

Abhinava Gupta Tantra Series No 1

Śrī Tantrālokaḥ

Text with English Translation
Chapter one



Abhinava Gupta

Translated by
Gautam Chatterjee



INDIAN
MIND

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Sri Tantraloka

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तन्मे मनः शिवसंकल्पमस्तु

To
My revered guru
Śrī Abhinava Gupta
And
Pt. Vraja Vallabha Dvivedī

तन्त्रालोकस्य आड्ग्न्लभाषानुवादः

प्राककथनम्

अभिनवगुप्तविरचितस्तन्त्रालोकस्तन्त्रागमशास्त्रस्य महनीयो ग्रन्थो विद्यते। अत्र शैवशाक्तागमानां प्रायः सर्वाः शाखाः सम्यक्ताया विवृताः। सम्पूर्णस्यास्य बृहदग्रन्थस्य आड्ग्न्लभाषायामनुवादः क्रियेतेति सम्यक् संकल्पः श्रीमतो गौतम-चटर्जीमहोदयस्य मनसि समजायत। फलितोऽयं संकल्पस्तस्य प्रथमस्य आल्निकस्य शोभनाभिष्टिष्पणीभिः सह कृतेनानुवादेन। संकल्पोऽयं नातिचिरं फलितो भवेदिति भूतभावनस्त्रिशूलपाणिरचाज्ञानक्रियाशक्तिभिः समवेतो भगवान् शिवः प्रार्थ्यते। मन्ये सर्वेषामपि तन्त्रागमशास्त्रविदुषां शुशाशांसा अत्र संनिहिताः स्युः।

ज्ञानगुरोर्भगवतः शङ्करस्य त्रिशूलाग्रभागेषु विराजितेयं काशी समस्तस्य भारतस्य प्रातिनिष्ठमावरतीति बंगीया जना अयत्रागत्य निवशेयुरिति स्वाभाविकमेवा। तादृश एव परिवारे १८-८-१६६३ दिनाङ्के (भाद्रपदमासे) मातुर्मारायाः पितुश्च अमरेश्वरन्द्र-चटर्जी-महोदययोर्हर्षवर्धनोऽयं सिंहस्ये सूर्ये जनिं लेभे इति पराक्रमशालित्वं वंशविभावकत्वं च तदैव बटोरस्य सूचितम्।

‘शिष्यप्रज्ञेव बोधस्य कारणं गुरुवाक्यतः’ इति शास्त्रवचनानुसारं तपस्विनी गुरुमाँ रांगामाँ स्वीयेनाशीर्वचसा संवर्धितवती भाग्यशालिनमेनम्। काशीस्थै हिन्दुविश्वविद्यालये विज्ञानविषयमधीयानोऽयं संगीतशास्त्रे अभिनयकलायां च प्रवीणः समजायत। फलतस्तेन ‘महात्मा गांधी काशी विद्यापीठे’ विषये अस्मिन्नध्यापनमाचरितम्। अस्य माता श्रीमती मीरा तपस्विन्या ‘गुरुमाँ रांगामाँ’ इत्यनया विदुष्या दीक्षिता, तपस्विनी - आनन्दमधीमाँ- म. म. गोपीनाथकविराजसदृशमनीषिप्रवरयोरुपदेशैरालाविता चासीत्।

सर्वेषामेषां विभूतीनां शुभाशीर्वादैरेष गौतमोऽध्यात्मप्रवणः समजायत। स्वामिनो राजानकलक्षण-देवस्य श्रीमतो गोविन्दगोपालमुखोपाध्यायस्य, ठाकुरजयदेवसिंहस्य च साहाय्येन साहित्यसंगीतकलाप्रत्यभिज्ञाशास्त्रविषयिणी प्रज्ञाऽस्य निकषोपलायिता। फलतस्तेन सत्यजित्राय-कुमारगन्धर्व-केलुचरणमहापात्र-निर्मलवर्म-बादलसरकार-सदृशकलाशिल्पिनां साक्षात्काराः एतद्विषयिणीनां गोष्ठीनां विवरणानि च प्रामुख्येन प्रकाशितानि। पत्रकारिताक्षेत्रे इस्य विशेषा रुद्धिरासीत्। फलतस्तेन धर्मयुग-स्वतन्त्रभारत-राष्ट्रियसहारा-हिन्दुसदृशेषु वृत्तपत्रेषु स्वप्रतिभाप्रसूनानि विकिरता महती ख्यातिः समुपार्जिता।

साम्प्रतं नाट्यशास्त्रस्य प्रत्यभिज्ञाशास्त्रस्य चानुशीलने अभिनवगुप्त-अकादमीद्वारा तद्विषयसंबद्धानां विद्वद्गोष्ठीनां च समायोजने प्रवारणे च संलग्नस्य चटर्जीमहोदस्य स्वकीयानां सम्यक्संकल्पानां पूर्णतायै अनारतं चेष्टमानस्य सर्वे उद्यमाः सफलाः स्युरिति वयं कामयामहे।

अधुना (सन् २००६) अनेन दशरूपकाख्यो राष्ट्रभाषायां लिखितानां दशनाटकानां संग्रहः प्रकाशितः। अत्र ग्रन्थारम्भे ग्रन्थकर्त्रा स्वकीयाः, परेषां च विदुषां विचाराश्चर्चिताः। प्रशंसार्ह एष प्रयत्नः, किन्तु सर्वेऽत्र प्रकटीकृता विचारा नास्माभिरनुमोदयितुं शक्यन्ते। बौद्धतन्त्राणां प्रवृत्तिगौतमबुद्धेन कृता, भरतनाट्यशास्त्रे तन्त्राणां प्रभावः, गुह्यसमाजसदृष्टानां बौद्धतन्त्राणां रचनाकालः, प्रपंचसारतन्त्रमाद्यस्य शङ्कराचार्यस्य कृतिः, सन्धाभाषाशब्दप्रयोग इत्यादयो विषयाः पुष्टानि प्रमाणान्यपेक्षन्ते। तदेतन्नास्माभिर्विस्मर्तव्यं यद् बौद्धानामपेक्षया जैना राष्ट्रेण सहाधिकं सामंजस्यं धारयन्तीति। निष्ठतु नाम प्रसङ्गवशादागतैषा विन्ता।

तन्त्रालोकस्य आड्मलभाषानुवादकेन चटर्जीमहोदयेनात्र विविधग्रन्थसाहाय्येन महता श्रमेण समुचितेषु स्थलेषु टिप्पण्यः सनिवेशिता इति शोभनोऽयं प्रयत्नः प्रशंसार्हः। तेन ग्रन्थसमाप्तिपर्यन्तं पञ्चतेरस्या अनुपालनं क्रियेतेत्येवोक्त्वा वयं विरमामः।

संन्देशान्वयन् रुद्रिक्षे १-

व्रजवल्लभद्विवेदः
(सम्पूर्णानन्दसंस्कृतविश्वविद्यालये
सांख्ययोगतन्त्रागमविभागाध्यक्षचराः)

English Translation of the Tantrāloka

Foreword

Abhinava Gupta's magnum opus the 'Tantrāloka' is a great work in the ambience of tantrāgama treatise. This precept consists of right descriptions of almost all branches of śaiva and śākta āgama. The right will to translate the entire work into English (direct from Saṃskṛta) is arisen in the mind of Mr. Gautam Chatterjee. As the result, the translation work of the first chapter has been completed with illustrious footnotes. I pray to Lord Śiva, who blesses with his Triśūla of powers i.e. will, knowledge and action, may accomplish the translations of the entire work. I believe, all the scholars of the tantrāgama will appreciate this work with their blessings.

Situated on the upper portion of the Triśūla of Jñānaguru Lord Śāmkara, Kāśi, represents the whole world, so it is quite natural that people from Bengal come here and stay. In such a family, on 18th August 1963 (Bhādrapada māsa), this child was born to enhance the joy of his mother Meera and father Amaresh Chandra Chatterjee, in order to flourish the grace of his lineage as his sun-sign is Leo (siṃhasthasūrya).

'Śiṣyaprajñeṇa bodhasya kāraṇam guruvākyataḥ', by such blessings from scriptures, the spiritual mother Rangama blessed and elevated this fortunate. After completing his education in science subjects from Banaras Hindu University, he cultivated his skill in the field of musicology, and drama-art. He performed his teachings in these subjects in Mahatma Gandhi Kashi Vidyapith. His mother Smt. Meera Devi was initiated (consecrated) by the ascetic Rangama and benefited by the teachings of great sages like Anandmayi Ma, M.M.Gopinath Kaviraja and others.

By the blessings of these great dignities, Gautam's interest arisen in the spirituality. He mastered himself by the grace of great scholars like Swami Lakshman Joo, Sri Govind Gopal Mukhopadhyay, Thakur Jaideva Singh and others in the area of literature, music art and Pratyabhijñāśāstra. He interviewed art stalwarts such as Satyajit Ray,

Kumar Gandharva, Kelucharan Mohapatra, Nirmal Verma, Badal Sircar and others and published it with the concerned seminars. He had keen interest in journalism so he enriched the journals Dharmayug, Svatantra Bharat, Rastriya Sahara and the Hindu with his talent, and got great fame.

At present, with Abhinava Gupta Academy, busy with the scholarly works regarding Nātyaśāstra and Pratyabhijñāśāstra, researches and seminars, Mr. Chatterjee is constantly engaged to accomplish his right resolves. I wish for the success of his zeal.

In 2006, he published his own collection of ten plays (as a playwright) 'Daśarūpaka' in Hindi. In the preface of this book, he has discussed the ideas of his own and other scholars. Here, the effort is praiseworthy but we can not approve every idea presented in this preface. Here discussed topics as the Buddhist tantras are inspired by Gautam Buddha, there are effects of Tantrās on Nātyaśāstra, the period mentioned here of Guhyasamājatantra, Prapañcasāratantra is the work of Ādya Śaṅkarācārya, the use of the word Sandhā Bhāṣā (the twilight or upside down language) are expected to have genuine proofs. We must not forget that the Jains are more harmonious to the nation than the Buddhists.

In the English translation of 'the Tantrāloka', Mr. Chatterjee has written valuable notes as required by the help of several works with great pain and hard work. His effort in this respect is very much appreciable. I stop myself by saying that this method should be followed in the entire work.

Vraja Vallabha Dvivedi
(ex-head of the department of
Sāṃkhya Yoga Tantrāgama in
Sampurnanand Sanskrit Vishvavidyalay
Varanasi)

Preface

May the light (or Parama Śiva, Anuttra), who is the creator of icchā, jñāna and kriyā by dint of His Śakti, whose reflection, this world is the grand splendour of His own Power, who is immanent and transcendent as well, who is inspired me to translate this work in another version, wipe out my ignorance, innate and intellectual, and transform my jīva bhāva into Śiva bhāva through re-cognition. This is the anugraha of Parama Śiva and my Guru that my heart is now the lotus-seat where rests my mother, Sarasvatī, the Citpratibhā Śakti. I bow down to my father, Parama Śiva with my mother and my great Guru who are now the splendors of my lotus heart.

Mortaly and immortaly, this is the grace of Pt. Īśvara Candra Vidyāsāgara, M. M. Pt. Gopīnātha Kavirāja, Svāmī Lakṣmaṇa Jū, J. Kṛṣṇamūrtī, Thākura Jaideva Singh and my revered Guruji Pt. Vraja Vallabha Dvivedī, and my great Guru Rāṅgāmā, that I have inspired to translate the magnum opus of my mānasa Guru Śrī Abhinava Gupta, the Tantrāloka from Sanskrit to English. My another respected teacher Śrī Navjivan Rastogi, also inspired and informed me that Italian Translation of this work by R.Gnoali and English translation of first three āhnikas by Ira Bajpai (not yet published) have been completed already. I am grateful to all of them and pay my humble regards. I do acknowledge the initiative of my friend Śrī Dilip Jaiswal (the owner of Indica Books) who constantly encouraged for this work with my other soul friends. Thanks. Kindly bless me for this effort so that I can complete the whole work.

Gautam Chatterjee
Kashi
August, 2007

ŚRĪTANTRĀLOKAḥ

Śrīmadabhinavaguptapādācāryaviraśitaḥ

ŚRĪTANTRĀLOKAḥ

Śrītantrāloka by Śrī Abhinava Gupta

Book One

विमलकलाश्रयाभिनवसृष्टिमहाजननी,
भरितानुश्व पञ्चमुखगुप्तरुचिर्जनकः
तदुभययामलस्फुरितशावविसर्गमयं,
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ।

*Vimalakalāśrayābhinavasrstimahājananī
Bharitatanuśca pañcamukhaguptarucirjanakah
Tadubhayayāmalasphuritabhāvavavisargamayam
Hṛdayamanutrāmṛtakulam mama samsphurtāt.* (1)

Let my heart throb which is pure, seat of art, creative by the coupling state of Śiva and Śakti, Śakti (mother Vimalāmbā Devī) who is creation, cosmos and the divine mother and Śiva (father Bharitatanu) who, the creator, expands, maintains and throbs with His five mouths, who offers the internal bliss and external expansion, and is full of bhāva, visarga¹ and anuttara².

नौमि चित्रतिभां देवीं परां भैरवयोगिनीम्
मातृमानप्रमेयांशशूलाम्बुजकृतास्पदाम् ।

*Naumi citpratibhām devīm parām bhairavayoginīm
Matrmanaprameyāṁśāśūlāmbujakṛtāspadām.* (2)

I bow down to the deity Pratibhā³ who is beyond, infinite and rests in the supreme consciousness at the seat of divine lotus situated in the threefold state beyond mind.

1. Emanation, creation, 2. The Highest, the Supreme, Parama Śiva, the Absolute (lit. one than whom nothing is higher), 3. Ever creative activity of Consciousness, the spontaneous Supreme Consciousness, Parā Śakti.

ŚRĪTANTRĀLOKAḥ

नौमि देवीं शरीरस्थां नृत्यतो भैरवाकृते
प्रातृप्रेषधघनव्योमविद्युत्त्वाविलासिनीम् ।

*Naumi devim Śarirasthām nṛtyato Bhairavākṛte
Prāvṛṇmeghaghānavyomavidyullekhāvīlāśinīm.* (3)

I bow down to that deity who is like lightning (sudden flash or bright light or sudden emergence of light) naturally produced from the rainy cloud spread out in the sky and who rests in the dancing body of Bhairava¹.

दीप्तज्योतिश्छटाप्लुष्टभेदबन्धत्रयं स्फुरत्
स्ताज्जानशूलं सतपक्षाविपक्षोल्कर्त्तनक्षमम् ।

*Dīptajyotiśchatāpluṣṭabhedabandhatrayam sphurat
Stājjñānaśūlam satpakṣavipakṣotkartanakṣamam.* (4)

May this bright light of Knowledge destroy the divisive-trio, may the revealing light be able to destroy the Satpaka² and Vipaka³.

स्वातन्त्र्यशक्तिः क्रमसंसिसुक्षा
क्रमात्मता चेति विभोर्विभूतिः
तदेव देवीत्रयमन्तरास्ता-
मनुत्तरं मे प्रथत्स्वरूपम् ।

*Svātantryaśaktih kramasamśisrkṣā
Kramātmata ceti vibhorvibhūtiḥ
Tadeva devītrayamantarāstā-
Manuttaram me prathatsvarūpam.* (5)

Let the three deities of svātantrya⁴, Krama⁵ and kramātmakatā⁶, which are the splendours (or supernormal powers) of Parama Śiva, flash in my inmost soul by revealing my Anuttara⁷ nature (or state).

1. Parama Śiva, the Highest Reality (this is an anacrostic word, bha is bharana means maintenance, ra is ravaṇa means withdrawal from manifestation or projection and va, vamana or projection of the world.)
2. Universal bliss, 3. Individual bliss, 4. The absolute autonomy of the Supreme, 5. The power of will to create the amazing Universe in time and space, 6. The inmost power of Śiva, also known as Śivātmikā Śakti, 7. The incomparable, the highest, the letter ‘a’

ŚRĪTANTRĀLOKAḥ

तददेवताविभवभाविमहामरीचि-
चक्रेश्वरायितनिजस्थितिरेक एव ।
देवीसुतो गणपतिः स्फुरदिन्दुकान्तिः,
सम्यक्समुच्चलयतान्मम संविदब्यिषु ।

*Taddevatāvibhavabhāvīmāhāmarīci-
Cakrēśvarāyitanijasthitireka ev
Deviśuto gaṇapatiḥ sphuradindukāntiḥ
Samyaksamucchalayatān mama saṃvidabdhim.* (6)

Let Ganesha, son of the deity who is splendoured by the lights of all Devatās, knower of sense-mirage, flashed as cakrēśvara, beautiful as the moon, rests in herself, enhance the ocean of my saṃvid¹ knowledge.

रागारुणं ग्रन्थिबिलावकीर्णं
ये जालमातानवितानवृत्ति
कलोभितं बाह्यपथे चकार
स्तान्मे स मच्छन्दविषुः प्रसन्नः ।

*Rāgāruṇam granthibilāvakīrṇam
Yo jālamātānnavitānavṛtti
Kalombhitam bāhyapathe cakāra
Stānme sa macchandavibhuḥ prasannah.* (7)

May God Macchanda please on me who made māyā out from the aura of Light. This māyā is like a net of bondages spread out by Rāga², Kalā³, Granthi⁴ and Bil⁵, emerge as red colour.

1. Universal consciousness, Supreme Consciousness in which there is complete fusion of Prakāśa and Vimarśa, Jñāna-Śakti, svātantrya-Śakti, the supreme I-consciousness, 2. Passion, intense desire for and attachment to an object, one of the Kañcukas of māyā on account of which there is limitation by desire, 3. Limited agency, limitation in respect of activity, another Kañcuka of māya, 4. bondage constituted by the modified thought, 5. land of enjoyment, in the form of vegina or the world,

ŚRĪTANTRĀLOKAḥ

त्रैयम्बकाभिहितसन्ततिताप्रपर्णी-
सन्वीकृतिकप्रकरकान्तिविशेषभाजः
पूर्वे जयन्ति गुरवो गुरुशास्त्रसिन्धु-
कल्लोलकेलिकलनामलकर्णधारः ।

*Traiyambakābhihitasantatitāmr̥aparnī –
Sanmouktikaprakarakāntivis̥eṣabhājāḥ
Pūrve jayanti guravo guruśāstrasindhu –
Kallolakelikalanāmalakarnadhārāḥ.*

(8)

All the ancient sages and spiritual Teachers who are the great, sincere and gracefull decendents of lord Tryambaka¹, are ever present.

जयति गुरुरेकं एव श्रीश्रीकण्ठो भूवि पथितः
तदपरमूर्तिर्भगवान् महेश्वरो भूतिराजस्व ।

*Jayati gurureka eva ŚrīŚrīkanṭho bhuvi pathitah
Tadaparamūrtirbhagavān māheśvaro bhūtirājśca.*

(9)

Guru Śrīkanṭhanātha is famous, victorious and present on this earth, and his other form God Maheshvara Bhūṭirāja is too famous in the similar way at all.

श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः
जयन्ति सविदामोदसन्दर्भा दिक्प्रसर्पिणः ।

*Śrī SomānandabodhaŚrīmadutpalaviniḥsṛtāḥ
Jayanti Samvidāmodasandarbha Dikprasarpiṇah.*

(10)

The scent-sets of knowledge, spread-out in all directions, are great. This knowledge is imparted from Śrī Utpaladeva who is the enlightened form of Śrī Somānanda.

1. Tryambaka or Tryambakāditya is the procreated son of sage Durvāsā. In the ancient time, the mysteries of Śaivāgama rested inside the mouths of the sages. In the Kaliyuga, Śaivagamas were rare so, in the form of Śrīkanṭha, Mahādeva, out of being desired to bless and offer to mankind, inspired Durvāsā to create scriptures which can't be destroyed, and then for this purpose, sage Durvāsā projected through pure consciousness this son, Tryambaka.

ŚRĪTANTRĀLOKAH

तदास्वादभरावेशबृहितां मतिष्ठपदीम्
गुरोलक्ष्मणगुप्तस्य नादसमोहिनीं नुमः ।

*Tadāsvādabharāvēśabṛhitāṁ matisaṭpadīm
Gurorlakṣmanaguptasya nādasammohinīm numah.* (11)

We bow down to the divine intellect of Guru Lakṣmaṇa Gupta which mesmerizes all the scholars by the ever-expanding Nāda¹ which is full of Āsvāda² and Āveśa³.

यः पूर्णानन्दविश्रान्तसर्वशास्त्रार्थपारगः
स श्रीचुखुलको दिश्यादिष्टं मे गुरुत्तमः ।

*Yah pūrnānandaviśrāntasarvaśāstrārthapāragah
Sa Śrīcukhulako diśyādiṣṭam me gururuttamah.* (12)

May my best teacher (father) Śrī Cukhulaka fulfil my goal who rests in the blissfull tranquility and who has full command over all scriptures.

जयताज्जगदुद्धृतिक्षमोऽतौ
भगवत्या सह शम्भुनाथ एकः
यदुदीरितशासनांशुभिर्मे
प्रकटोऽयं गहनोऽयं शास्त्रमार्गः ।

*Jayatāj jagaduddhṛtikṣamo 'sau
Bhagavatyā saha Śambhunātha ekaḥ
Yadudīrītisāsanāmśubhirmē
Prakato 'yam gahano 'yam śāstramārgaḥ.* (13)

May Lord Śambhunātha be victorious who is capable to save the whole world, who is co-existed with Goddess Bhagawatī, who became the light by his Upadeśa⁴ through which the profound way to scriptures is flashed.

1. The first movement of Śiva-Śakti towards manifestation, when Śakti fills up the whole universe with Nādānta, she is designated as Nāda. This is also sadāśiva tattva, 2. taste, 3. entry, absorption, 4. the first Uccāraṇa is called upadeśa, in Vyākaraṇa, the first Uccāraṇa of Pāṇini, Kātyāyana and Patañjali is Upadeśa.

ŚRĪTANTRĀLOKAḥ

सन्ति पद्धतयश्चित्राः स्वोतोभेदेषु भूयसा
अनुत्तराश्चर्धार्थक्रमे त्वेकापि नेष्यते ।

*Santi paddhatayaścitrāḥ strotobhedesu bhūyasā
Anuttaraśadardhārthakrame tvekāpi nekṣyate.* (14)

Though there are several different amazing ways for the streams of knowledge, but no way is appropriate for the Anuttara Trika Artha¹.

इत्यहं बहुशः सदिभः शिष्यसब्रहाचारिभिः
अर्थिते रचये स्पष्टां पूर्णार्थां प्रक्रियामिमाम् ।

*Ityaham bahuśāḥ sadbhīḥ śisyasabrahācāribhīḥ
Arthito racaye spaṣṭāṁ pūrnārthāṁ prakryāmimām.* (15)

So I am creating this process which is clear and complete because the humble disciples and brahmācārins have prayed me several times.

श्रीभट्टनाथचरणाब्युगात्तथा श्री-
भट्टारिकाध्युगलाद् गुरुसन्ततिर्या
बोधान्यपाशाशविष्णुतदुपासनोत्य-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति ।

*Śrībhattanāthacaraṇābjayugāttathā Śrī-
Bhattārikāṅghryugalād gurusantatiryā
Bodhānyapāśāviṣṇutadupāsanotha-
Bodhojjvalo 'bhinavagupta idam karoti.* (16)

I, Abhinavagupta, explaining this precept. I am the outcome of enlightened consciousness which eradicates the poison of bondage of the ignorance, and this is from our teacher's constant tradition as the pious feet of Śrī Bhattanātha and Śrī Bhattārika.

1. The trio-meaning or the threefold meaning of that than whom nothing is higher.

ŚRĪTANTRĀLOKAH

न तदस्तीह यन्त्र श्रीमालिनीविजयोत्तरे
देवदेवेन निर्दिष्टं स्वशब्देनाथं लिङ्गातः ।
Na tadas्तीह yanna Śrīmālinīvijayottare
Devadevena nirdiṣṭam svaśabdenātha liṅgataḥ. (17)

No such subject is here in this scripture which is not present in Śrī Malinīvijayottara Tantra, as is indicated by the God of all gods Śāṅkara Himself.

दशाष्टादशवस्त्रभिन्नं यच्छासनं विष्णोः
तत्सारं त्रिकाशास्त्रं हि तत्सारं मालिनीमतम् ।
Daśāṣṭādaśavasṭabhinnaṁ yacchāsanam vibhoḥ
Tatsāraṁ trikaśāstraṁ hi tatsāraṁ Mālinīmatam. (18)

The preachings of lord Śāṅkara are of ten, eighteen and sixty four kinds. Trikaśāstra¹ is the Tatva² of all that, and Śrī Malinī Vijayottara Tantra's principle is the essence.

अतोऽज्ञान्तर्गतं सर्वं संप्रदायोऽज्ञितैर्बुधैः
अदृष्टं प्रकटीकुर्मो गुरुनाथाजया वयम् ।
Ato 'trāntargatam sarvam sampradāyojjhitairbudhaiḥ
Adrṣṭam prakaṭikurmo gurunāthājñayā Vayam. (19)

So I will present all these subjects which are rejected by the sects and visible by the scholars. This will be possible by the order of gurunātha in this scripture.

अभिनवगुप्तस्य कृतिः सेयं यस्योदिता गुरुभिरात्मा
त्रिनयनवरणसरोरुहचिन्तनलब्धप्रसिद्धिरिति ।
Abhinavaguptasya kṛitiḥ seyam yasyoditā gurubhirākhyā
Trinayanacaraṇasaroruhacintanalabdhaprasiddhiriti. (20)

This is the creation of Abhinava Gupta which is prescribed and admired by the teachers and it is revealed before me by the grace of Lord Śāṅkara of three eyes as bowed down to His lotus feet.

1. Śāstra is scripture and Trika is the system of philosophy of the triad-nara, śakti and śiva, or para, the highest concerned with identity, parāpara and apara, 2. Thatness, principle, reality, the very being of a thing.

ŚRĪTANTRĀLOKAḥ

श्रीशम्भुनाथभास्करचरणनिपातप्रभापणतसह्कोवम्
अभिनवगुप्तहृदम्भुजमेतद्विचिनुत महेशपूजनहेतोः ।

*Śrīśambhunāthabhāskaracarananipātaphrābhāpagatasasāṅkocam
Abhinavaguptahṛdambujametadvicinuta Maheśapūjanahetoh.* (21)

Choose for the worship of Maheśa, this lotus-heart of the Abhinava Gupta whose Ignorance is destroyed by the beams of the feet of the sun as Śrī Śambhunātha.

इह तावत्समस्तेषु शास्त्रेषु परिगीयते
अज्ञानं संसृहेतुज्ञानं मोक्षैककारणम् ।

*Iha tāvatsamasteṣu śāstresu parigīyate
ajñānam samsrrheturjñānam mokṣaikakāraṇam.* (22)

It says in all scriptures of this world that ajñāna¹ is the cause of creation and jñāna² is the cause of mokṣa (salvation).

मलमज्ञानमिच्छन्ति संसाराह्कुरकारणम्
इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे ।

*Malamajñānamicchanti samsārāṅkurakāraṇam
Iti proktam tathā ca Śrīmalinīvijayottare.* (23)

Scholars consider ignorance as dross (or impurity). It is the cause of the germination of the world, as it is said in the Śrīmalinīvijayottara.

विशेषणेन बुद्धिस्ये संसारोत्तरकालिके
संभावानां निरस्तैतदभावे मोक्षमन्ब्रवीत् ।

*Viśeṣaṇena buddhisthe samsārottarakālike
Sambhāvanām nirasyaitadabhāve mokṣamabrvīt.* (24)

Since this adjective ‘samsārāṅkurakāraṇam’ is used, so the salvation takes place (by dint of Pauruṣa jñāna³) in the absence of bauddha jñāna⁴ for those who live after their causal bodies.

1. Ignorance, 2. Knowledge, 3. Ātmagata, concerning to self which leads to salvation, 4. Buddhigata, concerning to intellect which leads to creation

ŚRĪTANTRĀLOKAḥ

अज्ञानमिति न ज्ञानाभावश्चातिप्रसङ्गातः
स हि लोष्ठादिकेऽप्यस्ति न च तस्यास्ति संसृतिः ।
Ajñānamiti na jñānābhāvāścātiprasāṅgataḥ
Sa hi loṣṭhādike 'pyasti na ca tasyāsti samsṛtiḥ. (25)

The meaning of ignorance is not the absence of knowledge. If we consider that it is, then it is hyperbolic. The absence of knowledge exists in a clay-ball etc. but yet it maintains the fact.

