THE SECRET OF RECOGNITION
(PRATYABHIJÑĀHṚDAYAM)
A REVIVING DOCTRINE OF SALVATION
OF MEDIEVAL INDIA

SANSKRIT TEXT EDITED BY
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GERMAN TRANSLATION AND NOTES
BY
REV. EMIL BAER, Ph.D.

AUTHORISED TRANSLATION INTO ENGLISH
BY
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WITH A NOTE ON THE COMPARATIVE STUDY OF THE PRATYABHIJÑĀ SYSTEM
AND THE ŚAIVA SIDDHĀNTA
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PREFATORY NOTE

The present authorized translation of the Pratyabhijñāhrdayam with Notes by Dr. Kurt F. Leidecker, M.A., Ph.D., is based upon the translation of the work in German by Dr. Emil Baer, Ph.D.

Going through the typescript sent by Dr. Leidecker, (for the extremely neat and beautiful way in which it had been prepared for the Press, one could not feel sufficiently grateful), I noticed that he had given only the English translation of each sūtra and not the original Saṃskṛt text also. It occurred to me that the public may be served better if the original text of each sūtra was given along with its English translation; and I wrote to Mr. Leidecker enquiring if he was agreeable to the suggestion and offering, if he was agreeable, to undertake the work of incorporating the original Saṃskṛt text. He agreed enthusiastically stating that “it will materially enhance the usefulness and appeal of the volume.” Thus it is that the Saṃskṛt text of each sūtra is now seen in this work alongside of its English translation.

From the published catalogues of the various Libraries where Oriental Manuscripts and printed works are collected and preserved, it is gathered that the available MSS. of the Pratyabhijñāhrdayam are as follows:

Aufrecht, Catalogus Catalogorum, Vol. 1, page 61a:

Ibid., II, page 12a:
Devi Prasād, 79, 50. India Office (Eggeling), 1256.
Stein, 220.
Manuscripts mentioned by Dr. Raghavan, *Catalogus Catalagorum* Office, Madras University. 18b, Serampore College, Serampore, Bengal.

The Trivandrum Palace Manuscript No. 54 in the Curator's list for 1091-2, M E.

In this work, however, the text adopted is mainly that of the Kashmir edition—edited in the Kashmir Series by J. C. Chatterjee, B.A. (Cantab.), Vidyāvardhi, Director of the Archæological and Research Department, Jammu and Kashmir, 1911—as the translator had used this edition for his translation. I have also utilized the undermentioned manuscript and printed edition which are not mentioned by the editor of the Kashmir text, but which became available to us, thanks to the kindness of M.R.Ry. Vайдyarāja Dvi-bhāṣyam Venkateswarulu Garu, Chintaluru, Alamur Post, East Godavari District, to whom my grateful thanks are due:


A Telugu edition of the work with the commentary of Pūrṇānanda, printed as part of the bigger work *Sivasaktyaikya-darpanamu* and edited by the same Lakshminarasimham Garu.

These have been used for purposes of collation; and the variations found are given in separate NOTES. Other manuscripts used for collation are the following found in the Adyar Library:

Palm-leaf manuscript in Telugu script under XXII, F, 38. Another palm-leaf manuscript indicated by XIX, 1, 25.

THE ADYAR LIBRARY,
The Theosophical Society,
15th July, 1938.

G. Srinivasa Murti,
Honorary Director.
THE PRATYABHIJNĀ SYSTEM AND THE S'AIVA SIDDHĀNTA

BETWEEN the idealist non-dualist school of S'aivism developed in Kashmir and the realist pluralist S'iva doctrine that has grown in South India, there is considerable agreement in externals, but difference in fundamentals. Both systems recognize three categories—pati, pas'ū and pās'a; but while they are all equally ultimate for the Siddhānta (though not all equally independent), pati constitutes the sole reality for the Pratyabhijñā school, this reality gradually through its own energy unfolding the world on itself as the screen, and dividing itself into corresponding and mutually related subjects and objects.¹ The Lord is both the material and the efficient cause for the idealist school, whereas, for the other, He is only the efficient cause; He can be spoken of as the material cause, because what does develop into the Universe is a potency of His (not svarūpa-s'akti, but parigraha-s'akti)² which has to function in dependence on Him; if this mode of speech contents those who maintain an abhinna-nimittopādānākāraṇa, they are welcome to it; but not in any normally intelligible sense can the Lord

¹ Pratyabhijñāhṛdaya, sūtras 1-3.
² See Aghoras'iva's commentary on the Tattva-prakāśika, v.25.
be the material cause. The idealist school would take literally the scriptural promise of the knowledge of all on the knowledge of the One and consequently seek to derive the many from the One; the realist school would see no more in this promise than in the possibility of knowing a person's dependents as a consequence of knowing that person; if you know the king you cannot but know his ministers too.

Though not under the name of ‘pratyabhijñā’, recognition plays quite an important part in the Siddhānta scheme of salvation; it is recognition of the soul's natural state as essential intelligence, not, however as identical with the Lord, but as dependent on and informed by His intelligence; the parable of the king's son who had been captured and brought up by gipsies finds as important a place in this as in the allied Sāṅkhya system; release is realization of the alienness of the present habits and habitat, and of the true nature of oneself as essentially free of these; the freedom is never complete, though, since there still is and always will be dependence on the Lord; “perfect freedom” for the Siddhānta as for the Christian Prayer-Book is service of the Lord.

For the idealist school the sole reality is neither cognizer nor cognized but essential intelligence that differentiates itself into these two forms; in release there is merger into cit again. For the Siddhānta,
however, the soul always is and will be a cognizer; the light of its own intelligence is weak; it has always to function in and through another; in the state of bondage, it is through the worlds, organs, enjoyments, etc., provided by māyā, that the soul cognizes and functions; when it has been weaned away from these, what the soul does is neither to be merged in the supreme intelligence nor to become a tool of that intelligence, but to know and function with the help of and in dependence on that intelligence; pāśa-jñāna gives place to pati-jñāna, knowledge in dependence on the intelligence that is the Lord; throughout, both in bondage and release, the soul continues to be a knower and enjoyer. This is the Siddhāntin’s great objection to ekātmavāda; if in release I am not enjoyer, who else is there to enjoy?¹ It is no answer to suggest that the Lord enjoys through me; how can His enjoyment constitute satisfaction for me who thirst for it?

The insistence on the centrality of the jīva is the distinctive feature of the Siddhānta school. Non-dualism too is accepted; it is a non-dualism, however, not of substance, but of essence. God and the soul are different entities, but are non-different in nature. This is the purport of the Upaniṣadic declaration of unity, “ekam eva advitiyam”; it is not that “there are not two”, but that “they are not two.”²

Bondage, says the Pratyabhijñā, is due to one’s own s’aktis.³ This is true in a very limited and

¹ Cf. Vināyenbā, vv. 6, 7.
² Mapadiyam, p. 121.
³ Pratyabhijñāhṛdaya, sūtra 12.
modified sense for the Siddhānta too. It is the nature of the soul to take on the colour of its associates. Because of the connate defilement of āṇava it fails to realize its own essential intelligence; it moves in close association with māyā, which is non-intelligent and itself behaves as if non-intelligent. When by good conduct, purification and concentrated contemplation it has turned from matter to spirit and abides in constant association with spirit, it finally and for ever realizes itself too to be spirit; no longer does it confound its own self with matter. Bondage and release thus derive from the innate character of the soul; but this innate character has to be manifested only in dependence on the grace of the Lord. It will always be a difficulty for the non-dualist to conceive duality of substance along with non-dualism in essence; but whether it can be made intelligible or not, that is the Siddhāntin’s doctrine.

As already indicated, final release comes through enlightenment, jñāna, in both schools, though the content of this jñāna is different in the two. Virtuous conduct, the performance of ritual, the observance of austerities, yogic discipline, all these are but preliminaries to jñāna.¹ There is no reason why jñāna should not arise even in this life, even while the body persists. He for whom it has arisen will be a jīvanmukta. But about the status and characteristics of the jīvanmukta there are differences due to basic differences in their view of matter. In the Advaita Vedānta, māyā is destroyed on release; according to the Pratyabhijñā

¹ Sivajñānabodhī, sūtra 8, adhikaraṇa 1, and the Mañḍīyaṃ thereon.
school, the duality of subject and object is a growth which is characteristic of bondage and is resolved with release, in which state there is no non-spirit that can exist over against spirit to act on or be cognized by the latter; for the Siddhānta, however, matter is real; what is destroyed at release is neither matter, nor ānava which causes the soul to cognize itself as if it were finite, but only the conjunction of soul with ānava; according to one variety of Siddhānta teaching, it is only one of the numerous potencies of ānava that is destroyed at the release of each soul.¹ In view of the Siddhānta position that substance is nothing other than the qualities, considered as an aggregate,² it is highly questionable how far the persistence of ānava is intelligible despite the destruction of its potencies, one by one; and even on the view that what is destroyed is the conjunction, the same difficulty arises, since conjunction is not an independent category but has to be treated as a quality. Be this as it may, matter, that is to say, pās'a, in a general way, does survive release, though it has ceased to bind; but the fear of its binding again cannot for ever be dispelled, so long as its existence is conceded. Hence it is that in this school the jīvanmukta does not appear as enjoying unrestrained freedom. In the Paramārthasāra, a text of the Pratyabhijñā school, it is said of the jīvanmukta: “Feeding on whatso may come, wearing raiment of anything, still of spirit, dwelling wherever he chance to come, he finds redemption, being the self of all beings.

¹ See Śivāgraṇabhāṣya (Madras grantha edition), pp. 461-463.
² Pauṣkarabhāṣya, pp. 455-460.
Though he causes hundreds of thousands of *as'vāmedhas* to be offered, or hundreds of thousands of brahmins to be slain, he that knows the Supreme Verity is not affected by merit or by guilt but remains stainless. . . . Conceit, joy and the rest of these passions arises from the illusion of differentiation; how should he be affected thereby who has the vision of the Self in unity? There is naught distinct from himself to which he should offer praise or oblation; will he rejoice in praise and the like, who is said to have passed beyond worship and hallelujah? His temple is his own body and that which is other, built of the thirty-six elements, and fully set with windows consisting of the bodily organism, or composed of jars, etc.”¹ In explaining the latter half of the last verse the commentator, Yoga Muni, says: “The whole phenomenal world is to the thinker a temple of His own indwelling consciousness.” In marked contrast to this is the final sūtra of the *Sīvajñānabodha*: “muktyai pṛāpya satas teṣām bhajed veṣam sīvālayam.” This would seem to mean that for the sake of release one is to resort to the company of the saintly and offer adoration both to their external appearance as well as to temples of S'īva; and the commentator on the Sanskrit text, S'īvāgra Yogin, takes it to relate to one who belongs to the lowest grade of eligibles, who is competent only for the dāsa-mārga, the path of service, as contrasted with the paths of jñāna and antarāṅga-bhakti. The Tamil version, however, says: “Having got rid of the defile-

¹ *Paramārthaśāstra*, vv. 69, 70, 72, 73, 74 (English translation by Dr. L. D. Barnett, *Journal of the Royal Asiatic Society*, 1910).
ment that prevents attainment of the feet of the Lord, he consorts with devotees and worships as Śiva the vestments of these devotees as well as temples of (Śiva)." Though the mood used is the present indicative, the commentator, Śivajñānamuni, holds that, in the light of words used by Meykaṇḍār, the Tamil redactor, in his elaboration of the verse, the sūtra is prescriptive of the duties of the jīvanmukta and not merely descriptive of his acts.¹ In spite of external conformity, then, in the admission of jīvanmukti, the Siddhānta is far removed from the teaching of the idealist school of Śaivism. The external trappings are the same, whether in the enunciation of the padārthas and tattvas or the naming of the causes of bondage and the means to release. But in the conception of the essential character and inter-relations of these, there is profound divergence, a divergence which cannot but have been due to the outlook on life and the temperamental make-up of the individuals or groups among whom the different schools developed. Either hypothesis is possible—that one of the schools is fundamental and that the other (or others) grew by gradual stages of moving away from the initial emphases, or that both kinds of thought existed from the earliest stages fostered by and influencing different sets of disciples. An inquiry into the ultimate superiority of either hypothesis is fascinating, but hardly within the limits of this supplement.

S. S. Suryanarayanan

¹ Maṇḍiyam, pp. 513 ff.
ON THE SPELLING AND PRONUNCIATION OF SANSKRIT WORDS

Except in titles and quotations—where, on the whole, the spelling of the original is kept, the system of transliteration which has been used here is that adopted by the American Oriental Society in its publications.

For the general reader we append the following remarks on the current western pronunciation of the Transliterated Sanskrit words which, it must be, is only approximate.

1. The Vowels.
   
   $a$ like the u in but.
   $\ddot{a}$ like the a in card.
   $i$ like the i in it.
   $\ddot{i}$ like the ee in meet.
   $u$ like the u in cushion.
   $\ddot{u}$ like the u in lute.
   $\acute{r}$ like the re in French chambre.*
   $\ddot{l}$ like an l of the quality of $r$.

2. The Diphthongs.
   
   $e$ like the a in tale.
   $\ddot{ai}$ like an a and i following quickly.
   $o$ like the o in mode.
   $\ddot{au}$ like the ou in loud.
3. The Consonants.

\( k, g, j, t, d, n, p, b, m, y, r, l, v, s \) and \( h \) much like the English letters.
\( c \) like the \( ch \) in church.
\( ch \) like the second part of Churchill.\(^*\)
\( t \) and \( q \) are usually pronounced like \( t \) and \( d \).
\( kh, gh, jh, th, dh, th, dh, ph \) and \( bh \) are pronounced as the mutes composing them followed by a breathing, as, \( e.g. \), ink-horn, log-house, pot-house, mad-house, top-heavy, Mob-house * etc.
\( ñ, ñ, ñ, ñ, ñ \) are indiscriminately pronounced like the nasal in French \( sans \).
\( s' \) and \( s \) like the \( sh \) in shine.

For the accent of Sanskrit words the Latin rules may suffice in general. If the last but one syllable is long—be it in virtue of a long vowel (\( ñi, i, ñ, e, o, ñi, ñu \)) or a double consonant following a short vowel—then it takes the accent; otherwise the accent moves to the preceding syllable.

The plural of Sanskrit nouns is formed here simply by an \( s \) without regard to the real plural formation of the Sanskrit.

\(^*\) According to A. A. MacDonell.
ERRATA

58  read brāhmi instead of brāhmi
62  read camatkāra instead of camatkāra
83  delete [45]
87  put period after turiya
100 read teacher instead of teaches
103, in note 8 read style instead of stile
118, in note 81 read Sānkhyakārikā instead of Sānkhyakārikā
132, in note 144 read samsārin instead of saṁsārin
    in note 145 read Sāṅkhya instead of Sāṅkhya
    in note 148 read kārmamala instead of karmamala
145, line 21 delete one
148, line 4 read -nirūpaṇa instead of -nirūpaṇa
149, line 5 read brahmaṇandhra instead of brahmaṇandra
158, in note 230 read becomes instead of becomes
160  read Abhinavagupta, P. Y.
    under Buhler read Uber instead of Ueber
INTRODUCTION

I. EDITING RELIGIOUS-PHILOSOPHIC TEXTS SYMPTOMATIC OF AN INDIAN RENAISSANCE

The ancient cultures of the East are in a state of ferment. The West has acted the part of a leaven among the stagnating masses. Political and social movements are, for the Occidental observer, in the foreground. But accompanying them there are spiritual movements of no less importance.

In the latter we notice two tendencies of which one or the other at different times becomes more prominent. The watchword of the one is assimilation to Western culture by surrendering ancient heritage, that of the other the rejuvenation of the highest values of one’s own past. Both these tendencies seem to be incompatible, though in reality they enter into a variety of combinations.

What we have said holds true for the Islamic world and the Far East, but probably most of all with respect to India. And here, it seems, the second of the tendencies just mentioned is especially marked. India of old experiences a kind of renaissance. Stirred by Western culture, encouraged by the interest wide
circles of the Occident show in India, challenged, on the other hand, by the growing successes of Christianity in India, the Indian is reminded of his past and spiritual powers rise from a millennial sleep.

It is not solely the zeal of European scholars that brings to light the literary treasures of India which their guardians once attempted to withhold. The Indians themselves edit them and thus try to mobilize the powers of the past against the growing influence of the West.

In this connection must be mentioned the edition of *Texts and Studies* prepared since 1911 in Srinagar by the Archaeological and Research Department of Kashmir State, under the auspices of the Mahārāja of Kashmir. It appears that one branch of the great tree of Shivaism wakens to new life. It flowered in Kashmir from the 9th until about the 14th century of our era. In the first half of that period Shivaism produced, in respect of content and volume, a not insignificant religious-philosophical literature. However, losing power it vegetated side by side with Islam in the mountain valley of Srinagar until a short time ago. If there were, up to that time, only a few Kashmirian Brahmans who still read the old manuscripts (most of them were satisfied with two single small compendiums)¹, we have today already a considerable series of texts, beautifully printed, edited and collated with the best available codices by Indians, and, in part, by men trained in Europe.

II. IMPORTANCE OF THE TEXTS FOR THE SCIENCE OF MISSIONS AND INDOLOGY

From two points of view these texts appear to be noteworthy, that is, from the missionary point of view on the one hand, and that of the Indologist on the other.

The Christian missionary ought to acquaint himself with this form of Shivaism; but not he alone. 'For,' as Schomerus\(^1\) rightly remarks, 'if the mission in India is to solve its task, it needs the help of scientific theology. Just as Christianity had to discuss in a scientific manner views of the Greek and Roman world in order to establish itself in the Old World, so it has to discuss scientifically the Indian world-view, if it is to rule in India.'

Such a discussion will be the more necessary the higher and more dignified the forms are in which the Hindu religious spirit expresses itself. But exactly with such, indeed, we have to do in Kashmir Shivaism. Closely related to the Southern Shivaism of the Tamuls it represents, together with the latter, the noblest development of the otherwise rather frequently repelling Shivaistic Hinduism.

On the other hand, the Kashmir texts demand to a high degree the interest of Indologists as sources for the history of Indian religion and philosophy. Barnett, who is one of the few Europeans who know Kashmir Shivaism, says in the Introduction to the

\(^1\) Schomerus, Sh. S., Preface, page vi.
Lalla-vākyāni which appeared in 1920¹: ‘Very little is yet known in Europe concerning the tenets of this form of Hinduism.’ But again, in his preface he points to the strong influence which this system at one time exercised over the whole peninsula from that far-off corner of Northwestern India. In a letter to me of the 23rd of October, 1922, he writes: ‘I am convinced that it is immensely important for the literary history of India.’

Thus, the present work may be of use to the Christian mission in India as well as to research workers in the Occident. In this lies its justification. But because the work addresses itself also to non-indologists, many an explanation is made necessary which may appear superfluous to the specialist.


That out of the numerous texts of the series I selected just this one was due to the fact that, along with the two already translated texts it appeared to me to be one of the most important. The two above-mentioned points of view also influenced my selection.

In the first place, the Pratyabhijñāhrdaya is one of those two compendiums which are used to this very day as religious text-books and catechisms among the believing in Kashmir. And that it enjoys a great

¹ Grierson and Barnett, L. V., p. 7.
practical reputation also among the Shivaites of the South is clear from the fact that, as Barnett writes me, it had been edited in 1918 at Madras by V. R. Subrahmanya Aiyar with a Tamil translation and in 1920 at Amalapuram by M. Lakshmīnarasinhām together with an interpretation in Telugu.¹

Again, the great scientific importance of the text could be surmised after the comparatively detailed discussion by M. S. Kaula, A Short Review of the Research Publications (Kashmir State), as well as from the words of the editor, J. C. Chatterji, who says of it in the preface: ‘It bears the same relation to the Advaita Shaiva System of Kashmir as the Vedānta-sūtra of Sadānanda does to the Vedānta System. That is to say, it is intended to be an easy introduction to, and a summary of the doctrines of, the System.’ Whether the text really deserves the epithet ‘easy,’ the reader may judge for himself. But the surmise as to the importance of the text has been confirmed in the course of translating; indeed, it presents an introduction into the system and a compendium of its most important doctrinal material. Only later did I become aware, through a footnote in Winternitz, G.I.L., 3B, p. 445, that also V. S. Ghate, Ind. Ant. 42 (1913), p. 217f., in his discussion of the Sivasūtravimarsīṇī and the Pratyabhijñāhāryāya recommends the latter as a handbook for the introduction to Kashmir Shivaism.

¹ In passing, it should be noted that, according to Barnett, these are the only translations, or commentaries on our text which have been published. Because of their language they were not taken into account here.
IV. Transmission of the Manuscript and the Edition of the Text

The Pratyabhijñāhrdaya appears in Aufrecht's Catalogus Catalogorum under the full name of Iśvara-pratyabhijñāhrdaya. As manuscript it is noted in:


3. Lists of Skt MSS discovered in Oudh during the year 1879, prepared by Pundit Devīprasāda, Allahabad, 1879.


The text was edited, as Chatterji says in the preface, on the basis of a collation of four manuscripts (designated ka, kha, ga and ū), of which ka is written in Devanāgarī, kha, ga and ū in Sārada.1 Kha is said to be badly time-worn, ga to be a paper manuscript and ū a birchbark manuscript. Ga belongs to a Pandit of the Department, ū comes from Lahore. More precise data about these manuscripts are not

1 The variation of the Gupta script common in Kashmir.
given by Chatterji. Neither do the rather numerous variations which are printed in the text allow of any certain conclusions as to the character of the manuscripts. Nevertheless, in translation and explanation I have been thankful for readings that differ from Chatterji’s text. These I have occasionally referred to in the notes.

V. LITERARY VALUE OF THE TEXT

In all great religions, but especially in the Indian religions, there may be distinguished three types of textbooks, according to Rudolf Otto: ¹

1. The popular devotional textbooks. Imbedded as poems of instruction in Epos and Purānas, they come down from times in which religion had not yet split into strict, orthodox, dogmatic systems and schools.

2. Textbooks of a definite, rigid, dogmatic type. They represent and propose to set forth a certain church doctrine. But they do it in a popular form and on that account are comparable, perhaps, to catechisms.

3. Textbooks in the strictest sense.

The Pratyabhijñāhrdaya corresponds exactly to the definition of the second kind. As the author himself says in the introduction and in the final paragraph, in composing it he had in mind readers who, lacking any special training in logic, are incapable of comprehending the real textbooks (those mentioned

¹ Otto, Viṣṇu-Nārāyaṇa.
under No. 3). However, when I reflect on the difficulties which certain sections of the text have caused me, I should have to remind myself shamefacedly and with secret envy of those simple people in Kashmir of old with whom I could hardly compete in intellectual sagacity, if I did not know of other cases in which such remarks of Indian philosophers about the purpose of their works are not to be taken too seriously.

Besides this, the Pratyabhijñāhṛdaya belongs to those textbooks that wish to be commentaries to sūtras. The sūtras are aphorisms in briefest form which contain the whole doctrine by implication and are intended to serve as aids to memory. Such sūtras are supplemented by commentaries which develop the doctrine by reaching often far beyond the suggestions of the sūtra. In older works of this kind sūtras, as a rule, are by some authority of the past, while the commentary is by a student, or one who keeps up the tradition, or a later authority. In the later literary products of this kind, the author of the sūtras also frequently composed the commentary to them.

The Pratyabhijñāhṛdaya represents this older type; it is made up of twenty sūtras by an unknown author and Kṣemarāja’s commentary.

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1 The Tarkasaṅgṛaha is said to represent an elementary textbook of Indian Logic for the instruction of boys.

2 Thus, e.g., Kallata himself commented in the so-called Vṛtti his Spandakārīkas. The Spandakārīka is in sūtra form and constitutes an important work for Kashmir Shivaism.

3 The name designates primarily the commentator and not, as Winternitz, G.I.L., 3B, p. 445 n. 2, thinks, the sūtras.
VI. Authorship and Time of Composition

In the colophon the author calls himself Rājānaka Kṣemarāja, student of Abhinavagupta. Kṣemarāja ought not to be confused with other writers of the same or a similar name, as, e.g., the medical student Kṣemarāja, alias Kṣemaśarman,¹ or his contemporary in Kashmir, the prolific writer Kṣemendra. The latter, in his earlier years also zealously worshipped Shiva, but was later converted to Viṣṇuism.²

As to the chronology we are extremely fortunate in view of the conditions in India. The basis for dating events at that time is the historical work of the Kashmirian Kalhana, the Ṛṣitataraṅgīṇī (Kalhana, R.). This work, unparalleled in the whole of Sanskrit literature, was completed by the author in 1148 and throws much light on just those centuries of the history of Kashmir in which our Shivaite philosophers were living. Thus, we are able to date at least two of the philosophers, Kallaṭa and Abhinavagupta. The former, according to the Ṛṣitataraṅgīṇī, belongs in the second half of the 9th century when his own dates are checked with the Ṛṣitataraṅgīṇī.³ His pupil, Kṣemarāja, must therefore also have lived and written in the first half of the 11th century of our era.

Kṣemarāja belongs in point of time to the last of a long succession of Kashmirian Shivaite teachers and writers. But he seems to have been the most successful

¹ Cf. Aufreicht, C. C.
² Cf. Winternitz, G.I.L., p. 53, and Aufreicht, C. C.
of all. Besides our text, the following works bear his name:

Śpanda-sandroha (‘The Mass of Śpanda’ [śpanda, really ‘movement,’ is one of the designations of the system of Kashmir Shivaism]).

Śpanda-nirñaya (‘The Decision for Śpanda’).

Śvacchanda-uddyota (‘The Blaze of the Sovereignty of Will’).

Netra-uddyota (‘The Blaze of the [divine] Eye’).

Vijñāna-bhairava-uddyota (‘The Blaze of the Terrible [brought about] by Knowledge’).

Sīva-sūtra-vṛtti (?) (‘Commentary on the Sīva-sūtras’).

Sīva-sūtra-vimarsini (‘[Treatise] on the Investigation of the Sīvasūtras’).

Stava-cintāmaṇi-ṭīkā (‘Commentary on the Stava-cintāmaṇi’ [‘Philosopher’s Stone which Serves to Glorify’]).

Uṭṭala-stotrāvali-ṭīkā (‘Commentary on Uṭṭala’s Stotrāvali’ [‘The Fold of the Hymn’]).

Parā-prāveśika (‘[Treatise] on the Highest Knowledge of the Identity [of the All-soul and the Individual Soul]’).

Tattva-sandroha (‘The Mass of Truth’ [or, of Suchnesses]).

Thus far according to Chatterji, K. Sh., p. 35, n. 1—

Paramārtha-saṅgraha-vivṛti (‘Commentary on the Paramārtha-saṅgraha’ [‘Summary of the Highest Truth’]).
Bhairava-anukaraṇa-stotra ('Hymn of the Imitation of the Terrible').
Varṇa-udaya ('The Appearance of the Syllables').
Śiva-stotra ('Hymn to Shiva').
Sambha-pancasika-vivaraṇa ('Commentary on Sambha's Pentecost').
Spanda-nilaya ('The Abode of Spanda').
Svacchanda-naya ('The Doctrine of the Sovereignty of the Will').
Mahārtha-mañjari-tīkā ('Commentary on the Mahārtha-mañjari' ['Bouquet of the Great Truth']).
—These according to Aufrecht, C. C.—

VII. Brief Sketch of the Doctrine of Recognition According to the Pratyabhijñāhrdaya

The main topics of the doctrine are God, world, soul and salvation. This brief sketch may serve as an introduction to the study of the text. For all details, the notes are to be consulted.

The basic idea is the identity of God (Shiva), soul and world. The world is no illusion as in the Vedānta. It is absolutely real. Instead of being separated from God and the soul—as in the later Sāṅkhya—the world is identical with them.

The actual process of the world is enacted in four phases (the system, however, has five) which correspond to the four main phases of psychical life. They are regarded as the eternally enduring spiritual experience of God. This expression is not to be taken
metaphorically. We have here an experience of God in the fullest sense of the word. For the world is in reality nothing else than the psychical life of the All-soul projected outwardly. Shiva awakens: the world of phenomena potentially latent within himself blazes up. He is awake: the world exists. He goes to sleep: the world is drawn back into himself and disappears. He is asleep: the world rests within himself as a potential magnitude till the new day of the world. (The fifth phase will be mentioned later in the treatment of soteriology). Thus, the world is nothing other than the objectified content of the consciousness of the divine soul, and as such identical with it. God is cause as well as effect and is the causa efficiens and causa materialis of the world at one and the same time. In answer to the question as to what imparts the impetus to the process of the world, the doctrine of svatantrya, i.e., the sovereignty of God's will, says: it is the will of God which is a primum datum.

The development of the world is, rightly understood, the work of citi, world-reason, or paravac, the eternal word, or parasakti the highest power, all of which are considered identical with each other and with Shiva. Here we have to do with different points of view which run side by side and whose harmonization cannot be said to be wholly successful.

In connection with citi appears tattva, meaning 'suchness,' principle, element—a concept known from the Sāṅkhya. Citi allows the All to divide itself into thirty-six (or thirty-five) tattvas which represent a
scale from the highest and purest to the lowest and grossest principle. The totality of the phenomena of the universe are, in some way or other, reducible to them.

Parāvāc, which in the development of the world goes through several phases of growing sensualization, is differentiated into the 50 letters of the Sanskrit alphabet. These represent and, in agreement with ancient Indian speculation, are, in fact, the elements out of which the universe is built.

More important, however, is the rôle played in our system by parāsakti. It is sakti which, in the later parts of the text comes to the foreground more and more and dominates the entire thought to such an extent that Shiva is surprisingly neglected. Sakti reigns throughout the universe by means of the innumerable subordinate saktis which, arranged in circles, become just as many manifestations of the highest sakti.

If it is more particularly the idea of matter which is inherent in the concept tattva, in the case of sakti it is the idea of power. The phenomenal universe is thought of as a varied play of forces, good and evil, friendly and hostile to man, and towering behind them all in mysterious, terrifying grandeur is parāsakti.

With this we have already indicated another more important difference between tattva and sakti. The mental attitudes out of which both these concepts originate are totally distinct. With tattva it is the
cold abstraction of philosophic thinking; with śakti it is constructive imagination born of religious feeling. In śakti-worship especially there is manifested most clearly that passionate religious movement of Hinduism which inclines towards the female deity. In contrast with this, the mythological concepts which, in the earlier sections of the text, appear occasionally in conjunction with the tattva speculation, are predominantly masculine (Śādāsīva,Īṣvāra,Sīva Bhāṭṭāraka).

Again, the psychology of the system is linked with citi also. In the process of the world development citi becomes through progressive limitations citta, the organ of thought for the individual soul. As to the souls themselves, they are nothing other than Shiva who, in virtue of his sovereign will, suffers limitation. Descending through seven stages (including the highest) he is narrowed down more and more. Of course, the limitation of a knowing subject corresponds exactly to that of the object, because the world is always the objectified content of the soul’s consciousness. Moreover, the doctrine of the three malas (mala means dirt, soiled garment) becomes prominent here also. These three malas gradually obscure the individual souls and hinder their salvation.

The aim of all Indian philosophy is salvation, that is, liberation from the compulsion of sāṁsāra, the cycle of rebirths, transmigration of soul. Now, soteriology corresponds here as in other systems exactly to cosmology, or rather, cosmogony, only with reversed
sequence of the particular processes. The soul is liberated by reversing the limitations acquired in the course of world development. Citta has to become citi again, while the individual, freeing himself from the malas, must again become Shiva.

Otherwise, the ideas in soteriology are just as divers and heterogeneous as they are in cosmology. Indeed, they even appear to be less reconciled and more contradictory than in cosmology. There corresponds to each of the above-mentioned three kinds of cosmogonic developments a particular way of salvation.

The first is that of philosophic insight. It is called pratyabhijña, 'recognition,' from which the whole system receives its name. He who discovers again within himself Shiva, i.e., he who, according to the propounded doctrine recognizes that his true self is identical with Shiva and the world, is liberated. Requisites for this knowledge are interpretation of the truth by a good teacher and devotion and firmness on the part of the student in the pursuit of truth.

The second method, which, to be sure, is rather subordinate in our text, being hinted at only in occasional suggestions, is that of the mantras.¹ He who learns to use the magic formulae through a teacher and acquires thereby mantravirya, mantra-power—because the formulas are composed of the syllables representing the cosmic elements, i.e., the

¹In the Sivasūtravimarsini, i.e., Ksemarāja's commentary to the fundamental work on Kashmir Shivaism, this problem is treated much more in detail.
products of the differentiation of paravāc—gains lordship over those elements and, hence, salvation.

The third and, to judge from the extent of the discussion devoted to it, by far the most important method of salvation is connected very intimately with the sakti doctrine. We mean Yoga, more particularly a form of it which may be said to be a preliminary to the later Ṣaṭṭhayoga. By means of breath constraint and fixation of citta on certain parts of the human body that represent the microcosm, the Yogin acquires mastery over the saktis. Thus, from being dangerous deceivers, the saktis become serviceable to salvation.

