universal’ (māhāsāmānya) is the Great Lord (Paramāśvara). On the other hand, tattvā is the form abiding in only some [of these worlds] possessing distinctive features. For example, the earth principle possesses qualities of bearing, hardness, and grossness. It permeates the entire sphere of Brahmā, beginning with Kālāgni and ending with Vīrabhadra, whose regions are superintended by their respective lords.
Now the relation of cause and effect in regard to these principles (tattvas) is going to be explained. The causal relation (kāryākāraṇabhāva) is twofold, i.e., ‘absolute’ (pāramārtthika) and ‘created’ (sṛṣṭa). The causal relation of the absolute nature is of such extent that the Lord, as the ultimate causal agent, manifests in all forms, beginning with Śiva and ending with earth, as nondifferent from his own Self, while at the same time he remains resting in his own Self. The created or ‘imagined’ (kalpita) causal relation is created by the will of the Lord and brought to life by the restrictive power of niyati. The extent of this causal relation is such that in spite of the presence of the manifestation of regular priority and posteriority, and even if some other features are present externally, the continuity of the innate nature (svarūpa) remains invariably present. Therefore, a sprout is created by the will of a yogin as well as from a seed. In a dream one creates a jar, etc. Even there the agenthood of the Lord cannot be denied. Therefore, although the created or imagined causal relation is also present, the existence of the absolute causal relation is undeniable. All of this, which was described (potter, clay, which constitute supposed causal relation) becomes possible only if the Absolute, as the foundation, remains steadily established and not otherwise. Therefore, it is proper to say that the causal relation is the totality of all causes. This totality of causes consists of all beings having been woven together by the greatness of the knowing consciousness, which possesses absolute freedom.

This power of the Lord assumes the nature of a particular
group of entities conditioned by space and time. Each individual, at the time of its creation, assumes such a nature. Although being of this nature, these entities assume distinctive forms; it is because they become associated with exterior factors that they change and attain comparative distinctions.\textsuperscript{121} Thus, the very nature of the great Lord is consciousness and independent freedom of will. This Lord, who possesses the entire universe consisting of the multitude of beings as his body, is the creator of the jar, etc. This is because the consciousness belonging to the potter is not different from that Lord; furthermore, the body of the potter is also included in the totality of objective existence. Then, how can it be possible for the potter to have any sense of egoism in this regard? The answer to this question will be that the sense of egoism of the potter is also created by the Lord, just as is the pot, etc. Even the theory of the totality of causes to propel agenthood [to produce an effect] in reality belongs to the consciousness which is the immance of the Lord. Though Mount Meru exists in some distinct place, it cannot be supposed to be the cause of this particular jar.\textsuperscript{122} Thus, on this topic of the created or imagined effects of the principle of causal relation in regard to the principles (\textit{tattvas}), there are diverse views found in the \textit{s\=astras}. All these different views are relevant;\textsuperscript{123} as for example, the birth of a scorpion can take place from cow dung, worm, by the will of the yogin, by the application of \textit{mantras}, and by the usage of various medicines. However, we will explain this created or imagined principle of causal relation according to the understanding of our scriptures.

	तत्र परमेश्वरः पञ्चभिः शक्तिभिः निर्भर इत्युत्तमः, स स्वातन्त्र्यात् शक्तिः तांताम् मुख्यतया प्रकटयन् पञ्चधा तिष्ठति। धित्रधान्ये शिवतत्त्वम्, आनन्दप्राधान्ये शक्तितत्त्वम्, इच्छाप्राधान्ये सदाशिवतत्त्वम्-इच्छाया हि ज्ञान-क्रिययोः साम्यरूपाभ्युपागात्मकत्वात्, ज्ञानशक्तिप्राधान्ये ईश्वरतत्त्वम्, क्रियाशक्तिप्राधान्ये विद्यातत्त्वम् इति। अत्र च तत्त्वेश्वरः शिव-शक्ति-सदाशिवेश्वरानन्तः-ब्रह्मेव निवृत्तः, एषा सामान्यरूपणां विशेषा अनुगतिविषयः पञ्च, तथथा - शास्म्भवः शाक्तः मन्त्रमहेश्वरः मन्त्रेश्वरः मन्त्रा, -इति शुद्धोध्वा
It has already been explained that the Lord’s perfection consists in him possessing five powers (śaktis). While the Lord is manifesting any [one] of his individual śaktis, his principal Śakti remains shining in five different ways. When the power of consciousness (cit) becomes predominant, it is called Śiva principle (tattva). Similarly, when [the power of] bliss (ānandaśakti) becomes predominant, this is known as the sakti principle (tattva). When, on the other hand, [the power of] will (icchāśakti) becomes predominant, this is the sadāśiva principle. It is because of the dominance of the [power of] will that a balanced state of jñāna and kriyā exists in the sadāśiva principle. When the [power of] knowledge (jñānaśakti) becomes dominant, this is the īśvara principle, and when the power of action (kriyāśakti) becomes dominant, this principle is known as pure knowledge.
The lords of these principles are Śiva, Śakti, Sadāśiva, Īśvara, and Ananta. The lord of nivṛttikalā is indeed Brahmā, etc. These lords are of the nature of universal, and individuals [living beings in these worlds] closely follow these lords. They are also of five types, i.e., belonging to Śiva (Śambhava), belonging to śakti (sākta), mantramahasvara, mantreśvara, and mantras. These five principles belong to the pure path (ṣuddhādīna). Up to this extent, i.e., from Śiva to suddhavidya, Śiva is the direct creator. The impure path (aṣuddhādīna) is created by Lord Ananta, whose other name is Aghoresa. This is the will of the Lord, and the creation is for the benefit of limited knowing subjects who are longing for the experience as they have been agitated in this way. Here, the word 'longing' (lolikā) stands for the vibrative longing that is of the nature of conceiving oneself as not being complete. This is only 'desiring' without any object in sight, that is to say, a feeling of the deservedness to remain limited in the future. This 'defilement' (mala) is not a separate category belonging to the soul (puruṣa). The rāga principle, on the other hand, is desire conditioned by objectivity. However, here in māyā principle an object is merely an object [e.g., let me have something, without having any clear idea of what kind of object is desired]. On the other hand, the attachment (rāga) [that] is a property of buddhi is diversified into different kinds of objective aims. The difference between the two will be explained later. These ‘defilements,’ āṇava, kārma, and māyīya, arise as a result of the will of the Lord to conceal his own Self and is not a separate entity. It is because of the will of the Lord that the earth and other principles possess distinct reality.

This defilement (mala), existing in the viṣṇāṇākala souls, is intent on being destroyed, and for this reason it does not cause fulfillment of any objective accomplishment. The mala belonging to pralayākala souls indeed remains in the process of blooming or opening up. There the kārma mala, being helped by āṇavamala, becomes the cause of the diversity of worldly existence. Thus, it was rightly stated that the revered Lord Aghoreśa creates [an
impure path] for the purpose of enjoyment by limited souls who are permeated with latent desires for that enjoyment. The agitation (*prakṣobha*) of the *mala* is the result of the forceful impact of the Lord’s will, as insentient beings are incapable of acting at any level of creation. The shining of sentiency and insentience is only with regard to limited souls. The nature of sentiency or consciousness is indeed ‘lordship’ (*aiśvarya*), while absence of consciousness, or insentience, is its defilement. In the process of creating *māyā*, both sentiency and insentience turn out to be of the nature of the will of the Lord; therefore, it is also eternal. The nature of the substance to be created will be manifested to appear as insentient. Therefore it is created as such and as it has the characteristic of spreading through all the created objects. This all-pervading principle is named *māyā*. This *māyā* is the material cause, while the power which manifests it is called *māyāsakti*. This *māyāsakti* belongs to the great Lord and is distinct from *māyā* principle (*tattva*) itself.

Now the twofold character of the principles (*tattva*) from *kalā* down to the earth will be investigated. The evidence regarding this twofold nature of principles has been given by Abhinavagupta’s teachers in the following way: Whatever shines in an idea (*samkalpa*) [as being nondifferent from it], that also shines externally as distinct, like a jar, possessing a clearly manifested physical form. The same method applies to the *māyā* and *kalā* principles, as well as a ‘sky flower.’ Therefore the logical reasoning called ‘positive argument alone’ (*kevalānvayin*) is applicable here.
Those who attain direct experiential knowledge regarding this
dual nature of māyā, kala, prakṛti, and buddhi are also `perfected
beings’ (siddhas). In this way the twofold nature of māyā has been
proven. This being so, it is from the māyā principle that the emer-
gence of this universe takes place. Although the emergence of this
universe takes place without succession, on the level of imagined
causal relation the sequence appears to occur.

Now the emergence of the universe is being elaborated. In this
system, the function of ‘limited doership’ (kalā) and the other
‘veils’ (kañcukas) is considered different with regard to every indi-
vidual. This is because the effect of kalā, etc., in the form of
promoting doership, is perceived as being different in regard to
each individual. These ‘veils’ (kañcukas) sometimes, as a result
of the will of the Lord, become unified and become like the individual selves as aesthetes. Kalâ and the other kañcukas are pure when they perform their own functions [which are] congenial to the great Lord, because their sole objective is the attainment of one’s own nature as they stand as the opposite of duality. The kañcukas assume that nature because of the force of the descent of power [(śaktipāta)]. How this takes place will be clarified when the topic of descent of power is discussed. However, the impure [form of five kañcukas] is the opposite of this. Kalâ is born from mâyâ, which unites the limited self, existing in a state similar to deep slumber, with limited doership (kiṃcitkartṛtvam). This kalâ is, as it were, the swelling of the seed of the world. Although kalâ is born from the unity of mâyâ and the limited self (anu), it causes mâyâ to undergo change, but it does not create any change in the limited self (puruṣa), which is changeless. Thus, the indiscernible distinction between the limited self (puruṣa) and kalâ cannot be easily noticed because of their mutual interpenetration. However, by the grace of a certain person endowed with lordship, abiding as a superintending deity in the womb of mâyâ, all the impurities of past deeds are destroyed and the discerning knowledge between mâyâ and puruṣa takes place. As a result, a discerning soul exists as a vijñānākalâ soul above mâyâ and not in any way below mâyâ. One who attains discriminative knowledge between kalâ and puruṣa remains above kalâ. Similarly, one who attains perfection in this discriminative knowledge between puruṣa and prakṛti does not transmigrate in the worlds below prakṛti. However, this discriminative knowledge between ānавamala and puruṣa leads to the state of resemblance of Śiva. With full realization of the fullness of puruṣa one attains Śivahood. Thus, it is the kalâ principle which is the bestower of limited doership, but this doership is meaningless to a person who is devoid of knowledge. Impure knowledge (vidyā) which gives limited knowledge is born of kalâ. That vidyā perceiving the intellect and abiding there through discrimination experiences pleasure, etc. The intellect, being of the nature of the three guṇas, is incapable of com-
prehending the reflected images [in itself] with discrimination. It is for this very reason that the images reflected in the buddhi are discerned through knowledge (vidyā).

किंचितकृत्तं किंचित्कारिण्यं क्वचिदेव कर्तृत्वमृ इत्यत्र अर्थं पर्यवस्यति, क्वचिदेव च इत्यत्र भागे रागतच्यस्य व्यापारं। न च अवैराग्यकृतं तत् - अवैराग्यस्यापि अर्तिकिर्मणात्। १८ वैराये धर्मादावपि रक्षित्वृश्यते। तृतीयस् च अन्यादृ - अवैराग्यभावेश्वरिः अन्तःस्थरागानपायात्। तेन विना पुनर्वैराग्यानुतप्तिप्रस्फाश्व । कालश्र कार्य कलयंसदवविचित्रं कर्तृत्वमणि कलयति, तुल्ये। क्वचित्ते अस्मिनेव कर्तृत्वमृ इत्यत्राध्य नियत्वापारः। कार्यकारुण्यभावेश्वरिः अस्या एवं व्यापारं। तेन कलात एव एतत्त्तुष्टं जातम्, इदमेव किंचिदधुना जानन् अभिक्षतः करोमि इत्येवरूपः सविद् देहपुर्यष्टकादिगता फशुरिप्तुच्यते। तदिदं मायादिष्टवकः कज्जुक्षेत्रपञ्चमनु उच्यते। सविदो मायया अपहस्तितत्वेन कलादीनाम् उपिरिपातिना कज्जुक्वतव्यो अवस्थानात्। एवं किंचितकृत्तं यत् मायाकार्यं तत्र किंचितविशिष्टं यत् कर्तृतवं विशेषं, तत्र व्याप्रियमणा कला विद्यादिप्रसवहेतुं, इति निरुपितम्। इदामाती विशेषणभागो यां: किंचित्दिलितुको ज्ययं: कार्यश्रं तं यावत् सा कला स्वात्मन्: पूर्वकः कुरुते तावत् एव एव सुखदु:खमोहात्मकभोगविशेषानु स्थूलस्य सामान्यमात्रस्य तदुपाभिस्माप्तनम्: प्रकृतितत्त्बस्य वर्गः, इति भोक्तूभोगयुगलस्य सममेव कलातत्त्वात्त्वा सृष्टि:। अत्र चैशां वास्तवेन पथा क्रमबन्ध्यैव सृष्टिरितुकं, क्रमावभासोषपि चास्तात्तितपि उक्तमेव। क्रमशः विद्यारागादीनां चिन्तित्रोषपि दृष्टं: कथित्रुप्तन् वेत्ति कोषपि विद्यन् रज्यते इत्यादि। तेन भिन्नक्रमनिरुपणमपि रौरवादिपु शास्त्रे अविरुचिः मन्त्वं, तदेव तु भोगसमानाम् प्रक्षोभगं गुणतत्वम्। यत्र सुखं भोगरूपप्रकाशाः सत्यम्, दु:खं प्रकाशात्राकाशान्दोलनात्मकम् अत एव क्रियारूपं रजः मोह: प्रकाशाभावरूपस्तमः। त्रितयमपि एतत् भोगरूपम्। एवं कुब्धात् प्रधानात् कर्त्त्वायानं रोदयः, न अभिक्षुदिति। क्षोभं: अवश्यमेव अन्तराले अभ्युपगत्व इति सिद्ध सांख्यापिद्यूस्तं पृथगभूतं गुणतत्वं। स क्षोभं: प्रकृतस्तत्त्वेशाशिष्ठा नादेव, अन्यथा नियतं पुरुषं प्रति इति न सिद्धेतः। ततो गुणतत्त्वात् बुढ्छीतत्वं यत्र पुंप्रकाशो विषयश्च प्रतिभिम्बम् अर्पयतः।
Limited doership (kiñcitkarītvam) exists for the purpose of establishing a portion of the attribute known as ‘limited’ (kiñcit), which fulfills its purpose [in regard to a particular object] by implying, ‘in some place’ (kvacit). This rāga principle has its function in regard to a particular object. It should not be understood that doership is due to the activity of non-attachment. Even a person who does not possess non-attachment is sometimes seen to be free from attachment. On the other hand, a person who possesses the quality of non-attachment is sometimes seen to be attached, as, for example, when performing meritorious deeds. Furthermore, a person who becomes fulfilled by eating good food, etc., might be free from attachment; however, in this instance, latent impressions of attachment cannot be denied. Otherwise, in the absence of this (a latent impression), the logical inconsistency of the rising of non-attachment could occur. The principle of time (kālatattva), on the other hand, by causing limitation in regard to effect, imposes a limitation on doership as well. The limitation of a particular object is common to both time (kāla) and niyati. The function of the niyati principle is to restrict or limit doership only to an object at hand. The function of niyati is also present in regard to causal relation. In this way, the group of four veils (kañcukas) has been created. Only this much is the function of māyā; limited doership is the function of kalā; (governing) the present moment (adhunā) is the function of kāla; knowing (jñāna) is the function of vidyā; being attached (abhiṣvakta) is the function of rāga; and “I am doing” (karomi) is the function of niyati.

When consciousness functions in this way, abiding in a subtle body, then it is called a bound soul (paśu). This group of six, beginning with māyā, is also called six veils (kañcukas). At this stage, the innate nature of consciousness has been pushed into the background and hidden, because kāla, etc., become dominant and exist as veils, covering the innate nature of the Self. It has already been said that agency, capable of doing only little, is the result of māyā. In this condition, the agency attributed to the limited (kiñcit) [agent] is the qualified subject. Kalā, which is functioning
there (kartrtvam), is the cause of emergence of vidyā, etc. This has already been explained.

Now the portion of the qualifying, which has been named 'limited’ (kiñcit), becomes the object to be known and affected. That very kalā which differentiates jñāna and kriyā from itself is the creator of the principle prakṛti. This prakṛti, which is also called the state of equilibrium of guṇas characterized by pleasure, pain, and delusion, threads through specific types of objects and like universal abides in them all. In this way, the creation of both pairs, i.e., the enjoying subject (anu, puruṣa) and enjoyable objects, takes place under the control of kalā. It has already been stated that their creation in reality occurs without any sequence. However, it must be pointed out that (for all practical purposes) succession exists here. The order of sequence regarding vidyā and rāga is seen differently; for some, being attached, come to know, while others who know, become attached, etc. In the Tantras, such as Raurava, etc., the sequential order is different. However, it should not be understood that there is any contradiction between the two.

Prakṛti is the generic form of an object of enjoyment, while the guṇa principle is that which abides in the state of agitation. Pleasure (sukha) is sattva in nature, which is the illuminating light manifesting the enjoyable nature of an object. Pain is characterized by the oscillation of light and absence of it. For this reason, rajas is of the nature of activity. Delusion or moha is total absence of light, that is to say, it is darkness (tamas). These three, sattva, rajas, and tamas, make up the objects of enjoyment. Thus it is clear that the evolutes of prakṛti come out of an agitated primodial nature (pradhāna) and not from an unagitated one. It is necessary to admit the existence of agitation vibration as an intermediate state between primodial nature and guṇas. In this way, the existence of a separate principle unknown to the Sāmkhya called guṇa has been proved. The agitation of prakṛti takes place only as the result of the intervention of the superintending deity of prakṛti. Otherwise, if this agitation in prakṛti is not caused by intervention of the superintending deity, then it would be impossible for prakṛti
to be involved with each individual purūṣa. Then, the principle of intellect comes from the guṇa principle, where the reflection of the light of purūṣa and the reflection of objects take place.

Then, from the intellect emerges the egoity (ahamkāra) principle, by means of which an erroneous notion of non-self as Self is conceived. This takes place when the light of puruṣa, which has become tainted by contact with a knowable object, reflects on the screen of the intellect (buddhi). This (notion of egoity as one’s true nature) is the erroneous notion, just like mistaking mother-of-pearl for silver. Therefore, the word aham is suffixed with kāra, the active agent. This suffix also indicates that something has been created. The followers of the Śāmkhya school, on the other hand, do not accept the self-reflective nature of the Self. We, on the other hand, assign it the status of agent. Thus, the agency (kartṛtvam) regarding aham is in essence pure reflective consciousness having none to oppose it (apratiyogi). It relishes its own bliss as ‘I’ (aham). This is an aspect of instrumentality belonging to ahamkāra.135 But the other aspect belonging to
**ahāṃkāra** is its being the originator of the ten sense organs, five *tanmātras*, and the mind, because it has a threefold nature, which is the result of its division into *sattva*, etc. While the mind is being created, it is conceived of as the originator and is endowed with the capacity of giving birth to five *tanmātras*. In regard to the ear, the mind is endowed with the capacity of giving birth to the particular subtle element called sound. Furthermore, in regard to the olfactory sense organ, it is endowed with the capacity of giving birth to the subtle element called smell. It is not feasible to consider sense organs as being born of matter. This is because in concepts such as "I hear," the sense of egoity still persists; for this very reason it is said: the sense organs are born of egoity (*ahāṃkāra*). It (the sense organ) remains in contact with that portion of the egoity (*ahāṃkāra*); otherwise, if use is made of other intermediate organs, the defect of infinite regress would take place.

Egoity (*ahāṃkāra*) is indeed the subject portion of the agent. Therefore, *puruṣa* possesses two main instruments. Limited knowledge (*aśuddhavidyā*) and limited agency (*kalā*) serve as instruments of *puruṣa* in regard to knowledge and action, respectively. It is for this reason that lame or blind persons experience no absence of knowledge and activity which are characterized by egoity. It is from the *sāttvika* aspect of *ahāṃkāra*, attributed by the augmented portion of the subtle elements (*udriktatanmātra-bhāga*), that five motor elements emerge. It is because of egoity (*ahāṃkāra*) that the organ of locomotion of a person possessed of egoity is capable of performing its function with a thought such as "I am going." The principal locus of locomotion, i.e., the foot, exists externally; however, locomotion exists equally in other places as well. It is for this very reason that a person bereft of feet is not completely devoid of ability to move. Furthermore, the mixture of various actions performed by different motor organs should not be brought into doubt because of the reasons stated before, that is, because of the existence of a single cause in the form of *ahāṃkāra* related to the subject.

Action is performed by organs; e.g., movement possesses activ-
ity as its principal nature. This, however, is not the case regarding the perception of color, form, etc. According to the Vaiśeṣika school, form, color, etc., is understood to be a property (guna); therefore, the group of motor organs is fivefold because it is aimed at that particular number. For example, for the ascertainment of activity, externally some motor organs exist for the purpose of giving or excreting, and others for the purpose of accepting or taking in, or for both. Or, they may be free from both, or may be for the purpose of repose in one's own nature. These motor organs are in the following order: anus, hands, feet, and sexual organs. When the ascertainment of activity, which remains interwoven with the vital air (prāṇa) takes place, then this is the function of the organ of speech. Therefore, it should be understood that the movement present in the hands, which is the locus of that particular motor organ, is the same movement present in the feet. It is for this very reason that an infinite number of activities does not lead to an infinite number of actions.

Some argue that up to this extent the rajas portion of ahamkāra remains involved in the process of creation. Others say that the mind emerges from rajas; yet others maintain that mind is the product of the sattva aspect of ahamkāra, while the senses are said to be the product of rajas. The five subtle elements (tanmātras) as well as five gross elements, which are nothing but the knowable objects, are born from the predominantly tamasic and delusive aspect of ahamkāra which veils the agency of the experiencing subject.

All individual sounds have in their background a single, unspecific and generic sound that precedes them, which is free from agitation (kṣobha). This form of sound is the subtle element of sound called śabdātanmātra. The same holds true regarding smell, taste, touch, and sight. From the vibrating subtle element of sound emerges ether (ākāśa), which provides space to all because it is capable of allotting space to the objects spoken of, so that they can occupy their particular places. Air emerges from the agitated subtle elements of sound, but air is not separate from the element
of ether (ākāśa). Fire emerges from the agitated subtle element form (rūpa), while the properties of sound and touch remain present in it. From the agitated subtle element of taste water is born, while the three properties of sound, tactility, and form remain present there. The earth emerges from the agitated subtle element of smell, while the four previously mentioned properties remain in it. Others hold a view that from the agitated sound and touch air is born, and when all five subtle elements are agitated the earth is born. The earth is nothing but the aggregate of all properties; however, there is nothing else that exists which is the substratum of all properties. In this collection of principles (tattva), the quality (guna) [belonging to these principles] which is above the lower one is more pervasive, while the lower one is less pervasive than the upper one. The excellence of the quality (guna) can be defined as that without which other qualities cannot come into existence. Therefore, the principle of earth is pervaded by all the principles beginning with Śiva and ending with water. In the same way, the water principle is pervaded by the fire principle, etc. The same takes place up to and including the śakti principle.

The gross elements, the host of subtle elements, the sense and motor organs, prakṛti, puruṣa veiled with sheaths, and also from vidyā to the śakti, all of these are nothing but the order of expansion of the waves in the form of one’s own consciousness.

अथ नवममहिक्कम्
अथ तत्त्वानां भेदो निरूप्यते

स च सप्तधा षड्ढशास्त्र एव परं परमेश्वरं उत्कः। तत्र शिवः मन्त्रमहेश्वरः। मन्त्रेश्वरः मन्त्रः विज्ञानकलाः प्रयोगकलाः संकला इति सप्त शक्तिमन्तः। एषां सप्तैव शक्तियः, तद्विद्विद्धिप्रभावतत्त्वानं चतुर्दशशास्त्रिभिः॥ प्रयेकं स्वं रूपं पञ्चदशम्। तत्र स्वं रूपं प्रमेयतायोगं स्वात्मनिष्ठम् - अपराभद्रसिद्धिकानुग्रहात्, प्रमातुष्णु उद्भिक्षुष्णु यत् विश्वान्तिभाजनं तत् तस्यैव शात्रंरूपं
Chapter Nine

In this chapter, the distinct features of the principles (tattvas) are going to be examined. In the Trika doctrine, the supreme Lord himself has taught the existence of the sevenfold variation of the principles: śivas, mantramahēśvaras, mantreśas, mantras, vijñānākālas, pralayākālas; and sakalas. Thus, there are seven possessors of śaktis (śaktiman). They possess only seven śaktis. It is because of these variations of the principles, beginning with earth and ending in pradhāna, that there is a fourteenfold division of each. When ‘unique nature’ (svarūpa) is added to this division, then the division becomes fifteenfold. Among them, the unique nature, which rests in itself, deserves to come under the purview of the knowable objects (prameyatāyogya). This can only be cognized by the grace of the goddess Aparā. On the other hand, the subject in whom the energies (śaktis) are overflowing and who becomes the place of repose for the objects, is the very nature of that which belongs to śakti (śakta). This can only be known by the grace of the venerable goddess Parāpara. The śakta form is sevenfold because it was stated earlier that number of śaktis is seven. When the subject possessing the śaktis (śaktiman) becomes predominant with reference to the host of knowing subjects and [the objects] rest in the knowing subjects, then it [the knowing subject] is of the nature of Śiva, the possessor of the śaktis (śaktimān). This becomes manifest by the grace of the venerable goddess Parā. That also is sevenfold because the number of knowing subjects beginning with Śiva and ending with sakala is stated to be seven.
It is because of this variation of the saktis that the number of knowing subjects is divided into seven. In order to clarify this, it is stated in this particular order, i.e., sakala, etc. Sakala subjects have vidyā and kalā as their saktis. The saktis that function in the inner senses and motor organs are only particular forms of these two: vidyā and kalā. In the case of pralayākala souls, vidyā and kalā remain indistinct because they are devoid of objects. In vijñānakala souls, vidyā and kalā are going to be dissolved, but still persist aided by [their] residual traces. In mantra souls, śuddhavidyā is in the process of awakening. In lords of the mantra (mantreśa) souls, śuddhavidyā becomes fully awakened when the total absence of any residual trace occurs. In the case of mantramahaśvara souls, śuddhavidyā is eager to assume the form of icchāsakti, whose innermost nature is svātantrya. With reference to Śiva souls, śuddhavidyā, which is of the nature of will, clearly assumes the manifest form of freedom (svātantrya). Here ends the description of the seven principal variations of the saktis. The knowing subjects possessed by these saktis are colored by them, and because of this a distinction among them arises. It is because of the difference of the instruments that a distinction
of agency is created. 147 Śakti alone, which is inseparable from the agent, can be made an instrument and not anything else. Otherwise, the fallacy of infinite regress would occur. In reality, there is only one single knowing subject resting in bliss and freedom.

When the earth is known in its own innate nature, at that time her innate nature alone shines; for example: “I know the object that has been seen and experienced by Chaitra.” In this experience, which is perceived by the powers of the sakala soul and by the one who is the possessor of all the saktis, another innate nature definitely shines. This statement applies to all the knowing subjects up to Śiva: “I know the universe,” which steadily abides in the unity of Śiva and Śakti, when viewed with reference to both, and which later takes its repose in Śiva because of the existence of a specific concept.
Now the question arises: If an entity does possess the quality of being cognizable or perceptible (*vedyatā*) as its own form, then it would be knowable to all. The quality of being cognizable would itself also be knowable; this would involve the fault of infinite regress. Then the universe, although fully manifest, would be blind and in deep slumber because it would involve the fallacy of association with two contradictory attributes: the capacity to be cognized and the quality opposite to it (*viruddhadharmayoga*). That question is answered in the following way: the capacity to be cognized (*vedyatvā*) does not belong to the knowable object as its very self because the capacity to be cognized, belonging to the unique nature (*svarūpa*) [of an object], has been stated to be something different. That which first takes its repose in the energy (*sakti*) of the subject, and then in the subject itself, is indeed the sharer of restfulness. That sharer of restfulness is indeed the innate nature [of any given object]. That innermost nature is indeed self-luminous and it shines with reference to none. Therefore, the question of omniscience, infinite regress, and contradiction between two opposing attributes has been refuted.

That very innermost nature (*svarūpa*) remains one, even when cognized by countless limited knowing subjects. Its character is of this singular nature because all these cognitions are of the nature of manifestation (*abhāsa*). Therefore, there is no hindrance regarding the rising of perceptions and inferences among different subjects. Its character is real because it has the capacity to serve in worldly transactions; for example, seeing a beautiful woman watched by others, one experiences jealousy. Also, while
conceiving Śiva as the abode of rest, one experiences absorption. Seeing an object in which a great number of subjects have been immersed, one experiences fullness. It is like watching the dance of a young woman, or seeing ‘blue’ with its unique characteristics when it becomes merged with the subject. In this way, self-reflecting consciousness arises. Thus, everything beginning with earth and ending with prakṛti is of the nature of fifteen. This is because of the fact that in sakala souls, rāga and the other veils (kañcukas) have become active, and because it is the sakala souls who are the experiencing subjects. A sakala soul has this form of fifteen characteristics because it also comes under the dominion of ‘knowable [objects].’ This topic has been dealt with at length in the Tantrāloka.

From the puruṣa to kalā tattvas, these divisions are thirteen. Since a sakala soul is not associated with subjectivity, the two characteristics, sakti and the possessor of sakti, do not arise. In this case, the sakala soul exists merely as the innermost nature (svarūpa). When the pralayākala soul is the innermost nature and the remaining subjects are five [in number], then the distinctions become eleven. When, on the other hand, the vijñānākala [soul] is the innermost nature, and subjects are four, then the variations are nine. In the case when the mantra [soul] is the innermost nature, and the subjects are three, then the variations are seven. When the mantreśa is the innermost nature, and the subjects are two, then the variations are five. When the mantramahiṣvara [soul] is the innermost nature, and the single Lord is subject, the variations become three, because of the distinction of sakti and the possessor of sakti. In the case of Śiva, who is solely of the nature of light, consciousness, and freedom, there is no variation, because He is perfect in every aspect. These distinctive variations of the categories were given in the text titled Parameśvarānuttaranaya. These distinctive variations of the categories are responsible for the great variety of worlds (bhuvanas). This is expressed only because the nether world, heaven, and those worlds belonging to rudras, though similar, being constituted of earth, yet have differences in
their natures due to comparative remoteness. One curious to know about the subsidiary variations of each of the many enumerations should try to understand it by studying the Tantrāloka.

Thus, by following the [example of] one single clay jar, the distinctive variations of earth principle and the other categories have been examined.\textsuperscript{153} Now an exposition of the entire category of earth with its characteristics of subject and object of knowledge will be given. That light which shines as nondifferent from the earth is Śiva; as it is said in the Vedas: “The earth itself is Brahman.” He who is the Lord of the mantreśvara [knowing subjects who represent the earth principle] sends those who are the givers of siddhis, and those who are thus sent are mantreśvaras. The mantra [knowing subject] is one who is the embodiment of egoism, which assumes the form signified by the term mantra. The vijnānakala [knowing subject], related to the earth [principle], is one who has rid himself of sāmkhya, and other systems followed by bound souls, and practiced pārthivayoga by means of śaivavidyā, but was unable to attain the permanent state.\textsuperscript{154} However, there are those who, at the end of the kalpa or after death, experience release from the earth as dharāpralayakevalas\textsuperscript{155} by means of pārthivayoga, described in the text of paśus. To them, the earth remains dissolved. However, in the state of deep sleep
there is a possibility of the arising of strange and different kinds of dreams as a result of the overpowering nature of the *tattvas*. The person who identifies himself with the earth [principle] is called a *dharāsakala*. Even in the state of being a *dharāsakala*, because of the prominence of *sakti* and because of its subordination, the variety is fourteenfold. Thus, these are the variations of the earth [principle], which have taken the role of the subject. Their innate nature (svarūpa) is the pure knowable object (śuddhaprameya). The same applies to the other principles.

