ABHINAVAGUPTA'S
ŚRĪ TANTRĀLOKA
AND
OTHER WORKS

First Time English Translation with Sanskrit Texts

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CHAPTER - 5

Āṇava Upāya

आणवेन विधिना परधाम प्रेप्सतामथ निरूप्यत एतत् ।।१।।

Hereby is being dealt with the individualistic path to the highest abode for the aspirant of it. (1)

विकल्पस्यैव संस्कारे जाते निष्प्रतियोगिनि।
अभीष्टे वस्तुनि प्राप्तिर्निश्चिता भोगमोक्षयोः ।।२।।

Attainment of enjoyment and emancipation, as desired by the aspirant, become a certainty on the cultivation of unobtrusive *saṁskāra* of the option (as distinct from the commonplace worldly). (2)

विकल्पः कस्यचित्स्वात्मस्वातन्त्र्यादेव सुस्थिरः।
उपायान्तरसापेक्ष्यवियोगेनैव जायते ।।३।।

Optional *saṁskāra* gets created in someone automatically and becomes fully settled also while in some other one it is born with the aid of some means. (3)

कस्यचित्तु विकल्पोऽसौ स्वात्मसंस्करणं प्रति ।
उपायान्तरसापेक्षस्तत्रोक्तः पूर्वको विधिः ।।४।।

In a certain person, the option intended for self-transformation is dependent on some other means to help in the formation of the requisite *saṁskāras*. It is for the sake of such cases, method is required. (4)

विकल्पो नाम चिन्मात्रस्वभावो यद्यपि स्थितः ।
तथापि निश्चयात्मासावणोः स्वातन्त्र्ययोजकः ।।५।।

Although it is certain that the optional *saṁskāra* as well is intimately concerned with consciousness, even then, however, it proves helpful in creating confidence in the self in regard to its autonomy irrespective of its atomicity. (5)

निश्चयो बहुधा चैष तत्रोपायाश्च भेदिनः।
अणुशब्देन ते चोक्ता दूरान्तिकविभेदतः ।।६।।

Determination comes variously. Variety also multiplies with variation in means. Another factor of variation is the location of the means, i.e. closeness and distance. (6)

तत्र बुद्धौ तथा प्राणे देहे चापि प्रमातरि ।
अपारमार्थिकेऽप्यस्मिन् परमार्थः प्रकाशते ।।७।।

Pneuma

There is no doubt about it that intellect, *prāṇa* and body of the aspirant are not ultimate, even then the ultimate becomes reflected in them. (7)

यतः प्रकाशाच्चिन्मात्रात् प्राणाद्यव्यतिरेकवत्।
तस्यैव तु स्वतन्त्रत्वाद्द्विद्गुणं जडचिद्वपुः ।।८।।

Even though *prāṇa*, etc. are not the same as consciousness with its distinguishing feature of luminosity, it is due to its distinctiveness from them lying particularly in its autonomy, that the body is held as of dual nature, i.e. conscient as well as inconscient. (8)

उक्तं त्रैशिरसे चैतद्देव्यै चन्द्रार्धमौलिना।
जीवः शक्तिः शिवस्यैव सर्वत्रैव स्थितापि सा ।।९।।
स्वरूपप्रत्यये रूढा ज्ञानस्योन्मीलनात्परा।

Having the half moon on His forehead Śiva has told the Goddess, as has been observed in *Traiśiras Śāstra*, that the *jīva* is, indeed, a force of Śiva Himself remaining spread throughout the world with its ascension to its real form and inclination to get identified with Him through acquisition of the knowledge concerned. (9-10a)

तस्य चिद्रूपतां सत्यां स्वातन्त्र्योल्लासकल्पनात् ।।१०।।
पश्यञ्जडात्मताभागं तिरोधायाद्वयो भवेत् ।

It is owing to the essential conscious form of the *jīva*, as is obvious from its exercise of autonomy, that when it comes to discriminate its inconscient aspect and separate the same from itself, it comes to the prospect of becoming non-dualistic.(10b-11a)

तत्र स्वातन्त्र्यदृष्ट्या वा दर्पणे मुखबिम्बवत् ।।११।।
विशुद्धं निजचैतन्यं निश्चिनोत्यतदात्मकम् ।

Lying in that state of things, when by virtue of exercise of its autonomy, as elucidated by seeing one's face reflected in a mirror, it becomes aware of its essential consciousness, as distinct from the inconscience as had been appearing to it until now. (11b-12a)

बुद्धिप्राणदितो भिन्नं चैतन्यं निश्चितं बलात् ।।१२।।
सत्यतस्तदभिन्नं स्यात्तस्यान्योन्यविभेदतः ।

The conscient *jīva*, Self, must decidedly be distinct from intellect, *prāṇa*, etc. (in view of its essential attribute of consciousness as distinct from theirs inconscience) but, at the same time practically it should be non-different from them in view of the actuality of their mutual cooperation. (12b-13a)

विश्वरूपाविभेदित्वं शुद्धत्वादेव जायते ।।१३।।
निष्ठितैकस्फुरन्मूर्तेर्मूर्त्यन्तरविरोधतः ।

Universality in the manifestation of consciousness is owing to its crystalline purity as distinct from other things being pegged down each to one and the same particular form. (13b-14a)

अन्तः संविदि सत्सर्वं यद्यप्यपरथा धियि ॥१४॥
प्राणे देहेऽथवा कस्मात्संक्रामेत्केन वा कथम्।
तथापि निर्विकल्पेऽस्मिन्विकल्पो नास्ति तं विना ॥१५॥
दृष्टेऽप्यदृष्टकल्पत्वं विकल्पेन तु निश्चयः।

In consciousness all is visualised as one with it, though in intellect, *prāṇa* and body things, different from them, get somehow reflected. Even then in the state of optionless consciousness, there is no option at all beside the oneness of the individual with the Supreme. It is only through the application of the (intellectual) option that there arises the idea of its distinction from Him. (14b-16a)

बुद्धिप्राणशरीरेषु पारमैश्वर्वयंमञ्जसा ॥१६॥
विकल्प्यं शून्यरूपे न प्रमातरि विकल्पनम् ।

Divinity gets reflected immediately in the intellect, *prāṇa* and body as an optional (object of understanding) but there is no scope for option in regard to awareness of Him in case of the knower having been nullified. (16b-17a)

बुद्धिर्ध्यानमयी तत्र प्राण उच्चारणात्मकः ॥१७॥
उच्चारणं च प्राणाद्या व्यानान्ताः पञ्च वृत्तयः
आद्या तु प्राणनाभिख्यापरोच्चारात्मिका भवेत् ॥१८॥

Basic function of intellect is meditation while that of *prāṇa* is activation. Activation is natural to all the five modes of *prāṇas*, namely, *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*. Out of these five modes of *prāṇa*, the first one, i.e. *prāṇa*, relates to the act of breathing while the rest to sheer activation. (17b-18)

शरीरस्याक्षविषयैतत्पिण्डत्वेन संस्थितिः।
तत्र ध्यानमयं तावदनुत्तरमिहोच्यते ॥१९॥

Body is the locus of senses and their objects integrated with one another. Meditating intellect is being considered here as the factor of transcendence. (19)

य: प्रकाश: स्वतन्त्रोऽयं चित्स्वभावो हृदि स्थित:।
सर्वतत्त्वमय: प्रोक्तमेतच्च त्रिशिरोमते ।।२०।।

The autonomous light of the heart is the original nature of consciousness. It has been characterised in the *Triśiras Śāstra* as the quintessence of all. (20)

कदलीसंपुटाकारं सबाह्याभ्पन्तरान्तरम्।
ईक्षते हृदयान्त:स्थं तत्पुष्पमिव तत्त्ववित् ।।२१।।

The knower of the essence visualises within his heart the Reality as a flower of banana within as well as outside. (21)

सोमसूर्याग्निसंघट्टं तत्र ध्यायेदनन्यधी:।
तद्ध्यानारणिसंक्षोभान्महाभैरवहव्यभुक् ।।२२।।
हृदयाख्ये महाकुण्डे जाज्वलम् स्फीततां व्रजेत्।
तस्य शक्तिमत: स्फीतशक्तेर्भैरवतेजस: ।।२३।।
मातृमानप्रमेयाख्यं धामाभेदेन भावयेत्।

The aspirant needs to meditate on the conjunction of the moon, the sun and fire. As a result of that meditation standing for the rubbing of the fire sticks, emerges Mahābhairava as the fire in the fire-pit known as heart, burning brilliantly and stimulating the inner being. Then he should contemplate on that flourishing force of Bhairava representing unification of the knower, object of knowledge and the process of knowing. (22-24a)

वह्न्यर्कसोमशक्तीनां तदेव त्रितयं भवेत् ।।२४।।
परा परापरा चेयमपरा च सदोदिता।
सृष्टिसंस्थितिसंहारैस्तासां प्रत्येकतस्त्रिधा ।।२५।।

That (unification of the knower, object of knowledge and the process of knowing) would represent the triad of the forces of fire, the sun and the moon standing for the transcendent, transcendent-immanent and the immanent which is always manifest. Out of these three, each one acts in a threefold manner, namely, creation, sustenance and dissolution. (24b-25)

चतुर्थं चानवच्छिन्नं रूपमासामकल्पितम्।
एवं द्वादश ता देव्यः सूर्यबिम्बवदास्थिताः ।।२६।।
एकैकमासां वह्न्यर्कसोमतच्छान्तिभासनम् ।

The fourth unlimited form of them is beyond conceptualisation. Thus, these twelve goddesses stand out as the solar orb. Each one of them shines out in the form of fire, the sun and the moon as also in the peaceful form. (26-27a)

एतदानुत्तरं चक्रं हृदयाच्चक्षुरादिभिः ।।२७।।
व्योमभिर्निःसरत्येव तत्तद्विषयगोचरे ।

(Apart from the heart which is the ground of the realisation of one's Self as the Supreme Being) there is a singular *cakra* which comes to the fore via the senses like the eye, etc. and moves towards the respective objects of them. (27a-28a)

तच्चक्रमाभिस्तत्रार्थे सृष्टिस्थितिलयक्रमात् ।।२८।।
सोमसूर्याग्निभासात्म रूपं समवतिष्ठते।

Acting in the light of the same *cakra* in the processes of creation, sustenance and dissolution the Self behaves as the moon, the sun and fire. (28b-29a)

एवं शब्दादिविषये श्रोत्रादिव्योमवर्त्मना ।।२९।।
चक्रेणानेन पतता तादात्म्यं परिभावयेत् ।

Similar is the case with other senses such as that of hearing which, too, moves out through the ears and acting through the *cakra* concerned is used to find the identity of its objects in the world outside. Thus proceeding via this *cakra* the aspirant needs to visualise his oneness with all whatever. (29b-30a)

अनेन क्रमयोगेन यत्र यत्र पतत्यदः ।।३०।।
चक्रं सर्वात्मकं तत्तत्सार्वभौममहीशवत् ।

In this way whatever object the aspirant attends to via this singular *cakra*, realises his oneness with it like a sovereign king (moving in his empire) (30b-31a)

इत्थं विश्वाध्वपटलमयत्नेनैव लीयते ।।३१।।
भैरवीयमहाचक्रे संवित्तिपरिवारिते।

Through practice of meditation in this way on the path of the world, the latter gets dissolved effortlessly in the great *cakra* of Bhairava as surrounded by consciousness. (31b-32a)

ततः संस्कारमात्रेण विश्वस्यापि परिक्षये ।।३२।।
स्वात्मोच्छलत्तया भ्राम्यच्चक्रं संचिन्तयेन्महत्।

Thus getting the world dissolved even in the form of impression, *saṁskāra*, the aspirant should concentrate on the central great *cakra* taking round within himself. (32b-33a)

ततस्तद्दाह्यविलयात् तस्संस्कारपरिक्षयात् ।।३३।।
प्रशाम्यद्भावयेच्चक्रं ततः शान्तं ततः शमम्।

Getting the external world burnt down in the fire of consciousness not only in its actual grossness but also in its form of impression, the aspirant needs to meditate on sheer peace itself and thus attain peace within himself. (33b-34a)

अनेन ध्यानयोगेन विश्वं चक्रे विलीयते ।।३४।।
तत्संविदि ततः संविद्विलीनार्थैव भासते।

By virtue of the practice of this yoga of meditation the world in its actuality gets merged into the *cakra* of the psyche rendering the psyche itself shorn of its object. (34b-35a) !

चित्स्वाभाव्यात् ततो भूयः सृष्टिर्यच्चिन्महेश्वरी ।।३५।।
एवं प्रतिक्षणं विश्वं स्वसंविदि विलापयन् ।
विसृजंश्च ततो भूयः शश्वद्भैरवतां व्रजेत् ।।३६।।

Objectification being the innate nature of consciousness, she as the mistress of the Lord manifests another creation in Her awareness each moment and dissolves the same in the next. As a result of this act of the goddess, the aspirant is likely to attain the state of Bhairava-hood. (35b-36)

एवं त्रिशूलात् प्रभृति चतुष्पञ्चारकक्रमात्।
पञ्चाशदरपर्यन्तं चक्रं योगी विभावयेत् ।।३७।।
चतुष्षष्टिशतारं वा सहस्रारमयापि वा।
असंख्यारसहस्रं वा चक्रं ध्यायेदनन्यधीः ।।३८।।

The yogin needs to contemplate exclusively on *cakras* beginning from three-petalled to four, five, fifty, sixty-four, thousand-petalled, and even one having infinite number of petals. (37-38)

संविन्नाथस्य महतो देवस्योल्लासिसंविदः।
नैवास्ति काचित्कलना विश्वशक्तेर्महेशितुः ।।३९।।

Indeed, incalculable are the channels of manifestation of the forces of the great Lord, the Lord of the universal force, of consciousness when He becomes inclined to manifest them. (39)

शक्तयोऽस्य जगत् कृत्स्नं शक्तिमांस्तु महेश्वरः।
इति माङ्गलशास्त्रे तु श्रीश्रीकण्ठो न्यरूपयत् ।।४०।।

In fact, the entire universe is the manifest form of His forces while He is the Lord of it. This has been elucidated in the *Māṅgala Śāstra* by Śrīkaṇṭha. (40)

इत्येतत् प्रथमोपायरूपं ध्यानं न्यरूपयत्।
श्रीशंभुनाथो मे तुष्टस्तस्मै श्रीसुमतिप्रभुः ।।४१।।

This initial device of meditation was revealed to me by Śambhunātha while the same to him by Sumatiprabhu. (41)

अनयैव दिशान्यानि ध्यानान्यपि समाश्रयेत्।
अनुत्तरोपायधुरां यान्यायान्ति क्रमं बिना ।।४२।।

Moving in this direction, one needs to take recourse to other devices of meditation leading ultimately to the highest one. There is no restriction of order among them. (42)

अथ प्राणस्य या वृत्तिः प्राणनाद्या निरूपिता।
तदुपायतया ब्रूमोऽनुत्तरप्रविकासनम् ।।४३।।

As regards the function of *prāṇa*, that has already been elaborated on in the form of breathing, etc. Concerning further development on that line, now I propose to write on how to develop uniqueness. (43)

निजानन्दे प्रमात्रंशमात्रे हृदि पुरा स्थितः ।
शून्यतामात्रविश्रान्तेर्निरानन्दं विभावयेत् ।।४४।।

Beginning with attention on the personal care of delight lying within oneself as the knower, primarily in the heart, the aspirant needs to contemplate on the state of absence of delight for attaining the state of peaceful rest in total absence of everything. (44) Enjoyment or Bliss?

प्राणोदये प्रमेये तु परानन्दं विभावयेत् ।
तत्रानन्तप्रमेयांशपूरणापाननिर्वृतः ।।४५।।

On the ascendancy of the object of knowledge along with that of the *prāṇa*, he needs to meditate on *parānanda*. Due to fulfilment of the object of knowledge here on this point, the *apāna* gets stopped. (45)
Highest [redacted] Bliss

परानन्दगतस्तिष्ठेदपानशशिशोभितः ।
ततोऽनन्तस्फुरन्मेयसंघट्टैकान्तनिर्वृतः ।।४६।।

Taking his stand in the state of impersonal delight, he becomes illuminated with the lunar light; then he retires to the cumulative standpoint of the objects of knowledge. (46)

समानभूमिमागत्य ब्रह्मानन्दमयो भवेत् ।
ततोऽपि मानमेयौघकलनाग्रासतत्परः ।।४७।।

Having attained the state of *samāna*, the aspirant has the possibility of becoming filled with the delight of Brahman. As a result of it, he becomes capable of swallowing the discrimination between the object and the means of its understanding. (47)

उदानवह्नौ विश्रान्तो महानन्दं विभावयेत् ।
तत्र विश्रान्तिमभ्येत्य शाम्यत्यस्मिन्महार्चिषि ।।४८।।

Having attained the state of rest in the fire of the *prāṇa* known as *udāna*, the aspirant needs to contemplate on the great delight, *mahānanda*. By virtue of taking rest in this state, he finds solace in the great conflagration (of consciousness). (48)

निरूपाधिर्महाव्याप्तिर्व्यानाख्योपाधिवर्जिता ।
तदा खलु चिदानन्दो यो जडानुपवृंहितः ।।४९।।

The state of *vyāna* is free of all superimpositions. It is all-encompassing. Here the aspirant has the experience of the delight of consciousness absolutely free of inconscience. (49)

नह्यत्र संस्थितिः कापि विभक्ता जडरूपिणः।
यत्र कोऽपि व्यवच्छेदो नास्ति यद्विश्वतः स्फुरत् ।।५०।।

The state of delight of consciousness, *cidānanda*, is absolutely free from inconscience. Here there is no limitation of anything whatsoever which might manifest itself universally. (50)

यदनाहतसंवित्ति - परमामृतवृंहितम् ।
यत्रास्ति भावनादीनां न मुख्या कापि संगतिः ।।५१।।

The state of *jagadānanda*, is one of absolutely unaffected consciousness. It expounds into supreme immortality. Here there is no relevance of any kind of ideation, etc. (51)

तदेव जगदानन्दमस्मभ्यं शंभुरूचिवान्।
तत्र विश्रान्तिराधेया हृदयोच्चारयोगतः ।।५२।।

My teacher Śambhu has imparted to me instruction about the same state of the delight of becoming. The aspirant needs to rest himself via the yoga of mobilisation of the heart as per the same device. (52)

या तत्र सम्यग्विश्रान्तिः सानुत्तरमयी स्थितिः।
इत्येतद्हृदयाद्येकस्वभावेऽपि स्वधामनि ।।५३।।
षट्प्राणोच्चारजं रूपमथ व्याप्त्या तदुच्यते ।

The aspirant's perfect rest in that state is the highest. Although there is unanimity of heart, etc., on account of kindredness of function at that point which is one's own abode, it is taken to be the point where is involved movement of the six *prāṇas* as is obvious from their expansion. (53-54a)

प्राणदण्डप्रयोगेन पूर्वापरसमीकृतेः ।।५४।।
चतुष्किकाम्बुजालम्बिलम्बिकासौधमाश्रयेत् ।
त्रिशूलभूमिं क्रान्त्वातो नाडित्रितयसङ्गताम् ।।५५।।
इच्छाज्ञानक्रियाशक्तिसमत्वे प्रविशेत् सुधीः ।

Here through the application of what is known as the device of *prāṇa-daṇḍa*, death, the aspirant should manage to bring equivalence between the prior and the latter and thus take resort to the house of four-petalled lotus. Having crossed the point of trident where the three nerves, namely, *iḍā*, *piṅgalā* and *suṣumnā* meet together, the wise man should enter into the state of equivalence among the forces of willing, knowing and doing. (54b-56a)

एकां विकासिनीं भूयस्त्वसंकोचां विकस्वराम् ।।५६।।
श्रयेत्भ्रूबिन्दुनादान्तशक्तिसोपानमालिकाम् ।

Then he should take resort to the series of steps leading from the middle of the eyebrows up to the point of end of sound, *nādānta*, which is redeemed of contraction and is expanding and fully blooming. (56b-57a)

तत्रोर्ध्वकुण्डलीभूमौ स्पन्दनोदरसुन्दरः ।।५७।।
विसर्गस्तत्र विश्राम्येन्मत्स्योदरदशाजुषि ।

That is the land of the upper *kuṇḍalinī* which keeps constantly vibrating. The aspirant should take resort to it looking like the expanding and contracting belly of fish (taken out of water). (57b-58a)

रासभी वडवा यद्वत्स्वधामानन्दमन्दिरम् ।।५८।।
विकाससंकोचमयं प्रविश्य हृदि हृष्यति।
तद्वन्मुहुर्लीनसृष्टभावव्रातसुनिर्भराम् ।।५९।।
श्रयेद्विकाससंकोचरूढभैरवयामलाम् ।

As a jennet or mare feels delighted by the act of contraction and expansion of anus, even so having participated in the act of creation and dissolution which is going on constantly, the aspirant, as it were, participates in the conjugal act of Bhairava and Bhairavī in the process of creation and dissolution. (58b-60a)

See: Egyptian Cannibal Hymns

एकीकृतमहामूलशूलवैसर्गिके हृदि ।।६०।।
परस्मिन्नेति विश्रान्ति सर्वापूरणयोगतः ।

Then comes the stage of *sarvāpūraṇa yoga*, all-fulfilling yoga. It is resting in the highest being itself. It is brought in through unification of *mahāmūla* and *śūla* in the heart along with the sense of liberation. (60b-61a)

अत्र तत्पूर्णवृत्त्यैव विश्वावेशमयं स्थितम् ।।६१।।
प्रकाशस्यात्मविश्रान्तावहमित्येव दृश्यताम्।

In this state of *ūrdhva kuṇḍalinī*, the aspirant experiences himself as filled with universal impetus owing to fulfilment of all his inclinations. The illumination comes to rest within itself and only the I-ness of the aspirant remains in the sight. (61b-62a)

अनुत्तरविमर्शे प्राग्व्यापारादिविवर्जिते ।।६२।।
चिद्विमर्शपराहंकृत् प्रथमोल्लासिनी स्फुरेत् ।

In this state of the highest contemplation, where there is complete absence of prior contemplations, there emerges contemplation of 'I' out of the sense of pure consciousness in its first instance of manifestation. ((62b-63a)

तत उद्योगसक्तेन स द्वादशकलात्मना ।।६३।।
सूर्येणाभासयेद्भावं पूरयेदथ चर्चयेत् ।

Then the Sun of the Self along with all His twelve fractions needs to get activated and fill the universe and pervade all by Himself. (63b-64a)

अथेन्दुः षोडशकलो विसर्गग्रासमन्थरः ।।६४।।
संजीवन्यमृतं बोधवह्नौ विसृजति स्फुरन्
इच्छाज्ञानक्रियाशक्तिसूक्ष्मरन्ध्रस्रुगग्रगम् ।।६५।।
तदेवम् (तद) मृतं दिव्यं संविद्देवीषु तर्पकम् ।
?

Now the Moon along with all Her sixteen fractions slow in swallowing the manifestation should emit Her enlivening nectar in the fire of consciousness. The forces of willing, knowing and doing would serve as subtle holes in the fore-front of the ladle. What would fall out of the holes would act as the divine droplet of nectar propitiative of the goddesses of consciousness. (64b-66a)

NOTE:

This symbolic account relates to the innate constitutional system of living beings with their senses as holes of the ladle of consciousness through which the nectar of delight is getting slowly poured down into the fire of self-awareness and sustains interest in life.

विसर्गामृतमेतावद् बोधाख्ये हुतभोजिनि ।।६६।।
विसृष्टं चेद्भवेत्सर्वं हुतं षोढाध्वमण्डलम्।

If these slow droplets of nectar were to get dropped into the fire of consciousness in their fullness, the entire circle of six paths would get flooded with the offering in the sacrificial fire of life. (66b-67a)

यतोऽनुत्तरनाथस्य विसर्गः कुलनायिका।
तत्क्षोभः कादिहान्तं तत्प्रसरस्तत्त्वपद्धतिः ।।६७।।

The Supreme Goddess is the heroine of the drama of the world represented by Herself in the form of the creation. Agitation in Herself has assumed the form of the sounds beginning from *k* to *h* and the same series of sounds getting materialised has assumed the form of the tangible world. (67b)

अंअ इति कुलेश्वर्या सहितो हि कुलेशिता।
परो विसर्गविश्लेषस्तन्मयं विश्वमुच्यते ।।६८।।

The sounds *aṁ* and *aḥ*, represent the integration of the goddess of the universe with the rulership of it. The liberated sound *visarga*, i.e. *aḥ*, is representative of the universe. (68)

वित्प्राणगुणदेहान्तर्बहिर्द्रव्यमयीमिमाम्।
अर्चयेज्जुहुयाद्ध्यायेदित्थं संजीवनीं कलाम् ।।६९।

While consciousness and *prāṇa* and the internal means *guṇa* and body are the external objects of worship with the use of which the aspirant needs to pay homage to, make offering of and meditate on the fraction of vitality of the Divine. (69)

आनन्दनाडीयुगलस्पन्दनावहितौ स्थितः।
एनां विसर्गनिःष्यन्दसौधभूमिं प्रपद्यते ।।७०।।

By virtue of meditation on the agitation of both the nerves of delight passing via the thousand-petalled lotus, the aspirant attains the nectarial emission oozing out of the lotus. (70)

See: Kulacakra Tantra

शाक्ते क्षोभे कुलावेशे सर्वनाड्यग्रगोचरे।
व्याप्तौ सर्वात्मसंकोचे हृदयं प्रविशेत्सुधीः ।।७१।।

The wise aspirant should enter into the heart in the state of agitation of the Force, impetuosity of the inner being and absorption within and enjoy within altogether in an integrated form which otherwise is getting manifested through all the nerves with their openings in the form of senses. (71)

सोमसूर्यकलाजालपरस्परनिघर्षतः।
अग्नीषोमात्मके धाम्नि विसर्गानन्द उन्मिषेत् ।।७२।।

The aspirant needs to make manifest the delight of emission born of interaction between fractions of the moon and the sun and overflowing one's personality formed of fire and *Soma*. (72)

अलं रहस्यकथया गुप्तमेतत्स्वभावतः।
योगिनीहृदयं तत्र विश्रान्तः स्यात्कृती बुधीः ।।७३।।

Let this mysterious discussion stop here, as it has been kept secret by [Nature] herself. The fortunate and wise aspirant needs to take rest in the heart of the *yoginī* (as it is suggestive of renunciation from the gross, as it is partial and delusive). (73)

हानादानतिरस्कारवृत्तौ रूढिमुपागतः।
अभेदवृत्तितः पश्येद्विश्वं चितिचमत्कृतेः ।।७४।।

He needs to stay in the state of mind shorn of the consideration of rejection and acceptance both and view the world with equivalence between the two as an astonishing spectacle of consciousness. (74)

अर्थक्रियार्थितादैन्यं त्यक्त्वा बाह्यान्तरात्मनि।
स्वरूपे निर्वृतिं प्राप्य फुल्लां नाददशां श्रयेत् ।।७५।।

Having relinquished the meanness of selfishness for objects internally as well as externally, the aspirant should attain disinterestedness and take resort to the fully blooming state of sound, (that is, the state of 'I am that', *so'ham*). (75)

वक्त्रमन्तस्तया सम्यक् संविदः प्रविकासयेत्।
संविदक्षमरुच्चक्रं ज्ञेयाभिन्नं ततो भवेत् ।।७६।।

As a result of blooming of the transcendent consciousness inwardly, the circle of outward awareness, senses, and *prāṇa* get merged into the object of understanding. (76)

तज्ज्ञेयं संविदाख्येन वह्निना प्रविलीयते।
विलीनं तत् त्रिकोणेऽस्मिञ्शक्तिवह्नौ विलीयते ।।७७।।

Then the object of understanding also gets consumed in the fire of the force of consciousness in its triangular form of desire, awareness and action. (77)

तत्र संवेदनोदारबिन्दुसत्तासुनिर्वृतः।
संहारबीजविश्रान्तो योगी परमयो भवेत् ॥७८॥

Having become absorbed completely into the sole awareness of the lofty point, *bindu*, the aspirant comes to rest in the summation of all and becomes one with the Transcendent. (78)

अन्तर्बाह्ये द्वये वापि सामान्येतरसुन्दरः।
संवित्स्पन्दस्त्रिशक्त्यात्मा संकोचप्रविकासवान् ॥७९॥

He gains excellence in both aspects, that is, inwardly as well as outwardly. There is vibration of consciousness in all its triad aspects, i.e. willing, knowing and acting and the aspirant becomes the Lord of them in regard to both contraction as well as expansion. (79)

असंकोचविकासोऽपि तदाभासनतस्तथा।
अन्तर्लक्ष्यो बहिर्दृष्टिः परमं पदमश्नुते ॥८०॥

Indeed, there is neither contraction nor expansion in consciousness except for its sheer appearance as such (on account of the human limitations). As a matter of fact, the aspirant himself becomes turned inward in his vision along with the appearance of seeing outward and thus attaining the state of the Supreme Being. (80)

ततः स्वातन्त्र्यनिर्मेये विचित्रार्थक्रियाकृति ।
विमर्शनं विशेषाख्यः स्पन्द औन्मुख्यसंज्ञितः ॥८१॥

Shakti of Freedom

Therefore, creation being the result of the force of autonomy, the output is full of the peculiarity of objects and events known as special contemplation, *spanda*, vibration and inclination. (81)

तत्र विश्रान्तिमागच्छेद्यद्वीर्यं मन्त्रमण्डले।
शान्त्यादिसिद्धयस्तत्तद्रूपतादात्म्यतो यतः ॥८२॥

The aspirant needs to take repose in this special contemplation which serves as the source of virility in the circle of *mantra*. This is due to the fact that

accomplishments like peace, *śānti*, emerge in those forms owing to the aspirant's identification of himself in respective forms. (82)

दिव्यो यश्चक्षासंघोऽयं बोधस्वातन्त्र्यसंज्ञकः ।
सोऽनिमीलित एवैतत् कुर्यात्स्वात्ममयं जगत् ॥८३॥

(As a result of the aspirant's taking repose in this contemplation) the group of his organs of sense and action both as the autonomous instrument of understanding becomes divinised and has the possibility of transforming the world in its own way although remaining open in their own ways. (83)

महासाहससंयोगविलीनाखिलवृत्तिकाः ।
पुञ्जीभूते स्वरश्म्योघे निर्भरोभूय तिष्ठति ॥८४॥
अकिंचिच्चिन्तकस्तत्र स्पष्टदृग्याति संविदम् ।
यद्विस्फुलिङ्गाः संसारभस्मदाहैकहेतवः ॥८५॥

Displaying the immensity of his courage of deep contemplation the aspirant merges all his tendencies (into the vibration of consciousness) and sits self-confident in the centre of the multitude of rays of consciousness spreading around him without any ideation on his part. Instead of ideation, he perceives things as sheer consciousness, the sparks of which are in themselves capable of consuming the worldly sense. (84-85)

तदुक्तं परमेशेन त्रिशिरोभैरवागमे।
शृणु देवि प्रवक्ष्यामि मन्त्रभूम्यां प्रवेशनम् ॥८६॥

The Supreme Lord has observed in the *Triśiras Bhairava Āgama*: "O Goddess, listen to me, how to enter into the plane of *mantra*?" (86)

मध्यनाड्योर्ध्वगमनं तद्धर्मप्राप्तिलक्षणम् ।
विसर्गान्तपदातीतं प्रान्तकोटिनिरूपितम् ॥८७॥

"How to rise upward along the middle one of the three nerves, this is the characteristic feature of attainment of righteousness. This is the state of transcendence lying above the creation of the diversity." (87)

अधःप्रवाहसंरोधादूर्ध्वक्षेपविवर्जनात् ।
महाप्रकाशमुदयज्ञानव्यक्तिप्रदायकम् ॥८८॥
अनुभूय परे धाम्नि मात्रावृत्त्या पुरं विशेत् ।
निस्तरङ्गावतीर्णा सा वृत्तिरेका शिवात्मिका ॥ ८९॥
चतुष्षड्द्विर्द्विगुणितचक्रषट्कसमुज्ज्वला ।
तत्स्थं (त्स्थो) विचारयेत् खं खं
खस्थं खस्थेन संविशेत् ॥९०॥
खं खं त्यक्त्वा खमारूह्य खस्थं खं चोच्चरेदिति ।
खमध्यास्याधिकारेण पदस्थाश्चिन्मरीचयः ॥९१॥

This is made possible by restraint downward as well as springing upward. It creates the opportunity for manifestation of knowledge of the great Light. Having visualised the Light, the aspirant needs to enter into the highest abode cognitively. This mode of cognition is non-vibrating and amounts to realisation of Śiva Himself. In the illumination of this inward path there is involvement of *cakras* having four, eight, sixteen, six, twelve and twenty-four petals. Remaining in the state of realisation of all this, the aspirant needs to contemplate on the vacuum alone having vacated his inner being of all its prior content. By means of the vacuum of the inner being, he needs to ascend to the state of vacuum and move in that state of void of selflessness which, indeed, is the state of extreme contraction of the Self going down to the sub-atomic extremity, so to say, where all the rays of understandings get restored to their very source. (88-91)

भावयेद्भावमन्तःस्थं भावस्थो भावनिःस्पृहः।
भावाभावगती रुद्ध्वा भावाभावावरोधदृक् ॥९२॥

He needs to contemplate on whatever may come to the fore in that intra-spiritual state without any shred of attachment towards them having stopped ideation between being and non-being. (92)

आत्माणुकुलमूलानि शक्तिर्भूतिश्चिती रतिः ।
शक्तित्रयं द्रष्टृदृश्योपरक्तं तद्विवर्जितम् ॥९३॥

The monosyllabic sound *kha* means as many as ten things which are as under: *ātman*, *aṇu*, *kula-mūla*, *śakti*, *bhūti*, *citi*, *rati* and the three forces of willing, knowing and doing. (93)

एतत्खं दशधा प्रोक्तमुच्चारोच्चारलक्षणम् ।
धामस्थं धाममध्यस्थं धामोदरपुटीकृतम् ।।९४।।

These ten forms of *kha* characterised by ascension step by step from within the luminous abode, to the middle of it as well as contracted in its belly. (Through contemplation on these ten points of splendour the aspirant attains the highest consciousness.) (94)

धाम्ना तु बोधयेद्धाम धाम धामान्तगं कुरु।
तद्धाम धामगत्या तु भेद्यं धामान्तमान्तरम् ।।९५।।

The aspirant needs to awaken the centre of splendour by means of splendour of the life-force, try to reach the end of attachment and get unveiled the hidden secrets of pure consciousness. (95)

भेदोपभेदभेदेन भेदः कार्यस्तु मध्यतः।
इति प्रवेशोपायोऽयमाणवः परिकीर्तितः ।। ९६।।

He should go inside himself and get revealed the secrets within secrets one after the other. This is how has been explained the mode of entry into one's being which is extremely atomic (but abounds in mysteries). (96)

श्रीमहेश्वरनाथेन यो हृत्स्थेन ममोदितः ।
श्रीब्रह्मयामले चोक्तं श्रीमान् रावो दशात्मकः ।।९७।।
स्थूलः सूक्ष्मः परो हृद्यः कण्ठ्यस्तालव्य एव च।
सर्वतश्च विभुर्योऽसौ विभुत्वपददायकः ।।९८।।

What has been communicated to me by Lord Śiva who is lying seated in my heart, the same has been said in the *Brahmayāmala Tantra* as ten kinds of sound, namely, gross, subtle, transcendent, produced from the heart, from the throat, from the palate, as it is all-prevailing and therefore is capable of giving access to one and all. (97-98)

जितरावो महायोगी संक्रामेत्परदेहगः ।
परां च विन्दति व्याप्तिं प्रत्यहं ह्यभ्यसेत तम् ।।९९।।
तावद्यावदरावे सा रावाल्लीयेत राविणी।
अत्र भावनया देहगतोपायैः परे पथि ।।१००।।
विविक्षोः पूर्णतास्पर्शात्प्रागानन्दः प्रजायते ।
ततोऽपि विद्युदापातसदृशे देहवर्जिते ।।१०१।।
धाम्नि क्षणं समावेशादुद्भवः प्रस्फुटं प्लुतिः।
जलपांसुवदभ्यस्तसंविद्देहैक्यहानितः ।।१०२।।
स्वबलाक्रमणाद्देहशैथिल्यात् कम्पमाप्नुयात्।
गलिते देहतादात्म्यनिश्चयेऽन्तर्मुखत्वतः ।।१०३।।
निद्रायते पुरा यावन्न रूढः संविदात्मनि ।
ततः सत्यपदे रूढो विश्वात्मत्वेन संविदम् ।।१०४।।
संविदन् घूर्णिर्महाव्याप्तिर्यतः स्मृता ।

He is an accomplished yogin who has got control over sound. He attains extraordinary pervasiveness, if he practises it regularly until the agent of sound merges into the state of soundlessness. The traveller of the supernal path through contemplation on his own bodily devices arrives at the state of delight before intending to enter into the state of perfection. Then appears before him without any source whatsoever something like a flash of lightning. Owing to absorption in that illumination for a while he gets an obvious jump. As a result of this jump, the aspirant feels as if his physical body has been washed away like the layer of dust with the consequence of removal of the delusion of oneness between the body and consciousness. Due to weakening of self-confidence the aspirant is likely to experience some sort of trembling at this stage. With the elimination of the delusion of identity between the body and the consciousness, he becomes introverted and prior to ascension to the pedestal of consciousness he is very much likely to feel sleepy. Following the sleepiness, he finds himself having ascended the pedestal of truth and realises consciousness as the essence of the universe. This realisation culminates in the experience of the world as a forceful all-pervading movement (of the Supreme Being) as it has been characterised in sacred texts. (99-105a)

आत्मन्यनात्माभिमतौ सत्यामेव ह्यनात्मनि ।।१०५।।
आत्माभिमानो देहादौ बन्धो मुक्तिस्तु तल्लयः ।

Mistaking the not-self as self and conversely the self as not-self results in the imputation of self-hood to the body, etc., resulting in bondage while correction of the same wrong notion is emancipation. (105b-106a)

आदावनात्मन्यात्मत्वे लीने लब्धे निजात्मनि ।।१०६।।
आत्मन्यनात्मतानाशे महाव्याप्तिः प्रवर्तते।

The aspirant attains the state of all-pervasiveness by taking two steps beginning with recovery of the Self merged earlier in the not-self followed by disappearance of the not-self in the force of the Self. (106-107a)

आनन्द उद्भवः कम्पो निद्रा घूर्णिश्च पञ्चकम् ।।१०७।।
इत्युक्तमत एव श्रीमालिनीविजयोत्तरे।

Prior to attainment of all-pervasiveness, the aspirant has the experience of delight, rising upward, tremor, sleepiness and rolling. This has been made out in the *Mālinīvijayottara Tantra*. (107b-108a)

प्रदर्शितेऽस्मिन्नानन्दप्रभृतौ पञ्चके यदा ।।१०८।।
योगी विशेत्तदा तत्तच्चक्रेशत्वं हठात् व्रजेत् ।

Following the manifestation of these five features, the yogin needs to have the sense of mastery over the *cakra* concerned. (108b-109a)

यथा सर्वेशिना बोधेनाक्रान्तापि तनुः क्वचित् ।।१०९।।
किंचित्कर्तुं प्रभवति चक्षुषा रूपसंविदम्।
तथैव चक्रे कुत्रापि प्रवेशात्कोऽपि संभवेत् ।।११०।।

Although the body has the potentiality of acquiring all sorts of powers, yet powers manifest in it gradually and with limitations on them. As, for instance, is the case of the eye which can have the sense of vision. Even so by virtue of mastery over anyone of the *cakras*, the practitioner may get manifested anyone of the powers. (109b-110)

आनन्दचक्रं वह्न्यश्रि कन्द उद्भव उच्यते।
कम्पो हृत्तालु निद्रा च घूर्णिः स्यादूर्ध्वकुण्डली ॥१११॥

The *cakra* of delight has fire as an edge. It is triangular. *Kanda*, the particular knot of nerves is the point of its origin. Tremor occurs in the heart and the palate. Sleepiness and sense of moving round are the effects of awakening of the higher *kuṇḍalinī*. (111)

एतच्च स्फुटमेवोक्तं श्रीमत्त्रैशिरसे मते।
एवं प्रदर्शितोच्चारविश्रान्तिहृदयं ॥११२॥
यत्तदव्यक्तलिङ्गं नृशिवशक्त्यविभागवत्।

In *Traiśiras Mata*, this has clearly been stated. Thus has been shown the state of the heart attaining rest following agitation in it. This is characterised as the state of *avyakta liṅga*, the state in which indications are unmanifest since here the human and Śaivite features are intermixed. (112-113a)

अत्र विश्वमिदं लीनमत्रान्तःस्थं च गम्यते ॥११३॥
इदं तल्लक्षणं पूर्णशक्तिभैरवसंविदः।

Here the world disappears in the I-sense and seems to be encompassed in this sense with the possibility of being recovered from it. This is the special feature of the perfect *Śakti-Bhairava* consciousness. (113b-1114a)

देहगाध्वसमुन्मेषे समावेशस्तु यः स्फुटः ॥११४॥
अहन्ताच्छादितोन्मेषिभावेदंभावयुक् स च ।
व्यक्ताव्यक्तमिदं लिङ्गं मन्त्रवीर्यं परापरम् ॥११५॥
नरशक्तिसमुन्मेषि शिवरूपाद्विभेदितम् ।

On the arousal of the sense of Self in the body, etc., the aspirant's absorption in it becomes obvious but is superimposed by the sense of 'I'. This state of experience is characterised as one of the manifest and unmanifest, *vyakta-avyakta*, partly disclosed and partly closed, where the power of *mantra* gains primacy and at the same time remains subordinate. Here the human aspect of the view of the reality, as distinct from that of Śiva, becomes manifest. (114b-116a)

यन्नयक्कृतशिवाहन्तासमावेशं विभेदवत् ।।११६।।
विशेषस्पन्दरूपं तद् व्यक्तं लिङ्गं चिदात्मकम्।

Although in this state supremacy of the Śiva aspect of the experience becomes subordinate and hence it is distinct from that of its predominance, yet on account of special vibration in it, it is characterised as one of manifest feature and therefore of the nature of consciousness. (116b-117a)

व्यक्तात्सिद्धिप्रसवो व्यक्ताव्यक्ताद्द्वयं विमोक्षश्च।
अव्यक्ताद्बलमाद्यं परस्य नानुत्तरे त्वियं चर्चा ।।११७।।

Devotion to the manifest form of the Supreme Being forms the source of extraordinary powers, *siddhi*, while that to the unmanifest form leads to liberation as well. In fact, all kinds of attainment emerge from the unmanifest except for needlessness of mention of it in the transcendent state. (117)

आत्माख्यं यद् व्यक्तं नरलिङ्गं तत्र विश्वमर्पयतः।
व्यक्ताव्यक्तं तस्माद्गलिते यस्मिंस्तदव्यक्तम् ।।११८।।

As a matter of fact, devotion to the manifest form of the Supreme Being is characterised by the surrender of the individual's angle along with that of the world to Him (while the unmanifest form is absolutely of this angle too). In the case of evaporation of the manifest and unmanifest both, what remains at last is only the unmanifest. (118)

तेनात्मलिङ्गमेतत् परमे शिवशक्त्यणुस्वभावमये।
अव्यक्ते विश्राम्यति नानुत्तरधामगा त्वियं चर्चा ।।११९।।

Thus, the sense of Selfhood, characterised as the manifest form of devotion, merges into the integral view of the reality as a complex of Śiva, Śakti and the Ātman, which is the state of the umanifest. This deliberation, however, cannot be extended further to the Transcendent. (119)

एकस्य स्पन्दनस्यैषा त्रैधं भेदव्यवस्थितिः।
अत्र लिङ्गे सदा तिष्ठेत् पूजाविश्रान्तितत्परः ।।१२०।।

Indeed, there is only throb which gets diversified into three (in course of emergence of the notion of the universal and the individual). As such, one needs to remain constantly devoted to that integral Reality of oneness. (120)

योगिनीहृदयं लिङ्गमिदमानन्दसुन्दरम्।
बीजयोनिसमापत्त्या सूते कामपि संविदम् ॥१२१॥

This emblem of the integral state of the Reality is known as *yoginī hṛdaya*, heart of the yogini. It is delightful as well as beautiful. Due to association of the seed with the womb, it gives birth to the peculiar consciousness. (121)

अत्र प्रयासविरहात्सर्वोऽसौ देवतागणः ।
आनन्दपूर्णे धाम्न्यास्ते नित्योदितचिदात्मकः ॥१२२॥

The entire galaxy of gods dwells here in this abode of delight effortlessly in the state of pre-eminence of the eternal consciousness. (122)

अत्र भैरवनाथस्य ससंकोचविकासिका ।
भासते दुर्घटा शक्तिरसंकोचविकासिनः ॥१२३॥

Herein is reflected the wonderful Force of Bhairavanātha which is responsible for expansion and contraction both while He Himself remains immune to contraction as well as expansion. (123)

एतल्लिङ्गसमापत्तिर्विसर्गानन्दधारया ।
सिक्तं तदेव सद्विश्वं शश्वन्नवनवायते ॥१२४॥

It is owing to the union of the male and female organs of procreation representing Śiva and His Force (Śakti) that being drenched with the stream of delight the world continues constantly getting renewed. (124)

अनुत्तरोऽप्युपायोऽत्र ताद्रूप्यादेव वर्णितः।
ज्वलितेष्वपि दीपेषु धर्माशुः किं न भासते ॥१२५॥

If the transcendent device as well has happened to be deliberated here (in the context of the individual approach to the Reality) that is due to essential

sameness between the two. May the sun not shine while lamps remain lighted! (125)

अर्थेषु तद्भोगविधौ तदुत्थे
दुःखं सुखे वा गलिताभिशङ्कम्।
अनाविशन्तोऽपि निमग्नचित्ता
जानन्ति वृत्तिक्षयसौख्यमन्तः ॥१२६॥

Aspirants of the delight of the supernal essence happen to find themselves occasionally absorbed in things commonplace as also in the enjoyment of them no matter the same be pleasant or unpleasant unsuspectingly even without getting entry into the secret of them in spite of having understanding of the delight accruing out of control over the curvatures of consciousness. (126)

सत्येवात्मनि चित्स्वभावमहसि स्वान्ते तथोपक्रियां
तस्मै कुर्वन्ति तत्प्रचारविवशे सत्यक्षवर्गेऽपि च ।
सत्स्वर्थेषु सुखादिषु स्फुटतरं यद्भेदवन्ध्योदयं
योगी तिष्ठति पूर्णरश्मिविभवस्तत्तत्त्वमाचीयताम् ॥१२७॥

In spite of luminosity being the very nature of the Self, the team of the senses does favour to it by way of mobilising it in its own ways. Notwithstanding the obvious availability of occasions of experience of pleasure, etc. the yogin having neutralised all ideas of difference remains steadfast in his full illumination of consciousness and delight. The same principle of consciousness and delight forming the mainstay of the yogin needs to be taken resort to by the aspirant. (127)

इत्युच्चारविधिः प्रोक्तः करणं प्रविविच्यते।
तच्चेत्थं त्रिशिरः शास्त्रे परमेशेन भाषितम् ॥१२८॥

Thus has been recounted the way how to sublimate the inner being. Now are going to be explained the means through the application of which this objective is to be hit at. This has been talked about by the Supreme Lord Himself in the *Triśiras Śāstra* as follows: (128)

ग्राह्यग्राहकचिद्व्याप्तित्यागाक्षेपनिवेशनैः।
करणं सप्तधा प्राहुरभ्यासं बोधपूर्वकम् ॥१२९॥

The object to be grasped, the agent of grasping, consciousness, pervasion, renunciation, throwing around and investment, these are the seven factors and devices to be employed to fulfil the task. All this is to be done with full application of awareness. *Ākṣepa*, throwing around, as a means to achieving the state of psychic sublimation is to remain constantly steadfast within one's being in the midst of renunciation of everything belonging to oneself. (129)

तद्व्याप्तिपूर्वमाक्षेपे करणं स्वप्रतिष्ठता।
गुरुवक्त्राच्च बोद्धव्यं करणं यद्यपि स्फुटम् ॥१३०॥
तथाप्यागमरक्षार्थं तदग्रे वर्णष्यिते ।

Clear understanding about *karaṇa*, means of psychic sublimation, needs to be got from the mouth of one's teacher. For the sake of preservation of the tradition in this regard, however, details about it would be presented ahead of it. (130-131a)

उक्तो य एव उच्चारस्तत्र योऽसौ सफुरन् स्थितः ॥१३१॥
अव्यक्तानुकृतिप्रायो ध्वनिर्वर्णः स कथ्यते ।
सृष्टिसंहारबीजं च तस्य मुख्यं वपुर्विदुः ॥१३२॥
तदभ्यासवशाद्याति क्रमाद्योगी चिदात्मताम् ।

What is known as *uccāra*, pronunciation, is the presence of a throb in the form of an umanifest imitation and is also called sound and letter. Its main body is the seed of the dissolution of the creation. Through yogic practice on this sound, the yogin gradually realises his essence in consciousness. (131b-133a)

तथा ह्यनच्के साच्के वा कादौ सान्ते पुनः पुनः ॥१३३॥
स्मृते प्रोच्चारिते वापि सा सा संवित्प्रसूयते।

By simply remembering or pronouncing the consonant sounds beginning in the alphabet with *k* and ending with *s* with the vowel or even without the vowel, one gets the related consciousness generated within oneself. (133b-134a)

बाह्यार्थसमयापेक्षा घटाद्या ध्वनयोऽपि ये ॥१३४॥
तेऽप्यर्थभावनां कुर्युर्मनोराज्यवदात्मनि ।

Even sounds denotative of external objects, time, etc., such as pitcher, etc., produce the corresponding ideas within oneself like wilful beings. (134b-135a)

तदुक्तं परमेशेन भैरवो व्यापकोऽखिले ॥१३५॥
इति भैरवशब्दस्य संततोच्चारणाच्छिवः ।
श्रीमत्त्रैशिरसेऽप्युक्तं मन्त्रोद्धारस्य पूर्वतः ॥१३६॥

It has been observed in *Triśiras Śāstra* by the Supreme Lord Śiva Himself that as Bhairava pervades the entire world much earlier than the formation of the *mantra* concerning Him, continuous utterance of His name (result in the realisation of Śiva). (135b-136)

स्मृतिश्च स्मरणं पूर्वं सर्वभावेषु वस्तुतः।
मन्त्रस्वरूपं तद्भाव्यस्वरूपापत्तियोजकम् ॥१३७॥

Memory, indeed, is the capability to remember all kinds of objects which might have had the occasion to get flashed in the psyche. This capacity seems to have been there in the psyche since a date earlier than the emergence of objects gets reflected on the canvas of mind. This is why the remembrance of the word happens to associate itself with the object concerned. (137)

स्मृतिः स्वरूपजनिका सर्वभावेषु रञ्जिका ।
अनेकाकाररूपेण सर्वत्रावस्थितेन तु ॥१३८॥
स्वस्वभावस्य संप्राप्तिः सवित्तिः परमार्थतः।
व्यक्तिनिष्ठा ततो विद्धि सत्ता सा कीर्तिता परा ॥१३९॥

Memory is the producer of form. It gives colour to ideas. It is the state of attainment of one's own being existing everywhere in different forms. Although its locus is the individual, it is understandably a higher kind of existence. (138-139)

किं पुनः समयापेक्षां विना ये बीजपिण्डकाः ।
संविदं स्पन्दयन्त्येते नेयुः संविदुपायताम् ।।१४०।।

The seed *mantras* are independent of the efficacy of time on them. They represent the throb of consciousness and hence are amenable to be utilised as a device in the realisation of consciousness. (140)

वाच्याभावादुदासीनसंवित्स्पन्दात्स्वधामतः ।
प्राणोल्लासनिरोधाभ्यां बीजपिण्डेषु पूर्णता ।।१४१।।

Due to absence of any literal meaning in them and indifference of them in regard to consciousness emerging from them, but owing to their tending to objects and tendency of introversion, there is fullness in these seed *mantras*. (141)

सुखसीत्कारसत्सम्यक्साम्यप्रथमसंविदः ।
सवेदनं हि प्रथमं स्पर्शोऽनुत्तरसंविदः ।।१४२।।
हृत्कण्ठ्योष्ठ्यत्रिधामान्तर्नितरां प्राविकसिनि।
चतुर्दशः प्रवेशो य एकीकृततदात्मकः ।।१४३।।
ततो विसर्गोच्चारांशे द्वादशान्तपयावुभौ।
हृदयेन सहैकध्यं नयते जपतत्परः ।।१४४।।

Owing to the experience of the pleasure of utterance of the sound *s* and harmonisation of consciousness through the utterance of it and contact with the primeval consciousness through it the seed sound *s* arouses the higher consciousness in the inner being of the aspirant. The same sound getting further associated with triad of abodes, that is, heart, throat and lips, etc. in the process of diversification, it eventually gets coincided with the Self itself. Following all this, while coming to pronounce the sound known as *visarga*, the aspirant reaches the state of *dvādaśānta*, and utters it is in association with the heart. (142-144)

कन्दहृत्कण्ठताल्वग्रकौण्डिलीप्रकियान्ततः ।
आनन्दमध्यनाड्यन्तः स्पन्दनं बीजमावहेत् ।।१४५।।

Starting from *kanda*, complex of nerves at the base and rising along the heart, throat, palate and the *kuṇḍalinī* the aspirant should pass via the central nerve,

suṣumnā and carry the throb of the seed sound s̲ (to the supramental state). (145)

संहारबीजं खं हृत्स्थमोष्ठ्यं फुल्लं स्वमूर्धनि।
तेजस्त्र्यश्रं तालुकण्ठे बिन्बुरूर्ध्वपदे स्थितः ।।१४६।।

Kham is the seed mantra of *saṁhāra*, dissolution. Its abode is the heart. Arising from the heart, it passes via lips and comes to bloom fully in the head. It is of the nature of fire. It is triangular and its triad of points is located in the palate, throat and head. (146)

इत्येनया बुधो युक्त्या वर्णजप्यपरायणः।
अनुत्तरं परं धाम प्रविशेदचिरात् सुधीः ।।१४७।।

Proceeding on these lines the wise aspirant repeating silently the seed sound has the probability of entering in a short time into the abode of excellence. (147)

वर्णशब्देन नीलादि यद्वा दीक्षोत्तरे यथा।
संहारन्नग्निमरुतो रूद्रबिन्दुयुतान्स्मरेत् ।।१४८।।

The aspirant should remember the blue, etc. or as directed by his teacher following his initation putting together *kṣ*, *m*, *r* and *y* as associated with the sound *u* and the point, *bindu*. (148)

हृदये तन्मयो लक्ष्यं पश्येत्सप्तदिनादथ ।
विस्फुलिङ्गाग्निवन्नीलपीतरक्तादिचित्रितम् ।।१४९।।

He should meditate on the heart getting one with it for more than seven days resulting in perception of sparks, and emblem as luminous as fire and as varied in colour as blue, yellow and red, etc. (149)

जाज्वलीति हृदम्भोजे बीजदीपप्रबोधितम्।
दीपवज्ज्वलितो विन्दुर्भासते विधनाकैवत् ।।१५०।।

As result of this meditation, emerges the seed-*mantra* in the form of a point in the lotus of the heart as bright as a flame of lamp or the solar orb which indeed is the flame of consciousness. (150)

स्वयंभासात्मनानेन तादात्म्यं यात्यनन्यधी:।
शिवेन हेमतां यद्वत्ताम्रं सूतेन वेधितम् ।।१५१।।

This practice evolves luminosity in the Self. The fully self-absorbed wise aspirant identifies himself with Śiva in brilliance in the same way as copper being purified by the goldsmith, assumes the brightness of gold. (151)

उपलक्षणमेतच्च सर्वमन्त्रेषु लक्षयेत्।
यद्यत्संकल्पसंभूतं वर्णजालं हि भौतिकम् ।।१५२।।
तत् संविदाधिक्यवशादभौतिकमिव स्थितम् ।

Those groups of letters are worldly, which are products of the human imagination. The same get spiritualised when it becomes predominated by consciousness. (152-153a)

अतस्तथाविधे रूपे रूढो रोहति संविदि ।।१५३।।
अनाच्छादितरूपायामनुपाधौ प्रसन्नधी:।

Being thus transformed the aspirant gladly rises upward on the staircase of consciousness fully disclosed and free of superimposition. (153b-154a)

नीले पीते सुखे दु:खे संविद्रूपमखण्डितम् ।।१५४।।
गुरुभिर्भाषितं तस्मादुपायेषु विचित्रता ।

Behind the looks of the blue and yellow, and experiences of pleasure and pain the character of consciousness is one and the same absolutely undivided. My honourable teacher (Vāmanadattācārya) has said (in *Samvit Prakāśa*) that all variations in appearance and experience are concerned with means rather than with the object as such. (154b-155a)

उच्चारकरणध्यानवर्णैरेभि: प्रदर्शित: ।।१५५।।
अनुत्तरपदप्राप्तावभ्युपायविधिक्रम:।

Herewith has been shown the way to and method of attainment of the transcendent state of Śiva-hood via pronunciation, means, meditation and alphabets. (155b-156a)

अकिंचिच्चिन्तनं वीर्यं भावनायां च सा पुनः।।१५६।।
ध्याने तदपि चोच्चारे करणे सोऽपि तद्ध्वनौ।
स स्थानकल्पने बाह्यमिति क्रममुपाश्रयेत् ।।१५७।।

Abstaining oneself from thinking in course of this individualistic *sādhanā*, *āṇavopāya*, gives it its virility. The same becomes more effective if supplemented by emotion (*bhāvanā*). It becomes more effective if done meditatively and more so if getting added to it the beauty of pronunciation and efficacy of the sound. All these supplementary factors in the attainment of Śiva-hood become less and less important the later they occur in the order here. (156b-157)

लङ्घनेन परो योगी मन्दबुद्धिः क्रमेण तु।
वीर्य विना यथा षष्ठस्तस्याप्यस्त्यथ वा बलम् ।
मृतदेह इवेयं स्याद् बाह्यान्तःपरिकल्पना ।।१५८।।

As a man becomes an eunuch on account of lacking in virility, and over and above that just like a dead body if lacking in energy, even so all subsidiary means to Śiva-hood become useless if made bereft of the primary ones. (158)

इत्याणवेऽनुत्तरताभ्युपायः प्रोक्तो नयः स्पष्टपथेन बाह्यः।

Thus has been explained here the individualistic approach to the Transcendent Reality in all its clarity and externality.

CHAPTER - 6

Essence of Time

स्थानप्रकल्पाख्यतया स्फुटस्तु ।
ब्राह्योऽभ्युपायः प्रविविच्यतेऽथ ॥१॥

Now is being discussed clearly the topic known as *Sthāna-Prakalpanā* which is an external means to (transformation of the lowly individual soul into the higher Śiva-hood). (1)

स्थानभेदस्त्रिधा प्रोक्तः प्राणे देहे बहिस्तथा।
प्राणश्च पञ्चधा देहे द्विधा बाह्यान्तरत्वतः ॥२॥

Sthāna, loci, are three, namely, the *prāṇa*, the body and external objects. *Prāṇas* in the body are five while they are of two kinds from another viewpoint, i.e., external and internal. (2)

मण्डलं स्थण्डिलं पात्रमक्षसूत्रं सपुस्तकम् ।
लिङ्गं तूरं पटः पुस्तं प्रतिमा मूर्तिरेव च ॥३॥
इत्येकादशधा बाह्यं पुनस्तद्बहुधा भवेत्।
तत्र प्राणाश्रयं तावद्विधानमुपदिश्यते ॥४॥

External loci are eleven, namely, *maṇḍala*, *sthaṇḍila*, *pātra*, *akṣa-sūtra*, *pustaka*, *liṅga*, *tūra*, *paṭa*, *pusta*, *pratimā*, and *mūrti*. These eleven external means have

further the probability of being divided again. Now is being taken up for discussion the system relating to *prāṇa*. (3-4)

अध्वा समस्त एवायं षड्विधोऽप्यतिविस्तृतः।
यो वक्ष्यते स एकत्र प्राणे तावत्प्रतिष्ठितः ॥५॥

All these six kinds of paths are considerably detailed and are based on *prāṇa*. This will be discussed together. (5)

अध्वनः कलनं यत्तत्क्रमाक्रमतया स्थितम् ।
क्रमाक्रमौ हि चित्रैककलना भावगोचरे ॥६॥

Deliberations on the path are causal as well as non-causal. Both of them, however, are perceptible like appreciation of a work of plastic art. (6)

क्रमाक्रमात्मा कालश्च परः संविदि वर्तते ।
काली नाम परा शक्तिः सैव देवस्य गीयते ॥७॥

Time is the essence of both kinds of arrangements, causal and non-causal while in itself its locus is consciousness. It, indeed, is the supernal force of the Lord. (7)

सैव संविद्बहिः स्वात्मगर्भीभूतौ क्रमाक्रमौ।
स्फुटयन्ती प्ररोहेण प्राणवृत्तिरिति स्थिता ॥८॥

It is consciousness itself which being pregnant with both kinds of order, that is, causal and non-causal, while growing outside, it assumes the form of the tendency of breath. (8)

संविन्मात्रं हि यच्छुद्धं प्रकाशपरमार्थकम् ।
तन्मेयमात्मनः प्रोज्झ्य विविक्तं भासते नभः ॥९॥

Consciousness, as distinct from what it is conscious of, is pure, luminous and the highest to be craved for. It is what needs to be understood as free of the claim of the individual over his ownership of it and when so understood, it illumines as the sky. (9)

तदेव शून्यरूपत्वं संविदः परिगीयते।
नेति नेति विमर्शेन योगिनां सा परा दशा ॥१०॥

Herein lies its nullity mentioned in various ways, as by yogins in the form of contemplation over things other than this as *neti neti*, 'not this', 'not this' indicating to it as the supernal state of being. (10)

स एव स्वात्मा मेयेऽस्मिन्भेदिते स्वीक्रियोन्मुखः ।
पतन्समुच्छलत्त्वेन प्राणस्पन्दोर्मिसंज्ञितः ॥११॥

It is that supernal state of being, which is one's own self which tends to be owned by the individual after breaking through the entire cluster of whatever is to be understood. It, indeed, is the overflow of the throb of it which emerges as the vibration of the *prāṇic* energy. (11)

तेनाहुः किल संवित्प्राणे परिणता तथा।
अन्तःकरणत्तत्त्वस्य वायुराश्रयतां गतः ॥१२॥

This is why it has been said that consciousness has got transformed into *prāṇa* amounting to inner beings taking resort to breath. (12)

इयं सा प्राणनाशक्तिरान्तरोद्योगदोहदा।
स्पन्दः स्फुरत्ता विश्रान्तिर्जीवो हृत्प्रतिभा मता ॥१३॥

Indeed, it is the force of breathing which being motivated by the inmost desire to manifest itself assumes the form of the throb of living in the form of the hearty luminosity. (13)

सा प्राणवृत्तिः प्राणाद्यैः रूपैः पञ्चभिरात्मसात्।
देहं यत्कुरुते संवित्पूर्णस्तेनैष भासते ॥१४॥

It is the desire of the curvature of consciousness to breathe on account of which it assumes the form of the five *prāṇa*, etc. and fills the body with the illumination of consciousness. (14)

प्राणनावृत्तितादात्म्यसंवित्खचितदेहजाम् ।
चेष्टां पश्यन्त्यतो मुग्धा नास्त्यन्यदिति मन्यते ॥१५॥

It is owing to perception of the activities of the body born of assumption by consciousness in the form of breathing that ignorant people conceive that there is nothing else in the human personality apart from breathing. (15)

तामेव बालमूर्खस्त्रीप्रायवेदितृसंश्रिताम् ।
मतिं प्रमाणीकुर्वन्तश्चर्वाकास्तत्त्वदर्शिनः ॥१६॥

It is by according verity to this false view held generally by children, fools and womenfolk that the *Cārvākas*, materialists, have become seers of the ultimate truth. (16)

तेषां तथा भावना चेद्दाढ्यमेति निरन्तरम् ।
तद्देहभङ्गे सुप्ताः स्युरातादृग्वासनाक्षयात् ॥१७॥

If this viewpoint of them goes on gaining strength continuously, they are sure to remain lying dead along with all their passions sticking to their inner being. (17)

तद्वासनाक्षये त्वेषामक्षीणं वासनान्तरम्।
बुद्धं कुतश्चित्संसूते विचित्रां फलसम्पदम् ॥१८॥

Even on immediate passions having been exhausted, other kinds of passion may remain stuck to him as a result of which he may have to suffer the peculiar consequence of them on getting awakened. (18)

अदाढ्यशङ्कनात्प्राच्यवासनातादवस्थ्यतः ।
अन्यकर्तव्यशैथिल्यात्संभाव्यानुशयत्वतः ॥१९॥
अतद्रूढान्यजनताकर्तव्यपरिलोपनात् ।
नास्तिक्यवासनामाहुः पापात्पापीयसीमिमाम् ॥२०॥

This atheistic viewpoint has been condemned as more vicious than what is considered as vicious on account of the following five reasons:

1. It is unsteady, as it is unauthoritative.
2. It is easy to follow as it is promotive of passions.
3. On account of laying emphasis on secondary observances, it is diversionary from the main path.
4. It is full of the fault of leaving impressions unobliterated.
5. It is likely to mislead others, too, who are of a viewpoint quite different from it. (19-20)

अलमप्रस्तुतेनाथ प्रकृतं प्रविविच्यते।
यावान्समस्त एवायमध्वा प्राणे प्रतिष्ठितः ।।२१।।
द्विधा च सोऽध्वा क्रियया मूर्त्या च प्रविभज्यते।
प्राण एव शिखा श्रीमत्त्रिशिरस्युदिता हि सा ।।२२।।
बद्धा यागादिकाले तु निष्कलत्वाच्छिवात्मिका ।
यतोऽहोरात्रमध्येऽस्याश्चतुर्विंशतिधा गतिः ।।२३।।
प्राणविक्षेपरन्ध्राख्यशतैश्चित्रफलप्रदा।
क्षपाशशी तथापानो नाद एकत्र तिष्ठति ।।२४।।

Enough with the diversion. Coming back to the proper context, this path of non-dualistic Śaivism is based entirely on the verity of *prāṇa*. This whole path is divided between action and object. As has been observed in *Triśiras*, crest is the *prāṇa*. It is tied on the occasion of sacrifice, etc., lest the performance may not become fruitless. Its tying, indeed, is auspicious, as in course of a day and night it is likely to take as many as twenty-four hundreds of outlets of hairy pores. Night, moon and sound come together in this state. (21-24)

जीवादित्यो न चोद्गच्छेत्तुट्यर्धं सान्ध्यमीदृशम् ।
ऊर्ध्ववक्त्रो रविश्चन्द्रोऽधोमुखो वह्निरन्तरे ।।२५।।
माध्याह्निकी मोक्षदा स्याद् व्योममध्यस्थितो रविः।
अनस्तमितसारो हि जन्तुचक्रप्रबोधकः ।।२६।।

The sun stands for the *jīva*, the central essence of life. He has as yet not risen. Hence the state of time is that of *saṁdhyā*, twilight or dusk and not for a while. The orb of the sun is tending upward while the moon is tending downward and fire is lying in the middle. This state is characterised as the intermediate,

mādhyāhnikī, midday. It is the time favourable to liberation, as the sun lies in the middle of the sky with his full splendour and hence is favourable to the unfoldment of the *cakra* of the essence of life, *jīva*. (25-26)

बिन्दुः प्राणो ह्यहश्चैव रविरेकत्र तिष्ठति ।
महासन्ध्या तृतीया तु सुप्रशान्तात्मिका स्थिता ।।२७।।

Bindu, point, stands for the essence of life, *jīva*, while day for the sun. Meeting ground of the two is the third factor and is characterised by *mahā- saṅdhyā*, the great intermediate occasion. It is favourable to bring peace. (27)

एवं बद्धा शिखा यत्र तत्तत्फलनियोजिका ।
अतः संविदि सर्वोऽयमध्वा विश्रम्य तिष्ठति ।।२८।।

Keeping the crest tied on this occasion, therefore, yields considerable result. Thus, this path of devotion to Śiva ultimately ends up in consciousness. (28)

अमूर्तायाः सर्वगत्वान्निष्क्रियायाश्च संविदः।
मूर्तिक्रियाभासनं यत्स एवाध्वा महेशितुः ।।२९।।

Consciousness is abstract as well as immune to action. Even then, if it has assumed the form of the concrete and role of the active, that all is due to the course adopted by the Great Lord. (29)

अध्वा क्रमेण यातव्ये पदे संप्राप्तिकारणम् ।
द्वैतिनां भोग्यभावात्तु प्रबुद्धानां यतोऽद्यते ।।३०।।

The word *adhvan*, meaning 'path' stands for the means by making use of which the aspirant attains the end which lies in getting the object of enjoyment by the dualists and getting assimilated to Śiva by the wise. (30)

इह सर्वत्र शब्दानामन्वर्थं चर्ययेद्यतः ।
उक्तं श्रीमन्निशाचारे संज्ञात्र त्रिविधा मता ।।३१।।

Since here is the necessity of consideration over the exact meaning of words,

it has been maintained in the *Niśācāra* that denominations are of three kinds. (31)

नैमित्तिकी प्रसिद्धा च तथान्या परिभाषिकी।
पूर्वत्वे वा प्रधानं स्यात्तत्रान्तर्भावयेत्ततः ।।३२।।

These kinds are *naimittika*, purposive, popularistic and definitive. Out of these three kinds, it is the former which needs to be considered as the cause of latter ones also. (32)

अतोऽध्वशब्दस्योक्तेयं निरुक्तिर्नोदितापि चेत् ।
क्वचित्स्वबुद्ध्या साप्यूमह्या कियल्लेख्यं पुस्तके ।।३३।।

Thus, the word *adhvan* needs to be taken to have been derived from the root *ad*, to eat. This derivation is purposive and amounts to attainment of a certain objective (indicating enjoyment aptly to be symbolised by eating). If the derivation has not been given in the text, it may be understood by the reader himself as it is not always possible for the author to put everything in writing. (33)

तत्र क्रियाभासनं यत्सोऽध्वा कालाह्व उच्यते।
वर्णमन्त्रपदाभिख्यमत्रास्तेऽध्वत्रयं स्फुटम् ।।३४।।

That *adhvan* is characterised as related with time which reflects action. In this context, there emerge clearly three kinds of path depending on letter, *mantra* and word. (34)

यस्तु मूर्त्यवभासांशः स देशाध्वा निगद्यते।
कलातत्त्वपुराभिख्यमन्तर्भूतमिह त्रयम् ।।३५।।

That part of the *adhvan*, path, is characterised as spatial which reflects form while the other one reflecting time is considered as related to *kalā*, form, *tattva*, essence, and *pura*, locus. (35)

त्रिकद्वयेऽत्र प्रत्येकं स्थूलं सूक्ष्मं परं वपुः।
यतोऽस्ति तेन सर्वोऽयमध्वा षड्विध उच्यते ।।३६।।

Both these triads of path again are distinguished each by features of grossness, subtleness and transcendence. Thus all the paths taken together become of six kinds. (36)

षड्विधादध्वनः प्राच्यं यदेतत्त्रितयं पुनः ।
एष एव स कालाध्वा प्राणे स्पष्टं प्रतिष्ठितः ।।३७।।

Out of all the six varieties, the original triad is again considered as related to time which obviously is based on *prāṇa*, life-force. (37)

तत्त्वमध्यस्थितात्कालादन्योऽयं काल उच्यते।
एष कालो हि देवस्य विश्वाभासनकारिणी ।।३८।।
क्रियाशक्तिः समस्तानां तत्त्वानां च परं वपुः ।
एतदीश्वरतत्त्वं तच्छिवस्य वपुरुच्यते ।।३९।।

Time as operative among essences is different from the other one which serves as the divine force of manifestation of the universe known otherwise as *kriyā-śakti*, force of action, and hence as the body of all essences. This, indeed, is *Iśvara*, the body of Śiva. (38-39)

उद्रिक्ताभोगकार्यात्मविश्वैकात्म्यमिदं यतः ।
एतदीश्वररूपत्वं परमात्मनि यत्किल ।।४०।।
तत्प्रमातरि मायीये कालतत्त्वं निगद्यते।
शिवादिशुद्धविद्यान्तं यच्छिवस्य स्वकं वपुः ।।४१।।
तदेव पुंसो मायादिरागान्तं कञ्चुकीभवेत्।

It is that state of Being in which there is inclination for manifestation on the one side and the hold of unity on the other both the tendencies acting on the Reality in a balanced way. It, indeed, is the *Iśvara*-aspect of the Supreme Lord. In the case of the individual, overwhelmed by *māyā*, delusion, it is known as the factor of time. In fact, what is Śiva on account of forming the body of Śiva from the point of view of pure knowledge, *śuddha-vidyā*, the same gets reduced to *kañcuka*, disguise, being vitiated by factors of *māyā*, *rāga*, etc. (40-42a)

अनाश्रितं यतो माया कलाविद्ये सदाशिवः ।।४२।।

ईश्वरः कालनियती सद्विद्या राग उच्यते ।

Being manifest in the process of appearance of the world, the will assumes the form of *māyā*, Sadāśiva that of *kalā* and *vidyā*, Iśvara that of *kāla* and *niyati* and *sadvidyā* that of *rāga*. (42b-43a)

अनाश्रितः शून्यमाता बुद्धिमाता सदाशिवः ।।४३।।
ईश्वरः प्राणमाता च विद्या देहप्रमातृता ।

Anāśrita, that which is not dependent on anything, is the knower of void (*śunya*), while Sadāśiva is the knower of intellect; Iśvara is the knower of the *prāṇa*, life-force while *vidyā*, knowledge, is the knower of the real *vidyā*, *sadvidyā*. (43b-44a)

अनाश्रयो हि शून्यत्वं ज्ञानमेव हि बुद्धिता ।।४४।।
विश्वात्मता च प्राणत्वं देहे वेद्यैकतानता ।
तेन प्राणपथे विश्वाकलनेयं विराजते ।।४५।।
येन रूपेण तद्वच्मः सद्भिस्तदवधीयताम् ।

Baselessness amounts to nothingness, while intellection amounts to understanding. Similarly vitality aims at universality and uniformity of understanding in relation to the body. Thus, it is by traversing on the path of the life-force that has emerged the entire calculation of universality. All these deliberations are intended for bringing home to the reader this truth. (44b-46a)

द्वादशान्तावधावस्मिन्देहे यद्यपि सर्वतः ।।४६।।
ओतप्रोतात्मकः प्राणस्तथापीस्थं न सुस्फुटः ।

Although *prāṇa*, the life-force, operates throughout the entire body measuring twelve finger-ends, yet this is not so much obvious. (46b-47a)

यत्नो जीवनमात्रात्मा तत्परश्च द्विधा मतः ।।४७।।
संवेद्यश्चाप्यसंवेद्यो द्विधत्थं भिद्यते पुनः।।
स्फुटास्फुटत्वाद्द्वैविध्यं प्रत्येकं परिभावयेत्।।४८।।

Effort is the essence of life which is of two kinds, sensitive and insensitive. One needs to contemplate on them in a twofold manner, obvious and obscure. (47b-48)

संवेद्यजीवनाभिख्यप्रयत्नस्पन्दसुन्दरः ।
प्राणः कन्दात्प्रभृत्येव तथाप्यत्र न सुस्फुटः ॥४९॥

Prāṇa, life-force, starts functioning, though not obviously, from the complex of nerves close to the navel and known as *kanda*. Its throb is sensed and serves as the basis of life. It is amendable to effort. (49)

कन्दाधारात्प्रभृत्येव व्यवस्था तेन कथ्यते ।
स्वच्छन्दशास्त्रे नाडीनां वाय्वाधारतया स्फुटम् ॥५०॥

The *Svacchanda Tantra* has clearly mentioned it as the basis of the entire function of breathing and hence has claimed on its behalf the whole management of the bodily function. (50)

तत्रापितु प्रयत्नोऽसौ न संवेद्यतया स्थितः ।
वेद्ययत्नात्तु हृदयात्प्राणचारो विभज्यते ॥५१॥

As such, I will tell you categorically and clearly how the *prāṇa* gets divided in the heart as a result of effort of the aspirant. (51)

प्रभोः शिवस्य या शक्तिर्वामा ज्येष्ठा च रौद्रिका ।
सतदन्यतमावात्मप्राणौ यत्नविधायिनौ ॥५२॥

Out of the three forces of Lord Śiva, namely, *vāmā*, *jyeṣṭha* and *raudrī*, anyone along with Ātman and *prāṇa* combines to serve as an agent of the effort. (52)

प्रभुशक्तिः क्वचिन्मुख्या यथाङ्गमरुदीरणे ।
आत्मशक्तिः क्वचित्कन्दसंकोचस्पन्दने यथा ॥५३॥
प्राणःशक्तिः क्वचित्प्राणचारे हार्दे यथा स्फुटम् ।
त्रयं द्वयं वा मुख्यं स्याद्योगिनामवधानिनाम् ॥५४॥

Somewhere the Lord's force serves as the main factor in mobilisation of the part of the body concerned as is exemplified by the closing and opening of the eyelids while the self-force becomes effective in the case of contraction and expansion of the *kanda*. Similarly, the life-force becomes primary in certain cases, such as in the mobilisation of the heart. Out of all these forces, all the three or just two serve as the main particularly in the case of attentive yogins. (53-54)

अवधानाददृष्टांशाद्बलवत्त्वादथेरणात् ।
विपर्ययोऽपि प्राणात्मशक्तीनां मुख्यतां प्रति ॥५५॥

Factors involved in the mobilisation of the parts of the body are attention, unseen impression, deliberate use of effort, and instigation. From amongst these factors concerning the life-force and self-force, opposition of anyone out of them becomes effective in certain circumstances. (55)

वामा संसाररिणामीशा प्रभुशक्तिर्विधायिनी ।
ज्येष्ठा तु सुप्रबुद्धानां बुभुत्सूनां च रौद्रिका ॥५६॥

Out of the three forces of the Lord, namely, *vāmā*, *jyeṣṭhā* and *raudrī*, while *vāmā* is operative in common within all as the agent of materialisation of the law of the Lord, *jyeṣṭhā* operates within sufficiently enlightened aspirants and *raudrī* within those who wish to enjoy life. (56)

वामा संसारवमना ज्येष्ठा शिवमयी यतः ।
द्रावयित्री रुजां रौद्री रोद्ध्री चाखिलकर्मणाम् ॥५७॥

The force of Śiva known as *vāmā* is instrumental in bringing out the worldliness, while *jyeṣṭhā* leads to unification with Śiva and *raudrī* removes obstacles in enjoying results of actions. (57)

सृष्ट्यादित्त्वमज्ञात्वा न मुक्तो नापि मोचयेत् ।
उक्तं च श्रीयोगचारे मोक्षः सर्वप्रकाशनात् ॥५८॥
उत्पत्तिस्थितिसंहारान् ये न जानन्ति योगिनः।
न मुक्तास्ते तदज्ञानबन्धनैकाधिवासिताः ॥५९॥

One who does not know the purpose and process of creation, sustenance and dissolution, does not deserve emancipation nor can he liberate anyone. This has been made out in the *Yogācāra* that emancipation depends on revelation of this truth to all. Those yogins who are not aware of the mystery of emergence, sustenance and dissolution of the creation, cannot get emancipated as their psyche is scented by the smell of sheer bondage. (58-59)

सृष्ट्यादयश्च ते सर्वे कालाधीना न संशयः ।
स च प्राणात्मकस्तस्मादुच्चारः कथ्यते स्फुटः ।।६०।।

Creation, sustenance and dissolution all undoubtedly depend on the process of time while time depends on the life-force. This is why I am trying to clarify this point (so rigorously). (60)

हृदयात्प्राणचारश्च नासिक्यद्वादशान्ततः ।
षट्त्रिंशदङ्गुलो जन्तोः सर्वस्य स्वाङ्गुलक्रमात् ।।६१।।

From heart, the distance of the movement of breath is twelve finger-ends. Thus the entire span of the movement of the life-force of the (human) creature is thirty-six finger ends measured by his own fingers. (61)

क्षोदिष्ठे वा महिष्ठे वा देहे तादृश एव हि।
वीर्यमोजो बलं स्पन्दः प्राणचारः समं ततः ।।६२।।

No matter, the body be small or tall, virility, *ojas*, throb, force, *prāṇic* movement are of equal strength within all. (62)

षट्त्रिंशदङ्गुले चारे यद्गमागमयुग्मकम्।
नालिकातिथिमासाब्दतत्सङ्घोऽत्र स्फुटं स्थितः ।।६३।।

The system of movement of the breath including in-breathing and out-breathing, and veinous system, dates, months and years are obviously one and the same (in the case of all living beings). (63)

तुटिः सपादाङ्गुलयुक्प्राणस्ताः षोडशोच्छ्वसन्।
निःश्वसंश्चात्र चषकः सपञ्चांशेऽङ्गुलेऽङ्गुले ।।६४।।

One length of breath consists of sixteen *tutis*, while a *tuti* is equivalent to one and a quarter and two finger-ends. The same measurement operates also in out-breathing. The measure of in-breathing and out-breathing each is known as *caṣaka*. (64)

श्वासप्रश्वासयोर्नाली प्रोक्ताहोरात्र उच्यते ।
नवाङ्गुलाम्बुधितुटौ प्रहरास्तेऽब्धयो दिनम् ।।६५।।

The vein of the in-breathing and out-breathing system is called a duration of day and night. Span of nine finger-ends is called an *ambudhi* and is equivalent to four *tutis*. (65)

निर्गमेऽन्तर्निशेनेन्दू तयोः संध्ये तुटेर्दले ।
केतुः सूर्ये विधौ राहुर्भौमादेर्वारभागिनः ।।६६।।

Out-breathing is lunar and night. The meeting-time, *saṅdhyā*, of the sun and the moon at two junctures are of one finger-end and a fourth each. *Ketu*, descending node, is responsible for solar eclipse while *Rāhu*, ascending node, for the lunar. Other *nakṣatras* are participants in the rest of the time of day and night. (66)

प्रहरद्वयमन्येषां ग्रहाणामुदयोऽन्तरा ।
सिद्धिर्दवीयसी मोक्षोऽभिचारः पारलौकिकी ।।६७।।

The duration of two *praharas* is assigned to each one of the other *nakṣatras*. From amongst those durations, the initiation and the concluding are especially useful in attaining something supramental such as emancipation, *siddhi* and psychic effects on others. (67)

ऐहिकी दूरनैकट्यातिशया प्रहराष्टके ।
मध्याह्नमध्यनिशयोरभिजिन्मोक्षभोगदा ।।६८।।

Siddhis are related to this world, to distant and close objects, and otherwise to extremely difficult aims as available in the rest of the durations. (68)

नक्षत्राणां तदन्येषामुदयो मध्यतः क्रमात् ।
नागा लोकेशमूर्तीशा गणेशा जलतत्त्वतः ।।६९।।

Other constellations also arise in the middle as per their settled order. These are *nāga*, *lokeśa*, *mūrtīśa*, *gaṇeśa* and those related to water. (69)

प्रधानान्तं नायकाश्च विद्यातत्त्वाधिनायकाः ।
सकलाद्याश्च कण्ठ्योष्ठ्यपर्यन्ता भैरवास्तथा ।।७०।।

Also happen to be met with in the intermediate span the following agencies, namely, *pradhāna*, *nāyakas*, Lords of *vidyā*, *sakalās*, guttural and labial Bhairavas. (70)

शक्तयः पारमेश्वर्यो वामेशा वीरनायकाः ।
अष्टावष्टौ ये य इत्थं व्याप्यव्यापकताजुषः ।।७१।।

There are met with divine forces known as *vāmeśa*, *vīranāyaka* and sixty-four agents who are related to them as their possessors or as those possessed by them. (71)

स्थूलसूक्ष्माः क्रमात्तेषामुदयः प्रहराष्टके।
दिने क्रूराणि सौम्यानि रात्रौ कर्माण्यसंशयम् ।।७२।।

These forces arise in gross and subtle forms during all the eight sections of the day and night. In the daytime, their actions are harsh, while at night they are mild. (72)

क्रूरता सौम्यता वाभिसन्धेरपि निरूपिता ।
दिनरात्रिक्षये मुक्तिः सा व्याप्तिव्यानयोगतः ।।७३।।

Harshness and mildness have depended on determination also. Towards the close of day and night both liberation has been shown as a possibility as a consequence of practice of the yoga of meditation and self-absorption. (73)

ते चोक्ताः परमेशेन श्रीमद्वीरावलीकुले ।
सितासितौ दीर्घह्रस्वौ धर्माधिर्मो दिनक्षपे ।।७४।।
क्षीयेते यदि मद्दीक्षा व्याप्त्या ध्यानेन योगतः ।
अहोरात्रः प्राणचारे कथितो मास उच्यते ।।७५।।

This has been stated by the Supreme Lord Himself in the *Vīrāvalīkula*. As a result of absorption and meditation, good and bad, long and short, virtue and vice, day and night getting mitigated their differences. Herein lies the relevance of the word *dīkṣā*, consist, as it does of two syllables, i.e., *dī* and *kṣā*, where *dī* means *dina* and *kṣā* means getting destroyed (the harshness of action). In view of the movement of breath, *prāṇa-cāra*, day and night are said to be equivalent to a month. (74-75)

दिनं कृष्णो निशा शुक्लः पक्षौ कर्मसु पूर्ववत्।
याः षोडशोक्तास्तिथयस्तासु ये पूर्वपश्चिमे ।।७६।।
तयोस्तु विश्रमोऽर्धेऽर्धे तिथ्यः पञ्चदशेतराः।
सपादे द्व्यङ्गुले तिथ्या अहोरात्रो विभज्यते ।।७७।।
प्रकाशविश्रमवशात्तावेव हि दिनक्षपे ।
संवित्प्रतिक्षणं यस्मात्प्रकाशानन्दयोगिनी ।।७८।।
तौ क्लृप्तौ यावति तथा तावत्येव दिनक्षपे।
यावत्येव हि संवित्तिरुदितोदित्तसुस्फुटा ।।७९।।
तावानेव क्षणः कल्पो निमेषो वा तदस्त्वपि ।
यावानेवोदयो वित्तेर्वेद्यैकग्रहतत्परः ।।८०।।
तावदेवास्तमयनं वेदितृस्वात्मचर्वणम्।
वेद्ये च बहिरन्तर्वा द्वये वाथ द्वयोज्झिते ।।८१।।
सर्वथा तन्मयीभूतिर्दिनं वेतृस्थता निशा।
वेदिता वेद्यविश्रान्तो वेत्ता त्वन्तर्मुखस्थितिः ।।८२।।

Day stands for the bright half (waxing cycle) of the month while night for the dark one (waning cycle). The number of days in the half a month are said to be sixteen. In this calculation, the first and the last dates are divided into two. A *tuṭi* extends up to two finger-ends and a quarter and is called a day and night. They are called so on account of being the states of light and rest. As a matter of fact, as consciousness remains always illumined and delightful, they are considered as symbolic of day (= illumination) and night (= rest = delight). So long as consciousness is in ascendancy, that, be a moment or aeonic duration, is one of rest. So long as consciousness is in ascendancy and is involved exclusively in attending to its object, that whole duration is restful and delightful. No

matter, awareness be internal or external or both or even devoid of the either, the knower's complete oneness with it is day while his possession of it is night. *Veditṛ* rests in his awareness which is equivalent to night while *vetta* becomes introvertive. (76-82)

पुरा विचारयन्पश्चात्सत्तामात्रस्वरूपकः ।
जाग्रद्वेदितृता स्वप्नो वेतृभावः पुरातनः ॥८३॥
परः सुप्तं क्षये रात्रिदिनयोस्तुर्यमद्वयम्।

The *veditṛ* first rests in contemplation and then becomes identified with the object of knowledge. Thus while the state of a *veditṛ* is one of wakefulness, that of a *vetṛ* is one of dreaming on some old stuff. The ultimate state is one of sound sleep where night and day become one. (83-84a)

कदाचिद्वस्तुविश्रान्तिसाम्येनात्मनि चर्वणम् ॥८४॥
वेद्यवेदकसाम्यं तत सा रात्रिदिनतुल्यता ।

That rare state is one of equivalence of day and night when the object and the subject become unified as a result of resting and enjoying the contemplation on the object. (85b-85a)

वेद्ये विश्रान्तिरधिका दिनदैर्ध्याय तत्र तु ॥८५॥
न्यूना स्यात्स्वात्मविश्रान्तिर्विपरीते विपर्ययः ।
स्वात्मौत्सुक्ये प्रबुद्धे हि वेद्यविश्रान्तिरल्पिका ॥८६॥

On prominence in resting in the contemplation, the day becomes longer while on the reversal of the same the night becomes longer as on arousal of self-curiosity, resting in the awareness of the object of knowledge becomes lessened. (85b-86)

इत्थमेव दिवारात्रिन्यूनाधिक्यक्रमं वदेत्।
यथा देहेष्वहोरात्रन्यूनाधिक्यादि नो समम् ॥८७॥
तथा पुरेष्वपीत्येवं तद्विशेषेण नोदितम्।

Thus are explicable the shortening and lengthening of day and night. As it

occurs with regard to the individual, the same is applicable to the universe also and hence that has not been elaborated upon here. (87-88a)

श्रीत्रैयम्बकसन्तानविततताम्बरभास्करः ॥८८॥
दिनरात्रिक्रम मे श्रीशंभुरित्थमपप्रथत् ।

My teacher Śambhunātha, as the sun of the tradition of Tryambaka has taught to me the mystery of night and day like this. (88b-89a)

श्रीसन्तानगुरुस्त्वाह स्थानं बुद्धाप्रबुद्धयोः ॥८९॥
हृद आरभ्य यत्तेन रात्रिन्दिवविभाजनम्।
तदसत्सितपक्षेऽन्तः प्रवेशोल्लासभागिनि ॥९०॥
अबुद्धस्थानमेवैतद्दिनत्वेन कथं भवेत्।
अलं वानेन नेदं वा मम प्राङ्मतमत्सरः ॥९१॥
हेये तु दर्शिते शिष्याः सत्पथैकान्तदर्शिनः ।
व्याख्यातः कृष्णपक्षो यस्तत्र प्राणगतः शशी ॥९२॥
आप्यायनात्मनैकैकां कलां प्रतितिथि त्यजेत्।
द्वादशान्तसमीपे तु यासौ पञ्चदशी तुटिः ॥९३
सामावस्यात्र स क्षीणश्चन्द्रः प्राणार्कमाविशेत्।

That tradition of *Santati* is incorrect in regard to the locus of the enlightened and unenlightened wherein has been decided the division of night and day on the basis of calculation beginning from the heart. How can day be possible where the aspirant becomes introverted in the dark phase of the month and experiences sheer delight? Or, I should rather stop with this deliberation, as I am not envious of any such prior view. Exposure of anything unacceptable turns the attention of students exclusively towards the right path. The dark phase of the month has been explained wherein the moon lies in the *prāṇa* and needs to get rid of one section of her each day. When she reaches close to the twelfth (*dvādaśānta*), that is the fifteenth *tuṭi*, there occurs the climax of the dark half of the month wherein the attenuated moon enters into the sun in the form of *prāṇa*, life-breath. (89-94a)

उक्तं श्रीकामिकायां च नोर्ध्वेऽधः प्रकृतिः परा।

अर्धार्धे क्रमते माया द्विखण्डा शिवरूपिणी ।।९४।।
चन्द्रसूर्यात्मना देहं पूरयेत्प्रविलापयेत्।

It has been observed in the *Kāmikā Śāstra* that the Supreme Nature lies neither upward nor below. She moves the half-way being divided in the form of Śiva. She fills the body in the form of the moon and the sun also dissolves in it. (94-95a)

अमृतं चन्द्ररूपेण द्विधा षोडशधा पुनः ।।९५।।
पिबन्ति च सुराः सर्वे दशपञ्च पराः कलाः।
अमा शेषगुहान्तःस्थामावास्या विश्वतर्पिणी ।।९६।।

All the divinities drink the fifteen as well as above fifteen sections of the moon in a twofold and sixteen-fold manner leaving only the *amā* as the remainder lying in the cave for satiating the world. (95b-96)

एवं कलाः पञ्चदश क्षीयन्ते शशिनः क्रमात् ।
आप्यायिन्यमृताबूपतादात्म्यात्षोडशी न तु ।।९७।।

In this way, the fifteen sections of the moon get attenuated one after the other leaving only the sixteenth immortal in the form of *apas* getting identified with the sun. (97)

तत्र पञ्चदशी यासौ तुटिः प्रक्षीणचन्द्रमाः ।
तदूर्ध्वगं यत्तुव्यर्धं पक्षसंधिः स कीर्तितः ।।९८।।

As regard the fifteenth *tuṭi* in which the moon gets completely attenuated, the upper half of it is known as the factor of unification of the two halves of the month. (98)

तस्माद्विश्रमतुट्यर्धादामावस्यं पुरादलम् ।
परं प्रातिपदं चार्धमिति संधिः स कल्प्यते ।।९९।।

The first half of the sixteenth *tuṭi* is a part of the dark half of the month while the second half is a part of the second half beginning with it. Thus this *tuṭi* represents the joint of the two halves of the month. (99)

तत्र प्रातिपदे तस्मिस्तुट्यर्धार्धे पुरादलम्।
आमावस्यं तिथिच्छेदात्कुर्यात्सूर्यग्रहं विशत् ॥१००॥

In this state of things, when the second half of the *tuṭi* enters into the first one known as related to the dark half of the month, *āmāvāsya*, the juncture needs to be treated as one of solar eclipse. (100)

तत्रार्कमण्डले लीनः शशी स्रवति यन्मधु।
तप्तवात्तत्पिबेदिन्दुसहभूः सिंहिकासुतः ॥१०१॥

As a consequence of the eclipse, the moon gets eclipsed within the sun and trickles her nectar. Being thus heated, *Ketu*, the associate of the moon drinks the nectar. (101)

अर्कः प्रमाणं सोमस्तु मेयं ज्ञानक्रियात्मकौ ।
राहुर्मायाप्रमाता स्यात्तदाच्छादनकोविदः॥१०२॥

The sun is the validator while the moon is the object of validation making them thus the objects of knowledge and action respectively. Thus, the *Rāhu* becomes the *māyā-pramātā*, empirical self governed by delusion. (102)

तत एव तमोरूपो विलापयितुमक्षमः।
तत्संघट्टाद्वयोल्लासो मुख्यो माता विलापकः ॥१०३॥

Being of the form of only coverage, the *Rāhu* is incapable of nullifying the sun. the equanimity which accrues out of the association of the sun, moon and *Rāhu* is really tasted by the real nullifier, the Divine Knower. (103)

अर्केन्दुराहुसंघट्टात् प्रमाण वेद्यवेदको।
अद्वयेन सततस्तेन पुण्य एष महाग्रहः ॥१०४॥

Owing to meeting of the sun, moon and *Rāhu*, representing respectively the canon of validation, the object of knowledge and the knower, the moment becomes non-dualistic and hence highly auspicious. (104)

अमावस्यां विनाप्येष संघट्टश्चेन्महाग्रहः।

यथार्के मेषगे राहावश्विनीस्थेऽश्विनीदिने।।१०५।।

In case such an interaction occurs among these celestial agencies on some date other than *āmāvāsya*, night of the new moon, such as when the sun is in the *Meṣa* (Aries) and the *Rāhu* is in the *Āśvina* (Gemini) and the day also is the *Āśvina*, the occasion become more sanctifying. (105)

आमावास्यं यदा त्वर्धं लीनं प्रातिपदे दले ।
प्रतिपच्च विशुद्धा स्यात्तन्मोक्षो दूरगे विधौ ।।१०६।।

Where the half *tuṭi* of the *āmāvāsya* disappears in the *prātipada* half, first day of the moon, the *prātipada* becomes pure as the eclipse remains remote from the moon. (106)

ग्रासमोक्षान्तरे स्नानध्यानहोमजपादिकम्।
लौकिकालौकिकं भूयःफलं स्यात्पारलौकिकम् ।।१०७।।

The period intervening the beginning and end of eclipse is sacred for bath, meditation, oblation, *japa*, etc., for getting results, worldly, other-worldly and transcendent. (107)

ग्रास्यग्रासकताक्षोभप्रक्षये क्षणमाविशन्।
मोक्षभाग्ध्यानपूजादि कुर्वंश्चन्द्रार्कयोर्ग्रहे ।।१०८।।

No matter eclipse be solar or lunar, if the aspirant were to rise above mental agitation even for a moment and devote himself to meditation and worship, he has the prospect of attaining emancipation. (108)

तिथिच्छेद ऋणं कासो वृद्धिर्निःश्वसनं धनम् ।
अयत्नजं यत्नजं तु रेचनादथ रोधनात् ।।१०९।।

The function of breathing remains continuous irrespective of the fact of the negative or positive division of date, coughing and sneezing voluntarily or involuntarily no matter owing to release or obstruction. (109)

एवं प्राणे विशति चित्सूर्य इन्दुं सुधामयम्।

एकैकध्येन बोधांशु-कलया परिपूरयेत् ॥११०॥
क्रमसंपूरणाशालिशशाङ्कामृतसुन्दराः ।
तुट्यः पञ्चदशैताः स्युस्तिथयः सितपक्षगाः ॥१११॥

In this way, when *prāṇa* as the sun, enters into the moon, as she is dipped in nectar, the aspirant needs to fill the moon gradually with the awareness of each *tuṭi*. Filling up the moon in this way, the fifteen *tuṭis* transform the moon in that of the bright half. (110-111)

अन्त्यायां पूर्णमस्तुट्यां पूर्ववत्पक्षसन्धिता।
इन्द्युग्रहश्च प्रतिपत्सन्धौ पूर्वप्रवेशतः ॥११२॥
ऐहिकं ग्रहणं चात्र साधकानां महाफलम् ।
प्राग्वदन्यदयं मासः प्राणचारेऽब्द उच्यते ॥११३॥

In the final *tuṭi* also, there is eclipse of the moon divided into two, as earlier, into that which is related with the dark half of the month and that with the bright one. This time of eclipse is potent with great result for aspirants. As earlier, here, too, the month may be treated in terms of the process of breathing. (112-113)

षट्सु षट्स्वङ्गुलेष्वर्को हृदयान्मकरादिषु ।
तिष्ठन्माघादिकं षट्कं कुर्यात्तच्चोत्तरायणम् ॥११४॥

Each one of the six finger-ends of space between the heart and the nose may be accorded to each movement of the sun in passing from one constellation to the other beginning from *maghā* known as *uttarāyaṇa*, vernal equinox. (114)

संक्रान्तित्रितये वृत्ते भुंक्ते चाष्टादशाङ्गुले।
मेषं प्राप्ते रवौ पुण्यं विषुवत्पारलौकिकम् ॥११५॥

After crossing three constellations, namely, *Makara* (Capricorn), *Kumbha* (Aquarius) and *Mīna* (Pisces), and covering eighteen finger-ends of space on the psychological side, and thus coming to the constellation known as *Meṣa* (Aries), the aspirant arrives at the central day of the year coinciding with the sun which is an occasion of supramental significance. (115)

प्रदेशे तु तुलास्थेऽर्के तदेव विषुवद्भवेत्।
इह सिद्धिप्रदं चैतद्दक्षिणायनगं ततः ॥११६॥

As a consequence of this movement on both levels, namely, astrological and psychic, the aspirant as well as the sun, reaches the jurisdiction of the constellation known as *Tūlā* (Libra), equivalence of which is beneficial as also signals the beginning of the southern equinox. (116)

गर्भता प्रोद्बुभूषिष्यद्भावश्चाथोद्बुभूषुता ।
उद्भविष्यत्त्वमुद्भुतिप्रारम्भोऽप्युद्भवस्थितिः ॥११७॥
जन्म सत्ता परिणतिर्वृद्धिर्ह्रासः क्षयः क्रमात्।
मकरादीनि तेनात्र क्रिया सूते सदृक्फलम् ॥११८॥

Birth of an individual involves the following processes: putting the seed into the womb, desire on the part of the seed to manifest, manifestation, beginning of manifestation, birth, existence, change, growth, decay and destruction one followed by the other while the constellations like *makara*, etc., yield results as per their nature. (117-118)

आमुत्रिके झषः कुम्भो मन्त्रादेः पूर्वसेवने।
चतुष्के किल मीनाद्यमन्तिकं चोत्तरोत्तरम् ॥११९॥
प्रवेशे खलु तत्रैव शान्तिपुष्ट्यादिसुन्दरम् ।
कर्म स्यादैहिकं तच्च दूरदूरफलं क्रमात् ॥१२०॥

For getting results in matters worldly, practice should be started with the *mīna* constellation while with the *kumbha* for success in regard to *mantra*, etc. *Mīna*, *Vṛṣa* (Taurus) and *Siṁha* (Leo) constellations are favourable for *siddhi* of *mantras*. Entrance into these constellations is useful for peace and gaining in strength. (119-120)

निर्गमे दिनवृद्धिः स्याद्विपरीते विपर्ययः।
वर्षेऽस्मिंस्तिथयः पञ्च प्रत्यङ्गुलमिति क्रमः ॥१२१॥
तत्राप्यहोरात्रविधिरिति सर्वं हि पूर्ववत् ।

Span of the day goes on getting enlarged with the advent of vernal equinox and that of the night with the reversal of it. In this entire span, five dates accord with each finger-end. In the same process falls also the alternation of day and night, as explained earlier. (121-122a)

प्राणीये वर्ष एतस्मिन्कार्तिकिादिषु दक्षतः ।।१२२।।
पितामहान्तं रुद्राः स्युर्द्वादशाग्रेऽत्र भाविनः।

In this measurement of the span of year in terms of breaths beginning from the *Kārtika* and ending with *Āśvina*, alternate also the Rudra numbering twelve and beginning with Dakṣa. (122b-123a)

प्राणे वर्षोदयः प्रोक्तो द्वादशाब्दोदयोऽधुना ।।१२३।।
खरसास्तिथ्य एकस्मिन्नेकस्मिन्नङ्गुले क्रमात्।
द्वादशाब्दोदये ते च चैत्राद्या द्वादशोदिताः ।।१२४।।

In relationship to breath is now going to be explained the duration of twelve years. In this calculation, sixty days and nights are accommodated within one finger-end and in course of time of twelve years come the months, *Caitra* etc. twelve times each. (123b-124)

चैत्रे मन्त्रोदितिः सोऽपि तालुन्युक्तोऽधुना पुनः।
हृदि चैत्रोदितिस्तेन तत्र मन्त्रोदयोऽपि हि ।।१२५।।

Ascendancy of the month of *Caitra* is in the palate. The ascendancy shifts to the heart at the end of twelve years. There also lies the ascendancy of the *mantra*. (125)

प्रत्यङ्गुलं तिथीनां तु त्रिशते परिकल्पिते ।
सपञ्चांशाङ्गुलेऽब्दः स्यात्प्राणे षष्ट्यब्दता पुनः ।।१२६।।

Each finger-end encompasses three hundred dates; one finger-end and a fifth of the same cover a year while one movement of *prāṇa* and *apāna* each get encompassed sixty years. (126)

शतानि षट् सहस्राणि चैकविंशतिरित्ययम् ।

विभागः प्राणगः षष्टिवर्षाहोरात्र उच्यते ॥१२७॥

An individual breathes twenty-one thousand six hundred times during a day and night. Exactly the same is the number of days and nights combined in the span of sixty years. (127)

प्रहराहर्निशामासऋत्वब्दरविषष्टिगः
यश्छेदस्तत्र यः सन्धिः स पुण्यो ध्यानपूजने ॥१२८॥

The division of time into states, day and night, month, season, year, twelve years and sixty years and the consequent ends and starts during those divisions are sacred for the purpose of meditation and worship. (128)

इति प्राणोदये योऽयं कालः शक्त्येकविग्रहः ।
विश्वात्मान्तः स्थितस्तस्य बाह्ये रूपं निरूप्यते ॥१२९॥

The analysis of time that has been presented here particularly in relationship to the process of breathing, that indeed, is a throb of the Force indwelling the Universal Being and manifesting outside as such. (129)

षट् प्राणाश्चषकस्तेषां षष्टिर्नाली च तास्तथा ।
तिथिस्तत्रिंशता मासस्ते द्वादश तु वत्सरः ॥१३०॥
अब्दं पित्र्यस्त्वहोरात्र उदक्दक्षिणतोऽयनात्।
पितृणां यत्स्वमानेन वर्षं तद्दिव्यमुच्यते ॥१३१॥
षष्ट्यधिकं च त्रिशतं वर्षाणामत्र मानुषम्।

Six breaths form a *caṣaka*, cup, while sixty *caṣakas* form a *nālī*, a period of twenty-four minutes, thirty *tithis* form a month while twelve months a year. The equinoxes form the day and night of the Fathers, *pitṛs*. A year is divine from the measurement of the Fathers while three hundred and sixty human years form a divine year. (130-132a)

तच्च द्वादशभिर्हत्वा माससंख्यात्र लभ्यते ॥१३२॥
तां पुनस्त्रिंशता हत्वाहोरात्रकल्पना वदेत् ।

हत्वा तां चैकविंशत्या सहस्रैः षट्शतेन च ॥१३३॥
प्राणसंख्यां वदेत्तत्र षष्ट्याद्यब्दोदयं पुनः ।

The number of days in a human year, i.e., 360, when divided by twelve, yields the number of months in a year. The same 360 being divided by 30, yields the number of days and nights of gods and Fathers. The number of breaths, 21,600, when divided by the number of days in a human year, yields 60 years of gods and Fathers. (132b-134a)

उक्तं च गुरुभिः श्रीमद्रौरवादिस्ववृत्तिषु ॥१३४॥

This has been stated by my revered teacher as well as by Tantras like *Raurava*, etc. (134b)

देवानां यदहोरात्रं मानुषाणां स हायनः ।
शतत्रयेण षष्ठ्या च नृणां विबुधवत्सरः ॥१३५॥

The length of the divine day and night is the same as that of a human year, that is, 360 days. (135)

श्रीमत्स्वच्छन्दशास्त्रे च तदेव मतमीक्ष्यते ।
पित्ऋणां तदहोरात्रमित्युपक्रम्य पृष्ठतः ॥१३६॥
एवं दैवस्त्वहोरात्र इति ह्यैक्योपसंहृतिः।

The same view has been reviewed in the *Svacchanda Tantra* under the background that what is the extent of a human year is the extent of a divine day and night. (136-137a)

तेन ये गुरवः श्रीमत्स्वच्छन्दोक्तिद्वयादितः ॥१३७॥
पित्र्यं वर्षं दिव्यदिनमूचुर्भ्रान्ता हि ते मुधा।

Being so, those teachers have gone off the point who claim that a Fathers' year is equivalent to a day of gods. (137b-138a)

दिव्यार्काब्दसहस्राणि युगेषु चतुरादितः ॥१३८॥

एकैकहान्या तावदद्धिः शतैस्तेष्वष्ट संधयः।
चतुर्युगैकसप्तत्या मन्वन्तस्ते चतुर्दश ॥१३९॥
ब्रह्मणोऽहस्तत्र चेन्द्राः क्रमाद्यान्ति चतुर्दश।

Out of the total time of twelve thousand of divine years divided into four *yugas*, *kṛta yuga* extends for four thousand years, *tretā* for three thousand years, *dvāpara* for two thousand years, and *kali* for one thousand years. There are eight *sandhis*, joints, in this duration. Seventy-one *caturyugas*, group of four *yugas*, for a *Manvantara*, period of a Manu. This is the period of a day of Brahman during which Indras come and go numbering fourteen. (138b-140a)

ब्रह्माहोऽन्ते कालवह्नेर्ज्वाला योजनलक्षिणी ॥१४०॥
दग्ध्वा लोकत्रयं धूमात्त्वन्यत्प्रस्वापयेत्त्रयम् ।

At the end of Brahman's day, the flame of fire of time rising up to a *yojana* burns down the three worlds and stupefies the other triad of world by means of its smoke. (140b-141a)

निरयेभ्यः पुरा कालवह्नेर्व्यक्तिर्यतस्ततः ॥१४१॥
विभुरधःस्थितोऽपीश इति श्रीरोरवं मतम्।

The fire of time exists from a time prior to the emergence of the *Nirayas*. According to *Raurava*, the Creator being all-pervading, though lying downward (exerts His influence everywhere). (141b-142a)

ब्रह्मनिःश्वासनिर्धूते भस्मनि स्वेदवारिणा ॥१४२॥
तदीयेनाप्लुतं विश्वं तिष्ठेत्तावन्निशागमे ।

The ash of the fire of consumption being blown all around by the breath of Brahman and being made wet by the rain of His sweat keeps the world muddy until the end of the Night. (142b-143a)

तस्मिन्नशिवधौ सर्वे पुद्गलाः सूक्ष्मदेहगाः ॥१४३॥
अग्निवेगेरिता लोके जने स्युर्लयकेवलाः।

कूष्माण्डहाटकाद्यास्तु क्रीडन्ति महदालये ।।१४४।।

During that period of Night all life-essences, known as *pudgala*, enter into subtle bodies and being mobilised by the heat of the fire move amidst people as *laya-kevalins* while Rudras like *Kūṣmāṇḍa* and *Hāṭaka*, etc., play in the upper world known as *mahaḥ*. (143b-144)

निशाक्षये पुनः सृष्टिं कुरुते तामसादितः ।
स्वकवर्षशतान्तेऽस्य क्षयस्तद्वैष्णवं दिनम् ।।१४५।।
रात्रिश्च तावतीत्येवं विष्णुरुद्रशताभिधाः।
क्रमात्स्वस्वशतान्तेषु नश्यन्त्यत्राण्डलोपतः ।।१४६।।

At the end of the Night, Brahman creates the world again beginning with the dominance of the *tamo-guṇa*. At the end of His period of one hundred years, that Creation comes to an end coinciding with the advent of the day of Viṣṇu. The same is the duration of Viṣṇu's night. One hundred years of Viṣṇu form one day of Rudra. The same is the duration of Rudra's night. At the end of their respective hundred years' time, they go on dying out culminating eventually in the disappearance of the Egg of Creation. (145-146)

अबाद्यव्यक्ततत्त्वान्तेष्वित्थं वर्षशतं क्रमात् ।
दिनरात्रिविभागः स्यात् स्वस्वायुःशतमानतः ।।१४७।।

The same principle of hundred years' duration applies to *apas* and other unmanifest essences. Kindred is the case with the division of day and night in regard to them as per their measurement of hundred years. (147)

ब्रह्मणः प्रलयोल्लाससहस्रैस्तु रसाग्निाभिः।
अव्यक्तस्थेषु रुद्रेषु दिनं रात्रिश्च तावती ।।१४८।।

Brahmā's dissolution and manifestation extend for thirty-six thousand years. The same is the duration of Rudra's day and night each. (148)

तदा श्रीकण्ठ एव स्यात्साक्षात्संहारकृत्प्रभुः।
सर्वे रुद्रास्तथा मूले मायागर्भाधिकारिणः ।।१४९।।

अव्यक्ताख्ये ह्यविरिञ्चाच्छ्रीकण्ठेन सहासते।

On that occasion, only Śiva must be there as the Lord of dissolution directly while all the Rudras must be serving as only authorities at the root under the power of *māyā*. Beginning from Brahmā, all of them lie unmanifest there in the company of Śiva. (149-150a)

निवृत्ताधःस्थकर्मा हि ब्रह्मा तत्राधरे धियः ।।१५०।।
न भोक्ता ज्ञोऽधिकारे तु वृत्त एव शिवीभवेत्।
स एषोऽवान्तरलयस्तत्क्षये सृष्टिरुच्यते ।।१५१।।

Having retired from all His duties, Brahmā remains there in that lower world below the intellect bereft of both enjoyment and knowledge, otherwise He would have become one with Śiva. This is another form of dissolution at the end of which there is the provision for another creation. (150b-151)

सांख्यवेदादिसंसिद्धाञ्छ्रीकण्ठस्तदहर्मुखे।
सृजत्मेव पुनस्तेन न सम्यङ्मुक्तिरीदृशी ।।१५२।।

At the advent of that creation, Śiva creates again those who in view of the Sāṅkhya, Veda, etc. have attained final emancipation which, however, is not so in the proper sense of the term. (152)

प्रधाने यदहोरात्रं तज्जं वर्षशतं विभोः ।
श्रीकण्ठस्यायुरेतच्च दिनं कञ्चुकवासिनाम् ।।१५३।।

Measured by day and night lived in *Pradhāna*, the life of Śrīkaṇṭha extends for one hundred years. The same is the extent of the life of those who attained the state of dissolution in Nature. (153)

तत्क्रमान्नितयतिः कालो रागो विद्या कलेत्यमी।
यान्त्यन्योन्यं लयं तेषामायुर्गाहनिकं दिनम् ।।१५४।।

Accordingly, *niyati*, *kāla*, *rāga*, *vidyā* and *kalā* get dissolved into their next ones. Those would be the extent of their lives of as many days. (154)

तद्दिनप्रक्षये विश्वं मायायां प्रविलीयते ।
क्षीणायां निशि तावत्यां गहनेशः सृजेत्पुनः ।।१५५।।

At the end of that day, the universe would dissolve into *māyā*. With the end of the night of the same duration, Lord Gahaneśa may create the world again. (155)

एवमव्यक्तकालं तु परार्धैर्दशभिर्जहि।
मायाहस्तावती रात्रिर्भवेत्प्रलय एष सः ।।१५६।।

Lapse of the same duration of unmanifested time as multiplied by ten *parārdhas*. That would be the day of *māyā* and the same would be the extent of its night amounting to dissolution. (156)

मायाकालं परार्धानां गुणयित्वा शतेन तु।
ऐश्वरो दिवसो नादः प्राणात्मात्र सृजेज्जगत् ।।१५७।।

Multiply the period of *māyā* by one hundred *parārdhas* and that would be the extent of the day of Īśvara. During the day of Īśvara, *nāda*, sound, as the essence of *prāṇa*, life-force, creates the world. (157)

तावती चैश्वरी रात्रिर्यत्र प्राणः प्रशाम्यति।
प्राणगर्भस्थमप्यत्र विश्वं सौषुम्नवर्त्मना ।।१५८।।

That is the duration of Īśvara's night where *prāṇa* bcomes silent. The world lying in the womb of the *prāṇa* also gets interiorised along the path of *suṣumnā*. (158)

प्राणे ब्रह्मविले शान्ते संविद्याप्यवशिष्यते ।
अंशांशिकातोऽप्येतस्याः सूक्ष्मसूक्ष्मतरो लयः ।।१५९।।

With the silence of the *prāṇa* in the *suṣumnā*, consciousness, *saṁvidyā*, remains there, which also, however, goes on getting subtlised in parts amounting to its complete dissolution. (159)

गुणयित्वैश्वरं कालं परार्धानां शतेन तु।

सदाशिवं दिनं रात्रिर्महाप्रलय एव च ॥१६०॥

By multiplying the period of Īśvara by one hundred *parārdhas* is obtained the day and the night of Sadāśiva as the ultimate state of dissolution. (160)

सदाशिवः स्वकालान्ते बिन्द्वर्धेन्दुनिरोधिकाः।
आक्रम्य नादे लीयेत गृहीत्वा सचराचरम् ॥१६१॥

Sadāśiva, at the end of His period crossing over the *bindu*, the *ardhendu* and *nirodhinī* dissolves Himself, along with the entire mobile and immobile creation, into the *nāda*, sound. (161)

नादो नादान्तवृत्त्या तु भित्त्वा ब्रह्मबिलं हठात्।
शक्तितत्त्वे लयं याति निजकालपरिक्षये ॥१६२॥

As regard sound, it, too, having pierced forcibly through the hold of Brahmā, dissolves itself into Śakti, at the end of its period of existence. (162)

एतावच्छक्तितत्त्वे तु विज्ञेयं खल्वहर्निशम्।
शक्तिः स्वकालविलये व्यापिन्यां लोयते पुनः ॥१६३॥

So far needs to be understood the continuation of the concepts of day and night as obtaining in Śakti, which, too, however, dissolves in an entity known as *vyāpinī*, pervasive, at the end of its period. (163)

व्यापिन्यां तद्दिवारात्रं लीयते साप्यनाश्रिते।
परार्धकोट्या हत्वापि शक्तिकालमनाश्रिते ॥१६४॥

Day and night get dissolved into the *vyāpinī* while the *vyāpinī* itself gets dissolved into the *anāśrita*. By multiplying the period of Śakti by means of a *parārdha*, we get the extent of the day of the *anāśrita*. (164)

दिनं रात्रिश्च तत्काले परार्धगुणितेऽपि च।
सोऽपि याति लयं साम्यसंज्ञे सामनसे पदे ॥१६५॥

Day and night get dissolved into the immediacy multiplied even by a *parārdha*. The immediacy also gets dissolved into the equipoise known as *sāmya*. (165)

स कालः साम्यसंज्ञः स्यान्नित्योऽकल्यः कलात्मकः।
यत्तत्सामनसं रूपं तत्साम्यं ब्रह्म विश्वगम् ।।१६६।।

The period of *sāmya* is eternal, incalculable and artistic in its form. What is equipoise is the equivalence of Brahman which is all-pervading. (166)

अतः सामनसात्कालान्निमेषोन्मेषमात्रतः।
तृट्यादिकं परार्धान्तं सूते सैवात्र निष्ठितम् ।।१६७।।

It is the power of equipoise which out of its equivalence creates *unmeṣa*, *nimeṣa* and *tuṭi*, up to *parārdha* remaining subsistent within them all the while. (167)

दशशतसहस्रमयुतं लक्षनियुतकोटि सार्बुदं वृन्दम्।
खर्वनिखर्वे शंखाब्जजलधिमध्यान्तमथ परार्धं च ।।१६८।।
इत्येकस्मात्प्रभृति हि दशधा दशधा क्रमेण कलयित्वा।
एकादिपरार्धान्तेष्वष्टादशसु स्थितिं ब्रूयात् ।।१६९।।

Ten, hundred, thousand, ten thousand, lakh, ten lakh, crore, ten crore, arbud, ten *arbud* (= *vrinda*), *kharva*, ten *kharva*, *nikharva* (*śaṅkha*), *kamala*, *samudra*, *madhya, anta* and *parārdha*. These numberals beginning from one and ending with *parārdha* are arrived at through multiplication of the earlier one by ten at each of the eighteen steps mentioned here. (168-169)

चत्वारः एते प्रलया मुख्याः सर्वाश्च तत्कलाः।
भूमूलनैशशक्तिस्थास्तदेवाण्डचतुष्टयम् ।।१७०।।

Main dissolutions are four, namely, *Bhauma*, *Prakṛti*, *Māyā* and *Śakti* while creations are their parts, *kalā*. The creational Eggs also are four and are related to the *Bhū*, *Prakṛti*, *Māyā* and *Śakti*. (170)

कालाग्निर्भुवि संहर्ता मायान्ते कालतत्त्वराट्।
श्रीकण्ठो मूल एकत्र सृष्टिसंहारकारकः ।।१७१।।

तल्लयो वान्तरस्तस्मादेकः सृष्टिलयेशिता।
श्रीमानघोरः शक्त्यन्ते संहर्ता सृष्टिकृच्च सः ॥१७२॥

The fire of time, ***kālāgni***, serves as the agent of dissolution on the level of the first three Creational Eggs while Śiva is the root cause of both creation and dissolution on all the planes. He alone is the cause of both dissolution and creation. As He creates as also dissolves the world over and above Śakti, He is known as Aghora. (171-172)

तत्सृष्टौ सृष्टिसंहारा निःसंख्या जगतां यतः।
अन्तर्भूतास्ततः शाक्ती महासृष्टिरुदाहृता ॥१७३॥

It is within the ambit of His creation that creations and dissolutions of all sorts remain taking place innumerably. All other agents of creation, such as Brahmā, Viṣṇu and Rudras are subservient to Him. All this creational task is carried out by the Śakti and is characterised as *Mahāsṛṣṭi*, the great creation. (173)

लये ब्रह्मा हरी रुद्रशतान्यष्टकपञ्चकम् ।
इत्येन्योन्यं क्रमाद्यन्ति लयं मायान्तकेऽध्वनि ॥१७४॥
मायातत्त्वलये त्वेते प्रयान्ति परमं पदम् ।

In the state of dissolution Brahmā, Viṣṇu and hundred and forty Rudras get dissolved into one another and rest at the end of the path of *māyā*. Following the dissolution of the *Māyā* also, they attain the highest state. (174-175a)

मायोर्ध्वे ये सिताध्वस्थास्तेषां परशिवे लयः ॥१७५॥
तत्राप्यौपाधिकाद्भेदाल्लये भेदं परे बिदुः ।

Beyond the ambit of *Māyā*, those who are travellers of the Pure Path, *śuddha adhvā*, get dissolved in Śiva. In view of some other savants, some difference from person to person subsists here, too, due to the difference of superimpositions. (175b-176a)

एवं तात्त्वेश्वरे वर्गे लीने सृष्टौ पुनः परे ॥१७६॥
तत्साधकः शिवेष्टा वा तत्स्थानमधिशेरते ।

Thus there emerge two orders of beings to control the next creation. One is the class of those beings who had got dissolved as controllers of the previous creation while the other is that of the kinds of beings who had been devotees of Śiva and favourites of Him. (176b-177a)

ब्राह्मी नाम परस्यैव शक्तिस्तां यत्र पातयेत् ।।१७७।।
स ब्रह्मा विष्णुरुद्राद्या वैष्णव्यादेरतः क्रमात्।

Brahmī is the force of the Supreme Being. On whomsoever He makes that force to fall, who begins to be regarded as Brahmā, Viṣṇu and Rudra, etc. The fall of the force is the cause of their denomination like this. (177b-178a)

NOTE:

Three forces of the Supreme Being that give rise to Brahmā, Viṣṇu and Rudra are Brahmī, Vaiṣṇavī and Raudrī respectively. (See *Svacchanda Tantra*, 11.267)

शक्तिमन्तं विहायान्यं शक्तिः किं याति नेदृशम ।।१७८।।
छादितप्रथिताशेष-शक्तिरेकः शिवस्तथा।

Since there is no instance of any force leaving its possessor and moving to anyone else, Śiva remains as the only God whom the force in its entirety envelopes and promotes. (178b-179a)

एवं विसृष्टिप्रलयाः प्राण एकत्र निष्ठिताः ।।१७९।।
सोऽपि संविदि संविच्च चिन्मात्रे ज्ञेयवर्जिते।
चिन्मात्रमेव देवो च सा परा परमेश्वरी ।।१८०।।
अष्टात्रिंशं च तत्तत्त्वं हृदयं तत्परापरम्।

Thus, it is the fact that creations and dissolutions take place together on *prāṇa* as their base. The *prāṇa* in itself is based on understanding while the understanding has its base in sheer consciousness bereft of its object. The Supreme Being and the Supreme Goddess all are pure consciousness. All thirty-eight constituent principles of creation are consciousness. Heart is the centre of understanding all about consciousness, the lower as well as the higher. (179-181a)

तेन संवित्त्वमेवैतत्स्पन्दमानं स्वभावतः ॥१८१॥
लयोदया इति प्राणे षष्ट्यब्दोदयकीर्तनम्।

Thus, whatever is happening naturally in the form of dissolution as well as emergence is sheer throb in its recurrence of sixty years of circle on the base of *prāṇa* itself. (181b-182a)

इच्छामात्रप्रतिष्ठेयं क्रियावैचित्र्यचर्चना ॥१८२॥
कालशक्तिस्ततो बाह्ये नैतस्या नियतं वपुः।

However, curious an event, it occurs in keeping with the desire of the Lord. The force and operation of time are the outward manifestations of His desire which has no definite body of its own. (182b-183a)

स्वप्नस्वप्ने तथा स्वप्ने सुप्ते संकल्पगोचरे ॥१८३॥
समाधौ विश्वसंहारसृष्टिक्रमविवेचने।
मितोऽपि किल कालांशो विततत्वेन भासते ॥१८४॥
प्रमात्रभेदे भेदेऽथ चित्रो विततिमाप्यसौ।

Even a fraction of calculated time appears in dream within a dream as also in the state of sleep to the power of imagination as also in the state of *samādhi* as of the dimension of creation and dissolution of the universe. This kind of experience is common to all irrespective of variation in the subject. (183b-185a)

एवं प्राणे यथा कालः क्रियावैचित्र्यशक्तिजः ॥१८५॥
तथापानेऽपि हृदयान्शूलपीठविसर्पिणि।

As the practitioner experiences in regard to the movement of the *prāṇa*, even so he realises in regard to the movement of the *apāna* from the heart up to the *mūlādhāra cakra*. (185b-186a)

मूलाभिधमहापीठसङ्कोचप्रविकासयोः ॥१८६॥
ब्रह्माद्यनाश्रितान्तानां चिनुते सृष्टिसंहृती।

Via contraction and expansion of the *mūlādhāra cakra*, characterised as

mahāpīṭha, in his movement from that *cakra* up to the *ājñā*, he experiences the processes of creation and dissolution taking place from Brahmā up to the *Anāśrita*. (186b-187a)

शश्वद्यद्यप्यपानोऽयमित्थं वहति किंत्वसौ ॥१८७॥
अवेद्ययत्नो यत्नेन योगिभिः समुपास्यते।

Though the *apāna* also remains active like the *prāṇa* throughout effortlessly, it gets transformed to this kind of worshippable state by yogins through the application of effort. (187b-188a)

हृत्कन्दानन्दसंकोचविकासद्वादशान्तगा ॥१८८॥
ब्रह्मादयोऽनाश्रितान्ताः सेव्यन्तेऽत्र सुयोगिभिः।

In the process of contraction and expansion going on continuously in the heart, *kanda*, the *mūlādhāra* and the *dvādaśānta*, well established yogins experience everything relating up to the *anāśrita* beginning from divine agents like Brahmā, etc. (188b-189a)

एते च परमेशानशक्तित्वाद्विश्ववर्तिनः ॥१८९॥
देहमप्यश्नुवानास्तत्कारणानीति कामिके॥

Operation of these divine agencies is universal on account of these being agents of the force of the Supreme Being. Though enjoying their subsistence in the individual bodies, they, according to the *Kāmika Śāstra*, serve as their cause also. (189b-190a)

बाल्ययौवनवृद्धत्वनिधनेषु पुनर्भवे ॥१९०॥
मुक्तौ च देहे ब्रह्माद्याः षडधिष्ठानकारिणः।

Brahmā, etc., dwell in their six respective places in the individual's body determining as authorities the states of childhood, youth, old age, death, rebirth and emancipation. (190b-191a)

तस्यान्ते तु परा देवी यत्र युक्तो न जायते ॥१९१॥
अनेन ज्ञातमात्रेण दीक्षानुग्रहकृद्भवेत्।

At the end of the *Anāśrita*, is the abode of the Supreme Goddess. Having got associated with Her, the aspirant becomes free of the ordeal of rebirth bearing out the significance of the initiation into this tradition. (191b-192a)

समस्तकारणोल्लासपदे सुविदिते यतः ।।१९२।।
अकारणं शिवं विन्देद्यत्तद्विश्वस्य कारणम्।

This is so on account of the truth that as a result of very well comprehension of the entire process of expansion and destruction along with their causes, the aspirant becomes entitled to attain Śiva automatically as the cause of the universe. (192b-193a)

अधोवक्त्रं त्विदं द्वैतकलङ्कैकान्तशातनम् ।।१९३।।
क्षीयते तदुपासायां येनोर्ध्वाधरडम्बरः।

Kanda, as the source of all nerves, is the lower mouth, *adho-vaktra* of the human constitution. It is also known as *yoginī vaktra*. Comprehension of it annuls all the blemish of dualism. Worship of it also results in the annulment of the entire discrimination of the higher and the lower. (193b-194a)

अत्रापानोदये प्राग्वत्षष्ट्यब्दोदययोजनाम् ।।१९४।।
यावत्कुर्वीत तृट्यादेर्युक्ताङ्गुलविभागतः।

Elevation of *apāna* from this point requires a project of sixty years of yogic practice proceeding along use of *tuti*, *caṣaka* and finger-end before reaching the state of *pūrṇa-māsī*. (194b-195a)

एवं समानेऽपि विधिः स हि हार्दीषु नाडिषु ।।१९५।।
संचरन्सर्वतोदिक्कं दशधैव विभाव्यते।

The same is the case of the *samāna vāyu*, breath known as *samāna*. That is a nerve related with the heart. It moves all over the body branching out into ten. (195b-196a)

दशमुख्या महानाडीः पूरयन्नेष तद्गताः।।१९६।।
नाड्यन्तराश्रिता नाडीः क्रामन्देहे समस्थितिः।

Ten are the main nerves in the human body which all are filled with this *samāna vāyu*. There are many more nerves subservient to these flowing along which this *vāyu* maintains the balance of the body. (196b-197a)

अष्टासु दिग्दलेष्वेष क्रामंस्तद्दिक्पतेः क्रमात् ।।१९७।।
चेष्टितान्यनुकुर्वाणो रौद्रः सौम्यश्च भासते।

Moving along the nerves, this *vāyu* takes rounds in all eight directions and comes into contact with their divine controllers such as Indra, Agni, Yama, Nirṛti, Varuṇa, Kubera, etc., and gets impregnated with emotions corresponding to their natures, terrible, mild, etc. (197b-198a)

स एव नाडीत्रितये वामदक्षिणमध्यगे ।।१९८।।
इन्द्वर्काग्निमये मुख्ये चरंस्तिष्ठत्यहर्निशम्।

It is the same *vāyu* which moves along the triad of nerves running on the left, right and in the middle of the two and related respectively to the moon, sun and Agni. It remains moving along these nerves day and night. (198b-199a)

सार्धनालीद्वयं प्राणशतानि नव यत्स्थितम् ।।१९९।।
तावद्वहन्नहोरात्रं चतुर्विंशतिधा चरेत्।

Running at the rate of nine hundred times during each two and a half *gharī*, the air passes via the nose all the twenty-four hours of the day and night. (199b-200a)

विषुवद्वासरे प्रातः सांशां नालीं स मध्यगः ।।२००।।
वामेतरोदक्सव्यान्यैर्यावत्संक्रान्तिपञ्चकम्।
एवं क्षीणासु पादोनचतुर्दशसु नालिषु ।।२०१।।
मध्याह्ने दक्षविषुवन्नवप्राणशतीं वहेत्।
दक्षोदगन्योदग्दक्षैः पुनः संक्रान्तिपञ्चकम् ।।२०२।।
नवासुशतमेकैकं ततो विषुवदुत्तरम्।
पञ्चके पञ्चकेऽतीते संक्रान्तेर्विषुवद्बहिः ।।२०३।।
यद्वत्तथान्तः सङ्क्रान्तिर्नवप्राणशतानि सा।

On the equinoctrical day on the left, right, upward, etc., in all there occur five *saṅkrāntis* along with one divided between the morning and the evening. Thus at the expiry of 13 ¾ *nālīs*, at the time of the meridian via the right and equinoctrical one should breathe nine hundred times and pass on to another group of five *saṅkrāntis* via the right, upward, another right. After each nine hundreds of breaths followed by the equinoctrical and lapse of five *saṅkrāntis*, comes another *saṅkrānti* and course of nine hundred breaths. (200b-204a)

एवं रात्रावपीत्येवं विषुद्दिवसात्समात् ।।२०४।।
आरभ्याहर्निशावृद्धिह्रासषड्क्रान्तिगोऽप्यसौ।
रात्र्यन्तदिनपूर्वांशौ मध्याह्नौ दिवसक्षयः।।२०५।।
स शर्वर्युदयो मध्यमुदक्तो विषुतेदृशी।

As is the case with the equinoctial day, so it is with the equinoctial night. In both the cases day and night respectively begin with lengthening and end with getting shortened. The equinoctrical points in the span of day and night are end of the night, first part of the day, meridian, end of the day, beginning and mid of the night. (204b-206a)

व्याप्तौ विषेर्यतो वृत्तिः साम्यं च व्याप्तिरुच्यते ।।२०६।।
तदर्हति च यः कालो विषुवत्तदिहोदितः।

The word *viṣuvat* is formed out of the root *viṣ*, to pervade, while pervasion amounts to equivalence. The point of equivalence in time is known as *viṣuvat*. (206b-207a)

विषुवत्प्रभृति ह्रासवृद्धो ये दिनरात्रिगे ।।२०७।।
तत्क्रमेणैव संक्रान्तिह्रासवृद्धो दिवानिशोः।

Shortening and lengthening in length of day and night beginning from the day of equivalence and the reversal of the same on the next time (are processes of regular yearly occurrence). (207b-208a)

इत्थं समानरुतो वर्षद्वयविकल्पनम् ।।२०८।।
चार एकत्र नह्यत्र श्वासप्रश्वासचर्चनम्।

This is the way the *samāna vāyu* acts during the period of any two years in its movement. There is no mention of the movement of the *prāṇa* and *apāna* in this context. (208b-209a)

समानेऽपि तुटेः पूर्वं यावत्षष्ट्यब्दगोचरम् ।।२०९।।
कालसंख्या सुसूक्ष्मैकचारगा गण्यते बुधैः।

In regard to the *samāna vāyu* also sixty-yearly calculations have already been done in terms of *tutī*. This calculation may be brought to further subtlety by the wise. (209b-210a)

संध्यापूर्वाह्णामध्याह्नमध्यरात्रादि यत्किल ।।२१०।।
अन्तःसंक्रान्तिगं ग्राह्यं तन्मुख्यं तत्फलोदितेः।

Evening, first point of the day, meridian and midnight, etc., may be used as *saṅkrāntis* depending on the results. (210b-211a)

उक्तः समानगः काल उदाने तु निरूप्यते ।।२११।।

I have finished deliberation on the *samāna vāyu*. Now is beginning deliberation on the *udāna*. (211b)

प्राणव्याप्तौ तदुक्तं तदुदानेऽप्यत्र केवलम्।
नासाशक्त्यन्तयोः स्थाने ब्रह्मरन्ध्रोर्ध्वधामनी ।।२१२।।

Whatever has been said in regard to the pervasion of the *prāṇa*, the same applies to the *udāna* also except for the fact that the jurisdiction of the *udāna* extends from the nose up to the centre of Śakti in the higher region of the *Brahma-randhra*. (212)

तेनोदानेऽत्र हृदयान्मूर्धन्यद्वादशान्तगम्।
तुट्यादिषष्टिवर्षान्तं विश्वं कालं विचारयेत् ।।२१३।।

Thus, the area of operation of the *udāna vāyu* extends from the heart up to the twelve finger-ends point in the head. It extends from a *tuṭi* up to sixty years. (213)

व्याने तु विश्वात्ममये व्यापके क्रमवर्जिते।
सूक्ष्मसूक्ष्मोच्छद्रूपमात्रः कालो व्यवस्थितः ।।२१४।।

The *vyāna vāyu* is universally pervasive and bereft of order. There are only minute and still minuter throbs of time in it. (214)

सृष्टिः प्रविलयः स्थेमा संहारोऽनुग्रहो यतः।
क्रमात्प्राणदिके काले तं त तत्राश्रयेत्ततः ।।२१५।।

In the five kinds of breath in the body, namely, *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*, also the same processes of creation, sustenance, dissolution, concealment and revelation are traceable in the same order. (215)

प्राणचारेऽत्र यो वर्णपदमन्त्रोदयः स्थितः।
यत्नजोऽयत्नजः सूक्ष्मः परः स्थूलः स कथ्यते ।।२१६।।

In course of movement of breath arise letter, word and *mantra*. This happens with effort and without effort. They are of three qualities, subtle, transcendent and gross. (216)

एको नादात्मको वर्णः सर्ववर्णाविभागवान्।
सोऽनस्तमितरूपत्वादनाहत इहोदितः ।।२१७।।

Sound is only one. It serves as the basic stuff of all the letters implicit in it. Never does it become silent. Therefore, it is known as unstruck and ever-manifest. (217)

स तु भैरवसद्भावो मातृसद्भाव एष सः।
परा सैंकाक्षरा देवी यत्र लीनं चराचरम् ।।२१८।।

There is presence of Bhairava in it. The *Mātṛkā Śakti* also is present in it. She, indeed, is the monosyllabic goddess wherein lies implicit the entire world, mobile as well as immobile. (218)

ह्रस्वार्णत्रयमेकैकं रव्यङ्गुलमथेतरत् ।
प्रवेश इति षड्वर्णाः सूर्येन्दुपथगाः क्रमात् ।।२१९।।

Short vowels are three, namely, *a*, *i* and *u*. Each one of these is of the length of twelve finger-ends. They are solar. Combination of them with themselves each results in their lengthening, resulting thus in six letters. These are lunar. (219)

इकारोकारयोरादिसन्धौ संध्यक्षरद्वयम् ।
एओ इति प्रवेशे तु ऐऔ इति द्वयं विदुः ।।२२०।।

Combination of *a* with *i* and *u* results primarily in *e* and *o* and again with the latter in *ai* and *au*. (220)

षण्ठार्णानि प्रवेशे तु द्वादशान्तललाटयोः।
गले हृदि च विन्द्वर्णविसर्गौ परितः स्थितौ ।।२२१।।

Ṛ and *ḷ* are impregnated by *i* which being taken away from them, renders them ineffective. Reaching this state, they are pronounced from the *dvādaśānta* and the forehead, throat and heart and assume the form of *bindu*, point and *visarga*, dismissal. (221)

कादिपञ्चकमाद्यस्य वर्णस्यान्तः सदोदितम् ।
एवं सस्थानवर्णानामन्तः सा सार्णसन्ततिः ।।२२२।।

The place of pronunciation of the *k*-group of letters in the vocal organ is the same as that of the initial one, that is, *a*. As such, they remain always manifest. So is the case with the *c*-group as being pronounced from the same place as *i*. (222)

हृद्येष प्राणरूपस्तु सकारो जीवनात्मकः।
विन्दु प्रकाशो हार्णश्च पूरणात्मतया स्थितः ।।२२३।।

Though the place of pronunciation of the sounds *s* is the teeth, yet this sound being of the form of life, whose place is the heart, it arises from the heart while *h* pervades all in the form of light. (223)

उक्तः परोऽयमुदयो वर्णानां सूक्ष्म उच्यते ।
प्रवेशे षोडशौन्मुख्ये रवयः षण्ठवर्जिता ।।२२४।।

तदेवेन्द्वर्कमत्रान्ये वर्णाः सूक्ष्मोदयस्त्वयम् ।

The transcendent origin of letters having been deliberated on, now, what is going to be talked about is the origin of them in their subtle form. All vowel sounds entering into the stream of the *apāna* are sixteen but remain only twelve as falling into the *prāṇa*, leaving apart *ṛ* and *ḷ*. So is the case with the consonant sounds uttered via both the nostrils. This is the subtle origin of sounds. (224-225a)

कालोऽर्धमात्रः कादीनां त्रयस्त्रिंशत उच्यते ।।२२५।।
मात्रा ह्रस्वाः पञ्च दीर्घाष्टकं द्विस्त्रिः प्लुतं तु लृॡ।

Half mora of the thirty-three consonant sounds beginning from *k* and ending with *h* also are thirty-three. Ten are the mora of five short vowels. Thirty-two are half mora of long vowels plus six of the *pluta* sounds such as *ḷ*. (225b-226a)

एकाशीतिमिमामर्धमात्राणामाह नो गुरूः ।।२२६।।

Thus, my teacher has told me that all the sounds in half a mora number eighty-one. (226b)

यद्वशाद्भगवानेकाशीतिकं मन्त्रमभ्यधात्।
एकाशीतिपदा देवी शक्तिः प्रोक्ता शिवात्मिका ।।२२७।।

It is because of this fact that Lord Śiva has revealed in His *Śiva-Sūtra* consisting of eighty-one *sutras*. Goddess Śakti also has been characterised as taking eighty-one steps, as Śiva Himself in Her essence. (227)

श्रीमातङ्गे तथा धर्मसंघातात्मा शिवो यतः ।
तथा तथा परामर्शशक्तिचक्रेश्वरः प्रभुः ।।२२८।।

As Śiva has been regarded in the *Mātaṅga Śāstra* as the essence of all factors sustaining the spectrum of the reality, so has been considered His Force of Contemplation. Śiva Himself, thus, is the Lord of the entire spectrum. (228)

स्थूलैकाशीतिपदजपरामर्शैर्विभाव्यते ।

तत एव परामर्शो यावत्येकः समाप्यते ।।२२९।।
तावत्तत्पदमुक्तं नो सुप्तिङिनयमयन्त्रितम् ।

As eighty-one is the number of syllables in tangible form, so is the number of the forms of contemplation. Thus the numbering of the syllables as given here is by no means based on the grammatical rule of division of words into those ending in *sup* and *tiṅ* terminations. (229-230a)

एकाशीतिपदोदारविमर्शक्रमबृंहितः ।।२३०।।
स्थूलोपायः परोपायस्त्वेष मात्राकृतो लयः ।

This tangible way of self-dissolution via contemplation on eighty-one syllables is of transcendental nature. (230b-231a)

अर्धमात्रा नव नव स्युश्चतुर्षु चतुर्षुयत् ।।२३१।।
अङ्गुलेष्विति षट्त्रिंशत्येकाशीतिपदोदयः ।

In the entire range of thirty-six finger-ends of movement of breath in the human body, the number of half a mora at each nine steps at interval of four each would be eighty-one, resulting in the rise of as many steps. (231b-232a)

अङ्गुले नवभागेन विभक्ते नवमांशकाः ।।२३२।।
वेदा मात्रार्धमन्यत्तु द्विचतुःषड्गुणं त्रयम्।

On each one of the thirty-six finger-ends of the movement of breath having been divided into nine parts, the number of parts would come up to three hundred and twenty-four. There get formed also thirty-six points of emergence on account of involvement of short, long and extra-long (*pluta*) sounds numbering six, twelve and eighteen respectively. (232b-233a)

एवमङ्गुलरन्ध्रांशचतुष्कद्वयगं लघु ।।२३३।।
दीर्घं प्लुतं क्रमाद्द्वित्रिगुणमर्धं ततोऽपि हल।

Thus, the gaps created among parts of the finger-ends numbering eight on consideration of the short, long and extra-long range in their pronunciation including that of the consonant come up to eighty-one. (233b-234a)

क्षकारस्त्र्यर्धमात्रात्मा मात्रिकः स तथान्तरा ॥२३४॥
विश्रान्तावर्धमात्रास्य तस्मिंस्तु कलिते सति।
अङ्गुलार्धेऽद्रिभागेन त्वर्धमात्रा पुरा पुनः ॥२३५॥
क्षकारः सर्वसंयोगग्रहणात्मा तु सर्वगः।
सर्ववर्णोदयाद्यन्तसन्धिषूदयभाग्विभुः ॥२३६॥

The sound *kṣ* consists of three and half a mora. With the addition of these to eighty-one, the number goes up to eighty-four. One each half-finger-end having been divided into seven, the number of divisions comes to fourteen. The sound *kṣ* encompasses all the consonants. As such, it is all-pervading. It encompasses all letters from beginning to end and subsists on points of their combination. (234b-236)

इत्थं षट्त्रिंशके चारे वर्णानामुदयः फले।
क्रूरे सौम्ये विलोमेन हादि यावदपश्चिमम् ॥२३७॥

It is in the movement of the breath in this length of thirty-six finger-ends that lies the origin of letters. The experiences are both harsh and mild. The range of sounds extends from *a* to *h*. (237)

हृद्यकारो द्वादशान्ते हकारस्तदिदं विदुः।
अहमात्कमद्वैतं यः प्रकाशात्मविश्रमः ॥२३८॥

The sound *a* emerges from the heart while *h* from the *dvādaśānta*. It is from this span that arises the monistic sense of *aham*, I, which is the abode of the Light of consciousness. (238)

शिवशक्त्यविभागेन मात्रैकाशीतिका त्वियम्।
द्वासप्ततावङ्गुलेषु द्विगुणत्वेन संसरेत् ॥२३९॥

This entire group of eighty-one sounds keeps moving in the twofold way in this span of seventy-two finger-ends with the combined action of the *bindu* representing Śiva and *nāda* standing for the Śakti. (239)

उक्तः सूक्ष्मोदयस्त्रैधं द्विधोक्तस्तु परोदयः।
अथ स्थूलोदयोऽर्णानां भण्यते गुरुणोदितः ॥२४०॥

Following deliberation on these kinds of subtle emanation of sound and two kinds of the transcendent, now is going to be discussed the tangible emanation as has been communicated by the teacher. (240)

एकैकमर्धप्रहरं दिने वर्गाष्टकोदयः ।
रात्रौ च ह्रासवृद्ध्यत्र केचिदाहुर्न केऽपि तु ॥२४१॥

(The span of a day and night is the eight triads of hours, *prahara*. The number of groups of sound is also eight). As such, yogic practice needs to be carried on one group of sounds in each triad of hours in the entire duration of day and night. Some of the practitioners have talked about lengthening and shortening in the practice but not all. (241)

एष वर्गोदयो रात्रौ दिवा चाप्यर्धयामगः ।
प्राणत्रयोदशशती पञ्चाशदधिका च सा ॥२४२॥
अध्यर्धा किल संक्रान्तिर्वर्गे वर्गे दिवानिशोः।

Within one and a half *saṅkrānti* the number of breaths one takes is counted at one thousand, three hundred and fifty. As there are sixteen *saṅkrāntis* during a day and night, the number of breaths of an individual reaches twenty-one thousand and six hundred. (242-243a)

तदैक्ये तूदयश्चारशतानां सप्तविंशतिः ॥२४३॥

Taking into consideration the lengthening and shortening of the day and night, during the span of three *saṅkrāntis* one breathes two thousand and seven hundred times (at the rate of nine hundred times in each *saṅkrānti)*. As there are eight triads of hours in a day and night, the number of breaths in all goes up to twenty-one thousand and six hundred). (243b)

नव वर्गांस्तु ये प्राहुस्तेषां प्राणशती रवीन् (विः)
सत्रिभागैव संक्रान्तिर्वर्गे प्रत्येकमुच्यते ॥२४४॥

अहर्निशं तदैक्ये तु शतानां श्रुतिचक्षुषी ।

Those who assert that the groups of letters are nine (instead of eight), as per their view, each group of letters would require one thousand and two hundred breaths. In the entire duration of a day and night consisting of eighteen sections in a way as well, the number of breaths would be the same twenty-one thousand and six hundred. (244-245a)

स्थूलो वर्गोदयः सोऽयमथार्णोदय उच्यते ।।२४५।।

This is the deliberation on the gross group of sounds. Now is going to be talked about the emanation of sounds. (245b)

एकैकवर्णे प्राणानां द्विशतं षोडशाधिकम्।
बहिश्चषकषट्त्रिंशद्दिन इत्थं तथा निशि ।।२४६।।

On each one of the sounds, there occur two hundred and sixteen *prāṇic* movements. *Caṣakas* of the day are thirty-six. The same number of them is of the night. (246)

शतमष्टोत्तरं तत्र रौद्रं शाक्तमथोत्तरम् ।
यामलस्थितियोगे तु रुद्रशक्त्यविभागिता ।।२४७।।

Emanation of sounds of the nature of Rudra is one hundred and eight while the rest are of the nature of Śakti. In view of the conjugal relationship between the two, there is no division in this matter. (247)

दिनरात्र्यविभागे तु दृग्वक्त्र्यब्ध्यसुचारणाः।
सपञ्चमांशा नाडी च बहिर्वर्णोदयः स्मृतः ।।२४८।।

During the day and night combined the count of *prāṇic* movement goes up to forty-three thousand and two hundred. This is apart from the count of sounds relating to seventy-two *caṣakas* of nerves. (248)

इति पञ्चाशिका सेयं वर्णानां परिचर्चिता।
एकोनां ये तु तामाहुस्तन्मतं संप्रचक्ष्महे ।।२४९।।

Thus has been deliberated the total group of fifty sounds. Now is going to be presented the view of those who count the sounds as less by one. (249)

वेदाश्चाराः पञ्चमांशन्यूनं चारार्धमेकशः ।
वर्णेऽधिकं तद्विगुणमविभागे दिवानिशोः ॥२५०॥

In case of admittance of only forty-nine sounds, these being multiplied by two hundred and sixteen would yield the total number of breaths in a day reduced to ten thousand five hundred and eighty-four, which being doubled to include the breaths of the night would be twenty-one thousand one hundred and sixty-eight. (250)

स्थूलो वर्णोदयः सोऽयं पुरा सूक्ष्मो निगद्यते ॥२५१॥

Deliberation on gross origin of sounds having been completed, now is going to be discussed their subtle origin. (251)

इति कालतत्त्वमुदितं शास्त्रमुखागमनिजानुभवसिद्धम्।

Thus has been explained the essence of time in keeping with the scriptures, tradition and experience of oneself.

NOTE ON DIVISION OF TIME

In ancient India, time was divided as follows:

1day = 8 ***praharas*** = 60 ***gharīs*** = 3600 ***pal*** = 6480000 ***kṣaṇas***
1 ***kṣaṇa*** = 1/75 of a second
1800 ***kṣana*** = 24 seconds
24 seconds = 1 ***pal***
60 pal = 1 ***gharī***
1 ***gharī*** = 24 minutes
So 2.5 ***gharī*** = 60 minutes or 150***pal*** = 1 hour
1 ***prahara*** = 3 hours = 7.5 ***gharīs*** = 450 ***pal***
8 ***praharas*** = 24 hours (day and night)

Other units of time:

1 ***paramāṇu*** = about 16.9 microseconds.

1 ***aṇu*** = 2 ***paramāṇus***
1 ***trasareṇu*** = 3 ***aṇus***
1 ***truṭi*** = 3 ***trasareṇu*** or 1/2390th of a second
1 ***vedha*** = 100 ***truṭis***
1 ***lava*** = 3 ***vedhas***
1 ***nimeṣa*** = 3 ***lavas*** or a blink of eyes.
1 ***kṣaṇa*** = 3 ***nimeṣa***
1 ***kāṣṭhā*** = 5 ***kṣaṇas*** or about 4.1 seconds
1 ***laghu*** = 15 ***kāṣṭhās*** or 1 minute
15 ***laghus*** = 1 ***nādika*** or ***daṇda***
2 ***daṇdas*** = 1 ***muhūrta***
6 ***muhūrta*** = 1 ***yāma*** or ¼ of a day or night.
4 ***yāmas*** = 12 hours
8 ***yāmas*** = 24 hours
4 ***praharas*** = 12 hours
8 ***praharas*** = 24 hours

Division of Time according to Viṣṇu Purāṇa, Book I, Chapter III:

10 blinks of an eye = 1 ***kāṣṭhā***
35 ***kāṣṭhās*** = 1 ***kalā***
20 ***kalās*** = 1 ***muhūrta***
30 ***muhūrtas*** = 1 day (24 hours)
30 days = 1 month
6 months = 1 ***ayans***
2 ***ayans*** = 1 year or 1 day of Gods.

Lunar Metrics:

Tithi is the time of lunar day
Pakṣa is lunar fortnight and has 15 ***tithis***.
Māsa (lunar month) is of approximately 29.5 days and is divided into 2 ***pakṣas***, i.e. between one full moon (waxing) and the new moon (waning), they are known as ***śukla pakṣa*** and ***kṛṣṇa pakṣa*** respectively.
Ṛtu = 1 season. It is of two months or ***māsas***.
One ***ayana*** has three ***ṛtus*** or 3 seasons.
There are 2 ***ayanas*** in a year which has six seasons.

TIME IN RELATION TO FATHERS, GODS, AND COSMOLOGY:

TIME SPAN OF *PITṚS* (REALM OF FATHERS, MANES OR ANCESTORS):

1 human fortnight = 1 day of *pitṛs*
30 days of *pitṛs* = 1 month of *pitṛs* = 14 x 30 = 420 human days.
12 months of *pitṛs* = 1 year of *pitṛs* = 12 x 30 x 420 = 5040 human days.
Life span of *pitṛs* = 100 years = 100 x 360 = 36,000 *pitṛ days* = 504,000 human days or 1400 human years.

TIME SPAN OF DEVAS OR GODS:

1 human year = 1 day of *devas*.
100 *deva* years is the life span of *devas*.
100 *deva* years = 1 *kalpa* or a day of Brahmā

TIME SPAN OF YUGAS:

1 *sat yuga* = 1,728,000 solar or human years
1 *tretā yuga* = 1,296,000 solar or human years.
1 *dvāpara yuga* = 864,000 solar or human years.
1 *kali yuga* = 432,000 solar or human years.
12,000 divine years = 4 *yugas* or 4,320,000 solar or human years
4 *yugas* = 1 *mahā-yuga*.
1000 *mahā-yugas* = 1 *kalpa* or 1 day of Brahmā
2 *kalpas* = 1 day and night of Brahmā
30 days of Brahmā = 1 month of Brahmā, i.e, 259.2 billion human years.
12 months of Brahmā = 1 year of Brahmā, i.e. 3.1104 trillion human years.
50 years of Brahmā = 1 *parārdha*
2 *parārdhas* = 100 years of Brahmā
100 years of Brahmā = 1 *para*
1 *para* = 1 *mahākalpa*, i.e., the life span of Brahmā = 311.04 trillion human years.

INDIAN NUMBERING OR COUNTING SYSTEM:

one = 1
1 ten = 10;
10 ten = 1 hundred;
10 hundred = 1 thousand (Ayut)

100 thousand = 1 lakh
1 prayuta =10 lakh, = 1 million;
100 lakh = 1 koti = 1 crore;
100 crore = 1 arbud (arab) = 1 billion
100 arbud = 1 vrinda
100 vrinda = 1 kharv (Kharab)
100 kharv = 1 nikharv (Neel)
100 nikharv = 1 mahā padma (Padma)
100 mahā padma = 1 śaṅku (Śaṅkh) = 1 lakh crore
100 śaṅku = 1 samudra
100 samudra = 1 antya
100 antya = 1 madhyam
100 madhyam = 1 parārdha

1	1	1	1
10	Ten	10	Ten
100	1 hundred	100	1 hundred
1,000	1 thousand	1,000	1 thousand (Ayut)
10,000	10 thou-sand	10,000	10 thousand
100,000	100 thou-sand	1,00,000	1 lakh
1,000,000	1 million	10,00,000	10 lakh
10,000,000	10 million	1,00,00,000	1 crore
100,000,000	100 million	10,00,00,000	10 crore
1,000,000,000	1 billion	1,00,00,00,000	1 arab (Arbud)
10,000,000,000	10 billion	10,00,00,00,000	10 arab
100,000,000,000	100 billion	1,00,00,00,00,000	1 kharab (kharv)
1,000,000,000,000	1 trillion	10,00,00,00,00,000	10 kharab
10,000,000,000,000	10 trillion	1,00.00.00.00.00.000	1 neel
100,000,000,000,000	100 trillion	10,00,00,00,00,00,000	10 neel
1,000,000,000,000,000	1 Zillion	1,00,00,00,00,00,00,000	1 padma
10,000,000,000,000,000	10 Zillion	10,00,00,00,00,00,00,000	10 padma

100,000,000,000,000,000	100 Zillion	1,00,00,00,00,00,00,00,000	1 śaṅku (Śaṅkh)
		10,00,00,00,00,00,00,00,000	10 śaṅkh
		1,00,00,00,00,00,00,00,00,000	1 samudra
		10,00,00,00,00,00,00,00,00,000	10 samudra
		1,00,00,00,00,00,00,00,00,00,000	1 antya
		10,00,00,00,00,00,00,00,00,00,000	10 antya etc.

Wikepedia as the source of the Note.

CHAPTER -7

Origin of Cakras and Process of Arousal

अथ परमरहस्योऽयं चक्राणां भण्यतेऽभ्युदयः ।।१।।

Now is being talked about something most mysterious and that is the origin of the *cakras*. (1)

इत्ययत्नजमाख्यातं यत्नजं तु निगद्यते।
बीजपिण्डात्मकं सर्वं संविदः स्पन्दनात्मताम् ।।२।।
विदधत्परसंवित्तावुपाय इति वर्णितम् ।

Whatever has been talked about in this regard is about what is effortless. As distinct from that, now is being talked about what is a product of effort. All is a mass of sheer seed which has assumed the shape of vibration of consciousness meant for culmination as a device to lead to the state of the supernal consciousness. The analogy in this regard is *ghaṭī-yantra*. (2-3a)

यथारघट्ट चक्राग्रघटीयन्त्रौघवाहनम् ।।३।।
एकानुसंधियत्येन चित्रं यन्त्रोदयं भजेत्।
एकानुसंधानबलाज्जाते मन्त्रोदयेऽनिशम् ।।४।।
तन्मन्त्रदेवता यत्नात्तादात्म्येन प्रसीदति ।

What happens in the *ghaṭī-yantra*, is that there is a central wheel to which are tied a number of vessels one after the other through the entire wheel. By putting in effort on one *mantra*, the aspirant is required to shift to the next one. This process continues day and night with the consequence that the deity of the *mantra* gets eventually pleased and results in the aspirant finding out his identity with it. (3b-5a)

खे रसैकाक्षि नित्योत्थे तदर्धं द्विकपिण्डके ॥५॥

The number of *mantras* repeated in course of a day and night goes up to 21,600 along with the pronunciation of *so* while breathing-in and *ham* while breathing-out (the entire *mantra*, thus, being *so'ham*, meaning 'That I am'). This number has the possibility of getting reduced to its half that is, 10,800 along with the slowing down in the speed of breathing-in and breathing-out. (5b)

त्रिके सप्त सहस्राणि द्विशतीत्युदयो मतः ।
चतुष्के तु सहस्राणि पञ्च चैव चतुःशती ॥६॥

(If the speed of breathing-in and out were to be reduced further to) one-third of the original, the number would come down to 7,200, to one-fourth, it would come down to 5,400. (6)

पञ्चार्णेऽब्धिसहस्राणि त्रिशती विंशतिस्तथा।
षट्के सहस्रत्रितयं षट्शती चोदयो भवेत् ॥७॥

(If the speed of breathing-in and out were to be reduced further to) one-fifth of the original, the number would come down to 4,320 and if to one-sixth, it would come down to 3,600. (7)

सप्तके त्रिसहस्रं तु षडशीत्यधिकं स्मृतम् ।
शतैस्तु सप्तविंशत्या वर्णाष्टकविकल्पिते ॥८॥

(If the speed of breathing-in and out were to be reduced further to) one-seventh, the number would come down to 3,086 and if to one-eighth, it would come down to 2,700. (8)

चतुर्विंशतिशत्या तु नवार्णेषूदयो भवेत्।
अधिषष्ट्येकविंशत्या शतानां दशवर्णके ।।९।।

(If the speed were to be reduced further) to the one-ninth, the number would come down to 2,400 and if to one-tenth, it would get reduced to 2,160. (9)

एकान्नविंशतिशतं चतुःषष्टिः शिवार्णके ।
अष्टादश शतानि स्युरुदयो द्वादशार्णके ।।१०।।

(If the speed were to be slowed own) to one-eleventh, the number would come down to 1,964 and if to the one-twelfth, it would come to 1,800. (10)

त्रयोदशार्णे द्वाषष्ट्या शतानि किल षोडश।
त्रिचत्वारिंशता पञ्चदशेति भुवनार्णके ।।११।।

(If the speed were to be slowed down) to the one-thirteenth, the number of breath as well as of *mantras* would come down to 1,662 and if to one-fourteenth, it would come down to 1,543. (11)

चतुर्दशशतो खाब्धिः स्यात्पञ्चदशवर्णके।
त्रयोदशशतो सार्धा षोडशार्णे तु कथ्यते ।।१२।।

(If the speed were to be slowed down) to the one-fifteenth, the number of breath as well of the *mantras* would come down to 1,440 and if to one-sixteenth, it would come down to 1,350. (12)

शतद्वादशिका सप्तदशार्णे सैकसप्ततिः ।
अष्टादशार्णे विज्ञेया शतद्वादशिका बुधैः ।।१३।।

(If the speed were to be slowed down) to the one-seventeenth, the number would come down to 1,271 and if to one-eighteenth, it would come down to 1,200. (13)

चतुर्विंशतिसंख्याके चक्रे नवशती भवेत्।
सप्तविंशतिसंख्याते तूदयोऽष्टशतात्मकः ।।१४।।

(If the speed were to be slowed down) to the one-twenty-fourth, the number would come down to 900 and if to one-twenty-seventh, it would come down to 800. (14)

द्वात्रिंशके महाचक्रे षट्शती पञ्चसप्ततिः।
द्विचतुर्विंशके चक्रे सार्धा शतचतुष्टयीम् ॥१५॥

(If the speed were to be slowed down) to the one-thirty-second, the number would come down to 675 and if to one-forty-eighth, it would get reduced to 450. (15)

उदयं पिण्डयोगज्ञः पिण्डमन्त्रेषु लक्षयेत् ।
चतुष्पञ्चाशके चक्रे शतानां तु चतुष्टयम् ॥१६॥

The knower of the number of breaths should understand that on slowing down the speed to one-fifty-fourth, the number of breaths would come down to 400. (16)

सप्तत्रिंशत्सहार्धेन त्रिशत्यष्टाष्टके भवेत्।
अर्धमर्धत्रिभागश्च षट्षष्टिर्द्विशती भवेत् ॥१७॥

(If the speed were to be slowed down) to one-sixty-fourth, the number would come down to 337.5 (17)

एकाशीतिपदे चक्रे उदयः प्राणचारगः ।
चक्रे तु षण्णवत्याख्ये सपादा द्विशती भवेत् ॥१८॥

(If the speed of the number of breaths were to be slowed down) to the one-ninety-sixth, the number of breaths would come down to approximately 225. (18)

अष्टोत्तरशते चक्रं द्विशतस्तूदयो भवेत् ।

If the speed of the breath were to be slowed down to one hundred and eighth, the number of breaths would come down to 200. (19a)

क्रमेणेत्थमिदं चक्रं षट्कृत्वो द्विगुण यदा ।।१९।।

If the number 108 were to be multiplied six times by two, it would amount to 6,912. (19b)

ततोऽपि द्विगुणेऽष्टांशस्यार्धमध्यर्धमेककम् ।
ततोऽपि सूक्ष्मकुशलैरर्धार्धादिप्रकल्पने ।।२०।।

If the same number 6,912 were to be doubled, it would amount to 13,824. If each circle of breathing-in and breathing-out were divided further into sixteen parts, the number would grow up to 345,600 and if the same moments be further each be divided into two, the number would grow to 691,200. (20)

भागषोडशकस्थित्या सूक्ष्मश्चारोऽभिलक्ष्यते ।
एवं प्रयत्नसंरुद्धप्राणचारस्य योगिनः ।।२१।।

Thus on the yogin having deliberately controlled his breath to this extent, movement of the breath gets almost stopped. (21)

क्रमेण प्राणचारस्य ग्रास एवोपजायते ।
प्राणग्रासक्रमावाप्तकालसंकर्षणस्थितिः ।।२२।।

Complete stoppage of breath amounts to his having swallowed it which has been termed as the state of *kāla-saṅkarṣaṇa*. (22)

संविदेकैव पूर्णा स्याज्ज्ञानभेदव्यपोहनात् ।
तथा हि प्राणचारस्य नवस्यानुदये सति ।।२३।।
न कालभेदजनितो ज्ञानभेदः प्रकल्पते।

With elimination of the awareness of the diversity, there arises the awareness of the integrality of consciousness particularly in the event of absence of any fresh restart of breathing. Then here is little chance for the knowledge of the diversity to start as it is based on the awareness of difference in time. (23-24a)

संवेद्यभेदान्न ज्ञानं भिन्नं शिखरिवृत्तवत् ।।२४।।

Difference in the object of knowledge cannot be imputed to difference in the knowledge itself, as is the case of roofs of houses (serving as the basis of the unity of the town). (24b)

कालस्तु भेदकस्तस्य स तु सूक्ष्म क्षणो मतः ।
सौक्ष्म्यस्य चावधिर्ज्ञानं यावत्तिष्ठति स क्षणः ॥२५॥

Time is the factor of division while moment is the factor responsible for division in time. Knowledge is the limit of the subtlety of the thing concerned while moment is the limit of that knowledge. (25)

अन्यथा न स निर्वक्तुं निपुणैरपि पार्यते।
ज्ञानं कियद्भवेत्तावत्तदभावो न भासते ॥२६॥

Otherwise, end of the moment and beginning of another one is not capable of being decided by even minute observers. Howsoever minute may be the observation, non-existence of anything remains imperceptible. (26)

तदभावश्च नो तावद्यावत्तत्राक्षवर्त्मनि ।
अर्थे वात्मप्रदेशे वा न संयोगविभागिता ॥२७॥

Knowledge of the object does not become non-existent till the object lies in the line of its perception. There is neither contact nor absence of contact between the object and the self. (27)

सा चेदुदयते स्पन्दमयी तत्प्राणगा ध्रुवम्।
भवेदेव ततः प्राणस्पन्दाभावे न सा भवेत् ॥२८॥

As events of contact and separation depend on throb, they are necessarily related to the life-force, *prāṇa*. In the absence of the throb of force, they would become impossible. (28)

तदभावान्न विज्ञानाभावः सैवं तु सैव धीः ।
न चासौ वस्तुयो दीर्घा कालभेदव्यपोहनात् ॥२९॥

Absence of contact and separation do not amount to absence of the understanding

about the object concerned. Herein lies the significance of the word *dhī*, meaning that which 'keeps' extent. To think of *dhī*, intellect, as something extensive is improper, as it lies beyond the access of time. (29)

वस्तुतो ह्यत एवेयं कालं सविन्न संस्पृशेत् ।
अत एकैव संवित्तिर्नानारूपे तथा तथा ।।३०।।

Really, this is why consciousness lies beyond the reach of time. As such, one and the same consciousness appears in different forms at different places and on different occasions. (30)

विन्दाना निर्विकल्पापि विकल्पो भावगोचरे ।
स्पन्दान्तरं न यावत्तदुदितं तावदेव सः ।।३१।।

Even though optionless in itself, consciousness appears as optional in the sensible world and continues to remain there until another throb does not arise. (31)

तावानेको विकल्पः स्याद्विविधं वस्तु कल्पयन्।
ये त्वित्थं न विदुस्तेषां विकल्पो नोपपद्यते ।।३२।।

In the event of only one option, there may be ideation of several objects. Those who do not understand like this, for them there is no possibility of option. (32)

स ह्येको न भवेत्कश्चित् त्रिजगत्यपि जातुचित् ।
शब्दारूषणया ज्ञानं विकल्पः किल कथ्यते ।।३३।।

Those who contend that with the passage of each moment, the object changes in itself and comes to be replaced by another one, cannot elucidate it through even a single example. As a matter of fact, it is the understanding of a particular object given the verbal form (and not the object in itself is such which is characterised by them as an option). (33)

सा च स्यात्क्रमिकैवेत्थं किं कथं को विकल्पयेत्।
घट इत्यपि नेयान्स्याद्विकल्पः का कथा स्थितौ ।।३४।।

That (wrong) notion about the object needs to be understood as owing to

involvement of graduality (rather than simultaneity) in the pronunciation of any particular word (and much more so in the utterance of a sentence). The word *ghaṭa*, pitcher, may be taken to exemplify the statement. (34)

NOTE:

This argument has its root in *Aupamanyava's* view as quoted in Yāska's *Nirukta* of the eight century B.C. prior to the emergence of Buddha by at least 2-3 centuries. What was contemplated by *Aupamanyava* purely on linguistic level, the same was brought down to the grass-root of the reality by the Buddha.

न विकल्पश्च कोऽप्यस्ति यो मात्रामात्रनिष्ठितः ।
न च ज्ञानसमूहोऽस्ति तेषामयुगपत्स्थितेः ।।३५।।

There is no option, whatsoever, which may have stayed even for a second nor is there any stock of knowledge which may be staying simultaneously (according to the Buddhist theory of momentariness). (35)

तेनास्तङ्गत एवैष व्यवहारो विकल्पजः ।
तस्मात्स्पन्दान्तरं यावन्नोदियात्तावदेककम् ।।३६।।

Thus, (on admittance of the theory of momentariness) the entire practicability of behaviour collapses. There is no possibility of arousal of another throb until the earlier one gives way to it (by disappearing itself). (36)

विज्ञानं तद्विकल्पात्मधर्मकोटीरपि स्पृशेत्।
एकाशीतिपदोदारशक्त्यामर्शात्मकस्ततः ।।३७।।

One and the same item of cognition has the possibility of covering several instances of cognition. This is why contemplation has been characterised as comprehensive enough to be possessed of eighty-one forces. (37)

विकल्पः शिवतादायी पूर्वमेव निरूपतः ।
यथा कर्णौ नर्तयामीत्येवं यत्नात्तथा भवेत् ।।३८।।

It has already been elucidated how option has the possibility of leading to Śiva-

hood. This is possible owing to effort at that end like the yogins' practice of mobilising the ears (or indeed any such part of the body, which normally is quite impossible otherwise). (38)

चक्रचारगताद्यत्नात्तद्वत्तच्चक्रगैव धीः।
जपहोमार्चनादीनां प्राणसाम्यमतो विधिः ॥३९॥

As it happens in course of *prāṇāyāma*, that the attention of the practitioner moves throughout the entire course of the breath including the *prāṇa* and *apāna* with the end of reaching the point of equanimity, even so in all processes of muttering of *mantras*, offering of oblation to fire and chanting of prayers, etc., what is aimed at is to arrive at the point of equanimity of breath, *prāṇa*. (39)

सिद्धामते कुण्डलिनीशक्तिः प्राणसमोन्मना ।
उक्तं च योगिनीकौले तदेतत्परमेशिना ॥ ४०॥

It has been characterised from the viewpoint of the *Siddhā-yogīśvarī* as the *kuṇḍalinī śakti* equivalence of breath as also as the state of silence of the mind. The same has been termed as such by Lord Śiva Himself in the *Yoginī Kaula*. (40)

पदमन्त्राक्षरे चक्रे विभागं शक्तितत्त्वगम् ।
पदेषु कृत्वा मन्त्रज्ञो जपादौ फलभाग्भवेत् ॥४१॥

(It has been stated in the same text that) one who is conversant with the secret of *mantra* (very well knows) how one can have the result of *japa* of *mantras* by mobilising the breath as per the order of each and every syllable of the *mantra* representing the force vested in it and thus throughout the entire *mantra*. (41)

द्वित्रिसप्ताष्टसंख्यातं लोपयेच्छतिकोदयम् ।
इति शक्तिस्थिता मन्त्रा विद्या व चक्रनायकाः ॥४२॥

(Suggestion is that the practitioner needs to) stop breathing following utterance of each two, three, seven and eight syllables of the *mantra* until the arousal of the force vested in them accordingly. This is the secret of *japa* of empowered *mantra*. Herein lies their knowledgeability as well as the deities of the *cakras*. (42)

पदपिण्डस्वरूपेण ज्ञात्वा योज्याः सदा प्रिये।
नित्योदये महातत्त्वे उदयस्थे सदाशिवे ।।४३।।

(While muttering *mantras*), O Dear, the aspirant needs to associate each stipulated group of syllables in its essence with the great essence which is ever-present in an aroused state there and is known as Sadāśiva. (43)

अयुक्ताः शक्तिमार्गे तु न जप्ताश्चोदयेन ये ।
ते न सिद्ध्यन्ति यत्नेन जप्ताः कोटिशतैरपि ।।४४।।

Those practitioners of *mantra-yoga* particularly under the devotion to Śakti who are not self-controlled and are practising the *japa* without any attempt at arousal of the force vested in the *mantra*, they do never succeed in getting any result notwithstanding doing the *japa* effortlessly even hundreds of crores in number. (44)

मालामन्त्रेषु सर्वेषु मानसो जप उच्यते ।
उपांशुर्वा शक्त्युदयं तेषां न परिकल्पयेत् ।।४५।।

Mānasa japa, mental repetition of *mantras*, is the proper way in regard to *mantra-yoga* particularly when it is being performed with the aid of a rosary. Alternatively, it may be practised so as to be audible to oneself alone. In case of its audibility to anyone else, it would not arouse the force of the deity concerned and hence would end in fruitlessness. (45)

पदमन्त्रेषु सर्वेषु यावत्तत्पदशक्तिगम् ।
शक्यते सततं युक्तैस्तावज्जप्यं तु साधकैः ।।४६।।

(Out of two kinds of *mantras*, i.e. *bīja-mantra* and *pada-mantra*) in regard to *pada-mantras* of all kinds, aspirants need to keep continued *japa*, muttering, until they have access to the force vested in it. (46)

तावती तेषु वै संख्या पदेषु पदसंज्ञिता।
तावन्तमुदयं कृत्वा त्रिपदोक्त्यादितः क्रमात् ।।४७।।

Mantras are given name after the number of words they consist of. From their beginning they need to be divided into three parts (as it happens in the initial one of the *mantras*, that is, the *gāyatrī*). (47)

द्वादशाख्ये द्वादशिते चक्रे सार्धं शतं भवेत् ।
षोडशाख्ये द्वादशिते द्वानवत्यधिके शते।।४८।।

If the *mantra* of twelve syllables were to be multiplied by twelve, the result would be one hundred and forty-four. If the same number were fifty, the result would be the same as the number of hours of day and night. (48)

चारार्धेन समं प्रोक्तं शतं द्वादशकाधिकम् ।
षोडशाख्ये षोडशिते भवेच्चतुरशीतिगः ।।४९।।

If a *mantra* of sixteen syllables were to be multiplied by twelve, the result would by one hundred ninety-two. If the total number of breaths in a day and night were to be divided by this figure, the outcome would be one hundred and twelve while the remainder would be ninety-two. (49)

षोडशाख्ये षोडशिते भवेच्चतुरशीतिगः ।
उदयो द्विशतं तद्धि षट्पञ्चाशत्समुत्तरम् ।।५०।।

If a *mantra* of sixteen syllables were to be multiplied by sixteen, the product would be two hundred and fifty-six. If the total number of breaths were to be divided by this figure, the quotient would be eighty-four. (50)

चाराष्टभागांस्त्रीनत्र कथयन्त्यधिकान्बुधाः ।
अष्टाष्टके द्वादशिते पादार्धं विंशतिं वसून् ।।५१।।
उदयः सप्तशतिका साष्टा षष्टिर्यतो हि सः।

Eight multiplied by eight, the product would be sixty-four. Being again multiplied by twelve, the product would be seven hundred and sixty-eight. If this number were to divide the total daily number of *prāṇic* movements, the quotient would be twenty-eight while the remainder would be ninety-six. (51-52a)

एष चक्रोदयः प्रोक्तः साधकानां हितावहः ।।५२।।

Thus has been indicated the way to arousal of *cakras* which is useful for practitioners of yoga. (52b)

निरूद्ध्य मानसीर्वृत्तीश्चक्रे विश्रान्तिमागतः ।
व्युत्थाय यावद्विश्राम्येत्तावच्चारोदयो ह्ययम् ।।५३।।

Having stopped mental modulations and arrived at the point of rest on the *cakra*, while the aspirant remains in the state of rest, the process of breathing continues in him. (53)

पूर्णे समुदये त्वत्र प्रवेशैकात्म्यनिर्गमाः ।
त्रय इत्यत एवोक्तः सिद्धौ मध्योदय वरः ।।५४।।

With full restoration of the *prāṇic* movement, entrance, unification and coming out, these three actions take place and hence this state of things is considered as higher than that of sheer entrance. (54)

आद्यन्तोदयनिर्मुक्ता मध्यमोदयसंयुताः ।
मन्त्रविद्याचक्रगणाः सिद्धिभाजो भवन्ति हि ।।५५।।

Those who have got free of the task of entrance and return, and have become one with the intermediate state as a result of their efficiency in the *sādhanā* of the circle of *mantras*, they decidedly make themselves deserve proficiency, *siddhi*. (55)

मन्त्रचक्रोदयज्ञस्तु विद्याचक्रोदयार्थवित्।
क्षिप्रं सिद्ध्येदिति प्रोक्तं श्रीमद्विंशतिके त्रिके ।।५६।।

It has been observed also in *Viṁśatika Trika* that he, who has become conversant with the method of arousal of the circle of *mantras* as also with the significance of the arousal of the circle of *vidyā*, needs to attain *siddhi* without any delay. (56)

द्विस्त्रिश्चतुर्वा मात्राभिर्विद्यां वा चक्रमेव वा।

तत्त्वोदययुतं नित्यं पृथग्भूतं जपेत्सदा ।।५७।।
पिण्डाक्षरपदैर्मन्त्रमेकैकं शक्तितत्त्वगम् ।
बह्वक्षरस्तु यो मन्त्रो विद्या वा चक्रमेव वा ।।५८।।
शक्तिस्थं नैव तं तत्र विभागस्त्वों नमोन्तगः ।

A would-be yogin at the initial stage of his practice of yoga needs to practise *japa* on *vidyā* or *cakra* on two, three or four-syllabic mantras regularly and separately trying to arouse the power embedded in them, no matter, in groups of syllables, letters or words. Irrespective of the fact whether there be a *mantra*, *vidyā* or *cakra*, one should not strain on lengthy ones nor should he break them into parts beyond *om namo*. (57-59a)

अस्मिंस्तत्त्वोदये तस्मादहोरात्रस्त्रिशस्त्रिशः ।।५९।।
विभज्यते विभागश्च पुनरेव त्रिशस्त्रिशः।

In this process of arousal of the essence, the *ahorātra*, day and night combined, representing the *prāṇic* forces, *prāṇa* and *apāna*, each covering thirty-six finger-ends, the practitioner needs to make three parts of twelve finger-ends each dedicated to entry, unification and exit with respect to both of them, that is, *prāṇa* and *apāna*. (59b-60a)

पूर्वोदये तु विश्रम्य द्वितीयेनोल्लसेद्यदा ।।६०।।
विशेच्चार्धार्धिकायोगात्तदोक्तार्धोदयो भवेत् ।
यदा पूर्णोदयात्मा तु समः कालस्त्रिके स्फुरेत् ।।६१।।
प्रवेशविश्रान्त्युल्लासे स्यात्स्वत्र्यंशोदयस्तदा।

Beginning with the breathing-in at the first step, the practitioner needs to rest within himself at the second step followed by exit at the third. These steps taken in regard to *prāṇa* need to be followed with the same with respect to the *apāna*. This would result in the interpenetration of the *prāṇa* and the *apāna*. With the access of the *apāna* in the form of the moon to the half-monthly state, time would be equally divided among all the three states, that is, entry, subsistence and exit. (60b-62a)

इत्येष कालविभवः प्राण एव प्रतिष्ठितः ।।६२।।

स स्पन्दे खे स तच्चित्यां तेनास्यां विश्वनिष्ठितिः ।

Thus the entire spectrum of time is based on *prāṇa* (as also on *apāna*) while the latter itself has its base in the throb and the latter in the space of consciousness showing the entire world's axis in it. (62b-63a)

अतः संवित्प्रतिष्ठानौ यतो विश्वलयोदयौ ।।६३।।
शक्त्यन्तेऽध्वनि तत्स्पन्दासंख्याता वास्तवी ततः ।

Thus since emergence and dissolution both have their axis in consciousness while traversing the path of *śakti* in Her innumerable throbs, they both are real and substantial. (63b-64a)

उक्तं श्रीमालिनीतन्त्रे गात्रे यत्रैव कुत्रचित् ।।६४।।
विकार उपजायते तत्तत्त्वं तत्त्वमुत्तमम्।

It has been observed in the *Mālinīvijayottara Tantra* that in whichsoever part of the body there may arise some sort of (peculiar) reaction; that should be welcomed as indicatory of something essential on the spiritual plane. (64b-65a)

प्राणे प्रतिष्ठितः कालस्तदाविष्टा च यत्तनुः ।।६५।।
देहे प्रतिष्ठितस्यास्य ततो रूपं निरूप्यते ।

Time has its basis in *prāṇa* while the body also is dependent on it. Therefore, that form of it has been deliberated upon which lies in the body. (65b-66a)

चित्स्पन्दप्राणवृतीनामन्त्या या स्थूलता सुषिः ।।६६।।
सा नाडीरूपतामेत्य देहं संतानयेदिमम्।

The tangible and tubular form of nerves is finally elucidative of the tendency of consciousness, throb and *prāṇic* forces. Having assumed the form of the nerves this tendency threads the entire body. (66b-67a)

श्रीस्वच्छन्देऽत एवोक्तं यथा पर्णं स्वतन्तुभिः ।।६७।।
व्याप्तं तद्वत्तनुर्द्वारद्वारिभावेन नाडिभिः ।

It has been stated in the *Svacchanda Tantra* that as a leaf is pervaded by its veins, even so the body is pervaded by its nerves of both kinds - main and their branches. (67b-68a)

पादाङ्गुष्ठादिकोर्ध्वस्थब्रह्मकुण्डलिकान्तगः ।।६८।।
कालः समस्तश्चतुरशीतावेवाङ्गुलेष्वितः।
द्वादशान्तावधिं किंचित्सूक्ष्मकालस्थितिं विदुः ।।६९।।
षण्णवत्यामधः षड्द्विक्रमाच्चाष्टोत्तरं शतम् ।

Beginning from the toe, etc., of the body up to the upper point of the *kuṇḍalinī*, the entire span of the body is eighty-four finger-ends. This span is understood to extend by twelve finger-ends on the upper side and twelve finger-ends below making thus the whole span of the body up to one hundred and eight finger-ends. (68b-70a)

अत्र मध्यमसंचारिप्राणोदयलयान्तरे ।।७०।।
विश्वे सृष्टिलयास्ते तु चित्रा वाय्वन्तरक्रमात।

It is within the limits of this span that the *prāṇic* force operates from the start up to its end. Curiously enough, they represent in a miniature form the states of creation and dissolution on the universal scale with the operation of air going on in-between the two events. (70b-71a)

इत्येष सूक्ष्मपरिमर्शनशीलनीय-
श्चक्रोदयोऽनुभवशास्त्रदृशा मयोक्तः ।।७१।।

Thus has been expounded by me the process of arousal of the *cakra* on the basis of my personal experience as substantiated by the scriptural evidence in all its subtlety and hence deserves to be contemplated on. (71b)

NOTE ON VERSES 19b AND 20

The figure of 6,912 is arrived as follows:

(1) 108 x 2 = 216;

(2) 216 x 2 = 432;

(3) 432 x 2 = 864

(4) 864 x 2 = 1,728

(5) 1728 x 2 = 3,456

(6) 3456 x 2 = 6,912

This is how 108 is multiplied six times by two. One *ahorātra*, (day and night combined representing the movement of *prāṇic* forces, *prāṇa* and *apāna*) consists of 108 *prāṇācāra* or 200 *cakraodaya* equivalent to 21,600 breathing-in and breathing-out (108 x 200).

Now on after multiplying 108 six times by two and getting the number 6,912; this number is doubled, it would amount to 13,824 *cakraodayas* and if *ahorātra* is further fragmented into 16 parts, i.e., 21,600 x 16, the figure we get is 345,600 and if this figure is further fragemented, it would amount to 691,200. This how time and movement of *prāṇa* has been calculated to its minutest sense.

Yogin effort is to make his breath subtlest as possible so that he gains victory over *prāṇa* and thus he eventually swallows the entire *prāṇa*. Once this happens it gives rise to a state of *kāla-saṅkarṣaṇa*, i.e., leading to elimination of the diversity and there arises the awareness of integrality of consciousness. The purpose behind it is that by cessation of *prāṇa*, there is cessation of time and diversity leading to arousal of light of pure consciousness.

CHAPTER - 8

Deśādhva - Manifestation of Consciousness in Terms of Space

देशाध्वनोऽप्यथ समासविकासयोगात् ।
सङ्गीयते विधिरयं शिवशास्त्रदृष्टः ।।१।।

Herewith is going to be deliberated succinctly and in detail the mode of approach to the principles of space and way to its access as envisioned in the Śaivite literature. (1)

विचारितोऽयं कालाध्वा क्रियाशक्तिमयः प्रभोः ।
मूर्तिवैचित्र्यजस्तज्जो देशाध्वाथ निरूप्यते ।।२।।

We have already discussed the time-feature of the Lord which is of the form of action. Since His spatial aspect is of the nature of form, as a product of the temporal, it is being elucidated here. (2)

अध्वा समस्त एवायं चिन्मात्रे संप्रतिष्ठितः ।
यत्तत्र नहि विश्रान्त तन्नभः कुसुमायते ।।३।।

Since this spatial feature of Him is based completely on sheer consciousness, wherever there is absence of consciousness, there is only delusion. (3)

संविद्द्वारेण तत्सृष्टे शून्ये धियि मरुत्सु च।
नाडीचक्रानुचक्रेषु बहिर्देहेऽध्वसंस्थितिः ।।४।।

Since the path, as the spatial feature of creation, along with the state of non-being, *śūnya*, intellect and *prāṇic* forces, have been created by consciousness, it lies outside the body spreading in the form of circuits of nerves, main and branches. (4)

तत्राध्वैवं निरूप्योऽयं यतस्तत्प्रक्रियाक्रमम्।
अनुसंदधदेव द्राग् योगी भैरवतां व्रजेत् ।।५।।

Here the path itself needs to be elucidated as through travel on it the yogin may attain the state of Bhairava forthwith. (5)

दिदृक्षयैव सर्वार्थान् यदा व्याप्यावतिष्ठते ।
तदा किं बहुनोक्तेन इत्युक्तं स्पन्दशासने ।।६।।

It has been stated in the *Spanda Sāstra* that when the aspirant takes the position of sheer curiosity to understand the mystery of everything by way of complete oneness with his object, the result becomes obvious by itself requiring none to tell him anything about it. (6)

ज्ञात्वा समस्तमध्वानं तदीशेषु विलापयेत् ।
तान् देहप्राणधीचक्रे पूर्ववद्गालयेत्क्रमात् ।।७।।
तत्समस्तं स्वसंवित्तौ सा संविद्भरितात्मिका ।
उपास्यमाना संसारसागरप्रलयानलः ।।८।।

Having understood the path in all its components, the aspirant needs to dissolve them in their Lords and the later themselves in the circle of body, *prāṇa* and intellect, respectively as done earlier. All these, again, should be dissolved in self-consciousness. Bearing all these dissolved in itself, the consciousness being well contemplated acts as the fire of dissolution with respect to the ocean of the world. (7-8)

श्रीमद्दीक्षोत्तरे चैतानध्वेशान् गुरुरब्रवीत् ।

ब्रह्मानन्तात्प्रधानान्तं विष्णुः पुंसः कलान्तगम् ॥९॥
रुद्रो ग्रन्थौ च मायायामीशः सादाख्यगोचरे ।
अनाश्रितः शिवस्तस्माद्व्याप्ता तद्व्यापकः परः ॥१०॥

My teacher has written in his book titled *Dīkṣottara* that Brahmā pervades from *ananta* to *pradhāna*, Viṣṇu from the individual up to *kalā*, Rudra the complex of *māyā*, Anāśrita Śiva from *śuddha vidyā* up to Sadāśiva and Supreme Śiva the Śakti. (9-10)

एवं शिवत्वमापन्नमिति मत्वा न्यरूप्यत।
न प्रक्रियापरं ज्ञानमिति स्वच्छन्दशासने ॥११॥

Having admitted this proposition as the way to attainment of the state of Śiva, the *Svacchanda Tantra* has observed that there is no other path as convenient as this one. (11)

त्रिशिरः शासने बोधो मूलमध्याग्रकल्पितः ।
षट्त्रिंशत्तत्त्वसंरम्भः स्मृतिर्भेदविकल्पना ॥१२॥
अव्याहतविभागोऽस्मिभावो मूलं तु बोधगम्।
समस्ततत्त्वभावोऽयं त्वात्मन्येवाविभागकः ॥१३॥
बोधमध्यं भवेत्किंचिदाधाराधेयलक्षणम् ।
तत्त्वभेदविभागेन स्वभावस्थितिलक्षणम् ॥१४॥
बोधाग्रं तत्तु चिद्बोधं निस्तरङ्गं बृहत्सुखम्।

In the book *Triśira Bhairava*, the tree of right understanding has been conceived in all its parts, namely, the root, the stem and the top in the form of the knowledge of the thirty-six components of the system along with the individual's outlook towards them vis-a-vis of this entire spectrum of the world. This kind of understanding forms the root of the tree. The stem part of the tree would be the understanding that all this spectrum rests in me. The top of the tree of understanding, as distinct from it, would lie in the awareness that it is the blissful state of unwavering of my consciousness itself which is all this, in all its diversification. (12-15a)

संविदेकात्मतानीतभूतभावपुरादिकः ॥१५॥
अव्यवच्छिन्नसंवित्तिर्भैरवः परमेश्वरः ।

Lord Bhairava is the all-inclusive integral consciousness including the past, the present and the future in all their varieties of formation. (15b-16a)

श्रीदेव्या यामले चोक्तं षट्त्रिंशत्तत्त्वसुन्दरम् ॥१६॥
अध्वानं षड्विधं ध्यायन्सद्यः शिवमयो भवेत् ।

It has been stated in the *Devī Yāmala Tantra* that the aspirant has the possibility of getting filled with the essence of Śiva immediately through contemplation on the sixfold path designed via awareness of the thirty-six steps of the cosmology. (16b-17a)

यद्यप्यमुष्य नाथस्य संवित्त्यनतिरेकिणः ॥१७॥
पूर्णस्योर्ध्वादिमध्यान्तव्यवस्था नास्ति वास्तवी।
तथापि प्रतिपत्तृणां प्रतिपादयितुस्तथा ॥१८॥
स्वस्वरूपानुसारेण मध्यादित्वादिकल्पनाः ।

As the Lord is transcendent to consciousness besides being perfectly complete, any distinction in the form of upper, middle and lower in Him is not real. Even then, in view of the limitations of the learners and teachers all these images of the root, the middle and the top have been incorporated in the exposition of His status vis-a-vis the actuality. (17b-19a)

ततः प्रमातृसंकल्पनियमात् पार्थिवं विदुः ॥१९॥
तत्त्वं सर्वान्तरालस्थं यत्सर्वावरणैर्वृतम् ।
तदत्र पार्थिवे तत्त्वे कथ्यते भुवनस्थितिः ॥२०॥
नेता कटाहरुद्राणामनन्तः कामसेविनाम् ।
पोतारूढो जलस्यान्तर्मद्यपानविगूर्णितः ॥२१॥
स देवं भैरवं ध्यायन् नागैश्च परिवारितः ॥

It is in view of the learner's limited capacity of imagination that the material state of the reality has been conceived as the innermost of all as well as most densely

superimposed. It is on this material state of the reality that the creation is based. Ananta is supposed to lead the group of Rudras sailing the caldron boarded by passengers given to indulgence in sex. Boarding the boat as its leading sailor, Ananta is out of senses under the effect of wine and is encircled by snakes while meditating on Bhairava. (19b-22a)

कालाग्नेर्भुवनं चोर्ध्वे कोटियोजनमुच्छ्रितम् ।।२२।।
लोकानां भस्मसाद्भावभयान्नोर्ध्वं स वीक्षते ।

The world of the fire of time, *kālāgni*, lies above the caldron, *kaṭāha* ten million *yojanas*. It does not look upward from the fear lest it may burn them. (22b-23a)

स च व्याप्तापि विश्वस्य यस्मात्प्लुष्यन्निमां भुवम् ।।२३।।
नरकेभ्यः पुरा व्यक्तस्तेनासौ तदधो मतः।

It pervades the world so that it may burn the world. It got manifested prior to them and hence is supposed to be above them. (23b-24a)

दश कोट्यो विभोर्ज्वाला तदर्धं शून्यमूर्ध्वतः ।।२४।।
तदूर्ध्वे नरकाधीशाः क्रमाद्दुःखैकवेदनाः ।
अधो मध्ये तदूर्ध्वे च स्थिता भेदान्तरैर्वृताः ।।२५।।
अवीचिकुम्भीपाकाख्यरौरवास्तेष्वनुक्रमात् ।
एकादशैकादश च दशेत्यन्तः शराग्नि तत् ।।२६।।
प्रत्येकमेषामेकोना कोटिरुच्छ्रितिरन्तरम् ।
लक्षमत्र खवेदास्य संख्यानामन्तरा स्थितिः ।।२७।।
कूष्माण्ड ऊर्ध्वे लक्षोनकोटिस्थानस्तदीशिता।

The flame of *Vibhu* rises up hundred million *yojanas*, the higher half of which lies blank. Above that blank lie the lords of the lower world, *naraka*, filled with sheer pain and suffering. Below, midway and above it, lie lower worlds named *avīci*, *kumbhīpāka* and *raurava* respectively. There are ten *narakas* in *Avīci*, eleven in *kumbhīpāka* and eleven in *raurava*. Out of these, a crore less by one continue to emerge. In between the entire space a lakh of them exist constantly. Above them lies the *naraka* known as *kūṣmāṇḍa*. (24b-28a)

शास्त्रविरुद्धाचरणात् कृष्णं ये कर्म विदधते ॥२८॥
तत्र भीमैर्लोकपुरुषैः पीड्यन्ते भोगपर्यन्तम् ।
ये सकृदपि परमेशं शिवमेकाग्रेण चेतसा शरणम् ॥२९॥
यान्ति न ते नरकयुजः कृष्णं तेषां सुखाल्पतादायि।

Those people who do bad deeds in contravention of the provisions of the scriptures, they are made to be punished here by terrible dwellers of the land until the end of the effect. On the other hand, those who take resort to the Supreme Lord Śiva meditatively even once, they escape association with *naraka* and their bad deed only results in decreasing the quantum of their pleasure. (28b-30a)

सहस्रनवकोत्सेधमेकान्तरमथ क्रमात् ॥३०॥
पातालाष्टकमेकैकमष्टमे हाटकः प्रभुः ।

In all, eighty thousand is the number of *narakas* while *patālas* are eight, *hāṭaka* as the eighth one being indwelt by the Lord. (30b-31a)

प्रतिलोकं नियुक्तात्मा श्रीकण्ठो हठतो बहूः ॥३१॥
सिद्धीर्ददत्त्यसावेवं श्रीमद्रौरवशासने।

According to *Raurava Śāstra*, Lord Śrīkaṇṭha appoints the guardians of the worlds and rewards the habitants with *siddhis*. 31b-32a)

व्रतिनो ये विकर्मस्था निषिद्धाचारकारिणः ॥३२॥
दीक्षिता अपि ये लुप्तसमया न च कुर्वते।
प्रायश्चित्तांस्तथा मत्स्या वामाचारस्य दूषकाः ॥३३॥
देवाग्निद्रव्यवृत्त्यंशजीविनश्चोत्तमस्थिताः ।
अधः स्थगारुडाद्यन्यमन्त्रसेवापरायणाः ॥३४॥
ते हाटकविभोरग्र किङ्करा विविधात्मकाः ।

Even after having taken vow of noble action, those who indulge in bad and prohibited actions, and though being in the state of propitiatory actions go against the *vāmācārins* via condemnation of them and feed themselves on

earnings concerned with gods and fire and though having higher status make use of *mantras* concerned with Garuda, etc., they have to serve as servants of the Lord of *Hāṭaka* of various kinds. (32b-35a)

ते तु तत्रापि देवेशं भक्त्या चेत्पर्युपासते ।।३५।।
तदीशतत्त्वे लीयन्ते क्रमाच्च परमे शिवे ।
अन्यथा ये तु वर्तन्ते तद्भोगनिरतात्मकाः ।।३६।।
ते कालवह्निसंतापदीनाक्रन्दपरायणाः ।
गुणतत्त्वे निलीयन्ते ततः सृष्टिमुखे पुनः ।।३७।।
पात्यन्ते मातृभिर्घोरयातनौघपुरस्सरम्।
अधमाधमदेहेषु निजकर्मानुरूपतः ।।३८।।
मानुषान्तेषु तत्रापि केचिन्मन्त्रविदः क्रमात् ।
मुच्यन्तेऽन्ये तु बध्यन्ते पूर्वकृत्यानुसारतः ।।३९।।

Those who devote themselves sincerely to the Lord of gods there get eventually dissolved in Him. Those, on the other hand, who indulge in enjoyment available there, they are made to suffer from the heat of the fire of time and cry followed by their dissolution in the *guṇa-tattva* in the beginning of the Creation and are made to fall by the motherly forces into lower and lower bodies in keeping with the status of their accomplishments to suffer the consequences. After the human life, there are also those few, who are knowers of *mantras*, get gradually released while the rest become bound as per their earlier deeds. (35b-39)

इत्येष गणवृत्तान्तो नाम्ना हुलहुलादिना ।
प्रोक्तं भगवता श्रीमदानन्दाधिकशासने ।।४०।।

This detail has been given in the *Ānandādhika Śāstra* by revered Hulahula, etc. (40)

पातालोर्ध्वे सहस्राणि विंशतिर्भूकटाहकः ।
सिद्धातन्त्रे तु पातालपृष्ठे यक्षीसमावृतम् ।।४१।।
भद्रकाल्याः पुरं यत्र ताभिः क्रीडन्ति साधकाः ।।

Above the *pātāla*, there are as many as twenty creational caldrons and are

encircled by *Yakṣīs*. Practitioners of *mantra* and *tantra* play with them before Bhardrakālī, as stated by the *Siddhā Tantra*. (41-42a)

ततस्तमस्तप्तभूमिस्तत: शून्यं ततोऽहय: ।।४२।।
एतानि यातनास्थानं गुरुमन्त्रादिदूषिणाम् ।
ततो भूम्यूर्ध्व (मध्य) तो मेरु: सहस्राणि स षोडश ।।४३।।
मग्नस्तन्मूलविस्तारस्तद्द्वयेनोर्ध्वविस्तृति: ।
सहस्राब्धिवसूच्छ्रायो हैम: सर्वामरालय: ।।४४।।

Then comes the land of darkness and heat followed by those of vacuity and serpents. These are places of punishment of those who defile *gurus* and *mantra*, etc. Above these is the earth and the mountain *Meru* extending for sixteen thousand *yojanas* downward, thirty-two *yojanas* in the middle and eighty-four *yojanas* in height. It is totally golden and is the abode of gods. (42b-44)

मध्योर्ध्वाध: समुद्बृत्तशरावचतुरश्रक: ।
भैरवीयं च तल्लिङ्गं धरणी चास्य पीठिका ।।४५।।

It is of the shape of a cup round in the middle, eight-cornered above and quadrangular at the base. This is the *liṅga*, emblem of Bhairava, the earth forming its base. (45)

सर्वे देवा निलीना हि तत्र तत्पूजितं सदा।
मध्ये मेरुसभा धातुस्तदीशदिशि केतनम् ।।४६।।

All the gods indwell it and remain devoted to it. In the middle of it is the central hall made of crystal with its banner directed towards the north-east. (46)

ज्योतिष्कशिखरं शंभो: श्रीकण्ठांशश्च स प्रभु:।
अवरुह्य सहस्राणि मनोवत्याश्चतुर्दश ।।४७।।

Luminous is the top of Śambhu who is an essence of Śrīkaṇṭha Śiva. Fourteen thousand *yojanas* is the dimension of the hall of Brahmā known as *manovati*. (47)

चक्रवाटश्चतुर्दिक्को मेरुरत्र तु लोकपाः।
अमरावतिकेन्द्रस्य पूर्वस्यां दक्षिणेन ताम् ।।४८।।

Around the *Meru* are the habitations of Lokapālas. Amarāvatī lies in the east-south of it. (48)

अप्सरः सिद्धसाध्यास्तामुत्तरेण विनायकाः।
तेजोवती स्वदिश्यग्नेः पुरी तां पश्चिमेन तु ।।४९।।
विश्वेदेवा विश्वकर्मा क्रमात्तदनुगाश्च ये।
याम्यां संयमनी तां तु पश्चिमेन क्रमात् स्थिताः ।।५०।।

Towards the north of Amarāvatī dwell Siddhas, Sāddhyas and Vināyakas. The habitation known as Tejovatī lies in the direction of fire from it. Viśvedevāḥ, Viśvakarmā, and their followers dwell towards the south and west of it the habitat being known as Saṁyamani. (49-50)

मातृनन्दा स्वसंख्याता रुद्रास्तत्साधकास्तथा ।
कृष्णाङ्गारा निर्ऋतिश्च तां पूर्वेण पिशाचकाः ।।५१।।
रक्षांसि सिद्धगन्धर्वास्तूत्तरेणोत्तरेण ताम्।
वारूणी शुद्धवत्याख्या भूतौघो दक्षिणेन ताम् ।।५२।।

Close to the west lies the city known as Mātrinandā where the eleven Rudras and their devotees dwell. In the north-west lies the city known as Kṛṣṇāṅgārā and towards the east of it dwell the Piśācas and Rākṣasas and towards the north Siddhas and Gandharvas. There also is situated the city known as Vāruṇī characterised by purity. Towards the south of it is the abode of living beings. (51-52)

उत्तरेणोत्तरेणैनां वसुविद्याधराः क्रमात् ।
वायोर्गन्धवती यस्या दक्षिणे किन्नराः पुनः।।५३।।

Towards the north of these dwell the Vasus and Vidyādharas. Towards the south of them lies the city known as Gandhavatī where the Kinnaras dwell. (53)

वीणासरस्वती देवो नारदस्तुम्बुरुस्तथा।
महोदयेन्दोर्गुह्याः स्युः पश्चिमेऽस्याः पुनः पुनः।।५४।।

Towards the west of the Gandhavatī live Vīṇā, Sarasvatī, Nārada and Tumburu. Towards the west of the Gandhavatī lies the city of Mahodayā where live the Guhyas. (54)

कुबेरः कर्मदेवाश्च यथा तत्साधका अपि।
यशस्विनी महेशस्य तस्याः पश्चिमतो हरिः ।।५५।।
दक्षिणे दक्षिणे ब्रह्माश्विनौ धन्वन्तरिः क्रमात्।
भैरवे चक्रवाटेऽस्मिन्नेवं मुख्याः पुरोऽष्टधा ।।५६।।
अन्तरालगतास्त्वन्याः पुनः षड्विंशतिः स्मृताः।

Towards the west of Mahodayā lies the city called Yaśasvanī where live Kubera, Karma-devaḥ and devotees of them. Still west to Yaśasvanī lies the dwelling of Hari. Close south to it live Brahmā, Aśvins and Dhanvantari. In this region of Bhairava are situated eight main cities in the midst of which are also located twenty-six other towns. (55-57a)

इष्टापूर्तरताः पुण्ये वर्षे ये भारते नराः ।।५७।।
ते मेरुगाः सकृच्छम्भुं ये वार्चन्ति यथोचितम्।

Those who in India keep themselves busy on sacred occasion in the performance of actions of self-purification and social welfare, they have the privilege of being sent to Meru. Kindred is the award of those who devote themselves to Śambhu even once. (57b-58a)

मेरोः प्रदक्षिणाप्योदग्दिक्षु विष्कम्भपर्वताः ।।५८।।
मन्दरो गन्धमादश्च विपुलोऽथ सुपार्श्वकः।
सितपीतनीलरक्तास्ते क्रमात्पादपर्वताः ।।५९।।

Towards the south and north of the Meru lie foothills known as Viṣkambha, Mandara, Gandhamādana, Vipula and Supārśvaka. Their colour is white, yellow, blue and red respectively. (58b-59)

एतैर्भुवमवष्टभ्यमेरुस्तिष्ठति निश्चलः।
चैत्ररथनन्दनाख्ये वैभ्राजं पितृवनं वनान्याहुः ।।६०।।
रक्तोदमानससितं भद्रं चैतच्चतुष्टयं सरसाम्।
वृक्षाः कदम्बजम्ब्वश्वत्थन्यग्रोधकाः क्रमशः ।।६१।।
एषु चतुर्ष्वचलेषु त्रयं त्रयं क्रमश एतदाम्नातम्।

Having encircled the earth through these foothills, the Meru stands in a solid way unmoved. There are also forests known as Caitraratha, Nandana, Vaibharāja and Pitṛvana. There are also lakes known as Raktoda, Mānasa, Sita and Bhadra. Out of the four kinds of trees, Kadamba, Jambu, Aśvattha and Nyagrodha, any three respectively are said to grow in these forests. (60-62a)

मेर्वधो लवणाब्ध्यन्तं जम्बुद्वीपः समन्ततः ।।६२।।
लक्षमात्रः स नवधा जातो मर्यादपर्वतैः।

Down the Meru up to the sea of salt extends the Jambudvīpa. Its circle is nine lakh *yojanas* and is divided into nine parts by dividing mountains. (62b-63a)

निषधो हेमकूटश्च हिमवान्दक्षिणे त्रयः ।।६३।।
लक्षं सहस्रनवतिस्तदशीतिरिति क्रमात्।
नीलः श्वेतस्त्रिशृङ्गश्च तावन्तः सव्यतः पुनः ।।६४।।
मेरोः षडेते मर्यादाचलाः पूर्वापरायताः ।
पूर्वतो माल्यवान्पश्चाद्गन्धमादनसंज्ञितः ।।६५।।
सव्योत्तरायतौ तौ तु चतुस्त्रिंशत्सहस्रकौ ।
अष्टावेते ततोऽप्यन्यौ द्वौ द्वौ पूर्वादिषु क्रमात् ।।६६।।
जाठरः कूटहिमवद्यात्रजारुधिशृङ्गिणः ।
एवं स्थितो विभागोऽत्र वर्षसिद्ध्यै निरूप्यते ।।६७।।

On the south of it are three mountains named Niṣadha, Hemakūṭa and Himavāna. They extend for one lakh, ninety and eighty thousand *yojanas* respectively. Towards the left side of the Meru lie mountains known as Nīla, Śveta and Triśṛṅga. These six are the surrounding mountains of the Meru extending from

the east to the west. Towards the east of it lies the Mālyavāna and towards the west the mountain Gandhamādana. On the left side they extend in rectangular form for thirty-four *yojanas*. All these mountains are eight in number besides two and two in other directions such as east, etc. They are Jāṭhara, Kūṭa, Himavat, Pāriyātra, Jārudhi and Śṛṅgavat. The status of this region is like this and has been elucidated here for the sake of *deśa-siddhi*, that is, vision of the spatial aspect of Śiva in the psyche. (63b-67)

समन्ताच्चक्रवाटाधोऽनर्केन्दु चतुरश्रकम् ।
सहस्रनवविस्तीर्णमिलाख्यं त्रिमुखायुषम् ।।६८।।

Around and below the circular periphery (of the Meru) is a rectangular region extending for nine thousand *yojanas* and is known as Ilāvarta. Life of the people here extends for thirteen thousand years. It is immune to the effect of both the sun's heat and moon's shine. (68)

मेरोःपश्चिमतो गन्धमादो यस्तस्य पश्चिमे।
केतुमालं कुलाद्रीणां सप्तकेन विभूषितम् ।।६९।।

Towards the west of the Meru is the mountain Gandhamādana. Behind Gandhamādana lies the Ketumāla which is adorned by seven peaks of its own family. (69)

मेरोः पूर्वं माल्वान्यो भद्राश्वस्तस्य पूर्वतः ।
सहस्रदशकायुस्तत्सपञ्चकुलपर्वतम् ।।७०।।
पूर्वपश्चिमतः सव्योत्तरश्च क्रमादिमे।
द्वात्रिंशच्च चतुस्त्रिंशत्सहस्राणि निरूपिते ।।७१।।

Towards the east of the Mālyavān lies the Bhadrāśva. Life of the people here is ten thousand years. It is accompanied by five peaks of its family. They have been shown as extending east and west as also south and north thirty-two and thirty-four thousand *yojanas* respectively. (70-71)

मेरोरुदक् शृङ्गवान्यस्तद्बहिः कुरुवर्षकम् ।
चापवन्नवसाहस्रमायुस्तत्र त्रयोदश ।।७२।।

Towards the north of the Meru is the mountain Śṛṅgavān. Outside is the region of Kuruvarṣaka which is of the shape of a bow. Life of the indwellers of it is nine thousand and even thirteen thousand years. (72)

कुरुवर्षस्योत्तरेऽथ वायव्येऽब्धौ क्रमाच्छराः ।
दश चेति सहस्राणि द्वीपौ चन्द्रोऽथ भद्रकः ॥७३॥

Towards the north of the Kuruvarṣa and particularly in the north-east direction inside the ocean there are a couple of islands known as Candra and Bhadraka. They are five and ten thousand *yojanas* in dimension. (73)

यौ श्वेतशृङ्गिणौ मेरोर्वामे मध्ये हिरण्कयम् ।
तयोर्नवकविस्तोर्णमायुश्चार्धत्रयोदश ॥७४॥

On the left side of the Meru lie two snow clad mountains at the top and golden in the middle. They extend for nine thousand *yojanas* and life of the indwellers there is twelve and a half thousand years. (74)

तत्र वै वामतः श्वेतनीलयो रम्यकोऽन्तरे ।
सहस्रनवविस्तीर्णमायुर्द्वादश तानि च ॥७५॥

Towards the left of the Śveta and (right) of the Nīla in the middle lies a land known as Ramyaka. It is nine thousand *yojanas* in dimension. Life of the indwellers of it is twelve thousand years. (75)

मेरोर्दक्षिणतो हेमनिषधौ यौ तदन्तरे।
हर्याख्यं नवसाहस्रं तत्सहस्राधिकायुषम् ॥७६॥

Towards the south of the Meru lie the regions of Hema and Niṣadha. In the midst of them lies the land known as Harivarṣa. It is nine thousand *yojanas* in dimension and people live there for more than a thousand years. (76)

तत्रैव दक्षिणे हेमहिमवद्द्वितयान्तरे ।
कैन्नरं नवसाहस्रं तत्सहस्राधिकायुषम् ॥७७॥

Towards the south of it lie the mountains known as Hema and Himavat. In the middle of these lies the land of Kinnaras which is nine thousand *yojanas* in dimension and the inhabitants of them live for more than a thousand years. (77)

तत्रैव दक्षिणे मेरोर्हिमवान्यस्य दक्षिणे।
भारतं नवसाहस्रं चापवत्कर्मभोगभूः ॥७८॥

There itself towards the south of the Meru as well as of the Himavat is the land known as Bhārata. It is nine thousand *yojanas* in dimension, of the shape of a bow and is the land of action and sufferance of the results of action. (78)

इलावृतं केतुभद्रं कुरुहैरण्यरम्यकम् ।
हरिकिन्नरवर्षे च भोगभूर्न तु कर्मभूः ॥७९।

(As distinct from it) there are eight lands, namely, Ilāvṛta, Ketu, Bhadra, Kuru, Hairaṇya, Ramyaka, Hari and Kinnara, which are only lands of sufferance and not of any action. (79)

अत्र बाहुल्यतः कर्मभूभावोऽत्राप्यकर्मणाम् ।
पशूनां कर्मसंस्कारः स्यात्तादृग्दृढसंस्कृतेः ॥८०॥

Here, too, ought to have been the tendency for action in the main. But that is not the case, as is true of the animals which also act but their actions do not form *saṁskāras*, as is the tradition with them. (80)

संभवन्त्यप्यसंस्कारा भारतेऽन्यत्र चापि हि।
दृढप्राक्तनसंस्कारादीशेच्छातः शुभाशुभम् ॥८१॥

Absence of formation of *saṁskāras* irrespective of auspicious or inauspicious is a possibility in Bhārata as well as elsewhere owing to strong prior *saṁskāras* as also as per the wish of the Lord. (81)

स्थानान्तरेपि कर्मास्ति दृष्टं तच्च पुरातने ।
तत्र त्रेता सदा कालो भारते तु चतर्युगम् ॥८२॥

There is the possibility of action (and sufferance of its fruits) in other lands as well as is evident from account of ancient literature (such as the cases of Rāmāyaṇa and the Mahābhārata, namely, that of King Janaka and Nahuṣa). The difference, however, is that while elsewhere always there is only the *Tretā yuga*, here in Bhārata all the four *yugas* are operative. (82)

भारते नवखण्डं च सामुद्रेणाम्भसात्र च ।
स्थलं पञ्चशती तद्वज्जलं चेति विभज्यते ।।८३।।

Bhārata was a group of nine pieces of land divided by the oceanic water. Likewise, being divided by (mountains) the group became five hundred. (83)

इन्द्रः कशेरुस्ताम्राभो नागीयः प्राग्गभस्तिमान् ।
सौम्यगान्धर्ववाराहाः कन्याख्यं चासमुद्रतः ।।८४।।

The nine islands Bhārata consists of starting from the sea, are Indra, Kaśeru, Tāmrābha, Nāgīya, Gabhastiman, Saumya, Gāndharva, Vārāha and Kanyā. (84)

कन्याद्वीपे च नवमे दक्षिणेनाब्धिमध्यगाः।
उपद्वीपाः षट् कुलाद्रिसप्तकेन विभूषिते ।।८५।।
अङ्गयवमलयशङ्कुः कुमुदवराहौ च मलयगोऽगस्त्यः।
तत्रैव च त्रिकूटे लङ्का षडमी ह्युपद्वीपाः ।।८६।।

Towards the south of the ninth one of the islands, namely, Kanyādvīpa adorned by a family of mountains seven in numbers, there are as many as six sub-islands, namely Aṅga, Yava, Malaya, Śaṅku, Kumuda, Vārāha. Besides these, there is the Āśrama of Agastya on the mountain Malaya. There on the mountain Trikūṭa lies Laṅkā. Thus, these six are the sub-islands (associated with Bhārata). (85-86)

द्वीपोपद्वीपगाः प्रायो म्लेच्छा नानाविधा जनाः ।
मुक्ताकाञ्चनरत्नाढ्या इति श्रीरुरुशासने ।।८७।।

In the islands and sub-islands dwell mainly various kinds of people known as Mlecchas who are rich in pearls, gold and gems as has been recounted in the *Ruru Śāstra*. (87)

भारते यत्कृतं कर्म क्षपितं वाप्यवीचितः ।
शिवान्तं तेन मुक्तिर्वा कन्याख्ये तु विशेषतः ॥८८॥

In the Bhārata, whatever action is done or finished from the earth up to Śiva, the doer gets emancipated from it, particularly in the region of Kanyākumārī. (88)

महाकालादिका रुद्रकोटिरत्रैव भारते ।
गङ्गादिपञ्चशतिका जन्म तेनात्र दुर्लभम् ॥८९॥

Here in Kanyākumārī have been born Mahākālikas and Rudras in crores and flow five hundred rivers including the Gaṅgā. As such, to be born here is a rare event. (89)

अन्यवर्षेषु पशुवद् भोगात्कर्मातिवाहनम्।
प्राप्यं मनोरथातीतमपि भारतजन्मनाम् ॥९०॥

In other parts of the world due to sheer enjoyment life becomes a burden which one has just to carry. (As distinct from them) those born in Bhārata avail themselves of the attainment which is beyond expectation. (90)

नानावर्णाश्रमाचारसुखदुःखविचित्रता।
कन्याद्वीपे यतस्तेन कर्मभूः सेयमुत्तमा ॥९१॥

Kanyādvīpa is the best as the land of action, *Karmabhūḥ* on account of prevalence of various *varṇas*, *āśramas*, modes of approved behaviour, *ācāra*, and varieties of experiences of pleasure and suffering. (91)

पुंसां सितासितान्यत्र कुर्वतां किल सिद्ध्यतः।
परापरौ स्वर्निर्याविति रौरववार्तिके ॥९२॥

People of this part of Bhārata attain states of excellence and sufferance here such as heaven and hell easily by doing white and black deeds standing for virtue and vice respectively. (92)

एवं मेरोरधो जम्बूरभितो यः स विस्तरात्।

स्यात् सप्तदशधा खण्डैर्नवभिस्तु समासतः ।।९३।।

Thus the Bhārata extends down to Meru and is divided summarily into seventeen parts of nine islands. (93)

मनोः स्वायंभुवस्यासन् सुता दश ततस्त्रयः।
प्रावजन्नथ जम्ब्वाख्ये राजा योऽग्नीध्रनामकः ।।९४।।
तस्याभवन्नव सुतास्ततोऽयं नवखण्डकः।
नाभिर्यो नवमस्तस्य नप्ता भरत आर्षभिः ।।९५।।
तस्याष्टौ तनयाः साकं कन्यया नवमोंऽशकः।
भुक्तैस्तैर्नवधा तस्माल्लक्षयोजनमात्रकात् ।।९६।।

Svāyambhū Manu had ten sons, three of them took to renunciation. From amongst his sons, Agnīdhra, the King of Jambū had nine sons who ruled over the nine islands of Bhārata. The ninth one of them known as Nābhi had Bharat as his daughter's son born of a seer. He had eight sons and a daughter sharing the ninth part of the empire. All of them enjoyed rulership over the empire extending a lakh of *yojanas*. (94-96)

लक्षैकमात्रो लवणस्तद्बाह्येऽस्य पुरोऽद्रयः।
ऋषभो दुन्दुभिर्धूम्रः कङ्कद्रोणेन्दवो ह्युदक् ।।९७।।
वराहनन्दनाशोकाः पश्चात् सहबलाहकौ।
दक्षिणे चक्रमैनाकौ वाडवोऽन्तस्तयोः स्थितः ।।९८।।
अब्धेर्दक्षिणतः खाक्षिसहस्रातिक्रमाद्गिरिः।
विद्युत्वांस्त्रिसहस्रोच्छ्रायामोऽत्र फलाशिनः ।।९९।।
मलदिग्धा दीर्घकेशश्मश्रवो गोसधर्मकाः।
नग्नाः संवत्सराशोतिजीविनस्तृणभोजिनः ।।१००।।

Outside Bhārata was the sea of salt extending for a lakh of *yojanas*. In the front of it are mountains known as Ṛṣabha, Dundubi and Dhūmra; towards the north are three mountains called Kaṅka, Droṇa and Indu. Towards the west of it are the mountains Varāha, Nandana and Aśoka, Saha and Balāhaka, towards the south of it are Candra and Maināka and in the midst of them is Bāḍava. Due to fear from Indra, they have submerged into the sea. There is also the mountain

known as Vidyutvān extending for three thousand *yojanas*. People indwelling it eat only fruits and vegetables, remain covered with dirt, long hair, beard and live naked like animals. They live for eighty years. (97-100)

निर्यन्त्राणि सदा तत्र द्वाराणि बिलसिद्धये।
इत्येतद् गुरूभिर्गीतं श्रीमद्रौरवशासने ।।१०१।।

There is no control of any kind there. This has been stated by my teacher in *Raurava Śāstra*. (101)

इत्थं य एष लवणसमुद्रः प्रतिपादितः।
तद्बहिः षडमी द्वीपाः प्रत्येकं स्वार्णवैर्वृताः ।।१०२।।

Thus outside the salt sea described here, there are six islands encircled by their oceans. (102)

क्रमद्विगुणिताः षड्भिर्मनुपुत्रैरधिष्ठिताः।
शाककुशक्रौञ्चाः शल्मलिगोमेधाब्जमिति षड्द्वीपाः।
क्षीरदधिसर्पिरैक्षवमदिरामधुराम्बुकाः षडम्बुधयः ।।१०३।।

These islands known as Śāka, Kuśa, Krauñca, Śalmali, Gomedha and Abja and of double dimension each successively were ruled by the six sons of Manu and enclosed by oceans with their water tasting sweet, like milk, curd, clarified butter, sugarcane and wine. (103)

मेधातिथिर्वपुष्माञ्ज्योतिष्मान्द्युतिमता हवी राजा ।
संवर इति शाकादिषु जम्बुद्वीपे न्यरूपि चाग्नीध्रः ।।१०४।।

Medhātithi, Vapuṣmān, Jyotiṣmān, Dyutiman and Haviṣman these were the rulers of the five islands Śāka, etc. while Agnīdhra has been shown as that of the Jambudvīpa. (104)

गिरिसप्तकपरिकल्पिततावद्खण्डास्तु पञ्च शाकाद्याः ।
पुष्करसंज्ञो द्विवलो हरियमवरूणेन्दवोऽत्र पूर्वादौ ।।१०५।।

Śāka and the other regions were five in number divided by seven mountains. Puṣkara was divided into two. Viṣṇu, Yama, Varuṇa and Soma are the presiding deities of the four directions beginning from the east. (105)

त्रिपञ्चाशच्च लक्षाणि द्विकोट्ययुतपञ्चकम् ।
स्वाद्वर्णवान्तं मेर्वर्धाद्योजनानामियं प्रमा ।।१०६।।

The area of these lands measures two crore fifty-three lakh and five *yojanas* from half the Meru up to the tasty ocean. (106)

सप्तमजलधेर्बाह्ये हैमी भूः कोटिदशकमथ लक्षम्।
उच्छ्रित्या विस्तारादयुतं लोकेतराचलः कथितः ।।१०७।।

Outside the seventh sea there is the golden land which is ten crore *yojanas* in dimension. There is a mountain known as Loketara which is one lakh *yojana* in height. (107)

लोकालोकदिगष्टकसंस्थं रुद्राष्टकं सलोकेशम्।
केवलमित्यति केचिल्लोकालोकान्तरे रविर्न बहिः।।१०८।।

The eight directions of the Lokāloka or Loketara are presided over by eight Rudras along with their Lokapālas. Some authorities claim that the sun moves only inside the Lokāloka and not outside. (108)

पितृदेवपथावस्योदग्दक्षिणगौ स्वजात्परे वीथ्यौ।
भानोरुत्तरदक्षिणमयनद्वयमेतदेव कथयन्ति ।।१०९।।

The north and south parts of it are known as Devayāna and Pitṛyāṇa respectively. They are known as Suvīthi. They are also known as the two *ayanas*, north and south, of the sun. (109)

शर्वेषामुत्तरो मेरुर्लोकालोकश्च दक्षिणः।
उदयास्तमयावित्थं सूर्यस्य परिभावयेत् ।।११०।।

Meru is towards the north of all the eight lands known as Varṣa while Lokāloka

towards the south. Thus needs to be contemplated on the rising and setting of the sun. (110)

अर्धरात्रोऽमरावत्यां याम्यायामस्तमेव च ।
मध्यन्दिनं तद्वारुण्यां सौम्ये सूर्योदयः स्मृतः ॥१११॥
उदयो योऽमरावत्यां सोऽर्धरात्रो यमालये ।
केऽस्तं सोम्ये च मध्याह्न इत्थं सूर्यगतागते ॥११२॥

During the first phase of the solar movement midnight occurs at Amarāvatī, setting at Yārdsyā, midday at Vāruṇī and rising at Saumya. During the second phase, rising takes place at Amarāvatī, midnight at Samyamani, midday at Mahodayā and setting in the west. (111-112)

पञ्चत्रिंशत्कोटिसंख्या लक्षाण्येकोनविंशतिः ।
चत्वारिंशत्सहस्राणि ध्वान्तं लोकाचलाद्बहिः ॥११३॥

Thirty-five crore, nineteen lakh and forty thousand *yojanas* is the area of Dvānta outside the mountain of Lokāloka. (113)

सप्तसागरमानस्तु गर्भोदाख्यः समुद्रराट्।
लोकालोकस्य परतो यद्गर्भे निखिलैव भूः ॥११४॥

Beyond the Lokāloka lies the king of oceans known as Garbhoda. It is equal to seven seas in dimension. Inside it lies the earth as a whole. (114)

सिद्धातन्त्रेऽत्र गर्भाब्धेस्तीरे कौशेयसंज्ञितम्
मण्डलं गरुडस्तत्र सिद्धपक्षसमावृतः ॥११५॥
क्रीडन्ति पर्वताग्रे ते नव चात्र कुलाद्रयः।
तत उष्णोदकास्त्रिंशन्नद्यः पातालगास्ततः ॥११६॥

According to the *Siddha Yogīśvarī Tantra*, on the shore of the sea Garbhoda there is a circle known as Kauśeya where Garuḍas of efficient wings play at the top of the mountain. There are nine families of mountains from which thirty rivers flowing hot water move towards the *pātāla*, lower world. (115-116)

चतुर्दिङ्नैमिरोद्यानं योगिनीसेवितं सदा।
ततो मेरुस्ततो नागा मेधा हेमाण्डकं ततः ।।११७।।

There is a garden here spreading all-around and abounding in a flower known as Naimira. It is always dwelt in by *yoginīs*. After this area comes the Meru mountain, then elephants, clouds and then the Hemāṇḍaka, golden egg. (117)

ब्रह्मणोऽडकटाहेन मेरोरर्धेन कोटयः ।
पञ्चाशदेवं दशसु दिक्षु भूर्लोकसंज्ञितम् ।।११८।।

Divided by Meru, the Brahmāṇḍa Katāha, caldron of Brahman, and extending up to the half of the Meru measuring fifty crores of *yojanas* and lying in the ten directions is the *bhūḥ loka*. (118)

पशुखगमृगतरुमानुषसरीसृपैः षड्भिरेष भूर्लोकः।
व्याप्तः पिशाचरक्षोगन्धर्वाणां सयक्षाणाम् ।।११९।।
विद्याभृतां च किं वा बहुना सर्वस्य भूतसर्गस्य।
अभिमानतो यथेष्टं भोगस्थानं निवासश्च ।।१२०।।

This *bhūḥ loka* is the abode of six kinds of beings, namely, animals, birds, wild animals, trees, humans and creatures besides *piśācas*, *rakṣasas*, *gandharvas*, *yakṣas*, *vidyādharas* and not to talk of all kinds of beings and serves as the place of dwelling as well as enjoyment as per their wish dictated by their sense of ego. (119-120)

भुवर्लोकस्तथा त्वार्काल्लक्षमेकं तदन्तरे।
दश वायुपथास्ते च प्रत्येकमयुतान्तराः ।।१२१।।
आद्यो वायुपथस्तत्र विततः परिचर्च्यते ।
पञ्चाशद्योजनोर्ध्वे स्यादृतर्द्धिर्नाम मारुतः ।।१२२।।
आप्यायकः स जन्तूनां ततः प्राचेतसो भवेत्।
पञ्चाशद्योजनादूर्ध्वं तस्मादूर्ध्वं शतेन तु ।।१२३।।
सेनानीवायुरत्रैते मूकमेघास्तडिन्मुचः ।
ये मह्याः क्रोशमात्रेण तिष्ठन्ति जलवर्षिणः ।।१२४।।

Bhuvaḥ Loka extends for one lakh *yojanas* from the earth to the sun. In this span intermediate to the sun and the earth, there are ten paths of the air each extending for ten thousand *yojanas*. Up to fifty *yojanas* from the earth is the area of the air called *ṛtarddhi*. It fulfils the requirements of living beings. Above the *ṛtarddhi* lies the area of the air known as *prācetas* and extending for one hundred *yojanas* extends the area of *senānī*. Here patches of cloud remain up to an area of about 2-3 kilometers. (121-124)

तेभ्य ऊर्ध्वं शतान्मेघा भेकादिप्राणिवर्षिणः ।
पञ्चाशदूर्ध्वमोघोऽत्र विषवारिप्रवर्षिणः ॥१२५॥

Above the *senānī* lies another range of air extending for one hundred *yojanas* where clouds rain creatures like frog, etc. Extending for fifty *yojanas* above it lies the air known as *satyavaha* clouds where from rain poisonous water. (125)