However, these three methods are not clearly separated, but coalesce in various ways. They all are agreed on the fact that man himself effects his own salvation. Now, as if from another world, there projects into the system the idea of grace, yes, even a kind of predestination, thus altogether complicating soteriology and leading the system into contradictions which remain unsolved.

Similar to erratic rocks, two concepts are imbedded in the system: anugraha, the dispensation of grace, and saktipāta, the descent of sakti. Anugraha is called the fifth phase in the cosmo-psychological process through which the soul finally overcomes the four other phases of samsāra and reaps salvation. In saktipāta Shiva intervenes as saviour (in virtue of the sovereignty of his will) in the life of the individual soul which could not partake of salvation through its own power.
VIII. RETROSPECT AND PROSPECT

The present study is limited to the Pratyabhijñāhrdaya. Only those problems and materials have found recognition which are immediately connected with and treated by the text. A final appreciation of the system of Kashmir Shivaism from the metaphysical, theological, religious-philosophical and epistemological point of view will be possible only after an investigation of the other texts, above all the works of the dogmatists proper, Somānanda, Utpalācārya and Abhinavagupta. Then only will it be possible to solve further problems which have so far been answered in a rather contradictory fashion. We mean the question as to the relation of Kashmir Shivaism to the S'āiva-siddhānta of the South and to other Shivaitic systems as well as the connection with the other philosophical and religious systems, especially the Vedānta and Sāṅkhya. The present study cannot and does not wish to be more than a contribution towards research into the still dark and mysterious field of Indic literature, philosophy and religion.

Where these problems have been dealt with—however inadequately till now—the bibliography tells by an asterisk (*) affixed to the works in question.
ॐ

नैमो महर्षमूर्त्तेः
अत

प्रत्याभिज्जाद्यम

नैम: विवाय सततं पञ्चकुल्यविविधायिने।
विदानन्दयनस्तातमपरमार्थावभासिने।।
शैवकरोपणिष्टारस्त्यभिज्जामहोदये।
ि०लेमणोद्धिरते सारं संसारविपश्चान्ते।।

OM—ADORATION TO THE BLESSED ONE!

NOW [FOLLOWS]

THE PRATYABHIJNAAHDRDAYA

[THE SECRET OF RECOGNITION] ¹

Adoration to Shiva forevermore, who moves the five processes of the universe,²
Who manifests the highest reality, whose essence is nothing but spirit and bliss.
From out of the ocean [of the doctrine] of recognition, the real content of the Sāṅkara Upanishad,³
Happily ⁴ the best is brought forth to destroy the effect of the poison of saṁsāra.
There are some who, still undeveloped of thought, do not take the trouble imposed by a textbook based on acute reflection, but who, nevertheless, long after the *samāveśa* with the highest Lord which flowers forth with the descent of *sakti*. If devoted, they will receive here some explanation of the truth that serves to instruct in recognizing the Lord [within].

To prove on this occasion that, in consequence of the divinity of its own self (*citi*) operates as cause in all things, that in it may be found access to happiness and great reward, he said:

**Sutra 1**: The absolute *citi* is the cause when the universe is in the process of becoming perfected.

When the universe is in the process of becoming perfected means as much as when [all suchnesses] from *Sadāśiva* to the earth emerge. When [thus
the universe is] shining forth, which really is to become existent, as well as when being re-absorbed, which really is quiescence\textsuperscript{13} of the \textit{pramāṭr};\textsuperscript{14} \textit{citi} is the cause. \textit{Citi} is identical with the highest \textit{sakti},\textsuperscript{15} is exalted, \textbf{absolute}, consists of the highest reason [and] is not distinct from \textit{Śivabhaṭṭāraka}.	extsuperscript{16} [Cause] is that which effects.

For, when \textit{citi} emerges, the world awakens and becomes existent, falling asleep when \textit{citi}'s] emergence is reversed. One's own experience even gives testimony to that fact.

The other,\textsuperscript{17} however, that starts with \textit{māya}\textsuperscript{18} and \textit{prakṛti}\textsuperscript{19} and is distinct from the light of \textit{citi}, is nowhere a cause. Inasmuch as [the other] does not emerge, it is not real. But in the state of emerging, the luminous \textit{citi} alone is, indeed, the cause, since light is its only essence. The other one, however, does not exist [yet].
Hence, place, time and form, [all of which have been] created and vitalized by (citi), are incapable of differentiating (citi’s) real nature; because (citi) is all-pervading, eternal and of unlimited fulness.

Thus formulated, this [commentary] agrees with the meaning [of the sūtra].

Then, is not also the world nothing insofar as it is severed from cit? And how could there be a causally conditioned existence in that state of unity?—thus one might object.20

Only cit it is, the exalted one, qualified by its luminous absoluteness, which flashes in the real essence of the unlimited world then in existence. These words convey that this highest comprehensive reality is effect and cause [at one and the same time].

(Cit) alone is the cause when the world, which consists of pramatr, pramāṇa21 and prameya,22 is in the process of becoming perfected, i.e., shines forth.
This being so, there is, consequently, a poor demonstration in proof of the existence (of \textit{cit}) which is absolute and possesses its own unlimited light, neither necessary nor appropriate,\textsuperscript{23} being such as would have to supply continually new reasons [for it].

This is declared in the \textit{Trikasāra}\textsuperscript{24} as follows:

As one might try to jump with one's own foot over the shadow of one's own head,

And yet the head will never be at the place of one's foot—just so it is with this \textit{baindavī kāla}.\textsuperscript{25}

Furthermore, (\textit{citi}) being the cause when the universe is in the process of becoming perfected no less than when it is re-absorbed, is, therefore, absolute. [In the re-absorption], the palatable\textsuperscript{26} is reduced to identity with the highest duallessness. Should (\textit{citi}'s) absoluteness be recognized, it causes all [supernatural] powers\textsuperscript{27} which consist essentially in enjoyment and liberation.
In this manner one should explain [the doctrine] by repetition.

From another point of view, the universe is blue, pleasure, the body, life and so forth. Its process of becoming perfected is the avesa of the reasoning pramātr as it follows from the evolutionary series of pramānas. As such it is the cause, in the sense of a means (of citi) in the knowledge process.

Thereby it is asserted that [here we have] a way to happiness. As is stated in the excellent Vijñāna-bhaṭṭaraka:

Common to all souls is the [naïve] consciousness [of the existence] of objects and subjects;
The Yogins, however, have the distinction of being mindful of their relation.

Citi, the singular, denoting the unlimitedness of place, time and so forth, shows that all followers of the
doctrine of non-identity labor under an error. The word *absolute* indicates that great splendor is the essence of *cit*, thus marking the difference [from the concept] of the Brahman doctrine. The word beginning [in the original of the *sutra*] with *universe* declares that (*cit*) possesses unlimited power, that it is able to effect everything and that in it may be found a way to happiness and great reward.

Even though [admitting that] *citi* is the cause of the universe, could one, nevertheless, cling to the doctrine of non-identity insofar as *citi* would presuppose a *causa materialis* together with its effects? Fearing this, he said:

*Sutra 2*: By the power of its own will (*citi*) unfolds the universe upon its own screen.

*By the power of its own will*, not, to be sure, by the will of another, as the Brahman [doctrine] and
similar [teachings declare]. Moreover, only (by the power of its own will), and not on the presupposition of a *causa materialis* together with its effects. For, in this case, the possibility of an [absolute] *cit* would be untenable because the aforesaid absoluteness would vanish.

*Upon its own screen*, but nowhere else, (*cit*) unfolds the above defined *universe*, which, though [appearing] different [from *cit*] yet is identical with it, like a city [seen] in a mirror.³⁹ Furthermore, unfolding means manifestation of a mode of existence.⁴⁰ Because of the fact that the light (of *cit*) is the sole essence of the world, one speaks of a state (*avasthāna*).

Now, in order to make the real nature of the universe intelligible through analysis, he said:

*Sutra 3* : This (universe) is manifold in consequence of the separation of mutually related objects and subjects.⁴¹
This, that is to say, the universe, is manifold, in other words, of many forms. Why? In consequence of the separation, that is, in consequence of the multiplicity of objects and subjects which are mutually related, that is, are in a state of reciprocal adaptation.\(^{42}\)

So, [on the one hand], in the suchness of *Sadāsīva.*\(^{11}\) Corresponding to the entirety of the object which includes antitheses and consists of a ‘this’ (*idantā*) veiled and [hence] obscured by a self (*ahanta*),\(^{43}\) is, [at this stage], the group of *pramatars*, called *mantramahesvari*,\(^{44}\) who are governed by the blessed Lord *Sadāsīva* and whose state of existence, as it appears, has been brought about by the will of the highest Lord.

In the suchness of *Īsvara*,\(^{11}\) [on the other hand], the entirety of the object consists essentially in a co-ordination of a distinct ‘this’ (*idantā*) and a self (*ahanta*).\(^{45}\) To it there corresponds exactly the group of *mantresvaras*\(^{46}\) governed by the Lord *Īsvara*.
In the stage of *vidya* [there are] the *mantras* as *pramātars*, which are governed by the blissful *Anantabhatṭāraka* and are differentiated according to the many branches. To these corresponds exactly the object (*prameya*) which, though comprising everything objective, still harbors within itself differentiation as sole potentiality.

Dominating *māya* are the *vijñānakalas* which are inherently pure awareness, free from any kind of doership. To them corresponds their *prameya* which is identical, fundamentally, (with these *vijñānakalas*) and is a product [of *karma*], dating from former existences in which (the *vijñānakalas*) appeared as *sakalas*, or *pralayākalas*.

In *māya*, there belongs to the *pramātars* of the void, that is, the *pralayakevalins*, a nearly annihilated *prameya* appropriate to them. The *sakalas*, however, conditioned as they are in their existence by

* Or, a *prameya* 'resembling annihilation.'
the earth, the furthest limit, are altogether separated [from citi] and confined, have a prameya of the same sort [as that of the pralayakevalins].

Sivabhattaraka, however, who transcends this and whose wondrous form is light merely, has modes which likewise consist of light only. And again, the entire universe so constituted, from Shiva to the earth, flashes in identity with the blissful Paramasiva. [The latter] transcends and is the universe at one and the same time, and consists of the highest bliss and of nothing but light. [In regard to the universe that flashes up it is], truly, no other [than the one mentioned above], be it object or subject. Nevertheless, the magnificent Paramasiva-bhattaraka manifests himself in just this manner in thousands of forms of a heterogeneous multiplicity.

This is the quintessence of what has [already] been demonstrated.

* Or, 'whose states reach as far as the state of the earth.'
Moreover, just as the Exalted One is the body of the universe, so

*Sutra 4*: has *cetana*,\(^{62}\) which is qualified by the contraction of *citi*, been formed of the contracted universe.

Animated by the desire to have the universe, which is founded on identity with himself, manifested in a form appropriate to *Sadāsiva*\(^{11,42}\) and the rest of [pramātars], the magnificent *Paramasāiva* at first flashes in the void, the absolutely void\(^{63}\) by means of a process of manifestation in identity with light. [The void is] due to the isolation of *citi*, in other words, to *anāsrutasāiva*\(^{64}\) who consists of *akhyāti*.

Thereupon he expands in the totality of suchnesses, worlds,\(^{65}\) entities\(^{66}\) and respective pramātars. For, he is their true nature, while they distinguish themselves by not having lost the savor of *citi*.\(^{67}\)
Now, just as the Exalted One is thus the body of the universe, so also *cetana* as subject, **which is qualified by the contraction of *citi*,** in other words, which represents the contracted *cit*. [Therefore, *cetana*] consists—comparable to the seed of the fig tree—of the entire universe when it is contracted. A saying of Siddhānta likewise asserts:

The psycho-physical nature of all is, indeed, body as well as soul.

In the *Trisūtramata* too (the author) declares that the subject consists of the contracted universe, more particularly in the chapter that begins as follows:

The body is formed by all the gods; hear now, my dear, [concerning] it.

The earth is praised for its solidity, water for its fluidity.
and ends by saying:

The three-headed Bhairava is present in person and extends to the ends of the universe.

Therein the following is implied. Because light is its only true nature, and as an application of the [just] mentioned Agamas evinces, this [cetana as] subject too consists merely of Shiva who forms the body of the universe. It appears as if it were contracted because—due to its -sakti—its true nature is not displayed. Because it unfolds itself as cit in accord with its only nature, the contraction, likewise, proves upon closer examination to be entirely of the nature of cit and nothing else. Hence every subject is identical with Sivabhatțaraka who forms the body of the universe.
This has been formulated by myself as follows:

If non-appearance* does not appear, then appearance remains;
If it does appear in virtue of its being of the nature of the appearance, then appearance remains [also].

With this in view, the identity of Shiva with jīva^2 is proclaimed in the excellent Spanda-textbooks where, after the introductory words:

Because jīva consists of the universe . . .

we read:

Therefore, if one reflects deeper on the meaning of the words, [one becomes aware that] this is not the condition, not the one that is Shiva.

Knowledge of this truth constitutes liberation; lack of knowledge of this truth constitutes bondage. Just so it will be.

* Or, 'non-consideration.'

5
Now, this subject is formed by *vikalpa*, and the activity of *vikalpa* produces *citta*. If there is a *citta*, how, then, can that (subject) have the nature of Shiva? Seeing this objection he continued in order to settle the problem of *citta*:

*Sutra 5*: *Citta* is only *cit* descended from the stage of *cetana* and passed into a condition of limitation due to the object of perception.

In reality, *citta* is nothing else. [To say it once more], it is the exalted (*citi*). Now, if (*citi*), preserving secretly its own real nature, subjects itself to limitation, then the process is twofold. Sometimes it flashes with *cit* prevailing, subordinating [to itself] the
limitation which has already taken place; other times
[it flashes] when limitation is prevailing.

In the event cit prevails, that is, when, in the
nature of the case the [divine] light is predominant,
then *vijñānakala* is *pramātr*. But when the [divine]
light is being impaired, then *vidyā* is *pramātr*. Even
here where, step by step, [cit] has reached corporeality
by limitation, the independent nature of the Lord
Sadasiva is apparent.

But, wherever cit holds the supremacy won by
ardent endeavor to reach *samādhi*, there the *pramātr-
ship of the pure path* has reached by stages the
highest degree. Where, however, limitation is domi-
nant, *pramātr*-ship of the void, etc. is present.

This being so, *citta* is nothing else than *citi* in the
form of the limited subject [and] descended from the
stage of *cetana*, that is, bent on comprehending objects.
[Furthermore, *citta* is only *citi* which], due to the
object of perception, in other words, in virtue of the
blue, pleasure and so forth, has **passed into a condition of limitation.** [The latter conveys that *cītī has] become restricted through the limitation of both, [subject and object].

In entities which manifest themselves in their own bodies, *sattva, rajas and tamas*

Bear the same relation to *pasu* as to *jñāna, kriyā and māyā* as third to *pati.*

Thus, beginning with this [*sloka, the following*] is stated in the excellent *Pratyabhijñā. Citi-s'akti* is of an absolute nature and appears as *jñāna, kriyā and māyā-s'akti.* In consequence of the excessive limitation it flashes in the *pasu* state as *citta* whose nature consists in *sattva, rajas and tamas.*

Hence, for the sake of tracing (*citta*) even in the state of *vikalpa* because [it] is of the nature of the real, the excellent *Tattvagarbhastotra* says:
Therefore, in all those who passionately strive for the highest truth
There remains inviolable the luminous character of their inmost nature.

Thinking, however, that citta especially constitutes the real nature of the māyāpramātṛ, he said:

Sutra 6: The mayāpramātṛ consists of it.

First of all, the sphere of body and life forms the matter for citta; but also the sphere of the void, because it is furnished with the sāmskāras that cling to citta. Otherwise the one who follows the common walk of life would not by his own initiative pursue these things. Accordingly, māyāpramātṛ consists of citta indeed.
To this end, in the S'ivasutras\textsuperscript{89} where the matter is discussed, the word is coined:

\textit{Ātman is caitanya.}\textsuperscript{7}

And, further, incidentally when defining \textit{māyāpramātr:}

\textit{Ātman is citta.}

Since, then, salvation is the result of correct knowledge of the true nature of (\textit{ātman}),\textsuperscript{90} and \textit{samsāra} that of incorrect [knowledge], he continued in order to analyze this true nature:

\textit{Sutra 7: And he is one, of twofold appearance, threefold build, fourfold constitution and a nature divided into seven pentads.}\textsuperscript{91}

Reflecting upon these words, it follows that \textit{S'iva-bhaṭṭāraka} whose essence consists in \textit{cit}, is but \textbf{one ātman} and no other; because it is impossible that the [divine] light differentiate itself through place, time
and so forth, and because, on the other hand, comprehending subjectivity does not belong to the soulless.

Inasmuch as the [divine] light—through the sovereignty of its [own] will—subjects itself to the limitation of life and co-ordinate phenomena and thereby accomplishes that the subject pursues limited aims, it is, therefore, of twofold appearance due to the dual nature made up of the light-form on the one hand and the limited manifestation on the other.

Owing to his being covered by the *mala* of *ānava*, *māya* and *karma* [*Śivabhaṭṭāraka*] is of threefold build.

Because essentially composed of the void, life, *pūryāstaka* and body, he is of a fourfold constitution.

The seven pentads, that is, the thirty-five suchnesses from Shiva to the earth make up [*Śiva-bhaṭṭāraka’s*] nature. This expression corresponds also to the fact that he consists of a heptad of *pramātars* beginning with Shiva and ending with the
sakalas. Likewise, [it is compatible with the fact] that he consists of a pentad as respects his appearance as the power of spirit, bliss, will, knowledge and action, connected as they are through akhyāti with the kañcukas kalā, vidyā, rāga, kāla and niyati.

When this one is being recognized thus—we mean [when it is realized] that Shiva is one only, that he consists of thirty-five suchnesses, that his nature appears in a heptad of knowledge subjects and his character in a pentad of powers, i.e., spirit (cit) and the rest—then he bestows salvation; otherwise, however, he leads to samsāra.

And hence

Sutra 8: The sthitis of all darsanas are his roles.
The *sthitis,* that is to say, the conclusions of all, meaning the *darsanas* † of the Ārvākās and the other [schools of philosophers], are his, that is, this *atman's roles* in which he disguises himself like an actor and which are kept apart by his own choice.

Consequently the Ārvākās think that Ātman is identical with the body characterized by consciousnesse.

The followers of the Nyāya and those close to them regard the *ātman* almost identical with the suchness of *buddhi,* that is to say, with the substratum of the group of qualities beginning with *jñāna*—but only as long as *atman* is involved in *samsāra.* In the end, however, when (the suchness of *buddhi*) is destroyed [they regard *atman* as] almost identical with the void.

* In this place are meant 'the fundamental principles.'
† Meaning 'systems' here.
The followers of the Mīmāṁsā are of the opinion that atman, veiled by the upādhis pleasure, pain and so forth, ought to be recognized on the basis of the recognition of the 'I'. [They] also stop with buddhi.

The adherents of Sugata stop definitely with the functions of buddhi, maintaining that the fundamental principle consists in nothing but the continuity of consciousness.

Some knowers of the S'rutyanta say the atman is identical with prāna.

The Brahmavādins of non-being who assert 'this (universe) was non-being,' arrive at the sphere of the void and rest content with it.

The Mādhyamikas also uphold the same [doctrine].
परा प्रकृतिः भगवान् वासुदेवः; तद्विष्णुलिङ्गविषया एवं जीता इति पाण्डवराजा: परश्या: प्रकृते: परिमा० भुजणामाः भुजामात् अव्यक्त एवामिनिविष्णा:। सांस्कृतिक० "विज्ञानाकलः भूमि अवलम्बने।

सदेव इष्ठमयो आसीत् इति इष्ठयत्त्वचरणमाध्यिता अपरे श्रुत्यन्तविद्।

श्रीद्वारशिवपदमध्यासिता। एवमन्यद्रपिः अनुमत्तव्यम्।

The Pāñcarātras\(^{118}\) who declare: 'Prakṛti is primary, Vāsudeva is the Exalted One, the individual souls are sparks of him, as it were,'\(^{119}\) finally\(^{120}\) admit that, for them, prakṛti is the highest. Hence, they stop with avyakta.\(^{121}\)

The Sāṅkhya,\(^{122}\) however, and those having similar views cling to the sphere which is characterized in the main by the viññānākala.\(^{123}\)

Other knowers of the Śrutiya\(^{124}\) accept as basis the sphere of the Īśvara suchness by asserting: 'In the beginning this (universe) was being.'\(^{125}\)

The exponents of Vyākaraṇa\(^{126}\) decide for the sphere of the magnificent Sadāsīva saying: 'The suchness of atman is made of S'abda-brahman in the form of pasyanti.'\(^{127}\)

Consequently, something else also deserves
And this is found formulated in the Agamas in the passage that begins as follows:

With the suchness of buddhi the Buddhists rest content, with the gunas the Arhatas; So do the Veda-knowers with the soul, with avyakta the Pāńcarātras.

The Tāntrikas contend that the suchness of atman transcends the universe.

Those who take their stand upon the principal texts of the sacred tradition and connected [writings] say [the suchness of atman] consists of the universe.

‘It transcends the universe and consists of the universe’ is the view of those who know the Trika and systems allied to it.

In this manner all these roles of the one Exalted One who consists of cit have become manifested by his own choice. Depending on the concealment or...
disclosure of his absolute nature, they are dissociated in a multitudinous degradation. On that account atman is one only, extend it as far as it may.

However, by the will of the Exalted One those of a limited vision are caused to arrogate to themselves a view of their own in parties and sectarian schools. For this reason—unless the highest stākti descend upon them—[these short-sighted ones] do not comprehend the great pervasion [of the atman] which, in respect of its form, was just now explained, even though the decisive fact of the higher knowledge-subject pervading all the [lower] spheres of body and so forth is very obvious. As is said:

The Vaiṣṇavas, however, and those like them—all who passionately rejoice in vidyā
Know not the highest god, the omniscient, him who is endowed with knowledge.
Moreover:

_Māyā_, indeed, misleads them in bondage, utilizing just their craving for liberation.\(^{136}\)

And, [finally]:

The worshippers of _ātman_ do not reach the highest place of Shiva.

Or, [according to a different interpretation of the _sūtra_],\(^{137}\) we have to understand by _sthitis_ the [different] acts of identification with the inner reality\(^{138}\) in which all _darsanas_ come to a standstill, that is to say, all processes by which we become conscious of blue,\(^{29}\) pleasure and the rest [of representatIVES of empirical categories]. And these (_sthitis_) are _his roles_,\(^{139}\) *i.e.*, means for manifesting his own nature whose character is nothing but spirit and bliss.

For, whenever the external form [of consciousness] becomes tranquil in the true inner one, then there flashes the high Lady of the _turiya_ consciousness.\(^{140}\) Her character is conditioned by the
unification of emanation, stabilitating and reabsorption; or, expressed in *sūtra*-form: by re-absorbing of the external reality, abiding in a stage appeased within [and, lastly,] a continuity of consciousness ejecting now this, now that. She sends forth and draws back the diversities caused by the emanation and so forth of objects then in existence. Always filled she is yet lean, of either form yet of one character only.¹⁴¹

And, in the commentary to the excellent Pratyabhijña it is said:

However carelessly she handles her possessions, she is full, nevertheless.

And this high Lady, cared for more intensely from stage to stage, makes the devout person her own.¹⁴³

If *aṭman*, who is of the manner described [above] possesses power, why then does one call him a *mala*-covered *anu*,⁵³ a *sāṁsārin* who is afflicted with *kāla* and the other [*kañcukas*]? Thinking thus he said:
Sutra 9: In consequence of the limitation of the saktis of this cit-like [atman] he becomes the mala-covered samsarin.

If, through the sovereignty of his will⁹³ the cit-like highest Lord has his [universal] pervasion which is characterized by unity, disappear and condescends to [a state of universal] pervasion of duality, then his will and the rest of saktis⁹⁷ do appear [henceforth] limited, though [in reality] they are not limited. And, consequently, this mala-covered samsarin comes into existence.

The will-power of unrestricted sovereignty becomes anu-mala⁵³ when in the stage of limitation. It consists in that one imagines oneself to be imperfect. The knowledge-power then becomes maya-mala⁵³ by reason of the limitation whereby the universal knowledge becomes knowledge of particulars (kīmciṣjñatva) in
the differentiation. [The *māyā-māla*] has its beginning with the appearance of the inner organ[^145] and the organs of perception[^146] and consists in the spread of knowledge-objects which are completely differentiated by appropriating limitation.

The power of action thereupon falls entirely a prey to limitation and becomes *karma-māla,*[^53] since in the separation universal doership becomes doership of something particular (*kimcitkariṇīva*). [*Karma-māla*] has its start with the appropriation of limitation based on the organs of action[^147] and consists in that one is intent on good and evil.[^148] Thus, by appropriating limitation the *staktis* universal doership, omniscience, perfection, eternity and omnipresence[^149] appear respectively in the form of *kāla*, *vidyā*, *rāga*, *kāla* and *niyati*. Composed in this fashion, this [atman] 

[^145]:

[^146]:

[^53]:

[^147]:

[^148]:

[^149]:
is called a *sāṁśāraṁ* wanting in *sakti*; when unfolding his *saktis,* however, [they call him] Shiva.

[The question] is voiced: ‘Does he not, in the *sāṁśāraṁ*-stage, have any mark on himself that is appropriate to the Shiva-state whereby he [may], even in this stage [be recognized] as Shiva?’ Certainly, [we reply]. Reflecting on this he said:

**Sutra 10**: Thus also does he—like the other one—move the five processes of the universe.

The difference of the Īśvara-dvaya system\(^{150}\) from the Brahmavādins\(^{115}\) consists here in that the *cit*-like Exalted One always retains the authorship of the fivefold world-process. In support of this we may cite what is stated in the first proposition of the magnificent *Svācchanda*, namely:

The god who enacts emanation and re-absorption, who effects concealment and stabilitating,
Who dispenses grace, him whom destruction of sorrow is subordinated.

And, just as the Exalted One actuates during the opening of the impure path the emanation and the rest [of processes] which consist in the unfolding of his own real nature—thus he carries out the five processes even in the rôle of samsāra whereby, we must concede, the cit-sakti is subjected to limitation.

Now, then, entering into the body and the rest [of entities], the Lord may cause

The luminous flood of inner things to appear outwardly— even in the course of the world, according to his will.

According to this view on [our] theme, expressed as it is in the Pratyabhijñākārīka, [the following is implied]. The cit-like great Lord, entering into the
sphere of body, life, etc., causes the object that is composed of the blue, etc., to become manifest, fixed in space, time and so forth \(^{35}\) —[but only] as long as [his attention] is directed outwardly. In this case \(^{162}\) he possesses:

1. in the partial sphere where the space-time, etc., character becomes manifest—the quality of the emanator;

2. in the partial sphere where no space-time, etc., character becomes manifest—that of the re-absorber;

3. in the partial sphere where blue, etc., appear—that of the stabilizer;

4. in the partial sphere of differentiation—that of the enveloper;

5. there where he shines forth in identity with the divine light—that of the dispenser of grace.

And how the Exalted One always possesses the authorship of the fivefold process that I have shown in extenso in the *Spandasamadhoha*.\(^{163}\)
Thus, should one, firmly resolved, busy one’s self constantly with it, this authorship of the fivefold process, which is *atman’s, causes the māheśvārya* to appear in the devout. ‘Therefore, those who continually occupy themselves with it are saved during lifetime when they realize that the universe consists in the unfolding of their own real nature’—so says the [sacred] tradition concerning them. Those, however, who do not likewise behold the totality of the object differentiated everywhere. With them the *atman* remains bound.

Moreover, the procedure in the authorship of the fivefold process is not of the kind [described above] as long as there exists some other secret [process beside it]. With this in view he said:

**Sutra 11**: These on the basis of manifesting, enjoyment, meditation, seeding and dissolution.
[After these] ‘fivefold processes he performs’ is to be supplied from what has preceded.

By and by there emanates after the magnificent mahārtha-drṣṭi whatever becomes manifest through the successive appearances of the goddesses of sight and the other [perceptual functions].

There, in the stage thus created he takes delight for a time during which [the process of] folding up remains at rest. In the meantime, the goddess of stabiliting imparts existence [to the creation]. However, if meditation is added—for which we have as an alternative concept camatkāra—then it becomes re-absorbed. As the magnificent Rāma says:

Even with the thunderbolt of meditation others are not able to split the mountain of manifoldness; But those who are full of power by devotion to you overcome (parāṁṣ) and destroy it.
इंकारदेस्तर्कारं आध्या तेदा तात्पर्यविश्वाय संसारबीज-भावमाप्तं विलयपड़ित्वारोपितम्। यदा पुनः तत्तथान्तः स्थापितं अन्यद्वानुभूयमानमेव हृदपक्कक्रमेणालंश्रासन्युक्त्या विद्विषाण्डात्रायामप्तेत तेदा पूर्णतापदानेन अङुग्रहात प्रेत।

"ईदेशं च पञ्चविधकृत्यकारिन्तं सर्वेष सदा सत्तिहितमपि सदुरुपदेशं।" विना ने प्रकाशत इति सदुरुपयेंव एतत्प्रथाध्य-मनुसत्तेव्या।

However, if this [creation] generates internally a variform samskāra of fear and similar [factors]—although it is being re-absorbed—then it becomes a samsāra seed destined to spring into existence once more and, [as such], is transported into the sphere of vilaya.

Again, [let there be] this [thing] that has this-wise been steadied internally; or, [let us say], something else that has to be expiated by suffering: if, during hatha-śākta, it comes to be burned in the fire of the spirit through alamgrāsa, then he reaches perfection and enters the state of grace.

Although the authorship of the fivefold process thus constituted is ever latent in everyone it, nevertheless, does not shine forth without the instruction of a good teacher. Hence, one ought to approach a teacher respectfully so that it may manifest itself.
But he who lacking instruction by a good teacher has no complete knowledge of (the authorship of this fivefold process) stays deluded. He is led astray by his own saktis since the true reality of everyone [of these saktis] is hid from him. Thus reflecting he said:

**Sutra 12**: To be a samsarin means being led astray by one’s own saktis when ignorant of that [authorship of the fivefold process].

Being led astray by one’s own saktis refers to being wedged in between the pointed spikes of the manifold doctrinal opinions of the world. When ignorant means when there is no shining forth because the display of one’s own power which becomes effective through the descent of sakti is wanting. Of that has reference to this authorship of the fivefold process.
which is ever present latently. What [presents itself] in this fashion is equivalent to **being a samsarìn**.

In the excellent *Sarvavirabhattaraka* this is expressed as follows:

Through ignorance the world is caught up in opinions; hence emanation and re-absorption.

Moreover:

The essence of all *mantras* are the sounds; the essence of all sounds is Shiva.\(^{165}\)

Now, here we are concerned with the *paravák-stakti*.\(^{127}\) This one is not different from the light of *cit*, [appears] in the form of great *mantras* that sound continually,\(^{167}\) consists in the perfect consciousness of the ‘I’\(^ {168}\) and is pregnant with the whole circle of *saktis* formed by the sounds from *a* to *kṣa*.\(^ {169}\) First of all, (this *paravāk-stakti*) brings into apparition the sphere of the [limited] subject through the successive appearances of *pas'yanti*,\(^ {127}\) *madhyama*\(^ {197}\) and the other [forms of manifestation].
In (this sphere \textit{parāvāk-sakti}), concealing its true form by assuming the form of another [\textit{sakti}], produces the \textit{vikalpa}-activity \textsuperscript{76} of the \textit{māyā}-subject.\textsuperscript{84} [The latter]—novel and original in every instant—consists in the indistinct appearance of specific objects. Likewise, however, (\textit{parāvāk-sakti}) manifests also the pure sphere of \textit{avikalpa} \textsuperscript{170} which is veiled by that (\textit{vikalpa}-activity). Under these circumstances [and] deceived by the manifold \textit{saktis} in the form of \textit{ka} and the other [consonants] \textsuperscript{171} which are presided over by \textit{brāhma} and the rest of the deities,\textsuperscript{172} the perplexed human being imagines that the independent \textit{ātman} is limited and consists merely of the body, of life and other [physical constituents].

In the \textit{pasu} stage, \textit{brāhmi} and the other goddesses manifest:

[1] in the sphere of separation, emanation and stabilitating;
[2] in the sphere of unity, re-absorption whereby they evolve the ability (patrata) of the limited vikalpa;

In the pati stage, however, [these goddesses] disclose [in reversed order]:

[1] in separation, re-absorption, and

[2] in unity, emanation and stabilitating, whereby—through a gradual diminution of vikalpa—they unfold the great sphere of avikalpa which consists in the ingress into the blissful bhairavamudra.

"All these riches are mine"—he who realizes this fully Possesses māhesvarya even when the vikalpas appear, because his self is identical with the all.