Now, the variations of the *tattvas* as they abide in the vital energy with reference to one perceiving subject will be examined. In this world, any given person perceiving ‘blue’ possesses [his own] vital energy consisting of sixteen *tuṭis* (tuṭiśodaśakātma). This vital energy extends up to the end of the knowable objects, taking possession of the thing known. The first *tuṭi* is free from any division and remains an undivided unity. The second is of the form of a knowing subject who is about to come forth [into manifestation]. The last is identical with the object to be known, while the penultimate one is the manifest form of the knowing subject. The intermediate group consists of twelve *tuṭis*; the first group of
six is nirvikalpa by nature, which veils the vikalpa form of knowledge. Among these six tutis, one is innate nature in itself (svarūpa), and the remaining five tutis are engaged in veiling determinacy (vikalpa). The desire to open and the state of openness both consist of two tutis because they are characterized by the well-manifested form of activity. This is because an action or [subtle] vibration [of an action] persists in the perceiver for more than one moment. The state of openness and the state of being an agent with regard to the objects of activity are thus established. Thus, because of the fivefold nature of determinacy (vikalpa), which is to be concealed, and because of nature in itself, the nirvikalpa state consists of six moments: the state of nirvikalpa in the process of being dissolved, the actual dissolution of vikalpa, the intention to open, the state of openness consisting of two moments, and the state of openness itself combined constitute the six tutis. Its own functioning capacity is nothing but the form of being the nature of the knowing subject; therefore, it is not counted separately. In the manner disclosed above, a person having proper discernment, following the course of instruction by spiritual teacher, analytically discerns the state of fifteen everywhere.159

As the vikalpas become fewer, the number of tutis also decreases, as in the experience of happiness which terminates in
the state of nirvikalpa. Even ordinary people, by means of resting (viśrāṇti) vikalpas in I-Consciousness, apprehend the nirvikalpa state, the abode of reflective consciousness, which extends up to the state of this-ness and is covered with an I-Consciousness [that is] almost indistinct. This is like the state of unhappiness resting in happiness, which begins to shine clearly only after gradual reduction of vikalpas. This is known as close attentiveness regarding relation between the perceiver and perceived. This is the view held by Abhinavagupta’s teachers.

When the differentiation in the form of clear manifestation of this-ness diminishes, and if it continues to diminish by twos, the aspirant attains full penetration into Śiva (āveśa) for the duration of two tutis. Of these two, the former is full in every respect while the second, being practiced by absorbing it into omniscience and omnipotence, rewards the aspirant with omniscience and omnipotence. The same is not the case with first tuti, as stated by revered Kallaṭā: “tuṭipāta, and so on.” In this context, the word “pāta” is understood to be the Devī, Śrīmatkālī, Mātrṣadbhāva, Bhairava, Pratibhā, etc. That is now enough of revealing what is an esoteric secret. Thus, from the tuti belonging to mantramahesvāra onward, the attainment in the respective spheres occurs by means of practice appropriate to a particular sphere.
Now, in the fifteenfold variations, waking and the other states [of consciousness] are going to be examined. The knowable object and the consciousness related to it, which causes diversity in consciousness, being mutually dependent, are known as states [of consciousness]. It neither belong to the object of knowledge alone, nor to consciousness alone, nor are they separate from each other. When any particular experience occurs, having externality as the substrate, then this is the state of wakefulness which remains associated with the knower, the knowledge, and the object of knowledge.
When, on the other hand, any particular experience shines as the substrate (adhiṣṭhāna)\textsuperscript{164} in the form of an instrument, which appears as a desire, then this is the dreaming state. When knowledge shines as the governing agent in the form of seed alone, then this state is known as deep sleep. These three states, with reference to the object of knowledge, the instrument, and the subject of right knowledge, are said to have a fourfold division each. When, however, in place of the rest of the subjects, the emergence of light occurs because of his inclination toward inwardly directed fullness and awareness unfolds, then that state is known as the ‘fourth state.’ For example, the knowledge: “I see the form by means of the instrumentality of knowledge” transcends the knower, known, and knowledge.\textsuperscript{165} The knowledge “I see” rests in the subjectivity of the knower without any means and is in essence autonomy (svātantrya). This fourth state is the giver of roles such as subjectivity, instrumentality, and objectivity, respectively, by means of proximity, middle range, and distance. It is because autonomy is the giver of the grace of these states that they are said to be threefold.

The yogins acknowledge these states by the names pīṇḍastha, padastha, rūpastha, and rūpāṭīta, respectively. Those rich in the subtlety of meditation call these states sarvatobhadra, vyāpti, mahāvyāpti, and pracaya. The derivative meanings of these names are given in the Tantraloka, as well as the Ślokavartika (Mālinīvijaya). That which permeates all the other states and is all-inclusive and perfect is the state beyond the fourth (turyātīta). It transcends all; therefore, it is denoted by the name mahāpracaya.

Moreover, that which is distinct, steady, and well-connected is the waking state. That contrary to it is the dreaming state, which is the state of experience of pralayākala souls. Deep sleep is non-awareness of all the knowable objects, which is the state of experience of vijnānākala souls. The fourth state is the experience of the process which makes the object nondifferent from the subject. This is the state of experience of the mantra, mantreśvara, and mantramahēśvara souls. The absence of difference from Śiva in
any entities is the state beyond the fourth (*turiyātīta*). This is the state that transcends all.

Now, how the fifteenfold variation occurs in the five states with reference to different subjects is given below:

1. *Jāgrat* (waking state)—*sakala* in its innate nature
2. *Svapna* (dream)—*Pralayākala*
3. *Suṣupti* (sleep)—*Vijñānākala*
4. The fourth—*Mantra, Mantreśvara, Mantramahēśvara*
5. Transcending the fourth—Śiva

In the thirteendiff variation following the order mentioned earlier, in regard to the essential nature and *pralayākala* souls, etc., five states also remain present there. Following the order of the ‘thing in itself’ (*svarūpa*), the energy of *vijñānākala* and the *vijñānākala* souls, the variation is elevenfold. In the ninefold variation, they are the ‘thing in itself’ (*svarūpa*), *mantras*, lords of the *mantra*, the lords of these lords, *śakti*, and Śiva. In the sevenfold variation, they are the thing in itself, lords of the *mantra*, their lords, *śakti*, and Śiva. In the fivefold variation, they are the thing in itself, the energy of *mantramahēśvara, śakti*, and Śiva. In the threefold variations they are the thing in itself, the *icchā, jñāna*, and *kriyāśaktis*. In the principle called Śiva, though it is free from distinction, *yogins*, rich in the perfection of enumeration, conceive a fifteenfold division by means of the presence of the *icchā, jñāna*, and *kriyāśaktis*.

The beautiful form devoid of rest in consciousness, seen in the host of categories such as earth, etc., is not as beautiful as that of the supreme subject, as his knowable shines in multifarious ways. Take recourse to this multitude of principles created in sequential order, which are in essence indeterminate I-Consciousness impregnated with autonomy and reflective awareness—and attain your own Self.
Chapter Ten

[In the previous chapter], the path of principles (tattvas) has been explained. Now the path called kalā, the subtle units of tattvas, etc., will be described. It has already been stated that the specific character which threads through all the worlds is called ‘principle’ (tattva). In the same way, that which invariably abides in the group of tattvas is named kalā. This is because kalā is capable of fashioning or shaping (kalana) in a uniform way; for example, in regard to the principle earth, it is nivṛtti because a process of the creation of the principles stops with it.\(^{166}\)

The kalā named pratiṣṭhā functions in the group of tattvas beginning with water and ending with pradhāna because it is instrumental in nourishing and replenishing. The kalā named vidyā functions in the group of tattvas beginning with puruṣa and ending with māyā, because of which knowables begin to diminish and the ascension of consciousness occurs. From pure vidyā to the end of saktitattva the sāntākalā operates. Due to its function, the activity of veils (kaṇčukas) rest in tranquility. Therefore, there are four spheres\(^{167}\) (aṇḍas): born of earth (pārthīva), born of prakṛti (prākṛta), born of māyā (mayīya), and born of śakti (śaktā). The energies belonging to the earth and other tattvas have their abode
in these spheres up to the end of the principle called śakti; therefore, in the principle śakti subtle tactile contact exists. Tactile contact possesses the nature of resistance, and therefore it is reasonable to conclude that the spherical worlds exist up to the end of the śakti principle. Furthermore, in the śivatattva, there is the concived kalā called sāntātitā whose existence is created only for the purposes of instruction, meditation, and worship. The supreme reality possesses absolute freedom; however, even there, that which is beyond the scope of knowledge is also beyond kalā (kalātita). Thus, the number of kalās is indeed five and the number of tattvas is thirty-six.
The knowable is twofold; following its division into gross and subtle qualities, the total number of *tattvas* becomes ten. Instrumentality is also twofold. First, there is pure instrumentality, and second, instrumentality is connected with agenthood. Thus, the number of *tattvas* also becomes ten. Next to them are five *tattvas* where instrumentality has become subordinate and agenthood has become distinctly prominent. Next come five *tattvas* that are the result of the purity of agenthood. The next five *tattvas* are those whose distinction from one another dissolves with the intention toward fullness. The thirty-sixth is the principle known as Śiva, who is free from all limitations. When this is taught or meditated upon, that in which the mind gets a solid base is called the thirty-seventh principle. When this principle is also made an object of meditation, then the number of principles becomes thirty-eight; this does not involve infinite regress, however, because when Śiva, who is associated with unlimited freedom, is being meditated upon, it terminates in the thirty-seventh *tattva*.

However, the thirty-sixth principle has to be conceived of as beyond all other principles. Here ends the method of conceiving [grouping] all principles under the scheme of five *kalās*. When *ātmākalā* extends up to *vijñānākalā*, and *vijñānākalā* extends up to Īśvara, and the remaining *tattvas* are pervaded by Śiva, this is the method of conceiving all the *tattvas* under the
The threefold division of the sixfold path, in the form of the worlds (bhuvanas), principles (tattvas), and kalās, which are of the nature of gross, subtler, and subtlest, is on the side of objectivity. When, on the other hand, it takes its repose (viśrānti) in the subject, the division is similarly threefold. When it shines as the instrument of knowledge in this subjective aspect, then it is called the path of pada. But when the waves of agitation in the instrument of knowledge are going to rest, then it is called the path of mantra. When, on the other hand, the agitation is completely pacified in the fullness of subjectivity, then the path is that of varṇa. When that very vārṇa takes rest in its fullness, it attains its own nature. Therefore, it is proper to conclude that one path possesses sixfold divisions.

The number of pada, mantra, and varṇa is one, and the number of the worlds is sixteen; thus, the principle earth is composed of the kalā called nivṛtti. The fire is number three and the eye is number two; therefore, the number of principles from water to prakṛti is twenty-three. The word rasa signifies number six and śara number five; therefore, the number of the words is fifty-six. This is pratisthākalā.

The number of syllables constituting the principles from puruṣa to māyā are seven. The number of mantras and padas is two, while the number of the worlds is twenty-eight. This is vidyākalā. The number of principles are three, that is, śuddhavidyā, iṣvara, and sadāśiva. The mantra here consists of three syllables, while the number of the worlds is eighteen. This is sāntākalā.

The number of pada, mantra, and principles (tattva) is one, while the number of syllables is sixteen. This is sāntātitākalā. These three verses in āryā meter have been composed by Abhinavagupta for the use of his students.
अथ एकादशमाहिकम्

तत्र यावत् इष्टम् उक्तम् तत् साक्षात् कस्यचित् अपवर्गायते
यथोक्तसंश्राहनीत्या भवति, कस्यचित् वक्ष्माणांदीक्षायाम्
उपयोगायमनात् इति दीर्घादिकं कवक्यम्।
तत्र कः अधिकारी इति निरुपणार्थ शक्तिपालो
विचार्यते। तत्र केषचिद् आहुः ध्वनिभावात् अध्वनिमूलः
संसारः तदवगमे ध्वनिदयत् शक्तिपाल इति तेषां सम्प्रधाय ध्वनिदय
एव किं कृत्य इति वाच्यम्, वर्णजन्तुविवेकस्य
भोगवत्प्रसादः भोगिनि च शक्तिपालाभ्युगातः
अतिप्रसङ्कः, ईश्वरेनांविनमिति तु ध्वनिदयस्य
अन्योन्याध्ययनात् वैगत्याः
च, ईश्वरेण रागाविप्रसङ्कः, विरुध्यःः कर्मणः
समस्यांः अन्योन्य-प्रतिपन्द्ये
कर्मसाम्यः, ततः शक्तिपाल इति चेतुः। न - क्रिमिकते
विरोधायोगात्, विरोधेदेशः
अन्यस्य अविरुक्तस्य
कर्मणः भोगदानप्रसादः, अविरुक्त-कर्मप्रुः
तदेव देवपालप्रसङ्कः, जात्यायुः
धर्मः न प्रतिविध्यते भोगदानमेव
तु प्रतिविध्यते इति
चेतुः, कृतः – तत्कर्मसंबधाय यदि शक्ति: पतेत्
ताहि सा भोगदानः किं विभिन्नात्।
अथ मलापरिपक्ष-शक्तिपालः सोऽपि किंस्वरूपः?
किं च तस्य निमित्तम्?
इति, एतेऽन दैराग्यं धर्मविशेषोऽविवेकः सत्सेव सत्रापति:
देवूः इत्यादिहेतुः
प्रत्युत्तमं इति भवेदवादिनां सर्वम् असमाजसम्।
स्वतन्त्रपरमेशवांवां
तु उपपदते एतत्, यथाहिः
- परमेश्वरः स्वस्थपाचायाचक्रीडा
पशु: पुढळोऽणः
संपन्नः, न च तस्य
देशकालस्वरूपभेदविरोधः
तद्वित् स्वरूपस्थानविनिवृत्त्या
स्वरूपप्रत्यायपति: इति
वा
क्रेमेय वा समाध्वयनः
शक्तिपालप्रतात्रम् अणु: 
उच्चते, स्वत-न्यामात्रसर्वशः
असौ परमाशिवाः
शक्ते: पात्यथिता
इति निरपेक्ष
एव
शक्तिपालो य: स्वरूपप्राथालः,
यस्तु भोगोत्सुकस्य
स कर्मपेक्षा: लोऽ
होत्तरस्थभोगोत्सुकस्य
तु स एव
शक्तिपाल: परमेश्वरेश्चायप्रितमयागाभादि
कारीयरूद्रविश्वाद्वा-दिव्यचेते,
मन्त्रादिस्तुत्तम मायापुंशविवेकम्
पुंसकलविवेकमन्यच्छ
फल्न
प्रस्तुवाणाः
तदधरतत्त्वभोग
प्रतिविध्यति, भोगोक्षोऽभोगोत्सुकस्य
भोगे
कर्मपेक्षाः,
मोक्षे
तत्संपर्यः
इति
सापेक्षनिरपेक्षः।
न च वाच्यं-
कस्मात्
कर्मसंबिंधिदेव
pुंसि
शक्तिपाल: इति,
स
एव
परमेश्वरः
तथा
भवति
इति
सतत्तचे
कौन्दिकः
पुष्पां
नाम
यजुदेशेन
विषयकृता
ञोदना
इयम्।
Chapter Eleven

Whatever has been stated up to now\(^{174}\) can serve some as a direct means for the attainment of liberation (*apavargāptaye*) using the ‘short-cut method’ explained above. On the other hand, the instruction given above can also lead others to initiation (*diksā*), performance of the rituals, etc. Therefore, it is necessary to give an account of the nature of initiation (*diksā*), rituals, and so on.

Here the question arises: Who is entitled to receive initiation? In order to answer this question, the topic of the ‘descent of grace’ (*saktipāta*) is going to be discussed. Some are of the opinion that worldly existence, which is rooted in ignorance, occurs as a result of a lack of knowledge, but when ignorance is removed upon the rise of knowledge,\(^{175}\) the descent of grace takes place. However, they should explain why and how this right knowledge develops. If it is the outcome of deeds, then it would not be different from the results of actions; it would be a contingency of being an object of enjoyment. If the person who is the enjoyer (enjoying an object) is accepted as the recipient of grace, then the ‘fallacy of wideness’ (*atiprasānga*) occurs. If the will of the Lord is supposed to be the cause of *saktipāta*, then the ‘fallacy of mutual dependence’ (*anyonyāśrayatā*) occurs and, moreover, it serves no purpose. This theory would also entail the question of the Lord’s partiality. Furthermore, it is not tenable to assume that mutually opposed actions, having equal capacity to suppress each other, could balance (past) actions in order that the descent of grace might occur.\(^{176}\) This view is not tenable because actions are sequential and therefore are unable to oppose one another. Even if it is accepted that they might oppose each other, the question is raised as to how other actions, which are not opposing one another, bestow their results. If actions that are not contradictory to one another do not occur, then one would instantaneously drop one’s body. It is not correct to say that only the actions bestowing the results of birth and life span are not suspended, and that only those acts that grant experiences of happiness and suffer-
ing remain suspended. This view is incorrect because it does not answer the question of why, even if it is assumed that the descent of grace occurs in the presence of such actions, grace is afraid of the deeds that bestow the results of experience. Furthermore, if the question of grace could be satisfactorily resolved by resorting to the theory of the ripening of impurities, then the question of the nature of this theory needs to be answered, as well as the question of its cause. By this question, all possible causes, such as detachment, specific form of merit, service to righteous people, association with saintly persons, and the worship of deities stand refuted. Thus, arguments advanced by dualists are repudiated as incoherent.

According to this nondual system of the autonomous Lord, we maintain the position that the great Lord, by way of sportful play, veils his innate nature and takes up the form of a bound being (paśu); however, there is no contradiction regarding the distinction of space, time, and his innate nature. Similarly, the Lord, by removing (the freely chosen) limitations upon his innate nature, reveals himself either instantaneously or gradually to that recipient of grace called a limited knowing subject (anu). The great Lord is in essence autonomous, and it is He who causes sakti to descend; therefore, the descent of grace, which is dependent on nothing, becomes fruitful by the realization of one’s innate nature. However, for one desirous of enjoyment (bhogotsukasya), the descent of grace depends on his deeds. Upon one desirous of otherworldly enjoyments (lokottararūpabhogotsukasya), grace descends through the agency of Rudra, Viṣṇu, and Brahmā, the presiding authorities functioning in the sphere of māyā, [who are] impelled only by the will of the supreme Lord. This kind of grace yields results such as the attainment of the status of mantra knowing subject (mantrapramātā), etc., and (the capacity for) discrimination between [the principles of] māyā and puruṣa, puruṣa and kalā, puruṣa and prakṛti, and puruṣa and buddhi, and thus bars that kind of person from enjoying those fruits belonging to the lower principles. For one desirous of enjoyment and liberation, the
descent of grace has to depend on rituals when it comes to enjoy­ments and is dependent on nothing when it comes to liberation; therefore, the descent of grace is both dependent and non-depen­dent. It is not proper to ask why the descent of grace occurs only for that particular person. This is simply because the great Lord shines in that particular way. This being the case, then to which person might this kind of injunction related to (the enjoyment of) some object be directed?182

स चायं शक्तिपालो नवधा, - तीत्र-मध्य-मन्दस्य उत्कर्ष-माध्यस्थधनिक्षं: पुनरैविध्यात्, तत्र उत्क्रृष्टशीत्रात् शास्त्रार्थनपेक्षिण: स्वप्रत्येकस्य प्रातिभजानोदय: यदुदये बाह्यसंस्कारं विनैव भोगापवर्गोऽपि: प्रातिभी गुरुप्रितयुक्तं तत् हि न समयादिकल्पना कांचित्, अन्नापि रात्रिमद्वाद: - इच्छाविध्यात् इति, सत्यपि प्रातिभवते शास्त्राघेप्त्र संवादाय यादपि, इति निर्गतिनिसविभियदिवभेदत्वं आचार्यस्य प्रातिभवस्यागमेषु उक्तम्, सर्वधा प्रातिभानो बलीयान् -तत्संबंधि अन्येषाम् अनधिकारात्। भेददर्शन इव अन्यादिशिवसंबंधिः मुक्तिशवाना सृष्टियादिकृत्येषु।

मन्दक्रृतशीत्रात् शक्तिपालात् सदुपविषया यिथ्यासा भवति, असदुरुस्तस्तु सदुपमन्त्रै शक्तिपालादेव। सदुरुस्तस्तु समस्तेन तच्छाततत्त्वानपूर्णं साक्षात् भगवद् दैववधारक एव, योगिनादपि स्वभवस्त्रिन्नतत्त्वैव मोचकते तत्र योग्यत्वस्य सौभाग्याधिकात्मकस्यात्मानूप्योगात्। असदुरुस्तस्तु अन्य: सर्व एव। एवं यिथ्यासुः गुरुः: ज्ञानलक्षणां दीर्घां प्राप्यवत्य यया सद एव मुक्तो भवति जीवनपि, अन्त्र अवलोकनात् कथनात् शास्त्रसंबोधनात् चर्यार्थीर्यात् चरुदृष्टन्त्र इत्यथायो भेदाः। अभ्यस्वतो वा तदनां सद एव प्राणवियोजिकां दीर्घां लभते, सा तु मरणक्षण एव कार्यां इति वक्ष्याम इति।

तीत्रस्मिन्द्रा उत्क्रृष्टमध्यात् शक्तिपालात् कृपादीक्षाकोडपि स्वामन: शिवताया न तथा दृढश्रीतिपतिः: भवति, प्रतिपत्तिपरिपक्रमे तु देहान्ते शिव एव, मध्यमध्यात् तु शिवतोत्सुकोडपि भोगप्रेयतुः: भवति इति तथैव दीर्घां ज्ञानभाजनम्, स च योगाभाषास्तेवर्मात्म अनेनैव देहेन भोगं भूतवा देहान्ते शिव एव। निकृष्टमध्यात् देहाति भोगं भूतवा शिवतम् एति, इति मध्यसू त्रिद्धाभोगोगयकुटकात् यदा प्रधानभूता तदा मन्दवं: - परमेश्वरमन्त्रयोगपायद्या यत्स्तत्र औत्सुक्ययः,
The descent of grace is ninefold, with three variants: intense, moderate, and slow, combined with a further threefold division: supremely intense, moderately intense, and mildly intense. The occurrence of supremely intense descent of grace results in the fall of the body, whereupon the state of Paramesvara is attained. With the descent of moderately intense grace, the recipient is himself firmly convinced of the nature of reality and does not require any aid either from the scriptures or from a teacher. In him, intuitive knowledge opens automatically (prātibhajñānodayah), whereupon, without undergoing external forms of purificatory rites, he becomes the giver of enjoyment and liberation to others. This kind of recipient of grace is called a teacher of prātibhā type. This person is not required to observe any customary behavior as used
in society. Even among the prātibhā type there may be the possibility of comparative distinctions among recipients of grace. This is because of the diverse nature of the will of the Lord. Though being intuitive by nature, the person endowed with this type of grace may rely on the scriptures; this he does only for the verification of truth. Thus, some teachers belonging to the prātibhā type may not be established in the śāstras, while others may be well established in scriptural knowledge. Therefore, they are of various types, but in all the cases the element of intuition (pratibhā) reigns supreme. In the presence of the teachers of the prātibhā type, other teachers have no authority. Just as in dualist systems (Śaiva Siddhánta), šivas who have attained liberation are unable to perform the functions of creation, destruction, etc., in the presence of the beginningless Śiva.

From the descent of mildly intense grace, a desire to approach a right kind of teacher develops, while one’s leanings in the direction of incompetent teachers disappear. It is only because of grace that one goes toward the right kind of teacher from an incompetent one. The true teacher is fully conversant with the entire truth contained in śāstras. He is none other than the revered Lord Bhairava. Even a yogin is the giver of release to others only through the knowledge gained by practice. In this regard, his competency as teacher comes from his identity with Śiva, while the loveliness and charm that he might possess are not essential. The incompetent teacher might possess all these other qualities except union with Śiva.

Thus, the person who feels a desire to approach [such a] teacher receives initiation, characterized by knowledge, through which he immediately attains liberation while still living (jivanmukti). This initiation takes place in different ways: by mere glance (avalo-kana), through discourse, by enlightening the disciple regarding śāstras, by means of viewing external rites, or by offering semen and menstrual fluids. A person well practiced in meditation, etc., receives initiation at that time which severs the bond of vital energy (prāṇa); however, this kind of initiation should be given
only at the time of death. This particular type of initiation will be explained later. Thus, the intense type of descent of grace is of a threefold nature.

One who receives initiation as a result of supremely moderate grace does not feel a deep conviction regarding his identity with Śiva. However, by gradual ripening of that realization, he becomes Śiva after he drops his body. One upon whom grace descends in a moderately moderate manner, although eager to attain Śivahood, is overwhelmed by the desire for enjoyment. In spite of this, this kind of person is a recipient of the pure knowledge granted to him through initiation: He, in the present body, experiences enjoyments obtained by the practice of yoga and becomes Śiva at the time of dropping his body. From the mildly moderate descent of grace one attains Śivahood only after experiencing enjoyments in another body after dropping the present one. Thus, the moderate type of grace is also threefold.

When a person’s eagerness for the enjoyment of pleasures dominates, then the nature of grace is said to be slow. The recipient of this grace becomes eager to attain identity with supreme Lord through the means of yoga, such as repetition of mantra; because mantras and the practice of yoga finally terminate in liberation, they are decidedly of the nature of grace. Here also, as a result of comparative distinction, the mild descent of grace is threefold. These are the main principles of the descent of grace. Regarding Vaiṣṇavas and other systems, the descent of grace is like the grace of the king and therefore does not culminate in liberation; therefore, this type is not going to be discussed here. It has already been stated that in every descent of grace, sakti abides as inseparable from Śiva; however, this cannot be the ‘supreme one’ (jyeṣṭhā), but either fearsome (ghorā) or dreadful (ghoratama). Although already diverse, the descent of grace becomes further differentiated by means of comparative gradation. A person belonging to the Vaiṣṇava and other orders, who follows the method prescribed by the teacher but at the same time follows this sāstra of the five-fold current, becomes in due order sufficiently mature and is able
to gain the highest competency for receiving the Trika, the all-transcending and supreme sāstra, which is revealed by the Lord. Others attain (the highest competency for receiving the Trika) by skipping some stages, thus creating indefinite divisions. Yet others may attain (the same competency) instantaneously, i.e., without any sequence (akrama). Thus, teachers belonging to the lower orders are not entitled even to see the sacred diagram (maṇḍala), while the teacher belonging to the higher orders is instrumental in enlivening the lower doctrines. He is able to do this because, on account of his perfection, he is entitled to all the sāstras. This kind of person is a teacher (daiśika), a guide (guruḥ), one who follows the rules and teaches others to follow them (ācārya), an initiator (dīkṣakāḥ), or a voracious reader (cumbakāḥ). Among them, the best one is that one in whom the fullness of knowledge has completely flourished, without which the fulfillment of initiation, etc., would be impossible.

A yogin who is associated with a person desirous of attaining results is capable of granting him immediate results by instructing him to adopt a certain means (upāya) which will lead him to his goal. If that person, through the means taught to him, remains concentrated only on knowledge, then he may also attain liberation. A person desirous of having perfect knowledge should approach many teachers; he should remain close to them, hoping to attain ever more superior knowledge of different kinds. However, abandoning a teacher perfect in knowledge definitely requires a need for expiation (prāyāścitta). The question might arise: What if the teacher does not give instruction, or he gives erroneous instruction; shouldn’t one abandon him? To that we reply, “no,” as that kind of teacher is free from attachment because he has attained perfect knowledge and therefore has no personal reasons for not revealing secrets. The teacher’s silence might be the result of lack of merit on the side of disciple or for want of a surrendering spirit in the disciple. This disciple should continue to make an effort to serve this kind of teacher and should not abandon him. Thus, the descent of energy, having grace as
its purpose, is indeed independent. If the descent of grace were dependent on bad or good deeds, or restrictive causal laws (niyati), then it would be nothing but the function of veiling belonging to the Lord (tirobhāva).

तिरोभाव इति, तिरोभावो हि कर्मध्ये प्रकाशगाढ्यु:खमोहभागित्वफलः, यथाहि - प्रकाशवतन्त्रात् प्रबुद्धोपिः मूढवत् चेष्टेत् हुदयेन च मूढवेष्टां निन्दति, तथा मूढोपिः प्रबुद्धवेष्टां मन्त्रारधनानिदं कुर्यात्, निन्देच्च, यथा च अस्य मूढवेष्टा क्रियमाणापि प्रबुद्धस्य ध्वंसम् एति तथा अस्य प्रबुद्धवेष्टा, सा तु निन्दमाना - निषिद्धाचरणरुपवात् स्वयं च तृतीय विशालमानवचात् एवं दुःखमोहपद्धेन निमज्जयति, न तु उपन्यश्लिष्टप्रस्त्य तिरोभावोदस्तिः, अंतःप्रच च कर्मध्येक्षा - पूर्ववत् निषेध्या, तत्रापि च इच्छारूपमार्थात् एतद्धमानात्रोपभोगयुः ख फलवं दृष्टान्तमयादिगुरुदेवान्यादी संवैद्यन्दनोभयप्रस्त्यानामिव। तत्रापि इच्छारूपमार्थात् तिरोभूतोपिः स्वयं च शक्तिपातेन युज्यते, मृतो वा बद्धुरुवादित्वृपमुखेन, इत्यर्थव पञ्चकृत्यभागित्वम् स्वात्मिनि अनुसंधात् परस्यम्व एव, इति न खण्डतमात्मानं पश्येत्।

यथा निर्गलस्वात्मस्वातन्त्रात्यात्मरस्मिद्व्यः।
आच्छादंकेनिः धाम तथा विवृणुयादिः।
अप्रबुद्धोपिः वा धामिनि स्वसिनुः बुद्धवदाचरेत्।
भूयो बुद्धेन वा सोव्यं शक्तिपातोपनेश्वकः।

इति श्रीमदभिनवगुलाचार्यविरिचिते तन्त्रसारे शक्तिपातप्रकाशांनामं नाम एकादशामाहिकम्।

‘Veiling’ or tirobhāva is indeed dependent on deeds, and it can create such a situation as making one experience intense unhappiness and delusion. For instance, because of the free will of the light (prakāśasvātantryād), a perfectly enlightened person can behave like he is truly foolish and then blame that behavior on being foolish at heart. Similarly, a foolish person can imitate the behavior of an enlightened one, such as usage of the mantra in worship, etc., and then blame it (on the behavior of an enlightened one). However, compared to an enlightened one, the activities per-
formed by a dullard, suited to an unenlightened one, although performed, decline and finally end. The activity of an enlightened one, being blamed as a forbidden behavior, makes the unenlightened become doubtful of his potency, which is the functioning of the ‘power of veiling’ (tirobhāvaśakti). This causes an enlightened one to sink into the morass of delusion.

This veiling has no effect on a person upon whom grace has fallen. In this instance, as in the previous example, it is not dependent on deeds. In all of the following cases, because of the diversity of the will of the Lord, tirobhāva persists: it results in suffering to be experienced only in this body; or in initiation followed by practice according to convention, such as serving a teacher, a deity, or sacrificial fire; or finding fault with them, like those engaged in service or blame; or like those who were engaged in a doctrinal order of Śiva, and who later abandon it. Even in these examples of being influenced by tirobhāva, one may himself receive the descent of grace as a result of the wonderful manifestation of Lord’s will, or one may receive grace even after death through his teacher or relative. Thus, one is the sharer of the five functions of the Lord coherently united in one’s own self. Therefore, he is none other but Parameśvara and should not think of himself as being separate from him.

The Lord, who by nature is without any veil, covers his nature of light by his freedom of will; in the same way he unfolds it as well. In the domain of his non-enlightened state, he behaves like an enlightened one and later wakes up. The nature of the descent of grace is to be independent.

