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The Spandakarikas of Vasugupta with the Nirnaya by Ksemaraja


Srinagar
श्रीसोमानन्दनाथप्रस्मृतिपुस्तकराधिकसभीतिमाणो
लब्ध्वा यत्रेव सम्यक्पाठिमनि घटनामीश्कराइतवादः ।
कर्मोर्वेशं प्रस्तुत्य प्रकटपरिमलो रञ्जयन्सचेदर्श्यान्
देशेन्यसिद्धं च चुस्तश्चितिसरवत्सरवन्यवत्मापः ॥ १ ॥
तरत तरसा संसारार्हिं प्रियम् पदेन
पद्मविचलं नित्यालोकस्मोदमृतनिघेरे ।
विन्दुश्च धिशादिराहिततामुखायुक्त्यां
प्रस्मविलसस्त्रुत्क्यान्तः सम्बुक्ताद्यायिनयः ॥ २ ॥
आँप
काश्मीरसंस्कृतग्रन्थावलि ।

प्रथाकः ४२
स्पन्दकारिका:
चेमराजकृतनिशान्योपेता ।

श्रीभारतभर्मार्तेड़—काश्मीरमहाराज—
श्रीप्रतापसिंहवरप्रतिष्ठापिते
प्रलविद्याप्रकाशः (रिसर्च) कार्यालये

तदन्नुसार-परिपूर्ण-मधुसुधन कौल-शाश्वतेश्वर
बालिकााँकार्यमेंसम्पूर्णतत्संहाराय
संग्रह , श्रेयोधरात्मा नामक्रूपाद्वारादिसंस्कृतीयोरं
राष्ट्राविद्यापरिषद् मंत्रीमंत्रिनिक्षेत्रमयुद्धराज्यपि
संस्कारः परिष्कृत

श्रीनगरः
' काश्मीर अनदा स्टीम प्रेस ' सुदर्शनालये स्मारकवित्ता प्रकाशयं नीताः

संवत् १६५३
खेत्ताकः १६२५
काश्मीर-श्रीनगर

‘आज्ञा प्रज्ञाप्न स्वरे प्रकाशण—समाप्ता जातिविद्वारः’ मोकमहाराजवरः
INTRODUCTION.

Ever since the beginning of the Christian era until, more or less definitely, the close of the seventh century, the valley of Kashmir remained in close contact with the Buddhists. They carried on their proselytising propaganda successfully and the whole of Kashmir came under their sway.

Teachers like Dignaga and Dharmakirti appealed most to the minds of the people and consequently the belief of the populace in the tenets of the Shaivaism received a great shock. The voice of the Shaivaistic teachers of this period was feeble in comparison with that of the Buddhists. The former busied themselves with the work of giving the colouring of the Dualistic Shaivaism to the extant Shaivagamas. The present Idealistic monism was unknown or less heard and spoken of. It was in the 8th century that Vasugupta was born and studied the Shaivagamas from the standpoint of the Idealistic Monism. The power of argumenting was so strong in the Buddhist philosophers that even he felt in a fix to meet them and come out triumphant in creedal controversies.

Some of the Buddhist teachers, headed by Nagabodhi, engaged him in a wordy warfare of discussions. When all his intellectual resources failed him to gain victory over
them, he tried to seek divine help and implored the favour of Shiva. To him, He appeared in a dream and instructed him to repair to the Mahadeva mountain, where he could find the Shivasutras engraved on the rock. Thus receiving the holy command, Vasugupta hurried to the spot and great was his joy when he found them there. The Sutras were copied and published by him.

The Spanda system owes its origin to them and concerns itself with their elucidation and popularisation. The Spandakarikas, which have already been presented to the public in the recensions of Ramakantha and Utpala Bhatta, form a detailed commentary on the Shivasutras. On this point, all Shaivaistic writers are agreed. It is only the authorship of the Karikas that has practically remained and will remain a matter of dispute.

Utpala Bhatta the author of the Spandaprakrīpika, a commentary on the Spandakarikas, together with a host of other Spanda students endorses the view that they are the work and production of Kallata, the chief disciple of Vasugupta. The fifty-third stanza in the Spandaprakrīpika reads as follows:—

वसुप्रसादव्यवहें गुरोस्त्तवार्थदर्शिन: ।
हस्तस्य ठोक्कणमास सम्यक्षो श्रीमहक्षुट: ॥
"Kallata Bhatta rightly versified the secret doctrine after he received it from his teacher Vasugupta who had discerned the real being."

It may be borne in mind in this connection that the stanza is not found in the recensions of Ramakantha and Kshemaraja. Kshemaraja upholds the view that they were written by Vasugupta himself. What lends weight to his assumption is the presence of the following stanza in his recension of the Spandakarikas:

अथाप्रेष्यमेवेतस्यानन्दनं हृद्गुहान्ते; कतनिहिते।
वसुगुप्तविष्णुयं हि भवति सदा सवङ्कत्यस। ॥

The occurrence of the word ‘Vasuguptavat’ in the above stanza is very important for the solution of the riddle. The probable objection that might be raised against this view is the absence of this stanza in other recensions. But it does not seem to vitiate the view of Kshemaraja as Maheshvarananda, the reputed author of the Maharthamanjari, quotes it in toto in the commentary on his own Maharthamanjari. (See page 8 bottom Trivandrum edition.)

The name of the commentary written by Kshemaraja is Spandanimaya. It was undertaken at the request of his own pious pupil Sura. The material, that the author used in preparing it, is openly declared to
have been obtained from Abhinavagupta, the illustrious exponent of the Shaivagama.

ARRANGEMENT OF THE KARIKAS.

Kshemaraja in his own recension of the Karikas follows partially the same order and division as was adopted by Ramakantha. The Karikas, numbering in all fifty, are arranged into three chapters and each chapter is called Nissyanda, i. e., vibration. The first vibration goes by the name of the vitality in real nature, the second by the energy in the rise of intuition and the third by the energy in and of glory. The last chapter, though called Nissyanda, does not form part of the main body of the book and is a mere panegyric on the author’s spiritual teacher and the author.

WHAT DOES SPANDA REALLY MEAN?

The author himself undertakes to discuss what spanda really stands for by both positive and negative lines of description. Positively he describes it as that power of consciousness which infuses life into the physical senses, otherwise appearing insentient. The realisation of that power is within an easy reach to him who watches and observes clearly his own free conscious nature. This
mode of exertion is according to the Shaivaistic terminology known as ‘Bhairava.’ The same power of spanda, while animating the senses, is aptly described as causing creation, existence and dissolution. Every phenomenon in the life-history of the animate nature is brought into existence, maintained and lastly put to an end by the same power. The realisation of that state places one above the fears of creative and destructive forces that bring about changes in everything whether animate or inanimate.

Negatively it means a state wherein no pain, no pleasure, no perceptible exists. It is said that an object when sensed represents nothing more than its consciousness, viz. apart from consciousness it has no basis. For fuller treatment of this point the attention of the reader is drawn to page 36 of the text.

The objection how an individual soul, regarded identical with that principle, experiences the limitation in his powers, is best replied by the author when he says that it is his free will that makes him appear as limited in his glory. When, on the other hand, the individual soul, out of his own free will, identifies himself with that radical principle of universal consciousness, all his chains drop down
and his original glory returns to him, undiminished.

The embodied soul, though in reality identical with that principle of universal conscious energy, does not appear as such, owing to the three self-imposed limitations known as Anava, Mayiya and Karma. These defilements circumscribe his powers of desire, knowledge and activity. When, through persistent introspection and the right mode of approaching things external, these impurities are over, there shines forth that supreme state wherein there is perfect bliss, perfect knowledge and perfect authorship.

The supreme state is not, as some blindly suppose, a kind of vacuum, but it is rather an inexhaustible store-house of complete knowledge and complete activity. As an ever-present perceptivity spanda principle can never assume the state of being recollected.

The spanda principle itself appears in the subject-object relation. When identical with light, it appears in the subjective aspect and, when identical with the manifest action, it assumes the form of the object. Consequently, the whole world whether subjective or objective, being the manifestation of that one principle, is always known to him who realises the
essence of that principle. For that principle constitutes both the subject and the object the only two logical constituents of the universe.

The author enumerates several emotional moods in which, as a consequence of one’s attentive frame of mind, the spanda principle is well realised.
रङ्गमोकल्योपिन्दः
चीर्हः राजाधिरूपायः

सर्वं स्वात्मस्वनं मूकरनसंगमः
लम्बस्यपत्तिः
खच्छायम्स्मसभिची कलवति धरणीः
तः शिवानं सदा या
हंडेवी मध्यवीर्यं सततसारदिता
शब्दराशयात्मपूर्णः
हंतानान्त्सस्फुररचा जयति जमाति सा
शाङ्करी स्पन्दशाक्तिः

स्पन्दामृते चचितेश्यि स्पन्दंसंदेहतो मनाकोः
पूर्णस्तत्त्वम्यामोऽगोऽगोऽग पथ्य मयात्रितिः

सम्भवान्तंसमनवं परिवतित तच्चे परसन्निरां
तीच्छां युक्तिकथासुपायवधंस पाण्डार्शर्माक्कलिमोः
हंतु वाच्चर्य चोलिंचोपनिष्टर्य श्रीस्पन्दशाख्यस्य
त-हवाचत्र धियं निधतक सुधियं स्पन्दंत्रियं प्राप्तयः

इह हि विश्वातुजिज्ञानवर्परमस्मिष्वाच्चारोहेंमिलितमहि-
मा स्वामृपलयोपदेशः श्रीमान्यसुगुसाचायों महादेवपर्वे-

1. ४० ६० नन्देनियाठः । २. को ६० ६० ६० चिन्द्रिति पा०ः।
तात्र गवदि च येवः । महाशिलात्तोपस्तोपितान्यतिरिहस्यानि
शिवसुत्न्त्रायायासाय यस्यसुनकम्रीरकरथावशाता श्रोकेतारगमा-
नुमोपयोपयोकारां प्रदर्शिन्यन्त्रसुग्रहीतवचनाः । तत्र १ प्रविक्षं-
त्या स्वरूपस्यन्दः २ समसि सहजविलियोदयस्यस्यन्दः ३ एको-
नविनश्श्च विभूतिस्यन्द उद्धः । इति तिनिः प्रविक्षं स्व-
न्दशाल्लेपम् । तत्र प्रयमणिः प्वन्देदकर्षिनु स्तुतिपूर्वः प्रकरणादि-
थः श्रोकेनोपयोर्चिसम् । तत्तथतुर्मभः श्रोकेन सोपपतिर्म यस-
न्दतच्छ व्यवस्थापितम् । ततः श्रोकाभ्यां सामिन्द्रानं तत्त्रा-
शारवपाय उकः । श्रोकेनोपयोपयोग्रातिपूर्विनिर्मस्ता श्रोकेन-
नोपाय एवोपयायायानुभूत्यचन्दनोपोद्वितितः । ततः एके-
्न तदुपास्यत्म यादृपयायस्य खरस्य तदुपदशिष्टम् । त-
तस्यद्ववष्टमात्र सारधावाय श्रोकेनोकः । द्येनामानवादिदि-
मतं व्युद्रताः तृणशास्ताः स्वन्दतच्छस्ययोगम् । श्रोकेन-
तदुपदशिष्टम् कार्यस्य चतुष्येवपि तदवयस्मिन्यास्यातम्मु ।
एवतेन श्रोकाभ्याम्बादासाधारवाद एवोपयोयितः । ततः
एकेन सुप्रदुस्तस सदैवत्त्वमाः । प्रवद्रस्य तु पूर्वर्गरकर्षो-
रित्यावेदितम् । एकेन सुप्रदुस्तस प्रतीतेविष्यविश्वभाग उ-
कः । ततोपेय सुप्रदुस्तस्यावरणामो नुक्रियस्थविस्मा ।
श्रोकेनासुप्रदुस्तस्य स्थितिवस्तुस्तत्ततोपका । ततः एकेन सुप्रदु-
स्तालाभाय सततसुधन्त्वमित्यम्यम् । श्रोकेन व्यवहाराय-
स्था एव कामिश्चतिरिरसकलमुचितित्यस्य उद्धोगस्य वि-
व्यं इत्याच्यदितम् । ततोपेय ग्रामवाच्चन सुप्रदुस्ताय गो-
शुचिसौसुप्तत्मोचवर्गविद्वलने प्रजागरित्वमित्यम्यम् । श्रो-
क्रियेऽय । इति 'यस्योन्मेष 'इत्यादि: 'प्रवद्र: स्वाधन-
वत्त 'इत्यन्तस्य तत्त्वार्थम् । अथ श्रन्थबाहु 'व्याख्यायते.
यस्योन्मेषेनिमेषाभ्यां

जगत: प्रजयोदयोऽि

तं शृंकिचकविभेव-

प्रभवं शंकरं स्तुमः ॥ १ ॥

‘शामु’ उपशान्त्वाशेषापतापरमानन्दाद्रयस्वधचैतन्यः

स्फारग्रजत्वमेघापनस्वलपमुग्रह करोति यस्तमिन्म स्वस्माचारं

शंकरं स्तुसर्वं विश्रोतकविलेन परासुराश्वान्तस्तत्तकसकल्लिपत-

प्रमातृपदनिमिन्नजनेन समाविशासः, तत्सामावेशं एव हि जी-

वन्द्युकाष्मी इह प्रकरण उपदेशयः। बहुचन्दमनुग्रहदशिक-

टान्त्रिकाशेषास्त्राहामेशदशथानाय। तमिल्यनेन यदस्य निःसा-

मान्यतपायिः ध्वनितं तत्तथयति यस्थेत्यथेन। इह परमेश्वरः

प्रकाशात्मा महादेवः शाबद्राशिपरमार्थपूर्णाह्न्तापरामर्शी-

सारलातु सदैवानन्द वनस्फुरताभकोभयविशिष्टार्णिवाराशा-

क्याताकृष्णश्वान्त्यस्वरूपस्तत्तं एव चित्तवाभावान्तकाल-

स्थापिः श्रीभगवतः स्वातन्त्र्याशिकरिविभक्ताशेषाश्रंगसंहारादिपरमपरः दुर्खानगरतस्वामिभावेव मात्रियुक्त्यान्तिकां-

मप्यविकामिव दशैयन्ती किंविचलचात्मकात्यथयोमुः संहारान-त्स्पन्द इत्यभिहिता, तेन मंगजान्नदा स्पन्दत्वत्सत्तथो न

स्तपन्दः। यदाहुं केचित ‘अस्पन्दं परं तत्वम्’ इति। एवं हि

शान्तस्वलपलाद्वीत्रस्त्रमेवतः। स्फुरतासारस्पन्दशक्रियशंकरात्मकस्वस्माप्रतिपादनायिव चेदं शाब्द सम-

चित्तस्पन्दाभिधानं महागुरुमित्यवद्यः। एतच व्यक्त्वविभ-यति। सा चैता स्पन्दशक्रियंखिळुकतान्तस्वसंहाराक्षनाहं.
न्ताचमत्तकारानन्दरूपा निःशेषशुद्धाशुद्धपामात्मसंको-चन्ककासाभासानसतत्रा सवोपनिषदुपास्या युगपदेवोन्मेष-निमेषमयी। तथा हि—शिवादः चित्त्यन्तस्याशेषस्य तत्चग्रामा-मस्य प्राक्कृत्तस्य सहदेवरूपा या निमेषशुरुसार्वाचनार्धज्ञिश्च-शापेच्छव घृणृपार्थमृयुभूमिस्तथा विधानमेषशुरुवृिझिनतो-नमिसारा चिङ्गनतासनम्जनृभूमिरिपृ विश्रोवमेषरूपा।

यदागमः

'लेकिनहाना सदा देवी सदा पूर्णो च भासते।
हरियिविशे विवेदाये: शारिरिचाचारिका श्रमाः।' ॥

इति श्रीमान्महेश्वरो हि स्वातन्त्र्यशत्या शिवमन्त्र—
महेश्वरमज्ञानाकलपलयाकलसकलात्तथा प्रमा-
तुभूमिका तद्विषयिका च गृहान् पूवःपूवःरूपता सिंहिभू-
तत्तथा स्थितामपन्तः स्वरूपावच्छादनक्रीडा निमेषः—
वेदोन्मेषवति उच्छरोरुपरतामच्रोह्रक्रमेण, आरोहक्रमे-
ण तूचरोरुपरतां निमेषवेच्छ ज्ञानयोगीनाशुपृणवति
पूर्वपूर्वुरुपातमत एवोनाचररूपर्व्वर्व पूर्वं पूर्वं संकोचालम्भा
वहदिकासितत्त्वावाचामास्योज्य, पूर्वं पूर्वं तु रूपं यथो-
चरं विकसिता निमम्बरवं सड़कििठलेन दश्यति।

एवं च सर्वं सर्वमेव प्रथयति। के वलं तदवभासित-
संकोचमात्रत्य इत्यं भेदविद्यक्षितं ध्रुवलगायेत्वे उ-पदेश इत्यादि तावदेतु। नीलसुखायामासोन्मेषमय्यो-
पि च संविदू प्रमाण्रीक्षकलत्तत्त्वारुपिनामेषप्रामास्यात्तर—
पीतामासोपवंस्वारूपा चैति स्वसंबेदानसिद्धामिः युग-
पदेवोन्मेषमोन्मेषोपयुक्तारूपां चति भगवती विचित्र्यतु म-
हार्षिः स्मृतातिच्छद्दाय। छतु एवोन्मेषमेषामासमि—
चेमराजचिरिचितः

त्यंतरपदं निजःखल भद्रस्वरूपः संकल्पमात्रेषा इत्य-विभक्तञ्चेच्छाश्रितविक्रिया व्यासायिः। संग्रहकृतताः

‘एकचिन्तामणसक्षुष्ठ यतः स्वाध्यायः।

ज्ञेयः स तु विज्ञेयः। सत्यं तस्मिन्नक्षेत्रः॥’ ( ३।६ )

इत्यत्र प्रारंभिक चिन्तासंहरणम् परस्परस्परोदयतुरुपमेप
इत्यभिधास्यते प्रारंभिक चिन्तासंहरं विना परस्परस्परोदय-भावातः।

एतत् तत्र विततिनिर्दयः।

‘पराम्पर्वसंपादकस्य यः प्रायम्याः।

तेनास्तयत्वत्तामेति स च तथामय्योऽहः॥’ ( ३।१४ )

इत्यत्राध्यायः प्रलयपरमार्थे इति स्पष्टे मेव वच्यःते।

‘यदा चोमः प्रलोकेत तदा स्पष्टमेव पद्माः।’ ( १।६ )

इत्यत्राध्यायः प्रलयपरमार्थे इति स्पष्टेमेव वच्यः।

तदेकत्रेकं भोज्यस्य पापः पश्चिमः कुशलः।

‘कत्वाचिन्त-नेष्प्रधानात्या व्यवहिते कदाचित्मेषघातान्या।

ततः यथा सन्ततिनिर्दयः। स्वरूपनिमेषाः कायोऽन्तरमेषाः।

काण्यामेछां विश्वस्य शिवादेहरण्त्योदयो-एवमुदार्तानिमृणकृतम् नानावैचित्र्यशाली भेदरूपः।

सर्वः स्वरूपनिमेषात्तथा वाद्यानिमेषां भावानायाः।

शक्तोंतो तो विश्वस्य शिवादेहरण्त्योदयो-एवमुदार्तानिमृणकृतम् नानावैचित्र्यशाली भेदरूपः।

सर्वः स्वरूपनिमेषात्तथा वाद्यानिमेषां भावानायाः।

शक्तोंतो तो विश्वस्य शिवादेहरण्त्योदयो-एवमुदार्तानिमृणकृतम् नानावैचित्र्यशाली भेदरूपः।

वस्तुवत् स विनिमेतेति व्यतीत वा। ने्मलं सप-न्दश्चित्वेव मगव्यत्रमापि तथात्थामासस्पष्टं भस्तु-

न्दुद्वेति। व्यतं इव च चते दशायेश्यामः। स्थितिविविद्यात्

प्रहारं विशिष्ठस्थितयोद्युप्तव्यवहाराधिकृतविभायती भविष्योद्।'
यांयामोऽव प्रश्नविचरं पारस्मीर्यं कृत्यं संग्रहोत्तमं। निर्या-तं चैवेंस्यायं मयेः प्रस्तम्भमः त्तन्मात्रविवर्णं स्पन्दसंसदेऽह। नतु श्रीमन्महादेवेश्वरं सुस्थानिद्रेष्टार्थिः सिध्दिवयं विचित्त्रं। जगतं
शलयोद्धा संपायन्ते तत्कथें तदकेशं यस्येन्द्रि, इत्या
शाक्रवधां तं शाक्रीचिह्नविवर्णविवर्णते। शक्रीया सुशिर- श्रादित्वमेष्टिर्चिंदेविन्यानं च महादातरं सामृहस्ति यो विचित्र
उद्योगार्जस्वर्णिवत्स्याविलापाणात्मा कीडाहारं अग्रस्यं प्रवेशं। यत्त देव्यं श्रीमन्महानारायणं चक्रेय- शाक्रादेवतं च नम्नत्तीयालायां
शाक्र्यायं महादेवोऽवतो शाक्रक्रेन। यावद्ध्र सुचिडित्रिः श्रमणाति तत्काशः मानसेन सुकाशः मन्यत्वात्
'स्वाच्छन्दः स्वरूपः स्वमहात्स्वः स्वाच्छन्दः मानसेन।
प्रस्तेव न बिना तस्मादिक्षाम्य: प्रवचनं।' (१० ५० ६। २। ८०)
इति विपश्चिविचित्रनीत्या भरमेथस्यान्तः दलाश्रीकालम्येन
प्रवक्षणां स्तिर्यं सचक्षिकृत्यमित्यथात्यथ: प्रवेशम्- ष्ठाद्रेष्टम्- स्वादिक्षमाद्वनन्तशाक्रवधां प्रवेशम्- तस्य शाक्रक्रस्थार्यः स्वपरार्थः स्वथेवः विण्योः
प्रवस्यां सङ्गोविनाविषयोजनात्मकादन्तः तस्य प्रवेशं कारकम्। स एव हि भ-
दानान्विज्ञानादेहातादस्यात्मकालम्येन स्थिताचित्रनामासावर्योन्या नानाचित्र्येषां संयोज्यन्विन्योजणाय विष्णुद-
यम गुरुय्योऽहुः। तदुक्ष सुनिभद्दलेन
'विभाजनदेहात्मप्रकृति शाक्रक्रस्यर्वस्यकाॅतिहरुविमुः।' (१० ५०)
इसेतेकस्य चराशभंग्न महायादेशेयेक्षमबुद्धिहृदयम्। अपि च

१ ८० पुषं एवं चार्गिती पाठः। २ ४० पुषं इवितं पाठः।
३ ४० पुषं तदेवतिर्दित्ति पाठः।
‘शक्योपसत्य जगातःक्रमस्।’

इत्यागमर्गस्य

‘तस्मात् च ब्राह्मणम् जयस्य व्योम वामशिरोमयम्।’

इत्तीहात्यस्थित्या च जगदात्मनः

‘तत्कलेच्यूम्बति रूपस्य मयैव सप्तदशोष्टो विभिन्नज्ञातिः।’

इति रहस्यनीत्या च वामशिरोमयो च रूपस्य मयैव सप्तदशोष्टो विभिन्नज्ञातिः

‘क्रमशः-प्रच्छन्नस्वेते स्वाभिषेकवज्ञानोऽवधाता।’

इत्त्रापि निर्भेक्यशाश्वेतात्माच्यायम्यात्मशाश्वेतात्मकः

इति मण्डलीय स्त्रिया।

इति विश्वनिन्दियग्रामात्मनः

‘वृद्धरूपम् वृद्ध मन्त्रा।’

इति मन्नतम्यात्मनः

‘शाब्दरास्थिसमुच्चार्य शक्तिवंत्स।’

इति नीतिः आहा च अन्तर्दीष्टास्मात सैवमादेयस्तुपकारस्यापि मयैव सप्तदशोष्टो निर्भीक न यो विभिन्नज्ञातिः स्त्रिया तत्र प्राप्ततिः प्रभवं सततः न तु पश्चात्तापत्तनः। शक्तिक्रयस्य रासिक्यमुक्तिः यो विभिन्नज्ञातिः स्त्रिया भवन्तरमात्रा विश्वस्य तत्ततः प्रभवं उदयोभिक्रयांत्याक्षरस्य वृद्धिहिंस्यते। तत्ततः विभिन्नज्ञातिः स्त्रिया भवन्तरमात्रा विश्वस्य तत्ततः प्रभवं उदयोभिक्रयांत्याक्षरस्य वृद्धिहिंस्य विभिन्नज्ञातिः। किं च यथा चिदानन्दनात्मकम् उनमेक्षितेः स्त्रियाः स्त्रियाः स्त्रियाः भवन्तरमात्रा विश्वस्य तत्ततः प्रभवं उदयोभिक्रयांत्याक्षरस्य वृद्धिहिंस्य विभिन्नज्ञातिः।

1. गो गुरो हृदयस्तिपाठः। 2. गो गुरो ऋषिन्यास्तिपाठः।
3. गो गुरो स्वररीमचक्रस्तिपाठः।
स्यन्त्रिकंशयः

वाहस्मापिविश्वस्यग्राण्यः। यथासंस्कृत्यमजनयोनिपांजने महत्तत्त्वशक्तिविबक्षणम् परसंविदेशवशस्त्रस्स्याः प्रभावं भक्तिमात्रेनस्तस्स्यहामकायंशंखरंस्तुम्।।तथा यस्य स्वतन्त्रः संवैधिनो वशिष्टकासरहवादुन्मेशाजगति उदयोत्स्तस्स्यतां रुपावन्नुमार्मस्त्श्यास्त्रेषु शंकरं स्तुमृ इति। यथासंस्कृत्यमपि योज्यस्त। देहायाविषयोपि परमेष्ठरः करणोपनीलनिमिलनान्त्यं रुपादियजकमयस्तं सर्गसंहारृं करोति। यदुकृं रहस्यतत्तचिदा।

‘तस्देवं व्यवहारंपि प्रसुख्देहाविद्विशारदू। अन्त्यमेवतर्थन्द्रृविष्य्या भासदेवदृश्यिः।।’ (ई० ४० ३।२।५)।

इति। एवविवाहारपरिधिहारापि ‘यस्य स्वतन्त्रष्यशक्त्या’ इति त्यत्। यस्योपनिश्चितमस्स्याः। इति। न्युक्तिः गुरुः। अत्र च शंकरस्तुति: समाचारश्रृवणविपल्लाधिभिः कथितं जनस्तंग्नि प्राप्तवज्जाधिभिः। शक्तिविबक्षणं मयें यस्ते वहुदुष्टीहिष्णु। शक्तिवेदविकासस्तरणामपुर्वकः। शक्तिविभवन्त्यस्य परसंविदेशवशस्त्रस्स्याः। भक्तिमात्रां प्रभावं प्रकाशामितिः तत्तुषेष्यो फलजुक्तः। यद्यत्तयति।

‘तत्त्रेकं च स्वत्वस्त।’ (३।१६)

इत्यविभेदयोपायोपायोपायोपायोपाय-संवन्धं। इत्यविभेदयोपायोपायोपाय-संवन्धं। अतीतम्यन्यत्न: ।। १। २। ॥

नन्देवेंभुतस्यकस्यहामकायं अन्त्यमेवनाथदानिहृत्वा विना जगद्यां जन्यति, तस्यायामानात्वे मूलित्वेदः स्थलं जगता तिरीकां क्रियेत, तिरीहितं तिरीहितत्तयां च भगवतं: स्माभ्यवेंद्रः स्याद्, पुनरूपमाज्जनेन।
जेम्सराजसिद्धि:

च हेतुधिन्त्यो, जगदुर्दयें च हृद्वासंग्रह इत्यादि: श्रद्धा एक-प्रहारेषायपहुँचात
यत्र स्थितातिमि सन्ते
कार्य यस्मात् निर्गतम्।

tञ्यानान्तरस्तुपत्ताः

निरोधार्थस्ति कुच्छितां || २ ||

tन्यायम् शंकरात्मनः प्रकाशानन्दधर्मस्य साक्षमार्थस्
न कुच्छितेऽकल आकारे वा निरोधः प्रसरयवायातोऽससति
त्यानश्चरस्तुपत्ताः स्वच्छिन्नित्यमावतवात्। तथं भाष: इह
वर्तिकात्मानपुरोषकुच्छितादिकं चित्तप्रकाशावर्तकेष्व
संभाव्यते तद्वद् न प्रकाशते न किंचित्, प्रकाशस्मां तु प्र
काशात्मकशक्षरस्तुपमेवति कि कस्थ निरोधकं को वा
विरोधार्थः। एतदेव तस्येवत्सिद्धेश्येऽसु यत्र
विद्यादिनोपपदु:। यत्र वस्त्रिरिद्धे स्वात्माने इते मातुमानमेवात्सांि
सर्व जगत्कार्य महत्स्यं विनी यत्रकाशो व्रकाशाणां सत्वस्त्रति
सतं तस्थ कथे तेन निरोधः शक्यस्तनिरोधे हि निरोधकार्यात्मये
कामसम्भवे न च कार्याण्वित्यायािशायश्च:। यथोःक्षुः

‘तद्वद्वः तस्य स्वात्मकम्य प्रकाशेन वन्नया।’ (श्रज्ञप्रोक २१)

इत्यज्ज्ञातप्रमाणसिद्धि:। नन्तपनस्य स्थिताः स्थिताः प्रकाशो भविति
, उत्पत्तिरूप लब्ध स्तुत कुज इत्यादि यस्मात् निर्गतिमिति।
स्त्रिसंस्तुतसंकल्पयोगिनिश्चित्कर्ष्यतः। चित्: स्वाभविक
सिद्धे जगत्कारस्तथ्यमुज्ज्वलितवा चाणमायकमनुष्यपर् च
प्रभान्यमायावदीनां न तत्क्षिथितु: यत्रतेत| कार्यपदेन

१ कसु पु: किचलक्ष्मा दिति पाठ:। २ कसु पु: न तत्क्षिथतमिति पाठ:।
चेदेमेव ध्वनिनं कथे: क्रियया निप्पायं हि कार्ययुच्यते न 
तु जडकारणान्तरभावस: जडकर मारक्ष्यानुपपत्ते: एश्वर- 
प्रत्यभिन्नोक्ति नालया। मविष्णु चैति 
' अश्वस्याणुगए चार्थ कार्यकान्तचक्रवर्धितातु।' [१ १ ५] 
इत्यत। सच्चादेशोपदानादिनेषुप्रकर्तुपन्तहि न्तत्तति सत्यम्। न च 
कार्यं घटादि कथे: कुमाक्करादि: कदाचित्वारथं तिरोदद 
भूमयात। नतु निर्मितिरवस्थितम् भवति तत्क्रिमेतक्षक्षचि- 
द्रादोषव स्थितं, नान्यत्र स्थितम् श्रीतृ तु तने चिदात्मनी- 
त्याह यत्र स्थितम्मिति श्रीकुण्या चैत्योज्यस्। अयमर्थः 
यदि चिदात्मानि जगद्वृहं अविशाभेदन न भवेत्तत्त्वकृष्या- 
दानादिनेषु प्रति उदयाद् यतस्तु 
' यथा न्योधर्मक्षप्त: अश्वस्यानुगेव महानुमः। 
तथा हस्यवृहस्य जगदिवेत्तवरसम्।' (५० त्री० २४) 
इत्याहाइस्थित्या 
' श्वासिन्यागतसंस्थिताय।' (४० प्र० १ ५ १०) 
इति पूर्वोक्तयुक्तेऽऽ च तशैतदेवेन स्फूरतिरेण ततोव- 
यं चिदात्मा भगवातिजातसास्त्रायंतरस्य जगदुःखस्मरितेन- 
ति युक्त्यते। एवं च यत्र स्थितेऽवस्थितम् यथासाधितस्मिन्त्य 
योजना जाता। च एवार्थि मिध्वकम्य: । नतु यदि तस्ता- 
त्त्काशयुक्तेऽऽ इदं जगभियं तत्र प्रथेत । न हि प्रथावान् च 
प्रथेते चैति युक्तिमेव यस्कुण्याः स्थिति मिन्त्यावर्त्या संगमतिः 
चोऽध्वियं मिध्वकम्य: । एतदुः 
भवति न प्रसेवकदिवाधाचोटादि तस्यास्बिन्दुमन्त्रां तु स एव 
भगवान्त्वस्त्तात्मन्त्वादनमितिरिन्तिरिक्षामिव जगद्वृहष्टां।
क्षेमराजविरचितः

स्मृतानुचारिनी दर्श्यानगरवत्यकाशयनिष्ठतः। ननु च भवत्वेव
सर्गस्थित्वयोजितासानिश्रद्धतं संहारावस्या त्वभावाय‌
वात्मना सुसंस्तुदेशीयया जगतः सचन्तिन्या कथं नैतिचि‌
रोपिते, नहि ग्राहं जागरिना ग्रहाक्रियाचतुमा कथिदि‌
त्याग्न्यैकतेवोचरं यस्मात्विगतममि सचरौ वित्तसुतपन्म‌
पि जगतसंहारावस्यां तदेकार्यापनेवार्षेन न त्वस्यायं: क्‌
चित्तुर्भेदः श्रुत्यरुपस्तथा वच्च्यमायुक्तया प्रकाशं भिन्‌
तिसमृृत विनायुपचरचिर्यथे। यथोऽक्ष्म वृत्तच्छन्दशाले‌