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम्
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम् ।
Ato jñeyasya tattvasya sāmastyenāprathātmakam
jñānameva tadajñānam Śivasūtredsu bhāṣitam. (26)

So this term *ajñāna* (ignorance) is considered in the Śiv a sūtras as the knowledge which is not manifested fully in the knowable tattvas (principles).

दैत्यमात्मा ज्ञानं च बन्ध इत्यत्र सूत्रयोः
संश्लेषेतरयोगाप्यामयमर्थः प्रदर्शितः ।
Caitanyamātmā jñānam ca bandha ityatra sūtrayoh
Samślesetarayogābhyāmayamarthah pradarśitah. (27)

This meaning is shown in the aphorisms ‘*Caitanyamātmā*¹’ and ‘*Jñānambandhaḥ*²’ by the sandhi³ and other yogas.

1. This is the first aphorism of Śiva (compiled by Vasu Gupta) means that awareness is the Self, 2. This is the second aphorism means, to know is to bind, 3. The first principle of Sanskrita Grammer,

ŚRĪTANTRĀLOKAḥ

चैतन्यमिति भावान्तःशब्दःस्वातन्त्र्यमात्रकम्
अनाक्षिप्तविशेषं सदाह सूत्रे पुरातने ।

Caitanyamiti bhāvāntahśabdasyatāntryamātrakam

Anākṣiptavīśeṣam sadāha sūtre purātane.

(28)

In this first aphorism of Śiva sūtra, if we consider this word ‘caitanyam’ as the end of the bhāva, it only tells the svātantrya sat¹ which is without the special ākṣepa².

द्वितीयेन तु सूत्रेण क्रियां वा करणं च वा
ब्रुवता तस्य विनाशरूपस्य द्वैतमुच्यते ।

Dvitiyena tu sūtrena kriyām vā karnam ca vā

Bruvatā tasya cinmātrarūpasya dvaitamucyate.

(29)

That cinmātrarūpa³ is called dialect which is derived from the second aphorism as kriyā⁴.

द्वैतप्राया तदज्ञानं तुच्छत्वाद् बन्ध उच्यते
तत एव समुच्छेद्यमित्यावृत्यनिरूपितम् ।

Dvaitapratihā tadajñānam tucchatvād bandha ucyate

Tata eva samucchedyamityāvrittiyanirūpatim.

(30)

Which manifests in two forms is ignorance and it is bondage for it is dross. So it is said repeatedly that it is a veil which can be destroyed.

स्वतन्त्रात्मातिरिक्तस्तु तुच्छोऽतुच्छोऽपि कश्चन
न मोक्षो नाम तनास्य पृथग्नामापि गृह्णते ।

Svatantrātmātiriktastu tuccho 'tuccho 'pi kaścana

Na mokṣo nāma tannāsya prthaṁnamāpi grhyate.

(31)

There exists no salvation except the liberated soul either it is pity or non-pity. That is why no other name is formed for this (salvation).

1. The truth of the freewill of Parama Śiva, 2. superimposition, 3. matter,
4. The verbal aspect of action.

ŚRĪTANTRĀLOKAḥ

यत्तु ज्ञेयसतत्वस्य पूर्णपूर्णप्रथात्मकम्
तदुत्तरोत्तरं ज्ञानं तत्तत्संसारसान्तिदम् ।

*Yattu jñeyasatattvasya pūrṇapūrṇapratīkṣāntidam
Taduttarottaram jñānam tattatsaṁsāraśāntidam.*

(32)

That *tattva* is the bestower of peace (and salvation) which is knowable *sat tattva*, which possesses the nature of complete expansion and which manifests its Knowledge growingly.

रागाद्यकल्पोऽस्म्यन्तःशून्योऽहं कर्तृतोऽन्तिः
इत्यं समासव्यासाभ्यां ज्ञानं मुचति तावतः ।

*Rāgādyakaluso 'smyantahśūnyo 'ham kartrtojjhitah
Ittham samāsavyāsābhyaṁ jñānam muñcati tāvataḥ.*

(33)

I am not impured by the *Rāga*¹ etc., I am the inner void and I am devoid of the duties- This kind of knowledge (either got complete at a time or partially) liberates the soul from the three impurities².

तस्मान्मुक्तोऽप्यवच्छेदादवच्छेदान्तरस्थिते:
अमुक्त एव मुक्तस्तु सर्वावच्छेदवर्जितः ।

*Tasmānmukto 'pyavacchedādavacchedāntarasthiteḥ
Amukta eva muktastu sarvāvacchedavarjitaḥ.*

(34)

The individual soul is still not-liberated due to other partial bondage though it is partially liberated. Actually he, who is free from all bondages, is liberated.

1. It is one of the bondages (*Kañcuka*), 2. In Kāśmīr Śaivism, three kinds of impurities are stated-*Āṇava*, *Mayīya* and *Kārma*.

ŚRĪTANTRĀLOKAḥ

यत्तु ज्ञेयसतत्त्वस्य ज्ञानं स्वात्मनोन्नितम्
अवच्छेदैर्ण तत्कुत्राप्यज्ञानं सत्यपुवितदम् ।

*Yattu jñeyasatattvasy.: jñānam svātmanojjhitam
Avacchedairna tatkutrāpyajñānam satyamuktidam.* (35)

Which is free from all kinds of obstructions(*avaccheda*¹), so that it is not ignorance in any way, on the contrary, it is the knowledge of the knowable, is the bestower of true salvation.

ज्ञानाज्ञानस्वरूपं यदुक्तं प्रत्येकमप्यदः
द्विषापौरुषबौद्धत्वभिदोक्तं शिवशासने ।

*Jñānājñānasvarūpam yaduktam pratyekamapyadah
Dvidhāpaurusabauddhavabhidoktam Śivaśāsane.* (36)

Already stated, the *svarūpa*,² of knowledge and ignorance is of two kinds by the divisions of *Paurusa* and *Baudha*, as is said in *Pārameśvara darśana*.

तत्र पुंसो यदज्ञानं मलाख्यं तज्जमप्यथ
स्वपूर्णचित्क्रियास्तपशितावरणात्मकम् ।

*Tatra punso yadajñānam malākhyam tajjamapyatha
Svapūrṇacitkryārūpaśitāvaraṇātmakam.* (37)

The ignorance of *Purusa*, which is dross, which is germinated from the *Parapramātā*, *Purusa*³, which veils the *Śiva*-form of knowledge, lies in the *Pasū* too in a form of manifestation.

सद्व्यक्तोचिद्वृक्षिक्यास्तपं तत्पशोरविकल्पितम्
तदज्ञानं न बुद्ध्यंशोऽप्यवसायाद्यभावतः ।

*Saṅkocidrkkriyārūpam tatpaśoravikalpitam
Tadajñānam na buddhyanso'dhyavasāyādyabhāvataḥ.* (38)

That ignorance is not the part of intellect for there does not exist certainty.

1. Obstructions which arise from the determination of contraction by the objective consciousness i.e. *idantāparāmarśa* 2. The real nature, 3. *Śiva* is the *parapramātā rūpa*.

अहमित्यमिदं वेद्मीत्येवमध्यवसायिनी
षट्कंचुकाविलाणूस्यप्रतीविष्वनतो यदा ।

Ahamitthamidam vedmītyevamadhyavasāyinī
Śatkañcukābilāññutthapratibimbanato yadā. (39)
थीर्जयते तदा तादृग्जानमज्ञानशब्दितम्
बौद्धं तस्य च तत्त्वौन्तं पोषणीयं च पोष्ट च ।

Dhīrjāyate tadā tādrgjñānamajñānaśabditam
Bauddham tasya ca tatpaunsnam posaṇīyam ca poṣṭr ca. (40)

When the intellect of certainty (*niścayātmikā buddhi, śakti*¹) arises as ‘I know this is this way’ out of the reflection of the molecule of the six veils(*kañcukas*²), the knowledge is called as *bauddha ajñāna*. The *paurusa ajñāna* is the effect as well as the cause of the *bauddha ajñāna*.

क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरस्थितेः
विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ।
Kṣīne tu paśusamśkāre punsaḥ prāptaparasthiteḥ
Vikasvaram tadvijñānam paurusam nirvikalpakam. (41)

This is called *Paurasa* knowledge which arises as *vikasvara-nirvikalpa - vijñāna*³ from the *Parama* state of the *Purusa* whose *Paśu*-conditioning has been faint.

विकस्वराविकल्पात्मज्ञानौचित्येन यावता
तद्वैद्यं यस्य तत्त्वौन्तं प्राप्ततोष्यं च पोष्ट च ।
Vikasvarāvikalpātmajñānaucityena yāvatā
Tadabaudham yasya tatpaunsnam prāgvatpoṣyam ca poṣṭr ca. (42)

The *Paurusa* Knowledge is the feeder of the *bauddha* knowledge which is the state of *vikasvara nirvikalpa* self - knowledge.

1. The doubtful or questioning mind is called *saṃśayātmikā śakti* and the answering mind is called *niścayātmikā śakti*, in the similar way, *niścayātmikā buddhi* should be meant, 2. the six veils or covering known as *māyā*, *kalā*, *vidyā*, *rāga*, *kāla* and *niyati*, 3. unaltered *vimarśa*.

ŚRĪTANTRĀLOKAḥ

तत्र दीक्षादीना पौस्नमज्ञानं ध्वंसे यद्यपि
तथापि तच्छ्रीरान्ते तज्ज्ञानं व्यज्यते स्फुटम् ।

*Tatra dīkṣādīnā paunsnamajnānam dhvansi yadyapi
Tathāpi taccharīrānte tajjñānam vyajyate sphutam.* (43)

Though the *Pauruṣa* ignorance is fleeting and distractible due to initiation etc, yet after the end of the body (in which the initiation has been taken place), that soul knowledge manifests vividly.

बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृष्टितम्
विलीयते तदा जीवन्मुक्तिः करतले स्थिता ।

*Bauddhajnānena tu yadā bauddhamajñānajrmbhitam
Vilīyate tadā jīvanmuktiḥ karatale sthitā.* (44)

The life-salvation sets in *karatala*¹ when the expansion of *bauddha* ignorance stops by dint of *bauddha* knowledge.

दीक्षापि बौद्धविज्ञानपूर्वा सत्यं विमोचिका
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता ।

*Diksāpi bauddhavijñānapūrvā satyam vimocikā
Tena tatrāpi bauddhasya jñānasyāsti pradhānatā.* (45)

It is true that the initiation which liberates (at first for the *bauddha*), is science. That is why the predominance of *bauddha* knowledge is there.

1. The clapping in the midst of the collision of one's both palms

ŚRĪTANTRĀLOKAḥ

ज्ञानाज्ञानागतं चैतद् द्वितीं स्वायम्भुवे रुरौ
मतद्वादौ कृतं श्रीमत्खेतपालादिदैशिकैः ।

*Jñānājñānāgatam caitad dvitvam svāyambhuve rurau
Mataṅgādau kṛtam Śrīmatkhetapālādidaśikaiḥ.* (46)

In accordance with knowledge and ignorance, these two types (of knowledge as *Buddha* and *Pauruṣa*) are stated (and established) by Ācārya *Khetapāla* and others in *Svāyambhuva*, *Ruru* and *Mataṅga* (*Śāstras*)¹.

तथाविषावसायात्मबौद्धविज्ञानसम्पदे
शास्वमेव प्रथानं यज्जेयतत्त्वप्रदर्शकम् ।

*Tathāvidhāvasāyātmauddhavijñānasampade
Śāstrameva pradhānam yajjñeyataitvapradarśakam.* (47)

Śāstra is the main thing. *Śāstra* is the torch-bearer of the knowable, certains the *Buddha* *Vijñāna*².

दीक्षया गलितेऽप्यन्तरज्ञाने पौरुषात्मनि
थीगतस्यानिवृत्ताद्विकल्पोऽपि हि सम्बवेत् ।

*Dīksayā galite'pyantarajñāne pauruṣātmani
Dhīgatasyānivṛttatvādvikalpo'pi hi sambhavet.* (48)

There still maintain the alternatives (doubts) because of not-destroyed of intellectual ignorance though the self-ignorance has been destroyed by dint of the initiation.

1. *Śāstra* is scripture. Ācārya is scholar. *Svāyambhuva Śāstra* explains that *Śiva-Jñāna* descends (this is *śaktipāta*) to manifest the *Śivatva* (the state of being *Śiva*) and liberates the soul from the bondage of self-dross (*Ātma-mala* i.e. *ānava*, *māyīya* and *Kārma*). *Ruru Śāstra* explains as we must contemplate on *Śiva* for all the devatas, mantras are the light of *Śiva*, everything is *Śiva*. *Mataṅga Śāstra* (i.e. *Mataṅga Tantra*) says 'and then *Śiva*, ornamented by jewels and *mantras*, destroyed the entire ignorance of muni with the fire of *Vāk*, the flame of power'. Ācārya *Khetapala* is *Sadyojyoti Śivācārya*. 2. The way to know the *Buddha* *Jñāna* is *Buddha Vijñāna*.

ŚRĪTANTRĀLOKAḥ

देहसद्भावपर्यन्तमात्मभावो यतो धियि
देहान्तेऽपि च मोक्षस्यात्पौरुषाज्ञानहानितः ।

*Dehasadbhāvaparyantamātmabhavo yato dhiyi
Dehante'pi ca mokṣahsyātpaursājñānahānitah.* (49)

Since the sense of self maintains about the intellect of the body till end, therefore the salvation will not come into existence (until the intellectual ignorance is destroyed) though the self ignorance is destroyed.

बौद्धाज्ञाननिवृत्तौ तु विकल्पोन्मूलनाद् ध्रुवम्
तदैव मोक्ष इत्युक्तं धात्रा श्रीमन्निशाटने ।

*Bauddhājñānaniवृत्तौ tu vikalponmūlanād dhruvam
Tadaiva mokṣa ityuktaṁ dhātrā Śrīmanniśāṭane.* (50)

The salvation comes into existence certainly (then and there) when the intellectual ignorance and the alternatives are destroyed, as it is said by *Dhātā* in *Niśātanaśāstra*.

विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत्
इतरस्तु तदैवेति शास्त्रस्यात्र प्रधानतः ।

*Vikalpayuktačittastu pindapātācchivam vrajet
Itarastu tadaiveti śāstrasyātra pradhānataḥ.* (51)

The man whose mindstuff is full of alternatives, gets salvation (*Śivatva*) after the end of the body whereas the other, whose heart is free from alternatives (or concentrated on one), attains salvation while living in the body, for this is the subject prime in this scripture.

ज्ञेयस्य हि परं तत्त्वं यः प्रकाशात्मकः शिवः
नद्यप्रकाशरूपस्य प्राकाश्यं वस्तुतापि वा ।

*Jñeyasya hi param tattvam yah prakāśātmaḥ Śivah
Nahyaprakāśarūpasya prākāśyam vastutāpi vā.* (52)

He who is the light-form of *Śiva*, is the absolute of the knowable. He who is not the light-form, does not even exist and having no light at all.

ŚRĪTANTRĀLOKAH

अवस्तुतापि भावानां चमत्कारैकगोचरा
यत्कुद्यसदृशी नेयं धीरवस्त्वेतदित्यपि ।

*Avastutāpi bhāvānām̄ camatkāraikagocarā
Yatkudyasadrśī neyam̄ dhīravastvētadityapi.*

(53)

The no-thing-ness of the matter is only the subject of miracle, for this intellect (which senses it as no-thing) is not like a wall (as inert) but is a form of enlightenment.

प्रकाशो नाम यश्चायं सर्वत्रैव प्रकाशते
अनपह्नवनीयत्वात् किं तस्मिन्मानकर्त्त्वैः ।

*Prakāśo nāma yaścāyam̄ sarvatraiva prakāśate
Anapahnahavanīyatvāt̄ kim̄ tasminmānakalpanaih.*

(54)

That which is luminous in everywhere is the light. Since it is unconcealable, why should imagine for the Proofs (of that)!

प्रमाणान्यपि वस्तुनां जीवितं यानि तन्वते
तेषामपि परो जीवः स एव परमेश्वरः ।

*Pramāṇānyapi vastūnām̄ jīvitam̄ yāni tanvate
Teṣāmapi paro jīvah sa eva Parameśvaraḥ.*

(55)

People believe on the proofs which are the living basis of the things but there exists a proof as the basis of all proofs which is one, beyond and *Vimarśātmaka Prakāśa*¹. He is the *Parameśvara*.

सर्वापह्नवहेवाकधर्मायेवं हि वर्तते
ज्ञानमात्मार्थमित्येतन्नेति मां प्रति भासते ।

*Sarvāpahnavahēvākadharmāpyevam̄ hi vartate
Jñānamātmārthamityetanneti mām̄ prati bhāsate.*

(56)

All the wise people behave like this, who will to abstain the matters of the knower, the knowledge and the knowable. They accept their Self-Existence (where they feel that that knowledge does not dwell in themselves which is for the self), and that Self-Existence is *Parameśvara*.

1. The Self-conscious Light

ŚRĪTANTRĀLOKAH

अपहृतौ साधने वा वस्तुनामाद्यमृदृशम्
यत्तत्र के प्रमाणानामुपपत्त्युपयोगिते ।

*Apahvutau śamsādhane vā vastūnāmādyamīdr
Yattatra ke ānāmupapattyupayogite,pramān* (57)

Since the matters are initially proved so what is the usefulness of the proofs and its originations!

कामिके तत एवोक्तं हेतुवादविवर्जितम्
तस्य देवातिदेवस्य परापेक्षा न विद्यते ।
परस्य तदपेक्षत्वात्स्वतन्त्रोऽयमतः स्थितः

*Kāmike tata evoktam hetuvādavivarjita
Tasya ā na vidyate,devātidevasya parāpeks
atvātsvatantrō 'yamataḥ Parasya tadapeks sthitah* (58)

So it is said in the *Kāmika Śāstra* without any cause and ism that the lord of all lords does not expect the other. Since the other expect Him in himself so He is self-proved (58-59)

अनपेक्षस्य वशिनो देशकालाकृतिक्रमाः ।
नियता नेति स विभुर्जित्यो विश्वकृतिः शिवः

*tikramāḥasya vaśino deśakālākr. Anapeks
tihNiyatā neti sa vibhurnityo viśvavkr. Śivah* (59)

That worldform of *Śiva* is infinite and eternal for it is not subjugate, not of the form of time and space, and not fixes itself. (59-60)

विभुत्वात्सर्वगो नित्यमावादाद्यन्तवर्जितः ।
विश्वाकृतित्वाच्चिदचित्तद्वैचित्रावभासकः
ततोऽस्य बहुरूपत्वमुक्तं दीक्षोत्तरादिके ।

*Vibhutvātsarvago nityabhāvādādyantavarjitaḥ
Viśvākr̥tiitvāce idacittadvacitryāvabhāsakah
Tato 'sya bahurūpatvamuktam dikṣottarādike.* (60)

This is infinite so this is omni-movable movement. This is eternal so this is free from beginning and end, and this is of the form of the world, so this shows the amazing forms of conscious and non-conscious beings.

(60-61)

ŚRĪTANTRĀLOKAḥ

भुवनं विग्रहे ज्योतिः खं शब्दो मन्त्र एव च
बिन्दुनादादिसम्भिनः षट्विद्यः शिव उच्यते ।

*Bhuvanam vigraho jyotiḥ kham śabdo mantra eva ca
Bindunādādisambhinnah ṣadvidhah Śiva ucyate.* (62)

Bhuvana, vigraha, jyoti, ākāśa, śabda and mantra are the bases of joy, the body-form, the flame, the sky (space), the word (essence of the space) and the sacred syllables, this six forms rest in the name of *Śiva* due to their associations with *nāda* and *bindu*.

यो यदात्मकतानिष्ठस्तद्भावं स प्रपद्यते
व्योमादिशब्दविज्ञानात् परो मोक्षो न संशयः ।

*Yo yadātmakatāniṣṭhastadbhāvam sa prapadyate
vyomādiśabdavijñānāt paro mokṣo na saṃśayah.* (63)

The aspirant attains the accomplishment (of *Śiva*) in the form in which he has faith. The salvation is beyond the science of words like space etc., and that is doubtless¹.

विश्वाकृतित्वे देवस्य तदेतच्चोपलक्षणम्
अनवच्छिन्नतास्तदाववच्छेदलयेऽस्य च ।

*Viśvākṛittve devasya tadetaccopalakṣaṇam
Anavacchinnatārūrhāvavacchedalaye'sya ca.* (64)

The iconographical representations of god (*Parama Śiva*) are the world-form, the seat of non-separation and the dissolution of divisions. There are six in numbers.

1. Doubt is questioning mind, *vikalpa* or alternative, concerning to *Saṃśayātmikā Śakti*. Doubtless or free from doubt is optionless, *nirvikalpa*, concerning to *Niścayātmikā Śakti*, the answering mind.

ŚRĪTANTRĀLOKAH

उक्तं च कामिके देवः सर्वाकृतिर्निराकृतिः
जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम् ।

*Uktam ca Kāmike devah sarvākṛtirnirākṛtiḥ
Jaladarpanavattraena sarvam vyāptam carācaram.* (65)

It is said in the *Kāmika āgama* that the god (the deity, *Śiva*) is of all forms and formless (*viśvamaya* and *viśvottīrṇa*). Each and everything (inert and conscious) exists in Himself like the water-mirror¹.

न चास्य विभुताद्योऽमौर्तन्योन्यं विभिद्यते
एकं एवास्य घर्मोऽसौ सर्वाक्षेपेण वर्तते ।
तेन स्वतन्त्रशक्तयैव युक्त इत्यांजसो विधिः

*Na cāsyā vibhutādyo 'yam dharmo 'nyonyam vibhidyate
Eka evāsyā dharmo 'sau sarvākṣepena vartate.
Tena svatantryaśaktyaiva yukta ityāñjaso vidhiḥ* (66)

This has only one religion² which includes all the religions. Hence it is always with its *svātantrya śakti*³. This is the only way.

बहुशक्तित्वमयस्य तच्छक्तयैवावियुक्तता ।
Bahuśaktitvamapya yasya tacchaktyaivāviyuktata. (67)

This manifests with several powers, inspite of that, this does not separate (or depart) from its own (*svātantrya*) power.

1. This is an imagery presented by Abhinava Gupta as the city in the mirror. He tries to say that all things reflected in the water prove that the things are really existents. Similarly the world is a reflection of *Parama Śiva* reflecting in His Consciousness (the *svātantrya*), 2. That intrinsic religion is *ahampratyavamarśa*, 3. Absolute freedom of will, *Vimarśa śakti*,

शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्
तेनाद्वयः स एवापि शक्तिमत्परिकल्पने ।

Śaktiśca nāma bhāvasya svāmī rūpam matrkalpitam
Tenādvayah sa evāpi śaktimatparikalpane. (68)

The power is matter's own form, imagined by the *pramātās*¹, so, though this seems as *śaktimāna*², this is *advaya*³.

मातृकल्पे हि देवस्य तत्र तत्र वपुष्टलम्
को भेदो वस्तुतो वह्नेदग्न्यपकर्तृत्वयोरिव ।

Mātrkṛpте hi devasya tatra tatra vapusyalam
Ko bhedo vastuto vahnerdagdhrapaktrtvayoriva (69)

Though this is imagined by *pramātās*, and the *Parameśvara* rests in different bodies, how one can say the *Parameśvara* is different! Actually the *Parameśvara* is one with many powers like the many powers of fire are not different from fire.

न चासौ परमार्थेन न किञ्चिद्भासनादृते
नद्विस्ति किञ्चित्तचक्षितद्वद्भेदोऽपि वास्तवः ।

Na cāsau paramārthena na kiñcidbhāsanadrte
Nahyasti kiñcitatcchaktitadadvadhedo 'pi vāstavah. (70)

His desire is nothing but his manifestation. So the difference of *Śakti* and *Śaktimāna* is a reality.

स्वशक्त्युद्देकजनकं तादात्म्यादस्तुनो हि यत्
शक्तिस्तदपि देव्येवं भान्त्ययन्त्यस्वरूपिणी ।

Svaśaktyudrekajanakam tādātmyādvastuno hi yat
Śaktistadapi devyevam bhāntyapyanyasvarūpiṇī. (71)

That which is the creator of the appearance of self-power (of the *avāntara*), is the same amazing *Svātantrya Śakti* of God.

1. Knower, subject, experient, 2. Śiva, 3. One without a second.

ŚRĪTANTRĀLOKAḥ

शिवश्चालुप्तविभवस्तथा सृष्टोऽवभासते
स्वसाविन्मातृभक्ते स्वातन्त्र्याद्भावनादिषु ।

*Śivaścāluptavibhavastathā Srsto 'vabhāsate
Svasaṁvinmātrmakure svātantryādbhāvanādiṣu.* (72)

Siva appears as the Universe by dint of His Absolute Freedom of Will in His Supreme Consciousness which is like a mirror called *pramāṭdarpaṇa*, in spite of this appearance, His treasure does not disappear.

तस्मादेन मुखेनैष भात्यनंशोऽपि तत्तथा
शक्तिरित्येष वस्त्वेव शक्तितद्वक्त्वम्: स्फुटः ।

*Tasmādyena mukhenaiṣa bhātyanamśo 'pi tattathā
Śaktirityeṣa vastveva śaktitadvatkramah sphutah.* (73)

The thing itself is the power through which *Siva* appears. Hence the *krama*¹ is clear, exists in *Śakti* and *Śaktimāna*.

श्रीमत्किरणशास्त्रे च तद्व्याप्तिरपूर्वकम्
अनुशासो विकल्पोऽपि मानसो न मनः शिवे ।
अविज्ञाय शिवं दीक्षा कथमित्यत्र चोत्तरम्

*Śrīmatkiranāśastre ca tatprāśnottarapūrvakam
Anubhāvo vikalpo 'pi mānaso na manah Śive.
Avijñāya Śivam dīkṣā kathamityatra cottarm.* (74)

It is said in the form of question-answer in *Śrī Kirāṇ Samhitā* that the *Śakti* is *Upāya*. The *saṁhitā* answers (to) this question that the *anubhāva* is *vikalpa* that rises in the mind, and *Siva* is ‘no-mind’ state, then how the initiation is possible if we can not know the mind of *Siva*!

1. Realisation of Self by means of *Kriyā Yoga*.

ŚRĪTANTRĀLOKAH

क्षुधाद्यनुभवो नैव विकल्पो नहि मानसः ।
 Kṣudhadyanubhavo naiva vikalpo nahi mānasah. (75)

The answer is: This is not so. The experience of desire etc. is full of thought-constructs but the *mānasa* is not. In the state of *Advaya* Knowledge, the mind can not attribute.

रसाद्यनाथाक्षत्वेऽपि रूपादेव यथा तरम्
 विकल्पो वेति तद्वत् नादबिन्द्वादिना शिवम् ।
 Rasādyanadhyakṣatve'pi rūpādeva yathā tarum
 Vikalpo vetti tadvattu nādabindvādina Śivam. (76)

Śiva can be known through *nāda*, *bindu* (the forms of *Śakti*) etc., as the thought-constructs (*vikalpa*) know a tree only by perceiving it without getting its *rasa*.

बहुशक्तित्वमस्योक्तं शिवस्य यदतो महान्
 कलात्तत्वपुराणाणुपदादिर्भेदविस्तरः ।
 Bahuśaktityvamasyoktam Śivasya yadato mahān
 Kalātattvapurāṇāṇupadādirbhedavistaraḥ. (77)

It is said that there exist many powers of the Śiva, for from this the great *kalā* (the Śakti of consciousness by which all the thirty-six principles are evolved), *Tattva* (the very being of a thing, reality), *Tattva* (the very being, thing, reality), *Pura* (*bhuvana*), *Arṇa* (letter of alphabet), *Anu* (*mantra*), *pada* (state) etc. have been elaborated.

सृष्टिश्चित्तिरोधानसंहारानुग्रहादि च
 तुर्यमित्यपि देवस्य बहुशक्तित्वज्यूष्मितम् ।
 Sr̥ṣṭiśchittitirodhānasam̥hārānugrahādi ca
 Turyamityapi devasya bahuśaktitvajr̥mbhitam. (78)

The creation, maintenance, withdrawal, self-veiling, grace etc. and the witnessing consciousness (the transcendental self), these too are the ecstasy of the powers of that deity.