मेघाः स्कन्दोद्भवाश्चान्ये पिशाच ओघमारुते।
ततः पञ्चाशदूर्ध्वं स्युर्मेघा मारकसंज्ञकाः ॥१२६॥

Here also lie such clouds which have emerged from Skanda. This region of air is known as *ogha* and is related to *piśācas*. Clouds above it extending for fifty *yojanas* are known as Māraka. (126)

तत्र स्थाने महादेवजन्मानस्ते विनायकाः।
ये हरन्ति कृतं कर्म नराणामतकृतात्मनाम् ॥१२७॥

Here lie Vināyakas who are sons of Mahādeva. They take away the results of actions of persons of doubtful nature. (127)

पञ्चाशदूर्ध्वं तज्राङ्को वायुरत्रोपलाम्बुदाः ।
विद्याधराषमाश्चात्र वज्राङ्के संप्रतिष्ठिताः ॥१२८॥
ये विद्यापौरुषे च श्मशानादिप्रसाधने ।
मृतास्तत्सिद्धिसिद्धास्ते वज्राङ्के मरुति स्थिताः ॥१२९॥

Above it and extending for fifty *yojanas* lies the area of the air known as *vajrāṅka*. Clouds of this area rain *upala*. Here dwell practitioners of condemned kinds of knowledge. Such persons are those who participate in competition of learning,

practice of *sādhanā* on the cremation ground and die in course of such practices. (128-129)

पञ्चाशदूर्ध्वं वज्राङ्काद्वैद्युतोऽशनिवर्षिणः ।
अब्दा अप्सरसश्चात्र ये च पुण्यकृतो नराः ॥१३०॥
भृगौ वह्नौ जले ये च संग्रामे चानिवर्तिनः ।
गोग्रहे वध्यमोक्षे वा मृतास्ते वैद्युते स्थिताः ॥१३१॥

Fifty *yojanas* above the *vajrāṅka* lies the area of *vaidyuta* air. Here dwell water-giving Apsaras as well as persons who have accomplished noble tasks. Those who have died of fall, burning in fire, drowning in water and fighting war and deserving not to return to rebirth and have saved cows from getting slaughtered. Such pious persons are made to dwell in the region of lightning. (130-131)

वैद्युताद्रैवतस्तावांस्तत्र पुष्टिवहाम्बुदाः ।
ऊर्ध्वं च रोगाम्बुमुचः संवर्तास्तदनन्तरे ॥१३२॥

Above the *vaidyuta* and extending for the same span lies the course of the air known as Raivata. This air gives nourishing water. Above it lies the area of the air known as Samvarta which yields water which causes diseases. (132)

रोचनाञ्जनभस्मादिसिद्धास्तत्रैव रैवते ।
क्रोधोदकमुचां स्थानं विषावर्तः स मारूतः ॥१३३॥

There in the area of Raivata dwell such siddhas who have become accomplished by the use of ointment, ash, etc. This is the place of clouds shedding anger-provoking rain. Here blows the air known as *viṣāvarta*. (133)

पञ्चाशदूर्ध्वं तत्रैव दुर्दिनाब्दा हुताशजाः ।
विद्याधरविशेषाश्च तथा ये परमेश्वरम् ॥१३४॥
गान्धर्वेण सदार्चन्ति विषावर्तेऽथ ते स्थिताः ।

Fifty *yojanas* above the Raivata extends the area of clouds known as Durdinābdā where dwells special class of Vidyādharas who dine on oblation and also remain devoted to the Supreme Lord through music. They dwell also in the region of *viṣāvarta*. (134-135a)

विषावर्ताच्छतादूर्ध्वं दुर्जयः श्वाससंभवः ॥१३५॥
ब्रह्मणोऽत्र स्थिता मेघाः प्रलये वातकारिणः ।
पुष्पराब्दा वायुगमा गन्धर्वाश्च परावहे ॥१३६॥

Above the *viṣāvarta* lies the region of the air known as Durjaya. Here lie clouds of Brahman who cause tempest of dissolution. Above it is the area of the air known as Parāvaha. This is the area of the clouds known as Puṣkarābda. This is also the area of Gandharvas. (135b-136)

जीमूतमेघास्तत्संज्ञास्तथा विद्याधरोत्तमाः ।
ये च रूपव्रता लोका आवहे ते प्रतिष्ठिताः ॥१३७॥

In the stream of the air known as Āvaha dwell clouds of that name, Vidyādharas of highest virtues and those who are devoted to beauty of form. (137)

महावहे त्वीशकृताः प्रजाहितकराम्बुदाः ।
महापरिवहे मेघाः कपालोत्था महेशितुः ॥१३८॥

In the region of Mahāvaha are found clouds created by the Lord that are beneficial to the people while in Mahāparivaha are the clouds which have arisen from the skull of the Lord. (138)

महापरिवहान्तोऽयमृतर्द्धेः प्राङ्मरुत्थः।
अग्निकन्या मातरश्च रुद्रशक्त्या त्वधिष्ठिताः ॥१३९॥

This is an account of the course of airs from *ṛtarddhi* up to Mahāparivaha. In the second course of air known as Prācetas dwell the daughters of fire as well as the Mothers under the guardianship of the forces of Rudra. (139)

द्वितीये तत्परे सिद्धचारणा निजकर्मजाः ।
तुर्ये देवायुधान्यष्टौ दिग्गजाः पञ्चमे पुनः ॥१४०॥

In the third course of air dwell Siddhas and Cāraṇas who have become so by virtue of their deeds. In the fourth course, are found the eight kinds of divine weapons while in the fifth the elephants of the directions, *dik gajaḥ*. (140)

षष्ठे गरुत्मानन्यस्मिङ्गङ्गान्यत्र वृषो विभुः ।
दक्षस्तु नवमे ब्रह्मशक्त्या समधिति (नि)ष्ठितः ॥१४१॥

In the sixth belt of air dwells Garutmān while Gaṅgā in the seventh and Vṛṣa in the eighth and Dakṣa in the ninth. (141)

दशमे वसवो रुद्रा आदित्याश्च मरुत्पथे ।
नवयोजनसाहस्रो विग्रहोऽर्कस्य मण्डलम् ॥१४२॥

In the tenth belt of the air dwell Vasus, Rudras and Ādityas. The orb of the sun is nine thousand *yojanas* in diameter. (142)

त्रिगुणं ज्ञानशक्तिः सा तपत्यर्कतया प्रभोः।
स्वर्लोकस्तु भुवर्लोकाद्ध्रुवान्तं परिभाष्यते ॥१४३॥

The force of knowledge of the Lord illumines three times more abundantly than that of the sun. The *svarloka* is said to be as distant from the *bhuvarloka* as both the polar ends from each other. (143)

सूर्याल्लक्षेण शीतांशुः क्रियाशक्तिः शिवस्य सा।
चन्द्राल्लक्षेण नाक्षत्रं ततो लक्षद्वयेन तु ॥१४४॥
प्रत्येकं भौमतः सूर्यसुतान्ते पञ्चकं विदुः ।
सौराल्लक्षेण सप्तर्षिवर्गस्तस्माद्ध्रुवस्तथा ॥१४५॥

The moon lies at a distance of one lakh *yojanas* from the sun while the planets lie at the same distance from the moon. The moon and the other planets lie at a distance of two lakh *yojanas* from the sun. The five planets are said to be the sons of the sun. The *saptaṛṣi maṇḍala* lies at a distance of one lakh *yojanas* from the sun while the polar at the same distance from the *saptaṛṣi maṇḍala*. (144-145)

ब्रह्मैवापररूपेण ब्रह्मस्थाने ध्रुवोऽचलः ।
मेघीभूतो विमानानां सर्वेषामुपरि ध्रुवः ॥१४६॥

It is Brahman itself which in the place of Brahman in another form has remained

unmoved eternally above all serving as regulator of the movement of heavenly bodies. (146)

अत्र बद्धानि सर्वाण्यप्यूह्यन्तेऽनिलमण्डले।
स्वस्सप्त मारुतस्कन्धा आमेघाद्या: प्रधानत: ।।१४७।।

All the heavenly bodies are considered to be knit together in this circle of the air particularly in the seven branches of the air known as āvaha, pravaha, udvaha, saṁvaha, vivaha, parāvaha and parivaha. (147)

इतश्च क्रतुहोत्रादि कृत्वा ज्ञानविवर्जिता: ।
स्वर्यान्ति तत्क्षये लोकं मानुष्यं पुष्यशेषत: ।।१४८।।

Those, who are shorn of the real knowledge move to the heaven by virtue of performance of sacrifices, are made to dwell in these worlds until the end of their *saṁskāras* of virtuous acts and then come back to this human world. (148)

एवं भूमेर्ध्रुवान्तं स्याल्लक्षाणि दश पञ्च च।
द्वे कोटी पञ्च चाशीतिर्लक्षाणि स्वर्गतो महान् ।।१४९।।

Thus, the distance from the earth to the polar star may be fifteen lakh *yojanas* while the *maharloka* may lie at a distance of two crore and eighty five lakh *yojanas* from the Svarloka. (149)

मार्कण्डाद्या ऋषिमुनिसिद्धास्तत्र प्रतिष्ठिता: ।
निवर्तिताधिकाराश्च देवा महति संस्थिता: ।।१५०।।

In the Maharloka dwell Ṛṣis, Munis and Siddhas like Mārkaṇḍeya and others of the sort. Besides them, here live also some of the gods who have retired from their authority. (150)

महान्तराले तत्रान्ये त्वधिकारभुजो जना: ।
अष्टौ कोट्यो महल्लोकाज्जनोऽत्र कपिलादय: ।।१५१।।

Janaloka lies at a distance of eight crore *yojanas* from the Maharloka. Here live

those who are in the process of enjoying the authority, such as Kapila and others of the like. (151)

तिष्ठन्ति साध्यास्तत्रैव बहवः सुखभागिनः।
जनात्तपोर्ककोट्योऽत्र सनकाद्या महाधियः ।।१५२।।

From Janaloka the Tapoloka lies at a distance of twelve crore *yojanas*. Here dwell Sanaka, etc., highly wise seers and sages besides several of those Sādhyas who deserve delightful life. (152)

प्रजापतीनां तत्राधिकारो ब्रह्मात्मजन्मनाम् ।
ब्रह्मालयस्तु तपसः सत्यः षोडश कोटयः ।।१५३।।

The Satyaloka lies at a distance of sixteen crore *yojanas* from the Tapoloka. There in Tapoloka is the authority of the Prajāpatis who are born of Brahman Itself. (153)

तत्र स्थितः स स्वयम्भूर्विश्वमाविष्करोत्यदः ।
सत्ये वेदास्तथा चान्ये कर्मध्यानेन भाविताः ।।१५४।।

Svayambhūḥ creates the world by staying here in the Satya-loka. The Vedas and other scriptures are worked out here through active meditation. (154)

आनन्दनिष्ठास्तत्रोर्ध्वेकोटिर्वैरिञ्चमासनम् ।
ब्रह्मासनात्कोटियुग्मं पुरं विष्णोर्निरूपितम् ।।१५५।।

At a distance of one crore *yojanas* from here lies the seat of Brahmā and two crores of *yojanas* from Brahmā's is said to lie the plane of Viṣṇu. (155)

ध्यानपूजाजपैर्विष्णोर्भक्ता गच्छन्ति तत्पदम् ।
वैष्णवात्सप्तकोटीभिर्भुवनं परमेशितुः ।।१५६।।
रुद्रस्य सृष्टिसंहारकर्तुर्ब्रह्माण्डवर्त्मनि।

Devotees of Viṣṇu reach that plane by virtue of meditation, worship and *japa* of Him. At a distance of seven crore *yojanas* from Viṣṇu's lies the world of the

Supreme Lord Rudra, the cause of creation and dissolution, on the path of the egg of Brahmā. (156-157a)

दीक्षाज्ञानविहीना ये लिङ्गाराधनतत्पराः ॥१५७॥
ते यान्त्यण्डान्तरे रौद्रं पुरं नाधः कदाचन ।

Bereft of initiation and comprehension of Śaivism, those who keep themselves busy in the worship of *liṅgam*, emblem of Śiva, they reach the plane of Rudra and on no account remain any lower to that. (157b-158a)

तत्स्थाः सर्वे शिवं यान्ति रुद्राः श्रीकण्ठदीक्षिताः ॥१५८॥
अधिकारक्षये साकं रुद्रकन्यागणेन ते।
पुरं पुरं च रुद्रोर्ध्वमुत्तरोत्तरवृद्धितः ॥१५९॥

Having been initiated by Śrīkaṇṭha and having fulfilled the necessary requirements, they move upward gradually along with the daughters of Rudra, plane after plane. (158b-159)

ब्रह्माण्डाधश्च रुद्रोर्ध्वं दण्पाणेः पुरं स च।
शिवेच्छया दृणात्यण्डं मोक्षमार्गं करोति च ॥१६०॥

Below the Brahmāṇḍa and above the plane of Rudra lies the plane of Daṇḍapāṇi. As per the wish of Śiva, he breaks through the Brahmāṇḍa and opens the door to emancipation. (160)

शर्वरुद्रो भीमभवावुग्रो देवो महानथ।
ईशान इति भूर्लोकात् सप्त लोकेश्वराः शिवाः ॥१६१॥

Śarva, Rudra, Bhīma, Bhava, Ugra, Mahādeva and Īśāna are the forms of Śiva and Lords of the planes beginning from *bhūḥ* to *satya-loka*. (161)

स्थूलैर्विशेषैरारब्धाः सप्त लोकाः परे पुनः ।
सूक्ष्मैरिति गुरुश्चैव रूरौ सम्यङ्न्यरूपयत् ॥१६२॥

These seven planes range from gross to subtle gradually. This has been elucidated by my teacher in the *Ruru Tantra*. (162)

ये ब्रह्मणादिसर्गे स्वशरीरान्निर्मिताः प्रभूताख्याः ।
स्थूलाः पञ्च विशेषाः सप्तामी तन्मया लोकाः ॥१६३॥
परतो लिङ्गाधारैः सूक्ष्मैस्तन्मात्रजैर्महाभूतैः।
लोकानामावरणैर्विष्टभ्य परस्परेण गन्धाद्यैः ॥१६४॥

By means of the seven constituent elements, including the five tangible elements known as *prabhūta*, abundant, and two subtle ones known as *viśeṣa*, particular and *aviśeṣa*, general, which Brahmā, the Creator, has produced out of His body, all these seven planes of being, *lokas*, have been created. In this process of creation, the *tanmātrās*, pure essences, like smell, etc. have served as the basics of the tangible ones known as *mahābhūtas*. It is through intermixture of these elements that these superimpositions around the Supreme Being have been given the form. (163-164)

कालाग्नेर्दण्डपाण्यन्तमष्टानवतिकोटयः ।
अत ऊर्ध्वं कटाहोऽण्डे स घनः कोटियोजनम् ॥१६५॥
पञ्चाशत्कोटयश्चोर्ध्वं भूपृष्ठादधरं तथा।

From *kālāgni*, fire of time, up to *daṇḍapāṇi*, there are ninety-eight planes of being. Above them lies the *aṇḍa-kaṭāha*, the caldron of the egg whose density is one crore *yojanas*. Fifty crore *yojanas* extend upward the earth and the same below it. (165-166a)

एवं कोटिशतं भूः स्यात् सौवर्णस्तण्डुलस्ततः ॥१६६॥
शतरूद्रावधिर्हुंफट् भेदयेत्तत् दुःशमम्।

Thus the range of the earth comes up to one crore of *yojanas*. Above it lies the range of the golden rice which is supervened by the hundred Rudras. This range is different to bear with. The key to entry into it is the mantra *huṁ phaṭ*. (166b-167a)

प्रतिदिक्कं दश दशेत्येवं रूद्रशतं बहिः ॥१६७॥
ब्रह्माण्डाधारकं तच्च स्वभावेनैव सर्वतः ।

Here on this plane the hundred Rudras in batches of ten are placed outside in

all the ten directions. They, thus, serve as sustainers of the *brahmāṇḍa* from all around. (167b-168a)

अण्डस्वरूपं गुरूभिश्चोक्तं श्रीरौरवादिषु ॥१६८॥
व्यक्तेरभिमुखीभूतः प्रच्युतः शक्तिरूपतः ।
आवापवाननिर्भक्तो वस्तुपिण्डोऽण्ड उच्यते ॥१६९॥
तमोलेशानुविद्धस्य कपालं सत्त्वमुत्तरम् ।
रजोऽनुविद्धं निर्मृष्टं सत्त्वमास्याधरं तमः ॥१७०॥

What *aṇḍa* is, has been explained by teachers in the texts like *Raurava*, etc. *Aṇḍa* is an assembly of objects on the verge of getting manifest apart from the essence of the *śakti* having had its own expansion without being divided. What is shrouded by even a tinge of *tamoguṇa*, may have a fraction of it dominated by the *satoguṇa* by putting below the *tamoguṇa* and keeping the *rajoguṇa*. (168b-170)

वस्तुपिण्ड इति प्रोक्त शिवशक्तिसमूहभाक् ।
अण्डः स्यादिति तद्व्यक्तौ संमुखीभाव उच्यते ॥१७१॥

Any assembly of objects is called *piṇḍa* on account of its sharing in both Śiva and Śakti while an *aṇḍa* needs to stand on the verge of manifesting its independent individuality. (171)

तथापि शिवमग्नानां शक्तीनामण्डता भवेत्।
तदर्थं वाक्यमपरं ता हि न च्युतशक्तितः ॥१७२॥

Even then those who are engrossed in the reality of Śiva may deserve to be called *aṇḍa*. It is in order to clarify this point that the phrase 'without being separated from the Śakti' has been added in the definition. (172)

तन्वक्षादौ मा प्रसाङ्क्षीदण्डतेति पदान्तरम्।
तन्वक्षादिषु नैवास्ते कस्याप्यावापन यतः ॥१७३॥

Body and eye, etc., may not be included in the range of the definition of *aṇḍa*. It

is in order to avoid this danger that has been included in the definition the term that there should not be scope for getting scattered. (173)

तन्वक्षसमुदायत्वे कथमेकत्वमित्यत:।
अनिर्भक्त इति प्रोक्तं साजात्यपरिदर्शकम् ।।१७४।।

How there could be the possibility of forming an (organic) group among body, eye, etc., it is in order to make this evident there in the definition has been used the term *anirbhakta*, 'not completely separated', which is expressive of mutual affinity (among objects of the group). (174)

विनापि वस्तुपिण्डाख्यपदेनैकैकशो भवेत् ।
तत्त्वेष्वण्डस्वभावत्वं नन्वेवमपि किं न तत् ।।१७५।।

If the definition were made shorn of the term *vastu-piṇḍa*, objects of the world (would be made bereft of the sense of unity and thus) would get scattered. Now the question arises as to why then the constituent elements, too, are not known as *aṇḍa*. (175)

गुणतन्मात्रभूतौघमये तत्त्वे प्रसज्यते ।
उच्यते वस्तुशब्देन तन्वक्षभुवनात्मकम् ।।१७६।।
रूपमुक्तं यतस्तेन तत्समूहोऽण्ड उच्यते ।
भवेच्च तत्समूहत्वं पत्युर्विश्ववपुर्भृत: ।।१७७।।
तदर्थं भेदकान्यन्यान्युपात्तानीति दर्शितम् ।

Indeed, (under this supposition) there arises some possibility of use of the word *aṇḍa* for *guṇas* and *tanmātras* as well but for the fact that in view of this danger, the word '*vastu*', object, has been used for them, the group of them, however, has been given the term *aṇḍa*. This has been made possible in view of their congregation forming the universal body of the Lord. For the sake of distinguishing the word *aṇḍa* from congregation and universal body, etc., several other qualifications have been brought to the fore in the definition. (176-178a)

तावन्मात्रास्ववस्थासु मायाधीनेऽध्वमण्डले ।।१७८।।
मा भूदण्डत्वमित्याहुरन्ये भेदकयोजनम् ।

In view of these preconditions as laid down via these terms, the danger of ascription of *aṇḍatva* to the illusory path of Māyā, necessary care has been taken of. (178b-179a)

इत्थमुक्तविरिञ्चाण्डभृतो रूद्राः शतं हि यत् ॥१७९॥
तेषां स्वे पतयो रुद्रा एकादश महार्चिषः ।

It has been said about the one hundred Rudras that as they are divided into the ten groups of ten Rudras each with one additional one as Chief of each one of the groups. (179b-180a)

अनन्तोऽथ कपाल्यग्निर्यमनैर्ऋतको बलः ॥१८०॥
शीघ्रो निधीशो विद्येशः शम्भुः सवीरभद्रकः।

The eleven Chief Rudras are as follows: Ananta, Kapālīśa, Agni, Yama, Nairṛta, Bala, Śīghra, Nidhīśa, Vidyeśa, Śambhu and Vīrabhadraka. (180b-181a)

मधु मधुकृतः कदम्बं केसरजालीनि यद्वदावृणते ॥१८१॥
तद्वत्ते शिवरूद्रा ब्रह्माण्डमसंख्यपरिवाराः ।
शराष्टनियुतं कोटिरित्येषां सन्निवेशनम् ॥१८२॥
श्रीकण्ठाधिष्ठितास्ते च सृजन्ति संहरन्ति च ।
ईश्वरत्वं विविषदामिति रौरववार्तिके ॥१८३॥

As honey bees sit around the pollen of the flower, even so these Śiva-Rudras sit around the Brahmāṇḍa in innumerable families. Their entire number is one crore, ten lakh and eighty five thousand. Under the guardianship of Śrīkaṇṭha they create and dissolve and thus play the role of Īśvara, this has been stated in the *Raurava-vārtika*. (181b-183)

सिद्धातन्त्रे तु हेमाण्डाच्छतकोटेर्बहिः शतम् ।
अण्डानां क्रमशो द्विद्विगुणं रूप्यादियोजितम् ॥१८४॥
तेषु क्रमेण ब्रह्माणः संस्युर्द्विगुणजीविताः ।
क्षीयन्ते क्रमशस्ते च तदन्ते तत्त्वमम्मयम् ॥१८५॥

According to the *Siddhā Tantra*, upward the golden egg, *hemāṇḍa*, there are other kinds of egg such as silvery, etc., which lie at a distance of one hundred *yojanas* and are double in size from their lower ones successively. Those planes are presided over by Brahmās whose lives are twice than the lower one on each plane successively. They continue to die out successively in keeping with the span of their lives, the last one ultimately dissolving into the basic stuff of creation known as *apas*. (184-185)

धरातोऽत्र जलादि स्यादुत्तरोत्तरतः क्रमात्।
दशधाहङ्कृतान्तं धीस्तस्याः स्याच्छतधा ततः ॥१८६॥
सहस्रधा व्यक्तमतः पौंस्नं दशसहस्रधा ।
नियतिर्लक्षधा तस्मात्तस्यास्तु दशलक्षधा ॥१८७॥
कलान्तं कोटिधा तस्मान्माया विद्दशकोटिधा ।
ईश्वरः शतकोटिः स्यात्तस्मात्कोटिसहस्रधा ॥१८८॥
सादाख्यं व्यश्नुते तच्च शक्तिर्वृन्देन संख्यया।
व्यापिनी सर्वमध्वानं व्याप्य देवी व्यवस्थिता ॥१८९॥
अप्रमेयं ततः शुद्धं शिवतत्त्वं परं विदुः ।

From earth, water, etc., should gradually be ten time spacious each up to *ahaṅkāra* while intellect hundred times than *ahaṅkāra*. The *vyakta*, manifest, should be ten thousand times more spacious than the intellect while the *puruṣa* ten lakh time more spacious than the *vyakta*. The end of the *kalpa* should be one crore times more spacious than the *puruṣa* while *niyati* should be one lakh times more spacious than the *puruṣa*. One crore times more spacious than the *niyati* should be *kalā* while *māyā* should be twenty crore times more spacious than *niyati*. Īśvara should be one hundred crore times more spacious than *māyā*. One thousand crore times more spacious should be *sadvidyā* and thus should comprehend in numerical strength the forces within it. This is known as *vyāpinī* and should comprehend all paths within it while the Śivatattva is incomprehensible, pure and supreme. (186-190a)

जलादेः शिवतत्त्वान्तं न दृष्टं केनचिच्छिवात् ॥१९०॥
ऋते ततः शिवज्ञानं परमं मोक्षकारणम् ।
तथा चाह महादेवः श्रीमत्स्वच्छन्दशासने ॥१९१॥

From water, etc., up to Śiva nothing except for Śiva has been seen by anyone. This is why the knowledge of Śiva has been considered as the supreme. This has been stated by Mahādeva in the *Svacchanda Tantra*. (190b-191)

नान्यथा मोक्षमायाति पशुर्ज्ञानशतैरपि।
शिवज्ञानं न भवति दीक्षामप्राप्य शाङ्करोम् ।।१९२।।
प्राक्तनी पारमेशी सा पौरुषेयी च सा पुनः ।

Except for this, emancipation is not available irrespective of possessing hundreds of kinds of knowledge relating to the self. As regards the availability of the knowledge of Śiva, it is impossible to acquire without getting initiated into the wisdom of Śaṅkara. This wisdom is primeval, is concerned with the Supreme Being and is meant for the individual. (192-193a)

शतरुद्रोर्ध्वतो भद्रकाल्या नीलप्रभं जयम् ।।१९३।।
न यज्ञदानतपसा प्राप्यं काल्याः पुरं जयम् ।
तद्भक्तास्तत्र गच्छन्ति तन्मण्डलसुदीक्षिताः ।।१९४।।
निर्बीजदीक्षया मोक्षं ददाति परमेश्वरी ।

Above the Śata-Rudras lies the plane of Bhadrakālī known as Jaya. It is luminous like sapphire. This plane of the Kālī is not attainable by virtue of sacrifice, gift and austerity, *tapas*. Only Her devotees get the privilege of having access there by virtue of getting initiated in that circle properly. The Supreme Goddess grants emancipation on account of seedless initiation. (193b-195a)

विद्येशावरणे दीक्षां यावतीं कुरुते नृणाम् ।।१९५।।
तावतीं गतिमायान्ति भुवनेऽत्र निवेशिताः ।

So many persons get emancipated as dwelling in the sphere of *bhuvana* and are privileged to become initiated under Vidyeśa. (195b-196a)

ततः कोट्या वीरभद्रो युगान्ताग्निसमप्रभः ।।१९६।।
विजयाख्यं पुरं चास्य ये स्मरन्ति महेश्वरम् ।
जलेषु मरुषु चाग्नौ शिरश्छेदेन वा मृताः ।।१९७।।

ते यान्ति बोधमैशानं वीरभद्रं महाद्युतिम् ।

Above this lies the circle of Vīrabhadra known as Vijaya and is as luminous as the fire of dissolution. Those attain the circle of the luminous Vīrabhadra and get the wisdom of the Lord who die of drowning in water, thirst in desert, burning in fire or getting beheaded but keep remembering Maheśvara at the time of death. (196b-198a)

वैरभद्रोर्ध्वतः कोटिर्विष्कम्भाद्विस्तृतं त्रिधा ॥१९८॥
रूद्राण्डं सालिलं त्वण्डं शक्रचापाकृति स्थितम्।

Above the circle of Vīrabhadra and thrice more extensive than the circle of Vīrabhadra is the circle of Rudra which is watery and of the form of rainbow. (198b-199a)

आ वीरभद्रभुवनाद्भद्रकाल्यालयात्तथा ॥१९९॥
त्रयोदशभिरन्यैश्च भुवनैरूपशोभितम् ।

Beginning from the circle of Vīrabhadra up to that of Bhadrakālī, there are as many as thirteen circles adorned by several other creations. (199b-200a)

ततो भुवः सहाद्रेः पूर्गन्धतन्मात्रधारणात् ॥२००॥
मृता गच्छन्ति तां भूमिं धरित्र्याः परमां बुधाः।

Above the earthly region along with that of the mountains lies another higher world where go those of the earth after death who are wise and have practised *dhāraṇā* on smell. (200b-201a)

अब्धे पुरं ततस्त्वाप्यं रसतन्मात्रधारणात् ॥२०१॥
ततः श्रियः पुरं रुद्रक्रीडावतरणेष्वथ ।
प्रयागादौ श्रीगिरौ च विशेषान्मरणेन तत् ॥२०२॥

Above the world of smell lies that of water which is accessible to those who have practised *dhāraṇā* on taste; above this world of taste, lies that of Śrī that serves as the land of sports of Rudra. It is available to persons dying in such sacred places as Prayāg and Śrīgiri. (201b-202)

सारस्वतं पुरं तस्माच्छब्दब्रह्मविदां पदम् ।
रुद्रोचितास्ता मुख्यत्वाद्रुद्रेभ्योऽन्यास्तथा स्थिताः ॥२०३॥
पुरेषु बहुधा गङ्गा देवादौ श्रीः सरस्वती ।
लकुलाद्यमरेशान्ता अष्टावप्सु सुराधिपाः ॥२०४॥

Above this lies the sphere of Sarasvatī. This is the sphere which is available to those who are knowers of Brahman. It is liked by Rudras besides dwelt in by some others. In these spheres dwells mainly Sarasvatī and those amongst divine beings who are interested in music. Amongst the inmates of this sphere of water, are also eight leading gods such as Lakula. (203-204)

ततस्तु तैजसं तत्त्वं शिवाग्नेरत्र संस्थितिः ।
ते चैनं वह्निमायान्ति वाह्नीं ये धारणां श्रिताः ॥२०५॥

Above the sphere of water lies the fire subsisted by the fire of Śiva. Here reach those persons who are established in the *dhāraṇā* of fire. (205)

भैरवादिहरीन्द्वन्त तैजसे नायकाष्टकम् ।
प्राणस्य भुवनं वायोर्दशधा दशधा तु तत् ॥२०६॥

Here in the sphere of fire dwell such eight leading divine beings as Bhairava, Kedāra, Mahākāla, Madhyama, Āmratakeśvara, Śrīśaila, Jalpeśa and Hariścandra. Above this sphere of fire lies the sphere of *prāṇa* which is tenfold. (206)

ध्यात्वा त्यक्त्वाथ वा प्राणान् कृत्वा तत्रैव धारणाम् ।
तं विशन्ति महात्मानो वायुभूताः खमूर्तयः ॥२०७॥

Here dwell those great souls after leaving their bodies back on the earth, assuming the form of sheer space as air, who meditated and practised the *dhāraṇā* of *prāṇa*. (207)

भीमादिगयपर्यन्तमष्टकं वायुतत्त्वगम् ।
खतत्त्वे भुवनं व्योम्नः प्राप्यं तद्व्योमधारणात् ॥२०८॥

वस्त्रापदान्तं स्थाण्वादि व्योमतत्त्वे सुराष्टकम् ।

Inmates of the sphere of *prāṇa* eight in number are Bhīmeśvara, Mahendra, Aṭṭahāsa, Vimaleśvara, Kaskhala, Nākhala, Kurukṣetra and Gayā. The sphere of *prāṇa* lies in space and hence is accessible only through *dhāraṇā* on pure space. The group of eight deities indwelling the element of space is Vastrāpada, Rudrakoṭi, Avimukta, Mahālaya, Gokarṇa, Bhadrakarṇa, Svarṇākṣa and Sthāṇa. (208-209a)

अदोक्षिता ये भूतेषु शिवतत्त्वाभिमानिनः ।।२०९।।
ज्ञानहीना अपि प्रौढधारणास्तेऽण्डतो बहिः।
धराब्धितेजोऽनिलखपुरगा दीक्षिताश्च वा ।।२१०।।
तावत्संस्कारयोगार्थं न परं पदमीहितुम्।
तथाविधावतारेषु मृताश्वायतनेषु ये ।।२११।।
तत्पदं ते समासाद्य क्रमाद्यान्ति शिवात्मताम्
पुनः पुनरिदं श्रीमद्देव्याख्यामले ।।२१२।।

Those persons who are not initiated in the mystery of Śiva and yet are desirous to get one with Him without knowledge of Him but are deeply established in the *dhāraṇā* of the earth, water, fire and air and space, they though remaining outside the interior circle known as *aṇḍa*, after their demise, reach these spheres particularly for the sake of developing within them *saṁskāra* and intense aspiration for being one with the Supreme Being following the joy of being in these higher states, attain Him. This has been stated again and again in the text *Devī-Yāmala*. (209b-212)

श्रीकामिकायां कश्मीरवर्णने चोक्तवान्विभुः ।
सुरेश्वरीमहाधाम्नि ये म्रियन्ते च तत्पुरे ।।२१३।।
ब्राह्मणाद्याः शङ्करान्ताः पशवः स्थावरान्तगाः ।
रुद्रजातय एवैते इत्याह भगवाञ्छिवः ।।२१४।।
आकाशावरणादूर्ध्वमहङ्कारादधः प्रिये ।
तन्मात्रादिमनोऽन्तानां पुराणि शिवशासने ।।२१५।।

In the *Kāmikā Tantra*, in the context of description of Kashmir, Lord Śiva has said that those who die in that area, irrespective of being Brāhmaṇas or non-Brāhmaṇas or even animals and even up to immobile beings, they all are related to Rudra. He continues, O Dear, "Above the covering of the sky and below the *ahaṅkāra*, ego, lie the spheres of *tanmātras*, physical essences, and ending with the *manas*, mind, all subsisting under the rule of Śiva." (213-215)

पञ्चवर्णयुतं गन्धतन्मात्रमण्डलं महत्।
आच्छाद्य योजनानेककोटिभिः स्थितमन्तरा ।।२१६।।

The large circle of the physical essence of smell of five colours lies in the middle covering an area of several crores of *yojanas*. (216)

एवं रसादिमात्राणां मण्डलानि स्ववर्णतः ।
शर्वो भवः पशुपतिरीशो भीम इति क्रमात् ।।२१७।।
तन्मात्रेशा यदिच्छातः शब्दाद्याः खादिकारिणः ।

So is the case with the circles of other physical essences, such as taste, etc. which are of their own colours and Śarva, Bhava, Paśupati, Īśa, Bhīma respectively are the Lords of these physical essences as per whose desire these essences transform themselves into their respective *mahābhūtas*. (217-218a)

ततः सूर्येन्दुवेदानां मण्डलानि विभुर्महान् ।।२१८।।
उग्रश्चेत्येषु पतयस्तेभ्योऽर्केन्दू सयाजकौ।
इत्यष्टौ तनवः संभोर्याः पराः परिकीर्तिताः ।।२१९।।

Above the circle of the physical essences lie those of the sun and the moon. Vibhu and Ugra are the Lords of these circles. It is out of these circles that have been born their owners, the sun and the moon with their sacrificers. These are the eight bodies of Śambhu which have been characterised as of higher kind. (218b-219)

अपरा ब्रह्मणोऽण्डे ता व्याप्य सर्वं व्यवस्थिताः
कल्पे कल्पे प्रसूयन्ते धराद्यास्ताभ्य एव तु ।।२२०।।

Lower forms of these bodies lie within the circle of Brahmā and obtain all. It is

out of these bodies that the *mahābhūtas*, earth, etc. emerge in each *kalpa*, aeon after aeon. (220)

ततो वागादिकर्माक्षयुक्तं करणमण्डलम् ।
अग्नीन्द्रविष्णुमित्राः सब्रह्माणस्तेषु नायकाः ॥२२१॥

Higher than this lies, the circle of the action and sense of speech, etc., which are presided over by Agni, Indra, Viṣṇu, Mitra and Brahmā. (221)

प्रकाशमण्डलं तस्माच्छुतं बुद्ध्यक्षपञ्चकम् ।
दिग्विद्युदर्कवरूणभुवः श्रीत्रादिदेवताः ॥२२२॥
प्रकाशमण्डलादूर्ध्वं स्थितं पञ्चार्थमण्डलम् ।
मनोमण्डलमेतस्मात् सोमेनाधिष्ठितं यतः ॥२२३॥
बाह्यदेवेष्वधिष्ठाता साम्यैश्वर्यसुखात्मकः ।
मनोदेवस्ततो दिव्यः सोमो विभुरूदीरितः ॥२२४॥

Higher than this is the circle of light which encompasses the five objects of the senses. Higher than this lies the circle of *manas*, mind, which is presided over by the moon who is the Chief of the external deities characterised by homogeneity, rulership and joy. This is why Soma as the presiding deity of mind has been described as all-pervading. (222-224)

ततोऽपि सकलाक्षाणां योनेर्बुद्ध्यक्षजन्मनः ।
स्थूलादिच्छगलान्ताष्टयुक्तं चाहंकृतेः पुरम् ॥२२५॥

Above this lies the circle of ego, *ahaṅkāra*, which serves as the source of the intellect and the organs of sense. It extends for eight circles beginning from the Sthūla up to Chagala. (225)

बुद्धितत्त्वं ततो देवयोन्यष्टकपुराधिपम् ।
पैशाचप्रभृतिब्राह्मपर्यन्तं तच्च कीर्तितम् ॥२२६॥

Above this lies the circle of *buddhi*, intellect. It is ruled by the presiding deity of the eight circles of deities beginning from Piśāca and ending with Brahmā. (226)

एतानि देवयोनीनां स्थानान्येव पुराण्यतः।
अवतीर्यात्मजन्मानं ध्यायन्तः संभवन्ति ते ।।२२७।।

These are the locations and circles of beings of divine origin. Having been born and via meditation on Brahmā, people attain these circles. (227)

परमेशनियोगाच्च चोद्यमानाश्च मायया।
नियामिता नियत्या च ब्रह्मणोऽव्यक्तजन्मनः ।।२२८।।
व्यज्यन्ते तेन सर्गादौ नामरूपैरनेकधा।
स्वांशेनैव महात्मानो न त्यजन्ति स्वकेतनम् ।।२२९।।

In keeping with the plan of the Supreme Lord as also under the instigation of the Māyā, control of destiny and desire of Brahmā of inestimable birth, people become manifest on the basis of the spirit in them in the beginning of creation assuming different forms and bearing various names and lead the domestic life. (228-229)

उक्तं च शिवतनाविदमधिकारपदस्थितेन गुरुणा नः।
अष्टानां देवानां शक्त्याविर्भावयोनयोह्येताः ।।२३०।।

This has been stated by our teacher Bṛhaspati in his text titled *Śiva-Tanu* as an authority. (According to his statement) these eight kinds of divine species are manifestations of their forces (of consciousness). (230)

तनुभोगाः पुनरेषामधः प्रभूतात्मकाः प्रोक्ताः ।
चत्वार्रिंशत्तुल्योपभोगदेशाधिकानि भुवनानि ।।२३१।।
साधनभेदात्केवलमष्टकपञ्चकतयोक्तानि।
एतानि भक्तियोगप्राणत्यागादिगादिगम्यानि ।।२३२।।
तेषूमापतिरेव प्रभुः स्वतन्त्रेन्द्रियो विकरणात्मा ।
तरतमयोगेन ततोऽपि देवयोन्यष्टकं लक्ष्यं तु ।।२३३।।

These species enjoy their being in a subtle form otherwise but in a gross form being manifest below. These circles of equal quantum of joy are as many as forty

which number as such has been counted on the basis of the means of enjoyment. These circles are accessible to people taking their last breath in the state of absorption in the yoga of devotion. (231-233)

लोकानामक्षाणि च विषयपरिच्छित्तिकरणानि।
गन्धादेर्महदन्तादेकाधिक्येन जातमैश्वर्यम् ।।२३४।।

It is the organs of sense of the people which serve as the cause of limitation to consciousness. Starting from smell upward until the state of *mahat*, the degree of accessibility of the tools of cognition goes on increasing twofold from the one to the other step. (234)

अणिमाद्यात्मकमस्मिन्पैशाचाद्ये विरिञ्चान्ते ।
ज्ञात्वैव शोधयेद्बुद्धिं सार्धं पुर्यष्टकेन्द्रियैः ।।२३५।।

Having understood the secret of the presence of the eight *siddhis* like *aṇimā*, etc., on these eight planes of being from Piśāca to Brahmā, the aspirant needs to purify his intellect and senses. (235)

क्रोधेशाष्टकमानीलं संवर्ताद्यं ततो विदुः।
तेजोष्टकं बलाध्यक्षप्रभृतिक्रोधनाष्टकात् ।।२३६।।

Krodheśas are eight from Samvarta to Nīla. Above Krodheśas lie Tesoṣṭakas who are Balādhyakṣa, etc. (236)

अकृतादि ततो बुद्धौ योगाष्टकमुदाहृतम्।
स्वच्छन्दशासने तत्तु मूले श्रीपूर्वशासने ।।२३७।।

Yogāṣṭakas are still higher than them. They are Akṛta, etc. They lie in the intellect. This is recounted in the *Svacchanda Tantra* which is the primeval one. (237)

योगाष्टकपदे यत्तु सोमे श्रैकण्ठमेव च।
ततो मायापुरं भूयः श्रीकण्ठस्य च कथ्यते ।।२३८।।

Yogāṣṭakas are Akṛta, Kṛta, Raibhava, Brahmā, Vaiṣṇava, Kaumāra, Oma and

Śrīkaṇṭha. More abundant than Yogāṣṭaka is the sphere of Māyā, and is said to belong to Śrīkaṇṭha. (238)

तेन द्वितीयं भुवनं तयोः प्रत्येकमुच्यते ।
यत्र मायापुरं देव्या यया विश्वमधिष्ठितम् ॥२३९॥

This second one of the spheres is said to belong to Śiva and Śakti both. In this sphere of Māyā, the Goddess provides sustenance to the entire universe. (239)

प्रतिकल्पं नामभेदैर्भण्यते सा महेश्वरी ।
उमापतेः पुरं पश्चान्मातृभिः परिवारितम् ॥२४०॥

The Maheśvarī (as the consort of Śiva) is addressed differently from aeons, *kalpas*. Above it lies the sphere of Umāpati Śiva which remains always encircled by the Divine Mothers. (240)

श्रीकण्ठ एव परया मूर्त्योमापतिरूच्यते ।
ब्राह्म्यैशी स्कन्दजा हारी वाराह्यैन्द्री
सविच्चका (चर्चिका) ॥२४१॥
पीता शुक्ला पीतनीले नीला शुक्लारुणा क्रमात् ।
अग्नीशसौम्ययाम्याप्यपूर्वनैर्ऋतगास्तु ताः ॥२४२॥
अंशेन मानुषे लोके धात्रा ता ह्यवतारिताः।
स्वच्छन्दास्ताः पराश्चान्याः परे व्योम्नि व्यवस्थिताः ॥२४३॥
स्वच्छन्दं ता निषेवन्ते सप्तधेयमुमा यतः ।

He who is called Umāpati is no one else but the Śrīkaṇṭha Himself in His transcendent emanation. His consort is known as Brāhmī, Aiśī, Kaumārī, Hārī, Vārāhī, Aindrī and Saviccakā. She is Yellow, White, Yellow-blue and Whitish-red respectively. In all these emanations, She appears in several capacities such as the governess of the east, east-south, south and south-west and to have been made to descend to the world of the humans by the Sustainer of the world in a fraction of Herself. She is autonomous in Her operation in the world as She is so also in Her transcendence. As emanations of Umā, these goddesses remain autonomous in seven ways. (241-244a)

उमापतिपुरस्योर्ध्वं स्थितं मूर्त्यष्टकं परम् ।।२४४।।
शर्वादिकं यस्य सृष्टिर्धराद्या याजकान्ततः।
ताभ्य ईशानमूर्तिर्या सा मेरौ संप्रतिष्ठिता ।।२४५।।
श्रीकण्ठः स्फटिकाद्रौ सा व्याप्ता तन्वष्टकैर्जगत् ।

Above the sphere of Umāpati lies the final group of eight tangible forms of Siva beginning from the earth and extending up to the devotee of Him which is responsible for the emanation of Him in the form of Śarva, etc. Out of these eight forms of Him, His form as Īśāna is placed at the Meru. By virtue of this kind of presence of Śrīkaṇṭha on the crystalline peak, Śiva pervades the entire world on account of these eight forms of Him. (244b-246a)

ये योगं सगुणं शम्भोः संयताः पर्युपासते ।।२४६।।
तन्मण्डलं पर दृष्ट्वैव मुक्तद्वैता हृतत्रयाः ।

Those who practise the yoga of Śambhu along with the acceptance of His creativity through the three *guṇas* (namely, *sattva*, *rajas* and *tamas*), or have just a look of this circle, get relieved of duality as also become redeemed of these *guṇas*. (246b-247a)

गुणानामाधरौत्तर्याच्छुद्धाशुद्धत्वसंस्थितेः ।।२४७।।
तारतम्याच्च योगस्य वेदात्फलविचित्रता ।
ततो भोगफलावाप्तिभेदाद्भेदोऽयमुच्यते ।।२४८।।

There obtains a gradation even at this stage in the quality of the attainments of the devotee due to the factor of the status of the *guṇas* one has become the controller of. The point of difference lies in the control over *guṇas* being of higher quality or lower, pure or impure. The Veda also talks of such a variation. (247b-248)

मूर्त्यष्टकोपरिष्टात्तु सुशिवा द्वादशोदिताः ।
वामाद्येकशिवान्तास्ते कुङ्कुमाभाः सुतेजसः ।।२४९।।
तदूर्ध्वं वीरभद्राख्यो मण्डलाधिपतिः स्थितः ।
यत् तत् सायुज्यमापन्नः स तेन सह मोदते ।।२५०।।

ततोऽप्यङ्गुष्ठमात्रान्तं महादेवाष्टकं भवेत् ।

Above the sphere of the eight tangible forms of Śiva, is said to lie the plane of the twelve Suśivas who range from Vāma up to Eka-Śiva (i.e., Vāma, Bhīma, Īśa, Śiva, Śarva, Vidyeśa, Ekavīra, Īśāna, Umāpati, Ajeśa, Ananta and Eka-Śiva). They are reddish as saffron besides being brilliant. Above them lies the sphere of Vīrabhadra who is the controller of the circle. One who has attained the state of association with Him, experiences the delight. Above this sphere lies that of the eight Mahādevas just at a thumb's distance. (249-251a)

बुद्धितत्त्वमिदं प्रोक्तं देवयोन्यष्टकादितः ।।२५१।।
महादेवाष्टकान्ते यद् योगाष्टकमिहोदितम् ।
तत्र श्रैकण्ठमुक्तं यत् तस्यैवोमापतिस्तथा ।।२५२।।
मुर्तयः सुशिवा वीरो महादेवाष्टकं वपुः।

The range of divine beings from eight species of *devas* up to eight kinds of Mahādevas is said to be of the intellectual nature. This range has also been characterised as *yogaṣṭaka*, the group of eight kinds of yoga. This range is ruled by Śrīkaṇṭha whose another name is Umāpati. The tangible forms of Śiva here are the twelve Suśivas and the eight Mahādevas besides Vīrabhadra. (251b-253a)

उपरिष्टाद्धियोऽधश्च प्रकृतेर्गुणसंज्ञितम् ।।२५३।।
तत्त्वं तत्र तु संक्षुब्धा गुणाः प्रसुवते धियम्।

The essence lies above the sphere of intellect and below the *guṇa* of *prakṛti* where the latter becomes agitated and gives rise to *dhī* or *mahat*. The *prakṛti*, Nature, as the cause cannot produce *mahat*, the result, without getting agitated. (253b-254)

न वैषम्यमनापन्नं कारणं कार्यसूतये ।।२५४।।
गुणसाम्यात्मिका तेन प्रकृतिः कारणं भवेत्।
नन्वेयं सापि विना तान्विषमान्गुणान् ।।२५५।।
कथं सुवीत तत्राद्ये क्षोभे स्यादनवस्थितिः ।
सांख्यस्य दोष एवायं

यदि वा तेन ते गुणाः ।।२५६।।
साम्यं तु
सङ्गमात्रं न चेतरत्।
अस्माकं तु स्वतन्त्रेशतथेच्छाक्षोभसङ्गतम् ।।२५७।।
अव्यक्तं बुद्धितत्त्वस्य कारणं क्षोभिता गुणाः ।

It is on this account that *prakṛti* as the cause has been conceived (in the Sāṅkhya system) as the state of equilibrium of the *guṇas*. Even on this presupposition, how is it that she could rise to such entities as the *guṇas* which are so divergent among them without having become agitated. On acceptance of the state of agitation prior to the birth of the *guṇas*, there would arise the defect. This, however, is the defect of the system concerned, that is, the Sāṅkhya. It is in view of the apprehension of this defect that they are conceived as having been umanifest and their equilibrium being only togetherness and not anything else. As distinct from it, in our view, it is due to the desire of the Lord, who is completely autonomous that the unmanifest becomes agitated and gives rise to the *mahat* as the element of intellect besides causing agitation amidst the *guṇas*. (255b-258a)

ननु तत्त्वेश्वरेच्छातो यः क्षोभः प्रकृतेः पुरा ।।२५८।।
तदेव बुद्धितत्त्वं स्यात् किमन्यै कल्पितैःगुणैः ।
नैतत्कारणतारूपपरामर्शाविरोधि यत् ।।२५९।।
क्षोभान्तरं ततः कार्यं बीजोच्छूनाङ्कुरादिवत् ।

Now the question arises regarding the irrelevance of the conception of the *guṇas* in the system. When essentially it is the Lord whose wish is the cause of agitation in *Prakṛti* at the initial stage gives rise to the *mahat* or the *buddhi*, what is the use of introducing the idea of *guṇas* to the system? Since the idea of *guṇa* is incapable of bearing out in it that of causality, it is better to characterise the action as simply another agitation as is the case with the seed remaining the same even after it gets swelled and germinates. (258-260a)

क्रमात्तमोरजः सत्त्वे गुरूणां षङ्क्तयः स्थिताः ।।२६०।।
तिस्त्रो द्वात्रिंशदेकातस्त्रिंशदप्येकविंशतिः ।
स्वज्ञानयोगबलतः क्रीडन्तो दैशिकोत्तमाः ।।२६१।।

त्रिनेत्राः पाशनिर्मुक्तास्तेऽत्रानुग्रहकारिणः ।

Regarding *tamas*, *rajas* and *sattva*, our teachers have spoken in three orders of thirty-two, thirty and twenty-one of them respectively. They have stated so on the basis of their yoga of knowledge only in the sportive spirit as they were imbued with the third eye, were emancipated, gracious towards the people and were the best kind of teachers. (260b-262a)

बुद्धेश्च गुणपर्यन्तमुभे सप्ताधिके शते ।।२६२।।
रूद्राणां भुवनानां च मुख्यतोऽन्ये तदन्तरे ।

The number of Rudras from *Mahat* to *guṇas* in all is two hundred and seven principally while really the number is much larger. (262b-263a)

योगाष्टकं गुणस्कन्धे प्रोक्तं शिवतनौ पुनः ।।२६३।।
योनीरतीत्य गौणे स्कन्धे स्युर्योगदातारः।
अकृतकृतविभुविरिञ्चा हरिर्गुहः क्रमवशात्ततो देवी ।।२६४।।
करणान्यणिमादिगुणाः कार्याणि प्रत्ययप्रपञ्चश्च ।
अव्यक्तादुत्पन्ना गुणाश्च सत्त्वादयोऽमीषाम् ।।२६५।।
धर्मज्ञानविरागानैश्वर्यं तत्फलानि विविधानि ।
यच्छन्ति गुणेभ्योऽमी पुरूषेभ्यो योगदातारः ।।२६६।।

In the chapter on *guṇa* also the eight kinds of yoga have been discussed. In the *Śiva-Tanu Śāstra*, prevalence of eight kinds of yoga in the chapter on essence of *guṇa* and their teachers has been mentioned who are said to be higher than the species. Those teachers of yoga are Akṛta, Kṛta, Vibu, Viriñca, Hari and Guha respectively, goddess Umā lying at the head of all of them. It is these teachers who offer to the inmates of these planes their senses, gifts of supra-normal capacities such as *aṇimā*, etc., different kinds of action and concepts and ideas of the intermixture of the constituent elements of the world. *Guṇas* like *sattva*, etc., have emerged out of the Unmanifest on account of them. The inclination to righteousness, understanding, renunciation, abstention from lust for power, and whatever the inmates wish to get on account of these virtues, they give to these people. (263b-266)

तेभ्यः परतो भुवनं सत्त्वादिगुणासनस्य देवस्य ।
सकलजगदेकमातुर्भुर्तुः श्रीकण्ठनाथस्य ।।२६७।।

Above these spheres lies the plane of the Supreme Lord Śiva who along with the Mother is the source of the entire creation. (267)

येनोमागुहनीलब्रह्मऋभुक्षकृतादिभुवनेषु।
ग्रहरूपिण्या शक्त्या प्राभ्व्याधिष्ठानि भूतानि ।।२६८।।

It is owing to Him that Umā, Guha, Viṣṇu, Brahmā, Ṛbhu and others have been empowered to rule over their respective spheres. (268)

उपसंजिहीर्षुरिह यश्वतुराननपङ्कजं समाविश्य।
दग्ध्वा चतुरो लोकाञ्जनलोकान्निर्मिणोति पुनः ।।२६९।।

It is He who wishing to dissolve the creation, enters into the creative lotus of Brahmā and burns down the entire four worlds and creates again the world of living beings. (269)

यस्येच्छातः सत्त्वादिगुणशरीरा विसृजति रुद्राणी।
अनुकल्पो रूद्राण्या वेदी तत्रेज्यतेऽनुकल्पेन ।। २७०।।

It is in fulfilment of His wishes that Rudrāṇī creates varieties of body dominated by various *guṇas*. It is at this sacrificial altar of creation and dissolution that sacrificial offerings have continued to be made by Rudrāṇī aeon after aeon. (270)

पशुपतिरिन्द्रोपेन्द्रविरिञ्चैरथ तदुपलम्भतो देवैः ।
गन्धर्वयक्षराक्षसपितृमुनिभिश्चित्रितास्तथा यागाः ।।२७१।।

The sessions of sacrificial offerings have been variegated by the attendance of Paśupati, Indra, Upendra and Viriñca as well as by gods deputed by them besides the Gandharvas, Yakṣas, Rākṣas, Pitṛs and Munis. (271)

गुणानां यत्परं साम्यं तदव्यक्तं गुणोर्ध्वतः ।
क्रोधेशचण्डसंवर्ता ज्योतिः पिङ्गलसूरकौ ।।२७२।।

पञ्चान्तकैकवीरौ च शिखोदश्चाष्ट तत्र ते।

Avyakta is the state of highest equipoise of *guṇas*. Above it lie the spheres presided over by the eight controllers of the creation, *bhuvanapāla*, named Krodheśa, Caṇḍa, Saṁvarta, Jyotiḥ Piṅgala, Sūraka, Pañcāntaka, Ekavīra and Śikhoda. (272-273a)

गहनं पुरूषनिधानं प्रकृतिर्मूलं प्रधानमव्यक्तम् ।।२७३।।
गुणकारणमित्येते मायाप्रभवस्य पर्यायाः ।

Gahana, Puruṣa-nidhāna, Prakṛti, Mūla, Pradhāna, Avyakta and Guṇa-kāraṇa, these are synonyms of what has emanated from the Māyā. (273b-274a)

यावन्तः क्षेत्रज्ञाः सहजागन्तुकमलोपदिग्धचितः ।।२७४।।
ते सर्वेऽत्र विनिहिता रुद्राश्च तदुत्थभोगभुजः ।
मूढविवृत्तविलीनैः करणैः केचित्तु विकरणकाः ।।२७५।।

Those Rudras are the knowers of this *avyakta* who are polluted by blemishes innate or incidental to this plane of being. The Rudras are condemned to dwell here, enjoying whatever is available unconsciously, through perverted, insensate as well as effete senses. (274b-275)

अकृताधिष्ठानतया कृत्याशक्तानि मूढानि ।
प्रतिनियतविषयभाञ्जि स्फुटानि शास्त्रे विवृत्तानि ।।२७६।।
भग्नानि महाप्रलये सृष्टौ नोत्पादितानि लीनानि।
इच्छाधीनानि पुनर्विकरणसंज्ञानि कार्यमप्येवम् ।।२७७।।

The word *mūḍha* used in the immediately previous verse stands for the idiot. They are those who are unsettled and their attitude is pre-eminently sensual while *vivṛtta*, perverted, are those who go strictly by pre-established rules of scriptures. Such people are left out of the scene on the occasion of the great dissolution and do not get the opportunity of being reborn while those who are shorn of senses, have their destiny determined by their wishes. (276-277)

पुंस्तत्त्वे तुष्टिनवकं सिद्धयोऽष्टौ च तत्पुरः।

तावत्य एवाणिमादिभुवनाष्टकमेव च ।।२७८।।

(As apart from Prakṛti) the Puruṣa has at his disposal nine kinds of *tuṣṭi*, joy and eight kinds of *siddhi*, attainment. The same is the number of planes of these *siddhis*, *aṇimā*, etc. (278)

अतत्त्वे तत्त्वबुद्ध्या यः सन्तोषस्तुष्टिरत्र सा।
हेयेऽप्यादेयधीः सिद्धिः
तथाचोक्तं हि कापिलैः ।।२७९।।

Here, in this context, contentment, *tuṣṭi*, is the sense of satisfaction in the acceptance of the unessential as essential while *siddhi*, sense of extraordinary gain, is the lust for possessing what deserves to be rejected. This is the explanation of these terms by the followers of Kapila. (279)

आध्यात्मिकाश्चतस्त्रः प्रकृत्युपादानकालभाग्याख्याः।
पञ्च विषयोपरमतोऽर्जनरक्षासङ्गक्षयविघातैः ।।२८०।।
ऊहः शब्दोऽध्ययनं दुःखविघातास्त्रयः सुहृत्प्राप्तिः ।
दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ।।२८१।।

Intra-psychic contentments are of four kinds, namely, *prakṛti* (Nature as a factor in removing obstacles on the path of the yogin), *upādāna* (means of removal of the obstacles), *kāla* (opportune time as a factor of removal), and *bhāgya* (destiny), while five are the factors of the sense of renunciation towards objects. These are the efforts required to be put in for the acquisition, safeguarding, maintaining the sense of possession, protecting from decay and destruction. *Siddhis*, extraordinary achievements are eight, namely, reasoning, literary evidence, study, getting the three kinds of means for the removal of suffering, availing help of the real friend and aid. Three are the factors of obstruction in the procurement of the *tuṣṭis* and *siddhis* (namely, adversity, incapability and dissatisfaction). (280-281)

अणिमाद्यूर्ध्वतस्तिस्रः पङ्क्तयो गुरूशिष्यगाः ।
तत्रापि त्रिगुणच्छायायोगात् त्रित्वमुदाहृतम् ।।२८२।।
नाडीविद्याष्टकं चोर्ध्वं पङ्क्तीनां स्यादिडादिकम् ।

पुंसि नादमयी शक्तिः प्रसराख्या च यत्स्थिता ॥२८३॥

Above the *siddhis* such as *aṇimā*, etc., lie three categories of teachers and students. That threefold categorisation is based on the triplicity of the *guṇas*. Above these categories lies the group of eight *nāḍīs*, nerves, namely, *iḍā,* etc., which are the means of expansion of the force of sound obtaining in the Puruṣa (in its physical manifestation). (282-283)

न ह्यकर्ता पुमान्कर्तुः कारणत्वं च संस्थितम् ।
अकर्तर्यपि वा पुंसि सहकारितया स्थिते ॥२८४॥
शेषकार्यात्मतैष्टव्यान्यथा सत्कार्यहानितः ।

(As against the contention of the Sāṅkhyas) the *puruṣa* cannot be characterised as *akartā*, non-doer, as his causality is evident (in the output of the Nature). Even on the admittance of the non-doership of the *Puruṣa*, its coordination in the task of the Nature has to be admitted as a factor in the creation of the world. Without the admittance of this kind of its coordination, the principle of subsistence of the effect in its cause prior to its manifestation known as *satkāryavāda*, would become untenable. (284-285a)

तस्मात्तथाविधे कार्ये या शक्तिः पुरुषस्य सा ॥२८५॥
तावन्ति रूपाण्यादाय पूर्णतामधिगच्छति ।
नाड्यष्टकोर्ध्वे कथितं विग्रहाष्टकमुच्यते ॥२८६॥

Therefore, whatever force is vested in that kind of coordination, needs to be accepted as belonging to the *Puruṣa* who attains perfection by way of withdrawal of those forces to itself. After the account of the group of eight nerves, now begins deliberation on the group of eight kinds of body. (285b-286)

कार्यं हेतुर्दुःखं सुखं च विज्ञानसाध्करणानि।
साधनमिति विग्रहतायुगष्टकं भवति पुंस्तत्त्वे ॥२८७॥

The following eight factors are superimposition on the Puruṣa (which is Śiva Himself put under these factors of constriction). Those factors are effect, *kārya* (the superimposition responsible for congregation of the subtle body), cause, *hetu* (responsible for the emanation of the organs of sense and action), suffering,

dukha (the cause of it), comfort, *sukha* (the cause of it), knowledge, *vijñāna* (limited and hence worldly), tools, *karaṇa*, means of accomplishment, *sādhanā* and yoking the Self with the body, *vigrahatāyuk*. (287)

भुवनं देहधर्माणां दशानां विग्रहाष्टकात् ।
अहिंसा सत्यमस्तेयं ब्रह्माकल्काक्रुधो गुरोः ।।२८८।।
शुश्रूषाशौचसन्तोषा ऋजुतेति दशोदिताः
पुंस्तत्त्व एव गन्धान्तं स्थितं षोडशकं पुनः ।।२८९।।

Apart from the above-mentioned eight factors of embodiment (of the Self or Puruṣa) there are ten virtues of him, namely, non-violence, truth, non-usurpation, self-continence, freedom from impurity, freedom from anger, service to the teacher, cleanliness, contentment and straightforwardness. It is the Puruṣa itself which pervades the entire conglomeration of the factors of concretisation, namely, the five essential elements, the organs of action, the organs of sense and *manas*, all whatever ends with the property of smell (as qualifying the earth). (288-289)

आरभ्यदेहपाशाख्यं पुरं बुद्धिगुणास्ततः ।
तत्रैवाष्टावहंकारस्त्रिधा कामादिकास्तथा ।।२९०।।
पाशा आगन्तुकगाणेशवैद्येश्वरभेदिताः।
त्रिविधास्ते स्थिताः पुंसि मोक्षमार्गोपरोधकाः ।।२९१।।

Beginning from the spectacle of the bodily trap, there are the attributes of the *buddhi*, intellect. Therein also are the eight kinds of *ahaṅkāra*, ego-sense, besides the triplicity of *kāma*, *krodha* and *lobha*. Along with these lie also the incidental traps known as those relating to Gaṇeṣa and Viśveśvara which are inherent in the Puruṣa in a triple manner and act as obstruction on the path of emancipation. (290-291)

यत्किंचित्परमाद्वैतसंवित्स्वातन्त्र्यसुन्दरात् ।
पराच्छिवादुक्तरूपादन्यत्तत्पाश उच्यते ।।२९२।।

Whatever is there in the individual other than Śiva, who is the ultimate state of

non-dual consciousness characterised by the beauty of autonomy, as recounted already, is the trap. (292)

तदेवं पुंस्त्वमापन्ने पूर्णेऽपि परमेश्वरे।
तत्स्वरूपापरिज्ञानं चित्रं हि पुरुषास्ततः ।।२९३।।

When the Supreme Being, in all His perfection, assumes the form of the *puruṣa*, individual, He becomes oblivious of His original form and becomes the individual in all his varieties of form, nature and status. (293)

उक्तानुक्तास्तु ये पाशाः परतन्त्रोक्तलक्षणाः ।
ते पुंसि सर्वे तांस्तत्र शोधयन्मुच्यते भवात् ।।२९४।।

All those traps which have been mentioned as having those features or even have remained unmentioned, they are inherent in the individual and need to be separated from the Self so as to get emancipated from the world. (294)

पुंस ऊर्ध्वं तु नियतिस्तत्रस्थाः शंकरा दश।
हेमाभाः सुसिताः कालतत्त्वे तु दश ते शिवाः ।।२९५।।

Above the *puruṣa* lies the circle of Niyati, Control, wherein dwell the ten Śaṅkaras who are of golden lustre and exclusively white in appearance and when observed as such from the frame of time they become Śiva, source of auspiciousness. (295)

कोटिः षोडशसाहस्रं प्रत्येकं परिवारिणः ।
रागे वीरेशभुवनं गुर्वन्तेवासिनां पुरम् ।।२९६।।

The Śivas have their families numbering a crore and sixteen thousand each while the sphere of Vīreṣa lies there dipped in attachment besides that of teachers and their students. (296)

पुरं चाशुद्धविद्यायां स्याच्छक्तिनवकोज्ज्वलम् ।
मनोन्मन्यन्तगास्ताश्च वामाद्याः परिकीर्तिताः ।।२९७।।

In view of the impure path of knowledge, *aśuddha vidyā*, here subsists the brilliant group of nine forces who are known as Vāmā, Jyeṣṭhā, Raudrī, Kālī, Vikaraṇī, Kala-vikaraṇī, Bala-pramathanī, Sarva Bhūta Damanī and Manonmananī. (297)

कलायां स्यान्महादेवत्रयस्य पुरमुत्तमम् ।
ततो माया त्रिपुटिका मुख्यतोऽनन्तकोटिभिः ।।२९८।।
आक्रान्ता सा भगबिलैः प्रोक्तं शैव्यां तनौ पुनः ।
अङ्गुष्ठमात्रपर्यन्तं महादेवाष्टकं निशि ।।२९९।।
चक्राष्टकाधिपत्येन तथा श्रीमालिनीमते ।

Within *kalā* need to be the highest sphere of the three Mahādevas. Then should be the place of *māyā* in its threefolds, though otherwise it exists in innumerable folds in the body of Śiva in the form of apertures. In this body of Him there are as many as eight Mahādevas up to the toe as well as the controllers of the *cakras*, as the *Mālinīvijayottara Tantra* holds. (298-300a)

वामाद्याः पुरुषादौ ये प्रोक्ताः श्रीपूर्वशासने ।।३००।।
ते मायातत्त्व एवोक्तास्तनौ शैव्यामनन्ततः।

In the *pūrva śāstra* (*Mālinīvijayottara Tantra*), it has been stated that in the body of Śiva as working within the fold of Māyā there subsist a large number of Śivas such as Vāmā, Bhīma, Ugra, Bhava, Īśāna, Mādhava, Aja and Ananta. (300b-301a)

कपालव्रतिनः स्वाङ्गहोतारः कष्टतापसाः ।।३०१।।
सर्वाभयाः खड्गधाराव्रतास्तत्तत्वविदिनः।
क्रमात्तत्तत्त्वमायान्ति यत्रेशोऽनन्त उच्यते ।।३०२।।

Those who practise the vow of skull, those who offer the limbs of their bodies as oblation to fire, practise austerity at the expense of pain to themselves take the vow of walking on the edge of sword, as it were, and become conversant with the Reality and shorn of fear of all kinds, get gradually access to the state of the Lord of the Infinity. (301b-302)

NOTE:

Offering of limbs as oblation to fire means mental oblation of sense-organs, desires, etc. in the fire of consciousness.

उक्तं च तस्य परतः स्थानमनन्ताधिपस्य देवस्य।
स्थितिविलयसर्गकर्तुर्गुहाभगद्वारपालस्य ।।३०३।।

Above the plane of the Lord of infinity is said to lie the state of the doorkeeper of that aperture of the mystery via which is getting actualised the act of creation, sustenance and dissolution. (303)

धर्मानणिमादिगुणाञ्ज्ञानानि तपःसुखानि योगांश्च।
मायाबिलात्प्रदत्ते पुंसां निष्कृष्य निष्कृष्य ।।३०४।।
तच्छक्तीद्धस्वबला गुहाधिकारान्धकारगुणदीपाः।
सर्वेऽनन्तप्रमुखा दीप्यन्ते शतभवप्रमुखान्ताः ।।३०५।।
सोऽव्यक्तमधिष्ठाय प्रकरोति जगन्नियोगतः शम्भोः।
शुद्धाशुद्धस्रोतोऽधिकारहेतुः शिवो यस्मात् ।।३०६।।

That doorkeeper of the aperture of mystery delivers to individuals consequences, their acts of righteousness, attainments of extraordinary nature, results of understanding, those emerging from their undertakings of austerity and practice of yoga. Being lighted by His power the lamps of virtue remove the darkness shrouding the cave of mystery and provide illumination to Ananta and Śata-bhāva. It is Śiva Himself who on the bidding of Himself as Śambhu presiding over the Unmanifest acts as the agent of the acts of accordance of both the pure and the impure. (304-306)

शिवगुणयोगे तस्मिन् महति पदे ये प्रतिष्ठिताःप्रथमम् ।
तेऽनन्तादेर्जगतः सर्गस्थितिविलयकर्त्तारः ।।३०७।।
मायाबिलमिदमुक्तं परतस्तु गुहा जगद्योनिः

Those who have become established by Śiva in the position of Śiva-yoga, they have been made responsible for the creation, sustenance and dissolution of the world including Ananta. This state of things has been conceived figuratively as

the hole of *māyā*, and from another viewpoint as cave and womb of the world. (307-308a)

उत्पत्त्या तेष्वस्याः परिशक्तिक्षोभमनुविधीयमानेषु ।।३०८।।
योनिविवरेषु नानाकामसमृद्धेषु भगसंज्ञा।
कामयते पतिरेनामिच्छानुविधायिनीं यदा देवीम् ।।३०९।।
प्रतिभगमव्यक्ताः प्रजास्तदास्याः प्रजायन्ते ।

It is in these apertures of the womb that lies the secret of the birth of the creation via the act of agitation taking place in Lord and Śakti as His consort. This aperture is known as *bhaga*, aperture, as it abounds in desires of various nature. When the Lord happens to cherish the desire for contact with this goddess, that is the diversity behind the *bhaga,* who always precipitates His wishes, umanifest issues get born of each one of them. (308b-310a)

तेषामतिसूक्ष्माणामेतावत्त्वं न वर्ण्यते विधिषु ।।३१०।।

Since these matters are extremely subtle, they are not recounted in all their details in the Śāstra concerned. (310b)

अववरकाण्येकस्मिन्यद्वत्साले बहूनि बद्धाति।
योनिबिलान्येकस्मिंस्तद्वन्मायाशिरः साले ।।३११।।
मायापटलैः सूक्ष्मैः कुड्यैः पिहिताः परस्परमदृश्याः।
निवसन्ति तत्र रुद्राः सुखिनः प्रतिबिलमसंख्याताः ।।३१२।।
स्थाने सायुज्यगताः सामीप्यगताः परे सलोकस्थाः।
प्रतिभुवनमेवमयं निवासिनां गुरुभिरुद्दिष्टः ।।२१३।।

As a number of windows are provided in a house, even so in the womb as the best house of *māyā*, a number of holes have been afforded. Remaining invisible to one another due to subtle walls of partition innumerable Rudras live there, enjoying the contact of each one of them with each one of the holes. Some of these Rudras are local while others belong to very many other spheres. Our teachers have stated that this state of things is common to all planes of creation. (311-313)

अपि सर्वसिद्धवाचः क्षीयेरन्दीर्घकालमुद्गीर्णाः।
न पुनर्योन्यानन्त्यादुच्यन्ते स्रोतसां संख्याः ।।३१४।।

It is quite possible that at long last all statements of the sages may become exhausted but the end of the number of these creational Rudras cannot be reached. (314)

तस्मान्निरयाद्येकं यत्प्रोक्तं द्वारपालपर्यन्तम्।
स्रोतस्तेनान्यान्यपि तुल्यविधानानि वेद्यानि ।।३१५।।

(In view of this commonality of the state of things as also the impossibility of reaching the end of details regarding the role of the Rudras) perusal of even a single one of them from *niraya* up to the state of the doorkeeper of the aperture of *māyā* may suffice in the understanding of all of them. (315)

अव्यक्तकलेगुह्या प्रकृतिकलाभ्यां विकार आत्मीयः
ओतः प्रोतो व्याप्तः कलितः पूर्णः परिक्षिप्तः ।।३१६।।

The unmanifest as the cause is every way pervasive of, interspersed with and abounds in the calculated state of things, *kalā* and hence is really the very self of it as the effect. (316)

मध्ये पुटत्रयं तस्या रुद्राः षडधरेऽन्तरे।
एक ऊर्ध्वे च पञ्चेति द्वादशेते निरूपिताः ।।३१७।।
गहनासाध्यौहरिहरदशेश्वरौ त्रिकलगोपतीषडिमे ।
मध्येऽनन्तः क्षेमो द्विजेशविद्येशविश्वशिवाः ।।३१८।।
इति पञ्च तेषु पञ्चसु षट्सु च पुटगेषु तत्परावृत्त्या।
परिवर्त्तते स्थितिः किल देवोऽनन्तस्तु सर्वथा मध्ये ।।३१९।।

Māyā is characterised in a previous account (verse No. 298) as *triputikā*, having threefolds. On its lower side lie the six Rudras while on the upper the same number of Śivas. The Rudras are Gahana, Asādhya, Harihara, Daśeśvara, Trikāla and Gopati while the Śivas are Kṣemeśa, Dvijeśa, Vidyeśvara, Viśveśa, Śiva and Ananta. From amongst these groups of five and six, each one moves around the circle but the Ananta remains constantly at the centre. (317-319)

ऊर्ध्वाधरगकपालकपुटषट्कयुगेन तत्परावृत्त्या।
मध्यतोऽष्टाभिर्दिक्स्थैर्व्याप्तोग्रन्थिर्मतङ्गशास्त्रोक्तः ।।३२०।।

Above lies the group of six Rudras and the same number of them below while eight of them are stationed in all the eight directions, as pervading deities of the knot of *māyā*. This has been stated in the *Matańga Śāstra*. (320)

श्रीसारशासने पुनरेषा षट्पुटया विनिर्दिष्टा।
ग्रन्थयाख्यमिदं तत्त्वं मायाकार्यं ततो माया ।।३२१।।

In the text known as *Sāra-Śāsana*, this knot is referred to as six-fold. This factor of *granthi*, knot, is a product of *māyā*. This is why it is known as *māyā*. (321)

मायातत्त्वं विभु किल गहनमरूपं समस्तबिलयपदम् ।
तत्र न भुवनविभागो युक्तो ग्रन्थावसौ तस्मात् ।।३२२।।

The principle of *māyā* is all-pervading, mysterious and formless. It is the destination of dissolution. There is no division of the spheres of creation. So is the nature of the *granthi*, complex, called *māyā*. (322)

मायातत्त्वाधिपतिः सोऽनन्तः समुदितान्विचार्याणून्।
युगपत्क्षोभयति निशां सा सूते संपुटैरनन्तैः स्वैः ।।३२३।।

Ananta is the Lord of the principle of *māyā*. Having contemplated on the atoms collectively He creates agitation in the *māyā* all at once as a result of which she gives birth to principles in innumerable groups. (323)

तेन कलादिधरान्तं यदुक्तमावरणजालमखिलं तत्।
निःसंख्यं च विचित्रं मायैवैका त्वभिन्नेयम् ।।३२४।।

Consequently get born the principles beginning from *kalā* to the earth which collectively are called as the net of superimposition. Innumerable are the factors involved in the conglomeration of *māyā* with all her peculiarity. Even then she is but one and undivided. (324)

उक्तं श्रीपूर्वशास्त्रे च धराव्यक्तात्मकं द्वयम्।

असंख्यातं निशायाक्तिसंज्ञं त्वेकस्वरूपकम् ।।३२५।।

It has been stated in *pūrva Śāstra*, that is the *Mālinīvijayottara Tantra* that the entire conglomeration of innumerable factors beginning from earth and ending with the unmanifest is uniformly known as a product of the power of superimposition. (325)

पाशाः पुरोक्ताः प्रणवाः पञ्च मानाष्टकं मुनेः
कुलं योगिश्च वागीशी यस्यां जातो न जायते ।।३२६।।

Within the *pāśa*, noose or trap, are included the five Rudras as *praṇava* namely, Sādhya, Dātā, Damaneśa, Dhyāna and Bhasmeśvara, the group of Rudras acting as sages along with their students while the goddess *vāk*, speech, serves as the womb being born in which the individual ceases to be reborn. (326)

दीक्षाकालेऽधराध्वस्थशुद्धौ यच्चाधराध्वगम्।
अनन्तस्य समीपे तु सत्सर्वं परिनिष्ठितम् ।।३२७।।

At the time of initiation get purged out the factors of impurity such as *kalā*, etc., which tend to pull the individual downward while on attaining the proximity of the Infinite, Ananta, all the rest get restored to Him. (327)

साध्यो दाता दमनो ध्यानो भस्मेति बिन्दवः पञ्च।
पञ्चार्थगुह्यरुद्राङ्कुशहृदयलक्षणं च सव्यूहम् ।।३२८।।
आकर्षादर्शौ चेत्यष्टकमेतत्प्रमाणानाम्।

The five Rudras known as *praṇavas* are Sādhya, Dātā, Damaneśa, Dhyāna and Bhasma while those serving as eight *pramāṇas*, factors of validation are Pañcārtha, Guhya, Rudrańkuśa, Hṛdaya, Lakṣaṇa, Vyūha, Ākarṣa and Ādarśa. (328-329a)

अलुप्तविभवाः सर्वे मायातत्त्वाधिकारिणः ।।३२९।।
मायामयशरीरास्ते भोगं स्वं परिभुञ्जते ।

Both these grades of Rudras play their respective roles within the fold of

māyā bearing bodies of *māyā* and enjoying the results of their respective accomplishments without having lost their glories. (329-330a)

प्रलयान्ते ह्यनन्तेन संहृतास्ते त्वहर्मुखे ।।३३०।।
अन्यानन्तप्रसादेन विबुधा अपि तं परम् ।
सुप्तबुद्धं मन्यमानाः स्वतन्त्रम्मन्यता जडाः ।।३३१।।

At the end of dissolution and in the beginning of the next creation they get withdrawn by Ananta Himself but in spite of their awareness of the Supreme Being, they, due to their autonomy of the ego-sense mistake Him as having gone to sleep in His consciousness, and thus consider themselves as the actual creators under the misleading effect of *māyā*. (330b-331)

स्वात्मानमेव जानन्ति हेतुं मायान्तरालगाः ।
अतः परं स्थिता माया देवी जन्तुविमोहिनी ।।३३२।।
देवदेवस्य सा शक्तिरतिदुर्घटकारिता ।
निर्वैरपरिपन्थिन्या तया भ्रमितबुद्धयः ।।३३३।।
इदं तत्त्वमिदं नेति विवदन्तीह वादिनः ।
गुरुदेवाग्निशास्त्रेयु ये न भक्ता नराधमाः ।।३३४।।
सत्पथं तान्परित्याज्य सोत्यथं नयति ध्रुवम् ।
असद्युक्तिविचारज्ञाञ्छुष्कतर्कावलम्बिनः ।।३३५।।
भ्रमयत्येव तान् माया ह्यमोक्षे मोक्षलिप्सया ।

Due to having been immersed in the ignorance, they consider themselves as the cause of everything. This is how *māyā* operates its power of delusion on creatures. She is the force of the Supreme Lord presenting all such difficulties before the people as hostile to them without any sense of enmity. Under her spell, persons of lowest kind of mentality remain engaged in deliberations on topics like this is essential and this is not on account of lacking trust in teachers, gods, sacrifices and *Śāstras*. She makes them leave the right path and take to the wrong one and thus proficient in dry reasoning on the basis of nonsensical evidence. She misleads them to take to the path of bondage under the impression of that of redemption. (332-336a)

शिवदीक्षासिना च्छिन्ना शिवज्ञानासिना तथा ।।३३६।।
न प्ररोहेत्पुनर्नान्यो हेतुस्तच्छेदनं प्रति ।

This misleading state of things cannot be finished finally for ever without the use of the sword of Śavite initiation as well as the understanding of Śiva as all-pervading, all-creating and all-controlling and the ultimate destination of all. (336-337a)

महामायोर्ध्वतः शुद्धा महाविद्याऽथ मातृका ।।३३७।।
वागीश्वरी च तत्रस्थं वामादिनवसत्पुरम्

Above the great power of delusion, *mahā-māyā*, lies the great power of right understanding, *mahāvidyā*, which is motherly towards creatures. She is the goddess of sound, language and learning. Within her fold lie the nine spheres such as Vāmā, etc. (337-338a)

वामा ज्येष्ठा रौद्री काली कलविकरणीबलविकारिके तथा ।।३३८।।
मथनी दमनी मनोन्मनी च त्रिदृशः पीताः समस्तास्ताः ।
सप्तकोट्यो मुख्यमन्त्रा विद्यातत्त्वेऽत्र संस्थिताः ।।३३९।।
एकैकार्बुदलक्षांयाः पद्माकारपुरा इह।
विद्याराज्ञ्यस्त्रिगुण्याद्याः सप्त सप्तार्बुदेश्वराः ।।३४०।।

The presiding deities of these spheres are Vāmā, Jyeṣṭhā, Raudrī, Kālī, Vikaraṇī, Kala-vikaraṇī, Bala-pramathanī, Sarva Bhūta Damanī and Manonmanī. All these goddesses abound in force, consciousness and delight. Within their fold of wisdom lie all the seven crores of main *mantras*. The family of each one of them comprises hundred crore of units. Their spheres are of the shape of the lotus. These are rulers of knowledge and wisdom. The triplicity of the *guṇas* abounds in them. They preside over seven crores of *mantras*. (338b-340)

विद्यातत्त्वोर्ध्वमैशं तु तत्त्वं तत्र क्रमोर्ध्वगम् ।
शिखण्ड्याद्यमनन्तान्तं पुराष्टकयुत पुरम् ।।३४१।।

Above this plane of *vidyā*, right understanding lies that of Īśvara. It comprises

eight spheres. The names of their presiding deities range from Śikhaṇḍī to Ananta. (341)

शिखण्डी श्रीगलो मूर्तिरेकनेत्रैकरुद्रकौ।
शिवोत्तमः सूक्ष्मरुद्रोऽनन्तो विद्येश्वराष्टकम् ।।३४२।।

The names of these presiding deities are Śikhaṇḍī, Śrīkaṇṭha, Trinetra, Eka Rudra, Eka-Netra, Sivottama, Sūkṣma and Ananta. (342)

क्रमादूर्ध्वोर्ध्वसंस्थानं सप्तानां नायको विभुः।
अनन्त एव ध्येयश्च पूज्यश्चाप्युत्तरोत्तरः ।।३४३।।

Vibhu presides over the performance of all of them lying arranged vertically vis-a-vis one another, Ananta lying at the centre of all of them and hence deserving worship and meditation. (343)

मुख्यमन्त्रेश्वराणां यत् सार्धं कोटित्रयं स्थितम्।
तन्नायका इमे तेन विद्येशाश्चक्रवर्तिनः ।।३४४।

Out of the whole lot of the presiding deities of the *mantras*, three crore and fifty lakh are known as *vidyeśa*, Lord of *vidyā*, path of knowledge. They are also characterised as pervasive of the entire circle. (344)

उक्तं च गुरुभिरित्थं शिवतन्वाद्येषु शासनेष्वेतत्।
भगबिलशतकलितगुहामूर्धासनगोऽष्टशक्तियुग्देवः ।।३४५।।
गहनाद्यं निरयान्तं सृजति च रुद्राश्च विनियुङ्क्ते।

This has been stated by teachers in *Śāstras* like *Śivatanu*, etc., that being adorned with one hundred *bhagas*, apertures and empowered with eight powers, the Supreme Being lies at the top of the secret cave of creation and dissolution and creates Rudras from Gahana to Niraya and appoints them on their respective positions. (345-356a)

उद्धरति मनोन्मन्या पुंसस्तेष्वेव भवति मध्यस्थः ।।३४६।।
ते तेनोदस्तचितः परतत्त्वालोचनेऽभिनिविशन्ते।

By means of His force known as *manonmanī* He acts as the medium of taking out individuals (from the trap of *māyā*). Being thus redirected in their consciousness, they engage themselves in the contemplation of the higher essence. (346b-347a)

स पुनरधः पथवर्तिष्वधिकृत एवाणुषु शिवेन ।।३४७।।
अवसितपतिविनियोगः सार्धमनेकात्ममन्त्रकोटिभिः।
निर्वात्यनन्तनाथस्तद्धामाविशति सूक्ष्मरुद्रस्तु ।।३४८।।

Thus, having been authorised by Śiva from amongst those who are engaged in the *aṇu-sādhanā*, individualistic approach to the Reality, and in this way as a consequence of their carrying out the task entrusted with by Śiva, he attains liberation by virtue of the beneficial effect of crores of *mantras* on him and enters the sphere of Him as a subtle Rudra. (347b-348)

अनुगृह्याणुमपूर्वंस्थापयति पतिः शिखण्डिनः स्थाने।
इत्यष्टौ परिपाट्या यावद्धामानि याति गुरुरेकः ।।३४९।।

Showering his grace on him, the Lord elevates him to the unique position of Śikhandin. He goes on elevating him from one to the other of the eight steps until he reaches the Supreme Teacher Himself. (349)

तावदसंख्यातानां जन्तूनां निर्वृतिं कुरुते ।
तेऽष्टावपि शक्त्यष्टकयोगामलजलरुहासनासीनाः ।।३५०।।
आलोकयन्ति देवं हृदयस्थं कारणं परमम्।
तं भगवन्तमनन्तं ध्यायन्तः स्वहृदि कारणं शान्तम् ।।३५१।।
सप्तानुध्यायन्त्यपि मन्त्राणां कोटयः शुद्धाः।

He goes on liberating numberless individuals via the path of the yoga of the eight forces until they reach the climax in the form of the (thousand-petalled) lotus and happen to look at the Lord as seated in his heart peacefully and yet serving as the supreme cause (of the entire world) as also being contemplated on by seven crores of *mantras* of pure nature. (350-352a)

मायादिरवीच्यन्तो भवस्त्वनन्तादिरुच्यतेऽप्यभवः ।।३५२।।

शिवशुद्धगुणाधिकारान्तः सोऽप्येष हेयश्च।

Ranging from *māyā* to *avīci* is the sphere of Bhava, rebirth while starting from *ananta* upward is that of redemption from rebirth. Apart from the pure sphere of Śiva, all deserve to be discarded. (352b-353a)

अत्रापि यतो दृष्टानुग्राह्याणां नियोज्यता शैवी ।।३५३।।
इष्टा च तन्निवृत्तिर्ह्यभवस्त्वधरे न भूयते यस्मात्।

In this world of rebirth also, since the grace of Śiva is quite obvious, avoidance of craving for it needs to be cultivated as what lies below it is the world of non-being. (353b-354a)

पत्युरपसर्पति यतः कारणता कार्यता च सिद्धेभ्यः ।।३५४।।
कञ्चुकवच्छिवसिद्धौ तावतिभवसंज्ञयातिमध्यस्थौ ।

Since causality and effectiveness both have been transcended by virtue of attainment of oneness with Śiva, like the superimposition of the bodily sense in *siddhas*, they have been characterised by the term *atibhava*, beyond the range of rebirth as well as beyond that of mediation. (354b-355a)

धर्मज्ञानविरागैश्यचतुष्टयपुरं तु यत् ।।३५५।।
रूपावरणसंज्ञं तत्तत्त्वेऽस्मिन्नैश्वरे विदुः ।
वामा ज्येष्ठा च रौद्रीति भुवनत्रयशोभितम् ।।३५६
सूक्ष्मावरणमाख्यातमीशतत्त्वे गुरूत्तमैः
ऐशात्सादाशिवं ज्ञानक्रियायुगलमण्डितम् ।।३५७।।
शुद्धावरणमित्याहुरुक्ता शुद्धावृतेः परम् ।
विद्यावृतिस्ततो भावाभावशक्तिद्वयोज्ज्वला ।।३५८।।

Above the plane of Īśvara lies that of Sadāśiva, which is adorned by the subsistence of knowledge and action. This plane of superimposition has been characterised as pure. Above this plane of purity lies the *vidyā-vṛti*, circle of knowledge, which is bedecked by the subsistence of such mutually contrasting forces as being and non-being, *bhāva-abhāva*. (357b-358)

शक्त्यावृतिः प्रमाणाख्या ततः शास्त्रे निरूपिता।
शक्त्यावृतेस्तु तेजस्विध्रुवेशाभ्यामलङ्कृतम् ।।३५९।।

Above the circle of wisdom, lies that of power, *śakti-āvṛti*, which is named in the *Śāstra* as *pramāṇa*, ground of validity, as it is validated by the presence of two Rudras in it, namely, Tejasvi and Dhruveśa. (359)

तेजस्व्यावरणं वेदपुरा मानावृतिस्ततः।
मानावृतेः सुशुद्धावृत्पुरत्रितयशोभिता ।।३६०।।

Above the sphere of *tejas*, lies the *māna*. Above the sphere of *māna* lie four settlements, *pura*. These are completely pure and are presided over by four such deities as Brahmā, Rudra, Pratoda and Ananta. (360)

सुशुद्धापरणादूर्ध्वं शैवमेकपुरं भवेत्।
शिवावृतेरूर्ध्वमाहुर्मोक्षावरणसंज्ञितम् ।।३६१।।

Above the completely pure sphere lies that of Śiva. Above the sphere of Śiva, lies that of the state of liberation. (361)

अस्यां मोक्षावृतौ रुद्रा एकादश निरूपिताः ।
मोक्षावरणतस्त्वेकपुरमावरणं ध्रुवम् ।।३६२।।

In this sphere of liberation are said to lie the eleven Rudras. Above the sphere of liberation lies that of constancy, *dhruva*. (362)

ऊर्ध्वे ध्रुवावृतेरिच्छावरणं तत्र ते शिवाः।
ईश्वरेच्छागृहान्तस्थास्तत्पुरं चैकमुच्यते ।।३६३।।

Above the sphere of constancy, lies that of the desire of Śiva. Subsistence of the desire of the Lord inside (the heart) as His house implies non-duality of Him. (363)

इच्छावृतेः प्रबृद्धाख्यं दिग्रुद्राष्टकचर्चितम् ।
प्रबुद्धावरणादूर्ध्वं समयावरणं महत् ।।३६४।।

Above the sphere of the desire of Śiva lies that of the *prabuddha*, ever-awake; it is presided by the eight Rudras who are said to be related with the eight directions. Above the sphere of the *prabuddha*, lies that of the great *samaya*, time. (364)

भुवनैः पञ्चभिर्गर्भीकृतानन्तसमावृति।
सामयात्सौशिवं तंत्र सादाख्यं भुवनं महत् ।।३६५।।

The sphere of time is enclosed within the five states of being, *bhuvana* and indeed within the infinity. Above the sphere of time lies that of Suśiva which is related to Sadāśiva. (365)

तस्मिन्सदाशिवो देवस्तस्य सव्यापसव्ययोः।
ज्ञानक्रिये परेच्छा तु शक्तिरुत्सङ्गगामिनी ।।३६६।।

In this sphere lies Sadāśiva on whose left and right sides subsist forces of knowledge and action while the desire of the Lord is placed in His bosom. (366)

सुष्ट्यादिपञ्चकृत्यानि कुरुते स तयेच्छया।
पञ्च ब्रह्माण्यङ्गषट्कं सकलाद्यष्टकं शिवाः ।।३६७।।
दशाष्टादश रुद्राश्च तैरेव सुशिवो वृतः ।

It is under the motivation of the desire of Śiva that Sadāśiva accomplishes all the five deeds, namely, creation, sustenance, dissolution, concealment and revelation (grace). Suśiva is accompanied by Brahmās, six organs of the body, and Sakala, etc., ten forms of Śiva as also by ten Rudras. (367-368a)

सद्यो वामाघोरौ पुरुषेशौ ब्रह्मपञ्चकं हृदयम् ।।३६८।।
मूर्धशिखावर्मदृगस्त्रमङ्गानि षट् प्राहुः।
सकलाकलशून्यैः सह
कलाढ्यखमलङ्कृते क्षपणमन्त्यम् ।।३६९।।
कण्ठ्यौष्ठ्यमष्टमं किल
सकलाष्टकमेतदाम्नातम् ।

ओंकाशिवौ दीप्तो
हेत्वीशदशेशकौ सुशिवकालौ ।।३७०।।
सूक्ष्मसुतेजःशर्वाः शिवाः दशैतेऽत्र पूर्वादेः।
विजयो निःश्वासश्च
स्वायम्भुवो वह्निवीररौरवकाः ।।३७१।।
मुकुटविसरेन्दुविन्दुप्रोद्गीता ललितसिद्धरुद्रौ च
सन्तानशिवौ परकिरण-
पारमेशा इति स्मृता रुद्राः ।।३७२।।

Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna are the five Brahmās. Heart, head, crest, eye, armour and arms are said to be the (notable) parts of the body. Sakala, *niṣkala*, *śūnya*, *kalāḍhya*, *khamalaṅkṛta*, *kṣapaṇa*, *kṣayāntaḥstha* and *kaṇḍauṣṭhya* are the eight *sakalāṣṭakas*. Oṅkāra, Śiva , Dīpta, Hetviśa, Daśeśa, Suśiveśa, Kāleśa, Sūkṣma, Suteja and Sarva, these are the ten Śivas. Vijaya, Niḥsvāsa, Svayambhu, Agnivīra, Raurava, Mukuṭa, Visara, Indu, Vindu, Prodgīta, Lalita, Siddha, Rudra, Santāna, Śiva, Para, Kiraṇa, Pārameśa and Virarāṭ are the eighteen Rudras. (368b-372)

सर्वेषामेतेषां ज्ञानानि विदुः स्वतुल्यनामानि ।
मन्त्रमुनिकोटिपरिवृतमथ
विभुवामादिरुद्रतच्छक्तियुतं तारादिशक्तिजुष्टं ।।३७३।।
सुशिवासनमतिसितकजमसंख्यदलम् ।
यः शक्तिरुद्रवर्गः परिवारे विष्टरे च सुशिवस्य ।।३७४।।

The extent of knowledgeability of these divine agencies is explicit from their names. The Lord Suśiva is accompanied by *mantras* and Munis numbering in crores besides by hundreds of Rudras such as Vibhu, Vāma, etc., along with their forces and families. Extremely white lotus of innumerable petals serves as His seat. (374)

प्रत्येकमस्य निजनिजपरिवारे
परार्धकोटयोऽसंख्याः।
मायामलनिर्मुक्ताः केवलमधिकारमात्रसंरूढाः ।।३७५।।

The families of *mantra*, Munis and Rudras comprise each of half of the highest possible number of units. They all are redeemed of all blemishes of *māyā* existing in the midst of creation only to carry out their responsibilities (entrusted with by the Lord). (375)

सुशिवावरणे रुद्राः सर्वज्ञाः सर्वशक्तिसम्पूर्णाः
अधिकारबंधविलये शांताः
शिवरूपिणो पुनर्भविनः ।।३७६।।

The Rudras lying in the circle of Sušiva are omniscient, endowed with all kinds of forces, pacific owing to having reached the end of responsibilities and have become of the form of Śiva Himself but for the proneness to get reborn. (376)

ऊर्ध्वे विंद्वावृतिर्दीप्ता तत्र तत्र पद्मं शशिप्रभम् ।
शान्त्यतीतः शिवस्तत्र तच्छक्त्युत्सङ्गभूषितः ।।३७७।।
निवृत्त्यादिकलावर्गपरिवारसमावृतः ।
असंख्यरुद्रतच्छक्तिपुरकोटिभिरावृतः।।३७८।।

Above the circle of Sušiva lies that of the Bindu, where lotus is as bright as the moon. Śiva lies there sitting in the bosom of His Śakti, Force, in the state of transcendence of peace. He lies encircled by group of *kalās* such as *nivṛtti*, withdrawal, besides by innumerable Rudras and their crores of forces. (377-378)

श्रीमन्मतङ्गशास्त्रे च लयाख्यं तत्त्वमुत्तमम् ।
पारिभाषिकमित्येतन्नाम्ना विन्दुरिहोच्यते ।।३७९।।

In the *Matańga Śāstra*, there is an account of an essential factor, *tattva*, known as dissolution, *laya*, which is of the highest kind and definitively it is known as *bindu*, point. (379)

चतुर्मूर्तिमयं शुभ्रं यत्तत्सकलनिष्कलम्।
तस्मिन्भोगः समुद्दिष्ट इत्यत्रेदं च वर्णितम् ।।३८०।।

It has been mentioned in that *Śastra* that the *bindu* has inherent in it four *kalās*,

namely, *nivṛtti*, *pratiṣṭhā*, *vidyā* and *śānta*. It is white. Though imbued with *kalās*, it lies in transcendence of all of them. It is indicated as the locus of enjoyment. (380)

निवृत्यादेः सुसूक्ष्मत्वाद्धराद्यारब्धदेहता।
मातुः स्फूर्जन्महाज्ञानलीनत्वान्न विभाव्यते ।।३८१।।

Due to being extremely subtle, the factors, *kalā*, though inherent in the formation of the earth, etc., remain intangible. Their intangibility gets intensified by Sadāśiva's remaining engaged in the vibrating sea of the profoundest kind of wisdom. (381)

उद्रिक्ततैजसत्वेन हेम्नो भूपरमाणवः।
यथा पृथङ्न भान्त्येवमूर्ध्वाधोरुद्रदेहगाः ।।३८२।।

As the atoms of gold, though very much present in the earthly atoms with all their brilliance in them, remain invisible, even so the *bindus* though pervading the bodies of the Rudras from below as well as above, are not perceptible. (382)

विन्दूर्ध्वेऽर्धेन्दुरेतस्य कला ज्योत्स्ना च तद्वती ।
कान्तिः प्रभा च विमला पञ्चैता रोधिकास्ततः ।।३८३।।
रुन्धनी रोधनी रोद्ध्री ज्ञानबोधा तमोपहा।
एताः पञ्च कलाः प्राहुर्निरोधिन्यां गुरूत्तमाः ।।३८४।।

Above the *vindu* lies the half moon. It is bedecked with the five *kalās*, namely, *Jyotsnā*, *Jyotsnāvati*, *Kānti*, *Prabhā* and *Vimalā*. Besides these, there are five *kalās* involved in Rodhinī herself which are *Rodhikā*, *Rundhanī*, *Rodhrī*, *Jñānabodhā* and *Tamopahā*. This has been stated by the best masters of wisdom. (383-384)

अर्धमात्रः स्मृतो विन्दुर्व्योमरूपी चतुष्कलः।
तदर्थमर्धचन्द्रस्तदष्टांशेन निरोधिका ।।३८५।।

Vindu is said to be equivalent to half a mora. It is circular like the zero. The semi-circular symbol used in its notation is indicative of its sense. It has four *kalās*, Nirodhikā being one-eighth of it. (385)

हेतून्ब्रह्मादिकान् रुन्द्धे रोधिकां तां त्यजेत्ततः ।
निरोधिकामिमां भित्वा सौदाख्यं भुवनं परम् ।।३८६।।

Since the *rodhikā kalā* presents obstruction in the path of access to the cause such as Brahmā, it needs to be transcended. Having pierced through it, the aspirant moves upward to the sphere of Sadāśiva which lies higher to it. (386)

पररूपेण यत्रास्ते पञ्चमन्त्रमहातनुः ।
इत्यर्धेन्दुनिरोध्यन्तविन्द्वावृत्यूर्ध्वतो महान् ।।३८७।।

The *Mahān* in the great form of the fire *mantras* lies above enclosing the *vindu* and the crescent moon. (387)

नादः किञ्चल्कसदृशो महद्भिः पुरुषैर्वृतः।
चत्वारि भुवनान्यत्र दिक्षु मध्ये च पञ्चमम् ।।३८८।।

Nāda is like the filament of lotus and is surrounded by great persons. Here lie the four spheres of the creation in its four directions with the fifth lying at the centre. (388)

इन्धिका दीपिका चैव रोधिका मोचिकोर्ध्वगा।
मध्येऽत्र पद्मं तत्रोर्ध्वगामी तच्छक्तिभिर्वृतः ।।३८९।।

Indhīkā, Dīpikā, Rodhikā and Mocikā lie above (in the four directions) while Ūrdhvagā lies at the centre in the lotus. (389)

नादोर्ध्वतस्तु सौषुम्नं तत्र तच्छक्तिभृत्प्रभुः ।
तदीशः पिङ्गलेलाभ्यां वृतः सव्यापसव्ययोः ।।३९०।।

Above the *nāda* lies the Lord along with His Śakti in the sphere of *suṣumnā* with *īḍā* and *piṅgalā* lying on His left and right sides respectively. (390)

या प्रभोरङ्कगा देवी सुषुम्ना शशिसप्रभा ।
ग्रथितोऽध्वा तया सर्व ऊर्ध्वश्चाधस्तनस्तथा ।।३९१।।

The divine *suṣumnā* lies in the bosom of the Lord. She is as lustrous as the

moon. It is by her that the path leading upward as well as downward has been prepared. (391)

नादः सुषुम्नाधारस्तु भित्वा विश्वमिदं जगत् ।
अधः शक्त्या विनिर्गच्छेदूर्ध्वशक्त्या च मूर्धतः ।।३९२।।

Nāda, sound, has *suṣumnā* as its base. Having pierced through the entire creation in the form of the *suṣumnā*, one should rise below through the use of the lower force and emerge from the bodily limitations via the top of the head. (392)

नाड्या ब्रह्मबिले लीनः सोऽव्यक्तध्वनिरक्षरः।
नदन्सर्वेषु भूतेषु शिवशक्त्या ह्यधिष्ठितः ।।३९३।।

The immortal sound lies in the hold of Brahman in an unmanifest form presided over the force of Śiva sounding in the inner being of all the creatures. (393)

सुषुम्नोर्ध्वे ब्रह्मबिलसंज्ञयावरणं त्रिदृक्।
तत्र ब्रह्मा सितः शूली पञ्चास्यः शशिशेखरः ।।३९४।।

Above the *suṣumnā* lies the triangular hole known as *brahma-bila*. Therein lie Brahmā and Śiva all white, five-faced, with moon on his forehead and trident (in His hand). (394)

तस्योत्सङ्गे परा देवी ब्रह्माणी मोक्षमार्गगा।
रोद्श्री दात्री च मोक्षस्य तां भित्वा चोर्ध्वकुण्डली ।।३९५।।
शक्तिः सुप्ताहिसदृशी सा विश्वाधार उच्यते।
तस्यां सूक्ष्मा सुसूक्ष्मा च तथान्ये अमृतामिते ।।३९६।।
मध्यतो व्यापिनी तस्यां व्यापीशो व्यापिनीधरः
शक्तितत्त्वमिदं यस्य प्रपञ्चोऽयं धरान्तकः।।३९७।।

In His bosom lies the supernal goddess Brahmāṇī on the path leading to liberation. She acts as the promoter as well as obstructer on the path of liberation. Having pierced through her, the aspirant reaches the upper *kuṇḍalinī* which looks like a snake lying asleep and yet is characterised as the basis of life in the world. In her lie the five forces, four, namely, Sūkṣmā, Susūkṣmā, Amṛtā and Amitā in

the four directions, and Vyāpinī at the centre along with the Vyāpinīdhara who is the possessor of this force and the world is its manifestation up to the earth. (395-397)

शिवतत्त्वं ततस्तत्र चतुर्दिक्कं व्यवस्थिताः।
व्यापी व्योमात्मकोऽनन्तोऽनाथस्तच्छक्तिभागिनः ।।३९८।।
मध्ये त्वनाश्रितं तत्र देवदेवी ह्यनाश्रितः।
तच्छक्त्युत्सङ्गभृत्सूर्यशतकोटिसमप्रभः ।।३९९।।

Then there lies Śiva in His essential form as pervading all the directions in His forms known as Vyāpī, Vyomātmaka, Ananta and Anātha as sharers in His force. In the middle of these divine agencies lies the god of gods requiring nothing to stand on and hence known as Anāśrita. His force known as Anāśritā lies in his bosom. He is as lustrous as crores of sun put together. (398-399)

शिवतत्त्वोर्ध्वतः शक्तिः परा सा समनाह्वया।
सर्वेषां कारणानां सा कर्तृभूता व्यवस्थिता ।।४००।।
विभर्त्यण्डान्यनेकानि शिवेन समधिष्ठिता।
तदारूढः शिवः कृत्यपञ्चकं कुरुते प्रभुः ।।४०१।।

Above the essential Śiva lies His supernal force known as Samanā. She is the cause of all causes. Presided over by Śiva, she bears within her several spheres of creation. Presiding over her, it is Śiva Himself who performs all the five acts (namely, creation, sustenance, dissolution, concealment and grace). (400-401)

समना करणं तस्य हेतुकर्तुर्महेशितुः।
अनाश्रितं तु व्यापारे निमित्तं हेतुरुच्यते ।।४०२।।

Samanā is the instrument used by the great Lord in all these accomplishments. It is the absolutely self-subsisting principle and is known as the ultimate cause of the thing or event concerned. (402)

तथाधितिष्ठति विभुः कारणानां तु पञ्चकम्।
अनाश्रितोऽनाथमयमनन्तं खवपुः सदा ।।४०३।।

It is the great Lord Śiva who being self-based, all-pervading and assuming the body of space presides over all which up to the infinity are dependent on Him. (403)

स व्यापिनं प्रेरयति स्वशक्त्या करणेन तु।
कर्मरूपा स्थिता माया यदधः शक्तिकुण्डली ।।४०४।।

By means of His self-power as also via use of His instruments He stimulates all whatever lies within His ambit including *māyā* which lies there as a system of His action and below which lies the *kuṇḍalinī śakti*. (404)

नादविन्द्वादिकं कार्यमित्यादिजगदुद्भवः ।
यत्सदाशिवपर्यन्तं पार्थिवाद्यं च शासने ।।४०५।।

Nāda and *Vindu* and allied entities and principles are results of His actions from the earth up to Sadāśiva and thus He is the source of emergence of the entire creation lying under His rule. (405)

तत्सर्वं प्राकृतं प्रोक्तं विनाशोत्पत्तिसंयुतम्।
अथ सकलभुवनमानं यन्मह्यं निगदितं निजैर्गुरुभिः ।।४०६।।
तद्वक्ष्यते समासाद्बुद्धौ येनाशु सङ्क्रामेत् ।

All whatever lies within the ambit of destruction and creation is said by my teacher is related to *prakṛti*. Now I am going to talk about the extent of the entire creation summarily so that it may penetrate into the intellect easily. (406-407a)

अण्डस्यान्तरनन्तः कालः कूष्माण्हाटकौ ब्रह्महरी ।।४०७।।
रुद्राः शतं सवीरं बहिर्निवृत्तिस्तु साष्टशतभुवना स्यात् ।
जलतेजः समीरनभोऽहंकृद्धीमूलसप्तके प्रत्येकम् ।।४०८।।
अष्टौ षट्पञ्चाशद्भुवना तेन प्रतिष्ठेति कला कथिता।
अत्र प्राहुः शोध्यानष्टौ केचिन्निजाष्टकाधिपतीन् ।।४०९।।

Inside the circle, *aṇda*, should be the infinity of length of time, the world of Kūṣma and Hāṭaka, divine agencies like Brahmā and Viṣṇu, one hundred Rudras and

Vīra while outside it should be one hundred and eight worlds along with *nivṛtti*, the state of liberation. Earth, water, fire, air, space, ego-sense, and intellect, these seven when multiplied by eight give the number of circles of creation, *bhuvana*, forming the group of *kalās* characterised as *pratiṣṭhā*, basis. Some masters say these eight elements need to be purified at the time of initiation while some other ones suggest that what need to be purified on that occasion are their presiding deities. (407b-409)

अन्ये तु समस्तानां शोध्यत्वं वर्णयन्ति भुवनानाम् ।
श्रीभूतिराजमिश्रा गुरवः प्राहुः पुनर्बही रुद्रशतम् ।।४१०।।
अष्टावन्तः साकं शर्वेणेतीदृशी निवृत्तिरियं स्यात्।
रुद्राः काली वीरो धराब्धिलक्ष्म्यः सरस्वती गुह्यम् ।।४११।।
इत्यष्टकं जलेऽग्नौ वह्न्यतिगुह्यद्वयं मरुति वायोः।
स्वपुरं गयादि खे च व्योम पवित्राष्टकं च भुवनयुगम् ।।४१२।।

There are other authorities who are in favour of purification of all areas of creation. Teachers like Bhūtirāja have preached in favour of purification of one hundred Rudras outside the sphere and eight inside along with Śarva and call it *nivṛtti kalā*. Elven Rudras, Kālī, Vīra, earth, fire, Lakṣmī, Sarasvatī and Guhya, these eight are counted under the category of superimposition of water while Agni, Guhya and Atiguhyāṣṭaka form the same of fire. In the superimposition of Marut are included the establishment of air, and in the fold of *prāṇa* come its own formations while in that of *vyoma* comes sky or space along with formations of other circles as also the Ākāśa Puruṣa, the person in space. (410-412)

अभिमानेऽहङ्कारच्छगलाद्यष्टकमथान्तरा नभोऽहंकृत्।
तन्मात्रार्केन्दुश्रुतिपुराष्टकं बुद्धिकर्मदेवानाम् ।।४१३।।

In the fold of *Abhimāna* come ego-sense, the eight *chagalas* and *ahaṅkāra*. Then come the *tanmātrās*, *sūrya*, *candra* and the Veda as eight aspects of the body of Śiva. (413)

दश तन्मात्रसमूहे भुवनं पुनरक्षवर्गविनिपतिते।
मनसश्चेत्यभिमाने द्वाविंशतिरेव भुवनानाम् ।।४१४।।

Ten are the *bhuvanas*, worlds, in the group of *tanmātrās*. Then come those of the senses, *manas* and *ahaṅkāra*, all twenty-two in number. (414)

धियि दैवीनामष्टौ क्रुत्तेजोयोगसंज्ञकं त्रयं तदुमा।
तत्पतिरथ मूर्त्यष्टकसुशिवद्वादशकवीरभद्राः स्युः ।।४१५।।
तदथ महादेवाष्टकमिति बुद्धौ सप्तदश संख्या।
गुणतत्त्वे पङ्क्तित्रयमिति षट्पञ्चाशतं पुराणि विदुः ।।४१६।।

In the fold of intellect, *dhī*, come eight goddesses. Then come Krodhāṣṭaka, Tejoṣṭaka, Yogāṣṭaka, Umā, Mūrtyāṣṭaka, Suśiva, Vīrabhadra and Mahādevāṣṭaka. These are superimpositions of the three *guṇas*. As regards the position of three *guṇas*, there are three ranges and fifty-six circles of creation. (415-416)

यद्यपि गुणसाम्यात्मनि मूले क्रोधेश्वराष्टकं तथापि धियि।
तच्छोधितमिति गणनां न पुनः प्राप्तप्रतिष्ठायाम् ।।४१७।।

Though the original state of Prakṛti lies in the equipoise of *guṇas*, even then in the state of *dhī* there in it emerge eight presiding deities of anger. These having been purified in the final state known as *pratiṣṭhā*, there is no mention of their number. (417)

इति जलतत्त्वान्मूलं तत्त्वचतुर्विंशतिः प्रतिष्ठायाम् ।
अम्बादितुष्टिवर्गस्ताराद्याः सिद्धयोऽणिमादिगणः ।।४१८।।

Thus in *pratiṣṭhā* there are twenty-four basic elements beginning from water. There are the *tuṣtis* beginning from *ambā* as also *siddhi* beginning from *tārā* besides the group of *āṇimā*, etc. (418)

गुरवो गुरुशिष्या ऋषिवर्ग इडादिश्च विग्रहाष्टकयुक्।
गन्धादिविकारपुर बुद्धिगुणाष्टकमहंक्रिया विषयगुणाः ।।४१९।।
कामादिसप्तविंशकमागन्तु तथा गणेशविद्येशमयौ ।
इति पाशेषु पुरत्रयमित्थं पुरुषेऽत्र भुवनषोडशकम् ।।४२०।।
नियतौ शङ्करदशकं काले शिवदशकमिति पुरद्वितयम् ।

रागे सुहृष्टभुवनं गुरुशिष्यपुरं च वित्कलायुगले ।।४२१।।

There are *gurus*, students of *gurus*, *ṛṣis*, eight elements of the body, attributes of the senses including smell, eight attributes of the intellect, eight *ahaṅkāras*, attributes of objects, twenty-seven incidental attributes including Gaṇeśa and Vidyeśa. There are three spheres in the traps. Thus there are sixteen spheres in the Puruṣa. There are two kinds of Puruṣas, ten in Śaṅkara and ten in Śiva. There are Suhṛṣṭa spheres, the teacher and taught spheres, spheres of *vidyā* and *kalā*. (419-421)

भुवनं भुवनं निशि पुटपुरत्रयं वाक्पुरं प्रमाणपुरम्।
इति सप्तविंशतिपुरा विद्या पुरुषादितत्त्वसप्तकयुक् ।।४२२।।

There are spheres of night, those of *māyā*, *vāk* and *pramāṇas*. Thus there are twenty-seven spheres relating to *vidyā*, *puruṣa*, etc. (422)

वामेशरूपसूक्ष्मं शुद्धं विद्याथ शक्तितेजस्विमितिः ।
सुविशुद्धिशिवौ मोक्ष-ध्रुवेषिसंबुद्धसमयसौशिवसंज्ञाः ।।४२३।।
सप्तशपुरा शान्ता विद्येशसदाशिवपुरत्रितययुक्ता।
बिन्द्वर्धेन्दुनिरोध्यः परसौशिवमिन्धिकादिपुरसौषुम्ने ।।४२४।।

There are many forces like *vāmā*, their presiding deities, the pure knowledge, brilliance of forces, superimpositions of Śiva and Suśiva, liberation, permanence, desires, enlightenment, time and Suśiva. Thus, there are twenty-seven kinds of spheres in all these factors including the Lord of the knowledge of peace and three spheres of Sadāśiva. There are also spheres of *vindu*, half moon, forces like *nirodhinī*. (423-424)

परनादो ब्रह्मबिलं सूक्ष्मादियुतोर्ध्वकुण्डली शक्तिः।
व्यापिव्योमानन्तानाथानाश्रितपुराणि पञ्च ततः ।।४२५।।
षष्ठं च परममनाश्रितमथ समनाभुवनषोडशी यदि वा।
बिन्द्वावरणं परसौशिवं च पञ्चेन्धिकादिभुवनानि ।।४२६।।
सौषुम्नं ब्रह्मबिलं कुण्डलिनी व्यापिपञ्चकं समना।
इति षोडशभुवनेयं तत्त्वयुगं शान्त्यतीता स्यात् ।।४२७।।

There are also the higher sounds, the secrecy of Brahman, forces like *sukṣmā*, *ūrdhva kuṇḍalinī*, *vyāpinī*, *vyomā*, *anantā*, *anāthā*, *anāśritā*, etc., as spheres. The superimposition of *vindu*, Para-*suśiva*, five spheres of Indhikā, the sphere of *suṣumnā*, *kuṇḍalinī* as the mysterious hole of Brahman, the five spheres of the force known as *samanā*. These sixteen spheres along with their presiding deities are said to belong to the state transcendent to peace. (425-427)

श्रीमन्मतङ्गशास्त्रे च क्रमोऽयं पुरपूगगः।
कालाग्निर्नरकाः खाब्धियुतं मुख्यतया शतम् ।।४२८।।

In the *Matańga Śāstra* all these details have been put under a different category of groups of spheres. Kāla, Agni, Naraka, Space and Oceans all these according to it total mainly hundred. (428)

कूष्माण्डः सप्तपाताली सप्तलोकी महेश्वरः।
इत्यण्डमध्यं तद्बाह्यो शतं रुद्रा इति स्थिताः ।।४२९।।

Kūṣmāṇda is the agent of the seven states of nether world, *pātāla* while Maheśvara is the presiding deity of the seven spheres of the world. This is the position inside the egg of creation while from the outside are visualised one hundred Rudras. (429)

स्थानानां द्विशती भूमिः सप्तपञ्चाशता युता ।
पञ्चाष्टकस्य मध्याद्द्वात्रिंशद्भूतचतुष्टये ।।४३०।।
तन्मात्रेषु च पञ्च स्युर्विश्वेदेवास्ततोऽष्टकम् ।
पञ्चमं सेन्द्रिये गर्वे बुद्धौ देवाष्टकं गुणे ।।४३१।।
योगाष्टकं क्रोधसंज्ञं मूले काले सनैयते।
पतद्रुगाद्याश्चाङ्गुष्ठमात्राद्या रागतत्त्वगाः।।४३२।।
द्वादशैकशिवाद्याः स्युर्विद्यायां कलने दश।
वामाद्यास्त्रिशती सेयं त्रिपर्वण्यब्धिरस्ययुक् ।।४३३।।

There are as many as two hundred and fifty-seven formations of the physical creation, *bhūmi*. Out of forty of them, thirty-two belong to the four elements and the *tanmātrās*, five should be the deities known as Viśvedevāḥ, five to *ahaṅkāra* along with the senses, eight to *buddhi*, intellect, eight to *guṇa*. Yogāṣṭaka known

as anger, *mūla-prakṛti*, time and destiny (also should be counted in that row). Seven Patadrukas, eight those entities which belong to attachment, thirteen emanations of Śiva and ten kinds of *vidyā* and *kalā*, three hundred and sixty-four forms of forces such as *vāmā*, etc., in all their states, the past, the present and the future. (430-433)

शैवाः केचिदिहानन्ताः श्रैकण्ठा इति संग्रहः
यत्र यदा परभोगान् बुभुक्षते तत्र योजनं कार्यम् ।।४३४।।
शोधनमथ तद्धानौ शेषं त्वन्तर्गतं कार्यम् ।
इत्यागमं प्रथयितुं दर्शिसमेतद्विकल्पितं तेन ।।४३५।।

Some of the Śaivites claim that the creations of Śrīkaṇṭha are infinite. However, wheresoever and whensoever, the aspirant wishes to enjoy, he should associate himself with the state out of these details. He should seek to purify himself in regard to that wish and do whatever is necessary for that end in view. It is with this idea in mind that the author has put forth all these details. (434-435)

अन्येऽपि बहुविकल्पाः स्वधियाचार्यैः समभ्यूह्याः।
श्रीपूर्वशासने पुनरष्टादशाधिकं शतं कथितम् ।।४३६।।
तदिह प्रधानमधिकं संक्षेपेणोच्यते शोध्यम्।

There is the possibility of several other alternative kinds of *sādhanā* of self-purification which masters of the wisdom need to contemplate on. Out of those possibilities, one hundred and eighteen have been brought out here briefly on the basis of prior texts for practical application. (436-437a)

कालाग्निः कूष्माण्डो नरकेशो हाटकोऽथ भूतलपः ।।४३७।।
ब्रह्मा मुनिलोकेशो रुद्राः पञ्चान्तरालस्थाः।
अधरेऽनन्तः प्राच्याः कपालिवह्न्यन्तनिर्ऋतिबलाख्याः ।।४३८।।
लघुनिधिपतिविद्याधिपशम्भूर्ध्वान्तं सवीरभद्रपति।
एकादशभिर्बाह्ये ब्रह्माण्डं पञ्चभिस्तथान्तरिकैः ।।४३९।।
इति षोडशपुरमेतन्निवृत्तिकलयेह कलनीयम् ।

Kālāgni, Narakeśa, Kūṣmāṇḍa, Hāṭaka, Bhūtaleśa, Brahmā and Muni-lokeśa Viṣṇu, these are the five emanations of Rudra who belong to the inner circle of creation. Inside the circle lie Ananta, Kapālīśa, Agni, Yama, Nirṛti, Bala, Laghu, Nidīśvara, Vidyeśvara and Śambhu, these are the ten grades of creation. Along with them, there is the world of Vīrabhadrapati as the eleventh. They lie outside the circle. These sixteen grades of creation, including five inner ones and eleven outer ones, need to be purged by means of the *kalā* of renunciation. (437b-440a)

लकुलीशभारभूती दिञ्ड्याषाढी च पुष्करनिमेषौ ।।४४०।।
प्रभाससुरेशाविति सलिले प्रत्यात्मकं सपरिवारे।
भैरवकेदारमहाकाला मध्याभ्रजल्पाख्याः ।।४४१।।
श्रीशैलहरिश्चन्द्राविति गुह्याष्टकमिदं महसि।
भीमेनेद्राट्टहासविमलकनखलनाखलकुरुस्थितिगयाख्याः।।४४२।।
अतिगुह्याष्टकमेतन्मरुति च सतन्मात्रके च साक्षे च।
स्थाणुसुवर्णाख्यौ किल भद्रो गोकर्णको महालायकः ।।४४३।।
अविमुक्तरुद्रकोटीवस्त्रापद इत्यदः पवित्रं खे।
स्थूलस्थूलेशशङ्कुश्रुतिकालञ्जराश्च मण्डलभृत् ।।४४४।।
माकोटाण्डद्वितयच्छगलाण्डा अष्टकं ह्यहङ्कारे।
अन्येऽहङ्कारान्तस्तन्मात्राणीन्द्रियाणि चाप्याहुः ।।४४५।।

Lakulīśa, Bhārabhūti, Diṇḍi, Āṣāḍhi, Puṣkara, Nimeṣa, Prabhāśa, and Sureśa, this is the group of eight Lords. This group of Lords acts as superimposition related to water. Bhairava, Kedāra, Mahākāla, Madhyeśa, Āmareśa, Jalpeśa, Śrīśaila and Hariścandra form the group of the eight *guhyas*, secret beings and belong to the element of fire. Bhīma, Indra, Aṭṭahāsa, Vimala, Kankhala, Nākhala, Kurukṣetra and Gayā belong to air and are characterised as *ati-guhya*, extremely secret. Sthāṇu and Survarṇa, Bhadra, Gokarṇaka, Mahālayaka, Avimukta, Rudra-koti and Vastrāpada are related to space. Sthūla, Sthūleśa, Śaṅku and Śrutikākālañjara are the bearers of the circle. Mākoṭāṇḍa and Chagalāṇḍa representing the group of eight are related to *ahaṅkāra*, ego-sense. Other agents of the ego-sense are the five *tanmātrās*, physical essences, and the senses. (440b-445)

धियि योन्यष्टकमुक्तं प्रकृतौ योगाष्टकं किलाकृतप्रभृति।

इति सप्ताष्टकभुवना प्रतिष्ठितिः।
सलिलतो हि मूलान्ता ।।४४६।।

Under the circle of *mahat* are included the group of eight sources of creation while under that of *prakṛti* come the eight agents known as *yoga*. Thus, seven groups of eight agencies each beginning from water to *mūla-prakṛti* lie there as phases of creation. (446)

नरि वामो भीमोग्रौ भवेशवीराः प्रचण्डगौरीशौ।
अजसानन्तैकशिवौ विद्यायां क्रोधचण्डयुग्मं स्यात् ।।४४७।।
संवर्तो ज्योतिरथो कलानियत्यां च सूरपञ्चान्तौ।
वीरशिखिशश्रीकण्ठसंज्ञमेतत्त्रयं च काले स्यात् ।।४४८।।

As regards the group related to *vidyā*, it consists of Nari, Vāma, Bhīma, Ugra, Bhaveśa, Vīra, Pracaṇḍa, Gaurīśa, Ajasa, Ananta, Eka Śiva, Krodha, Cāmuṇḍa, Saṁvarta and Jyoti-ratha. The *kalā* consists of Sūra and Pañcānta. There are three factors under the category of Kāla, namely, Vīra, Śikhīśa and Śrīkaṇṭha. (447-448)

समहातेजा वामो भवोद्भवश्चैकपिङ्गलेशानौ।
भुवनेशपुरःसरकावङ्गुष्ठ इमे निशि स्थिता ह्यष्टौ ।।४४९।।

As regards the agencies of *niśā*, night, it comprises the following eight units: Mahātejas, Vāma, Bhava, Udbhava, Ekapiṅgala, Īśāna, Bhuvaneśa and Avaguṇṭha. (449)

अष्टविंशतिभुवना विद्या पुरुषान्निशान्तमियम्।
हालाहलरुद्रक्रुदम्बिकाघोरिकाः सदाशिवे पञ्च।
वामा ज्येष्ठा रौद्री शक्तिः सकला च शान्तेयम् ।।४५१।।

These are the details of the twenty-eight worlds beginning from Puruṣa to Māyā. Hālāhala, Rudra, Krud, Ambikā, Ghorikā and Vāmā should be understood as related to *vidyā* while the Lords of *vidyā* need to be taken as eight. In Īśvara and Sadāśiva, there are five forces, namely, Vāmā, Jyeṣṭhā, Raudrī and Śaktiḥ and Śāntā. (450-451)

अष्टादश भुवना स्यात्।
शान्त्यतीता त्वभुवनैव।
इति देशाध्वयविभागः कथितः श्रीशम्भुना समादिष्टः।।४५२।।

The number of worlds should be eighteen and whichsoever lie in transcendence of peace, need to be considered as not the world at all. Thus, has been shared the detail in regard to the divisions of the perspective of space as permitted by Śambhu. (452)

NOTE ON YOJANA*:

Yojana is a measurement of distance that was prevalent in ancient India. The length of a *yojana*, if taken to be approximately 8 to 10 miles, i.e., 13-16 km., the measurements would be as follows:

1 *aṅgula* = 15 mm to 21 mm

4 *aṅgulas* = 1 *dhanu graha* (bow grip) = 62 mm to 83 mm

8 *aṅgulas* = 1 one *dhanu muṣṭi* (fist with thumb raised) = 125 mm to 167.

12 *aṅgulas* = 1 *vitāsti* (distance between tip of thumb and tip of last finger when palm is stretched) = 188 mm to 250 mm

2 *vitāstis* = 1 *aratni* (cubit) = 375 mm to 500 mm

4 *āratnis* = 1 *daṇḍa* = 1.5 to 2.0 m

2 *daṇḍas* = 1 *dhanu* = 3 to 4 m

5 *dhanus* = 1 *rajju* = 15 to 20 m

2 *rajjus* = 1 *parideśa* = 30 m to 40 m

100 *parideśas* = 1 *krośa* = 3 km to 4 km

4 *krośas* = 1 *yojana* = 13 to 15 km

1,000 *yojanas* = 1 *mahāyojana* = 13 Mm to 15 Mm.

* Source Wikipedia

CHAPTER - 9

Exposition on the Constituent Elements of the Reality

अथ तत्त्वप्रविभागो विस्तरतः कथ्यते क्रमप्राप्तः ।।१।।

Now is going to be expounded in detail classification of the Reality as such. (1)

यान्युक्तानि पुराण्यमूनि विविधैर्भेदैर्यदेष्वन्वितम् ।
रूपं भाति परं प्रकाशनिविडं देवः स एकः शिवः।
तत्स्वातन्त्र्यरसात्पुनः शिवपदाद्भेदे विभाते परम्।
यद्रूपं बहुधानुगामि तदिदं तत्त्वं विभोः शासने ।।२।।

Under the control of the all-pervading Lord, the essential reality, that phase of Him which appears as the common being of Himself appears as different from Him owing to His exercise of autonomy out of His experience of delight in it. (2)

तथाहि कालसदनाद्वीरभद्रपुरान्तगम्।
धृतिकाठिन्यगरिमाद्यवभासाद्धरात्मता ।।३।।

This gets elucidated by the denomination of the earth as *dharā* as used to indicate to the entire creation beginning from time to Vīrabhadra owing to the prevalence of the qualities of constancy, solidity and majesty, etc., in it. (3)

एवं जलादितत्त्वेषु वाच्यं यावत्सदाशिवे।
स्वस्मिन्कार्येऽथ धर्मौधे यद्वापि स्वसदृग्गुणे ।।४।।

So needs to be said in regard to the entire creation beginning from water up to Sadāśiva with respect to one's own action, rules of conduct and common attributes (of fluidity, transparency, etc.). (4)

आस्ते सामान्यकल्पेन तननाद्व्याप्तृभावतः।
तत्तत्वं क्रमशः पृथ्वीप्रधानं पुंशिवादयः ।।५।।
देहानां भुवनानां च न प्रसङ्गस्ततो भवेत्।
श्रीमन्मतङ्गशास्त्रादौ तदुक्तं परमेशिना ।।६।।

As the word *tattva*, meaning essence, is derived from the root *tan*, to spread, is reflective normally of its pervasiveness, it becomes considered as pre-eminently of the nature of the earth beginning from the individual up to Śiva and indeed from the individual bodies up to creations as a whole. This has been stated as such by Lord Śiva Himself in texts like *Matańga Śāstra*, etc. (5-6)

तत्रैषां दर्श्यते दृष्टः सिद्धयोगीश्वरीमते।
कार्यकारणभावो यः शिवेच्छापरिकल्पितः।।७।।

The causal relationship which has been conceived out of the desire of Śiva, according to *Siddha-Yogīśvarī Tantra* is being elucidated here for the sake of wellbeing (of the followers)

वस्तुतः सर्वभावानां कर्त्तेशानः परः शिवः।
अस्वतन्त्रस्य कर्तृत्वं नहि जातूपपद्यते ।।८।।

In fact, it is Lord Śiva Himself who is the creator of all whatever is in existence, as it is illogical to conceive of the Creator as an agent who is not autonomous. (8)

स्वतंत्रता च चिन्मात्रवपुषः परमेशितुः।
स्वतन्त्रं च जडं चेति तदन्योन्यं विरुध्यते ।।९।।

Autonomy (in the ultimate sense) is possible only of the Supreme Lord as embodied in the form of pure consciousness as autonomy and inanimateness are self-contradictory. (9)

जाड्यं प्रमातृतन्त्रत्वं स्वात्मसिद्धिमपि प्रति।
न कर्तृत्वादृते चान्यत् कारणत्वं हि लक्ष्यते ।।१०।।

Inanimateness stands in need of the knower for even its self-being. There is no possibility of causality in the absence of the doer. (10)

तस्मिन्सति हि तद्भाव इत्यपेक्षैकजीवितम्।
निरपेक्षेषु भावेषु स्वात्मनिष्ठतया कथम् ।।११।।

Causality requires admittance of the formula that effect would follow the presence of the cause. In view of this formulation, how can there be causality amongst factors which do not require one another for their being? (11)

स पूर्वमथ पश्चात्स इति चेत्पूर्वपश्चिमौ।
स्वभावेऽनतिरिक्तौ चेत्सम इत्यवशिष्यते ।।१२।।

The state of priority and posteriority between the cause and the effect lies in the fact that what was implicit in the cause becomes explicit in the effect. Admittance of causality between two factors depends on the fact that the effect has essentially the same properties which are present in the cause and nothing else. (12)

बीजमङ्कुर इत्यस्मिन् सतत्त्वे हेतुतद्वतोः।
घटः पटश्चेति भवेत् कार्यकारणता न किम् ।।१३।।

If we admit causality between such two entities as the seed and the sprout, why is that the same is not admissible between the pitcher and the cloth? (13)

बीजमङ्कुरपत्रादितया परिणमेत चेत्।
अतत्स्वभाववपुषः स स्वभावो न युज्यते ।।१४।।

If the seed transforms itself in the shape of the sprout and the leaf, etc., it does not accord well with its inherent nature. (14)

स तत्स्वभाव इति चेत् तर्हि बीजाङ्कुरौ निजे।
तावत्येव न विश्रान्तौ तदन्यात्यन्तसंभवात् ।।१५।।

If the sprout in its nature is the same as it inherits from its cause, that is, the seed, it ought to have the possibility of reverting back to its form of the seed and thus the seed having had the possibility of remaining always in its original form. The fact being that both the seed and the sprout instead of remaining the same, go on taking different shapes, suggests to the fact of involvement of some other agent in their getting shaped and reshaped (continuously). (15)

ततश्च चित्राकारोऽसौ तावान्कश्चित् प्रसज्यते।
अस्तु चेत् न जडेऽन्योन्यविरुद्धाकारसंभवः।।१६।।

That possible agent must be an artist, without the involvement of whom, there is no possibility of the inanimate taking by itself shapes quite different from its original one. (16)

क्रमेण चित्राकारोऽस्तु जडः किं नु विरुद्ध्यते।
क्रमोऽक्रमो वा भावस्य न स्वरूपाधिको भवेत् ।।१७।।
तथोपलम्भामात्रं ता उपलम्भश्च किं तत्था।
उपलब्धापि विज्ञानस्वभावो योऽस्य सोऽपि हि ।।१८।।

What is the harm in admitting the artist as the inanimate Nature itself which shapes and reshapes objects in course of time differently? (In response to this suggestion, what needs to be stated is that) no matter, the case be of going ahead or reverting back, the effect ought not to transgress its inherent nature. It is a matter of secondary significance whether the object is viewed in its causal shape or that of the effect. In any case, what is of primary significance is that the perceiver must be an animate one. (17-18)

क्रमोपलम्भरूपत्वात् क्रमेणोपलभेत चेत्।
तस्य तर्हि क्रमः कोऽसौः तदन्यानुपलम्भतः ।।१९।।

As regards the question of the involvement of graduality in the perception of the object as cause and effect, the objection concerned becomes meaningless in view of the fact that while the object concerned is in its causal form it does not exist in the form of the effect and when it has assumed the form of the effect, no more it is there in its causal form. (19)

स्वभाव इति चेन्नासौ स्वरूपादधिको भवेत्।
स्वरूपानधिकस्यापि क्रमस्य स्वस्वभावत:।।२०।।

As regards the question of the continuity of the inherence of the nature of the causal state in that of the state of effect, the answer is that the nature cannot transgress the form as both of them are coordinate. (20)

स्वातन्त्र्याद्भासनं स्याच्चेत् किमन्यद् ब्रूमहे वयम्।
इत्थं श्रीशिव एवैक: कर्तेति परिभाष्यते ।।२१।।

If it is assumed that shaping and reshaping of things is owing to the autonomy of the shaper, we have nothing to say against it, as it coincides with our own view according to which Siva alone is the doer of all whatever. (21)

कर्तृत्वं चैतदेतस्य तथामात्रावभासनम्।
तथावभासनं चास्ति कार्यकारणभावगम् ।।२२।।

If this assumption be considered as being limited only to that kind of look, that look ought to be taken as applicable to the causal form of things as well as to their form of the effect. (22)

यथा हि घटसाहित्यं पटस्याप्यवभासते।
तथा घटानन्तरता किं तु सा नियमोज्झिता ।।२३।।

If the question be that as it is the case with the parity of the seed and the sprout, the same parity exists in look between the jar and the cloth also and hence here, too, causality must be admitted. In response to this suggestion, what needs to be understood is that the latter instance of pairing does not accord well in regard to the continuity of nature between the two. (23)

अतो यन्नियमेनैव यस्मादाभात्यनन्तरम्।
तत्तस्य कारणं ब्रूमः सति रूपान्वयेऽधिके ।।२४।।

Therefore, we admit causality between two such objects only when the effect follows from the cause with the continuity of the inherent nature of the former in it, irrespective of divergence of form. (24)

नियमश्च तक्षारूपभासनामात्रसारकः ।
बीजादङ्कुर इत्येवं भासनं नहि सर्वदा ।।२५।।

The principle applicable in this case of admittance of causality is that there needs to appear like this (that is, sequence of appearance and inherence of nature). Otherwise, although generally, but not necessarily, it is true that the sprout grows out of the seed. (25)

योगीच्छानन्तरोद्भूततथाभूताङ्कुरो यतः।
इष्टे तथाविधाकारे नियमो भासते यतः ।।२६।।

This can be elucidated by the instance of a sprout arising out of the wish of a yogin but exactly of the same shape and form as one arising out of a particular seed and thus in keeping with the law of causality in appearance. (26)

स्वप्ने घटपटादीनां हेतुतद्वत्स्वभावता।
भासते नियमेनैव बाधाशून्येन तावति ।।२७।।

The same is true of images of jar, cloth, etc., as seen in a dream following the rule of causality in regard to inherence of the nature of the cause in the effect and continuing to appear as such without any obstruction until the end of the dream. (27)

ततो यावति याद्रूप्यान्नियमो बाधवर्जितः।
भाति तावति ताद्रूप्याद्दृढहेतुफलात्मता ।।२८।।

Till and to that extent, the law of identity of nature holds good without any obstruction between two objects, the law of causality between them needs to be admitted. (28)

तथाभूते च नियमे हेतुतद्वत्त्वकारिणि।
वस्तुतश्चिन्मयस्यैव हेतुता तद्धि सर्वगम् ।।२९।।

In view of this principle holding good as the cause of this kind of principle prevailing in the mutual relationship of those objects, efficacy of the all-pervading consciousness as the cause of that kind of relationship has to be admitted as a verity. (29)

अत एव घटोद्भूतौ सामग्री हेतुरुच्यते ।
सामग्री च समग्राणां यद्येकं नेष्यते वपुः ।।३०।।
हेतुभेदान्न भेदः स्यात् फले तच्चासमञ्जसम्।

Whatever means is utilised in the production of a jar, that is its cause. If the diversity of factors involved in forming its cause is treated as not one, it ought to result in the production of so may jars in one act of production which obviously does not happen. (30-31a)

यद्यस्यानुविधत्ते तामन्वयव्यतिरेकिताम् ।।३१।।
तत्तस्य हेतु चेत्सोऽयं कुण्ठतर्को न नः प्रियः।

The thing which serves as a favourable factor in the causality of anything to the extent of the effect being produced with the involvement of it and not getting turned out in the absence of it, needs to be regarded as its cause. Any other deliberations on it are not to our liking. (31b-32a)

समाग्राश्च यथा वण्डसूत्रचक्रकरादयः ।।३२।।
दूराश्च भाविनश्चेत्थं हेतुत्वेनेति मन्महे।

We consider as factors of causality in the creation of a jar such things as the stick, the thread, the wheel and the hand of the potter, etc., no matter they may be effective in its creation from afar or even from the future. (32b-33a)

यदि तत्र भवेन्मेरुर्भविष्यन्विापि कश्चन ।।३३।।
न जायेत घटो नूनं तत्प्रत्यूहव्यपोहितः।

If the mount Meru be one of such factors (from the side of the spacial distance)

and another in the womb of future (temporal), the jar is not going to be produced due to such an obstruction which is insurmountable. (33b-34a)

यथा च चक्रं नियते देशे काले च हेतुताम् ।।३४।।
याति कर्किसुमेर्वाद्यास्तद्वत्स्वस्थावधि स्थिताः।

As the wheel proves its causality (in the production of the jar) by virtue of its presence at the definite place and time, even so may do the sign of Cancer and Sumeru, etc., in spite of being at their respective points in time and locus of space. (34b-35a)

तथा च तेषां हेतूनां संयोजनवियोजने ।।३५।।
नियते शिव एवैकः स्वतन्त्रः कर्तृतामियात्।

In the determination of the association as well as dissociation of the factors of causality like this, Śiva alone needs to be admitted as the real cause in all His autonomy. (35b-36a)

कुम्भकारस्य या संवित् चक्रदण्डादियोजने ।।३६।।
शिव एव हि सा यस्मात् संविदः का विशिष्टता।

The consciousness operating from within the potter in the association of the wheel, the stick, etc., is the same as Śiva Himself since there cannot be any specification in consciousness. (36b-37a)

कौम्भकारी तु संवित्तिरवच्छेदावभासनात् ।।३७।।
भिन्नकल्पा यदि क्षेप्या दण्डचक्रादिमध्यतः।

(The sole difference between the two is that) the consciousness of the potter appears as different (from Śiva) as it appears from within the superimposition of (arrangement of the wheel, etc.) (37b-38a)

तस्मादेकैकनिर्माणे शिवो विश्वैकविग्रहः ।।३८।।
कर्तेति पुंसः कर्तृत्वाभिमानोऽपि विभोः कृतिः।

From this difference, it needs to be understood that it is Śiva Himself who is the

creator of each and every individual and hence the egotism of the individual in claiming the creativity in favour of himself is, indeed, also a creation of the Lord Himself. (38b-39a)

अत एव तथाभानपरमार्थतया स्थितेः ।।३९।।
कार्यकारणभावस्य लोके शास्त्रे च चित्रता ।

It is due to mistaking this appearance as the reality, there is diversity of viewpoint both in the world as well as in the *Śāstra* in regard to the law of causality. (39b-40a)

मायातोऽव्यक्तकलयोरिति रौरवसंग्रहे।।४०।।
श्रीपूर्वे तु कलातत्त्वादव्यक्तमिति कथ्यते ।

In text titled *Rauravasaṅgraha*, it has been mentioned that the Unmanifest, *avyakta* and *kalā* have been born of Māyā while in the Mālinīvijayottara Tantra it has been observed that the Unmanifest has been born of *kalā*. (40b-41a)

तत एव निशाख्यानात्कलीभूतादलिङ्गकम् ।।४१।।
इति व्याख्यास्मदुक्तेऽस्मिन् सति न्यायेऽतिनिष्फला।

Further, according to the same Tantra, the Unmanifest is born of the Māyā. Such explanations from our logical viewpoint are extremely fruitless. (41b-42a)

लोके च गोमयात्कीटात् संकल्पात्स्वप्नतः स्मृतेः ।।४२।।
योगीच्छातो द्रव्यमन्त्रप्रभावादेश्च वृश्चिकः।
अन्य एव स चेत् कामं कुतश्चित्स्वविशेषतः ।।४३।।

As regards the popular convention, it is believed that from the cow dung is born a kind of scorpion (which really is only a similitude of the scorpion). So is the case with dream images born of memories (and displaced from the actual conduct). Similar is the case with objects produced out of the exercise of will-power by the yogin as also owing to the effect of certain medicines, *mantras*, etc. Such products are actually not the same as the real ones but present only a similitude of them in certain respects. (42b-43)

स तु सर्वत्र तुल्यस्तत्परामर्शैक्यतस्ति तु।
तत ण्व स्वरूपेऽपि क्रमेऽप्यन्यादृशी स्थितिः ।।४४।।
शास्त्रेषु युज्यते चित्रात् तथाभावस्वभावतः ।

This kind of vagary is common to all such cases other than the real ones but appearing like them due to admixture of contemplative elements in discursive deliberations as well as in popular beliefs. In spite of lacking in verity, such accounts add to the fascination of the *Śāstra*. (44-45a)

पुंरागवित्कलाकालमाया ज्ञानोत्तरे क्रमात् ।।४५।।
नियतिर्नास्ति वैरिञ्चे कलोर्ध्वे नियतिः श्रुता।
पुंरागवित्त्रयादूर्ध्वं कलानियतिसंपुटम् ।।४६।।

Puruṣa, Rāga, Vidyā, Kalā and Māyā have been placed in an order (different from our own) in the *Sarva-jñānottara Śāstra* where *Niyati* does not exist at all while in view of Virañci, Niyati has been accorded a position above Kalā. In some accounts, the pair of Kalā and Niyati has been placed quite above the triad of Puruṣa, Rāga and Vidyā. (45b-46)

कालो मायेति कथितः क्रमः किरणशास्त्रगः।
पुमान्नियत्या कालश्च रागविद्याकलान्वितः ।।४७।।
इत्येष क्रम उद्दिष्टो मातङ्गे पारमेश्वरे।

In the *Kiraṇa Śāstra* the position accorded to Kalā and Māyā is as under – The Puruṣa is associated with the Niyati while Kalā is related with Rāga, Vidyā and Kalā. (47-48a)

कार्यकारणभावीये तत्त्वे इत्थं व्यस्थिते ।।४८।।
श्रीपूर्वशास्त्रे कथितां वच्मः कारणकल्पनाम् ।

Vis-a-vis these viewpoints held in other *Śāstras* in regard to the interrelationship between the cause and the effect, I am presenting here what has been stated in the *pūrva Śāstra*, that is, the *Mālinīvijayottara Tantra* in this regard. (48b-49a)

शिवः स्वतन्त्रदृग्रूपः पञ्चशक्तिसुनिर्भरः ।।४९।।

स्वातन्त्र्यभासितभिदा पञ्चधा प्रविभज्यते ।

Śiva is the self-sufficient ultimate reality having five forces embedded in Him. Owing to His self-sufficiency as also autonomous nature, these forces appear as distinct from one another as well as seem to operate separately from Him. (49b-50a)

चिदानन्देषणाज्ञानक्रियाणां सुस्फुटत्वतः ।।५०।।
शिवशक्तिसदेशानविद्याख्यं तत्त्वपञ्चकम् ।
एकैकत्रापि तत्त्वेऽस्मिन् सर्वशक्तिसुनिर्भरे ।।५१।।
तत्तत्प्राधान्ययोगेन स स भेदो निरूप्यते ।

It is due to clear distinctness of His five forces from one another, namely, *cit*, *ānanda*, *eṣaṣṇā*, *jñāna* and *kriyā* (consciousness, delight, wish, knowledge and action) that the five grades of the Reality have got formed, namely, Śiva, Śakti, Sadāśiva, Īśvara and Vidyā having in themselves distinguished by predominance of these forces each in them in the same order. Although each one of these grades is imbued with all kinds of forces in it generally it is owing to pre-dominance in it of the respective force that it distinguishes itself from the rest. (50b-52a)

तथाहि स्वस्वतन्त्रत्वपरिपूर्णतया विभुः ।।५२।।
निःसंख्यैर्बहुभी रूपैर्भात्यवच्छेदवर्जनात् ।

For instance, on account of His autonomous nature and self-sufficiency, Lord Śiva appears in numberless multiplicity of forms in the world without any kind of division in Him. (52b-53a)

शांभवाः शक्तिजा मन्त्रमहेशा मन्त्रनायकाः ।।५३।।
मन्त्रा इति विशुद्धाः स्युरमी पञ्च गणाः क्रमात् ।
स्वस्मिन्स्वस्मिन् गणे भाति यद्यद्रूपं समन्वयि ।।५४।।
तदेषु तत्त्वमित्युक्तं कालाग्न्यादेर्धरादिवत् ।

On account of the grades of the Reality's distinctness from one another, these five groups of beings have got formed, namely, Śāmbhava, Śaktija, Mantra-maheśa, Mantra-nāyaka and Mantra. Whatever gradient of the Reality has

become inherent predominantly in whatever grade of the same that has been considered as its reality in the same way as inherence of time, fire, etc. qualify the earthliness of the earth. (53b-55a)

तेन यत्प्राहुराख्यानसादृश्येन विडम्बिताः ।।५५।।
गुरूपासां विनैवात्तपुस्तकाभीष्टदृष्टयः।
ब्रह्मा निवृत्त्यधिपतिः पृथक्तत्वं न गण्यते ।।५६।।
सदाशिवाद्यास्तु पृथग् गण्यन्त इति को नयः।
ब्रह्मविष्णुहरेशानसुशिवानाश्रितात्मनि ।।५७।।
षट्के कारणसंज्ञेऽर्धजरतीयमियं कुतः ।

Those who have gained their favourable viewpoint out of study of some text without rendering any service to the teacher and thus without having had any inkling into the reality put up the objection fictitiously as to why is it that in spite of being the presiding deity of Nivṛtti (detachment) Brahmā is not considered as a separate and essential being while Sadāśiva, etc. are considered so? Why is it that Brahmā, Viṣṇu, Hara, Īśāna, Suśiva and Anāśrita, these six divinities are not regarded as essential realities while Sadāśiva, etc., are regarded as such? What is the logic behind this kind of illogical contention that the half of the body of a particular person is old and the half is young? (55b-58a)

इति तन्मूलतो ध्वस्तं गणितं नहि कारणम् ।।५८।।
यथा पृथिव्यधिपतिर्नृपस्तत्त्वान्तरं नहि।
तथा तत्तत्कलेशानः पृथक् तत्त्वान्तरं कथम् ।।५९।।

As against this objection, our answer is that the basis on which all this has been done is not any arithmetical logic of sheer repetition and analogy according to which the emperor of the earth also ought to be regarded as another essential factor in the formation of the earth. (58b-59)

तदेवं पञ्चकमिदं शुद्धोऽध्वा परिभाष्यते।
तत्र साक्षाच्छिवेच्छैव कर्त्र्याभासितभेदिका ।।६०।।

(As distinct from the arithmetical logic of mechanical repletion and that of fictional similitude) this group of five entities has been associated with the pure

path of liberation, *śuddha addhvā*, as the wish of Śiva Himself directly is the causal basis of distinction behind it. (60)

ईश्वरेच्छावशक्षुब्धभोगलोलिकचिद्गणान् ।
संविभक्तुमघोरेशः सृजतीह सितेतरम् ।।६१।।

In order to separate (from the seekers of liberation) those who crave for enjoyment in the world as per the wish of Lord, Aghoreśa has created the path of impurity. (61)

अणूनां लोलिका नाम निष्कर्मा याभिलाषिता।
अपूर्णंमन्यताज्ञानं मलं सावच्छिदोज्झिता ।।६२।।
योग्यतामात्रमेवैतद्भाव्यवच्छेदसंग्रहे ।
मलस्तेनास्य न पृथक्तत्त्वभावोऽस्ति रागवत् ।।६३।।

The desire of individuals known as *lolikā*, force of instability, which remained dormant and clouded by the ignorance of incompleteness and hence lies deserted so far, bears the potentiality of division as a malady and hence has not been considered, like attachment, as an essential factor (in the structure of the Reality). (62-63)

निरवच्छेदकर्मांशमात्रावच्छेदतस्तु सा।
रागः पुंसि धियो धर्मः कर्मभेदविचित्रता ।।६४।।

The force of instability is a universal quality of action. In the individual it assumes the form of a quality of the intellect in the form of attachment, *rāga*, and serves as the cause of peculiarity in the action (from individual to individual). (64)

अपूर्णमन्यता चेयं तथारूपाभासनम् ।
स्वतन्त्रस्य शिवस्येच्छा घटरूपो यथा घटः ।।६५।।
स्वात्मप्रच्छादनेच्छैव वस्तुभूतस्तथा मलः ।

The tendency of the experience of incompleteness of the individual also is a form of that force of instability. It, too, is a product of the wish of Śiva of independent nature and has taken a separate form as it happens with the jar taking a separate

form (owing to the wish of the potter for the creation of it). The wish to cover one's real nature, Self assumes the form of the object and hence is considered as a malady. (65-66a)

यथैवाव्यतिरिक्तस्य धरादेर्भावितात्मता ।।६६।।
तथैवास्येति शास्त्रेषु व्यतिरिक्तः स्थितो मलः ।

As is the case with entities like the earth, etc., that although none of them is essentially different from the light of consciousness and yet they have their own separate identities, even so is the case with the malady in regard to its entity as something separate, unique and independent of the light of consciousness. (66b-67a)

व्यतिरिक्तः स्वतन्त्रस्तु न कोऽपि शकटादिवत् ।।६७।।
तत्सद्वितीया साशुद्धिः शिवमुक्ताणुना न किम्।
मलस्य रोद्ध्री काप्यस्ति शक्तिः सा चाप्यमुक्तगा ।।६८।।
इति न्यायोज्झितो वादः श्रद्धामात्रैककल्पितः ।

The non-separateness of the malady from the light of consciousness is unlike that of such tangible objects as cart, etc. (Now the question arises) as to why is it that the force of malady is not considered as something other than the light of consciousness as also why is it that it does not become operative on individuals who have got liberated from the world and have become one with Śiva. (In response to these queries the answer is that) this force of malady is simply a certain force of obstruction affecting only those who have not been liberated. (To think of it as other than this) is a viewpoint illogical and fabricated out of sheer faith. (67b-69a)

रोद्ध्री शक्तिर्जडस्यासौ स्वयं नैव प्रवर्तते ।।६९।।
स्वयं प्रवृत्तौ विश्वं स्यात्तथा चेशनिका प्रमा।

It is obvious that the force of obstruction cannot be operative by itself. As such, the way out is to concede the fact that this force, too, ought to belong to the Lord in the same way as His consciousness acts in the creation of the world. (69b-70a)

मलस्य रोद्ध्रीं तां शक्तिमीशश्चेत्संयुनक्ति तत् ।।७०।।
कीदृशं प्रत्यणुमिति प्रश्ने नास्त्युत्तरं वचः।

On acceptance of the viewpoint that this force of obstruction belongs to the Lord Himself and it is He who associates it with individuals, the question arises as to which kinds of individual does He associate it. This objection does not deserve to be responded to. (70b-71a)

मलश्चावरणं तच्च नावार्यस्य विशेषकम् ।।७१।।
उपलम्भं विहन्त्येतद्घटस्येव पटावृतिः।
मलेनावृतरूपाणामणूनां यत्सतत्त्वकम् ।।७२।।
शिव एव च तत्पश्येत्तस्यैवासौ मलो भवेत्।

What the force of obstruction does is only to ward the object concerned from the sight of its seeker without affecting the nature of the object itself. Example for it is the covering of a jar by a piece of cloth. The essential core of the individual hidden behind the malady is and remains the same as Śiva Himself and as such the malady cannot belong to anyone else but to the observer of it. (71b-73a)

विभोर्ज्ञानक्रियामात्रसारस्याणुगस्य च ।।७३।।
तदभावो मलो रूपध्वंसायैव प्रकल्पते।

The Lord and the individual both are essentially configurations of consciousness and action while malady is nullification of these essential attributes in them and hence the cause of their disfiguration. (73b-74a)

धर्माद्धिर्मिणि यो भेदः समवायेन चैकता ।।७४।।
न तद्भवद्भिरुदितं कणभोजनशिष्यवत्।

(Responding to the objection of the opponent the author charges him with the remark that) "You have not mentioned the point of difference of the quality from the qualified and subsequent integration of the two by some sort of coincidence, *samavāya*, as the followers of Kaṇāda hold." (74b-75a)

नामूर्तेन न मूर्तेन प्रावरीतुं च शक्यते ।।७५।।

ज्ञानं चाक्षुषरश्मीनां तथाभावे सरत्यपि।

Consciousness can be obstructed neither by the tangible nor by the intangible unlike the rays of the eye. In any case, it remains operative. (75-76a)

स एव च मलो मूर्तः किं ज्ञानेन न वेद्यते ।।७६।।
सर्वगेण ततः सर्वः सर्वज्ञत्वं न किं भजेत्

The opponent puts the question: Why is it that having become concrete the force of obstruction, being a malady, does not become an object of cognisance and on account of all-pervasiveness of consciousness, all do not become omniscient? (76b-77a)

यश्च ध्वान्तात्प्रकाशस्यावृतिस्तत्प्रतिघातिभिः ।।७७।।
मूर्तानां प्रतिघस्तेजोऽणूनां नामूर्तं ईदृशम् ।

Since there is the relationship of opposition between light and darkness, darkness becomes effective in covering the light. This, however, is not the nature of relationship between consciousness and the force of obstruction. (77b-78a)

न च चेतनमात्मानमस्वतन्त्रो मलः क्षमः ।।७८।।
आवरीतन वाच्यं च मद्यावृतिनिदर्शम्

As the Ātman is the concentricity of consciousness with all its nature of independence, malady being dependent on something else, cannot be capable of covering it. The example of wine, etc. is not applicable here. (78b-79a)

उक्तं भवद्भिरेवेत्थं जडः कर्त्ता नहि स्वयम् ।।७९।।
स्वतन्त्रस्येश्वरस्यैताः शक्तयः प्रेरिकाः किल।

It has been observed by you yourself that anything inconscient cannot act as the doer by itself. Obviously, in such cases, it is these forces of the autonomous Lord, which act as the motivators. (79b-80a)

अतः कर्मविपाकज्ञप्रभुशक्तिबलेरितम् ।।८०।।

मद्यं सूते मदं दुःखसुखमोहफलात्मकम् ।

It is, therefore, under stimulation of the forces of the Lord, the knower of the consequences of actions, that wine maddens the drunkard resulting in the experience of pain, pleasure and stupor by him. (80b-81a)

न चेशप्रेरितः पुंसो मल आवृणुयाद्यतः ॥८१॥
निर्मले पुंसि नेशस्य प्रेरकत्वं तथोचितम् ।

We cannot think of the malady covering the consciousness of the individual under the instigation of the Lord as it would be improper on His part to do so in the case of one who is clear of all kinds of blemish. (81b-82a)

तुल्ये निर्मलभावे च प्रेरयेयुर्न ते कथम् ॥८२॥
तमीशं प्रति युक्तं यद् भूयसां स्यात्सधर्मता।

Blemishless being the liberated individuals as well as the Lord Himself, since the individuals are in a large number as against the oneness of the Lord, why is it not possible that in the state of equality of blemishlessness on both the sides, stimulation for the covering might be coming from the individuals as it is said in the case of comparative strength of two sides in regard to righteousness also, the number of the upholders of the viewpoint needs to be entertained. (82b-83a)

तेन स्वरूपस्वातन्त्र्यमात्रं मलविजुम्भितम् ॥८३॥
निर्णीतं वित्तं चैतन्मयान्यत्रेत्यलं पुनः ।

Malady, indeed, is a phenomenon out of simply the autonomy the individual has been accorded to get incorporated in his ideation as well as action as per the nature of the Lord Himself. Since I have deliberated on this point in detail elsewhere, it is better to stop here in this regard. (83b-84a)

मलोऽभिलाषश्चाज्ञानमविद्या लोलिकाप्रथा ॥८४॥
भवदोषोऽनुप्लवश्च ग्लानिः शोषो विमूढता।
अहंममात्मतातङ्को मायाशक्तिरथावृतिः ॥८५॥
दोषबीजं पशुत्वं च संसाराङ्कुरकारणम्।

इत्याद्यन्वर्थसंज्ञाभिस्तत्र तत्रैष भण्यते ॥८६॥

Malady has been pointed to almost synonymously in *Śāstras* differently by different authorities in different contexts as desire, ignorance, misunderstanding, instability, worldly blemish, deviation, gloom, dryness, idiocy, egotism, force of illusion, seed of blemish, animality, sprout of worldliness, etc. (84b-86)

अस्मिन् सति भवति भवो दुष्टो भेदात्मनेति भवदोषः।
मज्ज्ववदस्मिन् दुःखस्रोतोऽणून् वहति यत्प्लवस्तेन ॥८७॥
शेषास्तु सुगमरूपाः शब्दास्तत्रार्थमूहयेदुचितम् ।

In the presence of any such blemish, the world turns to become a curse due to arousal of the instinct of difference, and the stream of suffering carries away the individuals in its flow as it happens on the stage of drama. The rest of the account is quite easy to understand and one should understand it as per the context. (87-88a)

संसारकारणं कर्म संसारङ्कुर उच्यते ॥८८॥
चतुर्दशविधं भूतवैचित्र्यं कर्मजं यतः ।

Action serves as the ground for birth in the world and hence is perceived as the sprout of worldliness. This is why action is regarded as the root-cause of all the fourteen kinds of peculiarity in creatures. (88b-89a)

अत एव सांख्ययोगपाञ्चरात्रादिशासने ॥८९॥
अहंममेति संत्यागो नैष्कर्म्यायोपदिश्यते ।

This is why in the systems of Sāṅkhya, Yoga, Pāñcarātra, etc. getting rid of the attitudes of 'I and Mine' has been stressed upon for the sake of becoming free of the malice of action. (89b-90a)

निष्कर्मा हि स्थिते मूलमलेऽप्यज्ञाननामनि ॥९०॥
वैचित्र्यकारणाभावान्नोर्ध्वं सरति नाप्यधः।
केवलं पारिमित्येन शिवाभेदमसंस्पृशन् ॥९१॥
विज्ञानकेवली प्रोक्तः शुद्धचिन्मात्रसंस्थितः ।

In spite of having become rid of the malice of action, the individual concerned as yet has his status continued within the ambit of the fundamental malady known as ignorance. Lacking in the real knowledge as the requisite quality of transformation, he moves neither upward nor downward. Due to lacking in the wisdom of oneness with Śiva, he remains limited to the state of *vijñānakevalī* by virtue of his status in pure consciousness. (90b-92a)

स पुनः शांभवेच्छातः शिवाभेदं परामृशन् ।।९२।।
क्रमान्मन्त्रेशतन्नेतृरूपो याति शिवात्मताम्।

However, depending on the wish of Śiva to that end, by virtue of his contemplation of oneness with Śiva, he gradually gets uplifted to the status of *mantreśa* and then to that of the state of *mantra-maheśvara* culminating in oneness with Śiva. (92b-93a)

ननु कारणमेतस्य कर्मणश्चेन्मलः कथम् ।।९३।।
स विज्ञानाकलस्यापि न सूते कर्मसंततिम्।

The question arises that in view of the prospect of the *vijñāna-kevalī* getting oneness with Śiva owing to his treading the path of action, why is it that action is considered as malice instead of being regarded as the maker of a novel path of action? (93b-94a)

मैवं स हि मलो ज्ञानाकले दिध्वंसिषुः कथम् ।।९४।।
हेतुः स्याद्ध्वंसमानत्वं स्वातन्त्र्यादेव चोद्भवेत्।

This is not true. How can that malady prove destructive of the ignorance? The cause of destruction amounting to elimination of ignorance ought to come from the independence of the individual. (94b-95a)

दिध्वंसिषुध्वंसमानध्वस्ताख्यासु तिसृष्वथ ।।९५।।
दशास्वन्तः कृतावस्थान्तरासु स्वक्रमस्थितेः।
विज्ञानाकलमन्त्रेशतदीशादित्वकल्पना ।।९६।।

In fact, it is out the quality of independence of the individual that have emerged the states of desire for elimination, process of elimination and the state of getting

eliminated the malady of action resulting in the states of his destiny upward as *vijñānākala*, *mantreśa* and *mantra-maheśvara*, etc. respectively. (95b-96)

ततश्च सुप्ते तुर्ये च वक्ष्यते बहुभेदता।
अतः प्रध्वसनौन्मुख्यखिलीभूतस्वशक्तिकः ।।९७।।
कर्मणो हेतुतामेतु मलः कथमिवोच्यताम्।

In view of the above kind of concordance between the states of elimination of action on the one side and those of upgradation in the status of the individual on the other, several sub-states would be demarcated in the states of deep sleep and the fourth state of consciousness. Therefore, the cause of upgradation in the status of the individual should be regarded his inner strength in the elimination of the effect of action beginning from his desire to that end rather than to condemn action itself as a malady. (97-98a)

किं च कर्मापि न मलाद्यतः कर्म क्रियात्मकम् ।।९८।।
क्रिया च कर्तृतारूपात् स्वातन्त्र्यान्न पुनर्मलात् ।

Action does not fall in the category of maladies. It simply lies in activity while activity has its source in the independence of the doer and by no means in malady. (98b-99a)

या त्वस्य कर्मणश्चित्रफलदत्वेन कर्मता ।।९९।।
प्रसिद्धा सा न संकोचं विनात्मनि मलश्च सः।

Activeness of action which lies in yielding peculiar results is impossible without contraction in the self and hence it is this contraction which is the malady. (99b-100a)

विचित्रं हि फलं भिन्नं भोग्यत्वेनाभिमन्यते ।।१००।।
भोक्तर्यात्मनि तेनेयं भेदरूपा व्यवस्थितिः।

Peculiarity of the fruit of action is dependent on the owning of it by the enjoyer. This is why it creates differences amongst the selves as its enjoyer. (100b-101a)

इति स्वकार्यप्रसवे सहकारित्वमाश्रयन् ॥१०१॥
सामर्थ्यव्यञ्जकत्वेन कर्मणः कारणं मलः ।

Malady serves as the cause of action on account of rendering assistance to the self as a factor of the force of accomplishment of the action. (101b-102a)

नन्वेवं कर्मसद्भावान्मलस्यापि स्थितेः कथम् ॥१०२॥
विज्ञानाकलता तस्य सकोचो ह्यस्ति तादृशः ।

Now this being the status of action, how does malady's status fit in this state of things? In response to this query, it needs to be understood that its status depends on the nature of *vijñāna* to contract like this. (102b-103a)

मैवमध्वस्तसंकोचोऽप्यसौ भावनया दृढम् ॥१०३॥
नाहं कर्तेति मन्वानः कर्मसंस्कारमुज्झति।

In spite of his consciousness remaining still contracted, in his contemplation he remains firm in his view that he is not the doer and by virtue of this kind of contemplation he is able to get relieved of the formation of the effect of his action. (103b-104a)

फलिष्यतीदं कर्मेति या दृढा वृत्तिरात्मनि ॥१०४॥
स संस्कारः फलायेह न तु स्मरणकारणम्।

"This action would but bear its fruit", this kind of firm conviction in the self is responsible for the formation of the impression, *saṁskāra*, concerned which bears the fruit of it and not the bare memory of the action. (104b-105a)

अप्रध्वस्तेऽपि संकोचे नाहं कर्तेति भावनात् ॥१०५॥
न फलं क्षीवमूढादेः प्रायश्चित्तेऽथ वा कृते।

'I am not the doer', this kind of ideation does not prove fruitful in removing the impression of action particularly from the idiotic and foolish as the contraction of his consciousness has not been eliminated irrespective of his having done atonement. (105b-106a)

यन्मयाद्य तपस्तप्तं तदस्मै स्यादिति स्फुटम् ॥१०६॥
अभिसंधिमतः कर्म न फलेदभिसन्धितः ।

'The result of the austerity that I have observed today may go to the particular person', this kind of determination would not bring its fruit to the person himself due to his determination of the dedication. (106b-107a)

तथाभिसंधानाख्यां तु मानसे कर्म संस्क्रियाम् ॥१०७॥
फलोपरक्तां विदधत्कल्पते फलसम्पदे।

Such a determination of dedication gets attached with the result of the action and consequently ends in the transference of it to the person in favour of whom the action has been accomplished. (107b-108a)

यस्तु तत्राति दाढ्र्येन फलसंस्कारमुज्झति ॥१०८॥
स तन्फलत्यागकृतं विशिष्टं फलमश्नुते ।

If the doer of the action accomplishes the task with a strong point of view of abandonment of the fruit, he comes to enjoy a special result of it produced out of his determination of abandonment. (108b-109a)

अनया परिपाट्या यः समस्तां कर्म संततिम् ॥१०९॥
अनहंयुतया प्रोज्झेत् ससंकोचोऽपि सोऽकलः।

In this way, he who accomplishes the entire series of his actions without attaching his I-ness with it, he deserves to be regarded as transcendent to all calculations despite the contraction of his consciousness. (109b-110a)

नन्वित्थं दुष्कृतं किंचिदात्मीयमभिसंधितः ॥११०॥
परस्मै स्यान्न विज्ञातं भवता तात्त्विकं वचः।

To take this statement as amounting to approval to the doer of an act of ill-will against a certain enemy of him and even yet escaping the consequence, is obviously a mistaken view of it. (110b-111a)

तस्य भोक्तुस्तथा चेत्स्यादभिसंधिर्यथात्मनि ॥१११॥

तदवश्यं परस्यापि सतस्तद्दुष्कृतं भवेत्।
पराभिसंधिसंवित्तौ स्वाभिसंधिर्दृढीभवेत् ।।११२।।
अभिसंधानविरहे त्वस्य नो फलयोगिता।
न मे दुष्कृतमित्येषा रूढिस्तस्याफलाय सा ।।११३।।

If the enjoyer of the consequence were to apply the same formula to himself, the effect of the bad action of anyone else may fall on him, too, and thus the intention of the other one is likely to get confirmed. Shorn of the sense of intention, the act is sure not to bear any fruit. His conviction that he is not the agent of the action of ill-will is sure to end in fruitlessness. (111b-113)

पराभिसन्धिविच्छेदे स्वात्मनामभिसंहितौ ।
द्वयोरपि फलं न स्यान्नाशहेतुव्यवस्थितेः ।।११४।।

If the other one breaks the agreement, the first one also would have to take it as broken from his side resulting in break from both the sides and hence ending in fruitlessness due to the presence of the cause of it. (114)

सुखहेतौ सुखे चास्य सामान्यादभिसंधितः ।
निर्विशेषादपि न्याय्या धर्मादिफलभोक्तृता ।।११५।।
दुःखं मे दुःखहेतुर्वा स्यादित्येष पुनर्न तु ।
सामान्योऽप्यभिसंधिः स्यात्तदधर्मस्य नागमः ।।११६।।

Usually there happens agreement between the experience of pleasure and its cause. Normally, it is justifiable to think of enjoyment as well as sufferance of the consequences of one's action righteous or evil. However, normally, no one would like to invite the suffering of the other to himself. This is true of the cause of the suffering as well. Thus, there is not any possibility for unrighteousness to be a welcome proposition as also for the sufferance of its consequences. (115-116)

प्रकृतं ब्रूमहे ज्ञानाकलस्योक्तचरस्य यत्।
अनहंयुतया सर्वा विलीनाः कर्मसंस्क्रियाः ।।११७।।

Let us deliberate on the topic at hand. Since the person known as *jñānākala* (one dipped in wisdom) has become rid of the ego-sense, all the impressions of his action have also got wiped out. (117)

तस्मादस्य न कर्मास्ति कस्यापि सहकारिताम्।
मलः करोतु तेनायं ध्वंसमानत्वमश्नुते ॥११८॥

Since the action of the *jñānākala* has no blemish to cooperate with it, his ego-sense has reached the state of its annihilation. (118)

अपध्वस्तमलस्त्वन्तः शिवावेशवशीकृतः ।
अहंभावपरोऽप्येति न कर्माधीनवृत्तिताम् ॥११९॥

Owing to interiorisation of the aspiration for Śiva in him, his inner being becomes completely free of blemish and having freed himself from the control of the law of action he transcends the ego-sense. (119)

उक्तं श्रीपूर्वशास्त्रे च तदेतत्परमेशिना।
मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम् ॥१२०॥
धर्माधर्मात्मकं कर्म सुखदुःखादिलक्षणम् ।
लक्षयेत्सुखदुःखादि स्वं कार्यं हेतुभावतः ॥१२१॥
नहि हेतुः कदाप्यास्ते विना कार्यं निजं क्वचित् ।
हेतुता योग्यतैवासौ फलानन्तर्यभाविता ॥१२२॥

It has also been stated in the *Mālinīvijayottara Tantra* by Lord Śiva Himself that (wise people) characterise ignorance as a malady and hence as the sprout of the evil of worldliness. On account of being devilish as well as righteous, action, serves as the cause of suffering as well as joy. Thus, one needs to consider his rejoicing and suffering as the result of his own actions. (120-123a)

पूर्वकस्य तु हेतुत्वं पारम्पर्येण किं च तत्।

Cause cannot be but its effect. Its causality lies in its capability of fruition in the form of effect. (123a)

लक्ष्यते सुखदुःखाद्यैः समाने दृष्टकारणे ।।१२३।।
चित्रैर्हेत्वन्तरं किंचित्तच्च कर्मेह दर्शनात्।

Experiences of joy and suffering both indicate to the nature of the action the experiencer would have performed. Due to peculiarity between the action and its result, the concept of *adṛṣta*, an unseen agent, has been mooted out by a certain school of thought. (123b-124a)

स्वाङ्गे प्रसादरौक्ष्यादि जायमानं स्वकर्मणा ।।१२४।।
दृष्टमित्यन्यदेहस्थं कारणं कर्म कल्प्यते ।

Seeing smoothness and roughness, etc. in his body due to his action (in the present), one is likely to attribute the same in someone else's body to his past action. (124b-125a)

इहाप्यन्यान्यदेहस्थे स्फुटं कर्मफले यतः ।।१२५।।
कृषिकर्म मधौ भोगः शरद्यन्या च सा तनुः।

Here also, having seen the action of one person affecting the body of another, one is likely to think of the analogy of sowing the seed in the spring season and reaping the crop in the autumn and that also by someone other than the sower himself. (125b-126a)

अनुसंधातुरेकस्य संभवस्तु यतस्ततः ।।१२६।।
तस्यैव तत्फलं चित्रं कर्म यस्य पुरातनम्।

In the event of oneness of the investigator collecting evidence from different places, it is quite possible for him to search out the interconnection between the action and the result in spite of all the peculiarity of connecting the two as also the intervention of the factor of time. (126b-127a)

क्षीवोऽपि राजा सूदं चेदादिशेत्प्रातरीदृशम् ।।१२७।।
भोजयेत्यनुसन्धानाद्विना प्राप्नोति तत्फलम् ।
इत्थं जन्मान्तरोपात्तकर्माप्यद्यानुसन्धिना ।।१२८।।
विना भुङ्क्ते फलं हेतुस्तत्र प्राच्या ह्यकम्पता ।

Whatever a king, even though in a state of intoxication, orders his cook in the morning to prepare his food, he eats the same without any further query. Even so, under the imperative of the law of causation the doer of the action in his previous birth enjoys the result in this life which is owing to his prior determination in favour of the enjoyment. (127b-129a)

अत एव कृतं कर्म कर्मणा तपसापि वा ॥१२९॥
ज्ञानेन वा निरुध्येत फलपाकेष्वनुन्मुखम्।

Therefore, it is necessary to stop the process of fruition of his acts on the verge of manifestation by means of action, austerity and wisdom. (129b-130a)

आरब्धकार्यं देहेऽस्मिन् यत्पुनः कर्म तत्कथम् ॥१३०॥
उच्छिद्यतामन्त्यदशं निरोद्धुं नहि शक्यते ।

Now the problem is how to stop the doing of the action which has been started in this life and obstruct the suffering of the consequences of the action of the previous life on the verge of manifestation? (129b-130a)

तत्रैव देहे यत्त्वन्यदद्यगं वा पुरातनम् ॥१३१॥
कर्म तज्ज्ञानदीक्षाद्यैः शण्ढीकर्तुं प्रसह्यते।

In this context, it needs to be pointed out that an impression be it formed of old or even now can be neutralised in its potentiality of bearing fruit through initiation into the discipline of Śaivism. (131b-132a)

तथा संस्कारदार्ढ्यं हि फलाय दृढता पुनः ॥१३२॥
यदा यदा विनश्येत कर्म ध्वस्तं तदा तदा।

Firmness of impression results in firmness of the result. As such, whenever there be any possibility of elimination of the impression, one needs to make effort for its effacement. (132b-133a)

अतो मोहपराधीनो यद्यप्यकृत किंचन ॥१३३॥
तथापि ज्ञानकाले तत्सर्वमेव प्रदह्यते।

The impression of that act also would be burnt out entirely at the time of initiation into the wisdom which might have been done in the state of temerity and hence be amounting to not to have been done at all. (133b-134a)

उक्तं च श्रीपरेऽहानादानः सर्वदृगुल्वणः ।।१३४।।
मुहूर्तान्निर्दहेत्सर्वं देहस्थमकृतं कृतम् ।

It has also been observed in the *Para Śāstra* that as soon as the inner being becomes charged with the all-seeing consciousness which is eliminative of all the desires of acceptance and rejection, all the impressions of actions done or even not done lying in the body get burnt out. (134b-135b)

देहस्थमिति देहेन सह तादात्म्यमाश्रिता ।।१३५।।
स्वाच्छन्द्यात्संविदेवोक्ता तत्रस्थं कर्म दह्यते।
देहैक्यवासनात्यागात् स च विश्वात्मतास्थितेः ।।१३६।।

The term *dehastha*, lying in the body, used in the previous verse amounts freely to the consciousness and, as such, the impression of the action imprinted on it get removed due to its universalisation and consequently owing to elimination of the mistaken identification of consciousness with the body. (135b-136)

अकालकलिते व्यापिन्यभिन्ने या हि संस्क्रिया ।
संकोच एव सानेन सोऽपि देहैकतामयः ।।१३७।।

Impression on the consciousness which lies in transcendence of time and space both is nothing but some sort of contraction of it caused particularly due to the mistake of identifying it with the body. (137)

एतत्कार्ममलं प्रोक्तं येन साकं लयाकलाः ।
स्युर्गुहागहनान्तःस्थाः सुप्ता इव सरीसृपाः ।।१३८।।

This mistake of consciousness for a bodily property has been characterised as the malady of action, *kārma-mala*, due to which individuals get reduced to the status of creeping insects lying asleep inside deep caves. (138)

ततः प्रबुद्धसंस्कारास्ते यथोचितभागिनः ।

ब्रह्मादिस्थावरान्तेऽस्मिन् संसरन्ति पुनः पुनः ।।१३९।।

Those who have got awakened from such an impression, they get the result in the form of their movement in the world of Brahmā to the inanimate creation again and again. (139)

ये पुनः कर्मसंस्कारहान्यै प्रारब्धभावनाः।
भावनापरिनिष्पत्तिमप्राप्य प्रलयं गताः ।।१४०।।
महान्तं ते तथान्तःस्थ-भावनापाकसौष्ठवात् ।
मन्त्रत्वं प्रतिपद्यन्ते चित्राच्चित्रं च कर्मतः ।।१४१।।

Those who have started contemplation for getting rid of the impression of action and meet death without reaching the end of their contemplated aspiration, they by virtue of the firmness of their aspiration, attain the status of *mantra*, idea or force of wisdom which is specially born of the speciality of the effort for it. (140-141)

अस्य कार्ममलस्येयन्मायान्ताध्वविसारिणः ।
प्रधानं कारणं प्रोक्तमज्ञानात्माणवो मलः ।।१४२।।

Malady of the individualistic ignorance is the main cause of the blemish of action extending in its effect throughout from the very beginning of the creation and climaxing in the removal of the *māyā*, illusion. (142)

क्षोभोऽस्य लोलिकाख्यस्य सहकारितया स्फुटम् ।
तिष्ठासायोग्यतौन्मुख्यमीश्वरेच्छावशाच्च तत् ।।१४३।।

Agitation in the force of instability comes from the malady of action while capability of inclination for withstanding its primary cause and wish of the Lord as the subsidiary. (143)

न जडश्चिदधिष्ठानं विना क्वापि क्षमो यतः।
अणवो नाम नैवान्यत्प्रकाशात्मा महेश्वरः ।।१४४।।
चिदचिद्रूपताभासी पुद्गलः क्षेत्रवित्पशुः ।

The inanimate is incapable of doing anything without the aid of (the animate). Individuals are none but the great Lord Himself as the light of consciousness while the individual mistaking the body as consciousness and hence getting bound is an admixture of the animate and the inanimate, . (144-145a)

चिद्रूपत्वाच्च स व्यापी निर्गुणो निष्क्रियस्ततः ।।१४५।।
भोगोपायेप्सुको नित्यो मूर्तिवन्ध्यः प्रभाष्यते।
अचित्त्वादज्ञता भेदो भोग्याद्भोक्त्रन्तरादथ ।।१४६।।

The individual as pure consciousness is pervasive, shorn of *guṇas* and hence rid of action. He is also said to be eternal and formless. Due to his eagerness for enjoyment he gets intermixed with the inanimate. This is how he becomes ignorant, differentiator between the enjoyer and the object of enjoyment. (145b-146)

तेषामणूनां स मल ईश्वरेच्छावशाद् भृशम्।
प्रबुध्यते तथा चोक्तं शास्त्रे श्रीपूर्वनामनि ।।१४७।।

The malady of action the individual gets abundantly awakened under the imperative of the Lord. This has been stated in *Mālinīvijayottara Tantra*. (147)

ईश्वरेच्छावशादस्य भोगेच्छा संप्रजायते ।
भोगेच्छोरुपकारार्थमाद्यो मन्त्रमहेश्वरः ।।१४८।।
मायां विक्षोभ्य संसारं निर्मिमीते विचित्रकम्।

Due to the wish of the Lord arises in him the desire for enjoyment. The primeval Mantra-maheśvara creates the world with all its diversity by causing agitation in the Māyā to favour him through the provision of the means of enjoyment. (148-149a)

माया च नाम देवस्य शक्तिरव्यतिरेकिणी ।।१४९।।
भेदावभासस्वातन्त्र्यं तथाहि स तया कृतः ।

Māyā is nothing but the very force of the Lord no way different from Him. She is simply His autonomy of presenting the semblance of difference through her. (149b-150a)

आद्यो भेदावभावो यो विभागमनुपेयिवान् ।।१५०।।
गर्भीकृतानन्तभाविविभासा सा परा निशा।

The primeval form of the semblance of difference is not effectively divisive. She, however, has got in her womb in the potential state the entire variety of division. As such, she is characterised as the Transcendent Night, *parā-niśā*. (150b-151a)

सा जडा भेदरूपत्वात् कार्यं चास्या जडं यतः ।।१५१।।
व्यापिनी विश्वहेतुत्वात् सूक्ष्मा कार्येंककल्पनात् ।
शिवशक्त्यविनाभावान्नित्यैका मूलकारणम् ।।१५२।।

Nature is inanimate. It is divisive. Therefore, its products, too, are inanimate. It is pervasive, as it serves as the cause of the universe. It is subtle and, therefore, is imagined only through its products. It is dependent on Śiva and Śakti. It is eternal and one and hence is to be taken as the fundamental cause of the universe. (151b-152)

अचेतनमनेकात्मसर्वं कार्यं यथा घटः ।
प्रधानं च तथा तस्मात् कार्यं नात्मा तु चेतनः ।।१५३।।
अत एवाध्वनि प्रोक्ता पूर्वं मया द्विधा स्थिता।

It is inconscient and cause of the entire diversity, as of the jar, for instance. It is the primary potentiality of all actions. Ātman, as the concentricity of consciousness, is not so. Therefore, in course of my deliberation on the path (leading to Śiva), I have described it as existing in a dual form. (153-154a)

यथा च माया देवस्य शक्तिरभ्येति भेदिनम् ।।१५४।।
तत्त्वभावं तथान्योऽपि कलादिस्तत्त्वविस्तरः ।

As *māyā* as the force of the Lord comes to cause division in things even so His other forces, such as *kalā*, etc. help in their restoration to their essential state. (154b-155a)

निरूद्धशक्तेर्या किंचित्कर्तृतोद्बलनात्मिका ।।१५५।।
नाथस्य शक्तिः साधस्तात्पुंसः क्षेप्त्रो कलोच्यते ।

Whatever creativity the individual displays with the application of his obstructed force, is of the nature of projection and is the same as that of the Lord imbued with all its autonomy and here in the world coming to the individual it is known as *kalā* and becomes projective. (155b-156a)

एवं विद्यादयोऽप्येते धरान्ताः परमार्थतः ।।१५६।।
शिवशक्तिमया एव प्रोक्तन्यायानुसारतः ।
तथापि यत्पृथग्भानं कलादेरीश्वरेच्छया ।।१५७।।

Even so are the elements starting from *vidyā* and ending with earth. They are Śiva and Śakti themselves as per the logic talked of. Even then, they appear as different from them and that also due to the wish of the Lord. (156b-157)

ततो जडत्वे कार्यत्वे पृथक्तत्त्वस्थितौ ध्रुवम् ।
उपादानं स्मृता माया क्वचितत्कार्यमेव च ।।१५८।।

Therefore, behind their having become inanimate, products of action and standing apart from (Siva), obviously the cause is the *māyā* sometimes turning into the result as well. (158)

तथावभासचित्रं च रूपमन्योन्यवर्जितम् ।
यद्भाति किल संकल्पे तदस्ति घटवद्बहिः ।।१५९।।

This kind of appearance of them as apart from Śiva is somewhat like the pitcher appearing as entirely separate from the clay. (159)

खपुष्पाद्यस्तितां बूमस्ततो न व्यभिचारिता।
खपुष्पं कालदिङ्मातृसापेक्षं नास्तिशब्दतः ।।१६०।।

Assertion of the existence of *ākāśa-puṣpa*, sky flower, is not absolutely baseless, since existence of that flower is relative to time, space and the knower of it, as is the case with the earth, etc. (160)

धरादिवत् तथात्यन्ताभावोऽप्येवं विविच्यताम् ।
यत्संकल्प्यं तथा तस्य बहिर्देहोऽस्ति चेतनः ।।१६१।।

चैत्रवत्सौशिवान्तं तत् सर्वं तादृशदेहवत्।
यस्य देहो यथा तस्य तज्जातीयं पुरं बहिः ।।१६२।।
अतः सुशिवपर्यन्ता सिद्धा भुवनपद्धतिः।

Absolute non-existence also needs to be deliberated on like this. As a conscious being thinks of, so does its bodily representation exist outside. Wondrous is the verity of existence (from earth) to Siva. Whose body is of what kind so does exists the world, outside. This is how is proved the gradation of the creation up to Śiva. (161-163a)

आत्मनां तत्पुरं प्राप्यं देशत्वादन्यदेशवत् ।।१६३।।
आत्मनामध्वभोक्तृत्वं ततोऽयत्नेन सिद्ध्यति।

As is the case with a person migrating from one country to another and surviving there, so is the case with the Self departing from one state of being to another and remaining there no matter suffering or enjoying. (163b-164a)

सा माया क्षोभमापन्ना विश्वं सूते समन्ततः ।।१६४।।
दण्डाहतेवामलकी फलानि किल यद्यपि ।
तथापि तु तथा चित्रपौर्वापर्यावभासनात् ।।१६५।।
मायाकार्येऽपि तत्त्वौधे कार्यकारणता मिथः ।

Having reached the state of agitation that *māyā* gives birth to the world all around in the same way as the tree of emblic myobalan (Indian gooseberry), *āmalakī*, yields fruits having been hit by a stick. In spite of all the contingency involved in the work of *māyā* in this respect, in view of appearance of peculiar sequence in the results, the law of causality has been observed in operation. (164b-166a)

सा यद्यप्यन्यशास्त्रेषु बहुधा दृश्यते स्फुटम् ।।१६६।।
तथापि मालिनीशास्त्रदृशा तां संप्रचक्ष्महे ।

Though that law has been viewed in its explicit operation in several other *Śāstras*, we are presenting here the viewpoint as recounted in the *Mālinī Tantra*. (166b-167a)

कलादिवसुधान्तं यन्मायान्तः संप्रचक्षते ।।१६७।।
प्रत्यात्मभिन्नमेवैतत् सुखदुःखादिभेदतः ।

The entire range of the operation of *māyā* extending from the *kalā* up to the earth varies from individual to individual as is obvious from the variation in the degrees of pleasure and pain, etc. (167b-168a)

एकस्यामेव जगति भोगसाधनसंहतौ ।।१६८।।
सुखादीनां समं व्यक्तेर्भोगभेदः कुतो भवेत् ।

In one and the same world with all its commonness of the means of enjoyment, why is it that the quantum of enjoyment as well as that of suffering differs from individual to individual? (168b-169a)

न चासौ कर्मभेदेन तस्यैवानुपपत्तितः ।।१६९।।
तस्मात् कलादिको वर्गो भिन्न एव कदाचन।
ऐक्यमेतीश्वरेच्छातो नुत्तगीतादिवादने ।।१७०।।

It is untenable to propose that this variation is due to variation in the quantum of action from person to person. The variation is probably due to variation in the individual's sharing in the basic elements from *kalā* to the earth. If there occurs any chance of quality of enjoyment, that happens owing to the wish of the Lord as it happens on occasions of performance of dance, song, music, etc. (169b-170)

एषां कलादितत्त्वानां सर्वेषामपि भाविनाम् ।
शुद्धत्वमस्ति तेषां ये शक्तिपातपवित्रिताः ।।१७१।।

In regard to these elements like *kalā*, etc. (it needs to be understood that), though available to all in common, they bring purity to only those who are blessed with the transmission of the force of consciousness, *śakti-pāta*. (171)

कला हि शुद्धा तत्तादृक् कर्मत्वं सप्रसूयते ।
मितमप्याशु येनास्मात् संसारादेष मुच्यते ।।१७२।।

Being purified, *kalā* generates such an inclination to action owing to even a little of which the individual gets liberated from the world forthwith. (172)

रागविद्याकालयतिप्रकृत्यक्षार्थसंचयः।
इत्थं शुद्ध इति प्राच्य गुरुर्मानस्तुतौ विभुः ।।१७३।।

Attachment, wisdom, time, destiny, senses and their objects, all these are pure in themselves. This has been stated by my revered teacher Vidyādhipati in his book titled *Pramāṇastotra*. (173)

एवमेषा कलादीनामुत्पत्तिः प्रविविच्यते।
मायातत्त्वात् कला जाता किंचित्कर्तृत्वलक्षणा ।।१७४।।

Thus is being discussed the origin of elements *kalā*, etc. *Kalā* is born of *māyā* and is characterised by a bit of action (which it accords to the individual). (174)

माया हि चिन्मयाद्भेदं शिवाद्विदधती पशोः।
सुषुप्तताामिवाधत्ते तत एव ह्यदृक्क्रियः ।।१७५।।

Māyā is the force responsible for creating the difference of the individual from Śiva by making him go to some sort of sound sleep due to which he becomes virtually unsighted and inactive. (175)

कला हि किंचित्कर्तृत्वं स्वालिङ्गनादणोः
तस्याश्चाप्यणुनान्योन्यं ह्यञ्जने सा प्रसूयते ।।१७६।।

Kalā accords a little of activity to the individual through her embrace with him. It is born of the embrace of the individual with the *kalā*. (176)

सद्योनिर्वाणदीक्षोत्थपुंविश्लेषे हि सा सती
श्लिष्यन्त्यपि च नो सूते तथापि स्वफलं क्वचित् ।।१७७।।

Meanwhile if the individual becomes initiated into the path of immediate liberation, the effect of the embrace becomes nullified and therefore in spite of her remaining embracing him, she does not give birth to anything. (177)

उच्छूनतेव प्रथमा सूक्ष्माङ्कुरकलेव च ।
बीजस्याम्ब्वग्निमृत्कम्बुतुषयोगात् प्रसूतिकृत् ।।१७८।।

It is a little swelling in the seed which takes the form of the sprout of *kalā* particularly with the contact of water, heat, clay and manure. (178)

कला मायाणुसंयोगजाप्येषा निर्विकारकम् ।
नाणुं कुर्यादुपादानं किंतु मायां विकारिणीम् ।।१७९।।

In spite of being a child of *māyā*, *kalā* is by no means the vitiator of the individual directly but through the *māyā* herself which is essentially of that nature. (179)

मलश्चावारको माया भावोपादानकारणम् ।
कर्म स्यात् सहकार्येव सुखदुःखोद्भवं प्रति ।।१८०।।

Malice simply covers while *māyā* serves as the material cause of creation. Action plays the role of the assistant in causing the states of pleasure and pain. (180)

अतः सच्छन्नचैतन्यसमुद्वलनकार्यकृत् ।
कलैवानन्तनाथस्य शक्त्या संप्रेरिता जडा ।।१८१।।

Though inanimate, being empowered by the power of animation of the Lord, *kalā* herself serves as the agent of atomisation of consciousness of the individual in its role of restriction. (181)

न चेशशक्तिरेवास्य चैतन्यं वलयिष्यति।
तदुपोद्वलितं तद्धि न किंचित्कतृतां व्रजेत् ।।१८२।।

Why is it that the power of the Lord Himself does not act directly as the agency of restricting the expanse of consciousness in the act of its atomisation? To this objection the answer is that having been atomised by the force of the Lord Himself, the individual was not likely to have been restricted in his power of action. (182)

सेयं कला न करणं मुख्यं विद्यादिकं यथा।

पुंसि कर्तरि सा कर्त्री प्रयोजकतया यतः ॥१८३॥

Kalā is not the main instrument of delimitation as are *vidyā*, etc. She acts simply as a factor of stimulation in the doer. (183)

अलक्ष्यान्तरयोरित्थं यदा पुंस्कलयोर्भवेत् ।
मायागर्भेशक्त्यादेरन्तरज्ञानमान्तरम् ॥१८४॥
तदा मायापुंविवेकः सर्वकर्मक्षयाद्भवेत्।
विज्ञानाकलता मायाधस्तान्नो यात्यधः पुमान् ॥१८५॥

On removal of the ignorance of the difference between the Puruṣa and the *kalā*, when the individual becomes aware of the secret of the presence of the force of the Lord in the *māyā* by virtue of elimination of all the impressions of action resulting in discrimination between the *māyā* and the Puruṣa, he attains the state of getting inside the range of wisdom, *vijñānākalatā* and no more has the liability of going down to *māyā*. (184-185)

धीपुंविवेके विज्ञाते प्रधानपुरुषान्तरे ।
अपि न क्षीणकर्मा स्यात् कलायां तद्धि संभवेत् ॥१८६॥

It is not necessary that one may get rid of the impressions of action by developing discrimination between the Puruṣa and the intellect (*Mahat*) but this is quite possible through understanding of the role of the *kalā*. (186)

अतः सांख्यदृशा सिद्धः प्रधानाधो न संसरेत्।
कलापुंसोर्विवेके तु मायाधो नैव गच्छति ॥१८७॥

Thus it is obvious by following the line of the Sāṅkhya as also that after the discrimination between the Puruṣa and the Prakṛti one becomes spared of the danger of going down to the latter but after the discrimination between the *kalā* and the Puruṣa, however, it is sure that he would not be bound to go down to *māyā*. (187)

मलाद्विविक्तमात्मानं पश्यंस्तु शिवतां व्रजेत्।
सर्वत्र चैश्वरः शक्तिपातोऽत्र सहकारणम् ॥१८८॥

मायागर्भाधिकारिणो द्वयोरन्त्ये तु निर्मलः।
सेयं कला कार्यभेदादन्यैव ह्यनुमीयते ॥१८९॥
अन्यथैकं भवेद्विश्वं कार्यायेत्यन्यनिह्नवः।

On elimination of the *māyā* along with its presiding agencies, the aspirant becomes completely rid of malice. This is due to her being different from *māyā* in this respect. Otherwise the whole of the world would have been uniformly alike throughout. There is no doubt about it. (189-190a)

इति मतङ्गशास्त्रादौ या प्रोक्ता सा कला स्वयम् ॥१९०॥
किंचिद्रूपतयाक्षिप्य कर्तृत्वमिति भङ्गितः ।

In the texts like *Matańga Śāstra*, etc., *kalā* has been introduced as (different from *māyā*) as an instrument of accordance of a little of creativity to the individual. (190b-191a)

किंचिद्रूपविशिष्टं यत् कर्तृत्वं तत्कथं भवेत् ॥१९१॥
अज्ञस्येति ततः सूते किंचिज्ज्ञत्वात्मिकां विदम् ।

How can that agent be creative which has been accorded only a partial form? It is in order to answer to this objection that the individual has been imbued with partial knowledgeability. (191b-192a)

बुद्धिं पश्यति सा विद्या बुद्धिदर्पणचारिणः ॥१९२॥
सुखादीन् प्रत्ययान् मोहप्रभृतीन् कार्यकारणे।
कर्मजालं च तत्रस्थं विविनक्ति निजात्मना ॥१९३॥

Wisdom has a look of discretion on the intellect in its movement over the mirror of ideation. Through that look by means of the Self it exercises discrimination between cause and effect in regard to experiences of pleasure and pain, delusion, etc. and indeed in regard to the entire range of action and its results. (192b-193)

बुद्धिस्तु गुणसंकीर्णा विवेकेन कथं सुखम्।
दुःखं मोहात्मकं वापि विषयं दर्शयेदपि ॥१९४॥

Due to the limitation of the *guṇas* on it, how can intellect be discrete in regard to the experiences of pleasure, pain and elusion? (194)

स्वच्छायां धियि संक्रामन्भावः संवेद्यतां कथम्।
तया विनैति साप्यन्यत्करणं पुंसि कर्तरि ॥१९५॥

How can an image reflected in the mirror of the intellect, howsoever clean, can be sensitive (as the intellect itself is inanimate) without the help of the wisdom which, too, depends on the Puruṣa for animation? (195)

ननु चोभयतः शुभ्रादर्शदशीयधीगतात् ।
पुंस्प्रकाशाद्भाति भावः मैवं तत्प्रतिबिम्बनम् ॥१९६॥
जडमेव हि मुख्योऽथ पुंस्प्रकाशोऽस्य भासनम्।
बहिः स्थस्यैव तस्यास्तु बुद्धेः किं कल्पना कृता ॥१९७॥

In response to this objection, it may be contended that since the mirror of intellect is absolutely clean, it is sure to reflect the light of consciousness exactly as it falls on it. This kind of reflection does not solve the problem since due to its inanimateness; the intellect would reflect the light of consciousness only as something like the external light (and by no means as the light of consciousness which is absolutely a matter of inner being). In view of this difficulty involved in it, what is the use of the conception of the intellect as such? (196-197)

अभेदभूमिरेषा च भेदश्चेह विचार्यते ।
तस्माद्बुद्धिगतो भावो विद्याकरणगोचरः ॥१९८॥

There is no place for any difference within the inner being and yet it becomes imputed with the idea of difference. This why whatever of the self is reflected in the intellect becomes visible outside via the consciousness and the senses (as the world). (198)

भावानां प्रतिबिम्बं च वेद्यं धीकल्पना ततः ।
किंचित्तु कुरुते तस्मान्नूनमस्त्यपरं तु तत् ॥१९९॥
रागतत्त्वमिति प्रोक्तं यत्तत्रैवोपरञ्जकम्।

The individual acts only a little as also knows only a little (leaving the rest undone and unknown). As such, there must be a certain factor other than *kalā* and *vidyā* which determines what to do and what to know as well as what to leave out undone and unknown. This factor is known as *rāga*, attachment since it draws the attention of the individual towards the object of action and knowledge. (199-200a)

न चावैराग्यमात्रं तत्तत्राप्यासक्तिवृत्तितः ।।२००।।
विरक्तावपि तृप्तस्य सूक्ष्मरागव्यवस्थितेः।

This element of attachment is not sheer negation of detachment, since even in detachment there is an element of attachment, as is to be traced a subtle sense of attachment even in the state of detachment. (200b-201a)

कालस्तुट्यादिभिश्चैतत् कर्तृत्वं कलयत्यतः ।।२०१।।
कार्यावच्छेदि वर्तृत्वं कालोऽवश्यं कलिष्यति।

The individual remains calculating his role as the doer in the framework of time. Therefore, it is obvious that doership is associated with action and that wherever there is the sense of time, it cannot be associated with the act of calculation. (201b-202a)

नियतिर्योजनां धत्ते विशिष्टे कार्यमण्डले ।।२०२।।

It is determination which serves as the factor of decision what to understand and what not from within any group of tasks (and hence becomes known as destiny). (202b)

विद्यारागोऽथ नियतिः कालश्चैतच्चतुष्टयम् ।
कलाकार्यं भोक्तृभावे तिष्ठद्भोक्तृत्वपूरितम् ।।२०३।।

Vidyā, *rāga*, *niyati* and *kāla* are the four products of *kalā* having their locus in the subject of enjoyment and suffering on account of themselves being filled with the sense of oneness with that locus. (203)

माया कला रागविद्ये कालो नियतिरेव च।
कञ्चुकानि षडुक्तानि संविदस्तत्स्थितौ पशुः ।।२०४।।

Māyā, *kalā*, *rāga*, *vidyā*, *kāla* and *niyati*, these factors are said to serve as the coverings of consciousness in reducing the status of the individual from Śiva-hood to that of the bound self (*paśu*). (204)

देहपुर्यष्टकाद्येषु वेद्येषु किल वेदनम्।
एतत्षट्कससंकोचं यदवेद्यमसावणुः ।।२०५।।

Aṇu, individual, is formed through contraction of consciousness to the extent ranging from abundant to the little culminating even in its total absence. The factors of its limitation are *māyā*, *kalā*, *rāga*, *vidyā*, *kāla* and *niyati* in the form of word, form, taste, smell and touch known as *puryaṣṭaka*. (205)

उक्तं शिवतनुशास्त्रे तदिदं भङ्ग्यन्तरेण पुनः ।
आवरणं सर्वात्मगमशुद्धिरन्याप्यनन्यरूपैव ।।२०६।।

It has been observed in the *Śivatanu Śāstra* in a different way that the coverings are common to all selves and its purity though essentially of a different nature, becomes one with them. (206)

शिवदहनकिरणजालैर्दाह्यत्वात् सा यतोऽन्यरूपैव।
अनिदंपूर्वतया यद्रञ्जयति निजात्मना ततोऽनन्या ।।२०७।।
सहजाशुद्धिमतोऽणोरीशगुहाभ्यां हि कञ्चुकस्त्रिविधः।

The coverings have the likelihood of being burnt by the rays of the fire of the knowledge of one's Śivahood and hence it needs to be understood as different from the consciousness. Since, however, it colours the consciousness by getting mixed with the latter to the extent of non-difference from the same, it is regarded as identical with it. Due to the agency of *māyā* and the Lord both being operative on it, the coverings take a threefold form. One as owing to the operation of the Lord, second owing to the operation of *māyā* and the third owing to its own force of covering. (207-208a)

तस्य द्वितीयचितिरिव स्वच्छस्य नियुज्यते कला क्ष्लक्ष्णा ॥२०८॥
अनया विद्वस्य पशोरुपभोगसमर्थता भवति ।
विद्या चास्य कलातः शरणान्तर्दीपकप्रभेवाभूत् ॥२०९॥

Due to association of the covering with *kalā* in all its smoothness as well as with the *vidyā* like a light from behind a cover, the animated individual develops the will to enjoy. (208b-209)

सुखदुःखसंविदं या विविनक्ति पशोर्विभागेन ।
रागश्च कलातत्त्वाच्छुचिवस्त्रकषायवत् समुत्पन्नः ॥२१०॥

Consciousness involved in the experience of pleasure and pain differs from the pure form of it as lying implicit in the individual. Hence *rāga* arises as the colouring of a piece of cloth. (210)

त्यक्तं वाञ्छति न यतः संसृतिसुखसंविदानन्दम्।
एवमविद्यामलिनः समर्थितस्त्रिगुणकञ्चुकबलेन ॥२११॥
गहनोपभोगगर्भे पशुरवशमधोमुखः पतति।

Since the individual is not willing to forsake the joy of the worldly sense of pleasure and pain having been entrapped in the malice, the covering gets confirmed on him owing to the accession of the three *guṇas* on his psyche. This is how the individual reduced to the state of an animal (limited experient) due to having got entrapped by *māyā*, *kalā*, *avidyā*, etc. falls below his face turned downward in the deep pit of experience of pleasure and pain. (211-212a)

एतेन मलः कथितः कम्बुकवदणोः कलादिकं तुषवत् ॥२१२॥

This is why malice as born of the operation of *kalā*, etc. has been characterised as chaff on the corn of the individual's psyche. (212b)

एवं कलाख्यतत्त्वस्य किंचित्कर्तृत्वलक्षणे ।
विशेषभागे कर्तृत्वं चर्चितं भोक्तृपूर्वकम् ॥२१३॥

Thus gets explained the partial role of the element of *kalā* in involving the individual in the act of experiencing pain and pleasure as the subject. (213)

विशेषणतया योऽत्र किञ्चिद्भागस्तदोत्थितम् ।
वेद्यमात्रं स्फुटं भिन्नं प्रधानं सूयते कला ॥२१४॥

The partial role of *kalā* in the act of individualisation is obviously limited to only the object of experience as its adjective which gets externalised in the form of the *pradhāna*, Nature. (214)

सममेव हि भोग्यं च भोक्तारं च प्रसूयते।
कला भेदाभिसंधानादवियुक्तं परस्परम् ॥२१५॥

(As against this) is it not feasible to contend that the *kalā* gives birth to both enjoyer and the object of enjoyment together simply as two aspects of one and the same reality to get separated (subsequently) as per their mutual agreement? (215)

भोक्तृभोग्यात्मता न स्याद्वियोगाच्च परस्परम् ।
विलीनायां च तस्यां स्यान्माया अपि न किंचन ॥२१६॥

If the enjoyer and the object of enjoyment were to be considered as to have got separated (even subsequently) from each other, there would not be any possibility of their assuming the respective roles and *māyā*, too, would have nothing to do, (since the individual having freed from the responsibility of the agent of enjoyment and suffering both would have to be admitted as a liberated one). (216)

ननु श्रीमदरौरवादौ रागविद्यात्मकं द्वयम्।
सूते कला हि युगपत्ततोऽव्यक्तमिति स्थितिः ॥२१७॥

Now as per the texts like *Raurava* and the rest of the kind, *kalā* is said to have given birth to *rāga* and *vidyā* simultaneously and then to the *avyakta*, unmanifest. (217)

उक्तमत्र विभात्येष क्रमः सत्यं तथा ह्यलम् ।

रज्यमानो वेद सर्वं विदंश्चाप्यत्र रज्यते ।।२१८।।

It is true that this sort of sequence is obvious from accounts like the above, even then, however, it is only the consciousness as the subject to get coloured which is required to pre-exist the act of colouring. (218)

तथापि वस्तुसत्तेयमिहास्माभिर्निरूपिता।
तस्यां च न क्रमः कोऽपि स्याद्वा सोऽपि विपर्ययात् ।।२१९।।
तस्माद्विप्रतिपतिं नो कुर्याच्छास्त्रोदिते विधौ।

In spite of all these probabilities, what we have elucidated here is the real state of things in regard to the Reality which does not admit of any sequence in it and if at all, that may be understood as the reversed form of it. Therefore, one need not raise doubt in what the texts tell us. (219-220a)

एवं संवेद्यमात्रं यत् सुखदुःखविमोहतः ।।२२०।।
भोत्स्यते यत्ततः प्रोक्तं तत्साम्यात्मकमादितः ।

Thus, it is obvious from sheer experience that whatever is going to turn into pleasure, pain and stagnation (*moha*), ought to have been initially the state of balance amongst these kinds of variation. (220b-221a)

सुखं सत्त्वं प्रकाशत्वात् प्रकाशो दृणा उच्यते ।।२२१।।
दुःखं रजः क्रियात्मत्वात् क्रिया हि तदवत्क्रमः।
मोहस्तमो वरणकः प्रकाशाभावयोगतः ।।२२२।।

Experience of pleasure ought to relate to the *satoguṇa*, as it is of luminous nature which is said to generate joy while experience of pain should relate to the *rajoguṇa* which is of the nature of action and is a state of mixture of light and darkness. Stagnation is the nature of *tamoguṇa* which is obstructive as it lacks in luminosity. (221b-222)

त एते क्षोभमापन्ना गुणाः कार्यं प्रतन्वते।
अक्षुब्धस्य विजातीयं न स्यात् कार्यमदः पुरा ।।२२३।।
उक्तमेवेति शास्त्रेऽस्मिन् गुणास्तत्त्वान्तरं विदुः।

These *guṇas* display their effect having become agitated, since without getting agitated, anything being of different nature, ought not to start activity initially. This is why in the discipline of the thought concerned (i..e, Sāṅkhya) the *guṇas* are treated as representing the state of Prakṛti other than the original. (223-224a)

भुवनं पृथगेवात्र दर्शितं गुणभेदतः ।।२२४।।

(In our system of thought) states of creation (*bhuvana*) have been shown as different from the *guṇas*. (224b)

ईश्वरेच्छावशक्षुब्धलोलिकं पुरुषं प्रति।
भोक्तृत्वाय स्वतन्त्रेशः प्रकृर्तिं क्षोभयेद् भृशम् ।।२२५।।

The possibility is that the Lord, due to being of absolutely independent nature, would have agitated the Prakṛti quite abundantly for the sake of the individual of instable nature. (225)

तेन यच्चोद्यते सांख्यं मुक्ताणुं प्रति किं न सा ।
सूते पुंसो विकारित्वादित्ति तन्नात्र बाधकम् ।।२२६।।

Herein lies the answer to the objection why is it that the Prakṛti does not become operative on liberated individuals in the form of creation of imbalance in them. (226)

गुणेभ्यो बुद्धितत्त्वं तत् सर्वतो निर्मलं ततः।
पुंस्प्रकाशः स वेद्योऽत्र प्रतिबिम्बत्वमार्च्छति ।।२२७।।

In comparison to *guṇas*, intellect is malice-less from all around. Therefore, the light of the *puruṣa* becomes reflected in it almost in its original purity. (227)

विषयप्रतिविम्बं च तस्यामक्षकृतं बहिः ।
अतद्द्वारं समुत्प्रेक्षाप्रतिभादिषु तादृशी ।।२२८।।
वृत्तिर्बोधो भवेद्बुद्धेः सा चाप्यालम्बनं ध्रुवम्।
आत्मसंवित्प्रकाशस्य बोधोऽसौ तज्जडोऽप्यलम् ।।२२९।।

The reflection of the light of consciousness falling on the intellect, gets manifested in a twofold manner that is, through the senses in the form of the outside world and through a channel other than the senses, namely, contemplative ideation and reflective vision, etc. Such a mode of consciousness getting reflected in the intellect, serves decidedly as its mainstay of awareness. This awareness of the light of consciousness, proves clear enough to generate the sense of the real, inanimate nature of the intellect notwithstanding. (228-229)

बुद्धेरहंकृत् तादृक्षे प्रतिबिम्बितपुंस्कृतेः।
प्रकाशे वेद्यकलुषे यदहंमननात्मता ।।२३०।।

In spite of receiving the reflection of the Puruṣa in the form of illumination of consciousness, the intellect becomes blurred owing to its contact with worldly objects. Hence the ego-sense arises in it in the form of 'I' in regard to action as well as understanding. (230)

तया पञ्चविधश्चैष वायुः संरम्भरूपया ।
प्रेरितो जीवनाय स्यादन्यथा मरणं पुनः ।।२३१।।

The five kinds of *prāṇa* operating in the body accrue out of agitation in the ego-sense and keep the life sustained otherwise the individual ceases to live. (231)

अत एव विशुद्धात्मस्वातन्त्र्याहंस्वभावतः ।
अकृत्रिमादिदं त्वन्यदित्युक्तं कृतिशब्दतः ।।२३२।।

Ego-sense is the I-centric state of the autonomy of the pure Ātman which is different from egotism on account its being a sheer reflection in contrast to the latter being something created as is obvious from the use of the root *kṛ*, to create in the formation of the word *ahaṅkāra*. (232)

इत्ययं करणस्कन्धोऽहंकारस्य निरूपितः ।
त्रिधास्य प्रकृतिस्कन्धः सात्त्वराजसतामसः ।।२३३।।

Until now we have reflected on the role of egotism as an instrument. Now, as regards its nature, it is of three kinds, namely, as dominated by the three *guṇas*, *sattva*, *rajas* and *tamas* separately. (233)

सत्त्वप्रधानाहंकाराद्भोक्त्रंशास्पर्शिनः स्फुटम् ।
मनोबुद्ध्यक्षषट्कं तु जातं भेदस्तु कथ्यते ।।२३४।।

From the *satoguṇa*-dominated aspect of egotism is born the agent of enjoyment and suffering along with *manas* and the five senses which are as follows. (234)

मनो यत्सर्वविषयं तेनात्र प्रविवक्षितम् ।
सर्वतन्मात्रकर्तृत्वं विशेषणमहंकृतेः ।।२३५।।

Role of *manas* is common to all the sensory objects. This has been admitted by all the schools of thought while the creatorship of all the *tanmātras* is accorded to the ego-sense. (235)

बुद्ध्यहंकृन्मनः प्राहुर्बोधसंरंभणैषणे।
करणं बाह्यदेवैर्यन्नैवाप्यन्तर्मुखैः कृतम् ।।२३६।।

Awareness, assertion and wishing are the functions of the intellect, egotism and *manas* respectively. The necessity of admitting these three as aspects of the *antaḥ-karaṇa*, internal tools of the psyche. apart from the senses arises out of the difficulty that the senses cannot play the dual role of sensing objects from outside and getting interiorised simultaneously to accomplish the tasks of awareness, assertion and wishing inside. (236)

प्राणश्च नान्तःकरणं जडत्वात् प्रेरणात्मनः।
प्रयत्नेच्छाविबोधांशहेतुत्वादिति निश्चितम् ।।२३७।।

Prāṇa cannot be treated as an internal organ of the psyche since it is inanimate and needs someone else to stimulate it to put in effort, will and be aware of. This is obvious. (237)

अवसायोऽभिमानश्च कल्पना चेति न क्रिया।
एकरूपा ततस्त्रित्वं युक्तमन्तःकृतौ स्फुटम् ।।२३८।।

(To counter the suggestion why not to accept a uni-aspectual concept of the internal organ the author contends that) since determination, I-sense and

imagination are not uniformly a single kind of function, therefore obviously there is the necessity of admitting all these three aspects of it. (238)

न च बुद्धिरसंवेद्या करणत्वान्मनो यथा।
प्रधानवदसंवेद्य-बुद्धिवादस्तदुज्झितः ।।२३९।।

The intellectualism of the Sāṅkhyas in regard to the insensibility of the intellect stands cancelled herewith since on account of being an aspect of the internal organ like the *manas*, it, too, cannot afford to be insensible as is the case with the *Pradhāna*, Nature. (239)

शब्दतन्मात्रहेतुत्वविशिष्टा या त्वहंकृतिः।
सा श्रोत्रे करणं यावद्घ्राणे गन्धत्वभेदिता ।।२४०।।

The ego-sense plays its role in the reception of the sensation of sound by virtue of being receptive of the *tanmātrā* of sound while that of the reception of the sense of smell by virtue of being receptive to the *tanmātrā* of touch. (240)

भौतिकत्वमतोऽप्यस्तु नियमाद्विषयेष्वलम् ।
अहंशृणोमि पश्यामि जिघ्रामीत्यादिसंविदि ।।२४१।।
अहंतानुगमादाहंकारिकत्वं स्फुटं स्थितम् ।

(The opposition contends that) the senses should be regarded as physical also on account of the limitation of their receptivity to a particular kind of sensation each. (As against this suggestion the author observes that) as each act of perception bears the sense of I-ness such as 'I hear', 'I see', 'I smell', etc. the association of the senses with the *ahaṅkāra* becomes established. (241-242a)

करणत्वमतो युक्तं कर्त्रंशस्पृक्त्वयोगतः ।।२४२।।
कर्तुर्विभिन्नं करणं प्रेर्यत्वात् करणं कुतः ।
करणान्तरवाञ्छायां भवेत्तत्रानवस्थितिः ।।२४३।।

An instrument's instrumentality lies in its proneness to the receptivity of the stimulator of the doer as a part of his personality. If the instrument were to be regarded as absolutely other than what is connected with him, how can it play

the role of the instrument as the role concerned depends on the stimulation of the doer? On admittance of stimulator other than the doer, there would arise the flaw. (242b-243)

तस्मात् स्वातन्त्र्ययोगेन कर्ता स्वं भेदयन् वपुः।
कर्मांशस्पर्शिनं स्वांशं करणीकुरूते स्वयम् ।।२४४।।

Therefore, the doer through the application of his autonomy creates bifurcation in his body and makes use of the active part of himself as the instrument of action. (244)

करणीकृततत्स्वांश-तन्मयीभावनावशात् ।
करणीकुरुतेऽत्यन्तव्यतिरिक्तं कुठारवत् ।।२४५।।

He makes use of a part of himself (such as the senses and the *antaḥ-karaṇa*) as an instrument of action and knowledge considering them as other than himself as an axe. (245)

तेनाशुद्धैव विद्यास्य सामान्यं करणं पुरा।
ज्ञप्तौ कृतौ तु सामान्यं कला करणमुच्यते ।।२४६।।

Therefore, like the impure wisdom serving previously as the instrument of knowledge, the same role is played by *kalā* in regard to action. (246)

ननु श्रीमतङ्गादौ कलायाः कर्तृतोदिता ।
तस्यां सत्यां हि विद्यायाः करणत्वार्हताजुषः ।।२४७।।

Now, in texts like *Matańga Śāstra*, *kalā* has been said to be the doer. In view of this state of things in regard to *kalā*, it is but justified to accept the instrumentality of *vidyā*, wisdom. (247)

उच्यते कर्तृतैवोक्ता करणत्वे प्रयोजिका ।
तया विना तु नान्येषां करणानां स्थितिर्यतः ।।२४८।।

I suggest the following as an answer to this objection. It is doership which

requires the instrument to accomplish the task concerned. In the absence of the doership, there is no necessity of any instrument whatsoever. (248)

अतोऽसामान्यकरणवर्गात् तत्र पृथक् कृता ।
विद्यां विना हि नान्येषां करणानां निजा स्थितिः ।।२४९।।
कलां विना न तस्याश्च कर्तृत्वे ज्ञातृता यतः ।
कलाविद्ये ततः पुंसो मुख्यं तत्करणं बिदुः ।।२५०।।

This is why *vidyā* has been kept apart from the uncommon instrument. In the absence of *vidyā*, instruments other than it have no relevance for being. In the absence of *kalā*, there is no scope for the being of *vidyā*. As the roles of doer and knower are interrelated both *kalā* and *vidyā* are said to be the main instruments at the disposal of Puruṣa. (249-250)

अत एव विहीनेऽपि बुद्धिकर्मेन्द्रियैः क्वचित्।
अन्धे पङ्गौ रूपगतिप्रकाशो न न भासते ।। २५१।।

(It is owing to this kind of relationship between *vidyā* and *kalā*) that sometimes lacking even in organs of sense and action, as in the blind and the lame, scarcely does it happen that they do not see form or become motionless. (251)

किंतु सामान्यकरणबलाद्वेद्येऽपि तादृशि।
रूपसामान्य एवान्धः प्रतिपत्तिं प्रपद्यते ।।२५२।।

However, in regard to understanding, the person deficient in the special organ for it, makes use of the capacity of the common one, as is exemplified by the blind seeing only the common form. (252)

तत एव त्वहंकारात् तन्मात्रस्पर्शिनोऽधिकम् ।
कर्मेन्द्रियाणि वाक्पाणिपायूपस्थाङ्घ्रि जज्ञिरे ।।२५३।।

Thus, it is owing to its relatively closer contact with the *tanmātrās* that have been born from the ego-sense the organs of action, namely, vocal organ, hands, feet, organs of evacuation and procreation. (253)

वच्म्याददे त्यजाम्याशु विसृजामि व्रजामि च।
इति याहंक्रिया कार्यक्षमा कर्मेन्द्रियं तु तत् ।।२५४।।

'I speak', 'I receive', 'I relinquish', 'I release', 'I go', in these statements ego-sense which is invariably involved is expressive of one's capacity for action and that is the organ of action. (254)

तेन च्छिन्नकरस्यास्ति हस्तः कर्मेन्द्रियात्मकः ।
तस्य प्रधानाधिष्ठानं परं पञ्चाङ्गुलिः करः ।।२५५।।

It is owing to the source of action lying in the ego-sense that even the handless person gets served the task of hands though the main organ of action for this is the hand with all the five fingers remaining intact. (255)

मुखेनापि यदादानं तत्र यत् करणं स्थितम्।
स पाणिरेव करणं विना किं संभवेत् क्रिया ।।२५६।।

When the task of receiving gets accomplished through the mouth, mouth itself needs to be considered as hand in this case, as any action is impossible without the use of the instrument. (256)

तथाभावे तु बुद्ध्यक्षैरपि किं स्यात्प्रयोजनम् ।
दर्शनं करणापेक्षं क्रियात्वादिति चोच्यते ।।२५७।।
परैर्गमौ तु करणं नेष्यते चेति विस्मयः ।

Lacking in the capacity to serve as the instrument, sense organs also would become devoid of purpose. The act of seeing is dependent on the organ of sight, for example, as it is an action. Indeed, it is surprising that the followers of the school of logic (Naiyāyikas) do not accept the instrumentality of feet in the task of movement. (257-258a)

गमनोत्क्षेपणादीनि मुख्यं कर्मोपलम्भनम् ।।२५८।।
पुनर्गुणः क्रिया त्वेषा वैयाकरणदर्शने ।

Moving, flinging, talking to oneself, contracting and expanding all these five functions involve action as is evident from the use of respective verbal roots

in this account grammatically but in the Nyāya Philosophy (Logic) they are regarded as qualities, *guṇas*. (258b-259a)

क्रिया करणपूर्वेति व्याप्त्या करणपूर्वकम् ।।२५९।।
ज्ञानं नादानमित्येतत् स्फुटमान्धविजृम्भितम् ।

Action presupposes the tool as is obvious universally. To contend that knowing does not involve any action is obviously a display of blindness (to the actual state of things as is done by the Naiyāyikas, followers of the school of philosophy of logic). (259b-260a)

तस्मात् कर्मेन्द्रियाण्याहुस्त्वग्वद्व्याप्त्ऋणि मुख्यत: ।।२६०।।
तत्स्थाने वृत्तिमन्तीति मतङ्गे गुरवो मम।

Therefore, my teachers in the *Mataṅga Śāstra* (namely, Aniruddha and others) have rightly held that the organs of action pervade the entire body as is the case with the organ of touch and become located to particular points on it relating to which specialised functions get used to be discharged. (260b-261a)

नन्वन्यान्यपि कर्माणि सन्ति भूयांसि सत्कृते ।।२६१।।
करणान्यपि वाच्यानि तथा चाक्षेष्वनिष्ठिति: ।

Now, since there are so many other actions besides those five accomplished by the five organs of action, and hence, therefore, the respective points on the body involved in those actions also need to be given the status of such organs. Against this contention, the difficulty is that on admittance of it the number organs would get inflated uncontrollably. (261b-262a)

नन्वेतत् खेटपालाद्यैर्निराकारि न कर्मणाम् ।।२६२।।
यस्साधनं तदक्षं स्यात् किंतु कस्यापि कर्मण: ।

Now authorities like Kheṭapāla and Sadyojyoti also have expressed their views that the organ should be considered that which is the special means of a particular action and not anyone else associated with the action distantly. (262b-263a)

एतन्नास्मत्कृतप्रश्नतृष्णासंतापशान्तये ।।२६३।।

नह्यस्वच्छमितप्रायैर्जलैस्तृप्यन्ति बर्हिण:।

This, however, is not sufficient to pacify the pain of thirst of the query raised by us, since peacocks do not get satisfied with a small quantity of water and that also polluted. (263b-264a)

उच्यते श्रीमतादिष्टं शंभुनात्र ममोत्तरम् ।।२६४।।
स्वच्छसंवेदनोदार विकलाप्रबलीकृतम् ।

In this regard our answer is the same which has been spelt out by respected Śambhunātha as it is clear, sublimated by direct experience and enforced by pure wisdom. (264b-265a)

इह कर्मातुसंधानभेदादेकं विभिद्यते ।।२६५।।
तत्रानुसंधि: पञ्चात्मा पञ्च कर्मेन्द्रियाण्यत: ।
त्यागायादानसंपत्त्यै द्वयाय द्वितयं विना ।।२६६।।
स्वरूपविश्रान्तिकृते चतुर्धा कर्म यद्बहि:।
पायुपाण्यङ्घ्रिजननं करणं तच्चतुर्विधम् ।।२६७।।
अन्त: प्राणाश्रयं यत्तु कर्मात्र करणं हि वाक्।

In view of the two common features of all actions, namely, taking and giving, meant for resting within oneself, external actions are of four kinds for the completion of which we are provided with four organs of action, namely, organ of evacuation, hands, feet and organ of procreation. For the sake of accomplishment of the internal action depending on *prāṇa*, we have the organ of speech, *vāk*. (266b-268a)

उक्ता: समासतंश्चैषां चित्रा: कार्येषु वृत्तय: ।।२६८।।
तदेतद्व्यतिरिक्तं हि न कर्म क्वापि दृश्यते ।
तत्कस्यार्थे प्रकल्प्येयमिन्द्रियाणामनिष्ठिति: ।।२६९।।

Thus, have been made out in brief the characteristic features of all kinds of action with all their peculiarities. Any feature of action other than these has nowhere else been observed. For what purpose which organ is meant, this is the determinant in this regard. (268b-269)

एतत्कर्तव्यचक्रं तदसांकर्येण कुर्वते ।
आक्षाणि सहवृत्त्या तु बुद्ध्यन्ते संकरं जडाः ॥२७०॥

This is the circle of action of exclusive nature. Organs are cooperative amongst themselves and those are foolish who mistake the same cooperation as dilution, *sāṅkarya*. (270)

उक्त इन्द्रियवर्गोऽयमहंकरात् तु राजसात्।
तमः प्रधानाहंकरात् भोक्त्रंशच्छादनात्मनः ॥२७१॥
भूतादिनाम्नस्तन्मात्रपञ्चकं भूतकारण्।

This group of organs is said to have been born of the *rajas* aspect of the ego-sense. As distinct from this, the group of five *tanmātrās*, essences of the gross elements, is born of another aspect of the ego-sense, namely that which is dominated by the *tamoguṇa* which is of the nature of covering the self as the enjoyer. This aspect of the ego-sense is known as the source of the elements and hence is said to be the cause of them. (271-272a)

मनोबुद्ध्यक्षकर्माक्षवर्गस्तन्मात्रवर्गकः ॥२७२॥
इत्यत्र राजसाहंकृद्योगः संश्लेषको द्वये ।

Manas, *buddhi*, organs of sense and action (all these are born of the *sāttvika* aspect of the ego-sense) with the involvement of the *rājasa* aspect of it as the factor of interconnection (between the organs and the elements). (272b-273a)

अन्ये त्वाहुर्मनो जातं राजसाहंकृतेर्यतः ॥२७३॥
समस्तेन्द्रियसंचारचतुरं लघु वेगवत्।
अन्ये तु सात्त्विकात् स्वान्तं बुद्धिकर्मेन्द्रियाणि तु ॥२७४॥
राजसाद्ग्राहकग्राह्यभागस्पर्शीनि मन्वते ।

Some other authorities hold that *manas* is born of the *rājasa* aspect of the ego-sense which is obvious from its efficiency in making the entire group of organs conduct its business as also from its quick mobility. As distinct from them, some contend that both the kinds of organ, namely, those of action as well as sense,

along with the inner being are born of the *sāttvika* aspect of the ego-sense and derive their interconnectedness from the *rājasa* aspect of it. (273b-275a)

खेटपालास्तु मन्यन्ते कर्मेन्द्रियगणः स्फुटम् ।।२७५।।
राजसाहंकृतेर्जातो रजसः कर्मता यतः ।

Followers of Kheṭapāla, on the other hand, hold the view that the group of senses of action is obviously born of the *rājasa* aspect of the ego-sense as it is the *rajoguṇa* which is of active nature. (275b-276a)

श्रीपूर्वशास्त्रे तु मनो राजसात् सात्त्विकात्पुनः ।।२७६।।
इन्द्रियाणि समस्तानि युक्तं चैतद्विभाति नः ।

As against it, the previous text, namely, *Mālinīvijayottara Tantra* holds that while *manas* is born of the *rājasa* aspect of the ego-sense, all the organs of sense and action are born of the *sāttvika* aspect of it. This view appears justified. (276b-277a)

तथाहि बाह्यवृत्तीनामक्षाणां वृत्तिभासने ।।२७७।।
आलोचने शक्तिरन्तर्योजने मनसः पुनः ।

For instance, while the senses, on account of being extrovert, end up in their function with perception and expression, the power of the *manas* is applied to managing the same internally. (277b-278a)

उक्तं च गुरूणा कुर्यान्मनोऽनुव्यवसायि सत् ।।२७८।।
तद्द्वयालम्बना मातृव्यापारात्मक्रिया इति ।

It has been stated by my teacher that action is a result of the efforts put in by the senses and the inner being of the subject in coordination with each other. (278b-279a)

तान्मात्रस्तु गणो ध्वान्तप्रधानाया अहंकृतेः ।।२७९।।
अत्राविवादः सर्वस्य ग्राह्योपक्रम एव हि।
पृथिव्यां सौरभान्यादिविचित्रे गन्धमण्डले ।। २८०।।

यत्सामान्यं हि गन्धत्वं गन्धतन्मात्रनाम तत्।

As regards the *tanmātrās*, their root lies in the *tamas*-dominated aspect of the ego-sense. There is no difference of opinion amongst the schools of thought that they serve as the object of perception. Whichever kind of smell, good or bad, might be coming to our noses, in any case arises from the earth. The universal of smell is the *gandha-tanmātrā*. (279b-281a)