As is stated here, [the above-mentioned goddesses] cause the stākti of pure vikalpa to appear, that is, [the stākti] of primal shape, deeply sunk in spirit and bliss. Hence, being a samsārin consists, as explained, in being led astray by one's own stāktis.
Further, [there is another explanation of this sutra.] The exalted citisakti bears the name of vamesvari, because she sends forth the universe and because she has to do with the calamitous course of samsara. In her [changing] character she displays herself wholly as knowledge-subject, inner organ, outer organ and [objective] existence in the form of khecari, gocari, dikcarī and bhūcarī.

[A] In the pasu stage, after having rested in the stage of the void, [citisakti]

[1] radiates through the circle (cakra) of khecari. [This circle] consists of the saktis of kala and the rest of kañcukas which are characterized by the doersh of something particular, etc.; its true nature, however, that is to say, its cidgaganacarī-ship which belongs to the highest reality, it keeps secret.

[2] It shines through the circle of gocari. [This circle] consists of the goddesses of the inner organ

* That is, vāma-lady.
† From the verb vam.
‡ The word vāma means left, sinister, unlucky.
whose main functions are certainty of separation, self-concept and *vikalpana*; its true nature, however, which is founded on the highest reality and consists above all in the certainty of unity, it keeps secret.

[3] It manifests itself through the circle of *dikcarī*. [This circle] consists of the deities of the outer organ whose main functions are perception of separation and so forth; its true nature, however, which is founded on the highest reality and consists in the manifestation of unity, it keeps secret.

[4] It appears through the circle of *bhūcarī*. [This circle] consists in the object of knowledge which is depicted as a universally differentiated phantasimagoria; its true nature which consists in the universal self it keeps secret.

Now, all these circles ensnare the heart of the *pasu* in delusion.

[5] In the *pati* stage, however, *[citīsaktī]* manifests itself

[1] as *cidgaganacarī*, whose essence consists in universal doership and the other *saktīs*;
"[2] as gocarī, whose essence consists in the certainty of unity, etc.;
[3] as dikcarī, whose essence consists in the perception of unity etc.;
[4] as bhūcarī which consists in the object of knowledge whose inmost nature is manifestation [of the fact] that the [One] dualless is the same as one’s body.\(^{182}\)

But all these open up the core of pati.

Dāmodara, the scholar, who enjoys unfeigned respect in virtue of his innate camatkāra, expresses himself in the Vimuktakas likewise:

With their seat in the knowledge-subject, in the inner and outer organs and in [objective] existence, the perfect as well as the limited, Vāmesa (Vāmesvarī) and the other [goddesses] are able to bring about both, liberation and bondage: through thorough knowledge the one, through lack of knowledge the other.\(^{183}\)

Thus, being a sāṁsārin consists in being led astray by one’s own saktis."
And again, [there is still this other interpretation of the sūtra]. The aisvāryaśakti\textsuperscript{184} is essentially doership whose value lies in flashing manifestation. It belongs to the highest Lord whose nature is cit, is imperishable and unique.

[A] If, concealing its true nature, [this aisvāryaśakti] causes delusion in the pasu state

[1] by the phases of the pṛāṇa, apañā and samāna śaktis,\textsuperscript{185}

[2] by the conditions of waking, sleep and deep sleep,\textsuperscript{186} and

[3] by the kalās\textsuperscript{52} of the body, [physical] life and pūrṇaśākta\textsuperscript{39}—then being a samsārin is the illusion caused thereby.

[B] However, if [this aisvāryaśakti] causes [the following śaktis] to unfold—[more specifically],

[1] the udāna śakti\textsuperscript{185} which appears in madhyadhāman,\textsuperscript{182,2a}

[2] the vyāna śakti whose value lies in permeating the universe, and
[3] the [sakti] consisting of mere spirit and bliss which takes on form in the condition of turya and in that of turyātita\(^{186}\)—then there follows even in the stage of the body and the other [physical constituents] salvation during one’s lifetime which is of the pati stage.

Thus, being led astray by one’s own saktis has been interpreted in three ways.

In the cidvat sūtra (sūtra 9) it is said: **In spite of the assumed limitation the samsarin is the same as cit.**\(^{187}\) And here [we read]: **Its being a samsarin develops from being led astray by one’s own saktis**—whereby [the same thing] is expressed indirectly. If, with limited sakti [and] in spite of being afflicted with life and the other [physical constituents] he does not allow himself to be led astray by his own saktis, then he is according to the thesis of the sacred tradition\(^{131}\) this ‘... corporeal highest Lord’, that is to say, no other than Sivabhaṭṭāraka.\(^{57}\) [This quotation is part
of a verse] in which it is formulated more in detail.
The respective Agama\textsuperscript{128} reads:

After having entered into a human body the highest Lords are veiled.

And in the commentary on a text about pratyabhij\={n}a\textsuperscript{188} it is stated:

Those who, in virtue of their Shiva nature, perceive in the body or, [expressed metaphorically], in the vessel, etc.
The structure of thirty-six tattvas\textsuperscript{189}—they likewise reach the goal.

In order to render more intelligible yet by means of antithesis the meaning of the above sutra so as to bring about knowledge of the truth, he said:

\textit{Sutra 13: Knowing it full well, citta\textsuperscript{76, 84} becomes citi\textsuperscript{7} by raising itself in virtue of its being directed inwardly to the stage of cetana.\textsuperscript{62}}
In respect of its knowledge content this *sūtra* has, in the main, been explained already in detail in connection with the explanation of the previous *sūtra*; with reference to the wording, however, it will now be explained.

**Full knowledge of it**—*i.e.*, of the authorship of the fivefold process that is *ātman*’s—we have where the delusion produced by one’s own *saktis* has ceased because the source out of which grew the marks of lack of knowledge vanishes [and] absoluteness is being attained. [Thus, wherever we have such knowledge, there] the above explained *citta* relinquishes being directed outward, which leads to limitation, and becomes *citi*, that is to say, enters into its most own highest state that consists in *citi*. [This *citta* accomplishes] by ascending to the stage of *cetana* in virtue of its being directed inward.¹⁹ In other words, [it does it] by arriving slowly, step by step, at the stage of the
perceiving subject and, henceforth, at its true nature, since even the *kāla* of limitation dwindles away.

That is the meaning [of the words].

If the sphere of *citi-sakti*—whose essential form lies in the manifestation of all differentiations—[nevertheless] appertains to the highest reality, then it must, even in its *māyā*-sphere, behave like the sun, the existence of which manifests itself also when covered by clouds. In this belief he said:

**Sutra 14:** If the fire of *citi* descends to the [lower] stage, it burns to a certain degree, despite the covering, the fuel of the knowledge-object.

*Citi*, truly, is a fire, because it is able to devour the [phenomenal] universe. If it descends to the
स्मारावोपि भूर्मृतिक्रिणामासित् मालया अंशेन नीलपीतादि-
प्रमेयेन्दणं देण्यति स्मासात्कृतिः। मात्रापदस्येद्मार्कृतं—
यत्कबलुक्तपि सार्वत्स्थेन नै असते अपि तु अंशेन
संस्कारात्मनाः उत्तथापयति। श्रास्तकलं च सर्वप्रभातृणां
स्मानुभवत एवं सिद्धम्। येदूकं श्रीमदसुतपदेव्यापादः:
निजज्ञेतोत्तेपु—

[lower] stage, means, if it appears as the *maya* subject of knowledge. *It burns* the fuel of the knowledge-object, as, the blue, the yellow and the other [constituents of the empirical universe]—in other words, it causes [all this] to become itself. **To a certain degree** is, interpreted, partially. **Despite its covering** means, notwithstanding [the fact that] it has, of its own accord, veiled its true nature like a fire whose great power is covered up.

The intention [in the choice] of the expression **to a certain degree** is [to convey] that when (*citi*) devours [the matter of the universe] it does not consume [it] altogether but makes [it] to rise [anew] through the part made up of the *samskaras.* And that all knowledge-subjects do possess [such power of] devouring [objects] is proven by one’s own experience. This the blissful Utpaladeva—adoration to him!—gives utterance to in his hymns with these words:
 Creatures, even Brahma, Indra and Vishnu are being devoured whole; Therefore, O God, I reverence the universe that is formed of you.

However, if (citi) effects the emergence and contraction of the ladies of the organs and thereby appropriates the means of preoccupation with the alternating [processes of] emanation and re-absorption then

Sutra 15: In seizing the power, it makes the universe its own.

Citi is power—[citi] which causes the covering of body, life and the other [physical constituents] to immerse and, [by so doing], itself emerges and, [further], manifests its true nature. As is said:

After the mantras have taken possession of this power.
And thus, it makes the universe from the earth to Sadāsīva its own. That is to say, [citi] displays (the universe) in virtue of its identity with its own nature. In seizing the power means by relying upon its true emerged nature. This the old masters uttered in the Kramasūtras which are composed of their own words:

As a fire set ablaze burns the fuel—thus one should consume the fetters of the objects of sense.

True, here it looks as if (citi) appeared temporarily only, due to the emerging and immersing of the body and the other [physical constituents]. Nevertheless, one ought not to say, therefore: How is this (citi)—if it does appear only temporarily—to be understood as one whose essence consists in appropriating the universe and is derived from samāvesa?

In reality, [matters are like this]: Inasmuch as the body and the other [physical constituents] emerge, being brought into apparition by the sovereign will of citi, there is, we must admit, only a temporary appearance. However, (citi) shines forth always and otherwise [than through it] the body and the other [physical constituents] do not shine forth.
Consequently, [we counsel] persevering occupation with (citi) in order to have the pramātr-ship of the body and the other [physical constituents] as well as self-conceit immerse—but not for the purpose of obtaining that [species of] pramātr-ship whose inmost nature consists in permanent manifestation.

Thus the authors of the excellent Pratyabhijña.

And thus,

**Sutra 16**: When spirit and bliss are attained, salvation in one’s lifetime means lasting acquisition of the condition in which cit is [our] only self—let the body and the other [physical constituents] still be noticeable.

When spirit and bliss—which consist in samāvesa and appropriation of the universe—are attained, the body, life, the blue, pleasure and the other [physical constituents of the empirical world] may still show themselves, in virtue of being capable of division, in
the condition of *vyutthāna*. However, be this as it may, there will be a *lasting acquisition of the condition in which cit is [our] only self*, that is to say, a never ceasing manifestation of the oneness with cit. The sufficient reason is the power of the *sam-skāras*, occasioned by (a person's) *samāvesa*, a power which had been augmented little by little through Yoga practices to be propounded later on. [The oneness with cit] constitutes *salvation in one's life-time*, which is, salvation of a living person who still retains his vital breaths. [All this happens, in other words], because the multitude of fetters has been rent entirely and [his] own inmost true nature been recognized [by the Yogin]. Accordingly, it is said in the *Spandastra*:

*He who possesses this knowledge and regards the whole world as a play,*

*And remains steadfast in Yoga is undoubtedly saved in his lifetime.*
सत्यभिमाह्यम्

अथ कथं चिदानन्दलभो भवति? ईत्याह—
मध्यविकासात् चिदानन्दलभम्।। १७।।

सर्वोत्तरतमतेन वर्तमानतवात् तत्ततितिभवतं विना
ञ्ज कस्यचिद्रपि स्तरूपानुपप्ते: संविदेव भगवती मध्यम।
सा तु मायादशायां तथा मूर्तापि स्वरूपं गूःहितयता “प्राक्
संवित् प्राणे परिणता।” इति भैतिका चाणाक्यभूमिम् स्वाततः
अवरोहणमेण उद्धिदेहादिभूम्यं अधिशयानां नाडिसहस्तेन्द्रिणी—

How now does the attainment of spirit and bliss come to pass? Reflecting on this problem he said:

Sutra 17: By opening the centre there comes to pass the attainment of spirit and bliss.

The centre is nothing else than the exalted saṁvid because it is present as that which is innermost in the universe and because no [entity] possesses a true nature except when attached to its screen. However, in the maya stage, (saṁvid) has, in spite of this its character, concealed its true nature and has taken possession of the stage of prānasakti—in support of which we may cite the saying:

At first saṁvid, it has transformed itself into prāṇa.

[And lastly], resting while descending in the stage of buddhi, the body and the other [spheres of manifestation, saṁvid] has followed the course of the thousands of nādiś.
Now, (samvid) pauses there—preferably in the form of prana-sakti—on the seat of Brahman in the middle nadi from brahmarandhra on to adhovaktra after the manner of the midrib of a Dhak tree leaf. [That must be the place] because all functions do proceed from there and also come to rest there.

Although so constituted, the real nature of (samvid) remains, nevertheless, hid from the pastus. But if, during the Yoga procedure alluded to there bursts open the exalted samvid which, as the innermost of the universe, forms the centre—then there comes to pass the attainment, that is to say, the getting, of spirit and bliss the nature of which has been described. Hence the above-mentioned salvation in one’s lifetime. [The same takes place] if, in the course of [the method referred to above] which will be dealt with [below],
there burst open >brahmanādi< 182. 1b. c which [also] forms the centre.

With reference to the Yoga method which leads to the opening of the centre, he said:


Herein, that is, when the central *sakti* is opening, are disappearance of *vikalpa* and the other [expedients] the means. The opening of *saṁvid*, which forms the centre of the universe, is accomplished by following the authorship of the fivefold process, etc. [as] taught above. This is the substance of what has [already] been expounded.
However, there is still another means mentioned. Shattering the foundation of all fetters by means of breath-control, bondage by the mudrās174 and the other [methods], one gains access to happiness. Within a short time [the Yogin] reaches the state of samāvēsa which unfolds itself and becomes accessible, being conditioned by turya and turyātita.186 [He succeeds in doing so] when,

[1] by means of the Yoga method alluded to, he is keeping citta directed on the heart;

[2] by becoming liberated from all sorrow whatsoever, he is banishing vikalpa which impedes cheerfulness;

[3] in virtue of seizing avikalpa,170 he is absorbed in contemplating his own citramātr-ship untarnished by the body and the other [physical constituents].

Thus it is said in the excellent Pratyabhijñā:

In giving up vikalpa and concentrating on one [only], one reaches gradually the stage of isvara-ship.
and in the excellent *Spanda* we read:

If wavering would disappear then this would be the highest stage.

Likewise in the excellent *Jñanagarbha*:

When, O mother, men renounce completely all the activities of *manas* and [thus] their dependence ends in flames, Because they devote themselves to the activity of the organ of those that are saved— They experience, thus established [in truth], through your power, That highest state which flows with the nectar of never weakening imperishable happiness.

Now, this means [of the disappearance of *vikalpa*] has been dealt with first because it is the principal one and is, therefore, taught in the doctrine of *pratyabhijña*. But in regard to the contraction of *sakti* and the
other [means] they are, though not taught in the doctrine of *pratyabhipīna*, nevertheless communicated by us on this occasion because they belong to the sacred tradition. It is our opinion that if many [means] are listed everyone might through any one [of them] go [to salvation].

**Contraction of sakti** is concentration, through progressive drawing in, of the [sakti] that rushes through the gate of the senses. As is said in the Atharva Upanishads, in the *kathavalli*, in the first *mantra* of the fourth creeper* :

The self-existent (*svayambhand*) pierced the openings [of the senses] outward;
Therefore one looks outward, not within himself (*antarātman*).
A certain wise man, while enjoying immortality
Introspectively beheld the Soul (*ātman*) face to face.

* That is, chapter.
Or, again, [the contraction of *sakti* may be understood as] the universal bringing back of the escaped [*sakti*], comparable to the tortoise which, when frightened, draws in its limbs and retires into the interior [of its shell], as has been said:

Where it is extracted [from the external world], there is repose in the eternal.

**The unfolding of *sakti*,** that is to say, of the one hidden within, [results] from sudden bursting of all the circles of the organs.  

To quote:

[This unfolding] is perceptible within [and is characterized] as looking outward without closing or opening of the eyes.

The coming forth [of the organs results] from placing oneself into *bhairavamudrā*. Thus it is said in the *Kāśyāstotra*:
If, through the power of your will you direct your sight and 
all the other saktis 
Simultaneously to all sides within the centre to be known 
as entirely your own— 
Then you appear as one [only], as the foundation of the 
universe, 
Being firmly established like a pillar of gold.

Kallaṭa, the great scholar, also has said:

This is accomplished owing to the change in form, etc. ²⁰⁶

As for both, contraction and unfolding of sakti, it 
is a question of intense preoccupation with that phase 
of the process in which the coming forth [of the organs] 
subsides. This ensues when the kundalini ²⁸²,₁⁶ ascends, 
[a phenomenon] induced, by degrees, through knitting 
of the eyebrows ²⁰⁷ [and, moreover], in virtue of the 
subtle prana-sakti ²⁰⁸ which develops gradually with the 
quivering of the nostrils. [Furthermore], it is a ques-
tion of being filled with the feeling of (sakti’s) residence
in root, tip and middle,\textsuperscript{182,2a} [an experience to be had] after properly arranging the \textit{sakti} \textsuperscript{209} in the \textit{kundalini} \textsuperscript{182,1a} which dwells below in the form of a coil.\textsuperscript{* 210} Thus it is said in the \textit{Vijñanabhaṭṭaraka}:

Upon the middle between \textit{vahni} and \textit{viṣa} one should concentrate the \textit{citta} of delight—[\textit{citta}] that is isolated or full of \textit{vāyu}; then one partakes of the beatitude of love.\textsuperscript{311}

In this [citation] the fire is the hearth of the contraction that makes its appearance during the entrance [into the \textit{mudrā}]. The \textit{locus} of \textit{viṣa} is the place of unfolding in virtue of the coming forth [of the organs] whereby the root \textit{viṣ} \textsuperscript{†} has the sense of \textit{vyāpī}, \textsuperscript{212} as follows from an investigation into the meaning.

By both \textit{vahas} \textsuperscript{**} we have to understand \textit{prāṇa} and \textit{aṭāṇa} of which one goes to the left and the

\textsuperscript{* That is, in the form of a snake.
\textsuperscript{† That is, 'to be active', 'to perform.'
\textsuperscript{‡ That is, 'universal pervasion.'
\textsuperscript{** That is, 'the drawing ones', or, 'the flowing ones.'\textsuperscript{183}}
other to the right. The cutting of them signifies their interruption by the sounding of anacka sounds within, especially ka, ha and the others. Before, however, the heart must have become tranquil. In the Jñanagarbha there is a passage to that effect:

Should you, in virtue of the effect of anackaka cut off the pair of auxiliary nādis, come forth by extension,
And suppress cetas—then blind darkness is dispelled within you] and in the cave
Where the lotus of the heart is in bloom there sprouts forth
That shoot of knowledge which, in the pasu even, is able to produce paramesva-ship.

The koti of the beginning is the heart, the koti of the end the fringe of the twelve. Contemplating
both [kotis] at the time the play of the breath has subsided, means intensive occupation with them made
possible in that *citta* has come to a standstill. Thus it is said in the *Vijñānabhikāraṇa*:

He who has his eyes fixed closely on the *ākāśa* of the heart, penetrates into the centre of the lotus cup, and excludes all else from consciousness, will, O Beautiful One, partake of supreme joy.

Moreover:

Howsoever and wheresoever to the fringe of the twelve one may turn the *manas*

[Its] activity diminishes from moment to moment and thus, in days, there develops something extraordinary.

[45] From the first verse follows [that one should be] busying [oneself] with the phase of unfolding. As is said in the *Spanda*:

One must know that here unfolding is involved; oneself must designate it as such.
Under this [concept] are included tasting and the other [modes of perception] of the beautiful sense-objects. As is said in the excellent *Vijñānabhairava*:

Out of the blossoming of bliss which savors of the pleasure caused by eating and drinking
(The Yogin) will bring forth a state of fulfilment [and]
become one who [himself] consists of the great bliss.
A Yogin who has reached union with that incomparable happiness which consists in enjoyment of song and the other sense-objects,
Possesses identity in essence with that [great bliss] because his *manas* is gaining.
Wherever there is joy of *manas*, there he may safely retain *manas*.
There the true nature of the highest bliss is shining forth.

Thus, anything else also is to be sanctioned as far as it consists above all in that it fills one’s own self
with bliss. With such and similar means we are concerned here in the opening of the centre.

From opening of the centre results attainment of spirit and bliss, and this is nothing else but the samādhi of the highest Yogin, for which we have as alternative terms besides others samāvesa and samāpatti. With reference to the Yoga-method for producing the permanency (of samādhi), he said:

Sutra 19: In vyutthana which shows the after-effects of samadhi one approaches more and more permanent samadhi through meditating on one's identity with cit.

Just like one intoxicated, staggering from joy under the impression of the savor of samādhi, the true Yogin who has attained samāvesa will, even in vyutthana, behold the [whole] mass of entities dissolve in the
heaven of *cit* like a drop of rain in autumn. [He will, further], devote himself more and more to introspection, will—during *nimilanasamādhi*—meditate on his identity with *cit* and thus come to find pleasure on *samādhi* alone even in the [otherwise] agreeable span of *vyutthāna*. Thus, it is said in the *Kramasūtras*:

Having attained *samāvēsa* he becomes an accomplisher by means of the *kramamudrā* that is characterized by inwardness, in spite of his outward gaze.

In virtue of *āvēsa* there takes place in this (*mudrā*) first a penetration from the external into the internal, [then] a penetration from the internal into the real nature of the external. Thus, this *mudrākrama* is connected with the external and the internal at one and the same time.

The meaning of this quotation is as follows. In *mudrā* the Yogin concentrates successively on the spheres of consciousness relative to emanation,

* Really, 'circles.'
stabililitating and re-absorption. That is to say, 'by means of kramamudrā' he makes that which dwells within himself [really] his own [by knowing it]. That is nothing other than citi-sakti which manifests itself in turiya [Kramamudra has the character] 'of inwardness,' that is, its nature is characterized as a perfect self (ahanta). Thus, 'he attains samāvesa' 'in spite of his outward gaze'; in other words, although he is busying himself with the sense-objects, the unfolding of the highest sakti becomes for him an immediate reality and he [himself] becomes 'an accomplisher,' i.e., a Yogin of the highest type.

In this process, moreover, there occurs through progressive devouring 'the penetration', i.e., samāvesa 'from the external' 'into the internal' which is, interpreted, from out of the totality of sense-objects that is being devoured into the stage of the highest citi.

Furthermore, 'through avesa,' i.e., by dint of samāvesa [and] due to vamana 'the penetration' is
given an impetus to. [The latter] is *samāvesa* whose essence consists in the spread [of objects] which have not lost the savor of *cit*. [The penetration] proceeds—if understood as immediately present—‘from the internal’ whose real nature consists in *citi-sakti* ‘into the real nature of the external,’ that is to say, into the totality of sense-objects appearing as the ‘this’ (*idanta*). ‘This *mudrākrama* is connected with the external and the internal at one and the same time,’ that is, it consists in lasting *samāvesa*. It is called *mudrā*,

[1] because, in respect of its true nature, it consists of the highest bliss inasmuch as it grants *mud*, i.e., joy; [2] because it puts the fetters to flight (*drrā*); and [3] because it locks (*mudray*) the universe within, that is, in the reality of *turiya*.

But *krama* it is called

Now he designates as the fruit of the attainment of samādhi

Sutra 20: Shiva, saying: Then—as a result of penetrating into the perfect self (ahanta) which, in essence, is the bliss of light and, in its character, the great mantra-power—there follows obtaining of lordship over one's inborn circle of the deities of consciousness which works continually the emanation and re-absorption of the universe.

It is presupposed that lasting samādhi has been attained. Here now we are concerned with the self (ahanta), that is, the genuine camatkara of [one's] own nature. [The self], in essence, is the bliss of light, i.e., mere comfort in spirit, in its character, the great mantra-power, that is to say, the inner vital energy of all mantras. Perfect means in the form of the high
Should one penetrate into [the self], there follows for the true Yogin, whom we are concerned with here, continually obtaining, i.e., getting, of lordship over one's inborn circle of the deities of consciousness which works emanation and re-absorption—creation and dissolution in their varied manifoldness, or, emanation and re-absorption of the universe from kālagni on till the last kāla. This is the meaning. Thus, the summary of the truth is expressed in the following words: This universe is, in its true form, nothing other than Shiva himself. That is the grammatical construction.

As soon as this (universe) is being brought a little to consciousness, then [this] becoming conscious is nothing else but its true form. The subjects of consciousness, however, formed as they are of the meditation that is directed inward, are its true nature.
Furthermore, the sadāśīva-is'vara-ship in which the self-conceit of limitation—which conditions the body and the other physical constituents—has faded away and whose body is the universe, is the essence of these (subjects of consciousness). And, finally, the highest reality of that (sadāśīva-is'vara-ship) is the blissful great Lord himself consisting as he does of the camahāra of the entire universe which becomes manifested through the [divine] light, the only reality [in existence]. For, nothing may become manifest except it enter into the real [divine] light.

And the highest Lord* lets bliss flow without bounds because, due to his perfection, he is free from all desire after having brought it to pass that in whatever is alive there is bliss. [All living things, to be sure], are made up of nothing else but the objects and subjects of the [eternal] word.¹⁶⁷ Since sovereignty of the will constitutes his inmost nature, that (highest

* This is, the perfect Yogan who is identical with Shiva.
Lord) has made these [objects and subjects] entirely his own through mastery of the whole throng of mayā-sounds from a to kṣa in meditation.

Thereupon, the universe come forth, becomes tranquil in the highest [reality]. [We mean the universe] which begins with the sound a whose true nature exhibits itself in the highest [reality], i.e., in akula, and which ends with the sound ha that consists in the unfolding of stākti, while the sound kṣa represents the quieting of the coming forth. [To wit, the universe becomes tranquil when, by the Yogin, it has really] been appropriated at heart in the manner of pratyāhāra by forming a cup of both sounds, a and ha, after it has flashed as the bindu that subsists in the consciousness of unity. Such is the true meditation made up of the throng of sounds. As is written:
Prabhāśīkṣādhyāyam

Prakāśaśāyāvāṃśa śāntirahūṃbhāvah hi kīrtitah. ||

Śūkṣma ca sāev viśrāntah śāṅkṣpakhānirōṣhayah. ||

Śvātāntarāyamast karūtvam mukhyāśrāvartāpi cha. ||

Iti. Āvaiḥ ca ahaṁta saṁsārtanānam udnīśvāntaśāntaśāntaḥ
dūramānena ca tतत्तत्त्विहित्किर्मिकारित्वात्, महती वीर्यमूल्मः. ||

Tadākṣamāḥ

Tadākṣamāḥ ca mantra. . . . . . ||

Ityādī,

. . . . . tē aṅte śīvabhāṣyena. ||

Quieting down of the divine light in the self one calls being an Ego (ahaṁbhāva).
And quieting down it is called because perception of the universe is impeded [thereby].
[Likewise they speak of it as] sovereignty of the will, primary doership and isvara-ship.

Again, this self (ahaṁta) represents the stage of the great power because all mantras proceed from and come to rest in it and because it calls forth, by means of these (mantras), activity with any object whatever [as aim]. This has been said in the excellent Spanda in the passage beginning:

After the mantras have taken possession of this power . . .

and closing by saying:

. . . those who walk in the law of Shiva.
In the S'ivasūtras also we read:

Being intent on mahāhrada it one becomes conscious of mantra-power—Umaeṣa I, sūtra 22.

Here, then, penetrating into the perfect self (ahanta) which, in essence, is the great mantra-power, is nothing else than the process by which one becomes this (perfect self). [It takes place] in virtue of the immersion of the body, life and the other [physical constituents] by being confident that one will reach the stage (of the perfect self) and thus immersing in its savor the body and the other [physical constituents], indeed, even the blue with its co-ordinate factors. For, whatever extends, is known for certain, is stored in memory or is desired—[whether it be] the body, pleasure, the blue and so forth—throughout it all the manifestation that consists in the exalted citisakti shows itself represented as a screen. Is it not said:
... Then, if it does not flash, nothing [at all] flashes.

True, (cite-sakti) becomes manifested only in this way [i.e., as a screen]. But, due to self-conceit—which, conditioned [logically] by its maya-sakti, is being effected [empirically] through that obscuration which is a result of the appearance of the body, the blue and the other [physical constituents]—it seems as if (cite-sakti) were of a differentiated nature altogether.

For that reason also (cite-sakti) is being looked upon as [differentiated] by the maya-subjects just because these latter are made up of knowledge, will, resolution and the other [psychical functions of limited subjects]. In reality, however, cite-sakti is one only. As is said:

And this reflection, strewn with the [eternally] alternating individual concepts, is nothing other than

The great Lord, the [highest] knowledge-subject that consists of changeless, infinite spirit.
Moreover:

Owing to the māyā-sakti of the Lord it is called bhinna-
saśivedya-gocarā *

By those characterized by knowledge, will, resolution and the
other [psychical functions].

If, by entering into it and placing confidence in it,
he reaches this citi-sakti which is thus in all conditions
manifested as one [only] there accrues from penetrating
into it the acquisition of lordship for the real Yogin.
[By the latter] is meant universal sovereignty, para-
bhairava-ship over one’s inborn circle of the deities
of consciousness, that is to say, over the whole bunch
of rays of the māyāless inner and outer organs which
works continually the emanation and re-absorption of
the universe. [This lordship is acquired] by means of
the Yoga practice mentioned above during the unfolding

* That is, 'the gocarā of the differentiated content of consciousness.'
and enveloping of the organs, even in the re-absorption and the other [phases] of the universe whatever they may happen to be, because he himself consists of the universe. As is said: 231

When he has ascended to the only place setting and rising belong to him,
Through control he becomes an enjoyer: 232 thereupon he will become the cakra-lord. 367

The expression ‘to the only place’ [employed] here [is explained in the following passage]:

He will lead the universe to the only place . . .

In the same way 233 must samanya-spanda-bhūh unmesatma * be explained. The word ‘to him’ [is explained in the following passage]:

* That is, ‘the genesis of the universal movement whose essence lies in manifestation.’
Held by [this] pūryaṭṭaka ....

This pūryaṭṭaka one must approach and conquer in meditation—but not as the authors of the interpretation have commented [the above passage from the Karikas]:

On the one place, i.e., the fine or the gross body.

And I have sung in the hymn:

Whoever possesses sovereignty of the will is ruler of the circles of cīti,234 is the great Lord,
And is furnished with the circles of the deities of consciousness—he is victorious.

The word iti235 * serves the purpose of a summary. The body of the section just expounded, as extensive as it is, is through and through Shiva, that is, formed of Shiva, because it leads to the attainment of

* That is: 'saying'.
Shiva because it has sprung from Shiva and is not severed from the true nature of Shiva—it is Shiva, indeed.\(^{25}\)

A creature bound by the body, life, pleasure and the other [fetters] on all sides
Does not perceive this his own\(^{44}\) citi of great lordliness, filled as it is with perfect bliss.

But he who, owing to the instruction, beholds the universe in the midst of the nectar sea of knowledge
Roundabout like a sprinkling of foam—he, in sooth, is said to be the one Shiva.
Some have experienced the descent of *sakti*
wrought by the savior,
But from want of study are unfit for keen arguments,
And, hence, incapable of understanding the doctrine of recognizing the Lord [within].
For these has been given this instruction in the truth.

Concluded is the *Pratyabhijnāahrdaya*.

The Composition is the work of the blissful teaches Rājānaka-
kṣemarāja who has depended on the lotus-feet²³⁶ of the blissful Abhinavagupta, the best among the venerable great Shivaite teachers.
NOTES

1. Pratyabhijñā (i.e., 'recognition') is the doctrine which leads a person to become aware again of the fact that the individual soul (pasu or jīva) is identical with the universal Soul (pati, Shiva, Īśvara, etc.). The word is employed to designate the Kashmirian form of Shivaism, particularly the religious philosophical system for which Kashmir Shivaism is noted. The system appears under this name in Mādhava's Sarvadarsanasaṅgraha as the eighth among the sixteen systems mentioned. In this work it is distinguished from the rest of Shivaite systems, viz., Nakulis'apāśupatadas'ana, Shaiwadars'ana and Rasesvaradars'ana.


2. Shiva's five kṛtyas (i.e., transactions, functions, deeds) are characteristic of a doctrine propounded also by the Shivaism of the Tamil South (cf., e.g., Schomerus, H. M., notes 16 and 20). The doctrine is met with likewise in the Shaiva-section of the Sarvadarsanasaṅgraha (cf. Deussen, G. Ph.3, 1, III, p. 317), The kṛtyas are the following:

(a) Srṣṭi = ejection, emanation. Creation is the usual but inexact translation.

(b) Sthiti = stabilitating, maintenance,
(c) Saṁhāra or saṁhṛti = drawing back in, reabsorption. Usually rendered by destruction, which is incorrect.
(d) Vilaya = disappearance, concealment.
(e) Anugraha = dispensation of grace.

The first four kṛtyas constitute the cosmic process, lasting and repeating itself as it does from eternity to eternity. Shiva sends forth the universe out of himself, imparts existence to it, and draws it back again into himself so as to have it appear once more after a period of concealment (i.e., universal rest). Such a cycle is called kalpa.

On a different plane lies the fifth kṛtya. It is the act of grace by which Shiva works the salvation in the human being. The discrepancy between this kṛtya and the first four kṛtyas appears less great if we bear in mind that the soteriological companions also the four other conceptions which are more of a cosmological kind. Of this later on.