Chapter Twelve

दीक्षादिकं वक्तव्यम् इति उक्तम्, दीक्षास्वरूपनिरूपणार्थ प्राक् कर्तव्यम् 
स्नानम् उपदिश्यते । स्नानं च शुद्धता उच्यते, शुद्धता च परमेश्वरस्वरूपसमावेशः
कालुष्यागमो हि शुद्धिः, कालुष्यं च तदेकरुपेपि अतत्सवभाववशुपान्तर संवलनाभिमानमः। तदिति स्वतन्त्रान्तद्विचिन्तामात्रसारे स्वातमिनि विशिष्टार्थिणि वा तदन्तयूपसंवलनाभिमानमः अशुद्धिः, सा च महाभैरवसमावेशो व्यपोहयते, सोडपि कस्थचित्त झटिति भवेत्, कस्यापि उपायान् तरमुखेश्रिती। तत्रापि य एकहिद्यादिधेवेन समस्तव्यस्ततया कवचित् कस्यचित्त कवाचित् च, तथा आश्वासोपकर्ष्ये: विचित्रो भेदः। स च अपद्धा-क्षितिजिलपवनहुताशनाकाशास नेतुर्यात्मरुपसु अष्टासु मूर्तिषु मन्त्रन्यासमहिमाः परमेश्वररुपतया भावितासु तादात्म्येन च देहे परमेश्वरसमाविष्टे शारीरादिविभागवृत्ते: चैतन्यस्यापि परमेश्वरसमावेशार्थ्याति॥ कस्यापि तु स्नानस्वादितुष्णितजनकतात् परमेश्वरोपायतामेतीति। उक्तं च श्रीमददन्तादृशं- धृति: आप्यायो वीर्यं मलदाहो व्याप्ति: सृष्टिसामाध्यं स्थितिसामाध्यम् अभेद्यं इत्येतानि तेषु मुख्यपलानि - तेषु तेषु उपाहितस्य मन्त्रस्य तत्तदुपधारितवात्। वीरोद्देश्येन तु जित्रेषः, तदथा - रणार्णु: वीराम्भः महामरुतः वीरधर्मम् श्रमणन् वेतुपहितो चन्द्राकां आत्मा निर्विकल्पकः। पुनरपि वाह्याभन्नतरता द्वित्तमः, बहिरुपः सम्रेततात्म्येनन तन्मयीकृते तत्र तत्र निमज्जनम् इत्युक्तम्। विशिष्णुस्व आनन्त्रवश्रीराधारागतः निरीक्षणेन शिवमयीकृत्य तत्रात्र मन्त्रचक्रपूजनम्, ततः तेनैव देहप्राणोभयाश्रित देवताकृत्तर्पणम् इति मुख्यं स्नानम्। आभ्यन्तरं यथा - तत्तदरादिरुपधारिणया तत्र तत्र पार्थिवादी चक्रेयतम्योऽभावः।

परभैरवसंमज्जनः

माहु: स्नानं यथा तु तदववतः।

तदगः वाहाः स्नानं

न मुख्यमुपचारत: किं तु ॥ ॥

परमान्तदोषमणु

दुस्मत्थित्व हार्षु ।

ताहिः आविधृतरति

दिनु जाणि पर अप्याणं ॥ ॥

इति श्रीमदचार्याभिनवगुप्तविचिते श्रीतन्त्रसारे स्नानप्रकाशशं नाम द्वाराधामाहिकम् ॥१२॥

It has been indicated earlier that initiation, rituals, and other related matters should be discussed. Therefore, for the purpose of determining the real character of initiation, the duties preliminary to it will be presented.

Bathing (snāna) is said to be purity, and purity should be understood as absorption into the pure essence of the great Lord (Parameśvara). Removal of impurity is indeed purification. Although identical with the innermost nature, impurity is erroneously regarded as being associated with characteristics extraneous to it. For example, the conviction that the innermost nature, although present in the Self as well as in the universe, which is in essence perfectly free, blissful, and is consciousness alone, is negated when it is associated with characteristics different from consciousness. This erroneous notion is called impurity, which is removed by means of absorption into the great Bhairava.

In some, this absorption occurs instantaneously, while others require a means (upāya) for attaining it. This division of the means in regard to different people may vary as one, two, three, or they may be taken as a whole, or individually. This absorption can happen to any individual, anywhere and at any time. In this way, the division of the means becomes diversified based on the attainment of the firm conviction (āśvasa) in the nature of reality on the part of a practitioner.

Furthermore, this absorption is eightfold. By means of meditation on the very nature of Parameśvara, and by the power of the placement of the mantras (nyāsa) in the eightfold form of Śiva, i.e., the earth, water, air, fire, ether, moon, sun, and the self (ātmā), and in one's own body by gaining identity with it, one becomes firmly absorbed in Parameśvara. In this way, a limited soul, which functions differently as a body, etc., attains absorption in the Lord.

But to some (for those whose conviction is not as firm) bathing and putting on fresh clothing cause satisfaction. Therefore, they are regarded as the means for attaining Parameśvara. It is said in the Śrimadānanda Tantra and similar texts that support, nour-
ishment, invigoration, burning of impurities, pervasion, capacity of creating, the capacity of maintenance, and nonduality are the principal results. The mantra as a unifying element assumes the form of this eightfold division mentioned before. However, in regard to the vīras, they assume a specific nature; they are as follows: the dust emerging out of the union (ranareṇu), the water of the vīra, the great air, the ashes of the vīra, the sky above the funeral ground, the moon and the sun as connected with the previous two, and the self free from thought constructs.

This bathing, with variations of external and internal, is of two types. The external form is performed by attaining identity with the mantra, and when this is attained, one is to be dissolved into Śiva. However, its particular form is carried out by means of looking at the delightful substance (wine) in a vessel used by vīras and having made it of the nature of Śiva, one should worship the host of mantras in that very vessel. Then the ‘wheel of deities’ who are abiding in both body and prāṇa should be worshipped by that very substance. This is known as the principal bath. The inner bath is performed by means of concentration of the mind by the respective forms of dhāraṇā in the center of the earth, etc., in order to become identical with that wheel of deities.

Immersion into the very nature of the Lord is called bath. When this is correctly performed, only then does an external bath becomes a ritual bath. The external form of the bath is called a ritual bath only in the secondary sense.
Chapter Thirteen

After the ritual bath, one should proceed toward the place of worship in a delightful mood. The place of worship is where heart becomes filled with satisfaction and is well suited for the absorption into Parameśvara. The place of worship does not have any other characteristics. If any other characteristic is mentioned, it is given only because it is instrumental in granting identification with the object of meditation, which is attained because of mental tranquility. Therefore, there is no place similar to a place of worship.

The sacred spot (pitha), the mountaintop, etc., taught in the śāstras as places of worship should be known as supporting this description. The energies (śaktis), possessing the state of absorption into Parameśvara and in accordance with his restrictive energy (niyati), incarnate themselves at the various sacred places, like the regions inhabited by the Āryans of good moral conduct, and also the regions of barbarians prone to immorality. The mountaintops and other similar places are conducive to concentration because of being isolated (solitary) and free from distraction.

Then, while standing outside, in front of the temple, the aspirant should ‘place syllables’ (nyāsa) in a general way, first in the fingers and then in the limbs of his body. This should be done with.
two combinations of mantras: ‘hṛīm,’ ‘nām,’ ‘phām,’ ‘hṛīm’; and ‘hṛīm,’ ‘ā,’ ‘kṣa,’ ‘hṛīm’ indicative of Śiva and Śakti, which are the mantras of the mālinī and māṭrākā orders. If this ‘placement of mantras’ (nyāsa) is done with only one of these two, then it should first be performed with mālinī, followed by māṭrākā. If nyāsa is done for the purpose of attaining mokṣa, then it should be done from the feet all way to the top of the head. However, if enjoyment (bhoga) is the objective, then it should be done in reverse. The goddess mālinī is the principal form of sakti which, because of the close union of vowels (bījas) and consonants (yonis), is capable of fulfilling all sorts of desires. Her name is aptly significant. She is adorned with a garland of rudrāsaktis blossoming in fruits. She is the humming bee of sound (nāda), capable of dissolving the ice of worldly existence. She bears both spiritual perfection (siddhi) and liberation (mokṣa). She is associated with both the saktis of offering and accepting, for the syllables “ya” and “ra” are identical, according to Pāṇini. Therefore, even the application of the mantra, which has lost its traditional procedure, becomes perfect (comes to its fruition) by the power of placement of mālinī. Impure Gāruḍa and Vaiṣṇava mantras bestow liberation after becoming pure (by its efficacy).

Dehnāyasāna-nātram aṛdhīparātre aya-met eva nyāsa: | Tt kriyākarakāparam paraṃ kāraṇedrātīṣṭhānīśvare yuṣjākriyā udāhārṇīkūtta, tatra ca sārvarakāram ātithyāṃ paraṃbherībhāvāḥ, tatra yuṣṭhādārastu sthānāṇuṣṭhāyappadānāpahrdhārām udāhāraṇīkūtta, yuṣṭhādārastu, yuṣṭhādārastu sthānāṇuṣṭhādārastu.

And kriyākriyāparam paraṃbhērībhāvāḥ, tatra yuṣṭhādārastu sthānāṇuṣṭhādārastu sthānāṇuṣṭhādārastu parambhērībhāvāḥ eva bhavati. And kriyākriyāparam paraṃbhērībhāvāḥ, tatra yuṣṭhādārastu sthānāṇuṣṭhādārastu sthānāṇuṣṭhādārastu parambhērībhāvāḥ eva bhavati. And kriyākriyāparam paraṃbhērībhāvāḥ, tatra yuṣṭhādārastu sthānāṇuṣṭhādārastu sthānāṇuṣṭhādārastu parambhērībhāvāḥ eva bhavati. And kriyākriyāparam paraṃbhērībhāvāḥ, tatra yuṣṭhādārastu sthānāṇuṣṭhādārastu sthānāṇuṣṭhādārastu parambhērībhāvāḥ eva bhavati. And kriyākriyāparam paraṃbhērībhāvāḥ, tatra yuṣṭhādārastu sthānāṇuṣṭhādārastu sthānāṇuṣṭhādārastu parambhērībhāvāḥ eva bhavati.
After the placement of syllables (nyāsa) upon the body, the placement is to be done on the sacrificial vessel (arghapātra) for the ritual. In this system, the activities performed in the ritual form of worship involving verbs and grammatical cases (kārakas) for the purpose of steady realization of identification with the Lord have been given as an example. Here in the sacrificial vessel (arghapātra) all the cases thus become one with the Lord.

By following the order of ritual activities in this way, all the (grammatical) cases are transformed into the Lord. When all these activities are seen, with this insight, even without taking recourse to the principal form of knowledge or yoga, one becomes united with the Lord.

Thus, placing syllables (nyāsa) on the vessel for rituals and worshipping with flowers, incense, etc., one should sprinkle the flowers, the essence of the ritual, with small drops of water from the vessel to consecrate them. Then in the orb of light, on the ground, or in the void, one should worship the family of attending deities, uttering this mantra: “I pay obeisance to the external deities of the main deity” (aum bāhyaparivārāya namah). Then, at the door [of the place of the sacrifice] one should worship with mantra thus: “I pay my obeisance to the host of deities abiding at the door” (aum dvāra devatācakrāya namah).

If the external place is not a sacred one, then entering at the front diagram (maṇḍala) and the altar, one should worship the external deities of the family and the host of deities abiding at the door, and should perform the placement of the above-mentioned syllables, etc. This should be done inside the place of worship and not outside. Then uttering the mantra ‘phaṭ’ three times with a flower in his hand, and energizing them with mantra ‘phaṭ,’ he should throw the flowers in the northeastern direction, and while conceiving all the obstacles (as being) removed, should enter in front of the maṇḍala and should look on all the sides of the temple kindled with rays of the light belonging to the Lord.
तत्र मुमुक्षुरूतारूपार्थीविरूपस्तिष्ठतेत्, यथा भगवदगौरवासिष्य झलिभएव 
पलापाशो भवेत्। तत्र परमेश्वरस्वात्मन्ये गृहाल्याभासनय विभक्त्वम् 
अवभासयति। तत्र चित्तकाश एव मध्यं, तत्र इत्यन्विताभागप्रवृत्ते, 
प्रकाशस्वीकृत्यमूर्ध्वम्, अतथाभूतम् अधः, प्रकाशसंस्कृत्यमीनं पूर्वम्, इतरत् 
अपरम्, संमुखिभूतप्रकाशात्वा अनतरं तत्रकाशधारारोहस्यां दक्षिणाम् 
आनुकृत्यात्, ततसमुखं तु अवभास्यत्वात् उत्तरम्, इति दिक्षुतकम्। तत्र मध्ये 
भगवान्, उथर्वक्ष्य ऐशाणं वक्रम्, अधः पातालवक्रम्, पूर्वादिक्षुतकृष्टे श्रीतत 
पुरुषाधिसद्दवामाख्यम्, दिक्षुक्षमध्ये अन्यायशतः। इत्येष्यं संविन्यहितेति 
मूर्तिकृतं दिग्धेदं भासयति, इति दिक्षुन तत्त्वान्तरम्। यथा यथा च स्वच्छया 
लक्ष्यितम् इद्धा सती पुरं स्वाभवति तथा परमेश्वरमध्ययत्मेति सर्वाधिष्ठातृतैव 
माध्यस्थ्यम् इत्युतं। एवं यथा भगवान् दिग्बिभागकारी तथा सूयोः, 
स हि परमेश्वरयोग ज्ञानशक्तिद्वितुनं तत्र तत्र, तत्र पूर्व व्यक्ते पूर्व यत्र च 
तथा तत्रेव, एव ध्वनिमृद्धिपाणि स्वसंस्कृत्यनस्थयं देशस्य पुरुषत्वात्। एवं स्व 
विस्तृत्यपरमेश्वरशतित्यैकीभावनया दिक्ष्वाहितिः अभिनवगुप्तगुवः। एवं स्थितेन 
उत्तराभिमुखम् उपविश्य देहपुरुषेश्वरकादि अहंभावत्यागेन देहता दहेत् सनिधाविप 
परदेहवत्। अदेहवत्, ततो निस्तरद्ध्वधामरूढस्य दृष्टिस्वाभावितया 
या किल आया स्थन्धकला सैव मूर्तिः, तदुपरि यथोपदिष्यायाय्यदेववताक्रमणाः, 
प्राधान्येन च इह शक्तयो याज्ञवल्लभानवत्वामादिनां शकरेव च 
पूज्यतवात्, इति गुरवः। तत्र च पञ्जय अक्ष्या जयं कारणाः, षष्ठी च अनुत्तरा 
नाम स्वभाववदश अनुसंधेया, - इति षोध न्यासो भवित। तत्र कारणाना ब्रह्म 
विश्वुदेशसदाविशिष्टभिद्विपयां ग्राह्यकम् अधिष्ठानात् षडविश्वतत्त्वकलापस्य 
लोकर्त्तवातीर्षिस्या भैरवभक्तकन्देववत्ते यसैं पूर्णत्व भैरवभावः तेन एतत् 
अनवकाशम। यदाहुः 'अत्रसृष्टिरूढः ह्याभायां पुनः किं तत्त्वसृष्टिनासादिना' 
इति। तावत् हि तदंतरं भैरवपुरं यत्स्वात्मनि अवभासिसृष्टिसंहं रा 
वविधिकृति। एवम् अन्योमलेक्योगेन परमेश्वरीभूतम राणेहुबुद्धयादिदा 
भावयमया बहितवत् पुष्पाधिप्तर्वर्णार्थत्वसंभवं पूज्यतम्। तत्र शरीरे प्राणे 
धिन्य च तदनुसारणं शुलाभजन्यांस कृयात्, तदा - आधारशक्तिकृष्टे मूलं, 
कन्द्र आमूलसारं संक्षेपते दण्डः, भावात्तको प्रश्नः 
चतुष्किकात्मा शुद्धिविद्यापदं, तत्रेव सदाशिवभक्तरकः स एव महाप्रेत् - प्रकर्षण
A person desiring liberation should sit facing north so that all of his bonds may quickly be burnt by the flame of the fire emanating from the Lord Aghora. Regarding the notion of spatial direction (dik), it is stated that the Lord’s freedom, by which the forms (mūrtis) [of the spatial directions] are made manifest, is the very principle of the spatial direction. The manifestation of consciousness itself is the center (madhya), because all the different manifestations of directions make their appearance from that center. The direction of ‘above’ is the region which is appropriated by the light, but the direction which is not so (i.e., ‘below’) is the ‘nether’ region. The ‘east’ is that which remains in front of that light. The direction different from it is the ‘west’ because the ‘east’ receives the light facing it. The ‘south’ is the direction towards which the currents of light ascend. It is called ‘south’ (dakṣina) because of its agreeableness. The direction facing it is the ‘north’ because it is the region to be illuminated. This is the description of the fourfold directions.

There in the center exists the Lord, his face called Isānais in the upper region, and below is his nether face. In the four quarters beginning with east, etc., his faces, called Śrī Tatpuruṣa, Aghora,
Sadyojāta, and Vāmadeva, are located. In the middle of the above four directions, there are located four other directions. Thus, it is because of greatness of consciousness that the directions are manifested, which are caused by the forms. For this reason, direction is not a separate principle (tattva); just as when one wants to cross over one's own shadow, it (the shadow) always remains in front. In this same way, the Lord always remains in the center. It has been stated that superior to all is the state of being in the center. Thus, as the Lord is the agent causing the division of directions, so also is the sun. It has been stated in different texts that the sun indeed is the Lord's power of knowledge (jñānaśakti).

The east is that where the manifestation of light first occurs. Where manifestation occurs, it (the east) is definitely there. Although the directions, such as east, etc., are dependent on the self, i.e., are subjective, the region that remains in the front of a person is (always) east. Thus, the determination of direction should be accomplished by bringing the self, the sun, and the Lord into one single concept. This is the knowledge regarding direction as thought by Abhinavagupta's teachers.

This being the case, one should sit facing north, and by abandoning a sense of egoism (ahāmbhāva), one should burn the egoism of possessing a body in both the gross and subtle bodies. Though the body still exists, it should be looked at as the bodies of others, for the Self is without a body. Then one who is steadily established in the tranquil and unchanging abode has a natural inclination towards creativity. The first vibrative fractional unit of it is indeed the arising of form (mūrti). Conceiving thus, one should install on that form (mūrti) the host of divinities that are worshipped, as it was prescribed before. Principally, the saktis should be worshipped, for they are the seats of the nine-formed energy belonging to the Lord. This is the view of our teachers.

There are five states beginning with waking, etc., but the sixth is called anuttara, the 'innate state' (svabhāva dasā), which is to be conceived as uniting all. Therefore, placement (nyāsa) should be sixfold (upon the six cakras). In these different cakras, Brahmā,
Viṣṇu, Rudra, Īśvara, Sadāśiva, and Śakti, the causal deities, are abiding steadily in the host of thirty-six tattvas, separately in each. By the application of nyāsa, one attains the fullness of Lord Bhairava, who transcends the phenomenal principles. In this way, the state of Bhairava becomes manifest. Therefore, in the case of those who have attained the state of identity with Bhairava, the performance of nyāsa, etc., is meaningless. For those who are established in the tranquil state, what could be the utility of creating principles, nyāsa, etc.? In reply to this, we say that the tranquil state of the body of Bhairava is so vast that he is the final terminating point in whose own nature the diversity of manifestations, dissolution, and creation remains manifest.

Thus, by means of the mutual union of the two, and by meditating on the vital air, body, intellect, etc., which have become transformed into the Lord himself, one should worship both (“both” refers to the union of the prāṇa and Bhairava, the intellect and Bhairava, the body and Bhairava) externally and internally with flowers, incense, libations, etc., for as long as possible. Then in the body, in the vital energy and in the intellect, one should install the trident with the lotus accordingly.

This is as follows: the root of the staff should reach the root of the ‘basic power’ (adhāraśakti). The bulb is perfectly pure, having solidity in the interior (with the capacity to hold all); the staff goes up to the roof of the palate, where the opening exists. It includes all the principles ending in kalā. It is named ananta. The knot above it is characterized by māyā; the lotus of pure vidyā is the quadrangular bedstead. It is there that the Lord Sadāśiva abides. He himself is the great corpse (mahāpreta). He is called mahāpreta because everything finds the excellence of rest there, and because He is predominantly of the nature of consciousness, due to the absence of a body in the form of knowable objects, and because of being characterized by the cognition of nāda. Emerging from his navel and penetrating through the three openings of his head are three prongs representing śakti, vyāpīni, and samanā, above nādānta and at the end of twelve. Above them exist three
lotuses with the nature of unmanā. One should make this difference the seat of an all-pervasive superintending agent, so that it may become one’s basis. Then the desired deity should be conceived as abiding there. The offering of the entire being to that, which is the very essence of all entities, is called worship (pūjā).

That, which brings about absorption into it, is known as meditation (dhyāna). The inner reflection of that, of nature existing in the form of the primal sound (nāda), continuously oscillating, is the repetition of mantra (japa). Following the order of cognition of this very type, by whose force the great fire has been awakened, and which has brought the entire universe to identity with one’s own Self (viśvātmikaraṇam), is known as homa. After performing that, one should meditate on all the attending deities as arising from the mass of fire as its ignited sparks, and one should worship them in the above manner.

Meditating on the trident from the root extending up to the end of twelve and resting at the top of the wheel of the goddess (devīcakra), one who becomes free from sequence attains the state of wandering in the void of consciousness.

From the base to the end of twelve, passing like a staff, this consciousness wandering through the void is characterized by its identification with the void beyond the void. This is indeed void because of wandering through the void, abiding in the void, and swallowing the nectar of the void.
Thus, only by the inner form of oblation is the attainment of the purpose really fulfilled, but in truth it is accomplished in one in whom the state of absorption has occurred. Even then, external rituals should be performed for the removal of limitations. For the person who has not attained absorption of that nature, the external form of ritual is the main form (of ritual practice). He attains absorption by practicing it. However, even for him, the inner form of ritual is essential for the removal of the state of the bonded soul (paśu). When the external form of ritual is not firmly established in his essence, then because of the strength of his desire it becomes the giver of purity.

When a person is desirous of receiving initiation, for the purpose of consecration one should select a spot of land, then worship Ganeśa and other Gods, worship the small jar and the big jar, worship the altar, and then perform oblation into the fire. Regarding indispensable observances (nitya), occasional observances (naimittika), the worship of the altar, and oblation into the fire should be performed. Then, the ritual of the consecration of the disciple
is performed for the purpose of producing in him the capacity to receive the impression of purification. It is like making the teeth sour, that is, to prepare him to become inclined to the duty toward the Lord; and as regards the teacher, it is the acceptance of such a disciple. As regards the materials existing in the place of ritual, these should be conceived as worthy of becoming the right materials for worship by energizing them with the nourishing energy of the Lord, and then offering them.

Then, preparing this place of worship, abundant with all these materials, the worshipper calls to mind the goddess mālinī or mātrkā, and while throwing a handful of flowers to the deity, he should think of them as being filled with the light of rays of those syllables. Then, energizing white mustard, paddy, washed rice, fried rice, and so on with the mantra ‘phat’ and conceiving them as flames of fire, one should throw them, beginning from the northeast, in a given order. This is the procedure for the selection of sacred spots.

Then, offering a seat ending in pure vidyā, one should perform the worship of Ganeśa. Next, he should worship the well-decorated jar, filled with the substance of delight (wine). Then, placing a betel nut (pūga) inside it, he should call to mind the root mantra in the prescribed procedure as superintending over all, and then he should make the jar charged with the mantra by repeating it 108 times. In the second jar, he should worship the mantra ‘phat’ for the pacification of obstacles. After that, he should worship the guardians of the quarters with their weapons in their respective quarters. Then, he should hand over the jar charged with the mantra to a disciple who has been initiated previously, and the teacher himself should take up the jar (kumbha). Then, following the disciple, who goes on pouring water in an unbroken line (from the left of the kalaśa) in order to pacify obstacles up to the end of the temple, the teacher recites the following mantra:

O Indra, in order to pacify obstacles in your direction, you should remain alert by the order of Śiva to the end of the ritual.
| व्यक्ते नामि - भो इत्येकमेव। तत ऐशान्य दिशि कुम्भं स्थापयेत्। विकिरोपिः अस्त्रकलशम्। तत उभयपूजनम्। ततः अरिन्कुषं परमेश्वरशक्तिफूर्तपत्या भावियतवा तत्र अरिन प्रज्वाल्य हृदयान्तबोधिारिनिः सह एकीकृत्य मन्त्रपरमर्शाहिते ज्वलनं शिवारिनं भावियता, तत्र न्यस्य अभ्यर्च्छ मन्त्रान् तर्पयते आज्ञेयं तिलेष्वः। अर्धपार्श्रेण च प्रोक्षणमेव तिलायुद्धीनां संस्कारः। सुकसुवीरः ऊर्ध्वारोमुखतया शक्तिशिवरुपस् परस्परोन्मुखियो विधाय सम्पादोतिथिं द्वादशांतगणनोदितिशिवपूर्णचन्द्रनिः। सूत पत्तरायापूर्वाराभावानां कुर्वन् वौषद्धनं मन्त्रम् उच्चारणम् च आज्ञक्षयानं तिलेष्वः, इति पूर्णाहितः मन्त्रचक्रसंस्तर्पणी। तत्त्वसः प्रोक्षितमानीय स्थषण्डलकलशाकुम्भविहिः भागं भागं निवेद्य, एकभागम् अंशोत्प, शिस्याय संबंधं ददात।।

| तत्र होमोसखमन् तन्त्राधिकारेण भाविम-नदर्शनियोग्यतायं बद्धनेत्रं शिश्यं प्रवेश्य पाणुस्यं धानासिं तं कृत्य पुष्पाजलिः क्षेपत्। ततः सहसा अपाौसे मेत्रेश्वरबन्धोसी सत्किपादानुगृहीतकरणत्वात् संविभिमकीत्वं तत्स्यां तस्साकाराणं पश्यन् तत्मयो भवितं, आनुगृहीतकरणानां मन्त्रसन्धिदीः। प्रत्यक्षः चतुर्यस्यताम् इव भूता नाम। ततः सवस्दक्षिणाः हस्ते दीपितया देवताच्छ कृत्यवित्ता त्य हस्तं मूर्धन्हनामिषु शिश्यस्य पाशानं दन्तं निक्षिपेत्। ततो वामो सोम्यत्या पूजित्स्य शुद्धतत्प्रवायिनं, ततः प्राणां कुर्यात्। ततो भूतदेवतादिबलिः मधमांसजलाधिपूर्णं बोहदिहात, आचामेत्। ततः स्वं चरोभोजनं कृत्या शिष्यात्माना सह ऐव्यामापनः प्रवुद्धवृत्तिः तिष्ठेत्। स्वपनं अपि प्रभाते शिष्यः चेत् अशुभं स्वनं वदेत्। ततः अस्मै न व्याकुर्यात् - शाक्तात्त्वैः हि तथास्य स्ताताम्, केवलम् अस्त्रेण तत्र्र्स्त्रृक्तिः कुर्यात्। ततस्तैव मर्य नुसूचित्य शिववा प्राणक्रमेन विश्वं हतकण्ठात्लूललाट्रिद्रादशानं रेशु रेशु कारणक्षतक्षर्परं यथाय प्रत्येकमण्डूकं संस्कारानं विन्त्यनं कंजित्यालं शिष्यप्राणं तत्रैव विश्रमम्य पुनरवर्तेऽहेत्। इत्यावपादिताष्ट्राचतवागस्तानस्तर्कारोपरिकृष्टसंशापान्ति: समयिभवित। ततः अस्मै पूज्यं मन्त्रं पुष्पाधं सह अर्पयेत्। तत:- समयानां अस्मै निरुपयेत्। गुरूं सम्वत्तनाः भक्ति: तथा शास्त्रम् देवे, तत्प्रतिद्विन्दिनं पराक्षोकुमकता, गुरुवात् गुरुपुत्रादेवे: विधासम्बन्धकृतस्य तत्युस्त्रदीक्षितादेवे: संदर्शनम् यौनसंबन्धिस्य तदराध्यानार्थम्, न तु स्वतं इति।
With the name having three syllables, the word "hey you" (bhoh) is to be uttered once. Thus, going round from the east he should place the jar in the northeast corner, and the jar charged with the mantra should be placed on the scatterings (of the offerings) to the right of the kumbha. Then, worship of both jars should be performed. After this, the worship of the Lord is performed at the altar.

Then, conceiving the fire pit as the power of the Lord, and
kindling a fire, unifying it with the fire of consciousness abiding in the core of the heart, while cognizing the mantra along with it, and conceiving the blazing fire as of the nature of Lord Śiva, then placing mālinī and mārkā there, one should satisfy the mantra with clarified butter and sesame seeds; sprinkling water from the water jar consecrates the sesame seeds and the clarified butter, and consecration of the large ladle and the short ladle is the glance characterized by the nonduality of the Lord. Performing oblation according to one's capacity, he should place both ladles one above the other, mutually facing each other, representing Śiva above and Śakti below. The worshipper should stand, placing the toes of both his feet parallel and straight. Then, he should conceive that the full moon has arisen from the void, abiding in the end of the twelve from which oozes out nectar, and that (this nectar) is falling on the ladle. He should go on reciting the mantra, ending with vaisad, and should remain standing until all the clarified butter has been consumed. This final oblation satisfies all the host of mantras.

Then, bringing caru (boiled rice to which clarified butter is added while cooking) that has been purified by the sprinkling of water and offering portions of it to the altar, the big jar, the small jar, and into the fire, the teacher should keep one portion in order to offer it to the disciple.

Next, the offering of the tooth-stick will be described. It should be thrown by the disciple. If it falls to the southeast, south, and southwest, or straight down, that is considered inauspicious. In that case, oblation into the fire while uttering the mantra 'phat' will remove the fault.

The teacher should then make the disciple stand before the sacred diagram (maṇḍala) blindfolded, without agitation, in order for him to earn the right to have a glimpse of the mantra that he will receive in the future. Then, he should sit on his knees and throw a handful of flowers into the maṇḍala. All at once, with the blindfold over his eyes being removed, he sees the mantra directly before him, because the means of knowledge, being graced by
the descent of śakti, allows him to perceive the mantra near and directly, and he becomes identical with it. The nearness of the mantra is directly perceived by those whose sense organs have been favored by the grace of śakti, but those possessed by demons see it with dread.

Then the teacher, worshipping on the right palm of his hand the host of brilliantly blazing deities with his left hand, should place it on the top of the head, heart, and navel of the disciple, burning all the bonds of impurities. Then to the left of the disciple, worshipping the rejuvenating deity having a mild nature, he should pay obeisance to him; then, outside of the place of worship, he should present the offering of wine, meat, and water to the ghosts (bhūta) and the deities governing all the directions. Then he should purify himself by sipping water. Then, eating the boiled rice (caru) along with the disciple, the teacher should remain awake in the enlightened state while maintaining the unity of his own self with the self of the disciple. In the morning, if the disciple tells him about dreams that he had during his sleep at night, the teacher should not give him an interpretation of these dreams at that time, as he could become doubtful and afraid of them. In order to relieve the disciple, the teacher should worship the deity with the mantra 'phaṭ.' Then, worshipping the Lord in the former manner and placing the disciple before the Lord, the teacher enters the body of the disciple through the channel of the vital energy, and should touch the disciple’s six cardinal spots, i.e., the heart, the throat, the palate, the forehead, the aperture above the head, and the ‘end of twelve’ (dvādasānta). Thus touching the six causal deities, he should conceive eight purificatory rites in each of the superintending deities, and making the vital energy of the disciple rest for the moment in each spot, he should repeat this procedure. In this way, when forty-eight purificatory rites are performed on a person, attainment of a portion of Rudra occurs in him, with the result that he becomes samayin. Then he should worship the mantra with flowers, etc.

Then, the teacher should narrate the conventional rules for him
to follow.\textsuperscript{200} One should show devotion to the spiritual guide in every way. The same devotion should be shown to the holy texts and to the deity. One should be disinclined to contrary schools of thought. One should see the son of the spiritual guide as one’s own. The person who is related to him in connection with study of the text and the person who has been previously initiated should be looked upon with regard. For the purpose of paying regards, one should not think of them as having been born of sexual union. It should be kept in mind that this does not come automatically. Barren women should not be looked down upon as the cause of hatred. The name of the deity, the name of the teacher, and the \textit{mantra} should not be uttered except during performance of the rituals. One should not make use of the bed, etc. which has been used by the teacher. Wordly sports, whatever they may be, should not be done before the teacher. One should not regard others as superior to one’s own teacher. On occasions such as ceremonial rites observed for a deceased person, only the spiritual guide is to be worshipped. During occasional rites, one should not utter the word \textit{sākini}, etc. One should perform worship on the days of festivals. One should not associate closely with \textit{Vaiśṇavas} and others who hold a lower view of the truth. One should not look at those belonging to this doctrine as being members of their former castes, but as being identical to Śiva.\textsuperscript{201} When the members of the teacher’s family come to the house, one should perform sacrifices according to one’s ability. A person belonging to a lower order of \textit{Vaiśṇava}, etc., should be avoided, even though he has been made a teacher, owning to the desire of knowing their doctrines. Even so, he should not be looked upon as being superior to one’s own teacher. One should not associate with Kāpālikas, etc., and compare one’s doctrines with theirs. One should worship in accordance with one’s own capacity. One should abandon all doubts. While sitting in the \textit{cakra}, the divisions of younger and older, which occurred due to birth, should not be brought to mind. One should not regard temples and sacred places with greater esteem than the body. One should keep the ultimate truth of the \textit{mantra} in
mind continuously.