' अश्रुष्यं गुर्यामितिपुकं गृह्यं चाभाव उच्यते।

देव्यमावः स विज्रेयं च भवत्म:। चतु गतः॥' [४ २६२]

इति। एवं तव्ययमायुक्तवहाराेन्त्र प्रकाशं तस्वम-‌
पि च सद्यत्तमाअकालानूः तिष्ठति न तत्स्व देशकाला-‌
रादि किंचिदिरोधं युज्यते, इति व्यापक नित्यं विश्व-‌
शाश्विचित्तं स्तम्भकाशमादिसिद्धं चैतत्तचाचिति नास्य सि‌
द्रव्यावशायीर्यंभकाशरूपं प्रमाशावरक्षुपधारत उपयुक्ते सं-‌
भवति बा प्रत्येकाचारसिद्धद्विहीना प्रमाशादिविद्वस्तु‌
सिद्धः। तद्वक्ष्मस्मदुरामिस्नात्मकाणलोके‌

' प्रमाशान्यमि वसूना जीवितं यथं तन्नवते।

तेषामिपि परेऽजीवं: स एव परमेश्वरः॥' [७० १ गृहः ५५ि०]

इति। यस्मात्विगतमपीदं जगद्यु तिर्थं यत्त्वकाशेन अ्र-‌
काशामान्त तथाभूतमपि यत्र तिर्थं यत्त्वकाशौकरूपं यत्त-‌
काशं एव यस्म सिद्धं न्येवेकोश्यामां भवति न त्वन्य-‌
ज्ञानाम किंचित्। अन्त्र यत्र तिर्थमित्यावैत्यं द्वियुःौझ्मू।

एवं च स्वातन्त्रवस्त्रद्रमेवास्य तत्स्वणु मृत्तिकमितोनार्धसम्‌‌

१ गृहः पुरः अयुक्तया हृति पाठः।
लनावभासास्निलोकितक्षितकारिकः सर्वदा सर्वत्रानिरुद्धत्वम्।
যथोऽर्थ श्रीमद्वापलुद्वाराचार्यः
‘परस्मयसः ज्योत्स्नाम् तव सर्वेश यदविशिष्ठत्वेऽवस्था।
चःप्रायः तथेऽव तवं यदष्ट्राभावति यथा तथा न भवति॥’

(२० स्त्रोते १६ । २०)

इति। अत्र हि भास्मानये जगद्धात्रानेन्द्रीयोभूत्त्वथानातिरिक्तं न किंचिद्वितीयत्वथः। किंच यत्र ख्यातिभूत्त्वयो-पश्चात्ते यस्ताच निर्गतान्तिः प्रसर्पादे यतोद्वस्तं न निरोध-स्ततो नाशलोकन्निद्रानस्तावधिक्रयेः। योगिना ख्यावतानस्माचारेश्वरेऽश्रीवत्तत्वम्। यथवच्चेते

‘यदव चोभं प्रलोक्त तत्र चालंवरमं पदवं।’ [१ । ६]

इति। तथा

‘तस्माचुच्छविच्छिन्नतां स्नामस्य न सावस्यं न या शिवं।’ [२ । ७]

इत्यपि च। कुञ्जचिन्द्रनात्मवादिनि सौगतादिनि प्रभातरि
कुञ्जचिन्द्र वाध्यकाविश्वमिति प्रमाणः सति न तस्य निरोधः
प्रतिषेधोऽन्तर्निति, यतो यस्तस्य प्रतिषेधको तथा तस्य प्रतिषेध-प्रकार प्रमाणः ततः दत्तदि न सम्बन्धानां ख्यायनस्तावधिक्रये। सिद्धशास्त्र: प्रकाशते इति। तत्सिद्धचैव भवतानात्मितस्तावधिक्रये।
सर्वस्य निरुद्धत्वान्तिप्रतिषेधायोदिते नापुष्पमवरम्भकम्। भविष्यति

‘न हुयोग्न्तंद्रवं भव।’ [१ । १६]

इत्यत्तवारे। एवं चावनेन विश्वासायं विषमर्यं विश्वसर्गे-
संहारादिकारिः शांकरः ख्यामवाचार्याः तत्त्वात्म्यभिधधता
सर्वेणु पारमेष्टेऽत्रहु यद्वास्यं तदति। स्पन्दतचायाधिकरं
केबलमेत्त्वत्त्वान्त्यक्षेऽत्र यद्वास्वत्वचिद्मामायास्तेताः।
वस्तुतस्य एताध्यसारमेवालयस्य। यद्रच्यति
‘तदुक्मय वल्ल मन्थः। सर्वेऽकलाविनः।’ [२ १]

इत्येवतःपि भज्ज्यया श्राव्यादितस्य। एवं च न कशिदुक्क्रोऽध्याक्षः। पञ्चमेतादियोऽचिन्तारलङ्गाएषु श्रीस्यन्द्रसः
त्रेषु यद्ये। सर्वेऽनिन्द्वतंभिन्द्रियाद्यायिः यथास्मातः। किं- चिद्द्राक्षिते तत्रात्मतमत्स्तरः अनवलिभः। स्वयमेव
चित्मन्त्रं सचेत्तो। न तु। तदृणान्यथं सत्यं अ- दृष्टे। श्राभ्योर्वधापनः। || २ ॥

नतू जागरायादेशाध्यास्रीशः। सध्वारः नातुभूषयते। यदि
व्यक्त्युक्तिक्षमिनं केनस्ये निश्चयः। तनं। जागरायादेशाध्यास्रीः
कु स्वयमे निरोच्यते। ’दृष्टे। श्राभ्यो उक्तमप्यथमस्मर्तिपय- मांस। श्राभ्योर्वधापनः।

जागरायादेशाध्यास्रीशः तदाभिस्वे अस्यति।
निवर्तेते। निजाश्वेषः।

स्वभावातुपलङ्ग्ध्यः। || ३ ॥

जागरापरमायायो जागरायादेशाध्यास्री:। शिष्य्युक्तक्षातृः। लोक- प्रसिद्धे जाग्रत्वमसूभुप्रार्थं। भूते। योगिसिद्धेष्ये च धा- र्याध्यायासमाधिकरुपे। मद्वारतिः हस्यान्यरुपे। प्रसर्वति। अन्यायरुपे। श्राभ्यो अथोऽथां तत्च सति
अथान्तः तत्च मन्ते। निजाधिनपाधिनः। सर्वस्यात्मभूताचारुक्तविधु- रुपात्मक्ष्याशाचे निवर्तेते। यदि हि स्वर्यं निवर्तेत तजाङ- द्राधिपि। तत्कालश्चास्वाद्यात्यतं। न किंचित्त्वासाहो। उपलब्धः
ता। चैतित्योऽजाग्रास्वास्योः। सर्वस्य स्वांग्नेदनन्तिद्रः।

१  खृ  पु  वृत्तिक्रिक्षन्निरिति पाठः।
 संस्कृते यदापि सा तथा न चेतये तथाप्राच्योत्तरकालिकास्म-त्यन्तरानुपानन्या सिद्धा उपलब्ध्या एव च स्वभावाच निर्विशेषं, उपलब्ध्या तत्वस्तादि तम्माहात्म्याभिषेकः तत्वान्नतवाहात्म्याभिषेकः कार्य कार्थ चतुं एव वर्णावधिः पर्वतविभेदेण न निर्भरते इत्यतः। जागरादिरिवेदस्य विशेषयादिरिवेदस्य हस्तसद्दशिष्ठि इति, तस्मात्राच्छव्वस्वभावाद् भेदेऽति प्रकाशमानन्तवात् प्रकाश इत्यतः। यदा यदेकार्यम् तत्कथा तत्रि- वृत्तावचारते यदा तद्धिति कर्तव्यः। श्रवणम् इति तु कृतकार्यादिरिवेदस्य उपस्थति प्रसारिति प्रसरिति वैचित्र्यः गुणार्थः त- वैम् स्वभावाभिषेकः इति योज्यः। किंचिंकार्यं जागरादिरिवेद- मेद: भविष्यामो विचारं वैत यत्सांत्यापाद्याराभ्रात्रादिकादयो मन्यन्ते तच्च्चेदासायास्यमुकं तद्भविष्य इति। अवस्थाप्रपहितप्रिपाविद्या चिन्मात्रात्परिश्रामतया मनागपञ्चतिरित- च्येत चिद्वृत्त्वा तत्तपरिश्राम तत्सारितिरित्वेत तथा किंचित्व- कार्याभिषेकः तत्वान्नतत्वान्नतारोजः। यथोक्तः।

‘परिश्रामेऽचेतनस्य चेतनस्य न युवन्ते।’

इति श्रीकर्त्ते। न च भास्मालोक्यवाचस्यो वार्तचतुस्या- पि तथाप्राच्यायो।—इत्यतर्थाबिच्छिन्नकार्यवृत्याभिषेकः विचारं इत्यतः। न सक्षत्मुः। अनेन चातिदृश्यकारित्यमेव भगवतो भविष्यतमुः। वस्मात्रागरादिरिवेदस्य च प्रकाशायति तत्वान्नतवाहात्म्याभिषेकः कथा च स्वभावाच भेदार्थन्त तद्भेदत्तमनोभयो। च रूपेऽपरिपरापरापराराध्विष्टस्वस्तथः स्फूर्तित्यन्तरर्ष्णेवत्।

१ कृ० ग० छ० रितिमिति पाठः। २ ग० छ० उवमेभजनास्मैन्ति पाठः।
चात्मतया भगवानेऽव सुकृत। अत्र्य जागरादिदशावस्तिपातोपि एवंमिमः सत्त्विर्भावं परिशीलमेव यात्रितुते स शृंकर एवेत्युपदिन्ते। अवत। ॥ २ ॥

अथ ग्रं एकचवेदं संविद्रूपं हर्षविषादवधनकारिव वर्ते पर्यामं। इत्युक्ता ज्ञानसन्तान एव तत्त्वातिति सोमा गा मन्यते। ये चाहुँ ग्रंं प्रतिगतिको च सदैव सुखायवाप्रि तिरस्कृत आत्मेति मीमांसका। प्रतिपच्चास्तानेकेष्व शोको-केनापवदति।

अर्हं सुखी च दुःखी च
रक्तशेष्यादिदंसंविदः।

सुखायवस्थानुस्यूते
बर्तन्तेः न्यथा ता। सुहास्तमुं। ॥ ४ ॥

येवाहुः सुखी स एवं हुःस्ती सुखायवाप्रि वनेश्वर सम्पत्ताहि ईश्वरेद्यः। ज्ञानानि ता अन्यत्रेति अवस्थात्यात्मतत्चे वर्तन्ते तत्रैवानुमुखे विप्राश्मन्ति स्वाटं स्वसाधिकृत् कृत्वा। अन्यथा ब्राह्मणज्ञानां स्वतंत्रभावोक्षयात्माचत्सृंगारजन्मनामपि विकल्पात्मुग्धवातं च प्रवृत्यभावाद्वृत्यामुग्धसंधानामर्दनं न घ- द्वेष। चकारस्तुत्वयोगितायरा अगुस्थानां गौतमणि। कीदशेष्यन्यथा, सुखायवस्था उदयसम्प्रतिद्वदनुस्यूता ह- ब्राह्मणस्तत्त्वानुस्थानुस्यूते नृत्तः सक्ष्वत्रकल्य- तथा स्थिते। ता इत्यनेनाजुविमीमांसावस्थानां स्मर्ये-
मायातामिभिद्धतत्त्वाकाशः शक्तानवादिशस्वसंस्कारोत्परि
त्वाद्धर्मकाराधजितत्वेदिपि स्फुटः कामसुभवसदशत्वं भ-
वतु, न तत्सिद्धान्तभूतातितकालार्थवर्मस्थापकत्वं घटते,
सर्वसंविदन्तत्वदेन तु प्रमाति सति सर्व युज्यते इति स्व-
चितवान्,—इत्यलं सुकुमारहहथयोपदेश्यजनवैरस्यदायिनी-
मिराभि: कथामि:। एतद्धिमि प्रत्यभिष्ण वर्त्च्या। अतः
न्यथा त्वेव यदि इह युक्तिराधिता ततो भस्माभि: किचि-
दुःख्यातिमिति सचेतोभिन्नवस्म्भवसयित्वम्। सौमान-
रसपरिहाराय तु एतदित्वं व्याख्यात्त्वम्। यहं उस्कीत्या-
संस्रवंदो यास्ता अन्य्जेति पुर्युषस्कवः रसमाति सु-
खाययस्याभिरघुरुत्त्य ऋत्रश्रोतुः स्फुर्त लोकश्रीतिसा-
विकं वर्तन्ते तिष्ठति, न लस्मदस्युपगते दस्मिन्निद्यानन्द-
पनेश शंकरात्त्मि स्वस्वमावे,—हृति न सर्वदा सुखायुपाधि-
तिरस्त्रक्तोऽयमात्मापि तु चिन्मयं। यदा तु निजःसुहुद्धता
सत्यमात्यायां सखलवः गृहियतवा तिष्ठति तदा पुर्युष-
काभरक्षायां सुखितादिरुप्तात्स्व तत्रापि न निरोऽस्त्ते:।
सुखायदिरभिमृद्वरकमेवति न तत्चरस्त्रक्तोऽयं कदाचिदापि।
यहं कुशोङ्क्ष्ठ श्युः इत्यादिदश्यतितिपरिहारेऽय यहं सुखी
हृःबायिदि वदतादेश्यमाख्यां—सुखितादिदश्यतितिसम्बिनः
पुर्युषामुख्यमिन्त्युंक्ष्ये पदे निपृष्टादन्तुश्रेष्ठेऽः बादस्यापि
देहवदर्दश्यालंत्वम्यभिज्ञानात्येव सं शिवस्वभावविभि
ति सर्वेऽति पुर्युषक्षमानायेव यस्त आस्थेऽः इति।।
उकौनपष्चिन्द्रं समस्तस्वादानामस्युपंखतामनुवदन्तृप-
पश्चिन्द्रं स्पन्दस्वस्थमेवास्तिति प्रतिज्ञानाति युक्त्याबुभवाम्

२ गो पु एतदिति पाठः।
गम्ब्रो रहस्यगुणप्रवरः  
न दु:खं न सुखं यत्र  
न याहं याहकं न च ।  
न चास्ति मूढभावोऽपि  
तदस्ति परमार्थादि: ॥ ५ ॥

इत्यत्किर्ति: खुशात्वानं नीलोपातिदिकं वा या-  
घं रत्नकार्कं पुरुषलक्षारेणिन्द्रविदि तचात्तस्योपवसदसं-  
चेत्यं स्फूटमेव नास्तीति वक्तुं शृङ्खलम्। यदापि न  
संचेपिते तदा संचेत्यमानस्यायस्य चैतन्यमयंतवचैतन्य-  
मेवास्तीयायातम्। यदाहु:  
‘प्रकाशायं प्रकाशवर्धोऽन्न नामकायस्त्र सिद्ध्यति।’ (२१०१ २१३)  
इति रहस्यतत्त्वविवि:स्तपरमेणिनः श्रीसहु:यङ्गलेखपादः  
श्रीमद्भीमत्स्यविज्ञायाम्। इहापि वच्यते  
‘तत्सवेदनस्य वात्रात्मण्यप्रतिपक्षितं।’ (२१३)  
इत्यतो दु:खुखादि नीलादि तद्राहकं च यत्र नास्ति  
तत्त्वकार्श्चतन्त्रं तत्त्वस्याति। नन्वेचं सर्वश्राधाराः:याहोऽद् शु-  
न्यात्मैव तत्त्वमित्यायार्तं, नेतानां न चास्ति मूढभावोऽपि  
इति। मूढभावो मूढत्वं शुन्यप्रस्थावैपरि यत्र नास्ति सो-  
अष्टि हि न प्रथते कथमस्ति, प्रथते यथावैपरि यथायत्वक-  
श्चासौ कष्टित्यथावैपरि, न च प्रथायाः कदाचिद्भावो  
अवति तदभावे प्रथाभावस्यायस्यतिःः। भविष्यति वच्यति  
‘न दु:खः यथा भूतान्त्येऽभावः।’ (२१६)  
इत्यत। इहापि च मूढभाव ऐस्बायंत्मकविविर्मश्चून्यप्रका-  
श्चामात्रत्वातो अवस्थापरिप: यत्र नास्ति स्वच्छ्यन्तविदैः।
श्यामनिधवः

प्रतिपनः ‘विज्ञानं ब्रह्म’ इति, तस्यापि स्वतन्त्र्यात्मक-स्पन्दश्रुतिः विना नात्र चतुि। यथाकृि प्रत्यभिन्नायामु

‘स्वभावमवभास्य विवर्णं विवृत्तं नया’।

प्रकाशोद्दतोऽपि स्फटिकादिजोिपम: ॥४०३० १ ५ ११ ॥

इति। भूतनायकस्तोत्रेदिः

‘नृपसुभिमुः नाथ परं ब्रह्म फलोत्कियतं।

व्यवहारी नियोक्त्री चेष्टा स्वाच्छस्यक्षिप्तुन्द्री।’

इति। एवं ‘यत्र स्थितम्’ इत्यत: प्रभृति यत्र स्वच्छ विचारितं तदेवि, तथास्य रस्मायेत: युक्तनुभवान-गमसिद्धेन सत्तेश, परमाणे एवं चाकलयितेन पूर्णेन रूपेशि न तु नीलादिवस्तकलितेन। यथोपः महागुरुभि:

‘एवमवात्मन्यस्तकल्पम: प्रकाशस्येव सन्त्मभी।

जान: प्रकाश परस्तिस्वतः स्वपरस्वभिः।’

इति। तत्रभववद्वृहिरितापि

‘यदार्दै च यदन्ते च यम्बचे तथा सत्यता।

न यदासाते तथा सत्तवं तवदेव हि।’

इति। सावधारास्वत्त्वार्थक्यानामवकारोदा तिरोष्यै:।

एवमनेन स्खेत्रणुः प्रकारस्वविभक्तानवादिनां सुखादिकः-कल्पितश्रुतात्मत्वादिनां प्राच्छाहकननात्मवादिनां स-वेषामभावावादिनां निष्परामर्शाृकाश्रेण रवादिनां च म-तमन्यपन्तवद्वादसचेनानूाय परमार्थिं स्पन्दश्रुतिकृतुमेव तत्त्वस्ततिः प्रतिज्ञातमु। अयं च यस्मिनवत सोपदे-शास्त्राभावानं महापरिशीलैः स्फुर्तासारे स्वन्तत्वे स्फुरति: दुःखाश्रांग्रहकतदभावादिकृमिं सदृशे न किचिदेव सर्वज्ञ्यत्वमकोराकत्वाचंदनेतः स्तीत्युपदि-
यतः करणवर्गोऽयं
विमूढोऽमूढवस्त्रयम्।
सहान्तरेण चक्रे या
प्रद्वापिस्थितिसंहतिः। ६।२।

लभते तत्प्रयत्नेन
परिवर्त्यं तत्त्वमादरात्।

यतः स्वतन्त्रता तस्य
सर्वनेत्रयमक्रृतिमा। ७।२।

तन्त्रिवर्त्तेत तत्त्वमादस्त्राद्या प्रयत्नेन च
‘उच्चमो भैरवः’। १।२।

इति शिवश्रमवातिसारिदित्ते सर्वेणेदोषसन्हारात्मना निजः-
जोश्विति तस्मात्सन्हारपर्यं। परिपूर्णान्त्येः ब्रह्मस्वास्वसेवनात्माः में-
रामस्वेयोध्यमेण परीच्छमृ। यत् ह्यामिति सर्वस्य स्वार्तिवि-
दितात्तस्य शंकरात्मनः। स्वह्यास्यक्रृतिमा सहह्या स्व-
न्द्वत्चरुपं स्वत्वतात् सर्वत्र जडाजडविषये स्फुरितस्तिः
स्वेतिश्रोपः। किं प्रभुत्तचमित्यः मृदुत इस्त्व-
न्तम्। अष्टमिति लोकशासीत्रो गोलकादिरुपो न तु शा-
व्रतस्तय नित्यरोजालनायमिति निर्देशाभावायु, कर-
वर्णमार्ग्योदशान्तिप्रारूप विशेषेश नूठो मायाववशाश्रज्ञि-
रसीवृत्तोत्तरूपद्वाराधिकः मूडत्वं प्रासोमूढचेतनावत-
त्वयं प्रवृत्तिनित्यसंहितारूपं विषयोनुखःक्ष्विन्ति ततः
रुज्यते ततरू निवर्तत इत्यतः। कथं सहान्तरेश चक्रेशः,
इहान्तरं चक कर्योर्षष्यो नान्तःकरशानि तेषां वर्गशाब्देन
स्वीकृतातु, न वच्चमार्ग पुर्वेष्टक तत्तथ्यान्तःकरशाचृत-
यं वर्गशाब्देनैः मृहीतत्वात्, तत्साधारणो च वासनामार्गः
पाकाृष्ट्योदशायमयोणिं अति साचाल्याविष्ठक्ष्वेतेनारूपा-
धेः; योगिन्तु सांचालकतत्वान्तुक्ष्वेतेनारूपसः
स्वथेव परत्वपरीशिलना सहित्यापद्वर्षत्वाभावायुः
तसांतुदेशकीयमते
मसत्। विमूढःमूढवदित्यनेन कर्षणगर्ग एव संबन्धयोः,
नलान्तरांपरी कर्षणश्रीरीचणः तस्य चिन्तकार्यहुपत्रत्वाः।
एसमिद्रान्तस्तयायामाशयः, यदृच शंकरात्मा स्वस्वस्वावो-
अतिदुर्वदंकारियः: स्वातंत्र्याद्युपदेव संविचिसारं च क-
र्योष्ण्णीयो जडाभासरूपं च कर्षणमकेत्यैव निमाकस-
युन् प्रत्तिनिःसंहिताः: कारणिति येन भगवतः। कर्षण-
श्रष्यो यथा ततज्ञनस्त्पवादि विद्यति तथा कर्षणगर्गोः
जडोषपि तत्कारीव लक्ष्यते। यथपि रहस्यद्यै न कठिना-
ज्ञज्ञं। कर्षणगर्गोऽन्ति ऋपित विज्ञानदेहाः। कर्षणश्रष्यं एव
विज्ञमभन्। ततपिः सुभ्रासिद्धत्रित्युसारसंडेशसः: ऋ-
भेषण रहस्याद्युपदेशः। नुप्रवर्षे इत्येवसुकुम्भः। एवम् च गोल-
कादिरुपकरणवर्गात्माविष्ठक्ष्विन्तं तद्विद्यातरुष्यं निजम-
रीचिचणं चिन्तानेनैव चतुर्भुजप्रचोदकं श्रीमण्डिलात्मकं
स्वस्वतः परिच्छेदीयं, यत्स्ततः तद्दीयाकृतिमा स्वतंत्र-तांग्य योगिनः स्वादिष्टयमेनेनस्तुकं भवति। तदेतदेव परीरङ्गाही परमपादेयलादेतदेव च परीचितं शक्यमुहुः-क्या नवस्माप्यलादि, अति एवादरेशामिलितंविशंयोपसो-गानिरोधान्तमा बहुमानेन। अत परीबन्योह्योद्यो-पदे-शालुसरोख्या प्रासकालता। यथोक्तः सरस्युलभः।

‘विजनिषेडः पदेषु पतांस्थिमयः।
करणवृत्ति उष्णसिता मम।
शुच्यमष्टिवा मनसशुष्किमप्रायेत। भू-
तवद्विबेदशस्त्रस्तितिसाहम॥।’ (शूर ४ २) ॥

इति। परीच्छेद्यम्येही शक्ये प्रासकालता यथा नीतिमुः। अथ च जातः करणवर्गो यहलादमूः तवद्वन्यादि लभते इति। सर्वस्यानुममधकेषाभिमस्यवशिष्यादिये तत्तने वादिवार्यनकमतस्येन न्युदस्तुवान। ॥ ॥

अथ कथमेव तत्स्तत्राः शताभ्यासाधेनित्रियाशि स्वयं प्रश्नस्यादि लभन्ते इति, यावतामेव ग्राहक इत्यया दात्रादीनीक करणानि भेरयति। शद्युपर्यं तत्चवं अयालेन परीच्छयः इति तदनि कर्थ, यतोद्याक्कमिच्छा वहिरेचाणुवाना-वति न तु तत्परीरोत्या त्रावतितद्युस्त्वह इत्यावशచ।

न हीच्छानोदनस्यायं
प्रेक्षालेन वर्तते।

चापि त्वार्तमवलस्पष्टी।
त्यथुरुपस्तल्लमो भेदेत। ॥ ॥

1 ४० पु० स्वतंत्रस्य सर्वस्यास्ते पाठः।
अर्थ लौकिकः पुरुष इच्छैव नोदनं प्रतोदस्तत्थः पररक-त्वेन करण्यसंवर्तनार्थं न्यायार्थम् प्रवर्तते, अथि
तु आत्मनिधिभुज़ मयः यद्वलं स्पन्दतत्त्वात्मः तत्स्पर्शोऽचतक्षु-तात्त्विक्यमात्राधिविशेषाचतुर्मो भवेत्, अहन्तारसविगुदामभि-
वेकाद्वेतनोऽषि चेतनात्माताद्यत्वे। तत्त्वत्त्वचनः न
केवलं करणानि यात्रा पररक्षेत स्ह्र्यंक्रितं कल्पितं श्रम
मातां चेतनीकृत्य स्वं श्रुत्यादिपार्थं करोति येना-
स्थायामामिमानोत्तरं करणानि प्रेययामाती। स्पन्दतत्त्वाचतुष्वेते
विनापि तु स एव न किमिचिदिति करणानां श्राहकस्य च
स्वरसिर्मचक्रप्रसरातुवेशेन चेतनीभावावादुः कर्मवर्त्त्य
मिति नुक्षेत्र। यदि पुनरिच्छाल्येन प्रतोदस्त्रेण करणा-
न्तरेण करणानि प्रेयतु तद्यस्त्राचार्यां करणं प्रेयत्वात्खर-
खान्तरं स्वगरेष्यायोपेत तद्ध्ययायद्यनवस्या स्पया।
चतुर्भूमू ’अस्माकार्याः न तत्र प्रवर्ततित्तुस्वतः हृतं त-
त्वात्स्वार्येश्च श्रवोस्ताध्यस्मयः यवमोऽनेयम, परं तृत्तरत्या योज्यम्। स
त्यं, नाथं पुरुषस्त्वचयस्वर्त्यार्थगृह्याच्छं प्रवर्तितं श्राहकिति
नेश्या तत्तस विषयीकारं च गमस्तश्वार्त्यकृप्यावादद्धि तु वि-
न्त्यान्युवयान्त्वीमां च तद्यमोऽपगुरः सरं पश्चमव्य यद्य
संस्कृतवाक्यात्मवलं स्पन्दतत्त्वं स्वकरणां च चेतनावहं
ध्याति तदा तत्स्वम भवेत् तत्स्वावेशा चतुर्स्वेत खत-
न्तात्मात्माद्यत्वे, यसादेवं तस्काच्च च परींच्यमित्यथः।
शाक्तिमूः: स्पष्टीकोणात्माद्यत्मवलस्थात्वादित्यक्रमेऽऽधिकृतम्। ॥ ॥

नन्दु चार्यं चेत्री परमेश्वरमयोऽपि किं न सदा परिपूर
ण्येन स्फुरति, कस्मात्मन्य्याक्षात्मवलस्थामैपूज्रतैं इत्या-
श्रीक्षमाहृ
निजाशुद्ध्वासमर्थस्य
कर्तव्येष्वविलाशिषयः।
यदा चोभं प्रलीयेत
tada styaaparam padma II 6 II

निजा स्वात्मीया स्वस्वातन्त्योज्ञासिता यें स्वरूपा-विमयस्वमावा इच्छाशक्रीं संक्षुचिता सत्यपूर्णममन्यता-रूपा अश्रुद्रिरायें नलं, तन्मलालोधितकुरुक्ककूकाभिल-त्वातुः। ज्ञानशाक्रीं कर्मण्य मेदस्वरक्तविज्ञात्वान्तः कर्कुक्कुमिन्द्रयन्तरपृष्टिपूर्वाप्रयुक्तत्वं संकोचग्रहणे भिन्नस्थव-प्रथारूपं यथारूपं मायीयं मलमशुद्रिरेऽः, ज्ञानशाक्रीं कर्मण्य ने-द्वस्वरक्तविज्ञात्तत्त्वक्षमिन्द्रियरूपसंकोचग्रहणपूर्वाप्रयु-न्त्तं परमितां प्राचा श्रमाभास्यानुज्ञानमयं कार्मं मलमश-शुद्रिः, तयासमर्थस्य पूर्णश्वत्त्वस्वकलस्य तत् एव कर्तव्येषु लोकिकशाब्यानुज्ञानेन्यं माध्यमाविषये।

यदा उक्तच्छमाध्योपपत्त्वनुमकिक्तिमयतो-मिलाणविवशश्रवाकारामालामात्मा चोभं प्रलीयेत अनात्म-न्यात्मामिलाननिश्चितिपुर्णसार्वमम्मात्मामिलानोपेश्वरा -न्तियर्येन्त्र प्रक्षेप्श्व लीयेत तदा परमं स्पन्दत्त्वात्मकं पर्द्व स्त्रादृश्य प्रत्यविष्णविषयतां यायश्यत्त्थर्थेः। न हु तदैव मवति तस्य नित्यत्वात्। उक्तं च विद्वानमाेरेवे

‘मानसं चेतना शाक्तिः रामा चेति च चुतुद्रम्।
यदा मियेप परिच्छेश्व तदा तद्रैर्वं वामः॥’ (श्री १३७)
इति। निजाशुद्धिशब्रदेवन नलं नाम द्रव्यं प्रथमभूतस्ततः ते प्रतिपादस्ते दृष्टान्तं कषाचिताः। ॥ ८ ॥

नन्दु च श्राहकाहिमाधामनि चोमे चीवे निस्त्रक्कु-लघुप्रक्ष्यमस्मदेष्वेत तत्त्वं प्रस्तक्षमित्याश्रज्जः शास्यति
तदास्त्राक्षरत्रीमो धर्मोऽ ज्ञातकर्तव्यलच्छ।

dतत्स्तदेवेदिते सर्वं
ज्ञानाति च करोति च ॥ १० ॥

तदेतयपदेशयापेनेच्या अक्षरितम: सहजो धर्मः श्राङ्गोत्रि-प्रस्तलन्त्रतादृशः परमेश्वरस्वभावो ज्ञातकर्तृत्वे सामारस्या-वस्तुत्रादिकाशास्यन्दायलिनी ज्ञानक्रियेऽलव्यमवच्चेतारी स्वरूपं यथात्तदो चोमोपादेशमेवः पुरुषस्य स्वाधिक्यव्यञ्जयत इत्यतः। ॥ ९ ॥

dतत्स्तदा परमपद्वेदासमय वर्षमीपितातिं वद्यात्मासि-ते चिकिर्षितं वास्य तत्त्वविचलाचायामभूतत् तत्रज्ञानाति

dच करोति च। चकारावत्र यौगिकमाहतुः न तु यथेके

dचकाराभ्यां ज्ञानक्रियोरैकार्यात्त्व स्वरूपतीति, तद्वै ज्ञात-कर्तव्यलच्छ इत्येनेनेक्षतरम्विशेषवेदेन संविद्यानिर्देशेन

dवास्यवस्तुस्याविभागयामिन्योऽधी। ॥ १० ॥

यथं यतः करोति निजाशुद्धीति द्वारागतिपादिवदितोन्म-ूषक्रास्मधायानसाचार्यकृतः प्रत्यतिक्ष्यस्य दत्तेश्वरस्य-द्वुत्थानमिनि समाहे कर्तस्तु कुवर्ति भवोष्क्रेते भवतीत्वाहिं

tामिद्धानविशेषां

स्वभावस्मरलोकयन्।
समराजवर्मितः ॥ २५ ॥

स्मयमान इवास्ते यस्तस्येः कुस्ततिः कुलः ॥ ११ ॥

उक्कोपयुक्तचन्द्रनुशीलस्मात्यभिन्नां तं स्पन्दतत्त्वातः
स्माचार्यमात्रीमायमादिमश्चातुभावेन व्यूऽथानदशायामपि
न्यायान्तरत्वसङ्कल्पयतीःःखत्वःः
न ' न ब्रजेव विशेषचक्रितप्रक्रिया विकासिते ।
निर्विकल्पतत्वा मध्ये तथा मेरतह्योपकरुणः ॥ ( बि.भ. २६ )

इति, तथा

' सवा: शक्तिश्रेष्ठसा दशानांत्यः
स्वेते वेढे गौगप्पो गुप गुप ।
क्षिपस्वाधिकमतात्रतपुर्वमन्यः
स्त्रियाविश्वासकृ एकोभव्यासी ॥'ः

इति श्रीविन्दुंशेष्वरस्वस्वस्तोत्तरानिर्देशसंश्चारायुक्तया निमेलनोन्नीलस्मायामिना युगपद्याःपकम्यभूम्यवधिमाद्रध्यासितेतदुपभयविश्वगोरिकिलिसकलाविकल्पोऽवम
स्फारितकर्षणाः

' अन्तर्वेद्यतः बहिर्दृष्टिकिलिसकलाविकल्पोऽवमजितः ।
इति सा मेरीं मुद्रा वर्णनमित्व गोपिता ॥'ः