3. Saṅkara Upanishad does not refer to a work of the Upanishadic literature, but signifies secret doctrine (cf. Deussen, G. Ph. 1, II, p. 11 ff.). A footnote to Kṣemarāja, ShSV., 6, 3 explains ‘siva-upaniṣad’ by ‘siva-rahasya-āgama-sāstra,’ i.e., ‘the doctrine that is contained in the Shivaite secret tradition’ (cf. ib., 50, 12). Saṅkara, meaning propitious, is a surname of Shiva. Consequently, saṅkara-upaniṣad and siva-upaniṣad are synonyms.

4. In kṣemenā, that is, securely, luckily, we recognize a play on the word. Kṣemarāja thereby alludes to himself as the author of the work. Or should we, perhaps, regard the expression as an abbreviation of Kṣemarāja? Then we would have to translate: ‘... The best is brought forth by Kṣemarāja.’ The readings of the codices ka, kha and ga would harmonize with this interpretation because they employ the active form: ‘From out of the ocean ... I bring forth.’

5. Saṁāvesa means coalescence or unification with something. Here it is the coalescence or, rather, the knowledge of the identity of the universal Soul and the individual soul (see note 1),
and of subject and object at the same time. The soul becomes aware that it is nothing else than Shiva himself and that the universe is his, or, its body. Such knowledge constitutes the salvation of the soul. On p. 456 samāvesa is interpreted by samāpatti, i.e., coincidence, and samādhi. Here, as in other Indian systems, the latter expression denotes retreat, the highest stage of Yoga.

6. In saktipāta or saktinipāta (both meaning fall or descent of the power), Shiva’s sakti descends—his ‘power’, i.e., his creative energy which, in reality, is not different from himself. It is thought of as female and represents his immanent aspect. With it he permeates the universe, actuates the cosmic processes and, in saktipāta, descends upon the soul, taking possession of it. All said and done, saktipāta is the same as anugraha (see note 2); cf. Barnett, P. Abh., commentary to stanza 9 where the commentator, Yogamuni, furnishes also a valuable description of the effects of saktipāta.

7. Citi (i.e., intelligence, spirit) is Shiva in the form of absolute intelligence, absolute comprehending reason. Synonyms are cit and caitya. In our text, the former is promiscuously used for cīti; the latter, however, appears only in citations.

8. The 3rd person seems to permit the conclusion that Kṣemarāja is only the author of the commentary, but not of the sūtras. In the Catalogus Catalogorum 2 (1896) Aufrechte mentions our text under the title of Ṣvararāpyabhiṣekhyādhyāya, ‘a Commentary on 20 sūtras of an unknown author by Kṣemarāja.’ The editors of the text credit Kṣemarāja also with the sūtras (cf. Short Review, 6, and Chatterji, K. Sh., p. 39). Nevertheless, the 3rd person of the verb alone does not constitute a sufficient proof. It is possible that, originally, the author of the commentary may have been a different person from the one who wrote the sūtras. But after the sūtra stile had become predominant in philosophic literature it frequently happened that the philosophic author himself explained more in detail the doctrine which he had formulated in condensed aphorisms. Thus it may have been the case that our author retained this time-honored form of the verb employed as an
introduction to the śūtras, be it as a stereotyped formula or be it for the sake of a fiction.

With respect to the situation here one might see an indication of śūtras and commentaries being by different authors in that several śūtras contain not one but two or three explanations. The same holds true in some of the Shivāśūtras by Vasugupta which Kṣemarāja has commented. Different explanations presuppose doubts in regard to the original sense of the śūtra which would be superfluous had the commentator composed them himself. Cf. note 28.

9. Svātantra, really 'that which has itself as foundation.' Thus it comes to mean not-presupposing-anything, absolute and, finally, free, of sovereign will.

10. The term siddhi (i.e., reaching the destination, being accomplished, perfected) here includes both srṣṭi and sanīhāra. Cf. note 2.

11. The tattvas (singular: tattva, meaning 'suchness' or principle), thirty-six in number, are the entities into which Shiva, as the universe, differentiates himself in srṣṭi. The concept has been taken over from the Sāṅkhya. The latter recognizes twenty-five tattvas which have been transferred unchanged by the Trika system, but have then been supplemented by eleven more. Ascending from the prakṛti and from puruṣa as the highest principles of the Sāṅkhya, to Shivatattva, the highest of the Trika, the tattvas are the following:

(a) Five principles connected with the limitations of the subject. They are called kañcukas because they cover like 'sheaths' the knowing subject, hinder and limit it in its activity and thus allow Shiva to become puruṣa. They are:

i. Kūla, i.e., time, the limitation in respect of duration [tattva No. 26].

ii. Niyati, i.e., restraint, restriction, the limitation in respect of spacial expansion [tattva No. 27].

iii. Rāga, i.e., inclination, the limitation in respect of interest [tattva No. 28].
iv. *Vidyā*, *i.e.*, knowledge, the limitation in respect of knowing [*tattva* No. 29].

v. *Kālā*, *i.e.*, art, the limitation in respect of authorship or efficacy [*tattva* No. 30].

(b) *Māyā*, as the universally limiting principle superior to the five *kañcukas* [*tattva* No. 31]. (*Māyā* is also understood as the sixth *kañcuka*; so Abhinavagupta, *P. Y.*, 17, 24; Chatterji, *K. Sh.*, p. 75).

(c) Five principles of the all comprehending unlimited subject-object. They are:

i. *Vidyā*, *i.e.*, knowledge, in contradistinction to the *kañcuka* of like name, called usually also *suddhavidyā*, *i.e.*, pure knowledge [*tattva* No. 32].

ii. *Īsvara*, *i.e.*, Lord [*tattva* No. 33].

iii. *Sadāsīva*, *i.e.*, 'ever benevolent' [*tattva* No. 34]. (The last two terms testify to the fact that popular names for Shiva have found their way into the philosophic nomenclature).

iv. *Sakti* (see note 6) [*tattva* No. 35].

v. Shiva [*tattva* No. 36].

On the meaning of these five highest principles and their mutual demarcation Chatterji, *K. Sh.*, pp. 51-53 and 61-75 gives astute information.

True, there are only 34 principles from *sadāsīva* to the earth (*bhūmi* or *ksīti*, the first and lowest principle which represents the solid bodies and, being farthest removed from Shiva, the greatest materialization). In this passage the author has the development of the universe begin with the 34th principle, since he deems the two highest *tattvas*, *sakti* and Shiva, too far removed from the process of the world. Chatterji, *K. Sh.*, p. 65, n. 1 adduces some more passages from other texts in support of this contention.

12. The universe is not created, but emerges from where it has been potentially. Cf. note 2.
13. The world-rest between saṅhāra and sṛṣṭi (cf. note 2) is meant.

14. The term pramāṭr, i.e., the measuring one, signifies the subject of knowledge. The highest pramāṭr is Paramasīva, 'the highest Shiva.'

15. Here, the sakti defined in note 6 is called parāsakti, 'the highest sakti,' to distinguish it from its innumerable subsidiary saktis by means of which it permeates the universe and causes everything, salvation and bondage, good and evil.

16. 'Bhaṭṭāraka' is an honorable surname of gods and eminent human personages. As we see on p. 8a, Śivabhāṭṭāraka is distinguished from Paramasīva.

17. Meant is the enchained Soul. In the same sense the Svetāśvatara Upaniṣhad 4, 9 speaks of the 'other.'

18. Māyā (cf. note 11, tattva No. 31) or māyā-sakti is the power which, like all other principles, emanates from the sakti of Shiva. It brings the subject of knowledge under limitation through the five kañcukas (cf. note 11, tattva Nos. 26-30) and substitutes for the luminous consciousness of identity the dark illusion of separation.

19. The term prakṛti, otherwise of no importance in our text (the word appears only here in reference to the Trika) refers, according to Chatterji, K. Sh., pp. 50 and 87 ff., to the limited object. Together with the limited subject, purusa, it becomes manifested under the influence of māyā and its kañcukas.

20. The objection is raised from the point of view of the Vedānta.

21. Pramāṇa, i.e., measure, denotes the means of knowledge.

22. Prameya, i.e., that which is to be measured, signifies the object of knowledge. Cf. note 14.

23. The editors of the present text comment in a footnote very pointedly on this passage, making use of the following simile: 'When the sun shines forth there is no need of another light.' Consciousness is the ultimate, that which cannot be proven further. It requires no higher evidence since it encompasses all proof.
24. This work appears in Kṣemarāja, ShSV. under the name of Trikāhydaya.

25. The word kalā has many meanings. In this place it does not possess the common meaning (cf. note 11, tattva No. 30). With the adjunct bāindavī (derived from bindu, i.e., the spark situated in the mystic central cavity of the human microcosm and identical with Shiva) it must signify as much as Śivatattva. Kṣemarāja, ShSV., 78, 5, employs kalā (i.e., particle) in the sense of tattva. In the fourth appendix to our text bāindavī-kalā is defined as svātantryasakti (i.e., sakti of absoluteness). This is fundamentally in harmony with our interpretation. Iyengar, ShSV., 247, translates in the citation given in this work also the two words by ‘ray of the moon.’ In a footnote he says by way of explanation: ‘The ray of the moon, i.e., consciousness, asserts itself in the very attempt to disprove it. It is an ultimate fact.’ Cf. note 32.

26. The term rasya, i.e., the savory or palatable, stands for the whole phenomenal world. One sensation represents all.

27. The siddhis (singular: siddhi, meaning achievement, success, perfection, magic power) are the powers and boons that are being lavished upon the Yōgin who is on the road to the highest goal which consists in salvation. A passage from the Svacchanda belonging to the Āgama literature (cf. note 128) and cited by Kṣemarāja, ShSV., 125, 1-3 may illustrate this point: ‘He strikes terror into Brahman, Viṣṇu and Indra, the gods who rule over the perfect ones, over demons and serpents—and he liberates them therefrom. He blesses and curses them. The pride of death he lays low, even the mountains he causes to tumble.’ However, in the passage of our text, the idea of salvation is included in the concept siddhis. In the narrower sense of the term, the latter are designated by bhoga, that is, enjoyment.

28. Introduced by ‘api ca’ we face another explanation of the first sūtra. The author employs other conjunctions besides this one, as ‘atha ca’ and ‘kim ca’, for the same purpose; cf. p. 19b and Kṣemarāja, ShSV., 7, 2 and 8, 7.
29. Nila (i.e., blue, the blue color) is representative of all external sensations. Cf. rasya in note 26.

30. Of all inner sensations sukha, pleasure, is representative. Cf. notes 26 and 29.

31. Prāṇa (i.e., breath, breath of life, life) indicates animal soul life.

32. Different from the first explanation, the universe here is thought of merely as the object which is composed of the constituents just mentioned.

33. Āvesa is the same as samāvesa; cf. note 5.

34. Kṣemarāja, ShSV., 37, 10 f. also cites the verse and adds the significant words: 'From being attentive to the vanishing of the difference between subject and object he derives bliss which consists in divine wonder. That is the beatitude of his samādhi.' Cf. note 5.

35. 'And so forth' (Sanskrit ādi) must refer to form; consult p. 3a.

36. Here and in the following sūtra we have a polemic against the Bhedavāda or the Dvaitadarsāna. This is the doctrine of two principles, the Indian dualism, which asserts the non-identity of subject and object, or of the universal and the individual souls. For the genesis of the philosophic movement in Kashmir as well as for the development of the system the opposition to the Dvaita was of determining significance.

Vasugupta, the founder of the Kashmirian Shivaism, received a revelation from Shiva. Legend has it (cf. Iyengar, ShSV., 243-4) that in this act of grace Shiva was led by his resolve not to have the tradition of the secret knowledge cut off in the world that had fallen prey to the doctrine of Dvaita.

In this connection we might make mention of the tradition according to which Saṅkara in his travels came near Kashmir. The activity of this greatest of India’s monists falls into the first half of the ninth century and comes, therefore, at the same time as the appearance of Vasugupta (cf. Chatterji, K. Sh., p. 23). Hence it is not improbable that he imparted the impetus to the monistic movement in Kashmir (cf. Farquhar, O.R.L.I., p. 198).
However, it is difficult to determine which rival system our author may have had particularly in mind—whether the Sāṅkhya proper or the Viśiṣṭādvaita or other Shivaite systems professing a stricter dualism. According to Chatterji, K. Sh., p. 8 ff., the Saivāgamas taught in reality a dualism and the Śivasūtras were revealed exactly for the purpose of dispelling the error of dualism and establishing the truth of monism. The Saivāgamas are Shivaite works which the followers of the Trika uphold as authoritative and interpret monistically.

37. There is a distinction between upādāna, i.e., causa materialis and nimitta, i.e., causa efficiens. Cf. Garbe, S.², p. 293.

38. In the Indian silhouette play, bhitti is the screen upon which the silhouettes of the figures appear being set in motion by one single player behind the screen. The light is thrown on to the screen from the stage. Shiva is compared with the player, the world process with the play of the figures which he handles. The Sāṅkhya also knows this simile; cf. Deussen, G. Ph.³, p. 449 and 460 (Sāṅkhya-kārikā 42: nātavat; 59: nartaki). For further elaborations of this simile cf. Kṣemarāja, ShSV., 89, 5 ff. and in connection with it the footnote on p. 377 of Iyengar, ShSV. It is easy to understand that one chose images and comparisons from the field of theatricals in connection with a God who appears in the sacred legend mainly as the great dancer; consult also Schomerus. H. M., note 20: Shiva as dancer; Yogamuni on Paramārthasāra, 1 and 5: Shiva as actor. Chatterji, K. Sh., p. 45 paraphrases ‘svabhittau’ (i.e., ‘on its own wall’) with ‘in Himself as the basis of the universe.’

39. This is another simile in vogue among these philosophers because it supports the point of view of Advaita (monism). Cf. Barnett, P. Abh., pp. 721 and 723, and Bhandarkar, V. S., p. 129.

40. The term avasthita denotes that which is in a certain avasthā or avasthāna, that is, condition. What appears as the universe is nothing but an avasthā of Shiva. See Barnett, P. Abh., p. 728, stanza 26: ‘As syrup, molasses, jaggery, sugarballs, candy,
etc. are all alike juice of the sugar cane so the divers conditions (avasthā) are all of sambhu, the Supreme Self.

Consult also note 7 on p. 6 of our text: ‘From the Āgama literature we know seven pramātars as subjects (grāhaka). They are: (1) Shiva; (2) the mantramahesvaras; (3) the mantravesvaras; (4) the mantras; (5) the Vijñānākālas; (6) the pralayākālas; (7) the sakalas.’ Cf. notes 44, 46, 47, 50, 52-7.

41. The manifoldness of the universe comes about in the following way. When, in the evolutionary process, Shiva as pramātyā descends stage by stage—here seven or eight—he suffers greater and greater limitation. There corresponds in each stage to the more or less limited pramātyā belonging to it a just as limited prameyā. The world is as wide or as narrow as the mind that contemplates it. To this we must add that not merely in the highest, but also in every other stage pramātyā, and prameyā, are in reality regarded as identical.

42. The term aucityya means being accustomed, or habit. The thinkers who chose this term for the relation of subject and object must have had an inkling of our present knowledge that the organs develop in their contact with and adjustment to the peculiarities of external stimuli.

43. If, viewing one’s own psychological existence as a whole, one says: ‘I am this,’ one identifies the self (ahantā) and the ‘this’ (idantā), but at the same time differentiates them also. For, now it is the ‘I’ that is predominant in consciousness, and then it is the ‘this.’ The same holds true with Shiva and the universe, with pramātyā and prameyā, in the various stages. Consult Chatterji’s lucid explanations in K. Sh., p. 61 ff.

In the stage of Sadāsīva the ‘this’ becomes subordinated to the self in the consciousness of the pramātyā. See Chatterji, K. Sh., p. 67 and Barnett, P. Abh., p. 724, the commentary to stanza 14.

44. Already in this stage, Shiva does no longer appear as one pramātyā, but as many pramātars. They are under the leadership of Sadāsīva and are called mantramahesvaras (i.e., great Lords
of the *mantras*), superhuman beings like the Rishis. They are, presumably, a product of popular Shivaism in which the magic formula (*mantra*) plays an important rôle.

45. Here, self and ‘this’ are perfectly balanced, one against the other (cf. note 43). The ‘this’, according to Chatterji, *K. Sh.*., p. 69 ff., is dominating over the self in this stage, while in the following only the balance is observed. We grant that syntactically the ‘this’ precedes the self in our passage.

46. Confer note 44. That they belong to a lower stage is indicated by the omission of the epithet *mahat*, meaning great.

47. Confer notes 44 and 46. They are also called *vidyesvaras* (Barnett, *P. Abh.*, p. 724).

48. Presumably, the same is applicable to *Anantabhatṭāraka* (i.e., ‘the infinitely great Lord’) as we remarked already in note 11 in the case of *Sadāśiva*.

49. The term *sākhā* (i.e., branch) applies to a school of philosophers or to the followers of a *guru* (i.e., teacher). The latter whispers the *mantra* of his *sākhā* into the ear of the student when he is being initiated. The *mantra* constitutes the initiation formula.

50. The phases of *mantras, mantresvaras* and *matramahesvaras* designate so many stations which the Yogin on his path to salvation has to go through. Confer Kṣemarāja, *ShŚV.*, 124, 9 f.: ‘When, by stages, the worth (and power) of the *mantras, mantresvaras* and *mantramahesvaras* is attained, there springs up the capacity for another creation, that is to say, one becomes the architect of (a universe) to be modelled according to one’s own wishes.’

51. The concept *sāra* (i.e., nucleus) corresponds to our potentiality in this case. The nucleus of a being is its potentiality, or, what may become of it.

52. He who rid himself of the organs (*kalā*) by means of knowledge is called *vijñānakāla*. *Kalā* here is used in a third meaning to be kept distinct from the two other meanings (cf. notes 11 and 25). The term refers to the organs by which the soul is
fettered to the world or by which it clings to the world. Whether our system, like that of the Pāśupata sect (cf. Bhandarkar, V. Sh., 122), understands by it all tattvas from 1 to 23 remains obscure though it seems probable.

There is no unanimity among the texts as to the classification of the Vijñānākālas in the hierarchy of the different pramātars. On the authority of Barnett, P. Abh., p. 724 (commentary to stanza 14) the concept vijñānākāla comprises all of the three classes named above, viz., mantramahesvaras, mantresvaras and mantras. Though it seems as if our passage in question separates the vijñānākālas from these classes it may be due merely to the somewhat obscure way of stating it. That Kṣemarāja shares the view of Abhinavagupta, his teacher, which was just stated, is plain from the passage on p. 12a.

53. This qualification is due to the doctrine of the three malas. Mala means dirt, soiled garment. This mala dulls the individual soul and keeps it from recognizing its identity with Shiva. One distinguishes the following malas:

(a) Āṇavamala is the primary mala (mūlamala) on which depend the following two kinds. This āṇavamala is that species of mala which transforms the soul into an āṇu (i.e., atom, a small, limited and, hence, individual entity). It is the evil of individuation.

(b) Māyāmala (i.e., the mala of māyā) is the mala that gives to the soul its bodily form.

(c) Kārmamala (i.e., the mala of action) is the mala which enchains the soul by good and evil action. In one word, kārmamala is karma (cf. Bhandarkar, V. S., 130).

In our passage the vijñānākālas are said to be such as are free from the third mala, at least in as far as they do not accumulate any new karma. But in this matter also there is no unanimity. See Barnett, P. Abh., p. 724, where the vijñānākālas appear as entirely free from mala 2 and 3, corresponding to their equation with the higher pramātars (cf. note 52).
54. Our author is of opinion that they still have a connection with the *karma* of former existence. The verb *pari-cī*, i.e., to heap up, is intelligible thus only.

55. Subordinated to the *pralaya-kalas* (see note 56) are the *sakalas*. *Sakala* is one who still retains his organs; he is subject to all three *malas*.

56. Subordinated to the *vijnānākalas* are the *pralaya-kalas* or *pralaya-kevalins*. *Pralaya-kala* is one whose organs have been destroyed in the dissolution of the world (*pralaya* is the same as *sānihāra*; cf. note 2). We are forced to conclude, however, that these organs have not been destroyed altogether, because they appear again in a new *srṣṭi*. The *pralaya-kalas* are *pramātars* of the void (*śīnya*) because their world is in a state of dissolution. According to Bhandarkar, V. Sh., 125, they are free from *mala* 2, but bound by *mala* 1 and 3.

57. After having discussed previously the evolutionary stages from the *mantramahesvaras* down to the *sakalas*, the author now returns to the beginning, concluding this section with an account of the two stages lying above the *mantramahesvaras*, taking them in their reversed order. Immediately, such an arrangement of the material might seem perplexing. Yet, it may be justified on the ground that these two uppermost stages are to be represented as fundamentally different from all the rest. In fact, they are really no stages of manifestation at all, being eternal in virtue of their remoteness from *srṣṭi* and *sānihāra* (cf. note 11). With them, the plurality of *pramātars* has ceased to exist. Shiva appears as one only, in harmony with his true nature.

On the lower of the two ‘stages’ he is called *Śivabhāttāraka*. But this ‘stage’ corresponds to what is otherwise known as *saktitattva* (cf. note 11). See also p. 2b where *sakti* and *Śivabhāttāraka* are designated as ‘not distinct.’

58. After all, the two eternal principles, *Śivatattva* and *saktitattva*, are included here, thus bringing the number up to 36.

59. The verb *sphur* means to palpitate, be agitated, but also to sparkle, flash. Because of this double meaning the verb is
especially adapted to the simile of waking from sleep, illustrating
the fundamental cosmological idea of this system. In this respect
sphur resembles ud-mil and ud-miṣ, both of which verbs mean to
open one’s eyes. Unmil occurs on pp. 1b, 5b, 6a, etc.; unmiṣ on
pp. 1b, 2b, 40a, etc. When Shiva opens his eyes, the universe
unfolds itself. Should he close his eyes, the universe is drawn back
in again. Indeed, this is more than a mere simile. The process of
the world is nothing else but such an experience of the infinite
universal spirit. Cf. the first stanza of Kallaṭa’s Spandakārikās :
‘ He who causes the world to rise when opening his eyes and causes
it to set when closing his eyes—him . . . we praise.’

These psychological analogies to metaphysical doctrines
have their immediate foundation in the analysis of sensory ex-
perience as we find it in connection with the Sāṅkhya. Consult
Chatterji, K. Sh., p. 94 ff. and what he says about buddhi
on p. 103.

60. The highest Shiva, paramasīva, is the more popular
designation of the absolute.

61. Transcendency and immanency. Paramasīva unfolds
himself by the power of his sakti as the universe (immanency).
But this is only one aspect of himself. In reality, he reaches far
beyond into infinity.

62. The noun cetana is derived from the same root as cit and
citi (cf. note 7) and means consciousness, spirit. Elsewhere (cf.
Garbe, S.², p. 229) it is used synonymously with the two other
terms. Here, however, it is distinct from either and stands for
cit when in the condition of limitation.

63. The process of manifestation sets in with the rise of a
polarity between subject and object in that sole reality which had
been, up to that time, completely at rest. Subject and object
separate and, for the present, the object becomes repressed by
negating it. The universe disappears before the eye of the highest
pramāṭr (cf. Chatterji, K. Sh., p. 62 ff.). Hence, ‘the void, the
absolutely void’ (sūnyātisvūnya) which, however, has nothing to do
with the ‘void’ discussed in note 56.
64. *Cit* is isolated in as far as during this phase it lacks any object. It is to this situation that the two terms *akhyāti* (i.e., non-consideration) and *anāśritasiva* (i.e., 'Shiva who is attached to nothing') have reference.

65. There are 240 worlds (*bhuvana*) according to Barnett, *P. Abh.*, p. 741. On p. 721 he describes these worlds as 'of various shapes, being round, square, triangular and of the form of crescents and umbrellas.'

66. According to Barnett, *P. Abh.*, p. 729, *bhāva* (i.e., entities) are the subjects and objects which go to make up the finite universe.

67. The word *rasa* means both, taste and juice, and the passage therefore really reads: '... they distinguish themselves in that their *cit*-juice is not dried up.' In this connection we might point to the fact that the gustatory nerve reacts only towards solutions.

68. In citations taken from *Āgamas* and *Tantras* there often appear feminine vocatives. This is due to the fact that the doctrines expounded in these works are frequently cast in the form of a dialogue between Shiva and his wife. On *Āgama* cf. note 128, on *Tantra* note 130.

69. The word *bhairava*, a derivative from *bhīru*, means horrifying. Generally it refers to Shiva, being a popular name of his. As such it reminds one strongly of his original character as that of the terrible Rudra of the Vedas. The 'three heads' (*trisirās*)—from which this *Āgamic* work received its name—are in all likelihood an outcome of the religious imagination of the people. (Compare the idea of Shiva's having three eyes). Speculatively, however, these three heads may have been brought in connection with the three fundamental principles of this and other Shivaite systems, *viz.*, *pāti, pāsu* and *pāsa*.

70. The two works mentioned above are thus designated as parts of the *Āgamic* literature. On *Āgama* see note 128.

71. This *stotra* obviously is meant to illustrate the pure nature of *cit* in symbolizing (*khyā*) it by light. Light constitutes *cit*; the negation of light, therefore, amounts to a negation of *cit* also.
72. The term jīva (i.e., living being, the individual soul) is synonymous with pāsu.

73. Meant are the works of the Kashmir school in contradistinction to the Āgamas. On Spanda cf. note 1.

74. As it stands, this quotation is unintelligible, cut loose as it is from its context. A footnote of the editor may throw some light on it. 'Reflecting on the meaning of non-sensical phrases like "The embankment wants to tumble down" [one must ask oneself]: how can there be a wish in [such] a soulless embankment? ' Speaking figuratively we attribute will and desire even to lifeless objects. Similarly we ascribe wrongly to jīva what really applies to Paramasiva only.

75. The concept vikalpa (i.e., change, diversity, doubt, hesitating reflection) originated with the Yoga; cf. Yogasūtra 1, 6, 9, 42 in Deussen, G. Ph., 3, p. 511 ff. According to Barnett, P. Abh., p. 723 (commentary to stanza 11) vikalpa is 'cognition of an object as characterized by differentiation from another (anyāpoha).' To express it more in the phraseology of Yogamuni (cf. Abhinavagupta, P. Y.), the object proper of vikalpa comes to be displaced by another one for its sake.

To further clear up this concept it is said in the commentary to stanza 68 (Barnett, P. Abh., p. 738): 'The Yogi ... renounces such "imaginations" (vikalpāk) as "I am a fettered soul, embodied and bound by karma, these children and wife are mine, by this work I shall obtain paradise or hell." Being inspired by the absolute consciousness, he casts such ideas away into the "radiance of the Self" ... and renders himself one with the transcendental subject ...'

Hence, vikalpa is every thought of the individual soul which draws distinctions, contrary to truth, between the individual objects by bringing some in relation to oneself and excluding others, thus limiting the self.

76. The term citta (i.e., thought, consciousness, spirit) refers to the organ of thought of the individual soul. Of the same root as cit and cetana (cf. notes 7 and 62) the expression is rather aptly
chosen in that the common root already suggests an affinity between the principles which these three termini represent.

According to Kṣemarāja, ShŚV., 73, 8, the concept citta includes the three inner senses of buddhi, ahaṅkāra and manas and thus becomes a synonym for antaḥkaraṇa (inner organ). Of this later on. But according to Schomerus, Sh. S., 138, citta ranks with these three inner senses, being fourth and lowest. This is the theory of the Tamul Shivaism which is thus seen to be in contradiction to the Kashmir system.

77. By vidyā here is meant the fourth of the five kañcukas (see note 11), the impure knowledge (aśuddhavidyā), in contrast to the suddhavidyā mentioned in note 11. Vidyā is the principle of limitation which compels the individual soul to exclude (cf. note 75) all other objects from vision in order to become thoroughly conscious of one. Therefore, vidyā underlies vikalpa.

78. For the meaning of samādhi consult note 5.

79. The term suddha-adhvan (i.e., the pure, or, perfect path) designates the sphere of the five highest principles from suddhavidyā to Shiva. The pramāṭṛ-ship of the pure path with its two highest principles extends beyond the pramāṭṛ-ship of the vijnānākālas. The concluding words, 'highest degree', would indicate this.

80. For pralayākālas and sakalas consult notes 55 and 56.

81. These are the three guṇas, really, 'strands twisted into a rope.' The conception originated with the Sāṅkhya. The three guṇas represent the three constituents of primary matter (prakṛti):

(a) Sattva (i.e., goodness) is by nature that quality of things which rouses contentment within us. It is light, not heavy or oppressing, and clarifying. Its purpose is to enlighten.

(b) Rajas (i.e., passion) is that quality in things which stirs dissatisfaction within us. It is stimulating and, hence, agile. Its purpose is to urge on.

(c) Tamas (i.e., darkness) is that quality in things which leaves us in a state of indolence. It is heavy and oppressing, paralyzing our emotions, and generally impeding. To hinder, thus,
is its purpose. (Thus according to Deussen, G. Ph. 3, 1, III, p. 428, explanation of Śāṅkhya-kārikā 13).

The triad of guṇas corresponds to the triad of sukhā (i.e., pleasure), duḥkha (i.e., sorrow) and mohā (i.e., confusion, delusion). Indeed, they are interchangeable (cf. Abhinavagupta, P. Y., 51, 2). The guṇas, or their corresponding psychical elements combine to make up the experience of the pasu, the individual soul.

82. Since, as was said before, patti and pasu are in reality identical, our system has, therefore, to find a corresponding triad for the patti state. Consequently, the system establishes for patti the triad jñāna (i.e., knowledge), kriyā (i.e., activity) and māyā to which little importance is attached elsewhere.

We are not surprised when māyā is included in the pure sphere of Shiva, because we know that our system reckons besides the ordinary māyā (asuddhamāyā, i.e., impure māyā), also with a suddhamāyā (i.e., a pure māyā) which is identical with the highest sakti of Shiva.

83. Citi-sakti is a synonym for Shiva-sakti or, preferably, simply sakti. Cf. notes 6 and 11.

84. The māyāpramātr is the subject of knowledge of the impure path, in the sphere of limitation. It consists of pralaya-kalas and sakalas; see notes 55-6.

85. The term pradhāna (i.e., basic element) does not in this passage refer to the Śāṅkhyān much-liked pradhāna, meaning primary matter, a synonym for prakṛti and avyakta. Rather, it is the material which especially the organ of thought of the individual soul, citta, busies itself about, fashioning its creation—which is the empirical world—out of it.

86. In the world rest, citta cannot avail itself of the body and of life as a pradhāna for its activities. However, the saṁskāras (i.e., impressions, after-effects) are at its disposal. These are the imprints received in a former existence (in the sakala state; cf. note 55) due to contact with the world of bodies. Being a part of puryaṣṭaka (cf. note 94), the vehicle of the saṁskāras, citta wanders with it from existence to existence. See Kṣemarāja,
ShSV., 73, 8 (commentary to sūtra 1 of the 3rd unmaṣpa): ‘Citta migrates—i.e., goes from womb to womb—being attached to the functions of sattva and the other gunās (cf. note 81), because it is ignorant of the fact that its true nature consists in cit.’

87. That he should do thus is due to citta. By vyuttahita (i.e., really, one who has turned away from something, is distracted) these texts characterize a person who enjoys the ordinary, everyday affairs of the world, has, therefore, an antithetical character to that of a Yogin. The verbal noun, vyutthāna, designates the activity of such a person, which is opposed to samādhi. On this point consult Yogasūtra, 3, 9, 37, in Deussen, G. Ph. ³, pp. 529 and 533.

88. The text reads ‘maññiyah pramāta.’

89. These are the 77 sūtras ascribed to Vasugupta which constitute the foundation of Kashmir Shivaism.

90. The inherited intellectualism of the Indian doctrines of salvation is rather prominent here. He who does not attain this knowledge of the ātman with all its finally ramified details will not partake of salvation. On the different means of salvation to be found within our system consult note 133.

91. By their predilection for enumerations our philosophers prove their relation to the followers of the Śaṅkhyā. However, we believe that just this passage shows better than any other that it is by no means a mere passe-témoin. If salvation does depend on the correct knowledge of all these details of which none must be forgotten or overlooked, then it is natural, in the interest of the catechumen, to make use of this aid to memory.

92. Jāda (i.e., cold, rigid, soulless) characterizes the purely material, the object of which another may be conscious but which is not conscious itself (cf. Garbe, S.², p. 374).

93. The term svātāntaryā (nomen abstractum of svatāntra, cf. note 9) designates this resolve of Sivabhāṭṭāraka to become limited as an act of spontaneity. It is not merely a link in the causal chain: it is a creative act, a primum datum.

94. The body is frequently compared to a city with nine gates. Here, puryaṣṭaka (i.e., the eightfold in the city) refers, as in the
other Shivaite systems, to the subtle body, elsewhere called suksma-
sarīra or liṅga, the vehicle of the saṃskāras (cf. note 86). The pūryaśṭaka is that part of an individual which—unlike the gross body (sthūlasarīra)—is not cast off at death, but migrates from existence to existence, thus guaranteeing the continuity of personal identity throughout the cycle of births (saṃsāra).