व्यापकं तत एवोक्तं सहेतुत्वात्तु न ध्रुवम् ।।२८१।।
स्वकारणे तिरोभूतिर्ध्वंसो यत्तेन नाध्रुवम् ।
एवं रसादिशब्दान्ततन्मात्रेष्वपि योजना ।।२८२।।

It is pervasive but not eternal as it is an effect and is liable to get merged into its cause. This needs to be taken as applicable to other *tanmātrās*, namely, taste, form, touch and sound. (281b-282)

विशेषाणां यतोऽवश्यं दशा प्रागविशेषिणी ।
क्षुभितं शब्दतन्मात्रं चित्राकारा श्रुतीर्दधत् ।।२८३।।
नभः शब्दोऽवकाशात्मा वाच्याध्याससहो यतः ।
तदेतत्स्पर्शतन्मात्रयोगात् प्रक्षोभमागतम् ।।२८४।।
वायुतामेति तेनात्र शब्दस्पर्शोभयात्मता ।

(The reason behind the admittance of *tanmātrās* is that) as they are mere specific attributes, they must presuppose their substantial bases. For instance, sound in all its varieties arises out of the sound-*tanmātrā* which in itself has its base in space as the carrier of the sound. With the addition of the touch-*tanmātrā* to that of the sound, the latter assumes the form of air. This is why air is the bearer of sound and touch both. (283-285a)

अन्ये त्वाहुर्ध्वनिः खैकगुणस्तदति युज्यते ।।२८५।।
यतो वायुर्निजं रूपं लभते न विनाम्बरात् ।
उत्तरोत्तरभूतेषु पूर्वपूर्वस्थितिर्यतः ।।२८६।।
तत एव मरुद्व्योम्नोरवियोगो मिथः स्मृतः ।
शब्दस्पर्शौ तु रूपेण समं प्रक्षोभमागतौ ।।२८७।।

Some authorities contend that sound alone is the attribute of space, as the existence of air depends on space. (In answer to this contention the position is that) on account of the being of the later elements in their prior ones, there is inseparable relationship between air and space. When sound and touch get mixed with form, the agitation generated by the mixture results in the emergence of fire. In the same way, when taste is added to these three, the result is emergence of water and with the addition of smell to those four attributes is born the earth. This is the way the elements have emerged. (285b-287)

तेजस्तत्त्वं त्रिभिर्धर्मैः प्राहुः पूर्ववदेव तत्।
तैस्त्रिभिः सरसैरापः सगन्धैर्भूरिति क्रमः ॥२८८॥

Since the earth has emerged out of the agitation generated by the mixture of the five attributes sound, etc., it has been always considered as possessed of all these attributes. (288)

तत्र प्रत्यक्षतः सिद्धो धरादिगुणसंचयः।
नहि गन्धादिधर्मौघव्यतिरिक्ता विभाति भूः ॥२८९॥

This status of the earth becomes perceptively proved by the fact that nowhere is the earth bereft of these attributes. (289)

यथा गुणगुणिद्वैतवादिनामेकमप्यदः ।
चित्रं रूपं पटे भाति क्रमाद्धर्मास्तथा भुवि ॥२९०॥

As is the case with the upholders of the dualistic view of relationship between the substance and the attributes that a piece of cloth having different kinds of figure drawn on it remains one and the same, even so is the case with the earth imbued with all these five attributes. (290)

यथा च विस्तृते वस्त्रे युगपद्भाति चित्रता ।
तथैव योगिनां धर्मसामस्त्येनावभाति भूः ॥२९१॥

As drawings appear as one on a large piece of cloth even so appears the earth to the view of yogins in the integrality of all its attributes. (291)

गन्धादिशब्दपर्यन्तचित्ररूपा धरा ततः ।
उपायभेदाद्भात्येषा क्रमाक्रमविभागतः ।।२९२।।

As the earth is imbued with all the five attributes from smell to sound in a variegated form, it appears differently to the observer as one as well as many depending on the psychic status of him. (292)

तत एव क्रमव्यक्तिकृतो धीभेद उच्यते ।
षष्ठीप्रयोगो धीभेदाद्भेद्यभेदकता तथा ।।२९३।।

This is why variation in the outlook towards things is said to have come from differences in the psychic statuses of the observers. Use of the sixth grammatical termination between the substantive and the attributive terms (that is, relative), is due to the intellectual or psychic difference from individual to individual concerned. (293)

तेन धर्मातिरिक्तोऽत्र धर्मो नाम च कश्चन।
तत्रानेकप्रकाराः स्युर्गन्धरूपरसाः क्षितौ ।।२९४।।
संस्पर्शः पाकजोऽनुष्णाशीतः शब्दो विचित्रकः।
शौक्ल्यं माधुर्यशीतत्वे चित्राः शब्दाश्च वारिणि ।।२९४।।
शुक्लभास्वरतोष्णत्वं चित्राः शब्दाश्च पावके।
अपाकजश्चाशीतोष्णो ध्वनिश्चित्रश्च मारुते ।।२९६।।
वर्णात्मको ध्वनिः शब्दप्रतिबिम्बान्यथाम्बरे।

Therefore, it has to be admitted that substance is nothing apart from the attribute. As such, there need to be admitted several kinds of smell, form and taste on the earth as well as touch and sound. For instance, touch is of three kinds, namely, hot, cold and bereft of the two. Sound is also of different kinds and so are touch, form and taste. Examples are cold, white and sweet. Peculiar kinds of sound are produced in water. Neither hot nor cold is the touch of the earth. Peculiar also is the sound produced by air. In space also sound produced is of the kind of letters and words as well as of the nature of echo. (294-297a)

यत्तु न स्पर्शवद्धर्मः शब्द इत्यादि भण्डयते ।।२९७।।

काणादैस्तत्स्वप्रतिविरुद्धं केन गृह्यताम्।
पटहे ध्वनिरित्येव भात्यबाधितमेव यत् ।।२९८।।

Contention of the followers of Kaṇāda (Founder of Vaiśeṣka philosophy, *aṇuvāda*, atomistic theory) that there is no attribute of touch in word is not acceptable since this is contrary to experience. There is nothing to contradict the statement: 'There is sound in the drum' (as being struck it produces sound). (297b-298)

न च हेतुत्वमात्रेण तदादानत्ववेदनात्।
श्रोत्रं चास्मन्मतेऽहंकृत्कारणं तत्र तत्र तत् ।।२९९।।
वृत्तिभागीति तद्देशं शब्दं गृह्णात्यलं तथा।

Mere presence of the source of sound is not sufficient for the reception of it (as the same requires the organ of reception, that is, the ear). In our view, the cause of that organ is the ego-sense, particularly in its aspect dominated by the *rajoguṇa*. This is obvious from its receptivity of sound and inclination to move to the point wherefrom the sound is being produced. (299-300a)

यस्त्वाह श्रोत्रमाकाशं कर्णसंयोगभेदितम् ।।३००।।
शब्दजः शब्द आगत्य शब्दबुद्धिं प्रसूयते।
तस्य मन्देऽपि मुरजध्वनावाकर्णके सति ।।३०१।।
अमुत्र श्रुतिरेषेति दूरे संवेदनं कथम्।

Those (followers of Kaṇāda) who hold that it is the last echo of the entire chain of sounds which reaching the ear-drum of the listener like the chain of vibration in water, generates the sense of hearing the sound, need to explain how is made possible the listening to sound of a drum being played upon from a distant place (as this process of listening involves gradual attenuation of the pitch of it in course of transmission from one step of sound to the other). (300b-302a)

नहि शब्दजशब्दस्य दूरादूररवोदितेः ।।३०२।।
श्रोत्राकाशगतस्यास्ति दूरादूरस्वभावता।

(Another difficulty in this contention is) the retention of the senses of distantness

as well as closeness of the source of sound in course of its transmission from sound to sound from a distant or close point in space since the sound produced by the sound is not expected to retain its sense of distance or closeness in the process of its reaching to the ear-drum of the listeners. (302b-303a)

न चासौ प्रथमः शब्दस्तावद्व्यापीति युज्यते ।।३०३।।
तत्रस्थैः सह तीव्रात्मा श्रूयमाणस्त्वनेन तु।
कथं श्रूयेत मन्दः सन्नहि धर्मान्तराश्रयः ।।३०४।।

It is not tenable to suppose that this is made possible owing to the pervasiveness of the initial sound. How is it made possible for the listener at a considerable distance to listen to the sound in the same form from close quarters and that, too, in spite of vast difference in the sharpness of the organ of audition between the two listeners in favour of the closer one particularly when the sound concerned has not undergone any qualitative or quantitative transformation in the process of transmission. (303b-304)

एतच्चान्यैरपाकारि बहुधेति वृथा पुनः।
नायस्तं पतिताघातदाने को हि न पण्डितः ।।३०५।।

This view of the Naiyāyikas has been refuted on various grounds by others (such as the author of *Jyotsnā*). As such, it would be improper to cause injury further to one who lies injured already. No scholar would like to do so uselessly. (305)

अमीषां तु धरादीनां यावांस्तत्त्वगणः पुरा।
गुणाधिकतया तिष्ठन् व्याप्ता तावान् प्रकाशते ।।३०६।।

Whichsoever element lies above whichsoever beginning from the earth is permeated by larger quantity of the attribute than what gets manifested in its lower one. (306)

व्याप्यव्यापकता यैषा तत्त्वानां दर्शिता किल।
सा गुणाधिक्यतः सिद्धा न हेतुत्वान्न लाघवात् ।।३०७।।

The relationship of pervasion and being pervaded by amongst the basic constituents of the Reality that has been explained here in this context is based

on the quantum of the attribute as prevailing in a relatively higher degree in the upper than in the lower. As such, the basis of it is neither causal relationship nor any contingent factor. (307)

अहेतुनापि रागो हि व्याप्तो विद्यादिना स्फुटम्।
तद्विना न भवेद्यत्तद्व्याप्तमित्युच्यते यतः ।।३०८।।
न लाघवं च नामास्ति किंचिदत्र स्वदर्शने।
गुणाधिक्यादतो ज्ञेया व्याप्यव्यापकता स्फुटा ।।३०९।।

This is evident from the case of *rāga*, attachment, being pervaded by *vidyā* and *kalā* without any causal relationship between the first with these two elements. In the absence of which what has no possibility of coming into being, that is said to pervade the latter. In our philosophy there is no place for contingency. Therefore, here one needs to understand the relationship of pervasion and being pervaded by in terms of the degree of quantity of the attribute in ascending order. (308-309)

यो हि यस्माद्गुणोत्कृष्ट स तस्मादूर्ध्व उच्यते।
ऊर्ध्वता व्याप्तृता श्रीमन्मालिनीविजये स्फुटा ।।३१०।।

Whatever is higher in the degree of attribute is said to lie above the lesser in that respect. Relative height and pervasion have been explained clearly in the *Mālinīvijayottara Tantra*. (310)

अतः शिवत्वात्प्रभृति प्रकाशता-
स्वरूपमादाय निजात्मनि ध्रुवम।
समस्ततत्त्वावलिधर्मसंचयै-
र्विभाति भूर्व्याप्तृतया स्थितैरलम् ।।३११।।

This is how having drawn its light of consciousness from the state of Śiva and having assimilated the same to itself, the entire row of constituent elements of the world has got permeated by that light in regard to its own respective attribute with the climax being reached in the emergence of the earth with the consolidation of the attributes in it. (311)

एवं जलादेरपि शक्तितत्त्वपर्यन्तधाम्नो वपुरस्ति तादृक्।
किं तूत्तरं शक्तितयैव तत्त्वं पूर्वं तु तद्धर्मतयेति भेदः ।।३१२।।

Thus is formed the body of the respective element from water up to Śakti in keeping with the principle of the relationship between the agent and object of pervasion in regard to the quantum of the attribute concerned with this difference, however, that while Śakti goes on becoming stronger subsequently, Śiva does the same in course of ascension. (312)

अनुत्तरप्रक्रियायां वैतम्येन प्रदर्शितम्।
एतत् तस्मात् ततः पश्येद्विस्तरार्थी विवेचकः ।।३१३।।

This has been explained in detail in the *Parātriśikā*. He who is interested in all such details needs to look for it there. (313)

इति तत्त्वस्वरूपस्य कृतं सम्यक् प्रकाशनम् ।।३१४।।

Thus has been accomplished amply well exposition of the constituent elements of the Reality. (314)

CHAPTER - 10

Tattvādhvan - Analysis of Basic Essences of the Path of Tattvas

उच्यते त्रिकशास्त्रैकरहस्यं तत्त्वभेदम् ।।१।।

Trika Sāstra is characterised by mystery and variety of sub-divisions of entities and principles involved in its formulation. (1)

तेषाममीषां तत्त्वानां स्ववर्गेष्वनुगामिनाम्।
भेदान्तरमपि प्रोक्तं शास्त्रेऽत्र श्रीत्रिकाभिधे ।।२।।

In this *Śāstra* known as *Trika*, divisions and still further sub-division of principles and elements of their respective groups have been discerned. (2)

शक्तिमच्छक्तिभेदेन धराद्यं मूलपश्चिमम्।
भिद्यते पञ्चदशधा स्वरूपेण सहानरात् ।।३।।

Beginning from the root in Śiva and ending with the individual, in view of the degree of ingression of the forces and forceful into each other the relevant principles and entities are divided into fifteen. (3)

कलान्तं भेदयुग्धीनं रुद्रवत्प्रलयाकलः।
तद्वन्माया च नवधा ज्ञाकलाः यप्तधा पुनः ।।४।।

Beginning from *puruṣa* and ending with *kalā* and including the *pralayākala*, the number of divisions reaches eleven without taking the count of their pairs. In the same way, there are nine divisions of *māyā* and seven those of *kalā* (4)

मन्त्रास्तदीशाः पाञ्चध्ये मन्त्रेशपतयस्त्रिधा।
शिवो न भिद्यते स्वैकप्रकाशघतनचिन्मयः ॥५॥

So are the *mantras* and their presiding deities divisible into five and the Lord of presiding deities of *mantras* in three forms. Śiva, however, remains indivisible owing to His being solidly a sheer mass of the light of consciousness. (5)

शिवो मन्त्रमहेशेशमन्त्रा अकलयुक्ककली।
शक्तिमन्तः सप्त तथा शक्तयस्तच्चतुर्दश ॥६॥
स्वं स्वरूपं पञ्चदशं तद्भूः पञ्चदशात्मिका।

Seven are the factors imbued with the force, namely, Śiva, Mantra Maheśvara, Mantreśvara, Mantra, Vijñānākala, Pralayākala and Sakala while their Forces are fourteen. (6)

तथाहि तिस्रो देवस्य शक्तयो वर्णिताः पुरा ॥७॥
ता एव मातृमानमेयत्रैरूप्येण व्यवस्थिताः।

By adding to these fourteen forms the own form of the earth, all become fifteen. The three forces referred to already in the form of the knower, process of knowing and the object of knowledge have been settled as really the forces of the Lord Himself. (7-8a)

परांशो मात्ररूपोऽत्र प्रमाणांशः परापरः ॥८॥
मेयोऽपरः शक्तिमांश्च शक्तिः स्वं रूपमित्यदः।

Out of these three forces, the transcendent one is the knower represented by Śiva Himself, the higher and the lower are combined forms of the standard of knowledge while Śakti stands for her own form in the shape of the object of knowledge. (8b-9a)

तत्र स्वरूपं भूमेर्यत्पृथग्जडमवस्थितम् ।।९।।
मातृमानाद्युपाधिभिरसंजातोपरागकम् ।

In the determination of these forms of the combination of Śiva and Śakti, the earth stands out as all inanimate having nothing to do with the knower and the standard of knowing, etc. (9b-10a)

सकलादिशिवान्तैस्तु मातृभिर्वेद्यतास्य या ।।१०।।
शक्तिमद्भिरनुद्भूतशक्तिभिः सप्त तद्भिदः।
सकलादिशिवान्तानां शक्तिषूद्रेचितात्मसु ।।११।।
वेद्यताजनिताः सप्त भेदा इति चतुर्दश।
सकलस्य प्रमाणांशो योऽसौ विद्याकलात्मकः ।।१२।।

The capacity of the earth as the object of knowledge of the agents from *kalā* to Śiva remains dominated by the possessors of force who are always aware of their possession since the forces become awakened in them. This kind of knowledge is of seven kinds adding the same number to the earlier seven ones raising it to fourteen. (10b-12)

सामान्यात्मा स शक्तित्वे गणितो न तु तद्भिदः।
लयाकलस्य मनांशः स एव परमस्फुटः ।।१३।।
ज्ञानाकलस्य मानं तु गलद्विद्याकलावृति।
अशुद्धविद्याकलनाध्वंससंस्कारसंगता ।।१४।।

One who is under the limitations of *kalā*, his standard of knowledge remains limited to *vidyā*. He lives a commonplace pattern of life noted for dominance of force in him without any capacity to break through this limitation. In *layākala*, the standard of knowledge becomes prominent while in *jñānākala* the same standard reaches the stage where its *vidyā* and *kalā* both come to the point of getting removed along with the impure knowledge, *aśuddha vidyā*, arriving to the point of complete elimination along with its impressions. (13b-14)

प्रबुभुत्सुः शुद्धविद्या मन्त्राणां करणं भवेत्।
सबुद्धा शुद्धविद्या तु तत्संस्कारेण संगता ।।१५।।

Coming to predominance the pure knowledge *śuddha vidyā*, has the potentiality of operation as the instrument of *mantras* and having been awakened gets associated with its effects (on the psychic being). (15)

मानं मन्त्रेश्वराणां स्यात्तत्संस्कारविवर्जिता ।
मानं मन्त्रमहेशानां करणं शक्तिरुच्यते ॥१६॥

The standard of knowledge of those who have become rulers over *mantras* needs to have become rid of the impressions of *māyā* and *kalā* both while the same standard has the possibility of getting transferred into the force of the Śakti in the Mantra Maheśas. (16)

स्वातन्त्र्यमात्रसद्भावा या त्विच्छाशक्तिरैश्वरी।
शिवस्य सैव करणं तया वेति करोति च ॥१७॥

The will-power of Īśvara characterised by exclusive autonomy serves as the instrument of knowledge and action in Śiva. (17)

आ शिवात्सकलान्तं ये मातरः सप्त ते द्विधा।
न्यग्भूतोद्रिक्तशक्तित्वात्तद्भेदो वेद्यभेदकः ॥१८॥

The status of knowers from Śiva to the individual comprises seven ones which being divided into categories, that is, those in whom the force remains downgraded and those in whom it becomes awakened counts to fourteen. (18)

तथा हि वेद्यता नाम भावस्यैव निजं वपुः।
चैत्रेण वेद्यं वेद्मीति किं ह्यत्र प्रतिभासताम् ॥१९॥

The locus of ownership remains confined to the personality of the knower himself (without affecting the status of the object of knowledge). Does it make any difference in the status of Caitra by someone's statement that 'I know Caitra' and then someone else's observation that 'I know Caitra as he was known to Maitra'? (19)

ननु चैत्रीयविज्ञानमात्रमत्र प्रकाशते ।
वेद्यताख्यस्तु नो धर्मो भाति भावस्य नीलवत् ॥२०॥

Now, what is obvious from these two statements is that the only difference between them is the locus of the knowledge of the object of knowledge and no way does it affect the object itself, as is the case with the knowledge of something blue in colour. (20)

वेद्यता च स्वभावेन धर्मो भावस्य चेत्ततः।
सर्वान्प्रत्येव वेद्यः स्याद्घटनीलादिधर्मवत् ॥२१॥

If knowableness were the natural quality of any object, the object concerned ought to be known to everybody automatically as is the case with a blue pitcher (whose blueness, for instance, is imperceptible to the blind). (21)

अथ वेदकसंवित्तिबलाद्वेद्यत्वधर्मभाक् ।
भावस्तथापि दोषोऽसौ कुविन्दकृतवस्त्रवत् ॥२२॥

An object of knowledge gets associated with its quality of knowableness by virtue of the power of knowledge in the knower. However, this statement requires some specification as is the case of relationship between the cloth and its weaver. (22)

वेद्यताख्यस्तु यो धर्मः सोऽवेद्यश्चेत्खपुष्पवत् ।
वेद्यश्चेदस्ति तत्रापि वेद्यतेत्यनवस्थितिः ॥२३॥
ततो न किंचिद्वेद्यं स्यान्मूर्छितं तु जगद्भवेत् ।

If the quality of knowableness were to be changed into unknowableness as is the case with the sky-flower, there would occur the flaw since the knowableness of any object would come to depend on the being of the object concerned (and vice versa). Under such a circumstance, nothing would be there to be known resulting in the fall of the entire universe into the state of swoon. (23-24a)

ननु विज्ञात्रुपाध्यंशोपस्कृतं वपुरुच्यताम् ॥२४॥
भावस्यार्थप्रकाशात्म यथा ज्ञानमिदं त्वसत् ।
एकविज्ञातृवेद्यत्वे न ज्ञात्रन्तरवेद्यता ॥२५॥
समस्तज्ञातृवेद्यत्वे नैकविज्ञातृवेद्यता ।
तस्मान्न वेद्यता नाम भावधर्मोऽस्ति कश्चन ॥२६॥

भावस्य वेद्यता सैव संविदो यः समुद्भवः।

Now, if the form of the object of knowledge were to be considered as having been shaped by a fraction of the adjunct of the knower, known as knowableness of it, this would not stand the test as is the case with this knowledge itself. The difficulty would be that if the same would be taken as confined to a particular individual, it would remain unknowable to others, and on the contrary as pervasive to all, it would not be available to particular individuals in its particularity. Therefore, it would have to be admitted that there is no such a quality as knowableness independent in itself but just an aspect of the arousal of the awareness. (24b-27a)

अर्थग्रहणरूपं हि यत्र विज्ञानमात्मनि ।।२७।।
समवैति प्रकाश्योऽर्थस्तं प्रत्येषैव वेद्यता ।

Reception of the object of perception is awareness within the perceiver of the object concerned as exposed before him. This is the knowableness of the object of perception (confined to the perceiver rather than being anyway inherent in the object). (27b-28a)

अत्र ब्रूमः पदार्थानां न धर्मो यदि वेद्यता ।।२८।।
अवेद्या एव ते संस्युर्ज्ञाने सत्यपि वर्णिते।

In this regard our response is as follows. If knowableness were not an inherent quality of the object of knowledge, it is likely to remain unknown even after undergoing the process of perception as recounted in the previous verse. (28b-29a)

यथा हि पृथुबुध्नादिरूपे कुम्भस्य सत्यपि ।।२९।।
अतदात्मा पटो नैति पृथुबुध्नादिरूपताम्।
तथा सत्यपि विज्ञाने विज्ञातृसमवायिनि ।।३०।।
अवेद्यधर्मका भावाः कथं वेद्यत्वमाप्नुयुः ।

As in spite of being known as possessed of a stout bottom etc., a piece of cloth cannot assume the same shape though being equally knowable, even so the knowledge being inherent in the knower notwithstanding, how can it be

possible for the objects bereft of knowableness to come under the purview of knowledge? (29b-31a)

अनर्थः सुमहाश्चैष दृश्यतां वस्तु यत्स्वयम् ।।३१।।
प्रकाशात्म न तत्संविच्चाप्रकाशा तदाश्रयः ।
अप्रकाशो मनोदीपचक्षुरादि तथैव तत् ।।३२।।
किं तत्प्रकाशतां नाम सुप्ते जगति सर्वतः ।
ज्ञानस्यार्थप्रकाशत्वं ननु रूपं प्रदीपवत् ।।३३।।

This idea would lead to a terrible travesty of the entire outlook as not only the object of knowledge would have to be admitted as shorn of knowableness but the consciousness also bereft of the power of luminosity. For instance, if the lamp of mind and senses were to be made shorn of the power of illumination, the entire world would virtually become asleep leaving nothing to be illumined (nor to be perceived). Similar to the light of lamp is the luminosity of objects imparted by knowledge. (31b-33)

अपूर्वमत्र विदितं नरीनृत्यामहे ततः।
अर्थप्रकाशो ज्ञानस्य यद्रूपं तन्निरूप्यताम् ।।३४।।

Here arises a unique situation in regard to knowledge owing to which we cannot but have to dance. Therefore it has become necessary for us to elaborate on the sense of the expression, *artha-prakāśa*. (34)

अर्थप्रकाशश्चेद्रूपमर्थो वा ज्ञानमेव वा।
अथार्थस्य प्रकाशो यस्तद्रूपमिति भण्यते ।।३५।।

This expression may be interpreted in two ways, that is, as a copulative compound and alternatively as a relative one. In the case of being taken as a copulative compound, it would mean the object and the illumination while in the case of being taken as the relative it would amount to knowledge of the object. (35)

षष्ठी कर्तरि चेदुक्तो दोष एव दुरुद्धरः ।
अथ कर्मणि षष्ठ्येषा ण्यर्थस्तत्र हृदि स्थितः ।।३६।।

If the use of the sixth termination in the word *artha* be admitted as in the sense of the nominative case, it would be difficult to avoid the difficulty. If, therefore, it is taken as used in the objective sense, the causative would have to be admitted as involved in the usage. (36)

तथा चेदं दर्शयामः किं प्रकाशः प्रकाशते ।
अप्रकाशोऽपि नैवासौ तथापि च न किंचन ।।३७।।

As such, we have to determine as to what is the object to be illumined. If that object is bereft of light, it would have to be taken as amounting to nothing. (37)

तर्हिं लोके कथं ण्यर्थः उच्यते चेतनस्थितौ।
मुख्यो ण्यर्थस्य विषयो जडेषु त्वौपचारिकः ।।३८।।

(In answer to the query) what then is the significance of the usage of the causative in this context, (the answer is) the causative sense becomes main if applied to the animate and sheer formal when applied to the inanimate. (38)

तथा हि गन्तुं शक्तोऽपि चैत्रोऽन्यायत्ततां गतेः ।
मन्वान एव वक्त्यस्मि गमितः स्वामिनेति हि ।।३९।।

If a person named Caitra, even though capable of moving by himself independently, is made to go to a certain place, being asked for his coming, he is liable to answer to the enquirer in this regard that he has been sent by his employer. (39)

स्वाम्यप्यस्य गतौ शक्तिं बुद्ध्वा स्वाधीनतां स्फुटम् ।
पश्यन्निवृत्तिमाशंक्य गमयामीति भाषते ।।४०।।

His employer, too, having been aware of Caitra's capability of going to the place concerned, says that he has made him to go. (40)

प्रेर्यप्रेरकयोरेवं मौलिकी ण्यर्थसंगतिः ।
तदभिप्रायतोऽन्योऽपि लोके व्यवहरेत्तथा ।।४१।।

Thus becomes obvious the basic relationship between two animate entities as

the mover and the moved. In the same sense may operate people in the actual life also. (41)

शरं गमयतीत्यत्र पुनर्वेगाख्यसंस्क्रियाम् ।
विदधत्प्रेरकम्मन्य उपचारेण जायते ।।४२।।

'The shooter sends the arrow.' In this usage, the shooter invests the impression of movement in the arrow and, therefore, just analogically is said to have instigated the arrow to meet the target (and not really since being inanimate the arrow cannot be instigated). (42)

वायुरद्रिं पातयतीत्यत्र द्वावपि तौ जडौ ।
द्रष्टृभि प्रेरकप्रेर्यवपुषा परिकल्पितौ ।।४३।।

'The wind makes the peak of the mountain fall.' In this usage both the instigator and the instigated are inanimate (and, therefore, neither of them is liable to come under the purview of the act of instigation). As such, the act of instigation between them is obviously the result of imputation of the role of the subject and the object on them by the visitors of the scene. (43)

इत्थं जडेन संबन्धे न मुख्या ण्यर्थसंगतिः ।
आस्तामन्यत्र विततमेतद्विस्तरतो मया ।।४४।।

In this way is explicable the usage of the causative form of the expression in the case of inanimate objects. Let us stop with this much deliberation on this topic since it has already been detailed by me elsewhere. (44)

अर्थे प्रकाशना सेयमुपचारस्ततो भवेत् ।
अस्तु चेद्भासते तर्हि स एव पतदद्रिवत् ।।४५।।

Therefore, illumination of the object by its knowledge also must be analogical. Illumination of the object in this expression is analogical to the falling of the peak. (45)

उपचारे निमित्तेन केनापि किल भूयते ।

वायुः पातयतीत्यत्र निमित्तं तत्कृता क्रिया ।।४६।।
गिरौ येनैष संयोगनाशाद् भ्रंशं प्रपद्यते ।
इह तु ज्ञानमर्थस्य न किंचित्करमेव तत् ।।४७।।
उपचारः कथं नाम भवेत्सोऽपि ह्यवस्तु सन् ।

In analogy, some cause of it is a necessity. 'Wind makes the peak fall', in this statement cause is the action of the wind. It is due to that action that the association between them comes to an end and the peak falls. In the case of illumination of the object by knowledge, however, the latter does not make any change in the object at all through its act of illumination. Under such a state of things, how can analogy and that also being a non-entity, be fit for being treated as an analogy? (46-48a)

अप्रकाशित एवार्थः प्रकाशत्वोपचारतः ।।४८।।
तादृगेव शिशुः किं हि दहत्यग्न्युपचारतः ।

(In response to the above objection what needs to be understood is that) the known object in this context, too, does not get illumined anyway actually but only analogically in the same way as happens in the statement: *Māṇavako'gniḥ*, child is fire. Does the child burn anyone like fire? Not at all. This usage is out and out analogical (in view of the child's sharpness in understanding as well as movement). (48b-49a)

शिशौ वह्न्युपचारे यद्बीजं तैक्ष्ण्यादि तच्च सत् ।।४९।।
प्रकाशत्वोपचारे तु किं बीजं यत्र सत्यता।

The root causes behind the characterisation of the child as fire is its quality of sharpness, etc. and that is real. What truth after all lies behind the act of knowing as a fact of illumination? (49b-50a)

सिद्धे हि चेतने युक्त उपचारः स हि स्फुटम् ।।५०।।
अध्यारोपात्मकः सोऽपि प्रतिसंधानजीवितः ।
न चाद्यापि किमप्यस्ति चेतनं ज्ञानमप्यदः ।।५१।।
अप्रकाशं तदन्येन तत्प्रकाशेऽप्ययं विधिः।

This is obvious that the analogy is appropriate so far as the animate is concerned. This, however, is of the nature of superimposition which, too, is dependent on the being of the agency of the counter-association which, too, has not come into being till date. Consequently, knowledge as the parameter of animateness has remained devoid of illumination, standing in need of being illumined by something else (like the Ātman, self). (50b-52a)

ननु प्रदीपो रूपस्य प्रकाशः कथमीदृशम् ।।५२।।

Now the problem is whether the illumination of the object concerned is somewhat like the same by knowledge? (52b)

अत्रापि न वहन्त्येताः किं नु युक्तिविकल्पनाः ।

Do these arguments not carry any weight here too? (53a)

यादृशा स्वेन रूपेण दीपो रूपं प्रकाशयेत् ।।५३।।
तादृशा स्वयमप्येष भाति ज्ञानं तु नो तथा ।

By means of which flame the lamp illuminates the object by the same it illumines itself also. That, however, is not the case with knowledge. (53b-54a)

प्रदीपश्चैव भावानां प्रकाशत्वं दधात्यलम् ।।५४।।
अन्यथा न प्रकाशेरन्नभेदे चेदृशो विधिः ।

The lamp is sufficiently possessed of the property of illuminating the objects. In the absence of that property common to both the lamp and the object, the latter would not have been subjected to illumination at all. (54b-55a)

तस्मात्प्रकाश एवायं पूर्वोक्तः परमः शिवः ।।५५।।
यथा यथा प्रकाशेत तत्तद्भाववपुः स्फुटम्।

This is why the Parama Śiva, as discussed already has been considered as sheer light. As He goes on shedding His Light, the universe goes on assuming its form as His obvious body. (55b-56a)

एवं न नीलता नाम यथा काचित्प्रकाशते ।।५६।।

तद्वच्चकास्ति वेद्यत्वं तच्च भावांशपृष्ठगम् ।

As blueness spreads its illumination, so does spread out the object its knowableness which is of existential nature. (56b-57a)

फलं प्रकटतार्थस्य संविद्वेति द्वयं ततः ॥५७॥
विपक्षतो रक्षितं च संधानं चापि तन्मिथः ।

In reconciliation of the two mutually contrary opinions regarding the event of knowing an object as propounded by Kumārila with the assertion that knowledge of the object is based on the element of revelation (*prakaṭatā*) inherent in it, and by Prabhākara that the same has its basis in the consciousness inherent in the knower, we admit that both are correct from their own viewpoints and, therefore, unification of both the viewpoints is the necessity. (57b-58a)

तथा हि निभृतश्चौरश्चैत्रवेद्यमिति स्फुटम् ॥५८॥
बुद्ध्वा नादत्त एवाशु परीप्साविवशोऽपि सन् ।
सेयं पश्यति मां नेत्रत्रिभागेनेति सादरम् ॥५९॥
स्वं देहममृतेनेव सिक्तं पश्यति कामुकः ।

This may be elucidated by the case of a thief looking at a precious possession of Caitra and while intending to steal it out of greed does not dare to grab it out of the fear that he has been seen stealing it by its owner. Another elucidation of it is the case of a damsel and her lover thinking that the former has looked at him lustily from the corner of her eye, and, therefore, his body has got drenched with ambrosia. (58b-60a)

न चैतज्ज्ञानसंवित्तिमात्रं भावांशपृष्ठगम् ॥६०॥
अर्थक्रियाकरं तच्चेन्न धर्मः को न्वसौ भवेत् ।

(It is obvious from the above instances that) the knowledge of an object is not merely awareness of it but involves in it the will for the corresponding action. If the same were not to involve the will for action in regard to the object, knowableness of it as its inherent quality rather than just as a contingent function, would stand annulled. (60b-61a)

यच्चोक्तं वेदताधर्मो भावः सर्वानपि प्रति ।।६१।।
स्यादित्येतत्स्वपक्षध्नं दुष्प्रयोगास्त्रवत्तव ।

Concerning your (opponents') argument that on the acceptance of knowableness of the object as its inherent quality, all would be known to all, we have to state that acceptance of this objection would go against you as misuse of a weapon is likely to harm its possessor himself. (61b-62a)

अस्माकं तु स्वप्रकाशशिवतामात्रवादिनाम् ।।६२।।
अन्यं प्रति चकास्तीति वच एव न विद्यते ।

As regards our standpoint, we hold the view that Śiva alone is self-luminous and it is He who forms the source of illumination of all (out of His sense of independence and self-sufficiency and hence acts as the determinant in regard to knowledge as well as existence, *sat* and *cit*). As such, nothing else needs to be uttered in this regard. (62b-63a)

सर्वान्प्रति च तन्नीलं स घटश्चेति यद्वचः ।।६३।।
तदप्यविदितप्रायं गृहीतं मुग्धबुद्धिभिः ।

As regards the statement that the particular object is blue and therefore is a pitcher, such a statement is made almost out of ignorance and is mistaken to be true only by the ignorant. (63b-64a)

न हि कालाग्निरुद्रीयकायावगतनीलिमा ।।६४।।
तव नीलः किं नु पीतो मैवं भून्न तु नीलकः ।
न कंचित्प्रति नीलोऽसौ नीलो वा यं प्रति स्थितः ।।६५।।
तं प्रत्येव स वेद्यः स्यात्संकल्पद्वारकोऽन्ततः।

Blueness essentially is the colour of the body of Rudra, the deity of the fire of dissolution. It does not apply to the colour blue as perceived by individuals; then if the question arises whether it would turn into yellow. The answer to this question is that this, too, is not possible. If it looks blue to someone, it ought to be limited to him alone particularly as confined to his determination at last. (64b-66a)

यथा चार्थप्रकाशात्मज्ञानं संगीर्यते त्वया ।।६६।।
तथा तज्ज्ञातृवेद्यत्वं भावीयं रूपमुच्यताम् ।

If you agree with the formulation that the knowledge of a particular object amounts to be illuminated as such by the tool of understanding, you need also to agree with the view that this knowledgeableness is existential (*bhāvīya*). (66b-67a)

न च ज्ञातात्र नियतः कश्चिज्ज्ञाने यथा तव ।।६७।।
अर्थे ज्ञाता यदा यो यस्तद्वेद्यं वपुरुच्यताम् ।

We do not agree with your viewpoint that the knower is different from the object of knowledge. As against this viewpoint, we hold that whoever acts as the knower of what, forms the body of that knowledge in the form of his own personality. (67b-68a)

तत्तद्विज्ञातृवेद्यत्वं सर्वान्प्रत्येव भासताम् ।।६८।।
इत्येवं चोदयन्मन्ये व्रजेद्बधिरधुर्यताम् ।
न ह्यान्यं प्रति वै कंचिद्भाति सा वेद्यता तथा ।।६९।।

The opposition seems to have crossed the limit of deftness in asserting the point again and again that on agreeing to the viewpoint that knowledgeableness is existential, knowledge of everything would become common to all. In fact, knowingness of one does never become precisely the same of anyone else. (68b-69a)

भावस्य रूपमित्युक्ते केयमस्थानवैधुरी ।
अनेन नीतिमार्गेण निर्मूलमपसारिता ।।७०।।
अनवस्था तथा ह्यन्यैर्नीलाद्यैः सदृशी न सा।
वेद्यता किंतु धर्मोऽसौ यद्योगात्सर्वधर्मवान् ।।७१।।
धर्मी वेद्यत्वमभ्येति स सत्तासमवायवत् ।

What decentralisation lies in holding knowingness as existential? Indeed, by sticking to this point of view, the flaw gets annulled. Its status is also not kindred to that of the blue, etc. Knowingness, in fact, is that attribute by virtue of which

the entire world becomes existential. Indeed, the whole knowableness becomes substantial on account of its inherence in existence. (70-72a)

ब्रूषे यथा हि कुरुते सत्ता सत्यतः सतः ।।७२।।
समवायोऽपि संश्लिष्टः श्लिष्टानश्लिष्टताजुषः।
अन्त्यो विशेषो व्यावृत्तिरूपो व्यावृत्तिवर्जितान् ।।७३।।
व्यावृत्तान् श्वेतिमा शुक्लमशुक्लं गमनं तथा ।
तद्वन्नीलादिधर्मांशयुक्तो धर्मो स्वयं स्थितः ।।७४।।
अवेद्यो वेद्यतारूपाद्धर्माद्वेद्यत्वमागतः ।

You utter as per practice in the world that existence is derived from non-existence; inherence is derived from the unassociated and the associated; the last is derived as a particular via elimination of what are not eliminated; so is the case with whiteness making the black white. Similar is the case of the moving according movement to the stagnant. In the same way, objects such as blue, etc., being unknown, enter into the class of the known by virtue of the entry of the attribute of knowingness into them. (72b-75a)

वेद्यता भासमाना च स्वयं नीलादिधर्मवत् ।।७५।।
अप्रकाशा स्वप्रकाशाद्धर्मादेति प्रकाशताम् ।

Knowingness appearing by itself as blue, etc. should reveal itself automatically as equipped with the quality of knowingness, in spite of being shorn of the quality of revealment. (75b-76a)

प्रकाशे खलु विश्रान्तिं विश्वं श्रयति चेत्ततः ।।७६।।
नान्या काचिदपेक्षास्य कृतकृत्यस्य सर्वतः ।

When the entire world rests in the illumination of consciousness, there is no necessity of anything else to bring the illumination of awareness to it as it lies fulfilled in all respects already. (76b-77a)

यथा च शिवनाथेन स्वातन्त्र्याद्भास्यते भिदा ।।७७।।
नीलादिवत्तथैवायं वेद्यता धर्म उच्यते ।

As the entire spectrum of the world is being revealed in all multiplicity by Lord Śiva, likewise needs to be taken the attribute of knowingness such as the blue, etc. (77b-78a)

एवं सिद्धं हि वेद्यत्वं भावधर्मोऽस्तु का घृणा ॥७८॥
इदं तु चिन्त्यं सकलपर्यन्तोक्तप्रमातृभिः ।
वेद्यत्वमेकरूपं स्याच्चातुर्दश्यमतः कुतः ॥७९॥

Thus gets established the existential character of knowingness without any sense of repulsion. Still, however, the problem remains to be settled that when knowingness beginning from Śiva to the unenlightened individual is all the way uniformly one, what is the necessity for dividing it into fourteen kinds? (78b-79)

उच्यते परिपूर्णं चेद्भावीयं रूपमुच्यते ।
तद्विभर्भैरवो देवो भगवानेव भण्यते ॥८०॥

(In response to this objection, the author observes as follows): When the completely existential status of knowingness is being spelled out, it is to be understood as being done directly by the Lord Himself. (80)

अथ तन्निजमाहात्म्यकल्पितोंऽशांशिकाक्रमः ।
सह्यते किं कृतं तर्हि प्रोक्तकल्पनयाऽनया ॥८१॥

Now when all this division into part and whole as well as of order and disorder is being tolerated with by according to it the status of the creation of the Lord out of His magnanimity, what purpose is served by adding to it the idea of further divisions of kinds and varieties? (81)

अत एव यदा येन वपुषा भाति यद्यथा।
तदा तथा तत्तद्रूपमित्येषोपनिषत्परा ॥८२॥

(In answer to this query, the author observes as follows): the secret of our system is that whatever when and in what form reveals itself (we take it as such). (82)

चैत्रेण वेद्यं जानामि द्वाभ्यां बहुभिरप्यथ ।
मन्त्रेण तन्महेशेन शिवेनोद्रिक्तशक्तिना ॥८३॥

अन्यादृशेन वेत्येवं भावो भाति यथा तथा ।
अर्थक्रियादिवैचित्र्यमभ्येत्यपरिसंख्यया ।।८४।।

'I know this as informed about it by Caitra'. Thus one, two or many agencies may be involved in my knowledge about something up to Mantra and even the supernal Lord of all the *mantras* imbued with His force. Similarly may be the case of information about so many other things in the process of understanding. Thus emerges the peculiarity in regard to the understanding as well as action so far as numeration is concerned. (83-84)

तथा ह्येकाग्रसकलसामाजिकजनः खलु ।
नृत्तं गीतं सुधासारसागरत्वेन मन्यते ।।८५।।

(As an elucidation of this form of understanding is) the case of the audience attending a performance of dance and music attentively and consequently feeling bathed, as it were, in the sea of ambrosia. (85)

तत एवोच्यते मल्लनटप्रेक्षोपदेशने।
सर्वप्रमातृतादात्म्यं पूर्णरूपानुभावकम् ।।८६।।

Even so happens in the case of the performance of wrestlers, acrobats, etc. before the gathering of onlookers who becomes completely identified with whatever is being displayed (in spite of all their individual differences). (86)

तावन्मात्रार्थसंवित्तितुष्टाः प्रत्येकशो यदि ।
कः संभूय गुणस्तेषां प्रमात्रैक्यं भवेच्च किम् ।।८७।।

When a large number of people become satisfied each with a particular experience common to them all, what is that experience where this unanimity of satisfaction takes place? (87)

यदा तु तत्तद्वेद्यत्वधर्मसंदर्भगर्भितम् ।
तद्वस्तु शुष्कात्प्राग्रूपादन्यद्युक्तमिदं तदा ।।८८।।

This point of unanimity of satisfaction is reached when the earlier dry state of individual experience gets transcended. (88)

शास्त्रेऽपि तत्तद्वेद्यत्वं विशिष्टार्थक्रियाकरम् ।
भूयसैव तथा च श्रीमालिनीविजयोत्तरे ।।८९।।
तथा षड्विधमध्वानमनेनाधिष्ठितं स्मरेत् ।
अधिष्ठानं हि देवेन यद्विश्वस्य प्रवेदनम् ।।९०।।
तदीशवेद्यत्वेनेत्यं ज्ञानं प्रकृतकार्यकृत् ।

Like the experience of unanimity on the ordinary worldly plane, the same kind of unanimity occurs rather in a profound measure in Śaivism as has been pointed out in the *Mālinīvijayottara Tantra*. In this regard, one should remind oneself of the six varieties of the path presided over by the Lord with the involvement of His creativity in the task as also His experience of it. (89-91a)

एवं सिद्धं वेद्यताख्यो धर्मो भावस्य भासते ।।९१।।
तदनाभासयोगे तु स्वरूपमिति भण्यते ।

Thus becomes proved the proposition that it is the property of knowingness of the existential entity which reveals itself. In the state of the entity's remaining unrevealed and self-contained lies what is known as its original status. (91b-92a)

उपाधियोगिताशङ्कामपहस्तयतोऽस्फुटम् ।।९२।।
स्वात्मनो येन वपुषा भात्यर्थस्तत्स्वकं वपुः ।

After the removal of the adjunct, which is the cause of ambiguity of it, when the object gets restored to its original shape, therein lies its revealment in its real being. (92b-93a)

जानामि घटमित्यत्र वेद्यतानुपरागवान् ।।९३।।
घट एव स्वरूपेण भात इत्युपदिश्यते ।
ननु तत्र स्वयंवेद्यभावो मन्त्राद्यपेक्षया ।।९४।।

'I know the jar'. In this statement, the jar concerned is revealed in its original form rid of any adjunct. This may be claimed. Behind the claim, the idea is that the jar is known to the knower by himself without any aid whichsoever, including *mantra*, etc. (93b-94)

अपि चास्त्येव तन्वस्तु न तु सन्प्रतिभासते ।
अवेद्यमेव कालाग्निवपुर्मेरोः परा दिशः ॥९५॥
ममेति संविदि परं शुद्धं वस्तु प्रकाशते ।
भातत्वाद्वेद्यमपि तन्न वेद्यत्वेन भासनात् ॥९६॥

There may be a case in which something, though existing, and yet is not revealed to someone. For instance, the fire of dissolution must be there and yet is not knowable to us. So is the case with the sense of direction beyond the mount Meru. The case is different of the self-consciousness. In it, pure awareness of things gets reflected. It is not untrue to say that since anything is being revealed, therefore, it is knowable also. The truth is that its revealment should be knowable. (95-96)

अवेद्यमेव भानं हि तथा कमनुयुञ्ज्महे।
एवं पञ्चदशात्मेयं धरा तद्वज्जलादयः ॥९७॥
अव्यक्तान्ता यतोऽस्त्येषां सकलं प्रति वेद्यता ।

Who is the cognisant behind the revealment of what is unknowable? This is the problem with the statement that this earth has fifteen attributes. So is the problem also with other elements including water, etc. up to the Unmanifest concerning the knowableness of them to the individual enwrapped in ignorance. (97-98a)

यत्तूच्यते कलाद्येन धरान्तेन समन्विताः ॥९८॥
सकला इति तत्कोशषट्कोद्रेकोपलक्षणम्।
उद्भूताशुद्धचिद्रागकलादिरसकञ्चुकाः ॥९९॥
सकलालयसंज्ञास्तु न्यग्भूताखिलकञ्चुकाः ।
ज्ञानाकलास्तु ध्वस्तैतत्कञ्चुका इति निर्णयः ॥१००॥

As regards the characterisation of the individuals known as *sakala* as associated with elements from *kalā* to *dharā*, it amounts to suggest to their remaining under the agitated state of six coverings of *māyā*, *niyati*, *kalā*, *kāla*, *rāga* and *avidyā*. As distinct from them, *sakalālayas* are those in whom these *kañcukas*, coverings, have become attenuated while *jñānākalas* are those in whom these have become completely eliminated. (98b-100)

तेन प्रधाने वेद्येऽपि पुमानुद्भूतकञ्चुकः ।
प्रमातास्त्येव सकलः पाश्चदश्यमतःस्थितमः ॥१०१॥

In spite of predominance of knowingness in him, the individual attributed as *sakala*, remains within the range of agitated *kañcuka* and hence within the fold of the fifteenth. (101)

पाश्चदश्यं धराद्यन्तर्निविष्टे सकलेऽपि च ।
सकलान्तरमस्त्येव प्रमेयेऽत्रापि मातृ हि ॥१०२॥

As the boundary of the fifteen elements is admitted in the case of the earth, etc. on account of the predominance of knowableness in them, even so it ought to be accepted in the case of the knower also. (102)

स्थूलावृतादिसंकोचतदन्यव्याप्तृताजुषः ।
पीताद्याः स्थिरकम्प्रत्वाच्चतुर्दश धरादिषु ॥१०३॥
स्वरूपीभूतजडताः प्राणदेहपथे ततः ।
प्रमातृताजुषः प्रोक्ता धारणा विजयोत्तरे ॥१०४॥

Gross covert, beginning, contracted, expanded, pervasive, yellow, etc., stagnant, forceful, etc. are fourteen elements qualified by these attributes from the earth up to the unmanifest. These attributes are the cause of inanimateness on the path of emergence of *prāṇa* and body. This is why in the *Mālinīvijayottara Tantra* these have been characterised as accompanied by knowership. (103-104)

यदा तु मेयता पुंसः कलान्तस्य प्रकल्प्यते ।
तदुद्भूतः कञ्चुकांशो मेयो नास्य प्रमातृता ॥१०५॥

Wherever the Puruṣa still associated with the principle of *kalā* has got illuminated is conceived as an object of knowledge, what is really meant as that object is indeed the covering over him and by no means he as the knower. ((105)

अतः सकलसंज्ञस्य प्रमातृत्वं न विद्यते ।
त्रयोदशत्वं तच्छक्तिशक्तिमद्द्वयवर्जनात् ॥१०६॥

Therefore, the Puruṣa still associated with the principle of *kalā* is bereft of knowership and hence also that of his status as the thirteenth on account of elimination of the principles of Śakti and the possessor of Śakti from him. (106)

न्यूग्भूतकञ्चुको माता युक्तस्तत्र लयाकलः ।
मायानिविष्टो विज्ञानाकलाद्याः प्राग्वदेव तु ।।१०७।।

The knower with an attenuated form of *kañcuka* then gets raised to the status of *layākala* though still he would continue to remain occupied by the element of *māyā*. Statuses of *vijñānākala*, etc., would continue to get upgraded likewise. (107)

मायातत्त्वे ज्ञेयरूपे कञ्चुकन्यग्भवोऽपि यः ।
सोऽपि मेयः कञ्चुकैक्यं यतो माया सुसूक्ष्मका ।।१०८।।

Since the element of *māyā* is an object of knowledge, representing the state of attention of the *kañcuka*, that, too, is the object on account of its identification with the *kañcuka* which is due to its extreme subtlety. (108)

विज्ञानाकल एवात्र ततो मातापकञ्चुकः ।
मायानिविष्टेऽप्यकले तथेत्येकादशात्मता ।।१०९।।

Here the Puruṣa gets elevated to the status of the *vijñānākala* and becomes rid of the *kañcuka* and hence the pure knower. In this state of absence of *kalā*, he remains covered by *māyā* and thus his status gets elevated to the eleventh position in the hierarchy. (109)

विज्ञानकेवले वेद्ये कञ्चुकध्वंससुस्थिते ।
उद्बुभूषुप्रबोधानां मन्त्राणामेव मातृता ।।११०।।

When the *vijñānākala*, person in whom special knowledge becomes prominent, becomes the object of knowledge and his *kañcuka* gets eliminated, resulting in the awakening of wisdom, only *mantras* serve as the agent of knowledge. (110)

तेऽपि मन्त्रा यदा मेयास्तदा माता तदीश्वरः ।

स ह्युद्भवात्पूर्णबोधस्तस्मिन्प्राप्ते तु मेयताम् ॥१११॥

When those *mantras* themselves become objects of knowledge, the knower becomes their Lord and he, too, attains the status of the object of knowledge owing to arousal of complete wisdom in him. (111)

उद्भूतपूर्णरूपोऽसौ माता मन्त्रमहेश्वरः ।
तस्मिन्विज्ञेयतां प्राप्ते स्वप्रकाशः परः शिवः ॥११२॥
प्रमाता स्वकतादात्म्यभासिताखिलवेद्यकः ।

Due to arousal of complete wisdom in him, he becomes the knower of the status of Mantra Maheśvara and further gets elevated to the ultimate status of Śiva the self-illumined with the awakening of the still higher wisdom in him. Thus, he becomes the knower of everything with the sense of identification between the knower and the known. (112-113a)

शिवः प्रमाता नो मेयो ह्यन्याधीनप्रकाशता॥११३॥
मेयता सा न तत्रास्ति स्वप्रकाशो ह्यसौ प्रभुः

Śiva is the knower of the highest order in whom objectivity has completely been eliminated as He is the self-luminous Lord of everything. (113b-114a)

स्वप्रकाशेऽत्र कस्मिंश्चिदनभ्युपगते सति ॥११४॥
अप्रकाशात्प्रकाशत्वे ह्यनवस्था दुरुत्तरा।
ततश्च सुप्तं विश्वं स्यान्न चैवं भासते हि तत् ॥११५॥

(At this most primeval state of being) if we fail to admit the being of anything self-luminous and think of emergence of light from darkness, there will necessarily occur the flaw resulting in the admittance of the entire world as completely asleep. (114b-115)

अन्याधीनप्रकाशं हि तद्भात्यन्यस्त्वसौ शिवः ।
इत्यस्य स्वप्रकाशत्वे किमन्यैर्युक्तिडम्बरैः ॥११६॥
मानानां हि परो जीवः स एवेत्युक्तमादितः।

In the face of this danger, admittance of Śiva's self-luminousness becomes a necessity requiring nothing else to support this contention. Individual's conscience is the highest measuring standard conceivable. This has been stated right in the beginning. (116b-117a)

नन्वस्ति स्वप्रकाशेऽपि शिवे वेद्यत्वमीदृशः ॥११७॥
उपदेशोपदेष्टृत्वव्यवहारोऽन्यथा कथम् ।

Now, in self-luminous Śiva also there is a kind of objectivity insofar as there is prevalence of the relationship of instructor and instruction as related to Him. (117b-118a)

सत्यं स तु तथा सृष्टः परमेशेन वेद्यताम् ॥११८॥
नीतो मन्त्रमहेशादिकक्ष्यां समधिशाय्यते ।

This is true. He has been created by the Supreme Lord such as imbued with objectivity so as to act in the role of Mantra Maheśvara, etc. beyond His regular activities. (118b-119a)

तथाभूतश्च वेद्योऽसौ नानवच्छिन्नसंविदः ॥११९॥
पूर्णस्य वेद्यता युक्ता परस्परविरोधतः ।

There is no harm in taking Him as such but by no means as limited in His consciousness. Admittance of the combination of subjectivity and objectivity is quite understandable in what is perfect, apparently self-contradictory though. (119b-120a)

तथा वेद्यस्वभावेऽपि वस्तुतो न शिवात्मताम् ॥१२०॥
कोऽपि भावः प्रोज्झतीति सत्यं तद्भावना फलेत् ।

In spite of His being imbued with the objectivity of that sort also, there is nothing in the entire spectrum of the reality which is shorn of His presence so as to remain fruitless on contemplation on Him as such. (120b-121a)

श्रीपूर्वशास्त्रे तेनोक्तं शिवः साक्षान्न भिद्यते ॥१२१॥
साक्षात्पदेनायमर्थः समस्तः प्रस्फुटीकृतः।

He Himself has stated in the *Mālinīvijayottara Tantra* that as a whole there is no *sākṣat*, diversity in Śiva. Use of the word *sākṣat* in this context stands for 'as a whole'. (121b-122a)

नन्वेकरूपतायुक्तः शिवस्तद्वशतो भवेत् ।।१२२।।
त्रिवेदतामन्त्रमहानाथे कात्र विवादिता ।

Now, even though Śiva may be uniformly one (on account of having consciousness as His body) but what the reason behind reference to Him is as imbued with the triplicity of knowledge in the form of Mantreśa, Mantreśvara and Mahāmantreśvara. (122b-123a)

महेश्वरेशमन्त्राणां तथा केवलिनोर्द्वयोः ।।१२३।।
अनन्तभेदतैकैकं स्थिता सकलवत्किल।

Of each one of Mantra Maheśvara, Mantreśvara, Vjñāna-kevalī and Pralaya-kevalī innumerable kinds are possible to be made out as is the case with the Sakalas. (123b-124a)

ततो लयाकले मेये प्रमातास्ति लयाकलः ।।१२४।।
अतस्त्रयोदशत्वं स्यादित्थं नैकादशात्मता।

Similar would be the case with the *Layākala*. When he would turn into the object of knowledge, his another phase would become the knower of the thirteen kinds apart from the nine getting annulled. (124b-125a)

विज्ञानाकलवेद्यत्वेऽप्यन्यो ज्ञानाकलो भवेत् ।।१२५।।
माता तदेकादशता स्यान्नैव तु नवात्मता ।

Similarly, when the Vijñānākala would become the object of knowledge, his another phase would become the agent of knowledge, and thus he, as the knower, would assume eleven kinds rather than be limited to nine. (125b-126a)

एवं मन्त्रतदीशानां मन्त्रेशान्तरसंभवे ।।१२६।।
वेद्यत्वान्नव सप्त स्युः सप्त पञ्च तु ते कथम् ।

So is the possibility of multiplication of Mantras and Mantreśvaras. Having become objects of knowledge, they would become nine and seven rather than would remain seven and five. (126b-127a)

उच्यते सत्यमस्त्येषा कलना किंतु सुस्फुटः ॥१२७॥
यथात्र सकले भेदो न तथा त्वकलादिके ।

It is obviously true in regard to those who are enwrapped in the element of *kalā* but decidedly not true in the case of those who have got free of it. (127b-128a)

अनन्तावान्तरेदृक्षयोनिभेदवतः स्फुटम् ॥१२८॥
चतुर्दशविधस्यास्य सकलस्यास्ति भेदिता ।

As regards the category of these *Sakalas*, along with the possibility of innumerable subdivisions of them, in their main divisions they are as many as fourteen. (128b-129a)

लयाकले तु संस्कारमात्रात्सत्यप्यसौ भिदा ॥१२९॥
अकलेन विशेषाय सकलस्यैव युज्यते ।

Though varieties are there amongst the *Layākalas*, yet only in the form of impressions (*saṁskāras*) to be specified by those who are free of the element of *kalā*. However, varieties are quite obvious in the case of one who is enwrapped in *kalā*. (129b-130a)

विज्ञानकेवलादीनां तावत्यपि न वै भिदा ॥१३०॥
शिवस्वाच्छन्द्यमात्रं तु भेदायैषां विजृम्भते।

As regards the Vijñānākala and others of the sort, there is no variation amongst them at all except for such which comes to the fore on account of the autonomous nature of Śiva. (130b-131a)

इत्याशयेन संपश्यन्विशेषं सकलादिह ॥१३१॥
लयाकलादौ नोवाच त्रायोदश्यादिकं विभुः।

In view of their difference from those who lie still enclosed in the grip of *kalā*, the Lord did not speak of variation into varieties of thirteen, etc. in regard to those in whom the range of *kalā* has been transcended. (131b-132a)

नन्वस्तु वेद्यता भावधर्मः किन्तु लयाकलौ ।।१३२।।
मन्वाते नेह वै किञ्चित्तदपेक्षा त्वसौ कथम् ।

Now the problem is how to accept the knowingness as an existential property when Pralayākala and Vijñānākala are entirely unaware of whatever is taking place outside themselves (like the sleeping snake and the yogin in the state of *samādhi* respectively). (132b-133a)

श्रूयतां संविदैकात्म्यतत्त्वेऽस्मिन्संव्यवस्थिते ।।१३३।।
जडेऽपि चितिरस्त्येव भोत्स्यमाने तु का कथा ।
स्वबोधावसरे तावद्भोत्स्यते लयकेवली ।।१३४।।
द्विविधिश्च प्रबोधोऽस्य मन्त्रत्वाय भवाय च ।

Now listen to what I am going to tell you regarding the oneness of consciousness in this state of things. When consciousness is implicit even in the inanimate, not to talk of those animate beings who lie on the verge of getting awakened. When the occasion for his awakening would arrive, one whose adjuncts have been eliminated would certainly get awakened in his consciousness. The awakened state of his inner being is of two kinds, namely, contemplative (*mantrātmaka*) and existential (*bhavāya*). (133b-135a)

भावनादिबलादन्यवैष्णवादिनयोदितात् ।।१३५।।
यथास्वमाधरौत्तर्यविचित्रात्संस्कृतस्तथा ।
लीनः व्रबुद्धो मन्त्रत्वं तदीशत्वमथैति वा ।।१३६।।
स्वातन्त्र्यवर्जिता ये तु बलान्मोहवशीकृताः ।
लयाकलात्स्वसंस्कारात्प्रबुद्ध्यन्ते भवाय ते ।।१३७।।

Proceeding along the line of *sādhanā* as preached by Vaiṣṇavas and allied systems, by virtue of their emotional and sentimental approach for self-elimination, aspirants may get awakened and attain the state of *mantra* and the Lord of *mantras*, short of autonomy, however. Being deluded by their attachment (to a

certain state of being), however, they get degraded from their *saṁskāra* of the state of *layākala* to the worldly life itself. (135-b-137)

ज्ञानाकलोऽपि मन्त्रेशमहेशत्वाय बुध्यते ।
मन्त्रादित्वाय वा जातु जातु संसृतयेऽपि वा ।।१३८।।

Even a *jñānākala* may get awakened into the state of Mantreśa and Mantreśvara sometimes and at others he may get degraded to be reborn. (138)

अवतारो हि विज्ञानियोगिभावेऽस्य भिद्यते ।

His rebirth, however, may also be of two elevated kinds as in the form of a man of special knowledge and in the capacity of a yogin. (139a)

उक्तं च बोधयामास स सिसृक्षुर्जगत्प्रभुः ।।१३९।।
विज्ञानकेवलानष्टाविति श्रीपूर्वशासने ।

In the *Mālinīvijayottara Tantra*, it has been stated by Lord Śiva that the Lord of Creation created eight *vijñāna-kevalins*, (namely, Aghore, Paramāghore, Ghorerūpa, Ghoremukha, Bhīma, Bhīṣaṇa, Vamana and Pivana). (139b-140a)

अतः प्रभोत्स्यमानत्वे यानयोर्बोधयोग्यता ।।१४०।।
तद्बलाद्वेद्यतायोग्यभावेनैवात्र वेद्यता ।

Therefore, when the potentiality for knowledgeability gets awakened in them, it forms the basis of their special understanding. (140b-141a)

तथा हि गाढनिद्रेऽपि प्रियेऽनाशङ्कितागताम् ।।१४१।।
मां द्रक्ष्यतीति नाङ्केषु स्वेषु मात्यभिसारिका ।

This may be elucidated in the form of a young lady's dream that, though completely asleep, my lover would decidedly come, look at me and would be united with me and gets exhilarated beyond measure. (141b-142a)

एवं शिवोऽपि मनुते एतस्यैतत्प्रवेद्यताम् ।।१४२।।
यास्यतीति सृजामीति तदानीं योग्यतैव सा।

वेद्यता तस्य भावस्य भोक्तृता तावती च सा।
लयाकलस्य चित्रो हि भोगः केन विकल्प्यते।

In the same way, while creating the *layākala*, etc. Śiva also contemplates on the ground of this kind of potentiality in him that the potentiality concerned would be actualised in the form of experience of delight in the same measure as it lies in them. What form the experience would take is rather beyond the range of imagination. (142b-144a)

यथा यथा हि संवित्तिः स हि भोगः स्फुटोऽस्फुटः ॥१४४॥
स्मृतियोग्योऽप्यन्यथा वा भोग्यभावं न तूज्झति ।

As would be the quantum of awareness in the person concerned so would be the quantum of delight in its depth as well as clarity. Memorable or not, the experience would by no means be rid of joy. (144b-145a)

गाढ़निद्राविमूढोऽपि कान्तालिङ्गितविग्रहः ॥१४५॥
भोक्तैव भण्यते सोऽपि मनुते भोक्ततां पुरा।

A lover lying in deep sleep embracing his beloved feels himself as her enjoyer and so even after getting awakened. (145b-146a)

उत्प्रेक्षामात्रहीनोऽपि कांचित्कुलवधूं पुरः ॥१४६॥
संभोक्ष्यमाणां दृष्ट्वेव रभसाद् याति संमदम् ।

Although shorn of imagination, a person comes to have a look at a beautiful lady of integrity and incidentally happens to think of her worthiness of being an object of his enjoyment. The very idea of his enjoying with her makes him immediately exhilarated. (146b-147a)

तामेव दृष्ट्वा च तदा समानाशयभागपि ॥१४७॥
अन्यस्तथा न संवित्ते कमत्रोपलभामहे।

Having seen the same lady at the same time, though equally capable of the same kind of experience in regard to that lady, there happens to be another person

who does not undergo the same experience of exhilaration. Which one of the two deserves our appreciation and which one our condemnation! (147b-148a)

लोके रूढमिदं दृष्टिरस्मिन्कारणमन्तरा ॥१४८॥
प्रसीदतीव मग्नेव निर्वातीवेतिवादिनि ।
इत्थं विस्तरतस्तत्त्वभेदोऽयं समुदाहृतः ॥१४९॥

It is a matter of common acceptance that the outlook of the persons concerned plays the role of the determinant in such cases besides the sameness of the cause. This fact gets elucidated here by the differences in the responses of persons concerned. Placed under one and the same circumstance, while one feels rejoiced, the other immersed and the third remains absolutely unaffected. (148b-149a)

शक्तिशक्तिमतां भेदादन्योन्यं तत्कृतेष्वपि ।
भेदेष्वन्योन्यतो भेदात्तथा तत्त्वान्तरैः सह ॥१५०॥
भेदोपभेदगणनां कुर्वतो नावधिः क्वचित् ।
तत एव विचित्रोऽयं भुवनादिविधिः स्थितः ॥१५१॥

Due to difference between force and the enforced from each other, there are other differences also created by them. Thus, there is no end to differences and sub-differences. In this endlessness of differences lies the peculiarity of creation, etc. (150-151)

पार्थिवत्वेऽपि नो साम्यं रुद्रवैष्णवलोकयोः।
का कथान्यत्र तु भवेत् भोगो वापि स्वरूपके ॥१५२॥

As regards physicality, there is no comparison between this world on the one side and the other world such as Viṣṇu's and Rudra's on the other. In view of this, nothing needs to be uttered about other worlds in themselves as well as means of enjoyment available there. (152)

स च नो विस्तरः साक्षाच्छक्यो यद्यपि भासितुम् ।
तथापि मार्गमात्रेण कथ्यमानो विविच्यताम् ॥१५३॥

As such, although we are incapable of detailing out all the kinds and sub-kinds of the worlds in all their varieties, just think of whatever is being made out by way of exemplification. (153)

सप्तानां मातृशक्तीनामन्योऽन्यं भेदने सति।
रूपमेकान्नपश्चाशत्स्वरूपं चाधिकं ततः ।।१५४।।

On multiplication of seven kinds of the knower and the same number of their forces with each other, we get forty-nine varieties which can be extended still further. (154)

सर्व सर्वात्मकं यस्मात्तत्त्मात्सकलमातरि ।
लयाकलादिशक्तीनां संभवोऽस्त्येव तत्त्वतः ।।१५५।।

Since all is pervaded by all in our system, in the knower of the category of *sakala*, *layākala*, etc. all other categories are essentially possible. (155)

स त्वस्फुटोऽस्तु भेदांशं दातुं तावत्प्रभुर्भवेत् ।
तेषामपि च भेदानामन्योन्यं बहुभेदता ।।१५६।।

Let these differences remain ambiguous due to lack of clarity, yet obviously since the differentiator behind them is the Lord Himself, those differences get multiplied further via multiplication with each other. (156)

मुख्यानां भेदभेदानां जलाद्यैर्भेदने सति।
मुख्यभेदप्रकारेण विधेरानन्त्यमुच्चते ।।१५७।।

If the main number of varieties of entities emerging out of multiplication of the forces and the forceful mutually be multiplied further by that of water, etc., we cannot but reach endlessness eventually. (157)

सकलस्य समुद्भूताश्चक्षुरादिस्वशक्तयः ।
न्यग्भूताश्च प्रतन्वन्ति भेदान्तरमपि स्फुटम् ।।१५८।।

Even the forces working behind the operation of the senses like eyes, etc., if taken into account in their both manifest and unmanifest states in the individual

enveloped in the element of ***kalā***, ***sakala***, obviously extend the number of varieties further. (158)

एवं लयाकलादीनां तत्संस्कारपदोदितात् ।
पाटवात्प्रक्षयाद्वापि भेदान्तरमुदीर्यते ।।१५९।।

In the same way are mentioned the varieties and sub-varieties of other kinds of subject, namely, ***layākala***, etc. due to the presence of impressions created in them in their earlier states of being moreover in their active as well as attenuated forms. (159)

न्यक्कृतां शक्तिमास्थायाप्युदासीनतया स्थितिम् ।
अनाविश्येव यद्वेत्ति तत्रान्या वेद्यता खलु ।।१६०।।
आविश्येव निमज्येव विकास्येव विघूर्ण्य च ।
विदतो वेद्यतान्यैव भेदोऽत्रार्थक्रियोचितः ।।१६१।।

Decidedly different is the nature of knowledge as is received in the state when the power of reception is lowered and hence indifferently lacking in momentum. Different from it is that knowledge which is received with momentum of the act of reception via immersion, expansion and brooding. The kind of knowledge received via these latter processes is of a different quality in its effect. (160-161)

अन्यशक्तितिरोभावे कस्याश्चित्सुस्फुटोदये ।
भेदान्तरमपि ज्ञेयं वीणावादकदृष्टिवत् ।।१६२।।

When a particular capability gets superseded by another one, it results in the emergence of another kind of knowledge as happens in the case of supervision of sight by audition in the player of *vīṇā* (as he plays on the strings without looking at them). (162)

तिरोभावोद्भवी शक्तेः स्वशक्त्यन्तरतोऽन्यतः ।
चेत्यमानादचेत्याद्वा तन्वाते बहुभेदताम् ।।१६३।।

Disappearance and appearance of capabilities on account of replacement of one by the other or from within each other consciously or unconsciously extend the variety of differences. (163)

एवमेतद्धरादीनां तत्त्वानां यावती दशा।
काचिदस्ति घटाख्यापि तत्र संदर्शिता भिदः ।।१६४।।

Thus has been elucidated the difference of varieties in regard to elements like the earth, etc. including its state of being a pitcher, etc. (164)

अत्रापि वेद्यता नाम तादात्म्यं वेदकैः सह ।
ततः सकलवेद्योऽसौ घटः सकल एव हि ।।१६५।।

In this regard also, there is an element of oneness of the object with the subject. Thus, a pitcher becoming an object of knowledge of an individual enwrapped in the element of *kalā*, itself gets enwrapped in that *kalā*. (165)

यावच्छिवैकवेद्योऽसौ शिव एवावभासते ।
तावदेकशरीरो हि बोधो भात्येव यावता ।।१६६।।

Insofar as an aspirant remains contemplating exclusively on Śiva, he appears as Śiva Himself. Until the end of that contemplation, he shares oneness with Śiva's body. (166)

अधुनात्र समस्तस्य धरातत्त्वस्य दर्श्यते ।
सामस्त्य एवाभिहितं पाश्चदश्यं पुरोदितम् ।।१६७।।

Now is being shown the integrality of the element of earth having explained the principle of the fifteen components. (167)

धरातत्त्वाविभेदेन यः प्रकाशः प्रकाशते ।
स एव शिवनाथोऽत्र पृथिवी ब्रह्म तन्मतम् ।।१६८।।

The light which illumines in the form of the entire world is Lord Śiva Himself and hence the earth also is Brahman according to this viewpoint. (168)

धरातत्त्वगताः सिद्धीर्वितरीतुं यमुद्यतान्।
प्रेरयन्ति शिवेच्छातो ये ते मन्त्रमहेश्वराः ।।१६९।।

Those are Mantreśvaras who as per the wish of Śiva offer *siddhis* to those who aspire for such *siddhis* which are related to the element of the earth. (169)

प्रेर्यमाणास्तु मन्त्रेशा मन्त्रास्तद्वाचकाः स्फुटम् ।
धरातत्त्वगतं योगमभ्यस्य शिवविद्यया ।।१७०।।
न तु पाशवसांख्यीयवैष्णवादिद्वितादृशा।
अप्राप्तध्रुवधामानो विज्ञानाकलताजुषः ।।१७१।।

Those who are undergoing the process of stimulation are known as Mantreśa. *Mantras* serve as the content of their stimulation. Vijñānākalas are those who having practised yoga relating to the earth according to the provisions of Śaivism are as yet to attain the state of eternal constancy. It is exclusive of those who have done so under the ambit of the dualistic disciplines such as Sāṅkhya and Vaiṣṇavism. (170-171)

तावत्तत्त्वोपभोगेन ये कल्पान्ते लयं गताः ।
सौषुप्तावस्थयोपेतास्तेऽत्र प्रलयकेवलाः ।।१७२।।

Pralaya-kevalas are those who have got dissolved while remaining as yet in the process of such practices and hence in the state of sound sleep as it were. (172)

सौषुप्ते तत्त्वलीनत्वं स्फुटमेव हि लक्ष्यते ।
अन्यथा नियतस्वप्नसंदृष्टिर्जायते कुतः ।।१७३।।

Absorption with the reality is an obvious precondition of reaching the state of sound sleep. Otherwise, the state of dream cannot arise. (173)

सौषुप्तमपि चित्रं च स्वच्छास्वच्छादि भासते।
अस्वाप्सं सुखमित्यादिस्मृतिवैचित्र्यदर्शनात् ।।१७४।।

There are also different kinds of sound sleep, such as clean and unclean as is obvious from the expressions of people following their sound sleep, such as someone's observation "My sleep was pleasant" as distinct from someone else's "My sleep was unpleasant." (174)

यदैव स क्षणं सूक्ष्मं निद्रायैव प्रबुद्ध्यते ।
तदैव स्मृतिरेषेति नार्थजज्ञानजा स्मृतिः ।।१७५।।
तेन मूढैर्यदुच्येत प्रबुद्धस्यान्तरान्तरा।
तूलिकादिसुखस्पर्शस्मृतिरेषेति तत्कुतः ।।१७६।।

Such statements are not expressions of memory nor are even any kind of knowledge of any actual object as is obvious from their having been made immediately after getting awakened. (176)

मायाकर्मसमुल्लाससंमिश्रितमलाविलाः ।
धराधिरोहिणो ज्ञेयाः सकला इह पुद्गलाः ।।१७७।।

Those whose inner being is engrossed in the manifestation of maladies born of actions of *māyā*, attachment with worldly things, and are confined in their birth and rebirth to the earth alone are *sakala* called also as *pudgala*. (177)

अस्यैव सप्तकस्य स्वस्वव्यापारप्रकल्पने ।
प्रक्षोभो यस्तदेवोक्तं शक्तीनां सप्तकं स्फुटम् ।।१७८।।

Sevenfoldness of the forces lies in the application of the forces of them in their respective functions which arouse agitation in them. (178)

शिवो ह्यच्युतचिद्रूपस्तिस्रस्तच्छक्तयस्तु याः ।
ताः स्वातन्त्र्यवशोपात्तग्रहीत्राकारतावशात् ।।१७९।।
त्रिधा मन्त्रावसानाः स्युरुदासीना इव स्थिताः।
ग्राह्याकारोपरागात्तु ग्रहीत्राकारतावशात् ।।१८०।।
सकलान्तास्तु तास्तिस्र इच्छाज्ञानक्रिया मताः।

Śiva is of the nature of eternal consciousness and is imbued with three kinds of forces which are desire, knowledge and action. They assume the form of the receptor out of their autonomous nature and hence get consolidated in the forms of Mantra, Mantreśvara and Mantramaheśvara and while remaining in themselves they lie quite indifferently. However as a result of the effect of attainment of them, they assume the form of receptors and begin to play the roles of Mantra, etc. (179-181a)

सप्तधेत्थं प्रमातृत्वं तत्क्षोभो मानता तथा ॥१८१॥
यत्तु ग्रहीतृतारूपसंवित्संस्पर्शवर्जितम्।
शुद्धं जडं तत्स्वरूपमित्थं विश्वं त्रिकात्मकम् ॥१८२॥

Thus, the role of the knower is of seven kinds. With the play of these roles, the standard of knowingness also (*pramāṇatā*) gets divided into as many kinds. Out of these kinds, which aspect of it becomes bereft of the nature of the receptor, gets degraded to the status of the individual. This is the way of the formation of the triad of *paśu*, *pāśa* and *paśupati*, that is, the individual, the force and Śiva as the Lord of the force. (181b-182)

एवं जलाद्यपि वदेद्भेदैर्भिन्नं महामतिः।
अनया तु दिशा प्रायः सर्वभेदेषु विद्यते ॥१८३॥

The wise man needs to talk of diversification of this kind in regard to water, etc. also. This mode of diversification would normally be applicable to all cases. (183)

भेदो मन्त्रमहेशान्तेष्वेष पञ्चदशात्मकः।
तथापि स्फुटताभावात्सन्नप्येष न चर्चितः ॥१८४॥
एतच्च सूत्रितं धात्रा श्रीपूर्वे यद्ब्रवीति हि।
सव्यापाराधिपत्वेनेत्यादिना जाग्रदादिताम् ॥१८५॥
अभिन्नेऽपि शिवेऽन्तःस्थसूक्ष्मबोधानुसारतः।

This has been indicated in a summary form in the *Mālinīvijayottara Tantra* when He observes that though He remains the undivided same everywhere, functionally He undergoes the states of wakefulness, etc. as also those of forms of gross, subtle, etc. in keeping with the awareness (of the aspirant). (185-186a)

अधुना प्राणशक्तिस्थे तत्त्वजाले विविच्यते ॥१८६॥
भेदोऽयं पाञ्चदश्यादिर्यथा श्रीशंभुरादिशत्।

Now is going to be discussed the group of elements involved in *prāṇa*. Here also divisions are the same fifteen as imparted by Śambhu. (186b-187a)

समस्तेऽर्थेऽत्र निर्ग्राह्ये तुटयः षोडश क्षणाः ॥१८७॥
षट्त्रिंशाङ्गुले चारे सांशद्व्यङ्गुलकल्पिताः।

All objects of knowledge here in this world involve sixteen moments (*kṣaṇa*) each one from amongst them extends for two and one-fourth finger-ends covering thus as a whole the length of thirty-six finger-ends. (187b-188a)

तत्राद्यः परमाद्वैतो निर्विभागरसात्मकः ॥१८८॥
द्वितीयो ग्राहकोल्लासरूपः प्रतिविभाव्यते ।
अन्त्यस्तु ग्राह्यतादात्म्यात्स्वरूपीभावमागतः ॥१८९॥
प्रविभाव्यो न हि पृथगुपान्त्यो ग्राहकः क्षणः ।

Out of these sixteen moments, the initial one is supremely non-dual, indivisible and abounds in the sense of exhilaration (*rasātmaka*) while the second one is experienced as the point of emergence of the receptor. The last, on the other hand, becomes one with the object of knowledge and thus represents the state of restoration to one's own real being which is indistinguishable from its immediately preceding one which has become identified with the object of knowledge. (188b-190a)

तृतीयं क्षणमारभ्य क्षणषट्कं तु यत्स्थितम् ॥१९०॥
तन्निर्विकल्पं प्रोद्गच्छद्विकल्पाच्छादनात्मकम् ।
तदेव शिवरूपं हि परशक्त्यात्मकं विदुः ॥१९१॥

The group of six moments from the third onwards is optionless (*nirvikalpa*) moving towards options and hence is of the nature of coverture. It is understood essentially as of the form of Śiva and hence as one with the supernal force. (190b-191)

द्वितीयं मध्यमं षट्कं परापरपदात्मकम् ।
विकल्परूढिरप्येषा क्रमात्प्रस्फुटतां गता ॥१९२॥

The second one is the intermediate group of six moments, a mixed state of the higher and the lower with the state of option getting manifest gradually. (192)

षट्केऽव प्रथमे देव्यस्तिस्त्रः प्रोन्मेषवृत्तिताम् ।
निमेषवृत्तितां चाशु स्पृशन्त्यः षट्कतां गताः ॥१९३॥

In the first group of six moments the three forces will, knowledge and action when take a quick shift from the state of predominance of force to that of predominance of the forceful, they become six. (193)

एवं द्वितीयषट्केऽपि किं त्वत्र ग्राह्यवर्त्मना।
उपरागपदं प्राप्य परापरतया स्थिताः ॥१९४॥

In the case of second group of six moments also the same sort of change occurs though via the path of receptivity. Having become affected by attachment, the forces remain here mixed up with the higher and the lower. (194)

आद्येऽत्र षट्के ता देव्यः स्वातन्त्र्योल्लासमात्रतः ।
जिघृक्षितेऽप्युपाधौ स्युः पररूपादविच्युताः ॥१९५॥

Though the forces of willing, etc. enjoying the ascendancy of autonomy in the first six moments get narrowed down in the second six ones, yet they remain imbued with the supernal form of the Being here as well. (195)

अस्ति चातिशयः कश्चित्तासामप्युत्तरोत्तरम्।
यो विवेकधनैर्धीरैः स्फुटीकृत्यापि दर्श्यते ॥१९६॥

This process of preservation of the former step along with the development of the novel one goes on taking place gradually which is also demonstrated by people discrete and enlightened. (196)

केचित्त्वेकां तुटिं ग्राह्ये चैकामपि ग्रहीतरि ।
तादात्म्येन विनिक्षिप्य सप्तकं सप्तकं विदुः ॥१९७॥

There are some who make this division differently by adding one moment to each one of these groups oriented to the object and subject of reception and raising the number of moments in each one of them to seven. (197)

तदस्यां सूक्ष्मसंवित्तौ कलनाय समुद्यताः।
संवेदयन्ते यद्रूपं तत्रं किं वाग्विकत्थनैः ॥१९८॥

This is a matter of subtle experience in which only those need to be regarded as authoritative who are actively involved in the attainment of practical experience and intellectual calculation of the steps crossed. Any discourse in this regard is, therefore, useless. (198)

एवं धरादिमूलान्तं प्रक्रिया प्राणगामिनी ।
गुरुपर्वक्रमात्प्रोक्ता भेदे पञ्चदशात्मके ॥१९९॥

This is the process of *prāṇic sādhanā* beginning from earth and ending with access to the root of all in Śiva. What has been made out here is strictly in keeping with the tradition of the teacher and the taught as well as the sacred texts concerned as also within the confines of the established number fifteen in this regard. (199)

तस्यां ह्रासो विकल्पस्य स्फुटता चाविकल्पिनः ॥२००॥

With decrease in the difference between the individual as an aspirant oneness with Śiva, the number of moments also goes on decreasing. It results in decrease of options and clarity in the state of optionlessness. (200)

यथा हि चिरदुःखार्तः पश्चादात्तसुखस्थितिः।
विस्मरत्येव तद्दुःखं सुखविश्रान्तिवर्त्मना ॥२०१॥

These decrease and increase take place in the same way as it happens in the case of a sufferer from pain moving towards the state of joy gradually and comes to even forget his state of pain. (201)

तथा गतविकल्पेऽपि रूढाः संवेदने जनाः ।
विकल्पविश्रान्तिबलात्तां सत्तां नाभिमन्वते ॥२०२॥

In the same way, with the elimination of the state of option, the awareness concerned with the options also gets attenuated on account of the force of the state of optionlessness. (202)

विकल्पनिर्ह्रासवशेन याति विकल्पवन्ध्या परमार्थसत्या ।
संवित्स्वरूपप्रकटत्वमित्थं तत्रावधाने यततां सुबुद्धिः ॥२०३॥

On account of decrease in the options, the ultimate truth also becomes bereft of options with the consequent revelation of the consciousness in its true form. In view of this, it is imperative for the wise to pay attention to this advantage. (203)

ग्राह्यग्राहकसंवित्तौ संबन्धे सावधानता ।
इयं सा तत्र तत्रोक्ता सर्वकामदुधा यतः ॥२०४॥

Understanding the nature of consciousness which interconnects the object and the subject and being attentive to its intensification via *sādhanā* which has been talked about here are capable of fulfilling all aspirations of the aspirant. (204)

एवं द्वयं द्वयं यावन्न्यूनीभवति भेदगम् ।
तावत्तुटिद्वयं याति न्यूनतां क्रमशः स्फुटम् ॥२०५॥

In this way, via the process of elimination of moments in twins at one instance which create the difference between the individual and the Supreme Being, the aspirant at last comes to elimination of all but two (representing Śiva and Śakti). (205)

अत एव शिवावेशे द्वितुटिः परिगीयते ।
एका तु सा तुटिस्तत्र पूर्णा शुद्धैव केवलम् ॥२०६॥
द्वितीया शिव (शक्ति) रूपैव सर्वज्ञानक्रियात्मिका ।

Thus, at the stage of prevalence of Śiva (Śivāveśa), only a couple of moments remain there one of which is absolutely pure and perfect while the other represents Śiva and Śakti together embodying all knowledge and action. (206-207a)

तस्यामवहितो योगी कि न वेत्ति करोति वा ॥२०७॥
तथा चोक्तं कल्लटेन श्रीमता तुटिपातगः ।
लाभः सर्वज्ञकर्तृत्वे तुटेः पातोऽपरा तुटिः ॥२०८॥

The yogin who has immersed himself in the practice of elimination of the breath-moments can know as well as accomplish anything. This has been stated by respectable Kallaṭa also when he observes that elimination of breath-moments results in the awareness and power of accomplishment of all whatsoever and that elimination of the earlier leads to the emergence of the later. (207b-208)

आद्यायां तु तुटौ सर्व सर्वतः पूर्णमेकताम् ।
गतं कि तत्र वेद्यं वा कार्यं वा व्यपदेशभाक् ।।२०९।।

In the initial breath-moment lies all-round perfection unified into one leaving nothing else to be known or accomplished and rendering both knowing and doing absolutely contentless. (209)

अतो भेदसमुल्लासकलां प्राथमिकीं बुधाः।
चिन्वन्ति प्रतिभां देवीं सर्वज्ञत्वादिसिद्धये ।।२१०।।

Therefore, wise people prefer this initial breath-moment, bear as does all potentiality of manifestation in it, for the sake of *siddhis* of all kinds including omniscience. (210)

सैव शक्तिः शिवस्योक्ता तृतीयादितुटिष्वथ।
मन्त्राधिनाथतच्छक्तिमन्त्रेशाद्याः क्रमोदिताः ।।२११।।

The same force of Śiva is said to manifest itself on concentration on the third, etc. breath-moments resulting in elevation of the aspirant to the status of Mantra, Mantreśa, Mantra Maheśvara, etc. in the same order. (211)

तासु संदधतश्चित्तमवधानैकधर्मकम् ।
तत्तत्सिद्धसमावेशः स्वयमेवोपजायते ।।२१२।।

By virtue of exclusive concentration on these points one after another prevalence of the related *siddhis* comes into effect automatically. (212)

अत एव यथा भेदबहुत्वं दूरता तथा।
संवित्तौ तुटिबाहुल्यादक्षार्थासंनिकर्षवत् ।।२१३।।

As the factor of distance between the eye and its object creates obstruction in perception in the form of fadedness of the vision, even so happens in the consciousness due to obstruction of the multiplicity of breath-moments. (213)

यथा यथा हि न्यूनत्वं तुटीनां ह्रासतो भिदः ।
तथा तथातिनैकट्यं संविदः स्याच्छिवावधि ।।२१४।।
शिवतत्त्वमतः प्रोक्तमन्तिकं सर्वतोऽमुतः ।

As the difference between Śiva and the consciousness of the aspirant decreases with the lessening of the number of intervening breath-moments, even so grows closeness between Him and the consciousness of the aspirant. This is why Śiva is said essentially to obtain everywhere and available to His aspirant anywhere. (214-215a)

अत एव प्रयत्नोऽयं तत्प्रवेशे न विद्यते ।।२१५।।
यथा यथा हि दूरत्वं यत्नयोगस्तथा तथा।

Herein lies the truth of the statement that there is no necessity of any effort to get entry into the consciousness of Śiva (but for the elimination of the distance) since as would be an increase in the distance, so would grow the necessity of the effort. (215b-216)

भावनाकरणादीनां शिवे निरवकाशताम् ।।२१६।।
अत एव हि मन्यन्ते संप्रदायधना जनाः।

This is why those Śaivites who have delved deep into the mystery of the School maintain the futility of any emotional ideation, etc. in realising Śiva. (216b-217a)

तथा हि दृश्यतां लोको घटादेर्वेदने यथा ।।२१७।।
प्रयत्नवानिवाभाति तथा किं सुखवेदने ।

This is quite obvious practically from what happens in the world. One has to put in some effort in being aware of the jar, etc. and by no means in experiencing the state of joy. (217b-218a)

आन्तरत्वमिदं प्राहुः संविन्नैकट्यशालिताम् ।।२१८।।
तां च चिद्रूपतोन्मेषं बाह्यत्वं तन्निमेषताम् ।

Closeness to consciousness is termed as internal in which case consciousness gets revealed while externality lies in getting away from it. (218b-219a)

भविनां त्वन्तिकोऽप्येवं न भातीत्यतिदूरता ।।२१९।।
दूरेऽपि ह्यन्तिकीभूते भानं स्यात्त्वत्र तत्कथम् ।

What happens in the world, though close to ourselves, does not appear as such but rather as extremely distant to us. Thus, what is close to us, if not experienced as such, how can we know it intimately? (219b-220a)

न च बीजाङ्कुरलतादलपुष्पफलादिवत् ।।२२०।।
क्रमिकेयं भवेत्संवित्सूतस्तत्र किलाङ्कुरः ।
बीजाल्लता त्वङ्कुरान्नो बीजादिह तु सर्वतः ।।२२१।।
संवित्तत्त्वं भासमानं परिपूर्णं हि सर्वतः ।
सर्वस्य कारणं प्रोक्तं सर्वत्रैवोदितं यतः ।।२२२।।

There is no involvement of graduality in regard to consciousness as it happens in the case of the seed, sprout, creeper, leaf, flower and fruit, etc. In the case of the seed, etc. there is graduality in the manifestation of one from the other inasmuch as it is from the seed that grows the sprout and from the sprout the creeper, etc. Normally, however, this graduality remains unadmitted. Rather it is usual to say that all have grown out of the seed. So is the case with consciousness (giving birth to all) out of its all-round perfection. It is said to be the cause of all on account of its all-pervasiveness. (220b-222)

तत एव घटेऽप्येषा प्राणवृत्तिर्यदि स्फुरेत् ।
विश्राम्येच्चाशु तत्रैव शिवबीजे लयं व्रजेत् ।।२२३।।

Now if the process of breathing were to start even in this jar, it would not but find full relief only in merger in Śiva as its seed. (223)

न तु क्रमिकता काचिच्छिवात्मत्वे कदाचन ।

अन्यन्मन्त्राधि नाथादि कारणं तत्तु संनिधेः ।।२२४।।
शिवाभेदाच्चा किं चाथ द्वैते नैकट्यवेदनात् ।

There is no place for any kind of graduality in getting one with Śiva. Whatever graduality appears to obtain among the states of Mantra and Mantreśvara, etc., that all is due to the relativity of closeness with respect to oneness with Him in the case of non-dualism and closeness in the case of duality. (224-225a)

अनया च दिशा सर्वं सर्वदा प्रविवेचयन् ।।२२५।।
भैरवायत एव द्राक् चिच्चक्रेश्वरतां गतः ।

Contemplating always on this pattern that all is a manifestation of Bhairava Himself, the aspirant takes no time in attaining the state of oneness with Him preceded by the sense of Lordship over the entire spectrum of consciousness. (225b-226a)

स इत्थं प्राणगो भेदः खेचरीचक्रगोपितः ।।२२६।।
मया प्रकटितः श्रीमच्छाम्भवाज्ञानुवर्तिना।

The kinds of breath that have been revealed by me here are guarded in their secrecy by the presiding deities of Khecarī and hence their revelation has been made in compliance of the permission of Śambhu. (226b-227a)

अत्रैवाध्वनि वेद्यत्वं प्राप्ते या संविदुद्भवेत् ।।२२७।।
तस्याः स्वकं यद्धैचित्र्यं तदवस्थापदाभिधम् ।

Peculiar is the nature of the consciousness which emerges via progression on this line of spiritual practice and is denominated in keeping with the particular state in which it is availed of. (227b-228a)

जाग्रत्स्वप्नः सुषुप्तं च तुर्यं च तदतीतकम् ।।२२८।।
इति पञ्च पदान्याहुरेकस्मिन्वेदके सति ।

Wakefulness, dream, sound sleep, the fourth and the transcendent are the names of the steps taken by one and the same practitioner. (228b-229a)

तत्र यैषा धरातत्त्वाच्छिवान्ता तत्त्वपद्धतिः ।।२२९।।
तस्यामेकः प्रमाता चेदवश्यं जाग्रतादिकम् ।
तद्दृश्यते शम्भुनाथप्रसादाद्विदितं मया ।।२३०।।

Within this framework of the reality beginning with the earth and ending with Śiva, if the knower is one and the same, he has necessarily to pass along all these states which have been brought to my awareness by Śambhunātha. (229b-230)

यदधिष्ठेयमेवेह नाधिष्ठातृ कदाचन ।
संवेदनगतं वेद्यं तज्जाग्रत्समुदाहृतम् ।।२३१।।

The locus of establishment can never be establisher himself. What comes to us as the object of our sensibility is known as the *jāgrat*, awakened. (231)

चैत्रमैत्रादिभूतानि तत्त्वानि च धरादितः ।
अभिधाकरणीभूताः शब्दाः किं चाभिधा प्रमा ।।२३२।।
प्रमातृमेयतन्मानप्रमारूपं चतुष्टयम् ।
विश्वमेतदधिष्ठेयं यदा जाग्रत्तदा स्मृतम् ।।२३३।।

Beings named as Caitra, Maitra, etc. essences such as earth, etc., denominational words and the reality which they stand for, knowledge knower, object of knowledge and the consciousness itself, all these are the locus of establishment and have been termed as the awakened. (232-233)

तथा हि भासते यत्तन्नीलमन्तःप्रवेदने ।
संकल्परूपे बाह्यस्य तदधिष्ठातृ बोधकम् ।।२३४।।
यत्तु बाह्यतया नीलं चकास्त्यस्य न विद्यते ।
कथंचिदप्यधिष्ठातृभावस्तज्जाग्रदुच्यते ।।२३५।।

For example, establisher is one who appears as Nīla from within outside in the form of the resolve as such. As against him, what appears as Nīla only outwardly can by no means attain the status of the establisher. (234-235)

तत्र चैत्रे भासमाने यो देहांशः स कथ्यते ।
अबुद्धो यस्तु मानांशः स बुद्धो मितिकारकः ।।२३६।।
प्रबृद्धः सुप्रबुद्धश्च प्रमामात्रेति च क्रमः ।
चातुर्विध्यं हि पिण्डस्थनाम्नि जाग्रति कीर्तितम् ।।२३७।।

In Caitra, as he appears, the bodily aspect of his being is known as *abuddha*, unawakened while what serves as the standard of knowledge in him (that is his *prāṇa* and consciousness), is known as awakened *buddha* and *prabuddha* and the element of pure knowledge in him is known as *suprabuddha*, fully awakened. These are the four stages discerned under the awakened category known as *piṇḍastha*, bodily. (236-237)

जाग्रदादि चतुष्कं हि प्रत्येकमिह विद्यते ।
जाग्रज्जाग्रदबुद्धं तज्जाग्रत्स्वप्नस्तु बुद्धता ।।२३८।।
इत्यादि तुर्यातीतं तु सर्वगत्वात्पृथक्कुतः ।

Out of the four states of consciousness, namely, awakened, dream, sound sleep and the fourth, each one of them is again specified by its four sub-states of each interpenetrating the other. The fifth state of the transcendent, *turyātita*, however, has been kept apart from them on account of its pervasion of all of them, but why? (238-239a)

उक्तं च पिण्डगं जाग्रदबुद्धं बुद्धमेव च ।।२३९।।
प्रबुद्धं सुप्रबुद्धं च चतुर्विधमिदं स्मृतम्।
मेयभूमिरियं मुख्या जाग्रदाख्यान्यदन्तरा ।।२४०।।

It has already been stated that the bodily aspect of the being has four states involved in it, namely, awakened, ignorant, knowledgeable and more knowledgeable and supremely knowledgeable. The awakened state is the main and the locus of understanding those other than this being variations on it. (239b-240)

भूततत्त्वाभिधानानां योंऽशोऽधिष्ठेय उच्यते ।
पिण्डस्थमिति तं प्राहुरिति श्रीमालिनीमते ।।२४१।।

That part of entities known as *bhūtattva*, constituent elements of the being, which serves as the burden of the locus, has been called *piṇḍastha*, located in the body with the sense of one's identity with it (as stated) by the *Mālinīvijayottara Tantra*. (241)

लौकिकी जाग्रदित्येषा संज्ञा पिण्डस्थमित्यपि।
योगिनां योगसिद्ध्यर्थं संज्ञेयं परिभाष्यते ।।२४२।।

What is popularly known as awakened is called (in yogic terms) as *piṇḍastha*. This name has been accorded to this state of consciousness for the sake of yogin's control over it. (242)

अधिष्ठेयसमापत्तिमध्यासीनस्य योगिनः।
तादात्म्यं किल पिण्डस्थं मितं पिण्डं हि पिण्डितम् ।।२४३।।

The yogin practising oneness with what he is standing on is known as *piṇḍastha* as limited form of matter is what is called as *piṇḍa*. (243)

प्रसंख्यानैकरूढानां ज्ञानिनां तु तदुच्यते ।
सर्वतोभद्रमापूर्णं सर्वतो वेद्यसत्तया ।।२४४।।

Those yogins are called all-round auspicious, *sarvtobhadra*, who have access to the centre of all kinds of knowledge and hence everything has become their object of understanding. (244)

सर्वसत्तासमापूर्णं विश्वं पश्येद्यतो यतः ।
ज्ञानी ततस्ततः संवित्तत्त्वमस्य प्रकाशते ।।२४५।।

As the wise yogin moves onwards in his understanding of the entire world as pervaded by an all-inclusive being, the illumination of his consciousness goes on expanding. (245)

लोकयोगप्रसंख्यानत्रैरूप्यवशतः किल।
नामानि त्रीणि भण्यन्ते स्वप्नादिष्वप्ययं विधिः ।।२४६।।

In talking about the states in regard to dream, etc., three ways of denomination are used, namely, popular use, yoga and knowledge. (246)

यत्त्वधिष्ठानकरणभावमध्यास्य वर्तते।
वेद्यं सत्पूर्वकथितं भूततत्त्वाभिधामयम् ।।२४७।।
तत्स्वप्नो मुख्यतो ज्ञेयं तच्च वैकल्पिके पथि।

The state of dream has its base in the state of wakefulness. It comes in the category of the known. It also refers to the happening of the past. It is knowable by taking to the path of options. (247-248a)

वैकल्पिकपथारूढवेद्यसाम्यावभासनात् ।।२४८।।
लोकरूढोऽप्यसौ स्वप्नः साम्यं चाबाह्यरूपता।

In the state of wakeful sleep the aspirant looks towards the world with the same eye as the ordinary human looks towards his dreamy figures in that state. (248b-249a)

उत्प्रेक्षास्वप्नसंकल्पस्मृत्युन्मादादिदृष्टिषु ।।२४९।।
विस्पष्टं यद्वेद्यजातं जाग्रन्मुख्यतयैव तत्।

The state of wakefulness (of the common man) is like one observing the world in the state of immersion is pure imagination, dream, ideation, memory, madness, etc. (so unrealisable it is). (249b-250a)

यत्तु तत्राप्यविस्पष्टं स्पष्टाधिष्ठातृ भासते ।।२५०।।
विकल्पान्तरगं वेद्यं तत्स्वप्नपदमुच्यते।
तदैव तस्य वेत्त्येव स्वयमेव ह्यबाह्यताम् ।।२५१।।

That is the core of the state of dream in which what is extremely ambiguous in actuality appears as doubtlessly clear. Then and here the subject becomes sure of its pure subjectivity. (250b-251)

प्रमात्रन्तरसाधारभावहान्यस्थिरात्मते।
तत्रापि चातुर्विध्यं तत् प्राग्दिशैव प्रकल्पयेत् ।।२५२।।

गतागतं सुविक्षिप्तं संगतं सुसमाहितम्।

There, too, needs to be conceived the prevalence of the principle of four-foldness as was applied in earlier cases. These are the features of going and coming (*gatāgata*) extreme diversion, suitability and getting fully established. (252-253a)

अत्रापि पूर्ववन्नाम लौकिकं स्वप्न इत्यदः ।।२५३।।
बाह्याभिमतभावानां स्वापो ह्यग्रहणं मतम्।
सर्वाध्वनः पदं प्राणः संकल्पोऽवगमात्मकः।।२५४।।
पदं च तत्समापत्ति पदस्थं योगिनो विदुः।

Here also *svapna*, dream, conveys the same meaning which it does in the popoular use. It means immunity from receptivity to external stimuli and objects. *Pada* means confluence of *prāṇa* and determination. While *prāṇa* is the starting point of all the pathways to spiritual pursuit, determination is the stimulant of it. This is known to yogins as such. (253b-255a)

वेद्यसत्तां बहिर्भूतामनपेक्ष्यैव सर्वतः ।।२५५।।
वेद्ये स्वातन्त्र्यभाग् ज्ञानं स्वप्नं व्याप्तितया भजेत्।
मानभूमिरियं मुख्या स्वप्नों ह्यामर्शनात्मकः।।२५६।।

It is imperative for aspirants to overlook all whatever is available from outside and freely concentrate on whatever emerges from within. This is the state of dream in the popular sense. This is the main locus of understanding while the state of dream is contemplation on that understanding. (255b-256)

वेद्यच्छायोऽवभासो हि मेयेऽधिष्ठानमुच्यते ।
यत्त्वधिष्ठातृतादेः पूर्वोक्तस्य वपुर्ध्रुवम् ।।२५७।।
बीजं विश्वस्य तत्तूष्णोभूतं सौषूप्तमुच्यते।
अनुभूतौ विकल्पे च योऽसौ द्रष्टा स एव हि ।।२५८।।
न भावग्रहणं तेन सुष्ठु सुप्तत्वमुच्यते ।

The shadow of the Ultimate Reality which is the supreme object of our

understanding is the axis of our knowledge (in the form of *prāṇa*, determination, etc.). Therefore, it is considered as the stable body of it which, indeed, is the seed of the creation (lying silent in our inmost being) and hence is called as the state of sound sleep. He acts as the seer in both the states of wakefulness and dream. Since He keeps Himself immune to receptivity of objects, He is regarded as lying in sound sleep. (257-259a)

तत्साम्याल्लौकिकीं निद्रां सुषुप्तं मन्वते बुधाः ।।२५९।।
बीजभावोऽथाग्रहणं साम्यं तूष्णींस्वभावता।
मुख्या मातृदशा सेयं सुषुप्ताख्या निगद्यते ।।२६०।।

It is on the analogy of the sound sleep of that Supreme Being that wise people have called the corresponding state on the individual scale as sound sleep. On account of being the state of sound sleep, it is immune to receptivity of the objective world. Its equanimity is its silence. This state of being of the Knower is characterised as that of sound sleep. (259b-260)

रूपकत्वाच्च रूपं तत्तादात्म्यं योगिनः पुनः।
रूपस्थं तत्समापत्त्यौदासीन्यं रूपिणां विदुः ।।२६१।।
प्रसंख्यानवतः कापि वेद्यसंकोचनात्र यत् ।
नास्ति तेन महाव्याप्तिरियं तदनुसारतः ।।२६२।।

Form is termed as *rūpa*, because it makes the object visible. *Rūpastha* is that yogin who has established his oneness with that visible form. As a result of his self-identification with that form, there arises indifference towards that form in his mind. Due to assimilation of the object with the self, there occurs contraction in the object resulting in the loss of its universality (261-262)

उदासीनस्य तस्यापि वेद्यं येन चतुर्विधम् ।
भूतादि तदुपाध्युत्थमत्र भेदचतुष्टयम् ।।२६३।।
उदितं विपुलं शान्तं सुप्रसन्नमथापरम् ।

In the state of indifference towards the object, their root forms remain intact along with roots of their adjuncts in four forms, *udita*, stimulated, *vipula*, manifest, *śānta*, quiet and *suprasanna*, fulfilled. (263-264a)

यत्तु प्रमात्मकं रूपं प्रमातुरुपरि स्थितम् ।।२६४।।
पूर्णतागमनौन्मुख्यमौदासीन्यात्परिच्युतिः ।
तत्तुर्यमुच्यते शक्तिसमावेशो ह्यसौ मतः ।।२६५।।

As regards the position of the content of knowledge over and above the knower, due to progression towards the state of fulfilment and hence departure from the state of indifference, there comes in the state known as the *turiya*, fourth, as also *Śakti-samāveśa*, the state of absorption in Śākti. (264b-265)

सा संवित्स्वप्रकाशा तु कैश्चिदुक्ता प्रमेयतः ।
मानान्मातुश्च भिन्नैव तदर्थं त्रितयं यतः ।।२६६।।

That consciousness is self-luminous. By some yogins it is said to be entirely independent of the object, subject and standard of knowledge. Consequently, it involves three stages in it. (266)

मेयं माने मातरि तत् सोऽपि तस्यां मितौ स्फुटम् ।
विश्राम्यतीति सैवैषा देवी विश्वैकजीवितम् ।।२६७।।

The object of knowledge gets assimilated to the standard of knowledge while the standard to the knower and the knower to the consciousness playing the role of the reservoir of knowledge. This consciousness is the Supernal Brilliance enlivening the totality of the spectrum of Being. (267)

रूपं दृशाहमित्यंशत्रयमुत्तीर्य वर्तते ।
द्वारमात्राश्रितोपाया पश्यामीत्यनुपायिका ।।२६८।।
प्रमातृता स्वतन्त्रत्वरूपा सेयं प्रकाशते ।
संवित्तुरीयरूपैवं प्रकाशात्मा स्वयं च सा ।।२६९।।

Pramā, knowledge, is ultimately the consciousness transcendent to the object subject and standard knowledge. All these three factors are only the door leading to it and hence dependent on it. As such, I look at it as pathless in itself. It is self-luminous absolutely independent of its awareness (involving the knower, the object of knowledge as well as the standard of it). (In view of all these attributes) this consciousness is the fourth. (268-269)

तत्समावेशतादात्म्ये मातृत्वं भवति स्फुटम् ।
तत्समावेशोपरागान्मानत्वं मेयता पुनः ।।२७०।।
तत्समावेशनैकट्यात्त्रयं तत्तदनुग्रहात् ।

On actualisation of one's self-identity with that Consciousness arises the knowership, on ingression into it the objectivity and on ingressive closeness with it the standard of knowledge, all these three process being the fruits of Its grace. (270-271a)

वेद्यादिभेदगलनादुक्ता सेयमनामया ।।२७१।।
मात्राद्यनुग्रहाधानात्सव्यापारेति भण्यते ।

There are two stages in the fourth state of consciousness, namely, *anāmayā* (blemishless) and *savyāpārā* (active). The state of elimination of the distinction of the knower, known and knowing is called blemishless, while reception of grace in the same capacities is known as active. (271b-272a)

जाग्रदाद्यपि देवस्य शक्तित्वेन व्यवस्थितम् ।।२७२।।
अपरं परापरं च द्विधा तत्सा परा त्वियम् ।

The states of wakefulness, dream and sound sleep also are determined in view of the quantum of play of the force of the Lord in them. While the states of wakefulness and dream are characterised as the lower, and that of sound sleep is regarded as the higher (the fourth is considered as the transcendent). (272b-273a)

रूपकत्वादुदासीनाच्च्युतेयं पूर्णतोन्मुखी ।।२७३।।
दशा तस्यां समापत्ती रूपातीतं तु योगिनः ।

On account of being based on form as well as its indifference, the state of tending towards perfection gets surpassed by the state of absorption in the Śakti. (273b-274a)

पूर्णतौन्मुख्ययोगित्वाद्विश्वं पश्यति तन्मयः ।।२७४।।
प्रसंख्याता प्रचयतस्तेनेयं प्रचयो मता।

Due to tending to perfection, the yogin looks towards the world as assimilated to himself in all its wholeness. On the same account, this state is known as *pracaya*, integral. (274b-275a)

नैतस्यामपरा तुर्यदशा संभाव्यते किल ।।२७५।।
संविन्न किल वेद्या सा वित्त्वेनैव हि भासते।

In this fourth state of consciousness, there is no possibility of any further distinctive comprehension of it which is the precondition of such a distinction. (275b-276a)

जाग्रदाद्यास्तु संभाव्यास्तिस्रोऽस्याः प्राग्दशा यतः ।।२७६।।
त्रितयानुग्रहात्सेयं तेनोक्ता त्रिकशासने ।
मनोन्मनमनन्तं च सर्वार्थमिति भेदतः ।।२७७।।

The states of wakefulness, dream and sound sleep are prone to such distinction on account of their precedence of this fourth state. The force operating behind these preceding states is known in the *Trika Śāstra* respectively as *manonmana* (nullification of *manas*), *ananta* (infinite) and *sarvārtha* (inclusive of all). (276b-277)

यत्तु पूर्णानवच्छिन्नवपुरानन्दनिर्भरम् ।
सुर्यातीतं तु तत्प्राहुस्तदेव परमं पदम् ।।२७८।।

The state of consciousness transcendent to the fourth is that of perfection, limitlessness and unmixed delight. It is also known as the Supreme State (*parama pada*). (278)

नात्र योगस्य सद्भावो भावनादेरभावतः ।
अप्रमेयेऽपरिच्छिन्ने स्वतन्त्रे भाव्यता कुतः ।।२७९।।
योगाद्यभावतस्तेन नामास्मिन्नादिशद्विभुः ।

This state is inaccessible to yoga as it lies beyond the reach of contemplation, *bhāvanā*. How can there be any possibility of contemplation which is limitless and unknowable? Due to its inaccessibility to any device such as yoga, the Lord has left it unnamed. (279-280a)

प्रसंख्यानबलात्त्वेतद्रूपं पूर्णत्वयोगतः ॥२८०॥
अनुत्तरादिह प्रोक्तं महाप्रचयसंज्ञितम् ।

Owing to its nature of pure consciousness as also perfection and ultimacy, this state is known as *mahā-pracaya*, largest collectivity. (280b-281a)

पूर्णत्वादेव भेदानामस्यां संभावना न हि ॥२८१॥
तन्निरासाय नैतस्यां भेद उक्तो विशेषणम् ।

Owing to its perfectness, there is no scope for any kind of distinction in it. It is for the sake of elimination of any such possibility that it has been left unspecified. (281b-282a)

सततोदितमित्येतत्सर्वव्यापित्वसूचकम् ॥२८२॥
न ह्येक एव भवति भेदः क्वचन कश्चन ।

Characterisation of it as constantly manifest, is indicative of its omnipresence, as what is one can never and by no means be differentiated from itself. (282b-283a)

तुर्यातीते भेद एकः सततोदित इत्ययम् ॥२८३॥
मूढवादस्तेन सिद्धमविभेदित्वमस्य तु।

To utter that in the state transcendent to the fourth state of consciousness, there is one specification that it is constantly manifest, is a statement of sheer foolishness. As such, there is no possibility of distinction in this state. (283b-284a)

श्रीपूर्वशास्त्रे तेनोक्तं पदस्थमपरं विदुः ॥२८४॥
मन्त्रास्तत्पतयः सेशा रूपस्थमिति कीर्त्यते ।
रूपातीतं परा शक्तिः सव्यापाराप्यनामया ॥२८५॥

Therefore, in the *Mālinīvijayottara Tantra* it is stated that the state of *padastha* is lower (to the Supernal). The Supernal Force is transcendent to form and notwithstanding its participation in action, it is blemishless. (284b-285)

निष्प्रपञ्चो निराभासः शुद्धः स्वात्मन्यवस्थितः।

सर्वातीतः शिवो ज्ञेयो यं विदित्वा विमुच्यते ।।२८६।।

Transcendent to the entire five-foldness and as sheer brilliance of illumination lying in the inmost being of oneself is Śiva through the knowledge of whom the aspirant gets redeemed. (286)

इति श्रीसुमतिप्रज्ञाचन्द्रिकाशान्ततामसः ।
श्रीशम्भुनाथः सद्भावं जाग्रदादौ न्यरूपयत् ।।२८७।।

This is what my revered teacher Śrīśambhunātha has revealed to me in this sublime form whose darkness of ignorance had already been removed by the moonlight like spiritual illumination of Śrīsumatinātha. (287)

अन्ये तु कथयन्त्येषां भङ्गीमन्यादृशीं श्रिताः ।
यद्रूपं जाग्रदादीनां तदिदानीं निरूप्यते ।।२८८।।

Now hence onwards is going to be elaborated upon what others, such as the author of *Īśvara Pratyabhijñā* have explained the spectrum of the states of wakefulness, etc. in their own ways. (288)

तत्राक्षवृत्तिमाश्रित्य बाह्याकारग्रहो हि यः।
तज्जाग्रत्स्फुटमासीनमनुबन्धि पुनः पुनः ।।२८९।।

Waking is the state of consciousness in which the external form is received by means of the senses in its vividness again and again which lies there in all its continuity. (289)

आत्मसंकल्पनिर्माणं स्वप्नो जाग्रद्विपर्ययः।
लयाकलस्य भोगोऽसौ मलकर्मवशान्न तु ।।२९०।।

The state of dream is the form opposite to the state of wakefulness as it is the creation of self-resolution. It is the object of sufferance of only those who are known as *layākala* as they are shrouded by the *āṇava* and *kārma* malice. (290)

स्थिरीभवेन्निशाभावात्सुप्तं सौख्याद्यवेदने।

ज्ञानाकलस्य मलतः केवलाद्भोगमात्रतः ।।२९१।।

As sound sleep is the state of complete ignorance and hence incapable of variation in sufferance in the form of pleasure and pain, in it what is experienced is just the joy of being. It is the state of *jñānākala*, immersed in sheer knowledge of being. (291)

भेदवन्तः स्वतोऽभिन्नाश्चिचकीर्ष्यन्ते जडाजडाः ।
तुर्ये तत्र स्थिता मन्त्रतन्नाथाधीश्वरास्त्रयः ।।२९२।।

Though involving differences at its different stages, the state of sound sleep is uniformly one characterised as a mixture of animation and inanimateness. As distinct from it is the fourth state of consciousness in which Mantra, Mantreśvara and Mantramaheśvara all the three states of being come to the fore. (292)

यावद्भैरवबोधान्तः प्रवेशनसहिष्णवः ।
भावा विगलदात्मीयसाराः स्वयमभेदिनः ।।२९३।।
तुर्यातीतपदे संस्युरिति पञ्चदशात्मके ।

All the ideations along with their corresponding realities endure their being more or less until entrance into the awareness of the being of Bhairava. On the entry into that being, however, they dissolve their individualities and become indistinguishable from one another. That state of transcendence of the fourth, along with all its fifteen-foldness gets reconciled into the oneness of Śiva and Śakti. (293-294a)

यस्य यद्यत्स्फुटं रूपं तज्जाग्रदिति मन्यताम् ।।२९४।।
यदेवास्थिरमाभाति स पूर्वं स्वप्न ईदृशः ।
अस्फुटं तु यदाभाति सुप्तं तत्तत्पुरोऽपि यत् ।।२९५।।
त्रयस्यास्यानुसंधिस्तु यद्वशादुपजायते ।
स्रक्सूत्रकल्पं तत्तुर्यं सर्वभेदेषु गृह्यताम् ।।२९६।।

In this whole spectrum of the reality covered by the foregoing analysis, whatever form is vivid needs to be taken as the state of wakefulness, whatever is unstable

is to be taken as the state of dream, and whatever is ambiguous is to be regarded as to belong to the state of sound sleep. As distinct from these three states, whatever appears as the interlink of these three states needs to be regarded as the fourth state like the *sumeru* of a rosary. (294b-296)

यत्त्वद्वैतभरोल्लासद्राविताशेषभेदकम् ।
तुर्यातीतं तु तत्प्राहुरित्थं सर्वत्र योजयेत ।।२९७।।

As distinct from all these that state needs to be considered as the transcendent which has got rid of the entire division and distinction by means of arousal of the sense of non-dualism. This mode of association needs to be followed everywhere in this regard. (297)

लयकाले तु स्वं रूपं जाग्रत्तत्पूर्ववृत्ति तु।
स्वप्नादीति क्रमं सर्वं सर्वत्रानुसरेद्बुधः ।।२९८।।

It is imperative for the wise man to apply this mode of approach on the occasion of dissolution in regard to the state of wakefulness, dream, etc. everywhere. (298)

एकत्रापि प्रभौ पूर्णे चित्तुर्यातीतमुच्यते ।
आनन्दस्तुर्यमिच्छैव बीजभूमिः सुषुप्तता ।।२९९।।
ज्ञानशक्तिः स्वप्न उक्तः क्रियाशक्तिस्तु जागृतिः ।

Together in the Lord Himself who is by all means perfect; His conciousness stands for the transcendent state, delight for the fourth, wish for the sound sleep on account of playing the role of the ground where seed is sown, His power of knowing stands for the state of dream while the power of action for the state of wakefulness. (299-300a)

न चैवमुपचारः स्यात्सर्वं तत्रैव वस्तुतः ।।३००।।
न चेन्न क्वापि मुख्यत्वं नोपचारोऽपि तत्क्वचित् ।
एतच्छ्रीपूर्वशास्त्रे च स्फुटमुक्तं महेशिना ।।३०१।।
तत्र स्वरूपं शक्तिश्च सकलश्चेति तत्त्रयम्।

इति जाग्रदवस्थेयं भेदे पञ्चदशात्मके ।।३०२।।
अकलौ स्वप्नसौषुप्ते तुर्य मन्त्रादिवर्गभाक् ।
तुर्यातीतं शक्तिशम्भू त्रयोदशाभिधे पुनः ।।३०३।।

This has clearly been stated by Lord Maheśa Himself in the *Mālinīvijayottara Tantra*. According to it, Śiva, Śakti and the individual enveloped in *Māyā* represent the state of wakefulness in the midst of the thirteen-fold division of the reality, *pralayākala* and *vijñānākala* stand for the states of dream and sound sleep respectively while the fourth state of consciousness stands for the Mantra, Mantreśvara and Mantramaheśvara. As distinct from all these, Śakti and Śambhu represent the state of transcendence. (301b-303)

स्वरूपं जाग्रदन्यत्तु प्राग्वत्प्रलयकेवले ।
स्वं जाग्रत्स्वप्नसुप्ते द्वे तुर्याद्यत्र च पूर्ववत् ।।३०४।।
विज्ञानाकलभेदेऽपि स्वं मन्त्रा मन्त्रनायकाः।
तदीशाः शक्तिशंभ्वित्थं पञ्च स्युर्जाग्रदादयः ।।३०५।।

In the division into thirteen principles, the state of wakefulness would remain constant as it did earlier. In the calculation of the state of dissolution, *pralayākala*, will also be included the states of dream and dreamless sleep along with *vijñānākala* and its power. While *pralayākala* represents the state of dream, *vijñānākala* stands for that of sound sleep. The *vijñānākala* would also include Mantra, Mantreśvara and Mantramaheśvara, Śakti and Śambhu along with the five states of *Sakala*, etc., *jāgrat*, *svapna*, *suṣpti*, *turīya* and *turīyātita*, would stand for their Lords. (304-305)

सप्तभेदे तु मन्त्राख्ये स्वं मन्त्रेशा महेश्वराः ।
शक्तिः शंभुश्च पञ्चोक्ता अवस्था जाग्रदादयः ।।३०६।।

The division into seven entities is inclusive of Mantra, Mantreśa, Mantramaheśvara, Śakti, Śambhu and the five states of consciousness. (306)

स्वरूपं मन्त्रमाहेशी शक्तिर्मन्त्रमहेश्वरः ।
शक्तिः शंभुरिमाः पञ्च मन्त्रेशे पञ्चभेदके ।।३०७।।

The division into five entities is inclusive of Mantra, Mantreśvara, Mantramaheśvara, Śakti and Śambhu along with His three forces, namely, knowing, willing and doing. (307)

स्वं क्रिया ज्ञानमिच्छा च शंभुरत्र च पञ्चमी।
महेशभेदे त्रिविधे जाग्रदादि निरूपितम् ।।३०८।।
व्यापारादाधिपत्याच्च तद्धान्या प्रेरकत्वत:।
इच्छानिवृत्ते: स्वस्थत्वाच्छिव एकोऽपि पञ्चधा ।।३०९।।
इत्येष दर्शितोऽस्माभिस्तत्त्वाध्वा विस्तरादथ।

Even though one, Śiva is found in five forms, namely, action, active rulership, rulership in the form of instigation, retreat from desiring and self-contentedness. (309)

Thus, we have shown the path (leading to transformation of the individual into Śiva) in detail.

NOTE ON VERSE 4:

There are seven states of *pramāṭṛ*.

The first is known as *sakala*. It is the state where perception is of the objective world instead of the subjective and is also known as the state of *prameya*, the state of knower of the objective world. The second is known as *pralayākala* which is the state of negation of the objective world where only two *malas* remain namely, *māyīya*, and *āṇava*. Here the perceiver does not experience the state of void but that of deep sleep or swoon where there are neither dreams nor perception of the objective world. These two states are prominent in an ordinary individual and are the field of three *malas*, namely, *māyīya*, *karma* and *āṇava*.

The third state is called *vijñānākala* where the aspirant experiences awareness but this awareness is at times active as well as inactive. In this state the perceiver is afflicted by *āṇava mala* which is also known *vijñānākala pramāṭṛ śakti*.

In the fourth state all the *malas* vanish; it is known as *mantra-prāmaṭr*, a state of *śuddha-vidyā* while the fifth state is that of *mantreśvara* wherein the aspirant experiences the state of Īśvara. The sixth state is that of Sadāśiva known as *mantra-maheśvara* where the experient experiences his I-ness. The seventh is the state that is established in transcendental 'I' and is known as *Śiva-pramaṭr-śakti*.

Mālinīvijayottara Tantra has described these seven states for the benefit of the aspirant. It is also known as *pañcadasa-viddhi*, the method of fifteen-fold for ascent and descent.

In our three states of consciousness, i.e., waking, dreaming and deep sleep, there is a gap. The gaps between the waking state and the dreaming, and dreaming state and the deep sleep are important points since herein transition takes place from one state to another. An ordinary person is not aware of these gaps but the yogin is mindful of these gaps since these gaps are the state of felicity or *turīya*. (Similarly in our thought-process there are also gaps between one thought and another. Instead of suppressing his thoughts, the yogin concentrate on these gaps and through these gaps transcends them. Even these gaps can be observed while breathing-in and breathing-out. By observing the gaps in-between breathing-in and breathing-out, *prāṇa* and *apāna* collapse giving rise to *udāna* or we may say that *iḍā* and *piṅgalā* merge into *suṣumnā*. These transitional gaps are important for the yogin to reach the higher state of consciousness.)

Turīya is always present in all the states all the time in the form of gaps from *nijānanda* to *cidānanda* and consist of various phases of *nimīlana samādhi*, subjective *samādhi*. And finally it is transformed into *unmīlana samādhi*, which is the state of supernal consciousness.

In terms of fifteen-fold ascent, the *sakala* is the state of *nijānanda*; *vijñānākala* that of *nirānanda*; *parānanda* that of *śuddha-vidyā*, *brahmānanda* that of Īśvara, *mahānanda* that of Śadāśiva, *cidānanda* that of Śiva and finally, *jagadānanda* that of Parama-Śiva

CHAPTER – 11

Deliberation on Time and Kalā

कलाध्वा वक्ष्यते श्रीमच्छांभवाज्ञानुसारतः ।।१।।

In keeping with the permission of Śambhu, the path of *kalā*, distinction, is going to be deliberated on. (1)

यथा पूर्वोक्तभुवनमध्ये निजनिजं गणम् ।
अनुयत्परतो भिन्नं तत्त्वं नामेति भण्यते ।।२।।
तथा तेष्वपि तत्त्वेषु स्ववर्गोऽनुगमात्मकम् ।
व्यावृत्तं परवर्गाच्च कलेति शिवशासने ।।३।।

As was done in the course of deliberation on the forms of creation that different groups were put forth with their respective characteristics and denominations followed by distinction within them of different classes as each different from the rest of the same group, even so separating a particular class of beings from the rest is known as *kalā* in Śaivism. (2-3)

केचिदाहुः पुनर्यासौ शक्तिरन्तः सुसूक्ष्मिका।
तत्त्वानां सा कलेत्युक्ता धरण्यां धारिका यथा ।।४।।

Some authorities have contended that *kalā* is the subtle and inner power which defines the specific nature of things as is the case of denomination of the earth

as *dharaṇī* on account of its function of supporting the existence of all whatever lies on it. (4)

अत्र पक्षद्वये वस्तु न भिन्नं भासते यतः ।
अनुगामि न सामान्यमिष्टं नैयायिकादिवत् ॥५॥

In the case of the example of the earth as quoted, there is nothing significant between the two views as in our view the means of inference is by no means a general as against the position of the Naiyāyikas. (5)

अन्ये वदन्ति दीक्षादौ सुखसंग्रहणार्थतः ।
शिवेन कल्पितो वर्गः कलेति समयाश्रयः ॥६॥

Some authorities think that *kalā* is that category of reality which has been conceived by Śiva to stand for the time suitable for the reception of initiation, etc. easily. (6)

कृतश्च देवदेवेन समयोऽपरमार्थताम् ।
न गच्छतीति नासत्यो न चान्यसमयोदयः ॥७॥

(As an answer to the above proposition) the author states that since time is created by the Supreme Lord, it can neither be ephemeral, nor untrue nor does it leave any scope for choice of any other occasion. (7)

निवृत्तिः पृथिवीतत्त्वे प्रतिष्ठाव्यक्तगोचरे ।
विद्या निशान्ते शान्ता च शक्त्यन्तेऽण्डमिदं चतुः ॥८॥

Retreat, *nivṛtti*, obtains in the earth, stability in the unmanifest, knowledge as well as silence in the end of ignorance. (8)

शान्ततातीता शिवे तत्त्वे कलातीतः परः शिवः ।
न ह्यत्र वर्गीकरणं समयः कलनापि वा ॥९॥
युज्यते सर्वतोदिक्कं स्वातन्त्र्योल्लासधामनि।

Transcendence of peace is the state of Śiva. The Parama Śiva is also transcendent to time. Definitely, therefore, there is no scope for any kind of classification

or calculation in Him as He obtains everywhere besides being the source of autonomy. (9-10a)

स्वातन्त्र्यात्तु निजं रूपं बोद्धृधर्मादविच्युतम। ।।१०।।
उपदेशतदावेशपरमार्थत्वसिद्धये ।
बोध्यतामानयन्देवः स्फुटमेव विभाव्यते ।।११।।
यतोऽतः शिवतत्त्वेऽपि कलासंगतिरुच्यते ।

On account of His autonomy, He has retained inseparably with Him His attribute as the knower to be imparted to His aspirant through instruction so as to get ingressed into Him. The Lord is expressly conceived as the harbinger of awareness. This is why presence of ***kalā*** in Him is nothing but appropriate. (10b-12a)

अण्डं च नाम भुवनविभागस्थितिकारणम् ।।१२।।
प्राहुरावरणं तच्च शक्त्यन्तं यावदस्ति हि।

Aṇḍa is the basis of the stability of division in the creation. It is an enclosure insofar as it stands for the extremity of Śakti. (12b-13a)

यद्यपि प्राक् शिवाख्येऽपि तत्त्वे भुवनपद्धतिः ।।१३।।
उक्ता तथाप्यप्रतिघे नास्मिन्नावृतिसंभवः ।

Although statement has been made earlier that there is division of worlds in the concept of Śiva, yet there is no place for any enclosure in Him as He is unbounded. (13b-14a)

नन्वेवं धरणीं मुक्त्वा शक्तौ प्रकृतिमाययोः ।।१४।।
अपि चाप्रतिघत्वेऽपि कथमण्डस्य संभवः ।

Now, apart from the earth, since forces of both the *prakṛti* and *māya*, too, are unbounded, there should not be any possibility of spheres, *aṇḍatva*, in them. (14b-15a)

अत्रास्मद्गुरवः प्राहुर्यत्पृथिव्यादिपञ्चकम् ।।१५।।

प्रत्यक्षमिदमाभाति ततोऽन्यन्नास्ति किंचन।
मेयत्वे स्थूलसूक्ष्मत्वान्मानत्वे करणत्वतः ।।१६।।

Our teachers have said that since the five elements such as earth, etc. are perceptively there before us, it is but natural for us to think that there is nothing besides them to play the role either of the object of knowledge or of the standard of knowledge in its concrete or subtle form or even in the form of the knower. (15b-16)

कर्तृतोल्लासतः कर्तुभावे स्फुटतयोदितम् ।
त्रिंशत्तत्त्वं विभेदात्म तदभेदो निशा मता ।।१७।।

On account of the agent of knowledge explicitly emerging from within them, the entire group of thirty elements play all these roles of object, subject and standard by themselves through participation variously by themselves in the act of manifestation. Beyond this diversion of multiplicity amongst them, all is conceived as purely the night of ignorance. (17)

कार्यत्वकरणत्वादिविभागगलने सति।
विकासोत्कस्वतन्त्रत्वे शिवान्तं पञ्चकं जगुः ।।१८।।

This process of participation of these elements via the four stages (of wakefulness, dream, sound sleep and the fourth) results in the emergence of the action, means of action, standard of action and actor) ultimately ends at the fifth state of access to Śiva (in the state of the transcendent consciousness) characterised by autonomy of will for progress. (18)

श्रीमत्कालोत्तरादौ च कथितं भूयसा तथा ।
पञ्चैतानि तु तत्त्वानि यैर्व्याप्तमखिलं जगत् ।।१९।।

In the well-known texts like *Kālottara*, etc. it has abundantly been stated that it is by these five elements that the entire world is pervaded. (19)

पञ्चमन्त्रतनौ तेन सद्योजातादि भण्यते ।
ईशानान्तं तत्र तत्र धरादिगगनान्तकम् ।।२०।।

On the same account, it has been stated in the text known as *Pañcatanu* that beginning from the earth, which has been born right now and ending with Īśa, all including water, fire, air and space, (are the basic elements obtaining the world). (20)

शिवतत्त्वमतः शून्यातिशून्यं स्यादनाश्रितम् ।
यत्तु सर्वाविभागात्म स्वतन्त्रं बोधसुन्दरम् ।।२१।।
सप्तत्रिंशं तु तत्प्राहुस्तत्त्वं परशिवाभिधम् ।

The element of Śiva, therefore, needs to be regarded as self-dependent and the void of void. That which is the basis of all divisions, self-dependent and pure consciousness, is the thirty-seventh element in that row known as bearing the name Parama Śiva (21-22a).

तस्याप्युक्तनयाद्वेद्यभावेऽत्र परिकल्पिते ।।२२।।
यदास्ते ह्यनवच्छिन्नं तदष्टात्रिंशमुच्यते ।

In keeping with the logic in the determination of the states of the reality, there does not seem to lie any impropriety in terming the Supernal Consciousness as the additional thirty-eighth principle in this row. (22b-23a)

न चानवस्था ह्येवं स्याद्दृश्यतां हि महात्मभिः ।।२३।।
यद्वेद्यं किञ्चिदाभाति तत्क्षये यत्प्रकाशते ।
तत्तत्त्वमिति निर्णीतं षट्त्रिंशं हृदि भासते ।।२४।।

In this vision of the high-souled, there is no fault. On the elimination of whatever is realised as the manifest form of the reality, what comes to the fore in the centre of our being has been determined as the thirty-sixth principle. (23b-24))

तत्किं न किं किञ्चिदित्याकाङ्क्षावशे वपुः ।
चिदानन्दस्वतन्त्रैकरूपं तदिति देशने ।।२५।।
सप्तत्रिंशं समाभाति तत्राकाङ्क्षा च नापरा ।

What that thirty-sixth principle is kind of or is it not anything at all? On the arousal of this doubt, it is indicated as that, which, indeed, is of the nature of the

continuum of consciousness-delight, autonomy and appears the thirty-seventh leaving no scope for any further query. (25-26a)

तच्चापि क्लृप्तवेद्यत्वं यत्र भाति स चिन्मयः ।।२६।।
अष्टात्रिंशत्तमः सोऽपि भावनायोपदिश्यते।
यदि नाम ततः सप्तत्रिंश एव पुनर्भवेत् ।।२७।।

If any further query arises in regard to that reality, the answer would ultimately be that it is the same consciousness and if for the sake of fulfilment of the requirement of satisfaction of ideation, it is termed as the thirty-eighth, then also it would coincide only with the same thirty-seventh again. (26b-27)

अविभागस्वतन्त्रत्वचिन्मयत्वादिधर्मता ।
समैव वेद्यीकरणं केवलं त्वधिकं यतः ।।२८।।

Indivisibility, autonomy and consciousness are the features obtaining in common in all the entities excepting for the pure knowingness which is peculiar to only Śiva. (28)

धरायां गुणतत्त्वान्ते मायान्ते क्रमशः स्थिताः ।
गन्धो रसो रूपमन्तः सूक्ष्मभावक्रमेण तु ।।२९।।
इति स्थिते नये शक्तितत्त्वान्तेऽप्यस्ति सौक्ष्म्यभाक् ।
स्पर्शः कोऽपि सदा यस्मै योगिनः स्पृहयालवः ।।३०।।
तत्स्पर्शान्ते तु संवित्तिः शुद्धचिद्व्योमरूपिणी।
यस्यां रूढः समभ्येति स्पप्रकाशात्मिकां पराम् ।।३१।।

In the earth there is smell, in *prakṛti* there is taste, *rasa*, in *māyā* there is form. These sensibilities obtain in these entities in the subtle to subtler form. In keeping with this order obtaining in these entities, there must be some sort of sensibility of touch at the end of them for which yogins have keen aspiration. In transcendence of that sensibility of touch lies consciousness in the form of pure space. Having ascended to that state, the yogin gets access to the Supernal Consciousness which is self-luminous. (29-31)

अतो बिन्दुरतो नादो रूपमस्मादतो रसः।

इत्युक्तं क्षोभकत्वेन स्पन्दे स्पर्शस्तु नो तथा ।।३२।।

In course of the yogic practice, first of all emerges *bindu*, point followed by sound, *nāda*, form, *rūpa*, and taste, *rasa* as objects of agitation but not touch, *sparśa*, according to the statement of *Spanda Śāstra*. (32)

मतं चैतन्महेशस्य श्रीपूर्वे यदभाषत।
धारिकाप्यायिनी बोद्ध्री पवित्रो चावकाशदा ।।३३।।
एभिः शब्दैर्व्यवहरन् निवृत्त्यादेर्निजं वपुः ।

In view of Lord Śiva, as expressed in the *Mālinīvijayottara Tantra*, the qualities of the five elements respectively are supportance, obtention, awakening, purgatory and space-giving. Practising (meditation) in keeping with the sense of these words on the respective elements, the practitioner gets rid of the burden of his body. (33-34a)

पञ्चतत्त्वविधिः प्रोक्तस्त्रितत्त्वमधुनोच्यते ।।३४।।
विज्ञानाकलपर्यन्तमात्मा विद्येश्वरान्तकम् ।
शेषे शिवस्त्रितत्त्वे स्यादेकतत्त्वे शिवः परम् ।।३५।।

The method of getting eased up to the five elements has been explained. Now is going to be explained how to get eased on the three subsequent planes. The Self obtains up to the plane of *vijñānākala*, *vidyā* up to Īśvara while the remaining stretch belongs to Śiva, the Supreme. (34b-35)

इमौ भेदावुभौ तत्त्वभेदमात्रकृताविति ।
तत्त्वाध्वैवायमित्थं च न षडध्वस्थितेः क्षतिः ।।३६।।

These two divisions are based on only distinctions amongst the entities. As such, they are only varieties of the path making the same complete the number of them as six without making any transgression on it. (36)

प्रकृत् पुमान्यतिः कालो माया विद्येशसौशिवौ ।
शिवश्च नवतत्त्वेऽपि विधौ तत्त्वाध्वरूपता ।।३७।।
एवमष्टादशाख्येऽपि विधौ न्यायं वदेत्सुधीः ।

Nature, *prakṛti*, Person, *pumān*, Dynamics, *yati*, Time, *kāla*, *Māya*, principle of creation, *Vidyā*, principle of knowing, Īśvara, God, Sadāśiva and Śiva are the nine principles-cum-entities on which is based the principle of six paths. The wise one needs to speak on the same pattern in regard to the view of eighteen constituent factors of creation. (37-38a)

यत्र यत्र हि भोगेच्छा तत्प्राधान्योपयोगत: ।।३८।।
अन्यान्तर्भावनातश्च दीक्षानन्तविभेदभाक् ।

Mainly as per the wish for the locus of enjoyment (*bhoga*) as also in view of any other desire, initiations are innumerable in number and kinds. (38b-39a)

तेन षट्त्रिंशतो यावदेकतत्त्वविधिर्भवेत् ।।३९।।
तत्त्वाध्वैव स देवेन प्रोक्तो व्याससमासत: ।

The Lord, however, has enunciated uniformly only one mode of initiation within the range of the doctrine of thirty-six principles both in summary and detail. (39b-40a)

एकतत्त्वविधिश्चैष सुप्रबुद्धं गुरूं प्रति ।।४०।।
शिष्यं च गतभोगाशमुदित: शम्भुना यत:।

Śambhu has recommended the mode of initiation into the non-dual principle only in the case of the teacher who is himself very well enlightened and the disciple has crossed the barrier of the desire for enjoyment. (40b-41a)

भेदं विस्फार्य विस्फार्य शक्त्या स्वच्छन्दरूपया ।।४१।।
स्वात्मन्यभिन्ने भगवान्नित्यं विश्रमयन् स्थित: ।

The Lord is continuing to divide His oneness into the multitude of entities and beings by means of His force of autonomy, however, without getting Himself anyway divided and yet remains resting in His undivided oneness. (41b-42a)

इत्थं त्र्यात्माध्वनो भेद: स्थूलसूक्ष्मपरत्वत: ।।४२।।
मेयभागगत: प्रोक्त: पुरतत्त्वकलात्मक: ।

अधुना मातृभागस्थं रूपं त्रेधा निरूप्यते ।।४३।।

Thus have been explained the kinds of the path from the viewpoint of their tangible, subtle and transcendent forms as also that of their locus, essence and modes of variation and participation in the process of objectification. Now is going to be elucidated their subjectification in triple forms. (42b-43)

यत्प्रमाणात्मकं रूपमध्वनो मातृभागगम् ।
पदं ह्यवगमात्मत्वसमावेशातदुच्यते ।।४४।।
तदेव च पदं मन्त्रः प्रक्षोभात्प्रच्युतं यदा ।
गुप्तभाषी यतो माता तूष्णींभूतो व्यवस्थितः ।।४५।।

The element of the standard of knowledge obtaining in the knower assumes the form of *pada*, locus, owing to ingression of understanding into it. The same *pada* becomes *mantra* when removed from its locus due to some sort of agitation in it. As a result of it, the knower stops from speech and remains completely silent and settled within himself. (44-45)

तथापि न विमर्शात्मरूपं त्यजति तेन सः ।
प्रमाणात्मविमर्शात्मा मानवत्क्षोभभाङ् न तु ।।४६।।
मन्त्राणां च पदानां च तेनोक्तं त्रिकशासने ।
अभिन्नमेव स्वं रूपं निःस्पन्दक्षोभिते परम् ।।४७।।

Complete silence on the part of the aspirant does by no means amount to his complete stoppage from contemplation. Indeed, his contemplation is of the nature of standard of knowledge rid of the agitation of the ordinary human life. Therefore, as per the principle of the Trika system, *mantras* and *padas* are almost one and the same in their statuses, while the Supreme Being is rid of agitation as well as movement. (46-47)

औदासीन्यपरित्यागे प्रक्षोभानवरोहणे ।
वर्णाध्वा मातृभागे स्यात् पूर्वं या कथिता प्रमा ।।४८।।
सा तु पूर्णस्वरूपत्वादविभागमयी यतः ।

On desertion of indifference and lack of descent of agitation, the sacred path of

letter ought to turn towards the knower which previously was termed as *pramā*, knowledge, which is shorn of division on account of perfection. (48-49a)

तत एकैकवर्णत्वं तत्वे तत्वे क्षमादितः ।।४९।।
कृत्वा शैवे परे प्रोक्ताः षोडशार्णा विसर्गतः।

In the Saivite system of spiritual practice each consonant from *k* to *kṣ* stands for one of the elements along with each one of the sixteen vowels including what stands for emission and thus all of them totalling thirty-six. (49b-50a)

तत्र शक्तिपरिस्पन्दस्तावान् प्राक् च निरूपितः ।।५०।।

In this regard, so far as the dynamics of the Śaktí is concerned, its source as Śiva has already been explained. For the sake of its easy understanding on the part of the student, now I propose to put it before him collectively. (50b)

संकलय्योच्यते सर्वमधुना सुखसंविदे।
पदमन्त्रवर्णमेकं पुरषोडशकं धरेति च निवृत्तिः।
तत्त्वार्णमग्निनयनं रसशरपुरमस्त्रमन्त्रपदमन्या ।।५१।।
मुनितत्त्वार्णं द्विकपदमन्त्रं वस्वक्षिभुवनमपरकला ।
अग्न्यर्णतत्त्वमेकैकपदमन्त्रं सैन्यभुवनमिति तुर्या ।।५२।।
षोडश वर्णाः पदमन्त्रतत्त्वमेकं च शान्त्यतीतेयम् ।
अभिनवगुप्तेनार्यात्रयमुक्तं संग्रहाय शिष्येभ्यः ।।५३।।

I, Abhinavagupta, have presented the details of the six paths summarily for the sake of easy understanding of my students in the form of these three verses in the meter known as *Āryā*. The details are as follows:

Pada, *Mantra* and letter are represented by a single letter *kṣ*. The sixteen states of being, *pura*, are those as beginning from Rudra and ending with Vīrabhadra. The earth stands for the retreat. The elements (constituting the universe) are thirty-two as beginning with water and ending with the Unmanifest. Twenty-three is the number of the letters in the alphabet beginning from *h* and ending with *ṁ* which represent these elements. Fifty-six are the states of being. Five are the *mantras*. Seven is the number of constituent elements from the *Puruṣa* to

Māyā. Corresponding to them are the consonants from *j* to *gh*. Twenty-eight are the planes of being (*bhuvana*) of the lower category. The three fires stand for the letters *g*, *kh* and *k* and represent knowledge, *Śakti* and Śiva as also the *mantra* separately. The number eighteen stands for the *kalā* known as *śāntā*. The one *tattva* (essence) is indicatory of Śiva and Śakti combined into one. (51-53)

सोऽयं समस्त एवाध्वा भैरवाभेदवृत्तिमान् ।
तत्स्वातन्त्र्यात्स्वतन्त्रत्वमश्नुवानोऽवभासते ।।५४।।

This entire group of six paths exists in oneness with Bhairava. It obtains enjoying autonomy, sharing the same with His independence. (55-55)

तथा हि मातृरूपस्थो मन्त्राध्वेति निरूपितः ।
तथा हि चिद्विमर्शेन ग्रस्ता वाच्यदशा यदा ।।५५।।
शिवज्ञानक्रियायत्तमननत्राणतत्परा ।
अशेषशक्तिपटलीलीलालाम्पट्यपाटवात् ।।५६।।
च्युता मानमयाद्रूपात् संविन्मन्त्राध्वतां गता ।
प्रमाणरूपतामेत्य प्रयात्यध्वा पदात्मताम् ।।५७।।

The path of *mantra* is embedded in the knower. This has been elucidated as such. For example, when the object of speech becomes engrossed by contemplation on consciousness, and thus becomes engaged in deliberating on the knowledge and protective action of Śiva, due to the play of the Śakti, the Force in its entirety, getting rid of its form of the standard of knowledge, consciousness assumes the role of the path of *Mantra*. This is how having played the role of the standard of knowledge, it assumes the form of the locus of the path. (55-57)

तथा हि मातुर्विश्रान्तिर्वर्णान्संघट्य तान्बहून ।
संघट्टनं च क्रमिकं संजल्पात्मकमेव तत् ।।५८।।
विकल्पस्य स्वकं रूपं भोगावेशमयं स्फुटम् ।
अतः प्रमाणतारूपं पदमस्मद्गुरुर्जगौ ।।५९।।

For instance, the knower comes to rest in his process of knowing by combining several letters together. The process of combination involves graduality both in placing as well as in pronouncing while conceiving of the resultant novel

meaning is oriented to the objective of enjoyment. Consequently, it assumes the form of the standard of knowledge. This has been explained to us by our teacher. (58-59)

ज्ञानं न जायते किञ्चिदुपष्टम्भनवर्जितम्।
प्रमाणरूपतावेशमपरित्यज्य मेयताम् ।।६०।।

There is no possibility of any knowledge without combining of letters (into words). (60)

गच्छन्कलनया योगादध्वा प्रोक्तः कलात्मकः ।
शुद्धे प्रमेयतायोगे सूक्ष्मस्थूलत्वभागिनि ।।६१।।
तत्त्वाध्वभुवनाध्वत्वे क्रमेणानुसरेद्गुरुः ।

The path gets related to *kalā* on account of involving in it the process of calculation. In the process of transformation of anything into the object of pure knowledge, no matter the same be subtle or gross, the teacher of this philosophy needs to pay attention to the point of the change of the course from the essential to the spacial. (61-62a)

प्रमेयमानमात्ऋणां यद्रूपमुपरि स्थितम् ।।६२।।
प्रमात्मात्र स्थितोऽध्वायं पर्णात्मा दृश्यतां किल ।

The path of letters, *varṇādhvā*, needs to be taken as that state at which the knower, standard and object of knowledge as discussed above, become coincident in the form of sheer knowledge. (62b-63a)

उच्छलत्संविदामात्रविश्रान्त्यास्वादयोगिनः ।।६३।।
सर्वाभिधानसामर्थ्यादनियन्त्रितशक्तयः ।
सृष्टाः स्वात्मसहोत्थेऽर्थे धरापर्यन्तभागिनि ।।६४।।
आमृशन्तः स्वचिद्भूमौ तावतोऽर्थानभेदतः ।
वर्णौघास्ते प्रमारूपां सत्यां विभ्रति संविदम् ।।६५।।

The entire group of fifty letters bearing within it and thus enjoying the taste

of the awareness of all the denominations reposes in the consciousness, being imbued with unlimited force. These letters are created along with the co-born entities up to the earth. Remaining contemplating on the ground of their consciousness on all those meanings, it is they who indeed are the real bearers of the consciousness. (63b-65)

बालास्तिर्यक्प्रमातारो येऽप्यसंकेतभागिनः।
तेऽप्यकृत्रिमसंस्कारसारामेनां स्वसंविदम् ।।६६।।
भिन्नभिन्नामुपाश्रित्य यान्ति चित्रां प्रमातृताम्।

Such innocent knowers as children, birds and animals who have remained so far ignorant of indications, they as well, having received this inner awareness bearing with it the essence of all impressions in their own ways become peculiar knowers. (66-67a)

अस्यां चाकृत्रिमानन्तवर्णसंविदि रूढताम् ।।६७।।
संकेता यान्ति चेत्तेऽपि यान्त्यसंकेतवृत्तिताम्।

In this limitless spectrum of the natural consciousness embodied in these letters indications becomes fixed to the extent as to get their indicatory character transformed into the actuality of the objects they are indicative of. (67b-68a)

अनया तु विना सर्वे संकेता बहुशः कृताः ।।६८।।
अविश्रान्ततया कुर्युरनवस्थां दुरुत्तराम्।
बालो व्युत्पाद्यते येन तत्र संकेतमार्गणात् ।।६९।।

Lacking in its access to the consciousness indications go on being created one after the other without finding any point of rest and thus stand the danger of the fault like a child being made to understand something by way of indication. (68b-69)

अङ्गुल्यादेशनेऽप्यस्य नाविकल्पा तथा मतिः।
विकल्पः शब्दमूलश्च शब्दः संकेतजीवितः ।।७०।।

Indicating by fingers do not generate awareness sufficient to bring conviction

since variation in understanding has its root in words and serves as the spirit of meaning intended to be conveyed. (70)

तेनानन्तो ह्यामायीयो यो वर्णग्राम ईदृशः।
संविद्विमर्शसचिवः सदैव स हि जृम्भते ।।७१।।

Thus, the role of alphabet is such as to convey the definite sense and, as such, it serves as the companion of consciousness in its act of contemplation. (71)

यत एव च मायीया वर्णाः सूतिं वितेनिरे।
ये च मायीयवर्णेषु वीर्यत्वेन निरूपिताः ।।७२।।
संकेतनिरपेक्षास्ते प्रमेति परिगृह्यताम्।

Only those letters need to be regarded as independent of indications which are imbued with the power sufficient to generate the intended sense as their burden of awareness. (72-73a)

तथा हि परवाक्येषु श्रुतेष्वाव्रियते निजा ।।७३।।
प्रमा यस्य जडोऽसौ नो तत्रार्थेऽभ्येति मातृताम्।

Foolish is he whose capacity of understanding remains blunted even after listening to instructions of others and hence does not deserve the status of the knower. (73b-74a)

शुकवत्स पठत्येव परं तत्क्रमितैकभाक् ।।७४।।
स्वातन्त्र्यलाभतः स्ववाक्यप्रमालाभे तु बोद्धृता।

Such a foolish man may repeat the particular word like a parrot however in its right context awaiting out of his autonomy prospect of reaching the state of understanding of its real meaning which alone would generate the corresponding awareness in him. (74b-75a)

यस्य हि स्वप्रमाबोधो विपक्षोद्भेदनिग्रहात् ।।७५।।
वाक्यादिवर्णपुञ्जे स्वे स प्रमाता वशीभवेत्।

He who is capable of breaking the knot of argument of the opposite side resulting in the arousal of his own understanding in the matter concerned in regard to the group of letters presented in the form of sentence, etc., needs to be regarded as the real knower and winner of the contest. (75b-76a)

यथा यथा चाकृतकं तद्रुपमतिरिच्यते ।।७६।।
तथा तथा चमत्कारतारतम्यं विभाव्यते ।

As the knower proceeds transcending the level of his original understanding stage after stage, excellence after excellence of consciousness goes on manifesting before him. (76b-77a)

आद्यामायीवर्णान्तर्निमग्ने चोत्तरोत्तरे ।।७७।।
संकेते पूर्वपूर्वांशमज्जने प्रतिभाभिदः ।

Break through and entry into the original reflective power of consciousness occurs following merger of the earlier impressions of ignorance into the subsequent ones serially. (77b-78a)

आद्योद्रेकमहत्त्वेऽपि प्रतिभात्मनि निष्ठिताः ।।७८।।
ध्रुवं कवित्ववक्तृत्वशालितां यान्ति सर्वतः ।

Along with the initial unfoldment of the talent when persons get established in the reflective genius lying inherent within them, they are sure to develop into poets and orators (to be recognised as such) all around. (78b-79a)

यावद्धामनि सङ्केतनिकारकलनोज्झिते ।।७९।।
विश्रान्तश्चिन्मये किं किं न वेत्ति कुरुते न वा ।

So long as he remains reposed in the abode or light of consciousness rid of the adjunct of indication and calculation, what does he not know and what can he not accomplish? (79b-80a)

अत एव हि वाक्सिद्धौ वर्णानां समुपास्यता ।।८०।।
सर्वज्ञवादिसिद्धौ वा का सिद्धिर्या न तन्मयी ।

This is how the utility of letters has been recognised for the sake of getting accomplished in oration as well as in the display of the skill of all-knowingness which has been obtained by him as inherent in him. (80b-81a)

तदुक्तं वरदेन श्रीसिद्धयोगीश्वरीमते ॥८१॥
तेन गुप्तेन गुप्तास्ते शेषा वर्णास्त्विति स्फुटम् ।

As has been stated in the *Siddhayogīśvarī* Text by the boon-granting Śiva mysteriously that this is why these particular letters have been kept secret as distinct from those which have remained open to all. (81b-82a)

एवं मामातृमानत्वमेयत्वैर्योऽवभासते ॥८२॥
षड्विधः स्ववपुःशुद्धौ शुद्धिं सोऽध्वाधिगच्छति ।

Thus what appears purified in respect of its knowledge, knowingness, knower and the object of knowledge is the path in all its six-fold-ness which is coincident to one's body. (82b-83a)

एकेन वपुषा शुद्धौ तत्रैवान्यप्रकारताम् ॥८३॥
अन्तर्भाव्याचरेच्छुद्धिमनुसंधानवान् गुरुः ।

On the act of purification having been accomplished even in one respect the worthy teacher needs to understand the same in all respects. (83b-84a)

अनन्तर्भावशक्तौ तु सूक्ष्मं सूक्ष्मं तु शोधयेत् ॥८४॥
तद्विशुद्धं बीजभावात् सूते नोत्तरसंततिम् ।

In case of inability to purify all aspects of the personality, the teacher needs to purify their subtle forms. On the seed-form getting purified, no more would it be able to prolong its continuity. (84b-85a)

शोधनं बहुधा तत्तद्भोगप्राप्त्येकतानता ॥८५॥
तदाधिपत्यं तत्त्यागस्तच्छिवात्मत्ववेदनम् ।
तल्लीनता तन्निरासः सर्वं चैतत्क्रमाक्रमात् ॥८६॥

Purification of the disciple amounts to breaking the continuity of impressions concerning the acquisition, ownership and enjoyment of objects of desire, and redirecting the desire from them towards getting gradually oneness with Śiva. (85b-86)

अत एव च ते मन्त्राः शोधकाञ्चित्ररूपिणः।
सिद्धान्तवामदक्षादौ चित्रां शुद्धिं वितन्वते ॥८७॥

Thus, it is evident that these purifying *mantras* are of peculiar forms as they are meant for purifying the disciple in both the left and right aspects as well as in regard to the doctrine itself. (87)

अनुत्तरत्रिकानामक्रममन्त्रास्तु ये किल ।
ते सर्वे सर्वदाः किन्तु कस्यचित् क्वापि मुख्यता ॥८८॥

There are three orders in the setting of the *mantras* relating to *Siddhā Mālinī* known as *anuttara trika*, transcendent triad. They all are capable of granting everything in every way, however, with the specification of the priority of someone somewhere and subordination of the rest in that case. (88)

अतः शोधकभावेन शास्त्रे श्रीपूर्वसंज्ञिते ।
परापरादिमन्त्राणामध्वन्युक्ता व्यवस्थितिः ॥८९॥

Therefore, in the *Mālinīvijayottara Tantra* in regard to their usage in the ceremony of purification, the priority and posteriority of different *mantras* has been settled. (89)

शोधकत्वं च मालिन्या देवीनां त्रितयस्य च ।
देवत्रयस्य वक्त्राणामङ्गानामष्टकस्य च ॥९०॥
किं वातिबहुना द्वारवास्त्वाधारगुरुक्रमे ।
लोकपास्त्रविधौ मन्त्रान् मुक्त्वा सर्वं विशोधकम् ॥९१॥

The purificatory nature of the *mantras* is effective in the case of the triad of the goddesses of *Mālinī*, that of the gods, eight-foldness of faces and limbs of the bodies leaving apart only the door, structure, base tradition of teacher, system of arms, and the guard of the people. (90-91)

यच्चैतदध्वनः प्रोक्तं शोध्यत्वं शोद्धृता च या ।
सा स्वातन्त्र्याच्छिवाभेदे युक्तेत्युक्तं च शासने ।।९२।।

Whatever has been said above in regard to the purification of the path and purifying force of *mantras*, that is associated with oneness with Śiva's autonomy. This has been laid down in sacred texts. (92)

सर्वमेतद्विभात्येव परमेशितरि ध्रुवे ।
प्रतिबिम्बस्वरूपेण न तु बाह्यतया यतः ।।९३।।

The entire world is getting reflected in the Supreme Lord who is eternally constant as a reflection appearing in the mirror without having any existence apart from the actual. (93)

चिद्व्योम्न्येव शिवे सत्तद्देहादिमतिरीदृशी ।
भिन्ना संसारिणां रज्जौ सर्पस्रग्वीचिबुद्धिवत् ।।९४।।

In the space-like consciousness of Śiva is appearing the entire variety of entities like bodies, etc. like the appearance of snake, rosary, wave, etc. in the eye of the worldly people. (94)

यतः प्राग्देहमरणसिद्धान्तः स्वप्नगोचरः ।
देहान्तरादिर्मरणे कीदृग्वा देहसंभवः ।।९५।।

The incidence of death appears as a sheer dream to the individual at the prime state of his childhood as also the possibility of entering into another body after death. (95)

स्वप्नेऽपि प्रतिभामात्रसामान्यप्रथनाबलात् ।
विशेषाः प्रतिभासन्ते न भाव्यन्तेऽपि ते यथा ।।९६।।

In the state of dream also figures appear as actual due to the power of reflection in consciousness even without any possibility of occurrence in actuality. (96)

शालग्रामोपलाः केचिच्चित्राकृतिश्रृती यथा ।
तथा मायादिभूम्यन्तलेखाचित्रहृदश्चितः ।।९७।।

As pieces of stone found on the river-bed in Śālagrāma are adorned with peculiar figures appearing on them, even so entities from *Māyā* to the earth have engraved outlines of various sorts of figures in the core of their being. (97)

नगरार्णवशैलाद्यास्तदिच्छानुविधायिनः ।
न स्वयं सदसन्तो नो कारणाकारणात्मकाः ॥९८॥

Towns, oceans, mountains, etc. are the follow-ups of the principle of wish of the Supreme Lord being in themselves neither real nor unreal, neither cause nor effect. (98)

नियतेश्चिररूढायाः समुच्छेदात्प्रवर्तनात् ।
अरूढायाः स्वतन्त्रोऽयं स्थितश्चिद्व्योमभैरवः ॥९९॥

On account of the eternal consciousness acting as the factor of determination in the course of the acts of dissolution and creation in all its autonomy (all this in the form of the world) is taking place in the space of consciousness of Bhairava lying there in His freedom. (99)

एकचिन्मात्रसंपूर्णभैरवाभेदभागिनि ।
एवमस्मीत्यनामर्शो भेदको भावमण्डले ॥१००॥

Since Bhairava is sheer consciousness one and the same without any possibility of division in Him, the notion of self-assertion in the individual is the sole factor of appearance of division in the entire spectrum of entities. (100)

सर्वप्रमाणैर्नो सिद्धं स्वप्ने कर्त्रन्तरं यथा ।
स्वसंविदः स्वसिद्धायास्तथा सर्वत्र बुद्ध्यताम् ॥१०१॥

No matter whatever standard of knowledge be applied, we cannot prove the role of anyone else besides the self-proved consciousness behind the creation of dreams. So needs to be understood in the creation of everything. (101)

चित्तचित्रपुरोद्याने क्रीडेदेवं हि वेत्ति यः ।
अहमेव स्थितो भूतभावतत्त्वपुरैरिति ॥१०२॥

While playing in the garden of peculiar scenes and scenario (as the world is), he who understands that it is I myself who is all these entities, ideas, elements, etc. gets relieved (and ultimately redeemed). (102)

एवं जातो मृतोऽस्मीति जन्ममृत्युविचित्रता:।
अजन्मन्यमृतौ भान्ति चित्तभितौ स्वनिर्मिता: ।।१०३।।

'I was born like this and died like this', this is the peculiarity of life and death sketched out by oneself on the wall of one's own consciousness which remains immune to life and death. (103)

परेहसंविदामात्रं परलोकेहलोकते ।
वस्तुत: संविदो देश: कालो वा नैव किंचन ।।१०४।।

The idea of the outer world and this world is barely notional in the context of consciousness as there is no scope in it either for time or space. (104)

अभविष्यदयं सर्गो मूर्तश्चेन्न तु चिन्मय: ।
तदवेक्ष्यत तन्मध्यात् केनैकोऽपि धराधर: ।।१०५।।

This creation would have been born in all its tangibility and hence it is not sheer consciousness. This assumption would require the answer as to who is its bearer and by what is the entity that is holding it in its place? (105)

भूततन्मात्रवर्गादेराधाराधेयताक्रमे ।
अन्ते संविन्मयी शक्ति: शिवरूपैव धारिणी ।।१०६।।

Under the assumption of the elements, *bhūta*, having been born of the *tanmātrās* as the basics and the products of them, we cannot but end with the admittance of the consciousness-force as the bearer in the form of Śiva Himself. (106)

तस्मात्प्रतीतिरेवेत्थं कर्त्री धर्त्री च सा शिव: ।
ततो भावा: शक्तिराधारिका तत: ।।१०७।।

Therefore, it becomes obvious that consciousness itself is the creatrix and

sustainer of everything being Śiva Himself. From her are born and on her are sustained all the entities. As such, she is neither sustainer nor creatrix. (017)

सांकल्पिकं निराधारमपि नैव पतत्यधः।
स्वाधारशक्तौ विश्रान्तं विश्वमित्थं विमृश्यताम् ॥१०८॥

The universe needs to be contemplated as a creation of sheer imagination and as self-sustained. This is why it does not fall down. (108)

अस्या धनाहमित्यादिरूढिरेव धरादिता ।
यावदन्ते चिदस्मीति निर्वृत्ता भैरवात्मता ॥१०९॥

Idea of the earth that 'I am dense', etc. is the secret cause of its earthiness. When ultimately it would come to the motion that 'I am sheer consciousness' it would get dissolved into Bhairava-hood. (109)

मणाविन्द्रायुधे भास इव नीलादयः शिवे ।
परमार्थत एषां तु नोदयो न व्ययः क्वचित् ॥११०॥

Just as blueness in the gem as well as in the rainbow is merely notional, so appear entities of the world in Śiva and really neither do they ever arise nor subside. (110)

देशे कालेऽत्र वा सृष्टिरित्येतदसमञ्जसम् ।
चिदात्मना हि देवेन सृष्टिर्दिक्कालयोरपि ॥१११॥

Whether this act of creation has taken place in space or in time? On this disquisition, the fact is that even space and time are creations of the Lord by virtue of His being pure consciousness. (111)

जागराभिमते सार्धहस्तत्रितयगोचरे ।
प्रहरे च पृथक् स्वप्नाश्चित्रदिक्कालमानिनः ॥११२॥

In the body measuring just three and a half fore-arm-lengths and during just a *prahara*, three hour's time, dreams appear covering peculiar expanse of space and duration of time. (112)

अत एव क्षणं नाम न किञ्चिदपि मन्महे ।
क्रियाक्षणे वाप्येकस्मिन् बह्व्यः संस्युर्द्रुताः क्रियाः।।११३।।

Therefore, we think that moment has no real entity. In single moment of action so many acts may be accomplished hurriedly. (113)

तेन ये भावसङ्कोचं क्षणान्तं प्रतिपेदिरे।
ते नूनमेनया नाड्या शून्यदृष्ट्यवलम्बिनः ।।११४।।

On account of this being the fact, those who hold the view of moment as the last contracted form of being, need to apply the same formula to the present context and see whether they themselves have not lost in nihilism. (114)

एष सतो भावान् शून्यीकर्तु तथासतः ।
कर्तु स्वतन्त्रत्वादीशः सोऽस्मत्प्रभुः शिवः ।।११५।।

Our Lord Śiva by virtue of His autonomy is capable of turning into nothing whatever is in existence as well as bringing into existence whatever is non-existent at the moment. (115)

तदित्थं परमेशानो विश्वरूपः प्रगीयते ।
न तु भिन्नस्य धरादेरुपपन्नता ।।११६।।

This is why the Supreme Lord has been declared as of universal form annulling the possibility of the earth, etc. as separate from Him. (116)

उक्तं चैतत्पुरैवेति न भूयः प्रविविच्यते ।
भूयोभिश्चापि बाह्यार्थदूषणैः प्रव्यरम्यत ।।११७।।

On account of all this having been explained earlier itself, there is no necessity of going through the same details anymore, hence, it is now the time to stop from getting defiled by projecting ourselves outside. (117)

तदित्थमेष निर्णीतः कलादेर्विस्तरोऽध्वनः ।।११८।।

This is how we have concluded our deliberation on the path of *kalā*, etc. (118)

NOTE ON VERSE 14:

There are four spheres, domains or *aṇḍa*:

1. *Śakti-aṇḍa*: It is the first step of creation and is also known as the pure creation since at this level the Śiva-tattva is apparent. Śakti gradually descends from *ānanda* (bliss) to *icchā* (will), *jñāna* (knowledge) and *kriyā* (action) simultaneously creating the duality in creation. Duality, at this state, is only conceptual but there is no division or limitation. Except for Śiva-tattva, *Śakti-aṇḍa* contains all the pure *tattvas* -- *śakti*, Śadāśiva, Īśvara and *śuddha-vidyā*.

2. *Māyā-aṇḍa*: Sphere of *māyā* causes obscuration and forgetfulness of the pure essence and divine nature that was inherent in *Śakti-aṇḍa*. Thus, it acts as the factor of limitation of *Śakti-aṇḍa* by covering the pure creation with five *kañcuka*, making it appear limited in space and time, partial, limited in knowledge and power of action. It contains seven spheres from *māya-tattva* to *puruṣa-tattva*.

3. *Prakṛti-aṇḍa*: It projects the world as perceptive to the limited human consciousness and contains in itself the *śakti* of individual soul (*puruṣa*), *prakṛti-tattva*, *buddhi-tattva* (intellect), *ahaṅkara tattva* (ego), *manas tattva* (sense-mind), *jñānendriya* (five power of senses), *karmendriya* (five organs of action), *tanmātrās* (five subtle essences) and lastly four *mahābutas*, elements – *ākāśa*, *vāyu*, *tejas* and *jala*, *tattvas*.

4. *Pṛthvī-aṇḍa* is the culmination point of creation, i.e., solid mater and it is the only constituent (*tattva*) in this sphere. It has a special status since it is the home of *kuṇḍalinī śakti* and contains in essence all the *tattvas*.

CHAPTER – 12

Ānavopāya - Transformation of Individual to Śiva-hood

अथाध्वनोऽस्य प्रकृत उपयोगः प्रकाश्यते ॥१॥

Now is being given exposure to the original utility of the path, *adhvan*. (1)

इत्थमध्वा समस्तोऽयं यथा संविदि संस्थितः ।
तद्द्वारा शून्यधीप्राणनाडोचक्रतनुष्वथो ॥२॥
बहिश्च लिङ्गमूर्त्यग्निस्थण्डिलादिषु सर्वतः ।
तथा स्थितः समस्तश्च व्यस्तश्चैष क्रमाक्रमात् ॥३॥

As this entire spectrum of the path has its basis in consciousness, so it extends in the body in the form of nullity, intellect, *prāṇa*, net of nerves as also in the external world in the form of the emblem, statue, fire, place of fire, etc. all around spreading in an ordered form and separately in disorder also. (2-3)

आसंवित्तत्त्वमाबाह्यं योऽयमध्वा व्यवस्थितः ।
तत्र तत्रोचितं रूपं स्वं स्वातन्त्र्येण भासयेत् ॥४॥

The aspirant needs to contemplate on the entire path extending from the inner consciousness up to the world all around as one's own being from its limited individuality to the state of absolutely autonomous state of Śiva-hood. (4)

सर्वं सर्वत्र रूपं च तस्यापि न च भासते ।
न ह्यवच्छेदितां क्वापि स्वप्नेऽपि विषहामहे ।।५।।

We cannot dismiss that it is He who is being reflected in all forms everywhere without any division in Him not to be questioned about this even in the state of dream. (5)

एवं विश्वाध्वसंपूर्णं कालव्यापारचित्रितम् ।
देशकालमयस्पन्दसद्म देहं विलोकयेत् ।।६।।

The aspirant should look towards his body contemplating how the entire universal path including time, space, action and events in all their forms and variations are vibrating in it turning it into the locus of all these vibrations. (6)

तथा विलोक्यमानोऽसौ विश्वान्तर्देवतामयः ।
ध्येयः पूज्यश्च तर्प्यश्च तदाविष्टो विमुच्यते ।।७।।

Looking towards himself like this the aspirant becomes refulgent with the divinities on the universal scale, deserving to be meditated on, worshipped, satiated and thus owing to having been possessed by the state of Śiva, he becomes redeemed. (7)

इत्थं घटं पटं लिङ्गं स्थण्डिलं पुस्तकं जलम् ।
यद्वा किञ्चित्क्वचित्पश्येत्तत्र तन्मयतां व्रजेत् ।।८।।

Practising like this, whatever may come to his sight, no matter, be it a jar, piece of cloth, emblem, bare piece of land, book or water, and wheresoever places, he should become one with it (contemplating on it as a manifestation of his own Self which ultimately is Śiva Himself). (8)

तत्रार्पणं हि वस्तूनामभेदेनार्चनं मतम् ।
तथा संपूर्णरूपत्वानुसंधिर्ध्यानमुच्यते ।।९।।
संपूर्णत्वानुसंधानमकम्पं दार्ढ्यमानयन्
तथान्तर्जल्पयोगेन विमृषञ्जपभाजनम् ।।१०।।

तत्रार्पितानां भावानां स्वकभेदविलापनम् ।
कुर्वस्तद्रश्मिसद्भावं दद्याद्धोमक्रियापरः ॥११॥

At that level bestowal of all things as one with oneself is the real form of offering while thinking of oneself as all-inclusive is meditation. Follow-up of oneself steadily without any tremor and integrally along with contemplation is to turn oneself into the locus of *japa*. Whatever objects are offered with this frame of the inner being, result in dismissal of ownership being transformed into the rays of which the offering turns into oblation. (9-11)

तथैवंकुर्वतः सर्व समभावेन पश्यतः ।
निष्कम्पता व्रतं शुद्धं साम्यं नन्दिशिखोदितम् ॥१२॥

As the *Nandiśikhā* has remarked, the aspirant who does like this and looks towards all with the sense of equanimity, he, as it were, is engaged steadily in the observation of the vow of pure equanimity. (12)

तथार्चनजपध्यानहोमव्रतविधिक्रमात् ।
परिपूर्णां स्थितिं प्राहुः समाधिं गुरवः पुरा ॥१३॥

Worshipping, meditating, offering of oblation and observing of vow, in this way, have been extolled by teachers in the past as the perfect state of absorption, *samādhi*. (13)

अत्र पूजाजपाद्येषु बहिरन्तर्द्वयस्थितौ ।
द्रव्यौघे न विधिः कोऽपि न कापि प्रतिषिद्धता ॥१४॥

In the context of performance of worship and *japa*, etc., in the external as well as internal ways, so far as the use of object is concerned, there is neither any rule of provision nor that of negation. (14)

कल्पनाशुद्धिसंध्यादेर्नोपयोगोऽत्र कश्चन ।
उक्तं श्रीत्रिकसूत्रे च जायते यजनं प्रति ॥१५॥
अविधिज्ञो विधिज्ञश्चेत्येवमादि सुविस्तरम् ।

There is no necessity of purification of imagination, worship on meeting points of day and night, *saṁdhyā*, etc. in this regard. This has been stated in the *Trika Śūtra* in detail that anyone can perform these acts irrespective of being conversant with rules concerned or not. (15-16a)

यदा यथा येन यत्र स्वा संवित्तिः प्रसीदति ।।१६।।
तदा तथा तेन तत्र तत्तद्भोग्यं विधिश्च सः ।

Whensoever, wheresoever and howsoever the Consciousness Force pleases, then, there and that may serve as the means as well as mode of the worship. (16b-17a)

लौकिकालौकिकं सर्वं तेनात्र विनियोजयेत् ।।१७।।
निष्कम्पत्वे सकम्पस्तु कम्पं निर्ह्रासयेद् बलात् ।

In the worship of the Consciousness Force one needs to make use of anything irrespective of the consideration whether it is worldly or other-worldly. As regards the necessity of tremor-less-ness, this needs to be fulfilled steadily by throwing it out forcibly. (17b-18a)

यथा येनाभ्युपायेन क्रमादक्रमतोऽपि वा ।।१८।।
विचिकित्सा गलत्यन्तस्तथासौ यत्नवान्भवेत् ।

In howsoever manner and through the application of whatsoever means, orderly or disorderly, doubt gets removed from inside, one needs to put in effort to that end. (18b-19a)

धीकर्माक्षगता देवीर्निषिद्धैरेव तर्पयेत् ।।१९।।
वीरव्रतं चाभिनन्देदिति भर्गशिखावचः ।

Presiding deities of senses and organs of action need to be propitiated by means of even prohibited objects. As per the *Bharga Śikhā Śāstra* even *Vīra-vrata* may be made use of. (19b-20a)

तथा हि शङ्का मालिन्यं ग्लानिः संकोच इत्यदः ।।२०।।
संसारकारागारान्तः स्थूलस्थूणा घटायते ।

Doubt, defilement of consciousness, diffidence, constriction, etc., are causes of lodging the practitioner in the prison of the world with the necessity of getting enclosed within the bony frame of the body. (20b-21a)

मन्त्रा वर्णस्वभावा ये द्रव्यं यत्पाश्चभौतिकम ।।२१।।
यच्चिदात्म प्राणिजातं तत्र कः संकरः कथम् ।

Mantras are of the nature of letters while objects are products of the intermixture of elements and living beings are made of the stuff of consciousness. As such, where is there any chance for any kind of adulteration? (21b-22a)

संकराभावतः केयं शङ्का तस्यामपि स्फुटम् ।।२२।।
न शङ्केत तथा शङ्का विलीयेतावहेलया ।

Thus, in case of impossibility of any kind of adulteration, there is no scope for any kind of doubt in course of the spiritual practice. Restraint from doubt is the easy way to removal of doubt. (22b-23a)

श्रीसर्वाचार–वीराली–निशाचर–क्रमादिषु ।।२३।।
शास्त्रेषु वितंत चैतत्तत्र तत्रोच्यते यतः ।
शङ्कया जायते ग्लानिः शङ्कया विघ्नभाजनम् ।।२४।।

In the texts like *Sarvācāra*, *Vīrāvalī*, *Niśācara* and *Krama*, etc. it has at length been stated here and there that doubt gives rise to diffidence, and hence it is the source of obstruction. (23b-24)

उवाचोत्पलदेवश्च श्रीमानस्मद्गुरोर्गुरुः।
सर्वाशङ्काशनिं मार्गं नुमो माहेश्वरं त्विति ।।२५।।

Honourable Utpaladeva, the teacher of our teacher has observed that we pay obeisance to the path of Maheśvara Śiva which has acted as the thunderbolt on the (evil of) doubt. (25)

अनुत्तरपदाप्तये तदिदमाणवं दर्शिता–
भ्युपायमतिविस्तरान्ननु विदांकुरुध्वं बुधाः ।।२६।।

For the sake of making available to the disciple the highest state, here has been shown the atomic path, *āṇavopāya*, in detail for the wise to take to. (26)

CHAPTER – 13

Deliberation on the Descent of the Force of Consciousness - Śaktipāta

अथाधिकृतिभाजनं क इह वा कथं वेत्यलम् ।
विवेचयितुमुच्यते विविधशक्तिपातक्रमः ॥१॥

Here is going to start deliberation in various ways of descent of force with regard to the worthiness of the aspirant, his identity and the mode of getting the privilege of. (1)

तत्र केचिदिह प्राहुः शक्तिपात इमं विधिम् ।
तं प्रदर्श्य निराकृत्य स्वमतं दर्शयिष्यते ॥२॥

Certain authorities have already put forward their respective views concerning the phenomenon of descent of force. I am, therefore, required to expose and refute them followed by presentation of my own view on it. (2)

तत्रेदं दृश्यमानं सत्सुखदुःखविमोहभाक् ।
विषमं सत्तथाभूतं समं हेतुं प्रकल्पयेत् ॥३॥
सोऽव्यक्तं तच्च सत्त्वादिनानारूपमचेतनम् ।
घटादिवत्कार्यमिति हेतुरेकोऽस्य सा निशा ॥४॥

Whatever is there before our sight is of the nature of pleasure, pain and swoon and hence of discordant nature. (Being a sheer effect) it needs to have been born of some cause. That cause is the unmanifest, *avyakta*, consisting of (the three *guṇas*) known as *sattva*, *rajas* and *tamas* and is inconscient, and an effect like the jar, etc. having *Prakṛti* as its cause. (3-4)

सा जडा कार्यताद्रूप्यात्कार्यं चास्यां सदेव हि ।
कलादिधरणीप्रान्तं जाड्यात्सा सूतयेऽक्षमा ।।५।।
तेनेशः क्षोभयेदेनां क्षोभोऽस्याः सूतियोग्यता ।
पुंसः प्रति च सा भोग्यं सूतेऽनादीन् पृथग्विधान् ।।६।।

That *Prakṛti* is inconscient as she gives birth to all the inanimate entities ranging from *kalā* to the earth. Since she is incapable of giving birth to anything by herself, she must have needed stimulation by the Lord, the stimulation amounting to fertilisation. As such, she must be the object of enjoyment of the *Puruṣa* due to being enjoyed by whom she has given birth to entities of various kinds of unborn status. (5-6)

पुंसश्च निर्विशेषत्वे मुक्ताणून् प्रति किं न तत् ।
निमित्तं कर्मसंस्कारः स च तेषु न विद्यते ।।७।।
इति चेत्कर्मसंस्काराभावस्तेषां कुतः किल ।
न भोगादन्यकर्मांशप्रसङ्गो हि दुरत्ययः ।।८।।

Since the *Puruṣas* are unspecified by time, why is she not responsible for their birth? Impressions of past actions being the cause of birth, what was the basis of their coming into existence? If it is argued that they were redeemed, *muktāṇu*, right from the beginning, what was the ground for their having been redeemed even right from that beginning since impressions of action are not eliminable without having been suffered? (7-8)

युगपत्कर्मणां भोगो न च युक्तः क्रमेण हि।
फलेद्यत्कर्म तत्कस्मात्स्वं रूपं संत्यजेत्क्वचित् ।।९।।

Since there is graduality in the fruition of impressions, they cannot be enjoyed or suffered all at once. Therefore, there is no possibility of getting transformed from the state of bondage to redemption at one and the same moment. (9)

ज्ञानात्कर्मक्षयश्चेत्तत्कुत ईश्वरचोदितात् ।
धर्माद्यदि कुतः सोऽपि कर्मतश्चेत्तदुच्यताम् ॥१०॥
नहि कर्मास्ति तादृक्षं येन ज्ञानं प्रवर्तते।
कर्मजत्वे च तज्ज्ञानं फलराशौ पतेद् ध्रुवम् ॥११॥

If it is posed that impressions can be eliminated by means of knowledge on account of the intervention of God, the question is what is the basis of God's intervention in the law of action? If it is replied in terms of virtue acquired through observance of righteousness in the form of right action, the problem is that there is no such action which may give rise to knowledge. If any action may result in knowledge, the knowledge would be bound to fall in the lot of fruits. (10-11)

अन्यकर्मफलं प्राच्यं कर्मराशिं च किं दहेत् ।
ईशस्य द्वेषरागादिशून्यस्यापि कथं क्वचित् ॥१२॥
तथाभिसंधिर्नान्यत्र भेदहेतोरभावतः ।

Is there any probability of the effect of one old action burning down the stock of effects of a subsequent group of actions? Since the Lord is rid of both hatred and attachment, such discriminative intrigue on His part is impossible. (12-13a)

नन्वित्थं प्रदहेज्ज्ञानं कर्मजालानि कर्म हि ॥१३॥
अज्ञानसहकारीदं सूते स्वर्गादिकं फलम् ।
अज्ञानं ज्ञानतो नश्येदन्यकर्मफलादपि ॥१४॥

Thus, there is every probability of knowledge (as well as action done without craving for result) burning down the net of actions, since action accomplished with the craving for attainment of heaven, etc. is accompanied by ignorance. Ignorance has the probability of getting eliminated through knowledge as well as a result of action done without craving for the result. (13b-14)

उपवासादिकं चान्यद्दुष्टकर्मफलं भवेत् ।
निष्फलीकुरुते दुष्टं कर्मेत्यङ्गीकृतं किल ॥१५॥

On admittance of the necessity of knowledge as the pre-requisite of elimination of the effect of action, such pious acts as fasting, etc. may have the probability of generating evil effects and rendering ineffective results of evil acts. (15)

अज्ञानमिति यत्प्रोक्तं ज्ञानाभावः स चेत्स किम् ।
प्रागभावोऽथवा ध्वंस आद्ये किं सर्वसंविदाम् ॥१६॥

On admittance of ignorance, *ajñāna*, as absence of knowledge, one would also have to admit that at the primeval stage there was complete absence or loss of knowledge, which is not possible at all. (16)

कस्यापि वाथ ज्ञानस्य प्राच्यः पक्षस्त्वसंभवी।
न किंचिद्यस्य विज्ञानमुदपादि तथाविधः ॥१७॥
नाणुरस्ति भवे ह्यस्मिन्ननादौ कोऽन्वयक्रमः ।

There is no knowledge, as such, which was not into being before its awareness, as no such item of knowledge has ever been revealed. On admittance of the view of complete absence of knowledge at some early stage, all individuals would have to be accepted to have been dumb and fool like the jar, etc. at that stage. (17-18a)

भाविनः प्रागभावश्च ज्ञानस्येति स्थिते सति ॥१८॥
मुक्ताणोरपि सोऽस्त्येव जन्मतः प्रागसौ न च ।
ज्ञानं भावि विमुक्तेऽस्मिन्निति चेच्चर्च्यतामिदम् ॥१९॥

If we accept this view of complete absence of knowledge in persons yet to be born, this view would get extended to even liberated individuals since before his birth, he himself was not in being and the knowledge grew in him only after his birth. (18b-19)

कस्माज्ज्ञानं न भाव्यत्र ननु देहाद्यजन्मतः ।
तत्कस्मात्कर्मणः क्षैण्यात्तत्कुतोऽज्ञानहानितः ॥२०॥
अज्ञानस्य कथं हानिः प्रागभावे हि संविदः ।
अज्ञानं प्रागभावोऽसौ न भाव्युत्पत्त्यसंभदात् ॥२१॥

How it is in the case of liberated individuals that knowledge is not required to be born in spite of the fact that they as well have to be born with respect to their bodies, etc.? That is due to impressions of their actions having been eliminated already and that also on account of elimination of ignorance in them prior to it. If it is asked as to how ignorance might have got eliminated prior to consciousness coming into being, the answer is that ignorance has not even prior presence in them and not to talk of being born subsequently. (20-21)

कस्मान्न भावि तज्ज्ञानं ननु देहाद्यजन्मतः ।
इत्येष सर्वपक्षघ्नो निशितश्चक्रकभ्रमः ।।२२।।

Why birth of knowledge is not possible in redeemed individuals in spite of the fact of the birth of their bodies, senses, etc. at all? This is an arrow of wheel destined to move round and round killing all shades of views whichsoever. (22)

अथ प्रध्वंस एवेदमज्ञानं तत्सदा स्थितम्।
मुक्ताणुष्विति तेष्वस्तु मायाकार्यविजृम्भितम् ।।२३।।

If ignorance were to be considered as the state of elimination of knowledge, then it would have to be regarded as ever-existing even in redeemed individuals as a result of operation of the factors such as *māyā*, etc. (23)

अथाज्ञानं न ह्यभावो मिथ्याज्ञानं तु तन्मतम् ।
तदेव कर्मणां स्वस्मिन्कर्तव्ये सहकारणम् ।।२४।।

On the other hand, if ignorance were to be admitted as false knowledge instead of absence of knowledge, then it turns into the co-cause of all actions one has to accomplish. (24)

वक्तव्यं तर्हि किं कर्म यदा सूते स्वकं फलम् ।
तदैव मिथ्याज्ञानेन सदा हेतुत्वमाप्यते ।।२५।।
अथ यस्मिन्क्षणे कर्म कृतं तत्र स्वरूपसत् ।
मिथ्याज्ञानं यदि ततस्तादृशात्कर्मणः फलम् ।।२६।।

Now the question concerns regarding the stage at which the causality of the faultiness of the knowledge involved in its accomplishment is understood. Is it at

the time of enjoying or suffering its consequence or right at the time it was being created? In the case of admittance of the latter alternative, the fault would go to the action involved in the accomplishment. (25-26)

प्राक्पक्षे प्रलये वृत्ते प्राच्यसृष्टिप्रवर्तने।
देहाद्यभावान्नो मिथ्याज्ञानस्य क्वापि संभवः ।।२७।।
उत्तरस्मिन्पुनः पक्षे यदा यद्येन यत्र वा ।
क्रियते कर्म तत्सर्वमज्ञानसचिवं तदा ।।२८।।
अवश्ययमिति कस्यापि न कर्मप्रक्षयो भवेत्।

If we accept the prior position, there would be the problem of explaining the start of the new creation following the dissolution on account of total absence of body, etc. at this stage nullifying, thus, the role of the faulty knowledge in its accomplishment. On acceptance of the latter position, on the other hand, when, where and by whom the action would have been done, they all would be treated as companions of the fault. In this latter event, no one would have the opportunity of getting rid of the responsibility of doing the action all by himself. (27-29a)

यद्यपि ज्ञानवान्भूत्वा विधत्ते कर्म किञ्चन ।।२९।।
विफलं स्यात्तु तत्पूर्वकर्मराशौ तु का गतिः ।

In spite of being knowledgeable if someone fails to accomplish the task due to ordeal of the stock of impressions of his previous actions, what would be the remedy available to him? (29b-30a)

अथ प्रलयकालेऽपि चित्स्वभावत्वयोगतः ।।३०।।
अणूनां संभवत्येव ज्ञानं मिथ्येति तत्कुतः ।
स्वभावादिति चेन्मुक्ते शिवे वा किं तथा न हि ।।३१।।

If faulty knowledge may be possible naturally in liberated individuals in the state of dissolution why can it not be possible in Śiva also? (30b-31)

यच्चादर्शनमाख्यातं निमित्तं परिणामीनि।
प्रधाने तद्धि संकीर्णवैविक्त्योभययोगतः ।।३२।।

The lack of the power of sight that has been attributed to the *prakṛti* which is the object of change is in the form of two causes, namely, narrowness and isolation. (32)

दर्शनाय पुमर्थैकयोग्यतासचिवं धियः।
आरभ्य सूते धरणीपर्यन्तं तत्र यच्चितः ।।३३।।
बुद्धिवृत्त्यविशिष्टत्वं पुंस्प्रकाशप्रसादतः ।
प्रकाशनाद्धियोऽर्थेन सह भोगः स भण्यते ।।३४।।

So that the *prakṛti* might show herself to the *puruṣa* and the latter might get redeemed, the *prakṛti* manifests herself from *mahat* to the earth by getting reflected in it the light of the *puruṣa* in the form of intellect which is known as her purpose of the enjoyment. (33-34)

बुद्धिरेवास्मि विकृतिधर्मिकान्यस्तु कोऽप्यसो।
मद्विलक्षण एकात्मेत्येवं वैविक्त्यसंविदि ।।३५।।
पुमर्थस्य कृतत्वेन सहकारिवियोगतः ।
तं पुमांसं प्रति नैव सूते किंत्वन्यमेव हि ।।३६।।

I am sheer intellect imbued with the attribute of change and who is there beside myself, these points of understanding are the cause of association of them with each other. Both these purposes of them having been served through their association, now the *prakṛti* ceases from producing anything in the interest of that particular *puruṣa* considering him as absolutely unattached with her. (35-36)

अत्र पुंसोऽथ मूलस्य धर्मोऽदर्शनता द्वयोः ।
अथवेति विकल्पोऽयमास्तामेतत्तु भण्यताम् ।।३७।।

Now, (the question is raised from the side of the opponent) which one from amongst the two, the *prakṛti* or the *puruṣa*, is to be attributed with the disqualification of blindness or both of them together? This needs to be explained. (37)

भोगो विवेकपर्यन्त इति यत्तत्र कोऽवधिः ।

विवेकलाभे निखिलसूतिदृग्यदि सापि किम् ।।३८।।
सामान्येन विशेषैर्वा प्राच्ये स्यादेकजन्मतः ।
उत्तरे न कदाचित्स्याद्भाविकालस्य योगतः ।।३९।।

What is the length of the period of enjoyment prior to its end with the rising of discrimination? On the rise of the power of discrimination, the problem is whether the insight of discrimination (between the *puruṣa* and the *prakṛti*) arises only personally or collectively? Is it concerned with only one life or all the previous lives? Is it likely to continue until all the future lives or would remain restricted only to the present life only all variations of time notwithstanding? (38-39)

कैश्चिदेव विशेषैश्चेत्सर्वेषां युगपद्भवेत् ।
विवेकोऽनादिसंयोगात्का ह्यन्योन्यं विचित्रता ।।४०।।

If discretion were to be born within all simultaneously due to presence of a certain peculiarity in the state of the contact between the *Puruṣa* and the *Prakṛti* being eternal, what would be the difference between the state of bondage and redemption? (40)

तस्मात्सांख्यदृशापीदमज्ञानं नैव युज्यते ।
अज्ञानेन विना बन्धमोक्षौ नैव व्यवस्थया ।।४१।।
युज्येते तच्च कथितयुक्तिभिर्नोपपद्यते ।

Therefore the argument of indiscretion between the *Prakṛti* and the *Puruṣa* as the cause of ignorance as per the Sāṅkhya logic itself does not fit well in this context. Without the concept of ignorance, ideas of bondage and redemption do not get justified while ignorance does not find justification neither in the unification of the *Prakṛti* and the *Puruṣa* nor in their separation. (41-42a)

मायाकर्माणुदेवेच्छासद्भावेऽपि स्थिते ततः ।।४२।।
न बन्धमोक्षयोर्योगो भेदहेतोरसंभवात्।

Since the Lord is absolutely transcendent to the phenomena of both bondage and liberation, He cannot be subjected to them in spite of the operation of the *māyā* and *karma* on Him. (42b-43a)

तस्मादज्ञानशब्देन ज्ञत्वकर्तृत्वधर्मणाम् ।।४३।।
चिदणूनामावरणं किञ्चिद्वाच्यं विपश्चिता ।

Therefore the word *ajñāna*, ignorance, needs to mean to wise people something like a coverture of individuals, atomic as they are being imbued with the attributes of knowership and action. (43b-44a)

आवारणात्मना सिद्धं तत्स्वरूपाभेदवत् ।।४४।।
भेदे प्रमाणाभावाच्च तदेकं निखिलात्मसु ।

It is in terms of coverture that is understandable clearly the nature of ignorance in all its integrality as there is no scope for any division in it. (44b-45a)

तच्च कस्मात्प्रसूतं स्यान्मायातश्चेत्कथं नु सा ।।४५।।
क्वचिदेव सुवीतं तन्न तु मुक्तात्मनीत्ययम् ।

What is the source of this ignorance? Is it *māyā*? If so, how is it that she is effective somewhere and not in the case of liberated individuals? (45b-46a)

प्राच्यः पर्यनुयोगः स्यान्निमित्तं चेन्न लभ्यते ।।४६।।
उत्पत्त्यभावतस्तेन नित्यं न च विनश्यति ।
तत एवैकतायां चान्यात्मसाधारणत्वतः ।।४७।।

If its effectiveness is conceived in terms of some prior association, such an association is not available (to any stretch of imagination). Indeed, it is due to absence of any point of its origin, it remains eternally constant. On the admittance of its oneness all over, however, it would need to have become the same in the case of all the individuals including, of course, the librated ones also. (46b-47)

न वावस्त्वर्थकारित्वान्न चित्तत्संवृतित्वतः ।
न चैतेनात्मनां योगो हेतुमांस्तदसंभवात् ।।४८।।

Ignorance cannot be dismissed as a non-entity as it is effective in action as well as in coverture of the consciousness. Still the problem remains in regard to its association with the self since there is no ground for this association. (48)

तेनैकं वस्तु सन्नित्यं नित्यसंबद्धमात्मभिः ।
जडं मलं तदज्ञानं संसाराङ्कुरकारणम् ।।४९।।

Therefore, ignorance would have to be admitted as one and the same principle associated always with the self known, however, differently as the inconscience, malady, ignorance and cause of the sprout of worldliness. (49)

तस्य रोद्ध्री यदा शक्तिरुदास्ते शिवरश्मिभिः ।
तदाणुः स्पृश्यते स्पृष्टः स्वके ज्ञानक्रिये स्फुटे ।।५०।।
समाविशेदयं सूर्यकान्तोऽर्केणेव चोदितः ।

When the inhibitive power of ignorance would get the illumination of the rays of Śiva, the atomic centre of consciousness in the aspirant would manifest from within it the forces of knowledge and action culminating in oneness with Him in the same way as the solar gem, *sūryakānta maṇi*, becomes as luminous as the sun on getting the contact of the latter's rays. (50-51a)

रोद्ध्र्याश्च शक्तेर्माध्यस्थ्यतारतम्यवशक्रमात् ।।५१।।
विचित्रत्वमतः प्राहुरभिव्यक्तौ स्वसंविदः ।
स एष शक्तिपाताख्यः शास्त्रेषु परिभाष्यते ।।५२।।

Due to the rays of Śiva falling on the inner being of the aspirant via the force of obstruction peculiar changes take place in the manifestation of the being. These changes in the psychic state are known in the Śāstra as *Śakti-pāta*, descent of the spiritual force. (51b-52)

अत्रोच्यते मलस्तावदित्थमेष न युज्यते ।
इति पूर्वाह्निके प्रोक्तं पुनरुक्तौ तु किं फलम् ।।५३।।

To delimit malady only to this much, is not proper. This has been discussed earlier in another chapter and, therefore, it would be fruitless to bring in the same here again. (53)

मलस्य पाकः कोऽयं स्यान्नाशश्चेदितरात्मनाम् ।
स एको मल इत्युक्तेर्नैर्मल्यमनुषज्यते ।।५४।।

What is this maturation of the malady kind of? Does it imply elimination of all other obstructions? If this alone is considered as the malady (creating obstruction between Śiva-hood and the individual ignorance), elimination of it, would imply purification of all together. (54)

अथ प्रत्यात्मनियतोऽनादिश्च प्रागभाववत् ।
मलो नश्येत्तथाप्येष नाशो यदि सहेतुकः ।।५५।।
हेतुः कर्मेश्वरेच्छा वा कर्म तावन्न तादृशम् ।
ईश्वरेच्छा स्वतन्त्रा च क्वचिदेव तथैव किम् ।।५६।।

If, on the other hand, the malady is taken to be confined to individuals as also beginningless, it also needs to get eliminated (for all at one stroke) the elimination being caused by its proper cause. If the cause of its elimination be determined as a certain action or wish of God, at least there is no such action in sight. So far as the effectiveness of the will of God in this regard is concerned, being autonomous, why should it be effective in a certain case and not in the rest. There is no reason to impute such a discrimination on His behalf. (55-56)

अहेतुकोऽस्य नाशश्चेत्प्रागेवैष विनश्यतु ।
क्षणान्तरं सदृक् सूते इति चेत्स्थिरतैव सा ।।५७।।

If the elimination of the malady be considered as having taken place without any cause behind it, it ought to have got eliminated previously as well, since its issuance of the same result even a moment subsequently would involve admittance of it as something durable. (57)

न च नित्यस्य भावस्य हेत्वनायत्तजन्मनः ।
नाशो दृष्टः प्रागभावस्त्ववस्त्विति यथास्तु सः ।।५८।।

What is eternal and hence independent of any cause of its birth, does not meet end. So far as its prior elimination is concerned, this is absolutely a non-entity and hence it needs to be left to remain as such. (58)

अथास्य पाको नामैष स्वशक्तिप्रतिबद्धता।
सर्वान्प्रति तथैष स्यादरुद्धशक्तिर्विषाग्निवत् ।।५९।।

Now, maturation of the force of malady may amount to stoppage of its effectiveness. If so, this nature of it ought to be applicable equally to all like the effect of poison and fire. (59)

पुनरुद्भूतशक्तौ च स्वकार्यं स्याद्विषाग्निवत् ।
मुक्ता अपि न मुक्ताः स्युः शक्तिं चास्य न मन्महे ।।६०।।

As regards the assumption of the revival of its effect, that has got to be taken as similar to that of poison and fire. As such, even those who are redeemed need not to be taken as redeemed. We do not understand the mystery of the force of this kind of power of obstruction. (60)

रोद्ध्रीति चेत्कस्य नृणां ज्ञत्वकर्तृत्वयोर्यदि ।
सद्भावमात्राद्रोद्धृत्वे शिवमुक्ताण्वसंभवः ।।६१।।

If this power of obstruction be taken to be obstructive of the individual's power of knowledge and action, by virtue of its sheer presence, it would annul the very possibility of Śiva as well as of liberated individuals. (61)

संनिधानातिरिक्तं च किञ्चित्कुरुते मलः ।
आत्मनां परिणामित्वादनित्यत्वप्रसङ्गतः ।।६२।।

On the supposition that the malady may be effective in the absence of any contact, this would result in the admittance of the fact of becoming and perishability of the Selves (which, indeed, is inadmissible). (62)

ज्ञत्वकर्तृत्वमात्रं च पुद्गला न तदाश्रयाः।
तच्चेदावारितं हन्त रूपनाशः प्रसज्यते ।।६३।।

Individual Selves are not just resort of knowingness and activity since on obstruction of these inherent attributes of them, they would lose their being itself. (63)

आवरणं चादृश्यत्वं न च तद्वस्तुनोऽन्यताम् ।
करोति घटवज्ज्ञानं नावरीतुं च शक्यते ।।६४।।

To cover anything amounts to render it invisible and by no means to make it look otherwise. However, covering of knowledge through ignorance is not akin to covering the jar (by means of a piece of cloth). (64)

ज्ञानेनावरणीयेन तदेवावरणं कथम् ।
न ज्ञायते तथा च स्यादावृतिर्नाममात्रतः ।।६५।।

If knowledge were to cover anything, the same cover would become knowledgeable and the covering would become purely nominal. (65)

रोद्ध्र्याश्च शक्तेः कस्तस्य प्रतिबन्धक ईश्वरः।
यद्यपेक्षाविरहितस्तत्र प्राग्दत्तमुत्तरम् ।।६६।।

Who is the user of the power of obstruction? If he is God, does He use the power with some end in view or just aimlessly? This question has already been answered. (66)

कर्मसाम्यमपेक्ष्याथ तस्येच्छा संप्रवर्तते ।
तस्यापि रूपं वक्तव्यं समता कर्मणां हि का ।।६७।।

If he proceeds in the act of covering on the ground of some sort of akinness to anything, the shape of the model due to similarity with which the object in question is intended to be covered needs to be spelt out. (67)

भोगपर्यायमाहात्म्यात्काले क्वापि फलं प्रति ।
विरोधात्कर्मणी रुद्धे तिष्ठतः साम्यमीदृशम् ।।६८।।

It so happens in course of suffering or enjoying the result of one's actions that two actions of opposite nature get annulled amongst themselves. This is the case of similarity in this context. (68)

तं च कालांशकं देवः सर्वज्ञो वीक्ष्यं तं मलम् ।
रुन्द्धे लक्ष्यः स कालश्च सुखदुःखादिवर्जनैः ।।६९।।

The Lord has an eye on that malady and its timing and thus stops the incident of bearing the relevant fruit of both enjoyment and suffering. (69)

नैतत्क्रमिकसंशुद्धव्यामिश्राकारकर्मभिः ।
तथैव देये स्वफले केयमन्योन्यरोद्धृता ॥७०॥

This answer is not acceptable. There is a definite graduality in actions of pure nature, vicious or virtuous, and those of mixed character. The same graduality separates the fruition of the acts. This being so, where is the scope for the fruits to inhibit each other? (70)

रोधे तयोश्च जात्यायुरपि न स्यादतः पतेत्।
देहो, भोगदयोरेव निरोध इति चेन्ननु ॥७१॥
जात्यायुष्प्रदकर्मांशसंनिधौ यदि शंकरः।
मलं रुन्द्धे भोगदातुः कर्मणः किं बिभेति सः ॥७२॥

In the case of inhibition of the results of both these kinds of actions, the individual concerned is likely to die well before the decision regarding his age and caste. In such a case, what would happen to his soul (in regard to his next birth)? Is Śaṅkara afraid of the consequence of determination of his age and caste in his next birth and has kept the result reserved for the time being? (71-72)

शतशोऽपि ह्लादतापशून्यां संचिन्वते दशाम् ।
न च भक्तिरसावेशमिति भूम्ना विलोकितम् ॥७३॥

It has been found in hundreds of cases of yogic practice that the practitioner coming to the state of nullity of the experience of exhilaration and suffering both but by no means one of getting absorbed in the delight of Śiva. (73)

अथापि कालमाहात्म्यमपेक्ष्य परमेश्वरः ।
तथा करोति वक्तव्यं कालोऽसौ कीदृशस्त्विति ॥७४॥

If the answer to the above objection be that the Lord does so in view of the immensity of the glory of time, the question would be what is that time kind of which forces Him to do like that? (74)

किं चानादिरयं भोगः कर्मानादि सपुद्गलम् ।
ततश्च भोगपर्यायकालः सर्वस्य निःसमः ॥७५॥

If the period of enjoyment of the result of past actions as well as the bodies of the enjoyers and their actions were to be regarded as beginningless as well as endless, that period would become available to all in common. (75)

आदिमत्त्वे हि कस्यापि वर्गादस्माद्भवेदियम् ।
वैचित्री भुक्तमेतेन कल्पमेतेन तु द्वयम् ॥७६॥
इयतो भोगपर्यायात्स्यात्साम्यं कर्मणामिति ।

Under this supposition what will happen in view of anyone from amongst these three factors of being limited to a beginning; that the particular individual would have enjoyed existence for one *kalpa* of time and the other for a couple of them and hence there would arise some sort of disparity of enjoyment. (76-77a)

अनेन नयबीजेन मन्ये वैचित्र्यकारणम् ॥७७॥
जगतः कर्म यत्क्लृप्तं तत्तथा नावकल्पते ।

Under this presupposition, the peculiarity of the variety of action and result in the form of the look of the world would be lost. (77b-78a)

अनादिमलसच्छन्नां अणवो दृक्क्रियात्मना ॥७८॥
सर्वे तुल्याः कथं चित्रां श्रिताः कर्मपरम्पराम् ।

Then it would be difficult to explain how the individuals, irrespective of having been covered equally by the beginningless malady in regard to their power of understanding and action and hence having been equal in their respective statuses, have become peculiarly divergent in their actions. (78b-79a)

भोगलोलिकया चेत्सा विचित्रेति कुतो ननु ॥७९॥
अनादिकर्मसंस्कारवैचित्र्यादिति चेत्पुनः ।
वाच्यं तदेव वैचित्र्यं कुतो नियतिरागयोः ॥८०॥
महिमा चेदयं तौ किं नासमञ्जस्यभागिनौ।
ईश्वरेच्छानपेक्षा तु भेदहेतुर्न कल्पते ॥८१॥

Now if by way of solving this problem the role of the force of instability were to be adduced here, even then it would be difficult to account for the divergence

in the quantum of pleasure and pain as met in the world. If the divergence were to be explained in terms of impressions of actions of beginningless status, the question would shift to that new ground itself as to why of the divergence there also. If answer be in terms of destiny and attachment, the question would be why to accuse them for these disparities. The will of God does not depend on anything. Therefore, it cannot be held responsible for any kind of discrimination. (79b-81)

अथानादित्वमात्रेण युक्तिहीनेन साध्यते ।
व्यवस्थेयमलं तर्हि मलेनास्तु वृथामुना ॥८२॥

Admittance of bare beginninglessness of the world's working as such is sufficient to counter all arguments against it. Therefore, there is no necessity of attributing the disparity of enjoyment and suffering in the world to any kind of malady. (82)

तथा हि कर्म तावन्नो यावन्माया न पुद्गले ।
व्याप्रियेत न चाहेतुस्तद्वृत्तिस्तन्मितो मलः ॥८३॥
इत्थं च कल्पिते मायाकार्ये कर्मणि हेतुताम् ।
अनादि कर्म चेद्गच्छेत्किं मलस्योपकल्पनम् ॥८४॥

Until *māyā* engrosses the individual, there is no possibility of action on his part. One cannot engage himself in action until he has some aspiration behind it. The relevance of malady lies in instigating him to get inclined to act as per the requirement of the occasion. On *māyā* being accepted as the beginningless cause of action, in this way, there is no necessity of bringing in anything like malady in this regard. (83-84)

ननु माभून्मलस्तर्हि चित्राकारेषु कर्मसु।
सन्तत्यावर्तमानेषु व्यवस्था न प्रकल्पते ॥८५॥

In case of futility of the concept of malady in the creation of disparity in the world in its usual run, the same kind of futility of it should be accepted in the case of liberated individuals also. (85)

अदौ मध्ये च चित्रत्वात्कर्मणां न यथा समः ।

आत्माकारोऽपि कोऽप्येष भाविकाले तथा भवेत् ॥८६॥

If the law of action does not remain the same from the beginning to the midway owing to its peculiarity, what is the guarantee for its remaining the same in future also in the form of the self as well? (86)

इत्थमुच्छिन्न एवाएं बन्धमोक्षादिकः क्रमः ।
अज्ञानाद्बन्धनं मोक्षो ज्ञानादिति परीक्षितम् ॥८७॥

On admittance of irregularity in the law of action, the entire law of causality in regard to bondage and liberation would also have to collapse while the fact has been settled that ignorance leads to bondage and knowledge to liberation. (87)

विरोधे स्वफले चैते कर्मणी समये क्वचित् ।
उदासाते यदि ततः कर्मैतत्प्रतिबुध्यताम् ॥८८॥
शिवशक्तिनिपातस्य कोऽवकाशस्तु तावता ।

When there be a case of two sorts of action of opposite nature annulling the effect of each other, there needs to be brought in a third action as the remedy of the opposition. Where then is any scope for bringing in anything like Śiva and Śakti as the solution? (88-89a)

क्वापि काले तयोरेतदौदासीन्यं यदा ततः ॥८९॥
कालान्तरे तयोस्तद्वद्विरोधस्यानिवृत्तितः ।
अतश्च न फलेतान्ते ताभ्यां कर्मान्तराणि च ॥९०॥
रुद्धानि प्राप्तकालत्वाद्गताभ्यामुपभोग्यताम् ।
एवं सदैव वार्तायां देहपाते तथैव च ॥९१॥
जाते विमोक्ष इत्यास्तां शक्तिपातादिकल्पना ।

In case of barrenness in the yield of the fruit of a set of two actions of opposite nature, and continuance of the same state in case of other actions also there is the danger of continuing the same state of fruitlessness in future also until at last the moment of death of the individual may come and yet the same state of tug-of-war may be remaining continued resulting in the liberation of the individual

leaving behind, thus, rendering all the principle of descent of force into a matter of sheer imagination. (89b-92a)

अथोदासीनतत्कर्मद्वययोगक्षणान्तरे ।।९२।।
कर्मान्तरं फलं सूते तत्क्षणेऽपि तथा न किम् ।

Now the question is that if any action other than these two may bear fruit meanwhile in the state of tug-of-war between these two, why anyone else may not do the same? (92b-93a)

क्षणान्तरेऽथ ते एव प्रतिबन्धविवर्जिते ।।९३।।
फलतः प्रतिबन्धस्य वर्जनं किंकृतं तयोः ।

If perchance those two actions get redeemed of the curse of fruitlessness owing to removal of the obstruction, what will happen to the bar on their fruition? (93b-94a)

कर्मसाम्यं स्वरूपेण न च तत्तारतम्यभाक् ।।९४।।
न शिवेच्छेति तत्कार्ये शक्तिपाते न तद्भवेत् ।

Homogeneity in action arises out of the nature of the action itself and is not subjected to graduality. It is this homogeneous nature of the action which on the will of Śiva forms the cause of the descent of force. (94b-95a)

तिरोभावश्च नामायं स कस्मादुद्भवेत्पुनः ।।९५।।
कर्मसाम्येन यत्कृत्यं प्रागेवेतत्कृतं किल ।
हेतुत्वे चेश्वरेच्छाया वाच्यं पूर्ववदेव तु ।।९६।।

What may serve as the cause of the stoppage of the descent? Homogeneity of action cannot be effective in this regard since what it had to do, has already been accomplished. So far as the causality of the wish of the Lord in the regard is concerned, this aspect of His role is sure to remain the same as earlier. (95b-96)

एतेनान्येऽपि येऽपेक्ष्या ईशेच्छायां प्रकल्पिताः।
ध्वस्तास्तेऽपि हि नित्यान्यहेत्वहेत्वादिदूषणात् ।।९७।।

In this way, any number of other probabilities conceived in regard to the will of the Lord, such as whether the will of Him is eternal or ephemeral, cause or not, etc. get cancelled on account of their attribution of any evil design to Him. (97)

वैराग्यं भोगवैरस्यं धर्मः कोऽपि विवेकिता ।
सत्सङ्गः परमेशानपूजाद्यभ्यासनित्यता ॥९८॥
आपत्प्राप्तिस्तन्निरीक्षा देहे भोगसंघपूर्णता ज्ञानमैश्वरम् ॥९९॥
इत्यपेक्ष्यं यदीशस्य दूष्यमेतच्च पूर्ववत् ।
व्यभिचारश्च सामस्त्यव्यस्तत्वाभ्यां स्वरूपतः ॥१००॥
अन्योन्यानुप्रवेशश्चानुपपत्तिश्च भूयसो।
तस्मान्न मन्महे कोऽयं शक्तिपातविधेः क्रमः ॥१०१॥

Those who claim that the Lord makes the force descend on account of practice of renunciation, detachment from enjoyment, acquisition of righteousness, power of discretion, practice of association with noble persons and noble ideas, worship of the Lord, continuity of practice, being encircled by dangers, anticipation of danger, appearance of the symptom of some such danger on the body, service of the *Śāstra*, completion of the quantum of enjoyment as well as suffering, knowledge and period of glory, all such imputations of motive to Him need to be dismissed as has been done already. These imputations levelled against Him suffer from a large number of defects such as intermixture, collectivity, severalty, commonality besides irrationality. Therefore, I fail to understand what this mode of descent of force is. (98-101)

इत्थं भ्रान्तिविषावेशमूर्च्छानिर्मोकदायिनीम् ।
श्रीशंभुवदनोद्गोर्णां वच्म्यागममहौषधीम् ॥१०२॥

Under all this travesty of understanding about the descent of force, I cannot but take resort to what has come out of the mouth of my teacher Śambhunātha as the glorious medicine capable of serving as a remedy against the poison generative of delusion and swoon. (102)

देवः स्वतन्त्रश्चिद्रूपः प्रकाशात्मा स्वभावतः ।
रूपप्रच्छादनक्रीडा योगादणुरनेककः ॥१०३॥

The Lord is autonomous, pure consciousness, of the nature of illumination and capable of concealing Himself sportively and reappearing in the form of innumerable atomic individuals. (103)

स स्वयं कल्पिताकारविकल्पात्मककर्मभिः ।
बध्नात्यात्मानमेवेह स्वातन्त्र्यादिति वर्णितम् ॥१०४॥

By means of His own action of assuming all possible alternative forms, He binds Himself by virtue of His autonomy. All this has been made out already in different chapters of this work. (104)

स्वातन्त्र्यमहिमैवायं देवस्य यदसौ पुनः ।
स्वं रूपं परिशुद्धं सत्स्पृशत्यप्यणुतामयः ॥१०५॥

Herein, indeed, lies the greatness of His autonomy that besides assuming the atomic forms, He again comes to Himself encompassing all atomic forms well within Himself in all their purity as inherent in Him. (105)

न वाच्यं तु कथं नाम कस्मिंश्चित्पुंस्यसौ तथा ।
नहि नाम पुमान्कश्चिद्यस्मिन्पर्यनुयुज्यते ॥१०६॥

Here in this system there is no necessity of any other Person accomplishing the task of liberating the individuals from the shackle of bondage whomsoever He chooses. (106)

देव एव तथासौ चेत् स्वरूपं चास्य तादृशम् ।
तादृक्प्रथास्वभावस्य स्वभावे कानुयोज्यता ॥१०७॥

If the Lord Himself be capable of accomplishing all this and of that aptitude, there is no necessity of bringing in anyone else as the motivator of Him in this task. (107)

आहास्मत्परमेष्ठी च शिवदृष्टौ गुरूत्तमः ।
पञ्चप्रकारकृत्योक्तिशिवत्वान्निजकर्मणे ॥१०८॥
प्रवृत्तस्य निमित्तानामपरेषां क्व मार्गणम् ।

The most revered teacher of our teacher (Somānanda) has stated in the *Śiva-dṛṣṭi* that in the state of five forms of accomplishments of Śiva as stated therein (creation, sustenance, dissolution, concealment and benediction of grace), where is the necessity of ascribing to Him any other motive or a group of motives? (108-109a)

छन्नस्वरूपताभासे पुंसि यद्यादृशं फलम् ॥१०९॥
तत्राणोः सत एवास्ति स्वातन्त्र्यं कर्मतो हि तत् ।

In spite of the individual's real nature having been concealed, the autonomy of his activeness remains intact. This autonomy of action remains so for the sake of his remaining active all through. (109b-110a)

ईश्वरस्य च या स्वात्मतिरोधित्सा निमित्तताम् ॥११०॥
साभ्येति कर्ममलयोरतोऽनादिव्यवस्थितिः।

Indeed, it is the will of the Lord to conceal Himself which becoming operative serves as the fundamental cause of accumulation of the impression of action as well as formation of the malady of action in the individual's inner being of the status of beginninglessness. (110b-111a)

तिरोधिः पूर्णरूपस्यापूर्णत्वं तच्च पूरणम् ॥१११॥
प्रति भिन्नेन भावेन स्पृहातो लोलिका मलः ।

Imperfection of the Perfect is, indeed, His desire for self-concealment. It is due to being associated with this desire of Him, that the force of instability becomes a malady. (111b-112a)

विशुद्धस्वप्रकाशात्मशिवरूपतया विना ॥११२॥
न किंचिद्युज्यते तेन हेतुरत्र महेश्वरः ।

Since anything like this cannot happen without the imperative of Śiva as pure self-illumination, therefore, He needs to be regarded as the cause of all this. (112b-113a)

इत्थं सृष्टिस्थितिध्वंसत्रये मायामपेक्षते ॥११३॥
कृत्यै मलं तथा कर्म शिवेच्छैवेति सुस्थितम् ।

In this way, in all these three acts of Him, that is, creation, sustenance and dissolution, He needs the help of *māyā*. It is His requirement of *māyā* in carrying out His desire for self-concealment and atomisation which results in turning the process and the action into a malady in spite of the involvement of the will of Śiva Himself behind it. (113b-114a)

यत्तु कस्मिंश्चन शिवः स्वेन रूपेण भासते ॥११४॥
तत्रास्य नाणुनो तावदपेक्ष्ये मलकर्मणी ।
अणुस्वरूपताहानौ तद्गतं हेतुतां कथम् ॥११५॥
व्रजेन्मायानपेक्षत्वमत एवोपपादयेत् ।
तेन शुद्धः स्वप्रकाशः शिवः एवात्र कारणम् ॥११६॥
स च स्वाच्छन्द्यमात्रेण तारतम्यप्रकाशकः ।

In the case of the individual where Śiva is reflected in His own form, there is no more possibility of malady and impression of action remaining intact in him. In the absence of the very cause of individuality, how can the latter remain in him? So is to be understood the case of *māyā* also. Therefore, it is the self-luminous Śiva who serves as the cause of the descent of the force. It is sheer His autonomy which serves as the cause of the manifestation of the homogeneity in the case (leading to the descent of the force). (114b-117a)

कुलजातिवपुष्कर्मवयोनुष्ठानसंपदः ॥११७॥
अनपेक्ष्य शिवे भक्तिः शक्तिपातोऽफलार्थिनाम् ।
या फलार्थितया भक्तिः सा कर्माद्यमपेक्षते ॥११८॥
ततोऽत्र स्यात्फले भेदो नापवर्गे त्वसौ तथा ।

Those who devote themselves to Śiva without any ulterior motive in complete disregard to their status of family, caste, body, age and action, they become worthy of the descent of the force. Distinct from it is the case of those who cherish devotion to Him for gaining a certain objective. That is not applicable to aspirants of redemption. (117b-119a)

भोगापवर्गाद्वितयाभिसंदातुरपि स्फुटम् ॥११९॥
प्राग्भागेऽपेक्षते कर्म चित्रत्वान्नोत्तरे पुनः ।

In regard to the dual objective of enjoyment and liberation both, the fact is that while enjoyment may need performance of righteous action due to specification in the quantum of enjoyment but liberation does not require anything like this. (119b-120a)

अनाभासितरूपोऽपि तदाभासितयेव यत् ॥१२०॥
स्थित्वा मन्त्रादि संगृह्य त्यजेत्सोऽस्य तिरोभवः ।

That individual is taken to be a deserter, *tirobhava*, who in the absence of any reflection of Śiva-hood in him poses as if he is imbued with that reflection and thus after getting the *mantra*, etc. leaves the School. (120b-121a)

श्रीसारशास्त्रे भगवान्वस्त्वेतत्समभाषत ॥१२१॥
धर्माधर्मात्मकैर्भावैरनेकैर्वेष्टयेत्स्वयम् ।
असन्देहं स्वमात्मानमवीच्यादिशिवान्तके ॥१२२॥
तद्वच्छक्तिसमूहेन स एव तु विवेष्टयेत् ।
स्वयं बध्नाति देवेशः स्वयं चैव विमुञ्चति ॥१२३॥
स्वयं भोक्ता स्वयं ज्ञाता स्वयं चैवोपलक्षयेत् ।
स्वयं भुक्तिश्च मुक्तिश्च स्वयं देवी स्वयं प्रभुः ॥१२४॥
स्वयमेकाक्षरा चैव यथोष्मा कृष्णवर्त्मनः ।
वस्तूक्तमत्र स्वातन्त्र्यात्स्वात्मरूपप्रकाशनम् ॥१२५॥

In the *Sāra Śāstra*, Lord Śiva Himself has observed about it as follows: The individual is at liberty to enclose himself with virtuous or vicious notions as he chooses resulting in his landing himself to any state of being from the lowest *avīci* state of hell to the highest state of Śiva-hood. Indeed, it is Śiva Himself who binds Himself by means of the concerned group of forces as well as liberates Himself. He Himself is the enjoyer as well as the knower, enjoyment as well as the state of liberation, the Goddess as well as the Lord. He alone is the state of immortality (represented by the unique syllable *Om*) like heat inherent in

fire. Bondage and liberation as two ends of the reality are His modes of self-manifestation. (121b-125)

श्रीमन्निकुलेऽप्युक्तं मिथ्याभावितचेतसः।
मलमायाविचारेण क्लिश्यन्ते स्वल्पबुद्धयः ॥१२६॥
स्फटिकोपलगो रेणुः किं तस्य कुरुतां प्रिये ।
व्योम्नीव नीलं हि मलं मलशंकां ततस्त्यजेत् ॥१२७॥

It has been observed in the *Niśakula Śāstra* also that those who entertain wrong notions, suffer from malice and delusion and hence are unwise. O Dear Pārvati, what can a particle of dust falling on a piece of crystal or the sense of blueness attached to space do to it? What one needs to do is to get rid of the doubt of the malady. (126-127)

श्रीमान्विद्यागुरुश्चाह प्रमाणस्तुतिदर्शने।
धर्माधर्मव्याप्तिविनाशान्तरकाले
शक्तेः पातो गाहनिकैर्यः प्रतिपन्नः ।
तं स्वेच्छातः संगिरमाणाः स्तवकाद्याः
स्वातन्त्र्यं तत्त्वय्यनपेक्षं कथयेयुः ॥१२८॥

My teacher of wisdom, *vidyā-guru*, has written in the *Pramāṇa-Stuti Darśana* as follows:

"The propounders of the doctrine of illusion conceive of the descent of force as a result of automatic stimulation independent of the will of the Lord during the interval of the period of prevalence of righteousness and end with that of unrighteousness and vice versa." (128)

तारतम्यप्रकाशो यस्तीव्रमध्यममन्दताः ॥१२९॥
ता एव शक्तिपातस्य प्रत्येकं त्रैधमास्थिताः ।

The light of homogeneity of descent of the force has been considered as consolidated each in a threefold mode, namely, intensive, middling and mild and the same again getting divided into three with the mutual intermixture of these states. (129-130a)

तीव्रतीव्रः शक्तिपातो देहपातवशात्स्वयम् ।।१३०।।
मोक्षप्रदस्तदैवान्यकाले वा तारतम्यतः ।
मध्यतीव्रात्पुनः सर्वमज्ञानं विनिवर्तते ।।१३१।।
स्वयमेव यतो वेत्ति बन्धमोक्षतयात्मताम्।
तत्प्रातिभं महाज्ञानं शास्त्राचार्यानपेक्षि यत् ।।१३२।।

The intensified state of the intensive kind of descent of force results in the fall of the body followed by liberation while the same in its middling state brings in homogeneity resulting in the removal of ignorance in entirety. Owing to this state of removal of ignorance the individual is enabled to understand by himself his states of bondage and liberation. This great knowledge in its intuitive wake does not require help of anyone conversant with the *Śāstra*. (130b-132)

प्रतिभाचन्द्रिकाशान्तध्वान्तश्चाचार्यचन्द्रमाः।
तमस्तापौ हन्ति दृशं विस्फार्यानन्दनिर्भराम् ।।१३३।।

The teacher as the moon removes the entire darkness of ignorance of the disciple by means of the rays of his intuitive knowledge and brings to an end his ignorance as well as suffering and makes him look at that teacher with wide open eyes delightfully and surprisingly. (133)

संशिष्टः कर्मकर्तृत्वाच्छिष्योऽन्यः कर्मभावतः ।
शिष्टः सर्वत्र च स्मार्तपदकालकुलादिषु ।।१३४।।
उक्तः स्वयंभूः शास्त्रार्थप्रतिभापरिनिष्ठितः।
यन्मूलं शासनं तेन न रिक्तः कोऽपि जन्तुकः ।।१३५।।

There are two types of pupil, one accomplished by himself and is known as *saṁśiṭa* while the other getting educated with the help of the teacher known as *śiṣya* on account of the former's role as the subject of the process of education while the latter as the object. The *śiṣṭa* is considered everywhere be it the context of his knowledge of the *smṛtis*, time inborn talent in the understanding of the meaning of the texts. The denomination of *saṁśiṭa* implies doership of the act of learning while *śiṣya* his role as the object of the act of the same act. So far as the fundamental act of learning is concerned, no living being is completely bereft of it. (134-135)

तत्रापि तारतम्योत्थमानन्त्यं दाढ्यंकम्प्रते ।
युक्तिः शास्त्रं गुरुर्वादोऽभ्यास इत्याद्यपेक्षते ।।१३६।।

In spite of sharing in that talent in common with all living beings, however, there are grades in the magnitude of the capacity of learning with respect to steadiness as well as frequency of vibration. (To remain up to the mark) the learner needs to exercise his reasoning, conversance with the texts, guidance from the suitable teacher, discussion and constancy of practice, etc. (136)

कम्पमानं हि विज्ञानं स्वयमेव पुनर्व्रजेत् ।
कस्यापि दाढ्यमन्यस्य युक्त्याद्यैः केवलेतरैः ।।१३७।।

The unsteadiness in the acquisition of knowledge may get gradually consolidated into steadiness automatically in a certain instance while in other cases it may require recourse to certain devices. (137)

यथा यथा परापेक्षातानवं प्रातिभे भवेत्।
तथा तथा गुरुरसौ श्रेष्ठो विज्ञानपारगः ।।१३८।।

Inasmuch as the teacher strives to develop the capacity of intuitive learning in the student gradually, his excellence as the teacher and competence in the discipline goes on increasing. (138)

अन्यतः शिक्षितानन्तज्ञानोऽपि प्रतिभाबलात् ।
यद्वेत्ति तत्र तत्रास्य शिवता ज्यायसी च सा ।।१३९।।

In spite of having acquired his fund of knowledge in all its profundity from elsewhere, whatever he comes to understand through his intuitive power, adds to his credit of excellence in Śiva-hood. (139)

न चास्य समयित्वादिक्रमो नाप्यभिषेचनम् ।
न सन्तानादि नो विद्याव्रतं प्रातिभवर्त्मनः ।।१४०।।
आदिविद्वान्महादेवस्तेनैषोऽधिष्ठितो यतः ।
संस्कारास्तदधिष्ठानसिद्ध्यै तत्तस्य तु स्वतः ।।१४१।।

A teacher who is imbued with the power of intuition is not required to observe the conventional rules laid down in regard to the discipline concerned including bathing, progeny, etc. as he has become possessed by Śiva Himself who is the root cause of all knowledge whatever all kinds of *saṁskāras*, impressions of nobility, being meant for the same possession by Him. (140-141)

देवीभिर्दीक्षितस्तेन सभक्तिः शिवशासने ।
दृढताकम्प्रताभेदैः सोऽपि स्वयमथ व्रतात् ॥१४२॥

Along with the variation in the degree of his solidity and quantum of vibration in him, he, too, is capable of becoming a teacher of his own sort through the observance of austerity, *japa* and help of a certain teacher as assisted in the modification of his *saṁskāras*, impressions. (142)

तपोजपादेर्गुरुतः स्वसंस्कारं प्रकल्पयेत् ।
यतो वाजसनीयाख्य उक्तं सिञ्चेत्स्वयं तनुम् ॥१४३॥
इत्याद्युपक्रमं यावदन्ते तत्परिनिष्ठितम् ।
अभिषिक्तो भवेदेवं न बाह्यकलशाम्बुभिः ॥१४४॥

As has been stated in the text *Vājasanīya*, beginning from the suggestion that he should drench his body until he gets established (in the stream of the system) and thus he would come to be regarded as initiated, *abhiṣikta*, even without any use of the water of the jar from outside. (143-144)

श्रीसर्ववीरश्रीब्रह्मयामलादौ च तत्तथा ।
निरूपितं महेशेन कियद्वा लिख्यतामिदम् ॥१४५॥

The same view of initiation of the kind has been expressed in texts like *Sarvavīra* and *Brahmayāmala*, etc. by the great Lord Himself, needing no more to elaborate on it. (145)

इत्थं प्रातिभविज्ञानं किं किं कस्य न साधयेत् ।
यत्प्रातिभाद्वा सर्वं चेत्यूचे शेषमहामुनिः ॥१४६॥

In this way, does there remain anything which may not be availed of by means

of the intuitive knowledge? This has been claimed by Patañjali in his *Yoga-Sūtra* through his observation *prātibhādvā sarvam.* (146)

अन्ये त्वाहुरकामस्य प्रातिभो गुरुरीदृशः।
सामग्रीजन्यता काम्ये तेनास्मिन्संस्कृतो गुरु ।।१४७।।
नियतेर्महिमा नैव फले साध्ये निवर्तते ।
अभिषिक्तश्चीर्णविद्याव्रतस्तेन फलप्रदः ।।१४८।।