इत्यास्तात्मभव्येऽविश्वाधृतात्मदयोऽसुकुरान्तनिन्मज्ञदन्मः
ज्ञानान्तनिन्मज्ञदकरम्यवधिमनल्यं भावार्षिक चिदाकाश
एवोदितमपि तत्रैव विलीणमानं पर्ययुः जन्मसहस्तावृष्णे
परमादन्दवलोकर्ष्टवस्तिवधिमत्यभिन्नात्तस्तितिसुक्रितत्वावतः
स्मयमानो विश्वाधृतात्मद्विवेन हव महाविकासासादनावसहस्तेन सम्पदितसमुचितताचिकस्वमाँ

१ खो पु. विभासित्व पदः ॥
बो यो योगीन्द्र अस्ते विष्ठति न त्वमेवमाच्छिद्धायितोभविते, तस्यामिति सकलजगत्रथपकारिष्टेः कृत्सिता जननमरशाकादिवसन्ध्या चृतिः प्राविष्ठः कुटो निजाशुधिलचाश्य तद्वतिरत्रमानवाचैव भवतीत्वः। यथोक्तं श्रीपूर्वशालेः

‘तत्रः निधवस्तिवर्त्तमवुष्यायो विष्ट्यायायी।
नैव संस्तुत्रस्ते द्रोणेः पद्मपत्रमिववामत्वा॥

विषापहारिः निधवस्तिवर्त्तमवुष्यायो भवत्रत्रपिष्ठा।
विष्ट्यायायी न सुष्यते तेन तद्वतिरत्र सहामति॥’ (1०वि०१७.१२.०)

इति ॥ ११ ॥

अथ ये श्रुत्र्यतविद्वदयपादमातिमाकादः भोभमधवे विश्वोऽश्चृद्रुपसम्भाच्चात्मकमेव तत्त्वमवशिष्यत इत्युपादिकं च न तत्त्वमवशिष्यत इत्युपादिकं च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच च न तद्वतिरत्रमानवाचैव भवतीत्वाच ।

न च तत्त्वास्त्वमूडः।

यतोऽभियोगसंस्पर्शाः

तदासीत्रिति निष्ठ्रयः॥ १२ ॥

अत्स्ताःव्याहित्रिम्र श्रेरेयं

सौपुप्पत्वसद्वृतस्य

न लेवं स्त्रय्मार्थात्वं

तत्त्वं प्रातिप्रहयते॥ १३ ॥
देवराजविरचितः

‘श्रवदेवरमग्र अस्तित।’ [छ। ३। १६। १]

हत्यादृश्या श्रुत्यन्तनविदादायभिमतोभावो भाव्यातां नैति भावनाया भाव्यवस्तुविशदत्वादभावस्य न किंतुव्याख्यानमानतावां वा किंचित् सत्यभावत्वाभावात्, किंच भावकस्यापि यत्रभावः स विश्वािच्छेदः कथं भावनीयः। भावकस्यापि तु न विश्वािच्छेदः भावकस्याविश्वािप्रकणं शल्लादिति न विश्वािप्रव एवं तत्त्वम्। अथ कल्याणः भावको विश्वािच्छेदं विकल्पकल्पनां भावयन्ति भावनापरिनिप्ततः भाव्यतादात्मभाव न मायेऽपि संपद्धत इति पत्ति। तत्त्वान्विते, तत्राभावभावनायं नामूनता न च तत्त्राभावस्तम्भातः ऋषि तु मोह प्रवासित

‘…………………यच्छदेवालिभावयो।
भावनापरिनिप्तती तत्त्वां कल्पकल्पम्।’]

इति न्यायादिश्योच्छेदात्मन्यभावे भाव्यनादे न कट्टर- चित्तपरमार्थिसिद्धिवचित्। अथोच्चेत

‘सर्वालपत्तबलीं भुरितवैद्वैरशेषः।
सर्वेक्षावृत्वे: शून्यं न शून्यं परमार्थेन।’

इति नागाजुकोके मुद्दशं तद्व्याप्तिः। सत्यं, यदि चित्तयानन्दनन्त्रा स्वतंत्रा पारमार्थिकी भित्तिभूता भुरिभुरियुपेवते यथा विज्ञानमेवादाँ पारमेश्वरी।

‘दिकारकनातातः।’ (बि। सै। १४)

इत्यादिना पारमार्थिकीं भित्तिभूतां चिद्विश्वस्यां शुरु- न्यभावनोक्ता अन्यथा न शून्यमिति शून्यवेदयुगकिः: ‘यद्य- देवालिभावये’ इति प्रतिपादितत्वात्। यदृ
‘साधव्य गायमायेया सादराय शुन्यतोपचयः।’

इत्यालोकमालायायुषुकं ततु सत्यं, त्वाद्यासामविज्ञा आविष्कः
यत्वाणुमशक्येत्युच्यतां शुन्यतेति तु कः शुन्यतापि च
शान्तानाये तत्तवद्विमापेश्चितव्यदस्य विवेजेन्द्यः।
यदि
च त्वाद्यां सा ज्ञातमशक्या ततु तत्तयदसांतकाराभिष्टः
सदृशस्याः काययः, न तु शुन्यतेति स्वभाविकथेत व्यवहार
त्यात्मा परीक्षागाधे महामोहे निश्चेष्टं इत्यलम्। अथ कुरू
झांतं तत्त्र मुद्दतास्तैत्यत्यत्रानेनोत्चरमाह यत्थि।

अभियोऽ
गः समाधानोत्थितस्य कोषागमास्मिति तदब्याभिभूषयं
विष्णुरूपमाभिलापस्तवसंस्पर्षां। तद्यथादेवोत्सदासीदिति
यतो निष्पः ‘गाहुयोद्धमासम्’ इति योऽसस्ति भ्र
तिपरि: अथौ मोहावशेष च सा कल्पिता तथा सार्यान्यात्
, सा चारुभूमामात्वादद्वेष्वतः प्रभुत त्वाद्रश्याहुरुप
स्य प्रत्युत सत्वामवेदते न तत्वाभिभति विष्णाभावावशाय
यः विधूपस्याखायिकतमेव रूपं तिष्ठतीति नामुषामावो
जातुचित्कुं शक्त्यत इत्युऽ भवति। नदृ दयं निष्ठितं नी
लादि सर्वेऽ च शुन्य भ्रूतस्य न्यमूंतुवुद्विद्वदत्तं नातिवो
सित तत्कथामुखं तदासीदित्योत्चरकारालोग्याणामृढः
सेति। उच्छेते वेदेः स्रुवः गतिः, वस्तिचविद्वान्तसाधारमिदु
न्तया गायमायेया सादरायेय न निष्ठितं ताक्ष कर्ष्य
ते, वैद्यकत्वुक्तदुर्वयुत्वाय वेदेवः संधितोपस्त्वास्याति
कान्तापरमार्थमेव प्येवति न तस्स सार्वमी प्रस्थकास्तीति
तेन विश्वायको विकल्पं, इत्यहिंविभृत्येव सदा स्हास्त्रवेदने
नैव विद्या शुन्यप्रमानरूपं विश्वप्रतियोगितावच संकोचसारं
सदुचरकां सर्पित इति न काचिदुनपार्थियः सादेवमतस्त-च्छून्यात्मकं पदं क्रियाश्च

‘तत्साधुवत्रज्ञवें वा यथोद्दुवितात्त्वाय’।

इति तेधुकृयः नीत्या भ्रुतभावनेवैव्योत्सापितं परमेश्वरे-श्रीमाणगोपायेव सुधानाममुपयोगतया तथा भासितभित्यथः। इत्यं ध्यात्मन्यं वेयक्तं च सदा सुप्रभवतिः द्वान्तः। अन्य माचः—सदा सुप्रभवस्रोपयथ्याससिद्धं सर्वस्वात्मेन तत्त्वणेन समाधिभ्रस्तार्थेन पारिज्ञात्नायनेन श्रुयन्त्येयं क्रुद्यं अय-स्यायवस्तुत्वातिभिषेषादिति। प्रायवशासिनी शुद्यने दुरुपरे महामोहायेन एव चैद्रान्तविद्दच्यासार्थसौगसोवाद्याया वह्वोद्युपविष्टः। स्तन्तदत्तवसमावविद्दुपायमिचु च शि-थिलीभूतपयवनानां शुन्यमेतत्त्वक्षुब्धूतम् यद्यच्यति

‘तत्साधुवत्रज्ञवें’। (१।२५)

इत्यार्थ

‘सोपुष्पमद्वृत्तः’.........। (१।२५)

इति। अत एतदुभैर ग्रंथकारस्य महानं संस्कृतं लच्चये-ते। तथाचेह हेहतत्वेत्र तत्यक्षर्त्यपी पुनरपि निरोष्पयते।

‘कायोकुलः प्रवक्ष: यः’। (१।१५)

इत्यत:। ततोभासारितदुह्यार्थः। कुत्त इति न न: कोपः

कायोब्रह्मवदिर्दृष्टेद्यनिशिष्यालगतनस्थकः।। सौगृतेषु दृष्टे- तेषु श्रुत्यन्तविद्याय दृष्टिः एव तुल्यन्यविवादिति नाभ्रयिक्षुक्ताम्। तदिनां प्रक्षुमेव ब्रम्हेन तदु स्पन्दास्यखः

१ कृष्णपुरा। २ षाङ्गपुरा।
तत्त्वेमेवामिति श्रव्यवच्च सार्यमातः अथ तत्त्वज्ञानीयाः तथा सर्वदान्तुस्त्रूतोपलोपकरुणपर्यं कदाचिद्युपलम्यत्वायोगात्। तथा चाहुः।

‘विष्णुतारसेवे केन विजानीयात्’। (ढूंढ़ा ३ेण ४ ५ ६ ५)

इति। यद्यमि च समावेशाश्रव्यते भुत्तितेन भ्राणादिर्स्फकारशास्त्रपेयः तथापि न तावदेव स्पन्दत्त्वमापि तु स-र्वान्तुस्त्रूताचिन्चसुप्रस्काश्यान्दसारप्रभावान्तुपर्ये मेव तत्। यद्यस्तथति

‘तस्मानाच्छ भार्तनिर्मित्तामानु न सावस्य, न या शिवः’। (३१४)

इति। अतोस्त्राणवाचिचन्चसुप्रकाश्यान्दतस्य न जातुवित्तस-र्वान्तुस्त्रूतावतं मृदुतं च। यस्तु तत्त्वतितीह तत्त्वबद्वेंस्य निर्देशः कुटाः स

‘स्वातन्त्र्यायुक्तकमात्माः’। [ढंढ ३१ ५ ६ ७]

इति। श्रीभार्त्तिमिज्जाकारिको कहतीति वामाराम-विविधानुस्पन्द्य न तु तत्त्वसं पारमार्थिक्षा। न अर्थित्वदेव इत्यनेनेव अत्य तत्त्वसं स्त्राव्यस्मातः अवश्यभावतेन एव तत्त्विते-व नास्ताति। १३॥

नन्दु यथा स्वितिमिज्जादृष्टी चिङ्गर्षस्थिति विवशकारार्णुपताः; ग्राहित्वस्वलक्ष तथा चार्यालोपित्ते कृत्रिममभावात्सक रूपं तेन न्यूवः गृहीतमिति कस्तमस्यानवाचिचन्चसुप्रकाश्यान्दतस्य मृदुत्व-मित्याश्चायामाह।

ॐवस्थयुगलं चात्र
कार्यवत्तवशाप्तिमे।
कार्यता चाषीयी तत्र
कर्‌र्त्तवं पुनर्वचनं || १४ ॥
कार्योन्मुखः प्रयत्नो यः
केवलं सोजनं लुप्तं
तस्मिन्ल्यं विनिरुपस्मिः
त्वुभं प्रतिपूण्यते || १५ ॥
न तु योजन्तमुखो भावः
सर्वज्ञत्ववणास्पदः
तस्य लोपः कदाचित्स्या
दन्यस्यानुपलमभनतः || १६ ॥

‘जहाँ स्थविर स्थविर स्थविर’ शब्द के संस्कृत शब्दव्यवहारमार्ग संग्रह वस्तुतः हि
तदेकेढि स्वतंत्रप्रकाशोपाध्यायसंस्कृत तत्त्वं कर्त्तव्याच्यतिः
रिक्षया प्रकाशशालना क्रियया व्यासं तद्मेवन प्रकाशशास्त्र
तच्छुर्वनशरीरिन्द्रभावादिकृष्ठम् खीरकेत्कार्यमित्युच्चे
तदन्यस्थ कस्मापि कार्यशालायोगात्। ग्रंथोऽक्षण प्रीत्यमद्भिः
ज्ञायाम्

इति। तस्य चेदमेव कार्यलं यदयं विनिरुपस्मिः कार्यकार्यता ततः ॥ (३०० प्र २ ॥४१२)
सरस्योजनवियोजनकमेश्वरनानन्तानु देहनीलालाभासांचिदाम्रमनः स्वरूपात्रतिरिक्तानि पुष्करग्रातितिविभवदतिरिक्तानि-वामास्यति, यावश किचिदामास्यति तत्सर्वाभासाध्व-नत्तादेव वाक्षिकैनूपेश्च धयर्घमं, धयासोदन्ताभास-निमानिन्यनेांर्त्ताभियत्यात्सर्व-व्यामेऽ अतएव देहादेघर्षक-स्यो वेदांशः स एव भगवता सज्ज्य्यते संज्ज्यते च न ल-हन्तसङ्काशाल्मकं कर्तरूपं तस्य देहाधावेशोधपि भगवदेक-रूपान्तः; अल्लोत्तर योः कार्यकर्ति तयोऽथ चित्त्यात्न्यथृप्तः धुनरक्ष्यं जगदद्यापाय- योरपि तथा खथमाभाद्वन्नातः। चलने तु जगदद्यापाय- यावपि न कौतिन्यकाश्यातामिति मृदाधवस्थायामय्यव-विडंतस्तमरासारासमृद्देहितैवत। नन्यमाथसर्वाभासानिख्यः त्रृतु सुपुस्यादृि चास्य कर्तृलं नोपलभामहे काचिदिपि प्रक्रिय- दश्वानातः। सत्यं, कार्योन्युख्य इत्यविद्यादिश्वरा श्वातन्त्र-कव्यापार-प्रवचितेः श्रवितेः संस्त्र: कार्यवत्तादेव लुप्तं चित्त्यादितेः, तस्मिन्दशुस तस्मि अवस्योस्मावसाध्वायपारा-हारिताति- तरुपो मूंहो भिक्षुसङ्खरपि मन्यते । एवः प्रकाशस्य- मलसङ्काश्यूप: सर्वाभासात्वं सर्वावशेषालयासाध्वदु- उपलब्धः चैत्यसर्वकर्त्तादेवरपि, तस्य लोपो न कदाचित्त्या- ऋवीति न कदाचिदिपि सम्भावनीयोन्यायसः तद्नोपसु- पलब्रुकस्याप्युपलम्भातः, यदि स कथित्युपलम्भे स एवासातन्त्यसिध्विदृष्ट्यो न चेदुपलम्भे तद्वः सा लोप- दश्वात्तति कुतो निबधः । अथ चान्यः कथित्च्योप्यो नो- पलभेश्वरितु स एव ग्रकाशात्मा तत्कथर्त्वमान्यः। एवं चान्यसर्वावलम्बनादित्यात्मायकक्रोपलम्भाभाय-
ग्राहकस्याप्यात्मनोज्ञस्य निरन्तर इति प्रतिपाद सुमुद्राधरु-न्योद्योगात्मोपलम्बस्य निरूपिति
तस्योपलिब्धः सततं
त्रिपदाव्याभिचारिणी ।
नित्यं श्यात्सुप्रवुद्धस्य
तद्राध्यन्ते परस्य तु ॥ १७ ॥
तस्य भाकरणिकख्माभवस्य घोपलब्धिः अनवविहतः
श्राकाः सा कर्मिवत्यक्ष्यवम्यमानसुद्धुः प्रभुदस्साम्युद्धृताः
स्वारेत्यापि शुद्धत्त्त्व सत्तं त्रिलोपी जागरस्मासौधुससिद्धैः
नित्यमिति अयोध्या मथेवनः चाज्यभिचारिषी अनपायी
स्वाभवतप्य सदासौ शंकरात्मक्षप्पभवत्वा स्फूर्तित्यथः।
परस्याप्रबुद्धस्य पुनःस्वारस्य दशानां शोचितसविन्द्रोपः
प्रत्येकम्प्रदाक्षुभृयायामः च विषा न्यात्मकान्तशुष्कः
खले न तु स्वोच्चितानां बासासाधतिः तु मध्यपदे।
यदुकुर्म श्रीशिष्यद्वारः
‘याभ्यतां मयामारावातुस्प्रदायताः’
स्वते तेऽव तच्चते सा तु तद्वियत्रान्त्यायावाय पले॥ (शि १० २१ ४)।
इति। महाकल्पेनापि तद्ग्रहन्त हल्लमेव स्वाभावः स्व-चतुर्वृत्त।
महाभीशक्तरस्य चारायपेत्य वयमिति तद्वृद्धचराः
वद्वृधिः सौत्रस्यसतिविमलमि क्रिकक्यतनया स्वावतीमशिचितः।
यत्वा सुमुद्रवद्धस्य तदायन्ते सति तदुपविधः
अत्त्वा स्वायत्निहातिकारी स्पन्दोपदेशः सुमुद्रविद्वनित्यते।
यदुसर्गवति
‘अतः तत्त्वसुप्रुदः स्पन्दरत्त्वविविधः।
जात्र’.................................॥ [१ २१]
इत्तथादि
‘सौसुध्यवतन्तुः प्रभुः व्यायावार्तः।’ [१ २५]
इति
तथा स्वारेष्य [३ २]
इत्तथादि
‘प्रभुः सर्वं तिष्ठेत्।’ [३ १२]
इत्तथादि च। अत्र हि जागरादिविशिष्ट पदेषु चावन्त्कोटिव-
न्मध्यसम्याकसाध्यायतमूऽ पद्य तुर्योऽगम्यसं कतृ स्रवणस्य सुमयुध्दतापादनायोपदेशः प्रश्नतः, एतथ नियोऽष्यायः।
तथा च शिशुसन्यामूऽ
‘जागर्तत्वमधुसुदनसंयोे तुर्योऽगम्यां’ (शि.सू. १ १ ७)
हऽति | तथा
‘त्रिशु चतुर्थ ते’ तेश्वरसेष्यायः’ (शि.सू. ३ २ २०)
हऽति
त्रिशु चतुर्थ तेश्वरसेष्यायः’ (शि.सू. २ २१)
हऽति || १७ ||
सुमयुध्दस्य त्रिशु पदेशु याद्युपलाखिन्यतां विभागन दर्श्यायति
ज्ञान्यस्वरूपिणेऽया
शक्तिया परमया युतः।
पदेश्ये विशुभाति
तदन्यत्र तु चिन्मयः || १८ ||
सुमयुध्दस्य भूषा ज्ञान्यस्वरूपिणेऽया मध्यमे पदे ज्ञाने
प्रश्नते योस्य स्वरूपेयेव स्पन्दत्वयात्मना पराशज्जतया
युक्ते विष्णुः शंकराल्या स्वभावो जागरास्वरूपे पदेश्ये
भावितः। तत्र हि विशेषसैं सवर्धिशेषर्वत्स्वाङ्गस्यत्वः
तदन्यत्र तु सुपुर्णे न तु यथाने सुपुर्णसुर्योडितः, ‘तिपदात्राः
न्यायिकार्यिणी’ हऽति प्रकृते तुर्यस्याप्रस्तुतत्वात् तदुपलर्गे
वेदेऽव च तुर्यस्यात्, असौ विष्णुव्रतः एवस्य भावितः
अशोष्येवोपाशादिभद्येवतत्सुमयुध्दास्त्रायमेव न तु वस्तुः
वातुसारेः ‘तदन्यत्र तु चिन्मयः’ इत्यस्याः पर्यत्वायः|
चे, लोके सांपूर्ण सोहमयत्वान् शिवायेकण्या तु जाग-त्वमयोरि चिन्मयत्वान् एवसंपि च प्रकृतानुपयुक्तवान्।

इतः प्रभृति प्रथमनिष्ठःप्रदानातो अन्यः प्रबुद्रस्य सुमुद्र-तया स्थितो तथा टीकाकाराने चेतितस्तथा परीच्छताः

खयमेवं, कियत्रितियदं लिखाम्। ॥ १४ ॥

यथेष्यं जागरादिमध्यदशशापि प्रबुद्रं न प्रतिव्याहारिते ते

थोपयाद् यति

गुणादिस्पन्दनिष्ठ्यन्दा:

सामान्यस्पन्दनसंबंधयतू।

लष्भात्मलाभाः सततं

स्थुलस्यापरिप्राणिनिः ॥ १५ ॥

गुणा: सचरस्तस्मांसि गेषां प्रकृतितत्वं विर्भवते नेव मायात्मावस्थिता इहाभिन्नेता:। यथोऽक्ष श्रीस्वधर्मं

मायामद्वैकविन्यासे

‘अधराडान्तङ्गुणे च रक्तं शुक्लं विक्रिन्ति’

सधे तलो भिजस्याबङ्गुणास्वरूपा भवस्थिता:।’ [स्व ० वाक्य २] ॥ ६५ ॥

इति। त याद्यो गेषां क्लादीनां विषय्यतानां सपन्दानां

विशेषतःसरसाणां तेषां न निष्ठ्यन्दान्तुकरणम्यज्ञानप्रपरां: नीलस्वादिर्दितदश: तथा योग्येत्वा विन्दुरादितयस्तसे

सततं इस्य सुमुद्रश्च कस्याधिकारं दिग्मामनोपविप्राणिनिः: स्वश्वभावात्माद्यांक्ष: न महतग्नीति निथ्य:।

यत्स्ये सामान्यस्पन्दंसुबुद्रमाध्यत्वम् यत्र स्थितास्मित्व निन्धातिद्वशा लष्भात्मलाभास्तृत् प्रमोदतमाध्यत्वे॥
तथापि

‘स्वाकःप्राये भाजेनु भलुर्तां किया च चा।

मात्राविंतोऽये पत्थरोऽस्थैर्यः ज्ञातेन रजस्तम्।’ [ई० म० ३ । ३ । ४]

इति श्रीप्रत्यभिज्ञाक्षेत्र चित्तिशक्लोते पारस्मृत्री ज्ञान-
क्रियामातराशाक्तिविनितत्वतः श्रीसदाशिवादिपेषे स्मृतितः
संकोचस्यक्षण्यत्चरजस्तोऽपूर्णं की०दाशिर्याः श्रवणे , यतो
निजचिच्छक्ष्मारमस्यत्वाचतुर्धिष्ठिततेव संवेदये सर्वं जाननुर्मुखः
गुणादिविशेषस्यन्त्वार्मुखिन्द्रव्ययुपि स्स्नु-तत्वावेशाय एव।” १८।।

यथा तत्रप्रदुहान्न्यन्येते तत्रतत्प्राप्यति

अप्रभुञ्जियस्वेते

क्षमिति ज्ञेत्रन्यायताः।

पातषनि दुःखारेन

घोरे संसारवत्मनि।” २०।।

अप्रभुञ्जियः प्रायः सर्वान्मित्यभिज्ञातपारमेश्वरीशक्त्या-
त्संकोचस्यक्षण्यत्चरजस्तोऽपूर्णं की०दाशिर्याः
संकोचस्यक्षण्यत्चरजस्तोऽपूर्णं की०दाशिर्याः
स्स्नु-तत्वावेशाय।” [ई० म० ३ । ३ । २१]

इति। तथा हि पूर्ण प्रतिपादिता येः पर्यन्तत्वाचाय।
शाक्षि: सौं विश्वस्यान्तवेहिः वमानात्ससारावाचारतवाच बामेष्वरीशक्ति: तदुत्थापितानि तु खेचरिगोचरीदि- कचरीभूचरीस्त्वायणि चतवारि देवताचक्रायणि सुप्रभुद्वा यस्ते परम्पुरिमस्तः चाराधराधरशिरिमेरकाणि। तथा हि या एव सुप्रभुद्वा यस्ते योधगानेचरन्तः खेचरिया: कालकलितत्वा भेदसर्वकरंत्वसर्व सर्वरुपयुपयोपकल्पात्तः एवासुप्रभुद्वाय शून्यप्रभुमाधारायाभियायं कक्षाकुरुपति स्थिताः कालकलितत्वाक्किलकर्त्ताकारिणि वज्ञताभिषेक्षणमथेतस्मि। गौरवः तदुपलचितासु संजल्य-मयीषु बुद्धियोकास्मोभूमिः चरण्यो गोचर्यः सुप्रभुद्वा स्वाक्षरमेद्वित्यवर्षायायाभिमानसंकल्पाज्ञानयनि मूढानां तु मेदैक्षारायण। दिर्घु दशासु वाघोन्त्रियभूमिः चरण्यो दिक्ष्यः सुप्रभुद्वा अवधारायाभियायं अन्येषां दृष्यावधारेतो। भू: रूपादिगंधकाल्यक्ष्मेयं भेदावाचरतः तत्र चरन्त्यो शूरचर्यस्तः योगमय्या आर्यानीभावतया तन्मय्यापमय्या: भूतवः सुप्रभुद्वा चित्राकाशाशरीरत्वात्मानं दर्शयन्तं इतरे न सर्वलोकप्रवचिच्छिन्तां भ्रणयन्त: स्थिताः। इत्येव ग्रामान्त: कर्माभाविः। श्वेताग्रस्मेवर्ण्यपुर्वपत्विवै तानि चतवारि चक्षायिः गुणादिविभौन्तमयान्यप्रभुद्वा ब्रह्माकाशोऽकान्तः विन्दुनादायाभिमानस्तंतुष्टः योगिनस्तवचच्चङ्गसरसरुपे संसारे पातयति॥ २०॥

यत: एवमश्रृः

अन्तः सततभुवः
स्पन्द्तत्त्वविविध्ये।
समराजस्वतिः

जागदेव निजं भावः
मारिहेन्द्रियागच्छति ॥ २१ ॥

उक्तवच्यमात्रारूपस्य स्पन्दतच्चवस्य विचित्रकः विमश्चन्नयत: सततस्मुद्भुकः

"महाभारतम् मनो वै मां निष्कृतकः उपासते।" [भाग १० गीता १२]

इति गीतकृत्तशा सततमेवान्तस्वस्वस्वरुपपरिमालनग्रवर्धिः
यः स जागदेव जागरावस्थास्थितं एव निजमात्मीयं श्रेष्ठकरात्मकं स्वस्वस्वाभिरामिकारियागच्छति, तथा अस्य श्रेष्ठकरात्मा चात्तरः स्वभावः स्वयमेवोन्मञ्जरः येन प्रभुः नित्योदितसमावेशासादनात्तुपुद्यो जीवन्युक्तो भवति
तत्त्वः ॥ २१ ॥

यथास्योद्भुवः सुलभदालम्बवशस्वदिकान्यायासतद्
न्यस्यकलात्यधिच्यमयीषु निम्नात्सु यास्यस्यस्तु स्पन्दने
धानुष्कुलेनित्यंभियुक्तस्मात्तुस्मात्तुतद्यता एता: प्रथमसूद्योगस्य
विषयं इत्युपदेश्वमाति

ञ्चतिकृत्वः प्रहस्यो वा
किं करोमीति वामृशुन्।

धार्यव्य यत्परं गच्छे-
चतुर् स्पन्दः प्रतिष्ठितः ॥ २२ ॥

सर्वेऽत्तवदुपायमां समस्तेतर्भूतिप्रशामपूर्वेकमाक्री भवानि योगिन: , एतास्तिकोमोधवस्थासू वरस्तत्व एव समस्तापश्चृतद्वियान्याष्टी यदि स्पन्दस्तुच्चविविकः सता-
तस्मुद्युज्ञको भक्तिभन्नस्माहिनिभवति योगिनस्तत्समीहितामिचे-श्वेत समन्ते। अर्योगिनस्त्रृत मूढा एवेति तात्पर्यम्।

tथाधि समनन्तराविष्ठावर्गऽपातश्वाददीशानामस्म्यसमी

शिशुतिन्धचनकारणान्नत् प्रथमवाहिनिष्ठाविभाजे

लाल्दन्त्यकस्मक्कलरिमचकावतंत्रित्तुः। चिरभार्थितामां

शीवदन्नुददशीनादेव तस्तथायोऽन्नमज्ञपूर्वांशिलाक्षेत्रात्

वशविकासितानुयात्तस्मतस्तक्षकश्र: महूऽयो व, बल-

वदाततारियलेन सर्वतो चलितव्याकान्तं वः क्रि का-

रोगीति मृत्तिःऽणस्विशाश्वयाधावःराधिरोहात्मस्य पदेजु

श्रवणः बिशासकलालम्बनाविक्रिकत्तंशसंबंधितालवः

नीक्षत्तद्रविससरो व, मचवारश्यायुवध्यमानो धावनु

शरीरारनिपेंचमेव स्नातमाण्यक्षेत्रत्राविश्वासुद्रोवङ्गे-

वीप्रेस्ववायात्तवरितपलायनक्षियाविष्यो व।

एवमन्यांथव-प्येत्त्वारायास्यं सिद्धासनरावलोकनजनितमहायासाधवस्यास

मु यद्दुत्त्वऽश्यात्त्मकं पदं गच्छे भनिष्ठूः स्नातमाविवि

कः सतस्तमुद्धुको यो योगिनस्तत्त तत्र वृतेवावलके

पदेयस्याविज्ञेये स्नात: प्रातिनिष्ठ: स्नातस्तमाभिभुक्ती-

भूतमेव भिन्न:। तस्मादेवत्त्वऽनिष्ठ्यके संचेत्य भक्तिभन्न

कुण्डाक्स्कंकोचुत्वक्यां आवंशियो भूक्तमाण्य महावि-

काश्यास्वप्नायत्वम् वा भर्ष्यावस्तुविस्कृत्त्वारिभिभुक्ती

भूतानिजस्न्दुश्चित्विमर्जताम्योगिना भाृत्तम्। यथो-

कः श्रीविण्ड्रामेवे

‘कामकोषालोम्मोहमद्वास्याब्याप्चे।

बुद्धि चित्तिपार्थं कुत्वा तत्तस्मवविश्वस्ये।’ (चि० भौ० १० ६)

आनले महती भासे दृष्टे वा बान्धवे चिरात:।
क्षेमराजविशिष्टः

श्रानन्दस्मुतं ध्यात्वा तद्वस्तमना महेत्
(वि० म० ७१)
शुद्धाय भयं शोके गहऽे वार्षकुते
कुटुंबे चुदायान्ते द्वावस्तवा सूमायणा
(वि० म० ११ ७)

इति

एवमेतास्तवस्यांश्च युक्तया प्रथमं यस्माद्
शत्रुशक्ति परिश्री-पर्यं तदनु तामेवानुसंधितस्वर्गस्वरूपस्याः
तद्वार्षानुष्रुववेशे भयं जीवन्त्वशक्तिमाताहेतु
सत्तोषरुके इत्युपदिश्यति

यामवस्यां समालम्ब्य

यदवं मम शस्याति

तद्वश्यं कारिष्ये जह

मिति संकल्प्य तिष्ठति

तामाश्रित्योर्यथामागेना

चन्द्रसूर्यांतुभावपि

सौम्येः ज्वलन्यस्तमितो

हितवा चत्रायोगं चरमम्

तदा तत्स्मिन्महाव्योशि

प्रलोकाणाभिभासके

सौंपूषपदवन्मूढः

प्रबुद्धः स्यादनावृतः

१ क० म० ५० पाराह्यैवत्ितियती पाठः
धर्म शंकराचार्य स्वामाओ यन्मम वच्यति श्राविष्णुकृशान
सतूं यथिदानन्दनमुन्नपूर्वकमुः करिष्ये वाहिनेश्वरां हित्वा तत्त्वच एव भवि-
ष्यामि इति संकल्प्य निषिद्ध यामतिकः यायायायायायास्तुभूषा-
तर्चाँ वधानश्चाः स्पन्दाश्चिम्बास्माच्चलस्माय प्राप्तेनानेनुस्मार्थिते निर
मयित्वा युगंपदेव सौमुखेप्रस्थविणि ब्रह्माण्यामूः न्यथां दानाधिकारिणाः
धारणपदेन स्थापितं शाम्य्कः, कथा ब्रह्मान्दलद्वाराः गोचरा
हित्वा ब्रह्मिकाविख्यातव्रताविख्यातमित्रमण्डलमं घुप्तच अध्यक-
वादान्तां देहध्यासिं तत्त्वा तदा चोरिध्वितं हित्यासिं तत्त्वेक-
व व्रतेक्षे लीलादुर्गृही शाश्वास्त्राः यत्र तस्मान-
हायक्योक्ति निःशेषेवोपाधिमुपरमुपरी रसात्माशो प्रासेरिपि यः
शाश्विनियथव्यवस्था लेख्यायात्मना गुणाद्विन्द्रनिः व्यन्दनेन
व्यावहित्वादृत सौमुकोपपदव्रजति, सौमुकोप पुनःमुद्धरसिंह,
वेद च स्तम्भमुपजवहूँ यः श्रुत्यादिशूभिभेवावा-
विनिषिद्धति स योगी सम्पणनभविन्यकस्त्वस्मावो भूष इ-
तुष्चते। यथोंक्रमेन श्रीभक्तेऽनुपयोगितां गोपोऽस्मिनि
'यह स्पन्दासिद्धिकामवस्त्वामवस्त्वायम्य।'
इति 'योगिनि।'
इति च
'यस्य स्वस्माभासिद्धिकर्ति सम्प्रति दुःख त्योगान्विदा मुखमा
वोऽपि भूषां निरंजनः स्ताद्।'