Thus, listening to these conventional rules, and approaching the teacher, prostrating before him, propitiating him with money, one’s wife, and even by one’s person as his fee, one should then satisfy those who have previously been initiated, as well as those who are poor and helpless. Then, one should worship the mūrti-cakra in the foregoing manner. In this way, the disciple becomes the follower of conventional rules which lead him to the ultimate. One earns competency in the practice of mantra, daily rituals, in listening to a holy text, and in its study. In regard to occasional worship, only the teacher is to be prayed to. This concludes the instruction on the subject of conventional rules.

After meditating on all the paths abiding in one’s own Self, one should conceive one’s self as being full. Therefore, with a look of grace, one should see the disciple’s self pervaded up to the end of the twelve. In this way he becomes transformed into samayin.

अथ चतुर्दशमाहिकम् ।

अथ पुनःकक्षाविधि: । स च विस्तरीणः तन्नालोकात् अवधार्यः । संक्षिप्तस्तु उच्चते । समयस्तः विधिः कृत्वा तृतीयश्च मात्रेशुलाब्जे मण्डले सामुदायिकं यागं पूजयेत्, तत्र बाह्यपरिवारं द्वारदेवताचक्रं च बहि: पूजयेत्, ततो मण्डलपूर्वभागे ऐशकोणात् आर्थ्य आग्नेयान्तं पदिक्क्रमं गणयिति गुरुं परम्परानं परमेष्ठिनं पूर्वाचार्यानं योगिनीचक्रं वागीश्वरैं क्षेत्र्पालं च पूजयेत् । तत आज्ञा समुचिताम् आदाय शूलमूलात् प्रभृति सितक्कलान्तं समस्तम् अध्वानं न्यस्य अर्थयेत्, ततो मध्यमे त्रिशृङ्गे मध्यारायां भगवती श्रीपारंभट्टारिका भैरवनाथन सह, वामारायां तत्तैव श्रीमदपरा, दक्षिणारायां श्रीपारपरा, दक्षिणे त्रिशृङ्गे मध्ये श्रीपारपरा, वामे त्रिशृङ्गे मध्ये श्रीमदपरा, दे तु यथास्वम् । एवं सर्वस्थानाधिष्ठातृत्वें भगवत्या: सर्व पूर्ण तद्धिष्ठानात् भवति इति । ततो मध्यशूलमध्यारायां समस्तं देवताचक्रं लोकपालाां स्त्रपर्यंतम् अभिन्नतयैव पूजयेत् तद्धिष्ठानात् सर्वत्र पूजितम् ।

तत: कुम्भे कलशे मण्डले अग्नी स्वात्मनि च अभेदभावनया पञ्चाधिकरणम् अनुसरिणि कुर्यात्, तत: परमेश्वराद्वयस्वर्णितेन पुष्पादिना विशेषपूजां कुर्यात्।
Chapter Fourteen

Now, the procedure of putraka²⁰² and other types of initiations will be elaborated. This is an elaborate procedure, and it should be properly understood by studying the Tantraloka; however, it will also be explained here.

After completion of the procedure for attaining the status of samayin, one should perform rituals on the third day for all the deities in the sacred diagram (maṇḍala), consisting of the trident and the lotus. There, the external family (parivāra)²⁰³ of the deities and the group of deities of the doors²⁰⁴ should be worshipped outside. Then, to the east of the sacred diagram, beginning from the northeastern part to the southeastern part of the maṇḍala, one should worship Gāṇeśa, the teacher, the teacher's teacher, the great-grand-teacher, the perfected teachers of the past, the host of yoginīs, the Goddess of Speech (Vāgīśvarī), and the guardian of the field, in linear order.²⁰⁵ After receiving the proper permission from them, he should place the entire sixfold path there, beginning from the root of the trident to the end of white lotus, and should then worship them.

After this, in the middle trident, on the middle prong, he should worship the venerable goddess Śrīparābhaṭṭārikā together with Lord Bhairava. On the left prong venerable Śrīmadāparā, and on the right prong venerable Śrīparāparā, together with Bhairava, should be worshipped. On the right trident, occupying the middle prong is goddess Śrīparāparā, and on the left trident the goddess Śrīmadāparā occupies the middle prong, and the other deities are to be placed accordingly. Thus, as the supreme Goddess is predominant over all, everything attains fullness because of that superiority. Then, in the middle prong of the middle tri-
dent, the entire group of deities, ending with their weapons (astra), the guardians of the quarters, should be worshipped, conceiving them as being identical with the supreme Goddess. It is because of her superiority over all that it is conceived that everything has been worshipped. After this, in the small jar, in the big jar, in the sacred diagram, in the fire, and in one’s own self, these five substratums are to be unified with nonduality. Then he should perform the specific worship with flowers, etc., which were nourished by the nectarine fluid of the supreme Lord’s essence of nonduality. Furthermore, one should fill the ritual ground with libations of water and materials for offering, free from any deceit regarding the spending of money. If the person lacks money, then the ritual called mahāmaṇḍalayāga should not be performed. He should offer living animals. In this way, the animals also become recipients of grace. By doing this, one is showing compassion to the animal and should not have any doubt regarding the efficiency of animal sacrifices.
Then, propitiating Parameśvara with offering of sesame seeds mixed with clarified butter, he should place the animal before the fire for the offering of marrow into it. After this, he should propitiate the host of deities with that marrow. Then, addressing the Lord and conceiving one’s own Self as not different from all, and being perfectly full of the six paths, the teacher should bring the disciple in front of him. But in this initiation, which is performed indirectly in the absence of a disciple who is going to die, the teacher should conceive the disciple as being present in front
of him, or place a substitute made of kuśa grass or cow dung. The teacher, after sprinkling him with drops of water from the vessel and worshipping him with flowers, etc., should place all six paths into his body. The teacher should contemplate in this way: The merit of one desirous of enjoyment should not be purified; however, for one desirous of liberation, both merit and demerit should be purified. For one who is to receive the nirbija form of initiation, the bonds of conventional duties should also be purified. This form of initiation is given to one who is about to die, or who is extremely dull. This is the command of the great Lord Paramēśvara. Such a person also attains perfection by his devotion to the teacher, god, or fire.

Here the distinction in attainment lies in the nature of one’s latent impressions (vāsanā), for mantras grant different results according to one’s latent desires. Therefore, ascertaining the nature of the latent desires of the disciple, the teacher cognizes the principal mantra internally and meditates on his identity with nondual Śiva, and by doing so he purifies all the paths abiding in the disciple’s body. In this way, his body, from the small toe to the ‘end of twelve’ (dvādaśānta), and his consciousness should be made one with the body and the consciousness of the disciple. Having accomplished this, he should rest in the immense lake of bliss, the essence of which is autonomy and Lordship, perfectly full, with the will, knowledge, and activity of the Lord of the host of deities, full of all paths, the entirety of the sphere of entities terminating in consciousness. By means of this kind of initiation with the self of the disciple, the disciple becomes identical with the supreme Lord.

Then if the disciple is desirous of enjoyment, he should be united with the desired principle, either collectively or individually. After this, the teacher should conceive that the disciple has offered his body, composed of the pure principle, and that he has emerged immediately from the nature of the Lord for the purpose of an experience of the result still remaining to be enjoyed. The nature of this initiation is such as to disentangle all sorts of bonds.
Then, the student should worship the teacher by offering payment, etc. to him.

After this, rituals in the sacred fire with reference to the disciple should be performed. Uttering the śriparāmantra, the teacher should say: “I am purifying this or that principle related to that particular person.” This utterance ends with ‘svāhā.’ Thus, three oblations are to be performed. These oblations, as well as the final one, are to be done with the mantraṃvauṣat at the end. In this way, all the principles ending with Śiva are purified. Then, following the procedure of unification, the final oblation should be offered. After this, in regard to a person desirous of enjoyment, one oblation for establishing the disciple in the place of enjoyment, and the other for creating the pure principle should be offered. After completion of this, the teacher should be worshipped by the disciple, and by the offering of payment, etc., to him. This is the nature of the putraka form of initiation, by means of which all the past and the future deeds barring the present one, are purified.

The well-enlightened teacher, after conceiving his own existence composed of all the paths and combining it with the interior and exterior, without any distinctions, should make the intellect, the vital energy, and the body of the disciple one with him.

When the disciple, after attaining all at once the state of great bliss and consciousness, gets his rest there, then the paśu attains the nature of Śiva.

अथ पञ्चदशामहिकम् ।

यदा पुनरास्त्रमरणस्य स्वयं वा बन्धुभेँश शक्तिपाट उपजायते, तदा अस्मै सः समुत्क्रमणदीक्षा कुर्यात् । समस्तसम्भवं शिष्येऽन्यस्य तं च क्रमेण शोधयित्वा, भगवत्रैं कालरूपीमां मर्मकर्त्त्वम् न्यस्य, तत्र क्रमात्क्रमं मर्मपशाशि विभिन्न, ब्रह्मार्न्द्रवर्ति शिष्यचैतन्यं कुर्यात् । ततः पूर्वात्क्रमेण योजनिकार्थ पूर्णाहुति ददात्, यथा पूर्णाहुत्यत्ते जीवो निष्क्रान्त: परमशिवाभिन्नो भवति । बुध्दोपस्तु द्वितीयं पूर्णाहुति: - भोगस्थाने योजनाय, तत्काले च तस्य
Chapter Fifteen

When a teacher learns by himself, or through relatives, of a descent of grace on a person who is about to die,\(^{208}\) he should give him the immediate ascension type of initiation (\textit{samutkramaṇa dikṣā}). Then the teacher, having placed all six paths in the disciple and purifying each of the six, one by one, should place the goddess Kālārātri in the center of the delicate joints of the body (\textit{marma}).\(^{209}\) Then he should gradually pierce the bonds of the delicate points by her,\(^{210}\) and should then lead the consciousness of the disciple and place it into the \textit{brahmārāndra}. Then, following the aforesaid method, he should offer the final oblation for the purpose of unification so that, after it is offered, and after the individual self exits the body, he may become identical with Lord...
Śiva. However, for the one who is desirous of enjoyment, the second final oblation is offered for the purpose of associating him with the place of enjoyment. At that moment his individual self remains dissolved there, and for him nothing remains to be done in this world.

In addition to this, a teacher may recite the brahmavidyā into the ear of the disciple. Brahmaidya, being of the nature of the reflective consciousness, causes an immediate self-reflection of enlightenment in the limited consciousness of the awakened, bound soul. The samayins and others are also entitled to recite it. If the nirbiṣa type of initiation with conviction (sapratyaya) is given to a dullard on whom the descent of grace has occurred, then the ‘hand of Śiva’ (Śivahasta) type of procedure should also be disclosed to him. This procedure is followed during offering of the hand of Śiva (Śivahastadāna) to him.

There is a fiery triangle, dreadful with flames, from which sparks of fire with the syllabic form of “ra” are emerging. It is being blown from outside by waves of wind. This diagram should be meditated upon using the palm of the teacher’s right hand. Throwing a seed there, one should conceive that it has the syllable “ra” above and below, by which a series of ‘phat’ mantras are awakened, which burn its capacity of creativity. Thus, the seed of both become seedless by this type of initiation. It becomes capable of destroying its latent seed power, as has been stated, and even immovable objects are capable of receiving an initiation. The disciple should be conceived as being steadily established in the world of air and carried by it, and should also be conceived as being light in weight. Then, he is seen as being lighter when measured on the scale.

If mantra cuts the delicate joints of the body, and if lightness appears and the power of germination of the seed disappears, the great Lord leads one who is engaged in the right path to attain the desired ends immediately.
In this chapter the initiation of one who is not present will be described. This type of initiation is twofold, i.e., for the person who is dead, and for one who is still alive (but not present). If a person who offered service to the teacher but died before initiation, or was sent into exile, or was killed by black magic (incantation), etc., or by accident, he should be given initiation if he becomes intent on receiving it at the time of death, or if a teacher finds out from others that the descent of grace has occurred in him. This is the command of the Lord.
During the performance of initiation for one who is dead, there is no need for consecration, etc. In the sacred diagram for the proximity of a particular mantra, detailed ritualistic activities are needed: exquisite materials, like flowers, and so on; a place as the sacred seat, and so on; the maṇḍala, the sacred diagram, like a trident with a lotus, and so on; a figure (ākṛti) as the specific form to be meditated upon; the mantra itself as self-effulgent. These [ritualistic activities and materials] are for the meditative yogins and jñānis who are immersed in meditation, who possess right knowledge, and who are devoted to the Divine. They are the causes for the proximity of the mantra according to their order of priority and posteriority. What more can we say about those who have attained the perfect nature of the Lord?

After worshipping the Lord, the teacher places a figure made of kuṣa grass, etc., and should look at it following the method received from his teacher. That is:

When the energy has risen from the mūlādhāra cakra upward, a shaft (daṇḍa) from which innumerable system of channels (nādis) come and spread out, the yogin, by his power, should bring the shaft under control, which should be thought to have gone to the void of the nose, and then thrown outside in order to cause it to pervade the entire world. Then, it should be thrown to the extent that, from the abode of fire, plenty of smoky flames may emerge and cover the entire path with its net. This is the application of the great net to drag the desired soul near.

By the application of this great net, the host of paths which are to be covered come under control and are placed before first and then are brought near later. If all are brought before, even then only the intended one is rescued or drawn before. This application, named net for rescuing and drawing of dead souls, I learned from Śrī Śambhunātha.
If this is so, why does it not happen so externally? Is the answer then that without proper practice in dragging it cannot be fruitful? No; when one becomes engaged in such activity, if the teacher is possessed by love and hatred, he could lose his absorption of lordship internally. Therefore, in that case, the teacher remains conditioned by the restrictive power of niyati, so practice is unavoidable. But here, in the teacher, on account of the presence of the absorption of [in] the Lord, which is the characteristic of grace, he becomes free. The Lord himself, by taking recourse to
the body of the teacher as his substratum, bestows grace on those who are to be blessed with grace. It is true to say that grace has unthinkably glorious capacity.

Thus the soul, which is drawn by the application of the net, enters the figure made of kuśa grass or the fruit of a jāti (Jasminum grandiflorum). However, it does not move because of the absence of the mind and the vital energy, or the totality of causes, but by the force of deep contemplation—it does indeed move. Though it is of such a nature, the purificatory rite of consecration, and so on, is to be performed, which terminates in the final oblation and unification with the desired end. Then, by means of the final oblation, the figure made of kuśa grass and other materials should be dissolved in the highest light of the Lord. Thus rescued, the soul, by the final oblation, attains liberation, whether it was in hell, the world of the spirit, or in the world of lower animals. But if the soul is living as a man, then he obtains at that moment knowledge, yoga, initiation, or discernment, because the body of the teacher is a competent authority regarding this. This is the procedure for rescuing the dead.

This is the method for a person who is alive but absent when the descent of grace occurs. Only the figure made of kuśa grass and attraction are excluded. In this regard, the appearance of his thorough contemplation is sufficient for his purification.

Initiation, again, is the bestower of both enjoyment and liberation, because latent traces of the impression of past deeds are strong and because it is impossible to root out all these desires. In initiation, the consecration performed according to the procedure of the higher doctrine is stronger, but that of the other inferior doctrines requires further consecration for the purpose of purification. Even the person who is initiated in absentia experiences manifestation of knowledge, and so on.

What a wonder that the teacher, by his steady absorption in the Great Lord, becomes the sharer of the freedom of will. Even viewing the person, though absent, he becomes the initiator.
Chapter Seventeen

Reclamation of the linga

The following is the procedure of initiation for those who belong to orders beginning with Vaiṣṇava, etc., and ending with southern doctrines, or those who have followed religious codes of conduct conforming to other orders, and also those who, although being established in the highest doctrine, are engaged in attending a teacher who belongs to a lower order, when they are made inclined [to receive initiation] by the descent of the grace of the Lord.

Such a person should fast the day before initiation, and then the following day, after worshipping the Lord in a general way, he
should be brought into the presence of the Lord, and his all past deeds should be recounted before him. Then, on receiving his mantra from a teacher, the mantra he received from other teachers should be thrown into the water. Next, he should be bathed, then sprinkled with water from a vessel, purified with food cooked in a sacred fire (caru), and [his mouth cleaned with a] tooth stick, and should enter the place of the ritual blindfolded. He should worship the great Lord with the general mantras. After this, one should purify his vrata/mantra in the fire transformed into Śiva using the general mantras. Then, placing his name between the mantra (as prefix and suffix) saying, “I purify his expiation,” and ending with ‘svāhā,’ he should offer oblation one hundred times. Next with ‘vauṣat,’ he should offer the final oblation. After this, he should evoke the lord of vrata (Vratesvara) and offer purified butter into the fire. Then, by the order of Śiva in regard to the disciple: “You, Vratesvara, be impartial to him, and do not cause obstacles for him,” should make the deity aware of it. Having prayed in this way, he should propitiate Vrateśvara and then take leave of the fire. This is the method for the reclamation of the liṅga. Then other purificatory rites should be performed as before.

Now the disciple is ready to give dikṣā according to his will.

When a person remaining in the lower order, being keenly touched by the power of the Lord, becomes inclined to approach the true teacher, he should, after purification, be given initiation even though he was formerly engaged with a false teacher.

अथाष्टादशामाहिकम्

अथाभिषेकः

स्वभृतत्तज्ञानिनं साधकत्वे गुरूतस्वे वा अभिषिज्जेत् - यतः सर्वलक्षणहीनोदपि ज्ञानवानेव साधकत्वे अनुग्रहकरणे च अधिकृतं न अन्यं, अभिषिज्जेत्तोदपि। स्वाधिकारसमर्पणे गुरु: दीक्षादिः अकुर्वन् अपि न प्रत्यैलिः, पूर्व तु प्रत्यवायन अधिकारबन्धने विद्येशपददायिना बन्ध एव अस्य दीक्षायाकरणम्।
The anointment (abhiseka)

The person in whom maturity of knowledge has developed should be given anointment in order to follow the course of a sādhaka, or to become a spiritual guide (guru) to others. This is because only the person who possesses knowledge, even though devoid of all the other characteristic qualities, has earned the authority to follow the course of a sādhaka, or to bestow grace on others, even though he might have received anointment. If the teacher not perfect in knowledge abstains from giving initiation, he does not incur sin. However, the former one, who possesses knowledge, incurs sin because he is duty-bound, for he is considered to be the bestower of the status of the lord of vidyā. Therefore, being of such nature, if he abstains from giving initiation, this is his sin.

After anointment for the purpose of fulfillment of identity between the mantra and the deity, the new teacher should observe the regular rituals of mantra every day for a period of six months through the repetition of mantra, oblation into the fire, and per-
formance of specific worship. From then on, being one with the desired deity, he earns the right and authority of giving initiation, etc., to others. However, he should not initiate an unworthy one, nor should he avoid one who is worthy. Even the initiated one should be tested by a teacher while bestowing knowledge. The person who receives knowledge deceitfully should be looked at with indifference after this is known to be so. In this anointment, worship of the deities should be performed in accordance with the financial capacity of the person concerned.

The person who himself is well practiced in knowledge and bears the authority in himself, and is able to transmit that knowledge to others, possesses the nature of a sadhaka on the way to becoming a spiritual guide. Such a person should be given anointment.

अथ अधर्शासनस्थानां गुर्वन्तानामपिं मरणसमस्मन्तरं मूृतोऽद्विरदितिः
क्तिपात्योगादेव अन्त्यसंस्काराख्यां दीक्षां कुर्यात्, उद्धर्शासनस्थानामपिं
लुप्तसमयानाम् अकृतप्रायाधिक्तानाम् - इति परमेश्वराणा। तत्र यो मूृतोऽद्विर
विधिः उक्तः स सर्व एव शरीरे कर्त्तव्यः, पूर्णाहुत्या शवशरीरदाहः, मूृहानां तु
प्रतितिरूढ़ये सप्रत्यायामन्येषिं क्रियाज्ञानयोगबलात् कुर्यात्, तत्र शावशरीरे
संहारक्रमेण मन्त्रानु न्यास्य जालक्रमेण आकृत्य रोधनवेधनघट्टनादि कुर्यात्
प्रणामसंचारक्रमेण हृदि कण्डः ललाते च इत्येवं शावशरीरं कम्पते। तत्र: परमेश्वरे
योजनिकां कृत्वा ततद्वेव पूर्णाहुत्या, अन्त्येष्ठ्या शुद्धानाम् अन्येषापिं
वा श्राद्धदीक्षां व्यहं तुर्यं दिने मासि मासि संवत्सरे संवत्सरे कुर्यात्। तत्र
होमान्तं विधिः कृत्वा नैसृवेद्यमेकहस्ते कृत्वा तदीयां वीर्यरूपां शक्तिः भोग्याकारं
पशुगतभोग्यशक्तितादत्यप्रतिपत्तिः ध्यात्वा परमेश्वरे भोक्तरि अर्पयेत्,
इत्येव भोग्यावेषिः निवृत्ते पतितेऽवच्चति, अन्त्येष्ठ्यमूृतोऽद्विराणशाद्धदीक्षानाम्
अन्यतमेनापि यथापि कृतान्तः तथापि बुभुक्षोऽक्रियाभूयस्त्वं फलभूयस्वाय
इति सर्वमाचरेऽ। मुृुषोऽपि तत्मिथिभावसिद्धे अयम् जीवः प्रत्यहम्
अनूष्ठानाभ्यासवत्। तत्त्वज्ञानिनस्तु न कोडप्यम् अन्त्येष्ठ्यादिशाद्धान्तो
Chapter Nineteen

People, and even teachers, who followed lower doctrines should be given an initiation called the ‘final purificatory rite’ or ‘last sacrament’ (antyasamskāra dikṣā), which should be performed following the procedure of reclaiming the dead, provided the descent of grace has touched them. The same applies to those who had followed the order of the higher doctrines, but who have fallen from the right path and have not performed any rites of atonement. This is the command of the great Lord.

All that was described as the procedure for the reclaiming of the dead should be performed on the corpse. The burning of the body is done as the final oblation. The teacher should perform the final rite for the dead person, for the confirmation of the faith (pratyaya) of the ignorant, according to his power of activity, knowledge, and yoga. Then, in the body of the deceased, the teacher should place the mantras (nyāsa) from the feet to the head, and, drawing the departed soul near by the application of the net, he should arrest it, penetrate it, stir it, and enliven it with the transmission of the vital energy to the heart, the throat, and on the forehead. In this way, the corpse begins to shake. Then, the rite
of the unification with the great Lord being performed, the body should be burnt as the final oblation.

After this, the initiation called śrāddhadiksā\textsuperscript{226} should be performed even for those who have been purified by means of the final rites of the dead, and also for those who have not been purified in this manner. For them, this final rite should be performed on the third or fourth day, every month, or every year.

Then, completing the rite ending with oblation into the fire, one should take up a food offering in one of his hands and, conceiving his power as the virile energy of the Lord representing the enjoyable object, which has assumed the power abiding in the limited self and has made her identity with it, contemplating thus, the performer should offer it to the great Lord, the supreme agent of the enjoyable object.\textsuperscript{227}

In this manner, when enjoyment ceases, one becomes indeed the master. Although by means of initiations, such as the rite for the dead, the reclamation of the body, and initiation during the śrāddha ceremony, one attains the fulfillment of one’s aim in regard to those who are desirous of enjoyment, an abundance of ritualistic activities are performed for the attainment of a plenitude of fruits. Therefore, all should be performed in regard to a person desirous of liberation for the attainment of oneness with the deity; this is performed daily throughout one’s life, like other daily practices. But the knower of reality needs no procedure beginning with the final ritual for the dead (offering into the flame) and ending with śrāddha, etc. The death of such a person is a ‘day of festival’ (parvadinam) for the disciples, for it fulfills the shortcomings of consciousness of those who follow the lineage. The descendent of the teacher has a single end which, in essence, is nothing but the supreme reality. This day of ceremony is like the day of receiving the seed of the lineage from the teacher while he was alive.

Everywhere in the ritualistic procedure of śrāddha, etc., the mūrtiyāga is the most important one. This is supported by the doctrine called Śri Siddhāmata. The procedure of it will be described in the naimittika section.
Śiva is by nature inclined to show grace. Being so inclined, the person on whom He shows grace unavoidably becomes identical with the Lord. It is merely his will by which the means (upāya) are imagined to be so. Though knowing this, the wise person takes recourse to means having limitations, and then he remains free from doubts.
Chapter Twenty

Here, another chapter is introduced with the purpose of showing the lifelong course to be followed after initiation (śesavartana).

That initiation, which is given to those worthy of knowledge for the purpose of steady attainment of purification, is also given to those unworthy of knowledge, but to them it is given for the purpose of attainment of liberation. This type of initiation is the sabīja type.\(^{228}\) Thus, having given initiation, the teacher should instruct the disciple about the duty to be performed during the remaining period of his life.

The duty for the rest of [the initiate's] life is threefold: indispensable observances (nitya), occasional observances (naimittika), and those performed with a particular desire (kāmya). The last one is only observed by those desiring enjoyments (sādhaka) and therefore will not be described here. The nitya is the one which occurs regularly; the naimittika is the one by which one is able to attain oneness with the Lord. The auxiliaries to it are the prayers during the junctures (sandhyā) of the day, which are to be performed on a daily basis, on the day of the festivals (parvadinam), and on the day of the offering of kuśa grass (pavitrakam), etc.
They should also be considered daily observances, for they are regulated by the time of their occurrences. This is the view of some.

However, there are occasional (naimittika) observances that are not regular in regard to the followers of the lineage of the teacher, as, for example, the time of the arrival of the spiritual teacher and his relatives, the day of a festival related to him (tatparvadinam), the day on which he received knowledge, etc. This is also the view of some. In these instances regular worship, the prayers at the junctures of the day, worship of the spiritual teacher, worship during the day of a festival, and worship of the pavitra[kam] also need to be performed without fail.

The occasional observances (naimittikas) are the days on which the disciple obtained knowledge, the day when he received the holy text (śāstra), the arrival of the teacher and his relatives in his house, his birthday, the day of his initiation and the day of his departure from this world, secular festivals, the exposition of the scripture (i.e., the commencement of it, the intermediate [phase], and the completion of it), the day on which he perceived the desired deity, the day of union with the spiritual partner (melaka), a command received in a dream, and release from the observance of convention (samaya). All these are the conditions for performing special kinds of worship as occasional rites.

Then the disciple who has been initiated previously should be given the principal mantra, which possesses a potency of its own, which is in essence the pulsating consciousness of the mouth but without being written down. Then the said disciple, for the purpose of being identified with God, should practice to attain oneness with God during the junctures of the day. Then, by means of that, for the attainment of such a sort of impression, one should worship the great Lord every day on the altar or in the liṅga. Regarding it, in a beautiful altar, one should contemplate one’s own form as reflected in a mirror and it should be considered that one’s own Self has become identical with the host of deities to be worshipped there. He should perceive it to be the reflected image
of the deity himself. Realizing thus, he should worship it with an offering of beautiful flowers, sandal paste, wine, propitiatory offerings of water, burning incense, lighting a lamp, presenting various materials, praising with songs, a recital of musical instruments, and then should recite hymns in order to obtain undeviating identity with the desired deity. Just as [when one is] looking continuously at one’s own face in the mirror, determination of its real nature occurs without any delay. Regarding this, no particular order is needed except attainment of one’s identity with the mantra. The one who has attained absorption into the highest mantra and from whose nature the taints of the impressions of bonded beings have ceased as the result of the penetration of the flow of devotion, for him the net of all the bonds has dissolved and whatever remains in the heart is the highest, agreeable to all. This is the view of our teachers.

The power of sight, composed of the highest nectar arising sportingly, basing itself on the light, extending as the supreme truth of entities, the knowers of the secret worship you with it.

Making the earth as the base of all, and sprinkling it with the fluid of delight, and collecting flowers made of one’s own mood emerged from the mind, having defused perfume, and placing it on the vessel of the priceless heart of my own—full to the brim with the nectar of bliss—I worship You, along with the divine Goddess, day and night in the divine temple of my body.
Thus contemplating the import of the two verses above in the core of one's heart, one should meditate on the host of deities. Then, showing mudras, repeating the mantra, and lastly, offering it, follows one after the other. The withdrawal (visarjanam) is its identity with consciousness. The main food offering should be eaten by oneself or should be thrown into the water. The creatures born in water had formerly been given initiation by means of eating caru (sacred boiled rice). If the caru is eaten by a cat, a mouse, or a dog, then, doubt having arisen, it becomes the cause of hell.

The knower of the truth, with a desire of showing grace to the world, should not behave contrary to the social order or remain secluded from it. Thus, here ends the worship of the altar.

Next is the instruction regarding the liṅga. The liṅga should not be installed with the application of sacred mantras. This is particularly true for the vyakta form of liṅga. One should worship liṅgas [that are] firmly established, following the order of invocation and withdrawal, because this is the basis of all worship. In this regard, one should worship the body of the teacher, one’s own body, the body of the sakti, the text in which sacred mantras exist, the vessel used by the heroes (vīrapātra), a rosary, a weapon (prāharaṇa), a liṅga collected from Narmadā river (bānaliṅga), a liṅga made of pearl, made of gold, made of flowers, made of charming materials like sandal paste, etc., or a mirror as the liṅga.

It is by the force of the substratum (mūlādhāra) that the excellence of the attainment of perfection in mantras occurs. Hence, prior and posterior to it is the main, as the mantras act in concert with the quality of the substratum. Therefore, in accordance with the difference of aim to be attained, that very end is considered
to be the main. This is the view of our teachers. The best of last-
ing impressions is the conception of one’s own identity with the
supreme Lord.

अथ पर्वविद्धः ।

tatra samānāṃ, samānāṅsamānāṃ, samānāṅvivasāsāto, viśeṣasāmānāṃ, viśeṣo, viśeṣavivasāsāsāto iti sōḍa pārpa, - pūrṇaḥāvīdhy. । tatra maṃsa maṃsi pṛtham pāṣyaṃ dīnṃ samānāṃ, caturāṇāṣṭmaṇavamchaturāṃśapajādānini hūyopi pāraṃ: samānāṅsamānāṃ, anayo rahaṃoryapi raśtheya: vikṛti maṇaḥattattatthāyūhīchitaṃgahakṣi
atraṃroṣo samānāṅvivasaḥ, maṃṣhīśrāṣṭra prāthamaraṭhībhāga: kṛṣṇaṃvāyaṃ, pūrpaṣya
tu rāṭhrimāṇyaṃ kṛṣṇāṅvāyaṃ, maṇḍraṭhāraṭhāmāṇyaṃ, vākṣaṅvāyaṃ, vātāraṭhāmāṇyaṃ, jyāṣṭhāmāṇyaṃ, rāśṭrārthībhāga: kṛṣṇāṅvāyaṃ, braṇpāṛṣya
vākṣaṅvāyaṃ, kārīkākṣyaṃ, kṛṣṇāṅvāyaṃ - iti
viṣeṣaparpa. vīṭrācchāṇḍo, maṇḍaṇā, tīṣṭhānḍāṇḍa, pūrpaṭaṅgaṇaṅkiñcu, braṇpāṛṣya, sahaṃśītta,
mūlaṇīptvā, rōhīṇīśūkṣa, vātākṣaṅvāyaṃ, braṇpāṛṣya
iti. yadi maṃṣhīśrāṣṭrācchāṇḍo yathāśaṅkyaṃ bhavati aṣṭhaµuṣaṃ vajarītāhā tada
viṣeṣaparpaḥ. । anāṃvīṣaparpaṃ svamītta tada tapt - anuparpa ityāhā. ।
braṇhāṃroṣo ca na vēla prāthāna - tithīreṇa viṣeṣalabhaḥ, anuṣṭhānāṅkālāṅkiñcu tāt
parśaparṣe muṣṭya-anuyāṅgprāṭhānaṃ tāraṇaṇaṇa, anuṣṭhāno mūrtīyāḥ: cakrakoṇa:
iti pāyāya. । tatra guḍa: tātvarthā: saśaṇāna, tātvaḥīt, kana, anuṣṭhāno, vēṣṭha,
aruṇa, tātvaraddaṇo viṣeṣaparpaṃ mūṣṭyōjya: - viṣeṣaparpa samāsthaṇa. ।
tatra māthya guḍa: tādavaraṇakroṇa gurvāṇparikṣeṣaṃsāmānta viṇa: shakti: iti, kroṇa
itvēṃ cakrakoṇaṣṭhāna vā prāṭhānaṣṭhāna vā aśeṣīt, tato gāṇḍhōpophā[yā]dhyā[phā]
krāṇa pūjyāyā, tatra pāṭro ṣadāśiṣëṃdhya dhāṭiva śaṭṭhaṃśītā[ā]tēna aṣṭahvē
pūjyāvī tātra bhoṣaṃ śakti śivateṣaṃ pūjyāvī tāvītē vacaṭhakrāṇaparṇaṃ kṛta
nāśaḥṣṭhānāṣṭhānaṃ karnāṃ kerāya, punaḥ: prātivaṃṣaraṇaṃ, evaṃ pūrṇaḥ kroṇaṃ cakrā pūjyaṇa
। tatra aṭhāre viṣeṣaparṇa pāṭraṭaṣṭhāpaṇaṃvītē vacaṭhakrāṇaparṇaṃ
The Procedure for (the Celebration of) Festival Days (Parvadinam)\textsuperscript{231}

(Those days marked as a) festival day can be divided into general, general-general, general-special, special-general, special, and special-special; this is its sixfold division. This occasion is called a day of festivities (parva) because on that day the completion of a procedure (vidhi) is celebrated. The first and fifth days of every month are general occasions for festivities. The fourth, eighth, ninth, fourteenth, and fifteenth of both halves of the fortnight are general-special. Both these groups, because of their association with a particular constellation of stars and planets on different lunar days, which will be given later, become a general-special type of festival day (parvadinam).