Some other thinkers have said that such an intuitive teacher is alright only in the case of students who are selfless but not for those who are interested in the result. For the sake of this latter kind of students, only that teacher is suitable who has become a teacher by virtue of observance of traditionally approved rites. This is the grand law of Nature that it does not stop its operation until the result of the action has been produced. Accordingly, it is only that teacher who proves to be fruitful who has observed all the preconditions necessary for acquisition of the wisdom. (147-148)

असदेतदिति प्राहुर्गुरवस्तत्त्वदर्शिनः ।
श्रीसोमानन्दकल्याणभवभूतिपुरोगमाः ।।१४९।।
तथा हि त्रीशिकाशास्त्रविवृतौ तेऽभ्यदधुर्बुधाः।
सांसिद्धिकं यद्विज्ञानं तच्चिन्तारत्नमुच्यते ।।१५०।।
तदभावे तदर्थं तदाहृतं ज्ञानमादृतम् ।

Our teachers like Somānanda, Kalyāṇa and Bhavabhūti and others who went into the essentials of things, have characterised this viewpoint as untenable. This is obvious from their mention as such in the *Trīśikā-Śāstra-Vivṛti.* (149-151a)

एवं यो वेद तत्त्वेन तस्य निर्वाणगामिनी ।।१५१।।
दीक्षा भवत्यसन्दिग्धा तिलाज्याहुतिवर्जिता ।

The established knowledge available via intuition is the gem of ideation. In the absence of such a precious element in knowledge, all other kinds of knowledge would fall short of achieving their goal, since their respectability rests in scoring that goal. (151b-152a)

अदृष्टमण्डलोऽप्येवं यः कश्चिद्वेत्ति तत्त्वतः ।।१५२।।
स सिद्धिभाग्भवेन्नित्यं स योगी स च दीक्षितः ।
अविधिज्ञो विधानज्ञो जायते यजनं प्रति ।।१५३।।
इत्यादिभिस्त्रीशिकोक्तेर्वाक्यैर्माहेश्वरैः स्फुटम्
ज्ञानं दीक्षादिसंस्कारसतत्त्वमिति वर्णितम् ।।१५४।।

He who understands this in its essence, his initiation leads him undoubtedly to liberation without the offering of the oblation of *sesumum indicum* and purified butter. He who knows this, without having ever come across a *maṇḍala*, becomes accomplished, a yogin and really initiated. He is regarded as conversant with all the rules of sacrifice even without having understood anything of them. All this has been made obvious by statements of the Lord Himself in the *Trīśikā-Śāstra* concerning knowledge, initiation and the reality. (152b-154)

ज्ञानोपायस्तु दीक्षादिक्रिया ज्ञानवियोगिनाम् ।
इत्येतदधुनैवास्तां स्वप्रस्तावे भविष्यति ।।१५५।।

Methods of acquisition of knowledge and initiation, etc., are useful only for him who is shorn of knowledge. As such, let us stop with discussion on it right now to be taken up in its proper context subsequently. (155)

गुरूशास्त्रप्रमाणादेरप्युपायत्वमञ्जसा ।
प्रतिभा परमेवैषा सर्वकामदुधा यतः ।।१५६।।

Though teacher and *Śāstras*, etc., have their own importance in the context of acquisition of knowledge quickly yet intuition is the supreme amongst all of them as it is the fulfiller of all aspirations in that regard. (156)

उपाययोगक्रमतो निरुपायमथाक्रमम् ।
यद्रूपं तत्परं तत्त्वं तत्र तत्र सुनिश्चितम् ।।१५७।।

From amidst the two ways of acquisition of right knowledge, that is, methodical and unmethodical, it is the latter which leads to the highest goal, this has been established in proper contexts as per the occasion. (157)

यस्तु प्रातिभबाह्यात्मसंस्कारद्वयसुन्दरः ।
उक्तोऽनन्योपकार्यत्वात्स साक्षाद्वरदो गुरूः ॥१५८॥

That teacher is highly beneficial who is equipped with power of intuition as well as self-culture acquired through effort since both these attributes are complementary of each other. (158)

स्वमुक्तिमात्रे कस्यापि यावद्विश्वविमोचने।
प्रतिभोदेति खद्योतरत्नतारेन्दुसूर्यवत् ॥१५९॥

If someone happens to develop the power of liberating the entire world by way of his effort to liberate himself, that would be like a firefly, gem, star or moon becoming as luminous as the sun. (159)

ततः प्रातिभसंवित्त्यै शास्त्रमस्मत्कृतं त्विदम् ।
योऽभ्यस्येत्स गुरुर्नैव वस्त्वर्था हि विडम्बकाः ॥१६०॥

It is with the view of developing the genius of the teacher and the taught to this extent that we have authored this *Śāstra*. He who would aim at this objective, would be the teacher (in the real sense of the term) leaving behind the rest as mimickers. (160)

परोपजीविता बुद्ध्या सर्वं इत्थं न भासते ।
तदुक्त्या न विना वेत्ति शक्तिपातस्य मान्द्यतः ॥१६१॥

Due to dependence on the guidance of others, people generally do not manifest the power of intuition inherent in them and do not know the reality without the help of them owing to mildness of the descent of force on them. (161)

स्फुटमेतच्च शास्त्रेषु तेषु तेषु निरूप्यते ।
किरणायां तथोक्तं च गुरुतः शास्त्रतः स्वतः ॥१६२॥

In the *Kiraṇa Śāstra* it has been stated that some people get enlightenment from the teacher, some from the *Śāstra* while a few develop it from within themselves while the rest get insight through action. (162)

ज्ञानयोग्यास्तथा केचिच्चर्यायोग्यास्तथापरे ।
श्रीमन्नन्दिशिखातन्त्रे वितत्यैतन्निरूपितम् ॥१६३॥

Some of the students become qualified through knowledge while some of them through action. In the *Nandiśikhā Tantra* this has been elucidated in detail through a dialogue which is being presented here. (163)

प्रश्नोत्तरमुखेनेति तदभग्नं निरूप्यते ।
अनिर्देश्यः शिवस्तत्र कोऽभ्युपायो निरूप्यताम् ॥१६४॥
इति प्रश्ने कृते देव्या श्रीमाञ्छम्भुर्न्यरूपयत् ।

Since Śiva lies beyond indication, how can He be elucidated? Having been enquired like this by the Goddess, Śambhu replied as follows: (164-165a)

उपायोऽत्र विवेकैकः स हि हेयं विहापयन् ॥१६५॥
ददात्यस्य च सुश्रोणि प्रातिभं ज्ञानमुत्तमम् ।

There is only one means of getting rid of what is worth being free of and evolving the intuitive knowledge, O Dear. That is discretion. (165b-166a)

यदा प्रतिभया युक्तस्तदा मुक्तश्च मोचयेत् ॥१६६॥
परशक्तिनिपातेन ध्वस्तमायामलः पुमान्।

When anyone becomes furnished with intuitive knowledge, he not only becomes redeemed himself having got free of the malady of *māyā* by virtue of descent of the force but also may liberate others. (166b-167a)

ननु प्राग्दीक्षया मोक्षोऽधुना तु प्रातिभात्कथम् ॥१६७॥
इति देव्या कृते प्रश्ने प्रावर्तत विभोर्वचः ।
दीक्षया मुच्यते जन्तुः प्रातिभेन तथा प्रिये ॥१६८॥

Now the question is as follows: While previously it was stated that liberation may be attained through initiation but now it is being said that the same may be available by means of intuitive knowledge. Why is it so? Having been questioned

like this, the Lord responded as follows: 'One gets liberated via initiation as well as intuitive knowledge, O Dear!' (167b-168)

गुर्वायत्ता तु सा दीक्षा बध्यबन्धनमोक्षणे ।
प्रातिभोऽस्य स्वभावस्तु केवलीभावसिद्धिदः ।।१६९।।

'The difference between the two means of redemption, however, is that while redemption of the disciple through the teacher involves dependence on him, intuitive knowledge as the cause of bondage and liberation both has to be revealed from within the aspirant himself as his inmost nature in the form of his aloneness.'(169)

केवलस्य ध्रुवं मुक्तिः परतत्त्वेन सा ननु ।
नृक्तिशिवमुक्तं हि तत्त्वत्रयमिदं त्वया ।।१७०।।

(In response to this answer of Śiva, the Goddess asks as follows:) 'Now the problem is that while liberation through aloneness has certainty about it on account of the involvement of the Supreme Reality in it, the same is not the case with it because of its dependence on as many as three agencies, namely, the individual, the Force and Śiva.' (170)

नो बन्ध्यो बन्धने शक्तिः करणं कर्तृतां स्पृशत्।
शिवः कर्तेति तत्प्रोक्तं सर्व गुर्वागमादणोः ।।१७१।।
पुनर्विवेकादुक्तं तदुत्तरोत्तरमुच्यताम् ।
कथं विवेकः किं वास्य देवदेव विविच्यते ।।१७२।।

The fact in this regard is that there is involvement of three factors, the individual, the Force and Śiva. From amongst them, the individual is subject to bondage, the Force is the means of bondage while Śiva is the agent of bondage. Sources of this wisdom are the teacher, the text and the individual's intuition. From amongst these three sources of the wisdom, wisdom acquired through self-discretion is said to be the best. 'Please tell me, O Lord, how discretion works in this respect.' (171-172)

इत्युक्ते परमेशान्या जगादादिगुरुः शिवः ।
शिवादितत्त्वत्रितयं तदागमवशाद्गुरोः ।।१७३।।

अधरोत्तरगैर्वाक्यैः सिद्धं प्रातिभतां व्रजेत्।

Having been enquired like this by the Goddess, Śiva, as the primeval teacher, replies as follows: 'Out of the factors Śiva and the text, the aspirant needs to learn through the device of questions and answer the secret of the intuitive wisdom and examine its pros and cons in the light of the intuitive wisdom and thus may become accomplished in that wisdom.' (173-174a)

दीक्षासिच्छिन्नपाशत्वाद्भवनाभावितस्य हि ।।१७४।।
विकासं तत्त्वमायाति प्रातिभं तदुदाहृतम् ।

Intuitive knowledge is that which evolves by virtue of having been cut asunder the bondage through the sword of initiation and contemplation on the instruction of the text. (174b-175a)

भस्मच्छन्नाग्निवत्स्फौट्यं प्रातिभे गौरवागमात् ।।१७५।।
बीजं कालोप्संसिक्तं यथा वर्धेत तत्तथा।
योगयागजपैरुक्तैर्गुरुणा प्रातिभं स्फुटेत् ।।१७६।।

The intuitive knowledge is likely to sprout in all its glory like the seed sown at the right time drenched with water frequently and brightened in its splendour like a firebrand covered with a layer of ash having been removed through the practice of yoga, sacrifice, *japa* and instruction of the teacher. (175b-176)

विवेकोऽतीन्द्रियस्त्वेष यदायाति विवेचनम् ।
पशुपाशपतिज्ञानं स्वयं निर्भासते तदा ।।१७७।।
प्रातिभे तु समायाते ज्ञानमन्यत्तु सेन्द्रियम् ।
वागक्षिश्रुतिगम्यं चाप्यन्यापेक्षं वरानने ।।१७८।।
तत्त्यजेद्बुद्धिमास्थाय प्रदीपं तु यथा दिवा।

This kind of discretion is extra-sensory. Being subjected to discrimination, it develops in the form of the wisdom of the individual, the bondage, the Lord and the knowledge (for the redemption) automatically. On sprouting of the intuitive wisdom from this background, it gets manifested via the channels of speech, sight and the auditory organ and whatever is dependent on them, O Beautiful

Lady! Taking recourse to the higher wisdom, the aspirant needs to liberate himself from these fascinations like one blowing out the flame of the lamp on the advent of the daylight. (177-179a)

प्रादुर्भूतविवेकस्य स्याच्चिदिन्द्रियगोचरे ।।१७९।।
दूराच्छ्रुत्यादिवेधादिवृद्धिक्रीडाविचित्रिता ।

The practitioner, in whom the power of discretion has developed, may perceive through consciousness sounds from far afar, direct his consciousness on the right target, grow himself extraordinarily and thus display peculiar feats in several ways. (179b-180a)

सर्वभावविवेकात्तु सर्वभावपराङ्मुखः ।।१८०।।
क्रीडासु सुविरक्तात्मा शिवभावैकभावितः ।
माहात्म्यमेतत्सुश्रोणि प्रातिभस्य विधीयते ।।१८१।।
स्वच्छायादर्शवत्पश्येद्बहिरन्तर्गतं शिवम् ।

Such a practitioner becomes indifferent to all sorts of allurements out of his exercise of discretion towards everything whatever as also owing to having become possessed of the sense of Śiva-hood. So much has been laid down in the texts, regarding his power, O Beautiful Lady, as to be capable of envisioning Śiva inside as well as outside like one seeing one's reflection in a mirror. (180b-182a)

हेयोपादेयतत्त्वज्ञस्तदा ध्यायेन्निजां चितिम् ।।१८२।।
सिद्धिजालं हि कथितं परप्रत्ययकारणम् ।
इहैव सिद्धाः कायान्ते मुच्येरन्निति भावनात् ।।१८३।।

The person who is imbued with the discretion between what is acceptable and what deserves to be rejected ought to meditate on his own consciousness. Whatever has been said (in praise of) *siddhis*, accomplishment of extraordinary powers is meant only for winning over the confidence of the people in the Ultimate Being amounting to convincing them that through faith in Him alone they can get liberated. (182b-183)

परभावनदाढ्र्यात्तु जीवन्मुक्तो निगद्यते।

एतत्ते प्रातिभे भेदे लक्षणं समुदाहृतम् ।।१८४।।

It is through contemplation on Him that one has the possibility of getting redeemed. Whatever has been stated to you, (O Lady) is concerned with the distinguishing feature of the man of intuition. (184)

शापानुग्रहकार्येषु तथाभ्यासेन शक्तता।
तेषूदासीनतायां तु मुच्यते मोचयेत्परान् ।।१८५।।

While practice for the capability of being effective in cursing as well as benediction the practitioner, indifferent towards such powers makes use of them to liberate himself as well as others. (185)

भूतेन्द्रियादियोगेन बद्धोऽणुः संसरेद्ध्रुवम् ।
स एव प्रतिभायुक्तः शक्तितत्त्वं निगद्यते ।।१८६।।
तत्पातावेशतो मुक्तः शिव एव भवार्णवात्।

Owing to contact between the physical elements and the senses the individual is sure to remain wandering in the world while having got imbued with the power of intuition, which is known as Śakti, Force, he has the prospect of getting the Force descend on him culminating ultimately in his assimilation into Śiva and crossing the ocean of the world. (186-187a)

नन्वाचार्यात्सेन्द्रियं तज्ज्ञानमुक्तमतीन्द्रियम् ।।१७८।।
विवेकजं च तद्बुद्धया तत्कथं स्यान्निरिन्द्रियम्।

The Goddess asks Him again as follows: '(My Lord) you have characterised the knowledge as acquired from the teacher as sensory while the same as born of the power of discretion as extra-sensory. How is it possible?' (187b-188a)

इति पृष्ठोऽभ्यधात्स्वान्तधियोर्जाड्येकवासनात् ।।१८८।।
अक्षत्वं प्रविवेकेन तच्छित्तौ भासकः शिवः।
संस्कारः सर्वभावानां परता परिकीर्तिता ।।१८९।।

Being questioned like this, the Lord answered as follows: On account of being inanimate the intellect remains affected by impressions of inanimateness as

fetched by the senses. (As distinct from it) the wisdom born of intuition eliminates the inanimateness of it followed by submission of it to the illumination of Śiva. Limited luminosity is the characteristic feature of the inanimate. (188b-189)

मनोबुद्धी न भिन्ने तु कस्मिंश्चित्कारणान्तरे।
विवेके कारणे ह्येते प्रभुशक्त्युपबृंहिते ॥१९०॥

Manas and intellect, indeed, are not different in their basic character unless they get mixed up with a cause of an entirely of different nature. Being penetrated by the Force of the Lord, however, they become promotive of discretion. (190)

न मनोबुद्धिहीनस्तु ज्ञानस्याधिगमः प्रिये।
परभावात्तु तत्सूक्ष्मं शक्तित्त्वं निगद्यते ॥१९१॥

Without coordination of the *manas* and the intellect, there is little possibility of acquisition of knowledge, O Dear! They assume the subtle form of *śakti* through the penetration of it into them. (191)

विवेकः सर्वभावानां शुद्धभावान्महाशयः।
बुद्धितत्त्वं तु त्रिगुणमुत्तमाधममध्यमम् ॥१९२॥
अणिमादिगतं चापि बन्धकं जडमिन्द्रियम्।

Discretion bears with it the sense of nobility by virtue of being purificatory of all the ideas while intellect being of triple nature, namely, the highest, middling and lowest, as well as on account of being accompanied by the extraordinary powers like *aṇimā*, etc. is binding, inanimate and sensory. (192-193a)

ननु प्रातिभतो मुक्तौ दीक्षया किं शिवाध्वरे ॥१९३॥

'What is the utility of initiation into the system and practice of Śaivism when liberation is attainable via intuition itself?' asks the Goddess. (193b)

ऊचेऽज्ञाना हि दीक्षायां बालबालिशयोषितः।
पाशच्छेदाद्विमुच्यन्ते प्रबुद्ध्यन्ते शिवाध्वरे ॥१९४॥
तस्माद्दीक्षा भवत्येषु कारणत्वेन सुन्दरि।

दीक्षया पाशमोक्षे तु शुद्धभावाद्विवेकजम् ।।१९५।।

(The Lord replies as follows in response to this query) I have to say that initiation is a necessity particularly for the sake of children, childish and women who get redeemed through it from the shackle of worldliness and get awakened on the path of Śiva-hood. Thus, it serves as the means of liberation of them. By virtue of initiation they get redeemed of the shackle having the possibility of getting purified in their ideation as born of discretion. (194-195)

इत्येष पठितो ग्रन्थः स्वयं ये बोद्धुमक्षमाः।
तेषां शिवोक्तिसंवादाद्बोधो दाढ्यं व्रजेदिति ।।१९६।।

Even though having read the text those who are incapable of understanding its sense, for them the dialogue between Śiva and the Goddess may bring clarity to their understanding. (196)

श्रीमन्निशाटने चात्मगुरुशास्त्रवशात्त्रिधा।
ज्ञानं मुख्यं स्वोपलब्धि विकल्पार्णवतारणम् ।।१९७।।

In the text *Niśāṭana*, it has been observed that out of the three sources of knowledge, namely, self, teacher and the *Śāstra*, it is the knowledge evolved from within oneself which is foremost and is capable of taking one across the sea of options. (197)

मन्त्रात्मभूतद्रव्यांशदिव्यतत्त्वादिगोचरा।
शङ्का विकल्पमूला हि शाम्येत्स्वप्रत्ययादिति ।।१९८।।

Mantra, self, elements, materials, divinity and essence all these six are the alternative sources of knowledge which get reconciled ultimately into the self-knowledge. (198)

ऐनमेवार्थमन्तःस्थं गृहीत्वा मालिनीमते।
एवमस्यात्मनः काले कस्मिंश्चिद्योग्यतावशात् ।।१९९।।
शैवी संबध्यते शक्तिः शान्ता मुक्तिफलप्रदा।
तत्संबन्धात्ततः कश्चित्तत्क्षणादपवृज्यते ।।२००।।

According to *Mālinīvijayottara Tantra*, the aspirant needs to internalise whatever information and insight is available through these sources and wait for that opportune moment when as per his worth Śiva's Force named *Śāntā* would descend on him and would prove liberating via his assimilation into Śiva. (199-200)

इत्युक्त्वा तीव्रतीव्राख्याविषयं भाषते पुनः।
अज्ञानेन सहैकत्वं कस्यचिद्विनिवर्तते ।।२०१।।

Having said this much on the topic, Śiva moves on to the topic of intensively intensive form of the descent of the force in the case of some rare one whose ignorance gets removed via it. (201)

रुद्रशक्तिसमाविष्टः स यियासुः शिवेच्छया।
भुक्तिमुक्ति प्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ।।२०२।।

Being possessed by the force of Rudra, the aspirant of liberation surrenders himself to the will of Śiva and happens to be brought to the proximity of the teacher for the sake of fulfilment of his aspiration for liberation as well as desire for enjoying the course of life. (202)

तमाराध्य ततस्तुष्टाद्दीक्षामासाद्य शाङ्करीम्।
तत्क्षणाद्वोपभोगाद्वा देहपाताच्छिवं व्रजेत् ।।२०३।।

Due to having placed Himself at the disposal of the teacher, and thus having satisfied him by his service to him, the aspirant gets initiated by him to the discipline of Śaṅkara. From that moment onwards immediately or after the lapse of the time due to his credit for enjoying life, he, on the fall of the body, has the possibility of departing to Śiva. (203)

अस्यार्थ आत्मनः काचित्कलनामर्शनात्मिका।
स्वं रूपं प्रति या सैव कोऽपि काल इहोदितः ।।२०४।।
योग्यता शिवतादात्म्ययोगार्हत्वमिहोच्यते।
पूर्वं किं न तथा कस्मात्तदैवेति न सङ्कम् ।।२०५।।
तथाभासनमुज्झित्वा न हि कालोऽस्ति कश्चन।

The duration of time intervening between the surrender to the teacher and attainment of liberation is something dependent on the intensity of the contemplative will of the aspirant to make himself deserve oneness with Śiva. It is irrelevant to raise the question as to why the same was not spelt out any earlier, because the experience of oneness with Śiva is unique even if guided by its own law which is coincident to its occurrence itself. (204-206a)

स्वातन्त्र्यात्तु तथाभासे कालशक्तिर्विजृम्भताम् ।।२०६।।
नतु पर्यनुयुक्त्यै सा शिवे तत्महिमोदिता।

The force of time manifests itself into the divisions of the past, present and future owing to the reflection of Śiva in it with all His autonomy and by no means as a factor of unification of the individual with Him as that power lies in Śiva Himself. (206b-207a)

ननु शैवी महाशक्तिः संबद्धैवात्मभिः स्थिता ।।२०७।।
सत्यं साच्छादनात्मा तु शान्ता त्वेषा स्वरूपदृक्।

Śiva's great power of covering lies always associated with the individual. While that power remains covering the essential being from the individual's sight, His power known as *Śāntā* serves the remover of the covering for his self-realisation. (207b-208a)

क्षोभो हि भेद एवैक्यं प्रशमस्तन्मयी ततः ।।२०८।।
तया शान्त्या तु संबद्धः स्थितः शक्तिस्वरूपभाक्
त्यक्ताणुभावो भवति शिवस्तच्छक्तिदार्ढ्यतः ।।२०९।।

Agitation in the Self of the individual is due to its experience of difference from Śiva while His force known as *Śāntā* is unifying. Due to its close association with that force, the Self remains possessed of that force and gets relieved of its atomism and becomes restored to its Śiva-hood by virtue of that force. (208b-209)

तत्रापि तारतम्यादिवशाच्छीघ्रचिरादितः।
देहपातो भवेदस्य यद्वा काष्ठादितुल्यता ।।२१०।।

Here also there may be two possibilities: the individual may get relieved of his individuality immediately or subsequently involving immediate fall of the body or after an interval of remaining bodily inert like a log of wood, etc. (210)

समस्तव्यवहारेषु पराचीनितचेतनः।
तीव्रतीव्रमहाशक्तिसमाविष्टः स सिध्यति ।।२११।।

(As against the second alternative as mentioned above) the liberated Self remaining possessed of the extremely intensive Force, retains his being enjoying all what is available in life, however, with the core of his consciousness directed towards the supernal consciousness. (211)

एवं प्राग्विषयो ग्रन्थ इयानन्यत्र तु स्फुटम्।
ग्रन्थान्तरं मध्यतीव्रशक्तिपातांशसूचकम् ।।२१२।।

Up to this point, this text is obviously devoted to discussion on the extremely intensive form of descent of Force while the subsequent part of it is scheduled to deal with the medium kind of intensive descent of Force. (212)

अज्ञानरूपता पुंसि बोधः संकोचिते हृदि।
संकोचे विनिवृत्ते तु स्वस्वभावः प्रकाशते ।।२१३।।

When the inner being of the individual is in its contracted form, consciousness lying in it remains mixed up with ignorance. On the contraction having been dispensed with, there is the illumination of the real Self. (213)

रुद्रशक्तिसमाविष्ट इत्यनेनास्य वर्ण्यते।
चिह्नवर्गो य उक्तोऽत्र रुद्रे भक्तिः सुनिश्चला ।।२१४।।
मन्त्रसिद्धिः सर्वतत्त्ववशित्वं कृत्यसंपदः।
कवित्वं सर्वशास्त्रार्थबोद्धृत्वमिति तत्क्रमात् ।।२१५।।
स्वतारतम्ययोगात्स्यादेषां व्यस्तसमस्तता।
तत्रापि भुक्तौ मुक्तौ च प्राधान्यं चर्चयेद्बुधः ।।२१६।।

At this stage the aspirant becomes possessed of the force of Rudra whose symptoms are steady devotion to Rudra; accomplishment of *mantra*; control

over all the elements, reaping the fruit of all undertakings; power of composition and appreciation of poetry and capacity to understand all the *śāstras*. All such capacities may develop in him in their specific orders collectively or severally. Wise persons are likely to relate these capacities with the state of enjoyment and liberation as per their predilections. (214-216)

स इत्यन्तो ग्रन्थ एष द्वितीयविषयः स्फुटः।
अन्यस्तु मन्दतीव्राख्यशक्तिपातविधिं प्रति ॥२१७॥

This part of the text ends with deliberation obviously on the middling kind of the intensive descent of Force. The other part of it dealing with the mild kind of intensive descent of Force begins from here. (217)

मन्दतीव्राच्छक्तिबलाद्‌यियाषास्योपजायते ।
शिवेच्छावशयोगेन सद्‌गुरुं प्रति सोऽपि च ॥२१८॥
अत्रैव लक्षितः शास्त्रे यदुक्तं परमेष्ठिना ।

The aspirant of liberation imbued with the mild kind of descent of the Force of intensive nature gets inclined to meet a true teacher under the stimulation of the will of Śiva. The main features of the teacher are mentioned in the *Mālinīvijayottara Tantra* as spelt out by the Lord as follows: (218-219a)

यः पुनः सर्वतत्त्वानि वेत्त्येतानि यथार्थतः ॥२१९॥
स गुरुर्मत्समः प्रोक्तो मन्त्रवीर्यप्रकाशकः ।
दृष्टाः संभावितास्तेन स्पृष्टाश्च प्रीतचेतसा ॥२२०॥
नराः पापैः प्रमुच्यन्ते सप्तजन्मकृतैरपि ।
ये पुनर्दीक्षितास्तेन प्राणिनः शिवचोदिता ॥२२१॥
ते यथेष्टं फलं प्राप्य पदं गच्छन्त्यनामयम् ।

(The teacher should be such) as to have realistic understanding of all the essentials of the doctrine like myself by virtue of which he may throw light on the effectiveness of *mantras*. Having been looked upon, honoured and touched by whom gladly, aspirants may be redeemed of sins born of evil deeds done during the last seven lives. Moreover, he should be such as to have been initiated by

such a teacher under the stimulation of Śiva, disciples may get the desired result and attain the state of blemishlessness. (219b-222a)

किं तत्त्वं तत्त्ववेदो क इत्यामर्शनोगतः ॥२२२॥
प्रतिभानात्सुहृत्सङ्गाद्गुरौ जिगमिषुर्भवेत् ।

What the Reality is and who the knower of it may be when such a query arises in the mind, one may become keen to meet the teacher out of stimulation within oneself or on the advice of some friend. (222b-223a)

एवं जिगमिषायोगादाचार्यः प्राप्यते स च ॥२२३॥
तारतम्यादियोगेन संसिद्धः संस्कृतोऽपि च ।

Out of such a curiosity arising in one's inner being, the teacher, indeed, is availed of circumstantially who may be imbued with the descent of the force on him or at least be cultured enough for the reception of it. (223b-224a)

प्राग्भेदभागी झटिति क्रमात्सामस्त्यतोंशतः ॥२२४॥
इत्यादिभेदभिन्नो हि गुरोर्लाभ इहोदितः ।
तस्माद्दीक्षां स लभते सद्य एव शिवप्रदाम् ॥२२५॥
ज्ञानरूपां यथा वेत्ति सर्वमेव यथार्थतः ।
जीवन्मुक्तः शिवोभूतस्तदैवासौ निगद्यते ॥२२६॥

The teacher is made available to the aspirant immediately or gradually depending on his exclusive keenness for him or just partial. He needs to take initiation from such a teacher in the *sādhanā* of Śiva-hood as soon as possible. By virtue of this knowledge-bearing initiation he comes to understand the philosophy and practice of getting one with Siva and thus having realised the Siva inherent in his inmost being he becomes one with Him and comes to be understood as redeemed in life. (224b-226)

देहसंबन्धिताप्यस्य शिवतायै यतः स्फुटा
अस्यां भेदो हि कथनात्सङ्गमादवलोकनात् ॥२२७॥
शास्त्रात्संक्रमणात्साम्यचर्यासंदर्शनाच्चरोः ।

मन्त्रमुद्रादिमाहात्म्यात्समस्तव्यस्तभेदतः ॥२२८॥
क्रियया वान्तराकाररूपप्राणप्रवेशतः ।
तदा च देहसंस्थोऽपि स मुक्त इति भष्यते ॥२२९॥

The teacher makes him aware of the relationship between the body and the consciousness which is obviously necessary for his attainment of the state of Śiva by getting free of his sense of oneness with the body. All this is made possible via verbal communication, association, glance, deliberation on relevant texts, transmission of cognitive force, instruction in sameness of behaviour towards all, consideration of breath as an oblation to the fire of consciousness, use of *mantra*, application of posture, *mudrā*, and its significance, etc. as a whole or severally and the process of interiorisation of breath, *prāṇa*. Having become furnished with all this knowledge, the aspirant makes himself deserve the adjective 'redeemed' even though bodily alive. (227-229)

उक्तं च शास्त्रयोः श्रीमद्रत्नमालागमाख्ययोः ।
यस्मिन्काले तु गुरुणा निर्विकल्पं प्रकाशितम् ॥२३०॥
तदैव किल मुक्तोऽसौ यन्त्रं तिष्ठति केवलम्।

It has been stated in the texts like *Ratnamālā* and *Ratnamālāgama* that the moment the aspirant is taken out of the state of option and placed in the state of optionlessness, he becomes liberated only with his body remaining functional mechanically as usual. (230-231a)

प्रारब्धृकर्मसंबन्धाद्देहस्य सुखिदुःखिते ॥२३१॥
न विशङ्केत तच्च श्रीगमशास्त्रे निरूपितम् ।

In the *Śrīgama Śāstra* it has been mentioned that having attained this state, the aspirant is not expected to fall victim to any kind of doubt regarding his liberation on occurrence of pleasure or pain to the body disregarding it only as a matter of enjoyment or suffering of the result of actions of the past. (231b-232a)

अविद्योपासितो देहो ह्यन्यजन्मसमुद्भुवा ॥२३२॥
कर्मणा तेन बाध्यन्ते ज्ञानिनोऽपि कलेवरे ।

Assumption of body is the result of actions done in the state of ignorance in the previous life. It is due to those actions that even wise people get bound by the body. (232b-233a)

जात्यायुर्भोगदस्यैकप्रघट्टकतया स्थितिः ॥२३३॥
उक्तैकवचनाद्धिश्च यतस्तेनेतिसंगतिः ।

Since there is the sense of collectivity behind the factors of birth, duration of life and enjoyment or suffering as the cause of getting embodied, all these are treated together as a unit in the immediately previous verse in the form of *karmaṇā* which is the instrumental singular form of the word *karman*. (233b-234a)

अभ्यासयुक्तिसंक्रान्तिवेधघट्नरोधतः ॥२३४॥
हुतेर्वा मन्त्रसामर्थ्यात्पाशच्छेदप्रयोगतः ।
सद्योनिर्वाणदां कुर्यात्सद्यःप्राणवियोजिकाम् ॥२३५॥

The teacher needs to arrange for the immediate redemption *saṁskāra* of the aspirant close to breathing his last by means of the use of his practice of yoga, understanding of the secret of the doctrine, power of transmission to the other body, redirection of the focus of consciousness, method of interconnecting the breaths known as *prāṇa* and *apāna* and their combined flow in the form of *udāna*, its offering as oblation to the fire of consciousness or through the application of the force of *mantra* meant for cutting the thread of bondage. (234b-235)

तत्र त्वेषोऽस्ति नियम आसन्ने मरणक्षणे ।
तां कुर्यान्नान्यथारब्धृ कर्म यस्मान्न शुद्ध्यति ॥२३६॥

In this regard, moreover, the way out is that on the period close to death the aspirant should not do any such act on account of which there may be obstruction in the process of purification of his inner being. (236)

उक्तं च पूर्वमेवैतन्मन्त्रसामर्थ्ययोगतः ।
प्राणैर्वियोजितोऽप्येष भुङ्क्ते शेषफलं यतः ॥२३७॥
तज्जन्मशेषं विविधमतिवाह्य ततः स्फुटम् ।
कर्मान्तरनिरोधेन शीघ्रमेवापवृज्यते ॥२३८॥

It has already been observed that if he is dissociated with the *prāṇa* by the use of the force of *mantra*, meanwhile he would have to suffer the consequence of the rest of his action. Therefore, even after suffering the consequences of his actions, he would have to take rebirth for the sake of getting redeemed of the *saṁskāras* and becoming liberated. (237-238)

तस्मात्प्राणहरीं दीक्षां नाज्ञात्वा मरणक्षणम्।
विदध्यात्परमेशाज्ञालङ्घनैकफला हि सा ।।२३९।।

Therefore, it is imperative on the part of the teacher not to subject him to the process of initiation known as *prāṇaharī*, stoppage of breathing, until being sure of the end of his life; otherwise the act would contravene the provision of the Lord. (239)

एकस्त्रिकोऽयं निर्णीतः शक्तिपातेऽप्यथापरः ।
तीव्रमध्ये तु दीक्षायां कृतायां न तथा दृढाम् ।।२४०।।
स्वात्मनो वेत्ति शिवतां देहान्ते तु शिवो भवेत् ।

Thus has been explained the intensive kind of descent of force in all its three varieties, namely, intensively intensive, middling intensive and lowly intensive. In regard to the middling intensiveness, it needs to be mentioned that if this initiation is accorded to the aspirant before his sense of oneness with Śiva has become firm, he would have to wait for his oneness until the end of his life. (240-241a)

उक्तं च निशिसंचारयोगसंचारशास्त्रयोः ।।२४१।।
विकल्पात्तु तनौ स्थित्वा देहान्ते शिवतां व्रजेत्।

It has been observed in the *Niśāṭana Tantra* and *Yoga Sañcāra Tantra* that, in this case, due to the option lingering still in him, the aspirant would have to wait for his oneness with Śiva until the end of his life. (241b-242a)

मध्यमध्ये शक्तिपाते शिवलाभोत्सुकोऽपि सन् ।।२४२।।
बुभुक्षुर्यत्र युक्तस्तद्भुक्त्वा देहक्षये शिवः ।

In the case of the mid-middling kind of descent of force, the truth is that since along with his keenness to become one with Śiva, he at the same time still cherishes the desire to enjoy life, he can become one with Him only after his complete enjoyment of the pleasure before the end of life. (242b-243a)

मन्दमध्ये तु तत्रैव तत्त्वे क्वापि नियोजित: ।।२४३।।
देहान्ते तत्त्वगं भोगं भुक्त्वा पश्चाच्छिवं व्रजेत्।

In the case of the weak-middling kind of descent of force, the aspirant has to enjoy the fruits of his concentration on Śiva of his present life in the next followed by oneness with Śiva. (243b-244a)

तत्रापि तारतम्यस्य संभवाच्चिरशीध्रता ।।२४४।।
वह्वल्पभोगयोगश्च देहभूमाल्पताक्रम: ।

Here, too, there is gradational difference from aspirant to aspirant both in regard to the duration of time in terms of sooner or later as well as in terms of the quantum of the felicity available to the aspirant. (244b-245a)

तीव्रमन्दे मध्यमन्दे मन्दमन्दे बुभक्षुता ।।२४५।।
क्रमान्मुख्यातिमात्रेण विधिनैत्यन्तत: शिवम् ।

As regards the prospect of the aspirant of Śiva-hood lying at the steps of intensively mild, milder and mildest, cherishing side by side the desire for enjoyment of life, the Divine ultimately brings them, too, to Śiva gradually with the difference in the quantum of the joy in terms of the main, excessive and ordinary intensity. (245b-246a)

अन्ये यियासुरित्यादिग्रन्थं प्राग्ग्रन्थसंगतम् ।।२४६।।
कुर्वन्ति मध्यतीव्राख्यशक्तिसंपातगोचरम् ।

The author of *Mālinīvijayottara Tantra* relates the expression *yiyāsuḥ śivecchayā*, aspiring for oneness with Śiva, with *ajñāna,* ignorance (*Tantrāloka* XIII.201-202) and shows the possibility of its availability through the middling-intensive kind of descent of *śakti.* (246b-247a)

यदा प्रतिभयाविष्टोऽप्येष संवादयोजनाम् ।।२४७।।
इच्छन्नियासुर्भवति तदा नीयेत सद्गुरुम् ।

It is only when the aspirant under the stimulation of the intuitive power wishes keenly to come to the proximity of the teacher that he is brought to him. (247b-248a)

न सर्वः प्रतिभाविष्टः शक्त्या नीयेत सद्गुरुम् ।।२४८।।
इति ब्रूते यियासुत्वं वक्तव्यं नान्यथा ध्रुवम् ।
रुद्रशक्तिसमाविष्टो नीयते सद्गुरुं प्रति ।।२४९।।

All aspirants imbued with the intuitive power do not come to the proximity of the real teacher. This is the sense of the term *yiyāsuḥ*, willing to go to the teacher, used in the text and this is not to be taken in any other sense. Indeed, it is only when he becomes stimulated by the power of Rudra that he wills like that. (248b-249)

तेन प्राप्तविवेकोत्थज्ञानसंपूर्णमानसः।
दार्ढ्यसंवादरूढ्यादेर्यियासुर्भवति स्फुटम् ।।२५०।।

Thus it is obvious that only when he becomes discrete enough as a result of being completely filled in his inner being with the right kind of knowledge that he becomes keen to meet the teacher for the sake of tallying his viewpoint with that of the teacher for getting it confirmed. (250)

उक्तं नन्दिशिखातन्त्रे प्राच्यषट्के महेशिना।
अभिलाषः शिवे देवे पशूनां भवते तदा।।२५१।।
यदा शैवाभिमानेन युक्ता वै परमाणवः ।
तदैव ते विमुक्तास्तु दीक्षिता गुरुणा यतः ।।२५२।।
प्राप्तिमात्राच्च ते सिद्धसाध्या इति हि गम्यते ।
तमाराध्येति तु ग्रन्थो मन्दतीव्रैकगोचरः ।।२५३।।

It has been stated in the first chapter of *Nandiśikhā Tantra* by Lord Maheśa Himself that when there is arousal of aspiration for Śiva in the inner being of

the individuals and they become imbued with the sense that they themselves are Śiva, being initiated by the teacher, they get liberated. Sheer initiation turns them into achievers of what they aspired for. The part of the text beginning from verse No. 203 is concerned particularly with those who are imbued with the mild intensity of the force. (251-253)

नवधा शक्तिपातोऽयं शभुनाथेन वर्णितः ।
इदं सारमिह ज्ञेयं परिपूर्णचिदात्मनः ।।२५४।।

Lord Śambhu has delineated nine forms in the descent of the power of intuition. It summarises the entire essence of the Lord of consciousness and delight. (254)

प्रकाशः परमः शक्तिपातोऽवच्छेदवर्जितः ।
तथाविधोऽपि भोगांशावच्छेदेनोपलक्षितः ।।२५५।।
अपरः शक्तिपातोऽसौ पर्यन्ते शिवताप्रदः।

Luminousness is the highest form of the descent of the force since it is rid of all kinds of adjuncts. When the same becomes mixed up with adjuncts of enjoyment it gets degraded to the lower state of it. Still, however, it, too, culminates into oneness with Śiva. (255-256a)

उभयत्रापि कर्मादेर्मायान्तर्वर्तिनो यतः ।।२५६।।
नास्ति व्यापार इत्येवं निरपेक्षः स सर्वतः।

In both these cases of descent of force, there is no place for action, etc. as they are intervened by the role of *māyā* instead of having been allowed to remain in their pure state in every respect. (256b-257a)

तेन मायान्तराले ये रुद्रा ये च तदूर्ध्वतः ।।२५७।।
स्वाधिकारक्षये तैस्तैर्भैरवीभूयते हठात् ।
ये मायया ह्यनाक्रान्तास्ते कर्माद्यनपेक्षिणः ।।२५८।।
शक्तिपातवशादेव तां तां सिद्धिमुपाश्रिताः ।

Those Rudras who lie within the fold of *māyā* as also who lie above it, they get transformed into Bhairava following the lapse of their responsibilities by virtue

of their force of consciousness. Those, however, who lie beyond the circle of *māyā* and have no such adjunct attached to them, attain *siddhi* on account of the descent of the force immediately. (257b-259a)

ननु पूजाजपध्यानशङ्करासेवनादिभिः ।।२५९।।
ते मन्त्रादित्वमापन्नाः कथं कर्मानपेक्षिणः।

Now the question is that when devotees of Śiva are said to attain accomplishment in *mantra*, etc. by virtue of worship, *japa*, meditation, and the like actions, how can they be regarded as having nothing to do with action? (259b-260a)

मैवं तथाविधोत्तीर्णशिवध्यानजपादिषु ।।२६०।।
प्रवृत्तिरेव प्रथममेषां कस्माद्विविच्यताम् ।

One need not think like this. Since such devotees have already crossed the barrier of *māyā*, they do all this disinterestedly as a matter of just spontaneous inclination of them which need not be elaborated upon any further. (260b-261a)

कर्मतत्साम्यवैराग्यमलपाकादि दूषितम् ।।२६१।।
ईश्वरेच्छा निमित्तं चेच्छक्तिपातैकहेतुता।

When action, homogeneity of action, detachment, maturation of malice, etc. are due to the will of the Lord, they should be regarded as the result of descent of the force itself. (261b-262a)

जपादिका क्रियाशक्तिरेवेत्थं नतु कर्म तत् ।।२६२।।
कर्म तल्लोकरूढं हि यद्भोगमवरं ददत् ।
तिरोधत्ते भोक्तृरूपं संज्ञायां तु न नो भरः ।।२६३।।

Japa, etc. are also bare manifestations of the creative will of the Lord and on no account are actions of the individual which is fixed for indication to that form of the act which is accomplished with the expectation for some lower kind of gain out of it for the enjoyment of the doer. We have no role to play in such a usage of the word 'action'. (262b-263)

तेषां भोगोत्कता कस्मादिति चेद्दत्तमुत्तरम् ।
चित्राकारप्रकाशोऽयं स्वतन्त्रः परमेश्वरः ॥२६४॥
स्वातन्त्र्यात्तु तिरोभावबन्धो भोगेऽस्य भोक्तृताम् ।
पुष्णन्स्वं रूपमेव स्यान्मलकर्मादिवर्जितम् ॥२६५॥

So far as the response to the query of the why of the keenness for the enjoyment in the individual is concerned, it has already been given in the form of the peculiarity of the behaviour of the illumination of the Lord who out of His autonomy conceals Himself, binds Himself, enjoys as well as suffers as the agent of the action and thus manifests Himself in a variety of peculiar forms, however, without getting Himself affected by the malice and action, etc. (264-265)

उक्तं सेयं क्रियाशक्तिः शिवस्य पशुवर्तिनी ।
बन्धयित्रीति तत्कर्म कथ्यते रूपलोपकृत् ॥२६६॥
ज्ञाता सा च क्रियाशक्तिः सद्यः सिद्ध्युपपादिका।

Siva's power of action is that which operates in the individual as the factor of bondage having inhibited his real form and immediate yielder of result when known in its essence. (266-267a)

अविच्छिन्नस्वात्मसंवित्प्रथा सिद्धिरिहोच्यते ॥२६७॥
सा भोगमोक्षस्वातन्त्र्यमहालक्ष्मीरिहाक्षया ।

The word *siddhi* in this context amounts to undivided stream of self-consciousness which is the immortal Goddess of enjoyment, liberation and autonomy. (267b-268a)

विष्ण्वादिरूपता देवे या काचित्सा निजात्मना ॥२६८॥
भेदयोगवशान्मायापदमध्यवस्थिता ।
तेन तद्रूपतायोगाच्छक्तिपातः स्थितोऽपि सन् ॥२६९॥
तावन्तं भोगमाधत्ते पर्यन्ते शिवतां न तु ।

Whatever shade of Viṣṇu, etc. lies in the Lord is really Her own manifestation being made there by Her in the capacity of the force of *māyā*. As the source of

the force descending on the individual, she provides all the enjoyments short of Śiva-hood. (268b-270a)

यथा स्वातन्त्र्यतो राजाप्यनुगृह्णाति कंचन ।।२७०।।
ईशशक्तिसमावेशात्तथा विष्ण्वादयोऽप्यलम् ।

As a king ruling under an emperor showers favour on anyone, even so Viṣṇu and other deities prove beneficial to their devotees by virtue of having been empowered by the Lord. (270b-271a)

मायागर्भाधिकारीयशक्तिपातवशात्ततः ।।२७१।।
कोऽपि प्रधानपुरुषविवेकी प्रकृतेर्गतः ।
उत्कृष्टात्तत एवाशु कोऽपि बुद्ध्वा विवेकिताम् ।।२७२।।
क्षणात्पुंसः कलायाश्च पुंमायान्तरवेदकः ।

By virtue of the descent of the force lying in the womb of *māyā* someone from amongst the aspirants may become discriminator between the *Prakṛti* and the *Puruṣa* under the ambit of the *Prakṛti* herself may very soon rise to a higher state from the range of *kalā* and prove to be the knower of the difference between the *Puruṣa* and the *māyā*. (271b-273a)

कलाश्रयस्याप्यत्यन्तं कर्मणो विनिवर्तनात् ।।२७३।।
ज्ञानाकलः प्राक्तनस्तु कर्मी तस्याश्रयस्थितेः ।

The person dwelling under the limiting adjunct of *kalā*, the power of limitation, getting rid of the impressions of action becomes *jñānākala* while earlier he was dwelling under the jurisdiction of it. (273b-274a)

स परं प्रकृतेर्बुध्ने सृष्टिं नायाति जातुचित् ।।२७४।।
मायाधरे तु सृज्येतानन्तेशेन प्रचोदनात् ।

He, however, does never descend down to the bottom of *māyā* known as *prakṛti-budhna*. Going down to that state, he becomes the subject of creation under the instigation of Ananta. (274b-275a)

विज्ञानाकलतां प्राप्तः केवलादधिकारतः ।।२७५।।
मलान्मन्त्रतदीशादिभावमेति सदा शिवात् ।

One who has attained the status of *vijñānākala* by virtue of elimination of malice from him, moves further to the status of *mantra*, *mantreśvara* and then that of Sadāśiva. (275b-276a)

पत्युः परस्माद्यस्त्वेष शक्तिपातः स वै मलात् ।।२७६।।
अज्ञानाख्याद्वियोक्तेति शिवभावप्रकाशकः ।
नान्येन शिवभावो हि केनचित्संप्रकाशते ।।२७७।।

Descent of the force of consciousness in the form of intuition from the Supreme Lord eliminates the malice known as *ajñāna*, ignorance, and becomes promotive of Śiva-hood. There is no other way which can bring in this state. (276b-277)

स्वच्छन्दशास्त्रे तेनोक्तं वादिनां तु शतत्रयम् ।
त्रिषष्ट्यभ्यधिकं भ्रान्तं वेष्णवाद्यं निशान्तरे ।।२७८।।
शिवज्ञानं केवलं च शिवतापत्तिदायकम् ।

In the *Svacchanda Tantra*, there is a reference to three hundred views in this regard while the *Niśāṭana Tantra* adds sixty-three over it including the Vaiṣṇavas, etc. The fact, indeed, is that it is only knowledge of Śiva which can afford Śiva-hood to any aspirant. (278-279a)

शिवतापत्तिपर्यन्तः शक्तिपातश्च चर्च्यते ।।२७९।।
अन्यथा किं हि तत्स्याद्यच्छैव्या शक्त्यानधिष्ठितम् ।

The topic of descent of the force of consciousness in the form of intuition has been subjected to discussion only up to the state of attainment of Śiva-hood, otherwise, there is nothing which lies beyond the range of the authority of Śiva. (279b-280a)

तेनेह वैष्णवादीनां नाधिकारः कथंचन ।।२८०।।
ते हि भेदैकवृत्तित्वादभेदे दूरवर्जिताः ।

There is no scope for Vaiṣṇavas, etc. in this practice as they are dualistic while this one is non-dualistic leaving them far behind. (280b-281a)

स्वातन्त्र्यात्तु महेशस्य तेऽपि चेच्छिवतोन्मुखाः ॥२८१॥
द्विगुणा संस्क्रियास्त्येषां लिङ्गोद्धृत्याथ दीक्षया।

On account of Śiva's autonomy, if they are inclined to get one with Śiva, they would require a twofold initiation following upgradation of the emblem of Siva, etc. (281b-282a)

दुष्टाधिवासविगमे पुष्पैः कुम्भोऽधिवास्यते ॥२८२॥
द्विगुणोऽस्य स संस्कारो नेत्थं शुद्धे घटे विधिः ।
इत्थं श्रीशक्तिपातोऽयं निरपेक्ष इहोदितः ॥२८३॥

In order to eliminate bad odour from a used jar, it has first to be made free of that odour and then is to be brought in use which is not required in the case of a fresh one. Herewith ends deliberation on descent of the force of consciousness. (282b-283)

अनयैव दिशा नेयं मतङ्गकिरणादिकम् ।
ग्रन्थगौरवभीत्या तु तल्लिखित्वा न योजितम् ॥२८४॥

In the same way are understandable provisions of texts like *Mataṅga Śāstra* and *Kiraṇa* in this regard. To avoid too much burdening of the work, everything is not discussed here. (284)

पुराणेऽपि च तस्यैव प्रसादाद्भक्तिरिष्यते ।
यया यान्ति परां सिद्धिं तद्भावगतमानसाः ॥२८५॥

In the *Purāṇa* also it has been stated that it is by virtue of devotion to Him that devotees attain *siddhi*, complete oneness with Him, on account of having been filled mentally with emotions and sentiments concerning Him. (285)

एवकारेण कर्मादिसापेक्षत्वं निषिध्यते ।
प्रसादो निर्मलीभावस्तेन संपूर्णरूपता ॥२८६॥

आत्मना तेन हि शिवः स्वयं पूर्णः प्रकाशते ।

Exactly in the same way, dependence on action, etc. is prohibited here. Imbibing oneness with the Lord is the way to self-purification and restoration of one's completeness within as a result of which Lord Śiva manifests His luminosity automatically. (286-287a)

शिवीभावमहासिद्धिस्पर्शवन्ध्ये तु कुत्रचित् ॥२८७॥
वैष्णवादौ हि या भक्तिर्नासौ केवलतः शिवात् ।

Restoration of the individual to Śiva-hood is a great spiritual accomplishment which is scarcely possible in Vaiṣṇavism and allied systems apart from devotion to Śiva. (287b-288a)

शिवो भवति तत्रैष कारणं न तु केवलः ॥२८८॥
निर्मलश्चापि तु प्राप्तावच्छित्कर्माद्यपेक्षकः ।
यया यान्ति परां सिद्धिमित्यस्येदं तु जीवितम् ॥२८९॥

In regard to those systems Śiva alone is not the cause of oneness with Him but also complete self-purification amounting to getting free of adjuncts like action, etc. by virtue of which devotees attain the highest state of *siddhi* the same being its very spirit. (288b-289)

श्रीमानुत्पलदेवश्चाप्यस्माकं परमो गुरुः।
शक्तिपातसमये विचारणं प्राप्तमीश न करोषि कर्हिचित् ॥२९०॥
अद्य मां प्रति किमागतं यतः स्वप्रकाशनविधौ विलम्बसे ।

Most respected Utpaladeva, our grand teacher, at the time of initiation has prayed to the Lord as follows: "O Lord, on the occasion of showering your grace, never do you make any discrimination. What ordeal is making you delay in manifesting your luminosity to me?" (290-291a)

कर्हिचित्प्राप्तशब्दाभ्यामनपेक्षित्वमूचिवान् ॥२९१॥
दुर्लभत्वमरागित्वं शक्तिपातविधौ विभोः ।

By making use of two words *karhi* and *cit*, 'by no means ever', the grand teacher has expressed his idea of 'indiscriminateness' of the Lord in according favour of grace to the initiate as also the rarity of the opportunity of the initiation and His sense of indifference in regard to the aptitude of the candidate. (291b-292a)

अपरार्धेन तस्यैव शक्तिपातस्य चित्रताम् ।।२९२।।
व्यवधानचिरक्षिप्रभेदाद्यैरुपवर्णितैः ।

The second part of the grand teacher's prayer, i.e., 'making you delay in manifesting your luminosity to me' indicates to the peculiarity of the process of descent of the force of consciousness and its proneness to delay as well as immediacy. (292b-293a)

श्रीमताप्यनिरुद्धेन शक्तिमुन्मीलिनीं विभोः ।।२९३।।
व्याचक्षाणेन मातङ्गे वर्णिता निरपेक्षता ।
स्थावरान्तेऽपि देवस्य स्वरूपोन्मीलनात्मिका ।।२९४।।
शक्तिः पतन्ती सापेक्षा न क्वापीति सुविस्तरात् ।

In the context of explaining the *Matańga Śāstra*, honourable Aniruddha also has dealt with in detail the indiscriminateness of the Lord in the manifestation of His power of shedding the grace of descent of the force on the initiate amounting to unconditional self-revelation even up to inanimate beings. (293b-295a)

एवं विचित्रेऽप्येतस्मिञ्छक्तिपाते स्थिते सति ।।२९५।।
तारतम्यादिभिर्भेदैः समय्यादिविचित्रता ।
कश्चिद्बुद्रांशतामात्रापादनात्तत्प्रसादतः ।।२९६।।
शिवत्वं क्रमशो गच्छेत् समयी यो निरूप्यते ।
कश्चिच्छुद्धाध्वबन्धः सन् पुत्रकः शीघ्रमक्रमात् ।।२९७।।
भोगव्यवधिना कोऽपि साधकश्चिरशीघ्रतः।
कश्चित्संपूर्णकर्तव्यः कृत्यपञ्चभागिनि ।।२९८।।
रूपे स्थितो गुरुः सोऽपि भोगमोक्षादिभेदभाक् ।
समय्यादिचतुष्कस्य समासव्यासयोगतः ।।२९९।।

क्रमाक्रमादिभिर्भेदः शक्तिपातस्य चित्रता ।

The process of deservedness for the descent of the force of consciousness stands qualified by peculiarities of gradation, opportune moment, etc. These qualifications are acquisition of the state of Rudra gradually in parts as a result of which there is graduality in his coming up to Śiva-hood. Such an aspirant is known as *samayī*, conditional. There is someone who on account of being established on the path of purity obtained due to grief, *putraka*, initiation, may get initiated quickly. There may be another one who due to the obstruction of the period of enjoyment may deserve it sooner or later. There may also be someone who may have accomplished all his responsibilities including the five particular kinds of them. He may be a teacher himself fully established in the form of Śiva and discrete enough in regard to the consequences of enjoyment and liberation. Gradually as well as immediacy and limitedness as well as expansiveness are the peculiarities of the process of descent of the force of consciousness in the form of intuition. (295b-300a)

क्रमिकः शक्तिपातश्च सिद्धान्ते वामके ततः ।।३००।।
दक्षे मते कुले कौले षडर्धे हृदये ततः ।
उल्लंघनवशाद्वापि झटित्यक्रममेव वा ।।३०१।।

Gradual descent of the force as well as immediate has been mentioned in the *Trika* as also in the *Vāmaka*, *Dakṣa*, *Kula*, *Kaula* and *Hṛdaya* systems of Śaivism. They may involve jump, immediacy as well as irregularity. (300b-301)

उक्तं श्रीभैरवकुले पञ्चदीक्षासुसंस्कृतः ।
गुरुरुल्लङ्घिताधःस्थस्रोतो वै त्रिकशास्त्रगः ।।३०२।।

In spite of having been initiated as per the fivefold system of the Bhairava Kula, an aspirant if conversant in the *Trika* system and has crossed the streams of baser tendencies may be initiated into this system. (302)

ज्ञानाचारादिभेदेन ह्युत्तराधरतां विभुः ।
शास्त्रेष्वदीदृशच्छ्रीमत्सर्वाचारहृदादिषु ।।३०३।।

The texts like *Sarvācāra* and *Sarva Hṛdaya*, the Lord Himself has stated that the

gradations like the higher and the lower among the systems are in view of the appropriateness in the systems themselves as well as the practices. (303)

वाममार्गाभिषिक्तस्तु दैशिकः परतत्त्ववित् ।
तथापि भैरवे तन्त्रे पुनः संस्कारमर्हति ।।३०४।।

In spite of being initiated into the *Vāma* system, if a teacher is conversant with the theory and practice of the Reality, he deserves to be initiated again into the *Bhairava Tantra*. (304)

शैववैमलसिद्धान्ता आर्हताः कारुकाश्च ये ।
सर्वे ते पशवो ज्ञेया भैरवे मातृमण्डले ।।३०५।।

From the viewpoint of the motherly circle of Bhairavas, Śaivas, Vaimalas, Ārhatas and Kārukas all these are to be taken as individuals lying in the trap. (305)

कुलकालीविधौ चोक्तं वैष्णवानां विशेषतः ।
भस्मनिष्ठाप्रपन्नानामित्यादौ नैव योग्यता ।।३०६।।

In the *Kula-Kālī* system, particularly if the devotees are Vaiṣṇavas, those who besmear themselves with ash are not considered to deserve initiation. (306)

स्वच्छन्दशास्त्रे संक्षेपादुक्तं च श्रीमहेशिना ।
अन्यशास्त्ररतो यस्तु नासौ सिद्धिफलप्रदः ।।३०७।।

In the *Svacchanda Tantra* it has been stated by the Lord Himself briefly that following the prescriptions of other *śāstras* does not prove fruitful. (307)

समय्यादिक्रमाल्लब्धाभिषेको हि गुरुर्मतः ।
स च शक्तिवशादित्थं वैष्णवादिषु कोऽन्वयः ।।३०८।।

That aspirant is regarded as a teacher who has received initiation on account of fulfilling the preconditions of the system as also because of the descent of the force of consciousness on him. Thus, there is no scope for Vaiṣṇavas, etc. in this system. (308)

छद्मापश्रवणाद्यैस्तु तज्ज्ञानं गुह्यतो भवेत् ।
प्रायश्चित्तमतस्तादृगधिकार्यत्र किं भवेत् ॥३०९॥

If this knowledge were to be received by anyone deceptively or through overhearing and he might have to make atonement subsequently for the fault, we have nothing to do with all that. (309)

फलाकाङ्क्षायुतः शिष्यस्तदेकायत्तसिद्धिकः ।
ध्रुवं पच्येत नरके पायश्चित्त्युपसेवनात् ॥३१०॥

The student of such a teacher in spite of his aspiration for a beneficial result is sure to land himself in hell as a result of his service to such a fake teacher all his atonement notwithstanding. (310)

तिरोभावप्रकारोऽयं यत्तादृशि नियोजितः ।
गुरौ शिवे न तद्भक्तिः शक्तिपातोऽस्य नोच्यते ॥३११॥

The deceptive way of reception of knowledge in this manner is neither demonstrative of devotion on behalf of the teacher nor towards Śiva nor even is congenial for descent of the force on the student. (311)

यदा तु वैचित्र्यवशाज्जानीयात्तस्य तादृशम् ।
विपरीतप्रवृत्तत्वं ज्ञानं तस्मादुपाहरेत् ॥३१२॥
तं च त्यजेत्पापवृत्तिं भवेत्तु ज्ञानतत्परः ।

If the student of such a teacher were to understand the reality of the teacher incidentally, he needs to return it to him as a matter of gift, leave his proximity and strive for receiving the real knowledge from a genuine teacher. (312-313a)

यथा चौराद्गृहीत्वार्थं तं निगृह्णाति भूपतिः ॥३१३॥
वैष्णवादेस्तथा शैवं ज्ञानमाहृत्य सन्मतिः ।

As a king confiscates the object of theft received from a thief, even so the man of noble intention should treat such knowledge regarding Śaivism received from a Vaiṣṇava, etc. (313b-314a)

स हि भेदैकवृत्तित्वं शिवज्ञाने श्रुतेऽप्यलम् ।।३१४।।
नोज्झतीति दृढं वामाधिष्ठितस्तत्पशूत्तमः।

If a student of Śaivism does not get free of dualism in spite of having received initiation into this discipline, he needs to be treated as a fettered individual, *paśu*, though the best one amongst them. (314b-315a)

शिवेनैव तिरोभाव्य स्थापितो नियतेर्बलात् ।।३१५।।
कथङ्कारं पतिपदं प्रयातु परतन्त्रितः ।

Kept intervened from Śiva by Śiva Himself unfortunately, such a fettered individual has least possibility of attaining redemption. (315b-316a)

स्वच्छन्दशास्त्रे प्रोक्तं च वैष्णवादिषु ये रताः ।।३१६।।
भ्रमयत्येव तान्माया ह्यमोक्षे मोक्षलिप्सया ।

In the *Svacchanda Śāstra* it has been observed that those who are engaged in systems of spiritual practice like Vaiṣṇavism, the force of *māyā* makes them wander in bondage under the craving for liberation. (316b-317a)

वैष्णवादिः शैवशास्त्रं मेलयन्निजशासने ।।३१७।।
ध्रुवं संशयमापन्न उभयभ्रष्टतां व्रजेत् ।

If a Śaiva proceeds on the mixed path of Śaivism and Vaiṣṇavism, etc. he is sure to have landed himself on a doubtful course and hence is definite not to reach anyone of the two ends. (317b-318a)

स्वदृष्टौ परदृष्टौ च समयोल्लङ्घनादसौ ।।३१८।।
प्रत्यवायं यतोऽभ्येति चरेत्तन्नेदृशं क्रमम् ।

Such practitioner transgresses the principles of his own discipline as well as those of the other and consequently lands himself into obstructions. Therefore, he should not take to such a course. (318b-319a)

उक्तं श्रीमद्गह्वरे च परमेशेन तादृशम् ।।३११।।
नान्यशास्त्राभियुक्तेषु शिवज्ञानं प्रकाशते ।

In the *Gahvara Śāstra*, Lord Śiva Himself has observed that the knowledge of Śaivism does not prove illuminative in those who are engaged in other *Śāstras*. (319b-320a)

तन्न सैद्धान्तिको वामे नासौ दक्षे स नो मते ।।३२०।।
कुले कौले त्रिके नासौ पूर्वः पूर्वः परत्र तु ।
अवच्छिन्नोऽनवच्छेदं नो वेत्त्यानन्त्यसंस्थितः ।।३२१।।

The *Saidhāntika* knowledge is not available in the *Vāma* system, the *Vāma* in the *Dakṣa*, the *Dakṣa* in the *Mata*, the *Mata* in the *Kula* and the *Kaula* in the *Trika*, however, the latter ones are implicit in their former ones each. (On account of this state of things, the *Trika* system needs to be taken as implicit in all the systems mentioned in this series). (320b-321a)

सर्वसहस्ततोऽधःस्थ ऊर्ध्वस्थोऽधिकृतो गुरुः।
स्वात्मीयाधरसंस्पर्शात्प्राणयन्नधराः क्रिया ।।३२२।।
सफलीकुरुते यत्तदूर्ध्वस्थो गुरुरुत्तम ।

The limited cannot understand what is unlimited as he lies on the lower rung of understanding while he who is established in the infinitude lies above on the higher rung and is an authorised teacher. (322b-323a)

अधः स्थदृक्स्थोऽप्येतादृग्गुरुसेवी भवेत्स यः ।।३२३।।
तादृक्शक्तिनिपातेद्धो यो द्रागूर्ध्वमिमं नयेत् ।

The teacher who is imbued only with the lower kind of knowledge needs to enter into the service of a teacher of the higher understanding so that the latter by virtue of the force of intuition which has already descended on him may quickly uplift him. (323b-324a)

त्तद्गिरिनदीप्रायावच्छिन्ने क्षेत्रपीठके ।।३२४।।
उत्तरोत्तरविज्ञाने नाधिकार्यधरोऽधरः।

As it is difficult for anyone living on the foot of a mountain to ascend to the top

of it due to the obstruction of elevations and rivers without a guide, even so it is difficult for anyone lying on the lower rung of understanding to ascend to the higher state (without the help of someone of higher understanding). (324b-325a)

उत्तरोत्तरमाचार्यं विदन्नप्यधरोधरः ।।३२५।।
कुर्वन्नधिक्रियां शास्त्रलङ्घी निग्रहभाजनम् ।
शक्तिपातबलादेव ज्ञानयोग्यविचित्रता ।।३२६।।

In spite of the availability of a teacher of higher understanding of the system, if someone chooses to take resort to a teacher of the lower category, he needs to be treated as a transgressor of the system and liable to restraint. Indeed, the worth of a teacher rests on his status in relationship to the descent of the force of consciousness on him. (325b-326)

श्रौतं चिन्तामयं द्व्यात्मभावनामयमेव च ।
ज्ञानं तदुत्तरं ज्यायो यतो मोक्षैककारणम् ।।३२७।।

Knowledge is of three kinds, that which is acquired through listening, that which is the result of contemplation and that which has been assimilated in the form of feeling, emotion and sentiment, *bhāvanā*. That which is the last one from amongst these is the best of all on account of serving as the cause of redemption. (327)

तत्त्वेभ्य उद्धर्ति क्वापि योजनं सकलेऽकले ।
कथं कुर्याद्विना ज्ञानं भावनामयमुत्तमम् ।।३२८।।

Having liberated himself from the elements and thus risen from the state of bondage of the force of division to the state of integrality, how can the aspirant elevate himself to the highest state of understanding of oneness with Śiva without being transformed accordingly in his feelings, emotions and sentiments? (328)

योगी तु प्राप्ततत्तत्त्वसिद्धिरप्युत्तमे पदे ।
सदाशिवाद्ये स्वभ्यस्तज्ञानित्वादेव योजकः ।।३२९।।

By virtue of his practice of yoga, the yogin may have obtained control over the

elements and via that attained such a higher state as that of Sadāśiva and hence may elevate the student up to Him by means of his knowledge acquired through practice of yoga. (329)

अधरेषु च तत्त्वेषु या सिद्धिर्योगजास्य सा।
विमोचनायां नोपायः स्थितापि धनदारवत् ।।३३०।।

The state of accomplishment in the realm of spirituality, *siddhi*, the yogin has attained on lower elements, does not suffice to liberate anyone beyond furnishing him with objects of comfort such a wealth and wife. (330)

यस्तूत्पन्नसमस्ताध्वसिद्धिः स हि सदाशिवः ।
साक्षादेष कथं मर्त्यान्मोचयेद्गुरुतां व्रजन् ।।३३१।।

The yogin who has attained complete result of the entire course of his yogic practice comes at the most up to the state of Sadāśiva. As such, how can he redeem mortals directly by himself having assured the role of a teacher? (331)

तेनोक्तं मालिनीतन्त्रे विचार्य ज्ञानयोगिते ।
यतश्च मोक्षदः प्रोक्तः स्वभ्यस्तज्ञानवान्बुधैः ।।३३२।।

Therefore, it is has been stated in *Mālinīvijayottara Tantra* that having brooded over the relative worth of knowledge and yoga in regard to redemption, wise men have reached the conclusion that liberation is attainable only to one who has become wise by virtue of treading the path of knowledge. (332)

तस्मात्स्वभ्यस्तविज्ञानतैवैकं गुरुलक्षणम् ।
विभागस्त्वेष मे प्रोक्तः शंभुनाथेन दर्श्यते ।।३३३।।

Therefore, the ultimate criterion of a teacher is to have acquired the real knowledge through self-experience. As regards, the classification of such knowledge as communicated to me by my teacher Śambhunātha, is as follows: (333)

मोक्षज्ञानपरः कुर्याद्गुरुं स्वभ्यस्तवेदनम् ।

अन्यं त्यजेत्प्राप्तमपि तथाचोक्तं शिवेन तत् ।।३३४।।

The student keen to attain liberation should take resort to one as his teacher who might have acquired knowledge through self-experience. Anyone lacking in this criterion needs to be rejected even though made available. This has also been stated by Śiva Himself as follows: (334)

आमोदार्थी यथा भृङ्गः पुष्पात्पुष्पान्तरं व्रजेत् ।
विज्ञानार्थी तथा शिष्यो गुरोर्गुर्वन्तरं व्रजेत् ।।३३५।।

As a black bee in its craving for the smell of its choice flies from one flower to another even so the student in his attempt to find out the proper teacher needs to move from teacher to teacher. (335)

शक्तिहीनं गुरुं प्राप्य मोक्षज्ञाने कथं श्रयेत् ।
नष्टमूले द्रुमे देवि कुतः पुष्पफलादिकम् ।।३३६।।

Why should a student take resort to a teacher for the sake of redemptive knowledge if the latter himself is incapable of delivering the same? How can we expect flower and fruit, etc. of a tree, O Goddess, which has lost its root? (336)

उत्तरोत्तरमुत्कर्षलक्ष्मीं पश्यन्नपि स्थितः।
अधमे यः पदे तस्मात्कोऽन्यः स्याद्दैवदग्धकः ।।३३७।।

In spite of being in sight of higher and higher ranges of the path of spiritual wealth, he who remains stagnant on the lowest step, who other than him may be the worst killer of his destiny? (337)

यस्तु भोगं च मोक्षं च वाञ्छेद्विज्ञानमेव च ।
स्वभ्यस्तज्ञानिनं योगसिद्धं स गुरुमाश्रयेत् ।।३३८।।

He who aspires for the beatitude of life, liberation and true kind of knowledge at one place, needs to take resort to a teacher who might have acquired his knowledge through self-experience proceeding along the path of yoga. (338)

तदभावे तु विज्ञानमोक्षयोर्ज्ञानिनं श्रयेत् ।

भुक्त्यंशे योगिनं यस्तत्फलं दातुं भवेत्क्षमः ॥३३९॥

In the absence of such a teacher, the aspirant needs to take resort to the teacher who might be conversant with such knowledge as may be convincingly true and deep as well as redemptive in its effect. So far as the experience of the beatitude of life is concerned, for the sake of it he is advised to go to such a yogin who may be capable of redeeming him. (339)

फलदानाक्षमे योगिन्युपायैकोपदेशिनि।
वरं ज्ञानी योऽभ्युपायं दिशेदपि च मोचयेत् ॥३४०॥

In the case of unavailability of even such a teacher who may not be capable of according redemption beyond sheer instruction about it, one should go to such a teacher who may impart the instruction about liberation as well as make access to it. (340)

ज्ञानी न पूर्ण एवैको यदि ह्यंशांशिकाक्रमात् ।
ज्ञानान्यादाय विज्ञानं कुर्वीताखण्डमण्डलम् ॥३४१॥
तेनासंख्यान्गुरून्कुर्यात्पूरणाय स्वसंविदः ।
धन्यस्तु पूर्णविज्ञानं ज्ञानार्थी लभते गुरुम् ॥३४२॥

In thecase of unavailability of an integrally all-knowing teacher, the aspirant needs to take recourse to several teachers in turns who may fulfil his aspiration for getting his entire circle of special knowledge completed. Indeed, that aspirant of knowledge is fortunate who finds out such a teacher who may be cognitively as well as practically accomplished in all aspects of the true knowledge. (341-342)

नानागुर्वागमस्रोतः प्रतिभामात्रमिश्रितम् ।
कृत्वा ज्ञानार्णवं स्वाभिर्विप्रुड्भिः प्लावयेन्न किम् ॥३४३॥

Having derived the right knowledge from different sources including texts and teachers and having filled this sea of knowledge with the mixture of his intuitive insight with it whom may an aspirant of knowledge not take across the sea of the world seating him on the boat of his self-experience? (343)

आ तपनान्मोटकान्तं यस्य मेऽस्ति गुरुक्रमः ।
तस्य मे सर्वशिष्यस्य नोपदेशदरिद्रता ।।३४४।।
श्रीमता कल्लटेनेत्थं गुरुणा तु न्यरूप्यत।

My honourable teacher Kallaṭa has stated as follows: "The long tradition of my teachers begins with Tapana and ends with Moṭaka from each one of whom I have received instruction. As such, there is no dearth of teaching stuff in me." (344-345a)

अहमप्यत एवाधःशास्त्र दृष्टिकुतूहलात् ।।३४५।।
तार्किकश्रौतबौद्धार्हद्वैष्णवादीन्नसेविषि ।

I also have rendered service to teachers of such lower disciplines as Nyāya, Veda, Buddhism, Jainism, Vaiṣṇavism, etc. out of sheer curiosity to understand what they had to tell us in regard to the Reality. (345b-346a)

लोकाध्यात्मातिमार्गादिकर्मयोगविधानतः ।।३४६।।
संबोधोत्कर्षबाहुल्यात्क्रमोत्कृष्टान्विभावयेत् ।

The aspirant needs to go into contact with such disciplines as the materialistic, spiritualistic, transcendent and Karma-yoga in accordance with their rules and find place for them as per their standpoints in the contemplated holistic system as they, too, have embodied in them someone or the other point of excellence worthy of consideration. (346b-347a)

श्रीपूर्वशास्त्रे प्रष्टारो मुनयो नारदादयः ।।३४७।।
प्राग्वैष्णवाः सौगताश्च सिद्धान्तादिविदस्ततः।
क्रमात्त्रिकार्थविज्ञानचन्द्रोत्सुकितदृष्टयः ।।३४८।।
तस्मान्न गुरुभूयस्त्वे विशङ्केत कदाचन।

Primeval questioners like Nārada, etc., were early Vaiṣṇavas. Saugatas and Siddhantins also became gradually curious to understand the secret of moonlight of the *Trika* system. Therefore, the aspirant should never be suspicious of the multiplicity of teachers he may have to take resort to. (347b-349a)

गुर्वन्तररते मूढे आगमान्तरसेवके ।।३४९।।
प्रत्यवायो य आम्नातः स इत्थमिति गृह्यताम् ।

The prohibition in regard to the teacher needs to be taken as follows: That foolish man should be treated as an outcaste who devotes himself to the teacher of a discipline other than his and to the discipline itself which is not his. (349b-350a)

यो यत्र शास्त्रेऽधिकृतः स तत्र गुरुरुच्यते ।।३५०।।
तत्रानधिकृतो यस्तु तद्गुर्वन्तरमुच्यते ।

He who is authorised in a particular discipline, is regarded as teacher of that discipline. He who is not authorised in the particular discipline is known as teacher of another discipline. (350b-351a)

यथा तन्मण्डलासीनो मण्डलान्तरभूपतिम् ।।३५१।।
स्वमण्डलजिगीषुः सन्सेवमानो विनश्यति ।
तथोत्तरोत्तरज्ञानसिद्धिप्रेप्सुः समाश्रयन् ।।३५२।।
अधराधरमाचर्यं विनाशमधिगच्छति ।

As a ruler of a part of the country known as *maṇḍala* engages himself to the service of another ruler of it with a wish to recover its rulership to himself gets lost even so the student aspiring for competence in some higher course of study devotes himself to a lower order of teacher and is put to a loss. (351b-353a)

एवमेवोर्ध्ववर्तिष्णोरागमात्सिद्धिवाञ्छकः ।।३५३।।
मायीयशास्त्रनिरतो विनाशं प्रतिपद्यते ।
उक्तं च श्रीमदानन्दे कर्म संश्रित्य भावतः ।।३५४।।
जुगुप्सते तत्तस्मिंश्च विफलेऽन्यत्समाश्रयेत् ।
दिनाद् दिनं ह्रसंस्त्वेवं पच्यते रौरवादिषु ।।३५५।।

Similar is the destiny of one who though engaged in the study of some such discipline which is concerned with the course of delusion, *māyā*, wishes to gain competence in a text which is of higher order in its nature. It has also been stated in the text known as *Ānanda* that having undertaken willingly some such

task which he disdains, the person concerned fails and then takes to another (with the same kind of dichotomy between duty and choice) is sure to fail again and again day by day ending up in landing himself in the hell known as Raurava, etc. (353b-355)

यस्तूर्ध्वोर्ध्वपथप्रेप्सुरधरं गुरुमागमम् ।
जिहासेच्छक्तिपातेन स धन्यः प्रोन्मुखोकृतः ।।३५६।।

One who is an aspirant of attaining higher and higher states of being needs to abstain himself from the study of a lower kind of literature as well as from the service of the same kind of teacher. By virtue of the descent of the force of consciousness on him, he is fortunate to have been elevated in his objective of life. (356)

अत एवेह शास्त्रेषु शैवेष्वेव निरूप्यते ।
शास्त्रान्तरार्थानाश्वस्तान्प्रति संस्कारको विधिः ।।३५७।।

This is why Saivite texts have provided us with the method of conversion of such people into Śaivism who have shifted to it out of conviction from various other *Śāstras*. (357)

अतश्चाप्युत्तमं शैवं योऽन्यत्र पतितः स हि ।
इहानुग्राह्य ऊर्ध्वोर्ध्वं नेतस्तु पतितः क्वचित् ।।३५८।।

This is also the excellence of Śaivism that it provides for acceptance in it for raising people upward step by step while anyone failing from it is not acceptable anywhere else. (358)

अत एव हि सर्वज्ञैर्ब्रह्मविष्ण्वादिभिर्निजे ।
न शासने समाम्नातं लिङ्गोद्धारादि किंचन ।।३५९।।

This is why there is no such provision as *liṅgoddhāra* in the tradition of Vaiṣṇavites and worshippers of Brahmā in spite of all their claim of omniscience. (359)

इत्थं विष्ण्वादयः शैवपरमार्थैकवेदिनः।
कांश्चित्प्रति तथादिक्षुस्ते मोहाद्विमतिं श्रिताः ।।३६०।।

In spite of their knowledgeability of the excellence of Śaivism with respect to the highest destiny of life, if some student comes to them for guidance they do not but instruct him as per their system on account of vested interest. (360)

तथाविधामेव मर्तिं सत्यसंस्पर्शनाक्षमाम् ।
दृष्ट्वैषां ब्रह्मविष्ण्वाद्यैर्बुद्धैरपि तथोदितम् ॥३६१॥

The same kind of short sightedness incapable of facing the truth has been displayed by wise ones from amongst the followers of Brahmā, Viṣṇu, etc. also in their instructions. (361)

इत्येष युक्त्यागमतः शक्तिपातो विवेचितः ।

Thus ends the discussion on the topic of descent of the force of consciousness with the help of texts and reasoning.

CHAPTER - 14

Deliberation on the Rite as Prescribed in the Śāstra

तिरोभावस्वरूपं तु कथ्यमानं विविच्यताम् ।
स्वभावात् परमेशानो नियत्यनियतिक्रमम् ॥१॥
स्पृशन्प्रकाशते येन ततः स्वच्छन्द उच्यते।

Please explain the Supreme Lord's tendency of self-concealment. Since the Lord manifests Himself via the process of touching both the ends of creation, namely, determination and indetermination, He is characterised as autonomous. (1-2a)

नियतिं कर्मफलयोराश्रित्यैष महेश्वरः ॥२॥
सृष्टिसंस्थितिसंहारान्विधत्तेऽवान्तरस्थितीन्।

Having taken resort to the determination of the relationship of action and result, the Lord engages Himself in creation, sustenance and dissolution as side effects (of existence, consciousness and delight). (2b-3a)

महासर्गे पुनः सृष्टिसंहारानन्त्यशालिनि ॥३॥
एकः स देवो विश्वात्मा नियतित्यागतः प्रभुः।

Since at the end of the great dissolution following the processes of creation, sustenance and dissolution everything gets dissolved into the state of infinitude,

only the Supreme Lord as the Universal Self remains the sovereign ruler of all by virtue of departing from the determination. (3b-4a)

अवान्तरे या च सृष्टिः स्थितिश्चात्राप्ययन्त्रितम् ।।४।।
नोज्झत्येष वपुस्त्यक्तनियतिश्च स्थितोऽत्र तत्।

In the next round of creation and sustenance also He exists in all the sense of existence as such but remaining absolutely indeterminate. (4b-5a)

नियत्यैव यदा चैष स्वरूपाच्छादनक्रमात् ।।५।।
भुङ्क्ते दुःखविमोहादि तदा कर्मफलक्रमः।
त्यक्त्वा तु नियमं कार्मं दुःखमोहपरीतताम् ।।६।।
बिभासयिषुरास्तेऽयं तिरोधानेऽनपेक्षकः।

By virtue of His determinate character in the process of His self-concealment when He experiences pain and illusion, etc., then is born the process of action and result. Leaving apart the law of action in view of its being surrounded by pain and illusion He wishes to manifest Himself. He becomes mindful of the tendency of self-concealment. (5b-7a)

यथा प्रकाशस्वातन्त्र्यात् प्रतिबुद्धोऽप्यबुद्धवत् ।।७।।
आस्ते तद्वदनुत्तीर्णोऽप्युत्तीर्ण इव चेष्टते।

Due to autonomy of the illumination, the luminous also behaves as if it were shorn of luminosity; even so the bound also begins to show as if it were liberated. (7b-8a)

यथा च बुद्धस्तां मूढचेष्टां कुर्वन्नपि द्विषन् ।।८।।
ह्यास्ते मूढ एवं हि प्रबुद्धानां विचेष्टितम्।
श्रीविद्याधिपतिश्चाह मानस्तोत्रे तदीदृशम् ।।९।।

As an enlightened person (out of his tendency of self-concealment) behaves as if he was a fool though disliking the same at heart, even so is the pattern of behaviour of the enlightened. Vidyādhipati also has stated the same in his *Mānastotra*. (8b-9)

ये यौष्माके शासनमार्गे कृतदीक्षाः
संगच्छन्तो मोहवशाद्विप्रतिपत्तिम्।
नूनं तेषां नास्ति भवद्भानुनियोगः।
सङ्कोचः किं सूर्यकरैस्तामरसानाम् ।।१०।।

"Those who in spite of being initiated in your discipline take to the adverse path on account of delusion, certainly the illumination of your knowledge has not reached their inner being as the ray of the sun, the lotus flowers which have remained bereft of bloom." (10)

ज्ञातज्ञेया धातृपदस्था अपि सन्तो
ये त्वन्मार्गात्कापथगास्तेऽपि न सम्यक्।
प्रायस्तेषां लैङ्किकबुद्ध्यादिसमुत्थो
मिथ्याबोधः सर्पवसादीपजकल्पः ।।११।।

"In spite of having learnt whatever they were required to learn, and thus were expected to have ascended the lofty position of the Creator Himself, those who take to the wrong path, certainly the real message of the emblem did not reach their hearts like the flame of the lamp produced out of snake's marrow creating the sense of snake everywhere." (11)

यस्माद्विद्धं सूतकमुख्येन नु ताम्रं
तद्यद्भूयः स्वां प्रकृतिं नो समुपेयात्।
नो तैः पीतं भूतलसंस्थैरमृतं
तद्येषां तृट्क्षुद्दुःखविबाधाः पुनरस्मिन् ।।१२।।

"As a piece of copper transformed chemically into gold by the goldsmith cannot be restored to its stuff, similarly, one who has drunk ambrosia on the earth itself cannot be brought back to the state of thirst, hunger and experience of pain." (12)

ततः प्रयुद्धचेष्टासौ मन्त्रचर्यार्चनादिका।
द्वेषेद्धान्तर्दहत्येनं दाहः शङ्कैव सा यतः ।।१३।।

Therefore one who falsely displays himself by means of *mantra*, service to gods, and worship, etc. as enlightened gets burnt by the fire of jealousy due to the suspicion of his misrepresentation of himself. (13)

न चास्य कर्ममहिमा तादृग्येनेत्थमास्त सः।
किं हि तत्कर्म कस्माद्वा पूर्वेणात्र समो विधिः ॥१४॥

In this misfortune of him, possibly there is no role of anyone of his past actions on account of which he has happened to behave like this. What such an action may be and on what account it may bear resemblance with his present day misconduct? (14)

तस्मात्सा परमेशेच्छा ययायं मोहितस्तथा ।
अनन्तकालसंवेद्यदुः खपात्रत्वमीहते ॥१५॥

Therefore, it is due to the will of the Lord that he has fallen victim to this kind of delusion and has made himself subject to endless suffering. (15)

तत्रापि चेच्छावैचित्र्यादिहामुत्रोभयात्मकः।
दुःखस्यापि विभेदोऽस्ति चिरशैघ्र्यकृतस्था ॥१६॥

In this role of the Lord's will also there is the peculiarity of the consequence to be suffered in this world, other world or both the worlds. The misery to be suffered also has the peculiarity of delay and quickness. (16)

कालकामान्धकादीनां पौलस्त्यपुरवासिनाम्।
तथान्येषां तिरोभावस्तावदुःखो ह्यमुत्र च ॥१७॥

This kind of consequence of the will of the Lord gets exemplified by the fate of the people of the settlers of the town of Paulastya, namely, Kāla, Kāma, Andhaka, etc. amounting to their banishment involving suffering in this world as well as in the other. (17)

अन्योऽपि च तिरोभावः समयोल्लङ्घषुनात्मकः ।
यदुक्तं परमेशेन श्रीमदानन्दगह्वरे ॥१८॥

समयोल्लङ्घनाद्देवि क्रव्यादत्वं शतं समाः।
तत्रापि मन्दतीव्रादिभेदाद्बहुविधः क्रमः ॥१९॥

Another kind of banishment is the result of violation of the observance of the rule of discipline laid down by the teacher (on the occasion of initiation), as has been said in the text *Ānandagahvara* by the Lord Himself addressed to the Goddess that on account of violation the violator is destined to fall down to the life of raw meat-eater for a hundred years. In this respect also the punishment may be of several kinds such as mild and harsh. (18-19)

स्वातन्त्र्याच्च महेशस्य तिरोभूतोऽप्यसौ स्वयम्।
परद्वारेण वाभ्येति भूयोऽनुग्रहमप्यलम् ॥२०॥

On account of the autonomy of the Lord, the victim of banishment may avail himself considerably of the benefit of the grace of the Lord through his own effort or via that of anyone else. (20)

भूयोऽनुग्रहतः प्रायश्चिताद्याचरणे सति।
अनुसारेण दीक्षादौ कृते स्याच्छिवतामयः ॥२१॥

Again, as a result of the grace and moreover as a consequence of repentance, etc. the individual may get initiated again leading ultimately to the possibility of his attaining Śiva-hood. (21)

तिरोभूतः परेतासुरपि बन्धुसुहृद्गुरुन्।
आलम्ब्य शक्तिपातेन दीक्षाद्यैरनुगृह्यते ॥२२॥

The victim of banishment has the prospect of availing himself of the opportunity of the grace of the Lord even after his departure from this world through the help of his relatives, friends, and teachers via initiation, descent of force, etc. (22)

तत्रापि कालशीघ्रत्वचिरत्वादिविभेदताम् ।
तथैति शक्तिपातोऽसौ येनायाति शिवात्मताम् ॥२३॥

In regard to descent of the force of consciousness in the form of intuition also there are variations of quickness and delay, etc. followed by oneness with Śiva. (23)

इत्थं सृष्टिस्थितिध्वंसतिरोभावमनुग्रहः ।
इति पञ्चसु कर्तत्वं शिवत्वं संविदात्मनः ॥२४॥

Thus, in all these five acts of Śiva, namely, creation, sustenance, dissolution, concealment and showering of grace, lies implicit the role of Śiva in the form of consciousness. (24)

पञ्चकृत्यस्वतन्त्रत्वसंपूर्णस्वात्ममानिनः ।
योगिनोऽर्चाजपध्यानयोगाः संस्युः सदोदिताः ॥२५॥

Yogins experiencing all these five acts of Śiva taking place continuously within themselves reflecting His autonomy within them amount to his remaining constantly engaged in His worship, *japa* and yoga of meditation. (25)

ऐन्द्रजालिकवृत्तान्ते न रज्येत कदाचन ।
सादाशिवोऽपि यो भोगो बन्धः सोऽयुचितात्मनाम् ॥२६॥
ज्ञातृत्वमेव शिवता स्वातन्त्र्यं तदिहोच्यते ।
कुलालवत्तु कर्तृत्वं न मुख्यं तदधिष्ठितेः ॥२७॥

The aspirant should never indulge himself in worldly enjoyments, disdaining it as a matter of momentary show like magic. Enjoyment even up to Sadāśiva is a matter of bondage for those who care for their Self. Śiva-hood is equivalent to enlightenment, autonomy being its another synonym. The role of the potter in manufacturing pots is only secondarily his as the Lord as the primary manufacturer lies behind the seen as his consciousness. (26-27)

इति ज्ञात्वा ग्रहीतव्या नैव जात्वपि खण्डना।
शिवोऽहं चेन्मदिच्छानुवर्ति किं न जगत्त्विति ॥२८॥

Having understood one's status as such, one should never take oneself as merely a fraction of Him. (On admittance like this, the problem may arise as to) why is it that the world does not go as per my wishes? (28)

ममेच्छामनुवर्तन्तामित्यत्राहंविदि स्फुरेत् ।
शिवो वा परमेशानो देहादिरथ निर्मितः ।।२९।।

The wish that world should move as per my wishes, is a desire stimulated under the presumption of the ego. Śiva Himself is the Supreme Lord in keeping with whose will the body, etc. have been created. (29)

शिवस्य तावदस्त्येतद्देहस्त्वेष तथा त्वया।
कृतः कान्या देहतास्य तत्किं स्याद्वाच्यतापदम् ।।३०।।

It is via the ownership of this body going to Śiva that it has been accredited to you. In view of its impossibility otherwise, it is not liable to condemnation of any kind. (30)

उक्तं च सिद्धसन्ताश्रीमदूर्मिमहाकुले।
पवनभ्रमणप्राणविक्षेपादिकृतश्रमाः ।।३१।।
कुहकादिषु ये भ्रान्तास्ते भ्रान्ताः परमे पदे।।

It has been mentioned in the text known as *Ūrmikaula* that those who have gained competence in such extraordinary capacities as to move in the airy space, stoppage of breath, etc., they have lost their way in fog, etc. and hence should be taken to have gone astray from the object of their ultimate goal as well. (31-32a)

सर्वत्र बहुमानेन वाप्युत्क्रान्तिर्विमुक्तये ।।३२।।
प्रोक्तो सा सारशास्त्रेषु भोगोपायतयोदिता ।

Wilful departure from the body is generally taken to enter into the state of liberation. In *Sāraśāstras*, however, it has been taken to mean access to the state of enjoyment. (32b-33a)

यदि सर्वगतो देवो वदोत्क्रम्य क्व यास्यति ।।३३।।
अथासर्वगतस्तर्हि घटतुल्यस्तदा भवेत् ।

Please tell me where will he go when the Lord Himself obtains everywhere? Now, if the Lord is not all-pervading, He would get reduced to the status of a particular object such as is the case with a jar. (33b-34a)

उत्क्रान्तिविधियोगोऽयमेकदेशेन कथ्यते ।।३४।।
निरंशे शिवतत्त्वे तु कथमुत्क्रान्तिसंगतिः।

A section of the scholarship tells us that the rite of *utkrānti*, upward movement, amounts to mean the yoga by means of which the self of the individual is mobilised from one place to the other. This standpoint presupposes divisibility in Śiva who is not subject to it at all. (34b-35a)

यथा धरादौ वाय्वन्ते भृग्वम्ब्वग्न्युपवासकैः ।।३५।।
आत्मनो योजनं व्योम्नि तद्वद्युत्क्रान्तिवर्तना।
तस्मान्नोत्क्रमयेज्जीवं परतत्त्वसमीहया ।।३६।।

As would be the result of transcendence from the earth up to the air by virtue of austerity, even so may be the consequence of elevation of them from space as well. In view of only this prospect one should not elevate anyone with the expectation of making him reach the Ultimate Reality. (35b-36)

श्रीपूर्वशास्त्रे तूक्तं यदुत्क्रान्तेर्लक्षणं न तत्।
मुक्त्युपायतया किंतु भोगहान्यै तथैषणात् ।।३७।।
जपध्यानादिसंसिद्धः स्वातन्त्र्याच्छक्तिपातनः ।
भोगं प्रति विरक्तश्चेदित्थं देहं त्यजेदिति ।।३८।।

What has been stated in the *Mālinīvijayottara Tantra* as the definition of *utkrānti* is not meant for being taken as the means of liberation but for getting free from the desire for enjoyment. (It amounts to suggest that) one should become the body only when he has become completely established in his Self through *japa*, meditation, autonomous descent of force, etc. besides having become a renunciate. (37-38)

स्वच्छन्दमृत्योरपि यद् भीष्मादेः श्रूयते किल।
भोगवैरस्यसंप्राप्तौ जीवितान्तोपसर्पणम् ।।३९।।

As regards the statement of *Mahābhārata*, concerning Bhīṣma, etc. in the context of leaving the body, concerns the precondition of having become renunciate towards enjoyment. (39)

योगमन्त्रामृतद्रव्यवराद्यैः सिद्धिभाक्तनुः।
हातुं नह्यन्यथा शक्या विनोक्तक्रमयोगतः ।।४०।।

One who has made his body fully accomplished, *siddha*, through the practice of yoga, *mantra*, award of boon, drinking of ambrosia, etc., cannot leave the body via any other way except for the method as has been indicated herewith. (40)

उक्तं च मालिनीतन्त्रे परमेशेन तादृशम् ।
सर्वमप्यथवा भोगं मन्यमानो विरूपकम् ।।४१।।
इत्यादि वदता सर्वैरलक्ष्यान्तः सतत्त्वकम् ।

It has been stated by the Lord Himself in the *Mālinīvijayottara Tantra* that it is imperative for all those who are capable of looking into their inmost being and realise the external reality there to take enjoyment as resulting in misguidance. (41-42a)

एवं सृष्ट्यादिकर्तव्यस्वस्वातन्त्र्योपदेशनम् ।।४२।।
यत्सैव मुख्यदीक्षा स्याच्छिष्यस्य शिवदायिनी।

That would form the main part of initiation to the student capable of imparting to him Śiva-hood by way of making him aware of the autonomy of His role in the context of the acts of creation, sustenance, dissolution, self-concealment and offering of boon to people. (42b-43a)

उक्तं श्रीनिशिचारे च भैरवीयेण तेजसा ।।४३।।
व्याप्तं विश्वं प्रपश्यन्ति विकल्पोज्झितचेतसः।
विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत् ।।४४।।
बाह्यदीक्षादियोगेन चर्यासमयकल्पनैः।
अविकल्पस्तथाद्यैव जीवन्मुक्तो न संशयः ।।४५।।

It has also been stated in the *Niśācāra Śāstra* that those who see the world as pervaded by the brilliance of the Force of Bhairava, having got rid of all other options in mind, become liberated in life itself right on the same day undoubtedly. As regards the destiny of those who have continued to cherish some other options in their minds, they, too, would reach Śiva, however, after

taking to initiation and observing the preconditions laid down therein for their self-purification. (43b-45)

संसारजीर्णतरुमूलकलापकल्प-
संकल्पसान्तरतया परमार्थवह्नेः।
स्युर्विस्फुलिङ्गकणिका अपि चेत्तदन्ते
देदीप्ये विमलबोधहुताशराशिः ।।४६।।

Apart from being an old tree the world remains spared from consumption by the fire of the Supreme Brilliance of illumination due to simply having been intervened by the determinations of the individual. If even a spark of the pure consciousness were to ignite, the entire lot of its dead wood would be enough to burn it down out completely at the end. (46)

इत्थं दीक्षोपक्रमोऽयं दर्शितः शास्त्रसंमतः ।।४७।।

Thus ends deliberation on the rite of initiation as prescribed in the *Śāstra*. (47)

CHAPTER - 15

Detailed Deliberation on the Process of Initiation

अथैतदुपयोगाय यागस्तावन्निरूप्यते ।
तत्र दीक्षैव भोगे च मुक्तौ चायात्युपायताम् ।।१।।
स्वयं संस्कारयोगाद्वा तदङ्गं तत्प्रदर्श्यते।

Now, for the sake of fulfilment of the desire for enjoyment and aspiration for liberation, is being explained the method of performing sacrifice. In this connection, it is obvious that initiation itself serves as the means to both enjoyment and liberation directly or via formation of impressions, *saṁskāra*, which is being dealt with here. (1-2a)

यो यत्राभिलषेद्भोगान् स तत्रैव नियोजितः।।२।।
सिद्धिभाङ्मन्त्रशक्त्येति श्रीमत्स्वायंभुवे विभुः।
योग्यतावशतो यत्र वासना यस्य तत्र सः।।३।।
योज्ये न च्यवते तस्मादिति श्रीमालिनीमते।
वदन्भोगाद्युपायत्वं दीक्षायाः प्राह नो गुरुः ।।४।।

He who cherishes wish or aspiration for whatever, he needs to be associated with the task in view of the same objective; our teacher in course of initiation has directed us as also Śiva in the *Mālinīvijayottara Tantra* that the teacher needs to engage the student by means of his power of *mantra* particularly concerning

Śiva, as per his competence and liking. Being engaged accordingly, he does not falter in the accomplishment of the task assigned to him. (2b-4)

न चाधिकारिता दीक्षां विना योगेऽस्ति शाङ्करे।
न च योगाधिकारित्वमेकमेवानया भवेत् ।।५।।

Anyone cannot become authorised in yoga relating to Śaṅkara or indeed in any kind of yoga without having been initiated. (5)

अपि मन्त्रधिकारित्वं मुक्तिश्च शिवदीक्षया।
इत्यस्मिन्मालिनीवाक्ये साक्षान्मोक्षाभ्युपायता ।।६।।

By means of initiation in Śaivism the student gets authorised to make use of *mantra* as also to attain liberation while in the statement of the *Mālinīvijayottara Tantra* the initiation has been claimed to be effective directly in the attainment of liberation. (6)

दीक्षाया: कथिता प्राच्यग्रन्थेन पुनरुच्यते ।
पारम्पर्येण संस्कृत्या मोक्षभोगाभ्युपायता ।।७।।

In another ancient text, namely, *Mataṅga Śāstra*, it has been stated concerning proper initiation that it serves as a means to both enjoyment and liberation. (7)

येषामध्यवसायोऽस्ति न विद्यां प्रत्यशक्तित: ।
सुखोपायमिदं तेषां विधानमुदितं गुरो:।।८।।

Those who are keen to attain liberation but are incapable of learning the discipline concerned, for them the easy way out has been suggested to take resort to the their teacher. (8)

इति श्रीमन्मतङ्गाख्ये ह्युक्ता मोक्षाभ्युपायता ।
सम्यग्ज्ञानस्वभावा हि विद्या साक्षाद्विमोचिका ।।९।।
उक्तं तत्रैव तत्त्वानां कार्यकारणभावत:।
हेयादेयत्वकथने विद्यापाद इति स्फुटम् ।।१०।।

This has been suggested as the way to liberation in the text known as *Mataṅga Śāstra*. However, the direct way to liberation is the knowledge itself as it is of that very nature. It has been stated therein that since essences are interrelated by the law of causality in acceptance and rejection, there is an obvious role to be played by the *vidyāpāda*, learning or wisdom. (9-10)

तत्राशक्तास्तु ये तेषां दीक्षाचर्यासमाधयः ।
ते विद्यापूर्वका यस्मात्तस्माज्ज्ञान्युत्तमोत्तमः ।।११।।

Those who are incapable of practice, intuition and discrimination, for them initiation, observance of vows and rites besides practice of *samādhi* are necessary provided all these are transpired by the will to understand. This is elucidative of the highest position of knowledge in this context. (11)

ज्ञानं च शास्त्रात्तच्चापि श्राव्यो नादीक्षितो यतः।
अतोऽस्य संस्क्रियामात्रोपयोगो दीक्षया कृतः ।।१२।।

Knowledge is available from *Śāstra* which cannot be taught to anyone who is not initiated. It is in this process of making one worthy of acquisition of knowledge, lies the significance of initiation. (12)

यत्र तत्रास्तु गुरुणा योजितोऽसौ फलं पुनः।
स्वविज्ञानोचितं याति ज्ञानीत्युक्तं पुरा किल ।।१३।।

Irrespective of the fact what kind of task the student gets engaged by the teacher in, the purpose behind his engagement needs to be acquisition of the knowledge which may awaken his consciousness, this has already been made clear. (13)

यस्य त्वीशप्रसादेन दिव्या काचन योग्यता ।
गुरोः शिशोश्च तौ नैव प्रति दीक्षोपयोगिता ।।१४।।

If, per chance, it happens that the teacher and the taught both happen to be accorded with some special ability by the Lord, there is no necessity of any initiation in their case. (14)

ज्ञानमेव तदा दीक्षा श्रीत्रैशिकनिरूपणात् ।
सर्वशास्त्रार्थवेत्तृत्वमकस्माच्चास्य जायते ।।१५।।

Thus, it becomes obvious that the relevant knowledge itself amounts to initiation on account of which the student concerned becomes aware of the content of knowledge of all the *Śāstras*, as has been elucidated by the *Parātrīśika Śāstra*. (15)

इति श्रीमालिनीनीत्या यः सांसिद्धिकसंविदः।
स उत्तमाधिकारी स्याज्ज्ञानवान्हि गुरुर्मतः ।।१६।।

According to the *Mālinīvijayottara Tantra*, the person who is imbued with the self-stimulated knowledge, needs to be regarded as the best order of knowledgeable person on the subject and hence a teacher. (16)

आत्मने वा परेभ्यो वा हितार्थी चेतयेदिदम्।
इत्युक्त्या मालिनीशास्त्रे तत्सर्वं प्रकटीकृतम् ।।१७।।

Whatever wisdom is contained in the *Mālinīvijayottara Tantra* has been revealed in it for the use of such an inquisitive person who may awaken the consciousness of his students as well as those who come into contact with him. (17)

ज्ञानयोग्यास्तथा केचिच्र्यायोग्यास्तथापरे ।
दीक्षायोग्या योगयोग्या इति श्रीकैरणे विधौ ।।१८।।

In the *Kiraṇāgama Tantra*, it has been made out that someone from amongst the students deserves knowledge, someone action, someone initiation and someone practice of yoga. (18)

तत्रोक्तलक्षणः कर्मयोगज्ञानविशारदः।
उत्तरोत्तरताभूम्युत्कृष्टो गुरुरुदीरितः ।।१९।।

From amongst these students the gradation of excellence lies in the order of action, yoga, and knowledge, each one of the later being better than its preceding one and hence deserving more and more to become the teacher. (19)

स च प्रागुक्तशक्त्यन्यतमपातपवित्रितम्।
परीक्ष्य पृष्ट्वा वा शिष्यं दीक्षाकर्म समाचरेत् ।।२०।।

The teacher needs to perform the rite of initiation having examined and conversed with the student from the viewpoint of the probability of descent of force of consciousness as well as his possibility of getting purified by that force. (20)

उक्तं स्वच्छन्दशास्त्रे च शिष्यं पृच्छेद्गुरुः स्वयम् ।
फलं प्रार्थयसे यादृक्तादृक्साधनमारभे ।।२१।।
वासनाभेदतः साध्यप्राप्तिर्मन्त्रप्रचोदिता ।

In the *Svacchanda Tantra* it has been suggested that the teacher himself needs to enquire of the student as to what he wants to gain through his initiation so that he may accord it to him in keeping with that objective as the fulfilment of it depends on the priority of the nature of aspiration and the use of the *mantra* in keeping with it. (21-22a)

मन्त्रमुद्राध्वद्रव्याणां होमे साधारणा स्थितिः ।।२२।।
वासनाभेदतो भिन्नं शिष्याणां च गुरोः फलम् ।

Mantra, *mudrā* (posture) and oblation are common for initiation of all the students. It is basically the aspiration each student has in his mind in course of the rite of initiation which makes the difference in the result with regard to the student as well as the teacher. (22b-23a)

साधको द्विविधः शैवधर्मा लोकोज्झितस्थितिः ।।२३।।
लोकधर्मी फलाकांक्षी शुभस्थश्चाशुभोज्झितः।
द्विधा मुमुक्षुर्निर्बीजः समयादिविवर्जितः ।।२४।।
बालबालिशबृद्धस्त्रीभोगभुग्व्याधितादिकः ।
अन्यः सबीजो यस्येत्थं दीक्षोक्ता शिवशासने ।।२५।।

Aspirants are of two kinds, *Śaiva-dharmin* and *Loka-dharmin*. *Śaiva-dharmin* are of the nature of renunciation towards the world while *Loka-dharmin* are aspirants of enjoyment in the worldly life and expectants of well being and

seekers of avoidance of bad luck. The aspirant of liberation is seedless in regard to rebirth and is relieved of the obligation of rituals. So are children, childish, old men and women and those engaged in enjoyment and ill. The rest is the class of seeded ones who need to be initiated under the Śaivite fold. (23b-25)

विद्वद्द्वन्द्वसहानां तु सबीजा समयात्मिका।
दीक्षानुग्राहिका पाल्या विशेषसमयास्तु तैः ।।२६।।

Those who are scholarly and capable of endurance in the state of contrariety of heat and cold, etc., their initiation is obligatory in regard to rituals and other preconditions. (26)

अभावं भावयेत्सम्यक्कर्मणां प्राच्यभाविनाम्।
मुमुक्षोर्निरपेक्षस्य प्रारब्धेकं न शोधयेत् ।।२७।।

(At the time of initiation) impressions of previous actions of the aspirant of liberation and renunciate towards the world need to be taken account of thoroughly while the present actions need not be cared for. (27)

साधकस्य तु भूत्यर्थमित्थमेव विशोधयेत् ।
शिवधर्मिण्यसौ दीक्षा लोकधर्मापहारिणी ।।२८।।

Abdication of the impressions of past actions of the aspirants is necessary for his attainment of the objective of oneness with Śiva having become relieved of worldly attachments. (28)

अधर्मरूपिणामेव न शुभानां तु शोधनम् ।
लोकधार्मिण्यसौ दीक्षा मन्त्राराधनवर्जिता ।।२९।।

Abdication of the impressions of past actions of only bad kind should be done and not of those which are auspicious, since the initiation concerned is meant for life of enjoyment in the world rid of *mantra* and prayer. (29)

प्रारब्धदेहभेदे तु भुङ्क्तेऽसावणिमादिकम् ।
भुक्त्वोर्ध्वं याति यत्रैव युक्तोऽथ सकलेऽकले ।।३०।।

Following departure from his present body the aspirant of worldly life attains the state of *siddhas* of *aṇimā*, etc. and having enjoyed the state of being of this kind he gets promoted upward to other higher states within the range of *sakala* and *akala* states, that is, within the range of sovereignty of *kalā*, division, as well as its transcendence. (30)

समयाचारपाशं तु निर्बीजायां विशोधयेत् ।
दीक्षामात्रेण मुक्तिः स्याद्भक्त्या देवे गुरौ सदा।।३१।।
सद्योनिर्वाणदा सेयं निर्बीजा येति भण्यते ।
अतीतानागतारब्धपाशत्रयवियोजिका ।।३२।।

Samayācāra is a kind of trap which needs to be abdicated in course of initiation for the attainment of the state of seedless liberation. By virtue of this initiation alone the aspirant may attain liberation provided he is devout towards the God and the teacher. What is known as the seedless initiation is immediately redemptive on account of providing abdication from all the three kinds of traps, namely, past, future and the present. (31-32)

दीक्षावसाने शुद्धस्य देहत्यागे परं पदम् ।
देहत्यागे सबीजायां कर्माभावाद्विपद्यते ।।३३।।
समयाचारपाशं तु दीक्षितः पालयेत्सदा ।

If the purified aspirant leaves the body at the end of the rite of initiation, he attains the highest state. However, in the state of leaving the body in the position of his initiation having been of the seeded kind, due to the remainder of the impressions of his actions still lingering with his inner being, he falls prey to misfortune. Thus, it is imperative for one who has been initiated to maintain the trap of his obligations intact. (33-34a)

एवं पृष्ट्वा परिज्ञाय विचार्य च गुरुः स्वयम् ।।३४।।
उचितां संविधित्सुस्तां वासनां तादृशीं श्रयेत्।

Having enquired of the student like this and having contemplated on his case thoroughly within himself the teacher needs to decide what kind of initiation would be suitable for him as per his aspirations. (34b-35a)

आयातशक्तिपातस्य दीक्षां प्रति न दैशिकः ॥३५॥
अवज्ञां विदधीतेति शंभुनाज्ञा निरूपिता ।

In regard to the initiation of the student having the prospect of descent of the force of consciousness on him, the teacher should not be negligent; this is the imperative of Śambhu. (35b-36a)

स्वधनेन दरिद्रस्य कुर्याद्दीक्षां गुरुः स्वयम् ॥३६॥
अपि दुर्वाम्बुभिर्यद्वा दीक्षायै भिक्षते शिशुः ।

In the case of the student being poor, the teacher should perform the rite of his initiation with the use of his own money and in case of he himself being poor, the rite may be performed with only *dūrvā* grass and water or alternatively the student may take to begging. (36b-37a)

NOTE:

Dūrvā – Latin name: *Cynodon dactylon*, syn. *Panicum dactylon*, *Capriola dactylon*

English name: Bermuda grass, *dubo*, Bahama grass.

It is the most sacred plant of India next to *tulasi* and is sacred to Gaṇeśa who is worshipped with it and is also used in Ayurveda as medicine.

भिक्षोपात्तं निजं वाथ धनं प्राग्गुरवे शिशुः ॥३७॥
दद्याद्येन विशुद्धं तद्यागयोग्यत्वमश्नुते ।

The student should surrender the money first to the teacher no matter be it his own or acquired by way of begging. Through the surrender to the teacher, the money becomes purified and attains the status of an oblation. (37b-38a)

तत्रादौ शिवतापत्तिस्वातन्त्र्यावेश एव यः ॥३८॥
स एव हि गुरुः कार्यस्तसोऽसौ दीक्षणे क्षमः ।

First of all, the student needs to see whether the prospective teacher is filled with the capacity of infusing into the student the emotion and sentiment of the autonomy of consciousness of Śiva-hood. If considered positive for the task,

he should be accepted as the teacher since he would be capable of imparting initiation to him. (38b-39a)

शिवतावेशिता चास्य बहूपाया प्रदर्शिता ।।३९।।
क्रमिका बाह्यरूपा तु स्नानन्यासार्चनादिभिः ।
बह्वीषु तासु तास्वेष क्रियासु शिवतां हृदि ।।४०।।
संदधद्दृढमभ्येति शिवभावं प्रसन्नधीः ।
शिवीभूतो यद्यदिच्छेत्तत्तत्कर्तुं समीहते ।।४१।।
शिवभिमानितोपायो बाह्यो हेतुर्न मोक्षदः।
शिवोऽयं शिव एवास्मीत्येवमाचार्यशिष्ययोः ।।४२।।
हेतुतद्वत्तया दाढ्यर्भिमानो मोचको ह्यणोः।

The test for the understanding of the teacher's immersion in Śiva-hood may be several by way of being gradual and external such as bath, posture of the body and performance of worship, etc. Through keen observation of these activities of the teacher the student himself is likely to get himself gladly possessed of Śiva-hood. Having himself become Śiva, whatever he may wish to do, he may feel himself capable of it by virtue of having himself become Śiva which in itself is capable of affording one with the sense of liberation irrespective of any external means. Indeed, 'the teacher is Śiva and I, too, am the same', this kind of sense awakened in the teacher and the taught in all its firmness is the real liberator of the individual. (39b-43a)

नाध्यात्मेन विना बाह्यं नाध्यात्मं बाह्यवर्जितम् ।।४३।।
सिद्ध्येज्ज्ञानक्रियाभ्यां तद्द्वितीयं संप्रकाशते।
श्रीब्रह्मयामले देव इति तेन न्यरूपयत् ।।४४।।

The outer reality cannot be possible without the inner and conversely the inner cannot be sustained without the outer. Knowledge and action both serve as the medium of expression of the inner. This is why the Lord has elucidated like this in the *Brahma Yāmala Tantra*. (43b-44)

श्रीमदानन्दशास्त्रे च नाशुद्धिः स्याद्विपश्चितः ।
किन्तु स्नानं सुवस्त्रत्वं तुष्टिसंजननं भवेत्।।४५।।

In the *Ānanda Śāstra* also it has been stated that the man of knowledge cannot be defiled. However, both bath and clean dress are satisfying to the people. (45)

तत्र प्रसिद्धदेहादिमातृनिर्मलताक्रमात्।
अयत्नतोऽन्तरन्तः स्यान्नैर्मल्यं स्नायतां ततः ।।४६।।

In the order of purification of the knower beginning from the inner being, bath is the effortless way of purification of the tangible body. (46)

स्नानं च देवदेवस्य यन्मूर्त्यष्टकमुच्यते ।
तत्रैवं मन्त्रदीप्तेऽन्तर्मलदाहे निमज्जनम् ।।४७।।

Real bath is to immerse contemplatively into the ocean of consciousness ignited by *mantra*, as it were, taking it as a flame of fire known as one of the eightfold bodies of the Supreme Lord and capable of burning the malice of the inner being. (47)

तत्रेष्टमन्त्रहृदयो गोरजोऽन्तः पदत्रयम् ।
गत्वागत्य भजेत्स्नानं पार्थिवं धृतिदायकम् ।।४८।।

In that series of baths, the earthly bath would be performed (rather symbolically) by three steps and covering the same distance in traversing back to the point of start repeating mutely the *mantra* all the while at a place filled with dust raised by the movement of cows. This bath is supposed to bring stability to the aspirant. (48)

अस्त्रमन्त्रितमृद्धूतमलः पञ्चाङ्गमन्त्रितैः।
जलैर्मूर्धादिपादान्तं क्रमादाक्षालयेत्ततः ।।४९।।
निमज्जेत्साङ्गमूलाख्यं जपन्ना-तन्मयत्वतः।
उत्थायाशेषसज्ज्योतिर्देवतागर्भमम्बरे ।।५०।।
सूर्यं जलेन मालिन्या तर्पयेद्विश्वतर्पकम् ।
देवान्पितॄन्मुनीन्यक्षान् रक्षांस्यन्यच्च भौतिकम् ।।५१।।
सर्वं संतर्पयेत्प्राणो वीर्यात्मा स च भास्करः ।

ततो जपेत्परामेकां प्रागुक्तोच्चारयोगत:।।५२।।
आ तन्मयत्वसंवित्तेर्जलस्नानमिदं मतम्।

Besmearing of the entire body with clay dug out of the ground by means of an instrument empowered by recitation of *mantra* and taking bath from head to feet with water empowered by recitation of *mantra* and mixed with the stuff known as *pañcāṅga* and thus getting the body cleansed, the aspirant needs to take dips in water reciting the *mantra* known as *mūla* (*parā*) with exclusive concentration. Having come out of the water, he should offer water to the deity of the sun who is the source of righteousness in space and fulfiller of aspirations of beings with recitation of certain *mantras* from the *Mālinī*. He needs also to offer water to other deities, Fathers, Seers, Yakṣas, Rākṣasas and other beings of the earth via the Sun since He is the source of life and virility as well as illumination. This is to be followed by recitation of the *mantra* dedicated to the Supreme Being as directed earlier with exclusive concentration until the arousal of the related awareness. This is considered as bath in water. (49-53a)

अग्न्युत्थं भस्म शस्त्रेण जप्त्वा मलनिवर्हणम् ।।५३।।
कवक्त्रहृद्गुह्यपदे सचाङ्गैर्भस्म मन्त्रितम् ।
भस्ममुष्टिं साङ्गमूलजप्तां मूर्ध्नि क्षिपेत्तत: ।।५४।।
हस्तपादौ जलेनैव प्रक्षाल्याचमनादिकम् ।
तर्पणं जप इत्येवं भस्मस्नानं हि तैजसम् ।।५५।।

Having taken out ash from fire with the help of some implement reciting the *mantra* supposed to be remover of malice, besmear it all over the body particularly the head, face, heart, anus, genitals, etc. reciting the *mantra* meant for strengthening the organs followed by sprinkling a handful of ashes over the head reciting the *mūla mantra* along with its accessories. After this, hands and feet need to be washed along with mouth followed by offering of water to agencies concerned and muttering of *mantra*. This is the procedure of taking the fire-bath. (53b-55)

गोरजोवत्यनुद्रिक्ते वायौ ह्लादिनि मन्त्रवाक्।
गत्यागतिप्रयोगे वा वायव्यं स्नानमाचरेत् ।।५६।।

Bath of air needs to be taken by way of moving in pleasant and soothing air filled with dust aroused by the movement of cows along with muttering of *mantras*. (56)

अमले गगने व्यापिन्येकाग्रीभूतदृष्टिकः।
स्मरन्मन्त्रं यदासीत कान्या निर्मलता ततः ।।५७।।
यदि वा निर्मलाद्व्योम्नः पतता वारिणा तनुम् ।
स्पर्शयेन्मत्रजपयुङ् नाभसं स्नानमीदृशम् ।।५८।।

Taking walk in clear and extensively open sky with full concentration of mind repeating *mantras* brings purity of its own kind. If the same walk were to be imbued with showers falling from the clear sky drenching the body in the state of muttering of *mantra*; that would be a unique bath in space. (57-58)

एवं सोमार्कतेजःसु शिवभावेन भावनात् ।
निमज्जन्धौतमालिन्यः क्व वा योग्यो न जायते ।।५९।।

Similar is the case of bath in the moonlight and the sunshine by taking it to be the illumination of Śiva by immersion in which all the malice of the individual is washed out. (59)

आत्मैव परमेशानो निराचारमहाह्रदः।
विश्वं निमज्ज्य तत्रैव तिष्ठेच्छुद्धश्च शोधकः।।६०।।

Self is the Supreme Lord. It is the boundless ocean. The entire world gets purified and hence would also become purifier by taking a dip into it. (60)

इति स्नानाष्टकं शुद्धावुत्तरोत्तरमुत्तमम् ।
सर्वत्र पश्चात्तं मन्त्रमेकीभूतमुपाहरेत् ।।६१।।

From amongst these eight kinds of bath each mentioned later is of a higher order than its preceding one. After each one of these baths, the aspirant is required to make an offer of it to the Divine with the sense of his oneness with It. (61)

धृत्याप्याय-मलप्लोषवीर्यव्याप्तिमृजिस्थितीः।

अभेदं च क्रमादेति स्नानाष्टकपरो मुनिः।।६२।।

On account of these eight kinds of bath, the thoughtful aspirant attains the following kinds of virtue in keeping with the nature of the kind of stuff he bathes himself in. The virtues respectively are endurance, expansion, removal of malice, virility, pervasion, righteousness, stability and oneness. (62)

एता ह्यनुग्रहात्मानो मूर्त्तयोऽष्टौ शिवात्मिकाः।
स्वरूपशिवरूपाभ्यां ध्यानात्तत्तत्फलप्रदाः ।।६३।।

Each one of these eight forms of Śiva is symbolic of the grace of Śiva. Through meditation of one's oneness with Śiva's forms in question the aspirant becomes one with Him. (63)

अनेन विधिनार्चायां कन्दाधारादियोजनाम्।
कुर्वन्व्याससमासाभ्यां धरादेस्तत्फलं भजेत् ।।६४।।

Same would be the method of performing the acts of bathing in relationship to such vital points of the body as the *cakras*, known as *kanda*, *mūlādhāra*, *svadhiṣṭhāna*, *maṇipūra*, *anāhata*, *viśuddha*, *ājñā*, etc. By taking bath in association with these centres, no matter extensively or briefly, the aspirant is likely to get the same results. (64)

तथाहि योगसंचारे मन्त्राः स्युर्भुवि पार्थिवाः ।
आप्ये आप्या यावदमी शिवे शिवमया इति ।।६५।।

For instance, according to the text known as *Yoga-Sañcāra*, in course of the earthly bath, the *mantra* recited should be addressed to the deity of the earth, to the deity of water in course of water bath, and in the course of same being related to Śiva, the *mantra* should be addressed to Śiva. (65)

श्रीनिर्मर्यादशास्त्रेऽपि तदित्थं सुनिरूपितम्।
धरादेश्च विशेषोऽस्ति वीरसाधकसंमतः ।।६६।।

In the *Maryādā Śāstra* also it has very well been elucidated that in the case of the earth, etc. this speciality is to be observed in keeping with the nature of the aspirant such as the *Vīra*. (66)

रणरेणुर्वीरजलं वीरभस्म महामरुत् ।
श्मशानारण्यगगनं चन्द्रार्कौ तदुपाहितौ ।।६७।।

If he is a *vīra*, *śivāmbu* should serve the purpose of water for him, dust of the battlefield the same of the earth, dust of tempest that of air, ash of the cremation ground that of fire, forest as that of space, seeing of oneself in the orbs of the sun and the moon. (67)

आत्मा निर्धूतनिः शेषविकल्पातङ्कसुस्थितः।
स्नानार्चादावित्युपास्यं वीराणां विग्रहाष्टकम् ।।६८।।

Stability of the Self in all optional circumstances in course of taking bath, worship, etc., is the mode of bath of *Vīras* in relationship to the eight kinds of body of Śiva. (68)

श्रीमत्त्रिशिरसि प्रोक्तं मद्यशीधुसुरादिना।
सुस्वादुना प्रसन्नेन तनुना सुसुगन्धिना ।।६९।।

There is a ninth kind of bath also as per the text known as *Triśiras*. In this bath various kinds of wine such as *śidhu*, *surā*, etc. are used as water provided they be tasty, pleasing, sobering and good in smell. (69)

कन्दलादिगतेनान्तर्बहिः संस्कारपञ्चकम्।
कृत्वा निरीक्षणं प्रोक्ष्य ताडनाप्यायगुण्ठनम् ।।७०।।

In course of bathing with wine, *Vīras*, heroes, are recommended to perform five kinds of act, namely, observing, wiping, beating, pervading, concealing. (70)

मन्त्रचक्रस्य तन्मध्ये पूजां विप्रुट्प्रतर्पणम्।
तेनात्मसेकः कलशमुद्रया चाभिषेचनम् ।।७१।।

In course of performance of these acts, sprinkling of the drops of wine also needs to be done as accompanied by the circle of *mantras*. This is to be done over oneself also with the fingers posed as the mouth of a jar. (71)

देवतातर्पणं देहप्राणोभयपथाश्रितम् ।

सर्वतीर्थतपोयज्ञदानादि फलमश्नुते ।।७२।।
मद्यस्नाने साधकेन्द्रो मुमुक्षुः केवलीभवेत् ।

Drops of wine should also be sprinkled on deities with respect to the path of the body and *prāṇa* both. By means of this rite, the *Vīra*, heroic aspirant, reaps the fruit of visiting all sacred places, performance of all kinds of austerities, performance of all kinds of sacrifice and offering of all kinds of donation. As a result of wine-bath, the wise aspirant has the prospect of becoming filled with the aspiration for redemption. (72-73a)

यतः शिवमयं मद्यं सर्वे मन्त्राः शिवोद्भवाः।।७३।।
शिवशक्त्योर्न भेदोऽस्ति शक्त्युत्थास्तु मरीचयः।
तासामानन्दजनकं मद्यं शिवमयं ततः ।।७४।।
प्रबुद्धे संविदः पूर्णे रूपेऽधिकृतिभाजनम्।

Wine is clearly related to Śiva. All the *mantras* have their source in Śiva. There is no difference between Śiva and Śakti as the rays of consciousness are manifestations of the force of consciousness. Since wine is the source of delight, it needs to be taken as filled with the spirit of Śiva. When an individual becomes filled with consciousness, he gets restored to his real form. (73b-75a)

मन्त्रध्यानसमाधानभेदात्स्नानं तु तन्न तत् ।।७५।।
युक्तं स्नानं यतो न्यासकर्मादौ योग्यतावहम्।
अस्य स्नानाष्टकस्यास्ति बाह्यान्तरतया द्विता ।।७६।।

That bath is no bath at all which is not accompanied and followed by *mantra* and dissolution. As bath enables one to perform posture and other actions related to it, the eight varieties of bath get bifurcated into two, external and internal. (75b-76)

आन्तरं तद्यथोर्ध्वेन्दुधारामृतपरिप्लवः।
यतो रन्ध्रोर्ध्वगाः सार्धमङ्गुलं व्याप्य संस्थिताः।।७७।।
मूर्तयोऽष्टावपि प्रोक्तो प्रत्येकं द्वादशान्ततः ।

Internal bath is that due to which the entire body of the aspirant gets filled with the stream of ambrosia raining down from the moon who lies above since each one of His eight forms lies in transcendence to the *dvādaśānta* by one and a half a finger-end's distance. (77-78a)

एषामेकतमं स्नानं कुर्यादिद्वत्र्यादिशोऽपिवा ॥७८॥
इति स्नानविधिः प्रोक्तो भैरवेणामलीकृतौ।
स्नानानन्तरकर्त्तव्यमथेदमुपदिश्यते ॥७९॥

The aspirant may bathe himself in this stream one by one, or even in groups of two and three of the bodies. Thus has been explained the method of taking the bath as recounted by Bhairava for the sake of self-purification. Now follows the account of what needs to be performed after the bath. (78b-79)

भावं प्रसन्नमालोच्य व्रजेद्यागगृहं ततः।
पर्वताग्रनदीतीरैकलिङ्गादि यदुच्यते ॥८०॥

Having become satisfied with the accomplishment of all this, the aspirant needs to proceed towards the house of sacrifice which is said to lie at the lonely place such as the top of a mountain, bank of a river, etc. (80)

तद्वाह्यामिह तत्सिद्धिविशेषाय न मुक्तये ।
आभ्यन्तरं नगाग्रादि देहान्तः प्राणयोजनम् ॥८१॥

The external locus of sacrifice is meant for some or the other kind of *siddhi* and by no means for liberation, while the internal is meant for unification of the *prāṇa* and the *apāna* from the *mūlādhāra* up to the top of the body. (81)

साधकानामुपायः स्यात्सिद्धये नतु मुक्तये।
पीठस्थानं सदा यागयोग्यं शास्त्रेषु भण्यते ॥८२॥
तच्च बाह्यान्तराद्रूपाद्बहिर्देहे च सुस्फुटम् ।
यतः श्रीनैशसञ्चारे परमेशो न्यरूपयत् ॥८३॥

Both these spots of sacrifice are meant for *siddhis* rather than for liberation. The real seat of *sādhanā* of the real sacrifice is said in the *Śāstras* as different from

both, the external and the internal as expressly lying outside the body. This has been elucidated by the Lord in *Niśāṭana Śāstra*. (82-83)

तस्येच्छा पीठमाधारो यत्रस्थं सचराचरम्।
अग्र्यं तत्कामरूपं स्याद्बिन्दुनाददद्वयं ततः ॥८४॥

The highest seat of the Lord is located in *Kāmarūpa* which is the source of both the mobile and the immobile. This is also the common source of both the *vindu* and *nāda*, that is, the point and the sound. (84)

नादपीठं पूर्णगिरिर्दक्षिणे वामतः पुनः।
पीठमुड्डयनं बिन्दुर्मुख्यं पीठत्रयं त्विदम् ॥८५॥

The separate seat of sound alone is the *Pūrṇa Giri* on the right side while that of point lies on the left which is also known as *uḍḍayana*. These three are the main seats of force. (85)

ज्ञेयं संकल्पनारूपमर्धपीठमतः परम् ।
शाक्तं कुण्डलिनी वेदकलं च त्र्युपपीठकम् ॥८६॥

Following this much awareness, the aspirant needs to have understanding of the half-seat known as the form of *saṅkalpanā*, integral contemplation. There are three secondary seats besides these and are known as *śākta*, *kuṇḍalinī* and *vedakala*. (86)

देवीकोट्टोज्जयिन्यौ द्वे तथा कुलगिरिः परः।
लालनं बैन्दवं व्याप्तिरिति संदोहकत्रयम् ॥८७॥
पुण्ड्रवर्धनवारेन्द्रे तथैकग्रमिदं बहिः।
नवधा कथितं पीठमन्तर्बाह्यक्रमेण तत् ॥८८॥

These secondary seats are located at *Devīkoṭṭa*, *Ujjayinī* and *Kulagiri*. The forms subordinate to them are *Lālana*, *Vaindava* and *Vyāpti*. Their external forms are *Puṇḍravardhana*, *Vārendra* and *Aikāgra*. (87-88)

क्षेत्रष्टकं क्षेत्रविदो हृदम्भोजदलाष्टकम्।

प्रयागो वरणा पश्चाददृहासो जयन्तिका ॥८९॥
वाराणसी च कालिङ्गं कुलता लाहुला तथा।
उपक्षेत्राष्टकं प्राहुर्हत्पद्मग्रदलाष्टकम् ॥९०॥

(Following the understanding of the seats) next to become aware of are the eight areas, *kṣetra*, by the aspirant which are representatives of the eight petals of the heart-plexus. These are *Prayāga*, *Varaṇā*, *Aṭṭahāsa*, *Jayantikā*, *Vārāṇasi*, *Kaliṅga*, *Kulūta*, and *Lāhulā*. They are considered to be representatives of the sub-areas being sub-petals. (89-90)

विरजैरुडिका हाला एला पूः क्षीरिका पुरी।
मायाख्या मरुदेशश्च बाह्याभ्यन्तररूपतः ॥९१॥

There are eight sub-areas also whose names are *Viraja*, *Airuḍikā*, *Hālā*, *Elā*, *Pūha*, *kṣīrikā*, *Māyā* and *Marudeśa*. They are both external and internal. (91)

हृत्पद्मदलसन्धीनामुपसंदोहकाष्टता ।
जालन्धरं च नैपालं कश्मीरा गर्गिका हरः ॥९२॥
म्लेच्छदिग्द्वारवृत्तिश्च कुरुक्षेत्रं च खेटकम् ।
द्विपथं द्वयसंघट्टात् त्रिपथं त्रयमेलकात् ॥९३॥
चतुष्पथं शक्तिमतो लयात्तत्रैव मन्वते।
नासान्ततालुरन्ध्रान्तमेतद्देहे व्यवस्थिम् ॥९४॥
भ्रूमध्यकण्ठहृत्संज्ञं मध्यमं तदुदाहृतम् ।
नाभिकन्दमहानन्दधाम तत्कौलिकं त्रयम् ॥९५॥
पर्वताग्रं नदीतीरमेकलिङ्गं तदेव च।
किं वातिबहुना सर्वं संवित्तौ प्राणगं ततः ॥९६॥
ततो देहस्थितं तस्मोहायतनगो भवेत् ।

There are eight points of conjunction of the internal and external also on the same number of petals of the lotus of the heart which are named as *Jālaṅdhara*, *Naipāla*, *Kaśmirā*, *Gargikā*, *Hara*, *Mleccha digdvāra*, *Kurukṣetra* and *Kheṭaka*. Understanding of *dvipatha*, *tripatha* and *catuṣpatha* also is necessary in this

context. *Dvipatha* is formed on account of meeting of two paths, *tripatha* on account of three paths and *catuṣpatha* on account of consideration of the meeting of the Lord of the force on the *Tripatha*. The loci of these junctions in the body are the points of end of the nose and end of the hole of the palate (near the uvula). The middle point between the eyebrows, throat, heart as the centre of the body, navel, *kanda*, the centre of excessive joy, all these three are known as *Kaulika*. *Parvatāgra*, *Nadītīra* and *Ekaliṅga*. All these are mystic points in the body relating to *prāṇa* and consciousness. (92-97a)

बाह्यो तु तादृशान्तः स्थयोगमार्गशारदाः ।।९७।।
देव्यः स्वभावाज्जायन्ते पीठं तद्बाह्यमुच्यते ।
यथा स्वभावतो म्लेच्छा अधर्मपथवर्तिनः ।।९८।।
तत्र देशे नियत्येत्थं ज्ञानयोगौ स्थितौ क्वचित् ।

Goddesses are the spiritual forces based on the particular points in the body supposed to manifest externally in the particular locations of the country and hence are named as such. An example of it is the word *mleccha*, meaning those who take to the path of unrighteousness who inhabit particularly in the locations concerned in the country as distinct from the regions of knowledge and yoga as distinct from it elsewhere in it such as the well-known seats. (97b-99a)

यथाचातन्मयोऽप्येति पापितां तैः समागमात् ।।९९।।
तथा पीठस्थितोऽप्येति ज्ञानयोगादिपात्रताम् ।

As even those who are innocent, coming into contact with the unrighteous, are likely to become unrighteous themselves, likewise on account of dwelling in seats of knowledge and yoga such people have the possibility of becoming worthy of knowledge and yoga. (99b-100a)

मुख्यत्वेन शरीरेऽन्तः प्राणे संविदि पश्चतः ।।१००।।
विश्वमेतत्किमन्यैः स्याद्बहिर्भ्रमणडम्बरैः।

Now the question is if one can visualise the consciousness in all its purity from within the *prāṇa* inside the body itself, what is the utility of wandering outside to the seats concerned? (100b-101a)

इत्येवमन्तर्बाह्ये च तत्तच्चक्रफलार्थिनाम् ॥१०१॥
स्थानभेदो विचित्रश्च स शास्त्रे संख्ययोज्झितः।

In response to this doubt what we need to understand is that by virtue of wandering outside along with contemplation inside the aspirant makes himself all the more apt for reaping the fruits desired by him as per his choice. This is why the idea of difference of the locus internal as well as external has been given in the *Śāstras* in all its numberlessness. (101b-102a)

श्रीवीरावलिहृदये सप्त स्थानानि शक्तिकमलयुगम् ॥१०२॥
सुरपथचतुष्पथाख्यश्मशानमेकान्तशून्यवृक्षौ च ।
इति निर्वचनगुणस्थित्युपचारदृशा विबोध एवोक्तः ॥१०३॥
तदाधिष्ठिते च चक्रे शारीरे बहिरथो भवेद्यागः ।

In the text known as *Vīrāvalihṛdaya* there is an account of seven points in the body within the range of the two centres of the lotuses of birth and liberation. These ends of the entire path of life include the functions of Brahmā, Viṣṇu and Śiva, involvement of the navel, *kanda*, genitals of the male and the female, cremation ground and the state of liberation in the form of oneness with Śiva all these having been derived via the method of derivation amounting to all kinds of experience from the state of birth to that of liberation. All this is taking place in the centres of the body itself as also is being treated externally as series of sacrifices. (102b-104a)

मुक्तये तन्न यागस्य स्थानभेदः प्रकल्प्यते ॥१०४॥
देशोपाया न सा यस्मात्सा हि भावप्रसादतः।

There is no place for the concept of difference of space in liberation as it depends only on sublimation of feeling, emotions and sentiments, the same has not been dealt with here in the context of this kind of sacrifice. (104b-105a)

उक्तं च श्रीनिशाचारे सिद्धिसाधनकाङ्क्षिणाम् ॥१०५॥
स्थानं मुमुक्षुणा त्याज्यं सर्पकञ्चुकवत्त्विदम् ।
मुक्तिर्न स्थानजनिता यदा श्रोत्रपथं गतम् ॥१०६॥
गुरोस्ततत्त्वं तदा मुक्तिस्तद्दाढर्याय तु पूजनम् ।

It has also been stated in the *Niśācāra Śāstra* for the welfare of the aspirants of *siddhi* that those seeking for liberation need to get rid of the significance of any particular place as anyway helpful in their attainment of the goal as the snake gets rid of its skin. As soon as the message of the Supreme Teacher enters the ear of the aspirant, liberation comes to him needing only his worship of Him for its affirmation. (105b-107a)

यत्र यत्र हृदभ्भोजं विकासं प्रतिपद्यते ।।१०७।।
तत्रैव धाम्नि बाह्येऽन्तर्यागश्रीः प्रतितिष्ठति।

Wheresoever the lotus of the heart begins to bloom, there itself on the outside the beauty of the inner sacrifice gets established. (107b-108a)

नान्यत्रगत्या मोक्षोऽस्ति सोऽज्ञानग्रन्थिकर्तनात् ।।१०८।।
तच्च संविद्विकासेन श्रीमद्वीरावली पदे।

The *Vīrāvalī Śāstra* also tells us that liberation depends not on movement on any particular spot but on getting untied the complex of ignorance which happens with the blossoming of consciousness. (108b-109a)

गुरवस्तु विमुक्तौ वा सिद्धौ वा विमला मतिः ।।१०९।।
हेतुरित्युभयत्रापि यागौको यन्मनोरमम् ।

My teachers have told me that in case of both the objectives, namely, liberation and *siddhi*, it is purity of mind which is the means of its attainment and therefore what is fascinating to the mind needs to be taken resort to as the proper place for the performance of the sacrifice (of the internal kind). (09b-110a)

नियतिप्राणतायोगात्सामग्रीतस्तु यद्यपि ।।११०।।
सिद्धियो भाववैमल्यं तथापि निखिलोत्तमम् ।

In the attainment of *siddhi*, though there are several other contributory factors such as determination, control over breath and means, yet the top position is occupied by the purity of the feeling and emotion. (110b-111a)

विमलीभूतहृदयो यत्तत्र प्रतिबिम्बयेत् ।।१११।।

साध्यं तदस्य दार्ढ्येन सफलत्वाय कल्पते ।

Whatever objective the purified heart reflects in itself, which being allowed to get confirmed, proves to be the sufficient cause of success. (111b-112a)

उक्तं श्रीसारशास्त्रे च निर्विकल्पो हि सिद्ध्यति ॥११२॥
क्लिश्यन्ते सविकल्पास्तु कल्पोक्तेऽपि कृते सति ।

It has been stated in the *Śāra Śāstra* that exclusive devotion to the objective leads to success while diversion in it ends up in trouble in spite of aeons of effort. (112b-113a)

तदाक्रम्य बलं मन्त्रा अयमेवोदयः स्फुटः ॥११३॥
इत्यादिभिः स्पन्दवाक्यैरेतदेव निरूपितम् ।

Elimination of diversion in the attention and objective provides force to the effort and unveils the secret leading to obvious success. Such are the statements made by the *Spanda Śāstra* in this regard. (113b-114a)

तस्मात्सिद्ध्यै विमुक्त्यै वा पूजाजपसमाधिषु ॥११४॥
तत्स्थानं यत्र विश्रान्तिसुन्दरं हृदयं भवेत् ।

Therefore, be it the objective of *siddhi* or liberation, and the device adopted for its attainment be worship, muttering of *mantra* or entering into *samādhi*, the state of absorption, the place suitable for it needs to be attractive and pleasing to the heart. (114b-115a)

यागौकः प्राप्य शुद्धात्मा बहिरेव व्यवस्थितः ॥११५॥
न्यासं सामान्यतः कुर्याद्बहिर्यागप्रसिद्धये।

Having established himself on the place suitable for sacrifice, the pure-hearted aspirant needs normally to practise the external mode of sacrifice itself including the exercise of the posture. (115b-116a)

मातृकां मालिनीं वाथ द्वितयं वा क्रमाक्रमात् ॥११६॥
सृष्ट्यप्ययद्वयैः कुर्यादेकैकं संघशो द्विशः।

He should start either with the *mātṛkā* or the *mālinī* or with both of them irrespective of priority and posteriority between them. No matter, the mode be creation or dissolution or even sustenance, it should be adopted one by one, in twos or even inclusive of all the three. (116b-117a)

ललाटवक्त्रे दृक्कर्णनासागण्डरदौष्ठगे ॥११७॥
द्वये द्वये शिखाजिह्वे विसर्गान्तास्तु षोडश।

The forehead and the mouth need to be touched with the utterance of the vowels *a* and *ā*, eyes, ears, nose, cheeks, teeth, lips twice each, that is *i* and *ī*, *u* and *ū*, *e* and *ai*, *o* and *au* and the crest and the tongue with the utterance of *aṁ* and *aḥ* and thus with the utterance of all the sixteen vowels. (117b-118a)

दक्षान्ययोः स्कन्धबाहुकराङ्गुलिनखे कचौ ॥११८॥
वर्गौ टतौ क्रमात्कट्यामूर्वादिषु नियोजयेत् ।

Right and left shoulders should be touched with the utterance of the consonant *k* and *kh*, *g*, *c*, right hand with *kh* and *g*, left hand with *j*, right hand fingers with *gh*, left and fingers with *jh*, right hand nails with *ṅ*, left hand nails with *ñ*, right buttock with *ṭ* and left buttock with *t*, right thigh with *ṭh*, left thigh with *th*, right leg with *ḍ*, left leg with *d*, right shank with *ḍh*, left shank with *dh*, right foot with *ṇ*, left foot with *n*. (118b-119a)

पवर्गं पार्श्वयोः पृष्ठे जठरे हृद्यथो नव ॥११९॥
त्वप्रक्तमांससूत्रास्थिवसाशुक्रपुरोगमान् ।
इत्येष मातृकान्यासो मालिन्यास्तु निरूप्यते ॥१२०॥

Both the sides should be touched with the sound *p* on the right and *ph* on the left, the back *b*, the belly with *bh* and the heart with *m*. The skin should be touched with the utterance of *y*, blood with *r*, flesh with *l*, veins with *v*, bones with *ś*, marrow with *ṣ*, semen with *s*, breath with *h*, sheath and consonants with *kṣ*. (119b-120)

न शिखा ऋॠऌॡचशिरोमालाथमस्तकम् ।
नेत्राणि चोर्ध्वे धोऽन्ये ई घ्राणं मुद्रे णु णू श्रुती ॥१२१॥
बकवर्गइआ वक्त्रदन्तजिह्वागिरि क्रमात्।

वभयाः कण्ठदक्षादिस्कन्धयोर्भुजयोर्डढौ ।।१२२।।
ठो हस्तयोर्झञौ शाखा ञ्रटौ शूलकपालके ।
प ह्च्छलौ स्तनौ क्षीरमा स जीवो विसर्गयुक् ।।१२३।।
प्राणौ हवर्णः कथितः वक्षावुदरनाभिगौ।
मशान्ता कटिगुह्योरुयुग्मगा जानुनी तथा ।।१२४।।
एऐकारौ तत्परौ तु जङ्घे चरणगौ दफौ।

The crest should be touched with the utterance of the sound *n*, while the rosary with *ṛ*, *ṝ*, *ḷṛ*, *ḷṝ*; *y* with the top of the head, *c* with the right eye, *dh* with the left eye, nose with *i*, ear with *ṇ*, and *u*, *ū* with hearing, *b* with mouth; *k* group of letters with touch of mouth, *i* with tongue, *a* with sound, *v*, *bh* and *y* with the touch of throat, right and left shoulders respectively, *ṅ* with the right hand, *dḥ* with the touch of the left hand, *ṭh* with the touch of both hands, *jh* with the touch of right hand fingers and *tra* with the left hand fingers, *j*, *r*, and *ṭ* with the touch of the edge of the trident, handle of it and the top of the head respectively. *P* should be uttered with the touch of the heart, *ch* and *l* with the touch of the right and left chests respectively, *ā* with milk, *s* with the self, *visarga* (:) with breath, *h* with the main breath, *ṣ*, *kṣ* and *aṁ* with the belly, navel and semen respectively, *m*, *ś*, *t*, with the touch of the middle part of the body, genitals and both the thighs respectively; *e* and *ai* with right and left shanks, *o* and *au* with the right and left thighs, *d* and *ph* with right and left feet. (121-125a)

इत्येषा मालिनी देवी शक्तिमत्क्षोभिता यतः ।।१२५।।
कृत्यावेशात्ततः शाक्ती तनुः सा परमार्थतः ।

This is the goddess of alphabet. Being stimulated by the empowered aspirant by means of absorption in action, she assumes the body of force inclined to attain the highest objective. (125b-126a)

अन्योन्यं बीजयोनीनां क्षोभाद्वैसर्गिकोदयात् ।।१२६।।
कां कां सिद्धिं न वितरेत्किं वा न्यूनं न पूरयेत् ।

When the seed and the womb stimulate each other with the arousal of the *prāṇic* force, what *siddhi* may be there which may not be attained and what task might have remained incomplete so far, may not be got fulfilled. (126b-127a)

योनिबीजार्णसांकर्यं बहुधा यद्यपि स्थितम् ।।१२७।।
तथापि नादिफान्तोऽयं क्रमो मुख्यः प्रकीर्तितः।

Interpenetration of the consonants and vowels standing respectively for the womb and the seed though deliberated on variously (in the *Śāstras*), yet those of the consonants beginning from *n* to *ph* have been considered as prominent ones. (127b-128a)

फकारादिसमुच्चारान्नकारान्तेऽध्वमण्डलम् ।।१२८।।
संहृत्य संविद्या पूर्णा सा शब्दैर्वर्ण्यते कथम्।

The science of pronunciation starting from *ph* and ending with *n* is inclusive of all the paths summarily within it and therefore is indescribable by means of words. (128b-129a)

अतः शास्त्रेषु बहुधा कुलपुत्तलिकादिभिः ।।१२९।।
भेदैर्गीता हि मुख्येयं नादिफान्तेति मालिनी ।

Therefore, it is sung about in various ways in *Śāstras* with the aid of families of it in the form of this group of sounds beginning with *n* and ending with *ph*. (129b-130a)

शब्दराशेर्भैरवस्य यानुच्छूनतयान्तरी ।।१३०।।
सा मातेव भविष्यत्त्वात्तेनासौ मातृकोदिता ।
मालिनी मालिता रुद्रैर्धारिका सिद्धिमोक्षयोः ।।१३१।।
फलेषु पुष्पिता पूज्या संहारध्वनिषट्पदी।
संहारदानादानादिशक्तियुक्ता यतो रत्नौ ।।१३२।।
एकत्वेन स्मरन्तीति शंभुनाथो निरूचिवान्।

This group of fifty sounds is an internal expansion of Bhairava. It is fulfiller of our ambitions for all time to come. This is why it is named as *mātṛkā*, motherly. It is also known as *mālinī* as it is worn by Rudras as an emblem of both attainment (*siddhi*) and liberation. It flowers in the form of fruit (both enjoyment and liberation). It is worshipable (as a means of worship). As a black-bee it stands for the sound of dissolution. By virtue of its initial sound *mā* it stands for negation

amounting to dissolution while by virtue of its second sound *lā* it denotes the sense of acceptance and by means of its alternative *ra* it also means giving over. Thus, together it signifies what is possessed of three functions, that is, dissolution, giving and taking. Since people come to be reminded of all these functions together by means of *mālā*, the alphabet is named as *mālinī*, as has been told by my teacher *Śambhunātha*. (130b-133a)

शब्दराशिर्मालिनी च शिवशक्त्यात्मकं त्विदम् ।।१३३।।
एकैकत्रापि पूर्णत्वाच्छिवशक्तिस्वभावता।

Alphabet, as the stock of sounds serving as the source of diction, is known also as *mālinī* as it is the combined form of Śiva and Śakti together on account of its perfection which is the basic nature of the Reality. (133b-134a)

तेन भ्रष्टे विधौ वीर्ये स्वरूपे वानया परम् ।।१३४।।
मन्त्रा न्यस्ता: पुनर्न्यासात्पूर्यन्ते तत्फलप्रदा:।

Since this goddess of the alphabet underlies with all its strength the *mantras* used in other deviated systems also, when posed in their proper contexts they prove to be fruitful. (134b-135a)

उक्तं श्रीपूर्वतन्त्रे च विशेषविधिहीनिते ।।१३५।।
न्यस्येच्छाक्तशरीरार्थं भिन्नयोनिं तु मालिनीम् ।

It has been observed in the *Mālinīvijayottara Tantra* that in case of any kind of lacuna in any particular use of the *mantra*, application of a different order of alphabet should be used for empowering the conceived body. (135b-136a)

विशेषणमिदं हेतो हेत्वर्थश्च निरूपित: ।।१३६।।
यथेष्टफलसिद्धयै चेत्यत्रैवेदमभाषत।

Use of the adjective lacuna in any particular use of the *mantra* has been used in the above verse in the sense of cause of success for the yield of any special kind of fruit. (136b-137a)

साञ्जना अपि ये मन्त्रा गारुडाद्या न ते परम् ।।१३७।।
मालिन्या पूरिता: सिद्धयै बलादेव तु मुक्तये।

Mixed kind of *mantras* such as those addressed to Garuḍa, supernatural eagle-like being, etc. are originally not useful in the attainment of the Supreme, but when filled with the power of the *mālinī*, they become effective in the attainment of liberation as well. (137b-138a)

तस्मात्फलेप्सुरप्यन्य मन्त्रं न्यस्यात्र मालिनीम् ।।१३८।।
न्यस्येज्जप्त्वापि च जपेदयत्नादपवृक्तये ।

The aspirant of liberation cherishing some desire also for enjoyment having posed for some other *mantra* needs to pose for the *mālinī mantra* as well and continue to mutter it to attain effortlessly the state of redemption. (138b-139a)

इत्येवं मातृकां न्यस्येन्मालिनीं वा क्रमाद्द्वयम् ।।१३९।।
सिद्धिमुक्त्यनुसाराद्वा वर्णान्वा युगपद्द्वयोः।
अक्षह्रीं नफह्रीमेतौ पिण्डौ संघाविहानयोः ।।१४०।।
वाचकौ न्यास एताभ्यां कृते न्यासेऽथवैकक:।
एष चाङ्गतनुब्रह्मयुक्तो वा तद्विपर्ययः ।।१४१।।

In this way needs to be posed for the *mātṛkā* or also for the *mālinī* one after the other for the sake of *siddhi* as explained above or sounds of both by way of intermixing those of the two. *Hrīṁ akṣa hrīṁ* and *hrīṁ na pha hrīṁ* are the compact forms of *mantras* relating to *mātṛkā* and *mālinī* respectively. *A* and *kṣa* should be used as the preposition to the *mātṛkā mantra* while *na* and *pha* to the *mālinī*. The postures being adopted separately for the two *mantras* being associated with the body of the student transform the latter into the form of Brahman otherwise there arises the necessity of intermixing the two, that is, the *mātṛkā* and the *mālinī*. (139b-141)

सामुदायिकविन्यासे पृथक् पिण्डाविमौ क्रमात् ।
अक्रमादथवा न्यस्येदेकमेवाथ योजयेत् ।।१४२।।

In case of intermixture of the postures, this may be done in order, disorder or separately both followed by their intermixing. (142)

क्रियया सिद्धिकामो यः स क्रियां भूयसीं चरेत् ।
अनीप्सुरपि यस्तस्मै भूयसे स्वफलाय सा ।।१४३।।

The aspirant desirous of *siddhi*, needs to perform action profusely. Such an action would yield more result than what was aspired for. (143)

यस्तु ध्यानजपाभ्यासैः सिद्धीप्सुः स क्रियां परम् ।
संस्कृत्यै स्वेच्छया कुर्यात् प्राङ्नयेनाथ भूयसीम् ।।१४४।।

The aspirant wishing to attain *siddhi* by means of meditation, muttering of *mantra* and other relevant exercises needs to perform action as much as possible willingly for the sake of self-culture along with posture of these sounds on his body. (144)

मुमुक्षुरथ तस्मै वा यथाभीष्टं समाचरेत् ।
शिवतापत्तिरेवार्थो ह्येषां न्यासादिकर्मणाम् ।।१४५।।

In case of being an aspirant of liberation also, he needs to undertake all these exercises as much as he may accomplish, since ultimate objective of all of them including posture, etc. is attainment of Śiva-hood. (145)

एवं न्यासं विधायार्घपात्रे विधिमुपाचरेत् ।
उक्तनीत्यैव तत्पश्चात् पूजयेन्न्यस्तवाचकैः ।।१४६।।

In this way, having completed the course of posture, the aspirant needs to accomplish the ceremony as concerned with the vessel of worship. In keeping with the manner, as indicated earlier, worship should be done with the pronunciation of the sounds as posed. (146)

यतः समस्तभावानां शिवात्सिद्धिमयादथो।
पूर्णादव्यतिरेकित्वं कारकाणामिहार्चया ।।१४७।।

Since Śiva is the ultimate source of all kinds of *siddhis* as He is perfect, no one of the means of *siddhi* can be exclusive of Him. (147)

समस्तं कारकव्रातं शिवाभिन्नं प्रदर्शितम् ।
पूजोदाहरणे सर्वं व्यश्नुते गमनाद्यपि ।।१४८।।

Since none of the means of worship is other than Śiva Himself, it is inclusive not only of persons and objects but also actions like movement, etc. (148)

यथा हि वाहकटकभ्रमस्वातन्त्र्यमागतः।
अश्वः संग्रामरूढोऽपि तां शिक्षां नातिवर्तते ॥१४९॥
तथार्चनक्रियाभ्यासशिवीभावितकारकः।
गच्छंस्तिष्ठन्नपि द्वैतं कारकाणां व्यपोज्झति ॥१५०॥

As a horse trained for an army, performs all functions it is trained to discharge, irrespective of its mode including carrying the burden, movement of the army, etc. unmistakably, even so is the case of accomplishing the sacrificial functions. The agent of it acts as possessed of Śiva irrespective of the nature of his task at the moment be it the state of moving, staying, sitting, etc. he does not display any kind of duality (either from the means or from the end). (149-150)

तथैक्याभासनिष्ठस्याक्रमाद्विश्वमिदं हठात्।
सम्पूर्ण-शिवताक्षोभ-नरीनर्तदिव स्फुरेत् ॥१५१॥

Due to his status of oneness with Śiva, the entire universe becomes bound to remain dancing before Him under the stimulation of its Śiva-hood. (151)

उवाच पूजनस्तोत्रे ह्यस्माकं परमो गुरुः ।
अहो स्वादुरसः कोऽपि शिवपूजामयोत्सवः॥१५२॥
षट्त्रिंशतोपि तत्त्वानां क्षोभो यत्रोल्लसत्यलम् ।

My grand teacher has observed in the *Pūjana-stotra* how sweet is the occasion of the worship of Śiva where all the thirty-six constituent elements of the Reality get stimulated by the excessive delight of it. (152-153a)

तदेतादृक्पूर्णशिवविश्वावेशाय येऽर्चनम् ॥१५३॥
कुर्वन्ति ते शिवा एव तान्पूर्णान्प्रति किं फलम् ।

Those who worship Śiva for becoming filled with Śiva-hood in its entirety, they become Śiva Himself requiring nothing else as the result of their worship. (153b-154a)

विनापि ज्ञानयोगाभ्यां क्रिया न्यासार्चनादिका ॥१५४॥
इत्थमैक्यसमापत्तिदानात्परफलप्रदा।

This act of posturing oneself even without any initiative in knowledge and yoga may imbue one with oneness with Śiva, the highest result of all kinds of undertakings. (154b-155a)

साधकस्यापि तत्सिद्धिप्रदमन्त्रैकतां गतम् ॥१५५॥
विश्वं व्रजदविघ्नत्वं स्वां सिद्धिं शीघ्रमावहेत् ।

This achievement of the aspirant lying in his oneness with the *mantra* may culminate in the entire world becoming favourable for his operation in the world very soon. (155b-156a)

उक्तं च परमेशेन न विधिर्नार्चनक्रमः ॥१५६॥
केवलं स्मरणात्सिद्धिर्वाञ्छितेति मतादिषु ।

It has been observed in texts like *Siddhānta* by the Lord Himself that even without any method of worship, etc. the *siddhi* aspired for is attainable by sheer getting the mind filled with the idea of Śiva. (156b-157a)

तदेवं तन्मयीभावदायिन्यर्चाक्रिया यतः ॥१५७॥
समस्तकारकैकात्म्यं तेनास्याः परमं वपुः।

Since the process of worshipping Śiva in itself is inclusive of all the factors of oneness with Him in all respects, it needs to be regarded as the supreme body of the process. (157b-158a)

यष्ट्राधारस्य तादात्म्यं स्थानशुद्धिविधिक्रमात् ॥१५८॥
यष्ट्र्याज्यतदाधारकरणादानसंप्रदाः ।
न्यासक्रमेण शिवतातादात्म्यमधिशेरते ॥१५९॥

In course of this kind of oneness between the ingredients of worship such as the sacrificer, place of worship, oblation, the vessel it is contained in, ladle, etc. all become one with Śiva. (158b-159)

अर्घपात्रमपादानं तस्मादादीयते यतः ।
यच्च तत्स्थं जलाद्येतत्करणं शोधनेऽर्चने ।।१६०।।
अर्घपात्राम्बुविपुङ्भिः स्पृष्टं सर्वं हि शुध्यति ।
शिवार्ककर-संस्पर्शात्कान्या शुद्धिर्भविष्यति ।।१६१।।
ऊचे श्रीपूर्वशास्त्रे तदर्घपात्रविधौ विभुः ।
न चासंशोधितं वस्तु किंचिदप्युपकल्पयेत् ।।१६२।।
तेन शुद्धं तु सर्वं यदशुद्धमपि तच्छुचि।

Since the vessels containing the oblation, water and other materials of purification and worship, etc getting touched by the rays of the sun of Śiva become purified in course of the sacrifice, as has been observed in the *Mālinīvijayottara Tantra* by Lord Śiva Himself, there in the sacrificial house nothing remain unpurified and whatever lies there unpurified that also needs to be regarded as virtually pure. (160-163a)

अशुद्धता च विज्ञेया पशुतच्छासनाशयात् ।।१६३।।
स्वातादवस्थ्यात्पूर्वस्मादथवाप्युपकल्पितात् ।
तेन यद्यदिहासन्नं संविदश्चिदनुग्रहात् ।।१६४।।

Impurity comes from the association of individuality and *Śāstras* supportive of it as also from the individual's identification of himself with it and even from the thinking of the kind. Therefore, whatever lies even close to the place of worship becomes enlivened by the grace of consciousness. (163b-164)

कियतोऽपि तदत्यन्तं योग्यं यागेऽत्र जीववत् ।
अनेन नययोगेन यदासत्तिविदूरते ।।१६५।।
संविदेति तदा तत्र योग्यायोग्यत्वमादिशेत् ।

The grace of consciousness depends on the closeness and distance of the person and the object to and from the consciousness. If the same be close to it, consciousness puts, as it were, life into it. In view of this logic of proximity and distance, it is the consciousness itself which is the decisive factor in the determination of what is suitable for sacrifice and what is not. (165-166a)

वीराणामत एवेह मिथः स्वप्रतिमामृतम् ।।१६६।।
तत्तद्यागविधाविष्टं गुरुभिर्भावितात्मभिः।

This is why the particular kind of secret sacrifice has been prescribed by self-realised teachers as meant only for heroic sacrificers who can put the oblation of each other's essence of being into the fire of creation. (166b-167a)

उन्मज्जयति निर्मग्नां संविदं यत्तु सुष्ठु तत् ।।१६७।।
अर्चायै योग्यमानन्दो यस्मादुन्मग्नता चितः ।

Suitability of arousal of consciousness as the means of sacrifice lies in raising properly the consciousness and delight upward which had remained dormant until now. (167b-168a)

तेनाचिद्रूपदेहादिप्राधान्यविनिमज्जकम् ।।१६८।।
आनन्दजननं पूजायोग्यं हृदयहारि यत् ।

Thus, it becomes obvious how body, etc. which are inconscient and, therefore, prove drowning of consciousness while whatever is fascinating to the heart and delightful is worthy of being used as the stuff of worship. (168b-169a)

अतः कुलक्रमोत्तीर्णत्रिकसारमतादिषु ।।१६९।।
मद्यकादम्बरीशीधुद्रव्यादेर्महिमा परम् ।

This why in systems known as *Kula*, *Krama*, *Akula*, *Trika*, *Sāra* and *Mata*, etc., various kinds of wine such *madya*, *kādambarī*, *śidhu*, etc. and objects of this kind have been accorded so much importance. (169b-170a)

लोकस्थितिं रचयितुं मद्यादेः पशुशासने ।।१७०।।
प्रोक्ता ह्यशुद्धिस्तत्रैव तस्य क्वापि विशुद्धता।

In *Paśu Śastra* wine, etc. have been considered as impure in view of the stability of the social life, but the same are conversely regarded as pure in certain circumstances, (such as the sacrifice known as *Sautrāmaṇi*). (170b-171a)

पञ्चगव्ये पवित्रत्वं सोमचर्णनपात्रयोः ॥१७१॥
विधिश्चावभृतस्नानं हस्ते कृष्णविषाणिता ।
नपत्न्या च विना यागः सर्वदैवततुल्यता ॥१७२॥
सुराहुतिर्ब्रह्मसत्रे वपान्त्रहृदयाहुतिः ।

The group of five things derived from cow if put in the vessels of *Soma* and *Carṇana* are considered to be pure (although these are inclusive of urine, etc.). Ceremonial bath following completion of sacrifice needs to be taken with a black-deer's horn. Sacrifice in the absence of wife is prohibited as she is considered to be equivalent to all the deities. There is a provision for use of wine, marrow, veins and heart as oblation in a session of the *Brahma-satra*. (171b-173a)

पाशवेष्वपि शास्त्रेषु तददर्शि महेशिना ॥१७३॥
घोरान्ध्यहैमननिशामध्यगाचिरदीप्तिवत् ।

In *Paśava Śāstras* also such prescriptions have been made by the Lord. This is like a gleam of light in the darkness of the dark night of the months of December and January. (173b-174a)

भक्ष्यो हंसो न भक्ष्योऽसाविति विप्रतिपत्तिषु ॥१७४॥
स्मार्तीषु विजयत्येको यः शिवाभेदशुद्धिकः।

In the midst of the contrariety of eatability and non-eatability of the meat of swan as preached in the Veda, it is Śaivism which comes out victorious by its view of Śiva being in this system as non-dual. (174b-175a)

अज्ञत्ववेदादर्शित्वरागद्वेषादयो ह्यमी ॥१७५॥
मुनीनां वचसि स्वस्मिन्ग्रामाण्योन्मूलनक्षमाः।

In regard to their view of ignorance, transgression of Vedic statements, attachment, detachment, etc. the words of the seers themselves are suffice to root out their verity. (175b-176a)

वेदेऽपि यदभक्ष्यं तद्भक्ष्यमित्युपदिश्यते ॥१७६॥
न विधिप्रतिषेधाख्यधर्मयोरेकमास्पदम् ।

In the Veda itself somewhere what is prohibited from eating, is allowed elsewhere as eatable thus annulling the acceptability of either of the provisions. (176b-177a)

अथ तत्र न तद्भक्ष्यं तदा तेन तथा ततः ॥१७७॥
एवं विषयभेदान्नो शिवोक्तेर्बाधिका श्रुतिः ।

If prohibition to eating something is restricted to a certain occasion and not anywhere else in this respect there is no contradiction between the Veda and the statement of Śiva in the rest of the occasions. (177b-178a)

क्वचिद्विषयतुल्यत्वाद्वाध्यबाधकता यदि ॥१७८॥
तद्वाध्या श्रुतिरेवेति प्रागेवैतन्निरूपितम् ।

We have already pointed it out that if there is any provision of prohibition in the Veda in regard to one and the same thing, about which there is permission in Śaivism, why is it that the Veda itself is not considered as going contrary to the natural state of things. (178b-179a)

प्रकृतं ब्रूमहे कृत्वा न्यासं देहार्घपात्रयोः ॥१७९॥
सामान्यमर्घपात्राम्भोविप्रुड्भिःप्रोक्ष्यचाखिलम् ।
यागोपकरणं पश्चाद् बाह्ययागं समाचरेत् ॥१८०॥

The statement: "Let us return to the original topic" amounts to deliberation on the posturing of the body and the utensils of worship. The external sacrifice needs to be performed after cleansing all the sacrificial vessels by the same water. Now is beginning deliberation on external mode of worship. (179b-180)

प्रभामण्डलके खे वा सुलिप्तायां च वा भुवि।
त्रिशूलार्कवृषान्दिक्स्था मातरः क्षेत्रपं यजेत् ॥१८१॥

The locus of worship needs to be either the vault of the temple, open space or cleansed ground while the objects of it should be the trident, the sun, bull, female deities of directions and the divine guards of the area. (181)

योगिनीश्च पृथङ्मन्त्रैरोंनमोनामयोजितैः ।

एकोच्चारेण वा बाह्यपरिवारेतिशब्दिताः ।।१८२।।
तारो नाम चतुर्थ्यन्तं नमश्चेत्यर्चने मनुः ।

The method of worshiping the Yoginis may be separate for each of them with the *mantra*, '*Oṁ namo tasyai*' (name of the deity concerned with the use of the fourth case-ending) or for all of them together with the use of the word *tāra* (*Oṁ yogini parivārebhyaḥ namaḥ)* with the same case-ending. (182-183a)

एवं बहिः पूजयित्वा द्वारं प्रोक्ष्य प्रपूजयेत् ।।१८३।।
त्रिशिरः शासनादौ च स दृष्टो विधिरुच्यते ।

Having performed worship like this outside, the door needs to be sprinkled with water and worshipped. This is the method of worshipping these deities known as *Yoginis*, as per the prescription laid down in the text *Triśiro Bhairava.* (183b-184a)

गणेशलक्ष्म्यौ द्वारोर्ध्वे दक्षे वामे तयोः पुनः ।।१८४।।
मध्ये वागीश्वरीं दिण्डिमहोदरयुगं तथा ।
क्रमात्स्वदक्षवामस्थं तथैतेन क्रमेण च ।।१८५।।
एकैकं पूजयेत्सम्यङ् नन्दिकालौ त्रिमार्गगाम् ।
कालिन्दीं छागमेषास्यौ स्वदक्षाद्द्वाः सथशाखयो:।।१८६।।

At the top of the door should be placed the statues of *Gaṇeśa* and *Lakṣmi* on the right and left sides with *Vāgīśvarī* in the middle of them. So should be placed and worshipped the deities known as *Diṇḍi* and *Mahodara* on the right and left sides accordingly. Here also need to be worshipped *Nandī*, *Kāla*, *Gaṅgā* in her triple streams and *Yamunā*. Images of a he-goat placed on the right side and that of a sheep on the left also need to be worshipped. (184b-186)

अधोदेहल्यनन्तेशाधारशक्तीश्च पूजयेत् ।
द्वारमध्ये सरस्वत्या महास्त्रं पूजयेदमी ।।१८७।।
पद्माधारगताः सर्वेऽप्युदिता विघ्ननाशकाः ।
पूजने पूर्ववन्मन्त्रो दीपकाद्वयकल्पितः ।।१८८।।

Below the door are to be worshipped the deities *Ananta* and *Śakti*. In the middle of the door should be worshipped *Sarasvatī* along with her weapons, bell and lute. All these deities need to be seated on lotus flower. They all are removers of hindrance. The same *mantra* should be used in the worship of these deities also as referred to in verse No. 182 above besides keeping burning two earthen lamps on both sides of the door. (187-188)

अर्घपुष्पसमालम्भधूपनैवेद्यवन्दनैः ।
पूजां कुर्यादिहार्घश्चाप्युत्तमद्रव्ययोजितः।।१८९।।

Worship may be performed by accessories of it such as flower, paste, perfume, *naivedya*, prayer and other materials of the best possible quality and purity. (189)

एकोच्चारेण वा कुर्याद्द्वाः स्थदैवतपूजनम्
रहस्यपूजां चेत्कुर्यात्तद्वाह्यपरिवारकम् ।।१९०।।

Worship may be performed to all these deities collectively together. If the worship be intended to be kept secret, it needs to be performed inwardly within oneself warding off its expression outside. (190)

द्वाः स्थांश्च पूजयेदन्तर्देवाग्रे कल्पनाक्रमात्।
क्षिप्त्वास्त्रजप्तं कुसुमं ज्वलद्वेश्मनि विघ्ननुत् ।।१९१।।

Deities of the door should be worshipped in the beginning as per their order by offering to them flowers along with muttering of *mantras* dedicated to weapons. This offer made in the sacrificial house glittering with the light of the sacrificial fire would dispel obstruction in the course of the performance. (191)

प्रविश्य शिवरश्मीद्धदृशा वेश्मावलोकयेत्।
दिशोऽस्त्रेण च बघ्नीयाच्छादयेद्वर्मणाखिलाः ।।१९२।।

Having entered into the house, the student needs to cast his eyesight all over inside it, binding it from all directions by means of *mantras* dedicated to weapons besides covering it with the armour. (192)

तत्रोत्तराशाभिमुखो मुमुक्षुस्तादृशाय वा ।
विशेत्तथा ह्यघोराग्निः पाशान्प्लुष्यति बन्धकान् ॥१९३॥

Having entered the house the student aspiring for liberation or anyone else imbued with the same kind of aspiration needs to sit facing north. The fire known as *aghora* would thus burn down all the bonds he is supposed to be bound by. (193)

यद्यप्यस्ति न दिङ्नाम काचित्पूर्वापरादिका ।
प्रत्ययो हि न तस्याः स्यादेकस्या अनुपाहितेः ॥१९४॥

As a matter of fact, there is no such entity as *dik*, direction, corresponding to the notion of east and west, in the absence of which notion, in spite of all its falsity, however, we cannot form any idea of locus of anything. (194)

उपाधिः पूर्वतादिष्ट इति चेत्तत्कृतं दिशा।
उपाधिमात्रं तु तथा वैचित्र्याय कथं भवेत् ॥१९५॥

If direction be treated as an adjunct indicative of the direction of the locus of anything meant in the context (what harm may lie in its acceptance as a positive reality?). (The answer to this query is that) what is merely an adjunct cannot be regarded as positively real, otherwise what will remain there as the ground for its characterisation as an adjunct? (195)

तस्मात्संवित्प्रकाशोऽयं मूर्त्याभासनभागतः।
पूर्वादिदिग्वभागाख्यवैचित्र्योल्लेखदुर्मदः ॥१९६॥

Therefore (what needs to be understood is that) direction is a part of the act of concretisation of the light of consciousness which lingers inordinately with our awareness in the form of what we call east, etc. as divisions of space. (196)

तत्र यद्यत्प्रकाशेन सदा स्वीकरणे क्षमम् ।
तदेवोर्ध्वं प्रकाशात्म स्पर्शायोग्मधः पुनः ॥१९७॥

Whatever is capable of being owned in the light of consciousness, is considered as lying above and whatever remains untouched is denigrated as lying below. (197)

किंचित्प्रकाशता मध्यं ततो वै दिक्समुद्भवः ।
किंचित्प्रकाशयोग्यस्य संमुखं प्रसरत्पुरः ॥१९८॥
पराङ्मुखं तु तत्पश्चादिति दिग्द्वयमागतम् ।
प्रकाशः संमुखं वस्तु गृहीत्वोद्रिक्तरश्मिकः ॥१९९॥
यत्र तिष्ठेद्दक्षिणं तत्प्रकाशस्यानुकूल्यतः ।
दक्षिणस्य पुरःसंस्थं वाममित्युपदिश्यते ॥२००॥
तत्प्रकाशितमेयेन्दुस्पर्शसौम्यं तदेव हि।

Things which lie in the middle of illumination and other way round are taken to lie in the middle. This is the source of the idea of directions. Whatever part of the object reveals itself forward is considered as lying in the east and what as receding backward is taken to be in the west. This is how has arisen the notion of two directions. Having received the sense of the object lying in front of it the consciousness getting thus stimulated, whatever lies to its right hand favourably is named as south and whatever unfavourably is termed as the left. The object of illumination being subjected to the illumination of the moon of self-consciousness as representative of Śiva becomes mild in its look. (198-201a)

एवमाशाचतुष्केऽस्मिन्मध्यविश्रान्तियोगतः ॥२०१॥
चतुष्कमन्यत्तेनाष्टौ दिशस्तत्तदधिष्ठिताः।

Following the discernment of these four directions, those four lying intermediate to them make the number of them rise to eight. (201b-202a)

एवं प्रकाशमात्रेऽस्मिन्वरदे परमे शिवे ॥२०२॥
दिग्विभागः स्थितो लोके शास्त्रेऽपि च तथोच्यते ।

This is how the notion of division of space in the form of directions and sub-directions has emerged particularly in the light of pure consciousness which is the highest status of Śiva and has become admitted both in the *Śāstras* as well as in the actual use in the human behaviour all over the world. (202b-203a)

क्रमात्सदाशिवाधीशः पञ्चमन्त्रतनुर्यतः ॥२०३॥
ईशन्नघोरवामाख्यसद्योऽधोभेदतो दिशः ।

ईश ऊर्ध्वं प्रकाशत्वापूर्वं वक्त्रं प्रसारि यत् ।।२०४।।
पुरुषो दक्षिणाचण्डो वामा वामस्तु सौम्यकः ।
पराङ्मुखतया सद्यः पश्चिमा परिभाष्यते ।।२०५।।
पातालवक्त्रमधरमप्रकाशतया स्थितेः ।
खमरुद्वह्निजलभूखानि वक्त्राण्यमुष्य हि ।।२०६।।

Lord Śiva has five faces in the form of *mantras* known as *Īśa*, *Nṛ*, *Aghora*, *Vāmadeva*, and *Sadyojāta* besides the *Adhojāta* standing for the additional sixth, that is, the downward. *Īśa* stands for the upward on account of its luminousness, *Nṛ* for the east on account of its expansiveness, *Aghora* for the south on account of its terrific nature, *Vāmadeva* for the north on account of its loveliness, *Sadyojāta* for the west on account of its contrariety to the east and *Adhomukha* for the downward due to its lacking in illumination. The same faces stand also for the five senses as well as for the five elements, namely, space, air, fire, water and earth. (203b-206)

मुख्यत्वेन खमेवोर्ध्वं प्रकाशमयमुच्यते ।
तदेव मुख्यतोऽधस्तादप्रकाशं यतः स्फुटम् ।।२०७।।

Space is characterised as lying upward on account of its luminousness while the same as downward because of its darkness. (207)

मध्ये तु यत्प्रकाशं तत्र प्रकाश्यं न चेतरत् ।
प्रकाशत्वाद्दिश्यमानमतोऽस्मिन्दिक्चतुष्टयम् ।।२०८।।

Only the space lying intermediate to up and down is neither luminous nor dark. Due to lying intermediate to both of them, is operative here the division of it into the four directions. (208)

पञ्चमन्त्रतनुर्नाथ इत्थं विश्वदिगीश्वरः ।
ततोऽपीशस्तथा रुद्रो विष्णुर्ब्रह्मा तथा स्थितः ।।२०९।।

Since the Lord has the five directions as His *māntric* bodies, He is characterised as the Lord of the five directions. Herein also abide the five presiding deities, namely, *Sadāśiva*, *Īśa*, *Rudra*, *Viṣṇu* and *Brahmā*. (209)

ऊर्ध्वाभिव्यक्त्ययोग्यत्वाद्विष्णोर्धातुश्च पञ्चमम्।
न वक्त्रं तौ भेदमयौ सृष्टिस्थितिप्रभू यतः ।।२१०।।

Since neither *Brahmā* nor *Viṣṇu* is suggestive of upwardness, both of them being rather indicative of succession in terms of creation and sustenance, they are considered as standing in common for one and the same face of Śiva. (210)

दिग्विभागस्तु तज्जोऽस्ति वदनानां चतुष्टयात् ।
पञ्चमस्य युजित्वे तौ परित्यक्तनिजात्मकौ ।।२११।।

It is out of the four faces of Śiva that has arisen the idea of the four directions. As regards the relevance of the fifth direction, it foregoes its relevance in view of *Brahmā* and *Viṣṇu* both sharing in one and the same face. (211)

ततो ब्रह्माण्डमध्येऽपि ज्ञानशक्तिर्विभो रविः।
दिशां विभागं कुरुते प्रकाशघनवृत्तिमान् ।।२१२।।

In the context of the entire universe known as *Brahmāṇḍa* also, it is the sun as the representative of the Lord's power of knowledge who by virtue of his being light condensed as a ball moving all around in it is responsible for the division of space into the directions. (212)

तथापि विषुवद्योगे यतः पूर्वं प्रदृश्यते ।
तत्पूर्वं यत्र तच्छाया तत्पश्चिममुदाहृतम् ।।२१३।।
तस्मिञ्जिगमिषोरस्य यत्सव्यं तत्तु दक्षिणम् ।
तत्रैव चण्डतेजोभिर्भाति जाज्वल्यमानवत् ।।२१४।।
तत्पुरोवर्ति वामं तु तद्भासा खचितं मनाक् ।
तत एव हि सोम्यं तन्नचापि ह्यप्रकाशकम् ।।२१५।।

As regards his division of the directions, from the point of start of his movement known as *viṣuvat*, whatever section of space appears ahead of the viewer is called the east his shadow behind him as the west, what happens to be on his right hand side is known as the south where the sun remains burning with all his ferocity and what on the left hand side as imbued with his slightly milder illumination and hence mixed with partial darkness is the north. (213-215)

यत्रासावस्तमभ्येति तत्पश्चिममिति स्थितिः ।
तत्रैव पश्चिमे येषां प्राक्प्रकाशावलोकनम् ।।२१६।
तदेव पूर्वमेतेषां यथाध्वनि निरूपितम् ।

Where he sets is known as the west. Standing with his back towards the point of the sun's setting, what appears in the view of the viewer, is called the east. All these details have been given in the *Bhuvanādhvā* section of this text. (216-217a)

सा सा दिक्च तथा तस्य फलदापि विपर्यये ।।२१७।।
विचित्रे फलसंपत्तिः प्रकाशाधीनिका यतः ।

The effect of these directions is determined by the viewer's face to light in terms of both positivity and negativity. (217b-218a)

इत्थं सूर्याश्रया दिक्स्यात्सा विचित्रापि तादृशी ।।२१८।।
अधिष्ठिता महेशेन चित्रतद्रूपधारिणा।

This is how the sense of direction is based on the sun in all its peculiarity on account of him being presided over by the Supreme Lord Himself in all His autonomy conducive to the peculiarity of His action. (218b-219a)

किं वातिबहुना योऽसौ यष्टा तत्संमुखादितः ।।२१९।।
दिशोऽपि प्रविभज्यन्ते प्राक्सव्योत्तरपश्चिमाः।

Needless to say anything more, wheresoever the sacrificer be, the directions get divided as per his standpoint in keeping with the principle of the front being the east, back the west, right hand side the south and the left hand side the north. (219b-220a)

स्वानुसारकृतं तं च दिग्विभागं सदा शिवः ।।२२०।।
अधितिष्ठत्यर्कमिव स विचित्रवपुर्यतः ।

It is Śiva Himself (in the form of the devotee) who presides over the divisions of space in keeping with the infinite variability of His nature as He has a body abounding in peculiarities. (220b-221a)

स्वोत्था अपि दिशः स्वेशाः शक्राद्या ह्यधिशेरते ॥२२१॥
ते हि प्रकाशशक्त्यंशाः प्रकाशानुविधायिनः ।

Directions have emerged from Him along with their presiding deities as Indra, etc. being fractions of the light and the force and hence are followers of their integral form as Śiva, (221b-222a)

प्रकाशस्य यदैश्वर्यं स इन्द्रो यत्तु तन्महः ॥२२२॥
सोऽग्निर्यन्तृत्वभीमत्वे यमो रक्षस्तदूनिमा।
प्रकाश्यं वरुणस्तच्च चाञ्चल्याद्वायुरुच्यते ॥२२३॥
भावसञ्चययोगेन वित्तेशस्तत्क्षये विभुः ।
अदृष्टविग्रहोनन्तो ब्रह्मोर्ध्वे वृंहको विभुः ॥२२४॥
प्रकाशस्यैव शक्त्यंशा लोकपास्तेन कीर्तिताः ।

His sovereignty over illumination assumes the form of Indra; His illumination itself is Agni, His controlling power takes the form of Yama; His assumption of negativity assumes the form of demons; His dependence on illumination takes the form of Varuṇa while His dynamics takes the form of Vāyu. His nature of possessiveness assumes the form of Kubera while in the absence of the same He becomes Vibhu, the all-pervading. With the invisibility of His figure, He becomes Ananta, the Infinite. With the ascendance of expansion in Him, He assumes the form of Brahmā. On account of being sparks of the Light, these deities are called Lokapālas, saviours of the world. (222b-225a)

इत्थं स्वाधीनरूपापि दिक्सौरी तूपदिश्यते ॥२२५॥
तत्र सर्वो हि निष्कम्पं प्रकाशत्वं प्रपद्यते ।

Thus though completely self-dependent, *Dik*, direction is termed as *saurī*, solar, since all whatever lies in it invariably moves towards light. (225b-226a)

सर्वगोऽप्यनिलो यद्वद्व्यजनेनोपवीजितः ॥२२६॥
प्रबुद्धः स्वां क्रियां कुर्याद्धर्मनिर्णोदनादिकाम् ।
तद्वत्सर्वगताः सर्वा ऐन्द्र्याद्याः शक्तयः स्फुटम् ॥२२७॥
साधकाश्वाससंबुद्धास्तत्तत्स्वेष्टफलप्रदाः ।

Though air is all-pervading, it is only on having been stimulated by a fan that it becomes awakened and performs all its duties such as mobilisation, etc. so is the case with forces related to Indra and other divinities. Getting awakened for the consolation of the devotees, they accord the latter with results as aspired for by them. (226b-228a)

एवं सौरी दिगीशानब्रह्मविष्ण्वीशसौशिवैः ।।२२८।।
अधिष्ठिता समाश्वासदाढ्यार्त्तत्तत्फलप्रदा ।

So is the case with *Dik*, directions, as related to the sun. They are presided over by Īśāna, Brahmā, Viṣṇu, Īśa and Sadāśiva and accord different kinds of fruits to their devotees as a means of consolation for the sake of confirmation of their faith in the Divine. (228b-229a)

साधको यच्च वा क्षेत्रं मण्डलं वेश्म वा भजेत् ।।२२९।।
स्थितस्तदनुसारेण मध्यीभवति शंकरः ।

In whichsoever area, circle or house the devotee be, Śaṅkara happens to dwell there in the centre of it, as per his locus. (229b-230a)

स हि सर्वमधिष्ठाता माध्यस्थ्येनेति तस्य यः ।।२३०।।
सौरः प्रकाशस्तत्पूर्वमित्थं स्याद्दिग्व्यवस्थितिः ।

Lord Śiva presides over all owing to whose intermediation the solar light becomes determinant of the division of space into directions. (230b-231a)

तन्मध्यस्थितनाथस्य ग्रहीतुं दक्षिणं महः ।।२३१।।
उदङ्मुखः स्यात् पाश्चात्यं ग्रहीतुं पूर्वतोमुखः।
उपविश्य निजस्थाने देहशुद्धिं समाचरेत् ।।२३२।।

As the Lord lies in the middle of the sacrificial locus, the disciple ought to sit facing the north and for receiving the same illumination from behind, he should seat himself facing the east. Having seated himself like this, he should perform the ceremony of purification of his body. (231b-232)

अङ्गुष्ठाग्रात्कालवह्निज्वालाभास्वरमुत्थितम् ।
अस्त्रं ध्यात्वा तच्छिखाभिर्बहिरन्तर्दहेत्तनुम् ।।२३३।।

From the tip of the toe emerges brilliant light known as *kāla-vahni*, fire in the form of time. Having meditated on it, uttering the weapon *mantra*, the aspirant needs to burn his body internally as well as externally by means of the (visualised)flame of the fire. (233)

दाहश्च ध्वंस एवोक्तो ध्वंसकं मन्त्रसंज्ञितम् ।
तेजस्तथाभिलाषाख्यस्वविकल्परसोम्भितम् ।।२३४।।

The word *dāha*, burning, used in the previous verse amounts literally to destroying. Here, however, it is intended to convey the sense of filling the body with the essence of one's inmost being. (234)

तेन मन्त्राग्निना दाहो देहे पुर्यष्टके तथा ।
देहपुर्यष्टकाहन्ताविध्वंसादेव जायते ।।२३५।।

Therefore, burning of the body by means of the fire of *mantra* means only getting rid of the eight sense of psychological factors of the personality known as *puryaṣṭaka* – comprising of *manas*, intellect, ego-sense, sense of hearing, touch, form, taste and smell. (235)

नहि सद्भावमात्रेण देहोऽसावन्यदेहवत् ।
अहन्तायां हि देहत्वं सा ध्वस्ता तद्दहेद्ध्रुवम् ।।२३६।।

On account of its being the sheer body is meant here not like any other tangible body but bodiliness really in its egoity. Burning of it amounts to burning of the actual body psychologically. (236)

तद्देहसंस्कारभरो भस्मत्वेनाथ यः स्थितः ।
तं वर्मवायुनाधूय तिष्ठेच्छुद्धचिदात्मनि ।।२३७।।

The bodily sense having thus been burnt along with all its content of impressions, the ash of it needs to be blown away by the air of the armour. Getting thus perfectly cleansed, the aspirant should sit self-contained within the range of his consciousness. (237)

तस्मिन्ध्रुवे निस्तरङ्गे समापत्तिमुपागतः।
संविदः सृष्टिधर्मित्वादाद्यामेति तरङ्गिताम् ।।२३८।।
सैव मूर्तिरिति ख्याता तारसद्बिन्दुहात्मिका ।

On aspirant's sitting motionlessly in the state of complete absorption, there arises some sort of vibration in consciousness as the original nature of its creativity. That vibration itself is known as the concretised form, *mūrti*, of the so-called body of consciousness formed by the sound (*Om*), and the *bindu*, point, implicit in the *mantra – so'ham*. (238-239a)

ततो नवात्मदेवेन न्यासस्तत्त्वोदयात्मकः ।।२३९।।
अङ्गवक्त्राणि तस्यैव स्वस्थानेषु नियोजयेत् ।
अथ मातृकया प्राग्वत्तत्तत्त्वस्फुटतात्मकः।।२४०।।

Posing of the essential features of the Divine in the respective nine parts of the body makes upsurge of these essences in it. So needs to be done in regard to the faces and other parts of the figure of Śiva in the respective parts of the body of the student. The same is to be done in regard to the posing of the forces of the Mother Goddess. (239b-240)

त्रितत्त्वन्यासता चास्य पृष्ठे कक्ष्यात्रयागते ।
ततोऽघोराष्टकन्यासः शिरस्तच्चरणात्मकम् ।।२४१।।

This is to be followed by the triple positing (*nyāsa*) including three significant points in the body including head, feet and heart amounting to the middlemost part of the body. Śiva is to be posited in the head, eight agencies (Aghora, Ghora, Ghoratara, Śarva, Rudra, Tatpuruṣa and Mahādeva) in the heart and Nṛ in the feet. (241)

ततोऽपि शिवसद्भावन्यासः स्वांगस्य संयुतः ।
इत्थं कृते पञ्चकेऽस्मिन्यत्तन्मुख्यतया भवेत् ।।२४२।।

Then Śiva needs to be posited in different parts of his body by the student. By virtue of this kind of fivefold positing of the sense of Śiva in the body, his personality would become predominated by that sense. (242)

उपास्यमर्च्यं तत्साङ्गं षष्ठे न्यासे नियोजयेत् ।
तेनात्र न्यासयोग्योऽसौ भगवान्रतिशेखरः ।।२४३।।

The sixth positing lies in worshipping and praying to the deities concerned as embodied in those parts of the body amount to Lord Śiva as Ratiśekhara Himself having been embodied in the form of the student. (243)

ऊर्ध्वे न्यास्यो नवाख्यस्य मुख्यत्वेऽन्योन्यधामता।
एवं भैरवसद्भावनाथे मुख्यतया यदि ।।२४४।।
उपास्यता तत्तत्स्थाने प्राङ्न्यास्यो रतिशेखरः ।
इत्थं श्रीपूर्वशास्त्रे मे संप्रदायं न्यरूपयत् ।।२४५।।

In this process of positing of the Divine in different parts of his body by the student, the top position needs to be accorded to Śiva designated by nine names otherwise they all stand interspersed into one another. Being accorded the central position amongst all these divine agencies, the primacy of worship needs to be given to Him as Ratiśekhara. This is how the method of positing the Divine in the body of the student has been explained in our tradition as laid down by the *Mālinīvijayottara Tantra*. (244-245)

शंभुनाथो न्यासविधौ देवो हि कथमन्यथा ।
न्यासे विवर्ज्यतेऽमुष्मिन्नङ्गान्यप्यस्य सन्ति हि ।।२४६।।
मूर्तिः सृष्टिस्त्रितत्त्वं चेत्यष्टौ मूर्त्यङ्गसंयुताः ।
शिवः साङ्गश्च विज्ञेयो न्यासः षोढा प्रकीर्तितः ।।२४७।।
अस्योपरि ततः शाक्तं न्यासं कुर्याच्च षड्विधम् ।

My teacher, Śambhunātha, however, has expressed his view in this regard concerning the negligence to Lord Śiva Himself as an integral being in this system of positing, in spite of involvement of His accessories though. In his view, the positing of the Divine needs to be conducted as per the forms (*mūrti*), creation (*sṛṣṭi*), the three essentials (*tritattva*), accessories of the form, Śiva along with His accessories and thus of six kinds. Over and above this, the six kinds of positing needs to be done in regard to the Śakti as well. (246-248a)

परापरां सवक्त्रां प्राक्तत: प्रागिति मालिनीम् ।।२४८।।
पश्चात्परादित्रितयं शिखाहृत्पादगं क्रमात्।
तत: कवक्त्रकण्ठेषु हृन्नाभीगुह्यऊरुत: ।।२४९।।
जानुपादेऽप्यघोर्याद्यं ततो विद्याङ्गपञ्चकम् ।
ततस्त्वावाहयेच्छक्तिं मातृसद्भावरूपिणीम् ।।२५०।।
योगेश्वरीं परां पूर्णां कालसंकर्षिणीं ध्रुवाम् ।

Positing should start with the Supreme Mother along with Her faces followed by that of Mālinī next to it. Then it should be done with reference to the three deities, namely, the *Parā*, the *Aparā* and the *Parāparā* in the order of their placement on the crest, heart and feet accordingly followed by the placement of eight deities named *Aghorā* on head, face, throat, heart, navel, genitals, thighs, shanks and feet. After this, should be invited motherly goddesses of goodwill known as *Parā*, *Pūrṇā* and *Kāla-karṣiṇī*. (248b-251a)

अङ्गवक्त्रपरीवारशक्तिद्वादशकाधिकाम् ।।२५१।।
साध्यानुष्ठानभेदेन न्यासकाले स्मरेहुरु:।

Then the teacher needs to bring to his memory the twelve forces of Śakti in view of their different status on the ceremonial occasion known as *Sādhya*. (251b-252a)

परैव देवीत्रितयमध्ये याभेदिनी स्थिता ।।२५२।।
सानवच्छेदचिन्मात्रसद्भावेयं प्रकीर्तिता ।
सारशास्त्रे यामले च देव्यास्तेन प्रकीर्तित: ।।२५३।।
मूर्ति: सवक्त्रा शक्तिश्च शक्तित्रयमथाष्टकम्।
पञ्चाङ्गानि परा शक्तिर्न्यास: शाक्तोऽपि षड्विध: ।।२५४।।
यामलोऽयं महान्यास: सिद्धिमुक्तिफलप्रद:।
मुक्त्येकार्थी पुन: पूर्वं शाक्तं न्यासं समाचरेत् ।।२५५।।

From amongst the three goddesses known as *parā*, *aparā* and *parāparā*, it is only the first one who remains constantly associated with the Lord as she is the infinity of consciousness and has been characterised as such in the *Sāra Śāstra*

as well as the *Yāmala*. This *Śākta* positing, too, is considered to be of six kinds, namely, form, face, trinity of forces, eightfold *Aghoras*, placement on five points in the body, and that of the Supreme Force. This last one is conjugal and hence is considered to be of the highest category and is said to result in attainment of *siddhi* as well as liberation. The aspirant of only liberation needs to practice placing of *Śakti*. (252b-255)

गुरवस्त्वाहुरित्थं यन्न्यासद्वयमुदाहृतम् ।
मुमुक्षुणां तु पादादि तत्कार्यं संहृतिक्रमात् ।।२५६।।

My teachers have told me that from amongst the two kinds of placements, the aspirant of liberation should practise only the withdrawal mode of it which begins from the feet. (256)

यावन्तः कीर्तिता भेदाः शंभुशक्त्यणुवाचकाः ।
तावत्स्वप्येषु मन्त्रेषु न्यासः षोढैव कीर्तितः ।।२५७।।
किंत्वावाह्यस्तु यो मन्त्रः स तत्राङ्गसमन्वितः।
षष्ठः स्यादिति सर्वत्र षोढैवायमुदाहृतः ।।२५८।।

With regard to *mantras* relating to positing of Śiva, Śakti and the Individual (Śiva, Śakti, and *Nara*), it has been determined as of six kinds with this specification that the *mantra* used in the invitation of the deity concerned should be complete in all respects. This would form the sixth category of the placement as only six categories have been approved everywhere. (257-258)

मुद्राप्रदर्शनं पश्चात्कायेन मनसा गिरा।
पञ्चावस्था जाग्रदाद्याः षष्ठ्यनुत्तरनामिका ।।२५९।।
षट्कारणषडात्मत्वात्षट्त्रिंशत्तत्त्वयोजनम् ।
एवं षोढामहान्यासे कृते विश्वमिदं हठात् ।।२६०।।
देहे तादात्म्यमापन्नं शुद्धां सृष्टिं प्रकाशयेत् ।

States of consciousness are six, namely, waking, dreaming, sound sleeping, the fourth, the transcendent to the fourth with the addition of the Ultimate, known as *anuttara* (consisting in the admittance of Śakti and Śiva). These states being

multiplied by six causes in the form of the *Brahmarandhra*, *suṣumnā*, *nādānta*, *bindu*, *Śakti* and *Śiva* come up to thirty-six (which is the total number of the constituent elements of the universe). Thus, on account of this magnanimous placement in the body of the aspirant, the entire universe happens to be compressed in his body resulting in its purification on the universal scale. (2259-261a)

मूर्तिन्यासात्समारभ्य या सृष्टिः प्रसृतात्र सा ।।२६१।।
अभेदमानीय कृता शुद्धा न्यासबलक्रमात्।

Beginning with the placement of the forms (*mūrti*) in the body of the student and ending in its oneness with the entire creation this process of *nyāsa* culminates in the purification of the creation as a whole. (261b-262a)

तेन येऽचोदयन्मूढाः पाशदाहविधूनने ।।२६२।।
कृते शान्ते शिवे रूढः पुनः किमवरोहति ।
इति ते दूरतो ध्वस्ताः परमार्थं हि शांभवम् ।।२६३।।

Therefore, those fools who seek to make fun of the cremation of the body after death as termination in nothingness, leaving nothing to descend in spite of the soul having merged into Śiva in all His state of peace, they get demolished far from truth as oneness with Śiva is the ultimate goal of the individual. (262b-263)

न विदुस्ते स्वसंवित्तिस्फुरत्तासारवर्जिताः।
न खल्वेष शिवः शान्तो नाम कश्चिद्विभेदवान् ।।२६४।।
सर्वेतराध्वव्यावृत्तो घटतुल्योऽस्ति कुत्रचित् ।
महाप्रकाशरूपा हि येयं संविद्विजृम्भते ।।२६५।।
स शिवः शिवतैवास्य वैश्वरूप्यावभासिता।

This sort of statement on their part is due to their ignorance of the secret of emergence of the dynamics of self-consciousness. As a matter of fact, Śiva in His quietude is not an entity shorn of all way-outs something like a jar placed at a particular spot. Śiva, indeed, is the magnanimous brilliance of self-consciousness whose reflection is the expanse of the universe in all its entirety. (264-266a)

तथाभासनयोगोऽतः स्वरसेनास्य जृम्भते ।।२६६।।
भास्यमानोऽत्र चाभेदः स्वात्मनो भेद एव च।
भेदे विजृम्भिते माया मायामातुर्विजृम्भते ।।२६७।।
अभेदे जृम्भतेऽस्यैव मायामातुः शिवात्मता ।

This kind of reflectivity of Him in the form of the universe is dependent only on Himself and appears as such on account of its oneness with Him. Whatever difference of it appears from Him is really due to the knower being enclosed in *māyā*. On restoration of his oneness with Him, gets restored the essential Śiva-hood of the knower. (266b-268a)

मायाप्रमाता तद्रूपविकल्पाभ्यासपाटवात् ।।२६८।।
शिव एव तदभ्यासफलं न्यासादि कीर्तितम् ।

By virtue of the exercise of placement of Śiva within himself, the knower, otherwise enclosed in *māyā*, becomes Śiva. This is the significance of *nyāsa*, etc. (268b-269a)

तथाहि दुष्कर्मास्मीत्येवं भावयतस्तथा।।२६९।।
तथा शिवोऽहं नान्योऽस्मीत्येवं भावयतस्तथा ।

As it happens with an individual thinking of himself as an evil-doer constantly becoming actually an evil-doer, so is the case with the aspirant contemplating on himself as 'I am Śiva and nothing else, becomes Śiva.' (269b-270a)

एतदेवोच्यते दार्ढ्यं विमर्शहृदयङ्गमम् ।।२७०।।
शिवैकात्म्यविकल्पौघद्वारिका निर्विकल्पता।

This exercise is known as steadying of the idea of one's essential Śiva-hood from the core of one's heart. Contemplation on one's oneness with Śiva intensively is, indeed, the door to the attainment of the state of optionlessness. (270b-271a)

अन्यथा तस्य शुद्धस्य विमर्शप्राणवर्तिनः ।।२७१।।
कथं नामाविमृष्टं स्याद्रूपं भासनधर्मणः।

(If optionlessness of mind) were not the pre-condition of realisation of Him in His absolutely purified form of sheer consciousness, how could He remain normally beyond contemplation all his luminousness notwithstanding! (271b-272a)

तेनातिदुर्घटघटास्वतन्त्रेच्छावशादयम् ।।२७२।।
भानपि प्राणबुद्ध्यादिः स्वं तथा न विकल्पयेत् ।

It is, indeed, owing to His amazing autonomy of will that He makes Himself available to our contemplation, ourselves being just an organisation of *prāṇa*, breath, *buddhi* and intellect, etc. (272b-273a)

प्रत्युतातिस्वतन्त्रात्मविपरीतस्वधर्मताम् ।।२७३।।
विनाश्यनीशायत्तत्वरूपां निश्चित्य मज्जति ।

But for His presence the individual due to his liability to destruction and lack of any Controller of his destiny would have got lost in the waywardness of his behaviour. (273b-274a)

ततः संसारभागीयतथानिश्चयशातिनीम् ।।२७४।।
नित्यादिनिश्चयद्वारामविकल्पां स्थितिं श्रयेत् ।

Therefore, it is imperative for the individual to take recourse to the path of exclusive meditativeness on the Being who is eternal and constant as contrary to the flu and uncertainty of the univese and thus destructive of them. (274b-275a)

ये तु तीव्रतमोद्रिक्तशक्तिनिर्मलताजुषः ।।२७५।।
न ते दीक्षामनुन्यासकारिणश्चेति वर्णितम् ।

It has already been stated (in the second chapter) that those aspirants who are imbued with the intensity and purity of will-power sufficient to remove the darkness of ignorance, they have no necessity of undergoing the process of initiation and placement (*nyāsa*). (275b-276a)

एवं विश्वशरीरः सन्विश्वात्मत्वं गतः स्फुटम् ।।२७६।।
न्यासमात्रात् तथाभूतं देहं पुष्पादिनार्चयेत् ।
पृथङ्मन्त्रैर्विस्तरेण संक्षेपान्मूलमन्त्रतः ।।२७७।।

धूपनैवेद्यतृप्त्याद्यैस्तथा व्याससमासतः।

Such an enlightened aspirant would obviously experience the universe as his body and himself as its Self and therefore, would have to worship his own body by means of flowers, etc. since it has become the abode of all the divinities by itself. In course of this worship, he has the option of making use of full *mantras* separately for each one of them or briefly that of only the seed-*mantra* collectively for all of them together. So needs to be the case in regard to incense, offerings, etc. (276b-278a)

संसारवामाचारत्वात्सर्वं वामकरेण तु ।।२७८।।
कुर्यात्तर्पणयोगं च दैशिकस्तदनामया।
वामशब्देन गुह्यं श्रीमतङ्गादावपीरितम् ।।२७९।।

The process of this worship being contrary to the traditional one, all this offering, etc., may be done through the left, particularly with the use of the ring finger, *anāmikā* by the teacher. In *Śāstras* like *Matańga*, etc. the word *vāma*, left, has been used in the sense of secret. (278b-279)

वामाचारपरो मन्त्री यागं कुर्यादिति स्फुटम् ।
श्रीमद्भर्गशिखाशास्त्रे तथा श्रीगमशासने ।।२८०।।

It has also been stated in the *Bhargaśikhā Śāstra* and *Śrigama Śāstra* that the advisor engaged in the action needs to perform sacrifice with the use of the left hand. (280)

सर्वतीर्थेषु यत्पुण्यं सर्वयज्ञेषु यल्फलम् ।
तत्फलं कोटिगुणितमनामातर्पणात्प्रिये ।।२८१।।

Lord Śiva Himself tells to the Goddess: "Whatever benefits can be had from the visit of all the sacred places as well as from performance of all sacrifices, O Dear, may be made available through the use of the finger *anāmikā* (of course, in combination with the thumb) in sacred offerings, which would then get multiplied a crore of times in its result." (281)

श्रीमन्नन्दिशिखायां च श्रीमदानन्दशासने ।

तदुक्तं स्रुक्च पूर्णायं स्रुवश्चाज्याहुतौ भवेत् ।।२८२।।
शेषं वामकरेणैव पूजाहोमजपादिकम् ।

In the *Śāstras* known as *Nandiśikhā* and *Ānandaśāsana*, it has been observed that in course of making offerings known as *pūrṇa* and *ājya* both the left and right hands should be used in holding the *sruk* and *sruvā*, while the rest of the ceremonial acts including worship, offering and muttering of *mantras* should be performed with the left hand. (282-283a)

एवमानन्दसंपूर्णं सर्वौन्मुख्यविवर्जितम् ।।२८३।।
यागेन देहं निष्पाद्य भावयेत शिवात्मकम् ।

Thus having filled the body with delight and having warded it off from all kinds of inclinations, the aspirant needs to contemplate on the body as pervaded by feelings, emotions and sentiments concerning Śiva. (283b-284a)

गलिते विषयौन्मुख्ये पारिमित्ये विलापिते ।।२८४।।
देहे किमवशिष्येत शिवानन्दरसादृते ।

By warding off the inclination of the senses towards their respective objects and dissolving its limitations what would remain in the body except for the bliss of one's oneness with Śiva. (284b-285a)

शिवानन्दरसापूर्णं षट्त्रिंशत्तत्त्वनिर्भरम् ।।२८५।।
देहं दिवानिशं पश्यन्नर्चयन्स्याच्छिवात्मकः ।

By virtue of looking towards the body day and night as filled with the delight of Śiva and formed of all the constituent elements of the universe and worshipping it, as such, it would get transformed into oneness with Śiva. (285b-286a)

विश्वात्मदेहविश्रान्तितृप्तस्तल्लिङ्गनिष्ठितः ।।२८६।।
बाह्यं लिङ्गव्रतक्षेत्रचर्यादि नहि वाञ्छति ।

On account of remaining absorbed with full contentment in the contemplation within himself as if in the body of the universe, the aspirant would get shorn of inclination towards worship of the emblem (*liṅga*), keeping fast, dwelling

in places sacred to deities and leading a life of a particular specifications. (286b-287a)

तावन्मात्रात्त्वविश्रान्तेः संविदः कथिताः क्रियाः ॥२८७॥
उत्तरा बाह्ययागान्ताः साध्या त्वत्र शिवात्मता ।

Remaining contemplating contentedly on consciousness exclusively forms the entirety of obligation of the aspirant. Whatever external sacrifice, etc. he performs, is meant only for his attainment of Śiva-hood. (287b-288a)

ततोऽर्घपात्रं कर्तव्यं शिवाभेदमयं परम् ॥२८८॥
आनन्दरससंपूर्णं विश्वदैवततर्पणम् ।

Articles to be used as an offer to Śiva need to be in keeping with the magnanimity of Śiva. It should be fully delightful and such as may be satisfying as if it were used in the worship of all the gods together. It needs to be as comprehensive as is used in the burning of the dead as well as in the worship of gods and goddesses. However, it can be arranged for on a large or a small scale. (288b-290a)

यथैव देहे दाहादिपूजान्तं तद्वदेव हि ॥२८९॥
अर्घपात्रेऽपि कर्त्तव्यं समासव्यासयोगतः ।
कानि द्रव्याणि यागाय को न्वर्घ इति नोदितम् ॥२९०॥
सिद्धिकामस्य तत्सिद्धौ साधनैव हि कारणम्।
मुक्तिकामस्य नो किंचिन्निषिद्धं विहितं च नो ॥२९१॥
यदेव हृद्यं तद्योग्यं शिवसंविद्भेदने ।
कृत्वार्घपात्रं तद्विपुट्प्रोक्षितं कुसुमादिकम् ॥२९२॥
कृत्वा च तेन स्वात्मानं पूजयेत्परमं शिवम्।

Which material should be used as *argha* in which sacrifice has not been prescribed as mandatory? Whatever *siddhi*, accomplishment, the aspirant aspires for is the sole criterion of the nature of the *argha*. As regards those aspiring for liberation, there is neither anything prescribed nor prohibited. Whatever be to the liking of the aspirant, would suffice to be worthy of serving the purpose of *argha* of attaining oneness with Him. Having prepared the vessel of the *argha* and

having purified it with sprinkling of water and decorating it with flowers, etc., the aspirant needs to worship through it in the capacity of the Supreme Śiva. (290b-293a)

अर्घपात्रार्चनादत्तपुष्पसंकीर्णताभयात् ।।२९३।।
नार्घपात्रेऽत्र कुसुमं कुर्याद्देवार्चनाकृते ।
अर्घपात्रे तदमृतीभूतमम्ब्वेव पूजितम् ।।२९४।।
मन्त्राणां तृप्तये यागद्रव्यशुद्ध्यै च केवलम् ।
एवं देहं पूजयित्वा प्राणधीशून्यविग्रहान् ।।२९५।।
अन्योन्यतन्मयीभूतान् पूजयेच्छिवतादृशे ।

Out of the fear of inadequacy of the flowers in the vessel of the *argha*, no more are they to be used in the act of worship which, therefore should be performed with the water alone contained in it as it is supposed to have become transformed into ambrosia on account of having been put in it for the sake of satiation of the *mantras* and purification of the materials of the sacrifice. Having thus worshipped his body as Śiva supposed to have become bereft of *prāṇa* and intellect, the aspirant now needs to worship it again as transformed into Śiva due to its identification with Śiva's. (293b-296a)

तत्र प्राणाश्रये न्यासे बुद्ध्या विरचिते सति ।।२९६।।
शून्याधिष्ठानतः सर्वमेकयत्नेन पूज्यते ।

Now (in the absence of the body and the senses) what remain of the individual are his *prāṇa*, intellect and the Self as the void, *prāṇa* serving as the base and intellect as the agent of the arrangement while void as the locus. Therefore, all these three factors need to be worshipped together. (296b-297a)

न्यस्येदाधारशक्तिं तु नाभ्यधश्चतुरङ्गुलाम् ।।२९७।।
धरां सुरोदं तेजश्च मेयपारप्रतिष्ठितेः।
पोतरूपं मरुत्कन्दस्वभावं विश्वसूत्रणात् ।।२९८।।

The deity needs to be placed on the pedestal of all (known as *mūlādhāra* which on the universal scale amounts to will-power corresponding to) which in the human body is *cakra* at the base of the spinal chord. It lies at the distance of four

finger-ends each along with itself known as *dharā* with *surodha, pota* and *kanda* serving as parts for sailing the ship of adventure beyond the ocean of the world. In this adventure, *kanda*, as the fourth part, serves as the start of the operation of air as the body as well as of the string binding together the entire universe. (297b-298)

NOTE:

Corresponding to this idea of the world as sea, *Cf.* Ṛgveda, VIII.6.29:

Ataḥ samudramudvata´ścikitvān ava paśyati. Yato vipāna ejati.

From this high pedestal of the Himālayan peak the curious meditator observes the sea from which emerges the primeval agitation.