As to what the eight parts of the body are, opinions differ greatly. The fourth Appendix to our text edition gives on p. 69 as an explanation of the term the five tanmātras (i.e., elements, or, fine elements) and the three inner senses of manas, ahamkāra and buddhi (cf. note 76). Different explanations offer Mādhava in the Sarvadarsānasāṅgārāha (cf. Deussen, G. Ph.², 1, III, p. 320 f.) and Iyengar, ShŚV., Introduction, p. 42. But they agree with reference to the three inner senses.

95. Only 35 principles are named here. We could hardly be said to be amiss if we see in this departure a concession to mnemotechny. Moreover, it was natural to add to the five times five principles of the Saṅkhya two times five more, instead of eleven. The reduction to 35 principles is easily accomplished by taking māyā not as a separate principle, but as a general concept including the five kaṭṭukas.

96. The expression saptapaṇcakasvabhāva means 'consisting by nature of seven pentads.' Or, if we force the interpretation of the compound a little we may translate 'consisting by nature of a heptad and a pentad.' Above all, this term has reference to the seven pentads of principles and is meant to indicate at the same time that Shiva becomes the seven pramātars on the one hand and, on the other, assumes five aspects. However, these seven classes of pramātars (cf. note 40) have nothing to do with the seven groups of principles, while the five aspects (cf. note 97) may but loosely be brought into relation with the five principles of the pure path; they could never be identified with them.

97. The following are the five main aspects of the sakti of Shiva and, hence, ultimately of Shiva himself:
(a) Citi-sakti (i.e., the power of the spirit);
(b) ānanda-sakti (i.e., the power of bliss);
(c) icchā-sakti (i.e., the power of will);
(d) jñāna sakti (i.e., the power of knowledge);
(e) kriyā-sakti (i.e., the power of action).

Of these the first manifests itself especially in the principle of Shiva (tattva No. 36), the second in that of Sakti (tattva No. 35) etc. Chatterji, K. Sh., pp. 62-75 endeavors to prove that these relations between the five highest suchnesses and the five main aspects of sakti are founded on fact. But the impression remains that they represent two trains of thought that have developed independent of each other and have only later on been brought together, not without arbitrariness and artificialities.

98. The term akhyāti (i.e., non-consideration) is to be distinguished from akhyāti discussed in note 64. In the present passage it is the failure to recognize the true nature of the ātman; cf. Barnett, P. Abh., pp. 723, 725, 741, etc.

99. Shiva causes both, salvation and bondage. The decision rests with man and depends on his knowledge.

100. Different from its use dealt with in note 2, sthiti (i.e., 'the standing') here marks the point at which the philosophic speculation on its way to greater and greater abstractness must 'halt'. Therefore, it is the primary or the principle.

101. Again a simile borrowed from theatricals; cf. note 38. This shrewd comparison enables the author to vindicate the relative truth of all systems, even down to materialism, no matter how much they may differ from his own conceptions. Everyone of them has beheld the ātman in one of its impersonations and everyone, therefore, knows part of the truth. True, in order to realize the highest truth one must look behind these masks. It is the conviction of the author that only his school and those likeminded have accomplished that.

This passage is typical of the characteristic Indian bend towards inclusiveness—sit venia verbo—of the willingness of the
Indians to see and acknowledge behind the different forms of expression the common, basic idea. Keyserling, perhaps, goes too far in his *Schöpferische Erkenntnis* when he says that the Hindus are always conscious of their philosophemes being but symbols of their meanings, but words for what cannot be expressed in language. Nevertheless, he thereby calls our attention to an essential difference in philosophy between the point of view of the Indians and our own. The Indian does not take the philosophical system as such as serious as we do. What he regards as essential is not the system but the fact that its originator or adherent endeavors to find by it the absolute and, hence, salvation. Consequently, the Indian is enabled to hold two logically exclusive points of view (‘*darsanas*’) at one and the same time. Cf. the combination of Sāṇkhya and Vedānta in Bhagavad Gitā and elsewhere, but above all, the recognition of Vais'ēśika, Nyāya, Sāṇkhya, Yoga, Mimāṃsā and Vedānta as six orthodox systems, despite their rather diverging forms and tendencies.

102. In what follows the author attempts to demonstrate the correctness of the *sūtras* on the systems known to him. As is the usual practice (cf. Mādhava's *Sarvadarsanasamgraha*), in enumerating them he starts with that doctrine which has the least affiliations with his own. Then, ascending higher and higher, he gradually approaches truth, which is attained in his own system. Remarkable is the unprejudiced way in which our author places the two orthodox systems of Nyāya and Mimāṃsā right after the despised Čārvākas and before the heretic Buddhists and the Mādhyamikas, a variety of the latter. However, we grant, that, generally speaking, the *tattva* series of the Trika was for him decisive. That is to say, his classification of doctrines depended on the problem as to whether the fundamental principle of any particular system could be identified with a lower or higher *tattva*.

103. On the Čārvākas or materialists—so-called after Čārvāka who was one of the founders of the doctrine—cf. Deussen, *G. Ph.* 3, 1, III, p. 194 ff. Whole textbooks have not come down to us. Their literary fragments have been gathered from quotations by
Hillebrandt, *Zur Kenntnis der Indischen Materialisten* (Festschrift for E. Kuhn). There we can find also this very citation with which Kṣemarāja presents us; the characteristic sūtra is supported by Śaṅkara, Haribhadra and the commentary to the Kusumāṇḍali.

104. On the Nyāya, the system of Indian logic and dialectics, cf. the section in Garbe, *S.*, p. 174 ff. which, though short, gives the essential points.

105. In regard to the termini technici buddhi, jñāna, etc., we have to bear in mind here and in the following that our author takes them in the sense that fits his system. He does so without concerning himself with what the followers of other systems understand by them. Thus, buddhi is the highest of the three inner senses (cf. note 76), and appears in the series of tattvas as the 23rd principle. It is the power of judgment, a reminiscence from the sphere of pure knowledge. Thus, an organ of the individual soul and a vehicle of universal and abstract ideas, buddhi judges and regulates the concrete objects of experience by measuring them on those normative and universal ideas (cf. Chatterji, *K. Sh.*, p. 106 ff).

106. The term jñāna here is, of course, to be discriminated from the aspect of sakti (cf. note 97) bearing the same name. In our passage it refers to that kind of knowledge which is common to all living beings, namely, the knowledge that is mediated by the senses (and, hence, is false). Cf. Kṣemarāja, *ShŚV.*, 11, where the second sūtra reads in the form Kṣemarāja approves: 'jñāna is bondage' (see *ib.*, 24, 9 and 125, 12). For the double meaning of jñāna cf. Garbe, *S.*, p. 371, note 4: his first definition of jñāna paraphrases exactly what our author understands by it: 'The mechanical functions of knowledge belonging to the inner organs and originating under the influence of the objects.'

107. This statement concerning the identification of ātman with the void as maintained by the Naiyāyikas has its reason in that these philosophers hope to find salvation from saṁsāra in a state of absolute unconsciousness (cf. Garbe, *S.*, p. 175).
108. On the Mīmāṃsā, more correctly Karmamīmāṃsā, the doctrine which teaches salvation by ritualistic works, cf. Deussen, G. Ph. 3, 1, III, p. 389 ff.

109. Utpādhi (i.e., appositio) is everything that is related to a thing without really belonging to it or without ever entering any close connection with it (Garbe, S. 2, p. 231).

110. The soul (ātman) is capable of being apprehended directly in the experience of the ‘I’.

111. Saugatas (i.e., followers of Sugata) is an appellation of the Buddhists. Sugata (i.e., one who fared well) is, like Tathāgata, an honoring surname of Siddhārtha Gotama.

112. Of the various metaphysical systems which—contrary to the master’s will—soon sprang up within Buddhism our author may have in view the Kṣaṇikavāda, i.e., the doctrine of momentary destruction. The expression jñānasamātana (i.e., continuity of consciousness) would indicate it. This term is used by the Kṣaṇikāvādins to denote a continuous series of conscious experiences. These they think of as points, each of which is connected causally neither with the preceding nor the following one. Only the event of the moment possesses reality.

113. Śrutyaṇta (i.e., end of the sruti) is synonymous with Vedānta (i.e., the end of the Veda), because sruti (i.e., hearing)—as a collective name for all revealed texts—coincides with Veda in the widest sense of the word. Yet, our author does not mean the Vedāntins when he speaks of knowers of the Srutyaṇta. Rather, he thinks of knowers of the Upanishads in general in accordance with the original meaning of Vedānta.

114. The term prāṇa (i.e., wind, breath, life) appears repeatedly in the Upanishads as the fundamental principle (cf. Deussen, G. Ph. 3, 1, II, Index).

115. By Brahmavādins (i.e., advocates of the Brahma doctrine) we have to understand likewise philosophers who base their teachings on the Veda.

116. The specification ‘of non-being’ (abhāva) shows that we have to do with those Brahmavādins who hold that the world
sprang up from non-being (asat). For the Vedic speculations concerning being and non-being, sat and asat, as the world-ground, consult Deussen, G. Ph.², 1, II, p. 117 ff. and Geldner, Der Rigveda in Auswahl, Kommentar, p. 207 ff. These Brahmagarēns, our author remarks rightfully, recognize the primary principle in the void (sūnya), that is to say, in what the empiricist, but not the metaphysician, regards as void.

117. On the Mādhyamikas, the followers of Madhyamaka (i.e., the system of the middle path) who represent a philosophic movement within Northern Buddhism, cf. the article by L. de la Vallée Poussin in the Encyclopædia of Religion and Ethics. According to this authority, these philosophers deny not only the reality of the individual (pudgala), as do the textbooks of the Pāli canon, but also that of mental phenomena (dharma). Moreover, they negate not only the existence of suffering beings, but also that of the inflicted pain. 'All is void.' To eliminate the dharma associated with the 'thirst' is, in their opinion, possible for him only who has realized their radical irreality.

118. On the Pāñcarātras or Bhāgavatas cf. Deussen, G. Ph., 1, I, p. 62; G. Ph.³, 1, III, pp. 36, 259 ff.; Bhandarkar, V. Sh., p. 38 ff.; Garbe, S.², pp. 63 and 165. The derivation of the name Pāñcarātras is doubtful. It means 'of five nights' and may have originally referred to a festival lasting five nights, or, five days.

119. Here we have to do with the three padarthas (i.e., main concepts, categories) of the system. Consult Mādhava, S.D.S., p. 45, where prakṛti appears as acit (i.e., 'absence of spirit') or drsya (i.e., the visible), Vāsudeva as Īśvāra (i.e., Lord) and the individual souls (jīvas) as citas (i.e., spirits).

The designation of the individual souls as sparks of the Exalted One must be compared with the ancient simile of the wheel of fire (alātacakra); cf. Deussen, G. Ph.³, 1, II, p. 212.

120. In spite of the proximity of the terminus prakṛti, parināma cannot be taken in the technical sense of the Sāṅkhya, i.e., as meaning 'constant change,' but, rather, 'finally,' 'lastly.' The latter is the common signification when at the beginning of a
compound. There is no reason why the author should use the technical concept in this connection. On the other hand, our translation here is well adapted to the context. For, the Pañcarāstras themselves and the common interpretation of the system as well tell us that the fundamental principle is not \textit{prakṛti}, but Vāsudeva. Nevertheless, it remains uncertain how our author would fortify his contention of the primacy of \textit{prakṛti}.

121. The term \textit{avyakta} (i.e., the unmanifest) is a name for \textit{prakṛti}, primary matter, having been taken over from the Sāṅkhya.


123. See note 52 with reference to the Vijñānakalas. Our author identifies them here with the \textit{puruṣas} of the Sāṅkhya. The latter are the souls who have freed themselves by means of \textit{viveka-jñāna} (i.e., discriminating knowledge) from \textit{prakṛti} and are, therefore, liberated.


125. Cf. note 116. For \textit{Īsvara} consult note 11.

126. The Vaiyākaraṇas are the advocates of \textit{vyākaraṇa}, linguistic analysis or grammar. Their doctrine, likewise, makes for salvation and is esteemed highly by Mādhava and our author as well. Judging by the position which the Vaiyākaraṇas occupy here in Kṣemarāja's enumeration (cf. note 102), they must, in the latter's opinion, come very near the truth. For the doctrine of the Vaiyākaraṇas consult Deussen, \textit{G. Ph.}\textsuperscript{3}, I, III, p. 398 ff.; also Abegg, \textit{Sphoṭa} and E. W. K.

127. The \textit{Śabdabrahman}, the Brahman of the word, is that phase of the revelation of the deity in which it appears as the eternal word (of the Veda). Being a fundamental conception of the \textit{Vyākaraṇa} (cf. Deussen and Abegg, l. c.), our author rightly brings it in connection with \textit{pasyānti}, the Trika concept. For, \textit{Vyākaraṇa} distinguishes two forms of manifestation in the one, eternal Brahman. These are the sum and substance of all objects on the one hand, and the totality of the words that have reference to these objects (\textit{sabdabrahman}) on the other. The Trika,
similarly, differentiates two forms in paramasīva: from all time the
universe of objects has been in him potentially and, likewise, the
universe of the thoughts and words yet unuttered. This last one is
called parā [vāc], the highest [word]. It appears as pasyanti
[vāc], the 'seeing' [word] when the universe is still in the first
stages of its development. Being the divine view of the whole
universe in its undifferentiated form, pasyanti must yet lie beyond
all experience. But, by means of madhyamā [vāc], the middle
[word], it becomes vaikhārya [vāc], empirical speech (see Chatterji,
K. Sh., p. 3 ff.). According to Chatterji, ib., p. 4, note 2, in a
commentary to the Alaukīkara-Kaustubha, vaikhārya is derived from
kha or khrū, i.e., nose, or, rather, vocal organ. Though untenable
philologically, this speculation, nevertheless, throws light on the
Indian conception of vaikhārya.

For sadāsīva see notes 43 and 44. A passage in Purṇa-
ānanda's Saṭ-cakra-nirūpaṇa (cited by Barnett in Grierson and
Barnett, L. V., p. 14) bears on the relation of sadāsīva to vāc.
Sadāsīva is said to live in ākāśa, that is, in the ether or empty
space. On the close relation of ākāśa and svaṃda or vāc consult
Chatterji, K. Sh., pp. 131-4.

128. The Saiva-gamas, or, Āgamas, κατ’ ἐξοχήν represent
a group of literature that still remains little known. The name
Āgama signifies a doctrine which has been transmitted uninterr-
uptedly from one generation to the other (cf. Bühler, ZDMG, 36,
p. 653). Buddhists and Jains also employ the name for certain
portions of their sacred literature. Winternitz, G.I.L., 3, does not
make mention of the Āgamas.

That much is certain, that they are writings which have
been placed by some Shivaite sects beside or, in practice, above the
Vedas even as their authoritative religious texts. Farquhar, O.R.L.I.,
p. 191, names as such the Sanskrit School of Saiva Siddhānta,
the Tamul Shivaite, the Kashmir Shivaites and the Viraśaivas.
This group must be distinguished from the following one which
rejects the Āgamas: the Paśupatas, the Lakulis'apās'upatas, the
Kāpālikas, Nāthas, Gorakṣanāthīs and Rases'varas.
They enumerate 28 Āgamas. According to Schomerus, Sh. S., p. 14, they are divided into two groups: ten Āgamas of a higher and eighteen of a lower origin. To these must be added a great number of so-called Upāgamas, i.e., auxiliary texts.

Schomerus, Sh. S., p. 15 says: 'Every Āgama is said to consist of four parts, called kānda: vidyākānda, or jñānakānda, yogakānda, kriyākānda and caryākānda. They say, the jñānakānda leads to the knowledge of God and yogakānda to the concentration of the mind upon an object. The kriyākānda supplies information concerning all functions necessary for consecrating an image of the deity, beginning with the digging preliminary to laying of the foundation. The caryākānda teaches the method of worshipping.'

Of immediate value to us here is one of the statements by Iyengar, Outlines, p. 151 ff. concerning the contents of the Āgamas: 'Shivashakti ... is the cause of the bondage of all beings and also of their release. She is the eternal Word, the subtle link between concept and utterance. To this is attached the whole doctrine of mantras. The theory of the existence of a system of Yogic nerves and circles in the body is taught' (cited according to Farquhar, O.R.L.I., p. 195). With this is to be compared the discussion in note 201.

According to Chatterji, K. Sh., pp. 8 and 10, the Āgamas contain a dualistic doctrine or at least have been interpreted in a dualistic or pluralistic sense before Vasugupta established the Kashmir School of Shivaism.

Opinions differ widely as to the age of the Śaiva-āgamas. Farquhar, O. R. L. I., p. 194, thinks they are of recent origin and places them, however very provisionally, into the seventh or eighth century A.D. Schomerus, Sh. S., p. 12, on the other hand, believes he is justified in saying that at least the beginnings of the Āgama literature reach back to pre-Christian times. And, from the archaic meters, words and forms, V. V. Ramanan (according to Schomerus, l.c.) draws the conclusion that the Śaiva-āgamas are not later than the first Buddhist council. Confer besides Farquhar, O.R.L.I., Index, also v. Glasenapp, H., p. 201 ff.
129. By ārhatas (i.e., the dignified) our author means the Jains. For information about them the article by Hermann Jacobi in the Encyclopaedia of Religion and Ethics may be consulted. In metaphysics the Jains maintain the eternal existence of matter which consists of atoms. All things are made up of the manifold combinations which these atoms enter. The atoms are not constant by nature, but are subject to change or development which consists in that the atoms assume different qualities (guṇas).

130. The Tāṅtrikas profess the doctrines laid down in the Tantras. Since the Tantras are the textbooks of the Śāktas, Tāṅtrikas and Śāktas must, therefore, be identical. Originally, tantra means weaving-loom, then warp and, finally, foundation, norm, rule. Only very recently has the Tantra literature become better known through the publications of Arthur Avalon (pseudonym for J. C. Woodroffe). The Tantras are very closely allied to the Āgamic literature discussed above. That the limits between the two are not sharply drawn may be seen already from the fact that the names of both are often used promiscuously. Indeed, at times their identity is asserted (cf. Schomerus, Sh. S., p. 16, and Chatterji, K. Sh., p. 7 ff.).

Like in the Āgamas, in the Tantras also four kāṇḍas (see note 128) are differentiated. What is given by Farquhar, O. R. L. I., p. 200, as the contents of the Tantras coincides strikingly with the contents of those parts of our text which deal mainly with the concepts of sakti, mantras, naḍis and cakras. See note 201 and Introduction, Section VII.

According to the passage of our text, the Tāṅtrikas believe in a transcendent ātman. For the Śāktas, consult Macnicol, I. Th., p. 180 ff.

131. Only the Saivāgamas can be meant here by texts teaching the immanency of the ātman, as our author says. They are called āmnāya here, which is a synonym for Āgama.

132. Differing from both, Tāṅtrikas and the followers of Shivaism, the Trika teaches the transcendency as well as immanency of the ātman. Cf. note 61.
133. Should knowledge—as a means to salvation—not have been granted, there remains still the possibility of becoming liberated by the grace of Shiva (see note 6) who, from his own free choice (svātanjrya), grants it to whomever he may choose. Though, according to Barnett, P. Abh., pp. 719 and 746, grace is a mere factor within salvation by knowledge, in our passage it is a way of salvation independent of and side by side with it. The way of grace, we grant, is like a foreign element in a system otherwise thoroughly philosophically oriented, being mentioned occasionally and in passing only. It is one of those outspoken theistic elements which come to the foreground more in the Shivaism of the Tamul South than in the Shivaism of Kashmir. Confer the central importance of the dispensation of grace in the hymns of Māṇikka-Vāṣāga (Schomerus, H. M.).


135. The three following quotations are meant to merely substantiate the last sentence. They have nothing to do with the enumeration of the systems as such.

136. Desire always causes bondage. Salvation presupposes freedom from all desire, even the wish to be liberated.

137. A second explanation with a totally different aim is added to the first interpretation of the sūtra (cf. note 28). First, the interpreter enlarged upon the principles of the various philosophical systems, and now he is concerned with the psychological conditions of the Yogin. This bifurcation in the interpretation of one and the same sūtra is conditioned by darsana and sthiti, which terms allow of a variety of explanations.

In the beginning, darsana was taken in the sense of ‘system’ which, though secondary, may however be thought of first in a philosophical treatise. But here, darsana is understood in its original meaning of ‘seeing’ which, however, is further developed into that of ‘perception’ in general.

Here as in the first explanation, sthiti is used in a sense that comes close to the original meaning of ‘coming-to-a-stop.’ Yet, here it does not mean the stop put to any philosophical speculation
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(cf. note 100), but 'coming-to-a-standstill' and, hence, 'cessation' (vīśrānti), in particular the cessation of the external perception in the consciousness within when it has achieved the identity of the perceived object with the perceiving subject.

138. For this translation which, of necessity, is more of the nature of a paraphrase see Barnett, P. Abh., p. 722 verse 10 with commentary.

139. In everyone of these sthitis Shiva reveals himself to the Yogin. The simile of the impersonations or rôles would, however, fit better the first interpretation of the sūtra—a supposition borne out by the fact that the first explanation rather than the second one portrays the thought of the author of the sūtra (cf. note 8).

140. The 'fourth' (turīya or turya) condition of the soul, as the highest condition of pure spirituality, follows the three conditions of waking (jāgrat), dreamsleep (svapna) and dreamless deep sleep (suṣuṭpi). In our system, however, turīya appears personified in female form as the 'high Lady'—an aspect of the manifestation of parāsakti. But what is more significant, turīya occurs in closest relation with the following three kṛtyas (cf. note 2): emanation, stabilitating and re-absorption. This is in harmony with the commentary on ShSV., sūtra 38 of the third unmeṣa where turīya is said to be the source of all these three kṛtyas. Having become one with the world-spirit in turīya, the Yogin accomplishes the creation of the universe no less than its stabilitating and destruction (cf. note 50). The concept turīya which, originally, was purely psychological, is here psychological and cosmological at one and the same time. Moreover, in this place clearer than elsewhere, there comes to the foreground the idea that knowledge and existence are identical—an idea which is fundamental not solely to our system but to others as well.

141. Cf. sūtra 7.

142. Instead of avaleha (i.e., 'licking') which our text has and which is meaningless we prefer the reading of kha: avahela, from the root hīd (middle), meaning 'being careless, reckless.'
143. A final remark, no less deep than beautiful: what we care for moves and takes possession of us.

144. A sāṃsārin ā is one who is subject to sāṃsāra.

145. Cf. note 76. The concept is taken over from the Sāṅkhya and coincides in general in regard to its meaning with the terminus as the Sāṅkhya uses it. On buddhi, ahaṅkāra and manas confer the copious and shrewd observations of Chatterji in K. Sh., pp. 93-117.

146. Also this concept has been taken over by the Trika from the Sāṅkhya. There are five senses of perception, called buddhīndriyas or jñānendriyas. In proper sequence they are:

(a) The sense of hearing (śravaṇendriya);
(b) The sense of touching (sparṣendriya);
(c) The sense of seeing (darsanendriya);
(d) The sense of tasting (rasanendriya);
(e) The sense of smelling (ghrāṇendriya).

Cf. Chatterji, K. Sh., p. 117 ff.

147. This concept too originates from the Sāṅkhya. There are, likewise, five senses of action, called karmendriyas. In proper order they are:

(a) The ability to speak (vāc, really 'voice');
(b) The ability to grasp (hasta, really 'hand');
(c) The ability to move about (pāda, really 'foot');
(d) The ability to evacuate (pāyu, really 'anus');
(e) The ability to enjoy sexually (upastha, really 'lap').

Cf. Chatterji, K. Sh., p. 117 ff.

148. The good no less than the evil deed is karmamala (see note 53). And, vice versa, there springs as little disadvantage for the perfect soul from an evil deed as from a good one. Essentially like all Indian religious philosophies our system is ethically neutral. Everything depends on knowledge alone. Very characteristic in this respect is the 70th stanza in Abhinavagupta's P. Y., which reads:
A hundred thousand horse-sacrifices he offers up,  
Brahman murder he commits a hundred thousand times.  
With thought on highest truth, untouched by merit or blame, he  
remains unstained.

The horse-sacrifice is the most meritorious deed, the murder of a Brahman the most heinous one, according to the old Brahmanic view.

149. The exact correspondence between these five saktis and the five kañcukas starting with kalā, etc., ought to be noted. One will then be enabled to make the latter (cf. note 11) more precise in their meaning.

150. ‘The monism of the Lord’ is the author’s designation of his own system. Confer note 36.

151. The term suddhatarādhvan means the path that is different from the pure one, called also asuddhādhvan, i.e., the impure path. To distinguish it from the pure path (see note 79), it characterizes the sphere of the 31 lower suchnesses from māyā to the earth which are the principles of the limited subject-object.

152. The author attempts to discover the five cosmic processes (see note 2) in five psychological ones—however not without force and scholastic artificialities. The fourth point which he makes remains entirely obscure, and none of the three readings supplies a satisfactory meaning. The one we selected is the reading of codex ka.

153. This work by our author has been preserved and has likewise been edited in the Kashmir Series of Texts and Studies.

154. The term Māhesvarya means ‘being a great Lord’ and is a nomen abstractum of mahesvara, ‘the great Lord,’ i.e., Shiva. It denotes the state of the perfected soul in which the latter is conscious of its identity with Shiva.

155. The concept jivanmukta, i.e., liberated during lifetime, is met with elsewhere also.

156. This sentence defies adequate interpretation. Perhaps, we are to bring it in relation with a remark in the concluding section of the commentary on the last sūtra which is to the effect that one should always busy oneself with the ātman, being firmly
determined and thus excluding every activity that may have a different aim.

157. The psychological interpretation of the five processes begun in the commentary to the last sūtra is continued here.

158. The macrocosmic emanation is identical with the microcosmic process by which the world of sense appears due to the perceptual processes of seeing, hearing, etc. The forces (śaktis, cf. note 15) which are at work in perception are called goddesses—a concession to the popular polytheism.

159. To the macrocosmic phase of ‘stabilitating’ there corresponds the psychological state of a natural delight in the phenomenal world. The cause of the existence of this world is the pleasure which we find in it.

The change of the subject here is necessitated by the context, though it is not expressed formally in the text.

160. To the macrocosmic re-absorption there corresponds the psychological experience of the Yogin when, in his meditation, the empirical universe is vanishing. The word vimarsa means really ‘touching’, then investigating, scrutinizing, reflecting. We have rendered it by ‘meditation.’ According to Kṣemarāja, ShŚV., 116, 14, it is the experience of the Yogin by which he acquires knowledge of the true nature of his own self; ib, 120, 4 we read that it consists in turya (see note 140) and camatkāra. This latter expression is peculiar and offers an opportunity for studying the inner experience of the Yogin. It means ‘to cry “camat”’, that is, to exclaim with astonishment. Thus, the word describes the moment of ecstasy when the Yogin is becoming enlightened.

161. ‘The mountain of manifoldness’ is the error which makes us differentiate between subject and object, between the all-soul and the individual soul.

162. This quotation whose origin the editors of our text consider uncertain breathes a different spirit from our system. Loving devotion (bhakti) in this stanza contrasts with samādhi (‘retreat’) which elsewhere (see note 5) is regarded as a means of salvation. The ‘you’ sounds altogether too theistic for our
system; for here we ultimately have to transcend the 'you' in order to reach the 'pure I'. The stanza might come from a text of the Shivaite Bhakti movement, if not from a Vishnuite text. Presumably, it was quoted by Kṣemarāja just on account of the verb paramaraḥ (from the same root as vīmaraś) which is used in it. About the Shivabhakti consult Macnicol, I. Th., p. 160 ff.

163. To the macrocosmic concealment (vīlaya) which takes place in the phase of the world rest there corresponds the state of the individual soul which—though experiencing re-absorption in virtue of vīmaraś—has, nevertheless, not yet reached ultimate liberation. The sāṁskāras keep the soul in sāṁsāra by producing a germ or seed (bīja) for a future existence. Although the sāṁskāra may have been neutralized in vīlaya for a time—take it as a cosmic or a psychic event—they resume their activity at once in a new sṛṣṭi and create new sāṁsāra. The Yoga distinguishes between two kinds of sāmādhi. First, the sābīja-samādhi (i.e., the samādhi that is still burdened with bījas), so-called because the dispositions (sāṁskāras) still continue to have an influence in it; secondly, the nirbīja-samādhi (i.e., the samādhi that is free from bījas), so-called because all dispositions have disappeared therein. On this doctrine which corresponds exactly to and probably is the foundation of the Trika doctrine developed here, consult Garbe, S. Y., p. 44.

164. For the change of the subject see note 159.

165. The fifth kṛtya, that is, anugraha or the dispensation of grace (cf. note 2), is strangely referred to in the sūtra by a term which elsewhere applies to the fourth kṛtya. It is, therefore, natural to assume a corruption of the text of the sūtra. However, anugraha is purely psychological and has really nothing that would correspond to it in the cosmological scheme. Especially at this point one is impressed by the scholastic way of thinking constructively. With the idea of the number five in mind one added a psychological conception, the dispensation of grace, to the four original conceptions of a purely cosmological character, to wit, emanation, stabilizing, reabsorption and concealment which
were only subsequently interpreted psychologically also. Dispensation of grace can, of course, not be interpreted cosmologically and, hence, it has in the cosmological series really the function of a mere hanger-on. For psychology and soteriology, however, *anugraha* is most important, for it signifies the final triumph over those four processes of *saṁśāra* which is accomplished in salvation (cf. note 2).

The following is meant to explain the expressions of *hāṭhāpāka* and *alāṅgṛāsa*. Both terms have reference to the ultimate disappearance of all factors leading to further *saṁśāra*.

The term *hāṭhāpāka* means 'violent cooking' or 'bringing to maturity persistently, unswervingly.' Perhaps it corresponds to the *malaparīpāka* of the *Śaivasiddhānta* which Schomerus, *Sh. S.*, p. 282, defines as follows: 'Malaparīpāka means ... that the influence of ānāvamala upon the soul is suppressed, that it is but loosely connected with the soul like a ripe fruit with the tree ...' Liberation through *anugraha* or *saktinīpāta* immediately follows *malaparīpāka* as it would *hāṭhāpāka*. Moreover, *hāṭha*, the first part of our compound, reminds one strikingly of *hāṭhayoga*, the designation of the later and more intense and complicated form of Yoga (cf. note 182).

The term *alāṅgṛāsa*, *i.e.*, 'devouring plenty', is explained in *sūtra* 14 and the commentary thereto.

Both, *hāṭhāpāka* and *alāṅgṛāsa*, belong to those formations of concepts which indicate a connection between Yoga and the age-old fire-penance (cf. the earliest word for asceticism: *tapas*, *i.e.*, heat, glow).

166. In this place a bit of ancient, real magic is protruding into our system. The author is conscious of its inferiority. He mentions it, therefore, only by the way and where he dwells at greater length on this part of the old traditional teaching, as in the *ShSV.*, he places this magic conception as *sāktotpāya* (*i.e.*, that particular means [of salvation] which employs *sakti*) after or below *sāṃbhavotpāya* (*i.e.*, that particular means [of salvation] which has Shiva as norm). The latter, being a philosophic discipline founded on
knowledge, corresponds to what has thus far been developed in our text. Nevertheless Kṣemarāja did not quite want to relinquish any reference to the mantras: tradition had too great an influence. On the other hand, these magic conceptions and practices are very intimately connected with those profound ideas which turn around the eternal word (parāvāc or parāvāksakti) and which we discussed in note 127.

167. The basis of this form of magic is furnished by the assumption of a secret correspondence between the saktis of the universe and the sounds of the [Sanskrit] language, or, rather, the letters of the [Sanskrit] alphabet. We may even speak of an identity of saktis and sounds and not merely of a correspondence between them. The philosophical reason for this identity is as follows. There are the two highest forms of Shiva’s manifestation (see note 127), parāsakti as the sum total of all objects and parāvāc as the sum total of the corresponding words. As these two are ultimately identical, so also the different saktis which have their origin in parāsakti and form the world of objects and the individual sounds which have their origin in parāvāc and constitute the world of speech. He who masters all sounds by rightly making use of the mantras (i.e., the magic formulas) which are made up of them, is master also of the whole circle of saktis and consequently the highest sakti as well. In the end, such mastery amounts to the same as having knowledge and leads, therefore, to saktipāta and, hence, to salvation. But the mantras as such represent merely a linkage of sounds which are totally ineffective. How they become effective is shown by our author in the ShSV. (cf. Iyengar, ShSV., p. 358 with note and p. 359).