ŚRĪTANTRĀLOKAH

जाग्रत्स्वप्नसुषुप्तान्यतदतीतानि यान्यपि
तान्यप्यमुष्ट नाथस्य स्वातन्त्र्यलहरीभरः ।
*Jāgratsvapnasuṣuptānyatadatatītāni yānyapi
Tānyapyamusya nāthasya svātantryalaharībharaḥ.* (79)

Waking, dream, deep sleep and others (i.e. fourth and fifth states of consciousness¹) are the moving waves of the free will of the Absolute, *Parameśvara*.

महामन्त्रेशमन्त्रेशमन्त्राः शिवपुरोगमाः
अकलौ सकलस्त्वेति शिवयैव विभूतयः ।
*Mahāmantreśamantreśamantrāḥ Śivapurogamāḥ
Akalaū sakalaśceti Śivasyaiva vibhūtayāḥ.* (80)

Śiva is already there before *Mahāmantraśa*, *Mantreśa*, *Mantra*, *Vijnānākala*, *Pralayākala* and *Sakala*², these are the splendours of *Śiva* Himself.

तत्त्वग्रामस्य सर्वस्य धर्मः स्यादनपायवान्
आत्मैव हि स्वभावाभ्युक्तं श्रीत्रिशिरोमप्ते ।
*Tattvagrāmasya sarvsaya dharmaḥ syādanapāyavān
Ātmaiva hi svabhāvātmetyuktam Śrītriśiromate.* (81)

Ātmā (the soul) is the natural religion of the group of thirty six principles, so this never delianates from these principles, as is said in the *Trīśiro Bhairava*.

1. The fourth state of consciousness is called ‘*Turiya*’, that which exists beyond the all three defined states, *Aum*, the witnessing state and the fifth stage is *turiyātīta*, beyond the fourth state, the bliss, 2. *Śiva* (with *śakti*), *Mantramaheśvara* (*sadāśiva*), *Mantreśvara* (*īśvara*), *Mantra* (pure *vidyā*), *Vijnānākala*, *Pralayākala* and *Sakla* (all with *Paśu*) are the *saptavidha Pramātās*.

ŚRĪTANTRĀLOKAḥ

हृदिस्यं सवदेहस्यं स्वभावस्यं सुसूक्ष्मकम्
सामूह्यं चैव तत्त्वानां ग्रामशब्देन कीर्तितम् ।

*Hṛdistham sarvadehastham svabhāvastham susūkṣmakam
Sāmūhyam caiva tattvānām grāmaśabdena kīrtitam.* (82)

That group of principles (*tattvas*) is called ‘*grāma*’, which is very subtle and which rests in the heart, in all bodies and in the nature.

आत्मैव धर्म इत्युक्तः शिवामृतपरिपुतः
प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः ।

*Ātmaiva dharma ityuktah Śivāmrta pariluptah
Prakāśāvasthitam jñānam bhāvābhāvādīmadhyataḥ* (83)

It is said that the *Ātmā*, full of *Śivāmrta* (the bliss of God), is religion.

स्वस्थाने वर्तनं ज्ञेयं द्रष्टृत्वं विगतावृत्ति
विविक्तवस्तुकथितशुद्धिज्ञाननिर्मलः ।
ग्रामर्थवृत्तिरुक्तस्तस्य सर्वं प्रसिद्धयुति

*Svasthāne vartanam jñeyam draṣṭṛtvam vigatāvṛti
Viviktavastukathitaśuddhavijñānanirmalaḥ
Grāmadharmavṛttiruktastasya sarvam prasiddhyti* (84)

That light-form of Knowledge is present between realization and non-realization, exists in itself and it is free from veil. Our teacher named it ‘*grāma dharmavṛtti*’, which is veilless, doubtless and pure science. He, who knows this, can manifest everything. (84-85)

ऊर्ध्वं त्यक्त्वाद्यो विशेषं रामस्यो मध्यदेशगः ।

Ūrdhvam tyaktvādho viśetsa rāmaśtho madhyadeśagah. (85)

He who attains the *madhyadhāma* in *suṣumṇā* by leaving the *prāṇa* and *apāṇa*², attains the *madhyadeśa* and unites with *Parameśvara*.

1. The self is religion of the group of subtle principles, and to be witness of that self is *grāma**vṛtti*, 2. *Prāṇa*, *Apāṇa*, *Udāna*, *Vyāna* and *samāna*, there are five kinds of *Prāṇa*, in which *Prāṇa* is upward and *Apāṇa* is downward.

ŚRĪTANTRĀLOKAḥ

गतिः स्थानं स्वप्नजाग्रदुन्मेषणनिमेषणे
थावनं ल्लवनं चैव आयासः शक्तिवेदनम् ।

*Gatiḥ sthānam svapnajāgradunmeṣaṇanimeṣane
Dhāvanam plavānam caiva āyāsaḥ śaktivedanam.* (86)

Movement, rest, dream awaking, the start of the world process, dissolution of the world, *dhāvana*, *plavāna* and *āyāsa*, these are nothing but the (*Śakti* of) *Parameśvara* Himself. The *Śiva* is the prime cause.

बुद्धिमेदास्तथा भावाः संज्ञाः कर्माण्यनेकज्ञः
एष रामो व्यापकोऽत्र शिवः परमकारणम् ।

*Buddhibhedāstathā bhāvāḥ sanjñāḥ karmāṇyanekaśah
Eṣa Rāmo vyapako 'tra Śivah paramakāraṇam.* (87)

Discrimination in intellect, feelings, names, many actions all these are *Rāma* i.e. *Parameśvara*, and *Śiva* is the first cause.

कल्पषक्षीणमनसा स्मृतिमात्रनिरोप्तनात्
व्यायते परमं ध्येयं गमागमपदे स्थितम् ।
परं शिवं तु ब्रजति भैरवाख्यं जपादपि

*Kalmasaṅkṣiṇamanasā smṛtimātranirodhanāt
Dhyāyate paramaṁ dhyeyam̄ gamāgamapade sthitam.
Param Śivam̄ tu Vrajati Bhairavākhyam̄ japādapi* (88)

The meditation of the Absolute takes place by the mind which is free from contamination. In result, he, the aspirant, attains the *Parama Śiva* called as *Bhairava* who rests in immovable movement. Through chanting of the sacred syllables, one can get the same.

तत्स्वरूपं जपः प्रोक्तो भावाभावपदच्युतः ।
Tatsvarūpam japaḥ prokto bhāvābhāvapadacyutah. (89)

Actually chanting is the attainment of the *Śiva*-form by delianating the dialect of *bhāva* and *abhbāva*, *gati* and *sthiti*.

ŚRĪTANTRĀLOKAḥ

तदत्रापि तदीयेन स्वातन्त्र्येणोपकल्पितः
Tadatrāpi tadiyena svātantryeṇopakalpitaḥ (90)

Hence, in this context, in comparison to the freedom of the individual mind, something else is essential.

दूरासन्नादिको भेदश्चित्स्वातन्त्र्यव्यपेक्षया ।
Dūrāsannādiko bhedaścitsvātantryavyapekṣayā. (91)

And with his free will, the Absolute is having manifold forms.

एवं स्वातन्त्र्यपूर्णत्वादतिदुर्घटकार्यायम्
 केन नाम न रूपेण भासते परमेश्वरः ।
*Evam svātantryapūrṇatvādatidurghatakāryayam
 Kena nāma na rupena bhāsate Parmeśvarah.* (92)

In which form, the *Parameśvara*, who is accidental, and having his own freewill, does not appear? He appears in every form.

निरावरणमाभाति भात्यावृतनिजात्मकः
 आवृतानावृतो भाति बहुशा भेदसङ्गमात् ।
*Nirāvaraṇamābhāti bhātyāvrtanijātmakah
 Āvṛtānāvṛto bhāti bahudhā bhedasaṅgamāt.* (93)

इति शक्तित्रयं नाथे स्वातन्त्र्यापरनामकम्
 इच्छादिभिरभिष्याभिर्जीविः प्रकटीकृतम् ।
*Iti śaktitrayam nāthe svātantryāparanāmakam
 Icchādibhīrabhīkhyābhīrgurubhīḥ prakatikṛtam.* (94)

He (the pure form of light) reflects without veil. By veiling Himself, He reflects. He can be known by veiling and nonveiling. Hence He reflects through many forms. The three powers (*Para*, *Parāpara* and *Apara*) of that God with Freewill are said by our teachers as desire, knowledge and action.

देवो ह्यन्वर्थशास्त्रोक्तौः शब्दैः समुपदिश्यते
महाभैरवदेवोऽयं पतिर्यः परमः शिवः ।

*Devo hyanvarthaśāstrotktaiḥ Śabdaiḥ samupadiśyate
Mahābhairavadevo 'yam patiryah paramah Śivah.* (95)

The deity *Bhairava*, is *Pati*¹ and *Parama Śiva*, is said by the sacred words in the significant scriptures.

विश्वं विभर्ति पूरण्यारण्योगेन तेन च श्रियते
सविमर्शतया रवस्पतश्च संसारभीरुहितकृच्च ।

*Viśvam bibharti pūranadhāraṇayayogena tena ca śriyate
Savimarśatayā ravarūpataśca samsārabhīruhitakṛcca.* (96)

(Here the term ‘*Bhairava*’ is being explained) He who maintains this world with fulfilment and attainment, and through which who assimilates all these, is *Bhairava*. He who manifests, maintains and withdraws² with his innate nature and who saves the fearful souls, is *Bhairava*.

संसारभीतिजनिताद्रवात्परामर्शतोऽपि हृदि जातः
प्रकटीभूतं भवभयविमर्शनं शक्तिपाततो येन ।

*Samsārabhītijanitādravātparāmarśato 'pi hrди jātah
Prakatībhūtam bhavabhayavimarśanam śaktipātato yena.* (97)

Seizing mentally (or rememberance) out of the fear of the world, and then the feeling arises in the heart is *Bhairava*. He is *Bhairava* who, through his grace, has shown the *bhavamaya Vimarśa*³ (or made the mind detatched from the world).

1. In the philosophy of Re-cognition *Pati*, *Pāśa* and *Paśu* are the *Parameśvara*, the dross and the individual soul respectively. 2. In the term ‘*Bhairava*’, *bha* is *bharaṇa* (the maintenance of the world), *ra* is *ravana* (the withdrawal from the manifestation) and *va* is *vamana* (the manifestation of the world). 3. That the world is an illusion (city in the mirror).

ŚRĪTANTRĀLOKAH

नक्षत्रप्रेरककालतत्त्वसंशोषकारिणो ये च
कालग्राससमाधानरासिकानःसु तेषु च प्रकटः ।

*Nakṣatraprерakālataattvasamśoṣakāriṇo ye ca
Kālagrāsasamādhānarasikamanah su teṣu ca prakataḥ.* (98)

He who reflects in the heart of *yogin* ,who meditates after destroying the sense of death, is *Bhairava*.

सङ्कोचिविष्णुजनभिये यासां रवणं स्वकरणदेवीनाम्
अन्तर्बहिश्चतुर्विष्णुवर्यादिकगणस्यापि ।
तस्य स्वामी संसारवृत्तिविष्ठनमहामीमः

*Saṅkocipaśujanabhiye yāsām ravaṇam svakaraṇadevīnām
Antarbahiścaturvidhakhecaryādikagaṇasyāpi.* (99)
Tasya svāmī samsāravṛttivighatanamahābhīmāḥ

He is known by the *ravaṇa* of his three deities, and having four *gaṇas* as *khecari*¹, *gocari*, *dikcarī* and *bhūcarī*, inwardly and outwardly, and He is all powerful over the destroying world for those who are fearful.

भैरव इति गुरुभिर्मैरन्वर्यैः संस्तुतः शास्त्रे ।
Bhairava iti gurubhirimairanvarthaiḥ samstutah śāstre. (100)

By this sacred words, our teacher called Him (the *Siva*) *Bhairava* in the scriptures.

1. Sub-species of *Vāmeśvarī Śakti*, connected with the *pramātā*, the empirical self, *Khecari* is one that moves in *kha* or the vast expanse of consciousness.

ŚRĪTANTRĀLOKAḥ

हेयोपादेयकथाविरहे स्वानन्दघनतयोच्छत्तनम्
क्षीडा सर्वोत्कर्षणं कर्त्तिष्ठा तथा स्वतन्त्रत्वम् ।

*Heyopādeyakathāvirahaḥ svānandaghānatayocchalanam
Kṛīḍā sarvotkarṣeṇa vartanecchā tathā svatantratvam.* (101)
व्यवहरणमधिनेऽपि स्वात्मनि भेदेन संजल्यः
निखिलावभासनाच्च द्योतनमस्य स्तुतिर्यतः सकलम् ।

*Vyavaharaṇamabhinne'pi svātmani bhedena sañjalpah
Nikhilāvabhāsanācca dyotanamasya stutiryataḥ sakalam.* (102)

तथ्यवणमात्मलाभाद्यागृह्णि समस्तेऽपि कर्तव्ये
बोधात्मकः समस्तकियामये दृक्कियागुणश्च गतिः ।

*Tatpravaṇamātmalābhātprabhṛti samaste'pi kartavye
Bodhātmakah samastakriyāmayaḥ drkkriyāgūṇaśca gatiḥ.* (103)

The movement out of extreme bliss without pity and inspiring tale, is the play. His characteristics are, the desire to live ahead and free behaviour, though in Himself He is indivisible but immanent in divisions, to reflect in this worldly phenomenon, with His innate nature, to do His duties humbly and to pray, enlightening, doer of all activities, virtuous in vision, knowledge and action, and since He is full of these qualities, He is the Movement and is omnipresent. (101-103)

इति निर्वचनैः शिवतनुशास्त्रे गुरुभिः स्मृतो देवः
Iti nirvacanaiḥ Śivatanuśāstre gurubhiḥ smṛto devaḥ

With these details, *Guru Brhaspati* has explained the deity (*Parameśvara*) in *Śivatanuśāstra*.

शासनरोधनपालनपाचनयोगात्म सर्वमुपकरुते
तेन पतिः श्रेयोमय एव शिवो नाशिवं किमपि तत्र ।
*Śāsanarodhanapālanapācanayogātsa sarvamupakurute
Tena patiḥ śreyomaya eva Śivo nāśivam kimapi tatra.* (104)

He is *pati* because He saves the souls with His powers of scriptural preaching, administration and nourishment. He is *Śiva* for He is preferable. Not even an atom of non-*śiva* exists in Him.

ŚRĪTANTRĀLOKAH

इदृशूणं कियदपि रुद्रोपेन्द्रादिषु स्फुरेदेन
तेनावच्छेदनुदे परममहत्पदविशेषणमुपाल्पम् ।

*Idṛgrūpam kiyadapi rudropendrādiṣu sphuredyena
Tenāvacchedanude paramamahatpadaviśeṣaṇamupāttam.* (105)

Since His such form gleams in *rudra upendra* etc., so the adjective 'Absolute state' is used in order to eliminate the veil.

इति यज्ञेयसतत्वं दर्शते तच्छिवाज्ञया
मया स्वसम्वित्सत्तर्कपतिशास्त्रत्रिकङ्गमात् ।

*Iti yajjñeyasatattvam darśyate tacchivājñayā
Mayā svasamvitsattarkapatiśāstratrikramāt.* (106),

That knowable principle is being explained by me with the order of *Parama Śiva* and on the basis of *saṃvit sattarka, pati śāstra* and *trikā*¹.

तस्य शक्तस्य एवैतास्तिस्त्रो भान्ति परादिकाः
सृष्ट्य रित्यौ लये तुर्ये तेनैता द्वादशोदिताः ।

*Tasya śaktasya evaitāstistro bhānti parādikāḥ
Srṣṭau sthitau laye turye tenaitā dvādaśoditāḥ.* (107)

His three powers (*para*² etc.) flow with the assimilation of other powers, These are twelve in numbers for they flow in the states of creation, maintenance, withdrawal and bliss.

तावान्पूर्णस्वभावोऽतौ परमः शेव उच्यते
तेनात्रोपासकाः साक्षात्तत्रैव परिनिष्ठिताः ।

*Tāvānपूर्णस्वभावो'sau paramāḥ Śiva ucyate
Tenātropāsakāḥ sākṣāttatraiva pariniṣṭhitāḥ.* (108)

That *Parama Śiva* is of integral innate nature due to these twelve powers. That is why the aspirants of twelvefold *Śakti-Cakra* (wheel of Power) dwell and attain that very state.

1. Supreme consciousness right logic, scripture of *Parama Śiva* and the trinity of the philosophy of re-recognition, 2. The highest, the Absolute.

ŚRĪTANTRĀLOKAḥ

तासामपि च भेदांश्चन्यूनाधिक्यादियोजनम्
तत्त्वातन्त्र्यबलादेव शास्त्रेषु परिभाषितम् ।

*Tāsāmapi ca bhedamśanyūnādhikyādiyojanam
Tatsvātantryabalādeva śāstreṣu paribhāṣitam.* (109)

If there says the programming of minimum-maximum exists as the part of division of the powers, that only due to the free-will of the Śiva.

एकवीरो यामलोऽथ विशक्तिश्चतुरात्मकः
पञ्चमूर्तिः षडात्मायं सप्तकोऽष्टकभूषितः ।

*Ekvīra yāmalo 'tha triśaktiścaturātmakah
Pañcamūrtih ṣadātmāyam saptako 'ṣṭakabhūṣitah.* (110)

नवात्मा दशदिक्षक्तिरेकादशकलात्मकः
द्वादशारम्भाचक्रनायको भैरवस्तिवति ।

*Navātmā daśādikchaktirekādaśakalātmakah
Dvādaśāramahācakranāyako Bhairavastivati.* (111)

This is of thirteen in numbers as *Ekvīra*, *yāmala*, *Triśakti*, of four powers, *Pañcamūrti*, *Ṣadātmā*, *Saptaka*, *Aṣṭakavibhūṣita*, *Navātmā*, of tenfold *Dikśakti*, of eleven arts (phases), hero of twelvefold *Mahācakra* and *Bhairava*.

एवं यावत्सहस्रे निःसंख्यारेऽपि वा प्रभुः
विश्ववके महेशानो विश्वशक्तिर्विजृम्भते ।

*Evam yāvatasahasrāre nihsaṅkhyāre 'pi vā prabhuḥ
Viśvacakre maheśāno viśvaśaktirvijṛmbhate.* (112)

Hence according to *Trśirobhairava*, the same *Maheśa*, the lord with world power is emerging in the cycle of world who is infinite or countless (in numbers).

तेषामपि च चक्राणां स्ववर्गानुगमात्मना
ऐक्येन चक्रगो भेदस्तत्र तत्र निरुपितः ।

*Teṣāmapi ca cakrāṇāṁ svavargānugamātmanā
Aikyena cakrago bhedastatra tatra nirūpitah.* (113)

The division, regarding to cycles, is explained in the scriptures where the cycles are followed by its squares.

ŚRĪTANTRĀLOKAH

चतुष्षद्विद्विगणनायोगानैशिरसे मते
ष्ट्रवक्ष्वरता नाथस्योक्ता चित्रनिजाकृते: ।

*Catuṣṣaddvirdvigananāyogaṭṭraisirase mate
ṣatcakreśvaratā nāthasyoktā citranijākṛteḥ.*

(114)

The number four and six, if multiply by twos, we can get the amazing self-form of the lord who is *Ṣaṭcakreśvara'* as told in *Trśirobhairava*.

नामानि चक्रदेवीनां तत्र कृत्यविभेदतः
सौम्यरौद्राकृतिष्यानयोगीन्यन्वर्थकल्पनात् ।

*Nāmāni cakradevīnāṁ tatra kṛtyavibhedataḥ
Saumyaraudrākṛtidhyānayogīnyanvarthakalpanāt.*

(115)

On the basis of their action-differences, the deities of *cakra* are named and can be contemplated by different forms as gentle or angry.

एकस्य सविनाथस्य ह्यान्तरी प्रतिभा तनुः
सौम्यं वान्यन्मितं सविदूर्मिचकमुपास्यते ।

*Ekaśya samvinnāthasya hyāntarī pratibhā tanuh
Saumyam vānyanmitam samvidūrmicakramupāsye.*

(116)

The same *Samvid* Lord's internal *Samvit Pratibhā*² is worshiped as *Ūrmicakra*, either in the form of gentility or in angry.

1. The Lord of six-cycles (as *mūlādhāra*, *svādhiṣṭhāna*, *manipura*, *anāhata*, *viśuddhi*, and *Ājñā* lead towards, *Sahasrāra*). *Kulātmikā Kundalini* sleeps at *Mulādhāra*. When She awakes, reaches to *Sahasrāra* by passing through these six *cakras* or cycles. At *Sahasrāra*, in the *Akula Cakra*, She meets with *Śiva* and absorbs in Him, the *Cakreśvara*. In the *Vijñāna Bhairava*, She asks to *Bhairava* in her seventh question whether He has the form of *Ācakrārūrī* or *Anacka* 2. *Samvit* is Supreme Consciousness in which there is complete fusion of *Prakāśa* and *Vimarśa*. From the macrocosmic point of view *Samvit-devatās* are *Khecarī*, *Gocarī*, *Dikcari* and *Bhūcarī*. From the microcosmic point of view, the internal and external senses are said to be *Samvit-devatā*, and *Pratibhā* is *Parā Śakti*.

ŚRĪTANTRĀLOKAḥ

अस्य स्यातुष्टिरित्येषा सविद्देवी तथोदिदात्
व्यापाराच्चापि बाह्यतः ।

*Asya syātpuṣṭirityeṣā samviddevī tathoditāt
Dhyānātānjañjalpasammiśrād vyāpārāccāpi bāhyataḥ.* (117)

स्फुटीभूता सती भाति तस्य तादृकफलप्रदा
पुष्टिः शुष्कस्य सरसीभावो जलमतः सितम् ।

*Sphuṭībhūtā satī bhāti tasya tādrkphalapradā
Puṣṭīḥ śuṣkasya sarasībhāvo jalamataḥ sitam.* (118)

अनुगम्य ततो व्यानं तद्वधानं प्रतन्यते
ये च स्वभावतो वर्णा रसनिःश्चनिनो यथा ।

*Anugamya tato dhyānam tatpradhānam pratanyate
Ye ca svabhāvato varṇā rasaniḥsyandino yathā.* (119)

दन्तौष्ट्रयदन्त्यायायास्ते कैश्चिच्छर्वैः कृताः सह
तं बीजभावमागत्य सर्विदं स्फुटयन्ति ताम् ।

*Dantyausṭhyadantyaprāyāste kaiścidvarṇaiḥ kṛtāḥ saha
Tam bijabhāvamāgatyā samvidam sphutayanti tām.* (120)

पुष्टिं कुरु रसेनैनमायाययतरापिति
संजल्पोऽपि विकल्पात्मा किं तामेव न पूरयेत् ।

*Puṣṭim kuru rasenainamāpyāyayatarāmiti
Sañjalpo'pi vikalpātmā kim tāmeva na pūrayet.* (121)

अमृतेयमिदं क्षीरमिदं सर्पिर्बलावहम्
तेनास्य बीजं पुष्टीयामित्येनां पूरयोक्त्याम् ।

*Amrteyamidam kṣīramidam sarpirbalāvaham
Tenāsyā bijam puṣṭīyāmityenām pūrayetkriyām.* (122)

The name of the *saṃvid* deity of Śiva is *Puṣṭi*. She is white and clean as a dry pond becomes fresh with rainy water. She bestows the aspirant with good fruits as bliss who contemplates on her either by meditation or by external process. Hence one contemplates on *Puṣṭi*. The letters (or Syllables) which are natural to utter, clarify that *Puṣṭi*-form of *Samvid* by acquiring the seed-form. Does this powerfull curd, powerfull clarified butter, He strengthens the mercury of the body by this element, the power *Puṣṭi*. Hence we must fulfill this process. (117-122)

ŚRĪTANTRĀLOKAḥ

तस्माद्विश्वरो बोधैरवः समुपास्यते
अवच्छेदानवच्छिद्रभ्यां भोगमोक्षार्थिभिर्जनेः ।

*Tasmādviśeśvara bodhabhairavaḥ samupāsya-te
Avacchedānavacchidbhyaṁ bhogamokṣārthibhirjanaiḥ. (123)*

So the worship of *Viśeśvara Samvid Bhairava* accomplishes by the desires of enjoyment and salvation by the means of determination and non-determination.

येऽप्यन्यदेवताभक्ता इत्यतो गुरुरादिश्त

Ye'pyanyadevatābhaktā ityato gururādiśat (124-)

Those who worship otheir deities, also worship this *Samvit*, as is preached by the teacher.(124-)

ये बोधाद्युतिरिक्तं हि किञ्चिद्याज्यतया विदुः ।
तेऽपि वेद्यं विविचाना बोधाभेदेन मन्त्रते

Ye bodhādvaytiriktaṁ hi kiñcidyājyatayā viduh. (124)

Te'pi vedyam viviñcānā bodhābhedenā manvate

Those who know a deity as the seat of worship unlike from the enlightenment (the self-form), they too know the deity as inseparable with *Samvid*. (124-125)

तेनाविष्ण्वन्तामर्शरूपाहन्ताप्रथात्मनः ।

Tenāvicchinнатāmarśarūpāhantāprathātmanah. (125)

स्वयंप्रथस्य न विधिः सृष्ट्यात्मास्य च पूर्वमः
वेदा हि देवतासृष्टिः शक्तेर्हेतोः समुचिता ।

*Svayamprathasya na vidhiḥ srṣṭyātmaśya ca pūrvagah
Vedyā hi devatāśrṣṭih śakterhetoh samutthitā. (126)*

अहंरूपा तु सवित्तिर्नित्या स्वप्रथनात्मिका
Ahamrūpā tu samvittirnityā svaprahanātmiikā

Therefore this self-form-deity, who is self-proved and the form of inseparable-invariable *Samvid*, does not offer any fulltime method of worship, to create. Actually the creation manifested by the deity is itself knowledgeable for the power. The self-form *Samvit* is eternal Light.

(-125-127-)

ŚRĪTANTRĀLOKAḥ

विधिनियोगस्त्वयंशा च भावना चोदनात्मिका ।

Vidhirniyogastryaṁśā ca bhāvanā codanātmikā.

(127)

This worship ‘*Vidhi niyoga*’ is called ‘*Bhāvanā*’, consists of three forms viz. *Sādhyā*, *Sādhana* and *Kartayya*. (-127)

तदेकसिद्धा इन्द्राद्या विधिपूर्वा हि देवताः

अहंबोधस्तु न तथा ते तु सर्वेद्यस्तपताम् ।

Tadekasiddhā indrādya vidhipūrvā hi devatāḥ

Ahambodhastu na tathā te tu samvedyarūpatām.

उन्मनामेव पश्यन्तरसं विदन्तोऽपि नोविदुः

न विदुमां तु तत्त्वेनातस्त्वलन्ति ते ।

Unmagnāmēva paśyantastam vidanto 'pi noviduh

Na vidurmām tu tattvenātaścalanti te.

(128)

The deities of *Vidhi Pramāna* like *Indra* can only be proved by the scriptures, the enlightenment of *aham* is not so. He knows the self as seems to be unknown and He looks at the *Samvedyarūpatā*¹.

चलनं तु व्यवच्छिन्नस्तपतापतिरेव या

देवान्देवयजो यान्तीत्यादि तेन न्यस्यत ।

Calanam tu vyavacchinnarūpatāpattireva yā

Devānandevyajyo yāntītyādi tena nyarūpyata.

(130)

It is in the tradition to attain the inseparable form of that *Samvit*. That's why it is said that, they who worship a deity become deity.

निमज्ज्य वेदतां ये तु तत्र सविन्मयीं स्थितम्

विदुस्ते ह्यनवच्छिन्नं तदभक्ता अपि यान्ति माम् ।

Nimajjya vedyatām ye tu tatra samvinmayīm sthitim

Viduste hynavacchinnam tadbhaktā api yānti mām

(131)

Those, who know the state of *Samvid* in the self-form deity, merge the individual deity and hence they attain Me inseparably.