प्रत्येकमङ्गुलं न्यस्येच्चतुष्कं व्योमगर्भकम् ।
ईषत्समन्तादमलमिदमामलसारकम् ।।२९९।।

The concerned deities should be placed on all these four points each intervened from the other by the void of four-finger ends since each one of them is capable of removing the malice in degrees. (299)

ततो दण्डमनन्ताख्यं कल्पेयल्लम्बिकावधि।
तन्मात्रादिकलान्तं तद्ऊर्ध्वे ग्रन्थिर्निशात्मकः ।।३००।।

Then needs to be conceived of a stick-like formation known as *ananta*, stretching from the navel up to the pendant, *lambikā* (uvula) inside the throat standing from individuality to *kalā*, the point of division. Above it lies the knot of ignorance. (300)

तत्र मायामये ग्रन्थौ धर्माधर्माद्यमष्टकम् ।
वह्निप्रागादि, माया हि तत्सूतिर्विभवस्तु धीः ।।३०१।।

In the ambit of this knot lie the eight attributes, namely, *dharma*, *jñāna*, *vairājña* and *aiśvarya* in the four directions as deities and movers (*pādaka*) in the four corners of four colours beginning with *sita* (white) in the east-south, *rakta* (red) in the south-west, *pīta* (yellow) in the west-north and *kṛṣṇa* (black) in the north-east. *Māyā* is its origin while intellect its expansion. (301)

मायाग्रन्थेरूर्ध्वभूमौ त्रिशूलाधश्चतुष्किकाम् ।
शुद्धविद्यात्मिकां ध्यायेच्छदनद्वयसंयुताम् ।।३०२।।

Above the knot known as *māyā* lies the trident of the three qualities (*guṇa*) and below the quadrangle. This quadrangle needs to be meditated on in the form of pure knowledge though limited from both sides with two enclosures (*vidyā* from above and *māyā* from below). (302)

तच्च तत्त्वं स्थितं लम्बिकाब्रह्मरन्ध्रयोः ।
प्रकाशयोगो ह्यत्रैवं दृक्श्रोत्ररसनादिकः ।।३०३।।

Between the pendant of the throat and aperture of the top of the head needs to be meditated on the Supreme Essence since it is from this point that manifest the light of consciousness as also the sensibility of the senses such as seeing, hearing, tasting, etc. (303)

दक्षान्यावर्ततो न्यस्येच्छक्तीनां नवकद्वयम्।
विद्यापद्मेऽत्र तच्चोक्तमपि प्राग्दर्श्यते पुनः ।।३०४।।

Encircling from both right and the left sides are to be placed nine deities around this lotus of knowledge. Though this thing has already been referred to, it is being elucidated here, too, again. (304)

वामा ज्येष्ठा रौद्री
काली कलबलविकरिके बलमथनी।
भूतदमनी च मनोन्मनिका
शान्ता शक्रचापरुचिरत्र स्यात् ।।३०५।।

Encircling the lotus of knowledge from the right side are the deities known as *Vāmā*, *Jyeṣṭhā*, *Raudrī*, *Kālī*, *Kala-vikarika*, *Bala-vikarika Bala-mathanī*, *Bhūta-damanī*, *Manonmanikā*. These are peaceful and present a scenario of the rainbow. (305)

विभ्वी ज्ञप्तिकृतीच्छा
वागीशी ज्वालिनी तथा वामा।

ज्येष्ठा रौद्रीत्येताः
प्राग्दलतः कालदहनवत्सर्वाः ।।३०६।।

Encircling the lotus from the left side are the deities known as *Vibhvī*, *Jñapti*, *Kṛti*, *Icchā*, *Vagīśī*, *Jvālinī*, *Vāmā*, *Jyeṣṭhā* and *Raudrī*. (306)

दलकेसरमध्येषु सूर्येन्दुदहनत्रयम् ।
निजाधिपैर्ब्रह्मविष्णुहरैश्चाधिष्ठितं स्मरेत् ।।३०७।।

In the centre of the petals and the pollen of the lotus need to bring to his memory the images of the Sun, Moon and Fire as presided over by their deities, namely, Brahmā, Viṣṇu and Hara. (307)

मायोत्तीर्णं हि यद्रूपं ब्रह्मादीनां पुरोदितम् ।
आसनं त्वेतदेव स्यान्नतु मायाञ्जनाञ्जितम् ।।३०८।।

The status of Brahmā, Viṣṇu and Hara as transcendent to *Māyā*, which has already been referred to, may be due to their lying in this lotus as it stands beyond the effect of her. (308)

रुद्रोर्ध्वे चेश्वरं देवं तदूर्ध्वे च सदाशिवम् ।
न्यस्येत्स च महाप्रेत इति शास्त्रेषु भण्यते ।।३०९।।

Above Rudra needs to be placed Īśvara and above the latter Sadāśiva as he is described in the *Śāstras* as *mahāpreta* signifying the holder of the highest position (among these three). (309)

समस्ततत्त्वव्याप्तृत्वान्महाप्रेतः प्रबोधतः ।
प्रकर्षगमनाच्चैष लीनो यन्नाधरं व्रजेत् ।।३१०।।

On account of comprehending all the entities lower to him as also being aware of them, and intending to rise upward, he is not required to go down. (310)

विद्याविद्येशिनः सर्वे ह्युत्तरोत्तरतां गताः।
सदाशिवीभूय ततः परं शिवमुपाश्रिताः ।।३११।।

Vidyā (knowledge) and aspirants of Vidyā all tend to move upward culminating eventually in getting transformed into Śiva-hood and resting in Him. (311)

अतः सदाशिवो नित्यमूर्ध्वदृग्भास्वरात्मकः ।
कृशो मेयत्वदौर्बल्यात्प्रेतोऽट्टहसनादितः ।।३१२।।

Therefore, Sadāśiva remains always looking upward and luminous, subtle, beyond understanding ordinarily, having risen upward to the peak of sound. (312)

तस्य नाभ्युत्थितं मूर्धरन्ध्रत्रयविनिर्गतम् ।
नादान्तात्म स्मरेच्छक्तिव्यापिनीसमनोज्जवलम् ।।३१३।।
अरात्रयं द्विषट्कान्तं तत्राप्यौन्मनसं त्रयम् ।
पङ्कजानां सितं सप्तत्रिंशदात्मेदमासनम् ।।३१४।।

From the centre of Sadāśiva the emerges group of three rays known as *Śakti*, *Vyāpinī* and *Samanā* via the aperture of the head and reach up to the end of sound representing the Self which is the thirty-seventh element in the constitution of the totality of the Reality. This meeting point of the rays of consciousness known as *Śakti*, etc. lies transcendent to the state of mind (*unmanā*). It, too, looks like a lotus flower absolutely white on account of being rid of all kinds of impressions (*saṁskāras*) whatsoever and serves as the seat of the Self. It needs to be meditated on. (313-314)

अत्र सर्वाणि तत्त्वानि भेदप्राणानि यत्ततः ।
आसनत्वेन भिन्नं हि संविदो विषयः स्मृतः ।।३१५।।

This seat of the Self is absolutely apart from the rest of the reality which is of the nature of variation on it. It is characterised as the seat on account of forming the very centre of consciousness. (315)

एतान्येव तु तत्त्वानि लीनानि परभैरवे ।
तादात्म्येनाथ सृष्टानि भिदेवार्च्यत्वयोजने ।।३१६।।
श्रीमद्भैरवबोधैक्यलाभस्वातन्त्र्यवन्ति तु ।
एतान्येव तु तत्त्वानि पूजकत्वं प्रयान्त्यलम् ।।३१७।।

All these thirty-seven constituent elements of the Reality are inclined to get oneness with the Supreme Lord Bhairava and there from acquire the status of worshipability. (317)

पूजकः परतत्त्वात्मा पूज्यं तत्त्वं परापरम् ।
सृष्टत्वादपरं तत्त्वजालमासनतास्पदम् ॥३१८॥

The worshipper is ensouled by the Supreme Self while the worship is accorded to the Supreme as well as what lies below Him as an offshoot of Him on account of having proceeded from Him, and this net of elements itself has to serve as the seat of worship. (318)

विद्याकलान्तं सिद्धान्ते वामदक्षिणशास्त्रयोः ।
सदाशिवान्तं समनापर्यन्तं मतयामले ॥३१९॥
उन्मनान्तमिहाख्यातमित्येतत्परमासनम् ।
अर्चयित्वासनं पूज्या गुरुपङ्क्तस्तु भाविवत् ॥३२०॥

(There are various views about the 'seat' in the *Śāstras*). The *Siddhānta* view considers its locus as the end of *vidyā* and *kalā*. The *Vāmā* and *Dakṣiṇa Śāstras* take it up to Sadāśiva while the *Yāmala* regards its position to lie up to the *samanā*. (As distinct from all these views about the seat), what has been professed here is that it is located at the end of what is known as the state of *unmanā*. Following the worship of the seat, homage needs to be paid to the series of teachers. (319-320)

तत्रासने पुरा मूर्तिभूतां सार्धाक्षरां द्वयीम् ।
न्यस्येद्व्याप्तृतयेत्युक्तं सिद्धयोगीश्वरीमते ॥३२१॥

At first, the two series of sounds known as *mātṛkā* and *mālinī* along with the half should be placed on the seat as goddesses having assumed concrete shapes as also as pervasive of the totality of the reality below the seat. This has been stated in the *Siddhayogīśvarī Tantra*. (321)

सदाशिवं महाप्रेतं मूर्तिं सार्धाक्षरां यजेत् ।
परत्वेन परामूर्ध्वे गन्धपुष्पादिभिस्त्विति ॥३२२॥
विद्यामूर्तिमथात्माख्यां द्वितीयां परिकल्पयेत् ।

(This is to be followed by) the worship of Sadāśiva as the being transcendent to the world and then by that of the goddesses of the two and a half sounds taking them as concretised and standing as emblems of the Supreme. The worship should be done by means of the offering of incense, flower, etc. Next to it there should be an idea of the Self having assumed a concrete form of wisdom (*vidyā*). (322-323a)

मध्ये भैरवसद्भावं दक्षिणे रतिशेखरम् ।।३२३।।
नवात्मानं वामतस्तद्देवीवद्भैरवत्रयम् ।
मध्ये परां पूर्णचन्द्रप्रतिमां दक्षिणे पुनः ।।३२४।।
परापरां रक्तवर्णां किंचिदुग्रां भीषणाम् ।
अपरां वामशृङ्गे तु भीषणां कृष्णपिङ्गलाम् ।।३२५।।
प्राग्वदिद्वधात्र षोढैव न्यासो देहे यथा कृतः ।
ततः सांकल्पिकं युक्तं वपुरासां विचिन्तयेत् ।।३२६।।
कृत्यभेदानुसारेण द्विचतुः षड्भुजादिकम् ।
कपालशूलखट्वाङ्गवराभयघटादिकम् ।।३२७।।
वामदक्षिणसंस्थानचित्रत्वात्परिकल्पयेत् ।

In the middle should be placed Bhairava, to the right-hand side of him Ratiśekhara while to the left of him the Goddess all three thus standing for the trinity of Bhairava. Then, again, needs to be placed the Supreme Goddess like the full moon in the middle, to the right side of Her the goddess representing the higher and the lower both forms together red in colour, slightly agitated not, however, in her terrific form. On her left side should be placed the goddess known as *aparā* in her terrific form, black and yellow in colour. As was the provision of a twofold placement of six kinds in an earlier case so should be done here as well in regard to the bodily form of the deity. This body being imaginary may be conceived two, four or six handed in keeping with the purpose of aspirant behind her worship. So is the option concerning association of her with such accessories as skull, trident, sword, position of hands, jar, etc., as what to be placed in which hand. (323b-328a)

वस्तुतो विश्वरूपास्ता देव्यो बोधात्मिका यतः ।।३२८।।
अनवच्छिन्नचिन्मात्रसाराः स्युरपवृक्तये।

सर्वं ततोऽङ्गवक्त्रादि लोकपालास्त्रपश्चिमम् ।।३२९।।
मध्ये देव्यभिया पूज्या त्रयं भवति पूजितम् ।

In fact, all these deities are forms of consciousness and universal in their pervasion. Their essence is boundless consciousness. It is for ascribing distinguishing features to them that they are provided with peculiar bodies, faces, etc. So is the case with the presiding deities of directions to be worshipped next. In the centre should be worshipped the goddess with presiding deities of the directions on her sides. Thus, all three (that is, the goddess, deities and the lotus seat) get worshipped. (328b-330a)

ततो मध्यगतात्तस्माद्बोधराशेः सदैवतात् ।।३३०।।
अङ्गादि निःवृतं पूज्यं विस्फुलिङ्गात्कं पृथक्।
मध्यगा किल या देवी सैव सद्भावरूपिणी ।।३३१।।
कालसंकर्षिणी घोरा शान्ता मिश्रा च सर्वतः।
सिद्धातन्त्रे च सैकार्णा परा देवीति कीर्तिता ।।३३२।।

It is out of the central stock of awareness along with the concerned deities that have emerged the limbs, etc. like sparks from fire separately. The goddess lying in the centre represents the reality in all its wellness. She is known as *Kālakarṣiṇī* in all her three aspects, that is, terrific, peaceful and mixed everywhere. In the *Siddhā Tantra*, she is known as *Ekārṇā* (monosyllabic) and *parā devī* (Goddess Supreme). (330b-332)

परा तु मातृका देवी मालिनी मध्यगोदिता ।
मध्ये न्यस्येत्सूर्यरुचिं सर्वाक्षरमयीं पराम् ।।३३३।।
तस्याः शिखाग्रेत्वैकार्णांतस्याश्चाङ्गादिकंत्विति।
ततो विश्वं विनिष्क्रान्तं पूजितं दक्षिणोत्तरे ।।३३४।।
स्यादेव पूजितं तेन सकृन्मध्ये प्रपूजयेत् ।

The Goddess Supreme is also known as *mātṛkā* (motherly) and *madhyagā mālinī* (central source of sound). In the centre needs to be placed the Goddess Supreme as the sun effulgent with all its rays and also as the source of all sounds. She needs to be meditated on the top of Her crest as monosyllabic and yet as imbued with all her limbs, etc. She should also be contemplated as the source of

the entire creation and hence as worshipped from the south as well as the north side. Having been worshipped from both these sides already, she needs to be worshipped intensively in the centre, too. (333-335a)

श्रीदेव्यायामले चोक्तं यागे डामरसंज्ञिते ।।३३५।।
नासाग्रे त्रिविधं कालं कालसंकर्षिणी सदा।
मुखस्था श्वासनिः श्वासकलनी हृदि कर्षति ।।३३६।।
पूरकैः कुम्भकैर्धत्ते ग्रसते रेचकेन तु ।
कालं संग्रसते सर्वं रेचकेनोत्थिता क्षणाम् ।।३३७।।
इच्छाशक्तिः परा नाम्ना शक्तित्रितयबोधिनी।
याज्या कर्षति यत्सर्वं कालाधारप्रभञ्जनम् ।।३३८।।

In the *Devī Yāmala Tantra* in the context of sacrifice known as *Dāmara* it has been observed that at the tip of the nose lies time in all its phases while the Goddess *Kālakarṣiṇī* lies constantly present in the mouth drawing breath to the heart and throwing the same outside. She puts the breath inside in the form of breathing-in and retention while throws it outside in the form of breathing-out and thus controls the entire process of time. It is will which is supreme and keeps awakened the three forces knowing and acting besides itself. As *yājyā* (devoted to the act of sacrifice) it controls the entire process of time as its basis as well as agent of division in it. (335b-338)

इह किल दृक्कर्मेच्छाः शिव उक्तास्तास्तु वेद्यखण्डनके ।
स्थूले सूक्ष्मे क्रमशः सकलप्रलयाकलौ भवतः ।।३३९।।

In this Trika system of philosophy and practice, knowing, acting and willing all the three tendencies lie intact as one in Śiva. When divided into the gross and subtle, they assumed the forms of the principles of *sakala* (enclosed within the ambit of the principle of division) and *pralayākala* (that state in which the principle of division has been rendered ineffective) respectively. (339)

शुद्धा एव तु सुप्ता ज्ञानाकलतां गताः प्रबुद्धास्तु ।
प्रविभिन्नकतिपयात्मकवेद्यविदो मन्त्र उच्यन्ते ।।३४०।।

Those who have become purified and awakened (inwardly) and yet appear as gone to sleep are known as *Jñānākala* while those who are partly awakened in their consciousness with regard to certain matters concerning the Self are called *Mantra*. (340)

भिन्ने त्वखिले वेद्ये मन्त्रेशास्तन्महेशास्तु।
भिन्नाभिन्ने तदियान् सुशिवान्तोध्वोंदितः प्रेते ।।३४१।।

Those who have pierced through all what needs to be understood are called *Mantreśa* while *Mantramaheśvara* is he who by virtue of his cognisance of the secret of division of the world into the object and the subject and therefore deserves to reach the state of *Suśiva* after demise. (341)

ता एव गलति भेदप्रसरे क्रमशो विकासमायान्त्यः।
अन्योन्यासंकीर्णास्त्वरात्रयं गलितभेदिकास्तु ततः ।।३४२।।
पद्मत्रय्यौन्मनसी तदिदं स्यादासनत्वेन।

When the tendency for differentiation proceeds towards declination and the forces of consciousness tend towards expansion, the rays of consciousness begin to diminish their limitations of one another allowing the three lotuses combine together to form an integrated seat at this stage of nullification of mental operation. (342-343a)

ता एवान्योन्यात्मकभेदावच्छेदनाजिहासुतया ।।३४३।।
किल शक्तितद्वदादिप्रभिदा पूज्यत्वमायाताः।

When the three forces, namely, willing, knowing and acting, move onwards with the desire to shed out their mutual differences, they along with their primeval differences attain the state of worshipability. (343b-344a)

भेदगलनाद्यकोटेरारभ्य यतो निजं निजं रूपम् ।।३४४।।
विभ्रति तास्तु त्रित्वं तासां स्फुटमेव लक्ष्येत ।

Beginning from the state of start of shedding of their mutual differences when these forces come to get restored to their original form of oneness, their triplicity in oneness may become obvious. (344b-345a)

संभाव्यवेद्यकालुष्ययोगतोऽन्योन्यलब्धसंकरतः ।।३४५।।
प्राक् प्रस्फुट त्रिभावं नागच्छन्नत्र तु तथा न ।
अन्योन्यात्मकभेदावच्छेदनकलनसंग्रसिष्णुतया।
स्वातन्त्र्यमात्रसारा संवित्सा कालकर्षिणी कथिता।।३४६।।

That consciousness is named as *Kālakarṣiṇī* whose essence is autonomy and whose inclination is to grasp the three forces together shedding them off their mutual differences. (345b-346)

सैव च भूयः स्वस्मा -
त्संकर्षति कालमिह बहिष्कुरुते।
संकर्षिणीति कथिता ।
मातृष्वेतेषु सद्भावः ।।३४७।।

Since this force swallows time within it as well as gets itself redeemed of the same on account of which there is stability in entities in the universe, it is known as *Saṅkarṣiṇī*. (347)

तत्त्वं सत्ता प्राप्तिर्मातृषु मेयोऽनया संश्च।
विश्वजननीषु शक्तिषु परमार्थो हि स्वतन्त्रतामात्रम् ।।३४८।।

Thatness (*tattva*) of entities is the basis of their existence along with their availability in the knower (in the form of awareness in him). The subsistence of these forces as of so essential significance as to be responsible for the emergence of the universe out of them is the ground of their autonomy. (348)

एषणविदिक्रियात्मकमेतत्पूज्यं यतोऽनवच्छिन्नम्।
यस्मिन्सर्वावच्छेददिशोऽपि स्युः समाक्षिप्ताः ।।३४९।।

As willing, knowing and doing are integrated into one limitless whole at this stage, they deserve our worship in this integral form in which the directions as factor of division are also put together. (349)

अविकल्पमिह न याति हि पूज्यत्वं
नच विकल्प एकत्र।

बहवो धर्मास्माद् यो धर्मस्तावतो धर्मान् ।।३५०।।
आक्षिपति तत्र रूढः सर्वोत्कृष्टोऽधरस्थितास्त्वन्ये ।

That which cannot be subjected to contemplation, can also not be worshipped. Nor can that deserve worship which abounds in option. Numerous are the attributes of each and every entity. As many are also the possibilities of subversion of those attributes. In this context of maintenance and subversion of attributes, that which comes to stay, stands as the best of all putting down the rest. (350-351a)

इति भैरवपरपूजातत्त्वं श्रीडामरे महायागे ।।३५१।।
स्वयमेव सुप्रसन्नः श्रीमान् शंभुर्ममादिक्षत् ।

All this was communicated to me by my teacher Śambhunātha himself being highly pleased with me in the context of the great sacrifice known as *Dāmara*. (351b-352a)

बाह्ययागे तु पद्मानां त्रितयेऽपि प्रपूजयेत् ।।३५२।।
अस्त्रान्तं परिवारौघमिति नो दैशिकागमः ।

In course of performing the external sacrifice all these three lotuses need to be worshipped separately as well as collectively. Family, sacrifice, however, should be performed up to the weapon. This is the instruction of our School of thought. (352b-353a)

अग्नीशरक्षोवाय्वन्तदिक्षु विद्याङ्गपञ्चकम् ।।३५३।।
शक्त्यङ्गानि शिवाङ्गानि तथैवात्र पुनर्द्वये ।
अस्त्रं न्यस्येच्चतुर्दिक्कं मध्ये लोचनसंज्ञकम् ।।३५४।।
पत्राष्टकेऽष्टकयुगमघोरादेः स्वयामलम् ।
तथा द्वादशकं षट्कं चतुष्कं मिश्रितं द्विशः ।।३५५।।
सर्वशो द्विगुणादीत्थमावृतित्वेन पूजयेत् ।
लोकपालांस्ततः सास्त्रान्स्वदिक्षु दशसु क्रमात् ।।३५६।।
इत्थं त्रिशूलपर्यन्तदेवीतादात्म्यवृत्तितः ।
तिष्ठन्नत्रार्पयन्विश्वं तर्पयेद्देवतागणम् ।।३५७।।

ततो जपं प्रकुर्वीत प्रतिमन्त्रं द्विपञ्चधा।
एकैकस्य त्र्यात्मकत्वादभेदाच्चापि सर्वशः ।।३५८।।

In the five directions, namely, north-east, east-south, south, south-west and north-west should be performed placement of their deities known as *vidyāṅga pañcaka nyāsa*. Weapons associated with Śakti and Śiva should be placed in two directions each and that known as *locana* in the middle. On the eight petals of the lotus should be placed the eight deities Aghora, etc. along with their conjugal forces. So needs to be the placement of twelve, six and four forces twice each. All these forces need to be worshipped twice in view of Śakti and Śiva. So needs to be done with the presiding deities of all the ten directions along with their respective weapons. Thus the aspirant is required to worship all these forces including the trident also with the sense of his oneness with them. Then he should perform muttering of *mantras* each ten times treating each one of them as threefold in view of their standing for the three basic forces, namely, will, knowledge and action. (353b-358)

नाभिहृत्कण्ठतालूर्ध्वकुण्डे ज्वलनवत्स्मरन्।
मन्त्रचक्रं तत् विश्वं ज्वह्वन्संपादयेद्धुतिम् ।।३५९।।

He should think of the navel, heart, throat, palate as the higher sacrificial pit (*urdhva kuṇḍa*) burning with the fire of the circle of *mantras* making thus the entire world being consumed by that fire supposing himself as playing the role of the sacrificer therein. (359)

दीक्षाकर्मणि कर्तव्ये दीक्षां येनाध्वना गुरुः।
चिकीर्षुर्देह एवादौ भूयस्तं मुख्यतोऽर्पयेत् ।।३६०।।

In this process of initiation, the path along which the teacher wishes to lead him, he needs to devote himself and his body mainly to move forward in the same direction. (360)

द्वादशान्तमिदं प्राग्रं त्रिशूलं मूलतः स्मरन् ।
देवीचक्राग्रगंत्यक्तक्रमः खेचरतां व्रजेत् ।।३६१।।

Bringing to memory mainly the image of the trident lying at the end of twelve factors (including sounds such as vowels, consonants like *h* and *kṣ*, etc. and

forces like *rodhinī*, *vyāpinī* and *samanā*, etc.) and thus leaving behind the circle of the goddess, the aspirant needs to reach the state of moving in the void of consciousness (*khecara*). (361)

मूलाधारादिद्वषट्कान्तव्योमाग्रापूरणात्मिका ।
खेचरीयं खसंचारस्थितिभ्यां खामृताशनात् ।।३६२।।

Starting from the *mūlādhāra cakra* and ending with the *dvādaśānta* and by virtue of its function of filling the void, as also on account of consumption of ambrosia of the space of consciousness (*khecara*) this force is known as *khecarī* also because of its dual function of dynamics and stasis in the void. (362)

अमुष्माच्छाम्भवाच्छूलाद्ध्रासयेच्चतुरङ्गुलम् ।
शाक्ते ततोऽप्याणवे तत्त्रिशूलत्रितयं स्थितम् ।।३६३।।

Position of the trident (*triśūla*) is formed by the location of the barb representing Śiva at the top, that of Śakti below it at a distance of four finger-ends that of the *aṇu* (individual) lower to the second one by the same distance. (363)

तत्त्रिशूलत्रयोर्ध्वोर्ध्वदेवीचक्रार्पितात्मकः ।
किं किं न जायते किं वा न वेत्ति न करोति वा ।।३६४।।

By virtue of dedicating himself to the circle of the three goddesses namely the lower (*aparā*), lower-higher (*parāparā*) and the highest (*parā*) presiding over the three barbs of the trident respectively, what the aspirant cannot become, what he cannot understand and what he cannot accomplish!(364)

एकैकामथवा देवीं मन्त्रं वा पद्मगं यजेत् ।
यामलैक्याङ्गवक्त्रादिसदसत्ताविकल्पतः ।।३६५।।

Out of the three goddesses placed on the barbs of the trident each one and *mantra* concerning her as placed on the lotus in her conjugal form along with her face in her tangible and intangible forms needs to be meditated on separately or collectively. (365)

इत्थं प्राणाद्व्योमपदपर्यन्तं चेतनं निजम् ।

शिवीभाव्यार्चनायोगात्ततो बाह्यं विधिं चरेत् ।।३६६।।

In this way, one's own consciousness needs to be meditated on from *prāṇa* to the void under the supposition of its oneness with Śiva and then the meditation should be followed by the performance of external observances. (366)

बहिर्यागस्य मुख्यत्वे सिद्ध्यादिपरिकल्पिते ।
अन्तर्याग: संस्क्रियायै ह्यन्यथार्चयिता पशु: ।।३६७।।

In case of primacy being laid on the external sacrifice on account of the object being attainment of *siddhi*, etc., the utility of the inner sacrifice lies in the purification of the inner being of the sacrificer who otherwise would remain only *paśu*, animal (predominated by animal instincts). (367)

यस्तु सिद्ध्यादिविमुख: स बहिर्यजति प्रभुम्।
अन्तर्महायागरूढ्यै तयैवासौ कृतार्थक: ।।३६८।।

As distinct from him, the aspirant who has turned away from *siddhi*, etc. and performs whatever sacrifice externally is meant only for the confirmation of the inner sacrifice of the supreme importance by means of which he attains the end of life. (368)

कृत्वान्तर्यागमादाय धान्याद्यस्त्रेण मन्त्रितम् ।
दिक्षु क्षिपेद्विघ्ननुदे संहृत्यैशीं दिशं नयेत् ।।३६९।।
निरीक्षणं प्रोक्षणं च ताडनाप्यायने तथा ।
विगुण्ठनं च संस्कारा: साधारास्त्रिशिरोमते ।।३७०।।

Having performed the inner sacrifice, the aspirant needs to take some seeds enforced by the *mantra* addressed to weapon and scatter it in the directions for warding off obstacles and collect it, bring to the direction presided over by *Īśa*, observe it closely, sprinkle with water, beat, spread out, and perform the *saṁskāra* of enclosure (*avaguṇṭhana*) on it. This is known as *sādhāra saṁskāra* according to the *Triśirobhairava Śāstra*. (369-370)

गोमूत्रगोमयदधिक्षीराज्यं मन्त्रयेन्मुखै: ।
ऊर्ध्वान्तैरङ्गषट्केन कुशाम्ब्वेतेन चोक्षयेत् ।।३७१।।

Then the aspirant needs to place in separate vessels five extracts of cow, namely, urine, cow dung, curd, milk and *ghṛta* (clarified butter), i.e., named Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna representing the five faces of Śiva, and sprinkle it from above as well as from sides on six points of the body, namely, heart, head, crest, armour, eyes and the weapon by means of *kuśa* grass. (371)

भूमिं शेषं च शिष्यार्थं स्थापयेत्पञ्चगव्यकम् ।
पञ्च गव्यानि यत्रास्मिन्कुशाम्बुनि तदुच्यते ।।३७२।।

The earth and the remainder of the five extracts of the cow should be placed together for the wellbeing of the disciple. Wherever there are the five extracts from cow, there is said to lie the water cleansed by the *kuśa* grass also. (372)

पञ्चव्यं जलं शास्त्रे बाह्याशुद्धिविमर्दकम् ।
लौकिक्यामविशुद्धौ हि मृदितायामथान्तरीम् ।।३७३।।
अशुद्धिं दग्धुमास्थेयं मन्त्रादि यदलौकिकम् ।

The five extracts of cow along with water are said in the *Śāstra* as remover of external impurity. After getting cleansed of the external impurity, the student needs to get cleared of the internal impurities via burning it by *mantra*, etc. which are of other-worldly significance. (373-374a)

फादिनान्तां स्मरेद्देवीं पृथिव्यादिशिवान्तगाम् ।।३७४।।
पुष्पाञ्जलिं क्षिपेन्मध्ये धूपगन्धासवादि च ।
तथैव दद्याद्यागौकोमध्ये तेनाशु विग्रहम् ।।३७५।।

The student needs to recall to his mind the sounds from *ph* to *n* standing respectively from earth to Śiva along with their presiding goddesses. In course of recalling these agencies he should submit to them handful flowers, incense and drinks along with flame of lamp under the supposition that the deities are lying together concretely right there in the sacrificial abode itself. (374b-375)

समस्तं देवताचक्रमधिष्ठातृ प्रकल्प्यते ।
अनन्तनाले धर्मादिपत्रे सद्वैद्यकर्णिके ।।३७६।।

The entire circle of gods is conceived as lying on Śiva as the lotus stalk of eternity with ten virtues (such as non-violence, truth, non-stealing, self-control, stainlessness, calmness, devotion to the teacher, purity, satisfaction and straightforwardness as its pollen). It is the seat of right knowledge (*sadvidyā*). (376)

षडुत्थे गन्धपुष्पाद्यैर्गणेशं ह्यैशगं यजेत् ।
उत्थितं विघ्नसंशान्त्यै पूजयित्वा विसर्जयेत् ॥३७७॥

It serves as the seat of Gaṇeṣa with its six-foldness. Gaṇeṣa needs to be worshipped here facing north-east for the sake of elimination of obstructions followed by His dismissal (*visarjana*). (377)

ततः कुम्भं परामोदिद्रवद्रव्यप्रपूरितम् ॥३७८॥

(The aspirant of *siddhi* needs to worship the great weapon) followed by (placement) of a jar filled with material of highest possible fragrance (like sandal paste, etc.). (378)

पूजितं चर्चितं मूलमनुना मन्त्रयेच्छतम् ।
असिना कर्करीं पूर्वमस्त्रयागो न चेत्कृतः ॥३७९॥

Having worshipped and decorated it, the stalk should be empowered by muttering the *mantra* dedicated to it hundred (and eight times) in association with a sword and a knife if weapon rite was not already performed. (379)

तमैशान्यां यजेत्कुम्भं वामस्थकलशान्वितम् ।
ततः सौरदिगाश्रित्या सास्त्रांल्लोकेश्वरान्यजेत् ॥३८०॥

That jar should be worshipped facing north-east along with a water pot placed to the left side of it followed by worship of presiding deities of directions along with their weapons towards the east. (380)

गन्धपुष्पोपहाराद्यैर्विधिना मन्त्रपूर्वकम् ।
ततः शिष्योऽसिकलशीहस्तो धारं प्रपातयन् ॥३८१॥
गुरुणा कुम्भहस्तेनानुव्रज्यो वदता त्विदम्।

भो भोः शक्र त्वया स्वस्यां दिशि विघ्नप्रशान्तये ।।३८२
सावधानेन कर्मान्तं भवितव्यं शिवाज्ञया।
त्र्यक्षरे निऋतिप्राये नाम्नि भोः शब्दमेककम् ।।३८३।।
अपासयेद्यतो मन्त्रश्छन्दोबद्धोऽयमीरितः।
तत ऐश्यां दिशि स्थाप्यः स कुम्भो विकिरोपरि ।।३८४।।
दक्षिणे चास्त्रवार्धानीं स्थाप्या कुम्भस्य सांप्रतम्।

Having decorated the water pot with incense, flowers and presents and in accompaniment of recitation of *mantras*, the pupil should move forward with the pot in his hands dropping the water out of it in a controlled way. He should be followed by the teacher also with a water pot in his hands and saying, "O Indra, you need to remain vigilant in your direction till the end of the rite, as per the order of Śiva for the sake of warding off the obstructions." In the same way should be addressed presiding deities of other directions also by removing the word *bhoḥ* and replacing it by relevant names keeping in mind that the limitations of the requisite number of syllables in the reconstructed *mantra* may not be transgressed particularly while reconstructing the *mantra* in the case of *nirṛti*. Then the water pot should be placed close to the knife particularly on the right side of it facing the north-east direction. (381-385a)

कुम्भस्थाम्बुसमापत्तिवृंहितं मन्त्रवृन्दकम् ।।३८५।।
तेजोमात्रात्मना ध्यातं सर्वमाप्याययेद्विधिम् ।
अतः कुम्भे मन्त्रगणं सर्व संपूजयेद्गुरुः।।३८६।।

The teacher needs to recite all the *mantras* with the sense of his oneness with the water in the pot contemplating of himself as sheer illumination so that the same sense and contemplation may pervade the entire performance. Therefore, it is necessary for the teacher to make use of all the *mantras* in his worship in relationship to the jar. (385b-386)

पूर्वेण विधिनास्त्रं च कर्कर्यां विघ्ननुद्यजेत् ।
मध्येगृहं ततो गन्धमण्डले पूजयेद्गुरुः ।।३८७।।
त्रिकं यामलतैक्याभ्यामेकं वा मन्त्रदैवतम् ।

In keeping with the mode laid down previously, the weapon as the remover of obstructions needs to be worshipped in the form of the knife followed by the worship by the teacher in the scented circle in the middle of the house the three deities or six of them in their conjugal form or only one of them collectively as the deity of the *mantra*. (387-388a)

अग्निकार्यविधानाय ततः कुण्डं प्रकल्पयेत् ।।३८८।।
शुद्धमन्त्रादिसंजल्पसंकल्पोत्थमपूर्वकम् ।

The sacrificial pit should be created in order to perform the ceremony related to fire and thus prepare the background for the realisation of the objective of unification of the purified *mantras*, etc. which is unique in itself. (388b-389a)

शिवस्य या क्रियाशक्तिस्तत्कुण्डमिति भावनात् ।।३८९।।
परमः खलु संस्कारो विनाप्यन्यैः क्रियाक्रमैः।

The pit should be considered as a manifestation of the creativity of Śiva which in itself is the source of the highest kind of *saṁskāra* (impression on the inner being) requiring no other performances whatsoever. (389b-390a)

एवं देहे स्थण्डिले वा लिङ्गे पात्रे जलेऽनले ।।३९०।।
पुष्पादिषु शिशौ मुख्यः संस्कारः शिवतादृशे ।
उक्तं श्रीयोगसंचारे तथाहि परमेशिना ।।३९१।।

This is how the most important kind of impression in the student's oneness with Śiva is formed in his inner being via the visualisation of Him in his own body, on the ground, in the emblem, in the vessel, water, fire, flower and the child. This has been observed by Lord Śiva Himself in the text known as *Yogasañcāra*: (390b-391)

चतुर्दशविधे भूते पुष्पे धूपे निवेदने ।
दीपे जपे होमे सर्वत्रैवात्र चण्डिका ।।३९२।।
जुहोति जपति प्रेद्धे पूजयेद्विहसेद्व्रजेत् ।
आहारे मैथुने सैव देहस्था कर्मकारिणी ।।३९३।।

'In all the fourteen varieties of beings, flower, offering of the flame of lamp, muttering of *mantras* and offerings to the fire, it is Goddess Caṇḍikā Herself who makes the offering to the fire, mutters the *mantras*, gets awakened, worships, laughs, moves, takes meal, mates and indeed does everything on account of being embodied within the aspirant.' (392-393)

तादृशीं ये तु नो रूढंज्ञ संवित्तिमधिशेरते ।
अक्रमात्तत्प्रसिद्ध्यर्थं क्रमिको विधिरुच्यते ।।३९४।।

Those who are incapable of ascending to this height of realisation in their consciousness in all its integrality, for the sake of their practice to this end is being made out herewith the path of graduality as it is called. (394)

अहं शिवो मन्त्रमयः संकल्पा मे तदात्मकाः ।
तज्जं च कुण्डवह्न्यादि शिवात्मेति स्फुटं स्मरेत् ।।३९५।।

I am Śiva who indeed is a formula in itself. So are my determinations. The sacrificial fire as well as the pit is Śiva. It is imperative on the aspirant, therefore, that he keeps remembering himself as Siva. (395)

अत एव हि तत्रापि दाढ्यार्द्दाढ्यावलोकनात् ।
क्रियमाणे कृते वापि संस्क्रियाल्पेतरापि वा ।।३९६।।

In this remembrance also there is a distinction of firmness and infirmity as it lies between what has been accomplished and what is in the process of accomplishment. (396)

यथा हि कश्चित्प्रतिभादरिद्रोऽभ्यासपाटवात् ।
वाक्यं गृह्णाति कोऽप्यादौ तथात्राप्यवबुद्ध्यताम् ।।३९७।।

This distinction between the two is understandable from the case how a person, though lacking in the inborn genius of understanding comes to understand statements regarding something by virtue of continuous practice and brings himself to the level of proper and quick understanding in course of time. (397)

उल्लेखसेककुट्टनलेपचतुर्मार्गमक्षवृतिपरिकलनम् ।

स्तरपरिधिविष्टरस्थितिसंस्कारादशास्रतः कुण्डगताः ॥३९८॥
मध्यग्रहणं दर्भद्वयेन कुशसंवृतिश्च भित्तीनाम् ।
प्राङ्मुखरेखात्रितयोर्ध्वरेखिकाः कुशसमावृतिश्च बहुः ॥३९९॥
शस्तलताश्चतुरश्रं दशलोकेशार्चनासनविधिश्च ।
सद्मासादनमस्त्राग्नितेजसा रक्षणं च कुण्डस्य ॥४००॥

Digging of the sacrificial pit, drenching it with water, crushing the soil, besmearing the area dug, determination of the squareness of the pit, covering the bottom as well as the walls of the pit with *kuśa grass*, their measurement, determining the centre of the pit by means of a couple of *kuśas*, covering the walls with *kuśa*, drawing three lines facing east encircling the pit, placing of parts of one and half a foot length of the creeper on the four sides of the pit dedicated to Brahmā in the east, Viṣṇu in the south, Sadāśiva in the west and Śiva in the north, spreading the cloth for seating the presiding deities of the ten directions, making provision for seating the goddess in the spaces between *kuśas* and protecting the pit from obstruction by means of the heat of the fire as the weapon. These are ten and sundry actions (to be accomplished) in regard to the sacrificial pit. (398-400)

भूमेः शिवाग्निधृत्यै शक्तिर्विघ्नापसारणं चार्थाः ।
ततस्तु पूजिते कुण्डे क्रियाशक्तितया स्फुटम् ॥४०१॥
मातृकां मालिनीं वापि न्यस्येत्संकल्परूपिणीम् ।

Thus the ground should be prepared in the sacrificial abode for holding the fire of Śiva and the capability for warding off obstructions from it. Having worshipped the pit in this way obviously as the ground of Śiva's force of action, the both series of sounds known as *mātṛkā* and *mālinī* need to be placed in their psychically determined forms (*saṅkalpa*). (401-402a)

संकल्पदेव्या यत्सृष्टिधाम त्र्यरश्रं क्रियात्मकम् ॥४०२॥
ज्ञानशुक्रकणं तत्र त्रिः प्रक्षोभ्य विनिक्षिपेत् ।

The creative abode of these psychically determined goddesses needs to be of the form of action. It should be provided with the particle of knowledge as the sperm following agitation of the pit thrice. (402b-403a)

इच्छातः क्षुभितं ज्ञानं विमर्शात्मक्रियापदे ।।४०३।।
रूढं ज्ञत्वादिपञ्चाङ्गविस्पष्टं जाज्वलीत्यलम् ।

Knowledge being agitated by desire assumes the role of action on the background of contemplation and having ascended the steps of creativity, perfection, eternity and omnipresence remains illuminating continuously. (403b-404a)

तेनाङ्गपञ्चकैरेव हुतिं दद्यात्सकृत्सकृत् ।।४०४।।
जन्माद्यखिलसंस्कारशुद्धोऽग्निस्तावता भवेत् ।

Therefore, offering should be made to fire once for each one of the five *saṁskāras*, namely, impregnation, protection, nurturing, birth, giving a name to fire, etc. so that thereby the fire also may become purified. (404b-405a)

पञ्चाङ्गमेव पृथ्व्यादिरूपं कठिनतादिकाः ।।४०५।।
शक्तीर्दधद्वह्निगताः कुर्याद्गर्भादिकाः क्रियाः।

Five are the attributes, namely, solidity, capacity to hold, to smell, to exist and knowability of objects like the earth. Therefore, by means of performance of these *saṁskāras*, the aspirant is supposed to impart to the fire-pit these functions as obtaining in the fire. (405b-406a)

ततोऽखिलाध्वसद्देवीचक्रगर्भं परापराम् ।।४०६।।
स्मरन्पूर्णाहुतिवशात्पूरयेदग्निसंस्क्रियाः।

This circle of the Goddess including Her all three forms, namely, higher, lower and higher-lower, is also inclusive of all the paths (*adhvan*). As such, the sacrificer needs to bring the entire sacrificial act to finality with remembrance of Her. (406b-407a)

तथा मन्त्रेशयुक्सत्यसंकल्पमहसा ज्वलन् ।।४०७।।
वह्निस्तच्छिवसंकल्पतादात्म्याच्छिवतात्मकः ।

This fire also attains Śiva-hood having been set to burn by virtue of the force of the truth of determination born of its association with the *mantra* and the Lord and hence on account of its identification with Him. (407b-408a)

इत्येतत्संस्क्रियातत्त्वं श्रीशंभुर्मे न्यरूपयत् ।।४०८।।
मयापि दर्शितं शुद्धबुद्धयः प्रविविञ्चताम् ।

My honourable teacher Śambhunātha has unfolded before me this entire gamut of details relating to the rite of initiation. I also have done the same. It needs now contemplation on it on the part of people with their purified intellect. (408b-409a)

तेनात्र ये चोदयन्ति यथा बालस्य संस्क्रिया ।।४०९।।
वह्नौ वह्नेस्तथान्यत्रेत्यनवस्थैव संस्कृतेः ।
ते निरुत्थानविहता नयेऽस्मिन्गुरुदर्शने ।।४१०।।

Therefore, those who contend against the ceremony of initiation as childish particularly on account of the distinction made here between pure and impure fire as leading to culture to fault, seem to have no understanding of the significance of this philosophy borne through the chain of teachers. (409b-410)

जातेऽग्नौ संस्कृते शैवे शब्दराशिं च मालिनीम्।
पितरौ पूजयित्वा स्वं शुद्धं धाम विसर्जयेत् ।।४११।।
शुद्धाग्नेर्भागमादाय चर्वर्थं स्थापयेत्पृथक्।

Following purification of the fire and its assumption of Śiva-hood, and assumption of the entire stock of sounds as the goddess *Mālinī*, both his father and mother should be sent back to their abode of purity and taking a part of the fire apart the aspirant needs to establish it separately for cooking the rice. (411-412a)

अथवाग्नेः शिखां वामप्राणेनादाय हृज्जुषा ।।४१२।।
चिदग्निनैक्यमानीय क्षिपेद्दक्षेणं संस्कृताम् ।

Alternatively, he should draw the crest of the flame inside *via* the left nostril, keep it retained in the heart and thus having purified it through its association with the fire of consciousness, should breathe it out via the right nostril. (412b-413a)

शिव इत्यभिमानेन दृढेन हि विलोकनम् ।।४१३।।
सर्वस्य संस्क्रिया तत्त्वं तत्तस्मै यद्यतोऽमलम् ।

(The secret of purification of the breath through its association with consciousness lies in the fact that) looking closely towards it with the assumption 'I am Śiva' is purifying of all whatever (including the breath) resulting in his getting rid of the malice no matter of whatsoever kind. (413b-414a)

नवाहुतीरथो दद्यान्नवात्मसहितेन तु ।।४१४।।
शिवाग्नये तारपूर्वं स्वाहान्तं संस्क्रिया भवेत् ।

(This act of purification) needs to be followed by the offering of nine oblations in nine forms of the Self to the fire of Śiva preceded by uttering *Om* and ending with *svāhā*. Thus, all would get purified. (414b-415a)

NOTE:

Mantra would be as follows:

Om Śivāgnaye svāhā

शिवचैतन्यसामान्यव्योमरूपेऽनले ततः ।।४१५।।
प्राग्वदाधारमाधेयं देवीचक्रं च योजयेत् ।

Then should be conceived the circle of the goddess as placed, as was done earlier, on the basis of consciousness of Śiva as pervasive as the physical fire is placed on space. (415b-416a)

स्रुवं स्रुचं च संपश्येदधोवक्त्रौ क्रमाद्गुरुः ।।४१६।।
शिवशक्तितयाभ्यर्च्यौ तथेत्थं संस्क्रियानयोः ।

The wooden sacrificial ladles known as *sruva* and *sruc* need to be observed closely by the teacher placed with their faces downward, one after the other and worship them taking them as Śiva and Śakti. This is how they get sanctified. (416b-417a)

तत्त्वसंदर्शनान्नान्यत्संस्कारस्यास्ति जीवितम् ।।४१७।।
इति वक्तुं स्रुवादीशः श्रीपूर्वे न समस्करोत् ।

There is no other way out for reaching the spirit of sanctification of anything except for understanding the secret of its essence. It is to convey this idea to the

reader that the Lord has not said anything regarding the wooden ladle in the *Mālinīvijayottara Tantra*. (417b-418a)

ततस्तिलैर्मृगीं मध्यामाङ्गुष्ठवशाद्गुरुः ।।४१८।।
कृत्वा मूलं तर्पयेत शतेनाज्यस्रुवैस्तथा ।
अङ्गवक्त्रं षडंशेन शेषांश्चापि दशांशतः ।।४१९।।
सहस्रादिकहोमोऽपि तृप्त्यै वित्तानुसारतः ।

Then the teacher needs to offer to fire *tila* (sesame seeds) and clarified butter by posing himself in the *mṛgī mudrā*. Thus he should satiate the root (mouth of fire) by means of offering one hundred ladle-full clarified butter, and limbs and face, one-sixth of the same and other only one-tenth. This offering may be made up to a thousand times depending on the monetary position of the sacrificer. (418b-420a)

NOTE:

Mṛgī mudrā:

Touching the tip of the thumb with the middle portion of the ring and middle fingers, keeping the index and little fingers straight. This shape looks like the face of a deer. This is why it is known as "*mṛgī mudrā*'.

सति वित्तेऽपि लोभादिग्रस्तो बाह्यप्रधानताम् ।।४२०।।
प्रथयंश्चिद्गुणीभावाच्छक्तिपातं न विन्दति ।

Even in spite of having wealth (in adequate quantity) someone is likely to keep himself deprived of the descent of grace on him on account of his greed for wealth and priority to things external subordinating the care for consciousness to it. (420b-421a)

उक्तं स्वच्छन्दतन्त्रे तद्दीक्षितोऽपि न मोक्षभाक् ।।४२१।।
ननु यत्तस्य दीक्षायां कृतं कर्मास्य किं फलम् ।
तत्राहुर्गमशास्त्रज्ञा वामाशक्तिमयास्तदा ।।४२२।।
मन्त्रा बध्नन्ति तं सम्यग्भवकारामहागृहे ।

It has been observed in the *Svacchanda Tantra* that someone may keep himself deprived of liberation even after having got the privilege of initiation. In regard to such a case, now the question is as to what would be the result of all his actions performed in course of his initiation? In response to such a query, knowers of *Gama Śāstra* have said that then the *mantras* get inverted in their effect and bind him still more tightly in the prison of the world. (421b-423a)

या त्वनुग्राहिका शक्तिस्तेषां सा गुरुदीपिता ।।४२३।।
शोधयेत स्वशास्त्रस्थनिष्कामोल्लङ्घनक्रियाम् ।

The force of grace having been ignited by the teacher (on the occasion of initiation), however, is likely to bring moderation to the punishment accorded to him on account of his incidental transgression of the restraint of the *Śāstra*. (423b-424a)

तत ऊर्ध्वाधरन्यासादन्योन्यौन्मुख्यसुन्दरम् ।।४२४।।
स्रुक्स्रुवं शिवशक्त्यात्मादायाज्यामृतपूरितम् ।
समचित्तप्राणतनुरैकात्म्यविधियोगतः ।।४२५।।
वामं स्रुग्दण्डगहस्तं दक्षिणं सोपयाकम् ।
कण्ठाधोगं विनिक्षिप्य दृढमापीड्य यत्नवान् ।।४२६।।
अधः कुर्यात्स्रुचं प्राणमूर्ध्वोर्ध्वं संनियोजयन्।
यावद्द्वषट्कपर्यन्ते बोधाग्नौ चन्द्रचक्रतः ।।४२७।।
स्रुगग्रात्परमं ह्लादि पतेदमृतमुत्तमम् ।
तावद् वह्नौ मन्त्रमुखे वौषडन्तां हुतिं क्षिपेत् ।।४२८।।

Then the *sruk* and the *sruva* (the two wooden ladles) standing for Śiva and Śakti, need to be placed beautifully facing each other from up and below. The *sruc*'s handle needs to be held by the left hand while the *sruva* should be held by the right with the ring of *kuśa* grass binding together the thumb and the middle fingers along with homogeneity of consciousness, *prāṇa* and the body. The *sruc* should be pressed by the part of the body below the throat tightly. While pressing the *sruc* below the throat with left hand, the *prāṇa* should be raised upward through the left nostril until it reaches the point known as *dvādaśānta*, end of the length of twelve finger-ends wherein the centre of the fire of consciousness lies until the most delightful ambrosia continues to fall from the lunar centre

in the fire of consciousness from the tip of the *sruk* reciting all the while the *mantras* ending with the adverb *vauṣat* and offering the oblation. (424b-428)

स ऊर्ध्वे किल संबोधः कुण्डे स प्रतिबिम्बितः ।
बह्निः प्राणः स्रुक्स्रुवौ च स्नेहः संकल्पचिद्रसः ॥४२९॥
इत्थं ज्ञात्वादितः कुण्डस्रुक्स्रुवाज्यमनून्भृशम्।
द्वादशान्तविबोधाग्नौ रुद्ध्वा पूर्णाहुतिं क्षिपेत् ॥४३०॥

It is the ray of enlightenment manifest above the seat of consciousness at the end of the *dvādaśānta* whose reflection is the sacrificial pit along with the fire, *prāṇa sruk*, *sruva* and the clarified butter falling into the concentrated consciousness as the reservoir of water. Having understood the essential status of the sacrificial pit, *sruk*, *sruva* and the clarified butter properly like this, the aspirant should drop the libation into the spiritual fire burning at the end of the twelve psychic principles along with the offering of the oblation. (429-430)

NOTE:

This view of *Abhinavagupta* may serve as the yogic explanation of Plato's theory of Ideas.

यथा यथा हि गगनुत्पतेत्कलहंसकः ।
जले बिम्बं ब्रुडत्यस्य तथेत्यत्राप्ययं विधिः ॥४३१॥

As a swan flying in the sky gets reflected in the water, so is the principle involved in this representation of the original sacrifice being conducted in the inner being of the aspirant and getting exteriorised in the form of the sacrificial pit, etc. (431)

स्वाभाविकं स्थिरं चैव द्रवं दीप्ते चलं नभः ।
माया बिन्दुस्तथैवात्मा नादः शक्तिः शिवस्तथा ॥४३२॥

What is natural is stable. Thus there are the liquid (namely water), entities bright, mobile, space, *māyā*, *bindu*, *ātman*, sound, Self, Śakti and Śiva (corresponding to earth, water, fire, air and space). (432)

इत्थं व्याप्यव्यापकतो विभेद्याभ्यन्तरान्तरम् ।
तदधःस्थानि पृथ्व्यादिमूलान्तानि तथा पुमान् ।।४३३।।

They are thus mutually interrelated as divided into the pervasive and the pervaded. So is the case with whatever is lying between the earth downward and the Śakti upward besides the *Puruṣa*. (433)

अविद्यारागनियतिकालमायाकलास्तथा ।
अणुर्विद्या तदीशेशौ सादाख्यं शक्तिकुण्डली ।।४३४।।
व्यापिनी समनौन्मन्यं ततोऽनामनि योजयेत् ।
रेचकस्थो मध्यनाडीसन्धिविद्गुरुरित्सदः ।।४३५।।
प्रोक्तं त्रैशिरसे तन्त्रे परयोजनवर्णने ।

Giving an account of the elements involved in the totality of the reality (both transcendent and immanent) the *Triśiras Tantra* enumerated by way of associating them with Śiva as follows: *avidyā*, *niyati*, *kāla*, *māyā*, *kalā*, *aṇu*, *vidyā*, *Īśvara*, *Sadāśiva* and *Śakti* in the form of the *kuṇḍalinī*. To this list of constituent elements of the Reality need to be added *vyāpinī*, *samanā* and *unmanā* states as they have remained unnamed so far. Teacher is one who is established in the knowledge of the joints of the central nerve (*suṣumnā*) by virtue of his practice of remaining sustained in the state of external *kumbhaka*. This has been recounted in the *Triśiras Tantra* as such in the context of associating the supernal with the disciple.(434-436a)

ततः प्राक्स्थापितान्यस्तमन्त्रसंस्कृतवह्निना ।।४३६।।
चरुः साध्योऽथवा शिष्यैर्होमेन समकालकः ।
चरौ च वीरद्रव्याणि लौकिकान्यथवेच्छया ।।४३७।।

Then the disciple needs to cook rice in the fire established already through sanctification by recitation of fresh *mantras*. Alternatively it might already have been cooked by a group of disciples at the time of offering of libation to the fire. While cooking the rice virile stuff like meat, etc. or as per one's desire milk, etc. may be mixed with it. (436b-437)

चरुसिद्धौ समस्ताश्च क्रिया हृन्मन्त्रयोगतः ।

ततश्चरुं समादाय गुरुराज्येन पूरिताम् ।।४३८।।
स्रुवं स्रुवं वा कृत्वैव भुक्तिमुक्त्यनुसारतः ।
देवानामथ शक्तीनां यन्त्राणां तु त्रयं त्रयम् ।।४३९।।
सप्तमं मातृसद्भावं क्रमादेकैकशः पठन् ।
स्वा इत्यमृतवर्णेन वह्नौ हुत्वाज्यशेषकम् ।।४४०।।
चरौ हेत्यग्निरूपेण जुहुयात्तत्पुनः पुनः ।।
भोज्यभोजकचर्वग्न्योरित्थमेकानुसन्धितः ।।४४१।।
स्वाहाप्रत्यवमर्शात्स्यात्समन्त्रादद्वयं परम् ।

In course of cooking the rice all actions concerned with it need to be accomplished with recitation of *mantras* contemplatively. Then the teacher needs to take out the rice by means of the *sruk* or *sruva* as per his objective of worldly beatitude or liberation accordingly and offer it to gods and forces each numbering three and in their conjugal forms as also to the utensils thrice each and to the mother goddess seven times. Offering should be made in the name of the cooked rice also to the fire supposed to stand for Śiva. This offering of the rice to the fire in the capacity of the food and the eater to the accompaniment of the word *svāhā* brings complete unification between the two on account of the sound *svā* standing for the self of the offerer while *hā* for his abdication of individual limitations resulting in his universalisation. (438-442a)

एष संपातसंस्कारश्चरोर्भोक्ता ह्यधिष्ठितः ।।४४२।।
भोग्यस्य परमं सारं भोग्यं नर्नर्ति यत्नतः ।

This assimilation of the food to the eater is the highest state of fulfilment of the former on account of the joy out of which it keeps dancing on being offered to the fire. (442b-443a)

सममेकानुसन्धानात्पाततो भोक्तृभोग्ययोः ।।४४३।। ?
अन्योऽन्यत्र च संपातात्संगमाच्चेत्थमुच्यते ।

The eater and the food having different origins when incidentally happen to meet together in these diverse capacities and ending up in complete unification shedding off their differences; this process of unification becomes a significant point of their coming together. (443b-444a)

NOTE:

Cf. A.N. Whitehead's concept of prehension and self-trancendence.

स्थण्डिले कुम्भकर्कर्योर्भागं भागं निवेदयेत् ।।४४४।।
भागेनाग्नौ मन्त्रतृप्तिर्द्वयं शिष्यात्मनोरथः ।
इत्थं विहितकर्तव्यो विज्ञाप्येशं तदीरितः ।।४४५।।
शक्तिपातक्रमाच्छिष्यान्संस्कर्तुं निःसरेद्बहिः ।
तत्रैषां पञ्चागव्यं च चरुं दशनमार्जनम् ।।४४६।।

On the ground cleansed already, the cooked rice placed in a jar and the vessel should be divided into four offering – one part of the rice to itself, second to the jar, third to the smaller pot known as *karka*, fourth to the fire, next two to the student and the teacher and then all to Śiva. After this, the teacher should come out of the sacrificial house in the process of making the force of grace descend on the disciples followed by taking of five products of cow and cooked rice and then washing of teeth. (444b-446)

तस्य पातः शुभः प्राचीसौम्यैशाप्योर्ध्वदिग्गतः।
अशुभोऽन्यत्र तत्रास्त्रहोमोऽप्यष्टशतं भवेत् ।।४४७।।

The stick used in cleansing the teeth should be thrown either in the east, north, north-east or upward and nowhere else, otherwise the student would have to perform exonerative rite of making offering to fire one hundred and eight times. (447)

नेत्रमन्त्रितसद्वस्त्रबद्धनेत्रानचञ्चलान् ।
अनन्यहृदयीभूतान्बलादित्थं निरोधतः ।।४४८।।
मुक्तारत्नादिकुसुमसंपूर्णाञ्जलिकान्गुरुः ।
प्रवेश्य स्थण्डिलोपाग्र उपवेश्यैव जानुभिः ।।४४९।।
प्रक्षेपयेदञ्जलिं तं तैः शिष्यैर्भावितात्मभिः ।
अञ्चलिं पुनरापूर्य तेषां लाघवतः पटम् ।।४५०।।
दृशोर्निवारयेत्सोऽपि शिष्यो झटिति पश्यति ।
झटित्यालोकिते मान्त्रप्रभावोल्लासिते स्थले ।।४५१।।
तदावेशवशाच्छिष्यस्तन्मयत्वं प्रपद्यते ।

Then the eyes of the students (undergoing the course of initiation) should be covered with pieces of white cloth empowered by *mantra* so that their attention which is directed exclusively to Śiva may not get diverted to anything else. This is to be followed by filling the hollow of their folded palms with pearls, gems and flowers and leading them by the teacher to the spot kept prepared for it to empty their palms followed by their refilling the same. Then the cloth covering their eyes is removed so that they may look all around under the supposition that they have become fully impressed with Siva-hood and hence deserve to look all around them as nothing but Him. Seeing all as such all at once under the effect of the *mantra* and getting exhilarated by the experience the disciple becomes filled with the sense of his oneness with Him. (448-452a)

यथा हि रक्तहृदयस्तांस्तान्कान्तागुणान्स्वयम् ।।४५२।।
पश्यत्येवं शक्तिपातसंस्कृतो मन्त्रसन्निधिम् ।
चक्षुरादीन्द्रियाणां हि सहकारिणि तादृशे ।।४५३।।
सत्यत्यन्तमदृष्टे प्रागपि जायेत योग्यता ।

As a lover visualises all the beauties and virtues of his beloved (even in total absence of her), even so having had the psychic force descended on him, the disciple visualises under the empowerment of *mantras* something unique. Having been empowered with such capabilities as seeing, etc. what he comes to see is what has never come in the range of his perception. (452b-454a)

कृतप्रज्ञा हि विन्यस्तमन्त्रं देहं जलं स्थलम् ।।४५४।।
प्रतिमादि च पश्यन्तो विदुः सान्निध्यसन्निधी।

Those who have become cultivated in their insight see whether a particular *mantra* on a particular body, water, place, statue, etc. has been applied or not. (454b-455a)

न्यस्तमन्त्रांशुसुभगात्किंचिद्भूतादिमुद्रिताः ।।४५५।।
त्रस्यन्तीवेति तत्तच्चिदक्षैस्तत्सहकारिभिः ।

There are certain persons who by means of the privilege of having got invested in them the rays of *mantras* enforced by certain unseen agencies and in association with the sensory forces coordinate to them make people get somewhat amazed. (455b-456a)

ततः स दक्षिणे हस्ते दीप्तं सर्वाध्वपूरितम् ।।४५६।।
मन्त्रचक्रं यजेद्वामपाणिना पाशदाहकम् ।
तं शिष्यस्य करं मूर्ध्नि देहन्यस्ताध्वसंततेः ।।४५७।।
न्यस्येत्क्रमेण सर्वाङ्गं तेनैवास्य च संस्पृशेत् ।

Then the teacher should transfer the circle of *mantras* to his right hand invested with the force of all paths leading upward and making him to offer it to fire as libation by means of his left hand with the will to burn the trap binding the disciple. After this, that hand should be moved all over his body beginning from head downwards with the will to transfer to him the same force leading to Śiva-hood. (456b-458a)

उक्तं दीक्षोत्तरे चैतज्ज्वालासंपातशोभिना ।।४५८।।
दत्तेन शिवहस्तेन समयी स विधीयते ।
सायुज्यमीश्वरे तत्त्वे जीवतोऽधीतियोग्यता ।।४५९।।

It has been observed in the *Svacchanda Tantra* in its *Dīkṣottara Vidhāna* that by virtue of this act of transference of the force in the form of a flame by the hand of the teacher amounting to that of Lord Śiva Himself, the student becomes perfect in the *samayācāra* (*samayī*), attains proximity to Īśvara besides inclination to study till he lives. (458b-459)

श्रीदेव्यायामले तूक्तमष्टारान्तस्त्रिशूलके ।
चक्रे भैरवसन्नाभावघोराद्यष्टकारके ।।४६०।।
बाह्यापरे परानेमौ भ्राम्यन्मध्यशूलपरापरे ।
ज्वालाकुलेऽरुणे भ्राम्यन्मातृप्रणवभीषणे ।।४६१।।

It has been stated in the *Devī Yāmala Tantra* in regard to the circle containing eight spokes with a trident in the centre presided over by Bhairava and Forces named Aghora, etc. and by Forces known as Aparā and Parā in the interior ring and the exterior respectively, moving in circular motion. The entire circle is resplendent with the luminosity like that of fire and is moving around the primeval sound known as *mātṛ-praṇava* (sounding as *pheṁ*). (460-461)

NOTE:

Eight forces are Aghora, Paramaghora, Ghorarūpa, Bhīma, Bhīṣaṇa, Vaman and Pibana.

चिन्तिते तु बहिर्हस्ते संदृष्टे समयी भवेत् ।
पाशस्तोभाद्यस्तु सद्य उच्चिक्रमिषुरस्य तम् ।।४६२।।
प्राणैर्वियोजकं मूर्ध्नि क्षिपेत्संपूज्य तद्वहिः।
अनेन शिवहस्तेन समयी भवति स्फुटम् ।।४६३।।

By thinking of such a hand of the teacher as also followed by seeing closely, the student becomes perfect in *samayācāra* and may get rid of the trap immediately if he likes. This hand is capable of delivering him from the bond of life if worshipped and touched by it on the head and elevate him to the status of *samayī*. (462-463)

तस्यैव भाविविधिवत्तत्त्वपाशवियोजने।
पुत्रकत्वं स च परे तत्त्वे योज्यस्तु दैशिकैः ।।४६४।।

Having attained the status of the *samayī*, the disciple gets authorised to redeem his students subsequently and make them free from the trap of *māyā*. Now he comes to deserve the sonship of his teacher and get authorised to attain oneness with the Supreme Being and serve as a guide to the path of Śaivism. (464)

स एव मन्त्रजातिज्ञो जपहोमादितत्त्ववित् ।
निर्वाणकलशेनादौ तत ईश्वरसंज्ञिना ।।४६५।।
अभिहषक्तः साधकः स्याद्भोगान्तेऽस्य परे लयः ।

He becomes knower of the secret of *mantra* as well as that of muttering of *mantras*, offering of oblation to the fire (of consciousness), etc. essentially. Now, he should be bathed with the water contained in the jar known as Īśvara symbolising attainment of the state of liberation. Being thus bathed, he is supposed to get merged into the Supreme Being after full enjoyment of life in the world. (465-466a)

एतैर्गुणैः समायुक्तो दीक्षितः शिवशासने ।।४६६।।
चतुष्पात्संहिताभिज्ञस्तन्त्राष्टादशतत्परः ।
दशतन्त्रातिमार्गज्ञ आचार्यः स विधीयते ।।४६७।।

On account of being endowed with these qualities as well as having been initiated under the discipline of Śaivism, the aspirant comes to be regarded as a knower of the scripture of the discipline in all its four branches, conversant with the ten disciplines of eighteen schools of *Tantra*, besides also having become a full-fledged teacher (*ācārya*) of those paths which lead to liberation. (466b-467)

पृथिवीमादितः कृत्वा निर्वाणान्तेऽस्य योजनाम् ।
अभिषेकविधौ कुर्यादाचार्यस्य गुरूत्तमः ।।४६८।।

In the ceremony of bath of such an aspirant, provision should be made by the teacher of best quality that he may be authorised to initiate students for attainment of objectives beginning from the earth up to the state of liberation. (468)

एतैर्वाक्यैरिदं चोक्तं समयी राजपुत्रवत्।
सर्वत्रैवाधिकारी स्यात्पुत्रकादिपदत्रये ।।४६९।।

These statements suggest that the aspirant qualified as *samayī*, is like a prince authorised to be regarded as worthy of occupying all three statuses, namely, sonship (of the teacher), *ācārya*-hood (of the discipline) and *samayī* or *daiśika* (guide). (469)

पुत्रको दैशिकत्वे तु तुल्ययोजनिको भवेत् ।
अधिकारी स न पुनः साधने भिन्नयोजने ।।४७०।।

The son and the Guide are almost equal in their ranks differing, however, in the range of their rights to initiate students. (470)

एतत् तन्त्रे समय्यादिक्रमादाप्तोत्तरक्रियः ।
आचार्यो न पुनर्बौद्धवैष्णवादिः कदाचन ।।४७१।।

It is only the son of the teacher who has attained the status of *ācārya* by virtue of traversing along that of *samayī*, etc. can initiate students however not those who have come to this fold of Śaivism via desertion of Buddhism, Vaiṣṇavism, etc. (471)

एवं प्रसङ्गान्निर्णीतं प्रकृतं तु निरूप्यते ।
शिवहस्तविधिं कृत्वा तेन संप्लुष्टपाशकम्।।४७२।।
शिष्यं विधाय विश्रान्तिपर्यन्तं ध्यानयोगतः।
ततः कुम्भेऽस्त्रकलशे वह्नौ स्वात्मनि तं शिशुम् ।।४७३।।
प्रणामं कारयेत्पश्चाद्भूतमातृबलिं क्षिपेत् ।

This problem has been dealt with only incidentally. Now is being returned to the original theme. Having dealt with the rite relating to Śiva's hand and getting the student freed of the trap and making him to rest in meditation, the teacher should ask him to pay obeisance to the jar, water-pot related to the weapon, fire and himself besides making him drop seeds in the name of the beings and mothers. (472-474a)

ततः शंकरमभ्यर्च्य शय्यामस्त्राभिमन्त्रिताम् ।।४७४।।
कृत्वास्यां शिष्यमारोप्य न्यस्तमन्त्रं विधाय च ।
शिष्यहृच्चक्रविश्रान्तिं कृत्वा तद्द्वादशान्तगः ।।४७५।।
भवेत्क्षीणकलाजालः स्वरद्वादशकोदयात् ।
ततः प्रवेशप्रचितकलाषोडशकोज्ज्वलः ।।४७६।।
संपूर्णस्वात्मचिच्चन्द्रो विश्राम्येद्धृदये शिशोः ।
स्वयं व्युत्थानपर्यन्तं द्वादशान्तं ततो व्रजेत् ।।४७७।।
पुनर्विशेच्च हृच्चक्रमित्थं निद्राविधिक्रमः ।

This is to be followed by worship of Śiva. Then the student needs to be placed on the bed sanctified by the *mantra* dedicated to the weapon. He should also be sanctified by the *mantra* and made to rest in his *hṛt cakra* and via that rise in his breath as well as consciousness up to the psychic principles numbering twelve so that he might have got rid of the *kalās* on account of having transcended the vowels numbering twelve. As a consequence of his coming to get filled with

all the sixteen fractions (*kalā*) the student would become fulfilled in his Self like the orb of the full moon. The teacher himself also should stage going up and down up to the twelve psychic principles until he comes to find rest in the consciousness corresponding to that state of being. (474b-478a)

NOTE:

hṛt cakra is the lower part of *anāhata cakra*, also known as *ānanda kanda*. It is depicted as stainless and subtle. This *cakra* faces downwards and is seated just beneath the 12-petalled *anāhata cakra*. It is described as a beautiful lotus, red as the rising sun and the petals golden or white.

आयातनिद्रःशिष्योऽसौ निर्मलौ शशिभास्करौ ।।४७८।।
हृच्चक्रे पतिसंधत्ते बलात्पूर्णकृशात्मकौ ।

On the student's entry into the psychic sleep (*āyāta nidrā* or *yoga nidrā*) his breathing-in as well as breathing-out (*prāṇa* and *apāna*) representing the sun and the moon respectively would become so completely attenuated as to remain confined only within the central being of his Self. (478b-479a)

हठनिर्मलचन्द्रार्कप्रकाशः सत्यमीक्षते ।।४७९।।
स्वप्नं भाविशुभान्यत्वस्फुटीभावनकोविदम् ।

By the force of attenuation of the in-breathing and out-breathing (*prāṇa* and *apāna*) consciousness of the student representing their luminosity becomes clear so that now he becomes enabled to see the truth while his state of dream becomes capable of reflecting both auspicious and inauspicious events in his future. (479b-480a)

उक्तं च पूर्णं च कृशां ध्यात्वा द्वादशगोचरे ।।४८०।।
प्रविश्य हृदये ध्यायेत्सुप्तः स्वाच्छन्द्यमाप्नुयात् ।

It has been observed (in texts) that having access to the end of the twelve psychic principles through entry into the centre of one's being and by means of meditation in the state of completely attenuated course of breath the aspirant is likely to attain the same form of autonomy (as is natural to Śiva). (480b-481a)

आयातनिद्रे च शिशौ गुरुरभ्यर्च्य शङ्करम् ।।४८१।।
चरुं भुञ्जीत ससखा ततोऽद्याद्दन्तधावनम् ।
स्वप्याच्च मन्त्ररश्मीद्धहृच्चक्रार्पिमानसः ।।४८२।।

On the student having gone to sleep, the teacher should worship Śiva followed by taking rice in the company of friends and then cleanse his teeth and go to sleep with his inner being submitted to the radiance of the rays of consciousness emerging from within. (481b-482)

प्रातर्गुरुः कृताशेषनित्योभ्यर्चितशंकरः।
शिष्यात्मनोः स्वप्नदृष्टावर्थौ वित्ते बलाबलात् ।।४८३।।

Having got up from sleep in the morning, the teacher, following the necessary duties of the morning, should worship Śiva and compare his dreams with those of the student seeking to understand their verity and validity. (483)

स्वदृष्टं बलवन्नान्यत्संबोधोद्रेकयोगतः ।
बोधसाम्ये पुनः स्वप्नसाम्यं स्याग्दुरुशिष्ययोः ।।४८४।।

The teacher needs to examine whether his dreams were more forceful or those seen by the student. This examination should be conducted in the light of the consciousness of the waking state. If dreams of both of them come to be found as of equal value, that would be indicative of parity in their states of consciousness. (484)

देवाग्निगुरुतत्पूजाकारणोपस्करादिकम् ।
हृद्या स्त्री मद्यपानं चाप्याममांसस्य भक्षणम् ।।४८५।।
रक्तपानं शिरश्छेदो रक्तविण्मूत्रलेपनम्।
पर्वताश्वगजप्रायहृद्ययुग्याधिरोहणम् ।।४८६।।
यत्प्रीत्यै स्यादपि प्रायस्तत्तच्छुभमुदाहृतम् ।
तं ख्यापयेत्तुष्टिवृद्ध्यै ह्लादो हि परमं फलम् ।।४८७।।
अतोऽन्यदशुभं तत्र होमोऽष्टशतकोऽस्त्रतः ।
अशुभं नाशुभमिति शिष्येभ्यो कथयेग्दुरुः ।।४८८।।

Dreamy figures and events like gods, fire, teacher, his worship, cause and articles of worship, beautiful lady, taking of wine, eating of raw flesh, drinking of blood, cutting of head, besmearing of blood, excreta and urine, ascension on mountain, riding on vehicles drawn by animals of one's liking such as horse, elephant, etc. and indeed whatever image may be to the dreamer's liking, all these are considered as auspicious. All this should be made known to the student for the sake of his satisfaction, as delight is the supreme end of life (as well as experience including dream). If there be any kind of apprehension about the inauspiciousness of any dream, the student should be asked to perform the rite of offering to fire one hundred and eight times with the recitation of the *mantra* dedicated to weapon and console the student that really there is nothing like the auspicious and the inauspicious. (485-488)

रूढां हि शङ्कां विच्छेत्तुं यत्नः संघटते महान् ।
येषां तु शङ्काविलयस्तेषां स्वप्नवशोत्थितम् ।।४८९।।
शुभाशुभं न किंचित्स्यात् स्युश्चेत्थं चित्रतावशात् ।
स्फुटं नश्यति सत्त्वात्मा राजसो लिङ्गमात्रतः ।।४९०।।
न किंचित्तामसस्तस्य सुखदुःखाच्छुभाशुभम् ।

Elimination of any doubt which has become deeply rooted in anyone's mind requires special effort. Those who have got rid of doubt, for them, doubts born of dream, matter little be they auspicious or inauspicious. As regards the peculiarity of the experiences of dream, (on account of its dependence on the nature of the dreamer) while one of the transparent nature sees through it clearly reflecting the actuality, the same of the nature of instability perceives the fact just indicatively and if he be of morbid nature, he does not see anything through it except for suffering the consequence be it pleasant or unpleasant. (489-491a)

नन्वत्र तामसो नाम कथं योग्यो विधौ भवेत् ।।४९१।।
मैव मा विग्रहं कश्चित्क्वचित्कस्यापि वै गुणः ।
सर्वसात्त्विकचेष्टोऽपि भोजने यदि तामसः ।।४९२।।
किं ततः सोऽधमः किंवाप्युत्कृष्टस्तद्विपर्ययः ।
आयातशक्तिपातोऽपि दीक्षितोऽपि गुणस्थितेः ।।४९३।।
विचित्रात्मा भवेदेव मुख्ये त्वर्थे समाहितः ।

Now, the question arises in regard to the propriety of initiation of him who is of morbid nature. In response to this query, the fact is that anyone's body in itself does never and nowhere prove exclusive in this regard. In spite of being transparent in all other matters, if anyone displays morbidity with respect to eating, would he be considered as the worst or the best otherwise? In spite of getting initiated and even having been imbued with the descent of the force, he cannot but act peculiarly in keeping with the dominance of anyone of the three attributes though having been established in the main purpose of initiation. (491b-494a)

ततो गुरुः शिशोर्मन्त्रपूर्वकं देवतार्चनम् ।।४९४।।
देशयेत्स च तत्कुर्यात्संस्कुर्यात्तं ततो गुरुः ।
हृदादिचक्रषट्कस्थान्ब्रह्मादीन् षट् समाहितः ।।४९५।।
स्पृशेच्छिशोः प्राणवृत्त्या प्रत्येकं चाष्ट संस्क्रियाः ।
हृदयादिद्विषट्कान्तं बोधस्पर्शपवित्रितः ।।४९६।।

Therefore, the teacher should make the student get engaged in the worship of the deities and the latter do accordingly followed by the teacher's stimulation of the six *cakras* meditatively beginning from the heart (namely, heart, throat, palate, middle of the eye-brows, forehead and the sagittal suture). He should stimulate the *cakras* by touching these points eight times each in accordance with the movement of the subject's breath beginning from the heart up to the end of the twelve psychic principles (*dvādaśānta*). Having undergone this procedure, the student becomes sanctified. (494b-496)

आहारबीजभावादिदोषध्वंसाद्भवेद्द्विजः।
वसुवेदाख्यसंस्कारपूर्ण इत्थं द्विजः स्थितः ।।४९७।।

Anyone can attain the status of a *dvija* (twice-born) through elimination of the fault relating to food, seed and the state of being (*bhāva*), etc. of himself and cultivation of forty-eight *saṁskāras* necessary for it. (497)

गर्भाधानं पुंसवनं सीमन्तो जातकर्म च ।
नाम निष्क्रामणं चान्नप्राशश्चूडा तथाष्टमी ।।४९८।।
व्रतबन्धैष्टिके मौञ्जीभौतिके सौमिकं क्रमात् ।

गोदानमिति वेदेन्दुसंस्क्रिया ब्रह्मर्चतः ।।४९९।।
प्रत्युद्वाहः पञ्चदशः सप्त पाकमखास्त्वतः ।
अष्टकाः पार्वणी श्राद्धं श्रावण्याग्रायणीद्वयम् ।।५००।।
चैत्री चाश्वयुजी पश्चात् सप्तैव तु हविर्मखाः ।
आधेयमग्निहोत्रं च पौर्णमासः सदर्शकः ।।५०१।।

Impregnation, *puṁsvana*, *sīmanta*, *jātakarma*, giving a name, *niṣkrāmaṇa*, first feeding of cooked rice or solid food, removal of hair, *vrata-bandha*, *aiṣṭika*, *maujī-bandhana*, *bhautika*, *saumika*, *godāna*, these fourteen *saṁskāras* are necessary during the state of *brahmacarya*. Fifteenth is the *saṁskāra* of marriage. After it, seven are the *saṁskāras* relating to *pāka-yajña* which are *aṣṭaka śrāddha*, *pārvaṇa* and *śrāvaṇī śrāddha*, *āgrāyaṇis*, *caitrī* and *āśvayujī*. To all these are to be added monthly sacrifice on full-moon days and on the days of first appearance of the moon. (498-501)

चातुर्मास्यं पशूद्बन्धः सौत्रामण्या सह त्वमी ।
अग्निष्टोमोऽतिपूर्वोऽथसोक्थ्यः षोडशिवाजपौ ।।५०२।।
आप्तोर्यामातिरात्रौ च सप्तैताः सोमसंस्थिताः।
हिरण्यपादादिमखः सहस्त्रेण समावृतः ।।५०३।।

Along with the 'four-monthly', *paśubandha* and *Sautrāmaṇi*, *agniṣṭoma*, *atyagniṣṭoma*, *ukthya*, *ṣoḍaśikā*, *vājapeya*, *atirātra*, and *āptoyāma*, these seven *saṁskāras* are dedicated to Soma. There are ten sacrifices associated with gold. These sacrifices are performed with offerings to fire one thousand times. (502-503)

अष्टत्रिंशस्त्वश्वमेधो गार्हस्थ्यमियता भवेत् ।
वानस्थ्यपारिव्राज्ये च चत्वारिंशदमी मताः ।।५०४।।

Being added to these thirty-seven *saṁskāras* that of *aśvamedha* makes it reach the thirty-eighth which all are related to the state of the family life (*gārhasthya*) of the individual; while addition of *vānaprasthya* and *samnyāsa* to it makes the number total to forty. (504)

दया क्षमानसूया च शुद्धिः सत्कृतिमङ्गले ।
अकार्पण्यास्पृहे चात्मगुणाष्टकमिदं स्मृतम् ।।५०५।।

Compassion, forgiveness, non-enviousness, purity, respect, well-wishing, generosity and desirelessness, these eight are considered as virtues concerned with the Self. (505)

मेखला दण्डमजिनत्र्यायुषे वह्न्युपासनम् ।
संध्या भिक्षेति संस्काराः सप्त सप्त व्रतानि च ।।५०६।।

Cladding oneself with a rope made of *kuśa* grass, carrying a stick, wearing a deer-skin, marking the forehead with ash in three parallel lines, worshipping of fire, performance of worship on the meeting points of day and night, begging of alms, these seven *saṁskāras* are known as seven *vratas* (vows). (506)

भौतेशपाशुपत्ये द्वे गाणेशं गाणपत्यकम् ।
उन्मत्तकासिधाराख्यघृतेशानि चतुर्दशः ।।५०७।।
एते तु व्रतबन्धस्य संस्कारा अङ्गिनः स्मृताः ।
पारिव्राज्यस्य गर्भे स्यादन्त्येष्टिरिति संस्कृतः ।।५०८।।
द्विजो भवेत्ततो योग्यो रुद्रांशापादनाय सः ।
एतान्प्राणक्रमेणैव संस्कारान्योजयेद्गुरुः ।।५०९।।

Along with these seven vows there are seven minor ones such as those related to *Bhūteśa*, *Paśupati*, *Gaṇeṣa*, *Gaṇpati*, *Unmattaka*, *Asidhāra* and *Dhṛteṣa* which raise it to fourteen. These *saṁskāras* are necessarily to be performed for those who have taken the vow of living as *parivrājakas*, mendicants, whose *saṁskāra* following death is observed in a different way. The *dvija* who has undergone these *saṁskāras* becomes worthy of performing rites as an ingredient of Rudra. The teacher needs to help the pupil in the performance of these rites in keeping with the movement of the *prāṇas*. (507-509)

अथवाहुतियोगेन तिलाद्यैर्मन्त्रपूर्वकैः ।
प्रणवो हृदयं नाम शोधयाम्यग्निवल्लभा ।।५१०।।
एवं क्रमेण मूर्धाद्यैरङ्गरेतत्पुनः पुनः ।

Alternatively, the teacher needs to accomplish the task of sanctification of the student by means of offering *tila*, sesame seeds, etc. to fire beginning with the *mantra – Om hṛdayaṁ śodhayāmi namaḥ svahā* and touching the heart of

the student at the first instance. The same process should be adopted in the sanctification of other parts of the body also such as the throat, palate, mid-point of the eye-brows and the forehead offering five oblations in case of each one of the points in the body. (510-511a)

यतश्चिद्धर्म एवासौ शान्त्याद्यात्मा द्विजन्मता ।।५११।।
तेन रुद्रतया संवित्तत्क्रमेणैव जायते ।

As aspects of the psychic being such as withdrawal, settlement, wisdom, peacefulness and transcendence to peace are attributes of consciousness qualifying the state of the twice-born, agitation of them and assumption of the state of Rudra amount to aggravation of consciousness itself. (511b-512a)

यथा हेमादिधातूनां पाके क्रमवशाद्भवेत् ।।५१२।।
रजतादि तथा संवित्संस्कारे द्विजतान्तरे ।

As gold and other metals happen to assume the hue other than their own on being heated in fire, such as those of silver, etc., even so having been subjected to the process of sanctification, the student attains the status of the twice-born leaving his earlier status behind. (512b-513a)

योनिर्न कारणं तत्र शान्तात्मा द्विज उच्यते ।।५१३।।
मुनिना मोक्षधर्मादावेतच्च प्रविवेचितम्
मुकुटादिषु शास्त्रेषु देवेनापि निरूपितम् ।।५१४।।

On this point, discounting the source of one's birth, it is the peacefulness of his temperament on account of which he comes to be known as the twice-born. This has been decided by sage *Vyāsa* in the beginning of the *Mokṣadharma Parva* of the Mahābhārata. The same thing has been confirmed by Lord Śiva in texts like *Mukuṭa Śāstra*. (513b-514)

संविदो देहसंभेदात्सदृशात्सदृशोदयात् ।
भूमाभिप्रायतः स्मार्ते द्विजन्मा द्विजयोः सुतः ।।५१५।।

It is due to association of consciousness as embodied in the parents, that the child is born similar to them and on account of the similarity of the kinship

between the cause as the twice-born, its effect, the child, too, comes to be known as the twice-born. (515)

अन्त्यजातीयधीवादिजननीजन्मलाभतः ।
उत्कृष्टचित्ता ऋषयः किं ब्राह्मण्येन भाजनम् ।।५१६।।

On account of seers of the highest kind of consciousness like Kṛṣṇa Dvaipāyana Vyāsa having been born of a woman of such a low caste as a fisher-woman that the caste of the parents is not the real determinant of Brāhmaṇa-hood. (516)

अत एवार्थसत्तत्त्वदेशिन्यस्मिन्न दिश्यते ।
रहस्यशास्त्रे जात्यादिसमाचारो हि शाम्भवे ।।५१७।।

This is why in this tradition of Śaivism, based as it is on the reality of consciousness and hence is also known as of secret nature, there is no place for distinction based on caste, etc. (517)

पाशवानि तु शास्त्राणि वामशक्त्यात्मकान्यलम् ।
सृष्ट्यादिसिद्धये शंभोः शङ्कातत्फलक्लृप्तये ।।५१८।।

Śāstras (like *Smṛtis*, etc.) are concerned with the objective of the ordinary human life motivated by ideals of the forces of leftist nature depending on discrimination of caste, etc. in the ordinary course of social life where such discriminations are relevant in the determination of action and its consequences. (518)

आपादितद्विजत्वस्य द्वादशान्ते निजैक्यतः।
स्पर्शमात्रान्न विश्रान्त्या झटित्येवावरोहतः ।।५१९।।
रुद्रांशापादनं येन समयी संस्कृतो भवेत्।

In this tradition the student attains the status of a twice-born by virtue of his ascension to the state of the end of the twelve psychic principles and his guarantee of oneness with Śiva by being just touched by the hand of the teacher and immediate descent of the force on him without having to wait for his resting in it. On account of descent of the force on him, he realises his essential inherence in Rudra while because of having received the culture of Śivahood, he becomes *samayī*, established in *samayācāra*. (519-520a)

अधीतौ श्रवणे नित्यं पूजायां गुरुसेवने ।।५२०।।
समय्यधिकृतोन्यत्र गुरुणा विभुमर्चयेत् ।
तमापादितरुद्रांशं समयान् श्रावयेद्गुरुः ।।५२१।।
अष्टाष्टकात्मकान्देव्यायामलादौ निरूपितान्।
अवादोऽकरणं गूढिः पूजा तर्पणभावने ।।५२२।।
हननं मोहनं चेति समयाष्टकमष्टधा ।
स्वभावं मन्त्रतन्त्राणां समयाचारमेलकम् ।।५२३।।
असत्प्रलापं परुषमनृतं नाष्टधा वदेत्।
अफलं चेष्टितं हिंसां परदाराभिमर्शनम् ।।५२४।।
गर्वं दम्भं भूतविषव्याधितन्त्रं न चाचरेत्।
स्वं मन्त्रमक्षसूत्रं च विद्यां ज्ञानस्वरूपकम् ।।५२५।।
समाचारान्गुणान्क्लेशान्सिद्धिलिङ्गानि गूहयेत्।
गुरुं शास्त्रं देववह्नी ज्ञानवृद्धांस्त्रियो व्रतम् ।।५२६।।
गुरुवर्गं यथाशक्त्या पूजयेदष्टकं त्विदम् ।
दीनान्क्लिष्टान्पित्ऋन्क्षेत्रपालान्प्राणिगणान्खगान् ।।५२७।।
श्माशानिकं भूतगणं देहदेवीश्च तर्पयेत् ।
शिवं शक्तिं तथात्मानं मुद्रां मन्त्रस्वरूपकम् ।।५२८।।
संसारभुक्तिमुक्तीश्च गुरुवक्त्रात्तु भावयेत्।
रागं द्वेषमसूयां च संकोचेर्ष्याभिमानिताः ।।५२९।।
समयप्रतिभेत्तृंस्तदनाचारांश्च घातयेत् ।
पशुमार्गस्थितान्क्रूरान्द्वेषिणः पिशुनाञ्जडान् ।।५३०।।
राज्ञश्चानुचरान्पापान्विघ्नकत्ऋंश्च मोहयेत् ।
शाकिन्यः पूजनीयांश्च ताश्चेत्थं श्रीगमोदिताः।।५३१।।
साहसं द्विगुणं यासां कामश्चैव चतुर्गुणः।
लोभश्चाष्टगुणस्तासां शङ्क्यं शाकिन्य इत्यलम् ।।५३२।।

Since he has realised his essential inherence in Rudra, teacher needs to communicate to him the principles to be observed by him now as a *samayī*. These are sixty-four as are recounted in the *Deviyāmala Tantra*. These are

avoidance of entering into controversies, avoidance of doing anything which is avoidable, keeping secret, doing worship, satiation of deities, broadening the outlook, self-control, and trying to be pleasant. This is the first group of eight principles. To avoid falsehood, harshness, untruth of all kinds, useless effort, violence, contact with anyone else's wife, pride, false assumption, misuse of alcohol or spirit, poison and disease on anyone, misuse of *mantra,* rosary or any special knowledge on anyone. He should keep secret news, qualities, troubles, indications to his accomplishments. He should worship the teacher, the *Sāstra*, the deity, the fire, wise persons, respect women and observe vows. He should worship teachers as much as possible. This is another group of eight obligations the *samayī* is required to observe. He should help destitutes, those in trouble, show respect to parents, guards of the area, living beings, birds, beings of the cremation ground, spirits, and satiate the presiding deities of the senses, worship Śiva, Śakti and Self maintaining proper posture and using proper *mantras*. He should contemplate on ideas received from the teacher concerning the nature of the world, enjoyment of life and liberation. He needs to avoid attachment, enmity, envy, narrowness, jealousy, egotism, breaking of promise and misconduct. As regards those who behave as animals, who are cruel, envious, double-dealers, foolish, dishonest kings and their dishonest officials who are obstructive and engaged in misconduct, all these need to be brought to the right path through mesmerism. As per the *Śrīgama Śāstra*, those ladies should be honoured who are daring twice than the ordinary ones in courage, four times in will-power and eight times in possessiveness and hence are known as *Śākinis* (powerful). (521b-532)

कुलाम्नायस्थिता वीरद्रव्यवाह्यास्तु ये न तैः।
पशुभिः सह वस्तव्यमिति श्रीमाधवे कुले ।।५३३।।

It has been mentioned in the *Mādhava Śāstra* that those who are against acceptance of eatables known as *vīra* are not worthy of living with since they are entrapped. (533)

देवताचक्रगुर्वग्निशास्त्रं साम्यात्सदार्चयेत् ।
अनिवेदितमेतेभ्यो न किंचिदपि भक्षयेत् ।।५३४।।

Circle of deities, the teacher, fire and *Śāstra* should always be worshipped and should never eat anything without dedicating it to these agencies. (534)

एतद्द्रव्यं नापहरेहुरुवर्गं प्रपूजयेत् ।
स च तद्भ्रातृ-भार्यातुक्प्रायो विद्याकृतो भवेत् ।।५३५।।

Objects belonging to the teacher, his brothers, his wife, and son should never be taken away. Rather all those who are related to the teacher deserve worship as they may prove useful in the acquisition of knowledge. (535)

न योनिसंबन्धकृतो लौकिकः स पशुर्यतः ।
तस्याभिष्वङ्गभूमिस्तु गुर्वाराधनसिद्धये ।।५३६।।
अर्च्यो च स्वमहिम्ना तु तद्वर्गो गुरुवत्पुनः ।
गुरोर्निन्दां न कुर्वीत तस्यै हेतुं न चाचरेत् ।।५३७।।
न च तांश्रृणुयान्नैनं कोपयेन्नाग्रतोऽस्य च।
विनाज्ञया प्रकुर्वीत किंचित्तत्सेवनादृते ।।५३८।।
लौकिकालौकिकं कृत्यं क्रोधं क्रीडां तपो जपम् ।
गुरूपभुक्तं यत्किंचिच्छप्यावस्त्रासनादिकम् ।।५३९।।
नोपभुञ्जीत तत्पद्भ्यां न स्पृशेत्किंतु वन्दयेत् ।

Anyone having blood-relationship with the teacher does not deserve the same status as one who is related to him in learning as his relationship with the teacher is worldly on account of his being entrapped. The objective of worship of them is simply to please the teacher. They are to be worshipped not on their own account like the teacher himself. The teacher should never be condemned nor should act as the cause of his condemnation nor should listen to his condemnation by anyone else. The student should not do anything which may make the teacher angry to him. He should not do anything without the teacher's permission except for service to him, no matter the task be worldly or other worldly, related to anger, sport, *tapas* or muttering of *mantras*. Anything of the use of the teacher, no matter be it bed, cloth, seat, etc. should not be brought into use by the student himself nor should he touch it by feet instead of paying respect to it. (536-540a)

श्रीमत्त्रैशिरसेऽप्युक्तं कृच्छ्रचान्द्रायणादिभिः ।।५४०।।
अरण्ये काष्ठवत्तिष्ठेदसिधाराव्रतोऽपि सन्।
नियमस्थो यमस्थोऽपि तत्पदं नाश्नुते परम् ।।५४१।।

It has been observed in the *Traiśiras Śāstra* also that no matter observing howsoever severe vows such as feeding/fasting oneself in accordance with the appearance of the moon during the dark and bright fortnights (*cāndrāyaṇa vrata*), staying in the forest like a log of dry wood, walking on the edge of a sword, observing of such codes of conduct as *yama* and *niyama*, one cannot attain that state of enlightenment (which the teacher enjoys). (540b-541)

गुर्वाराधनसक्तस्तु मनसा कर्मणा गिरा ।
प्राप्नोति गुरुतस्तुष्टात् पूर्णं श्रेयो महाद्भुतम् ।।५४२।।

The student who accords respect to the teacher with mind, action, and word, attains great glory from the teacher who becomes satisfied with these acts of him. (542)

हिमपातैर्यथा भूमिश्छादिता सा समन्ततः ।
मारुतश्लेषसंयोगादश्मवत्तिष्ठते सदा ।।५४३।।
यमादौ निश्चले तद्वद्भाव एकस्तु गृह्यते ।
गुरोस्त्वाराधितात्पूर्णं प्रसरज्ज्ञानमाप्यते ।।५४४।।

As the earth gets covered by snow and the air becomes stand still like a stone due to cold, even so on being fully established in the practice of *yama* and *niyama*, the student devoted to the service of the teacher attains complete knowledge from him. (543-544)

सर्वतोऽवस्थितं चित्त्वं ज्ञेयस्थं यस्य तत्कथा ।
सद्य एव नयेदूर्ध्वं तस्मादाराधयेद् गुरुम् ।।५४५।।

Curvature of consciousness is as pervasive as is the consciousness itself. As the teacher is capable of raising the student's awareness to that level of coincidence between the object and the means of knowledge, therefore, he deserves worship. (545)

श्रीसारेऽप्यस्य संभाषात्पातकं नश्यति क्षणात् ।
तस्मात्परीक्ष्य यत्नेन शास्त्रोक्त्या ज्ञानलक्षणैः ।।५४६।।

शास्त्रचारेण वर्तेत तेन सङ्गं तथा कुरु ।
स्नेहाज्जातु वदेज्ज्ञानं लोभान्न ह्रियते हि सः ।।५४७।।

In the text known as *Sāra*, it has been mentioned that since conversation with the teacher results in the removal of sin at once, it is imperative on the part of the student to examine properly with the use of statements of texts which are dependable in regard to knowledge and behave accordingly with the teacher so that he may impart the true knowledge to the student out of love and does not mislead him out of greed. (546-547)

तेन तुष्टेन तृप्यन्ति देवाः पितर एव च।
उत्तीर्य नरकाद्यान्ति सद्यः शिवपुरं महत् ।।५४८।।

On the teacher being satisfied results in the satiation of the gods and Fathers who, as a result of it, having gone across the hell, attain the magnificent state of Śiva. (548)

भुङ्क्ते तिष्ठेद्यत्र गृहे व्रजेच्छिवपुरं तु सः ।
इति ज्ञात्वा सदा पित्र्ये श्राद्धे स्वं गुरुमर्चयेत् ।।५४९।।
भुञ्जीत स स्वयं चान्यानादिशेत्तत्कृते गुरुः।
यो दीक्षितस्तु श्राद्धादौ स्वतन्त्रं विधिमाचरेत् ।।५५०।।

Even the householder of the house in which the teacher might have stayed and taken food may be destined to go to the abode of Śiva. Having understood this significance of it, one needs to worship the teacher always in course of offering of libation in the memory of one's Fathers. The teacher should take food first of all and allow others to take food after him. The initiate needs to make separate arrangement for his teacher on occasions such as homage to Fathers. (549-550)

तस्य तन्निष्फलं सर्वं समयेन च लङ्घ्यते।
सैद्धान्तिकार्पितं चण्डीयोग्यं द्रव्यं विवर्जयेत् ।।५५१।।

All accomplishments of him become fruitless who even having been initiated by him transgresses the rules of initiation. He needs to avoid use of articles used in the worship of *Caṇḍī*. (551)

शाकिनीवाचकं शब्दं न कदाचित्समुच्चरेत्।
स्त्रियः पूज्या विरूपास्तु वृद्धाः शिल्पोपजीविकाः।।५५२।।
अन्त्या विकारिताङ्ग्यश्च वेश्याः स्वच्छन्दचेष्टिताः ।
तथा च श्रीगमे प्रोक्तं पूजनीयाः प्रयत्नतः ।।५५३।।

Words meaning *śākinī* (adventurous) should never be used for women. They should always be paid respect irrespective of being ugly in look, old, artisans, belonging to the lowest caste, handicapped, prostitutes and engaged in waywardly behaviour. The *Śrīgama Śāstra* also suggests us to respect them deliberately. (552-553)

निराचाराः सर्वभक्ष्या धर्माधर्मविवर्जिताः।
स्वच्छन्दगाः पलाशिन्यो लम्पटा देवता इव ।।५५४।।
वेश्याः पूज्यास्तद्गृहं च प्रयागोऽत्र यजेत्क्रमम् ।
स्त्रीषु तन्नाचरेत्किंचिद्येन ताभ्यो जुगुप्सते ।।५५५।।
अतो न नग्नास्ताः पश्येन्नचापि प्रकटस्तनीः ।
वृद्धायाः संस्थिताया वा न जुगुप्सेत मुद्रिकाम् ।।५५६।।

Those women who do not observe any rule of conduct, eat everything they get, are indiscriminate between propriety and impropriety, are wayward, meat-eaters and deceptive need to be honoured as gods. Prostitutes are respectable. Their abodes are like sacrificial homes. One should not do anything which may give rise to hatred towards them. One should not look towards them if anyone of them were happen to have been naked nor even if her breast were emergent. An old woman happening to have bent down as a ring should not be made an object of disdain. (554-556)

वैकृत्यं तत्र सौरूप्यं मेलकं न प्रकाशयेत् ।
देवमूर्तिं शून्यतनुं पूजयेत्त्रिपथादिषु ।।५५७।।

The aspirant should express himself neither about the decoration of any sacred place nor about the congregation of people. Wherever there be a sacred place on any conjunction of paths, it needs to be honoured irrespective of the fact whether there be installed any statue of any deity or not. (557)

सर्वपर्वसु सामान्यविशेषेषु विशेषतः ।
पूजा गुरोरनध्यायो मेलके लोभवर्जनम् ।।५५८।।

On all sacred occasions, be they common or special, homage should be paid to the teacher and should not conduct any study during that period on meeting him nor should do anything out of greed. (558)

न जुगुप्सेत मद्यादि वीरद्रव्यं कदाचन ।
न निन्देदथ वन्देत नित्यं तज्जोषिणस्तथा ।।५५९।।

He should never show his hatred towards wine or anything relating to the use of the heroic persons. Instead of disdaining them, he should rather be always respectful towards their users. (559)

उपदेशाय न दोषा हृदयं चेन्न विद्विषेत् ।
विजातीयविकल्पांशोत्पुंसनाय यतेत च ।।५६०।।

While giving instruction to anyone, he should not be condemnatory of anything and the same in his heart might not be allowing him to do so. If there may arise any occasion for doing so, he should rather try to be possibly appreciative in his speech. (560)

गुरोः शास्त्रस्य देवीनां नाम मन्त्रे यतस्ततः ।
अर्चातोऽन्यत्र नोच्चार्यमाहूतं तर्पयेत्ततः ।।५६१।।

Names of the teacher, *Śāstra* and goddesses should not be uttered here and there at random except for proper occasions and recitation of *mantras*. If any occasion for uttering them apart from this may arise perchance, he should satiate them for this fault. (561)

आगतस्य च मन्त्रस्य न कुर्यात्तर्पणं यदि।
हरत्यर्धशरीरं तदित्यूचे भगवान्यतः ।।५६२।।

If names of these occur in any *mantra*, etc. and satiation is not done, the fault takes away half of the result born of the performance of the rite. (562)

श्रीमदूर्मौ च देवीनां वीराणां चेष्टितं च वै।
प्रथयेन्न जुगुप्सेत वदेन्नाद्रव्यपाणिकः ।।५६३।।

According to the *Ūrmi Śāstra*, one should neither praise nor condemn the actions of either goddesses or of heroic persons and should never talk to them empty-handed. (563)

श्रीपूर्वं नाम वक्तव्यं गुरोर्द्रव्यकरेण च।
गुर्वादीनां न लङ्घ्या च छाया न तैर्थिकैः सह ।।५६४।।
जल्पं कुर्वन्स्वशास्त्रार्थं वदेन्नापि च सूचयेत् ।
नित्याद्विशेषपूजां च कुर्यान्नैमित्तिके विधौ ।। ५६५।।
ततोऽपि मध्ये वर्षस्य ततोऽपि हि पवित्रके ।
अन्यस्तमन्त्रो नासीत सेव्यं शास्त्रान्तरं च नो ।।५६६।।

If there arises any occasion to utter the name of the teacher, he should take it with the prefix of the word *Śrī* to it and having some amount of money in hand. He should not cross the shadow of such honourable persons as the teacher. While talking to fellow students, the topic of his conversation should always concern the meaning of the *Śāstra* without any kind of deploration of it, even having had to do some special worship for the sake of regular worship. This advice concerns such worship also which are done in the middle of the year and are of purificatory nature. He should not make use of *mantras* without having done their placement *vis-a-vis* the deity concerned, nor should he devote himself to the study of any *Śāstra* other than his own. (564-566)

अप्ररूढं हि विज्ञानं कम्पेतेतरभावनात् ।
गृहोपस्करणास्त्राणि देवतायागयोगतः ।।५६७।।
अर्च्यानीति न पद्भ्यां वै स्पृशेन्नापि विलङ्घयेत् ।
गुरुवर्गे गृहायाते विशेषं कंचिदाचरेत् ।।५६८।।

There is the likelihood of one's own discipline being disturbed by contemplation on another one's until he is fully established. The necessary articles of the household deserve to be respected on account of their use in the preparation of things meant for sacrifices offered to deities. They should neither be touched by

foot nor be crossed. If any respectable person happens to come to his house, he needs to make some special arrangement for him. (567-568)

दीक्षितानां न निन्दादि कुर्याद्विद्वेषपूर्वकम् ।
उपदेशाय नो दोषः स ह्यविद्वेषपूर्वकः ।।५६९।।

He should not condemn those who have got initiated out of envy. If the condemnation be meant for some sort of instruction, however, without any involvement of any sense of envy in it, there is no harm in the condemnation. (569)

न वैष्णवादिकाधः स्थदृष्टिभिः संवसेदलम् ।
सहभोजशय्याद्यैर्नैषां प्रकटयेत्स्थितिम् ।।५७०।।

He should not live together with Vaiṣṇavas and others of such lower kind of persuasions. Even in the state of taking food and sleeping together with them, he should not reveal his secret to them. (570)

उक्तं श्रीमाधवकुले शासनान्तरसंस्थितान्।
वेदोक्तिं वैष्णवोक्तिं च तैरुक्तं वर्जयेत्सदा ।।५७१।।

It has been mentioned in the text *Mādhavakula* that he should always avoid listening to Vedic and Vaiṣṇavite statements which belong to other disciplines. (571)

अकुलीनेषु संपर्कात्तत्कुलात्पतनाद्भयम् ।
एकपात्रे तस्मात्तान्परिवर्जयेत् ।।५७२।

Contact with followers of disciplines other than the *kula* may result in falling from one's own which alone has the capability of elevating him. Therefore, it is imperative to avoid their contact. (572)

प्रमादाच्च कृते सख्ये गोष्ठ्यां चक्रं तु पूजयेत् ।
श्रीमदूर्मौ च कथितमागमान्तरसेवके।। ५७३।।

If incidentally friendship with them happens to take place in transgression of the

rules of one's discipline, he needs to perform worship of the circle in the midst of the enclosure of cows. This instruction has been given in the *Ūrmi Śāstra* for pacification of the fault of associating oneself with any other discipline. (573)

गुर्वान्तररते मूढे देवद्रव्योपजीवके।
शक्तिहिंसाकरे दुष्टे संपर्कं नैव कारयेत्।। ५७४।।

One should neither have contact himself with nor be imperative in bringing to the fold of any other sect anyone who being foolish is devoted to any other teacher, lives on earnings of the worship of any other deity, and applies his force during violence. (574)

न विकल्पेन दीक्षादौ व्रजेदायतनादिकम् ।
उक्तास्थाशिथिलत्वे यन्निमित्तं नैव तच्चरेत् ।।५७५।।

He should not entertain any option in the course of initiation such as visit to his household. Whatever action be obstructive in the course of it, that needs to be abandoned. (575)

शासनस्थान्पुराजात्या न पश्येन्नाप्युदीरयेत् ।
न च व्यवहरेत्सर्वाञ्छिवाभेदेन केवलम् ।।५७६।।

He should neither see disciples of this sect from their prior viewpoint nor should address them as such or behave with them except for their oneness with Śiva. (576)

सद्विद्यैः साकमासीत ज्ञानदीप्त्यै यतेत च ।
नासंस्कृतां व्रजेत्तज्ज्ञं विफलत्वं न चानयेत् ।।५७७।।

He should remain with recipients of the true knowledge and put in effort to reach the state of enlightenment and needs to abstain himself from inclining towards the uncultured path nor should bring out the failure on that course. (577)

मेलकार्धनिशाचर्या जनवर्जं च तन्नहि ।
मांसादिदाहगन्धं च जिघ्रेद्देवीप्रियो ह्यसौ ।।५७८।।

Attendance to holy places, performance of rites at midnight should not be done all alone. He should not avoid smell of flesh, and that of the burning of corpse as these are to the liking of the Goddess. (578)

गुर्वाज्ञां पालयन्सर्वं त्यजेन्मन्त्रमयो भवेत् ।
शास्त्रपूजाजपध्यानविवेकतदुपक्रियाः ।।५७९।।
अकुर्वन्निष्फलां नैव चेष्टेत त्रिविधां क्रियाम्।
मन्त्रतन्त्रैर्न वादं च कुर्यान्नो भक्षयेद्विषम् ।।५८०।।

For the sake of abiding by the order of his teacher, he should leave everything else and be engaged in its accomplishment. Study of *Śāstras*, performance of worship and muttering of *mantras*, meditation, exercise of discretion and related undertakings should not be stopped in favour of any other option. He should not enter into controversy in regard to *mantra* and *tantra* nor should he take poison. (579-580)

समयानां विलोपे च गुरुं पृच्छेदसन्निधौ।
तद्वर्गं निजसन्तानमन्यं तस्याप्यसंनिधौ ।।५८१।।

In case of violation of any rule of the School, the way for its atonement should be enquired from the teacher and in his absence from those related to him, even of his family or of any other teacher in the absence of his family members. (581)

तेनोक्तमनुतिष्ठेच्च निर्विकल्पं प्रयत्नतः।
यतः शास्त्रादिसंबोधतन्मयीकृतमानसः ।।५८२।।

Whatever be suggested by him, needs to be abided by with effort without any option as the teacher concerned has assumed that status by virtue of contemplation on the wisdom concerned in his inner being. (582)

शिव एव गुरुर्नास्य वागसत्या विनिःसरेत् ।
शिवस्य स्वात्मसंस्कृत्यै प्रह्वीभावो गुरोः पुनः ।।५८३।।

The teacher is none but Śiva Himself. Any advice from his mouth cannot be untrue. For evolving Śiva-hood from within the student, the teacher himself is the proper source. (583)

ह्लादायेत्युभयार्थाय तत्तुष्टिः फलदा शिशोः।
गुर्वायत्तैकसिद्धिर्हि समय्यपि विबोधभाक् ।।५८४।।

Satisfaction of the teacher becomes the source of delight on both the sides as it results in fruitfulness on the side of the student also. The teacher alone is the source of accomplishment of the student. It is by means of the teacher's full help that the student becomes enlightened. (584)

तद्बोधबहुमानेन विद्याद्गुरुतमं गुरुम्।
अतः संप्राप्य विज्ञानं यो गुरौ बाह्यमानवान् ।।५८५।।
नासौ विज्ञानविश्वस्तो नासत्यं भ्रष्ट एव सः।
ज्ञानानाश्वस्तचित्तं तं वचोमात्रेण शास्त्रितम् ।।५८६।।
भक्तं च नार्चयेज्जातु हृदा विज्ञानदूषकम् ।
तादृक् च न गुरुः कार्यस्तं कृत्वापि परित्यजेत् ।।५८७।।

Owing to his honourableness, the teacher of wisdom needs to be accorded the highest position in the midst of all. Even having obtained the wisdom from him, he who pays respect to him only outwardly, is by no means dependable in regard to his learning, as really speaking, he has fallen from the state of learning the wisdom in its true spirit and therefore he should be disregarded as knower of *Śāstra* just verbally. One should never devote oneself as a disciple to any such teacher who in spite of having devotion towards the *Śāstra* apparently be defaulter of the wisdom at heart. Such a person should never be accepted as one's teacher and if incidentally he happens to be accepted, one should depart from him on being cognisant of the actuality. (585-587)

मुख्यबुद्ध्या न संपश्येद्वैष्णवादिगतान्गुरून् ।
तथा च श्रीमदूर्म्याख्ये गुरोरुक्तं विशेषणम् ।।५८८।।

The student should not accord the prime place to those of his teachers who are followers of the Schools of Vaiṣṇavism, etc. This has been stated in the text known as *Ūrmi* in course of deliberation on the best qualifications of a teacher. (588)

गुर्वाज्ञा प्राणसंदेहे नोपेक्ष्या नो विकल्प्यते ।
कौलदीक्षा कौलशास्त्रं तत्त्वज्ञानं प्रकाशितम् ।।५८९।।

Order of the teacher should not be ignored even if danger be involved to life nor should it be replaced by any option. It is the initiation to the *kula* system which is the real initiation and the *Kula Śāstra* which gives the essential knowledge. (589)

येनासौ गुरुरित्युक्तो ह्यन्ये वै नामधारिणः ।
श्रीमदानन्दशास्त्रे च तथैवोक्तं विशेषणम् ।।५९०।।

It is on this account that the teacher has been complimented as a *guru* (appropriately in this system), while in other systems teachers bear this compliment only for namesake.This has been specifically mentioned in *Śrī Ānanda Śāstra.* (590)

यस्माद्दीक्षा मन्त्रशास्त्रं तत्त्वज्ञानं स वै गुरुः ।
तिष्ठेदव्यक्तलिङ्गश्च न लिङ्ग धारयेत् क्वचित् ।।५९१।।

Guru is only he who initiates into the system, teaches the *mantra śāstra* and imparts the essential wisdom. Having received initiation, knowledge of the *Śāstra* and the wisdom from him, the student should remain rid of any visible insignia of it such as emblem of the sect. (591)

न लिङ्गिभिः समं कैश्चित्कुर्यादाचारमेलनम्।
केवलं लिङ्गिनः पाल्या न बीभत्स्या विरूपकाः ।।५९२।।

The student should not mix up with any bearers of the emblem. Only bearers of the emblem may be entertained but by no means those who are detestable and false in their appearance. (592)

श्रीमद्रात्रिकुले चोक्तं मोक्षः शङ्कापहानितः ।
अशुद्धवासनस्यैषा मोक्षवार्तापि दुर्लभा ।।५९३।।

It has been observed in the text *Rātrikula* that the state of liberation is coincident

to removal of all doubts. He, who has not got rid of his passions, does not deserve to even talk about it. (593)

न लिखेन्मन्त्रहृदयं श्रीमन्मालोदितं किल।
तदङ्गादुद्धरेन्मन्त्रं न तु लेखे विलेखयेत् ।।५९४।।

It has been observed in the *Mālā Śāstra* that one should not reveal the heart of any *mantra* in writing. The *mantra* should be redeemed of its accessories and should never be committed to writing. (594)

अतत्त्वेभिनिवेशं च न कुर्यात्पक्षपाततः ।
जातिविद्याकुलाचारदेहदेशगुणार्थजान् ।।५९५।।

Partiality should not be done in favour of untruth on anyone of the following causes, namely, caste, discipline, school, pattern of behaviour, body, country, affinity of quality and wealth. (595)

ग्रहान्ग्रहानिवाष्टौ द्राक् संत्यजेद्गह्वरर्शितान् ।
तथा श्रीनिशिचारादौ हेयत्वेनोपदर्शितान् ।।५९६।।

These are characterised in *Śāstras* such as *Gahvara* and *Niśācāra* as factors of deviation from the right path and hence are advised against their consideration (in any case of judgement). (596)

ब्राह्मणोऽहं मया वेदशास्त्रोक्तादपरं कथम् ।
अनुष्ठेयमयं जातिग्रहः परनिरोधकः ।।५९७।।
एवमन्येऽप्युदाहार्याः कुलगह्वरवर्त्मना ।

'I am Brāhmaṇa'. As such, how can I do anything different from what the Veda and Vedic *Śāstras* have provided for? This is the obstacle of caste. In this way may be elucidated other obstacles also. (597-598a)

अतत्स्वभावे ताद्रूप्यं दर्शयन्नवशेऽपि यः ।।५९८।।
स्वरूपाच्छादकः सोऽत्र ग्रहो ग्रह इवोदितः ।

The compulsion of showing oneself other than what really he is, is a mark on his real nature and hence an obstruction like the planetary impact. (598b-599a)

संवित्स्वभावे नो जातिप्रभृतिः कापि कल्पना ।।५९९।।
रूपं सा त्वस्वरूपेण तद्रूपं छादयत्यलम्।
या काचित्कल्पना संवित्तत्त्वस्याखण्डितात्मनः ।।६००।।

There is no scope for the distinction of caste, etc. in the essential nature of consciousness. Being essentially formless, whatever form it happens to be accorded to it, is only a superimposition on it. (599b-600)

संकोचकारिणी सर्वः स ग्रहस्तां परित्यजेत् ।
श्रीमदानन्दशास्त्रे च कथितं परमेष्ठिना ।।६०१।।

Any such ascription to it narrows down its scope and hence is a confiner of it and deserves to be put aside. This has been stated by the Supreme Lord Himself in *Ānanda Śāstra*. (601)

निरपेक्षः प्रभुर्वामो न शुद्ध्या तत्र कारणम् ।
देवीतृप्तिर्मखे रक्तमांसैर्नो शौचयोजनात् ।।६०२।।

Lord Śiva does not require anything for His sanctification. As regards the Goddess, She becomes satiated with blood and flesh and needs nothing for her purification. (602)

द्विजान्त्यजैः समं कार्या चर्चान्तेऽपि मरीचयः ।
अविकारकृतस्तेन विकल्पान्निरयो भवेत् ।।६०३।।

Both twice-born and those belonging to the lowest-class of the society need to be talked to on equal footing. Rays of Consciousness do not defile anything. Any option in regard to them may hurl one down to hell. (603)

सर्वदेवमयः कायः सर्वप्राणिष्विति स्फुटम्।
श्रीमद्भिर्नकुलेशाद्यैरप्येतत्सुनिरूपितम् ।।६०४।।

All bodies of all living beings are obviously inhabited by all the gods. This has very well been established by *śāstras Nakuleśa* and others of the sort. (604)

शरीरमेवायतनं नान्यदायतनं व्रजेत् ।
तीर्थमेकं स्मरेन्मन्त्रमन्यतीर्थानि वर्जयेत् ।।६०५।।

Body itself is the home requiring no home other than it to go to. Visit to sacred place is to keep remembering the *mantra* avoiding any such visit (physically). (605)

विधिमेनं सुखं ज्ञात्वा विधिजालं परित्यजेत् ।
समाधिर्निश्चयं मुक्त्वा न चान्येनोपलभ्यते ।।६०६।।

Having understood this principle of life properly, the aspirant needs to get free of the net of principles other than this. Apart from this kind of determination there is no other way to get settled in the state of *samādhi*. (606)

इति मत्वा विधानज्ञः संमोहं परिवर्जयेत्।
तन्त्रस्य हृदयं मुक्त्वा न चान्यत्परमं क्वचित् ।।६०७।।

Having contemplated on this way of life and understood it properly the knower of it should get rid of delusion. Apart from the essence of *tantra*, there is nothing which may be considered as supreme. (607)

इति मत्वा विधानज्ञो मन्त्रजालं परित्यजेत् ।
नैवेद्यं प्राशयेन्नद्यास्तच्छेषं च जले क्षिपेत् ।।६०८।।
तैर्भुक्ते न भवेद्दोषो जलजैः पूर्वदीक्षितैः ।

Having understood all this, the wise man needs to get rid of the net of other *mantras*. He should feed himself on whatever is received by way of offerings and throw the remainder in the water of a river. There is no harm in the eating of it by the aquatic beings as they are initiated already. (608-609a)

अवश्यपालनीयत्वात्परतत्त्वेन संगमात् ।।६०९।।
ज्ञानप्राप्त्यभ्युपायत्वात्समयास्ते प्रकीर्तिताः ।

These principles of life need to be always abided by. They guide the aspirant on his way to the Supreme Essence. They serve as the way to right knowledge. As such they are characterised as *samayāḥ* (leading properly to). (609b-610a)

एवं संश्राव्य समयान्देवं संपूज्य दैशिकः ।।६१०।।
विसर्जयेत्स्वचिद्व्योम्नि शान्ते मूर्तिविलापनात् ।

The teacher, playing the role of the guide to the Supreme Being, needs to announce all these principles of life to disciples followed by worship to Śiva, and ask them to retire to their space of consciousness which has become peaceful on account of dismissal of concretisation from it. (610b-611a)

यदि पुत्रकदीक्षास्य न कार्या समनन्तरम् ।।६११।।
तदाभिषिञ्चेत्सास्त्रेण शिवकुम्भेन तं शिशुम्।
आत्मानं च ततो यस्माज्जलमूर्तिर्महेश्वरः ।।६१२।।
मन्त्रयुङ्निखिलाप्यायी कार्यं तदभिषेचनम् ।
इति समयदीक्षणमिदं प्रकाशितं विस्तराच्च संक्षेपात् ।

If the occasion not be that of initiation of the pupil as the son, this last rite need not be performed. In that case, the child would have to be bathed by the jar of Śiva along with chanting of *mantra* dedicated to the goddess of the weapon as also the teacher himself as Lord Śiva assuming the body of water (along with the rest seven only). Accompaniment of the chanting of the *mantra* makes the disciple fulfilled in all respects. Thus has been deliberated on the process of initiation in detail as well as with precision. (611b-613)

CHAPTER - 16

Deliberation on Teacher's Acts During Initiation

यदा तु समयस्थस्य पुत्रकत्वे नियोजनम्।
गुरुत्वे साधकत्वे वा कर्तुमिच्छति दैशिकः ।।१।।
तदाधिवासं कृत्वाह्नि द्वितीये मण्डलं लिखेत् ।
सामुदायिकयागेऽथ तथान्यत्र यथोदितम् ।।२।।

When the teacher may like to accord sonship, teachership or the status of an aspirant to the student having already been following the rules of the system, he needs to make him live in his proximity and draw on the next day a *maṇḍala* (circle) on the occasion of community sacrifice as has been deliberated elsewhere. (1-2)

षडष्टद्द्विगुणितचतुर्विंशतिसंख्यया ।
चक्रपञ्चकमाख्यातं शास्त्रे श्रीपूर्वसंज्ञिते ।।३।।
द्वात्रिंशत्तद्द्विगुणितं श्रीमत्त्रैशिरसे मते ।
असख्यचक्रसंबन्धः श्रीसिद्धादौ निरूपितः ।।४।।

According to the *Mālinīvijayottara Tantra*, the number of circles may be six, eight, sixteen and twenty-four and thirty-two and sixty-four according to *Traiśras Śāstra* in all numbering five while according to texts like *Siddhā Tantra*, it may be innumerable. (3-4)

तस्माद्यथातथा यागं यावच्चक्रेण संमितम् ।
पूजयेद्येन तेनात्र त्रिशूलत्रयमालिखेत् ।।५।।

As per the extent of the circle, a group of three tridents should also be drawn and worshipped. (5)

त्रिशूलत्रितये देवीत्रयं पर्यायवृत्तितः ।
मध्यसव्यान्यभेदेन पूर्णं संपूजितं भवेत् ।।६।।

In the midst of the group of the tridents, three goddesses, namely, *Parā*, *Parāparā*, and the *Aparā* should be placed and worshipped, the first in the middle, the second to the left and the third to the right of it. (6)

वर्तना मण्डलस्याग्रे संक्षेपादुपदेक्ष्यते ।
आलिख्य मण्डलं गन्धवस्त्रेणैवास्य मार्जनम् ।।७।।

What is to be done with the circle, this would be detailed precisely later on. At this stage, however, after drawing it, it needs to be cleansed with a piece of fragrant cloth. (7)

कृत्वा स्नातो गुरुः प्राग्वन्मण्डलाग्रेऽत्र देवताः ।
बाह्यगाः पूजयेद् द्वारदेशे च द्वारदेवताः ।।८।।

Having drawn the circle and taken a bath, the teacher needs to worship the inner deities followed by the outer ones and the deities of the door next to it. (8)

मण्डलस्य पुरोभागे तदैशानदिशः क्रमात्
आग्नेय्यन्तं गणेशादीन् क्षेत्रपान्तान् प्रपूजयेत् ।।९।।

Beginning from the east side of the circle precisely from the north-east up to the east-south, gods like *Gaṇeśa*, etc. and deities of the areas should be worshipped. (9)

गणपतिगुरुपरमाख्याः परमेष्ठी पूर्वसिद्धवाक्क्षेत्रपतिः ।
इति सप्तकमाख्यातं गुरुपङ्क्तिविधौ प्रपूज्यमस्मद्गुरुभिः ।।१०।।

We have been instructed by our teachers to worship the following seven as teachers, namely, *Gaṇapati*, the teacher of initiation, the grand teacher, *Parameṣthin*, *Siddhavāgīśin*, and the *Kṣetrapati*. (10)

तत आज्ञां गृहीत्वा तु पुष्पधूपादिपूजितम् ।
पूज्यमाधारशक्त्यादि शूलमूलात्प्रभृत्यलम् ॥११॥
शिवान्तं सितपद्मानते त्रिशूलानां त्रये क्रमात् ।

Having taken the permission of the teacher, worship should be accorded with lighted lamp, flower, perfumes, etc. to the teacher himself followed by that of the basic forces, the root of the trident and ending with that of the apex in Śiva represented by the white lotus as also that of the three barbs of the trident. (11-12a)

मध्यशूले मध्यगः स्यात्सद्भावः परया सह ॥१२॥
वामे चापरया साकं नवात्मा दक्षगं परम् ।
त्रिशूले दक्षिणे मध्यशृङ्गस्थो रतिशेखरः ॥१३॥
स्यात्परापरया साकं दंक्षे भैरवसत्परे ।
वामे त्रिशूले मध्यस्थो नवात्मापरया सह ॥१४॥
स्यात्परे परया साकं वामारे संश्च भैरवः ।

The middle barb of the trident should be assigned to the Supreme Goddess along with Bhairava, the left to the Lower along with Bhairavas conceived as nine in number, while the right to the Higher-Lower along with Ratiśekhara. From the viewpoint of the aspirant, on the right side is assigned Bhairava as Brahman along with the Higher-Lower while on the left side the Lower along with *Navātma* Bhairava. Remaining Bhairavas are assigned to left and right barbs. (12b-15a)

इत्थं सर्वगतत्वे श्रीपरादेव्याः स्थिते सति ॥१५॥
यागो भवेत्सुसंपूर्णस्तदधिष्ठानमात्रतः ।
एकशूलेऽप्यतो यागे चिन्तयेत्तदधिष्ठितम् ॥१६॥

As the Supreme Goddess is all-pervading, the sacrifice may get performed completely simply by virtue of Her assignment alone. As such, even a single-

barb-sacrifice may suffice if the same is assigned to Her in contemplation. (15b-16)

अविधिज्ञो विधानज्ञ इत्येवं त्रीशिकोदितम् ।
ततो मध्ये तथा दक्षे वामेशृङ्गे च सर्वतः ॥१७॥
लोकपालास्त्रपर्यन्तमेकात्मत्वेन पूजयेत् ।
परत्वेन च सर्वासां देवतानां प्रपूजयेत् ॥१८॥

In the *Parātriśikā Śāstra*, it has been stated that whether the aspirant be a knower of the rules of performance or not, he needs to worship all the deities along with the presiding deities of directions adorned with their weapons assigned to the central, in all their left or right barbs transcendence as the Self. (17-18)

श्रीमन्तं मातृसद्भावभट्टारकमनामयम् ।
ततोऽपि भोगयागेन विद्याङ्गं भैरवाष्टकम् ॥१९॥
यामलं चक्रदेवीश्च स्वस्थाने पूजयेद् बहिः ।
लोकपालानस्त्रयुतान् गन्धपुष्पासवादिभिः ॥२०॥

The aspirant needs to worship Lord Śiva as the Lord of the Mother Goddess in all His blemishlessness in course of enjoyment of life as well as a part and parcel of learning and in the form of the eight Bhairavas. He should be worshipped in His conjugal form. The goddesses of the circle should be worshipped in their respective places and also the presiding deities of directions along with their weapons outside the circle with perfume, flower, wine, etc. (19-20)

पूजयेत्परया भक्त्या वित्तशाठ्यविवर्जितः ।
ततः कुम्भास्त्रकलशीमण्डलस्थानलात्मनाम् ॥२१॥
पञ्चानामनुसन्धानं कुर्यादद्वयभावनात् ।
ये तु तामद्वयव्याप्तिं न विन्दन्ति शिवात्मिकाम् ॥२२॥
मन्त्रनाडीप्रयोगेण ते विशन्त्यद्वये पथि ।

This worship should be performed with the sense of complete devotion and caring little for the money involved in it followed by consideration of the jar, weapon, water-vessel, circle and the ground all these five items as one's own

inner being with the sense of non-dualism. Those who are unable to discover this oneness between themselves and these items in Śiva, they would understand it via perusal of the nervous system and use of *mantras*. (21-23a)

स्वदक्षिणेन निःसृत्य मण्डलस्थस्य वामतः ।।२३।।
प्रविश्यान्येन निःसृत्य कुम्भस्थे कर्करीगते ।
वह्निस्थे च क्रमेणेत्थं यावत्स्वस्मिन् स्ववामतः ।।२४।।
मूलानुसन्धानबलात्प्राणतन्तूम्भने सति ।
इत्थमैक्यस्फुरत्तात्मा व्याप्तिसंवित्प्रकाशते ।।२५।।
ततो विशेषपूजां च कुर्यादद्वयभावितम् ।

The teacher should come out of the circle from his left side. Again, he should enter into the circle from his left side and right side of the jar placed there as also the fire. Through this act of his search for the Self he extends the string of his *prāṇa* all over the circle and illuminates all with the unity of consciousness. This act is to be followed by a special worship informed by the same of oneness of the subject and object. (23b-26a)

यच्छिवाद्वयपीयूषसंसिक्तं परमं हि तत् ।।२६।।
तेनार्घपुष्पगन्धादेरासवस्य पशोरथ ।
या शिवाद्वयतादृष्टिः सा शुद्धिः परमीकृतिः ।।२७।।

Whatever, thus, gets drenched with the ambrosia of the sense of oneness with Śiva, becomes completely sanctified. Over and above this, the act of worship becomes sanctified mostly by the offering of flowers, fragrant substances and drinks to enhance the individual's sense of oneness with Śiva. (26b-27)

निवेदयेद्विभोरग्रे जीवान्धातूंस्तदुत्थितान् ।
सिद्धानसिद्धान् व्यामिश्रान् यद्वा किञ्चिच्चराचरम् ।।२८।।

The worshipper needs to offer to the all-pervading Lord the creatures, substances and their products, indeed, everything whatever living or non-living irrespective of the fact whether these are approved of or unapproved or even mixed for the offer. (28)

दृष्टप्रोक्षितसंद्रष्टट्प्रालब्धोपात्तयोजितः ।
निर्वापितो वीरपशुः सोऽष्टधोत्तरतोत्तमः ॥२९॥

Eight kinds of offerings are recommended for Śiva with priority in favour of the each succeeding one in this list which runs as follows: seen, drenched, observing, made available, arranged for and dedicated. (29)

यथोत्तरं न दातव्यमयोग्येभ्यः कदाचन ।
शिवोपयुक्तं हि हविर्न सर्वो भोक्तुमर्हति ॥३०॥

These articles with priority to each succeeding one should never be given to unworthy persons, since everyone, whosoever, does not deserve to enjoy whatever is worth offering to Śiva. (30)

यस्तु दीक्षाविहीनोऽपि शिवेच्छाविधिचोदितः ।
भक्त्याश्नाति स संपूर्णः समयी स्यात्सुभावितः ॥३१॥

If there is anyone who has not been initiated but is inspired by the wish of Śiva and makes use of these offerings, he should be considered as a perfect follower of the principles of Śaivism on account of his falling in line with this doctrine in his inner being. (31)

दृष्टोऽवलोकितश्चैव किरणेद्धदृगर्पणात् ।
प्रोक्षितः केवलं ह्यर्घपात्रविप्रुड्भिरुक्षितः ॥३२॥
संद्रष्टा दर्शिताशेषसम्यक्पूजितमण्डलः ।
प्रालब्ध उक्तत्रितयसंस्कृतः सोऽपि धूनयेत् ॥३३॥
कम्पेत प्रस्रवेत्स्तब्धः प्रलीनो वा यथोत्तरम् ।
उपात्तो यागसान्निध्ये शमितः शस्त्रमारुतैः ॥३४॥
योजितः कारणत्यागक्रमेण शिवयोजनात् ।
निर्वापितः कृताभ्यासगुरुप्राणमनोर्पणात् ॥३५॥
दक्षिणेनाग्निना सौम्यकलाजालविलापनात् ।

Seen (*dṛṣṭa*), and looked into (*avalokita*) are the entities which have been stimulated by the sense of dedication to Śiva. While drenched (*prokṣita*) is only

that one which has been bathed with water of the vessel of worship. Observing (*saṁdraṣṭā*) is that animal which while being dedicated, remains observing the entire circle of dedication. Made available (*prālabdha*) is that creature which has assimilated the traits of all the foregoing three kinds of animals in it and consequently manifests at the time of dedication actions like trembling, perspiring, remaining motionless, and absorption which are symptomatic of its aptitude for dedication gradually to a higher and higher degree. These symptoms are the results of its touch with the air coming to it via the environment of the sacrifice and weapon. Ordained (*yojita*) is that creature which was destined to be united with Śiva directly by taking jumps over all intervening causal chains. Dedicated (*nirvāpita*) is that creature which through the practice of dedication of its *prāṇa* and *manas* to the teacher and via him to the solar fire had nullified the entire net of fragmentation (*kalājāla*) of lunar nature. (32-36a)

तथाह्यादौ परं रूपमेकीभावेन संश्रयेत् ।।३६।।
तस्मादाग्नेयचारेण ज्वालामालामुपाविशेत् ।
पशोर्वामेन चन्द्रांशुजालं तापेन गालयेत् ।।३७।।
नाभिचक्रेऽथ विश्राम्येत्प्राणरश्मिगणैः सह ।
परो भूत्वा स्वशक्त्यात्र जीवं जीवेन वेष्टयेत् ।।३८।।
स्वचित्सूर्येण संताप्य द्रावयेत कलां कलाम् ।
ततो द्रुतं कलाजालं प्रापय्यैकत्वमात्मनि ।।३९।।
समस्ततत्त्वसंपूर्णमाप्यायनविधायिनम् ।
उन्मूलयेत संरम्भात्कर्मबद्धममुं रसात् ।।४०।।
तत उन्मूलनोद्वेष्टयोगाद्वामं परिभ्रमन् ।
कुण्डल्यमृतसंपूर्णस्वकप्राणप्रसेवकः ।।४१।।
वामावर्तक्रमोपात्तहृत्पद्मामृतकेसरः ।
हृत्कर्णिकारूढिलाभादोजोधातुं विलापितम् ।।४२।।
शुद्धसोमात्मकं सारमीषल्लोहितपीतलम् ।
आदाय करिहस्ताग्रसद्दृशे प्राणविग्रहे ।।४३।।
निःसृत्य झटिति स्वात्मवाममार्गेण संविशेत् ।
आप्याययन्नपानाख्यचन्द्रचक्रहृदम्बुजे ।।४४।।
स्थितं तददेवताचक्रं तेन सारेण तर्पयेत् ।

For example, to begin with, the teacher needs to take resort to his supreme Self by way of identification of himself with it. From there, he should come to the proximity of the fire of consciousness mobilising his solar nostril. Then he should make the net of rays of the moon in the student get evaporated by that heat of consciousness. This is to be followed by resting in the *cakra* of the navel along with those rays. Then by virtue of his oneness with the Supernal Reality, he should enshroud the self of the student with his own Self. This is to be followed by causing to evaporate the ingredients of the superimpositions on the self of the student like the units of the lunar orb. Having put together the entire net of the units of superimposition, he should assimilate it to himself. Thus he should redeem the student of all his bonds of lust for enjoyment by rooting it out from within him forcibly. Having rooted out the plant of action and result from within the student and turning to his left hand side, the teacher needs to divert the flow of his *prāṇa* bearing the ambrosia of the *kuṇḍalinī* to his left side and by way of assimilation of the filament of the heart-lotus as ambrosia produced out of ascension to the grain of the heart-lotus and dismissal of the will to live which is of the nature of the moon or Soma reddish and yellowish in colour, he should draw it to his *prāṇic* body like an elephant draws something by the front part of his trunk and assimilate it to himself. Having come out quickly from his right side he should enter within from his left side. Having got himself fulfilled by it his heart-lotus via the left nostril he needs to propitiate the circle of deities of that area by means of that ambrosia. (36b-45a)

अनेन विधिना सर्वान्नसरक्तादिकांस्तथा ।।४५।।
धातून्समाहरेत्संघक्रमादेकैकशोऽथवा ।
केवलं त्वथवाग्नीन्दुरविसंघट्टमध्यगम् ।।४६।।
ज्योतीरूपमथ प्राणशक्त्याख्यं जीवमाहरेत् ।
जीवं समरसीकुर्याद्देवीचक्रेण भावनात् ।।४७।।
तदेव तर्पणं मुख्यं भोग्यभोक्त्रात्मतैव सा ।

In this way, the teacher should draw out to himself the rest of the constituents of the student's body such as what is formed out of food known as *rasa*, blood, etc. together or one by one or indeed what lies between the solar and lunar breaths followed by withdrawal of life itself in the form of a light known as the *prāṇic* force. Via this action, the teacher needs to create harmony (betweeen himself and the student) through contemplation on the circle of the Goddess. This is the

main secret of propitiation of Her consisting in unification of the food and the eater well within oneself as is Her real form. (45b-48a)

अग्निसंपुटफुल्लार्णत्र्यश्रकालात्मको महान् ।।४८।।
पिण्डो रक्तादिसारौघचालनाकर्षणादिषु ।

Agni (fire) as represented by the sound *r*, followed by *ph*, the triangular shape by the sound *e* (ए) and the time by *m* all combined take the form of the seed-sound *phren* (representing the knife) which serves in this sacrifice as the weapon in taking out the blood, etc. out of the body of the victim of the sacrifice dedicated to the Goddess. (48b-49a)

इत्थं विश्रान्तियोगेन घटिकार्धक्रमे सति ।।४९।।
आवृत्तिशतयोगेन पशोर्निर्वापणं भवेत् ।

Action beginning from resting in the navel plexus up to the point of harmonisation of the subject and the object together within oneself, takes twenty-four minutes of time. Muttering of the *mantra* in this duration one hundred times, results in the liberation of the creature. (49b-50a)

कृत्वा कतिपयं कालं तत्राभ्यासमनन्यधीः ।।५०।।
यथा चिन्तामणौ प्रोक्तं तेन रूपेण योगवित् ।
निःशङ्कः सिद्धिमाप्नोति गोप्यं तत्प्राणवत्स्फुटम् ।।५१।।

Through devotion of this much time with exclusive concentration to this task, the aspirant undoubtedly attains *siddhi* in his objective aspired for. This secret, however, needs to be kept guarded within oneself like his *prāṇa* as has been pointed out in the *Tattvacintāmaṇi*. (50b-51)

परोक्षेऽपि पशावेवं विधिः स्याद्योजनं प्रति ।
प्रवेशितो यागभुवि हतस्तत्रैव साधितः ।।५२।।
चक्रजुष्टश्च तत्रैव स वीरपशुरुच्यते।।

In the case of initiation in absentia also the same method of dedication of the ordained animal is used. The animal is brought to the sacrificial ground, killed,

directed and is associated with the plexus (*cakra*) and is accorded the tribute of the *vīra-paśu* immediately then and there. (52-53a)

यस्त्वन्यत्रापि निहितः सामस्त्येनांशतोऽपिवा ॥५३॥
देवाय विनिवेद्येत स वै बाह्यपशुर्मतः ।

Any animal getting killed totally or injured partly anywhere else, if becomes dedicated to the deity, is known as an external animal. (53b-54a)

राज्यं लाभोऽथ तत्स्थैर्यं शिवे भक्तिस्तदात्मता ॥५४॥
शिवज्ञानं मन्त्रलोकप्राप्तिस्तत्परिवारता।
तत्सायुज्यं पशोः साम्याद्बाह्यादेर्वीरधर्मणः ॥५५॥
पुष्पादयोऽपि तल्लाभभागिनः शिवपूजया।

Advantages going to be made available to the animal concerned through such a dedication are attainment of rulership, its stability, devotion to Śiva, oneness to Him, knowledge of Him, attainment of the world of *mantra*, status of membership of it, and proximity to Śiva. Other materials, such as flowers, etc. also have the same prospect on account of having been used in the worship to Śiva. (54b-56a)

एकोपायेन देवेशो विश्वानुग्रहणात्मकः ॥५६॥
यागेनैवानुगृह्णाति किं किं यन्न चराचरम् ।

Sacrifice is the best way to attract the grace of Lord who is inclined to shower His grace universally to all, be they mobile or immobile. (56b-57a)

तेनावीरोऽपि शङ्कादियुक्तः कारुणिकोऽपि च ॥५७॥
न हिंसाबुद्धिमादध्यात्पशुकर्मणि जातुचित् ।

Therefore, even if one may not be heroic, doubtful about the efficacy of sacrifice and against it out of compassion for the animal sacrificed, should never feel ill of it. (57b-58a)

पशोर्महोपकारोऽयं तदात्वेऽप्यप्रियं भवेत् ॥५८॥
व्याधिच्छेदौषधतपोयोजनात्र निदर्शनम् ।

Sacrificing the animal is a great favour to it, irrespective of its unpleasantness at the moment, as, via the sacrifice it gets redeemed of the suffering of the process of birth and death, its body serves in the preparation of medicines, and is also helpful in the performance of *tapas*. (58b-59a)

श्रीमन्मृत्युञ्जये प्रोक्तं पाशच्छेदे कृते पशोः ।।५९।।
मलत्रयवियोगेन शरीरं न प्ररोहति ।
धर्माधर्मौघविच्छेदाच्छरीरं च्यवते किल ।।६०।।
तेनैतन्मारणं नोक्तं दीक्षेयं चित्ररूपिणी ।
रूढपाशस्य यः प्राणैर्वियोगो मारणं हि तत् ।।६१।।
इयं तु योजनैव स्यात्पशोर्देवाय तर्पणे ।
तस्माद्देवोक्तिमाश्रित्य पशून्दद्याद्बहूनिति ।।६२।।

It has been stated in the *Mṛtyuñjaya Śāstra* that on getting its bond snapped the animal gets rid of its threefold malady and becomes redeemed of the trouble of taking to body any more. On account of dissociation with its virtues and vices, it gets relieved of the necessity of assuming body. Therefore, sacrificing it to the deity does not amount to killing it. Indeed, its sacrifice is equivalent to its initiation, though of a peculiar kind. Dissociation of a bound creature with its life is its killing while sacrificing the animal amounts to satiation of the Divine. Therefore, taking recourse to the statement of the Lord, one should offer animals by way of sacrifice. (59b-62)

निवेदितः पुनःप्राप्तदेहो भूयोनिवेदितः ।
षट्कृत्व इत्थं यः सोऽत्र षड्जन्मा पशुरुत्तमः ।।६३।।

That animal is taken to be the most suitable for being sacrificed which has gone through the process of birth and sacrifice as many as six times. (63)

यथा पाकक्रमाच्छुद्धं हेम तद्वत्स कीर्तितः ।
कां सिद्धिं नैव वितरेत्स्वयं किंवा न मुच्यते ।।६४।।

That animal is like a piece of gold which had the opportunity of getting purified in fire again and again. What accomplishment (*siddhi*) may be there which may not be made available through its sacrifice besides its getting redeemed in itself? (64)

उक्तं त्वानन्दशास्त्रे यो मन्त्रसंस्कारवांस्त्यजेत्।
समयान्कुत्सयेद्देवीर्दद्यान्मन्त्रान्विना नयात् ।।६५।।
दीक्षामन्त्रादिकं प्राप्य त्यजेत्पुत्रादिमोहितः ।
ततो मनुष्यतामेत्य पुनरेवं करोत्यपि ।।६६।।
इत्थमेकादिसप्तान्तजन्मासौ द्विविधो द्विपात् ।
चतुष्पाद्वा पशुर्देवी चरुकार्थं प्रजायते ।।६७।।
दात्रर्पितोऽसौ तद्द्वारा याति सायुज्यतः शिवम् ।

It has been pointed out in the *Ānanda Śāstra* that if a person, having got initiated, were to desert the principles of the system, condemn the goddesses and impart *mantras* of initiation in an unprincipled manner out of the delusion caused by lust for things like sons, etc. and does the same having been reborn as two-footed or four-footed, he should be regarded as having got born only for serving as an oblation to the Goddess. Such a being having been dedicated to the Divine, attains proximity to Śiva. (65-68a)

इति संभाव्य चित्रं तत्पशूनां प्रविचेष्टितम् ।।६८।।
भोग्यीचिकीर्षितं नैव कुर्यादन्यत्र तं पशुम् ।

Having recognised the nature of the animal like this from its movements, it should not even be wished for any other purpose except for dedication to the Divine. (68b-69a)

नापि नैष भवेद्योग्य इति बुद्ध्वापसारयेत् ।।६९।।
तं पशु किंतु काङ्क्षा चेद्विशेषे तं तु ढौकयेत् ।
तावतस्तान्पशून्दद्यात्तथाचोक्तं महेशिना ।।७०।।

It should neither be removed from the sacrificial ground under the impression that it was not suitable for dedication. On the contrary, if there be the desire for its dedication it must be offered in particular. Such animals need to be dedicated, as per the wish of the Lord. (69b-70)

पशोर्वपामेदसी च गालिते वह्निमध्यतः ।
अर्पयेच्छक्तिचक्राय परमं तर्पणं मतम् ।।७१।।

The membrane and the marrow of the animal having been cooked in the fire need to be offered to the circle of the Forces as it is considered to be most satiating to them. (71)

हृदन्त्रमुण्डांसयकृत्प्रधानं विनिवेदयेत् ।
कर्णिकाकुण्डलीमज्जपर्शु मुख्यतरं च वा ॥७२॥
ततोऽग्नौ तर्पणं कुर्यान्मन्त्रचक्रस्य देशिकः ।
तन्निवेद्य च देवाय ततो विज्ञापयेत्प्रभुम् ॥७३॥

Heart, entrails, head, and membrane of the liver should be dedicated to the main deity. Ears, navel, marrow and curved bones, etc. should be offered to fire. Following it, the director of the circle of the *mantras* needs to propitiate the fire and then dedicate it to the Lord. (72-73)

गुरुत्वेन त्वयैवाहमाज्ञातः (प्तः) परमेश्वर।
साक्षात्स्वप्नोपदेशाद्यैर्जपैर्गुरुमुखेन वा ॥७४॥
अनुग्राह्यास्त्वया शिष्याः शिवशक्तिप्रचोदिताः ।
तदेते तद्विधाः प्राप्तास्त्वमेभ्यः कुर्वनुग्रहम् ॥७५॥
समावेशय मां स्वात्मरश्मिभिर्यदहं शिवः ।
एवं भवत्विति ततः शिवोक्तिमभिनन्दयेत् ॥७६॥
शिवाभिन्नमथात्मानं पञ्चकृत्यकरं स्मरेत् ।
स्वात्मनः करणं मन्त्रान्मूर्तिं चानुजिघृक्षया ॥७७॥

(While making offering to the Lord, the teacher needs to pray as follows:) "O Lord, it is under your permission that I had the opportunity of serving as the teacher of these disciples through my physical presence before them, through dream, instruction and muttering of *mantras*. They need to be favoured by yourself so as to get stimulated by both Śiva and Śakti. It is with this end in view that they have appeared before you. Kindly shower your grace on them and empower me also by the rays of your consciousness so that I may become one with you." Then, he should welcome the supposed positive response from the side of the Lord. This is to be followed by his contemplation on himself as Śiva in the capacity of the doer of all those five tasks of the Lord, namely, creation, sustenance, dissolution, concealment and favour via *mantras*, concretised form of Śiva and will to shed His grace. (74-77)

ततो बद्ध्वा सितोष्णीषं हस्तयोरर्चयेत्क्रमात् ।
अन्योन्यं पाशदाहाय शुद्धतत्त्वविसृष्टये ॥७८॥

Then the teacher should wind a white fillet around his head and make each one of his hands worship each other in turns for the sake getting rid of bondage and release the element of purity out of it. (78)

तेजोरूपेण मन्त्रांश्च शिवहस्ते समर्चयेत् ।
गर्भावरणगानङ्गपरिवारासनोज्झितान् ॥७९॥

Considering himself as of luminous nature, he should worship the hand through *mantras* supposing it to be that of Śiva while taking other parts of the body as having gone back to the womb. (79)

आत्मानं भावयेत्पश्चादेककं जलचन्द्रवत् ।
कृत्योपाधिवशाद्भिन्नं षोढाभिन्नं तु वस्तुतः ॥८०॥

After this, he needs to think himself as different reflections of the moon in water assuming forms different from one another on account of difference of actions each one has to perform, numbering six indeed. (80)

मण्डलस्थोऽहमेवायं साक्षी चाखिलकर्मणाम् ।
शुद्धा हि द्रष्टृता शम्भोर्मण्डले कल्पिता मया ॥८१॥

I am only one sitting in the midst of the circle as the witness of all the actions on account of assumption of the pure role of Śambhu on myself. (81)

होमाधिकरणत्वेन वह्नावहमवस्थितः ।
यदात्मतेद्धा मन्त्राः स्युः पाशप्लोषविधावलम् ॥८२॥

It is I who is present there in the sacrificial pit in the form of fire as the destination of the offering. Having got ignited by me, the *mantras* would be sufficient to burn the fetter. (82)

सामान्यतेजोरूपान्तराहूता भुवनेश्वराः ।
तर्पिताः श्राविताश्चाणोर्नाधिकारं प्रतन्वते ॥८३॥

आ यागान्तमहं कुम्भे संस्थितो विघ्नशान्तये ।
सामान्यरूपता येन विशेषाप्यायकारिणी ॥८४॥
शिष्यदेहे च तत्पाशशिथिलत्वप्रसिद्धये ।
स हि स्वेच्छावशात्पाशान्विधुन्वन्निव वर्तते ॥८५॥

The presiding deities of the creation having been invoked by aspirants within themselves as the light of consciousness and even being satiated and appealed to, scarcely do respond to the appeal. I, on the other hand, remain sitting in the jar (of the body) until the end of the sacrifice removing obstructions specially as well as generally from the path of the disciple to burn his fetters so that he may feel that his bonds are getting removed at his sweet will. (83-85)

साक्षात्स्वदेहसंस्थोऽहं कर्तानुग्रहकर्मणाम् ।
ज्ञानक्रियास्वतन्त्रत्वाद्दीक्षाकर्मणि पेशलः ॥८६॥

Thus, as the doer as well as benefactor of the results of the deeds, I am lying in my own body and by virtue of my autonomy of knowledge and action I am capable of according students initiation by myself. (86)

भिन्नकार्याकृतिव्रातेन्द्रियचक्रानुसन्धिमान् ।
एको यथाहं वह्न्यादिषड्रूपोऽस्मि तथा स्फुटम् ॥८७॥
एवमालोच्य येनैषोऽध्वना दीक्षां चिकीर्षति ।
अनुसंहितये शिष्यवर्जं पञ्चसु तं यजेत् ॥८८॥

As per the operation of my five senses and *manas* I play different roles and appear in as many as six different capacities like fire, though I am only one. Having contemplated like this, the teacher should offer oblation to fire in the form of initiation to the disciple in all five forms of operation of the sense organs taking the student himself as representative of the *manas*, so that he may assimilate these attributes within himself. (87-88)

अनुसन्धिबलान्ते च समासव्यासभेदतः ।
कुर्यादत्यन्तमभ्यस्तमन्यान्तर्भावपूरितम् ॥८९॥
ततोऽपि चिन्तया भूयोऽनुसन्दध्याच्छिवात्मताम् ।

This force of assimilation (*anusandhi*) is expected to fulfil his aspiration for expanding the range of his inner being for acquisition of such other attributes required for his transformation into Śiva-hood via the course of contraction and expansion. (89-90a)

अहमेव परं तत्त्वं नच तद्घटवत् क्वचित् ।।९०।।
महाप्रकाशस्तत्तेन मयि सर्वमिदं जगत् ।
नच तत्केनचिद्बाह्यप्रतिबिम्बवदर्पितम् ।।९१।।
कर्ताहमस्य तन्नान्याधीनं च मदधिष्ठितम् ।
इत्थं भूतमहाव्याप्तिसंवेदनपवित्रितः ।।९२।।
मत्समत्वं गतो जन्तुर्मुक्त इत्यभिधीयते ।

It is I myself who is the Supreme Essence and that Essence is not anything lying objectively anywhere as a piece of jar. It is a great light and therefore, this entire universe lies embedded in me in its original form and by no means as a reflection reflected from anything outside. I am the creator of it and hence it is lying within me. Therefore, it does not depend on anything or anyone else. Having fallen in this stream of most expanded consciousness and sanctified thereby, the creature concerned becomes equal to me and is known as liberated. (90b-93a)

तापनिर्घर्षसेकादिपारम्पर्येण वह्नितम् ।।९३।।
यथायोगोलको याति गुरुरेवं शिवात्मताम् ।
ततः पुरःस्थितं यद्वा पुरोभावितविग्रहम् ।।९४।।
परोक्षदीक्षणे यद्वा दर्भाद्यैः कल्पिते मृते ।
शिष्ये वीक्ष्यार्च्य पुष्पाद्यैर्न्यसेदध्वानमस्य तम् ।।९५।।
येनाध्वना मुख्यतया दीक्षामिच्छति दैशिकः ।
तं देहे न्यस्य तत्रान्तर्भाव्यमन्यदिति स्थितिः ।।९६।।

As a ball of iron undergoing the process of heating and beating again and again assumes the colour of the fire, even so does the teacher makes available Śiva-hood to anyone lying beyond his sight or represented imaginatively by a bond of *kuśa* or things like that, if the disciple is dead. Having looked at him in this imaginary form and paid homage to him by means of flowers, etc. the teacher needs to direct him to the path via which he may mainly like him to proceed.

Having directed him like this, the teacher needs to complete the process by assigning the disciple the proper place within his own being. (93b-96)

शोध्याध्वनि च विन्यस्ते तत्रैव परिशोधकम् ।
न्यसेद्यथेप्सितं मन्त्रं शोध्यौचित्यानुसारतः ।।९७।।

Having assigned the sanctified path to the disciple, the teacher needs to assign to it the sanctifying *mantra* also as appropriate to the purpose of sanctification of the pupil. (97)

क्वचिच्छोध्यं त्वविन्यस्य शोधकन्यासमात्रतः ।
स्वयं शुद्ध्यति संशोध्यं शोधकस्य प्रभावतः ।।९८।।

In some cases, the task of sanctification gets accomplished via assignment of the agent of sanctification alone, be it the teacher or the *mantra*. By virtue of the effect of that agent of sanctification, the object of it becomes sanctified. (98)

अपरं परापरं च परं च विधिमिच्छया ।
तद्योजनानुसारेण श्रित्वा न्यासः षडध्वनः ।।९९।।

Assignment is of six kinds depending on its categorisation as lower, lower and higher and supernal as desired by the initiator in course of executing the process. (99)

ललाटान्तं वेदवसौ रन्ध्रान्तं रसरन्ध्रके ।
वसुखेन्दौ द्वादशान्तमित्येष त्रिविधो विधिः ।।१००।।
क्रमेण कथ्यते दृष्टः शास्त्रे श्रीपूर्वसंज्ञिते ।

The measurement of the body of anyone by his own finger-ends is eighty-four from toe up to the forehead, ninety-six up to the sagittal suture and one hundred and eight up to the end of the twelve principles. These are the three measurements as recorded in *Mālinīvijayottara Tantra* which are going to be explained below. (100-101a)

तत्र तत्त्वेषु विन्यासो गुल्फान्ते चतुरङ्गुले ।।१०१।।
धरा जलादिमूलान्तं प्रत्येकं द्व्यङ्गुलं क्रमात्।

रसश्रुत्यङ्गुलं नाभेरूर्ध्वमित्थं षडङ्गुले ॥१०२॥
पुंसः कलान्तं षट्तत्त्वीं प्रत्येकं त्र्यङ्गुले क्षिपेत् ।
अष्टादशाङ्गुलं त्वेवं कण्ठकूपावसानकम् ॥१०३॥
सदाशिवान्तं मायादिचतुष्कं चतुरङ्गुले ।
प्रत्येकमित्यब्धिवसुसंख्यमालिकदेशतः ॥१०४॥

As regards the assignment of physical elements in the human body, four finger-ends should be assigned to the earth, from water to the *prakṛti* since there are in all twenty-three constituents; each covering the space of two finger-ends, thus would collectively extend for forty-six finger-ends. Beginning from the navel up to the throat, that is, from *puruṣa* to *kalā* since there is involvement of six factors each extending for three finger-ends, the total span of this part of the body goes to eighteen finger-ends. From *māyā* up to Sadāśiva since there is involvement of four factors (namely, *māyā*, *śuddha vidyā*, Īśvara and Sadāśiva) each spanning for four finger-ends as a whole totalling sixteen finger-ends. Thus, the entire length of the body totals eighty-four finger-ends. (101b-104)

शिवतत्त्वं ततः पश्चात्तेजोरूपमनाकुलम् ।
सर्वेषां व्यापकत्वेन सबाह्याभ्यन्तरं स्मरेत् ॥१०५॥

After this needs to be taken into consideration Śiva as an immaculately brilliant light pervading all internally as well as externally. (105)

जलाद्धयन्तं सार्धयुग्मं मूलं त्र्यङ्गुलमित्यतः ।
द्वादशाङ्गुलताधिक्याद्विधिरेष परापरः ॥१०६॥

The higher-lower method of assignment is accomplished by adding twelve-finger ends over and above the lower eighty-four finger-ends via inclusion of four finger-ends of the earth followed by two and a half of the *mūla* (*prakṛti*), etc. and raising the number of finger-ends up to ninety-six. (106)

जलाद्धयन्तं त्र्यङ्गुले चेदव्यक्तं तु चतुष्टये ।
तच्चतुर्विंशत्याधिक्यात्परोऽप्यष्टशते विधिः ॥१०७॥

As regards the method of accomplishing the higher kind of assignment, it is made possible by the addition of twenty-four finger-ends over the lower one via

admittance of three finger-end's span from water to intellect and four to that of the *prakṛti*. (107)

त्रिविधोन्मानकं व्यक्तं वसुदिग्भ्यो रविक्षयात् ।
मयतन्त्रे तथाचोक्तं तत्तत्स्वफलवाञ्छया ॥१०८॥

These three degrees of assignments are achieved thus, obviously, by elimination of the number of finger-ends' span by twelve in the case of the higher-lower and another same span in that of the lower one. This provision of deduction of the span has been made in keeping with the observation of the *Maya Tantra*. (108)

नवपञ्चचतुस्त्र्येकतत्त्वन्यासे स्वयं धिया ।
न्यासं प्रकल्पयेत्तावत्तत्त्वान्तर्भावचिन्तनात् ॥१०९॥
कलापञ्चकवेदाण्डन्यासोऽनेनैव लक्षितः ।

In case of assignment of nine, five, four, three and one element, the teacher needs to think himself to apply the formula by the application of which the object assigned may get transformed into another. This is how is indicated the method of assigning forty finger-ends to the five *kalās*. (109-110a)

उक्तं च त्रिशिरस्तन्त्रे स्वाधारस्थं यथास्थितम् ॥११०॥
द्वादशाङ्गुलमुत्थानं देहातीतं समं ततः ।
द्वासप्ततिर्दश द्वे च देहस्थं शिरसोऽन्ततः ॥१११॥
पादादारभ्य सुश्रोणि अनाहातपदावधि।

It has been stated in the *Triśira Tantra* how in our body there are three parts. Beginning right from feet and ending with the top of the head spans for eighty-four finger-ends. Over and above this lower part, there is an elevation of twelve finger-ends followed by another span of twelve finger-ends inside the head known as *anāhata*, O Beautiful Lady! (110b-112a)

देहातीतेऽपि विश्रान्त्या संवित्तेः कल्पनावशात् ॥११२॥
देहत्वमिति तस्मात्स्यादुत्थानं द्वादशाङ्गुलम् ।
इति निर्णेतुमत्रैतदुक्तमष्टोत्तरं शतम् ॥११३॥

On account of the idea of resort of consciousness beyond the physical body by a span of twelve finger-ends, there is admittance of the body of consciousness. It is with this admittance in view that here has been decided the entire span as one hundred and eight finger-ends. (112b-113)

पुरन्यासोऽथ गुल्फान्तं भूः पुराण्यत्र षोडश।
तस्मादेकाङ्गुलव्याप्त्या प्रत्येकं लकुलादितः ॥११४॥
द्विरण्डान्तं त्र्यङ्गुलं तु च्छगलाण्डमथाब्धिषु।
देवयोगाष्टके द्वे हि प्रत्येकाङ्गुलपादतः ॥११५॥
इति प्रधानपर्यन्तं षट्चत्वारिंशदङ्गुलम् ।
षट्पञ्चाशत्पुराणीत्थं प्राग्धरायां तु षोडश ॥११६॥

As regards landmark-wise assignment (*pura-nyāsa*), there are as many as sixteen landmarks in *bhū* (earth). Here assignment is done at each finger-end beginning from *la-kula* to *dviraṇḍa*. By adding three finger-ends to *cagalāṇḍas*, assignment is done here for a span of forty finger-ends. Assignment is necessary of the *devāṣṭakas* at a span of four finger-ends. Thus, up to *pradhāna* the span of assignment extends for forty-six finger-ends. Thus, fifty-six landmarks get assigned herewith including forty ones related to the earth. (114-116)

ततोऽप्यर्धाङ्गुलव्याप्त्या षट्पुराण्यङ्गुलत्रये।
चत्वारि युग्म एकस्मिन्नेकं च पुरमङ्गुले ॥११७॥

Following this, six landmarks get accommodated within a span of three finger-ends at the rate of one and a half finger-ends. Four landmarks related to *Pracaṇḍa*, etc. get assigned at two-finger-ends each while one as related to Śiva is assigned to one finger-end. (117)

सरागे पुंस्पुराणीशसंख्यानीत्थं षडङ्गुले ।
क्रोधेशपुरमेकस्मिन्द्वये चाण्डमियं च वित् ॥११८॥
संवर्तज्योतिषोरेवं कलातत्त्वगयोः क्रमात् ।
शूरपञ्चान्तपुरयोर्नियतौ चैकयुग्मता ॥११९॥

Thus, as many as eleven landmarks including *rāga* get accommodated well within six finger-ends. From amongst the eight *Bhuvana-pālas*, *Krodeśa* and *Caṇḍa*

get accommodated within three finger-ends. So do *Samvarta* and *Jyotiṣpiṅgala* who are related to *Kalā*. *Pañcāntaka* and *Ekavīreśa* as related to creations of the same names and then with *Niyati* get accommodated within a span of three finger-ends. (118-119)

श्रीपूर्वशास्त्रे तच्थोक्तं परमेशेन शंभुना ।
उत्तरादिक्रमाद्द्वयेकभेदो विद्यादिके त्रये ।।१२०।।

It has been stated in the *Mālinīvijayottara Tantra* by Lord Śiva Himself how landmarks related to *Vidyā, Kalā* and *Rāga*, two ones each are assigned to three finger-ends. (120)

असारत्वात्क्रमस्यादौ नियतिः परतः कला ।
अथवान्योन्यसज्ञाभ्यां तत्त्वयोर्व्यपदेश्यता ।।१२१।।

There is no substance in the suggestion that *Niyati* should be placed only after *Kalā*. They may even be interchanged in their denominations. (121)

एकवीरशिखेशश्रीकण्ठाः काले त्रयस्त्रये ।
कालस्य पूर्वं विन्यासो नियतेरभिधीयते ।।१२२।।

In the texts like *Ekavīra Śikhā*, *Īśa Śāstra* and the School of *Śrīkaṇṭha*, *Vidyā, Kalā* and *Rāga* are accommodated in *Kāla* itself. They also hold the view that the place of *Niyati* is recommended prior to that of *Kāla*. (122)

अथवान्योन्यसंज्ञाभिर्व्यपदेशो हि दृश्यते ।
एवं पुमादिषट्तत्त्वी विन्यस्ताष्टादशाङ्गुले ।।१२३।।

Mutual interchange of their denominations also are found alternately. Thus is completed assignment of six elements including the *Puruṣa* within a span of eighteen finger-ends. (123)

ततोऽप्यङ्गुष्ठमात्रान्तं मायातत्त्वस्थमष्टकम् ।
प्रत्येकमधाङ्गुलतः स्यादङ्गुलचतुष्टये ।।१२४।।

This is to be followed by assignment of eight elements of *Māyā* in the span of four finger-ends obviously each within half a finger-end, all of them spanning the length just of a thumb. (124)

इत्थं द्व्यक्ष्णि पुराण्यष्टाविंशतिः पुरुषान्निशि ।
पुरत्रयं द्वयोस्त्र्यंशन्यूनाङ्गुलमिति क्रमात् ॥१२५॥
द्वयोर्द्वयं पञ्चपुरी वैद्यीये चतुरङ्गुले ।
तत ऐशपुराण्यष्टौ चतुष्केऽर्धाङ्गुलक्रमात् ॥१२६॥
ततस्त्रीणि द्वये द्वे च द्वयोरित्थं चतुष्टये ।
सादाशिवं पञ्चकं स्यादित्थं वस्वेककं रवौ ॥१२७॥

Thus gets completed the process of assignment of twenty-two factors related to *Puruṣa* and *Māyā*. Within the span of two finger-ends each get assigned two landmarks while within the same of four finger-ends are assigned five landmarks. Then eight landmarks related to *Īśvara* get assigned within the span of four finger-ends at the rate of half a finger-end each. Thus eighteen landmarks get accommodated within the range of just twelve finger-ends including five ones related to Sadāśiva. (125-127)

षोडशकं रसविशिखं वसुद्विकं वसुशशीति पुरवर्गाः ।
वेदा रसाब्धि युग्माक्षि च रवयस्तत्र चाङ्गुलाः क्रमशः ॥१२८॥

In this way, the landmarks numbering sixteen, fifty-six, twenty-eight and eighteen get assigned gradually within the span of four, forty-six, twenty-two and twelve finger-ends respectively. (128)

अष्टादशाधिकशतं पुराणि देहेऽत्र चतुरशीतिमिते ।
विन्यस्तानि तदित्थं शेषे तु व्यापकं शिवं तत्त्वम् ॥१२९॥

Thus, landmarks number one hundred and eighteen get assigned within the span of eighty-four finger-ends which is the total length of the human body while Śiva pervades the whole of it. (129)

इति विधिरपरः कथितः परापराख्यो रसश्रुतिस्थाने ।
अष्टशरं संख्यानं खमुनिकृतं तत्परे विधौ ज्ञेयम् ॥१३०॥

These are the details of the assignment of the lower kind. The higher-lower kind of assignment extends over a span of forty-six finger-ends. In the case of length of the body higher than this, the span of assignment gets raised up to fifty-eight on account of addition of twelve finger-ends to it. The number of span rises to one hundred and eight with the addition of twenty-four finger-ends to it which is the highest category of it. (130)

लकुलादेर्योगाष्टकपर्यन्तस्यात्र भुवनपूगस्य ।
अधिकीकुर्याद्गणनावशेन भागं विधिद्वये क्रमशः ॥१३१॥

There is the provision of addition in the number of the landmarks as related to the group of eight of *Lakula*, etc. in its twin numbers of twelve each. (131)

अपरादिविधित्रैतादथ न्यासः पदाध्वनः ।
पूर्वं दशपदी चोक्ता स्वतन्त्रा न्यस्यते यदा ॥१३२॥

(Having completed the section recounting the system of assignment relating to landmarks (*bhuvana*), now Abhinava proceeds to give details of the assignment of sounds to the points of the human body) in all its three categories, namely, the lower, the lower-higher and the highest. The assignment starts with the group of ten sounds which is autonomous. (132)

तयैव दीक्षा कार्या चेत्तदेयं न्यासकल्पना।
तत्त्वादिमुख्यतायोगाद्दीक्षायां तु पदावली ॥१३३॥

Initiation should be accomplished with the application of the same group of eight sounds. The system of assignment in course of initiation and that of the assignment of the sounds to the points of the body itself have started depending on each other. (133)

तत्तत्त्वाद्यनुसारेण तत्रान्तर्भाव्यते तथा ।
स्वप्रधानत्वयोगे तु दीक्षायां पदपद्धतिम् ॥१३४॥
न्यस्येत्क्रमेण तत्त्वादिवदनानवलोकिनीम् ।

Whatever assignment of sounds to the points of the body is done it follows the nature of the essence assigned to the point. The teacher needs to follow this

system as per his choice since the entire act of assignment is dependent on him beginning from a review of the essences on the one hand and the face of the disciple on the other. (134-135a)

चतुर्ष्वष्टासु चाष्टासु दशस्वथ दशस्वथ ॥१३५॥
दशस्वथो पञ्चदशस्वथ वेदशरेन्दुषु ।
धरापदान्नवपदीं मातृकामालिनीगताम् ॥१३६॥
योजयेद्व्याप्तृ दशमं पदं तु शिवसंज्ञितम् ।

There are ten steps of assignment. The span of finger-ends involved in nine of them is as follows: four, eight, eight, ten, ten, ten, fifteen, four and fifteen. These nine steps cover the span from earth to *māṭṛkā* and *mālinī* categories of sounds. The tenth step of it gets completed with the addition of one related to Śiva which, indeed, comprehends all these nine steps. (135b-137a)

धरापदं वर्जयित्वा पञ्च यानि पदानि तु ॥१३७॥
विधिद्वयं स्यान्निक्षिप्य द्वादश द्वादशाङ्गुलान् ।

Except for earth (whose span is four finger-ends) the other five extend for twelve finger-ends each. (137b-138a)

मन्त्राध्वनोऽप्येष एव विधिर्विन्यासयोजने ॥१३८॥
व्याप्तिमात्रं हि भिद्येतेत्युक्तं प्रागेव तत्तथा ।

So far as the assignment of *mantra* is concerned, the same system is applicable to that one as well, with variation, however, in the range of the span which has already been pointed out. (138b-139a)

वर्णाध्वनोऽथ विन्यासः कथ्यतेऽत्र विधित्रये ॥१३९॥
एकं चतुर्षु प्रत्येकं द्वयोरङ्गुलयोः क्रमात् ।
त्रयोविंशतिवर्णी स्यात् षड्वर्ण्यैकैकशस्त्रिषु ॥१४०॥

Now, the system of assignment of letters in its three categories (i.e., lower, lower-higher and highest) is being explained as follows: one in four finger-ends, four in two each, twenty-three together in ten finger-ends and lastly, and in the

remaining span of fifteen, four and fifteen finger-ends get assigned six letters in each category. (139b-140)

प्रत्येकमथ चत्वारश्चतुर्ष्विति विलोमतः ।
मालिनीमातृकार्णाः स्यूर्व्याप्तृ शैवं रसेन्दुतः ॥१४१॥

In the reversed system of assignment, by placement of four letters in each one of the four spans, the number of letters assigned comes together to sixteen. These sixteen letters related to *mālinī* and *mātṛkā* systems need to be regarded as related to Śiva and hence comprehensive of all. (141)

वर्जयित्वाद्यवर्णं तु तत्त्ववत्स्याद्रवीन्रवीन् ।
तां त्रयोविंशतौ वर्णेष्वप्यन्यत्स्याद्विधिद्वयम् ॥१४२॥

Leaving apart the first letter, the letters are counted in two classes each consisting of twelve ones in view of the essences. There should be applied another couple of systems for the distribution of these twenty three letters, (that is, consisting of sixteen letters). (142)

श्रीपूर्वशास्त्रे तेनादौ तत्त्वेषूक्तं विधित्रयम् ।
अतिदिष्टं तु तद्भिन्नाभिन्नवर्णद्वये समम् ॥१४३॥

This is why in the *Mālinīvijayottara Tantra* three kinds of assignments have been referred to in regard to essences and different kinds of orders applied in the arrangement of the letters in the *mātṛkā* and *mālinī* alphabets. (143)

द्विविधोऽपि हि वर्णानां षड्विधो भेद उच्यते ।
तत्त्वमार्गविधानेन ज्ञातव्यः परमार्थतः ॥१४४॥

In course of assignment of letters in view of the essences it is necessary to understand how they form six groups amongst them in keeping with the two systems each divided into three categories, namely, the highest, the higher-lower, and the low. These are their ultimate categories. (144)

उपदेशातिदेशाभ्यां यदुक्तं तत्पदादिषु ।
भूयोऽतिदिष्टं तत्रैव शास्त्रेऽस्मद्धृदयेश्वरे ॥१४५॥

Whatever has been pointed in regard to the assignment of letters, etc. in the *Mālinīvijayottara Tantra*, the same has been recounted by me in my *Tantrāloka*. (145)

पदमन्त्रकलादीनां पूर्वसूत्रानुसारतः ।
त्रितयत्वं प्रकुर्वीत तत्त्ववर्णोक्तवर्त्मना ।।१४६।।
उक्तं तत्पदमन्त्रेषु कलास्वथ निरूप्यते ।

As has been pointed out summarily in the *Mālinīvijayottara Tantra* in regard to assignment of letters, *mantras* and *kalās*, etc., the teacher needs to follow the same system of three-foldness in course of initiation. (146-147a)

चतुर्षु रसवेदे द्वाविंशतौ द्वादशस्वथ ।।१४७।।
निवृत्त्याद्याश्चतस्रः स्युर्व्याप्त्री स्याच्छान्त्यतीतिका।
द्वितीयस्यां कलायां तु द्वादश द्वादशाङ्गुलान् ।।१४८।।

There are four sections in the ordinary human body and are known as *kalā*, namely, *nivṛtti*, *pratiṣṭhā*, *vidyā* and *śānta*. Letters as well as essences (*tattva*) in these sections are twenty-three each. The span of *nivṛtti kalā* is four finger-ends, that of *pratiṣṭhā* is forty-six, that of *vidyā* is twenty-two while *śānta* is pervasive and is considered to extend for twelve and twelve finger-ends over and above this figure. (147b-148)

क्रमात्क्षिप्त्वा विधिद्वैतं परापरपरात्मकम्।
चतुरण्डविधिस्त्वादिशब्देनेह प्रगृह्यते ।।१४९।।
कलाचतुष्कवत्तेन तस्मिन्वाच्यं विधित्रयम् ।

In the process of assignment of letters and essences to the sections of the body in their threefold division, lower, lower-higher and highest, care has been taken of the four circles (*caturaṇḍa*) namely, that of the earth, of *prakṛti* (*prakṛtyaṇḍa*), of *māyā* and *śakti*. Therefore, in course of assignment just as care has been taken of the four sections of *kalā* so has been taken of the three kinds, namely, *aparā*, *parāpara* and *parā*. (149-150a)

एवं षड्विधमध्वानं शोध्यशिष्यतनौ पुरा ।।१५०।।

न्यस्यैकतममुख्यत्वान्न्यस्येच्छोधकसंमतम् ।
अध्वन्यासनमन्त्रौघः शोधको ह्येक आदितः ॥१५१॥

In this way, having followed the six-fold system of assignment of letters and essences to the body of the student, as per his choice, the teacher should think of assigning the *mantras* also. (150b-151)

शब्दराशिर्मालिनी च समस्तव्यस्ततो द्विधा।
एकवीरतया यद्वा षट्कं यामलयोगतः ॥१५२॥

The alphabets and the *mālinī* both are of two kinds each in their intact and disintegrated forms. Besides these four divisions, two more get added to them in the forms of *ekavīra* and *yāmala*. (152)

पञ्चवक्त्री शक्तितद्वद्भेदात्षोढा पुनर्द्विधा ।
एकाकियामलत्वेनेत्येवं सा द्वादशात्मिका ॥१५३॥

Sakti is five-faceted. Including this facet of it, the six categories get multiplied by two on account of their disintegrated and conjugal forms taken into consideration. Thus, the number of the categories of letters grows to twelve. (153)

षडङ्गी सकलान्यत्वाद्द्विविधा वक्त्रवत्पुनः ।
द्वादशत्वेन गुणिता चतुर्विंशतिभेदिका ॥१५४॥

These six categories have the possibility of being divisible (*sakala*) and indivisible (*niṣkala*) as was the case in relationship to the facets of the Śakti. Thus, the number twelve gets further multiplied by two raising the number of the categories to twenty-four. (154)

अघोराद्यष्टके द्वे च तृतीयं यामलोदयात् ।
मातृसद्भावमन्त्रश्च केवलः श्रुतिचक्रगः ॥१५५॥
एकद्वित्रिचतुर्भेदात्त्रयोदशभिदात्मकः ।
एकवीरतया सोऽयं चतुर्दशतया स्थितः ॥१५६॥

Group of *mantras* known as *aghorāṣṭaka*, *bhairavāṣṭaka* and *śaktyāṣṭaka* also have the possibility of their conjugal forms while the *mantra* addressed to the

Mother for getting only Her goodwill being added to that number raises it to four. All these groups numbering one, two, three and four being combined come up to thirteen and with the addition of *Ekavīra* to it, the number rises to fourteen.(155-156)

अनामसंहतिस्थैर्यत्सृष्टिचक्रं चतुर्विधम् ।
देवताभिर्निजाभिस्तन्मातृसद्भाववृंहितम् ।।१५७।।

Ṣṛṣṭi-cakra (circle of creation) involves four stages, namely, creation, sustenance, dissolution and indescribable. These stages are maintained by the goodwill of their respective deities. (157)

इत्थं शोधकवर्गोऽयं मन्त्राणां सप्ततिः स्मृता ।
षडर्धशास्त्रेषु श्रीमत्सारशास्त्रे च कथ्यते ।।१५८।।

Mantras relating to these stages are used in the course of initiation as purgatory and are seventy in number. This has been stated in the texts relating to *Trika* system as well as in the *Sāra Śāstra*. (158)

अघोराद्यष्टकेनेह शोधनीयं विपश्चिता ।
अथवैकाक्षरामन्त्रैरथवा मातृकाक्रमात् ।।१५९।।

The knowledgeable teacher needs to perform the act of purification through *mantras* addressed to eight *Bhairavas*, namely, *Aghora*, etc. He may do the same through the monosyllabic *mantras* of even barely by *mātṛkās*. (159)

भैरवीयहृदा वापि खेचरीहृदयेन वा ।
भैरवेण महादेवि त्वथ वक्त्राङ्गपञ्चकैः ।।१६०।।

The same ceremony may be performed through *bhairavi hṛt mantras*, *khecarī hṛt mantra*, any *mantra* addressed to anyone of the Bhairavas or even through address to five organs of the body. (160)

येन येन हि मन्त्रेण तन्त्रेऽस्मिन्नुद्भवः कृतः ।।
तेनैव दीक्षयेन्मन्त्री इत्याज्ञा पारमेश्वरी ।।१६१।।

Indeed, through whatever *mantra* of the system the beginning of the ceremony was started, the teacher may complete the task of initiation through that *mantra* itself. This is what the Mother has observed. (161)

एवं शोधकभेदेन सप्ततिः कीर्तिता भिदः ।
शोध्यन्यासं विना मन्त्रैरेतैर्दीक्षा यदा भवेद् ।।१६२।।
तदा सप्तविधा ज्ञेया जननादिविवर्जिता।

Thus, depending on the choice of the teacher, there are as many as seventy alternatives in regard to application of *mantras* in this context. In case of performance of the ceremony of initiation without assignment of these *mantras* to the student also the number of alternative methods remains the same and still the initiation proves effective in warding off the malady of birth, etc. (162-163a)

शोध्यभेदोऽथ वक्तव्यः संक्षेपात्सोऽपि कथ्यते ।।१६३।।

Now the content of the act of purification also needs to be explained which is being given summarily as under. (163b)

एकत्रि पञ्चषट्त्रिंशत्भेदात्तात्त्वश्चतुर्विधः ।
पञ्चैकभेदाच्चाध्वानस्तथैवाण्डचतुष्टयम् ।।१६४।।

Initiation in essence is of four kinds numbering one, three, five and thirty-six while the paths (*adhvan*) are six and so is the group of four circles (*aṇḍa*). (164)

एवं दशविधं शोध्यं त्रिंशद्धा तद्विधित्रयात् ।
शोध्यशोधकभेदेन शतानि त्वेकविंशतिः ।।१६५।।

Thus, the number of contents to be purified is ten. On account of the method of purification being of three kinds this number grows to thirty. Again it rises to two thousand one hundred on account of the consideration of the distinction between the teacher and the taught. (165)

अत्रापि न्यासयोगेन शोध्येऽध्वनि तथाकृते: ।
शतैकविंशतिभिदा जननाद्युज्झिता भवेत् ।।१६६।।

Here also, via application of the same principles of calculation to the process of assignment regarding the path of purification, another two thousand one hundred varieties come to the fore, which, too, are capable of making one transcend the malady of birth, etc. (166)

जननादिमयी तावत्येवं शतदृशि श्रुति:।
स्यात्सप्तत्यधिका सापि द्रव्यविज्ञानभेदत: ।।१६७।।
द्विधेति पञ्चाशीति: स्याच्छतान्यधिकखाब्धिका ।
भोगमोक्षानुसान्धानाद्द्विविधा सा प्रकीर्तिता ।।१६८।।

To the combined number of the above two calculations, that is four thousand and two hundred, if the varieties of initiation leading to the process of birth, etc. were to be added which is seventy, the total number of initiations would go up to four thousand two hundred and seventy. Through multiplication of this figure by two on account of the difference between the material and the consciousness used in course of the rite, the number would reach eight thousand five hundred and forty. This figure would again be doubled on account of variation in the objectives, namely, enjoyment and liberation. (167-168)

अशुभस्यैव संशुद्ध्या शुभस्याप्यथ शोधनात् ।
द्विधा भोग: शुभे शुद्धि: कालत्रयविभेदिनि ।।१६९।।
एकद्विसामस्त्यवशात्सप्तधेत्यष्टधा भुजि: ।
गुरुशिष्यक्रमात्सोऽपि द्विधेत्येवं विभिद्यते ।।१७०।।

On account of difference in the purification of the inauspicious on one hand and the auspicious on the other, there arises difference in the states of enjoyment and liberation both which gets multiplied again in view of variation in the factor of time in its three states, namely, past, present and future. Enjoyment and liberation both may be differentiated into eight kinds in view of variation in time, three each, and their integral forms. The same again may be doubled in view of the difference between the teacher and the taught. (169-170)

प्रत्यक्षदीक्षणे यस्माद्द्वयोरेकानुसन्धितः ।
ताद्दग्दीक्षाफलं पूर्णं विसंवादे तु विप्लवः ॥१७१॥

In the act of initiation of the student present before the teacher face to face, since there is direct coordination between the two, the result would be perfect. If some sort of discrepancy emerges in the coordination, however, the consequence would be negative. (171)

परोक्षमृतदीक्षादौ गुरुरेवानुसन्धिमान् ।
क्रियाज्ञानमहिम्ना तं शिष्यं धाम्नीप्सिते नयेत् ॥१७२॥

In case of initiation in absentia due to death, etc. of the candidate, it is the teacher himself who has to play the role of the candidate also. By virtue of his will and wisdom he is expected to guide the soul of the departed to its desired objective. (172)

अविभिन्ने क्रियाज्ञाने कर्मशुद्धौ तथैव ते ।
अनुसन्धिः पुनर्भिन्नः कर्म यस्मात्तदात्मकम् ॥१७३॥

Action and knowledge are intertwined with each other. This is why in case of purification of action, both of them need to be taken care of. It is the follow-up action which brings in difference in the result. (173)

श्रीमत्स्वच्छन्दशास्त्रे च वासनाभेदतः फलम् ।
शिष्याणां च गुरोश्चोक्तमभिन्नेऽपि क्रियादिके ॥१७४॥

It has been observed in the *Svacchanda Tantra* that difference in the result is due to passion as is obvious from the fact that in spite of uniformity of action, knowledge, etc. between the teacher and the taught, the result of the act of initiation varies from each other's. (174)

भोगस्य शोधकाच्छोध्यादनुसन्धेश्च तादृशात्।
वैचित्र्यमस्ति भेदस्य वैचित्र्यप्राणता यतः॥१७५॥

This is also true in regard to the quantum of enjoyment as well as the follow-up action of the act of initiation. In course of initiation as well as follow-up action of

it, the teacher and the taught undergo almost identical processes, yet the result of the entire procedure is different on them. This is so because peculiarity is the spirit of difference. (175)

तथाहि वक्त्रैर्यस्याध्वा शुद्धस्तैरेव योजितः ।
भोक्तुमिष्टे क्वचित्तत्त्वे स भोक्ता तद्बलान्वितः।।१७६।।
शुभानां कर्मणां चात्र सद्भावे भोगचित्रता ।
तादृगेव भवेत्कर्मशुद्धौ त्वन्यैव चित्रता ।।१७७।।

This point of peculiarity gets further elucidated by the fact that the mouths involved in the utterance of *mantras* remain the same in course of purification of the path of unification with the desired one, and yet the results are different. (176-177)

भोगश्च सद्यउत्क्रान्त्या देहेनैवाथ संगतः ।
तदैवाभ्यासतो वापि देहान्ते वेत्यसौ चतुः ।।१७८।।

If one dies a sudden death, the remainder of his enjoyment would remain stuck to his subtle body. The case would be obviously different with the person who would die a natural death as also with one who does so having undergone some spiritual practice. Thus, the results would be of four kinds. (178)

प्राक्तनाष्टभिदा योगाद्द्वात्रिंशद्भेद उच्यते ।
मोक्ष एकोऽपि बीजस्य समयाख्यस्य तादृशम् ।।१७९।।
बालादिकं ज्ञातशीघ्रमरणं शक्तिवर्जितम्।
वृद्धं वोद्दिश्य शक्तं वा शोधनाशोधनाद्द्विधा ।।१८०।।

In the previous verse No. 170 there was a reference to eight kinds of consequences of an action. If that number be multiplied by these four ones, the result would come up to thirty-two. Same is the case with the state of liberation. Though fundamentally it is one and the same resulting from the performance of the rite of initiation, yet it gets divided into two on account of the fact of performance or non-performance of the rite of purification owing to the old age, incapability, etc. of the candidate. (179-180)

सद्यउत्क्रान्तितस्त्रैधं सा चासन्नमृतौ गुरोः ।
कार्येत्याज्ञा महेशस्य श्रीमद्गह्वरभाषिता ॥१८१॥

Besides these two basic variations in initiation, there is the third one created by incidence of death all of a sudden. On the occurrence of any such death, it is the teacher who needs to perform it. This has been stated by the Lord Himself in the *Gahvara Śāstra*. (181)

दृष्ट्वा शिष्यं जराग्रस्तं व्याधिना परिपीडितम् ।
उत्क्रमय्य ततस्त्वेनं परतत्त्वे नियोजयेत् ॥१८२॥

Having seen his disciple suffering from old age and disease, the teacher needs to perform his initiation rite of rising above the bounds of the world so that he may be associated with the highest Essence. (182)

पञ्चत्रिंशदमी भेदा गुरोर्वा गुरुशिष्ययोः ।
उक्तद्वैविध्यकलनात्सप्ततिः परिकीर्तिताः ॥१८३॥

These thirty-five kinds of initiations become seventy on account of the consideration of the two sides of the process as represented by the teacher and the taught. (183)

एतैर्भेदैः पुरोक्तांस्तान्भेदान्दीक्षागतान्गुरुः ।
हत्वा वदेत्प्रसंख्यानं स्वभ्यस्तज्ञानसिद्धये ॥१८४॥

It is necessary for the teacher to explain to the disciple how this figure of the kinds of initiation was reached so that his knowledge of it gets revised as also be popularised. (184)

पञ्चाशीतिशती या चत्वारिंशत्समुत्तरा कथिता ।
तां सप्तत्या भित्त्वा दीक्षाभेदान्स्वयं कलयेत् ॥१८५॥

If the kinds of initiation recounted earlier as eight thousand five hundred and forty were to be multiplied by this figure that is, seventy, the result would automatically become obvious. (185)

पञ्चकमिह लक्षाणां च सप्तनवतिः सहस्रपरिसंख्या ।
अष्टौ शतानि दीक्षाभेदोऽयं मालिनीतन्त्रे ॥१८६॥

This figure of the kinds of initiation has been given in the *Mālinīvijayottara Tantra* as five lakh ninety seven thousand and eight hundred (597,800). (186)

सप्ततिधा शोद्धृगणस्त्रिंशद्धा शोध्य एकतत्त्वादिः ।
साण्डः षडध्वरूपस्तथेतिकर्तव्यता चतुर्भेदा ॥१८७॥
द्रव्यज्ञानमयी सा जननादिविवर्जिताथ तदुक्ता।
पञ्चत्रिंशद्धा पुनरेषा भोगापवर्गसन्धानात् ॥१८८॥
यस्माद्द्वात्रिंशद्धा भोगः शुभशुद्ध्यशुद्धिकालभिदा।
मोक्षस्त्रेधा द्विगुणा सप्ततिरितिकार्यताभेदाः ॥१८९॥

Seventy kinds of the agent of purification, thirty kinds of the position of the object of purification, varieties of the essences beginning from one, the four circles (*aṇḍa*), six paths and their four varieties, processes of substance and their knowledge which are preventive of getting subjected to birth, etc. and the consequent state of being all taken together come to the number thirty-five. Apart from these there are the points of diversification caused via differentiation between the states of enjoyment and liberation. Besides these, there are thirty-two kinds caused by the nature of these states as auspicious, pure and impure. Over and above these, there are three kinds of liberation. All these taken together reach the number thirty-five the same figure being multiplied by two makes the number reach seventy. (187-189)

शोधनशोध्यविभेदादितिकर्तव्यत्वभेदतश्चैषा।
दीक्षा बहुधा भिन्ना शोध्यविहीना तु सप्ततिधा ॥१९०॥

Initiation gets further diversified manifold on account of consideration about it in view of the difference between the process of purification and the object of it besides the procedure of its performance, leaving apart the seventy kinds of it in the absence of the subject of purification. (190)

मन्त्राणां सकलेतरसाङ्गनिरङ्गादिभेदसंकलनात् ।
शोध्यस्य च तत्त्वादेः पञ्चदशाद्युक्तभेदपरिगणनात् ॥१९१॥

भेदनां परिगणना न शक्यते कर्तुमित्यसंकीर्णाः ।
भेदाः संकीर्णाः पुनरन्ये भूयस्त्वकारिणो बहुधा ॥१९२॥
शोधकशोध्यादीनां द्वित्रादिविभेदसद्भावात् ।
भोगे साध्ये यद्यद्बहुकर्तव्यं तदाश्रयेन्मतिमान् ॥१९३॥

Besides these, there is a multitude of kinds created through consideration of the nature of *mantras* such as *sakala*, *niṣkala*, *sāṅga*, *niraṅga*, etc. and the calculation of the fifteen kinds emerging from the counting of the number of objects of purification such as essences, etc. Thus, the calculation of all kinds of initiation becomes practically unmanageable in view of its excessiveness. Besides these, there are innumerably many more kinds which have remained unaccounted for so long, such as those which concern the kinds relating to the difference between the subject and the object of the act of purification which have the possibility of doubling and even trebling the figure. The utility of this kind of numeration is to show to the teacher the possibilities of taking care of all kinds of cases in course of initiating people for their welfare and redemption. (191-193)

कारणभूयस्त्वं किल फलभूयस्त्वाय किं चित्रम् ।
अपवर्गे नतु भेदस्तेनास्मिन्वासनादृढत्वजुषा ॥१९४॥
अल्पाप्याश्रयणीया क्रियाथ विज्ञानमात्रे वा।

There is nothing strange in the yield of profusion of result out of profusion of the cause (as regards the case of the objective of enjoyment). In the case of liberation, however, since the result is uniformly one depending on firmness of the resolve, a small quantum of effort is sufficient to yield the result, or even sheer access to the level of the consciousness concerned. (194-195a)

अभिनवगुप्तगुरुः पुनराह हि सति वित्तदेशकालादौ ॥१९५॥
अपवर्गेऽपि हि विस्तीर्णकर्मविज्ञानसंग्रहः कार्यः ।
चिद्वृत्तेर्वैचित्र्याच्चाञ्चल्येऽपि क्रमेण सन्धानात् ॥१९६॥
तस्मिंस्तस्मिन्वस्तुनि रूढिरवश्यं शिवात्मिका भवति ।
तत्त्वमिदमेतदात्मकमेतस्मात्प्रोद्धृतो मया शिष्यः ॥१९७॥
इत्थं क्रमसंवितौ मूढोऽपि शिवात्मको भवति ।
क्रमिकतथाविधशिवतानुग्रहसुभगं च दैशिकं पश्यन् ॥१९८॥

शिशुरपि तदभेददृशा भक्तिबलाच्चाभ्युपैति शिवभावम् ।
यद्यपि विकल्पवृत्तेरपि मोक्षं दीक्षयैव देहान्ते ॥१९९॥
शास्त्रे प्रोवाच विभुस्तथापि दृढवासना युक्ता।

From within all the unsteadiness of the curvature of consciousness, if anyone happens to fix it to a certain objective, that objective whatsoever is sure to become Siva itself. It is with this psychology that I have tried to impress the student. Proceeding along this psychology, even a fool can get transformed into Śiva. Seeing the teacher proceeding along this psychological technique, even a child following the same technique exactly as such by the force of his devotion can attain Śiva-hood. If there is a disciple whose mind has not been able to get rid of options, he, too, can attain liberation by means of initiation though only after his death. In any case, even then, steadiness of devotion is necessary for attaining liberation, as has been pointed out by the Lord as is obvious from the text. (195b-200a)

मोक्षेऽप्यस्ति विशेषः क्रियाल्पभूयस्त्वजः सलोकादिः ॥२००॥
इति केचित्तदयुक्तं स विचित्रो भोग एव कथितः स्यात् ।

Some authorities hold that depending on inadequacy and sufficiency of the action meant for the attainment of the state of liberation, there is gradation in the attainment of it such as attaining the status of the same world (prior to becoming one with Him). To hold such a viewpoint, is, indeed, a peculiar form of the theory of enjoyment itself, and hence is inadmissible. (200b-201a)

संस्कारशेषवर्तनजीवितमध्येऽस्य समयलोपाद्यम् ॥२०१॥
नायाति विघ्नजालं क्रियाबहुत्वं मुमुक्षोस्तत् ।
यस्मात् सबीजदीक्षासंस्कृतपुरुषस्य समयलोपाद्ये ॥२०२॥
भुक्ते भोगान्मोक्षो नैवं निर्बीजदीक्षायाम् ।
इति केचिन्मन्यन्ते युक्तं तच्चापि यत्स्मृतं शास्त्रे ॥२०३॥

It is only those who have been imparted seeded initiation who have to wait for finishing the residue of impressions, getting rid of the blemishes of transgression of the code of conduct, sufficiency of action and enjoying the remainder of joys. This does not hold in the case of seedless initiation. In this state of difference

of opinion presented by a few, what is decisive is the view of the *Śāstra*. (201b-203)

समयोल्लङ्घनाद्देवि क्रव्यादत्व शतं समाः ।।२०४।।
तस्माद्गुरुशिष्यमतौ शिवभावनिरूढिवितरणसमर्थम् ।
क्रमिकं तत्त्वोद्धरणादि कर्म मोक्षेऽपि युक्तमतिविततम् ।।२०५।।

On account of transgression of the code of conduct, O Goddess, (observes Śiva) one has to suffer the life of the eater of raw flesh for one hundred years. Therefore, it is imperative for the teacher and the taught both that they promote the idea of the necessity of maintaining the purity of consciousness by focusing on Śiva-hood as the way to liberation. (204-205)

यस्तु सदा भावनया स्वभ्यस्तज्ञानवान्गुरुः स शिशोः ।
अपवर्गाय यथेच्छं यं कंचिदुपायमनुतिष्ठेत् ।।२०६।।

The teacher who has become wise by virtue of his effort to develop the sense of Śiva-hood in him, he is free to take to any means for the inculcation of the sense of liberation in the student. (206)

एवं शिष्यतनौ शोध्यं न्यस्याध्वानं यथेप्सितम् ।
शोधकं मन्त्रमुपरि न्यस्येत्तत्त्वानुसारतः ।।२०७।।

Thus, having assigned the proper path to the body of the disciple as desired by him, he should also assign the purifying *mantra* to him over and above the path in keeping with the essence required for (his liberation). (207)

द्वयोर्मातृकयोस्तत्त्वस्थित्या वर्णक्रमः पुरा ।
कथितस्तं तथा न्यस्येत्तत्तत्त्वविशुद्धये ।।२०८।।

I have already explained the sequence of letters in both the systems of the alphabet known as *māṭṛkā* and *mālinī* in keeping with the states of the essence. The teacher should assign these letters to the body of the disciple in keeping with that system for the purification of the essence. (208)

वर्णाध्वा यद्यपि प्रोक्तः शोध्यः पाशात्मकस्तु सः ।
मायीयः शोधकस्त्वन्यः शिवात्मा परवाङ्मयः ।।२०९।।

Though the path of letters has been said to be subject to purification, as it lies within the range of fetters of *māyā* and is bound by it, yet what acts as the element of purification is its transcendental form of sound which, indeed, is Śiva. (209)

उवाच सद्योज्योतिश्च वृत्तौ स्वायम्भुवस्य तत् ।
बाढमेको हि पाशात्मा शब्दोऽन्यश्च शिवात्मकः ।।२१०।।
तस्मात्तस्यैव वर्णस्य युक्ता शोधकशोध्यता ।

Sadyojyoti has pointed out in the commentary, known as *Svāyamva Vṛtti*, that, no doubt, sound is bound by fetters (in one aspect) but in the other it is one with Śiva. Therefore, it is proper to suggest that it is purifying as well as subject to purification. (210-211a)

श्रीपूर्वशास्त्रे चाप्युक्तं ते तैरालिङ्गिता इति ।।२११।।
सद्योजातादिवक्त्राणि हृदाद्यङ्गानि पञ्च च ।
षट्कृत्वो न्यस्य षट्त्रिंशन्न्यासं कुर्याद्धरादितः ।।२१२।।

It has been stated in the *Mālinīvijayottara Tantra* that all the thirty-four consonants are in union with the sixteen vowels as related to Śakti and Rudra respectively. Therefore, in course of assignment of the thirty-six constituents of the Reality from earth to Śiva via the letters to the parts of the body, the process becomes complete with placement of the *mantras* representing the faces of Śiva, known as Sadyojāta, Īśa, Tatpuruṣa, Aghora and Vāmadeva on the heart, head, chest, armour and both the eyes six times. (211b-212)

परापराया वैलोम्याद्धरायां स्यात्पदत्रयम् ।
ततो जलादहङ्कारे पञ्चाष्टकसमाश्रयात् ।।२१३।।

Due to contrariety between the higher and the lower forms of assignment, in the assignment of the earth three words need to be used are *phaṭ*, *haḥ* and *huṁ* followed by assignment of *phaṭ*, *ra*, *ra*, *ru*, *ru*, *he*, *piba* to water, light, air, space, *manas*, senses, intellect, and ego these eight elements repeating five times. (213)

पदानि पञ्च धीमूलपुंरागाख्ये त्रये त्रयम् ।
एकं त्वशुद्धवित्कालद्वये चैकं नियामके ॥२१४॥

By assignment of the *mantra*, namely, *vama*, *bhīṣaṇa*, *bhīme*, to intellect, *prakṛti* and *puruṣa-rāga* thrice (these elements become purified). Through assignment of the *mantra ghoramukhi* to *avidyā* and *kāla* these two factors get purified. As regards the factor of *niyati*, the *mantra* purificatory of it is the monosyllabic *haḥ*. (214)

कलामायाद्वये चैकं पदमुक्तमिह क्रमात् ।
विद्येश्वरसदाशक्तिशिवेषु पदपञ्चकम् ॥२१५॥
एकोनविंशतिः सेयं पदानां स्यात्परापरा।

So far as the factors of *kalā* and *māyā* are concerned, the means to their purification is assignment of the words *rūpe* and *ghora*. The purifying *mantra* of *Vidyā*, Īśvara, Sadāśiva, Śakti and Śiva, these five factors of pure nature is *huṁ paramaghore hrīḥ aghore oṁ* which consists of five words, nineteen syllables and includes both the ranges, namely, the higher and the lower. (215-216a)

सार्धं चैकं चैकं सार्धं द्वे द्वे शशी दृगथ युग्मम् ॥२१६॥
त्रीणि दृगब्धिश्चन्द्रः श्रुतिः शशी पञ्च विधुमहश्चन्द्राः ।
एकान्नविंशतौ स्यादक्षरसंख्या पदेष्वियं देव्याः ॥२१७॥

Thus, this goddess of *mantra* consists of nineteen syllables in all which count as one and a half, one and a half, two and a half, two and a half, one, two, three, two, four, one, five, one and one. (216b-217)

हल्द्वययुतवसुचित्रगुपरिसंख्यातस्ववर्णायाः ।
मूलान्तं सार्धवर्णं स्यान्मायान्तं वर्णमेककम् ॥२१८॥
शक्त्यन्तमेकमपरान्यासे विधिरुदीरितः ।
मायान्तं हल्ततः शक्तिपर्यन्ते स्वर उच्यते ॥२१९॥

This entire *mantra* in its reversed form reads as follows: *phat huḥ huṁ phaṭ rara ruru he piba, vam bhīṣaṇe bhīme, ghoramukhi haḥ, ghora rūpe huṁ paramaghore hrīḥ aghore oṁ*. This *mantra* is forty-syllabic including two pure consonants and

eight plus two plus other letters out of which earth as the base is represented by one and a half letters while others up to *māyā* are represented by each one of the letters including the vowels. (218-219)

निष्कले शिवतत्त्वे वै परो न्यासः परोदितः ।
परापरापदान्येव ह्यघोर्याद्यष्टकद्वये ॥२२०॥
मन्त्रास्तदनुसारेण तत्त्वेष्वेतद्द्वयं क्षिपेत् ।
पिण्डाक्षराणां सर्वेषां वर्णसंख्या विभेदतः ॥२२१॥

The higher category of assignment relates to Śiva in His absolutely pure form while the higher-lower combined is represented by the two group of eight each. Both these kinds of *mantras* should be assigned accordingly to the factors of the Reality keeping in mind the number of letters on the one side and the factors of the Reality on the other distinctly. (220-221)

अव्यक्तान्तं स्वरे न्यस्य शेषं शेषेषु योजयेत् ।
बीजानि सर्वतत्त्वेषु व्याप्तृत्वेन प्रकल्पयेत् ॥२२२॥
पिण्डानां बीजवन्न्यासमन्ये तु प्रतिपेदिरे ।
अकृते वाथ शोध्यस्य न्यासे वस्तुबलात् स्थितेः ॥२२३॥
शोधकन्यासमात्रेण सर्वं शोध्यं विशुध्यति ।
श्रीमनमृत्युञ्जयादौ च कथितं परमेष्ठिना ॥२२४॥

Having assigned the letter *ma* amongst the vowels, that is, the letter *u*, the rest of the vowels such as *ya*, *ra*, *la*, *va* should be assigned to the *Puruṣa* and others while the seed letters in both higher and lower categories should be treated as worthy of assigning to all the elements comprehensively. Some scholars have contended in regard to the assignment of conjunct consonants as seed-letters and that all whatever needs to be purified become purified by sheer assignment of the purificatory letters. This has been stated by Lord Śiva Himself in texts like *Mṛtyuñjaya*, etc. (222-224)

अधुना न्यासमात्रेण भूतशुद्धिः प्रजायते ।
देहशुद्ध्यर्थमप्येतत्तुल्यमेतेन वस्तुतः ॥२२५॥

Thus, by virtue of sheer assignment of the purificatory letter, get purified all the entities in existence. From this observation it becomes obvious that this formula may be applied to the problem of purification of the body also equally well. (225)

अन्यप्रकरणोक्तं यद्युक्तं प्रकरणान्तरे ।
ज्ञापकत्वेन साक्षाद्वा तत्किं नान्यत्र गुह्यते ।।२२६।।

A statement applicable to any other context, no matter, as a reminder or in direct application, why is it not acceptable in someone else? (226)

मालिनीमातृकाङ्गस्य न्यासो योऽर्चाविधौ पुरा ।
प्रोक्तः केवलसंशोद्धृमन्त्रन्यासे स एव तु ।।२२७।।

Assignment of the units of *mālinī* and *mātṛkā*, these two kinds of alphabetical series in the process of worship has already been recounted. This kind of assignment is concerned only with what is purifying. (227)

त्रिपदी द्वयोर्द्वयोः स्यात्प्रत्येकमथाष्टसु श्रुतिपदानि ।
दिक्चन्द्रचन्द्ररसरविशरशरदृग्दृङ्मृगाङ्कशशिगणने ।।२२८।।
अङ्गुलमाने देव्या अष्टादश वैभवेन पदमन्यत् ।

In this assignment of the desolatory process, two group of three letters each get assigned in spaces of two finger-ends each, thus in a span of forty-nine finger-ends get assigned eighteen letters as so powerful these are on account of having been enforced by the Goddess. (228-229a)

अपरं मानमिदं स्यात् केवलशोधकमनुन्यासे ।।२२९।।
तुर्यपदात्पदषट्के मानद्वितयं परापरपराख्यम् ।
द्वादशकं द्वादशकं तत्त्वोपरि पूर्ववत्त्वन्यत् ।।२३०।।

This assignment needs to be combined as of the lower nature. As distinct from it is the higher-lower assignment which begins from four letters to six. As regards the system of assignment in case of the higher kind, it extends for twelve finger-ends each twice on the constituents of the Reality, as has been explained earlier. (229b-230)

केवलशोधकमन्त्रन्यासाभिप्रायतो महादेवः ।
तत्त्वक्रमोदितमपि न्यासं पुनराह तद्विरुद्धमपि ।।२३१।।

Only from the viewpoint of assignment of barely purificatory *mantras* Lord Śiva has recounted the assignment of the essences explained already again, though contrary to the former one. (231)

निष्कले पदमेकार्णं यावत्त्रीणि तु पार्थिवे ।
इत्यादिना तत्त्वगतक्रमन्यास उदीरितः ।।२३२।।

He has recounted the process of assignment in regard to the spot of blemishlessness in terms of only one letter and that in the range of the earthly in terms of three steps. (232)

पुनश्च मालिनीतन्त्रे वर्गविद्याविभेदतः।
द्विधा पदानीत्युक्त्वाख्यन्न्यासमन्यादृशं विभुः ।।२३३।।

In the *Mālinīvijayottara Tantra*, having described the method of assignment in a twofold manner, that is, in keeping with the distinction between the group of letters on the one hand and the *vidyā* on the other, the Lord has now stated it in a different way here in this context. (233)

एकैकं द्व्यङ्गुलं ज्ञेयं तत्र पूर्वं पदत्रयम् ।
अष्टाङ्गुलानि चत्वारि दशाङ्गुलमतः परम् ।।२३४।।
द्व्यङ्गुले द्वे पदे चान्ये षडङ्गुलमतः परम् ।
द्वादशाङ्गुलमन्यच्च द्वेऽन्ये पञ्चाङ्गुले पृथक् ।।२३५।।
पदद्वयं चतुष्पर्वं तथान्ये द्विपर्वणी ।
एवं परापरादेव्याः स्वतन्त्रो न्यास उच्यते ।।२३६।।

That way is as follows: The span of first three steps is of two finger-ends each followed by four of the span of eight each, then one of ten finger-ends' span, two of two finger-ends each and the next of two finger-ends. This is how is an independent distribution of the assignment of the higher-lower order of the Goddess. (234-236)

विद्याद्वयं शिष्यतनौ व्याप्तृत्वेनैव योजयेत् ।
इति दर्शयितुं नास्य पृथङ्न्यासं न्यरूपयत् ॥२३७॥

The two *vidyās*, that is, the pure and the impure, should be treated as pervasive of the entire body. This is why assignment has not been detailed out here separately. (237)

एवं शोधकमन्त्रस्य न्यासे तद्रश्मियोगतः ।
पाशजालं विलीयेत तद्ध्यानबलतो गुरोः ॥२३८॥

In this way, the teacher needs to assign the purificatory *mantra* to the body of the student which by means of the ray of the light of consciousness lying embedded in it, via meditation on it, may burn the net of fetters which has kept him bound until this stage. (238)

शोध्यतत्त्वे समस्तानां योनीनां तुल्यकालतः ।
जननाद्भोगतः कर्मक्षये स्यादपवृक्तता ॥२३९॥

Since the entire group of six factors, namely, *kalā*, *tattva*, *bhuvana*, *varṇa*, *pada* and *mantra* needing to be purified is of common origin, it is only through sufferance that consequences of actions may get eliminated leading to redemption. (239)

देहैस्तावद्भिरस्याणोश्चित्रं भोक्तुरपि स्फुट्म् ।
मनोऽनुसन्धिर्नो विश्वसंयोगप्रविभागवत् ॥२४०॥

Since the same soul goes on assuming and leaving several bodies getting associated with as many minds on its path of the circle of birth and death, the sense of continuity of awareness does not remain intact throughout as is the case with the sense of continuity in the midst of discontinuity as well as continuity in the nature of the universe. (240)

नियत्या मनसो देहमात्रे वृत्तिस्ततः परम् ।
नानुसन्धा यतः सैकस्वान्तयुक्ताक्षकल्पिता ॥२४१॥

The Nature has designed things in such a way that (in spite of the all-pervading character of the Self) the mind keeps its operation limited to its particular body

keeping everything else in abeyance as is elucidated by the fact of its attending to only one of the senses at any instance. (241)

प्रदेशवृत्ति च ज्ञानमात्मनस्तत्र तत्र ततृ ।
भोग्यज्ञानं नान्यदेहेष्वनुसन्धानमर्हति ॥२४२॥

Since the awareness of the Self has the limitation of its operation to particular areas at a particular instance, it cannot be expected to break the code of limitation of Nature to keep preserved the memories of different lives throughout. (242)

यदा तु मनसस्तस्य देहवृत्तेरपि ध्रुवम् ।
योगमन्त्रक्रियादेः स्याद्वैमल्यं तद्विदा तदा ॥२४३॥

When, however, the mind becomes purged of all limitations of the body by means of yogic practice, use of *mantra* and the force of *kriyā-yoga*, etc., then it becomes conscious of the incidents of his previous lives also. (243)

यथामलं मनो दूरस्थितमप्याशु पश्यति ।
तथा प्रत्ययदीक्षायां तत्तद्भुवनदर्शनम् ॥२४४॥

As the purified mind quickly observes whatever is existing or happening at even a considerably distant place, even so in course of initiation in concepts and ideas concerning the different states of being in other dimensions of creation the candidate has the privilege of perceiving objects and events relating to them. (244)

जननादिवियुक्तां तु यदा दीक्षां चिकीर्षति।
तदास्मादुद्धरामीति युक्तमूहप्रकल्पनम् ॥२४५॥

When he aspires for such an initiation which may relieve him of the phenomenon of life and death, in course of his desire for getting relieved of the relevant states of being, he happens to visualise those states of being rather practically. (245)

यदा शोध्यं विना शोद्धृन्यासस्तत्रापि मन्त्रतः ।
जननादिक्रमं कुर्यात्तत्त्वसंश्लेषवर्जितम् ॥२४६॥

In case of assignment of the means of purification in the absence of the object of it, particularly via *mantra*, the teacher needs to take care of the processes of birth and death in spite of their absence in actuality. (246)

एकाकिशोद्धृन्यासे च जननादिविवर्जने ।
तच्छोद्धृसंपुटं नाम केवलं परिकल्पयेत् ।।२४७।।

In case of assignment of the paths to the teacher alone without any reference to birth and death, etc. the process needs to be considered as relevant to him and the disciple together. (247)

द्रव्ययोगेन दीक्षायां तिलाज्याक्षततण्डुलम् ।
तत्तन्मन्त्रेण जुहुयाज्जन्मयोगवियोगयोः ।।२४८।।

In course of initiation, oblation of *tila*, sesame seeds, *ghṛta* and rice needs to be put into the fire along with recitation of relevant *mantras* in the name of shift from the old name of the disciple to his new name as combined with that of the teacher. (248)

यदा विज्ञानदीक्षां तु कुर्याच्छिष्यं तदा भृशम् ।
तन्मन्त्रसंजल्पबलात् पश्येदा चाविकल्पकात् ।।२४९।।

While imparting initiation to the student in the core wisdom, the teacher needs to look at him as getting transported from the state of options to that of optionlessness amounting to realisation by virtue of having reached his own level of consciousness on account of the effect of the *mantra* operating on him. (249)

विकल्पः किल संजल्पमयो यत्स विमर्शकः ।
मन्त्रात्मासौ विमर्शश्च शुद्धोऽपाशवतात्मकः ।।२५०।।

Option in this case lies in its conversational nature (which in any case is the pre-lingual conceptualisation) and hence is bound by the fetters of animality while the agent of it is inspired by the *mantra* acting as his Self. As such, his contemplation is purified and rid of that fetter. (250)

नित्यश्चानादिवरदशिवाभेदोपकल्पितः ।
तद्योगाद्दैशिकस्यापि विकल्पः शिवतां व्रजेत् ॥२५१॥

That contemplation is eternal, primeval and benedictory of boon on account of having been originated from the consciousness of the agent's oneness with Śiva and hence potent enough to make the option of the teacher also get upgraded to Śiva-hood. (251)

श्रीसारशास्त्रे तदिदं परमेशेन भाषितम्।
अर्थस्य प्रतिपत्तिर्या ग्राह्यग्राहकरूपिणी ॥२५२॥
सा एव मन्त्रशक्तिस्तु विततता मन्त्रसन्ततौ ।

In the *Sāra Śāstra*, it has been stated by Lord Śiva Himself that the power embedded in the *mantra* is the awareness of the sense of understanding between the subject and the object of it transmitted to the chain of the *mantra*. (252-253a)

परामर्शस्वभावेत्थं मन्त्रशक्तिरुदाहृता ॥२५३॥
परामर्शो द्विधा शुद्धाशुद्धत्वान्मन्त्रभेदकः ।

Thus, the power of *mantra* is said to be of the nature of communication which divides *mantras* into two, the pure and the impure on account of both these characters being inherent in the communication itself. (253b-254a)

उक्तं श्रीपौष्करेऽन्ये च ब्रह्मविष्ण्वादयोऽण्डगाः ॥२५४॥
प्राधानिकाः साञ्जनास्ते सात्त्वराजसतामसाः ।
तैरशुद्धपरामर्शात्तन्मयीभावितो गुरुः ॥२५५॥
वैष्णवादिः पशुः प्रोक्तो न योग्यः पतिशासने ।
ये मन्त्राः शुद्धमार्गस्थाः शिवभट्टारकादयः ॥२५६॥
श्रीमन्मतङ्गादिदृया तन्मयो हि गुरुः शिवः ।

It has been observed in the *Pauṣkara Śāstra* that apart from Śiva, gods like Brahmā, Viṣṇu, etc. presiding over their respective circles of being, act under the effect of the three substantive attributes, namely *sattva*, *rajas* and *tamas*. On account of the impurity lingering with these gods, the teacher devoted to

them becomes affected by that impurity. Therefore, the Vaiṣṇavas are said to lie under fetters hence are unworthy of following the discipline of Śaivism. On the other hand, those *mantras* which are related to the path of purity, such as Śivabhattāraka, etc., as *Mataṅga Śāstra* has indicated, make the teacher filled with the sense of identity with Śiva. (254b-257a)

ननु स्वतन्त्रसंजल्पयोगादस्तु विमर्शिता ।।२५७।।
प्राक्कुतः स विमर्शाच्चेत्कुतः सोऽपि निरूपणे ।
आद्यस्तथाविकल्पत्वप्रदः स्यादुपदेष्टृतः ।।२५८।।
यः संक्रान्तोऽभिजल्पः स्यात्तस्याप्यन्योपदेष्टृतः।
पूर्वपूर्वक्रमादित्थं य एवादिगुरोः पुरा ।।२५९।।
संजल्पो ह्यभिसंक्रान्त सोऽद्याप्यस्तीति गृह्यताम ।

Now, it needs to be accepted that contemplation has been caused via communication. This acceptance, however, gives rise to another question as to the source of the content of the communication which must be in the form of wisdom communicated by some teacher. Proceeding along this course of investigation backward from the recipient to the source of wisdom, one is sure to reach the primeval Teacher whose wisdom having been communicated at that initial state of being continues to prevail even until now. (257b-260a)

यस्तथाविधसंजल्पबलात्कोऽपि स्वतन्त्रकः ।।२६०।।
विमर्शः कल्प्यते सोऽपि तदात्मैव सुनिश्चितः।
घटकुम्भ इतीत्थं वा यदि भेदो निरूप्यते ।।२६१।।
सोऽप्यन्यकल्पनादायी ह्यनादृत्यः प्रयत्नतः ।
पणायते करोतीति विकल्पस्योचितौ स्फुटम् ।।२६२।।
करपाण्यभिजल्पौ तौ संकीर्येतां कथं किल ।

The contemplation caused by this kind of communication is sure to remain exactly the same as the original on account of the force of communication itself. Whatever change occurs in course of communication and reception is like substitution of *ghaṭa* by *kumbha*. Since both these words mean one and the same thing, that is, the jar, other points of difference, need to be ignored deliberately. (The option underlying in this case is) like one lying in *pāṇi* and *kara* both meaning one and

the same *hand* despite the difference in their derivations amounting to its use in the case of the former in business transactions while in the latter in just doing anything whatsoever without any kind of limitation to the task. (260b-263a)

शब्दाच्छब्दान्तरे तेन व्युत्पत्तिर्व्यवधानतः ।।२६३।।
व्यवहारात्तु सा साक्षाच्चित्रोपाख्याविमर्शिनी ।

In the substitution of the synonym of a particular word, the obstruction in the task of understanding the sense lies in the derivations of the words concerned. That obstruction is rendered ineffective by going back to the actual object meant by the words. (263b-264a)

तद्विमर्शोदयः प्राच्यस्वविमर्शमयः स्फुरेत् ।।२६४।।
यावद्बालस्य सवित्तिरकृत्रिमविमर्शने ।

Any new reflection is indeed the old one itself (getting manifested in the new context). This is applicable to the child's awareness also which apparently is supposed to be all anew. (264b-265a)

तेन तन्मन्त्रशब्दार्थविशेषोत्थं विकल्पनम् ।।२६५।।
शब्दान्तरोत्थाद्भेदेन पश्यता मन्त्रे आदृतः ।
यच्चापि बीजपिण्डादेरुक्तं प्राग्बोधरूपकम् ।।२६६।।
तत्तस्यैव कुतोऽन्यस्य तत्कसमादन्यकल्पना ।

Therefore, whatever be the reflection arising out of consideration of the meaning of the words of *mantras*, particularly of the nature of seed-words, conveys basically the old sense itself to have been assigned to it in the beginning. As such, it is unnecessary to think of it otherwise. (265b-267a)

एतदर्थं गुरोर्यत्नाल्लक्षणे तत्र तत्र तत् ।।२६७।।
लक्षणं कथितं ह्येष मन्त्रतन्त्रविशारदः ।
तेन मन्त्रार्थसंबोधे मन्त्रवार्तिकमादरात् ।।२६८।।
ऊपारोहप्रयोगं वा सर्वथा गुरुराचरेत् ।

This is why in determining the characteristic features of a teacher stress has been laid on that fact here and there that he should be authoritative in his understanding of *mantra* and *tantra*. Therefore, it is necessary for the teacher to consult commentaries on *mantras* carefully as also think of their implications positively as well as negatively from his own side. (267b-269a)

मन्त्रार्थविदभावे तु सर्वथा मन्त्रतन्मयम् ।।२६९।।
गुरुं कुर्यात् तदभ्यासात्तत्संकल्पमयो ह्यसौ ।

In case of unavailability of a teacher conversant with the meaning of *mantras*, the disciple needs to take resort to some such a person as his teacher who might have become one with the *mantra* by virtue of his contemplation on its nature. (269b-270a)

तत्समानाभिसंजल्पो यदा मन्त्रार्थभावनात् ।।२७०।।
गुरोर्भवेत्तदा सर्वसाम्ये को भेद उच्यताम् ।

If anyone can attain the same status as a teacher by only contemplation on the meaning of the *mantra*, please explain to me what will distinguish him from the real teacher. (270b-271a)

अंशेनाप्यथ वैषम्ये न ततोऽर्थक्रिया हि सा ।।२७१।।
गोमयात्कीटतः कीट इत्येवं न्यायतो यदा ।
संजल्पान्तरतोऽप्यर्थक्रियां तामेव पश्यति ।।२७२।।
तदैष सत्यसंजल्पः शिव एवेति कथ्यते ।
स यद्वक्ति तदेव स्यान्मन्त्रो भोगापवर्गदः ।।२७३।।

Despite the difference between the two being just partial, words of one who is sheer contemplator on the sense of *mantras* cannot produce the effect of the *mantra* itself. This can be elucidated by the difference between the two kinds of insects such as one produced out of the animal's dung on the one side and that produced out of an insect on the other. Ignoring the difference between the two insects (representing the meaning of the original *mantra* on one hand and that as communicated through words) has been regarded as Śiva Himself. Whatever he speaks needs to be considered as *mantra* capable of granting both joy and liberation. (271-273)

नैषोऽभिनवगुप्तस्य पक्षो मन्त्रार्पितात्मनः ।
योऽर्थक्रियामाह भिन्नां कीटयोरपि तादृशोः ।।२७४।।

This position is not one as held by Abhinavagupta himself as devoted completely to *mantra*. It, indeed, is kindred to the comparison between the two kinds of insects in regard to its effect. (274)

मन्त्रार्पितमनाः किंचिद्वदन्यत्तु विषं हरेत् ।
तन्मन्त्र एव शब्दः सः परं तत्र घटादिवत् ।।२७५।।

Whatever the sorcerer may utter with complete devotion to the sense of the words concerned and proving to be effective in nullifying the effect of the poison, needs to be considered as *mantra* irrespective of all the discordance of the words used in it. The word used by him in this instance becomes paramount as becomes the word *ghaṭa*, etc. used by any saint (in the cure of diseases). (275)

कान्तासंभोगसंजल्पसुन्दरः कामुकः सदा ।
तत्संस्कृतोऽप्यन्यदेष कुर्वन्स्वात्मनि तृप्यति ।।२७६।।
तथा तन्मन्त्रसंजल्पभावितोऽन्यदपि ब्रुवन् ।
अनिच्छुरपि तद्रूपस्तथा कार्यकारो ध्रुवम् ।।२७७।।

Just as an amorous person immediately after having sensual relationship with his beloved and thus having got impassioned by the act finds satisfaction in anything whatsoever he does under the spell of it, even so the sorcerer under the spell of his contemplation on the sense of his *mantra* may inadvertently utter even any other word instead of his usual one, and yet is sure to be effective in his act. (276-277)

विकल्पयन्नप्येकार्थं यतोऽन्यदपि पश्यति ।
विषापहारिमन्त्रादीत्युक्तं श्रीपूर्वशासने ।।२७८।।

Just as what happens in the case of the amorous person or the sorcerer, the person who is inspired by the idea of Śiva-hood, though engaged in the thinking of something else may happen to see practically something else. This has been stated in the *Mālinīvijayottara Tantra* via reference to the *mantra* of the sorcerer. (278)

यदि वा विषनाशेऽपि हेतुभेदाद्विचित्रता ।
धात्वाप्यायादिकानन्तकार्यभेदाद्भविष्यति ।।२७९।।

If there is some peculiarity in the subsidence of the effect of the poison through use of *mantras* seemingly irrelevant in their wording, the same is expected to happen in the case of the effect of the transmission of the emotion of the novice teacher on the component elements of the body. (279)

तदेदं मन्त्रसंजल्पविकल्पाभ्यासयोगतः
भाव्यवस्तुस्फुटीभावः संजल्पह्रासयोगतः ।।२८०।।

Thus, just as it happens in the case of the irrelevance of the wording of the *mantra* uttered resulting in the subsidence of the effect of the poison, so it occurs in the case of the desired effects manifestation on the waning of the effect of the transmission of the *mantra*. (280)

वस्त्वेव भावयत्येष न संजल्पमिमं पुनः ।
गुह्णाति भासनोपायं भाते तत्र तु तेन किम् ।।२८१।।

Thus, it is the essence of the object which makes the object manifest itself to the aspirant and by no means the transmission of the *mantra*. If so, the question arises as to the utility of the transmission of the *mantra* itself. (281)

एवं संजल्पनिर्ह्रासे सुपरिस्फुटतात्मकम् ।
अकृत्रिमविमर्शात्म स्फुरेद्वस्त्वविकल्पकम् ।।२८२।।

(In response to this doubt, the author's reply is as under:) When the effect of the transmission becomes subsided, the optionless final result makes itself out automatically. (282)

निर्विकल्पा च सा संविद्यद्यथा पश्यति स्फुटम् ।
तत्तथैव तथात्मत्वाद्वस्तुनोऽपि बहिःस्थिते ।।२८३।।

The Reality transcendent to all kinds of options which reveals itself as a follow-up of subsidence of all actions undertaken with aspiration for it is the essence of all whatever. (283)

विशेषतस्त्वमायीयशिवताभेदशालिनः ।
मोक्षेऽभ्युपायः संजल्पो बन्धमोक्षौ ततः किल ॥२८४॥

Communication between the teacher and the taught resulting in the Self's oneness with Śiva is the way to liberation redeeming him from bondage. (284)

विकल्पेऽपि गुरोः सम्यगभिन्नशिवताजुषः।
अविकल्पकपर्यन्तप्रतीक्षा नोपयुज्यते ॥२८५॥

Since the teacher has already attained absolute oneness with Śiva, to think of the precondition of the taught's attainment of the state of optionlessness prior to his redemption is improper. (285)

तद्विमर्शस्वभावा हि सा वाच्या मन्त्रदेवता ।
महासंवित्समासन्नेत्युक्तं श्रीगमशासने ॥२८६॥

It has been stated in the *Śrigama Śāstra* that since the deity of the *mantra* is fully absorbed in the supernal consciousness, contemplation is its inherent nature. (286)

निकटस्था यथा राज्ञामन्येषां साधयन्त्यलम् ।
सिद्धिं राजोपगां शीघ्रमेवं मन्त्रादयः पराम् ॥२८७॥

Just as those close to a king solve problems of anyone to his full satisfaction on behalf of the king quite quickly, even so do *mantra*, etc. in regard to the Supreme Being. (287)

उक्ताभिप्रायगर्भं तदुक्तं श्रीमालिनीमते ।
मन्त्राणां लक्षणं कस्मादित्युक्ते मुनिभिः किलः ॥२८८॥

The *Mālinīvijayottara Tantra* points out to the same truth via reference to the characteristic function of *mantras* as happened to have been asked by sages long in the past. (288)

योगमेकत्वमिच्छन्ति वस्तुनोऽन्येन वस्तुना ।
तद्वस्तु ज्ञेयमित्युक्तं हेयत्वादिप्रसिद्धये ॥२८९॥

Yoga is the unification of one thing with the other. That object which is sought to be united with needs to be understood so that the aspirant may get rid of his inclination towards things other than that. (289)

तत्प्रसिद्ध्यै शिवेनोक्तं ज्ञानं यदुपवर्णितम् ।
सबीजयोगसंसिद्ध्यै मन्त्रलक्षणमप्यलम् ।।२९०।।

In order to fulfil that aspiration of the aspirant, whatever Śiva has stated is the knowledge available through *mantra* and is sufficient for attaining the state of seeded *samādhi* (absorption). (290)

न चाधिकारिता दीक्षां विना योगेऽस्ति शाङ्करे ।
क्रियाज्ञानविभेदेन सा च द्वेधा निगद्यते ।।२९१।।

As regards the yoga of oneness with Śaṅkara, anyone cannot enter into it without initiation which is said to be of two kinds, namely, one through the yoga of action and the other through that of knowledge. (291)

द्विविधा सा प्रकर्तव्या तेन चैतदुदाहृतम् ।
नच योगाधिकारित्वमेकमेवानया भवेत् ।।२९२।।
अपि मन्त्राधिकारित्वं मुक्तिश्च शिवदीक्षया ।

Initiation needs to be undergone in a twofold manner and without having taken up anyone has no possibility of practising this yoga, be it the capability of practising the *mantra-yoga* or attaining liberation. (292-293a)

अनेनैतदपि प्रोक्तं योगी तत्त्वैक्यसिद्धये ।।२९३।।
मन्त्रमेवाश्रयेन्मूलं निर्विकल्पान्तमादृतः ।
मन्त्राभ्यासेन भोगं वा मोक्षं वापि प्रसाधयन् ।।२९४।।
तत्राधिकारितालब्ध्यै दीक्षां गृह्णीत दैशिकात् ।
तेन मन्त्रज्ञानयोगबलाद्यद्यत्प्रसाधयेत् ।।२९५।।
तत्स्यादस्यान्यतत्त्वेऽपि युक्तस्य गुरुणा शिशोः।

In his statement Śiva has also meant to lay stress on the point that for getting success in his effort to attain oneness with Śiva, the aspirant is required to take

resort to *mantra*, particularly in its root form respectfully, as it remains effective in his advancement up to the state of optionlessness. No matter, the aspirant's objective be attainment of the state of joy or liberation in order to attain it, he needs to be initiated by a suitable teacher. By virtue of the initiation he would have access to *mantra* and knowledge both via which he would be able to seek help from the teacher in his other objectives also. (293b-296a)

दीक्षा ह्यस्योपयुज्येत संस्क्रियायां स संस्कृतः ॥२९६॥
स्वबलेनैव भोगं वा मोक्षं वा लभते बुधः ।

The utility of initiation lies in the purification of the Self of the aspirant following which he having become wise, attains his objective by himself, be that joy or liberation. (296b-297a)

तेन विज्ञानयोगादिबली प्राक् समयी भवन् ॥२९७॥
पुत्रको वा न तावान्स्यादपितु स्वबलोचितः ।

By virtue of treading the path of the yoga of knowledge he now becomes capable of pursuing his objective without any care for his status as a follower of the principles or the sonship of his teacher. (297b-298a)

यस्तु विज्ञानयोगादिवन्ध्यः सोऽन्धो यथा पथि ॥२९८॥
दैशिकायत्त एव स्याद्भोगे मुक्तौ च सर्वथा ।

Entirely different is the position of the candidate who is barren in comprehension as well as practice of yoga. He is like a blind man walking on the path. He needs the help of the teacher to reach his destination, be it joy or liberation. (298b-299a)

दीक्षा च केवला ज्ञानं विनापि निजमान्तरम् ॥२९९॥
मोचिकैवेति कथितं युक्त्या चागमतः पुरा ।

It has been stated (in this text) already that initiation in itself is sufficient to liberate the candidate and has been supported by the statement of the *Āgama Śāstra*. (How to reconcile both the position with each other?) (299b-300a)

यस्तु दीक्षाकृतामेवापेक्ष्य योजनिकां शिशुः ।।३००।।
स्फुटीभूत्यै तदुचितं ज्ञानं योगमथाश्रितः
सोऽपि यत्रैव युक्तः स्यात्तन्मयत्वं प्रपद्यते ।।३०१।।

The child-like disciple moving on the path expecting of initiation itself as the way leading to liberation also may be successful in his attempt if he takes resort to yoga and knowledge diligently as directed by his teacher. (330b-301)

गुरुदीक्षामन्त्रशास्त्राधीनसर्वस्थितिस्ततः ।

The entire path of transformation depends on four factors, namely, teacher, initiation, *mantra* and *śāstra*. (302a)

दुष्टानामेव सर्वेषां भूतभव्यभविष्यताम् ।।३०२।।
कर्मणां शोधनं कार्यं बुक्षुक्षोर्न शुभात्मनाम् ।
यः पुनर्लौकिकं भोगं राज्यस्वर्गादिकं शिशुः ।।३०३।।
त्यक्त्वा लोकोत्तरं भोगमीप्सुस्तस्य शुभेष्वपि ।

(As regards initiation) particularly of the aspirant of joy, only all the evil actions of him – past, present and future, need to be purified and by no means those which are of auspicious nature. Auspicious actions of him also, however, need to be purified who has got himself free of all desires concerning worldly pleasures, kingship, heavenly beatitude, etc. and aspires only for the bliss of transcendence. (302b-304a)

तत्र द्रव्यमयीं दीक्षां कुर्वन्नाज्यतिलादिकैः ।।३०४।।
कर्मास्य शोधयामीति जुहुयाद्दैशिकोत्तमः ।
ज्ञानमय्यां तु दीक्षायां तद्विशुद्ध्यति सन्धितः ।।३०५।।
गुरोः स्वसंविद्रूढस्य बलात्तत्प्रक्षयो भवेत् ।
यदास्याशुभकर्माणि शुद्धानि स्युस्तदा शुभम् ।।३०६।।
स्वतारतम्याश्रयणादध्वमध्ये प्रसूतिदम् ।

As regards the initiation of the aspirant of worldly joys, his actions get purified besides other rites, through material oblations put in the fire consisting of *ghṛta*,

tila, etc. and utterance by the teacher of the best kind as follows: 'I am purifying the actions of the disciple.' As regards initiation into knowledge, the student gets purified only through firm resolve for unification with Śiva besides the effect of the will-power of the teacher who has ascended the highest ladder of consciousness in his awareness. Following purification of his inauspicious actions his auspicious actions also get purified automatically owing to his taking to the path of inner equipoise. (304b-307a)

शुभपाकक्रमोपात्तफलभोगसमाप्तितः ।।३०७।।
यत्रैष योजितस्तत्स्थो भाविकर्मक्षये कृते ।
भाविनां चाद्यदेहस्थदेहान्तरविभेदिनाम् ।।३०८।।
अशुभांशविशुद्धौ स्याद्भोगस्यैवानुपक्षयः ।

Having enjoyed the results of auspicious actions until they get finished, the course of life he has been recommended by his teacher to follow, remaining firm on it he should act in such a way that he may not be required to suffer the consequences of those acts of the future and thus come to the end of the apprehension of any kind of sufferance itself. (307b-309a)

भुञ्जानस्यास्य सततं भोगान्मायालयान्ततः ।।३०९।।
न दुःखफलदं देहाद्यध्वमध्येऽपि किंचन ।

Remaining enjoying the consequences of his noble actions until the end of the effect of *māyā* on him, there remains no fear to suffer in his life the bad effects of his actions on the entire path of assumption of body. (309b-310a)

ततो मायालये भुक्तसमस्तसुखभोगकः ।।३१०।।
निष्कले सकले वैति लयं योजनिकाबलात् ।
इति प्रमेयं कथित दीक्षा काले गुरोर्यथा ।।३११।।

Coming to the end of *māyā*, since he until this state has already enjoyed exhaustively the consequences of his actions, he has the privilege of getting dissolved his being beyond the range of *kalā* or within it (as per his aspiration) by the force of unification. This is how I have explained what the teacher needs to do on the occasion of initiation. (310b-311)

CHAPTER - 17

Rite of Initiation Beginning from Birth

अथ भैरवतादात्म्यदायिनीं प्रक्रियां ब्रुवे ।
एवं मण्डलकुम्भाग्निशिष्यस्वात्मसु पञ्चसु ॥१॥
गृहीत्वा व्याप्तिमैक्येन न्यस्याध्वानं च शिष्यगम् ।
कर्ममायाणुमलिनत्रयं बाहौ गले तथा ॥२॥
शिखायां च क्षिपेत्सूत्रग्रन्थियोगेन दैशिकः ।
तस्यातद्रूपताभानं मलो ग्रन्थिः स कीर्त्यते ॥३॥
इतिप्रतीतिदाढ्यार्थं बहिर्ग्रन्थ्युपकल्पनम् ।

Now I propose to explain the procedure of imparting initiation having the promise of access to oneness with Bhairava. Under this procedure, the teacher needs to impress the student with the idea of his comprehension in all these five factors of initiation, namely, circle, jar, fire, student and he himself. Having made him aware of this unifying factor among all these, he should assign the path to the student which he is expected to take to. In confirmation of this he has to tie three knots on the sacrificial thread as representative of the malice associated with the action (*karma*), *māyā* and the individual (*aṇu*) to be ascribed to the student's hands, throat and crest respectively. These forms of the malice responsible for making the Reality appear the other way round are signified by these knots visible externally. (1-4a)

बाहू कर्मास्पदं विष्णुर्मायात्मा गलसंश्रितः ।।४।।
अधोवहा शिखाणुत्वं तेनेत्थं कल्पना कृता ।

Hands are the seat of action whose deity is Viṣṇu while throat is the resort of *māyā*. On account of its downward movement from the top of the head as represented by the crest up to the *mūlādhāra cakra*, breath (*prāṇa*) represents the individual (*aṇu*). This is the symbolism involved in this part of the ceremony. (4b-5a)

नरशक्तिशिवाख्यस्य त्रयस्य बहुभेदताम् ।।५।।
वक्तुं त्रिस्त्रिगुणं सूत्रं ग्रन्थये परिकल्पयेत् ।

It is the combination of the three factors, namely, the individual, the Force and Śiva which is responsible for the appearance of the entire spectrum of the Reality in all its multiplicity. It is for the sake of bearing out this fundamental triplicity of the Reality, the symbolic thread is required to be made threefold and tied as indicated herewith. (5b-6a)

तेजोजलान्नत्रितयं त्रेधा प्रत्येकमप्यदः ।।६।।
श्रुत्यन्ते केऽप्यतः शुक्लकृष्णरक्तं प्रपेदिरे ।

Some scholars are of the view that, as per the account of the Veda, since the universe is formed basically of three factors, namely, fire, water and earth each of which is of three kinds, i.e., *sāttvika*, *rājasa* and *tāmasa* represented respectively by the colours red, white and black; the sacrificial thread (*yajñopavīta*) is made twice threefold as explained in the Upaniṣad. (6b-7a)

ततोऽग्नौ तर्पिताशेषमन्त्रे चिद्व्योममात्रके ।।७।।
सामान्यरूपे तत्त्वानां क्रमाच्छुद्धिं समाचरेत् ।

This is to be followed by the rite of purification of the essences (*tattva-śuddhi*) which lies in purifying them in the fire of the pure space of consciousness with the force of all the relevant *mantras* meant for the task in common for all of them. (7b-8a)

तत्र स्वमन्त्रयोगेन धरामावाहयेत्पुरा ।।८।।
इष्ट्वा पुष्पादिभिः सर्पिस्तिलाद्यैरथ तर्पयेत् ।
तत्तत्त्वव्यापिकां पश्चान्मायातत्त्वाधिदेवताम् ।।९।।
मायाशक्तिं स्वमन्त्रेणावाह्याभ्यर्च्य प्रतर्पयेत् ।

In the process of purification, first of all needs to be invoked by means of *mantras* relevant to it is the Earth. Then it should be satiated with the offering of flowers, e c. and oblation of purified butter, *tila* and objects of the kind. After purifying the earth, the teacher should undertake purification of the *Māyā* which comprehends the earth also. For its purification its presiding deity needs to be invoked by means of *mantras* addressed to it followed by its worship and satiation. (8b-10a)

आवाहने मातृकार्णं मालिन्यर्णं च पूजने ।।१०।।
कुर्यादिति गुरूः प्राह स्वरूपाप्यायनद्वयात्।

As per the advise of my teacher in the task of invocation, letters of the *mātṛkā* need to be used while in that of worship those of the *mālinī* on account of the former giving the shape to the world and the latter's pervasion of it. (10b-11a)

तारो वर्णोऽथ संबुद्धिपदं त्वमित्यतः परम् ।।११।।
उत्तमैकयुतं कर्मपदं दीपकमप्यतः ।
तुभ्यं नाम चतुर्थ्यन्तं ततोऽप्युचितदीपकम् ।।१२।।
इत्यूहमन्त्रयोगेन तत्तत्कर्म प्रवर्तयेत् ।
आवाहनानन्तरं हि कर्म सर्वं निगद्यते ।।१३।।

This invocation should be designed as follows: It should start with recitation of *Om* followed by the word meaning earth in the vocative case (*dhare*), pronoun you (*tubhyam*), verb in the first person (*āvāhayāmi*) and the adverb of obeisance (*namaḥ*). After the invocation, the follow-up it is being made out. (11b-13)

NOTES:

The invocation *mantra* is: *Om dhare tubhyam āvāhayāmi namaḥ*

आवाहनं च संबोधः स्वस्वभावव्यवस्थितेः ।
भावस्याहंमयस्वात्मतादात्म्यावेश्यमानता ॥१४॥

Invocation amounts to getting established within one's own inherent nature by taking resort to one's Self and being absorbed in it. (14)

शाक्ती भूमिश्च सैवोक्ता यस्यां मुख्यास्ति पूज्यता ।
अभातत्वादभेदाच्च नह्यसौ नृशिवात्मनोः ॥१५॥

It is only against the background of pre-eminence accorded to Śakti that there is the possibility of the actuality of worship at which state the Reality remains hidden and by no means share oneness in the common Self due to elimination of the difference between the two. (15)

जडाभासेषु तत्त्वेषु संवित्स्थित्यै ततो गुरुः।
आवाहनविभक्तिं प्राक् कृत्वा तुर्यंविभक्तितः ॥१६॥
नमस्कारान्ततायोगात्पूर्णं सत्तां प्रकल्पयेत् ।

It is on account of this vision of consciousness in components of the Reality, which appears as completely inert, that the teacher has addressed the earth, for instance culminating in obeisance to it as a unit of the totality of the Reality (which is consciousness itself). (16-17a)

ततः पूर्णस्वभावत्वं तद्रूपोद्रेकयोगतः ॥१७॥
ध्येयोद्रेको भवेद्ध्यातृप्रह्वीभाववशाद्यतः ।

It is only on admittance of consciousness as the most fundamental reality in the entire spectrum of the creation that the worshipper comes to get restored his inherent completeness followed by the same of the object of meditation. (17b-18a)

आवाह्येष्ट्वा प्रतर्प्येति श्रीस्वच्छन्दे निरूपितम् ॥१८॥
अनेनैव पथानेयमित्यस्मद्गुरवो जुगुः।

Our teachers have told us with reference to the *Svacchanda Śāstra* the process of withdrawal as consisting of invocation, offering of oblation and satiation. (18b-19a)

परत्वेन तु यत्पूज्यं तत्स्वतन्त्रचिदात्मकम् ।।१९।।
अनवच्छित्प्रकाशत्वान्न प्रकाश्यं तु कुत्रचित् ।

It is only under the supposition of its complete otherness from the worshipper that what is pure consciousness and delight may have the possibility of being worshipped. Being in itself the totality of Light, it is impossible to be subjected to illumination from anywhere. (19b-20a)

तस्य ह्येतत्प्रपूज्यत्वध्येयत्वादि यदुल्लसेत् ।।२०।।
तस्यैव तत्स्वतन्त्रत्वं यातिदुर्घटकारिता ।

It is its own worthiness of being worshipped, meditated on and accomplishing the impossible which is the manifestation of its autonomy. (20b-21a)

संबोधरूपे तत्तस्मिन् कथं संबोधना भवेत् ।।२१।।
प्रकाशनायां वै न स्यात्प्रकाशस्य प्रकाशता ।

What is consciousness itself can by no means be made the object of consciousness. Similarly, what is luminous in itself can by no means be made the object of illumination. (21b-22a)

संबोधनविभक्त्यैव विना कर्मादिशक्तिताम् ।।२२।।
स्वातन्त्र्यात्तं दर्शयितुं तत्रोहमिममाचरेत् ।
देवमावाहयामीति ततो देवाय दीपकम् ।।२३।।
प्राग्युक्त्या पूर्णतादायि नमःस्वाहादिकं भवेत् ।

(Against the background of the statement of impossibility of illumining the self-luminous) the author's response is that use of the vocative case in the invocation of deity without any reference to Its capability of playing the role desired by the invoker needs to be taken as implying cognisance of Its autonomy. In the case of paying obeisance to the deity use of the word *namaḥ*, *svāhā*, etc. is confirmatory of the same point. (22b-24a)

नुतिः पूर्ण त्वमग्नीन्दुसंट्टाप्यायता परम् ।।२४।।
आप्यायकं च प्रोच्छालं वौषडादि प्रदीपयेत् ।

While the word *namaḥ* implies perfection in the act of surrender, *svāhā* on account of combining in it *svā* and *hā* implying moon and fire respectively amounts to recognising the formation of the world as a result of interaction between the elements of immortality and mortality pervading the whole of it as well as responsible for all actions and reactions in it. (24b-25a)

तत्र बाह्येऽपि तादात्म्यप्रसिद्धं कर्म चोद्यते ॥२५॥
यदि कर्मपदं तन्नो गुरुरभ्यूहयेत्क्वचित् ।

As regards the position of deliberation in course of initiation, it needs to be used in the determination of the object of worship, etc. particularly in such contexts where the same would have remained obscure. In such cases the teacher is required to make it explicit through use of his deliberation. (25b-26a)

अनाभासिततद्वस्तुभासनाय नियुज्यते ॥२६॥
मन्त्रः किं तेन तत्र स्यात्स्फुटं यत्रावभासि तत् ।

Wherever the object of any ceremonial performance may not be explicit, the teacher should use his discretion to make it explicit. In such cases, however, where the object be stated clearly via the *mantra* itself, deliberation is not called for at all. (26b-27a)

तेन प्रोक्षणसंसेकजपादिविधिषु ध्रुवम् ॥२७॥
तत्कर्माभ्यूहनं कुर्यात्प्रत्युत व्यवधातृताम् ।

Particularly in the determination of the locus of external actions, such as sprinkling of water, etc. deliberation is a must, in the lack of which there is the apprehension of the act being misdirected. (27b-28a)

बहिस्तथात्मताभावे कार्यं कर्मपदोहनम् ॥२८॥
तृप्तावाहुतिहुतभुक्पाशप्लोषच्छिदादिषु ।

Deliberation is necessary in such cases as propitiation, offering of oblation, unfettering, etc. where the effect of the action is visibly discernible. (28b-29a)

यत्रोद्दिष्टे विधौ पश्चात्तदनन्तैः क्रियात्मकैः ।।२९।।
अंशैः साध्यं न तत्रोहो दीक्षणादिविधिष्विव ।

In such cases, however, where the consequence may depend on several subsequent actions, such as offering initiation, etc. to the student, any deliberation is not necessary. (29b-30a)

ततः शिष्यस्य तत्तत्त्वस्थानेऽस्त्रेण प्रताडनम् ।।३०।।
कृत्वाथ शिवहस्तेन हृदयं परिमर्शयेत् ।
ततः स्वनाडीमार्गेण हृदयं प्राप्य वै शिशोः ।।३१।।
शिष्यात्मना सहैकत्वं गत्वादाय च तं हृदा ।
पुटितं हंसरूपाख्यं तत्र संहारमुद्रया ।।३२।।
कुर्यादात्मीयहृदयस्थितमप्यवभासकम् ।
शिष्यदेहस्य तेजोभी रश्मिमात्रावियोगतः ।।३३।।