These are the days of special festivities: the first quarter of the ninth lunar night, or the dark fortnight of [the lunar month of] Mārgaśīrṣa (November-December); [in the month] of Pauṣa (December-January) (the festival occurs at) the dark ninth lunar midnight; the midnight of Māgha (January-February) (it is at) the bright lunar fifteenth; at midday [of the month] of Phālguna (February-March) [it is at the] bright lunar twelfth; of Caitra (March-April), it is at the bright lunar thirteenth; in [the the month of] Vaiśākha (April-May) it is the dark eighth of the lunar day; in Jyaiśṭha (May-June) it is the dark ninth of the lunar day; [in the
month] of Āśādha (June-July) it is the first day; of Śrāvaṇa (July-August) it is the previous portion of the day on the dark eleventh; of Bhādra (August-September) it is the bright sixth lunar mid-day; of Aśvina (September-October) the bright ninth lunar day; of Kārtika (October-November) the first portion of the night of the bright ninth. The star Citrā is associated with the moon; the star Māgha is associated with Jupiter; the star Tiṣya is associated with the moon; the star Pūrvaphālguni is associated with Mercury; the star Śravaṇa, with Mercury; the star Śatabhiṣa, with the moon; the star Mūla, with the sun; the star Rohini, with Venus; the star Viśakha, with Jupiter; the star Śravaṇa, with the moon. If counting the month Mārgasirṣa onward, the number of them becomes eleven excluding Aśvinā, then the parva is special-special.

If any special occasion arises on any other festival day, then it is called anuparva. If an asterism (a grouping of astronomical objects) of a star and planet occurs, there is no importance [concerning the specific] time of the day, for the tithi itself is the bestower of auspiciousness. The main feature of performing rituals during festival days is the continuity of the performance of the ritual called. The rituals performed on the festival days should be given dominance to anuyāga. The words mūrtiyāga and cakrayāga are its synonyms.

In this ritual, the teacher, his relations along with their sons, a knower of the truth, a daughter, an outcast woman, a prostitute, a woman who is having her monthly period (arunā), and a woman who knows the truth should primarily be worshipped in cakrayāga. They should be worshipped individually and as a group. There, the teacher occupies the seat in the center, and circling him, either in a circle or in a row, beginning with the teacher and ending with the disciples, following the order of vīra and śakti. Then, they should be worshipped individually with sandalwood paste, incense, flowers, etc. Then, the vessel should be contemplated as Sadaśiva, and, filling it with wine, it should be meditated upon as the nectar of Śakti. Then, it should be worshipped as
Śiva, its enjoying power, and by her [the agent of enjoyment], the host of deities should be propitiated. Then, meditating on it as a unity of the triad, composed of the object (nara), the instrument (śakti), and the supreme subject (Śiva), one should propitiate it in order to remove the layers of coverings (āvaraṇa). One should propitiate externally and internally in order to attain both enjoyment and liberation. Then, the propitiation should be done in the reverse order. Thus, the complete circular movement nourishes and accomplishes the fullness of cakra. The vessel, in the form of the universe, should be placed on the base and then, from it, first propitiating the host of the deities, one should propitiate oneself with it. In the absence of the vessel one should shape the palm of his right hand in the shape of vessel (bhadra), and placing the palm of the right hand over the left one in such a way that no gaps are present. This is called vellitaśuktī. By the falling of the drops of wine, the vetāla and guhyaka become pleased, and by the flow of it Bhairava is pleased.

No person should be given entry into the place of worship. If, by mistake, [some person] enters there, one should not become doubtful. If one does become doubtful, then he should perform the circular ritual twice. After this, fried and pungent food should be placed abundantly before or inside the sacred house, not known to common people, and everybody should be made to unite and be named with term ‘deity’ (devata), excluding his personal name. This is the description of vīrasaṁkarayāga. Then finally they [the teacher, etc.] should be propitiated with offerings of food, betel, clothes, etc. This is the principle of mūrtiyāga.

Even a person who has never seen the mandala, by worshipping during the days of the festivals (parvadinam) with the murtiyāga ritual, obtains within a year the result of putraka initiation, without performing sandhyā and other rituals. This is the procedure for the elderly, those inclined to worldly enjoyment, and women. The teacher should give this kind of instruction only when the descent of grace occurs.
The Procedure Called Pavitraka, the Offering of the Sacred Thread

The ritual ‘offering of the sacred thread’ (pavitraka) is the fulfillment of the command of the Lord preceded by an injunction such as given in the Śrīratnamālā, the Triśīromata, and the Śrīsiddhāmata. As it is said in the Śrī Tantrāloka: “Without the ‘offering of the sacred thread’ (pavitraka), everything is fruitless.” Therefore, from the beginning of the lunar bright fortnight of the month of Āṣāḍha until the end of kularpūrṇimā, the full-moon night of māgha, this offering of the pavitraka is to be performed. In connection with it, on the fifteenth day of the dark night of Kārtika, kulacakra and nityācakra are to be performed. This is the opinion of the knowers of the Nityā Tantra. However, according to the knowers of the Bhairava Kulormi Tantra, the pavitraka should be performed on the bright fifteenth night of māgha, while
according to the knowers of the *Tantra Sadbhāva*, it should be performed on the last fifteenth night of the southern movement of the sun, that is, the winter solstice (*dakṣiṇāyana*).

During that period, one should worship the Lord according to one’s financial capabilities, and performing oblations into the fire, and then propitiating him, he should offer the *pavitraka*. The garland for the *pavitraka* may be made either of gold, pearl, or silk thread, cotton thread, or *kuśa* grass. It may contain knots representing the thirty-six principles (*tattvas*). One garland should be made containing the number of knots of *pada*, *kalā*, *bhuvana*, *varna*, and *mantra* which reaches to the end of the knee. Another one should be made to reach to the end of the navel, another to reach the throat, and another should be on the head. Thus four *pavitrakas* should be offered to the deity and to the teacher, while meditating for the purpose of the fulfillment of the entire path. One should be given to the remaining members of the group also.

After completing the offering of *pavitraka*, one should have a great festival. One should perform the *pavitraka* for either seven or three days at the end of the four-month period (between mid-July and mid-October), or once when there is a state of emergency (an unfortunate event). If one is wealthy, he should perform the *pavitraka* every month; otherwise, during the period of four months as described above, or once. If one is unable to perform the *pavitraka*, he should repeat his *mantra* as atonement. A person who is endowed with right knowledge and possesses riches, but refrains from the *pavitraka*, incurs a sin. Being polluted with greed, although learned, and abstaining from the *pavitraka* (he) disgraces knowledge. According to the following statement:

One who corrupts the decrees of the Lord after obtaining right knowledge must perform atonement.

This is the description of the procedure of the *pavitraka*:
On the day of receiving knowledge, and also at the end of worldly festivals, the upsurge of consciousness becomes exceedingly great. Therefore, the nearness of the host of deities becomes particularly great. Hence, considering the occurrence of such upsurge of consciousness, one should perform a specific additional form of the *anuyāga*, etc.

The Procedure to Be Followed During the Exposition of the Sacred Text

One should worship the teacher, who is fully endowed with knowledge regarding all sacred texts, and who should be cordially invited to expound the sacred texts. The teacher should explain the text to his disciples, or to the disciples of others, according to their mental development and aptitude. The teacher should explain the text, even to a person who is established in the lower doctrines,
out of compassion, while his heart is well-disposed with devotional feelings toward the descent of grace caused by the diversity of the will belonging to the supreme Lord. However, the teacher should exclude the delicate points of secrets.

As regards the exposition, it is prescribed that the recipient should be seated on a lower seat than the teacher, and the recipient should eagerly await receiving the knowledge, having also regulated his speech, mind, and limbs. Only then does the teaching become fruitful.

At first the ground should be smeared with the sandalwood paste on which a square should be drawn or imagined. That should be the base of the lotus; above it, three lotuses should be drawn. On the middle lotus, the goddess of speech (Vāgīśī), and to the left and to the right Gaṇapati and the guru should be worshipped. On the base lotus, the deity supervising [prevailing over] the subject explained [in the sacred text] should be worshipped. On this being completed, the teacher should expound the text containing sūtras, sentences, and the section. The exposition should be uniform throughout, without contradicting earlier [statements] by later statements. The teacher should present the view of the opponent first, and should make use of ‘principles of centralization’ (tantra), ‘repetition’ (āvṛtti), ‘extended application’ (prasaṃga), ‘figure of speech’ (samuccaya), and ‘admission of an alternative’ (vikalpa), which are accepted as logical and proper for the presentation of the text. He should represent properly the viewpoint of the opponent first, and then by refuting it, he should arrive at the object aimed at by the ascertainment of the meaning of the exposition. He should expound the whole of the section, but not more. Throughout the exposition, at the end of each subject, propitiation and worship of the deity should continue until the end of the exposition. Then they should worship the seat of learning, and performing the ritual for withdrawal, the place should be smeared and all the material used should be thrown into deep water.
Freedom from Conventional (Samaya) Duties

Although a person steadily established in knowledge does not require the performance of any rite such as atonement, etc., he does have the responsibility of showing the right path of conduct to those who conceive that only by performing rituals will they attain mokṣa. However, a person who is not a knower of the truth, and whose attainment of mokṣa and bhoga are thoroughly dependent on the performance of ritual, transgresses the conventional rules (samaya) by not performing atonement, and [because of this] undergoes suffering for one hundred years and becomes an eater of corpses (piṣaca). Therefore, the procedure of the rite of atonement should be explained. In regard to such person, there is no atonement for killing a woman. Regarding other forms of sin, considering the seriousness of the sin, one should repeat, without interruption, goddess malini once or three hundred thousand times. This he should continue until he becomes free from doubt; that is, until the feeling of guilt is gone. Then, at the end, the special worship should be performed; and even on that occasion, cakrayāga should be performed. Cakrayāga is essentially performed everywhere as the last ritual.
This is the procedure for the release from convention (samaya).

**The Procedure for the Worship of the Spiritual Teacher (Guru)**

After all the pujañs are completed, and upon the day following the completion of the cakrayaga, one should then perform gurupujā. Previously, the guru has been worshipped as ancillary to the rites, but now he should be worshipped as the main object of worship. However, the worship of the teacher not being performed as the principal object of worship, one remains bound by the bond of operating the functional rite [one is bound by his own entitlement performing it]. Therefore, the gurupujā should be performed in every respect.

One should first draw the sacred diagram named svāstika, and should offer a golden seat there. After this, worshipping all the paths in it, the teacher should be seated upon it, and worshipping him, one should propitiate him with offering of water, food, and money. Then, surrendering oneself to him, one offers praise for the remains of his food, and [after] consuming it, he then pros-
trates before the teacher in obeisance, and then should perform cakrapūjā.

This is the procedure related to the worship of a teacher:

The person who performs the indispensable (nitya) and occasional observances (naimittika), etc., showing no misery, attains liberation only by the practice of rituals, without having knowledge of the truth, or taking recourse to yoga.

अथैकविशामाहिकम्

एवं समस्तं नित्यं नैमित्तिकं कर्म निस्हुपितम् । अधुना अस्तैव आगमस्य प्रामाण्यम् उच्चते । तत्रं सविम्मात्रमेयं विश्वसिन्यं संविदि च विमार्शातिकायाः, विमार्श्य च शाब्दायात्मकतायां सिद्धायां, सकलजगत्तिष्ठतवस्तुनः तद्वत् च कर्मफलसंबन्धवैचित्यस्य यत् विमार्शनं तदेव शास्त्रम् - इति परमेश्वरस्वाभाविभिन्न एव समस्तं: शास्त्रसंदर्भं वस्तुतं एकफलप्राप्तं: एकाधिकार्युद्देशेनेव, तत्र तु परमेश्वरनिन्यत्तिशक्तिमहिमेनेव भाग्यो रूढं: लोका नामं इति । केचित्त् मायो चत्रभेदपरामर्शात्मनि वेदागमाधिशास्त्रे रूढः: अन्ये तथाविध एव मोक्षाभिमाने सांख्यवैक्षण्डशास्त्राः, परे तु विविक्तशिवश्वभावार्थसारे शैवसिद्धान्ताः, अन्ये सर्वमयपरमेश्वरवर्तमार्शनासे मत्त्राधिशास्त्रे, केचित्तु तु विरलविरलाः: समस्ताः-वच्चेदन्त्यस्वात्मन्द्यन्द्यपरमार्थसंविन्यपरमेश्वरस्वपरामर्शनात मनि श्रीत्रिकूलशास्त्रक्रमः, केचित्तु पूर्वपूर्वत्यागक्रमेण लहनने वा - इत्येवम्
एकफलसिद्धं एकस्मादेव आगमात्

Chapter Twenty-One

Thus, all the rituals of the indispensable (nitya) and occasional observances (naimittika) have been described. Next, the evidence of this āgama will be elaborated. This universe is composed solely of consciousness, which abides in a consciousness characterized by reflective awareness (vimarśa), which has been ascertained to be its inner verbalization or articulation (śabdana). Śāstra, the sacred text, is of the nature of reflective awareness
manifesting itself in the form of all substances existing in this universe, along with the diversity of the relations of deeds and their results. Therefore, the entire corpus of sacred texts is not different from the very nature of the Lord. In reality, it is the giver of one fruit, but because of the regulating power (niyati) of the Lord, people are strongly attached to its various divisions for the fulfillment of more than one purpose. Some are strongly inclined to the Vedas, having the characteristic cognition of duality born of māyā. Others who are also like them are strongly attached to Sāmkhya and Vaiṣṇava doctrines with erroneous notions concerning liberation. Still others are attached to Śaiva Śiddhānta, etc., which is, in essence, the reflective consciousness of the nature of transcendent Śiva. Others are attached to the Mataṅga āgamas, etc., which is characterized by the reflective consciousness of immanent Śiva. But some, the rarest of the rare, are deeply attached to the doctrines of the Trika school, characterized by the reflective consciousness of the nature of the great Lord, free from all limitations, whose highest essence is freedom and bliss, and who is composed of pure consciousness. Yet others, also forsaking the former, and also the latter, either leaving it or transcending it, thus attain the accomplishment of a single purpose by following only one āgama.
Even in dualistic doctrines, it is accepted that all the āgamas, being the creation of one Lord, are considered to be authoritative. Depending on the validity, in one place non-contradictory harmony regarding truth with harmony occurs, and as a result one is inclined to some activity; while thinking that it is not so, one becomes disinclined. Therefore, they are similar. Mutual opposition with a difference of subject matter is of no account. Killing a brahmaṇa and the prohibition of it are like the difference between purity and excellence of the soul. In the absence of saṃskāra, one fails to earn the right to follow the code of conduct.

Therefore, the argument is the same for both, like a difference of āśramas. It is said that the excellence of any action is determined by the excellence of its fruit, like the Upaniṣadic portion of the Vedas.²⁴⁰

If we admit that all the sacred texts (śāstras) were created by different authors, even then we may suppose that all the śāstras were created by omniscient authors. This is because the āgamas are associated with the concepts explained by omniscient authors,
as well as other relevant matters. If the eternality of āgama be supposed, even then the logical arguments, i.e., anvaya and vyatireka, perception, etc., as well as their validity, are grounded in tradition (prasiddhi). A notion such as “I see real silver” depends on somebody else’s knowledge, as in this case on a goldsmith’s knowledge.

Therefore, the tradition (prasiddhi) is āgama. To some, it gives a perceptible result, as, for example, one who is hungry eats. A child becomes engaged with each individual object only because of being impelled by prasiddhi, and not by the logical connection of cause and effect, and its negation. At that age, there is an absence of logic, etc. Furthermore, at that age, its presence is of little use. Inference of the logical connection of cause and effect, and its negation, taking recourse to prasiddhi, are required for the accomplishment of some action. Some prasiddhis are the givers of unseen results, such as emancipation after death, dissolution in prakṛti, and emancipation of the soul. Other prasiddhis bestow similarity with Śiva, while others terminate in the oneness [with Śiva]. These seen and unseen results are again manifold. Therefore, in this world full of different traditions (prasiddhis), whatever state a person will have in the future, he selects that kind of prasiddhi and is forced to accept it as something highly desirable (or undesirable). For this reason, what would be the purpose of verbal argument in regard to a person who is quite empty? From among those prasiddhis, one should be taken as valid, and the validity of that āgama should be accepted. Therefore, a person should take recourse to whichever āgama grants excellent results. What could be the purpose of further arguments?

As the wise person considers the light of the consciousness shining as supreme reality, in the same way, he is aware of self-consciousness. Therefore, one should take recourse to that holy text which is the essence of the intuitive light of reflective consciousness characterized by the all-inclusiveness of anuttara.
A person exists in the behavior devised by his own conviction of common usage, but only becomes free from doubts when he becomes the supreme Lord, after attaining steadiness in the highest prasiddhi, the transcendent.

अथधार्विषामाहिलिकम्।

अधसमस्ता इयम् उपासा समुन्निष्ठातुष्ठद्वावसनारूढान् आधिकारिणः प्रति श्रीमतकौलिकप्रक्रियया निरूपये, तत्र उत्क हृदयसंचारादृष्टः।

'आनन्दं ब्रह्मतदेक्षे त्रिधौष्ठचान्त्यव्यवस्थितम्।
अब्रह्माचरिणः सत्सश्य त्यागादानद्वर्धिता:।
आनन्दकृत्रिममाहारंवर्ज चक्रस्य यांजकः।
हुयेदपि नरके घोरे तस्मादेन सिंहितं भजेत्।'

तदन्या सिंहित्या कुलयागः, सच षोटा - बाहेर शत्रू ब्रह्महे यामले प्राणे संविदि च इति। तत्र च उत्तर उत्तर उक्तः, पूर्वः पूर्वशुचीवर्धम्।

सिद्धिकामस्य द्वितीयतुर्यपञ्चममा: सर्वथा निर्विर्यया:ः षठ्वतु मुमुक्षोः मुख्यः, तस्यापि द्वितीयाया

नैमितिके यथासंभवम् अनुष्ठेया एव विद्धिपूर्णार्थ च। तत्र बाहेर द्विपदलम्, आनन्दपूर्ण वीरपात्रं, अरुणः पतः, पूर्वक्तमति वा लिङ्गादि। तत्र स्नानाविदि

जर्ज्वानपेक्षयेव पूर्णानदश्यान्त्र्येव लाभशुद्धः: प्रथमं प्राणसंविद्देहाकीभावं

भावित्या संविदिश्च परमसिकेशरपत्वात् सपत्विशालित्वाँर मन्त्रम् उच्चार्य मूर्ख-वकः-तहुद्य-मूर्तिः अनुलोकिलोमाभ्यं विश्वाध्वपरिपूर्णः परमस्थे अपरतां

परापरते परतेदपि च। तथाहि - माया-पु-प्रकृति-गुण-धी-प्रभृति धरान्त

सपत्विशालित्वानि - कलादीनां तस्रैव अन्तर्भवादु, विद्याशकावापि परापरते

ब्रह्मपञ्चकस्य सध्यस्वाजाततव्यभोजवोदवानवानां धर्माणां सपत्विशालित्वपत्वमेव

उत्तर स्मललकुलेशादिपाद:। परतेदपि पञ्चशक्तिः हि परमेशरः, प्रतिशक्ति च

पञ्चरूपम, एवं पञ्चविशालितम् शक्तयः, ताथं अन्त्योम्यं अनुदिष्टिविभागा - इत्येव

सपत्विशालितरुपया व्याप्त्या संविदान्ते: शिखां बुद्धिप्राणां सकृतुचारारङ्गेन बद्धं कुयात्। येन परमशिव एव प्रतिबधा तद्द्वयतितिकं न किंचिदभिधावति,

तथाविदिबुद्धिधिष्ठितकरणचक्रानुवेधन पुरोवितिना यागद्वयगृहिनिद्धाराम

दीनपि तन्मयीभूतान कुयात्, ततोदर्शाभ्रामपि शिखामध्याय्येव पूर्तेत्।
The entire worship of this character is now going to be ascertained according to the Kaula method. This is meant for those who have attained the proper confidence and in whom the engrained desire for Kula yāga is going to develop. Therefore, in texts such as the Yogasamcāra, etc., it has been stated:

Bliss is Brahman which abides in the body. That bliss is established in a threefold way in the last syllable under pa-varga that is the labials. The person who is not a brahmacārin and abstains from the procedure of following the three ma-kāras (that is the ritual involving the three forbidden elements) is bereft of bliss. Bliss being bereft of wine, etc., and those who, forsaking it, engage themselves in worshipping in the cakra in both ways are cooked in a dreadful hell. Therefore, one should follow the prescribed procedure.

The Kula form of ritual is to be performed in the following way. The ritual is sixfold: external, in the sakti, in one’s own body, in the union of the two, in the vital air, and in consciousness.
Among the six, each latter is more excellent than the former, but the performance of each former one is based on one's sweet will. One who is desirous of attaining enjoyment should select the second, fourth, and fifth; but the sixth is the principal ritual for the one who is desirous of liberation. Even this kind of person should perform the rituals beginning from the second, as far as is possible, during the occasional observances, for in that way the precept is fulfilled.

Now, in regard to performance of the external ritual, there is the altar; the vessel full of wine, called the vessel of the vīra; the red cloth; and the Śiva liṅga, which was described earlier. In this ritual, without taking recourse to [the ritual] bath, etc., one attains purity by simply taking repose in the perfect blissful state. Then, while meditating on the oneness of the vital energy, consciousness, and the body, and [with the awareness that this] consciousness is identical with great Lord, one should repeat the mantra twenty-seven times. Then, one should place the mantra (nyāsa) on the top of the head, the face, the heart, the secret part, and the mūrtis, first in the natural order, and then in reverse. In this way the fullness of identity with the great Lord in his āparā, parāparā, and parā forms is attained.

The number of principles (tattvas) from māyā, puruṣa, guṇa, buddhi, to earth principle is twenty-seven. The principles kalā, etc., are included in it. The vidyāsaktis possess the nature of the higher-cum-lower aspects. The five Brahmas (Brahmā, Viṣṇu, Rudra, Īśvara, and Sadāśiva), Sadyājata, Bhavodbhavatva, and the others have twenty-seven aspects. This has been explained by the venerable, glorious Lakuleśa as well as others.

The great Lord (Paramesvara) possesses five saktis, even in its highest aspect, and each of these saktis possesses five aspects. Thus, the number of saktis is twenty-five. When these saktis are not shining distinctly as differentiated from each other, they are then said to be one; that is, a non-differentiated point (anudbhinnavibhāga). With the pervasiveness of the twenty-seven, she should be meditated on as the flame of consciousness. It repre-
sents the intellect and the vital energy, and it should be tied into
the sacred hair on the head (śikhā) while uttering the mantra once.
It should be thought of as being bound so securely with great Lord
that nothing extraneous can approach it. Then, all the articles for
the ritual, the place of worship, and the guardian deities of the
quarters, which are in front of him, should all be conceived as
being of his essence because they have been permeated by the
whole group of instruments of knowledge dominated by that sort
of intellect [related to the supreme Lord].

Then, the vessel for the offering should be filled with the per-
vasive thought of tying of the sacred hair on the head and should
be worshipped. The altars also are to be worshipped by a few
drops of the liquid uniting the tip of the thumb and the fourth fin-
ger. One should worship the host of mantras located in the cakras
of the body, and should offer oblations to them. The worshipper
should perform this ritual in the vital energy.

Then, on the altar one should draw a seat with the character
of the trident ending in three saktis representing Parā, Parāparā,
and Āparā. All the principles from earth to the end of mâyā are
included in the syllable “sa,” and the syllable “au” is to be con-
ceived as the seat of three saktis. In the syllable “sa,” all the prin-
ciples ending in mâyā, and in “au,” the threefold saktis are to
be worshipped and [over there] the sakti with the characteristic
of reflective consciousness (vimarsarūpa sakti) should be wor-
shed. Thus, uttering the mantra (sauḥ) once, the placement of
it as the base (ādhāra) and the one to be placed over it (ādheya)
should be done. Then, in the consciousness, which is indeed
ādheya, one should conceive this universe in it, which is also com-
posed of consciousness. Thus, this universe is enclosed by means
of consciousness, and by this universe consciousness comes into
being, because this universe has appeared from consciousness and
terminates in it. From the knowable objects, consciousness arises
and gets its rest therein. The reality of the nature of conscious-
ness is arrived at only by means of mutual activity of enclosure
(coitus). Therefore, it has been stated “enclosing all the syllables.”
Then, one should offer sandal paste, incense, wine, flowers, and so on, as long as one does not become completely absorbed in the supreme. Then gaining repose in one’s own Self, one should then throw everything into the water.

This is the procedure of the external form of ritual.

The Procedure in the Śakti (Ritual)

The pair is mutually eager to have the nature of the other. Śakti likes to have the nature of the vīra, and vīra that of śakti. As both are of the nature of both, it is shining at the beginning and ending in srṣṭi (coitus), essential for awakening the nature of Śiva and Śakti in both, which is the function of both. By means of the restraining power of the Lord, the predominant nature is normally present in both. This explains the specific center, that is, the secret parts, which are also designated to be conceived as śakti. Then, it is worshipped by means of the pervasive thought of śikhābandha; that is, the tying of the tuft of the hair on the head. Visarga śakti is to be conceived in the seat ending with three śaktis, in three corners, and in the center. This is the specific feature of the concept of pervasion. The same procedure is to be done on the specific limb of one’s body, in that very cakra; then it is done in the brahmarandhra and in other minor centers.
क्षुप्तावतो मिथोश्यचर्या तथ्यान्वतान्तिकत्वतः ॥
चक्रमधृत्तदैवित्याद्यनुचक्रं तथा नुगम् ॥
बहीः पुषापिनात्तः गन्धभूत्यात्मतदिबोधिम् ॥
एवमानन्दसन्दहिततत्तचरोत्स्मलितिष्ठितः ॥
अनुचक्रगण扰乱तदत्मयात्मभिलयेत् ॥
निजनिजाभोगाभोग - प्रविकासमयस्वरूपपरिमः ॥
क्रमशोःनुचक्रकेशः संविच्छक्रं हि मध्यं यान्ति ॥
अनुचक्रदेवतात्मक - मरीचिगणपूर्णादिगतवीर्यम् ॥
तच्छक्रिततदात्मक - मन्यान्यसमुन्मुखः ॥
प्रवेशसंस्पन्तनात्मकसंकोशभम् ॥
क्षुभानत्यनुचक्राण्यपि:
तानि तदा तन्नवायानि न पृथक् ॥
इत्यं यामलमेतद् गलितभिवदसंकर्तं यदैव तदा ।
क्रमतारसम्मयोगात् सैव हि संविद्रिपसंग्राहः ॥
तदुवधानानुतर - मुभयात्मकजगदुदारामनन्दम् ॥
नो शान्तं नायुदितं शान्तोदितसूतिकाण्यं परं कौलम् ॥
अनवच्छन्नपदेश्च - सतं संविदमामसात्कुर्यात् ।
शान्तोदितात्मकपद्धय-मथ युगपुदेति शक्तिशाक्तिमतोः ॥
स्वात्मान्योन्यावेशात् शान्तान्यत्वे हयोधछियात्मतवात् ।
शक्तिस्तु तदुददितः सृष्टि पुष्णाति नो तद्रान् ॥
तस्यं चार्य कुलमर्थम् तया नृथु प्रोक्तयोगसंघटात् ।
अथ सृष्टे हिंदीयेश्वरस्मि ।
शान्तोदिताधामिन येवनुसंधते ॥
प्राच्यं विसर्गसत्ता- मनवच्छिदिते पदे रुदः ॥
उदितं च मिथो वक्रात् मुख्यायुस्मे प्रगृह्वाते च बहि: ॥
तृप्तं देवीचक्रं सिद्धिज्ञानायवर्गी भवति । शान्ताभ्यासे शान्तं शिवमेति यद्र 
देवताचक्रम् ॥ शृण्यं निरानन्दमयं
The Procedure Regarding the Pair (Yāmala)

The characteristic feature of the śakti is [in its being] that by which perfect steadiness of nonduality is attained. Therefore, without considering age, caste, worldly and otherworldly spiritual relations, one attains supreme identity of nonduality born of both [male and female] (1).

The śaktis are of three types: the created, the caused, and the born of the union of both. They are conceived otherwise by subsidiary divisions. They are mutually worshipped and propitiated because bliss is adjacent there (2).

The [principal] cakra should be properly worshipped. Other minor cakras should be worshipped after that. The external worship is to be performed by the offering of flowers, sandal paste, etc., and inwardly they are to be propitiated by means of offering food, wine, etc. (3).

Thus, the upsurge of the mass of bliss becomes manifest by means of various activities and, as a result, all the minor cakras, being dissolved in the principal cakra, become identified with it (4).

All of the minor cakras attain the fullness of enjoyment by means of enjoying their respective spheres [of enjoyment], and as a result they relish their own nature. Thus, all the deities of minor cakras become centrally inclined to the principal cakra of consciousness (5).

When the fullness of the rays, characterized by the host of the deities of the minor cakras, bring about vigor to both the śakti and the possessor of śakti, they both become exceedingly inclined toward each other (6).

[At the time of union] of the pair, while they enter the highest abode of bliss, the agitation born of its vibration agitates the minor cakras as well, and they should be conceived as identical with it because they are not distinct from it (7).
Thus when, by means of the comparative development of balance, this pair loses all distinctions, which is difficult to express in words, then that consciousness is known as the compact unity of the emission of both (8).

That steady abode of anuttara, the beyond, is characteristic of both; that is, transcendent and immanent, which is otherwise designated as the lofty, all-inclusive universal bliss. This is neither the state of tranquility, or ever-restfulness, nor the state of rising, but is called the highest Kaula, the cause of the rest and the act of rising.

The one who is desirous of the attainment of the non-limited nature of the Self should make himself identical with consciousness. It is true that both, with the characteristics of resting and rising regarding the śakti and the possessor of śakti, rise simultaneously (9—10).

On account of the mutual absorption of both, the very nature of the Self, both are of the characteristics of resting and rising, because both have the characteristics of both. However, it is the śakti who bears the rising of creation in her womb, but not the one who is the possessor of the śakti (11).

In this śakti, the Kula, which is embodied in the teacher, should be transmitted into the śakti, and through her, because of the close union which emanates by the mutual contact of both [should be collected] and distributed among the people (11a).

Therefore, in this twofold creation of rest and rising, those who concentrate on the former, the state of visarga and that it is the cause of both (that is, those who reflect that everything is the expansion of visarga), they become steadily rested in the perfect state free from all limitations (11b—12a).

That which rises from the mutual union of both should be collected externally from the principal mouth. Worship with it will satisfy the host of deities, and it will be the bestower of attainments and liberation (12b—13a).
By the practice of visarga with the nature of rest, the restful [state of] Śivahood is attained, and also the host of deities shines with the same nature. At that very state, the rising of the absolute void occurs, which is devoid of bliss (nirānandamaya). It is free from modality, not only of the abode, but also of others (13b–14a).

By the delightful tasting of the external object, by which one's own blissful nature is filled, and not only by this, but also by the inner organs which are taking delight from tasting the delightful object, the nature of one's own and, by this process [of the tasting delight and experience of fullness one's own self], the perfect state of the inner search of this experience adds to the delightful nature of the minor cakras and, from there, to the main ones (15b–16a).

This threefold visarga conforms to its meaning. It is full in every respect, from where everything is created, from where this manifold remains present, and where creation is dissolved. In this description of visarga above, which is threefold, mantravīrya being continuously reflected upon in its threefold form, the true potency of mantra is then attained. Thus, in mantravīrya, which is the inner core of consciousness, the mantra [abiding there] gives birth to various results (16b–17).