168. ‘Perfect consciousness of the “I”’ (pūrṇa-ahān-vimarsa) is the consciousness of the identity of self and universe. The real meaning of vimarsa is scrutiny, deliberation; cf. the vimarsana of p. 24b which we have translated by meditation. The term is rendered by Barnett sometimes ‘reflection’, other times ‘intelligence’; Iyengar translates ‘meditation,’ ‘discriminative inquiry,’ ‘consciousness.’
169. The Devanāgari and the other Indian alphabets that are modelled on the same principle really end with the lingual \( l \) and comprise 48 letters. Of these 14 are vowels, 5 gutturals, 5 palatais, 5 linguals, 5 dentals and 5 labials; to these must be added 4 semivowels, 3 sibilants, \( h \) and \( l \). Viraṇācārya, the author of the Śivajñānapradīpikā, Bhojadeva, the author of the Tattva-prakāśikā, as well as other writers of Āgamic literature (cf. Barnett, P. Abh., p. 719, note 1) who develop the same theory mention the sounds or letters from \( a \) to \( l \). Our author, however, who is much interested in the number five adds to these letters of the alphabet proper some consonant combinations so as to bring the number of sounds up to 2 times 5 times 5. He adds \( kṣa \) because it has a sign of its own; but what are the others he may be thinking of?

In the ShŚV., 44, 12 Kṣemarāja further mentions 50 entities in which the universe differentiates itself. He then enlarges upon the correspondence between sounds and \( saktis \) in 60 ff., in the commentary on the seventh sūtra, in the second part treating of \( sāktopāya \) (see note 166). The vowels he calls the representatives, of the inner universe, the consonants those of the outer, \( ha \) the sound of immortality, \( kṣa \) the germ of life, etc. Furthermore, he constructs mysterious relations between the five original vowels, \( a, i, u, r \) and \( l \), and the five groups of consonants, the gutturals etc.—queer speculations in the spirit of the old Brāhmaṇas.

170. The opposite of vikalpa; cf. note 75.

171. In the Indian alphabets the consonant series starts with \( ka \). Consult note 169 for the correspondence between the consonants and the outer universe conveyed by the senses.

172. Brāhmi—otherwise the wife of Brahmā in the Hindu Pantheon—is here one of the powers which depend on \( parāsakti \). She pervades the sensual universe and misleads mankind. Everyone of these hierarchically arranged powers again governs a certain class (varga) of \( saktis \). On their deification cf. note 158.

173. At first, this whole passage with its complicated conceptions seems nothing but a mere pastime. However, the meaning
is as follows. When, in a state of complete subversion of all relations, the individual soul is succumbing to the illusion of separation then the universal soul experiences most powerfully its identity with the individual soul, because it realizes that all objects that appear in virtue of emanation and ‘stabilitating’ are one only and that the one is identical with itself (cf. the quotation that follows). Contrariwise, the stage of re-absorption which, for the individual soul, is relatively higher is felt by the universal soul as being relatively lower, just because the object vanishes.

174. The concept mudrā appears here for the first time in our text. In the main, the preceding discussions are of a philosophical nature. In Yoga-practice mudrā is an extraordinarily important concept. It means originally a signet-ring, seal, lock. Then it came to be a terminus technicus of the Yoga for postures and gymnastics in connection with and for the furtherance of breathing exercises. The latter are supposed to effect cures of all kinds of bodily ills and, above all, to bring about salvation.

The Gheranḍasamhitā (ed. Bombay, 1895, with an English translation by Sris Chandra Vasu) is an important work on the Yogins. Schmidt, F., p. 193 ff., cites from it 25 different kinds of mudrās which are accurately described and for the most part illustrated. Schmidt reproduces these originals of the Gheranḍasamhitā which are done in water color by a Yogan and had been acquired by Garbe in 1886 in Benares. For the difficult definition of mudrā the fact may not prove unimportant that in the Gheranḍasamhitā as well as in the Haṭhayogaprādīpikā the terms bandha and bandhana (i.e., bondage: fetters: checking, restraining) appear as alternatives.

In all probability, the meaning of mudrā which it has in Yoga is connected with the last phase of the above-mentioned semantic development of the term. Thus, mudrā is the ‘lock’ or protection against the attacks by and influence of the external world. It is accomplished by certain postures and by breath control. Consequently, mudrā furthers the ability to master the organ of thought (citta) as well as the attainment of samādhi.
On the bhairavamudrā referred to here, cf. note 205 below.

175. The 'pure vikalpa' is the psychic function of the unlimited subject which corresponds to the vikalpa of the limited subject (see note 75).

176. The 'outer organ' comprises the five senses of perception (cf. note 146) and the five senses of action (cf. note 147).

177. The four forms of manifestation of the highest sakti are:

(a) khecarī, i.e., 'the one who moves in the sky [kha]';
(b) gocarī, i.e., 'the one who moves in the light-rays.'

The word go means, besides kine, also star, light-rays. To translate the expression, as is usual, by 'grazed over (by cows)' or similarly is not proper here in view of the fact that gocarī appears as a parallel to the three other terms.

(c) dikcarī, i.e., 'the one who moves in space [dis]';
(d) bhūcarī, i.e., 'the one who moves on earth'.

These names have a touch of mythology. Each one of these four powers, in turn, manifests itself in a hierarchical series of lower saktis. As the passage shows, we have to do, of course, with the four spheres of development, viz., the subject of knowledge, the inner organ, the external organ and objective existence. The last mentioned, to be sure, is not something that, as an independent object, opposes the knowing subject. Rather, it is but the last phase of the objectification of the knowing process in which the limited subject first becomes conscious of the differentiation by means of the inner organ, next perceives the reality thus conceived by means of the external organs, and, finally, objectifies the perceived reality or, in other word, attributes existence to the material world.

178. The following detailed description is a little masterpiece which, in its symmetrical construction and minutely worked out parallels is characteristic of this type of thought. Note also the artistic change of the verbs!

179. Cf. the commentary on sūtra 9.
NOTES

180. The term cidgaganacarti, i.e., 'the one who moves in citheaven', is an alternative to khecarī. With the exception of goçarī which in this place creates difficulties in the way of interpretation, these names describe ingeniously the four psychological deities and their sphere of influence.

181. Certainty of separation (bhedaniscaya), self-conceit (abhimāna) and vikalpāna (i.e., vikalpa) are the main functions of the three parts of the inner organ (cf. note 145), that is, of buddhi, ahañkāra and manas respectively.

182. As the consciousness of the perfected soul is identical with the universal spirit, so is its body identical with the universe which is the manifestation of the universal spirit. For, is not the inner and the outer, spirit and body, in reality one and the same? The doctrine of Yoga treats this conviction seriously, even to the extent of postulating a correspondence in detail between macrocosm and microcosm and tracing all essential parts of the world of the Hindus—Ganges and Kailasa, sun, moon, etc. included—in the human body.

The basis of this comparison or equation is not the empirical, but an imaginary anatomy. Furthermore, in following out this idea it has not been the correlations just mentioned which have assumed a practical significance to the Yogin. Rather, it is the complicated system of channels (nāḍi) and cycles (cakra) which are supposed to exist in the human body. A knowledge of these nāḍis and cakras is indispensable for an understanding of what follows in our text. We explain these things here in their essentials, because our text does not supply any information concerning them, but presupposes acquaintance with them.

SOURCES

(a) Texts beside the Pratyabhijñāhṛdaya:
Kṣemarāja, ShSV.
Gorakṣanātha, Hathayoga and Gorakṣa-sataka.
Svātmārāma Yoginda, Hathayogaprātīpikā (The Light of Hathayoga). Translated into German by H. Walter, München, 1893.
Pūrṇānanda, Śat-cakra-nirūpaṇa (a text often published in India).

(b) Expositions:
Barnett's 'Preliminary Note on Yoga' in Grierson and Barnett, Lalā-vākyāṇi.
Schmidt, F.
Schomerus, Die Anthroposophie R. Steiners und Indien (has an illustration of the cakras on p. 41).

We should add that with the exception of Kṣemarāja's work the above quoted texts are all Haṭhayoga texts. The earliest of them has presumably been composed about two centuries after the Pratyabhijñāhrdaya. For, Kṣemarāja taught in the first half of the eleventh century, while Gorakṣanātha is placed by Farquhar, O.R.L.I., § 302 in the beginning of the thirteenth century. The rise of Haṭhayoga, according to Farquhar, if connected with the name of this Shivaite founder of sects and all later texts on Haṭhayoga are dependent on him and his works mentioned above. The work bearing the title of 'Haṭhayoga' seems to have been lost or not found yet (Farquhar, op. cit., p. 254, n. 1), while Gorakṣasātaka is cited in Aufrecht's Catalogus Catalogorum.

According to Farquhar, ib., § 423, Svātmārāma Yogindra was a pupil of Śrīnātha. The latter he places about 1420 A.D., while the Gheranḍa-sāṅhītā and the Sivasāṅhītā he attributes to later times yet; the Śat-cakra-nirūpaṇa (i.e., the treatise on the six cakras) he does not mention. The Haṭhayogapradīpikā only was directly accessible to me; the Gheranḍasāṅhītā I know indirectly through Schmidt, F., the Sivasāṅhītā and the Śat-cakra-nirūpaṇa are known to me through Barnett.
In explaining the doctrine of the *nādīs* and *cakras* we have to encounter the following difficulty. Nowhere—as far as they have been accessible to me—do the texts of Kashmir Shivaism discuss these problems in any coherent way. They contain but occasional suggestions. The texts of the Haṭhayoga, however, contain the doctrine in a form which—though allied to the Kashmirian version of Yoga—deviates not inconsiderably from it; partly it uses a different terminology and has a more complicated system, and partly it assumes even totally different points of view. Perhaps, a deeper insight into this speculative region and a clearer conception of the connections between earlier and later forms may be possible after a perusal of the *Tantric* texts which Arthur Avalon (cf. note 130) has published of recent years. However, this would reach far beyond the scope of the present work.

Our task, therefore, will be to give only a brief general sketch of the doctrine as it was taught later on in the Haṭhayoga and afterwards to note the variations which are apparent in the doctrine as taught by Kṣemarāja. Such a procedure may, perhaps, lead to a few results not unimportant for the evolutionary history of ideas.

1. THE DOCTRINE OF *NĀDĪS* AND *CAKRAS*

IN THE TEXTS OF THE HAṬHYOGA

The views of the authors of the above named works on Haṭhayoga are greatly at variance concerning important parts of the doctrine. Moreover, none of the European interpreters referred to agree with the other. Therefore, we offer here an interpretation which, for reasons of logic, seems to be correct. We cannot, however, discuss at length the reasons which we have for holding different positions or criticise the views of other writers.

That the function of breath is very intimately connected with that of mind, that voluntary breath-control furthers the development of mysterious powers in man, that, above all, checking of the breath is one of the surest means of checking the organ of thought as it moves restlessly from object to object and thus prolongs forever *sahūsāra*—these are ideas which in India reach back to
hoary antiquity. On such a basis and buttressed by some however very inadequate observations on the vascular system in the human body, the Hindus developed the doctrine of the nādīs, that is, the ducts and channels through which the breath circulates.

(a) Of the 72,000 nādīs which are supposed to penetrate the body in all directions only three are really named and possess a practical significance. There are the two auxiliary nādīs, iḍā and piṅgalā, and the central nāḍī, suṣumnā. The auxiliary nādīs start in the nasal cavities (iḍā in the left one and piṅgalā in the right one) and run parallel to each other through the body. They end in the first cakra, called mūlādhāra (i.e., the place of the root or basis) which is situated between the sexual organ and the anus. However, not the auxiliary nādīs alone end in the mūlādhāra, but also the suṣumnā. The latter leads from the mūlādhāra in or alongside the spinal column (more than that we are not able to say) to the last and highest cakra through a number of other cakras which are arranged in certain intervals, one above the other.

The highest cakra, usually called sahasrāra, (i.e., [the wheel] of a thousand spokes), is situated between the eyebrows in the middle of the forehead. According to some it is located in the anterior fontanel. Some texts count six, others seven cakras, mūlādāhāra and sahasrāra included. They all have a name of their own while their form and color is described with accuracy (although the descriptions vary) and brought in a mysterious relation to the entities of the universe and the world of the gods (sun, moon, ether, Brahmā, Viṣṇu, Rudra, etc.).

All cakras have the form of lotus flowers of which each has a certain number of petals. Mūlādāhāra has four, others have six, twelve, etc., sahasrāra a thousand. Of greatest importance are mūlādāhāra and sahasrāra as the terminations of the suṣumnā. The latter enters into the sahasrāra through the brahmavandhra (i.e., the opening of brahman), into mūlādāhāra through adhovaktra (i.e., the lower mouth). That much for the 'anatomical' part of the doctrine.
(b) We discuss now the 'physiology' of the doctrine. The ordinary breathing process of inhalation (pūraka) and exhalation (recaκa) travels along the path of the two auxiliary nādis and allows the organ of thought to remain in its changeableness and fickleness, thus keeping up samaṣāra. Should we desire to become liberated we must, through breath restraint (prāṇāyāma), calm this activity.

This is being done in the following way. The air which has been introduced into the mūlādhāra by way of the auxiliary nādis must be retained (kumbhaka) in the mūlādhāra. Then, by means of certain other operations, physical as well as mental—such as pressure on the very spot in question, or fixation of the organ of thought thereon—the air must be forced into the suṣumṇā. This is no easy matter inasmuch as the adhovaktra, the entrance to the suṣumṇā, is barred by the kunḍalini, i.e., the coiled one, the snake. In later developments of the doctrine of kunḍalini, this mysterious being comes to be of greater and greater importance. Coiled up three or eight times, like a snake, it rests over the mūlādhāra. In ordinary human beings it is sleeping. Consequently, when the breath is to reach the suṣumṇā, the kunḍalini must be awakened. This one may be accomplished by the operations mentioned above. The snake jerks, from its original coiled position it becomes erect and darts into the suṣumṇā whereby the passage is opened for the breath. It now passes along the suṣumṇā and arrives, through brahmaraṇadvaha, at the sahasrāra. Thereby samādhi is attained. For, sahasrāra stands for the absolute in the microcosm.

(c) As far as the breathing process is concerned, our description of it doubtless presents a rather unique picture. However, when considering the rôle which the kunḍalini plays in it, we become at once aware of a discrepancy. If, in ordinary human beings, its function consists merely in barring the suṣumṇā and obstructing the process of salvation, then it seems not plausible why it should not be satisfied with giving free access to breath when Yoga is applied. Instead, it enters into the suṣumṇā whereby really a new kind of hindrance is created for breath.
We may, therefore, infer with certainty that we are here again confronted by one of the frequent amalgamations of originally distinct conceptions. Thus we actually find that in other passages of the texts the process of salvation just outlined is superseded by another one. The issue there is not—or, at least not primarily the passing of the breath into the sahasrāra, but the waking of the sleeping kuṇḍalinī so that it may become united through the suṣumna, with the sahasrāra. For, the kuṇḍalinī is nothing else but the microcosmic representative of the sakti which creates and permeates the world and which has to be reduced to and united with the absolute, paramasīva. Cf. Schmitz, Psychoanalyse und Yoga, p. 27 ff., whose explanations of kuṇḍalinī and sahasrāra as symbols of Eros and Logos, their union in consciousness as the sacred nuptials of the mystics, are keen, though perhaps too enthusiastic and, in details, without textual support.

2. The Variations in the Type of Doctrine as Taught by Kṣemarāja in the Pratyabhijñāhrdaya

(a) Variations in the Terminology.

In the place of the usual Haṭhayoga terms we find others in our text. Thus, idā and piṅgalā are simply called ‘the two auxiliary nādis.’ The name suṣumna also is unknown. Instead we read about a brahmanāḍī or madhyamanāḍī (i.e., central nādi) or madhyadhāman (i.e., middle seat, place of the centre) or, simply madhya (i.e., centre). Sahasrāra appears, if at all, under the name of agrabhūmi (i.e., place of the apex, or, highest place), mūlādāhāra under that of mūlabhūmi (i.e., place of the root, or, basis).

(b) Variations in Matters of Fact.

As far as the doctrine of nādis is concerned, the most important variation seems to be that the suṣumna is not a duct—be it for breath or for the kuṇḍalinī—leading to sahasrāra, but the microcosmic dwelling place of sahīvid or citisakti, the universal consciousness; it is not a passage to a destination, but the destination itself. True, the opening of the suṣumna is referred to and
figures also as a means to salvation ("attainment of spirit and bliss"). But the *kundalini* does not seem to play any or only a very subordinate rôle. At any rate, no indication may yet be seen of the commanding significance which it has later on.

(c) The Doctrine of Cakras as Taught by Kṣemarāja.

The *cakras* require special notice. Though appearing in our text, the term has a meaning quite apart from the later concept, a fact that does not seem unimportant for the historical development of the idea. For, *cakra* here signifies those four cycles or groups of *svaktis* (explained already in note 177) which represent just as many spheres in which *citisakti* manifests itself: subject of knowledge, inner organ, outer organ and objective existence. Each of these cycles is subordinated to one of the four forms of the manifestation of the highest *svakti* which are thought of as more or less independent of each other and personified as goddesses. Thus, the impetus is given to the mythological projection into the macrocosm. On the other hand, one is enabled to project these entities back into the microcosm and localize them in the human body. Of decisive significance, however, is the fact that the *cakras* are still essentially psychological concepts.

The genesis of the *cakra* theory now seems very plain. For the later development of the doctrine other attempts at explanation are more or less justified. H. v. Glasenapp, *H.*, p. 294 ff., discusses Walter’s anatomical explanation, Herbert Silberer’s psychoanalytical interpretation, Rudolf Steiner’s occultistic explanation and Wilhelm Haas’ theory of the objectification of sensations. But we can no longer entertain any doubt in regard to the origin of the *cakra* theory.

Yet, the objection might be raised that those four *cakras* mentioned in note 177 need not at all be causally connected with the six or seven cycles of the same name, as taught in the later doctrine. Is not the word *cakra* used for a good many things in Sanskrit?—On the contrary, we believe that we are able to prove a connection with certainty. As far as the number of *cakras* is concerned, we have to admit that an increase of them from four to six
is quite possible for a searching speculation inasmuch as also later on—even in the texts of the Haṭhayoga—their number fluctuates still between six and seven.

The Śaṭ-cakra-nirūpāṇa remarks in 5 ff. (cf. Barnett, Preliminary Note on Yoga, p. 12) that mūlādhāra represents the earth (bhū). This is a reminiscence of the fact that mūlādhāra has its origin in bhūcarīcakra, the lowest of the psychological cycles. The identity of sahasrāra and khecāricaakra likewise, we believe, is proven by the following circumstances.

The name khecārī (i.e., 'the one who moves in the sky') appears in the later texts only as a designation of one of the most famous mudrās, namely the khecārimudrā. Such an expression is quite intelligible within the conceptual structure of our text. It becomes unintelligible to the same extent when applied in Haṭhayoga. Here, then, we have a proof that khecārī originated with the Shivaism of Kashmir. A last trace of the connection may be seen in that khecārimudrā (cf. Walter, H., p. 26, verse 32) requires 'to bring the rolled up tongue back into the pharyngeal cavity and to fix the eye on the place between the eyebrows,' that is, just the place which the followers of the cakra theory recognize as that of sahasrāra. This, we think, demonstrates the identity in the case of the two most important cakras.

More difficult, however, it is to discover gocāricaakra and dikcarīcakra in later intermediate cakras. Yet, here again we may point to a remark of the Śaṭ-cakra-nirūpāṇa 29 ff. (cf. Barnett, Preliminary Note, p. 14) where visuddha, the third highest cakra, with its 16 petals (the same number of points as the wind rose) represents ākāśa (i.e., space, air, ether). This reminds one of dikcarīcakra of which the element dik or dis means direction, space, quarter of heaven. Perhaps, it is not chance merely that this relationship should come out most clearly in just this text of the Yoga literature. Is it possible that the Śaṭ-cakra-nirūpāṇa is older than the three other texts and represents a link between our and the remaining texts?
But the most valuable support for our contention we find in a passage from a work entitled Timirodghāta which is cited by Kṣemarāja in the ShSV., commentary on the fourth sūtra: ‘The ladies of the stations (piṭhās, i.e., chairs, seats), very gruesome, lying in wait between the brahmaṇandra and the pile of wood holding on to the rope of brahmaṇ, deceive again and again.’ Shrinivas Iyengar, ShSV., remarks in a footnote: ‘The rope of Brahma, also the rod of Brahma, is the spinal cord, or rather what corresponds to it in the subtle body. It extends from the Brahmaṇandhra, the hole of Brahma, anterior fontanelle, to the citī. Citi, lit. pile of wood for burning, is perhaps the mūlādhāra, the sacral plexus (?) where the fire called kuṇḍalinī is first kindled by processes of Yoga. Between these two extremities of the rod of Brahma there are several stations here called piṭhas, but more usually cakras. Each is presided over by a goddess, a svakti ...’

It is quite obvious that the piṭhās that lie between brahmaṇandhra and the pile of wood alongside the rope of brahmaṇ (suṣumnā, of course) are the same as the later cakras. The pile of wood is a poetic expression for the fire which the later doctrine ascribes to the mūlādhāra, but which Iyengar—probably incorrectly—identifies with the kuṇḍalinī. The identity of the female powers ruling the cakras with the four mythological figures which our text mentions is, however, not less perspicuous. Both, indeed, are to deceive the āsū, a function which has its basis in their psychological character.

Here we conclude this general excursus. Some of the following notes will supply yet details of the doctrine of nādās and cakras.

183. A profound and at the same time illuminating remark. These psychic powers liberate and bind also. He who gains insight into them by acquiring right knowledge of the truth, him they liberate. He who stands face to face with them without having knowledge succumbs to their charm. A more detailed discussion of this, their double aspect, follows in the third explanation of the sūtra.
184. The term aisvaryasakti is a synonym for parasakti; cf. note 15.

185. The doctrine of the five prānas (i.e., breaths) reaches back to the time of the Upanishads. The prānas are the vehicles of the functions of vegetative life, of breathing, blood-circulation, nutrition, secretion and the departure of the soul from the body at death. However, great differences in opinion prevail in regard to details and the functions are variously assigned to the different prānas. It is quite understandable that while the Sāṅkhya dropped the prānas as philosophical concepts, the Yoga retained them in view of the great significance which it imputes to breathing. However, no unanimous opinion is reached. Nevertheless, it is evident that the prānas, in our texts, have reference exclusively to breathing; they are the different breaths passing through the nādiṣis.

Though genetically connected with each other, prāṇa meaning 'breath' must not be confused with prāṇa meaning 'physical life' which is so often referred to here. On p. 44a prāṇa and apāna are called the two vāhas (i.e., the moving or flowing ones). They are the two species of breath which in the respiration of ordinary human beings pass through the auxiliary nādiṣis after entering into the nasal cavities. To be specific, prāṇa belongs to the iḍā, apāṇa to the piṅgalā.

Nothing is said about samāna (i.e., the fused breath). But from the commentary on this passage we gather that it belongs to man while in the pasu state. We do not think that we are wholly amiss if we take samāna as the fusion of prāṇa and apāṇa in mūlādhāra.

About udāna (i.e., the up-going breath) Kṣemarāja informs us in ShSV., 80, 8 ff., where he says that breath-control brings about the disintegration of prāṇa and apāṇa in the fire of udāna which is located in the central nādi. This is absolutely in harmony with the passage of our text.

The diffuse or dispersing breath is vyāna. On the authority of the Śivasāṁhitā and Gheraṇḍasāṁhitā Barnett, (Preliminary Note, p. 13, note) says vyāna is the breath that
circulates through the body. Our passage sees in vyāna and udāna a property of the perfected soul. Its value is considered to lie in that it permeates the universe, the body of the perfected soul. Hence, the conjecture seems justified that vyāna is the breath which, starting from the suśumnā which is open to the udāna—in the words of our text, from the centre—permeates the body by way of the 72,000 nāḍīs.

186. Cf. note 140. Our system distinguishes five conditions by adding to the four already mentioned turyātītā (i.e., the one that reaches beyond turya). A note appended to our passage by the editor informs very well about the five conditions: 'The ātman combines with manas, manas with the organ of sense, the organ of sense with the object: this relationship between these four (factors) represents the condition of waking. The ātman combines with manas, manas with the object: this relationship between the three (factors) represents the state of sleep. The ātman together with the object: this relationship between the two is said to be deep sleep. The ātman relation alone is "the fourth" (turya). The condition, however, which is like the ocean without ruffles is the condition which lies "beyond the fourth" (turyātītā).'

187. This sentence gives the meaning of sūtra 9, although it is at variance with it as far as the words are concerned.

188. This might be the lost Vivṛti on the Pratyabhijñā-kārikās by Utpalācārya; cf. Chatterji, K. Sh., p. 38.

189. The word ghaṭa (i.e., jar) is a designation commonly used not only for the human body, but for material things in general; cf. Garbe, S., p. 220, with footnotes. See also Paramārthaśāra 74.

190. In the case of the pasu, citta is turned outward (bahir-mukha) to the world of external things wrongly appearing as the object. The method of salvation requires that citta is turned inward (antarmukha).

191. He means the kaṭaṭuka (cf. note 11). He says 'even' because it is the highest kaṭaṭuka and on that account vanishes
last. If it does disappear, then nothing remains of māyā and the 'pure path' is reached.

192. By Utpaladeva Utpalācārya is meant whom Chatterji, K. Sh., p 40, assigns to about 900-950 A.D. The quotation comes from the Stotrāvalī (i.e., Series of Hymns).

193. To re-establish the traditional triad, our religious philosophers have Indra take the place of Shiva whom they have pushed off into the absolute.

194. These are the introductory words of stanza 26 of the Śpandakārikās.

195. According to the editors of the text, this work is identical with the Pratyabhijñātikā referred to on p. 32a.

196. Stanza 30 of the Śpandakārikās.

197. The term saṁvid is 'universal consciousness,' a synonym for citi, etc. Cf. the similar ideas advanced in the commentary on śūtra 14 with respect to citi.

198. In spite of the context in which it appears prāṇa here is not one of the five breaths, but physical life. This concept always appears together with that of body (deha). A footnote by the editors corroborates our statement. The footnote reads: 'The meaning is as follows: Just as a king proceeds on foot from his own initiative though he have an abundance of all kinds of vehicles—so does the lofty saṁvid, from its own initiative, take possession of the dwelling-place of the body and the other [physical constituents] whose nature is that of the limited subject of knowledge.'

199. The author is concerned with the four cakras explained in note 177. The present passage is suited to shed new light on the problem of the cakras. They are the stations (piṭhās; cf. note 182, final paragraph) in which the citiṣakti pauses when descending, that is to say, when involved in its progressive process of materialization. Conversely, these stations are reached by the Yogin one by one when he ascends the path that leads by stages to samādhi. By this act of the Yogin the creation is reduced to its absolute state. The cakras mark the stages of the world evolution in the microcosm. At the same time they serve the Yogin as objects for
concentration and the fixation of the mind when he reduces the manifoldness of the phenomenal world to the unity of absolute being.

The 'stage of buddhi' must be identical with the gocaricakra, the sphere in which the inner organ whose three parts are the wellknown buddhi, ahamkara and manas, unfolds itself.

The 'stage of the body' must be the same as bhucaricakra, the sphere of objective existence.

200. According to Gerth van Wijk, Dictionary of Plant-names, palása is the Butea frondosa, the Dhaktree or kinotree. The midrib of its leaf with its innumerable fine veinlets branching off is supposed to illustrate the susumnā with the nādis springing from it. At the same time, however, it is, perhaps, meant to exemplify the lofty saṅvīd as it is seated in the susumnā and the functions that start from it.

201. This our author's confession is of extraordinary importance for defining the conceptions of the Pratyabhijňā and keeping them apart from the teachings of Tantrism and the Haṭhayoga. We admit that he merely says that of all the means to open the centre the doctrine of Pratyabhijňā knows only of overcoming vikalpa. But this means nothing less than that the whole doctrine of nādis and cakras with its complicated mechanism of breath-control, mudrās and the like, all of which would tend towards the Haṭhayoga, does not really belong into the doctrine of recognizing the Lord at all. As the name already clearly suggests, Pratyabhijňā is a way of salvation based on knowledge. Its means are of a purely philosophical and psychological nature. Physiological or even mechanical measures are not needed.

One comes to be repeatedly under the impression—as was suggested already in note 166—that the author deals with all these things against his better knowledge solely because piety towards the holy books of the ancients requires that he should. He does it on account of their amnāyikatva, that is, canonicity. By amnāya (i.e., tradition, holy text) we have to understand the Śaivāgamas. From them are derived those doctrines and methods which—owing to the persistency of tradition—run side by side with
the *Pratyabhijñā*. Variously entangled with the literature of Kashmir these teachings emerge later in the Haṭhayoga where they appear purged of all foreign elements but also assume a more complicated form.

202. The Kaṭha Upanishad from which the following stanza is taken, belongs really to the black Yajurveda. There is nothing surprising, however, in the fact that a Shivaite text considers this Upanishad as belonging to the Atharvaveda. For, the relationships between this Veda and Shivaism are ancient. The translation of the stanza is based on Hume, *Thirteen Principal Upanishads*, p. 353, substituting only 'enjoying' for 'seeking', because our text has instead of the common reading *icchāna, asnāna*, meaning eating, tasting, enjoying.

203. The beautiful Kaṭha passage just cited illustrates the method of introspection. In contrast with it we have here a looking outward to which the Yogin changes abruptly and which, when accompanied by a right inner attitude, is no less helpful to salvation. For the emanation and re-absorption which the perfected soul accomplishes microcosmically and hence, also macrocosmically in *turyā* consult note 140; for the high esteem in which the emanation here referred to is held, cf. note 173.


205. Concerning the *bhairavamudrā* (i. e., 'the mudrā of the terrible') the editors remark : 'The *bhairavamudrā* is identical with the *khecarimudrā*. Its definition runs as follows:

| The *manas* firm and fixed without support, |
| Breath firm and fixed without restraint, |
| Sight firm and fixed without a glance— |
| This is *khecarimudrā*, the pure. |

'However, this is less a definition of this particular *mudrā* than an enthusiastic praise of the state of perfection. Our translation is only a feeble attempt to reproduce the beauty of the *Jagati* stanza.

The *Haṭhayogāpradīpikā* contains a detailed description of the *khecari* (cf. Walter, *H.*, pp. 26-9 and 43-6). By the way,
the bhairavamudrā was mentioned already on p. 28a. About the mudrās in general note 174 ought to be consulted, about khecari note 182, 2c. Whether the editors are justified in asserting the identity of the later khecari with what Kṣemarāja calls bhairavamudrā is, of course, problematic. Among the 25 mudrās described in the Gheraṇḍasamhitā the bhairavamudrā figures as little as among those mentioned in the Haṭhayogaprānipitā.

206. This quotation is unintelligible.

207. The reason is that between the eyebrows lies agrabhūmi (i.e., sahasrāra). Obviously we have to do with a mechanical action which is devised to widen the sahasrāra and thus to aid in the process of salvation as described in note 182, 1.

208. The fine prāṇasakti (sūkṣmaprāṇasakti) we have to interpret on the basis of what was said in note 198 where we were really concerned with the ordinary prāṇasakti or sthūlaprāṇasakti (i.e., the gross prāṇasakti). Commonly we read about a gross and a fine body (cf. e.g., Garbe, S², p. 333 f.), which concepts appear in our text usually in connection with prāṇa. Correspondingly, we read here about a ‘gross’ and a ‘fine’ life.

209. ‘Properly arranging’ probably refers to leading the kuṇḍalinī back to its original position in the adhovakra.

210. According to the reading of codex ga. The reading ‘saṣṭhavaktraṇuṣayāṃ’ (i.e., ‘in the form of the sixth mouth’, which the editors incorporated in the text is unintelligible, because in Kṣemarāja’s system of nādis and cakras (cf. note 182) there appears no other vaktra besides adhovakra (i.e., ‘the lower mouth,’ the lower end of the brahmanādi). On the other hand, we are at a loss to understand what function these six mouths should have in the scheme.

The reading ‘saṣṭhacakraraṇuṣam . . . saktim’ (i.e., ‘the sakti in form of the sixth cakra’) presupposes six cakras. Kṣemarāja knows only of four; this reading of codex kha, therefore, is of later origin (cf. note 182, 2c).

211. This puzzling stanza gave the editors occasion to write a rather long footnote which, however, in turn, would require
comment. From it we select the following in order to throw some light on the concepts that are involved in it.

(a) The *vahni* (i.e., fire) is located in the *mūla* (*mūladhāra*). This is substantiated by the *ShŚV*. passage and Iyengar's explanation, both of which we quoted and discussed in note 182, 2c.

(b) The *viṣa* (really, 'poison') is considered the cause of the permeation of the universe. It may have connection with the centre from which radiate the 72,000 *nāḍīs*; on *vyāna* cf. note 185.

(c) The middle between the two on which one is supposed to fix *citta* is formed by the *srṣṭigranthi* (i.e., the knot of emanation) that belongs to the central *nāḍī*. *Granthi* is a concept belonging to the doctrine of *nāḍīs* and *cakras*. There are three *granthis* according to the *Hathayogapradīpikā*, eight according to others. They occupy a certain relationship to the *cakras* and place obstacles in the way of breath or the *kundalini* when these are trying to reach the *sahasrāra*; at any rate, the *granthis* must be pierced. However, the essential thing therein seems to be that the cutting of these knots produces the so-called *nāḍa*, a mysterious sound which the Yogin perceives in the *suṣumnā*; cf. Walter, H., p. xvii f., and Barnett, *Preliminary Note*, pp. 11, 15 f.