Then the teacher should use the relevant *mantras* to strike at sensitive points of the student's body by means of closure of his fist beginning from the smallest finger and ending with tightening of it by means of the thumb. This is to be followed by the transmission of his force through the nerve of the student up to the heart. Thus, having contacted himself with the Self of the student, the teacher needs to transmit his Self to the student as the swan with all its sense of purity via summation of his will-power. This act of him is supposed to illumine the heart of the student by means of the rays of light inherent in the teacher's heart. (30b-33)

स्वबन्धस्थानचलनात् स्वतन्त्रस्थानलाभतः ।
स्वकर्मापरतन्त्रत्वात्सर्वत्रोत्पत्तिमर्हति ।।३४।।

Via mobilisation of sensitive points of his body, transmission of his life-force to the teacher's and submission of his action to the teacher the student becomes as refreshed as rejuvenated. (34)

तेनात्महृदयानीतं प्राक्कृत्वा पुद्गलं ततः ।
मायायां तद्धरातत्त्वशरीराण्यस्य संसृजेत् ।।३५।।

Thus the teacher needs to recreate the body of the student by bringing it close to his heart, reshaping it in accordance with its performed prototype and actualise the same in its novel form up to the physical within the range of *māyā* up to the earth. (35)

तत्रास्य गर्भाधानं च युक्तं पुंसवनादिभिः ।
गर्भनिष्क्रामपर्यन्तैरेकां कुर्वीत संस्क्रियाम् ।।३६।।

In this way, the teacher is required to undergo all the stages of the act of prenatal *saṁskāras* such as impregnation, *puṁsvana*, etc. up to exit from the womb. (36)

जननं भोगभोक्तृत्वं मिलित्वैकाथ संस्क्रिया ।
ततोऽस्य तेषु भोगेषु कुर्यात्तन्मयतां लयम् ।।३७।।
ततस्तत्तत्त्वपाशानां विच्छेदं समुपाचरेत् ।
संस्काराणां चतुष्केऽस्मिन्नपरां च परापराम् ।।३८।।
मन्त्राणां पञ्चदशकं परां वा योजयेत्क्रमात् ।

Birth and undergoing the experience of joy combined with it form one part of the culture (*saṁskāra*). Then needs removal of absorption in these enjoyments. Following it should be broken the fetter of *māyā*. In bringing out this fourfold improvement in the personality of the student, the teacher needs to make use of fifteen *mantras* addressed to the higher and lower as well as the highest form of the Forces. (37-39a)

पिवन्याद्यष्टकं शस्त्रादिकं षट्कं परा तथा ।।३९।।
इति पञ्चदशैते स्युः क्रमाल्लीनत्वसंस्कृतौ ।

The *mantra* meant for elimination of absorption in enjoyment and breaking the fetter is fifteen-lettered which is as follows *piba he ruru ra ra phaṭ* plus six letters associated with the touch of six sensitive parts of the body, namely, heart, head, crest, armour (both the shoulders also known as *kavaca*), eyes and weapon plus one letter of the higher category. (39b-40a)

अपरामन्त्रमुक्त्वा प्रागमुकात्मन इत्यथ ।।४०।।
गर्भाधानं करोमीति पुनर्मन्त्रं तमेव च ।

स्वाहान्तमुच्चरन्दद्यादाहुतित्रितय गुरुः ।।४१।।
परं परापरामन्त्रममुकात्मन इत्यथ ।
जातस्य भोगभोक्तृत्वं करोम्यथ परापराम् ।।४२।।
अन्ते स्वाहेति प्रोच्चार्य वितरेत्तिस्र आहुतीः ।
उच्चार्य पिबनीमन्त्रममुकात्मन इत्यथ ।।४३।।
भोगे लयं करोमीति पुनर्मन्त्रं तमेव च ।
स्वाहान्तमाहुतीस्तिस्रो दद्यादाज्यतिलादिभिः ।।४४।।

Having uttered the lower category of *mantra* (as mentioned above), the teacher should pronounce the following: *ahaṁ garbhādhānaṁ karomi* (placing in my womb). This pronouncement should be followed by offering oblation three times to the fire by the teacher with the announcement as follows: 'I am doing all this act of higher and lower nature in favour of the person concerned namely____. I am making provision for the enjoyment of both lower and higher nature.' At the end of this announcement he should utter the word *svāhā* and offer oblation three times to fire. Having uttered the above *mantra* beginning with the word *piba* with the use of the name of the disciple, he should express the purpose for the act, namely, 'for the sake of elimination of his lust for enjoyment,' he should utter the same *mantra* again. Then, he should offer three times oblation consisting of clarified butter and *tila* to fire with the utterance of the word *svāhā*. (40b-44)

एष एव वमन्यादौ विधिः पञ्चदशान्तके ।
पूर्वं परात्मकं मन्त्रममुकात्मन इत्यथ ।।४५।।
पाशच्छेदं करोमीति परामन्त्रः पुनस्ततः ।
हुं स्वाहा फट् समुच्चार्य दद्यात्तिस्रोऽप्यथाहुतीः ।।४६।।
संस्काराणां चतुष्केऽस्मिन्ये मन्त्राः कथिता मया ।
तेषु कर्मपदात्पूर्वं धरातत्त्वपदं वदेत् ।।४७।।

Following elimination of these three kinds of impressions comes the number of doing the same with the fourth one. In this case, utterance of the *mantras vama* and *piba*, etc. needs to be preceded by the same of the higher order in the name of the student. Starting with the promise as follows: "I am breaking the fetter of the student named _____", the teacher needs to utter the higher order

of *mantra*, *huṁ phaṭ svāhā*, and offer oblation to fire three times. In course of elimination of all these four kinds of impression, the word *dharā tattva* ending in the seventh case needs to be added in the *mantra* before its object (to elucidate the point, *dharātattve garbhādhānaṁ karomi*). (45-47)

ततो धरातत्त्वपतिमामन्त्र्येष्ट्वा प्रतर्प्य च ।
शिवाभिमानसंरब्धो गुरुरेवं समादिशेत् ।।४८।।
तत्त्वेश्वर त्वया नास्य पुत्रकस्य शिवाज्ञया ।
प्रतिबन्धः प्रकर्तव्यो यातुः पदमनामयम् ।।४९।।

After this, having invoked the deity of the earth and satiated him, the teacher with assumption of Śiva-hood on him, should pray to him as follows: "O Lord of the Earth, under the obedience of Śiva, please, do not cause obstruction in the path of this child who is destined to move to the state of exquisite purity." (48-49)

ततो यदि समीहेत धरातत्त्वान्तरालगम् ।
पृथक् शोधयितुं मन्त्री भुवनाद्यध्वपञ्चकम् ।।५०।।
अपरामन्त्रतः प्राग्वत्तिस्रस्तिस्रस्तदाहुतीः ।
दद्यात्पुरं शोधयामीत्यूहयुक्तं प्रसन्नधीः ।।५१।।

Following this, if the student may have the desire of getting initiated in any other facet of the Reality between the earth and the other members from amongst the five deities, the teacher needs to offer three oblations to fire each time uttering the *mantras* of the lower order with the announcement "I am purifying the locus of the state of being concerned." (50-51)

एवं कलामन्त्रपदवर्णेष्वपि विचक्षणः ।
तिस्रस्तिस्रो हुतीर्दद्यात् पृथक् सामस्त्यतोऽपि वा ।।५२।।

Similar would be the way of purification of the paths of kalā, mantra, pada and varṇa in the case of each one of these paths the teacher would have to make oblation to fire either separately or collectively. (52)

ततः पूर्णाहुतिं दत्त्वा परया वौषडन्तया ।
अपरामन्त्रतः शिष्यमुद्धृत्यात्महृदं नयेत् ।।५३।।

Then, he should make the final offering of oblation to fire through the *mantra* of the higher order ending with the adverb *vauṣat*. This is to be followed by utterance of the *mantra* of the lower order, raising the student and bringing him close to his heart. (53)

यदा त्वेकेन शुद्धेन तदन्तर्भावचिन्तनात् ।
न पृथक् शोधयेत्तत्त्वनाथसंश्रवणात्परम् ।।५४।।
तदा पूर्णां वितोर्याणुमुत्क्षिप्यात्मनि योजयेत् ।
तात्स्थ्यात्मसंस्थ्ययोगाय तयैवापरयाहुतीः ।।५५।।
सकर्मपदया दद्यादिति केचित्तु मन्वते ।
अन्ये तु गुरवः प्राहुर्भावनामयमीदृशम् ।।५६।।
नात्र बाह्याहुतिर्देया दैशिकस्य पृथक् पुनः ।
दद्याद्वा यदि नो दोषः स्यादुपायः स भावने ।।५७।।
एवं प्राक्तनतात्स्थ्यात्मसंस्थत्वे योजयेद्गुरुः ।
ततः शिष्यहृदं नेयः स आत्मा तावतोऽध्वनः ।।५८।।

In case of anyone of these paths having been purified followed by contemplation in regard to it, there is no necessity of purification of any other one of these paths after having listened to the voice of the Lord of these essences. This is to be followed by the offering of the final oblation to the fire, raising of the student, bringing him close to his heart by the teacher, with the utterance of the *mantra* of the higher order and offering of the oblation in the name of the student according to some of the authorities while the rest hold that this part of the ceremony may get fulfilled simply by ideation like that needing no separate utterance concerning it. In their view, the teacher needs to leave the student remain established in the state of being he has already arrived at depending on his choice whether to make the offering or not. After this the teacher should bring the student close to his heart with the idea that he has been associated with all these paths. (54-58)

शुद्धस्तद्दाढर्यसिद्ध्यै च पूर्णा स्यात्परया पुनः ।
महापाशुपतं पूर्वं विलोमस्य विशुद्धये ।।५९।।
जुहोमि पुनरस्त्रेण वौषडन्त इति क्षिपेत् ।

पुनः पूर्णां ततो मायामभ्यर्च्याथ विसर्जयेत् ।।६०।।
धरातत्त्वं विशुद्धं सज्जलेन शुद्धरूपिणा।
भावयेन्मिश्रितं वारि शुद्धियोग्यं ततो भवेत् ।।६१।।

Purification of the path amounts to student's getting firmly established on the path concerned. This process of purification and firmness on the path needs to be sealed by the utterance of the *mantra* of the higher order. The *mahāpāśupata mantra* is changed in this context for the purification of the inmost being of the student from up to downward amounting to descent of the Divine to his inner being. This is to be followed by the utterance of the verb *juhomi* (I offer oblation) and chanting of *astra mantra* (*phaṭ*) ending with the adverb *vauṣaṭ* (may carry away) followed by putting the oblation to the fire. Then he should worship *māyā*, make the final offering and disperse her off. The element of earth should be purified by mixing it with purified water and thus consider it to have become doubly purified. (59-61)

तथा तत्तत्पुरातत्त्वमिश्रणादुत्तरोत्तरम् ।
सर्वा शिवीभवेत्तत्त्वावली शुद्धान्यथा पृथक् ।।६२।।

Twofold purification of elements means making them pure in themselves followed by mixing of pure ones with one another. This process of purification and re-purification of elements culminates in their transformation into Śiva-hood. (62)

पृथक्त्वं च मलो मायाभिधानस्तस्य संभवे ।
कर्मक्षयेऽपि नो मुक्तिर्भवेद्विद्येश्वरादिवत् ।।६३।।

Isolation is a malice (*mala*) which is caused by *māyā*. Standing with the range of *māyā* does not permit liberation even in spite of getting redeemed of the impressions of action as is evident from the fate of ruling deities of *vidyā*, etc. (63)

ततोऽपि जलतत्त्वस्य वह्नौ व्योम्नि चिदात्मके ।
आह्वानाद्यखिलं यावत्तेजस्यस्य विमिश्रणम् ।।६४।।

After purification of the earth, water should be purified through its intermixture with fire culminating ultimately in its merger into the Space of Consciousness. Following this act of merger whatever invocation is made to it is addressed to that state of consciousness. (64)

एवं क्रमात्कलातत्त्वे शुद्धे पाशं भुजाश्रितम् ।
छिन्द्यात्कला हि सा किंचित्कर्तृत्वोन्मीलनात्मिका ।।६५।।

In this way, on the purging of *kalā* as a cover, the fetter associated with the hand needs to be broken so that the *kalā* of purity may remove the limitations of action put on it. (65)

कर्माख्यमलजृम्भात्मा तं च ग्रन्थिं स्रुगग्रगम् ।
पूर्णाहुत्या समं वह्निमन्त्रतेजसि निर्दहेत् ।।६६।।

Hand is the resort of the malice of limitation on action. This limitation need to be burnt through pouring of clarified butter into the fire of *mantra* dropped from the fore-part of the ladle. (66)

मन्त्रो हि विश्वरूपः सन्नुपाश्रयवशात्तथा ।
व्यक्तरूपस्ततो वह्नौ पाशप्लोषविधायकः ।।६७।।

This is so because of the universal comprehension of the *mantra* by taking resort to which its force manifesting itself as fire becomes effective in burning the fetter. (67)

प्लुष्टो लीनस्वभावोऽसौ पाशस्तं प्रति शम्भुवत् ।
परमेशमहातेजःशेषमात्रत्वमश्नुते ।।६८।।

Having got burnt the fetter disappears in the same way as the demon of cupidity having been burnt in the fire of Śiva's anger was turned into ashes. (68)

कर्मपाशेऽत्र होतव्ये पूर्णस्यास्य शुभाशुभम् ।
अशुभं वा भवद्भूतं भावि वाथ समस्तकम् ।।६९।।
दहामि फट्त्रयं वौषडिति पूर्णां विनिक्षिपेत् ।
एवं मायान्तसंशुद्धौ कण्ठपाशं च होमयेत् ।।७०।।

On the fetter of action having been put to the fire born of the *mantra*, the teacher should express his resolve for burning the entire stock of action, auspicious and inauspicious both as also past, present and future with the utterance of the *mantra* of this import three times adding *phaṭ svāhā* to it. After purging all up to *māyā*, he needs to offer to that fire the fetter of the throat also. (69-70)

पूर्णस्य तस्य मायाख्यं पाशभेदप्रथात्मकम् ।
दहामि फट्त्रयं वौषडिति पूर्णां क्षिपेद्गुरुः ।।७१।।

Further, the teacher needs to put to fire the final oblation to get burnt the fetter known as related to *māyā*, which is of the nature of division, with the utterance of the following *mantra* thrice to the effect, I am burning *phaṭ vauṣaṭ*. (71)

निर्बीजा यदि कार्या तु तदात्रैवापरां क्षिपेत् ।
पूर्णां समयपाशख्यबीजदाहपदान्विताम् ।।७२।।

If the initiation be required to be made effective in rendering the impressions of the student in respect of the observance of the rules of the discipline as a fetter also seedless, an additional offering of the oblation should be made. (72)

गुरौ देवे तथा शास्त्रे भक्तिः कार्यास्य नह्यसौ ।
समयः शक्तिपातस्य स्वभावो ह्येष नो पृथक् ।।७३।।

Devotion to teacher, God and *Śāstra* being not a part of the rules of conduct of the discipline but a precondition of the descent of grace, it needs to be excluded from the list of the conduct of the discipline. (73)

मायान्ते शुद्धिमायाते वागीशी या पुराभवत् ।
माया शक्तिमयी सैव विद्याशक्तित्वमश्नुते ।।७४।।

At the end of the *māyā* through the prayer of it, the *vāgīśī*, as referred to already becomes effective as the force of *vidyā* (wisdom). (74)

तच्छुद्धविद्यामाहूय विद्याशक्तिं नियोजयेत् ।
एवं क्रमेण संशुद्धे सदाशिवपदेऽप्यलम् ।।७५।।
शिखां ग्रन्थियुतां छित्त्वा मलमाणवकं दहेत् ।

Following purger of *māyā*, pure wisdom (*śuddha vidyā*) needs to be invoked and directed to action on the student. Being thus purged of all the dross on his personality, he becomes worthy of getting promoted to the state of Sadāśiva. At this stage, he may get clean-shaved of the knot of his crest and redeemed of the state of being considered as a youngster. (75-76a)

यतोऽधिकारभोगाख्यौ द्वौ पाशौ तु सदाशिवे ॥७६॥
इत्युक्त्याणवपाशोऽत्र मायीयस्तु निशावधिः ।
शिष्यो यथोचितं स्नायादाचामेद्दैशिकः स्वयम् ॥७७॥
आणवाख्ये विनिर्दग्धे ह्यधोवाहिशिखामले ।

Two fetters remain intact in Sadāśiva. These are authority and enjoyment. These are of the nature of *māyā* and stay up to the end of the ignorance. The student should take his proper bath after it and the teacher needs to sip water on account of burning down of the deepest malice. (76b-78a)

ततः प्रागुक्तसकलप्रमेयं परिचिन्तयन् ॥७८॥
शिष्यदेहादिमात्मीयदेहप्राणादियोजितम् ।
कृत्वात्मदेहप्राणादेर्विश्वमन्तरनुस्मरेत् ॥७९॥
उक्तप्रक्रियया चैवं दृढबुद्धिरनन्यधीः ।
प्राणस्थं देशकालाध्वयुगं प्राणं च शक्तिगम् ॥८०॥

Following the removal of this malice, the student needs to contemplate on the entire subject explained earlier how the teacher associated the body and life-force of the student with his own body and life-force, etc. Getting fully confirmed in that association, he should resolve to remain steadfast on those points in regard to space, time and life-force. (78b-80)

तां च संविद्गतां शुद्धां संविदं शिवरूपिणीम् ।
शिष्यसंविदभिन्नां च मन्त्रवक्ष्याद्यभेदिनीम् ॥८१॥
ध्यायन् प्राग्वत्प्रयोगेण शिवं सकलनिष्कलम् ।
द्व्यात्मकं वा क्षिपेत्पूर्णां प्रशान्तकरणेन तु ॥८२॥

Contemplating on his purified consciousness becoming one with that of the teacher's on the one hand with the same of Śiva's on the other and thus

becoming universalised by virtue of breaking all the intervening barriers by the force of the *mantra* and the fire, the student needs to think of Śiva in both His phases, namely the transcendent and the immanent and how that all-inclusive comprehension was bringing peace to his mind as does the final oblation to the sacrificial fire. (81-82)

उक्तं त्रैशिरसे तन्त्रे सर्वसंपूरणात्मकम् ।
मूलादुदयगत्या तु शिवेन्दुपरिसंप्लुतम् ॥८३॥
जन्मान्तमध्यकुहरमूलस्रोतः समुत्थितम् ।
शिवार्करश्मिभिस्तीव्रैः क्षुब्धं ज्ञानामृतं तु यत् ॥८४॥
तेन संतर्पयेत्सम्यक् प्रशान्तकरणेन तु ।

It has been pointed out in the *Traiśiras Tantra* how to satiate the Self with the ambrosia of wisdom or consciousness which brings fulfilment to the entire personality of the aspirant. The movement of the *prāṇa* upward starts from the root of (*mūlādhāra cakra*) and arrives finally at the moon of Śiva where lies the point of fulfilment. The root of life lies in the cavity between the *mūlādhāra cakra* and the *svādhiṣṭhāna* while the spring of ambrosia lies on the point of meeting of the rays of the moon and the sun. It is owing to meeting of their rays and agitation caused by that meeting that ambrosia of consciousness oozes out. (83-85a)

शून्यधामाब्जमध्यस्थप्रभाकिरणभास्वरः ॥८५॥
आधेयाधारनिःस्पन्दबोधशास्त्रपरिग्रहः ।
जन्माधेयप्रपञ्चैकस्फोटसंघटट्घटट्नः ॥८६॥
मूलस्थानात्समारभ्य कृत्वा सोमेशमन्तगम् ।
खमिवातिष्ठते यावत्प्रशान्तं तावदुच्यते ॥८७॥

The aspirant becomes perfectly at peace when he gets established on the point of rather spacelessness having started from the point of origin and reaches the meeting point of the moon and the sun where spark the ray of light from the contact of the germ and its recipient and consequently blooms the lotus of the supernal consciousness results in the state of elimination of the function of *manas* (*unmanībhāva*). (85b-87)

उक्तं श्रीपूर्वशास्त्रे च स्रुचमापूर्य सर्पिषा ।
कृत्वा शिष्यं यथात्मस्थं मूलमन्त्रमनुस्मरन् ॥८८॥
शिवं शक्तिं तथात्मानं शिष्यं सर्पिस्तथानलम् ।
एकीकुर्वञ्छनैर्गच्छेद्द्वादशान्तमनन्यधीः ॥८९॥
तत्र कुम्भकमास्थाय ध्यायन्सकलनिष्कलम् ।
तिष्ठेत्तावदनुद्विग्नो यावदाज्यक्षयो भवेत् ॥९०॥

It has been observed in the prior *Śāstra* (in the idioms of sacrifice) that having filled the ladle with the clarified butter, the teacher needs to make the student contained within himself contemplating on the sense of the fundamental *mantra*, thinking of Śiva, Śakti, himself, the student, the *ghṛta* and the fire as one and the same, should move to the end of the twelve ultimate ingredients of his being in the state of exclusive meditation and having stopped the process of breathing contemplating on the transcendent and immanent together with rapt attention without any agitation in his inner being should remain so until the last drop of the butter gets consumed by the fire. (88-90)

एवं युक्तः परे तत्त्वे गुरुणा शिवमूर्तिना ।
न भूयः पशुतामेति दग्धमायानिबन्धनः ॥९१॥

Having been united with the Ultimate Reality by the teacher in the capacity of Śiva, the student gets burnt the entire trap of *māyā* keeping him bound in the state of animality and becomes rid of the danger of getting entrapped by it for ever. (91)

देहपाते पुनः प्रेप्सेद्यदि तत्त्वेषु कुत्रचित् ।
भोगान् समस्तव्यस्तत्वभेदैरन्ते परं पदम् ॥९२॥
तदा तत्तत्त्वभूमौ तु तत्संख्यायामनन्यधीः ।
पुनर्योजनिकां कुर्यात्पूर्णाहुत्यन्तरेण तु ॥९३॥
मुक्तिप्रदा भोगमोक्षप्रदा वा या प्रकीर्तिता ।
दीक्षा सा स्यात्सबीजत्वनिर्बीजात्मतया द्विधा ॥९४॥
बाले निर्ज्ञातमरणे त्वशक्ते वा जरादिभिः ।
कार्या निर्बीजिका दीक्षा शक्तिपातबलोदये ॥९५॥

निर्बीजायां सामयांस्तु पाशानपि विशोधयेत् ।
कृतनिर्बीजदीक्षस्तु देवाग्निगुरुभक्तिभाक् ॥९६॥
इतयैव शिवं यायात् सद्यो भोगान् विभुज्य वा ।

After the fall of the body, if the disciple were to aspire for experiencing the joy of being integrally or severally culminating in the attainment of the Highest, the teacher needs to make provision for it through the offering of another complete oblation. Thus, initiation gets characterised into two kinds, that is, seeded and seedless. Seedless initiation should be done of those who die young, whose death is unknown, who die in the state of incapability of undergoing the process of initiation or due to incapacitating old age, etc. on the basis of descent of grace on them (made possible by the teacher). In the event of offer of this kind of initiation, it becomes necessary on the part of the teacher to purify the codes of conduct of the School along with removal of the traps. The recipient of the seedless initiation needs to remain devoted to the God, fire and the teacher. By virtue of such devotion he becomes sure to get oneness with Śiva immediately or after enjoying the felicities of life. (92-97a)

श्रीमद्दीक्षोत्तरे चोक्तं चारे षट्त्रिंशदङ्गुले ॥९७॥
तत्त्वान्यापादमूर्धान्तं भुवनानि त्यजेत्क्रमात् ।
तुटिमात्रं निष्कलं तददेहं तदहंपरम् ॥९८॥
शक्त्या तत्र क्षिपाम्येनमिति ध्यायंस्तु दीक्षयेत् ।

In the *Dīkṣottara Śāstra* it has been stated that the candidate of initiation needs to get rid of all the constituent ingredients of the personality from feet to the top of the head representing the states of being (*bhuvana*) via purification of the life-force moving in a span of thirty-six finger-ends one after the other. Thus the body becomes just a moment, rid of *kalā*, and a state of sheer bodilessness associated only with the sense of I-ness. In such a case, the teacher needs to resolve meditatively that he is offering him as an oblation to the fire of consciousness. This should be followed by his initiation. (97b-99a)

सबीजायां तु दीक्षायां समयान्न विशोधयेत् ॥९९॥
विशेषस्त्वयमेतस्यां यावज्जीवं शिशोर्गुरुः ।
शेषवृत्त्यै शुद्धतत्त्वसृष्टिं कुर्वीत पूर्णया ॥१००॥

अभिन्नाच्छिवसंबोधजलधेर्युगपत्स्फुरत् ।
पूर्णां क्षिपंस्तत्त्वजालं ध्यायेद्भारूपकं सृतम् ॥१०१॥

In case of seeded initiation there is no necessity of purification of the codes of conduct of the School. Instead of it, here the teacher is required to create pure essence for him for the remaining part of the student's conduct which should be accomplished via submission of the entire net of essences all at once to the ocean of Śiva's consciousness which is Śiva Himself and meditate on it in its infinite expanse of illumination. (99b-101)

विशुद्धतत्त्वसृष्टिं वा कुर्यात्कुम्भाभिषेचनात् ।
तथा ध्यानबलादेव यद्वा पूर्णाभिषेचनैः ॥१०२॥

Or, alternatively, he should create purified essence for the student by means of bathing him with the water of the jar with the use of the force of meditation. (102)

पृथिवी स्थिररूपास्य शिवरूपेण भाविता ।
स्थिरीकरोति तामेव भावनामिति शुद्ध्यति ॥१०३॥

The object of the meditation of the teacher would be the stability of Śiva-consciousness in him as the earth's conceived as Śiva Himself on account of remaining constant despite all changes going on its surface notwithstanding. The force of this kind of contemplation on the part of the teacher would suffice to purify the student. (103)

जलमाप्याययत्येनां तेजो भास्वरतां नयेत् ।
मरुदानन्दसंस्पर्शं व्योम वैतत्यमावहेत् ॥१०४॥

(By virtue of the teacher's meditation) the water of the bath would remain pervasively with him keeping him ever purified, illumination as the object of meditation would keep him illumined, air would bring to him the delight of touch while space would remain with him in his expansion of consciousness. (104)

एवं तन्मात्रवर्गोऽपि शिवतामय इष्यते ।
परानन्दमहाव्याप्तिरशेषमलविच्युतिः ॥१०५॥

शिवे गन्तृत्वमादानमुपादेयशिवस्तुतिः ।
शिवामोदभरास्वाददर्शनस्पर्शनान्यलम् ॥१०६॥
तदाकर्णनमित्येवमिन्द्रियाणां विशुद्धता ।
संकल्पाध्यवसामानाः प्रकाशो रक्तिसंस्थिनी ॥१०७॥

In the same way the essences of these elements (*tanmātrās*) would bring Śiva-hood to him supernal delight, complete pervasiveness and freedom from malice. By virtue of prevalence of Śiva-hood in him, he would, now move in Śiva-hood, give and take in Śiva-hood, pray in Śiva-hood, smell in Śiva-hood, hear in Śiva-hood, making himself thus getting fully purified on the ground of the senses followed by that of mentation, resolution, illumination, attraction, ego-sense and complete situation. (105-107)

शिवात्मत्वेन यत्सेयं शुद्धता मानसादिके ।
नियमो रञ्जनं कर्तृभावः कलनया सह ॥१०८॥
वेदनं हेयवस्त्वंशविषये सुप्तकल्पता ।
इत्थं शिवैक्यरूढस्य षट्कञ्चुकगणोऽप्ययम् ॥१०९॥

Owing to ascendancy of Śiva-hood on him on all strata of his being, the covering (*kañcūka*) of *niyati* would get transformed in him into principles of being, attachment (*rāga*) would get transformed into devotion to the Supernal Essence, ego-sense (*ahaṅkāra*) into creativity of the higher order, divisiveness (*kalā*) into artistic creation, flux of time (*kāla*) into eternity, intelligence (*vidyā*) into the wisdom of all-comprehending understanding due to elimination of the restraint on it of acceptance and rejection. Thus, on account of his experience of oneness with Śiva, the entire group of the coverings on his consciousness go, as it were, to sleep together. (108-109)

शुद्ध एव पुमान प्राप्तशिवभावो विशुद्ध्यति ।
विद्येशादिषु तत्त्वेषु नैव काचिदशुद्धता ॥११०॥
इत्येवं शुद्धतत्त्वानां सृष्ट्या शिष्योऽपि तन्मयः ।
भवेद्ध्येतत्सूचितं श्रीमालिनीविजयोत्तरे ॥१११॥

Thus, the individual having already been purified, as a result of which he could attain oneness with Śiva, having become so, gets further purged in his being

on account of that oneness. As regards the position of *Vidyā*, Īśvara, Sadāśiva, etc., there is nothing impure in them at all. In this way, the disciple by virtue of getting purged on all strata of his being becomes absolutely one with purity itself. This has been indicated in the *Mālinīvijayottara Tantra*. (110-111)

बन्धमोक्षावुभावेताविन्द्रियाणि जगुर्बुधाः ।
निगृहीतानि बन्धाय विमुक्तानि विमुक्तये ॥११२॥

Wise men have said that bondage and liberation both are dependent on the status of the senses. Bondage lies in their being bound while liberation in their being liberated. (112)

एतानि व्यापके भावे यदा स्युर्मनसा सह ।
मुक्तानि क्वापि विषये रोधाद्बन्धाय तानि तु ॥११३॥

When they remain associated with mind in its pervasive sense, they become redeemed bringing liberation to the individual concerned. When, on the contrary, they get bound to certain objects, they result in the bondage of him. (113)

इत्येवं द्विविधो भावः शुद्धाशुद्धप्रभेदतः ।
इन्द्रियाणां समाख्यातः सिद्धयोगीश्वरे मते ॥११४॥

Thus has been explained the twofold role of the senses, that is, the pure and the impure as per the *Siddhayogīśvari Tantra*. (114)

श्रीमान् विद्यागुरुस्त्वाह प्रमाणस्तुतिदर्शने ।
समस्तमन्त्रैर्दीक्षायां नियमस्त्वेष कथ्यते ॥११५॥

My teacher of learning also has stated the same in his work titled *Pramāṇa-stuti-darśana*. This is also the import of all the *mantras* used in course of the rite of initiation. (115)

मायान्तशुद्धौ सर्वाः स्युः क्रिया ह्यपरया सदा ।
द्व्यात्मया सकलान्ते तु निष्कले परयैव तु ॥११६॥
ईशान्ते च पिबन्यादि सकलान्तेऽङ्गपञ्चकम् ।
इत्येवंविधिमालोच्य कर्म कुर्याद्गुरूत्तमः ॥११७॥

In the purification of all the elements up to *māyā*, all the *mantras* of lower order need to be used while in the purification up to *sakala* those of lower and higher order and in the purification up to *maṇḍala* only those of the higher nature are to be used. Up to the end of the Īśa, *piba*, etc. should be used and up to *sakala* all the five kinds. Keeping this rule in mind the teacher should conduct the entire affair of the rite. (116-117)

पुराध्वनि हुतीनां या सख्येयं तत्त्ववर्णयोः ।
तामेव द्विगुणीकुर्यात्पदाध्वनि चतुर्गुणाम् ॥११८॥
क्रमान्मन्त्रकलामार्गे द्विगुणा द्विगुणा क्रमात् ।
यावत्रितत्त्वसंशुद्धौ स्याद्विंशतिगुणा ततः ॥११९॥

As regards the section of the rite concerning the path of the state of being (*bhuvanādhvā*), the number of oblations should be the same as is used in the case of elements and letters, the double of it should be offered in the case of words, four times of it in the case of *mantrādhvā*, the double of it on the path of *kalā* while twenty times of it in the case of purification of three elements together. (118-119)

प्रतिकर्म भवेत्षष्टिराहुतीनां त्रितत्त्वके ।
एकतत्त्वे शतं प्राहुराहुतीनां तु साष्टकम् ॥१२०॥

In the case of making offering to three elements together, the number of oblations offered should be sixty while in the case of only one element, it needs to be made one hundred and eight times. (120)

विलोमकर्मणा साकं याः पूर्णाहुतयः स्मृताः।
तासां सर्वाध्वसंशुद्धौ संख्यान्यत्वं न किञ्चन ॥१२१॥

In the rite reversed to it, there is no change in the number of full offerings recommended to be made on it meant for purification of all the paths together. (121)

इत्येषा कथिता दीक्षा जननादिसमन्विता ॥१२२॥

Thus has been recounted here the entire procedure of the rite of initiation beginning from birth. (122)

CHAPTER - 18

Abridged form of Initiation Prescribed by Lord Śiva

न रजो नाधिवासोऽत्र भूक्षेत्रपरिग्रहः।
यत्र तत्र प्रदेशे तु पूजयित्वा गुरुः शिवम् ॥१॥
अध्वानं मनसा ध्यात्वा दीक्षयेत्तत्त्वपारगः ।
जननादिविहीनां तु येन येनाध्वना गुरुः ॥२॥
कुर्यात्स एकतत्त्वान्तां शिवभावैकभावितः ।
परामन्त्रस्ततोऽस्येति तत्त्वं संशोधयाम्यथ ॥३॥

(Now is being presented an abridged form of the rite of initiation meant for attaining Śiva-hood.) In this form of initiation, there is no place for application of ash, dwelling in the proximity of the teacher nor even association with any particular ground or area. At any place, the competent teacher may worship Śiva, meditate on the path along which he would chose his disciple to lead and offer the initiation without any reference to birth, etc. Contemplating exclusively on Śiva alone, he should initiate the disciple to move on the same path with the use of the supernal *mantra*. "I am purifying together all the constituents of his being herewith." (1-3)

स्वहेति प्रतितत्त्वं स्याच्छुद्धे पूर्णाहुतिं क्षिपेत्।
एवं मन्त्रान्तरैः कुर्यात्समस्तैरथवोक्तवत् ॥४॥

With this resolve in mind he needs to offer oblations to fire with the mention of the constituent element concerned and utterance of the word *svāhā* along with each act of the offer as the final one. So he should do along with utterance of other relevant *mantras* or with all of them as prescribed. (4)

परासंपुटितं नाम स्वाहान्तं प्रथमान्तकम् ।
शतं सहस्रं साष्टं वा तेन शक्त्यैव होमयेत् ।।५।।

With the addition of the *mantra* of the Supernal Wisdom to the relevant one ending with the adverb *svāhā*, he needs to offer one hundred and eight or one thousand and eight oblations to the fire as per his capacity. (5)

ततः पूर्णेति संशोध्यहीनमुत्तममीदृशम् ।
दीक्षाकर्मोदितं तत्र तत्र शास्त्रे महेशिना ।।६।।

Thus should be accomplished the act of initiation without going into the details of the act of purification of anything and hence taking everything as inherently pure in itself. This has been stated by Lord Śiva Himself in *Śāstras* here and there. (6)

प्रत्येकं मातृकायुग्मवर्णैस्तत्त्वानि शोधयेत्।
यदि वा पिण्डमन्त्रेण सर्वमन्त्रेष्वयं विधिः ।।७।।

As regards the act of purification, it needs to be performed with the application of either the *seed-mantra* or the verbalised form of it with the use of both *mātṛkā* and *mālinī* groups of letters. This method is applicable to all kinds of *mantras*. (7)

यथा यथा च स्वभ्यस्तज्ञानस्तन्मयतात्मकः।
गुरुस्तथा तथा कुर्यात् संक्षिप्तं कर्म नान्यथा ।।८।।

The teacher needs to perform the act of initiation in keeping with his practical experience in this regard with his complete personal involvement in it briefly and by no means in any other way. (8)

श्रीब्रह्मयामले चोक्तं संक्षिप्तेऽपि हि भावयेत् ।
व्याप्तिं सर्वाध्वसामान्यां किंतु यागे न विस्तरः ॥९॥

It has been observed in the *Brahmayāmala Tantra* that the teacher should briefly conceive of his act as all-comprehending and inclusive of all the paths, despite shortness on the sacrificial ground. (9)

अतन्मयीभूतमिति विक्षिप्तं कर्म सन्दधत् ।
क्रमात्तादात्म्यमेतीति विक्षिप्तं विधिमाचरेत् ॥१०॥

The detailed rite of initiation leads to distraction in the concentration as well as devotion of the disciple no doubt but at the same time it is also helpful in the intensification of his interest in it ultimately. As such, it, too, does not deserve to be rejected altogether. (10)

संक्षिप्तो विधिरुक्तोऽयं कृपया यः शिवोदितः।
दीक्षोत्तरे कैरणे च तत्र तत्रापि शासने ॥११॥

This abridged form of initiation, however, has been prescribed by Lord Śiva Himself here and there in *Śāstras* like *Dikṣottara* and *Kiraṇa* out of His kindness. (11)

CHAPTER - 19

Initiation for Immediate Liberation

अथ सद्यःसमुत्क्रान्तिप्रदा दीक्षा निरूप्यते ।
तत्क्षणाच्चोपभोगाद्वा देहपाते शिवं व्रजेत ।
इत्युक्त्या मालिनीशास्त्रे सूचितासौ महेशिना ॥१॥

Now we are going to discuss about that form of initiation by virtue of which the individual may get redeemed from the body immediately. This form of initiation, as indicated by Lord Śiva and recounted by the *Mālinīvijayottara Tantra*, is that on account of which the initiated person has the possibility of reaching Śiva immediately or after having exhausted the impressions of his actions through enjoyment. (1) .

देहापाते समीपस्थे शक्तिपातस्फुटत्वतः ।
आसाद्य शांकरीं दीक्षां तस्माद्दीक्षाक्षणात्परम् ॥२॥
शिवं व्रजेदित्यर्थोऽत्र पूर्वापरविवेचनात् ।
व्याख्यातः श्रीमतास्माकं गुरुणा शम्भुमूर्तिना ॥३॥

When the disciple be close to leaving the body following expressly the shedding of grace on him, if he has the advantage of initiation in Śaivism, he has the possibility of reaching Śiva. Our teacher Śambhu, like Śiva himself in the human form, has explained to us this thing along with the preceding causes and following results of it. (2-3)

यदा ह्यासन्नमरणे शक्तिपातः प्रजायते ।
तत्र मन्देऽथ गुर्वादिसेवयायुः क्षयं व्रजेत् ।।४।।
अथवा बन्धुमित्रादिद्वारा सास्य विभोः पतेत् ।
पूर्वं वा समयी नैव परां दीक्षामवाप्तवान् ।।५।।

If he be furnished with the grace on him by the time of his closeness to death, then despite the deficiency of service to the teacher, etc. he is likely to leave the body. Alternatively, if the grace of the Lord be caused to fall on him by his associates, friends, etc., he may attain Śiva-hood by virtue of the inclination of the higher kind, without even having elapsed any time in observing the codes of conduct of the School. (4-5)

आप्तदीक्षोऽपि वा प्राणाञ्जिहासुः क्लेशवर्जितम् ।
अन्त्यान्गुरुस्तदा कुर्यात्सद्यत्क्रान्तिदीक्षणम् ।।६।।

Even after having been initiated, if the person concerned may like to leave the body without much trouble to him, his teacher may arrange for his initiation in the rite of leaving the body immediately (*utkrānti*). (6)

नत्वपक्वमले नापि शेषकार्मिकविग्रहे।
कुर्यादुत्क्रमणं श्रीमद्गह्वरे च निरूपितम् ।।७।।

It has been pointed out in the *Gahvara Śāstra* that this initiation of immediate redemption from body should not be conferred on one whose malice has remained immature and sticking to his body. (7)

दृष्ट्वा शिष्यं जराग्रस्तं व्याधिना परिपीडितम्।
उत्क्रमय्य ततस्त्वेनं परतत्त्वे नियोजयेत् ।।८।।

However, if the disciple be seen as getting consumed by old age and suffering from various kinds of diseases, it becomes necessary for the teacher to accord to him the redemptive initiation so that he may get associated with the Supreme Being. (8)

विशेषणविशेष्यत्वे कामचारविधानतः ।
पूर्वोक्तमर्थजातं श्रीशम्भुनात्र निरूपितम् ।।९।।

In regard to this kind of initiation our teacher *Śambhunātha* has observed that in according this kind of initiation care should be taken of the facts that the disciple's actions might have got ripened and he should have been initiated already. (9)

विधिं पूर्वोदितं सर्वं कृत्वा समयशुद्धितः ।
क्षुरिकामस्य विन्यस्येज्ज्वलन्तीं मर्मकर्तरीम् ।।१०।।

Having performed all the rites as indicated already, the teacher should purify the time followed by assignment of the *mantra* considered as performative of the function of a knife, burning and apt to cut the sensitive points of the body of the dying person. (10)

कृत्वा पूर्वोदितं न्यासं कालानलसमप्रभम्।
संहृतिक्रमतः सार्धं सृक्छिन्दियुगलेन तु ।।११।।
आग्नेयीं धारणां कृत्वा सर्वमर्मप्रतापनीम् ।
पूरयेद्वायुना देहमङ्गुष्ठान्मस्तकान्तकम् ।।१२।।

Having performed the rite of assignment, referred to already, which is like the fire of the time of dissolution, the teacher should make application of knife-like double-edged *mantra* from the toe to the top of the head, and assuming the posture (*dhāraṇā*) as fire torturous of all the sensitive points of the body and should fill the entire body from toe to head with air (through ***kumbhaka***). (11-12)

NOTES:

This method is known as ***sarvamarma pratāpinī dhāraṇā.***

तमुत्कृष्य ततोऽङ्गुष्ठादूर्ध्वान्तं वक्ष्यमाणया।
कृन्तेन्मर्माणि रन्ध्रान्तात् कालरात्र्या विसर्जयेत् ।।१३।।
अनेन क्रमयोगेन योजितो हुतिवर्जितः।
समय्यप्येति तां दीक्षामिति श्रीमालिनीमते ।।१४।।

This operation should be done on the whole body from toe to top of the head followed by handing over the body to the night of death. This operation is

conducted without any offering of oblation. It is applicable to those also who are leading the life of a ***samayin*** engaged in practising the code of conduct of the system, so is stated in the ***Mālinīvijayottara Tantra***. (13-14)

षोडशाधारषट्चक्रलक्ष्यत्रयखपञ्चकात् ।
क्वचिदन्यतरत्राथ प्रागुक्तपशुकर्मवत् ॥१५॥
प्रविश्य मूलं कन्दादेश्छिन्दन्नैक्यविभावनात् ।
पूर्णाहुतिप्रयोगेण स्वेष्टे धाम्नि नियोजयेत् ॥१६॥

Cutting the sixteen loci of life (namely, ***kula***, ***viṣa***, ***śākta***, ***agni***, ***pavana***, ***ghata***, ***sarvakāma***, ***sañjīvanī***, ***kūrma***, ***lola***, ***sudhādhāra***, ***saumya***, ***gaganābhoga***, ***vidyākamal***, ***cintāmaṇi*** and ***nāḍī***), six circles (namely, ***nāḍī***, ***māyā***, ***yogi***, ***bhedana***, ***dīpti***, and ***śānta***), three points of attention (namely, ***antarlakṣya***, ***bahirlakṣya*** and ***amā***) and the five spaces (namely, ***ananta***, ***kha***, ***hṛdvyoma***, ***bindu*** and ***nāda***) or from anywhere else as well as the root of the ***kanḍa***, etc. should be cut with the contemplation on oneness of all, final oblation needs to be made to fire associating the disciple with his desired destination. (15-16)

ज्ञानत्रिशूलं संदीप्तं दीप्तचक्रत्रयोज्ज्वलम् ।
चिन्तयित्वामुना तस्य वेदनं बोधनं भ्रमम् ॥१७॥
दीपनं ताडनं तोदं चलनं च पुनः पुनः ।
कन्दादिचक्रगं कुर्याद्विशेषेण हृदम्बुजे ॥१८॥
द्वादशान्ते ततः कृत्वा बिन्दुयुग्मगते क्षिपेत्।
निर्लक्ष्ये वा परे धाम्नि संयुक्तः परमेश्वरः ॥१९॥

Contemplating on the trident of knowledge as luminous and according luminosity to the triad of ***cakras*** should be understood, awakened, mobilised, ignited, incited, stricken at, taken round of again and again and brought to the circle of ***kanda***, etc. particularly to the lotus of the heart. Placing it at the end of the twelve finger-ends which is the meeting ground of the point of start and end of the process of breathing or on the highest point (***bindu***) of being which remains beyond indication where the soul gets united with the Supreme Lord. (17-19)

न तस्य कुर्यात्संस्कारं कंचिदित्याह गह्वरे।
देवः किमस्य पूर्णस्य श्राद्धाद्यैरिति भावितः ॥२०॥

It has been pointed in the *Kulagahvara Śāstra* that the aspirant who has reached this state of his spiritual practice does not require the purifying rite for the sake of him including post-mortal offerings since he has become full in himself. (20)

श्रीमद्दीक्षोत्तरे त्वेष विधिर्वह्निपुटीकृतः।
हंसः पुमानधस्तस्य रुद्रबिन्दुसमन्वितः॥२१॥
शिष्यदेहे नियोज्यैतदनुद्विग्नः शतं जपेत् ।
उत्क्रम्योर्ध्वनिमेषेण शिष्य इत्थं परं व्रजेत् ॥२२॥

It has been observed in the *Dikṣottara Śāstra* that by putting together the seed-sound of fire that is, *r*, *h* of the word *haṁsa*, *m* of *man* and *u* of Rudra as *rhūṁ* should be assigned to the body of the disciple and repeat it hundred times without any agitation in the mind. Consequently, the disciple has the possibility of departing upward from the body within a moment and reach the highest state of being. (21-22)

एष एव विधिः श्रीमत्सिद्धयोगीश्वरीमते।
इयमुत्क्रामणी दीक्षा कर्तव्या योगिनो गुरोः ॥२३॥
अनभ्यस्तप्राणचारः कथमेनां करिष्यति।
वक्ष्यमाणां ब्रह्मविद्यां सकलां निष्कलोम्भिताम् ॥२४॥
कर्णेऽस्य वा पठेद्भूयो भूयो वाप्यथ पाठयेत् ।
स्वयं च कर्म कुर्वीत तत्त्वशुद्ध्यादिकं गुरुः॥२५॥
मन्त्रक्रियाबलात्पूर्णाहुत्येत्थं याजयेत्परे ।

Application of the same method has been suggested by the *Siddhayogīśvarī Tantra*. This initiation of departure from the body needs to be accorded only by the teacher who is accomplished in yogic practice. How can he offer it who has not practised the system of movement of *prāṇa*? Alternatively, the teacher should utter this *mantra* close to the ear of the disciple again and again or even make the latter utter it himself while the teacher needs to keep himself busy with the act of purification of the essences as well as in making the disciple offer the final oblations to fire to the accompaniment of the force of *mantra* with the Supreme Being as its destination. (23-26a)

योगाभ्यासमकृत्वापि सद्यउत्क्रान्तिदां गुरुः ।।२६।।
ज्ञानमन्त्रक्रियाध्यानबलात्कर्तु भवेत्प्रभुः ।
अनयोत्क्रम्यते शिष्यो बलादेवैककं क्षणम् ।।२७।।
कालस्योल्लङ्घ्य भोगो हि क्षणिकोऽस्यास्तु किं ततः ।
सद्यउत्क्रान्तिदा चान्या यस्यां पूर्णाहुतिं तदा ।।२८।।
दद्याद्यदास्य प्राणाः स्युर्ध्रुवं निष्क्रमणेच्छवः ।

Even a teacher who is not accomplished in yoga may be capable of offering this body-redeeming initiation by virtue of his knowledge of the secret of it, efficiency in the application of *mantra* and power of meditation. Through the force of this initiation the disciple is made to leave the body within moments. (26b-29a)

विनापि क्रियया भाविब्रह्मविद्याबलाद्गुरुः ।।२९।।
कर्णजापप्रयोगेण तत्त्वकञ्चुकजालतः।
निःसारयन्यथाभीष्टे सकले निष्कले द्वये ।।३०।।
तत्त्वे वा यत्र कुत्रापि योजयेत्पुद्गलं क्रमात् ।
समयी पुत्रको वापि पठेद्विद्यामिनां तथा ।।३१।।

Even without going into performances of any rite, the teacher is capable of redeeming the disciple from the net of the intervening essences acting as a covering on his being, by means of his knowledge of the Ultimate Reality and through muttering of the *mantra* concerning it close to the ear of the disciple and associating his inner being with the states of *sakala* and *niṣkala* one after the other or whichsoever would have been desired by the candidate. (29b-31)

तत्पाठात्तु समय्युक्तां रुद्रांशापत्तिमश्नुते ।
एतौ जपे चाध्ययने यस्मादधिकृतावुभौ ।।३२।।
नाध्यापनोपदेशे वा स एषोऽध्ययनादृते।
पठतोस्त्वनयोर्वस्तुस्वभावात्तस्य सा गतिः ।।३३।।

In the absence of the teacher who is practising the relevant code of conduct of the School in the proximity of the teacher (*samayin*) and more so the kid-

disciple may perform this act. By virtue of this performance by these associates of the teacher, the beneficiary of it attains the state of oneness with Rudra. This is so because both these associates of the teacher are very well authorised for muttering and reading (the sacred text) not, however, either for teaching or preaching besides studying. This is so because study is a part of their life. (31b-33)

यथा निषिद्धभूतादिकर्मा मन्त्रं स्मरन्स्वयम् ।
आविष्टेऽपि क्वचिन्नैति लोपं कर्तृत्ववर्जनात् ।।३४।।
यथा च वाचयञ्शास्त्रं समयी शून्यवेश्मनि ।
न लुप्यते तदन्तः स्थप्राणिवर्गोपकारतः ।।३५।।
तथा स्वयं पठन्नेष विद्यां वस्तुस्वभावतः ।
तस्मिन्मुक्ते न लुप्यते यतो किञ्चित्करोऽत्र सः ।।३६।।
ननु चादीक्षिताग्रे स नोच्चरेच्छास्त्रपद्धतिम् ।।३७।।

It is like the sorcerer remembering the *mantra* of his practice within himself, though being possessed by the sense of the *mantra* himself, does not get affected by it since he is not applying it to anyone. As a practitioner of the code of conduct reading his text in the aloneness of his house does not anyway lose the effect of his study on account of doing rather some kind of good to living beings within him, even so is the positiveness, instead of negativity, of the effect of the study of these associates of the teacher . As study of a text concerning any system of knowledge is naturally meant for the learning of learners of it, the learner of it does not get affected by the learning of it in any way other than getting command over it as he is not applying its effect on anyone else as the object of it. Thus, gets annulled the scriptural restraint that its system should not be articulated in the presence of those who are not initiated. (34-37)

हन्त कुड्याग्रतोऽप्यस्य निषेधस्त्वथ कथ्यते ।
पर्युदासेन यः श्रोतुमवधारयितुं क्षमः ।।३८।।
स एवात्र निषिद्धो नो कुड्यकीटपतत्रिणः ।

It is rather sad to extend the area of inaudibility of the *mantras* to walls also instead of keeping it confined to those only who can understand its sense and not entities like wall, insects, birds, etc. (38-39a)

तर्हि पाषाणतुल्योऽसौ विलीनेन्द्रियवृत्तिकः ।।३९।।
तस्याग्रे पठतस्तस्य निषेधोल्लङ्घना कथम् ।
स तु वस्तुस्वभावेन गलिताक्षोऽपि बुध्यते ।।४०।।
अक्षानपेक्षयैवान्तश्चिच्छक्त्या स्वप्रकाशया ।
प्राग्देहं किल तित्यक्षुर्नोत्तरं चाधितष्ठिवान् ।।४१।।
मध्ये प्रबोधकबलात् प्रतिबुध्येत पुद्गलः ।

There is no transgression of the restraint on recitation of *mantra*, as put by *Śāstras*, before the person lying on the death-bed on account of the fact that though his senses have stopped functioning and thus have rendered him outwardly into a slab of stone, inwardly there is introverted consciousness awake within him which is independent of the senses for its illumination as it is self-luminous and though not responding to sensory stimulations for the time being on account of willing to leave the body, his awareness has all the probabilities of being awakened following this state in the middle on account of the force of the *mantra*. (39b-42a)

मन्त्राः शब्दमयाः शुद्धविमर्शात्मतया स्वयम् ।।४२।।
अर्थात्मना चावभान्तस्तदर्थप्रतिबोधकाः ।
तेनास्य गलिताक्षस्य प्रबोधो जायते स्वयम् ।।४३।।
स्वचित्समानजातीयमन्त्रामर्शनसंनिधे ।

Mantras comprise of words expressive of pure meaningful contemplation in close proximity of the Self as the source of consciousness. Therefore, though the senses of the dying person are immune to respond to the stimulation coming to it, yet his consciousness remains awake to the idea communicated to him through the *mantra* of the meaning of the same nature. (42-44a)

यथा ह्यल्पजवो वायुः सजातीयविमिश्रितः ।।४४।।
जवी तथात्मा संसुप्तामर्शोऽप्येवं प्रबुध्यते।
प्रबुद्धः स च संजातो न चादीक्षित उच्यते ।।४५।।
दीक्षा हि नाम संस्कारो न त्वन्यत्सोऽस्ति चास्य हि।

As air of slow motion becoming mixed up with that which is moving fast, it, too, becomes so, even so gets awakened the consciousness in deep sleep. Having become awakened, now it cannot be characterised as uninitiated. Initiation is a form of culture which now he has been accorded with. (44b-46a)

अत एव निजं शास्त्रं पठति क्वापि सामये ।।४६।।
तच्छ्रुत्वा कोऽपि धन्यश्चेन्मुच्यते नास्य सा क्षति।

Therefore, if any observer of the code of conduct reads the *mantras* relevant to the context hearing which someone gets redeemed, there is nothing wrong in it in regard to violation of the restraint of the *Śāstra* liable to condemn him on this ground. (46b-47a)

शास्त्रनिन्दां मैष कार्षीद्द्वयोः पातित्यदायिनीम् ।।४७।।
इत्येवंपरमेतन्नादीक्षिताग्रे पठेदिति ।

In fact this restraint has been made with regard to initiation to prevent the reader from reading these texts before the uninitiated who having listened to it may result in condemnation of it out of his lack of faith in it. This is why such a reading has been declared as leading to his straying away from the provision of readership of it. (47b-48a)

यथा च समयी काष्ठे लोष्टे वा मन्त्रयोजनाम् ।।४८।।
कुर्वंस्तस्मिंश्चलत्येति न लोपं तद्वदत्र हि ।

As an apprentice of the code of conduct of the School if wanders applying the *mantra* to pieces of wood and clods is declared as a violator of the restraint of the *Śāstra*, such is not the case of violation here. (48b-49a)

यतोऽस्य प्रत्ययप्राप्तिप्रेप्सोः समयिनस्तथा ।।४९।।
प्रवृत्तस्य स्वभावेन तस्मिन्मुक्ते न वै क्षतिः ।

In this instance, on the contrary, since the apprentice of the code naturally wants to get confirmed in regard to the effect of the *mantra*, there is no harm in his use of it on one who is going to be liberated by the effect of it on him. (49b-50a)

साधकस्तु सदा साध्ये फले नियतियन्त्रणात् ।।५०।।
मक्षिकाश्रुतमन्त्रोऽपि प्रायश्चित्तौचितीं चरेत्।

Since the apprentice of the discipline is required to put restraint on himself so as to gain result in his venture, audibility of his articulation of the *mantra* even to a fly, needs atonement from him. (50b-51a)

इत्थं सद्यःसमुत्क्रान्तिर्योक्ता तामाज्ञया गुरोः ।।५१।।
समय्यादिरपि प्रोक्तकाले प्रोक्तार्थसिद्धये।
स्वयं कुर्यात्समभ्यस्तप्राणचारगमागमः ।।५२।।
अकृताधिकृतिर्वापि गुरुः समयशुद्धये ।
अधस्तनपदावस्थो नतु ज्ञानेद्धचेतनः ।।५३।।

In this way, the applicant of the wisdom of immediate liberation be he even an apprentice of it, needs to make use of it only with the permission of his teacher under circumstances as defined already only for the definite purpose if he himself has gained efficiency through practice in the movement of in-breathing and out-breathing. On even being authorised to make use of his wisdom in this regard, if anyone does not make use of it for purification of anyone who deserves its application on him, he is considered as deserving some such status as that of *vidyeśa* (instead of oneness with Śiva) since he has not become fully enlightened in his consciousness. (51b-53)

इतीयं सद्यउत्क्रान्तिः सूचिता मालिनीमते ।
स्वयं वा गुरुणा वाथ कार्यत्वेन महेशिना ।।५४।।

This is how has been explained the method of application of the wisdom meant for immediate redemption from body in keeping with Lord Śiva's view of it as expressed in *Mālinīvijayottara Tantra*. It can be applied by anyone on himself or through the teacher. (54)

सर्वं भोगं विरूपं तु मत्वा देहं त्यजेद्यदि।
तदा तेन क्रमेणाशु योजितः समयी शिवः ।।५५।।

All kinds of enjoyment abound in faults. Convinced of this, if the apprentice were to decide to leave the body, he, being offered this kind of initiation, is destined to become Śiva immediately. (55)

उक्तेयं सद्यउत्क्रान्तिर्या गोप्या प्राणवद्बुधैः ।।५६।।

Thus has been explained the procedure of initiation meant for according immediate liberation and, as such, needs to be kept secret like one's life-force (*prāṇa*). (56)

CHAPTER - 20

Process of Initiation of the Ignorant

अथ दीक्षां ब्रुवे मूढजनाश्वासप्रदायिनीम् ।।१।।

Now I am going talk about the process of initiation consolatory to the ignorant. (1)

त्रिकोणे वह्निसदने वह्निवर्णोज्ज्वलेऽभितः ।
वायव्यपुरनिर्धूते करे सव्ये सुजाज्वले ।।२।।
बीजं किंचिद्गृहीत्वैतत्तथैव हृदयान्तरे ।
करे च दह्यमानं सच्चिन्तयेत्तज्जपैकयुक् ।।३।।
वह्निदीपितफट्कारधोरणीदाहपीडितम् ।
बीजं निर्बीजतामेति स्वसूतिकरणाक्षमम् ।।४।।

Take a copper plate in the left hand, triangular in shape as the sacrificial vessel with fire burning in it and sending upward its flame due to blowing of air, take up seeds (barley, wheat, etc.) in the right hand and put them into the fire and bring the plate near to the level of heart and think of the seeds getting roasted in the fire of the vessel known as *ghoraṇī*, muttering the *mantra* consisting of three seed-letters of fire, namely, *ra ra ra* combined with *phat* and (show to the disciple) how the seeds are getting roasted and are being rendered incapable of germination. (2-4)

तप्तं नैतत्प्ररोहाय तेनैव प्रत्ययेन तु।
मलमायाख्यकर्माणि मन्त्रध्यानक्रियाबलात् ।।५।।
दग्धानि न स्वकार्याय निर्बीजप्रत्ययं त्विमम् ।
स श्रीमान्सुप्रसन्नो मे शंभुनाथो न्यरूपयत् ।।६।।

(Thus convince the disciple demonstratively) how these seeds having been roasted are being rendered incapable of germination. On the same analogy, all actions done under the fold of *māyā* and hence being maladroit become roasted by the fire of *mantra*, meditation and yogic practices become incapable of sprouting. This elucidation was taught to me kindly by my revered teacher Śambhunātha. (5-6)

बीजस्याप्यत्र कार्या च योजना कृपया गुरोः ।
यतो दीक्षा सुदीप्तत्वात्स्थावराण्यपि मोचयेत् ।।७।।

This elucidation needs to be presented practically before the disciple by the teacher to demonstrate how even immobile entities may be liberated from the evil of germination by means of ignition of fire and not talk of full awakening of consciousness. (7)

यो गुरुर्जपहोमार्चाध्यानसिद्धत्वमात्मनि ।
ज्ञात्वा दीक्षां चरेत्तस्य दीक्षा सप्रत्यया स्मृता ।।८।।

Initiation offered by the teacher who is aware of the effect of it on account of having attained efficiency in it through muttering of *mantras*, offering of oblation to fire, worship and meditation, is said to be illucidatory (*sapratyayā*). (8)

अवधूते निराचारे तत्त्वज्ञे नत्वयं विधिः ।
साचारैः क्रियते दीक्षा या दृष्टप्रत्ययान्विता ।।९।।
निराचारेण दीक्षायां प्रत्ययस्तु न गद्यते ।

This kind of illucidatory initiation, however, should not be accorded to those who have renounced the world, are fully aware of the code of conduct of the system and are already aware of the Reality as such. In the case of such persons, there is no necessity of convincing them through such a demonstration. (9-10a)

ज्ञानं स्वप्रत्ययं यस्मान्न फलान्तरमर्हति ।।१०।।
ध्यानादि तु फलात्साध्यमिति सिद्धामतोदितम् ।

Knowledge of self-convincement does not depend on any result while meditation, etc. depend on the consequence. This is the view of the *Siddhā Tantra* also. (10b-11a)

तुलाशुद्धिपरीक्षां वा कुर्यात्प्रत्यययोगिनीम् ।।११।।
यथा श्रीतन्त्रसद्भावे कथिता परमेशिना।
श्रीपूर्वशास्त्रेऽप्येषा च सूचिता परमेशिना।।१२।।
आनन्द उद्भवः कम्पो निद्रा घूर्णिश्च पञ्चमी ।
इत्येवंवदता शक्तितारतम्याभिधायिना ।।१३।।

It has been stated in the *Mālinīvijayottara Tantra* by Lord Śiva Himself that in the case of initiation of such persons, the teacher may use the scale of examination consisting of the experience of delight, lightness, tremor, comfortable sleep and incitement. The quanta of these experiences themselves are expressive of the effect of spiritual values in the disciple concerned. (11b-13)

उद्भवो लघुभावेन देहग्रहतिरोहितेः।
देहो हि पार्थिवो मुख्यस्तदा मुख्यत्वमुज्झति ।।१४।।
भाविलाघवमन्त्रेण शिष्यं ध्यात्वा समुत्प्लुतम् ।
कर्माणि तत्राशेषाणि पूर्वोक्तान्याचरेद्गुरुः ।।१५।।

Lightness comes due to elimination of weight which keeps the body attached to the earth owing to earthliness of it as the main factor which on being eliminated through the use of the *mantra* of weightlessness on him the disciple begins to float. All the rites in this regard as stated already need to be performed by the teacher. (14-15)

उक्ता सेयं तुलाशुद्धिदीक्षा प्रत्ययदायिनी।

Thus gets explained the initiation of purification through the scale of measurement of its effect which may be convincing.

CHAPTER - 21

Initiation in Absentia (Parokṣa Dīkṣā)

परोक्षसंस्थितस्याथ दीक्षाकर्म निगद्यते ॥१॥

Now is going to be explained the method of initiation in absentia. (1)

भुक्तिमुक्तिप्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ।
इत्यस्मिन्मालिनीवाक्ये प्रतिः सांमुख्यवाचकः ॥२॥
सांमुख्यं चास्य शिष्यस्य तत्कृपास्पदतात्मकम्
तमाराध्येति वचनं कृपाहेतूपलक्षणम् ॥३॥

The case of initiation in absentia is put up before a worthy teacher for candidate's enjoyment and liberation both. The word *prati* (towards) as used in the *Mālinīvijayottara Tantra* in this context amounts to mean 'in the presence of' for gaining his favour while the phrase *tamārādhya* (having worshipped him) is indicatory of attracting the favour of him out of his pleasure. (2-3)

तत्संबन्धात्ततः कश्चित्तत्क्षणादपवृज्यते ।
इत्यस्यायमपि ह्यर्थो मालिनीवाक्यसन्मणेः ॥४॥
तत्क्षणादिति नास्यास्ति यियासादिक्षणान्तरम् ।
किंत्वेवमेव करुणानिघ्नस्तं गुरुरुद्धरेत् ॥५॥
गुरुसेवाक्षीणतनोर्दीक्षामप्राप्य पञ्चताम् ।

Due to getting associated with the teacher, notwithstanding even distantly, the candidate of initiation by virtue of the teacher's favour to him gets redeemed. This sense is conveyed in the relevant statement of *Mālinīvijayottara Tantra* also. Use of the term *tat kṣaṇāt*, immediately, in the text bears out the relief to the candidate from undertaking the trouble of cultivating the desire to go to the teacher, etc. and yet getting redeemed. Such is the effect of the teacher's grace! (4-5)

गतस्याथ स्वयं मृत्युक्षणोदिततथारुचेः ।।६।।
अथवाधरतन्त्रादिदीक्षासंस्कारभागिनः ।
प्राप्तसामयिकस्याथ परां दीक्षामविन्दतः ।।७।।
डिम्बाहतस्य योगेशीभक्षितस्याभिचारतः ।
मृतस्य गुरुणा यन्त्रतन्त्रादिनिहतस्य वा ।।८।।
भ्रष्टस्वसमयस्याथ दीक्षां प्राप्तवतोऽयलम् ।

Candidates deserving initiation in absentia are those who had devoted themselves to the service of the teacher to the extent of having got bodily attenuated and having died uninitiated despite having expressed their wish for it at the time of death, those who had been initiated in some lower kind of *Tantra* and even having the privilege of meeting the teacher of the higher kind of *Tantra* had died uninitiated, those who had died of some accident, or due to the effect of some kind of sorcery on them and those who in spite of having been initiated properly had failed to maintain the required standard of conduct. (6-9a)

बन्धुभार्यासुहृत्पुत्रगाढाभ्यर्थनयोगतः ।।९।।
स्वयं तद्विषयोत्पन्नकरुणाबलतोऽपि वा ।।
विज्ञाततन्मुखायातशक्तिपातांशधर्मणः ।।१०।।
गुरुर्दीक्षां मृतोद्धारीं कुर्वीत शिवदायिनीम्।
श्रीमृत्युञ्जयसिद्धादौ तदुक्तं परमेशिना ।।११।।
अदीक्षिते नृपत्यादावलसे पतिते मृते ।

In such cases, having listened to the request of the relatives, wives, friends, sons and out of his own compassion towards them, having understood the degree of descent of grace on them, the teacher needs to initiate them in keeping with

their worthiness for the kind of it so that they attain oneness with Śiva. This has been stated in *Mṛtyuñjaya*, *Siddhā* and other *Śāstras* of the kind as mentioned by Lord Śiva. (9b-12a)

बालातुरस्त्रीवृद्धे च मृतोद्धारं प्रकल्पयेत् ।।१२।।
विधिः सर्वः पूर्वमुक्तः स तु संक्षिप्त इष्यते ।

Suitable candidates of initiation for the sake of their redemption after their demise are kings, etc. who had died uninitiated, idle persons those who had died of failure, young, diseased, women and those who had attained old age. (12b-13a)

गुर्वादिपूजारहितो बाह्ये भोगाय सा यतः ।।१३।।
अधिवासचरुक्षेत्रं शय्यामण्डलकल्पने।
नोपयोग्यत्र तच्छिष्यसंस्क्रियास्वप्नदृष्टये ।।१४।।
मन्त्रसंनिधिसंतृप्तियोगायात्र तु मण्डलम्।
भूयोदिने च देवार्चा साक्षान्नास्योपकारि तत् ।।१५।।

There is no necessity of worship of the teacher, etc. here since those are meant for enjoyment. Living in a specified place, sleeping in a paddy field, creation of circle (*maṇḍala*) and arrangement for showing through images of dream the destiny of the individual is also not required here. Creation of the circle which is required for showing the candidate's proximity to the *mantra* concerning his state of satisfaction, offering of worship to deities for specified days also are not useful in these cases. (13b-15)

क्रियोपकरणस्थानमण्डलाकृतिमन्त्रतः ।
ध्यानयोगैकतद्भक्तिज्ञानतन्मयभावतः ।।१६।।
तत्प्रविष्टस्य कस्यापि शिष्याणां च गुरोस्तथा।
एकादशैते कथिताः संनिधानाय हेतवः ।।१७।।
उत्तरोत्तरमुत्कृष्टास्तथा व्यामिश्रणावशात् ।

Rite, means used in it, place, circle, figure and *mantra* these six ingredients of action and five those of knowledge, namely, meditation, yoga, devotion, knowledge and oneness with the object of meditation and devotion combined

totalling eleven factors are meant for *siddhi* in *mantra*. From amongst these factors, each one mentioned here subsequent is more important than its preceding one while all combined are most effective. (16-18a)

क्रियातिभूयसी पुष्पाद्युत्तमं लक्षणान्वितम् ॥१८॥
एकलिङ्गादि च स्थानं यत्रात्मा संप्रसीदति।
मण्डलं त्रित्रिशूलाब्जचक्रं यन्मन्त्रमण्डले ॥१९॥
अनाहूतेऽपि दृष्टं सत्समयित्वप्रसाधनम् ।
तदुक्तं मालिनीतन्त्रे सिद्धं समयमण्डलम् ॥२०॥
येन संदृष्टमात्रेति सिद्धमात्रपदद्वयात् ।
आकृतिर्दीप्तरूपा या मन्त्रस्तद्वत्सुदीप्तिकः ॥२१॥
शिष्टं स्पष्टमतो नेह कथितं विस्तरात्पुनः ।

The spot of the rite should be abundantly impressive by being decorated with best kind of flowers. Possibly it should be the temple of Śiva where one may feel contented. The circle drawn here needs to be bedecked with three tridents, lotus and inner circles within the circle of the *mantra*. It should be such as anyone having just a look at it ordinarily may think of it as actually a circle of practice and attainment of *siddhi* particularly on account also of the written form of *siddhi* inside it, as has been pointed out by the *Mālinīvijayottara Tantra*. The entire circle should be illuminated wherein the disyllabic *mantra* needs to be all the more illuminated. The rest of the details are obvious. Therefore, there is no necessity of elaboration on them. (18b-22a)

कृत्वा मण्डलमभ्यर्च्य तत्र देवं कुशैरथ ॥२२॥
गोमयेनाकृतिं कुर्याच्छिष्यवत्तां निधापयेत् ।
ततस्तस्यां शोध्यमेकमध्वानं व्याप्तिभावनात् ॥२३॥
प्रकृत्यन्तं विनिक्षिप्य पुनरेनं विधिं चरेत् ।
महाजालप्रयोगेण सर्वस्मादध्वमध्यतः ॥२४॥

Drawing a circle (within the broader one) and following the worship of Lord Śiva there should be formed a figure of the dead made of (clay) cow-dung and *kuśa* grass and established inside it as a similitude of the disciple supposing it as the candidate of purification himself on account of the pervasiveness of the path

of *mantra* having considered the candidate in the form of its similitude as having arisen above the *Prakṛti*, he should be taken as having reached the plane of the *Puruṣa*. With the use of the technique of *mahājāla* he should be pulled out of all the lower paths in the form of his inner being (*citta*) in the shape of the figure. (22b-24)

चित्तमाकृष्य तत्रस्थं कुर्यात्तद्विधिरुच्यते ।
मूलाधारादुदेत्य प्रसृतसुविततानन्तनाड्यध्वदण्डं
वीर्येणाक्रम्य नासागगनपरिगतं विक्षिपन् व्याप्तुमीष्टे।
यावद्धूमाभिरामप्रचिततरशिखाजालकेनाध्वचक्रं।
संछाद्याभीष्टजीवानयनमिति महाजालनामा प्रयोगः ।।२५।।

Having aroused the combination of *prāṇa* and *apāna* from the *mūlādhāra cakra* via the path of the net of innumerable nerves, striking through it the space inside the nose and throwing it out as per its own tendency throughout the entire span of the path of the inner being so as to capture in it the spirit of the departed person. This is known as the use of *mahājāla*, great trap, for capturing the desired spirit from within the vast space of the inner being clouded by the smoke (of ignorance) and yet the spirit concerned being made luminous (by the force of the net of rays emerging from the *mantra*). (25)

एतेनाच्छादनीयं व्रजति परवशं संमुखीनत्वमादौ।
पश्चादानीयते चेत्सकलमथ ततोऽप्यध्वमध्याद्यथेष्टम् ।
आकृष्टावुद्धृतौ वा मृतजनविषये कर्षणीयेऽथ जीवे ।
योगः श्रीशंभुनाथागमपरिगमितो जालनामा मयोक्तः ।।२६।।

Through the application of this device of the great trap the desired spirit is brought face to face before the teacher initially per force followed by its attraction from within the entire path as desired. As regards the technique of attraction and weaning out the spirit of the dead, it was taught to me by my revered teacher Śambhunātha. (26)

चिरविघटिते सेनायुग्मे यथामिलिते पुन-
र्हयगजनरं स्वां स्वां जातिं रसादभिधावति।
करणपवनैर्नाडीचक्रैस्तथैव समागतै-

निंजनिजरसादेकीभाव्यं स्वजालवशीकृतैः ।।२७।।

As a troop of armies having being disbanded long before and on being recalled, horses, elephants and soldiers of those of their respective regiments meet with one another filled with joy, even so waves of *prāṇas* flowing from within their respective channels primarily and secondarily meet together on account of having been captured in the trap. (27)

महाजालसमाकृष्टो जीवो विज्ञानशालिना।
स्वःप्रेततिर्यङ्निरयांस्तदैवैष विमुञ्चति ।।२८।।
तज्ज्ञानमन्त्रयोगाप्तः पुरुषश्चैष कृत्रिमम् ।
योगीव साध्यहृदयात्तदा तादात्म्यमुज्झति ।।२९।।

Just as being attracted by the wise teacher through the use of the great trap the spirit of the dead discards the impressions of the body from which it had departed, be it that of an animal or bird, etc., and returns to its prior yogic one, even so does the spirit of the dead concerned comes to the trap under the effect of the *mantra*. (28-29)

स्थावरादिदशाश्चित्रास्तत्सलोकसमीपताः।
त्यजेच्चेति न चित्रं स एवं यः कर्मणापि वा ।।३०।।

There is nothing surprising in the abandonment of beings of their respective states, irrespective of the same being that of mobile or immobile, etc. and their respective loci having been assumed by them as a result of their previous deeds. (30)

अधिकारिशरीरत्वान्मानुष्ये तु शरीरगः ।
न तदा मुच्यते देहाद्देहान्ते तु शिवं व्रजेत् ।।३१।।

The human body is authorised for redemption. Having assumed it, the spirit does not like to depart from it. Following its departure from the body, however, it has the prospect of going to Śiva. (31)

तस्मिन्देहे तु काप्यस्य जायते शाङ्करी परा ।

भक्तिरूहाच्च विज्ञानादाचार्याद्वाप्यसेवितात् ।।३२।।

In this body is born some kind of transcendental attraction towards Śiva in the form of devotion, reasoning, wisdom and insight of the teacher even without having been served. (32)

तद्देहसंस्थितोऽप्येष जीवो जालबलादिमम् ।
दार्भादिदेहं व्याप्नोति स्वाधिष्ठित्याप्यचेतयन् ।।३३।।

(Supposing the initiation in absentia turning to be that of a living person, the problem arises concerning the possibility of his getting embodied in his similitude in the circle. In response to this question what Abhinava states is as follows:) In spite of continuing to remain in his actual body, the spirit of the person concerned has the possibility of embodying the similitude of himself in the circle made of *kuśa*, etc. unconsciously drawn by the force of the net of the *mantra*. (33)

योगमन्त्रक्रियाज्ञानभूयोबलवशात्पुनः ।
मनुष्यदेहमप्येष तदैवाशु विमुञ्चति ।।३४।।
सुप्तकल्पोऽप्यदेहोऽपि यो जीवः सोऽपि जालतः ।
आकृष्टो दार्भमायाति देहं फलमयं च वा ।।३५।।

It is also possible that while on one hand his initiation is getting conducted through the use of yoga, *mantra*, performance of the rite, and application of the relevant wisdom of redemption, on the other he may happen to leave quickly his body itself. In such a situation even though almost asleep and bereft of body, under the attraction of the trap his spirit comes to the body of the *kuśa* which makes him avail of the result of the initiation also. (34-35)

जातीफलादि यत्किंचित्तेन वा देहकल्पना।
अन्तर्बहिर्द्वयौचित्यात्तदत्रोत्कृष्टमुच्यते ।।३६।।

As regards the representative body in the circle, it can be made of the *jātīphala* (nutmeg), etc. as per the choice of the teacher. On account of its appropriateness internally as well as externally, it would be supposed to be the best. (36)

ततो जालक्रमानीतः स जीवः सुप्तवत्स्थितः ।
मनोविशिष्टदेहादिसामग्रीप्राप्त्यभावतः ।।३७।।
न स्पन्दते न जानाति न वक्ति न किलेच्छति।
तादृशस्यैव संस्कारान् सर्वान् प्राग्वत्प्रकल्पयेत् ।।३८।।

Being captured and brought through the trap, the spirit concerned remains almost asleep due to lack of body, senses and *manas*. It neither moves, nor knows, nor speaks, nor has any wish. Therefore, the teacher needs to assume all these actions in him in keeping with his such responses made earlier and design the rites accordingly. (37-38)

निर्बीजदीक्षायोगेन सर्वं कृत्वा पुरोदितम् ।
विधिं योजनिकां पूर्णाहुत्या साकं क्षिपेच्च तम् ।।३९।।
दार्भादिदेहे मन्त्राग्नावर्पिते पूर्णया सह।
मुक्तपाशः शिवं याति पुनरावृत्तिवर्जितः ।।४०।।

By way of offering to him the seedless initiation, the teacher should perform all the rites as stated already. He needs to offer to fire the unitarian oblation along with the symbolic body made of *kuśa*, etc. Being offered to fire in this symbolic form, he gets redeemed from bondage and reaches Śiva not to return. (39-40)

सप्रत्यया त्वियं यत्र स्पन्दते दर्भजा तनुः ।
तत्र प्राणमनोमन्त्रार्पणयोगात्तथा भवेत् ।।४१।।
साभ्यासस्य तदप्युक्तं बलाश्वासि न तत्कृते ।

That initiation is consolatory in which the symbolic figure made of *kuśa* shows some sort of movement in it. This is due to the effect of the imposition of *prāṇa* and *manas* on it by means of application of the *mantra*. This happens due to the person concerned having been active for attainment of Śiva-hood or owing to the effect of the initiator himself. (41-42a)

मृतोद्धारोदितैरेव यथासम्भूति हेतुभिः ।।४२।।
जीवत्परोक्षदीक्षापि कार्या निर्बीजिका तु सा।
तस्यां दर्भाकृतिप्रायकल्पने जालयोगतः ।।४३।।

सङ्कल्पमात्रेणाकर्षो जीवस्य मृतिभीतितः ।
शिष्टं प्राग्वत्कुशाद्युत्थाकारविप्लोषवर्जितम् ।।४४।।

Kindred to this kind of initiation known as salvationary of the dead, is salvationary of the living which possibly is seedless. In it also the representative figure is made of *kuśa* and the great trap of *mantra* is used with due quantum of will to trap him as if his soul had departed. What is not to be done here is the offering of the symbolic figure to fire. (42b-44)

पारिमित्यादनैश्वर्यात्साध्ये नियतियन्त्रणात् ।
जालाकृष्टिर्विनाभ्यासं रागद्वेषान्न जायते ।।४५।।

The teacher is liable to fail in trapping the spirit of the dead by means of the net of the *mantra* due to limitations of his efficiency for the task, lack in his spiritual elevation, occupancy of the covering (*kañcūka*) in his inner being and the effect of either attachment or detachment towards the person whose soul is intended to be captured. (45)

परोक्ष एवातुल्याभिर्दीक्षाभिर्यदि दीक्षितः ।
तत्रोत्तरं स्याद्बलवत्संस्काराय त्वधस्तनम् ।।४६।।

If initiation in absentia were to be accomplished at several places of one and the same person at different levels, the higher would prevail over lower ones and turn effective while the lesser one would serve as a means to it. (46)

भुक्तियोजनिकायां तु भूयोभिर्गुरुभिस्तथा।
कृतायां भोगवैचित्र्यं हेतुवैचित्र्ययोगतः ।।४७।।

If the object of initiation were to be enjoyment accomplished at several places by different teachers of one and the same School, the result would be a variety of enjoyments having the possibility of being made available to the person concerned. (47)

परोक्षदीक्षणे मायोत्तीर्णे भोगाय योजयेत् ।
भोगानीप्सा दुर्लभा हि सती वा भोगहानये ।।४८।।

If the person to be initiated in absentia would have spiritually risen above allurement (*māyā*) of all kinds, and yet were initiated for enjoyment, the effect of enjoyment would get annulled as detachment from enjoyment is a rare virtue (and hence more powerful). (48)

उक्तं हि स्वान्यसंवित्त्योः स्वसंविद्बलवत्तरा ।
बाधकत्वे बाधिकासौ साम्यौदासीन्ययोस्तथा ।।४९।।

In any confrontation between one's own level of consciousness and anyone else's (including the teacher's), it is one's own consciousness which proves more powerful. In case of teacher's consciousness being inclined towards enjoyment and the disciple's towards redemption, it is the disciple's which overpowers the teacher's. (49)

श्रीमान् धर्मशिवोऽप्याह पारोक्ष्यां कर्मपद्धतौ ।
परोक्षदीक्षणे सम्यक् पूर्णाहुतिविधौ यदि।।५०।।
अग्निश्चिटिचिटाशब्दं सधूमं प्रतिमुञ्चति ।
धत्ते नीलाम्बुदच्छायां मुहुर्ज्वलति शाम्यति ।।५१।।
विस्तरो घोररूपश्च महीं धावति चाप्यधः।
ध्वांक्षाद्यश्रव्यशब्दो वा तदा तं लक्षयेद्गुरुः ।।५२।।
ब्रह्महत्यादिभिः पापैस्तत्सङ्गैश्चोपपातकैः ।
तदा तस्य न कर्तव्या दीक्षास्मिन्नकृते विधौ ।।५३।।

Ācārya Dharmaśiva has observed as follows regarding the action in the fire at the time of initiation in absentia: "While making the final offering to fire in course of initiation in absentia if the fire produces the sound *ciṭ ciṭ* along with smoke, makes the appearance of the casting of blue cloud, burns and subsides momentarily, spreads its flame all around and moves downward or produces the sound like the noise of a crow, the teacher should mark it carefully. The candidate might have done any such heinous crime as murder of a *brāhmaṇa* and the like and, therefore, the rite of initiation should be stopped." (50-53)

नवात्मा फट्पुटान्तःस्थः पुनः पञ्चफडन्वितः ।
अमुकस्येति पापानि दहाम्यनु फडष्टकम् ।।५४।।

इति साहस्रिको होमः कर्तव्यस्तिलतण्डुलैः ।
अन्ते पूर्णा च दातव्या ततोऽस्मै दीक्षया गुरुः ।।५५।।
परयोजनपर्यन्तं कुर्यात्तत्त्वविशोधनम्।

Then the teacher needs to assume the role of Śiva Himself in His nine forms (namely, *niṣkala*, *sakala*, *māyā-tritaya*, *kālaniyati*, *rāga*, *pradhāna*, *buddhi*, *vidyā* and *pārthiva*) and having placed himself between *phaṭ* and *puṭ* along with five *phaṭ* sounds of *mantra* should pronounce "I am burning the crimes of the disciple of so and so name", needs to end in eight *phaṭ mantras* with the climax in the offering of one thousand oblations of *tila* and rice followed by the final offering. Through this performance the disciple is supposed to have got rid of his entire blemish and been made worthy of being associated with the Transcendent. (54-56a)

प्रत्यक्षेऽपि स्थितस्याणोः पापिनो भगवन्मयीम् ।।५६।।
शक्तिं प्राप्तवतो ज्येष्ठामेवमेव विधिं चरेत्।

This best kind of rite is applicable to candidates present physically also who have obtained the force of the Divine. (56b-57a)

यदि वा दैशिकः सम्यङ् न दीप्तस्तस्य तत्पुरा ।।५७।।
प्रायश्चित्तैस्तथा दानैः प्राणायामैश्च शोधनम् ।
कृत्वा विधिमिमां चापि दीक्षां कुर्यादशङ्कितः ।।५८।।
सर्वथा वर्तमानोऽपि तत्त्वविन्मोचयेत्पशून ।
इच्छयैव शिवः साक्षात्तस्मात्तं पूजयेत्सदा ।।५९।।

In case of the initiator himself not being so brilliant, he needs to be so by means of atonements, gifts on his behalf and practice of breath-control prior to performance of this rite without any doubt. Being thus purified and christened in his awareness he may bring liberation to individuals through his actual presence in this form as Śiva deserving always worship as such. (57b-59)

शाठ्यं तत्र न कार्यं च तत्कृत्वाधो व्रजेच्छिशुः ।
न पुनः कीर्तयेत्तस्य पापं कीर्तयिता व्रजेत् ।।६०।।

निरयं वर्जयेत्तस्मादिति दीक्षोत्तरे विधिः ।
एषा परोक्षदीक्षा द्विधोदिता जीवदितरभेदेन ।।६१।।

Following his initiation, the disciple should not do anything objectionable including condemnation of the teacher. Having done so, he has the danger of going down to hell. This has the potentiality of making one escape the danger of going to hell. Thus has been recounted the rite of initiation in both its forms, relating to living as well as dead. (60-61)

CHAPTER - 22

Initiation in Raising the Emblem of Śiva
(Liṅgoddharaṇa Dīkṣā)

लिङ्गोद्धाराख्यामथ वच्मः शिवशासनैकनिर्दिष्टाम् ॥१॥

Now I am going to speak about initiation in raising the emblem (*liṅga*) of Śiva. (1)

उक्तं श्रीमालिनीतन्त्रे किल पार्थिवधारणाम् ।
उक्त्वा यो योजितो यत्र स तस्मान्न निवर्तते ॥२॥

It has been stated in the *Mālinīvijayottara Tantra* that one who has been taught this earthly meditation, does not turn back from it. (2)

योग्यतावशसंजाता यस्य यत्रैव शासना।
स तत्रैव नियोक्तव्यो दीक्षाकाले ततस्त्वसौ ॥३॥
फलं सर्वं समासाद्य शिवे युक्तोऽपवृज्यते ।
अयुक्तोऽप्यूर्ध्वसंशुद्धिं संप्राप्य भुवनेशतः ॥४॥

One needs to be encouraged to follow the same practice at the time of initiation which he may be capable of in keeping with his capability. As regards the devotion to Śiva, following this line of practice, the devotee gets fulfilled in all his aspirations and by becoming redeemed of all his vices and being thus

purged of them, the aspirant attains purity by the grace of Śiva, even though not exclusively devoted to Him. (3-4)

शुद्धः शिवत्वमायाति दग्धसंसारबन्धनः।
उक्त्वा पुंधारणां चोक्तमेतद्वैदान्तिकं मया ॥५॥

Being purged of his ills, he attains Śiva-hood having got burnt all the bonds keeping him tied to the world. Having talked of meditation on the *Puruṣa*, herein is explained by me the Vedāntic mode of meditation. (5)

कपिलाय पुरा प्रोक्तं प्रथमे पटले तथा।
अनेन क्रमयोगेन संप्राप्तः परमं पदम् ॥६॥
न भूयः पशुतामेति शुद्धे स्वात्मनि तिष्ठति।

I have talked about it to Kapila in the first Chapter of the (*Siddhayogīśvarī Tantra*) by means of which he attained the status of the Supreme and does not descend to animality any more, remaining fulfilled within himself. (6-7a)

अतो हि ध्वन्यतेऽर्थोऽयं शिवतत्त्वाधरेष्वपि ॥७॥
तत्त्वेषु योजितस्यास्ति पुनरुद्धरणीयता।
समस्तशास्त्रकथितवस्तुवैविक्त्यदायिनः ॥८॥
शिवागमस्य सर्वेभ्योऽप्यागमेभ्यो विशिष्टता।
शिवज्ञानेन च विना भूयोऽपि पशुतोद्भवः ॥९॥

It is suggested by this statement that there is the possibility of redemption of those even who have remained committed to lesser ways until now. This is the speciality of Śaivism over and above all other *Śāstras* that except for knowledge of Śiva there is the danger of reverting to the animal nature. (7b-9)

क्रमश्च शक्तिसंपातो महलानिर्यियासुता।
दीक्षा बोधो हेयहानिरुपादेयलयात्मता ॥१०॥
भोग्यत्वपाशवत्यागः पतिकर्तृत्वसंक्षयः ।
स्वात्मस्थितिश्चेत्येवं हि दर्शनान्तरसंस्थितेः॥११॥
प्रोक्तमुद्धरणीयत्वं शिवशक्तीरितस्य हि।

Following are the steps of emergence from lower positions of other philosophical standpoints for attainment of Śiva-hood under the inspiration of Śiva and the Śakti: descent of grace, getting purged of blemishes, willingness to approach the teacher, getting initiated, awareness of the higher ranges of the reality, getting rid of what needs to be abandoned, coming to the wave-length of what is aspired for, getting relieved of the desire for enjoyment and animality, relinquishment of ownership and doership and restoration to self-hood. (10-12a)

अथ वैष्णवबौद्धादितन्त्रान्ताधरवर्तिनाम् ।।१२।।
यदा शिवार्करश्म्योघैर्विकासि हृदयाम्बुजम् ।
लिङ्गोद्धृतिस्तदा पूर्वं दीक्षाकर्म ततः परम् ।।१३।।
प्राग्लिङ्गान्तरसंस्थोऽपि दीक्षातः शिवतां व्रजेत् ।

Anyone from amongst those also has the possibility of being uplifted to the status of Śiva who until now had been lying on the lower steps of Vaiṣṇavism, Buddhism, etc. by virtue of touch of Śiva's sun-like rays making his heart-lotus bloom. Consequently, the compressed sense of his Self as represented by the emblem (*liṅga*), moves upward following by his initiation to Śaivism. (12b-14a)

तत्रोपवास्य तं चान्यदिने साधारमन्त्रतः ।।१४।।
स्थण्डिले पूजयित्वेशं श्रावयेत्तस्य वर्तनीम् ।
एष प्रागभवल्लिङ्गी चोदितस्त्वधुना त्वया ।।१५।।
प्रसन्नेन तदेतस्मै कुरु सम्यगनुग्रहम् ।
स्वलिङ्गत्यागशङ्कोत्थं प्रायश्चित्तं च मास्य भूत् ।।१६।।
अचिरात्त्वन्मयीभूय भोगं मोक्षं प्रपद्यताम् ।

Beginning with making him to keep fast on the first day, the next day following the worship of the ground with recitation of the usual *mantra,* prayer needs to be made to Śiva for his sake as follows: "This aspirant had previously been pursuing another line of approach to the Reality. Now, under your stimulation (he wishes to take resort to you). Kindly be compassionate to him as a result of which he may not have to atone for the mistake of desertion of the School and soon may become one with you getting granted to him the state of enjoyment or liberation as per his worth." (14b-17a)

एवमस्त्वित्यथाज्ञां च गृहीत्वा व्रतमस्य तत् ।।१७।।
अपास्याम्भसि निक्षिप्य स्नपयेदनुरूपतः ।
स्नातं संप्रोक्षयेदर्घपात्राम्भोभिरनन्तरम् ।।१८।।
पञ्चगव्यं दन्तकाष्ठं ततस्तस्मै समर्पयेत् ।
ततस्तं बद्धनेत्रं च प्रवेश्य प्रणिपातयेत् ।।१९।।

Having obtained the permission of Śiva, he should be made to bathe himself in keeping with the tradition followed by being drenched with the sacred water. After this, he should be given *pañcagavaya* (five products of cow) and the tooth-stick. Then with his eyes closed he should be led to the ground of worship and made to bow before the Deity. (17b-19)

प्रणवो मातृका माया व्योमव्यापी षडक्षरः ।
बहुरूपोऽथ नेत्राख्यः सप्त साधारणा अमी ।।२०।।
तेषां मध्यादेकतमं मन्त्रमस्मै समर्पयेत् ।
सोऽप्यहोरात्रमेवैनं जपेदल्पभुगप्यभुक् ।।२१।।

Praṇava (*Om*), *mātṛkā* (*hrīṁ akṣa hrīṁ*), *māyā* (*auṁ*), *vyomavyāpī* (*yaṁ*), *ṣaḍakṣara* (*krīṁ hsauṁ hsauṁ*), *bahurūpa* (*shauḥ hsauḥ*) and *netra* (*om hraum jvālā ṁ*) are seven well-known *mantras*. Out of these seven ones, anyone should be offered to the disciple to be muttered day and night on that day, taking food in small quantity or even keeping fast for that duration. (20-21)

मन्त्रमस्मै समर्प्याथ साधारविधिसंस्कृते ।
वह्नौ पर्पिततन्मन्त्रे व्रतशुद्धिं समाचरेत् ।।२२।।

After offering the *mantra* of his choice to the disciple, the teacher needs to purify the rite of offering in keeping with the common practice and also after having purified it in the fire he should purify the resolve of the disciple himself. (22)

पूजितेनैव मन्त्रेण कृत्वा नामास्य संपुटम् ।
प्रायश्चित्तं शोधयामि फट्स्वाहेत्यूहयोगतः ।।२३।।

Associating the name of the disciple with the purified *mantra*, the teacher should pronounce as follows: *krīṁ* (name of the disciple) *hrīṁ prāyaścittam śodhayāmi phaṭ svāhā* (I am purifying the entire rite). (23)

शतं सहस्रं वा हुत्वा पुनः पूर्णाहुतिं तथा ।
प्रयोगाद्वौषडन्तां च क्षिप्त्वाहूय व्रतेश्वरम् ।।२४।।
तारो व्रतेश्वरायेति नमश्चेत्येनमर्चयेत् ।
श्रावयेच्च त्वया नास्य कार्यं किंचिच्छिवाज्ञया ।।२५।।

After making one hundred (and eight) or one thousand (eight) oblations to fire including the final one ending with word *vauṣaṭ* the teacher should invoke the deity of the rite in the following words: "*Om vrāteśvarāya namaḥ* (I pay my obeisance to you, the deity of the rite). This is being done by me under the permission of Śiva. You are the witness to this performance and to see that there does not arise any obstruction in his path." (24-25)

ततो व्रतेश्वरस्तर्प्यः स्वाहान्तेन ततश्च सः ।
क्षमयित्वा विसृज्यः स्यात्ततोऽग्नेश्च विसर्जनम् ।।२६।।
तच्छ्रावणं च देवाय क्षमस्वेति विसर्जनम् ।

This is to be followed by satiation of the deity of the rite ending with the word *svāhā* and excuse. At the time of sending him back should be uttered the words of excusal: "O Lord, excuse me for sending you back." (26-27a)

ततस्तृतीयदिवसे प्राग्वत्सर्वो विधिः स्मृतः ।।२७।।
अधिवासादिकः स्वेष्टदीक्षाकर्मावसानकः।

Then on the third day besides performing all the rites of previous days, such as offering of oblation to fire, worship and satiation of deities concerned the disciple needs to continue to live in the proximity of the teacher and receive the *mantra* of his choice. (27b-28a)

प्राग्लिङ्गिनां मोक्षदीक्षा साधिकारविवर्जिता ।।२८।।
साधकाचार्यतामार्गे न योग्यास्ते पुनर्भुवः ।
पुनर्भुवोऽपि ज्ञानेद्धा भवन्ति गुरुतास्पदम् ।।२९।।
मोक्षायैव न भोगाय भोगायाप्यभ्युपायतः ।
इत्युक्तवान्स्वपद्धत्यामीशानशिवदैशिकः ।।३०।।
श्रीदेव्यायामलीयोक्तितत्त्वसम्यक्प्रवेदकः ।

Initiation of converts remains shorn of the right of initiation to disciples. However, if they prove to have been purified by knowledge, they are considered as worthy of this status also not only for redemption but also for enjoyment via application of certain means. This has been stated by Īśāna Śivadaiśika who was conversant with the views of the Lord as expressed in His conjugal form. (28b-31a)

गुर्वन्तस्याप्यधोदृष्टिशायिनः संस्क्रियामिमाम् ।।३१।।
कृत्वा रहस्यं कथयेन्नान्यथा कामिके किल।

In the *Kāmika Śāstra* it has been stated that the disciple who dwells in the proximity of his teacher, keeps his eyes downward in the latter's presence and sleeps on the ground as compared to him and performs all the rites as directed by him, deserves to profess the secret of this School not otherwise. (31b-32a)

अन्यतन्त्राभिषिक्तेऽपि रहस्यं न प्रकाशयेत् ।।३२।।
स्वतन्त्रस्थोऽपि गुर्वन्तो गुरुमज्ञमुपाश्रितः ।
तत्र पश्चादनाश्वस्तस्तत्रापि विधिमाचरेत् ।।३३।।

This restriction needs to be followed particularly in the case of such a candidate who had been following previously another School of thought and had taken resort to a teacher who himself was not so knowledgeable. He should be given initiation only after being confident of his receptivity (to this higher class of discipline). (32b-33)

अज्ञाचार्यमुखायातं निर्वीर्यं मन्त्रमेव यत् ।
जप्तवान्स गुरुश्चात्र नाधिकार्युक्तदूषणात् ।।३४।।
ततोऽस्य शुद्धिं प्राक्कृत्वा ततो दीक्षां समाचरेत् ।

Since the *mantra* he had been muttering during the entire period of his stay in the proximity of that ignorant teacher was ineffective basically, the teacher himself needs to be blamed in this case and by no means the candidate. Therefore, the candidate needs to be purged of all his previous impressions before being initiated. (34-35a)

अधोदर्शनसंस्थेन गुरुणा दीक्षितः पुरा ।।३५।।
तीव्रशक्तिवशात्पश्चाद्यदा गच्छेत्स सद्गुरुम्।

तदाप्यस्य शिशोरेवं शुद्धिं कृत्वा स सद्गुरुः ॥३६॥
दीक्षादिकर्म निखिलं कुर्यादुक्तविधानतः ।

In the case of a candidate having been initiated previously by a teacher of any lower class of School of thought and if happening to approach to any teacher of Śaivism out of his aspiration for an effective way out, the true teacher concerned needs to purge him of all his previous impressions before accepting him for initiation as per the procedure detailed above. (35b-37a)

प्राप्तोऽपि सद्गुरुर्योग्यभावमस्य न वेत्ति चेत् ॥३७॥
विज्ञानदाने तच्छिष्यो योग्यतां दर्शयेन्निजाम् ।
सर्वथा त्वब्रुवन्नेष ब्रुवाणो वा विपर्ययम् ॥३८॥
अज्ञो वस्तुत एवेति तत्त्यक्त्वेत्थं विधिं चरेत् ।

Having approached the genuine teacher it is imperative for the disciple to display his worth before him particularly at the time of reception of the wisdom. If he does not respond properly or responds adversely, the teacher needs to reject hin considering him as actually ignorant and do as follows. (37b-39a)

न तिरोभावशङ्कात्र कर्तव्या बुद्धिशालिना ॥३९॥
अधःस्पृक्त्वं तिरोभूतिर्नोर्ध्वोपायविवेचनम् ।

In this rejection, if the candidate is wise, he should not inculcate any doubt of it. Real rejection is that which leads to downfall and not that which results in deliberation on the higher course.(39b-40a)

सिद्धान्ते दीक्षितास्तन्त्रे दशाष्टादशभेदिनि ॥४०॥
भैरवीये चतुःषष्टौ तान्पशून्दीक्षयेत्त्रिके।
सिद्धवीरावलीसारे भैरवीये कुलेऽपि च ॥४१॥
पञ्चदीक्षाक्रमोपात्ता दीक्षानुत्तरसंज्ञिता ।
तेन सर्वोऽधरस्थोऽपि लिङ्गोद्धृत्यानुगृह्यते ॥४२॥

Those who have been initiated in the *Siddhānta* School in its eighteen varieties have left it in favour of that of the *Bhairava* School in its sixty-four varieties. Such inviduals need to be initiated under the Trika system. It has been recorded

in the *Siddhavīrāvalī Śāstra* how initiation of five-fold is the best. This is how a disciple placed on the lowest ladder (of learning) may get entry into the highest school of *liṅgoddhāra*. (40b-42)

योऽपि हृत्स्थमहेशानचोदनातः सुविस्तृतम् ।
शास्त्रज्ञानं समन्विच्छेत्सोऽपि यायाद्बहून्गुरून् ।।४३।।
तद्दीक्षाश्चापि गृह्णीयादभिषेचनपश्चिमाः ।
ज्ञानोपोद्वलिकास्ता हि तत्तज्ज्ञानवता कृताः ।।४४।।

That disciple also needs to approach several teachers, who has been stimulated by the Lord seated in his heart to acquire as much knowledge as possible in regard to *Śāstras*. He should receive initiations up to the ceremonial bath from them by virtue of which he may become as much knowledgeable as possible culminating in wisdom. (43-44)

उक्तं च श्रीमते शास्त्रे तत्र तत्र च भूयसा।
आमोदार्थी यथा भृङ्गः पुष्पात्पुष्पान्तरं व्रजेत् ।।४५।।

It has been observed in the *Śrīmat Śāstra* at several places abundantly that as a black bee (hornet) moves from flower to flower for the sake of smell (or nectar), even so the disciple under the aspiration for knowledge needs to move from one teacher to another. (45)

विज्ञानार्थी तथा शिष्यो गुरोर्गुर्वन्तरं त्विति।
गुरूणां भूयसां मध्ये यतो विज्ञानमुत्तमम् ।।४६।।
प्राप्तं सोऽस्य गुरुर्दीक्षा नात्र मुख्या हि संविदि।

(As a matter of justification for this kind of transgression of faithfulness towards a particular teacher) is the point that in receiving initiation from several teachers, it is the true and profound knowledge he gets transmitted to him which serves as the teacher and real form of initiation. (46-47a)

सर्वज्ञाननिधानं तु गुरुं संप्राप्य सुस्थितः ।।४७।।

तमेवाराराधयेद्धीमांस्तत्तज्ज्ञिज्ञासनोन्मुखः ।
इति दीक्षाविधिः प्रोक्तो लिङ्गोद्धरणपश्चिमः ॥४८॥

Having received the real stock of knowledge, the wise disciple needs to honour it as his teacher by moving from teacher to teacher under the motivation of acquisition of it. This is the statement of reaching the end of discussion on *liṅgoddhāraṇa dīkṣā*. (47b-48)

CHAPTER - 23

CHAPTER - 23

Rite of Sacred Bath

अथाभिषेकस्य विधिः कथ्यते पारमेश्वरः ॥१॥

Now is going to be expounded the system of bath under this School of Śaivism. (1)

यैषा पुत्रकदीक्षोक्ता गुरुसाधकयोरपि।
सैवाधिकारिणी भोग्यतत्त्वयुक्तिमती क्रमात् ॥२॥
स्वभ्यस्तज्ञानिनं सन्तं बुभूषुमथ भाविनम् ।
योग्यं ज्ञात्वा स्वाधिकारं गुरुस्तस्मै समर्पयेत् ॥३॥

Whatever has already been stated in the context of initiation of the child disciple as well as concerning the teacher, the same is the precondition of taking the final bath in regard to both the ends, that is, enjoyment and liberation in keeping with the order between the teacher and the taught. The teacher needs to transmit his authority to the disciple having found him capable of discharging his duty on all these three grounds, namely, possession of the entire stock of knowledge transmitted to him which had been in his own practice, willing to practise the same in his life and the possibility of furtherance on it. (2-3)

यो नैवं वेद नैवासावभिषिक्तोऽपि दैशिकः ।
समय्यादिक्रमेणेति श्रीमत्कामिक उच्यते ॥४॥

One, who is not found worthy on all these three grounds, cannot be accorded the entitlement of initiation over and above that of *samayin* as has been stated by the *Kāmika Śāstra*, even though having taken the final bath. (4)

यो न वेदाध्वसन्धानं षोढा बाह्यान्तरस्थितम् ।
स गुरुर्मोचयेन्नेति सिद्धयोगीश्वरीमते ।।५।।

The teacher who does not know how to track along with the six paths inner and outer, he cannot redeem the disciple from the clutches of the world. This is what the *Siddhayogiśvarī Tantra* has observed. (5)

सर्वलक्षणहीनोऽपि ज्ञानवान् गुरुरिष्यते ।
ज्ञानप्राधान्यमेवोक्तमिति श्रीकचभार्गवे ।।६।।

According to *Kacabhārgava Tantra*, knowledgeability is the main criterion of a teacher irrespective of lacking in other attributes. (6)

पदवाक्यप्रमाणज्ञः शिवभक्त्येकतत्परः।
समस्तशिवशास्त्रार्थबोद्धा कारुणिको गुरुः ।।७।।

(In view of Abhinavagupta) the teacher needs to be learned in the formation and meaning of words, sentences, validity of statements, aware of the sense of all the methodical texts on Śaivism besides being compassionate (towards disciples). (7)

न स्वयंभूस्तस्य चोक्तं लक्षणं परमेशिना ।
अभक्तो जीवितधिया कुर्वन्नीशानधिष्ठितः ।।८।।
पश्वात्मना स्वयंभूष्णुर्नाधिकारी च कुत्रचित् ।
भस्माङ्कुरो व्रतिसुतो दुःशीलातनयस्तथा ।।९।।
कुण्डो गोलश्च ते दुष्टा उक्तं देव्याख्ययामले।
पुनर्भूश्चान्यलिङ्गो यः पुनः शैवे प्रतिष्ठितः ।।१०।।

According to the *Devīyāmala Tantra* as instructed by Lord Śiva, such a person does not deserve to be honoured as a teacher who has declared himself as a teacher, lacking in devotion to Śiva and yet for the sake of earning his livelihood

has appointed himself as a teacher of Śaivism with all the instincts of animality dominating in his thoughts and behaviour. On account of besmearing ash to his body or on account of having been born of a Śaivite in spite of being a sheer storehouse of vices and practicing evil effect of *tantra* known as *kuṇḍa* and *gola*. He, too, does not deserve this title who shows himself off as a great Śaivite in spite of lacking in initiation in the practice of evolving the emblem of Śiva into Śiva Himself. (8-10)

श्रीपूर्वशास्त्रे न त्वेष नियमः कोऽपि चोदितः ।
यथार्थतत्त्वसंघज्ञस्तथा शिष्ये प्रकाशकः ।।११।।
यः पुनः सर्वतत्त्वानि वेत्तीत्यादि च लक्षणम्

In the *Mālinīvijayottara Tantra* there is no mention of any other requirement of the status of teacher except for the profound knowledge of the Reality in all its aspects which may enlighten the disciple. (11-12a)

योगचारे च यद्यत्र तन्त्रे चोदितमाचरेत् ।।१२।।
तथैव सिद्धये सेयमाज्ञेति किल वर्णितम् ।

It has been mentioned there in that text concerning the qualification of he teacher that he ought to be competent in practices of that yogic device by means of which the disciple may attain the state of fulfilment of his aspiration (be that enjoyment or liberation). (12b-13a)

यस्तु कर्मितयाचार्यस्तत्र काणादिवर्जनम् ।।१३।।
यतः कारकसामग्र्यात्कर्मणो नाधिकः क्वचित् ।
देव्या यामलशास्त्रे च काञ्च्यादिपरिवर्जनम् ।।१४।।
तद्दृष्टदोषात्क्रोधादेः सम्यक्ज्ञातर्यसौ कुतः ।

Being a teacher of Śaivism with all its practicability, one needs to remain away from the Schools of Kaṇāda and others of the kind who hold the view that the result depends not only on the combination of the means of action but on something else also than the means. As a matter of fact, besides the means, the result of action is found to be nothing anywhere. In the *Devīyāmala Śāstra* it has been stated that places like *Kāñcī*, etc. need to be avoided for the practice of

Śaivism as in these places there is predominance of propensity like anger, etc. Where there is true knowledge, there is no place for anger, etc. (13b-15a)

गुरवस्तु स्वयंभ्वादि वर्ज्यं यद्यामलादिषु ॥१५॥
कर्म्यभिप्रायतः सर्वं तदिति व्याचचक्षिरे।

In texts like *Devīyāmala Śāstra*, teachers like those who are self-appointed need to be shunned. All such restriction are made on the ground of performance this is how the restrictions have been explained. (15b-16a)

अतो देशकुलाचारदेहलक्षणकल्पनाम् ॥१६॥
अनादृत्यैव संपूर्णज्ञानं कुर्याद्गुरुर्गुरुम् ।

Therefore, leaving apart consideration of province, family, tradition, and bodily features, one should give priority to the integrality of knowledge of the person going to be accepted as one's teacher. (16b-17a)

प्राग्वत्संपूज्य हुत्वा च श्रावयित्वा चिकीर्षितम् ॥१७॥
ततोऽभिषिञ्चेत्तं शिष्यं चतुःषष्ट्या ततः सकृत्।
तन्मन्त्ररसतोयेन पूर्वोक्तविधिना गुरुः ॥१८॥
विभवेन सुविस्तीर्णं ततस्तस्मै वदेत्स्वकम् ।
सर्वं कर्तव्यसारं यच्छास्त्राणां परमं रहः ॥१९॥
अनुग्राह्यास्त्वया शिष्याः शिवशक्तिप्रचोदिताः ।

As explained already, the disciple should offer oblation to fire and communicate his aspiration to the teacher. This is to be followed by the teacher bathing the disciple with water enforced by *mantra* and contained in sixty-four vessels altogether as stated already. After the bath, the teacher needs to explain to the discipie in detail whatever he has to do as the quintessence of the secret message of the *Śāstras* concerned ending with the idea that the disciple needs to be compassionate towards all his disciples in future supposing them to have come to him under the stimulation of Śiva and Śakti combined. (17b-20a)

उक्तं ज्ञानोत्तरे चैतद्ब्राह्मणाः क्षत्रियाः विशः ॥२०॥
नपुंसकाः स्त्रियः शूद्रा ये चान्येऽपि तदर्थिनः।

ते दीक्षायां न मीमांस्या ज्ञानकाले विचारयेत् ।।२१।।
ज्ञानमूलो गुरुः प्रोक्तः सप्तसत्रीं प्रवर्तयेत् ।

It has been observed in the *Jñānottara Tantra* that irrespective of the candidates being Brāhmaṇas, Kṣatriyas, Vaiśyas, invalids, women, Śūdras and anyone else of this kind having come to receive the initiation, needs not to be subjected to examination on the occasion of initiation but on that of the trial of knowledgeability. This is so because it is the teacher himself who serves as the basic source of knowledge and hence is responsible for conducting the seven-semestrial function. (20b-22a)

दीक्षा व्याख्या कृपा मैत्री शास्त्रचिन्ता शिवैकता ।।२२।।
अन्नादिदानमित्येतत्पालयेत्सप्तसत्रकम् ।
अभिषेकविधौ चास्मै करणीखटिकादिकम् ।।२३
सर्वोपकरणव्रातमर्पणीयं विपश्चिते ।
सोऽभिषिक्तो गुरुं पश्चाद्दक्षिणाभिः प्रपूजयेत् ।।२४।।

Initiation, explanation, reception of grace, friendship, discussion about the *Śāstras*, forging of oneness with Śiva and giving of food, etc., these are the items to be covered and observed in course of these seven semesters. As regards the procedure of bath, all necessary tools and objects such as that of digging, cot, etc., should be arranged by the teacher while the disciple following the ceremony of bath needs to honour the teacher with sacrificial gifts, etc. (22b-24)

ज्ञानहीनो गुरुः कर्मी स्वाधिकारं समर्प्य नो।
दीक्षाद्यधिकृतिं कुर्याद्विना तस्याज्ञया पुनः ।।२५।।
इत्येवं श्रावयेत्सोऽपि नमस्कृत्याभिनन्दयेत् ।

(Having surrendered all his rights to the disciple) the teacher who is conversant with only performance of rites and is not knowledgeable, virtually loses all his right to initiate any other disciple except only with the permission of his erstwhile disciple but at the same time the latter needs to remain bowing before him respectfully. (25-26a)

ततः प्रभृत्यसौ पूर्वो गुरुस्त्यक्ताधिकारकः ।।२६।।
यथेच्छं विचरेद् व्याख्यादीक्षादौ यन्त्रणोज्झितः।
कुर्वन्न बाध्यते यस्माद्दीपाद्दीपवदीदृशः ।।२७।।
सन्तानो नाधिकारस्य च्यवोऽकुर्वन्न बाध्यते ।
प्राक् च कुर्वन्विहन्येत सिद्धातन्त्रे तदुच्यते ।।२८।।

(If knowledgeable) he, after transferring his rights to the disciple should move freely being completely redeemed of his responsibility of explaining the doctrine and initiating people to it. However, if he continues to remain doing all this, there is no harm in it, in the same way as in lighting lamps with a particular one without the same getting any way diminished in its power of illumination. According to the statement of the *Siddhā Tantra* if he is not knowledgeable, he would suffer on account of offering initiation. (26b-28)

यथार्थमुपदेशं तु कुर्वन्नाचार्य उच्यते।
न चावज्ञा क्रियाकाले संसारोद्धरणं प्रति ।।२९।।
न दीक्षेत गुरुः शिष्यं तत्त्वयुक्तस्तु गर्वतः ।
योऽस्य स्यान्नरके वास इह च व्याधितो भवेत् ।।३०।।

It is on account of imparting right instruction to people including disciples that the teacher is called *Ācārya*. As such, he should not show any kind of negligence in the performance of his duty which is so important as to lead people to redemption from the burden of birth and death. Being knowledgeable, if any teacher were not to initiate anyone just out of his pride of knowledgeability, he would suffer the life of hell or at least has the risk of getting diseased. (29-30)

प्राप्ताभिषेकः स गुरुः षण्मासान्मन्त्रपद्धतिम् ।
सर्वां तन्त्रोदितां ध्यायेज्जपेच्च तन्मयत्वतः ।।३१।।
तदैव तन्मयीभूतस्तदा वीर्यमुपागतः ।
छिन्द्यात्पाशांस्ततो यत्नं कुर्यात्तन्मयतास्थितौ ।।३२।।

The newly initiated disciple, on the other hand, having taken his bath and been accorded the status of teacher, needs to become established in his effective use of the *mantra* imparted to him within six months through meditation and

muttering of it attentively. It is due to meditation, muttering of it that it would gain force and would have the possibility of breaking the fetter. Therefore, it is imperative for him to try to pay due attention to this point. (31-32)

हृच्चक्रादुत्थिता सूक्ष्मा शशिस्फटिकसंनिभा।
लेखाकारा नादरूपा प्रशान्ता चक्रपङ्क्तिगा ।।३३
द्वादशान्ते निरूढा सा सौषुम्ने त्रिपथान्तरे ।
तत्र हृच्चक्रमापूर्य जपेन्मन्त्रं ज्वलत्प्रभम् ।।३४।।
चक्षुर्लोमादिरन्ध्रौघवहज्ज्वालौर्वसंनिभम् ।
यावच्छान्तशिखाकीर्णं विश्वाज्यप्रविलापकम् ।।३५।।
तदाज्यधारासंतृप्तमानाभिकुहरान्तरम् ।
एवं मन्त्रा मोक्षदाः स्युर्दीप्ता बुद्धाः सुनिर्मलाः ।।३६।।

The subtle force of life, *prāṇa* (known as *kuṇḍalinī* having emerged from the *mūlādhāra cakra*) takes a stop on the navel (as the lower form of *hṛt*, heart) and restarts from it in the form of a streak of light as luminous as the lunar orb and as much pleasing in look and as transparent as a crystal and pleasingly sonant moves upward along the series of *cakras* (namely, *anāhata*, *viśuddha*, *ājñā*, *bindu*, *ardha-candra*, *nirodhinī*, *nāda*, *nādānta*, *śakti* and *vyāpinī*) until it reaches the *sahasrāra* which is known as *dvādaśānta*. Here it enters into the starting point of the three channels of the life-force (known as *iḍā*, *piṅgalā* and *suṣumnā*). Having filled up that highest centre of heart with concentration of consciousness, the aspirant needs to contemplate on the essence of the *mantra* luminous as a flame of the subterranean fire manifesting itself via eyes, apertures of body including hair all over the body. This flame spreading from the navel up to the crest has been consuming the stuff of life with the help of life-breaths (*prāṇa* and *apāna*) serving as oblation of clarified butter. It is via meditation on this sacrificial function being carried out by Nature in the cave of his inner being that the disciple needs to mutter the *mantras* (inaudibly) so that they can be enflamed, ripened, purified and become effective in yielding the fruit of liberation. (33-36)

मूलकन्दनभोनाभिहृत्कण्ठालिकतालुगम् ।
अर्धेन्दुरोधिकानादतदन्तव्यापिशक्तिगम् ।।३७।।
समनोन्मनशुद्धात्मपरचक्रसमाश्रितम् ।

यत्र यत्र जपेच्चक्रे समस्तव्यस्तभेदनात् ।।३८।।
तत्र तत्र महामन्त्र इति देव्याख्ययामले ।

The *Deviyāmala Tantra* has pointed out that the *mantra* concerned gets transformed into the great *mantra* if muttered (inaudibly) along the route of the *cakras* known as *mūlādhāra*, *kanda*, navel, heart, throat, palate, half-moon, *rodhikā*, *nāda*, *nādānta*, *śakti*, *samanā*, *unmanā* and pure supernal *cakra*, no matter as a whole or in the form of its seed-syllable. (37-39a)

विद्याव्रतमिदं प्रोक्तं मन्त्रवीर्यप्रसिद्धये ।।३९।।
तच्च तादात्म्यमेवेति यदुक्तं स्पन्दशासने ।
तदाक्रम्य बलं मन्त्राः सर्वज्ञबलशालिनः ।।४०।।
प्रवर्तन्तेऽधिकाराय करणानीव देहिनाम् ।

The *Spanda Śāstra* characterises this kind of muttering as the vow of wisdom culminating in the mutterer's oneness with it and becoming effective in making the *mantra* getting materialised. Having gone through this process, *mantras* become omniscient and effective and as easily manageable as the organs of the body. (39b-41a)

कृतविद्याव्रतः पश्चाद्दीक्षाव्याख्यादि सर्वतः ।।४१।।
कुर्याद्योग्येषु शिष्येषु नायोग्येषु कदाचन ।

Following his passage through the vow of wisdom the teacher needs to teach the doctrine and initiate as disciples to it only those who deserve it and by no means to undeserving ones. (41b-42a)

रहस्ये योजयेद्विप्रं परीक्ष्यः विपरीततः ।।४२।।
आचाराच्छक्तिमप्येवं नान्यथेत्यूर्मिशासने ।

If the candidate of initiation be a follower of the Vedic tradition, he should be initiated only after making him pass through a practical examination contrary to his erstwhile practice concerning his amenability to the Śaiva system of discipline and not otherwise. This is the view of the *Ūrmi Śāstra*. (42b-43a)

नित्याद्यल्पाल्पकं कुर्याद्यदुक्तं ब्रह्मयामले ।।४३।।
चीर्णविद्याव्रतः सर्वं मनसा वा स्मरेत्प्रिये ।

According to the view of the *Brahma Yāmala Tantra*, the disciple needs to continue to remain practising regularly, no matter in the least measure, such ceremonies as worship of the *Nityās*. If he be such as has gone through the vow of wisdom, he may get accomplished in it by just bringing it to his memory, O Dear observes Śiva to Pārvatī. (43b-44a)

देहसंबन्धसंछन्नसार्वज्ञ्यो दम्भभाजनम् ।।४४।।
अविदन्दीक्षमाणोऽपि न दुष्येद्दैशिकः क्वचित् ।
ज्ञात्वा त्वयोग्यता नैनं दीक्षेत प्रत्यवायिताम् ।।४५।।

A candidate of initiation due to his knowledgeability remains unrecognised sometimes regarding his propensity of expanded egoism under the cover of his personality. The teacher needs to be careful in initiating such persons out of his ignorance about him. On becoming cognisant of it, the teacher should not accord initiation to such candidates as it is full of hazards. (44b-45)

बुद्ध्वा ज्ञाने शास्त्रसिद्धिगुरुत्वादौ च तं पुनः ।
भूय एव परीक्षेत तत्तदौचित्यशालिनम् ।।४६।।
तत्र तत्र नियुञ्जीत नतु जातु विपर्ययात् ।

Having understood his knowledgeability, competence in yoga, ability to carry out the responsibility of the teacher, etc. he should be examined again and again to determine whether he is worthy or not in these respects. For this, the teacher should engage him in these tasks carefully to avoid any mistake in the judgement. (46-47a)

ननु तद्वस्त्वयोग्यस्य तत्रेच्छा जायते कुतः ।।४७।।
तदीशाधिष्ठितेच्छैव योग्यतामस्य सूचयेत् ।

Now the problem is regarding the source of stimulation of the desire in the candidate concerned for the objective he was practically incapable of at present. If the source of this desire in him is determined as the wish of the Lord Himself, it

is this source of the desire in him, which needs to be considered as his worthiness. (47b-48a)

सत्यं कापि प्रबुद्धासाविच्छा रूढिं न गच्छति ।।४८।।
विद्युद्वत्पापशीलस्य यथा पापापवर्जने।
रूढ्यरूढी तदिच्छाया अपि शंभुप्रसादतः ।।४९।।

It is true that an aspiration may arise in someone only temporarily not to stay with any measure of durability as the desire in the criminal to get rid of criminality, like the flash of lightning. Durability and fickleness of the aspiration in him also, however, are dependent on the grace of the Lord. (48b-49)

अप्ररूढतथेच्छाकस्तत एव न भाजनम् ।
यः सम्यग्ज्ञानमादाय गुरुविश्वासवर्जितः ।।५०।।
लोकं विप्लावयेन्नास्मिञ्ज्ञाते विज्ञानमर्पयेत् ।
अज्ञातेऽपि पुनर्ज्ञाते विज्ञानहरणं चरेत् ।।५१।।

The candidate in whom the aspiration for the real knowledge of forging oneness with Śiva has not got rooted in any sense, does not deserve to be confided with this secret knowledge, as having received it from the teacher without any faith in him, he is likely to misuse it in the society (for some ulterior gain). Therefore, he need not be accepted for initiation in the School. If he has been initiated out of ignorance of his true character, this knowledge should be taken back from him. (50-51)

पुनः पुनर्यदा ज्ञातो विश्वासपरिवर्जितः।
तदा तमग्रतो ध्यायेत्स्फुरन्तं चन्द्रसूर्यवत् ।।५२।।
ततो निजहृदम्भोजबोधाम्बरतलोदिताम् ।
स्वर्भानुमलिनां ध्यायेद्वामां शक्तिं विमोहनीम् ।।५३।।

Having known him as indulging in acts of ungratefulness again and again, the teacher should meditate him as the lunar or solar disc lying before him and being engulfed by the lunar or solar eclipse having emerged from the space of comprehension of the lotus of his heart contrary to its luminosity and be overpowering it. (52-53)

वामाचारक्रमेणैनां निःसृतां साध्यगामिनीम् ।
चिन्तयित्वा तया ग्रस्तप्रकाशं तं विचिन्तये ।।५४।।
अनेन क्रमयोगेन मूढबुद्धेर्दुरात्मनः।
विज्ञानमन्त्रविद्याद्याः प्रकुर्वन्त्यपकारिताम् ।।५५।।

Using this technique of *vāmācāra* (reversed form of spiritual practice) thinking of it as directed to its object, he should contemplate on the disc as bereft of its luminosity. By the use of this device against that foolish disciple bent upon misuse of his learning should be rendered ineffective. (54-55)

ननु विज्ञानमात्मस्थं कथं हर्तुं क्षमं भवेत् ।
अतो विज्ञानहरणं कथं श्रीपूर्व उच्यते ।।५६।।
उच्यते नास्य शिष्यस्य विज्ञानं रूढिमागतम्।
तथात्वे हरणं कस्मात्पूर्णयोग्यत्वशालिनः ।।५७।।
किंत्वेष वामया शक्त्या मूढो गाढं विभोः कृतः ।
स्वभावादेव तेनास्य विद्याद्यमपकारकम् ।।५८।।
गुरुः पुनः शिवाभिन्नः सन्यः पञ्चविधां कृतिम् ।
कुर्याद्यदि ततः पूर्णमधिकारित्वमस्य तत् ।।५९।।

Now, the question is as follows: How is it possible to draw back the knowledge which had become through assimilation to oneself as a part of it? The answer as offered by the *Śāstra* of the system is as follows: If the knowledge concerned had gone deep to the inmost being of the disciple who had been considered as worthy of it, the withdrawal of it from him would have been rather impossible. The point of relief, however, is that he happened to be rendered foolish through the force of reversal of the Lord. Naturally enough, therefore, the learning concerned on account of its liability to misuse could not go deep to his inmost being. Since the teacher had become one with Śiva and therefore possessed of all five capabilities of Him (including concealment besides creation, sustenance, destruction and showering of grace), he is fully capable of taking it back from the disciple. (56-59)

अतो यथा शुद्धतत्त्वसृष्टिस्थित्योर्मलात्यये।
योजनानुग्रहे कार्यचतुष्केऽधिकृतो गुरुः ।।६०।।

शिवाभेदेन तत्कुर्यात्तद्वत्पञ्चममप्ययम् ।
तिरोभावाभिधं कृत्यं तथासौ शिवतात्मकः ।।६१।।

As per the functions of Śiva in regard to the universe, the teacher can exercise all these four capabilities in regard to the pure essence including creation, sustenance, removal of blemishes, offer and withdrawal of grace. On account of his oneness with Śiva, he has every right to exercise his capability of concealment. (60-61)

अत एव शिवे शास्त्रे ज्ञाने चाश्वासभाजनम् ।
गुरोर्मूढतया कोपधामापि न तिरोहितः ।।६२।।

Therefore, in Śaivism, on account of its being entirely the source of consolation, there is no place for anger even against the disciple rejected by the teacher on account of his foolishness. (62)

गुरुर्हि कुपितो यस्य स तिरोहित उच्यते।
संसारी सतु देवो हि गुरुर्न च मृषाविदः ।।६३।।
तत एव च शास्त्रादिदूषको यद्यपि क्रुधा ।
न दह्यतेऽसौ गुरुणा तथाप्येष तिरोहितः ।।६४।।
अस्मद्गुर्वागमस्त्वेष तिरोभूते स्वयं शिशौ।
न कुप्येन्न शपेद्धीमान् स ह्यनुग्राहकः सदा ।।६५।।

The disciple is known as rejected on whom the teacher has become angry on account of his worldly interests while the teacher is Divine on account of his faithfulness to his wisdom. Therefore, the disciple misusing the *Śāstra* and hence practically deserving the anger of the teacher does not get burnt except for getting rejected. This is the instruction of our teacher that the wise teacher should neither be angry nor curse a disciple beyond rejecting him as he is expected to remain always merciful towards all including his disciples. (63-65)

ईशेच्छाचोदितः पाशं यदि कण्ठे निपीडयेत् ।
किमाचार्येण तत्रास्य कार्या स्यात्सहकारिता ।।६६।।

Under the stimulation of the wish of the Lord, if anyone were to tighten the noose around his neck, how can the goodwill of the teacher be helpful to him in this state of things? (66)

शिवाभिन्नोऽपि हि गुरुरनुग्रहमयीं विभोः ।
मुख्यां शक्तिमुपासीनोऽनुगृह्णीयात्स सर्वथा ।।६७।।

The teacher is non-different from Śiva on account of his remaining always engaged in he worship of the compassionate figure of Him. He is, therefore, expected to remain so in his behaviour. (67)

स्वातन्त्र्यमात्रज्ञप्त्यै तु कथितं शास्त्रं ईदृशम् ।
न कार्यं पततां हस्तालम्बः सह्यो न पातनम् ।।६८।।

This kind of *Śāstra* is meant for promotion of pure autonomy. Therefore the follower of it is expected neither to help those who are falling from their responsibility towards it nor to promote those who are falling from its following. (68)

अत एव स्वतन्त्रत्वादिच्छायाः पुनरुन्मुखम् ।
प्रायश्चित्तैर्विशोध्यैनं दीक्षेत कृपया गुरु ।।६९।।

As such, appreciating the autonomy of will-power of the disciple inclined towards it, the teacher needs to initiate him having kindly purified him through atonement. (69)

ऊर्ध्वदृष्टौ प्रपन्नः सन्ननाश्वस्तस्ततः परम् ।
अधःशास्त्रं प्रपद्यापि न श्रेयः पात्रतामियात् ।।७०।।

Having come to take resort to an upward looking course of discipline and getting discontented with it, if he moves to a lower kind of discipline, he cannot attain salvation. (70)

अधोदृष्टौ प्रपन्नस्तु तदनाश्वस्तमानसः ।
ऊर्ध्वंशासनभाक् पापं तच्चोज्झेच्च शिवीभवेत् ।।७१।।

Having had to take recourse to a degrading kind of discipline and getting discontented with it, if he were to come to a upward-looking discipline and get redeemed of his sin, he has the possibility of becoming one with Śiva. (71)

राज्ञे द्रुह्यन्नमात्याङ्कभूतोऽपि हि विहन्यते ।
विपर्ययस्तु नेत्येवमूर्ध्वां दृष्टिं समाश्रयेत् ।।७२।।
श्रीपूर्वशास्त्रे तेनोक्तं यावत्तेनैव नोद्धृतः ।
अत्र ह्यर्थोऽयमेतावत्पूर्वोक्तज्ञानवृंहितः ।।७३।।
गुरुस्तावत्स एवात्र तच्छब्देनावमृश्यते ।

Having committed crime to the king and taking resort to his minister gets punished but not the other way round. Therefore, it is imperative for anyone to look upward. This is the instruction of the *Mālinīvijayottara Tantra* expressed there through the term '*by him*' could not be saved. The same instruction is intended to be imparted here as well where the word '*by him*' refers to the teacher (*Mālinī* XVIII.67). (72-74a)

तादृक्स्वभ्यस्तविज्ञानभाजोर्ध्वपदशालिना ।।७४।।
अनुद्धृतस्य न श्रेय एतदन्यगुरूद्धृतेः ।
अत एवाम्बुजन्मार्कदृष्टान्तोऽत्र निरूपितः ।।७५।।

In the same way, that disciple does not attain redemption who has been sought to be raised upward by a lower category of teacher and not by one who has uplifted himself by means of his practice of the wisdom. This is the import of the analogy of the lotus and the sun in the context concerned of the text titled *Parātrīśika*. (74b-75)

त्रिजगज्ज्योतिषो ह्यन्यत्तेजोऽन्यच्च निशाकृतः ।
ज्ञानमन्यत्त्रिकगुरोरन्यत्त्वधरवर्तिनाम् ।।७६।।

Different is the light (of the sun) illuminating all the three worlds and different that of the illuminator of the night. Likewise, different is the knowledge of a teacher of the *Trika* system and different of those of other lower category of systems. (76)

अत एव पुराभूतगुर्वभावो यदा तदा ।
तदन्यं लक्षणोपेतमाश्रयेत्पुनरुन्मुखः ।।७७।।

Therefore in case of unavailability of the teacher of the primeval category (= Śiva), the disciple aspiring for getting uplifted needs to take resort to one who be imbued with the same qualification and capable of uplifting him. (77)

सति तस्मिंस्तून्मुखः सन्कस्माज्जह्याद्यदि स्फुटम्।
स्यादन्यतरगो दोषो योऽधिकारापघातकः ।।७८।।

In case of availability of such a teacher why may an aspirant of liberation be impelled to commit the fault of deserting him. (78)

दोषश्चेह न लोकस्थो दोषत्वेन निरूप्यते ।
अज्ञानख्यापनायुक्तख्यापनात्मा त्वसौ मतः ।।७९।।

The fault under reference here is not worldly. It is the fault of ignorance, non-communication, communication of the inappropriate which is meant here. (79)

शिष्यस्यापि तथाभूतज्ञानानाश्वस्तरूपता ।
मुख्यो दोषस्तदन्ये हि दोषास्तत्प्रभवा यतः ।।८०।।

Another fault meant here is the disciple's lack of being convinced with whatever has been communicated to him. The main fault, however, lies in the bad effects these faults are prone to produce. (80)

न ध्वस्तव्याधिकः को हि भिषजं बहु मन्यते ।
असूयुर्नूनमध्वस्त-व्याधिः स्वस्थायते बलात् ।।८१।।
एवं ज्ञानसमाश्वस्तः किं किं न गुरवे चरेत् ।
नो चेन्नूनमविश्वस्तो विश्वस्त इव तिष्ठति ।।८२।।

There is no one who having got cured of his disease is not liable to give its credit to the physician unless out of his jealousy towards him he considers himself as having got cured by means of his own potentiality. In the same way, who may be that disciple who having received knowledge convincing to him from the

teacher may not be prepared to do whatever for the welfare of the teacher. If he does not do so, he should be taken to have stayed with the teacher with full confidence of the latter in him which really he did not deserve. (81-82)

अज्ञानादय एवैते दोषा लौकिकाः गुरोः ।
इति ख्यापयितुं प्रोक्तं मालिनीविजयोत्तरे ॥८३॥
न तस्यान्वेषयेद्वृत्तं शुभं वा यदि वाशुभम् ।
स एव तद्विजानाति युक्तं चायुक्तमेव वा ॥८४॥

All the faults of the teacher hinted at previously such as ignorance, etc. are not worldly. Whatever has been stated in the *Mālinīvijayottara Tantra* in this regard is intended to bring home this fact to the disciple. (As regards the faults of worldly nature) the disciple need not try to go into them be they auspicious or inauspicious, as the teacher himself knows what is appropriate and what is not. (83-84)

अकार्येषु यदा सक्तः प्राणद्रव्यापहारिषु ।
तदा निवारणीयोऽसौ प्रणतेन विपश्चिता ॥८५॥
विशेषणमकार्याणामुक्ताभिप्रायमेव यत् ।
तेनातिवार्यमाणोऽपि यद्यसौ न निवर्तते ॥८६॥
तदान्यत्र क्वचिद्गत्वा शिवमेवानुचिन्तयेत् ।

If, however, he engages in such heinous crimes as killing or stealing, he should be warned against these propensities gently by the wise disciple. As is self-evident from the adjectives used herein for such a prohibited deed, if even being warned against his engagement in them, he does not desist himself from his indulgence in them, the disciple needs to go elsewhere and contemplate on Śiva Himself. (85-87a)

न ह्यस्य स गुरुत्वे स्याद्दोषो येनोषरे कृषिम् ॥८७॥
कुर्याद्व्रजेन्निशायां वा स त्वर्थप्राणहारकः ।
तदीयाप्रियभीरुस्तु परं तादृशमाचरेत् ॥८८॥
यतस्तदप्रियं नैषशृणुयादिति भाषितम् ।
श्रीमातङ्गे तदुक्तं च नाधीतं भूमभीतितः ॥८९॥

In such a situation, the disciple will not be liable to have committed the fault of desertion of the teacher. Rather his stay with that teacher any longer would have been to sow seed in a barren land or to travel at night amounting to taking the risk of life. If he feels afraid of the curse of the teacher, he should feel compensated for this danger in terms of having been saved of the greater danger of listening to his undesirable words. The same has been stated in the *Mātaṅga Śāstra* also which is not being quoted here out of the fear of lengthening the discourse. (87b-89)

यच्चैदुक्तमेतावत्कर्तव्यमिति तद्ध्रुवम् ।
तीव्रशक्तिगृहीतानां स्वयमेव हृदि स्फुरेत् ॥९०॥
उपदेशस्त्वयं मन्दमध्यशक्तेर्निजां क्रमात् ।
शक्तिं ज्वलयितुं प्रोक्तः सा ह्येवं जाज्वलीत्यलम् ॥९१॥

The suggestion in the foregoing statement that he should go elsewhere and meditate on Śiva, amounts to suggest that being imbued with intense aspiration, he may get the germ of real knowledge sprout from within his heart by itself. So far as are concerned those who are possessed of low or mild category of spiritual capability, they too should brighten the same through this device as much as possible. (90-91)

दृढानुरागसुभगसंरम्भाभोगभागिनः ।
स्वोल्लासि स्मरसर्वस्वं दाढ्यायान्यत्र दृश्यते ॥९२॥

This is something like attraction between a male and a female getting intensified into love and conjugal relationship culminating automatically into physical contact resulting in exquisite erotic experience of you. (92)

नन्वेष कस्माद्दृष्टान्तः किमेतेनाशुभं कृतम् ।
चित्स्पन्दः सर्वगो भिन्नादुपाधेः स तथा तथा ॥९३॥

Now, what is the relevance of this elucidation in this context? In response to this doubt, may be asked about the impropriety itself. In fact, both the experiences belonging to apparently as mutually distant fields of life as conjugal love and spiritual bliss, are simply throbs of one and the same consciousness set apart through superimposition laid on it from the side of the viewer. (93)

भवेत्कोऽपि तिरोभूतः पुनरुन्मुखितोऽपि सन् ।
विनापि दैशिकात्प्राग्वत्स्वयमेव विमुच्यते ।।९४।।

Irrespective of having been set apart from the teacher, the disciple can attain the state of liberation through his self-effort provided he is intensively inclined towards it. (94)

प्रकारस्त्वेष नात्रोक्तः शक्तिपातबलाद्गतः ।
असंभाव्यतया चात्र दृढकोपप्रसादवत् ।।९५।।

All this deliberation on this point is not meant to suggest (the irrelevance of the teacher in the attainment of liberation) but to emphasise the point of importance of descent of the grace lacking in which it is rather impossible to attain that state like the safety of the person who has become the target of his master's anger without anyone powerful enough to intervene between the two. (95)

इत्येष यो गुरोः प्रोक्तो विधिस्तं पालयेद्गुरुः।
अन्यथा न शिवः यायाच्छ्रीमत्सारे च वर्णितम् ।।९६।।

Thus, it is necessary for the teacher to strictly observe those principles (in his relationship with the disciple) which have already been laid down in this discourse. Otherwise, he has little chance of attaining Śiva-hood, as has been indicated in the text entitled *Trikasāra*. (96)

अन्यायं ये प्रकुर्वन्ति शास्त्रार्थं वर्जयन्त्यलम् ।
तेऽर्धनारीशपुरगा गुरवः समयच्युताः ।।९७।।

Those teachers who do injustice to the *Śāstra* by deviating from their instructions, they are considered as fallen from the right path and have to dwell in the state of being known as *Ardhanārīśapura*. (97)

अन्यत्राप्यधिकारं च नेयाद्विद्येशतां व्रजेत्।
अन्यत्र समयत्यागात्क्रव्यादत्वं शतं समाः ।।९८।।

Elsewhere also it has been observed that if one were not to follow the code of conduct of the system concerned, he is liable to remain at the state of *Vidyeśa*.

At another place in the *Śāstra* has also been stated that deviation from the prescribed code of conduct may result in the fall of the defaulter to the state of flesh-eater for one hundred years. (98)

इयत्तत्रत्यतात्पर्यं सिद्धान्तगुरुरुन्नयः ।
भवेत्पिशाचविद्येशः शुद्ध एव तु तान्त्रिकः ॥९९॥
षडर्धदैशिकश्चार्धनारीशभुवनस्थितिः ।

The words *here* and *there* (*iyat* and *tatratya*) in the foregoing verse refer to teachers of the *Trika*, *Siddhānta* and *Tantra* systems who on account of deviating from the norms of their Schools are said to remain restricted to the state of the *Vidyeśa*, *Ardhanārīśapura* and *piśāca* respectively. (99-100a)

एषा कर्मप्रधानानां गुरूणां गतिरुच्यते ॥१००॥
ज्ञानिनां चैष नो बन्ध इति सर्वत्र वर्णितम् ।

These are the destinations of those teachers who profess for the state of enjoyment. As regards the destiny of the teachers of knowledge and liberation, there is no restraint for them. This has been stated everywhere. (100b-101a)

साधकस्याभिषेकेऽपि सर्वोऽयं कथ्यते विधिः ॥१०१॥
अधिकारार्पणं नात्र नच विद्याव्रतं किल ।
साध्यमन्त्रार्पणं त्वत्र स्वोपयोगिक्रियाक्रमे ॥१०२॥
समस्तेऽप्युपदेशः स्यान्निजोपकरणार्पणम् ।

All these details are communicated to the disciple on the occasion of the ceremonial bath also. There is no necessity of mentioning the submission of the responsibilities of the teacher to the disciple nor for the vow of wisdom to be observed by the latter here. As regards the delivery of the *mantra* required to be practised by the disciple for his upliftment, besides obedience to the same by his students, the same to it also is a must. (101b-103a)

अभिषेकविधिर्निरूपितः परमेशेन यथा निरूपितः ॥१०३॥

Thus comes to completion deliberation on the ceremonial bath as had been dealt with by Lord Śiva. (103b)

CHAPTER - 24

Deliberation on Post-Mortem Initiation

अथ शाम्भवशासनोदितां
सरहस्यांशृणुतान्त्यसंस्क्रियाम् ।।१।।

Now listen to the mysterious system of post-mortem ceremony as prescribed under the dispensation of devotion to Śambu. (1)

सर्वेषामधरस्थानां गुर्वन्तानामपि स्फुटम् ।
शक्तिपातात्पुराप्रोक्तात्कुर्यादन्त्येष्टिदीक्षणम् ।।२।।
ऊर्ध्वशासनगानां च समयोपहतात्मनाम् ।
अन्त्येष्टिदीक्षा कर्तव्या गुरुणा तत्त्ववेदिना ।।३।।

The post-mortem initiation needs to be accomplished prior to fall of the force or grace on those who might have been devoted to kinds of disciplines lower to the *Trika* including that of their teachers. So far as that of the followers of such a higher kind of system of deliverance as the *Trika* is concerned, it needs to be performed by the knowledgeable teacher, of those who might have transgressed its code of conduct. (2-3)

समयाचारदोषेषु प्रमादात्स्खलितस्य हि।
अन्त्येष्टिदीक्षा कार्येति श्रीदीक्षोत्तरशासने ।।४।।

It has been observed in the *Dīkṣottara Śāstra* that the post-mortem initiation of those is necessary who might have committed the fault of transgressing the code of the system due to negligence or inadvertence. (4)

यत्किंचित्कथितं पूर्वं मृतोद्धाराभिधे विधौ।
प्रतिमायां तदेवात्र सर्वं शवतनौ चरेत् ।।५।।
श्रीसिद्धातन्त्रकथितो विधिरेष निरूप्यते।

Whatever has been stated earlier in the context of the ceremony of elevation of the dead the same needs to be performed on the actual body of the dead in place of the symbolic. What has been stated already in this regard as per the *Siddhā Tantra*, the same is being elucidated here. (5-6a)

अन्तिमं यद्भवेत्पूर्वं तत्कृत्वान्तिममादिमम् ।।६।।
संहृत्यैकैकमिष्टिर्या सान्त्येष्टिर्द्वितयी मता ।
पूजाध्यानजपाप्लुष्टसमये नतु साधके ।।७।।
पिण्डपातादयं मुक्तः खेचरो वा भवेत्प्रिये।

Whatever be final as per that account, needs to be performed right in the beginning including the *mantras* and letters. The same kind of reversal needs to be done in regard to the rites, briefly in the second place. This ceremony should be performed for the sake of those who might have died of some trouble in course of worship, meditation and muttering of *mantras* and not for those who be engaged in inner search (*sādhanā*) as he is destined to attain liberation or at least the status of moving in the space of consciousness. (6b-8a)

आचार्ये तत्त्वसंपन्ने यत्र तत्र मृते सति ।।८।।
अन्त्येष्टिर्नैव विद्येत शुद्धचेतस्यमूर्धनि ।

There is no necessity of performance of this ceremony on the death of that teacher, no matter wheresoever meeting death, who might have got rid of his sense of ego by virtue of having realised consciousness as the essence of the reality. (8b-9a)

मन्त्रयोगादिभिर्ये च मारिता नरके तु ते ।।९।।

कार्या तेषामिहान्त्येष्टिर्गुरुणातिकृपालुना ।
न मण्डलादिकं त्वत्र भवेच्छ्माशानिके विधौ ।।१०।।

Those who might have got killed in course of their engagement in misapplication of *mantra* and kindred rites, and be destined to move to hell, performance of this ceremony by a merciful teacher (for the sake of elevation of their spirits) is necessary. In course of the burning of their dead bodies, there is no necessity of drawing circles, etc. (9b-10)

केचित्तदपि कर्तव्यमूचिरे प्रेतसद्मनि ।
पूजयित्वा विभुं सर्वं न्यासं पूर्ववदाचरेत् ।।११।।
संहारक्रमयोगेन चरणान्मूर्धपश्चिमम् ।
तथैव बोधयेदेनं क्रियाज्ञानसमाधिभिः ।।१२।।

Some authorities are of the view that drawing of circle is necessary on the cremation ground also and thus having worshipped the Lord, all other rites need to be performed here also. The rites here would, however, be reversed. All the rites would begin from feet upward up to the head via yoga of action (*kriyā*), knowledge (*jñāna*) and absorption (*samādhi*). (11-12)

बिन्दुना रोधयेत्तत्त्वं शक्तिबीजेन वेधयेत् ।
घट्टयेन्नाददेशे तु त्रिशूलेन तु ताडयेत् ।।१३।।

As per the statement of the *Kulagahvara Śāstra*, the soul of the dead should be stopped by the use of *bindu*, pierced through by means of the seed of Śakti, unwind the knot through sound, and make it bloom by means of the trident. (13)

सुषुम्नान्तर्गतेनैव विसर्गेण पुनः पुनः।
ताडयेत कलाः सर्वाः कम्पतेऽसौ ततः पशुः ।।१४।।
उत्क्षिपेद्वामहस्तं वा ततस्तं योजयेत्परे ।
प्रत्ययेन विना मोक्षो ह्यश्रद्धेयो विमोहितैः ।।१५।।

All the *kalās* should be hit again and again by means of the aspirate sound inside the *suṣumnā* nerve as a consequence of which some sort of vibration is visible in

the body of the dead, particularly in his left hand which creates confidence in the mind of the unfaithful in the efficacy of *mantra* and the availability of the state of redemption through its application. (14-15)

तदर्थमेतदुदितं नतु मोक्षोपयोग्यदः ।
इत्यूचे परमेशः श्रीकुलगह्वरशासने ।।१६।।

Indeed, it is for creating such confidence in the mind of the unfaithful that this device is applied to the body of the dead, though it may not necessarily be a symptom of redemption, according to the *Kulagahvara Śāstra*. (16)

साध्योऽनुमेयो मोक्षादिः प्रत्ययैर्यदतीन्द्रियः ।
दीक्षोत्तरे च पुर्यष्टवर्गार्पणमिहोदितम् ।।१७।।

The state of liberation is, indeed, extra-sensory and hence a matter of faith. Quiver in the body of the dead is really used following the ceremony of initiation as the faith-creating device in the efficacy of the teacher and his *mantra* to redeem the soul of the dead from the hold of the eightfold psycho-physical principles of the five elements to be captured by the five senses, mind, ego and intellect. (17)

तद्विधिः श्रुतिपत्रेऽब्जे मध्ये देवं सदाशिवम् ।
ईशरुद्रहरिब्रह्मचतुष्कं प्राग्दिगादितः ।।१८।।
पूजयित्वा श्रुतिस्पर्शो रसं गन्धं वपुर्द्वयम् ।
ध्यहंकृती मनश्चेति ब्रह्मादिष्वर्पयेत्क्रमात् ।।१९।।

In fact, the secret behind this device is to worship Brahmā as the deity of the four-petalled *mūlādhāra cakra* (*śruti-patra abja*), Viṣṇu as that of the *svādhiṣṭhāna*, Rudra as that of the *maṇipura*, *Īśa* as that of the *anāhata*, Sadāśiva as that of *viśuddha*, Śiva as that of the *ajñā* besides those of other *cakras* representing *manas*, *ahaṅkāra* and *buddhi* and offering to them the essences of their respective elements. (18-19)

एतेषां तर्पणं कृत्वा शतहोमेन दैशिकः।
एषा सांन्यासिकी दीक्षा पुर्यष्टकविशोधनी ।।२०।।

Having offered the essences of these elements to their respective deities, the teacher should satiate them by offering one hundred oblations to the fire. This is the renunciatory initiation meant for purging the soul of the dead of its eight-sheathed enclosure keeping it away from the state of liberation. (20)

पुर्यष्टकस्याभावे च न स्वर्गनरकादय: ।
तथा कृत्वा न कर्तव्यं लौकिकं किंचनापि हि।।२१।।

Following dissolution of the eight-sheathed enclosure (*puryaṣṭaka*), get eliminated the necessity of movement of the Self to any such state as the heaven and the hell. On having performed this rite, there is no necessity of performing any other rite popular in the society. (21)

उक्तं श्रीमाधवकुले शासनस्थो मृतेष्वपि ।
पिण्डपातोदकास्त्रवादि लौकिकं परिवर्जयेत् ।।२२।।

It has been stated in the text *Mādhavakula* that after the death of the followers of the *Trika* system, such popular ceremonial rites as offering of *piṇḍa*, water, etc. need not be performed. (22)

शिवं संपूज्य चक्रार्चां यथाशक्ति समाचरेत् ।
क्रमात्त्रिदशमत्रिंशत्रिंशवत्सरवासरे ।।२३।।

After worshipping Śiva, *cakras* should be worshipped as per one's capacity on first, third, fourth, tenth, eleventh, every fifteenth and thirtieth day of the year following the day of death. (23)

इत्युक्तोऽन्त्येष्टियागोऽयं परमेश्वरभाषित: ।।२४।।

Thus has been explained the post-mortem rite as delivered to us by Lord Śiva. (24)

CHAPTER - 25

Post-Mortem Rite According to Trika System

अथ श्राद्धविधिः श्रीमत्षडर्धोक्तो निगद्यते ॥१॥
सिद्धातन्त्रे सूचितोऽसौ मूर्तियागनिरूपणे।

Now the post-mortem rite is going to be explained in keeping with the tradition of the *Trika* system as recounted in the *Siddhā Tantra* in the context of deliberation on the *mūrti-yāga*. (1-2a)

अन्त्येष्ट्या सुविशुद्धानामशुद्धानां च तद्विधिः ॥२॥
त्र्यहे तुर्येह्नि दशमे मासि मास्याद्यवत्सरे ।
वर्षे वर्षे सर्वकालं कार्यस्तत्स्वैः स पूर्ववत् ॥३॥

The procedure of this rite is meant for the sake of impure and purified both to be performed on the third, fourth, tenth day since the day of death as well as on the day of beginning and end of each year regularly by members of the family. (2b-3)

तत्र प्राग्वद्यजेद्देवं होमयेदनले तथा ।
ततो नैवेद्यमेव प्राग्गृहीत्वा हस्तगोचरे ॥४॥
गुरुरन्नमयीं शक्तिं वृंहिकां वीर्यरूपिणीम् ।
ध्यात्वा तथा समाविष्टं तं साध्यं चिन्तयेत्सुधीः ॥५॥

ततोऽस्य यः पाशवोंऽशो भोग्यरूपस्तमर्पयेत् ।
भोक्तर्येकात्मभावेन शिष्य इत्थं शिवीभवेत् ।।६।।

As done earlier, the teacher needs to mutter the *mantra* dedicated to Śiva, offer oblations to fire followed by taking the object of offering in hands as symbolic of the food enforced by the force of *Vṛṅhikā*, meditate on it under the supposition of its pervasion by the object aspired for. Then he should make an offer of its animality as the stuff of enjoyment to its enjoyer supposing his oneness with the disciple. This is the way how the disciple may get transformed into Śiva. (4-6)

भोग्यतान्या तनुर्देह इति पाशत्मका मताः।
श्राद्धे मृतोद्धृतावन्तयागे तेषां शिवीकृतिः ।।७।।

Aspiration for enjoyment is another body of the dead supposed to be fettered and is taken to have been transformed into Śiva via this post-mortem sacrifice meant for elevation of the soul of the dead. (7)

एकेनैव विधानेन यद्यपि स्यात्कृतार्थता ।
तथापि तन्मयीभावसिद्धयै सर्व विधिं चरेत् ।।८।।

Though the ceremony of initiation in itself is sufficient for the redemption of the disciple yet for the sake of his oneness with Śiva these rites also need to be performed. (8)

बुभुक्षोस्तु क्रियाभ्यासभूमानौ फलभूमनि ।
हेतू ततो मृतोद्धारश्राद्धाद्यस्मै समाचरेत् ।।९।।

Plenty of action and practice in itself is sufficient for the profundity of result, even then for the sake of making it richer, the post-mortem rite for elevation of the soul of the dead needs to be performed. (9)

तत्त्वज्ञानार्कविध्वस्तध्वान्तस्य तु न कोऽपययम् ।
अन्त्येष्टिश्राद्धविध्यादिरुपयोगी कदाचन ।।१०।।
तेषां तु गुरु तद्वर्गवर्ग्यसब्रह्मचारिणाम् ।
तत्सन्तानजुषामैक्यदिनं पर्वदिनं भवेत् ।।११।।

यदाहि बोधस्योद्रेकस्तदा पर्वाह पूरणात् ।

Even then, the days of demise of such knowledgeable and wise persons are celebrated as the teacher's day by their family members, associates and disciples as promoters of their traditions. This is the way how their contributions to wisdom fulfil the necessity of promotion of it transforming the days of their death into sacred days, *parva*, meaning derivatively fulfilment (on account of its derivation from the root *pṛ*, to fulfil). (11-12a)

जन्मैक्यदिवसौ तेन पर्वणी बोधसिद्धितः ।।१२।।
पुत्रकोऽपि यदा कस्मैचन स्यादुपकारकः।
तदा मातुः पितुः शक्तेर्वामदक्षान्तरालगाः ।।१३।।
नाडीः प्रवाहयेद्देवायार्पयेत निवेदितम् ।
श्रीमद्भरुणतन्त्रे च तच्छिवेन निरूपितम् ।।१४।।

This is why the days of birth and demise of such highly wise persons are celebrated as *siddhi*-days. It is imperative for their son-like disciples, therefore, to interconnect the *iḍā* and *piṅgalā* nerves of their bodies and make the life-force flow via the *suṣumnā* taking them as mother and father offering them to the Divine on these days. This has been suggested by Śiva Himself in *Bharuṇa Tantra*. (12b-14)

तद्वाहकालापेक्षा च कार्या तद्रूपसिद्धये।
स्वाच्छन्द्येनाथ तत्सिद्धिं विधिना भाविना चरेत् ।।१५।।

Though the timing of flow of the life-force along these nerves has been determined by the Creator Himself, for the sake of attaining *siddhi* the aspirant may make readjustment in it. (15)

यस्य कस्यापि वा श्राद्धे गुरुदेवाग्नितर्पणम् ।
सचक्रेष्टि भवेच्छ्रौतो नतु स्यात्पाशवो विधिः ।।१६।।

Irrespective of the performer's relationship with the demised person concerned, while performing his post-mortem rite, he needs to satiate the teacher, the deity and the fire in coordination with the *sādhanā* of the *cakras* and on no account as per the fettered system of the Vedas. (16)

श्रीमौकुटे तथा चोक्तं शिवशास्त्रे स्थितोऽपि यः।
प्रत्येति वैदिके भग्नघण्टावन्न स किञ्चन ॥१७॥
तथोक्तदेवपूजादिचक्रयागान्तकर्मणा ।
रुद्रत्वमेत्यसौ जन्तुर्भोगान्दिव्यान्समश्नुते ॥१८॥

It has been stated in the *Maukuṭa Śāstra* that he who even having joined Śaivism, behaves as per the Vedic system in regard to worship of deities, *cakras* and sacrifices, make his position get degraded as that of a broken bell attaining the state of Rudra and enjoying the heavenly luxuries available there. (17-18)

अथ वच्मः स्फुटं श्रीमत्सिद्धये नाडिचारणम् ।
या वाहयितुमिष्येत नाडी तामेव भावयेत् ॥१९॥
भवनातन्मयीभावे सा नाडी वहति स्फुटम् ।
यद्वा वाहयितुं येष्टा तदङ्गं तेन पाणिना ॥२०॥
आपीड्य कुक्षिं नमयेत्सा वहेन्नाडिका क्षणात् ।

As per the view of the *Siddhayogīśvarī Tantra*, I am suggesting how to adjust the channel of the vital force on the nasal ground. Whichsoever channel of the breath be desired to become active at any moment, needs to be considered steadily to become active that way. The steadiness of the contemplation is sure to get materialised. An alternative device for the change is to press the belly by that hand which way the breath may be desired to flow with the result that the same channel would become operative. (19-21a)

एवं श्राद्धमुखेनापि भोगमोक्षोभयस्थितिम् ॥२१॥
कुर्यादिति शिवेनोक्तं तत्र तत्र कृपालुना ।

In the same way may be adjusted the prospect of the departed soul in regard to the availability of the state of enjoyment or redemption to him via the performance of his post-mortem rite as has been instructed by Śiva out of His grace. (21b-22a)

शक्तिपातोदये जन्तोर्येनोपायेन दैशिकः ॥२२॥
करोत्युद्धरणं तत्तन्निर्वाणायास्य कल्पते ।

उद्धर्त्ता देवदेवो हि स चाचिन्त्यप्रभावकः ।।२३।।
उपायं गुरुदीक्षादिद्वारमात्रेण संश्रयेत् ।

Following the descent of grace on the disciple, whichsoever way the teacher thinks of his liberation that becomes effective. In fact, it is Lord Śiva Himself who is the real agent of this determination which is beyond the range of our imagination. As such, initiation by the teacher needs to be taken as just a way to it. (22b-24a)

उक्तं श्रीमन्मतङ्गाख्ये मुनिप्रश्नादनन्तरम् ।।२४।।
मुक्तिर्विवेकात्तत्त्वानां दीक्षातो योगतो यदि।
चर्यामात्रात्कथं सा स्यादित्यतः सममुत्तरम् ।।२५।।
प्रहस्योचे विभुः कस्माद्भ्रान्तिस्ते परमेशितुः ।
सर्वानुग्राहकत्वं हि संसिद्धं दृश्यतां किल ।।२६।।

As stated in the *Matańga Śāstra*, in response to a query of sage Narada if liberation is possible through discrimination about the constituent elements of the Reality, initiation, and yogic realisation, what is the relevance of sticking to the code of conduct in this context? In response to this question, the Lord smiled and wondered why the sage was confused on that point. Mercifulness of the Lord is obvious to all who have the capacity to see things through. (24b-26)

प्राप्तमृत्योर्विषव्याधिशस्त्रादि किल कारणम् ।
अल्पं वा बहु वा तद्वदनुध्या मुक्तिकारणम् ।।२७।।
मुक्त्यर्थमुपचर्यन्ते बाह्यलिङ्गायमूनि तु ।
इति ज्ञात्वा न सन्देह इत्थं कार्यो विपश्चिता ।।२८।।

In fact, poison, disease, weapons, etc. are more or less causes of death, while the real cause of liberation is contemplative devotion to the Lord Himself. Initiation, etc. are simply external devices applied for it only as secondary means to it; having listened to it, the wise needs to do accordingly to be sure of it. (27-28)

इतयैव कथं मुक्तिरिति भक्तिं परां श्रयेत् ।
उक्तः श्राद्धविधिर्भ्रान्तिगरातङ्कविमर्दनः ।।२९।।

Therefore, it is imperative for seekers of liberation to take up to the higher kind of devotion. This is the way to get rid of the danger of the poison of confusion underlying the rite of post-mortem performance known as *śrāddha*. (29)

CHAPTER - 26

Duties and Conduct of an Aspirant

अथोच्यते शेषवृत्तिर्जीवतामुपयोगिनी ।।१।।

Now is going to be explained the norm of the conduct of living aspirants which they have to abide by. (1)

दीक्षा बहुप्रकारेयं श्राद्धान्ता या प्रकीर्तिता ।
सा संस्क्रियायै मोक्षाय भोगायापि द्वयाय वा ।।२।।

The initiation effective up to the end of the performance of the post-mortem ritual as deliberation on in the previous chapter is of several kinds. It is intended to cultivate the individual for the attainment of the state of enjoyment as well as liberation. (2)

तत्र संस्कारसिद्ध्यै या दीक्षां साक्षान्न मोचनी ।
अनुसन्धिवशाद्या च साक्षान्मोक्त्री सबीजिका ।।३।।
तयोभय्या दीक्षिता ये तेषामाजीववर्तनम् ।
वक्तंव्यं पुत्रकादीनां तन्मयत्वप्रसिद्धये ।।४।।

The initiation accorded for the cultivation of impressions does not afford liberation directly while the seeded one proves to be liberatory but with the necessity of certain follow-up duties to be discharged. Both these kinds of

initiation involve follow-up duties till the end of life and are meant for such disciples who have become son-like as a step close to attainment of oneness with Śiva. (3-4)

बुभुक्षोर्वा मुमुक्षोर्वा स्वसंविद्गुरुशास्त्रतः।
प्रमाणाद्या संस्क्रियायै दीक्षा हि गुरुणा कृता ॥५॥

Be he an aspirant of enjoyment or liberation, he has been initiated by the teacher for the sake of cultivating himself in keeping with the demands of his inner being, the teacher and the *Śāstra* as determinators of his worth for the goal he aspires for. (5)

ततः स संस्कृतं योग्यं ज्ञात्वात्मानं स्वशासने।
तदुक्तवस्त्वनुष्ठानं भुक्त्यै मुक्त्यै च सेवते ॥६॥

Thus, for the sake of considering himself as worthy of the objective as per the voice of his conscience as well as the norms established by his *Śāstra*, he needs to fulfil all the conditions that are prescribed for attainment of the states of enjoyment and liberation. (6)

आचार्यप्रत्ययादेव योऽपि स्याद्भुक्तिमुक्तिभाक् ।
तत्प्रत्यूहोदयध्वस्त्यै ब्रूयात्तस्यापि वर्तनम् ॥७॥

The aspirant needs to fulfil all those obligations which his teacher asks him to perform which may be instrumental in removing the obstructions in his path of attainment of the states of enjoyment and liberation, since the teacher himself is the best judge in this respect. (7)

स्वसंविद्गुरुसंवित्योस्तुल्यप्रत्ययभागपि।
शेषवृत्त्या समादेश्यस्तद्विघ्नादिप्रशान्तये ॥८॥

Along with the teacher, the conscience of the aspirant himself is equally significant in this matter as the decisive factor. Therefore, concurrence of both may serve as the best source of determination what remains necessary to fulfil for the sake of removing the obstructions, etc. in his path. (8)

यः सर्वथा परापेक्षामुज्झित्वा तु स्थितो निजात्।
प्रत्ययाद्योऽपि चाचार्यप्रत्ययादेव केवलात् ।।९।।
तौ सांसिद्धिकनिर्बीजौ को वदेच्छेषवृत्तये।

The aspirant who has ceased completely to depend on any external determinator in this respect deciding all on the basis of his conscience as also he who depends solely on the Teacher Supreme, both these kinds of aspirants are regarded as self-approved and seedless requiring no one to suggest to them what else they have to accomplish. (9-10a)

क्रमात्तन्मयतोपायगुर्वर्चनरतौ तु तौ ।।१०।।
तत्रैषां शेषवृत्त्यर्थं नित्यनैमित्तिके ध्रुवे ।
काम्यवर्ज यतः कामाश्चित्राश्चित्राभ्युपायकाः ।।११।।

Since these types of aspirants are absorbed within themselves and devoted to their teachers respectively, they need to do nothing else besides their daily routines and incidental tasks avoiding all else just for fulfilment of their desires as the latter being peculiar in their nature require peculiar means to fulfil them. (10b-11)

तत्र नित्यो विधिः सन्ध्यानुष्ठानं देवताव्रजे ।
गुर्वग्निशास्त्रसहिते पूजा भूतदयेत्ययम् ।।१२।।

As regards the daily routine tasks, they include performance of worship in the morning and evening, devotion to the deity, worship of the teacher, fire and study of the *Śāstras* and kindness to living beings. (12)

नैमित्तिकस्तु सर्वेषां पर्वणां पूजनं जपः।
विशेषवशतः किंच पवित्रकविधिक्रमः ।।१३।।

As regards the incidental tasks, they include performance of worship on all sacred days, muttering of *mantras* and occasional purifying ceremonies. (13)

आचार्यस्य च दीक्षेयं बहुभेदा विवेचिता ।
व्याख्यादिकं च तत्तस्याधिकं नैमित्तिकं ध्रुवम् ।।१४।।

Initiation offered by the teacher is said to be of several kinds. Expatiation, etc. on it is certainly considered as an incidental task. (14)

तत्रादौ शिशवे ब्रूयाद्गुरुर्नित्यविधिं स्फुटम् ।
तद्योग्यतां समालोक्य विततावितताात्मनाम् ॥१५॥
मुख्येतरादिमन्त्राणां वीर्यव्याप्त्यादियोग्यताम् ।
दृष्ट्वा शिष्ये तमेवास्मै मूलमन्त्रं समर्पयेत् ॥१६॥

The teacher needs to explain to the disciple initially the method of daily tasks clearly. In view of his power of grasping ideas briefly as well as expansively he should offer to him the basic *mantra* besides the secondary ones along with their effect and range of applicability. (15-16)

तच्छास्त्रदीक्षितो ह्येष निर्यन्त्राचारशङ्कितः ।
न मुख्ये योग्य इत्यन्यसेवातः स्यात्तु योग्यता ॥१७॥

Even being initiated to the particular School if he were suspected to behave as independent of the norms of it, the main *mantra* should not be offered to him ending up only with the secondary one with the hope that through the application of it he may become worthy of the use of the other one also. (17)

साधकस्य बुभुक्षोस्तु साधकीभाविनोऽपिवा।
पुष्पपातवशात्सिद्धो मन्त्रोऽर्घ्यः साध्यसिद्धये ॥१८॥

The aptitude of receiving the main *mantra*, be he an aspirant (of oneness with Śiva), of enjoyment or desirous of starting the practice of *sādhanā*, may be examined through the method of throwing of spiritually enforced flowers on them. If the enforced flower is found effective, the *mantra* used in enforcing the flower should be offered to the particular candidate. (18)

विवते गुणभूते वा विधौ दिष्टे पुनर्गुरुः ।
ज्ञात्वास्मै योग्यतां सारं संक्षिप्तं विधिमाचरेत् ॥१९॥

Be it a case of offering the main or the secondary *mantra* to the disciple, the teacher needs to take an assessment of the qualification of the candidate before

revealing it to him followed by giving a brief of the performance associated with it. (19)

तत्रैष नियमो यद्यन्मान्त्रं रूपं न तद्गुरुः।
लिखित्वा प्रथयेच्छिष्ये विशेषादूर्ध्वशासने ।।२०।।

Herein there is a directive for the teacher not to hand over the secret of the essence of the *mantra* in the written form to the disciple particularly if it relates to the systems of *Trika* and *Kula*. (20)

मन्त्रा वर्णात्मकास्ते च परामर्शात्मकाः स च।
गुरुसंविदभिन्नश्चेत्संक्रामेत्सा ततः शिशौ ।।२१।।

Mantras are of two kinds, lettered and communicated. That *mantra* alone deserves to be passed on to the disciple which might have been assimilated to the consciousness of the teacher. (21)

लिपिस्थितस्तु यो मन्त्रो निर्वीर्यः सोऽत्र कल्पितः ।
संकेतबलतो नास्य पुस्तकात्प्रथते महः ।।२२।।

The lettered *mantra* is considered by us as devoid of force. It remains only indicatory as read from the text as its effect is not likely to become forceful. (22)

पुस्तकाधीतविद्याश्चेत्युक्तं सिद्धामते ततः ।
ये तु पुस्तकलब्धेऽपि मन्त्रे वीर्य प्रजानते ।।२३।।
ते भैरवीयसंस्काराः प्रोक्ताः सांसिद्धिका इति ।
इति ज्ञात्वा गुरुः सम्यक् परमानन्दघूर्णितः ।।२४।।
तादृशे तादृशे धाम्नि पूजयित्वा विधिं चरेत् ।

According to the *Siddhā Tantra*, those persons are considered as spiritually accomplished and imbued with the *saṁskāra* of Bhairava who are capable of realising the force of the *mantra* having received it even from the text. Having understood this, the teacher absorbed in the delight of the Supreme needs to deal with such gifted persons in keeping with their gifts of divine nature. (23-25a)

यथान्यशिष्यानुष्ठानं नान्यशिष्येण बुध्यते ।।२५।।
तथा कुर्याद्गुरुर्गुप्तिर्हानिर्दोषवती यतः ।
देवीनां त्रितयं शुद्धं यद्वा यामलयोगतः ।।२६।।
देवीमेकामथो शुद्धां वदेद्वा यामलात्मिकाम् ।
तत्र मन्त्रं स्फुटं वक्त्राद्गुरुणोपांशु चोदितम् ।।२७।।

The teacher needs to maintain secrecy so as to see that the practice of one disciple in regard to *mantra* may not be leaked out to the other, since leakage of the secrecy does affect the practice adversely. *Mantras* addressed to the three goddesses (namely, transcendent, transcendent-immanent and immanent) to anyone of the three or only one of them in her conjugal form may be delivered to the disciple as purified by the teacher. While offering the *mantra* to him, the teacher needs to keep the pitch of his voice so low that he may not be audible to any third person and yet each syllable of it be distinct. (25b-27)

अवधार्याप्रवृत्तेस्तमभ्यस्येन्मनसा स्वयम् ।
ततः सुशिक्षितां स्थानदेहान्तःशोधनत्रयीम् ।।२८।।
न्यासं ध्यानं जपं मुद्रां पूजां कुर्यात्प्रयत्नतः।

Right from the reception up to its application the disciple needs to remain mindful of purity on all these three levels that is the place of practice, body and inner being and then should conduct the assignment, meditation, muttering, poses and worship attentively. (28-29a)

तत्र प्रभाते संबुध्य स्वेष्टां प्राग्देवतां स्मरेत् ।।२९।।
कृतावश्यककर्तव्यः शुद्धो भूत्वा ततो गृहम् ।
आश्रित्योत्तरदिग्वक्त्रः स्थानदेहान्तरत्रये ।।३०।।
शुद्धिं विधाय मन्त्राणां यथास्थानं निवेशनम् ।
मुद्राप्रदर्शनं ध्यानं भेदाभेदस्वरूपतः ।।३१।।
देहासुधीव्योमभूषु मनसा तत्र चार्चनम् ।
जपं चात्र यथाशक्ति देवायैतन्निवेदनम् ।।३२।।
तन्मयीभावसिद्ध्यर्थं प्रतिसन्ध्यं समाचरेत् ।

Getting awakened in the early morning, having cleansed himself, he should first of all remember his favourite deity followed by coming home, facing north, cleansing the spot, the body and the inner being, assigning the *mantras* to their respective points, practising pose, meditating on the Divine with the sense of difference and non-difference both on the levels of body, life-force, intellect, space and earth. Then he should do mental worship, muttering of the *mantra* submitting all to the Lord. For the sake of reaching the state of his oneness with the sense of the *mantra*, he needs to perform all this regularly both in the morning an ' evening. (29b-33a)

अन्ये तु प्रागुदक्पश्चाद्दशदिक्षु चतुष्टयीम् ।।३३।।
सन्ध्यानामाहुरेतच्च तान्त्रिकीयं न नो मतम् ।

Followers of some other Schools hold that the *saṅdhyā* worship should be performed on four meeting points of the day and night including the meridian in all the ten directions. This, however, is the viewpoint of systems other than the Tantra. (33b-34a)

यासौ कालाधिकारे प्राक् सन्ध्या प्रोक्ता चतुष्टयी ।।३४।।
तामेवान्तः समाधाय सान्ध्यं विधिमुपाचरेत् ।
सन्ध्याचतुष्टयीकृत्यमेकस्यामथवा शिशुः ।।३५।।
कुर्यात्स्वाध्यायविज्ञानगुरुकृत्यादितत्परः ।

What has been stated earlier in the chapter on time in its fourfoldness, the same may be performed by way of worship combined into one. As such, the disciple may be asked to perform the entire course of devotion together just once since besides it he has to attend to so many other obligations such as study, understanding of the science of it and service to the teacher. (34b-36a)

सन्ध्याध्यानोदितानन्ततन्मयीभावयुक्तितः ।।३६।।
तत्संस्कारवशात्सर्व कालं स्यात्तन्मयो ह्यसौ।

By virtue of meditation performed only once on the meeting point of day and night, and getting identified with time itself in its entire span at the moment, may continue to remain so all the time on account of the impression of the same having settled in his mind. (36b-37a)

ततो यथेष्टकालेऽसौ पूजां पुष्पासवादिभिः ॥३७॥
स्थण्डिलादौ शिशुः कुर्याद्विभवाद्यनुरूपतः ।

Therefore, the young disciple needs to perform the worship of the ground, etc. by means of flower, wine and other necessary objects in keeping with his capacity to afford. (37b-38a)

सुशुद्धः सन्विधिं सर्वं कृत्वान्तरजपान्तकम् ॥३८॥
अर्घपात्रं पुरा यद्वद्विधाय स्वेष्टमन्त्रतः ।
तेन स्थण्डिलपुष्पादि सर्वं संप्रोक्षयेद्बुधः ॥३९॥

Having purified himself fully, he should perform all the rituals ending with mute muttering followed by keeping ready the vessel of worship by the use of the *mantra* addressed to his favourite deity. In this process, what that wise student needs to do is the sprinkling of water on the ground, flowers, etc. (38b-39)

ततस्तत्रैव संकल्प्य द्वारासनगुरुक्रमम् ।
पूजयेच्छिवताविष्टः स्वदेहार्चापुरःसरम् ॥४०॥

Having conceived of the presence of the door to enter into and the seat for seating the teacher and the deities, he should offer worship to them along with the same accorded to his body also taking himself as possessed by Śiva. (40)

ततस्तत्स्थण्डिलं वीध्रव्योमस्फटिकनिर्मलम् ।
बोधात्कं समालोक्य तत्र स्वं देवतागणम् ॥४१॥
प्रतिबिम्बतया पश्येद् बिम्बत्वेन च बोधतः ।
एतदावाहनं मुख्यं व्यजनान्मरुतामिव ॥४२॥

Having already cleansed the floor as transparent as the sky or the crystal, he should see the whole floor as embellished with the presence of the entire galaxy of gods. Visualisation of the presence of them there both by way of reflection and awareness is the real invocation of them just as it happens in the case of invocation of the deity of air through use of a fan. (41-42)

सर्वगोऽपि मरुद्यद्वद्व्यजनेनोपजीवितः ।

अर्थकृत्सर्वगं मन्त्रचक्रं रूढेस्तथा भवेत् ।।४३।।

Just a the vibration of the omnipresent air by means of the fan amounts to invocation of it, even so the relevant circle of *mantras* would get actualised in its sense through this device. (43)

चतुष्कपञ्चाशिकया तदेतत्तत्त्वमुच्यते ।
श्रीनिर्मर्यादशास्त्रे च तदेतद्विभुनोदितम् ।।४४।।

This point has been made out in the text known as *Catuṣkapañcāśikā*. The same point was stated by Lord Śiva Himself in *Nirmaryāda Śāstra*. (44)

देवः सर्वगतो देव निर्मर्यादः कथं शिवः ।
आवाह्यते क्षम्यते वेत्येवंपृष्टोऽब्रवीद्विभुः ।।४५।।
वासनावाह्यते देवि वासना च विसृज्यते ।
परमार्थेन देवस्य नावाहनविसर्जने ।।४६।।

Lord Śiva is omnipresent and infinite. Even then, in the process of worship He is invoked and begged for his pardon. Having been enquired on this contrariety of reality and practice by the Goddess, He observed that it is only for the sake of satisfaction of the invoker that He happens to be invoked and sent off. (45-46)

आवाहितो मया देवः स्थण्डिले च प्रतिष्ठितः ।
पूजितः स्तुत इत्येवं हृष्ट्वा देवं विसर्जयेत् ।।४७।।
प्राणिनामप्रबुद्धानां सन्तोषजननाय वै।
आवाहनादिकं तेषां प्रवृत्तिः कथमन्यथा ।।४८।।

It is for the sake of self-satisfaction of the devotee in the understanding that "the Lord was invoked by me, came and took His seat in the place of worship, became worshipped and prayed to be followed by sending Him off by me." All this is meant for self-satisfaction of those who are ignorant. This is the only explanation of the contrariety. (47-48)

कालेन तु विजानन्ति प्रवृत्ताः पतिशासने ।
अनुक्रमेण देवस्य प्राप्तिं भुवनपूर्विकाम् ।।४९।।

Having come to the discipline of the Lord, such people in course of time happen to understand the secret of space and time in this respect how these are sheer projections of the Self. (49)

ज्ञानदीपद्युतिध्वस्तसमस्ताज्ञानसञ्चयाः ।
कुतो वानीयते देवः कुत्र वा नीयतेऽपि सः ॥५०॥
स्थूलसूक्ष्मादिभेदेन स हि सर्वत्र संस्थितः ।

For them whose whole mass of ignorance as darkness has been dispelled by means of the flame of the lamp of knowledge, there is no place wherefrom to invoke the Lord and send Him off as He is present everywhere in all forms including the subtle and the concrete. (50-51a)

आवाहिते मन्त्रगणे पुष्पासवनिवेदनैः ॥५१॥
धूपैश्च तर्पणं कार्य श्रद्धाभक्तिबलोचितैः ।
दीप्तानां शक्तिनादादिमन्त्राणामासवैः पलैः ॥५२॥
रक्तैः प्राक् तर्पणं पश्चात् पुष्पधूपादिविस्तरैः।

Having invoked Him along with the deities of the *mantras,* welcomed Him by means of flowers, wine, incense, He needs to be satiated with due force of faith, devotion, recitation of *mantras* as also meat, liquor and blood, etc. in all details. (51b-53a)

आगतस्य तु मन्त्रस्य न कुर्यात्तर्पणं यदि ॥५३॥
हरत्यर्धशरीरं स इत्युक्तं किल शम्भुना ।

In this context, if satiation of the deity of the invoked *mantra* were also not to have been done, he may take away half of the body of the devotee. I have been instructed like this by my teacher, honourable Śambhunātha. (53b-54a)

यद्यदेवास्य मनसि विकासित्वं प्रयच्छति ॥५४॥
तेनैव कुर्यात्पूजां स इति शम्भोर्विनिश्चयः।

Whatever material brings expansion to the mind of the worshipper, the same needs to be offered to the deity by way of its worship, this is the view of honourable Śambhunātha. (54b-55a)

साधकानां बुभुक्षूणां विधिर्नियतियन्त्रितः ।।५५।।
मुमुक्षूणां तत्त्वविदां स एव तु निरर्गलः ।

As regards the kinds of material to be used in course of worship of the deity, it differs with the category of the worshipper concerned. The worshippers being in the process of their spiritual exercise as also aspiration for enjoyment, prescriptions of the teacher and the *Śāstra* are to be followed strictly while aspirants of liberation and knowers of the Reality are free to choose whatever they like. (55b-56a)

कार्ये विशेषमाधित्सुर्विशिष्टं कारणं स्पृशेत् ।।५६।।
रक्तकर्पासतूलेच्छुस्तुल्यतद्बीजपुञ्जवत् ।
सन्ति भोगे विशेषाश्च विचित्राः कारणेरिता ।।५७।।

He who wishes to bring a certain specification to the effect, should go for its specific causal material, one wanting to produce red cotton (in his farm), should go for such seed. There is enormous peculiarity in objects of enjoyment depending on the choice of the availability of their resources. (56b-57)

देशकालानुसन्धानगुणद्रव्यक्रियादिभिः ।
स्वल्पा क्रिया भूयसी वा हृदयाह्लाददायिभिः ।।५८।।
बाह्यैः सङ्कल्पजैर्वापि कारकैः परिकल्पिता ।
मुमुक्षोर्न विशेषाय नैःश्रेयसविधिं प्रति ।।५९।।

Peculiarities of enjoyment are dependent on such factors as keeping in accord with the consideration of time, place, quality, material, action, and quantity which may prove exhilarating to the heart as also whether the causes are external or internal being born of the determination of the agent of enjoyment. So far as the objective of attainment of liberation is concerned, these factors of specification have no role to play in it. (58-59)

नहि बह्मणि शंसन्ति बाहुल्याल्पत्वदुर्दशाः ।
चितः स्वातन्त्र्यसारत्वात् तस्यानन्दघनत्वतः ।।६०।।
क्रिया स्यात्तन्मयीभूत्यै हृदयाह्लाददायिभिः।

In case of the objective being attainment of Brahman, there is no place for any kind of discretion of difference in quantity in view of the autonomous nature of consciousness and hence its being pure stuff of delight. As regards the factor of action, its involvement in it is required for becoming one with the Ultimate which in any case is exhilarating to the inmost being of the aspirant. (60-61a)

शिवाभेदभराद्भाववर्गः श्च्योतति यं रसम् ॥६१॥
तमेव परमे धाम्नि पूजनायार्पयेद्बुधः ।

The delight which flows out of the sense of oneness with Śiva, the same needs to be offered as the means of worship at the highest state of one's being. (61b-62a)

स्तोत्रेषु बहुधा चैतन्मया प्रोक्तं निजाह्निके ॥६२॥
अधिशय्य पारमार्थिकभावप्रसरप्रकाशमुल्लसति।
या परमातृतदृक् त्वां तयार्चयन्ते रहस्यविदः ॥६३॥
कृत्वाधारधरां चमत्कृतिरसप्रोक्षाक्षणक्षालिता –
मात्तैर्मानसतः स्वभावकुसुमैः स्वामोदसन्दोहिभिः।
आनन्दामृतनिर्भरस्वहृदयानर्घार्घपात्रक्रमात् ।
त्वां देव्या सह देहदेवसदने देवार्चयेऽहर्निशम् ॥६४॥

O Lord, I have referred to you in my daily prayers as one who is worshipped by the knowers of the secret of the Reality by taking resort to the transcendent light which illumines the entire world and effuses all by the sense of supernal delight as also one for meditating on whom yogins take resort to the *mūlādhāra cakra*, worship you with flowers of their inmost sense of being imbued with the fragrance of their sense of delight and sprinkled with the sense of wonder while I keep worshipping you continuously day and night along with the Goddess inside the temple of my body by means of the invaluable vessel of worship (as this body). (62b-64)

नानास्वादरसामिमां त्रिजगतीं हृच्चक्रयन्त्रार्पिता–
मूर्ध्वाध्यस्तविवेकगौरवभरान्निष्पीड्य निःष्यन्दितम् ।
यत्संवित्परमामृतं मृतिजराजन्मापहं जृम्भते

तेन त्वां हविषा परेण परमे संतर्पयेऽहर्निशम् ।।६५।।

To this triad of the worlds also I keep offering oblation which is filled with the sense of taste of various kinds, whose awareness lies concentrated in my inmost being by having been squeezed out of its dimensions of up and down in the form of the ambrosia imbued with the quality of removing the phenomena of death, old age and birth. (65)

इति श्लोकत्रयोपात्तमर्थमन्तर्विभावयन् ।
येन केनापि भावेन तर्पयेद्देवतागणम् ।।६६।।

The galaxy of gods should be satiated by means of squeeze of the sense of these three verses purified through contemplation. (66)

मुद्रां प्रदर्शयेत्पश्चान्मनसा वापि योगतः ।
वचसा मन्त्रयोगेन वपुषा संनिवेशतः ।।६७।।

The offering of the squeeze is to be followed by display of postures mentally on the yogic pattern as also verbally through the use of *mantras* as well as bodily by assigning them to different significant points on it. (67)

कृत्वा जपं ततः सर्वं देवतायै समर्पयेत् ।
तच्चयोक्तं कर्तृतातत्त्वानिरूपणविधौ पुरा ।।६८।।

Having muttered the *mantra* it needs to be submitted to the deity. This has already been stated in relevant chapters deliberating on the factor of action. (68)

ततो विसर्जनं कार्यं बोधैकात्म्यप्रयोगतः ।
कृत्वा वा वह्निगां मन्त्रतृप्तिं प्रोक्तविधानतः ।।६९।।

This should be followed by the ceremony of sending off the Divine with the sense of oneness with Him or by offering of all to the fire as oblation for the sake of satiation of the *mantra* as per the instruction of the *Śāstra*. (69)

द्वारपीठगुरुव्रातसमर्पितनिवेदनात् ।
ऋतेऽन्यत्स्वयमश्नीयादगाधेऽम्भस्यथ क्षिपेत् ।।७०।।

The sanctified food (*prasāda*) should be offered to the deity of the door, that of the seat to the group of teachers and the remainder of it should be taken by the disciple himself dropping the rest in any deep reservoir of water. (70)

प्राणिनो जलजाः पूर्वं दीक्षिताः शम्भुना स्वयम् ।
विधिना भाविना श्रीमन्मीननाथावतारिणा ॥७१॥

Aquatic animals were initiated at the primeval stage by Lord Śiva Himself through His incarnation in the form of *Mīnanātha*. (71)

मार्जारमूषिकाद्यैर्यददीक्षैश्चापि भक्षितम् ।
तच्छङ्कातङ्कदानेन व्याधये नरकाय च ॥७२॥

If the sacred food gets eaten by such uninitiated creatures such as cat, mouse, etc. it may create the doubt of disease or even fall to hell. (72)

अतस्तत्त्वविदाध्वस्तशङ्कातङ्कोऽपि पण्डितः ।
प्रकटं नेदृशं कुर्याल्लोकानुग्रहवाञ्छया ॥७३॥

Therefore, the wise man who has transcended all fear of any such danger in his life should also not transgress this code of conduct out of his compassion towards people at large. (73)

श्रीमन्मतमहाशास्त्रे तदुक्तं विभुना स्वयम् ।
स्वयं तु शङ्कासङ्कोचनिष्कासनपरायणः ॥७४॥
भवेत्तथा यथान्येषां शङ्का नो मनसि स्फुरेत् ।
मार्जयित्वा ततः स्नानं पुष्पेणाथ प्रपूजयेत् ॥७५॥
पुष्पाणि सर्वं तत्स्थं तदगाधाम्भसि निक्षिपेत् ।
उक्तः स्थण्डिलयागोऽयं नित्यकर्मणि शम्भुना ॥७६॥

With all His determination to remove all such apprehensions concerning disease and hell, etc., Lord Śiva Himself has observed in the *Manmata Śāstra* that the wise man should behave in such a way as the common people may not feel apprehensive of things like this. (In case of happening to have taken

inadvertently food defiled by any such creature) he should take bath, worship the Divine by means of flowers and throw them in some deep reservoir of water. This has been characterised by Lord Śiva in the context of daily routines of an aspirant as a sacrifice apart from that in fire. (74-76)

CHAPTER - 27

CHAPTER - 27

Mode of Worship of the Emblėm (Liṅga-Pūjā)

अथोच्यते लिङ्गपूजा सूचिता मालिनीमते ।।१।।

Now is going to be discussed the procedure of worship of the emblem in keeping with reference to it in the *Mālinīvijayottara Tantra.* (1)

एतेषामर्ध्वशास्त्रोक्तमन्त्राणां न प्रतिष्ठितम् ।
बहिष्कुर्यात्ततो ह्येते रहस्यत्वेन सिद्धिदा: ।।२।।

The crux of ideas underlying these *mantras* of the higher kind of *Śāstra* should not be exposed as it offers *siddhi* only when remains kept secret. (2)

स्ववीर्यानन्दमाहात्म्यप्रवेशवशशालिनीम् ।
ये सिद्धिं ददते तेषां बाह्यत्वं रूपविच्युति: ।।३।।

Exposure of the secret of the source of *siddhi* through entry into the channel of its magnanimous force of delight renders it ineffective. (3)

किंच चोक्तं समावेशपूर्णो भोक्त्रामक: शिव: ।
भोगलाम्पट्यभाग्भोगविच्छेदे निग्रहात्मक: ।।४।।

Śiva is characterised as pervasive of everything as its enjoyer. Dissociation of Him from this characteristic role makes Him obstructive (4)

शान्तत्वन्यक्क्रियोद्भूतजिघत्सावृंहितं वपुः।
स्वयं प्रतिष्ठतं येन सोऽस्याभोगे विनश्यति ।।५।।

Śiva pervades everything by virtue of ascendance of His potentiality of action over and above peacefulness on account of His will to enjoy which if exposed makes Him disappear from it. (5)

उक्तं ज्ञानोत्तरायां च तदेतत्परमेशिना।
शिवो यागप्रियो यस्माद्विशेषान्मातृमध्यगः ।।६।।
तस्माद्रहस्यशास्त्रेषु ये मन्त्रास्तान्बुधो बहिः ।
न प्रतिष्ठापयेज्जातु विशेषाद्व्यक्तरूपिणः ।।७।।

It has been stated in the *Jñānottarā* by the Lord Himself that Śiva likes sacrifice. This is why He pervades the sounds of the alphabet at the top of them. In view of this liking of Him, wise men should not expose *mantras* of secret *Śāstras* particularly in tangible form. (6-7)

अत एव मृतस्यार्थे प्रतिष्ठान्यत्र योदिता ।
सात्र शास्त्रेषु नो कार्या कार्या साधारणी पुनः ।।८।।

This is why there is an observation of another *Śāstra* that the representative symbol of the dead should be established anywhere else apart from the cremation ground and should not be applied to the *Trika* system, and if wished to be established at all, it should be just temporary. (8)

आ तन्मयत्वसंसिद्धेरा चाभीष्टफलोदयात् ।
पुत्रकः साधको व्यक्तमव्यक्तं वा समाश्रयेत् ।।९।।

Until the son-like disciple or any other aspirant practising yoga under the guidance of a particular teacher attains oneness with Śiva as his ultimate objective, he is free to take resort to his favourite icon which may be tangible or intangible. (9)

पुत्रकैर्गुरुरभ्यर्थ्यः साधकस्तु स्वयं विदन् ।
यदि तत्स्थापयेन्नो चेत्तेनाप्यर्थ्यो गुरुर्भवेत् ।।१०।।

Whether any emblem of Śiva needs to be established or not, in this regard the teacher should be enquired by the son-like disciples while the independent aspirant needs to decide it himself or he, too, should ask the teacher about it. (10)

गुरुश्चात्र निरोधाख्ये काल इत्थं विभौ वदेत् ।
जीवत्यस्मिन्फलान्तं त्वं तिष्ठेर्जीवावधीति वा ॥११॥

During his stay with the disciple, the teacher needs to talk to Śiva praying to Him to remain there on that spot until he attains oneness with Him or at least remains alive. (11)

लिङ्गं च बाणलिङ्गं वा रत्नजं वाथ मौक्तिकम् ।
पौष्पमान्नमथो वास्त्रं गन्धद्रव्यकृतं च वा ॥१२॥
नतु पाषाणजं लिङ्गं शिल्प्युत्थं परिकल्पयेत् ।
धातूत्थं च सुवर्णोत्थवर्जमन्यद्विवर्जयेत् ॥१३॥

The emblem should be *bāṇa-liṅga* (found in the bed of river Narmadā), or made of gems, pearls, heap of flowers, food, cloth or anything fragrant. Any emblem manufactured out of stone by any manufacturer is not admissible. As regards the metallic, only gold and none else is admissible. (12-13)

न चात्र लिङ्गमानादि क्वचिदप्युपयुज्यते ।
उदारवीर्यैर्मन्त्रैर्यद्भासितं फलदं हि तत् ॥१४॥

In this context there is no relevance of any measurement of the size of the emblem, etc. What is important is the enforcement of it by *mantras* of higher value which may make it yield the result aspired for. (14)

तस्यापि स्थण्डिलाद्युक्तविधिना शुद्धिमाचरेत् ।
मन्त्रार्पणं तथैव स्यान्निरोधस्तूक्तयुक्तितः ॥१५॥

While establishing the emblem, purification of the spot is necessary as per the prescribed way. So is the case with the enforcement of it by means of *mantra* with the sense of stability. (15)

अग्नौ च तर्पणं भूरिविशेषाद्दक्षिणा गुरोः ।
दीनादितृप्तिर्विभवाद्याग इत्यधिको विधिः ॥१६॥

The other necessities are satiation of fire, ceremonial gift to the teacher in due quantity, donation to destitutes and oblation to fire in keeping with the capacity of the candidate. (16)

सर्वेष्वव्यक्तलिङ्गेषु प्रधानं स्यादकल्पितम् ।
तथा च तत्र तत्रोक्तं लक्षणे पारमेश्वरे ॥१७॥
सूत्रे पात्रे ध्वजे वस्त्रे स्वयम्भूबाणपूजिते ।
नदीप्रस्रवणोत्थे न नाह्वानं नापि कल्पना ॥१८॥
पीठप्रसादमन्त्रांशवेलादिनियमो नच ।
व्यक्तं वा चित्रपुस्तादौ देवदारुसुवर्णजम् ॥१९॥

As regards the case of unmanifest emblems, the most important amongst them would be that which is not artificial. In the scripture this characteristic of it has been determined at various places. There is neither any provision for invocation nor for imagination (in *Śāstras*) in such emblems as thread, vessel, banner, cloth, self-made *bāṇa-liṅga* and that which is available in the bed of any river. So is the case with seat, sacred food, part of *mantra*, time, picture, book, image carved on wood of the divine tree, *devadāru* (*Cedrus deodara*) or made of gold. (17-19)

अथ दीक्षितसच्छिल्पिकृतं स्थापयते गुरुः।
अथवा लक्षणोपेतमूर्धतत्कर्पराश्रितम् ॥२०॥

The teacher may establish as an emblem of Śiva that artefact which may be manufactured by such an artist who may be truthful and initiated under Śaivism or that artistic creation which may be displaying the image of the skull as a whole or any part of it. (20)

पङ्क्तिचक्रकशूलाब्जविधिना तूरमाश्रयेत् ।
तल्लक्षणं ब्रुवे श्रीमत्पिचुशास्त्रे निरूपितम् ॥२१॥
तूरे योगः सदा शस्तः सिद्धिदो दोषवर्जिते।

Any golden article drawn with a linear, circular, trident-like or lotus-like figure may be admissible as an emblem of Śiva. I am going to talk about its characteristic feature as per the *Picu Śāstra*. Practice of yoga on any golden artefact shorn of defect is recommended as it is supposed to be fruitful. (21-22a)

जालकैर्जर्जरै रन्ध्रैर्दन्तैरूनाधिकै रुजा ।।२२।।
युक्ते च तूरे हानिः स्यात् तद्धीने याग उत्तमः।
काम्य एव भवेत्तूरमिति केचित्प्रपेदिरे ।।२३।।

Defects of such an artefact may be setting of cobweb on it, having become an antique or with some hole in it, uneven surface, association with disease. If anyone of these defects is associated with the artefact, it may prove injurious and if not so, it would form an excellent emblem. Some authorities have said that any golden artefact is supposed to be desirable. (22b-23)

गुरवस्तु विधौ काम्ये यत्नाद्दोषांस्त्यजेदिति ।
व्याचक्षते पिचुप्रोक्तं न नित्ये कर्मणीत्यदः ।।२४।।

My teachers have said that care needs to be taken to see that the artefact is free of defect. *Picu Śāstra* has said that such is not necessary in regard to the use of it in daily ceremonials. (24)

श्रीसिद्धान्तत्र उक्तं च तूरलक्षणमुत्तमम् ।
एकादिकचतुष्खण्डे गोमुखे पूर्णचन्द्रके ।।२५।।
पद्मगोरोचनामुक्तानीरस्फटिकसंनिभे ।
एकादिपञ्चसद्रन्ध्रविद्यारेखान्विते शुभे ।।२६।।
न रूक्षवक्रशकलदीर्घनिम्नसबिन्दुके।
श्लक्ष्णया वज्रसूच्यात्र स्फूटं देवीगणान्वितम् ।।२७।।
सर्व समालिखेत्पूज्यं सर्वावयवसुन्दरम् ।
एतदेवानुसर्तव्यमर्घपात्रेऽपि लक्षणम् ।।२८।।

As per the *Siddhā Tantra*, the artefact may be entirely one, divided into two, three or even four, similar to the face of a cow, of the shape of the full moon or lotus and in any case as clean and charming as *gorocana*, pearl, water, or crystal.

There should be provision in it of holes numbering one, two, three, four and five as also of lines indicatory of fourteen disciplines of knowledge. Over all, it should be auspicious and beautiful in every respect. It should not be rough in its appearance, distorted in shape, divided, disproportionately lengthy, deep and disfigured with points. It should be smooth and adorned with figures of goddess drawn with a diamond needle. Lastly, it should look beautiful in all respects. The same specifications are necessary for the vessel of worship (*arghapātra*) also. (25-28)

NOTE:

Gorocana is an organic dye which has deep yellow colour as orpiment (*auripigmentum*) and is made from the urine of cow.

श्रीब्रह्मायामलेऽप्युक्तं पात्रं गोमुखमुत्तमम्।
गजकूर्मतलं कुम्भवृत्तशक्तिकजाकृति ।।२९।।

It is mentioned in the *Brahmayāmala Tantra* also that this vessel needs to be cow-faced with the surface of it like the back of an elephant or tortoise, round like a pitcher, and secretive in look. (29)

अक्षसूत्रमथो कुर्यात्तत्रैवाभ्यर्चयेत्क्रमम् ।
वीरधातुजलोद्भूतमुक्तारत्नसुवर्णजम् ।।३०।।
अक्षसूत्रं क्रमोत्कृष्टं रौद्राक्षं वा विशेषतः।
शतं तिथ्युत्तरं यद्वा साष्टं यद्वा तदर्धकम् ।।३१।।
तदर्धं वाथ पञ्चाशद्युक्तं तत्परिकल्पयेत् ।

Following it, should be acquired a rosary on which, to practise muttering of *mantra*. It should be made of conch-shell, seed of lotus, pearl, gem, gold or *rudrākṣa* each later one being better than its predecessor. The number of beads needs to be one hundred fifteen, one hundred and eight, fifty-four or twenty-seven. (30-32a)

वक्त्राणि पञ्च चित्स्पन्दज्ञानेच्छाकृतिसंगतेः ।।३२।।
पञ्चधाद्यन्तगं चैक्यमित्युपान्त्याक्षगो विधिः ।

शक्तितद्वत्प्रभेदेन तत्र द्वैरूप्यमुच्यते ।।३३।।
ततो द्विगुणमाने तु द्विरूपं न्यासमाचरेत् ।

The five faces of the bead of *rudrākṣa* signify consciousness, dynamics, knowledge, wish and action. As regards the number of beads twenty-seven, these comprise of five basic elements of creation getting multiplied by five through intermixture and by way of addition of one in the beginning and one at the end as indicatory of the combination of all of them and transcendence. This number of twenty-seven by virtue of being assigned to the twofold factor of force and the forceful (Śakti and Śiva) gets multiplied into fifty-four requiring a twofold ascription of them to the body. (32b-34a)

ततोऽपि द्विगुणे सृष्टिसंहृतिद्वितयेन तम् ।।३४।।
मातृकां मालिनीं वाथ न्यस्येत्खशरसंमिते ।
उत्तमे तु द्वयीं न्यस्येन्न्यस्य पूर्वं प्रचोदितान् ।।३५।।

This figure of fifty basic sounds being multiplied by two in view of its assignment to two orders of sounds, namely, *māṭṛkā* and *mālinī* becomes hundred. For raising its status to the highest, another number of fifteen sounds should be added to it in the dual form of eight sounds of the *mantra* known as *pib*, etc., six sounds of the weapon *mantra* and the seed-*mantra* standing for the supernal wisdom. (*parā vidyā*). (34b-35)

दीक्षायां मुख्यतो मन्त्राँस्तान्पञ्चदश दैशिकः ।
यदि वा तत्त्वभुवनकलामन्त्रपदार्णजैः ।।३६।।
संख्याभेदैः कृते सूत्रे तं तं न्यासं गुरुश्चरेत्।
कृत्वाक्षसूत्रं तस्यापि सर्वं स्थण्डिलवद्भवेत् ।।३७।।

On the occasion of initiation, it would be proper on the part of the teacher to make assignment of these fifteen sounds himself to the essence, states of creation, fraction, *mantra*, word and letters on the sacred thread of the rosary. Thus, the rosary in itself would be turned into the place of worship. (36-37)

पूजितेन च तेनैव जपं कुर्यादतन्द्रितः ।
विधिरुक्तस्त्वयं श्रीमन्मालिनीविजयोत्तरे ।।३८।।

चक्रवद्भ्रमयन्नेतद्यद्वक्ति स जपो भवेत्।
यदीक्षते जुहोत्येतद्बोधाग्नौ संप्रवेशनात् ।।३९।।

With the help of that rosary having been worshipped, the disciple should do his muttering with full awareness of it on the pattern as stated in the *Mālinīvijayottara Tantra*. Rotating the rosary in a circular way whatever the disciple utters assumes the form of muttering (*japa*) and whatever he happens to glance at becomes his oblation to the fire of awareness on account of his full entry into it. (38-39)

अथवार्घमहापात्रं कुर्यात्तच्चोत्तरं परम् ।
नारिकेलमथो बैल्वं सौवर्णं राजतं च वा ।।४०।।
तस्याप्येष विधिः सर्वः प्रतिष्ठादौ प्रकीर्तितः ।
तन्निष्कम्परसैः पूर्णं कृत्वास्मिन्पूजयेत्क्रमम् ।।४१।।

Alternatively, this is to be followed by preparation of the vessel of worship. It may be made of coconut, *bilva*, gold or silver. The method of worship with the use of it has been stated in the context of establishment, etc. Worship through it needs to be performed by filling it up by what is known as *pañcāmṛta* without any wavering of mind. (40-41)

NOTES:

Pañcāmṛta is a mixture of five kinds of food used in Hindu worship and *pūjā* usually, honey, sugar, milk, yoghurt and ghee. Basil (*tulasi*) leaves and dry fruits are also added to it. It is offered to Gods as *prasāda* and also used in bathing their idols.

अधोमुखं सदा स्थाप्यं पूजितं पूजने पुनः ।
तत्पात्रमुन्मुखं तच्च रिक्तं कुर्यान्न तादृशम् ।।४२।।
पूजान्ते तद्रसापूर्णमात्मानं प्रविधाय तत् ।
अधोमुखं च संपूज्य स्थापयेत विचक्षणः ।।४३।।

As it has been accorded to worship, it should always be placed upside down except for the occasion of worship when it is reversed and is filled with the essence. After the worship the liquid put into it is taken up by the wise worshipper and is put again upside down. (42-43)

खड्गं कृपाणिकां यद्वा कर्तरीं मकुरं च वा ।
विमलं तत्तथा कुर्याच्छ्रीमत्कालीमुखोदितम् ।।४४।।

In the *Śāstra* known as *Kālīmukha* the objects like sword, knife, scissors and mirror used in course of worship should be made taintless. (44)

श्रीभैरवकुलेऽप्युक्तं कुलपर्वप्रपूजने ।
स्थण्डिलेऽग्नौ पटे लिङ्गे पात्रे पद्मेऽथ मण्डले ।।४५।।
मूर्तौ घटेऽस्त्रसंघाते पटे सूत्रेऽथ पूजयेत् ।
स्वेन स्वेनोपचारेण सङ्करं वर्जयेदिति ।।४६।।

It has been observed in the *Śāstra* known as *Bhairavakula* that in the worship on familial occasions, the place of worship, fire, cloth, emblem, vessels, lotus flower, circle, statue, jar, group of weapons and thread should be used on their proper occasions avoiding any sort of confusion amongst them. (45-46)

यथाप्सु शान्तये मन्त्रास्तद्वदस्त्रादिषु ध्रुवम् ।
शत्रुच्छेदादिकर्तारः काम्योऽतः सङ्करोज्झितः ।।४७।।

For instance, if the purpose of worship is the wish to bring peace, water should be used as the medium of it. On the contrary, if the occasion be the desire to take revenge on the enemy, *mantras* relevant to the purpose as well as weapons, etc. should be utilised avoiding reversal in these articles. (47)

अकामस्य तु ते तत्तत्स्थानोपाधिवशाद्ध्रुवम् ।
पाशकर्तनसंशुद्धतत्त्वाप्यायादिकारिणः ।।४८।।
अथवा पुस्तकं तादृग्रहः शास्त्रक्रमोम्भितम् ।
सुशुद्धं दीक्षितकृतं तत्राप्येष विधिः स्मृतः ।।४९।।

Those who have become rid of all desires, get the rest of the fetters shattered and filled them up with purified forms of the reality while sacred texts they have read and contemplated on as made available to them make them still more purified. Herein lies the relevance of these observations concerning the carefulness of performers of the ceremonies concerned. (48-49)

इत्थं स्वयंप्रतिष्ठेषु यावद्यावत्स्थितिर्भवेत् ।
विभवैस्तर्पणं शुद्धिस्तावद्विच्छेदवर्जनम् ॥५०॥
अत एव यदा भूरिदिनं मण्डलकल्पनम् ।
तदा दिने दिने कुर्याद्विभवैस्तर्पणं बहु ॥५१॥

In this way, with the process of the aspirant getting established on his path of progress, he feels satisfaction, purity and mitigation in diversion. In this way, it is necessary for him to devote himself more and more diligently to the task of drawing the circle and satiating the deities in keeping with his capacity to provide for. (50-51)

प्रतिष्ठायां च सर्वत्र गुरुः पूर्वोदितं परम्।
सतत्त्वमनुसन्धाय संनिधिं स्फुटमाचरेत ॥५२॥

With the foremost objective of getting established in the experience of oneness with Śiva, the (would be) teacher should continue to follow all rites and rituals along with the reality underlying them. (52)

सिद्धे तु तन्मयीभावे फले पुत्रकसाधकैः।
अन्यस्मै तद्द्वयादन्यतरस्मै तत्समर्प्यते ॥५३॥

On getting oneness with Śiva fully established along with its result, it is imperative for the son-like disciple or the aspirant, whosoever, to transmit the same wisdom and path to the next generation be it that of the disciple or the aspirant. (53)

तस्याप्येष विधिः सर्वस्तदलाभे तु सर्वथा ।
अगाधेऽम्भसि तत्क्षेप्यं क्षमयित्वा विसृज्य च ॥५४॥

In case of unavailability of any disciple deserving transmission of the wisdom along with the emblem, the latter should be submitted to some deep reservoir of water along with the prayer addressed to Śiva to forgive him for doing so. (54)

इत्येष स्वप्रतिष्ठानविधिः शिवनिरूपितः ।
परप्रतिष्ठिते लिङ्गे बाणीयेऽथ स्वयंभुवि ॥५५॥

सर्वमासनपक्षे प्राङ्न्यस्य संपूजयेत्क्रमम् ।
शुद्धाशुद्धाध्वजाः सर्वे मन्त्राः सर्वः शिवान्तकः ॥५६॥

This is the procedure to be followed in regard to doing justice to the emblem if established by oneself as instructed by Śiva. In case of the emblem, artificial or natural, having been established by someone else, what the disciple needs to do is to worship it methodically with the application of *mantras* of both impure and pure paths addressed to Siva. (55-56)

अध्वा चेहासने प्रोक्तस्तत्सर्वत्रार्चयेदिदम् ।
आवाहनविसृष्टी तु तत्र प्राग्वत्समाचरेत ॥५७॥

This worship should follow all the directives in regard to its establishment, invocation and sending off as given already. (57)

उक्तं तन्त्रेऽप्यघोरेशे स्वच्छन्दे विभुना तथा ।
अथवा प्रत्यहं प्रोक्तमानार्धार्धनियोगतः ॥५८॥
कृत्वेष्टं मण्डलं तत्र समस्तं क्रममर्चयेत् ।

Instruction in this regard has been given by Lord Śiva Himself in *Tantras* like *Aghoreśa* and *Svacchanda* or even is being continuously given concerning the measurement of the circle and seat, etc. as the full, half or even of one-fourth size. (58-59a)

बहुप्रकारभिन्नस्य लिङ्गस्यार्चा निरूपिता ॥५९॥

Thus, stands explained the procedure of worship of *liṅga*, emblem of Śiva in its various perspectives. (59b)

CHAPTER - 28

Deliberation On Incidental Rites And Celebrations (Naimittika)

इति नित्यविधिः प्रोक्तो नैमित्तिकमथोच्यते ।।१।।

So far we have stipulated the compulsory daily functions. Now begins account of incidental functions. (1)

नियतं भावि यन्नित्यं तदित्यस्मिन्विधौ स्थिते।
मुख्यत्वं तन्मयीभूमिः सर्वं नैमित्तिकं ततः।।२।।

That which needs to be accomplished compulsorily everyday is known as *nitya* while *naimittika* is that which, too, needs to be accomplished compulsorily but when occasion for it arises. (2)

दिनादिकल्पनोत्थे तु नैयत्ये सर्वनित्यता।
दिनमासर्क्षवर्षादिनैयत्यादुच्यते तदा ।।३।।

Regularity of observance is the universal phenomenon of recurrence of days, months, movement of asterisks, and beginning of the day of the year. This is why observances related to them are known as *niyata*, determined. (3)

अशङ्कितव्यावश्यन्तासत्ताकं जातुचिद्भवम्।
प्रमात्रनियतं प्राहुर्नैमित्तिकमिदं बुधाः ।।४।।

Therefore, such actions would be turned into incidental when their necessity of undertaking would be made independent of the regularity of the restriction of accomplishment on the part of the doer. This is the view of the wise. (4)

सन्ध्यादि पर्वसंपूजा पवित्रकमिदं सदा।
नित्यं नियतरूपत्वात्सर्वस्मिन् शासनाश्रिते ।।५।।

Performance of worship in the morning and evening as well as on mid-day is regarded as purifying and hence is considered as necessary for performance on daily basis in our system. (5)

ज्ञानशास्त्रगुरुभ्रातृतद्वर्गप्राप्तयस्तथा ।
तज्जन्मसंस्क्रियाभेदाः स्वजन्मोत्सवसंगतिः ।।६।।
श्राद्धं विपत्प्रतीकारः प्रमोदोऽद्भुतदर्शनम्।
योगिनीमेलकः स्वांशसन्तानाद्यैश्च मेलनम् ।।७।।
शास्त्रव्याख्यापुरामध्यावसानानि क्रमोदयः।
देवतादर्शनं स्वाप्नमाज्ञा समय- निष्कृतिः ।।८।।
इति नैमित्तिकं श्रीमत्तन्त्रसारे निरूपितम्।
त्रयोविंशतिभेदेन विशेषार्चानिबन्धनम् ।।९।।

The day of acquisition of knowledge, that of *Śāstra*, meeting the teacher, brother, persons related to him, birthday of him, the day of his reception of initiation, birthday of one's own, day of post-mortal rite of someone related to oneself, day of warding off some calamity, day of delight, day of seeing something wonderful, day of meeting some *yoginī* (accomplished female practitioner of yoga), meeting with one's own children, special interpretation of scripture, etc., promotion in one's spiritual venture, seeing of the deity, seeing of dream of special significance, day of permission on the part of the teacher to move out of the academy, getting rid of indebtedness to someone of any kind, these twenty-three kinds of days are of incidental nature requiring to be celebrated according to the *Tantrasāra*. (6-9)

तत्र पर्वविधिं ब्रूमो द्विधा पर्व कुलाकुलम्।
कुलाष्टककृतं पूर्वं प्रोक्तं श्रीयोगसंचरे ।।१०।।

अब्धीन्दु मुनिरित्येतन्माहेश्या ब्रह्मसन्ततेः।
प्रतिपत्पञ्चदश्यौ द्वे कौमार्या रसवह्नियुक् ॥११॥
अब्धिरक्षीन्दु वैष्णव्या ऐन्द्र्यास्त्वस्त्रं त्रयोदशी।
वाराह्या रन्ध्ररुद्रौ द्वे चण्ड्या वस्वक्षियुग्मकम् ॥१२॥
द्वे द्वे तिथी तु सर्वासां योगेश्या दशमी पुनः।
तस्या अप्यष्टमी यस्माद्विद्धतिथिः सा प्रकीर्तिता ॥१३॥

As regards the mode of celebration on special days, these are of two kinds, those which are related to our School and those which are independent of it. So far as the special days of our own School are concerned, these are eight as per the text named *Yogasañcara*. These are the seventh and the fourteenth days of the month and are dedicated to the Force of Śiva. First days of the two fortnights of the month and the last one at the end of it are dedicated to Brahmā. The third and sixth days of the fortnight are dedicated to the Force of Kumārakārttikeya while the fourth and twelfth are dedicated to the Force of Viṣṇu. The fifth and thirteenth days of the fortnight are dedicated to the Force of Indra. The ninth and eleventh days of each fortnight are dedicated to the Force of Varāha. The eighth and second days of each fortnight are dedicated to Caṇḍī while the tenth of each fortnight is dedicated to the Force of Yoga. Along with the tenth, eighth of each fortnight is also dedicated to the Force of Yoga. Thus, all these eight forces have been characterised as accorded each two days. (10-13)

अन्याश्चाकुलपर्वापि वैपरीत्येन लक्षितम्।
कुलपर्वेति तद्ब्रूमो यथोक्तं भैरवे कुले ॥१४॥
हैडरे त्रिकसद्भावे त्रिककालीकुलादिके।
योऽयं प्राणाश्रितः पूर्वं कालः प्रोक्तः सुविस्तरात् ॥१५॥

Rest of the days of each fortnight are supposed to be dedicated to Forces other than these. These dates are determined so in keeping with the view of the *Bhairava Kula. Haiḍara, Trikasadhāva* and *Kālikula* and kindred traditions which also have expressed similar views in this respect. (14-15)

स चक्रभेदसंचारे कांचित् सूते स्वसंविदम्।
स्वसंवित्पूर्णतालाभसमयः पर्व भण्यते ॥१६॥

पर्व पूरण इत्येव यद्वा पृ पूरणार्थकः।
पर्वशब्दो निरुक्तश्च पर्व तत्पूरणादिति ।।१७।।

Special date of fulfilment is that in which the person concerned pierces through a certain *cakra* in his body which is indicatory of awakening of a certain perspective of his consciousness. The word *parva* means the day of fulfilment. This is the derivative sense of the word in view of its derivation from the root *pṛ*, to fulfil. On account of this derivation, it amounts to fulfilment. (16-17)

हैडरेऽत्र च शब्दोऽयं द्विधा नान्तेतरः श्रुतः।
तच्चक्रचारनिष्णाता ये केचित् पूर्वसंविदः ।।१८।।
तन्मेलकसमायुक्तास्ते तत्पूजापराः सदा।

The *Haiḍara Śāstra* takes this word as ending in *a* and *n* both. Those who are accomplished in making the breath pass through the *cakras* and hence in attaining the state of full awakening of consciousness, they become devout of it for ever. (18-19a)

योऽप्यतन्मय ऐषोऽपि तत्काले स्वक्रमार्चनात् ।।१९।।
तद्योगिनीसिद्धसङ्घमेलकात् तन्मयीभवेत्।।

Even he who has not become dedicated to the sanctity of that particular date, begins to worship it as such, owing to his mixing up with the congregation of Yoginis and Siddhas on that occasion and has the probability of developing kindred consciousness in him. (19b-20a)

यथा प्रेक्षणके तत्तद्द्रष्टृसंविदभेदिताम् ।।२०।।
क्रमोदितां सद्य एव लभते तत्प्रवेशनात्।
योगाभ्यासक्रमोपात्तां तथा पूर्णां स्वसंविदम् ।।२१।।

As it happens in the case of entry into the hall of a dramatic performance the person concerned becomes one with the awareness of those who had been attending to the performance from an earlier point of time, so happens in the case of any new entrants in the field of yoga who does not take much time in coming up to the level of awareness others had reached already. (20b-21)

लभन्ते सद्य एवैतत्संविदैक्यप्रवेशनात्।
तत्कालं चापि संवित्तेः पूर्णत्वात् कामदोग्धृता ।।२२।।
तेन तत्तत्फलं तत्र काले संपूज्याचिरात्।

They take much less time to come up to that level of awareness by virtue of mixing up with the congregation of Yogins and Siddhas transforming that particular occasion as one of fulfilment or indeed as an auspicious moment of happening to possess a milching cow of desire and begin to regard that date as worshipable without any lapse of time. (22-23a)

यथा चिरोपात्तधनः कुर्वन्नुत्सवमादरात् ।।२३।।
अतिथिं सोऽनुगृह्णाति तत्कालाभिज्ञमागतम्।
तथा सुफलसंसिध्यै योगिनीसिद्धनायकाः ।।२४।।
यत्नवन्तोऽपि तत्कालाभिज्ञं तमनुगृह्णते।
उक्तं च तत्र तेनेह कुले सामान्यतेत्यलम् ।।२५।।
यस्य यद्धृदये देवि वर्तते दैशिकाज्ञया ।
मन्त्रो योगः क्रमश्चैव पूजनात् सिद्धिदो भवेत् ।।२६।।

As it happens in the case of someone attaining the state of prosperity long after and celebrating the success and inviting Yoginis and Siddhas as his most honourable guests but at the same time happening to receive some incidental guests and according the same respect to them also by way of fulfilling the necessity of etiquette of his family, similarly, O Goddess, whatever lies within one's heart as a matter of gift from his teacher in the form of *mantra*, *yoga* or the process of spiritual practice, may come to the stage of bearing fruit via devotion to it. (23b-26)

कुलाचारेण देवेशि पूज्यं सिद्धिविमुक्तये ।
ये पर्वस्वेषु देवेशि तर्पणं तु विशेषतः ।।२७।।
गुरूणां देवतानां च न कुर्वन्ति प्रमादतः ।
दुराचारा हि ते दुष्टाः पशुतुल्या वरानने ।।२८।।

Worship of those who deserve it, O Goddess, yields attainment of whatever be desired, be it the state of enjoyment or liberation particularly in the form

of satiation on festive dates. However, those who do not accomplish it due to negligence, they are derailed wicked and animal-like, O Beautiful Lady. (27-28)

अभावान्नित्यपूजाया अवश्यं ह्येषु पूजयेत् ।
अटनं ज्ञानशक्त्यादिलाभार्थं यत्प्रकीर्तितम् ।।२९।।
शक्तियागश्च यः प्रोक्तो वश्याकर्षणमारणम् ।
तत्सर्वं पर्वदिवसेष्वयत्नैव सिद्ध्यति ।।३०।।

One who does not perform daily worship due to scarcity, it is necessary for him to perform it on festive dates. Visit to holy places which has been recommended for the sake of attainment of knowledge, power, etc., as also for acquisition of special forces of control, exercise of power, attraction, killing of enemies, distraction, etc. all these become effective effortlessly if accomplished on such festive dates. (29-30)

तत्सामान्यविशेषाभ्यां षोढा पर्व निरूपितम्।
मासस्याद्यं पञ्चमं च श्रीदिनं परिभाष्यते ।।३१।।
उत्कृष्टत्वात् पर्वदिनं श्रीपूर्वत्वेन भाष्यते।
समयो ह्येष यद्गुप्तं तन्नानुपपदं वदेत् ।।३२।।

Festive days are six due to their generality and speciality. The first and fifth days of the month are defined as honourable days. Owing to their respectability, festive days are addressed as *śrī*-days. Due to their secrecy, these days should not be addressed simply by their proper names. (31-32)

तुर्याष्टमान्यभुवनचरमाणि द्वयोरपि।
पक्षयोरिह सामान्य-सामान्यं पर्व कीर्तितम् ।।३३।।
यदेतेषु दिनेष्वेव भविष्यद्ग्रहभात्मकः।
उभयात्मा विशेषः स्यात्तत्सामान्यविशेषता ।।३४।।
सा चैकादशधैकस्मिन्नेकस्मिन्विभुनोदिता।
सजातीया तु सोत्कृष्टेत्येवं शभ्भुर्न्यरूपयत् ।।३५।।

The fourth, eighth, ninth, fourteenth and fifteenth days of both the fortnights are

characterised as general ones. Thus the first and the fifth days of the particular month would need to be treated as general amongst the generals. This speciality of them is of eleven kinds. This is due to the fact that the ninth day of the bright half is regarded as a great festive date. (33-35)

कृष्णयुगं वह्निसितं
श्रुतिकृष्णं वह्निसितमिति पक्षाः।
अर्केन्दुजीवचन्द्रा
बुधयुग्मेन्द्वर्ककविगुरुविधु स्यात् ।।३६।।

The dark fortnights of *Mārgaśirṣa* and *Pūṣa* months, the bright fortnights of the next three months, namely, *Māgha*, *Phālguna* and *Caitra*, black fortnights of *Vaiśākha*, *Jyeṣṭha*, *Āśāḍha* and *Śrāvaṇa*, fortnights of *Bhādrapada*, *Āśvina* and *Kārtika* particularly those days of them when there is ascendancy of the sun, moon, *Bṛhaspati* and *Budha*, all these are regarded as festive days. (36)

परफल्गुश्चैत्रमघे
तिष्यः प्राक्फल्गुकर्णशतभिषजः।
मूलप्राजापत्ये
विशाखिका श्रवण संज्ञया भानि ।।३७।।

The bright fortnights of *Uttara Phālgunī*, *Caitra* and *Maghā*, *Puṣya*, *Pūrva Phālguni*, *Karṇa*, *Śatabhiṣā*, *Mūla*, *Rohiṇī*, *Viśākhā* and *Śravaṇa Nakṣatras* are of special importance. (37)

रन्ध्रे तिथ्यर्कपरे
वसुरन्ध्रे शशिवृषाङ्करसरन्ध्रयुगम्।
प्रथमनिशामध्यनिशे
मध्याह्नशरा दिनोदयो मध्यदिनम् ।।३८।।

Ninth dates of the black fortnights of *Mārgaśirṣa* and *Pūṣa*, full-moon days, twelfth and thirteenth days, eighth, ninth and tenth days, first day, eleventh day, sixth day are regarded as specially sacred. So is the importance of the first night, midnight of the two, midday and the beginning of the day. (38)

प्रथमनिशेति च समयो मार्गशिरः प्रभृतिमासेषु।
कन्यान्त्यजाथ वेश्या रागवती तत्त्ववेदिनी दूती ।।३९।।
व्याससमासात् क्रमशः पूज्याश्चक्रेऽनुयागाख्ये।

Again, the first night of *Mārgaśirṣa*, two midnights, five mid-days, beginning day of *Śrāvaṇa*, mid-day of *Bhādrapada* and the full-moon day of the month of *Pauṣa* (*Pūṣa*) are especially sacred. On these days, daughters of the lowest castes, harlots, lovely messengers (*dūtī*) who are knowers of the essence also deserve worship on these occasions elaborately as well as briefly in the same order from the beginning up to the end of the sacrifice. (39-40a)

सर्वत्र च पर्वदिने कुर्यादनुयागचक्रमतिशयतः ।।४०।।
गुप्तागुप्तविधानादियागचर्याक्रमेण सम्पूर्णम्।

Contacts with these females need to be made on the particular festive days particularly as a residue of sacrificial rites and the rest of the celebrations done publicly. (40b-41a)

अनुयागः किल मुख्यः सर्वस्मिन्नेव कर्मविनियोगे ।।४१।।
अनुयागकाललाभे तस्मात्प्रयतेत तत्परमः।
भग्रहसमयविशेषो नाश्वयुजे कोऽपि तेन तद्वर्जम् ।।४२।।
वेलाभग्रहकलना कथितैकादशसु मासेषु।

(While the first part of the sacrifice is devoted to preparations) it is the period following that of preparation which needs to be devoted to the main performance. The climax of the rite needs to be performed well within the proper time. As regards the preparations for a particular kind of sacrifice, these should be made in the rest of the months of the year while the main part of it needs to be performed in the month of *Āśvina* without any consideration of union of *grahas* and *nakṣatras*. (41b-43a)

फाल्गुनमासे शुक्लं यत्प्रोक्तं द्वादशीदिनं पर्व ।।४३।।
अग्रतिथिवेधयोगो मुख्यतमोऽसौ विशेषोऽत्र।

The twelfth day of the bright fortnight of the month of *Phālguna* particularly in

view of the effect of the thirteenth day on it is considered as the most important for any sacrifice of the kind. (43b-44a)

दिवसनिशे किल कृत्वा
त्रिभागशः प्रथममध्यमापरविभागः ।।४४।।
पूजाकालस्तत्र त्रिभागिते मुख्यतमः कालः।
यदि संघटेत वेला मुख्यतमा भग्रहौ तथा चक्रम् ।।४५।।
तद्याग आदियागस्तत्काम्यं पूजयैव पर्वसु सिद्ध्येत्।
दिनवेलाभग्रहकल्पनेन तत्रापि सौम्यरौद्रत्वम् ।।४६।।
ज्ञात्वा साधकमुख्यस्तत्तत्कार्यं तदा तदा कुर्यात्।

The whole time of day and night combined should be divided into three sections, namely, first, second and third. Out of these three sections that which be most significant should be devoted to the task of worship particularly if it happens to have added to it the feature of suitability from the viewpoints of the favourable unification of *nakṣatras* in the circular movement of the asterisks. The main part of the sacrifice needs to be performed well within this period irrespective of the intention behind it be that of peace or violence as per the advise of the director of the performance. (44b-47a)

उक्तो योऽर्चाकालस्तं चेदुल्लङ्घ्य भग्रहतिथि स्यात् ।।४७।।
तमनादृत्य विशेषं प्रधानयेत्सामयमिति केचित्।
नेति त्वस्मद्गुरवो विशेषरूपा हि तिथिरिह न वेला ।।४८।।
संवेद्यरूपशशधरभागः संवेदकार्करनिकरैः।
यावान्यावति पूर्णः सा हि तिथिर्भग्रहैः स्फुटीभवति ।।४९।।

Some authorities are of the view that on the lapse of the definite duration of time ascertained for a particular sacrificial performance some other suitable date should be chosen for the completion of the sacrificial rite concerned in view of the union of the asterisks favourable to it. Our teachers, however, do not agree with this viewpoint. As per their view, it is the particular date which is more important than a particular section of it. Out of the two determinants of date and time, while the sun is primary, the moon is secondary on account of the former representing the indicator and the latter the object of indication. Thus,

the former comprehends all as a whole while the latter makes explicit with the help of the planets. (47b-49)

तस्मान्मुख्यात्र तिथिः सा च विशेष्या ग्रहर्क्षयोगेन।
वेलात्र न प्रधानं युक्तं चैतत्तथाहि परमेशः ।।५०।।
श्रीत्रिकभैरवकुलशास्त्रेषूचे न पर्वदिवसेषु ।
वेलायोगं कंचन तिथिभग्रहयोगतो ह्यन्यम् ।।५१।।

Thus date becomes the main part of time while planets and asterisks are just attributes to it adding certain specifications to it. So has observed the Lord as is borne out by *Trika*, *Bhairava* and *Kula Śāstras*. A particular occasion in this ambit of date and duration of the meeting of asterisks is of least significance. (50-51)

भग्रहयोगाभावे तिथिस्तु पूज्या प्रधानरूपत्वात्।
श्वेताभावे कृष्णच्छागालम्भं हि कथयन्ति ।।५२।।

In the case of unavailability of the meeting point of planets and asterisks, it is the prescribed date which needs to be accepted as the day of worship on account of it being the main factor in course of the passage of time. This decision finds an apt support in a *Śāstra* (i.e. *Mīmāmsā*, though other than the Śaiva) in its prescription of sacrificing a black goat in case of unavailability of a white one. (52)

यत्पुनरूर्मिप्रभृतिनि शास्त्रे वेलोदितापि तत्काम्यम्।
मुख्यतयोद्दिश्य विधिं तथाच तत्र पौषपर्वदिने ।।५३।।
कृत्वार्चनमर्धनिशि ध्यात्वा जप्त्वा बहिर्गतस्य यथा।
आदेशः फलति तथा माघे चक्राद्बचः फलति ।।५४।।

If the *Śāstras* like *Ūrmi* and *Kula*, etc. lay stress on the occasion of performance of particular rites on particulars of them; that is meant only for some kind of action done mainly for some sort of desired results. For instance, worship, meditation, muttering of *mantras* on the festive date of the midnight of the month of *Pūṣa* even outside the circle yields the same result as is available through the performance of the same acts from within the circle in the month of *Māgha*. (53-54)

अचिरादभीष्टसिद्धिः पञ्चसु मैत्री धनं च मेलापः।
चक्रस्थाने क्रोधात् पाषाणस्फोटनेन रिपुनाशः ।।५५।।
सिद्धादेशप्राप्तिर्मार्गान्तं कथ्यते विभुना।

While the desired objective of friendship, wealth and association is achieved soon through worship from within the circle during the months of *Phālguna*, *Caitra*, *Vaiśākha*, *Jyeṣṭha* and *Āṣāḍha*, one can overpower one's enemies by breaking stone angrily within the circle in the month of *Śrāvaṇa*, *Bhādrapada*, *Āśvina*, *Kārttika* and *Āgrahāyaṇa*. Lord Śiva has said that by moving all alone during the midnight the aspirant attains instructions of some accomplished (*siddha*) unseen agency. (55-56a)

भग्रहयोगाभावे वेलां तु तिथेरवश्यमीक्षेत ।।५६।।
सा हि तथा स्फुटरूपा तिथेः स्वभावोदयं दद्यात्।

In the absence of meeting points of asterisks, it is necessary to choose the opportune time of the day which obviously would promote the cause of the doer. (56b-57a)

भग्रहतिथिवेलांशानुयायि सर्वाङ्गसुन्दरं तु दिनम् ।।५७।।
यदि लभ्येत तदास्मिन्विशेषतमपूजनं रचयेत्।

If one were to get to accomplish something on a day which is favourable from the viewpoints of the asterisks as well as the occasion besides that of the date itself, one should welcome it as the best for his undertaking. (57b-58a)

नच काम्यमेव केवलमेतत्परिवर्जने यतः कथितः ।।५८।।
समयविलोपः श्रीमद्भैरवकुल ऊर्मिशास्त्रे च।
दुष्टा हि दुराचाराः पशुतुल्या पर्व ये न विदुः ।।५९।।

Whatever has been stated above in regard to the negativity of time is applicable not only to action for desired effect. According to the *Bhairavakula* and *Ūrmikula*, this is significant also for avoiding wastage of the proper occasion for action. Those doers are stupid, wicked and animal-like in their actions who do not understand the significance of the occasion of action. (58b-59)

नच काम्यस्याकरणे स्याज्जातु प्रत्यवायित्वम्।
तत्रानुयागसिद्धयर्थं चक्रयागो निरूप्यते ।।६०।।

Non-performance of any ritual of desired result may not be any cognisable obstruction. What is significant in this context is the performance of the main part of the sacrifice within the ambit of the circle. This is going to be elucidated hence onwards. (60)

मूर्तियाग इति प्रोक्तो यः श्रीयोगीश्वरीमते।
नित्यं नैमित्तिकं कर्म यदत्रोक्तं महेशिना ।।६१।।
सर्वत्र चक्रयागोऽत्र मुख्यः काम्ये विशेषतः।
ज्ञानी योगी च पुरुषः स्त्री वास्मिन्मूर्तिसंज्ञके ।।६२।।
यागे प्रयत्नतो योज्यस्तद्धि पात्रमनुत्तरम्।
तत्संपर्कात्पूर्णता स्यादिति त्रैशिरसादिषु ।।६३।।

What is characterised as *mūrti-yāga* in the *Siddhayogīśvarī Tantra* may be regular as well as incidental as has been stated by Maheśa. In this sacrifice, *cakra-yāga* is regarded as the main item particularly when it is meant for achieving the desired result. As performers of it are required to be knowledgeable of it as well as practitioners of yoga irrespective of being males or females since such an individual is the best performer of it. In view of the *Dīkṣottara Śāstra*, his food is regarded as Brahmā, drink as Viṣṇu and enjoyment as Śiva and he himself as the uplifter even of those who lie in the lowest rung of the society. (61-63)

तेन सर्वं हुतं चेष्टं त्रैलोक्यं सचराचरम्।
ज्ञानिने योगिने वापि यो ददाति करोति वा ।।६४।।
दीक्षोत्तरेऽपि च प्रोक्तमन्नं ब्रह्मा रसो हरिः।
भोक्ता शिव इति ज्ञानी श्वपचानप्यथोद्धरेत् ।।६५।।
सर्वतत्त्वमयो भूत्वा यदि भुङ्क्ते स साधकः।
तेन भोजितमात्रेण सकृत्कोटिस्तु भोजिता ।।६६।।
अथ तत्त्वविदेतस्मिन्यदि भुञ्जीत तत् प्रिये।
परिसंख्या न विद्येत तदाह भगवाञ्छिवः ।।६७।।
भोज्यं मायात्मकं सर्वं शिवो भोक्ता स चाप्यहम्।

एवं यो वै विजानाति दैशिकस्तत्त्वपारगः ।।६८।।
तं दृष्ट्वा देवमायान्तं क्रीडन्त्योषधयो गृहे।
निवृत्तमद्यैवास्माभिः संसारगहनार्णवात् ।।६९।।
यदस्य वक्त्रं संप्राप्ता यास्यामः परमं पदम्।
अन्येऽपानभुजो ह्यूर्ध्वे प्राणोऽपानस्त्वधोमुखः ।।७०।।
तस्मिन्भोक्तरि देवेशि दातुः कुलशतान्यपि।
आश्वेव परिमुच्यन्ते नरकाद्यातनार्णवात् ।।७१।।

Whatever such a knowledgeable yogin offers as oblation to fire or desires out of it, happens to offer or desire for the sake of the entire world irrespective of the receiver being mobile or immobile. It has been stated in the *Dīkṣottara Śāstra* also that as food he is Brahmā, as drink Viṣṇu and as enjoyer Śiva and is capable of uplifting even those who lie on the lowest rung of the society. On account of being all-in-all, whatever he eats, amounts to eating of the entire class of people of his kind all at once. Addressing to Pārvatī, His wife, Lord Śiva has said, "O Dear, there is no count of those who get fed by him. Whatever serves as food in his case, is of the nature of *māyā* while I in the capacity of Siva serve as the eater of that food. One who takes things like this, he is the essential teacher. He becomes a divine entity, as it were, having seen whom coming to them, all vegetations of the world feel fulfilled with the idea that their mission would get fulfilled today itself by making all the living beings of the world cross over the world which is the sea of change and trouble by virtue of entering into his mouth as the supernal state of being. As distinct from him, other eaters are enjoyers of only the *apāna* breath as inverse of the *prāṇa* which moves upward. On feeding of him, O Lady, hundreds of families get immediately redeemed of the drudgery of the ocean of the hell." (64-71)

श्रीमन्निशाटनेऽप्युक्तं कथनान्वेषणादपि।
श्रोत्राभ्यन्तरसंप्राप्ते गुरूवक्त्राद्विनिर्गते ।।७२।।
मुक्तस्तदैव काले तु यन्त्रं तिष्ठति केवलम्।
सुरापः स्तेयहारी च ब्रह्महा गुरुतल्पगः ।।७३।।
अन्त्यजो वा द्विजो वाथ बालो वृद्धो युवापि वा।
पर्यन्तवासी यो ज्ञानी देशस्यापि पवित्रकः ।।७४।।
तत्र संनिहितो देवः सदेवीकः सकिङ्करः।

तस्मात्प्राधान्यतः कृत्वा गुरुं ज्ञानविशारदम् ।।७५।।
मूर्तियागं चरेत्तस्य विधिर्योगीश्वरीमते ।
पवित्रारोहणे श्राद्धे तथा पर्वदिनेष्वलम् ।।७६।।
सूर्यचन्द्रोपरागादौ लौकिकेष्वपि पर्वसु।
उत्सवे च विवाहादौ विप्राणां यज्ञकर्मणि ।।७७।।
दीक्षायां च प्रतिष्ठायां समयानां विशोधने।

It has been stated in the *Niśāṭana Śāstra* also that by following the ideal of such enlightened persons coming to one's ears from the mouth of the teacher the disciple gets virtually liberated leaving only his body to behave just mechanically in the world. So becomes even if the recipient of the message be a drunkard, possessor of stolen articles, killer of a Brāhmaṇa, having illicit relationship with his teacher's wife, belonging to the lowest caste, young, youth or old. The man of wisdom proves purifier of even the entire country as wherever he lives, that place becomes the abode of gods along with their servants. Therefore, such a wise man should be chosen as one's teacher and the entire responsibility of *mūrti-yāga* needs to be invested in him. This is the viewpoint of the *Yogīśvarī Śāstra*, irrespective of the occasion of the performance be inauguration of a higher status, days of celebration, solar or lunar eclipse, day of any local celebration, day of marriage or that of sacrificial performance by Brāhmaṇas, that of initiation, confirmation of anyone as an observer of the rules of a particular School of thought. (72-78a)

कामनार्थं च कर्तव्यो मूर्तियागः स पञ्चधा ।।७८।।
केवलो यामलो मिश्रश्चक्रयुग्वीरसंङ्करः ।
केवलः केवलैरेव गुरुभिर्मिश्रितः पुनः ।।७९।।
साधकाद्यैः सपत्नीकैर्यामलः स द्विधा पुनः ।
पत्नीयोगात् क्रयानीतवेश्यासंयोगतोऽथवा ।।८०
चक्रिण्याद्याश्च वक्ष्यन्ते शक्तियोगाद्यथोचिताः ।
तत्संयोगच्चक्रयुक्तो यागः सर्वफलप्रदः ।।८१।।
सर्वैस्तु सहितो यागो वीरसङ्कर उच्यते।

Mūrti-yāga meant for fulfilment of a certain desire is of five kinds, namely, *kevala*, *yāmala*, *miśra*, *cakra* and *vīra saṅkara*. The *kevala mūrti-yāga* is performed

only by teachers or in association with his associates. The *yāmala mūrti-yāga* is performed by aspirants along with their wives or with the aid of harlots fetched on payment. As regards *cakrin*, etc., they are performed in association with *Śakti*, etc. as will be detailed out subsequently on their opportune occasions. It yields all kinds of results. The *vīra saṅkara yāga* is performed together by all without any discrimination amongst the participants. (78b-82a)

मध्ये गुरुर्भवेत्तेषां गुरुवर्गस्तदावृत्तिः ।।८२।।
तिस्र आवृतयो बाह्यो समय्यन्ता यथाक्रमम्।
पङ्क्तिक्रमेण वा सर्वे मध्ये तेषां गुरुः सदा ।।८३।।

The seating arrangement of participants of the performers in this last kind of *mūrti-yāga* is as follows: The teacher sits in the centre of all of them. The first row around him consists of people of the teacher's rank around whom are seated practitioners of the code of conduct of the system. In any case, the teacher sits in the middle of them all sitting in three rows. (82b-83)

तदा तद्गन्धधूपस्रक्समालम्भनवाससा।
पूज्यं चक्रानुसारेण तत्तच्चक्रमिदं त्विति ।।८४।।

The seating is followed by paying homage to all of them in the same order by means of perfume, incense, garland and clothing. (84)

एकारके यथा चक्रे एकवीरविधिं स्मरेत् ।
द्व्यरे यामलमन्यत्र त्रिकमेवं षडस्रके ।।८५।।
षड्योगिनीः सप्तकं च सप्तारेऽष्टाष्टके च वा ।
अन्यद्वा तादृशं तत्र चक्रे तादृक्स्वरूपिणि ।।८६।।
ततः पात्रेऽलिसंपूर्णे पूर्वं चक्रं यजेत्सुधीः ।
आधारयुक्ते नाधाररहितं तर्पणं क्वचित् ।।८७।।
आधारेण विना भ्रंशो नच तुष्यन्ति रश्मयः ।
प्रेतरूपं भवेत्पात्रं शाक्तामृतमथासवः ।।८८।।
भोक्त्री तत्र तु या शक्तिः स शम्भुः परमेश्वरः ।
अणुशक्तिशिवात्मेत्थं ध्यात्वा संमिलितं त्रयम् ।।८९।।

In case of the circle being of one row, the uni-heroic (*ekavīra*) procedure is adopted, in case of it being two, the conjugal, in case of triple and six-fold, the triple and the six-fold. So is the case with the seven and eight-folds accordingly. Thus the wise worshipper needs to worship the recipients of it also with vessels filled with (wine and meat). Satiation is impossible to get accomplished without the vessels as in the absence of it the rays of the flame of consciousness do not get satisfied. In that case, the vessel if shorn of the wine and the meat would become shorn of the spirit. The object of enjoyment in that case would be the Force (Śakti), the enjoyer would be Śiva. Thus, the individual, the Force and Śiva, all these three ingredients of the Reality would be available meditatively together there in the vessel of the worship. (85-89)

ततस्तु तर्पणं कार्यमावृतेरावृतेः क्रमात् ।
प्रतिसंचरयोगेन पुनरन्तः प्रवेशयेत् ।।९०।।
यावद्गुर्वन्तिकं तद्धि पूर्णं भ्रमणमुच्यते ।
तत्रादौ देवतास्तर्प्यास्ततो वीरा इति क्रमः ।।९१।।
वीरश्च वीरशक्तिश्चेत्येवमस्मद्गुरुक्रमः ।
ततोऽवदंशान्विविधान् मांसमत्स्यादिसंयुतान् ।।९२।।
अग्रे तत्र प्रविकिरेत् तृप्त्यन्तं साधकोत्तमः ।
पात्राभावे पुनर्भद्रं वेल्लिताशुक्तिमेव च ।।९३।।
पात्रे कुर्वीत मतिमानिति सिद्धामते क्रमः ।
दक्षहस्तेन भद्रं स्याद्वेल्लिता शुक्तिरुच्यते ।।९४।।
दक्षहस्तस्य कुर्वीत वामोपरि कनीयसीम् ।
तर्जन्यङ्गुष्ठयोगेन दक्षाधो वामकाङ्गुलीः ।।९५।।

This is to be followed by satiation of guests of each circle one after the other beginning from the exterior most and ending with the teacher. This forms one circle of the rite. In this rite the performance should begin with satiation of the deities followed by that of the *vīras* and their Forces. This is the order as practised by our teachers. After according this honour to the invitees, they need to be served with special meal known as *avadamśa* which is inclusive of meat, fish, etc. and the method of serving it to the guests is known as *prakiraṇa* which lies in placing the container before the guest requesting him to take from it himself whatever he would like to take out of it. If there be any scarcity of

vessels for it, the invitee may take the preparation on his palms joined together known as *vellitā śukti* which is formed by placing the right palm above the left slightly curved so as to take the shape of a vessel to contain something liquid with least danger of leakage. This is the view of the text known as *Siddhāmata*. (90-95)

निः सन्धिबन्धौ द्वावित्थं वेल्लिता शुक्तिरुच्यते ।
ये तत्र पानकाले तु विन्दवो यान्ति मेदिनीम् ।।९६।।
तैस्तुष्यन्ति हि वेतालगुह्यकाद्या गभस्तयः ।
धारया भैरवस्तुष्येत् करपानं परं ततः ।।९७।।
प्रवेशोऽत्र न दातव्यः पूर्वमेव हि कस्यचित् ।
प्रमादात्तु प्रविष्टस्य विचारं नैव चर्चयेत् ।।९८।।

Joining of the palms along with the setting of the fingers needs to be such as drops of the content may not leak down on the ground in the process of drinking the content. In case of leakage of any drops, however, such unseen agencies as *Vetālas*, *Guhyakas* and *Bhairavas* are supposed to receive it in the form of rays prior to the drinking of it by the invitee himself out of the remainder lying in his palm. Prior to completion of this part of the ceremony, if anyone happens to drop in inadvertently, he should not be entertained, and if let in at all, the details of the ceremony should not be divulged to him. (96-98)

NOTES:

Vetālas are ghost-like beings and are defined as spirits inhabiting corpses and ground channels.