In the middle of the triangle, there exists an ever-blooming lotus veiling the maṇḍala. In its center is a stalk having a lotus with sixteen petals, with a root inseparably attached to it. In the course of the friction of the two lotuses having a stalk attached to each, the host of kalās lying within the moon, perfectly full and charming, and those lying within the sun, and by the association with blood and semen related to the three-petalled lotus, the creation of the sprout representing fire occurs (18–20a).

Thus, taking recourse to the mudrā representing the moon, the sun, and fire (known as saṃgaṭṭa mudrā), one who has internalized the sequence of creation, etc., in his heart, regarding the sequence of creation, etc., quickly attains the fourth state (anākhyā) (20b–21a).
In consequence of the absorption in the khecari mudrā of both the śakti and the possessor of śakti, or, in other words, when perfect equilibrium of both occurs, whatever experience comes about in the enjoyment of drink, sport, and fun merges in vimarśa following the course of unmanifest (avyakta), dhvani, rava, sphota, śruti, nāda, nādānta; remains as anāhata without any break; and finally becomes the virile energy of the mantra (mantravirya) (21b–23a).

[The cakras are eight:] the outgoing and ingoing of the vital air at the time of their cessation; in the ear while hearing a sound; in the eye while perceiving an object; the coming in contact of both the sexual organs; during their union; at the end of twelve; and in the yāmala (23b–24a).

From the middle of the breast to the end of the lips the unmanifest sound exists, abiding in the throat; one who listens to it inside both the cakras at the time of the cessation of agitation where all have their rest, that is, nādabhairava, the Absolute having eight-fold forms, that is, ardhacandra, nāda, śakti representing jyoti, dhvani, samarāṭthis is stated to be the absolute extension of the mantra (24b–26).

Thus, calling up the above extension in the mind in every act, and in whatever it may be, one remains nonattached while living and becomes absolute Bhairava (27).

The place where the void and the nonvoid dissolve is the middle path in the form of a shaft where the fire and air have dissolved in the equilibrium of the trident. This is to be meditated upon in such a way as fluid that has gone to rest in the fluid (28).

Remaining steady in firm conviction without allowing any doubt to rise, one should continue contemplating, “I am not,” and should get oneself free from the bondage of ācāra, witnessing the host of divinities in the body, merging pleasure and worries in the mass of consciousness, and all the time viewing the recipient of them which abides in the centers of the ears, eyes, mouth, and nose and other centers. In this way khecari is certainly attained (29–30).
When getting one's body placed in a distant sky and instantaneously following the sāhasamudrā, contracting both the hands gets it to fall, while one remains looking below. This mudrā turns into vyomacari (31).

Here ends the description of the ritual named yāmala.

Thus, in the vital air with the characteristic of such an extension of immanence, one should associate it with consciousness, and then with the association of samvid, the offering of tarpana, food, sandal paste, incense, etc., one should be made steady. This is the ritual regarding the vital air. The ritual in the form of samvid has been discussed earlier in regard to one who has attained steadiness in it. After performing one of the rituals among them, if the disciple becomes free from doubts and attains purity of the heart, then showing him the ritual without taking recourse to offering sesame and clarified butter into the fire, and so on, he should be given initiation only by mere glance while keeping in his heart the aforesaid permeating extension (vyāpti).

From the initiation given in absence to the end of the occasional ritual, the above procedures are to be followed, but they are to be performed keeping this as the principal ritual. The seven forms of kulayāga are performed in the body of the spiritual teacher, but when this is performed once along with the aforesaid ritual, everything becomes perfect. Thus may the end be auspicious.

This is a work of revered Abhinavaguptapāda ācārya.
Notes

Chapter One

1. Like ignorance, knowledge is also of two types. That knowledge called pauruṣa is free from thought constructs (vikalpa) and is of the nature of pure I-Consciousness. It shines in its fullness when complete identification with Śiva occurs. That ignorance, which is also called pauruṣa, is composed of vikalpas, which are contrary to the perfect light of consciousness on account of their being limited. This imperfect knowledge (apūrna jñāna) is the root cause of worldly existence. When that ignorance called pauruṣa disappears as a result of initiation, the impurity born of past deeds, which are the cause of the body, still persists. For this reason, the knowledge of the Self (puruṣa) fails to shine forth. Defilement (mala) called kārmamala is of the nature of prārabdha, the impressions of past deeds that will be experienced in this body. On the complete extinction of prārabdha, the body falls off, after which the pauruṣa type of knowledge becomes manifest. The order is as follows: initiation, destruction of the pauruṣa form of ignorance, competency to study āgama texts, emergence of the bauddha form of knowledge, liberation while living, destruction of prārabdha, the fall of the body, and the emergence of the pauruṣa kind of knowledge and the attainment of one’s own nature.

2. Although apparently distinct from consciousness, thought constructs (vikalpas) are not different from it. When, through right reasoning (sattarka) the purification of vikalpas takes place, then one arrives at the state where vikalpas merge back into their source, which is indeterminate (avikalpa) by nature. This process of purification of vikalpas is described in Chapter Four.
3. The descent of sacred texts (śāstra) occurs through five currents, known as consciousness, bliss, will, knowledge, and action, representing five faces of Śiva. These are the five śaktis of the Lord and are connected with the faces of Īśana, Tatpuruṣa, Sadyojāta, Vāmadeva, and Aghora, respectively. Among the holy texts (āgamas), some are predominantly dualistic, some are dual-cum-nondual, and some are perfectly nondual. The number of dualistic āgamas is ten, while those which preach the doctrine of duality-cum-nonduality are eighteen in number, and those whose view is perfectly nondual are sixty-four in number.

4. The compound word svabhāvaḥ (svasya bhāvaḥ) denotes the fundamental reality of one's own nature which is identical with consciousness.

5. The undivided, eternal, and ever-present light (prakāśa) is also represented by the technical term spanda or 'vibration,' a conscious throb that goes on vibrating, and illuminates everything else in this universe.

6. The word nirākāra means 'without any form'; however, in this context nirākāra should be understood to mean 'that light is not of any specific form because it is of all forms.'

7. This is the reference to the descending and ascending arcs of consciousness. The descending arc is the unfoldment of consciousness which brings the universe, and all limited beings, into existence. The ascending arc refers to the yogic process which brings a limited consciousness to its fullness; that is, a limited knowing subject is elevated to its original source.

8. The 'means' (upāya) are a door which allows the practitioner to enter the inner sanctum of Śiva. This entrance or absorption is technically called āvesa. A bound being is limited and therefore devoid of freedom, thus a human being is incapable of conceiving its own real nature. When this limitation disappears by the 'means' (upāya), the state of identity with the Absolute that occurs is known as absorption (samāvesa). This absorption is fourfold: born of Śambhu or Śiva (śāmbhava), born of Śakti (śākta), and born of anu (ānava). The fourth type of samāvesa referred to in the text is the absorption brought about by anupāya.
9. The *upāyas* are the ‘means’ to attain the supreme end of human life. *Upāya* is the means and *upāya* is the ‘end,’ which is Paramaśiva, the supreme Lord. Some of the means help to obtain that end (*upeya*) directly, while others lead to increasingly subtle states of being until the aspirant is able to intuitively realize that the supreme is not merely attained by entering some mental state through *upāya*. All the means serve some purpose: *āṇava* merges into *sakta*, and *sakta* merges into *śāmbhava*. Upon attaining the *śāmbhava* *upāya*, one merges into the non-sequential ‘intuitive knowledge’ (*pratibhā*) characterized by that self-effulgent light (*prakāśa*). These means are relatively distinct because of gradations in the intensity of the ‘descent of grace’ (*saktipāta*); that is, the intensity of contact with the grace of the Lord. The degree of grace one receives varies with the preparedness of the person. When the grace is supremely intense, the person does not take recourse to any sort of spiritual practice or meditation. He sees and realizes that the entire universe continuously emerges and dissolves within the core of his heart.

10. The whole text of the *Tantraloka* and its short version, the *Tantrasāra*, are elaborations on the subject of these four means. The exposition in the both texts begins with Chapter Two, in which Abhinavagupta describes the nature of *anupāya*.

**Chapter Two**

11. The term *anupāya* refers to the attainment of identity with Śiva without the application of any means.

**Chapter Three**

12. The perfect Absolute is in reality partless and full; it should be meditated upon as orbicular and without any parts. This reality shines to the *yogin* who has attained ‘absorption without taking recourse to any means’ (*anupāya*), as a mass of the fire of consciousness into which all beings enter to be consumed. The *yogin* experiences freedom from pleasure, pain, doubts, and determinate knowledge (*vikalpa*), and is finally absorbed in the highest ‘indeterminate state’ (*nirvikalpa*).
13. The 'autonomous energy' of the Lord is known as *icchāsakti*, which is inseparable from the Lord. The essence of the Lord is light (*prakāśa*), which by its free will manifests the multitude of creations and dissolutions. The entire picture of the universe shines on the screen of one's own consciousness, inseparable from the Self.

14. The absolute light is known as the void of consciousness and likened to a mirror. By means of its freedom (*svātantrya*) the entire universe manifests as a reflection in a mirror. The reflected objects are apprehended according to the cleanliness or purity of the mirror. All objects of the universe shine in it, along with all of their individual distinctions. The different sense organs and mind are also described as mirrors and their reflections possess specific characteristics which are perceived according to the comparative purity of their surface. For example, a mirror, clear water, or the retina of the eye can reflect a form or color, while the sexual organ is capable of reflecting only touch, and so on. However, the light of consciousness is capable of displaying all sorts of reflections.

15. The principles of original taste, touch, etc., shine in the Lord and are inseparable from him. However, on the empirical level they become manifest as reflections. Even then, they remain in contact with the original (*bimba*). Otherwise, the chain reactions as referred to in the text would not be possible.

16. That power called *citrākṛtī* is of the nature of singular, self-conscious light (*prakāśa*). The insentient objects which shine in our senses are also composed of light. However, we are unable to perceive them as sentient because they lack an awareness that "I am sentient." In contrast, the knowing subject, although remaining limited, is aware that he or she exists, and is capable of consciously reflecting on this self-aware existence.

17. This universe is perceived as possessing two aspects: first, its relation with speech, specifically the sounds that denote meaning; and second, the entity denoted by speech or sound. The former is known as *parāmarśa* and the latter *parāmarśaniya*, literally 'that is denoted by sound.' In addition, there is a supreme form of speech that is inseparably associated with Lord called *paranāda* or *parā vāk.*
18. The Lord is associated with three principal energies (śakti) called anuttara, icchā, and unmeṣa, represented by the three phonemes “a,” “i,” and “u,” respectively. Each phoneme has two aspects: a short and a long measure. The corresponding long forms are known as ānanda, īśana, and īrmi. This tradition states that the short vowels are predominantly of the nature of light (prakāśa), therefore, they have the characteristic of the sun; the corresponding long vowels, having the nature of repose, are considered to be of the nature of the moon.

19. The syllable “a” has another “a” as its corresponding phoneme. The one represents Śiva and the other Śakti. The vibrative union of both gives rise to bliss (ānanda), representing the phoneme “ā.” It is from the energy of ānanda śakti that the universe comes into being, which in short are all the remaining phonemes beginning with icchā and ending in “kṣa.” This union of “a” and “a” is characterized by consciousness alone, while pratyavamarśaṇa, the cognitive desire to create sisṛksātmā, is known as the energy of will. This desire representing will (icchā) is the desire to get back to bliss that has been as if lost.

20. Icchā, īśana, unmeṣa, and īrmi represent the energy of will and the energy of knowledge, respectively. The energy of action does not exist in any form either manifest or unmanifest up to this level of unfoldment. When activity shows itself, only then four neuter phonemes, which are “r,” “ṛi,” “l,” and “l,” appear. They are similar in nature to that of “r” and “l” belonging to the group of consonants.

21. Four phonemes, namely “e,” “ai,” “o,” and “au,” represent the energy of action. When the movement of the supreme vibration becomes completely externalized, then it is known as “au,” in which the flow of the unfoldment stops. Then all the divisions of the energy merge in the one which shows itself as the bindu or drop.

22. Bindu is the compact mass of consciousness assembled into an undifferentiated point from which the creation of the universe proceeds.

23. On its way of unfolding the universe, the akulaśakti belonging to Śiva first manifests bindu represented by one dot. Further, out of bindu, the kaulikī visarga śakti emerges in the form of two dots,
one above the other. It is from this śakti that the creation of the entire universe takes place.

24. Emission (visarga) is threefold, i.e., āṇava, śākta, and śāmbhava. They are characterized by difference, difference-cum-nondifference, and nondifference. The picture in the form of āṇavavisarga shines to the view of the limited subject as "this." In this view, on the one end lies the limited subject and on the other lies the universe. These two get merged into the unity of limited knowledge and its object, which is nothing but the unity of knowingness (citi) and the object of knowledge (cetya). This is known as visarga, where repose occurs in the heart. In the second visarga, known as cittasambodha, the entire universe—while shining as one with consciousness with all the distinctions of subjects and their objects—yet also shines, transcending them all. The third visarga is known as the dissolution of citta (cittapralaya) when all the distinctions of knowing subjects and objects are obliterated, and therefore shines as one with the subject of supreme consciousness.

25. The energy of emission (visarga) manifesting itself as individual cognitions appears as the universe. She, that is, Śakti, is the cause, or the mother, of all sorts of gross words and sentences. In āgamas it has two appellations; the one is called mātrkā and the other mālinī. The former is the seed (bīja) and the latter is the recipient (yoni) of the seed. The one, when agitated, gives birth to diverse phonemes. All these phonemes, being the indicative sound, represent all thirty-six principles (tattva), beginning with Śiva and ending with the earth.

26. In reality the number of cognitions is six. They are anuttara, icchā, unmeṣa, ānanda, āsana, and urmi. However, because of expansion and reverse movement the number becomes twelve. When anuttara proceeds to expand it becomes “ā.” Similarly, “i” becomes “ī” and “u” becomes “ū.” This movement is called prasaraṇa. At the same time, mutual relation of “a” with “i,” “a” with “u,” “i” with “a,” “u” with “a,” “a” with bindu, and “a” with visarga occurs. It is then known as pratisamcarana. Thus the phonemes which come into being following the above methods are of mixed character. They make the fullness of the Lord.
27. The number of Kālikās is twelve. They are called Kālikās because they cause change through the process of mutation denoted by the word kalana. Cognition is nothing but the energy of the Lord on the pure level of consciousness. However, with emergence of māyā, differentiation sets in, with the result that reflective cognition (parāmarśa) descends down to the worldly level and assumes the character of syllables on the one hand and the principles (tattva) on the other.

28. There are four levels of speech. They are parā, paśyantī, madhyamā, and vaikhari. For detailed account on the subject of four levels of speech see Abhinavagupta’s Parātrīśikā Vivaraṇa. See also Padoux’s Vāc: The Concept of the Word in Selected Hindu Tantras.

29. Even on the level māyā these phonemes can possibly be enlivened by contact with pure knowledge (śuddhavidyā) through which they can be utilized to serve the purpose of both enjoyment and liberation.

30. Pure absorption into Śiva (śāmbhava samāveśa) signifies pure consciousness. When a yogin attains it, he realizes that all the six paths (śadadhvas) are not different from his own Self. They reflect in his own consciousness, rise in his very Self, and gain their rest in it. In the integrated unitary consciousness, creation, maintenance, and dissolution shine inseparably from one’s own nature.

31. If one is capable of merging his consciousness into the pure light of absolute consciousness through śāmbhava upāya, then assiduous tasks, such as bathing, religious observances (vrata), purification of the body, meditation, recitation of sacred syllables (mantras), sacrifice, or oblation into the fire are not required.

Chapter Four

32. The thought constructs (vikalpa) are of two types, pure and impure. The pure vikalpa, though being a vikalpa, is an aid in achieving the highest aim of human life, liberation (mokṣa). On the other hand, the impure vikalpa entices beings with worldly existence. It is because of its existence that the Self conceives itself as limited in knowledge and action.
33. The imposition on the innate nature (svabhāva) of different kind of pure properties is known as purification (saṁskāra). The very nature of consciousness is its freedom from thought constructs (vikalpa). This indeterminate nature of consciousness (nirvikalpa) is also the very nature of the Self. This is known as innate nature (svabhāva). Listening to this nature of the Self repeatedly, thinking of it, and meditating on it continuously help the thought construct to become purified. In the beginning, the layers of pure thought (śuddha-vikalpa) remain as if indistinct. However, in the long run, through practice, the layers of pure thought become perfectly distinct. It is important to emphasize here that the perfect purity of one’s own innate nature (svabhāva) is revealed by pure thought constructs (śuddha-vikalpa) when the latent impressions of duality are removed. At this stage the vikalpas do not stand as the cause of the duality. With the purification of vikalpas, in the right manner, consciousness shines forth with all its glory.

34. The erroneous conception latent in the soul, “I am in bondage,” is the root cause of worldly existence.

35. That deep-rooted impression of the soul, “I am in bondage,” is uprooted by the conviction contrary to it, i.e., the pure thought construct (śuddha-vikalpa).

36. The right form of reasoning (sattarka) does not arise in the soul on account of descent of grace in a lesser degree of intensity. The right form of reasoning begins to show as a result of study of āgamas and instruction by a teacher.

37. The study of āgama gives rise to the series of thought constructs free from doubt, which in turn give rise to the series of pure thought constructs (śuddha-vikalpa). This is the characteristic of the right form of reasoning. This right reasoning is called bhāvanā, the layers of pure thought. It is like the wish-fulfilling cow which grants all desires. According to this system, intuitive reasoning (sattarka) is considered to be the most supreme limb of yoga. By the right application of it, one becomes the true knower of the nature of reality. It is by this means alone that one is able to discern right from wrong.
38. The five under the group of self-restraint (yama) are: nonviolence, truthfulness, not stealing, restraining one’s sexual urge, and nonacceptance of gifts. They are not considered to be the direct aid in attainment of consciousness. This is because the real nature of consciousness which is Śiva is not touched by any of these means.

39. Withdrawal of senses from the external objects and placing them in one’s heart is known as pratyāhārā. However, for the consciousness which is all-pervasive, withdrawal is not possible. In the same way, concentration, meditation, and absorption (samādhi) are related to something which is limited. Therefore, they do not serve any purpose in attainment of the vision of that which is by nature unlimited.

40. Practice is an activity which is performed consciously either in the vital energy, in the intellect, or in the body, etc. Lifting heavy loads, studying a text and continuous effort to understand its meaning, occupying oneself with dancing and music add confidence and later proficiency to the respective spheres. However, consciousness, having the nature of light, is ever shining and changeless. Therefore, practice does not add or take away anything from it.

41. The universe is the sportive play of three energies (śaktis). The first is the supreme energy in which all the principles (tattvas) from Śiva to the earth shine as pure consciousness, free from all determinate knowledge (nirvikalpa). The second, known as Śrīparāparā śakti, by which everything shines as different-cum-nondifferent like the reflection of the elephant in the mirror. Though the reflection is one with the mirror, yet, as in the case of the elephant, it is distinct from the mirror itself. The third power, named Āparāśakti, is the one by which everything under the domain of the delusive power of māyā shines with difference. There is yet another energy (śakti) which abides in everything, permeating and threading through all, which is known as Mātrṣādbhāva, Kālakarṣini, and other similar names. Each of the above-mentioned śaktis, following the order of creation, maintenance, and dissolution, possesses three aspects. Therefore the number becomes twelve.

42. Knowingness (pramiti) which abides in all the knowers is the active principle. It is known as existing awareness (mātrṣādbhāva).
43. By the power of Kālakarṣiṇī, complete shrinkage of time occurs. As a result, the sequence of time completely disappears, which reveals consciousness in its totality.

44. When supreme consciousness, which is the knowing subject, consumes all differences, it is known as fire. In reality, being of the nature of I-Consciousness, it assumes by its power of autonomy the forms of intellect, the mind, and ten senses. Thus the number becomes twelve. The knowing subject (pramātā), who is of the nature of fire, assuming the nature of an instrument of knowledge, becomes known as the sun. At that state it is known as ego (ahāmkāra). The state which is known to be the instrument of knowledge is in reality the eternal aspect of the knowing subject. Now the question regarding the creation of the knowable's arises. The instrument of knowledge cannot be designated as such without the existence of any knowable object. Therefore, the instrument of knowledge itself assumes the nature of the objective universe. From the level of the knowing subject (pramātā), down to the level of the object, they assume four aspects each. These four aspects are creation, maintenance, dissolution, and the nameless (anākhyā). The total number of the aspects is twelve. As these aspects are manifestation of consciousness, the yogin, while wandering along in the void of consciousness, can easily attain steadiness in any of these states and attain absorption by unifying these four states.

45. The term kalana has different meanings. Kālī is the conscious agent who performs kalana, therefore she is known as Kālī. The number of Kālīs is twelve. They are as follows: (1) Srṣṭikālī, (2) Sthitī Kālī, (3) Saṁhārakālī, (4) Raktakālī, (5) Svakālī (sukālī), (6) Yama Kālī, (7) Mṛtyukālī, (8) Rudrakālī (Bhadrakālī), (9) Paramārkakālī, (10) Mārtandaḥkālī, (11) Kālāgnirudrakālī, and (12) Mahākālī (Parākālī, Mahākālakālī, Kālagālī). This kalana also occurs in relation to the knowable, the instrument of knowledge, and the knowing subject. As each state is of the characteristic of creation, maintenance, dissolution, and the nameless one (anākhyā), the number of the divine energies also becomes twelve.

46. Here the word Maheśvara does not refer to the highest Lord of this system but to one of the triad, Brahmā, Viṣṇu, and Maheśvara.
47. For example, while performing yāga one can one day offer flowers to the Lord. Then, next day, the one may offer sandal paste, food, etc., until finally one is able to offer oneself.

48. Śrīpūrva is another name for the Mālinīvijayottara Tantra.

Chapter Five

49. The term "bound soul" (paśu), which literally means animal, is a technical term of this system. With the appearance of limitation, the soul, which is essentially composed of pure consciousness, finds itself limited in knowledge and action. Its innate nature becomes as if veiled, for which reason it becomes known as atomic (anu). At this level of existence the bonded souls are of great variety because they receive the grace of the Lord, which is based on comparative distinctions of intensity. The right form of intuitive judgment does not arise in all. Therefore, they have to depend on āgama for the rise of that intuitive knowledge. At this stage, there is a need for a spiritual guide. A spiritual guide is a person meant to lead the seeker in selecting an appropriate āgama for him to study. When the āgama is studied properly, pure thought (śuddha-vikalpa) arises. However, in the case of those who lack right understanding, purification of thoughts (vikalpas) in this particular way is not possible. Therefore, they need to rely on other means for that purification of thoughts (vikalpas). In short, these means are: meditation, taking recourse to the vital energy (prāṇa), and making the body the instrument of knowledge as a means to attain one’s ends. The body itself is a gross instrument for the attainment of the highest aim of life. For those who are steadily convinced that a body is the Self, it becomes a suitable means.

50. Meditation is performed by the intellect (buddhi). This kind of practice is fruitful for those who think that intellect is the Self. On the other hand, those who are convinced that the vital air (prāṇa) is the Self make the prāṇa a means. In order to remove vikalpas, the aspirant makes use of body (karana), mudrā, and different sorts of āsanas.

51. Vital energy is of two types, one general and the other particular. The particular form of the vital air manifests itself in five different
ways. They are known as prāṇa, apāna, samāna, udāna, and vyāna. These particular forms of vital energy, although manifested distinctly in these five ways and functioning in different parts of the body, are basically resting in the general form of vital air. Their basic nature is to ‘move forward’ (uccāraṇa). The general prāṇa is known as vibration (spanda), pulsation, blossoming, etc. At the start of the creative impulse, after manifestation of void, the consciousness assumes the nature of vital energy.

52. Karana is a particular type of āṇava upāya which relates to the meditation on the body, etc.

53. The supreme consciousness is self-luminous by nature. It is only because of its autonomy that it takes on the nature of everything. In other words, we can say that it shines in multifarious forms. One should meditate in the core of one’s heart because the heart is the essence of all the principles, which abide closest to the heart. First of all the aspirant should meditate with concentration on the uni-flavoredness (sāmarasya) of prāṇa, apāna, and udāna, representing the moon, the sun, and the fire. This meditation is to be performed by stopping the outgoing and ingoing movement of vital air in such a way that prāṇa, apāna, and udāna, after giving up the functioning in their respective manners, become one, leaving out all distinctions. As fire blazes up with the churning process of arani, in a similar way, the opposing movement of both prāṇa and apāna, being stopped, enters into the current in the middle path, which transforms it into the fire of udāna, known as the great terrible fire blazing upward. This fire is known as the great fire because it consumes the limitedness of the conscious subject, its object, and its instrument of knowledge. Thus, with attaining perfection in such meditation, the meditator becomes free from all limitations and then he makes an effort to attain oneness with the highest subject.

54. The highest subject is supposed to be encircled with twelve energies. They are associated with creation, maintenance, dissolution, and the fourth one designated as nameless (anākhyā). This nameless one, being without limitations, is associated with each of the other three. Therefore the number becomes twelve. They are as follows:
(a) srṣṭī-srṣṭī, srṣṭī-sthiti, srṣṭī-samḥāra, srṣṭī-anākhyā (b) sthiti-srṣṭī, sthiti-sthiti, sthiti-samḥāra, sthiti-anākhyā (c) samḥāra-srṣṭī, samḥāra-sthiti, samḥāra-samḥāra, samḥāra-anākhyā.

55. The transcendent wheel (anuttara cakra) consisting of twelvefold nature, going outside through the outlets of the eye, etc., assumes the nature of the object. This object is characterized by the moon; the sense organs, representing the sun, are the instrument of knowledge (pramāṇa); while the knowing subject is the fire.

56. After the destruction of all the objects, they remain existent in the form of residual traces. Therefore, they should also be placed into the flames of the fire of consciousness.

57. While giving exposition of the mystery of uccāra related to the movement of the vital energy, the author states that due to this movement an unmanifest sound becomes manifest. This unmanifest sound is called unstruck sound (anāhata). Before the rise of prāṇa, the aspirant causes it for a moment to rest in his heart.

58. By the term void (śūnya) negation is meant. This is the state of dissolution of all objects. The heart is known as the void where nonexistence of any positive entity is possible. It is essentially of the nature of consciousness where bliss, the essence of it, remains perfectly blossoming. It is because of this nature that it is called innate blissfulness (nījānanda). The experiencing subject feels it as the very nature of the Self. With direct vision of one’s own nature this blissfulness becomes manifest.

59. At this level, as there is no existence of objectivity in any way, the experience of the delight that occurs there is called nirānanda. Then the energy of consciousness, after making the void manifest, assumes the nature of vital energy, which possesses dual form. On the one hand, prāṇa is insentient, and on the other it is sentient, for the Lord has made it distinct from other insentient objects by bestowing sentiency on it and has made it the experiencing subject. It experiences the bliss of its own (nījānanda), however, as the experiencing subject proceeds along the knowable objects touching the instrument of knowledge. In other words, when it becomes slightly inclined toward externality, then the bliss which remains
associated with it is known as nirānanda. This is because it loses the earlier nature of blissfulness belonging to the experiencing subject alone.

60. Parānanda literally means the bliss belonging to the other. With the rise of the knowable, which occurs along with the rise of apāṇa, distinction or otherness shows itself. Therefore, the bliss that becomes manifest, at this stage, does not belong to the Self but to something distinct from it. It is for this reason that it is called parānanda.

61. On the level of samāna all the knowables become intermixed with one another and show themselves as the unity of all. The delight that develops as a result of this is highly extensive and nourishing. It is for this reason that a yogin experiences this particular kind of bliss as brahmānanda.

62. The number of the movements of the inhalation and exhalation is 21,600 during the period of 24 hours. When the yogin is able to dissolve the inhaling and exhaling breaths in the middle current (madhya mārga), only then the vital air known as prāṇa transforms itself and becomes udāna. When one is able to rest there, one experiences bliss abiding in the experiencing subject, which is quite distinct from nijānanda and other types of bliss. It is called mahānanda because of its greatness.

63. After one attains and experiences mahānanda, one advances further and as a result of the rise of vyāna, the great all-pervasive one, one experiences bliss free from all accidental attributes. This type of bliss is known as bliss of consciousness (cīdānanda).

64. Some technical terms connected with the concept of repose (viśrānti) are known as pragānada, udbhava, kampa, nidrā, and ghūrṇi. Their meanings are as follows: when the yogin utilizes the means related to the body to attain the highest reality, he experiences a sort of delight which is the result of his intention toward fullness (pūrṇatā). The emergence of delight occurs only at his contact with fullness. When the yogin remains absorbed in that delightful state (even for moment), his firm conviction regarding his identity with body is severed as if with the flash of light of con-
sciousness. Then he experiences a sudden "upward movement" known as "a jump upward" (udbhava). This takes place because the pull in the opposite direction becomes absent. As all the bonds functioning in the lower regions are cut off by the light, this upper pull leads the aspirant to feel and attain his own innate potency, the energy of which cuts off all the bonds of ignorance. This state is technically known as kampa, which literally means shaking. Then the state that follows is called nidrā. At this state all external sense organs cease to function, and even the internal ones stop to function properly. Hence he feels a kind of slumber which is a temporary state, for when he attains steadiness in pure consciousness, he experiences the immanence of consciousness and is able to realize that all, whatever that might be, is, in essence, consciousness. With this direct realization he wanders or whirls (ghūrnate), that is, arrives at the state of vibrate consciousness, until finally the state of great pervasiveness (mahāvyāpti) begins to shine forth. The effect of this is that his ignorance, which is his firm conviction in the form of conceiving the nonself as the self, is destroyed first. This is followed by the destruction of the conviction of conceiving the self as nonself. Finally, the yogin directly realizes the true nature of the Self.

65. The five states like waking, etc., are related to the triangle centrally located in the mūlādhrā, where the delight is experienced. The bulb is the location of udbhava, kampa is experienced in the heart, the palate is the place of the sleep (nidrā), while the whirl (ghūrṇī) is experienced at the ‘end of twelve’ (dvādasāṅta).

66. The absolute state of the heart of repose which is attained through uccāra is technically known as unmanifest [liṅga]. This liṅga is of three types, i.e., avyakta, vyaktāvyakta, and vyakta. Avyakta liṅga is characterized by absorption (līnam) where everything loses its individuality. However, it is only experienced while one remains unified with it. It is this state from which the universe emerges and where it finally goes to rest. The manifested-unmanifested (vyaktāvyakta) form of liṅga is of the nature of absorption with highest reality, which shines in the form, "I am This." Therefore, it is related to the pure level of dynamic energy on the one hand, and on
the other, to the objective world. The manifest (vyakta) liṅga is of the nature of cognition in which I-Consciousness becomes subordinated and manifests itself as if distinct from it and therefore shines as “This.” However, even at this level it does not lose its pure nature of consciousness.

67. The movement of vital energy is of two kinds. The first one is vibrative and natural, while the other is of the nature of activity and is born of effort. The dynamic movement of the vital energy is ever associated with a sound which is known as unstruck sound (anâhata). It goes on sounding automatically in the heart of every living being. There is none to utter it or to stop it. All the phonemes abide inseparably in it. Furthermore, yogins experience two distinct aspects of nāda. The first is ever shining which does not have any rest. It only rises once and remains shining forever. Another aspect of nāda is one which rises but which also sets. However, the subtle nāda where all the phonemes inseparably abide is known as the unmanifest sound. Two seed mantras (bījas) called srṣṭi and saṁhāra are its manifested forms. In other words, nāda is cognized by the help of these seed syllables.

68. These are the letters from “ka” varga to the end of “pa” varga. In this context they are used as mantras.

69. Samaya is known as convention, i.e., a supposed relation between words and their meanings.

Chapter Six

70. The vital air is ‘of the nature of universal vibration’ (sāmānyaspandana), which assumes the form of ‘individual vibration’ (viṣeṣa spanda) known as prāṇa, apāṇa, samāṇa, udāna, and vyāṇa. These five prāṇas are locations that must be harnessed for the attainment of supreme reality.

71. The external objects to which one could take recourse for the attainment of the highest reality are: a sacred diagram (mandala), an altar, vessels, rosary beads, scriptures, the symbolic form of Śiva, a human skull (tūra), a form made of plaster or a painting, or an image or statue in the likeness of one’s teacher, etc. They may be
employed in any number and exhibit a wide variation in specific form, provided one recognizes the object's purpose is attaining the highest reality.