(d) *Citta* is, or is supposed to be, 'isolated' in as far as it is without any relation to the object of ascending and descending (i.e., emanation and re-absorption).

(e) 'Full of *vāyu*', because permeated by *prāṇa* which is characterized by a sudden resounding of the *anackakalā*. The latter, heard in the central *nāḍī*, must be identical with the *anacka* sounds (mentioned on p. 44a) and refers to a certain kind of the above *nāḍa*.

(f) The beatitude of love is higher than the other joys, because it makes one forget all (other) objects. Cf. already Bṛhadāranyaka Upanishad 4, 3, 21, in Deussen, *Sechzig Upanishads des Veda*. In that respect it may be compared with the bliss of the liberated soul.

212. 'Viṣ! *vyāptau* is a quotation from the *Dhātupatha*.

213. That is, *citta*.
214. Pañkaja is the flower of *Nelumbo nucifera*, according to Gerth van Wyk, *Dictionary of Plant names*. The flowers close in the evening.

215. Elsewhere, *koti* is the bent end of a bow or a similar object. In this connection here it could mean the top and rim of the calotte formed by the *cakra* lotus. On the *cakras* as objects of concentration consult note 199.

216. The expression *vailakṣṇaya* may only be interpreted as meaning that the Yogin transcends in this manner the ordinary human accomplishments.

217. At the end of these various instructions for the attainment of spirit and bliss we read something the followers of the Yoga must think strange. The essential thing, we are told, is merely to be blissful no matter what the cause of it may be. Previously, one was concerned with diminishing the activity of *manas*. Here we read that one may allow *manas* to grow, provided it is a source of bliss.

The view lying at the base of this final passage comes very near that of the *Śāktas* (cf. H. v. Glasenapp, *H.*, p. 395 ff.) and we feel satisfaction that, in reality, our author’s thought is not directly in line with it (see note 201).

218. That is, *samādhi* which is accompanied by closing (one’s eyes).

219. This *mudrā* does not figure among the *mudrās* described in the *Hathayogaprādīpikā*, nor in the *Gheranḍasaṁhitā*. The name is explained in the passage itself and in the following commentary.

220. The same change from the inward to the outward gaze as we met it on p. 41 in the case of the contraction and unfolding of the *sakti*. Looking outward presents no longer dangers to the one who has become unified.

221. An example of etymologizing so frequent in Indian texts. For the real meaning of *mudrā* consult note 174.

222. The two termini mark both ends of the evolution of the universe and represent parallel expressions to the usual ‘from the
earth to Sadāsīva’ (cf. note 11). ‘The last kalā’ is the highest kañcuka; see note 191. The term kalāgni, however, presents difficulties in the way of interpretation. It means the fire of the Black One, i.e., Shiva; or the fire of time or of death. One could think of the fire of the microcosm which is believed to reside in mūlādhāra (cf. note 182, 2c) and which represents the earth. Still, this leaves kāla unexplained.

223. According to the reading of codex kha.

224. The term akula is a designation of the sahasrāra in as far as the latter represents the sphere of absolute being. It contrasts with the sphere of cosmic activity which shows itself in mūlādhāra and which is called kula, meaning herd, kin, family.

225. According to the reading of codex kha and ṇa.

226. By ḫrapyāhāra (i.e., the drawing back, or, keeping back from) is meant the withdrawing of citta from the elements. Cf. Kṣemarāja, ShVS., 81, 10.

227. According to the Sanskrit-English vocabulary in Laman’s Sanskrit Reader, saṁputa is a hemispherical bowl or dish. It might have reference to the cakra lotus with its 12 petals. The latter is alluded to on p. 14b and the two koṭis that are mentioned there we could, perhaps, identify with the sounds a and ha which form the saṁputa, the ‘beginning’ and ‘end’ of the series of sounds.

228. The simile of the mahāhrada, (i.e., great lake) for the state of the liberated soul is borrowed from the Yoga and is cited for this occasion from the Yogavāsiṣṭha-Rāmāyana. Kṣemarāja, ShSV., 44, commentary, defines mahāhrada as follows: ‘When the light of consciousness (saṁvid), called parābhātīrikā, fills the universe... then it becomes clear, infinite, deep etc. and is called “the deep lake” in consequence.’

229. That is, the goçarī of note 177.

230. That is, he becomes parabhairava, the highest Terrible One (i.e., Shiva). Confer note 69.

231. This is stanza 51 of the Spandakārikās. In order to understand the following we translate the commentary by the old
interpreters (text edition of the *Kashmir Series of Texts and Studies*, vols. 4 and 5): 'But when he has ascended to the One, when he has reached the gross or the subtle, when he allows *citta* to cling to the gross or the subtle (body)—then he becomes an enjoyer by determining, that is, causing, both setting and rising, dispersion and appearance of it, namely the origin of ideas. Then he will become the *cakra* lord, that is, he becomes the lord of the universe.'

In what follows, Kṣemarāja explains this stanza differently and we believe, more correctly.

232. Being a *nomen abstractum* of bhokṛ, bhokṛtā (*i.e.*, the state of enjoying oneself) is a concept interchangeable with *pramāṇa*. Cf. note 14.

233. According to the reading of codex *śa*, which seems more accurate, syntactically speaking.

234. The term *cakravartin* (*i.e.*, ruler of the *citi*-circles) is here used in a double sense: ruler of the *cahras* and, hence, (in a spiritual sense) ruler of the universe, 'universal sovereign.'

235. The reference is to 'śī' and 'śivam' at the end of *sūtra* 20.

236. According to the Indian custom, the pupil places the feet of the teacher upon his head.
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For meaning of asterisk (*) consult page 17 above

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NOTES

EXPLANATORY NOTE

[The signs used in noting the variant readings of the several manuscripts of Pratyabhijñāhṛdaya are explained below:

A. This is a palm-leaf manuscript in Telugu script, in the Adyar Library, bearing Shelf No. XXII, F, 38.

A₁. This stands for another palm-leaf manuscript in the Adyar Library indicated by Shelf No. XIX, I, 25.

T. This represents a Telugu edition of the Pratyabhijñāhṛdaya with Pūrgananda's commentary, printed as part of a bigger work called Śivasaktyaikyadarpanamu compiled and edited by M. R. Ry. M. Lakshminarasimham Garu, Pleader, Indupalli, Amalapuram Taluq, Godavari District. Here it is called Īsvara-pratyabhijñā sūtra and Sakti sūtra.

T. M. This is a paper manuscript, in Telugu script, in one volume, borrowed for collation from the same M. R. Ry. Mantha Lakshminarasimham Garu of Amalapuram Taluq.

A. N. K.]
Page 20

1. कोमलमतिः—all.
2. कूलतीक्ष्ण etc.—A and A₁; missing in T and T. M.
3. शक्तिपातवशोऽन्यायम् etc—all.
4. लापता—A and A₁; लापिता—T and T. M.
7. च—missing in T and T. M. 8. महाफलवं—missing in all.
9. व्यज्ञामह—all. 10. सदस्वदिः—T and T. M.

Page 21

1. च—missing in T and T. M. 2. अनततर—A and A₁.
3. म्या—T and T. M. 4. रिरा वि—T and T. M.
5. हि—missing in T and T. M.
7. विशेषति—A and A₁.
8. विकर्षणायस्मात्सततानुभव—T and T. M.; विकर्षणमय—A and A₁ for स्थानुभव.
9. प्रकाशात—T and T. M.; प्रकाशाविश्वात् A and A₁.
10. क्षेत्रेऽ—T and T. M.
11. अतिलय—missing in T and T. M.; सत्यात—A and A₁.
12. T and T. M. add तद्यथ before प्रकाशानात्त्वे.
13. चितार्क—A and A₁.

Page 22

1. कार एव—T and T. M. 2. तत्क्षया तदेवानुप्रवाचार्धितिः—T.
3. तद्वृत्तार्थाता चेति—T. M.; प्राणिताधेति—A and A₁.
4. न तत्क्षयक्ष्यं—all. 5. कक्कु—all.
6. व्यापकः—T and T. M.
7. स्वरूपावयं—all.
8. न—added in all after चित्:.
9. नैव—missing in all.
10. च—missing in all.
11. चित्रिकः—all.
12. स्वच्छ—missing in all.
13. तत्पत्र ज—T and T. M.
14. वानु—all.
16. स्वतन्त्रः: परिनिन्नः—A and A₁.

Page 23

1. न—missing in all.
2. वत्कः—T ; पत्कः—T. M.
3. संबंधितः प्रत्यया एतद्वियस्वत्वीना (न T. M.) प्रभावादिविविष्कष्टुसिद्धि:
   ततुक श्रीतन्द्राकेलकरस्मद्युक्तमिः (स्वरूपः—A and A₁).
   प्रभावादिविविष्कष्टुसिद्धि (प्रभावादिविविष्कष्टुसिद्धि—A and A₁) वस्तुतां जीतित्वा ये (वा—T. M., A and A₁) वित्तान्त्वे। तेषान्त्वः परो जीवः स एव परमेश्वरः। इति । (श्री—A and A₁) तत्त्वास्थिति (स्थिति—A and A₁) added in all after वा.
4. तत्त्वास्थिति—missing in all.
5. यथा—all.
6. पाद्येण—all.
7. यत् हिहितेव—all.
8. परम—all.
10. अत्—T and T. M.
11. श्रात्वास्थायिद्विय—T ; श्रात्वास्थायिद्वियात्त्वायिद्विय—T. M.
12. सती—missing in T and T. M.
13. स्व—missing in all.
14. इति—missing in A₁.
15. आद्वृत्तया—missing in T and T. M.; निलाश्वया—A and A₁.

Page 24

1. मायावधे: (भा पदे—A and A₁). भव्योत्सृष्मीलः; भव्योत्सृष्मील: प्रभावादिविविष्कष्टुसिद्धिः—T and T. M. for चित्र to सिद्धि:
2. प्रभावादि—T and T. M.; प्रभावादिविविष्कष्टुसिद्धिः—A and A₁.
3. रैकः—T. M.
4. तत्—added in T and T. M. before परिनिन्नः.
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5. अनेनैत्र—T and T. M.
6. म—missing in all.
7. संज्ञा—T and T. M. for सुज्ञा.
8. प्राण्व—missing in A and A₁ for त्व.
9. तुच्छ—T and T. M.
10. मेलव—added in T and T. M. before मध्यके.
11. नाम—T. M.
12. संपर्कित—all.
13. साध्यता—A and A₁.
14. After इति the following passage is found in all with different readings.

(अस्तप्लेक्षि found in A and A₁) उदेवति (missing in A and A₁) सक्षिप्त (विः missing in A and A₁) क्षेत्रमभूतिति। सक्षिप्तस्य (रद्म-पुञ्जस्य missing in A and A₁) यो विवरोधम्बल्लुको विकास: तत: प्रभव उद्वैोहिन्द-व्यक्तिर्हेति वहुविहिन्नार्गत्युक्तत्वस्यस्यनिपातलार्य (सिफाल्ल्य—A and A₁) अयलोक देखेयत्र श्रृवात्स्वं प्रयत्नमितां (न—A and A₁) अवतीर्थः—T and T. M.
15. न—missing in A and A₁.

Page 25

1. शब्देन—T. M.
2. बद्धादेतभक्षण—T and T. M.
3. अश्य:—after आच्छादः in all.
5. शेषल—A and A₁.
6. शाक्तिवस्तःक्षणस्यस्यभोज्याःप्राप्तत्वमहालोकवाच्छिति—T and T. M.
7. वदि कविक्षित्रो—T and T. M.
8. तद्क्षण—T and T. M.
9. अमेद—T and T. M.
10. चाद—T and T. M.
11. स्व—missing in A₁.
12. तद्व—A; तद्व—T. M.
13. न—missing in A and A₁.
14. ठु—missing in A and A₁.

Page 26

1. समाधाना—A and A₁.
NOTES

2. हान्याविचर्त्र—T and T. M.
3. रथ्यत—T and T. M.
4. दर्शण—all.
5. अवसाद्यति—added in all after उन्मील्यति.
6. क्या—T; राज्ये—A and A₁.
7. अध च—in A and A₁.
8. स्य—missing in all.
9. निम्नलिंग—T and T. M.
10. यम—added in T; स्य—T. M. and A₁; यम—A.
11. अनुध्य—missing in all.
12. द्रात्या—T and T. M.

Page 27

1. हयाणा परमेश्वरीरिक्येनावस्थितायां—T and T. M.; स्यानां—T. M.;
   for प्रकारं to स्थितीयां, A and A₁ have the same text reading but differ
   as follows—परस्परीक्षितेनावस्थितायां for प्रकारं to स्थितीयां.
2. हि—A and A₁.
3. श्री—added in all.
4. तान्त: रुक—in all.
5. हृतायां—T and T. M.
6. रक्षा—T.
7. मण्डलमा—and T. M.
8. परमेश्वरे कलिपतादस्थान—all.
9. तथा—added in all.
10. शं—all.

Page 28

1. तहु—in all.
2. वा—missing in all.
3. सिन्—T; सिन्ग्र—T. M.
4. मूलभल्या—T and T. M.
5. वांद—T. M.
6. विरं—T and T. M.
7. From मायोच्छे to मेहवारं—missing in all.
8. तनाथि—added in all before सकल.
10. स्यो परितथ—T; स्यो परिमित—A and A₁.
11. प्र—missing in all.
12. कालिन्त—T and T. M.
13. स्यो—missing in T and T. M.
14. प्राचीनतत्वाचलीनकल्प—all.
15. From क्षिति etc. to तदुत्तर—T and T. M. have the following passage—सक्षम मायाहेतुतया यादवा शान्तविज्ञाननिन्यानकलक्कते श्रव्यस्य शब्दोपात्मा तादेव (तदनेवरसम्। कलादि—T. M.) शिवाय शिवायन्तरसकलक्कल्लत्रकलितं श्रव्यस्य नताभेद्वारं शृङ्गोष्ट्यवृहीणम्।

Page 29
1. उत्तर्—A and A.।
2. र्याणामभवान्त—T; र्याणामभवान्त—T. M.
3. From श्रीमत् etc. to स्तुपरति—is missing in T.
4. विन्योत्तर—in T. M.  5. मथ—missing in T. M.
6. अभेदन—T. M.
7. च—T and T. M.; हृ—missing in A and A.।
8. श्वास्यथ—all.  9. किचित—missing in all.
10. श्री—missing in T and T. M.
11. एक—added in T and T. M. before ए।
12. सिद्धम्—for हथ in T and T. M.
13. अनेके—added before स्तुपलीति in all.
14. अभिव्रय:—T and T. M.

Page 30
1. च—missing in T and T. M.; सूर्य—A।
2. Not as sūtra but किचि: संकोचाभवना—T and T. M.; इति A।
3. चेतनोधि—missing in T and T. M.
4. श्रीमत्—all.
5. श्रीसदाशिवायण्वित्त—T and T. M.
6. अभासिवण्यति—T and T. M.
7. कय—all.
8. माध्यम for मयाण्यास्ति—in T and T. M.
9. प्रकाशां—हेदन—T and T. M.
10. तत्तथ—A and A.।  11. चिद्वय—A।
12. स्त्तेतादिश्वपा—T and T. M.
Page 31

1. भानात्श्रया—T and T. M.
2. तयक—in all.
3. From यथा च to चिन्त्य—missing in all.
5. सैव—in all.
6. भगवतिसद्वान्त—in all.
7. शिनही—T and T. M.; शयही—A and A 1; शिनहे—T and T. M.
9. बिनह—T and T. M.
10. स्त्राचे—all.

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4. व्यवहरित—T and T. M.
5. एवं for अयं—in all.
6. A 1 adds before उल्लागमुक्त्या as follows—क्रिया०र०व्यवहरणयापि संकुचितेन.
7. च—missing in T and T. M.
9. न—missing in T and T. M.
11. आ—missing in T and T. M.
12. संकेरेशि—T.
13. प्रथामत्यात—T and T. M.
14. तु—missing in T and T. M.
15. इति—missing in T and T. M.
16. ब्राह्मणचि—all.
17. शरीरशिव—all.

Page 33

1. आ—A 1.
2. ह्यातित—T and T. M.
3. Second half missing in all.
THE PRATYABHIJÑĀHADAYA

4. भ्रमणः—A and A; े—missing in A and A; also.
5. भ्रमणः—A and A; तस्मात्—missing.
6. भ्रमणः—A and A; े—missing in A and A; also.
7. दृष्टिभाषण—A and T. M.; दृष्टिभाषण—missing in T. M.
8. विज्ञानोऽ—T and T. M.
9. जीविवश्र.—all.
10. य—missing in all.
11. एष—missing in all.

Page 34

1. य—missing in all.
2. क्रिया—A, A, and T. M.
3. क्रिया—all.
4. क्रिया—T; क्रिया—T. M.; क्रिया—A.
5. क्रिया—all.
6. उ एम एम all.
7. क्रिया—T and T. M.
8. तर—missing in T and T. M.
9. ब्रम्ह—T.
10. वष्णु—T and T. M.; वष्णु—A and A; added before वष्णु; देव—missing in all.
11. देवता—T and T. M.; देवता—A and A.
12. देवता—missing in all.
13. देवता—T; देव—A and A.
14. देवता—T and T. M.
15. विद्या (T. M.) प्राणादेह्य विद्यापान्तं—T and T. M. instead of विद्यापान्तेऽदेह्य विद्यापान्तं.

Page 35

1. विद्यापान्तं—A and A.
2. देह—added in A and A.
3. From विद्यापान्तं to विद्यापान्तं—missing in A and A.
4. विद्यापान्तं—T. M. and T; औपन्नसृ—missing in A and A.
5. अम्न—missing in A and A.
6. ब्रम्ह—T; देह—T. M.
7. विद्यापान्तं—A and A.
8. देह—missing in T and T. M.
9. प्रामाण्य—all.
10. देह—all.
NOTES

Page 36

1. वेद—all.
2. आ—T.
5. मान्यती—T.
6. रचितम् for रचितम्य—in T; ग—शास्त्रिक—T. M.
7. तुलके—missing in T.
8. ला—T.
9. ग्रन्थ—T and T. M.
10. स्थिति—added in T and T. M. after शास्त्रिक.
11. शास्त्रिक—all.
12. विलिय—all.
13. ममात्तीम्—added before अन in T, A and A.1; रचि—missing in T. M.
14. अभिधिपत्र—all.
15. वेद—all.
16. मग्न—T and T. M.

Page 37

1. त्रु—missing in T and T. M.
2. केदिविवक—T and T. M.
4. स्त्री—A and A.1.
5. विद्वेद—T and T. M.
6. दृशि—missing in T and T. M.
7. Number missing in T and T. M.
8. इत्यं गर्भिकातुल्लम्बितकाह—all.
9. || 5 || T and T. M.
10. वापर—T and T. M.
11. लेख—T and T. M.
13. त्व—missing in A and A₁.
14. क्रष्णकारुनान्तर:—T and T. M.
15. मायामयः—all.
16. अनेनैव—all.
17. श्रीविन:—all.
18. इत्यत:—T; इत्यतः—T. M.
19. चितात्मा—T.

Page 38

1. इत्यभिषंहाय—T and T. M.
2. माया—missing in T and T. M.
3. प्रमादवा—A and A₁.
4. इकलाद:—A and A₁.
5. Numbers missing in all.
6. स्त्रीविज्ञान:—T and T. M.; स्त्रीविज्ञान:—A and A₁.
7. वर्त:—T and T. M.
8. कत्वे—all.
9.॥५॥ T.
10. तिल्का:—missing in T and T. M.
11. हृदत्रं—T and T. M.
12. निर्धातः—T and T. M.
13. बिस्त्र:—T and T. M.
14. क:—missing in T and T. M.
15.॥६॥ T and T. M.
16. इत्यथाज़—all.
17. एक:—all.
18. एत:—all.
19. तु—missing in T and T. M.
20. देवता—missing in all.

Page 39

1. तु—missing in all.
2. श्राह्वकाश:—T and T. M.
3. एक added before एत in T and T. M.
4. च यतः—all.
5. संक्षोच—T.
7. च—T and T. M.
8. भावतवे—T; भावतवे—T. M.
9. मार्गिक—T; मार्गिय—T. M.
10. कार्मिक—T and T. M.; कार्मिक:—A and A₁.
11. चित्र:—T; चित्रमय:—T. M.; चित्रमय:—A and A₁.
12. विच:—added before श्रत्व in T and T. M.
NOTES

13. पश्चक इति—all.  14. पृथ्व्यन्तानि—all.
15. भावमयः—all.
17. स—missing in T and T. M.

Page 40
1. प्रमाणस्वभावस्वब्लेन—T and T. M.  2. सासकभावः—T and T. M.
3. लेव रूपाति—T and T. M.  4. कला—missing in T.
5. विभावितपुष्यकल्युकः—T.  6. स्वभावः—all.
7. रुप—missing in all.
8. प्रमाणस्वभावस्वब्लेन—comes after विदारितशक्पवधाकल्युकः—in T and T. M.
10. पश्चकस्वभावस्वब्लेन—all.  11. ब्राह्म—T and T. M.
12. सवेमुक्तिवदः—T; सवेमुक्तिवदः—T. M.
14. II 6 II T.
15. एवं च connected with तद्विषेकः—in A1.
16. II ७ II T and T. M.

Page 41
1. या:—added before स्वितात:—in all.
2. एव for पुरस्य—in T and T. M.
4. अज—missing in all.  5. कृत्रिममूमकः—all.
6. स्या—in T and T. M.
7. च—missing in T and T. M.
10. दशस्य—all.  11. भेदवति—T and T. M.

Page 42
1. प्रलयवेयः—all.  2. सवैः added before सृष्टि in all.
3. लुङ्कायुधाचित्—all; भिष्म—missing in all.
4. मन्नद्वारा—missing in T and T. M.
5. अश्य—missing in all. 6. बल्घोड़—T and T. M.
8. नामी—all.
9. केचित् after रुक्षन्तरिद्व—T and T. M.
10. रुक्षन्तर—T; रुक्षन्तरिद्व—T. M.
11. इदम् आसीत्—all.
13. एतेऽभव—T and T. M.

Page 43
1. स्वर्ग for एत—in all. 2. पाब्यराविका—A and A 1.
3. प्रकटे—missing in T and T. M.
5. सोतेदसम्य—T and T. M. 6. शद—missing in all.
7. महापारबंधनी—all. 8. सत्य—T and T. M.

Page 44
1. अतत्—T and T. M.
2. From बुधितले to तान्त्रिका:—missing in all.
4. या—missing in T and T. M. 5. ओपित्र—T and T. M.
6. च—missing in T and T. M.
8. एकस्य—T; एकेऽवः—T. M. 9. इत्य—T and T. M.
10. अस्तात्तराचार्यान्त—T and T. M. 11. दातंत्र्य—all.

Page 45
1. From मेलिता: to प्रसार—missing in T and T. M.
NOTES

Page 46

2. एक—missing in A and A₁.
3. एक्षार्थापि:—A and A₁.
4. केवल—A and A₁.
5. तथा—is added before व्यास्ति in T and T. M.
6. श्रृंगारा—T and T. M.
7. अध्वक्त्यस्य—T and T. M.
8. परा—all.
9. तथोऽक्षेत—T and T. M.
10. विन्दुन्ति—T and T. M.
11. श्रीवं परमकारणम—all.
12. इति । तथा—missing in all.
13. तं—all.
14. व्यासोऽहो—T and T. M.
15. इति—missing in all.

Page 47

1. तथा—T and T. M.
2. उद्धरति—T.
3. संहस्ती च—missing in all.
4. तद्वा—T and T. M.
5. From उस्म to पूर्णच—missing in all.
6. च—missing in all.
7. अधिकं—missing in all.
9. क्रोतीलिष्ट—T and T. M.
10. भक्तिभाजम्—T.
11. T and T. M.
12. न्यू—added before यदि in all.
14. माया—for अं in T and T. M.
15. क्षिति—for क्षिति: in T and T. M.
16. भवति—added in all after संसारी.

Page 48
1. चिकित्तसं—missing in T and T. M.; तद्दृष्ट—in A.
2. च—T and T. M.
3. यदा चित्तलम् परभः—connected with संसारी—as sutra in T and T. M.
4. Instead of स्वात्मनस्याद दित्य the following is found—
दित्य स्वात्मनस्यादि (स्वात्मनस्यादि—A and A 1) व्यासिनिमात्मनेन—T and T. M.
5. तद्दृष्ट—in all.
6. या for तदेव in all.
7. सम्राज्ञाय—added in all before असंकुचिता.
8. भवति—all.
9. From तदानीमित्र to भवति—missing in all.
11. शक्ति—in T and T. M.
12. त—T and T. M.
14. आणवमलम्—T and T. M.
15. संकेतकती—all.
16. मेवः—T. M.; मेव—A and A 1, but missing in T.
17. स्त्य—missing in all.

Page 49
1. श्रेणी—missing in all.
2. पूर्वकं—T and T. M.
NOTES

3. अथर्वकृतिमहणे (तं T. M.); सिम्बं चेसप्रथानिमह—T and T. M.; प्रथां—A and A₁ for अल्पत्व to प्रथाम;  
4. मार्हिक—T and T. M.; माय—A and A₁.  
5. संककचंती for सेवे—in all.  
6. From सर्व to तथा—missing in T and T. M.; for सर्व to करूँलासे—A and A₁ have नेवके।  
7. For कर्मनिद्रित्रमसंकोचमहणूर्व—A and A₁ have कर्मनिद्रितापतितिपूर्वक।  
8. अल्पत्व—A and A₁.  
9. तं—A and A₁.  
10. Before सर्व T. M. has नेवे; सर्वृक्त—in A and A₁.  
11. सर्वृक्त—in A and A₁.  
12. सर्वृक्त—missing in all.  
13. For संककचं चुळाना यथा कर्म—T and T. M. have असंककचमहणे यथा कमाल; कर्म—missing in A₁.  
14. कल्य—missing in T.  
15. भविष्यत तथा कोशिकम—all.  
16. एवं विचर—in T and T. M.  
17. शक्तिमान—T and T. M.  
18. संसारतुम्यचोत्ते—T and T. M.  
19. तु—missing in T and T.M.  
20. || ॥ तं and T. M.

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1. शिवेचित्र—T and T. M.  
2. अभित—A and A₁.  
3. एक—T and T. M.  
4. इत्यदृः चेसाह—T and T.M.  
5. तथा च—A ; तथा—A₁.  
6. पदलक्षिण—in all.  
7. || ॥ तं and T. M.  
8. चुळायस्त्रायेत—T and T. M.; चुळायस्त्राय—A and A₁.  
9. वाईदल्प्य:—T, T. M. and A₁; वाईदल्प्य:—A.  
10. युत—missing in all.  
11. यत्स्विंत्स्वेत्तर—T and T.M.  
12. देवि—all.

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1. ध्रीमत—missing in all.  
2. शास्तरकृत्य—T and T. M.; शास्त्रनीतिकृत्य—A and A₁.  
3. भगवत: before चिदात्मक:—in all.
4. च—missing in all.
6. स्त्रील—missing in T. 7. स्त्रीलण—in all.
8. चतुर—added before स्त्रीलण in T and T. M.
9. चिन्त—missing in all. 10. पञ्चविन्य—all.
11. तथा—missing in T and T. M.
12. For the portion from तथा to चतुर the following is found—
   तेऽददेहाहितायादीन्तस्तंत्रिष्ठितिभाष्यभासव (र—missing in T. M.);
   लता (यदहरितित in T. M.); त्रिमद्दीपस्तुरभिप्रा (ना T. M.); दिनु उक्तीत्—T and T. M.
15. कारिकोपनीत्या—A and A 1.
16. के for प्रद in T and T. M.
18. हृ—added in A and A 1 before मन्नद्रीरो.
19. विदिष्यन्त—T and T. M. 20. नीतिशिविन्यतः—all.

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1. यदाकरोस्यायति—T and T. M. 2. तथा—T and T. M.
6. संहृतुतः—T; संहृतुतः T. M. for स्थापयत; स्थापयत्—A and A 1.
8. कारिक—T.
9. For प्रकृतिश्चतुर्वेष प्रक्रीताने अनुपाहितता, T has प्रकृतिकालिनप्रान्त अनुपाहितता। T. M. has प्रकृतिकालेन प्रक्रीताने अनुपाहता।
10. तथा—in T and T. M.
11. सदा—missing in T and T. M.; after भगवत:—in A and A₁.
12. भगवत: is before प्रविष्टत्त्वकारित्व—in all.
13. From मया to संबोधे, T and T. M. have विविधतत्वमयाध्ययन स्त्रव्यूहंदे संबोधे; वितत्व मया धीर्यन्दुसंबोधे—A and A₁.
14. एवं—T.

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1. आत्मीयं is before पश्चिम्बिभ etc.—in all.
2. माहेष्वर्षसारं—T; माहेश्वर्कं—A and A₁.
3. उत्त—missing in A and A₁; त्र्यंक्र—A and A₁.
4. वे—missing in T and T. M.
5. संदेध—A and A₁. 6. तत्त—in all.
7. From ते to सचं, तत्त स्वाध्यक्षिन्ति—T and T. M.; विकास—missing in A and A₁.
8. अधि—added before जीतन्त्रमुक्त; सुक्वातः; A and A₁.
9. तं for तृ—in T. M. 10. न—missing in T and T.M.
11. ते—missing in all. 12. सिद्धसिद्ध—in T and T. M.
13. मेयं—missing in T and T. M.
14. पश्चिमति ते—all. 15. || १० || missing in all.
16. न च—missing in T and T. M.
17. प्रकार:—missing in T and T. M.
18. कारित्वप्रकार: || ९ || T and T. M.
19. स्वरुपव्याह—T and T. M. 20. शक्ति—T and T. M.
21. तद्विलापन—A; विलापन—missing in A₁.
22. तत्वाचि—T and T. M. 23. || १० || T and T. M.

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1. From पश्चिमि to पूर्वतः—T and T. M. have पूर्णितस्य माहेश्वर्य चिन्तकस्य पश्चिमकङ्कारित्वमिथ.
2. ह्यादेवेऽति सर्वश:—T; ह्यादि: वेद्वीसन:—T. M.; प्र—missing in A.
5. तृणः—all. 6. पन्च—missing in all.
7. प्रकाश्यामिनिषेषः—T and T. M. 8. दिनित्व—all.
9. तथाब—T. M. 10. स्थिति—all.
11. देव्या and स्थाप्यते—missing in T and T. M.
12. कार्यरापर—T and T. M. 13. संहिष्ठयते—T.
14. तदात्मानहिति—added in T after संहिष्ठयते.
17. तद्दूक्ति—T and T. M.; तद्दूक्क—A1.
18. भेवाई—all.
19. From एतत् to हठ—missing in all.

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2. परामेण—T and T. M. 3. अतु—missing in all.
4. एव—missing in all. 5. एवभीत्तं—in all.
6. च—missing in all. 7. विनेव—all.
8. From न प्रकाश्यते to विना—missing in all.

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2. तत्स्थान्यावर्तित—in all.
3. From स्वस्थ्यासिः to एतत्तथा—T and T. M. have स्वभावस्व स्वस्व
   स्वास्थ्याविभिन्नासिः: शास्त्रिज्ञ: स्वामोहिलात्स्वात्त्वास्वास्यालथप.
4. भिन्न—missing in A and A1. 5. संभव:—in all.
6. अ—missing in T and T. M.
7. For हैतु—हेतु: in T and T. M.
8. मीलाभावादिः—in T and T. M.
9. अ—missing in T and T. M.
10. लब्ध—missing in T and T. M.
11. For लौकिक—T and T. M. have भौतिक.
NOTES

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1. करिततः for शंकृतिततः in T and T. M.
2. धी—missing in all.
3. ग्रंि—missing in all.
4. विवात्मका:—in T and T. M.
5. च—missing in all.
6. अ—missing in T. M.
7. पूष्णहितारामवंशवी—T and T. M.
8. ख्य—missing in all.

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1. भूमिकायामाभाषायति—T, A and A1; भूमिकामाभाषायति—T. M.
2. अ—missing in all.
3. स्थूलभारास्य भास्त्रयाः—T; अस्थूलभारास्यास्य भास्त्रयाः—T. M.
5. च—missing in T and T. M.
6. अ—missing in T and T. M.
8. मिव—in all.
9. च—missing in all.
10. धीत—in T. M.
11. शाक्तिमोहिताः—in T; व्यामोहितो—in T. M.
12. दिस्मेव—T and T. M.
13. अवशास्मान—T. M.; अवशे—missing in T.
14. मुन्यन्ते—T and T. M.
15. जना:—T and T. M.
16. का एव—T; का हि—A and A1; for देव्यः:
17. पुष्पांशुदश्यायं—A and A1.
18. विषय—in T and T. M.
19. सुष्टिस्थिति अभेदविचये च—missing in all.
20. संसारं—all.