1. The form of an intuitive apprehension of oneself without the aid of internal and external sense.

ŚRĪTANTRĀLOKAḥ

सर्वत्रात्र श्वासब्दे बोधमात्रैकवाचकः
स भोक्तृप्रभुशब्दाभ्यां याज्ययस्त्रितयोदितः ।

*Sarvatrātra hyahamśabdo bodhamātraikavācakah
Sa bhoktrprabhuśabdābhyaṁ yājyayasṭitatayoditah.* (132)

This word ‘Me’ (*aham* in this *Gītā*) is eternally-known. That enlightenment between aspirant and the Lord is said as between *yājya* and *yaṣṭā*.

याजमानी सविदेव याज्या नान्येति चोदितम्
न त्वाकृतिः कुतोऽप्यन्या देवता न हि सोचिता ।

*Yājmānī samvidēva yājyā nānyeti coditam
Na tvākṛtiḥ kuto 'pyanyā devatā na hi socitā.* (133)

The *Samvid*, which performs *yajña*, is *yajaniya*, not any other principle, it is said so. No other form exists (in) anywhere nor that *Samvid* is of the form of any deity.

विधिश्च नोक्तः कोऽप्यत्र मन्त्रादि वृत्तिधाम वा
सोऽप्यमात्मानमावृत्य स्थितो जडपदं गतः ।
*Vidhiśca noktah ko 'pyatra mantrādi vṛttidhāma vā
So 'yamātmānamāvṛtya sthito jadapadam gataḥ.* (134)

आवृतानावृतात्मा तु देवादिस्थावरान्तरः
जडाजडस्यायेतस्य द्वैरुप्यस्यास्ति चित्रता ।
*Āvṛtānāvṛtātmā tu devādīsthāvarāntaragah
Jadājadasyāpyetasya dvairūpyasyāsti citratā.* (135)

It says that neither *vidhi vākya* nor any *mantra*¹ is introduced in this respect. When this *Samvid* covers itself by itself, it is inert and this expands itself from deity to any living being-covered and uncovered. Due to the divisions of *Tāra*, *Mandra*, *Jñāna*, *Santāna*² etc., this is of infinite-forms, which is primarily inert and conscious. (134-135)

1. *Veda Vākya* consists of *Brāhmaṇa Vākya* and *Brāhmaṇa Vākya* consists of *Vidhi Vākya*, *Mantra* is sacred syllable, *Śuddha Vidyā* 2. *Tāra*, *Mandra*, *Jñāna* are different, so present different forms, similarly *Santāna* is from bondages.

ŚRĪTANTRĀLOKAH

तस्य स्वतन्त्रभावो हि किं किं यन्न विचिन्तयेत्
त्रिशिरशास्त्रे सम्बुद्ध इति वेति यः
ज्ञेयभावो हि चिद्धर्मस्तच्छायाच्छादयेन ताम् ।

*Tasya svatantrabhavo hi kim kim yanna vicintayet
Triśirahśāstre sambuddha iti vetti yah
Jñeyabhāvo hi ciddharmastacchāyācchādayenna tām.* (136)

It says in the *Triśira Bhairava* that the Freewill of the *Samvid* knows everything, nothing exists which He does not know, as one must know. The thing to be known is to know, and it is the religion of Absolute Consciousness. Therefore the Shadow of the body does not overshadow the consciousness.

तेनाजडस्य भागस्य पुद्गलाण्वादिसङ्गिनः
अनावरणभागांशे वैचित्रं बहुषा स्थितम् ।
*Tenājadaśya Bhāgasya pudgalāṇvādisamjñinah
Anāvaranabhāgāṁśe vaicitryam bahudha sthitam.* (137)

Due to this uncovering, the terms matter, atom etc. which are the parts of the consciousness, appear amazingly and infinitely in the section of Pure form of *Samvid*.

सविद्रूपे न भेदोऽस्ति वास्तवे यद्यपि ध्रुवे
तथाप्यावृतिनिर्हासतारतम्यात्स लक्षयते ।
*Samvidrūpe na bhedo 'sti vāstavo yadyapi dhruve
Tathāpyāvṛtitinirhrāsatāratamyātsa lakṣyate.* (138)

Though the ever-fixed, unchangeable form of *Samvid* does not have any differentiation, yet it appears so due to the coverings and bondages.

तद्विस्तरेण वक्ष्यामः शक्तिपातविनिर्णये
समाप्य परतां स्तौल्यप्रसङ्गे चर्चयिष्यते ।
*Tadvistareṇa vaksyāmaḥ śaktipātaviniर्णये
Samāpya paratāṁ sthaulyaprasaṅge carcayiṣyate.* (139)

After completeing the discussion of *Samvid* (the *Para Tatva*), we will discuss this in detail in the chapter of *Śaktipātanirṇaya*, the decision of the grace.

ŚRĪTANTRĀLOKAH

अतः क्वचित्प्रमातारं प्रति प्रथयते विष्णुः
पूर्णमेव निजं रूपं कीर्तिर्दशाशिकाक्रमात् ।

Atah kamcitpramātāram prati prathayate vibhuh
Pūrṇameva nijam rūpam kamcidamśāmśikākramāt. (140)

So the *Parameśvara* manifests His complete Light for the self, manifests Himself partially too for some others.

विश्वभावैकभावात्स्वरूपप्रथनं हि यत्
अणूनां तत्परं ज्ञानं तदन्यदपरं बहु ।

Viśvabhāvaikabhāvātmasvarūpaprathanam hi yat
Anūnām tatparam jñānam tadanyadaparam bahu. (141)

That which is pure consciousness of the self-form (the nature), with the supreme *bhāvanā*¹, is the Supreme Knowledge of the *anu*². All other knowledges, except this, are incomplete (limited) and of several kinds.

तच्च साक्षातुपायेन तदुपायादिनापि च
प्रथमानं विनिज्ञाभिर्गीभिरिह भिद्यते ।

Tacca sākṣātupāyena tadupāyādīnāpi ca
Prathamānam vicitrābhirbhāmgiibhiriha bhidyate. (142)

That knowledge expands and differentiates itself in various forms (and gestures) by the means of *Śāmbhava*, *Śākta*³ etc. or by direct means.

1. The practice of *Śuddha vikalpa* is *Śāktopāya* consists of *mantra-śakti*, *sat-tarka* and *Śuddha Vidyā*. According to Abinava Gupta in *Tantrasāra*, *Sat-tarka* is the reflection that re-inforces continuity of ideas similar to the *Śuddha vikalpa*, leads to 'Bhāvanā', the creative contemplation and *svarūpa prathana* is supreme *Bhāvanā*. 2. the *Purusa*. 3. the *upāyas* (or *yogas*) are divided under four broad heads viz. *anūpaya*, *śāmbhavopāya*, *śāktopāya* and *ānavopāya*. *Śāmbhavopāya* leads to *śāktopāya* and *śāktopāya* leads to *ānavopāya*.

ŚRĪTANTRĀLOKAḥ

तत्रापि स्वपरद्वारद्वारित्वात्सर्वशोऽशाशः
व्यवधानाव्यवधिना भूयान्येदः प्रवर्तते ।

*Tatrāpi svaparadvāradvāritvāt sarvaśom 'śāśah
Vyavadhānāvyavadhinā bhūyānbhedah pravartate.* (143)

That difference depends on *sva-para*, *dvāra-dvāri*, *sarvāṁśataḥpūrṇāṁśataḥ* and *vyavadhāna*-*vyavadhānābhāva*, creates many differences.

ज्ञानस्य चाभ्युपायो यो न तदज्ञानमुच्यते
ज्ञानमेव तु तत्सूक्ष्मं परं त्विच्छात्मकं मतम् ।

*Jñānasya cābhypupāyo yo na tada jñānamucyate
Jñānameva tu tatsūkṣmam param tvicchātmakam matam* (144)

That can not be said ignorance which is the means (*yoga*) of *jñāna*. (The *Sanvid*-form is the means of *jñāna* too). That form is believed as the desirable mean.

उपायोपेयभावस्तु ज्ञानस्य स्थौर्यविश्रमः
एषैव च क्रियाशक्तिर्बन्धमोक्षैककारणम् ।

*Upāyopeyabhāvastu jñānasya sthāulyaviśramah
eṣaiva ca kriyāśaktirbandhamokṣaikākāraṇam.* (145)

It is simply an enjoyable illusion that the same knowledge appears differently in infinite forms through the means. This is the Power of action which is the sole cause of bondage and liberation.

तत्राद्ये स्वपरामर्शे निर्विकल्पैकघामनि
यत्सूक्ष्मेत्प्रकाटं साक्षात्दिच्छाख्यं प्रकीर्ततम् ।

*Tatrādye svaparāmarśe nirvikalpaikadhāmani
Yatsphuretpṛakāṭam sākṣāttadicchākhyam prakīrtitam.* (146)

This is known as *icchopāya*¹ which gleams vividly in this situation of non-discursive self-revelation.

1. *Icchopāya* is *sākṣāt upāya* is *śāmbhava upāya*.

ŚRĪTANTRĀLOKAḥ

यथा विस्फुरितदशामुनसन्धिं विनाप्यलम्
भाति स्फुटस्तुद्वत्केषामपि शिवात्मता ।

*Yathā visphuritadṛśāmanusandhim vināpyalam
Bhāti bhāvah sphuṭastadvatkeṣāmapi Śivātmata.* (147)
भूयो भूयो विकल्पांशनिश्चयकमचर्चनात्
यत्परामर्शमयेति ज्ञानोपायं तु तद्विदुः ।

*Bhūyo bhūyo vikalpāṁśaniścayakramacarcanāt
Yatparāmarśamabhyeti jñānopāyam tu tadviduh.* (148)

There are some people who feel apparently the *Śivātma* state as the clairvoyants can know the matter clearly without any means. This should be known as *jñānopāya*, which an aspirant attains through the remembrance of *vikalpāṁśa*¹ repeatedly.

यत्तु तत्कल्पनाक्लप्तवहिर्भूतार्थसाधनम्
क्रियोपायं तदाम्नातं भेदो नात्रापवर्गः ।
*Yattu tatkalpanākṛptabahirbhūtarthasādhanam
Kriyopāyam tadāmnātam bhedo nātrāpavargagah.* (149)

This is known as *kriyopāya* which is the means of the external meaning of that imaginative differences. Here, exists no differences as *apavarga*.

यतो नान्या क्रिया नाम ज्ञानमेव हि तत्तथा
रुद्धेयोगान्ततां प्राप्तमिति श्रीगमशासने ।
*Yato nānyā kriyā nāma jñānameva hi tattathā
Rūrheryogāntatām prāptamiti Śrīgamaśāsane.* (150)

Kriyā is not the other thing. This is knowledge for this has attained the Supreme of *yoga* through tradition, as is said in the *Śrīgamaśāstra*.

≡

1. *Suddha vikalpa*

ŚRĪTANTRĀLOKAH

योगो नान्यः क्रिया नान्या तत्त्वारुढा हि या मतिः
स्वचित्तवासनाशन्तौ सा क्रियेत्यमिथीयते ।

*Yoga nānyah kriyā nānyā tattvārūrhā hi yā matih
Svacittavāsanāśāntau sā-kriyetyabhidhīyate.*

(151)

Yoga is not a different thing. *Kriyā* too is not different. The intellect, settled in the principle, after extinction of the impurities of the mind, is called *kriyā*.

स्वचित्ते वासना: कर्ममलमायाप्रसूतयः
तासां शान्तिनिमित्तं या मतिः सवित्स्वप्नाविका ।

*Svacitte vāsanāḥ karmamalamāyāprasūtayah
Tāsām śāntinimittam yā matih samvitsvabhāvīkā.*

सा देहारभिबास्थस्थतत्त्वाताधिशायिनी
क्रिया सैव च योगः स्यात्तत्त्वानां चिल्लयीकृतौ ।

*Sā dehārambhibhāhyasthatattvavrātādhiśāyinī
Kriyā saiva ca yogah syāttattvānām cillayikṛtau.*

(152)

(153)

The intellect of *saṃvit*-nature, which extinguishes the impurities of mind produced by *karma-mala* and *māyā*, is *kriyā*, sets forth the primal and external principle-groups of the body. That is called *yoga* when these principles dissolve in the mind. (152-153)

लोकेऽपि किल गच्छामीत्येवमन्तः स्फुरैव या
सा देहं देशमक्षांश्चायाविशन्ती गतिक्रिया ।

*Loke 'pi kila gacchāmītyevamantah sphuraiva yā
Sā deham deśamakṣāṁścāpyāviśanti gatikriyā.*

(154)

That movement, passes through the entire body and senses, which is called *kriyā*, gleams in the inner soul as “I go”, and in the world too.

तस्मात्क्रियापि या नाम ज्ञानमेव हि सा ततः
ज्ञानमेव विमोक्षाय युक्तं चैतदुदाहतम् ।

*Tasmāt kriyāpi yā nāma jñānameva hi sā tataḥ
Jñānameva vimokṣāya yuktam caitadudāhatam.*

(155)

Hence that which is *kriyā*, is knowledge too. So it is rightly said that the knowledge is the correct means of salvation.

ŚRĪTANTRĀLOKAH

मोक्षो हि नाम नैवान्यः स्वस्तप्रथनं हि सः
स्वस्तं चात्मनः सविनान्यतत्र तु याः पुनः।

*Mokṣo hi nāma naivānyah svarūpapratheyanam hi sah
Svarūpam cātmanah saṃvinnānyattatra tu yāḥ punah.* (156)
क्रियादिकाः शक्तयस्ताः सविद्वृपायिका नहि
असविद्वृपतयोगाद्वर्मणश्वानिस्तप्तात् ।

*Kriyādikāḥ śaktayastāḥ saṃvidrūpādhikā nahi
Asamvidrūpātayogaḍddharmiṇāścānirūpanāt.* (157)

The salvation is not the other thing but the expansion of the the Self-form (i.e. nature of the Self or essence of the Self). And the Self-form is *Ātmasamvit*. The power of *kriyā* etc. in that are not *Samvit*-forms for these are alongwith *Asamvid*-form and not with the religion. (156-157)

परमेश्वरशास्ते हि न च काणाददृष्टिवत्
शक्तीनां धर्मस्तपाणामाश्रयः कोऽपि कथ्यते ।
*Parameśvaraśāstre hi na ca kāṇādadṛṣṭivat
Śaktinām dharmarupānāmāśrayah ko'pi kathyate.* (158)

The powers of *dharma-rūpa* do not have any base, explained in the *Parameśvara Śāstra*, as the same is described in *Vaiśeṣika* philosophy.

ततश्च दृक्तियेच्छाद्या भिन्नाश्वेच्छक्तयस्तथा
एकः शिव इतीयं वाग्वस्तुशून्यैव जायते ।
*Tataśca drkkiyecchādyā bhinnāśceccchaktayastathā
Ekaḥ Śiva itīyam vāgvastuśūnyaiva jāyate* (159)

Here, if the relation of *Dharma-dharmī* between *śakti* and *śaktimāna* were established as is stated in *Vaiśeṣika* philosophy, the power of desire-knowledge-action would be different. Then the statement 'the *Śiva* is One' would be meaningless.

ŚRĪTANTRĀLOKAḥ

तस्मात्स्वित्त्वमेवैतत्त्वातन्यं तत्तदप्यलम्
विविच्यमानं बहविषु पर्यवस्थापि शक्तिषु ।

*Tasmātṣaṁvīttvamevaitatvātantryam tattadapyalam
Vivicayamānam bahviṣu paryavasyapi śaktiṣu.*

(160)

Hence this *Samvit*-State is the Absolute Freedom. After the analysis, this culminates in infinite powers.

यत्तत्त्वात्मप्रथा मोक्षस्तन्नेहाशहृक्यमीदृशम्
नावश्यं कारणात्कार्यं तज्ज्ञान्यपि न मुच्यते ।

*yataścātmaprathā mokṣastannehāśaṅkyamīdrśam
Nāvaśyam kāraṇātakāryam tajjñānāyapi na mucusyate.*

(161)

Since the knowledge of the Self is salvation, this should not be doubted here with the statement that a cause (certainly) does cause an action leads to non-salvation (i.e. a wise man attains salvation).

यतो ज्ञानेन मोक्षस्य या हेतुफलतोदिता
न सा मुख्या, ततो नायं प्रसंग इति निश्चितम् ।

*Yato jñānena moksasya yā hetuphalatoditā
Na sā mukhyā, tato nāyam prasaṅga iti niścitam.*

(162)

What is discussed as cause and action, in knowledge-leads-salvation, is not so important. Hence it is certainly irrelevant.

एवं ज्ञानस्वभावैव क्रिया स्थूलत्वमात्मनि
यतो वहति तेनास्यां वित्तता दृश्यतां किल ।

*Evam jñānasvabhāvaiva kriyā sthūlatvamātmanī
Yato vahati tenāsyām citratā drśyatām kila.*

(163)

Hence the action is the nature of knowledge, and since it contains the gross forms so we watch and find this amazing divergence.

ŚRĪTANTRĀLOKAḥ

क्रियोपायेऽभ्युपायानां ग्राह्यबाह्यविभेदिनाम्
भेदोपभेदवैविद्यान्तिः सञ्चात्तमवान्तरात् ।

*Kriyopāye 'bhyupāyānām grāhyabāhyavibhedinām
Bhedopabheda vaidhyānnih samkhyatvamavāntarāt.* (164)

There exists numerosity in the receptive and external means of divergence in *kriyopāya*¹ due to different variety and *avāntarabheda*².

अनेन चैतत्तद्व्यस्तं यत्केवन शशक्तिकरे
उपायभेदान्मोक्षेऽपि भेदः स्यादिति सूरयः ।

*Anena caitatpradhvastam yatkecana śāśankire
Upāyabhedānmokṣe 'pi bhedah syāditi sūrayah.* (165)

Hence the scholars, who believe in divergence and doubt that the salvation too will be of difference due to the difference of means, should be sure that their doubts are eradicated.

मलतच्छक्तिविद्यं सतिरोभूच्युतिमध्यतः
हेतुभेदेऽपि नो भिन्ना षट्व्यंसादिवृत्तिवत् ।

*Malatacchaktividhvamsatirobhūcyutimadhyataḥ
Hetubhede 'pi no bhinnā ghatadhvamsādīvṛttivat.* (166)

Inspite of the difference of cause between ignorance and its power, the salvation is untouched by the difference, being not-different, as the breaking of pots is breaking, the same action takes place inspite of different cause of breaking in two pots.

तदेतनिविधत्वं हि शास्त्रे श्रीपूर्वनामनि
आदेशं परमेशित्रा समावेशविनिर्णये ।

*Tadetattrividhatvam hi Śāstre Śrīpūrvanāmāni
Ādesi parameśitṛā samāvēśavinirṇaya.* (167)

The Lord (*Parameśvara*) has said in the *Śrīpūrvavaśastra* about the trinity (of *upāyas*) in context of *samāvēśa nirṇaya*³.

1. *Āṇava upāya* is also known as *kriyopāya*. 2. (Already discussed)
3. The principle of absorption in the Divine Consciousness.

ŚRĪTANTRĀLOKAH

अकिञ्चिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः
उपद्यते य आवेशः शास्त्रवोऽसावुदीरितः ।

*Akiñciccintakasyaiva gurunā pratibodhataḥ
Utpadyate ya āvēśāḥ Śāmbhavo 'sāvudīritāḥ.* (168)
उच्चारहितं वस्तु चेतसैव विचिन्तयन्
ये समावेशमानोति शाक्तः सोऽत्राभिषीयते ।

*Uccārarahitam vastu cetasaiva vicintayan
Yam samāvēśamāpnoti Śāktāḥ so 'trābhidhīyate.* (169)
उच्चारकरणात्मानवर्णस्थानप्रकल्पनैः
यो भवेत्स समावेशः सम्यगाणव उच्यते ।

*Uccārakaraṇādhyānavarnāsthaṇapralpanaiḥ
yo bhavetsa samāvēśāḥ samyagāṇava ucyate.* (170)

This is called *Śāmbhavopāya* when the inspiration arises through the spiritual teacher in the heart of a man who thinks nothing. (168)

This is called *Śāktopāya* when an aspirant attains the absorption in Divine Consciousness only through the contemplation over a thing with the unuttered-mind (169)

This is called *Ānavopāya* when an aspirant attains that absorption through utterance, senses, contemplation, syllable and the imaginations of place (or *mandala*). (170)

अकिञ्चिच्चिन्तकस्येति विकल्पानुपयोगिता
तथा च ज्ञातिति ज्ञेयसमाप्तिर्निरूप्यते ।

*Akiñcīncintakasyeti vikalpānupayogitā
Tayā ca jhatiti jneyasamāpattirnirūpyate.* (171)

He, whose urge for the knowable is completed and stopped, becomes *Pūrṇa*, the omnipotent. This happens when he finds the uselessness of thought-constructs through this term '*Akiñciccintakasya*'.

ŚRĪTANTRĀLOKAḥ

सा कर्यं भवतीत्याह गुरुणातिगरीयसा
ज्ञेयाभिमुखबोधेन द्राक्प्रसूदत्वशालिना ।
Sā katham bhavatītyāha gurunātigariyasyā
Jñeyābhīmukhabodhena drākprarūrhatvaśālinā. (172)

How this (the urge for the knowable) comes to end? So it says that this happens with no time with the inspiration of the *Guru*, the spiritual teacher, the aspirant attains the enlightenment before himself directly.

तृतीयर्थे तसि व्याख्या वा वैयथिकरण्यतः
आवेशश्चास्वतन्त्रस्य स्वतद्वूनिमज्जनात् ।
Trtiyārthe tasi vyākhyā vā vaiyadhikaranyataḥ
Āveśāścasvatantrasya svatadrūpanimajjanāt. (173)
परतद्वृपता शम्पोरादाच्छक्तुविभागितः
तेनायमत्र वाक्यार्थो विज्ञेयं प्रोन्मिषत्वयम् ।
Paratadrūptā Śambhorādācchaktyavibhāginaḥ
Tenāyamatra vākyārtho vijñeyam pronmiṣatsvayam. (174)
विनापि निश्चयेन द्राक् मातुर्दर्पणबिन्बितम्
मातारमण्डरीकुर्वत् स्वां विशृतिं प्रदर्शयत् ।
Vināpi niścayena drāk matrdarpanabimbitam
Mātāramadharikurvat svām vibhūtim pradarśayat. (175)

The technical term ‘*tasil*’ is used (i.e. *trīya*) in *Pratibodha*, that should be explained as ‘*Vaiyadhikarāṇa*’. *Āveśa* (The absorption or entry) is actually when bounded soul absorbs into the unbounded Absolute due to the free will of that Absolute. So here it is said, what reflects as it is in His own mirror, is consciousness (i.e. the intellect) substantiaлизing the individual soul with purifying the splendour of that. (173-175)

आस्ते हृदयनैर्मल्यातिशये तारतम्यतः
ज्ञेयं द्विषा च विन्मात्रं जडं चादं च कल्पितम् ।
Āste hrdayanairmalyātisaye tāratamyataḥ
Jñeyam dvidhā ca cimnātram jadam cādyam ca kalpitam. (176)
इतरत्तु तथा सत्यं तद्विभागोऽयमीदृशः
जडेन यः समावेशः सप्रतिच्छन्दकाकृतिः ।
Itarattu tathā satyam tadvibhāgo 'yamīdrśāḥ
Jadena yah samāvēśāḥ sapratiśchandakākṛtiḥ (177)

ŚRĪTANTRĀLOKAḥ

चैतन्येन समावेशस्तादात्यं नापरं किल
तेनाविकल्पा संवित्तिर्भावनाद्यनपेक्षणी ।

*Caitanyena samāvēśastādātmyam nāparam kila
Tenavikalpā samvittirbhāvanādyanapekṣinī.* (178)

शिवादात्यमापन्ना समावेशोऽत्र शास्त्रवः

तत्प्रसादात्पुनः पश्चाद्वाविनोऽत्र विनिश्चयाः ।

*Śivatādātmyamāpannā Samāvēśo 'tra Śāmbhavaḥ
Tatprasādātpunah paścādbhāvino 'tra viniścayāḥ.* (179)

सन्तु तादात्यमापन्ना न तु तेषामुपायता

विकल्पापेक्षया मानमविकल्पमिति ब्रुवन् ।

*Santu tādātmyamāpannā na tu teṣāmupāyatā
Vikalpāpekṣayā mānamavikalpamiti bruvan.* (180)

There are two kinds of knowable - the conscious and the inert. The first, the conscious knowable, is imaginative and the inert knowable is true in its state. The absorption with the inert is like a form of an idol but that is different which is absorbed in the Absolute. Hence the Śāmbhava samāvēśa takes place when the contracted *saṃvit* (the individual), who does not expect *bhāvanā* and who does not have thought construct, absorbs in the Śiva. By the grace of that *nirvikalpa parāmarśa* (the non-discursive Absolute), the thought-constructs (as pure thought-construct that this world is the expression of my own power etc.) absorb in the Absolute, (after the attainment of Śāmbhava Samāvēśa) and never re-create.

प्रत्युक्त एव सिद्धं हि विकल्पेनानुगम्यते
गृहीतमिति सुस्पष्ट्य निश्चयस्य यतः प्रथा ।

*Pratyukta eva siddham hi vikalpenānugamyate
Gr̥hītamiti suspaṣṭā niścayasya yataḥ prathā.* (181)

So this statement must be rejected that the non-discursive expects for the discursive, for the discursive represents the known only. 'I have known this' certainty arises clearly.

ŚRĪTANTRĀLOKAḥ

गृहणामीत्यविकल्पैक्यबलात् प्रतिपद्यते
अविकल्पात्मसम्वित्तौ या स्फुरत्तैव वस्तुनः ।

*Gr̥hṇāmītyavikalpaikyabalaṭṭu pratipadyate
Avikalpaṭmasaṁvittau yā sphurattaiva vastunah.* (182)

‘I am knowing’, this certainty arises out of non-discursive substratum, the unity of knowledge. This is *siddhi* which gleams out of non-discursive self-knowledge.

सा सिद्धिर्न विकल्पात् वस्त्वपेक्षाविवर्जितात्
केवलं सविदः सोऽयं नैर्मल्येतरविश्रमः ।

*Sā siddhirna vikalpaṭtu vastvapekṣāvivarijitatāt
Kevalam saṁvidah so 'yam nairmalyetaraviśramah.* (183)

That is *siddhi*, not the thought-construct imagines what is without expectation. This is the other delusion of the uncontaminated *saṁvit*.

यद्विकल्पानपेक्षत्वसापेक्षत्वे निजात्मनि
निशीघ्येऽपि मणिज्ञानी विद्युत्कालप्रदर्शितान् ।

*yadvikalpaṇapekṣatvatasāpeksatve nijātmani
Niśīthe'pi maṇijñanī vidyutkālapradarśitān.* (184)

This is simply a delusion that the soul experiences relativity and the absoluteness of the thought-construct. But he who has the knowledge of a gem, can know the other things.

तांस्तान्विशेषाश्चिनुते रलानां भूयसामपि
नैर्मल्यं सविदश्वेदं पूर्वाभ्यासवशादयो ।

*Tāṁstānviśeṣāṁścinute ratnānāṁ bhūyasāmapi
Nairmalyam saṁvidaścedam pūrvābhyaśavaśādatho.* (185)

The knower of a gem can know the subtle qualities of jewels even in the lightning of midnight. This is the purity of *Samvid* which appears out of previous lives.

ŚRĪTANTRĀLOKAḥ

अनियन्त्रेश्वरेच्छात् इत्येतच्चर्चयिष्यते
पंचाशद्विष्टा चास्य समावेशस्य वर्णिता ।

Aniyantreśvarecchāt ityetaccarcayiṣyate
Pañcāśadvidhatā cāsyā samāvēśasya varṇitā. (186)

Behind this happening (the appearance of the *Samvya*), the cause is the desire (the *svātantrya* itself) of the Lord. This will be discussed further. There exist fifty differences in this *samāvēśa* (the absorption) on the basis of the principles and its existing different gleams.