72. The procedure regarding the vital air (prāṇa) is discussed first because in its creative upsurge, consciousness first assumes the nature of prāṇa. For this reason, one desirous of the attainment of supreme reality first takes recourse in prāṇa. Furthermore, all the 'six paths' (ṣaḍadhvās) are supposed to abide in prāṇa. In the Tantrāloka, Abhinavagupta writes: "The former of the sixfold paths, which again is threefold, is known as the path of time. Clearly this path is established in the vital energy (prāṇa)" (TĀ 6.37).

73. Manifestation or luminous shining forth of entities occurs in a two-fold way: either by following a sequential order or manifesting without any sequence. The former shines through the relation of cause and effect, i.e., the cause shines prior to the effect, which comes later. When it shines without any sequential order, for example, the knowledge arising from the perception of a painting appears as a unified whole in which priority and posteriority shine at the same time. The author states elsewhere that the 'mutative activity' (kalana) is responsible for the manifestation of all six paths which are distinct from one another, and also for those entities in their respective forms of limitations. Both sequence and non-sequence shine in the vital energy, which is one of the activities of time. As it causes mutations, divisions, and change, it is known as kāla, which is derived from the verbal root "kal," one of the meanings of which is to cause change.

74. Consciousness is eternal. It is free from the fetters of space and time. The Lord, who is in essence light, on account of his free will, creates the universe composed of sentient subjects and their objects. This is done by the power of time called Kālī, the dynamic energy which is the cause that creates change in external and internal entities. However, it is relevant to note here that consciousness in its essence is entirely free from change.

75. The power of time, which is inseparably associated with consciousness (samvit), causes everything to manifest externally. The result
of this mutation is that the very consciousness itself assumes the nature of vital energy, in which all forms begin to shine forth. However, in this process of externalization, consciousness by its free will separates the universe from itself. At that time it cognizes, "I transcend everything." This is the experience characteristic of the void (śūnya) of consciousness. This void of consciousness seems to be static. However, dynamism in the form of a slight vibrating pulsation begins to show itself. When this happens, the first creative flow begins to proceed outwardly into manifestation. This flow is not the flow of consciousness but of the vital energy.

76. When the power of activity becomes predominant, the entire creation shines forth in a twofold way. First is the 'path of time' (kālādhva), and second is the 'path of space' (deśādhva). The path of time consists of three forms known as varṇa, mantra, and pada. The path of space has also three divisions, i.e., kalā, tattva, and bhuvana.

77. Normally the movement of the vital air proceeds from the 'region of the bulb' located below the generative organ and the anus. However, no spiritual result can possibly be attained by the normal movement of the breath. Therefore, the vital breath should be made to flow from the heart by one's own effort. The śaktis named vāmā, jyeṣṭhā, and raudrī belong to the prabhu śakti and impel the movement of the breath, either singly or in combination. While the śaktis related to the Lord, one's own power, and the vital energy jointly all cause the vital breath to move upwards, at different times they assume the dominant and subordinate roles with respect to one another. When the vāmāśakti aspect of prabhu becomes predominant, the person remains inclined toward the world and material objects; when the jyeṣṭhāśakti aspect of prabhu assumes dominance, it brings about the enlightenment of the aspirant; the raudrī aspect of prabhu keeps a person linked to the world, but at the same time it helps him to attain identity with Śiva.

78. In the movement of the breath from the heart up to the 'end of twelve' (dvādaśānta), the vital air occupies the space of thirty-six digits in length. If the four quarters of the day are supposed to exist
there, then nine digits is the length of one quarter. One half of a **tuṭi** is the time of the junction (*sandhi*).

79. The day is the period when the sun shines and the moon, in the form of *apāna*, declines. For this reason, the day is conceived to be the period of the dark fortnight. Similarly, during the night, *apāna*, in the form of the moon, arises; therefore, the night is conceived as the bright fortnight.

80. There are two places of 'repose' (*viśrānti*), composed of half of a **tuṭi** each. They are in the center of the heart and at the 'end of the twelve' (*dvādaśānta*), free from the changing effects of time. Both locations are the junctions of *prāṇa* and *apāṇa*. The time unit for each of them is one **tuṭi**:

81. Here the concept of day and night is explained in a different way. The day is the period when manifestation of objects occurs; the night is that period when blissfulness becomes predominant.

82. 'The passage of a planet from one sign of the zodiac to another' (*samkrānti*), occurs in six sections each along the path of the vital breath. They are: *makara*, *kumbha*, *mīna*, *meṣa*, *vṛṣa*, and *mithuna*, while on the other half they are: *karka*, *simha*, *kānyā*, *tulā*, *vṛścika*, and *dhanu*. Similarly, the sun's progress towards the north and towards the south, respectively, is also conceived of as occurring in the breath. The period during which the sun moves to the north is considered to be the bestower of good results in the other world, while the period during which the sun proceeds towards the south is considered to be the bestower of good results in this material world.

83. The twelve superintending deities, one for each month, are called *rudras* and named Dakṣa, Canda, Hara, Candi, Pramatha, Bhīma, Manmatha, Sakuni, Sumati, Nanda, Gopalaka, and Pitāmahā.

84. If the movement of the vital breath covers one digit, only representing a season (two months), then the sun's movement occupies only the span of three digits. As a result, the span of one year will be six digits and in one single movement of the outgoing and ingoing vital breaths twelve years can be conceived.
85. The normal period of the year with reference to human beings and the supposed year of the vital breath are different.

86. The span of a divine year is said to consist of 12,000 human years. This period is divided into four divisions known as: kṛta, consisting of 4,000 years; tretā, consisting of 3,000 years; dvāpara, consisting of 2,000 years; and kali, whose duration is 1,000 years. Thus, the total comes to 10,000 years, while the remaining 2,000 years are considered to be junctions. The span of these junctions is 400, 300, 200, 100 years and counted in the following way: the last 100 years of the kali are added to the first 400 years of the kṛta; thus the span of the first junction is 500 years. Similarly, the duration of the juncture of the kṛta and tretā is 400 years plus 300, and thus 700 years; next, the duration of the juncture of the tretā and dvāpara is 300 years plus 200 and thus 500 years; finally, the juncture of dvāpara and kali is 200 years plus 100, yielding 300 years. Therefore, the accumulated duration of all the junctions is 2000 years.

87. Different Indras are said to be the rulers in different cycles of Manu. During the period in which Brahmā remains active, fourteen cycles of Manu pass on. This long period is said to be a span of one day of Brahmā’s life. His night is of the same span.

88. The term “three worlds” refers to the nether world along with the bhuh, bhuvah, and svah.

89. The night in avyakta is said to be a kind of dissolution. However, this is a subsidiary dissolution (pralaya) and not a principal one (mahāpralaya).

90. According to the teachings of āgamas, those who have attained liberation following the doctrine of Sāṃkhya and other systems are certain to be created again at the start of new creation. This is because their liberation is of limited nature and does not elevate them above māyā. For details see Chapter Eight.

91. The sheaths (kañcukas) are five or six. They are niyati, kalā, rāga, vidyā, kalā, and māyā. Māyā is the all-pervading principle. The day of kalā is the duration of 100 years of those who live in the principle niyati. In the same way, 100 years of kalā is the span of a day of those who live in the principle rāga. One hundred years of
principle called ṛāga are only one day of the principle of vidyā. In
the same way the day of the principle kalā comprises 100 years of
the principle vidyā. Similarly, one day of māyā is made of 100
years of the principle kalā.

92. The night related to the principle of Sadāśiva is considered to be the
great dissolution (mahāpralaya). During this period all the paths
(adhvas) remain dissolved in the state of equilibrium. The super­
intending deity known as Sadāśiva is dissolved in the primal sound
(nāda). This primal sound is in turn dissolved into śakti, śakti into
vyāpinī and vyāpinī into samanā. In samanā there is no trace of
time. It is the everlasting state. It is from this-state that time arises
like the opening and closing of the eyelids. Though all the limited
souls rest in this supreme state of equilibrium, they do not attain
final liberation.

93. The creations and dissolutions are highly extensive and varied and
abide in the vital energy. The vital energy is essentially of the
nature of vibrative energy (spanda). This energy, from which time
and its divisions emerge, is ever-pulsating. Time is not at all abso­
lute but relative, and it has its base in the will of the Lord. On
account of the vibration of consciousness, the minute moment
becomes varied and it is experienced as highly extensive.

94. There are two 'ends of twelve' (dvādaśānta). One is above brah­
mārandhra and the other is in mūlādhāra. The first is known as śivadvādaśānta, the end of twelve related to Śiva, and the other is
known as the end of twelve related to śakti.

95. The six causal deities (kāraṇaśatka) each have six centers. They
abide in those centers in the ascending and descending order. The
superintending deities of the respective centers function in differ­
ent stages of life and finally bestow release (mokṣa).

96. The ten principal channels that prāṇa circulates through are idā,
piṅgalā, suṣumnā, gāṇḍhārī, hastijihvā, pūṣā, yaśā, alamhbusā,
kuhū, and śaṅkhini. Although all the channels have emerged from
the navel, they become manifest in the heart.

97. The superintending deities of directions are ten. They are Indra,
Vahni, Yama, and so on. They rotate in a cyclic order and as a
result, limited souls act in accordance with the nature of these deities. Sometimes they are morbid, sometimes they are haughty, sad, elated, happy, unhappy, etc.

98. The names of three principal channels are īḍā, piṅgalā, and susumṇā. They are supposed to be located inside the spinal cord. Īḍā is placed at the left, piṅgalā to the right, and susumṇā in the middle of the spinal cord. Īḍā represents the moon, piṅgalā the sun, and susumṇā the fire. While the vital air samāna moves along these three principal channels up and down, they assume the nature of the sun, the moon, and fire.

99. All the Sanskrit syllables are divided into eight groups (varga). All the vowels come under “a” group (varga). The number of vowels is sixteen. Then come the group of “ka,” “ca,” “ia,” “ta,” “pa,” “sa,” and the group of semi-vowels.

100. The number of half mātrās regarding “ka” and so on is thirty-three. Half mātrās of long vowels are thirty-two. Phonemes known as plata have six half mātrās. Therefore, the total of half mātrās is 81.

Chapter Seven

101. According to this system, the Lord’s power of action (kriyāsakti) manifests time and space as ‘paths’ (adhvas). The path of space is a means of unifying and traversing insubstantial and substantial forms such as the intellect, the altar or image, the void. Despite this diversity, all these forms abide in consciousness and have their place of repose (viśrānti) in consciousness.

102. On the path, all forms shine internally and externally through the outlets of consciousness; this is how they are created and manifested. Consciousness, in its autonomy, shines as both the knowing subject and its object. The variety of objects, though not different from the knowing subject, appears as if different from it.

103. The aspirant attains the nature of Bhairava by perceiving everything, from the all-consuming fire (kālāgni) said to abide at the bottom of the earth, to the highest principle, i.e., anāśritaśiva, in ascending order and unifying them into the singularity of I-Consciousness.
104. Worlds of a variegated nature are included under the principle of earth. The sphere under which they shine is called the sphere of Brahmā. Similarly, other spheres, e.g., the sphere of *prakṛti*, the sphere of *māyā*, and the sphere of *śakti*, are wider than the preceding one. All the principles from water to *prakṛti* come under the sphere of *prakṛti*. All the principles from *puruṣa* to *māyā* come under the sphere of *māyā*. The extent of the sphere of *śakti* extends up to the Sadāśiva principle. Thus, the number of spheres (*aṇḍas*) is four. The spheres are the masses of substance which have fallen from the state of energy.

105. According to this system, there are ten ‘guardians of the quarters’ in accordance with the number of directions. The guardians of each direction are composed of a group of ten, consisting of a superintending deity and nine subordinates. Taken as ten groups of ten guardians, the total number becomes 100 deities; therefore, they are known as the “Hundred Rudras” (Śatarudras).

106. This system envisions a limitless number of ‘worlds’ made from and dominated by each principle. These worlds exist so that souls which have not received the Śaiva form of initiation, but have attained a lower form of perfection through a continuous practice of concentration, receive a body and sense organs best suited for experiencing pleasure and pain in a particular world, and may finally attain identity with the Lord. Every world has superintending deities who are called the Lords of that world.

107. Located in the intellect principle (*buddhi tattva*) are eight ‘worlds’ (*bhuvana*), each dominated by a class of heavenly beings or deity: *piśacas, rakṣasas, yakṣas, gandharvas, Indra, Soma, Prajāpati, and Brahmā*.

108. According to the Svachchanda Tantra, the names of the worlds under *prakṛti* are: *Akrta, Kṛta, Vaibhava, Brahmā, Vaiṣṇava, Kaumara, ‘belonging to Umā’ (Auma), and ‘belonging to Śrīkaṇṭha’.* Kṣemarāja explains that those who have practiced *yoga* with renunciation attain the ‘world’ (*bhuvana*) named *Akrta*, while those who practiced *karmayoga* reach the *bhuvana* named *Kṛta*. Similarly, those who practiced *nirmanayoga* go to the world of
The abode of Brahmā is attainable to those who practice yoga with conviction that puruṣa is one universal soul. The abode of Viṣṇu is the final resort for those who strictly practiced yoga according to Vaiṣṇava tradition. Those who practice yoga maintaining celibacy (brahmaṇcārya) go to the abode of Kaumara world. The abodes above this, named Auma and Sraikantha, are the abodes of those who practice yoga according to the Śaiva doctrine.

109. There are seven groups of eight deities who preside over different principles. The first is called patyṣṭtaka, the group of eight Lords beginning with Lakuliśa and ending with Amaraśa. The second is called Guhyāṣṭtaka who are the Lords of fire; the first of them is Bhairava. The third group is Atiguhyāṣṭtaka, which rules over the principle named wind (vayu). The fourth group of eight is called Pavitrāṣṭtaka, with Sthānu, etc., who rule over the principle called ākāśa. The fifth group of eight, beginning with Sthūla and ending with Chagalānda, rules over ahamkāra. The sixth group of eight divinities called Yonyaṣṭtaka rules over the intellect. The seventh group of eight is called Yogāṣṭtaka which rules over prakṛti.

110. The eleven worlds of the Rudras are as follows: Vāma, Bhīma, Ugra, Bhava, Iśa, Ekavīra, Pracanaḍa, Gaurī, Aja, Ananta, and Ekaśiva.

111. The names of the worlds in impure vidyā, kale, and niyati are Krodhesa and Canda, Samvarta and Jyoti, Sūra and Pancānta, respectively.

112. The worlds under kalā and māyā are as follows: Ekavīra, Śikhi, Śrīkanṭha in kalā, while in māyā, Mahātejas, Vāma, Bhava, Udbhava, Ekapiṅga and Is'ana, Bhuvanesa and Anguṣṭha.

113. In pure vidyā principle there are five worlds. They are: Hahalarudra, Krodha, Ambika, Aghora, and Yama.

114. Every principle is composed of subtle elements (kalās). They are called nirṛtti, pratiṣṭhā, vidyā, sāntā, and sāntātītā. The number of worlds in nirṛttikalā is sixteen; in pratiṣṭhā the number is fifty-six; in vidyā the number is twenty-eight; in sāntā the number is eighteen. There are no worlds in sāntātītā. Thus, the total number of the worlds in all five kalās is one hundred eighteen.
Chapter Eight

115. The generic attribute of all jars is jariness, i.e., that which permeates all jars. The highest Lord, Śiva, is far more extensive than any other generic attribute; therefore, he is the greatest universal by whose light everything shines.

116. According to this system, where some specific characteristics such as, support, solidity, etc., are found, that is to be known as the earth principle. These characteristics of the earth are seen in the regions beginning with the all-consuming dreadful fire (kālāgni) and ending in the world of Virabhadra.

117. The theory of the nature of absolute causal relation states that even at the emergence of creation, the universe is nothing but an expansion, an ‘opening up’ (srṣṭi) of the light of the autonomous Lord. The Lord is also the cause of ‘maintenance’ (sthitī), i.e., the universe remaining steadily present within the Self; and ‘withdrawal’ (saṁhāra), the state of rest in one’s own Self. According to this theory, in reality no change has taken place in the Self, which is identical with consciousness. Furthermore, internality and externality are not distinct from each other, but two sides of the same reality. The artificial or fictional causal relation is not real, and is accepted only to help explain the state existing in māyā. The power of causal relation is limited and governed by the Lord’s restrictive power (niyati).

118. For the creation of a particular object, some elements are present in the beginning and others follow it in a regular order. This order of sequence, in the form of priority and posteriority, remains invariably present; for example, the clay used in making a jar is always present before the jar itself comes into existence.

119. Every effect has in its background the sentient cause as its agent. If the conscious agent is absent, the aggregation of all the causes, either individually or collectively, cannot produce the intended object. For example, even if the stick for moving the potter’s wheel, clay, and other necessary materials for making a jar are present, the jar cannot be produced if the potter himself is absent. Therefore, it is concluded that a conscious agent is required for produc-
ing an effect. However, all of the above-mentioned instruments, along with the sentient agent, are considered as the cause of any action which in reality terminates in consciousness.

120. It is generally accepted that the causal relation depends on or is controlled by the restrictive power of the Lord. Therefore, it is relative, but the absolute causal relation depends on none. Consciousness shines in the form of the universe. For instance, all the principles (tattvas) from earth to Śiva are dependent on the one prior to it. The earth is supported by the water, the water helps the earth for its solidity. Furthermore, all the elements are unable to come into being without the existence of subtle elements. In the same way, these subtle elements cannot come into existence without the blossoming action of the sense organs. That again is impossible without determination regarding different sense organs. This also is not possible without the existence of the primary matter inseparably and equally linked with all, which is known as mūlaprakṛti. This primary matter, being an enjoyable object, is unable to exist without the subject that enjoys it. The subject that experiences it is the sharer of the experience of different objects of experience. It is for that reason that it is considered limited. Thus, the limitation that is seen in a conscious subject (puruṣa) is only imposed and not real. This imposed limitation is due to kāla, kalā, niyati, rāga, and vidyā, which cannot be activated without consciousness (samvit). However, consciousness, being partless, cannot manifest without the existence of the delusive power called māyā. Freedom, the cause of limitation, has comparative distinctions of manifestation. These features are shining in the beginning as slightly unlimited, then unlimited, then slightly blossoming and finally are fully bloomed. However, these states of the manifestations by the power of freedom could not be possible without that which is perfectly luminous by nature, which in this system is called Bhairava.

121. This remark explains the existence of differentiation or multiplicity in spite of the presence of the Absolute everywhere.

122. Mount Meru cannot be supposed to be the cause of the jar, because
it exists in a distant place. The question implied here is, how could the universe be created by a Lord who remains distant?

123. This is to say that the effects can be produced in a variety of ways.

124. Śiva is, in essence, consciousness. He is perfectly full and free from desire. In the state of māyā, the limited soul feels a longing for an object in order to fulfill his desires. The desire arises in the limited soul because of some want in him. The Lord, on the other hand, does not lack anything. Therefore, there is no question of any desire in him. However, on account of his freedom, a sort of intention toward tasting of his delight continuously goes on. The pentad-named śiva, śakti, sadāśiva, īśvara, and ānandaśiva, who abide in the pure path (ādhaṁ), shine with comparative intensity from the relish of the taste of delight on account of his autonomy. It is because of the comparative intensity of this relish that consciousness manifests itself as “I” (āham). This is known as the state of śakti. In other words, consciousness which is absolute (anuttara) now sees (as if), on the mirror of consciousness, its own reflection and cognizes it to be its own, then the cognition that follows is “I am This” (aham idam). In this instance, the substratum where it shines is “I” and “This” shines as an indistinct outline of the picture. In the cognition, “I am This,” “I” is the principal and “This” has the subordinate position. The principle known as sadāśiva abides where the host of the subjects called mantreśvara cognizes the universal light of consciousness as “I am This.” But on the level of the knowing subjects called mantreśvara, this cognition assumes the form of “This is I,” where “This” is vividly prominent and “I” is subordinate. This principle is called īśvara, where “This” as the knowable shines with “I,” invariably one with it. In ānandaśiva, on the other hand, there is no distinction between principality and subordinacy. There both “I” and “This” shine in a balanced way.

125. In this triadic system, subjects are of seven kinds. They are known as sakala, pralayākala, vijñānākala, mantra, mantreśvara, mantramahēśvara, and Śiva. Impurities are of three kinds. They are ānava, māyīya, and kārma. The ānavaśamala is of two kinds.
First, it lacks right knowledge regarding the Self, which is of the nature of consciousness. The second is the wrong notion of conceiving non-self, that is, the body, the sense organs, prāṇa, etc., as the Self. The impurity born of māyā (māyiya) causes the notion of difference. The impurity born of deeds (karma) appears to the soul to be of the nature of virtue and vice. Impurities are considered to be the bond by which souls remain bound to worldly existence. The knowing subjects who have all of the above three defilements (mala) are called sakala. The souls known as pralayākala have two such impurities, i.e., anava and karma. The vijnānakala souls have only one mala. They are of two kinds: (a) free vijnānakala souls, in which all impurities have ended, and (b) vijnānakala souls, in which some trace of impurity still persists. From among the first group, eight vidyesvaras are selected, and from the second group seven million mantras serve the Lord to help the worldly people.

126. Śiva is always perfectly full of His five powers. However, he manifests different principles in which a particular energy shines predominantly while other energies remain subordinate. On account of this factor different principles, even in this pure path, and distinct features like Śiva, Sadāśiva, etc., become manifest.

127. According to this system, defilement (mala) is not a distinct substance as accepted by dualist Śaiva thinkers.

128. It is comparable to a seed, which does not take root and blossom externally and is going to be destroyed.

129. The characteristic of kalā is limited doership.

130. In some doctrines kāla evolves after niyati, but in the present text niyati is mentioned after kāla. The reason for this is that the causal relation cannot stand without time, for the regular order of the cause preceding the effect cannot take place without time. Priority and posteriority can exist only when time comes into being.

131. Kalā is the agent which creates the knowable object and the effect as separate from itself.

132. Sukha is the state of agitation which is pleasant, rajas is the state of agitation which is painful, while tamas is the state of agitation which lacks awareness.
133. Above intellect (*buddhi*) and below the primordial matter (*prakṛti*), a *guna* principle (*tattva*) is supposed to exist. It is only an aspect of *prakṛti*, the balanced state of three *gunas*. Therefore, the balanced state of *gunas* is called *prakṛti* and its agitated aspect is known as *guna tattva*. However, *guna* is not counted as a distinct principle from *prakṛti*. The impelling force that agitates or breaks the balance of *prakṛti* is the superintending deity of the *tattva*. The agitation in *prakṛti* occurs in relation to those who desire enjoyment, but in those in whom these desires of enjoyment have disappeared, this agitation does not create any effect. According to the Trika system, agitation in *prakṛti* is caused by the Lord Śrīkanṭhaṇātha.

134. According to Śāmkhya philosophy, *prakṛti* is insentient, while *puruṣa* is sentient but non-active either in bondage or in liberation. Therefore, some external agent of agitation is required. According to Śaiva philosophy, agitation is created by the intervention of Ṣiva.

135. As, for example, when one perceives an object, the cognition "I see a tree" arises. In this instance, "I" is a subject and a tree is an object. The relationship between the two, the experiencing subject and object is the result of *ahamkāra*. For seeing a tree, eyes are sufficient, but the sight of the tree is experienced by the instrument "I" *ahamkāra*.

136. When, by spiritual practice, the mind becomes subtle, it does not require any external instrument for perception. At that point, it can see through the sense of touch and experience touch through the sense of hearing, etc.

137. This is a reference to the Vaiṣeṣika school of thought, according to which sense organs are born of matter.

*Chapter Nine*

138. Here thirty-six principles (*tattvas*) are understood in terms of seven kinds of knowing subjects (*pramātā*) residing on the seven spheres along thirty-six principles.

139. The plural ending attached to the names of these seven knowing subjects indicates the existence of a great number of knowing subjects belonging to each of these groups.
140. In the lowest sphere, from earth to *prakṛti*, reside the *sakala* knowing subjects. The *sakala* knowing subjects are capable of perceiving only the principles from earth to *prakṛti*. The higher knowing subjects, who possess more extensive subjectivity and therefore possess qualitatively different energies (*saktis*), are capable of perceiving the higher principles.

141. In TĀ 10:3-5, Abhinavagupta explains:

The principles from earth to *prakṛti* are divided into fifteen on the basis of the [seven] possessors of power (*śaktimāṇa*), their powers (*śaktis*), along with their ‘unique nature’ or ‘thing in itself’ (*svarūpa*): There are thirteen divisions from *puruṣa* to *kāla*; eleven divisions [exist] when the *pralaya-kāla* [group of knowing subjects] becomes the thing in itself; it is similar with *māyā*; [there are] nine divisions when the thing in itself becomes *vijnānākāla*; seven divisions [manifest] when the *māṇtra* [knowing subjects] becomes the unique nature; a threefold division [arises] when the *māṇtramāheśvaras* become the unique nature. Śiva, whose nature is consciousness, which is dance of uninterrupted light, has no division.

142. The expression *prameyatāyoga* means: ‘that which is worthy to be conceived as an object itself,’ that is, as insentient; it is neither energy nor the possessor of energy.

143. According to this system, the universe is of a threefold nature, non-transcendent (*apara*), transcendent-non-transcendent (*para-para*), and transcendent (*para*). In other words, reality is primarily conceived as possessing an objective side (*nara*), energy (*śakti*), and a possessor of the energy (*śaktimāṇa*). However, Abhinavagupta points out that the ‘thing in itself’ (*svarūpa*) is the sphere of objectivity, the *sākta* is the sphere of perception, and the possessor of power is the perceiver or knowing subject. Therefore, all seven knowing subjects are Śiva, who possesses different energies, that is, different powers in the different spheres in which they operate. The thing in itself is common to all of them, which provides a degree of objectivity.
144. Limited knowledge (vidyā) and limited agency (kalā) are considered to be the energies of the sakala souls, who are defiled by all three impurities (malas). Although sakala souls are bound and limited by impurities, they possess the powers of knowledge and action.

145. The word asphuṭa means indistinct or dormant. In pralayākala souls, vidyā and kalā are still present; however, they remain dormant because they rest in deep sleep (suṣupti).

146. The sevenfold differentiation of the śaktis is used for the purpose of elaboration and instruction. In reality, there is only one śakti belonging to the Lord; that is, His svātantryaśakti, which is inseparably united with Him. This autonomy manifests itself as many śaktis, but at the same time keeps all of them within and shines as one.

147. Distinctions among the instruments do not create distinction in the subject. The supreme subject, by means of its power of freedom, creates divisions in its own Self by causing some to shine as an object, and others as an instrument.

148. Here begins a long and complex argument in which Abhinavagupta attempts to refute 'doctrine of perceptibility' advocated by the Mīmāṃsā school. According to the Mīmāṃsā theory, in order to be perceived, every object must possess a quality of perceptibility; any object devoid of this quality cannot be perceived. Abhinavagupta disagrees and attempts to prove that perceptibility is not the quality of an object, but a power possessed by the perceiver. All entities already exist within consciousness, and when a given entity appears within the organs of perception of a perceiver, then it becomes an object of perception. Everything is illuminated by consciousness, including defilement (mala), as well as non-existence, because for a thing to be non-existent, it must be included in consciousness. Therefore, objective existence depends on consciousness, and is not perceptible independently from it. For Abhinavagupta, it is important to establish this position, because he needs to argue that the knowing subject must develop a higher level of subjectivity to be able to perceive the larger and subtler spheres of reality.
149. The one who is self-luminous does not need anyone to perceive this shining, because it is the very nature of the divine to shine. Therefore, He does not assume the nature of objectivity, and because of that the quality of being perceptible, which is distinct from its own Self, does not appear in Him.

150. The point here is that this feeling of jealousy does not abide in the beautiful woman, but in the person himself.

151. The act of watching this dance becomes complete when a person attains the state of aesthetic pleasure by becoming one with the unified light of awareness manifested through the watching audience; thus, *vidyā* and *kalā* awaken subjectivity in *sakala* souls where objectivity is predominant.

152. The point here is that when objectivity in the principles from *puruṣa* to *kalā* are conceived and the portions of the veils (*kañcukas*) come into perception in the form of objects, then the subjectivity of *puruṣa* is lost.

153. The distinctions have been ascertained, but the number of objects which possess multiple natures cannot be stated. Therefore, the author, taking a clay jar as an example, presents its varied nature. Its quality of being a knowable object is nothing but its identity with the knowing subject. Therefore, when the jar is known by all knowing subjects as a jar, then it comes under the *sakala* group. When, on the other hand, it is only perceived by Śiva, it is none other than Śiva Himself.

154. The seeker who apprehends the earth principle as Brahman, but who dies before becoming fully established in Śiva, attains the state of *vijñānākala*.

155. Those who practice the *yoga* of conceiving the earth principle as Brahman, by the end of the day of Brahmā (*kalpa*), or at the time of death, attain the state of *pralayakevala*.

156. When the group of seven knowing subjects, from *sakala* to Śiva, is agitated (*prakṣobha*), they become intent on functioning in their respective fields. This agitation is known as a 'pulsation' or a 'change.' This brings about the appearance of the seven *śaktis*; therefore, the number of possessors of the *śaktis* (*śaktimān*) is also seven.
157. The purity of pure knowable (śuddhaprameya) is a result of it not being touched by the knowing subject. This is the case with the earth principle as well as the thing in itself (svarūpas) of all the other principles as well.

158. When a person well-established in prāṇa perceives an external object, his breath goes outside to a span of sixteen digits (aṅgulas). When the final measure comes in contact with an object, the breath becomes identified with it. This is explained by the term tanmaya.

159. Those who are endowed with discerning capability are able to conceive fifteenfold nature to the end of pradhāna.

160. With the lessening of the number of thought constructs, the span of a tuṭi also lessens. The lessening of the thought of this-ness (idantā) diminishes gradually, and it finally results in the form of absorption into Śiva constituting two digits (aṅgulas).

161. The word sāvadhānatā here means 'steadiness of consciousness of that is not to be diverted from here to there, or from this to that.' It means that the yogin remains attentive towards that one from which the knower of the object (grāhaka) arises, and from where the object gets its rise. It always remains steady in self-luminous consciousness alone.

162. According to early Śaiva thinkers, such as Kallaṭa, the meaning of the word pāta is goddess Kāli, Mātrṣadbhāva, Bhairava, Pratibhā. However, the author himself is reluctant to go into depth explaining the mystical meaning of this word.

163. When a yogin practices meditation in the tuṭi related either to mantramahesvara, mantreśvara, or mantra, he is able to attain the siddhis corresponding to these states.

164. The dream state is considered to be an instrument, or rather, a door, by the help of which one is able to arrive at the right form of knowledge.

165. The supreme consciousness externally assumes threefold nature. These are the object of knowledge (rūpam), the instrumentality indicated in the sentence above by the expression "by means of sight," while the word aham indicates the subject of experience.
Therefore, the subject knows the object by means of the instrument, i.e., sight. However, the supreme subject (parā) permeates and remains above these three.

**Chapter Ten**

166. According to this system, there exists a subtle energy which functions to hold all the principles (tattvas) in their respective places. For example, the principle earth is held by the subtle energy called dhārikā. As the function of this energy is to contain or stop the earth, it is also called nivṛtti. Similarly, the subtle energies called pratiṣṭhā, vidyā, and sāntā are active in other principles or in groups of them.

167. Anda sphere, or egg, is that which serves as the wall separating one sphere from the other. They are also called coverings or veils (āvaraṇa) which do not allow one sphere to penetrate another.

168. This is to say that the qualities, such as smell, taste, touch, etc., belonging to earth and other tattvas exist also in the sakti tattva; however, their existence is not in the gross form but in the subtle. This is the reason why Śiva is ritually worshipped in the phallic form made of five different elements.

169. The principle called Śiva is free from any sorts of mutations, limitations, or thought constructs.

170. This is to say that transcendence cannot be an object of meditation. If an object of meditation were to exist in it, it would not be transcendent. Therefore, the kalā that functions in the lower level, just below the highest, is known as sāntā. However, Śiva is beyond sāntā; therefore, no name is suitable to describe the Immutable One.

171. Anything that shines as knowable remains existing for some time, but when the quality of being an object of knowledge disappears from the heart of the yogin, that which remains is known as thirty-six principles. Even if, for the purpose of teaching, in that state, the divine is conceived as the thirty-seventh principle, then upon the disappearance of even this objectivity from it, the divine is conceived as the thirty-eighth principle.
172. When the whole scheme of thirty-six tattvas is grouped into nine divisions, then their names are prakṛti, puruṣa, niyati, kāla, māyā, vidyā, iśvara, sadāśiva, and Śiva.