1 एक 40 युनो समवागि ताडे। 2 वा 40 युनो समावक्षेति पाड़े।
इति। यस्तु तत्त्वाति प्रयोगपातवादद्वीपज्ञानान्तझरलाव। चाषमपि न शिष्यंलीक्ष्याति न तमसानामभूतंत्रात चिन्ताकाशमय- तवेनवावश्चित्त। श्रवेद्य उच्चते। श्रवं एव सतंतोद्योगवैवेक योगिना महितव्ययं।—इत्यादिः। पुरस्मिः। इति शिवाय।

इति श्रीमहादेहरात्चेश्मरामानकप्रि: स्थन्विनियंष्ये।
हर्षसन्न:। प्रवसो निःश्यामद्व:। ॥ ॥
एवं प्रथमानि:प्यान्देन स्वस्वत्वपात्मकं युक्त्युपगयं सामिज्ञानं निमीलमसमावधिग्रत्यभित्तिः स्पन्दतत्त्वं प्रातिपा-ध यथा सततं तत्स्वरूपसमासादनेन सुप्रसुतुता प्राक्ष्यचिता भवति तथा इदानीं तस्येव वैश्रात्मवपन्मीलमसमाधि-प्रत्यभित्तिः युक्तितोपरि निर्यथेतुं सर्वं चिद्वेद्याकारं सहजविविधयोंश्च \\n
te: स्वस्वत्वपात्मकं युक्त्युपगयं सामिज्ञानं निमीलमसमावधिग्रत्यभित्तिः स्पन्दतत्त्वं प्रातिपा-ध यथा सततं तत्स्वरूपसमासादनेन सुप्रसुतुता प्राक्ष्यचिता भवति तथा इदानीं तस्येव वैश्रात्मवपन्मीलमसमाधि-

\[\text{तत्स्वरूपसमासादनेन सुप्रसुतुता प्राक्ष्यचिता भवति तथा इदानीं तस्येव वैश्रात्मवपन्मीलमसमाधि-}

\[\text{प्रत्यभित्तिः युक्तितोपरि निर्यथेतुं सर्वं चिद्वेद्याकारं सहजविविधयोंश्च}\\

\[\text{हर्ष्यवतीं निमीप्यवन्देन तदाक्रम्य इत्यादिना 'शिवसञ्ज्ञावदायिनी' इत्यन्तेन श्रोकसकेन निरूपयति। तत्र विशं शुद्धाश्मेदेन द्विया। तत्र शु-}

\[\text{हं मण्डादिरूपं तत्एवोत्तरं तन्मयं तत्रैव विश्राम्यति, इति श्रोक्षणेनोक्रमः। अशुद्धमिव तन्मयवेत्, इत्यपेरेख श्रोक्षणेनाभिमित्तमः। तत्सावंदनाधिरूढः जीवन्धुकः, इति श्रोक्षणेनोक्रमः। एततचक्षसमासादनेनेु साध-}

\[\text{कानं स्वेषसिद्धः, इति श्रोक्षणेनाभिमित्तमिति सं-}

\[\text{चेपः। उब्ध्यूक्तमः। 'यथा स्थिततिमिव सर्वं कार्यं वस्माथं निर्गततमः।' (११ २) इति, तत्र शुद्धं तावन्मन्त्रादिरूपं, तथवथा वत एवो-}

\[\text{लबनं तद्देवनैव प्रकाशमानं तैव विश्वाम्यति तत्स्वरू-}
निःपद्धारिषिनितुधानंधस्युः सरं निर्मयति

तदाक्रम्य बलं मन्त्रः
सर्वज्ञबलशालिनः I

प्रवर्तन्ते अधिकाराय
कर्णानीत देहिनां II 1 II

तत्रैव संप्रलीयन्ते

शान्तरूप निरर्जनः II

सहाराधकचिचितनेन

तेनेतेश्वरभार्मिष्यः II 2 II

ततوة स्पन्दतत्त्राचार्यं बलं आश्रूपं वीर्याक्रम्य अभेदेन आश्रयतः अवश्यम् भगवत्तोजनंतन्तन्व्योमव्या-प्यादयो मन्त्रः सर्वज्ञलोक सर्वज्ञतवादिसामर्थ्येन श्राध्माना जृपभमाया अधिकाराय देहिनां प्रवर्तन्ते स्रष्टि-संहरातिरोधानानुग्रहादि कुर्वन्तीत्यथः I सर्वज्ञशब्दो भावग्रहानं सर्वकंठुतवासपलचयति I यथा देहिनां कर-शान्त्युपपादित्वद्या तद्वलामक्रम्य विषयंकाशादाव प्रव-तेन्ते हरित दयान्तः I तथा निरस्सना: कृत्रकत्यत्वाभिषेक-चार्याधिकाराया: शान्तनिषिधविवाचकास्तवरुप्पालत्तैव स्प-न्दात्मकेऽबलेः सम्पगभेदायस्या प्रकर्षशान्त्युपराशृष्टं ली- बन्ते आधिकारमलानुश्च्यन्ते आराधकचिचितेऽपासकलो-
कसंवेदनेन सह । यथोक्तम्

‘अनुयुक्तार्कसंघात याना: पद्मनामयस्।’ [मा० २० १।४१]

इति । यत्र चतुर्दशितास्तद्भलेन विसृष्टास्तत्रैव ली- 
यन्ते तेनै: मार्गमभ्युनयाद्:। शिवस्य परमेश्वरस्य स- 
मवन्वी धर्मे: स्वामाओ विद्यते येषां ते तथा सामान्य- 
स्थनसारा इत्यथाः । नन्द करणां ममायां च तत 
उदयाद्वृत्ये किमति करणानि न सर्वेष्वादिरुप- 
शि? । उच्यते परमेश्वरो मायाशक्त्या शरीरकरणानि 
मदमयानि निनिवीते, विशाशक्त्या त्वाकाशीयविभ- 
चित्रवाचकपराभ्रूंशरीरान्मन्नान्। वाचकस्य मायाप- 
देवसि

‘द्रोहस्यमितिच्वकसि नामवहुरातिरिष्क्षि। 
परेशवरक्षरमेव मासेते न विद्वन्तया।’ [१।५।२०]

इति महाभिषोक्तेऽन्त्या प्रमातृभूम्यनतिक्रन्ते शरीरपुर्ये- 
ष्टकादेवद्रोहसंकोचकत्वमस्तिति युक्तमेविषां सर्वेष्वादिद्। 
एतस

‘भेदे वेकरसे भाले………..’ [११।१।४] 

इति आश्र्यमिन्द्राकारिकादिकार्यां वित्त्व दशितमु। एवं 
विख्यादवास्थितसृष्टादिकार्यान्त्यन्त्यभ्यारकाधपवेद्वाचा- 
स्येषस्। तथा दीवादियुग्मचारामाचारामनोर्वानो 
करकु- 
ः सवे मन्त्रालस्तस्यद्धत्वस्य बलप्रक्रमव अनुयुक्ता- 
कलेन। प्रवस्य भ्राचायादिनामेव सम्बन्धिनाराश्च-
कच्चेन सह मोहभोगसाधनादिकाराय प्रचरवते, तत्रैव शान्तवाचकशां्चरकशरीररूपसर्वत: एव च निरञ्जनः पद्मा्सम्भव प्रलीवणते विशारणति। ऋत्र भास्क्याने तस्माद धातवकच्चेन इति पूर्वशोकेन थोषय-मृ। एवं च मन्त्रायुक्तः प्रत्येकयकोटिभ्यां प्रवृत्तार्थ्यम मित्रिभुजतिः अभिविश्वैरूप च। एवं च दशायद्वदशादिनेन मिश्रे शैवे मन्त्रायां स्नदुत्तच्छाशारिते वृत्त्युक्तीं भवति।

एवं मन्त्रमन्नरकरिः हरिः श्रुद्धाभिमताः स्त्रिः शिव-स्माचाये श्रद्धाभिमताः श्रुद्धाभिमताः सा मायादिरुपा शिवस्वरूपेऽ-इति उपपद्यन्तु श्रीमतशास्मादिरह-स्याद्धिर्मयाः उपबिपातति

यस्मात् सवर्मयो जीतः
रमेभावसमुखस्तातृत
तत्तसंवेदनरुपेः
तादाम्य्य्यप्रतिपालितः। ॥ ३ ॥

tasmarcha nbardarshin\ntasau

न सावस्था न या शिवः।
भोक्ते भोग्यभावने
सदा सर्वन्त संस्तिः। ॥ ४ ॥

यतो जीवो महाफः सर्वेयं शिवलिख्याः, तेन
हेतुनः शब्देऽपि वाचकेषु, अर्थेऽपि वाच्येषु, चिन्तामुख विक-न्यायानांदिनात्पत् आदिमध्यान्तं तु सावस्था न्यातिर क शिवो न भवति सर्वं वेव शिवस्वरुपतिर्यथेः। य-तत्त्वं चोक्ततो भोजनं चिदात्मा प्रागः कोण्यमावेन देह-नीलादिरुपेश सदा नित्यं सर्वं विचित्रत्वश्च्वनानादिपदेः सम्पर्कानुगाधिकरत्या विचित्रहृदयस्मृते। न तु भोजे नाम किंवद्वेबप्रसन्नतिः। जीवं इत्युपक्रमं शिवं इत्युपसं-हारेश जीविनिर्वाकोपस्वयं न कोष्ठे भेदं,- इति देहात्सवादु व काशुचिदस्यपूर्वनमन्यं तमन्त्रम्, अथवा तु चिदनिर्वाकश्रावस्मातेनेति भक्ष्योपदिशति। यथोक्तम्
‘शरीरस्य ये पद्मश्रतचर्मं शिवस्थपत्या परस्यनि अर्ध्या निर्दिष्टे च ते सिद्धानि घटादिकरमपि तथाभिनिविषय परस्यानि अर्ध्यानि च तेस्वीति नात्स्यं निर्देशः’ इति श्रीप्रत्यभिज्ञाताकायाः। अद्वेष्टे कष्टवेती
‘श्रावसामयं संविदं वस्मादवेष्यं न स्वमावतः। तस्मां संविदं संविद्यामि संविद्यामू मन्त्रेद्वयं.'
इति। कष्टात् जीवः सर्वस्यं इत्यर्थं हेतुः सर्वभावस्य स-श्रवश्चाचितयोदत्ततात् श्रवा भावमात्मावधानस्य निर्देशः।
‘सर्वात्मित्वात्स्मात्मामेवभेदचत्वाय ते
'विभाव इहेदुतां समुपपति यस्माच्चर्म्यं। निवृत्तचिच्छद्भवानिति तेनाध्वं शु] नं
'नवेचे पुनरीत्यते जगस्ति जातुचित्स्कन्तनिति.'
इति। श्रीश्रवात्मित्वात्स्मात्माच्चर्म्यं सावस्त्रे श्रव्यस्यां जगतः।
सञ्चारावत्त् भ्रातों संसाधनावलं जीवस्य, यतः जीवादेव उद्यति विश्वमतोऽयं सर्वमयो विश्वशक्तिरिति यातु। निर्द्धारां तथा चैतिर्द्वितीयश्चक्त्रवृद्धि। सर्वमयः शेषान्तरमहां 'तत्स्वरूपदं' इत्यर्धेन। तस्य सर्वस्य नीलसुखाधेर्याति संबंधितं प्रकाशस्तेन रुपेशा स्वाभावेन तदात्मभ्रातिपते: सर्वभ-मयतस्योपयोगम्भातु। एव्यमेन श्रोक्त्येन रहस्तचयः। सर्वभेदपादपोल्लनोपपतिपरिवर्तिताविष्णुपदेशकः, प्रथमचरमस्त्रायम्यं महाधर्मचय, जाग्रददिवस्येर्स्य ललित-रमायं; 'तदात्मभ्रम्य' इत्येन्द्र सर्वोपासारात्माःत्यासुपपतिचिन्तित स्पन्दतवचेनेव विश्वोदेशः स्वीकरतः॥ ४ ॥
अत्यन्त्यत्रातिपतिसारातैव मोच इत्यादिश्वतः

हमें वा यस्य संविचित्तः
कृतालोकानां जगतु।
स पश्यन्तरः युक्तो
जीवनमुक्तः न संशयः॥ ५ ॥

वाक्यबुद्ध: प्रथममि:प्रदोक्कपनिन्दः। समासप्रदेर्लेवतां ध्वनयति। तेनायम-रथं, इद्यस्य तात्तत्र्तस्वतिः। दुर्लभ्य यस्य कस्थचिदेवप-शिमजन्यात्रोभवति शोकशिलं जगत्क्रियात्वेन पश्यन्
नितंशिदुमेदनिमेर्यायम्यं ग्रजन् संहर्यः

'मर्यमुंश्य मनो ये मान निर्वुक्तः व्याप्तते।' (भगवि १२ २)
इति स्थित्या सत्तसमाविष्टो महायोगी जीवचेता आर्या-
दिमानिपिविज्ञानिनिद्ध्वाशेषशबन्धनो देहपाते तु शिव-
एव जीवंतेदंदुः एव न तु कथोत्तिदिपी वदृः । ‘न संशयः’ इत्यनेन हर्षोध्यति, दीवार्जिना गुमलहय-
तो मुखिः, इहहार्शु ज्ञानात्माचाराह्रा स्वात्महत
एवेऽति ॥ ५ ॥

इहमेव महासमाप्तिः साधकाचार्यादिनानमभीत्वरा-
सिनेतुः, ैः-इति श्रोकदयेनानाः

अयमेवोद्यस्तस्य
ध्येयस्य ध्यायिचेतसि ।

तदात्मतासमाप्तिः

रिच्छुः: साधकस्य या ॥ ६ ॥

इयमेवास्मृत्वाति-

र्यमेवात्मनो यहः ।

इयं निर्वाणादिचा च

शिवस्मार्दावदायिनी ॥ ७ ॥

इह् शिवो भूत्वा शिवं वधेत्: इति यत्रष्ट्रोप्यते तत्र
ध्यायिन्त्रेतसि संबद्धे तत्येति ‘न सावस्था न या
शिवः इति अतिपादितिशिवस्वभावस्य ध्येयस्य अर्थ-
स्य वा कस्यचिच्चतसिद्धिहलोमनंत्रदेवताविशेषस्य अय-
सैमाराजविरिचितः ॥ ५१ ॥

मेचोद्र्यं प्रकटीमावं या साधकस्य व्यातुराचायिदेः

‘तस्माच्छेद्यर्थविन्यासेनन्त्रा न सावस्या न या शिबः।’ (२१४)

इति प्रतिपादितः पर्वतात्मतासमापति: शिवेक्षयवेषो

न तु पश्चवत्र्कादेव्येन्तिरिक्तस्याकारस्य दृश्योऽनि:

न तु निश्चयमार्गेण पश्चात्मतासमापति: अयपि तु इत्यद्विककण-पविशाहत्तामवक्षीवेच्युपेच्याद्यार्मश्रीशिवस्तुदस्त्य।

ए-तदुःक्ष भवति, अहमेव तत्संवेदनस्पृशः पश्चात्मताश्रस्तिः

पतिवो विष्णुशरीरस्यद्रास्तवः शिवम्न संश्लोपो य-स्वाचककणेषसेव्युत्त्वन फलति, तस्य व्येषमन्ददेवतादिः

किं न नाम अहिमुखीभवति सर्वस्यैवद्वृध्यमयालयत्वा-

तु यथोक्रममस्ततपरमेष्टिपादिः

‘साधकामवन्मये नाथ सर्वसिद्धम् भवनातः।’

किं न भविष्यति: क्षेत्रम्न: कैश्यं न भविष्यति॥’ (३०० स्तौ १ ४)

इति। इहेव च समापति: परसार्यवृत्तस्यामृतस्य श्राच-सि:। अत्यसिद्धांस्तमृते कर्तिपालशरीराद्वयंदायिनिः

पास्यार्षिप्रा शार्मकर्मेषुभवस्वस्वयमाप्यत एवेन्तीकाराशयः।

एवं सर्वत्रोत्तानेर्वश्यन श्रीवच्छन्दे स्थूलदश्यास्त्राः

सिद्धार्थोऽवस्थाने कालमुखुजयो भवेत्।’

इत्युक्तं संहृत्य तात्तिच्चकरस्त्रासिद्धार्थः

‘अथवा पूर्वत्वस्य सर्वकालेन वाच्यः॥’ [७१.२३३]

इत्यादिना


‘………………सर्वशास्त्रकिर्मयं स्मरेत्।’

इति मद्येन

जीवबेच विसुक्कोल्तूय पश्वेयं भावना सदा।

यत् शिवं भावेयेविश्वं न काहः कलयेतु तस्मि।

तेषां स्वच्छन्दं करोन्तं स्वच्छन्दं गतिधारिणं।

स्वच्छन्दं सर्वं शुक्तं स्वच्छन्दं समास्तं ब्रजेन।

स्वच्छन्दं पूर्वुयो विचित्रेशुद्भवं। (७ २५५)

इत्येन सहजसन्नं भवते स्मरं पश्चादुपितः। अयमेवात्मनो ग्रहो ज्ञानं यदुच्छते ‘अत्मा ज्ञातव्य इति’ तेषां सर्वं सर्वार्पकुर्वतन्त्रशिवस्वरूपतया प्रत्यभिज्ञानात्मनो ज्ञानं, न तु

‘पुरुष पूर्वें सर्वसं’। (शेतो ३० ३ १५)

इति श्रुत्यन्ताविद्वुक्तः

‘त आत्मोपासकः सर्वे न गच्छन्ति परं पद्मः।’ (श्व ४ ३ २५५)

इत्यायायोऽके। तथा दीर्घावर्ते योजनिकायश्चर्यमेव शिवायत्वनोऽऽसुदुहः, इसामेव समाप्ति विह्याचार्यः शिवायत्वमां गिते योजनाचार्यों भवतीत्वः। इत्यं स्वप्रत्यत्यसिद्धां पुनर्कादे। शिवायत्वमः सझावस्य पारमाधिकस्वस्वरूपं दायिनी निर्वांशोदिताः। यथोऽऽसम

एवं यो बेद तत्वेन तस्य निर्बोधादिनी।

दीशा महवर्त्यसन्तिबः तिब्बायाहुदिबतिवर्जिना।’ (प० त्री २५)

१ गाहिनीति मुलपारायणिकापुस्तकेः पाठः।
इति । हृत्री दीक्षापि दीर्घन्तः तत्र मा सूतकस्याचिदनामास इत्याशयेनाशैवकारो न कुतः । श्रीमहायुगंभरेश्वरे-श्रीति शिवम् ॥

इति । श्रीमहामाहेश्वरायाचिदम्भराजानन्दनिनिद्रें ।
रूपन्ननियं च सहजविविष्ठोदयस्वरूपे ।
ढिरीयो निघ्यन्त् ॥ ॥

—-
तृतीयो निःश्यन्दः ।

एवं निमीलनोन्मीलनसमाधिक्षरसमाधेय उभयाविसर्गी भूतं समुखुद्वताभिभव्यक्तकं सपन्दतच्छसमावेशो निःश्यन्दः निरांिििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
यथेच्छाभ्यास्थितो धाता

जायतो.ध्यानं ह्रदि स्थितानं ।
सोमसूयोंद्रयं कुल्वा
संपाद्याति देहिनः ॥ १ ॥

tथा स्वमेज्ज्वभविष्टार्थानु
प्रश्न्यस्यानानित्रकमात् ।
नित्यं स्कुटस्वं मध्ये
स्थितो:वश्यं प्रकाश्येत् ॥ २ ॥

वचे सर्वभास्मात्मनीति धाता शंकरात्मा स्वभावः स
यथा जागृतः जागरणायामभिन्नतःवैद्यतान्यस्म देहिनो दे्
हभूमिकायामेव प्रकटीभूतपीयिदस्थज्ञानस्य योगिनः सम्ब-
निधिमन्येच्छुष्यायान्याश्च न्यानस्वरूपविमर्शबलन भस्मादि तो
हृदिने स्थितान्यालितिर विन्दुनासिद्धान्यानुः (सर) ्
चोभयतिमताचारणवोधस्तोम्यानसंचारार्थद्रः भोजनानि सं-
पादार्थै। कर्म सोमन्तेर्योज्ज्जानानिवित्याः शक्त्योधव्यं कऽवः,
ज्ञानशक्त्या भास्मार्टि हि तच्चक्षायक्ष्योनिव्यते। ्
सामवेश्योनिवित्यार्थात्मकमूलावः भुङ्किस्फारित्ज्ञान-
क्षिणाज्ञापिसारश्चेरंतरमरीचिविस्फारित्यक्षेष तत्त्वेऽर्धसः
ऋंगणादि संपादार्थै योगिश्रीरातुप्रविष्टं परमेऽवः। या-
था चैवं तथा

अनागतात्वां निद्रायं च विन्द्रे वाच्योचर। ्
सावस्त्य मन्ता गम्या परा देवी व्रजायवते॥ [चित् ३० ॥५]

इति

पीनां च दुर्योखं वर्षित ध्याने द्वारश्चोचरे। ्
माहिनर्यः हृदये ध्यायते स्वमोऽस्तान्यमाधुर्यात्॥ [चि ३० ॥५]

इति संग्रामदयस्तित्या वनमन्नाससत्रिवदुमण्यासर्गार्षिचिन्तिष्किरामशुन्यमेव निर्मयः प्रश्नमन्त्रित्क्रामातो भगव-
लंगार्थीनाप्रयः योगानिद्राहलस्य स्पष्टतमनाच्छ्यादितिथः
तया मध्ये सौप्रभामानि स्थितो धाता स्वेदप्रभीधाने-वाश्चाक्षाक्षान्यवसामोऽवेशशार्दौनयानिः समावेशशास्थाया-
स्मृण्यउपास्यान्यां च जिज्ञासितान्यथा च वस्त्राणं प्रकटीकराति,
नास्य योगिः स्वमुखुप्सोऽवर्माढो हस्ततिल्यन्तः। स्व-प्रेमं सौऽपर्मण्युपलब्धितम्। अन्तराहित्यर्थमकाशे चार्यन्य अयमेव तु, प्रशस्य शङ्करायाय अन्तर्दृढःस्तरोपरिशी-लनोपासांस्तपायस्य मायाकालुप्योपशामलहस्तस्य असाद-स्य भगवतन्तित्रद्रमाद। परमेश्वरोऽहि चिदात्मा यथन्त-स्वेभिः प्राचितेनान्तप्रेषण्यं तत्तत्संपादयते एव, जाग्रतः इति परतवे जागरूकस्य जागरावस्थास्तस्य चेति श्री-पोक्त्या व्यास्वेयम्। ॥ २ ॥

यदि पुनर्वं सावधानो [न] भरति तदा नास्य योगिः-तत्त्वातः

अन्यथा तु स्वतन्त्रस्याः स्थान-स्थित्वास्तरस्तंत्रवतः।
सततं लोकिकस्येव
जाग्रतस्वस्थासद्वेयं। ॥ ३ ॥

यथुक्रयुक्तं नित्यं नारायणेऽवता तदा स्वतन्त्र-स्थित्यभावे सततं प्रत्यहं लोकिकस्येव चास्य योगिः-नोस्य जागरायं स्वयं च साधवशास्तासाधवर्श्चर्मक-श्राद्धितिधियनादिस्वभावा परमेश्वरी सुधिः स्वाद्यो च तविज्ञानोऽस्मानो एवाँ भाव-येदित्यन्तः। ॥ यथोक्रमु
इति। 'तद्यथा' इति स्मारकागारादिपद्धकाशं संगतस्ते। स्मारकोप्यस्वभावादित्यथे। इति।

एवं स्मृतां भूमां कृत्यसुधर्मनिर्देशनां रामद्वयस्त्रायं संसाध्य न विनिरुपयति जित्यासितार्थार्थाः पिरिपील्यं भवतीत्यादिशाति।

यथा हाथ्यं स्फुटो हेषः।

सावधानेः पर चेतासि।

भूयं स्फुटतरो भाग्यः।

स्ववलोकोयोगभावितः।

तथा यत्तर्मार्यें।

थेन यत्र यथा स्थितम्।

तत्तथा वलमार्यम्।

न चिरातत्सप्रवर्तते।

हिष्मधृः किलशम्दायेः। सावधानेः पर चेतासि।

दूर रत्नाविद्यार्पित्यां किलायोः स्फुटो हेषोः।

व्ययस्याविभावितः।

व्यवस्याविभावितः।

व्यवस्याविभावितः।

व्यवस्याविभावितः।

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व्यवस्याविभावितः।

व्यवस्याविभावितः।

व्यवस्याविभावितः।
देशराजविराजितः ॥ ५ ॥
कर्त्तृशक्त्यादिरप्यमुत एव वलात्मादुभृंवतीविधाय
तुर्वलोकपि तदाङ्रम्य
यतः कार्यं प्रर्वतते ॥
आच्छाद्येद्युखुच्चां च
tथा योजितितुमुचितः ॥ ६ ॥
यथा चीशाधातुमृष्णिष्मिरायः सोपपि स्पन्दात्मकं वल-
माक्रम्य स्पन्दसमावेशावलेन प्राणप्रेमात्मभूमिसहृदये-
व्य कार्येऽवस्यकर्त्त्वं कर्मणि प्रर्वतते, अशक्तमपि व-
स्तु तदलाक्रमगोत्रेन करोतीविधः ॥ तथा योजितितुम-
मुचितः सोपपि तदलाक्रात्त्वं छुतिप्रसादादि शमयति ॥
नहि चिदन्ता भूमिसहुपिंविग्रहः हन्द्रामिभवः कालित्वा-
शादिशुच्य एव तदाधस्तलचलस्याधेह चिद्भूम्यो निमस-
त्वाद् ॥ ६ ॥
यत एवमुक्तश्रोपपथिनिधःप्रमाणाःसर्वादिगृहसिद्धस्यहारोऽस्मादववतीत्यतः

अनेनाधिष्ठिते देहे

यथा सर्वग्नातायः ।

तथा स्वारम्याधिष्ठाननान्

tस्वच्छेन्द्रं भविष्यति ॥ ७ ॥

अनेन स्वस्थभावात्मना स्पन्दुस्तचनाधिष्ठिते न्यासे

dेहे सति यथा तदवस्थाचितार्थास्तुवर्तकर्मादिरूपः

सर्वस्त्रांसर्वस्त्र्यकृतादयो धर्मार्था आविस्मे मेति

dehिनः, तथा यथा कुक्षसंसकारवत्सवंसादवर्मी सार्वस्त्रायः

उपास्मित्रपुष्पन्यायात्मनि चिद्वुपे अभिश्चारं कक्षारोति उक्काभिज्ञानग्राह्मभिभज्जाते

तत्रैव समाबितास्तिति बभ्याति तदा सर्वनाय विशालाय विष्ट्यन्ते एवामिति शंकरदुचितस्त्रायस्त्रकितादिरूपो वविष्यति ॥ ७ ॥

इदमपवेशत्याःसदा देहनेत्यायां

ग्लानिचिलुषिष्ठकादेहे

तस्याश्चाज्ञानतः स्त्राति: ।

तदुन्मेषविलुस्ते चे-

स्वेतं सा स्याद्हेतुके ॥ ८ ॥
सर्वकेशानामास्पदं
तत्त्वं देहं या ग्लानिः प्रतिहारिमानिनं पुंसो यो
हर्षचयोऽसौ विशुद्धितका परसांविद्यविशापदाका घातक-परिमित्यदौग्यग्रंथं तस्यावश्च ग्लानिरुश्चानतिधानन्दपन-स्वस्वरूपायत्थमिलनतत्स्ततितितक्क्राध्वस्तितितविच। तदह्वः
नं प्रदृश्येन्द्रायमास्वरूपेश्चोनेष्वस्वरूपेशैं चेदिकूसं नि-
क्रुतं तदासौ ग्लानिरश्चानात्मयो हेतुर्भावात् कुतं
स्थान सेवदित्यर्थे। ग्लानिभावे च देहेऽवर्यमाति-
न्यो व्याध्यादिरंतायताय ध्रुपि यथा यथा योगिनो-
स्वपक्ष्यन्ते तथा तथा हेसं इत्भावितायमानस्य कालिका
कापमें स्वस्वरूपं देशीयत्व एव। एवं च देहावशिः
तस्यापि सर्वं देश ग्लानिभावं एव परयोगिनो विभूति।
यथोक्तं परमयोगिन्यं मदालसया चालदारकानु मयो-
भीकुर्भ्या

तन्वं कस्य्रुकं शरीरमाणं निमीशकी-
स्वेते हेये सूहलं न ब्रजे यतः।
श्रावस्यमेः कस्य्रुकं हेमेत-
न्मदार्शिः कस्य्रुकं किरिटद्वम्। (सार्व २५ १४)

dतती मितसिद्धिभिर्लाषिष्ठो योग्यं समास्वभायसर्वने देहं विध्यो वलीपतिदित्याधिष्ठितं भवती
त्यपि मक्खानेन प्रतिपादितयं ॥ २ ॥

dथ योग्येन्द्रमेः सं किंस्वर्णं किष्ठुपलमयशेषे-
त्याकार्यायामाहं

एकाचिन्ताप्रसक्तस्य

यतः स्वादपरोद्यः ।

उन्मेषः स तु विज्ञः

स्वयं तस्मृपलचयेत स। ॥ ६ ॥

‘भावे यद्य निरुष्दा विशेष भावान्तरं व्रजेत् ।
तदा तन्मथ्यावेण विकसयतिमावन।।’ (चौ भौ ६२)

इति नीत्या एकस्य उपाधिप्रमेयणाविशेषनिर्विशेषिकारात्मिकायां चिन्तायां प्रसक्तस्य एकाश्रीङ्गस्य योगिनो यत् इति तदे काय्यायात्मिकोऽवस्थां सांवित्त्वकारस्तदा-लम्ननिमीलनाभिट्टिति प्रस्तुसमस्तचिन्तासन्तेष्टीश्रीो-माविभेदात्मनः स्पन्द्रतच्छाद्ये एवोदयाधिश्चमकारात्मान्य एव लोकोचर उद्भासः स्यात् स तच्छमकारोपोषकत्वा-देवोन्नेषो विज्ञात्व्योस्वेषेश्च्यायः । इत्यथेऽ योगिना ज्ञातु श्रवः । तत्वविधो इद्दृत्ताविषयतच्छाद्यावादः-कुतकान्यात्मात्मनाभोवेनाहिंत्योत्पत्त्वात्मानि लच्चे भौ-साधारणाय चमकारात्मना प्रत्यविषयानीयायः । ‘यत्
एकस्य विषयविचारादिदिविन्तायां प्रसक्तस्य अयस्तयो-विन्ताया अदित्युद्य: स्यात् स चिन्तास्यभावक उ-ने।’ इत्यथे ॥ ६ ॥

इदानीं मित्योगिजनमण्यतंस्याध्यास्त्वपि तासु तासु
सिद्धिष्ठेयमण्डितालनमात्रोदितांस परयोगिनो हृदयमेव
मन्त्वयमित्यादिश्वति

ञ्जतो विन्दुरतो नादः
रूपमस्मादतो रसः।
प्रवर्तनंते अचिरेष्वैः

चोभकलेव देहिनः॥ १०॥

ञ्जत उन्मेषादुपलचक्षुमाणामाणामंगलस्तूलाद्रमादिः
देहामभावस्य योगिनो चिरेष्वैः भृमथ्यादिं तारकामका-
श्रृंगारं विन्दुरशेषवेधसामान्यप्रकाशात्मा, नादः सक-
लवाचकाविमेदिशब्दनगर्नाहतवनानारूपो, रूपमन्ध-
कारेण प्रकाशां तेजः, रसः रसाना लोकातार आ-
स्वादः चोभकलेव स्पन्दतचसमासादनविनश्वूलतावतात्व-
न्तोषस्वद्वेः चर्तृतवे। यथाहृः

'ते समाधानसे ब्रह्मसे बिद्रवः।' (पाल . २० ३ ३७)

इति। एवसन्नेषनिधानोद्वृकतस्यापि देहातमानिः
योगिनो विन्दुनादादयः चोभका भवन्तियमुक्तमूः। १०॥

इदानिमात्रामानिः स्वभावे देहयमात्रातं निम्नज्य-
ति, तदा कारापिणि परमात्मात्तं लभत इत्याह

दिद्र्ययेव सर्वार्थ:।

न्यदा न्याय्यावतिष्ठते।
तदा किं बहुनऽक्रेन
भयमेवावभोत्स्यते ॥ ११ ॥

यथा पर्यावरभ्रापराधारंधकिचिदृश्चावसे दिदृश्चितास्-थोन्तः प्रेमदेहन स्फुरति तथःव स्वच्छन्दाधपमाक्रियोक्तानं स्थापिष्यति सर्वम-ह्रामिति सदाशिचत्रस्त्र व्यविकल्पानुसारं स्रोतकभः कत्वमथनं गुरुप्रतिश्चाद्य यदाववत्तिष्ठते अर-स्वाः समाधेन विचलति , तावदेशायैः गणारेश्योनिम-वचारवेधशास्त्रिकारिमहाप्रामाण्यसमावेशचमत्कारवर्षेण च-तत्त्वं तत्त्वभयमेवावभोत्स्यते स्वसंसारदेवामुक्तिति , कित-मत्र बहुनां श्रुतिपादितेन ॥ ११ ॥