तत्त्वपृत्रिंशकैतत्स्थस्फुटभेदाभिसन्धितः
एतत्त्वान्तरे यत्पुंविद्याशक्त्यात्मकं त्रयम् ।

Tattvaśaṭṭrimśakaitatsthasphutabhedābhisaṁdhitah
Etattatvāntare yatpum̄vidyāśaktyātmaṁ trayam. (187)

In these principles, the three principles, the *Puruṣa*, the *suddha vidyā* and the *śakti*, are *Ambodhi*, *Kāṣṭhā* and *jvalana* in differness. (187, 188)

अम्बोधिकाष्ठाज्वलनसंबैभेदैर्यतः क्रमात्
पुंविद्याशक्तिसंबंधत्सर्वव्यापकं यतः ।

Ambodhikāṣṭhajvalanaśaṅkhyairbhedaṁ dairyataḥ kramāt
Pum̄vidyāśaktisaṅjñām yattatsarvavyāpakaṁ yataḥ. (188)

Since there are the principles, i.e. *Puruṣa*, *Vidyā* and *Śakti*, and these are eternal and omnipresent so these are well calculated.

अव्यापकेभ्यस्तेनेदं भेदेन गणितं किल
अशुद्धिशुद्धयमानत्वशुद्धितस्तु मिथोऽपि तत् ।

Avyāpakebhya stenedam bheda na gaṇitaṁ kila
Asuddhiśuddhyamānatvaśuddhitastu mitho 'pi tat. (189)

So, these are calculated in differences in comparison to the non-eternal principles. These three are *Aśuddhi*, *Śudhyamānatva* and *Śuddhi*.

ŚRĪTANTRĀLOKAḥ

भूतान्यथक्षसिद्धानि कायहित्वनुमेयतः
तत्त्ववर्गात्पृथमूत्समाज्यान्यत एव हि ।

*Bhūtānyadhyakṣasiddhāni kāryahetvanumeyataḥ
tattvavargātpr̥thagbhūtasamākhyānyata eva hi.* (190)

The five basic elements are known and proved. Hence it is described as different from the principle-groups by the law of causation.

सर्वप्रतीतिसद्भावगोचरं भूतमेव हि
विदुश्चतुष्टये चात्र सावकाशे तदास्थितिम् ।

*Sarvapratītisadbhāvagocaram bhūtameva hi
Viduścatuṣṭaye cātra sāvakāśe tadāsthitim.* (191)

Since these five elements are affectionately considered by the all, the scholars accept the state of four principles including the space.

रुद्रशक्तिसमावेशः पंचथा ननु चक्षते
कोऽवकाशो भवेत्तत्र भौतवेशादिवर्णने ।

*Rudraśaktisamāvēśah pañcadhā nanu caryate
Ko 'vakāśo bhavettatra bhautāvēśādivarṇane.* (192)

प्रसङ्गादेतदितिचेत्समाधिः सम्पवन्नयम्
नास्माकं मानसावर्जी लोको भिन्नरुचिर्यतः ।

*Prasaṅgādetaditicetsamādhiḥ sambhavannayam
Nāsmākam mānasāvarjī loko bhinnaruciryataḥ.* (193)

There are said to be five kinds of *Rudra Śakti's Samavēśa*. Is it the occasion to describe the fearfull absorption etc.? Can we say, the five principles are described here for the context? Though it consists of solution, yet this cannot satisfy our minds because the social interests are different. (192-193)

उच्यते द्वैतशास्त्रेषु परमेशाद्विभेदिता
भूतादीनां यथा सात्र न तथा द्वयवर्जिते ।

*Ucyate dvaitaśāstrestreṣu parameśādvibheditā
Bhūtādīnāṁ yathā sātra na tathā dvayavarjīte.* (194)

The descriptions of these five principles etc. and its differences with *Paramaśvara* in the *Dvaitaśāstras*¹ are not the same as described in this *dvaitarahita śāstra* (the monistic scripture).

यावान्यद्विशंकः सोऽयं यदन्यदपि किंचन
एतावती महादेवी रुद्रशक्तिरन्गता ।

*Yāvānṣaṭrīmśakah so 'yam yadanyadapi kiñcana
Etāvati mahādevī rudraśaktiranargalā.* (195)

These groups of thirty six principles and the *bhuvana* etc. are free and these are *Mahādevi Rudraśakti* herself.

तत एव द्वितीयेऽस्मिन्नधिकारे न्यस्त्यत
धरादेर्विश्वरूपत्वं पांचदश्यादिभेदतः ।

*Tata eva dvitīye 'smiṇnadhikāre nyarūpyata
Dharāderviśvarūpatvam pāñcadaśyādibhedataḥ.* (196)

Though these all are the light (on manifestation) of the *Rudraśakti*, in the *Śrīpūrvaśāstra*, (second chapter), the universal form of the earth etc. are described with the fifteen differences (or divergence).

तस्माद्यथा पुरस्येऽयं गुणाद्यांशिकामुखात्
निरंशाभावसंबोधस्तथैवात्रापि बुद्ध्यताम् ।

*Tasmādyathā purasthe 'rthe gunādyamśāmśikāmukhāt
Niramśabhāvасam̄bodhasthaivātrāpi budhyatām.* (197)

Therefore, here it is clear that we know the complete pot only by seeing the pot partly with its qualities.

1. The scriptures of dualistic philosophy.

ŚRĪTANTRĀLOKAḥ

अत एवाविकल्पत्वद्वौव्यप्राभवैभवैः

अन्यैर्वा शक्तिरूपत्वाद्वर्मैः स्वसमवायिभिः ।

*Ata evāvikalpatvadhrauvyaprābhavavaibhavaiḥ
Anyairvā śaktirūpatvāddharmaiḥ svasaṁavāyibhiḥ.*

(198)

सर्वज्ञोऽप्यथ वांशेन तं विभुं परमेश्वरम्
उपासते विकल्पौधसंस्काराद्ये श्रुतोत्तिथात् ।

*Sarvaśo 'pyatha vāṁśena tam vibhūm Parameśvaram
Upāsate vikalpaughasamskārādye Śrutoththitāt.*

(199)

ते तत्त्वविकल्पान्तःस्फुरत्तद्धर्मपाटवात्
धर्मिणं पूर्णधौषधमभेदनाधिशेरते ।

*Te tattsvāikalpāntaḥ sphrutaddharmapāṭavāt
Dharmaṇam pūrṇadharmaughamabhedenādhiśerate.*

(200)

They, who worship partly or completely the all-pervasive God by the religion of thought-construct groups' conditioning, non-discursive, godliness, essence of power not different to the integrity, find the religiosity of the integrated religions of self-consciousness gleam. (198-200).

ऊर्जिवानत एव श्रीविद्याधिपतिरादरात्
त्वत्सूखपमविकल्पमक्षजा
कल्पने न विषयीकरोति चेत्
अन्तरुल्लिखितविचित्रसाविदो
नो भवेयुरनुभृतयः स्फुटाः ।

*Uchivānata eva Śrīvidyādhīpatirādarāt
Tvatsvarūpamavikalpamakṣajā
Kalpane na viṣayīkaroti cet
Antarullikkhitacitrasaṁvido
No bhaveyuranubhūtayah sphuṭāḥ.*

(201)

That's why Śrī Vidyapati said it affectionately, if the non-discursive concept, formed out of senses, does not make your non-discursive Self-form (*svarūpa*)¹, the subject of imagination, the feelings of inner knowledge will not gleam.

1. Essential nature of the Self

ŚRĪTANTRĀLOKAḥ

तदुक्तं श्रीमतद्वगादौ स्वशक्तिकिरणात्मकम्
अथ पत्युराधिष्ठानमित्याद्युक्तं विशेषणैः ।

*Taduktam Śrīmataṅgādau svāśaktikirāṇātmakam
Atha patyuradhiṣṭhānamityādyuktam viśeṣaṇaiḥ.* (202)
तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽचलमूर्तिमान्
काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका ।

*Tasyām divi sudīptātmā niṣkampo'calamūrtimān
Kāṣṭhā saiva parā sūkṣmā sarvadikkāmṛtātmikā.* (203)
प्रधस्तावरणा शान्ता वस्तुमात्रातिलालासा
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचयते ।

*Pradhvastāvaraṇā śāntā vastumātrātilālaśā¹
Ādyantoparatā sādhvī mūrtiitvenopacaryate.* (204)

The same thing is said in the *Matanga Śāstra* that the rays in the form of self-power, are the substratum of the Lord. This is an objective. In that lightship power, the Absolute Light, stainless and immoveable idol *Śiva* is present. She herself is the supreme state of the power. She is to be worshiped as subtle, pervaded in all directions, external immortality, veilless, gleaming and unending, tranquilled form of *sādhvī*.

तथोपचारस्यात्रैतन्निमित्तं सप्रयोजनम्
तन्मुखा स्फुटता धर्मिण्याशु तन्मयतास्थितिः ।

*Tathopacārasyāttraitannimittam saprayojanam
Tanmukhā sphuṭatā dharminyāśu tanmayatāsthitiḥ* (205)
त एव धर्मः शक्त्याब्याससैस्तरुचितस्पकैः
आकारैः पर्युपास्यन्ते तन्मयीभावसिद्धये ।

*Ta eva dharmāḥ śaktyākhyāstaistairucitarūpakaīḥ
Ākāraīḥ paryupāsyante tanmayībhāvasiddhaye.* (206)

The power is the means which gleams in order to attain the absorption in *Śiva*. To attain the *siddhi* of *Śiva*-state, *śakti* is to be worshiped in various forms.

ŚRĪTANTRĀLOKAH

तत्र कचित्पुनः शक्तिरनन्ता वा मिताश्च वा
आक्षिपेद्धवतासत्त्वन्यायाद् दूरान्तिकत्वतः ।

*Tatra kācītpunah śaktiranantā vā mitāśca vā
Ākṣipeddhavatāsattvanyāyād dūrāntikatvataḥ.*

(207)

In that, a power spreads like veil over the finite and infinite things.

तेन पूर्णस्वभावत्वं प्रकाशत्वं विदात्मता
ैरवत्वं विश्वशक्तीराक्षिपेद्धापकत्वतः ।

*Tena pūrṇasvabhāvatvam prakāśatvam cidātmatā
Bhairavatvam viśvaśaktirākṣipeddyāpakatvataḥ.*

सदाशिवादयस्तूर्धव्याप्त्यभावादयोजुषः

शक्तीः समाक्षिपेयुस्तदुपासान्तिकदूरतः ।

*Sadāśivādayastūrdhvavyāptya abhāvādadhōjuṣaḥ
Śaktīḥ samākṣipeyustadupāsāntikadūrataḥ.*

(208)

Śiva encircles the complete nature, self-effulgence, *saṃvid*, *Bhairava*-state and total power for He is eternal, whereas *Sadāśiva* encircles, in the lower scale, the power present nearby or far from the worship for He is not omnipresent.

इत्यं-भावे च शाक्ताख्यो वैकल्पिकपथकमः
इह तृक्तो यतस्तस्मात् प्रतियोग्यविकल्पकम् ।

*Ittham-bhāve ca śāktākhyo vaikalpikapathakramah
Iha tūkto yatastasmāt pratiyogyavikalpakam.*

(210)

In this type of *bhāvnā*, the *krama*¹ of an alternative way viz. *Śākta*, is present, but here what is described is not the alternative.

1. Realization of Self by means of *Kriyā yoga*.

ŚRĪTANTRĀLOKAḥ

अविकल्पपथास्थो येन येन पथा विशेत्
घरासदाशिवान्तेन तेन तेन शिवीभवेत्।

*Avikalpapathārūrha yena yena pathā viśet
Dharāsadāśivāntena tena tena śivībhavet.*

(211)

The person, who dwells in the path of non-discursive state, when absorbs in any state from the earth to *Śiva*-state, attains the *Śivatva* in every state.

निर्मले हृदये प्राग्र्यस्तुरदमूर्यंशभासिनी
प्रकाशे तन्मुखेनैव सवित्परशिवात्मता ।

*Nirmale hr̥daye prāgryasphuradbhūmyamśabhaśinī
Prakāśe tanmukhenaiva samvitparaśivātmatā.*

(212)

The Light appears in the pure (dross-less) heart as an integrated form and with the touch of gleaming state, itself causes the *Śāmbhava Samāveśa*.

एवं परेचाशक्त्यंशसदुपायमिमं विदुः
शास्पवाख्यं समावैशं सुमत्यक्तेनिवासिनः।

*Evam parechchāśaktiyamśasadupāyamimam viduh
Śāmbhavākhyam samāveśam sumatyantenivāsinah.*

(213)

Hence Somadeva, the disciple of Sumatinātha, accepts this means of willpower as the *Śāmbhava Samāveśa*.

शक्तोऽय भृप्ते चेतोषीमनोहंकृतिः स्फुटम्
सविकल्पतया मायामयमिच्छादि वस्तुतः ।

*Śākto 'tha bhanyate cetodhīmanohamkṛtiḥ sphuṭam
Savikalpatayā māyāmaya micchādi vastutah.*

(214)

Now the *Śāktopāya* is being described. This is a collective form of mindstuff (*citta*), intellect (*buddhi*), mind (*mana*) and ego (*ahamkāra*). This is full of *Māyā* for this possesses the thought-constructs, but actually this is desire etc. (i.e. knowledge and action).

ŚRĪTANTRĀLOKAḥ

अथिमानेन सङ्कल्पाध्यवसायकमेण यः

शक्तः स मायोपायोऽपि तदन्ते निविकल्पकः ।

*Abhimānena saṅkalpādhyavasāyakrameṇa yaḥ
Śāktah sa māyopayo'pi tadante nirvikalpakah*

(215)

The Śākta Samāvēśa, which takes place due to its own vow and will, transforms into non-destructive-state through it is *Māyopāya*.

पश्चोर्वै याविकल्पा भूर्दशा सा शास्त्रवी परम्

अपूर्णा मातृदौरात्प्रात्तदपाये विक्ष्वरा ।

*Paśorvai yāvikalpā bhūrdaśā sā śāmbhavī param
Apūrṇā matṛdaurātmyāttadapāye vikṣvarā.*

(216)

When the incomplete state of thought-construct of *Paśu-Pramātā* takes place out of the ego of being *Pramātā*, that becomes the state of *vikasvara Parama Śāmbhavī* (due to the destruction of that).

एवं वैकल्पिकी भूमिः शक्ते कर्तृत्ववेदने

यस्यां स्फुटे परं त्वस्यां सङ्कोचः पूर्वनीतितः ।

*Evam vaikalpikī bhūmih śākte kartṛtvavedane
Yasyām sphuṭe param tvasyām samkocah pūrvanītitah.*

(217)

तथा सङ्कोचसम्मारविलायनपरस्य तु

सा यथेष्टान्तराभासकारिणी शक्तिरूप्यता ।

*Tathā sankocasambhāravilāyanaparasya tu
Sā yatheṣṭāntarābhāsakārīṇī Śaktirujjvalā.*

(218)

In that thought-construct state, the Śākta knowledge and action gleam together, but in accordance with the previous system, there remains contraction (limitation). Again in that state, the pure Śākta-state reflects that gleams enough internally.

ŚRĪTANTRĀLOKAḥ

ननु वैकल्पिकी किं धीराणवे नास्ति तत्र सा
अन्योपायात्र तृच्चाररहितत्वं न्यस्पयत् ।

*Nanu vaikalpikī kim dhīrāṇave nāsti tatra sā
Anyopāyātṛa tūccārahitatvam nyarūpayat.*

(219)

The answer to the question, does the *āṇavopāya* not have the intellect of thought-construct, is that exists with other means like utterance etc. Here it is described as without utterance.

उच्चारशब्देनात्रोक्ता बहवन्तेन तदादयः
शक्त्युपाये न सन्त्येते भेदाभेदौ हि शक्तिता ।

*Uccārāśabdenātrotktā bahvantena tadādayaḥ
Śaktyupāye na santyete bhedābhedaḥ hi śaktitā.*

(220)

Here, the utterance must be understood as the utterance etc. for it is plural in the *śloka*. These do not present in *Śāktopāya*. *Bhedābheda* is prominent there.

अणुर्नाम स्फुटे भेदस्तदुपाय इहाणवः
विकल्पनिश्चयात्मैव पर्यन्ते निर्विकल्पकः ।

*Anurnāma sphuṭo bhedastadupāya ihaṇavah
Vikalpaniścayātmaiva paryante nirvikalpah.*

(221)

Vividly *Anu* is difference. *Āṇavopāya* is the means in which it exists. It is the certain form of thought-construct. It leads towards non-discursive state.

ननु धीमानसाहंकृत्पुमांसो व्याप्नुयः शिवम्
नाथोवर्तितया तेन कथितं कथमीदृशम् ।

*Nanu dhīmānsāhamkrtpumamso vyapnuyuh Śivam
Nādhovartitayā tena kathitam kathamīdrśam.*

(222)

The question is, since the *puruṣas* can not attain the *Śiva* because of their egos, clouded their intellects and minds, how such is said, there is possibility (of means to attain the *Śiva Samāveśa* through intellect etc.)?

ŚRĪTANTRĀLOKAH

उच्यते वस्तुतोऽस्माकं शिव एव यथाविषः
स्वरूपगोपनं कृत्वा स्वप्रकाशः पुनस्तथा ।

*Ucyate vastuto 'smākam Śiva eva yathāvidhah
Svarūpagopanam kṛtvā svaprakāśah punastathā.* (223)

The reply is, according to we monists', actually Śiva Himself conceals His Real Nature (the True-form or *Svarūpa*) by dint of His Free-Will-Law (*Svātantrya*) and again reveals his light in the same way.

द्वैतशास्त्रे मतद्वागादौ चायेतत्तुनिरुपितम्
अथोव्याप्तुः शिवायैव स प्रकाशो व्यवस्थितः ।
येन बुद्धिमनोभूमावपि भाति परं पदम् ।

*Dvaitāśāstre Mataṅgadau cāpyetatsunirūpitar
Adhovyāptuh Śivasyaiva sa prakāśo vyavasthitah.* (224)

Yena buddhimanobhūmāvapi bhāti param padam. (225)

This is also beautifully described in the dualistic text, *Mataṅga Tantra*. Intellect etc. are the organized Light of same Śiva, through which this light of higher state reflects (*ābhāsa*, self-manifestation) on the planes of intellect and mind. (224-225)

द्वावयेतौ समावेशौ निर्विकल्पार्णवं प्रति
प्रयात एव तद्गूढं विना नैव हि किंचन ।

*Dvāvapetyau samāveśau nirvikalpārṇavam prati
Prayāta eva tadrūdhiṁ vinā naiva hi kiñcana.* (226)

Both the absorptions (*Āṇava* and *Śākta*) merge into *nirvikalpaka arnava*, i.e. *Śāmbhava* absorption (*samāveśa*), for we attain nothing until we reach this state.

सर्वितिफलभिच्चात्र न प्रकल्प्येत्यतोऽब्रवीत्
कल्पनायाश्च मुख्यत्वमत्रैव किल सूचितम् ।

*Samvittiphalabhiccaātra na prakalpyetyato 'bravīt
Kalpanāyāśca mukhyatvamatraiva kila sūcītam.* (227)

That is why it is said by some sages-we must not imagine the difference in fruits of *Samvit*. Here, the importance of imagination is emphasized.

ŚRĪTANTRĀLOKAḥ

विकल्पापेक्षया योऽपि प्रामाण्यं प्राह तन्मते
तद्विकल्पकमोपात्तनिर्विकल्पप्रमाणता ।

*Vikalpāpeksayā yo 'pi prāmānyam prāha tanmate
Tadvikalpakramopāttanirvikalpapramāṇatā.*

(228)

He who considers the proof (of non-discursive knowledge) with the expectation of thought-construct, considers the proof only by getting that through the thought-constuct-order.

रत्नतत्त्वमविद्यान्प्राप्त्यनिश्चयोपायवर्चनात्
अनुपायाविकल्पातौ रत्नज्ञ इति भण्यते ।

*Ratnataitvamavidvānprāptiścayopāyacarcanāt
Anupāyāvikalpāptau ratnajña iti bhanayate.*

(229)

As one, who is considered as a specialist of jewels, without having knowledge of jewel, only knows the non-discursive knowledge by the discussion of pre-means, similarly we understand the knower of *āṇavopāya*.

अभेदोपायमत्रोक्तं शास्त्रवं शाक्तमुच्यते
भेदाभेदात्मकोपायं भेदोपायं तदाणवम् ।

*Abhedopāyamatroktam śāmbhavam śāktamucyate
Bhedābhedaśāktamopāyam bhedopāyam tadāṇavam.*

(230)

Therefore, here, *abhedopāya*, *bhedābhedaśāktam* and *bhedopāya* are called *śāmbhava*, *śākta* and *āṇavopāya* respectively.

अन्ते ज्ञानेऽत्र सोपाये समस्तः कर्मविस्तरः
प्रस्फुटैव रूपेण भावी सोऽन्तर्भविष्यति ।

*Ante jñāne 'tra sopāye samastah karmavistarah
Prasphuṭenaiva rūpeṇa bhāvī so 'ntarbhaviṣyati.*

(231)

All the actions and activities (including initiation etc), described in the following *ślokas*, merge in the ultimate knowledge i.e. *āṇavapāya*.

क्रिया हि नाम विज्ञानान्नान्यद्वस्तु क्रमात्मताम्
उपायवशतः प्राप्तं तत्क्रियेति पुरोदितम् ।

Kriyā hi nāma vijñānānānnyadvastu kramātmatām

Upāyavaśataḥ prāptam tatkriyeta puroditam.

(232)

There exists nothing which is different to *kriya* and *vijñāna*. It is already said, when a thing attains *karma* through *upāya* (means) will convert into *kriyā*.

सम्यज्ञानं च मुक्तयेककारणं स्वपराश्वितम्
यतो हि कल्पनामात्रं स्वपरादिविभूतयः ।

Samyagiñānam ca muktyekakāranaṁ svaparasthitam

Yato hi kalpanāmātram svaparādīvibhūtayah.

(233)

The Right knowledge of Self and non-self¹ is the only cause of salvation, for these are the imaginative splendours (of the same *Parāsamāvit*).

तुल्ये काल्पनिकत्वे च यदैक्यस्फुरणात्मकः
गुरुः स तावदेकात्मा सिद्धो मुक्तश्च भण्यते ।

Tulye kālpanikatve ca yadaikyaphuranaātmakah

Guruḥ sa tāvadekātmā siddho muktaśca bhanyate.

(234)

The spiritual teacher, who is describable as monistic *Samvid* by the equivalence of the imaginative splendours, is one, proved and liberated.

1. *Ahantā* is self, *Idanta* is non-self. When the feeling of *Ahantā* expands and merges into the whole universe by the *Suddha Vikalpa* that ‘This Universe is nothing but the manifestation of my own power’, the feeling of *Viśvāhantā* reveals from within. This is Right Knowledge.

ŚRĪTANTRĀLOKAḥ

यावानस्य हि संतानो गुरुस्तावत्स कीर्तिः
सम्पज्ञानमयश्वेति स्वात्मना मुच्यते ततः ।

*Yāvānasya hi santāno gurustāvatsa kīrtitah
Samyagjñānamayaśceti svātmanā mucyate tataḥ.* (235)
तत एव स्वसंतानं ज्ञानी तारयतीत्यः
युक्तश्यागमाभ्यां संसिद्धं तावानेको यतो मुनिः ।

*Tata eva svasantānam jñānī tārayatītyadah
Yuktyāgamābh्याम् samsiddham tāvāneko yato munih.* (236)

He is called *Guru* till his tradition lasts through his disciples and grand disciples. After that he is liberated by dint of Right knowledge. Hence, a knower of Truth (of *Samvit*) liberates his tradition. It is proved by reason and *āgama* for he is the soul teacher of a long-period.

तेनात्र ये चोदयन्ति ननु ज्ञानाद्विमुक्तता
दीक्षादिका क्रिया चेयं सा कथं मुक्तये भवेत् ।

*Tenātra ye codayanti nanu jñānādvimuktatā
Dīkṣādikā kriyā ceyam sā katham muktaye bhavet.* (237)
ज्ञानात्मा सेति चेज्ञानं यत्रस्य तं विमोचयेत्
अन्यस्य मोचने वापि भवेत्किं नासमंजसम्
इति ते मूलतः क्षिप्ता यत्त्वान्यैः समर्थेतम् ।

*Jñānātmā seti cejjñānam yatrasham tam vimocayet
Anyasya mocane vāpi bhavetkim nāsamañjasam
Iti te mūlataḥ kṣiptā yattvatrānyaiḥ samarthitam.* (238)

So aspirants ask, if the knowledge liberates, how the activities are the forms of knowledge, it will liberate those who are with it? Will it liberate others who are not fulfilling these activities? Hence it has been objected and favoured by the dualists.

ŚRĪTANTRĀLOKAḥ

मलो नाम किल द्रव्यं चक्षुःस्थपटलादिवत्
तद्विन्त्री क्रिया दीक्षा त्वंजनादिककर्मवत् ।

*Malo nāma kila dravyam cakṣuhsthapatalādivat
Tadvihantri kriyā dīkṣā tvañjanādikakarmavat.* (239)
तपुरस्तानिषेत्यागो युक्त्यागमविगर्हितम्
मलमायाकर्मणां च दर्शयिष्यामहे स्थितिम् ।

*Tatpurastānniṣetsyāmo yuktyāgamavigarhitam
Malamāyākarmaṇām ca darśayisyāmahe sthitim.* (240)

There is a substance like curtain over the ignorance like collyrium (black pigment) wipes out that curtain. We will unveil the ignorance which is criticised by the reason and *āgama*, and will clear the state of ignorance, *māyā* and action.

एवं शक्तित्रयोपायं यज्ञानं तत्र परिचमम्
मूलं तदुत्तरं मध्यमुत्तरमादिम् ।

*Evaṁ śaktitrayopāyam yajñānām tatra paśchimam
Mūlam taduttaram maddhyamuttarottaramādimam.* (241)

Hence, the *āṇavopāya* is the first means of that knowledge which consists of means having the powers of desire, knowledge and action. This first means *āṇavopāya* again is followed by *śaktopāya* and *śāmbhavopāya* in ascendance respectively.

ततोऽपि परमं ज्ञानमुपायादिविवर्जितम्
आनन्दशक्तिविश्रान्तमनुत्तरमिहोच्चरे ।

*Tato 'pi paramam jñānamupāyādivivarjitam
Ānandaśaktiviśrāntamanuttaramihoccyate.* (242)

Their also exists a knowledge which is absolute, ultimate and devoid of means etc. This rests in the *Ānandaśakti* (the power of ecstasy) and that is called *Anuttara*.

ŚRĪTANTRĀLOKAḥ

तत्स्वप्रकाशं विज्ञानं विद्याविद्येश्वरादिभिः
अपि दुर्लभसद्भावं श्रीसिद्धातन्त्रं उच्यते ।

*Tatsvaprakāśam vijñānam vidyāvidyeśvarādibhiḥ
Api durlabhasadbhāvam Śrīsiddhātantra ucyate.* (243)

मालिन्यां सूचितं चैतपटलेऽप्यदशे स्फुटम्
न वैतद्यसन्नेन शङ्करेणेति वाक्यतः ।
इत्यनेनैव पाठेन मालिनीविजयोत्तरे

*Mālinyām sūcītam caitatpatale 'śīdaśe sphuṭam
Na caitadaprasannena Saṅkareneti vākyataḥ.* (244)
Ityanenaiva pāṭhena Malinīvijayottare

This *Prakāśa Vijñāna* (the Light) is rare even by *vidyā* and *vidyeśvara*, as is said in the *Śrīsiddhātantra*, and in the *Malinīvijayottra Tantra*, it is said (in the eighteenth chapter) that, not the unhappy *Śaṅkara* preaches this, as this *tantra* clarified.

इति ज्ञानचतुष्कं यत्सिद्धिमुक्तिमहोदयम्
तन्मया तन्त्रयते तन्त्रालोकनाम्न्यत्र शासने ।

*Iti jñānacatuṣkam yatsiddhimuktimahodayam
Tanmayā tantryate tantrālokanāmnyatra śāsane.* (245)

These all four knowledges will be discussed elaborately by me in this work viz. *Tantrāloka*, which are the bestowers of fruits and salvation, lead towards great height

तत्रेह यद्यादन्तर्वा बहिर्वा परिमृश्यते
अनुद्घाटितरूपं तत्पूर्वमेव प्रकाशते ।
*Tatreha yadyadantarvā bahirvā parimṛśyate
Anudghāṭitarūpam tatpūrvameva prakāśate.* (246)

That reflects already in the mind which appears outwardly or inwardly as matter. The form of that, is primarily non-appearing.