Guhyakas (giants) are class of demi-gods who like the *Yakṣas* are attendants of *Kubera* (the God of wealth) and guardians of his treasure. They are said to live in mountain caverns.

एवं कृत्वा क्रमाद्यागमन्ते दक्षिणया युतम् ।
समालम्भनताम्बूलवस्त्राद्यं वितरेद्बुधः ।।९९।।
रूपकार्धात् परं हीनां न दद्याद्दक्षिणां सुधीः ।
समयिभ्यः क्रमाद्द्विगुणा गुर्वन्तकं भवेत् ।।१००।।

एष स्यान्मूर्तियागस्तु सर्वयागप्रधानकः ।
काम्ये तु संविधौ सप्तकृत्वः कार्यस्तथाविधः ॥१०१॥

Having performed all these ceremonies in the same order the wise performer should offer sacrificial fees to those who deserve it as also embrace one another, offer betel leaves, clothing, etc. As the fee he should not give any less than half a rupee to the observers of the code of conduct, double of it to others and the double of the latter to the teacher. This is the procedure of the *mūrti-yāga* which is the most important amongst all the sacrifices. In case the sacrifice being meant for fulfilment of any desire, the same procedure should be adopted by performing it seven times. (99-101)

जानन्ति प्रथमं गेहं ततस्तस्य समर्थताम् ।
बलाबलं ततः पश्चाद्विस्मयन्तेऽत्र मातरः ॥१०२॥
ततोऽपि संनिधीयन्ते प्रीयन्ते वरदास्ततः ।
देवीनामथ नाथस्य परिवारयुजोऽप्यलम् ॥१०३॥
वल्लभो मूर्तियागोऽयमतः कार्यो विपश्चिता ।
रात्रौ गुप्ते गृहे वीराः शक्तयोऽन्योन्यमप्यलम् ॥१०४॥
असंकेतयुजो योज्या देवताशब्दकीर्तनात् ।

The motherly deities of the sacrifice first of all identify the house of the sacrificer, followed by his capacity and incapability in order to assess his worthiness for the performance. Then they come close to him and being satisfied with his worthiness, they get inclined to grant boon to him becoming one with his family. This *mūrti-yāga* should be regarded as favourite for performance. It needs to be performed secretly at night beside the house so that these invisible and secrecy-liking Forces may meet with one another in confidence. (102-105a)

अलाभे मूर्तिचक्रस्य कुमारीरेव पूजयेत् ॥१०५॥
काम्यार्थे तु न तां व्यङ्गां स्तनपुष्पयवतीं तथा ।
प्रतिपच्छ्रुतिसंज्ञे च चतुर्थी चोत्तरात्रये ॥१०६॥
हस्ते च पञ्चमी षष्ठी पूर्वास्वथ पुनर्वसौ।
सप्तमी तत्परा पित्र्ये रोहिण्यां नवमी तथा ॥१०७॥

मूले तु द्वादशी ब्राह्मे भूताश्विन्यां च पूर्णिमा।
धनिष्ठाया मममावस्या सोऽयमेकादशात्मकः ॥१०८॥

In case of impossibility of performance of *mūrti-yāga*, one should worship even girls for the sake of fulfilment of desire. The girl should be such in whom youth must be still unmanifest in the form of breast and monthly cycle. The date may be the first day or night of the fortnight conjoined with the asterisk *Śravaṇa*. Another optional date is the fourth of the fortnight falling in the range of the asterisk *Uttara Phālgunī*, *Uttarāṣāḍha* or *Uttarābhādrapada*. The third option is the *Hasta* asterisk and the fifth day of the fortnight. The fourth option is the sixth date of the fortnight falling on the asterisk *Pūrvāphālgunī*, *Pūrvāṣāḍha* or *Pūrvābhādrapada*. The fifth option is the seventh day of the fortnight coinciding with the asterisk *Punarvasu*. The sixth option is the eighth day of the fortnight coinciding with the asterisk *Maghā*. The seventh option is the ninth day of the fortnight coinciding with the asterisk *Rohiṇī*. The eighth option is the twelfth date of the fortnight coinciding with the asterisk *Mūla*. The ninth option is the *Puṣya* asterisk falling on the full-moon day. The tenth option is the full-moon day coinciding with the asterisk *Aśvinī*. Eleventh option is the fourteenth day of the dark fortnight coinciding with the asterisk *Dhaniṣṭhā*. (105b-108)

अर्कादित्रयशुक्रान्यतमयुक्तोऽप्यहर्गणः ।
योगपर्वेति विख्यातो रात्रौ वा दिन एव वा ॥१०९॥
योगपर्वणि कर्तव्यो मूर्तियागस्तु सर्वथा ।
यः सर्वान्योगपर्वाख्यान् वासरान् पूजयेत्सुधीः ॥११०॥
मूर्तियागेन सोऽपि स्यात् समयी मण्डलं विना ।
इत्येष मूर्तियागः श्रीसिद्धयोगीश्वरीमते ॥१११॥

According to the *Siddhayogīśvarī* School of *Tantra*, ninth day of the asterisk *Rohiṇī*, fourteenth day of *Puṣya*, fifth of *Hasta*, twelfth of *Mūla*, first of *Śravaṇa*, fourth of *Uttarā*, sixth of *Pūrvā*, eighth of *Māghā*, full-moon day of *Aśvinī*, seventh day of *Punarvasu*, and the fifteenth day of the dark fortnight of *Dhaniṣṭhā* are the most cherishable timings for the performance of the *Mūrti-yāga*. The days recommended for its performance are five, namely, Sunday, Monday, Tuesday, Wednesday and Friday. By virtue of performing the *Mūrti-yāga* particularly on days recommended for it even the observer of the code of conduct becomes accomplished without doing it in any circle. (109-111)

अथोच्यते शिवेनोक्तः पवित्रकविधिः स्फुटः ।
श्रीरत्नमालात्रिशिरः शास्त्रयोः सूचितः पुनः ॥११२॥
श्रीसिद्धाटनसद्भावमालिनीसारशासने ।
तत्र प्राधान्यतः श्रीमन्मालोक्तो विधिरुच्यते ॥११३॥

Now is being recounted the purificatory method as laid down by Śiva clearly and indicated through *Sāstras* titled *Ratnamālā* and *Triśiras*, *Siddhāṭana* and mainly in *Mālinīvijayottara Tantra* and *Mālā Tantra*. (112-113)

क्षीराब्धिमथनोद्भूत विषनिद्राविमूर्च्छितः ।
नागराजः स्वभुवने मेघकाले स्म नावसत् ॥११४॥

The Serpent of Cosmic Remainder (*Śeṣanāga*) under the effect of the poison as well as fatigue of serving as the *mathanī* (churner) of the ocean did not stay at home during the rainy season, so goes the story. (114)

केवलं तु पवित्रोऽयं वायुभक्षः समाःशतम् ।
दिव्यं दशगुणं नाथं भैरवं पर्यपूजयत् ॥११५॥

For the sake of his purification, he led the life of austerity worshipping Lord Śiva for one hundred divine years which is ten times lengthier than the human's. (115)

व्यजिज्ञपच्च तं तुष्टं नाथं वर्षास्वहं निजे ।
पाताले नासितुं शक्तः सोऽप्येनं परमेश्वरः ॥११६॥
नागं निजजटाजूटपीठगं पर्यकल्पयत् ।
ततः समस्तदेवौघैर्धारितोऽसौ स्वमूर्धनि ॥११७॥
महतां महितानां हि नाद्भुता विश्वपूज्यता ।
तस्मान्महेशितुर्मूर्ध्नि देवतानां च सर्वशः ॥११८॥
आत्मनश्च पवित्रं तं कुर्याद्यागपुरः सरम् ।
दश कोट्यो न पूजानां पवित्रारोहणे समाः ॥११९॥
वृथा दीक्षा वृथा ज्ञानं गुर्वाराधनमेव च ।

विना पवित्राद्येनैतद्धरेन्नागः शिवाज्ञया ॥१२०॥
तस्मात्सर्वप्रयत्नेन स कार्यः कुलवेदिभिः ।

He requested the Lord having been pleased by him that during the rainy season, he was incapable of staying at home in the lower world. The Lord also allowed him to dwell in the lock of His hair. The serpent, therefore, was placed in His lock of hair by the entire group of gods. When great ones become honoured by great ones, there is no wonder in their having become honourable universally. Therefore, the aspirant needs to purify himself through the performance of this *mūrti-yāga* by all means which lies at the head of all gods as well as the Lord. The aspirant purifies himself through the performance of this sacrifice to such an extent as even ten crores of other sacrifices are incapable of. That initiation, that knowledge and that service to the teacher all prove futile if remain shorn of this purificatory sacrifice as the results of all these acts are taken away by the serpent by the order of Śiva. As such, it is imperative for all knowers and observers of the *Kula*-system of discipline to perform this purificatory sacrifice by all means. (116-121a)

आषाढशुक्लान्मिथुनकर्कटस्थे रवौ विधिः ॥१२१॥
कर्तव्यः सोऽनिरोधेन यावत्सा तुलपूर्णिमा।
तुलोपलक्षितस्यान्त्यं कार्तिकस्य दिनं मतम् ॥१२२॥
कुलशब्दं पठन्तोऽन्ये व्याख्याभेदं प्रकुर्वते ।
नित्यातन्त्रविदः कृष्णं कार्तिकाच्चरमं दिनम् ॥१२३॥
कुलस्य नित्याचक्रस्य पूर्णत्वं यत्र तन्मतम् ।

The duration of the performance of this sacrifice extends from the beginning of the bright fortnight of the month of *Āṣāḍha* and ends on the full-moon day of the month of *Kārtika*. The word ***kula*** in this context is taken by some authorities in a different sense. Followers of the *Nityā Tantra* admit the last day of the dark fortnight of the month of *Kārtika* as the final date of this duration. It is on this date that they admit the completion of the circle of *nityā*. (121b-124a)

माघशुक्लान्त्यदिवसः कुलपर्वेति तन्मतम् ॥१२४॥
पूर्णत्वं तत्र चन्द्रस्य सा तिथिः कुलपूर्णिमा।

They hold the view that *Kula-parva* falls on the last day of the bright fortnight of the month of *Māgha*. Since that is also the full-moon day, that date is known as *Kula-pūrṇimā*. (124b-125a)

दक्षिणोत्तरगः कालः कुलाकुलतयोदितः ॥१२५॥
कुलस्य तस्य चरमे दिने पूर्णत्वमुच्यते ।
दक्षिणायनषण्मासकर्तव्यत्वमतो विधौ ॥१२६॥
पवित्रके प्रकाशत्वसिद्धयै कृष्णस्य वर्त्मनः ।

The year is divided into two known as *Dakṣiṇāyana* and *Uttarāyaṇa* also known respectively as *kula* and *akula*. The last day of the month of *Māgha* is also known as the final day (of the year) as well as that of the movement of the sun in the southern hemisphere, which is the hemisphere of darkness. (125b-127a)

तदेतद्बहुशास्त्रोक्तं रूपं देवो न्यरूपयत् ॥१२७॥
एकनैव पदेन श्रीरत्नमालाकुलागमे ।
तदत्रः समये सर्वविधिसंपूरणात्मकः ॥१२८॥
पवित्रकविधिः कार्यः शुक्लपक्षे तु सर्वथा ।
पूरणं शक्तियोगेन शक्त्यात्म च सितं दलम् ॥१२९॥

Thus, the Lord has elucidated time in its various perspectives which have got formulated in as many forms in the *Śāstras*. In the conventional text known as *Ratnamālā Kulāgama* this all-round purificatory rite is recommended for performance in any case in the bright fortnight as it is supposed to form the bright petal of the lotus of time on account of its association with the Force. (127b-129)

दक्षिणायनसाजात्यात् तेन तद्विधिरुच्यते ।
एकद्वित्रिचतुः पञ्चषड्लतैकतमं महत् ॥१३०॥
हेमरत्नाङ्कितग्रन्थि कुर्यान्मुक्तापवित्रकम् ।
सौवर्णसूत्रं त्रिगुणं सैकग्रन्थिशतं गुरौ ॥१३१॥
परे गुरौ तु त्र्यधिकमध्यब्धि परमेष्ठिनि ।
प्राक्सिद्धाचार्ययोगेश विषये तु रसाधिकम् ॥१३२॥

अष्टाधिकं शिवस्योक्तं चित्ररत्नप्रपूरितम् ।
विद्यापीठाक्षसूत्रादौ गुरुवच्छिववत् पुनः ॥१३३॥
बटुके कनकाभावे रौप्यं तु परिकल्पयेत् ।
पाट्ट्सूत्रमथ क्षौमं कार्पासं त्रित्रितानितम् ॥१३४॥
तस्मान्नवगुणात् सूत्रात्त्रिगुणादिक्रमात् कुरु ।
चण्डांशुगुणपर्यन्तं ततोऽपि त्रिगुणं च वा ॥१३५॥
तेनाष्टादशतन्तूत्थमधमं मध्यमं पुनः ।
अष्टोत्तरशतं तस्मात् त्रिगुणं तूत्तमं मतम् ॥१३६॥

This purificatory rite is performed on account of its complimentarity with the time of movement of the sun in the southern hemisphere. The purificatory garland made for its celebration consists of one of the following strings, namely, one, two, three, four, five or six. It should be studded with pieces of gold, precious stones and pearls strung in threefold golden wire. There should be one hundred and one knots in it when it be meant for the teacher while one hundred and four if meant for the grand teacher and one hundred and eight in the case of being meant for the teacher supreme. If it be meant for any previously known accomplished yogin or highly learned teacher, the number of knots would be one hundred and fourteen. If it be meant for anyone of the rank of Śiva, it should consist of one hundred and eight knots studded with various kinds of gems. For the same meant to be dedicated to the institute of learning or in the form of an *akṣa-sūtra*, etc., it should again comprise one hundred and four or eight knots. If it be meant for any student, the string may be made of silver in the scarcity of gold. In the scarcity of silver, too, it may be silken or even cotton and yet wound in a twice three-folded form. Thus, it would become nine-fold. The folds may further be increased via the same process of triplication up to the number of rays of the sun. In this process of triplication, the number of strands as eighteen would be the lowest, one hundred and eight would be the middling while triplication of the same would be the best. (130-136)

ग्रन्थयस्तत्त्वसंख्याताः षडध्वकलनावशात् ।
यद्वा व्याससमासाभ्यां चित्राः सद्गन्धपूरिताः ॥१३७॥

The knots stand for the number of essential elements as admitted in the system of its six paths. Otherwise, they may be taken to represent expansively as well as summarily the system itself in its peculiarities. (137)

विशेषविधिना पूर्वं पूजयित्वार्पयेत्ततः ।
पवित्रकं समस्ताध्वपरिपूर्णत्वभावनात् ॥१३८॥

These strings need to be submitted to the person concerned with the sense of worship as a token of completion of the course in its entire multiplicity. (138)

गुर्वात्मनोर्जानुनाभिकण्ठमूर्धान्तगं च वा ।
ततो महोत्सवः कार्यो गुरुपूजापुरः सरः ॥१३९॥

The length of the string needs to extend from neck to the throat, from neck to the navel or from head to toe measured by one's height or that of the teacher. The offering should be followed by a lot of celebrations along with the homage to the teacher. (139)

तर्प्याः शासनगाः सर्वे दक्षिणावस्त्रभोजनैः ।
महोत्सवः प्रकर्तव्यो गीतनृत्तात्मको महान् ॥१४०॥

In course of the celebration, the administrative officials also should be honoured with cash awards, clothes and festive foods. The celebration needs also to be accompanied by programmes of music and dance. (140)

चातुर्मास्यं सप्तदिनं त्रिदिनं वाप्यलाभतः ।
तदन्ते क्षमयेद्देवं मण्डलादि विसर्जयेत् ॥१४१॥

The celebration may continue for four months, seven days or may be finished within three days in case of scarcity of time. Following the celebration, Lord Śiva needs to be begged for His pardon before dismissal of the circle, etc. (141)

वह्निं च पश्चात्कर्तव्यश्चक्रयागः पुरोदितः ।
मासे मासे चतुर्मासे वर्षे वापि पवित्रकम् ॥१४२॥
सर्वथैव प्रकर्तव्यं यथाविभवविस्तरम् ।
वित्ताभावे पुनः कार्यः काशैरपि कुशोम्भितः ॥१४३॥

Following the worship of the circle, as referred to already, the fire also should be sent off to be re-invoked each month, at each four month's period or at least

yearly in keeping with one's capacity. All this can be accomplished with the use of grasses like *kuśa* and *kāśa* in the scarcity of gold, silver or precious gems. (142-143)

सति वित्ते पुनः शाठ्यं व्याधये नरकाय च ।
नित्यपूजासु पूर्णत्वं पर्वपूजाप्रपूरणात् ।।१४४।।
तत्रापि परिपूर्णत्वं पवित्रकसमर्चनात् ।

In case of being possessed of wealth, however, if the disciple would choose to abstain from spending it, the consequence would be disease and fall to the hell. Lapse in daily worship gets compensated for through worship on festive day while lapse on the festive day becomes compensated for worship on the purificatory occasion. (144-145a)

पवित्रकविलोपे तु प्रायश्चित्तं जपेत्सुधीः ।।१४५।।
सुशुद्धः सन्पुनः कुर्यादित्याज्ञा परमेशितुः ।

Compensatory to lapse of worship on the purificatory occasion for the wise is muttering of the *mantra*. By getting very well purified by muttering the *mantra*, the aspirant needs to return to his routine course of worship. This is the way out as per the advice of the Supreme Lord. (145b-146a)

अथ त्रिशिरसि प्रोक्तो लिख्यते तद्विधिः स्फुटः ।।१४६।।
त्रिप्रमेयस्य शैवस्य पञ्चपञ्चात्मकस्य वा ।
दशाष्टादशभेदस्य षट्स्रोतस इहोच्यते ।।१४७।।

Now is being presented clearly the system of purification over and above the last one also as it is mentioned in the *Triśiras Śāstra*. It comprises three main factors of Śaivism (that is, Śiva, Śakti and the individual), five faces of Śiva (namely, Sadyojāta, Īśāna, Tatpuruṣa, Aghora and Vāmadeva), His five corresponding Forces and thus in all consisting of ten plus eighteen factors plus six sources. (146b-147)

ये नराः समयभ्रष्टा गुरुशास्त्रादिदूषकाः ।
नित्यनैमित्तिकाद्यन्यपर्वसन्धिविवर्जिताः ।।१४८।।

अकामात् कामतो वापि सूक्ष्मपापप्रवर्तिनः ।
तेषां प्रशमनार्थाय पवित्रं क्रियते शिवे ॥१४९॥
श्रावणादौ कार्तिकान्ते शुक्लपक्षे शुभप्रदे ।
नतु दुःखप्रदे कृष्णे कर्तृराष्ट्रनृपादिषु ॥१५०॥

Those who have failed to observe the code of conduct, proved to have brought blemish to the teacher and the *Sāstra*, etc., have not maintained continuity in the celebration of regular incidental and festive occasions, have promoted in a subtle way some or the other criminal act inadvertently or willingly, it is for their redemption that the purificatory rite be performed in relationship to Śiva. The time of its performance starts with the beginning of the month of *Śrāvaṇa* ending with the bright fortnight of *Kārtika* on any auspicious day avoiding the inauspicious and the dark fortnight as that may be ominous for the performer, the nation and the king, etc. (148-150)

पाट्टसूत्रं तु कौशेयं कार्पासं क्षौममेव च ।
चातुराश्रमिकाणां तु सुभ्रुवा कर्तितोक्षितम् ॥१५१॥

The purificatory thread may be made of either of the fibre of *paṭṭa*, silk, cotton or *kṣauma* as per the status of people belonging to the four stages of life woven by elegant ladies. (151)

त्रिधा तु त्रिगुणीकृत्य मानसंख्यां तु कारयेत् ।
अष्टोत्तरं तन्तुशतं तदर्धं वा तदर्धकम् ॥१५२॥

Its strands should be three triplicated. In all the total number of strands may be one hundred and eight or half of it or even half the latter. (152)

ह्रासस्तु पूर्वसंख्याया दशभिर्दशभिः क्रमात् ।
नवभिः पञ्चभिः सप्तविंशत्या वा शिवादितः ॥१५३॥

Another alternative number of the strands may be reached at via reduction of tens, nines, fives or even twenty-seven from the total number one hundred and eight. (153)

यादृशस्तन्तुविन्यासो ग्रन्थीन्कुर्यात्तु तावतः ।

चतुः समविलिप्तांस्तानथवा कुङ्कुमेन तु ॥१५४॥

Knots should be put on it in keeping with the number of strands involved in its making. It should be dyed equally in four colours or uniformly in saffron. (154)

व्यक्ते जानुतटान्तं स्याल्लिङ्गे पीठावसानकम् ।
अर्चासु शोभनं मूर्ध्नि त्रितत्त्वपरिकल्पनात् ॥१५५॥

In case of the emblem of Śiva being manifest, the thread needs to be as long as the distance from the neck to the knees and in case of it being unmanifest, the thread needs to be of the length of the back. Due to involvement of all the three fundamental principles of the Reality in it (*Śiva*, *Śakti* and *nara*), it needs to be placed at the top. (155)

द्वादशग्रन्थिशक्तीनां ब्रह्मवक्त्रार्चिषामपि ।
विद्यापीठे चले लिङ्गे स्थण्डिले च गुरोर्गणे ॥१५६॥
घण्टायां स्रुक्स्रुवे शिष्यलिङ्गिषु द्वारतोरणे।
स्वदेहे वह्निपीठे च यथाशोभं तदिष्यते ॥१५७॥
प्रासादे यागगेहे च कारयेन्नवरङ्गिकम् ।
विद्यापीठे तु खशराः प्रतिमालिङ्गपीठगम् ॥१५८॥
वसुवेदं च घण्टायां शराक्ष्यष्टादश स्रुवे
वेदाक्षि स्रुचि षट्त्रिंशत् प्रासादे मण्डपे रविः ॥१५९॥
रसेन्दु स्नानगेहेऽब्धिनेत्रे ध्यानगृहे गुरौ ।
सप्त साधकगाः पञ्च पुत्रके सप्त सामये ॥१६०॥
चत्वारोऽथान्यशास्त्रस्थे शिष्ये पञ्चकमुच्यते ।
लिङ्गिनां केवलो ग्रन्थिस्तोरणे दश कल्पयेत् ॥१६१॥
द्वारेष्वष्टौ ग्रन्थयः स्युः कृत्वेत्थं तु पवित्रकम् ।

The purifier should be placed on behalf of the twelve knots in the body (particularly on two each one of the six *cakras* of the *suṣumnā*), on the rays of the five faces of Śiva, on the seat of learning, on the mobile emblem, on the ground of worship, on behalf of the teachers, on the bell, on the ladle, on the emblem of disciples, on the door, on one's own body, on the sacrificial pit as per one's

sense of beauty. On the seat of learning, it needs to contain fifty knots while that placed on the figure and the emblem it should contain forty-eight knots. That which is placed on the bell needs to contain twenty-five knots. That placed on the ladle should contain eighteen knots while that placed on the spoon should have twenty-four knots. That which is placed inside the house should contain thirty-six knots, that placed in the hall should contain twelve knots, six knots in the bathroom, twenty-four knotted in the teacher's meditation room, seven-knotted in the room of the aspirant, five-knotted in the room of the disciple of the category of son, seven-knotted in the room of the teachers of other disciplines, five-knotted on the seat of the disciple, one-knotted in the room of the emblem bearing disciple and ten-knotted at the door. There should be eight-knotted purifier placed on other doors. (156-162a)

पूजयित्वा मन्त्रजालं तत्स्थत्वात्मस्थते ततः ।।१६२।।
पवित्रकाणां संपाद्य कुर्यात्संपातसंस्क्रियाम् ।
ततः संवत्सरं ध्यायेद्भैरवं छिद्रसाक्षिणम् ।।१६३।।

Having worshipped the net of *mantras* via placement of the purifiers, the disciple needs to suppose the placement of himself therein as the representative of the Force. This is to be followed by disposal of the remaining articles known as *sampāta saṁskriyā* and meditation on Bhairava as the witness of flaws, whatever happening to have been committed inadvertently. (162b-163)

दत्त्वा पूर्णाहुतिं देवि प्रणमेन्मन्त्रभैरवम् ।
ओं समस्तक्रियादोषपूरणेश व्रतं प्रति ।।१६४।।
यत्किंचिदकृतं दुष्टं कृतं वा मातृनन्दन ।
तत्संर्व मम देवेश त्वत्प्रसादात्प्रणश्यतु ।।१६५।।
सर्वथा रश्मिचक्रेश नमस्तुभ्यं प्रसीद मे ।
अनेन दद्याद्देवाय निमन्त्रणपवित्रकम् ।।१६६।।

Having offered the final oblation, O Lady, the disciple should bow his head to Bhairava praying as follows: "Om, whatever flaws might have occurred in the observation of the ceremonials, O Lord, you need to correct it yourself and whatever might have left unaccomplished that, too, you need to understand as completed, by your grace. O Lord of the *cakras* kindly be merciful on me." With

this prayer, the disciple needs to offer the purificatory thread to Him as a token of invitation. (164-166)

योगिनीक्षेत्रमातृणां बलिं दद्यात्ततो गुरुः।
पञ्चगव्यं चरुं दन्तकाष्ठं शिष्यैः समन्ततः ।।१६७।।
आचार्य निद्रां कुर्वीत प्रातरुत्थाय चाह्निकम् ।
ततो विधिं पूजयित्वा पवित्राणि समाहरेत् ।।१६८।।
दन्तकाष्ठं मृच्च धात्री समृद्धात्री सहाम्बुना।
चतुः समं च तैः सार्धं भस्म पञ्चसु योजयेत् ।।१६९।।

The teacher needs to give offerings to *yoginis* and Mothers of the area. Arrangements should also be made for five purifying materials, cooked rice and the dental stick before going to sleep. The teacher should sleep in the middle of the disciples. Rising early in the morning, he should perform his daily ceremonials including worship, etc. and make use of the purifying materials including the dental stick, clay, paste of *āmalaka*, *dhātrī* and water all four mixed together in equal quantity besides ash. (167-169)

प्राग्दक्षपश्चिमोर्ध्वस्थ वामवक्त्रेषु वै क्रमात् ।
पञ्चैतानि पवित्राणि स्थापयेच्चेशगोचरे ।।१७०।।

All these five purifying materials should be placed in the north-east meant for the north, east, south, west and upward directions. (170)

कुशेध्म पञ्चगव्यं च शर्वाग्रे विनियोजयेत् ।
वामामृतादिसंयुक्तं नैवेद्यं त्रिविधं ततः ।।१७१।।
दद्यादसृक् तथा मद्यं पानानि विविधानि च ।
ततो होमो महाक्ष्माजमांसैर्स्तिलयुतैरथो ।।१७२।।

Kuśa, fuel, five products of cow (*pañcagavya*), along with five materials sacred to the system and three kinds of offerings should be offered to Śiva. These three kinds of materials include blood, wine, different kinds of drinks. These materials should be offered to the Goddess mixing them up with the meat of *mahākṣama* and *tila*. (171-172)

तुलैर्घृतयुतैर्यद्वा तण्डुलैरथ धान्यकैः ।
शर्कराखण्डसंयुक्तपञ्चामृतपरिप्लुतैः ॥१७३॥
मूलं सहस्रं साष्टोक्तं त्रिशक्तौ ब्रह्मवक्त्रकम् ।
अर्चिषां तु शतं साष्टं ततः पूर्णाहुतिं क्षिपेत् ॥१७४॥

Alternatively, *tila*, purified butter, rice, some other cereals known as *dhānya* and pieces of sugar sprinkled with *pañcāmṛta* may be used as the stuff of offering. The final offering should be made with the pronouncement of the root *mantra* one thousand one hundred and eight times in the name of three Forces, five faces of Śiva and one hundred and eight for the sake of the rays of Consciousness emitted by the faces. (173-174)

ततोऽञ्जलौ पवित्रं तु गृहीत्वा प्रपठेदिदम् ।
अकामादथवा कामाद्यन्मया न कृतं विभो ॥१७५॥
तदच्छिद्रं ममास्त्वीश पवित्रेण तवाज्ञया ।
मूलमन्त्रः पूरयेति क्रियानियममित्यथ ॥१७६॥

Taking the purifier in the palms of both the hands folded together, the disciple needs to repeat the prayer to the Lord as follows: "O Lord, willingly or unwillingly, I might have committed certain faults, which, pray, may be set right through this article of purification by your permission." The basic operative word of prayer in this *mantra* is *pūraya*, fulfil. (175-176)

वौषडन्तं पवित्रं च दद्याद्बिन्द्ववसानकम् ।
नादान्तं समनान्तं चाप्युन्मनान्तं क्रमात्त्रयम् ॥१७७॥
एवं चतुष्टयं दद्यादनुलोमेन भौतिकः ।
नैष्ठिकस्तु विलोमेन पवित्रकचतुष्टयम् ॥१७८॥

Ending the pronouncement of the *mantra* with word *vauṣat* the purfier needs to be handed over by going back to the root of sound and eventually to the root of operation of mind and even beyond one after the other in the same order ending up with access to the last point of articulation and ideation. The aspirant of enjoyment should drop the purifier favourably while that of liberation unfavourably to the inclination of the hair of his body. The number of purifiers required for this rite is four. (177-178)

यत्किञ्चिद्विविधं वस्त्रच्छत्राङ्करणादिकम् ।
तन्निवेद्यं दीपमालाः सुवर्णतिलभाजनम् ॥१७९॥
वस्त्रयुग्मयुतं सर्वसम्पूरणनिमित्ततः ।
भोजनीयाः पूजनीयाः शिवभक्तास्तु शक्तितः ॥१८०॥

Clothes, umbrella, ornaments, gold, utensils filled with *tila*, etc. whatever be meant for distribution should be given to the people at this stage followed by celebration of the occasion by illumination of lamps. A pair of clothes to each one of the devotees of Śiva in keeping with one's capacity should be given to them followed by feasting and homage. (179-180)

चतुस्त्रिद्व्येकमासादिदिनैकान्तं महोत्सवम् ।
कुर्यात्ततो न व्रजेयुरन्यस्थानं कदाचन ॥१८१॥

This festive occasion should be celebrated for four, three, two or one month or even for the same number of days, without leaving the place of celebration in the middle. (181)

ततस्तु दैशिकः पूज्यो गामस्मै क्षीरिणीं नवाम् ।
दद्यात्सुवर्णरत्नादिरूप्यवस्त्रविभूषिताम् ॥१८२॥

Then the teacher needs to be honoured by the gift of a young milching cow decorated with gold, silver and clothes. (182)

वदेद्गुरुश्च संपूर्णो विधिस्तव भवत्विति ।
वक्तव्यं देवदेवस्य पुनरागमनाय च ॥१८३॥

The teacher should bless the disciple on the completion of the entire process of initiation and pray to the Lord to come again on invitation. (183)

ततो विसर्जनं कार्यं गुप्तमाभरणादिकम् ।
नैवेद्यं गुरुरादाय यागार्थे तन्नियोजयेत् ॥१८४॥

Thus comes the time of dispersal. Whatever sacrificial gift openly or secretly the teacher might have got in the whole process is expected to invest it in the performance of sacrifices.(184)

चतुर्णामपि सामान्यं पवित्रकमिति स्मृतम् ।
नास्माद्व्रतं परं किञ्चित् का वास्य स्तुतिरुच्यते ॥१८५॥
शेषं त्वगाधे वार्योघे क्षिपेन्न स्थापयेत्स्थिरम् ।

This act of the teacher is said to be purificatory of all his acts put in the process of initiation. Appreciation of this act of selflessness on his part is beyond words. Whatever gifts might have been left with him, he needs to drop them in some deep reservoir of water leaving nothing with him. (185-186a)

अथ नैमित्तिकविधिर्यः पुरासूत्रितो मया ॥१८६॥
स भण्यते तत्र कार्या देवस्यार्चा विशेषतः ।
चक्रयागश्च कर्तव्यः पूर्वोक्तविधिना बुधैः ॥१८७॥
तत्र यद्यन्निजाभीष्टभोगमोक्षोपकारकम् ।
पारम्पर्येण साक्षाद्वा भवेच्चिदचिदात्मकम् ॥१८८॥
तत्पूज्यं तदुपायाश्च पूज्यास्तन्मयताप्तये ।
तदुपायोऽपि संपूज्यो मूर्तिकालक्रियादिकः ॥१८९॥

Now I am proposing to talk about the mode of performance of incidental rite which was referred to earlier and is inclusive of the worship of the Lord particularly as related to the sacrifice concerned with the *cakras*. As per one's objective being either enjoyment or liberation indirectly or directly, it needs to be concerned with consciousness and the inconscient both as also whatever else needs to be worshipped in that regard and the means required for the worship for the sake of gaining oneness through that worship as also the mode of worshipping the means of it such as the emblem, the time and the acts, etc. involved in it. (186b-189)

उपेयसूतिसामर्थ्यमुपायत्वं तदर्चनात् ।
तद्रूपतन्मयीभावादुपेयं शीघ्रमाप्नुयात् ॥१९०॥

(As regards the relevance of worshipping the means to the end) it lies in the potentiality of the means to evolve out of itself the end by virtue of which getting oneness with that means the aspirant may evolve the end within no time from within himself. (190)

यथा यथा च नैकट्यमुपायेषु तथा तथा ।
अवश्यंभावि कार्यत्वं विशेषाच्चार्चनादिके ॥१९१॥

As the aspirant draws closer and closer to the means, higher and higher becomes the possibility of realising his end particularly in regard to worship, etc. (191)

ज्ञानस्य कस्यचित्प्राप्तिर्भोगमोक्षोपकारिणः ।
यदा तन्मुख्यमेवोक्तं नैमित्तिकदिनं बुधैः ॥१९२॥
तदुपायः शास्त्रमत्र वक्ताप्यौपयिको गुरुः ।
तद्विद्योऽपि गुरुभ्राता संवादाज्ज्ञानदायकः ॥१९३॥

That day itself happens to have become an incidental object of worship in view of the wise on which the aspirant of enjoyment or liberation whichever comes to get an intimation of the sort of knowledge by pursuing whose line of action he can realise that end. By virtue of serving as the bearer of that knowledge, the *Śāstra* concerned becomes the object of worship, its exponent becomes the teacher of the source, its knower as the brother of the teacher on account of having participated in conversation with him on it. (192-193)

गुरोः पत्नी तथा भ्राता पुत्र इत्यादिको गणः ।
न योनिसंबन्धवशाद्विद्यासंबन्धजस्तु सः ॥१९४॥

The wife of the teacher, his brother, all of them and such other ones become worshipable for him not on account of their blood relationship with the teacher but on account of having the possibility of sharing in the knowledge with the teacher. (194)

वीर्यारुणपरीणामदेहाहन्ताप्रतिष्ठिताः ।
देहोपकारसन्ताना ज्ञातेये परिनिष्ठिताः ॥१९५॥

As regards the blood relationship it is based on the formation of the body as a mixture of the semen of the father and the *raja* or *aruṇa* from the side of the mother. The other relationship is formed on account of nourishing the body thus formed. (195)

तथाच स्मृतिशास्त्रेषु सन्ततेर्दायहारिता ।
युक्तैव तावान्स ह्युक्तो भेदाद्दूरान्तिकत्वतः ।।१९६।।
ये तु त्यक्तशरीरास्था बोधाहम्भावभागिनः ।
बोधोपकारसन्तानद्वयात्ते बन्धुताजुषः ।।१९७।।

These two kinds of relationships are taken into account in the *Smṛti* on the problem of descendance favouring whichsoever is relatively closer as the inheritor. Different from it is the case of those who have risen above the sense of the bodily relationship and take joy in the relationship of wisdom and knowledge and recognise the same as the basis of relationship. (196-197)

तत्रेत्थं प्राग्यदा पश्येच्छक्त्युन्मीलितदृक्क्रियः ।
देहस्तावदयं पूर्वपूर्वोपादाननिर्मितः ।।१९८।।
आत्मा विकाररहितः शाश्वतत्वादहेतुकः ।
स्वातन्त्र्यात् पुनरात्मीयादयं छन्न इव स्थितः।।१९९।।
पुनश्च प्रकटीभूय भैरवीभावभाजनम् ।
तत्रास्य प्रकटीभावे भुक्तिमुक्त्यात्मके भृशम् ।।२००।।
य उपायः समुचितो ज्ञानसन्तान एष सः ।

However, if someone were able to see beyond this physical fact by virtue of descent of grace of the Lord on him how this body is formed (as a result of mixture of so and so hormones and is destined to be reduced to ashes) while the Ātman as eternally enduring and absolutely autonomous in its decision to have kept itself concealed in it without any ulterior motive except for lying await for emerging out and attaining oneness with Bhairava, be it via the course of enjoyment or liberation, the proper means to attaining to this objective for him would certainly be cognisance of the tradition of wisdom and knowledge. (198-201a)

क्रमस्फुटीभवत्तादृक्सदृशज्ञानधारया ।।२०१।।
गलद्विजातीयतया प्राप्यं शीघ्रं हि लभ्यते ।
एवं चानादिसंसारोचितविज्ञानसन्ततेः ।।२०२।।
ध्वंसे लोकोत्तरं ज्ञानं सन्तानान्तरतां श्रयेत् ।

Getting manifested in him such a stream of knowledge and wisdom gradually this category of aspirant becomes rid of extraneous stuff from within him and attains his objective soon. Thus, by virtue of having stopped the flow of the stream of awareness coming down from untold ages fascinating people in interests worldly, the aspirant needs to take recourse to the stream of heritage of knowledge and wisdom transcending mundane interests. (201b-203a)

असंसारोचितोदारतथाविज्ञानसन्ततेः ॥२०३॥
कारणं मुख्यमाद्यं तद्गुरुविज्ञानमात्मगम् ।

Knowledge and wisdom imparted by the teacher form the same stream of consciousness which having been made to flow within the aspirant draws all his attention to itself over and above everything worldly. (203b-204a)

अत्यन्तं स्वविशेषाणां तत्रार्पणवशात् स्फुटम् ॥२०४॥
उपादानं हि तद्युक्तं देहभेदे हि सत्यपि।
देहसन्ततिगौ भेदाभेदौ विज्ञानसन्ततेः ॥२०५॥
न तथात्वाय योगीच्छाविष्टशावशरीरवत् ।

Obviously, on account of having surrendered one's specialities to that stream for ever, there may be the possibility of receiving the same through the other body assumed after demise of the present one. Continuity of attributes like difference and non-difference is relevant only on the level of the body and not in regard to Consciousness, as is elucidated by the case of the yogin's entry into the body of the disciple operating in its own way. (204b-206a)

योगिनः परदेहादिजीवत्तापादने निजम् ॥२०६॥
देहमत्यजतो नानाज्ञानोपादानता न किम् ।
तेन विज्ञानसन्तानप्राधान्याद्यौनसन्ततेः ॥२०७॥

Is it not that while occupying the bodies of others without leaving their own, the yogins make use of bodily and mental faculties of their disciples in their own way elucidating how the body of Consciousness is more important than the physical one? (206b-207)

अन्योन्यं गुरुसन्तानो यः शिवज्ञाननिष्ठितः।
इत्थं स्थिते त्रयं मुख्यं कारणं सहकारि च ।। २०८।।
एककारणकार्यं च वस्त्वित्येष गुरोर्गणः ।

Thus, three factors are involved in the maintenance of the continuity of generation. These are the father, the mother and the knowledge, particularly the ultimate source of knowledge in the form of Śiva. Since the disciple and the teacher become one by virtue of both of them sharing in the same stream of consciousness (as Śiva in its purest form), the continuity of generation in its real form exists basically in the transmission of the same cognitive content between them as the cause and the effect. (208-209a)

गुरुः कारणमत्रोक्तं तत्पत्नी सहकारिणी ।।२०९।।
यतो निःशक्तिकस्यास्य न यागेऽधिकृतिर्भवेत् ।

The teacher serves as the main cause in this causal chain whereas his wife as subsidiary to him as by virtue of serving as the source of his power he cannot perform the sacrifice without her. (209b-210a)

अन्तः स्थोदारसंवित्तिशक्तेर्बाह्यां विनापि ताम् ।।२१०।।
सामर्थ्यं योगिनो यद्वद्विनापि सहकारिणम् ।
एकजन्या भ्रातरः स्युस्तत्सदृग्यस्तु कोऽपि सः ।।२११।।
पुनः परम्परायोगाद्गुरुवर्गोऽपि भण्यते ।
मुख्य एष तु सन्तानः मान्यश्च सर्वदाः ।।२१२।।

On account of the potentiality lying within, with all its inclination, to sprout fully even in the absence of any external cause, as it happens in the case of yogins transmitting their force of consciousness to their disciple without any medium whatsoever, there is the possibility of the disciples, brothers on account of their common root with the teacher who may happen to help as the carrier of the wisdom to him in the capacity of the teacher. By virtue of keeping the tradition alive via themselves they may again serve as teachers in their turn. This is the main feature of inheritance of the teacher ever respectable and honourable. (210b-212)

गुर्वादीनां च सम्भूतौ दीक्षायां प्रायणेऽपि च ।
यदहस्तद्धि विज्ञानोपायदेहादिकारणम् ।।२१३।।

Since the day of birth of the teacher and the day of his initiation as also those of the disciple himself come to serve as the medium of carrying forward the stream of Consciousness, they, too, are to be celebrated. (213)

एवं स्वजन्मदिवसो विज्ञानोपाय उच्यते ।
तादृग्भोगापवर्गादिहेतोर्देहस्य कारणम् ।।२१४।।

This is why the disciple's own birthday happens to serve as a via media of the knowledge by virtue of forming the basis of the body as a means to attainment of both enjoyment and liberation. (214)

दीक्षादिकश्च संस्कारः स्वात्मनो यत्र चाह्नि तत् ।
भवेज्जमदिनं मुख्यं ज्ञानसन्तानजन्मतः ।।२१५।।

The place and day of initiation, etc. of one's own by virtue of which he happened to become one with Śiva, are thus worthy of celebration in the chain of continuity of the tradition. (215)

स्वकं मृतिदिनं यत्तु तदन्येषां भविष्यति ।
नैमित्तिकं मृतो यस्माच्छिवाभिन्नस्तदा भवेत् ।।२१६।।

It is in conformity with this tradition that one's own day of demise would become the day of celebration for others as it was on that day that he became one with Śiva. (216)

तत्र प्रसङ्गान्मरणस्वरूपं ब्रूमहे स्फुटम् ।
व्यापकोऽपि शिवः स्वेच्छाक्लृप्तसङ्कोचमुद्रणात् ।।२१७।।
विचित्रफलकर्मौघवशात्तत्तच्छरीरभाक् ।
शरीरभाक्त्वं चैतावद्यत्तद्गर्भस्थदेहगः।।२१८।।
संवित्तेः शून्यरूढायाः प्रथमः प्राणनोदयः।

Incidentally, we would like to talk about the nature of death itself. In spite of being all-pervading, Śiva assumes various forms of body on account of His will to contract Himself in keeping with the total result of His actions of various kinds. His embodiment continues so long as he remains in the womb bereft of awareness beginning from the moment of breathing. (217-219a)

गर्भस्थदेहनिर्माणे तस्यैवेश्वरता पुनः ॥२१९॥
असङ्कोचस्य तन्वादिकर्ता तेनेश उच्यते ।

His Lordship continues to rule the roost again in His expanded capacity in the state of lying in the womb and undergoing the process of formation of the body. This is why He is known as *Īśa*, the Lord. (219b-220a)

स वाय्वात्मा दृढे तस्मिन्देहयन्त्रे चिदात्मना ॥२२०॥
प्रेर्यमाणो विचरति भस्त्रायन्त्रगवायुवत्
अतः प्राग्गाढसंसुप्तोत्थितवत्स प्रबुद्ध्यते ॥२२१॥

While lying tightly bound inside the frame of the body, being stimulated by His Self as consciousness he remains active like the air inside the blacksmith's bellows. This is why, having come out of the womb, he gets up like one getting awakened from deep slumber. (220b-221)

क्रमाद्देहेनं साकं च प्राणना स्याद्बलीयसी ।
तत्रापि कर्मनियतिबलात्सा प्राणनाक्षताम् ॥२२२॥
गृह्णाति शून्यसुषिरसंवित्स्पर्शाधिकत्वतः।
एवं क्रमेण संपुष्टदेहप्राणबलो भृशम् ॥२२३॥
भोगान्कर्मकृतान्भुङ्क्ते योन्ययोनिजदेहगः ।
उक्तं च गह्वराभिख्ये शास्त्रे शीतांशुमौलिना ॥२२४॥
यथा गृहं विनिष्पाद्य गृही समधितिष्ठति।
तथा देही तनुं कृत्वा क्रियादिगुणवर्जितः ॥२२५॥
किञ्चित्स्फुरणमात्रः प्राग्निष्कलः सोऽपि शब्द्यते ।
स्फुटेन्द्रियादितत्त्वस्तु सकलात्मेति भण्यते ॥२२६॥
इत्यादि श्रीगह्वरोक्तं तत एव पठेठ्बहु ।

Gradually along with the body, the process of breathing gains in strength and there, too, on account of the force of impressions of past actions and destiny his breathing becomes enduring going inside and coming outside through the void of the nose owing to its contact with consciousness. In this way gradually his body and breathing go on gaining sufficient strength by virtue of which he continues to suffer and enjoy the results of actions of his past lives done via different bodies born of wombs or otherwise. This has been stated by Śiva Himself in the *Śāstra* known as *Gahvara*. As having completed the building of his house, the builder dwells therein even so the Ātman, though shorn of all attributes including action, having formed the body (dwells therein). Though shorn of all differentiation previously he begins to express himself in explicit words having developed in him the organs concerned. All these things have been stated in the *Gahvara Śāstra* and therefore if anyone would like to know it in detail may read it therein. (222-227a)

क्षये तु कर्मणां तेषां देहयन्त्रेऽन्यथागते ।।२२७।।
प्राणयन्त्रं विघटते देहः स्यात्कुड्यवत्तुतः ।

On the exhaustion of the impressions of actions, the mechanism of the body becomes shattered, the system of breathing stops and the body turns into a demolished house. (227b-228a)

नाडीचक्रेषु सङ्कोचविकासौ विपरीततः ।।२२८।।
भङ्गः शोषः क्लिदिर्वातश्लेष्माग्न्यपचयोच्चयैः।
इत्येवमादि यात्किञ्चित् प्राक्संस्थानोपमर्दकम् ।।२२९।
देहयन्त्रे विघटनं तदेवोक्तं मनीषिभिः ।

There takes place a drastic change in the nervous system in the form of expansion wherever contracted and contraction wherever expanded, breakdown, drying up, getting wet, excess and scarcity in breathing, coughing, scarcity and excess of heat or fire in the body and thus total upsetting in the system of the functions. This has been characterised by physicians as collapse of the system of the body (or death). (228b-230a)

तस्मिन्विघटिते यन्त्रे सा संवित्प्राणनात्मताम् ।।२३०।।
गृह्णाति योनिजेऽन्यत्र वा देहे कर्मचित्रिते ।

स देहः प्रतिबुध्येत प्रसुप्तोत्थितवत्तदा ॥२३१॥
तस्यापि भोगतद्धानिमृतयः प्राग्देव हि ।

On the collapse of the present bodily system, the consciousness associated with it until now assumes the form of the life-force in another body born of the womb or otherwise as per the peculiarity of its previous actions and the person concerned gets awakened again as one getting up from slumber followed by the state of enjoyment and suffering ending up in another death as happened earlier. (230b-332a)

विसृष्टिस्थितिसंहारा एते कर्मबलाद्यतः ॥२३२॥
अतो नियतिकालादिवैचित्र्यानुविधायिनः ।

Creation, maintenance and death all these events take place in keeping with the law of action and result. This is why they are made to follow the peculiarity of variations. (232b-233a)

अनुग्रहस्तु यः सोऽयं स्वस्वरूपे विकस्वरे ॥२३३॥
ज्ञप्त्यात्मेति कथं कर्मनियत्यादि प्रतीक्षते ।

It is the grace of the Supreme which becomes operative on the Self make it to fully bloom and realise its identity in the form of Śiva over and above the law of action and predetermination. (233b-234a)

कर्मकालनियत्यादि यतः सङ्कोचजीवितम् ॥२३४॥
सङ्कोचहानिरूपेऽस्मिन्कथं हेतुरनुग्रहे ।
अनुग्रहश्च क्रमिकस्तीव्रश्चेति विभिद्यते ॥२३५॥
प्राक् चैष विस्तरात्प्रोक्त इति किं पुनरुक्तिभिः।

The law of action, the control of time and determination (*niyati*, law of causation) are dependent on the contraction of the Self. As such, one cannot expect any grace from them. As regards grace, it may descend in two ways, gradually or all at once. Since these processes of its descent have already been elaborated on, there is no use of discussing it here again. (234b-236a)

तेन दीक्षाशिवज्ञानदग्धसङ्कोचबन्धनः ।।२३६।।
देहान्ते शिव एवेति नास्य देहान्तरस्थितिः।

In view of those details, as a result of initiation and attainment of one's real oneness with Śiva, when the limitations of contraction get burnt down, the aspirant following his demise becomes one with Śiva instead of having to go to any other body. (236b-237a)

येऽपि तत्त्वावतीर्णानां शंकराज्ञानुवर्तिनाम् ।।२३७।।
स्वयम्भूमुनिदेवर्षिमनुजादिभुवां गृहे।
मृतास्ते तत्पुरं प्राप्य पुरेशैर्दीक्षिताः क्रमात् ।।२३८।।
मर्त्येऽवतीर्य वा नो वा शिवं यान्त्यपुनर्भवाः।
तत्र स्वयम्भुवो द्वेधा केऽप्यनुग्रहतत्पराः ।।२३९।।
केऽपि स्वकृत्यायातांशस्थानमात्रोपसेविनः।
येऽनुग्रहार्थमाज्ञप्तास्तेषु यो म्रियते नरः ।।२४०।।
सोऽनुग्रहं स्फुटं याति विना मर्त्यावतारतः।
यस्तु स्वकार्यं कुर्वाणस्तत्स्थानं नांशतस्त्यजेत् ।।२४१।।
यथा गौरी तपस्यन्ती कश्मीरेषु गुहागता ।
तत्रैव वा यथा ध्यानोड्डारे नरहरिर्विभुः ।।२४२।।
वितस्तां नयतो दैत्यांस्त्रासयन्दृप्त उत्थितः ।
सालिग्रामे यथा विष्णुः शिवो वा स्वोपभोगिनः ।।२४३।।
तपस्यन्तौ वदर्यां च नरनारायणौ तथा ।
इत्येवमादयो देवाः स्वकृत्यांशस्थितास्तथा ।।२४४।।
आराधिताः स्वोचितं तच्छीघ्रं विदधते फलम्।
स्वकृत्यांशस्थितानां च धाम्नि येऽन्तं व्रजन्ति ते ।।२४५।।
तत्र भोगांस्तथा भुक्त्वा मर्त्येष्ववतरन्त्यपि।
मर्त्यावतीर्णास्ते तत्तदंशकास्तन्मयाः पुनः ।।२४६।।
तद्दीक्षाज्ञानचर्यादिक्रमाद्यान्ति शिवात्मताम् ।

स्थावराद्यास्तिर्यगन्ताः पशवोऽस्मिन्द्वये मृताः ।।२४७।।
स्वकर्मसंस्क्रियावेधात्तल्लोके चित्रताजुषः ।

Those such as *Svayambhu*, *Muni* and *Devarṣi,* having been born in the families of humans getting the privilege of initiation, descend down to the world of mortals or even without doing so reach the state of Śiva not to return at all, remain posted there in keeping with the quantum and quality of their actions, and having been permitted to shed their grace on their disciples as humans after their death or even without this exercise remain there itself. Such is the case of *Gaurī* (consort of Śiva) practising *tapas* in *Kaśmīra* inside a particular cave. So is also the case of Lord Narahari dwelling on the bank of Vitastā. So is also the case of Śiva and Viṣṇu meditating as Nara and Nārāyana remaining meditating in the Badarikāśrama as also of some other gods present there close to them in their partial forms, on being meditated on provide the meditator with results in the form of enjoyment the beneficiaries of which having been born as humans and after initiation, attainment of wisdom, and action as per the same, reach the state of Śiva. Even stagnant bodies, animals and birds may avail of this opportunity following their demise in keeping with the quantum and quality of their actions in all their peculiarities. (237b-248a)

पुंसां च पशुमात्राणां सालोक्यमविवेकतः ।।२४८।।
अविवेकस्तद्विशेषानुन्मेषान्मौढ्यतस्तथा ।
स्थावराद्यास्तथाभावमुत्तरोत्तरतां च वा ।।२४९।।
प्रपद्यन्ते न ते साक्षाद्रुद्रतां तां क्रमात्पुनः ।
हंसकारण्डवाकीर्णे नानातरुकुलाकुले ।।२५०।।
इत्येतदागमेषूक्तं तत एव पुरे पुरे ।

Humans and animals also may reach the state kindred to them (gradually however) on account of pre-eminence of indiscrimination in them. While indiscrimination is obstruction in the path of the humans, inconscience is that in the way of the stagnant bodies. Stagnant bodies, etc. may attain that status gradually and not directly. This perspective of their elevation is implicit in traditional texts like *Sarvajñāna*, etc. where abodes of practitioners of *tapas* are described as densely strewn with birds like swans, *kāraṇdavas* (Himalayan duck) and covered by trees and (creepers) from habitations to habitations. (248b-251a)

क्षेत्रमानं ब्रुवे श्रीमत्सर्वज्ञानादिषूदितम् ।।२५१।।
लिङ्गाद्धस्तशतं क्षेत्रमाचार्यस्थापिते सति ।
स्वयम्भूते सहस्रं तु तदर्धमृषियोजिते ।।२५२।।
तत्त्ववित्स्थापिते लिङ्गे स्वयम्भूसदृशं फलम् ।
अतत्त्वविद्यदाचार्यो लिङ्गं स्थापयते तदा ।।२५३।।
पुनर्विधिर्भवेद्दोषो ह्यन्यथोभयदूषकः।

As per the measurement of the area of establishment of the emblem as mentioned in the texts like *Sarvajñāna*, etc., I am mentioning the following data. If the emblem has been established by an Ācārya, the area around it needs to be maintained as sacred up to the width of fifty metre. If it be self-emerged, the area should be five hundred metre while it should be two hundred and fifty metre if it happens to have been established by some seer. The result of an emblem established by a knower of the Reality is the same as of one emerging by itself. If it becomes established by one who is ignorant of the Reality, the establishment would remain fraught with malice harmful to both the establisher and the owner of the ground as well as the emblem. (251b-254a)

अहमन्यः परात्मान्यः शिवोऽन्य इति चेन्मतिः ।।२५४।।
न मोचयेन्न मुक्तश्च सर्वमात्ममयं यतः ।
तस्मात्तत्त्वविदा यद्यत्स्थापितं लिङ्गमुत्तमम् ।।२५५।।
तदेवायतनत्वेन संश्रयेद्भुक्तिमुक्तये ।

I am different, the Supreme Being is different and Śiva also is different. If this be the notion of the establisher, through the establishment of such an emblem, he would neither redeem anybody nor would get redeemed himself as all is pervaded by one and same Self. Therefore, it is imperative for establishing any emblem that the establisher should be a knower of the Reality as such as that emblem alone would be the best and would be suitable for taking resort to for the sake of attaining the states of enjoyment as well as liberation. (254b-256a)

उक्तं श्रीरत्नमालायां ज्ञात्वा कालमुपस्थितम् ।।२५६।।
मोक्षार्थी न भयं गच्छेत्त्यजेद्देहमशङ्कितः ।

तीर्थायतनपुण्येषु कालं वा वञ्चयेत्प्रिये ।।२५७।।
अयोगिनामयं पन्था योगी योगेन वञ्चयेत् ।
वञ्चने त्वसमर्थः सन् क्षेत्रमायतनं व्रजेत् ।।२५८।।
तीर्थे समाश्रयात्तस्य वञ्चनं तु विजायते ।

It has been observed in the *Ratnamālā* that having understood the moment of death, the aspirant of liberation needs to move fearlessly to some sacred place deceiving the Time itself, O Dear! This is the way out recommended for those who are not accomplished yogins while the accomplished yogin is capable of deceiving it by means of his accomplishment in yoga itself. Being incapable of deceiving by himself, the aspirant needs to move to some sacred place by virtue of which he becomes sure to deceive it. (256b-259a)

अनेन च धराद्येषु तत्त्वेष्वभ्यासयोगतः ।।२५९।।
तावत्सिद्धिजुषोऽप्युक्ता मुक्त्यै क्षेत्रोपयोगिता ।
सम्यग्ज्ञानिनि वृत्तान्तः पुरस्तात्तूपदेक्ष्यते ।।२६०।।

It is obvious from this statement that those who have got themselves established in essences like the earth, etc. by means of their yogic practice, they are sure to have attained their worthiness for liberation in relationship to the significance of the place of leaving the body. As regards the case of the knowers of the Reality, that would be discussed in the sequel. (259b-260)

पशूनामेष वृत्तान्तो ये तु तत्तत्त्वदीक्षिताः ।
ते तदीशसमीपत्वं यान्ति स्वौचित्ययोगतः ।।२६१।।
योग्यतावशसंजाता यस्य यत्रैव वासना ।
स तत्रैव नियोक्तव्यः पुरेशाच्चोर्ध्वशुद्धिभाक् ।।२६२।।
इति श्रीपूर्वकथितं श्रीमत्स्वायम्भुवेऽपिच ।
यो यत्राभिलषेद्भोगान्स तत्रैव नियोजितः ।।२६३।।
सिद्धिभाङ्मन्त्रसामर्थ्यादित्याद्यन्यत्र वर्णितम् ।
ये तु तत्तत्त्वविज्ञानमन्त्रचर्यादिवर्तिनः ।।२६४।।

So far has been recounted the destiny of those who are animal-like. Those who

are knowers of the Reality on the other hand, by virtue of having got initiated into it, reach the proximity of their Lord as per their worth for the state of being concerned. Wheresoever anyone may have his inclination settled in him, needs to be engaged in the same for his purification so that he may rise beyond the Lordship of the state of being concerned. It has already been stated in the *Svāyambhu Śāstra* also that wheresoever anyone may be aspiring to reach, he needs to be associated with the path leading to the same destination. Elsewhere also it is mentioned that by virtue of deserving to reach the same destination he is facilitated to reach the same by the force of the *mantra* concerned also. Those who are knowers of the Reality besides being enriched with the science and practice of *mantra* as also its application in life, etc., they, after their death, having become associated with the Rudra concerned reach the same end. (261-264)

मृतास्ते तत्र तद्रुद्रसयुक्त्वं यान्ति कोविदा:।
तेषां सयुक्त्वं यातानामपि संस्कारतो निजात् ।।२६५।।
तथा तथा विचित्र: स्यादवतारस्तदंशत: ।
सिद्धान्तादौ पुराणेषु तथाच श्रूयते बहु ।।२६६।।
तुल्ये रुद्रावतारत्वे चित्रत्वं कर्मभोगयो:।
अनेकशक्तिखचितं यतो भावस्य यद्वपु: ।।२६७।।
शक्तिभ्योऽर्थान्तरं नैष तत्समूहादृते भवेत् ।
तेन शक्तिसमूहाख्यात् तस्माद्रुद्राद्यदंशत: ।।२६८।।
कृत्यं तदुचितं सिद्ध्येत सोंऽशोऽवतरति स्फुटम् ।

Their unification with that state of being of the Rudra concerned is facilitated by the impressions of their respective actions as a result of which they get incarnated partly in their respective states of being. In *Tantras* like *Siddhānta* as also in *Purāṇas* and the folklore it is often found how Rudras enjoy different states of being on account of their different kinds of performances in spite of lying in one and the same state of Rudra. Irrespective of the state of being, the body existing there on account of being equipped with the features characteristic to its nativity is sure to be adduced with the same kind of forces. It cannot afford to survive there entirely apart from the corresponding features of the locus. On account of the state of Rudra being formed of the congregation of those very features, his accomplishments are also sure to have correspondence with

those features. This is the obvious logic behind his stay there as a part of Rudra concerned. (265-269a)

ये चाधरप्राप्तदीक्षास्तदास्थानुज्झिताः परे ॥२६९॥
तत्त्वे मृताः काष्ठवत्तेऽधरेऽप्युत्कर्षभागिनः ।
ये तूज्झिततदुत्कर्षास्ते तदुत्तरभागिनः ॥२७०॥
येऽप्यूर्ध्वतत्त्वदीक्षास्ते विना तावद्विवेकतः ।
प्राप्ताधरान्ता अपि तद्दीक्षाफलसुभागिनः ॥२७१॥
अत्यक्तास्था हि ते तत्र दीक्षायामपि शास्त्रितात् ।
विना विवेकादास्थां ते श्रिता लोकप्रसिद्धितः ॥२७२॥

Those who have been initiated to reach any lower state of being but happen to die in the range of any higher state of being in spite of continuing to cherish aspiration for their earlier one, they are destined to remain on the lower ladder of being itself, however, with the prospect of rising higher to it also. Those, on the other hand, who have been initiated for going to the higher ladder of the state of being are sure to reach the end of the lower state and enjoy the amenities of the higher. If they continue to cherish their faith in their initiation which was administered as per the rule of the *Śāstra* and yet lack in the understanding of the logic behind it under the effect of the popular belief, they have to remain in the same state of being. (269b-272)

पशुमात्रस्य सालोक्यं सामीप्यं दीक्षितस्य तु ।
तत्परस्य तु सायुज्यमित्युक्तं परमेशिना ॥२७३॥

Lord Śiva has observed that those who lie on the ladder of the animality, continue to remain on the same ladder, those who get the privilege of initiation before their demise, they draw close to the Divine while those who develop aspiration for Him have the prospective of becoming one with Him. (273)

यस्तूर्ध्वशास्त्रगस्तत्र त्यक्तास्थः संशयेन सः।
व्रजन्नायतनं नैव फलं किञ्चित्समश्नुते ॥२७४॥

He, on the other hand, does not get anything who even having gone through the elevating *Śāstras* has no faith in them due to being doubtful about their teachings and moves around in holy places. (274)

उक्तं तद्विषयं चैतद्देवदेवेन यद्वृथा ।
दीक्षा ज्ञानं तथा तीर्थं तस्येत्यादि सविस्तरम् ।।२७५।।

Lord Śiva has stated that initiation, knowledge, visit to sacred places are futile for him who lacks in faith in their results. (275)

यस्तु तावदयोग्योऽपि तथास्ते स शिवालये ।
पश्चादास्थानिबन्धेन तावदेव फलं भजेत् ।।२७६।।

Contrary to it he who has faith in them, in spite of lacking in understanding about them, dwells in the abode of Śiva and develops faith in Him, has the prospect of reaping the fruits in keeping with the extent of his devotion. (276)

नदीनगह्रदप्रायं यच्च पुण्यं न तन्मृतौ ।
उत्कृष्टं तन्मृतानां स्वर्गभोगोपभोगिता ।।२७७।।
ये पुनः प्राप्तविज्ञानविवेका मरणान्तिके ।
अधरायतनेष्वास्थां श्रितास्तेऽत्र तिरोहिताः ।।२७८।।

Sanctity acquired through death at the bank of rivers, peaks of mountains, close to reservoir of water, etc. does not do anything in getting any higher state of being except for attaining the state of heavenly enjoyment. (278)

तज्ज्ञानदूषणोक्तं यत्तेषां स्यात्किल पातकम् ।
तत्तत्पुरेशदीक्षादिक्रमान्नश्येदिति स्थितिः ।।२७९।।
दीक्षायतनविज्ञानदूषिणो ये तु चेतसा ।
आचरन्ति च तत्तेऽत्र सर्वे निरयगामिनः ।।२८०।।

Whatever sin they acquire through condemnation of that knowledge concerning the Lords of the states of being, the initiation for access to them is sure to be lost therein. Those who in their consciousness are used to condemn the science of initiation and track the same path of disdain practically in their lives, they are destined to go down to hell. (279-280)

ज्ञानायतनदीक्षादावास्थाबन्धपरिच्युतिः ।
व्यापारव्याहृतैर्ज्ञेया तान्यपि द्विविधानि च ।।२८१।।

यानि जातुचिदप्येव स्वास्थ्ये नोदमिषन्पुनः
अस्वास्थ्ये धातुदोषोत्थान्येव तद्भोगमात्रकतम् ॥२८२॥

Failure to remain sustained in the state of knowledgeability and faith in the place of initiation, etc. is obvious from its denomination itself and it is of two kinds. The state in which the aspirant remains self-contained has not to fall back, while if not self-contained he would have to suffer from the fault of imbalance in the contents of his being and would have to undergo another cycle of enjoyment and suffering. (281-282)

धातुदोषाच्च संसारसंस्कारास्ते प्रबोधिताः ।
छिद्रगा अपि भूयिष्ठज्ञानदग्धा न रोहिणः ॥२८३॥
ये तु कैवल्यभागीयाः स्वास्थ्येऽनुन्मिषिताः सदा।
अस्वास्थ्ये चोन्मिषन्त्येते संस्काराः शक्तिपाततः ॥२८४॥

Due to imbalance in the contents of the being worldly impressions get awakened and in spite of tending to fault, remain stopped from sprouting having been burnt by the heat of adequate knowledge. The impressions making him tend to liberation, on the other hand, remaining folded in the state of self-contentment get awakened in the state of deviation from the state of self-contentment due to the effect of the descent of the Force. (283-284)

यतः सांसारिकाः पूर्वगाढाभ्यासोपसंस्कृताः।
इत्यूचे भुजगाधीशस्तच्छिद्रेष्विति सूत्रतः ॥२८५॥
ये तु कैवल्यभागीयाः प्रत्ययास्ते न जातुचित् ।
अभ्यस्ताः संसृतेर्भावात्तेनैते शक्तिपाततः ॥२८६॥

Since impressions of worldliness have the history of long chain of cognate impressions behind them, they tend to unfold themselves in the state of unawareness in that continuity; this has been stated by the Lord of Serpents. The impressions favourable to liberation, on the other hand, due to lack of any such chain of practice behind them in course of the process of becoming, they have no other way to account for their emergence except for the descent of the Force. (285-286)

व्यापारव्याहृतैस्तेन धातुदोषप्रकोपितैः।
अप्राप्तनिश्चयामर्शैः सुप्तमत्तोपमानकैः ॥२८७॥
विपरीतैरपि ज्ञानदीक्षागुर्वादिदूषकैः।
तिरोभावो न विज्ञेयो हृदये रुढ्यभावतः ॥२८८॥

Incidental emergence of diversionary tendencies in knowledgeable ones also may be explicable in terms of their adverse actions, imbalance in the constituents of their personality, lack of steadiness in their contemplation in regard to liberation, lack of wakefulness as also due to the fault of their knowledge, initiation, the teacher, etc. besides the lack of the idea of oneness with Śiva not having got duly rooted in their hearts. (287-288)

अत एव प्रबुद्धोऽपि कर्मोत्थान्भोगरूपिणः ।
यमकिङ्करसर्पादिप्रत्ययान्देहगो भजेत् ॥२८९॥

This is why even an enlightened person is prone to suffer from the results of his actions like an embodied being suffering the pang of death from the bite of a serpent as the worker of Yama, the God of Death. (289)

नैतावता न मुक्तोऽसौ मृतिर्भोगो हि जन्मवत् ।
स्थितिवच्च ततो दुःखसुखाभ्यां मरणं द्विधा ॥२९०॥

This, however, does not negate the possibility of his getting liberated, for death in his case amounts to the state of enjoyment as equal to birth and sustenance and thus taking two forms, as one of suffering and the other that of enjoyment. (290)

अतो यथा प्रबुद्धस्य सुखदुःखविचित्रताः ।
स्थितौ न घ्नन्ति मुक्तत्वं मरणेऽपि तथैव ताः ॥२९१॥

Therefore, as variations of pleasure and pain do not affect the enlightened even so he does not get affected in his liberation be it availed of in the state of sustenance or death. (291)

ये पुनर्योगिनस्तेऽपि यस्मिंस्तत्त्वे सुभाविताः ।

चित्तं निवेशयन्त्येव तत्तत्त्वं यान्त्यशङ्किताः ।।२९२।।

As regards the yogins, they also get assimilated to the same essences which they would have practised to get one with without any doubt. (292)

श्रीस्वच्छन्दे ततः प्रोक्तं गन्धधारणया मृताः ।
इत्यादि मालिनीशास्त्रे धारणानां तथा फलम् ।।२९३।।

It has been observed in the *Svacchanda Tantra* as also in the *Mālinīvijayottara Tantra* that those who die having fixed their *dhāraṇā* on the essence of smell, their death amounts to such a kind of enjoyment as an easy and quick entrance into another body. (293)

एतेषां मरणाभिख्यो भोगो नास्ति तु ये तनुम् ।
धारणाभिस्त्यजन्त्याशु परदेहप्रवेशवत् ।।२९४।।
एतावान्मृतिभोगो हि मर्मच्छिन्मूढताक्षगा ।
ध्वान्ताबिलत्वं मनसि तच्चैतेषु न विद्यते ।।२९५।।

Those do not suffer from the pang of death who leave the body having sustained themselves in their contemplations. For them, death is like entering into another body. Their senses do not become paralysed in their respective functions and the mind does not have to feel as if it has to enter into the tunnel of darkness. (295)

तथाहि मानसं यत्नं तावत्समधितिष्ठति ।
अहंरूढ्या परे देहे यावत्स्याद्बुद्धिसंचरः ।।२९६।।
प्राणचक्रं तदायत्तमपि संचरते पथा।
तेनैवातः प्रबुद्ध्येत परदेहेऽक्षचक्रकम् ।।२९७।।

All mental efforts get transmitted to the other body till the intellect continues its operation there along with the sense of I-ness. So does the entire circle of life-forces and the group of senses. (296-297)

मक्षिका मक्षिकाराजं यथोत्थितमनूत्थिताः ।

स्थितं चानुविशन्त्येवं चित्तं सर्वाक्षवृत्तयः ॥२९८॥

As honey-bees get awakened following the awakening of their queen, follow her suit in their sitting; even so do the senses in relationship to the inner organ of consciousness (*citta*). (298)

अतोऽस्य परदेहादिसंचारे नास्ति मेलनम् ।
अक्षाणां मध्यगं सूक्ष्मं स्यादेतद्देहवत्पुनः ॥२९९॥

Therefore, while operating in the other body, the senses of the yogin have not to get dissolved in their respective essences. Their forces remain intact in the midst of the senses themselves in the subtle form. (299)

एवं परशरीरादिचारिणामिव योगिनाम् ।
तत्तत्तत्त्वशरीरान्तश्चारिणां नास्ति मूढता ॥३००॥

Thus, just as it happens in the case of yogins operating from within another body (while remaining associated with their own) so it happens in the case of knowers of the essences operating from another body without getting anyway rid of their knowledge. (300)

ते चापि द्विविधा ज्ञेया लौकिका दीक्षितास्तथा ।
पूर्वे शिवाः स्युः क्रमशः परे तद्भोगमात्रतः ॥३०१॥
दीक्षाप्यूर्ध्वाधरानेकभेदयोजनिकावशात्।
भिद्यमाना योगिनां स्याद्विचित्रफलदायिनी ॥३०२॥

Yogins are also of two kinds, popular and initiated. The former have the prospect of becoming one with Śiva (via meditation and *samādhi*) while the latter knowingly via enjoyment. As regards the initiated ones, their initiation is divided into the higher and the lower kinds as per the device of the factor of unification with Śiva used with different consequences. (301-302)

ये तु विज्ञानिनस्तेऽत्र द्वेधा कम्प्रेतरत्वतः ।
तत्र ये कम्प्रविज्ञानास्ते देहान्ते शिवाः स्फुटम् ॥३०३॥

As regards the destiny of the knowledgeable ones, they are of two kinds as per

their motivation by the kind of Force they are motivated by. If they know the secret of the Force, they become one with Śiva without any doubt following their demise. (303)

यतो विज्ञानमेतेषामुत्पन्नं नच सुस्फुटम् ।
विकल्पान्तरयोगेन नचाप्युन्मूलितात्मकम् ।।३०४।।

This is so because although the right knowledge has emerged within them yet not so clearly on account of the intermixture of options in their knowledge with ignorance which has not been rooted out completely. (304)

अतो देहे प्रमादोत्थो विकल्पो देहपातत: ।
नश्येदवश्यं तच्चापि बुध्यते ज्ञानमुत्तमम् ।।३०५।।

This is why it is only when the body as the cause of the deviation gets dropped that they become sure of awakening of the true knowledge from within them. (305)

संस्कारकल्पनातिष्ठदध्वस्तीकृतमन्तरा ।
प्राप्तपाकं संवरीतुरपाये भासते हि तत् ।।३०६।।

On elimination of the obstruction in the form of impressions of past actions and imaginations which until now had kept its illumination bedimmed, following their maturation, their consciousness gets illumined. (306)

ये तु स्वभ्यस्तविज्ञानमया: शिवमया: सदा ।
जीवन्मुक्ता हि ते नैषां मृतौ कापि विचारणा ।।३०७।।

The case of those, on the other hand, is different from who have practised prefectly the right knowledge in their lives and thus have become filled up with sense of their oneness with Śiva. They have automatically become liberated even while continuing to live. Therefore, they are not required to wait for their death for getting liberated. (307)

यथाहि जीवन्मुक्तानां स्थितौ नास्ति विचारणा।
सुखिदु:खिविमूढत्वे, मृतावपि तथा न सा ।।३०८।।

As is the case of liberation of those who have become liberated in life itself including interception of states of the experience of pleasure, pain and dormancy, even so is the case of really knowledgeable ones (in regard to their attaining the state of liberation). (308)

श्रीरत्नमालाशास्त्रे तदुवाच परमेश्वरः ।
स्वशास्त्रे चाप्यहीशानो विश्वाधारधुरन्धरः ॥३०९॥
रथ्यान्तरे मूत्रपुरीषमध्ये
चण्डालगेहे निरये श्मशाने ।
सचिन्तको वा गतचिन्तको वा
ज्ञानी विमोक्षं लभतेऽपि चान्ते ॥३१०॥

Lord Śiva has stated in the *Śāstra* known as *Ratnamālā* that the Lord of serpents as the bearer of the burden of the entire universe on his head has observed as follows in his text: "Be he made to live to in the middle of the path, in the midst of urine and excreta, in the house of a cleaner of the two objects of hatred, in the cremation ground and be he a thinker or not at all, he is sure to attain liberation only if he is knowledgeable." (309-310)

अपिचेति ध्वनिर्जीवन्मुक्तितामस्य भाषते ।
सचिन्ताचिन्तकत्वोक्तिरेतावत्संभवस्थितिम् ॥३११॥

The words *api ca* in the previous verse suggest to his state of liberation while the expression *sa cintako gatacintako vā* confirms the same state of him in any case howsoever self-contradictory. (311)

तीर्थे श्वपचगृहे वा नष्टस्मृतिरपि परित्यजेद्देहम्।
ज्ञानसमकालमुक्तः कैवल्यं याति हतशोकः ॥३१२॥

The expression *tīrtha śvapaca gṛhe vā naṣṭa-smṛtir api* is significatory of his attainment of liberation immediately without the experience of anguish on his part. (312)

अनन्तकारिका चैषा प्राहेदं बन्धकं किल।
सुकृतं दुष्कृतं चास्य शङ्क्यं तच्चास्य नो भवेत् ॥३१३॥

The text *Anantakārikā* also has observed that his actions cannot be suspected to prove binding for him whether they be noble or ignoble. (313)

अपिशब्दादलुप्तस्मृत्या वा संभाव्यते किल।
मृतिर्नष्टस्मृतेरेव मृतेः प्राक् सास्तु किं तया ।।३१४।।

Use of word *api* there is implicatory of continuance of memory also as well as its loss having to do nothing in his attainment of the state of liberation. (314)

लिङ्च संभावनायां स्यादियत्संभाव्यते किल ।
सच कालध्वनिः प्राह मृतेर्मुक्तावहेतुताम् ।।३१५।।

Use of the optative mood in the verbal form of *tyajet*, signifying possibility, is suggestive of the course of time in regard to liberation rather than being anyway affective of the possibility of his attaining to the state of liberation itself. (315)

कैवल्यमिति चाशङ्कापदं याप्यभवत्तनुः ।
भेदप्रदत्वेनैषापि ध्वस्ता तेन विशोकता ।।३१६।।

Whatever interval of time seems to appear between the moment of death and that of attainment of liberation from the use of the words *kaivalya* and *yāti*, it also gets annulled by the use of the expression *hataśokaḥ*. (316)

परदेहादिसंबन्धो यथा नास्य विभेदकः ।
तथा स्वदेहसंबन्धो जीवन्मुक्तस्य यद्यपि ।।३१७।।

As association, etc. with other's body do not affect the state of liberation of the yogin, even so does the association of the knower of the Reality with his own body. (317)

अतश्च न विशेषोऽस्य विश्वाकृतिनिराकृतेः ।
शिवाभिन्नस्य देहे वा तदभावेऽपि वा किल ।।३१८।।

Due to his having become one with Śiva, it makes no difference in him to be embodied or disembodied and even associated with the world or dissociated from it. (318)

तथापि प्राच्यतद्भेदसंस्काराशङ्कनस्थितेः ।
अधुनोक्तं केवलत्वं यद्वा मात्रन्तराश्रयात् ।।३१९।।
तान्येनं न विदुर्भिन्नं तैः स मुक्तोऽभिधीयते ।

Due to the effect of previous impressions there may lurk the sense of his bodily status as different from the liberated one and yet he may have got librated while still alive just like the yogin embodying a different personality from which he is sure to be considered as liberated after the fall of it. (319-320a)

श्रीमत्त्रैशिरसेऽप्युक्तं सूर्येन्दुपुटवर्जिते ।।३२०।।
जुगुप्साभावभङ्गस्थे सर्वतः स्तम्भवत्स्थिते ।
सर्वव्यापत्तिरहिते प्रमाणप्रत्ययातिगे ।।३२१।।
तस्मिन्बोधान्तरे लीनः कर्मकर्ताप्यनञ्जनः ।
प्रधानं घट आकाश आत्मा नष्टे घटेऽपि खम् ।।३२२।।

It has been observed in the *Traiśiras Śāstra* also that on stoppage of the functions of *piṅgalā* and *iḍā* nerves and breakdown of the sense of hatred and the aspirant's coming to stay equally well for all alike a pillar, bereft from all attractions and distractions, resulting in transcendence of all dichotomy of the canon of verification and object of it, the Self becomes engaged in a different kind of awareness, unaffected by the duality of action and the doer like the space inside the jar becoming one with the space itself on the breaking of it. (320b-322)

न नश्येत्तद्वदेवासावात्मा शिवमयो भवेत् ।
स्वतन्त्रोऽवस्थितो ज्ञानी प्रसरेत्सर्ववस्तुषु ।।३२३।।
तस्य भावो नचाभावः संस्थानं नच कल्पना ।
एतदेवान्तरागूर्य गुरुर्गीतास्वभाषत ।।३२४।।
यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ।।३२५।।
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

Similarly, in the case of the demise of such a self-realised person there is no loss on his side except for his having become one with Śiva, existing free of all

limiting adjuncts and pervading all alike having transcended the qualifications of existence and non-existence both as well as locus and object of imagination. This is the purport of the statement of the *Bhagavadgītā* in its observation as follows: "Whatever idea may be cherished by the person concerned at the time of his demise, the same gets concretised in his post-mortal state, O son of Kuntī, as a result of the same kind of contemplation. Therefore, keep myself reminded of in your mind on all moments and engage yourself in the battle." (323-326a)

यदा सत्त्वे विवृद्धे तु प्रलीनस्त्वूर्ध्वगस्तदा ।।३२६।।
क्रमाद्रजस्तमोलीनः कर्मयोनि-विमूढगः ।

When anyone leaves the body in the state of predominance of the *satoguṇa*, he rises upward while he falls to the category of doers of actions on leaving the body in the state of predominance of *rajoguṇa* and that of dormancy in the state of predominance of the *tamoguṇa*. (326b-327a)

तत्रेन्द्रियाणां संमोहश्वासायासपरीतता ।।३२७।।
इत्यादिमृतिभोगोऽयं देहे न त्यजनं तनोः ।

Dormancy of the senses, difficulty of breathing, etc. at the time of death are simply sufferings of the occasion of death and have nothing to do with the death itself. (327b-328a)

यस्त्वसौ क्षण एवैकश्चरमः प्राणनात्मकः ।।३२८।।
यदनन्तरमेवैष देहः स्यात्काष्ठकुड्यवत् ।
सा देहत्यागकालांशकला देहवियोगिनी ।।३२९।।
तत एव हि तद्देहसुखदुःखादिकोज्झिता ।
तस्यां यदेव स्मरति प्राक्संस्कारप्रबोधतः ।।३३०।।
अदृष्टाभ्यासभूयस्त्वशक्तिपातादिहेतुकात् ।
तदेव रूपमभ्येति सुखिदुःखिविमूढकम् ।।३३१।।
यद्वा निःसुखदुःखादि यदि वानन्दरूपकम् ।
कस्मादेति तदेवैष यतः स्मरति संविदि ।।३३२।।

That is the last moment of breathing following which the body becomes like a

log of wood. That fraction of time is known as the last moment of consciousness leaving the body. That moment is one of desertion of the experience of pleasure and pain. Whatever the person remembers at that moment is the result of all his previous impressions of life together due mainly to operation of unseen forces for whose emergence he had practised austerity, etc. throughout his life and which came to him in the form of descent of grace. This moment is followed by the state of dormancy absolutely bereft of the sense of pleasure as well as pain. Alternatively, he may experience sheer delight transcendent to the contrariety of pleasure and pain. In response to the why behind this peculiar alternative experience, the answer is the anticipatory experience of the state of being of consciousness going to get materialised. (328b-332)

प्राक् प्रस्फुरेद्यदधिकं देहोऽसौ चिदधिष्ठितेः ।
यदेव प्रागधिष्ठानं चिता तादात्म्यवृत्तितः ।।३३३।।
सैवात्र लीनता प्रोक्ता सत्त्वे रजसि तामसे ।
नीलपीतादिके ज्ञेये यतः प्राक्कल्पितां तनुम् ।।३३४।।

The status of the body as the locus of consciousness prior to the former's formation is due to the oneness between the two. As it is by basing itself on the ground of the body on the basis of identity with it that consciousness manifests itself which is said to be its merger into the *guṇas* such as *sattva*, *rajas* and *tamas* as also in different kinds of objects like blue, yellow, etc. (333-334)

अधिष्ठायैव संवित्तिरधिष्ठानं करोत्यलम् ।
अतोऽधिष्ठेयमात्रस्य शरीरत्वेऽपि कुड्यतः ।।३३५।।
देहस्यास्ति विशेषो यत्सर्वाधिष्ठेयपूर्वता ।
तादात्म्यवृत्तिरन्येषां तन्न सत्यपि वेद्यते ।।३३६।।
वेद्यानां किन्तु देहस्य नित्याव्यभिचरित्वतः ।

Though consciousness abides within all the objects yet it manifests itself first of all through the body. The latter becomes pre-eminent amongst all the objects pervaded by itself. In spite of pervading everything on the ground of oneness, consciousness does not appear to be doing so except for the body where it pervades as well as remains constantly associated with it. (335-337a)

सा च तस्यैव देहस्य पूर्वमृत्यन्तजन्मना ।।३३७।।
स्मृत्या प्राच्यानुभवनकृतसंस्कारचित्रया ।

This kind of association of consciousness with body remains constant even during the interval between the moments of death and rebirth. It is due to that continuity of association that the individual happens to assume the new body in keeping with his contemplation at the time of his death. (337b-338a)

युक्त्यानयास्मत्सन्तानगुरुणा कल्लटेन यत् ।।३३८।।
देहाविशेषे प्राणाख्यदार्ढ्यं हेतुरुदीरितम् ।
तद्युक्तमन्यथा प्राणदार्ढ्ये को हेतुरेकतः ।।३३९।।
देहत्वस्याविशेषेऽपीत्येष प्रश्नो न शाम्यति ।

It is on the ground of this logic that the honourable teacher of our tradition *Kallaṭa* has based his view of intimate relationship between consciousness and the life-force which otherwise remains unexplained as it does not find solution even on the universalisation of the concept of body. (338b-340a)

स्मरन्निति शता हेतौ तद्रूपं प्रतिपद्यते ।।३४०।।
प्राक् स्मर्यते यतो देहः प्राक्चिताधिष्ठितः स्फुरन् ।
अतः स्मरणमन्त्यं यत्तदसर्वज्ञमातृषु ।।३४१।।
न जातु गोचरो यस्माद्देहान्तरविनिश्चयः ।

How is it that just on the basis of his keeping intact the memory of his contemplation at the time of his death the individual happens to assume the particular kind of body and not that of any kind else as he has the possibility of contemplating of hundreds of other things? The answer to this objection is that he comes to assume that particular kind of body on account of having been lying in that kind of body until now as also on account of lacking in the awareness of his all-pervasiveness and therefore there is uncertainty about things other than that. (340b-342a)

यत्तु बन्धुप्रियापुत्रपानादिस्मरणं स्फुटम् ।।३४२।।
न तद्देहान्तरासङ्गि न तदन्त्यं यतो भवेत् ।

Whichever obvious memory crops up on the verge of leaving the body concerning friends, wife, son, enjoyments, etc., it has nothing to do with the future life as it is not going to determine the same any way. (342b-343a)

कस्यापि तु शरीरान्ते वासना या प्रभोत्स्यते ।।३४३।।
देहसत्त्वे तदौचित्याज्जायेतानुभवः स्फुटः।
यथा पुराणे कथितं मृगपोतकतृष्णया ।।३४४।।
मुनिः कोऽपि मृगीभावमभ्युवाहाधिवासितः।
तत्र सोऽनुभवो हेतुर्न जन्मान्तरसूतये ।।३४५।।
तस्यैतद्वासना हेतुः काकतालीयवत् स तु।

If it happens in a particular case that whatever wish he entertains in his mind at the time of death while lying still embodied on account of cognate experience, the same he gets materialised in his next life as is evidenced by the *Purāṇic* story of a certain sage who having become occupied by his affection towards a young doe having become a doe in his next birth due to that wish of him, it is that desire of him which serves as the cause in the determination of his next birth and not he himself, the coincidence between the wish and the shape of the rebirth being as incidental as the falling of the coconut fruit and dying of the bird getting hurt by it. (343b-346a)

ननु कस्मात्तदेवैष स्मरति इत्याह यत्सदा। ३४६।।
तद्भावभावितस्तेन तदेवैष स्मरत्यलम्।
एवमस्मि भविष्यामीत्येष तद्भाव उच्यते ।।३४७।।
भविष्यतो हि भवनं भाव्यते न सतः क्वचित् ।

Now the question is: Why is it that the person concerned happens to remember the same thing which he is going to get materialised in his next life? The answer to this question is that he comes to be reminded of the thing on account of his having been preoccupied by the same wish long since in the form of the idea "I am like this and I will become like this." This is the course of contemplation. Contemplation always remains inclined towards what is supposed to happen instead of remaining restricted to the present status of things. (346b-348a)

क्रमात्स्फुटत्वकरणं भावनं परिकीर्त्यते ॥३४८॥
स्फुटस्य चानुभवनं न भवनमिदं स्फुटम्।

Contemplation is the tool of clarifying what is expected to take place in the future and by no means what is happening at present. (348b-349a)

तदहर्जातबालस्य पशोः कीटस्य वा तरोः ॥३४९॥
मूढत्वेऽपि तदानीं प्राग्भावना ह्यभवत्स्फुटा।
सा तन्मूढशरीरान्ते संस्कारप्रतिबोधनात् ॥३५०॥
स्मृतिद्वारेण तद्देहवैचित्र्यफलदायिनी।

Irrespective of the victim of death being a child born on the same day, an animal or a worm, or even a tree, with all its dormancy of awareness at the moment, whatever had happened in course of its previous experiences, the same gets manifested from its impressions lying latent within it on the fall of its body lying in the state of morbidity at the moment and yield the results of those actions through the memory with all their peculiarities. (349b-351a)

देशादिव्यवधानेऽपि वासनानामुदीरितात् ॥३५१॥
आनन्तर्यैकरूपत्वात्स्मृतिसंस्कारयोरतः ।
तथानुभवनारूढ्या स्फुटस्यापि तु भाविता ॥३५२॥
भाव्यमाना न किं सूते तत्सन्तानसदृग्वपुः ।
तत्तादृक्तादृशैर्बन्धुपुत्रमित्रादिभिः सह ॥३५३॥
भासतेऽपि परे लोके स्वप्नवद्वासनाक्रमात् ।

In spite of the gap of space and time since their occurrence, owing to the factor of continuity filling up the same by means of memory and impression settled out of the experience recreating the same situation kindred to the original one, the person concerned finds himself surrounded by the same kind of relatives, sons, friends, etc. in the other world also like dreamy figures on account of the past impressions. (351b-354a)

ननु मात्रन्तरैर्बन्धुपुत्राद्यैस्तत्तथा न किम् ॥३५४॥
वेद्यते क इदं प्राह स तावद्वेद वेद्यताम् ।

व्यापारव्याहृतिव्रातवेद्ये मात्रन्तरव्रजे ।।३५५।।
स्वप्ने नास्ति स इत्येषा वाक्प्रमाणविवर्जिता ।

Now the question is whether or not the person lying on the death-bed what he himself sees in the state of the last moments of his life is perceptible to other knowers on the site or not. This may be obvious from the case of the figures of the dream happening to be seen by the dreamer alone. It is obvious that whatever complex objects and events the dreamer sees is not perceptible to anyone else however close to the dreamer be he but there is no evidence to prove whether the dreamer is aware of this or not. (354b-356a)

य एवैते तु दृश्यन्ते जाग्रत्येते मयेक्षिताः ।।३५६।।
स्वप्न इत्यस्तु मिथ्यैतत्तत्प्रमातृवचोबलात् ।

This much, however, is evident that on being enquired like this he is sure to state whatever he saw in the state of dream was almost like the same which had appeared to him in the waking state previously proving that the figures of dream are false appearances seeming to be real to the dreamer alone. (356b-357a)

यानपश्यमहं स्वप्ने प्रमातृंस्ते न केचन ।।३५७।।
न शोचन्ति न चेक्षन्ते मामित्यत्रास्ति का प्रमा।

The knowers whom I saw in the state of dream, they are none nor do they express their grief over my plight nor even look towards me. What is the proof of it? (357b-358a)

यतः सर्वानुमानानां स्वसंवेदननिष्ठितौ ।।३५८।।
प्रमात्रन्तरसद्भावः संविन्निष्ठो न तद्गतः ।

Since the crux of all inferences in regard to itself as well as its agent remains confined to one's consciousness, its awareness can be had only through the locus of it. (358b-359a)

घटादेरस्तिता संविन्निष्ठिता नतु तद्गता ।।३५९।।
तद्वन्मात्रन्तरेऽप्येषा संविन्निष्ठा न तद्गता ।

The proof of the existence of jar, etc. lies in the awareness of the same in consciousness and not in the existing object itself. So is the case of the existence of the dreamy figures in their awareness and by no means in their locus. (359b-360a)

तेन स्थितमिदं यद्यद्भाव्यते तत्तदेव हि ।।३६०।।
देहान्ते बुध्यते नो चेत् स्यादन्यदृक्प्रबोधनम् ।

Thus, it becomes settled that whatever appears is its essence. Whether anyone knows of his state of being following the fall of his body or not, leave it to get settled by itself. (360b-361a)

तथाह्यन्त्यक्षणे ब्रह्मविद्याकर्णनसंस्कृतः ।।३६१।।
मुच्यते जन्तुरित्युक्तं प्राक्संस्कारबलत्वतः।

For instance, by virtue of listening to deliberation on the Ultimate Reality the self of the aspirant becomes cultured particularly on account of the background of his previous practices and gets redeemed. (361b-362a)

निपाताभ्यामन्तशब्दात्स्मरणाच्छतुरन्त्यतः ।।३६२।।
पादाच्च निखिलादर्धश्लोकाच्च समनन्तरात् ।
लीनशब्दाच्च सर्वं तदुक्तमर्थसतत्त्वकम् ।।३६३।।

From the use of the two words of stray nature namely, *vā* and *api* in one and the same line signifying the other alternative to the destiny of the individual's soul besides that of redemption brought in here in the Bhagavadgītā's verse VIII.6, in the context of disappearance of it from the present body, it is obvious that there is continuity in the entire process from life to death and rebirth. (362b-363)

अज्ञात्वैतत्तु सर्वेऽपि कुशकाशावलम्बिनः ।
यत्तदोर्व्यत्ययं केचित्केचिदन्यादृशं क्रमम् ।।३६४।।
भिन्नक्रमौ निपातौ च त्यजतीति च सप्तमीम् ।
व्याचक्षते तच्च सर्वं नोपयोग्युक्तयोजने ।।३६५।।
नच तद्दर्शितं मिथ्या स्वान्तसम्मोहदायकम्।

तदित्थंप्रायणस्यैतत्तत्त्वं श्रीशम्भुनाथतः ।।३६६।।
अधिगम्योदितं तेन मृत्योर्भीतिर्विनश्यति ।

Due to ignorance of this sense while some of the hypocrites rearrange the order of words derived from the pronouns *yat* and *tat* and some other ones by kindred distortions in the text such as changing the order between the stray words (*nipāta*), namely, *vā* and *api* as also by mistaking the word *tyajati* as the present tense third case singular instead of the present participial form of the root *tyaj* in the seventh singular termination misinterpreted the entire sense of the verse hiding their ignorance about it. Having understood it like this from my honourable teacher Śambhunātha, I have presented the above here for the sake of warding off the fear of death. (364-367a)

विदितमृतिसतत्त्वाः संविदम्भोनिधाना-
दचलहृदयवीर्याकर्षनिष्पीडनोत्थम् ।
अमृतमिति निगीर्णे कालकूटेऽत्र देवा ।
यदि पिबथ तदानीं निश्चितं वः शिवत्वम् ।।३६७।।

Having understood the secret of mortality as a result of the understanding of the mystery of the sea of Consciousness churned out by means of the eternal perpetuity of the Supreme Being lying in the heart as distinct from the poison drunk by Śiva, O gods, you drink it and therein would become guaranteed your Śiva-hood. (367)

उत्सवोऽपि हि यः कश्चिल्लौकिकः सोऽपि संमदम् ।
संविदब्धितरङ्गाभं सूते तदपि पर्ववत् ।।३६८।।

This amounts to suggest the significance of the exhilarating nature of worldly celebrations also as a wave on the sea of Consciousness. (368)

एतेन च विपद्ध्वंसप्रमोदादिषु पर्वता ।
व्याख्याता तेन तत्रापि विशेषाद्देवतार्चनम् ।।३६९।।

This explains also the celibratory character of occasions of end of the moments of trouble, etc. particularly on account of creating the opportunity of worshipping the deities. (369)

पुरक्षोभाद्यद्भुतं यत्तत्स्वातन्त्र्ये स्वसंविदः ।
दाढ्र्यदायीति तल्लाभदिने वैशेषिकार्चनम् ।।३७०।।

Arrival of the day on which some disturbance took place in the town and happened to be warded off may be celebrated particularly in the form of worship of the deity. This also would be indicative of the autonomy of Consciousness. (370)

योगिनीमेलको द्वेधा हठतः प्रियतस्तथा ।
प्राच्ये च्छिद्राणि संरक्षेत्कामचारित्वमुत्तरे ।।३७१।।
स च द्वयोऽपि मन्त्रोद्धृत्प्रसङ्गे दर्शयिष्यते ।

Meeting with *yoginī* is made possible in a twofold manner, namely, by way of regulating breathing through the solar and lunar channels and through the cultivation of fascination for Consciousness. There is the necessity of escaping pitfalls in the case of the former while waywardness in the latter. This difference between the two would be elucidated while dealing with the theme of evolving the *mantra*. (371-372a)

योगिनीमेलकाच्चैषोऽवश्यं ज्ञानं प्रपद्यते ।।३७२।।
तेन तत्पर्व तद्वच्च स्वसन्तानादिमेलनम् ।

Meeting with *yoginī* is sure to result in the attainment of this kind of knowledge. Therefore, the occasion of meeting with her is sure to be considered as an occasion of celebration on one's own behalf as well as on behalf of one's disciples, sons and grandsons, etc. (372b-373a)

संवित्सर्वात्मिका देहभेदाद्या सङ्कुचेत्तु सा ।।३७३।।
मेलकेऽन्योन्यसङ्घट्टप्रतिबिम्बाद्विकस्वरा ।

Consciousness is pervasive of all and yet at the same time it tends to get contracted in the individual. However, when the aspirant and the *yoginī* meet together, they act on each other resulting in the blooming of both on account of becoming reflected in each other. (373b-374a)

उच्छलन्निजरश्म्योघः संवित्सु प्रतिबिम्बितः ।।३७४।।
बहुदर्पणवद्दीप्तः सर्वायेताप्ययत्नतः ।

A group of rays of consciousness emanating from oneself getting deflected in the consciousness individualised in several persons has the possibility of being visible in all of them spontaneously as it happens in mirrors placed all around anything. (374b-375a)

अत एव गीतगीतप्रभृतौ बहुपर्षदि ।।३७५।।
यः सर्वतन्मयीभावे ह्लादो नत्वेककस्य सः ।

This is how it gets elucidated in any musical programme participated in by several musicians as well as a large number of connoisseurs of music enjoying the performance collectively instead of individually. (375b-376a)

आनन्दनिर्भरा संवित्प्रत्येकं सा तथैकताम् ।।३७६।।
नृत्तादौ विषये प्राप्ता पूर्णानन्दत्वमश्नुते ।

The consciousness becoming replete with delight within each one of the audience coalesces with others in such programmes of music, dance, etc. resulting in the experience of delight of perfect nature. (376b-377a)

ईर्ष्यासूयादिसङ्कोचकारणाभावतोऽत्र सा ।।३७७।।
विकस्वरा निष्प्रतिघं संविदानन्दयोगिनी।

In such programmes due to absence of envy and grudge, etc. operating as factors of contraction, consciousness happens to get rid of restraint and comes to bloom fully and become perfectly delightful. (377b-378a)

अतन्मये तु कस्मिंश्चित्तत्रस्थे प्रतिहन्यते ।।३७८।।
स्थपुटस्पर्शवत्संविद्विजातीयतया स्थिते ।

If anyone of the audience lacks in the capacity of becoming one with the rest of the listeners, he is left out from the sway of the delight in the same way as do lower points of a drawing drawn on an uneven background. (378b-379a)

अतश्चक्रार्चनाद्येषु विजातीयमतन्मयम् ।।३७९।।
नैव प्रवेशयेत्संवित्सङ्कोचननिबन्धनम् ।

This is why in programmes of worship of *cakras*, etc. such persons should not be allowed to attend who are incongruent to it on account of constriction of consciousness. (379b-380a)

यावन्त्येव शरीराणि स्वाङ्गवत्स्युः सुनिर्भराम् ।।३८०।।
एकां संविदमाविश्य चक्रे तावन्ति पूजयेत् ।

Only such bodies need to be worshipped as one's own which might be capable of entering into one and the same stream of consciousness exclusively. (380b-381a)

प्रविष्टश्चेत्प्रमादेन सङ्कोचं न व्रजेत्ततः ।।३८१।।
प्रस्तुतं स्वसमाचारं तेन साकं समाचरेत् ।

If anyone may happen to enter into the programme inadvertently, the worshipper should not behave with him in any untoward manner but should rather perform the acts in company with him. (381b-382a)

स त्वनुग्रहशक्त्या चेद्विद्धस्तत्तन्मयी भवेत् ।।३८२।।
वामाविद्धस्तु तन्निन्देत्पश्चात्तं घातयेदपि ।

If fortunately he becomes positively impressed by the ceremonies, the performer should join with him in his experience of joy. If, conversely, due to stimulation of adverse forces in him, he were to condemn the performance, he may even be removed from the gathering. (382b-383a)

श्रीमत्पिचुमते चोक्तमादौ यत्नेन रक्षयेत् ।।३८३।।
प्रवेशं संप्रविष्टस्य न विचारं तु कारयेत् ।

According to the view of the *Picu Śāstra*, in the beginning one should see that no undeserving enter on the spot of worship or into the area of performance. However, if entered into at all, he should be behaved with in the normal way. (383b-384a)

लोकाचारस्थितो यस्तु प्रविष्टे तादृशे तु सः ।।३८४।।
अकृत्वा तं समाचारं पुनश्चक्रं प्रपूजयेत् ।

If anyone of sheer worldly interests arrives in the beginning of the ceremony, the worship should be postponed for that day to be performed on the next. (384b-385a)

अथ वच्मि गुरोः शास्त्रव्याख्याक्रममुदाहृतम् ।।३८५।।
देव्यायामलशास्त्रादौ तुहिनाभीशुमौलिना।

Now, I am going to talk about the qualifications of a teacher concerning his worthiness to explain texts determinative of the basic principles (*śāstra*) of the discipline concerned as have been laid down by Lord Śiva in texts like *Devyāyāmala Tantra*, etc. (385b-386a)

कल्पवित्तत्समूहज्ञः शास्त्रवित्संहितार्थवित् ।।३८६।।
सर्वशास्त्रार्थविच्चेति गुरुर्भिन्नोऽपदिश्यते ।
यो यत्र शास्त्रे स्वभ्यस्तज्ञानो व्याख्यां चरेत्तु सः ।।३८७।।
नान्यथा तद्भावश्चेत्सर्वथा सोऽप्यथाचरेत् ।

The teacher should be aeonian in his understanding, knower of the entire such span of time in its details, knower of the code of conduct in regard to it, the basic principles of it, knower of the sense of all the texts expository of it as well as that of the pattern of behaviour befitting his understanding of the principles. Thus, the teacher should be such as may be bringing his knowledge to bear in his actual behaviour in life. If he be lacking in this feature, he should be trying to come up to the norm in this respect as well. (386b-388a)

श्रीभैरवकुले चोक्तं कल्पादिज्ञत्वमीदृशम् ।।३८८।।
गुरोर्लक्षणमेतावत्संपूर्णज्ञानतैव या।
तत्रापि यास्य चिद्वृत्तिकर्मिभित् साप्यवान्तरा ।।३८९।।
देव्यायामल उक्तं तद्द्वापञ्चाशाह्व आह्निके ।
देव एव गुरुत्वेन तिष्ठासुर्दशधा भवेत् ।।३९०।।

The aeonian knowledge, etc. have been expected of the teacher in the text known as *Bhairavakula*. (According to it) the characteristic feature of a teacher lies in his knowledgeability of everything. In addition to his knowledge, he should have aptitude for implementation of his knowledge in the form of action. This has been laid down in the *Devyāyāmala Tantra's* fifty-second chapter. It is Lord Śiva who wishing to manifest Himself has assumed the form of the ten teachers as follows: (388b-390)

उच्छुष्मशवरचण्डगुमतङ्गघोरान्तकोग्रहलहलकाः ।
क्रोधी हुलुहुलुरेते दश गुरवः शिवमयाः पूर्वे ॥३९१॥

Ucchuṣmāṁśa, Śabarāṁśa, Caṇḍāṁśa, Mataṅgāṁśa, Ghorāntaka, Antakāṁśa, Ugrāṁśa, Halāhalakāṁśa, Krodhāṁśa and Huluhulu. All these teachers have been filled with the idea of Śiva. (391)

ते स्वांशचित्तवृत्तिक्रमेण पौरुषशरीरमास्थाय ।
अन्योन्यभिन्नसंवित्क्रिया अपि ज्ञानपरिपूर्णाः ॥३९२॥

They followed the modes of inner being they severally represented by assuming human bodies as distinct from one another cognitively as well as conatively. (392)

सर्वेऽलिमांसनिधुवनदीक्षार्चनशास्त्रसेवने निरताः ।
अभिमानशमक्रोधक्षमादिरवान्तरो भेदः ॥३९३॥

They did not abstain from eating meat and drinking wine and yet remained always engaged in initiation of students to their disciplines, worship of Śiva, and study of texts. They were replete with the sense of self-respect, peace, anger, forgiveness and similar qualities with their specific mutual differences. (393)

इत्थं विज्ञाय सदा शिष्यः सम्पूर्णशास्त्रबोद्धारम् ।
व्याख्यायैगुरुमभ्यर्थयेत् पूजापुरः सरं मतिमान् ॥३९४॥
सोऽपि स्वशासनीये
परशिष्येऽपि वापि तादृशं शास्त्रम् ।
श्रोतुं योग्ये कुर्यात् व्याख्यानं वैष्णवाद्यधरे ॥३९५॥

करूणारसपरिपूर्णे गुरुः पुनर्मर्मधामपरिवर्जम् ।
अधमेऽपि हि व्याकुर्या -
त्सम्भाव्य हि शक्तिपातवैचित्र्यम् ।।३९६।।

Having understood this background of the discipline the wise disciple should take resort to such a teacher respectfully who might be knower of the *Śāstra* in its entirety so that he himself may become capable of imparting initiation to his own disciples as well as to those of others engaged until now in such lower kinds of disciplines as Vaiṣṇavism, etc. The teacher should impart initiation to disciples engaged in lower disciplines also until now out of his compassion towards them except for disclosure of the top secrets of it in view of the peculiarity of the descent of the grace on them also even without sufficient effort on their part (in order to avoid the danger of its misuse from their side). (394-396)

लिप्तायां भुवि पीठे चतुरस्त्रे पङ्कजत्रयं कजगे।
कुर्याद्विद्यापीठं स्याद्रसवह्न्यङ्गुलं त्वेतत् ।।३९७।।
मध्ये वागीशानीं दक्षोत्तरयोर्गुरून्गणेशं च।
अधरे कजे च कल्पेश्वरं प्रपूज्यार्घपुष्पतर्पणकैः ।।३९८।।

The spot chosen as the seat of initiation needs to be besmeared with cow-dung. It needs to be quadrangular with thirty-six finger-ends in length and breadth. Three lotus flowers should be placed on it dedicated to the sun in the middle as the Lord of the goddess of words, teachers on the right side and to Lord Gaṇeśa on the left while to the Lord of time on the lower side of it. All these gods and Lords should be worshipped with the offering of flowers and other materials of worship. (397-398)

सामान्यविधियुक्ता-
र्घपात्रयोगेन चक्रमथ सम्यक्।
सन्तर्प्य व्याख्यानं कुर्यात्सम्बन्धपूर्वकं मतिमान् ।।३९९।।

Making use of the vessel of worship as per the common mode of worship, the wise teacher should satiate the circle followed by exposition of the system to the pupil in a consistent manner. (399)

सूत्रपदवाक्यपटलग्रन्थक्रमयोजनेन सम्बन्धात् ।
अव्याहतपूर्वापरमुपवृह्य नयेत वाक्यानि ।।४००।।

The mode of exposition of the system should involve knitting together words, sentences, chapters, the whole text in a certain order with relevance of the initiation and final parts with each other in the whole of the exposition as well as in each one of its constituents including even sentences. (400)

मण्डूकप्लवसिंहावलोकनाद्यैर्यथायथं न्यायैः ।
अविहतपूर्वापरकं शास्त्रार्थं योजयेदसङ्कीर्णम् ।।४०१।।
तन्त्रावर्तनबाधप्रसङ्गतर्कादिभिश्च सन्न्यायैः ।
वस्तु वदेद्वाक्यज्ञो वस्त्वनतरतो विविक्ततां विदधत् ।।४०२।।
यद्यद्व्याहृतिपदवीमायाति तदेव दृढतरैर्न्यायैः ।
बलवत्कुर्याद्दूष्यं यद्यप्यग्रे भविष्यत्स्यात् ।।४०३।।

By taking recourse to the mode of the frog's jump as also the lion's way of looking back and similar progressions and reversions on occasions without any drift from beginning to end he needs to sustain the entire argument behind his exposition in a broad way. He may move behind sometimes to strengthen his arguments further and thus put up his statements in a better perspective in view of the content as well as each one of the statements in mutual relationships, eliminating the danger of any future criticism. (401-403)

दृढरचितपूर्वपक्षप्रोद्धरणपथेन वस्तु यद्वाच्यम् ।
शिष्यमतावारोहति तदाशु संशयविपर्ययैर्विकलम् ।।४०४।।

Any viewpoint presented against the background of a forceful opposite view gets settled in the mind of the pupil in a form immune to doubt and drift. (404)

भाषा न्यायो वादो लयः क्रमो यद्यदेति शिष्यस्य ।
सम्बोधोपायत्वं तथैव गुरुराश्रयेद्व्याख्याम् ।।४०५।।

The teacher should take help of anyone of the devices of communication such as language, logic, argument, rhythm and order to convey his viewpoint to the disciple properly. (405)

वाच्यं वस्तु समाप्य प्रतर्पणं पूजनं भवेच्चक्रे।
पुनरपरं वस्तु वदेत्पटलादूर्ध्वं तु नो जल्पेत् ।।४०६।।

Having finished the talk of that occasion's discourse, the teacher should move to satiation and worship of the circle and shift to the other one without transgressing the limits of the chapter. (406)

व्याख्यान्ते क्षमयित्वा विसृज्य सर्वं क्षिपेदगाधजले ।
शास्त्रादिमध्यनिधने विशेषतः पूजनं कुर्यात् ।।४०७।।
विशेषपूजनं कुर्यात्समयेभ्यश्च निष्कृतौ।
अविकल्पमतेर्न स्युः प्रायश्चित्तानि यद्यपि ।।४०८।।
तथाप्यतत्त्वविद्वर्गानुग्रहाय तथा चरेत् ।

At the end of the exposition, excusal from the deities concerned should be begged for and all the material used in the worship needs to be thrown in some deep reservoir of water. If unfortunately anyone of the performers dies in course of the exposition, special worship should be offered on his behalf. That needs also to be accomplished on the commission of any serious fault in course of transmission of the wisdom. Though there is no necessity of doing so for those who have got established in the wisdom, it should be done for the sake of the ignorant. (407-409a)

श्रीपिचौ च स्मृतेरेव पापघ्नत्वे कथं विभो ।।४०९।।
प्रायश्चित्तविधिः प्रोक्त इति देव्या प्रचोदिते ।
सत्यं स्मरणमेवेह सकृज्जप्तं विमोचयेत् ।।४१०।।
सर्वस्मात्कर्मणो जालात्स्मृतितत्त्वकलाविदः
तथापि स्थितिरक्षार्थं कर्तव्यश्चोदितो विधिः ।।४११।।

In the *Picu Śāstra* it has been recorded how in course of Her conversation with Śiva, the goddess Pārvatī inquired of the Lord as to the relevance of observation of the memorial. Being inquired like this, the Lord told Her that though it is true that a single remembrance is sufficient to redeem the person concerned yet the knowers of the secret of it hold the view that sustenance of the tradition of observation of memorials is also a necessity in the midst of the net of all and sundry duties of life. (409-411)

अतत्त्ववेदिनो ये हि चर्यामात्रैकनिष्ठिताः ।
तेषां दौलायिते चित्ते ज्ञानहानिः प्रजायते ।।४१२।।

On the concentration of those who are ignorant of the secret of things having been diverted, there is loss on the side of knowledge. (412)

तस्माद्विकल्परहितः संवृत्युपरतो यदि ।
शास्त्रचर्यासदायत्तैः सङ्करं तद्विवर्जयेत् ।।४१३।।

Therefore, those who have become self-absorbed need to avoid this kind of mixing up the right and the wrong via recourse to discussion on canons of *Śāstras*. (413)

सङ्करं वा समन्विच्छेत्प्रायश्चित्तं समाचरेत्।
यथा तेषां न शास्त्रार्थे दोलारूढा मतिर्भवेत् ।।४१४।।

Alternatively, he who enters into the polemics of debate needs to take resort to atonement so as to avoid the danger of his drifting away from his faith in the canons of behaviour as propounded in the *Śāstras*. (414)

यत्स्वयं शिवहस्ताख्ये विधौ संचोदितं पुरा ।
शतं जप्त्वास्य चास्त्रस्य मुच्यते स्त्रीवधादृते ।।४१५।।

As has already been observed, by muttering the particular *mantra* known as *Śivahasta* one hundred times, the person concerned may get rid of any crime except for that of killing of his wife (or a woman). (415)

शक्तिनाशान्महादोषो नरकं शाश्वतं प्रिये।
इति श्रीरत्नमालायां समयोल्लङ्घने कृते ।।४१६।।
कुलजानां समाख्याता निष्कृतिर्दुष्टकर्तरी ।
श्रीपूर्वे समयानां तु शोधनायोदितं यथा ।।४१७।।
मालिनी मातृका वापि जप्या लक्षत्रयान्तकम् ।
प्रतिष्ठितस्य तूरादेर्दर्शनेऽनधिकारिणा ।।४१८।।
प्रायश्चितं प्रकर्तव्यमिति श्रीब्रह्मयामले ।

It has been observed in the text known as *Ratnamālā* in the deliberation between Lord Śiva and Pārvatī that woman stands for power on whose destruction the killer is destined to be dashed down for ever to the hell since he has transgressed the code of conduct of ethics. It has also been pointed out there in that text that the punishment for killing women born of honourable families is to meet the edge of the axe known as *duṣṭa-kartarī*, killer of the criminal, as has been indicated as the form of the punishment of those who have violated the code of conduct of the system. It has also been pointed out in the *Brahmayāmala Tantra* that the atonement for seeing the *tūra*, etc. established (in a temple) without being authorised for it, the atonement is muttering of the *mālinī* and *mātṛkā* order of the alphabet up to three lakh times (i.e. three hundred thousand times). (416-419a)

ब्रह्मघ्नो गुरुतल्पस्थो वीरद्रव्यहरस्तथा ।।४१९।।
देवद्रव्यहृदाकार प्रहर्ता लिङ्गभेदक: ।
नित्यादिलोपकृद्भ्रष्टस्वकमात्रापरिच्छद: ।।४२०।।
शक्तिव्यङ्गत्वकृद्योगिज्ञानिहन्ता विलोपक: ।
नैमित्तिकानां लक्षादिक्रमाद् द्विगुणं जपेत् ।।४२१।।
व्रतेन केनचिद्युक्तो मितभुग्ब्रह्मचर्यवान् ।
दूतीपरिग्रहेऽन्यत्र गतश्चेत्काममोहित: ।।४२२।।
लक्षजापं तत: कुर्यादित्युक्तं ब्रह्मयामले ।

Killer of a knower of the Reality, sleeper on the bed of his teacher, the person involved in the stealing of objects belonging to a heroic person, and any temple, thief or breaker of any emblem, transgressor of the codes of conduct, deviator from the code of conduct, given to concealment of the quantum of his crime, misrepresenter of power, killer of yogins and wise persons, destroyer of the tradition of incidental norms of behaviour are required to mutter the *mantras* beginning from one lakh times getting doubled at each step. He is required to take a certain vow, eat in the measured quantity and observe celibacy. If anyone happens to indulge inadvertently in sex out of lust with a female messenger (*dūtī*, accomplished yogini), he, too, is required to mutter the *mantra*. This has been stated in the *Brahmayāmala Tantra*. (419b-423)

दीक्षाभिषेकनैमित्तविध्यन्ते गुरुपूजनम् ।।४२३।।

अपरेद्युः सदा कार्यं सिद्धयोगीश्वरीमते ।
पूर्वोक्तलक्षणोपेतः कविस्त्रिकसतत्त्ववित् ।।४२४।।
स गुरुः सर्वदा ग्राह्यस्त्यक्त्वान्यं तत्स्थितं त्वपि ।

Following the bath of initiation and performance of the incidental rites should be accomplished worship of the teacher. This is to be performed immediately on the next day according to the direction of the *Siddhayogiśvarī Tantra*. The teacher chosen for worship needs to be such as should be transparent in his wisdom and knower of the essential principles of the Trika System. He should be chosen out of even those who may be present there. (423b-425a)

मण्डले स्वस्तिकं कृत्वा तत्र हैमादिकासनम् ।।४२५।।
कृत्वार्चयेत तत्रस्थमध्वानं सकलान्तकम्
ततो विज्ञपयेद्भक्त्या तदधिष्ठितये गुरुम् ।।४२६।।
स तत्र पूज्यः स्वैर्मन्त्रैः पुष्पधूपार्घविस्तरैः ।
समालम्भनसद्वस्त्रैर्नैवेद्यैस्तर्पणैः क्रमात् ।।४२७।।
आशान्तं पूजयित्वैनं दक्षिणाभिर्यजेच्छिशुः ।
सर्वस्वमस्मै संदद्यादात्मानमपि भावितः ।।४२८।।
अतोषयित्वा तु गुरुं दक्षिणाभिः समन्ततः ।
तत्त्वज्ञोऽप्यृणबन्धेन तेन यात्यधिकारिताम् ।।४२९।।

Inside the circle should be created a symbol of *swastika* followed by placement of the seat of the teacher decorated with gold. After this the six paths of the discipline need to be worshipped. Then the disciple needs to request the teacher to take his seat there. He needs to be worshipped there on the seat with particular *mantras* imparted to the disciple by himself along with the offering of flower, incense and other objects of worship including that of sacrifice clothes, things dedicated and gratificatory. Having worshipped him to his full contentment and through sacrificial donations, the pupil should place all his belongings including himself at his disposal. Without gratifying the teacher in all respects, the disciple, even though having become the knower of the Reality remains indebted to him and short of the state of redemption. (425b-429)

गुरुपूजामकुर्वाणः शतं जन्मानि जायते ।
अधिकारी ततो मुक्तिं यातीति स्कन्दयामले ।।४३०।।
तस्मादवश्वं दातव्या गुरवे दक्षिणा पुनः ।
पूर्वं हि यागाङ्गतया प्रोक्तं तत्तुष्टये त्विदम् ।।४३१।।

Being shorn of the worship of the teacher, the disciple has to be born and reborn hundreds of times before getting redeemed, so observes the *Skandayāmala Tantra*. Therefore, the sacrificial donation needs to be offered to the teacher again. This is so because whatever offerings were made to him earlier were offered by way of a part of the sacrifice while this one is by way of his satisfaction. (430-431)

तज्जुष्टमथ तस्याज्ञां प्राप्याश्नीयात्स्वयं शिशुः ।
ततः प्रपूजयेच्चक्रं यथाविभवसम्भवम् ।।४३२।।

(Having fed the teacher to his full contentment) the disciple should take the remainder himself by his permission. This is to be followed by the worship of the *cakra* in keeping with his capacity to afford for. (432)

अकृत्वा गुरुयागं तु कृतमप्यकृतं यतः ।
तस्मात्प्रयत्नतः कार्यो गुरुयागो यथाबलम् ।।४३३।।

Since without performing the teacher-related sacrifice, all whatever performed earlier remains incomplete, therefore, it is necessary to perform this sacrifice deliberately to one's capacity. (433)

अतत्रस्थोऽपि हि गुरुः पूज्यः संकल्प्य पूर्ववत् ।
तद्द्रव्यं देवताकृत्ये कुर्याद्भक्तजनेष्वथ ।।४३४।।

In the absence of the teacher on that occasion, the teacher needs to be offered the same worship imaginatively supposing as if he were present there, followed by distribution of materials of offering amongst devotees. (434)

पर्वपवित्रप्रभृतिप्रभेदि नैमित्तिकं त्विदं कर्म ।

Here comes to its close the entire ambit of this chapter of incidental performance beginning from sanctification of it and ending with its explanation. (435)

CHAPTER 29

Secret of Kula System

अथ समुचिताधिकारिण
उद्दिश्य रहस्य उच्चतेऽत्र विधिः।
अथ सर्वाप्युपासेयं कुलप्रक्रिययोच्यते ॥१॥
तथा धाराधिरूढेषु गुरुशिष्येषु योचिता ।
उक्तं च परमेशेन सारत्वं क्रमपूजने ॥२॥

Now is being explained the secret of the system known as the *Kula* system, targeting aspirants who are worthy of it. This entire system of worship is known as *Kula* as it has been developed through the chain of teacher and taught in the form of continuous stream and has been characterised by the Lord as the essence of the worship known as *Krama* (order). (1-2)

सिद्धक्रमनियुक्तस्य मासेनैकेन यद्भवेत्।
न तद्वर्षसहस्रैः स्यान्मत्रौघैर्विविधैरिति ॥३॥

One who gets engaged in this system of worship developed and perfected by accomplished practitioners may attain perfection well within a month which may not be possible in course of even in a thousand of years' practice via a lot of *mantras* of different kinds. (3)

कुलं च परमेशस्य शक्तिः सामर्थ्यमूर्ध्वता ।
स्वातन्त्र्यमोजो वीर्यं च पिण्डः संविच्छरीरकम ।।४।।

Kula is the elevating force of the Supreme Lord with His autonomy as a power behind it and His virility as the consciousness embodied. (4)

तथात्वेन समस्तानि भावजातानि पश्यतः ।
ध्वस्तशङ्कासमूहस्य यागस्तादृश एव सः ।।५।।

Seeing of every event and object in the universe as an interplay of Śiva and Śakti in the process of eventuation and objectification as an act of sacrifice is destined to bring to an end all congregations of doubts. (5)

तादृग्रूपनिरूढ्यर्थं मनोवाक्कायवर्त्मना ।
यद्यत्समाचरेद्वीरः कुलयागः स स स्मृतः ।।६।।

For the sake of reaching that state of understanding whatever the *vīra* (one who is master of his senses, a hero) performs mentally, vocally and bodily that becomes *Kula-yāga* (ceremonial offer to fire under this system of spiritual practice). (6)

बहिः शक्तौ यामले च देहे प्राणपथे मतौ।
इति षोढा कुलेज्या स्यात्प्रतिभेदं विभेदिनी ।।७।।

This sacrifice goes on simultaneously along with its sub-varieties on the following six planes, namely, in external behaviour, display of force, conjunction of the male and the female, in regard to body, vital force, particularly in its movement along the *suṣumnā* nerve as well as ideation. (7)

स्नानमण्डलकुण्डादि षोढान्यासादि यन्न तत् ।
किञ्चिदत्रोपयुज्येत कृतं वा खण्डनाय नो ।।८।।

Bathing, creation of circle, digging of the pit, sixteen kinds of assignment, etc. (as popular in Tantra) are of little use here and even if performed by someone are not warded off. (8)

षण्मण्डलविनिर्मुक्तं सर्वावरणवर्जितम् ।
ज्ञानज्ञेयमयं कौलं प्रोक्तं त्रैशिरसे मते ।।९।।

In view of the *Triśiras Śāstra*, *Kula-yāga* is free of the trouble of creation of six circles, as well as that of secrecy. It is confined purely within the ambit of knowledge and the object of knowledge. (9)

अत्र यागे च यद्द्रव्यं निषिद्धं शास्त्रसन्ततौ ।
तदेव योजयेद्धीमान्वामामृतपरिप्लुतम् ।।१०।।

In this sacrifice the same objects need to be offered to fire by the wise which are prohibited in the tradition of the *Śāstras* having dipped it into wine. (10)

श्रीब्रह्मयामलेऽप्युक्तं सुरा शिवरसो बहिः।
तां विना भुक्तिमुक्ती नो पिष्टक्षौद्रगुडस्तु सा।।११।।

In the *Brahmayāmala Tantra* also it has been observed that wine which is considered as intoxicant outwardly is, indeed, the essence of Śiva without the aid of which there is neither the possibility of enjoyment nor of redemption. It is prepared by way of making a paste of the material, squeezing of grapes and vaporising of molasses. (11)

स्त्रीनपुंसकपुंरूपा तु पूर्वापरभोगदा ।
द्राक्षोत्थं तु परं तेजो भैरवं कल्पनोज्झितम् ।।१२।।

It is also of three kinds, namely, feminine, masculine and neutral. Its use is enjoyable in the beginning as well as towards the end. If drawn out of grapes, it proves vigorous culminating in the feeling of restoration to the state of Bhairava which lies beyond imagination. (12)

एतत्स्वयं रसः शुद्धः प्रकाशानन्दचिन्मयः।
देवतानां प्रियं नित्यं तस्मादेतत्पिबेत्सदा।।१३।।

This drink is pure delight materialised. It is of the nature of illumination, bliss and consciousness. It is favourite to gods; therefore, one should always take it. (13)

श्रीमत्क्रमरहस्ये च न्यरूपि परमेशिना।
अर्घपात्रं यागधाम दीप इत्युच्यते त्रयम्।।१४।।
रहस्यं कौलिके यागे तत्रार्घः शक्तिसंगमात् ।
भूवस्त्रकायपीठाख्यं धाम चोत्कर्षभाक् क्रमात् ।।१५।।

It has been pointed out by Lord Śiva in the text known as *Krama Rahasya* that the vessel of worship, the place of sacrifice and the lamp, these three objects are indicative of mystery of the *Kaulika* sacrifice. They deserve worship on account of serving as the meeting points of forces. The earth, the cloth, the body and the seat are indicative of higher and higher elevation gradually. (14-15)

दीपा घृतोत्था गावो हि भूचर्यो देवताः स्मृताः।
इति ज्ञात्वा त्रयेऽमुष्मिन्यत्नवान्कौलिको भवेत् ।।१६।।

Lamps are illuminating, cows are the source of *ghṛta* and therefore they are regarded as gods moving on the earth. All these three occupy a significant place in the *Kaulika* system of worship. Therefore the worshipper needs to pay due care to them. (16)

तेनार्घपात्रप्राधान्यं ज्ञात्वा द्रव्याणि शम्भुना।
यान्युक्तान्यविशङ्कोऽत्र भवेच्छङ्का हि दूषिका ।।१७।।

In view of the importance of the sacrificial vessel, whatever material has been recommended by Śiva to be used in the sacrifice should be arranged without any doubt since doubt is a source of faults. (17)

यागौको गन्धधूपाढ्यं प्रविश्य प्रागुदङ्मुखः।
परया वाऽथ मालिन्या विलोमाच्चानुलोमतः।।१८।।
दाहाप्यायमयीं शुद्धिं दीप्तसौम्यविभेदतः।
क्रमेण कुर्यादथवा मातृसद्भावमन्त्रतः।।१९।।

Entering into the house of sacrifice already kept prepared with the burning of incense, the sacrificer should seat himself facing either east or north and make himself bodily sanctified with the recitation of either *mātṛkā* or *mālinī mantras* either from head to feet or from feet to head. The sanctification may be via

burning or bathing with the respective result of bringing brilliance to the body or softness to it on account of the effect of the *mantra*. (18-19)

NOTE:

Sanctification or purification is of two types, namely, *dāhamayī* (burning) and *āpyāmayī* (bathing). All internal impurities and sins are reduced to ashes through the method of *prāṇāyāma* conjoined with *mantras*. This is the meaning of burning while *āpyāmayī* is bathing as mentioned in the *sāstras*. By the application of both the methods, the body becomes lustrous and soft.

दीक्षां चेत्प्रचिकीर्षु स्तच्छोध्याध्वन्यासकल्पनम्।
ततः संशोध्यवस्तूनि शक्त्यैवामृततां नयेत् ।।२०।।

If the disciple wishes to be initiated, the path (*adhva*) should be sanctified and assigned to him along with sanctification of the materials of sacrifice through the use of *mantras* or via the transmission of his own force by the teacher. (20)

परासम्पुटगा यद्वा मातृसम्पुटगाप्यथो।
केवला मालिनी यद्वा ताः समस्तेषु कर्मसु ।।२१।।

In all these acts of sanctification, out of the three kinds of *mantras*, namely, *parā*, *mātṛkā* and *mālinī*, anyone may be used. (21)

नन्दहेतुफलैर्द्रव्यैरर्घपात्रं प्रपूरयेत्।
तत्रोक्तमन्त्रतादात्म्याद्भैरवात्मत्वमानयेत् ।।२२।।

The vessel of worship should be filled with gems, fruits and enjoyable objects such as wine and infuse it with oneness with Śiva by means of recitation of relevant *mantras*. (22)

तेन निर्भरमात्मानं बहिश्चक्रानुचक्रगम् ।
विप्रुड्भिरूर्ध्वाधरयोरन्तः पीत्या च तर्पयेत् ।।२३।।

By means of the liquid content of the vessel of worship the disciple should drench his body fully outwardly *cakra*-wise, from above and below as well as cross-wise besides inwardly through sips. (23)

तथा पूर्णस्वरश्म्योघः प्रोच्छलद्वृत्तितावशात्।
बहिस्तादृशमात्मानं दिदृक्षुर्बहिरर्चयेत् ।।२४।।

Having filled himself completely with the rays of the divine forces of consciousness in all his tendencies, he needs to look towards the world outside with the same divinised outlook and worship it as the Divine Himself. (24)

अर्काङ्गुलेऽथ तद्द्वित्रिगुणे रक्तपटे शुभे।
व्योम्नि सिन्दूरसुभगे राजवर्त्तभृतेऽथवा।।२५।।
नारिकेलात्मके काद्ये मद्यपूर्णेऽथ भाजने।
यद्वा समुदिते रूपे मण्डलस्थे च तादृशि ।।२६।।
यागं कुर्वीत मतिमांस्तत्रायं क्रम उच्यते।
दिश्युदीच्यां रुद्रकोणाद्वायव्यन्तं गणेश्वरम् ।।२७।।
वटकुं त्रीन् गुरून्सिद्धान्योगिनीः पीठमर्चयेत्।
प्राच्यां दिशि गणेशाध आरभ्याभ्यर्चयेत्ततः।।२८।।
सिद्धचक्रं दिक्चतुष्के गणेशाधस्तनान्तकम् ।

The wise should perform the sacrifice on the circle drawn on a square-shaped piece of cloth twelve finger-ends, twice or thrice as large as that, red in colour or of various colours or on a vessel of coconut filled with wine or inside a circle drawn on plain ground; the order of which is as follows:

On the north side beginning from north-east to west-north should be worshipped Gaṇeśa. Inside it on all the corners the young disciples, further inside it the teachers likewise and on the inmost corners the group of four *Siddhas* and *Yoginis*. On the east side of it below Gaṇeśa should also be offered worship to *Siddhas* of the four ages. (25-29a)

खगेन्द्रः सहविज्जाम्ब इल्लाईअम्बया सह ।।२९।।
वक्तष्टिर्विमलोऽनन्तमेखलाम्बायुतः पुरा।
शक्त्या मङ्गलया कूर्म इल्लाईअम्बया सह ।।३०।।
जैत्रो याम्ये ह्यविजितस्तथा सानन्दमेखलः।

काममङ्गलया मेषः कुल्लाईअम्बया सह ।।३१।।
विन्ध्योऽजितोऽप्यजरया सह मेखलया परे।
मच्छन्दः कुङ्कुणाम्बा च षड्युग्मं साधिकारकम्।।३२।।
सौम्ये मरुत्त ईशान्तं द्वितीय पङ्क्तिरीदृशी।
अमरवरदेवचित्रालिविन्ध्यगुडिका इति क्रमात षडमी ।।३३।।
सिल्लाई एरुणया तथा कुमारी च बोधाई ।
समहालच्छी चापरमेखलया शक्तयः षडिमाः ।।३४।।

On the eastern side needs to be worshipped Khagendra along with his wife Vijjāmbā Illai-ambā and two sons Vaktaṣṭi and Vimala with Ananta Makhalāmbā. On the southern side should be worshipped Kūrma with his wife Illai Āmbā and sons Jaitra and Avijita with Ānanda as the Mekhalāmbā. On western side needs to be worshipped Meṣa with his wife Kullai Āmbā and sons Vindhya and Ajita and Mekhalā named Ajarā. On the northern side are to be worshipped Macchanda with his wife Kuṅkuṇāmbā with their six sons and their wives Sillāi, Eruṇā, Kumarī, Bodhāi, Aparamekhalā and Mahālacchī as forces. (29b-34)

एते हि साधिकाराः पूज्या येषामियं बहुविभेदा।
सन्ततिरनवच्छिन्ना चित्रा शिष्यप्रशिष्यमयी।।३५।।

These personalities of the tradition are authorised for worship from amongst several others serving as links of different other traditions along with their lineage of teacher-taught form of continuity of peculiar kinds. (35)

आनन्दावलिबोधिप्रभुपादान्ताथ योगिशब्दान्ता।
एता ओवल्ल्यः स्युर्मुद्राषट्कं क्रमात्त्वेतत् ।।३६।।

Postures are six, namely, *ānanda*, *avali*, *bodhi*, *prabhu*, *pāda* and *yogī*. (36)

दक्षाङ्गुष्ठादिकनि-
ष्ठिकान्तमथ सा कनीयसी वामात्।
द्विदशान्तोर्ध्वगकुण्डलि-
बैन्दवहन्नाभिकन्दमिति छुम्माः।।३७।।

There are six other postures called *chummās*. These lie in arrangement of the fingers in a certain manner beginning from the thumb of the right hand up to the little finger and from the latter of the left hand up to its thumb as also from *kanda* up to the end of the twelve points in the upper *kuṇḍalinī*, including *bindu*, heart, navel and *kanda*. (37)

शवराडबिल्लपटिटल्लाः करबिल्लाम्बिशरबिल्लाः।
अडबीडीम्बीदक्षिणबिल्लाः कुम्भारिकाक्षराख्याच।।३८।।
देवीकोट्टकुलाद्रित्रिपुरीकामाख्यमट्टहासश्च।
दक्षिणपीठं चैतत्षट्कं घरपल्लिपीठगं क्रमशः।।३९।।

The six seats of yogic accomplishment (*siddha-pīṭha*) in the south are *śavarādabillpattilā*, *karabillāmbiśarabillā*, *Adabīdīmbī-dakṣiṇabillā*, *Kumbhārikākṣarā*, *Devīkottakulādritripurī-kāmākhyā* and *Aṭṭahāsa*. (38-39)

इति सङ्केताभिज्ञो
भ्रमते पीठेषु यदि स सिद्धीप्सुः।
अचिराल्लभते तत्तत्प्राप्यं यद्योगिनीवदनात् ।।४०।।

Having understood the sense of these indications in the form of postures and *chummās* if an aspirant of the secret knowledge were to move to these places of *siddhi*, he is likely to attain the key to yogic accomplishment quite quickly from the mouth of *yoginis* (existing there invisibly). (40)

भट्टेन्द्रवल्कलाहीन्द्रगजेन्द्राः समहीधराः।
ऊर्ध्वरेतस एते षडधिकारपदोज्झिताः ।।४१।।

Bhaṭṭa, Indra, Valkala, Ahīndra, Gajendra and Mahīdhara, these are the six princes who had renounced their authorities in favour of attaining the state of the *ūrdhva retasas* (transformers of virility into consciousness). (41)

अधिकारो हि वीर्यस्य प्रसरः कुलवर्त्मनि।
तदप्रसरयोगेन ते प्रोक्ता ऊर्ध्वरेतसः।।४२।।

Authority is the flow of virility through the channel of procreation. On account of their restraining themselves from it, they were known as *ūrdhva retasas*. (42)

अन्याश्च गुरुतत्पत्न्यः श्रीमत्कालीकुलोदिताः।
अनात्तदेहाः क्रीडन्ति तैस्तैर्देहैरशङ्किताः ।।४३।।

Several other teachers along with their wives, as has been observed in the text *Kālīkula*, move around disembodied and assume different bodies for elimination of doubt from the mind of the people. (43)

प्रबोधिततथेच्छाकैस्तज्जे कौलं प्रकाशते ।
तथारूपतया तत्र गुरुत्वं परिभाषितम् ।।४४।।

On arousal of the wish in anyone of the couples for giving birth to a child who might illuminate people by his knowledge of the *Kaula* system of approach to the inner world, they enter into the personalities of such couples and thus serve as teachers of the system in the dissemination of the knowledge. (44)

ते विशेषान्न संपूज्याः स्मर्तव्या एव केवलम्।
ततोऽभ्यन्तरतो वायुवह्न्योर्मातृकया सह ।।४५।।
मालिनी क्रमशः पूज्या ततोऽन्तर्मन्त्रचक्रकम् ।

Such progenies need not be worshipped in any particular way beyond simple remembrance of them. If they anyway are to be worshipped at all, they need to be worshipped via the mixing of air and fire with the utterance of *mātṛkā mantras* followed by the *mālinī* ones in the circle of *mantras*. (45-46a)

मन्त्रसिद्धप्राणसंवित्करणात्मनि या कुले ।।४६।।
चक्रात्मके चितिः प्रभ्वी प्रोक्ता सेह कुलेश्वरी।
सा मध्ये श्रीपरा देवी मातृसद्भावरूपिणी।।४७।।
पूज्याथ तत्समारोपादपराथ परापरा।
एकवीरा च सा पूज्या यदिवा सकुलेश्वरा।।४८।।

That fundamental centre of consciousness is called here as *Kuleśvarī* who presides over the entire spectrum of consciousness through her control over

its extension to senses, vital forces and vitalisation of *mantras*. She needs to be worshipped in the centre as the mother of the alphabet via superimposition of her manifestation on her as *aparā* and by taking herself also with it as *parāparā* along with Śiva Himself as *ekavīra*, to rule over her. (46b-48)

प्रसरेच्छक्तिरुच्छूना सोल्लासो भैरवः पुनः।
सङ्घट्टानन्दविश्रान्त्या युग्ममित्थं प्रपूजयेत्।।४९।।
महाप्रकाशरूपायाः संविदो विस्फुलिङ्गवत्।
यो रश्म्योघस्तमेवात्र पूजयेद्देवतागणम्।।५०।।

She needs to be worshipped along with Śiva in Her conjugal form on becoming excited with her meeting with Śiva with all His delightfulness emanating in the form of waves of bliss. The gods should be worshipped here as sparks of the immensity of light emanating from it. (49-50)

अन्तर्द्वादशकं पूज्यं ततोऽष्टाष्टकमेव च।
चतुष्कं वा यथेच्छं वा का सङ्ख्या किल रश्मिषु ।।५१।।

Then should be worshipped by the worshipper the group of ten forces presiding over the twelve sensitive points in the body of himself, eight groups of eight universal forces and four goddesses presiding over the four main directions or even any number of deities as there is no limit to the number of rays emanating from the centre of consciousness (like the infinite rays emanating from the sun). (51)

माहेशी वैरिञ्ची कौमारी वैष्णवी चतुर्दिक्कम् ।
ऐन्द्री याम्या मुण्डा योगेशीरीशतस्तु कोणेषु ।।५२।।
पवनान्तमघोरादिकमष्टकमस्मिन्नथाष्टके क्रमशः।
सङ्घट्टानन्ददृशा सम्पूज्यं यामलीभूतम् ।।५३।।
अष्टाष्टकेऽपि हि विधौ नानानामप्रपञ्चिते बहुधा।
विधिरेष एव विहितस्तत्संख्या दीपमाला स्यात् ।।५४।।

The goddesses to be worshipped in the four main directions are Māheśī, Vairiñcī, Kumārī and Vaiṣṇavī while Aindrī, Yāmyā, Muṇḍā and Yogeśīrīśa are to be worshipped as presiding goddesses of the four corners. The eight forces

beginning from Aghora to Pavana related to the eight directions along with their conjugal counterparts also need to be worshipped with the joy of their conjugality. As regards the eight groups each consisting of eight names, this can be elucidated in several ways, practically; however, this can be surmised as a row of lamps (extending to any number). (52-54)

श्रीरत्नमालाशास्त्रे तु वर्णसंख्याः प्रदीपकाः ।
वर्णाश्च मुख्यपूज्याया विद्याया गणयेत्सुधीः।।५५।।

In the *Ratnamālā Śāstra* the number of letters is regarded as illuminator of things. Therefore, they need to be considered by the wise as the main object of worship in the context of knowledge. (55)

पीठक्षेत्रादिभिः साकं कुर्याद्वा कुलपूजनम्।
यथा श्रीमाधवकुले परमेशेन भाषितम् ।।५६।।
सृष्टिसंस्थितिसंहारानामक्रमचतुष्टयम् ।
पीठश्मशानसहितं पूजयेद्भोगमोक्षयोः ।।५७।।

Along with the worship of sacred seats and regions the families also need to be worshipped. This has been stated by Lord Śiva in the text known as *Mādhavakula* as follows: "For the sake of attainment of enjoyment and liberation both, the aspirant of them needs to worship all these four, namely, the process of creation, sustenance, dissolution, *anākhya* as well as sacred seat and cremation ground." (56-57)

आत्मनो वाथवा शक्तेश्चक्रस्याथ स्मरेदिकम्।
न्यस्यत्वेन विधिं देहे पीठाख्ये पारमेश्वरम्।।५८।।

Regarding oneself as the sacred seat of the Lord and hence as indwelt by the Śakti in the *cakras*, the aspirant should take it as worthy of assignment of different sacred seats to it. (58)

अट्टहासं शिखास्थाने चरित्रं च करन्ध्रके।
श्रुत्योः कौलगिरिं नासारन्ध्रयोश्च जयन्तिकाम् ।।५९।।
भ्रुवोरुज्जयिनीं वक्त्रे प्रयागं हृदये पुनः।

वाराणसीं स्कन्धयुगे श्रीपीठं विरजं गले।।६०।।
एडाभीमुदरे हालां नाभौ कन्दे तु गोश्रुतिम् ।
उपस्थे मरुकोशं च नगरं पौण्ड्रवर्धवम्।।६१।।
एलापुरं पुरस्तीरं सक्थ्यूर्वोर्दक्षिणादितः।
कुड्याकेशीं च सोपानं मायापूक्षीरके तथा।।६२।।
जानुजङ्घे गुल्फयुग्मे त्वाम्रातनृपसद्मनी।
पादाधारे तु वैरिञ्चीं कालाग्न्यवधिधारिकाम् ।।६३।।

Āttahāsa should be assigned to the crest, Caritra to gaps between fingers of both the hands, Kaulagiri to the ears, Jayantikā to both the nostrils, Ujjayinī to the eyebrows, Prayāga to the mouth, Vārāṇasī to the heart, Śrīpīṭha to both the shoulders, Viraja to the throat, Eḍābhī to the belly, Hālā to the navel, Gośruti to the *kanda*, Marukośa to the genitals, Nagara to right bone, Paunḍravardhana to the left bone, Elāpura to the right thigh, Purastīra to the left thigh, Kudyākeśī to the right knee, Sopāna to the left knee, Māyāpurī to the right leg, Kṣīraka to the left leg, Āmrātakeśvara to the right ankle, Rājagṛha to the left ankle and Brāhmī to the soles of the feet as it is determinator of the duration of the fire of time, *kālāgni*. (59-63)

नाहमस्मि नचान्योऽस्ति केवलाः शक्तयस्त्वहम् ।
इत्येवं वासनां कुर्यात्सर्वदा स्मृतिमात्रतः ।।६४।।

'I am not what I have been claiming myself to be, nor am I anything else but simply a conglomeration of forces.' The aspirant should remain always conceiving of himself like this in his memory. (64)

न तिथिर्न नक्षत्रं नोपवासो विधीयते।
ग्राम्यधर्मरतः सिद्ध्येत्सर्वदा स्मरणेन हि।।६५।।

There is neither the necessity of thinking of any auspicious date nor of fasting. Anyone by just remaining conscious of this fact constantly is sure to attain *siddhi* even though engaged in fulfilment of instinctive drives. (65)

मातङ्गः कृष्णसौनिक-

कार्मुकचार्मिकविकोषिधातुविभेदाः
मात्स्यिकचाक्रिकदयिता-
स्तेषां पत्न्यो नवात्र नवयागे ।।६६।।

The nine kinds of sacrifices serve as his wives as Mātaṅgī, Kṛṣṇā, Saunikī, Kārmukī, Cārmikī, Vikoṣkī, Mātsykī, Cāṛkī and Dvajinī serve their respective husbands. (66)

सङ्गमवरुणाकुलगि-
र्यट्टेहासजयन्तीचरित्रकाम्रककोट्टम्।
हैमपुरं नवमं स्या
न्मध्ये तासां च चक्रिणी मुख्या।।६७।।

Houses of these nine kinds of wives are like the following nine sacred places, namely, Saṅgama, Varuṇa, Kulagiri, Attahāsa, Jayantī, Caritra, Āmraka, Devikoṭṭa and Hiraṇyapura with Cakṛṇī being the most important among them. (67)

बीजं सा पीडयते
रसशल्कविभागतोऽत्र कुण्डलिनी।
अध्युष्टपीठनेत्री कन्दस्था विश्वतो भ्रमति।।६८।।

Kuṇḍalinī as the deity presiding over the spectrum of consciousness sitting on her seat of the *kanda* moves all around the universe crushing the seed and separating the *śalka* (husk/coarse fibres/scales/linters) and the oil from each other. (68)

इष्ट्वा चक्रोदयं त्वित्थं मध्ये पूज्या कुलेश्वरी।
सङ्कर्षिणी तदन्तान्ते संहाराप्यायकारिणी।।६९।।
एकवीरा चक्रयुक्ता चक्रयामलगापि वा।

Having made offerings to the start of the circle this presiding deity of the circle needs to be worshipped in the middle followed by the worship of the Saṅkarṣiṇī Devī who is responsible for the withdrawal of the universe to herself. She takes

round (of the body via the nervous system) besides that of the entire universe by way of generation of it in her conjugal form with only the Supreme Lord as her sole consort. (69-70a)

ईशेन्द्राग्नियमक्रव्यात्कवायूदक्षु हासतः ।।७०।।
त्रिकं त्रिकं यजेदेतद्भाविस्वत्रिकसंयुतम् ।

Worship needs to be offered to Īśa, Indra, Agni, Yama, Nikṛti, Varuṇa and Kubera in all the directions along with three agencies taken from Aṭṭahāsa, etc. in a group of three in each case. (70b-71a)

हृत्कुण्डली भ्रुवोर्मध्यमेतदेव क्रमात्त्रयम् ।।७१।।
श्मशानानि क्रमात्क्षेत्रभवं सद्योगिनीगणम्।

Heart, *kuṇḍalinī* and the centre between the eyebrows are the three grounds of cremation along with their *yoginis*. (71b-72a)

वस्वङ्गुलोन्नतानूर्ध्ववर्तुलान् क्षाममध्यकान् ।।७२।।
रक्तवर्तीञ्श्रुतिदृशो दीपान्कुर्वीत सर्पिषा।

Four earthen lamps eight finger-ends high, round at the top, contracted in the middle, should be kept lighted by means of clarified butter and red wick in the four directions. (72b-73a)

यत्किञ्चिदथवा मध्ये स्वानुष्ठानं प्रपूजयेत् ।।७३।।
अद्वैतमेव न द्वैतमित्याज्ञा परमेशितुः।
सिद्धान्तवैष्णवाद्युक्ता मन्त्रा मलयुतास्ततः।।७४।।
तावत्तेजोऽसहिष्णुत्वान्निर्जीवाः स्युरिहाद्वये ।

Meanwhile the aspirant needs to offer worship to whomsoever he has to as per his necessity with the sense of oneness between himself and the deity worshipped as has been required by the Supreme Lord. *Mantras* used by followers of Siddhānta and Viṣṇu, etc. are malicious and therefore are incapable of bearing the brilliance of non-dualism as followed here. (73b-75a)

कलशं नेत्रबन्धादि मण्डलं स्रुक्स्रुवानलम् ।।७५।।
हित्वात्र सिद्धिः सन्मद्ये पात्रे मध्ये कृशां यजेत्।
अहोरात्रमिमं यागं कुर्वतश्चापरेऽहनि।।७६।।
वीरभोज्ये कृतेऽवश्यं मन्त्राः सिद्ध्यन्त्ययत्नतः।
पीठस्तोत्रं पठेदत्र यागे भाग्यावहाह्वये ।।७७।।

Water-pot, blindfold, *maṇḍala*, ladle and its feminine counterpart, all these objects of other forms of worship have to be left apart and what is to be made use of is simply the vessel of wine for satiation of consciousness in all its subtlety. This sacrifice needs to be continued to be performed on the next day and night followed by feasting of heroic persons (*vīra-bhoja*) with the consequence of *siddhi* in the *mantras* concerned quite effortlessly. Finally, the aspirant should make a reading of the prayer to the sacred seats signalling the end of this sacrifice supposed to be bearer of good fortune. (75b-77)

मूर्तीरेवाथवा युग्मरूपा वीरस्वरूपिणीः।
अवधूता निराचाराः पूजयेत्क्रमशो बुधः।।७८।।

Alternatively (with the same end) the wise aspirant may offer worship to statues of heroic women in conjugal forms as having risen above worldly feelings, emotions and sentiments and formalities of life required to be observed in social life. (78)

एक एवाथ कौलेशः स्वयं भूत्वापि तावतीः।
शक्तीर्यामलयोगेन तर्पयेद्विश्वरूपवत् ।।७९।।

This is so because only one Lord of Kula assuming the forms of all Forces is capable of satiating all the forces conjugally on the universal scale. (79)

क्रमो नाम च कश्चित्स्यात्प्रकाशमयसंविदि।
चिद्भावो हि नास्त्येव तेनाकालं तु तर्पणम् ।।८०।।

Since consciousness is eternally self-luminous leaving nothing bereft of itself, therefore, there is no span of time at all when it cannot be worshipped. (80)

अत्र क्रमे भेदतरोः समूलमुन्मूलनादासनपक्षचर्चा।
पृथङ्न युक्ता परमेश्वरो हि
स्वशक्तिधाम्नीव विशंश्रमीति ॥८१॥

The tree of order in time has been removed from this system root and branch, therefore, there is no necessity of any order here as well as that of seat. The Supreme Lord remains resting here perpetually. (81)

ततो जपः प्रकर्तव्यस्त्रिलक्षादिविभेदतः।
उक्तं श्रीयोगसञ्चारे स च चित्रस्वरूपकः॥८२॥

Therefore, only *japa* (muttering of *mantras*) needs to be performed here in the world over three lakh (three hundred thousand) in their various varieties, as has been said in the text known as *Yogasañcāra*. (82)

उदये सङ्गमे शान्तौ त्रिलक्षो जप उच्यते।
आस्ये गमागमे सूत्रे हंसाख्ये शैवयुग्मके ॥८३॥
पञ्चलक्षा इमे प्रोक्ता दशांशं होममाचरेत् ।
नेत्रे गमागमे वक्त्रे हंसे चैवाक्षसूत्रके ॥८४॥
शिवशक्तिसमायोगे षड्लक्षो जप उच्यते ।
नेत्रे गमागमे कर्णे हंसे वक्त्रे च भामिनी॥८५॥
हस्ते च युग्मके चैव जपः सप्तविधः स्मृतः।
नेत्रे गमागमे कर्णावास्यं गुह्यं च गुह्यकम्॥८६॥
शतारेषु च मध्यस्थं सहस्रारेषु भामिनि।
जप एष रुद्रलक्षो होमोऽप्यत्र दशांशतः॥८७॥
नेत्रे गमागमे कर्णौ मुखं ब्रह्मबिलान्तरम् ।
स्तनौ हस्तौ च पादौ च गुह्यचक्रे द्विरभ्यसेत् ॥८८॥

Three lakhs of mutterings need to be done on each one of the centres of nerves, namely, the source of the meeting points and the point of subsidiary as also in the interior of the mouth, the source of incoming and outgoing breath, the source of senses, the heart and the *mūlādhāra cakra* or the *dvadaśānta* as the

meeting points of Śiva and Śakti. The numbers of these mutterings of *mantras* are five lakh and they are to be followed by fifty thousand oblations to fire. Six lakh *japas* are required to be done on both the eyes, movement of breaths in and out on the source of the sound *haṁ* and *sa* and on the rosary of *akṣa-sūtra*. On the meeting of Śiva and Śakti six lakh *japas* are required to be made and also on both the eyes, movement of breath in and out, on both the ears, source of sounds of *haṁ* and *sa* in the mouth. So is to be done on both the hands, both the eyes, coming in and going out of the breath, on ears, in the mouth and on the secret point. So is also to be done on the hundred-petalled lotus as well as on the thousand-petalled. The number of all these *japas* reaches eleven lakh and hence the number of oblations of *japas* is required to be made on the eyes, breaths, ears, on the mouth, inside the *suṣumnā,* on breasts, hands, feet and the secret *cakra*. (83-88)

NOTES:

Akṣa-sūtra: In the Tantric terminology, *devanāgarī* alphabets from *a* to *kṣ* are known as *akṣa-sūtra*. As the number of sounds in the alphabet is fifty from *a* to *kṣ*, the rosary thus made of such sounds is supposed as representative of the alphabet. According to *Gautamīya Tantra*, it bestows every form of prosperity.

यत्र यत्र गतं चक्षुर्यत्र यत्र गतं मनः।
हंसास्तत्र द्विरभ्यस्यो विकासाकुञ्चनात्मकः।।८९।।

Wherever the eyesight, the *manas*, and the breath in the form of *haṁ* and *sa* may be directed to, the *japa* should be addressed to the same point twice following expansion and contraction of that target. (89)

स आत्मा मातृका देवी शिवो देहव्यवस्थितः।
अन्यः सोऽन्योऽहमित्येवं विकल्पं नाचरेद्यतः।।९०।।

It is the Self (*ātman*) which is the goddess *mātṛkā* as well as Lord Śiva lying in the body. It is imperative for the aspirant not to treat them as different from oneself. (90)

यो विकल्पयते तस्य सिद्धिमुक्ती सुदूरतः ।
अथ षोडशलक्षादिप्राणचारे पुरोक्तवत्।।९१।।

He who has any doubt about the oneness between these two sides, is far away from *siddhi* as well as liberation in spite of having done *japas* numbering to the extent of sixteen lakh on the movement of breath, as has been remarked already. (91)

शुद्धाशुद्धविकल्पानां त्याग एकान्त उच्यते।
तत्रस्थः स्वयमेवैष जुहोति च जपत्यपि।।९२।।

Getting rid of the discrimination between the pure and the impure is known as *ekānta*, perusal of only one end. Taking his stand on that solitary point of choicelessness, the aspirant performs his *japa* as well the act of oblation to fire. (92)

जपः सञ्जल्पवृत्तिश्च नादामर्शस्वरूपिणी।
तदामृष्टस्य चिद्वह्नौ लयो होमः प्रकीर्तितः ।।९३।।

Japa is a kind of contemplation on ideas in an articulate form while oblation is the act of offering it to the fire of consciousness. (93)

आमर्शश्च पुरा प्रोक्तो देवीद्वादशकात्मकः।
द्वे अन्त्ये संविदौ तत्र लयरूपाहुतिक्रिया ।।९४।।

Contemplation has already been talked about as twelve forms of the Goddess including the knower, the object of knowledge and the standard of the act of knowing as multiplied by the four states of creation, sustenance, dissolution and the inexplicable including the two forms of consciousness, namely, getting dissolved and remaining involved in the act of offering. Coalescence of all of them into one is the act of offering. (94)

दशान्यास्तदुपायायेत्येवं होमे दशांशताम्।
श्रीशम्भुनाथ आदिक्षत्त्रिकार्थाम्भोधिचन्द्रमाः।।९५।।

Coalescence of all these factors of the Ultimate Reality into one and offering of it as oblation to the Supreme is the secret of making one-tenth time of the oblation to the fire. this is what honourable Śambhunātha, as the moon of the ocean of secrets of the *Trika* system has communicated to me. (95)

साकं बाह्यस्थया शक्त्या यदा त्वेष समर्चयेत् ।
तदायं परमेशोक्तो रहस्यो भण्यते विधि:।।९६।।

It is only when the aspirant is able to worship Śiva by means of the entire externality of things by putting it together like this, that he fulfils the precondition of knowing the secret of the *sādhanā* of this system as pointed by the Supreme Lord. (96)

उक्तं श्रीयोगसञ्चारे ब्रह्मचर्ये स्थितिं भजेत् ।
आनन्दो ब्रह्म परमं तच्च देहे त्रिधो स्थितम्।।९७।।
उपकारि द्वयं तत्र फलमन्यत्तदात्मकम्।

It has been mentioned in the text *Yogasañcāra* that the worshipper of Śiva needs always to observe *brahmacarya* since the Ultimate Reality is delight and lies in the body in a threefold form, (namely, *sat*, *cit* and *ānanda*), out of which while the former two serve as means, the last one is directly the result of It as it is one with It. (97-98a)

ओष्ठ्यान्त्यत्रितयासेवी ब्रह्मचारी स उच्यते।।९८।।
तद्वर्जिता ये पशव आनन्दपरिवर्जिता:।
आनन्दकृत्रिमाहारास्तद्वर्जं चक्रयाजका:।।९९।।
द्वयेऽपि निरये यान्ति रौरवे भीषणे त्विति।

He is said to be a *brahmacārī,* celibate who is enjoyer of wine (*madya*), meat (*māṁsa*) and sex (*maithuna*) while those who abstain from all these objects of enjoyment are animal-like. Those who take food shorn of delight as also those who are worshippers of *cakras* both of them have to go to hell known as *raurava.* (98b-100a)

शक्तेर्लक्षणमेतावत्तद्वतो ह्यविभेदिता ।।१००।।
तादृशीं तेन तां कुर्यान्नतु वर्णाद्यपेक्षणम् ।

The characteristic quality of *śakti* (the woman) is to cherish the sense of her oneness with her husband. The worshipper should choose only such an associate of him (in the sacrifice of life) without caring for her caste, etc. (100b-101a)

लौकिकालौकिकद्वयात्मसङ्गात्तादात्म्यतोऽधिकात्।।१०१।।
कार्यहेतुसहोत्था सा त्रिधोक्ता शासने गुरोः।
साक्षात्परम्परायोगात्तत्तुल्येति त्रिधा पुनः।।१०२।।

The attribute of oneness is created on the three accounts, sex relationship, unanimity of ideas and oneness of pursuit of the goal of life. Out of these the third one as arising out of the cause of the duty is of three kinds, as born directly as out of three intervening connections and as spontaneously. (101b-102)

श्रीसर्वाचारहृदये तदेतदुपसंहृतम्।
षडेताः शक्तयः प्रोक्ता भुक्तिमुक्तिफलप्रदाः।।१०३।।

In the text *Sarvācāra Hṛdaya* summarily these six kinds of forces are regarded as means of enjoyment and liberation both. (103)

द्वाभ्यां तु सृष्टिसंहारौ तस्मान्मेलकमुत्तमम् ।
तामाहृत्य मिथोऽभ्यर्च्य तर्पयित्वा परस्परम् ।।१०४।।
अन्तरङ्गक्रमेणैव मुख्यचक्रस्य पूजनम्।
यदेवानन्दसन्दोहि संविदो ह्यन्तरङ्गकम्।।१०५।।
तत्प्रधानं भवेच्चक्रमनुचक्रमतोऽपरम्।

Since creation and dissolution both are made possible through the unification of two agencies, namely, Śiva and Śakti, this unification proves the best. Having brought the female as a representative of Śakti, having worshipped each other mutually and satiated, they should worship the main *cakra* inwardly. The main *cakra* is that which is effulgent with delight and serves as the tool of interiorisation of consciousness. All other *cakras* are just followers of it. (104b-106a)

विकासात्तृप्तितः पाशोत्कर्तनात्कृतिशक्तितः ।।१०६।।
चक्रं कसेश्चकेः कृत्या करोतेश्च किलोदितम्।
यागश्च तर्पणं बाह्ये विकासस्तच्च कीर्त्यते।।१०७।।

The word *cakra* might have been derived from as many as four roots, namely, *kas* (to develop), *cak* (to satisfy), *kṛt* (to cut) and *kṛ* (to do), as it results in

development and fulfilment, satisfaction, cutting the bond and stimulation of action while oblation is meant for satiation and outward movement. (106b-107)

चक्रानुचक्रान्तरगाच्छक्तिमत्परिकल्पितात्।
प्राणगादप्यथानन्दस्यन्दिनोऽभ्यवहारत:।।१०८।।
गन्धधूपस्त्रगादेश्च बाह्यादुच्छलनं चित:।

Cakra is also known as such on account of involving circle within circle, production of force, operation within the life-force, bearing of delight and enjoyability on account of its association with smell, fragrance, illumination, etc. which are indicative of the delightful manifestation of the inner being (*citta*). (108-109a)

इत्थं स्वोचितवस्त्वंशैरनुचक्रेषु तर्पणम् ।।१०९।।
कुर्वीयातामिहान्योन्यं मुख्यचक्रैकताकृते।

In this way, the male and the female should satiate themselves through use of each other's sensitive parts of the body as per their choice following unification of their main *cakras*. (109b-110a)

उक्तं च त्रिशिरस्तन्त्रे विमलासनगोचर:।।११०।।
अक्षषट्कस्य मध्ये तु रुद्रस्थानं समाविशेत्।

It has been pointed out in the *Tantra* known as *Triśiras* that staying in the faultless seat the aspirant should make his entry into the state of Rudra in the midst of the point of coordination among the senses and *manas*. (110b-111a)

निजनिजभोगाभोगप्रविकासिनिजस्वरूपपरिमर्शे।।१११।।
क्रमशोऽनुचक्रदेव्य: संविच्चक्रं हि मध्यमं यान्ति।

Due to expansion in their respective areas of enjoyment through mutual coordination, the presiding deities of these *cakras* proceed to the centre of consciousness. (111b-112a)

स्वस्थतनोरपरस्य तु ता देहाधिष्ठितं विहाय यत:।।११२।।
आसत इति तदहंयुर्नो पूर्णो नापि चोच्छलति।

Different from it is the case of the individual since the sense-deities of whom have been engaged outside the body, that sticker of egoism never reaches perfection nor does get filled with the state of overflowing sense of fulfilment. (112b-113a)

अनुचक्रदेवतात्मकमरीचिपरिपूरणाधिगतवीर्यम् ।।११३।।
तच्छक्तिशक्तिमद्युगमन्योन्यसमुन्मुखं भवति।

Being filled with the rays of the force of the deities of subordinate *cakras* the conjugal young man and woman look exclusively to only each other. (113b-114a)

तद्युगलमूर्ध्वधामप्रवेशसंस्पर्शजातसङ्क्षोभम् ।।११४।।
क्षुभ्नात्यनुचक्राण्यपि
तानि तदा तन्मयानि न पृथक्तु।
इत्थं यामलमेतद्गलितभिदासंकथं यदेव स्यात्।।११५।।

The pair, on the other hand, getting stimulated by the sense of entering into the state of the supramental, stimulates the deities of the subordinate *cakras* themselves with the sense of oneness with them and by no means as anyway different from them. Thus, that pair getting redeemed of mutual difference becomes one and the same. (114b-115)

क्रमतारतम्ययोगात्सैव हि संविद्विसर्गसङ्घट्टः।
तद्ध्रुवधामानुत्तरमुभयात्मकजगदुदारसानन्दम्।।११६।।

Due to fusion of serialisation and propriety into one that dismissal in the midst of unification becomes a miniature form of the dispersal from the highest state of perpetuity of the Supreme Being towards the creation of the world with all its broad expansive delightfulness. (116)

नो शान्तं नाप्युदितं
शान्तोदितसूतिकारणं परं कौलम्।
अनवच्छिन्नपदेप्सु-
स्तां संविदमात्मसात्सदा कुर्यात् ।।११७।।

It is that intermediacy of states which is neither exclusively peaceful nor one of exclusive dynamism. It is rather that state of balance between rest and movement which is the root of creation and has been characterised as *kaula*. The aspirant of the attainment of the state of infinity needs to realise that state of Consciousness well within himself. (117)

अनवच्छिन्नं परमार्थतो हि रूपं चितो देव्या:।
ईदृक्तादृक्प्रायप्रशमोदयभाव विलयपरिकथया।।११८।।

Indeed, the fundamental state of the goddess of Consciousness is infinite which, however, has got bifurcated into this and that, stasis and dynamics owing to its self-obliviousness. (118)

अनवच्छिन्नं धाम प्रविशेद्वैसर्गिकं सुभग:।
शान्तोदितात्मकं द्वय-
मथ युगपदुदेति शक्तिशक्तिमतो:।।११९।।

So that the individual may attain the state of infinitude of consciousness easily, there has been made the fusion of the states of rest and mobility representing Śiva and Śakti respectively. (119)

रूपमुदितं परस्परधामगतं शान्तमात्मगतमेव।
उभयमपि वस्तुत: किल
यामलमिति तथोदितं शान्तम्।।१२०।।

Though both of them within themselves are perfectly at rest and yet when they confront each other they become stimulated, this happens in their conjugal state. (120)

शक्तिस्तदुचितां सृष्टिं पुष्णाति नो तद्वान्।
शान्तोदितात्मकोभयरूपपरामर्शसाम्ययोगेऽपि।।१२१।।

Indeed, it is Śakti, and by no means the Lord of Śakti, which nourishes the creation as per her nature even in spite of having moved to the mixed state of stasis and dynamic is made possible through their concurrence. (121)

प्रविकस्वरमध्यपदा शक्तिः शास्त्रे ततः कथिता।
तस्यामेव कुलार्थं सम्यक् संचारयेद्गुरुस्तेन ॥१२२॥
तद्द्वारेण च कथितक्रमेण संचारयेत नृषु।

This is why Śakti has been characterised in the *Śāstra* as the intervening state of bloom. Therefore, the teacher needs to stimulate his disciple towards it properly in the interest of the *Kaula* system of knowledge and wisdom. (122-123a)

स्वशरीराधिकसद्भावभावितामिति ततः प्राह॥१२३॥
श्रीमत्कल्लटनाथः प्रोक्तसमस्तार्थलब्धये वाक्यम्।

Motivation towards this knowledge and wisdom amongst men needs to be created through females, having accorded respect to them more than to one's own body for the sake of meeting the end in the form of transmission of it to people at large. This has been observed by honourable Kallaṭanātha. (123b-124a)

तन्मुख्यचक्रमुक्तं महेशिना योगिनीवक्त्रम्॥१२४॥
तत्रैष सम्प्रदायस्तस्मात्संप्राप्यते ज्ञानम्।

It is via the medium of the mouth of a female. *yoginī-vaktra* that Lord Śiva Himself has transmitted this knowledge of our system to us. (124b-125a)

तदिदमलेख्यं भणितं वक्त्राद्वक्त्रस्थमुक्तयुक्त्या च ॥१२५॥
वक्त्रं प्रधानचक्रं स्वा संविल्लिख्यतां च कथम्।

Since mouth has served as the main medium (*cakra*) of transmission of this knowledge through the chain of passing from mouth to mouth (of the teacher and the taught), it has not been committed to written which at the same time lies beyond the range of suitability for it. (125b-126a)

अथ सृष्टे द्वितयेऽस्मिन्
शान्तोदितधाम्नि येऽनुसंदधते॥१२६॥
प्राच्यां विसर्गसत्तामनवच्छिदि ते पदे रूढाः।

Those who follow this second state of fusion of rest and stimulation which is primary to the state of division, they have access to the highest state of being preceding the state of division. (126b-127a)

ये सिद्धिमाप्तुकामास्तेऽभ्युदितं रूपमाहरेयुरथो।।१२७।।
तेनैव पूजयेयुः संविन्नैकट्यशुद्धतमवपुषा।

Those who are desirous of attaining *siddhi* in enjoyment need to try to approach this manifest form of Consciousness through the body purified at its best via its proximity to Consciousness. (127b-128a)

तदपिच मिथो हि वक्त्रा-
त्प्रधानतो वक्त्रगं यतो भणितम् ।।१२८।।
अजरामरपददानप्रवणं कुलसंज्ञितं परमम्।

Since this knowledge known as *kaula* has emerged originally from the mouth of Śiva and has been transmitted via the channel of mouths, it is capable of making available the state of being immune to old age and death both. (128b-129a)

येऽप्यप्राप्तविबोधास्तेऽभ्युदितोत्फुल्लयागसंरूढाः।।१२९।।
तत्परिकल्पितचक्रस्थदेवताः प्राप्नुवन्ति विज्ञानम्।

Those who have remained unaware of this secret knowledge and yet have been engrossed in its externalised form of the sacrifice through worship of the deities of the *cakras*, they, too, have got the advantage of this system of knowledge. (129b-130a)

ते तत्र शक्तिचक्रे तेनैवानन्दरसमयेन बहिः।।१३०।।
दिक्षु चतसृषु प्रोक्त-
क्रमेण गणनाथतः प्रभृति सर्वम्।
संपूज्य मध्यमपदे कुलेशयुग्मं त्वरात्रये देवीः।।१३१।।
बाह्ये प्रत्यरमथ किल
चतुष्कमिति रश्मिचक्रमर्कारम्।

In the four directions he should worship all the deities beginning with Gaṇeśa while in the middle the pair of the deities of the *kula* and in the interior on the three lines of the triangle the goddesses. On the exterior side of the triangle four circles should be drawn. The exterior one of all of them should have twelve spokes in it, the next one eight spokes, the third one sixteen spokes with circle of the goddess being the innermost. Thus, remaining contemplating like this the aspirant should worship the gods and the goddess. (130b-132a)

अष्टकमष्टाष्टकमथ
विविधं संपूजयेत्क्रमेण मुनिः।।१३२।।
निजदेहगते धामनि तथैव पूज्यं समभ्यस्येत्।
यत्तच्छान्तं रूपं तेनाभ्यस्तेन हृदयसंवित्त्या।।१३३।।
शान्तं शिवपदमेति हि गलिततरङ्गार्णवप्रख्यम्।
तच्छान्तपदाध्यासाच्चक्रस्थो देवतागणः सर्वः।।१३४।।
तिष्ठत्युपरतवृत्तिः शून्यालम्बी निरानन्दः।

The contemplative sage needs to worship the deities in eight groups of eight each on his body taking it as the abode of gods and goddesses. Through worship of that state of one's inmost being which is absolutely at rest via the inmost consciousness, the aspirant moves across the sea of the world. On his attainment of that state, all the gods presiding over the *cakras* also come to rest in the void of the supernal delight (*nirānanda*). (133-135a)

योऽप्यनुचक्रदृगादिस्वरूपभाक्सोऽपियत्तदायत्तः।।१३५।।
तेनानन्दे मग्नस्तिष्ठत्यानन्दसाकाङ्क्षः।

Even those deities who preside over such *cakras* as the senses on the imperative of those of main ones, they as well remain dipped in that delight on account of being aspirant of it. (135b-136a)

परतत्स्वरूपसङ्घट्टमन्तरेणैष करणरश्मिगणः।।१३६।।
आस्ते हि निः स्वरूपः स्वरूपलाभाय चोन्मुखितः।
रणरणकरसान्निजरसभरितबहिर्भावचर्वणवशेन।।१३७
विश्रान्तिधाम किञ्चिल्लब्ध्वा स्वात्मन्यथार्पयते।

The senses remain formless on account of their lacking in direct contact with the Supreme Being and therefore depend for the same on intervening agencies for coming to themselves and yet remain eager to get formed. They, indeed, are eager to share a bit of the joy out of the infinite delight of the inmost Self to chew for the sake of externalisation which is the purpose of their being. (136b-138a)

तन्निजविषयार्पणतः पूर्णसमुच्छलितसंविदासारः।।१३८।।
अनुचक्रदेवतागणपरिपूरणजातवीर्यविक्षोभः।
चक्रेश्वरोऽपि पूर्वोक्तयुक्तितः प्रोच्छलेद्रभसात् ।।१३९।।

Īśvara, as the Lord of *cakras*, also becomes agitated by the offerings of the main deities of the *cakras* in excess, and, therefore, is prone not only to get fulfilled but also overflow with it quite quickly. (138b-139)

त्रिविधो विसर्ग इत्थं सङ्घट्टः प्रोदितस्तथा शान्तः।
विसृजति यतो विचित्रः।
सर्गो विगतश्च यत्र सर्ग इति।।१४०।।

The word *visarga* is used together in three senses, namely, on account of being derived from the root *sṛj*, to create, it means in the first place meeting together for the experience of the state of joy, secondly for getting excited and finally for the experience of fulfilment and peace following the accomplishment. (140)

श्रीतत्त्वरक्षणे श्रीनिगमे त्रिशिरोमते च तत्प्रोक्तम्।
कुण्डं शक्तिः शिवो लिङ्गं मेलकं परम पदम्।।१४१।।
द्वाभ्यां सृष्टिः संहृतिस्तद्विसर्गस्त्रिविधो गमे।

So has been observed in the *Śrīgama Śāstra* for the sake of preservation of the essential sense of the *Śāstra*. According *Triśiro Bhairava Śāstra*, *Kunḍa* stands for the Śakti, Śiva for the emblem representing the phallus while unification of the two for the state of highest order of delight. It is via unification of the two that are made possible creation, withdrawal to the state of sustenance and dissolution as the *Śrīgama Śāstra* tells us. (141-142a)

स्रोतोद्वयस्य निष्ठान्तमूर्ध्वाधश्चक्रबोधनम् ।।१४२।।
विश्रामं च समावेशं सुषीणां मरुतां तथा।
गतभेदं च यन्त्राणां सन्धीनां मर्मणामपि।।१४३।।

The aspirant has to take care of both the channels of breath until the state of their getting fused together, awakening of the *cakras* both lower and higher, rest and integration of the apertures in the body and movement of the life-force throughout it, control of the organs, joints and sensitive points in it. (142b-143)

द्वासप्ततिपदे देहे सहस्रारे च नित्यशः।
गत्यागत्यन्तरा वित्ती सङ्कट्टयति यच्छिवः।।१४४।।
तत्प्रयत्नात्सदा तिष्ठेत्सङ्कट्टे भैरवे पदे।
उभयोस्तन्निराकारभावसंप्राप्तिलक्षणम्।।१४५।।
मात्राविभागरहितं सुस्फुटार्थप्रकाशकम्।

That aspirant becomes like Śiva who controls and understands the processes going on in his body as the seat of seventy-two thousand nerves spread up to the thousand-petalled lotus, serving as the passage of movement of the life-force through them and controls them duly. He should remain constantly engaged in his effort to keep all this uniformly in his control and sustained which is the necessity of remaining constant in the state of Bhairava which is the state of entrance into that of formlessness which is one of getting rid of sensory bifurcations and attainment of vivid realisation of the objective aspired for. (144-146a)

अभ्यस्येद्भावसंवित्तिं सर्वभावनिवर्तनात्।।१४६।।
सूर्यसोमौ तु संरुध्य लयविक्षेपमार्गतः ।

He should put in effort to remain sustained in the awareness of his attaining to this state of his essential being having got rid of the existence of anything else as apart from it through his control over the passages of breath along the solar and lunar both the channels and redirecting them to operate along the third intermediary passage (known as *suṣumnā*) getting fused together. (146b-147a)

एवं त्रिविधविमर्शावेशसमापत्तिधाम्नि य उदेति।।१४७।।
संवित्परिमर्शात्मा ध्वनिस्तदेवेह मन्त्रवीर्यं स्यात्।

तत्रैवोदिततादृशफललाभसमुत्सुकः स्वकं मन्त्रम्।।१४८।।
अनुसन्धाय सदा चेदास्ते मन्त्रोदयं स वै वेत्ति।

From this threefold process of contemplation, evocation and resolution what emerges is the sound standing for the effusion out of the contact with consciousness and hence it should be regarded as the seat of *mantra*. Under the motivation of attaining to such a profound result of his *sādhanā*, if the aspirant were constantly to remain sustained in his perusal, he is sure to have got the *mantra* awakened in him. (147b-149a)

अत्रैव जपं कुर्यादनुचक्रैकत्वसंविदागमने।।१४९।।
युगपल्लक्षविभेदप्रपञ्चितं नादवृत्त्यैव ।

On this point of emergence of integral consciousness as a result of merger of the consciousness of the circles of consciousness subordinate to it via concentration on the seed sound responsible for the state of diffusion one should practise muttering of the *mantra*. (149b-150a)

श्रीयोगसञ्चरेऽपि च मुद्रेयं योगिनीप्रिया परमा ।।१५०।।
कोणत्रयान्तराश्रितनित्योन्मुखमण्डलच्छदे कमले।

According to the *Tantra* known as *Yogasañcara*, this posture known as *ṣaḍara*, formed through combination of outlines of the two triangles is excessively favourite to the *yoginis* residing on the mouth of the female's triangle lying await eagerly for such an opportunity of contact of the two sides. (150b-151a)

सततावियुतं नालं षोडशदलकमलकलितसन्मूलम्।।१५१।।
मध्यस्थनालगुम्फितसरोजयुगघट्टनक्रमादग्नो।
मध्यस्थपूर्णसुन्दरशशधरदिनकरकलौघसङ्घट्टात्।।१५२।।
त्रिदलारुणवीर्यकलासङ्घान्मध्येऽङ्कुरः सृष्टिः।

Remaining constantly united with their respective stalks having their roots in the sixteen-petalled lotuses of the bodies of the male and the female as also infused with the secretions of their central nerves (known as *suṣumnā*) on account of contact of the two sides resulting in the interaction between full lunar and the

solar forces providing in the form of the red secretion from the female and the white from the male, there grows the sprout of creation. (151b-153a)

इति शशधरवासरपतिचित्रगुसंघट्टमुद्रया झटिति।।१५३।।
सृष्ट्यादिक्रममन्तः कुर्वंस्तुर्ये स्थितिं लभते।

Thus having assumed this peculiar posture of release of the lunar and solar secretions and passing internally through the processes of creation, sustenance and dissolution both female and male attain the fourth state of consciousness. (153b-154a)

एतत्खेचरमुद्रावेशेऽयोन्यस्य शक्तिशक्तिमतोः।।१५४।।
पानोपभोगलीलाहासादिषु यो भवेद्विमर्शमयः।
अव्यक्तध्वनिरावस्फोटश्रुतिनादनादान्तैः।।१५५।।
अव्युच्छिन्नानाहतरूपैस्तन्मन्त्रवीर्यं स्यात् ।

It is a kind of emotional upsurge kindred to that of the *khecarī mudrā*. During these moments of stay of the Śakti and its owner are in the state of void; whatever they do in the form of drinking and enjoyment of each other to the accompaniment of smile and laughter between themselves in the form of inexplicit articulation from verbal to the state of silence continuously and spontaneously should be regarded as the seed of *mantra*. (154b-156a)

इति चक्राष्टकरूढः सहजं जपमाचरन् परे धाम्नि।।१५६।।
यद्भैरवाष्टकपदं तल्लभतेऽष्टककलाभिन्नम्।
गमनागमनेऽवसितौ कर्णे नयने द्विलिङ्गसंपर्के ।।१५७।।
तत्संमेलनयोगे देहान्ताख्ये च यामले चक्रे।
कुचमध्यहृदयदेशादोष्ठान्तं कण्ठगं यदव्यक्तम् ।।१५८।।
तच्चक्रद्वयमध्यगमाकर्ण्य क्षोभविगमसमये यत्।
निर्वान्ति तत्र चैवं योऽष्टाविधो नादभैरवैः परमः।।१५९।।
ज्योतिर्ध्वनिसमीरकृतः
सा मान्त्री व्याप्तिरुच्यते परमा।

Thus having ascended and passed along the group of eight *cakras* muttering spontaneously the *mantras* in that highest state of being, what the pair attains in the form of eight steps of Bhairava are, indeed, eight *kalās*. Breathing-in and breathing-out, intellect, ears, eyes, proximation of the male and female genitals, contact between the two and the state of *dvādaśānta* these eight are the conjugal *cakras*. Breast, nipple, heart, the point of unstruck sound, *viśuddha*, throat, palate and the lower lip, these are the eight points of the body of a female which serve as the eight sources of delight subsidiary to the peculiar sound (*bhairava*) produced by the female at that height of mating. The light of the half-moon, the inexplicit sound and the touch all three combined are known as most comprehensive constituents of the universe on the physical side as well as that of pervasion of *mantra*. (156b-160a)

सकलाकलेशशून्यं
कलाढ्यखमले तथा क्षपणकं च ॥१६०॥
अन्तःस्थं कण्ठ्योष्ठ्यं
चन्द्राद्व्याप्तिस्तथोन्मनान्तेयम् ।

The eight Bhairava sounds are shorn of the three principles of Śakti, the Lord as well as that of their mutual fusion, are engrossed in the malice of *kha* and thus are associated with the sound *kṣa* standing for all the letters from *k* to *s* of the *mātṛkā* representing from gutturals to labials pronounced from the *ājñā cakra* to the state of transcendence of the mental (*unmanā*). (160b-161a)

एवं कर्मणि कर्मणि यत्र क्वापि स्मरन् व्याप्तिम् ॥१६१॥
सततमलेपो जीवन्मुक्तः परभैरवीभवति।

The child born of such a kind of mating irrespective of cherishing the memory of his actions in his different lives becomes redeemed therein, remains disentangled in those actions, becomes redeemed even while alive and gets transformed into Bhairava of the higher order. (161b-162a)

तादृङ्मेलककलिका-
कलिततनुः कोऽपि यो भवेदगर्भे ॥१६२॥
उक्तः स योगिनीभूः स्वयमेव ज्ञानभजनं रुद्रः।

श्रीवीरावलिशास्त्रे
बालोऽपि च गर्भगो हि शिवरूपः।।१६३।।

The child born as a sprout of the union of such a couple is known as an issue of a *yoginī*, has the possibility of becoming a worthy recipient of real knowledge automatically. He is Rudra. According to the *Vīrāvali Śāstra*, he is Śiva even though still lying in the womb. (162b-163)

आदीयते यतः सारं तस्य मुख्यस्य चैष यत्।
मुख्यश्च यागस्तेनायमादियाग इति स्मृतः ।।१६४।।
तत्र तत्र च शास्त्रेऽस्य स्वरूपं स्तुतवान् विभुः।
श्रीवीरावलिहार्देशखमतार्णववर्तिषु।।१६५।।
श्रीसिद्धोत्फुल्लमर्यादाहीनचर्याकुलादिषु।

This sacrifice of procreation is called as the primeval as it involves elements drawn from the primary creation of the world itself. Lord Śiva Himself has praised it at several places in the *Śāstras* such as *Vīrāvali*, *Hṛdayabhattāraka*, *Khecarī-matārṇava*, *Siddhā-tantra*, *Utfullakamata* and *Nirmaryāda*, *Caryākula*, etc. (164-166a)

युग्मस्यास्य प्रसादेन व्रतयोगविवर्जितः।।१६६।।
सर्वदा स्मरणं कृत्वा आदियागैकतत्परः।
शक्तिदेहे निजे न्यस्येद्विद्यां कूटमनुक्रमात्।।१६७।।
ध्यात्वा चन्द्रनिभं पद्ममात्मानं भास्करद्युतिम्।
विद्यामन्त्रात्मकं पीठद्वयमत्रैव मेलयेत् ।।१६८।।

The aspirant needs to engage himself in this act of primeval sacrifice always in view of its significance as made out above without undertaking of any vow or yoga. He should consider his body as Śakti assigning *vidyā* to it as per the secret system meant for it. he should regard himself as a moon-like lotus infused with *vidyā* while his Self with *mantra* representing the brilliance of the sun. Thus will be created the seat of creation infused with *vidyā* (as representative of Śakti) and with *mantra* (representing Śiva). (166b-168)

न पठ्यते रहस्यत्वात्स्पष्टैः शब्दैर्मया पुनः।
कुतूहली तूक्तशास्त्रसंपाठादेव लक्षयेत्।।१६९।।

The particular *mantra* or set of *mantras* relevant to the occasion is not being pronounced by me here explicitly on account of the instruction for keeping it secret. It may, however, be understood by the aspirant from those texts as are referred to above. (169)

यद्भजन्ते सदा सर्वे यद्वान् देवश्च देवता।
तच्चक्रं परमं देवीयागादौ संनिधापकम् ।।१७०।।
देह एव परं लिङ्गं सर्वतत्त्वात्मकं शिवम् ।
देवताचक्रसंजुष्टं पूजाधाम तदुत्तमम् ।।१७१।।
तदेव मण्डलं मुख्यं त्रित्रिशूलाब्जचक्रखम्।
अत्रैव देवताचक्रं बहिरन्तः सदा यजेत् ।।१७२।।
स्वस्वमन्त्रपरामर्शपूर्वं तज्जन्मभी रसैः।
आनन्दबहुलैः सृष्टिसंहारविधिना स्पृशेत्।।१७३।।

Body as the *cakra* resorted to always by humans, Lord Śiva and deities, is, indeed, the best meeting ground of performance of sacrifice to the Goddess. It is the supreme emblem of Śiva having compressed in it all essentials of the Reality. It contains all divine *cakras* in it and hence it is the best seat of worship. It contains the three tridents of lotuses in the form of void, wherein the Divine needs always to be offered the oblation internally as well as externally. (The tridents of void are – (1) the abodes of the goddesses known as *parā*, *aparā* and *parāparā*; (2) Breast and the navel; (3) Area of genitals. Aspirants need to touch these points of these triangular tridents with contemplation on their aspirations and feeling thus delighted as per the processes of creation, sustenance and dissolution (170-173)

तत्स्पर्शरभसोद्बुद्धसंविच्चक्रं तदीश्वरः।
लभते परमं धाम तर्पिताशेषदैवतः ।।१७४।।

The Lord of this *cakra* (as the Self) being stimulated by the momentum of the touch becomes awakened in all his *cakras* of consciousness and attains

the supreme state of being having satiated all the deities presiding over them. (174)

अनुयागोक्तविधिना द्रव्यैर्हृदयहारिभि:।ण
तथैव स्वस्वकामर्शयोगादन्त: प्रतर्पयेत्।।१७५।।

As per the way indicated already in regard to the follow-up of the main sacrifice, he should feel satiated within himself via making presents of precious things in keeping with his purpose behind the sacrifice. (175)

कृत्वाधारधरां चमत्कृतिरसप्रोक्षाक्षणक्षालिता–
मात्तैर्मानसत: स्वभावकुसुमै: सवामोदसन्दोहिभि:।
आनन्दामृतनिर्भरस्वहृदयानर्घार्घपात्रक्रमात्
त्वां देव्या सह देहदेवसदने देवार्चयेऽहर्निशम्।।१७६।।

I worship you day and night, O Lord, along with the Goddess in the temple of the body having bathed it with the water of the delight of the moment experienced on the base of the ground (*mulādhāra cakra*), by means of the flowers of my emotions infused with the fragrance transferred to it from my Self through the heart serving as the invaluable vessel of worship filled fully with the ambrosia of my experience of bliss. (176)

श्रीवीरावल्यमर्यादप्रभृतौ शास्त्रसञ्चये।
स एष परमो याग: स्तुत: शीतांशुमौलिना।।१७७।।

In *Śāstras* like *Vīrāvali*, *Nirmaryāda*, etc., this sacrifice of the highest order has been praised by Lord Śiva Himself. (177)

अथवा प्राणवृत्तिस्थं समस्तं देवतागणम्।
पश्येत्पूर्वोक्तयुक्त्यैव तत्रैवाभ्यर्चयेद्गुरु:।।१७८।।

Alternatively, the teacher may see the entire galaxy of gods and goddesses as lying in the circle of movement of the life-force itself operating in the same way as pointed out already and offer worship to them therein. (178)

प्राणाश्रितानां देवीनां ब्रह्मनासादिभेदिभिः।
करन्ध्रैर्विशतापानचान्द्रचक्रेण तर्पणम्।।१७९।।

Worship of goddesses taking resort in the breath is performed by making the lunar breath pass through the apertures of the nose and get them satiated. (179)

NOTE:

Apāna is lunar breath. This type of breathing is cold, soothing and ambrosial.

एवं प्राणक्रमेणैव तर्पयेद्देवतागणम्।
अचिरात्तत्प्रसादेन ज्ञानसिद्धीरथाश्नुते ।।१८०।।

Thus the aspirant needs to satiate the group of deities through the process of breathing so that he may attain quickly *siddhi* in knowledge by their grace. (180)

संविन्मात्रस्थितं देवीचक्रं वा संविदर्पणात्।
विश्वाभोगप्रयोगेण तर्पणीयं विपश्चिता।।१८१।।

Alternatively, the enlightened aspirant may offer worship to the circle of the deities via surrendering his consciousness to them concerning his enjoyment of life in the world. (181)

यत्र सर्वे लयं यान्ति दह्यन्ते तत्त्वसञ्चयाः।
तां चितिं पश्य कायस्थां कालानलसमप्रभाम् ।।१८२।।

Alternatively, the aspirant may concentrate on that consciousness where all essential entities (along with their creations) get burnt and dissolved and which is the fire of time and lies in his body itself. (182)

शून्यरूपे श्मशानेऽस्मिन् योगिनीसिद्धसेविते।
क्रीडास्थाने महारौद्रे सर्वास्तमितविग्रहे।।१८३।।
स्वरश्मिमण्डलाकीर्णे ध्वंसितध्वान्तसन्ततौ।
सर्वैर्विकल्पैर्निर्मुक्ते आनन्दपदकेवले।।१८४।।

असंख्यचितिसंपूर्णे श्मशाने चितिभीषणे।
समस्तदेवताधारे प्रविष्टः को न सिद्ध्यति।।१८५।।

Who may not attain *siddhi* by entering into this void of the cremation ground which serves as the playground of the *yoginīs* and *siddhas*, is the point of merger of all whatever in existence bodily, is surrounded by the circle of its own rays, has eliminated all forms of darkness, is rid of all options, is the seat of sheer delight, is filled with innumerable kinds of consciousness, serves as the cremation ground, is consciousness in all its glory and tremendousness and yet forms the meeting ground of all divinities? (183-185)

श्रीमद्वीरावलीशास्त्रे इत्थं प्रोवाच भैरवी।
इत्थं यागं विधायादौ तादृशौचित्यभागिनम्।।१८६।।
लक्षैकीयं स्वशिष्यं तं दीक्षयेत्तादृशि क्रमे।

As per the suggestion of the Bhairavī in the *Vīrāvalī Śāstra* having performed the sacrifice like this in the beginning and selecting the disciple suitable for it, the teacher needs to accord him initiation into this system of discipline. (186-187a)

रुद्रशक्त्या तु तं प्रोक्ष्य देवाभ्याशे निवेशयेत्।।१८७।।
भुजौ तस्य समालोक्य रुद्रशक्त्या प्रदीपयेत्।
तयैवास्यार्पयेत्पुष्पं करयोर्गन्धदिग्धयोः।।१८८।।
निरालम्बौ तु तौ तस्य स्थापयित्वा विचिन्तयेत्।
रुद्रशक्त्याकृष्यमाणौ दीप्तयाङ्कुशरूपया ।।१८९।।
ततः स स्वयमादाय वस्त्रं बद्धदृशिर्भवेत्।
स्वयं च पातयेत्पुष्पं तत्पाताल्लक्षयेत्कुलम् ।।१९०।।
ततोऽस्य मुखमुद्घाट्य पादयोः प्रणिपातयेत्।
हस्तयोर्मूर्ध्नि चाप्यस्य देवीचक्रं समर्चयेत् ।।१९१।।
आकर्ष्याकर्षकत्वेन प्रेर्यप्रेरकभावतः।

Having bathed him by the force of Rudra, the teacher needs to take him towards the Lord. Having a look at his both the hands, he should energise them with the

force of Rudra. By means of that force the disciple should be made to drop the flower through the hands made fragrant. He should make the disciple stretch his hands forward and remain in the same position without resting them on any support. The hands would be supposed to be sustained in that position by the force of Rudra with their fingers partly curved like hooks. Then the disciple should take up the piece of cloth himself and close his eyes with it and let the flower be dropped and determine the identity of his family on the basis of the direction the flower has fallen. Then the teacher should raise the face of the disciple and make him prostrate on his (teacher's) feet and worship the circle of the goddess on his head as well as on both the hands. In this exercise hands would act as the tool through which the effects of the *mantra* get manifested while the head would serve as operator of the same effect. (187b-192a)

उक्तं श्रीरत्नमालायां नाभिं दण्डेन संपुटम्।।१९२।।
वामभूषणजङ्घाभ्यां नितम्बेनाप्यलङ्कृतम्।
शिष्यहस्ते पुष्पभूते चोदनास्त्रं तु योजयेत्।।१९३।।
यावस्य स्तोभमायातः स्वयं पतति मूर्धनि।
शिवहस्तः स्वयं सोऽयं सद्यः प्रत्ययकारकः।।१९४।।

It has been pointed out in the *Ratnamālā Śāstra* that the letter *kṣ* should be preceded by *r* followed by *ū, m, au* and *ṁ* making them combined as *rkṣauṁ* which would become a seed form of *mantra*. Through the application of this *mantra* the hands of disciple already having been posed with fingers curved would be supposed to have become motivated by the force of Śiva. When these hands would reach the forehead by way of prostration, the flower would fall on the ground and would indicate to the actual worth of him in regard to his discipleship. (192-194)

अनेनैव प्रयोगेण चरुकं ग्राहयेद्गुरुः।
शिष्येण दन्तकाष्ठं च तत्पातः प्राग्वदेव तु।।१९५।।

In the same way the teacher may put the cooked rice in the hands of the disciple as also the dental stick and try to understand his worth. (195)

करस्तोभो नेत्रपटग्रहात् प्रभृति यः किल।
दन्तकाष्ठसमादानपर्यन्तस्तत्र लक्षयेत् ।।१९६।।

तीव्रमन्दादिभेदेन शक्तिपातं तथाविधम्।
इत्येष समयी प्रोक्तः श्रीपूर्वे करकम्पतः।।१९७।।

Beginning from posing of the hands in the posture of prostration culminating into closing of the eyes and placing the dental stick in his hands are supposed to give indications to the teacher whether the force of grace operates on the disciple intensively, medially or lowly. All this is possible of being inferred from the experiment on the disciple known as *samayī* through the tremor in his hands according to the *Mālinīvijayottara Tantra*. (196-197)

समयी तु करस्तोभादिति श्रीभोगहस्तके ।
चर्वेव वा गुरुर्दद्याद्वामामृतपरिप्लुतम् ।।१९८।।
निःशङ्कं ग्रहणाच्छक्तिगोत्रो मायोज्झितो भवेत्।
सकम्पस्त्वाददानः स्यात् समयी वाचनादिषु।।१९९।।
कालान्तरेऽध्वसंशुद्ध्या पालनात् समयस्थितेः।
सिद्धिपात्रमिति श्रीमदानन्देश्वर उच्यते ।।२००।।
यदा तु पुत्रकं कुर्यात्तदा दीक्षां समाचरेत् ।

Alternatively, the teacher may put cooked rice into the right palm of the disciple drenched with wine and ask him to take it without any hesitation. This device would make the disciple worthy of being included to the family of the teacher in all respects including study with him, reception of grace and getting rid of *māyā*. By virtue of purification of his path, observation of the prescribed code of conduct of the School in course of time he would get accomplished. So has been stated in the *Ānandeśvara Śāstra*. Following the adoption of the disciple as son, the teacher needs to initiate him. (198-201a)

उक्तं श्रीरत्नमालायां नादिफान्तां ज्वलत्प्रभाम् ।।२०१।।
न्यस्येच्छिखान्तं पतति तेनात्रेदृक् क्रमो भवेत्।

It has been observed in *Ratnamālā Śāstra* that the teacher needs to assign the *mālinī* sounds to the body of the disciple from *na* to *ph* with their flaming illumination so that he may see the reality as present before him. (201b-202a)

प्रोक्षितस्य शिशोर्न्यस्तप्रोक्तशोध्याध्वपद्धतेः।।२०२।।

ऋजुदेहजुषः शक्तिं पादान्मूर्धान्तमागताम्।
पाशान्दहन्तीं संदीप्तां चिन्तयेत्तन्मयो गुरुः।।२०३।।
उपविश्य ततस्तस्य मूलशोध्यात् प्रभृत्यलम्।
अन्तशोध्यावसानान्तां दहन्तीं चिन्तयेत्क्रमात्।।२०४।।

Having made the son-like disciple take the ceremonial bath, get his path sanctified and the sounds assigned to his body and thus having his body straightened from feet to head the teacher needs to contemplate on the consciousness in all its splendour and force to burn the fetters having made himself one with the disciple. He should sit and contemplate on the process how that consciousness has made use of its flame in his purification from the very beginning up to the end. (202b-204)

एवं सर्वाणि शोध्यानि तत्त्वादीनि पुरोक्तवत्।
दग्ध्वा लीनां शिवे ध्यायेन्निष्कले सकलेऽथवा।।२०५।।
योगिना योजिता मार्गे सजातीयस्य पोषणम्
कुरुते निर्दहत्यन्यद्भिन्नजातिकदम्बकम् ।।२०६।।

Thus having burnt all the blemishes as stated above and making them merge into Śiva in His either manifest or unmanifest form the disciple should keep contemplating on Him. Having thus been applied by yogin-teacher for the sake of nourishing the disciple, the force burns completely whatever else subsists in him as other than pure consciousness. (205-206)

अनया शोध्यमानस्य शिशोस्तीव्रादिभेदतः।
शक्तिपाताच्चितिव्योमप्राणनान्तर्बहिस्तनूः।।२०७।।
आविशन्ती रुद्रशक्तिः क्रमात्सूते फलं त्विदम्।
आनन्दमुद्भवं कम्पं निद्रां घूर्णिं च देहगाम्।।२०८।।

Having become purified in this way, the disciple gets the privilege of the descent of force on him in the void of his consciousness, life-breath, as well as on the exterior of his body. In this way the force of Rudra entering into him results in experience of delight, tremor, sleep and drowsiness in the same order. (207-208)

एवं स्तोभितपाशस्य योजितस्यात्मनः शिवे।
शेषभोगाय कुर्वीत सृष्टिं संशुद्धतत्त्वगाम्।।२०९।।

In this way having got redeemed of the fetters and united with Śiva in his Self, the disciple needs to create his personality out of elements taken from the sanctified state of being for the sake of enjoyment of the rest of his life. (209)

अथवा कस्यचिन्नैवमावेशस्तद्वहेदिमम् ।
बहिरन्तश्चोक्तशक्त्या पतेदित्थं स भूतले।।२१०।।
यस्य त्वेवमपि स्यान्न तमत्रोपलवत्त्यजेत्।

Alternatively, if there be anyone of the disciples in whom any of such changes do not take place at all neither inwardly nor outwardly on account of descent of the force, he is likely to fall on the earth and anyone in whom even this does not happen needs to be rejected as something like a slab of stone. (210-211a)

अथ सप्रत्ययां दीक्षां वक्ष्ये तुष्टेन धीमता।।२११।।
शंभुनाथेनोपदिष्टां दृष्टां सद्भावशासने।

Now I am proceeding to talk about another form of initiation which has been taught to me by honourable Śambhunātha having been pleased with me. It is known as *sapratyayā* (conceptual) and has been envisioned in the *Sadbhāva Śāstra*. (211b-212a)

सुधाग्निमरुतो मन्दपरकालाग्निवायवः।।२१२।।
वह्निसौधासुकूटाग्निवायुः सर्वे सषष्ठकाः।
एतत्पिण्डत्रयं स्तोभकारि प्रत्येकमुच्यते।।२१३।।
शक्तिबीजं स्मृतं यच्च न्यस्येत्सार्वाङ्गिकं तु तत्।
हृच्चक्रे न्यस्यते मन्त्रो द्वादशस्वरभूषितः।।२१४।।
जपाकुसुमसंकाशं चैतन्यं तस्य मध्यतः।
वायुना प्रेरितं चक्रं वह्निना परिदीपितम्।।२१५।।

Make one group of the letters standing for Soma, fire and air, namely, *sa*, *ra* and *ya*, similarly, another of *manda*, that which follows *manda*, *yama*, fire and

एवं स्तोभितपाशस्य योजितस्यात्मनः शिवे।
शेषभोगाय कुर्वीत सृष्टिं संशुद्धतत्त्वगाम्।।२०९।।

In this way having got redeemed of the fetters and united with Śiva in his Self, the disciple needs to create his personality out of elements taken from the sanctified state of being for the sake of enjoyment of the rest of his life. (209)

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बहिरन्तश्चोक्तशक्त्या पतेदित्थं स भूतले।।२१०।।
यस्य त्वेवमपि स्यान्न तमत्रोपलवत्त्यजेत्।

Alternatively, if there be anyone of the disciples in whom any of such changes do not take place at all neither inwardly nor outwardly on account of descent of the force, he is likely to fall on the earth and anyone in whom even this does not happen needs to be rejected as something like a slab of stone. (210-211a)

अथ सप्रत्ययां दीक्षां वक्ष्ये तुष्टेन धीमता।।२११।।
शंभुनाथेनोपदिष्टां दृष्टां सद्भावशासने।

Now I am proceeding to talk about another form of initiation which has been taught to me by honourable Śambhunātha having been pleased with me. It is known as *sapratyayā* (conceptual) and has been envisioned in the *Sadbhāva Śāstra*. (211b-212a)

सुधाग्निमरुतो मन्दपरकालाग्निवायवः।।२१२।।
वह्निसौधासुकूटाग्निवायुः सर्वे सषष्ठकाः।
एतत्पिण्डत्रयं स्तोभकारि प्रत्येकमुच्यते।।२१३।।
शक्तिबीजं स्मृतं यच्च न्यस्येत्सार्वाङ्गिकं तु तत्।
हृच्चक्रे न्यस्यते मन्त्रो द्वादशस्वरभूषितः।।२१४।।
जपाकुसुमसंकाशं चैतन्यं तस्य मध्यतः।
वायुना प्ररितं चक्रं वह्निना परिदीपितम्।।२१५।।

Make one group of the letters standing for Soma, fire and air, namely, *sa*, *ra* and *ya*, similarly, another of *manda*, that which follows *manda*, *yama*, fire and

air, namely, *ḍ*, *ḍh*, *m*, *r*, *y* respectively, like wise, another of fire, Soma, breath, secret, fire and air, namely, *r*, *s*, *h*, *kṣ*, *r*, and *y* respectively. The combined forms of these letters of the three groups would be *sry*, *ddhmy* and *rshkṣyuṁ*. To each one of these three group of sounds would be added the sixth vowel of the *mātṛkā*, namely *ū* and also they need to be nasalised at the end. Out of these three groups of sound each one is said to be interjectional. They are also characterised as seeds of force. They need to be assigned all over the body. To the *cakra* of the heart (*anāhata*) is assigned the sound *h* along with the twelve vowels. In the middle of the heart lies consciousness, like the flower of *japā* and it becomes luminous having been blown by air. (212b-215)

NOTE:

Seed mantras thus formed would be *sryūṁ*, *ḍḍhmryūṁ* and *rsharkṣryūm*.

Flower of *japā* or *japā-kusuma* = English name: Hibiscus; Latin: Hibiscus-rosa-sinensis.

तद्ध्यायेच्च जपेन्मत्रं नामान्तरितयोगत:।
निमेषार्धात्तु शिष्यस्य भवेत्स्तोभो न संशय:।।२१६।।

Then the teacher should meditate on that *cakra* muttering the *mantra* placing within it the name of the disciple with the result of the possibility of the disciple undoubtedly getting interjected within half a moment. (216)

आत्मानं प्रेक्षते देवि तत्त्वे तत्त्वे नियोजित:।
यावत्प्राप्त: परं तत्त्वं तदा त्वेष न पश्यति ।।२१७।।
अनेन क्रमयोगेन सर्वाध्वानं स पश्यति।
अथवा सर्वशास्त्राण्यप्युद्ग्राहयति तत्क्षणात्।।२१८।।

Then the disciple as a result of the assignment sees himself in each one of the elements until he reaches the Supreme Essence and stops from seeing anything at all. Placed within this process, he is enabled to have a look at all the paths. Or, indeed, comes to possess knowledge of all the *Śāstras* immediately. (217-218)

पृथक्तत्त्वविधौ दीक्षां योग्यतावशवर्तिन:।
तत्त्वाभ्यासविधानेन सिद्धयोगी समाचरेत् ।।२१९।।

इति सदीक्षितस्यास्य मुमुक्षोः शेषवर्तने।
कुलक्रमेष्टिरादेश्या पञ्चावस्थासमन्विता।।२२०।।

As per the aspiration of the disciple, the teacher in the capacity of the accomplished *yogin* needs to initiate the disciple in keeping with his capacity as also his determination to put into practice as required for it. In this way, the disciple already initiated for getting liberated needs to be instructed to take up to other kinds of practices for the fulfilment of his additional aspirations relating to the five states of consciousness. (219-220)

जाग्रदादिषु संवित्तिर्यथा स्यादनपायिनी।
कुलयागस्तथादेश्यो योगिनीमुखसंस्थितः।।२२१।।

Such a disciple born as he is out of the mouth of the *yoginī*, needs to be instructed by the teacher to continue to perform throughout his life the sacrifice of the *Kula* system so that he may remain constantly awakened in that eternally present consciousness in all state of his consciousness, namely, waking, dreaming, sound sleep, the fourth and what lies even beyond the fourth. (221)

सर्वं जाग्रति कर्तव्यं स्वप्ने प्रत्येकमन्त्रगम्।
निवार्य सुप्ते मूलाख्यः स्वशक्तिपरिबृंहितः।।२२२।।
तुर्ये त्वेकैव दूत्याख्या तदतीते कुलेशिता।
स्वशक्तिपरिपूर्णानामित्थं पूजा प्रवर्तते ।।२२३।।

In the waking state he should act in view of the presence of Śiva in every event and object, in the state of dream he should see every image as a manifestation of His *mantra*, in the state of sound sleep he needs to look at whatever arises in his inner being as an expansion of the Force (Śakti) underlying him, in the fourth state himself as operating like a secret messenger (*dūtī*) while in the state of beyond the fourth at himself as the Supreme Lord. This is how is performed the worship by those who have become complete in themselves. (222-223)

पिण्डस्थादि च पूर्वोक्तं सर्वातीतावसानकम्।
अवस्थापञ्कं प्रोक्तभेदं तस्मै निरूपयेत्।।२२४।।

The disciple should be given the understanding of the entire detail of the states

of being from *piṇḍastha* to *sarvātīta* (as deliberated upon in Tantrāloka X.228-309) with reference to all these five states of being. (224)

साधकस्य बुभुक्षोस्तु सम्यग्योगाभिषेचनम्।
तत्रेष्ट्वा विभवैर्देवं हेमादिमयमव्रणम् ।।२२५।।

In case of the disciple being an aspirant of enjoyment also, he needs to be given the yogic bath, made to perform sacrifice followed by sacrificial gift to the teacher, etc. to their full satisfaction in the form of gold, etc. (225)

दीपाष्टकं रक्तवर्तिसर्पिषापूर्य बोधयेत् ।
कुलाष्टकेन तत्पूज्यं शङ्खे चापि कुलेश्वरौ।।२२६।।
आनन्दामृतसंपूर्णे शिवहस्तोक्तवर्त्मना।
तेनाभिषिञ्चेत्तं पश्चात् स कुर्यान्मन्त्रसाधनम् ।।२२७।।
आचार्यस्याभिषेकोऽयमधिकारान्वितः स तु।
कुर्यात्पिष्टादिभिश्चास्य चतुष्षष्टिं प्रदीपकान्।।२२८।।
अष्टाष्टकेन पूज्यास्ते मध्ये प्राग्वत् कुलेश्वरौ।
शिवहस्तोक्तयुक्तत्यैव गुरुमप्यभिषेचयेत् ।।२२९।।

Eight lamps filled with purified butter and red wicks need to be lit and worshipped by the group of eight *kulas*. Lord Śiva and the Goddess should be worshipped to the accompaniment of the blowing of conch-shell. The shell should be filled with the ambrosia of delight via the hands of Śiva and the disciple should be bathed with it followed by allowing him to meditate on the *mantra*. Distinct from it is the act of bathing of the teacher as he is invested with the authority in him. For his bath sixty-four lamps need to be kept prepared by means of flour, etc. By means of these lamps divided into eight groups of eight lamps each, Śiva and the Goddess should be worshipped in the way as indicated already via the hand of Śiva before the bath of him. (226-229)

अभिषिक्ताविमावेवं सर्वयोगिगणेन तु।
विदितौ भवतस्तत्र गुरुर्मोक्षप्रदो भवेत्।।२३०।।

Having taken the bath like this, the teacher and the taught become well-known amidst the yogins with the teacher as an agent of redemption. (230)

तात्पर्यमस्य पादस्य स सिद्धीः संप्रयच्छति।
गुरुर्यः साधकः प्राक्स्यादन्यो मोक्षं ददात्यलम्।।२३१।।
अनयोः कथयेज्ज्ञानं त्रिविधं सर्वमप्यलम्।
स्वकीयाज्ञां च वितरेत् स्वक्रियाकरणं प्रति।।२३२।।

As regards the implication of the last fourth part of the above verse, it amounts to suggest that the teacher who until now was simply a practitioner of the line of approach to redemption has now developed into the redeemer. Thus, now they both have become sufficiently competent not only to impart the secret of Śaivsim but also to lead disciples to Śiva-hood practically through the training in the technique of approach to Him (*kriyā yoga*). (231-232)

षट्कं कारणसंज्ञं यत्तथा यः परमः शिवः।
साकं भैरवनाथेन तदष्टकमुदाहृतम्।।२३३।।
प्रत्येकं तस्य सार्वात्म्यं पश्यंस्तां वृत्तिमात्मगाम् ।
चक्षुरादौ संक्रमयेद्यत्र यत्रेन्द्रिये गुरुः ।।२३४।।
स एव पूर्णैः कलशैरभिषेकः परः स्मृतः।
विना बाह्यैरपीत्युक्तं श्रीवीरावलिभैरवे ।।२३५।।

Brahmā, Viṣṇu, Rudra, Īśvara, Sadāśiva, Anāśrita Śiva, Parama Śiva and Bhairavanātha these eight are the agents of creation and transcendence. Each one of them needs to be envisioned as all-pervading in the particular aspect he represents. Having interiorised it within oneself the teacher should transmit the same idea to his senses. That transmission itself is the bath by means of pitchers filled with this sense as is supposed to be taken by the disciple without involvement of anything external in it in view of the *Vīrāvali Bhairava*. (233-235)

सद्य एव तु भोगेप्सोर्योगात्सिद्धतमो गुरुः।
कुर्यात्सद्यस्तथाभीष्टफलदं वेधदीक्षणम् ।।२३६।।

The most accomplished teacher in yoga needs the result-yielding imparting of initiation to the aspirant of enjoyment in the form of *vedha* so that he may be successful in attaining it quite quickly. (236)

वेधदीक्षा च बहुधा तत्र तत्र निरूपिता।
सा चाभ्यासवता कार्या येनोर्ध्वोर्ध्वप्रवेशतः ।।२३७।।
शिष्यस्य चक्रसंभेदप्रत्ययो जायते ध्रुवः।

Initiation of *vedha*, piercing directly through the *cakras*, has been elucidated in various forms here and there. It should be imparted to the disciple by the practising yogin in such a convenient way so that by way of ascending upward he may get convinced fully about the technique of piercing through the *cakras*. (237-238a)

श्रीमालायां च चोदिता ।।२३८।।
ऊर्ध्वचक्रदशालाभे पिशाचावेश एव सा।

It has been observed in the *Mālā Śāstra* that on failing to attain the state of higher *cakras* there is the danger of getting possessed by the demon (if the aspirant is not adequately careful and regular in his approach to it). (238b-239a)

मन्त्रनादबिन्दुशक्तिभुजङ्गमपरात्मिका ।।२३९।।
षोढा श्रीगह्वरे वेधदीक्षोक्ता परमेशिना।

In the *Gahvara Śāstra* initiation has been elaborated upon by Lord Śiva as of six kinds, namely, in the form of *mantra*, *nāda*, *bindu*, *śakti*, *bhujaṅga* and *parā*. (239b-240a)

ज्वालाकुलं स्वशास्त्रोक्तं चक्रमष्टारकादिकम्।।२४०।।
ध्यात्वा तेनास्य हृच्चक्रवेधनान्मन्त्रवेधनम्।

In the beginning insight needs to be imparted to the aspirant into the secret of the eight-petalled *cakra* as abounding in illumination as per the account of our *Śāstra*. On his having perfected his meditation on it, he should be taught how to pierce through the heart-plexus which is equivalent to piercing of *mantra*. (240b-241a)

आकारं नवधा देहे न्यस्य संक्रमयेत्ततः।।२४१।।

न्यासयोगेन शिष्याय दीप्यमानं महार्चिषम्।
पाशस्तोभात्ततस्तस्य परतत्त्वे तु योजनम् ।।२४२।।

The sound *ā* should be assigned in a nine-fold manner to the body of the disciple followed by its transmission to that body bristling with illumination as a mighty flame. Shattering thus his fetter, he should be associated with the Supreme Essence. (241b-242)

NOTE:

According to the views of succession of teachers, *paramparā*, the sound *ā* muttered at nine *randhras*, apertures in the body and should be prefixed with the word *hra*, forming seed mantra *hrāṁ*.