तस्मातेष्यति: सततमू ह्येति श्रविषय तदनाग्रस्तयो-दितमयायातं परिशेषितं: सततम् स्वप्नतत्त्वसमाविष्ठ:-तां सुन्दरम् स्वाहरति तदृस्त्वप्रमाणसंविष्ठत्वादुपदे-रणहृदये सार्यतनासघायुष्यसंहारकह्राहः

प्रबुद्धः सर्वदा तिलेष:-
वज्नाचनेनालोक्य गोचरम्।
एकारोपये नीताः
ततोःन्येन न पीड्यते ॥ १२ ॥

सर्वदा जागरास्मसुभुमसंविदादिदिस्म्यान्त्यपदेषु प्रबुद्ध-
तिथिष्टू उन्मीलितसपन्दतस्वाभासमदिव्यदशिः सुप्रसुमुच्चतामेव भजेत। कथं ज्ञानेन वहिमुखेनावभासेन सर्व गोचरं नीलसुखार्दिरुपं विशयमालोक्यतस्माच्छुष्णाः॥

इत्युपवादितदशा विस्रय एकं स्थारं शंकरात्मनि खभावे सर्वमारोपयेते निमीलनोन्मीलनदशयोऽस्तद्विद्देसनोजानीयात्। पूर्वपरकौग्रंथसम्भवदायनमध्यभूमिमणि विद्रसायानतारुप्तयैं पर्येदिव्ययः। एवं च न केनचिदन्येन व्यतिरिखेन वस्तुता वाध्यते सर्वसितो खास्यनं खीरुततावृः। यथोक्तं श्रीस्त्र्यभिमिश्कारेयः

बोकृंकहंनिःसम्यामेद्वः

परक्तीय निसिनवं भवहुः॥

त्वामास्मयपरापिश्रितं जगः

तस्य नित्यसुङ्किनः कुतो भवसु॥ (२० स्तोऽ १३ । १६)

इति॥ १२॥

‘ततोद्भष्यन न पीढ़ते’ इति यदुकं तथा कोस्सावन्यः

पीढः कथं पीढः। यतः शिवात्मकमेव विश्वमुक्तमैत्वाशक्रृष्य पाशानं पशोऽथ क्षरुपं निर्योत्तमः

शब्दराशिसमुत्थस्य

शक्तिवर्गस्य भोग्यताम॥

क्षणाविलुताविभवो

गतं सन्न पशुः स्मृतः॥ १३॥
इह योजन्य प्रकाशात्मा ख़स्माभावः शाकर उकः, असौ न्यकः निश्चितः करोशेन विश्वकार्यमीमः।

सृजित स्पष्टसं च संहारं तदरोगाममुभावू। (कृ १० ।)

इति श्रीश्रीशन्त्यदर्शनश्रीनिः निजशक्त्याभिषेकः सदा पञ्चविषयकारी खतान्तः स्पन्दलितेऽथरादिशयान्त्रगर्भ्योदस्तये। खतान्त्रशक्तिकेरवास सनातनी पूर्णाहिन्ता रूपा परा मत्योदरी महासत्ता स्फुरचितम्। सारं हृदयं भैरवी देवी शिखा इत्यादिभिमिरसस्यः। प्रकारेत्रस्त्र तत्र निरुच्यते। पूर्णाहिन्तत्र चायसानुत्तरानाहतश्रक्तिस्थितीकार; स्वीकृतादिव्यान्तर्यां महारिका तत् एव। कृश्रुत्यानन्तराभ्यात्याभिषेकः च च; खृष्टादिकान्तर्यां महामन्त्रमयी सर्वजीवितभूता परा वाच।

एव। कृश्रुतादिकान्तर्यां महामन्त्रमयी सर्वजीवितभूता परा वाच।

एव। कृश्रुतादिकान्तर्यां महामन्त्रमयी सर्वजीवितभूता परा वाच।
समराजविरचितः

$\text{त्सा}$$\text{भी: रूपं: ग्रहणा: भगवतः पश्चिमक्ष्यकत्वतिं निविस्तारति। यथोऽऽ्रुणमालिनीविजयोते}$

या सा शाक्तिजाग्रताः कथिता समवाचिनी।

इच्छायां तत्सात् सा देवी तिलकाः प्रतिपद्यते॥ (३८)

एकाधि सत्यायां यथा गच्छति तत्समस्या।

पुष्पेतादिति ज्ञेयं नान्यथेति सुनिविःसृ॥

ज्ञायते जगात् ज्ञानशक्तितं निरंगच्ये।

पुर्वं संविष्टं सर्वावस्था काययोऽन्यता यत्र॥

जातां तद्रैवं तदस्य कुर्वस्य मनोयथे।

पुष्पेषा हिर्मुखायिष्णु दृष्टेयेषु दुर्बलतामृ॥

अन्थर्यापविवशायति चिन्तामिकिणिविशेषः॥

तदन्तर वास्तमापनं मात्रंतरं विभिन्नते॥

प्रद्युच्छ च नवं च वैव प्रभातं च मात्रिनी।

देवियोऽयमित्यकाष्ठद्विधाय बीजं स्वरः मताः॥

कांडयकः स्मृता योगिन्यथा वर्गमयः॥

पूर्वाक्षेकमेव शाक्तिकरःक्षोथिवला॥

बीजाँमुख शिवः शक्तियोऽनिविषयितः॥

वर्गाद्वितिः अश्रुमोकाधरमुक्कमात॥

तदेव शाक्तिभेदेन माहेश्वरिः प्राष्ठकम्॥

शाक्तिभेदुद्विश्वता च तत्संवृष्टां वरान्ये॥

हुदाधण्याः वाचकवेन कहिता प्रमोहिना॥

तद्नैव च शाक्तीनां तत्तंत्वानात्मकमात॥

इत्यादि। तथा

विषयेनेवं संबीना धार्मिकं पारस्यमण्डु॥

हुदाधण्यां: समासग्निः गोरर्योविरास्तिः तद॥

निलोकममतवासार्थं पूर्ववजनधितं यथ।
इति। एवं शब्दराशि: समुत्थितो वर्गवक्ष्यो यो
आङ्गाधादेवतार्ग्यः शिवसहितस्य भोज्यां पारश्यां
गतः सन्तु स्यो शंकरात्मा स्मायः पशुः स्वरः आग-
मेघु तथोऽः। ननु कथं भोक्ता महर्षिः इमामवस्त्राः
प्रासः, इत्याश्च गांवश्च विशेषश्चाद्वरण हेराकागः कला-
विलुप्तिविभव्यः इति। कलयति वहः: चिपसि पारिनिष्ठे-
न परिच्छन्तिति कला मायाशक्रि: तथा विलुप्ति-
मवः स्मायाया गृहितेष्वर्यः स्थित इत्यथः। अथ च
कलया किंचित्कत्वत्वोपोद्भलवात्मः शक्तया तदुपलवि-
तेन कलाविष्याकालिनितिरागात्मः कधुकेन विलुप्ति-
मवः व्यागित्युपखोक्तत्वादिचर्यः। भवते वेभ, भोज्य-
तां तु कथयते शाक्मिर्गियः गतः इत्यातैतेवोर्षय। कला-
भिकारादिवर्गीयाधिप्रार्थ्याधिर्त्याधिसाहित्याधित्वादपी
रक्ताधिङ्गात्माभिमथः श्रीमालिनीविज्ञोपदेवताभुपाभिः
कलाभिकारादिवर्गीयाविलुप्तिविभवः संक्रियोपद्यसमः, अ-
प्रयोज्यस्मि, कर्कायमि किंचित्दिक्षुपाद्यपदः, हस्ति जाहिमि
िूर्ध्वाधिभिष्वाधिकालिकविभिक्षणप्रतिविपक्षदम्भकान्तं
जुर्विघ्नस्युपलक्ष्मिन्दुभन्दानवेधकद्विधायो हर्षशोकादिदृढःतः
नैनीत्यात्। इति च यथमापि स्वरूपस्थितीं न लम्बते यतः।
स्त्रयोऽपि शाक्तिवर्ग्य श्रुत्यमानं पशुश्रवः। कलया अस्मात्यात्मानांशेन विश्वासविभवं संकृचितं इसं। न हु तत्त्वं शिवालमा स्वभावोऽस्य कापि गतं। तदुभावं हि न एव न स्तुरेत। तथावभासमानां वेकलामः। संकृचितं श्राब्देऽनेनेत्र विश्वासविभवस्तथास्त्रांब्रम्मात्मानं न वि-अत्रूं च भम हऽयर्यः॥ १३॥

अध्युता पशुः संकृचित्तद्धक्षिकाभ्यः पार्थ्येयेत्।

पराभ्यतरसापायः

स्तर्य यः प्रत्येक्यः।

तेनास्वत्तन्त्रतामोति

स च तन्मात्रशोचः॥ १४॥

tस्वं पशुः। प्रत्यषयां लौकिकशास्त्रीयाविविक्ल्यानां तद्भवासितानां बिष्कार्याङ्गानां विक्ल्यानामयुज्ज्वः। विनाशाधात उत्यादः। स पराभ्यतरसस्य चिह्नस्या-नन्द्व्रसस्यांपायां निम्मज्जनम्। उदितेुू। बिष्कार्येः प्रत्येक्यं। चिह्नम्। स्थितायपराभ्यतरसस्यान्तवादस्तिथिते। लच्च्यते। तत्त्वं एवस्युन्मां। तेन च प्रत्येक्यः। बेनियदम्नाच्छायरस्त्रां-स्वतंत्रतामोति तद्वः। सम्प्रयते। यदुः। श्रीशिवन्वेदेषु। 'ज्ञानं बन्धः।' (१२।२) इति। श्रीमासम्युल्लामो श्रीमातापित्रस्य वाल्ने। इति। श्रीमद्दालस्यापि।
तातेरि किंचित्ति चिन्ति किंचित्ति
ञ्जमैि किंचित्नैि त्ति किंचित्ति ।
मनि किंचित्ति मनि किंचित्ति
भैरि संयं बहुषा मा भैयाः ॥ ( मारु गुरु २५ । १५ )

इस्ति । प्रत्ययोज्ज्ववस्तन्नमात्रायि तीनातीग्रेदेसामान्यवुष्ट-
चो गोचरो यस्य तथासूतो भिन्नवेदविष्य इत्यथः ।
अनेनेदम्भ यावदियि भिन्नवेदग्रामया तावद्द्रु पिव, यदा
तुक्कोपदेशायुक्त्या सर्वमात्मयं मेवाविचल्लगतिपच्च्या प्रति-
पद्धते तदा जीवन्युक्ति इस्ति । यथोऽचः ‘इस्ति वा यस्य
संविचि:’ [ २ । ५ ] इत्यादि । एवं च यत्रूर्वमुक्तः
ः तस्माच्छब्दारथचिन्तनासु न सावस्या न या शिवः ।
( २ । ८ ) इत्यादि । न तेन सह ‘परामात्मसातायत-
खः यः प्रत्ययोज्ज्वं’ ( २ । १४ ) इत्यस्य वेषम्यं
किंचित्ति ॥ १६ ॥

ननु यदि प्रत्ययोज्ज्वोप्यस परामात्मसातायतः तत्त-
थसुकं शाक्तिप्रेया भोग्यात गतः ।-इत्याश्रयां परिहरति

स्वरूपावरणे चास्य
शक्य: सततोशिता: ।

यतः शब्दादातेिपेन

न विना प्रत्ययोज्जव: ॥ १५ ॥

चः शास्त्रां द्योतयर्नृ तत्त्रिर्हाररूपं प्रमेयान्तं सम्-
चिनाति। अन्य पशोः स्वस्थ शिवात्मनो रूपोपावर-गो सम्बन्धितमेन प्रथमानस्यापि सम्यगपरामर्शीने त-भिन्निन्तं व्याख्यात्स्या: शक्यः सत्तपशुतित्वाः, या-वाद्रि परामृतसात्मको रसोपविमिश्रनानमस्य न बुचं तावदेता: स्वस्थपुष्परपायोन्यीकन्येव। यतोद्ग्न यः प्रत्येकेवो विकल्पकाविकल्पक्ष्यानोपसरः स शब्दांनु-वेधन श्राह्मिदं जानामि' इत्यादिना सूचनानु शब्दांसमुदायन स्थुलामिलापसंसर्गं च विना न भवति,-इति तिरङ्गापञ्चोकतिकः । 'निर्देशार्थः', शालमनि च शिरोनिर्देश्यार्थोन्तरर्युफगमरूपः शाब्दनिर्देश्योन्तरर्युफगमरूपः। अन्यथा वालस्य प्रथमसंक्रेन्तयहर्षे न घटेत अन्तःहारायोंहात्मकविमंशं शून्यत्वात्। स्थुलाश्ब्राह्मणुवेध-मयस्य विकल्पः वर्त्या स्वामुखविद्वः।} १५ ||

श्रोक्तयोक्तक्षरुपंसंहरब्रह्मचर्यः प्रमेयवस जागर्रुत्स्यायात् न्दन्तत्वाद्विवभिन्नता: पायुक्तमुखविभण तत्त्वत्यिनिम्नानाध्य-भिन्ननयं बुध्मोच्छौ, इति लक्ष्यति।

सेवं कियात्मिकाः शक्तिः।
शिवस्य पशुवार्तिनी।
वन्धयित्री स्वमार्गस्या।
जाता सिद्धशुपपादिकाः।} १६ ||

सेवं श्रोक्तयोनिर्देशात्त्वात्, इथमिति प्रमेयपर्यन्तेन।
हूपस्य स्फुरन्ती खश्मावस्यवस्य चिदात्मनं: शिवस्य सम्बन्धिनी शन्द्रतत्त्वात्मिका पराभ्याकृति विश्वाचे चित्त्यावस्थितिकारित्वात् कियाशक्रियात् प्राण्यपूर्वद्याशा शिव एवं गृहीतपशुभूमिके वर्तताना प्राणायुर्थकर्म्य-मयं कुरुबल्माहन्ताविद्वेश्वरस्वा प्रोचिं तबोस्यात यथारूपे-शापण्यात्मिन्याय सहुयाभवरकत्वाद्रादानादिपरिक्रेषिशेषेतु-त्त्वाच बन्धयित्री भवति। यदा तु स्वस्य शिवात्मनो रूपस्य यो मार्गः।

‘शाक्तिवस्य त्राविश्च निविभागः भावना।
तद्यथासी शिवस्य स्फुर्तेषुविं मुखमिहोष्टे।’ (२०)

इति श्रीविभज्ञानमहाकर्मकीर्तिम्य प्राणयुपायः पराशकिस्त-दात्मतयासी कियाशक्रियातेऽयोगिना, यदा वा विक-ल्यकाविकल्यककसर्गर्गों शिवस्यरूपस्य स्वात्मनोश्वरत-मेवाशोषेवचमनेनेच्यते तदासासी प्राणान्दमयी परं चं तिर्युपपादायति। १७।।

इत्यकारं (पशुरत्न मध्य्ये, कत्यमाश्योपायपरिशीलने-न च मुच्ये, इति प्रतिपाद्यनं बन्धस्वरूपमुत्तेत्वेनाना-तुवादृति)

तन्मान्याद्यरूपेण
मनोहंञ्जुद्वित्वतिना।
पुर्यष्टकेन संहुचः
स्तुत्रं प्रत्ययोङ्गवायः। १७।।

भुज्यके परवशो भोगं
तद्भवसंसरोदनः।
संस्ततिप्रलयस्यास्य
कारणं संप्रचडः महे॥ १८॥

पुर्यष्टकोत्थितं भोगं अधुः। वत एव प्रत्यष्टु मुखा
दिमुखङ्गवायः। अत एवाः प्रत्यष्टु मुखः परवा
शंद्रावेछकमेश पदे पदे ब्राह्मणं विनम्रं भिधचिक्षाः। न तु सुभुधवन्तु सत्तुः। तस्य पुर्यष्टकं
शं मावाछ नुनः नुन्नवबोधितविन्निक्ष्त्राचासनः। संसरेत्
तत्त्रोक्थितं भोगाध्यनायि शरीराग्याधिक्ता गुरुत्ति
चोत्त्रजति च। यत्वैवपतौस्य पुर्यष्टकसंहुच्च या
संस्ततिस्तव्य यः प्रकृत्यो लयः पुर्यष्टकात्मकात्मकालोऽपेक्षे देव
विनाशः। तस्य कारणं सम्यक सुखोपयो अच्चमधे स
मन्त्रप्रेष भूमः। तथा संग्रंचमहे प्रकृतिवेशसिन् खा
यं प्रतिपादितवन्तृः। "वर्त्तमानसामीप्ये वर्त्तमानवद्वा"
(पा० म० ३। ३। १३१) इति वर्त्तमानार्याः॥ १८॥

eतं प्रतिपाद्यन्तु आच्छादनः निगमयति

॥२॥ अत्र श्रोकस्तो टिका न लहरा।
यदा लेक्षण संरूप-  
स्तदा तस्य लयोंद्योः  
नियच्छुन्भोक्त्रात्मेति  
तत्तथक्रेमरे भवेत् ॥ १६ ॥

यदा पुनरयुक्तः परत्चसमावेशोपदेशुःसुःः परि-  
शीलयनु एक्तः पूर्णाहंतात्मानि स्थन्ततिः सम्यगविच-  
लतेन रूढः समाविश्वतन्मयो भवति, तदा तस्यति  
दूर्वस्वतनिर्दिष्टस्य पुर्व्यशक्तस्य वह्नेयोऽव विश्वस्य निमील-  
nोन्मीलनसमावेशायं लयोऽयो नियच्छुः प्रथमस्थ्र-  
निर्यात्तद्या एकादेव शंकारात्मः सवावात् संधारं  
सर्गं च क्षुद्योऽुटऽत्मेति धरादिश्वतान्तसयमव्य-  
क्षत्रलेन परम्मात्रात्ता सतीमेव प्रत्यभ्रानकमेखावल-  
म्प्रः । तत्तथ प्रथमस्थ्र-निर्यात्तस्य शाक्षिक्रस्य स्वम-  
रीचिनिष्यस्यश्रेष्ठोऽधितिपरिधेत् । अनेनेव च देहेन  
महेश्ष्टथमवामोल्येवति पावत । एवं चोपक्षोपसंहार-  
योम्हार्यसंपुर्दीकारं दर्शयनु तत्सारात्तया समतेषांकरोष-  
निर्यात्तस्यतमस्याविष्करोगति शास्त्रस्य श्रीमान्तवुसुगसा-  
चार्यः । इति शिवम् ॥

इति श्रीस्पन्दन्तिनिश्चयं विभूतिस्पन्दन्त्सुत्तीयो विभ्यन्दः  
समाहः ॥
चतुर्थों निष्प्यन्दः

अन्त्याते परमां स्वन्दभूमिः गुरुगिरं च श्रेष्ठोत्तरः स्तौति
अगाधसन्धियांमभोगि-
समुच्चरणार्थरः
बन्दे विचित्रार्थ्यपरः
चिरां तां युरुभारतीम् ॥ ५ ॥

तामसामान्याः भगवतेः गुरुं 'श्रैवी मुखमिहोच्यते'
(वि० मै० २०) हृति खित्या शिववास्मार्णश्चेतुत्वादाचा-
ङ्गेऽपूर्वू । अथवा गुरुं परस्यन्त्यादिकोडिकारात् महतती
भारतीं परं वाच्यू । तथा गुरोराचार्यस्य समवन्धिनी मु-
पदेशी गिरं चित्तां लोकोत्तरार्थकारहुं बन्दे सर्वो-
कुष्ठल्वं समाविशामि । अथ च सर्वावधात्र खुर्दा-
हृपत्वादभिन्दुन्तीमुर्वस्यातुर्मण्येनान्मिवादे श्रवःपिंम-
श्रोतिः तां समाचेदं संख्याकरोमि । कीद्योयगांधौ
दुःखरो थः संशयं पूर्णोह्न्तानिव्याभावात्मा विचि-
श्राकल्पः स एव विततत्बेनाम्मोहिष्ठस्य सम्प्रचरणे या तारिशी नौरिव वामित्वमयत्रापि योजयम्यू। तथा चित्तवार्याणि नानाचर्यकारगयोजनानि पदानि विश्वासं यथस्य यथस्य वाचि तां चित्तवारिक रस्पर्चनानुविद्वानिः अर्थ्यदानि वाच्यवाच्यकारि यथस्य गुल्माचि ताम्यू।

सिद्धार्थाभ्रातनामोदीर्वातस्माभावानात्ययेनार्थिनः प्रवर्तनं शृणुवीतयथा महाकल्पतामस्य शाक्ष्य्य निरुपयति शाश्वकारः

लृत्वाप्यलघ्येत्
ज्ञानधनं हद्युहान्तक्रत्वानां निहिते।
वसुभुवनविचिन्नयाय हि
भवाति सदा सर्वलोकस्य।

एवच्छस्याद्विभेत्तज्ञान्येव पुरुषार्थश्राप्तिहृदतुलादनम्
लघ्यस्य दुस्प्रायम्यानि लघ्या शंकरस्य संपदेशासारं शिखलात्वेद्वापि अर्थाशिवं मर्त्यम्र स्वाभाविचिन्तयां हद्येव विश्वानां
अजवाकाश्वं दृढवल्लहा तस्यासमद्वेष्ट निमित्येन गुर्जातिः स्कायमायेत अथोत्स्येव ज्ञानधनस्य, तस्य स्वाभाविनः श्रीसुपुरुशाभिधानस्य गुरोर्यथेव तच्च्चिन्याय जातं, तद्भविमार्गितयमसंकोचाभावात्सर्वलोकस्यापि हद्यः
श्रेयराजविवर्धितः

हान्तक्रतनिनिहितेऽर्लादसामायिकात् गोपयतः द्वधर्मिनिस्वयम् च स्वार्थीकृतं सदा शिवाय भवति नित्यशक्तिरात्रं-कर्सस्वभावसमावेशलाभाय सम्पदात इति शिवम् ॥ २ ॥

यद्यप्यवस्म विद्वृत्तिगणना विचारते नैव शाश्वे लोकशायं यदति मर्त्यमानुभूतो भूयोत्पत्तनावशः ॥ १ ॥

जानन्त्ये तदति कुशालास्तेसादुक्षेत्रिष्यं केचित्सारङ्गश्निदिपल्लिनुक्षेत्नाराज्यः ॥ २ ॥

अन्नतापरटटकाक्रमनं निष्पितसम्प्रग्यः ।
विद्वतं स्पन्दशाश्वं नो गृहया नो, मयास्य दुः ॥ १ ॥

विशेषालोच्यः सन्तोहे दशितं पूर्वमय दुः ।
क्ष्वशक्रिसमावेशशालिनः शिवरूपिः ॥ ३ ॥

शूरनासः स्वशिष्यस्य श्राध्नातिसंसं तदृ ।
निर्भयिं चेमराजे भुराक्षिज्ञपुरेऽत: ॥ ४ ॥

येषां नो विष्णुपदेशशविनशा सत्तेशिकेर्दशिता
श्रीमण्डाम्मवशासनोपाधिपदा येषां न समोः ऋषम्: ।

ये नास्तवादितपूर्विनो मुदुविचारं श्रीआत्मभिन्नात्मणः
ते नास्त्राविक्रता: परः पुनरिदं पूर्वविषयाश्र्येत्यमः ॥ ५ ॥

शिवार्दिविविर्यान्तो विततविविर्यो योःध्वनिबन्धः
स्फुर्ताद्वारांसर्गिितितलदशाचित्तततुः ।

हृदिभिः यथा यस्य अन्तर्कालिकासौ विचयते
परः संविश्वस्य लसस्मसौक्ष्यायत्नः ॥ ६ ॥
समान्यैः श्रीस्पन्दनिर्देशः

कङ्गि: श्रीप्रत्यभिन्नकारनिषिद्धस्य महामाइश्रवराचार्यश्रीमद्भिनवयु-
प्राचार्यकृपावदेशस्य श्रीदरमराजस्तेति शिवम् ॥

श्रीमत्रतापभृत्तराज्या श्रीतयेसतास्य ॥
मधुभदनकृत्तेन संपादितं प्रकाशितं ॥
SPANDANIRNAYA.

Sankara's Spanda Energy out of Her own nature portrays, on the background of Her pure self, the totality of categories, as a mirror does the city, from earth up to Siva, which (totality) is one in substance with Her own self. She is the divinity representing the faculty of cognition. She forms the vitality of mantras and is ever abloom. Identical with the universe of sound and with the supreme egoity or infinite consciousness, She exults in glory all the wide world over.

My Spandasandoha has already thrown light in a measure on the principle of Spanda. And now an adequate effort is directed to giving a detailed and satisfactory exposition of the same principle.

This gloss on the Spanda system calculated to explain the right interconnection
of the Sutras, i.e. the Spandakarikas; to enable a student for acquiring a close approach to the highest principle; to teach the method of pointed reasoning and the right application of the means (upaya); to help in the proper understanding of the self-evident truths and lastly to bring home the secret philosophy of Kashmir Shaivism. The intelligent should, hence, pin their attention to this gloss and thereby acquire the wealth of Spanda.

[Introductory]

[Tradition.] Vasugupta, a great teacher of the past, received initiation in a dream from Parama Siva Who is ever ready to exhibit His kindness to the universe and his spiritual glory was as a consequence enkindled by His grace. Under His holy command, once, he repaired to the Mahadeva mountain and found, the heretofore hidden Siva Sutras, engraved on the surface of the rock. To elucidate the harmony that subsists between the revelation and the experience, the Sutras were collected and epitomised in the 51 slokas of the Spanda Sastra, which are clear yet deep.
(Synopsis of the book.)

The first 25 stanzas discuss the energy of Swarupa or the vitality in real nature; the next seven, the energy in the rise of Sahajavidya or intuition; the last 19, mention the energy in and of glory. Thus the Span-dakarikas are arranged into three chapters.

[Contents of the first chapter]. Of them the first begins with the stanza of salutation which, besides being such, gives, in a nutshell, the subject-matter of the thesis. The next four stanzas prove the Spanda principle by valid arguments. The sixth and the seventh describe the means to its attainment along with its recognising characteristic. The eighth is devoted to refutation of the objections raised against the means. The ninth strengthens the position of the upaya, because it discusses the unfailing character of the latter in leading to the goal. The tenth explains the real nature of the goal as obtainable by that means. The eleventh tells how the delusion of the world ceases by strict adherence thereto. The 12th and the 13th, by discarding the view of the Nihilists, bring out the striking contrast between their view and that of Spanda. The 14th establishes the indes-
trustibility of the Spanda principle although the world of objects brought into play by that principle is destructible. While supporting the same view, the 15th and the 16th explode the theory of Nihilism. The 17th remarks that, while the realisation of this principle is always within the reach of the fully awakened, the partially awakened have it only at the two extreme stages. The 18th gives the sphere of the objects that are sensed by the fully awakened. The 19th summarises the process conducive to the vanishing of obstacles in the way of the fully awakened. The 20th relates how, in the case of the unenlightened, the real nature is shrouded in mystery. The 21st is directed to emphasise the necessity of incessant exertion for the acquisition of complete enlightenment. The 22nd says that there are particular functions in the worldly life, which, as leading to the stoppage of all others, afford the field for this exertion. The 23rd—25th urge that the enlightened should always be on the alert to be perfectly enlightened by cutting to pieces, in a manner befitting yogis, the veil of darkness akin to the state of sound sleep.

This is the sum and substance of
the section beginning with "at Whose waking etc" and ending "will be enlightened etc".

[TEXT] 1.—(We) offer our salutation to that Sankara Who is the fountain-head of all glory manifest in the wheel of energies and at Whose waking and sleeping the world finds its rise and dissolution.

[COMMENT.]—Sankara means the one Being through Whose favour one gets the recognition of the full display of the universal consciousness identical with the adualism of supreme bliss wherein all troubles cease totally. Sankara thus represents one’s own real nature. We salute Him, i.e., while thinking over Him as superior to the whole universe, we try to find entrance in Him by forgetting the idea of limited and artificial experiencer created by Him. Entrance-in-Him, which bears the fruit of liberation-in-life, will be explained, here, in this treatise. The use of plural is meant, here to convey the idea of identity with regard to all those who are worthy of divine grace and who deserve an affectionate glance of kindness. The half of the stanza beginning "at
Whose etc.” fully brings out what was implied by ‘Him’, i. e., the unique characteristic of Sankara. The supreme goal is Mahadeva of the nature of light and is identical with the complete freedom akin to the supreme Sakti serving as an Arani or a means of friction between the two creative poles of bliss and activity. He forms the very essence of contemplation on the Universal consciousness which stands for the supreme import of the universe of sounds. The Power-of-freedom is known by the name of Spanda as the derivative sense of the word is a slight shake.

She is always manifesting endless cycles of creation and destruction etc. on her own background as a mirror reflects the city. It will be explained later on how these appear to be separate from Her although they are not such. By this it follows that the supreme being is always, in reality One with the principle of Spanda and is never otherwise.

Some hold that the highest principle is motionless (Aspanda). But their contention is false because, in that case, the whole universe will have to be regarded as lordless inasmuch as the Supreme being will be perfectly inactive.
This treatise bears an appropriate title of Spanda Sastra and is decidedly written to illustrate the true nature, or, in other words, Sankara of the nature of Spanda Energy forming the essence of all activity. This will be quite clear further on.

The selfsame Spanda Energy stands for the bliss consisting in the enjoyment of one Universal consciousness embracing endless cycles of creation and dissolution. She is really of the nature of manifesting involution and evolution of the perceiver and the perceived symbolising the entire world of the pure and the impure. As forming the ultimate goal of the teaching of all the Upanishads, She is simultaneously identical with emanation and absorption.

The same principle constitutes the stage of absorption, when appearing as the destroyer of the previously created aggregate of categories from Siva to the gross earth. With reference to the state of those that are about to come into being, it assumes a creative function and appears as the state of emanation. The stage of the disappearance of the external world leads to the wakening of the inward consciousness. And what we consider
as the stage of ignoring the idea of inward consciousness is that of the awakening of the universe. The same idea is expressed in the revealed text: ‘The goddess is always enjoying, (lit. licking); she appears always as full; she is a wave of the ocean of consciousness; she constitutes the volitional aspect of the Lord’.

The Great God presents Himself, by His power of freedom, at the stage of the seven perceivers from Siva to Sakala as also at the stage of their respective ranges of perception. When He feels a playful desire to mystify His own internal nature, He appears in the order of descent. And the preceding perceivers fall into the background and the succeeding come into the forefront although the former serve as substrata for the latter.

As regards the order of ascent, He gradually brings into play the preceding forms and removes the subsequent ones in the case of the Jnana Yogins. Hence it is that He makes each succeeding form give up the limitation and appear in full perfection in the preceding. Similarly, each previous form gives up perfection gradually and adopts
limitation in His order of descent. Hence, every thing is of the nature of every thing. The apparent cognition of duality is exclusively due to limitation caused to appear by Him. The teaching, herein given, is directed to destroy the cognition of duality, root and branch. Enough of this digression.

Goddess of Consciousness sleeps and is wakeful simultaneously. She can be felt to exist by introspection because she is appearing simultaneously as bringing into the foreground the perception of external and internal sense objects such as blue and pleasure etc. and as momentarily being oblivious of the true nature identical with the perceiver and as putting a stop to the previous perceptions yellow etc. Hence the men of great wisdom should, for putting an end to this mundane existence, perfectly concentrate their mind upon Her.

To express the identity of emanation and absorption, the phrase ‘by sleeping and awakening’ was explained by Bhatta Sri Kallata in his gloss as “an absolute desire” as the volitional aspect without any distinction. The collector (author) also in the passage, ‘That is to be known as Unmesa
from whence the idea of another arises in the mind of a man who is already contemplating upon one object. One should realise that Unmesa oneself," will describe Unmesa as the dropping of the old idea giving rise to the new; because the conception of a new idea is not practicable without the old being given up. This will be fully dealt with in its proper place.

It will be plainly said that the awakening, referred to in the passage ‘The loss of the happiness of supreme immortality,’ implies absorption ultimately. The absorption, or the ceasing of perturbation alluded to in ‘When the agitation ceases then the supreme stage is possible,’ is, as will be discussed further on, the awakening of the supreme state. Hence, in practice the one Sakti, though of double nature, is sometimes known with reference to waking and sometimes with reference to sleeping. Hence, absorption is emanation and vice versa.

Thus the former half of the verse implies that the waking of the universe, consisting of the categories from Siva to earth, is due to Sankara’s Sakti appearing in the form of objectivity to the entire exclusion
of the subjective self. The waking referred to means the creation which is based on individuality, which presupposes the forgetfulness of the ultimate identity and which is multiformal in nature. It means also the absorption of the world by the selfsame Sakti now appearing as of the nature of the dawning forth of the reality leading to the total neglect of the external world. Absorption here indicates the dissolution of the individual multifariousness that leads to the waking of non-duality. Truly speaking, nothing arises and nothing subsides.

There is only one supreme Universal Consciousness Who, though free from gradational limitation, manifests Herself in different forms. She is metaphorically said to wake or to sleep as will be explained later on. The other functions of God such as protection, destruction, favour (or assimilation) are included in absorption and emanation, as being particular forms of the same. Hence, the reference to absorption and emanation hints also at the fivefold function of Paramesvara.