ŚRĪTANTRĀLOKAḥ

तथानुद्घाटिताकारा निर्वाच्येनात्मना प्रथा
संशयः कुत्रचिद्रूपे निश्चिते सति नान्यथा ।

*Tathānudghātītākārā nirvācyenātmanā prathā
Samśayah kutracidrūpe niścīte sati nānyathā.*

(247)

That, which is not appeared in any form because of its unutterable or indescribable quality, seems doubtfull, also called as *samsaya*, appears when it is certain in some forms otherwise not.

एतत्किमिति मुख्ये उपर्युक्तेतदंशः सुनिश्चितः
संशयोऽस्तित्वनास्त्यादिर्घानुद्घाटितात्मकः ।

*Etatkimiti mukhye 'sminetadamsah suniścītah
Samśaya' stitvanāstyādīdharmānudghātītātmakah.*

(248)

What is this? In this doubtfull question, the term ‘this’ is certain. Doubt arises where the existence and the non-existence do not appear.

किमित्येतस्य शब्दस्य नाधिकोऽर्थः प्रकाशते
किं त्वनुन्मुद्रिताकारं वस्तवेवाभिद्यात्ययम् ।

*Kimityetasya śabdasya nādhiko 'rthah prakāśate
Kim tvanunmudritākāram vastvevābhidadhātyayam.*

(249)

The word ‘what’ does not seem much meaningfull in the meaning of ‘this’, but ‘this’ reflects the same matter in an unappeared form.

स्थाणुर्वा पुरुषो वेति न मुख्योऽस्त्येष संशयः
भूयःस्यर्थर्जातेषु निश्चयोत्पाद एव हि ।

*Sthāṇurvā puruso veti na mukhyo 'styeṣa samśayah
Bhūyahsthadharmajateṣu niścayotpāda eva hi.*

(250)

This is *sthāṇu* (the firm, fixed, unmovable) or *Puruṣa*? This kind of doubt is not important (main) whereas this affirms some religions among the many religions

आमर्शनीयद्वैरुप्यानुद्घाटनवशात्पुनः
संशयः स किमित्यशो विकल्पस्त्वन्यथा स्फुटः ।
Āmarśanīyadvairūpyānudghāṭanavaśātpunah
Samśayah sa kimityamśe vikalpastvanyathā sphuṭah. (251)

Since these two touching forms (*Puruṣa* and *Stānu*, the Absolute and the immovable) are not revealed, the doubt ‘*kim*’ (what) arises¹. Otherwise, if these are vividly visible, this part ‘*kim*’ is clearly thought-construct.

तेनानुद्घाटितात्मत्वभावप्रथनमेव यत्
प्रथमं स इहोद्येशः प्रश्नः संशय एव च ।
Tenānudghāṭitātmatvabhāvapraṭhanameva yat
Prathamam sa iḥoddeśah samśaya eva ca. (252)

Therefore, the nature and form of which is not clear, causes primarily illustration (statement), question and doubt.

तथानुद्घाटिताकारभावप्रसरवर्त्मना
प्रसरन्ती स्वसर्वितिः प्रब्धी शिष्यात्मतां गता ।
Tathānudghāṭitākārabhāvaprasaravartmanā
prasarantī svasamvittih prāṣṭri śiṣyātmatām gatā. (253)

According to this system, the same Absolute *Samvit* takes the form of disciple (His own *pramāta*-form) in the descending order as *Paśyanti* etc. This is the *saṅkoca* (contraction) of the *Samvid*.

तथान्तरपरामर्शनिश्चयात्मतिरोहितेः
प्रसरानन्तरोद्भूतसंहारोदयभागपि ।
Tathāntaraparāmarśaniścayātmatirohiteḥ
Prasarānantarodbhūtasamhārodayabhāgapi. (254)

1. The part of the question ‘*kim*’ arises due to the non-revealing expressions of the Absolute and the firm.

ŚRĪTANTRĀLOKAḥ

यावत्येव भवेद्वाह्यप्रसरे प्रस्फुटात्मनि
अनुनीलितरूपा सा प्रष्ट्री तावति भण्यते ।

*Yāvatyeva bhavedvāhyaprasare prasphuṭātmani
Anunmīlitarūpā sā praṣṭrī tāvati bhānyate.* (255)

Since He is Absolute, without a second, he refers as a disciple until He (the *Samvit*) expands Himself outwardly. Till then, He takes the form of a *pramāta*¹ inwardly by dint of his action of withdrawal of manifestation or veiling of self² etc, one of his ceaseless five-fold acts³. (254-255)

स्वयमेवं विबोधश्च तथा प्रश्नोत्तरात्मकः
गुरुशिष्यादेऽप्येष देहभेदो द्वात्तिवकः।

*Svayamevam vibhodhaśca tathā praśnottarātmaḥ
Guruśiṣyapade 'pyeṣa dehabheda hyatāttvikah.* (256)

Similarly this is same as the enquiry and the knowledge of the nature (of the *Samvit*) in the form of disciple and teacher. The divergence in forms (body) is unreal⁴.

बोधो हि बोधस्त्वादन्तनार्नाकृतीः स्थिताः
बहिराभासयत्येव द्राक्षामान्यविशेषतः ।

*Bodho hi bodharūpatvādantarnānākṛtīḥ sthitāḥ
Bahirābhāsayatyeva drāksāmānyaviśeṣataḥ.* (257)

The enlightenment reflects without any substratum in the forms, which is outside, which it possesses inside, for it is the form of enlightenment.

1. Knower, subject, experient 2. *Samhāra*, *Anunmīlita Rūpa* and *Tirodhāna*, *vilaya*, veiling of Self, *saṅkoca*, 3. *Pañcakṛtya*, the ceaseless five-fold act of Śiva, viz. manifestation (*Sṛṣṭi*), maintenance of manifestation (*sthiti*), withdrawal from manifestation (*samhāra*), veiling of self (*vilaya*), Grace (*anugraha*) or the five-fold act of *ābhāsana*, *rakti*, *vimarśana*, *bijāvasthāpana* and *vilāpana*, 4. *Sadāśiva* established the *tantra* by his own freewill by separating Himself into two forms, the question or enquiry and the knowledge of the Reality, *Svarūpajñāna* the disciple and the teacher, the *pūrvapakṣa* and the *uttarapakṣa*, the *samśayātmikā śakti* and the *niścayātmikā śakti*.

ŚRĪTANTRĀLOKAḥ

स्रस्यमाणविशेषांशाकांशायोग्यस्य कस्यचित्
धर्मस्य सुष्ठिः सामान्यसुष्ठिः सा संशयात्मिका ।

*Srakṣyamāṇaviśeṣāṁśākāṁkṣāyogaṁyasya kasyacit
Dharmasya srṣṭih sāmānyasrṣṭih sā saṁśayātmikā.* (258)

For future's sake, the creation in itself in the expectation of some special religion is general creation. It is doubtfull, *saṁśayātmikā*.

स्रस्यमाणो विशेषांशो यदा तूपरमेतत्वा
निर्णयो मातृरुचितो नान्यथा कल्पकोटिभिः ।

*Srkṣyamāṇo viśeṣāṁśo yadā tūparamettadā
Nirṇayo mātrṛucito nānnyathā kalpakotibhiḥ* (259)

When the *srakṣyamāṇa viśeṣāṁśa*¹ ceases, the knower gets the knowledge. The- decision takes place. Otherwise, the certainty of knowledge does not come into existence even in the millennium of mortal universal rules until the knower satisfies.

तस्याय वस्तुनः स्वात्मवीर्याङ्कमणपाटवात्
उम्मुद्रणं तयाकृत्या लक्षणोत्तरनिर्णयः ।

*Tasyātha vastunah svātmavīryāṅkramanapāṭavāt
Unmudraṇam tayākṛtyā lakṣaṇottaranirṇayāḥ* (260)

That special thing when turns into certain form with certain characteristics out of deep non-desire, this is called the answer, characteristic or the decision.

निर्णीतावद्धर्मांशपृष्ठपातितया पुनः
भूयो भूयः समुद्देशलक्षणात्मपरीक्षणम् ।

*Nirṇītāvaddharmāṁśapṛṣṭapātītayā punah
Bhūyo bhūyah samuddeśalakṣaṇātmaparīkṣaṇam.* (261)

This is called examination (or test) when by the illustrated characteristics, this comes across the entire subjective analysis.

1. The special aspect out of self-characteristics.

ŚRĪTANTRĀLOKAḥ

दृष्टानुमानौपम्यातवचनादिषु सर्वतः
उद्देशलक्षणावेक्षात्रितं प्राणिनां स्फुरेत् ।

*Drṣṭānumānaupamyāptavacanādiṣu sarvataḥ
Uddeśalakṣaṇāvekṣātṛitayam prāṇinām sphuret.* (262)

This trio-illustration, characteristic and examination-gleams in all living beings, as in the *pratyakṣa*¹, *anumāna*², *upamāna*³ and *śabda*⁴.

निर्विकल्पितमुद्देशो विकल्पो लक्षणं पुनः
परीक्षणं तथाव्याप्ते विकल्पानां परम्परा ।

*Nirvikalpitamuddeśo vikalpo lakṣaṇam punah
Parīkṣaṇam tathādhyakṣe vikalpānām paramparā.* (263)

In perception, the knowledge without thought-construct is illustration (or statement), the knowledge with thought-construct is characteristic and the series (or sequence) of thought-constructs is examination.

नगोऽयमिति चोद्देशो शूभ्रित्वादग्निमानिति
लह्यं व्याप्त्यादिविज्ञानजालं तत्र परीक्षणम् ।

*Nago 'yamiti coddeśo dhūmitvādagnimāniti
Lakṣyaṁ vyaptyādīvijñānajālam tvatra pariīkṣaṇam.* (264)

In inference, ‘this mountain’ is statement (or illustration). ‘This is fire for this is smoky’ is object. The collective illustration in this context is testing.

उद्देशोऽयमिति प्राच्यो गोतुलो गवयमिष्यः
इति वा लक्षणं शेषः परीक्षोपमितौ भवेत् ।

*Uddeśo 'yamiti prācyo gotulyo gavayābhidhah
Iti vā lakṣaṇam śeṣaḥ parīkṣopamitau bhavet.* (265)

In comparison, the *prācya*⁵ ‘*ayam*’ (this) is statement. Like a cow and the name as a cow, is characteristic. The rest (gives milk etc.) is examination.

1. Perceptible, Perception, 2. Inference, 3. Comparison or resemblance,
4. Word, 5. Foremost

ŚRĪTANTRĀLOKAḥ

स्वःकाम ईदृगुद्देशो यजेतेत्यस्य लक्षणम्
अग्निष्टोमादिनेत्येषा परीक्षा शेषवर्तीनी ।

*Svahkāma idrguddēśo yajetetyasya lakṣaṇam
Agniṣṭomādinetyeṣā parīkṣā śeṣavartinī.*

(266)

The desire for heaven is statement, to accomplish *yajña*¹ is characteristic. The rest part, fulfilment of *yajña* with *agniṣṭoma*² etc. is examining.

विकल्पस्त्वयामाणान्यवितांशसहिष्णुनः
वस्तुनो या तथात्वेन सृष्टिः सोद्देशसंज्ञिता ।
तदैव संविच्चिनुते यावतः स्त्रयमाणता

*Vikalpasrakṣyamāṇānyarucitāmśasahisṇunah
Vastuno yā tathātvena srṣṭih soddeśasāraijñitā.
Tadaiva saṃviccinute yāvataḥ srakṣyamāṇatā*

(267)

At the same time, when by the thought-constuct, the all-inclusive characteristic sets a forthcoming statement, the *Samvit* chooses that portion which is to happen in the future as creation³.

यतो द्विकालकलिता संघते सार्वकालिकम् ।
Yato hyakālakalitā sandhatte sārvakālikam.

(268)

Because the timeless *Samvit* unites everything present in every period.

स्त्रयमाणस्य या सृष्टिः प्राक्सृष्टांशस्य संहृतिः
अनूद्यमाने धर्मे सा संविल्लक्षणमुच्चते ।

*Srakṣyamāṇasya yā srṣṭih prāksṛṣṭāṁśasya samhṛtiḥ
Anūdyamāne dharma sā saṃvillakṣaṇamucyate*

(269)

That, which had to create in future, of which the creation, and which was created already, of which the withdrawal, are translated in religion is the characteristic of *Samvit*.

1. Sacrifice, sacrificial rite, 2. Consecration of fire, fire is *pramātā* symbolically 3. The creation of thought-construct is chosen by the *Samvit* before creation at the time of very thought-construct.

ŚRĪTANTRĀLOKAḥ

तत्पृष्ठपातिभूयोशसृष्टिसंहारविश्रामाः
परीक्षा कथ्यते मातुरुचिता कल्पितावधिः ।

*Tatpr̥ṣṭhapātibhūyomśasṛṣṭisam̄hāravīśramāḥ
Parīkṣā kathyate matrūcītā kalpitāvadhiḥ*

(270)

That which is desirable to the knower, the delusion of creation and withdrawal of the major portion after the characteristic and statement, is called examination.

प्राक्पश्यन्त्यथ मध्यान्या वैखरी चेति ता इमाः
परा परापरा देवी चरमा त्वपरात्मिका ।

*Prākpaśyantyatha madhyānyā vaikhari ceti tā imāḥ
Parā parāparā devī caramā tvaparātmikā.*

(271)

That which are told first, *paśyanti*, then *madhyamā* and then *vaikhari*, are actually deities as *Parā*¹, *Parāparā*² and *Aparā*³ respectively.

इच्छादि शक्तित्रितयमिदमेव निगद्यते
एतद्याणित एवायं व्यवहारः प्रतायते ।

*Ichchādi śaktitritayamidameva nigadyate
Etatprāṇita evāyam vyavahāraḥ pratāyate.*

(272)

And desire etc. are called three powers by which this worldly affair takes its energy.

एतद्व्यक्तितरात्मते पारमेश्वरशासने
परसंबन्धरूपत्वमधिसंबन्धपांचके ।

*Etatprāśnottarātmavte pārameśvaraśāsane
Parasam̄bandharūpatvamabhisam̄bandhapañcakē.*

(273)

The form of question-answer (called *praśna-prativacana śailī*) is related to five principles as *divya*, *divyādivya* and *adivya* are mentioned in the *Śivadvayaśāstra*, that is related to *Para*.

1. The Highest, the Absolute, 2. The intermediate stage, both identical and different, unity in diversity, 3. Lower, lowest

ŚRĪTANTRĀLOKAḥ

यथोक्तं रत्नमालायां सर्वः परकलात्मकः
महानवान्तरो दिव्यो मिश्रोऽन्योऽन्यस्तु पंचमः ।

*Yathoktam ratnamālāyām sarvah parakalātmakah
Mahānavāntaro divyo miśro 'nyo 'nyastu pañcamah.* (274)

As it is said in the *Kularatnamālā*, that *mahāna*, *avāntara*, *divya*, *miśra* and other (i.e. *adivya*), which is fifth, are *parakalātmaka*.

मिन्योः प्रष्टतद्वक्त्रोश्चैकात्म्यं यत्स उच्यते
संबन्धः परता चास्य पूर्णकात्म्यामपी ।

*Bhinnayoh prasṛtadvaktroścaikātmyam yatsa ucyate
Sambandhah paratā cāsyā pūrṇaikātmyapratīhāmayī.* (275)

The harmony, between the questioner (*prasṛtā*) and the answerer, as both are different, is called *parasambandha*. Total unity between them is the beyondness (*paratā*) of this relation.

अनेनैव नयेन स्यात्संबन्धान्तरमप्यलम्
शास्त्रवाच्यं फलादीनां परिपूर्णतयोगतः ।

*Anenaiva nayena syātsambandhāntaramapyalam
Śāstravācyam phalādīnām paripūrṇatayogataḥ.* (276)

According to this law, other relations, acquired by fulfilling of fruits etc., are too told by the scriptures.

इत्यं सविदियं देवी स्वाभावादेव सर्वदा
उद्देशादित्रयाणां सर्वशास्त्रसप्तिः ।

*Ittham saṃvidiyam devī svabhāvādeva sarvadā
Uddeśāditrayaprāṇā sarvaśāstrasvarūpiṇī.* (277)

Hence, this *Samvit* deity, with her ever-present nature, reflects in the form of complete scripture of three principles as statement etc.

ŚRĪTANTRĀLOKAH

तत्रोच्यते पुरोददेशः पूर्वजानुजभेदवान्
विज्ञानभिद्गतोपायः परोपायस्तृतीयकः ।

*Tatrocye puroddeśah pūrvajānujabhedavān
Vijñānabhidgatopāyah paropāyastrītyakah.* (278)
शक्तोपायो नरोपाय कालोपायोऽय सत्तमः
चक्रोदयोऽय देशाद्या तत्त्वाद्या तत्त्वभेदनम् ।

*Sāktopāyo naropāyah kālopāyo 'tha saptamah
Cakrodoya 'tha deśādhvā tatvādhvā tatvabhedanam.* (279)
कलाद्याद्योपयोगः शक्तिपातिरोहिणी
दीक्षोपक्रमणं दीक्षा सामयी वैत्रिके विधी ।

*Kalādyadhwādhvopayogah śaktipātatirohitī
Dīkṣopakramanam dīksā sāmayī pautrike vidhau.* (280)
प्रमेयप्रक्रिया सूक्ष्मा दीक्षा सद्यःसमुक्तमः
तुलादीक्षाय पारोक्षी लिङ्गोद्धारोऽभिवेचनम् ।

*Prameyaprakryā sūkṣmā dīksā sadyahsamutkramah
Tulādīksātha pārokṣī liṅgoddhārō 'bhiṣecanam.* (281)
अन्त्येष्टिः श्राद्धकृतिश्च शेषवृत्तिनिरूपणम्
लिङ्गार्चा बहुभित्पर्यवित्रादि निमित्तजम् ।

*Antyeṣṭīḥ śrāddhaklrptiśca śeṣavṛttinirūpanam
Lingārcā bahubhitparvapavitrādi nimittajam* (282)
रहस्यचर्या मन्त्रौषे मण्डलं मुद्रिकाविधिः
एकविकारः स्वस्वरूपे प्रवेशः शास्त्रमेलनम् ।
आयातिकयनं शास्त्रोपादेयत्वनिरूपणम्

*Rahasyacaryā mantraugho mandalam mudrikāvidhiḥ
Ekikāraḥ svasvarupe praveśah śāstramelanam.* (283)
Āyātikathanam śāstropādeyatvanirūpanam

Now I am going to describe the statement which is of *pūrvaja-anuja*¹ divergence among the trio i.e. *uddeśa*, *lakṣana* and *parīkṣā*. The topics which will be discussed in this treatise are *vijñānabheda*², *gatopāya*³, third *paropāya*⁴, *sāktopāya*, *naropāya*, seventh *kālopāya*⁵, *cakrodoya*⁶, *deśādhvā*⁷, *tatvādhvā*⁸, *tatvabhedana*, *kālādhvā*⁹, *śaktipāta*¹⁰, *tirodhāna*¹¹, *dīkṣopakramana*, *samayī dīksā* in *pautrikavidhi*, *prameya prakryā*, *sūkṣmādīksā*, *liṅgoddhāra*, *abhiṣeka*, *antyeṣṭi*, *śrāddhakalpanā*, *śeṣavṛttinirūpa*, *lingārcā*, *nimittaja*, *bahubhit parva*, *rahasyacaryā*, *mantaugha*, *mandala*, *mudrikāvidhi*, *ekikāra*, *entering into svasvarūpa*, *śāstramelana*, *āyātikathanā* and the presentation of fruition of the work.

The statement of general name is *pūrvaja uddeśa*. The statement of special name is *anujoddeśa*. It is also known as *vibhāga*. It is said elsewhere. From *vijñānabhid* to *nirūpaṇa* is *pūrvaja uddeśa*. *Śāmbhava* etc. are *vijñānabhid* in which the statements about the divergence of science as *Śāmbhava*, *Śākta* and *Āṇava* are discussed. *Gatopāya* is *Anupāya*. The discussion of *pautrika vidhi* is different. The same is with the *prameyaprakṛtyā*. In the discussion of *pautrika vidhi* detailed in the chapter of *anujoddeśa*, the meaning of *prameyaprakṛtyā* is stated and described clearly. Here the preceptor Śrī Abhinava Gupta makes a statement. This statement is very remarkable. This is the statement which signifies the essence and the message of this great work Śrī *Tantrāloka*, the *magnum opus*. He states that practicing of these thirty chapters makes an aspirant *Bhairava*. A scholar can practice all these *āhnikas* in a right manner and becomes the *Bhairava*. *Sāksādbhairavo bhavet*. This statement indicates the purpose and the intention of creating this voluminous work. He was a monist Śaivite, regarded by that time as Maheśvara. This way, His Light is still reflecting, even through this work. That is why it is said, by His disciples, one must come across this entire work to please the Maheśvara. Śrī Jayaratha has also made this statement in his commentary of this work. He clarifies his intention by saying that through the discipline of this *Trikaśāstra*, may my thought-constructs be nourished and cultured. And from the very first *Śloka* of this first chapter, thought-construct (*vikalpa*) purifies itself, mutation takes place in the thoughts. An integral, enormous energy to regenerate comes out from within. This is *Śaktipāta*, descent of *Śakti* leads towards *cakrodaya*.

1. Statement of general name is *pūrvaja* (anterior, *sāmānya*) *uddeśa*. Statement of special name is *anuja* (posterior, *viśeṣa*) *uddeśa*, 2. *śāmbhavopāya*, *śāktopāya*, *āṇavopāya*, 3. *anupāya*, 4. *śāstropāya*, 5. *āṇavopāya*, 6. emergence of the collective whole of *śaktis*, 7. *kalā*, *tattva* and *bhuvana*, 8. one of the *adhvās* on the objective side, 9. *varṇa*, *mantra* and *pada*, 10. descent of *Śakti* or divine grace by which the empirical individual turns to and realizes his essential divine nature, 11. one of the *pañcakṛtya*, *veling* of Self, *Vilaya*, *svarūpagopana*-as illustrated in the 223rd *śloka*.

इति सप्ताधिकामेनां त्रिंशतं यः सदा बुधः।

Iti saptādhikāmenām triṁśatam yah sadā budhah. (284)

आदिनकानां समध्यरथेत् स साक्षाद्बैरवो भवेत्

सप्तविंशत्सु सम्पूर्णबोधो यद्बैरवो भवेत् ।

*Āhnikānām samabhyasyet sa sākṣādbhairavo bhavet
saptatrimśatsu sampūrṇabodho yadbhairavo bhavet.* (285)

किं विन्मणवोऽयस्य दृशा बैरवतामियुः

इत्येष पूर्वजोद्देशः कथ्यते त्वनुजोऽयुना ।

*Kim citramanāvोऽ्यस्यa dṛśā bhairavatāmīyuh
Ityeṣa pūrvajoddeśah kathyate tvanujo 'dhunā.* (286)

The aspirant, who practices rightly all these thirty seven chapters, becomes *Bhairava* Himself. What is amazing if the knower of thirty seven chapters becomes *Bhairava* for *anus*¹ too attained this state through this knowledge ? This is a general statement. Now we discuss the special statement.

विज्ञानभित्तिकरणे सर्वयोद्देशनं क्रमात्

द्वितीयस्मिन्यकरणे गतोपायत्वभेदिता ।

*Vijñānabhitprakaraṇe sarvasyoddeśanam kramāt
Dvitiyāsminprakaraṇe gatopāyatvabheditā.* (287)

In the discussion of *vijñāna* of divergence (of *Śāmbhava* etc.), all nomenclature is stated respectively. In next discussion, the explanation of *gatopāyabhedā* is given.

1. *anu-* one who breathes i.e. the *jīva*, the empirical individual, the limited, conditioned experient, conditioned by the body, the experient whose predominant nature is the empirical mind.

ŚRĪTANTRĀLOKAḥ

विश्वचित्प्रतिबिम्बत्वं परामर्शोदयकमः
मन्त्राद्यभिन्नरूपत्वं परोपाये विविच्यते ।

*Viśvacitpratibimbatvam parāmarśodayakramah
Mantrādyaḥbhinnarūpatvam paropāye vivicyate.*

(288)

In the description of *paropāya*, the theme *citrpratibimbatā*, *parāmarśodaya*, *kramamantra*'s non-duality with the *Parāśamvit* will be discussed.

विकल्पसांस्कृत्या तर्कतत्त्वं गुरुसतत्त्वकम्
योगाङ्गानुपयोगित्वं कल्पितार्चाद्यनादरः।

*Vikalpasanskriyā tarkatattvam gurusatattvakam
yogāṅgānupayogitvam kalpitārcādyanādarah.*

सविच्छक्कोदयो मन्त्रवीर्यं जप्यादि वास्तवम्
निषेधविषेधतुल्यतं शाक्तोपायेऽन चर्चयते ।

*Samviccakrodayo mantravīryam japyādi vāstavam
niṣedhavidhitulyatvam śāktopāye 'tra carcyate.*

(289)

(290)

In this discussion of *śāktopāya*, the conditionings of thought-constructs, *tarkatattva*, the uselessness of *gurutattva* *yogāṅga*, disrespect of *arcādi*, emergence of *Samvitcakra*, *mantravīrya*, actual *japa*, the comparison between the prevention and the process will be discussed.

बुद्धिष्यानं प्राणतत्त्वसमुच्चाराश्चिदात्मता
उच्चारः परतत्त्वान्तःप्रवेशपथलक्षणम् ।
करणं वर्णतत्त्वं चेत्याणवे तु निरूपयते

*Buddhidhyānam prāṇatattvatasamuccāraścidātmatā
uccāraḥ paratattvāntaḥ praveśapathalakṣaṇam.
karaṇam varṇatattvam cetyāṇave tu nirūpyate*

(291)

In the chapter of *āṇavopāya*, intellect, contemplation, utterance of vital breathe, *cidātmatā*¹, *uccāra*, *paratattvāntaḥ praveśapathalakṣaṇa*, *karaṇa* and *varṇatattva* will be explained.

1. State of the sixth stratum of *ānanda* in *uccāra* *yoga* of *āṇava upāya*.

ŚRĪTANTRĀLOKAH

चारमानमहोरात्रसंकान्त्यादिविकल्पनम् ।

संहारचित्रता वर्णोदयः कालाध्वकल्पने

चक्रभिन्मन्त्रविद्याभिदेतत्त्वक्षोदये भवेत् ।

Cārmānamahorātrasaṅkrāntyādīvikalpanam.

(292)

Samhāracitratā varṇodayaḥ kālādhvakaṅkalpane

Cakrabhinmantravidyābhīdetaccakrodऽये bhavet.

(293)

In this discussion of *Kālādhva*, *cāramāna*, imagination of *ahorātrasaṅkrānti* etc., *saṃhāracitratā* and *varṇodaya* will be explained, *Cakrabheda* and *mantravidyābhīda*- these will be described in *cakrodऽya*.

परिमाणं पुराणं च संग्रहस्तत्त्वयोजनम्

एतद्देशाध्वनिर्देशे द्वयं तत्त्वाध्वनिर्णये ।

Parimāṇam purāṇāṁ ca saṅgrahastattvayojanam

Etaddeśādhvaniर्देशे dvayam tattvādhvaniर्णये.

(294)

कार्यकारणाभावस्तु तत्त्वकर्मनिस्पृणम्

वस्तुरूपस्तत्त्वविधिर्जग्रदादिनिरूपाम् ।

प्रमातुभेद इत्येतत् तत्त्वभेदे विचार्यते

Kāryakāraṇabhaवास्तु tattvakramanirūpanam

Vastudharmastattvavidhījāgraदādinirūpanam.

(295)

Pramātrabheda ityētāt tattvabhede vicāryate

Thye *parimāṇa* of *puras*, *saṅgraha* and *tattvayojana* will be described in *deśādhvaniर्णaya*. In *tattvādhvaniर्णaya*, the *kāryakāraṇabhaवा* and *tattvakramanirūpana*, these two will be discussed. *Vastudhama*, *tattvavidhi*, *jāgrata* etc. and *pramātrabheda* will be discussed too.

कलास्वरूपमेकविप्रवचार्यैस्तत्त्वकल्पनम् ।

वर्णभेदकः सर्वाणारशक्तिनिस्पृणम्

कलाध्वविचारान्तरेतान्त्यविविच्यते ।

Kalāsvarūpamekatripāñcādyāistattvakalpanam.

(296)

Varnabhedakramāḥ sarvādhāraśaktinirūpanam

Kalādyadhvavicārāntareतावप्रविविच्यate.