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2. विकल्प—missing in T and T. M.
3. मेव—missing in T.
4. संसारं—T and T. M.
5. न—for च in T. 6. स्थिति—T and T. M.
9. भावविकारु—T and T. M.
10. यथा:—T and A1; यथा:—A and T. M.
11. सर्वोत्तमेश्वर विभव:—T and T. M.
12. त्यथा तो मेवेशाना—missing in all.
14. गुलामविव—all.
15. नन्द १०—वन्दे—missing in A and A1; जने स्त्राजिज्ञामोहितरा संसारिन्यं नन्द ११—वन्दे to संसारिन्य—missing in T and T. M.

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1. यश—missing in T and T. M.
2. वामक्षरः—all. 3. वामक्षरः—T.
4. चहिन्दरणी (च—A and A1) भावः—T and T. M.
5. परि—missing in all.
8. क—missing in.T and T. M. 9. गोपिणि—T. M.
10. चारित्र all for चारित्र. 11. च्य—missing in all.
12. मेतः—A and A1. 13. क्रियाप्राण—T and T. M.

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1. From गोपिणि to प्रकाशिते—missing in all.
2. For च, चक्षुस्ति—in T. 3. प्राथात्मक—all.
4. भावः—in T.
5. From सर्वेन्द्र to च—missing in T and T. M.
6. च—missing in A and A₁.
7. मौपितसारवृत्तम्युक्तत्वम्—missing in T and T. M.
9. च—in all for तु.
10. For कठौत्त्रविशिष्टनात्मक—T and T. M. have कठौत्त्रचिदात्मक।
    A and A₁ have शक्त्वात्मना।
11. चारि—T and T. M.
12. Before अभेद T adds बेचरीचेन।

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1. या—missing in all.
2. या—missing in all.
3. सह—in T and T. M.
4. अद्वृत—missing in all.
5. प्रसार—in T and T. M.
6. च—missing in all.
7. न—missing in A and A₁.
8. From तथा च to इति—missing in all.
9. स्त्र—in T for निन.
10. व्यामोहिता तांत्रीक—T. M.

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1. स्था—missing in all.
2. स्फुरता। अला—T and T. M.
3. कठौत्त्रविशिष्टमोहिते संसारित्वम्—T and T. M.
4. From शक्ति; to संसारित्व—missing in all.
5. यथा—T and T. M.
6. दृ—missing in T and T. M.
7. मायावोहित्वम्—T and T. M.; मथ्यायावोहित्वम्—A and A₁.
8. तुरीयदशाया तुरीयवाचि—T; तुरीयचालचिदात्मान—T. M.; ह्यं च—in A and A₁.
9. नूरवतीतरक्षायं च—missing in A and A₁; दृश्य—missing in T and T. M.

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1. सारं for घना—in all.
2. तथा—T and T. M.
3. भवति—missing in all.  
4. त्रिविधा—all.  
5. प्राणादिभि:—added after स्त्राणकं—in T and T. M.  
6. हिता—in T and T. M.  
8. श्रवि—added before संहोच; in all.  
9. संसार्युक्त:—all.  
10. इत्युक्तम—missing in all.  
11. इति—missing in T and T. M.  
12. प्रतिपादितम—T and T. M.  
13. एवं च—all.  
14. यथा—T and T. M.  
15. व्यासोऽहे—T and T. M.  
16. तथा—T and T. M.  
17. अर्थ—missing in T and T. M.  
18. मातासारिचरसमेकर—T and T. M.

Page 65
1. प्रक्षेपितायावच्छया—in all.  
2. महारथयामेव—T and T. M.  
3. महुःखपूर्वकोश्यास्ते महाशः—T and T. M.; महुःखमालेव चछव आस्ते महाशः—A and A₁.  
4. For the portion प्रक्षेपितायावच्छया to सिद्धान्तः the following is found: स्रीमदभाग्यमें—यथा (missing in A and A₁) स्रीमेये (missing in A and A₁) परस्परस्य अर्थमुनि च सिद्धान्तः पदार्थकमपि तथा नित्यस्य (०त्या A and A₁) परस्परस्य (अर्थकमः च—added in A and A₁) न चास्त्वक्त्र (सात्वक्त्र—A and A₁) विवादः all.
5. || ११ || T and T. M.  
6. उक्तार्थ प्रति दायर्यां—T and T. M.; उक्तार्थःप्रातिपदेः—A and A₁.  
7. || १२ || T and T. M.

Page 66
1. From पुर्वसुन etc to व्यास्यायेते—missing in T.  
2. व्याक्षिते—T. M., A and A₁.  
3. पञ्चविच—in all.  
4. भावे added before सति—A and A₁.  
5. स्वतंत्र—A and A₁.  
6. प्राज्ञायां—T and T. M.
NOTES

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7. संकोचनी—T and T. M. 8. मुख—all.
10. कल्य—T. M. 11. स्त्रहत्त्रात्—T and T. M.

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1. चछोदितिरिव—T and T. M.
2. पीलादिः—T and T. M. 3. पुजयति—all.
4. न before सार्वमण्येन—T and T. M.
6. स्थापयति for स्थापयति—in all.
7. सर्वप्रमादात्—T and T. M.
8. वशोचं—T and T. M. 9. क्रमादः—T and T. M.
10. स्लोचे—T and T. M.

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1. प्रास—in all. 2. मानः—T. M.
3. देवं विश्रवं लयम्—T; लयम्—T. M. विश्रवात्मकम्बम—A and A₁.
4. इति—missing in A and A₁.
5. ॥ १३ ॥ T and T. M.
6. तद्वा—added after स्वाखिन in T.
7. कस्मेण—all.
8. मुक्तिमाह—T; मुक्तिमाधिक्षरति—T. M.
9. संकरोति—A and A₁.
10. ॥ १४ ॥ T and T. M.
11. From चित्तिने to करोति—missing in T and T. M.
12. देशारणाधमाचर्यनमजने—A and A₁.
13. श्रीस्वप्नदशाखे—added in A and A₁.
14. सर्वभावस्त्राधिनः—added in A and A₁.

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1. तद्वनम्—A and A₁.
2. यथोऽऽ—all.
3. म्ममनवेशम्—T and T. M.
4. कादावचिन्द्व एवैति—T and T. M.
5. उपादेयः—T and T. M.
6. इत्य—missing in T and T. M.
7. यतः—missing in T and T. M.
8. मिमजन—missing in T and T. M.
9. इते—missing in T and T. M.
10. तस्मात्—T and T. M.
11. एव—T and T. M.
12. चित्ति: स्वर—T and T. M.
13. स्वातल्क्षणाद्—T and T. M.
14. देशायुक्तनाथके—T and T. M.

Page 71

1. For तद् देशायचि—T and T. M. have देशायित्व.
2. प्रकाशोत्त—T and T. M.
3. अभिमान—missing in T and T. M.
4. सिमजनामयाः कार्यः—T and T. M.
5. स च for न तु—in T and T. M.
7. प्रवाहतो for प्रवाहान्ता—in all.
8. श्रीमद्वीर—T and T. M. 9. कार—all.
10. इ १४ इ T and T. M. 11. एवं उ—missing in all.
12. देवभाृदिश्वक्ष्यवासमानेनष्ठ—T and T. M.
13. इ १५ इ T and T. M. 14. साधार—T.
15. देश—A and A₁.
16. समृ—added in all after चचेः.
17. कपिलित for दलकितया—T; कपितितया—T. M.; दलकितया—A and A₁.
18. नीलावि—A and A₁.; गु—missing in T and T. M.
19. आ—missing in T and T. M.

Page 72

1. तत्समा—T.
2. या added in all after अविचल. 3. प्रशान्त—all.
4. धनं पुष्पाति—added in all after जीवत;
5. त्व for निज—in T.
6. पाप for पाप—in T and T. M.
7. श्रीस्पन्द—all. 8. यदि—T. A and A₁.
9. क्रियते—T. 10. इति—missing in T. M.
11. इ १५ इ T and T. M.

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1. अथ—missing in all. 2. इश्व आह—T.
3. इ १६ इ T and T. M.
4. चक्रस्य चिद्रायणपत्—T and T. M.
5. मध्यमा—T and T. M.
6. गोपकिर्ता—T and T. M.; गृहस्यता—A.
7. संविह—missing in T and T. M.
8. रीता—T and T. M.
10. बन्ध्य for वृद्धि—in T and T. M.
11. अति—all.  
12. नानानाड़ी—T and T. M.  
13. सार्थि—missing in T and T. M.

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1. च—missing in all.  
2. For पलाखपर्गमय all have पलाखपवमयाय.  
3. आ to वक्षनपूर्वं is changed thus ब्रह्मादित्रपूर्वं—in T; ब्रह्माश्रद्धयो ्ध—in T. M.; अथ—missing in A and A₁; रस्म for वक्ष्य in A and A₁.  
4. शक्ति missing in all.  
5. मायाया श्रद्धा for मध्यम—in T and T. M.; मध्य—A and A₁.  
6. स्थिता:—all.  
7. अथ—T.  
8. ब्रह्मानं—T and T. M.  
9. च—missing in all.  
10. विषयमात्र—all.  
11. उप्दीलस्मैत्र—T and T. M.; उप्दीलस्मैत्र—A and A₁.  
14. तमोवेन—T; तम:—missing in T. M.; मत्वेचे A and A₁.  
15. ब्रह्मार्था—T and T. M.  
16. विद्यमानी चार्य—missing in T.  
17. मध्यमा—T; मध्यब्रह्म—T. M.  
18. ब्रह्मादित्रपूर्वय—T.  
19. अन्तस्वर्णयान—T and T. M.  
20. स्तवेदिति—T and T. M.  
21. चाजी—all.  
22. || 17 || missing in T.

Page 75

1. मध्यस्वविकारा—T and T. M.  
2. युक्तमात्र—missing in T.  
3. विकृष्टपश्य:—T and T. M.  
4. From शक्ति to नाद्य ई—missing in T.  
5. सा—in T. M.  
7. निमःत्त्व—A and A₁; निमःस्त्त्व—T. M.
NOTES

8. उपायः—T and T. M.
9. || १८ || missing in T and T. M.
10. From इंद्र to उपायः—missing in T; for इंद्र, T. M. has
    इंद्रोपायमुचि.
12. प्राणस्तवदिः—T and T. M.  13. विध—missing in all.
14. दु—all.  15. अभिप्रयः—all.
16. इंद्र—missing in all.
17. चक्रवद्धयः—is added before प्राणायाम in T. M.

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1. हृंद—T and T. M.
3. कथेन—in all for उच्छुन्यः.
5. विक्रम—T.
6. अक्षितमक्त्वेन—T; अक्षितमक्त्वेन—T. M.; विक्षितवक्त्वेन—A
    and A 1.
7. परामक्त्वेन—all.
8. For the portion from देहाया to प्रवणः: the following is found—
    देहायागुप्तोक्ते चित्रमाततानिधानमप्रवणोत्क्तचित्त—T and T. M.
9. तेंद्र—T and T. M.
10. तौरीयातीतकांवेभस्वातः—T and T. M.
13. भोवेत—T and T. M.

Page 77

1. स्थनवस्त्वालक्षि—all.
2. इति—missing in T and T. M.
4. मानसे—T and T. M.
5. पारतन्त्र्योस्थतः—T and T. M.
6. चाप्पोते—T and T. M. 7. उपायमूर्त्कर्त्य—T and T. M.
8. च—added in T and T. M. after प्रख्यातिअ.
9. From शहिन्ति to कविष्ठी—missing in T.

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3. चक—in T. M.
4. प्रतिपादिताः—added in T. M. after अत्मानिः.
5. From प्रसाहेत् to कविष्ठी—missing in T. M.; A and A 1.
6. मैत्रत्व—all. 7. तंत्रान्त्र—T and T. M.
8. मन्तच्छन—all.

Page 79
1. श्रुतिः—added in T after इति.
2. प्रत्यत्वाशामिः—T and T. M.
3. वाच्यं: for वा—in T and T. M.
4. संकोचवती—T; मार्यसंकोचवती कर्ता—T. M.
6. हृतप्रमुद्धार्च—T and T. M. 7. विनिरंत्तम्—T and T. M.
8. लघोप्रृथ्वे—T and T. M. 9. विनिरंत्तम्—T and T. M.
10. निद्रय—T and T. M.
12. संवेद—T and T. M.
13. संवेदण for संवेदकविष्ठमण—all. 14. बद्वप्य—T and T. M.
15. भीतर—all.
16. प्र—missing in all. After प्रसरण्म the following is found—
   हवावे एकाशो हि वातिक्षितिनिन्द्रात् तत्स्मीहिते 
   दश्यतांग्न न ध्वनिः कर्ष्यास्मेव कव्याचे II 16 II T and T. M.
17. From अन्योत्तं to समाचि: on page 45—missing in T.
NOTES 191

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1. वेशमन—T. M.
2. तत्सिन्न विश्वासकार एको विभावित—T. M.; तिस्रानु विश्वासकार एको विभावित—A and A₁.
3. इति—missing in T. M.
4. भृद्धप्रमकविष्णु—T. M.
5. अपि—added in T. M. before शकेत्य.
6. शकि—added in T. M. before संकोच.
7. विकासो—in T. M.
8. स्वर्ण—A and A₁.
9. प्रण—missing in T. M.
11. कुणडलीपि—T. M.
12. प्रसिद्धकास्ति etc—T. M.; प्रसरद्विभास्ति etc—A and A₁.

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1. विकुण्डार्धः—T. M.; विष्णुस्वर्ण—A and A₁.
2. तदम after तपस्यय—T. M.; भृमि—missing in all.
3. विग्ननमधावके—missing in all.
4. परा—T. M.
5. इति—missing in T. M.
6. विपुस्तंत्यावन—T. M.
7. अपि for इति—in T. M.
8. तस्यावथाौऽहेदभेद—T. M.
10. योगता—for गलयो—all.
11. मथो—A and A₁, for यो.
12. सेठ—A and A₁; भेदः—T. M.

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1. कर्णानां विकारप्रयाणं सुसंपूर्णचारणेन—in T. M. for कक्षार etc.
2. विक्ष्युप्तदेन—T. M.
3. कश्यास्तोर्थे—T. M.; श्रीकश्यास्तोर्थे—A and A₁.
4. चतं—T. M.
5. च्छदेऽ—A and A₁.
6. विस्तत—A and A₁, for विस्तत.
7. स्वपरारितो—T. M. for तव दारिता.
8. परमेश्वरता—T. M.; परमेश्वर—A and A₁.
9. इति—missing in T. M.  
10. शाल्ति—A and A₁.
11. प्रणोदकत—T. M.  
12. विक्रलवचने—A and A₁.

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1. यथोऽविद्यामैश्रे—missing in T. M.
2. द्वादशाहे—T. M. for हृदयाकाशे हृदयाकाशाचलनाधिः—A and A₁.
4. इति तथा—missing in T. M.  
5. प्रदक्षिण—T. M.
6. वैवक्षण्डात्मकः भेति—T. M. ; वैवक्षण्डिधि वै भेति—A and A₁.
7. From इति to संगीतात—missing in T. M.
8. ततुप—A and A₁.

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1. स्मन्दे—missing in A and A₁.
2. शेषस्यारक—T. M. ; एव—missing in A and A₁.
3. स्त्तो—T. M.  
4. स्वादात—T. M.
5. समं—A and A₁.  
6. हृदि—all.
7. एवं—T. M. ; एवमपि—A and A₁.
8. एवं—A and A₁.  
9. स्त्रालुभ्यादिकः—T. M.
10. अतुलस्मितायम्—all.
11. मन्यन्तिकिकासोपायः—T. M. ; मन्यन्तिकिकासोपायः—A and A₁.

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1. च—missing in all.
2. स्मरन्त्वादि—T. M. for समाप्त्वादि.
3. पर्यायसमाधिः—A and A₁.
4. समाधिस्वत्त्व instead of तस्य—in T and T. M.
5. तत्वेन—A and A₁.  
6. संस्कारशुद्धितस्वाचचाने—all.
7. चित्रेष्वह्यार्यावर्षिनात्—T and T. M.
8. || 17 ||
9. आस्वादित—T ; समावेशः—A and A₁.
10. वरोऽस्त्राचःनवदशायामपि for वरो श्रुत्वाने अधि—T and T. M.
12. सवानन्दमूर्ति:— T and T. M.; सावन्दमूर्ति:— A and A₁.
13. चूर्णमान:— missing in T and T. M.
14. मनो— is added before भावार्थि— in T and T. M.

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1. ल्युं— missing in T and T. M.
2. विद्यागढ़ीमान:— T and T. M.
3. समावधि:— T and T. M.
4. विद्युर्लुग्न जहाँ is added before विद्युर्लुग्न— in T and T. M.
5. अच्य— missing in T and T. M.
6. कर्ममुद्रान्तरस्त्वत्वय:— T and T. M.
7. बहुरस्तः— missing in T and T. M.
8. मुदसमवेश:— T and T. M.  9. साधक— T and T. M.
10. ततार्द्वी— missing in T and T. M.
11. राज— T and T. M.
12. From वायु to वायु the following is found— वह्वि: स्वह्वातुप्रेवा:—
in T and T. M.; बहुरस्तःप्रेवा:— A and A₁.
13. स— missing in T and T. M.
14. कर्ममुद्रा for कर्म। मुद्यति— in all.
15. स्नोदितं— T and T. M.

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1. तुरीयातीलस्वति: for तुरीया चतुर्बा:स्वति:— in all.
2. तथा for तथा— in all.  3. अस्त:— all.
4. स्वह्वातः— all.
5. इति— missing in T and T. M.  6. समावधि:— all.
7. विद्यागढ़ीस्वस्तःक्य:— T and T. M.
8. परयोगी— A and A₁.  9. चूर्णमान:— T.
10. प्रवेशसमावेश:— T.
11. For आध्यात्मिकचित्तरंस्त्रयः च साधारणात्मावर्गितोत्स्नः—the following is found—आध्यात्मिकचित्तरंस्त्रयः साधारणात्मावर्गित—in all.

12. स्वर्णपदात्मानिकाये—T and T. M.

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1. चित्तरंस्त्रयः प्रधानात्मसमावेशः—T; चित्तरंस्त्रयः प्रधानात्मसमावेशः—T.M.
2. इति—missing in T and T. M. 3. स्वर्ण—missing in all.
4. द्वारकाच—all.
5. स्वर्णसंतायां for तुरीयसंतायां—in all. 6. शुद्धार्य,—T and T. M.
7. शुद्ध for शुद्धार्यः—T and T. M. 8. चावच—all.
9. तत्तत्त्वार्थसहस्त्रांत्यः—missing in T and T. M.
10. क्रमं—T.
11. इति—missing in T and T. M.
12. II १३ II T and T. M.

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1. इत्यादीमत्य—missing in all. 2. ततः—T and T. M.
3. मन्त्रालम्बक for मन्त्रवैयत्सक—T and T. M.
4. संहारायी संविज्ञान—T; संहारायी मिन्स—T. M.
5. त्वच—all.
6. भवतीति शिबम्—missing in T. M.
7. II १४ II T and T. M.
8. तदा—added before तित्वयोंदिते in all.
9. चिदालम्बकन—T and T. M.
11. शरद्यात्मानां जीवमूयाः—all.
12. अकृतिरूपस्त्रान्त्यस्वराय्—T and T. M.

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2. शिवाधिकृप्ततत्त्वत्—T. M.; कालमन्ये: चर्मकालाधिश्चत्त्वत्—T; काल—
   स्मयादेश—T. M.; चरम—missing in T. M.
3. कार्यों—added in T. M. after मृत्युपरालयः.
4. तत्कालिनत निज—missing in तत्कालिनत—missing in all.
5. For तद्धित्यस्य to भवति the following is found—तद्विचारस्या
शाकांगः भवति। इत्यादि।
6. इति श्रीपीत्वानिन्दनमुतिमहद्ध्यम्य, श्रीवान्नविपुरुषबिन्द्यतार्थज्ञमस्थः,
7. From अन्वकारणक्ष्य to the end is missing in T.
8. यदि—all.
9. अन्तसों मिनुपरयाः—all.
10. आहिमति—is added after तेषामिदिः in all.

Page 91
1. मानसार्वोदेशसार्वाधिकारकस्यते—T. M.
2. मया: श्रीमान् महेसर:—missing in T. M.
3. पारमार्थिक—T. M. 4. धर्ति—T. M.
5. क्षान्तमार्धेश—T. M.; क्षान्तमार्धेश—A and A₁.
6. तारत्वेन सैव—in T. M. for मएत्वेन.
7. अग्निक्षम—all. 8. पादां—A and A₁.

Page 92
1. परः—missing in T. M. 2. परिपूर्णचेत—T. M.
3. बिंदुं—T. M.; निमंद्—A and A₁.
4. अनुत्तरात्कुर—T. M. 5. हृदय—all.
6. हृदकथाय—all. 7. पास्य प्रकृति—all.
8. वेदनालम बिन्दु—T. M.
9. अनुत्तराय for अनुत्तर एव—A and A₁.
10. आलमाहः—T. M.
12. विधोत्स—missing in T. M.

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1. भावेति for महो र्हि—in T. M.
2. उच्चते नव for उच्चा न तैव—T. M. 3. अन्येषा दु: for संभविषय—T.M.
4. स्वातंत्र्यभाषा—T. M. 5. चेत्—A and A.
6. भेषज स्वाहता—T. M.; एप इत्य स्वाहता—A and A.
7. चैत्यस्थले स्थिरस्थिते—T. M.
8. तद्वर्त्य—T. M.; तद्वर्त्य—A and A.
9. कारा इति मनवीयम् (यें A and A,) for कारित्यात महती वीर्य—all.
10. उच्चार C—T. M.; श्रीस्वामन्दोधारे—added in all.
11. नेत्रे शिक्षणण—T. M.; तैत्र ते शिक्षणण—A and A.

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1. श्रीस्वामन्द्वे—missing in all. 2. भावना—T. M.
3. तत्—T. M. 4. समाचेताव—all.
5. तत्थवता for तत्थव—all. 6. हरसो—A and A.
7. भैरविना—T. M.; भैरविनाम—A and A.
8. दी—missing in T. M. 9. द्वार—A and A.
10. अध्यक्षस्याधि—missing in A and A.
11. तन्त्र—T. M. 12. तैत्र—T. M.
13. विभेदिनिश्चयी—T. M.

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1. भित्ति—missing in T. M. 2. तथा—missing in T. M.
3. तन्मात्रासाधीतिभासिता—T. M.; तन्मात्रासाधीतिभासिता—A and A.
4. अभासित—missing in all.
5. स्वभावश्वदीर्घाष्ठ्य—for स्वभावश्वदीर्घाष्ठ्य—T. M.
6. भित्ति: शक्ति—T. M. 7. यथोक्त—missing in T. M.
8. शेषा—T. M. 9. न्द—all.
10. विवेद्य—T. M. 11. स—missing in A and A.

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1. हि added in T. M. after तथा. 2. धी—T. M.
3. इति—missing in all. 4. सर्वां स्वाभाव—all.
5. भिति: शक्ति:—T. M.  6. यदिदमग्निसारसाण:—T. M.
7. From तदनुव्रेता to तदवेद्यात्—missing in T. M.
8. तत्समसनिहाराधि:—T. M.; तत्क्षंसिद्धार्थाः—A and A .
9. सर्वः—missing in T. M.
10. The following is added in T. M.—

संहाराधिकारिः जनमं चिन्दा ताप्तकामालीयांत् करणविशिष्टकरणाविद्यात्विविभागम्।
रुपं रुक्तिकालवृत्तमानसंस्काराभिनविते तदहार्ष्योद्विभिषयं दिनुस्वनिवेदितसमयामेव।
तत्र तदनुत्तमयत्वेऽवृत्त: च समभन्न: स्या: अदेढःतन्त्रयां इत्या शान्तिग्रहावक्ष्याः
दीर्घस्ताः धार्मकान्तपांताः चैत्यः अत्रस्थिपुनातिविव: परः प्रमादी रसादितुलभाताः।
इत्यति शैवस्तिर्यत्विनानप्रकाशः प्राप्तिस्वं व्यक्तिमयः
परा इश्वक्षेत्रीः ब्रह्मणः। इत्यहार्ध्यविधिताविविव: स्यासंगृहृतेः एकादश्याः
स्माद्विकारस्वयं भावितः। उन्मेयः तथाचैन्यान्त्विनानप्रकाशम्।
उदेयान्त्विन्यासः विकारखण्डितस्मात्तस्तिनात्तुयय:। वेदलोकत्विविबाहस्वम्
तस्मात्तस्वसार्थकाराः। रुक्तिकालवृत्तमानसंस्काराः। विकारखण्डितस्मात्तस्तिनात्तुयय:।
तत्समस्व-स्पन्दादिनिमित्ताः तदहार्थाः। सर्वेण कालद्वैयमूलिकः परमेदितकरतमोऽवेय:।
इतः जनमं चिन्दा ताप्तकामालीयाः शाचिन्य निवेद्वियत्वांविना विवेदोपिः न तथा विनासितः तदबिंद्र
विवं वार्तमां सम्भवितः। अष्टविषयाहस्तास्तमा पर्यन्त्या भाषिन्यमथां नवादमयमाः
वेकृति जाता।

बन्द्वे तेजासि तेजासिः तमस्याः परमांसि च। तेजास्वेव तमस्येव बन्दे ज्योतिर्युक्तम। ज्योतिर्ज्ञात्युक्तमधितेऽदत्तमकाराः तत्त्वार्थाः शिव एव बुद्धाः।
स्वगामीकै दुरुपरा विनमिपर्षस्य विद्यते शक्तिः। सैव चारासमिति जनाधि जगदेत्यदिति संहरतः।
तस्य निवाचार्यस्विविहरतः। निब्दतुस्तम संस्कृतायं गुणसृविवस्थितियोऽवेयः। बयाभि।
सत्ष्वातल्लोभानिश्चक्काधिकारेव विव:। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
स्ववस्वतल्लोभानिश्चक्काधिकारेव विव:। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
प्रथमं परमं विलासकारेव विलासयताः। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
प्रथमं परमं विलासकारेव विलासयताः। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
प्रथमं परमं विलासकारेव विलासयताः। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
प्रथमं परमं विलासकारेव विलासयताः। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
प्रथमं परमं विलासकारेव विलासयताः। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
प्रथमं परमं विलासकारेव विलासयताः। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
प्रथमं परमं विलासकारेव विलासयताः। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
प्रथमं परमं विलासकारेव विलासयताः। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।
प्रथमं परमं विलासकारेव विलासयताः। क्षण: विलासयताः परापरा विनस्यहिप्सी शक्तिः।

भवनाताः त्यानादिविभिरहत्तवत्, बुद्धिमाधुर्माकोणिक्यद्वात्। मातानात्तमामा सुखम्-
क्षादिना नादःसकमथि। सुखमथुतसमाभिन्नवारिता। तथेवमदरविवेरे चरारं गता
रोताः। कविनितरोकम्: स्तव्ये यदि बैलरी जाता। पशुविन्दुत्तत्त्वा माता। निकितमयि
जगान्त्वं प्रसता प्रथमं जिततस्मिस्ये तज्जैः। ध्वेच्छाकतुल्यायो जगदात्मानं समाचारस्य
निवानम् स एव निकितामुहावितं: वदायित्रभिमितं। विभवादीन परतेत:
पदाविदेशस्य इत्थे जाता। या भवति छृदविया दीदन्तात्त्वोपेषमेवमाति:। माया-
भेदेनुिः निजांमायेपुनः निकित्वभूतेः। निमानर्द्वारामेवेष्व प्रेदाः। स तथा निरितमूलीः
सद्भुतासत्तलस्वातिरि पुमान। श्रविविर सन्न्यार्कः सहसेदस्मायवसंवेदायी।
समुप्पन्नोक्ता बहुपपस्तस्य संप्रस्ततः संक्षिप्ततः: कलदिर्स्लेपं रुत्वात्योगमू। यतः: शर्म-
क्षण्तता सा संक्षिप्ता कलिप्यार्थमावरारा किमिवदवतसमु कलिप्यातः। शर्यंत्तास्वातिरि परि-
स्थिततापेपेयान्वातः। शर्यंत्तास्वातिरि परिपलतुपेयावरारा। उद्वाघवाति श्रानं
विच्इति नित्यायो धृतेराधि:। नियार्पिष्पूणाश्च दृष्टिज्यत्स्वेदाति भोगेनु रजनानी
सत्तावार्य्यार्थमावरारा कलिप्यातः। यता नियाता स्थविकां: निमाणविभिन्नोदप्रभावेन नियात्परिच्छेदकरी
क्षणाः साकारार्णिः सत्तावार्य्यासंक्षिप्तावराराचार्चिनः। सैव कलिप्यार्थमावरारा नियातमस्य नियात-
नायान्वेदाति:। इत्यां निमाणाद्विद्विदातान्वसंक्षिप्ताकथानार्थमावराराविहृप्ती तु सति
उद्वाघातमार्यस्यादिविद्विदातास्वातिरि प्रकृतिः। इत्याद्विद्विदाताकर्तारीसद्हें भैरवितिकरी
श्रान्तवस वहं बोधत्य अर्थं वुद्धिः। तपस्य नित्यामोहङ्गम्यूलि: मनलो विकलपकारी
वाणाविष्करमेवेः स एव संक्षिप्ततिविहृप्ताः देवः। श्रान्तितिसहारायाधारायायात्त्व द्विविष्कर्षक-
रागात्तार्म्याविहृप्तेः। गहणवादीवक्तवृक्षेः सत्तार्थमुखिः भूमिभि प्रवृत्तानि। श्रोताभवकरणेवाँधः
श्रान्तानित्यन बेदनान्वेयस्याधारस्। बलोऽस्मात्तुलापिणाः: स्तायाः करणमुखावादवें सिद्धवावदकरी
कारणाः। गणतीथी भूमिः स्तायाः: सिद्धिकर्षत्वातेव: उण्णपत्तिविहियां संपत्तिः
वायुस्याः यावद्। मायान्तात्मतत्वं विशिष्।।।। सर्व शृद्धिशत्तां सामस्य:। तेस्यां च तुयाः
विध्या तेयाः प्रशासिक्येद्वेदियाण्वदेवती—T. M.
कार्यं निजस्वातिरि प्रकरणात्यात्त्व—A एव Aः
11. From कारि to पुजः—missing in T. M.; From कारि to अमायी-
यान्तः—missing in A and Aः; वस्तिकरसरीचिराबं—A एव Aः।

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1. प्रासिः added after इत्थे—T. M.
2. परमेश्वरत्मार्गासि—T. M.
3. इति added after योगिनः—T. M.
4. For यथोऽसः T. M. has श्रीप्रस्थित मां श्रीप्रस्थित मां; गुरुं श्री-
स्यमेव—A and A 1.
5. नान्य—T. M.
6. योगिनः—T. M.
7. सीतासापर्थि—T. M.
8. इति—missing in T. M.
9. हि for एकम् इति—T. M.
12. भुविष्ये—in T. M.
14. व्याप्तश्च—T. M.

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1. संहृते—T. M.
2. अतिकर्त्ता—T. M.
3. विज्ञातवचं—T. M.
5. प्रकृति: added in T. M. after यथा ; बिक्रुत: for विक्रुता: in T. M.
6. For एकम् यथा स्थूले—T. M. has एककृत्तायमश्चूले, A and A 1
have एकम् स्थूलस्थूले.
7. For फळीरे वा इति, T. M. has चराचे चति.
8. संकरे—T. M.
9. संविद्वेदातरकज्ञो वाचिनयसौ—T. M.
10. इति—missing in T. M.
11. For यत् प्रकृतिः उपप्रक्रिया—T. M. has यथा गुरुकृतप्रकरण । यत् एतावतः
उक्ते प्रक्रिया—A and A 1.

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1. शिवं प्राप्य कर्त्ता added before शिवप्राप्तिः etc. in A and A 1.
2. शिवत्वं—T. M.
3. प्रस्थितलिङ्गा—T. M.
4. श्रीवेदवेशेऽव—T. M.
5. विसंहक्रमं प्रकृतिमार्यार्यमानो जनः—T. M.
6. वि के न—in T. M.
7. मध्ये सौध.
8. दुधाव्रक्षक्य महत्ततत्ततेव फिष्डोमन—T. M.
9. पश्चेद्धुपणामनृतकम्यथात:—T. M.; पश्चेद्धुपदेशस्तुकनिःसितात्—A and A I.
10. ल एकः शिवः—missing in A and A I.
11. गुजः—T. M.  
12. योगाम्बारान्त—T. M.
13. तीव्रण:—T. M.

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1. एवंपदेशः—T. M.
2. इति श्रीपूर्णान्तमुनिकं हेम्प्राप्विविधासुक्तव्याश्यायां संपूर्णम्। प्रवहसं ा हादन—
   आ ८-२-१९०१—T. M.; इति श्रेमराजकार्तिकिसमीवप्रकर्ष्मिः—A and A I.
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