All this, that I have said here, is very well explained for the most part in
my Spandasandoha which is an exposition of the first Sutra only.

[The objector questions]. Ah! How is it that you say 'by Whose etc.' when you know that, according to the sacred Mahartha view, the various phenomena of creation and destruction etc. of the universe are brought about by their respective presiding deities?

To remove the above doubt, the phrase, 'Tam Saktichakravibhavaprabhavam' is to be explained thus: Him, the source of all the glory manifest in the wheel of powers; Him, Who is the source or primordial cause of the glory or the grand play afforded by the creative activity, manifestation, enjoyment, and absorption which all proceed from the wheel or the aggregate of the twelve divinities such as Srsti, Rakta etc. the presiding deities of creation etc. The traditional lore says that the divinities, Srsti etc., perform the play of creation, dissolution etc. of the world, eternally, while they tightly embrace the glorious Manthana Bhairava, the Supreme Lord of the circle.
[Second interpretation of Sakti—chakra]. This phrase is used also to serve as a reply to the query, how the Supreme Lord stands as the cause of the several stages of being, such as creation, dissolution etc., to which the world is subject? The objective world, that exists or is likely to have existence, is of the nature of light, being manifest. It is described as forming the wheel of powers because it stands and has existence only as appearing identical with the internal light of the Supreme Lord. As is said by the learned in such passages as 'The Lord brings into manifestation the whole of thinghood which already exists in His self. Without that the desire of creation is not possible'.

In consideration of the preceding view, the Supreme Lord is proclaimed in the revealed texts to be infinite as regards His powers. He is the source or cause of the glory of the world i.e., the endless variety due to mutual union and separation of the group of Saktis which have manifestation as their ultimate aim. The selfsame God is the cause of the evolution and the involution of the universe. Because He unites and disjoins variously all the phenomenal
manifestations which are identical with Him and which stand as of the nature of cognition. The same view is taken by Bhatta Sri Kallata. In both the explanations of ‘Sakti-chakra etc.’ given above, there is an appropriateness of the words of Kallata’s gloss, which run as ‘The causality of the creation of the glory of the wheel of powers identical in nature with cognition’.

[Third interpretation]. Keeping in view the revealed text “His powers (are) the whole world” as also the text of the book under explanation “Hence there is no state which cannot be identified with Siva in all contemplations over the word and the meaning”, the wheel of Saktis represents the world.

[Fourth interpretation]. According to the secret teaching “The vacuum, that is situated in the upper half of the Khechari, is the sphere of Vamesi”, the phrase also implies the aggregate of such Saktis as Vamesvari, Khechari, Dikchari etc., as is very well explained by me in the Spanda-sandoha. Vamesvari etc. symbolise the manifestation of the wheel of Saktis, which has been described in these two explanations and will be described in the passage ‘These are
in readiness to hide their real nature to him whose understanding is dull'.

(Fifth, sixth and seventh interpretations). According to the passage 'from whence this group of senses', it means the class of senses; and according to 'relying on that strength the Mantras', the eternal Mantra. According to 'the group of powers emanating from the group of respective sounds', it stands for the nature, of the form of Brahmi, Mahesvari etc.

Explanation of Sakti-chakra-vibhara-prabhavam

The Supreme Lord is free in the glory or in the greatness of the wheel of Saktis which I have explained at length in the Spandasandoha and which can thus symbolise endless things. He is not a slave like cattle.

(Second explanation). If it be taken in the Bahubrihi sense as one whose waking or manifestation depends upon the inner unfoldment of the mass of light, it will imply that the recognition of the real nature of the Supreme Lord is easily obtained by introspecting His Internal nature.

(Second explanation of the whole stanza). We salute Sankara Who reveals the true nature to the devotees; Who is the cause of
the manifestation of the supreme goddess or consciousness and by revealing and concealing the real nature, Who, being Himself bliss and intelligence alone, brings about the destruction and creation of the universe which stands for both its phases, the external and the internal in accordance with the view 'The world within is represented by the world outside'.

(Third interpretation of the stanza). Salutation to that Sankara Who is the cause of the greatness of the goddess of consciousness identical with the waking etc. which lead to the creation etc. of the world: by whose waking or outward activity the world emanates; and by whose sleeping or inward-facedness, it comes to dissolution.

Thus this verse can be interpreted both according to the order of words and according as the sense demands. The Supreme Lord, though possessed of the body and others, creates and dissolves the universe consisting of the fivefold sense-objects such as form etc. by the ingoing and the outgoing of senses. It is referred to by the knower of the secret truth in, 'Hence, thus,
even in ordinary intercourse, the Supreme Lord, while invested with the body and others, externally manifests, out of His own will, the groups of things already shining inside. To convey the sense, such as the above, the teacher has rejected the use of 'by Whose power of freedom' and adopted that of 'by Whose waking and sleeping'.

Herein the praise of Sankara or entrance in Him is described as the ultimate aim. By taking the phrase 'Sakti-chakra etc.' in the Bahubrhi sense and by interpreting it as 'Whose manifestation is due to the glory of the wheel of powers', the evolution of the group of innate faculties is described as the means to the attainment of that entrance in Sankara. By giving the sense of the determinative compound to the same phrase in the way, i.e., the revealer, to the devotees, of the manifestation of the supreme deity or consciousness, the fruit is hinted at.

The author refers to the same thing in, 'Then he will become the Lord of the circle'. Hence, the connection of the subject-matter of this book and the means (Upaya) is that of the end and the means.
Thus the same Sutra briefly gives the subject-matter, the means, the connection of the two and the fruit of the study of this science. (1st Stanza)

[context]. What is the proof of the existence of such real nature as Sankara and how does He produce the world without any cause such as material etc.? In case the materiality were attributed to Him, He could have been concealed by the world, just as a lump of the earth by the jug; and the consequent appearence and disappearence of Him would give rise to difference in His nature. There should on that supposition naturally be some cause of His manifestation and on the creation of the world the duality would ensue.

To strike at a blow all such objections to the ground the author says:—

[Text] 2.— To Him, in Whom this whole objective world takes the stand and from Whom it comes out, an obstruction is nowhere possible because of His unenshrouded nature.
[Comment.]—To this real nature of Sankara full of light and bliss, there is no obstruction or there is no checking of the flow either in some place, time or form owing to His unveiled being or unconcealed nature.

The substance of the above is as follows. Whatever there can be supposed to obstruct the light of consciousness, such as the life-breath, the Purvastaka, and pleasure and blue etc., if that does not manifest by itself it is naught; and if it does, it will be identical with Sankara. Because all, that shines, is of the nature of Sankara identical with light. Hence, what can obstruct whom? And what is the meaning of obstruction? The same is supported by the phrase starting with ‘in Whom etc.’ which qualifies ‘to Him’. ‘In Whom’ implies, in which self, of the nature of consciousness, this whole objective world, in the form of the cogniser, the cognition and the cognisable, finds existence; and manifest by whose light it finds its being’. To Him how can there be a hinderance by that objective world? Because on His so called obstruction, the supposed obstructer will lose itself as manifesting. This completes the sense here expressed.
The above is referred to in the Ajadapramatr-siddhi: 'How can He be checked by the life-breath identical with Him?'

(Objector says). Indeed it is true that the light of the nature of existence is possible to the created, but whence the creation of the created? In reply to this is said: 'from Whom is come out'. Keeping in view the power of memory, dreaming, ideation and the mystic creation of Yogis, it is improper to discard the causal connection between the world and consciousness, as endorsed by self-experience, and to accept it as existing between the world and matter, atoms etc. without the warrant of either proof or reason. The word 'objectivity' implies that a product is the effect of an action of the agent and is not the effect of an insentient cause. For to attribute causality to the insentient is absurd, according to the Iswarapratyabhijna view which will find its place in 'The pair of states is here styled as the doer and the deed'.

The word 'whole' implicitly means the indifference of the doer with reference to material etc. It is nowhere witnessed that
the work such as jug etc. conceals the nature of the doer such as a potter etc.

[Objector questions]. The process of coming out is, as a matter of fact, possible with reference to something located inside. Was the objective world, then, located somewhere just at the very beginning?

No. It is not anywhere else located but in that self-same consciousness. Hence is said 'in Whom etc.' The phrase 'in Whom located' should be used twice by repetition. It purports that if the world did not exist in the form of consciousness as undifferentiated from the light of I-ness, how could that world come, out of that consciousness, into being without such requisites as material etc.? Because according to the revealed text, 'Just as the big tree of Banyan is found potentially in its own seed, in the same way is this whole world, of the movable and immovable, in the heart-radical' and according to the forecited argument 'of the Lord dwelling inside the self', this world is located in Him, appearing as identical with Him.

Hence this God of consciousness evolves the world as a materialisation of His own
nature. Thus the construction is: In Whom when only located is come out from Whom. The partical ‘cha’ is synonymous with ‘eva’ and should not be taken with the word that precedes it in the order of the text.

[Objector questions]. If it can be taken for granted that this world has separated as an emanation from that mass of light, from that Universal Consciousness, how can the universe be manifest? For it is untenable to regard something, at once, as separte from manifestation and as becoming manifest as it involves contradiction in terms.

To answer this query, the phrase ‘come out from Whom’ also should be repeated twice and connected as ‘even when being come out from Whom, is located in Whom’. The ‘cha’ here should be taken to mean ‘even’ and should not, as before, be taken strictly in the textual order.

The upshot of the whole is that the world has not come out from Him as do walnuts etc. from a bag. But that self-same God, owing to His free and independent nature, is engaged in picturing the universe
as if separate from Him, on the background of His own self as a mirror reflects the city.

[Objector says]. Even if it be granted that God is not concealed by the world at the stages of creation and preservation in the way suggested, He cannot avoid being concealed by the stage of the world's dissolution which is of the nature of naught and is akin to sound sleep.

The same phrase 'from Whom even when come out is located only in Whom' removes the above objection. Because the perceiving consciousness cannot exist apart from the perceptible world. The phrase suggests that the created world, even when coming to dissolution, exists as identical with Him and that no entire annihilation of the nature of vacuum is possible to the world. Because, on the strength of the argument to be referred to later on, such an annihilation cannot be reasonably conceived to exist without the light serving as support.

The above idea is found referred to in the Sri Svacchanda Sastra: 'The non-vacuum is described as the vacuum and
the latter is described as the naught. O goddess, that is to be considered as naught wherein things have gone to destruction.’

Thus the whole stanza means: Nothing of the nature of space, time, form etc. can be supposed, with propriety, to be an obstructor to Him, Whose work is this whole world and by Whose light it shines and stands as identical with Whose light even at its destruction. Hence, this principle is pervading, eternal, endowed with all powers, self-luminous and eternally existent. The weak proofs, which shed light on unknown things, are out of place, useless and inapplicable in proving His existence. Nay, the existence of these very proofs and other things of the world depends on the existence of this principle. The same is referred to by my teacher in the Tantra-loka: ‘He the same God forms the supreme vitality even of those proofs which constitute the life of things in general’.

The phrase ‘from Whom even when come out, this world’ should be twice connected with ‘In Whom located’. The phrase, in this case, would yield the following sense. This world, even when manifest by Whose light, is of the nature of Whose
light, i.e., Whose light is this entire world of the knowable, in proof of Whose existence. The world is nothing else than this principle.

Thus, nowhere and never is an obstruction possible, as is proved by self-experience, to this principle that manifests creation, preservation, destruction and unification. That is capable of doing impossible things. The great teacher Utpaladeva also sings in the same tune: 'O Lord of all, Thy one overlordship is unprecedented as it has nothing to rule. There is yet another of Thee whereby this phenomenal world does not present itself in the light in which it ordinarily stands.' The meaning is that the world, when manifesting, is one with manifestation. Nothing can manifest as separate from manifestation.

The Yogi should always be intent upon finding entrance in his own reality whether at the stage of ingoing, by the mention of the phrase 'in Whom located' or whether at that of outgoing, by the statement of 'from Whom come out' or at both the stages of concentration, i.e., ingo-
ing and outgoing, because his own reality is beyond obstruction. As will be said in 'when the agitation ceases then the highest stage is possible.' and also in 'There is no such state as cannot be identified with Siva in contemplations upon the word and the meaning.'

He (one's own real nature) is not subject either to obstruction or to negation even though there be existing in some place such a cogniser as an agnostic Saugata or in some place a counter argument. Because it is admitted tacitly by a man determined upon negativising His existence that He does exist in the form of luminosity that shines by itself and that He is eternally existent. Because he or that, that negatives His existence, must have either existence, or non-existence. If non-existence, then this picture of negation without the negativer would be groundless. If otherwise, then his or its existence would go to prove the existence of God Who is in reality identical with him or that. Besides, his or its existence is quite manifest. Reference to this will be found in, 'and not that internal nature.'
Thus, the author describes that the principle of Sankara is one with the real nature, transcends the world, is of the nature of the world and is performing creation, destruction etc. of the universe. According to him, the ultimate object of meditation in all theistic schools is not different from this principle of Spanda. The diversity of meditation, he says, is exclusively due to the absolute freedom of Spanda.

In fact, the entire universe is the manifestation of the essence of the activity of this principle. This also is supported indirectly by him in ‘the Mantras are endowed with the strength of the omniscient when relying on that vitality.’ Thus there is no room for the objections before referred to.

I pray that the intelligent, unprejudiced and unrelatated readers may themselves detect and appreciate the difference between my commentary and those of other commentators on the Spanda Sutras which are as valuable as the desire-granting gem. I cannot expose that, word after word, to avoid increase in the volume of this work. St. 2.
[CONTEXT.] Even though the principle of God is being obstructed by none according to the previously mentioned arguments, it will by itself be concealed in the states of waking etc., because in these such reality is not experienced. The author, feeling that his view will not be accepted by the objector owing to the above objection, clears his position once more and explains.

[TEXT]. 3. Even though the stream of individual differentiation, which, in reality, is not separate from that principle of the states waking etc., is aflow; that principle never withdraws itself from its own nature of cognition.

(COMMENT.) The word ‘Jagrat’ is a synonym of Jagara because they are both found used in this sense by the cultured. Though the stream of differentiation, either as known to the people in the form of waking, dreaming and dreamless sleep or as known to the Yogis in the form of concentration and meditation, be found flowing in diverse forms, that principle never keeps itself back from its own never-
vanishing cognitive nature which constitutes the life of the whole universe. If it were itself to withdraw, then, even the waking etc. would lose their existence, for they would in that case be deprived of its light. Its cognitive nature is known to all through self-experience in waking and dreaming. Though in the dreamless state she (cognitive nature) is not felt so, yet her existence is there; because, otherwise, the subsequent remembrance is incompatible. That principle does not withdraw from perceptivity i.e., from its real nature, even if the object of perception, such as states etc., may through its glory cease to exist. There lies no harm in its ceasing to exist. 'RVÄ' stands for 'API' and does not in meaning follow the textual order. The meaning therefore is—even in their absence that principle does not withdraw.

'Not separate from that', besides qualifying 'differentiation of waking etc.', is used as a reason. Hence, it means 'of the form of light', being manifest as identical with that real nature or Siya. Existence of one thing is impossi-
ble without the other in the case of the two which are mutually identical.

This should be analysed as 'that' and 'not separate from.'

2nd explanation. The former stands for the subject of the sentence (that flows) and the latter implies absolute identity of waking etc., with reference to Siva. The construction and the meaning in this case would be that that principle flows, assumes diversity, even though the differentiation of waking etc., be existing, and that it never withdraws from its own real nature.

This Tadabhinne is also used by the author in refutation of the views of evolution and polynomism of Sankhya, Pancha-ratra and Sabdika etc., by his entering into the discussion whether the individual differentiation of waking and the like is evolution or polynomism.

If this manifestation of states, he says, be a little different, Rejection of the theory of Parinama.

being an evolution, from pure consciousness, then the latter also will be the same on the former’s evolution. Hence, nothing
would come to light. Thus there is no room for evolution, as is referred to in the Sri Kirana:— ‘Evolution is possible to the insentient and does not rightly apply to the sentient.’

The polynamism, which gives rise to the unreal diversity of the theory of Vivarta, is also unjustifiable; because the world that is sensed cannot be unreal. For if the world were unreal, the principle of Brahma will have to be similarly viewed.

From this Tadabhinne follows God’s capability of accomplishing impossible things. The Supreme Lord is manifest in the form of the Trinity of Powers called Apara, Para, and Parapara, owing to individuality, identity and the both; because He simultaneously manifests the individuality of waking etc. and His own identity therein. Thus, the Supreme Lord manifests as the transcendental Trika principle.

Hence, it is explained here that he is verily Sankara, who thus observes and investigates this his own nature although taking his stand in such states as waking etc. (3rd Stanza).
(Context). Now in the one following stanza the author refutes the Saugatas, who believe in the continuity of knowledge on the strength of the argument, ‘All this, pleasure and pain etc., is of the form of one single consciousness though of various forms and shapes’, and the Mimansakas who assert that ‘All this is Atma who is always over-shadowed by the conditions of pleasure etc., and is capable of being believed to exist by one’s own consciousness.’

[Text] 4. I am happy; I am miserable; I am attached—these and other cognitions evidently find their place in one being in whom the states of pleasure etc., are woven.

(Comment.) The same I, who is happy, am miserable, i.e., the same I, who is attached owing to appetition closely following pleasure, am hated out of aversion accompanying pain; all such perceptions or cognitions are found in one permanent principle of self, i.e., take their rest in that inward-faced self evidently. (Evidently i.e., with one’s own self as a witness.) Otherwise the interconnection of ephemeral
perceptions and of the ideas born of their impressions will not hold good. Because the ephemeral perceptions come to an end with themselves, i.e., disappear soon on their rise, and the ideas cannot move on, on the absence of perception.

The particle (Cha) used thrice here develops the sense of connection. Because it implies the connection of one thing with other or others. ‘In one’ is qualified as ‘in that’, i.e., in which the states of pleasure etc., which rise and subside, are woven, i.e., strung together like the beads in a rosary.

While describing the states as being remembered when they appear as connected together, the author, by the word ‘tah’ hints that, although, according to the view of the philosophers who believe in the transiency of cognition, the recollection is born of perceptual impressions and is, as such, pinned to the form of the perceived, yet it can only be similar to the perception and cannot determine the thing that has been sensed in the past. Every thing is set aright by admitting the existence of one
permanent perceiver who dwells inside the consciousness of all. Enough of these subtleties as they are sure to prove sickening to the readers of tender heart. Seekers after these may look into the Pratyabhijna. I have here attempted to explain something of the inner significance as the author has here touched his view only in brief. Hence, no intelligent people should condemn me for this attempt.

To criticise the view of the Mimansa-kas this should be thus explained. evidently i. e., on the evidence of the people, all such perceptions as 'I am happy' etc., are found, i. e., they find their stay, in a being such as the perceiver of the form of Purvastaka and full to the brim of the states, pleasure etc. But these perceptions do not find room in the real nature of Sankara blissful and intelligent Whom we have accepted as the one real principle. Thus the real principle is not the self that is always environed by such conditions as pleasure etc., but that which is of the nature of consciousness.
But when, by His own impurity to be explained further on, He (true principle) conceals His real nature and manifests Himself in that state, then He is surely to be of the form of the happy etc., in the state of Purvastaka. But, even there, there is no obstruction possible to Him by pleasure etc., as is already referred to. Hence He is never subject to them.

By giving up the use of such perceptions as 'I am thin,' 'I am fat' etc., and by mentioning that 'I am happy, miserable,' etc., the author means that one recognises one's self as one in nature with Shiva by letting the state of Purvastaka, which is diversified by such perceptions as I am happy etc., sink in the stage of ingoing as also by the vanishing (as an accompaniment of the stage of Purvastaka), of the external world, such as body, jug etc. Hence to get rid of Purvastaka the effort should be resorted to. (4th. St.)

(CONTEXT). After having described the untenability of all other theories by the forecited arguments, the author, the best of the teachers of the secret doctrine, knowing
the occult processes and revealed texts and full of experience, now enunciates that the principle of Spanda alone has the real existence, being based on reasoning.

(TEXT). 5. Where-in no pain no pleasure no perceptible no perception exist and where even the state of insentienty does not find room that in reality is the principle.

(COMMENT.) We can with reason say that the perceptible, whether internal as pleasure and pain etc., or whether external as blue and yellow etc., and the perceiver such as Purvastaka, body, senses etc., have evidently no real existence because like the stage of dreamless sleep these are not sensed. Even when they are sensed, they represent consciousness alone. For they, as being sensed, are of the nature of consciousness. The same is referred to by my great grand teacher, the venerable Utpalacharya proficient in the knowledge of occult principles, in the sacred Isvarapratyabhijna:—‘The thing that can come to light is of the nature of
light: one which has no light cannot exist.'

Even here it will be mentioned in 'Because of being of the form of His cognition and owing to the adoption of the identity with Him.' Hence, that is the real principle of the form of pure light in which the perceptible, pain, pleasure etc., blue etc., and the perceiver of that, do not exist.

From this can it be inferred that the true principle is of the

Objection. nature of vacuity owing to the cessation of the entire categories of the perceiver and the perceptible?

No. 'Even the state of vacuum does not exist.' Because the real principle is that where even the state of vacuum, i.e., the form of empty space, does not exist. The insentiency (vacuum) must either manifest or not manifest. If it does not manifest, then, how can it be said that it exists? If that becomes manifest then it is nothing else than manifestation being of the nature of manifestation. Disappearance of manifestation is never possible, because, in its absence, the absence of manifestation cannot
be said to exist. It will find its place in ‘not that internal nature.’

The real principle is that where there does not exist the state of unconsciousness of the form of Brahma which is identical in principle with the pure light devoid of thinking of the nature of Aisvarya, lordship, and which is the favourite belief of the Vedantists who say, ‘Vijnam Brahma,’ i. e., Brahma is knowledge. For even that Brahma is insentient without the power of Spanda of the nature of freedom. It is said in the Pratyabhijna:—‘Thinking is known to constitute the nature of light, otherwise the light, even though reflecting things, will be like the insentient things such as crystal etc.’ and also in the hymn of Bhatta Nayaka:—‘How much fruit, O Lord, can the supreme Brahma bear, owing to its neutrality, if Thy masculine power of regulating be not there, in the form of a beautiful female of Thy devotion?’

Thus that principle alone has the real existence which has been discussed in
the passages 'where seated' etc. That verily exists in the inartificial form of perfection as supported by reasoning, experience, and revealed texts, and not in the artificial one like blue etc. As is said by the venerable teacher: — 'The insentient things are thus like the non-existent with reference to their self and are properly speaking only of light. The light alone exists of one's own self either by it or by the self of others.' The revered Bartrhari refers to the same: 'Reality can be attributed to that which is at the beginning, at the end and in the middle; which does not come to light, its reality is as much (is nil).' All the sentences in the text convey a determinate sense. Hence, the word 'Eva' should be used thrice.

Thus in the Sutra it is enunciated by the author that the ultimate reality exists in the form of Spanda Energy, after he has brought out the absurdity of the views, being untenable, of the believers in the continuity of consciousness in the form of pleasure etc., in the principle of perceptivity dimmed by pleasure etc., in the multiplicity of the perceptible and the
perceiver, and in the Brahma of the form of thinking-less light. This also is discussed herein that that principle really exists on whose revelation, as the principle of Energy, as the essence of activity, and as the consequence of penetrating observation concentration and initiation, all this—pain, pleasure, the perceptible, the perceiver and their absence etc.—comes to naught; because the whole universe is meant as its enjoyment. The venerable teacher refers to it in: 'That is the path of Sankara in which pains appear as pleasures, poison as nectar and the world of life and death as liberation.' In this reference, the path of Sankara means the current of the Supreme Power which is a means to the attainment of the real nature as Sankara. (5th. Stanza).

(CONTEXT). Now is described the means, with a recognising mark, for the recognition of that principle which has thus been logically demonstrated.

(TEXT). 6 AND 7. Very carefully and with great effort The positive description should that prin- ciple be examined by Spanda as Sankara; which this class of senses, along with the inner cir-
circle although unconscious, acts as conscious by itself and undergoes the processes of operation, existence and dissolution. Because this, its inartificial freedom, is everywhere.

(comment.) That previously explained principle should be examined with faith and effort which is of the form of the destruction of all variations, as discussed in the Sivasutra 'Effort is Bairava', which is identical with the full and free onward course of the innate glory and with the spirit of service to the perfect internal nature and which is known as an exertion of the form of Bhairava. Because this inartificial and innate freedom, known to all through self-experience, of that one's own nature, identical with Siva and of the form of Spanda principle, is manifest everywhere with reference to both the sentient and the insentient. 'Is manifest is understood.

In reply to what that principle is, is said the passage beginning with 'by which' and ending with 'undergoes.' 'This'
bring about the creation etc. of particular phenomena. Though, according to the mystic view, there exists no insentient class of senses but the sense divinities possessed of the body of knowledge, yet this has been referred to as if existing, because the pupil to be instructed should be introduced to the explanation of the occult things gradually according to the well-accepted observation.

Thus, while observing the Circle of the rays of his own glory presiding respectively over the functions such as moving on etc., of senses identical in form with ball etc., the Yogi may examine his own nature, as one in form with Holy Sankara, and as goading these both on to their objects. This also is implied by the text that the Yogi possesses everywhere the inartificial freedom of his own real nature which serves him as a means to the attainment of that.

Hence, as forming the highest aim, this principle is worthy of being examined. This only can be examined, because by the previous arguments, its means are easy. It should, hence, be examined with respect,
with the great pride consisting in the unhindered enjoyment of desired objects. Such an examination is here quite in season according to the view here explained. So says the great teacher: 'May these my sense activities, in their full play, fall on their respective objects! May I, O Lord, never, even for a moment, be so rash as to lose the happiness of identity with Thee!'

The Kritya affix in 'Parikṣayam' denotes worthiness, practicability, timeliness and command etc.

The author has, by this, also rejected the view of the Charvakas who attribute consciousness to senses etc.; because everybody's self-experience bears witness to this that by virtue of the strength of the real self, the insentient class of senses, undergoes, like the not-unconscious, the states of moving on etc. (6th and 7th Stanzas).

[Context]. How is it said, that the senses undergo the states of moving on etc., on their acquiring, as it were, the consciousness from that Principle, inspite of the commonplace observation that the perceiver, himself and at his own option, directs the
senses like the scythe etc? How is this also said, that that Principle should with effort be examined, when it is known that our desire moves only towards the outside and never exerts itself to engage in the examination of that Principle? To repudiate these is said (the following).

[TEXT] 8.—This does not act as a director of the goad of desire. But a man can become equal to that (Principle) by the inspiration of the vitality of the self.

[COMMENT.]—This man of the world does not work as the pusher on of the goad of desire, i.e. does not engage in directing the senses towards their objects. But he can become similar to that by a slight inspiration of that Principle of Spanda which forms the strength of the self identical with consciousness. Even the insentient can become the sentient, when anointed with a drop of the nectar of I-ness. Thence, that Principle makes capable of moving on etc. not only the senses but also the artificial perceiver, suspected as the director of those senses by infusing consciousness into them. It is by virtue of this that he thinks "I
directed the senses”. He loses himself when without the inspiration of that Principle.

Hence that Principle deserves to be examined that converts into sentiency both the senses and the perceiver by the inflow of the current proceeding from the Circle of the rays of its own light. Thus all this is quite logical. If, in the teeth of this, the objector sticks to the view that the senses are directed by a different sense in the form of a goad called desire, then that sense of desire, being itself of the nature of the directed, will require another sense for its direction, that also will in turn another. Thus the series will go on ad infinitum.

Now, as regards the objection “that our desire does not exert itself to engage etc.” the former half of the stanza is used in confirmation of it and the latter in reply hereto. The sense is as follows. Yes, this man cannot set his desire to work to examine the reality. He is not capable of sensing the reality by desire, because that reality is inconceivable. But when he calms down the desire, always in hot pursuit of objects, by allowing it full and free
satiation and when he touches the Principle of Spanda or the strength of the inward self, endowing its own senses with consciousness, then he will be similar to that. By its influx he will attain freedom everywhere like that principle. Hence, the reality should be examined. The word Sparsa is used with reference to the strength of the self because the tactile perception predominates at the stage of Sakti. (8th Stanza.)

(CONTEXT.) Why does not even this embodied self shine in all its perfection, being of the nature of Paramesvara? Why does he require a touch of the force of the inward self? In response to these the author says.

(TEXT) 9.—When to him, who is incapacitated by his own impurity and is attached to actions, the agitation ceases, then the highest state will come into being.

(COMMENT.)—This one’s own power of desire, brought into play by one’s own freedom, is of the nature of non-contemplation of the reality. It is an impurity
technically known as the Anava defilement. It appears in the form of imperfection, owing to the limitation of desire. The power of cognition does gradually, owing to the delusion of non-identity, give up omniscience and adopt limitation in knowledge, and forms itself into the inner sense and the cognitive senses, till, at last, it gets limited in full and passes into an impurity, technically known as the Mayiya Mala (defilement due to illusion) which consists in the individual manifestation of the objectivity. The active aspect, in turn, gives up the perfect authorship due to non-identity and assumes limited authorship and undergoes limitation, by and by, in the form of action-senses, till, at last, it gets limited completely. It also is an impurity known by the name of Karma Mala consisting of virtuous and vicious acts. With reference to the man incapacitated or deprived of omniscience and perfect authorship by that impurity and consequently always distracted by desires, on account of the non-obtainment of the desired objects, connected with the acts, i.e. the performances both religious and worldly, and hence not finding rest even for a
moment in his own real nature, when by the firm grasp of the arguments, explained before and to be referred to later on, and by self-experience, the agitation, consisting in the vain conception of the perceptivity slave to desires, dissolves, through the vanishing of the attribution of the self to the non-self and the reverse; then the highest state of the spanda principle will take place, i.e. will come within his recognition. The highest state will not take place then and there because it is eternal. The same is explained in the Vijnana Bhairava: "The mind, consciousness, energy and the self, when this quaternion, O beloved one, vanishes, then that form of Bhairava reveals itself". Those, who hold the opinion that the phrase 'one's own impurity' suggests that there is some separate substance corresponding to impurity, have been indirectly criticised. (9th Stanza).

(Context) When the agitation of the nature of one's own identity with the limited perceiver has been over, the reality will be devoid of activity like the waveless ocean? To lull this suspicion to rest the author says.
(Text.) 10.—Then will flash forth the inartificial nature characterised by cognition and activity, because he knows and does all the desired.

(Comment.)—'Then' is used with reference to the pupil to be instructed. Then on the cessation of agitation dawns to this man the inartificial innate nature, which is identical with the nature before explained and with the reality of Paramesvara, and in which knowledge and action of the nature of harmonious light and bliss form the invariable characteristic. Whence does it become manifest? In reference to this query is said: because he knows and does, then, i.e. on the occasion of entrance in that Supreme State, all the desired, i.e. all that he wished to know or to do at the time of his desire to enter therein.

The duplicate use of the particle 'cha' denotes simultaneity. It does not denote, as some think, the identity of cognition and action. It is already implied by the one phrase, i.e. characterised by cognition and activity, qualifying nature as descriptive of the real existence. (10th Stanza)
(Context.) Now is explained that the world of life and death ceases to exist to him, who harmonises non-meditation with meditation by the fixed and firm grasp of the spanda principle realised by the evolutive meditation, discussed and defined in the Sutras such as 'whereby the class of senses etc.' and 'one's own impurity etc.'

(Text) 11.—How can this accursed path of life and death fall to the lot of the one who feels as if wonder-stricken, while regarding that nature as the underlying principle?

(Comment.)—A Yogi looks at or observes his own nature, identical with the spanda principle and recognised by the close scrutiny of the arguments and the revelations alluded to above, as the underlying principle pervading even at the stage of Vyutthana. He sticks to the Arani of this twofold creation. All his ideas vanish and the Circle of his senses simultaneously attains full manifestation, by his taking stand firmly in the intermediate stage, pervading, at once, both the preceding and
the succeeding stages, through the meditation of involution and evolution, in the manner of tradition described in the Sri Vijñana Bhairava and Kaksyastotra: “The aerial power does neither go away nor enter. By that, one assumes the form of Bhairava, when the intermediate is evolved by the certainty.” and “Thou manifestest singly in the form of the universe, standing, like a pillar of gold, in the middle and having, all around, directed by mind simultaneously all powers of vision etc. towards their respective objects.”

The Yogi observes this vast totality of beings, which rises from and dissolves in the ether of consciousness, like a series of reflections appearing and disappearing inside a mirror, by finding entrance in the Mudra of Holy Bhairava, described in the revealed text: “With the aim inside, (although) looking outside and above the states of waking and sleeping. This is that Mudra of Bhairava, concealed in all the Tantras.” At the end of thousands of births the thread of all his (Yogi’s) functions gets broken, all of a sudden, by the recognition of his own extraordinary reality full of a novel supreme bliss. He look
as if wonder-stricken or as if entered into the Mudra of amazement. The best of the Yogis thus stands fixed, i.e. does not swerve from his fixed stand. To him the proper real nature reveals itself suddenly by the attainment of complete development. He is immune from the damned succession of life and death, which strikes terror in the whole world. For, its cause consisting in the innate impurity has ceased to exist. As is said in the Sri Purva Sastra: “Although enjoying sense objects, he cannot, as a lotus leaf by water, be affected by evils who has his mind fixed on the reality. One, who is armed cap-a-pie with the Mantra etc. serving as an antidote against poison, does not faint, under its influence, though eating poison. Similarly, a Yogi of great wisdom”. (11th Stanza.)