(297)

In *kalādyadhvavicāra*, *kalāsvarūpa*, imagination of *tattva* by one, three and five divergence, *varṇa-bhedakrama*, *sarvādhāraśakti* will be explained.

ŚRĪTANTRĀLOKAḥ

अभेदभावनाकम्पहासौ त्वचोपयोजने
संख्याधिकं मलादीनां तत्त्वं शक्तिविचित्रता ।

*Abhedabhāvanākampahāsau tvadhvopayojane
Saṅkhyādhikyam malādinām tattvam śaktivicitratā* (298)
अनपेक्षितसिद्धिश्व तिरोभावविचित्रता
शक्तिपातपरीक्षायमेतावान्वाच्यसंग्रहः ।

*Anapekṣitvasiddhiśca tirobhāvavicitratā
Śaktipātapaṛīkṣāyāmetāvānvācyasaṅgrah*

In *adhvoyapayoga*, *abedabhāvanā* and *campahnāsa*, in *śaktipātapaṛīkṣā*, *saṅkhyādhikya* of ignorance etc., *tattva-śaktivicitratā*, *anapekṣitvasiddha* and *tirobhāvavicitratā* are there.

तिरोभावव्यपगमे ज्ञानेन परिपूर्णता
उत्क्रान्त्यनुपयोगित्वं दीक्षोपक्रमणे स्थितम् ।

*Tirobhāvavyapagamo jñānenā paripūrṇatā
Utkrāntyanupayogitvam dīksopakramāṇe sthitam.* (300)

The *apagama* of *tirobhāva*, fulfillment by knowledge, uselessness of *utkrānti*, these topics are present in the chapter of *dīksopakrama*¹.

1. Commencement of initiation

ŚRĪTANTRĀLOKAḥ

शिष्यौचित्यपरीक्षादौ स्थानभित्स्थानकल्पनम्
सामान्यन्यासभेदोऽर्धपात्रं चैतत्प्रयोजनम् ।

Śiṣyaucityaparīkṣādau sthānabhītsthānakalpanam
Sāmānyanyāsabhedo 'rghapātrām caitatprayojanam (301)
द्रव्योग्यत्वमर्चा च बहिर्द्वारार्चनं क्रमात्
प्रवेशो दिक्स्वरूपं च देहप्राणादिशोषनम् ।

Dravyayogyatvamarcā ca bahirdvārārcanam kramāt
Praveśo diksvarūpam ca dehaprāñādiśodhanam. (302)
विशेषन्यासदीवित्रं सविशेषाशभाजनम्
देहपूजा प्राणबुद्धिचित्स्वधन्यासपूजने ।

Viśeṣanyāsavaicītryam saviśeṣārghabhājanam
Dehapūjā prāñābuddhicittsvadhvanyāsapūjane. (303)
अन्यशास्त्रगणोक्तर्णः पूजा चक्रस्य सर्वतः
क्षेत्रग्रहः पंचगव्यं पूजनं भूगणेशयोः ।

Anyaśāstraganotkarṣaḥ pūjā cakrasya sarvataḥ
Kṣetragrahah pañcagavyam pūjanam bhūganeśayoh. (304)
अस्त्वाचार्चा वहनकार्यं चायथियासनमग्निम्
तर्पणं चरुसोसिद्धिर्दन्तकाष्ठान्तसस्त्रिया ।

Astrārcā vahnikāryam cāpyadhihvāsanamagnigam
Tarpanam carusamsiddhirdantakāṣṭhāntasamśkriyā. (305)
शिवहस्तविद्यश्वापि श्याकस्तुप्रिविचारणम्
स्वप्नस्य सामयं कर्म समयास्वेति संग्रहः ।
समयित्वाविद्यावसिन्स्यात्प्रचदश आह्निके

Śivahastavidhiścāpi śayyāklṛptivicārānam
Svapanasya sāmayam karma samayāsceti saṅgrahaḥ. (306)
Samayitvavidhāvasminsyātpañcadaśa āñrike

In the description of śiṣyaucityaparīkṣā etc., the topics of discussion will be *sthānabheda*, *sthānakalpanā*, general *nyāsabhedā*, *arghapātra* and its use, *dravyayogyatā*, *arcā*, *bahirdvārārcana*, *mañdapapraveśa*, *diksvarūpa*, the purification of *dehaprāṇa* etc., special *nyāsavaicītrya*, special *arghapātra*, *dehapūja* (worship of body), *adhvanyāsa* and worship in *prāṇa buddhi citta*, elevation of other precepts, worship of *cakra*, *kṣetragraha*, *pañcagavya*, worship of earth and *ganeśa*, *astrapūjana*, *vahnikārya*, *adhihvāsana* related to fire, *tarpana*, *carusiddhi*, *dantakāṣṭha*, *anta samśkāra*, *śivahastavidhi*, *svapnaśaiyāklṛptivicāra*, *samayī karma* and time. These are in the fifteenth chapter.

ŚRĪTANTRĀLOKAH

मण्डलात्मानुसन्धानं निवेद्यपशुविस्तरः ।

Maṇḍalātmānusandhānāṁ nivedyapaśuvistarāḥ. (307)
अग्निरूपिः स्वस्वमावदीपनं शिष्यदेहः
अध्यन्यासविधिः शोष्यशोष्यकादिविवित्राः ।

Agnitṛpiḥ svāsvabhāvadīpanāṁ śiṣyadehagāḥ. (308)
Adhvanyāśavidhiḥ śodhyāśodhakādīvicitrā.
दीक्षाभेदः परो न्यासो मन्त्रसत्ताप्रयोजनम्
भेदो योजनिकादेश्च षोडसे स्पादिहाहिनके ।

Dīkṣābhedaḥ paro nyāso mantrasattāprayojanam
Bhedaḥ yojanikādēśca śodaśe syādīhāhnikē. (309)

In the sixteenth chapter *maṇḍalātmānusandhāna*, expansion of *nivedyapaśu*, *agnitṛipi*, *svāsvabhāvadīpana*, the process of *adhvanyāśa* present in the-body of disciple (*śiṣyadeha*), divergence of *śodhya* *śodhaka* etc., *dīkṣābheda*, *paranyāsa*, *mantrasatta- prayojanabheda* and the divergence of *yojanikādīkṣā* etc. will be discussed.

सूत्रकल्पिसत्त्वशुद्धिः पाशदाहोऽथ योजनम्
अष्टभेदसत्त्वेत्वं कथितं पौत्रिके विष्णौ ।

Sūtrakalpitistattvaśuddhiḥ pāśadāho 'tha yojanam
Adhvabhedastathetyevam kāthitam pautrike vidhau. (310)

In the discussion of *pautrika vidhi*, *sūtrakalpti*, *tattvaśuddhi*, *pāśadāha*, *yojana* and *adhvabhedā* are stated.

जननादिविहीनत्वं मन्त्रभेदोऽथ सुस्फुटः
इति सौक्षितदीक्षात्ये स्पादष्टादश आहिनके ।
Jananādīvihinatvam mantrabhedo 'tha susphuṭaḥ
Iti saṃkṣiptadīkṣākhye syādaṣṭādaśa āhnikē. (311)

The eighteenth chapter is *saṃkṣipta dīkṣā* in which *jananādīhīnatā* and *sphuṭa mantrabheda* are discussed.

ŚRĪTANTRĀLOKAḥ

कलावेशा कृपाण्यादिन्यासश्चारः शरीरगः
ब्रह्मविद्याविषेषवमुक्तं सद्यःसमुक्तमे ।

*Kalāvekṣā kṛpāṇyādīnyāsaścāraḥ śārīragah
Brahmavidyāvīḍhiścaivamuktam sadyahsamutkrame.* (312)

In *samutkramaṇa*, *kalāvekṣā*, *kṛpāṇa* etc. (*nyāsa*), *śārīrācāra* and *brahmavidyā vidhi* are discussed.

अधिकारपरीक्षान्तःसंस्कारोऽथ तुलाविषिः
इत्पेतद्वाच्यसर्वसं स्याद्विशतिमाहिनके ।

*Adhikāraparīkṣāntaḥ saṃskāro’tha tulāvidhiḥ
Ityetadvācyasarvasvarṇ syādvinśatitamāhnikē.* (313)

In the twentieth chapter, the topics of discussion are *adhikāra-parīkṣā*, *antaḥsaṃskāra* and *tulāvidhidhi*.

मृतजीवदिविष्यालोपदेशः सर्स्क्रियागणः
बलाबलविचारश्चेत्येकविंशतिमाहिनके विषिः ।

*Mṛtajīvadvidhīrjālopadeśāḥ saṃskriyāgaṇāḥ
Balābalavicāraścetyekavimśāhnikē vidhīḥ.* (314)

In the twenty first chapter, *mṛtajīvadvidhi*, *jālopadeśa*, *saṃskārasamūha*, *balābalavicāra vidhi* are discussed.

श्रवणं चाश्चनुज्ञानं शोषणं पातकच्युतिः
शंकाच्छेद इति स्पष्टं वाच्यं लिङ्गोद्घृतिक्रमे ।

*Śravaṇāṇam cābhyanujñānāṁ śodhanām pātakacyutih
Śaṅkāccheda iti spaṣṭam vācyam liṅgoddhṛtikrame.* (315)

In *Liṅgoddhārakrama*, the topics, clearly said, are *śravaṇa*, *abhyanjñāna*, *śodhana*, *pātakacyuti* and *śaṅkāccheda*.

ŚRĪTANTRĀLOKAḥ

परीक्षाचार्यकरणं तद्वतं हरणं मते:
तद्विभागः साधकत्वमभिषेकविधौ त्वियत् ।

*Parikṣācāryakaraṇam tadvratam haraṇam mateḥ
Tadvibhāgaḥ sādhakatvamabhiṣekavidhau tviyat.* (316)

In *abhiṣekavidhi*, the topics for discussion are *parikṣā*, *ācārya-karaṇa*, its resolve, *matiharaṇa* and its *vibhāgasādhakatva*.

अधिकार्यथ संस्कारस्तत्त्वयोजनमित्यदः
चतुर्विशेषत्त्वयागात्मे वक्तव्यं परिचर्चते ।

*Adhikāryatha samskārastatprayojanamityadah
Caturviše 'ntyayāgākhye vaktavyam paricarcye.* (317)

In the twenty fourth chapter viz. *antyayāga*, *adhikāri*, *samskāra* and the motif of *samskāra* are stated.

प्रयोजनं भोगपोक्षदानेनात्र विधिः स्फुटः
पंचविंशाह्निके श्राद्धप्रकाशे वस्तुसंग्रहः ।

*Prayojanam bhogamokṣadānēnāt̄ra vidhiḥ sphuṭah
Pañcavimśāhnikē śrāddhaprakāśe vastuśaṅgrahah.* (318)

In the twenty fifth chapter- *śrāddhaprakāśa*- this collection of the topics *bhoga*, *mokṣa*, *dāna*, and *prayojana*, is there.

प्रयोजनं शेषवृत्तेर्नित्यार्चा स्थण्डले परा
लिङ्गस्वरूपं बहुधा चाक्षसूत्रनिरूपणम् ।

*Prayojanam śeṣavṛttērṇityārca sthaṇḍile parā
Lingasvarūpam bahudhā cākṣasūtra-nirūpanam.* (319)

Prayojana of *śeṣavartana*, *nityavidhi*, *sthaṇḍila parapujā* and in *lingārca* *prakāśana*, *lingasvarūpa*, *akṣasūtra-nirūpana* and divergence of worship are mentioned.

ŚRĪTANTRĀLOKAḥ

पूजाभेद इति वाच्यं लिङ्गार्चासम्प्रकाशने
नैमित्तिकविभागस्तद्योजनविधिस्ततः ।

*Pujābheda iti vācyam lingārcāsamprakāśane
Naimittikavibhāgastatprayojanavidhistataḥ.* (320)
पर्वभेदास्तद्विविशेषस्तत्त्वकर्त्तव्यां तदर्चनम्
गुरुव्यादन्तदिनाद्यर्चाप्रयोजननिरूपणाम् ।

*Parvabhedāstadviviśesaścakracarcā tadarcanam
Gurvādyantadinādyarcāprayojananirūpanam.* (321)
मृते: परीक्षा योगीशीमेलकादिविधिस्तत्त्वा
व्याख्याविधिः श्रुतविधिर्गुरुपूजाविधिर्विवर्यत् ।
नैमित्तिकप्रकाशात्त्वे उप्यष्टाविंशाह्निके स्थितम्

*Mrteḥ parīkṣā yogīśimelakādividhistathā
Vyākhyāvidhiḥ śrutavidhiringurupūjāvidhistiyat.* (322)
Naimittikaprakāśākhye 'pyaśtāvīṁśāhnikē sthitam

In the chapter twenty eight - *naimittika prakāśa* - the topics are *parvabhedā*, *cakracarcā* related to it, *arcana* of that *cakra*, presentation of *pūjā-pryojana* of *guru* etc., death examining (examination), process of *yogīśimelaka* etc., process of description, *śrutavidhi* and *gurupujāvidhi*.

अधिकार्यात्मनो भेदः सिद्धपत्नीकुलक्रमः ।
अर्चाविधिदौतविधी रहस्योपनिषत्क्रमः
दीक्षाभिषेकौ बोधस्वेत्येकोनत्रिंशा आह्निके ।

Adhikāryātmano bhedah siddhapatnikulakramah. (323)
Arcāvidhirdautavidhi rahasyopaniṣatkramah
Dīkṣābhisekau bodhaścetyekonatrimśā āhnikē. (324)

These are in the twenty ninth chapter- *adhikāri*, *bheda siddhapatni*, *kulakrama*, *arcāvidhi*, *dautavidhi*, *rahasyopaniṣatcarcā*, *dīkṣā*, *abhiṣeka* and *bodha*.

ŚRĪTANTRĀLOKAḥ

मन्त्रस्वरूपं तदीर्थिमिति त्रिंशे निरूपितम्
शूलाब्जभेदो व्योमेशस्वस्तिकादिनिरूपणम् ।

*Mantrasvarūpam tadviryamiti trimše nirūpitam
Śūlabjabheda vyomeśasvastikādiniरूपानम्.* (325)
विस्तरेणाभिन्नात्वमित्येकत्रिंश आहिनके
गुणप्रधानतापेदाः स्वरूपं वीर्यचर्चनम् ।
कलाभेद इति प्रोक्तं मुद्राणां सम्प्रकाशने

*Vistareṇābhidhāतव्यमित्येकत्रिंशा ाहनिके
Guṇapradhāनात्भेदाः svarūpam vīryacarcanam.
Kalābheda iti proktam mudrāनां samprakāśane* (326)

Mantrasvarūpa and its *vīrya* are described in the thirtieth chapter. *Śūlabjabheda*, *vyomeśa*, *svastika* etc, will be described in detail in the chapter thirty one. *Guṇapradhānātābheda*, its *svarūpa* *vīrya* and *kalābheda* are stated in *mudrāprakāśa*.

द्वात्रिंशतत्त्वादीशाभ्याम्प्रमृति प्रस्फुटो यतः ।
न भेदोऽस्ति ततो नोक्तमुद्देशान्तरमत्र तत्
मुख्यत्वेन च वेद्यत्वादधिकारान्तरक्रमः ।

Dvātrimśatattvādīśākhyātprabhṛti prasphuṭo yataḥ. (327)

*Na bhedo'sti tato noktamuddeśāntaramatra tat
Mukhyatvena ca vedyatvādadhikārāntararakramah.* (328)

Anujoddeśa is not stated in the chapter thirty three for there exists a vivid non- difference of *īśa* of thirty two principles. Since all the previous chapters's main subjects are full of objects so it is not distinguished in the chapters.

इत्युद्देशविधिः प्रोक्तः सुखसंग्रहेतत्वे
अथास्य लक्षणावेक्षे निरूप्येते यथाक्रमम् ।

*Ityuddeśavidhiḥ proktāḥ sukhasaṅgrahahetave
Athāsya lakṣaṇāvekṣe nirūpyete yathākramam.* (329)

Hence, *uddeśa vidhi* is described for *sukhasaṅgraha* and then *lakṣaṇa* and *parīkṣā* will be explained respectively.

ŚRĪTANTRĀLOKAḥ

आत्मा संविद्यकाशस्थितिरनवयवा संविदित्यात्तशक्ति-
ब्रातं तस्य स्वरूपं स च निजमहसर्वादनाद् बद्धरूपः
आत्मज्योतिःस्वभावप्रकटनविधिना तस्य मोक्षः स चायं
चित्राकारस्य चित्रः प्रकटित इह यत्संग्रहेणार्थं एषः ।

*Ātmā samvitprakāśasthitiranaवयवा samvidityāttaśakti-
Vrātam tasya svarūpam sa ca nijamahasaśchādanād baddharūpah
Ātmajyotiḥsvabhāvaprakaṭanavidhinā tasya mokṣah sa cāyam
Citrākārasya citrah prakaṭita iha yatsaṅgrahenārtha eṣah.* (330)

Ātmā is the *svarūpa* or the real nature of *Samvid Prakāśa*. *Samvit* is indivisible or integral. The group of infinite powers is His nature and He is bound due to the veiling of his absolute form. The emancipation takes place when He manifests His nature of Light by the process of appearance of that amazing state. Therefore in this chapter, this subject is discussed in brief.

मिथ्याज्ञानं तिमिरमसमान् दृष्टिदोषान्प्रसूते
तत्सद्भावाद्विमलमपि तद्भाति मालिन्यधाम
यत्तु प्रेक्ष्य दुष्टि परिगतं तैमिरीं दोषमुद्रां
दूरं रुन्द्देवभवतु कथं तत्र मालिन्यशङ्का ।

*Mithyājñānam timiramasamān drṣṭidoṣānprasūte
Tatsadbhāvādvimalamapi tadbhāti mālinyadhāma
Yattu prekṣyām drṣī parigatām taimirīm doṣamudrām
Dūram runddhetprabhavatu kathām tatra mālinyaśāṅkā.* (331)

False knowledge gives birth to sight-aberration like darkness. By the presence of it, the pure fullness appears as impure and incomplete. If we wipe out this distortion of darkness, how can be we afraid of the impurity!

ŚRĪTANTRĀLOKAḥ

भावव्रात ? हठाज्जनस्य हृदयान्याकम्य यन्नर्तयन्
 भङ्गीभिर्विविषाभिरात्महृदयं प्रच्छाद्य सङ्कीर्दसे
 यस्त्वामाह जडं जडः सहृदयंन्यत्वदुशिक्षितो
 मन्ये ऽमुष्य जडात्मता स्तुतिपदं तत्साम्यसम्मावनात् ।

*Bhāvavrāta? hathājjjanasya hrdayānyākramya yannartayan
 Bhaṅgībhirvividhābhīrātmahṛdayam pracchādaya saṅkīrdaśe
 Yastvāmāha jaḍam jadaḥ sahṛdayammanyatvaduhśikṣito
 Manye 'muṣya jaḍātmatā stutipadam tvatsāmyasambhāvanāt.* (332)

O group of matter! Since you are playing by veiling your Absolute form with numerous gestures by force in the hearts of beings, they who call you inert, are inert in themselves for they are ignorant but consider themselves as knowable. I feel, their inertness too is the seat of worship for the possibility of your ever-evenness.

इह गलितमता: परावरता: शिवसद्भावमया अधिक्रियन्ते
 गुरवः प्रविचारणे यतस्तद् विफलाद्वेषकलाङ्कहानियाच्चा।
 Iha galitamalāḥ parāvaraṇīḥ
 Śiva sadbhāvamayā adhikriyante
 Guruvaḥ pravicāraṇe yatastad
 Viphalādveṣakalaṅkahāniyācñā. (333)

In the spiritual discourse of this precept, the teachers of Śiva-state, who are divorced from the impurities and the knowers of Light, are the only deserving beings (for they have attained the Grace). To request for the study of this precept to those who are devoid of the Grace and are failed to wipe out the impurities, is just like to pray for a dark spot, disrepute and loss.

Essence of some important terms

Anuttara : *Nāsti uttaram yasmāt*. One than whom nothing is higher. This is different from ‘*amṛta*’ in essence. This is beautiful, magnificent, dynamic and the bestower of eternal existence to ‘*jīva bhāva*’. This is an amazing state of ecstatic *bhāva*, where,

*yatrāsti na bhayaṁ kincinna jarā vyādhayo 'pi vā
na vighnā na ca vai mr̥tyurna kālah kalayecca tam.*

i.e. no form of fear exists, no right of old age prevails, no possibility of any disease, no obstructions, no any existence of death nor *kāla* is able to play anything.

That abiding state is the home of a ‘*jīva*’, an empirical being, truly and finally. That is ‘*amā kalā*’, the seventeenth *Śakti* aspect of ‘*amṛta*’ (*kalā saptadasī yāsāvamṛtākārarūpiṇī* : as told by Jayaratha, whose commentary ‘*Viveka*’ is available on the *Tantrāloka*). In terms of principle, ‘*amā*’ *kalā* form is that *Anuttara* principle.

This *bhāva* originates (manifests) from *visarga* (emanation, creation). The word for ‘I’ in Sanskrit is अहं (*aham*). ‘A’ (अ) and ‘ha’ (ह) between themselves include all the letters of the Sanskrit language. ‘A’ (अ) represents *prakāśa* or *Śiva*, of the nature of the body as *anuttara*. ‘Ha’ (ह) represents *vimarśa* or *Śakti* (*Uma*. The light or splendour of *Śiva*. *Icchā śaktir umā kumāri* - *Śiva sūtra*.), indicative of the expansion of *Śakti*, the *bindu* (or dot). When two dots placed perpendicularly one upon the other after a letter, gives the sound ‘*ha*’, is *visarga*. This *visarga* is not expressed as ह (ha) and full

ŚRĪTANTRĀLOKAḥ

of kalā. When this *visarga* (:) as *h* joins the form of *anuttara* (a), that sounds as *hakāra*. This is the śruti of that joining *bhāva-saṅghatta*, *yāmala*, *ardhanārīśvara*, *tadubhaya*, *ubhaya*, coupling state. This *bhāva* manifests, *spandas* from *visarga* in the form of ecstasy. *Visarga* appears from *Anuttara* causes ecstasy, we can say in other words. Eternal joy or bliss is His nature. To express outwardly is His very desire. Thus, this is ‘*Anuttarāmr̥ta Kula*’. Hence this is the journey from ‘*aham*’(अहं) to ‘*ah*’ (अः) From individual (empirical) mind to Universal (rational, in terms of Kant) Mind. From *chitta* to *Citi*. From *nimeṣa* to *unmeṣa*. From ‘a’ (of *aum*) to *unmanā*. From *tirodhāna vyāpāra* or *svarūpa gopana kṛtya* to the *anugraha vyāpāra* or *svaprakāśa kṛtya* of *Parama Śiva*. From *saṅkoca* to *unmajjana* or *unmīlana*. (*Ucyate, vastuto 'smākam Śiva eva yathāvidhah, svarūpagopanam kṛtvā svaprakāśah punastathā*, śloka-223). That amazing ecstasy is termed *cakitamudrā* in respect to a śloka from *Vijñāna Bhairava-Abindumavisargam* (should be read as- *Abindum avisargam*) *ca akāram japato mahān, udeti devi sahasā jñānaughah parameśvarah*. If one recites the letter ‘a’(अ) without ‘bindu’ or ‘visarga’ then, O goddess, *Parameśvara* - a magnificent torrent of wisdom appears suddenly. That is ‘*Udyamo Bhairavah*’ another *Śiva* sūtra. That means *Bhairava* is not exertion but sudden emergence (flash) of Light (consciousness). Śrī Abhinava Gupta uses an analogy for this sudden flash as *vidyullekhā* (lightning) in the form of ‘*Nartaka ātmā*’ (another *Śiva* sūtra) in his prayer in ‘the Tantrāloka’-

*Naumi devīm śarīrasthām nrtyato bhairavākrte,
prāvṛṇmeghaghanavyomavidyullekhāvīlāsinīm.*

In sounding ‘a’ with *visarga* i.e. ah, there will be exhalation (*rechaka*). *Vijñānabhairava* implies that the letter ‘a’ (अ) should be recited in a *kumbhaka* state i.e. in a state of the retention of the breath as ‘a’ (अ). The letter ‘a’ (अ) is the initial letter of the alphabet. It is the source and origin of all other letters. It is neither generated out of any other letter, nor is it dissolved in any other letter (i.e. consonant). A consonant can be uttered with the help of this vowel, prefix or suffix. It symbolizes *anuttara*, the absolute, the state which is beyond, the state in which Śiva and śakti are in indistinguishable unity. This is the state of the harmonious fusion of Śiva-śakti, Śiva-śakti-sāmarasya.

*Tato 'pi paramam jñānamupāyādivivarjitam
Ānandaśaktiviśrāntamanuttaramihocyate.*

There also exists a knowledge which is absolute, ultimate and devoid of means etc. This rests in the ĀnandaŚakti (the power of ecstasy) and that is called *Anuttara*. (*Tantrāloka*, chapter one, *śloka 242*).

The *Anuttara* is the Absolute void is *Bhairava* who is beyond the senses and the mind.

Śikhipakṣaiś citrarūpair manḍalaiḥ śūnyapañcakam, dhyāyato 'nuttare śūnye praveśo hrdaye bhavet (*Vijñāna Bhairava*). The *yogī* should meditate in his heart on the five voids appearing in the circles of motley feathers of peacocks. Thus will he be absorbed in the Absolute void. This is actually the *saṃvēśa* of *anuttara śūnya* of the yogi in the *Bhairava* form. In *Yoginīhrdaya*, in the seed syllable (*bījākṣara*) ‘ॐ’, there states the *bhāvanā* (creative contemplation) of six voids. The sixth void is the absorbtion in *Anuttara* state.

This is the *Paramam Padam*, the abide of *Viṣṭu* in vedic terms - *Tadviṣṇoh paramam padam sadā paśyanti sūrayah, divīva cakṣurātataṁ* (Rgveda).

Citpratibhā: *Cit* is the Absolute, the consciousness that is the unchanging principle of all changes and *Pratibhā* is ever creative activity of consciousness or *Parā Śakti*. ‘*Prati*’, in Sanskrit Grammer, as a prefix to verbs it means : back, in return, again, as a prefix to nouns not directly derived from verbs it means : resemblance.