इति दीक्षोत्तरे दृष्टो विधिर्मे शंभुनोदितः।
नादोच्चारेण नादाख्यः सृष्टिक्रमनियोगतः ।।२४३।।
नादेन वेधयेच्चितं नादवेध उदीरितः।
बिन्दुस्थानगतं चित्तं भ्रूमध्यपथसंस्थितम् ।।२४४।।

This mode of assignment of sound of the alphabet known as mixed with the *mālinī* is termed as *sṛṣṭikramaniyoga* (joining of sounds in keeping with the order of the process of creation). This was taught to me by Śambhunātha after initiating me to the discipline. This device of piercing through the *citta* by means of sound is known as *nāda-vedha*. Via this device the concentration of *citta* is shifted from its original place in the heart to the centre of the eyebrows. (243-244)

हृल्लक्ष्ये वा महेशानि बिन्दुं ज्वालाकुलप्रभम्।
तेन संबोधयेत्साध्यं बिन्द्वाख्योऽयं प्रकीर्तितः।।२४५।।

Bindu-vedha is the method under which, O Lady, the heart is made the target of shifting of the luminous point (*bindu*) to it. (245)

शाक्तं शक्तिमदुच्चारादगन्धोच्चारेण सुन्दरि।
शृङ्गाटकासनस्थं तु कुटिलं कुण्डलाकृतिम् ।।२४६।।
अनुच्चारेण चोच्चार्य वेधयेन्निखिलं जगत् ।

एवं भ्रमरवेधेन शाक्तवेध उदाहृतः।।२४७।।

Śākta-vedha is that, O Beautiful Lady, in which awakening of the force of consciousness is attempted right from the *mūlādhāra cakra* in the form of the *kuṇḍalinī* lying there at the top of it, coiled three and half times. *Śākta-vedha* itself is known as *bhramara-vedha* (on account of being delusive as it is accomplished through pronouncing a complex seed word such as *hrāṁ*). (246-247)

सा चैव परमा शक्तिरानन्दप्रविकासिनी।
जन्मस्थानात्परं याति फणपञ्चकभूषिता ।।२४८।।

Kuṇḍalinī is the supreme force capable of making bloom the experience of delight. It moves in its five-hooded form upward from the *mūlādhāra cakra*. (248)

कलास्तत्त्वानि नन्दाद्या व्योमानि च कुलानि च।
बह्मादिकारणान्यक्षाण्येव सा पञ्चकात्मिका ।।२४९।।

The five hoods of the serpentine *kuṇḍalinī* are the *kalās* (*nivṛtii*, *pratiṣṭhā*, *vidyā*, *śāntā* and *śāntātīta*), *tattvas* (earth, water, fire, air and space), dates (*nandā*, *jayā*, *bhadrā*, *riktā* and *pūrṇā*), *vyoma* (*mūlādhāra*, navel, heart, *bindu* and *nāda*), *kulas* (*mahākula*, *kaula*, *kula*, *akula* and *kulākula*), *brahmādi kāraṇas* (*Brahmā*, *Viṣṇu*, *Rudra*, *Īśvara* and *Sadāśiva*), senses (ear, touch, eye, taste and nose) and organs of action (procreation, excretion, hands, feet and speech). (249)

एवं पञ्चप्रकारा सा ब्रह्मस्थानविनिर्गता।
ब्रह्मस्थाने विशन्ती तु तडिल्लीना विराजते ।।२५०।।

In this way, in all its five forms (as represented by the hoods) it starts moving (upward) and enters into the abode of Brahman like the lightning sparkling and vanishing. (250)

प्रविष्टा वेधयेत्कायमात्मानं प्रतिभेदयेत्।
एवं भुजङ्गवेधस्तु कथितो भैरवागमे ।।२५१।।

Since it pierces through the body as well as the Self, piercing both in the serpentine way. Perusal of it is known as *bhujaṅga-vedha* in the *Bhairavāgama Śāstra*. (251)

तावद्भावयते चित्तं यावच्चितं क्षयं गतम् ।
क्षीणे चित्ते सुरेशानि परानन्द उदाहृतः ।।२५२।।

The *citta* (inner being) remains operative till it does not get dissolved. Following its dissolution, O Mistress of the Lord of gods, supernal bliss is experienced. (252)

नेन्द्रियाणि न वै प्राणा नान्तः करणगोचरः।
न मनो नापि मन्तव्यं न मन्ता न मनिक्रिया ।।२५३।।
सर्वभावपरिक्षीणः परवेध उदाहृतः।

The supernal form of piercing (*vedha*) is that in which neither senses nor life-forces nor the internal organs, nor *manas* remains operative, nor remains there anything to think about nor even the thinker and the act of thinking itself. Dissolution of all aspects of ideation, thus, is known as *para-vedha*. (253-254a)

मनुशक्तिभुवनरूपज्ञापिण्डस्थाननाडिपरभेदात् ।।२५४।।
नवधा कलयन्त्यन्ये वेदं गुरवो रहस्यविदः।

Teachers as knowers of the secret thus conceive of *vedha* into nine varieties, namely, *mantra-vedha*, *śakti-vedha*, *bhuvana-vedha*, *rūpa-vedha*, *vijñāna-vedha*, *piṇḍa-vedha*, *sthāna-vedha*, *nāḍī-vedha* and *para-vedha*. (254b-255a)

मायागर्भाग्निवर्णौघयुक्ते त्र्यश्रिणि मण्डले ।।२५५।।
ध्यात्वा ज्वालाकरालेन तेन ग्रन्थीन् विभेदयेत्।
पुष्पैर्हन्याद्योजयेच्च परे मन्त्राभिधो विधिः ।।२५६।।
नाड्याविश्यान्यतरया चैतन्यं कन्दधामनि।
पिण्डीकृत्य परिभ्रभ्य पञ्चाष्टशिखया हठात् ।।२५७।।

Meditation needs to be directed to a combination of three sounds, namely, *ī*, *r* and *kṣ* in a triangular figure followed by piercing the seed *mantra*, all the

knots by means of terribly brilliant sound *hraum̐*. After this should be applied the system known as *mantrābhida* under which the *cakras* are hit by *mantras* personified as flowers (in the form of *mantras dhām̐ dhīm̐ dhūm̐*) associated with them. Then the aspirant enters into the centre of consciousness via anyone of the three main nerves, namely, *iḍā*, *piṅgalā* and *suṣumnā*. Having entered the consciousness into the *kanda*, he remains concentrated there with control over his breath inside as well as outside on forty points. (255b-257)

शक्तिशूलाग्रगमितं क्वापि चक्रे नियोजयेत्।
शक्त्येति शाक्तो वेधोऽयं सद्यः प्रत्ययकारकः।।२५८।।

He may direct this concentrated state of consciousness to anyone of the *cakras* forcefully pierce it through with the result tangible enough to create confidence in the verity of the exercise immediately. (258)

आधारान्निर्गतया शिखया ज्योत्स्नावदातया रभसात्।
अङ्गुष्ठमूलपीठक्रमेण शिष्यस्य लीनया व्योम्नि ।।२५९।।
देहं स्वच्छीकृत्य
क्षादीनान्तान् स्मरन्पुरोक्तपुर्योघान्।
निजमण्डलनिर्ध्यानात्प्रतिबिम्बयते भुवनवेधः ।।२६०।।

The ray of consciousness as lustrous and pleasant as the lunar emerging from the *mūlādhāra cakra* and moving from the root of the toes and getting merged in the five voids of the body (namely, nerves, navel, heart, *bindu* and *nāda*) purifies the whole of it in regard to its spheres (*bhuvana*) and abodes (*pūh*) through assignment to it letters from *kṣ* to *na* followed by meditation on the respective *bhuvanas*. This is known as *bhuvana-vedha*. (259-260)

भ्रूमध्योदितबैन्दव
धामान्तः कांचिदाकृतिं रुचिराम्।
तादात्म्येन ध्यायेच्छिष्यं पश्चाच्च तन्मयीकुर्यात् ।।२६१।।

The teacher should meditate between the eyebrows on some attractive figure with the sense of oneness with it and transmit th e experience of it to the disciple so that he may also become one with it. (261)

इति रूपवेध उक्तः सा चेहाकृतिरुपैति दृश्यत्वम्।
अन्ते तत्सायुज्यं शिष्यश्चायाति तन्मयीभूतः ।।२६२।।

This is known as piercing through form (*rūpa-vedha*). The meditation concerned results in the actualisation of the figure. Transmission of this practice and experience to the disciple results in his oneness with it as well. (262)

विज्ञानमष्टधा यदघ्राणादिकबुद्धिसंज्ञकरणान्तः।
तत् स्वस्वनाडिसूत्रक्रमेण संचारयेच्छिष्ये ।।२६३।।

Piercing through the instruments of knowledge except for breath is of eight kinds in keeping with the number of the five senses and three facets of the inner being, namely, *manas*, *buddhi* and *ahaṅkāra*. This experience needs to be imparted to the disciple how it stimulates the whole of the body via the channel of nerves related to these facets of the inner being respectively. (263)

अभिमानदार्ढ्य बन्धक्रमेण विज्ञानसंज्ञको वेधः।
हृदयव्योमनि सद्यो दिव्यज्ञानार्कसमुदयं धत्ते ।।२६४।।

Piercing through knowledge (*Vijñāna Vedha*) is that practice via which the sense of ego gets stabilised as a result of rise of the sun of divine knowledge in the horizon of consciousness in the heart. (264)

पिण्डः परः कलात्मा सूक्ष्मः पुर्यष्टको बहिः स्थूलः।
छायात्मा स पराङ्मुख आदर्शादौ च संमुखो ज्ञेयः ।।२६५।।

Body is paramount yet it is made of the fivefold covers (*kañcukas*). It is a concretised form of eight facets of sensibility including the five senses and the three forms of inner being, namely, *manas, buddhi* and *ahaṅkāra*. It is shadow turned behind while being reflected in the mirror, etc. it becomes an object of knowledge when looked at from the front. (365)

इति यः पिण्डविभेदस्तं रभसादुत्तरोत्तरे शमयेत्।
तत्तद्गलने क्रमशः परमपदं पिण्डवेधेन ।।२६६।।

These are the different ways of piercing into the mysteries of the body. By

doing so, one should bring tranquillity to them one after the other. As a result of piercing them in their order one attains the highest state of being. (This is known as *piṇḍa-vedha.*) (266)

यद्यद्देहे चक्रं तत्र शिशोरेत्य विश्रमं क्रमशः।
उज्ज्वलयेत्तच्चक्रं स्थानाख्यस्तत्फलप्रदो वेधः।।२६७।।

Having taken rest at different points of *cakras* in the body one after the other the disciple needs to stimulate them with the force of the concentrated consciousness with definite rewards. This is known as *sthāna-vedha.* (267)

नाड्यः प्रधानभूतास्तिस्त्रोऽन्यास्तद्गतास्त्वसंख्येयाः।
एकीकारस्ताभिर्नाडीवेधोऽत्र तत्फलकृत् ।।२६८।।

Main nerves in the body are three, namely, *iḍā*, *piṅgalā* and *suṣumnā*. The rest connected with them are innumerable. Awareness of the interconnection amongst them is known as *nāḍī-vedha.* (268)

अभिलषितनाडिवाहो मुख्याभिश्चक्षुरादिनिष्ठाभिः।
तद्बोधप्राप्तिः स्यान्नाडीवेधे विचित्रबहुरूपा ।।२६९।।

The desired flow of the life-force may be understood via meditation on those points of the body such as eye, etc. This understanding in its peculiar forms may be attained via *nāḍī-vedha.* (269)

लाङ्गूलाकृतिबलवत् स्वनाडिसंवेष्टितामपरनाडीम्।
आस्फोट्य सिद्धमपि भुवि पातयति हठान्महायोगी ।।२७०।।

A great yogin may overpower even an accomplished person by capturing his nerves by means of his own force as does a long-tail monkey (*laṅgūra*) overpower the ordinary one. (270)

परवेधं समस्तेषु चक्रेष्वद्वैतमामृशन्।
परं शिवं शिवं प्रकुर्वीत शिवतापत्तिदो गुरुः।।२७१।।

Para-vedha (supernal state of piercing) is that by means of which an accomplished

teacher may unify all the *cakras* of the disciple and bring Śiva-hood to him. (271)

श्रीमद्वीरावलिकुले तथा चेत्थं निरूपितम् ।
अभेद्यं सर्वथा ज्ञेयं मध्यं ज्ञात्वा न लिप्यते ।।२७२।।
तद्विभागक्रमे सिद्धः स गुरुर्मोचयेत् पशून्।

In the *Vīrāvalikula Śāstra* it has been stated that though it is extremely difficult to pierce through the inmost central being of oneself, having access to it, the aspirant becomes immune to attraction by anything lesser than that. Having attained accomplishment in entering into it, the teacher becomes capable of redeeming even the common man. (272-273a)

गुरोरग्रे विशेच्छिष्यो वक्त्रं वक्त्रे तु वेधयेत् ।।२७३।।
रूपं रूपे तु विषयैर्यावत्समरसीभवेत्।

The disciple needs to sit in front of the teacher facing him. Then the teacher pierces his face through his as also the disciple's form through his until both reach the common level of consciousness. (273b-274a)

चित्ते समरसीभूते द्वयोरौन्मनसी स्थितिः ।।२७४।।
उभयोश्चोन्मनोगत्या तत्काले दीक्षितो भवेत्।
शशिभास्करसंयोगे जीवस्तन्मयतां व्रजेत् ।।२७५।।

On access to the common ground of consciousness both reach the state of mindlessness. Reaching this state of his inner being the disciple is supposed to have become initiated immediately due to unification of his solar and lunar life-forces into one (with the prospect of entering into *suṣumnā*). (274b-275)

अत्र ब्रह्मादयो देवा मुक्तये मोक्षकाङ्क्षिणः।
निरुध्य रश्मिचक्रं स्वं भोगमोक्षावुभावपि ।।२७६।।

In view of the this kind of success on the part of the disciple, even creative forces like Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva become aspirants of liberation as well as enjoyment having withdrawn their rays (of creative expansion). (276)

ग्रसते यदि तद्दीक्षा शार्वीयं परिकीर्तिता।
स एष मोक्षः कथितो निःस्पन्दः सर्वजन्तुषु ।।२७७।।
अग्निषोमकलाघातसङ्घातात् स्पन्दनं हरेत्।

On account of its consummation in the unification of enjoyment and liberation both in its ambit, this kind of initiation is named as *Śārvīya* (related to Śarva, Siva). It is that kind of liberation which is the state of motionlessness and is inherent in all living beings as it involves withdrawal of stir as is born of the divisive nature of interaction between solar and lunar forces. (277-278a)

बाह्यं प्राणं बाह्यगतं तिमिराकारयोगतः ।।२७८।।
निर्यातं रोमकूपैस्तु भ्रमन्तं सर्वकारणैः।
मध्यं निर्लक्ष्यमास्थाय भ्रमयोद्विसृजेत्ततः ।।२७९।।
संघट्टोत्पाटयोगेन वेधयेद्ग्रन्थिपञ्चकम्।
संघट्टवृत्तियुगलं मध्यधाम विचिन्तयेत् ।।२८०।।
नात्मव्योमबहिर्मन्त्रदेहसंधानमाचरेत्।
दीक्षेयं सर्वजन्तूनां शिवतापत्तिदायिका ।।२८१।।

The life-force known as *apāna* tends to move outward as it is of the nature of darkness getting exported via the holes of the hair and moving around under the motivation of various interests of it needs to be turned backward to the state of absence of any outward interest and should be made to move along the middle nerve (*suṣumnā*) by elimination of the clash of it with the *prāṇa* and thus through the ensuing accord between them they need to pierce through the five *cakras* (namely, *svādhiṣṭhana*, *maṇipūra*, *anāhata*, *viśuddha* and *ājñā* representing respectively Brahmā, Viṣṇu, Rudra, Īśvara and Parama Śiva) and continuing to meditate on that middle path restraining himself from getting externalised in any respect be it the space or ideation or the body. This initiation is capable of according Śiva-hood to all living beings ultimately. (278b-281)

दीक्षान्ते दीपकान् पक्त्वा समस्तैः साधकैः सह।
चरु प्राश्यः कुलाचार्यैर्महापातकनाशनः ।।२८२।।
इति श्रीरत्नमालायामूनाधिकविधिस्तु यः।
स एव पातकं तस्य प्रशमोऽयं प्रकीर्तितः ।।२८३।।

Following the initiation, lamps should be ignited and rice be cooked and be taken along with the teacher and fellow disciples as it is eliminative of even serious sins. This is more or less the system of getting rid of sins as suggested by *Ratnamālā*. (282-283)

परेऽहनि गुरोः कार्यो यागस्तेन विना यतः।
न विधिः पूर्णतां याति कुर्याद्यत्नेन तं ततः।।२८४।।
येन येन गुरुस्तुष्येत्तत्तदस्मै निवेदयेत्।

On the next day needs to be performed the sacrifice in favour of the teacher since but for the performance of this part of the ceremony the procedure of initiation would have reamined incomplete. Its performance lies in offering to the teacher all by getting which he may fully be contented. (284-285a)

चक्रचर्यान्तरालेऽस्या विधिः संचार उच्यते ।।२८५।।
अलिपात्रं सुसंपूर्णं वीरेन्द्रकरसंस्थितम्।
अवलोक्य परं ब्रह्म तत्पिबेदाज्ञया गुरोः ।।२८६।।
तर्पयित्वा तु भूतानि गुरवे विनिवेदयेत्।

After the completion of the ceremony of piercing through the *cakras*, what follows is known as *sañcāra* (activation). Seeing the full container of wine in the hands of the teacher as the *vīrendra* (the idol of Indra), as if it were the Supreme Brahman itself, the disciple is required to take it by the order of him having satiated all the living beings. (285b-287a)

कृत्वा भुवि गुरुं नत्वादाय संतर्प्य खेचरीः ।।२८७।।
स्वं मन्त्रं तच्च वन्दित्वा दूतीं गणपतिं गुरुन्।
क्षेत्रपं वीरसङ्घातं गुर्वादिक्रमशस्ततः ।।२८८।।
वीरस्पृष्टं स्वयं द्रव्यं पिबेन्नैवान्यथा क्वचित्।

The disciple is required to pay obeisance to the teacher, pour some drops of the wine on the ground in the name of invisible beings, satiate with it, the beings moving in space, refer to his *mantra*, pay homage to messenger (*dūtī*), Gaṇapati, teachers, the lord of the area, the group of heroes, the tradition of the teachers,

and take the wine himself as the remainder of what has been taken by these agencies and by no means otherwise. (287b-289a)

परब्रह्मण्यवेत्तारोऽगमागमविवर्जिता: ।।२८९।।
लोभमोहमदक्रोधरागमायाजुषश्च ये ।
तै: साकं न च कर्तव्यमेतच्छ्रेयोर्थिनात्मनि ।।२९०।।

The aspirant of supernal wellbeing is required never to take wine with those who are ignorant of the Supreme Being, shorn of the understanding of the process of breathing-in and breathing-out and engrossed in greed, delusion, pride, anger, attachment and illusion. (289b-290)

यागादौ यागमध्ये च यागान्ते गुरुपूजने।
नैमित्तिकेषु प्रोक्तेषु शिष्य: कुर्यादिमं विधिम् ।।२९१।।

This ceremony of taking wine should be performed by the disciple in the beginning of any sacrificial performance, in the middle of it, at the end of it, on the occasion of worship of the teacher and on any other incidental occasion as mentioned in the *Śāstras*. (291)

इति रहस्यविधि: परिचर्चितो
गुरुमुखानुभवै: सुपरिस्फुट:।

This is the deliberation on the secret practice as has been transmitted to me through teachers as well as has been made explicit to me through my self-experience.

NOTE ON VERSE 67:

Cakṛṇī is principal *śakti* located at the *kanda* as well as amongst the mentioned wives. She is the source of the world with the attention directed towards the supreme knowing subject, Śiva. *Kuṇḍalinī* is *parā-śakti* that places the entire universes within her womb and resides in herself by coiling three and a half times at the individual as well as universal level. Out of her absolute freedom, she display the extent of duality and is the mistress of the three and half tradition. She assumes the limited subjectivity of the body, illuminates in every direction by means of what is blue, pleasant, sadness, varied emotions, etc.

On intending to rest the universe in the Self, she reduces the subjectivity from the body and draws out the essence - the Supreme like the oil separated from the husk and thereby veils *māyā*, which is the cause of the universe.

Again, when standing at the *kanda* as her support, she is by nature the subtle breath and dwells everywhere, i.e., in *cakras*, channels, etc. She transforms the seed which is the cause of menustral fluid, is enjoyed, is the food, etc. into a secretion of essence. As a result, she impels the support of the body.

It has also been said that *cakṛṇī* who is the ninth force, circulates while remaining at the centre of the universe and brings pressure on every seed so as to separate the oil from the husk and moves out from the confines of the *kanda*.

NOTES ON VERSE 70b-71a:

Worship of *Trika-pīṭhas* in the body:

S.No.	Trika-pīṭhas	Direction/*Dik*	Centres/ *Hṛtkrama*
1.	Āṭṭahāsa, Caritra, Kulagiri	Īśāna	
2.	Jayantī, Ujjayinī, Prayāga	Indra (East)	Centre between the eyebrows.
3.	Vārāṇasī, Śrīpiṭha, Virjaska	Agni	
4.	Eḍābhī, Alipura, Gokarṇa	Yama (South)	
5.	Marukośa, Nagara, Pauṇḍravardhana	Nṛ	Heart
6.	Elāpura, Purastīra, Kuḍyākeśī	Ka (Varuṇa)	
7.	Sopāna, Māyāpurī, Kṣīraka	Air	
8.	Āmrātakeśvara, Rajagṛha, Brāhmī	Udak (Kubera)	Navel

Cremation ground is the heart plexus, the tree of abundance is the navel while the centre of the eyebrow is the region of *yoginis* as well of the family of *yoginis*.

Dates according to Hindu calendar:

1. *Nandā* – 1, 11, 6
2. *Jayā* - 3, 8, 13
3. *Bhadrā* – 2, 7, 12
4. *Riktā* – 4, 9, 14
5. *Pūrṇā* – 5, 10, 30

INDICES

CHAPTER - 30

Mantras Applicable to Trika System of Worship

अथ यथोचितमन्त्रकदम्बकं त्रिककुलक्रमयोगि निरूप्यते।
तावद्विमर्शानारूढधियां तत्सिद्धये क्रमात्। ।1। ।

Now is going to be dealt with the complex of *mantras* applicable to the *Trika* system of worship so that those whose intellect has as yet not been associated with the state of contemplation (on the Supreme Being, Śiva) may also attain *siddhi*. (1)

प्रतिबुद्धा हि ते मन्त्रा विमर्शैकस्वभावका:।
स्वतन्त्रस्यैव चिद्धाम्न: स्वातन्त्र्यात् कर्तृतामया:। ।2। ।

These *mantras* are awakened in themselves as they are basically of the nature of contemplation on account of being creations of the very abode of Consciousness out of its autonomy. (2)

यमाविशन्ति चाचार्यं तं तादात्म्यनिरूढित:।
स्वतन्त्रीकुर्वते यान्ति करणान्यपि कर्तृताम्। ।3। ।

The teacher in whom they make their entry, that happens on the basis of oneness between the two. On account of this, even the instruments of such entry gain the status of their creator. (3)

आधारशक्तौ ह्रीं पृथ्वीप्रभृतौ तु चतुष्टये।
क्ष्लां क्ष्वीं वं क्षमिति प्राहुः क्रमाद्वर्णचतुष्टयम्।।4।।

To the base should be assigned the seed sound *hrīṁ* while on the earth *kṣlāṁ*, on water *kṣvīṁ*, on fire *vaṁ* and on air *kṣaṁ*. (4)

हं नाले यं तथा रं लं वं धर्मादिचतुष्टये।
ऋं ॠं ऌ ॡं चतुष्के च विपरीतक्रमाद्भवेत्।।5।।

The sound *haṁ* should be assigned to the stalk (*daṇḍa*/*meru*) and *yaṁ*, *raṁ*, *laṁ*, and *vaṁ* to *dharma*, *jñāna*, *vairāgya* and *aiśvarya* (splendour) respectively as contrary to the view of the *Purāṇas*. *Ṛṁ*, *ṝṁ*, *ḷṛṁ*, *ḷṝṁ* should be assigned to the values opposite to them, namely, *adharma*, *ajñāna*, *avairājña* and *anaiśvarya*. (5)

ओं औं हस्त्रयमित्येतद्विद्यामायाकलात्रये।
अनुस्वारविसर्गौ च विद्येशेश्वरतत्त्वयोः।।5।।

The sounds *oṁ*, *auṁ*, and *ha* should be assigned to *vidyā*, *māyā* and *kalā* while *anusvāra* (·) and *visarga* (:) to *Vidyeśa* and *Vidyeśvara*. (6)

कादिभान्ताः केसरेषु प्राणोऽष्टस्वरसंयुतः।
शबिन्दुको दलेष्वष्टस्वथ स्वं नाम दीपितम्।।7।।

The letters *k* to *bh* numbering twenty-four in the alphabet need to be assigned to the pollen of the lotus while ninth along with vowel *o* to the life-force (*prāṇa*). As *bindu* names of their respective presiding deities should be assigned to the eight directions and corners of the petals. The names of the deities are *Vāmā*, *Jyeṣṭhā*, *Raudrī*, *Kālī*, *Kalavikaraṇī*, *Balavikaraṇī*, *Balapramathinī* and *Sarvabhūtadamanī*. (7)

शक्तीनां कवस्य स्याच्छषसा मण्डलत्रये।
शबिन्दुकाः क्ष्मं प्रेते जूं शूलशृंगेषु कल्पयेत्।।8।।

The group of these nine Forces should be assigned to the three *maṇḍalas*, namely, *āgneya*, *saura* and *soma* represented by the sounds *s*, *ṣ* and *ś* along

with assignment of the sound ***ksṁ*** to them with ***jūṁ*** to their peaks, that is, the navel. (8)

NOTE:

Hrīṁ is seed *mantra* of Śakti while ***jūṁ*** is the last seed-*mantra* which represents Śiva. When they are combined together with *āsana* (sitting mat) along with *namaḥ*, the *mantra* for worship of the *āsana* is formed as follows – ***hrīṁ jūṁ āsanapakṣāye namaḥ***. This is how the mode of sitting is worshipped.

पृथगासनपूजायां क्रमान्मन्त्रा इमे स्मृता:।
संक्षेपपूजने तु प्रागाद्यमन्त्यं च बीजकम्।।**9**।।
आदायाधारशक्त्यादिशूलशृंगान्तमर्चयेत्।
अग्निमारुतपृथ्व्यम्बुजसषष्ठस्वरबिन्दुकम्।।**10**।।

These *mantras* need to be used in the mode of sitting and performing worship briefly by putting together the first and the last seed *mantras* namely, ***hrīṁ*** and *jūṁ* representing respectively the base and the top forces along with fire (*r)*, air (*y*), earth (*l*), water (*v*), *ū* and the ***bindu***. (9-10)

रतिशेखरमन्त्रोऽस्य वक्त्रांग ह्रस्वदीर्घकै:।
अग्निप्राणाग्निसंहारकालेन्द्राम्बुसमीरणा:।।**11**।।
सषष्ठस्वरबिन्द्वर्धचन्द्राद्या: स्युर्नवात्मन:।

This *mantra* is know as ***ratiśekhara*** representing the parts of the body on account of combination of short and long vowels in its fromations along with involvement of seed ***mantras*** of fire and ***prāṇa*** (*r* and ***h***), fire and dissolution (*r* and *kṣ*) time, Indra (*l*), water (*v*) and air (*y*), sixth vowel (*ū*), ***bindu*** (·) and *candra-bindu*, crescent moon, etc. all taken together. (Mantra thus formed would be *rhrakṣlvyūṁ*.)(11-12a)

बिन्दुनादादिका व्याप्ति: श्रीमत्त्रैशिरसे मते।।**12**।।
क्षेपाक्रान्तिचिदुद्बोधदीपनस्थापनान्यथ।
तत्संवित्तिस्तदापत्तिरिति संज्ञाभिशब्दिता।।**13**।।
एतावतो महाव्याप्तिमूर्तित्वेनात्र कीर्तिता।।

In view of the *Triśiras Śāstra*, *bindu* (point) and *nāda* (sound) are all-pervading on account of their nature of expansion (*kṣepa*), crossing the barrier (*ākrānti*), arousal of consciousness (*cidubodha*), enkindling (*dīpana*), stabilisation (*sthāpana*) and getting one with (*tadāpatti*) as they are said to involved all these factors in them. This tendency of their pervasion to the extreme is known as one of concretisation. (12b-14a)

परिणामस्तल्लयश्च नमस्कार: स उच्यते। ।**14**। ।
एष त्र्यर्णोज्झितोऽधस्ताद्दीर्घै: षड्भि: स्वरैर्युत:।
षडंगानि हृदादीनि वक्त्राण्यस्य च कल्पयेत्। ।**15**। ।
क्षयरवलबीजैस्तु दीप्तैर्बिन्दुविभूषितै:।

The transformation and the consequent merger result in submission which is the state of elimination of the three sounds, namely, *ra*, *rāṁ*, and *rīṁ* from the former and *lā*, *lāṁ*, *līṁ* from the latter followed by associating them with six long vowels. Six parts of the body, namely, heart, head, crest, armour (shoulders), eyes and arm should be assigned to it along with their respective seed with illumined points. (14b-16a)

NOTE:

Assignment of the seed-*mantras* to parts of the body as stated above. Example of *r* and *l* seed mantra:

1.*rāṁ lāṁ*- heart, read as *rāṁ* or *lāṁ hṛdāye namaḥ* (whichever the case)

2.*rīṁ līṁ*- head - *rāṁ* or *līṁ śirase svāhā*

3.*rūṁ lūṁ- śikhā* (crest) - *rūṁ* or *lūṁ śikhāye vaṣaṭ*

4. *raiṁ laiṁ- kavacāya* (shoulders) - *raiṁ* or *laiṁ kavacāya huṁ*

5. *rauṁ lauṁ*- three eyes - *rauṁ* or *lauṁ netratrāya vauṣaṭ*

5. *raḥ laḥ - raḥ* or *laḥ astrāye phaṭ* (arm or clapping sound)

Worship of god or goddess as stated above has different seed-*mantras* and are assigned to the parts of the body.

झकारसंहृतिप्राणा: सषष्ठस्वरबिन्दुका:। ।**16**। ।
एष भैरवसद्भावश्चन्द्रार्धादिविभूषित:।

The *mantra* known as *Bhairava-sadbhāva* is formed out of letters *kṣ*, *y*, *r*, *v* and *l* as the seed associated with them the *bindu* (point) besides adding to them the letters *jh*, *kṣ* and *h* along with joining them the sixth vowel *ū* and the *bindu*. (16b-17a)

मातृकामालिनीमन्त्रौ प्रागेव समुदाहृतौ। ।**17**। ।
ओंकारोऽथ चतुर्थ्यन्ता संज्ञा नतिरिति क्रमात्।
गणेशादिषु मन्त्र: स्याद्बीजं येषु न चोदितम्। ।**18**। ।
नामाद्याक्षरमाकारबिन्दुचन्द्रादिदीपितम्।

Mātṛkā and *Mālinī mantras* have already been elucidated. As regards the case of the *mantras* addressed to deities like *Gaṇeśa*, etc., their seeds have not been pointed out. They should, however, be formed with the use of the fourth case-ending and addition of the word *namaḥ* along with the *anusvāra*, thus shaping them as *Oṁ Gaṇeśāya namaḥ*. (17b-19a)

सर्वेषामेव बीजानां तच्चतुर्दशषष्ठयुक्। ।**19**।
आमन्त्रितान्यघोर्यादित्रितयस्य क्रमोदितै:।
बीजैर्विसर्गिणी माया हुं हकारो विसर्गवान्। ।**20**। ।
पुनर्देवीत्रयस्वापि क्रमादामन्त्रणत्रयम्।
द्वितीयस्मिन्पदेऽकार एकारस्येह च स्मृत:। ।**21**। ।

There is another way of formation of *mantras* addressed to gods and goddesses. It is formed by taking the first letter of the name, adding the vowel *ā* to it, along with the *anusvāra* in the vocative case such as *aghore*, *paramaghore*, *ghorerūpe*. The seed sound of *māyā* should be *hu* and should be associated with the *visarga* to turn it into *huṁ*. As regards the formation of the vocative for the three goddesses, namely, *aghore*, *paramaghore*, *ghorerūpe* along with addition of *huṁ*, they should be addressed as *ghoremukhi*, *bhīme* and *bhīṣaṇe* along with changing the final *e* into *a* in the case of *bhīme* (thus, it would become like this *ghoremukhi bhīma bhīṣaṇe*). (19b-21)

ततः शक्तिद्वयामन्त्रा द्दृप्तं तत्रान्त्यमक्षरम्।
हेऽग्निवर्णावुभौ पञ्चस्वरयुक्तौ परौ पृथक्। ।**22**।

So far as the vocative form of the two forces, *vamanī* and *pibanī* is concerned, elision needs to be made of their final syllables turning the words into *vama* and *piba* followed by addition of *he* and the letter *r* as the seed sound of fire with the addition of *u* to it. (22)

अकारयुक्तावस्त्रं हुं ह विसर्गो पुनः शरः।
तारेण सह वस्वग्निवर्णार्धार्णद्वयाधिका। ।**23**।।

With the addition of the word *phaṭ* and association of the syllable *huṁ* and *haḥ* the *mantra* known as *astra* is raised. (23)

एषा परापरादेव्या विद्या श्रीत्रिकशासने।
पञ्चषट्पञ्चवेदाक्षिवह्निनेत्राक्षरं पदम्। ।**24**।।

This *mantra* is addressed to the goddesses *Parā*, *Aparā* in the *Trika* system of worship. It consists of five, six, five, four, two, three and two letters with the addition of *aghora*. (24)

अघोर्यादौ सप्तके स्यात् पिबन्याः परिशिष्टकम्।
प्रत्येकवर्णगोऽप्युक्तः सिद्धयोगीश्वरीमते। ।**25**।।
देवताचक्रविन्यासः स बहुत्वान्न लिप्यते।
माया विसर्गिणी हुं फट् चेति मन्त्रोऽपरात्मकः। ।**26**।।

According to *Siddhayogīśvarī Tantra*, this *mantra* is meant for assignment to the circle of deities and is supposed to be immune to attachment on account of its profundity. The *mantra* formed with the addition of *huṁ phaṭ* to *hrīḥ* becomes addressed to the *Aparā*. (25-26)

परायास्तूक्तसद्व्याप्तिर्जीवः सहचतुर्दशः।
सानेकभेदा त्रिशिरःशास्त्रे प्रोक्ता महेशिना।**27**।।
स्वरूपतो विभिन्नापि रचनानेकसंकुला।

The word *saḥ* with the addition of *au* to it becomes addressed to the *Parā* and has been characterised in the *Triśiras Śāstra* by Lord Śiva in various ways which though are different from one another and yet have been regarded as complex in their inner sense. (27-28a)

जीव: प्राणस्थ एवात्र प्राणो वा जीवसंस्थित:। ।**28**।

In this seed *mantra*, the sound *s* precedes *h* as well as follows it. Thus, yielding both the forms of it, *s-ha* and *h-sa*. (28b)

आधाराधेयभावेन अविनाभावयोगत:।
हंसं चामृतमध्यस्थं कालरुद्रविभेदितम्। ।**29**। ।
भुवनेशशिरोयुक्तमनंगद्वययोजितम्।
दीप्ताद्दीप्ततरं ज्ञेयं षट्चक्रक्रमयोजितम्। ।**30**। ।

Being necessarily interdependent these two sounds bear out two senses, namely, dependence of the life-force on the Self as well as dependence of the Self on the life-force. Here if the sound *ha* be regarded as dependent *sa* as also be associated with *ū* treated as the Rudra of Time, the form of the seed *mantra* would be *s-h-sū*. Addition of *au* and *visarga* to it makes its form as *s-h-sau-u*. This *mantra* is regarded brightest on account of its integration of the six *cakras* together by way of involvement of their seed sounds respectively in its formation. (29-30)

प्राणं दण्डासनस्थं तु गुह्यशक्तीच्छया युतम्।
परेयं वाचिकोद्दिष्टा महाज्ञानस्वरूपत:। ।**31**। ।

If the letter *h* be seated on *r* and *i* as the symbol of the secret power to be added to it along with the *visarga* resulting thus in the formation of the seed word *hrīḥ*, that word would bear profound wisdom. (31)

स्फुटं भैरवहृज्ज्ञानमिदं त्वेकाक्षरं परम्।
अमृतं केवलं खस्थं यद्वा सावित्रिकायुतम्। ।**32**। ।
शून्यद्वयसमोपेतं पराया हृदयं परम्।
युग्मयागे प्रसिद्धं तु कर्तव्यं तत्त्ववेदिभि:। ।**33**। ।

If the sound *s* were to be associated with and *h* with the *visarga* added to the same resulting in *s-haḥ* or alternatively the sound *s* were to have been added to it the sound *au* and *visarga*, this would result in the formation of the sound *sauḥ* as symbolic of the wisdom of Bhairava. This is known as the essential *mantra* of the Supreme Force needing to be used by the wise in the sacrifice to the Supreme Goddess in her conjugal form. (32-33)

अन्योऽप्येकाक्षरा ये तु एकवीरविधानत:।
गुप्ता गुप्ततरास्ते तु अंगाभिजनवर्जिता:। ।**34**। ।
यष्टव्या: साधकेन्द्रैस्तु कुलस्था: सिद्धिदायका:।
कुलक्रमविधानेन सूक्ष्मविज्ञानयोगत:। ।**35**। ।
यष्टव्यास्तु सदा देवि स्त्रिया वा पुरुषेण। ।

There are some other monosyllabic *mantras* which are most secret besides being rid of armours (*kavac*) and are to be used in sacrificial performances relating to the *vīra*. They belong to the Kula sysem and are capable of granting accomplishment if used in keeping with the provision of the system particularly on account of being expository of the sutble science of spirituality. Such sacrifices may be performed by men and women both, O Goddess. (34-36a)

सकारो दीर्घषट्केन युक्तोऽङ्गान्याननानि तु। ।**36**। ।
स्यात् स एव परं ह्रस्वपञ्चस्वरखसंयुत:।
ओंकारै: पञ्चभिर्मन्त्रो विद्यांगहृदयं भवेत्।**37**। ।
प्रणवश्चामृते तेजोमालिनि स्वाहया सह।
एकादशारं ब्रह्मशिरस्तन्मालिनीमते। ।**38**। ।

The sound *s* used with the group of six long vowels along with the limbs of the body such as *sāṁ hṛdayāya namaḥ*, *sīṁ śirase svāhā*, *sūṁ śikhāyai vaṣaṭ*, *saiṁ kavacāya huṁ*, *sauṁ netratrayāya vauṣaṭ* and *saḥ astrayāya phaṭ* as also with the same *s* as used with the short forms of the same vowels along with the *anusvāra* such as *saṁ*, *sīṁ*, *suṁ*, *seṁ* and *soṁ* in combination with the names of the parts of the body along with *Om* getting thus formed the eleven syllablic *mantra* such as *Om amṛte tejomālini svāhā* would serve as the *Brahma śiras mantra*, in view of the *Mālinīvijayottara Tantra*. (35b-38)

वेदवेदनि हुं फट् च प्रणवादियुता शिखा।
वज्रिणे वज्रधराय स्वाहेत्योंकारपूर्वकम्। ।**39**। ।
एकादशाक्षरं वर्म पुरुष्टुमिति स्मृतम्।
तारो द्विजिह्व: खशरस्वरयुग्जीव एव च। ।**40**। ।

Thus is also formed another eleven-syllabic *mantra* with the use of *Om* at the head such as *Om vajriṇe vajradharāya svāhā* as also *Om veda vedani huṁ phaṭ*. It is known as the armour and has been highly praised. So is also the *mantra* known as *netra* which is formed with *Om* added to *juṁ saḥ*. (39-40)

नेत्रमेतत्प्रकाशात्म सर्वसाधारणं स्मृतम्।
तार: श्लीं पशु हुं फट् च तदस्त्रं रसवर्णकम्। ।**41**। ।

This *mantra* has been known as *netra* on account of its luminous nature and is popular amongst the people. It is formed like *Om juṁ saḥ*. Associated with it is another *mantra* such as *Om ślīṁ kavacāya huṁ phaṭ* which serves as the armour and is six syllabic. (41)

लरटक्षवयैदीर्घै: समयुक्तै: सबिन्दुकै:।
इन्द्रादयस्तदस्त्राणि ह्रस्वैर्विष्णुप्रजापती। ।**42**। ।

With the letters such as *l*, *r*, *ṭ*, *kṣ*, *v* and *y* are also formed as many other seed-*mantras* adding long vowel and *anusvāra* to them. These *mantras* are used for gods like Indra, Viṣṇu and Brahmā. (42)

स्मृतौ सूर्यद्वितीयाभ्यां ह्रस्वाभ्यां पद्मचक्रके।
नम: स्वाहा तथा वौषट् हुं फट् च जातय:। ।**43**। ।
अङ्गेषु क्रमश: षटसु कर्मस्वथ तदात्मिका:।
जपे होमे तथाप्याये समुच्चाटेऽथ शान्तिके। ।**44**। ।
अभिचारे च मन्त्राणां नमस्कारादिजातय:।

Ī and *ā* are the fourth and second vowels in the alphabet. Their short forms are *i* and *a*. *Namaḥ*, *svāhā*, *vauṣat*, *huṁ*, *vaṣat* and *phaṭ* are known as adverbs of the class of *jāti*. They are used with names of six parts of the body, namely, heart, head, crest, armour (shoulders), eyes and arms. They are relevant to muttering

of *mantras*, offering of oblation, pervasion, removal, peace and in producing effect on someone adversely targeted. These are known as of the nature of salutation, etc. (43-45a)

अक्षिषण्मुनिवर्गेभ्यो द्वितीया: सह बिन्दुना। ।**45**। ।
योन्यर्णेन च मातृणां सद्भाव: कालकर्षिणी।
आद्योज्झितो वाप्यन्तेन वर्जिता वाथ संमत:। ।**46**। ।
जीव: प्राणपुटान्त:स्थ कालानलसमद्युति:।
अतिदीपतस्तु वामांघ्रिर्भूषितो मुर्ध्नि बिन्दुना। ।**47**। ।

Taking the second, sixth and seventh group of letters of the alphabet with *anusvāra* added to it besides the joined one from amongst the vowels, *e*, together as also by leaving the initial and or the final besides placing inside them *s* and *h*, the collective group of sounds as brilliant as the fire of dissolution with addition of *r* to it as also when accompanied by *anusvāra* at the end in the form of *s-h-ph-r-ṅ* besides *kh, ph, r, e, ṁ*, and *kh-ph-e-o*, *ph-e-o*, *ph-r-e-o* go to form as many seed *mantras*. (46b-47)

दक्षजानुगतश्चायं सर्वमातृगणार्चित:।
अनेन प्रणिता: सर्वे ददते वाञ्छितं फलम्। ।**48**। ।

Combination of *s-h-ph-r-e-ṅ* becomes worshippable for the entire alphabet as all of them are enforced by them and consequently yield the desired result whatever. (48)

NOTE:

Mantra thus formed is *sphreṁ* (स्फ्रें).

सद्भाव: परमो ह्येष मातृणां भैरवस्य च।
तस्मादेनं जपेन्मन्त्री य इच्छेत्सिद्धिमुत्तमाम्। ।**49**। ।

This combined sound of the alphabet is the ultimate for Bhairava as well for the mutterer. Therefore the latter needs to mutter it if he be an aspirant of the best result. (49)

रुद्रशक्तिसमावेशो नित्यमत्र प्रतिष्ठित:।
यस्मादेषा परा शक्तिर्भेदेनान्येन कीर्तिता।•।**50**।।

The force of Rudra remains present in it since it represents the supernal Force from another viewpoint. (49)

यावत्य: सिद्धयस्तन्त्रे ता: सर्वा कुरुते त्वियम्।
अङ्गवक्त्राणि चाप्यस्या: प्राग्वत्स्वरनियोगत:।।**51**।।

Whatever *siddhis* have been promised in *Tantra*, they all are available through it by bringing variation in the pronunciation of the vowels in it in regard to lengthening and shortening and indicative of its limbs and mouth as has been indicated previously. (51)

दण्डो जीवस्त्रिशूलं च दक्षाङ्गुल्यपरस्तनौ।
नाभिकण्ठौ मरुद्वौ विसर्ग: सत्रिशूलक:।।**52**।।
सर्वयोगिनिचक्राणामधिपोऽयमुदाहृत:।
अस्याप्युच्चारणादेव संवित्ति: स्यात्पुरोदिता।।**53**।।

Pronunciation of sounds of *r*, *s*, *bh*, *l*, *kṣ*, *v*, *y*, *ū* and *au* combined together, as it has been said to the Lord of the Circle of *yoginis*, may arouse the consciousness as has been stated already. (52-53)

महाचण्डेति तु योगेश्वऋ इत्यष्टवर्णकम्।
नवार्णेयं गुप्ततरा सद्भाव: कालकर्षिणी।।**54**।।
श्रीडामरे महायागे परात्परतरोदिता।
सुधाच्छेदकषाद्यैर्बीजं छेदकमस्वरम्।।**55**।।
अध्यर्धार्णा कालरात्रि: क्षुरिका मालनीमते।
शतावर्तनया ह्यस्या जायते मूर्ध्नि वेदना।।**56**।।
एवं प्रत्ययमालोच्य मृत्युजिद्वयानमाश्रयेत्।
नैनां समुच्चरेद्दवि य इच्छेद्दीर्घजीवितम्।।**57**।।

Mahācaṇḍe Yogeśvari contains eight letters. With the adition of the term *sadbhāva* to it, it becomes more secret. That *sadbhāva* term is the *Kālakarṣiṇī* seed *mantra kh-ph-r-e-ṅ*. In the great yoga of the *Dāmara Tantra*, this *mantra* has been regarded as higher than the higher (*parātpara*). Combination of *s-k-ṛ-k* thus, into the half and one sẏllables characterised as *kṣurikā* (knife) has been regarded as the night of dissolution (*kālarātri*) in the *Mālinīvijayottara Tantra*. Pronunciation of it one hundred times creates headache. Having become convinced of this adverse effect of its utterance, the aspirant needs to take resort to meditation which is effective in controlling the incidence of death. As such, O Lady, the aspirant should not pronounce it if he wishes for longevity. (54-57)

NOTE:

The mantra thus formed is:

skṛk

सकृक्

द्विर्दण्डाग्नी शूलनभ:प्राणश्छेत्रनलौ तथा।
कूटाग्नी सविसर्गाश्च पञ्चप्येतेऽथ पञ्चसु।।**58**।।
व्योमस्विति शिवेनोक्तं तन्त्रसद्भावशासने।
छेदिनी क्षरिकेयं स्याद्यया योजयते परे।।**59**।।
बिन्द्विन्द्वनलकूटाग्निमरुत्षष्ठस्वरैर्युतम्।
आपादतलमूर्धान्तं स्मरेदस्त्रमिदं ज्वलत्।।**60**।।
कुञ्चनं चाङ्गुलीनां तु कर्तव्यं चोदनं तत:।
जान्वादिपरचक्रान्तं चक्राच्चक्रं तु कुञ्चयेत्।।**61**।।
कथितं सरहस्यं तु सद्योनिर्वाणकं परम्।

R of *daṇḍa* and the same of Agni when used in their dual capacity get formed into the seed *mantra raṁ raṁ*. *J*, *kṣ* and *h*, combined together form another *mantra h-kṣ-j*. *K-r* combined from another *mantra k-r-ḥ*, *kṣ-r* result in *kṣ-r-ḥ*. These five *mantras* cover the five spaces. This has been stated by Lord Śiva in the *Tantrasadbhāva*. These *mantras* together are regarded as knife (*kṣurikā*). It

is used for the sake of access to the Ultimate state of Being. *Anusvāra*, *o*, *s*, *r*, *kṣ*, *r*, *y*, *ū*, that is, *o-s-r-kṣ-r-y-ū* is considered as a brilliant *mantra* of weapon which needs to be meditated on from the sole of the feet up to the top of the head. In course of this meditation the fingers should be kept contracted as indicative of instigation. Also should be drawn consciousness to the contraction of the *cakras* from knees up to the highest one, one after the other. This act is of secret nature and has the possibility of liberating the aspirant immediately. (58-62a)

अथोच्यते ब्रह्मविद्या सद्य:प्रत्ययदायिनी। ।**62**। ।
शिव: श्रीभूतिराजो यामस्मभ्यं प्रत्यपादयत्।
सर्वेषामेव भूतानां मरणे समुपस्थिते। ।**63**। ।
यया पठितयोत्क्रम्य जीवो याति निरञ्जनम्।

Now I am going to talk of the *Brahma-vidyā* which proves immediately convincing. It is Bhūtirāja as almost Śiva Himself who has disclosed it to us by virtue of just pronouncement of which the soul attains the state of absolute blemishlessness. (62b-64a)

या ज्ञानिनोऽपि संपूर्णकृत्यस्यापि श्रुता सती। ।**64**।
प्राणादिच्छेदजां मृत्युव्यथां सद्यो व्यपोहति।
यामाकर्ण्य महामोहविवशोऽपि क्रमाद्गत:। ।**65**। ।
प्रबोधं वक्तृसांमुख्यमभ्येति रभसात्स्वयम्।
परमपदात्त्वमिहागा: सनातनस्त्वं जहीहि देहान्तम्। ।**66**। ।
पादांगुष्ठादि विभो निबन्धनं बन्धनं ह्युग्रम्।
आर्यावाक्यमिदं पूर्व भुवनाख्यै: पदैर्भवेत्। ।**67**। ।
गुल्फान्ते जानुगतं जत्रुस्थं बन्धनं तथा मेढ्रे।
जहिहि पुरमग्र्यमध्यं हृत्पद्मात्त्वं समुत्तिष्ठ। ।**68**। ।
एतावद्भि: पदैरेतदार्यावाक्यं द्वितीयकम्।
हंस हयग्रीव विभो सदाशिवस्त्वं परोऽसि जीवाख्य:। ।**69**। ।
रविसोमवह्निसङ्घट्टबिन्दुदेहो हहह समुत्क्राम।
तृतीयमार्यावाक्यं प्राक्संख्यैरेकाधिकै: पदै:। ।**70**। ।
हंसमहामन्त्रमय: सनातनस्त्वं शुभाशुभापेक्षी।

मण्डलमध्यनिविष्टः शक्तिमहासेतुकारणमहार्थः। ।**71**। ।
कमलोभयविनिविष्टः प्रबोधमायाहि देवतादेह।
आर्यावाक्यमिदं सार्धं रुद्रसंख्यपदेरितम्।**72**। ।

Having listened to the words of this *Brahma-vidyā*, even knowledgeable persons who happen to have accomplished all their duties expected of them and yet are suffering from the pangs of leaving the body at the time of death and falling in swoon due to delusions get rid of the pain as well as delusion immediately. They become attentive to the speaker of these words immediately. The words amount to suggest as follows: "You have descended here from the highest state of being and are eternal." "Leave apart the idea of being divorced of the body. Feet, toe, etc. are terrible bonds on you as have been accorded to you, O Lord. From ankles to thighs and genitals upward up to the heart-lotus, etc. you get awakened." This is the second message communicated to him in the *Āryā Metre* continuing "You are all-pervading pure consciousness conceived as Hayagrīva O Lord. You are Sadāśiva, the Supreme Being Himself known as Jīva. The body is simply a complex of sun, moon and fire. It is formed out of the point. Having discarded it as such, rise above it." The words of the third *Āryā Metre* numbering more a little over and above the prior ones are as follows: "You are the great and eternal *mantra haṁsa* immune to both the auspicious and inauspicious, placed at the centre (of the universe as well as the body). You are the great bridge between the manifested form of Śakti (and the Transcendent Śiva) bearing the magnanimous meaning of interlinking of the manifest and the unmanifest. You have got invested in you all the lotuses beginning from the *mūlādhāra* and ending with the *sahasrāra.* Get awakened, O Lord." This *Āryā* consists of words numbering eleven and a half. (64b-72)

निःश्वासे त्वपशब्दस्य स्थानेऽस्त्युप इति ध्वनिः।
अज्ञानात्त्वं बद्धः प्रबोधितोत्तिष्ठ देवादे। ।**73**। ।
एतत्पञ्चममार्याार्धवाक्यं स्यात्सप्तभिः पदैः।
व्रज तालुसाह्वयान्तं ह्ययौडम्बरघट्टितं महाद्वारम्। ।**74**। ।
प्राप्य प्रयाहि हंहो हंहो वा वामदेवपदम्।
आर्य्यावाक्यमिदं षष्ठं स्याच्चतुर्दशभिः। ।**75**। ।
ग्रन्थीश्वर परमात्मन् शान्त महातालुरन्ध्रमासाद्य।

उत्क्रम हे देहेश्वर निरञ्जनं शिवपदं प्रयाह्याशु। ।**76**। ।
आर्यावाक्यं सप्तमं स्यात्तच्चतुर्दशभि: पदै:।
प्रभञ्जनस्त्वमित्येव पाठो नि:शवासशासने। ।**77**।

"Your exasperation amounting to disgust needs to be transformed into expectation. You are feeling confound due to ignorance. Getting awakened from it, rise up O Primeval Lord." This fifth half of the *Āryā* consists of seven words. "Move from palate up to the point to *sāhvayānta* (obviously via *nāda*, *nādānta*, *śakti*, *vyāpinī* and *samanā*) to the great door somewhat like the fruit of *udimbara* (somewhat like a congregation of higher order of beings). Having attained that state move upward delightfully to the state of Vāmadeva (the force known as Vāmā and presided over by Sadāśiva)." This is the statement of the seventh *Āryā* comprising fourteen wordsÁ "O Lord of the complexes (*granthi*), of the body, move quickly and attain the taintless status of Śiva." (73-77)

NOTE:

Udimbara or *udambara* – Cluster fig tree, Goolar or Gular, *atti* (in *Kannada* language), *Medi Pandu* (in Telugu); *Malaiyin munivan* (in Tamil and Malayalam), *Oudumbar* (in Marathi), *Dumur* (in Bengali) and its binomial name is *Ficus racemosa*.

In the Atharvaveda, XIX. 31, this fig tree is given prominence for acquiring prosperity and vanquishing foes.

आक्रम्य मध्यमार्ग प्राणापानौ समाहृत्य।
धर्माधार्मौ त्यक्त्वा नारायण याहि शान्तान्तम्। ।**78**। ।
आर्यावाक्यमिदं प्रोक्तमष्टमं नवभि: पदै:।
हे ब्रह्मन् हे विष्णो हे रुद्र शिवोऽसि वासुदेवस्त्वम्। ।**79**। ।
अग्नीषोमसनातनमृत्पिण्डं जहिहि हे महाकाश।
एतद्भुवनसंख्यातैरार्य्यावाक्यं प्रकीर्तितम्। ।**80**। ।

"Having entered into the middle path by combining the *prāṇa* and *apāna* and having discarded the discrimination between virtue and vice, O Nārāyaṇa, move to the end of the state of perfect peace (*śāntā*)." This is the statement of the eighth *Āryā* comprising nine words. "O Brahman, O Viṣṇu, O Rudra, you are

Śiva, you are Vāsudeva, depart from this body as a mere fabrication of clay of the nature of fire and Soma continuing to remain so since long and reach the state of boundless space." This is ninth *Āryā* comprising words as many as the number of states of being (*bhuvana*). (78-80)

सनात्म त्रिपिण्डमिति महाकोशमिति स्थितम्।
पदत्रयं तु नि:श्वासमुकुटोत्तरकादिषु। ।**81**। ।
अंगुष्ठमात्रममलमावरणं जहिहि हे महासूक्ष्म।

In the text named *Niḥśvāsa* and *Mukuṭottaraka*, etc. there has been used the group of three terms such as *sanātma*, *tripiṇḍa*, *mahākoṣa*, etc. for the sake of the Self which is of the size of a thumb, besides being taintless and yet is serving as an envelop and hence is instigated to leave it being itself extremely subtle. (81- 82a)

आर्य्यावाक्यमिदं षड्भि: पदैर्दशममुच्यते। ।**82**। ।
अलं द्विरिति सूक्ष्मं चेत्यवं श्रीमुकुटोत्तरे।
पुरुषस्त्वं प्रकृतिमयैर्बद्धोऽहंकारतन्तुना बन्धै:। ।**83**। ।
अभवाभव नित्योदित परमात्मंस्त्यज सरागमध्वानम्।
एतत्त्रयोदशपदं स्यादार्यावाक्यमुत्तमम्। ।**84**।

This statement in the form of the *Āryā* metre comprising six words is the tenth. Here the Self of the person on the verge of departure from the body is characterised in a twofold manner as capable as well as subtle in the *Mukuṭotara Śāstra*. It amounts to suggest to the departing person as follows: "You are the *Puruṣa* (Self) bound by the bondage of the *Prakṛti* by means of the thread of egoism. You are non-becoming as well as becoming, ever-awakened and the Supreme Lord. Draw yourself away from the path of attachment." These thirteen words of the *Āryā* are surely the best. (82b-84)

ह्रींहूंमन्त्रशरीरमविलम्बमाशु त्वमेहि देहान्तम्।
आर्यार्धवाक्यमेतत्स्याद् द्वादशं षट्पदं परम्। ।**85**। ।

"Following departure from the body, immediately you will reach the body of the *mantra hṛīṁ hūṁ*." This half of the *Āryā* comprising six words needs to be taken as the twelfth and the paramount. (85)

तदिदं गुणभूतमयं त्यज स्व षाटकोशिकं पिण्डम्।
स्यात् त्रयोदशमार्यार्ध पदै: सप्तभिरीदृशम्। ।**86**। ।

"Leave this body comprise as it does three *guṇas*, five elements and six sheaths." This needs to be treated as the thirteenth half of the *Āryā* comprising seven words. (86)

मा देहं भूतमयं प्रगृह्यतां शाश्वतं महादेहम्।
आर्यार्धवाक्यं तावद्भि: पदैरेतच्चतुर्दशम्। ।**87**। ।

"Do not consider this physical body as everlasting. Instead of it, take resort to the magnanimous body (in Śiva). " This is the fourteenth statement in the form of seven words of half a *Āryā* metre. (87)

मण्डलममलनन्तं त्रिधा स्थित गच्छ भित्त्वैतत्।
आर्यार्धवाक्यमष्टाभि: पदै: पञ्चदश त्विदम्। ।**88**। ।

"Having departed from this body whose status depends on the triplicity of various kinds go to the circle boundless, taintless and infinite." This statement of half a *Āryā* metre comprising eight words should be taken as the fifteenth. (88)

सकलेयं ब्रह्मविद्या स्यात्पञ्चदशभि: स्फुटै:।
वाक्यै: पञ्चाक्षरैस्त्वस्या निष्कला परिकीर्त्यते। ।**89**। ।

This *brahma-vidyā* as presented in the form of these fifteen obvious statements is enclosed within the circle of *kalā*. Beside it, there is another *brahma-vidyā* which is only five-lettered and is rid of the limitations of *kalā* and is read at the beginning and end of all other sentences. (89)

प्रतिवाक्यं ययाद्यन्तयोजिता परिपठ्यते।
तारो माया वेदकलो मातृतारो नवात्मक:। ।**90**। ।
इति पञ्चाक्षराणि स्यु: प्रोक्तव्याप्त्यनुसारत:।
बिन्दुप्राणामृतजलं मरुत्षष्ठस्वरान्वितम्। ।**91**। ।

एतेन शक्त्युच्चारस्थबीजेनालभ्यते पशुः।
कृतदीक्षाविधिः पूर्वं ब्रह्मघ्नोऽपि विशुद्ध्यति। ।**92**। ।

Om (*tāra*), *hrīṁ* (*māyā*), *huṁ* (*catuṣkalaḥ*), *phreṁ* (*mātṛtāraḥ*), *hsvūṁ* (*navātmaka*) are the five syllables of this five-syllabic *mantra* as symbolic of point (*bindu*), life-force, ambrosia, water and air with addition of the sixth vowel *ū* with the utterance of which the sacrificial animal is dedicated to the deity. If an aspirant of Śiva-hood having undergone all the ceremonies of initiation happens to commit the crime of killing even a Brāhmaṇa, he, too, gets morally purged of his crime through the utterance of this five syllabic *mantra* addressed to Śakti. (90-92)

NOTE:

The *mantra* thus formed would be *Om hrīṁ hūṁ phreṁ hrakṣmlvyūṁ*

ॐ ह्रीं हूं फें ह्रक्ष्म्ल्व्यूं ।

लघुत्वेन तुलाशुद्धिः सद्यःप्रत्ययकारिणी।
तारः शमरयैः पिण्डो नतिश्च चतुर्णकम्। ।**93**। ।
शाकिनीस्तोभनं मर्म हृदयं जीवितं त्विदम्।
षष्ठप्राणत्रिकूटोर्ध्वबाहुशूलाख्यबिन्दुभिः। ।**94**। ।

Just as the simple device of demonstration of the weightlessness of the person concerned serves as the convincing proof of his innocence in a trial of dispute for his having committed a certain crime or not, even so, proves effectively decisive the utterance of the *stobhana śākinī* mantra – *Oṁ smryūṁ namaḥ* which is four lettered, utmost secret and forceful in which *ś* stands for the genital, *m* for the buttock, *r* for fire and *y* for the left shoulder. (93-94)

NOTE:

ॐ श्म्रयूं नमः।

अनच्कनासाधेवक्त्रचन्द्रखण्दैश्च मण्डितम्।
हृदयं भैरवाख्यं तु सर्वसंहारकारकम्। ।**95**। ।
अग्निमण्डलमध्यस्थ भैरवानलतापिताः।

वशमायान्ति शाकिन्य: स्थानमेतेन चेद्हेत्। ।**96**। ।
विसर्जयेत्ता: प्रथममन्यथा च्छिद्रयन्ति ता:।
ह्रीं क्लीं व्लें क्लें एभिर्वर्णैर्द्वादशस्वरभूषितै:। ।**97**। ।

Then is another all-dissolution *mantra* presided over by Lord Bhairava which is formed with the combination of *h-kṣ-jh-ū-o-au-ṁ* representing consonants, nasals, etc. known as the *Bhairava-hṛdaya*. As a result of utterance of this *mantra*, the Śākinīs (n account of the heat of their abode inside the circle of fire caused by Bhairava get controlled. As they are devilish, they need to be dispersed in the very beginning lest they may cause damage. The *mantra* for their dispersal is as follows: *h-r-ī-ṁ k-l-ī-ṁ v-l-e-ṁ k-l-e-ṁ* as adorned with twelve vowels. (95-97)

NOTE:

Bhairava-hṛdaya mantra:

ह् क्षम्ल्रौं

Śākinīs dispersal mantra:

ह्रीं क्लीं व्लें क्लें

प्रियमेलापनं नाम हृदयं सम्पुटं जपेत्।
प्रत्येकमथवा द्वाभ्यां सर्वैर्वा विधिरुत्तम:। ।**98**। ।

This *hṛdaya* mantra proves effective if it were to be muttered alternatively with each twice or with all of them for the same best of results. (98)

NOTE:

Alternative muttering of the above *mantras* (referred in verses 95-97)

h-r-ī-ṁ k-l-a-ṁ-v-l-a-ṁ k-l-a-ṁ h-r-ī-ṁ k-l-a-ṁ v-l-a-ṁ k-l-a-ṁ h-r-ī-ṁ

ह्रीं क्लंव्लं क्लं ह्रीं क्लं व्लं क्लं ह्रीं

Collective muttering:

ह्रिं क्लिं व्लिं क्लिं ह्रीं क्लीं व्लें क्लिं व्लिं क्लिं ह्रिं ।

तुलामेलकयोग: श्रीतन्त्रसद्भावशासने।
य उक्त: शम्भुनाथेन स मया दर्शित: क्रमात्। ।**99**। ।

I am presenting here the *Tulā-melaka-yoga* as available in the ·text *Śrītantrasadbhāva* and taught to me by honourable *Śambhunātha*. (99)

अथ वित्तविहीनानां प्रपन्नानां च तत्त्वत:।
देशकालादिदोषेण न तथाध्यवसायिनाम्। ।**100**। ।
प्रकर्तव्या यथा दीक्षा श्रीसन्तत्यागमोदिता।
कथ्यते हाटकेशानपातालाधिपचोदिता। ।**101**। ।

Besides this, I am recounting here the method of initiation to Śiva-hood as per the statement of it in the *Santati Āgama* meant for such disciples who are devoted to the teacher but are scarce of wealth and due to adversity of time and space, etc. are incapable of effort. Hāṭakeśvara, Īśāna and Pātāleśvaradeva also have mentioned it in their texts. (100-101)

श्रीनाथ आर्य भगवन्नेतत्त्रितयं हि कन्द आधारे।
वरुणो मच्छन्दो भगदत्त इति त्रयमिदं हृदये। ।**102**। ।

The words *Śrīnātha*, *Āryā* and *Bhagavan* should be assigned to both the *kanda* and the *mūlādhāra cakra* while *Varuṇa*, *Macchanda* and *Bhagadatta* to the heart. (102)

धर्मादिवर्गसंज्ञाश्चत्वार: कण्ठदेशगा: पूज्या:।
ह्रींश्रींपूर्वा सर्वे सम्बोधजुषश्च पादशब्दान्ता:। ।**103**। ।
मूर्धतले विद्यात्रयमुक्तं भाव्यथ मनोऽभियोगेन ।
कुसुमैरानन्दैर्वा भावनया वापि केवलया। ।**104**। ।

The four words *Dharma*, *Jñāna*, *Virāga* and *Aiśvarya* should be assigned to the throat with the sense of worship. Before assigning them to the said spot in the body the words *h-ṛ-ī-ṁ*, *ś-ṛ-ī-ṁ* should be uttered in vocative at the end of the quarter of the *mantra*. On the head contemplation on the three *vidyās*, namely, the higher, lower and the higher-lower needs to be contemplated on attentively along with offering of flowers and wine or even by sheer-feelings. (103-104)

गुरुणा तत्त्वविदा किल शिष्यो यदि मोक्षमात्रकृतहृदय:।
मोक्षैकदानचतुरा दीक्षा सेयं परोपनिषदुक्ता।।**105**।।

Being initiated like this by the teacher conversant with the Reality as well as of the fact that the disciple is an exclusive aspirant of liberation, his initiation is known as *Paro-upaniṣad*. (105)

एतद्दीक्षादीक्षित एतद्विद्यात्रयं स्मरन् हृदये।
बाह्यार्चादि विनैव हि व्रजति परं धाम देहान्ते।।**106**।

Having received this kind of initiation, the disciple, keeping in his heart the awareness of the three *vidyās* at the time of leaving the body attains the state of the highest abode even without performance of any external worship, etc. (106)

प्रणवो माया बिन्दुर्वर्णत्रयमादित: कुर्यात्।
पदपञ्चकस्य सम्बोधनयुक्तस्याग्निदयितान्ते।।**107**।।
सिद्धसाधनि तत्पूर्व शब्दब्रह्मस्वरुपिणि।
समस्तबन्धशब्देन सहितं च निकृन्तनि।।**108**
बोधनि शिवसद्भावजनन्यामन्त्रितं च तत्।

In the beginning should be uttered the words *Om hṛ-ī-ṁ h-ū-ṁ* followed by utterance of all the five terms in the vocative and *svāhā* at the end. The five terms referred to above are *siddha-sādhani*, *śabdabrahmasvarūpiṇi*, *bandhanikṛntani*, *bodhani* and *Śivasadbhāvajananī*. (107-109a)

NOTE:

The mantra thus formed would be:

Om hrīṁ hūṁ siddhasādhini śabda-brahma-svarūpiṇi, Om hrīṁ hūṁ samasta-bandhanikṛttani Om hrīṁ hūṁ bodhani Om hrīṁ hūṁ Śivasadbhāvajanani svāhā

ॐ ह्रीं हूं सिद्धसाधनि ॐ ह्रीं हूं शब्द-ब्रह्म-स्वरूपिणि, ॐ ह्रीं हूं समस्तबन्धनिकृत्तनि ॐ ह्रीं हूं बोधनि ॐ ह्रीं हूं शिवसद्भावजननि स्वाहा।

This *vidyā* is known as *para-brahma-vidyā* and it bestows liberation.

पञ्चाष्टरन्ध्रत्र्यष्टार्णक्रमेण पदपञ्चकम्। ।**109**। ।
खपञ्चार्णा परब्रह्मविद्येयं मोक्षदा शिवा।

This group of five terms comprises thirty-three syllables by way of five in the first, eight in the second, nine in the third, three in the fourth and eight in the last. With the addition of *Om* and *h-ṛ-ī-ṁ* as also *h-ū-ṁ* uttered five times the total number of syllables becomes fifty. Having reached this end, it becomes *Parabrahmavidyā* which is auspicious as well as liberatory. (109b-110a)

अनुत्तरेच्छे घानतश्च सत्रयोदशसुस्वरः। ।**110**। ।
अस्य वर्णत्रयस्यान्ते त्वन्तःस्थानां चतुष्टयम्।
वर्गाद्यश्वौ त्र्यस्रबिन्दुयुक् पान्तोऽर्णत्रयादतः। ।**111**। ।
महाहाटकशब्दाद्यमीश्वरीत्यर्णसप्तकम्।
आमन्त्रित क्षमस्वेति त्र्यर्ण पापान्तकारिणि। ।**112**। ।
षडर्ण पापशब्दादिविमोहनिपदं ततः।
पापं हन धुन द्विर्द्विर्दशार्ण पदमीदृशम्। ।**113**। ।
पञ्चम्यन्तं षदर्ण स्यादुद्रशक्तिवशादिति।
तत एकाक्षरं यत्तद्विसर्गब्रह्म कीर्तितम्। ।**114**। ।
तदनच्कतकारेण सहैकीभावतः पठेत्।
रन्ध्राब्धिवर्णा विद्येयं दीक्षाविद्येति कीर्तिता। ।**115**। ।

By the combination of *a-i-ṁ-o* along with *y, r, l, v* and then *a, ṇ, ph, e, ṅ* the *mantra* formed becomes *aṇapheṅ* following which needs to be used *mahāhāṭakeśvari* in the vocative case followed by the verb of excusion *kṣamasva* which is tri-syllabic and is considered to be the remover of sin. Following this should be uttered '*pāpaṁ hana hana dhuna dhuna*'. This makes the *mantra* ten-syllable. After this needs to be uttered the *mantra rudraśaktivaṣat* which consists of six syllables. This is to be followed by the utterance of the monosyllabic word *sat* which is

named as *visarga brahma*. As bereft of vowel *a* at its end, this word reads along with other syllables of other *mantras* mentioned here comes to consist of forty-nine syllables and is known as the *vidyā* of initiation. (110b-115)

NOTE:

This second *vidyā* is known as *dikṣā vidyā*. The *mantra* thus formed is as follows:

aiṁo yaralava aṇapheṁ mahāhāṭakeśvari kṣamasva pāpānta-kāriṇi papa-vimohini pāpaṁ hana hana dhuna dhuna rudraśakti-vaśāt

अइङो यरलव अणफें महाहाटकेश्वरि क्षमस्व पापान्तकारिणि पापविमोहनि पापं हन हन धुनधुन रुद्रशक्तिवशात् ।

मायार्णञ्च परे ब्रह्मे चतुर्विद्ये पदत्रयम्।
अष्टार्णमथ पञ्चार्ण योगधारिणिसंज्ञितम्। ।**116**। ।
आत्मान्तरात्मपरमात्मरूपं च पदत्रयम्।
एकारान्तं बोधनस्थं दशार्ण परिकीर्तितम्। ।**117**। ।
रुद्रशक्तीति वेदार्णं स्याद्रुद्रदयितेऽथ मे।
पापं दहदहेत्येषा द्वादशार्णा चतुष्पदी। ।**118**। ।
सौम्ये सदाशिवे युग्मं षट्कं बिन्द्विषुसावहा।
सार्धवर्णचतुष्कं तदित्येषा समयापहा। ।**119**। ।
विद्या सार्धार्णखशरसंख्या सा पारमेश्वरी।

H-r-ī-ṁ pare brahme-catur-vidye these three words consisting of eight letter *yogadhāriṇi* consisting of five letters *ātmāntarātmaparamātme* these three words consisting of ten letters ending in *e* and vocative case, *Rudraśakti rudradayite me pāpaṁ daha daha saumye sadāśive hūṁ phaṭ svāhā* this *mantra* comprising fifty syllables is known as *pārameśvarī vidyā*. (116-120a)

NOTE:

Pārameśvarī vidyā is the third *vidyā* by muttering and meditation on which an

aspirant immediately becomes one with Śiva. The mantra thus formed is as follows:

Hrīṁ pare brahme-catur-vidye yogadhāriṇi ātme antarātme paramātme rudraśakti-rudradayite me pāpaṁ daha daha saumye sadāśive huṁ phaṭ svāhā

ह्रीं परे ब्रह्मे चतुर्विद्ये योगधारिणि आत्मे अन्तरात्मे परमात्मे रुद्रशक्तिरुद्रदयिते मे पापं दहदह सौम्ये सदाशिवे हूं फट् स्वाहा।

एतद्विद्यात्रयं श्रीमद्भूतिराजो न्यरूपयत्। ।**120**। ।
यः साक्षादभजच्छ्रीमाच्छ्रीकण्ठो मानुषीं तनुम्।

These three *vidyās* (namely, *dīkṣā*, *mokṣadā* and *parameśvarī*) were taught to me by honourable teacher Bhūtirāja who indeed was Śiva Himself having assumed the human body. (120b-121a)

अत्र वीर्यं पुरैवोक्तं सर्वत्रानुसरेद्गुरुः। ।**121**। ।
अर्थबीजप्रवेशान्तरुच्चाराद्यनुसारतः।
नहि तत्किंचनाप्यस्ति यत्पुरा न निरूपितम्। ।**122**। ।
निष्फला पुनरुक्तिस्तु नास्मभ्यं जातु रोचते।
इत्येवं मन्त्रविद्यादिस्वरूपमुपवर्णितम्। ।**123**। ।

As regards the effect of these *mantras*, it has already been made out leaving nothing unspoken about. Repetition is useless nor is it to my liking. Thus have been elucidated the *mantra-vidyā* and things associated with it. (121b-123)

CHAPTER 31

Deliberation on Maṇḍalas

अथ मण्डलसद्भावः संक्षेपेणाभिधीयते।
साधयित्वा दिशं.पूर्वा सूत्रमास्फालयेत्समम्।।1।।
तदर्धयित्वा मध्यप्राक्प्रतीचीष्वङ्कयेत्पुनः।
ततोऽप्यर्धत्तवर्धार्धमानतः पूर्वपश्चिमौ।।2।।

Now is being laid down the process of formation of the circles in brief. For this first of all what is required to be done is to determine the direction, beginning with the east followed by marking it with a thread stretched properly from both the ends. Having divided the point of division into two equal parts the line should be marked at the point of division. So also needs to be done on the line drawn from east to west. (1-2)

अङ्कयेत्तावता दद्यात् सूत्रेण भ्रमयुग्मकम्।
मत्स्यसन्धिद्वयं त्वेवं दक्षिणोत्तरयोर्भवेत्।।3।।

Taking right-angle turns from both the ends at equal distances from both the ends the rest of the two lines should be drawn to meet at the fourth right angle so that there may be formed in the middle the meeting point of a pair of fishes. (3)

तन्मध्ये पातयेत्सूत्रं दक्षिणोत्तरसिद्धये।
यदि वा प्राक्पराक्तुल्यसूत्रेणोत्तरदक्षिणे। ।4। ।
अङ्कयेदपरादङ्कात् पूर्वादपि तथैव ते।
मत्स्यमध्ये क्षिपेत्सूत्रमायतं दक्षिणोत्तरे। ।5। ।
मतक्षेत्रार्धमानेन मध्याद्दिक्ष्वङ्कयेत्ततः।
सूत्राभ्यां दिग्द्वयोत्थाभ्यां मत्स्यः स्यात्प्रतिकोणगः। ।6। ।
मत्स्येषु वेदाः सूत्राणीत्येवं स्याच्चतुरस्रकम्।

The thread should be stretched again north-south as well as east-west from the middle points of the lines concerned to determine the centre of the square. Thus would get formed mouths of the fish on all the corners of the square. (4-7a)

एकस्मात्प्रभृति प्रोक्तं शतान्तं मण्डलं यतः। ।7। ।
सिद्धातन्त्रे मण्डलानां शतं तत्पीठ उच्यते।

Thus a hundred of circles may be created out of only the centre of which would become the central seat (*pīṭha*) according to the *Siddhā Tantra*. (7b-8a)

यत्तन्मध्यगतं मुख्यं मण्डलानां त्रयं स्मृतम्। ।8 । ।
मध्यशूलं त्रित्रिशूलं नवशूलमिति स्फुटम्।
तत्र शूलविधानं यदुक्तं भेदैरनन्तकैः । ।9। ।
तद्योनि मण्डलं ब्रूमः सद्भावक्रमदर्शितम्।

From amongst all those circles three ones would be main, namely, *madhyaśūla*, *trītriśūla* and the *navaśūla*. As regards the formation of the edge points (*śūla*), let us speak of the root of it as per the system of its formation. (8b-10a)

वेदाश्रिते चतुर्हस्ते त्रिभागं सर्वतस्त्यजेत्। ।10। ।
भागैः षोडशभिः सर्व तत्तत्क्षेत्रं विभाजयेत्।

Out of the total area of the square of four hands, one-third should be left out all around while the rest should be divided into sixteen. (10b-11a)

ब्रह्मसूत्रद्वयस्याथ मध्यं ब्रह्मपदं स्फुटम्। ।**11**। ।
कृत्वावधिं ततो लक्ष्यं चतुर्थ सूत्रमादित:।
ततस्तिर्यग्व्रजेत् सूत्रं चतुर्थं तदनन्तरे। ।**12**। ।
कोष्ठे चेन्दुद्वयं कुर्यादबर्हिर्भागार्धभागत:।

The point where the two measuring threads stretched from the middle point of the length and breadth would cross each other would obviously be the seat of the *Brahman*. Having determined that mid-point, another thread should be stretched out in a curved way from the beginning between the two so as to divide the entire area into two equal parts like a lunar orb. (11b-13a)

तयोर्लग्नं ब्रह्मसूत्रात्तृतीये मर्मणि स्थितम्। । **13**। ।
कोष्ठकार्धेऽपरं चेति युग्ममन्तर्मुखं भवेत्।
ब्रह्मसूत्रादद्वितीयस्मिन् हस्ते मर्मणि निश्चलम्। ।**14**। ।

Due to touch of the thread on the middlemost point the bracketed part of the area would be divided into two inward facing parts of the circle on the point of the second hand of the total area. (13b-14)

कृत्वा पूर्णेन्दुयुगलं वर्तयेत विचक्षण:।
ब्रह्मसूत्रागतात् षष्ठात् तिर्यग्भागात्तृतीयके। ।**15**। ।
कृत्वार्धकोष्ठके सूत्रं पूर्णचन्द्राग्रलम्बितम्।
भ्रमयेदुन्मुखं खण्डचन्द्रयुग्वह्निभागगम्। ।**16**। ।

Having thus created the couple of full-moons, the wise teacher should take a turn from the sixth part of the thread towards the third one making it pass along the half of the bracketed one and again taking a turn towards the half-moon and the fire. (15-16)

तिर्यग्भागद्वयं त्यक्त्वा खण्डेन्दो: पश्चिमात्तत:।
कोणं यावत्तथा स्याच्च कुर्यात् खण्डं भ्रमद्वयम्। ।**17**। ।
सुतीक्ष्णकुटिलाग्रं तदेकं शृंग प्रजायते।
द्वितीयस्मिन्नपि प्रोक्त: शृंग एष विधि: स्फुट:। ।**18**। ।

मध्यशृंगेऽथ कर्तव्ये तृतीये ऊर्ध्वकोष्ठके।
चतुर्थार्धे च चन्द्रार्धद्वयमन्तर्मुखं भवेत्। ।**19**। ।

Having left out both the curved areas of the half-moons from the backside forming an angle there should be formed a couple of turns. As a result of these turns a sharp curvature of a peak is formed. So also happens in the case of the other half of the area. Similar is the mode of formation of the middle one of the peaks, too, in regard to the fourth half of the area giving rise to the formation of the couple of half-moons making them face each other inwardly. (17-19)

तच्च पूर्णेन्दुमेकं प्राग्वर्तितं प्राप्नयाद्यथा।
अन्योन्यग्रन्थियोगेन बद्धारत्वं प्रजायते। ।**20**। ।

Thus is made available one full moon united with each other getting connected mutually by means of intermixing spokes. (20)

एवं द्वितीयपार्श्वेऽस्य खण्डेन्दुद्वयवर्तनात्।
मध्याभ्यां गण्डिका श्लिष्टा पराभ्यामग्रतो नयेत्। ।**21**। ।
सूत्रं पार्श्वद्वये येन तीक्ष्णं स्यान्मध्यशृंगगम्।
पार्श्वद्वयाधरे पश्चाद्ब्रह्मसूत्रं द्वितीयकम्। ।**22**।

The same process would result in the formation of two half-moons on the second side also. The knot created between the two intermediate figures created would emerge towards the front. On the base of the two parts would get stretched the second *brahma* thread. (21-22)

अवधानेन संग्राह्यमाचार्येणोहवेदिना।
भवेत्पश्चान्मुखो मन्त्री तस्मिंश्च ब्रह्मसूत्रके। ।**23**। ।
मध्यशृंग वर्जयित्वा सर्वः पूर्वोदितो विधिः।

The teacher entrusted with the task of formation of this part of the circle needs to be competent in it as also quite attentive while accomplishing it. Excepting for the formation of the middle one of the peaks mode of formation of the rest has already been spoken of. (23-24a)

ततो यदुन्मुखं खण्डचन्द्रयुग्मं पुरोदितम्। ।**24**। ।
ततो द्वयेन कर्तव्या गण्डिकान्त:सुसंगता।
द्वयेनाग्रागसूत्राभ्यां मध्यशृंगद्वयं भवेत्। ।**25**। ।

As has already been stated in regard to the two half-moons facing each other, the same ones need to be knit together properly as via interconnection between them by means of the protruding ends of the threads would get formed the intermediate couple of peaks. (24b-25)

अधोभागविवृद्ध्यास्य पद्मं वृत्तचतुष्टयम्।
ततश्चक्रं षोडशारं द्वादशारं द्विधाथ तत्। ।**26**। ।

(Following the formation of the trident) the lower part of it would get enlarged and the lotus would become a squared comprising of twelve and sixteen petals on account of its division into two. (26)

मध्ये कुलेश्वरीस्थानं व्योम वा तिलकं च वा।
पद्मं वाथ षडरं वा वियद्द्वादशकं च वा। ।**27**। ।

In the middle of the formation would be the seat of the goddess *Kuleśvarī* which would remain either blank or would be filled with points. The order of the figures would be first the lotus, then the hexagonal figure and then the twelve-sided blank. (27)

त्रित्रिशूलेऽत्र सप्तारे श्लिष्टमात्रेण मध्यत:।
पद्मानामथ चक्राणां व्योम्नां वा सप्तकं भवेत्। ।**28**। ।
मिश्रितं वाथ संकीर्णं समाससव्यासभेदत:।

In this seven-sided trident due to getting mixed up in the middle may get formed lotuses, circles and blank spots numbering as many as seven due to intermixing together or even separately. (28-29a)

तत: क्षेत्रार्धमानेन क्षेत्रं तत्राधिकं क्षिपेत्। ।**29**। ।
तत्र दण्ड: स्मृतो भाग: षडरामलसारक:।
सुतीक्ष्णाग्र: सुरक्ताभ: क्षणादावेशकारक:। ।**30**। ।

Then to the other half of the area some more space may be added. That additional area would be used for the formation of the stalk with six knots, sharp-edged, dark red so as to result in immediate arousal of the sense of oneness with it. (29b-30)

या सा कुण्डलिनी देवी तरंगाख्या महोर्मिणी।
सा षडश्रेण कन्दाख्ये स्थिता षड्देवतात्मिका।।**31**।।
अष्टभागैश्च विस्तीर्णो दीर्घश्चापि तदर्धत:।
ततो द्वाराणि कार्याणि चित्रवर्तनया क्रमात्।।**32**।।
वेदाश्रायतरूपाणि यदि वा वृत्तमात्रत:।
स्पष्टशृंगमथो कुर्याद्यदि वा वैपरीत्यत:।।**33**।।

The goddess *Kuṇḍalinī* which is like a mighty wave lies in the *kanda* in a hexagonal form embodying in it six deities. Therefore, doors should be formed in an area eight finger-ends long and four finger-ends wide and variegated in colour like a rectangle or square. Then the edge of it should be formed positively or inversely. (31-32)

NOTE:

Six deities are *Hāhārāvā*, *Mahārāvā*, *Ghorāghośā*, *Bhayaṅkarī*, *Pheṅkāriṇī* and *Mahājvālā*.

उन्मुखं चन्द्रयुग्मं वा भङ्क्त्वा कुर्याच्चतुष्टयम्।
कुटिलो मध्यत: स्पष्टोऽधोमुख: पार्श्वगस्थित:।।**34**।।
उत्तानोऽर्धोऽसम: पूर्ण: श्लिष्टो ग्रन्थिगतस्तथा।
चन्द्रस्येत्थं द्वादशधा वर्तना भ्रमभेदिनी।।**35**।।
अन्तर्बहिर्मुखत्वेन सा पुनर्द्विविधा मता।

Or the half-moons facing each other should be divided into four clearly oblique in the middle facing downward and close to each other, odd ones facing upward while the even ones facing the knot. This division of the moon into twelve parts is considered as remover of the doubts. The division again is considered to be of two kinds inward and outward. (34-36a)

तद्भेदान्मण्डलानां स्यादसङ्ख्यो भेदविस्तर:। ।**36**। ।
पीठ-वीथी-बहिर्भूमि-कण्ठ-कर्ण-कपोलत:।
शोभोपशोभासंभेदाद् गुणरेखाविकल्पत:। ।**37**। ।
स्वस्तिकद्वियाद्यष्टतया पर्यन्तभेदत:।
भावाभावविकल्पेन मण्डलानामनन्तता। ।**38**। ।

In view of this division of the circles, the former may become innumerable particularly in view of the seat, lanes, area outside it, throat, ears, cheeks, decoration, sub-decorations, *guṇas*, lines, *svastikas* beginning from two to eight kinds, alternatives of being and non-being. (36b-38)

ततो रजांसि देयानि यथाशोभानुसारत:।
सिन्दूरं राजवर्त च खटिका च सितोत्तमा। ।**39**। ।
उत्तमानि रजांसीह देवतात्रययोगत:।
परा चन्द्रसमप्रख्या रक्ता देवी परापरा। ।**40**। ।
अपरा सा परा काली भीषणा चण्डयोगिनी।

Colours should be applied to the figures as per the system of beautification. The colours recommended for this purpose are whitish-red (*sindūra*), deep red, blackish red (*khaṭikā*), black and shining white. These colours shining like the moon, *Parāparā* by the red while the *Aparā* by the terrific black on account of her association with the terrific *Yoginī*. (39-41a)

दृष्ट्वैतन्मण्डलं देव्य: सर्वा नृत्यन्ति सर्वदा। ।**41**। ।
अनर्चितेऽप्यदीक्षेण दृष्टे दीक्ष्येत मातृभि:।

The entire scenario of the circle needs to be prepared in such an impressive way that all the goddesses may begin dancing by all means and without having used it for any kind of worship any novice may get initiated (to Śaivism) by the motherly goddess by just having a look at it. (41b-42a)

किंवातिबहुनोक्तेन त्रित्रिशूलारसप्तका:। ।**42**। ।
शूलयागा: षट् सहस्राण्येवं सार्धशतद्वयम्।

Needless to talk of the kinds of circles any more, the sacrifices related to it rise to six thousand and two hundred and fifty on account of the varieties created by the sevenfold arrangement of the three tridents. (42b-43a)

या सा देवी परा शक्ति: प्राणवाहा व्यवस्थिता। ।**43**। ।
विश्वान्त: कुण्डलाकारा सा साक्षादत्र वर्तिता।
तत्त्वानि तत्त्वदेव्यश्च विश्वमस्मिन्प्रतिष्ठितम्। ।**44**। ।

In this circle lies represented the Supreme Goddess as the Force which serves as the impulse for breathing as the entire creation taking Her seat actually here in a circular pose along with the factors of the Reality and their presiding deities. (43b-44)

अत्रोर्ध्वे तन्तुमात्रेण तिस्र: शूलारगा: स्थिता:।
आसनत्वेन चेच्छाद्या भोगमोक्षप्रसाधिका:। ।**45**। ।
तास्तु मोक्षैककामस्य शूलाराविद्धमध्यका:।
तस्मादेनं महायागं महाविभवस्तिरै:। ।**46**। ।
पूजयेद्भूतिकामो वा मोक्षकामोऽपि वा बुध:।
अस्य दर्शनमात्रेण भूतवेतालगुह्यका:। ।**47**। ।
पलायन्ते दश दिश: शिव: साक्षात्प्रसीदति।
मन्दशक्तिबलाविद्धोऽप्येतन्मण्डलपूजनात्। ।**48**। ।
सततं मासषट्केन त्रिकज्ञानं समश्नुते।
यत्प्राप्य हेयोपादेयं स्वयमेव विचार्य स:। ।**49**। ।
देहान्ते स्यादभैरवात्मा सिद्धिकामोऽथ सिद्धयति।

Herefrom upward are extended three spokes as thin as threads serving as seats of willing, knowing and doing recommendatory of enjoyment as well as liberation. Out of these spokes, the middle one is meant especially for those who are aspirants of only liberation. Therefore, this great sacrifice should be performed with due decorum and sense of worship by wise aspirants of both enjoyment and liberation. Having had just a look at it evil agencies such as spirits of the dead, *vetālas* and *guhayakas* run away in different directions and prove delightful to Śiva. Through the worship of this circle even a medium category of aspirant becomes well-versed in the understanding of the *Trika* philosophy well within

six months, if he be regular in his effort. Equipped with his understanding he comes up to the state of exercising his discrimination in selecting what doctrine is to be accepted and what to be left out and following the time of his death he becomes a Bhairava or a Siddha if he be an aspirant of it. (45-50a)

मण्डलस्यास्य यो व्याप्तिं देवतान्यासमेव च। ।**50**। ।
वर्तना च विजानाति स गुरुस्त्रिकशासने।
तस्य पादरजो मूर्ध्नि धार्यं शिवसमीहिना। ।**51**। ।
अत्र सृष्टिस्थितिध्वंसान् क्रमात् त्रीनपि पूजयेत्।
तर्यं तु मध्यतो यद्वा सर्वेषु परिपूरकम्। ।**52**। ।

He who understands the extent of pervasiveness of this circle and the range of deities assigned to it as well as the system of its formation and worship, he becomes a teacher of it as worthy as the dust of his feet gets so sanctified as to be touched by the forehead. In such a circle, creation, sustenance and dissolution all three states of the world may be worshipped including even the fourth state of it at the middle point of it as complementary of all. (50b-52)

चतुस्त्रिशूलं वा गुप्तदण्डं यागं समाचरेत्।
तत्र तत् पूजयेत्सम्यक् स्फुटं क्रमचतुष्टयम्। ।**53**। ।

(In view of the availability of the fourth state of consciousness through the worship of the circle) a fourth crest in the trident may be conceived in the form of a secret extension needing to be worshipped at the top of all on occasions relevant to it. (53)

इत्येतत्कथितं गुप्ते षडर्धहृदये परे।
षट्के प्रोक्तं सूचितं श्रीसिद्धयोगीश्वरीमते। ।**54**। ।

This has been stated in some secret, *Śāstras* as such *Ṣadardhahṛdaya* and *Ṣatka* besides the *Siddhayogīśvarī Tantra* also. (54)

अग्रतः सूत्रयित्वा तु मण्डलं सर्वकामदम्।
महाशूलसमोपेतं पद्मचक्रादिभूषितम्। ।**55**। ।
द्वारे द्वारे लिखेच्छूलं वर्जयित्वा तु पश्चिमम्।

कोणेष्वपि च वा कार्य महाशूलं द्रुमान्वितम्। ।**56**। ।

Maṇḍala should be drawn at the front of houses along with the trident, lotus, circle, etc. as it fulfils all aspirations. It should be drawn from door to door except for the back side of them. On corners also it may be drawn in the form of the trident and the divine tree known as *kalpa-vṛkṣa*. (55-56)

अमृताम्भोभवारीणां शूलाग्रे तु त्रिकं त्रिकम्।
शूलं इत्थं प्रकर्तव्यमष्टधा तत् त्रिधापि वा। ।**57**। ।
एव संसूचितं दिव्यं खेचरीणां पुरं त्विति।
स्थानान्तरेऽपि कथितं श्रीसिद्धातन्त्रशासने। ।**58**। ।
कजं मध्ये तदर्धेन शूलशृंगाणि तानि तु।
शूलाङ्कं मण्डलं कल्प्यं कमलाङ्कं च पूरणे। ।**59**। ।

The figures of the moon, lotus and trident all these three objects need to be drawn as a group in eight or three ways together. This would be indicative of the heavenly nature of the abode. This has been mentioned elsewhere in the *Siddhātantra* also. In the middle should be drawn the figure of a lotus while on the sides of it should be drawn those of the spear and the peak. The spear needs to be circular while the lotus would be complementary to it. (57-59)

अथ शूलाब्जविन्यास: श्रीपूर्वे त्रिशिरोमते।
सिद्धातन्त्रे त्रिककुले देव्यायामलमालयो:। ।**60**। ।
यथोक्त: सारशास्त्रे च तन्त्रसद्भावगुह्ययो:।
तथा प्रदर्श्यते स्पष्टं यद्यप्युक्तक्रमादगत:। ।**61**। ।

Drawing of the spear and the lotus together has been mentioned in the *Mālinīvijayottara Tantra*, *Triśiro Bhairava Śāstra*, *Siddhā Tantra*, *Trika Śāstra*, *Kulaśāstra*, *Devyāyāmala Tantra*, *Yāmalamāla Tantra*, *Sāraśāstra*, *Tantrasadbhāvaśāstra* and *Guhyarahasaśāstra*, etc. almost in the similar way, even then, however, I am mentioning these texts for the sake of clarification of the details. (60-61)

वेदाश्रिते त्रिहस्ते प्राक् पूर्वमर्धं विभाजयेत्।
हस्तार्धं सर्वतस्त्यक्त्वा पूर्वोदग्याम्यदिग्गतम्। ।**62**। ।

त्र्यङ्गुलै: कोष्ठकैरूर्ध्वैस्तिर्यक् चाष्टद्विधात्मकै:।
द्वौ द्वौ भागौ परित्यज्य पुनर्दक्षिणसौम्यगौ।।**63**।।

Taking three hands' area from the square of four hands, also after deducting from the same half a hand's area all around from the east, north and south, three finger-ends squares should be drawn so as to create thirty-two squares. By drawing another set of sixteen dividing lines from another side, number of the squares would rise to five hundred and twelve. Having left out two squares from either sides, the spear gets formed.

ब्रह्मण: पार्श्वयोर्जीवाच्चतुर्थात् पूर्वतस्तथा।
भागार्धभागमानं तु खण्डचन्द्रद्वयं द्वयम्।।**64**।।
तयोरन्तस्तृतीये तु दक्षिणोत्तरपार्श्वयो:।
जीवे खण्डेन्दुयुगलं कुर्यादन्तर्भ्रमादबुध:।।**65**।।

From either centre of the *brahma-sūtra* and the *jīva* (*jīva-sūtra*); out of the remaining twelve squares get formed a pair of half-moons. Between these moons a third one needs to be formed on the south and north sides in the name of the *jīva* by taking an inward turn. (64-65)

तयोरपरमर्मस्थं खण्डेन्दुद्वयकोटिगम्।
बहिर्मुखं भ्रमं कुर्यात् खण्डचन्द्रद्वयं द्वयम्।।**66**।।
तद्वदब्रह्मणि कुर्वीत भागभागार्धसंमितम्।
ततो द्वितीयभागान्ते ब्रह्मण: पार्श्वयोर्द्वयो:।।**67**।।
द्वे रेखे पूर्वगे नैये भागत्र्यंशशमे बुधै:।
एकार्धेन्दूर्ध्वकोटिस्थं ब्रह्मसूत्राग्रसंगतम्।।**68**।।
सूद्वयं प्रकुर्वीत मध्यशृंगप्रसिद्धये।

From another centre of the pair of half moons a turn should be taken outward forming two pairs of half moons. Similar figures need to be formed on the side of the *Brahman* by turning the instrument along one and half a square. Two lines to the east of it should be taken to form a joint of three-fourth of the square and thus two threads should be joined together for the sake of forming the intermediate peak. (66-69a)

तदग्रपार्श्वयोर्जीवात् सूत्रमेकान्तरे घृतम्। ।**69**। ।
आदिद्वितीयखण्डेन्दुकोणात् कोणान्तमानयेत्।
तयोरेवापराञ्जीवात् प्रथमार्धेन्दुकोणत:। ।**70**। ।
तद्वदेव नयेत्सूत्रं शृंगद्वितयसिद्धये।

By stretching the thread from the front side of the *jīva* after the gap of one square from the corner of the moon and other side of the *jīva*, the thread should be stretched to another pair of peaks for the sake of forming the second knot. (69b-71a)

क्षेत्राार्धे चापरे दण्डो द्विकरश्छन्नपञ्चक:।**71**। ।
षड्विस्तृतं चतुर्दीर्घं तदधोऽमलसारकम्।
वेदाङ्गुलं च तदधो मूलं तीक्ष्णाग्रमिष्यते। ।**72**। ।
आदिक्षेत्रस्य कुर्वीत दिक्षु द्वारचतुष्टयम्।
हस्तायामं तदर्धं वा विस्तारादपि तत्समम्। ।**73**। ।
द्विगुणं बाह्यत: कुर्यात्तत: पद्मं यथा शृणु।
एकैकभागमानानि कुर्याद् वृत्तानि वेदवत्। ।**74**। ।

On the other half of the measuring stick which should be of the length of half a metre or one metre with five knots kept hidden in it with while other six knots distributed (marked) on it. Below it should be another knot of a *peepal* leaf (*Ficus religiosa*) with its root below it, sharp in shape and four finger-ends in length. There should be four doors each in each direction. It should be of the length of half a metre equal to its length. Outside it, the figure of lotus should be drawn with four petals in it and round in shape. (71b-74)

दिक्ष्वष्टौ पुनरप्यष्टौ जीवसूत्राणि षोडश।
द्वयोर्द्वयो: पुनर्मध्ये तत्संख्यातानि पातयेत्। ।**75**। ।
एषां तृतीयवृत्तस्थं पार्श्वजीवसमं भ्रमम्।
एतदन्तं प्रकुर्वीत ततो जीवाग्रमानयेत्। ।**76**। ।
यत्रैव कुत्रचित्सङ्गस्तत्संबन्धे स्थिरीकृते।
तत्र कृत्वा नयेन्मन्त्री पत्राग्राणां प्रसिद्धये। ।**77**। ।

एकैकस्मिन्दले कुर्यात्केसराणां त्रयं त्रयम्।
द्विगुणाष्टाङ्गुलं कार्यं तद्वच्छृङ्गकजत्रयम्। ।**78**। ।

In the midst of four directions and as many corners both together totalling eight sixteen threads should be spread two in each of the gaps between them. In the midst of each one of them should be formed a turn representing the individual soul at its edge. Wherever there be contact, it should be made stable. Having drawn the figure like this, the knower of the *mantra* should ascribe the *mantra* to it for the sake of making it affect each one of the petals of the lotus, three pollens should be drawn measuring sixteen finger-ends each. (75-78)

कर्णिका पीतवर्णेन मूलमध्याग्रभेदत:।
सितं रक्तं तथा पीतं कार्यं केसरजालकम्। ।**79**। ।
दलानि शुक्लवर्णानि प्रतिवारणया सह।
पीठं तद्वच्चतुष्कोणं कर्णिकार्धसमं बहि:। ।**80**। ।
सितरक्तपीतकृष्णैस्तत्पादान् बह्नित: क्रमात्।
चतुर्भिरपि शृङ्गाणि त्रिभिर्मण्डलमिष्यते। ।**81**। ।
दण्ड: स्यान्नीलरक्तेन पीतमामलसारकम्।
रक्तं शूलं प्रकुर्वीत यत्तत्पूर्वं प्रकल्पितम्। ।**82**। ।
पश्चाद्वारस्य पूर्वेण त्यक्त्वाङ्गुलचतुष्टयम्।
द्वारं वेदाश्रि वृत्तं वा संकीर्णं वा विचित्रितम्। ।**83**। ।
एकद्वित्रिपुरं तुल्यं सामुद्रमथवोभयम्।
कपोलकण्ठशोभोपशोभादिबहुचित्रितम्। ।**84**। ।
विचित्राकारसंस्थानं बल्लीसूक्ष्मगृहान्वितम्। ।

The pollen should be drawn by yellow colour distinguishing the root, the middle and the front of one another while filament of it should be white, red and yellow. The petals should be white with distinction from another. Its seat should be quadrangular with its size equal to half of the pollen outside. On the lower part of the lotus, leaves in white, red, yellow and black should be drawn beginning from the corner of east-south and ending with the south-west. The higher part should be four while the circular is supposed to be divided into three. Following this, towards the east of the door, leaving a span of four finger-ends, a round

door should be formed with four spokes in it contracted or of different colours. There should be formed one, two, three or four apartments of equal dimension in it representing the cheeks and the throat which should be decorated with various colours like a house constructed with the use of supporting logs. (79-85a)

श्रीदेव्यायामले तूक्तं क्षेत्रे वेदाश्रिते सति। ।**85**। ।
अर्धं द्वादशधा कृत्वा तिर्यगूर्ध्वं च तिर्यजम्।
भागमेकं स्वपार्श्वोर्ध्वं गुरु: समवतारयेत्। ।**86**। ।

It has been stated in the *Devyāyāmala Tantra* that the half of this quadrangular area should be divided into twelve parts by drawing lines angular and straight from downards and the teacher should divide the section close to himself into two. (85b-86)

मध्यस्थं तं त्रिभागं च तदन्ते भ्रमयेदुभौ।
भागमेकं परित्यज्य तन्मध्ये भ्रमयेत्पुन:। ।**87**। ।
तृतीयांशोर्ध्वतो भ्राम्यमूर्ध्वांशं यावदन्तत:।
चतुर्थांशात्तदूर्ध्वं तु ऊर्ध्वाधो योजयेत्पुन:। ।**88**। ।
तन्मानादूर्ध्वमाभ्राम्य चतुर्थेन नियोजयेत्।

He should divide the middle one of them into three parts out of which he should leave apart one section of it and then take a turn again. He needs to form a circle from below and upward therein. He should also divide the fourth section of it by means of a line drawn from up downward. (87-89a)

ऊर्ध्वाद्योजयते सूत्रे ब्रह्मसूत्रावधि क्रमात्। ।**89**। ।
क्रमाद्वैपुल्यत: कृत्वा अंशं वै ह्रासयेत् पुन:।
अर्धभागप्रमाणस्तु दण्डो द्विगुण इष्यते। ।**90**। ।

Then the thread should be spread from up downward up to the point known as Brahmā making it wider gradually and then narrowing it again in the same way up to a metre. (89b-90)

भागं भागं गृहीत्वा तु उभयोरथ गोचरात्।
भ्राम्यं पिप्पलवत् पत्रं वर्तनैषा त्वधो भवेत्। ।**91**। ।
षोडशांशे लिखेत्पद्मं द्वादशाङ्गुललोपनात्।

Having taken half of the area from either side visibly, he should take a turn so as to make it look like a leaf of peepal followed by the formation of a petal of a lotus flower by leaving apart twelve finger-ends out of it. (91-92a)

तदूर्ध्वं मध्यभागे तु वारिजन्म समालिखेत्। ।**92**। ।
मध्यशृङ्गावसाने तु तृतीयं विलिखेत्तत :।
सव्यासव्ये तथैवेह कटिस्थाब्जे समालिखेत्। ।**93** ।
कर्णिका पीतला रक्तपीतशुक्लं च केसरम्।
दलानि पद्मबाह्यस्था शुक्ला च प्रतिवारणी। ।**94**। ।
शूलं कृष्णेन रजसा ब्रह्मरेखा सिता पुन:।
शूलाग्रं ज्वालया युक्तं शूलदण्डस्तु पीतल:। ।**95**। ।
शूलमध्ये च यत्पद्मं तत्रेशं पूजयेत्सदा।
अस्योर्ध्वे तु परां दक्षेऽन्यां वामे चापरां बुध:। ।**96**। ।

Above it and in the centre, the figure of a lotus flower needs to be drawn. A third lotus flower should be sketched out at the end of the central figure. On the right and left sides as well as at the centre another lotus should be made in the same way whose pollen should be yellow, reddish-yellow, white and saffron in colour. Outer petals of the lotus should be made white for the sake of distinction while the edge should be blackish red and the line of Brahmā white, fiery at the top with the twig yellowish. The lotus in the middle of the trident should be made the locus of the worship of Śiva. On the lotus at the top of the trident the Supreme Goddess needs to be made the point of worship and the right side of it that of the *aparā-parā* while the *aparā* on the left. (92b-96)

या सा कालान्तका देवी परातीता व्यवस्थिता।
ग्रसते शूलचक्रं सा त्विच्छामात्रेण सर्वदा। ।**97**। ।

The Goddess transcendent to time is considered as the transcendent to the *parā* also. (97)

शान्तिरूपा कला ह्येषा विद्यारूपा परा भवेत्।
अपरा तु प्रतिष्ठा स्यान्निवृत्तिस्तु परापरा।।**98**।।

The *parāparā* represents the form of withdrawal of *Kalā*, *aparā* its establishment and *parā* the phase of wisdom of the same. (98)

भैरवं दण्डं ऊर्ध्वस्थं रूपं सादाशिवात्मकम्।
चतस्रः शक्तयस्त्वस्य स्थूलाः सूक्ष्मास्त्वनेकधा।।**99**।।

The handle of the trident lying above it should be regarded as dedicated to Sadāśiva while the four forces of Him are concrete, subtle and of other various shapes. (99)

एष यागः समाख्यातो डामराख्यस्त्रिशक्तिकः।
अथ त्रैशिरसे शूलाब्जविधिर्दृष्तोऽभिलिख्यते।।**100**।।

This sacrifice is known as *Dāmara* and is considered as having embedded in it the three Forces. Now onwards is being described the method of depiction of the edge of the trident as per the *Triśiras Śāstra*. (100)

वामामृतादिभिर्मुख्यैः पवित्रैः सुमनोरमैः।
भूमिं रजांसि करणीं खटिकां मूलतोऽर्चयेत्।।**101**।
चतुरश्रे चतुर्हस्ते मध्ये शूलं करत्रयम्।
दण्डो द्विहस्त ऊर्ध्वाधः पीठयुग्विपुलस्त्वसौ।।**102**।।
वस्वङ्गुलः प्रकर्तव्यः सूत्रत्रयसमन्वितः।
द्वादशाङ्गुलमानेन दण्डमूले तु पीठिका।।**103**।।
दैर्ध्यात्तूच्छ्रायाच्चोर्ध्वे च चतुराङ्गुलमानतः।
ऊर्ध्वेऽप्युच्छ्रायतो वेदाङ्गुला दैर्ध्याद्दशाङ्गुला।**104**।।
शूलमूलगतं पीठीमध्यं खाब्धिसमाङ्गुलम्।

The ground, the intermediate worlds, the *karaṇī* and the *khaṭikā* should be worshipped by means of the materials supposed to be purificatory from the left-hand view of Tantra. On a quadrangle of two metres length and breadth should be drawn a trident of one and half a metre up and down a seat of that dimension.

In its extension upward a *peepal's* leaf should be drawn four finger-ends wide and fourteen finger-ends long. (101-105a)

कृत्वा दण्डं त्रिशूलं तु त्रिभिर्भागैः समन्ततः। ।**105**। ।
अष्टाङ्गुलप्रमाणैः स्याद्धस्तमात्रं समन्ततः।

Having drawn the figure of the trident along with the handle and divided the *maṇḍala* into three equal parts of half a metre and eight finger-ends long on both the sides. (105b-106a)

शूलाग्रं शूलमध्यं तच्छूलमूलं तु तद्भवेत्। ।**106**। ।
वेदी मध्ये प्रकर्तव्या उभयोश्च षडङ्गुलम्।
द्वादशाङ्गुलदीर्घा तु उभयोः पार्श्वयोस्तथा। ।**107**। ।

Herein should be drawn the figure of the fire-pit on the edge, in the middle and at the root of the trident whose dimensions need to be six finger-ends wide and twelve finger-ends long on both the sides. (106b-107)

चतुरङ्गुलमुच्छ्रायान्मूले वेदीं प्रकल्पयेत्।
उभयोः पार्श्वयोश्चैवमर्धचन्द्राकृतिं तथा। ।**108**। ।
भ्रामयेत् खटिकासूत्रं कटिं कुर्याद्विरङ्गुलाम्।
वैपुल्याद्दैर्ध्यतो देवि चतुरङ्गुलमानतः। ।**109**। ।
यादृशं दक्षिणे भागे वामे तद्वत्प्रकल्पयेत्।
मध्ये शूलाग्रवैपुल्यादङ्गुलश्च अधोर्ध्वत :। ।**110**। ।
चतुरङ्गुलमानेन वैपुल्यात्तु षडङ्गुला।
उच्छ्रायात्तु ततः कार्या गण्डिका तु स्वरूपतः। ।**111**। ।

The fire-pit needs to be four finger-ends in height and of the shape of half moon on both the sides. The thread known as *khaṭikā-sūtra* needs to take a turn here so as to take the shape of the hip of two finger-ends width and four finger-ends height. It needs to be of the same shape on the left side as on the right. It should be thinner in the middle and wider on the either sides and be four finger-ends in breadth and six finger-ends in length. In its height it should be of the shape of a cheek. (108-111)

पीठोर्ध्वे तु प्रकर्तव्यं शूलमूलं तु सुव्रते।
शूलाग्रमङ्गुलं कार्यं सुतीक्ष्णं तु षडङ्गुलम्। ।**112**। ।
अरामध्यं प्रकर्तव्यमराधस्तु षडङ्गुलम्।

Above the seat should be drawn the figure of the root of the trident, O Dear, the edge of which needs to be as sharp as a finger-end and six-finger-ends in length. (112-113a)

चतुरङ्गुलनिम्नं तु मध्यं तु परिकल्पयेत्। ।**113**। ।
पूर्वापरं तदेवेह मध्ये शूलं तु तद्बहि:।
कारयेत त्रिभि: सूत्रैरेकैकं वर्तयेत च। ।**114**। ।
कजत्रयं तु शूलाग्रं वेदांशैर्द्वादशाङ्गुलम्।
क्रमाद्दक्षान्यमध्येषु त्रयष्टद्वादशपत्रकम्। ।**115**। ।
चक्रत्रयं वातपुरं पद्मष्टाङ्गुलारकम्।
विद्याभिख्यं शूलमूले रज: पश्चात्प्रपातयेत्। ।**116**। ।
त्रिशूलं दण्डपर्यन्तं राजवर्तेन पूरयेत्।
सूत्रत्रयस्य पृष्ठे तु शुक्लं चारात्रयं भवेत्। ।**117**। ।
शुक्लेन रजसा शूलमूले विद्याम्बुजं भवेत्।
रक्तं रक्तासितं शुक्लं क्रमादूर्ध्वाम्बुजत्रयम्। ।**118**। ।
शुक्लेन व्योमरेखा स्यात् सा स्थौल्यादङ्गुलं बहि:।
तां त्यक्त्वा वेदिका कार्या हस्तमात्रं प्रमाणत:। । **119**। ।
वैपुल्यत्रिगुणं दैर्ध्यात् प्राकारं चतुरश्रकम्।
समन्ततोऽथ दिक्षु स्युर्द्वाराणि करमात्रत:। ।**120**। ।
त्रिधा विभज्य क्रमशो द्वादशाङ्गुलमानत:।
कण्ठं कपोलं शोभां तु उपशोभां तदन्तत:। ।**121**। ।
प्राकारं चतुरश्रं तु सभूरेखासमन्वितम्।
सितरक्तपीतकृष्णै रजोभि: कारयेत्तत:। ।**122**। ।
रक्तै रजोभिर्मध्यं तु यथाशोभं तु पूरयेत।
अस्या व्याप्तौ पुरा चोक्तं तत्रैवानुसरेच्च तत्। ।**123**। ।

By means of three threads should be drawn the figures of the lotus flower and then the edge of the trident in an area of twelve finger-ends at the gap of four finger-ends each. On the right and left sides of it besides the centre should be drawn another lotus flower in an area of thirty-eight finger-ends. It should be round in the middle and is known as *vidyā* trident. Up to the end of its handle the trident should be coloured red. The back side of the trident needs to be left white. The root of the trident above the lotus known as *vidyā* should be white and red. The line of the sky, *vyoma-rekhā* also should be white. In its width it should be quite broad extending outside by one finger-end. The fire-pit should be of half a metre length. A surrounding wall should be raised quadrangular three times in length than in width. Doors to it should be constructed all around it at the gap of half a metre. The wall should be divided into three at the gap of twelve finger-ends each. It needs to have figures of throat and cheeks. It should be embellished by means of primary and secondary materials of decoration. The surrounding wall needs to be rectangular and conform to the line on its ground. It should be coloured white, red, yellow and black. Red colour should be applied to it in the middle so as to make it attractive. Its dimension has already been pointed out. It should conform to the same measurements. (113b-123)

अरात्रयविभागस्तु प्रवेशो निर्गमो भ्रम:।
अनाहतपदव्याप्ति: कुण्डल्या उदय: पर:। ।**124**। ।
हृदि स्थाने गता देव्यस्त्रिशूलस्य सुमध्यमे।
नाभिस्थ: शूलदण्डस्तु शूलमूलं हृदि स्थितम्। ।**125**। ।
शक्तिस्थानगतं प्रान्तं प्रान्ते चक्रत्रयं स्मरेत्।

Divisions of figure by means of three spokes are known as entry, exit and turning point. This is the point at which the aspirant attains the state of unstruck sound, *anāhata*. It happens following the rise of the ***kuṇḍalinī***. Reaching the heart, it is supposed to have reached the trident of the Goddess, O beautiful Lady. The handle of the trident lies in the ***maṇipura cakra*** while its root in the heart. One extremity of the trident lies embedded at the root of the ***mūlādhāra cakra***. The aspirant needs to concentrate his attention on this point. (124-126a)

उत्क्षिप्योत्क्षिप्य कलया देहमध्यस्वरूपत:। ।**126**।
शूलदण्डान्तमध्यस्थशूलमध्यान्तगोचरम्।
प्रविशेन्मूलमध्यान्तं प्रान्तान्ते शक्तिवेश्मनि। ।**127**। ।

Moving upward gradually in parts along the *suṣumnā* nerve, the aspirant should reach the end of the trident via its middle part. Coming to the end of it he enters in the house of the force, *śakti*. (126b-127)

अस्पन्दकरणं कृत्वा एकदा स्पन्दवर्तनम्।
मूलमानन्दमापीड्य शक्तित्रयपदं विशेत्। ।**128**। ।
तत्र पूज्यं प्रयत्नेन जायन्ते सर्वसिद्धय:।
समस्ताध्वसमायोगात् षोढाध्वव्याप्तिभावत:। ।**129**। ।
समस्तमन्त्रचक्राद्यैरेवमादिप्रयत्नत:।
षट्त्रिंशत्तत्त्वरचितं त्रिशूलं परिभावयेत्। ।**130**। ।
विषुवत्स्थेन विन्यासो मन्त्राणां मण्डलोत्तमे।
कार्योऽस्मिन् पूजिते यत्र सर्वेश्वरपदं भजेत्। ।**131**। ।

Having subsided the wayward tendencies of the mind the aspirant should create a stir in the *mūlādhāra cakra* and having contracted the same through *aśvinī mudrā*, he should enter into the source of the three forces, namely, willing, knowing and doing. By developing the sense of devotion towards them, herein manifest all kinds of *siddhis*. Here on this point all the approaches to the Reality need to be put together and exercised so as to be able to have control over all the sixteen approaches. The aspirant should contemplate on the trident made of all the thirty-six constituents via unification of all the sixteen approaches involving *mantras*, *cakras* and other relevant factors. The vital force should be straightened so as to attain the state of lordship over everything through devotion to the task. (128-131)

स्वस्तिकेनाथ कर्तव्यं युक्तं तस्योच्यते विधि:।
नाडिका: स्थापयेत्पूर्व मुहूर्त परिमाणत:। ।**132**। ।
शक्रवारुणदिक्स्थाश्च याम्यसौम्यगतास्तथा।
एकोनत्रिंशद्वंशा: स्युर्ऋजुतिर्यग्गतास्तथा। ।**133**। ।
अष्टौ मर्मशतान्येकचत्वारिंशच्च जायते।
वंशैर्विषयसंख्यैश्च पदमं युग्मेन्दुमण्डलम्। ।**134**। ।
रससंख्यैर्भवेत्पीठं स्वस्तिकं सर्वकामदम्।

वसुसंख्यैर्द्वारवीथावेदं भागपरिक्रमः। ।**135**। ।

The symbol of *svastika* (an equilateral cross with four arms bent at 90 degrees) should be resorted to in developing the sense of devotion hence onwards. It lies in dedication of the body to *tapas*. Then a thread dipped in red colour should be made use of in marking thirty straight lines crossing one another on the ground dividing the whole span into twenty-nine equal sections from north to south and east to west dividing the entire area into eight hundred and forty one squares of equal size. Through this kind of division of the entire area there is formed a lotus as well as a combination of two half-moons. The seat would cover six squares and prove to fulfil all kinds of aspirations. Eight squares of it would serve the purpose of the lanes while eight of them that of the door. (132-135)

रन्ध्रविप्रशराग्नींश्च लुप्येदबाह्यान्तरं क्रमात्।
मर्माणि च चतुर्दिक्षु मध्याद्द्वारेषु सुन्दरि। ।**136**। ।
वह्निभूतमुनिव्योमबाह्यगर्भे पुरीषु च।
लोपयेच्चैव मर्माणि अन्तर्नाडिविवर्जितान्। ।**137**। ।
द्वारप्राकारकोणेषु नेत्रानलशरानृतून्।
नाडयो ब्रह्मवंशस्य लोप्या नेत्राद्रसस्थिताः। ।**138**। ।
वह्नेर्नेत्रानलौ लोप्यौ वेदान्नेत्रयुगं रसात्।
नेत्रं सौम्यगतं लोप्यं पूर्वाद्वेदानलौ रसात्। ।**139**। ।

Nine, seven, five and three dividing lines should be eliminated outwardly as well inwardly, thus, O beautiful Lady, there becomes formed the shape of the Palace named Meru. The area of the door should be divided into three, five, seven and nine sections except for the internal ones. Through elimination of these sections from the door, numbering two, three, five and six there emerges a figure known as *gomūtrikā bandha*. So also should be eliminated the dividing lines from the *Brahma-vaṁśa* number two and six. From the area marked for the fire should be eliminated the dividing lines numbering two and three while from that meant for the Veda eliminable are the lines numbering two, two and six. Two should be eliminated from Soma those numbering four, three and six. (136-139)

लोकस्था नाडिका हित्वा नेत्राद्वेदाग्नयः क्रमात्।
शरैर्वह्निगतं चैव युगं नेत्राग्नयो रसात्। ।**140**। ।

नेत्रात् पूर्वगताच्चैव सुमेरुद्वारसंज्ञित:।
स्वस्तिका च पुरी रम्या चतुर्दिक्षु स्थितावुभौ। ।**141**। ।

Apart from the section representing the *suṣumnā* nerve, lines numbering two, four, three, five, three, two, three and six should be eliminated so as to give shape to the door of the palace known as *Sumeru*. Thus should get formed the figure of the beautiful palace of that name with its kindred expanse all around in its exterior, as represented by the symbol of *swastika*. (140-141)

मर्मणां च शते द्वे च ऋषिभिर्गुणिता दिश:।
नेत्रादिकांश्च संमार्ज्य मार्गमध्यात् सुशोभने। ।**142**। ।
ऋषित्रयकृते मध्ये विषयै: कर्णिका भवेत्।
नेत्रीकृतान्वसून् पत्रं नेत्रं सकृद्विभाजितम्। ।**143**। ।
वह्निं वसुगतं कृत्वा शशाङ्कस्थांश्च लोपयेत्।
वह्निषुऋषिमध्याच्च लोप्यं पीठेन्दुकावधि। ।**144**। ।

In the formation of the passage, the number of seers, that is seven should be multiplied by the number of directions, that is, ten with the product numbering seventy. With the addition of two hundred and two to it, the number goes up to two hundred and seventy-two. By elimination of this number of the sections of the formation from seven into three, that is twenty-one, emerges the pollen. By multiplying eight by two are availed of the petals of the lotus. By turning the thread from within the third and seventh section are made available sixteen halves of the leaf. (142-144)

ब्रह्मणो नेत्रविषयान्नेत्राद्वेदानलौ हरेत्।
सागरे नेत्रकं लोप्यं नाडय: पूर्वदिग्गता:। ।**145**। ।

By elimination of five sections from within seven and the second part from the *suṣumnā* is formed the seat. (145)

भूतनेत्रगतान्मूर्ध्ना नेत्रादद्विवह्निदूरिक्त्रकात्।
सौम्यगात् पीठकोणेषु लोपयेत चतुर्ष्वपि। ।**146**। ।
दलानि कार्याणि सितै: केसरं रक्तपीतलै:।

कर्णिका कनकप्रख्या पल्लवान्ताश्च लोहिता:। ।**147**। ।

Through elimination of five sections from the north in all the four directions are made available the leaves which need to be coloured white, whitish yellow, red and yellow while the pollen should be coloured grey and golden while new leaves with yellow. (146-147)

व्योमरेखा तु सुसिता वर्तुलाब्जान्तनीलभा:।
पीठं रेखात्रयोपेतं सितलोहितपीतलम्। ।**148**। ।
स्वस्तिकाच्च चतुर्वर्णा अग्नेरीशानगाचरा:।
वीथी विद्रुमसंकाशा स्वदिक्ष्वस्त्राणि बाह्यत:। ।**149**। ।
इन्द्रनीलनिभं वज्रं शक्तिं पद्ममणिप्रभाम्।
दण्डं हाटकसंकाशं वक्त्रं तस्यातिलोहितम्। ।**150**। ।
नीलद्युतिसमं खड्गं पाशं वत्सकसप्रभम्।
ध्वजं पुष्पफलोपेतं पञ्चरङ्गैश्च शोभितम्। ।**151**। ।
गदा हेमनिभात्युग्रा नानारत्नविभूषिता।
शूलं नीलाम्बुजसमं ज्वलद्वह्न्युग्रशेखरम्। ।**152**। ।
तस्योपरि सितं पद्ममीषत्पीतारुणप्रभम्।
चक्रं हेमनिभं दीप्तमरा वैदूर्यसंनिभा:। ।**153**। ।
अरामध्यं सुपीतं च ग्राह्यं ज्वालारुणं भवेत्।
मन्दिरं देवदेवस्य सर्वकामफलप्रदम्। ।**154**। ।

The space line should be bright white, while the lotus round and blue. The seat should be marked by three lines white, red and yellow. The *swastika* should be coloured by four in keeping with the nature of the corners. The lane should be deep red. So should be weapons. The force should be blue like lotus flower. The handle of the weapons need to be golden in colour while the edge of them deep red. The sword should be blue while the trap of the colour of a child. The flag should be decorated with flowers and fruits and coloured in five. The mace should be golden, terrific in look and adorned with gems. The spear should be blue like lotus of that colour and bright like a flame of fire. The upper section of it should be white like a lotus of that colour, slightly yellowish and red. The *cakra* should be of the colour of gold with its spokes bright as the gem *vaidūrya*

(cat's eye gem). The gaps among the spokes should be yellow, attractive and red like the flame. The temple of the Lord should look as the fulfiller of all aspirations. (148-154)

श्रीसिद्धायां शूलविधि: प्राक् क्षेत्रे चतुरश्रिते।
हस्तमात्रं त्रिधा सूर्यान्नवखण्डं यथा भवेत्। ।**155**। ।

For the sake of bearing out these details first of all a rectangular spot should be chosen. Each one of its surrounding lines should be of three and half arms length. Leaving apart half an arm, the whole spot should be divided into nine sections. The trident should be placed in the centre of it. (155)

मध्ये शूलं च तत्रेत्थं मध्यभागं त्रिधा भजेत्।
नवभि: कोष्ठकैर्युक्तं ततोऽयं विधिरुच्यते। ।**156**। ।
मध्यभागत्रयं त्यक्त्वा मध्ये भागद्वयस्य तु।
अधस्ताद्भ्रामयेत्सूत्रं शशाङ्कशकलाकृति। ।**157**। ।

The central section of it should be divided into three creating thus nine sections out of it. leaving out the central three sections of it the thread should be moved from amidst the two sections in the shape of half the moon. (156-157)

उभयतो भ्रामयेत्तत्र यथाग्रे हाकृतिर्भवेत्।
कोट्यां तत्र कृतं सूत्रं नयेद्रेखां तु पूर्विकाम्। ।**158**। ।

From both the sides the thread should be moved onwards so that these may be formed the figure of *ha* (ह). This is to be followed by making the thread's both the sides, that is, the beginning and the end meet together so as form the prior line. (158)

अपराद्वारपूर्वेण त्यक्त्वाङ्गुलचतुष्टयम्।
रेखां विनाशयेत्प्राज्ञो यथा शूलाकृतिर्भवेत्। ।**159**। ।
शूलाग्रे त्वर्धहस्तेन त्यक्त्वा पद्मानि कारयेत्।
अध: शृङ्गत्रयं हस्तमध्ये पद्मं सकर्णिकम्। ।**160**। ।

From the east side of the other door, leaving a measure of four finger-ends, the line should be obliterated so as to get formed the figure of the trident. On the edge of the trident, leaving a quarter of a metre, figures of lotus flower should be sketched out. Below the three edges of the trident, another lotus along with its pollen should be drawn. (159-160)

मुखाग्रे धारयेत्सूत्रं त्रिभिर्हस्तैस्तु पातयेत्।
मध्ये चोर्ध्वं ततः कुर्यादधस्तादङ्गुलद्वयम्।**161**।।
रेखाद्वयं पातयेत यथा शूलं भवत्यपि।
अधोभागादिभिश्चोर्ध्वं तत्र रेखा प्रपद्यते।।**162**।।
समीकृत्य ततः सूत्रे ऊर्ध्वे द्वे एवमेव तु।
मध्यं पद्मं प्रतिष्ठाप्यं शूलाधस्ताद्यशस्विनि।।**163**।।

Below at a distance of a couple of finger-ends, in the middle as well upward, both lines should be extended so as to get formed the edge of the trident. Having joined both the threads together in this way, the intermediate lotus below the trident, O honourable Lady, should be figured out. (161-163)

इत्येष मण्डलविधिः कथितं संक्षेपयोगतो महागुरुभिः।।**164**।।

What has been taught to me in this regard by my great teachers has been recorded here in brief. (164)

CHAPTER – 32

Mudrā

मुद्रा च प्रतिबिम्वात्मा श्रीमद्देव्याख्ययामले।
उक्ता बिम्बोदयश्रुत्या वाच्यद्वयविवेचनात्।।**1**।।

I now give exposition on the *mudrā* as received from the tradition of my teacher. *Mudrā*, posture, is the reflection of the Self belonging to and hence also emerging out of the same as per the possibility of interpreting the compound *pratibimbātmā* both as an ablative and relative according to its formulation in the Yāmala known as Devī. (1)

बिम्बात्समुदयो यस्या इत्युक्ता प्रतिबिम्बता।
बिम्बस्य यस्या उदय इत्युक्ता तदुपायता।।**2**।।

Reflectiveness is the possibility of getting reflected by its source while getting reflected by the object concerned is its reflectivity.(2)

मुदं स्वरूपलाभाख्यं देहद्वारेण चात्मनाम्।
रात्यर्पयति यत्तेन मुद्रा शास्त्रेषु वर्णिता।।**3**।।

As it offers the delight of self-realisation through the medium of the body, it has been called in the scriptures as such. (3)

NOTE:

The word *mudrā* is formed out of the roots *mud* + *rā*. *Mud* means to experience delight while *rā* means to offer. Thus, the word *mudrā* means that device which offers the delight (of self-realisation).

तत्रप्रधानभूता श्रीखेचरी देवतात्मिका।
निष्कलत्वेन विख्याता साकल्येन त्रिशूलिनी।।**4**।।
करंकिणी क्रोधना च भैरवी लेलिहानिका।
महाप्रेता योगमुद्रा ज्वालिनी क्षोभिणी ध्रुवा।।**5**।।

Out of numerous varieties of *mudrās* the main is considered to be the ***khecarī*** in view of its integrality and purity besides being devoted to the divine. Its kinds are *triśūlinī*, *karaṅkiṇī*, *krodhanā*, *bhairavī*, *lelihānikā*, *mahāpretā*, *yogamudrā*, *jvālinī*, *kṣobhiṇī* and *dhruvā*. (4-5)

इत्येवं बहुभेदेयं श्रीखेचर्येव गीयते।
अन्यास्तदङ्गभूतास्तु पद्माद्या मालिनीमते।।**6**।।

In this way, there are several kinds of *mudrā* of ***khecarī*** alone while *padmā*, etc., are its kinds according to the *Śrīmālinī Tantra*. (6)

तासां बहुत्वामुख्यत्वयोगाभ्यां नेह वर्णनम्।
श्रीखेचरीसमाविष्टो यद्यत्स्थानं समाश्रयेत्।**7**।।

Due to their numerous varieties and secondary nature, these are not recounted here. If anyone wishes to have an idea of them, he is advised to consult the various points concerning deliberation on the ***khecarī***. (7)

देवीसंनिधये तत्स्यादलं किं डम्बरैर्वृथा।
काम्ये कर्मणि ताश्च स्युर्मुख्याः कस्यापि जातुचित्।।**8**।।

On whatever place or point an adept may concentrate in his body, it becomes the manifestation of the goddess for him. Then why to mimic it. Adeptness in the application of mantra should be learnt with the use of the *mudrā* which mainly be protective of the learner particularly in attaining objects of desire. (8)

तच्च नास्माभिरुदितं तत्किं तदुपयोगिना।
मुद्रा चतुर्विधा कायकरवाक्चित्तभेदत:। ।9। ।
तत्र पूर्णेन रूपेण खेचरीमेव वर्णये।
बद्धा पद्मासनं योगी नाभावक्षेश्वरं क्षिपेत्। ।10। ।
दण्डाकारं तु तं तावन्नयेद्यावत्कखत्रयम्।
निगृह्य तत्र तत्तूर्णं प्रेरयेत् खत्रयेण तु। ।11। ।
एता बद्धा खे गति: स्यादिति श्रीपूर्वशासने।
ध्वनिज्योतिर्मरुद्युक्तं चित्तं विश्रम्य चोपरि। ।12। ।
अनेनाभ्यासयोगेन शिवं भित्त्वा परं व्रजेत्।
जत्रवधस्तात्कारौ कृत्वा वामपादं च दक्षिणे। ।13। ।
विदार्यास्यं कनिष्ठाभ्यां मध्यमाभ्यां तु नासिकाम्।
अनामे कुञ्चयेत्प्राज्ञो भ्रूभङ्गं तर्जनीद्वयम्। ।14। ।
जिह्वां च चालयेन्मन्त्री हाहाकारं च कारयेत्।
त्रिशूलेन प्रयोगेण ब्रह्मरन्ध्रमुपस्थित:। ।15। ।
पदं सन्त्यज्य तन्मात्रं सद्यस्त्यजति मेदिनीम्।
शून्याशून्यलये कृत्वा एकदण्डेऽनिलानलौ। ।16। ।
शक्तित्रितयसम्बद्धे अधिष्ठातृत्रिदैवते।
त्रिशूलं तद्विजानीयाद्येन व्योमोत्पतेद् बुध:। ।17। ।

That has not been stated by us nor about their application. *Mudrās*, indeed are concerned with four things, *i.e.*, body, hands, *vāk* and *citta*. In that regard, I propose to give a complete account of *khecarī* itself. (9-10a)

Sitting in *padmāsana*, lotus posture, he should cast his glance on the navel. Having straingtened the spine, he should raise his life-force through concentration of his eye-sight and make it enter into the three vacant spaces. Due to control over the life-force, he may develop the capacity of movement in space. This is the statements of the *Mālinīvijayottara Tantra*.(10b-12a)

Having rested the medium of awareness through meditation on the supernal sound, light and breath the aspirant of yoga should pierce through the world with all its auspiciousness and enter the domain of Śiva. (12b-13a)

Having placed the hands below the neck (on the clavicle in the shape of a sickle) and the left foot on the right one, pulling the corners of the mouth by the little fingers and the nostrils by the middle fingers, having bent the ring fingers and placed the index fingers on the eyebrows, the wise aspirant should turn the tongue around and utter the sound *hā hā*. Thus, with control on the breathing-in and breathing-out, he should make use of the *triśūla* and rise up to the crown of the head. As a result of this, he would transcend the five subtle elements and rise above the gravitational pull of the earth forthwith. (13b -16a)

Having thus merged the being and non-being (in the form of *prāṇa* and *apāna*) into one (central *prāṇa* shooting straight upward along the *suṣumnā* nerve) *via* the three centres of spiritual force (represented by Īśvara on the *anāhata cakra*, by *Sadāśiva* on the *viśuddha* and Anāśrita Śiva between the centre of the eyebrows), the wise aspirant should understand the process of *triśūla* through the application of which he has the possibility of rising into the space (beyond the gravitational pull of the earth). (16b -17)

आकाशभावं सन्त्यज्य सत्तामात्रामुपस्थित:।
शूलं समरसं कृत्वा रसे रस इव स्थित:। ।**18**। ।
एकदण्डं स विज्ञाय त्रिशूलं खचरं प्रिये।
बद्धा तु खेचरीं मुद्रां ध्यात्वात्मानं च भैरवम्। ।**19**। ।
खेचरीचक्रसंजुष्टं सद्यस्त्यजति मेदिनीम्।

Having risen above space (as also time) and staying constantly in sheer existence with the central breath fully harmonised and getting merged into the delight of the eternal present, as it were, the aspirant attains the state of uniform pointedness of the *prāṇa*. Having thus attained the state of *khecarī mudrā* and oneness with his Self as Bhairava he escapes above the pull of the earth immediately. (18-20 .(a))

त्यक्तांशको निराचारो नि:शंको लोकावर्जित:। ।**20**। ।
अवधूतो निराचरो नाहमस्मीति भावयन्।
मन्त्रैकनिष्ठ: संपश्यन् देहस्था: सर्वदेवता:। ।**21**। ।
ह्लादोद्वेगास्मिताक्रुष्टनिद्रामैथुनमत्सरे।
रूपादौ वा कर्तृकर्मकरणेषु च सर्वश:। ।**22**। ।

नाहमस्मीति मन्वान एकीभूतं विचिन्तयन्।
कर्णाक्षिमुखनासादिचक्रस्थं देवतागणम्। ।**23**। ।
ग्रहीतारं सदा पश्यन् खेचर्या सिद्धयति स्फुटम्।

Now he rises above all limitations, suspicions, codes of conduct and inhibitions, having become absolutely cleansed. He has no rule to follow in his behaviour and dwells purely in the sense of 'I am absolutely not at all'. He gets established in the vision of all the deities in his body itself. No matter be it the case of delight, agony, self-assertion, anger, sex, envy, sense-perception, and serving as the doer, object or instrument of action, he considers himself uniformly as 'I am not at all'. Instead of himself, he takes the presiding deities of the ears, eyes, mouth, nose, etc., as the recipients of stimuli always from their respective centres. (20-24-a)

विद्याशङ्की मलाशङ्की शास्त्रशङ्की न सिद्धयति। ।**24**। ।

One who is doubtful about the verity of the scriptural wisdom is shrouded by malice is engulfed in injunctions of *śāstras* can never succeed (in this kind of yoga). (24b)

शिवो रविः शिवो वह्निः पक्तृत्वात्स पुरोहितः।
तत्रस्था देवताः सर्वा द्योतयन्त्योऽखिलं जगत्। ।**25**। ।

Śiva himself plays the role of the sun and fire acting as the priest in view of his performance as the cook. There in him lie all the deities called *devatā* in view of their role as illuminators of the entire world. (25)

कनिष्ठया विदार्यास्यं तर्जनीभ्यां भ्रुवौ तथा।
अनामे मध्यमे वक्त्रे जिह्वया तालुकं स्पृशेत्। ।**26**। ।
एषा करङ्किणी देवी ज्वालिनीं शृणु सांप्रतम्।
हनुर्ललाटगौ हस्तौ प्रसार्याङ्गुलितः स्फुटौ। ।**27**। ।
चालयेद्वायुवेगेन कृत्वान्तर्भ्रूकुटीं बुधः।
विदार्यास्यं सजिह्वं च हाहाकारं तु कारयेत्। ।**28**। ।
एषा ज्वालिन्यग्निचक्रे तया चाष्टोत्तरं शतम्।

जपेद्यति तत: सिद्ध्येत् त्रैलोक्यं सचराचरम्। ।**29**।

Having enlarged the mouth by the little finger and the eyebrows by the index one, as also *via* placement of the ring and middle fingers in the mouth, the aspirant should touch the throat by the tongue. This is known as ***karaṅkiṇī***. Now listen about *jvālinī*. The palms should be expanded so as to hold the head from the jaw up to the forehead in a tight grip. The tongue should be made to take rounds speedily as air inside the eyebrows. The mouth along with the tongue should be enlarged producing the sound *hā hā*. This is *jvālinī*. Performance of all this one hundred and eight times with the concentration on the *ājñā cakra* results in the control of the yogin over the entire triad of the universe both static and mobile. (26-29)

परदेहेषु चात्मानं परं चात्मशरीरत:।
पश्येच्चरन्तं हानादादगमागमपदस्थितम्। ।**30**। ।
नवच्छिद्रगतं चैकं नदन्तं व्यापकं ध्रुवम्।
अन्या हि खचारी श्रीयोगसञ्च्वर उच्यते। ।**31**। ।

He may see himself operating through bodies of others as well as others operating through his own body. While producing the sound *hā* (and *svā*) having taken his firm stand on the process of going out and coming in *via* the nine openings in the body as the pervasive agent of the sound, it is only an adept of this yoga who deserves to be called ***khecārīn***, or mover in space by virtue of the yogic grace of the Supreme Force as mentioned in *Yogasañcara Śāstra*. (30-31)

कुलकुण्डलिकां बद्ध्वा अणोरन्तरवेदिनीम्।
वामो योऽयं जगत्यस्मिंस्तस्य संहरणोद्यताम्।**32**। ।
स्वस्थाने निवृतिं लब्ध्वा ज्ञानामृतरसात्मकम्।
व्रजेत्कन्दपदं मध्ये रावं कृत्वा ह्यरावकम्। ।**33**। ।

Having gained control over the ***kulakuṇḍalinī*** which acts as the basic stimulus behind the atomic germ of life and source of joy of being in this world and maintenance of its integrality and thus having had the sense of fulfillment of experiencing the joy of immortality the aspirant should move up to the *kanda* uttering the sound of noiselessness. (32-33)

यावज्जीवं चतुष्कोणं पिण्डाधारं च कामिकम्।
तत्र तां बोधयित्वा तु गतिं बुद्धवा क्रमागताम्। ।**34**। ।
चक्रोभयनिबद्धां तु शाखाप्रान्तावलम्बिनीम्।
मूलस्थानाद्यथा देवी तमोग्रन्थिं विदारयेत्। ।**35**।
वज्राख्यां ज्ञानजेनैव तथा शाखोभयान्ततः।
कोणमध्यविनिष्क्रान्तं लिङ्गमूलं विभेदयेत्। ।**36**। ।

He should move from here to the quadrangle, the source of germination and basis of the body, the ***mūlādhāra cakra***. He should awaken here the ***kuṇḍalinī*** lying in the midst of the two streams of breath, that is, ***prāṇa*** and ***apāna*** so that it may pierce through the knot of ignorance and enter into the nerve known as *vajrā* acting as the source of wisdom and lying on the point of union between ***prāṇa*** and ***apāna***. Here he should pierce through the root of the genital by shooting from the middle of the angle. (34-36)

तत्र सङ्घट्टितं चक्रयुग्ममैक्येन भासते।
वैपरीत्यात्तु निक्षिप्य द्विधाभावं व्रजत्यतः। ।**37**। ।
ऊर्वाधंगुष्ठकालाग्निपर्यन्ते सा विनिक्षिपेत्।
गमागमनसञ्चारे चरेत्सा लिङ्गलिङ्गिनी। ।**38**। ।
तत्र तत्पदसंयोगादुन्मीलनविधायिनी।
यो जानाति स सिद्ध्येत्तु रसादानविसर्गयोः। ।**39**। ।

Here on this point the streams of *prāṇa* and *apāna* get unified appearing as one and it is from here that they assume duality by moving in diverse directions towards the thighs and until the toes (downward and towards the nose upward). In the process of going out and coming in, she acts as the bearer of the stimulus of life and source of awakening in wisdom through the combination of the two streams. He, who understands this whole process of summation and diversification of the joy, becomes an adept of yoga. (37-39)

ससङ्गममिदं स्थानमूर्मिण्युन्मीलनं परम्।
एष क्रमस्ततोऽन्योऽपि व्युत्क्रमः खेचरी परा। ।**40**। ।
योन्याधारेति विख्याता शूलमूलेति शब्द्यते।

वर्णास्तत्र लयं यान्ति ह्यवर्णे वर्णरूपिणि। ।**41**। ।

This point is known as *sasaṅgama*, complete merger, and *unmīlana*, one of the highest revelations. This is the proper path of its awakening. The reverse of it is also possible. Here it has its basis in the source of generation and is known as *śūlamūla*. Here the letters of the alphabet merge into the state of letterlessness. (40-41)

नादिफान्तं समुच्चार्य कौलेशं देहसंनिभम्।
आक्रम्य प्रथमं चक्रं खे यन्त्रे पादपीडितम्। ।**42**। ।

With the integrality of consciousness as obtaining in the body as the Lord of all secret knowledge and wisdom the aspirant of this yoga should pronounce the letters of the alphabet from *na* to *pha* and put pressure on the *mūlādhāra cakra* which is the point of awakening of the *kuṇḍalinī*. (42)

नादं वै शक्तिसद्गर्भं सद्गर्भात्कौलिनीपदम्।
बीजपञ्चकचारेण शूलभेदक्रमेण तु। ।**43**। ।

This sound is pregnant with the force of consciousness and hence with the force of the *kuṇḍalinī*. (Having stopped the breath here the aspirant should) pierce through the remaining five *cakras* and eventually reach the top of the head piercing as a trident. (43)

हृच्छूलग्रन्थिभेदैश्चिदुद्रशक्तिं प्रबोधयेत्।
वायुचक्रान्तनिलयं बिन्द्राख्यं नाभिमण्डलम्। ।**44**। ।
आगच्छेल्लम्बिकास्थानं सूत्रद्वादशनिर्गतम्।
चन्द्रचक्रविलोमेन प्रविशेद्भूतपञ्जरे। ।**45**। ।
भूयस्तु कुरुते लीलां मायापञ्जरवर्तिनीम्।
पुनः सृष्टिः संहृतिश्च खेचर्या क्रियते बुधैः। ।**46**। ।
श्रीमद्वीरावलीयोग एव स्यात्खेचरीविधिः।

The aspirant should awaken the power of Rudra by piercing through the knots of the heart followed by entry into the interior of the *cakra* related to *vāyu* as well as the centre of the navel known as *bindu*. Then he should descend down

to the point known as *lambikā* which accrues out of the centre of the twelve prominent nerves. After this, he needs to reverse the movement and enter into the *cakra* related to the moon and serves as the ground of the *apāna* followed by entry into the cage of the five gross physical elements. Entry into this cage results in his reply to the drama of physical life. This is how the processes of creation and dissolution operate in course of assumption of the *khecarī mudrā*. This is the form of the *khecarī mudrā* as per the *Virāvalīyoga*. (44-47a)

चुम्बाकारेण वक्त्रेण यत्तत्त्वं श्रूयते परम्। ।47। ।
ग्रसमानमिदं विश्वं चन्द्रार्कपुटसंपुटे।
तेनैव स्यात्खगामीति श्रीमत्कामिक उच्यते। ।48। ।

(Following is the form of the *khecarī mudrā* as recounted by Śrīkāmika)

Śrīkāmika tells us that one may have the possibility of rising in space *via* formation of the lips round as in kissing and breathing-in the *prāṇa* and *apāna* merging into one and thus by swallowing the entire world within oneself. (47b-48)

भवान्मुक्त्वा द्रावयन्ति पाशान्मुद्रा हि शक्तय:।
मुख्यासां खेचरी सा च त्रिधोच्चारेण वाचिकी। ।49। ।
त्रिशिरोमुद्गरो देवि कायिकी परिपठ्यते।

(Following is the form of this *mudrā* as recounted by Śrīkulahvara.)

Mudrās are the divine forces which redeem the creatures from the worldly snare and remove the same outright. The main amidst such forces is the *khecarī* which is a combination of three forms, that is, verbal (physical and spiritual). (49 -50a)

नासां नेत्रद्वयं चापि हृत्स्तनद्वयमेव च। ।50। ।
वृषणद्वयलिङ्गं च प्राप्य कायं गता त्वियम्।
भवस्थानाभवस्थानमुच्चारेणावधारयेत्। ।51। ।
मानसीयमितस्त्वन्या: पद्माद्या अष्ट मुद्रिका:।
मातृव्यूहकुले ता: स्युरस्यास्तु परिवारगा:। ।52। ।

शरीरं तु समस्तं यत्कूटाक्षरसमाकृति।
एषा मुद्रा महामुद्रा भैरवस्येति गह्वरे। ।**53**। ।

Physical *mudrās* lie in the arrangement of the pair of nostrils, pair of eyes, the heart, pair of breasts, pair of testicles, and the genital organ. The worldly status needs to be replaced by non-worldly status through elevation in consciousness. This is the spiritual form of the *mudrā*. Different from these are the eight *mudrās* known as *padmā* (refers to the heart lotus), etc. The location of these *mudrās* lies in the *mūlādhāra cakra* and hence they belong to the same family of *mudrās*. Thus the body as a compact whole is like a mysterious arrangement of the letters of the alphabet. This bodily structure is the *mahāmudrā*, a magnificent posture of Bhairava, according to Gahvara. ((50b-53)

सूपविष्ट: पद्मके तु हस्ताग्रांगुलिरश्मिभि:।
पराङ्मुखैर्झटित्युद्यद्रश्मिभि: पृष्ठसंस्थितै:। ।**54**। ।
अन्त: स्थिति: खेचरीयं सङ्कोचाख्या शशांकिनी।
तस्मादेव समुत्तम्ब्य बहु चैवावकुञ्चितौ। ।**55**। ।

When the yogin gets very well settled in the *padmāsana* with the brilliance of energy filled in the fingers being withdrawn as is the case of the full moon withholding the emergence of her rays, this withholding of the force of *prāṇa* and *apāna* combined as indicated by the bending of the fingers and the hands in that state, is known as *Śasāṅkinī*. (54-55)

सम्यग्व्योमसु संस्थानाद् व्योमाख्या खेचरी मता।
मुष्टिद्वितयसङ्घट्टाद्धृदि सा हृद्याह्वया। ।**56**। ।

The same *khecarī mudrā* is known as *vyomā* owing to the yogin's status in the space of consciousness as also *hṛdayā* due to placing of both the fists close to the heart, i.e., the centre of consciousness. (56)

शान्ताख्या सा हस्तयुग्ममूर्ध्वाध: स्थितमुद्गतम्।
समदृष्ट्यावलोक्यं च बहिर्योजितपाणिकम्। ।**57**। ।

It is also known as *Śānta* in the case of both the hands put one on the other so as to be visible to the commonplace eyesight in the lap. (57)

एषैव शक्तिमुद्रा चेदधोधावितपाणिका।
दशानामंगुलीनां तु मुष्टिबन्धनादनन्तरम्। ।**58**। ।

The same is known as *Śakti Mudrā* in view of all the ten fingers closed into fists subsequently. (58)

द्राक्क्षेपात्खेचरी देवी पञ्चकुण्डलिनी मता।
संहारमुद्रा चैषेव यद्यूर्ध्वं क्षिप्यते किल। ।**59**। ।

Due to quick movement of the fists the same *mudrā* is known as *pañcakuṇḍalinī* as also *saṁhāra* owing to raising of the fists upwards. (59)

उत्क्रामणी झगित्येव पशूनां पाशकर्तरी।
श्वभ्रे सुदूरे झटिति स्वात्मानं पातयन्निव। ।**60**। ।

It is known as *utkrāmaṇī* and is considered as immediately redemptive of the bondage of creatures when the aspirant assumes the pose of a jumper ready to jump downward at the distance quickly. (60)

साहसानुप्रवेशेन कुञ्चितं हस्तयुग्मकम्।
अधोवीक्षणशीलं च सम्यग्दृष्टिसमन्वितम्। ।**61**। ।
वीरभैरवसंज्ञेयं खेचरी बोधवर्धिनी।
अष्टधेत्थं वर्णिता श्रीभर्गाष्टकशिखाकुले। ।**62**। ।

The same *mudrā* is known as *vīrabhairava* when both the hands are bent, the eyesight is cast downward through observation of things properly. This is how this *mudrā* has been described in its forms in Bhargāṣṭaka School and is emulative of wisdom. (61-62)

एवं नानाविधान्भेदानाश्रित्यैकैव या स्थिता।
श्रीखेचरी तयाविष्टः परं बीजं प्रपद्यते। ।**63**। ।

Thus, it is one and the same *khecarī mudrā* which is assumed in different forms resulting in access to the supernal seed of Creation. (63)

एकं सृष्टिमयं बीजं यद्विर्यं सर्वमन्त्रगम्।
एका मुद्रा खेचरी च मुद्रौघः प्राणितो यया।।**64**।।

One and the same is the seed of creation which serves as the source of the force of consciousness obtaining in all the *mantras* as also one and the same is the *khecarī mudrā* by which are enlivened all the *mudrās*. (64)

तदेवं खेचरीचक्ररूढौ यद्रूपमुल्लसेत्।
तदेव मुद्रा मन्तव्या शेषः स्याद्देहविक्रिया।।**65**।।

Thus, the system of yogic practice known as *khecarī* and having entered into which the yogin gets to his real Self is to be understood as the real *mudrā*, the rest need to be left out as sheer modulations of the body. (65)

यागादौ तन्मध्ये तदवसितौ ज्ञानयोगपरिमर्शे।
विघ्नप्रशमे पाशच्छेदे मुद्राविधेः समयः।।**66**।।

The precise occasions for the practice of this *mudrā* are the beginning, middle and end of *yajña* and the like events, discussions on *jñāna yoga*, removal of hindrances and worldly bondage. (66)

बोधावेशः सन्निधिरैक्येन विसर्जनं स्वरूपगतिः।
शंकादलनं चक्रोदयदीप्तिरिति क्रमात्कृत्याम्।।**67**।।

The purpose of assumption of this *mudrā* on these occasions is entry into wisdom, intimacy with it, and with that intimacy, understanding of one's real Self, removal of doubts and becoming radiant with the awakening of *cakras*. (67)

इति मुद्राविधिः प्रोक्तः सुगूढो यः फलप्रदः।

Thus ends here the description of esoteric Mudrās, an aspirant who practice them reaps the fruit.

CHAPTER 33

Unification of Divine Forces

अथावसरसंप्राप्त एकोकारो निगद्यते।
यदुक्तं चक्रभेदेन सार्धं पूज्यमिति त्रिकम्।
तत्रैव चक्रभेदानामेकीकारो दिशानया।।**1**।।

विश्वा तदीशा हारौद्री वीरनेत्र्यम्बिका तथा।
गुर्वीति षडरे देव्य: श्रीसिद्धावीरदर्शिता:।।**2**।।

माहेशी ब्राह्मणी स्कान्दी वैष्णव्यैन्द्री यमात्मिका।
चामुण्डा चैव योगीशीत्यष्टाघोर्यादयोऽथवा।।**3**।।

Now is going to be discussed the unification of the Divine Forces. There are eight Divine Forces working behind the Universal Nature, namely, Viśva, Viśveśī, Haraudrī, Vīranāyikā, Ambikā and Gurvī according to Śrī Siddhānta and Vīrāvalī. The circle, *cakra*, of Śiva has eight spokes, the presiding deities of which are Māheśī, Brahmī, Skāndī, Vaiṣṇavī, Aindrī, Yāmya, Cāmuṇḍā and Yogīśī. (In Triśiro Bhairava Sāstra, they are named as Aghorā, Paramaghorā, Ghorarūpā, Ghoravaktrā, Bhīmā, Bhīṣaṇā, Vamanī and Pibanī.) (1-3)

अग्निनिर्ऋतिवाय्वीशमातृभिर्द्वादशान्विता:।
नन्दा भद्रा जया काली कराली विकृताननना।।**4**।।
क्रोष्टुकी भीममुद्रा च वायुवेगा हयननना।
गम्भीरा घोषणी चेति चतुर्विंशत्यरे विधि:।।**5**।।

The number of the Divine Forces rises up to twenty-four with the addition to it those of the eight directions, corners, and those of the two half-mouths, namely, Nandā, Bhadrā, Jayā, Kālī, Vikṛtānanā, Krauṣṭukī, Bhīmamudrā, Vāyuvegā, Hayānanā, Gambhīrā and Ghoṣaṇī. (4-5)

सिद्धिर्वृद्धिर्द्युतिर्लक्ष्मीर्मेधा कान्तिः सुधा धृतिः।
दीप्तिः पुष्टिर्मतिः कीर्तिः सूस्थितिः सुगतिः स्मृतिः।।6।।
सुप्रभा षोडसी चेति श्रीकण्ठादिकशक्तयः।।

Sixteeen are the Forces according to the Śrīpāṭha. Their names are as follows: Siddhi, Vṛddhi, Dyuti, Lakṣmī, Medhā, Kānti, Sudhā, Dhṛti, Dīpti, Puṣṭi, Mati, Kīrti, Susthiti, Sugati, Smṛti and Suprabhā. (6-7a)

बलिश्च बलिनन्दश्च दशग्रीवो हरो हयः।।7।।
माधवः षडरे चक्रे द्वादशारे त्वमी स्मृताः।
दक्षश्चण्डो हरः शौण्डी प्रमथो भीममन्मथौ।।8।।
शकुनिः सुमतिर्नन्दो गोपालश्च पितामहः।।

The presiding deities of the six spokes are as follows: Bali, Balinanda, Daśagrīva, Hara, Haya, Mādhava, while those of the *Cakra* having twelve spokes are Dakṣa, Caṇḍa, Hara, Śauṇḍī, Pramatha, Bhīma, Manmatha, Śakuni, Sumati, Nanda, Gopāla and Pitāmaha. (7b-9a)

श्रीकण्ठोऽनन्तसूक्ष्मौ च त्रिमूर्तिः शंबरेश्वरः।।9।।
अर्घीशो भारभूतिश्च स्थितिः स्थाणुर्हरस्तथा।
झण्ठिभौतिकसद्योजानुग्रहक्रूरसौनिकाः।।10।।
द्वयष्टौ यद्वामृतस्तेन युक्ताः पूर्णाभतद्द्रवाः।
ओघोर्मिस्यन्दनाङ्गाश्च वपुरुद्गारवक्त्रका।।11।।
तनुसेचनमूर्तीशाः सर्वामृतधरोऽपरः।
श्रीपाठाच्छाक्तयश्चैताः षोडशैव प्रकीर्तिताः।।12।।

Śrīkaṇṭha, Ananta, Sūkṣma, Trimūrti, Śāmbareśvara, Arghiśā, Bhārabhūti, Sthiti, Sthāṇu, Hara, Saṇṭhi, Bhautika, Sadyojāta, Anugraheśvara, Krūra and Sauṇika are the sixteeen Forces of Śrīpāṭha. They are immortal, filled with

elixir and are referred in the Tantra. Sadyojāta is higher. Krūra is the god of compassion while Mahasena is Sadyojāta. (9b-12)

संवर्तलकुलिभृगुसितबकखंगिपिनाकिभुजगबलिकाला:।
द्विश्छगलाण्डौ शिखिशोणमेषमीनत्रिदण्डि साषाढि।।**13**।।
देवीकान्ततदर्धौ दारुकहलिसोमनाथशर्माण:।

Twenty-four are the Forces of another *Cakra*. Their names are Saṁvarta, Lakuliśa, Bhṛgu, Śvata, Baka, Khaṅgī, Pināki, Bhujaga, Bali, Mahākāla, Dviraṇḍa, Chagalāṇḍa, Śikhī, Lohīta, Meṣa, Mīna, Tridaṇḍa, Āṣāḍhi, Umākānta, Ardhanārīśvara, Dāruka, Laṅgalī, Someśvara and Somaśarman. (13-14a)

जयविजयजयन्ताजितसुजयजयरुद्राकीर्तनावहका:।।**14**।।
तन्मूर्त्युत्सापदवर्धनाश्च बलसुबलभद्रदावहका:।
तद्वान्दाता चेशो नन्दनसमभद्रतन्मूर्ति:।।**15**।।
शिवदसुमन:स्पृहणका दुर्गो भद्राख्यकालश्च।
चेतोऽनुगकौशिककालविश्वसुशिवास्तथापर: कोप:।।**16**।।
श्रुत्यग्न्यरे स्युरेते श्रीपाठाच्छक्तयस्त्वेता:।

Jaya, Vijaya, Jayanata, Aparājita, Sujaya, Jayarudra, Jayakirti, Jayāvaha, Jayamūrti, Jayotsāha, Jayada, Jayavardhana, Bala, Atibala, Balabhadra, Balāvaha, Balavān, Baladātā, Baleśvara, Nandana, Sarvatobhadra, Bhadramūrti, Śivaprada, Sumanāḥ, Spṛhaṇa, Durga, Bhadrakāla, Manonuga, Kauśika, Kāla, Viśveśa, Suśiva and Kopa are the thirty-four Forces of Śakti-pāṭha. (14b-17a)

जुंकारोऽथाग्निपत्नीति षडरे षण्ठवर्जिता:।।**17**।।
द्वादशारे तत्सहिता: षोडशारे स्वरा: क्रमात्।
हलस्तद्द्विगुणेऽष्टारे याद्यं हान्तं तु तत्त्रिके।।**18**।।

Seed-mantra *juṁ* and *svāhā*, as the force of fire, are formed in all their varieties beginning from eight to thirty-two via twelve and eighteen, as used in the circle as spokes including all the vowels from *a* to *lṛ* as well as *k* to *h*. (17b-18)

द्वात्रिंशदरके सान्तं बिन्दुः सर्वेषु मूर्धनि।
एवमन्यान्बहूंश्चक्रभेदानस्मात्प्रकल्पयेत्। ।**19**। ।

In the circle of thrity spokes ending with *s* along with point, *bindu*, at the top of them all as well as various other possible ones need to be formed as seed *mantras*. (19)

एक एव चिदात्मैष विश्वामर्शनसारकः।
शक्तिस्तद्वानतो माता शब्दराशिः प्रकीर्तितौ। ।**20**। ।
तयोरेव विभागे तु शक्तितद्वत्प्रकल्पने।
शब्दराशिर्मालिनी च क्षोभात्म वपुरीदृशम्। ।**21**। ।

It is only and the same Consciousness which serves as the basis of all contemplation and Force as well as the Lord of the Force in the form of the contemplator and the stuff of all the sounds known as *mātṛkā* and *mālinī* under different forms of modulation. Such is its bodily form. (20-21)

तथान्तःस्थपरामर्शभेदने वस्तुतस्त्रिकम्।
अनुत्तरेच्छोन्मेषाख्यं यतो विश्वं विमर्शनम्। ।**22**।
आनन्देशोर्मियोगे तु तत्षट्कं समुदाहृतम्।
अन्तःस्थोष्मसमायोगात्तदष्टकमुदाहृतम्। ।**23**। ।
तदामृतचतुष्कोनभावे द्वादशकं भवेत्।
तद्योगे षोडशाख्यं स्यादेवं यावदसंख्यता। ।**24**। ।

It is with due modulation and contemplation on the four semi-vowels, that is, *y*, *v*, *r* and *l* that get formed the vowels *i*, *u*, *ṛ* and *ḷṛ*. The frame of the modulation is derived from the sounds *a*, *i*, and *u* representing excellence (*a*), will (*i*) and motivation (*u*) respectively. It is from the delight of the excellence, will of wish and wave of motivation that are produced their respective *guṇa* forms *e* and *o* and *vṛddhi* forms *ai* and *au*. When *i*, *u*, *ṛ* and *ḷṛ* get combined with *a*, there are formed the semi vowels *y*, *v*, *r*, and *e*. Through association of *a* with *aḥ* get formed the sounds *s*, *ṣ*, *ś* and *h*. Thus the sounds *i*, *u*, *ṛ* and *ḷṛ* when combined with *a*, come to form the circles of eight, twelve and sixteen spokes with the possibility of those of numberlessness. (22-24)

विश्वमेकपरामर्शसहत्वात्प्रभृति स्फुटम्।
अंशांशिकापरामर्शान् पर्यन्ते सहते यत:।।**25**।।

It is obvious from these details that the world is a matter of contemplation between the part and the whole. (25)

अत: पञ्चाशदैकात्म्यं स्वरव्यक्तिविरूपता।
वर्गाष्टकं वर्णभेद एकाशीतिकलोदय:।।**26**।।

All the fifty sounds including vowels and consonants in their varieties are divided into eight groups and are numbered in eighty-one forms including those of half a mora as well as lengthened to mores more than one. (26)

इति प्रदर्शितं पूर्वम् अर्धमात्रासहत्वत:।
स्वरार्धमप्यस्ति यत: स्वरितस्यार्धमात्रकम्।।**27**।।
तस्यादित उदातं तत्कथितं पदवेदिना।

This has already been brought to light including those of half a mora. Now the question arises in contradiction of this statement that all sounds including those of half a mora are precisely not numbered at eighty-one since it is said by Paṇini, who is conversant with the nature of words that all *udātta* sounds when preceded by a *svarita* are pronounced in half a mora. (27-28a)

इत्थं संविदियं याज्यस्वरूपामर्शरूपिणी।।**28**।।

Thus this consciousness is just like an oblation put into the fire of pronunciation. (28b)

अभिन्नं संविदश्चैतच्चक्राणां चक्रवालकम्।
स्वाम्यावरणभेदेन बहुधा तत्प्रयोजयेत्।।**29**।।

Thus the whole group of *cakras* is no way different from consciousness. It needs to be used in keeping with coverage of the forces of the Lord, namely, creation, sustenance, concealment, dissolution and favour. (29)

परापरा परा चान्या सृष्टिस्थितितिरोधय:।
मातृसद्भावरूपा तु तुर्या विश्रान्तिरुच्यते।।**30**।।

The three Forces of Him, namely, the higher, the higher-lower and the lower respectively are effective in creation, sustenance and dissolution, while the fourth in the form of the goodwill is responsible for the ultimate stoppage from all activity. (30)

तच्च प्रकाशं वक्त्रस्थं सूचितं तु पदे पदे।
तुर्ये विश्रान्तिराधेया मातृसद्भावसारिणि।।**31**।।

That Light of Consciousness has been indicated to at each step in course of this exposition as obtaining in the form of *vāk*, speech in the vocal organ. In its fourth and the final step this Consciousness needs to be considered as quietude in the form of the goodwill of the Mother. (31)

तथास्य विश्वमाभाति स्वात्मतन्मयतां गतम्।
इत्येष शास्त्रार्थस्योक्त एकीकारो गुरूदित:।।**32**।।

That goodwill is experienced in the form of the experiencer's experience of oneness with the entire world. Thus gets fulfilled the promise of the author in regard to the ultimate oneness of the experiencer with the entire creation. (32)

CHAPTER 34

Individualistic Approach to Śiva-Hood

उच्यतेऽथ स्वस्वरूपप्रवेशः क्रमसंगतः।
यदेतदबहुधा प्रोक्तमाणवं शिवताप्तये।
तत्रान्तरन्तराविश्य विश्राम्येत्सविधे पदे।।**1**।।

Now is being recounted the method of entrance into one's inmost being, which is in order for dealing with. It has been talked about in various ways how to attain Śiva-hood through the individualistic approach to the Reality. (1)

ततोऽप्याणवसत्यागाच्छाक्तीं भूमिमुपाश्रयेत्।
ततोऽपि शाम्भवीमेवं तारतम्यक्रमात्स्फुटम्।।**2**।।

Having attained fulfilment through the individualistic approach, the aspirant needs to rest himself in the state of Śakti, followed by the same in regard to Śambhu. This is the obvious course of spiritual practice. (2)

इत्थं क्रमोदितविबोधमहामरीचि-संपूरितप्रसरभैरवभावभागी।
अन्तेऽभ्युपायनिरपेक्षतयैव नित्यं स्वात्मानमाविशति गर्भितविश्वरूपम्।।**3**।।

Proceeding along this course of spiritual practice the aspirant needs to fill himself with his oneness with Bhairava unmindful of the triplicity of the approach, via entrance into himself along with the entire world in his bosom. (3)

कथितोऽयं स्वस्वरूपप्रवेशः परमेष्ठिना।

This method of entry into oneself has been suggested by the Creator Himself.

CHAPTER 35

Concordance of All Scriptural Provisions

अथोच्यते समस्तानां शास्त्राणामिह मेलनम्।
इह तावत्समस्तोऽयं व्यवहार: पुरातन:। ।**1**। ।
प्रसिद्धिमनुसन्धाय सैव चागम उच्यते।

Now is being spoken of the point of concurrence of all scriptural detail. On this point, it is obvious that the entire following is of age-old antiquity. It is on account of this factor that it has been characterised as *āgama*, tradition. (1-2a)

अन्वयव्यतिरेकौ हि प्रसिद्धेरुपजीवकौ। ।**2**। ।
स्वायत्तत्त्वे तयोर्व्यक्तिपूगे किं स्यात्तयोर्गति:।

Inclusion and exclusion are the criteria of prevalence of any principle. These criteria are obvious from one's own experiences and not to talk of the collective experience. (2b-3a)

प्रत्यक्षमपि नेत्रात्मदीपार्थादिविशेषजम्। ।**3**। ।
अपेक्षते तत्र मूले प्रसिद्धिं तां तथात्मिकाम्।

Even perception is dependent on the eyesight, the consciousness of the perceiver as well as presence of the object to be perceived. And yet it needs to have its root in its traditional admittance. (3b-4a)

अभित:संवृते जात एकाकी क्षुधित: शिशु:। ।4। ।
किं करोतु किमादत्तां केन पश्यतु किं व्रजेत्।

Take, for instance the case of a newly born child lying in a room enclosed with all kinds of objects. It is all alone and is hungry. Under such a circumstance what should it do, what should it take, by what should it see and where should it go? (4b-5a)

ननु वस्तुशताकीर्णे स्थानेऽप्यस्य यदेव हि। ।**5**। ।
पश्यतो जिघ्रतो वापि स्पृशत: संप्रसीदति।
चेतस्तदेवादाय द्राक् सोऽन्वयव्यतिरेकभाक्। ।**6**। ।

What is most likely to happen in such a situation is that whatever it happens to see, taste and touch and get satisfied with, it takes up after several trials deciding to accept or reject as per its wish. (5b-6)

हन्त चेत:प्रसादोऽपि योऽसावर्थविशेषग:।
सोऽपि प्राग्वासनारूपविमर्शपरिकल्पित:। ।**7**। ।
न प्रत्यक्षानुमानादिबाह्यमानप्रसादज:।

It is important to note that the choice of the child of the inner being for a certain object in such a case is determined by the impression of its some prior experience, *vāsanā*. (7-8a)

प्राग्वासनोपजीव्येतत् प्रतिभामात्रमेव। ।**8**। ।
न मृदभ्यवहारेच्छा पुंसो बालस्य जायते।

Dependence of the choice of the child on some prior experience is by means determined by its immediate insight, *pratibhā*. For instance natural propensity of the child for eating clay cannot be considered as spontaneous. (8a-9a)

प्राग्वासनोपजीवी चेद्विमर्श: सा च वासना। ।**9**। ।
प्राच्या चेदागता सेयं प्रसिद्धि: पौर्वकालिकी।

If contemplation be based on some prior experience, it ought to have its source in prior actuality. (9b-10a)

नच चेत:प्रसत्त्यैव सर्वो व्यवहृतिक्रम:। ।**10**। ।
मूलं प्रसिद्धिस्तन्मानं सवत्रैवेति गृह्यताम्।

Each and every pattern of behaviour is not dependent on immediate judgement. If actuality of behaviour be determined by prior experience, it ought to be applicable equally well everywhere. (10b-11a)

पूर्वपूर्वोपजीवित्वमार्गणे सा क्वचित्स्वयम्। ।**11**। ।
सर्वज्ञरूपे ह्येकस्मिन्नि:शङ्कं भासते पुरा।

If its tradition were to be explored to its original source via the tradition, the tradition is sure to have its root in someone Omniscient. (11b-12a)

व्यवहारो हि नैकत्र समस्त: कोऽपि मातरि। ।**12**। ।
तेनासर्वज्ञपूर्वत्वमात्रेणैषा न सिद्धयति।

It may be contended that the source of experience in all cases cannot be traced to some Omniscient Agent even so it cannot be proved to have its root in someone who is not all-knowing, since there is no instance to exemplify it. (12b-13a)

बहुसर्वज्ञपूर्वत्वे न मानं चास्ति किंचन। ।**13**। ।
भोगापवर्गतद्धेतुप्रसिद्धशतशोभित:।
तद्विमर्शस्वभावोऽसौ भैरव: परमेश्वर:। ।**14**। ।

Since Lord Bhairava has hundreds of instances to support His agency in this regard concerned with enjoyment as well as redemption, He needs to be contemplated as that source. (13a-14)

ततश्चांशांशिकायोगात्सां प्रसिद्धि: परम्पराम्।
शास्त्रं वाश्रित्य विततता लोकान्संव्यवहारयेत्। ।**15**। ।

This tradition is rooted in this fact both individually as well as universally. Having travelled along the route of admittance by scriptures alternatively, it is ought to be accepted as the basis of all patterns of behaviour in this society. (15)

तयैवाशैशवात्सर्वे व्यवहारधराजुष:।

सन्तः समुपजीवन्ति शैवमेवाद्यमागमम्। ।**16**। ।
अपूर्णास्तु परे तेन न मोक्षफलभागिनः।
उपजीवन्ति यावत्तु तावत्तत्फलभागिनः। ।**17** । ।

Since all patterns of behaviour on this earth beginning from early childhood are based on this fact which has been approved of fundamentally by the Śaiva system of philosophy, anyone else is sure to be incomplete and therefore needs to be considered as inadequate to lead to redemption. Those who follow them, deserve to reap the fruit of their following as per that limitation. (16-17)

बाल्यापायेऽपि यद्भोक्तुमन्नमेष प्रवर्तते।
तत्प्रसिद्धयैव नाध्यक्षान्नानुमानादसम्भवात्। ।**18**। ।

Even on the expiry of the stage of childhood since this desire for food remains intact in the form of enjoyment of the sense experience, it needs to be treated as due neither to perception nor to inference. (18)

नच काप्यत्र दोषाशाशङ्कायाश्च निवृत्तितः।
प्रसिद्धिश्चाविगानोत्था प्रतीतिः शब्दनात्मिका। ।**19**। ।

There does not remain any scope for any kind of mistake nor for doubt in the case of the self-proved, which remains beyond the range of condemnability, depend as it does on the capacity of being expressed in words. (19)

मातुः स्वभावो यत्तस्यां शङ्कते नैष जातुचित्।
स्वकृतत्ववशादेव सर्ववित्स हि शंकरः। ।**20**। ।

Since the self-proved depends on the very nature of the self, it does not leave any scope for doubt in it. As it is self-formed, it is omniscient and prone to be self-satisfying. (20)

यावत्तुं शिवता नास्य तावत्स्वात्मानुसारिणीम्।
तावतीमेव तामेष प्रसिद्धिं नाभिशङ्कते। ।**21**। ।
अन्यस्यामभिशङ्की स्यात् भूयस्तां बहु मन्यते।
एवं भाविशिवत्वोऽमूं प्रसिद्धिं मन्यते ध्रुवम्। ।**22** । ।

So far as its dependence remains on Śiva, it continues to remain being followed by the Self as also inadmissible to doubt. Wherever there is the scope for intervention of anyone else, the follower takes it for granted. On account of the probability of attaining Śiva-hood through it, the individual takes it for granted. (21-22)

एक एवागमश्चायं विभुना सर्वदर्शिना।
दर्शितो यः प्रवृत्ते च निवृत्ते च पथि स्थितः।।**23**।।

It is only the Śaiva tradition as inspired by the all-seeing Lord which leads people to both the path liberation as well as enjoyment. (23)

धर्मार्थकाममोक्षेषु पूर्णापूर्णादिभेदतः।
विचित्रेषु फलेष्वेक उपायं शाम्भवागमः।।**24**।।

No matter whatever be the objective, whether standard of conduct of life, earnings of livelihood, procreation or liberation, whether completely or partially irrespective of all these peculiarities, if there is any satisfactory mode of conduct; that is only the Śaiva. (24)

तस्मिन्विषयवैविक्त्याद्विचित्रफलदायिनि।
चित्रोपायोपदेशोऽपि न विरोधावहो भवेत्।।**25**।।

Although here also there is variety in the subjects of the matter provided for, yielding different kinds of results through different ways of acquisition, yet there is no self-contradiction amongst them. (25)

लौकिकं वैदिकं सांख्यं योगादि पाञ्चरात्रकम्।
बौद्धार्हतन्यायशास्त्रं पदार्थक्रमतन्त्रणम्।।**26**।।
सिद्धान्ततन्त्रशाक्तादि सर्वं ब्रह्मोद्भवं यतः।
श्रीस्वच्छन्दादिषु प्रोक्तं सद्योजातादिभेदतः।।**27**।।

There are such varieties of traditions as those of earthly origin, Vedic origin, Sāṅkhya, Yoga, Pāñcarātra, Bauddha, Jain, Logic, Vaiśeṣika, Siddhānta Tantra, Śākta, etc., all of these have their origin in Brahman, yet as recorded in texts like *Svacchanda Tantra*, etc. it is Śiva Himself who in the form of Sadyojāta,

Vāmadeva, Aghora, Tatpuruṣa and Īśāna has propounded all the doctrines of Śaivisim in various forms. (26-27)

यथैकत्रापि वेदादौ तत्तदाश्रमगामिन:।
संस्कारान्तरमत्रापि तथा लिङ्गोद्धृतादिकम्।।**28**।।

Consequently, as there are various doctrines, prescribed in Vedic and related systems for the sake of people of different stages of life, even so is here, too, in regard to evolving the ideal of emblems of Śiva-hood from within oneself. (28)

यथाच तत्र पूर्वस्मिन्नश्रमे नोत्तराश्रमात्।
फलमेति तथा पाञ्चरात्रादौ न शिवात्मताम्।।**29**।।

As any result of an earlier stage of life does not get transferred to a later stage, even so Śiva-hood does not get transferred to Pāñcarātra, etc. (29)

एक एवागमस्तस्मात्तत्र लौकिकशास्त्र:।
प्रभृत्यावैष्णवाद्बौद्धाच्छैवात्सर्वं हि निष्ठितम्।।**30**।।

There is one tradition, under which get accommodated all traditions beginning from the practical commonsense up to Vaiṣṇavism, Buddhism, etc. and that is the Śaiva alone. (30)

तस्य यत्तत् परं प्राप्यं धाम तत् त्रिकशब्दितम्।
सर्वाविभेदानुच्छेदात् तदेव कुलमुच्यते।।**31**।।
यथोर्ध्वाधरताभक्सु देहाङ्गेषु विभेदिषु।
एकं प्राणितमेवं स्यात् त्रिकं सर्वेषु शास्त्रत:।।**32**।।

The supreme objective of Śaivism is attainment of oneness amongst the three factors, namely, the individual, the universal and the Transcendent which has been expressed by the word *trika*, trinity in its own peculiar sense without harming anyone of them anyway. This is the sense intended behind the use of the word *kula*, all-inclusive, for it. It is used in the same sense in which irrespective of the locational disparity between the head and the sole, the entire body is regarded as an organic whole on account of being stimulated by one and the same life-force. So is the prevalence of the idea of trinity behind all traditions. (31-32)

श्रीमत्कालीकुले चोक्तं पञ्चस्रोतोविवर्जितम्।
दशाष्टादशभेदस्य सारमेतत्प्रकीर्तितम्।।**33**।।
पुष्पे गन्धस्तिले तैलं देहे जीवो जलेऽमृतम्।
यथा तथैव शास्त्राणां कुलमन्तः प्रतिष्ठितम्।।**34**।।

All rational deliberation apart, it has also been stated in the *Śāstra* known as *Kālikula* that the common essential factor behind all the eighteen kinds of traditions of divergent origins underlies them is the idea of ***kula***, integrality in the same ways as good fragrance throughout the entire flower, oil throughout the sesame seed, *tila*, life-force throughout the body, even so the idea of organic unity pervades all the scriptures of the traditions. (33-34)

तदेक एवागमोऽयं चित्रश्चित्रेऽधिकारिणि।
तथैव सा प्रसिद्धिर्हि स्वयूथ्यपरयूथ्यगा।।**35**।।
सांख्यं योगं पाञ्चरात्रं वेदांश्चैव न निन्दयेत्।
यतः शिवोद्भवाः सर्व इति स्वच्छन्दशासने।।**36**।।

Śaivism is such a tradition which though one differs in shades as per its practicability by followers of different range of ability. So is its publicity in keeping with the difference between those who are insiders of it and those who are outsiders. According to the *Svaccanda Tantra*, Sāṅkhya, Yoga, Pāñcarātra and the Vedas all have their common root in Śiva and therefore they need not be condemned. (35-36)

एकस्मादागमच्चैते खण्डखण्डा व्यपोद्धृताः।
लोके स्युरागमास्तैश्च जनो भ्राम्यति मोहितः।।**37**।।

These various traditions have emerged from one and the same common one and have been accepted as such in the commonsense of the society in parts which keep different sets of people wandering among them having got confused. (37)

अनेकागमपक्षेऽपि वाच्या विषयभेदिता।
अवश्यमूर्ध्वाधरतास्थित्या प्रामाण्यसिद्धये।।**38**।।
अन्यथा नैव कस्यापि प्रामाण्यं सिद्धयति ध्रुवम्।

नित्यत्वमविसंवाद इति नो मानकारणम्। ।**39**। ।

In the case of admittance of several traditions, it is necessary to define their difference of topic and position of each in relationship to the rest in regard to its higher and lower value for the sake of determining its validity. In the absence of such a definition and determination, no one would be held as valid decidedly. Neither the criterion of durability would suffice in such a situation nor that of absence of consistency. (38-39)

अस्मिन्नंशेऽप्यमुष्यैव प्रामाण्यं स्यात्तथोदितेः।
अन्यथाव्याकृतौ क्लृप्तावसत्यत्वे प्ररोचने। ।**40**। ।
अतिप्रसंगः सर्वस्याप्यागमस्यापबाधकः।

Even acceptance of both these criteria goes to prove the validity of Śaivism itself. Acceptance of any other criteria such as explanation of a particular tradition in a different way would involve acceptance of the validity on account of false fabrication or just appreciation. In such a case, this criterion would falsely extend to other traditions also and thus would suffer from imprecision. (40-41a)

अवश्योपेत्य इत्यस्मिन्मान आगमनामनि। ।**41**। ।
अवश्योपेत्यमेवैतच्छास्त्रनिष्ठानिरूपणम्।
प्रधानेऽङ्गे कृतो यत्नः फलवान्वस्तुतो यतः। ।**42**। ।
अतोऽस्मिन् यत्नवान् कोऽपि भवेच्छंभुप्रचोदितः।
तत्र तत्र च शास्त्रेषु न्यरूप्यत महेशिना। ।**43**। ।
एतावत्यधिकारो यः स दुर्लभ इति स्फुटम्।
इत्थं श्रीशम्भुनाथेन ममोक्तं शास्त्रमेलनम्। ।**44** । ।

Acceptance of any tradition as decidedly practicable may, therefore, be taken as its ultimate feature supportive of faith in it. If effort were to be put on its main contention that may be most likely to bear fruit. Acceptance of such a tradition is possible on account of instigation of Śambhu himself which is obviously a matter of very rare opportunity. Thus, it is Śrī Śambhunātha who has associated me with such a valid tradition. (41b-44)

CHAPTER 36

Tradition of Śaivism

आयातिरथ शास्त्रस्य कथ्यतेऽवसरागता।
श्रीसिद्धादिविनिर्दिष्टा गुरुभिश्च निरूपिता।
भैरवो भैरवी देवी स्वच्छन्दो लाकुलोऽणुराट्।।1।।
गहनेशोऽब्जजः शक्रो गुरुः कोट्यपकर्षतः।
नवभिः क्रमशोऽधीतं नवकोटिप्रविस्तरम्।।2।।

Tantras like Siddha have indicated and my teachers have explained how the text of the Śaiva system had been authored by Bhairava and Bhairavī and studied by Svacchanda, Lākula, Aṇurāt, Gahaneśa, Brahmā, Śakra and Bṛhaspati in a descending order by a crore of verses at each level which originally comprised nine crores of verses at each stage of transmission from the predecessor to his successor. (1-2)

एतैस्ततो गुरुः कोटिमात्रात् पादं वितीर्णवान्।
दक्षादिभ्य उभौ पादौ संवर्तादिभ्य एव च।।3।।
पादं च वामनादिभ्यः पादार्धं भार्गवय च।
पादपादं तु वलये पादपादस्तु योऽपरः।।4।।
सिंहायार्धं ततः शिष्टाद्द्वौ भागौ विनताभुवे।
पादं वासुकिनागायः खण्डाः सप्तदश त्वमी।।5।।

Out of nine crores of verses when only one crore remained by way of study at the stage of Bṛhaspati, the same were divided into four. Out of one-fourth of those verses, one-fourth was transmitted to seer Vāmana, etc. and half to Bhārgava, half of it to Vali, half of it to Simha, and one-fourth of the same to Garuḍa, the son of Vinatā and one-fourth of the rest to Vāsuki, the serpent. Thus, until now the original number passed through as many as seventeen stages of reduction. (3-5)

स्वर्गादर्धं रावणोऽथ जह्रे रामोऽर्धमप्यत:।
विभीषणमुखादाप गुरुशिष्यविधिक्रमात्।।6।।
खण्डेरेकान्नविंशत्या विभक्तं तदभूत्तत:।
खण्डं खण्डं चाष्टखण्डं प्रोक्तंपादादिभेदत:।।7।।

Half of the remainder was brought to the earth from the heaven by Rāvaṇa. Out of the same, half was imparted to Bibhīṣaṇa by Rāvaṇa. Out of the same, half was imparted to Rāma by Bibhīṣaṇa by way of transmission from the teacher to the taught. Thus, the total number got divided as many as nineteen times. In this transmission it got divided eight times from the total by way of remainder of the half and one-fourth. (6-7)

पादो मूलोद्धारावुत्तरवृहदुत्तरे तथा कल्प:।
सांहितकल्पस्कन्दावनुत्तरं व्यापकं त्रिधा तिस्र:।।8।।
देव्योऽत्र निरूप्यन्ते क्रमशो विस्तारिणैव रूपेण।
नवमे पदे तु गण्ना न काचिदुक्ता व्यवच्छिदाहीने।।9।।

The denominations of division are one-fourth, *pāda*, the remainder, *mūla*, *uddhāra*, *uttara*, *vṛhaduttara*, *kalpa saṁhitā* and *anuttara*. The last stage is comprehensive. The deities of these numbers are elucidated through enlargement of the number. At the ninth stage, the exact number has not been mentioned following which there is no division. (8-9)

रामाच्चलक्ष्मणस्तस्मात् सिद्धास्तेभ्योऽपि दानवा:।
गुह्यकाश्च ततस्तेभ्यो योगिनो नृवरास्तत:।।10।।

From Rāma the wisdom was passed on to Lakṣmaṇa, from Lakṣmaṇa it got transmitted to Siddhas, from Siddhas to Dānavas, from Dānavas to Guhyakas, from Guhyakas it was passed on to yogins and then to kings. (10)

तेषां क्रमेण तन्मध्ये भ्रष्टं कालान्तराद्यवा।
तदा श्रीकण्ठनाथाज्ञावशात् सिद्धा अवातरन्।।**11**।।
त्र्यम्बकामर्दकाभिख्यश्रीनाथा अद्वये द्वये।
द्वयाद्वये च निपुणाः क्रमेण शिवशासने।।**12**।।

In course of passage from one to another when it got corrupted, the Siddhas got incarnated by the permission of Śrīkaṇṭha (Śiva). From amongst these Siddhas, Tryambaka rejuvenated the non-dualism, Śrīnātha the dualism in non-dualism and Āmardaka the dualism under the discipline of Śaivism. (11-12)

आद्यस्य चान्वयो जज्ञे द्वितीयो दुहितृक्रमात्।
स चार्धत्र्यम्बकाभिख्यः संतानः सुप्रतिष्ठितः।।**13**।।
अतश्चार्धचतस्रोऽत्र मठिकाः संततिक्रमात्।
शिष्यप्रशिष्यैर्विस्तीर्णाः शतशाखं व्यवस्थितैः।।**14**।।

While the tradition of Tryambaka remained continued and that of Āmardaka did via his daughter. Therefore, the tradition of him is known as half the Tryambaka. Thus, three and a half tradition accrued out of Tryambaka via as many schools and inheritance and got diversified into hundreds of branches via the continuity of disciples from one stage to another. (13-14)

अध्युष्टसंततिस्रोतःसारभूतरसाहृतिम्।
विधाय तन्त्रालोकोऽयं स्यन्दते सकलान्रसान्।।**15**।।
उक्तायातिरूपादेयभावो निर्णीयतेऽधुना।

This work, namely, Tantrāloka is flowing like a stream of sweet water having been filled with the essence of all these traditions. Now, it embodies in its exposition finally the quintessence of all these streams of wisdom in its all-comprehending sweep and hence deserves acceptance as such. (15)

CHAPTER 37

Conclusion and Deliberation

उक्तनीत्यैव सर्वत्र व्यवहारे प्रवर्तिते।
प्रसिद्धावुपजीव्यायामवश्यग्राह्य आगम:।**1**।।

If the standard of behaviour as expounded in the foregoing chapters is acceptable practically in life, this tradition of wisdom needs to be practised upon. (1)

यथा लौकिकदृष्टयान्यफलभाक् तत्प्रसिद्धित:।
सम्यग्व्यवहरंस्तद्वच्छिवभाक् तत्प्रसिद्धित :।।**2**।।

As, from the worldly viewpoint, any standard of behaviour gets approved of owing to its approval since long as such, even so is the possibility of Śaivite wisdom due to its time-tested antiquity. (2)

तदवश्यग्रहीतव्ये शास्त्रे स्वांशापदेशिनि।
मानक्फलेऽभ्युपादेयतमं तद्विपरीतकम्।।**3**।।

If anyone takes up any tradition for practice, he is sure to accept it as a whole. If, however, it proves to be capable of bearing only partial result, he has to go against its acceptability. (3)

यथा खगेश्वरीभावनि:शङ्कत्वाद्विषं व्रजेत्।
क्षयं कर्मस्थितिस्तद्वदशङ्काद् भैरवत्वत:।।4।।

As it happens on taking resort to the Gāruḍī Vidyā that the patient of snake-bite becomes sure of getting free of the danger of the poison, so is the case with recourse to Bhairava in regard to the removal of the effect of action. (4)

यदार्षे पातहेतूक्तं तदस्मिन्वामशासने।
आशुसिद्धयै यत: सर्वमार्ष मायोदरस्थितम्।।5।।

What has been characterised in the Vedic tradition as a cause of downfall on account of its leading to the womb of delusion, the same proves effective in fulfillment. (5)

तच्च यत्सर्वसर्वज्ञदृष्टं तच्चापि किं भवेत्।
यदशेषोपदेशेन सूयतेऽनुत्तरं फलम्।।6।।

This is so on account of the Śaiva tradition having been envisaged by Śiva who is omniscient, as is evident from His following leading to unique results. (6)

यथाधराधरप्रोक्तवस्तुतत्त्वानुवादत:।
उत्तरं कथितं संवित्सिद्धं तद्धि तथा भवेत्।।7।।

As against instructions imparted by lesser traditions proves to be effective from statements in admiration of it by anyone else, the effect of following Śaiva tradition is realised by practitioner himself directly. (7)

यदुक्ताधिकसंवित्तिसिद्धवस्तुनिरूपणात्।
अपूर्णसर्ववित्प्रोक्तिर्ज्ञायतेऽधरशासने।।8।।

As compared to the source of higher tradition in higher self-consciousness, the lower traditions have their source in lesser self-consciousness. As such, the latter prove to be lower in their approach. (8)

ऊर्ध्वशासनवस्त्वंशे दृष्ट्वापिच समुज्झते।

अध:शास्त्रेषु मायात्वं लक्ष्यते सर्गरक्षणात्। ।**9**। ।

While in the higher tradition the lust for life in the world is rejected even having got it fulfilled, in the lower traditions the same becomes stuck to which obviously is indicative of its having been delusory. (9)

श्रीमदानन्दशास्त्रादौ प्रोक्तं च परमेशिना।
ऋषिवाक्यं बहुक्लेशमध्रुवाल्पफलं मितम्। ।**10**। ।
नैव प्रमाणयेद्विद्वान् शैवमेवागमं श्रयेत्।

It has been observed by Lord Śiva Himself in scriptures like Ānanda Śāstra that the instructions imparted by seers involve great distress and yet yield unstable and limited result having been followed. As such, they do not deserve to be approved of by the wise and in place of them it becomes imperative to take resort to Śaiva tradition itself. (10-11a)

यदार्षे पातहेतूक्तं तदस्मित् वामशासने । ।**11**। ।
आशुसिद्धयै यत: सर्वमार्ष मायोदरस्थितम्।

What has been regarded in the Vedic tradition as a cause of downfall on account of its leading to the womb of delusion, the same proves effective in quick fulfillment in Śaivism. (11b-12a)

यथा खगेश्वरीभावनि:शङ्कत्वाद्विषं व्रजेत्। ।**12**। ।
क्षयं कर्मस्थितिस्तद्वदशङ्कादभैरवत्वत:।

This is so on account of the Śaiva tradition having been envisaged by Śiva Himself who is omniscient as is evident from following the Śaiva tradition leading to unique results. (12b-13a)

अज्ञत्वानुपदेष्टृत्वसंदष्टेऽधरशासने। ।**13**। ।
एतद्विपर्ययाद् ग्राह्यमवश्यं शिवशासनम्।
द्वावाप्तौ तत्र च श्रीमच्छ्रीकण्ठलकुलेश्वरौ। ।**14**। ।
द्विप्रवाहमिदं शास्त्रं सम्यङ्नि:श्रेयसप्रदम्।
प्राच्यस्य तु यथाभीष्टभोगदत्वमपि स्थितम्। ।**15**। ।

तच्च पञ्चविधं प्रोक्तं शक्तिवैचित्र्यचित्रितम्।
पञ्चस्रोत इति प्रोक्तं श्रीमच्छ्रीकण्ठशासनम्।।**16**।।
दशाष्टादशधा स्रोतः पञ्चकं यत्ततोऽप्यलम्।
उत्कृष्टं भैरवाभिख्यं चतुःषष्टिविभेदितम्।।**17**।।

Due to its root in ignorance and lack of instructions the lower tradition is like a snake-bite, contrary to which is the position of the Śaiva tradition. Therefore, it needs to be accepted for practice. There are two ultimate authorities behind it, namely, Śrīkaṇṭha and Lakuleśvara. Thus this tradition is a confluence of two streams and hence has the prospect to lead to the ultimate end. Out of these the older one by virtue of its scope of offering redemption as well as enjoyment, gets diversified into five streams, namely, the stream of consciousness, the spring of delight, dominance of will, dominance of knowledge and dominance of action. Therefore, it has been characterised as one of five streams. This stream again gets diversified into eighteen. Therefore, it is the best of all moreover on account of its diversification into sixty-four streams ultimately. (13b-17)

श्रीमदानन्दशास्त्रादौ प्रोक्तं भगवता किल।
समूहः पीठमेतच्च द्विधा दक्षिणवामतः।।**18**।।
मन्त्रो विद्येति तस्माच्च मुद्रामण्डलगं द्वयम्।

It has been stated in texts like *Ānanda Śāstra*, etc. by Lord Bhairava Himself that this tradition is combined form of two streams, namely, the right and the left. *Mantra* and *Vidyā*, *Mudrā* and *Maṇḍala* are their additional features. (18-19a)

मननत्राणदं यत्तु मन्त्राख्यं तत्र विद्यया।।**19**।।
उपोद्बलनमाप्यायः सा हि वेद्यार्थभासिनी।
मन्त्रप्रतिकृतिर्मुद्रा तदाप्यायनकारकम्।।**20**।।
मण्डलं सारमुक्तं हि मण्डश्रुत्या शिवात्वयम्।
एवमन्योन्यसंभेदवृत्ति पीठचतुष्टयम्।।**21**।।
यतस्तस्मादभवेत्सर्वं पीठं पीठेऽपि वस्तुतः।

That which is meant for contemplation and is capable of extension of the life-force, is *mantra* while *vidyā* is that which gets its support from as well as

fulfilment in *mantra*. The latter get its object reflected in *mantra*. *Mudrā* is the image of *mantra* as well as complementary to leading it to fulfilment. *Maṇḍala* is the decoration as well as essence of Śiva. Since all these four aspects of the seat are complementary of one another and therefore form its varieties. (19b-22a)

प्रधानत्वात्तस्य तस्य वस्तुनो भिन्नता पुनः। ।**22**। ।
कथिता साधकेन्द्राणां तत्तद्वस्तुप्रसिद्धये।
प्रत्येकं तच्चतुर्धैवं मण्डलं मुद्रिका तथा। ।**23**। ।
मन्त्रो विद्येति च पीठमुत्कृष्टं चोत्तरोत्तम्।

It is on account of dominance of the element concerned that they get differentiated from one another. The differentiation is stated for the sake of according importance to the form concerned. Each one of these aspects of the system is diversified into four and out of *maṇḍala*, *mudrikā*, *mantra* and *vidyā* each latter one is higher in status than the its predecessor. (22b-24a)

विद्यापीठप्रधानं च सिद्धयोगीश्वरीमतम्। ।**24**।
तस्यापि परमं सारं मालिनीविजयोत्तरम्।

The *Siddhayogīśvarī* viewpoint has pre-eminence of *vidyā* in its while the *Mālinīvijayottara Tantra* is the ultimate essence of it. (24b-25a)

उक्तं श्रीरत्नमालामेतच्च परमेशिता। ।**25** ब। ।
अशेषतन्त्रसारं तु वामदक्षिणमाश्रितम्।
एकत्र मिलितं कौलं श्रीषडर्धकशासने। ।**26**। ।
सिद्धान्ते कर्म बहुलं मलमायादिरूषितम्।
दक्षिणं रौद्रकर्माढ्यं वामं सिद्धिसमाकुलम्। ।**27**। ।
स्वल्पपुण्यं बहुक्लेशं स्वप्रतीतिविवर्जितम्।
मोक्षविद्याविहीनं च विनयं त्यज दूरतः। ।**28**। ।

It has been stated by Lord Śiva Himself in *Ratnamālā* that the entire essence of *Tantra* in its left and right both the aspects combined form the *trika* system known as *kaula*. The *Siddhānta Tantra* has predominance of action in it. Therefore, it talks of the malady caused by delusion of action and atomicism. As such,

it is considered as the right aspect of *Tantra* while the left one is dominated by terrific undertakings and is replete with the possibilities of fulfilment of desires. The left side of *Tantra* suffers from scarcity of virtue, is troublesome in its undertaking and shorn of self-confidence as well rid of the possibility of redemption. Therefore, it needs to be abstained from a distance. (25b-28)

यस्मिन्काले च गुरुणा निर्विकल्पं प्रकाशितम्।
मुक्तस्तेनैव कालेन यन्त्रं तिष्ठति केवलम्।**29**।।

The disciple gets liberated at the same moment the teacher imparts to him redemptive Light of Consciousness. Thence onwards only his body continues to operate as a machine. (29)

मयैतत्स्रोतसां रूपमनुत्तरपदाद् ध्रुवात्।
आरभ्य विस्तरेणोक्तं मालिनीश्लोकवार्तिके।।**30**।।

The source of these streams of ideas right from the eternal state of transcendent reality has been exposed in detail in the text titled *Mālinīślokavārtika*. (30)

जिज्ञासुस्तत एवेदमवधारयितुं क्षमः।
वय तूक्तानुवचनमफलं नाद्रियामहे।।**31**।।

One who is desirous of understanding the same may be capable of learning about it from that source itself. As regards starting the same ideas again, we do not entertain any desire for reaping the fruit of repetition. (31)

इत्थं ददनायासाज्जीवन्मुक्तिमहाफलम्।
यथेप्सितमहाभोगदातृत्वेन व्यवस्थितम्।।**32**।।
षडर्धसारं सच्छास्त्रमुपादेयमिदं स्फुटम्।

Having received those ideas from that source the reader certainly gets the great result of life in the form of enjoyment as well as redemption immediately. That text embodies the quintessence of the entire scripture of such a system which is realistic and hence deserves to be taken up for practice in life. (32-33a)

षट्त्रिंशता तत्त्वबलेन सूता यद्यप्यनन्ता भुवनावलीयम्।
ब्रह्माण्डमत्यन्तमनोहरं तु वैचित्र्यवर्ज नहि रम्यभाव:।।**33**।।
भूरादिसप्तपुरपूर्णतमेऽपि तस्मिन्
मन्ये द्वितीयभुवनं भवनं सुखस्य।
क्वान्यत्र चित्रगतिसूर्यशशाङ्कशोभि-
रात्रिन्दिवप्रसरभोगविभागभूषा।।**34**।।

Though this group of creation known as the egg of Brahman and thirty-six constituent components is infinite and attractive yet except for peculiarities there is nothing enjoyable in it. Though it is adorned by seven planes of being such as *bhūḥ*, etc., I think ours is unique source of enjoyment. Where there is any state of being where the sun and the moon adorn the day and the night with their peculiar movements and turn it into the resort of enjoyment. (33b-34)

तत्रापिच त्रिदिवभोगमहार्घवर्ष-
द्वीपान्तरादधिकमेव कुमारिकात्वम्।
यत्राधराधरपदात्परमं शिवान्त-
मारोढुमप्यधिकृति: कृतिनामनर्घा।।**35**।।

There also exists the Kumārikā dvīpa with its excellence amongst the other parts of the world by virtue of having all the objects of enjoyment of heavenly value in it where also beginning from the lower to lowest and ending unto Śiva anyone has the privilege of ascension to excellence. (35)

प्राक्कर्मभोगिपशतोचितभोगभाजा
किं जन्मना ननु सुखैकपदेऽपि धाम्नि।
सर्वो हि भाविनि परं परितोषमेति
संभावितेनतु निमेषिणि वर्तमाने।।**36**।।

What is the use of being reborn in the world which is the abode of those who suffer the consequences of their actions of prior lives in comparison to the house of unmixed delight. This is so because people generally expect satisfaction from the future possibilities of delightful experience instead of remaining contented with the present status itself. (36)

कन्याह्वयेऽपि भुवनेऽत्र परां महीयान्
देशः स यत्र किल शास्त्रवराणि चक्षुः।
जात्यन्धसद्मनि न जन्म न कोऽभिनिन्दे:
दभिन्नाञ्जनायितरविप्रमुखप्रकाशे। ।**37**। ।

On this entire earth, there is a relatively more magnificent country known as *Kanyā Kumārī* where is found the eyesight of higher kind of scriptures. In this abode of blinds from the very birth, as the world is, here there is no place for such a condemned state of being where eyes of all have got ointed by the main source of light which is the sun. (37)

निःशेषशास्त्रसदनं किल मध्यदेश-
स्तस्मिन्नजायत गुणाभ्यधिको द्विजन्मा।
कोऽप्यत्रिगुप्त इति नामनिरुक्तगोत्रः
शास्त्राब्धिचर्वणकलोद्यदगस्त्यगोत्रः। ।**38**। ।

Madhya Deśa is the abode of all the scriptures. Here was born a twice-born a relatively more virtuous person named Atrigupta in the lineage of Agastya, who in keeping with the capacity of his primeval ancestor (who had drunk the entire water of the ocean) who had digested the sea of scriptures in its entirety. (38)

तमथ ललितादित्यो राजा निजं पुरमानयत्
प्रणयरभसात् कश्मीराख्यं हिमालयमूर्धगम्।
अधिवसति यद्गौरीकान्तः कैर्विजयादिभि-
र्युगपदखिलं भोगासारं रसात् परिचर्चितुम्। ।**39**। ।

King Lalitāditya took him to his part of the country Kashmir respectfully which is located on the head of the Himalaya Mountain where dwells Śiva, the husband of Gaurī, for the sake of discourse on *rasa*, the essence of all kinds of experiences of joy. (39)

स्थाने स्थाने मुनिभिरखिलैश्चक्रिरे यन्निवासा
यच्चाध्यास्ते प्रतिपदमिदं स स्वयं चन्द्रचूडः।

तन्मन्येऽहं समभिलषिताशेषसिद्धेर्नसिद्ध्यै
कश्मीरेभ्यः परमथ पुरं पूर्णवृत्तेर्न तुष्टये। ।**40**। ।

Where contemplative practitioners of Yoga, *munis*, dwell at various spots and where does dwell Śiva Himself all the time, I, therefore, consider Kashmir as the proper place of yogic accomplishments, *siddhi*. There is no place (on the whole of this earth) which may compare with Kashmir in this respect nor in respect of contentment on fulfilment of all aspirations. (40)

यत्र स्वयं शारदचन्द्रशुभ्रा
श्रीशारदेति प्रथिता जनेषु।
शाण्डिल्यसेवारससुप्रसन्ना
सर्व जनं स्वैर्विभवैर्युनक्ति। ।**41**। ।

(Kashmir is such) where Mother Sarasvatī, as bright as the orb of the full moon of the spring season is established and is famous amongst people at large. She is being served satisfactorily by worshippers of the Śāṇḍilya clan of Brāhmaṇas and blesses all worshippers with blessing as aspired by them. (41)

नारंगारुणकांन्ति पाण्डुविकचदबल्लवदातच्छवि-
प्रोदभिन्नामलमातुलुङ्गकनकच्छायाभिरामप्रभम्।
केरीकुन्तलकन्दकलीप्रतिकृतिश्यामप्रभाभास्वरं
यस्मिञ्शक्तिचतुष्टयोज्ज्वलमलं मद्यं महाभैरवम्। ।**42**। ।

Where is found wine of four colours yellowish, red, deep red, white and lustrous as the flower of the citreous tree known as Mātuluṅga (Citron), gold and as black as the cluster of hair of the women of Keral or seed of lotus. In its stimulative effect it lands one to the state of a great devotee of Bhairava. (42)

त्रिनयनमहाकोपज्वालाविलीन इह स्थितो
मदनविशिखव्रातो मद्यच्छलेन विजृम्भते।
कथमितरथा रागं मोहं मदं मदनज्वरं
विदधनिशं कामातङ्कैर्वशीकुरुते जगत्। ।**43**। ।

Where had vanished the five arrows (named *mohita*, *śuṣka*, *śithila*, *tapana* and *matta*) of Madan, the god of love, on being hit on Śiva; now reappear in the guise of wine. Otherwise how to account for predominance of love, delusion, maddening effect and the fever caused by the desire for sex which keeps the entire world day and night overpowered by the wish for conjugal relationship! (43)

यत्कान्तानां प्रणयवचसि प्रौढिमानं विधत्ते
यन्निर्विघ्नं निधुवनविधौ साध्वसं संधुनोति।
यस्मिन् विश्वा: कलितरुचयो देवताश्चक्रचर्या
स्तन्मार्द्वीकं सपदि तनुते यत्र भोगपवर्गौ। ।44। ।

Where the wine known as *mārdvīka* brings maturity in the talk of love of lovers, in which part of the world people get engaged confidently and unobstructed in the affair of love, where the gods take interest in remaining engaged in the delight of the *cakras* and where it imparts the joy of life and blessedness of liberation. (44)

उद्यद्गौराङ्कुरविकसितै: श्यामरक्तै: पलाशै-
रन्तर्गाढारुणरुचिलसत्केसरालीविचित्रै:।
आकीर्णा भू: प्रतिपदमसौ यत्र काश्मीरपुष्पै:
सम्यग्देवीत्रितययजनोद्यानमाविष्करोति। ।45। ।

Which part of the world appears as the park of worship of the three goddesses (namely, Mahākālī, Mahālakṣmī and Mahāsarasvatī) by means of sprouts of leaves of black, red and white, deep red and beautiful sections of saffron plants presenting variations in colour. The ground is decorated with flowers of Kashmir at every step. (45)

सर्वो लोक: कविरथ बुधो यत्र शूरोऽपि वाग्मी
चन्द्रोद्दयोता मसृणगतय: पौरनार्यश्च यत्र।
यत्राङ्गारोज्ज्वलविकसितानन्तसौषुम्णमार्ग
ग्रस्तार्केन्दुर्गगनविमलो योगिनीनां च वर्ग:। ।46। ।

Where people normally are poetic and wise; where even warriors are articulate. Women of cities are lustrous as the moon and charming in their gait. Where accomplished female practitioners of yoga are bright as the spark of fire particularly due to complete opening of the path of the *suṣumnā* nerve in them. They are also lustrous as the sky in the state of lunar eclipse. (46)

श्रीमत्परं प्रवरनाम पुरं च तत्र
यन्निर्मि प्रवरसेन इति क्षितीशः।
यः स्वप्रतिष्ठितमहेश्वरपूजनान्ते
व्योमोत्पतन्नुदसृजत्किल धूपघण्टाम्।।**47**।।

Where there is also a city known as Pravara which was built by Pravarasena, one of the kings of the land, who got built a temple dedicated to Maheśvara Śiva. Having ascended in space he created a bell which was rung by sun. (47)

आनन्दोलनोदितमनोहरवीरनादैः
सा चास्य तत्सुचरितं प्रथयांबभूव।
सद्वृत्तसारगुरुतैजसमूर्तयो हि
त्यक्ता अपि प्रभुगुणानधिकं ध्वनन्ति।।**48**।।

Having been mobilised the bell by means of its attractive and heroic sounds expanded the noble deeds of the king. Those who embody the brilliance of the essence of noble deeds of their masters to a weighty extent even though having been ignored keep ringing the virtuous deeds of them. (48)

संपूर्णचन्द्रविमलद्युतिवीरकान्ता
गाढाङ्गरागघनकुङ्कुमपिञ्जरश्रीः।
प्रोद्धूतवेतसलतासितचामरौघै-
राज्याभिषेकमनिशं ददती स्मरस्य।।**49**।।

Heroic young damsels with their faces as lustrous as the full moon, by virtue of application of deep red cosmetics to their bodies by means of fans of cane of white colour, have been as it were, continuously celebrating the occasion of enthronement of the God of love. (49)

रोध :प्रतिष्ठितमहेश्वरसिद्धलिङ्ग
स्वायंभुवार्चनविलेपनगन्धपुष्पै: ।
आवर्ज्यमानतनुवीचिनिमज्जनौघ-
विध्वस्तपाप्ममुनिसिद्धमनुष्यवन्द्या ।। **50** ।।

Munis, ***siddhas*** and people at large are getting their sins washed out on account of taking bath in the mildly vibrating stream of *Vitastā* River sanctified by cosmetics, flowers and perfumes offered to the accomplished and self-revealed emblems of Maheśvara established on the bank of the river. (50)

भोगापवर्गपरिपूरणकल्पवल्ली
भोगैकदानरसिकां सुरसिद्धसिन्धुम् ।
न्यक्कुर्वती हरपिनाककलावतीर्णा
यद्भूषयत्यविरतं तटिनी वितस्ता ।। **51** ।।

The land which is being kept beautified continuously by the river *Vitastā* on account of having descended from one of the phases of the bow of Śiva and therefore having the possibility of granting enjoyment as well as liberation surpassing the Gaṅgā, the divine river, in its glory. (51)

तस्मिन् कुवेरपुरचारिसितांशुमौलि-
सांमुख्यदर्शनविरूढपवित्रभावे ।
वैतस्तरोधसि निवासममुष्य चक्रे
राजा द्विजस्य परिकल्पितभूरिसंपत् ।। **52** ।।

In that city on the bank of *Vitastā*, the king got created the dwelling of Atrigupta facing the temple of Śiva who is used to move in the city of Kubera, the god of wealth, with a view to facilitate for him continuous sight, *darśana*, along with arrangement of profuse prosperity. (52)

तस्यान्वये महति कोऽपि वराहगुप्त-
नामा बभूव भगवान् स्वयमन्तकाले ।
गीर्वाणसिन्धुलहरीकलिताग्रमूर्धा

यस्याकरोत् परमनुग्रहमाग्रहेण । ।**53**। ।

It was in the lineage of Atrigupta that in course of time a great person named Varāhagupta was born. His forehead was decorated as it were by the waves of the divine river Gaṅgā and who did great favour to the family. (53)

तस्यात्मजश्चुखलकेति जने प्रसिद्ध-
श्चन्द्रावदातधिषणो नरसिंहगुप्त:।
यं सर्वशास्त्ररसमज्जनशुभ्रचित्तं
माहेश्वरी परमलंकुरुते स्म भक्ति:। ।**54**। ।

His son was Narasiṁhagupta popularly known as Cukhalaka and whose intellect was as transparent as the moon and whose inner being, *citta* was bristling with brilliance by virtue of having absorbed the joy of all scriptures and was adorned with intense devotion to Lord Śiva. (54)

तारुण्यसागरतरङ्गभरानपोह्य
वैराग्यपोतमधिरुह्य दृढं हठेन।
यो भक्तिरोहणमवाप्य महेशचिन्ता-
रत्नैरलं दलयति स्म भवापदस्ता:। ।**55**। ।

Having crossed over the sea of youth by means of the boat of detachment stoutly and in a determined way and by virtue of his devotion to Lord Śiva and thus enshrining himself with gems of it overpowered the difficulties of the world. (55)

तस्यात्मजोऽभिनवगुप्त इति प्रसिद्ध:
श्रीचन्द्रचूडचरणाब्जपरागपूत:।
माता व्ययूयुजदमुं किल बाल्य एव
दैवो हि भावपरिकर्मणि संस्करोति। ।**56**। ।

His son has become known with the name Abhinavagupta and has got purified by the touch of *parāga*, pollen of Śiva's lotus-like feet. His mother left him (due to her demise) in his early childhood. It is the destiny which committed him to all the *saṁskāras* of the future. (56)

माता परं बन्धुरिति प्रवाद:
स्नेहोऽतिगाढीकुरुते हि पाशान्।
तन्मूलेबन्धे गलिते किलास्य
मन्ये स्थिता जीवत एव मुक्ति:।।**57**।।

It is said that mother is the greatest associate of any individual. Her love for the child, however, intensifies the bondage to the world. Dissolution of this bondage I considered as liberation in life itself. (57)

पित्रा स शब्दगहने कृतसंप्रवेश-
स्तार्कार्णवोर्मिपृषतामलपूतचित्त:।
साहित्यसान्द्ररसभोगपरो महेश-
भक्त्या स्वयंग्रहणदुर्मदया गृहीत:।।**58**।।

Abhinava was initiated into such a deep discipline as grammar followed by purification of his inner being by means of the waves of the sea of logic. While he was engaged in experiencing the deep joy of the essence of literature, he got eclipsed by the maddening effect of devotion to Lord Śiva. (58)

स तन्मयीभूय न लोकवर्तनी-
मजीगणत् कामपि केवलं पुन:।
तदीयसंभोगविवृद्धये पुरा
करोति दास्यं गुरुवेश्मसु स्वयम्।।**59**।।

Getting engrossed in the devotion to Lord Śiva he did not allow himself to care for any worldly interest. For further intensification in his devotion he began to serve in the households of his teachers. (59)

आनन्दसंततिमहार्णवकर्णधार:
सद्वैशिकैरकवरात्मजवामनाथ:।
श्रीनाथसंततिमहाम्बरघर्मकान्ति:
श्रीभूतिराजतनय: स्वपितृप्रसाद:।।**60**।।

In the delightful lineage of the great ocean of inheritance as the sailor was born Erakanāthānanda. His son was Vāmanāthānanda. As the pillar of fame in the sky of Śrīnātha lineage was born Bhūtirāja embellished with the wisdom of his father. (60)

त्रैयम्बकप्रसरसागरशायिसोमा-
नन्दात्मजोत्पलजलक्ष्मणगुप्तनाथ:।
तुर्याख्यसंततिमहोदधिपूर्णचन्द्र:
श्रीसोमत: सकलविित्किल शंभुनाथ। ।**61**। ।

In the lineage of Tryambaka as the sea, was born as the moon Somānanda. His son was Utpalanātha and grandson Lakṣmanaguptanātha, From Lakṣmanaguptanātha was born Śrīśambhunātha as the orb of the full moon vibrative of the ocean of all knowledge. (61)

श्रीचन्द्रशर्मभवभक्तिविलासयोगा-
नन्दाभिनन्दशिवशक्तिविचित्रनाथा:।
अन्येऽपि धर्मशिववामनकोद्भटश्री-
भूतेशभास्करमुखप्रमुखाा महान्त:। ।**62**। ।

Besides these, there were a number of other great teachers, namely, Śrīcandra Śarma, Bhavānanda, Bhaktivilāsa, Yogānanda, Abhinanda, Śivaśaktinātha, Vicitranātha, Dharmānanda, Śivānanda, Vāmananātha, Udbhaṭanātha, Bhūteśanātha, Bhāskaranātha and Mukhānandanātha. (62)

एते सेवारसविरचितानुग्राहा: शास्त्रसार-
प्रौढदेशप्रकटसुभगं स्वाधिकारं किलास्मै।
यत् संप्रादुर्यदपि च जनान्नैक्षताक्षेत्रभूतान्
स्वात्मारामस्तदयमनिशं तत्त्वसेवारसोऽभूत्। ।**63**। ।

These profound scholars of the learning out of his service to them had become so kind to him as to accord to him their rights into their respective areas distinguishing him from those who were not so conversant in the field. Consequently, though self-fulfilled, he engaged himself day and night in the service of the cause of learning. (63)

सोऽनुग्रहीतुमथ शांभवभक्तिभाजं
स्वं भ्रातरमखिलशास्त्रविमर्शपूर्णम्।
यावन्मनः प्रणिदधाति मनोरथाख्यं
तावज्जनः कतिपयस्तमुपाससाद ॥ ॥**64**॥

With a view to shower his favour on his brother named Manoratha who was equipped with the understanding of all the scriptural texts besides being a devotee of Śiva while he was deciding to live with him, a few persons came to him. (64)

श्रीशौरिसंज्ञतनयः किल कर्णनामा
यो यौवने विदितशांभवतत्त्वसारः।
देहं त्यजन् प्रथयति स्म जनस्य सत्यं
योगच्युतं प्रति महामुनिकृष्णवाक्यम्॥ ॥**65**॥

Among those persons was Karṇa, the son of Śaurī who even in his youth had become conversant with the essential of Śaivism and elucidated the statement of the great yogin Śrīkṛṣṇa how one is reborn as a great yogin who left his body in the state of yogic *sādhanā* of higher rank. (65)

तद्बालमित्रमथ मन्त्रिसुतः प्रसिद्धः
श्रीमन्द्र इत्यखिलसारगुणाभिरामः।
लक्ष्मीसरस्वति समं यमलंचकार
सापत्नकं तिरयते सुभागप्रभावः॥ ॥**66**॥

Śrīmanda, one of the sons of a Minister was his friend from childhood besides being conversant with the essence of all *śāstras*, disciplines of learning. Thus, he was decorated equally by both Lakṣmī, the goddess of wealth and Sarasvatī, the goddess of learning having ignored their rivalry between them concerning their wifehood of a common husband under the effect of his virtues. (66)

अन्ये पितृव्यतनयाः शिवशक्तिशुभ्राः
क्षेमोत्पलाभिनवचक्रकपद्मगुप्ताः।

ये संपदं तृणममंसत शंभुसेवा-
संपूरितं स्वहृदयं हृदि भावयन्त:। ।67। ।

Others in the group were his uncle's sons named Kṣema, Utpala, Abhinava, Cakraka and Padmagupta who had paid scant heed to wealth having been filled fully in their hearts with the sense of devotion to Lord Śiva. (67)

षडर्धशास्त्रेषु समस्तमेव
येनाधिजग्मे विधिमण्डलादि।
स रामगुप्तो गुरुशंभुशास्त्र-
सेवाविधिव्यग्रसमग्रमार्ग:। ।68। ।

Another one amongst those who had approached him was Rāmagupta who was conversant with the entire ceremonial aspect of Śaivism such as formation of the *maṇḍala*, circle, etc. and had kept himself continuously engaged in the service of our teacher Śrīśambhunātha. (68)

अन्योऽपि कश्चन जन: शिवशक्तिपात-
संप्रेरणापरवशस्वकशक्तिसार्थ:।
अभ्यर्थनाविमुखभावमशिक्षितेन
तेनाप्यनुग्रहपदं कृत एष वर्ग:। ।69। ।

This group was also favoured by the accompaniment of another person who due to transmission of Force of Śiva and Śakti on him under the spell of Divine Force had subjugated his own will. He was innocent of the art of persuasion. (69)

आचार्यमभ्यर्थयते स्म गाढं
संपूर्णतन्त्राधिगमाय सम्यक्।
जायेत दैवानुगृहीतबुद्धे:
संपत्प्रबन्धैकरसैव संपत्। ।70। ।

The disciple pays homage to his teacher so that he may impart to him the entire knowledge of the system concerned in all its depth and may get transmitted to

him by the favour of the Divine the entire wealth of the learning along with its hidden secrets of homogeneity. (70)

सोऽप्यभ्युपागमदभीप्सितमस्य यद्वा
स्वातोद्यमेव हि निनर्तिषतोऽवतीर्णम्।
सोऽनुग्रहप्रवण एव हि सद्गुरूणा-
माज्ञावशेन शुभसूतिमहाङ्कुरेण।।**71**।।
विक्षिप्तभावपरिहारमथो चिकीर्षनु
मन्द्रः स्वके पुरवरे स्थितिमस्य वव्रे।
आबालगोपमपि यत्र महेश्वरस्य
दास्यं जनश्चरति पीठनिवासकल्पे।।**72**।।

This group came to me and communicated to me its desire like an automatically ringing musical instrument to the accompaniment of a dancer. It was self-propelled under the favour of my great teachers which was acting in anticipation of sprouting of a great shoot. With the intention to avoid the great impending calamity the group madly wished to continue my stay in their excellent city itself where from children to grown up persons including even keepers of cows are devoted to Lord Śiva as if they were living in a hermitage. (71-72)

तस्याभवत् किल पितृव्यवधूर्विधात्रा
या निर्ममे गलितसंसृतिचित्रचिन्ता।
शीतांशुमौलिचरणाब्जपरागमात्र-
भूषाविधिर्विहितवत्सलिकोचिताख्या।।**73**।।

There was a daughter-in-law of the uncle of Mandra whose only ornament was the pollen of the lotus like feet of Śiva. She was created by the Creator rid of all care for worldliness giving to her the significant name Vatsalikā. (73)

मूर्ता क्षमेव करुणेव गृहीतदेहा
धारेव विग्रहवती शुभशीलतायाः।
वैराग्यसारपरिपाकदशेव पूर्णा
तत्त्वार्थरत्नरुचिरस्थितिरोहणोर्वी।।**74**।।

She was compassion embodied like the earth. She was an embodiment of the stream of pleasant coolness. She was, as it were, the mature state of renunciation. She was like the earth productive of the gem of the essential meaning of the truth. (74)

भ्रातापि तस्याः शशिशुभ्रमौले-
भक्त्या परं पावितचित्तवृत्तिः।
स शौरिरात्तेश्वरमन्त्रि भाव-
स्तत्याज यो भूपतिमन्त्रिभावम्। ।**75**। ।

Her brother was named Śauri. His inner being, *citta*, was perfectly purified by devotion to Śiva. Although having been offered the position of the minister to the king, he had renounced the same in spite of the rulership attached to it. (75)

तस्य स्नुषा कर्णवधूर्विधूत-
संसारवृत्तिः सुतमेकमेव।
यासूत योगेश्वरिदत्तसंज्ञं
नामानुरूपस्फुरदर्धतत्त्वम्। ।**76**। ।

His daughter-in-law and wife of Karṇa had transcended the lust for worldliness. She gave birth to only one child whose name was Yogeśvaridatta. In keeping with the meaning of his name, he, as it were, was a gift of the Goddess Herself. (76)

यामग्रगे वयसि भर्तृवियोगदीना-
मन्वग्रहीत् त्रिनयनः स्वयमेव भक्त्या।
भाविप्रभावरभसेषु जनेष्वनर्थः
सत्यं समाकृषति सोऽर्थपरम्पराणाम्। ।**77**। ।

She became widow in her early youth. Śiva, however, owned her as His devotee. It is true that those who are in haste of attaining their goal, misfortune attract them to the course of their essential destination. (77)

भक्त्युल्लसत्पुलकतां स्फुटमङ्गभूषां
श्रीशंभुनाथनतिमेव ललाटिकां च।
शैवश्रुतिं श्रवणभूषणमप्यवाप्य
सौभाग्यमभ्यधिकमुद्वहति स्म यान्त:।।78।।
अम्बाभिधना किल सा गुरुं तं
स्वं भ्रातरं शंभुदृशाभ्यपश्यत्।
भाविप्रभावोज्ज्वलभव्यबुद्धि:
सतोऽवजानाति न बन्धुबुद्धया।।79।।

One who wore the delight of devotion as the obvious ornament of the body with obeisance to Śiva as decorative piece of her forehead, listening to instructions on Śaivism as ear ring and thus considers herself as bearing her good fortune in this way, was the sister of Śambhunātha, named Ambā who regarded her brother as Śiva Himself elucidating the truth that those whose intellect has become purified in anticipation of the future good fortune do not take the Supreme Truth as mere relatives. (78-79)

भ्राता तदीयोऽभिनवश्च नाम्ना
न केवलं सच्चरितैरपि स्वै:।
पीतेन विज्ञानरसेन यस्य
तत्रैव तृष्णा ववृधे निकामम्।।80।।

The cousin of Abhinavagupta also was named as Abhinava. He was not only virtuous in character but having drunk the delight of true knowledge, he continued to entertain ever-growing thirst for it. (80)

सोऽन्यश्च शांभवमरीचिचयप्रणश्य-
त्संकोचहार्दनलिनीघटितोज्ज्वलश्री:।
तं लुम्पक: परिचचार समुद्यमेषु
साधु: समावहति हन्त करावलम्बम्।।81।।

He was another person whose heart-lotus had bloomed by the touch of Śiva's rays and thus had become whitened in its glory. He was helped in all these efforts

by Lumpaka elucidating how the noble proves helpful in offering the helping hand. (81)

इत्थं गृहे वत्सलिकावितीर्णे
स्थितः समाधाय मतिं बहूनि।
पूर्वश्रुतान्याकलयन् स्वबुद्धया
शास्त्राणि तेभ्यः समवाप सारम्। ।**82**। ।
स तन्निबन्धं विदधे महार्थं
युक्त्यागमीदीरिततन्त्रतत्त्वम्।
आलोकमासाद्य यदीयमेष
लोकः सुखं संचरिता क्रियासु। ।**83**। ।

In this way having stayed at the house arranged for by Vatsalikā he could sum up all what he had listened to (from his teachers) about the *śāstras*, scriptural writings, and absorb the essence by his intellect. Thus he has accomplished the writing of this work bearing magnificent meaning by putting together reasoning and statements of the essence of the system of Tantra so that having received the insight from which people at large may easily conduct the business of life. (82-83)

सन्तोऽनुगृह्णीत कृतिं तदीयां
गृह्णीत पूर्वं विधिरेष तावत्।
ततोऽपि गृह्णातु भवन्मतिं सा
सद्योऽनुगृह्णातु च तत्त्वदृष्टया। ।**84**। ।

Seekers of truth may receive this creation and absorb its instructions in life so that they may show their favour to them and to their understanding of essentials of the Reality as such. (84)

इदमभिनवगुप्तप्रोम्भितं शास्त्रसारं
शिव निशमय तावत् सर्वतः श्रोत्रतन्त्रः।
तव किल नुतिरेषा सा हि त्वद्रूपचर्चे-

त्यभिनवपरितुष्टो लोकमात्मीकुरुष्व ।।**85**।।

This essence of all scriptural writings has been put together by Abhinava so that Śiva may bring peace to the organ of hearing of all. It embodies your own instigation O Lord; it talks about you. Abhinava feels satisfied having completed it and please withdraw the world within yourself *ā-loka*. (85)