(Context.) The author now addresses the Vedantists, the Naiyayikas (Aksapada), the Madhyamikas etc. who hold the view that, at the dissolution of agitation, there remains the reality (identical with naught) exclusively in the form of universal destruction; and explains the extraordinariness of the spanda principle, one in form with matter, in opposition to the reality accepted by them.
12.— Non-existence cannot be conceived to exist. Even insentient does not exist there, because owing to Abhiyoga there is the determination, "That was."

13.— Hence, that is artificial. The knowable is always like the sound sleep. That reality can never thus assume the state of being recollected.

(Comment.)— Non-existence, as understood by the Vedantists etc., cannot be conceived to exist by such a reference as: "Verily, at the beginning, all this was naught." For the existential conception is applicable with reference to the existing things. And non-existence is nothing in reality. If the existential conception be ascribed to it, it will have to be treated as something and, as such, will lose itself as non-existence. Moreover, how can that universal destruction be conceived where even the conceiver himself disappears? If you accept the existence of the conceiver, the universal destruction is impossible. For, in that case, the conceiver remains there as
coming under the category of the universe. Hence, the universal destruction does not constitute the reality.

This conceiver is artificial. And he becomes one with non-existence. He brings into conception the destruction of the world by means of imagination, and on the maturity of the conception, cannot help becoming one with non-existence, being identical with the existing.

On the conception of non-existence, there is no non-unconsciousness.

The author replies, i.e. there is no sentiency but the reverse. By this argument "Hence, all, existence and non-existence, that is conceived, appears, evidently, to be a creation of the imagination only on the maturity of conception." the ultimate object of life can never be gained by the conception of naught or the universal destruction.

The state of universal destruction (Sunya) is akin to that vacuum which is described by Nagarjuna in "Vacuity is regarded as such because it is devoid of all attributes, all categories, all troubles and desires; but in reality there is no vacuum."
Yes. It is so, if the free and ultimate state of the nature of pure intelligence and bliss be admitted as the substratum. The Vijnana Bhairava also agrees to it as such, because it describes in the passage "one above the limitations of space and time," the power of Paramesvara in the form of vacuity in which the state of consciousness is stated as the ultimate substratum. This has to be accepted. Otherwise, the statement "But in reality (there is) no vacuum" would be meaningless by the side of the statement "yad yad eva atibhavyate."

All, that has been said in the passage of the Alokamala: "That undefinable state is called Sunyata being unknowable to the people of our stamp. It does not indeed refer to the popular meaning that the atheists assign to it.", is true. You (objec-
tor) are justified in saying that it is unknowable and hence inexplicable to the people of your understanding. But how to call it by vacuum? Because even vacuum is verily knowable inasmuch as it is conceived and engraved on imagination. If the people of your position cannot understand
that reality, they may serve faithfully the true teachers who are well versed in the art of realising that. But they should not throw themselves and others into the bottomless abyss of great delusion by concocting through their wisdom such technicalities as vacuum etc.

How is it known that there is insentienty? In reply to this is said 'because etc.'

'Abhiyoga' or the declaration, such as 'how I was!', of the one, who has just given up the mood of meditation regarding the introspection in connexion with that state of meditation, leads to the determination 'that was' i.e. 'I was exceedingly insentient.' Hence, that state of insentienty is artificial, being thus remembered. That state, as being experienced, indicates the existence and not the non-existence of the perceiver who is present there. The form of consciousness remains imperfect even in the state of universal destruction. Hence, his non-existence can never be said.
Blue etc., is recollected only when previously seen and determined. Determination is impossible in the case of the one that has been reduced to the form of vacuum and has consequently the function of the determinative faculty suppressed. Then how was it said that that is insentienty, in the face of the subsequent determination, i.e. 'that was'?

This is the property of the knowable that it is not remembered by the perceiver so long as, through the impressions retained in the self, the knowable is not determined by thisness. Although limited in the imaginary states of Sunya etc., the cogniser stands as the ultimate unconventional subjectivity. He can never be separate from his own self. Hence the idea only is determinative of him. The perceiver in the form of Sunya, in opposition to the universe, is then existing by self-experience and contemplated as subject, as he is remembered subsequently as limited. Hence, there is no incongruity.
Thus the state of vacuum is artificial and brought into being by the conception of things that have never existed according to the argument previously referred to ‘Tasmad bhutam etc.’ The Supreme Lord gives manifestation to this state of vacuum for concealing the right knowledge; and it appears as an end to fools. The knowable and the form of the knowable are like the sound sleep.

The dreamless sleep in the form of insentienty is easy of access to all. It being so, of what use is it to acquire the state of another Sunya by the effort of meditation? Because both are equal as regards unreality. Many philosophers, such as Vedantins, Naiyayakas, Sankhyas and Saugatas etc., have fallen into this great ocean of insentienty in the form of Sunya. Sunya has, indeed, proved a hindrance even to those who were about to enter the state of the spanda principle, when their efforts slackened. As the author will say in the passage beginning with ‘Thou in that great sky’ and ending with ‘insentient like the state of sound sleep.’ Therefore
the author seems to have spared no pains to nip the theory of Sunya in the bud. He will further explain it in the passage ‘The effort directed towards actions etc.,’ even though it is explained here as a thing to be avoided. Hence, I have attempted to expose its defects. The worthy readers who study my explanations attentively should not be angry with me for this. The criticism of the Saugatas involves that of the Vedantists and others, because their contention is similar. Hence I have not gone into details.

Now let us turn to the subject. That reality of the name of Spanda does not, thus, like Sunya, assume the state of being recollected because that reality can never, with propriety, be said to be imperceptible owing to its being identical with the ever existing perceiver. So says the Brhadaranyak: “Ah, by what means can one know the knower?” Though the state of meditation is remembered by the Yogi on his ‘Vyutthana’ under the influence of life-breath etc., yet that alone does not constitute the Spanda Tattva. It is, besides being so, of the form of supreme perceiver, ever
present and unlimited, full of light and bliss. As will be said in: "There is no such state in the contemplation of the word and the meaning as cannot be identified with Siva." Hence, this principle, being of the form of unlimited enjoyment, can never be an object of remembrance and can never be insentient.

Reference to that reality by the pronoun 'that' is, strictly speaking, improper, because it relates to something that had been sensed and is now remembered. (But it could not be helped because there is no other means to express the reality than that of human speech which, principally, has to do with the physical world and seldom or never with the metaphysical.) 'That' rightly applies to the inartificial nature according to the view of Isvarapratyabhijna: "The self not deprived of freedom." 'Never assumes' suggests that the reality is never perceived in the state of being remembered. (Stanzas. 12 & 13.)

(Context.) In the passage beginning with 'In Whom seated' it is said that consciousness assumes the form of universal
objectivity. Hence, the artificial form of non-existence, brought into being by its own thought, is also assumed by it. Accordingly, how can the sentiency of the form of unlimited enjoyment come to it? To remove this objection is explained.

(Text.) 14.—The pair of states is here styled objectivity and subjectivity. The objectivity is perishable and the subjectivity indestructible.

15.—Only that effort here ceases which is directed towards the objectivity. On the ceasing of that, a fool thinks, 'I am dissolved.'

16.—Destruction is never possible to that inner nature which forms the abode of the attribute of omniscience, because another is not found.

(Comment.)—Here, in the doctrine of the spanda principle, the couple of states is styled subjectivity and objectivity. Their differentiation is found purely in the use of words. The two, in fact, represent the unitary
principle of the form of Sankara who is free and full of light. This Principle, being pervaded by action identical with light, is not separate from the existence of the doer, i.e. agentship. When manifest, as identical with that action, it assumes the form of the category, the world, the body and their absence etc. and is called the object. Because causality cannot be attributed to anything else than that principle. As is said in the Sri Pratyabhijna: "the insentient cannot be said to possess that power whereby aught could come into existence from naught. Hence, the tie of cause and effect is based on the principle of subjectivity and objectivity."

The objectiveness of this world consists in this that the principle of spanda brings into being, like the reflections in a mirror and as separate from the nature of consciousness, such endless manifestations as body, blue etc. by the gradual processes of uniting and separating such emanations as place, time, etc., although these emanations are not separate from consciousness. Whatever He manifests is, being manifested, subject to decay as regards the external form. Decay
is here to be understood in the light of conversion from objectivity to subjectivity.

Hence, it is that the Lord creates and destroys only the objective aspect of the perceiver, i.e. body etc., and not the subjective of the form of ‘individual light.’ Because the individual is one in form with the Lord, although possessed of the body etc. Hence of the two, objectivity and subjectivity, the former is perishable and the latter, as identical with the nature of consciousness, is deathless. For, even at both the emanation and the absorption of the world, that reality does not deviate from the real nature. If it were to do so, the world’s emanation and absorption would not manifest. Hence, it is sentient as forming the essence of an unimperfect enjoyment even in the state of the insentient etc.

In the performance of the meditation on non-existence, as also

The objector says, in sound sleep etc., we do not perceive the self as doer.

For, its functioning is nowhere seen therein.
Yes. That effort or exertion, which is directed towards objects or is engaged in the function of directing the senses etc., only ceases and stops at the stage of the objective destruction. And, on the ceasing of that, the unintelligent fool, whose real nature is eclipsed by the involutive meditation, thinks ‘I am dissolved.’ Destruction can never befall or can never be possible to that inward nature, of the form of individual light, which (inward nature) is the abode of the attribute of omniscience. (The word ‘omniscience’ suggests perfect agentship etc.). For none else is found as the perceiver of the destruction of that inward nature. If there be recognised some such perceiver, he will, verily then, represent his own self, i.e. the inward consciousness. If he (the perceiver) is not found, how can you say, then, with determination that the state of destruction exists?

None perceives the destruction of that inward nature but he him-

The objector says, self of the nature of light.
How, then, can non-existence be predicated of him as identical with that inward nature? The author replies. The phrase 'owing to the not-finding of another' should, on this interpretation, be explained as owing to the absence of perception by another. It is true that just as the absence of a jug is determined from perceiving the place without the jug, so could be the absence of the self from the perception of something selfless. But the existence of the perceiver thereof is essential in this case. Hence, the non-existence of the self perceiving it does not hold good.

If he (the inward nature) were to disappear on the cessation of the effort directed towards the objective world, then, on some subsequent time, the perception of some other effort would not be possible and, hence, the non-perception of any other effort would follow.

Moreover, how can the foolish suspect the disappearance of the inward-faced reality by the non-perception of the outgoing energy in the dreamless sleep etc., knowing that the disappearance of one thing cannot affect another?
Disappearance is never possible to that inward-faced perceiver identical with light by the absence, or by the manifestation of the absence, of the effort directed to the objective world. The inward-faced nature, which forms the habitat of the attribute of omniscience, knows even that state of absence, because, otherwise, that very state will not exist. The genitive case 'of another' is used, here, to convey the nominative and accusative senses.

The inward-faced nature is regarded as a state, in consideration of the fact that the subjectivity is treated somewhat like the opposite of the objectivity. As before argued, the former is, in reality, the experiencer in the states of waking etc. 'The inward-faced' means the one in whom the supreme egoity predominates. (Stanza 16.)

(Context.)—After having discussed how the unenlightened determines, even though unjustifiably, the dissolution of his own perceiving self, on the cessation of his external operations, the author describes the mode and form in which the fully enlightened and the partially enlightened understand the self.
[TEXT.] 17.—The fully enlightened has, ever and always, the knowledge of that reality, invariable in all the three States; the other, only at the beginning and at the end.

(COMMENT.)—By the firm grasp of the forecited occult processes, the invariable, or the never-vanishing knowledge, or the unlimited manifestation of that real nature which forms the topic of this treatise, is possible perpetually—in all the three states, waking, dreaming and dreamless sleep and always at the beginning, in the middle and at the end—to the one who is very well enlightened or who is devoid of the impression of unenlightenment. He appears always as one with the real nature identical with Sankara. The other, i.e. the partially enlightened, has it only at the beginning, viz. on the desire to manifest and at the end, viz. on the inward-facedness identical with the immersion of those states which are of the form of consciousness suited to them, and never in their middle identical with the subsistence of the manifestation of things agreeable to them. As is said in the Sri Sivadrsti “She is indeed perceived as existing in
the states necessitating the presence of the knower at the beginning of all cognitions or in the fruit, through the immersion in that."

Bhatta Lollata also has, in his own gloss, interpreted 'at the beginning and end of those' just in the same way as I have done. We have never had schooling in forcing the farfetched meanings, in conformity with the words of the gloss of Bhatta Sri Kallata, in the sutras which yield a quite clear sense.

Because, the one who is not fully enlightened has the knowledge of that only at the beginning and at the end of those states, hence, he is a fit recipient and is, as such, being prepared to be fully enlightened by the instructions on the spanda principle. The author will refer to it in the passage starting with: 'hence the one, always on the alert to have the clear vision of spanda principle while waking etc'; also in 'the unenlightened is like the state of dreamless sleep, the enlightened is unenshrouded; also in the passage beginning with 'likewise even in dreaming' and also in that starting with 'one should always be awakened.'
Here, for the purpose of perfectly enlightening the already enlightened, the instruction is undertaken to fill even the middle state, of the form of the determination of the things, with the happiness of the fourth like the initial and the final stages of the three states waking etc. This will be explained later on. So say the Sivasutras: "The happiness of the fourth is possible on the differentiation of waking, dreaming and dreamless sleep;" "In the three, the fourth should be besprinkled like oil;" "Viresha the experiencer of the triad."
(Stanza 17.)

[CONTEXT.] Now the author describes how the fully enlightened acquires realisation individually in the three states.

[TEXT.] 18.—The all-pervading lord manifests, in the two states, as possessed of the supreme power in the form of the knowledge and the knowable and, in the other than those, as identical with consciousness.
(COMMENT.)—To the fully enlightened, the all-pervading real nature, identical with Sankara, appears, in the two states of waking and dreaming, as possessed of the supreme power which manifests itself in the form of the knowledge and the knowable at the middle stage; and in its own form as the spanda principle, at the initial and the final stages of the cognition. Therein, the fully enlightened, like Sadasiva and Isvara, envisages the whole universe as his own body. The phrase 'in the other than those' implies in the dreamless sleep and not, as some say, in the dreamless and the fourth states. Because the fourth is impertinent, as regards the subject under discussion; 'invariable in the three states.' And because the realisation of that is itself the fourth state. In the sound sleep this all-pervading principle appears to him as identical with consciousness, owing to the stoppage of the entire knowable, viz., objective world. This relates to the fully enlightened and does not follow the order of things. Because, in the latter case, the phrase 'identical with consciousness in the other than those' would be incongruous. For,
with reference to the people, the dreamless sleep is of the form of subconscious state and, with reference to Siva, even waking and dreamless sleep are identical with consciousness. Besides, it is useless as regards the topic under discussion.

The concluding portion of the first chapter beginning from this place should be very carefully examined; because, though meant to perfectly enlighten the enlightened, it has not been recognised as such by other commentators. We are not expected to write such things word after word. (Stanza 18.)

[CONTEXT.]—Now the author justifies how even the middle stage of waking etc, does not stand in the way of the enlightened.

[TEXT.] 19.—Particular emanations of spanda, which begin with qualities and whose existence is due to and based on generic spanda, never oppose the knower.

[COMMENT.]—Here, by the term qualities is meant goodness, attachment and
inertia, which have the principle of materiality for their field of glory and which take their stand in the principle of maya. As is said in the Sri Svacchanda in connection with the arrangement of the bed-sheets of maya: "The red and the white should be known as forming the lower and the upper covers and inertia as the middle. These qualities are thus arranged."

Currents of those particular manifestations of the spanda principle, which begin from 'kala' and end with the 'earth' and which have those qualities at their head, mean such effusions as body, senses and the worlds, as the perceptions of blue and pleasure etc., and, with reference to a Yogi, as the light and the sound etc. They never oppose, viz., they never conceal the real nature, in the case of the knower, i.e. fully enlightened soul that has no future birth. Because, according to the view discussed 'in Whom established,' they take their birth from and are identical with the generic spanda principle before described and serving as their support. The power of consciousness pertaining to Paramesvara, manifesting itself at the stage of Sri Sadasiva etc. in
the form of the triad of powers, cognition, action and maya, assumes, owing to the excess of limitation, the form of goodness, activity and inertia for the performance of the play in the manner described in the Sri Pratyabhijna: “Those, which constitute the cognition, the action and the maya of the Lord with reference to things existing as His own body, form goodness, activity and inertia of the fettered.” By means of this, the fully enlightened knows, always, this whole universe as presided over by that reality and as identical with the manifestation of his own conscious powers and feels merged in the spanda principle, although never putting himself in opposition to the particular spanda forms which begin with qualities. (Stanza 19.)

(Context.)—Now is described how these fetter the unenlightened.

(Text.) 20.—Indeed, these, being always in readiness to conceal their own position, throw the people of unawakened intellect into the terrible ocean of the path of worldly existence, which is difficult of crossing
COMMENT.—These before described effusions of spanda, beginning with qualities, which are ready or which always exert themselves only in hiding their own position identical with the spanda principle, throw almost all the worldly people of unawakened intellect—who have not recognised their own spanda reality identical with the power of the Lord, and who believe the body to be the self—and the Yogis of limited power, who mistake the life-breath etc. for the self, on the fierce and painful path of the world which is difficult to be crossed over, i.e., across which the totality of living creatures is taken with great difficulty by the adepts. As is said in the *Sri Malinivijaya*: “Others are called ghorataris (fiercer) which, while embracing Rudra souls, throw down and down the jivas being attached only to sense objects.”

The same supreme energy, which has been described before and which is identical with the spanda principle, is called the vam-esvari power, because it vomits in and out this whole universe and because it runs counter to the march of the world. The four circles
of the divinities, bearing the forms respectively of khechari, gochari, dikchari, and bhuchari and called into existence by that energy, lead the fully enlightened to the higher stages and the unenlightened to the lower and lower. The Khecharis which, as moving in the ether of knowledge, are a means to the manifestation of the temporal freedom, non-duality, omnipotence, omniscience, perfection and pervasiveness in the case of the fully enlightened, serve, while moving in the state of ‘sunya-pramata’ and while in the form of cloaks, as a means to the limitation due to the association of temporality, limited activity and limited knowledge, in the case of the unenlightened. Gocharis, which move in the stages of determinative faculty, egoism and mind, whose (of stages) sphere is constituted by the ideation as denoted by the word ‘gau’ speech, produce determination, conceit and imagination identical, in the case of the fully enlightened, with his own self, and in the case of the laymen, with individualities. Dikcharis, moving in the ten quarters or in the ten stages of external senses, lead to the manifestation of non-duality in the case of the fully enlightened and to the duality in the
case of others. Bhucharis, which move in and are identical, being materialised, with the state of the knowable of the form of the pentad denoted by the term 'bhu,' show themselves to the fully enlightened in the form of conscious light. To others they appear as manifesting limitedness everywhere. Thus, these four circles, of the form of the limited experiencer, inner sense, the outer senses and the knowable, and identical with the particular spanda emanations beginning with qualities, throw the people of unawakened intellect, throw the worldly people and the Yogis who feel satisfied only with the manifestation of the light and the sound etc., into this world which is an evolution of particular elements. [Stanza 20.]

(CONTEXT.)—Because it is so.

(TEXT.) 21—Hence, while even in the waking state, the one, who is always in readiness to have the clear vision of the spanda principle, realises his own real nature very soon.

(COMMENT.)—Even while waking or existing in the waking state, he realises, not after long, his own real nature identical with Sankara, who is always on the alert for the
clear vision or contemplation of the spanda principle described before and to be explained later on, i.e. who is fixed always in the introspection of his inward reality, according to the way chalked out in the Bhagavadgita: "who, being ever meditative, worship me, after fixing their mind in me." Similarly his internal nature, identical with Sankara, by itself emerges before him and by this emersion the enlightened becomes fully enlightened, i.e. becomes liberated in life, through the attainment of perpetual and never vanishing inspiration. (Stanza 21.)

( context. ) The author now describes how those, these very states, offer the field, first of all, for exertion, which have been called into being by the strong and forceful reliance, which easily lead to the destruction of all other states and in which the treasure of the spanda gets opened and comes face to face with the person who is always on the alert.

( text. ) 22.—The spanda principle is established there in that state to which gets reduced the one who is exceedingly exasperated or the one who is exceedingly pleased or the one who is deeply
considering what to do or the one running to and fro.

(Comment.)—As regards all the different ways and means of meditation, the Yogis, as a matter of fact, get one-pointedness, only after putting down all other functions. If, in these states of vehement wrath etc. which, by themselves and without any effort, lead to the cessation of all other functions, the Yogis, who are always on the alert for the clear vision of the spanda principle, draw themselves in, all of a sudden; then they are sure to obtain their desired objects at no distant date. And those, who are not Yogis, are like idiots in this respect.

‘The immensely exasperated’ suggests the one whose circle of rays is drawn in, under the potent influence of the divinity in the form of the destructive desire immediately arising either from the sight of the enemy who has recently inflicted a terrible wound or from the hearing of the enemy’s heart-rending words. ‘The exceedingly ecstasied’ implies the one the group of whose senses is fully awakened and is, hence, energising under the influence of the divinity emerging, in the form of the gratification of the desire, just at the sight of the lotus-like face of the
long-wooed beloved. ‘Thinking what to do’ indicates the man who runs in fright, being all around encompassed by an inhuman and strong force, and is reduced to the state in which he feels hanging in the balance of uncertainty and who has all his sense-divinities brought to a standstill under the consciousness of uncertainty occasioned by the exhaustion of all the possible means of shelter. ‘The running’ denotes the person who is closely pursued by a rut elephant etc. and who, being in utter despair of life, is attentive altogether to a hasty flight under the goading of the divinity of the activity which is in full swing owing to all the other functions being drawn towards itself.

The Yogi, who is perpetually on the alert to have the clairvoyance of the spanda principle, attains to the state of the cessation of all other operations in the moods most akin to the above and in such as the horrific fright caused by the sight of a lion, a hu, serpent etc. The spanda principle presents itself to him in that particular state of the oppage of operations. Hence, being alive the state of the cessation of operation the Yogi should at once put down the feelings of anger and uncertainty
just as a tortoise contracts all its limbs and should bring into manifestation the states of 
ecstasy and wild retreat by the process relating to the obtainment of perfection. He should 
contemplate on his own spanda energy that has come to stand face to face with him. 
As is said in the Sri Vijnanabhairava: “That reality alone survives when a Yogi fixes his 
intellect in the states of love, anger, greed infatuation, conceit and envy. He shoul deeply consider over the bliss that surges on the achievement of some happy object ad on the seeing of a relative after a long tir. 
The existence of Brahman is near at hand at the end of sneezing etc., in fear, in lep 
grief, in flight from an elephant, in curiosity and at the end of hunger c.” 
(Stanza. 22)

(CONTEXT.) — Now is described h' the perpetually alert can get liberation life identical with the permanent presence of that reality, first by introspecting these states the spanda energy after the recited manner and then by meditating in that energy in all states.

[TEXT.] 23—25. — Both the sun and the moon, while lying behind by the upper path his ob-
ject of the world, set in the path of Susumna after taking their stand in that state of which the Yogi takes firm hold and stands fixed with this vow 'I shall certainly and necessarily do that which this reality will say to me'. Then, in that great ether where the moon and the sun have disappeared, he, who acts as in the sound sleep, is indeed insentient and he, the unenveloped therein, is enlightened.

[COMMENT.]—The Yogi vows and determines that he should give up all the externality and necessarily do that, or, that he should exclusively address himself to that which this, his nature, identical with Sankara, says to him or makes him reflect on that reality which he experienced before as being manifest and as full of intelligence and bliss. He stands fixed, after taking his basis in, or contemplating, as the end of life, the spanda state full of intelligence and bliss and previously experienced in the moods of vehement wrath etc. He gets inflexibly into the state in which all ideas have subsided and vanished.
Taking their stand in that state of his, the moon and the sun, the exhaling and inhaling breaths, both unite together in the abode of heart and simultaneously set, or subside, in the path of Susumna in the Brahmic artery by the upper path, or by the path of the upleading breath. How? Leaving the objectivity represented by the cosmic egg or deserting the microcosm presided over by Brahma the presiding deity of the Brahmic aperture, or giving up confinement to the body as far up as the upper gate. The Yogi, then on transgressing the bodily limitation, reaches to that high ether, identical with the disappearance of the entire objective existence, wherein the previously referred to moon and sun disappear totally. The Yogi, who even in that ether acts as in the dreaming and dreamless states or who still takes his stand on the stage of sunya etc. owing to slackness of his exertion and under the delusion of the spanda effusion beginning with the qualities and in the form of the khechari etc., is addressed as insentient, as the one to whom his own real nature has not manifested itself properly.

As is said by Sri Bhatta Kallata in: "Taking stand in which state of spanda,"


and in "with whom, the manifestation of his own real nature has not properly taken place, he, being deluded by the dreaming etc., is unenlightened, is concealed."

But he, who does not even for a moment relax therein by the strength of activity and by the quickness of exertion, is addressed as enlightened, as standing identical only with the ether of consciousness on account of his being not overcome by darkness. Hence, the teacher has instructed that the Yogi should always be exertive.

O

HAPPINESS TO ALL.

End of the first Chapter.
CHAPTER II

Thus, in the first chapter, the author has explained the spanda principle as identical with the real nature, as justifiable by arguments, and as recognisable along with the cognitive mark by the involutionary meditation. Now, he introduces the second chapter, namely the 'rise of the innate knowledge,' consisting of the seven stanzas from "relying on that" to "granting identity with the reality of Siva." In it, as helping to reveal the universal identity with consciousness, he explains how the same spanda principle can even when adopting universality, be recognised by the evolutionary meditation, just as the Yogi gets perfect enlightenment referred to before by the perpetual realisation of that reality.

The universe is twofold as pure and as impure. The first two slokas describe that the pure, in the form of mantra etc, emanates from that reality, is identical with that and gets merged in that. The next two slokas say that the impure also is identical with that. The fifth tells that the man, who gets libera-
ted in life, is fixed in the knowledge of that reality. The last two relate how the Yoga practisers get their desired objects by the realisation of this principle.

This is the abstract [of the second chapter].

(context.)—The author now describes how that pure aspect of the world, of the form of the mantras etc., referred to in "In Whom established this objective world, from Whom come out." is emanated from that reality, is manifest through that and gets merged in that.

(text.) 1 and 2.—The incantations, on catching hold of that strength, get endued with the power of omniscience and perform their functions just as the senses of the embodied do. They, together with the mind of their practisers, get absorbed in that alone, being peaceful and purged of impurities. Hence, these incantations possess the real nature of Siva.

(comment.)—Relying on, or catching hold of, that strength or the life vitality con-substantial with the spanda reality, as their ultimate support on account of identity,
the holy and worshipful mantras, such as Ananta, Vyomavyapi etc., get their full and free play by the power of their omniscience and perform their functions of creation, dissolution, concealment and benefaction in the domain of the embodied. The word ‘omniscient’ is used chiefly with reference to meaning and as such suggests omnipotence etc. The above idea is exemplified thus: just as the senses of the embodied operate in the manifestation of sense-objects by virtue of that strength in the manner described previously.

The Mantras get also purged of impurities and their defilement of functioning disappears on the achievement of their objects. In that self-same vitality of spanda they get absorbed, never to come into existence again, by the proper attainment of identity and lose their property of denoting particular deities. They get divested of the impurity of functioning and merge, together with the knowledge of the practisers, in that vitality of spanda. As has been said, “Have gone to the diseaseless state after gracing the aggregate of the Jivas.” These mantras and their lords are possessed of the nature of the great Lord Siva and are one in sub-
stance with the generic spanda principle, because they emanate from that, are created by the prowess of that and get merged in that.

Why are not the senses also of the form of the omniscient, if they and the Mantras emanate etc. equally from that reality?

The Lord forms the body and the senses individually by His own power of Maya. Whereas, by that of knowledge, He produces, out of ether, the Mantras whose essence lies in describing various deities. Possession of such attributes as omniscience etc, by these Mantras is quite justifiable, because, even at the Mayic stage, the Mantra, as descriptive of some deity, has no limitation in knowledge like the body and the Purvastaka etc. and since it does not get degraded from the stage of the perceiver, according to the view of the Pratyabhijna: “The determination ‘this is a jug’ manifests in the form of the Lord’s power and never in that of objectivity as being beyond both the name and the form.” This is explained at length in the commentary on the Karika of the Sri Pratyabhijna: “On the manifestation of
the duality one in essence."

This stanza should be explained in the above manner with reference to Ananta Bhattaraka etc. who, standing on the stage of knowledge, perform creation etc.

All the Mantras, in the shape of the senses of the teachers (Second Interpretation) engaged in the initiation etc., rely on and firmly catch hold of the vitality of that spanda principle and perform such functions, along with the mind of the practiser, as the procuring of deliverance and enjoyment. They rightly merge in that alone, after they lose their existence as articulate sounds and are, hence, purified. In this explanation, the phrase, 'along with the mind of the practiser,' goes with the preceding stanza.

Thus it is implied that the vitality of the spanda principle serves as the substratum of the Mantras, not only as regards the stages of emanation and absorption but also as regards that of functioning.

The gist of the whole is that, according to the Saiva School which has got ten divisions, eighteen divisions and so on, the Mantras are identical in substance with the Spanda Reality. [Stanza]. 1—2.
Having explained with justification that the creation, believed as pure and as of the form of the Mantras and their lords etc., is one in nature with Siva, the author now introduces summarily the esoteric view of the Sri Matasastra etc. in explaining that the impure creation of the form of Maya etc. is consubstantial with Siva.

(TEXT.) 3 and 4. — The Jiva is identical with the whole universe, because the genesis of all things is attributed to him and because he adopts the universality on account of the knowledge of the whole. Hence, there is no state, in contemplations of the word and the meaning, which cannot be identified with Siva. The experiancer stands everywhere and always in the form of the experienced.

(COMM.) — Because the Jiva, the perceiver, is identical with the whole, i.e., is, like Siva, of the form of the universe hence, by that reason, as regards the words and their meanings and the ideation, there is no such state, either at the beginning or in the middle or at the end, as cannot be identified with Siva. Thus everything is of
the nature of Siva. This being so, the enjoyer, as of the form of consciousness and as a perceiver, is, always and everywhere, in the stage of the diverse elements and worlds etc., standing uniformly, neither more nor less, in the form of the enjoyable or in the form of the body and blue etc. The enjoyable has no existence apart from the enjoyer.

The passage beginning with ‘Jiva’ and ending with ‘Siva’ indirectly tells that there is no real differentiation between the Jiva and Siva and, hence, there should be no idea of imperfection even in the states of body etc. The feeling of oneness in nature with Siva full of intelligence alone should prevail. As has been said in the commentary on the Sri Pratyabhijna: “There is no divergence of opinion on this point that not only those get success, who regard and worship even the body as identical with Siva and with all the thirtysix categories, but also those who regard and worship even a Jug etc. in that light.” Bhatta Sri Vamana has also said: “Because a thing sensed is itself based on consciousness and because it cannot be said to exist as sensed independently of that consciousness,
the whole is the object of that consciousness. Thus one should realise one's identity with consciousness."

In reply to the query how the Jiva is identical with the whole? is said: because he is the origin, or the cause of the creation, of all things. The phrase 'sarwabhava etc.' is used with reference to its ablative significance. According to the view of the Sri Jnanagarbha hymn, "Your playful desire becomes the cause of the diversity, such as the perceiver, the perceiving, the perception and the perceptible, and that diversity disappears somewhere on your playful desire being over. Seldom does a certain man realise it in this light.", the Jiva is the source of all things because the world exists on the manifestation of consciousness. The Jiva is of the form of the whole and has all powers because the universe emanates from him. I have explained this in my comments on the second Sutra.

The latter half of the third stanza, beginning with 'knowledge of that' gives another reason why the Jiva is identical with the whole: because the identity of the Jiva with the whole is perceived owing
to the fact that the Jiva is identical with the knowledge of the whole objective world typified by blue and pleasure etc. All the necessary instructions are included in the spanda reality, because the above two stanzas refer to the occult practices and the stories, teaching the right knowledge based on such an argumentative justification as leads to the extirpation of the tree of individualism, and because the first and the last sutras refer to the great reality, the sutra beginning with 'waking etc.' to that of the Trika system and the Stanza 'catching hold of that' to the essence of all meditations. (Stanzas 3 and 4.)

[CONTEXT.] Now the author explains that the liberation is essentially the same as the realisation of this identity with the universe.

(TEXT.) 5—Or he, who possesses this sort of cognition, or he, who regards this whole universe as a play and is always united, is beyond doubt liberated in life.

(COMMENT.) — The word 'or' denotes that the form of the involutive meditation, described in the first chapter, is optional, but this realisation of identity
with the universe is essential and hard to be obtained. Hence, the meaning is as follows. Such a cognition is seldom to be had and falls to the lot of that fortunate person who has no succeeding births. He, who obtains this, regards this whole universe as a play or creates and dissolves it by the evolution and involution of his own consciousness and is always united or is a great Yogi according to the view: “Those who, being ever united, worship me with their mind fixed in me.” Such a man, though living, though possessed of life-breath etc., has all the bondages burnt to ashes by the fire of knowledge and on the falling of the body he becomes Siva. A man, whose character is of the above description, is free, even though living, and is never and no way fettered.