Finally, ‘*Prati*’ means *pratipam* i.e. contrary, in other words though known, now appearing as forgotten through delusion (*Pratipamātmābhimukhyena jñānam prakāśah pratyabhijñā*, as Abhinav Gupta gives the exposition of *Pratyabhijñā*, in *Īvara-pratyabhijñā-Vimarśinī*. Also in the first *śloka* of seventh chapter :

ya caisā pratibhā tattatpadārthakramarūrsitā, akramānantacindrūpah pramātā sa maheśvarah). In *Pratyabhijñā*, ‘*abhi*’ means facing i.e. close at hand, ‘*jñā*’ means illumination or knowledge. Hence *Pratyabhijñā* means re-recognition of the real self (*tasya Maheśvarasya pratyabhijñā*). Recognition, Resemblence, Re-collection. Nigama uses for this meaning the term ‘*abhijñā*’. In Pali, it is *paccabhijñā*. Sage Gautama uses the same term ‘*pratyabhijñā*’ in his *Nyāya* sūtras. For this, Bhatṛhari uses the term ‘*sphota*’. ‘*Pratyavamarśa*’, the word used from Nigama and Vākyapadīya to Abhinava Gupta (in *Ī.P.Vi. ‘Ahampratyavamarśo yaḥ prakāśātmaḥ vāgvapuh*, first *śloka*, sixth chapter) is also close to it. We find a word in Greek Theatre, in the similar way i.e. *Anagnorisis*. *Pratyabhijñānaratnam ca Rāmāyādarśayatkrī* (64/12, *Raghuvanśam* of Kālidāsa). *Pratibhāsa* is closed to *pratibha*, the reflection. What this implies is actually *Śāmbhava Yoga*

i.e. 1. In which there is a sudden flash of the I-Consciousness of Śiva, 2. In which all ideation ceases completely, 3. Which occurs to those whose entire consciousness is absorbed in the inner *Bhairava* principle. *Pratibhāsa* means occurring to, flashing across, the mind at once (sudden), perception, *Udyama*, light, splendour, bright, luminous, *prajñā*. The light of Śiva. The Śakti of Śiva. The dance of Śiva. The *Icchā śakti* is *Pratibhā*. The reflection of Śiva is *pratibimba*. Abhinava Gupta presents the analogy of ‘the mirror of the city’. The city is *bimba*. Reflection of the city in the consciousness (*svātantrya*) as mirror of Śiva, is *pratibimba*. Literally means, a flash of light, a revelation, characterized by immediacy and freshness. In āgama, it is known as *Parā Śamvit* or *Cit Śakti*. The *paśyanti* stage, *pratibhā* is *prajñā* in Nyāya-Vaiśeṣika and Vedānta, the *Ārsa Jñāna*. The *Rṣi*, the seer. The self-revelation of the supreme Śabda. *Vimarśa*, Logos, *sphurattā*, *spanda*, *Svātantrya*, *Parāhantā*, *Aiśvarya*, *Citpratibhā*. *Anatacidrūpa*, *akrama*. ‘*parā sā pratibhā devyāḥ param rūpaṇi mameritam*’ (*Tripurā Rahasya*, *Jñānakhaṇḍa*). *Nāda*, the unbounded potency or basic continuum of power, condenses itself into dynamic point or centre, called *bindu*, the source of all manifestation. In the highest stage of manifestation, *Vācaka* (*śabda*) and *vācya* (*artha*) are one. Then there are six paths or steps (*adhvās*) of creative descent, the *śadadhvā*. First, the polarity of *varṇa* and *kalā*. Next the polarity of *mantra* and *tattva*, and then the polarity of *pada* and *bhuvana*. The triad (*trika*) *kalā*, *tattva* and *bhuvana* is called *deśādhvā* and the triad *varṇa*, *mantra* and *pada* is known as *kālādhvā*. *Varṇādhvā* is of the nature of *pramā* (the exact knowledge). It is the resting place of *prameya* (object), *pramāṇa* (means of

knowledge) and *pramātā* (experient). *Citpratibhā* means the desire of *Caitanya*, the Absolute, gives rest to *pramātā Śiva* in the form of *pramiti*. *Pramātā*, *pramāṇa* and *prameya* are the *sūlas* of *Śiva*, called *triśūla*, where appears the lotus on which rests *Citpratibhā*. She is *Parāvāk*, *Sarasvatī*, *Vimalakalāśrayā* (here *kalāśraya* and *kalāśrayā* are same). While starting this *grantha* ‘the Tantrāloka’, Abhinava Gupta bows down to this deity, *sr̥ṣṭi mahājananī*, his mother, the divine mother (the Mother Nature, in the words of Śrī Aurobindo), the Mother of all *pramātās*, of all empirical individuals, reflects Her Light to all as *Citpratibhā*.

Sadāśiva: This *tattva* may be said to be the first principle of manifestation. Out of the *Śiva-sakti* state, emerges *Sadāśiva tattva*, where consciousness is of the form, ‘I am This’. ‘I’ is the *ahantā*, the Divine Experient. ‘This’ is *idantā*, the total universe. The entire universe is *Saṃsāra- Saṃsarati iti saṃsārah* i.e. ‘that which is always on the move’, that which is continuous ‘process’. Etymologically the word *samsāra* also means ‘wandering through’. This is *viṣ*, poison, because ‘this’, *idantā*, *samsāra* separates us (*viṣnāti*, to separate) from *Śiva*. This *samsāra* is mind, thought-construct, *vikalpa*, the dichotomizing activity of mind, thought (in the words of J. Krishnamurthy), empirical individual, thought gives the delusion (sense) of thinker, thought is thinker (J. K.), *mala*, *jīva*, *sakala pramātā* (in all seven *pramātās* viz. *Śiva*, *Mahāmantreśa*, *Mantreśa*, *Mantra*, *Vijañākala*, *Pralayākala* and *sakala*, in which *Mahāmantreśa* or *mahāmantreśvara* is *Sadāśiva*). *Samsāra* creates the personal nature of an aspirant unlike to *Śiva* nature. This is *āveśa* which identifies (not

unites because here an aspirant simply re-cognises his Śiva nature which he has forgotten. He has not to unite with Śiva. He is Śiva) the aspirant with Śiva by disappearing the personal nature or *samsāra*. As Abhinava Gupta states and clears in the verse 173 (āhnika one, the Tantrāloka), āveśa means the subordination or disappearance of the personal nature of the aspirant and his identification with the divine nature of Śiva- Āveśaśca asvatantrasya vatadrūpanimajjanāt... This is Samāveśa. Sam-ā-viś, meaning to enter into, mergence or identification (of the individual self with the Universal Self, of the *citta* with the *citi*, the Highest Lord, the *Parama Śiva*). In this state, the śuddha *vikalpa* 'I am Śiva and this world is nothing but the splendour of my own self (viśvāhantā bhāva)' merges into śuddha *adhvā*, *Sadāsiva*, the everbenevolent, the *sādākhyā tattva* (*sat* ākhyā yataḥ). That the viśvottīrṇa (transcendent) is viśvāhantā (emanant). The emanant is *vimarśa* or *spanda* or *śakti* of the transcendent, *Parama Śiva*. The splendour of *Parama Śiva*. A movement proves and indicates the existence of a being. Movement (immoveable as J.K. states) is Śakti and the being (i.e. Absolute) is Śiva. One can not enter into the state of Śiva or *Bhairava* without the door or mouth which is Śakti or *Bhairavī*, as *Bhairava* puts forward the truth of the essential nature (*svarūpa*) of *Bhairava* while answering *Bhairavi*, who presents eight forms by asking, which is the true form of *Bhairava* (in *Vijñāna Bhairava*). *Bhairava* replies, the *Parā Śakti* herself is the *mukha* or *dvāra* of *Bhairava*. Now, *Bhairavī* and *Bhairava*, Śakti and Śiva, are created by *Sadaśiva* as the questioning mind and the answering mind (as explained by M. M. Gopinath Kaviraj ji). Questioning mind is aspirant, *jīva bhāva*, Arjuna, Naciketā, Yama, Nārada,

ŚRĪTANTRĀLOKAḥ

Maitreyī and answering mind is God, *Śiva bhāva*, Kṛṣṇa, Yama, Yudhiṣṭhira, Mataṅga and Yājñavalkya respectively. If *Śiva* or *Bhairava* answers, it is *Śaivāgama*, if *Śakti* or *Bharavi* answers, it is *Śāktāgama* and, if *Vāsudeva* answers, it is *Pāncarātrāgama*. And this happens due to *Sadāśiva*.

Glossary of Technical terms

A (अ)

A : Short form of anuttara, symbol of Śiva.

Agni : Fire.

Agniṣṭoma : Consecration of fire (one can go through the sixth praśna of Baudhāyana - śrauta - sūtra).

Advaya : Without a second, unique, sole.

Adhvan : The same 'adhvā' according to *purusa* and *vacana* in Sanskrit Grammer. One can consult the verse 87 of Ratnatrayaparīkṣā of Śrīkaṇṭhasūri in 'Aṣṭaprakaraṇam'.

Adhvā : Course or path. There are two groups of adhvā. Deśādhvā (kalā, tattva, bhuvana) and Kālādhvā (varṇa, mantra, pada). Deśādhvā is Prakāśa and Kālādhvā is Vimarsā. Śuddha adhvā is the intrinsic course, the supramundane manifestation. Aśuddha adhvā is the course of mundane manifestation.

Adhiṣṭhāna : Substratum, support.

Anacka : Sounding the consonants without vowels, concentrating on any mantra back to the source where it is unuttered.

Anirvacanīya : Unutterable, indescribable.

Anugraha : Grace.

Anuttara : The Highest, the supreme, Parama Śiva, the Absolute, one than whom nothing is higher, the vowel 'a'.

Anupāya : spontaneous realization of Self without any special effort.

Anumāna : Inference.

ŚRĪTANTRĀLOKAḥ

Aṇu : One who breathes, the jīva, the empirical individual, the limited, conditioned, the experient whose predominant nature is the empirical mind.

Apāna : The vital vāyu that goes in downwards, the inhaled air.

Ajñāna : The Primal limitation, mala, ignorance (not the absence of knowledge).

Ā (आ)

Ātma-vyāpti: Realization of the Self without the realization of all-inclusive Śiva-nature.

Ātma-viśrānti : Resting in the self.

Ādi koṭi : The first edge or point i.e. the heart from which the measure of breath is determined.

Ānanda : Bliss, the nature of Śakti, the essential nature of Parama Śiva along with Cit, the letter 'a'.

Ānanda-upāya: Realization of Śiva-nature without any yogic discipline. Also known as Ānanda Yoga or Anupāya.

Ābhoga : Expansion. Camatkāra or spiritual delight.

Āmarśa : Self experience.

Āveśa : Entry, absorption.

Āsvāda : Taste.

Ākṣepa : Superimposition.

I (इ)

Icchā : Will, the letter 'इ' (i).

Icchā upāya : Śāmbhava-upāya, also known as ichhāyoga.

Icchā-Śakti : The inseparable innate Will Power of Parama Śiva, the inward state of Parama Śiva in which Jñāna and Kriyā are unified, the predominant aspect of Sadāśiva.

ŚRĪTANTRĀLOKAḥ

Idantā : This-consciousness, objective consciousness.

I (इ)

Īśvara-tattva : The fourth tattva, counting from Śiva. Jñāna is predominant in this tattva.

U (उ)

Uccāra : Holding the mind at rest on prāṇa. A particular technique of concentration on Prāṇaśakti under Āṇava upāya.

Utkrānti : Going up or out. Departure.

Udāna : The vital vāyu that moves upwards.

Uddeśa : Statement, illustration

Udyama : The sudden spontaneous emergence of Supreme I-consciousness.

Unmeṣa : Opening of the eye. The externalizing of Icchā Śakti, the start of world-process. Representing the letter 'u'

Unmanā : That which transcends manas. This Śakti is amātra, measureless and beyond time.

upadeśā : The first uccāraṇa by a sage.

upamāna : Comparison, Resemblance

Umā : The Icchā Śakti of the Supreme. U=Śiva, mā=Śakti, the Śakti of Śiva. Light or splendour of Śiva.

Ū (ऊ)

Ūrmicakra : A form of Saṃvit for worship.

ŚRĪTANTRĀLOKAḥ

Ka (କ)

Kañcuka : The coverings of Māyā. Throwing a pall over pure consciousness (Śuddha Saṁvid) and thus converting Śiva into jīva.

Karaṇa : The means of jñāna and kriyā. One of the āṇava upāyas in which the aspirant contemplates over the body and the nervous system as an epitome of the cosmos.

Kalā : Part. Particle. Aspect. The Śakti of consciousness by which all the thirty - six principles are evolved

Kā (କା)

Kālāgni : A particular Rudra in Nivṛtti Kalā.

Kāla-adhvā : Varṇa, mantra and pada.

Ku (କୁ)

Kula : Śakti manifesting herself in 36 tattvas.

Kra (କ୍ରା)

Krama : Realization of self by means of Kriyā Yoga.

Kriyā Yoga : Āṇava upāya, also known as Kriyopāya.

Kriyā Śakti : The power of assuming any and every form.

Kha (କା)

Khecarī : Sub-species of Vāmeśvarī Śakti, connected with the pramātā, the empirical self. Khecarī is one that moves in *Kha* or the vast expanse of consciousness.

ŚRĪTANTRĀLOKAḥ

Ga (ग)

Granthi : Psychic Tangle, psychic complex. Bondage constituted by the modified thoughts.

Ca (क)

Cakra : The group or collective whole of Śaktis.

Cakrēvara : The master or lord of the group of Śaktis.

Cit : The Absolute, foundational consciousness, the consciousness that is the unchanging principle of all changes.

Citta : The limitation of the Universal Consciousness manifested in the individual mind, the mind of the empirical individual.

Citi : The consciousness-power of the Absolute that brings about the world-process.

Cidānanda : The nature of ultimate Reality consisting of consciousness and bliss, the sixth stratum of ānanda in uccāra yoga of āṇava upāya.

Caitanya : The foundational Consciousness which has absolute freedom of knowing and doing of jñāna and kriyā śakti.

Jī (जी)

Jīva : The individual soul, the empirical self.

Jīvanmukta : The liberated individual who while still living in the physical body is not conditioned by the limitation of his subtle and gross constitution and believes the entire universe to be an expression of Śiva or his highest self.

ŚRĪTANTRĀLOKAH

Jīvanmukti : Experience of liberation while still living in the body. (Actually it is not experience but experiencing, as J. Krishnamurthy used to coin).

Ta (त)

Tattva : Thatness, principle, reality, the very being of a thing.

Tri (त्रि)

Trika : The system of philosophy of the triad- Nara, Śakti and Śiva or para, the highest, concerned with identity- Prakāśa, Vimarśa and their sāmarasya, parāpara, identity in difference- icchā, jñāna and kriyā, and apara, difference and sense of difference.

Di (दि), Dī (दी), De (दे)

Dikcarī : sub-species of Vāmeśvarī, connected with outer senses.

Divya mudrā : Khecarī mudrā.

Dīkṣā : The gift of spiritual knowledge, the initiation ceremony pertaining to a disciple by which spiritual knowledge is imparted and the residual traces of his evil deeds are purified.

Deśa adhvā : kalā, tattva, and bhuvana.

Nā (ना)

Nāda : The first movement of Śiva-śakti towards manifestation, the unstruck sound experienced in

ŚRĪTANTRĀLOKAḥ

suṣumṇā, when Śakti fills up the whole universe with Nādānta, she is designated as Nāda. This is also Sadāśiva tattva.

Ni (ନି)

Nimeṣa : Closing of the eye-lid, dissolution of the world, the involution of Śiva in matter.

Nirvikalpa : Devoid of all thought-construct or ideation.

Pa (ପା)

Pañcakṛtya : The ceaseless five-fold act of Śiva-manifestation, maintenance of manifestation, withdrawal of manifestation, veiling of Self and Grace (sr̥sti, sthiti, saṃhāra, vilaya and anugraha respectively), ābhāsana-rakti-vimarśana-bījāvasthāpana and vilāpana.

Pañca-śakti : The five fundamental śaktis of śiva- Cit, Ānanda, Icchā, Jñāna and Kriyā.

Pati : The experient of Śuddha adhvā, the liberated individual.

Para : The highest, the Absolute.

Para Pramātā : The highest experient, Parama Śiva.

Param Śiva : The Highest Reality, the Absolute.

Parāpara : The intermediate stage, unity in diversity.

Parāmarśa : Seizing mentally, experience, comprehension, remembrance.

Parāvāk : The vibratory movement of the Divine Mind that brings about manifestation, Logos, Cosmic Ideation.

Parāśakti : The highest Śakti of the Divine, Citi, Parāvāk

Parīkṣaṇa : Test, examination.

Paśu : The empirical individual bound by avidyā or spiritual nescience.

ŚRĪTANTRĀLOKAḥ

Paśyantī :	The divine view in undifferentiated form, Vāk śakti, ready to create in which there is no difference between vācya (object) and vācaka (word).
Pāśa :	Bondage.
Pūrṇāhantā :	The perfect I- consciousness, non-relational I-consciousness.
Prakāśa :	Light, the principle of self revelation, the principle by which every thing also is known.
Prakṛti :	The source of objectivity.
Pramāṇa :	Knowledge, means of knowledge.
Pramātā :	Knower, subject, experient.
Prameya :	Known, object, object of knowledge.
Pratibhā :	Ever creative activity of consciousness, the spontaneous Supreme I-consciousness, Parā Śakti.
Pratyakṣa :	Perceptible, perception.
Pratyāhāra :	Withdrawal of the senses from their Objects.
Pralayākala :	One resting in Māyātattva, not cognizant of anything, cognizant of śūnya or void only.
Prācyā :	Foremost
Prāṇa :	Vital power, vital energy, life energy.
Prāṇa-bīja :	The letter 'ha'.
Paunṣṇa jñāna :	Ultimate knowledge of Puruṣa.
Pauruṣa ajñāna :	The innate ignorance of Puruṣa regarding his real Self.
Pauruṣa jñāna :	Knowledge of one's Śiva nature after the ignorance of one's real Self has been eliminated.

Ba (බ)

Bindu :	The compact mass of śakti gathered into an undifferentiated point ready to create, undivided Light of Consciousness.
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ŚRĪTANTRĀLOKAḥ

Bīja: The active light of the highest Śakti which is the root cause of the universe.

Baindavi kalā : Svātantrya śakti, it is that freedom of Parama Śiva by which the knower always remains as the knower and is never reduced to the known.

Bauddha ajñāna : The ignorance inherent in Buddhi by which one considers his subtle or gross body as the self on account of aśuddha vikalpas.

Bauddha jñāna : Considering oneself as Śiva by means of śuddha vikalpas.

Bha (भ)

Bhāvanā : The practice of contemplating or viewing mentally oneself and everything else as Śiva, jñāna yoga, Śakta upāya, creative contemplation, apprehension of an inner, emergent divine consciousness.

Bhuvana adhvā : The third spatial existence, namely world. There are 108 bhuvanas, according to Abhinava Gupta.

Bhūcarī : Sub-species of Vāmeśvari, connected with the bhāvas or existent objects.

Bhoktā : Experient.

Ma (म)

Madhyadhāma : The central nādī in the prāṇamayakośa, also known as brahmanādī or Suṣumnā.

Madhyamā : Sabda in its subtle form as existing in the antaḥkaraṇa prior to its gross manifestation.

Mantra : For Deva, it is mantra and for Devī, it is mahavidyā. It is called mantra, because it induces manana or reflection on the Supreme and it provides trāṇa or protection from the whirligig of trans-migratory life (mantra = man + tra, nirukti).

ŚRĪTANTRĀLOKAḥ

Mantreśvara :	The experient who has realized Īśvara tattva.
Mala :	Dross, limitation, ignorance that hampers the free expression of the spirit.
Maheśvara :	The highest lord, Parama Śiva.
Mātrkā cakra :	The group of Śaktis pertaining to Mātrkā.
Māyīya mala :	The limitation due to Māyā which gives to the soul its gross and subtle body, and brings about a sense of difference.
Mālinī :	Śakti of letters which holds the entire universe within itself and in which the letters are arranged in an irregular way from 'na' to 'pha'.
Mudrā :	Mud (joy) + ra (to give).

Y a (া)

Yajña :	Sacrifice, Sacrificial rite.
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V a (া)

Vikalpa :	Difference of perception, an idea as different from another idea, ideation, thought-construct.
Vikalpa (Śuddha) :	The fixed Idea that I am Śiva.
Vijñānākala :	The experient below Śuddha Vidyā but above Māyā who has pure awerness but no agency. He is free of Kārma and māyīya mala but not free of āṇava mala.
Vimarśa :	Self-consciousness or awareness of Parama Śiva full of jñāna and kriyā which brings about the world-process.
Viśvottīrṇa :	Transcendent.
Visarga :	Emanation.
Vedaka :	Experient.
Vedyā :	Object

ŚRĪTANTRĀLOKAḥ

Śa (श)

Śakti-Cakra : The group of the Twelve mahākālīs.

Śakti tattva : The vimarśa aspect, the second of the 36 tattvas.

Sakti-pañcaka : The five foundational Śaktis of Śiva, viz., cit, ānanda, icchā, jñāna and kriyā.

Śakti-pāta : Descent of Śakti, divine grace by which the empirical individual turns to and realizes his essential divine nature.

Śākta-samāveśa : Identification with Supreme Consciousness by means of Śākta-upāya.

Śāmbhava upāya : Sudden emergence of Śiva-consciousness without any thought-construct (vikalpa) by a mere hint that one's essential Self is Śiva, also known as Śāmbhava Yoga or Icchopāya or Icchā-Yoga.

Śāmbhava-samāveśa : Identification with Śiva without any thought-construct born out of profound insight or Śāmbhava upāya.

Śiva : The good. Prakāśa.

Śiva(parama) : The Absolute.

Suddha Vidyā : The fifth tattva, counting from Śiva.

Śa (ष)

Ṣaḍadhvā : The six forms of manifestation- Three on the subjective side and three on the objective side.

Sa (स)

Saṅkoca : Contraction, limitation.

Sandhāna : Uniting. Joining. Union.

Sthānu : Firm, fixed, unmovable.

Saṅghatta : Meeting.

ŚRĪTANTRĀLOKAḥ

Saṃvit :	Supreme consciousness in which there is complete fusion of prakāśa and vimarśa. Jñāna śakti. Svātantrya śakti.
Saṃvit-devatā :	From the macrocosmic point of view Saṃvit-devatās are khecarī, gocarī, dikcarī and bhūcarī. From the microcosmic point of view, the internal and external senses are said to be saṃvit-devatā.
Sakala :	All limited experiencers.
Sadāśiva :	Sādākhya tattva, the third tattva, counting from Śiva
Samāveśa :	Being possessed by the Divine, absorption of the individual consciousness in the Divine.
Savikalpa jñāna :	Knowledge which is acquired through the judgement of Buddhi.
Sāyujya :	The state in which the aspirant realizes identity with the Divine in the midst of difference.
Sthāna-Kalpanā :	A mode of āṇava upāya concerned with concentration of external things.
Sphurattā :	Gleam, a throb-like gleam of the absolute Freedom of the Divine bringing about the world-process, Spanda
Svacchanda :	the absolutely Free Being, Śiva, Bhairava.
Svarūpa :	Essential Nature.
Svasaṃvedana :	An intuitive apprehension of oneself without the aid of internal and external sense.
Svātantrya :	Absolute Freedom of will, Vimarśa śakti.

Ha (ह)

Ha :	Symbol of Śakti or divine power.
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Index to Important Sanskrit technical words

agnitṛpti	80
agniṣṭomia	70
advaya	21,23
antyeṣṭi	73
anugraha	67
anuttara	1,2,6,63
anuttara trika artha	6
anumāna	69
aparā	71
apāgama	78
apāna	25
abhiṣeka	73
abhedabhāvanā	78
ambodhi	50
aṇu	13, 39, 75
avaccheda	12
avāntarabheda	45
aśuddhi	50
ahorātrasaṅkrānti	77
ajñāna	8,9,10,12,13,15
āyātikathana	73
āvesa	5
āsvāda	5
ākṣepa	10
icchā	40
icchopāya	40
uccāra	5,76
utkrānti	78
uddeśa	66, 68, 69,73,74,84
upadeśa	5
upamāna	69
ūrmicakra	33

ŚRĪTANTRĀLOKAḥ

ekīkāra	73
kañcuka	13
karatala	14
karaṇa	76
krama	2,22,55
kramamantra	76
kramātmakatā	2
kriyā	10,41,42,61
kriyopāya	41,45
kalā	3
kalāsvarūpa	77
kāryakāraṇabhāva	77
kālādhvā	73
kalopāya	73
kāṣṭhā	50
khecarī	29
gatopāya	73
gurutattva	76
granthi	3
grāmadharmavṛtti	25
cakrabhedā	77
cakrodaya	73
cārmāna	77
citapratibimbata	76
cidātmata	76
cinmātrarūpa	10
caitanyamātmā	9
jvalana	50
japa	76
jāgrata	77
jīvanmukti	14
tattva	7,11,25
tattvakramanirūpaṇa	77
tattvabhedana	73

ŚRĪTANTRĀLOKAḥ

tattvayojana	77
tattvavidhi	77
tattvaśaktivicitratā	78
tarkatattva	76
tattvādhvā	73
tirodhāna	67,73
tryambaka	4
tribhāvavicitratā	78
tr̥ka	31
tr̥kaśāstra	7
tulādīkṣā	73
deśādhvā	73
dīkṣā	14,15,83
dīkṣopakramaṇa	73
dvāra-dvāri	40
dvaitaśāstra	52
naropāya	73
nāda	20
nimittaja	73
nivedyapaśu	80
naimittikaprakāśa	83
nyāsabhedā	79
pati	28
patiśāstra	31
para	31
parama Śiva	26,28,31
parameśvara	24,25,26,39,52
parimāṇa	77
puruṣa	65,66
pūrvaja uddeśa	74
pautrikavidhi	73
paunsna	13,14
pauruṣa ajñāna	16
pauruṣa jñāna	8

ŚRĪTANTRĀLOKAḥ

parā	71
parātattvāntaḥ praveśapathalakṣaṇa	76
parāparā	71
parāmarśodaya	76
parāsaṃvit	76
parīkṣā	69,71,73,83,84
paropāya	73,76
parokṣa dīksā	73
paśyanti	66,71
prakāśa	16,17,84
pratyakṣa	69
pratibhā	2
pramāṭā	21,57,67
pramatṛbheda	77
prameyaprakriyā	73
pralayākala	24
praṣṭri	66,67
prācyā	69
bindu	20
bil	3,13
bauddha ajñāna	14
bauddha vijñāna	14,15
bauddha jñāna	8,14
bhāvanā	22,36,39,55
bhairava	26,28,29,32,55,75
madhyamā	71
mataṅga	15,54,59
mantra	24,84
mantreśa	24
mantravidyābheda	77
mantravīrya	76
mantraugha	73
maṇḍala	73
mahāmantreśa	24

ŚRĪTANTRĀLOKAḥ

mudrikā vidhi	73
yajanīya	37
yajña	37,70
yogāṅga	76
rahasyacaryā	73
rāga	3,11
lakṣaṇa	69,73,84
liṅgārcā	73,83
liṅgoddhāra	73
varṇatattva	76
varṇabhedakrama	77
varṇodaya	77
vastubheda	77
vikalpa	15,16
vikalpāṁśa	41
vikasvara-nirvikalpa-vijñāna	13
vipakṣa	2
vimarśātmak prakāśa	17
visarga	1
vijñānabhedaka	73
vijñānākala	24
vaikharī	71
vyavadhāna-vyavadhānābhāva	40
śakti	21,50,54
śaktipāta	37
śaktimāna	22,43
śabda	69
śākta	39,57,60
śāmbhava	39
śāstramelana	73
Śivāṁṛta	25
śeṣavṛttinirūpaṇa	73
śuddhamānatva	50
śuddhi	50

ŚRĪTANTRĀLOKAḥ

śrāddhakalpanā	73
sthānakalpa	79
sthānabheda	79
sthānu	65,66
sthiti	67
sva-para	40
svarūpa	12
svasvarūpa	73
svātantrya	2,10,22
svātantrya sat	10
saṅgraha	77
saṃvitcakra	76
saṃhāra	67
saṃhāracitratā	77
saṅkoca	66
saṃvit pratibhā	33
saṃvit sattarka	31
saṃśayātmikā	68
sakala	24
satpakṣā	2
sadyahsamutkramaṇadīkṣā	73
sandhi	9
samayīdīkṣā	73
samāveśa	50,51
samāveśa nirṇaya	45
sṛṣṭi	67,68
srakṣyamāna viśeṣāṁśa	68
sarvamīṣataḥ-purnamīṣataḥ	40
sarvādhāraśakti	77
sūkṣmādīkṣā	73
jñāna	8,9,11,12,13,15,25
jñānaṁbandhaḥ	9
jñānopāya	41

For this Translation, the Sanskrit text is selected from 'The Kashmir Series of Text & Studies' (no.23 to no.58, āhnikā one to āhnikā thirty seven), edited with notes by Mahāmahopādhyāya Pandit Mukund Rām Shāstri and Pt. Madhūsudan Kaul Shāstri, Printed at the Indian Press, Allahabad and 'Nirnaya Sagar' Press, Bombay, Published in 1918, 1933 respectively. We have three other versions of the same work available in the market but, (1) we do not find verse 76 (of āhnikā one) in the precept pub. from Chowkhamba Vidyabhawan, Varanasi 2002, (2) we don't find verse 58 (of āhnikā one) in the precept pub. by Acharya Krisnanand Sagar, Gujarat, 1984 and (3) this is one complete verse:

Visvākṛtitvāccidcittadvacīcītryāvabhāsakah,
tato'sya bahurupatvamuktam diksottarādike.

But in the precept pub. from Sampurnanand Sanskrit University, Varanasi, 1992, 2000, this verse is presented in two verses-verse 61 and verse 62, with two doubtful verses, verse 56 and verse 223.

Gautam Chatterjee, well-known writer, has a lineage of Pt. Ishvara Chandra Vidyasagar, with deep Sanskrit tradition and has been a close associate of Thakur Jaidev Singh. His two books (collection of plays), related to Kashmir Shaivism, have already been published. At present, working on the inter-influence of Indian Clasical Music and Agam. 'Re-cognition of an Actor' is his forthcoming book.

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