173. The worlds are perceived as objects of knowledge shining in three different forms of knowable objects. They are: kalā, tattva, and bhuvana. In the same way, when they rest in the subject, they are also threefold, i.e., varṇa, mantra, and pada.

Chapter Eleven

174. Abhinavagupta's thesis is, in essence, that consciousness (samvid) is a perfect unity, full and unchanging even when taking the forms of all manifestations and activities. What is contained in the first ten chapters of this work constitutes a short-cut for a small number of truth-seekers who, according to this system, have been pursuing spiritual perfection over many lifetimes. The significance of this knowledge for others is made clear in this chapter.

175. It is stated in the Bhāgavadgītā that the fire of knowledge burns the karma of all deeds. For one undergoing the experience of past deeds, it is necessary to remain involved in actions whose fruits are to be experienced in the future. The doer has to experience the results of past actions gradually, not all at once. There is no end to the cycle of deeds or their results, and for this reason the descent of grace (śaktipāta) needs to be discussed. According to the position represented here, when Śakti 'opens up' in one's own self, right knowledge dawns spontaneously.

176. Karmasāmya occurs as a result of balance of two mutually opposite past actions. Both of these actions possess exactly equal power, and therefore restrict each other from producing any fruit. According to this theory, śaktipāta takes place when these two deeds are balanced and their results neutralized.

177. According to the teacher Kheṭapāla, that śakti whose nature is to restrain (nirodhikā) arrests the mala. When impurities (mala) become perfectly ripened, the above śakti becomes inactive, and the proper manifestation of knowledge and action occurs. This culminates in the decent of grace (śaktipāta) on a seeker.
178. When the Lord assumes the form of bound being by accepting the limitations of time, space, etc., this does not entail any differentiation in His innermost nature.

179. The term *jhatiti* means 'without delay,' that is, taking recourse directly to *anupāya*.

180. The term 'by gradual process' (*krameṇa*) refers to a method of initiation, performance rituals, etc.

181. This is the Śaiva explanation of the nature of the descent of grace. In the process of manifestation, the supreme Lord (Parameśvara) creates limited beings by concealing (*tirobhāva*) His own Self through *kancukas, tattvas*, and the *malas*. He reveals his own Self by bestowing *śakti pāta* on limited souls. The entire process of concealment and revelation is the result of the autonomy (*svātantrya*) of the Lord.

182. This is to say that the autonomous and omnipresent Lord is impartial and therefore there is no object, activity, or person that He prefers over others.

183. As it is stated, the right kind of teacher (*guru*) is considered to be equal to Bhairava. This is because he possesses the fullness of self-realization as well as the right understanding of the meaning of the *śāstras*.

184. Although *śakti* is present everywhere, it has different forms with different effects: as *jyeṣṭhā-śakti*, it leads one to the ultimate goal; on the other hand, the *ghorā* and *ghoratarā-śaktis*, that is, the fearsome and the terrible, lead one toward worldly existence.

**Chapter Twelve**

185. *Viras* are Śaiva practitioners deemed to have attained mastery over the senses and a high level of spiritual development.

186. The procedure of external bathing is as follows: keeping the mind steadily concentrated on the *mantra* given to him by the *guru*, one should follow the track of the cows while dust is still present in the air. One is supposed to enter, and should make three strides in the dust created by the cows. This is known as *pārthiva* bath. In the
same way, one should purify the whole body, beginning with head and ending with feet, by uttering the mantra of Śiva with its five limbs (Īsāna is the head, Tatpuruṣa is the face, Aghora is the heart, Vāmadēva is the hidden parts of the body, and Sadyojāta is the whole body). Then, having cleansed the body with the mantra, one should plunge into the water repeating the mantra of Śiva with its auxiliary parts. This is known as bathing with water. Taking ashes from the sacrificial fire, one should burn impurities present on the head, face, heart, genitals, and the feet with it while uttering the mantra “phat.” When this is done one should throw a handful of these ashes on the head while repeating the mantra of Śiva with its five limbs. This is known as bathing with ashes. One should move back and forth in the pleasing air, remembering the mantra, given to him by his guru, in his heart. This is known as bathing with air. One should bring the mantra into one’s mind and should remain concentrated there fixing his concentration on the void (ākāśa). This is known as bathing in the void. One who immerses oneself in the light of the sun and the moon, identifying himself with Śiva, is cleansed of all impurities. This type of bathing is called soma and arka. The last type of bath is bathing in the Self (ātmā). In the Tantrāloka, Abhinavagupta describes it in the following way: “The very Self is the supreme Lord himself; it is free from disciplines established in spiritual texts. It is like a great lake in extension and depth; the universe should dissolve therein, upon which one becomes pure and the cause of purification for others.”

187. The expression “tatratatra” refers to the five faces of Śiva, i.e., Īsāna, Tatpuruṣa, etc. One is to first identify with these five faces of Śiva, upon which one attains full absorption into Śiva.

Chapter Thirteen

188. The author begins this chapter, which deals with initiation, by describing the procedure for selecting a suitable place for worship, mantra repetition, and practice of yoga. He discusses this topic in Chapter 15 of his TĀ, verses 80–115ab. At the very beginning, Abhinavagupta points out that only when one is serene and well-
disposed in his heart (*bhāvam prasannam ālocya*) is he suitable to perform worship, and only then should he proceed to the place of worship.

189. In TĀ 15: 114a-115b, Abhinavagupta describes the place where the worship should take place: “The suitable place—for either attaining perfection or liberation with regard to the practice of worship, mantra repetition, or attainment of *samādhi*—is the one where heart is inclined toward beauty and at peace.”

190. The land of *Aryans* is between Himālaya and Vindhyācala.

191. *Kāraka* is a term, used by Pāṇini in his *Aṣṭādhyāyī*, which denotes various participants in action presented by a sentence. The closest equivalent in other classical and some modern languages is a word ‘case,’ such as nominative, genitive, accusative, ablative, etc.

192. Abhinavagupta, who advocates the theory of the supreme nonduality, has to account for ritual action, which consists of factors or participants in action presented by a sentence (*kārakas*), which because of their perceived distinction could be construed as contradicting nonduality. This was certainly the opinion of Śaṅkarācārya and other Advaita Vedānta thinkers; Abhinavagupta disagreed with this understanding and argues that action, distinction, change, etc., are also included within consciousness. To illustrate, we can take the example of the following sentence: I offer water from the sacrificial pot to Lord Śiva with a spoon in the place of worship. The factors here are: the agent of acting, the object of the act, its instrument, its point of ablation, and the location of the act of worship. For Śaṅkarācārya, the supreme reality cannot be of the same order as that of objective existence which is transient in nature. The Brahman is the transcendent, immutable, and partless reality, and all subjective and objective phenomena are only appearances possessing no real existence. The Brahman is without attributes and as immutable, it cannot be subject to action. The attribute of changeability is the most important characteristic of objective existence, and therefore ever-changing empirical existence must have a ground on which all these changes take place. The same, of course, applies to the ritual action, which, as we have
seen, consists of the factors or the participants in action described by a sentence. For Abhinavagupta, on the other hand, the supreme reality, which consists of prakāśa and vimarśa, even in the process of externalization, remains established in its own Self, 'relishing' (camatkāra) the bliss of 'fullness' (pūrṇatā), and 'independence' (svātantrya) of its own essential nature, which is in no way overshadowed by the external manifestation. The lower aspect of creation is a contracted form of that supreme consciousness, which, through the activity of māyā śakti, assumes limited forms, thus bringing into existence the notion of duality. Thus, the supreme reality consists as much of differentiation as it does of unity. This differentiation always remains within that I-Consciousness and therefore is never separate from it. Thus, unlike Śaṁkara for whom action is always binding, Abhinavagupta accepts action, such as the ritual activity, as potentially liberating.

193. In TĀ 15: 161, Abhinavagupta describes the role and the meaning of sacrificial vessel in Tantric ritual in the following way: “All that which is touched by the drops of the water contained in the sacrificial vessel becomes in fact pure. What other kind of purity could there ever be but that of the touch of the rays of the sun of Śiva?” Furthermore, “As the Lord said in the Maññīvijayottara Tantra in the section dealing with the sacrificial vessel, it is necessary to be careful not to conceive anything as not being purified by it. Everything is purified by it and what is impure becomes pure” (TĀ 15: 162—163ab.) However, the impurity only belongs to the limited knowing subject abiding in māyā and is not the essential nature of things: “Here we speak of impurity from the perspective of bonded souls and of their systems. The essential nature of all things remains in fact always the same, without changing from what it was earlier or what is conceived to be” (TĀ 15: 163cd—164ab.)

194. All the various factors which constitute a ritual action attain identity with Śiva through the process of the placement of the syllables (nyāsa).

195. This is to say that direction depends on how the forms are arranged in space.
196. Here begins description of inner worship. In the course of this worship, one is expected to bring one’s body, mind, void, and prāṇa into identity with Śiva. See TĀ 15: 295b–312.

197. This is the reference to mūlādhāracakra, which, according to TĀ 15: 297cd, is located four fingers below the navel.

198. Here begins what Abhinavagupta calls ‘the external sacrifice’ because the disciple, after attaining identity with Śiva through various ritual acts, should project his consciousness externally in the vital breath, void, and up to the external plane.

199. There are eight purificatory rites and six deities. Therefore, the number becomes forty-eight.

200. For greater details in regard to the conventional rules and their detailed description, see TĀ 15: 521–611.

201. See TĀ 15: 576.

Chapter Fourteen

202. Putraka or spiritual son is a type of initiation in which a disciple is adopted as a successor of a teacher.

203. Parivāra or family refers to the group of subordinate deities centered around the main deity.

204. This refers to the doors of the place where the rituals are performed.

205. For more details regarding the procedure of ‘The Adoration of the Door’ (dvārārcanam) see TĀ 15:184–190.

206. Abhinavagupta talks at length about the nature of animal sacrifice in TĀ 16:28–72. There, by quoting various scriptures, he points out that any type of animal killing, such as for profit, a wedding, or sport, is not allowed except in the course of sacrifice (yāga). According to him, killing consists of separating an animal that still possesses each of the three impurities (malas) from the vital breath. On the other hand, the ritualistic sacrifice of an animal is not killing because, in the course of the ritual, the animal is first separated from three impurities, and thus it is separated from its body. Thus, for Abhinavagupta, ritual sacrifice of an animal is a
form of initiation which joins the animal with the higher principles and for the purpose of propitiating God.

207. The nirbija type of initiation is given to those judged incapable of following the set of rules of post-initiatory conduct (samayapāśa), as for example children, those who are dull, old people, women, those attached to their wealth, the sick, and so on. They attain liberation on account of their devotion to the teacher, deities, and scriptures. On the other hand, the sabīja type of initiation is given to those who have the gift of reason, are capable of tolerating toils and difficulties, and are therefore capable of following the set of rules of pre-initiatory conduct.

Chapter Fifteen

208. The initiation described in this chapter is given to a dying person. Ordinarily, the initiation is not given to all, and one desirous of initiation needs to show his devotion to teacher, deities, or scriptures. This devotion is, in turn, seen as an indication of the descent of grace (saktipāta), and saktipāta is perceived as a definite sign that one is suitable for initiation. The conditions under which the teacher is expected to grant initiation to a dying person are described by Abhinavagupta in the TĀ 19: 4—6: When in a dying person, the fall of even weak power is awakened—whether he is taken by devotion to a teacher and others; whether the fall of grace is through work of friends, relatives, etc.; whether he has been indeed regular (samayin) but has not obtained the supreme initiation; whether, already having obtained it, he desires to leave as soon as possible his vital breaths, desirous of going away—the teacher should provide for him the initiation of immediate departure, free from impurities. However, the teacher must be careful not to give initiation to a person whose impurities (malas) haven’t reach maturation, or to one whose karma hasn’t been exhausted (seṣakārmikavigrahe). The commentator explains this compound to mean: one who is not about to die, that is, one whose prārab-dhakarma hasn’t been fully exhausted.

209. Marma is the place where the feeling of the connectedness with the body remains present.
210. According to the Tantrāloka, this is done by means of the nyāsa, using the kṣurikā and other mantras.

211. That is, at the time of leaving one’s body.

212. Abhinavagupta describes the nature of brahmavidyā initiation and the qualifications a teacher needs to have to perform this kind of initiation in the following way: “This initiation, which provides exit from the body, must be performed by a teacher who is experienced in yoga. How could one who has not practiced various prāṇayāma exercises be in a position to affect it” (TĀ19:23cd-24ab). (The brahmavidyā) is in a position of producing its effects automatically, such as the purification of the principles, etc. The teacher, thanks to the power of ritual action and mantras, can thus join the disciple with the supreme principle (tattva). Even if a teacher hasn’t practiced yoga, he is nevertheless in a position to execute the initiation that provides immediate exit from the body, thanks to the power of ritual action, mantras, and meditation.

213. According to Abhinavagupta, both the samayin and purtka are entitled to recite brahmavidyā. By this recitation, the dying person receives the samaya type of initiation. See TĀ 19:31.

214. The meaning of the expression sapratyaya is ‘with signs or with giving signs,’ as, for example, a person’s dead body is re-animated by the power of mantra and lifts itself, etc.

215. This is the type of initiation which, according to TĀ, gives hope to foolish individuals. It is described by Abhinavagupta in TĀ 20:2–7: The teacher, completely intent upon reciting appropriate mantras, must meditate on his right hand in the form of a triangle of fire, completely flaming, resplendent with the phoneme of fire, stirred by a wheel of winds, and must place there any seed and meditate on how it is burning, both in the hand and within his heart. In this way the seed, consumed by the heat of a multitude of “phat” mantras enlivened by the phonemes of fire “ra,” loses every seminal quality and is now incapable of germinating. At the same time, by virtue of this same procedure, based on the power of mantras, meditation, and rituals, the three malas (āṇava, māyiya, and kārma) are also ‘burned’ in the sense that they are no longer in a position to furnish
their products. This initiation, which has as its purpose the destruction of the seed, was described to me by the venerable Śambhunātha in his benevolence. The teacher, out of mercy, can also join the seed to Śiva. The initiation is, in fact, full of splendor (sudipta), and is in a position to grant liberation also to vegetable life.

216. This particular type of initiation, which reduces or eliminates the weight of a disciple, Abhinavagupta connects with the five stages of repose, that is, pragānanda, udbhava, kampa, nidrā, and ghūrṇī described in Chapter Five of Tantrasāra. In TĀ 20: 14–15ab, he clarifies: “The leap (udbhava) is due to relief, caused by an eclipsing of the corporeal influence (dehagraha). The body is essentially constituted by the elements of earth. When the teacher, thanks to the mantra of lightness, which will be explained later, meditates on the disciple rising into the air, he loses his earthly qualities.”

Chapter Sixteen

217. As we have seen earlier, it is the aspirant’s devotion to the teacher, deity, or śāstras which would entitle him to receive initiation, as this devotion is perceived as a clear sign of śaktipāta. However, in the case of the deceased or the absent one, this is obviously impossible. Yet, the teacher would perform such an initiation if he could in some way infer that śaktipāta had descended on such a person. The signs of this type of śaktipāta are, for example: strong feelings that a teacher himself, for some unknown reason, had for a deceased or absent soul, or the strong persistence of the family that advocated initiation.

218. Abhinavagupta describes a procedure called ‘application of the great net’ (mahājjāla prayoga) in some detail in TĀ 21: 25–45. However, the intricacies of this procedure remain unknown because the ācārya would receive oral instruction from his own teacher. The purpose of this procedure was rescuing departed souls who, for one reason or another, did not received initiation during their lives. A teacher would first catch the desired soul, draw him into the net, then reinstate him into a figure made of kuśa grass, which represented his body, and then grant him liberation through initiation.
Chapter Seventeen

219. We have already seen that a disciple is joined to a different principle in the course of initiation. To which principle one is joined will depend on the school of thought whose initiation one receives. However, according to the Trika school, other schools of thought do not possess the knowledge to enable a disciple to attain identity with Śiva. Therefore, those who have received initiation into what the followers of Trika consider inferior sects should be first disjoined or drawn away from the principles that they were joined to by the previous initiation, and then initiated again. The process of transcending the inferior doctrines is accomplished gradually through a succession of steps: the descent of grace, the removal of impurities, the desire to find the right teacher, initiation, knowledge, the abandonment of that which is to be avoided, immersion into that which is to be accepted, giving up the sphere of the enjoyable, and the removal of the limitations created by āṇavamala. For details, see Chapter 22 of the Tantrāloka.

220. Abhinavagupta gives the names of the genetic mantras (sādhāraṇāḥ mantrāḥ) in TĀ 22: 20. They are seven in number and their names are: praṇava or mantra aum, mātrkā, māyā, vyo-mavyāpi, śaḍaksāra, bahurūpa, and the eye mantra (netra). According to TĀ 22: 15–17a, this is what a teacher says to one who is about to embrace Śaivism and receive initiation: “This one was once a follower of other disciplines but is now inspired by your blessing; therefore bestow your grace (śaktipāta) upon him, so that this abandonment of other doctrines does not become a source of doubt for him, which will oblige him to practice rights of atonement. And having attained identity with you, may he quickly achieve perfection and liberation.”

Chapter Eighteen

221. In TĀ23:3–4, Abhinavagupta explains that a spiritual guide should transmit his own power (svādhikāra) to a disciple whom he thinks is at the point of being in possession of well-practiced knowledge. “The one,” continues Abhinavagupta, quoting Kāmi-kāgama, “who does not possess this knowledge is not a teacher,
even if he has been anointed and has passed through the various stages, such as *samayin*, etc." Furthermore, the only criterion for the selection of a new teacher is knowledge. Abhinavagupta writes, "The teacher who creates a new teacher must therefore select an individual of full and perfect knowledge, without considering any other characteristic, such as place, family, conduct, and body." TA 23:16b–17a.

222. In TĀ 23: 31–32, Abhinavagupta describes the responsibilities of a newly consecrated teacher in the immediate period after his initiation. He writes: "The new teacher, after having obtained consecration, must meditate and recite the entire complex of *mantras* established in the scriptures for a period of six months so that he becomes one with them. Having attained identity with the *mantras*, and having taken possession of the potency of *mantra* (*mantra-virya*), he finally becomes able to cut the bonds. Therefore, he should spare no effort to attain identity with the *mantras*.”

223. In the *Tantraloka*, Abhinavagupta explains that Brāhmaṇs, Kṣatriyas, Vaiśyas, eunuchs, women, Śudras, and any other kinds of person desirous of initiation should be initiated without being asked their caste. However, the teacher should take this into consideration at the time when knowledge is imparted to them. Furthermore, the teacher, who is the basis of knowledge, should set seven sessions. These sessions are: initiation, explanation, compassion, friendliness, contemplation of the śāstras, unification with Śiva, and giving away of food, etc. See TĀ 23: 20b/23a.

*Chapter Nineteen*

224. As for the purpose of this rite, Abhinavagupta writes: "This type of initiation affects the purification of the subtle body (*puryaṣṭaka*). If the *puryaṣṭaka* does not exist, then there is also no heaven or hell." TĀ 24:20–21.

225. The point here is that the entire procedure performed by teacher that will be described in the following lines is performed to establish firm conviction on the side of the ignorant ones. The entire performance by the teacher, according to Abhinavagupta, is not helpful in any way in attaining liberation. See TĀ 24:15b–16a.
226. Here begins description of šrāddhadiksā, or post-mortem initiation. Abhinavagupta discusses it in Chapter 25 of his TĀ based on the authority of the Siddhayogeshvarimata Tantra. This rite must be performed on the third, fourth, and tenth day after death, every month in the first year. After that, it should be performed once every year.

227. In TĀ 25: 4–6, Abhinavagupta clarifies: “This done, the teacher must take in hand, first of all, the offering (naivedyam), and after having meditated that in this offering abides śakti of the nature of food in the form of potency instrumental in nourishing, he must conceive that the dead person for whose sake this rite is performed is penetrated by it. The bound part in the form of enjoyable of this dead disciple must then be offered by a teacher to the enjoying subject in identity with him. In this way, the disciple becomes Śiva.”

Chapter Twenty

228. This vague statement can only be understood if we read it along with its corresponding section of the TĀ, which is Chapter 26. In the beginning of this chapter, Abhinavagupta explains that all the types of initiation presented up to now, including the last sacrament, have as their goals purification, enjoyment, liberation, or both enjoyment and liberation. Jayaratha, in his commentary, clarifies that the initiation which has enjoyment (bubhuksuh) as its aim is structured so that it is not in a position to directly grant liberation without first granting the fruition (of the desired enjoyments). On the other hand, the mumukṣuh type of initiation, such as that of a spiritual son, etc., grants liberation precisely because it is devoid of the necessity of prior fruition. Furthermore, this type of initiation can be either the sabīja or the nirbīja type. Only those who received the sabīja type of initiation are expected to follow a certain set of rules for the rest of their lives. On the other hand, those deemed incapable of following these rules receive the nirbīja type of initiation, which in itself includes mantras capable of purifying the bonds of post-initiatory rules (samayapāsa).

229. Mantras should be received in the course of ritual and should be kept secret. The practitioner should attain identity with the potency of the mantra (mantravīrya), without which mantras
remain ineffective. Furthermore, mantras should be received directly from a teacher who has himself attained identity with the potency of the mantra, and not from some book. In TĀ26: 20–24ab, Abhinavagupta writes:

"The fundamental rule is the following: namely, the mantric form is not to be revealed by the teacher to the disciple in written form, especially in our system, which is superior to all. The mantras are of the nature of phonemes, and phonemes are of the nature of reflective consciousness. They can be transmitted to the disciple only if it is not separated from the consciousness of the teacher. Written mantras are, on the other hand, stripped of their potency and therefore unreal. Because of the conventional meaning which clouds them, their natural splendor doesn't manifest from books."

However, it has been stated in the Siddhayogēśvarīmata that those who, in spite of adopting mantras from books, attain identity with its potency, are purified by Bhairava and spontaneously initiated. "Once mantras have been invoked," continues Abhinavagupta, "it is necessary to satisfy them and propitiate them with flowers, liquor, offerings of food and incense, proportionately to the fate, devotion, and capabilities of the worshipper. The sakti, nada, and other mantras, which are especially fervent, must be satisfied with liquor, meat, and blood at the beginning, and only afterwards with flowers, incense, etc." (TĀ 26:51b–53a.)

230. The unmanifest or avyaktalīṅga is one that has been spontaneously formed in nature. Among all the types of unmanifest līṅgas, those not made by human hand are considered to be the most excellent ones. Therefore, these types of līṅgas are highly recommended for the purpose of ritual worship. However, manifest, or vyakta līṅgas, can also be used in rituals, Abhinavagupta writes: "The teacher can, if he wishes, install a manifest līṅga (vyakta) in the form of an image or painting found in a picture or book, made of wood, gold, or crafted by an expert and initiated artist" (TĀ 27:19b–20a).
Liṅgas can be made of various materials, such as "little stones, gems, pearls, flowers, food, clothes, and perfumed substances. Liṅgas of stone created by artists, and so also those of metals, with the exception of gold ones, should be avoided" (TA 27: 12—13). Abhinavagupta points out that various measures, given in various texts, regarding the size and shape of liṅgas, and other concerns, are of little importance because: "The liṅga which grants the desired fruit is in fact only the one that has been illuminated by mantra, animated by its noble potency" (TA 27: 14b).

231. With the previous section, the instructions for the types of rituals that are indispensable observances (nitya) has been completed. In this section, the description of occasional observances (naimittika) begins. Abhinavagupta derives the word 'parva' from two roots: the first root, 'pr,' which means 'to fill,' is combined with the suffix 'van.' The other root is 'parv,' which also means 'to fill'; thus a celebration of a festival day is called 'parvadinam,' because on that day consciousness attains fulfillment.

232. According to the Siddhayogesvarimata, the other name for the sacrifice of the wheel (cakrayāga) is mūrtiyāga. The cakrayāga or mūrtiyāga is of five types. Abhinavagupta writes:

The sacrifice of the wheel is of five types, namely: solitary (kevala), coupled (yāmala), mixed (miśra), coupling of the wheel (cakrayuk), and mingling of heroes (vīrasamkara). The solitary, in this context, is one in which only the teacher take part; the mixed is one in which disciples also take part, along with their wives; the coupled is of two kinds, based on whether the women who participated were wives or hired courtesans; the coupling of the wheel is so-called because this is the type of sacrifice associated with the wheel, which because of the unification of saktis grants all desired fruits; finally the sacrifice in which everybody participates is called mingling of the heroes. (TA 28: 78b—82a.)

233. One is supposed to perform the offering of the sacred thread (pavitraka) to make up for any deficiency and neglect of his responsibil-
ity regarding the teacher, scriptures, or for any transgression of the rules (samaya), or for those who failed to celebrate a festival day (parvadinam) or any of the occasional or indispensable observances.

234. Abhinavagupta outlines the procedure applied when a teacher explains the meaning of scriptures to disciples according to Chapter 52 of the Devyāyamala Tantra.

235. Abhinavagupta lists ten types of teachers capable of explaining the scriptures: “Each of these ten types of teachers has assumed a human body and possesses a particular mental disposition, but are all identical with Śiva, although they are different from each other through knowledge and action. They are all dedicated to the scriptures, to worship, to the initiation rites, to sexual union, meat, and liquor. There are secondary divisions among these due to possessing different mental dispositions, such as tranquility (calmness), anger, or patience, etc.” (TĀ 28: 391a–393.)

236. As we have seen, the spiritual teacher is worshipped in most of the other sacrifices, but in all of these instances this worship is an accessory part of the sacrifice. On the other hand, this ritual is primarily devoted to satisfying or pleasing the teacher.

Chapter Twenty-One

237. In this chapter, Abhinavagupta gives a brief outline of his understanding of the nature, meaning, and purpose of the āgamas or sāstras. This summary is brief and cryptic, and therefore difficult to comprehend without prior knowledge of the corresponding chapters of the Tantrāloka, Īśvarapratyabhijñāvimarśini, or Īśvarapratyabhijñāvivṛtivimarśini.

238. The entire universe is the expression of consciousness, which consists of prakāśa or manifestation, and vimarśa, which is the knowledge of prakāśa in its collective and particular aspects. In a narrower sense, this vimarśa is language, which takes the form of the various āgamas.

239. In the last three chapters of his TĀ, Abhinavagupta discusses the nature of the sāstras or āgamas at length. The title of Chapter 35 is
The Union of all the Śāstras.’ In it, Abhinavagupta presents his vision that brings together the great variety of āgamic texts, both Hindu and non-Hindu. In his analysis, he grants all of them the status of being authoritative or being a valid means of gaining knowledge (pramāṇa). However, he arranges them in a hierarchical order, placing the Trika śāstras at the apex.

For Abhinavagupta, there is only one āgama from which all the others emerge. This broad acceptance of all śāstras requires him to attempt a reconciliation of their differences. In order to accomplish this, he points out that all of them bring about the promised fruit. In this way, Śāmkhya gives to its follower the knowledge to discriminate between puruṣa and prakṛti. Similarly, the follower of Buddhism attains the buddhi tattva, but only the Trikā grants full and complete liberation to those who are entitled (adhipūri). For Abhinavagupta, an adhipūri is one who possesses firm faith in a given āgama. Another question that arises here is: if it is true that all āgamas emerge from one and the same source, then why is it necessary to perform a ritual of conversion, such as ‘reclamation of liṅga’ (liṅgouddhāra)? Abhinavagupta explains:

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

For Abhinavagupta, an adhipūri is one who possesses firm faith in a given āgama. Another question that arises here is: if it is true that all āgamas emerge from one and the same source, then why is it necessary to perform a ritual of conversion, such as ‘reclamation of liṅga’ (liṅgouddhāra)? Abhinavagupta explains:

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

In the body of one single doctrine, as for example, in the Vedas, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the liṅga, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper āśrama, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)
Bibliography

Original Sanskrit Texts


Tantrāloka of Abhinavagupta with Rājānaka Jayaratha’s Commentary. 12 vols. Srinagar and Bombay: 1918–1938. KSTS.


Translations and Studies


About the Translator

Pandit Hemendra Nath Chakravarty was born in 1918 in the village of Kalihati, in the district of Mymensingh (now in Bangladesh), the son of Taraka Nath Chakravarty, an Ayurvedic physician. His family was initiated in the Kaulika tradition and worshiped Dakṣinā Kālī. He matriculated at the village high school in 1935, and studied Sanskrit and later Sāṃkhya at the Balananda Brahmacharyasram in Deoghar (Bihar). In 1939 he went to Varanasi and studied Nyāya under Pt. Vibhuti Bibhushana Bhattacharya, graduating in 1944 (Nyāya Tīrtha) and 1945 (Tarka Tīrtha) from Calcutta Government Sanskrit Association, and earning a B.Ed. in 1950. In 1958 he met the famous pandit Mahamahopadhyaya Gopinath Kaviraj and began to study with him. He remained closely associated with Kaviraj until the latter’s death in 1976. He edited the sayings of Anandamayi Ma with the commentary by G. Kaviraj in Bengali. From 1987 to 1995 he was Chief Pandit in the Kalatattvakośa project of Indira Gandhi National Centre for the Arts, Varanasi Branch, which at that time was directed by Dr. Bettina Bäumer. He wrote articles for Kalatattvakośa. Beginning in 1972 he taught students and scholars from abroad (including A.M. Breuinin, M. Dyczkowski, L.M. Finn, D.P. Lawrence, J. Gengnagel, J. Dupuche, A. Wilke, and B. Marjanovic) mainly in the field of Hindu Tantrism, especially nondual Kashmir Saivism. In 2003 he received the first “Thakur Jaideva Singh Award” for merit in the field of studying and teaching nondual Kashmir Saivism from the Trika Interreligious Trust (Varanasi). He passed away on March 30, 2011.
About Rudra Press

Rudra Press is the publishing division of The Movement Center, a nonprofit meditation and yoga center based in Portland, Oregon. We publish books by the teachers in The Movement Center lineage (Swami Chetanananda, Swami Rudrananda, and Bhagavan Nityananda), texts on the philosophy of Kashmir Shaivism, instructional videos for hatha yoga practice, and CDs and videos by Lama Wangdu Rinpoche. Proceeds from the sale of Rudra Press products support our effort to document, preserve, and translate important Tantric practices and texts of Kashmir Shaivism and Vajrayana Buddhism ~ www.rudrapress.com

The Movement Center

The Movement Center is a center for spiritual practice in the tradition of Trika Yoga, a branch of Kashmir Shaivism. Founded by Swami Chetanananda in 1971, the Center offers programs and instruction in meditation, hatha yoga, the philosophy of Kashmir Shaivism, and ancient Tibetan Buddhist ritual practices from the Longchen Nyingthig and Padampa Sangye Shi-je traditions. The Movement Center is based in Portland, Oregon, and has meditation centers in Los Angeles, New York, Boston, Seattle, and Kathmandu, Nepal ~ www.themovementcenter.com
Abhinavagupta lived in Kashmir in northern India at the end of the 10th century and beginning of the 11th century. He was a brilliant scholar and is considered the greatest genius of India in the fields of philosophy, aesthetics, poetics and dramaturgy. He was also a profoundly accomplished Tantric practitioner and the most influential teacher of what is now called Kashmir Shaivism. Although he was a prolific writer, to date few of his surviving works have been made available in English.

In this commentary, Abhinavagupta explains that he composed it because he felt that his predecessors had not understood the esoteric or secret meaning of the Bhagavad Gita. In contrast, Abhinavagupta’s work explores the very essence of the teaching of the Gita. This unique interpretation of the Bhagavad Gita in the context of the non-dualistic philosophy of Kashmir Shaivism reveals a new dimension of the message of the Gita and describes the practice of the secret yoga at its core.
Kashmir Saivism: The Central Philosophy of Tantrism

By Kamalakar Mishra

Although the contribution of Tantra to Indian philosophy and culture is of immense significance, very little work has been done in the field to date. Kashmir Saivism: The Central Philosophy of Tantrism gives a full exposition of the Tantric system, clarifying the inner thread of logic running through the entire system of thought. The enigmatic language of the Tantric texts and their rich symbolism are deciphered, revealing a philosophy that is not an abstract ideology but a practical approach to life, surprising relevant to this age of science and technology.

This book explores the principles, rich language and symbolism of the Tantric tradition, one that integrates worldly involvement with the goal of liberation. The text uses Abhinavagupta’s most famous work, the Tantraloka, as a point of departure for a full exposition of the Tantric system. Kashmir Saivism demonstrates that this unique philosophy remains practical and relevant.

$29.95 US
521 pages paperback
ISBN 978-915801-79-4
www.rudrapress.com