The phrase ‘no doubt’ suggests that the liberation by means of initiation etc. is based on the faith in the teacher and that the liberation by means of the above knowledge and conduct has for its basis the faith in one’s own self. (St. 5.)

[CONTEXT]. The author, in the following two stanzas, says that this great realisation verily serves the practiser, the teacher
nectar with “Victory over the death by time is not possible by acquiring nectar.” and introduces, in terms of praise, the right way of obtaining nectar in the passage, beginning with “Or the one, established in the supreme principle, is never teased by all the forms of time.” having, in the middle, “The whole should be regarded as of the form of Siva and Sakti.” and ending with “He, though living, is free, who has this conviction always. Time cannot limit him who always meditates on Siva. That Yogi meditates on the state of Svachchanda, and acquires equality with Svachchanda through the Yoga of Svachchanda, which leads him to move like Svachchanda. He, becoming Svachchanda, always moves freely and is independent.”

This is the cognition and this is the knowledge of the self. The knowledge referred to in “The self should be known.” consists in the recognition of the as self essentially identical with Siva Who is omniscient and free and does not, according to the tradition: “Those votaries of the self do not attain to the high state.”, consist, as the Vedantists say, in the knowledge: “This whole is verily Purusa.” This is
similarly the favour of the teacher to the self of the pupil, essential for the process of uniting him at the time of initiation. The teacher, knowing this way of obtainment, does his duty as a teacher in uniting the self of the disciple with Siva.

This is the Liberative initiation based on self-faith and granting the unity to Putraka etc. with the ultimate reality identical with Siva. As is said: “He, who, thus, knows the reality, gets doubtlessly the initiation granting deliverance without offering sesamum and ghee.” Even the initiation of the sacrificer is to be treated as such. The best of the great teachers (Vasugupta) has not used the word ‘alone’ with reference to this initiation lest the people might grow sceptic over the sacrificial initiation.

HAPPINESS TO ALL.

END OF THE SECOND CHAPTER.
CHAPTER III.

Connexion of the 1st, the 2nd & the 3rd chapters.

Thus, for the manifestation of the perfect enlightenment, the previous two chapters have explained the entry, into the spanda principle, which can be contemplated in both the involutive and envolutive meditations and which serves as a means of friction between the two creative poles. In this the third chapter, namely the Vibhuti Spanda, comprising nineteen stanzas, starting with the verse ‘yatheccha’ and ending with ‘will become Lord of the circle’, the author, in the first place, describes summarily how, by the long parctised grasp of this principle of spanda, there dawn forth the higher and the lower phases of glory. Secondly, he goes on to the definition of bondage and freedom. Thirdly and lastly, he discusses conclusively what was undertaken at the very beginning of this treatise.

The first two verses discuss the freedom as in dreaming, on the analogy of the freedom as in waking. The third, while dilating on its opposite, implicitly
enjoins that one should resort to perpetual exertiveness. The fourth and the fifth deal with the manifestation of the knowledge of desired objects, the sixth with the manifestation of the operative energy and subjection of hunger etc. and the seventh and the eighth respectively explain the acquisition of omniscience and the disappearance of grief. The ninth defines evolution of the nature of spanda. The tenth argues why to discard certain powers appearing as obstacles in the way of superior meditation. The inspiration of the nature of the universal identity, as explained in the second chapter, has been discussed in the eleventh. Twelfth is devoted to the description of the process leading to inspiration. The next triad sets forth the bondage and the bound. The 16th says that the spanda principle alone pervades in both the states of bondage and freedom. The author again turns to the definition of bondage as deserving of being broken asunder in the seventeenth and the eighteenth. The last, while describing the means of breaking that bondage, recapitulates the sense of the first Sutra.

(CONTEXT.) In connection with the previous statement ‘cognition of the spanda principle is always possible to the perfectly enlightened.’
the instruction has been given in 'hence, one should ever be exertive.' regarding the attainment of perfect enlightenment by the ordinarily enlightened through the introspection of the spanda principle in the waking state. The passage beginning with 'which state etc.' relates to the tearing of the Yogi's veil, in the form of the dreamless state, by the skilled practice in the constant meditation on the means. Now, the author illustrates, the Yogi's glory suited to the dreaming, in order to prove the perfect enlightenment obtained through the disappearance of the condition of ordinary dreaming and dreamless states.

[TEXT.] 1 and 2.— Just as Supporter, being eagerly requested, grants to the waking and embodied the objects deep-rooted in the heart, after causing the rise of the moon and the sun, so, also in the dreaming state, does He necessarily manifest desired objects, appearing Himself always before the Yogi more manifestly in the central path (Susumna) owing to His never vanishing prayerful attitude.
(COMMENT.) — The word 'supporter', as etymologically meaning the one who holds the whole universe in himself, represents the real nature identical with Sankara.

[Explanation of 'just as the...to heart']. Just as, when eagerly requested or propitiated, through the introspection of the internal nature, by the Yogi who is waking, or to whom his own real freedom has manifested itself in the waking state, and who is embodied or to whom the knowledge of the microcosm has revealed itself even in the embodied state, He grants the objects rooted in the heart, or grants such desired objects as the knowledge of the light, the sound etc., the rousing of the intellect and acquaintance with the obstruction of knowledge in general.

How? After causing the rise of the moon and the sun or of the cognitive and the operative energies. The operative energy fully develops all that is manifested by the cognitive power. The great Lord, on His entrance in the Yogi's body, performs the influx of particular forms of knowledge by the gradual development of the right and the left lights representing respectively the
cognition and the operation manifested by the process of radical support in the form of intelligence awakened by meditation.

So Supporter appears clearly, or as unenshrouded, in the central path, i.e., Susumna, of the Yogi who is fixed in the shaim sleep and who has always never vanishing prayerful attitude, or is intent upon praying to God, by means of his meditation—according to the traditional views 'when sleep is not yet come, but the external objects have disappeared, that state reveals itself as supreme goddess and is to be experienced by the mind only' and 'He, who meditates, in the Brahmic aperture as well as in the heart, on the power, weak yet fat, gets the freedom in the sleeping state on his entrance in that.'—on the power of consciousness which is engaged in disgorging and swallowing and which serves as a friction between the two creative poles represented by them (disgorging and swallowing). And He [Supporter], without fail, reveals, even in the sleeping state, to the Yogi whose intellectual mirror is cleansed by the long practice in meditation, all such desired objects as the Anava, Sambhava, Sakta
inspirations and others.

This Yogi never gets subjected to insentience in the dreamy and the dreamless states. The dreaming state suggests the dreamless state. The same phrase 'by the never-vanishing prayerful attitude' if repeated, serves as a reason for the revelation of the desired objects and means that God does not overlook the divine propitiation, of the nature of the disappearance of the Mayic defilement and obtainable by the devotional meditation on the internal nature. The great Lord of consciousness grants indeed all that is asked of Him through the service suited to the inward nature. The word 'waking' should, as an equivocal word, be explained as the one who at once is wide awake to the supreme reality and is in the waking condition. (Sts 1-2.)

[CONTEXT.] — Now is explained that, if a man be not thus concentrated, he is not entitled to be a Yogi.

(TEXT.) 3. — If otherwise, he, like an ordinary person, will always be subject to creation in the waking and the dreaming states, because the creation is free, being characterised by independence, in
the states of waking and dreaming.

COMMENT. — If, in the way chalked out before, Supporter be not worshipped always, then, owing to absence of the realisation of his own real nature, this Yogi will, ever and always, in both the states of waking and dreaming, be, like an ordinary person, governed by the Lord's creation which is of the nature of determining and manifesting the specific and ordinary things of the world. The sense is that this creation will throw even the Yogi, like an ordinary person, into the pit of worldly existence. As is said: "The outgoing of the creatures is due to the Lord's desire." The phrase 'being characterised by that' means that the Lord's creation is quite free and independent in manifesting things in such states as dreaming, waking, etc. (St. 3.)

CONTEXT. — Thus having discussed and cleared the means of uprooting the dreaming and the dreamless states for the purpose of acquiring perfect enlightenment, the author explains with illustrations the means of entrance in the spanda principle of the perfectly enlightened and instructs that the knowledge of the object desired to be known is also possible thus.
(TEXT.) 4. and 5.—Just as the same thing, as was with all the attentiveness of mind dimly perceived before, becomes clearer when observed through the exertion of one's own power, so, on catching hold of the vitality, the thinghood becomes at once manifest in the same way, by the same reality and in the same place in which it actually exists.

(COMMENT.)—The particle 'hi' conveys the sense of 'kila' (indeed). In spite of mental attentiveness, a thing is seen dimly owing to such difficulties as distance etc. It becomes not only clear but also clearer when observed minutely through one's own visual power. So, that vitality of the spanda principle, which is found identically, in one's own real nature, with Sankara in the ultimate form of the compact mass of bliss, becomes manifest in a clearer way, soon on being observed through the effort of meditation on its unity with the internal nature. How? On catching hold, or on the merging in his own self, by the practiser, of the stage of artificial perceptivity attributed to the body etc.
Immediately on the vitality of spanda being grasped, that treasure, etc., desired to be known, reveal themselves to the practiser, or the Yogi who repeatedly keeps alive the stage of artificial perceptivity attributed to body and intellect, in that place, in that position and in that ultimate form of gold etc. in which they actually exist. (Stanza. 5.)

(Context.)—Now is explained that the operative energy etc., reveal themselves through this vitality alone.

(Text.) 6. — Just as a feeble person addresses himself to his own duty by catching hold of that strength, so does he, woh is exceedingly hungry, subdue hunger.

[Comment.]—An emaciated person, such as the sage whose vital elements have all become reduced, sets himself to his own task, or to the performance which is binding on him, by catching hold of the strength of spanda, or by perpetually keeping alive through the inspiration of spanda the state of perceptivity attributed to life-breath. He can by the inspiration of that vitality perform even an act hard of accomplishment. Like-
wise, the one who is terribly hungry can subdue hunger, thirst etc. by that inspiration. Subjection to pairs (heat and cold] is not possible in the case of the one who has attained to the stage of consciousness because that subjection has the force only in the stage, of life-breath etc., which got merged in that of consciousness.

(Stanza. 6.)

[CONTEXT.]—Because thus a number of such occult powers is obtained by means of that vitality in accordance with the logical method given in the previous Sutra, hence,

(TEXT) 7.—Just as omniscience etc. reveal themselves on the pervasion of the body by this principle, so they will do, anywhere and everywhere, where the Yogi takes his stand in his own real self.

[COMMENT.]—Just as the attributes, omniscience, omnipotence and the like of the form of the experience of things suited to that state, manifest themselves to the embodied on the body being pervaded by the spanda principle identical with one’s own nature; so, if this embodied self take his stand in his never-vanishing self of consciousness, either through the
withdrawal of all his sense activities in the manner of contraction of limbs] by a tortoise or through the process of full evolution, or if he fix his mood of meditation on that conscious self recognised by the aforesaid cognitive marks, he will, everywhere and in the totality of categories from Siva down to earth, become so, or become possessed of such attributes as omniscience, omnipotence and the like, suited to the state of Sankara. [St. 7.]

[CONTEXT.]— The author (now) says that the Yogi will get, besides the above, the following by virtue of this spanda reality.

[TEXT.] 8. —The feeling of grief is the thief of body; it proceeds from ignorance; if that ignorance disappear by Unmesa, whence can that grief exist in absence of its cause?

[COMMENT.]— The feeling of grief, which is experienced by the man believing his body to be the self, acts as a thief inasmuch as it steals away the wealth of perfect knowledge and causes the poverty in the form of limitation. Origin and existence of grief are due to ignorance or to the non-recognition of one's own real nature identical with bliss and intelligence. If
the ignorance disappear, or be uprooted, by unmesa, the real nature of which will be described later on, then whence can this grief, without ignorance which is its cause, exist? i.e., it can never exist. On the banishing of grief, the inevitable sufferings of the body, such as sickness etc., disappear and in proportion to their disappearance the real nature of the Yogi manifests itself just as the real nature of gold does when it is heated and dross disappears.

Thus the wealth of a great Yogi consists in the perpetual absence of grief taking place even in his embodied state. As has been said by Madalasa, a Yogini of the first order, when she addressed the young boys: "May you not be reduced to stupidity with regard to this your own worn-out dress, your own body, which deserves to be cast off! This your body is determined by virtuous and vicious acts and this your dress by pleasure etc."

This also is indirectly hinted at in this stanza that the Yogi, who desires limited powers, rises superior to the state of being wrinkled and grey-haired, when the whole of his body gets, as if by elixir, affected by the meditative practice. (St. 8)
(CONTEXT.)—Now in reply to the query: of what description and obtainable by what means is this unmesa which has been so frequently referred to before? the author says.

[TEXT.] 9.—That is to be known as unmesa whence the rise of another thought takes place in the mind of a man who is already engaged in one. One should introspectively know it.

[COMMENT.]—The spanda principle, identical with the fire and the moon and leading to the disappearance of all the varieties of a particular thought by the sudden subsidence of the basis thereof and by the full manifestation-of-consciousness caused by the excessive concentration of consciousness in that thought, gives rise to the unearthly manifestation in the form of the bliss of consciousness in the case of the Yogi who, according to the view: "Consciousness cannot shift to another object when it is already fixed in one invisible object. Then that conception matures exceedingly in the intermediate form." is engaged or has concentrated himself in one particular idea in which all its varieties have ceased to exist owing to the strength of the basis.
The Unmesa should be known, or recognised, in one's own self as identical with an extraordinary bliss by approaching the self through the concentration of the inartificial exertiveness in its subjective aspect only, because the objectivity has totally, in this case, vanished.

Some interpret the stanza in the following way. Unmesa is that from which the rise of the other idea suddenly takes place in the mind of a man who is already occupied with one idea relating to a particular object and which pervades both the ideas. (St.9).

(CONTEXT.)—Now the author instructs that a great Yogi should reject those particular powers which even inferior Yogis can, by their efforts, acquire and which have been roused into being by the meditation on Unmesa.

[TEXT.] 10.—From it the light, from it the sound, from it the emanate, not long after, as a disturbance to the embodied.

[COMMENT.]—As a disturbance and as an impediment, by granting a temporary gratification in the attainment of the spanda principle, do immediately flow forth, in the case of the Yogi in whom the attribution
of I-ness to the gross and subtle forms of body has not yet vanished, from this unmesa, which is being referred to, the light, equal to that of the pupils of eyes in the middle of the eyebrows and the like and identical with the light of the general objective world, the sound, which is equal to that which is never interrupted and identical with the sound as undistinguished by the variation of meanings, the form, or the light that manifests things even in darkness, and the flavour, or the extraordinary taste experienced by the tip of the tongue. As the ancients say: “Those are regarded as disturbances in the state of meditation and as occult powers in Vyutthana.”

This stanza implicitly refers to the fact that the light and the sound etc. are mere disturbances to the Yogi, mistaking the body for the self, even though he be exertive to introspect unmesa. (Stanza 10.)

[Context.]—Now is explained that the Yogi, who drowns the perceptivity of the body in this real nature of unmesa, attains to the higher stage of experiership even in that bodied form.

(Text.) 11.—Why to speak much? This will come into expe-
once by itself when the Yogi stands fixed as pervading all objects as at the time of desiring to see.

(COMMENT.) — As the object desired to be seen manifests itself in its internal identity at the time of the indeterminate desire of seeing which presents itself in the form of Pasyanti, so when the Yogi stands fixed in, or never swerves from, the state of unmesa, after pervading all objects included in the categories from earth up to Siva as referred to in the treatment of the paths given in the Svacchanda and other works, or, after taking this whole universe into the consideration of identity with meditation on his own determination, i.e. "I, like Sadasiva, represent this whole universe." then that fruit, which consists in the bliss of entrance into the supreme experiencership in which the objectivity has merged and which is awakened by the unification of the entire knowable, will, by itself, be, indeed, known or be experienced by one's own consciousness. It is useless to speak much on this point. [St. 11.]

 CONTEXT. — While winding up the description of the process of entrance, the
author brings that spanda principle, being diversified by numerous objects, to the mind of the pupil to be instructed, by saying that the entrance in the spanda principle becomes always possible to the fully enlightened who meditates on the series of means discussed at the end of the enunciation 'Cognition of that is always available.'

(TEXT.) 12.—The Yogi should always be exceedingly on the alert, after observing the whole universe of objectivity with cognition. He should establish the whole in one place and then he will not be troubled by another.

COMMENT.—The yogi should always, i.e. at the beginning, in the middle and at the end of consciousness in the waking, the dreaming and the dreamless states, be on the alert, or should resort to full enlightenment, with the divine vision of the basis of spanda principle fully awakened. How? By observing or by thinking over, according to the view described in: 'Hence there is no such state in all the ideas relating to the word and the meaning as cannot be identified with Siva.' the whole range of objects such as blue and pleasure etc. with the help of
cognition or with the help of external manifestation.

He should regard this whole as established in one real nature as creative and as identical with Sankara or he should know this as identical with that real nature in both the states of involution and evolu-
tion. It also is implied that he should regard even the intermediate state as iden-
tical with the materialisation of the bliss of consciousness by the firmness of the basis in the first and the last stages.

Thus he will not be troubled by anything else because his own self is admitted to be present in the whole. As has been said by the author of the Sri Pratyabhijna: “Whence can, in the world filled with his own party, there be a fear to this ever-happy Yogi who without any doubt, O Lord, regards this whole universe of objects as Thy body?” (Stanza 12.)

(CONTEXT). The author now defines the fetters and the fettered, entertaining a doubt: who is the troubler and who the troubled referred to in ‘Then he will not be troubled by any one else’ because the whole universe is said to be identical with Siva?
13.— He (the real nature) is regarded as the fettered when, being shorn of his own glory by Kala, he gets reduced to the state of being enjoyed by the group-of-Powers which proceeds form the universe of sound.

COMMENT.— This real nature or Sankara, of the form of light, who has so often been described here, is proclaimed in all the revelations under such titles as Spanda, Lalita, Isvara, and others. He is free, is always engaged in performing the fivefold act and is found always in union with His power according to the view of the Sri Svacchanda Sastra: “This Lord, as being the cause of the universe thus established, performs creation, maintenance, dissolution, concealment and assimilation.”

His eternal power of freedom is known in different places under such numerous designations as perfect egoity, supreme, Matsyodari, the great being, energy, wave, essense, heart, Bhairavi, goddess, flame etc. Appearing as the mistress of the whole alphabet from ‘a’ to ‘ksha’ encased, as it were, in the casket of the transcendental principle and the unobstruc-
ted energy, appearing in contemplation as free from gradation, although presenting itself in the form of a series of all such processes as creation, dissolution etc. pervaded by the circle-of-all-powers which is identical with the manifestation of the six paths representing the endless variety of the word and the meaning, appearing as the great ever-sounding and unutterable Mantra and appearing as forming the vitality of the whole, the supreme egoity of this real nature of Sankara constitutes the highest stage of utterance.

The same supreme egoity of God is, as manifesting in its own self the activity of the various objects of this vast universe, referred to here under the title of spanda, according to its derivative sense of quickening. So long as God desires to effect, in the play of mystifying His own real nature, the piecemeal manifestation, on His own background, of His own Self beautified by the supreme energy variegated by the numerous powers of the universe; this, His one undifferentiated energy of thinking, reduces itself into the form of the volitional power and later on into those of cognition and action. As such, it manifests itself as
twofold according to the division of seed and matrix suggestive of Siva and Sakti respectively. It also appears as ninefold and as fiftyfold according to the division of classes [letter-groups] and Kalas [letters] respectively. It brings about the performance of the divine fivefold act, while appearing in several forms of the goddess of consciousness such as Aghora, Ghora and Ghoratara.

As has been said in the following passages of the Malinivijayottara: "That goddess, who has been described as the inseparable power of the world's supporter, reduces herself into the form of volition when He wishes to create. Listen how she, though one, gets diversified. That power is described as the cognitive one, which in this world causes the determinate knowledge 'this knowable is thus and not otherwise.' She is known by the name of activity when she accomplishes that thing just after she has turned herself to the world of objectivity with the determination 'let this whole be thus.' This goddess, though thus appearing in two forms only, assumes endless forms, like a desire-granting gem, according to the condition of objects. Then she at once gets
into the state of maternity and becomes differentiated as twofold, ninefold and fiftyfold under the name of the Malini. She appears twofold according to the division of seed and matrix. The vowels represent the seed and the consonants beginning with ‘ka’ the matrix. She appears ninefold according to the class division. And according to the division into individual letters, she is aglow with fifty rays. Of the two the seed is called Siva and the matrix Sakti. The octave of classes is to be known as beginning in order with Aghora. The same octave according to the division of Sakti represents that of Mahesvari etc.

O beautiful-faced One, the great Lord has made this Malini fiftyfold as descriptive of Rudras of that number as well as Saktis of that number. Those are called Apara and Ghoratari who, while embracing the Rudra souls, throw down and down the souls which are attached to sense-objects only. Those are Ghora and Parapara who cause, just as before, the attachment with the fruit of actions of mixed character and who, as such, block the path to liberation. The knowers of reality call those powers of Siva, Aghora and Para who grant
the fruit of the state of Siva to the creatures just as before."

He, the same real nature, identical with Sankara, is regarded as, or is said in the revelations to be, the fettered when He is reduced to the State of being enjoyed by, or of being a slave to, Siva and the class of divinities such as Brahma etc. represented by the nine classes proceeding from the universe of sounds. The reason is given through the medium of a qualifying phrase 'being shorn of the glory by Kala' to remove the objection: how the experiencer, great Lord, got reduced to such a condition. Kala denotes the power of Maya inasmuch as the word Kala means the one which throws out or limits in extent. He stands with His supremacy hidden by His own Maya when divested of the glory by that Kala.

Kala-vilupta-vibhavah means the one whose glory is obliterated, or whose attributes of perfection and activity are concealed, by Kala, viz. the power which evolves the limited activity, and by the sheath in the form of limited activity, limited knowledge, time, fate, and attachment as typified by Kala. The same phrase is used
as a reply to ‘Even granting this, how has He been brought down to the state of slavery to the group of powers?’ As such, the phrase means: because He does not take rest even for a moment in His own real nature, being shorn of glory or being, as if, led and re-led into the moods of pleasure and grief etc. by Kalas, representing either the presiding deities of the groups of letters such as Brahmi etc. or those of the individual letters, such as are prescribed in the Malinivijaya. Under the pressure, as it were, of impressions of gross and subtle words associated with a chain of such definite and indefinite cognitions as ‘am attached, am limited, may do something, this I take and this I reject.’

Hence, He, being of the above nature, is said to be a Pasu or the one enslaved by the group of powers. He appears as if partially shorn of the glory or as if contracted by Kala or non-revelation. In fact, the Pasu’s real nature, as identical with Siva, has gone nowhere, because, in absence of that, his existence cannot manifest. He cannot meditate on His own real self on having been shorn of the glory by Kala or by the words and cognitions appearing
limited in the aforesaid way.

(Context.)—Now the author analyses how the fettered is made such and how he is put to troubles by the cognitive power when limited.

(Text.) 14.—Origination of the cognitions of the fettered marks the disappearance of the bliss of supreme immortality. By that he loses his own independence. That origination has its object in sense objects.

(Comment.) The same origination, smacking of dissolution, in the fettered, of ideas or cognitions whether pertaining to the world or to the Sastras or to the individual objects associated with the former, marks the disappearance, or the subsidence, of the flow of the bliss of the supreme immortality or of the conscious being. The state of supreme consciousness seems, as it were, to be absent on account of its being not contemplated, even though it exists when the cognition of individual objects takes place. Hence, it has been said so. By this origination of cognitions, this fettered soul loses independence or becomes dependent on that principle as is said in the Sri Sivasutra;
“Cognition is the bondage.” The revered Vyasa Muni also says: “In childhood he is dependent on parents.” Madalasa also refers to the same idea in “Do not indulge too much in your association with the materiality by references to father, child, mother, beloved, mine and not-mine.”

The origination of cognitions takes place through quick and slow operations in general in the sphere of different objects of knowledge. The meaning is that, so long as this cognition of different individual objects is going, the man is fettered and that, when the whole of objectivity is, by the way explained before, realised as identical with his own self through the fixed knowledge, he is liberated in life. As has been said in the passage: “Or the one etc.” Thus there is no disagreement between the previous passage ‘there is no such state etc.’ and the present ‘the Origination in the fettered of the cognitions etc.’ (Stanza 14.)

(Context) — The author now removes the objection: if the origination of cognitions in the fettered represents the disappearance of the bliss of supreme immortality, then how it is said that he becomes a slave to
the group of powers.

(Text.) 15.—Powers are always in readiness to conceal the real nature from the fettered, because the origination of cognitions is not possible without the association of words.

[Comment.]—The particle 'cha' develops the sense of doubt and introduces another statement to nullify that doubt. The powers explained hereto are ever in readiness to conceal the real nature identical with Siva from the fettered or to serve as a means in not allowing him to properly meditate on this real nature standing as the ultimate basis. So long as the fettered does not get recognition of his own real nature identical with the bliss of supreme immortality, these powers keep themselves in readiness to hide the real nature. Because the origination of cognitions, or the flow of knowledge both definite and indefinite, cannot, in the case of the fettered, take place without the association of words either in their subtle and suppressed form, such as 'I know this' or in their gross.

Thus, even the lower creatures possess
the thinking power involved in the use of sounds, such as that of inward affirmation by means of the nod of the head. Otherwise, the child cannot, properly speaking, catch, for the first time, the conventionalities, because it is devoid of the power of thinking with regard to pros and cons. Ideation is known to all through self-experience as based on association with the gross words. (Stanza 15.)

(ConText.)—While completing the sense given in the three preceding stanzas and while strengthening again the previously referred to identity of this vast objectivity with the generic spanda principle, the author defines in the following the emancipation and the bondage as identical with the realisation and the non-realisation of that principle.

[Text.] 16.—That this operative energy of Siva, existing in the fettered, is a binder & the same, when realised as forming a path to the reality, secures the supreme power.

(Comment.)—This active power is referred to by the antecedent 'that' because it is described in the three preceding stanzas and by the demonstrative adjective 'this'
because it manifests in the form of the objectivity. It belongs to Siva identical with consciousness and the real nature. It represents the spanda principle, is the supreme mistress and is called the power of activity as creating the endless varieties of the universe. As existing, according to the way before discussed, in Siva assuming, Himself, the stage of the fettered and as anointing Him, appearing as identical with the life-breath and the Puryastaka, with a drop-of-the-egoity in the form of the limited activity, it becomes a binder. Because it causes the botheration of acceptance and rejection and because it conceals the real nature when not realised in the above manner.

When the same power of activity is realised by the Yogi as identical with the way to the reality of Siva or with the supreme power which, according to the view of the Sri Vijnana Bhattaraka: “(When a man attains) the realisation of non-isolation through his entrance into the state of Sakti, then he becomes of the form of Siva. This Sakti of Siva is here called Mukha (the face or the gate leading to unification with Siva).” is the means to the
attainment of the end; or when he, even in the flow of definite and indefinite ideas, looks upon this whole objectivity as a part of his own self identical with Siva, then it will secure him the supreme power identical with the supreme bliss. (Stanza 16.)

[Text.] 17 and 18.—(The fettered), being bound up with Puryastaka, of the form of the rise of sence objects and operating through the mind, egoism and the determinative faculty, assumes dependence and experiences, as an enjoyment, the origination of cognitions issuing from that Puryastaka. He undergoes the cycle of birth and death on account of that Puryastaka. We will explain later on what causes the disappearance of the worldly existence of the fettered.

(Comment.)—He experiences the fruit proceeding from Puryastaka. Because perception etc. take place in cognitions, hence, this fettered is dependent and is thrown hither and thither at every step by such goddesses as Brahmi etc. through the association of words. He is not self-dependent like the fully enlightened.
Due to the existence of the same Purvastuka, the various effects of his actions are again and again awakened and he undergoes cycles of birth and death or assumes and gives up bodies fit for the experiencing of particular fruits. We will immediately describe the cause, or the easy means, of the destruction, or the total dissolution, through the annihilation of the impurity of Purvastuka, of the worldly existence which he gets from Purvastuka when being bound up with that. The author has himself described that easy means in this treatise.

The use of the present tense conveys here the sense of futurity according to the Sutra of Panini: “The present tense is optionally used to denote the near future.” [St. 18.]

(Context.)—While supporting the above, the author recapitulates the sense of the first Sutra.

(Text.) 19.—But when he gets established in the one principle, then he regulates dissolution and origination of that Purvastuka and gets sublimated into the supreme experientership. Then he
also becomes the lord of the circle.

COMMENT.)—When the fettered meditates upon the previously described processes of entrance in the supreme principle and becomes thereby properly and inflexibly merged in, or identical with, that spanda principle or supreme egoity, then, by means of involutive and evolutive meditations, he controls absorption and emanation, or brings about involution and evolution, from his own real nature identical with Sankara, of the Puryastaka described in the preceding Sutra or of the universe through the Puryastaka. He gets also sublimated into the supreme experiencership or catches hold, by the process of recognition, of the already existing supreme experiencership by getting the collective experience of all the categories from earth up to Siva. Then he will become the lord of the circle of powers or of the mass of his own rays described in the first Sutra. He will in short, even in his embodied existence, attain to the state of Mahesvara.

The glorious teacher Vasugupta brings out the importance of this Sastra as forming the essense of the great reality,
which he has described at the beginning and the end of this treatise, and as towering, thereby, over the whole of the secret doctrines regarding the Saivam.

HAPPINESS TO ALL!

End of the third chapter.
CHAPTER IV.

(CONTEXT.)—In the conclusion of the present treatise the author, by the use of equivocal terminology, panegyrises the supreme state of spanda as well as the eloquent power of his own teacher.

(TEXT.) 1.—I offer my homage to that wonderful speech of my teacher, serving as a boat in going across the fathomless ocean of doubts, and full of such words as express many an interesting idea.

(COMMENT.)—I offer my homage to, or find entrance into, that uncommon Guru-bharati which is superior to all and which is of the form of unearthly bliss; or I address that speech, through my exertion, which is greeting me, as it were, on account of its manifestation in all states and which enables a man to be fixed in the contemplation of his own reality.

The phrase ‘Guru-bharati’ may mean that supreme speech which acts as a teacher, being according to the view “The Sakti of Siva is here called the face.” the cause of the
attainment of the state of Siva. It may mean that supreme speech which, as embracing all the subsequent forms such as Pasyanti etc., is fittingly great.

The Guru-bharati seems, as it were, to be a boat in crossing the expansive ocean of various doubts. The ocean of doubts is originally identical with the uncertainty, or the lack of the determinate knowledge regarding supreme egoity, and is fathomless or, difficult of being crossed over. The metaphor of navigation is applicable in both the senses of Guru-bharati. It has for its ultimate object, or the ultimate resting place, various forms of bliss or it has various meanings and words put in an interesting arrangement.

[St. 1.]

(CONTEXT.) — While exhorting the seekers and while evoking their confidence in this Sastra by putting in his own name as significant of well-established glory, the author in the following stanza describes the great fruit which this Sastra yields when kept secret.

(TEXT) 2.— This wealth of knowledge always leads, as it did Vasugupta, to welfare all the people, who have with certainty
enshrined this wealth, difficult of obtainment, in the cave of their hearts when obtained.

(Comment.)—Just as the knowledge given in this treatise led its teacher, Vasugupta by name, to his welfare, after this knowledge, difficult of acquisition and regarded as the highest wealth on account of its being a means to the attainment of all objects of human life, was obtained from, or was found on, the rock as the essence of Sankara’s instruction in a dream, so does this always lead all the people in general, as there is no limitation of rules governing the recipiency, to their unification with the real nature identical with Sankara, when they enshrine this wealth of knowledge in the deep recesses of the cave of their heart, and when they conceal it from the unfit and make it their own by fixed realisation.

The phrase ‘Hridguhantakritanihitah’ means the one who has positively treasured up (the wealth of knowledge) in the heart which is identical with light and reflection and which, therefore, is treated as a cave due to its accommodation of the whole universe. (St. 2)

Although the counting is not possible of the commentaries on this Sastra and altho-
ugh the intelligent people are mostly indifferent by nature, yet those few critics are sure to know the special merit of my commentary, who, being, as it were, the swans of intelligence, are keen enough to detect the essence. (verse 1.)

My teacher did not like to be bracketed with the common herd of other numerous commentators, and hence, did not comment on the Spanda Sastra.

I have before given a summary statement of the chief differences in the spanda-sandoha and to-day, because of the fervent prayer of my own pupil Sura who feels glorified by the inspiration of Rudra Sakti and who has become one with Siva, I, Ksemaraja, explain that Sastra through the help of the great instruction of my own teacher. (verses. 2. 3. 4.)

Those are not qualified for the study of this Sastra, who have not acquired the intelligence purified by instruction from the right sort of teachers, whose doubts are not cleared up by the secret philosophy of the sacred teachings of the Saivism and who, being tender of intellect, have not previously tasted the nectar of the Sri Pratyabhijna. This may be properly digested by the high-minded.

[verse 5.]
This supreme energy of consciousness exults in all glory as the abode of the unique and ever-manifest bliss. It represents the expansive emanation of paths from Siva to earth and is diversified by the manifestation of various states of creation, maintenance and absorption. A drop of its current stands in the form of this universe. [verse 6.]

Here ends the Sri Spandanirnaya, the work of Sri Ksemaraja, pupil of Mahamahesvaracharya Srimad Abhinavaguptanatha, great grand pupil of the author of the Sri pratyabhijna.

HAPPINESS TO ALL!
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